LUCIANI
SOMNIUM CHARON
PISCATOR ET DE LUCTU

WITH ENGLISH NOTES

BY

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ADVERTISEMENT.

This little edition is an attempt to render the four pieces of Lucian selected for the Previous Examination intelligible to candidates even though not well grounded in Greek, without producing a mere cram-book, the demand for which it is usually left to private enterprize to supply. Time being short, I have not entered deeply into textual questions, and have only departed from the text of Bekker's edition in a very few passages, and then for the most part following Jacobitz or Sommerbrodt in the adoption of manuscript readings. When I have borrowed, I have acknowledged the debt. I have striven hard to keep the notes down to a moderate bulk; but they are still long, and my experience in preparing students for the above-mentioned examination debars me from all hope of reducing their length without wholly changing the character of the edition. In any case much must be left to the teacher.

W E HEITLAND.

Fishguard,
Sept 3, 1877.
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A. Lucian's times, his life and works.

(1) Lucian lived about 120–200 AD and was one of the chief literary characters of the period commonly known as the 'age of the Antonines.' The civilized world, and much that was barbarian, was ruled by Roman laws and guarded by Roman armies. The imperial administration had settled into a centralized despotism governing the provinces through a host of subordinates, but to a great extent respecting local institutions. All power within the Roman frontiers now emanated from or existed by sufferance of the emperor: he was the one main-spring of the whole machinery, and from his camp or palace sent forth his orders to be obeyed through the whole empire from the Euphrates to the Clyde. The vast mass of countries composing this empire may be divided into West and East, the former speaking Latin, the latter Greek. This rough division of speech marks an important fact. The western provinces were greatly Romanized; the eastern, submitting far more readily to the conquerors and adapting themselves quickly to the forms of provincial government, remained almost unaffected by Rome while they exercised a powerful influence upon her.

(2) Such few and broad outlines must here suffice to give a faint idea of the outward aspect of the Roman world in the second century of our era. What has been said of the East generally will apply in particular to Syria. That country had come more and more under Greek influences since the con-
quests of Alexander and the foundation of kingdoms by the generals who divided his great empire. But, as would naturally be the case where Greek learning and ingenuity were introduced among oriental apathy and luxury, the mixture produced a people unrivalled in the arts of elaborate immorality and crime. The wave of Syrian slaves pimps poisoners and quacks of all descriptions that deluged Rome, added another pernicious influence to corrupt a society already only too much debased by the contact with the western Greeks. Christianity was it is true doing something for the reformation of Seleucia and Antioch; but Christianity itself took no good from the contact. Among such a people, intellectual but immoral, at the town of Samosata on the upper Euphrates, the capital of the district called Commagene, Lucian (Δουκιανός or Λυκίνος) was born. We know very little of his life save what may be learnt from his own writings; and even that is not much. It is chiefly to be gathered from the pieces called\(^1\) (1) the Dream (2) the Twice-accused (3) the Defence of salaried service.

(3) After the failure of an attempt to bring him up to the trade or profession of statuary, young Lucian seems to have devoted himself to the attainment—how, we know not—of such culture as his native province could afford; and in particular to rhetoric, for it is hardly credible that, being born of a poor family, he can have gone off on his travels without the rudiments of some profession at least. We find him still a youth roaming about western Asia Minor (περὶ τὴν Ἰωνίαν), the chief cities of which were Ephesus and Smyrna, rival seats of learning and commerce. Here he became a finished rhetorician, and entered upon his literary career. He seems to have earned his living partly by pleading in the courts, partly by public lectures or rhetorical displays such as the professors\(^2\) (σοφισταὶ)

\(^1\) περὶ τοῦ ἐνυπνοῦ ἦτοι βλος Δουκιανός, διὸς κατηγορούμενος ἢ δικαστῆρια, ἀπολογία περὶ τῶν ἐπὶ μισθῶν συνόντων.

\(^2\) Some of these men were actually endowed professors. The Flavian Caesars set the example of such endowments, and the Antonines followed the lead.
INTRODUCTION.

of the time were in the habit of delivering both on serious and trifling subjects. He soon passed over to Greece proper, and no doubt visited Athens, then the chief centre of Greek education; all the while we may be sure extending the range of his information and improving the accuracy of his style. From thence he passed on to Italy, his reputation growing as he went: till he found a congenial society and source of profit in the rhetoric-loving towns of Gaul.

(4) When Lucian was now in his fortieth year, and had amassed considerable wealth, he left the West and settled down at Athens, having removed his family thither from Samosata. He now threw over rhetoric and took to the study of philosophy. All the while we may be sure extending the range of his information and improving the accuracy of his style. From thence he passed on to Italy, his reputation growing as he went: till he found a congenial society and source of profit in the rhetoric-loving towns of Gaul.

(5) He now poured forth a series of satires, which assault human weakness and folly from many points of view. The popular notions of the gods and the life after death; the vain hopes and fears and endeavours of men; the empty vanity of the rhetorician; the insincere moral-lecturing of the philosopher; the indignities borne by dependents at the hands of the great; the crafty machinations of harlots for the enthrallment of wealthy youths; the weak and childish spirit in which the Homeric poems were read and learnt by heart; the want of critical power which encouraged the production of wild romances under the name of books of travel;—all these and more are mercilessly lashed in detail with the scourge of satire. Lucian is

1 See Mr Capes' lectures on University life in ancient Athens. The city teemed with lecturers of all sorts.
no philosopher: his principles seem to advance but little beyond the 'be sober and suspicious' of Epicharmus. He is cold and unimpassioned, and, while amid the rottenness of society he can point to no hope, he condescends to no utterance of despair. Yet he seems to have often been over-hasty in the writing or publication of his pieces: for he often had to write again and explain away the purport of what he had written, and this not always¹ with success.

(6) Thus in literary employment, among the schools and refined society of Athens, Lucian passed his later middle age, and became an old man. Whether he ever set out again on a continuous round of travel as a lecturer, seems to me at the very least doubtful. Nor do I see safe ground for assuming that he fell into poverty in his declining years. We do however know that he was entrusted with a public office in Egypt, the management of the routine of a law-court and registration of proceedings in the same. He probably died in the enjoyment of the salary attached to this post, at a very advanced age; but the exact date is not known.

(7) Of the matter of Lucian's writings something has been said above, and so far as this book is concerned the pieces in it are separately handled below. His style is clear and flowing, the diction on the whole careful and the sentences neat and polished. But with all his efforts he never succeeded in bringing his grammar into full accord with the rules of strict Attic. He overloads his clauses with strained attempts at emphasis by too often thrusting in a καὶ needlessly, or piling particle on particle: οὐδὲ is used as the old writers use οὐτε; the optative is put in consequential clauses where the subjunctive ought in strictness to have been used: and in common with Plutarch and other writers of that period μή is ruthlessly used as the equivalent of οὔ. Such blemishes are however excusable under the circumstances of Lucian's origin and life. We must admit that his efforts after the attainment of a pure Attic style were rewarded with a great measure of success. But in his matter

¹ See below § 17.
and style alike there is a sort of sameness which is rather wearisome to the reader; the same old simile quotation and even turn of phrase reappear more often than is palatable. As to his reading, he seems to have studied carefully most of the works of the old classical Greek authors, especially the Homeric poems, the plays of Euripides and Aristophanes, the histories of Herodotus Thucydides and Xenophon, and the dialogues of Plato.

B. The Dream.

(8) The short piece known as the Dream must have been written by Lucian in his later middle age, when he revisited his native town. He had left it poor and unknown; he came back rich and famous: and it is very likely that he may have been asked to address his fellow townspeople in public shortly after his arrival. Being struck with the deadness of provincial life and the want of enterprise in the youths of Samosata, he would probably think that he could not do better than give them a short view of his own rise, and stir their ambition by the force of his example. We may then suppose him to have told them the story of his dream, which may have been true or fictitious: it matters not. Afterwards—whether by request or not—he would write a report of his address for publication. This view of the origin of the paper before us is borne out by the direct appeal ἄνδρες in § 5, μηδὲ ἄπιστοθαντε in § 14, and by the whole sense and phraseology of §§ 17, 18.

(9) On a careful examination of the piece I find little in it to praise. It is simple and easy to understand; but the machinery of the dream is clumsy, and not even original, being evidently modelled on the famous fable of Prodikus called the 'choice of Herakles.' We may well believe that the remark

1 See above § 4.
put into the mouth of a bystander in § 17 may be not a mere fiction of the author but a plain report. To what a depth literary taste had sunk is well shewn by the allegorical description of his own travels in §§ 15, 16. When an eminent man, among the first writers of the age, could compose a passage so teeming with affectation and vanity, and then point complacently to his own superiority as compared with contemporary sculptors, we are sharply reminded of the intellectual dreariness of those days, of the barrenness of Philosophy and the degradation of Art. The modern reader will also be struck by another thing in connexion with the work; I mean the want of a sound core of facts bearing upon Lucian's life. We learn that he was destined to follow his uncle's trade or profession of Statuary; but that he abandoned this career at a very early stage and took to Liberal Education or Culture, and that through this latter he somehow rose to distinction and affluence. Little more is to be gathered as to the history of our author; and we can take but a very faint interest in the tedious details of the dream.

C. Charon.

(10) In order to give opportunity for setting forth in the form of a dialogue the views of a cynical observer concerning the world of men (ὁ βίος), their vain hopes and endeavours, their pride and inconsistency, their blindness to the doom that surely awaits all—death,—Charon the ferryman of souls is introduced to us as on a short furlough, paying a visit to the earth. And since the legends represented him as always present in the nether world, and by consequence strange to the earth, it was necessary to provide him with a guide, that he might be able (§§ 1—3, 24) to spend his time to advantage. Now dramatic propriety at once pointed to Hermes the guide of souls as the proper person to undertake this duty. Not only would his wide acquaintance with life on earth make him a valuable guide to
any wanderer, but being also familiar with the world below he
would be especially useful to Charon, seeing at once the point
of his allusions and comparisons, and entering into his difficul-
ties. Again, time being short, Charon must be placed where he
may be supposed able to see both far and clearly. This appar-
ently insuperable difficulty is overcome by the application of
the Homeric mythology: Hermes soon finds out how to raise a
scaffold of mountains, and charms away the mist from Charon's
eyes by a timely quotation. Unless I am greatly mistaken, this
introduction of the Homeric poems has its meaning. Lucian is
really saying 'if you can accept the marvels of mythology, you
can accept anything; hence if I come to a difficulty I have only
to work in some of the myths with plenty of quotations from the
Iliad and Odyssey, and you cannot complain of any absurdity.'
In fact our author, while making the ridicule of human follies
his main object in this dialogue, has a fling by the way at the
popular religious conceptions. These latter are among the
most common themes for his satirical pen.

(11) We now pass on to the panorama. First it is to be
noted that the time chosen is somewhere in the sixth century
B.C., but strict chronology is set at defiance. Our attention is
claimed by the figures, with the story and moral reflection
attached to each: Milon (§ 8) the great athlete, glorying in his
strength and forgetting that he must some day yield the victory
to death: Croesus (§§ 10—12) the wealthy king of Lydia, claim-
ing to have reached the summit of happiness, spurning the
warning voice of Solon¹ and unable to foresee the shameful end
awaiting him: Cyrus and Cambyses (§ 13) either in his turn
Great King of Persia, alike ignorant of the evil deaths in store
for them: Polykrates (§ 14) tyrant of Samos in the height of his
prosperity blind to his coming downfall. Charon remarks what
fun it will be to see their humbled ghosts in the ferry-boat,
stripped of all their splendour. Hermes then calls his attention
to the common herd, the rank and file of mankind (§§ 15—20),

¹ For a criticism of this story from Herodotus see Grote part II
chapter 11.
the struggle and turmoil of their life; how, blinded by ignorance and excited by a host of passions, wildly led on by fond hopes or depressed by unreasonable fears, they toil and fight, rob and swindle, buy land and build, marry and beget children, never giving a thought the while to the certain approach of death, nor heeding the inexorable Fates whose threads are surely spun to control the destinies of all. The higher men rise, the further have they to tumble: kings are no better off than cobblers: what then should make them fear death, their best friend? Mankind, says old Charon, are even as the bubbles on a stream: soon or late all must burst and pass away. He is deeply moved by the spectacle, and proposes to cry aloud and testify against this foolish world. But his guide warns him that it is useless to preach to those who will not hear, and to tell an old story to those who know. And such is the case with men. The philosopher has no choice but to withdraw in scorn from the thankless multitude (§ 21) and contemplate life from without. Charon now with a natural inquisitiveness desires to see (§ 22) the tombs in which men lay their dead. He is astounded at their funeral ceremonies and at the strange medley of inconsistent beliefs implied in them. Even the graves of Achilles and Aias are poor mounds of earth: cities too, the greatest of ancient times, have either disappeared (§ 23) already or are doomed soon to disappear. Spartans and Argives are fighting for a land which neither could though conquerors hold for long—but here we break off, with a parting comment from Charon 'and not a word about me!' This is in fact the keynote of the whole dialogue. Death and all that reminds us of death we set aside.

(12) The dialogue seems to me one of Lucian's best. Its literary merit is great, particularly in respect of the dramatic truth of the characters. Hermes and Charon are no lay-figures, but such as mythology painted them, and the ideas conveyed in their remarks are well suited to their supposed characters and ways of life. But the matter of the piece is singularly barren of any useful lesson. The 'vanity of human wishes' is a theme which seems in all ages to call forth the sneers of the cynic or the commonplaces of the rhetorician. But in spite of sarcasms
and sermons we are much the same, for the plain reason that it is on a shortsighted hopefulness, a 'taking no thought for the morrow,' that most of the business of society depends for its performance: and this in turn rests upon our ignorance of the future, a failing which it is to be feared we shall never overcome.

D. The Fisher.

(13) The dialogue known as the Fisher is important to us chiefly as illustrating Lucian's attitude towards philosophy and especially towards the philosophers of his own day. In order to understand it we must give some account of the piece called βιων πράσινος or the 'sale of the lives of the philosophers.' In that witty and interesting dialogue Hermes appears in the character of auctioneer, acting under the directions of Zeus, and disposes of seven philosophers like slaves by open sale: the principles and capabilities of each are of course sold with him, much in the same way as slaves were sold at prices varying according to their strength and accomplishments. Hence the name βιων πράσινος, and the words of Hermes τῶν ἄριστων βιων πωλῶ. Ten philosophers in all are put up, of whom Aristippus Democritus and Heraclitus remain unsold. The rest go off at very various prices: Socrates fetches two talents (nearly £490), Chrysippus 12 minae (nearly £50), Pythagoras 10 minae (over £40), Aristotle 20 minae (over £80), Epicurus 2 minae (over £8), Pyrrhon the Sceptic 1 mina (over £4), while Diogenes is taken almost as a favour at 2 obols (about 3¼d.). As each is being sold, his chief doctrines habits and personal peculiarities are broadly caricatured, and in fact the whole dialogue is apparently a piece of broad and unsparing satire on the old Greek philosophers.

(14) We must now suppose either that some readers had so understood the dialogue as to hold Lucian for an enemy of philosophy generally, or that Lucian himself conceived it to
stand in need of some interpretation. To make clear the meaning of the former dialogue, and follow it up by a direct and unmistakeable attack upon the contemporary quack-lecturers who dabbled in philosophy and called themselves philosophers, he wrote the Fisher or 'philosophers come to life again.' The old philosophers appear chasing Lucian, exceeding wroth and bent upon visiting him with condign punishment. He vainly endeavours to soothe them by quotations, which they answer with equal fluency; and he then asks who they are and how he has wronged them. They point to his scurrilous attack, whereupon he denies that he has ever spoken evil of them; on the contrary, such ingratitude is quite foreign to his intentions; he has ever honoured philosophy and been a follower and admirer of the philosophers. He ends by claiming to stand trial, feeling quite sure of a triumphant acquittal by a jury composed of philosophy herself and the philosophers present: and this proposal is accepted. A jury is formed consisting of the philosophers (ten are mentioned by name in different parts of the dialogue) and the attendants of philosophy (Virtue, Truth etc.) ten in number; the lady Philosophy (found with some difficulty) acts as president of the court. After a refusal on the part of Plato (§ 22) to undertake the office of prosecutor, Diogenes the Cynic comes forward readily and accuses Lucian in a short but vehement speech, well suited to his character: and ends by calling loudly for vengeance on him, not only to requite him for the wrongs he has already done, but to deter others from a like attempt. Lucian replies in a long and exhaustive speech, in which he emphatically denies having spoken evil of philosophy or the great old philosophers. He declares that his one aim and end has been to expose the shallowness of the sham philosophy of the day, which was no better than a flimsy tissue of catch-words void of the spirit, a body from which the life had fled: and to tear the mask from the wretched quacks who pretended to fill the places of the great founders of the Greek

1 It is to be observed that Plato is not put up for sale in the βλαστάνεις.
schools of thought, aping the manners of these but neglecting their morals, and making countenance to be lions while they were in truth nothing but asses. He claims to have striven hard to save the names of the ancients and of philosophy herself from the discredit daily brought upon them by these wretches, and so to have deserved a verdict of acquittal. This he gets, and is fully and openly recognized as a friend of true philosophy.

(15) The court now resolves to put the philosophers of the time on their trial, with a view to inflicting punishment upon them in place of the now acquitted Lucian. But a proclamation summoning them to make their defence is answered only by the appearance of the poor handful of real strivers after truth who are still not afraid to face the scrutiny. The announcement of a dole draws together a crowd of pretenders among whom the faithful few are soon lost sight of. A most unseemly scramble ensues: but the discovery that the real reason of their being called together is not the distribution of money and dainties, but the judicial enquiry into their lives, speedily puts the whole rabble to flight in headlong rout. Here-upon Lucian receives a commission to go about testing the soundness of the various professors, and rewarding or punishing them according to their deserts.

(16) We now come to the trifling episode which has given to the whole dialogue the name of the Fisher. We must remember that the scene of the trial has been laid on the Acropolis of Athens. After the flight described above Lucian proposes that, before setting out on his tour of inspection, he should fetch back some of the fugitives. This he does with a line and hook baited with money and figs. The professors appear one by one as greedy fish and are caught and pulled up. Though the description of the several fishes is bitterly satirical, still this part of the piece seems to drag heavily, and it is certainly not lightened by the wretched puns with which it is studded. The court now breaks up, and Lucian sets out on his journey.

(17) The Fisher is a fair average specimen of Lucian's
writings. The thoroughgoing hatred and contempt for the philosophical lecturers of that time, which takes up so large a part of the dialogue, is a feeling no doubt genuine enough and one which it seems to have been ever his delight and glory to express. And dramatically speaking the characters of the old philosophers are carefully handled and well sustained. But whether it serves to wholly explain away the scurrility, real or supposed, of the ‘sale of lives’ is, I think, open to doubt. Not only is it hard after reading that dialogue to believe that it was meant as a mere allegory, in which the philosophers sold by name stand for their false successors; there is, it appears to me, a serious objection in detail to such a view. Plato is not there put up for sale. Yet Lucian was as bitter against the so-called ‘Platonist’ pretenders as against others: for this the introduction of Plato as leading character in the Fisher implies, and §§ 32, 37, 43, 49 expressly declare. Taking all this in connexion with the studied panegyric upon Plato in § 22, we shall perhaps see reason to suspect that the purpose of the former dialogue was not quite so harmless as our author afterwards represents it to have been, and that he had purposely spared Plato, who was more after his own heart than any of the others. If so, then we must judge his defence (see in particular piscator §§ 29, 31—33, 48) to be inadequate. Further, if he knew it to be so, he can only have written it under the pressure of a real irritation aroused in literary circles by the former work: if he did not, then we must on this as on other evidence set him down for a writer of more elegance than depth.

1 I am glad to find that Mr Capes in his Age of the Antonines takes a similar view.
E. Of Mourning.

(18) The little tract 'Of Mourning,' whether written by Lucian or not, is of some permanent interest. The utter inconsistency of people's acts in time of bereavement with their professed religious beliefs is as striking now as in the second century A.D., nor am I able to point with confidence to any period when it has been otherwise.

(19) Lucian—whom I believe to be the author of the piece—points out that the popular mythology comes from the Homeric poems and such sources, and is full of strange notions resting on no evidence. The state of the departed is by most people taken for granted, just as it appears in these old stories, with all its indefiniteness and contradictions. And in all their ceremonies they behave towards the dead as though they were still in the flesh, subject to all its pains and passions, vexed by its needs: but profess to regard them as spirits of thin air, without substance or cohesion. To give a full analysis of the tract would be almost to translate it. The above shews its main drift.

(20) The literary merit of the piece seems to me high. Though of course not deep, being a merely social article, it is very carefully written; the satire is finely polished and well kept up throughout. I seem everywhere to trace the hand of the author of 'Charon' and the 'Dialogues of the dead.' It may here be properly remarked that much of the irony will be missed unless the reader holds firmly in mind the common confusion in the use of the Greek words θερμός and θέρμα. We find these words put both for the dead body from which the life has fled, and for the spirit of the departed living on in the

1 Bekker and Sommerbrodt reject it as spurious, but Dindorf and Jacobitz accept it.
nether world of Hades. Students of Greek literature will be familiar with this extraordinary want of precision. Beginners will do well to notice it in the present work, which more than any other within my acquaintance depends upon this constant change of meaning.
ΠΕΡΙ ΤΟΥ ΕΝΥΨΝΙΟΥ ΗΤΟΙ ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

1. "Αρτι μὲν ἐπεπαύμην ἐς τὰ διδασκαλεῖα φοιτῶν ἡδὴ τὴν ἡλικίαν πρὸσηθος ὠν, ὦ δὲ πατήρ ἐσκοπεῖτο μετὰ τῶν φίλων, ὅτι καὶ διδάξατο με. τοὺς πλείστους οὖν ἔδοξε παιδεία μὲν καὶ πόνου πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δεῖσθαι λαμπρᾶς, τὰ δ’ ἡμέτερα μικρά τε εἶναι καὶ ταχεῖαν τών ἐπικουρίαν ἀπαιτεῖν εἰ δὲ τῶν τέχνην τῶν βαναύσων ἐκμάθουμι τοῦτον, τὸ μὲν πρῶτον εὐθὺς ἃν αὐτὸς ἐχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης καὶ µηκέτ’ οἰκόσιτος εἶναι τηλικοῦτος ὁν, οὐκ ἐς µακράν δὲ καὶ τὸν πατέρα εὑφρανεῖν ἀποφέρων ἀεὶ τὸ γνωρίμενον. 2. δευτέρας οὖν σκέψεως ἀρχὴ προῦτεθη, τὶς ἀρίστη τῶν τεχνῶν καὶ βάστη ἐκμαθεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα καὶ πρόχειρον ἔχουσα τὴν χορηγίαν καὶ διαρκὴ τὸν πόρον. ἀλλοῦ τοίνυν ἄλλην ἐπαινώντος, ὡς ἐκαστὸς γνώμης ἡ ἐμπειρίας εἶχεν, ὦ πατήρ εἰς τὸν θεῖον ἀπιδών,—παρὴν γὰρ ὃ πρὸς μητρὸς θείος, ἀριστος ἐρμογλύφος εἶναι δοκῶν καὶ λιθοξέους ἐν τοῖς μάλιστα εὐδόκιμοι—οὐ θέμις, εἴπεν, ἄλλην τέχνην ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τοῦτον ἀγε—δείξας ἐμὲ καὶ διδασκε παραλαβῶν λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστῆν καὶ ἐρμογλύφεα δύναται γὰρ καὶ τοῦτο φύσεως γε, ὡς οἶσθα,
τυχών δεξιάς. ἑπεκαλωτοὶ δὲ ταῖς ἐκ τοῦ κηροῦ παιδιὰς ὑπὸ τῶν διδασκάλων, ἀποξέων ἀν ὑπὸ τοῦ κηροῦ ἦ βοᾶς ἢ ὑπποὺς ἤ καὶ νή Δι' ἀνθρωποὺς ἀνέπλαττον, εἰκότως, ὡς ἐδόκουν τῷ πατρὶ ἐφ' οἷς παρὰ 5 μὲν τῶν διδασκάλων πληγᾶς ἐλάμβανον, τότε δὲ ἐπανος ἐς τὴν εὐφυλαν καὶ ταῦτα ἦν, καὶ χρηστᾶς εἰχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεὶ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς. 3. ἀμα τε οὖν ἐπιτίδειον ἐδόκει ημέρα τέχνης ἐναρχεσθαι, καγὼ παρεδεδόμη τῷ 10 θείῳ μὰ τὸν Δι' οὐ σφόδρα τῷ πράγματι ἀχθόμενος ἀλλὰ μοι καὶ παιδιάν τινα οὐκ ἀτερπῇ ἐδόκει ἑχειν καὶ πρὸς τοὺς ἠλικωτας ἐπίδειξιν, εἰ φαινολημὴν θεοῦς τε γλύφων καὶ ἀγαλματία τινα μικρὰ κατασκευάζων ἐμαυτῷ τε κάκεινος οἷς προηροῦμην. καὶ τὸ γε πρῶτον ἐκεῖνο 15 καὶ σύνηθες τοὺς ἀρχομένους ἐγίγνετο· ἐγκοπέα γὰρ τινὰ μοι δοὺς ὁ θεῖος ἐκέλευσε μοι ηρέμα καθίκεσθαι πλακὸς ἐν μέσῳ κεμένης, ἐπειπῶν τὸ κοινὸν ἃ ἀρχῇ δέ τοι ἡμῖν παντός." σκληρότερον δὲ κατενεκύντος ὑπ' ἀπειρίας κατεάγη μὲν ἡ πλάξ, ὁ δὲ ἀγανακτῆσας σκυ- 20 τάλην τινὰ πλησίον κεμένην λαβὼν οὐ πράὼς οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυα μοι τὰ προοίμια τῆς τέχνης. 4. ἀποδράς οὖν ἔκειδεν ἐπὶ τὴν οἰκίαν ἄφικνομαι συνεχεῖς ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως, καὶ διηγοῦμαι τὴν σκυτάλην, 25 καὶ τοὺς μωλώτας ἐδείκνυον· καὶ κατηγόρουν πόλλην τινα ὁμότητα, προσθεὶς ὑπὸ φθόνον ταῦτα ἐδρασε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. ἀγανακτησα- μένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λοιδορησα- μένης, ἐπεὶ νῦξ ἐπῆλθε, κατέδαρθον ἔτι ἐνδακρύς καὶ 30 τὴν σκυτάλην ἐννοοῦν. 5. μέχρι μὲν δὴ τούτων γε- λάσιμα καὶ μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα
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δέ οὐκέτι εὐκαταφρόνητα, ὃ ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δεόμενα· ἵνα γὰρ καθ’ Ὄμηρον εἴπω

θείος μοι ἐνύπνιον ἦλθεν οὐνειρός ἀμβροσίην διὰ νύκτα ἐναργῆς οὕτως, ὡστε μηδὲν ἀπολειπεσθαι τῆς ἀληθείας· ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τά τε σχῆματά μοι τῶν φανέρων ἐν τοῖς ὀφθαλμοῖς παραμένει καὶ ἡ φωνὴ τῶν ἀκοουσθέντων ἐναυλος· οὕτω σαφῆ πάντα ἦν. 6. δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκον μὲ πρὸσ ἐαυτὴν το ἐκατέρα μάλα βιαίως καὶ καρτερῶς· μικρὸν γοῦν μὲ διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι καὶ γὰρ ἀρτι μὲν ἂν ἢ ἐτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὅλον εἰχὲ με, ἀρτι δ’ ἂν αὐθίς ὑπὸ τῆς ἐτέρας εἰχόμην. ἐβόων δὲ πρὸσ ἀλλήλας ἐκατέρα, ἡ μὲν, ὡς αὐτῆς ὄντα μὲ 15 κεκτήσθαι βούλωτο, ἡ δέ, ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοίτο. ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρικὴ καὶ αὐχμηρὰ τὴν κόμην, τω χειρε τύλων ἀνάπλεως, διεξοσμένη τὴν ἐσθήτα, τιτάνου καταγέμισα, οἶος ἦν ὁ θείος ὅπότε ξέοι τοὺς λίθους· ἡ ἐτέρα δὲ μάλα ἐντρόσωτος καὶ τὸ 20 σχῆμα εὐπρεπῆς καὶ κόσμιος τὴν ἀναβολήν. τέλος δ’ οὖν ἐφιάσσι μοι δικάζειν, ὅποτέρα βουλολίμην συνεύναι αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν. 7. ἔγω, φίλε παί, ἐρμογυληφική τέχνη εἰμί, ἦν χθές ἦρξω μανθάνειν, οἰκεία τέ σοι καὶ συγγενῆς 25 οἵκοθεν· ὦ τε γὰρ πάππος σοι—ἐπούσα τούνομα τὸν μητροπάτορον—λιθοῦσος ἦν, καὶ τὸ θεῖο ἀμφοτέρο καὶ μάλα εὐδοκιμεῖτον δὲ ἡμᾶς. εἰ δ’ εἴδολοι λήρων μὲν καὶ φληνάφων τῶν πυρὰ ταύτης ἀπέχεσθαι,—δείξασα τὴν ἐτέραν—ἐπέσθαν δὲ καὶ συνοικεῖν ἔμοι, πρῶτα μὲν 30 θρέψῃ γεννικῶς καὶ τοὺς ὄμους ἔξεις καρτεροὺς, φθόνου
Δὲ παντὸς ἀλλότριος ἔστη καὶ οὕτως ἀπεὶ ἐπὶ τὴν ἀλλοδαπήν, τὴν πατρίδα καὶ τοὺς οἰκείους καταληπτῶν οὐδὲ ἐπὶ λόγους ἐπαινέσονται σε πάντες. 8. μὴ μυσαχθῆς δὲ τοῦ σχῆματος τὸ εὔτελές μηδὲ τῆς ἐσθήτος τὸ πιναρόν. 5 ἀπὸ γὰρ τοιούτων ὁρμώμενος καὶ Φειδίας ἐκεῖνος ἔδειξε τὸν Δία καὶ Πολύκλειτος τὴν Ἡραν εἰργάσατο καὶ Μὺρων ἐπηνέθη καὶ Πραξιτέλης ἐθαυμάσθη καὶ προσκυνοῦνται οὗτοι μετὰ τῶν θεῶν. εἰ δὴ τούτων εἰς γένοις, πῶς οὐ κλεινὸς μὲν αὐτός παρὰ πᾶσιν ἀνθρώποις εἶς ἔστη, ἡ ἔστη τὸν πατέρα ἀποδείξεις, περιβλεπτὸν δὲ ἀποφανεῖς καὶ τὴν πατρίδα; ταῦτα καὶ ἐτι τούτων πλεῖον διαπταύουσα καὶ βαρβαρίζουσα πάντων οἷς τέτευν εἰπεν ἡ τέχνη, μάλα δὴ σπουδὴ συνείρουσαι καὶ πείθει με πειρωμένη ἀλλὰ οὐκέτι μέμνημαι τὰ πλεῖστα. 10 γὰρ μου τὴν μνήμην ἡδὲ διέφυγεν. ἐπεὶ δὲ οὖν ἐπαύσατο, ἀρχεῖται ἡ ἔτερα ὡδὲ πως. 9. ἐγὼ δὲ, ὁ τέκνου, παίδεια εἰμὶ ἡδὴ συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος μου πεπείρασαι. ἡλίκα μὲν οὖν τάγαθα πορίη λιθοξύος γενόμενος, αὕτη προείρηκαν οὐδὲν γὰρ ὅτι μὴ ἑργατὴς ἔστη τῷ σώματι ποιῶν καὶ τούτῳ τῇ ἀπασαν ἑλπίδα τοῦ βίου τεθειμένος, ἀφανῆς μὲν αὐτῶς ὄν, ὀλύγα καὶ ἀγεννὴ λαμβάνων, ταπεινὸς τὴν γνώμην, εὔτελής δὲ τὴν πρόοδον, οὔτε φίλοις ἐπιδικάσιμος οὔτε ἐχθροῖς φοβερὸς οὔτε τοὺς πολίτας ξηλωτὸς, ἀλλὰ αὐτὸ 20 μόνου ἑργάτης καὶ τῶν ἐκ τοῦ πολλοῦ δῆμου εἰς, ἀεὶ τῶν προὐχοντα ὑποπτήσων καὶ τῶν λέγειν δυνάμενον θεραπεύον, λαγῳ βίον ζῶν καὶ τοῦ κρείττονος ἐρμαινον ὴν, εἰ δὲ καὶ Φειδίας ἡ Πολύκλειτος γένοις καὶ πολλά θαυμάστα ἔξεργάσαιο, τὴν μὲν τέχνην ἀπαντὲς ἐπαινε- 25 σονται, οὐκ ἔστι δὲ ὅστις τῶν ἱδονῶν, εἰ νοῦν ἔχοι, εὐξίατ' ἀν ὁμοίος σοι γενέσθαι ὁλος γὰρ ἃν ἔστι, βάναυσος
καὶ χειρόναξ καὶ ἀποχειροβιῶτος νομισθήσῃ. 10. ἦν δ’ ἐμὸι πείθη, πρῶτον μὲν σοι πολλὰ ἐπιδεῖξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰς καὶ λόγους αὐτῶν ἀπαγγέλλουσα καὶ πάντων ὡς εἰπεῖν ἔμπειρον ἀποφαίνουσα, καὶ τὴν ψυχήν, ὅπερ σου κυριώτατὸν ἐστὶ, κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασί, σωφροσύνη, δικαίωσύνη, εὐσεβεία, πραότητι, ἔπιευκεία, συνέσει, καρτερία, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὀρμῇ ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος. λήσει δὲ σε οὔτε παλαιῶν οὐδὲν οὔτε νῦν γενέσθαι ἵνα δέον, ἀλλὰ καὶ τὰ μέλλοντα προοίμει μετ’ ἐμοῦ, καὶ ὅλως ἀπαντά, ὅπόσα ἐστὶ, τὰ τε θεὶα τὰ τ’ ἀνθρώπινα, οὐκ ἐσ μακρῶν σε διδάξωμαι. 11. καὶ ὁ νῦν πένης ὁ τοῦ δεῖνοι, ὁ βουλευσάμενος περὶ ἀγεννοῦσ ὡς τέχνης, μετ’ ὀλύγον ἄπασι ξηλωτὸς καὶ ἐπίφθονος ἐση, 15 τιμῶμενος καὶ ἐπαινούμενος καὶ ἐπὶ τοῖς ἀριστοῖς εὐδοκιμῶν καὶ ὑπὸ τῶν γένει καὶ πλοῦτῳ προχόντων ἀποβλεπόμενος, ἔσθητα μὲν τοιαύτῃ ἀμπεχόμενος,—δείξασα τὴν ἐαυτῆς· πάνω δὲ λαμπρῶν ἐφόρει—ἀρχὴς δὲ καὶ προεδρίας ἀξιόουμενος· καὶ ποὺ ἀποδημῆς, οὐδὲ ἔπι τῆς 20 ἀλλοδαπῆς ἄγνως καὶ ἀφανῆς ἐση δοιαύτα σοι περιθῆσω τὰ γνωρίσματα, ὡστε τῶν ὀράτων ἐκαστὸς τῶν πλησίων κυνῆσας δείξει σε τῷ ἀκτύλῳ “οὗτος ἐκεῖνος” λέγων. 12. ἀν δὲ τι σπουδὴς ἄξιον ἢ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σε πάντες ἀποβλέψον—25 ταῖς καὶ ποὺ τι λέγων τύχης, κεχρυνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες καὶ εἰδαμονίζοντές σε τῆς δυνάμεως τῶν λόγων καὶ τῶν πατέρα τῆς εὐποτῆς· ὦ δὲ λέγουσιν, ὡς ἀρα καὶ ἀθάνατοι τίνες γίνονται εἰς ἀνθρώπων, τούτοι οἱ περιποίησι· καὶ γὰρ ἂν αὐτὸς ἐκ τοῦ 30 βίου ἀπέλθης, οὔποτε παύσῃ συνών τοῖς πεπαιδευμένοις
καὶ προσομιλῶν τοῖς ἀρίστοις. ὅρας τὸν Δημοσθένην ἐκείνου, τίνος υἱὸν ὄντα ἐγὼ ἥλικον ἐποίησα. ὅρας τὸν Λισχάνην, ὃς τυμπανιστρίας υἱὸς ἦν ἀλλ' ὁμος αὐτὸν δὲ ἔμε Φίλιππος ἑθεράπευσεν. ὥ δὲ Σωκράτης καὶ 5 αὐτὸς ὕπο τῇ ἐμομυλυφικῇ ταύτῃ τραφεῖς ἐπειδὴ τάχιστα συνῆκε τοῦ κρείττονος καὶ δραπετεύσας παρ' αὐτῆς ἑπτομόλησεν ὡς ἐμε, ἀκούεις ὡς παρὰ πάντων ἁδεται. 13. ἐφείς δὲ αὐτοὺς τηλικούτους καὶ τοιοῦτους ἄνδρας καὶ πράξεις λαμπρὰς καὶ λόγους σεμνοὺς καὶ σχῆμα ἐνυπρεπὲς καὶ τιμήν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας καὶ δύναμιν καὶ ἁρχὰς καὶ τὸ ἔπτι λόγους εὐδοκιμεῖν καὶ τὸ ἐπὶ συνείσει εὐδαιμονιζοθεῖαι χιτώνιον τι πιναρὸν ἐνυόση καὶ σχῆμα δουλοπρεπὲς ἀναλήψῃ καὶ μοχλία καὶ γλυφεία καὶ κοπέας καὶ κολαπτῆρας ἐν ταῖς χερῶιν 15 ἔξεις κἀτω νευεκὼς ἐς τὸ ἔργον, χαμαίπτετης καὶ χαμαίξηλος καὶ πάντα τρόπον ταπεινός, ἀνακύπτων δὲ οὐδέποτε οὐδὲ ἀνδρῶδες οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὑπως εὖριθμα καὶ εὐσχῆμονα ἔσται σοι προνοῶν, ὡς ὑς δὲ αὐτὸς εὐρυθμος καὶ 20 κόσμιος ἐς ἡκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων. 14. ταῦτα ἐτὶ λεγοῦσης αὐτῆς οὐ περιμεῖνας ἐγὼ τὸ τέλος τῶν λόγων ἀναστάς ἀπεφηνώμην, καὶ τὴν ἀμορφον ἐκείνην καὶ ἐργατικὴν ἀπολυπῶν μετέβαινων πρὸς τὴν παιδείαν μάλα ἑγεθῶς, καὶ μά- 25 λιστα ἐπεὶ μοι ἐς νόμοιν ἠλθεν ἡ σκυτάλη καὶ ὅτι πληγάς οὐκ ὀλίγας εὐθὺς ἀρχομένῳ μοι χθὲς ἐνετρίψατο. ἡ δὲ ἀπολειφθείσα τὸ μὲν πρῶτον ἡγανάκτει καὶ τὸ χείρε συνεκροτεῖ καὶ τοὺς ὀδόντας συνέπρει· τέλος δὲ, ὠσπερ τὴν Νιόβην ἀκούομεν, ἐπετήγηε καὶ εἰς λίθον μετεβέβλητο. 30 εἳ δὲ παράδοξα ἐπαθε, μὴ ἀπιστήσητε· θαυματοποιοῖ γὰρ οἱ ἔνειροι. 15. ἡ ἔτερα δὲ πρὸς μὲ ἀπιδοῦσα,
Τουγαροῦν ἀμείψομαι σε, ἑφι, τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδικασας, καὶ ἐλθὲ ἡδὴ, ἐπίβηθι τοῦτο τοῦ χήματος,—δείξασα τι ὀχήμα ύπόπτηρον ὕππων τινῶν τῷ Πηγάσῳ ἐοικότων—ὕπως εἰδῆς, οἷα καὶ ἡλίκα μὴ ἀκολούθησας ἐμοι ἀγνοήσειν ἐμελλες. ἔπει δὲ 5 ἀνήλθον, ἡ μὲν ἡλαυνε καὶ υφηνώχει, ἀρθεὶς δὲ εἰς ύψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἐω ἀρξάμενοι ἀχρὶ πρὸς τὴν ἐσπέραν πόλεις καὶ ἔθνη καὶ δῆμους, καθάπερ τὸ Τριπτόλεμος ἀποσπείρων τι ἐς τὴν γῆν. οὐκέτι μέντοι μέμνημαι, ὅ τι τὸ σπειρόμενον ἦν, πλην τοῦτο μόνον, 10 ὅτι κάτωθεν ἀφορώντες ἀνθρωποὶ ἐπήνουν καὶ μετ' εὐφημίας, καθ' οὖς γενοίμην τῇ πτήσει, παρέπεμπον. 16. δείξασα δὲ μοι τὰ τοσάτα κἀκε τοῖς ἐπαυνοῦσιν ἐκεῖνοι ἐπανηγαγεν αὕθες οὐκέτι τὴν αὐτὴν ἐσθήτα ἐνδεδυκότα ἢν εἴχον ἀφιπτάμενος, ἀλλ' ἐμοὶ ἐδόκουν 15 εὐπάρυφος τίς ἐπανήκειν. καταλαβοῦσα οὖν καὶ τὸν πατέρα ἐστώτα καὶ περιμένοντα ἐδείκνυν αὐτῷ ἐκεῖνην τὴν ἐσθήτα κἀκε, οἷος ἡκοιμη, καὶ τι καὶ ὑπέμνησεν, οἷα μικροῦ δείν περὶ ἐμοῦ ἐβουλεύσαντο. ταῦτα μέμνημαι ἵδων ἀντίπαις ἔτι ὄν, ἐμοὶ δοκεῖ, ἐκταραχθεὶς 20 πρὸς τὸν τῶν πληγῶν φόβον. 17. μεταξὺ δὲ λέγοντος, Ἠράκλεις, ἑφη τις, ὡς μακρὸν τὸ ἐνύπνιον καὶ δικανικόν. εἰτ' ἄλλος ὑπέκρουσε, χειμερινὸς ὁνειρος, ὅτε μηκισταί εἰσιν αἰ πάντες, ἢ τάχα που τρίεσπερος, ὁσπερ ὁ Ἠρακλῆς, καὶ αὐτὸς ἐστι. τὶ δ' οὖν ἐπῆλθεν αὐτῷ 25 λησὺς ταῦτα πρὸς ἡμᾶς καὶ μησθῆναι παϊδικῆς νυκτὸς καὶ ὁνείρων παλαιῶν καὶ ἡδῆ γεγορακτῶν; ἐωλος γὰρ ἡ ψυχρολογία· μὴ ὁνείρων ὑποκριτὰς τινας ἡμᾶς ὑπείληφεν; οὐκ, ὥσπερ οὖδὲ γὰρ ὁ Ἑνοφῶν ποτὲ διηγούμενος τὸ ἐνύπνιον, ὡς ἐδοκεῖ αὐτῷ καίεσθαι ἢ 30 πατρία οἰκία καὶ τὰ ἄλλα,—ἔστε γὰρ—οὖχ ὑπόκρισιν
τὴν ὄψιν οὖδ' ὡς φλυαρεῖν ἐγνωκὼς αὐτὰ διεξῆι, καὶ ταῦτα ἐν πολέμῳ καὶ ἀπογνώσει πραγμάτων, περιεστώτων πολεμίων, ἀλλὰ τι καὶ χρήσιμον ἐίχεν ἡ δύναμις.

18. καὶ τοίνυν καγώ τούτοι τῶν ὄνειρον ὑμῖν δυνάμει μνήμην ἐκείνου ἔνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται καὶ παιδείας ἔχονται, καὶ μάλιστα εἴ τις αὐτῶν ὑπὸ πενίας ὑπελοκακεὶ καὶ πρὸς τὰ ἡττώ ἀποκλίνει φύσιν οὐκ ἀγεννη διαφθείρων ἐπιρρωσθήσεται εὐ οἶδ᾽ ὦτι κάκεινος ἀκούσας τοῦ μῦθου, ἰκανὸν ἔαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοοῦν οἷος μὲν ὡν πρὸς τὰ κάλλιστα ὠρμησα καὶ παιδείας ἐπεθύμησα μηδὲν ἀποδεικνύσας πρὸς τὴν πενίαν τὴν τότε, οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐδενὸς γοῦν τῶν λιθογλυφῶν ἀδοξότερος.
ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

1. ΕΡΜ. τῇ γελασὶ, ὥ Χάρων; ἦ τῇ τὸ πορθμεῖον ἀπολυπὼν δεύο ἀνελήλυθας ἐς τὴν ἡμετέραν οὗ πάνυ εἰσθής ἐπιχωριάζειν τοῖς ἄνω πράγμασιν;

ΧΑΡ. ἐπεθύμησα, ὥ Ἐρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ καὶ ἀ πράπτουσιν οἱ ἀνθρωποὶ ἐν αὐτῷ ἦ τίνων 5 στερόμενοι πάντες οὐμόζουσι κατιόντες παρ' ἡμᾶς· οὓδεις γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. αὐτησάμενος οὗν παρὰ τοῦ Ἀιδοῦ καὶ αὐτὸς ὅσπερ ὁ Θεταλὸς ἐκεῖνος νεανίσκος μίαν ἡμέραν λυπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ φῶς, καὶ μοι δοκῶ ἐς δέον ἐντετυχήκεναι σου ἔνεαγήσεις γὰρ 10 εῦ οἶδ᾽ ὅτι με συμπερινοστῶν καὶ δείξεις ἐκαστα ὡς ἄν εἴδος ἄπαντα.

ΕΡΜ. οὐ σχολὴ μοι, ὥ πορθμεῖ ἀπέρχομαι γὰρ τὶ διακονησόμενος τῷ ἄνω Διᾷ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμος ἐστι καὶ δέδια μὴ βραδύναντα με ὅλον ὑμέτερον 15 εάση εἶναι παραδοὺς τῷ ξῶφῳ, ἦ ὅπερ τὸν Ἡθαιστὸν πρὸς ἐποίησε, ρήγη καὶ τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὅς ὑποσκάζων γέλωτα καὶ αὐτὸς παρέχομαι οἰνοχοῦν.

ΧΑΡ. περιόψει οὖν με ἄλλως πλανῶμεν ὑπὲρ γῆς 20 καὶ ταῦτα ἐταῖρος καὶ σύμπλος καὶ συνδιάκτορος ὑν; καὶ
μὴν καλῶς εἶχεν, ὦ παῖ Μαίας, ἐκείνων γοῦν σε μεμνήσθαι, ὅτι μηδεπώποτε σε ἣ ἀντλεῖν ἐκέλευσα ἡ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ἰέγκεις ἐπὶ τοῖς καταστρώματος ἑκταθεῖς ὡμοῦς ὑοῦτω καρτεροὺς ἔχων, ἢ εἰ τίνα λάλον 5 νεκρῶν εὗροις, ἐκεῖνος παρ' ὅλον τὸν πλοῦν διαλέγη· ἐγὼ δὲ πρεσβύτης ἄν τὴν δικωπίαν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρὸς, ὃ φίλτατον Ἐρμάδιον, μὴ καταλήπτης με, περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἀπαντά, ὡς τι καὶ ἰδῶν ἑπανέλθομι· ὡς ἦν με σὺ ἀφῆς, οὖνεν τῶν τυφλῶν διοίσω·

10 καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, οὗτο δὴ καγὼ σοι ἐμπαλιν ἀμβλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὦ Κυλλήνιε, ἐς ἀεὶ μεμνησομένῳ τὴν χάριν.

2. ΕΡΜ. τοῦτο τὸ πράγμα πληγῶν αὕτιον καταστή-

15 σεταὶ μοι· ἔρω γοῦν ἡδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνυλον παντάπασιν ἦμιν ἐσόμενον. ὑποουργητέον δὲ ὦμος· τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος τις ἄν βιάζοιτο; πάντα μὲν οὖν σε ἰδεῖν καθ’ ἐκαστον ἀκριβῶς ἀμήχανον ἠστιν, ὃ πορθμεύ· πολλῶν γὰρ ἂν ἐτῶν ἦ

20 διατριβή γένοιτο. εἴτα ἐμὲ μὲν κηρύττεσθαι δεήσει καθά-

περ ἀποδράντα ὑπὸ τοῦ Δίος, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ἐμμιὸν μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου κατὰ ὁ τελῶνης Αἰακὸς ἀγανακτήσει μηδ’ ὀβολῶν ἐμπολῶν. τὸ ἠδή σκεπτέον.

ΧΑΡ. αὐτός, ὃ Ἐρμῆ, ἐπινόει τὸ βέλτιστον· ἐγὼ
dὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς ἔνοικον ὄν.

ΕΡΜ. τὸ μὲν ὅλον, ὃ Χάρων, ὑψηλὸν τινὸς ἤμιν
dὲὶ χωρίου, ὡς ἀπ’ ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν
eἰς τὸν οὐρανὸν ἀνελθεῖν δυνατῶν ἦν, οὐκ ἂν ἐκάμνομεν.
ἐκ περισσῶς γὰρ ἂν ἀκριβῶς ἀπαντα καθεώρας. ἐπεὶ δὲ οὗ θέμως εἰδώλως ἀπεὶ συνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διὸς, ὁρὰ Ἦμιν ψηλὸν τί ὅρος περισκοτείν.

3. ΧΑΡ. οἰσθα, ὦ Ἑρμῆ, ἀπερ εἰώθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; ὡστάν γὰρ τὸ πνεῦμα κατανύσαν πλαγία τῇ ὀθόνῃ ἐμπέσῃ καὶ τὸ κῦμα ψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνολας κελεύετε τὴν ὀθόνην στείλαι ἢ ἐνδοῦναι ὄλγον τοῦ ποδὸς ἢ συνεκδραμεῖν τῷ πνέοντι, ἐγὼ δὲ τῇ ἡσυχίᾳ ἀγεῖν παρακελεύομαι ὑμῖν αὐτὸς γὰρ εἰδέναι τὸ βέλτιον. κατὰ ταύτα δὴ καὶ σὺ πράττε ὅποσα καλῶς ἔχειν νομίζεις κυβερνήτης τῶν νεών ἐγώ δὲ, ὡσπερ ἐπιβάταις νόμος, σιωπὴ καθεδούμαι πάντα πειθόμενοι κελεύοντι σοι.

ΕΡΜ. ὁρθῶς λέγεις· αὐτὸς γὰρ εἴσομαι τί ποιητέαυν καὶ ἐξευρήσω τὴν ἰκανὴν σκοπῆν. ἀρ' οὖν ὁ Καῦκασος ἐπιτήδειος ἢ ὁ Παρνασσὸς ψηλὸτερος ἢ ἀμφοῖν ὁ Ὀλυμπός ἐκένωσι; καὶ τοι οὐ φαύλον ὁ ἀνεμωτὴς ἢς τῶν Ὀλυμποῦ ἀπιδών' συγκαμεῖν δὲ τι καὶ ὑπουργήσαι καὶ σὲ δεῖ.

ΧΑΡ. πρόσταττε· ὑπουργήσω γὰρ ὤσα δυνατά.

ΕΡΜ. ὁμηρὸς ὁ ποιητής φησι τούς Ἀλωέως ύμέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελήσατι ποτε τὴν Ὀσσαν ἐκ βάθρων ἀνασπάσατας ἐπιθείειν τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἰκανὴν ταῦτην κλίμακα ἐξειν 25 οἰομένους καὶ πρόσβασιν ἐπὶ τῶν οὐρανῶν. ἐκεῖνο μὲν οὖν τῷ μειρακίῳ, ἀτασθάλῳ γὰρ ἠστην, δίκας ἐτισάτηνν νω δὲ—οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταύτα βουλεύομεν—τὴ σοῦ ὀικοδομοῦμεν καὶ αὐτοὶ κατὰ ταύτα ἐπικυλωνδούντες ἐπ' ἄλληλα τὰ ὁρη, ὡς ᾐχομεν ἀφ' ψηλοτέρου 30 ἀκριβεστέραν τὴν σκοπῆν;
4. ΧΑΡ. καὶ δυνησόμεθα, ὁ Ἐρμή, δὲ ὀντες ἀναθέσθαι ἁράμενοι τῷ Πήλιον ἢ τὴν Ὀσσαν; ΕΡΜ. διὰ τὶ δ' οὐκ ἄν, ὁ Χάρων; ἢ ἄξιοις ἡμᾶς ἀγεννεστέρους εἰναι τοῖν βρεφολῖοιν ἐκεῖνοιν, καὶ ταῦτα 5 θεοὺς ὑπάρχοντας;
ΧΑΡ. οὐκ, ἀλλὰ τὸ πράγμα δοκεῖ μοι ἀπίθανον τινα τὴν μεγαλουργίαν ἔχειν.
ΕΡΜ. εἰκότως· ἰδιώτης γὰρ εἰ, ὁ Χάρων, καὶ ἥκιστα ποιητικὸς· ὃ δὲ γεννάδας Ὁμηρος ἀπὸ δυοῖν στίχοιν 10 αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανὸν, οὕτω ραδίως συνθεὶς τὰ ὄρη. καὶ θαυμάζω, εἰ σοι ταῦτα τεράστια εἶναι δοκεῖ τῶν Ἀτλαντα δηλαδὴ εἰδότε, ὃς τὸν πόλον αὐτὸν εἰς ὁν νέφει ἀνέχου ἡμᾶς ἄπαντας. ἀκοὺες δὲ γε ἱσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ πέρι τοῦ Ἡρακλέους, ὃς 15 διαδεξάτο ποτε αὐτὸν ἐκεῖνον τῶν Ἀτλαντα, καὶ ἀναπαύσει πρὸς ὀλίγον τοῦ ἀχθοὺς ὑποθεῖς ἑαυτὸν τῷ φορτίῳ.
ΧΑΡ. ἀκοῦω καὶ ταῦτα· εἰ δὲ ἀληθῆ, σὺ ἄν, ὁ Ἐρμή, καὶ οἱ ποιηταὶ εἰδεῖτε.
ΕΡΜ. ἀληθέστατα, ὁ Χάρων. ἢ τίνος γὰρ ἑνεκα σοφοὶ ἄνδρες ἐψευδότο ὁν; ὡστε ἀναμοχλεύωμεν τὴν Ὀσσαν πρῶτον, ὡσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ὁμηρος, αὐτὰρ ἐπ' Ὀσσῆ 20
Πήλιον εἰνοσίφυλλον.
ὁρᾶς ὅπως ραδίως ἁμα καὶ ποιητικῶς ἐξειργάσμεθα; φέρ' οὐν ἀναβᾶς ἰδῷ, εἰ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἐτι δεήσει. 5. παπαί, κἀτω ἐτὶ ἐσμὲν ἐν ὑπωρείᾳ τοῦ οὐρανοῦ ἀπὸ μὲν γὰρ τῶν ἑφῶν μόνης Ἰωνία καὶ Ἁμίδα 30 φαίνεται, ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτῶν τὰ ἐπὶ τάδε τοῦ Ἰστροῦ.
μόνον, κακείθεν ἡ Κρήτη οὐ πάνυ σαφῶς. μετακινητέα ἡμῖν, ὡς πορθμευ, καὶ ἡ Οἰνη, ὡς ἐοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.

ΧΑΡ. οὖτω ποιῶμεν. ὃρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ ἐργον ἀπομηκνύοντες πέρα τοῦ πίθα
νοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς πειραθόμεν συντριβέντες τῶν κρανίων.

ΕΡΜ. θάρρεις ἀσφαλῶς ἔξει ἅπαντα. μετατίθει τὴν Οἰνην ἐπικυλινδεῖσθω ὁ Παρνασσός. ἰδοὺ δή, ἐπάνειμι ἀνθις. εὖ ἔχει πάντα ὅρῳ ἀναβαίνε ᾗ ὡς καὶ σὺ.

ΧΑΡ. ὤρεξον, ὣ Ἐρμῆ, τὴν χεῖρα. οὐ γὰρ ἐπὶ μικρὰν με ταύτῃ μηχανήν ἀναβιβάζεις.

ΕΡΜ. εἶ γε καὶ ἰδεῖς ἑθέλεις, ὣς Χάρων, ἅπαντα. οὐκ ἐν δὲ ἀμφῶς, καὶ ἀσφαλῆ καὶ φιλοθεάμνονα εἴναι. ἀλλ' ἔχον μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ ὁλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σὺ καὶ ἐπεὶπερ δικόρυμβος ὁ Παρνασσός ἔστι, μίαν ἑκάτερος ἄκραν ἀπολαβόμενου καθεξώμεθα: σὺ δὲ μοι ἕδη ἐν κύκλῳ περιβλέπτων ἐπισκόπει ἅπαντα.

6. ΧΑΡ. ὅρῳ γῆν πολλῆν καὶ λίμνην τινὰ μεγάλην 20 περιρρέουσαν καὶ ὅρη καὶ ποταμοῖς μείωσ τοῦ Κωκυτοῦ καὶ τοῦ Πυριφλεγέθοντος καὶ ἀνθρώπους πάνυ σμικροὺς καὶ τινὰς φωλεοὺς αὐτῶν.

ΕΡΜ. πόλεις ἐκεῖναι εἰσίν, οὗς φωλεοὺς εἶναι νομίζεις.

ΧΑΡ. οὐσθα ὦν, ὣ Ἐρμῆ, ὡς οὔδεν ἡμῖν πέπρακται, ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλία καὶ τὴν Οἰνην καὶ τὰ ἀλλὰ ὅρῃ μετεκινήσαμεν;

ΕΡΜ. ὅτι τί;

ΧΑΡ. οὔδεν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ υψηλοῦ ὅρῳ. 30 ἐδεόμην δὲ οὐ πόλεις καὶ ὅρῃ αὐτὸ μόνον ὅσπερ ἐν γραφαῖς
ὁρὰν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἃ πρᾶττον καὶ οἰα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐντυχῶν εἶδες γελώντα καὶ ἤρου με ὧ τι γελώνην ἀκούσας γὰρ τινὸς ἤσθην ἐς ύπερβολὴν.

5 EPM. τί δὲ τούτ' ἦν;
XAP. ἐπὶ δεύπνου, οὖμαι, κληθεῖς ύπό τινος τῶν φίλων ἐς τὴν ύστεραίαν, μάλιστα ἡξω, ἐφη καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγνους κεραμίς ἐπιπέσουσα οὐκ οἶδ’ ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ ἐπιτελέσαντος τὴν ύπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβῆσθαι, ὡς μᾶλλον βλέποιμι καὶ ἀκούοιμι.

7. EPM. ἔχ’ ἀτρέμας καὶ τοῦτο γὰρ ἐγὼ ἱάσομαι σοι καὶ ὄξυνερκέστατον ἐν βραχεὶ ἀποφανῶ παρ’ Ὀμηροῖς τινὰ καὶ πρὸς τοῦτο ἐπιφίδῃ λαβῶν, κατειδαὶν ἐπὶ τοῦτο ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρὰν.

ΧΑΡ. λέγε μόνον.

ΕΠΜ. ἀχλίνων αὖ τοι ἀπ’ ἱφθαλμῶν ἔλον, ἣ πρὶν ἐπῆν, ὅφελ’ εὐ γινώσκης ἥμεν θεον ἦδε καὶ ἀνδρα.

20 τί ἐστιν; ἣδη ὅρας;

ΧΑΡ. ύπερφυῖς γε’ τυφλὸς ὁ Δυνκεὺς ἐκεῖνος ὡς πρὸς ἐμέ. ἦστε σὺ τὸ ἐπὶ τοῦτο προσδίδασκε με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν Ὀμηρὸν κάγῳ ἑρωμαι σε, ὡς μάθης οὐδ’ αὐτὸν ἀμελετήτου ὄντα με τῶν Ὀμηροῦ;

ΕΠΜ. καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι ναύτης αἰεὶ καὶ πρόσκυπτος οὖν;

ΧΑΡ. ὅρασ; οὐειδιστικῶν τούτο ἐς τὴν τέχνην. ἐγὼ δὲ ὅτότε διεπώρθηκεν αὐτὸν ἀποθανόντα, πολλὰ ῥα-

30 ψυχόντως ἀκούσας ἐνίων ἐτεί μέμνημαι’ καὶ τοῖς χείμων ἡμᾶς οὐ μικρός τότε κατελάμβανεν’ ἐπεὶ γὰρ ἡρξάτο
7—9]

CHARON. 15

άδειων οὐ πάνω αἰσιών των ὁδῆν τοῖς πλέουσιν, ὡς ὁ
Ποσειδών συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τῶν πόντων
ώσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαναν καὶ πάσας
τὰς θυέλλας ὀφρέθυνε καὶ ἄλλα πολλὰ, κυκών τὴν θάλατ-
tαν ὑπὸ τῶν ἑπτῶν, χειμών ἄφνω καὶ γνόφος ἐμπέσων
ὁλύγον δεῖν περιέπρεψε ἡμῶν τὴν ναῦν ὅτε περ καὶ γαυ-
tιάσας ἐκεῖνοι ἀπῆμεσε τῶν ῥαψῳδίων τὰς πολλὰς αὐτῆ
Σκύλλη καὶ Χαρύβδει καὶ Κύκλωπ. οὔ χαλεπὸν οὖν ἦν
ἐκ τοσούτου ἐμέτον ὅλγα γοῦν διαφυλάττειν. 8. εἰπὲ
γὰρ μοι:

tίς γὰρ ὅδε ἐστὶν πάχιοτος ἀνήρ ηὗ τε μέγας τε,
ἐξοχος άνθρωπων κεφαλῆς καὶ εὐρεάς ὁμοις;
ΕΡΜ. Μίλων οὕτως ὁ θ' Κρότωνος ἀθλητής. ἐπι-
kροτοῦσι δ' αὐτῷ οἱ Ἑλληνες, ὅτι τὸν ταύρον ἀράμενος
φέρει διὰ τοῦ σταδίου μέσου.

ΧΑΡ. καὶ πόσῳ δικαιότερον ἐμὲ ἄν, ὁ Ἐρμῆ, ἐπαι-
nοιεῖν, ὃς αὐτὸν σοι τὸν Μίλωνα μετ' ὅλγον συλλαβῶν
ἐνθῆσομαι ἐς τὸ σκαφίδιον, ὅποταν ἡμὴ πρὸς ἡμᾶς ὑπὸ
tοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεὶς
tοῦ θανάτου, μηδὲ συνεῖς ὅπως αὐτὸν ὑποσκελίζει; κατὰ
οἰμώξεται ἡμῶν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων
καὶ τοῦ κρότους νῦν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ
tοῦ ταύρου φορᾷ. τί οὖν οἰνθώμεν; ἀρὰ ἐλπίζειν αὐτὸν
καὶ τεθυνήσεσθαι ποτε;

ΕΡΜ. πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειεν ἂν 25
ἐν ἀκμῇ τοσαύτη;

ΧΑΡ. ἡ τούτων οὐκ εἰς μακρὰν γέλωτα ἡμῶν παρέ-
ξοντα, ὅποταν πλέξ μηδ' ἐμπίδα οὐχ ὅπως ταύρον ἔτι
ἀρασθαὶ δυνάμενος. 9. σὺ δὲ μοι ἐκεῖνο εἰπέ,
tίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνήρ;
οὐχ" Ἑλλην, ὡς ἐοικεν ἀπὸ νοῦν τῆς στολῆς.
ΕΡΜ. Κύρος, ὃς Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν πάλαι Μήδων ἐχόντων νῦν Περσῶν ἡδὴ ἐποίησεν εἶναι· καὶ Ἀσσυρίων δ᾽ ἐναγχος οὗτος ἐκράτησε καὶ Βαβυλώνα παρεστῆσατο καὶ νῦν ἑλάσειοντι ἐπὶ Λυδίαν ἔουκεν, ὁς 5 καθελὼν τὸν Κροίσον ἄρχοι ἀπάντων.

ΧΑΡ. ὁ Κροίσος δὲ ποῦ ποτὲ κάκεινός ἐστών;

ΕΡΜ. ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος· Σάρδεις ἐκείναι, καὶ τὸν Κροίσον αὐτοῦ ὄρας ἡδὴ ἐπὶ κλίνης χρυσῆς καθήμενον Σόλωνι 10 τῷ Ἀθηναίῳ διαλεγόμενον. βούλει ἀκούσωμεν αὐτῶν ὁ τι καὶ λέγουσι;

ΧΑΡ. πάνυ μὲν οὖν.

10. ΚΡΟΙΣ. ὃς ἔστω Ἀθηναίε, εἶδες γάρ μου τὸν πλοῦτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἀσημος χρυσὸς 15 ἐστὶν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ μοι, τίνα ἡγή τῶν ἀπάντων ἀνθρώπων εὐδαιμονεστατον εἶναι.

ΧΑΡ. τί ἄρα ὁ Σόλων ἔρει;

ΕΡΜ. θάρρει· οὐδέν ἀγεννές, ὃς Χάρων.

ΣΟΛ. ὃς Κροίσε, οἷοι μὲν οἱ εὐδαιμονες· ἐγὼ δὲ 20 ὃν οἶδα Κλέοβιν καὶ Βίτωνα ἡγούμαι εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν.

ΧΑΡ. φησίν οὗτος τοὺς ἀμα πρώην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἰλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερὸν.

25 ΚΡΟΙΣ. ἐστω· ἐχέτωσαν ἐκείνοι τὰ πρῶτα τῆς εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἶν; 26. 

ΣΟΛ. Τέλλος ὃς Ἀθηναίος, ὃς εὐ τ' ἐβίω καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣ. ἐγὼ δὲ, ὃ κάθαρμα, οὗ σοι δοκῶ εὐδαιμων 30 εἶναι;

ΣΟΛ. οὐδέπω οἶδα, ὃς Κροίσε, ἢν μὴ πρὸς τὸ
τέλος ἀφίκη τού βίου· ὁ γὰρ θάνατος ἀκριβῆς ἔλεγχος τῶν τοιούτων καὶ τὸ ἀχρὶ πρὸς τὸ τέρμα εὐδαιμόνως διαβιοῦι.

XAP. κάλλιστα, ὃ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέξησας, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἁξίοις γίνεσθαι τῇν περὶ τῶν τοιούτων κρίσιν. 11. ἀλλὰ τῖνας ἐκείνους ὃ Κρισίος ἐκπέμπτε ἢ τι ἐπὶ τῶν ὦμων φέροισι;

ΕΡΜ. πλήθουσι τῷ Πυθίῳ χρυσάς ἀνατίθησι μισθῶν τῶν χρησμῶν, ύφ’ ὅν καὶ ἀπολείται μικρὸν ὑστεροῦ φιλόμαντις δὲ ὃ ἀνήρ ἐκτόπως.

XAP. ἐκείνῳ γὰρ ἐστὶν ὃ χρυσός, τὸ λαμπρὸν ὃ ἀποστίλβει, τὸ ὑποχρον μετ’ ἐρυθήματος; νῦν γὰρ πρῶτον εἴδον ἀκούων αἰεί.

ΕΡΜ. ἐκείνῳ, ὃ Χάρων, τὸ ἀοίδιμον ὄνομα καὶ περιμάχητον.

XAP. καὶ μὴν οὐχ ὦρῳ ὃ τι ἀγαθὸν αὐτῷ πρόσεστιν, εἰ μὴ ἄρα ἐν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.

ΕΡΜ. οὐ γὰρ οἷς θα ὁσοὶ πόλεμοι διὰ τοῦτο καὶ ἐπιβουλαὶ καὶ ληστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ δεσμαὶ καὶ πλοῦς μακρὸς καὶ ἐμπορίαι καὶ δουλεῖαι.

XAP. διὰ τοῦτο, ὃ Ἕρμῆ, τῷ μὴ πολὺ τοῦ χαλκοῦ διαφέρον; οἶδα γὰρ τὸν χαλκὸν, ὁβολὸν, ὡς οἶσθα, παρὰ τῶν πλεύστων ἐκάστου ἐκλέγων.

ΕΡΜ. ναὶ· ἀλλ’ ὃ χαλκὸς μὲν πολὺς, ὡστε οὐ πάνυ σπουδάζεται ὑπ’ αὐτῶν· τοῦτον δὲ ὀλύγον ἐκ πόλλοι τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσι πλὴν ἀλλ’ ἐκ γῆς καὶ οὕτος ἀσπερ ὃ μολυβδὸς καὶ τᾶλλα.

XAP. δεινὴν τινα λέγεις τῶν ἀνθρώπων τῇν ἀβελτερίαν, οὐ τοσοῦτον ἐρωτα ἐρώσιν ὄχρον καὶ βαρέος κτήματος.

ΕΡΜ. ἀλλὰ οὐ Σόλων γε ἐκείνος, ὃ Χάρων, ἔραν

Η. Λ.
αὐτοῦ φαίνεται, ὡς ὀρᾶς· καταγελὰ γὰρ τοῦ Κροίσου καὶ
tῆς μεγαλαυχίας τοῦ βαρβάρου, καὶ μοι δοκεῖν ἐρέσθαι
tι βούλεται αὐτῶν· ἐπακούσωμεν οὖν.

12. Ὅλα. εἰπέ μοι, ὁ Κροῖσε, ὦ γὰρ τι δεῖσθαι
5 τῶν πλίνθων τούτων τέν Πύθιον;
ΚΡΟΙΣ. νῃ Δία· οὐ γὰρ ἐστὶν αὐτῷ ἐν Δελφῶις
ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛ. οὐκοῦν μακάριον οἶει τὸν θεὸν ἀποφαίνειν, εἰ
κτήσαιτο σὺν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς;
10 ΚΡΟΙΣ. τῶς γὰρ οὐ;

ΣΟΛ. πολλὴν μοι λέγεις, ὁ Κροῖσε, πενίαν ἐν τῷ
ὄφραφῳ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεῖσθε
αὐτοῖς, ἦν ἐπιθυμήσοις.

ΚΡΟΙΣ. τοῦ γὰρ τοσοῦτος ἄν γένοιτο χρυσὸς ὡσος
15 παρ’ ἥμῖν;

ΣΟΛ. εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδία;
ΚΡΟΙΣ. οὐ πάνυ τι.

ΣΟΛ. τοῦ βελτίωνος ἁρὰ ἐνδεῖς ἐστε.
ΚΡΟΙΣ. τῶς ἀμείνων ὁ σίδηρος χρυσίων;

20 ΣΟΛ. ἦν ἀποκρίνη μηδὲν ἀγανακτῶν, μάθοις ἄν.
ΚΡΟΙΣ. ἐρώτα, ὡς Σόλων.

ΣΟΛ. πότεροι ἀμείνους, οἱ σωζοῦντες τινας ἢ οἱ
σωζόμενοι πρὸς αὐτῶν;

25 ΚΡΟΙΣ. οἱ σωζοῦντες δηλαδή.

ΣΟΛ. ἄρ’ οὖν, ἦν Κύρος, ὃς λογοποιοῦσι τινες, ἐπὶ
Λυδοῖς, χρυσὰς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ
σίδηρος ἀναγκαῖος τότε;

ΚΡΟΙΣ. ὁ σίδηρος δῆλον ὡτι.

ΣΟΛ. καὶ εἰ γε τοῦτον μὴ παρασκευάσαι, οὐκοῦν
30 ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.

ΚΡΟΙΣ. εὐφήμει, ὡς ἀνθρώπε.
ΣΩΛ. μὴ γένοιτο μὲν οὕτω ταῦτα: φαίνη δ’ οὖν ἀμείνω τοῦ χρυσοῦ τῶν σιδήρων ὁμολογῶν.

ΚΡΟΙΣ. οὐκόν καὶ τῷ θεῷ κελεύεις σιδηρᾶς πλίνθους ἀνατίθεναι με, τὸν δὲ χρυσὸν ὁπίσω αὐθίς ἀνακαλεῖν;

ΣΩΛ. οὔδε σιδηροῦ ἐκείνος γε δεησεται, ἀλλ’ ἦντε χαλκὸν ἦντε χρυσὸν ἀναθῆ, ἀλλοις μὲν ποτε κτήμα καὶ ἔρμαιον ἔση ἀνατεθεικῶς ἡ Φωκεύσιν ἡ Βοιωτοῖς ἡ Δελφοῖς αὐτοῖς ἡ τυν τυράννω ἡ λῃστῇ, τῷ δὲ θεῷ ὀλύνον μέλει τῶν σῶν χρυσοποιῶν.

ΚΡΟΙΣ. ἀεὶ σὺ μου τῷ πλοῦτῳ προσπολεμεῖς καὶ φθονεῖς.

13. ΕΡΜ. οὐ φέρει ὁ Λυδός, ὁ Χάρων, τήν παρρησίαν καὶ τήν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένων αὐτῶν δοκεῖ τὸ πράγμα, πένθος ἄνθρωπος οὐχ ὑποτῆσαν, τὸ 15 δὲ παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ’ οὖν μικρὸν ὑστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέχα ἀλῶντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι ἥκουσα γὰρ τῆς Κλωθοῦς πρώην ἀναγινωσκούσης τὰ ἐκάστω ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτ’ ἐγέραπτο, Κροίσον μὲν ἀλῶναι 20 ὑπὸ Κύρου, Κύρου δὲ αὐτὸν ὑπ’ ἐκείνης τῆς Μασσαγέτιδος ἀποθανεῖν. ὁρᾶς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ὕππου τοῦτο τοῦ λευκοῦ ἐξελαινούσαν;

ΧΑΡ. νη Νια.

ΕΡΜ. Τὸμυρὶς ἐκείνη ἔστι καὶ τὴν κεφαλήν γε 25 ἀποτεμοῦσα τοῦ Κύρου αὐτῇ ἐς ἄσκον ἐμβαλεὶ πλήρη αἵματος. ὅρᾶς δὲ καὶ τὸν ύδν αὐτοῦ τῶν νεανίσκον; Καμβύσης ἐκείνος ἐστιν’ οὕτως βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἐν τῇ Διβύνῃ καὶ Αἰθιοπίᾳ τὸ τελευταῖον μανεῖς ἀποθανεῖται ἀποκτείνας τὸν Ἀτιν. 30

ΧΑΡ. ὁ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοῦς
προσβλέψειν οὔτως ὑπερφρονοῦντας τῶν ἄλλων; ἦ τίς ἀν πιστεύσειν ὡς μετ’ ὀλίγον οὔτος μὲν αἰχμάλωτος ἔσται, οὔτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκῷ αἵματος; 14. ἐκείνος δὲ τίς ἔστιν, ὁ 'Ερμή, ὁ τὴν πορφυρὰν ἐφε-5 στρίδα ἐμπεπορτημένος, ὁ τὸ διάδημα, ὁ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἵθυν ἀνατεμών, νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δὲ τις εὐχεταί εἶναι.

ΕΡΜ. εὖ γε παρφάδεις ἢδη, ὁ Χάρων. ἀλλὰ Πολυ-κράτην ὅρας τὸν Σαμῖων τύραννον πανευδαίμονα ἡγού-10 μενον εἶναι· ἀτάρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου προδοθεὶς Ὄρολτῃ τῷ σατράπῃ ἀνασκολοπισθήσεται ἄθλιος ἐκπεσοῦν τῆς εὐδαιμονίας ἐν ἀκαρεί τοῦ χρόνου' καὶ ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα.

15. ΧΑΡ. ἄγαμαι Κλωθοῦς γεννικῆς· καὶ αὐτοῦς, ὁ βελτίστῃ, καὶ τὰς κεφαλὰς ἀπότεμεν καὶ ἀνασκολοπίζει, ὁς εἰδώσων ἀνθρώποι οὕτε· ἐν τοσοῦτῳ δὲ ἐπαιρέσθων ὡς ἂν ἄφι ψηλοτέρου ἀλγεινότερον καταπεσοῦμενοι. ἔγω δὲ γελάσομαι τότε γυνοίσας αὐτῶν ἐκαστὸν γυμνὸν 20 ἐν τῷ σκαφιδίῳ μὴτε πορφυρίδα μὴτε τιάραν ἢ κλίνην χρυσήν κομίζοντας.

15. ΕΡΜ. καὶ τὰ μὲν τούτων ὥδε ἔξει. τὴν δὲ πληθὺν ὅρας, ὁ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς 25 δανείζοντας, τοὺς προσαιτοῦντας;

ΧΑΡ. ὁρῶ ποικίλην τινὰ τὴν τύρβην καὶ μεστὸν ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἐοικυίας τοὺς σμήνεσιν, ἐν οἷς ἄπασι μὲν ἤδιόν τι κέντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὀλιγοὶ δὲ τινὲς ὀσπέρ σφίκες ἀγούσι καὶ 30 φέρουσι τὸ ὑποδεέστερον. ὁ δὲ περιπετεόμενος αὐτοὺς ἐκ τάφανος οὔτος ὕχλος τίνες εἰσίν;
ΕΡΜ. ἐπίδεις, ὦ Χάρων, καὶ δείματα καὶ ἁγνοιαὶ καὶ ἦδοναὶ καὶ φιλαργυρίαι καὶ ὄργανα καὶ μίση καὶ τὰ τουαύτα. τούτων δὲ ἡ ἁγνοια μὲν κάτω συναναμέμβικται αὐτοῖς καὶ συμπολιτεύεται, καὶ υἱὸ Δία καὶ τὸ μῖσος καὶ ἡ ὀργὴ καὶ ἕξιστυπία καὶ ἀμαθία καὶ ἄπορία καὶ φιλαργυρία: ὁ φόβος δὲ καὶ αἱ ἐπίδεις ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτον ἐκπλήθη ἐνίοτε καὶ ὑποτῆσειν ποιεῖ, αἱ δ’ ἐπίδεις ὑπὲρ κεφαλῆς αἰωροῖμεναι, ὅποταν μάλιστα οὐχί τις ἐπιλήψεσθαι αὐτῶν, ἀναπτάμεναι οἰχοῦνται κεχυρότας αὐτῶν ἀπολυποῦσαι, ὅπερ καὶ τὸν Τάνταλον ὁ κάτω πάσχοντα ὅρας ὑπὸ τοῦ ὑδατος. 16. ἂν δ’ ἀτενίσῃς, κατόψει καὶ τὰς μοίρας ἀνω ἐπικλωθούσας ἕκαστος τῶν ἄτρακτων, ἂφ’ οὐ ἠρτήσασθαι συμβεβηκέν ἀπαντας ἐκ λεπτῶν νημάτων. ὅρας καθάπερ ἀράχνια τίνα καταβαίνοντα ἐφ’ ἐκαστὸν ἀπὸ τῶν ἄτρακτων; 15

ΧΑΡ. ὁ ὅρω πάνω λεπτῶν ἐκαστὸν νῆμα περιπτε-πλεγμένον γε τὰ πολλά, τούτῳ μὲν ἐκεῖνῳ, ἐκείνῳ δὲ ἄλλῳ.

ΕΡΜ. εἰκότως, ὁ πορθμεὺς εἰμαρται γὰρ ἐκείνων μὲν ὑπὸ τούτου φονευθῆναι, τούτων δὲ υπ’ ἄλλου, καὶ κληρο- νομίσασθαι γε τούτων μὲν ἐκείνου, ὅτου αὖ ἡ μικρότερον τὸ νῆμα, ἐκείνων δὲ αὐ τούτων τοιόνδε γὰρ τι ἡ ἐπιπλοκὴ δηλοῖ. ὅρας δ’ οὖν ἀπὸ λεπτῶν κρεμαμένους ἀπαντας; καὶ οὗτος μὲν ἀνασπασθεὶς ἀνω μετέωρος ἐστὶ καὶ μετὰ μικρὸν καταπεσέων ἀπορράγειντος του λίνου, ἐπειδὰν 25 μηκέτι ἀντέχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσε- ται, οὗτος δὲ ὀλόγον ἀπὸ γῆς αἰωροῦμενος, ἡν καὶ πέσῃ, ἀψοφητὶ κείσεται, μόνις καὶ τοῖς γεύτοσιν ἐξακουσθέντος τοῦ πτώματος.

ΧΑΡ. παγγέλοια ταύτα, ὁ Ἑρμῆ. 30

17. ΕΡΜ. καὶ μὴν οὔδ’ εἰπεῖν ἔχοις ἃν κατὰ τὴν ἄξιαν,
ὑπὸς ἔστι καταγέλαστα, ὁ Χάρων, καὶ μάλιστα αἱ ἄγαν σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐπίδων οὐχεσθαι ἀναρπάστους γηγομένους ὑπὸ τοῦ βελτίστου θανάτου. ἄγγελοι δὲ καὶ υπηρεταί αὐτοῦ μᾶλα πολλοὶ, ὡς ὅρας, ἤπιαλοι καὶ πυρετοὶ καὶ φθόαι καὶ περιπτυχμοῦναι καὶ ξύφη καὶ λυστηρία καὶ κόνεια καὶ δικασταὶ καὶ τύραννοι. καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἔστ' ἂν εὖ πράττωσιν, ὅταν δὲ σφαλώσι, πολὺ τὸ ὅτοτοι καὶ αἰαὶ καὶ οἴμοι. εἰ δ' εὐθὺς ἐξ ἀρχῆς ἐνενόον οὗτοι θυντοὶ τ' ἐσιν αὐτοὶ καὶ ὅλην τούτον χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν ὥσπερ ἐξ ὅνειρατος πάντα ύπὲρ γῆς ἀφέντες, ἔσων τε ἂν σωφρονέστερον καὶ ἢπτό τὴν ὑπέρτων ἀποθανόντες· νῦν δὲ ἐς ἀεὶ ἐπιπλάσαντες χρήσεσθαι τοὺς παροῦσιν, ἐπειδὰν ἐπιστάς ὁ υπηρετής καλὴ καὶ ἀπάνηγ 15 πεδήσας τῷ πυρετῷ ἡ τῇ φθόγη, ἀγανακτούσι πρὸς τὴν ἀγωγήν οὔποτε προσδοκήσαντες ἀποστασθήσεσθαι αὐτῶν. ἢ τὶ γὰρ οὐκ ἂν ποιήσειν ἐκεῖνος ὁ τὴν οἰκίαν σπουδὴ οἰκοδομοῦμενος καὶ τοὺς ἐργάτας ἐπιστέρχων, εἰ μάθοι ὅτι ἢ μὲν ἐξεῖ τέλος αὐτῷ, δ' ἐδὲ ἄρτι ἐπιθείς τὸν 20 ὄροφον ἀπεισὶ τῷ κληρονόμῳ καταλυτῶν ἀπολαίειν αὐτῖς, αὐτῶς μηδὲ δειπνήσας ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων ὦτὶ ἀρένα παῖδα τέτοκεν αὐτῷ ἡ γυνὴ, καὶ τοὺς φίλους διὰ τοῦτο ἑστίων καὶ τοῦνομα τοῦ πατρὸς τιθέμενος, εἰ ἠπίστατο ὡς ἐπτέτης γενόμενος ὁ παῖς τεθνήξεται, ἃρ' ἂν σοι δοκεὶ χαίρειν ἐπ' αὐτῷ γεννωμένῳ; ἀλλά τὸ αὐτίον, ὦτὶ τὸν μὲν εὐτυχοῦντα ἐτέ τῷ παιδὶ ἐκεῖνον ὅρα τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλυμπία νευκηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα τῷ παιδίον οὐχ ὅρα ὁδὲ οἶδεν ἀφ' οίᾳς αὐτῷ κρόκης ἐκρέ- 25 παίς τεθνήξεται, ἃρ' ἂν σοι δοκεὶ χαίρειν ἐπ' αὐτῷ γεννωμένῳ; ἀλλὰ τὸ αὐτίον, ὦτὶ τὸν μὲν εὐτυχοῦντα ἐτέ τῷ παιδὶ ἐκεῖνον ὅρα τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλυμπία νευκηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα τῷ παιδίον οὐχ ὅρα ὁδὲ οἶδεν ἀφ' οίᾳς αὐτῷ κρόκης ἐκρέ- 30 ματο. τοὺς μὲν γὰρ περὶ τῶν ὅρων διαφερομένους ὅρας, ὥσιν εἰσὶ, καὶ τοὺς συναγείροντας τὰ χρήματα, εἰτα
πρὶν ἀπολαύσαι αὐτῶν, καλουμένους ὑφ’ ὃν εἶπον τῶν ἀγγέλων τε καὶ υπηρετῶν.

18. ΧΑΡ. ὅρω ταῦτα πάντα καὶ πρὸς ἐμαυτόν γε ἔννοῳ ὁ τι τό ἠδὶ αὐτοῖς παρὰ τὸν βίον ἢ τι ἐκεῖνό ἐστιν, οὗ στερόμενοι ἀγανακτοῦσιν. ἦν γοῦν τοὺς βασιλέας ἵδι 5 τις αὐτῶν, οὕτε εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἐξω τοῦ ἀβεβαιοῦ καὶ ώς φῆς ἀμφιβόλου τῆς τύχης, πλεῖω τῶν ἡδῶν τὰ ἀναρὰ εὐρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση καὶ ἐπιβουλὰς καὶ ὄργας καὶ κολακείας: τούτοις γὰρ ἄπαντες σύνεσιν. ἐὼ πένθη καὶ το νόσους καὶ πάθη ἐξ ἱσοτιμίας ἰδιαδὴ ἄρχοντα αὐτῶν· ὑπὸ δὲ τὰ τούτων πονηρά, λογίζεσθαι καίρος οἷα τὰ τῶν ἱδιωτῶν ἄν εἰγ. 19. ἐθέλω δ’ οὖν σοι, ὁ Ἐρμή, εἰπεῖν, ἵνα μοι ἐουκέναι ἐδοξαῖν οἱ ἀνθρωποὶ καὶ ὁ βίος ἄπας αὐτῶν. ήδη ποτὲ πομφόλυγας ἐν ὑδατὶ ἐθεάσω ὑπὸ 15 κρονίῳ τινι καταράττοντι ἀνισταμένας: τὰς φυσαλίδας λέγω, ἄφ’ ὄν συναγείρεται ὁ ἄφρος· ἐκείνων τοῖνυν τινὲς μὲν μικρὰν εἰςι καὶ αὐτίκα ἐκραγεῖσαν ἀπέσβησαν, αἱ δ’ ἐτὶ πλεῖον διαρκοῦσι καὶ προσχωροῦσών αὐταῖς τῶν ἄλλων αὐταί ὑπερφυσόμεναι ἐς μέγιστον ὑγκον ἀνροται, 20 εἰτα μέντοι κάκειναι πάντως ἔξερραγησάν ποτε’ οὐ γὰρ οίον τε ἄλλως γενέσθαι. τούτο ἐστὶν ὁ ἀνθρώπων βίος: ἄπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζονες, οἱ δ’ ἐλάττους· καὶ οἱ μὲν ὀλυγοχρόνων ἔχουσι καὶ ὕκυμορον τὸ φύσημα, οἱ δὲ ἄμα τῷ συστήσαι ἐπαύσαντο· πάσι δ’ 25 οὖν ἀπορραγηναι ἀναγκαῖον.

ΕΡΜ. οὐδὲν χείρον σὺ τοῦ ὘μήρου εἰκασας, ὁ Χάρων, ὅς φύλλοις τὸ γένος αὐτῶν ὁμοιὸ. 20. ΧΑΡ. καὶ τοιούτου οὖντες, ὁ Ἐρμή, ὅρᾶς οἷα ποιοῦσι καὶ ὃς φιλοτιμοῦνται πρὸς ἄλληλους ἄρχον 30 πέρι καὶ τιμῶν καὶ κτήσεων ἀμιλλώμενοι, ἀπερ ἄπαντα
καταληπτόντας αὐτοὺς δεήσει ἔνα ὀβολὸν ἔχοντας ἡκεὶν παρ' ἡμᾶς. Βούλευ ὦν, ἐπείπερ ἐφ' ὑψηλοὶ ἐσμέν, ἀναβόησας παμμέγεθες παρανύεσω αὐτοῖς ἀπέκεισθαι μὲν τῶν ματαίων πόνων, ξῆν δὲ αἰε τοῦ θάνατον πρὸ ὀφθαλμῶν ἐχοντας, λέγων, ὁ μάταιοι, τί ἐςπνοῦδάκατε περὶ ταῦτα; παῦσασθε κάμμοντες· οὐ γὰρ ἐς αἰε βιώσεσθε; οὐδὲν τῶν ἐνταῦθα σεμνῶν ἀδίδον ἔστιν, οὐδ' ἂν ἀπαγάγοι τις αὐτῶν τι σὺν αὐτῷ ἀποθανόν, ἀλλ' ἀνάγκη τῶν μὲν γυμνῶν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἄγριν καὶ τὸ χρυσὸν αἰε ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας. εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἔπηκοιον ἐμβοησαίμι αὐτοῖς, οὖκ ἂν οἷοι μεγάλα ὠφεληθῆναι τὸν βίον καὶ σωφρονεστέρους ἂν γενέσθαι παρὰ πολὺ;

21. ΕΡΜ. ὁ μακάριε, οὐκ οἶσθα, ὡσποσ αὐτοὺς ἢ 15 ἀγνοία καὶ ἡ ἀπάθη διατεθείκασιν, ὡς μηδ' ἂν τρυπάνῳ ἐτὶ διανοιχθῆναι αὐτοῖς τὰ ὅτα· τοσοῦτοι κηρῷ ἐβύσαν αὐτά, οἶον περ ὁ 'Οδυσσεύς τοὺς ἐταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι ἀκούσαι δυνηθείειν, ἢν καὶ οὐ κεκραγός διαραγῆς; ὅπερ γὰρ 20 παρ' ὑμῖν ἡ λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἀγνοία ἐργάζεται. πλὴν ἀλλ' εἰςὶν αὐτῶν ὅλγου οὐ παραδεδεγμένοι τῶν κηροῦ ἐς τὰ ὅτα πρὸς τὴν ἀληθείαν ἀποκλίνουτες, ὧδ' δεδορκότες ἐς τὰ πράγματα καὶ κατεγνωκότες οἰά ἔστιν.

25 ΧΑΡ. οὐκοῦν ἐκείνοις γονὺν ἐμβοησομεν; 
ΕΡΜ. περιττὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἄ ισασιν. ὅρας ὡς ὁ τοιοὶ ἀποσπάσαντες τῶν πολλῶν καταγελάσι τῶν γυνομένων καὶ οὐδαμὴ οὐδαμῶς ἀρέσκουται αὐτοῖς, ἀλλὰ δῆλοι εἰς ἡμεῖς δραμὸν ἡδὴ βουλεύουτες παρ' 30 ὑμᾶς ἀπὸ τοῦ βίου; καὶ γὰρ καὶ μισούνται ἐλέγχουτες αὐτῶν τὰς ἀμαθίας.
ΧΑΡ. εὖ γε, ὃ γεννᾶδαι: πλὴν πάνυ ὀλίγοι εἰσίν, ὃ Ἐρμῆ.

ΕΡΜ. ἰκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἡδή.

22. ΧΑΡ. ἐν ἔτι ἐπόθουν, ὃ Ἐρμῆ, εἰδέναι, καὶ μοι δεῖξας αὐτὸ ἐντελῆ ἐσθη τὴν περίηγησιν πεποιημένος, τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορίττουσι, θεάσασθαι.

ΕΡΜ. ἡρία, ὃ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χῶματα ὅρας καὶ τὰς στῆλας καὶ πυραμίδας; ἐκεῖνα ἑοί πάντα νεκροδοχεῖα καὶ σωματοφυλάκια ἔστι.

ΧΑΡ. τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι μύρῳ; οἱ δὲ καὶ πυρὰν νῆσαντες πρὸ τῶν χωμάτων καὶ βόθρουν τινὰ ὀρύξαντες καλοῦσι τε ταύτι τὰ πολυτελῆ δείπνα καὶ ἐσ τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὅς γοῦν εἰκάσαι, ἐκχέουσιν;

ΕΡΜ. οὐκ οἴδα, ὃ πορθμεὺ, τί ταῦτα πρὸς τοὺς ἐν Ἀιδοῦ πεπιστεύκασι δ’ οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἶνον τε περιπεπομένας τὴν κυῖαν καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ 20 μελίκρατον.

ΧΑΡ. ἐκείνους ἐτὶ πίνειν ἢ ἐσθίειν, ὅν τὰ κρανία ἐξρότατα; καὶ τοι γελοῖος εἰμι σοι λέγων ταῦτα ὀσμέραι κατάγοντι αὑτοὺς. οἰσθα οὖν, εἰ δύναιτ' ἂν ἐτὶ ἀνελθεῖν ἀπαξ ὑποχθένιοι γενόμενοι. ἐπεὶ τοι καὶ παγγέλοι' ἂν, 25 ὃ Ἐρμῆ, ἐπασχεῖς, οὗκ ὀλίγα πράγματ' ἔχων, εἰ ἐδεί μὴ κατάγειν μόνον αὑτοὺς, ἀλλὰ καὶ αὐθίς ἀνάγειν πιομένους. ὃ μάταιοι τῆς ἀνοίας, οὗκ εἰδότες ἥλικοις ὅρους διακεκριται τὰ νεκρῶν καὶ τὰ ζῶντων πράγματα καὶ οἷα τὰ παρ' ἡμῖν ἕστι, καὶ ὅτι
κάτθαι νοὶ τ᾽ ἄτυμβος ἀνήρ ὡς τ᾽ ἐλλαχεῖ
τῦμβον,
ἐν δὲ ἑῇ τιμῇ Ἰρος κρείων τ᾽ Ἀγαμέμνων
Θερσίτη δ᾽ ἵσος Θέτιδος παῖς ἡμίκομοι.
5 πάντες δ᾽ εἰςὶν ὅμως νεκύων ἀμενηνά κάρνηα,
γυμνοὶ τε ξηροὶ τε κατ᾽ ἀσφοδελὸν λειμώνα.

23. ἘΡΜ. Ἡράκλεις ὡς πολὺν τὸν Ὥμηρον ἐπαν-
τλεῖς. ἅλα ἐπείπερ ἀνεμονήσας με, ἔθελος σοι δεῖξαι τὸν
τὸν Ἀχιλλέως τάφον. ὅρας τὸν ἐπὶ τῇ θαλάττῃ; Σύγειον
10 μὲν ἐκείνῳ ἔστι τὸ Τρωικόν. ἀντικρὺ δὲ ὁ Ἂιας τῆθαπταῖ
ἐν τῷ Ῥοιτέλῳ.

ΧΑΡ. οὗ μεγάλοι, ὦ Ἐρμῆ, οἱ τάφοι. ταὺς πόλεις
δὲ τὰς ἐπισήμους δεῖξον μοι ἥδη, ὡς κἀτω ἀκούομεν, τὴν
Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκήνας
15 καὶ Κλεωνᾶς καὶ τὴν Ἰλιον αὐτῆς πολλοὺς γοῦν μέμνημαι
dιαπορθμένας ἐκείθεν, ὡς δέκα ὠλῶν ἑτῶν μὴ νεωλκήσαι
μὴδε διαφύσαι τὸ σκαφίδιον.

ΕΡΜ. ἡ Νίνος μέν, ὥς πορθμεῦ, ἀπόλολεν ἥδη καὶ
οὐδὲ ἱχνος ἔτι λοιπὸν αὐτῆς, οὐδὲ ἄν ἐποιο ὅπου ποτ᾽
20 ἡν ἡ Βαβυλῶν καὶ σοι ἐκείνη ἔστιν ἡ εὐτυργος, ἡ τὸν
μέγαν περίβολον, οὔ μετὰ πολὺ καὶ αὐτὴ ἣπειροσμένη
ὡστερ ἡ Νίνος· Μυκήνας δὲ καὶ Κλεωνᾶς αἰσχύνομαι
dείξαι σοι, καὶ μάλιστα τὸ Ἰλιον. ἀποπνίξεις γὰρ εὐ
οίδ᾽ ὅτι τὸν Ὥμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἔτων.

25 πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθυάι
καὶ αὐταὶ: ἀποθνῄσκοντι γὰρ, ὥς πορθμεῦ, καὶ πόλεις
ὡστερ ἀνθρώποι, καὶ τὸ παραδοξότατον, καὶ ποταμοὶ
ὁλοί· Ἰνάχου γοῦν οὐδὲ τάφρος ἔτι ἐν Ἄργει καταλεῖ-
πέται.

ΧΑΡ. παπαὶ τῶν ἐπαίνων, ὁμηρε, καὶ τῶν ὄνομα-
των, Ἰλιος ἵππος καὶ εὐρυάγυια καὶ ἑυκτίμεναι Κλεονᾶι.
24. ἀλλὰ μεταξὺ λόγων τίνες ἐκεῖνοί εἰσιν οἱ πολεμοῦντες ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;
EPM. Ἀργείους ὁρᾶς, ὁ Χάρων, καὶ Λακεδαιμονίους καὶ τὸν ἰμιθυνήτα ἐκεῖνον Ὄθρυνδην στρατηγὸν τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἴματι.
ΧΑΡ. ὑπὲρ τίνος δ’ αὐτοῖς, δ’ Ἐρμῆ, δ’ πόλεμος;
EPM. ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν φ’ μάχονται.
ΧΑΡ. ὡ τῆς ἄνοιας, οἱ γε σύκ ἰσασιν ύτι, κἂν ὠλήν τῆν Πελοπόννησον ἐκαστος αὐτῶν κτήσωνται, μόνης ἀν ποδιαίων λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ’ τὸ δὲ πεδίον ἑν τούτο ἄλλοτε ἄλλοι γεωργήσονται πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ.
EPM. οὗτο μὲν τάντα ἔσται’ ἡμέες δὲ καταβάντες ἑδή καὶ κατὰ χώραν εὐθετίσαντες αὕθις τὰ ὑπερ ἀπαλλαττώμεθα, ἐγὼ μὲν καθ’ ἂ ἐστάλην, σὺ δὲ ἐπὶ τὸ πορθ’ 15 μείον’ ἥξω δὲ σοι καὶ αὐτὸς μετ’ ὀλίγον νεκροστολῶν.
ΧΑΡ. εὖ γε ἐποίησας, ὁ Ἐρμῆ’ εὐεργέτης ἐσ’ ἀεὶ ἀναγεγράψῃ. ἀνάμην τι διὰ σὲ τῆς ἀποδημίας.—οῖά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα. βασιλεῖς, πλίνθῳ χρυσαὶ, ἐκατομβαι, μάχαι Χάρωνος δὲ 20 οὐδεὶς λόγος.
ΑΔΙΕΥΣ ΙΙ ΑΝΑΒΙΟΥΝΤΕΣ.

1. ΣΩΚΡΑΤΗΣ. Βάλλε βάλλε τῶν κατάρατον ἄφθο-νοις τοῖς λίθοις, ἐπὶβαλλε τῶν βωλῶν, προσεπὶβαλλε καὶ τῶν ὀστράκων, παῖε τοῖς ξύλοις τὸν ἀλιτήριον, ὥρα μὴ διαφύγῃ καὶ σὺ, ὁ Πλάτων, βάλλε καὶ σὺ, ὁ Χρύ-5 σιππε, καὶ σὺ δέ. πάντες ἁμα συνασπίζομεν ἐπὶ αὐτὸν, ὡς πύρη πύρηφιν ἁργῆς, βάκτρα ἐδε βάκτροις. κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντων ὑπὲρκε. σὺ δέ, ὁ Διόγενες, εἰ ποτε καὶ ἄλλοτε, χρῶ τῷ ξύλῳ, μηδὲ ἀνής: διδότω τὴν ἄξιαν βλάσφημον ἀν. τὸ τούτο; κεκμήκατε, ὁ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν οὐκ ἔχρην.

ἀνέρες ἐστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.

2. Ἀριστότελε, ἐπιστούδασον ἐτὶ θάπτων. εὐ ἔχει' ἐάλωκε τὸ θηρίον' εἰλήφαμεν σε, ὁ μιαρ' εἰσὶ γοῦν 15 αὐτίκα οὐστίνας ὄντας ἡμᾶς ἐκακηγόρεις. τῷ τρόπῳ δέ τις αὐτὸν καὶ μετέλθη; ποικίλου γὰρ τίνα ἐπινοοῦμεν θάνατον κατ' αὐτὸν τὰ σῶν ἡμῶν ἐξαρκέσαι δυνάμενον' καθ' ἐκαστῷ γοῦν ἐπτάκις δίκαιος ἔστιν ἡμῶν ἀπολωλέναι. ΦΙΛΟΣΟΦΟΣ Α. ἐμοὶ μὲν ἀνασκολοπισθήναι 20 δοκεῖ αὐτὸν.

ΦΙΛ. Β. νὴ Δία, μαστυγωθέντα γε πρότερον. ΦΙΛ. Γ. τοὺς ὀφθαλμοὺς ἐκκεκόφθω.
ΦΙΛ. Δ. τὴν γῆς ταύταν αὐτὴν ἐπὶ πολὺ πρότερον ἀποτετμῆσθω.

ΣΩΚ. σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ; ἘΜΠ. ἐς τοὺς κρατῶς ἐμπεσεῖν αὐτόν, ὡς μάθη μὴ λοιδορεῖσθαι τοῖς κρείττοσι.

ΠΛΑΤ. καὶ μὴν ἄριστον ἢν καθάπερ τινὰ Πενθέα ἢ Ὀρφέα

λακιστὸν ἐν πέτραισιν εὐρέσθαι μόρον,

ἵν ἂν καὶ τὸ μέρος αὐτοῦ ἐκαστὸς ἔχων ἀπηλλάττετο καὶ—

3. ΛΟΤΚ. μηδαμῶς· ἀλλὰ πρὸς ἰκεσίου φείσασθέ μοι.

ΣΩΚ. ἀραρεν· οὐκ ἂν ἀφεθεῖης ἐτὶ. ὡς δὲ δὴ καὶ τὸν" Ῥμηροὺν ἀ φησων,

ὁς οὐκ ἐστὶ λέουσι καὶ ἀνδράσιν ὅρκια πιστά; 15

ΛΟΤΚ. καὶ μὴν καθ' Ἐμπρον ὑμᾶς καὶ αὐτὸς ἱκε-

τεύσω αἰδέσεσθε γὰρ ἵσως τὰ ἔση καὶ οὐ παρόφεσθε

ῥαψῳδήσαστα μὲ· ἐφηρέων οὐ κακὸν ἀνδρὰ καὶ ἀξία δέχθε ἀποινα,

χαλκὸν τε χρυσὸν τε, τὰ δὴ φιλέουσι σοφοὶ περ. 20

ΠΛΑΤ. ἀλλ' οὐδὲ ἡμεῖς ἀπορηθομεν πρὸς σὲ Ῥμη-

ρικῆς ἀντιλογίας. ἀκούει γοῦν

μὴ δὴ μοι φύζων γε, κακηγόρε, βάλλεο θυμῶνο

χρυσὸν περ λέξας, ἐπεὶ ἰκεος χειρας ἐς ἀμάς.

ΛΟΤΚ. οἶμοι τῶν κακῶν. ὁ μὲν Ῥμηρὸς ἢμῶν 25

ἀπρακτος, ἡ μεγίστη ἐλπίς. ἐπὶ τὸν Ἐυριπίδην δὴ μοι

καταφευκτέον τάχα γὰρ ἄν ἐκεῖνος σώσει με.

μὴ κτείνει· τὸν ἰκέτην γὰρ οὐ θέμις κτανεῖν.

ΠΛΑΤ. τὶ δέ; οὐχὶ κάκεινα Ἐυριπίδου ἑστίν,

οὐ δεινα πάσχειν δεινα τοὺς εἰργασμένους; 30

ΛΟΤΚ. νῦν οὖν ἐκεῖνοι ῥημάτων κτενεῖτέ με;
ΠΛΑΤ. 

4. ΛΟΤΚ. ούκοιν ἐπεὶ δεδοκται πάντως ἀποκτιν- 

νίναι καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε, τοῦτο 

γοῦν εἶπατέ μοι, οἴτινες ὀντες ἢ τῷ πεπονθότες ἀνήκεστον 

πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλή- 

φατέ με;

5. ΠΛΑΤ. ἀτινα μὲν εὐργασάι ἡμᾶς τὰ δεινά, σεαυτὸν 

ἐρῶτα, ὁ κἀκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους, 

ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἡγόρευες καὶ ἐς ἡμᾶς 

ὑβριζὲς ὡσπέρ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἄνδρας, 

καὶ τὸ μέγιστον, ἐλευθέρους’ ἐφ’ οἷς ἀγανακτήσαντες 

15 ἀνεληλύθαμεν ἐπὶ σε παραιτησάμενοι πρὸς ὀλύγον τὸν 

Αἴδην, Χρύσιππος οὕτωσι καὶ Ἐπίκουρος καὶ Πλάτων 

ἐγὼ καὶ Ἀριστοτέλης ἐκείνοις καὶ ὁ σιωπῶν οὕτος 

Πυθαγόρας καὶ ὁ Διογένης καὶ ἄπαντες ὅσους διέσυρε 

ἐν τοῖς λόγοις.

20 5. ΛΟΤΚ. ἀνέπνευσα: οὐ γὰρ ἀποκτενεῖτε με, ἦν 

μάθητε ὁποῖος ἐγὼ περὶ ἡμᾶς ἑγενόμην’ ὡστε ἀπορρίψατε 

τοὺς λίθους. μᾶλλον δὲ φυλάττετε’ χρῆσεσθε γὰρ αὐτοῖς 

κατὰ τῶν ἄξιων.

ΠΛΑΤ. ληρεῖς. σὲ δὲ τήμερον χρὴ ἀπολολέωναι, καὶ 

25 ἡδὴ γε

λάϊνον ἐσσο χιτῶνα κακῶν ἐνεχ’ ὅσσα ἔσοργας.

ΛΟΤΚ. καὶ μὴν, ὁ ἀριστοῖ, ὅν ἐχρήν μόνον ἐξ 

ἀπάντων ἐπαινεῖν οἰκεῖον τε ἡμῖν ἔντα καὶ εὔνουν καὶ 

ὁμογνώμονα καὶ, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν 

30 ἐπιτηθεμάτων, εὗ ἵστε ἀποκτενοῦντες, ἦν ἔμε ἀπο- 

κτείνησα ντοσαῦτα ὑπὲρ ἡμῶν πεποιηκότα. ὀράτε οὖν
μὴ τὸ τῶν νῦν φιλοσόφων αὐτοὶ ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα ἐνεργεῖτην.

ΠΛΑΤ. ὁ τῆς ἀναισχυντίας καὶ χάριν σοι τῆς κακηγορίας προσοφελομεν; οὕτως ὡς ἀνδραπόδοις ἄλη-5 θῶς οἰεὶ διαλέγεσθαι καὶ ἐνεργεῖσθαι καταλογῆ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτη ὤβρει καὶ παροιμία τῶν λόγων;

6. ΔΟΤΚ. ποῦ γὰρ ἐγὼ ὑμᾶς ἥ πότε ὑβρικά, ἐς ἀεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οὓς καταλελοίπητε ὁμιλῶν; 10 αὐτὰ γοῦν ᾧ φήμι ταῦτα, πόθεν ἀλλοθεν ἡ παρ’ ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἐκαστὸν τὸ ἀνθος ὄθεν καὶ παρ’ ὅτου καὶ ὅπως ἀνελέξαμην, καὶ λόγῳ μὲν ἔμε ἤχλοσι τῆς ἀνθολογίας, τὸ δ’ ἀληθὲς 15 ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἱ τοιαύτα ἐξηνθή-κατε ποικίλα καὶ πολυειδὴ τᾶς βαφᾶς, εἰ τις ἀναλέξασθαι γε αὐτὰ ἐπίστατο καὶ ἀναπλέξαι καὶ ἀρμόσαι, ὥς μὴ ἀπάδεεν θάτερον θατέρου. ἔσθ’ ὡστὶς οὖν ταῦτα εὐ πεπονθῶς παρ’ ὑμῶν κακῶς ἂν εἰτείν ἐπιχειρήσειν 20 εὐεργέτας ἄνδρας, ἀφ’ ὧν ἡδη τις εἶναι ἔδοξεν; ἐκτὸς εἰ μὴ κατὰ τὸν Ὁἀμυρίν ῃ τὸν Εὐρυτοῦ εὑρὶ τῆν φύσιν, ὡς ταῖς Μούσαις ἀντάδειν, παρ’ ὅν εἰληφεί τῆν ὀδὴν, ἢ τὸ Ἀπόλλωνι ἐριδαίνεν ἐναυτὰ τοξεύων, καὶ ταῦτα δοτῆρι ὄντι τῆς τοξικῆς.

7. ΠΛΑΤ. τοῦτο μὲν, ὃ γενναίε, κατὰ τοὺς ρήτορας ἐφηται σοι ἐναυτιστῶταν γοῦν ἔστι σοι τῷ πράγματι καὶ χαλεπωτέραν σοι ἐπιδείκνυσι τὴν τόλμαν, εἰ γε τῇ ἄδικίᾳ καὶ ἀχαριστία πρόσεστιν, ὡς παρ’ ἡμῶν τὰ τοξεύματα, ᾧς φῆς, λαβὼν καθ’ ἡμῶν ἐτόξευες, ἐνα τούτον 30 ύποθέμενος τῶν σκοτῶν, ἀπαντᾶς ἡμᾶς ἀγορεύειν κακῶς.
τοιαύτα παρὰ σοῦ ἀπειλήφαμεν ἀνθ' ὄν σοι τὸν λεµὼνα ἐκείνον ἀναπετάσαντες οὐκ ἐκωλύσαμεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν ὥστε διά γε τοῦτο δίκαιος εἰ ἀποθανεῖν.

8. ΔΟΤΚ. ὀράτε; πρὸς ὅργην ἀκούσετε καὶ οὐδὲν τῶν δικαίων προσέσθε. καίτοι οὐκ ἂν φῆθην ποτε ὡς ὅργη Πλάτωνος ἢ Χρυσίππου ἢ Ἄριστοτέλους ἢ τῶν ἀλλῶν ὑμῶν καθίκοιτο ἄν, ἀλλά μοι ἐδοκείτε μόνοι δὴ πόρρω εἰναι τοῦ τοιοῦτο. πλὴν ἀλλὰ μὴ ἀκριτῶν γε, ὁ

θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητε μὲ ὑμέτερον γοῦν καὶ τοῦτο ἢν, μὴ βία μηδὲ κατὰ τὸ ἵσχυρότερον πολιτεύεσθαι, δίκη δὲ τὰ διάφορα διαλύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει. ὡστε δικαστήν ἐλόμενοι κατηγορήσατε μὲν ὑμεῖς ἢ ἁμα πάντες ἢ ὄντων ἢ

περιτονήσητε ὑπὲρ ἀπάντων, ἔγω δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα, καὶ ἢν μὲν ἀδικῶν φαίνομαι καὶ τοῦτο περὶ ἐμοῦ γνῷ τὸ δικαστήριον, ύφέξω δηλαδὴ τὴν ἄξιαν, ὑμεῖς δὲ βλαίον οὐδὲν τολμήσετε ἢν δὲ τὰς εὐθύνας ὑποσχῶν καθαρὸς ὑμῖν καὶ ἀνεπιλήπτος εὑρί-

20 σκωμαι, ἀφήσοντι μὲ οἱ δικασταὶ, ὑμεῖς δὲ ἐς τῶν ἐξαπατηθάσατας ὕμας καὶ παροξύναντας καθ' ἠμῶν τὴν ὅργην τρέψατε.

9. ΠΛΑΤ. τοῦτ ἐκεῖνο, ἐς πεδίον τῶν ὑποπον, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης· φασί γοῦν ὑπήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανοῦργον ἐν τοῖς λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὄντων μὴ σύ δωροδοκήσας, οἰα πολλὰ ποιεῖτε, ἄδικα πεῖσεις ὑπὲρ σοῦ ψηφίσασθαι;

ΔΟΤΚ. θαρρεῖτε τούτου γε ἐνεκα· οὐδένα τοιοῦτον διανεικὴν ὑποποττον ἢ ἀμφιβολον ἀξιόσαιμεν ἢ γενέσθαι καὶ ὅστις ἀποδώσεται μοι τὴν ψῆφον. ὀράτε γοῦν, τὴν
πισγατόρ. 33

φιλοσοφιαν αυτήν μεθ’ ύμών δικαστριαν ποιούμαι ἐγώγε.

ΠΛΑΤ. καὶ τίς ἂν κατηγορήσεις, εὖ γε ἥμεῖς δικα-

σομεν;

ΔΟΤΚ. οἱ αὐτοὶ κατηγορεῖτε καὶ δικαίζετε οὕδεν 5
ὁ ὑπὸ τοῦτο δέδια. τοσοῦτον ὑπερφέρω τοῖς δικαίοις καὶ
ἐκ περιουσίας ἀπολογήσασθαι ὑπολαμβάνω.

10. ΠΛΑΤ. τί ποιῶμεν, ὁ Πυθαγόρα καὶ Σωκράτης;
εὐικε γὰρ ὁ προκαλεῖσθαι, δικαίζεσθαι ἀξίων.

ΣΩΚ. τὶ δ’ ἄλλο ἡ βαδίζωμεν ἐπὶ τὸ δικαστήριον
καὶ τὴν φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὁ τι καὶ
ἀπολογήσεται: τὸ πρὸ δίκης γὰρ ὕμετερον, ἀλλὰ
dεινῶς ἰδιωτικῶν, ὀργῆσων τινῶν ἀνθρώπων καὶ τὸ
dίκαιον ἐν τῇ χειρὶ τιθεμένων. παρέξομεν οὐν ἀφορμᾶς 15
τοῖς κατηγορεῖν ἐθέλουσι καταλεύσαντες ἀνδρὰ μηδὲ
ἀπολογησάμουν ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοτυπὴ
χαρέων αὐτοῖς λέγοντες. ἢ τὶ ἂν εἴποιμεν Ἀνύτου πέρι
καὶ Μελήτου, τῶν ἐμὸν κατηγορησάντων, ἢ τῶν τότε
dικαστῶν, εἰ ούτος τεθνήξεται μηδὲ τὸ παράπαν ὑδατὸς 20
μεταλαβῶν;

ΠΛΑΤ. ἀριστα παρανεῖς, ὁ Σωκράτης: ἡστε
ἀπίσωμεν ἐπὶ τὴν φιλοσοφίαν ἡ δὲ δικασάτω, καὶ ἥμεῖς
ἀγαπᾶσομεν οἷς ἂν ἐκεῖνὴ διαγνῶ.

11. ΔΟΤΚ. εὖ γε, ὁ σοφότατος, ἁμεῖνω ταῦτα καὶ 25
νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὡς ἐφην’
δεῖσει γὰρ αὐτῶν μικρὸν ὑστερον ἐν τῷ δικαστήριῷ. ποῦ
δὲ τὴν φιλοσοφίαν εὑροι τις ἂν; οὐ γὰρ οἶδα ἐνθα οἰκεῖ
καλτοι πολὺν ἐπιλανθανὼ χρόνον ἀναζητῶν τὴν οἰκίαν,
ὡς συγγενοίμην αὐτῇ. εἶτα ἐντυγχάνου ἂν τις τριβῶνα 30
περιβεβλημένοις καὶ πώγωνας βαθεῖς καθεμένοις παρ’

II. L. 3
αὐτῆς ἐκείνης ἦκειν φάσκουσιν, οἷόμενος εἰδέναι αὐτοὺς ἀνηρώτων  οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἢ οὐδ’ ὠλος ἀπεκρίνοντο μοι, ὡς μὴ ἐλέγχοιντο οὐκ εἰδότες, ἢ ἄλλην θύραν ἀντ’ ἄλλης ἐπεδείκνυνοι. οὐδέπω γοῦν 5 καὶ τῆμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίλαν. 12. πολλάκις δὲ αὐτὸς εἰκάσας ἢ ἐξαναγήσαντός τινος ἦκον ἂν ἐπὶ τίνας θύρας βεβαίως ἐλπίσας τότε γοῦν εὐρηκέαν, τεκμαίρομενος τῷ πλῆθεὶ τῶν ἐσιόντων καὶ ἐξιόντων, ἀπάντων καὶ τὰ σχῆματα εὐσταλῶν καὶ φροντιστικῶν τὴν 10 πρόσοψιν μετὰ τούτων οὐν συμπαραβυσθεὶς καὶ αὐτὸς ἐσῆλθον. εἶτα ἐώρων γύναιὸν τι ὀνχ ἀπλοῖκον, εἰ καὶ ὅτι μάλιστα ἐς τὸ ἄφελες καὶ ἀκόσμητον ἐαυτὴν ἐρρύθμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἀνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐώσα οὐδὲ τοῦ ἱματίου 15 τὴν ἀναβολὴν ἀνεπιτηθεῦτως περιστέλλουσα πρόδηλος δὲ ἦν κοσμουμένη αὐτοῖς καὶ πρὸς ἐυπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμενή. ὑπεφαίνετο δὲ τι καὶ ψυμβιον καὶ φῦκος καὶ τὰ ρήματα πάντα ἐταιρικά καὶ ἐπαινουμένη ὑπὸ τῶν ἑραστῶν ἐς κάλλος ἔχαιρε, 20 καὶ εἰ δοὶ τις, προχείρως ἐδέχετο, καὶ τοὺς πλουσιώτερους ἀν παρακαθισαμένη πλησίον τοὺς πένητας τῶν ἑραστῶν οὐδὲ προσέβλετε. πολλάκις δὲ καὶ γυμνωθεῖσα αὕτης κατὰ τὸ ἀκούσιον ἐώρων περιδέραια χρυσὰ τῶν κλοιῶν παχύτερα. ταῦτα ἴδιων ἐπὶ πόδας αὐ εὐθὺς ἀνέστρεφον 25 οἰκτείρας δηλαδῆ τοὺς κακοδαίμονας ἐκείνους οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος ἔλκομενος πρὸς αὕτης καὶ κατὰ τῶν Ἰξίωνα εἰδώλῳ ἀντὶ τῆς Ἠρας συνόντας.

13. ΠΛΑΤ. τούτῳ μὲν ὀρθῶς ἔλεξας· οὐδὲ γὰρ πρόδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα. πλὴν ἀλλ’ οὐδὲν δεῦσει 30 βαδίζεων ἐπὶ τὴν οἰκίαν ἐναυθά γὰρ ἐν Κεραμεικῷ ὑπομενούμεν αὐτῆν’ ἢ δὲ ἥδη που ἄφιξεται ἐπαινοῦσα
13—14]  

**PISCATOR.**

εἴ 'Ακαδημείας, ὡς περιπατήσεις καὶ ἐν τῇ ποικίλῃ τοῦτο ὀσμέραι ποιεῖν ἔθος αὐτῆς μᾶλλον δὲ ἤδη προσέχεται. ὅρας τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος, τὴν προσηνὴ τὸ βλέμμα, τὴν ἐπὶ συννοίᾳ ἥρεμα βαδίζουσαν;

ΛΟΤΚ. πολλὰς ὄμοιας ὅρω τὸ τε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολὴν. καίτοι μία πάντως ἦ γε ἀληθὴς φιλοσοφία ἐστίν ἐν αὐταῖς.

ΠΛΑΤ. εὖ λέγεις. ἀλλὰ δηλώσει ἦτις ἔστι φθεγ-ξαμένη μῶνον.

14. ΦΙΛ. παπαί τι Πλάτων καὶ Χρύσιππος ἀνώ καὶ Ἀριστοτέλης καὶ οἱ ἄλλοι πάντως, αὐτὰ δὴ τὰ κεφαλαία μου τῶν μαθημάτων; τί αὕτις ἐς τὸν βίον; ἀρα τι ύμᾶς ἐλύτε τῶν κάτω; ὅργιζομένως γοῦν ἐοίκατε. καὶ τίνα τοῦτον συλλαβόντες ἄγετε; ἢ που τυμβωρύχος τἰς ἢ ἀνδραφόνος ἢ ἱερόσυλος ἐστὶ.

ΠΛΑΤ. νη Δι, ὡ φιλοσοφία, πάντων γε ἱεροσύλων ἀσεβέστατος, ὅς τὴν ἱεροτάτην σὲ κακῶς ἄγχρειεὶν ἐπεχείρησε καὶ ἡμᾶς ἄπαντας, ὅποσοι τι παρὰ σοῦ μαθόντες τοῖς μεθ' ἡμᾶς καταλελοίπαμεν.

ΦΙΛ. εἶτα ἡγανακτήσατε λοιδορησαμένου τινὸς, καὶ ταύτα εἰδότες ἐμὲ, οἶα πρὸς τῆς κομιδίας ἀκούσα ἐν τοῖς διονυσίοις ὄμως φίλην τε αὐτῆν ἡγημαί καὶ οὔτε ἐδικασάμην οὔτε ἡτιασάμην προσελθόντα, ἐφίημι δὲ παίζειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἐορτῇ; οἶδα γὰρ ὅσ πάντα ἐν τῷ ὀπὸ σκόμματος χείρων γένοιτο, ἀλλὰ τού-ναντίον ὅπερ ἢ καλὸν, ὅσπερ τὸ χρυσὸν ἀποσμώ-μενον τοῖς κόμμασι λαμπρότερον ἀποστίλβει καὶ φανέ-ρωτερον γίνεται. ὑμεῖς δ' οὖκ οἶδ' ὅπως ὀργῆλλοι καὶ ἀγανακτικὸν ἑγόνατε. τί δ' οὖν αὐτὸν ἄγχετε;

ΠΛΑΤ. μίαν ἡμέραν ταύτην παρατησάμενοι ἦκο-
μεν επ’ αυτόν, ώς ύπόσχη τήν αξίαν ὃν δέδρακεν φημαί
gαρ ἡμῖν διήγγειλλον οία ἔλεγεν ἐπιῶν ἐστ' τὰ πλήθη καθ' ἡμῶν.

15. ΦΙΑ. εἰτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀπο-
κτενεῖτε; δὴλος γούν ἐστίν εἰπεῖν τι θέλων.
ΠΛΑΤ. οὐκ, ἀλλ’ ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα. καὶ
σοι ἂν δοκῇ τούτῳ, ποιήσῃ τέλος τῆς δίκης.
ΦΙΑ. τί φής σὺ;
ΛΟΤΚ. τούτῳ αὐτῷ, ὁ δεσποινα φιλοσοφία, ἦπερ
καὶ μόνῃ τάληθες ἂν εὑρεῖν δύναιον μόνιμος γούν εὑρόμην
πολλὰ ἰκετεύσας τὸ σοι φυλαχθήναι τὴν δίκην.
ΠΛΑΤ. νῦν, ὁ κατάρατε, δεσποιναν αὐτήν καλεῖς;
πρόνυ δὲ τὸ ἀτιμότατον φιλοσοφιάν ἀπέφανεν εἰν
τοσοῦτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δὺ ὀβολῶν
15 ἐκαστὸν εἴδος αὐτῆς τῶν λόγων.
ΦΙΑ. ὁρᾶτε μὴ ό νυ φιλοσοφιάν οὔτὸς γε, ἀλλὰ
γόρτας ἄνδρας ἐπὶ τῷ ἱμετέρῳ ὕμνοις πολλὰ καὶ μιαρὰ
πράττοντας ἡγόρευσε κακῶς.
ΠΛΑΤ. εἰση αὐτίκα, ἢν ἐπέλησ ἀπολογομομένον
ἀκούειν μόνον.
ΦΙΑ. ἀπείρωμεν ἐπ' Ἄρειον πάγον, μᾶλλον δὲ ἐς τὴν
ἀκρόπολιν αὐτῆς, ὡς ἂν ἐκ περιωτῆς ἀμα καταφανῆ
πάντα εἰς τὰ ἐν τῇ πόλει. 16. ὑμεῖς δὲ, ὁ φίλαι, ἐν τῇ
ποικίλῃ τέως περιπατήσατε ἥξω γὰρ ὕμῖν ἐκδικάσασα
25 τὴν δίκην.
ΛΟΤΚ. τίνες δὲ εἰσίν, ὁ φιλοσοφία; πάνυ γὰρ μοι
κόσμιαι καὶ αὐταὶ δοκοῦσιν.
ΦΙΑ. ἀρετὴ μὲν ἡ ἀνδρώδης αὐτή, σωφροσύνη δὲ
ἐκεῖνη καὶ δικαίοσύνη παρ' αὐτήν. ἡ προηγουμένη δὲ
30 παίδεια, ἡ ἀμυντὰ δὲ καὶ ἀσαφῆς τὸ χρώμα ἡ ἀλήθεια
ἐστίν.
ΔΟΤΚ. ουχ δρω ήντινα καὶ λέγεις.
ΦΙΛ. την ἀκαλαλώπιστον ἐκείνην οὐχ ὅρας, την γυμνήν, την ὑποφεύγουσαν αἰε καὶ διοικισθάνουσαν;
ΔΟΤΚ. ὅρῳ νῦν μόγις. ἀλλὰ τὶ οὐχὶ καὶ ταῦτα ἄγεις, ὡς πληρές γένοιτο καὶ ἐντελὲς τὸ συνεδριον; την 5 ἀλήθειαν δὲ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς την δίκην βούλομαι.

ΦΙΛ. νη Δι' ἀκολουθήσατε καὶ ύμεῖς' οὐ χαλεπῶν γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην.

17. ΑΛΗΘ. ἀπίτε ύμεῖς' ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ὅ πάλαι οἴδα ὑποία ἐστίν.

ΦΙΛ. ἀλλ' ἡμῖν, ὁ ἀλήθεια, εὖ δέοντι συνδικάζοις ἂν, ὡς καὶ καταμηνύοις ἔκαστα.

ΑΛΗΘ. οὐκοῦν ἑπάγωμαι καὶ τῷ θεραπαινιδῶ 15 τούτῳ συνοικοτάτῳ μοι ὦντε;

ΦΙΛ. καὶ μᾶλα ὑπόσας ἅν ἔθελης.

ΑΛΗΘ. ἐπεσθοῦν, ὁ ἐλευθερία καὶ παρρησία, μεθ' ἡμῶν ὡς τὸν δείλαιον τοὺτοι ἀνθρωπίσκοι ἐραστήν ἠμετέρον ὅντα κινδυνεύοντα ἐπ' οὐδεμᾶ προφάσει δι'- 20 καία, ἄν γε σῶσαι δυνηθῶμεν' σὺ δέ, ὁ ἐλεγχε, αὐτοῦ περίμενε.

ΔΟΤΚ. μηδαμῶς ὁ δέσποινα, ἴκέτω δὲ καὶ οὔτος, εἰ καὶ τις ἄλλος' οὐ γὰρ τοῖς τυχοῦσι θηρίοις πολεμήσαι δεήσει με, ἄλλ' ἀλαξόσων ἀνθρώπων καὶ ὄνσε- 25 λέγκτοις, ἀεὶ τινας ἀποφυγάς εὐρισκομένοις, ὡστε ἀναγκαῖον ὁ ἐλεγχος.

ΦΙΛ. ἀναγκαἰότατος μὲν οὐν' ἁμεινον δέ, εἰ καὶ τὴν ἀπόδειξιν παραλάβοις.

ΑΛΗΘ. ἐπεσθε πάντες, ἐπείπερ ἀναγκαίοτατοι 30 δοκεῖτε πρὸς τὴν δίκην.
18. ΑΡΙΣΤ. ἔρας; προσεταριζεται καθ’ ἡμῶν, ὁ
φιλοσοφία, τὴν ἀλήθειαν.
ΦΙΔ. εἶτα δέδιτε, ὃ Πλάτων καὶ Χρύσιτππε καὶ
Ἀριστότελες, μὴ τί ψεύσηται ὑπὲρ αὐτοῦ ἀλήθεια
5 οὕσα;
ΠΛΑΤ. οὐ τοῦτο, ἀλλὰ δεινῶς πανούργος ἔστι καὶ
κολακικός: ὡστε παραπείσει αὐτήν.
ΦΙΔ. θαρρεῖτέ: οὐδὲν μὴ γένηται ἄδικον, δικαιο-
σύνης ταύτη συμπαροῦσης. ἀνίωμεν οὖν. 19. ἄλλ' εἰπέ
10 μοι σὺ, τί σοι τούνομα;
ΔΟΤΚ. ἐμοὶ Παρρησιάδης Ἀληθίωνος τοῦ Ἑλεγ-
ξικλέους.
ΦΙΔ. πατρίς δὲ;
ΔΟΤΚ. Σύρος, ὁ φιλοσοφία, τῶν ἐπευφρατιδίων.
15 ἀλλὰ τί τοῦτο; καὶ γὰρ τούτων τινὰς οἶδα τῶν ἀντιδι-
κων οὐχ ἤττον ἐμοῦ βαρβάρους τὸ γένος: ὁ τρόπος δὲ
καὶ ἡ παιδεία οὐ κατὰ Σολέας ἢ Κυπρίους ἢ Βαβυλωνίους
ἡ Ἐπαγερίτας. καίτοι πρὸς γε σὲ οὐδὲν ἀν ἐλάττων
gambaro yovv eî tîn fôvîn bârbbaros eîî tîs, eîîper h
20 γνώμη ὀρθῇ καὶ δικαία φαῦνοιτο οὕσα.
20. ΦΙΔ. εὖ λέγεις: ἄλλως γοῦν τούτο ἡρόμην. ἡ
τέχνη δὲ σοι τῖς; ἀξίων γὰρ ἐπίστασθαι τοῦτο γε.
ΔΟΤΚ. μισαλαξίων εἰμὶ καὶ μισογής καὶ μισοψευδής
καὶ μισώτυφος καὶ μισῶ πᾶν τὸ τοιούτωδες εἶδος τῶν
25 μικρῶν ἀνθρώπων πάνυ δὲ πολλοὶ εῖσων, ὡς οἶσθα.
ΦΙΔ. Ἡράκλεις, πολυμυστὶ τινα μέτει την τέχνην.
ΔΟΤΚ. εὖ λέγεις: ὁρᾶς γοῦν ὅποιος ἀπεχθάνομαι
καὶ ὡς κυνδυνεύω δὲ αὐτὴν. οὐ μὴν ἄλλα καὶ τὴν ἑναντίαν
αὐτῆ πάνυ ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο
30 τὴν ἄρχην ἔχουσαν φιλαλήθης τε γὰρ καὶ φιλόκαλος
καὶ φιλαπλοίκος καὶ ὡσα τῷ φιλεῖσθαι συγγενὴ πλήν
άλλ' ὀλύνοι πάνυ ταύτης ἄξιοι τῆς τέχνης. οἱ δὲ ώπὸ τῇ ἐναντία ταττόμενοι καὶ τῷ μίσει οἰκειότεροι πεντα-
κισμύριοι. κινδυνεύω τουγαροῦν τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἡδή, τὴν δὲ πάνυ ἠκριβωκέναι.

ΦΙΛ. καὶ μὴν οὐκ ἔχρην τοῦ γὰρ αὐτοῦ καὶ τάδε, 5
φασί, καὶ τάδε: ὡστε μὴ διαίρει τὸ τέχνα: μία γὰρ ἐστὸν δῦ εἶναι δοκοῦσαι.

ΔΟΤΚ. ἀμείνον σὺ ταῦτα οἰσθα, ὁ φιλοσοφία. τὸ
μέντοι ἐμὸν τοιοῦτον ἐστίν, οἶνον τοὺς μὲν ποιηροὺς μισεῖν,
ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν.

21. ΦΙΛ. ἄγε δή, πάρεσμεν γὰρ ἐνθα ἔχρην ἐν-
tαύθα ποὺ ἐν τῷ προνάφ τῆς πολιάδος δικάσωμεν. ἡ
ἰέρεια διάθες ἦμιν τὰ βάθρα, ἡμεῖς δὲ ἐν τοσούτῳ προσ-
κυνήσωμεν τῇ θεῷ.

ΔΟΤΚ. ὁ πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων 15
σύμμαχος ἀναμνησθείσα ὁπόσα ἐπιορκοῦντων ὀσημέρα
ἀκούεις αὐτῶν καὶ ἄ πράττουσι δὲ, μόνη ὀρᾶς ἀτε δή
ἐπίσκοπος ὀίκουσα. ὥν καιρὸς ἀμίνασθαι αὐτοὺς. ἐμὲ δὲ
ἥν που κρατοῦμεν ἐδης καὶ πλείους ὥσιν αἱ μέλαιναι,
σὺ προσθείσα τὴν σαυτῆς σῶζε με.

22. ΦΙΛ. ἔσεν ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα
ἐτοιμοὶ ἀκούειν τῶν λόγων, ὑμεῖς δὲ προελόμενοι τινα ἐξ
ἀπάντων, ὡστὶς ἁρίστα κατηγορήσειν ἀν δοκῆ, συνείρετε
τὴν κατηγορίαν καὶ διελέγχετε πάντας γὰρ ἀμα λεγεῖν
ἀμήχανον. σὺ δὲ, ὁ Παρρησιάδη, ἀπολογήσῃ τὸ μετὰ 25
τοῦτο.

ΧΡΤΣ. τὸς οὖν ἂν ἐπιτηδειότερος ἐξ ἡμῶν γένοιτο
πρὸς τὴν δίκην σοῦ, ὁ Πλάτων; ἡ τε γὰρ μεγαλόνοια
θαυμαστῇ καὶ ἡ καλλιφωνία ἔδειξ∅ 'Αττική καὶ τὸ
κεχαρισμένον καὶ πείθους μεστὸν ἡ τε σύνεσις καὶ τὸ 30
ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καίρῳ τῶν ἀποδείξεων, πάντα
ταύτα σοι ἀδρόα πρόσεστιν' ὡστε τήν προηγορίαν δέχου
καὶ ὑπὲρ ἀπαντῶν εἰπὲ τὰ εἰκότα. νῦν ἀναμνήσθητι
πάντων ἐκείνων καὶ συμφόρει ἐς τὸ αὐτό, εἰ τι σοι πρὸς
Γοργίαν ἡ Πόλοιν ἡ Ἰππίαν ἡ Πρόδικον εἰρηταί: δεινό-
5 τερος οὕτως. ἐπίππατε οὖν καὶ τῆς εἰρωνείας καὶ τὰ
κομψὰ ἐκείνα καὶ συνεχὴ ἔρωτα, κἂν σοι δοκῇ, κακεῖνο
ποὺ παράβυσσον, ός ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν
ἀρμα ἐλαύνων ἀγανακτήσειεν ἂν, εἰ μὴ οὕτως ὑπόσχοι
τῆν δίκην.
10  23. ἩΛΑΤ. μηδαμῶς, ἀλλὰ τινὰ τῶν σφοδροτέρων
προχειρισώμεθα, Διογένῃ τοῦτον ἡ Ἀνυσθένη ἡ Κρά-
τητα ἣ καὶ σέ, ὁ Χρύσιππε' οὐ γὰρ δὴ κάλλους ἐν τῷ
παρόντι καὶ δεινότητος συγγραφικής ὁ καιρὸς, ἀλλὰ
tivos ἐλεγκτικῆς καὶ δικανικῆς παρασκευῆς' ῥήτωρ δὲ ὁ
15 Παρρησιάδης ἐστίν.

ΔΙΟΓ. ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω: καὶ γὰρ οὔδὲ
πάνυ μακρῶν οἴομαι τῶν λόγων δεισθαί. καὶ ἀλλως δὲ
ὑπὲρ ἀπαντᾶς ὑβρισμαὶ δυ' ὀβολῶν πρῶην ἀποκεκηρυ-
γμένος.

20 ἩΛΑΤ. ὁ Διογένης, ὁ φιλοσοφία, ἔρει τῶν λόγων
ὑπὲρ ἀπαντῶν. μέμνησο δὲ, ὁ γενναίε, μὴ τὰ σεαντοὺ
μόνου πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ ὃρᾳν'
εἰ γὰρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα ἐν τοῖς λόγοις,
σὺ δὲ τούτο μὲν μὴ ἔξεταξε, μηδ' ὥστε ἐστίν ὁ ἀληθὲ-
25 στερος νῦν λέγε, ὅλως δὲ ὑπὲρ φιλοσοφίας αὐτῆς ἀγα-
νάκτει περιυβρισμένης καὶ κακῶς ἀκοουόμης ἐν τοῖς
Παρρησιάδου λόγοις, καὶ τὰς προαίρεσεις ἀφεῖς, ἐν αἷς
διαλλάττομεν, ὁ κοινὸν ἀπαντεῖς ἔχομεν, τοῦτο ὑπερμάχει.
ὁρᾶς δὲ, μόνον σὲ προεστησάμεθα καὶ ἐν σοι τὰ πάντων
30 ὦμῶν κινδυνεύεται, ἡ σεμνότατα δέξαι ἡ τοιαῦτα πισ-
tευθήναι οἰα οὕτως ἀπέφηνε.
24. ΔΙΟΓ. θαρρείτε, οὐδὲν ἐλλείψομεν, ὑπὲρ ἀπάντων ἐρω. κἂν ἡ φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλασθείσα — φύσει γὰρ ἡμερο καὶ πρᾶδος ἔστω — ἀφεῖναι διαβουλεύσαι αὐτοῦ, ἀλλὰ οὐ τὰμὰ ἐνδείησε: δείξο γὰρ αὐτῷ ὅτι μὴ μάτην ἄνθρωπον.

ΦΙΑ. τούτῳ μὲν μηδαμός, ἀλλὰ τῷ λόγῳ μᾶλλον ἔπερ τῷ ξύλῳ. μὴ μέλλε џ οὖν. ἡδι γὰρ ἐκκέχυται τὸ ύδωρ καὶ πρὸς σὲ τὸ δικαστήριον ἀποβλέπει.

ΛΟΤΚ. οἱ λοιποὶ καθιζέσθωσαν, ὃ φιλοσοφία, καὶ ψηφοφορεῖτωσαν μεθ' ὕμων, Διογένης δὲ κατηγορεῖτω 10 μόνος.

ΦΙΑ. οὐ δεδίας οὖν μὴ σου καταψηφίσωσον ταῖς; ΛΟΤΚ. οὐδαμῶς: πλείονοι γούν κρατῆσαι βούλομαι.

ΦΙΑ. γενναία σου ταῦτα: καθίσατε δ' οὖν. σῦ δ', ὃ Διόγενες, λέγε.

25. ΔΙΟΓ. οἷοι μὲν ἡμεῖς ἀνδρεῖς ἑγενόμεθα παρὰ τὸν βίον, ὃ φιλοσοφία, πάνιν ἀκριβῶς οἴσθα καὶ οὐδὲν δεῖ λόγων' ἕνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν τούτον καὶ Πλάτωνα καὶ Ἀριστοτέλην καὶ Χρύσιππον καὶ τοὺς ἄλλους τῆς οὐκ οἴδαν ὅσα ἐς τὸν 20 βίον καλὰ ἐσεκομίσαντο; ἀ δὲ τοιούτους ὄντας ἡμᾶς ὃ τρισκατάρατος οὗτος Παρρησιάδης ὑβρικεν, ἤδη ἐρω- ρήτωρ γὰρ τις, ὡς φασίν, ὅν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς ἐν ἑκείνοις εὐδοκιμήσεις, ὅποσον ἡ δεινότητος ἡ ἀκμής ἐπετίριστο ἐν τοῖς λόγοις, τούτῳ πᾶν ἐφ' ἡμᾶς 25 συσκέυασάμενος οὐ παύεται μὲν ἀγορεύου κακῶς γόντας καὶ ἀπατεώνας ἀποκαλῶν τὰ πλήθη δὲ ἀναπείθου καταγελῶν ἡμῶν καὶ καταφρονεῖν ὃς τὸ μηδὲν ὄντων μᾶλλον δὲ καὶ μισείσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτοῦς τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φληγάφους καὶ 30 λήρους ἀποκαλῶν τὰ σὰ καὶ τὰ σπουδαίτατα ὃν ἡμᾶς
έπαιδευσας ἐπὶ χλευασμῷ διεξών, ὡστε αὐτὸν μὲν κροτεῖσθαι καὶ ἐπανείσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ ὑβρίζεσθαι. φύει γὰρ τοιοῦτον ἐστὶν ὁ πολὺς λεώς· χαίρουσι τοῖς ἀποσκόπτουσι καὶ λοιδορομένοις, καὶ μά- λισθ' ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται, ὡσ- περ ἠμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπό- λιδος Σωκράτην τούτον ἐπὶ χλευασία παράγωγον ἐπὶ τὴν σκηνὴν καὶ κωμῳδοῦσιν ἀλλοκότους τυχὰς περὶ αὐτοῦ κωμῳδίας. καίτοι ἐκεῖνοι μὲν καθ' ἐνὸς ἀνδρὸς ἐτόλμων 10 τοιαῦτα καὶ ἐν Διονύσου, ἐφειμένου αὐτὸ δρᾶν, καὶ τὸ σκώμμα μέρος ἐδόκει τῆς ἔρτης, καὶ ὁ θεὸς ἑστὶς χαίρει φιλόγελως τις ὡν. 20. ὁ δὲ τοὺς ἄριστους συγκαλὼν, ἐκ πολλοῦ φρονίσας καὶ παρασκευασάμενος καὶ βλασ- φήμιας τυχᾶς ἐσ παχὺ βιβλίων ἐγγράφας μεγάλῃ τῇ 15 φωνῇ διαγορεύει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστο- τέλην, Χρύσιππον ἐκεῖνον, ἐμὲ καὶ ὅλως ἀπαντάς οὐτε ἔρτης ἐπιούσῃς οὔτε ὑδίᾳ τι πρὸς ἥμων παθὼν εἰχὲ γὰρ ἄν τινα συγγνώμην αὐτὸ τὸ πράγμα, εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρασε. καὶ τὸ πάντων δεινότατον, 20 ὅτι ταῦτα ποιῶν καὶ ὑπὸ τὸ σοῦ ὄνομα, ὁ φιλοσοφία, ὑποδύεται καὶ ὑπελθὼν τὸν διάλογον ἥμετρον οἰκεῖον ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ' ἥμων, ἐτι καὶ Μένιππον ἀναπείσας ἑταίρον ἥμων ἄνδρα συγκωμαδεῖν αὐτῷ τὰ πολλά, ὡς μόνος οὐ πάρεστιν οὐδὲ 25 κατηγορεῖ μεθ' ἥμων, προδοὺς τὸ κοινὸν. 27. ἀνθ' δὲν ἀπαντῶν ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν δίκην. η τι γὰρ ἂν εἶπεῖν ἔχου τὰ σεμνότατα διασύρας ἐπὶ τοσοῦτων μαρτύρων; χρήσιμον γοῦν καὶ πρὸς ἐκεῖνος τὸ τοιοῦτον, εἰ θεάσαντο αὐτὸν κολασθέντα, ὡς μηδὲ ἄλλος τις ἐτι 30 καταφρονολη φιλοσοφίας· ἔπει τὸ γε τὴν ἡσυχίαν ἄγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριῶτητος, ἀλλὰ ἀναν-
δρίας καὶ εὐθείας εἰκότως ἄν νομὶζοιτο. τὰ γὰρ τελευταῖα 
tίνι φορητὰ; δὲς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς 
ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπόλησεν, 
ὡς φασί, τοὺς μὲν ἐπὶ πολλάν, ἐνίους δὲ μνᾶς Ἀττικῆς, 
ἐμὲ δὲ ὁ παμποπονρότατος οὗτος δὺ ὀβολῶν οἱ παρόντες 
δὲ ἐγέλων. ἀνθ’ ὑπε αὐτοί τε ἀνεληλύθαμεν ἀγανακ-
τήσαντες καὶ σὲ ἀξιόυμεν τιμωρήσειν ἡμῖν τὰ αἰσχιστὰ 
υβρισμένοις.

28. ANABIOΤΝΤΕΣ. εὖ γε, ὁ Διόγενες, ὑπὲρ ἀπάντων καλὸς ὅποσά ἔχρην εἰρήκας.

ΠΙΛ. παύσασθε ἐπαινοῦντες· ἔγχει τὸ ἀπολογου-
μένω. σὺ δὲ, ὁ Παρρησιάδη, λέγε ἥδη ἐν τῷ μέρει· σοὶ 
γὰρ τὸ νῦν ἰδ. μὴ μέλλε σοι.

29. ΠΑΡΡ. οὐ πάντα μου, ὁ φιλοσοφία, κατηγόρησε 
Διογένης, ἀλλὰ τὰ πλεῖω καὶ ὁσα ἣν χαλεπώτερα οὐκ 
οίδ' ὃ τι παθῶν παρέλυπεν. ἐγὼ δὲ τοσοῦτον δέω ἐξαρνος 
γενέσθαι ὡς οὐκ εἶπον αὐτά, ἢ ἀπολογίαν τινά μεμελε-
τηκός ἀφίχθαι, ὡστε καὶ εἰ τινὰ ἢ οὗτος ἀπεσιώπη-
σεν ἢ ἐγὼ μὴ πρότερον ἐφθάσα αἰρήκας, νῦν προσ-
θήσειν μοι δοκῶν ὅτῳ γὰρ ἄν μάθως οὕστινα 20 
ἀπεκήρυττον καὶ κακῶς ἢγόρευον ἀλαξόνας καὶ γόητας 
ἀποκαλῶν καὶ μοὶ μόνον τοῦτο παραφυλάττετε, εἰ 
ἀληθῆ περὶ αὐτῶν ἔρω. εἰ δὲ τι βλάσφημον ἢ τραχῦ 
φαίνοιτο ἔχων ὁ λόγος, οὐ τὸν διελέγχοντα ἐμὲ, ἀλλ' 
ἐκείνους ἂν οἶμαι δυκαίοτερον αἰτιάσασθε τοιαῦτα ποι-

25 

οὕτως. ἐγὼ γὰρ ἐπειδὴ τάχιστα συνείδον ὅποσά τοῖς 
ῥητορεύουσι τὰ δυσχερὰ ἀναγκαῖον προσέιναι, ἀπάτην 
καὶ ψεύδος καὶ θρασύτητα καὶ βοή καὶ ὀθισμοὺς καὶ 
μυρία ἀλλα, ταῦτα μὲν, ὡσπερ εἰκός ἢν, ἀπέφυγον, ἐπὶ 
δὲ τὰ σὰ, ὁ φιλοσοφία, καλὰ ὀρμήσας ἥξιον ὅποσον 30 
ἐτί μοι λοιπὸν τοῦ βίου καθάπερ ἐκ ξάλης καὶ κλύδωνος
Εἰς εὐδιόν τινα λιμένα ἐσπλεῦσας υπὸ σοί σκεπόμενος καταβιώναι. 30. κατειθὶ μόνον παρέκυψα ἐς τὰ ύμεταρα, σὲ μὲν, ὡσπερ ἀναγκαῖον ἢν, καὶ τούσδε ἀπαντας ἔθαυμαζον ἀρίστον βίου νομοθέτας ὃντας καὶ τοῖς ἔτ’ αὐτὸν ἐπευγομένοις χείρα ὅρεγον τα, τὰ κάλλιστα καὶ συμφορώτατα παρανυντας, εἰ τις μὴ παραβαίνοι αὐτὰ μηδὲ διοιλθάνου, ἀλλὰ ἀτενεῖς ἀποβλέπων ἐς τοὺς κανόνας οὓς προτεθείκατε, πρὸς τούτους ῥυθμίζοι καὶ ἀπευθύνοι τὸν ἑαυτὸ βίον, ὅπερ ἦ Δία καὶ τῶν καθ’ ἡμᾶς αὐτοὺς ὀλόγοι ποιοῦσιν. 31. ὁρὼν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους, ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ πράγματος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα τὰῦτα καὶ δημόσια καὶ ὀπόσα παντὶ μιμεῖσθαι ῥάδιον εὐ μάλα ἐοικότας ἀγαθοῖς ἀνδράς, τὸ γένευον λέγω καὶ τὸ βάδισμα καὶ τὴν ἀναβολὴν, ἔπτι δὲ τοῦ βίου καὶ τῶν πραγμάτων ἀντιφθεγγομένους τὸ σχῆματι καὶ τάναυτα ὑμῖν ἐπιτηδεύοντας καὶ διαφθείροντας τὸ ἄξιομα τῆς ὑποσχέσεως, ἡγανάκτουν, καὶ τὸ πράγμα ὁμοῖον ἐδόκει μοι καθάπερ εἰ τις υποκριτής τραγῳδίας μαλθακὸς αὐτὸς ὄν καὶ γυναικίας Ἀχιλλέα ἡ Θησέα ἡ καὶ τὸν Ἑρακλέα ὑποκρίνοντο αὐτὸν μῆτε βαδίζων μῆτε φθεγγόμενος ἡρωίκον, ἀλλὰ θρυπτόμενος ὑπὸ τηλικοῦτῳ προσωπείῳ, ὥν οὐδ’ ἀν ἡ Ἐλένη ποτὲ ἡ Πολυξένη ἀνάσχοιτο πέρα τοῦ μετρίου αὐταῖς προσεοικότα, οὐχ ὡπως ἡ Ἑρακλῆς ὁ καλλίνικος, ἀλλὰ 25 μοι δοκεῖ τάχιστ’ ἀν ἐπιτρίψαι τῷ ῥοπάλῳ παῖων τῶν τοιοῦτοι, αὐτὸν τε καὶ τὸ προσωπεῖον, οὕτως ἀτίμως κατατησθημμένοι πρὸς αὐτοῦ. 32. τοιαῦτα καὶ αὐτὸς ὑμᾶς πάσχοντας ὑπ’ ἐκείνων ὀρῶν οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως, εἰ πίθηκοι ὄντες ἐτόλμησαν ἡρώων χατα τῆς προσωπείας περιβέσθαι ἦ τὸν ἐν Κύμη ὄνοι μιμήσασθαι, ὃς λεοντὴν περιβαλόμενος ἦξιον λέων αὐτὸς εἶναι πρὸς
άγνοούντας τοὺς Κυμαίους ὤγκώμενοι μάλα τραχὺ καὶ καταπληκτικῶς, ἀχρὶ δὴ τις αὐτῶν ξένος καὶ λέοντα ἰδὼν καὶ ὅνον πολλάκις ἤλεγχε παῖων τοὺς ξύλοις. ὃ δὲ μάλιστα μοι δεινόν, ὁ φιλοσόφως, κατεφαίνετο, τοῦτο ἢν οἱ γὰρ ἀνθρωποὶ εἴ τινα τούτων ἐώρων ποιηρὸν ἢ ἀσχήμων ἢ ἀσελγεῖς τι ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ἤτιάτω καὶ τὸν Χρύσοσπον, εὐθὺς ἢ Πλάτωνα ἢ Πυθαγόραν ἢ ὅτου αὐτὸν ἐπώνυμον ὁ διαμαρτάνων ἐκεῖνος ἐποίειτο καὶ οὐ τοὺς λόγους ἐμμείβετο, καὶ ἀπὸ τοῦ κακῶς βιοῦντος ποιηρᾶ περὶ ὑμῶν ἔικαζον τῶν πρὸ τοὺς πολλοὺς τεθνηκότων,—οὐ γὰρ παρὰ ξώντας ὑμᾶς ἢ ἐξέτασις αὐτοῦ ἐγόνετο, ἀλλ' ὑμεῖς μὲν ἐκποθῶν ἐκεῖνον δὲ ἐώρων σαφῶς ἀπαντεῖς δεινὰ καὶ ἁσεμμα ἐπιτηδεύοντα, ἃς τε ἐρήμην ἠλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν ὄμοιαν διαβολὴν συγκατεστάσασθε. 33. ταῦτα οὖν ἢν ἦνεγκα ὁρῶν ἐγόνες; ἀλλ' ἠλεγχοὺς αὐτοὺς καὶ διέκρινον ἢ ὑμῶν' ὑμεῖς δὲ, τιμῶν ἐπὶ τούτοις δεόν, ἐς δικαστὴριον ἄγετε. οὐκοῦν ἦν τινα καὶ τῶν μεμυημένων ἰδῶν ἐξαιρεούντα τοὺς θεοὺς τάπόρρητα καὶ ἐξορχούμενον ἀγανακτήσω καὶ διελέγξω, ἔμε τὸν ἄδικοντα ἡγήσεσθε 20 εἰναί; ἀλλ' οὖ δίκαιον' ἐπεὶ καὶ οἱ ἀδικοῦσις μαστυγοῦν εἰώθαισιν, ἦν τις ὑποκριτὴς Ἀθηνᾶς ἢ Ποσειδῶνα ἢ τὸν Δία ὑποδευκώς μὴ καλῶς ὑποκρίνοιτο μηδὲ κατ' ἄξιαν τῶν θεῶν, καὶ οὐ δὴ ποὺ ὅργιζοντα αὐτῶς ἐκεῖνοι, ὅτι τὸν περικείμενον αὐτῶν τὰ προσωπεία καὶ τὸ σχῆμα 25 ἐνδεδεικτᾶ ἐπέτρεψαν παίειν τοὺς μαστυγοφόρους, ἀλλ' καὶ ἢδοντ' ἢν, οἴμαι, μαστυγομέμενον' οἰκέτην μὲν γὰρ ἡ ἀγγελῶν τινα μὴ δεξιῶς ὑποκρίνατοι μικρὸν τὸ πτωίσμα, τῶν Δία ἢ τὸν 'Ἡρακλέα μὴ κατ' ἄξιαν ἐπιδείξασθαι τοὺς θεατάς ἀποτρόπαιον ὡς καὶ αἰσχρόν. 30 34. καὶ γὰρ αὐ καὶ τόδε πάντων ἀτοπώτατον ἐστιν,
ότι τοὺς μὲν λόγους ύμῶν πάνυ ἀκριβούσιν οἱ πολλοὶ αὐτῶν, καθάπερ δὲ ἐπὶ τούτῳ μόνῳ ἀναγινώσκοντες αὐτοὺς καὶ μελετῶντες, ὡς τῶν αὐτῶν ἐπιτηδεύοιεν, οὕτω βιοῦσιν πάντα μὲν γὰρ ὅσα φασίν, ὅιον χρημάτων
5 καταφρονεῖν καὶ δόξης καὶ μόνῳ τὸ καλὸν οἴεσθαι ἀγαθὸν καὶ ἀόργητον εἶναι καὶ τῶν λαμπρῶν τούτων ὑπερορᾶν καὶ ἔξ ισοτιμίας αὐτοῖς διαλέγεσθαι, καλά, ὦ θεοὶ, καὶ σοφὰ καὶ θαυμάσια θανάτοις ἄληθῶς. οἱ δὲ καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσι καὶ τοὺς πλουσίους
10 τεθήκασι καὶ πρὸς τὸ ἀργύριον κεχήνασι, ὄργιλωτεροι μὲν τῶν κυνιδίων ἄντες, δειλότεροι δὲ τῶν λαγῶν, κολακευτικότεροι δὲ τῶν πιθήκων, ἀσελγέστεροι δὲ τῶν ὄνων, ἀρπακτικότεροι δὲ τῶν γαλῶν, φιλονικότεροι δὲ τῶν ἀλεκτρυόνων. τοιαύτῳ γέλωται ὀφλισκάνουσιν
15 ὡθιζόμενοι ἐπὶ ταῦτα καὶ περὶ τάς τῶν πλουσίων θύρας ἀλλήλους παραγκονιζόμενοι, δεῖπνα πολυάνθρωπα δεσπνοῦντες καὶ ἐν αὐτοῖς τούτους ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῆ καὶ ἀπωδὰ
20 φιλοσοφοῦντες καὶ τῶν ἀκρατοῦν ὑφέροντες· οἱ ἰδιώται δὲ ὅποιοι συμπίνουσιν, γελῶσι δηλαδὴ καὶ καταπτύουσιν φιλοσοφίας, εἰ τουάτα καθάρματα ἐκτρέφει. 35. τὸ δὲ πάντων αὐσχυστὸν, ὅτι μηδενὸς δεῖσθαι λέγων ἐκαστὸς αὐτῶν, ἀλλὰ μόνου πλουσίου εἶναι τὸν σοφὸν κεκραγώς
25 μικρὸν ύστερον αἰτεῖ προσελθὼν καὶ ἀγανακτεῖ μη λαβών, ὅμοιον ὡς εἰ τις ἐν βασιλικῷ σχήματι ὀρθὴν τιάραν ἔχων καὶ διάδημα καὶ τὰ ἄλλα ὅσα βασιλείας ἱμωρίσματα προσαποίη τῶν ὑποδεικτέρων δεόμενος. ὅταν μὲν οὖν αὐτοὺς τι δὲν λαμβάνειν, πολὺς ὁ περὶ
30 τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὅσ ἀδιάφορον ὁ πλοῦτος καί, τί γὰρ τὸ χρυσόν ἢ ἀργύριον οὐδὲν τῶν
ἐν τοῖς αἰγιαλοῖς ψηφίδων διαφέρον; ὅταν δὲ τις ἐπικουρίας δεόμενος ἔταίρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αὑτῇ προσελθὼν, σιωπὴ καὶ ἀπορία καὶ ἀμαθία καὶ παλινῳδία τῶν λόγων πρὸς τὸ ἐναντίον οὐ δὲ πολλοὶ περὶ φιλίας ἐκείνων λόγοι καὶ ἡ ἀρετὴ καὶ τὸ 5 καλὸν οὐκ ὄδη ὤποι τότε ὄχεται πάντα ταυτά ἀποπτάμενα, πτερόεντα ὡς ἀληθῶς ἔτη, μάτην ὀσμέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμαχοῦμενα. 36. μέχρι γὰρ τούτου φίλος ἐκαστὸς αὐτῶν, ἐς ὅσον ἂν μὴ ἀργύριον ἡ χρυσίων ἣ προκείμενον ἐν τῷ μέσῳ ἤν δὲ τις ὁ βολὸν ἐπιδείξῃ μόνον, λέλυται μὲν ἡ εἰρήνη, ἀσπονδαὶ δὲ καὶ ἀκήρυκτα πάντα, καὶ τὰ βιβλία ἐξαλῆλθησαί καὶ ἡ ἀρετὴ πέφευγεν, οἴον τι καὶ οἱ κύνες πᾶσχονε ἐπειδὰν τις ὅστοιν ἐς μέσους αὐτοὺς ἐμβάλη, ἀναπηδήσαντες δάκνουσιν ἀλλήλους καὶ τὸν προαρπάσαντα τὸ 15 ὀστοὺν ὡλακτοῦσι. λέγεται δὲ καὶ βασιλεὺς τις Ἀιγύπτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι καὶ τὰ θηρία —μμηλότατα δὲ ἐστὶ τῶν ἀνθρωπίνων—ἐκμαθεῖν τάχιστα καὶ ὁρχεῖσθαι ἀλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα, καὶ μέχρι γε πολλοῦ εὐδοκίμειν 20 τὴν θέαν, ἀχρὶ δὲ τῆς θεατῆς ἀστείος κάρυν ὑπὸ κόλπων ἐχὼν ἀφήκεν ἐς τὸ μέσον οὐ δὲ πιθηκοὶ ἰδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ᾽ ὀπερ ἦσαν, πιθηκοὶ ἐγένουτο ἀντὶ πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεῖα καὶ τὴν ἐσθίητα κατερρήγυνον καὶ ἐμάχοντο περὶ τῆς 25 ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς πυρρίχης διελέυσυ καὶ κατεγελάτω ὑπὸ τοῦ θεάτρου. 37. τοιαῦτα καὶ οὕτως ποιοῦσι, καὶ ἔγωγε τοὺς τοιοῦτους κακῶς ἤγορευον καὶ οὕποτε παύσομαι διελέγχων καὶ κωμιδῶν, περὶ υμῶν δὲ ἢ τῶν ύμῶν παραπλησίων—εἰσὶ γὰρ, εἰσὶ 30 τινες ὡς ἀληθῶς φιλοσοφίαν ξηλοῦντες καὶ τοῖς ὑμετέροις
νόμοις ἐμμένοντες—μὴ οὖτω μανείην ἐγὼ ὡς βλάσφημον εἰπεῖν τι ηὲ σκαίον. η τέ γὰρ ἂν εἰπεῖν ἔχοιμι; τί γὰρ ὑμῖν τοιοῦτο βεβίωταί; τοὺς δὲ ἀλαζόνας ἐκεῖνοι καὶ θεοὶς ἔχθροις ἄζιον οἴμαι μισεῖν. ἦ συ γὰρ, ὥ Πυθαγόρα
5 καὶ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, τί φατε προσήκειν ὑμῖν τοὺς τοιούτους ἢ οἰκεῖον τί καὶ συγγενεῖς ἐπιδεικνυθαί τῷ βίῳ; νὴ Δ' Ἡρακλῆς, φασί, καὶ πίθηκος. ἦ διότι πόγοινας ἔχουσι καὶ φιλοσοφεὶν φάσκουσι καὶ σκυθρωποὶ εἰσί, διὰ τούτο χρῆ ὑμῖν εἰκάζειν
10 αὐτούς; ἀλλὰ ἣνεγκα ἄν, εἰ πιθανόλ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως αὐτῆς; νῦν δὲ θάττον ἂν γνῆς ἀνδόνα μυμήσατο ἢ σοῦ τοῖς φιλοσόφοις. εἰρῆκα ύπὲρ ἐμαυτοῦ ὅποσα εἰχον. σὺ δὲ, ὥ ἀλήθεια, μαρτύρει πρὸς αὐτούς εἰ ἀλήθη ἑστι.

15 38. ΦΙΛ. μετάστηθι, ὥ Παρρησιάδη. ἐτὶ πορρωτέρω. τί ποιῶμεν ἡμεῖς; πῶς ὑμῖν εἰρηκέναι ἀνὴρ ἔδοξεν;

ΑΛΗΘ. ἐγὼ μὲν, ὥ φιλοσοφία, μεταξὺ λέγοντος αὐτοῦ κατὰ τῆς γῆς δύναι εὐχόμην' οὕτως ἀλήθη πάντα
20 εἴπεν. ἐγνώριζον γοὺς ἀκούουσα ἐκαστὸν τῶν ποιοῦντων αὐτὰ καθήρμοζον μεταξὺ τοῖς λεγομένοις; τοῦτο μὲν ἐς τόνδε, τοῦτο δὲ ὁ δείνα ποιεῖ. καὶ ὅλως ἐδείξε τοὺς ἀνδρᾶς ἑναργῶς καθάπερ ἐπὶ τίνος γραφῆς τὰ πάντα ἐοικότας, οὐ τὰ σῶματα μόνον ἀλλὰ καὶ τὰς ψυχὰς
25 αὐτῶς ἐς τὸ ἀκριβεστάτον ἀπεικάσας.

ΣΩΦΡ. καγὼ πάνυ ἡμιθρίασα, ὥ ἀλήθεια.

ΦΙΛ. ὡμεῖς δὲ τί φατε;

ΑΝΑΒΙΟΤΝΕΣ. τί δ' ἀλλο ἢ ἀφείσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῖν καὶ εὐεργετὴν ἀναγε-30 γράφθαι; τὸ γοὺν τῶν Ἰλιέων ἀτεχνῶς πεπόθαμεν, τραγῳδών τινα τοιοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ἀσόμενον τὰς
Φρυγάνι συμφώρας. ἄδετω δ’ οὖν καὶ τοὺς θεοῖς ἔχθροὺς τραγῳδεῖτο.

ΔΙΟΓ. καὶ αὐτός, ὁ φιλοσοφία, πάνυ ἐπαίνῳ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγοροῦμενα καὶ φίλον ποιοῦμαι αὐτὸν γενναίον οὖν τα.

39. ΦΙΑ. εὐ γε, ὁ Παρρησιάδη ἀφίεμεν σε τῆς αἰτίας, καὶ ταῖς πάσαις κρατεῖς καὶ τὸ λοιπὸν ἵσθι ἡμέτερος ὄν.

ΠΑΡΡ. προσεκύνησα τὴν γε πρώτην μᾶλλον δὲ τραγικώτερον αὐτὸ ποιήσεων μοι δοκῶ σεμνότερον γάρ. ἵνα μέγα σεμνὴ Νίκη, τὸν ἐμὸν βίοτον κατέχοις καὶ μὴ λήγοις στεφανοῦσα.

ΑΡΕΤ. οὐκοῦν δευτέρου κρατήρος ἦδη καταρχῶ-μεθα, προσκαλῶμεν κάκεινους, ὡς δίκην ὑπόσχοσιν ἀνθ' 15 ὁν ἐς υμᾶς υβρίζουσι κατηγορήσει δὲ Παρρησιάδης ἐκάστον.

ΠΑΡΡ. ὁρθῶς, ὁ ἀρετῆ, ἑλέξας ὡστε σὺ, παῦ συνλογισμέ, κατακύψας ἐς τὸ ἄστυ προσκήρυττε τοὺς φιλοσόφους.

40. ΣΤΔΔ. ἀκοὺε, σίγα’ τοὺς φιλοσόφους ἥκεις ἐς ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς ἀρετῆς καὶ φιλοσοφίας καὶ δίκης.

ΠΑΡΡ. ὄρας; οὐκοῦν συνέρχονται γυμνότεστε τὸ κήρυγμα: ἄλλως γὰρ δεδίασι τὴν δίκην. οἱ πολλοὶ δὲ 25 αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχοντες. εἰ δὲ βούλει πάντας ἥκεις, κατὰ τάδε, ὁ συνλογισμε, κήρυττε.

ΦΙΑ. μηδαμῶς, ἀλλὰ σὺ, ὁ Παρρησιάδη, προσκάλει καθ’ ὁ τι σοι δοκεῖ.

41. ΠΑΡΡ. οὐδὲν τόδε χαλεπόν, ἀκοὺε, σίγα. ὅσοι

H. L.
φιλόσοφοι εἶναι λέγουσι καὶ ὁσοὶ προσήκειν αὐτοῖς οὐν·
tαί τοῦ ὄνοματος, ἦκειν ἐς ἀκρόπολιν ἐπὶ τὴν διανομήν.
δύο μνάι ἐκάστῳ δοθήσονται καὶ σησαμαιος πλακοῦσι: ὃς ὁ
ἂν πῶναν βαθὺν ἐπιδείξηται, καὶ παλάθην ἵσχάδων
5 οὕτος γε προσεπλήγγεται. κομίζειν δ' ἐκαστὸν σωφρο-
σύνην μὲν ἢ δικαιοσύνην ἢ ἐγκράτειαν μηδαμῶς: οὐκ
ἀναγκαία γὰρ ταύτα γε, ἢν μὴ παρῇ πέντε δὲ συλλο-
γισμοὺς ἔξ ἀπαντος: οὐ γὰρ θέμες ἀνευ τούτων εἰναι
σοφόν.

10 κεῖται δ' ἐν μέσοις δύο χρυσοῦ τάλαντα,
tῷ δόμεν, ὃς μετὰ πάσιν ἐριξεῖμεν ἔξοχος εἰη.
42. βαβαλ, ὃς πλήρης μὲν ἡ ἀνοδὸς ὁδιζομένων, ἐπεὶ
tὰς δύο μνάσ ἠκουσαν μόνον. παρὰ δὲ τὸ Πελασγικὸν
ἀλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον έτεροι καὶ παρὰ τὸν
15'Αρειον πάγον ἐτι πλείους, ἐνιοὶ δὲ καὶ κατὰ τὸν
Τάλω τάφον, οἱ δὲ καὶ πρὸς τὸ ἀνακεῖον προσθέμενοι
κλίμακας ἀνέρπουσι βομβηδὸν νῆ Δία καὶ βοτρυδὸν
[έσμοι δίκην], ἴνα καὶ καθ' Ὅμηρον εἴπω, ἀλλὰ κάκειθεν
εἴ μάλα πόλλοι καντεύθεν

20 μυρίοι, ὦσσα τε φύλλα καὶ ἀνθεὰ γίνεται ὄρη.
μεστὴ δὲ ἡ ἀκρόπολις ἐν βραχεὶ κλαγγηδὸν προκαθιζόν-
tων καὶ πανταχοῦ πῆρα πῶγων κολακεία ἀναισχυντία
βακτηρία λιχιεία συλλογισμὸς φιλαργυρία: οἱ ὀλίγοι δὲ,
ὅποσι πρὸς τὸ πρῶτον κήρυγμα ἐκεῖνο ἀνήσαν, ἀφα-
25 νεῖς καὶ ἁσημοὶ, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων,
cαὶ λεληθαίνει εἰ τῇ ὁμοιότητὶ τῶν ἄλλων σχημάτων.
tούτο γοῦν τὸ δεινοτάτον ἔστιν, ὦ φιλοσοφία, καὶ ὁ τις
ἂν μέρψατο σου μᾶλιστα, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα
καὶ σημεῖον αὐτοῦ: πιθανωτέροι γὰρ οἱ γόητες οὕτωι
30 πολλάκις τῶν ἀληθῶς φιλοσοφοῦντων.

ΠΙΔ. ἐσται τούτο μετ' ὄλιγον, ἀλλὰ ἐκχώμεθα ἣδη
αὐτοῦς.
43. ΠΛΑΤ. ἡμᾶς πρῶτον χρῆ τοὺς Πλατωνικοὺς λαβεῖν.

ΠΤΘ. οὗκ, ἀλλὰ τοὺς Πυθαγόρικοὺς ἡμᾶς πρῶτος γὰρ ὁ Πυθαγόρας ἦν.

ΣΤΩΙΚ. ληρεῖτε ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς στοάς.

ΠΕΡ. οὐ μὲν οὖν, ἀλλὰ ἕν γε τοὺς χρήμασι πρῶτοι ἂν ἡμεῖς εἴημεν οἱ ἐκ τοῦ περιπτάτου.

ΕΠΙΚ. ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας. περὶ δὲ τῶν μυὸν περιμενοῦμεν, κἀν υστάτους δέν λαμβάνειν.

ΑΚΑΔ. ποὺ τὰ δύο τάλαντα; δεῖξομεν γὰρ οἱ ἀκαδημαίκοι ὅσον τῶν ἀλλων ἑσμὲν ἐριστικὼτεροί.

ΣΤΩΙΚ. οὖχ ἡμῶν γε τῶν στωικῶν παρόντων.

44. ΦΙΛ. παύσασθε φιλονεικοῦντες. ὑμεῖς δὲ οἱ κυνικοὶ μὴτε ὀθείτε ἀλλίδους μὴτε τοὺς ξύλους παίετε. ἐπ' ἄλλα γὰρ ἵστε κεκλημένοι καὶ νῦν ἔγωγε ἡ φιλοσοφία καὶ ἀρετὴ αὕτη καὶ ἀλήθεια δικάσομεν τίνες οἱ ὁρθῶς φιλοσοφοῦντες εἰσιν, εἰτα ὅσοι μὲν ἀν εὑρεθῶσι κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαίμων ήσουσιν ἄρστοι κεκριμένοι τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντας 20 κακοὺς κακῶς ἐπιτρύψομεν, ὅς μὴν ἀντιποιοῦντο τῶν υπὲρ αὐτοὺς ἀλαξόνες ὄντες. τί τούτο; φεύγετε; νῦ Ζία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλόμενοι. κενή δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλύνγων τοῦτων, ὅποσοι μεμενήκασιν οὐ φοβηθέντες τὴν κρίσιν. 45. οἱ ψηφητεῖς ἀνέλεσθε τὴν 25 πῆραν, ὣν ὁ κυνίσκος ἀπέρριψεν ἐν τῇ τροπῇ. φέρ' ἰδώ τί καὶ ἔχει; ἡ που θέρμους ἡ βιβλίον ἡ ἀρτοὺς τῶν αὐτοπυριτῶν.

ΠΑΡΡ. οὗκ, ἀλλὰ χρυσίων τοιτὶ καὶ μύρων καὶ κάτοπτρον καὶ κύβους.

ΦΙΛ. εὖ γε, ὦ γενναίε. τοιαύτα σοι ἢν τὰ ἑφόδια
52

τῆς ἀσκήσεως καὶ μετὰ τοῦτον ἡξίους λοιδορείσθαι ἀπασί καὶ τοὺς ἄλλους παιδαγωγεῖν.

ΠΑΡΡ. τοιοῦτοι μὲν οὖν ἡμῖν οὕτωι. χρὴ δὲ ὑμᾶς σκοπεῖν ὄντως τρόπον ἁγνοοῦμενα ταῦτα πεπαύσεται 5 καὶ διαγνώσονται οἱ ἐντυγχάνοντες, οὕτως οἱ ἀγαθοὶ αὐτῶν καὶ οὕτως αὖ πάλιν οἱ τοῦ ἑτέρου βίου.

ΦΙΛ. σὺ δὲ, ὁ ἀλήθεια, ἐξεύρισκε,—ὑπὲρ σοῦ γὰρ τοῦτο γένοιτο ἂν—ὡς μὴ ἐπικρατήσῃ τὸ ψεῦδος μηδὲ ὑπὸ τῇ ἁγνοίᾳ λανθάνωσιν οἱ φαύλοι τῶν ἀνδρῶν σε 10 τοὺς χρηστοὺς μεμιμημένου.

46. ἈΛΗΘ. ἐπ' αὐτῷ, εἶ δοκεῖ, Παρρησιάδη ποιη-
σώμεθα το τοιοῦτον, ἐπεὶ χρηστὸς ὄπται καὶ εὖνοις ἡμῖν καὶ σέ, ὁ φιλοσοφία, θαυμάζων, παραλαβόντα μεθ' αὐτοῦ τὸν ἐλεγχὸν ἀπασί τοῖς φάσκουσι φιλοσο-
15 φειν ἐντυγχάνειν, εἰθ' ὑν μὲν ἂν εὕρη γνήσιον ὡς ἀληθῶς φιλοσοφίας, στεφανωσάτω θαλλὸν στεφάνῳ καὶ ἐς τὸ πρυτανεῖον καλεσάτω, ἢν δὲ τινι—οἴοι πολλοὶ εἰσι—καταράτῳ ἀνδρὶ ὑποκριτῇ φιλοσοφίᾳ ἐντύχῃ, τὸ τριβώ-
νιον περισπάσας ἀποκειράτῳ τὸν πώγωνα ἐν χρῷ πάνυ 20 τραγοκούρικη μαχαίρα καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἡ ἑγκαυσάτω κατὰ τὸ μεσόφρυνον' ὁ δὲ τύπος τοῦ καυτῆρος ἐστῳ ἀλώπης ἡ πίθηκος.

ΦΙΛ. εὖ γε, ὁ ἀλήθεια' ὁ δὲ ἐλεγχὸς, ὁ Παρρη-
σιάδη, τοῖοςδὲ ἐστω, οἰος ὁ τῶν ἀετῶν πρὸς τῶν ἠλιών 25 εἶναι λέγεται, οὐ μὰ Δί' ὡστε κάκεινοις ἀντιβλεπεν τῷ φωτὶ καὶ πρὸς ἐκεῖνοι δοκιμάζεσθαι, ἀλλὰ προθεὶς χρυ-
σίον καὶ δοξαν καὶ ἱδονήν ὃν μὲν ἂν αὐτῶν ἵδης ὑπερο-
ρώντα καὶ μηδαμῶς ἐλκόμενον πρὸς τὴν ᾑψιν, οὕτως ἐστω ὁ τῷ θαλλῷ στεφάμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέπουντα 30 καὶ τὴν χείρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοιτον ἀποκείματα πρότερον τὸν πώγονα ὡς ἐδοξεῖν.
47. ΠΑΡΡ. ἦσται ταῦτα, ὁ φιλοσόφων, καὶ ὦφει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἄλωπεκιας ἢ πιθηκόφοροις, ὄλγους δὲ καὶ ἐστεφανωμένους· εἰ βούλεσθε μέντοι, κανταῦθα ἀνάξω τινὰς ὑμῖν ἡ Δ' αὐτῶν.

ΦΙΑ. πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;

ΠΑΡΡ. καὶ μάλα, ἤνπερ ἢ ἴερεία μοι ἐθελήσῃ πρὸς ὄλγον χρῆσαι τὴν ὀρμιάν ἐκείνην καὶ τὸ ἀγκιστρον, ὅπερ ὁ ἀλευς ἀνέθηκεν ὁ ἐκ Πειραιῶς.

ΙΕΡ. ἵδοι δὴ λαβέ, καὶ τὸν κάλαμον ἕνε ἁμα, ὡς πάντ' ἔχοις.

ΠΑΡΡ. οὐκοίν, ὁ ἴερεια, καὶ ἵσχάδας μοι τινὰς δὸς ἀνύσασα καὶ ὄλγον τοῦ χρυσίου.

ΙΕΡ. λάμβανε.

ΦΙΑ. τί πράττειν ἀνὴρ διανοεῖται;

ΙΕΡ. δελεάσας τὸ ἀγκιστρον ἵσχαδι καὶ τῷ χρυσίῳ καθεξόμενος ἐπὶ τὸ ἄκρον τοῦ τειχίου καθήκεν εἰς τὴν πόλιν.

ΦΙΑ. Τί ταῦτα, ὁ Παρρησιάδη, ποιεῖς; ἡ ποὺ τοὺς λίθους ἀλεύσεις διέγνωκας ἐκ τοῦ Πελασγικοῦ.

ΠΑΡΡ. σιώπησον, ὁ φιλοσόφων, καὶ τὴν ἁγραν20 περίμενε· σὺ δὲ, Πόσειδον ἁγρεύ καὶ Ἁμφιτρίτη φίλη, πολλοὺς ἡμῖν ἀνάπεμπτε τῶν ἰχθύων. 48. ἄλλ' ὦρῳ των λάβρακα εὔμεγέθη, μᾶλλον δὲ χρύσοφρυν.

ΕΔΕΓΧΟΣ. οὐκ, ἀλλὰ γαλεός ἐστὶ προσέρχεται δὴ τῶ ἀγκιστρῶ κεχυνώς. ὀσφράται τοῦ χρυσίου, πλησίον25 ἤδη ἐστὶν ἐξοικεῖσθαι, εἰληπτεῖ, ἀναστάσωμεν.

ΠΑΡΡ. καὶ σὺ, ὁ ἐλεγχε, νῦν συνεπιλαβοῦ τῆς ὀρμίας· ἀνω ἐστὶ. φέρ' ἵδω τίς εἶ, ὁ βέλτιστε ἰχθύων; κύων οὐτός γε. Ἦρακλεις τῶν ὀδόντων. τὶ τούτο, ὁ γενναίοτατε; εἰληφθαί λιχνεύον περὶ τὰς πέτρας, ἐνθα30 λῖσεων ἣλπισας ὑποδεδυκώς; ἀλλὰ νῦν ἐσῃ φανερὸς
 актуин ἐκ τῶν βραγχίων ἀπηρτημένος. ἔξελωμεν τὸ δέλεαρ καὶ τὸ ἀγκιστρον τοῦτο. κενὸν σοι τὸ ἀγκιστρον· ἣ δ' ἱσχὰς ἥδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ κοιλίᾳ. 

ΔΙΟΓ. μὰ Δ' ἐξεμεσάτω, ὡς δὴ καὶ ἐπ' ἄλλους 5 δελεάσωμεν.

ΠΑΡΡ. εὖ ἔχει τί φῆς, ὁ Διώγενες; οἴσθα τοῦτον ὡστὶς ἔστιν, ἢ προσῆκει σοι τὶ ἀνήρ; 

ΔΙΟΓ. οὐδαμῶς.

ΠΑΡΡ. τί οὖν; πόσου ἄξιον αὐτῶν χρῆ φάναι; ἐγὼ 10 μὲν γὰρ δῦ' ὀβολῶν πρόφην αὐτῶν ἐτιμησάμην.

ΔΙΟΓ. πολὺ λέγεις. ἀβρωτός τε γὰρ ἐστὶ καὶ εἰ- δεξρὴς καὶ σκληρὸς καὶ ἀτιμός. ἀφες αὐτῶν ἐπὶ κεφαλὴν ἀπὸ τῆς πέτρας· σὺ δὲ ἄλλοιν ἀνάσπασον καθεῖς τὸ ἀγκι- στρον. ἔκεινο μέντοι ὅρα, ὁ Παρρησίαδη, μὴ καμπτό- 

15 μενὸς σοι ὁ κάλαμος ἀποκλασθῇ.

ΠΑΡΡ. θάρρει, ὁ Διώγενες· κοῦφοι εἰσὶ καὶ τῶν ἀφύων ἐλαφρότεροι.

ΔΙΟΓ. νὴ Δ', ἀφυεστατολ γε' ἀνάστα ὑπὸ ὀμος.

ΠΑΡΡ. ἢδον τὸς ἄλλος οὔτος ὁ πλατύς; ὥσπερ 20 ἡμίτονος ἰχθὺς προσέχεται, ψήττα τις, κεχνῶς ἐς τὸ ἀγκιστρον· κατέπινεν, ἐχεταί, ἀνεσπάσθω.

ΔΙΟΓ. τίς ἔστιν;

ΕΛΕΓ. ὁ Πλατωνικὸς εἶναι λέγων.

ΠΛΑΤ. καὶ σὺ, ὅ κατάρατε, ἥκεις ἐπὶ τὸ χρυσίον;

25 ΠΑΡΡ. τί φῆς, ὁ Πλάτων; τί ποιώμεν αὐτῶν;

ΠΛΑΤ. ἀπὸ τῆς αὐτῆς πέτρας καὶ οὔτος.

50. ΔΙΟΓ. ἐπὶ ἄλλον καθελθῶ.

ΠΑΡΡ. καὶ μὴν ὁρῶ τινα πάγκτον προσίνητα, ὡς ἄν ἐν βυθῷ δόξειν, ποικίλον τὴν χρόαν, ταύνιας τινὰς 30 ἐπὶ τοῦ νότου ἐπιχρύσους ἔχοντα. ὄρας, ὁ ἔλεγχε; ὁ τὸν Ἀριστοτέλην προσποιούμενος οὔτος ἔστιν. ἤλθεν,
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εἶτα πάλιν ἀπενήξατο. περισκοπεῖ ἀκριβῶς, αὖθις ἐπαν- ἰλθεν, ἐξανέν, εἰληπταί, ἀνιμῆσθω.

ἈΡΙΣΤ. μὴ ἔρη με, οὗ Παρρησιάδη, περὶ αὐτοῦ ἀγνοῶ γὰρ ὅστις ἐστίν.

ΠΑΡΡ. οὐκοῦν καὶ οὗτος, ὁ Ἀριστότελες, κατὰ τῶν 5 πετρῶν. 51. ἀλλ ἢν ἰδοῦ, πολλοὺς ποι τοὺς ἰχθὺς ὅρῳ κατὰ ταῦταν ὀμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν ἐκτεταχυσμένους, ἐχίνων δυσληπτοτέρους. ὦ που σαγη- νύς ἐστιν αὐτοῖς δείσεις, ἀλλὰ οὐ πάρεστιν. ἵκανον εἰ κἂν ἐνα τινὰ ἐκ τῆς ἀγέλης ἀναστάσαιμεν. ὥστε δὲ ἐπὶ τὸ 10 ἀγκυστρον δηλαδὴ ὑς ἄν αὐτῶν θρασύτατος ὑ.

ΕΛΕΓ. κάθες, εἰ δοκεῖ, σιδηρώσασ τὸ πρότερον ἐπὶ πολὺ τῆς ὀρμίας, μὴ ἀποπρόσῃ τοῖς ὅδοις καταπιῶν τὸ χρυσίον.

ΠΑΡΡ. καθήκα. σὺ δὲ, ὁ Πόσειδος, ταχείαν ἐπι- 15 τέλει τὴν ἄγραν. βαβαί, μάχονται περὶ τοῦ δελέατος, καὶ συνάμα πολλοὶ περιτρώγουσι τὴν ἑσπάδα, οἵ δὲ προσφύντες ἐχοῦν τοῦ χρυσίον. εὖ ἔχειν περιστάρῃ τις μάλα καρτέροσ. φέρ᾽ ἵδω τίνος ἐπόνυμου σεαυτὸν εἴναι λέγεις; καὶ τοῦ γελοίου γῇ εἴμι ἀναγκάζων ἰχθὺν 20 λαλεῖν ἀφωνοι γὰρ αὐτοῖ. ἀλλὰ σὺ, ὃ ἔλεγχε, εἰπὲ ὄντων ἔχει διδάσκαλον.

ΕΛΕΓ. Χρύσιττπον τουτοῦ.

ΠΑΡΡ. μανθάνω διότι χρυσίον, οἴμαι, προσήν τῷ ὕμματι. σὺ δ᾽ οὖν, Χρύσιττπε, πρὸς τῆς Ἀθηνᾶς εἰπὲ, 25 οἶσθα τοὺς ἀνδρὰς ἣ τοιαῦτα παρῆκες αὐτοῖς ποιεῖν;

ΧΡΤΣ. νὴ Δί', ύβριστικὰ ἐρωτᾶς, ὁ Παρρησιάδη, προσήκειν τι ἥμων ὑπολαμβάνων τοιούτους ὄντας.

ΠΑΡΡ. εὐ γε, ὁ Χρύσιττπε, γενναίος εἰ. οὗτος γοῦν καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἀκαν- 30 θῶδης ἐστὶ, καὶ δέος μὴ διαπαρὴ τις τῶν λαμπον ἐσθίων.
52. ΦΙΛ. ἂλις, ὁ Παρρησιάδη, τῆς ἄγρας, μὴ καὶ τίς σοι, οἶοι πολλοὶ εἰσίν, οὕχιταί ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον εἰτὰ σε ἀποτίσαι τῇ ἱερείᾳ δεήσει. ὡστε ἡμεῖς μὲν ἀπιέμειν περιπατήσουσαν καίρις δὲ καὶ 5 ὑμᾶς ἀπιέναι ήθεν ἡκετε, μὴ καὶ ὑπερήμεροι γένησθε τῆς προθεσμίας. σὺ δὲ καὶ ὁ ἔλεγχος, ὁ Παρρησιάδη, κύκλῳ ἐπὶ πάντας αὐτοὺς ἱόντες ἢ στεφάνοιτε ἢ ἐγκάετε, ὡς ἐφην.

ΠΑΡΡ. ἔσται ταῦτα, ὁ φιλοσοφία. χαίρετε, ὁ 10 βέλτιστοι ἀνδρῶι. ἡμεῖς δὲ κατίομεν, ὁ ἔλεγχε, καὶ τελῶμεν τὰ παραγγελλόμενα. ποὶ δὲ καὶ πρώτον ἀπιέναι δεήσει; μῶν ἐς τὴν Ἀκαδήμειαν ἢ ἐς τὴν στοάν;

ΕΛΕΓ. ἀπὸ τοῦ Δυνατοῦ ποιησόμεθα τὴν ἀρχήν.

ΠΑΡΡ. οὐδὲν διοίσει τοῦτο. πλὴν οἶδα γε ἐγὼ ὡς 15 ὅποι ποτ' ἀν ἀπελθὼμεν, ὀλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεησόμεθα.
ΠΕΡΙ ΠΕΝΘΟΥΣ.

1. „Αξιόν γε παρατηρεῖν τὰ ὑπὸ τῶν πολλῶν ἐν τοῖς πένθεσι γενόμενα καὶ λεγόμενα καὶ τὰ ὑπὸ τῶν παραμυθουμένων δῆθεν αὐτοῖς αὕτης λεγόμενα, καὶ ὡς άφορητα ἡγοῦνται τὰ συμβαίνοντα σφίσι τε αὐτοῖς οἱ ὁδυρόμενοι καὶ ἕκεσινοι οὐκ ὁδύρονται, οὐ μά τὸν Πλού-
τωνα καὶ Φερσεφόνην κατ’ οὐδὲν ἐπιστάμενοι σαφῶς οὔτ’ εἰ πονηρὰ ταῦτα καὶ λύπης ἀξία οὔτ’ εἰ τοῦναυτιον ἥδεα καὶ βελτίω τοῖς παθοῦσι, νόμῳ δὲ καὶ συνηθείᾳ τὴν λύπην ἐπιτρέπουστες. ἐπειδὰν τοῖνυν ἀποθάνῃ τις, οὔτω παιοῦσι—μᾶλλον δὲ πρότερον εἰπεῖν βούλομαι ἀστίνας περὶ αὐτοῦ τοῦ θανάτου δόξας ἔχουσιν· οὔτω γὰρ ἔσται φανερὸν, οὔτως ἕνεκα τὰ περιττὰ ἑκεῖνα ἐπιτηδεύουσιν. 

2. ο μὲν δὴ πολὺς ὤμιλος, οὕς ἱδιώτας οἱ σοφοὶ καλοῦσιν, Ὁμήρῳ τε καὶ Ἡσίόδῳ καὶ τοῖς ἀλλοίς μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν πολήσιν αὐτῶν, τόπον τινα ὑπὸ τῇ γῇ βαθὺν Ἀιδήν ὑπειλήφασι, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναί καὶ ξοφερὸν καὶ ἀνήλιον οὐκ οἶδ’ ὅτως αὐτοῖς φωτίζεσθαι δοκοῦστα πρὸς τὸ καὶ καθορὰν τῶν ἐνόμτων ἐκαστῳ βασιλεύειν δὲ τοῦ χάσμα-
τος ἀδελφὸν τοῦ Διός Πλούτωνα κεκλημένον, ὃς μοι τῶν τὰ τοιαῦτα δεινῶν τις ἔλεγε, διὰ τὸ πλούτειν τοῖς νεκρῶς τῇ προσηγορίᾳ τετιμημένον. τοῦτον δὲ τὸν
Πλούτωνα τὴν παρ' αὐτῷ πολύτελαν καὶ τὸν κάτω βλέν
καταστήσασθαι τοιούτων' κεκληρωθαὶ μὲν γὰρ αὐτῶν
ἀρχεῖν τῶν ἀποθανόντων, καταδεξάμενον δὲ αὐτοὺς καὶ
παραλαβόντα κατέχειν δεσμοῖς ἀφύκτοις, οὔδειν τὸ
5 παράπαυν τῆς ἁνω ὀδοῖν ὑφιέμενον πλὴν ἐξ ἀπαντὸς τοῦ
αἰῶνος πάνω ὀλίγων ἐπὶ μεγίσταις αἰτίαις. 3. περι-
πρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ
φοβεροῖς κακὰ μόνων τῶν ὀνομάτων' Κωκυτοὶ γὰρ καὶ
Πυριφλεγέσσατε καὶ τὰ τοιαῦτα κέκληται. τὸ δὲ
10 μέγιστον, ἡ Ἀχεροουσία λίμνη πρόκειται πρώτη δεχομένη
τοὺς ἀπαντῶντας, ἦν οὐκ ἔνι διαπλεύσας ἡ παρελθείν
ἀνευ τοῦ πορθμέως' βαθεία γὰρ περάσαι τῶν τοσὶ καὶ
dιανύξασθαι πολλῆ, καὶ ὄλως οὐκ ἂν αὐτὴν διαπταῖ
οὐδὲ τὰ νεκρὰ τῶν ὄρνεων. 4. πρὸς δὲ αὐτὴ τῇ καθόδῳ
15 καὶ πύλῃ οὕσῃ ἀδαμαντίνῃ ἀδελφιδοὺς τοῦ βασιλέως
Αἰακὸς ἐστηκε τὴν φρουρὰν ἑπιτετραμμένος καὶ παρ' αὐτῷ
κύων τρικέφαλος μάλα κάρχαρος, τοὺς μὲν ἀφι-
κνουμένους φίλιον τι καὶ εἰρηνικὸν προσβλέπων, τοὺς
dὲ πειρόμειν ἀποδιδράσκειν ὄλακτῶν καὶ τῷ χάσματι
20 δεινότερονς. 5. περαιώθεντας δὲ τὴν λίμνην ἐς τὸ ἔσω
λειμὼν ὑπόδεχεται μέγασ τῷ ἁσφοδέλῳ κατάφυτος καὶ παρ'
αὐτῷ κύων τρικέφαλος μάλα κάρχαρος, τοὺς μὲν ἀφι-
κνουμένους φίλιον τι καὶ εἰρηνικὸν προσβλέπων, τοὺς
dὲ πειρόμειν ἀποδιδράσκειν ὄλακτῶν καὶ τῷ χάσματι
25 ἐσωθεύμενος. 6. δὲ μὲν οὖν Πλοῦτων, ὡς ἐκεῖνοι ἐφασαν, καὶ ἡ Φερσεφόνη δυνα-
στεύουσι καὶ τὴν τῶν ὀλον δεσποτελῶν ἔχουσιν, ὑπηρε-
30 τοὺς δ' αὐτοῖς καὶ τὴν ἁρχὴν συνδιαπράττοντον ὠχλὸς
πολὺς ἐρυνῦε τε καὶ ποναὶ καὶ φόβοι καὶ ὁ Ἐρμῆς,
οὗτος μέν γε οὐκ ἀεὶ συμπαρῶν. 7. ὑπαρχοὶ δὲ καὶ 
σατράπαι καὶ δικαισταὶ κἀθηναι δύο, Μίνως τε καὶ 
Ῥαδάμανθυς οἱ Κρήτες, ὄντες νῦν τοῦ Δίως. οὗτοι δὲ 
τοὺς μέν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους καὶ κατ' 
ἀρετήν βεβιωκότας, ἐπειδάν συναλισθῶσι πολλοί, καθά- 
περ ἐς ἀποικίαν τινὰ πέμπουσιν ἐς τὸ Ἡλύσιον πεδίον 
τῷ ἀρίστῳ βίῳ συνεσομένους. 8. ἀν δὲ τινὰς τῶν 
pυχέρων λάβωσί, ταῖς ἐρινυσὶ παραδέντες ἐς τὸν τῶν 
ἀσεβῶν χῶρον ἐκπέμπουσι κατὰ λόγον τῆς ἀδικίας 
κολασθησομένους. ἐνθα δὴ τὶ τῶν κακῶν οὐ πάσχουσιν 
στρεβλούμενοι τε καὶ καιόμενοι καὶ ὑπὸ γυνῶν ἐσθιόμενοι 
καὶ τροχῷ συμπεριφερόμενοι καὶ λίθους ἀνακυλάντες; 
ὁ μὲν γὰρ Τάνταλος ἐπ' αὐτῇ τῇ λήμνῃ αὖς ἐστήκε 
kυνδυνεύων ὑπὸ τοῦ δίψους ὁ κακοδαιμόν ἀποθανεῖν. 
9. οἱ δὲ τοῦ μέσου βίου, πολλοὶ ὄντες οὗτοι, ἐν τῷ 15 
λειμῶν πλανῶνται ἀνευ τῶν σωμάτων σκιαὶ γενόμενοι 
kαὶ ὑπὸ τῆς ἀφῆ καθάπερ κατνύφος ἀφαιξόμενοι. τρέφονται 
δὲ ἄρα ταῖς παρ' ἡμῶν χο αῖς καὶ τοῖς καθαγιζομένοις 
ἐπὶ τῶν τάφων ὥσ εἰ τῷ μη ἐν καταλελειμμένος ὑπὲρ 
γῆς φῑλός ἡ συγγενής, ἀσίτος οὗτος νεκρὸς καὶ λιμῶττων 20 
ἐν αὐτοῖς πολιτεύεται. 10. ταύτα οὕτως ἰσχυρῶς περιε- 
λήλυθε τοὺς πολλοὺς, ὡστε ἐπειδὰν τις ἀποθανόν 
τῶν οἰκείων, πρῶτα μὲν φέροντες ὀβολοὺν ἐς τὸ στόμα 
κατεθηκαν αὐτῷ, μισθὸν τῷ πορθμεὶ τῆς ναυτιλίας 
γενησόμενοι, οὔ ποτε ἐξετάζαντες ὑπὸν τὸ νόμισμα 25 
νομίζεται καὶ διαχωρεῖ παρὰ τοῖς κάτω, καὶ εἰ δύναται 
παρ' ἐκείνοις 'Ἀττικὸς ἡ Ἡ Ἐκεινοίκος ἡ Ἀλκαῖος ὁ ὀβολὸς, 
οὔτ' ὅτι πολὺ κάλλιον ἢ μὴ ἐχεῖν τὰ πορθμεῖά κατα- 
βαλεῖν' οὕτω γὰρ ἂν ὁ παραδεξαμένον τοῦ πορθμέως 
ἀναπόμπιμοι πάλιν ἐς τῶν βίων ἀφικνοῦντο. 11. μετὰ 30 
ταύτα δὲ θυσιάστε αὐτούς, ὥσ οὐχ ἱκανὴς τῆς κάτω
λίμνης λουτρόν εἶναι τοῖς ἐκεῖ, καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα πρὸς δύσωδιαν ἢδη βιαζόμενον καὶ στεφανώσαντες τοὺς ὀραῖοις ἀνθεσι προτίθενται λαμπρῶς ἀμφιέσαντες, ὑπὸ μῆ ῥυγίζει δῆλον ὅτι παρὰ τὴν ὄδὸν 5 μηδὲ γυμνὸν βλέπουστο τῷ Κερβέρῳ. 12. οἰμωγαὶ δὲ ἐπὶ τοῦτοι καὶ κωκυτὸς γυναικῶν καὶ παρὰ πάντων δάκρυα καὶ στέρνα τυπτόμενα καὶ σπαραττομένη κόμη καὶ φοινισσόμεναι παρειαί καὶ ποὺ καὶ ἐσθῆς καταρρήνυται καὶ κόνις ἐπὶ τῇ κεφαλῇ πάττεται καὶ οἱ ζώντες 10 οἰκτρότεροι τοῦ νεκροῦ οἱ μὲν γὰρ χαμαὶ κυλινδοῦνται πολλάκις καὶ τὰς κεφαλὰς ἀράττουσι πρὸς τὸ ἔδαφος, ὁ δὲ εὐσχήμων καὶ καλὸς καὶ καθ ὑπερβολὴν ἐστεφανωμένος ψήλως πρόκειται καὶ μετέωρος ὢσπερ ἔς πομπὴν κεκοσμημένος. 13. εἰθ’ ἡ μῆτηρ ἡ καὶ νὴ Δί’ ο πατὴρ 15 ἐκ μέσων τῶν συγγενῶν προελθὼν καὶ περιχυθεῖς αὐτῷ— προκείσθω γὰρ τις νέος καὶ καλὸς, ἡνα καὶ ἀκμαίότερον τὸ ἐπ’ αὐτῷ δράμα ἡ—φωνᾶς ἀλλοκότους καὶ ματαλας ἀφίησι, πρὸς ὃς ὁ νεκρὸς αὐτὸς ἀποκρίνατ’ ἀν, εἰ λάβοι φωνήν φήσει γὰρ ὁ πατὴρ γοερὸν τι φθεγγόμενος καὶ 20 παρατείνους ἑκαστον τῶν ὑνομάτων, τέκνων ἠδιστουν, οἶχη μοι καὶ τέθυκας καὶ πρὸ ὀρας ἀνηρπάσθης μόνον ἐμὲ τὸν ἄθλιον καταλιπτῶν, οὐ γαμῆςας, οὐ παιδοπουθόμενος, οὐ στρατευσάμενος, οὐ γεωργῆςας, οὐκ εἰς γῆρας ἔλθων οὐκ κωμάσῃ πάλιν οὔδε ἐρασθήσῃ, τέκνων, οὔδε ἐν συμποσίοις 25 μετὰ τῶν ἱλικιωτῶν μεθυσθήσῃ. 14. ταῦτα δὲ καὶ τὰ τοι- αῦτα φήσει οἴομένος τῶν υἱῶν δεῖσθαι μὲν ἐτὶ τοῦτων καὶ ἐπιθυμεῖν καὶ μετὰ τὴν τελευτήν, οὐ δύνασθαι δὲ μετέχειν αὐτῶν. καίτοι τί ταῦτα φησί; πόσοι γὰρ καὶ ὑπποὺς καὶ παλλακίδας, οἱ δὲ καὶ οἰνοχώους ἐπικατέσφαξαν καὶ 30 ἐσθήτα καὶ τὸν ἄλλον κόσμον συγκατέφλεξαν ἡ συγκαταρικρείαν, ὡς χρησμένοις ἐκεῖ καὶ ἀπολαύσουσιν αὐτῶν
κατω; 15. δ' οὖν πρεσβύτης ο̂ς πειθών ούτωσι ταῦτα πάντα ὡτόσα εἰρήκα καὶ ἔτι τούτων πλείονα οὔτε τοῦ παιδὸς ἐνεκα τραγῳδεῖν ἐοικεν—οἴδε γάρ οὖν ἀκουσόμενον οὖδ' ἂν μείζων ἐμβοήης τοῦ Στέφανω− οὔτε μὴν αὐτοῦ φρονεῖν γάρ οὔτω καὶ γυνώσκειν ἰκανὸν ἢν καὶ ἀνευ τῆς βοής οὔδεις γὰρ δὴ πρὸς ἐαυτὸν ἔστατα βοῶν. λοιπὸν οὖν ἐστιν αὐτῶν τῶν παρόντων ἐνεκα ταῦτα ληρεῖν οὔθ' ὁ τι πέπονθεν αὐτῷ ὁ παῖς εἰδότα οὔθ' ὅποι κεχώρηκε, μᾶλλον δὲ οὔδε τὸν βίον αὐτῶν ἐξετάσαντα ὅποιος ἐστιν οὖ γάρ ἂν τὴν ἕξ αὐτοῦ μετάστασιν ὡς 10 τι τῶν δεινῶν ἐνυσχέραιν. 16. εἴποι δ' ἂν οὖν πρὸς ἑαυτὸν ὁ παῖς παραίτησάμενος τὸν Διακόν τοῦν Ἀδωνέα πρὸς ὁλίγον τοῦν στομίον ὑπερκύψαι καὶ τὸν πατέρα παῦσαι ματαιάξοντα, ὁ κακόδαιμον ἀνθρώπε, τί κέκραγας; τί δὲ μοι παρέχεις πράγματα; παῦσαι 15 τιλλόμενος τὴν κόμην καὶ τὸ πρόσωπον ἐξ ἐπιπολῆς ἀμύσσον. τί μοι λοιδορῇ καὶ άθλιον ἀποκαλεῖς καὶ δύσμορον; πολὺ σου βελτίω καὶ μακαρίωτερον γεγενημένου; ἢ τί σοι δεινῶν πάσχειν δοκῶ; ἢ διότι μὴ τοιοῦτοι γέρον ἐγενόμην οἰος εἰ σὺ, φαλακρός μὲν τὴν κεφαλήν, 20 τὴν δὲ ὁψὶν ἐρρυτιδωμένος, κυφὸς καὶ τὰ γόνατα νωθής, καὶ ὅλως ὑπὸ τοῦ χρόνου σαθρὸς, πολλὰς τριακάδας καὶ ὀλυμπιάδας ἀνατλήσας, καὶ τὰ τελευταία δὴ ταῦτα παραπάλιν ἐπὶ τοσούτων μαρτύρων; ὁ μᾶται, τί σοι δοκεῖ χριστόν εἶναι περὶ τὸν βίον, οὐ μηκέτι μεθέξομεν; 25 ἢ τοὺς πότους ἑρείς δῆλον ὅτι καὶ τὰ δεύτερα καὶ ἐσθήτα καὶ ἀφροδίσια, καὶ δέδιας μὴ τοὺτων ἐνδείης γενόμενος ἀπόλωμαι, ἀγνοεῖς δὲ ὃτι τὸ μὴ διψὴν πολὺ κάλλιον τοῦ πιεῖν καὶ τὸ μὴ πεινήν τοῦ φαγεῖν καὶ τὸ μὴ βιγοῦν τοῦ ἀμπεχόνης εὐπορεῖν; 17. φέρε τούς, ἐπειδὴ ἐξικας 30 ἀγνοεῖς, διδάξομαι σε θρηνεῖν ἀληθέστερον, καὶ δὴ ἀνα-
λαβὼν ἐξ ὑπαρχῆς βόα, τέκνων ἄθλιων, οὐκέτι διψήσεις, οὐκέτι πεινήσεις οὐδὲ ρυγώσεις. οἶχη μοι, κακόδαιμον, ἐκφυγὼν τὰς νόσους, οὐ πυρετὸν ἐτὶ δεδιώς, οὐ πολέμοι, οὐ τύραννον οὐκ ἔρως σε ἀνιάσει οὐδὲ 5 συνουσία διαστρέψει οὐδὲ σπαθίσεις ἐπὶ τούτῳ δις ἡ τρίς τῆς ἥμερας, ὁ τῆς συμφορᾶς. οὐ καταφρονηθῇ γέρων γενόμενος οὐδ᾽ ἀχληρὸς ἔσῃ τοῖς νέοις βλεπόμενος. 18. ἄν ταῦτα λέγης, ὥ τάπερ, οὐκ οἴει πολύ ἀληθέστερα καὶ γελοιότερα ἔκεινων ἔρειν; ἀλλὰ ἄρα 10 μὴ τόδε σε ἀναί καὶ διανοῆ τὸν παρ᾽ ἡμῖν ζόφον καὶ τὸ πολὺ σκότος, κἀτα δέδιας μὴ σοι ἀποπνυγὼ κατακλεισθεὶς ἐν τῷ μνήματι. χρὴ δὲ πρὸς ταῦτα λογίζεσθαι ὅτι τῶν ὀφθαλμῶν διασαπέντων ἡ καὶ νὴ Δία καέντων μετ᾽ ὀλόγου, εἰ γε καῦσαι με διεγνώκατε, οὔτε σκότος οὔτε 15 φῶς ὅραν δυνησόμεθα. καὶ ταῦτα μὲν ἱσως μέτρια. 19. τὶ δὲ με ὁ κωκυτὸς ὑμῶν ὀνύνησι καὶ ἡ πρὸς τὸν αὐλὸν αὐτὴ στερνοτυπία καὶ ἡ τῶν γυναικῶν περὶ τῶν ὑθηνον ἁμετρία; τὶ δὲ ὡ ὑπὲρ τοῦ τάφου λίθος ἐστεφανωμένος; ἢ τὶ ὑμῶν δύναται τὸ ἀκρατὸν ἐπιχεῖν; ἢ νομίζετε 20 καταστάξειν αὐτὸν πρὸς ἡμᾶς καὶ μέχρι τοῦ "Αἰδον δι-ϊξεσθαι; τὰ μὲν γὰρ ἐπὶ τῶν καθαγισμῶν καὶ αὐτοὶ ὀρῶτε, οἵμαι, ὡς τὸ μὲν νοστιμώτατον τῶν παρεσκευασμένων ὁ καπνὸς παραλαβὼν ἄνω ἐς τὸν ὑπρανὸν οἶχεται μηδὲν τι ἡμῶν ὀνύσας τοὺς κάτω, τὸ δὲ καταλειπόμενον, ἡ κόνις, 25 ἀχρεὸν, ἐκτὸς εἰ μὴ τὴν σποδὸν ἡμᾶς συνείσθαι πεπιστεύκατε. ὅχι οὔτως ἀστρορος οὐδὲ ἀκάρπος ἡ τοῦ Πλούτωνος ἀρχὴ οὐδ᾽ ἐπιλέκουσεν ἡμᾶς ὁ ἀσφόδελος, ἦνα παρ᾽ ὑμῶν τὰ συτία μεταστελλώμεθα. ὥστε μοι νὴ τὴν Τυσιφόνην πάλαι δὴ ἐφ᾽ οἷς ἐποιεῖτε καὶ ἐλέγετε παμμέγεθες ἐπὶ 30 ἀνακαγχάσαι, διεκόλυσε δὲ ἡ ὁθόνη καὶ τὰ ἔρια, οἷς μου τὰς σιαγόνας ἀπεσφίγγετε.
20. ὦς ἀρα μὲν εἰπόντα τέλος θανάτου κάλυψεν. πρὸς Διός, ἐὰν λέγῃ ταῦτα ὁ νεκρὸς ἑπιστραφεὶς ἀνα-
κλώς αὐτὸν ἐπ' ἁγκῶνος, οὐκ ἄν οὕμεθα δικαίοτατ' ἂν αὐτὸν εἰπεῖν; ἀλλὰ ὅμως οἱ μάταιοι καὶ βοώσι καὶ 
μεταστειλάμενοι τινα θρήνων σοφιστήν πολλὰς συνε-
λοχότα παλαίας συμφόρας τοῦτῳ συναγωγιστῇ καὶ 
χορηγῷ τῆς ἀνοίας καταχροῦνται, ὅτι ἄν ἐκεῖνος 
ἐξάρχη πρὸς τὸ μέλος ἐπαιξόντες. 21. καὶ μέχρι μὲν 
θρήνῳ ὁ αὐτὸς ἀπασί νόμος τῆς ἀβελτερίας· τὸ δ' ἀπὸ 
tοῦτων διελόμενοι κατὰ ἑβδοματὰ ὁ μὲν “Ελλην 10 
ἐκαυσεν, ὁ δὲ Πέρσης ἔθαψεν, ὁ δὲ Ἰνδὸς ἃλφος ὑπεριχρεῖ, 
ὁ δὲ Σκύθης κατεσθείε, ταριχεύει δὲ ὁ Ἀιγύπτιος” οὗτος 
mὲν γε—λέγω δ' ἱδὼν—ἐξηράνας τὸν νεκρὸν σύνδειπνον 
καὶ συμπότην ἐποιήσατο· πολλάκις δὲ καὶ δεσμένῳ χρη-
μάτων ἄνδρι Ἀιγυπτίῳ ἐλυσε τὴν ἀπορίαν ἐνέχυρον ἢ 15 
ὁ ἀδελφὸς ὁ δ' πατὴρ ἐν καιρῷ γενόμενος. 22. χώματα 
mὲν γὰρ καὶ πυραμίδες καὶ στῆλαι καὶ ἐπιγράμματα πρὸς 
ὁλίγον διαρκοῦντα πῶς οὐ περιττὰ καὶ παιδαῖς προσεοι-
kότα; 23. καὶ αὐτοὶ καὶ ἁγώνας ἐνιοὶ διέθεσαν καὶ λόγους 
ἐπιταφίους ἐπὶ τῶν μυθιμάτων ὦσπερ συναγορεύοντες 
ἐπὶ τῶν μυθιμάτων ὦσπερ συναγορεύοντες παρὰ τοῖς κατώ δικασταῖς τῷ νεκρῷ. 24. ἐπὶ πᾶσι τούτοις τὸ περίδειπνον, καὶ πάρεισιν οἱ 
προσήκοντες καὶ τοὺς γονέας παραμυθοῦνται τοῦ τετε-
λευκηκότος καὶ πείθουσι γεύσασθαι οὐκ ἂν ἄρδες μᾶ Δλ' 
οὐδ' αὐτοὺς ἀναγκαζόμενος, ἀλλὰ ἤδη ὑπὸ λιμοῦ τριῶν 
ἐξῆς ἥμερῶν ἀπηνυδήκοτας. καὶ, μέχρι μὲν τῖνος, ὁ 
οὗτος, ὀδυρόμεθα; ἔσον ἀναπαύσασθαι τοὺς τοῦ μα-
καρίτου δαίμονας· εἰ δὲ καὶ τὸ παράπαν κλάειν διέγνω-
κας, αὐτοῦ γε τοῦτο ένεκα χρή μη ἀπύσιτον εἶναι, ἣν 
καὶ διαρκέσῃς πρὸς τοῦ πένθους τὸ μέγεθος. τότε δὴ τὸτε 30 
ῥαψωδοῦνται πρὸς ἀπάντων δύο τοῦ Ὄμήρου στίχοι·
καὶ γὰρ τ’ ἡμίκομος Νιόβη ἐμνήσατο σίτου
καὶ
γαστέρι δ’ οὐπως ἐστὶ νέκυν πενθῆσαι Ἀχαιοὺς.
οἰ δὲ ἀπτοῦνται μὲν, αἰσχυνόμενοι δὲ τὰ πρῶτα καὶ δεδιότες
5 εἰ φανοῦνται μετὰ τὴν τελευτην τῶν φιλτάτων τοῖς ἀν-
θρωπίνοις πάθεσιν ἐμμένουτες. ταῦτα καὶ πολὺ τούτων
γελοιότερα εὕροι τις ἄν ἐπιτηρῶν ἐν τοῖς πένθεσι γνώ-
μενα διὰ τὸ τοὺς πολλοὺς τὸ μέγιστον τῶν κακῶν τὸν
θάνατον οἴεσθαι.
LIST OF READINGS IN BEKKER’S TEXT (LEIPZIG, 1853) WHICH HAVE NOT BEEN ADOPTED IN THIS BOOK.

A. Somnium.

§ 4 ἀνακτησαμένησ (misprint) 

τὴν νῦχθ’ ὀλην ἐννοῶν…..

(lacuna)

§ 9 πολλὰ καὶ θαμμαστὰ

§ 13 ἐλευθέρων

§ 17 καὶ ἐν τῇ πατρῷᾳ οἴκῃ

B. Charon.

§ 1 μου ἐς ἀεὶ μεμνησομένω

§ 2 ὁ τελώνης ὁ Αἰακὸς

τῶν βασιλείων τῶν Δίων

§ 3 κατὰ ταύτα δή

Παρονασός (and so in §§5, 6)

§ 10 γενέσθαι. EPM. τοὺς τῆς

λεπτὰς παιδας τῆς Ἀρ-

γόθεν φησιν οὗτος, τοὺς

ἀμα

§ 16 λεπτὸν ἐκάστῳ νῆμα

§ 22 [eieinai]

C. Piscator.

§ 2 ἔχων ἀπαλλάττοιτo

§ 5 μὴ τῶν νῦν φιλοσοφῶν αὐτὸ

ποιήτη

§ 10 Ἀνύτου καὶ Μελητοῦ πέρι

§ 16 οὐ χαλεπῶν δικάσαι δίκην

§ 17 ἀναγκαῖοι δοκεῖτε

§ 20 ἀπὸ τοῦ φιλοῦ (with con-

jecture φιλο)

§ 23 ἐν τοῖς δόγμασι

§ 26 αὐτὸ ἔδρασε

§ 30 τῶν καθ’ ὑμᾶς αὐτοὺς

§ 33 μαστιγομένω

§ 34 οὐ δὲ καλ (misprint)

§ 39 καταρχόμεθα

§ 41 προσλήψεται

§ 42 βοτρυβόν, μελισσῶν ἐσμοῦ

δίκην

§ 46 καταραμένῳ ἀνδρὶ ἐντύχω

§ 47 οὐ Πόσειδον

§ 50 ἀνέρῃ

§ 51 δ’ οὖν

D. De Luctu.

§ 8 συμφερόμενοι

§ 10 ὧν οἶον τι

καὶ τι δύναται

§ 12 πάσηται

§ 16 ἡ τι σοι

ἡ διότι

§ 24 omit αἰτου after ἐμνήσατο

Note. I have written verbs in the third person without the ν (called
ν ἐφελκυστικῶν) whenever the next word begins with a conso-
nant. Bekker frequently adds it.
NOTES.

THE DREAM.

§ 1, page 1.

1 ἔτρε μὲν ἐπεπαύμην .... ὁ δὲ πατὴρ ἔσκοπεῖτο] 'it was just after I left school when my father was considering'... The clauses are put parallel with μὲν and δὲ, as often in Greek, where we make the second depend on the first.

2 πρὸςηζόσι] near to manhood, almost a man. Greek lads became ἐφησοῦ on attaining their 17th year. In § 16 Lucian says that he was ἀντίπαισ.

3 ὀτι καὶ = quid tandem, or nearly so. The question would be 'what am I to put the lad to?' This emphatic καὶ is especially frequent in Lucian. Compare piscator § 16 οὐχ ὅρῳ ἦντινα καὶ λέγεις, § 45 φέρ τῶν τί καὶ ἐκεῖ; Charon § 9 ὁ τι καὶ λέγοισι.

4 παιδεία] this word, as will be seen later on, had in Lucian’s time a cant sense, almost equal to our ‘culture’ or ‘higher education’. The μὲν following here is answered by the δὲ in εἰ δὲ..., where the construction is however changed.

5 τῦχης λαμπρᾶς] ‘a splendid fortune’, in our sense.

λαμπρᾶς] compare piscator § 34 τῶν λαμπρῶν τούτων ὑπερορᾶν, Menippus § 12 τὰ λαμπρὰ ἐκεῖνα πάντα, πλούτους λέγω καὶ γένη καὶ δύναστείας.

6 τὰ δ' ἡμέτερα...] the δὲ continues the sentence in opposition to the τῦχης λαμπρᾶς. ‘While our means were small and called for a speedy kind of succour’. More literally ‘the help they called for was one that should be a speedy sort of one’. This use of τις with an adjective in the sense of quidam is very common in Lucian. Compare Charon §§ 4, 11, 15 ὅρῳ ποικίλην τινὰ τὴν τύρβην, piscator § 20 πολυμοιφί τινα μέτει τὴν τέχνην. The verbs εἶναι, ἀπαίτειν, and likewise ἐχεῖν, εἶναι, and εὐφρανεῖν following, depend on the notion of thinking
and pointing out to be supplied from ἐδοξε above. But in the case of the last three the verb supplied must be in the first person singular (e.g. ἔδοξον) as αὐτὸς shews.

7 βαναυσων] that is, some sordid mechanical handicraft, such as was thought too ignoble for a Greek freeman, and left only to the very poor or to slaves. For the construction τέχνη τῶν βαναυσων = βαναυσων τέχνην compare Ikaromenippus § 3 where γυναὶ τῶν καρτερῶν is parallel to ἄετον εὑρεγένθη.

8 ἀν ἔχειν] the direct sentence would run εὐθὺς ἀν ἔχου in the mouth of these φίλοι speaking to the father about his son. 'I should probably have my own needs supplied from my trade'. The future εὑρηκείν denotes what would certainly follow on the attainment of that which the present with ἀν represents as possible.

9 οἰκοδοτός] = a burden on my parents.

10 ἀν καὶ μικρῶν] = ἐς οὐ — μικρῶν, 'in no long time', 'soon'. Compare § 10 and Charon § 8.


§ 2.

13 ἀνάπλευθερός πρέπονσα] not being strictly a βαναυσος τέχνη, but demanding some intelligence.

14 πρόχειρων ἔχουσα τὴν χορηγίαν] the adjective is part of the predicate as is shewn by the article before the substantive. The construction is common, and Lucian is very fond of it. Compare for instance piscator § 1 βάλλε βάλλε τὸν κατάρατον ἀφθνοις τοῖς λίθοις, and χρηστὰς ἔξον τὰς ἐλπίδας below here.

χορηγίαν] the equipment of a choir to sing at a public festival was one of the λειτουργίαι or public services imposed by the laws of Athens on her wealthier citizens. Hence the word came to bear in Attic Greek the general sense of equipment or preparation. Lucian's parents could only afford to put him to some work which did not require a costly preparatory training.

πόρον] means, resource, and hence as here 'earnings', 'wage'. So we find πόρος χρημάτων, 'a way of getting money'.

15 ὡς ἐκαστος γνώμης ἦ ἐμπειρίας ἔχειν] 'as they were severally acquainted with or experienced in (this or that art). The intransitive ἔχει is often thus used with the relative genitive. Compare Toxaris § 44 ὡς τίς ἦ γένους ἦ πλούτου ἦ δυνάμεως ἔχει, 'as he is situated in respect of family, wealth, &c. So Thuc 1 22 § 3 ὡς ἐκατέρων τίς εὐνοίας ἦ μνήμης ἔχου.
NOTES.

17 ἵππογλυφός] a carver of Hermæ. These were squared pedestals, ending in busts of the god Hermes, the making of which was probably one of the more mechanical departments of the sculptor’s art. They were very numerous in Greek towns, being set up at the corners of streets, in temples and the doorways of houses. See Thuc vi 27. Lucian’s uncle, like many other sculptors, may have devoted himself to their production. There would most likely be a steady demand for them. See note on ἵππογλυφῖκη in § 12.

13 λιθοξύος] a stonemason. In fact ‘sculptor’ is almost too fine a name for him.

ἐν τοῖς μάλιστα] that is εὐθοκίμοις. Compare gallus § 24 χώρας...... ἐν ταῖς μάλιστα βασιλείᾳ ἄξιας.

20 ἀλλὰ τοῦτον ἄγε] ‘so take this lad off’. ἀλλὰ is often used to introduce the conclusion, after a proposition expressed or implied, the sense being ‘well then’. Compare gallus § 1 ἀλλὰ σέ, κάκιστε ἀλεξεύων, ὁ Ζεὺς αὐτὸς ἐπιτρέψειε, deor dial 2 ἀλλ’ ἐλ καὶ τι ἡμαρτον, ὁ Ζεὺς, σύγγνωθι μου, piscator § 23 ἀλλ’ ἐγώ αὐτοῦ κατηγορήσω.

21 ἵππογλυφέα] another form= ἵππογλύφων.

Page 2.

1 ἐτεκμα[ρετο] ‘he was judging this by my playing with the wax’. Compare Soph O T 916 τὰ καὶ να τοῖς πάλαι τεκμα[ρεται].

τοῦ κηροῦ] the article shews that the wax on his writing-tablets is meant.

2 ἀποξέων ἄν...... ἀνέπλαττον] the ἄν goes with the verb in a frequentative sense, as often. Compare piscator § 11 ἐντυγχάνων ἄν τίσι........... ἀνηρώτων, where there is as here a participle, to which the ἄν is attracted.

3 βόας] the Attic form would be βοῦς. Jacobitz.

4 ἐλκότωσ] naturally, in a lifelike manner. See piscator § 38 ἐλκότας. ἐφ’ ὀς] on which=for which. See on § 7 ἐπὶ λόγοις.

5 πληγᾶς ἑλάμβανον] the regular phrase in passive sense=ἐντυπώμην, which is not in common use.

τότε] at the time of this meeting to decide upon young Lucian’s career. The word does not refer back to ὑπότε. Readers of Thucydides will remember how often the word is thus employed by that author.

ἐπανω] a praise (that is, a ground for praising me) for my cleverness.

6 καὶ ταῦτα] even this moulding of figures in wax, for which I had been whipped at school.

ἐξω] ‘they had ’; that is, the people who gave the ἐπανω.

8 ἀπ’ ἐκείνης etc] ‘judging at least from that habit of moulding’. Or with Jacobitz, ‘in consequence of’ that habit.
§ 3.

ἀμα τε οὖν ἐδόκει...καγῳ παρεδόθην] 'so soon then as a day was thought suitable for making a beginning of work, I was at once (plerūf) handed over to my uncle'. This parallel arrangement of the two clauses with τε...καλ (or καλ simply), where we make the second dependent, is perhaps even more common than that with μεν ... δὲ noticed in § 1. For the change of tense compare § 14 ἐπιμε...ἐπεπήγη, piscator § 36 διελέυθο ... κατεγέλατο.

μὰ τὸν Δια[.] μὰ anticipates the coming οὖ.

ἐπὶδειξ[

φανομὴν γλύφων] 'should be seen to carve'. The regular meaning of φανομαι with a participle. Compare piscator § 19 εἰπὲρ ἡ γνώμη ὅρθη καὶ δικαία φανοῖτο οὖσα, and note on § 8.

οἷς προφητομην] κατασκευάζειν αὐτά, 'for those for whom I chose to make them'. He writes the imperfect indicative, not the optative, passing into direct narrative instead of making it dependent.

καὶ τὸ γε πρῶτον etc] 'and then that first start, which is (καλ) usual with beginners, happened'. The imperfect shews that all the events of this story happened in close connexion.

καθικέσθαι] with genitive. It means to 'come down upon' = strike.

πλακὸς] πλάξ is a flat stone, a slab. So amores § 12 ἔδαφος...λίθων πλαξί λείαις ἐστρωμένον.

ἐπειπῶν etc] 'and he added the words of the proverb "well begun is half done"'. Jacobitz remarks that though Lucian elsewhere (Hermotimus § 3) ascribes the authorship of the sentence to Hesiod, yet Iamblichus assigns it to Pythagoras, and Polybius to the ancients generally. Compare Horace epp i 2 40 dimidium facti qui coepit habet.

κατενεγκόντος] ἔμοι τὸν ἐγκόπτεα.

καθήρξατο] 'initiated me' in a way not gentle nor yet encouraging. The word is specially used of beginning the sacrifices, as Dem Midias p 552 κατάρξασθαι τῶν ἱερῶν, and hence of the ceremony of initiation in the Eleusinian or other mysteries. It takes genitive of the victim, as Aristoph Aves 959 μὴ κατάρξῃ τοῦ τράγου. Here it is humorously put for 'made me pay my footing', to use a workmen's phrase.

§ 4.

σωνεχὲς] the neuter used adverbially, as often. Compare ἄτενὲς in piscator §§ 30, 46 and σωνεχὲς in gallus § 9.

ἀναλύζων] 'sobbing aloud'. A rare word. The simple verb is better known; see Aristoph Ach 690.
NOTES.

24 διηγομαι τὴν σκυτάλην] that is, tell them how I was beaten with it. The Greek is short and conversational.

25 κατηγόρουν] autôv.

26 ἔδρασε] the indicative shews that he is reporting his own words, or very nearly so. μη ύπερβαλλωμαι is also consistent with this.

27 ἀγανακτησαμένης] this middle form is almost ἀπαξ λεγόμενον.

30 τὴν σκυτάλην ἐννοεῖ] I have adopted this clever conjecture of Steigerthal for τὴν νῦχθ' ὀλν ἐννοεῖν, the common reading. ἐννοεῖ absolutely used in the sense of 'reflecting', without some expressed object, is an usage for which I can find no support. Sommerbrodt also well urges that §§ 14, 16 shew that Lucian laid great stress upon the σκυτάλη.

§ 5, page 3.

2 kal πάνυ] must be taken together, the kal emphasizing the πάνυ. Compare kal μᾶλα= 'very much' in § 7 and elsewhere.

καθ' Ὀμηρον] 'in the manner of Homer'. The words are from Agamemnon's speech Iliad 11 56, and are referred to in like manner by Lucian again in gallus § 8.

9 ἐναυλος] 'is yet ringing in my ears'. Compare Plato Menex 235 b kal μοι αὐτὴ ἥ σμικράντα παραμείνει ἤμερας πλείω ἢ τρεῖς' οὔτως ἐναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἔνδεια, εἰς τὰ ἄτα, ὥστε μόνης τετάρτη ἤ πεμπτη ἤμερα ἀναμιμηθῶσκοιμα ἐμαυτοῦ καὶ αἰσθάνομαι οὗ γῆς εἵμι. The word seems to be derived from the flute (αὐλός).

§ 6.

10 ταῦν χερῶν] genitive after λαβὼμεναί.

11 μικροῦ] they were 'within a little of'. So ὀλγον ἀπέθανον in Aristoph Ach 348 etc. The full phrase is probably ὀλγον or μικροῦ δεὶ used parenthetically like ἀμέλει, εὔ λογι, οὐκ οἵδ' ὀπως and many others. The δεὶ is then dropped in conversation, and finally the genitive becomes crystallized into an adverb. In § 16 below and elsewhere we find μικροῦ δείν, where the infinitive now parenthetic was probably at first explanatory as in such expressions as ὁδυγα ἐκμαθεῖν § 2 above.

13 ἀρτὶ μὲν...ἀρτὶ δὲ] 'one minute the one would be getting the mastery ......and the next I would be held by the other in turn'. Compare Nigrinus § 4 καὶ ἀρτὶ μὲν ἐντυπομένοιν .....ἀρτὶ δὲ αὐτὰ μὲν ἐδόκει μοι ταπεινὰ καὶ καταγελαστὰ. The ἀν has the same frequentative force as in § 2 ἀνέπλαττον ἂν.

παρὰ μικροῦ] 'beside a little'='except a little'='almost'. Compare Thuc VIII 76 § 4 par' ἐλάχιστον δὴ ἡlide...ἀφελέσθαι, IV 106 § 3 τὴν δὲ Ἡἰώνα παρὰ νῦκτα εἰγένετο λαβεῖν. So often in Lucian. He has the opposite in apolog de merc cond § 4 τὸ δὲ σὸν οὐ παρὰ μικρὸν ἀτοπώτερον.

14 αἰðis] on the other hand, 'in turn'.
15 **autís bhtai**] 'belonging to her'. For this possessive genitive compare Aristotle's description of a slave, ὅς ἀν ἄλλον ἀνθρώπος ἦν.

16 **kekthésthai**] to have got = to possess.

18 **tulov**] from **tulois**, a callus such as is produced on the hands of hand-workers.

**diezousmen**] girt-up: that is, with the cloak drawn over the shoulders and wrapped round the loins so as to leave the arms free. This was the custom of all who wanted to work in earnest. Compare with Sommerbrodt de hist conscr § 3 diazousamenos to trugiówôn spoudhî mála kal autós ekiflî tov tíðon (said of Diogenes).

19 **titanov**] here the dust from cutting marble or stone.

21 **tín anabóllhî**] the way of wearing her cloak. Compare Timon § 54 κόσμιος to bâdiisma kal swfronikôs tîn anabóllhî. So anabállēsebai épi.dezîa = to wear the cloak thrown over the right shoulder. Anabólî is also used for the cloak itself. See piscator §§ 12, 13, 31.

22 **éphiado**] 'refer' the decision to me. A technical expression in law, for referring a suit on appeal to another court. Compare bis accus § 12 ἥν δὲ τις ἄδικα δεδικασθαί οἶηται, ἐφέσιμον ἀγωνιεῖται τὴν δίκην ἥ δὲ ἐφεσὶ ἐπὶ τῶν Δία.

§ 7.

25 **olkela**] probably in two different shades of meaning

(1) 'related': so in Thuc IV 64 § 3 oلكείον = ξυγγενεῖς, and

(2) 'fitting', 'suited': compare Plato Laws 772 e δεὶ γὰρ . . . . . ἐμπροσθεν τοῦ νόμου προοίμων ὀλκείον ἐκάστῳ προτιθέναι. Compare generally bis accus § 17 where the Academy says that Polemon was oλκείον εἷοι καὶ τὴν φύσιν ὅμων, piscator §§ 5, 20, 26, 37.

**συγγενῆς ὀλκαθεῖν**] 'of your own kin'; literally 'akin to you, starting from the family'.

27 **kal mála**] see on § 5 kal pánu.

28 **lhrów kal phlunfrôw**] 'stuff and nonsense'. Such expressions are repeatedly used by Lucian to mark the contempt felt (a) by the general public, and (b) by himself, for the trifling rhetoric and empty philosophy of their own day. Compare piscator § 25 μειείσθαι πρὸς τῶν πολλῶν ηῆδη πεποληκεὶν αὐτοῦσ τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φλυμάφως καὶ lhrów apokalâw tâ sâ, vitarum auctio § II ou γάρ σοι δεήσει παιδείας καὶ λόγων καὶ lhrów.

29 **tôn parâ tauthê**] such as pайдéla supplies.

31 **θρέψῃ γεννικώς**] 'you will grow up manly'. θρέψῃ the middle future is, as often, used like a passive. For τρέφεσθαι compare Iliad I 266 κάρτιστοι δὴ κεῖνοι ἐπικαθένων τράφεν ἀνδρῶν. For γεννικώς Aristoph Lys 1070 χωρεῖν γεννικώς 'to march stoutly'.
NOTES.

… etc] with this passage compare the words of the δικαίος λόγος in the Clouds of Aristophanes 1009—1020, where the old Athenian training is said to ensure a lad ἄμους μεγάλους, γλώτταν βαιάν, while the opposite result is predicted from the modern sophistical education. Possibly Lucian may have had the passage in mind when he wrote this.

Page 4.

1 ἀλλότριος] unsuited to, unconnected with. The word is just the opposite to οἰκείος. Here it = 'not exposed to malicious envy (φθόνος).

οὕτω ἀπει] as the rhetorical professors of Lucian's day were used to do in search of fame.

3 οὔδε ἐπὶ λόγοις... etc] 'nor again will all men praise you for words'. This is added in bitter sarcasm, the suppressed antithesis being ἀλλ' ἐπ' ἔργοις, as Jacobitz remarks. Sommerbrodt compares for the expression Lexiphanes § 22 εἰπ' ἄρ' ἐδέλεια ὡς ἄληδος ἑπανείσθαι ἐπὶ λόγοις καὶ τοῖς πλήθεσιν εὐδοκιμεῖν. For the ἐπι see on § 11.

§ 8.

τοῦ σχῆματος τὸ εὐτελές] 'the meanness of my figure', as a lowly handworker. Compare piscator § 31.

5 ἀπὸ τοιούτων ὄρμωμενος] 'starting from such things'. We may render it 'with no better start than this, that Phidias displayed'......

Φειδιάς] of Athens. He lived about 500—438 B.C. and was the most famous of Greek sculptors. He was the friend of Perikles, and was employed by that statesman in the adornment of Athens with works of art. One of his chief works, if not his masterpiece, was the great statue of Zeus Olympus executed by him in gold and ivory for the temple at Olympia in Elis.

6 Πολύκλειτος] of Sikyon, a contemporary of Phidias. The statue of Hera at Argos was thought to be his masterpiece. His figures are said to have possessed great beauty but to have been inferior in respect of dignity.

7 Μύρων] of Eletherae, settled at Athens, belongs to the same period. He worked chiefly in bronze, and his favourite subjects were athletes and brutes.

Πρακτέλης] of Athens, about 368—336 B.C. He worked especially in marble, and was universally admired for the soft and charming grace of his figures, a quality which he carried to perfection. His decided abandonment of the stiffness of the Pheidian age and its accompanying dignity was held however to mark a decline in the art of sculpture.

8 μετὰ τῶν θεών] 'with their gods'. That is, the gods they made.

εἰ γένοιο... δύτεις] a common form of condition in Lucian. Compare gallus § 16 εἰ γαρ τι ἀγαθὸν εἶη, ἀπάγγειλαί ἤδη ἀναστά. 

9 πῶς οὖ] 'how not?' = 'assuredly'.
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10 ἡλωτόν] an object of friendly envy, ἡλός, not malicious envy, φθόνος. See on § 7 ἀλλοτρίος.

12 διαπταλοῦσα] 'stuttering'. The word marks her want of rhetorical fluency, as βαρβαρίζουσα does that of grammatical correctness.

13 σπουδὴ with great effort= 'hardly'. Compare Iliad v 893 τὴν μὲν ἐγὼ σπουδὴ δάμημ' ἐπέεσσιν.

συνεφευροῦσα] stringing together her words, that is, speaking continuously. Demosthenes de Cor p 328 sneering at the fluency of Aeschines says λόγους συνειρεῖ τοὺς σαφῶς καὶ ἀπνευστὶ. Compare Ar Eth vii 3 § 8 οἱ πρῶτοι μαθήτες συνείρουσι μὲν τοὺς λόγους, ἔστει δ' οὕτω. For the use of the word absolutely compare Lucian Prom § 5 οὐκοίν διελθομενοί τὴν κατηγορίαν σὺ μὲν περὶ τῆς κλοπῆς ἤδη σύνειρε. See also piscator § 22.

§ 9.

16 παιδεία] 'Culture', 'Liberal Education'．

17 συνήθησιν σοι καὶ γνωριμία] your intimate acquaintance. The meaning must be that Lucian had received the education fitted for a child, and hence knew something of elementary παιδεία．The woman παιδεία in the dream wants him to continue his acquaintance.

eis τέλος] to completion= 'fully'．

19 οὐδὲν ὅτι μὴ] in no respect not= not a whit removed from. ὅτι is neuter of ὅτι as Sommerbrodt remarks, comparing Ikarom § 9 οὐδὲν γὰρ ὅτι μὴ τοῖς κωμικοῖς δορυφορήμασιν ἐαυτότας αὐτοὺς εἰσάγομεν．It will be noticed that the μὴ is, as often in Lucian, unbearable.

20 ἐν τούτῳ] ἐν τῷ ἐργαζόμενοι 'with the whole hope of your life placed in this'. Literally ‘having set for yourself the whole hope of your life in this'. The student must not forget that the perfect passive is also perfect middle, remembering πεποίημαι and a host of others．πεποίημαι τι ἐν τινὶ = to reckon one thing as existing in, or being identical with, another thing．Compare Thuc i 35 § 3 ἐν ἀδικήματι ὀθόνοις πεισθέντων ύμῶν ἢ δεδεμένα, Soph Phil 473 ἀλλ' ἐν παρέργῳ τοῦ με．

22 λαμβάνω] that is, as μισθὸς.

23 εὐτέλης τὴν πρόδοσον] 'making a mean show when you walk abroad'．That is, unattended by friends and dependents when you appear in public．Compare Menippus § 12 πολλὸν μὲν ἐσθέν ἐπὶ τῶν προθύρων παρειστήκεσαν τὴν πρόδοσον αὐτοῦ περιμένοντες, ὑπούμενοι τε καὶ ἀποκλειόμενοι πρὸς τῶν οἰκετῶν．

ἐπιδικάσιμοι] 'sought after'．Sommerbrodt explains it 'likely to help a friend in such matters as a suit at law, a man whose support is sought by his friends'．The word is very rare.

24 αὐτὸ μόνον ἐργατὴς] 'a mere workman and no more'．The insertion of αὐτὸ μόνον or αὐτὸ τοῦτο parenthetically in apposition to some other words (as to ἐργατὴς here) is common in Lucian．Compare Charon § 6
NOTES.

πόλεως καὶ ὅρη αὐτὸ μόνον ὡς ὑπερ ἐν γραφαῖς ὄραν, deor dial 4 § 3 ὡς ἀφελῆς ὁ παῖς ἔστι καὶ ἁπλοκός καὶ αὐτὸ δὴ τούτῳ παῖς ἔτι.

25 τῶν ἐκ τοῦ πολλοῦ δήμου εἰς] compare apolog de merc cond § 15 τῶ ἐκ τοῦ πολλοῦ δήμου. The phrase τοῦ πολλοῦ δήμου εἰς (Saturn § 2) is different, as Sommerbrodt remarks. ὁ πολὺς δήμος = the common herd.

27 λαγῶ βιον [ἐών] proverbial, of a life subject to continual harassing and pursuit. Sommerbrodt compares Dem de cor p 314 λαγῶ βιον ἔξης δεδώς καὶ τρέμοι καὶ ἰεὶ πληγήσεσθαι προσδοκῶν, where Holmes refers to Herod III 108.

ἔρμαιον] a gift of the god Hermes, the sender of luck. Hence a 'godsend', see Charon § 12, here almost 'tool' or 'plaything'.

28 εἰ γένοιο...ἐπανέσουνται] this conditional optative followed by a future indicative is common in Lucian. See above § 7 εἰ ἑθελοὶ ........... θέφη γεννικώς, bis accus § 17 εἰ ἀκούσατε ........ εἰσεθεῖε. The theory of the construction is probably this, that the future indicative is treated as = the optative with ἄν. So here we have εὔειτ' ἄν in the following clause; and in good Attic we often find the reverse, the optative with ἄν being used for the future indicative. In § 10 below we find the regular ἄν πείθη ........ ἐπισεῖον.

πολλὰ θαυμαστὰ etc] 'carry out many works to wondrous perfection'; the word θαυμαστὰ being predicative.

30 οὐκ ἐστὶν ὡστὶς] = οὐδεῖς simply.

31 οἷος ἄν ἔστι] however good a sculptor you may be.

Page 5.

1 ἀποχειροβιωτος] living by the work of your hands. Compare Herodotus III 42.

§ 10.

2 πρῶτον μεν] seems to be answered by λῆσει δὲ below, but the antithesis is weak.

3 ἔργα] includes both πρᾶξεις and λόγους. Sommerbrodt.

4 ὡς εἰπεῖν] limits πάντων. 'All or nearly all'. Compare with Jacobitz Toxaris § 4 πάντα αἰγιαλὸν ὡς εἰπεῖν διερευνησάμενοι.

ἐμπειρον] δὲ.

5 ὅπερ κυριωτάτῳν ἐστὶν] σοῦ. 'The part predominant in you'. So I take it, comparing Ar Eth IX 8 § 6 καὶ χαρίζεται ἐαυτῷ τῷ κυριωτάτῳ. In fact that whole section well illustrates the meaning of the word. Here it is the ψυχή which is the predominant part in the man, and the character of which determines that of the whole man.

7 ἐπιεικεία] 'good-nature'. The word is rightly explained by Grote to mean 'the disposition to stop short of obtaining one's own [extreme] rights'. Compare Thuc I 76 § 4, III 40 § 3.

9 ὡς ἀληθῶς] 'as of a truth' = 'in very truth'. Compare ὡς ἐτέρως, ὡς ἐτηρύμως, Liddell and Scott. The words emphasize ἀκήρατος.
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11 καὶ δὲ λοις] 'in a word', a formula used in summing up. Compare de luctu § 16.

13 διδάξομαί] the middle future is used just as the active by late writers. See de luctu § 17.

§ 11.

14 ὁ τοῦ δείνου] 'the son of What's-his-name'. So obscure that the name slips from the memory.

ἀγεννοῦς οὔτῳ] = οὔτως ἀγεννοῦς. βουλευσάμενος expresses the hesitation of Lucian, whether to turn stonemason or no.

16 ἐπὶ] on the strength of—'for'. See §§ 7, 13, piscator § 33.

tοῖς ἀριστοῖς] compare § 10 τὰ σεμνώτατα, § 18 τὰ κάλλιστα.

19 ἀρχῆς] The sophists of the imperial days were often advanced to office. Lucian himself held a post under the government in his later years.

20 προεδριάς] the concession of reserved seats at the theatre and the public shows was an old Athenian custom. Compare Aristoph Eq 702 foll Π αφλαγών. ἀπολῶ σε, νῦ τὴν προεδρίαν τὴν έκ Πολου. Ἀλλαντοπῶλης. ἵδον προεδρίαν οἶνον δούμαι σ᾽ ἕγω έκ τῆς προεδρίας ἐσχατὸν θεώμενον.

23 οὗτος ἐκεῖνος] Sommerbrodt compares what Lucian says of Herodotus (Herod § 2) καὶ εἶ ποῦ γε φανεῖν μόνον, ἐδείκνυται αὐ τῷ δακτύλῳ, "οὗτος ἐκεῖνος Ἡρόδοτός ἐστιν". 'There he goes, that's Herodotus'. See also Persius I 28 at pulchrum est digito monstrari et dicier "hic est", where Persius seems to have lengthened the pronoun hic.

§ 12.

24 σπουδῆς ἀξίων] worthy of serious attention. Some danger or trouble is meant, in which case the best advice would be sought.

28 τῆς εὐποτμάς] his good fortune in having such a son as you.

29 ὃς ἁρα] the ἁρα shews that Lucian does not give the statement on his own authority, or pledge himself to accept it.

31 συνών] through their reading your writings. Compare piscator § 6 ὁμιλῶν.

Page 6.

1 Δημοσθένη] 384—321 BC, the prince of Athenian orators, the unswerving enemy of Philip of Macedon. His father was a wholesale sword manufacturer. That Lucian's words exaggerate the lowness of his birth, appears from Dem de cor p 312.

2 τίνος ἐν ὑν δοτα ... ἡλικον] two interrogatives in one sentence, a condensation common in Greek, and not rare in Latin. Compare Xen memor II 2 § 3 τίνας οὖν, ἔφη, ὑπὸ τίνος εὑροίμεν ἀν μελζονα εὐεργετημένου ἢ παῖδας ὑπὸ γονέων;

3 Ἀλεξίνη] 390—314 BC, second only to Demosthenes, and mouth-
piece of the Macedonian party at Athens. His low birth and want of a good education are spitefully described by Dem de Cor pp 270, 313, 314.

4 Σωκράτης] 469—399 BC, the founder of Greek Moral Philosophy. In his youth he had followed the trade of his father, the sculptor Sophroniscus.

5 ἐρμογλυφική] here this word seems certainly to be used, as it was often in Lucian's time, to signify the art of sculpture generally, and not only the making of stone Hermae. It is possible that the same is the sense in §§ 2, 7.

ἐπειδῆ ...... κρέαττον] 'so soon as he understood the better part'. τὸ κρέαττον 'the superior' is, strictly speaking, Philosophy in the case of Socrates. But Lucian of course includes this in his wretched cant term παίδεια.

7 ὡς ἐμὲ] 'into my camp', 'to join me'.

ἀδεταί] is sung, that is, celebrated. So ἀῴδιμος is used in his accus § 27 κλεινὼν αὐτὸν καὶ ἀ.ordinal. ἐποίουν, and vit auct § 22 ὁ ἀordinal. συλλογισμός.

§ 13.

13 ἀνάληψῃ] here simply=assume, 'put on'. So in Nigrinus § 11 Ἡρακλέους αὐτοῦ πρῶσωπον ἀνειληφότες.

μοχλία] diminutive form. μοχλοὺς would be the common word. I suppose bars for moving blocks of stone are meant.

14 γλυφεῖα] 'carvers', derived from γλύφω.

15 κάτω etc] 'with head bowed down to your work, prostrate and grovelling and every way lowly, never lifting your head, with never a thought savouring of manliness or freedom'.

18 εὐρυθμία] in due proportion or symmetry (ῥυθμός). Used below of a person, it means 'well-ordered' in life.

20 ἀτμώτερον] ποιεῖν ἀτμοῦν or ἀτμοῦν was a judicial term at Athens=to punish with ἀτμία, degradation or loss of citizen-privileges. Here we should render 'making yourself lower than the stones'. For the sense of the whole passage Jacobitz compares what Diogenes Laertius II § 33 says of Socrates, ἔλεγε τε θαυμάζειν τῶν τάς λείπους εἰκόνας κατακεναζομένων, τοῦ μὲν λίθου προνοεῖν, ὡς ὀμοίότατος ἔσται αὐτῶν ὁ ἀμέλειν, ὡς μὴ ὀμολογοῦν τῷ λίθῳ φαινεσθαι.

§ 14.

22 ἀπεφηνάμην] used with or without γνώμην. 'I gave my decision'. Compare vit auct § 27 ἔπεχε περὶ τούτου. μὰ Δι' ἄλλ' ἡδὴ γε ἀπεφηνάμην.

26 ἐπηρείσατο] 'caused to be inflicted'. Compare deor dial 20 § 2 μῆδε κακῶν ἐπηρείσαθε τῷ νεανίσκῳ. I make the nominative to be ἡ ᾿αμορφος ἐκεῖνη καὶ ἐργατική supplied from above: so does Jacobitz.
The middle voice (ἐνερπήσατο) is hardly suitable to a nominative ἥ σκυτάλη.

28 ἑυπνήτριε] was sawing or 'gnashing' her teeth.

29 τὴν Νιόβην] πεπηγέναι. She proudly set her own children above those of Leto (Apollo and Artemis), who accordingly destroyed them all with arrows on mount Sipylos. Niobe mourning them was turned into a moist weeping crag on the hill top. See Ovid met vi 146—312, Propert ii 20 7, 8 nec tantum Niobe bis sex ad busta superba sollicito lacrimas depluit e Sipylô, Soph Ant 823—833, Elect 150—2.

§ 15, page 7.

2 καὶ ἐλθὲ ἡδη] 'come then at once'.

3 τι δχημὰ] 'a sort of car'. Compare bis accus § 11 where ἀρετὴν τῶν = virtue of a sort, 'what they are pleased to call virtue'.

χύπτετρον εττών] 'winged with horses' like Pegasus (the winged horse of the Muses). For the construction compare Soph El 232 ἀνάρθουμος ὡς τρῆμαν.

5 μὴ ἀκολουθῆσας ἐμὸ] here μὴ is properly used to denote the hypothesis. 'Had you not followed me'.

7 ἐπεσκόπων] was overlooking. Such is generally the force of the word, like ἐφορῶ, ἐπούς etc.

ἀξιό πρῶσ] 'as far as to' the West. So μέχρι πρῶσ, which is too common in Lucian to need illustration.

8 πῶλεισ—ἐθνε—δήμου] cities—tribes—hamlets.

9 Τριπτόλεμος] for his journey through the air, sowing corn as he went, and thus introducing agriculture among the nations, see Ovid fasti iv 507—576.

11 μετ' εὐφήμασ] with fair words, that is praise. Here Lucian alludes to the reputation that he gathered in his wanderings.

12 καθ' οὐ] 'over against whom'. Compare Herod i 76 (ἡ Πτερη) κατὰ Συνώπην πόλιν τὴν ἐν Εὐξεινοφονταί μάλιστα καὶ κειμένη.

§ 16.

15 ἀλλ' ἐμὸ ἔδοκονω ....] the construction is changed to the direct, instead of continuing the dependent (ἀλλὰ μοι δοκοῦντα ...). 'Instead of this, I felt like one come back to his home in fine raiment'.

17 περιφέρουσα] με, my return.

18 καὶ τι καὶ] 'and to some extent also'. Compare Thuc iv 5 § 1 καὶ τι καὶ αὐτοὺς ὁ στρατὸς ἐτι ἐν ταῖς Ἀθηναῖς δῶν ἐπετρέξα, i 107 § 8 καὶ τι καὶ ... ὑποῦσα, and often.

καὶ τι καὶ ὑπέμνησε] 'and gave him also a gentle reminder of what a decision he all but came to concerning me'. Jacobitz compares conviv § 20 καὶ τι καὶ γελοῦν διηγήσατο.
NOTES.

19 μικρόν δείν] parenthetic, like εμοί δοκεῖν and many other such infinitives.

20 ἀντίπασ] but just past boyhood.


§ 17.

μεταξὺ λέγοντος] εμοῦ. While I was yet speaking. So in Charon § 6, piscator § 38, and often. μεταξὺ is an adverb, and does not govern the genitive (which is one of those called ‘absolute’) in this construction with participles. Compare Aristoph Ran 1242 μεταξὺ θύων, and a host of other passages. See also on Charon § 24 μεταξὺ λόγων.


24 τάχα πον] = ‘perhaps’ or almost ‘most likely’.

25 καὶ αὐτός] ‘itself too’, meaning the dream, so long that it must have taken 3 nights to dream it.

τί δ’ οὖν ἐπήλθεν αὐτῷ] = cur igitur ei in mentem venit? See on de luctu § 19 ἐπήλθε.

28 ἐῳλόν] ‘this frigid talk of his is stale’.

29 μὴ ... ὑπελήφε;] ‘surely he cannot have taken us for a sort of dream-interpreters’. For μὴ asking a doubting question compare Plato Apol 78 δ (speaking of Achilles) αὐτίκα, φησί, τεθναίν δίκην ἐπίθεις τῇ ἀδικουντί, ἵνα μὴ ἐνθάδε μένῳ καταγέλασος παρά νησί κορώνῃν, ἀχθος ἀροῦρης. μὴ αὐτών οἴει φροντίσαι θανάτου καὶ κινδύνου;

ὑποκρίτας] interpreters, expounders. Sommerbrodt well compares vera hist 2 § 33 Ἀντίφων ὁ τῶν ὑποκρίτων ὑποκρίτης, and Iliad XII 228 ὥδε χ’ ὑποκρίναιοι θεοπρόπως.

31 καὶ τὰ ἄλλα] ‘and so on’, meaning probably the account given by Xenophon of his own interpretation of his dream immediately after.

οὐχ] the negative repeated, as often in Greek. Compare Aristoph Lys 61—63 οὐδ’ ἄς προσεδόκων κάλογιζομεν ἐγὼ πρώτας παρέσεθαί δεύοτας 'Αχαρνῶν γυναικας, οὐχ ἥκουσιν.

ὑπόκρισιν] ‘as matter for interpretation’, and therefore for display.

Page 8.

1 οὐδ’ ὡς etc] ‘nor yet as having resolved to tell it all in jest’. αὐτῇ = the circumstances.

2 ἐν ἀπογνώσει πραγμάτων] in despair of affairs, that is, ‘when all was
THE DREAM.

given up for lost’ after the treacherous seizure and murder of the Greek generals by Tissaphernes.

3  τι καὶ χρήσιμον] what is the force of this καὶ here? Is it (a) ‘something useful as well’ (as seriously meant on the part of Xenophon), or (b) ‘something useful’, simply laying a stress on χρήσιμον, or (c) is it separated from ἀλλὰ, belonging rightfully to it?

§ 18.

4  καὶ τολμεῖ] ‘so then’.
6  παιδείας ἐξωνται] ‘hold fast to Culture’, by industry and perseverance.
7  ἐθελοκακεῖ] shirks work, plays the coward wilfully. The word approaches our ‘malingering’ in sense. Compare Herod v 78 (speaking of the rise of Athens after the expulsion of the Tyrants) ὄντος ὑπὸ ταύτα ὅτι κατεχόμενοι μὲν ἐθελοκάκεοι ὡς δεσπότης ἐργαζόμενοι ἐλευθεροθέντων δὲ αὐτῶς ἐκαστὸς ἐωτὶ προβούμενο κατεργάζεσθαι.
8  εὔ οἶδ' ὄτι] so εὖ ισθι, οὐκ οἶδ' ὅπως, and many others, are thrust parenthetically into sentences. Compare Charon § 1 ἐξανάγησεις γὰρ εὖ οἶδ' ὄτι με.
11  μηδὲν] another monstrous μη.
12  πρὸς] to meet, hence ‘in the face of’.
13  εἰ καὶ.... ἀδόξοτερος] ‘if nothing more, at all events as good as any stone-carver of them all’.

CHARON.

§ 1, page 9.

2  τὸν ἴμμετέραν] γῆν or χώραν. It is to be observed that Hermes speaks of the Earth as ‘our country’, in opposition to the lower world, where Charon dwelt. But when in §§ 8, 20, and here Charon uses ἴμαίν and ἴμαις of the powers below, including himself, he may perhaps not mean to exclude Hermes, whose office of messenger would lead him into all three worlds alike.

3  ἐπιχωριάζειν] to ‘concern yourself with’ things above. Literally to ‘visit’, as in Plato Phaedo 57 a τῶν πολιτῶν Φλιασίων οὐδές πάνυ τι ἐπιχωρίαζε τὰ νῦν Ἀδηναζε.
4  τὰ ἐν τῷ βίῳ] see on § 15 τὸν βίον, and below in this section.
8  ὁ Θεσσαλὸς] Protesilaus of Phylake in Thessaly went on the Trojan expedition, and was the first to leap ashore on the Trojan coast, though knowing well that death awaited him who should first land. The prayers of his faithful wife Laodameia gained for him 3 hours leave of absence from Hades to visit the upper world. When the 3 hours leave
expired, she died with him. Sommerbrodt. The scene in dial mort 23 is more in agreement with the present passage as to details than the common version of the legend. See also de luctu § 5.

9 *πόνεως γενέσθαι* to leave the ship. In cataplus § 3 δλίγον δείν λιπόνεως υμίν τήμερον ἐγενόμην it seems to mean ‘came too late’—missed the boat.

10 *ἐς δέον* ‘to need’—needfully, that is, ‘in the nick of time’. Sommerbrodt compares de hist conscr § 63 *ἐν ἄν ἔχου καλ ἐς δέον ἡμῖν γέγραπται* it will be well, and my essay has been opportune’.

11 *ἐν ὅστιν ὅτι* parenthetic, as often.

*ὡν ἄν εἰδὼς ἀπαντα* ‘as you would naturally, knowing all things’. The knowledge is only mentioned by Charon as what he himself gives Homer credit for. But the ἄν does not belong to the participle, as Jacobit seems to think. Rather a verb in the optative mood must be understood, such as *ὡς* (δεῖκες) ἄν...Compare § 14 and Dem Midias P 519 καὶ θόρυβον καὶ κρότον τοιούτον ὡς ἀν ἐπαινοῦντες τε καὶ συνηθέντες ἐποίησατε, where we must understand ὡς (ποιήσατε) ἄν. Had the knowledge here been attributed to Hermes as a certainty, we must, as Sommerbrodt remarks, have had ἄρει εἰδὼς ἀπαντα.

14 *τῷ ἄνω Διὸ* the Zeus above, that is, the real Zeus as opposed to ὁ κάτω Ζεὺς as Pluto is often called. In dial mort 23 the dead Protesilaus addresses Pluto as ἡμέτερε Ζεῦ.

17 ἐποίησε[...]] in the Iliad 1 590—1 Hephaestus says ἥθη γάρ με κοι ἀλλοτ[...]] ἀλέξεμεναι μεμαώτα πρὶν ἕποδα τεταγών ἀπὸ βηλοῦ θεοπεσίου. τεταγών τού ποδὸς—having caught me by the foot.

18 *ὡς παρέχουμι* ‘so that I should afford’ matter for laughter. Strictly then we should have ὅστε παρέχειν. But Lucian’s optative moods are past all healing. See here below ὡς ἐπανέλθοιμι, § 2 ὡς Ἰδος, ὡς κατίδος, § 3 ὡς ἱχθοιμ, § 6 ὡς βηλέσαμοι, § 9 ὡς ἀρχό, piscator § 13 ὡς περιπατήσεις, § 15 ὡς ἄν ἐλῃ, § 16 ὡς γένοτο, § 44 ὡς μή ἀντιποιούμενο, § 47 ὡς πάντα ἐχοῖς.

20 ἀλλώς[...]] at random, fruitlessly. See piscator § 20.

21 συνδικτορος[...] my fellow-conductor. Hermes was called διάκτορος probably because he escorted the souls of the dead to their places in the nether world. Part of the journey would be accomplished in Charon’s boat.

*καὶ μήρ* ‘yet’. Compare §§ 11, 17, piscator § 5, Ikarom §§ 17, 19, and elsewhere.

Page 10.

1 *καλῶς εἶχε* ‘it was well’ some time back, and still is. The sense then is ‘it would have been well’ to remember. Render ‘yet you might well remember’. Compare Ikarom § 16 καὶ μήν καὶ ταῦτα ὡς Μένυπτε καλῶς εἶχε λέγειν, piscator § 2 ἀριστοῦ ἢν, de luctu § 10 καλλιον ἢν.

2 *μηθεπώποτε* here again the μή is intolerable.

H. L. 6
4  εἶ τῶν εὐροῖς] 'whenever you light upon a talkative corpse'. The optative, as often, expresses frequent occurrence, or the chance of it.
5  παρὸ διὸν τῶν πλοῶν] the whole passage through. So § 18 παρὰ τῶν βλον, piscator § 25 etc.
6  πρὸς τοῦ πατρὸς] 'in your father's name'. Hermes was the son of Zeus and Maia.
7  περιήγησαι] imperative of first aorist.
8  τί καὶ ἰδὼν] καὶ emphasizes ἰδὼν. 'That I may see something before I return'.
9  οὐδὲν διολὼ] I shall be in no respect different from, that is, shall be 'no better off than', the blind.
10  διολοσθαίνοντες] the termination in αἰνω marks the late Greek. For the word see piscator § 30.
11  σου] this is the so-called ethic dative = to you, before you, in your sight, and so forth. 'Thus I also, you see, am blinded by the light' [Being used to the gloom (Σόφος) of the nether world]. Compare § 23 Ἡ Βασιλείαν δὲ σου έκείνη ἐστὶν ἡ εὐπυργος, § 17 εξε τέλος αὐτῶ, piscator § 22 ὑμῖν, § 29 σου, § 45 ὑμῖν, § 52 σου.
12  πρὸς τὸ φῶς] against = 'on meeting' the light.
13  Κυλλήνη] so called from the mount Κυλλήνη in Arcadia, sacred to him.
14  ἐς ἄει μεμνησομένω] to me who will never forget it. Compare συνόντα § 2. ἐς ἄει = for evermore. ἄει = continually.

§ 2.

14  καταστήσεται] will turn out, become. Compare Timon § 11 ἵδον γέ τοι αὐτίκα μάλα πλοῦσιος ἐκ πενεστάτου καταστήσεται ὁ Τιμών.
15  οὐκ ἀκόνθυλον] not without knuckles, that is, blows.
16  τι γὰρ ἂν καὶ πάθοι τις] for what would happen to a man, that is, 'What is one to do, when a friend is so very pressing?' Compare Menippus § 3 τι γὰρ ἂν καὶ πάθοι τις, ὅπτε φίλος ἀνήρ βιάζοντο;
17  κηρύττεσθαι ὑπὸ τοῦ Δίως] be proclaimed by Zeus, as having run away; that is, Zeus will offer a reward for me.
18  κυλύσει] the business will hinder you.....Supply with Jacobitz ἡ διατριβή. An affirmative verb must be supplied from κυλύσει to govern ἥμιον, such as τοιῆς or ἀναγκάσει. This is not uncommon in Greek.
19  τοῖς ἥμιοι] to make Pluto's empire suffer, that is, fall off in numbers, from your not bringing corpses over for some time, and that long (πολλοῦ predicative).
20  ἐμπολοῦν] getting, or as we say 'taking by way of fees'. In catapl § 4 Acacus is also represented as 'sitting at the receipt of custom' by the gate of Hades, and Hermes has to account to him for every νεκρὸς entered by Atropos on the way-bill (συμβολον). But this is a wide departure from the better-known story of his being judge in the
nether world with Minos and Rhadamanthus as colleagues. See de luctu §§ 4, 16.
25 ὡς ἔδος] how you are to see.
29 τὸ ὀλὸν] 'on the whole', 'in general'. Sommerbrodt compares catapl § 26 τὸ μὲν ὀλὸν οὐδὲ λόγων ἐδει.

Page 11.

1 ἐκ περιωπῆς] by a bird's-eye view. So piscator § 15.
2 συνόντα] σε.

§ 3.

6 πρὸς υμᾶς] that is, Hermes and the νεκρόλ under his charge in crossing the Styx on any occasion.

7 ὁπόταν γὰρ...τὸ βέλτιον] 'for whenever the wind comes down in a squall and strikes the sail aslant, and the wave rises high, your ignorance makes you ask me to shorten sail or slack off the sheet a bit or put her before the wind; while I bid you keep quiet and mind your own business, telling you that I know what to do'.

8 τήν ὀθόνην στείλα] to furl the sail, probably here (as often) only part of it. Hence = to take in a reef or 'shorten sail'.

9 τοῦ ποδός] the ποδός or 'sheet' of the sail was a rope attached to the lower corner of a sail, in order to regulate its position with reference to the wind. The sail meant is probably a rectangular one, set or 'bent' on a yard above, and having a ποδός at either of the lower corners. The genitive τοῦ ποδός is not governed by ὀλγο, but is of a partitive nature, and would stand here, whether ὀλγο were kept or not, after such a verb as ἐνδούναι. See Aristoph Ran 700 τῆς ὀργῆς ἀνέντες = having abated of your anger. Here ἐνδούναι ὀλγο is as one word 'to give-in-a-little'.

συνεκδραμεῖν] to run out with: here, to 'run before' the wind.

τῷ πνέοντι] ἀνέμῳ. Compare Hermotimus § 28 ἂν ἀπαξ ἐπιδῷ τῇ πνεοφύτῃ (that is αὐφα) τὶς αὐτῶν. [Jacobitz. [Bekker there reads τῇ πλεοφύτῃ, but I suspect Jacobitz is right.]

10 τῆν ἑσύχλαν ἄγεων] to keep the quiet, that is, the usual and proper quiet = to keep still and not to meddle. Compare piscator § 27 επεὶ τὸ γε τὴν ἑσύχλαν ἄγεων καὶ ὑβρισομένων ἀνέχεσθαι οὐ μετριότητος ἀλλ' ἀνανδρίας καὶ εὐθείας εἰκότως ἀν πομίζοιτο, deor diall 15 § 3 οἶδεν ἀλλὰ τί αὐτῷ διόνυστο, γενναῖον ὄρον νεανίλαν καὶ στρατιώτην αὐτῶν; ὡστε τὴν ἑσύχλαν ἄγει.

αὐτὸς γὰρ εἰδέναι] governed by 'I say' to be understood from παρακελεύομαι.

τὸ βέλτιον] 'that which is better' to do.
\textit{katà taútā] in the same way = on the same principle.}

13 \textit{ἐπιβάται} passengers.

14 \textit{πάντα} in all respects. Compare Odyssey XVII 21 \textit{ἐπιτειλαμένων σημάντορι πάντα πιθέοσαι.}

16 \textit{σκοπήν] here 'place to see from'. A look-out.}

17 \textit{Παρνασσὸς} in Phokis. Olympus is in Thessaly, and so are Ossa and Pelion, mentioned below.

19 \textit{ἀπιδών] 'when I turned my eyes' to Olympus. The word implies the turning the glance away from other objects to some one in particular. Compare Somnium § 2.}

22 \"Ομήρος} Odyssey XI 305—320.

23 \textit{δύο καὶ αὐτοὺς] two themselves also = 'two like ourselves'.}

\textit{ἐθελθοῦσα] wished, sought. \textit{θέλεω} is often put in Lucian where in strictness he should have written \textit{βούλεσθαί.} Compare § 5 \textit{ἐθελεῖς}, § 19 \textit{ἐθέλω}, § 23 \textit{ἐθέλω}, piscator § 15 \textit{θέλων.}

25 \textit{ικανὴν ταύτην κλήμακα ἔσεω] 'that they would have in this a large enough ladder'. \textit{ταύτην}, not \textit{τῶτο,} by a very common attraction. Compare § 6 \textit{πόλεις ἔκειναλ ἔλαυν ὦς φωλεοὺς ἐώσιν νομίζεσ.}

28 \textit{ἐπὶ κακῷ τῶν θεῶν] 'with intent to harm the gods'.}

29 \textit{καὶ αὐτοῖ] 'like them'.}

30 \textit{ἐπὶ ἄλληλα] one on the top of another.}

31 \textit{σκοπήρ} here 'view'.

\textbf{§ 4, page 12.}

1 \textit{ἀναβέσθαι] 'put on our backs'. Literally, 'take upon us'. Hence the metaphorical sense 'retract' in piscator § 38.}

3 \textit{οὐκ ἄν] that is, \textit{δυναμεθα.}}

\textit{ἄξιοῖς] 'expect', as often.}

4 \textit{ἀγεννυστέρους] 'baser'. Here = 'weaker'. The opposite is \textit{γενναῖος,} as we see in deor dial 15 § 3 \textit{ἀλλὰ τί ἄν ὅρασαι δύνατο, γενναῖον ὃρῶν νεώνιαν καὶ στρατιώτην αὐτῶν;}

5 \textit{θεῶς ὑπάρχοντας] 'when we start with (the advantage of) being gods'. But Otus and Ephialtes, though reputed sons of Aloeus by his wife Iphimedeia, were also (according to the legend) partly divine, being really illegitimate sons of Poseidon the sea-god.

6 \textit{ἀπισανυὸν τινα... ἔσεω] 'to involve a labour of greatness passing belief'. \textit{τινα = quandam} as in Somn § 1 and often.}

8 \textit{ἰδιώτης] one who is without professional skill. The word is used in reference to any art, to denote a non-professional man. Hence in Thuc vi 72 § 2 we find it opposed to \textit{χειροτέχνης,} and in Ar Eth ili 8 § 8 to \textit{ἀθητής.} Here it is opposed to \textit{ποιητικὸς} and = 'no poet' or 'a prosaic fellow'. Compare Plato sympos 178 b \textit{γονῆς γὰρ Ἑρωτος οὔτ' εἰσὶν οὔτε Λέγονται οὔπ' οὐδενὸς οὔτε ἰδιῶτων οὔτε ποιητῶν.} The word is common in Lucian, generally opposed to the professional
NOTES.

philosopher or rhetorician. See piscator §§ 10, 34, de luctu § 2, bis accus § 33, vit auct §§ 11, 27, de domo § 3.

9 ἀπὸ δυσών στίχων] as the result of two lines = by means of them. The two lines are Odyssey xi 315—6 "Ὀσαν ἐπ’ Ὑλόμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ’" Ὡσὴν Ἡλιόν εἰνοσίφυλλον, ἵν’ οὐρανὸς ἀμβατὸς εἶῃ.

10 οὕτω ῥαδίως] ‘without an effort’. οὕτω = merely, just, as in οὕτω πῶς and so forth. Compare Plat Legg 633 c ἀπλῶς οὕτως.

12 Ἀτλαυτα] who held heaven and earth apart, posted on the top of the mountain (in N W Africa) that bore his name. Herakles took his place while he went to pluck the golden apples of the Hesperides for that hero.

πόλον] the revolving heaven; that is turning round the earth, such being the ancient view of the system.

13 ἀνέχων] holding up, supporting. ἡμας, us gods in the οὐρανός.

20 ἦ τίνος γὰρ ἕνεκα ἐψεύδοτο ἄν;] ‘or (must we doubt this? No,) for what could have led them to tell lies about it?’ This ellipse is very common. Compare § 17 ἦ τί γὰρ ἄν ποιήσεις, piscator § 27 ἦ τί γὰρ ἄν εἰπεῖν ἔχοι, § 37 ἦ τί γὰρ ἄν εἰπεῖν ἔχοι, and ἦ σὺ γὰρ just below it.

21 ὁστε] with hortative subjunctive as with indicative = ‘consequently’.

Render ‘let us then heave up Ossa first’.

23 ὁ ἀρχιτέκτων] the master-builder.

27 φέρ’ οὖν ίδω] ‘come then let me see’. The regular construction; compare Aristoph Nub 21 φέρ’ ίδω τι ἀφέλω; Soph Phil 1452 φέρε νῦν στέλχων χώραν καλέσω.

§ 5.

28 ὑπωρείᾳ] at the mountain-foot of heaven. The οὐρανὸς is metaphorically regarded as a mountain. The word ὑπωρεία is Homeric.

29 ἀπὸ τῶν ἐφῶν] from the East, on the Eastern side.

31 τὰ ἐπὶ τάδε] the parts to this side (of the Danube). So we find ἐπ’ ἐκεῖνα = to that side = beyond.

Page 13.

1 ἐκεῖθεν] from the South, on the Southern side. The three other cardinal points are defined by name, so that there is no obscurity.

2 Οὐρη] in the south of Thessaly.

4 δορα μῆ] see lest we have. Render ‘look that we have not made our work over-slight, by having piled it up too high to be safe’.

5 τοῦ πιθανοῦ] the trustworthy = stability.

6 ἐλτα etc] ‘and then topple down with it, and so find Homer’s engineering no joke, when we get our skulls cracked’.

7 πικρᾶς] predicative.

8 οἰκοδομητικῆς] τέχνης.
suntreivente] often thus with the genitive, which must be literally explained by ‘in’, as it is a sort of partitive genitive. Compare Aristoph Pax 70 — i pro o ταυτ’ ἄνερριχατ’ ἀν ἐς τῶν οὐρανῶν, ἔως ἔννετριβή τῆς κεφάλης καταρρεύει.

8 metatithei] transpose; that is, take it from its place and put it on the top of Pelion.

12 μηχανήν] an engine, scaffold.

13 ei γε] ‘if at least’. Generally = our ‘seeing that’. See on piscator § 7. Here there is as often an ellipse ‘(you mustn’t mind that) as you want to see everything’.

ēthelias] see on § 3 ēthelhais.

14 οὐκ ἐνί δὲ ἄμφω] ‘you can’t be both at once’ = οὐκ ἐνί = οὐκ ἔνεστι as often. Literally ‘there is not the opening (to be) both’...

15 φειδου μὴ] μὴ is often added when there is a negative notion in the verb, bringing it out prominently. Compare Plato Rep 574 b ἀρ εὔλαβηθείν αὐν καὶ φειδαίτω μὴ τι δόσαι τῶν τυραννικῶν;

κατὰ τοῦ θλισθηροῦ] down on the slippery; that is, in a slippery place.

17 δικρυμβος] two-peaked. So Euripides (Bacch 307 Phoen 227) calls it δικρύφως, and Persius has bicipiti Parnaso in his Prologue.


19 ἐπισκόπει] pass in review—the dialogue is called ἐπισκοπούντες. See on somnium § 15.

§ 6.

20 λίμνην τινὰ μεγαλὴν] ‘a sort of large lake’. Charon is thinking of Acheron, comparing the ocean to it. See on de lucu § 3. We must remember that the ocean was thought to surround the earth, which was looked upon as flat. Also that Charon judges everything (rivers &c) by the things of his own world below.

21 Κώκυτοῦ] for the waters of the nether world see Odyssey X 512—4 αὐτὸς δ’ εἶς Ἀλδεω λέναι δόμον εὑρέσετα. ἐνθα μὲν εἰς Ἀχέρωντα Πυριφεγέθων τε βέβους Κώκυτος θ’ δ’ ἂν Στυγὸς ὕδατός ἐστιν ἄπορρῳξ, and note below on de lucu § 3.

24 ἐκεῖναι......οὐς] not ἐκεῖνα......ἄ, though we must render in English ‘those things......which’. For the attraction compare ταυτην above in § 3, ἐκεῖναι § 9.

26 οἶδι’ οὖν ὡς] ‘do you then know that’ = ‘don’t you see then that’.

27 αὐτῆς Κασταλία] ‘Castalia and all’. Compare § 7 αὐτῆς Σκύλλη καὶ Χαρυβδεί καὶ Κύκλωπτι, and Thucydides’ frequent accounts of a ship being taken αὐτοῖς ἀνδρασί. Castalia was the name of the holy well of the Muses on mount Parnassus.

29 δι’ τι;] ‘because what (is amiss)?’ = ‘why, what’s the matter?’ Sommerbrodt compares catapl § 13 καὶ μὴν ἐν τῇ προεδρίᾳ καθέξοθαι μὲ δεῖ. Κλωθ. ὥστε τι.

30 ἐγὼ γοῦν] ‘I at least’ = ‘I for my part’.
NOTES.

31 autò μόνον ὁσπερ ἐν γραφαῖσ] autò μόνον=it and no more, and must be taken closely with ὁσπερ ἐν γραφαῖσ. Then ‘as in pictures, it and no more’=‘no more clearly than in pictures’. We must remember that names were often added to the figures in a picture, to distinguish the one from the other. For autò μόνον see on somnium § 9.

Page 14.

1 kal ola λέγουσιν] we must supply ‘to hear’ from ὄραν above.

3 ð ti γελόην] ‘what was I laughing at’.

7 εσ τὴν ὑπεραλαν] for the following day=on the following day.

8 οὔκ οἴδαν] the common parenthesis.

10 εὐικα ὑποκαταβῆσθαι] ‘I seem that I shall go down gradually’=‘I think I must get gently down’ from my perch. The construction of the future infinitive with εὐικα is like that with μοι δοκῶ, which is very common. Sommerbrodt well compares de lapsu in salutando § 19 εὐικα δ' ἐνταῦθ' ἡδη γενόμενος εἰκότως ἀλλο τι φοβήσεσθαι.

11 βλέπωμι] see on § 1 ὡς παρέχομι.

7.

12 kal τοῦτο] ‘this too’. That is, this dulness of sight. He remedied the lowness of position by piling up the mountains.

13 ᾧδομαί σοι] ‘I will put right for you’. That is, for your convenience, to help you. Here we have the so-called datīvus commodi. Compare gallus § 1 el δε σοι καθευδεν ἡδιον, ἐγὼ μὲν ἡσυχάσομαι σοι.

15 μέμνησο μηκέτι ἀμβλυώττειν] ‘remember not to be dazzled any longer’=do your best, strain your eyes, to see clearly. Compare for this use Plato Apol 27 b μέμνησθέ μοι μη ἀθροιζέν, ἐὰν ἐν τῷ εἰσὶντι τρόπῳ τοὺς λόγους ποιῶμαι, Aristoph Eq 495—6 μέμνησο νων δάκνεω, διαβάλλειν, τοὺς λόφους κατεσθίειν.

22 Δυνκεδα] the famous sharp-sighted man, one of the Argonauts.

23 ὁ τὸ τοῦτο] that which follows on this=next thing. τὸ is an accusative of respect. Then ‘as to what follows’=‘in the next place’.
24 ἐρωμαι] see on § 9.
29 την τέχνην] my craft, business; that is, as ferryman.

Page 15.
2 τοῖς πλέουσιν] with αἶσιον. 'A song of evil import for men at sea'.
3 ὡς ὁ Ποσειδών etc] Odyssey v 291—4 ὡς εἰπὼν σύναγεν νεφέλας,
εὔπαρξε δὲ πόντον χερὶ τρλαίναν ἐλών, πάσας δ' ὀρθωνεν ἄελλας παντολον 
ἀνέμων, οὖν δὲ νεφέσσι κάλυψεν γαίαν ὁμός καὶ πόντον' ὀρώρει δ' 
οὐρανόθεν νῖξ.
4 τρόφιμον] a ladle, used for stirring soup pottage etc.
7 διὸ τε περὶ 'when exactly' = 'which was the very time that' he fell 
sea-sick and threw up the greater part of his cantos, Scylla Charybdis 
Cyclops and all.
9 Σκύλλη] the description of this monster of the rock is in Odyssey 
XII 85—100.
11 Χαρώβδει] Odyssey XII 101—110, the monster of the whirlpool.
18 Κύκλωπε] Odyssey IX 181—566.

§ 8.
12 τὸς γαρ etc] parodied from Iliad III 226—7 where Priam asks 
Helen concerning Aias τὸς τ’ ἀρ’ δ’ ἄλλος 'Ἀχαῖος ἀνήρ ἡς 
tε μέγας τε, ἔξωχος Ἀργεῖων κεφαλήν τε καὶ εὐρέας ὄμους;
πάχιστος] very stout, sturdy. Compare the Homeric χειρὶ παχελη, 
pαχέος παρὰ μηροῦ and so forth.
14 Μιλων] of Croton in Italy, a very famous athlete of the 6th 
century BC. His name became proverbial for strength. See Ar Eth II 
6 § 7.
15 τὸν ταῦρον] the article is added, since this exploit of his was well 
known. Compare Cicero Cato maior § 33 Olympiae per stadium 
 ingressus esse Milo dicitur; cum umeris sustineret borem.
18 διὰ τοῦ σταδίου μέσου] through the course in the middle=right 
through or across the course.
19 ὁπόταν ἥκη] when he has come.
21 μηδὲ συνει] 'having not even caught the trick by which he threw 
him'. A wrestler would in most cases expect to learn something 
from defeat. But it is too late to learn from Death.
22 οὐμῶξεται ἡμῖν] 'will pour his griefs into our ear'. The dative ἡμῖν, 
either because οὐμῶξεται=μετ' οὐμωγῆς ἔρει, or as an ethic dative, for 
which see on § 1 σου.
24 τι ὅν .... ποτε;} 'Well what are we to think — that he 
expects to die some day?' καὶ gives emphasis.
NOTES.

26 πόθεν ἂν] 'whence should he' = 'what should make him'.

29 οὐχ ὅπως] not only not. Generally explained as 'I do not say that' he will not be able to carry a bull. Render 'not able to lift even a gnat, let alone a bull'. The argument of the construction is thus a fortiori. 'I don't say a bull, because that is absurd if he can't carry a gnat.' Compare piscator § 31.

§ 9, page 16.

1 Κύρος] his conquests are described in the history of the Eastern empires given by Herodotus (book i).

4 παρεστήσατο] 'brought over to his side'; the common word for reducing a fortress.

§ 9, page 16.

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5 Κροίσον] the interview of Solon the great Athenian lawgiver with Croesus the wealthy king of Lydia, no doubt mythical, is given by Herodotus i 30—33. The effect is much the same, and Lucian probably got the tale from Herodotus; but inadvertently he has put Tellus after Cleobis and Biton in order of happiness, whereas Herodotus puts him first.

8 τὴν τὸ τριπλῶν τεῖχος] that is περιβεβλημένην. The participle is often thus omitted in conversational Greek. Compare § 14 ὁ τὸ διδάσμα (φορῶν), § 23 ἢ τὸν μέγαν περὶβολον (περιβεβλημένη), gallus § 14 ὁ τὰ βάκια τὰ πιναρὰ (φορῶν), bis accus § 9 ὁ τὴν σύριγγα (ἐξον or φέρων), § ii τοὺς τὸ γένεον ὁμολογοῦμεν ἕμοι (ἐχοντας), piscator § 13 τὴν ἀπὸ τοῦ σχήματος (επισημον), Aristoph Fax 241 ὁ κατὰ τοῖς σκέλοις (ἴμενοι).

9 ἔκειναι] for the attraction see on § 6 ἔκειναι...οὺς.

10 βουλεῖ ἄκουσωμεν] 'do you wish we should hear'. Compare § 7 βουλεῖ εἴρωμαι, § 20 βουλεῖ οὐν παρακεῖσαι, Aristoph Eq 36 βουλεῖ τὸ πράγμα τοῦ θεατοῦ φράσω, Ran 415 βουλεῖσθε δῆτα κοινὴ σκόψωμεν Ἀρχέδημον and often in Plato. Madvig (syntax § 123 remark 5) explains this as an imperfect construction in which ὁτις is omitted, and says that it is confined to the aorist subjunctive. The latter statement is too sweeping as is shewn by Xenophon memor ii 1 § 1 βουλεῖ σκοπῶμεν, III 5 § 1 βουλεῖ ἐπισκοπῶμεν. Nor can I accept the supposition of an omitted ὁτις, for βουλεῖ ὁτις ἄκουσωμεν seems to me very indifferent Greek. I would rather regard the subjunctive as giving an invitation while βουλεῖ or βουλεῖσθε asks a sudden question: 'let us hear—do you wish' (to do so)? Thus in Plato Phaedo 79 a we find θάμεν οὖν βουλεῖ, ἔφη, δύο εἶδος τῶν ὄντων, τὸ μὲν ὀρατὸν τὸ δὲ ἀείδες, where the βουλεῖ is in what seems its proper position. Some even read εἰ βουλεῖ there, compare 95 c. See also on de lectu § 16 δῆλον ὅτι. As general references I may add Xen memor ii 1 § 10, IV 2 §§ 13, 16, Plato Gorgias 479 c, which last passage well shews how the phrase
had crystallized even in the days of Plato. Lucian navig § 4 dares to write ἠθέλεις ἐγὼ αὖθις ἐπάνειμι. For ἀκούσωμεν = 'let us hear', compare Aesch Eum 307 ἄγε δὴ καὶ χρόνον ἀψωμεν, and below here § 11 ἐπακοῦσωμεν οὖν.

§ 10.

15 τὴν ἄλλην πολυτέλειαν] my lavish outlay generally.
21 τῆς Ἀργόθεν] that is, belonging to the great temple of Hera at Argos. See Thuc IV 133.
23 ὑποδύντες] 'when they went under' the yoke. Herodotus says oi νεφρίαι ὑποδύντες αὐτὸν ὑπὸ τὴν ζεῦγλην εἰλκον τὴν ἀμάξαν, ἐπὶ τῆς ἀμάξης δὲ σφι ὀξέτο ἡ μῆτηρ.
29 κάθαρμα] criminals were at Athens sometimes kept and in time of trouble, plague or famine for instance, thrown into the sea as a sort of sacrifice for the people, scapegoats to 'bear their sins'. Hence the word κάθαρμα, which from means of cleansing or scapegoat got the sense of 'rascal'. Compare piscator § 34, Aristoph Plut 454.
31 ἣν μῆ] 'unless' = until.

Page 17.

1 Ἀλγχος] test. See on piscator § 17.
4 κάλλιστα] Charon cannot help saying 'bravo!' to so wise a remark as that of Solon.
5 παρὰ τῷ πορθμείων αὐτό] at the ferry itself, the very ferry-boat. Compare Dem Midias p 523 παρ' αὐτά τὰ διδυκήματα = at the very time of the wrongs.

§ 11.

3 πλιθθους] for the golden bricks or bars sent by Croesus to the temple of Apollo at Delphi, see Herodotus I 50. The oracle that lured him to his doom was Κροίος "Ἀλυν διαβᾶς μεγάλην ἄρχην καταλύσει.
10 ἐκτότωσ] 'remarkably'.
11 ἐκείνῳ γάρ......] 'what, is gold that......'? γάρ often thus joins a question to what precedes, as § 12 οἶει γάρ τι δεῖσθαι, and πώς γάρ οὖ, ποῦ γάρ τοσοῦτος...
12 τῷ ὑπωχρὶν μετ' ἐρυθήματος] 'that pale substance with a ruddy glow'.
13 ἀκούων ἅε] 'though I used to hear of it from time to time'. ἀκούων is of course the imperfect participle.
14 ἐκείνῳ...... περιμάχητον] 'that is the celebrated and strife-stirring name'. For the use of ἐνομα when the thing bearing the name is really
NOTES.

mean; compare rhet praec § 1 ἐρωτᾶς ὁ μειράκιον ἐποιεῖς ἃν ῥητῷρ γένου
cαὶ τὸ σεμινῶτατον τοῦτο καὶ πάντιμον δυναμα σοφιστής αὐτὸς εἶναι δόξαις.
16 καὶ μὴν] see on § 1.
17 εἰ μὴ ἄρα] ‘unless perhaps’.
18 οὐ γὰρ ὅθενα] ‘yes, for you don’t know’......
20 διολείαι] in two ways (1) men are kidnapped and sold (2) they are bought and then taught a trade, so that their earnings bring in to their owner a handsome return on the capital invested in them.
22 αἷδα γὰρ] γὰρ introduces an explanation of Charon’s comparison of gold to brass (or copper).
23 ὡβολῶν] an obol (about 1/6d.) was put in the mouth of every corpse, as fare for crossing the ferry. See de luctu § 10.
25 παλύλον] predicative.
26 πλῆν ἀλλά] though unlike other metals in being rare, it is got from the earth even as they. Such is the point of the conjunction here. πλῆν ἀλλὰ = simple πλῆν is a late Greek usage, very common in Lucian. In § 21 we have πλῆν ἀλλὰ, in § 22 πλῆν. Compare piscator § 8.
28 δευήν τινα...] ‘you tell of a foolishness in men which is a monstrous one’ = ‘this is a monstrous foolishness you tell of’. See on somnium § 1 ταχείάν τινα τὴν ἐπικουρίαν.

Page 18.

2 μοι δοκεῖν] parenthetic. So somnium § 16 ἐμοὶ δοκεῖν.

§ 12.

5 τὸν Πυθιον] Αὐτόλλω, so called from his temple at Delphi, where he gave oracular responses. The old name of Delphi was Pytho (Πυθώ).
9 οὐν τοῖς ἀλλαῖς] ἀναθήμασι.
10 πῶς γὰρ οὐ;] ‘why, how not?’ = ‘assuredly’.
16 φύεται] of inanimate substances. Compare Xenophon de vect
17 οὐ πάνυ τι] ‘not much in any degree’ = ‘not in any great quan-
tity’.
19 χρυσοῦν] coined gold. I suspect that we ought to read χρυσῶν.
20 μάθοις ἃν] = μαθήσει. So § 21 πόθεν οὖν ἃν δινηθεῖν.....ἡν καὶ σὺ διαρραγγῆς. The interchange of the optative with ἃν and the future indicative is very common in Lucian. See somnium § 8 δόξαις, where the opposite substitution takes place.
25 ὡς λογοποιοῦσαι τινες] ‘as is rumoured by some’.
29 οἴχοιτ ἃν] ‘would be gone’, that is, for good. So in Xenophor.
Anab III 3 § 5 φετο ἀπελών = he was missing having gone away = he went away and returned no more. Compare §§ 15, 17, 20, and note on § 6 ἦς ὤ.

31 εὐφήμειτε 'have a care'. Literally 'utter (only) words of good import'. εὐφήμειτε was the cry of warning before the performance of sacred rites.

Page 19.

4 ὀτισο...ἀὐθίς] so we say 'back again'.

6 οὐδὲ...ἀνασθεῖκός] 'he will not need iron any more than gold, but, offer brass or offer gold as you will, your offering will some day be a possession and godsend to others'. 'You will have offered' = 'your offering will be found to be'...

§ 13.

14 ἀληθείαν] 'truthfulness'. The word when used in this connexion is defined by Aristotle as the mean between boastful assumption (ἀλαξαύεια) and mock-humility (εἵρωνεια). See Eth II 7 §§ 11, 12, IV 7 passim. Here however it rather denotes fearless truth-telling.

15 τὸ πράγμα] the addition of the article marks this as the subject of the verb and πενής ἀνθρωπος οὐχ υποπτήσσων is in apposition to it.

16 τὸ παριστάμενον] 'that which comes to his side', that is, which 'occurs to him'. Almost = his opinion.

δ' οὖν] this as usual resumes the argument from above, where he said οὐ φέρει etc. Herodotus I 86 tells this story of his remembering Solon's words on the pyre where he was to be burnt alive, and tells us that Cyrus spared him when the wood was already lighted.

17 ἀλόντα] ἀλον is the aorist participle of the defective verb ἀλσ-κομαι.

ἐπὶ τὴν πυρὰν] with ἀναχθὴναι.

19 Κλωθοῦς] one of the Fates (Μοῖραι).

τὰ ἐκάστοτε ἐπικεκλωσμένα] 'the destinies spun out to each man'.

21 τῆς Μασσαγέτιδος] for the war with the Massagetae and the defeat of Cyrus by Tomyris see Herodotus I 204—214.

26 ἐς ἀσκόν] Cyrus had captured her son by a stratagem, and the youth had killed himself. She had threatened to 'give him his fill of blood', and thus she did it.

28 Καμβόσης] always eccentric, he went quite mad after killing Apis the sacred calf of the Egyptians. Herodotus III 27—38. His death was caused by an accident (Herod III 64) attributed to the vengeance of the god.

30 ἀποκτείνας] 'through having killed'.

31 ὁ πολλὸς γελωτός] 'how very ridiculous'. So vitar auct § 14 ὁ τῆς ὑβρέως, § 27 ὁ τῆς ἀπορλας, piscator § 5 ὁ τῆς ἀνασχυντας, Charon § 23 παπαῖ τῶν ἐπαλινων, and often with other interjections.
NOTES.

Page 20.

1 προσβλέψειν] look them in the face.

§ 14.

4 ὅ τῇν...] 'he with the scarlet robe buckled on'.

5 δακτύλιον] for the story of the ill-omened return of the ring of Polykrates in a fish's belly see Herodotus III 40—42.

7 νῆσος ἐν ἀμφιρύτῃ] from Odyssey I 50, where the line ends δῆτ τ' ὀμφαλὸς ἔστι θαλάσσης. Here it is filled up with a parody of ν 450 ἰκέτης δὲ τοι εὐχομαι εἶναι.

8 Πολυκράτην] of Samos, one of the most famous of the tyrants who ruled in the Greek States during the 6th century BC. Herodotus III 120—125 tells the story, but makes the treachery practised on Polykrates the work of the satrap Oroetes himself, not of the confidential slave Maeandrius the secretary.

11 σατράπη] much the same as 'Pacha'.

12 ἀνασκολοπισθήσεται] will be impaled. For this oriental practice see the frontispiece to Kinglake's Eothen.

13 ἄκαρει] ἄκαρης = so small that you can cut (κείρω) nothing off it. Hence ἄκαρες = a moment.

15 καὶ] Croesus.

16 ἀπότεμνε] Cyrus.

17 ὡς εἰδῶσιν...] that they may know themselves to be but human.

18 ὡς ἄν] ἑπαληρυντο. See on ὡς ἄν εἰδῶσ αἴπαντα § 1.

19 τότε] at the time when, having fallen, they come to be ferried over the Styx.

21 κοµίζοντας] 'taking with them'. The plural agrees with the sentence very well, for αὐτῶν ἐκαστὸν = αὐτοὺς, which Lucian would perhaps have written had he not wished to hint that the reference was not only to all these three but to each severally, πορφυρίδα to Polykrates, κλῖνη χρυσῆ to Croesus, and τίδαν [the distinctly Persian head-dress, see § 9 οὐχ Ἔλλην ὡς ἐοικεν ἀπὸ γοῦν τῆς στολῆς] to Cyrus.

§ 15.

22 τῇν πληθον] the mass, distinguished from the great folks, such as Croesus Cyrus and Polykrates.

23 αὐτῶν] of them, the mass. Compare § 18 τοὺς βασιλεὰς αὐτῶν.

26 τοικίλην τινά τὴν τύρβην] See on somnium § 1 ταχεῖαν τινα τὴν ἐπικουρίαν. ‘I see the throng—a varied one,—the world—full of confusion,—and their cities like the bee hives, and in them every one has a sting of his own and stings his neighbour, while a few like wasps harass and plunder the weaker’.

27 τὸν βίον] human life, or, as we say, ‘the world’. Compare § 1 τὰ ἐν τῷ βίῳ, § 17 τῷ βίῳ, piscator §§ 14, 25, de luctu § 2 τὸν κάτω βίον, § 10 ἐς τὸν βίον, § 15.

28 ἐν οἷς] not implying that ordinary (τοῖς) bees do so, but that while they have the power, men have also the will. This is an instance of the relative being attracted to the nearer substantive. In sense it refers to πόλεις.

29 ἀγοὺς καὶ φέρουσι] the regular phrase for marauding. ἄγεων of live-stock (cattle-lifting etc), φέρεω of dead-stock (looting).

30 τὸ ύποδεέστερον] the weaker element = their weaker brethren.

31 ἐκ τὰφανοῦς] out of, or from, the unseen = invisibly. Compare Thuc I 51 τοῖς δὲ Κερκυραίοις ἐπέπλευον γάρ μᾶλλον ἐκ τοῦ ἀφανοῦς. ‘But this multitude flying among them unseen—who are they?’

Page 21.

3 κάτω] ‘on earth’. Opposed to ὑπεράνω further on.

4 συμπολιτευταί] lives with them as a fellow-citizen; that is, on equal terms.

5 ἀπορία] perplexity, doubt.

8 ὀντᾶν μάλιστα] at the very time when.

9 οἶχουται] see on § 17.

10 Τάνταλον] he stood, so ran the legend, in water up to his chin, but could never quench his thirst, since the water fled from him. See de luctu § 8, Odyssey XI 582—7. κάτω here means ‘in the nether world’.

§ 16.

11 ἀτενίσῃς] gaze intently.

12 κατόψει] you will catch a sight of.

13 ἀτρακτόν] spindle. For the use with ἐπικλώθειν Jacobitz compares catapl § 7 σχεδὸν γάρ ὅλον μοι τὸν ἀτρακτὸν ἐπέκλωσας.

14 σωμβέβηκεν] it turns out, appears.

15 ἐκ λεπτῶν νημάτων] from slender threads; that is, by them.

16 ὄρῳ etc.] ‘I see them, each thread very slender, entangled for the most part, this one with that, and that with a third’.

20 κληρονομοῦσα] become the heir. Compare de hist conscr § 2ο ὁἰκέτη νεοπλοῦτῳ ἄρτι κληρονομήσαντι τοῦ δεσπότου.

21 μικρότερον] shorter, so that he will die before the other.

23 ἀπὸ λεπτοῦ] from a slight (thread), = by a mere hair.
NOTES.

26 μέγαν] predicative. 
εργάσεται] will work, make.

§ 17.

31 καὶ μήν] see on § 1.

οὔδε] negatives εἰπεῖν ἔχοις ἃν κατὰ τὴν ἄξιαν, which is as one notion. ‘Yet you could not even find words to say how ridiculous it all is’.

Page 22.

1 al ἄγαν σπουδαῖ] ‘their over-eagerness’. Literally ‘their too-much eagernesses’. This way of employing the epithetic adverb instead of an adjective is common in Greek. Compare Plato Rep 564 a ἦ γὰρ ἄγαν ἑλευθερίᾳ θυκεῖν οὐκ ἔλλο τι ἦ εἰς ἄγαν δούλειαν μεταβάλλειν.

2 καὶ τὸ......θανάτον] ‘and their sudden disappearance with hopes unfulfilled, being snatched away by their excellent friend Death’.

μεταξὺ τῶν ἐπιθέων] on this side of their hopes, before attaining them. μεταξὺ often means ‘between where you now are and some other place’, the latter alone being expressed. Compare Eur Hec 435—7 ὃ φῶς προετειν γὰρ ὅπων ὄνοι ξεστὶ μοι. μέτετει δ‘ οὔδεν πλὴν δοσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως, Aristoph Ach 433.

οἶχεσθαί] see on § 12 οἶχου] ἄν.

3 τοῦ βελτιστοῦ] a common form of address was ὁ βέλτιστο ‘my good sir’. Here I think ‘their best friend if they only knew it’ is meant.

6 κώνεια] criminals at Athens were killed by being compelled to drink a cup of κώνειαν, usually rendered ‘hemlock’. But I am advised that what we know by that name is not poisonous.

7 αὐτῶν εἰσέρχεται] enters into their heads.

8 πολὺ] predicative. ‘Then is heard in plenty their weeping and wailing and gnashing of teeth’. ὅταν οὖν ὧν ἐστί etc are expressions of woe.

9 εἴθος ἐξ ἀρχῆς] as we say ‘straight from the beginning’.

10 ἐπὶδημησάντες] ‘having sojourned’. Often used of strangers visiting Athens. ὁλγον is predicative, as τοῦτον shews. Render ‘after this short sojourn in the world’.


13 ἀποθάνοντες] at having died. See § 1.

ἐς ἀέλ] with χρῆσεσθαί.

15 πρὸς τῷ ἀγώγην] ‘in the face of’, that is ‘at’ the arrest. See on somnium § 16. ἀγώγη here = ἀπαγώγη as the verb ἀπάγη shews.

16 αὐτῶν] τῶν παρόντων.

17 ἦ τι γὰρ ἄν] see on § 4.

18 οἰκοδομούμενον] ‘building himself’ the house = getting his house built. Notice this force of the middle voice.
19 ἐξει τέλος αὐτῷ] will be finished in relation to him, that is, under his observation. ‘That he will see it finished, but will depart himself (ὅ δὲ) when he has just roofed it in.’ For the αὐτῷ it is well to compare Thuc ii 101 § 5 ἡ στρατιά σῖτον οὐκ εἶχεν αὐτῷ. See on § 1 σι. 

21 μηδὲ] should be οὐδὲ.

23 ἐστις[ων] a sacrifice and banquet, to which relatives and friends were invited, took place on the tenth (or sometimes seventh) day after the birth of a child. The name was then fixed. It was usual to give a man child that of his grandfather on the father's side. Thus τοῦ πατρὸς here=his own father.

25 ἄρ ἄν σοι δοκεῖ χαίρειν] 'do you think he would have been rejoicing'. The ἄν belongs to χαίρειν, and the direct sentence would have been εἰ ἡπιστάτο, οὐκ ἄν ἐχαίρειν. But ἄρα and most particles attract ἄν to themselves. Compare § 20 οὐκ ἄν οἴει where οἴει = σοι δοκεῖ here, and the direct sentence would be εἰ ἐμβοησαμι, οὐκ ὑφε-ληθευ ἄν; bis accus § 20 οἴους ἄν ὤλεται γενέστατι.....εἰ ἐφυγον τοὺς πάνους, de luctu § 20.

28 'Ὀλυμπια] neuter plural, generally explained by understanding ἰερά, the Olympic games. 'Ὀλυμπια νικᾶν was the regular phrase for winning a victory in the games, which was looked upon in Greece as the highest distinction in the world.

ἐκκομιζοντα] = ἐκφέροντα = efferentem, carrying out to burial.

29 ἀφ ὀλας αὐτῷ κρόκης ἐκρέματο] from what sort of a thread it was hanging in relation to him= 'what the thread was like, from which his fortune was hanging'. Sommerbrodt well compares navigium § 26 οἶσθα οὐν ὃ πάνιν σοι ἀπὸ λεπτῆς κρόκης ο ἐπάσ οὐτοὶ πλοῦτος ἀπήρτηται. The dative αὐτῷ might almost be described as a dative commodi. Jacobitz compares de luctu § 15 οὕθ' ὁ τι πέπονθεν αὐτῷ ὁ πάις εἰδότα.

Page 23.

1 ὕψ' ὃν ἐπιν τῶν ἀγγέλων] = ὑπὸ ἐκεῖνων τῶν ἀγγέλων οὐς εἰπον. Jacobitz compares de merc cond § 4 περὶ ὧν προεῖπον τῶν πεπαιδευμένων. The compressed construction is common. See below § 24 καθ' α ἐστάλην, piscator § 25, de luctu § 19.

§ 18.

3 πρὸς ἐμαυτῶν] to myself = in myself.

4 παρὰ τῶν βίων] along by their life = through life. Compare piscator § 25. So above § 1 παρ' ὅλον τὸν πλοῦν, piscator § 32 παρὰ ἐξωτερικῶς υμᾶς, de luctu § 11 παρὰ τὴν ὁδὸν.

6 ἔξω τοῦ] 'outside of'.....That is, 'not to mention'.

11 πάθη] 'sufferings', or perhaps 'passions' as in de luctu § 24. ἔξις ἱσοτιμίας] on equal terms; that is, ruling them even as other people, shewing no favour. Compare piscator § 34.

13 ἰδιωτῶν] 'common people'. So Menippus § 17 τῶν ἰδιωτῶν νεκρῶν. ἄν εἴη] are likely to be.
§ 19.

ἐθέλω] see on § 3 ἑθέλησαι.

δ’ οὖν] ‘and by the bye’. Carries us back to the point reached before ἦν γούν above.

16 καταράττοντι] falling.

17 τοῦν] ‘I say’. Often used thus in carrying on a speech. Here the force is ‘You know what I mean. Well then’....

18 τινὲς μὲν..... αἱ δὲ] = αἱ μὲν..... αἱ δὲ...


ἀπεσβήσαν] go out, vanish. The aorist here, like ἐξερράγησαν below, denotes the suddenness and completeness of their disappearance.

19 ἐπὶ πλέον διαρκοῦσι] hold out longer.

21 πάντωσι] at all events, anyhow.

23 τοῦτο ἐστιν] is this. ‘Such is the life of man’. Compare Ikarom § 14 καὶ τοῦτο ἐστιν ὁ βασιλεὺς καὶ γνήσιος ἄρτος.

23 οἱ μὲν μείζονες, οἱ δὲ ἔλαττοι] ‘some to a greater some to a less size’.


27 εἰκάσας] for this form of the aorist indicative see Liddell and Scott. Render ‘your simile is as good as Homer’s’.

28 φύλλως] alludes to the famous lines Iliad VI 146—9 ὅτι περ φύλλων γενεῖ τοῖς δέ καὶ ἀνδρῶν φύλλα τὰ μὲν τ’ ἀνέμοις χαμάδις χέει, ἀλλὰ δέ θ’ ὑλῇ τυλθώσα φύει, λαρος δ’ ἐπιγλύνεται ὡρη’ ὃς ἀνδρῶν γενεῖ ἢ μὲν φύει ἢ δ’ ἀπολήγει.

§ 20, page 24.

2 βουλέω....παρανιέσω] see on § 9 βουλεῖ ἀκούσωμεν.

3 παμμέγεθες] compare de luctu § 19 παμμέγεθες ἀνακαγχάσαι.

8 τὸν μὲν] the owner.

9 γυμνὸν] ‘stripped’ of his worldly belongings. See §§ 14, 22.

οἱ ξεσθαί] ‘depart’ implying ‘for ever’. See on §§ 17, 12.

10 δὲι ἄλλων] of different persons from time to time.

11 ἐξ ἐπηκόου] ‘within ear-shot’. Literally ‘from a place whence it could be heard’. Jacobitz compares bis accus § 9 ἐκ τοῦ ἐπηκόου.

ἐμβοχήσαμι αὔτοῖς] ‘din into their ears’.

12 οὐκ ἀν οὐτε etc] ἀν with ὑπεληθήναι. See on § 17 ἀρ’ ἀν σοι δοκεῖ.

13 παρὰ πολὺ] ‘along much’ = ‘by far’. Compare with Jacobitz Timon § 18 σωφρονεστέρῳ παρὰ πολὺ τῷ Τίμων.

§ 21.

14 ὡ μακάριε] used in conversation, meaning no more than ‘my dear sir’.

H. L.
15. διατεθείκασιν] have disposed. Render 'to what a state ignorance and guile have brought them'.

17. ἔδρασε] Odyssey xii. 173—7. Had they come under the spell of the Sirens' song, they had all been wrecked.

19. δυνηθείν άν] see on § 12 μάθοι άν.

20. τὰρ ναὶν] 'with you' = in the nether world.

21. τὸν άλλα] see on § 11.

22. τὰ χάρα] of what sort or nature they (the πράγματα) are.

23. περητών] superfluous, 'waste of time'.

24. ἀποσπάσαντες] intransitive 'how they have broken away from the mass'. So Ikarom § 11 κατ' αὐτὴν ἣν τὴν σελήνην ἐγενόμην πάμπολυ τῶν νεφῶν ἀποσπάσας.

25. δῆλοι εἰς ...... βουλεύοντες] are clear planning = clearly are planning. The regular Greek idiom.

26. δραμοῦν] flight from the world of men (ἀπὸ τοῦ βλου) to the nether spirit world (παρ' ύμᾶς). He means suicide in a spirit of disgust.

27. αὐτῶν] τῶν πολλῶν.

Page 25.

1. τὸν άλλα] see on § 11 τὸν άλλα.

§ 22.


7. ἵνα κατορύπτωντι] 'where they bury them'. That is, the bodies.


9. τύμβων] 'mounds'; much the same as ἥρια.

10. τὸν άλλα] Hermes recollects that there are other and more magnificent forms of burial places.


12. στεφανοῦσι] for this see de luctu § 19.

NOTES.

λιθονασ στηλασιχαριζου, μηδε το πυρ φλεξησ (βρεξησ) εσ κενον η
dαπανη.

πυραν] compare Virgil Aen vi 224—5 for this custom of burning food and drink for the use of the departed.

15 οινον και μελικρατον] Odyssey x 517—520 βθρον δριξαι δοσυ τε
πυγουσιν ενθα και ενθα, αμφ' αυτω δε χοην χεισαι πασι νεκυσιων,
πρωτα μελικρατω μετεπειτα δε ηδε οινψ, το τρίτων αθ' υδατε επι δ'
δαφιτα λευκα παλυνεων. See de luctu §§ 9, 19.

16 ωσ γοθν εικασαϊ so far at least as one can guess. A common paren-
thesis. έστι must be understood.

17 τι ταυτα πρως τοδε .....] 'what this has to do with' ..... That is,
what good it does them.

19 την κνουαι] see de luctu § 19.

22 έκεινους έτι πλενε .....] that is, πεπιστευκαζ;

23 γελοιδ ειμι λεγων] I am ridiculous in saying—it is ridiculous for me
to say. Compare piscator § 51, and here § 21 δηλοι ειμι βουλευντες.

24 ει δυναυτ' αν] 'whether they are likely to be able'.

25 επει ται ..... πιομενους] 'for in truth you would have been in a very
ridiculous condition—having plenty to do as it is—if it were your duty
not only to escort them down but up again to drink'. I take οικ διλγα
πράγματα εξων to be a parenthesis referring to Hermes' actual duties,
explaining the use of so strong a word as παγγέλων above. The
absurdity lies not in the job itself but in the having to do it with so
much else already to do.

28 ματαιου της αιωνιας] 'vain in your foolishness'. This qualifying geni-
tive is found with many adjectives. Compare Eurip Alcest 741 σχετλη
τλημης, Plato Phaedo 58 ευδαιμων γαρ μοι ανηρ εφαινετο και τοι
τροπου και των λογων. 'O fools and blind, that ye know not how great
is the gulf parting the affairs of the dead and the living, and of what
manner are things in our world'.

Page 26.

1 κατθανυ δωσ etc] these lines are made up of Homeric pieces and
parodies. The following references will shew this:
Iliad IX 319, 320 εν δε ηυ τιμη ημεν κακός ηδε και εσθλος
κατθανυ ομως ο τι εργος ανηρ η τε πολλα εοργως.
Odyssey x 521 πολλα δε γυνωσκαυ νεκυων αμενηνα καρηνα.
Odyssey xi 539 φοιτη μακρα ββασα κατ οσφοδελου λευμωνα.

3 'Ipos] the beggar. Odyssey XVIII 7—7.

6 γυμνοι] see on § 20.

ξηροι] dry, bloodless.
7 πολὺν] predicative.

ἐπαντλεῖσ] fling over me like bilge water. The word is appropriately used of Charon, who might be supposed often to bale out his boat. Compare de morte Peregrini § 5 ἐπὶκοων οὐν τὰ λοιπά ἐπαντλοῦν· τος αὐτοῦ. 'My word, what a shower of Homer you do fling over one'.

8 ἑθέλω] see on § 3 ἑθέλησαι.


10 τὸ Τρωϊκὸν] in the Troad, or district round about Troy.

ἀντικρή] opposite. Rhoeteum was rather more to the North, on the other side of the river Simois.

11 Ἀλας] Iliad Π 768—9 ἀνδρῶν αὖ μέγ’ ἄριστος ἔνν Τελαμώνιος Ἀλας ὅφ’ Ἀχιλλευς μήνεν’ ὅ γὰρ πολὺ φέρτατος ἦν. Two barrows were pointed out as the graves of these famous chiefs.

12 ἀς κάτω ἄκοουμεν] 'which we hear spoken of down below'.

13 Μυκῆνας] Mykenae and Kleonae were towns of ancient renown in Argolis.

14 ἐκεῖθεν] from Troy ('Τιώος) in the days of the Trojan war, which was said to have lasted 10 years.

νεωλκῆσαι] hauled ashore.

15 διαψυχαί] dried and cleaned. So in Nikias' letter Thuc VII 12 §§ 3, 4 we are told that the Athenian fleet when it first came to Sicily was in fine condition owing, amongst other things, to the soundness of the ships (τῶν νεών τῇ ἔχρυττει) and he goes on to complain that now the ships are leaky (διάβροχοι); for, he adds, τὰς μὲν γὰρ ναῦς οὐκ ἔστω ἀνελεύσαται διαψυχαί. This 'careening' seems to have been often repeated in ancient times.

16 οὐδὲ ἵχνος] 'not a trace' in Lucian's time. It has since been dug out by Mr Layard.

17 σοι] for this dative see on § 1.

ἡ τὸν μέγαν περίβολον] see on § 9.

18 οὐ μετὰ πολὺ = μετὰ οὐ-πολὺ, in no long time.

ητηθησομένη] doomed to be sought in vain. Such is the full meaning.

19 αλαχύνομαι] because there is but a stone or two of them left. Troy and Mykenae have recently been dug out by Dr Schliemann.

20 οὐδὲ τάφρος] 'not a ditch'. Though Homer speaks of πολυδήπουν Ἀργος (Iliad IV 171), there is some doubt as to the disappearance of the river Inachus. See Mr Mahaffy's 'Rambles and Studies in Greece', chapter on Argos.

21 παπαί τῶν ἐπαίνων] 'alas for your praises'. That is, they are all exploded now. The genitive with interjections is common. See § 13 ὁ πολλοῦ γέλωτος, below here ὁ τῆς ἀνολας.
NOTES.

31 ἐνυκτὶμεναι] Iliad II 570. In line 569 Mykenae is called ἐνυκτὶμενον πτολιέθρον.

§ 24, page 27.

1 μεταξῷ λόγων] 'while we are talking' = 'by the bye'. Compare bis acc § 9 ἀλλὰ μεταξῷ λόγων ἤδη πλησιάζομεν τῇ 'Αττικῇ, Plato Phaedrus 230a ἀτὰρ ὧ ἐστάρε μεταξῷ τῶν λόγων ἄρ' οὗ τῶδε ἤν τὸ δὴνδρον ἐφ' ὀπερ ἤγες ἥμας;

4 'Ὀθρυδήν] the only survivor on the Spartan side in the battle of the 600 (300 a side) for the district of Thyrea. The story is told with less pictorial colouring in Herodotus I 82. The date is 546 B.C.

5 τρόπαιον] a number of spoils of an enemy set upon a post by the victors with an inscription recording their victory.

10 ποδιάιον] 'scare a foot square' is meant to shew that all are brought alike to little in the nether world. See Menippus § 17 ἐπειδὰν γὰρ ὁ Ἀλακος ἀπομετρήσῃ ἐκάστῳ τοῦ τόπου (δίδωσι δὲ τὸ μέγιστον ὑπὸ πλέον ποδὸς), ἀνάγκη ἀγαπώσατα κατακείσθαι πρὸς τὸ μέτρον συνεσταλμένου.

15 καθ' ἐστάλην = κατὰ ἐκεῖνα καθ' ἐστάλην = 'to do the errand on which I was sent'.

16 ἤξω σοι] I will be back with you. See on μάλιστα ἤξω § 6, piscator § 16.

18 ἀναγεγράψῃ] see on piscator § 38. ὕπαμην τι] 'I got some good' from my outing. ἀποδημας] from the world below, of course. See § 1.

20 Χάρωνος οὐδεὶς λόγος] = nobody thinks of death.

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§ 1, page 28.

1 βάλλε—ἐπιβαλλε—προσεπιβαλλε] notice the accumulation.

2 τῶν βῶλων] partitive genitive. 'Some of the clods'. Compare § 22 τῆς ἑλπωνείας. The article gives the force of 'the clods that lie about here'. See on § 32 τοῖς ἔξολοι.

3 τοῖς ἔξολοι] 'your sticks'. In Lucian's time the staff was part of the regular dress of a philosopher. See § 24.

4 Πλάτων] 429—348 B.C, the great disciple of Socrates (469—399) and founder of the Academic school of Philosophy. Χρύσιττη] of Soli in Cilicia (282—209 B.C). Though not the founder of the Stoic school, Chrysippus so developed and strengthened the system that it was said εἶ μὴ γὰρ ἤν Χρύσιττην οὐκ ἤν ἦν Στοά. In this dialogue as elsewhere (see vit auct §§ 20—25) he is introduced as the representative Stoic.
5 kal oú dé] 'and you too'. Said to another philosopher.
6 ως πήρη etc] parodied from Iliad II 363 ως φρήτηρ πρήτηρην δρήγγα
   φίλα δέ φύλος. The wallet, ostensibly for carrying a few bare
   necessities, was (like the staff) much affected by the philosophers.
   Lucian suggests that such externals formed their whole stock in trade.
8 Δίγγενες] of Sinope, the well-known Cynic philosopher, died
   323 B.C. He reduced the wants of life to a minimum. His tub, staff,
   cloak etc are matters of history. Many amusing stories are told of him
   with more or less truth.

εἰ ποτε καὶ ἄλλοτε] if ever even at another time = now or never.
χρῶ τῷ ξύλῳ] Diogenes is said to have been rather fond of laying
about him with his staff. See §§ 24, 44.
9 διδότω τὴν ἀξίαν] δίκην. 'Let him be punished as he deserves'.
   Compare § 8 υφέξω δηλαγί τὴν ἀξίαν, § 14 ως ὑπόσχη τὴν ἀξίαν.
10 κεκμήκατε] 'tired already?' Epicurus and Aristippus were the
   champions of pleasure, maintaining that it is a true happiness for
   men and end of human action. The point of κεκμήκατε lies in this
   allusion.

'Επίκουρε] 341—270 founder of the school which bears his name.
   He adopted and purified the doctrine of Aristippus concerning plea-
   sure; but his followers often debased their practice in a manner of which
   their master would not have approved.

'Αριστίππη] about 435—350 B.C, a pupil of Socrates, and founder of
   the school called Cyrenaic from Cyrene in Africa, the birth-place of
   Aristippus.

καὶ μὴν] 'yet'. See §§ 3, 5, 20, and these dialogues passim.

12 ἀνέπες ἔστε etc] parodied from the Homeric line ἀνέπες ἔστε φίλον
   μνῆμασθε δὲ θοῦριδος ἀλῆς.

§ 2.

13 'Αριστοτέλες] 384—322 B.C, pupil of Plato, and founder of the
   school called Peripatetic. This name came from the walks (περιτάτων)
   of the Lyceum at Athens, where the philosopher used to stroll (περι-
   πατεῖν) up and down teaching his disciples; who were hence called the
   men from the walk (οἱ ἐκ τοῦ περιπατοῦ). The order to 'hurry on
   quicker still' is meant as an allusion to Aristotle's generally leisurely
   step.

16 μετέλθη] 'prosecute' hence 'punish', a legal word. kal lays stress
   upon it. 'But how is one to punish him?' Compare § 45 φέρε ἵσω τι
   καὶ ἔχει; 
   γᾶρ] the sense is; (no common penalty) for let us...... We may
   render 'yes let us devise a varied kind of death for him, one that will
   suffice for us all; anyhow he deserves that we should have him die
   seven times for every one of us'
NOTES.

Page 29.

1. ἐπὶ πολὺ πρότερον] far sooner. ἐπὶ πολὺ is often thus used adverbially. So ἐπὶ πλεῖστον, ἐπὶ μέγα and others.

3. Ἐμπεδόκλεις] of Akragas in Sicily, flourished about 445—433 BC. He devoted himself chiefly to physical research, and is said to have ended his life by jumping down the crater of mount Aetna. Hence ἐς τοὺς κρατήρας is spoken in character.

6. καλ ἡμῖν] ‘yet’ (if we are to abide by the words of Socrates above πάσιν ἡμῖν ἐξαρκέσαι δυνάμενον).

7. ἡ] see on Charon § 1 καλῶς εἶξε.

Πενθέα Ἡ Ὀρφέα] Pentheus and Orpheus were the subjects of two terrible legends, both being torn to pieces.

8. λακιστὸν] rent, torn. This verse is thought by Musgrave to have formed part of the speech of Agave (now lost) after line 1330 in the Bacchae of Euripides. The conjecture seems to me a very probable one.

9. ‘ὦ ἄν...ἀπηλλαττεῖο] ‘that each might then have gone off with his proper share of him’. The use of ἔνα with past tenses of the indicative to denote the consequence of something happening (which has not happened) is common in authors of the best age. But to put ἄν with the verb so used is a mark of late Greek. Lucian often does it. Jacobitzi compares dial mort 6 § 2 εἴσεναι ἐχρήν πότε καὶ τεθνήξεται τῶν γερόντων ἑκατος, ἔνα μὴ μάθην ἄν ἐνίου ἐθερπευόν, Τοξαρίς § 18 καὶ εἴθε γε ὃ Μνήσιππε αὐρώμος ἄν ταῦτα ἔλεγε, ἔνα καὶ ἀπιστεῖν ἄν ἐδυνάμην αὐτοῖς, Ικαρομ § 21 πολλάκις ἐβουλευσάμην μετοικήσαι ὅτι πορρωτάτω, ἔν αὐτῶν τὴν περιεργον ἄν γλώτταν διέφυγον. The ἄν gives a notion of some condition, ‘if possible’. So with ὃς εἶν in § 15 below.

§ 3.

11. πρὸς ἰκέσιον] Δίας. ‘In the name of Zeus the suppliant’s friend’. To spare the suppliant was a recognized principle in Greece, expressed by putting him under the protection of Ζεὺς ἰκεσίως, which he had a right to claim. See the fragment of Euripides below.

15. ὃς οὖκ ἔστι] Iliad xxii 262, where Achilles is telling Hector that there can never be anything but war to the knife between them.

16. καθ’ Ὄμηρον] in the manner of, or, as we say, ‘after’ Homer.

18. ἑπιστήσαντα] ‘when I repeat them to you’. A reciter of poetry was called ἑπιστής. See Plato’s Ion.
THE FISHER.

19 [γωρεῖτ'] these lines are made up of pieces from the Iliad, put together in free parody, and ending with a sarcastic allusion to the greed of the contemporary philosophers.

X 378 [γωρεῖτ'], αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἐστι γὰρ ἐνδον χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος.

I 23 καὶ ἄγλαδ δέχασι ἀπονα.

XI 131 [γωρεῖ] Ἀτρέος ὑλ. σοὶ δ' ἀξία δέξαι ἀπονα.

23 μὴ δὴ μοι] Iliad X 447—8 μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβῆλλεο θυμῶ εσθαδα περ ἄγγελας ἐπεὶ λεον χείρας ἐς ἁμάς.

26 η ἁμηγιστῇ ἐπι[ς] compare Thuc III 57 § 4 ὑμέος τε ο Δακεδαιμόνιοι, η μονή ἐπι[ς], δέθωμεν μη οι βέβαιοι ἥτε.

28 μὴ κτείνει] this line is from a lost tragedy.

30 οὐ δεινά] Orestes 413. It is the answer of Menelaus to Orestes' words ολοι διωγμάνων, οίς ἐλαύνομαι τάλας. Of course the question (;) belongs to the whole sentence, not to the quotation.

31 νῦν ὅτι] from a lost tragedy. ἐκατ. ῥημάτων—on account of words = 'for words', that is, when I have done no evil deed.

Page 30.

2 ἀχαλίνων] from the Bacchae 385—7.

§ 4.

6 οὐδεμιὰ μηχανή] I cannot find this phrase used in Greek of the best age except with a following negative (τὸ μην οὐ...etc). So here perhaps we should consider that τὸ διαφυγεῖν με virtuāly = τὸ μην οὐκ ἀποθανεῖν με. 'No device can save me'. Compare Menippus § 2 α μᾶ τὸν Κέρβερον οὐδεμιὰ μηχανὴ τὸ διαφυγεῖν αὐτοὺς.

φέρε...ἐπατε] φέρε and ἀγε were such common conversational forms that they came to be used in addressing any number of people.

13 εἰς ἀγορᾶς] from the market, with the market as your place of sale. Render 'like common market goods'.

ἀποκηρύττων] selling by auction. This refers to the dialogue called βλων πράσιν. See below § 15.

15 παρατησάμενοι] having prevailed upon. Compare de Iuctu § 16.

18 Πυθαγόρας] about 570—472 B.C. Born at Samos, he travelled much, especially in Egypt, and finally settled at Croton in Italy. Here he gathered round him by degrees a numerous following of scholars whom he formed into a secret society, which soon spread itself among the Greek cities of southern Italy and had in the end to be put down by force. As a preparation for the reception of his doctrines he is said to have enjoined on novices a complete silence of five years' duration. See vit auct § 3.

§ 5.

20 ἀνεπνευσα] I take breath again—Ι am relieved. So § 39 προσ-ἐκώνησα, and often ἦσθην, ἐγέλασα and others.
NOTES.

22 μᾶλλον δὲ] 'but rather', correcting what has just been said. 'Or, stay, keep them'. Compare §§ 13, 15, 39, de luctu §§ 1, 15.

26 λάινον...] Iliad III 57, where ἔσσος is 2nd person singular pluperfect passive; 'thou hadst been clad in garment of stone', that is, stoned, if the Trojans had had any spirit in them. Here I think we must consider that Lucian meant it for an imperative 'put thou on a garment of stone'; for the κεφ., which in the original comes in line 56, does not appear here.

28 οἰκεῖον] see on somnium § 7.

29 φορτικὸν] vulgar, in bad taste. 'And, if I may use the word, the friendly guardian of your pursuits'. The ἐπιτηδεύματα = philosophy.

31 ὅρατε μὴ ποιεῖτε] 'see lest you be doing'. The indicative implies that they are. Compare § 15 ὅρατε μὴ... ἡγόρευσε κακῶς, and see on de luctu § 18.

Page 31.

4 καὶ χάρων...] 'do we owe you gratitude besides for having reviled us?' καὶ lays stress on χάρων.

5 οὕτως] 'do you then' think that...? Sommerbrodt compares Toxaris § 38 οὐ soi δοκοῦσιν ὁ ἄνεμος καὶ ὁ ἀκινάκης θει εἶλαι; οὕτως ἄρα ἡγούμην ὅτι ἀνθρωπός μεῖζον οὐδέν ἐστι ᾿ζωής καὶ θανάτου; In Latin we should have adeone putas?

6 καταλογίζῃ πρὸς ἡμᾶς] reckon up against us, put down to our account (as still owing). Latin impetabis.

§ 6.

9 διατετελεκα] have continued. Commonly used, as here, with a participle.

10 τοῖς λόγοις ὑμιλῶν] that is, reading them. See somnium § 12 συνών καὶ προσομιλῶν.

11 γοῦν] introduces, as usual, the instance in support of the statement.

12 κατὰ τὴν μέλιταιν] like the bee. So κατὰ τὸν Θάμυρυν, § 7 κατὰ τοὺς μήτορας, etc.

ἀπανθισάμενος] having gathered (as the bee does honey from flowers).

13 ἐπανοῳοτα καὶ γυνωρίζουσιν] 'praise while they recognize the flowers one by one'. Lucian here honestly confesses his debt to the great old writers; and he had need, for the traces of his reading appear in every page of his works.

16 ἐξηρθήκατε] take τοιοῦτα, τοικλα etc with Liddell and Scott as cognate accusatives. 'Who have burst out in blossoms such as these, varied and manifold in their hues, for any one (to use) who should know how to pick them twine them and put them together so as to blend them harmoniously'.

17 εἰ τίς] literally 'in case any one' should know.

19 ἀπάδειν] to sing out of tune; hence, to 'jar with' any other thing. So ἀπῳδὲς φιλοσοφεῖν in § 34, and Ikarom § 17 τὴν συμμαχή ἐκείνην καὶ ἀτακτον ψήφων ἀπάδεινες.
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έσθ' ὡστὶς οὖν = ἐστὶν οὖν ὡστὶς, the ὡστὶς being drawn to the ἐστὶ.

"Is there then a man, who, having...?"

21 ἀφ' ὡν] from whom = by whose help = as a follower of whom.

τὸν ἔλναι] for this common pregnant use of τὸν like our 'somebody' compare Lexiphanes § 22 παρὰ γαρ τούτων ἀπαντά τὰ κάλλιστα ἀπαν-

θισάμενος ἐσθ' τις εὖ λύγοις.

ἐκτὸς εἰ μὴ] 'outside if not' = 'unless indeed'. A common formula in Lucian. Compare de hist conscr § 13 ποῦ τοῖνυν τὸ τερπνὸν εὖ τοῦ-

τοῖς; ἐκτὸς εἰ μὴ τις κομιδὴ ἀνώτητος εἰς, § 21 ἐκτὸς εἰ μὴ τοῦθ' ὑπολάβοι τις. See also de luctu § 19.

22 Θάμυρω] a Thracian bard who challenged the Muses to a singing-

match and was defeated. He then was struck blind, and lost his power of song.

Εὐρυτοῦ] challenged Apollo to a shooting-match, was defeated and slain. For his pride see Soph Trach 260—266.

§ 7.

26 κατὰ τούς ῥήτρος] 'after the fashion of the rhetoricians', who loved to maintain a paradox. This is clearly the meaning, for he goes on 'anyhow it is utterly opposed to your act'.

28 εἰ γε] if, as is the case = seeing that. See on Charon § 5.

29 καλ ἀχαριστία] ingratitude besides.

31 ὑποθέμενοι] having set before you this single aim. ὑπὸ (as in ὑπάρ-

χεις, ὑπεναι etc) often implies that the thing spoken of is there or is put there as a foundation for the action, as something to start with. Here it implies that a mark is set up before you shoot at it. Compare Ar

Eth VI 12 § 9 τὰ πρὸς τὸν ὑποτεθεῖτα σκοπὸν συντείνοντα.

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2 ἀνθ' ὡν] literally 'in return for which'. But here, as in ἐφ' ὃ, μέχρι

οὗ and other formulæ, the original relative force seems to have dis-

appeared. See on § 39. This ἀνθ' ὡν = in return for that = because,

inasmuch as. Jacobitz compares mort dial 22 § 1 where Charon de-

manding his obol fee says ἂπὸδος, φημὶ, ἀνθ' ὡν σὲ διεσωρθμεναμεν.

3 οὐκ ἐκῳλοῦσαμεν] = one word. 'Freely allowed you'.

3 διὰ γε τούτο] for this very reason.

§ 8.

5 πρὸς ὀργὴν] in relation to anger, that is, with anger present in

you, to warp your judgment. Hence 'angrily'. Compare Soph El 369

μηδὲν πρὸς ὀργὴν πρὸς θεῶν 'in heaven's name say nothing angrily'. So πρὸς βιαν = by force, forcibly. Aesch Prom 208 φοντ' ἀμοχῆτι πρὸς βιαν

tες δεσπόσεων. See on de luctu § 11 πρὸς δυνωδίαν.

6 προσεθεὶ] allow to come near you = admit, accept. Compare
NOTES.

Thuc. iv 38 §1 προσέφεσθαι τὰ κεκηρυγμένα, Herodotus Ι 75 ἀλλὰ τούτο μὲν οὐ προσέμεια. 

8 μόνοι δὴ] δὴ is used, as it often is with superlatives, to lay great stress upon μόνοι. 'You if nobody else seemed to me to be far beyond the reach of such an influence'.

10 ἀποκτείνητε] remember that this is the aorist.

11 κατὰ τὸ λαχυστέρου] according to the stronger=on the principle of 'might is right'.

12 πολιτεύεσθαι] to live as a citizen in one's public capacity—to deal with one's neighbour. That a man should not treat his neighbours according to the rule of strength, was a favourite theme of philosophers. 

τὰ διάφορα] compare what Thuc. II 37 §2 makes Pericles say of Athens, μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ θεία διάφορα πάσι τὸ δοσον. Render 'but settle our disputes by arbitration, granting and receiving in our turn the right of speech'.

13 ἐν τῷ μέρει] so §28.

14 ἡ ὄντων ἄν...] that is (ἐκεῖνος) ὄντων ἄν, that man, whomsoever you may appoint to speak for all.

16 ἄδικων φαλνωμα] 'be proved guilty'. Kühner on Xenophon Anab. ν 7 §5 well points out that φαλνωμα ἄδικων=appar et me inustae facere (rather fecisse), while φαλνωμα ἄδικων=videor inustae facere (fecisse). ἄδικων=I am ἄδικος, I have done a wrong. See §19 φαλνωτο φύσα, de ductu §24 φανοῦται ἐμμένουτες.

17 γνῷ] decide. γνώμη=judgment, verdict.

ὑφέξω] I shall afford, submit to. ὑπέξω ἄδικων=to have to stand trial; hence, to pay the penalty. Below with евδύνας.

τὴν ἄξιαν] see on §1 διδότω τὴν ἄξιαν.

18 τὰς εὐδύνας] having rendered 'my due account'. Said usually of magistrates at the end of their term of office, they having to give account of their conduct. The more common phrase is εὐδύνας δοῦναι.

19 ἀνεπιληπτοσ] not to be laid hold of=blameless.

§9.

23 τοῦτ ἐκεῖνο] 'this is that' which I expected. The Greek for 'there you have it' or 'I thought so'.

ἐς πεδίων τὸν ἅπαν] προκαλείσθαι. 'To challenge the horse to come down into the plain' was proverbial of those who give their opponent the advantage. Jacobitz well compares Plato Theaet. 183 d ἅπαν εἰς πεδίων προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενοι. The philosopher here argues that Lucian is seeking to make them fight on his ground, in the law-court.

24 παρακρονοςάμενοι] 'having misled' the jury. What metaphor is contained in this word is not certain, but it is common in the Attic orators in the sense of cheating or deceiving.
like the Latin discedere this word is frequently used to express 'leave the court'.

πανομβργω [a rogue] in speaking: that is, a sophistical fellow, a 'sharp practitioner' as we say.

dωροδοχήσας] strictly 'having taken a bribe'. But in late Greek writers the word is used as here of the person who gives the bribe.

ος πολλὰ ποιεῖτε] which sort of things you do much = as you often do. Compare § 46 οἱ πολλοὶ εἶσι, and so § 52.

ψηφίσασθαι] to vote. The votes in law-courts were given by putting pebbles (ψῆφοι) into a box. A white pebble counted for acquittal, a black one for condemnation. See § 21.

toýνοι γε ἐνεκά] on account of this at least = 'as far as this goes'.

dιαίτητω] 'arbitrator'. The Athenian διαίτηται were a sort of inferior court for trying unimportant cases. They were paid by the parties to the suit, and sat in various places for the convenience of litigants.

ἀμφιβολον] 'doubtful', that is, of doubtful honesty.

ἀποδώσεται] 'will sell' his vote to me.

Page 33.

1 ποιεῖμαι] make for myself = appoint. Compare § 38 φίλου ποιεῖμαι οὕτων.

5 οἱ αὐτὸν etc] do you the same persons be accusers and jury = be prosecution and jury in one.

6 ὑπερφέρω] am superior, have the advantage. The genitive ὑμῶν is implied: it would more commonly be expressed, as in Thuc I 81 § 1 τοῖς ὁπλοῖς αὐτῶν καὶ τῷ πλῆθει ὑπερφέρομεν.

7 ἐκ περιουσίας] out of superfluity = at an advantage. Compare Dem de Corona § 3 p 226 οὕτως δ' ἐκ περιουσίας μου κατηγορεῖ.

§ 10.

11 τι διίλῳ ἡ βαδιστομεν] what else [are we to do] than walk? This is a common Greek ellipse. See on § 38.

13 τὸ πρὸ δίκης] that is, ἀποκτείναι or δίκην λαβεῖν. 'Execution before trial'.

14 ἱδιωτικῶν] see on Charon § 4.


19 τότε] the jury, that is, on the occasion when Anytus and Meletus accused Socrates of impiety and of corrupting the youth, and obtained a verdict against him, B C 399.

20 ὑδατός] in the Athenian courts a vessel containing water was hung up, with a small hole in the bottom to allow the water to trickle out
drop by drop. Thus the time allowed to the speakers was meted out. Hence ὑδατος μεταλαβων = having received a share of water = having opportunity of defending himself. Compare § 24 ἐκκεχυται τὸ ὕδωρ, § 28 σοι γὰρ τὸ νῦν ἰη. The proper name of this water-clock (often alluded to in Aristophanes and the Attic Orators) was κλεψύδρα. -

§ 11.

30 ἐντυγχάνων ἄν] the ἄν belongs to ἀνηρώτων and has a frequentative force, as often. See on somnium § 2.

τριβώνια] the rough and worn cloak (τριβων or τριβώνιον) was in Lucian's time much affected by the philosophers, as indicating a contempt for worldly riches and outward show.

31 πώγωνας βαθεῖς καθεμένους] 'let down in respect of deep beards' = 'with long flowing beards'.

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2 οὖν δὲ λογο ἀπεκρίνοντο μοι] 'used to make me no answer at all, that they might not be convicted of ignorance, or would point out one door after another'.

4 οὐδὲπώ καὶ τήμερον] 'not even as yet even to day' = 'from that time to this'.

§ 12.

5 πολλάκις ἥκον ἄν] 'ever and anon I would find myself at (I used to have come to) such and such a door'.

9 τά σχήματα εὐσταλων] neatly dressed. Compare Timon § 54 οὗτος ὁ τὸ σχήμα εὐσταλῆς καὶ κόσμος τὸ βάδισμα.

10 συμπαραβασθεῖς] jammed in the crowd along with them.

11 γίναντα] a somewhat depreciatory word. 'And then I used to see a female, not simple, however much she put on a plain and unadorned appearance; but I detected at once that she did not even leave her seemingly dishevelled hair without embellishment, nor yet put on the robe she wore without affectation. On the contrary (δὲ) she was manifestly adorning herself by those means, and employing that semblance of neglect to improve her looks'.

12 ἐς τὸ ἀφελές] into the plain = into plainness = so as to seem plain.

13 ἔρρθυμεν] was arranging herself.

14 κατεφάνη] 'she appeared clearly' to me not even allowing ...... The construction with the participle is like § 8 ἀδικῶν φαίνωμαι.

15 τὸ ἄνετον δοκοῦν] the appearing dishevelled. So τῷ ἀθεραπεύτῳ δοκοῦντι below. For τὸ ἄνετον compare Alexand § 13 σελών ἀμα τὴν κόμην ἄνετον.

16 ἀναβολῆν] the way of wearing her robe. See on somnium § 6.

17 ἀυτοῖς] the way of dressing her hair and wearing her robe.

18 ὑπεφαίνετο] was shewing a little (ὑπὸ).
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13 ψιμόθνον] white lead pigment, with which Greek women used to plaster their faces to make their complexion seem fair. φύκος was a cosmetic used for a similar purpose, being a sort of rouge.

19 ἐσ κάλλος as to beauty = 'for beauty'.

20 δόλη τις] that is, τι.

21 παρακαθισαμένη] having taken to sit by her side.

22 γυμνωθέντις ...... ἀκούσιον] 'when she laid bare her neck, as though accidentally'.

23 κατὰ τὸ ἀκούσιον] in the manner of the involuntary. Compare § 3 καθ' Ὄμηρον, § 6 κατὰ τὴν μελιτταν, § 7 κατὰ τοὺς ῥητόρας.

κλοιῶν] κλοῖς was a dog's collar, hence a name for the pillory in which offenders were placed at Athens, often called τὸ εὐλογ. It is used of a thick gold collar or torque in Eurip Cyclops (of Paris) 183—4 καὶ τὸν χρύσου κλήνων φοροῦντα περὶ μέσου τὸν αὐχένα.

24 ἐπὶ πόδας] to (my) feet = footwards. The words mean backwards, facing the person or thing from which you recede. ἐπὶ πόδα is the common formula. Compare § 48 ἐπὶ κεφαλὴν.

ἀνέστρεφον] intransitive, or implying ἐμαντόν.

25 τῆς ῥυνός] a common phrase was 'to be drawn by the nose', implying wanton and insolent treatment. Here this courtesan-like woman (Sham-philosophy) is pleasantly said to draw these men by the beard (which they wore to gain a philosophical look).

27 Ἴξιόνα] Ixion in the legend seeks to embrace Hera, but is deceived by Zeus, and only clutches a cloud made in her image.

§ 13.

30 ἐν Κεραμείκῳ] two places at Athens bore the name Kerameikus. The outer one, outside the walls, were the tombs, and it was a sort of city of the dead. The quarter of the city next it, called the inner Kerameikus, is that of which Lucian speaks here. The lady Philosophy would have to come through these places on her way back up to the Stoa Poekile (near the Acropolis) from the Academy (on the N W of Athens).

31 ἡδὴ ποὺ] 'soon, I fancy'.

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1 ἐξ Ἀκαδημειάς] the Academy was a sort of public park, in which was a gymnasium. Here Plato taught, and hence his school got the name of Academics.

ἐν τῷ ποικίλῳ] that is, στοά. The painted hall or porch, so called from the frescoes of Polygnotus representing scenes in the great Persian wars, was a public building in Athens. Here Zeno taught, and hence his school got their name of Stoics (στωικοὶ) or men from the Porch (οἱ ἀπὸ τῆς στοάς). See below § 43.

2 μάλλον δὲ] see on § 5.
NOTES.

3 τὴν ἀπὸ τοῦ σχῆματος] whom you can tell by her dress. See on Charon § 9 τὸ τοῦ τριπλοῦ τεῖχος, and compare bis accus § 28 τὸν γενειντὴν ἐκεῖνον, τὸν ἀπὸ τοῦ σχῆματος.

4 ἔπι συννολά] for, that is, in deep thought. Compare Eurip Orestes 632—5, where Orestes asks Meneleus, τοῦ σὸν πόδ᾽ ἐπὶ συννολὰ κυκλεῖς, διπλῆς μερίμνης διπτύχου ἵων ὀδοὺς; and Menelaus replies ἐπιπον ἐν ἐμαυτῷ τὰ συννομένα σοι τράπων με τῆς τύχης ἄμμαχο. Jacobitz well remarks that in Saturn § 11 we have ἱδὼν γάρ με σκυθρωτόν ἐπὶ συννολὰς βαδίζουσα, where ἐπὶ συννολὰς (=with or in deep thought) is but little different in sense from the construction here.

7 ἀναβολήν] see on somnium § 6.

§ 14.

12 αὐτὰ δὴ τὰ κεφάλαια] ‘the very heads’ of my learning. Sommerbrodt compares precisely the same phrase in de hist conscr § 28.

13 ἐς τὸν βίον] that is, ἥκετε. ‘Why are you come again into the world?’ See on Charon § 15. The second title of this dialogue is ἄναβιοντες ‘men coming into the world again’. Notice ἄνω and κάτω here used of our world and that below, as often.

18 τὴν ἱερωτάτην σὲ] ‘you, the most sacred of ladies’. For the apposition compare § 25 σὲ τὴν φιλοσοφίαν, § 43 ἡμέις, ἡμᾶς etc passim, § 44 ἐγωγεί ἡ φιλοσοφία, vit auct § 9 τὸν ἐπικουρεῖον σὲ, § 21 λέγε πρὸς τὸν ὑπηρέτη ἐμὲ.

20 τοῖς μεθ᾽ ἡμᾶς] our successors.

21 εἶτα] expresses indignation, as often. ‘And so you were vexed when a man reviled you’.

22 τὰς κωμῳδίας] the poets brought out their plays at the festival of the Great Dionysia in the month of March. The Comic poets often ridiculed the philosophers. A famous instance is the attack upon Socrates in the Clouds of Aristophanes.

23 τοῖς διονυσίοις] the Dionysia or festival of the god Dionysus, to whom belonged wine and merriment, and the shows at whose festivals gave rise to the drama. See the end of § 25.


27 ἀποσμώμενον] being wiped or cleaned. Compare Anacharsis § 29 ἀλλος τε καὶ τὸν ρύπον ἀποσμά καὶ στιλπνότερον τοιεὶ τὸν ἀνδρα (ἡ κόνις).

29 οὐκ ὁδ᾽ ὅπως] parenthetic, as usual.

31 μιαν ἡμέραν] see Charon § 1. παραιτησάμενοι] see on de luctu § 16.

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2 ἐπιῶν] ἐπιέναι is, like the Latin obire, =to go over, to visit. So of
Nikias and his army in Thuc vii 78 § 1 ö μὲν Νικίας τοιάδε παρακελευ-μενος ἀμα ἐπηεῖ τὸ στράτευμα, and ἐπέρχεσθαι για τὸν Ίπποκράτους παρακελευμένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλέον οὐκ ἔτι φθάσαντος. The metaphor then here is not from the address of a public speaker to the assembly (παρίων would then be used) but from the detached remarks of a man going from group to group and spreading slanders. Render `how he used to go about and speak of us to the multitude'.

§ 15.

5 θέλων] see on Charon § 3 ἑθελήσαι.
6 οὐκ] that is, ἀποκτενοῦμεν.
7 τοῦτο] ‘this’ = the reference of the matter for your decision.
8 τοῦτο αὐτό] that is, φημὶ.
9 εὐρόμην] ‘I obtained’ = Latin impetravi.
13 πρότυι] ‘but the other day’ in the dialogue called βίων πράσις.
14 θεάτρῳ] audience.
15 ἐκαστον ...... λόγων] each form of her systems. He means, a representative of each system. Among them Lucian knocked down Diogenes at two obols and had Aristippus left on hand unsaleable. For λόγων compare § 23 ἐν τοῖς λόγοις.
16 δράτε μὴ ἡγορεύεσθε] see on § 5 δράτε μὴ ποιεῖτε. Jacobitz well compares mort dial 16 § 2 δρα γοῦν μὴ τὸ ἐναντίον ἐστὶ.
21 Ἄρειον πάγον] the hill of Ares lay N W of the Acropolis. The most ancient of Athenian tribunals had of old sat there. Hence she thinks it a suitable place for the coming trial, but changes her mind.
22 ἐκ περιωπῆς] compare Charon § 2.
23 ὥς ἀν εἴη] see on § 2 ὅν ἀν ...... ἀπηλλάττετο, and compare with Jacobitz mort dial 4 § 2 ὥς ἀν ...... ἀπολάβομι. The passage in Plato Phaedo 82 e is doubtful.

§ 16.

23 ὁ φίλαι] said to her attendants, Virtue Temperance Justice Culture and Truth.
24 ἰξῖον ἰμῖν] see on Charon § 24 ἰξῖον σοι.
27 καὶ αὐταῖ] they (themselves) too.
30 ἀμινδρά] Truth is made to look faint and dull, because Lucian wishes to imply that she was hard to find in his days. So also he makes Culture the leader of the virtues, as in his opinion she was.
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5  ὡς γένοιτο] see on Charon § 1 ὡς παρέχοιμι.
6  συνήγορον] 'as counsel', to speak on my side.
   ἀναβαζάσασθαι] to bring up (to the bar) on my account. A word often used of producing witnesses etc.

§ 17.

18  παρρησία] free speech, a well-known word in Greek literature, where we find the claim of every Athenian to it put forward continually. See Eurip Hippol 421–3, Ion 671–5.
19  ὡς τὸν δείλατον etc] 'to this poor little fellow here'.
21  ἐλεγχε] Elenchus = proof, test, confutation. So the verb ἐλέγχεω, to test or confute.
24  εἰ καὶ τις ἄλλος] if too any other = more than any.
   τοῖς τυχοῦσι θηρίοι] 'any chance beasts'.
25  ἀλάζοσιν] braggarts, pretenders. This refers to the contemporary professors. See § 20 μεσαλαζέων and §§ 46, 52, where Elenchus is associated with Lucian in his enquiry into the lives of these creatures.
29  ἀπόδειξιν] 'demonstration'. Here I take it to mean 'proof positive' opposed to ἐλέγχος 'proof negative'.

§ 18, page 38.

1  προσεταμίζεται] takes into his company, associates with himself. Herodotus v 66 uses it of Cleisthenes τὸν δήμου προσεταμίζεται.
8  οὐδὲν μὴ γένηται] explain the construction thus,—μὴ γένηται might, as often, be used by itself with the notion of fearing not expressed. ('I fear) lest it may happen'. Then we observe that the οὐ in οὐδὲν negatives this fear, and as οὐδὲν may in sense be resolved into οὐ and τι we get οὐ (δέδοικα) μὴ τι γένηται 'I have no fear lest anything should happen'. Render 'there is no fear of any injustice being done, while she has Justice here with her'. Compare Xenophon Anab II 2 § 12 ἦν γὰρ ἀπαξ δύο ἢ τραύν ἡμερῶν ὀδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, Soph Phil 103 οὐ μὴ πίθηται.

§ 19.

11  Παρρησιάδης] 'Free speaker'. Lucian gives these fancy names in earnest. His own is connected with παρρησία (see on § 17), his father's with truth (ἀλήθεια, τὸ ἀληθές), his grandfather's with proof or confutation (ἐλέγχος).
14  Σύρος] that is, εἰμι. 'I am a Syrian, one of those on the Euphrates', that is, from the Euphrates valley. Lucian's birthplace Samosata, chief town of the Syrian province called Commagene, lay on the upper Euphrates.

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15 ἀλλὰ τί τούτο;] but what is this—what does this matter?

15 βαρβάρους] the word strictly means ‘not of Greek birth’. We must remember this if we render it ‘barbarian’. Perhaps our nearest word is ‘uncivilized’.

ο τρόπος δὲ καὶ ἡ παιδεία] ‘but their character and culture are above the standard of Solians Cyprians Babylonians or Stagirites’. I unhesitatingly follow Jacobitz in taking the τρόπος and παιδεία spoken of here to be those of Lucian’s opponents.

17 Σολέας] Soli in Cilicia was the birthplace of Chrysippus.

Κυρρίους] Zenon was born at Kitium in Cyprus.

Βασυλίους] Diogenes the Stoic, born at Seleukeia on the Tigris, was called Diogenes Babylonius.

18 Σταγείριται] Aristotle was born at Stageirus on the coast of Macedonia.

πρὸς γε σέ] in relation to you at least—in your eyes at least.

19 γενόστοι] the nominative is τίς to be supplied from below.

ἡ γνώμη] his intention or ‘principles’.

20 φανερὸν όνόμα] were shewn to be. See on § 8 ἀδικῶν φαλνωμαι.

§ 20.

21 ἀλλως] ‘at random’, ‘heedlessly’. Jacobitz well compares deor dial 20 § 3 τίνος δ’ οὐν ἔνεκα ταῦτα ἐρωτᾶς; ἀλλως ἥρομην. Render ‘you are right: at least this was a thoughtless question of mine’.

24 μισότυφος] a hater of vanity or arrogance (τύφος).

26 πολυμυσῆ τινα] for τίς and the adjective see on somnium § 1 ταχείαν τινα τὴν ἐπικουρίαν. Render ‘the profession you follow is one of much hate’.

28 οὐ μὴν ἀλλὰ] not verily but—‘yet in spite of this’.

29 ἄπο τοῦ φιλο etc] ‘which begins with φιλο’. Compare with Jacobitz Aristoph Vesp 77 οὐκ, ἀλλὰ φιλο μὲν ἐστὶν ἄρχῃ τοῦ κακοῦ.

31 φιλαπλοῖκας] ‘a lover of simplicity’, which was not (see § 12) a characteristic of the philosophy of Lucian’s day.

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2 ταττόμενα ὑπὸ] ‘ranged beneath’. A military metaphor, which had passed into ordinary language.

οἰκειότεροι] more suited to. See on somnium § 7.

4 ἀπομαθεῖν] have ‘forgotten’ or ‘unlearnt’, for want of practice.

5 τοῦ γὰρ αὐτοῦ etc] ‘for both this and this, says the proverb, come under the same head’. Literally, belong to the same thing. The remark might be applied in many ways, but here Lucian no doubt means that the professions of hating and loving are really one, since to love
truth implies the hating of falsehood, and so on. Thus truth and false-
hood both belong to the same—namely to the profession of love-and-hate.

§ 21.

11 ἀγε δη] such conversational imperatives are often used in the sin-
gular when more than one person is addressed.

12 προνάω] the entrance-hall of a temple. The main room was called ναός.

πολιάδος] the goddess Athena was called Polias, being the tutelar
divinity of Athens. The name is connected with πόλις. Not only was
her great temple (the Parthenon) on the Acropolis, but her great bronze
statue in the character of Champion (Ἀθηνᾶ πρόμαχος) also stood there.

η λέρεια] this use of the nominative as a vocative is very common,
and is probably to be explained by supposing that the pronoun which
should be there (σύ, η λέρεια) has been dropped in conversational usage,
leaving only the article and substantive which further defined it. Com-
pare § 45 οἱ ὑπηρέται, bis accus § 20 ὁ Επίκουρος ὑπὲρ τῆς ἰδωνῆς λέγε,
§ 33 ὁ διάλογος ἐπὶ τῶν αὐτῶν λέγε.

13 ἐν τοσοῦτῳ] see on Charon § 14.

14 τῇ θεῷ] the use of προσκυνεῖν with the dative is confined to late
Greek. The accusative is its proper case.

16 ὁπόσα...αὐτῶν] ‘how many perjuries you hear from them daily’.

17 καὶ οἱ πράττονι δὲ] ‘and their deeds too’ you alone see, dwelling as
you do (αὐτῇ δη) overlooking them. δὲ is often thus put in after a καὶ to
give an additional force of ‘also’. So § 23 καὶ ἀλλασ δὲ.

αὐτῇ δη] literally ‘inasmuch as to be sure’.

18 ἀμυνασθαί αὐτοὺς] to requite or punish them.

ἐμᾶ δὲ ἦν ποῦ etc] ‘and if you happen to see me being worsted and
the blacks are in a majority, do you give your own vote for acquittal
and save me’.

19 πλείους] in a majority of one.


20 προσθεῖσα] having added your vote (to the lesser number). The
following σῶζε με shews that such is the sense here.

τὴν σαυτῆς] Lucian is all along referring to the proverbial Ἀθηνᾶς
ψῆφος. In the trial of Orestes (Aesch Eum 734—753) before the court
of Areopagus the goddess gives her own vote in the prisoner’s favour.
This makes the votes even, and Orestes is accordingly acquitted.
Jacobicntz compares Harmonides § 3 ὑστε ἦν ποὺ καὶ νῦν ἐμοὶ ἐστὶ το Χερμω
§ 22.

21 υμίν] 'you see'. For this dative see on Charon § 1 s.n.

καὶ δή] 'yes verily'. Almost like our 'there'.

23 συνείρετε] see on somnium § 8.

24 διελέγχετε] 'confute' your adversary, by argument or cross-questioning.

29 καλλιφωνία] elocution, delivery.

δεινός 'Αττική] is marvellously Attic. The Attic was looked upon as the standard Greek dialect. Lucian himself always strains after Attic elegance of expression.

τὸ κεχαρισμένον] that which is pleasing or graceful. Compare Iliad ν 243 Τυδείδη Διώμηδες ἐμῷ κεχαρισμένε θυμῷ, and elsewhere.

31 τὸ ἐπαγγεῖλαν ἐν καίρῳ] 'the well-timed seductiveness' of your demonstrations. Lucian refers to Plato's habit of striking home with a passage of highly-wrought beauty when an incomplete argument seems in danger of becoming wearisome.

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1 προηγοριάν] speaking in behalf of others, pleading.

3 συμφόρει ἐς τὸ αἴρο] 'gather into one'. Literally, into the same place.

4 Γοργίαν] Gorgias Polus Hippias and Prodicus were famous Sophists contemporary with Socrates. Plato brings them in as characters in his dialogues, only to be refuted each in their turn by Socrates, through whose mouth Plato himself speaks. Prodicus was the author of the famous fable called the 'choice of Hercules'. Sommerbrodt well reminds us that he had the nickname 'clever' or 'sharp' (δεινός), and that δεινότερος οὗτος (said of Lucian) alludes to this.

5 ἐπιπάττε ὦν etc] 'throw in them a dash of your mock-modesty, and put those neat connected questions of yours; and, if you think fit, stick in also that passage, how that the great Zeus in heaven driving his winged car would take it ill were this man not to undergo his due punishment'.

ἐλπωνείας] the quality of the ἐλπὼν or dissembler, who does not pretend to all that he might. The Socrates of Plato's dialogues employs this appearance of humility to entrap unwary opponents into the expression of an opinion, which he then shews to be false by means of question and answer. But the ἐλπωνεία is probably due quite as much to the real Socrates as to any originality in Plato.

6 κομψά καὶ συνεχῆ] neat finish (τὸ κομψὸν) is a striking characteristic of the Platonic dialogues, and is attributed to them by Aristotle Pol 11 6. So also is the continuous stringing together of question and answer (τὸ συνεχές) by which an opponent is led up to his own confutation.
NOTES.

7 ὁ μέγας etc] this famous passage in the Phaedrus of Plato page 246ε runs as follows ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς ἐλαύνων πτηνὸν ἀρμα πρῶτος πορεύεται, διακοσμῶν πάντα καὶ ἐπιμελούμενος. Lucian is fond of referring to it, as in bis accus § 23.

8 οὗτος] Lucian.

9 τὴν δίκην] the proper (τὴν) penalty.

§ 23.

11 προχειρισώμεθα] let us set before us: that is, appoint as our representative. Compare προετοιμάσωμεθα below.

Διογένην] the one mentioned in § 1, who belonged to the Cynic school, of which Antisthenes was the founder. Krates was one of his pupils. Notice that three Cynics and a Stoic are mentioned here: the former were celebrated for their boundless abusiveness, the latter for their uncompromising scorn. Hence he says των τῶν σφοδροτέρων above.

13 δευτέρτους συγγραφικῆς] ‘ability as a writer’, opposed to readiness as a speaker.

ἀλλὰ τῶν etc] ‘but for practice, so to speak, in confuting and litigating’. Perhaps παρασκευὴ has here also a sense of ‘armament’, ‘outfit’, as often.

16 ἄλλα ἕγω etc] ‘very well, I will accuse him’. See on somnium § 2 ἄλλα τούτον ἄγε.

17 δεισιδαί] that it (the business) requires.

ἀλλος] in other respects = generally, besides. Compare § 42.

18 ὑπὲρ ἀπαντας] beyond all = more than any.

πρόφητη] vitatum auctio § 11.

22 πρεσβευέων] to put first, deem important. Compare Aesch Choeph. 488 πάντων δὲ πρῶτον τόδε πρεσβεύων τάφον, Eum 1 πρῶτον μὲν εὐχῇ τῇ δὲ πρεσβεύων θεῶν τὴν πρωτόμαντι γαίαι.

23 καὶ πρὸς ἄλλως] ‘with one another too’, besides our being at variance with Lucian.

24 σὺ δὲ.....] ‘do you, I say’, not enquire into this. The δὲ catches up the sense again from τά κοινά δὲ ὀρᾶν above. The usage is much the same as that of δ' οὖν, and is very common.

25 ἄλως] in general’.


29 ἐν σολ etc] compare Thuc II 35 § 2 καὶ μὴ ἐν ἐνί ἀνδρὶ πολλὰν ἀρετᾶς κινδυνεύεσθαι ἐδὴ τε καὶ χείρον εἰσάντι πιστευθῆναι. Here κινδυνεύεσθαι = is now being risked = being brought into risk.

§ 24, page 41.

1 ἀλληλομον] plural used by one person, as often. ‘We will not fall short in any way’. 
THE FISHER.

2 καὶ...δὲ] 'yes, and if'. See on § 21 καὶ ἀ πράγματος δὲ.

ἐπικλασθείσα πρὸς] relent in the face of or 'at' his speech. See somnium § 16.

4 διαβουλεύταται] be debating with herself—'be partly minded'. The tense shews that indecision is meant, gradually leaning to mercy.

ἀλλ' οὖ etc] 'still my part shall not be wanting'.

5 μὴ ξυλοφοροῦμεν] another horrid μή.

6 τῷ λόγῳ μᾶλλον] that is, παίε.

8 τὸ ὑδῷ] see on § 10.

13 πλεοσι] ψῆφοις. We see that he is confidently anticipating the result given in § 39 ταῖς πάσαις κρατεῖς. The more votes, by the more he will be acquitted.

14 γενναία σου ταῦτα] these things are noble in you=you shew your pluck. Compare vit auct § 23 γενναία σου ταῦτα καὶ δεινῶς ἀνδρικά.

§ 25.

16 παρὰ τὸν βίον] see on Charon § 18.

18 τὸ καὶ' ἐμὲ] that which is over against me=what is related to me. Hence used adverbially= 'as far as concerns me'.

ἀλλὰ] throws forward the clause to which it is prefixed. 'Still who does not know Pythagoras and the rest, how many fair things they brought with them into the world'.

20 ἐς τὸν βίον] see on Charon § 15.

21 καὶ] 'fair things'. We should perhaps say 'how much that is noble'.

23 ἰὴσωρ τίς] 'a sort of rhetorician'. Contemptuously said. Lucian had been a rhetorician, but gave up the profession at the age of 40.

24 δεινότητος ἡ ἄκμης] δεινότητας in an orator is the power of working on people's feelings. Demosthenes was called δεινός on this account. It almost= 'powerful' or 'forcible'. ἄκμη=prime condition, the being at one's best. Render 'all the force or vigour he had gained in speaking'.

26 σωσευσάμενος] having prepared, made ready.

27 ἀποκαλὺν] calling us in contempt. Compare de luctu § 16. Render 'branding us as quacks and cheats'.

28 τὸ μηδὲν] that which is nothing. A regular Greek phrase= 'good for nothing'. Compare Soph Aias 1275 ἂδη τὸ μηδέν ὄντα.

29 καὶ μισεῖσθαι] hated as well (as despised).

30 φήματος] see on somnium § 7.

31 τὰ αὐ] your principles.

連れ ἡμᾶς ἐπιδεικνυσαμ] ἐκείνουν ἂ ἡμᾶς ἐπιδεικνυσαμ 'of the doctrines in which you trained us'. For the compressed construction see on Charon § 17 ὕφ' ἄν εἶπον, and compare the uncompressed but attracted pro-
nouns in Aristoph. Ach 677 οὖ γὰρ ἄξιως ἔκεινων οὖν ἐναυμαχήσαμεν γιρροβοσκουμεσθ' ὑφ' ύμῶν, ἀλλὰ δεινὰ πάσχομεν.

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3 ὁ πολὺς λεῶς] the great mass of people. A common phrase.
6 ἀμέλει] 'never mind' = 'to be sure'. In late Greek it is very often used as simply 'in fact'. Compare de luctu § 5, vit auct § 7 ἀμέλει κὼν αὐτῷ καὶ τούτῳ, gallus § 1 ἀμαυνοῦμαι γὰρ ἀμέλει σε, § 3 ήκουσά τι καὶ πάλαι τούτῳν ἀμέλει περὶ ύμῶν, and the opening sentences of some of the Characters of Theophrastus.
7 παράγουσι] bringing them before the people; so παρελθεῖν, παρέναι. For the fact see on § 14.
8 κωμῳδοῦσι] In Greek of the best age this would mean 'ridiculing'. Compare Aristoph. Ach 631 ὥς κωμῳδεῖ τὴν πόλιν ήμῶν. Here it is used with the cognate accusative κωμῳδίας as = κωμῳδίας διδάσκουσι 'putting comedies on the stage', a very rare use.

10 ἐν Διονύσιον]ἱερῷ. That is, as Jacobitz remarks, in the theatre. See on § 14 τοῖς διονυσοῖς.
11 τῆς ἐορτῆς] see on § 14.

§ 26.
12 τοὺς ἄριστους] 'the best men'; a Greek expression for the men of wealth and position. Render 'but Lucian draws together the leaders of society, and having long deliberated and prepared himself and having written some calumnies in a thick note-book openly reviles with his voice pitched high Plato and the rest, me and all (philosophers) generally, though no feast is approaching nor has he been personally wronged by us'.
13 ἐκ πολλοῦ] 'from a long space or time back'.
14 μεγάλῃ] predicative.
19 ἀρχων] beginning (before the other side), opposed to ἀμαυνόμενος = in self-defence. Compare Thuc I 53 § 2 ἀδικεῖτε ὧν ἄνδρες 'Ἀθηναῖοι πολέμου ἀρχοντες καὶ σπονδᾶς λύοντες. Render 'had he acted in self-defence and not been the first to do it'.

τὸ πάντων δεινότατον ὅτι] compressed. The full phrase would be καὶ τὸ πάντων δεινότατον τοῦτ' ἔστω, ὅτι ...... See § 35.
THE FISHER.

21 ὑπονεύματι ὑπὸ] creeps under, puts on. Metaphor from putting on a mask.


τὸν διάλογον] the Dialogue, a favourite form of composition with philosophers since Plato, is represented here in person as a relation, whom Lucian has beguiled into doing his will. This means that Lucian has employed this form of writing for satirizing the philosophers. In the dialogue δις κατηγοροῦμενος the Dialogue in person is made to complain of Lucian’s having applied him to base uses (bis accus § 33).

οἶκείον] see on somnium § 7.

22 συναγωνιστῇ fellow soldier, or simply ‘assistant’. Liddell and Scott. But, considering the metaphors in ὑπονεύματι, ὑποκρίτῃ etc. near here, and that ἀγωνιστῇ sometimes = ‘actor’, I think that there is a stage-metaphor intended here also. See de luctu § 20.

23 Μένιππον] Menippus the Cynic philosopher and satirist was a pupil of the famous Diogenes. He was well known in his time for his clever and biting jests upon the follies of men. Lucian often employs him as a character in his dialogues (such is the point of the allusion here) in order to put sarcastic comments on the ways of the world into his mouth. From him are named the Menippus and Ikaromenippus. See also bis accus § 33.

24 συγκωμῳδεῖν] to help him in his ridicule for the most part (τὰ τολάδ). Aido

25 τὸ κοινὸν] ‘the general interest’ of all.

§ 27.

26 ἂ τὴν γὰρ ἄν...] see on Charon § 4.

27 ἔπι τοσοῦτον μαρτύρων] before so many witnesses. Compare § 40 ἔπι τῆς ἀρετῆς, and de luctu § 16.

28 χρήσιμον] that is, εἶν ἄν.

καὶ πρὸς ἑκείνους] in respect of them too. That is, it will be a good warning to them.

τὸ τοιοῦτον] ‘this sort of thing’. Explained by εἶ θεάσαντο etc following.

30 τὴν ἡσυχίαν ἄγειν] see on Charon § 3.

31 μετρόδωτος] the genitive often denotes belonging or appropriateness. Not to belong to moderation = not to shew (indicate) moderation.

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2 ὅς] referring back to the unexpressed agent of the last sentence, as often. ‘For who can bear his last acts? when he brought us forward like slaves to the auction-mart, brought in an auctioneer, and disposed of us, they tell me, some for a large price, others at one mina Attic
currency, and me—this scoundrel—at two obols: while the company laughed.

3 ἐπιστήσας] having set (a crier) over the sale, that is, put him in charge of it.

4 μῦνας] the Attic mina (= 100 drachmae) was worth just over £4. The δραχμὴ (= 6 obols) was worth 9\frac{2}{3}d, the obol just over 1\frac{1}{2}d.

7 ἀξιοῦμεν τιμωρήσεωι] we expect that you will succour us. Jacobitz compares § 47 ἀλειβεσειν διέγνωκας.

§ 28.

11 ἐγγει] τὸ ὑδωρ.

§ 29.

15 οὐκ οἶδ' ὅτι παθὼν] having suffered I know not what = 'for some reason or other'.

16 τοσοῦτον δὲω] 'I am so far from'. The personal construction is regular in Greek, as Plato Apol 30 d πολloo δὲω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογείσθαι.

ἐξαρνος γενεσθαι] = ἐξαρνείσθαι. The negative is commonly added in Greek after verbs of denying, where we should not put it in English. We might have either ὅς οὐκ εἰρνων as here, or μὴ εἰρεῖν. In either case the construction really represents a quotation of one's own words—I deny, saying that I did not...

17 μεμελετηκὼς] having practised or 'got up' a defence.

19 πρὸτερον] before I was brought to trial. Render 'so that I am minded now to add anything further which either he has left unsaid or I have not found time to say before'. ἐφθασα εἰρηκὼς = I anticipated in having said = I said in time, found time to say. The idiom is too common to need illustration.

προσθήσεωι μοι δοκῶ] 'I seem to myself to be going to add'. The idiom is very common. Compare § 39, Aristoph Vesp 250 οὐκ ἄλλα τῷ μοι δοκῶ τὸν λύχνων προβόσεωι, Plutus 1186—7 μοι δοκῶ ἐνθάδ' αὐτὸν καταμενεῖν. See on Charon § 6 ἐοικα.

22 καὶ μοι] this μοι is the so-called ethic dative, for which see on Charon § 1 σοι. 'In relation to me' = 'before me' = 'in my sight'. Hence we find it as here = 'let me ask you' much as we say 'please'.

τὸῦτο...εἰ] 'this, namely whether'...

26 ἐγὼ γὰρ] the γὰρ as usual introduces a statement, and cannot be rendered in English. 'I, the moment that I clearly saw all the disagreeable necessary surroundings of a rhetorician's life......, fled from these'. συνωρὰν = to see together, take in at a glance.

30 Ἡξίουν] thought fit = determined.

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1 σκεπόλεμος] 'seeking shelter'. A rare word out of Lucian. But the substantive σκέπας is common in the Homeric poems.
2. katabíðwai] to spend my life, as we say 'to close my days'. Compare the Latin \textit{degere vitam}.

§ 30.

4. \textit{έπ' άυτόν}] that is, τόν άριστον βίον. 'What is the best life?' was a favourite theme of discussion among the philosophers.

7. διολισθάνοι] 'slip about' = 'lose his hold'. Compare Charon § 1, διολισθάνουτες ἐν τῷ σκότει.

\textit{ἀτενές ἀποβλέπων} keeping his eye intently fixed upon. Compare § 46 and Ikarom § 12 τὴν δύνη ἐσ τὸ ἀτενές ἀπηρεισάμην.

\textit{κανώνας} the κανών was a carpenter's rule, and the use of the word for a rule, law, principle etc is metaphorical. Here it is strictly so, the metaphor being kept up by \textit{πυθμίζω} and \textit{ἀπευθύνω} 'order' and 'regulate'.

8. \textit{ἀπευθύνοι}] straighten off = get straight. Of carpenters often, as Ikarom § 14 πρὸς τοὺς κανώνας ἀπευθύνοντας τὰ ξύλα.

9. \textit{kai τῶν καθ' ἡμᾶς άυτοὺς}] even of our own contemporaries.

§ 31.

14. τὸ χένειον] the chin, covered of course by the philosophic beard.

\textit{τὸ βάδισμα} the gait, slow and thoughtful.

15. τὴν ἀνάβολήν] the cloak, coarse and worn, to shew contempt for riches and outward appearance. See on somnium § 6.

\textit{ἐπὶ τοῦ βίου} 'in their lives', as § 34 \textit{ἐπὶ τῆς κύλκος}, at or 'over' the cup, § 37 \textit{ἐπὶ τῆς ὑποκρίσεως}, in their acting, § 38 \textit{ἐπὶ τῶν γραφῆς}.

\textit{ἀντιφθεγγομένους} contradicting, or as we say 'belying.' Compare de saltatione § 23 πῶς ἀντιφθεγγεσθαι ἑκεῖνοι τὸλμᾶς.

16. τῷ σχῆματι] the figure = the outward appearance. Compare somnium § 8.

17. τῆς ὑποσχέσεως] the promise or profession. Compare the silver-age Latin use of \textit{profiteri, professor, professio}. Render 'and ruining the credit of the profession'.

18. \textit{kathāper el} = \textit{kathāper ἀν εἶν εἶ}, 'as it would be if'. So we have \textit{ώσπερ el}, ὡς εἶ. Here we should expect an ἀν expressed.

20. \textit{Θησέα}] the legendary Attic hero, who after many toils was said to have become king of Athens, and to have brought all Attica under one government.

21. \textit{θρυττόμενος}] being effeminate, 'giving himself airs' under so mighty a mask.

22. 'Ελενη Ἡ Πολυξένη] Helen the famous wife of Menelaus and paramour of the Trojan Paris. Polyxena daughter of Priam, sacrificed after the city's fall at the tomb of Achilles. Both were favourite characters in the Greek drama.

24. \textit{οὐχ ὄπως} = 'I do not say that': a common elliptical expression,
which became = `not to mention`, or even as here `much less`. See on Charon § 8.

ο καλλίνικος] the victorious. A name often given to Herakles, as conqueror in all his famous labours.

μοι δοκεῖ] ο Ήρακλῆς is the nominative.

κατατεθηλημμένος] `made a woman of'. A very rare word. In the de morte Peregrini § 19 he writes ὡς καταθηλήναντα τοὺς Ἑλλήνας.

§ 32.

ἐκέλων] the philosophers of Lucian's own day.

eἰ ἐτόλμησαν] if they ventured = `to think that they ventured'. Compare § 34 eἰ ἐκτρέφει.

περιθέσθαι] to put on themselves, or as we say simply `put on'. Such is the force of the middle voice. In § 33 we have περικεῖσθαι, where the beginner must not forget that κεῖσθαι is commonly used as the passive of τιθέναι.

τὸν ἐν Κύμη βνον] we have the same fable referred to in fugitivi § 13 where he says frankly that the story comes from Aesop. But in the fable itself there is no mention of Kyme. Sommerbrodt. There were several places of the name.

Page 45.

δύκωμένος] puffed up, swaggering. Notice the want of augment here. δύκωμένος is the form found also in the parallel passage just referred to above.

ηλεγξε] confuted, exposed him, or as we say `shewed him up', `put him to shame'.

tοὺς ξόλοις] with the sticks to hand hard by. See on § 1, and compare with Jacobitz Timon § 34 βάλλων τοῖς βόλοις καὶ τοῖς λίθοις.

πρὸ τοῦλοι] before a great space or time, extending in thought up to the present. Hence `long ago'.

πορὰ ξῶνας υμᾶς] along by you living. That is, `while you were alive', `in your lifetime'. See on Charon § 18 πορὰ τὸν βιον.

ὑμεῖς μὲν ἐκποδῶν] that is, ἤτε. Render δὲ `while'.

ἐρήμην] in this phrase δικην is generally left to be understood. `You were convicted with him in respect of an undefended suit' = `you shared by default in his condemnation'. Compare Dem Meidias p 540 δικην δὲ τοῦτῳ λαχῶν ὑστερον τῆς κακηγορίας εἶλον ἐρήμην` οὐ γὰρ ἀπῆντα.

διαβόλην] = the having people set against you (διαβεβηλημένοις). That is, unpopularity or odium. Render `you were dragged down with him into the like disgrace'. Compare Plato Apol 19 a—b ἡ κακηγορία εξ ἦς ἦ ἐμῆ διαβολῆ γέγονεν, and τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες.
§ 33.

16 ἡλεγχοῦ] the imperfect of effort; 'I was seeking to confute them and part them off from you'.

17 δέον] see on § 25 ἐφεμένον.

18 τῶν μεμυημένων] of the initiated. The regular word for those who had been admitted to take part in the most secret rites of Demeter and Persephone (τῶν θεῶν) at Eleusis. It was forbidden to divulge the secrets learnt in these mysteries.

19 εἴρωνομένων] 'shewing by dancing'. That is, mimicking the sacred dancers and so betraying the secret (and probably symbolic) gestures to the uninitiated. Sommerbrodt well compares de saltat § 15 ἐκεῖνο δὲ πάντες ἀκούοντιν, ὅτι τοὺς εἴδεγορεύοντας τὰ μυστήμα εἴσορχείσθαι λέγουσιν οἱ σολλοί.

21 ἀθλοθέται] stewards at the games, whether the competitions were literary or athletic.

22 Ἦν ὑποκρίνοιτο] it is hardly necessary to remark that in good Greek Ἦν could only take the subjunctive mood. But in Lucian's time many such distinctions were lost. Jacobitz well compares de consc hist § 5 Ἦν τις, ὃς Θουκυδίδης φησίν, ἐς ἀδὴ κτῆμα συντιθείη.

23 ὑποδέδυκὼς] having got under, that is under their masks. Compare with Sommerbrodt apō de merc cond § 2 Ἦν μὲν οὖν κατ' ἄξιαν ὑποδέει τὸ σῶν πρόσωπον ὑποκρίνωμαι, εὐ ἂν Ἦν ἔχου.

24 ἐκεῖνοι] οἱ θεοὶ, Athena Poseidon and Zeus.

25 περικείμενων] laid round in respect of their masks = with their masks on, wearing their masks. See on § 32 περιβέθοια, and compare § 36 περικείμενα.

tὸ σχῆμα] here probably 'dress' as in §§ 12, 13.

26 ἐπτρέψαν] gave charge to. The nominative is 'they', that is the ἀθλοθέται. For the whipping of bad actors see apolog de merc cond § 5 (ὑποκριταὶ) ὑπόμαθοι τραγῳδοῦντες, ἐκπίπτοντες καὶ συντιθομένοι, ἐνιότε ὃ ἔτι μαστιγούμενοι τίνες αὐτῶν, ὡς ἂν τῷ θεάτρῳ δοκῇ.

ἀλλὰ καὶ] 'in fact'. So often after ous. Compare bis accus § 20 οὐκ ἄγνω ἡμὲν ...... ἀλλὰ καὶ ὅρω.

27 ἂδοιντ' ἄν] οἱ θεοὶ as before.

μαστιγούμενων] genitive absolute, as though he had written αὐτῶν. Compare Aesch Theb 247 στένει πόλιμα γῆθεν, ὡς κυκλουμένων.

28 μικρὸν τὸ πταῖσμα] the blunder is small. In English we say 'is but a small blunder'.

30 ἀποτρόπαιον ὡς] 'it is fearful how'. Compare ὑπερφυῶς ὡς, θαυμασίως ὡς, θαυμάσιον δοσών, οὐράνιον δοσών and many more.

καὶ αἴλχρον] even shameful: that is, not merely a blunder great or small. Render 'I shudder to think how downright shameful it is'. Compare with Jacobitz (after G Hermann) Phalaris 1 § 3 ἀποτρόπαιον μοι καὶ ἀκούσαν ἦν.
NOTES.

§ 34.

31 **Kal τὸ[δὲ]** this too, namely what follows.

Page 46.

1 **ἀκριβῶς** handle with care, study accurately.

2 **ἐπὶ τοὺς** to this intent. So below **ἐπὶ μεθ’** 'with a view to hire' = 'for hire'. See on § 25 **ἐπὶ χλευασμῷ**.

5 **μόνον τὸ καλὸν ἀγαθὸν** that 'nothing is good but what is honourable (morally-right)' was a favourite dogma of the Stoic school.

6 **ἀλφαντόν** calm, not passionate. **τῶν λαμπρῶν τούτων** 'these splendid people'. That is, men with splendid fortunes, who could make a great display. See on somnium § 1 **τύχης λαμπρᾶς**.

7 **ἐξ ἱσοτυμίας** see on Charon § 18. **Opposed to κολακευτικῶτεροι** below.

αὐτῶις** τοῖς λαμπρῶις**.

3 **θαυμάσια λιαν** λιαν in the second place is rare, as Jacobitz remarks: it means as often no more than 'very'.

9 **αὐτὰ...διδάσκουσι** all this is inconsistent with **χρημάτων καταφρονεῖν** above. **αὐτὰ ταῦτα**='these very doctrines'.

10 **πεθήπαισι** are amazed at, lost in admiration of. A Homeric word which came into use again in late Greek. Compare Timon § 56 **οἱ τῶν πλούτων σου πεθηπότες**.

κεχήνασι** are agape at, greedy after. A common Greek word, used often by Aristophanes, denoting an absorbing interest or expectation. Compare Aristoph Nub 996 **πρὸς ταῦτα κεχήνωσ**.

14 **γελοιωτα ὑπλισκάνουσιν** 'owe laughter'. Hence, through the sense of owing or having to pay a fine or losing a lawsuit, comes that of 'incurring' laughter='becoming ridiculous, being made fun of.

15 **ἐπὶ ταῦτα** 'to get these', namely the **ἀργύριον** and other things to be got by courting the rich.

17 **τούτους** that is, the rich.

φορτικῶς** in a low, vulgar manner. That is, they praise the dinner, house, furniture, wine and jests of their host.

18 **πέρα τοῦ καλῶς ἔχοντος** 'beyond that which is well'='more than is proper'.

ἐμφοροδύμενοι** 'stuffing themselves'. So Timon § 54 **κυνηδόν ἐμφοροδύμενοι**.

μεμψιμοιρομενοι** finding fault with their lot: that is, discontented, grumbling. Similarly in Timon § 55 of a philospher it is said **μεμψιμοιρομενοι** δει, καὶ τὸν πλακοῦντα ὀλον ὡ τὸν σὺν μῶνοι τῶν ἀλλων λάργῃ.

19 **ἐπὶ τῆς κύλικας** see on § 31 **ἐπὶ τοῦ βίου**. Jacobitz remarks that the dative is more common, as in Timon § 55 **προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικα, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμότητος**.
\[\text{THE FISHER.}\]

\[\text{άπερτη \text{ etc]} \text{ ‘gravely discussing gloomy and discordant topics’.} \]
\[\text{άπωδα, things jarring with the festivity of the evening. See on § 6} \]
\[\text{άπάδειν.}\]

\[20 \text{ τὸν \άκρατον} \text{ ὦνν, their unmixed wine. The ancients commonly} \]
\[\text{diluted their wine with water. To drink it ‘neat’ was the mark of a} \]
\[\text{toper.}\]
\[\text{οὐ \φέροντες} \text{ ‘not tolerating’. That is, finding fault with the strong} \]
\[\text{drink while they drink it. Compare §§ 32, 33, οὐκ \ήνεγκα, Charon § 13} \]
\[\text{οὐ \φέρει.}\]
\[\text{idowtai} \text{ see on Charon § 4. ‘All the unphilosophic guests’.}\]
\[22 \text{ el \ἐκτρέφει} \text{ see on § 32 el \ἐτύλμησαν.}\]
\[\text{kathanata} \text{ see on Charon § 10.}\]

\[\text{§ 35.}\]
\[\text{τὸ δὲ \πάνων \ἀλχιστων, \δτι} \text{ see on § 26 τὸ \πάνων \δεινότατον.}\]
\[\text{μόνον \πλούσιον} \text{ one of the regular Stoic paradoxes. Compare vit} \]
\[\text{auct § 20 μόνοις οὐτοι σοφοίς, μόνος καλός, μόνος δίκαιος ἀνδρεῖος βασιλεῖς} \]
\[\text{βήτωρ \πλούσιος νομοθέτης, καὶ \τάλλα \óπόσα \ἐστίν. See also Cicero pro} \]
\[\text{Murena § 61.}\]
\[\text{25 \althei} \text{ ‘begs’.}\]
\[\text{26 \δρὴν \τιάραν} \text{ the tiara was a Persian head-dress, which only the} \]
\[\text{Great King himself was allowed to wear upright. See Xenophon} \]
\[\text{Anab II § 23 \τὴν \μὲν γὰρ \ἐπὶ \τῇ \κεφαλῇ \τιάραν \βασιλεῖ \μῶν \ἐξεστών} \]
\[\text{δρὴν \ἐχειν.}\]
\[\text{27 \diadhma} \text{ possibly this also refers to the band or fillet of the Persian} \]
\[\text{tiara. See Xenophon Cyrop VIII 3 § 13.}\]
\[\text{28 \προσαυτὸς} \text{ see on Charon § 15.}\]
\[\text{29 \οταν \αὐτοῖς \τι \δὲ \λαμβάνειν} \text{ ‘when it is their turn to be receiving,} \]
\[\text{the talk about the duty of generosity is in full force, and how that} \]
\[\text{wealth is a thing neither good nor bad, and ‘why, what is gold or} \]
\[\text{silver coin? nothing more than the pebbles on the beach’. But when} \]
\[\text{some old comrade and friend in want of assistance comes up and begs a} \]
\[\text{mite from their store, then there is silence and embarrassment and} \]
\[\text{ignorance, recantation of their theories and adoption of the contrary} \]
\[\text{ones’.}\]
\[\text{30 \αδίαφορον} \text{ a Stoic word, applied to things neither good nor bad in} \]
\[\text{themselves. Compare vit auct § 21 οὐ γὰρ \ἐφ’ \ημῖν \ταυτὰ \ἐστιν, δόσα \δὲ} \]
\[\text{οὐκ \ἐφ’ \ημῖν, \αδίαφορα \ἐναι \συμβεβηκέν.}\]

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\[1 \text{ \ψηφίδων} \text{ compare Timon § 56 τὸ \χρυσὸν \μὲν γὰρ \οὐδὲν \τιμώτερον} \]
\[\text{τῶν \ἐν τοῖς \ἀτυχαλῷς \ψηφίδων \μοι \δοκεῖ. The second syllable of} \]
\[\text{the word is long.}\]
\[3 \text{ \ἀποπλα} \text{ not knowing what to say. This passes into \ἀμαθλ, the} \]
\[\text{professing ignorance of (?) the person asking or the duty of generosity.}\]
In Charon § 15 we have both ἀμαθία and ἀποφλ.a in the same list with ἀφαργυρία, but I do not see my way to drawing from that passage any help towards the clearer interpretation of this.

4. παλινψωλα etc] literally ‘singing back of their theories to the opposite side’. The sense is given above.

7. πτερόβεντα] this is of course from the ἐπη πτερόβεντα common in the Homeric poems.

μάτην σκιαμαχούμενα] ‘vainly used in fighting shadows’. That is, ‘used for purposeless fencing’ or ‘beating the air’.

8. ἐν ταῖς διατριβαῖς] ‘in their discussions’. A special use of the word. Compare Plato Apol 37 c ὑμεῖς μὲν διὰται μον οὐχ οἶοι τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμᾶς διατριβᾶς καὶ τούς λόγους.

§ 36.

μέχρι τοῦτο...ἐς δοὺν ἄν] ‘thus far...so far as’. We may render the whole ‘just so long as’.

11. ἀπονόα etc] he refers to the phrase ἀπονόα καὶ ἄκηρυκτος πόλεμος, common in the Attic orators, a war to which there can be no truce and which therefore needs no declaring.

13. οὐν τι...πάρχουν] ‘which is much like what dogs do’. πάσχειν = ‘to be affected’ often comes to be very nearly the precise equivalent of πονεῖν. Compare Eurip Ion 1515 μῆτερα φονεύσαι καὶ παθεῖν ἀνάξα, Aristoph Vesp 1013—4 τοῦτο γάρ σκαίων θεατῶν ἐστι πάσχειν κοῦ πρὸς ὑμῶν.

20. περικελέμενα] agrees with τὰ θηρία. See on § 33.

21. τὸς θεατὸς ἀστεῖος] ‘a waggish spectator’.

24. συντριμβον] smashed. In apol de merc cond § 5 the story is told of an ape that belonged to the famous Cleopatra, and the words used at the end are ἀπορρίπατα, μᾶλλον δὲ συντρίπατα τὸ προσωπεῖον.

26. ὑπόρασ] autumn, fruit-season; hence the ‘crop’ or ‘fruit’. So used in Soph Trach 703 of grapes.

27. διελέυσα] was at once broken up. For tense see on somnium § 3.

§ 37.

31. ἄιλοντες] desiring as in eager rivalry = ‘ensuing’, ‘striving after’. This sense of the word is not rare. So also ἄιλωθ̄ς = an admirer or follower, especially in speaking of sects or schools of philosophy. So in Latin aemulari, aemulus.
better than to’. Jacobitz compares Toxaris § 25 μὴ οὖτω μανείν ὃ: περιδεῖν.

2 ῥ ὑ τὶ γὰρ ἀν[ ] see on Charon § 4.

†..βεβλωταί] ‘what has been lived by you of such a kind’ = ‘in what have your lives been like theirs?’ Jacobitz compares deor dial 13 § 1 ἵσα καὶ δρομα βεβλωτα ἡμῶν.

3 ἀλαξόνας] ‘pretenders’. Compare § 44.

4 ἄξιον] that is, ἐστίν, as in § 27.

ἤ σὺ γὰρ[ ] here again the ellipse is of the kind explained on Charon § 4. Notice also that the σὺ addresses the several philosophers named, while below τὸ φατε applies the question to them in a body.

6 ὀλκειόν] see on somnium § 7. With this word and σουγγένες we must repeat ὑμῖν.

7 τῷ βλώ] in their way of living.

‘Ἡρακλῆς καὶ πιλθνὸς] of contraries, as we say ‘black and white’.

10 ἐπὶ τῆς ὑποκρίσεως] see on § 31 ἐπὶ τοῦ βλου.

11 αὕτης] by itself: ‘the mere acting’.

νῦν δὲ] ‘but as it is’.

13 εἰ ἀληθῆς ἐστι] ‘whether they are true’ or not.

§ 33.

15 ὥτι πορρωτέρω] ‘further off yet’. Of course ‘withdraw’ is mentally repeated. Lucian had stepped aside at the first order, but was still within earshot.

18 μεταξὸν λέγοντος] see on somnium § 17.

19 κατὰ τῆς γῆς δύνα] ‘to sink into the earth’ for very shame at having taken part in the trial of an innocent man.

οὐρω...ἀπεκκάθασα] ‘so surely are all his words true. Anyhow as I heard I recognized each one of those who do the things and fitted them in passing (μεταξὸν) to the things spoken of: “this applies to such a man, so-and-so does this”. And in general he shewed the men as in a picture so to speak, life-like in every part; for he made a most exact representation not of their bodies only, but their very souls likewise’.

21 ἐφήρμοσον] compare deor concil § 3, where Zeus says μὴδὲν αὐνγραματωδὸς ὃ Ὀώμει ἀλλὰ σαφῶς καὶ διαφρηθήν λέγε, προστιθὲς καὶ τοῦνομα’ νῦν γὰρ ἐς τὸ μέσον ἀπερρηται σοι ὡ λόγος, ὡς πολλοὺς εἰκάζεως καὶ ἐφάρμοζεν ἄλλοτε ἄλλον τοῖς λεγομένοις.

ἐς τὸνδὲ] εἶπεν ‘he said this of such a man’. Or perhaps ἤκει ‘this concerns such a man’, for which compare Aristoph Plutus 919 ὡστ’ ἐλς ἐμ’ ἤκει τῆς πόλεως τὰ πράγματα.

24 ἐοικότας] ‘like’ their real selves. See somnium § 2 ἐλκτῶς.

25 ἐς τὸ ἀκριβέστατον] to the most accurate = ‘to the highest pitch of accuracy’.
NOTES.

28 τι δ' ἀλλο ἦγε τι δ' ἀλλο φαμεν ἦγε, 'what else do we say than that'. The ellipse here is much less striking than that in § 10. ἄφεϊσθαι etc] 'that he is acquitted of the charge, and registered as a friend and benefactor to us'.

29 ἀναγεγραφθαι] this is a phrase derived from a well-known custom of the Persian kings. Compare Charon § 24, Herodotus VIII 85 Φιλακος δὲ εὐεργετής βασιλεός ἀνεγράφη, καὶ χώρη οἱ ἐδωρήθη πωλῆ. οἱ δ' εὐεργετάτω τὸ βασιλεός δροσάγαγαι καλέωται περιστλ. See also Thuc I 129 § 2, Plato Gorgias 506 c, the book of Esther 6 §§ 1—3.

30 τὸ γοῦν etc] 'anyhow we are simply in the position of the Ilians, we have stirred up this man as a sort of tragic actor to our own pain; for he will sing of the misfortunes of Troy'.

τὸ τῶν Ἰλιῶν] this was a proverbial expression, implying that a man must bear the consequences of his own acts. The tale of Troy was a very favourite subject on the Attic stage. Then the argument runs thus: if the Trojans hired actors to play a tragedy, they could not complain if their own troubles were the subject, as the chances are it would be. So we have brought up Lucian to our bar, and we cannot complain if he tells of the degradation of our sects and schools, painful though the news may be. Jacobitz well compares pseudologistes § 10 ἐπεί γὰρ κατὰ τὴν παρουσίαν Ἰλιῶν ὡν τραγῳδοὺς ἐμμοσθῶσω, καιρὸς ἡδῆ σοι ἀκοῦειν τὰ σαντοῦ κακά.

31 ἔφ' ἡμᾶς] against us=to our own hurt.

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2 τραγῳδεῖτω] tell in tragic style=exaggerate, make the most of, declaim upon. Compare Aristoph Pax 146—8 εἴκειν τῷρεν, μὴ σφαλεῖς καταρρύψ ἐνπεῖθεν, εἶτα χωλὸς ὡν Εὔριπιδῆ λόγον παράχξις καὶ τραγῳδιά γένη, Juvenal X 166—7 τὸ demens et saevas curre per Alpes, ut pueris placeas et declamatio fias.

4 ἀνατρεμαί] put back upon myself=withdraw, retract.

ποιοῦμαι] make for myself='take' him for a friend. Compare § 9 δικάστριαν ποιοῦμαι.

§ 39.

7 ταῖς πάσαις] see on § 24 πλεῖσσοι.

9 προσεκύνησα] I make obeisance. Sommerbrodt and Jacobitz think that he bows to the goddess Athena Polias, referring to § 21. For the aorist compare § 5 ἀνέπτυνεσα.

τὴν γε πρώτην] at the first='to begin with'. It is generally held that the phrase originally contained ὄρμην or ὅδων. Compare Aristoph Thesm 661—2 ὃς ὁ καρίδος ἐστι μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρήν ὡς τάξιον' ἥδη κύκλῳ.

μᾶλλον δὲ] see on § 5.

10 μοι δοκῶ] see on § 29.

11 ὃ μέγα σεμνῆ etc] 'o right honoured Victory'...These lines form the conclusion of several plays of Euripides.
THE FISHER.

14 ἐκπετέρων κρατήρος] to 'begin the second cup' is a phrase taken from banquets, and means no more than 'pass on to the second part of our business'.

15 κακελνοὺς] them too=them in their turn. The contemporary philosophers are of course meant.

ἀνθ' ἄν etc] 'in return for their wanton insult of us'. That is ἀντ' ἐκεῖνον ἡ ἡμᾶς ἢρπιον. This passage well shews the stage we pass through on the way to the fully developed phrase as in § 7.

19 προσκήρυττε] summon by voice of crier.

§ 40.

21 ἀκουε, σῆλεα] a common form of proclamation, like our 'oh yes' (oyez). For the singular imperative see on § 21 ἀγε. Another form of words was ἄκοουετε λεω. Compare Aristoph Pax 551 ἄκοουετε λεω' τοὺς γεωργούς ἀπέναι, Aves 448-9 ἄκοουετε λεω' τοὺς ὑπάλλασ νυμεν ἀνελομένους θωπλ' ἀπέναι πάλιν οἰκαδε, where the formal infinitive illustrates the ἣκεν here and in § 41. No doubt a verb, such as 'I proclaim that' or 'it ordered that', is to be mentally supplied.

22 ἐπι τῆς ἄρετῆς etc] see on § 27 ἐπι τοισοῦτον μαρτύρων.

25 ἀλλωσ] in other respects (than the present)=on general grounds=generally. The use in § 23 is very like this one. Render 'for they have a general fear of Justice'.

οἱ πολλαὶ] 'and the majority of them are not even at leisure, being busy with the rich men'.

26 ἔχοντες ἄμφι] Compare Xenophon Anab v 2 § 26 ἐνήπτων δὲ καλ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκιάδ ὑπὸς οἱ πολέμιοι ἄμφι ταῦτα ἔχοιεν, VI 6 (4) § 1 ἐνεύθεν οἱ μὲν πολέμιοι εἶχον ἄμφι τὰ ἐαυτῶν.

27 κατὰ τάδε] according to these things=to this effect, in these terms.

§ 41, page 50.

5 κομίζεων] the infinitive on the same principle as ἣκεν above.

6 ἐγκράτειαν] self-control.

μὴ δαιμῶς] 'by no means'. Lucian puts it at the end, in order to give the effect of a surprise. In the same way he bitterly throws in ἢν μὴ παρῇ at the end of the next clause.

7 συλλογισμοὺς] syllogisms being so to speak part of the necessary outfit of a philosopher. See too on § 43 ἢμῶν γε.

8 ἔξ ἄπαντος] out of all=particularly, especially. Compare gallus § 13 μόνον τοῦτο ἐξ ἄπαντος θαυμάζεις.

10 κεῖται δ'] parodied from Iliad XVIII 507—8 κεῖτο δ' ἄρ' ἐν μέσοις δόο χρυσοῖ τάλαντα τῷ δόμεν δε μετὰ τοῖοι δίκην ἰδύντατα εἶποι.

§ 42.

12 ἢ ἄνοδος] the regular approach by way of the Propylaea or grand
NOTES.

entrance. The places next mentioned take us pretty well round the Acropolis. The Pelasgicum was a piece of waste ground on the northern slope of the hill; the temple of Asclepius was to the south-west, the hill of Ares to the north-west; the tomb of Talos on the southern slope: the Temple of the Anakes (Castor and Polydeukes) lay to the north.

17 ἑκοῦσθαι] with a buzzing.

18 ἐκοῦσθαι] in clusters. From Iliad II 89 ἑκοῦσθαι ἐπὶ θεσίαν εἰαρωθεῖν, said of swarming bees.

20 μυρίοι etc] Iliad II 468.

21 μεστή] that is ἕστι or γέγονε, not (as Jacobitz says) ἔσται.

24 πρὸς τὸ πρῶτον etc] came up to (=at) that first proclamation.

26 τῶν ἀλλῶν σχημάτων] of the general dresses = of the dresses generally.

28 μὲν ψυχρό] etc] 'and the chief complaint one might make against you'. Compare Thuc. I. 84 § 1 6 μημφηνότατα μάλιστα ἴμων. The sense is well illustrated by Eurip Med 516—9.

§ 43, page 51.

1 τοῖς Πλατωνικοῖς] I suppose the eclectic Platonists of Lucian's time are meant. Their chief representative at this date was Maximus of Tyre. See Ueberweg's History of Philosophy, English translation, § 65.

3 Πυθαγορικοῖς] the neo-Pythagoreans. Ueberweg § 64.

5 οἷς ἀπὸ τῆς στοάς] see on § 13 ἐν τῇ ποικλῆγ.

6 ἐν γε τοῖς χρήμασι] in the matter of property at least. Jacobitz (after Geist) remarks that the point of this is that the Peripatetics reckoned property (χρήματα, see Ar Eth IV i § 2) among goods.

7 οἷς ἐκ τοῦ περιπλάτου] see on § 2 'Ἀριστότελες.

8 τοῖς πλακοῦνται etc] the Epicureans (see on § 1) want the sweet things.

11 οἷς ἀκακομαίκοι] the representatives of the new Academy, one of the schools developed out of Platonism. They were celebrated for their captious logic, and readiness to argue upon any point and take any side. Hence in bis accus § 15 ἡ ἀκακομαι πρὸς ἀμφοτέρους ἂν παρεσκεύασται τοῦς λόγους, καλ τοῦτ' ἀσκεῖ, τάναντα καλῶς δύνασθαι λέγειν.

13 ἴμων γε] The Stoic logic was also celebrated for its minute subdivisions and puzzling quibbles, entangling and confounding an opponent. Hence in vit auct § 22 Chrysippus is made to say τὰς τῶν λόγων πλεκτάναι, αἷς συμποδίζω τοὺς προσομολούντας καλ ἀποφράττω καλ σωπᾶν ποιώ, φιμών ἀτεχνῶς αὐτοῖς περιτίθεις ὀνομα δὲ τῇ δυνάμει ταύτῃ ἀπολίμου συλλογισμὸς, which he proceeds to illustrate by a number of fallacies beyond the penetration of simple people.
§ 44.

15 tois xúlois] see §§ 1, 24.

18 katà tā ἡμῖν δοκοῦντα] according to the things that seem good to us = as we think right.

21 kakōs kakw] bad badly = as evilly as they deserve. The arrangement is common. Compare Aristoph Plutus 65 ἀπὸ σ’ ὀλῶ κακῶν kakw.

Stated: see on Charon § 1 οἱ παρέχουμεν. We should look for οἱ μὴ ἀντιποιοῦνται οὐ ὡστε μὴ ἀντιποιεῖσθαι.

23 kev] that is πάντων.

§ 45.

25 oi ὑπηρέται] see on § 21 ἡ λέρεια.

26 ὁ κυνισκός] the little dog; here, the little Cynic. The name κῦν applied to their master Antisthenes gave the name κυνικός to the school.

27 τί καὶ ἔχει] ‘what has he got?’

ἡ πον] ‘to be sure’, ‘I dare say’.

θέρμοι] these θέρμοι are said to have been the seeds of some plant: lupine-seeds, say Liddell and Scott. Perhaps we had better say ‘nuts’.

τῶν αὐτοπυρµατῶν] of the sort made with the wheat roughly bruised, husks and all being in the loaf. Render ‘loaves of coarse brown bread’.

30 κύβος ‘dice’ to gamble with.

31 τὰ ἐφόδια] your travelling supplies; hence, ‘your means’, ‘resources’.

Page 52.

1 ἀσκήσεως] ‘practice of a particular way of living’. Render ‘this then was the style of your resources for this profession, and with these about you you thought fit to revile everybody and play the tutor to your neighbours’.

3 ὑμῖν] ‘you see’. See on Charon § 1 σοι.

4 ἀγνοούµενα etc] shall be stopped being not known. Render then ‘in what way the ignorance of these things shall be put an end to’.

7 ὑπὲρ σοῦ] in your interest.

8 τὸ ψεῦδος] the falsehood just exposed. τὴν ἀγνολα, the ignorance just mentioned.

9 σὲ] accusative after λανθάνωσον.

§ 46.

11 ἐπ’ αὐτῷ etc] ‘let us if you please lay this sort of duty upon Parrhesiades himself’. Literally ‘make for ourselves upon’. 
NOTES.

13 θαυμάζων] 'respecting', 'doing honour to'.
παραλαβώντα] 'that he having taken along with him'. The words contain the gist of the commission, hence the accusative and infinitive.
15 γνήσιον] genuine, true-born son.
16 θάλλον] young shoot, especially of the olive. Crowning with garlands (such as this of olive) was a common Greek way of doing honour. Victors in the great national games and the public benefactors of states were crowned.

έσ τό πρωτανειόν] an Athenian allusion. In this public hall magistrates dined during their time of office. Men who had performed some conspicuous service were often allowed free dinner there for the rest of their days.

19 ἐν χρώ φάνυ] very close.
20 τραγοκοωρική] for shearing he-goats. We should say simply 'a pair of sheep-shears'.

24 ὁ τῶν ἄετῶν] the proof of the true-born eagle, so said the story, was the power of facing the sun without blinking. Compare Ikarom § 14 παρά πολύ τῶν ἄλλων φών ἄετός ἔστιν ἄχυρον βλέπεται, ὡστε μόνον ἄντιον δέδορκε τῷ ἧλιῳ, καὶ τοῦτο ἔστιν ὁ βασιλεὺς καὶ γνήσιον ἄετος, ἢν ἄδκαρ-

δαμικτε πᾶς ἀκτίνας βλέπη.
29 ἄτενες ἀποβλέπουντα] see on § 30.
30 ἀπαγευ] infinitive governed by the general notion of 'I bid you' contained in the sentence.

§ 47, page 53.

2 ἀλωπεκλασ] marked with a fox. The word is humorously formed on the analogy of κοππαστασ, πιθηκοφόροι on that of σαμιφόρας, words which stood respectively for horses marked with the old letters koppa or san, to shew their breed. See Aristoph Nub 23, 122, 1298.

4 κάνταϊθα] 'here'. Emphasized by καλ so as to = 'without stirring from this spot'.

8 ἀνέθηκεν] the line and hook would be hanging on the wall of the temple, probably accompanied by a small tablet recording the name of the dedicator and the occasion of the offering. Lucian asks the priestess in charge to lend him them for a while.

12 ἀνύσασα] 'having accomplished'. ἀνύσος or ἀνύσας τι are common phrases in Greek meaning 'in haste', 'quickly'.

15 δελεάσασ] 'having baited' the hook. The word is similarly used in § 48.

16 καθεζόμενος ἐπὶ] taking his seat to = going and sitting upon.

τειχίου] properly used only of a party-wall, but in late Greek one must not be so particular. Here of the parapet of the Acropolis.

19 ἀλιεύσει] see on § 27 τιμωρήσει.

§ 48.

23 λάβρακα ... χρύσοφρυ] two ravenous kinds of sea-fish.
THE FISHER.

25 ὀσφραται] late form = ὀσφραλεται. For sense Jacobitz compares Timon § 45 ὀσφρανόμενοι τοῦ χρυσίου.

27 ὀυνετιλαβο] grasp with me, take hold and help me.

28 κύων] a sort of sword-fish. Of course there is a play upon κυνίκος.

30 λίχνευν] greedily licking or tasting. We might almost say here 'sniffing about the rocks'.

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1 ἀπρητημένοι] hung from, dependent upon = the slave of. Compare Ikarom § 3 ἐκ τῶν ὁτων ἀπρητημένον = 'all attention', Timon § 36 ἐξ αὐτοῦ ἔμοι τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βλου = 'having made my hopes of my living depend on myself'. Lucian evidently means that the fish smelt the bait and was led by his smell to bite.

2 κενὸν σοι etc] 'there you have the hook clear'. For σοι see on Charon § 17 ἔξει τέλος ἄυτῳ.

3 προσέχθαι] is held fast, lodged firmly. Compare Eurip Bacchae 755—6 ὃπόσα δ' ἐπὶ ὁμοῖος ἠθεᾶν οὐ δεσμῶν ὑπὲρ προσείχθη' οὐδ' ἐπιτετεν ἐς μέλαν πέδων.

4 μᾶ Δία] used in affirmative clauses as here, is only found in late writers. Jacobitz. But perhaps there is a negative implied, as 'he can't be allowed to keep it; no, let him spew it out'. We should however rather expect μᾶ Δι' ἄλλα in that case. See on § 51 νὴ Δία.

11 τοῦ λέγεις] 'you say a great price'. We should render 'I priced him at two obols the other day. And dear at that: for he is unfit for food, hideous, hard and worthless'.

12 ἐπὶ κεφαλῆν] head-first. See on § 12 ἐπὶ πόδας.

15 σοι] like that above κενὸν σοι τὸ ἀγκυστρον.

17 ἀφόιν] the ἀφόη was a very small fish. There is a pun here upon ἀφόης = without natural talent, foolish. We may try to express it 'and lighter than sprats. Yes certainly, light-headed enough'.

§ 49.

19 πλατὸς] broad, flat. There is of course a pun upon Πλάτων.

ὡσπερ ἡμίτομος] 'split, so to speak'. The Greeks seem to have applied this expression to the ψῆττα because it was white underneath, as though it had been cut in half. See Aristoph Lys 115—6, 131—2, where in line 131 we have an instance of the use of ψῆττα = blockhead, a sense possibly alluded to here.

26 ἀπὸ τῆς αὐτῆς πέτρας] that is ἀφελοθω, as § 48 ἀφές shews.

§ 50.


28 ὡς ἄν ἐν βυθῷ δόξειε] as would appear in a depth = as well as one can see so far down. Jacobitz.
NOTES.

29 ταυτάς τινάς etc] 'having so to speak gilt bands upon his back'.
31 προσποιούμενος] pretending to. Here 'affecting', 'representing'.

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2 ἀνυμήσθω] 2nd pers perf imperative passive from ἄνυμαω. Let him be hauled up: 'haul him up'.
5 καὶ οὖτος] ἀφείσθω.

§ 51.

7 κατὰ ταῦταν] over against the same spot = on the same side.
άκανθώδεις etc] 'prickly and made rough on the outside, harder than sea-urchins to catch. Surely it will take a net to catch them; and we haven't got one'. These are the Stoics, well represented here as 'thornbacks', because of their thorny and rough doctrines.
τὴν ἐπιφάνειαν] emphatic. Lucian means that the modern Stoic of his own time was rude without, but wanton and luxurious within.

§ 52, page 56.

2 σοι] see on Charon § 1.
οἴοι πολλοὶ εἰσον] of which sort many are = (and many are of that sort). He means that they are sharp jagged-toothed dangerous fish. So § 46.
3 ἀποτίσαι] to pay back. We may say 'to make it up to the priestess'.
5 ἐπερήμεροι] 'overdue'. Said of persons behindhand with debts fines etc.

τῆς προθεσμίας] the appointed time or limit. Commonly used of the time appointed by law for debts to be got in and charges brought, after which no legal steps could be taken. Here we must render 'that you may not overrun your leave of absence'. See § 4, 14.

13 τοῦ Λυκέλου] a park and gymnasium much frequented by philosophers. In particular it had been the resort of Aristotle and his school.
OF MOURNING.

§ 1, page 57.

3 ἰθέν] ‘as they think’. Often used ironically thus, implying that an action is not what it pretends to be.

αὕθει] ‘in turn’. The sense is a common one. Compare Soph Oed Tyr 1402—3 ο’ ἐργά δράσας ύμιν εἶτα δεύρ’ ἵνα ὑπόκεπρασον αὐθεις.

5 Πλοῦτωνα] the king of the nether world. The name is properly an epithet of Αἰδη. See Liddell and Scott, and Paley’s note on Aesch Prom 806 (825) Πλούτωνος πόρον. The derivation given below § 2 is absurd and probably given only as an ironical hit at the contemporary philologists.

6 Φεροεφόνυρ] Persephone or Pherephone was the daughter of Demeter goddess of agriculture and giver of the fruits of the earth in their season. The legends told how she was carried off by Pluton and became his queen in the world below.

κατ’ οὐδέν] in any respect.

9 ἔπιτρέποντες etc] leaving their grief to (the guidance of) conventional usage. νόμω καὶ ἑνηθελα really represents only one notion, and may therefore be treated as a hendiadys.

10 μᾶλλον δὲ] see on piscator § 5.

§ 2.

13 ιδιώτα] see on Charon § 4.

14 Ἡσιοδύ] Hesiod one of the early Greek poets, of uncertain date, is best known by his poem called ‘Works and Days’, a metrical collection of agricultural and other maxims. He also wrote a mythical poem called Theogony.

15 νόμον θέμενο] ‘having taken for a rule’. The sense is perhaps better expressed by our ‘as a text-book’.

16 ὑπειληφα] take for granted. Compare Dem de fals leg § 3 p 342 δ ἕ δε καλπερ ὑπειληφός ταῦτα φοβοῦμαι, φράσω πρὸς ύμᾶς.

18 οὔκ οἶδ’ ὀπω] parenthetic as usual. Render ‘which place seems to them to be lighted up somehow, so that they can get a sight of all it contains’.

21 τῶν τὰ τοιάντα δεινῶν] those clever at such things. This use of δεινός is very common.

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2 καταστήσασθαι] arranged for himself. Render ‘and that this Pluton arranged the government of his realm and the world below in this way’. 
NOTES.

κεκληρωθαι] it had been settled by lot. The legend was that Zeus Poseidon and Pluton cast lots for the empires of the upper the marine and the nether worlds, and that they fell to them in the order named.

5 ὑφέμενον] ὑφεσθαι—to send oneself under: hence, to give way, submit. ὑφεσθαι τινὶ τινος—to give way to any one in anything. Render here ‘allowing not a single soul to go upwards, with exception of a very few in all time past, on very strong grounds’.

§ 3.

8 ὀνομάτων] κωκυτὸς—wailing, πυριφλεγέτων=fire-blazing. See on Charon § 6. Milton (Par lost 11 577—581) well illustrates the point of this passage ‘Abhorred Styx, the flood of deadly hate; sad Acheron of sorrow, black and deep: Cocytus named of lamentation loud heard on the rueful stream; fierce Phlegethon, whose waves of torrent fire inflame with rage’. See Virgil Aen vi 550—1, Plato Phaedo p 113.

10 ἡ Ἀχεροσία λιμνη] Acheron was the one of the infernal rivers (the name is supposed to be connected with ἄχως, see Milton quoted above) which was generally represented as flowing outside the others and disgorging into a great lake or mere. See Plato Phaedo pp 112, 113, Virgil Aen vi 107, VII 569, and note on Charon § 6. Plato calls this ἡ Ἀχεροσίας λιμνη.

11 ἐνὶ] ἐνεστὶ as often.

12 τοῦ πορθμέω] Charon of course. For the necessity of being ferried over by him see Virgil Georg iv 502, Aen vi 313—6.

βαθεία περάσαι] deep to cross=full deep for crossing=too deep to cross: that is, by wading. So διανήξασθαι πολλὴ=too broad to swim across.

13 οὐκ ἄν διαπτάνῃ] could not fly across it; because of the evil stench, I suppose. See Virgil Aen vi 239—242 and Conington’s note.

§ 4.

14 καθόσω] the descent. See Virgil Aen vi 126. One is reminded also of 273 vestibulum ante ipsum primisque in faucibus Orci.

15 πῦλη] Virgil Aen vi 552—4 describes the gate of Tartarus as of adamant or steel. The gate here is that of the infernal regions generally.

ἀδελφὸν] Aeacus was son of Zeus, and so nephew of Pluton. For this version of the legend, which represented him as a sort of porter or inspector at the gate of Hades, see note on Charon § 2 ἐμπόλων.

16 τὴν φρουρὰν ἐπιτετραμμένον] entrusted in respect of the guard=having the guard entrusted to him. This is a very common construction with the perfect passive of ἐπιτρέπω.

§ 5.

20. \( \pi \varepsilon \rho \alpha i \omega \theta \varepsilon \nu t \alpha s \) etc] ‘and when they are ferried over the mere to the inner side, a broad mead thick set with asphodel awaits them, and a draught of water hostile to memory; at least it has been named on this account the water of forgetfulness’. \( \pi \varepsilon \rho \alpha i \omicron \sigma \theta \alpha i \) is especially used of crossing over water. See Thuc i 26 § 2 where κατὰ βαλασσαν \( \pi \varepsilon \rho \alpha i \omega - \mu \varepsilon n o i \) is opposed to \( \epsilon \pi o r \rho e \theta \eta \sigma \varsigma \alpha n \) \( \pi e \zeta \gamma \).

21. \( \lambda e m \omega \nu \) the mead of asphodel is spoken of again in Menippus § 11. It comes from Odyssey xi 539, 573. See on Charon § 22.

22. \( \lambda \eta \theta \eta i s \) see on Charon § 21, and for the river being itself named Lethe (which Liddell and Scott deny too broadly) it will be best to refer to Virgil Aen vi 705—715, 749, Plato Rep p 621. Conington on Aen vi 705 observes rightly that the river Lethe is not Homeric.

23. \( \dot{a} \mu e l e i \) see on piscator § 25.

24. "\( \Lambda l k e n o s i s \) wife of Admetus king of Thessaly. How she gave herself up to death to save her husband, and how she was brought back from the nether world to life again by Herakles, is all set forth in the well-known play of Euripides which bears her name.

Πρωτεσιλεως] for the tale of Protesilaus see on Charon § 1.

25. \( \Theta n o s e i s \) son of Aegeus a mythical king of Athens. The present passage refers to an attempt which he is said to have made in his later years. He went to Hades with Pirithous to aid him in carrying off Persephone the wife of Pluton. Pirithous never returned and Theseus was only released from his bonds by Herakles. See Virgil Aen vi 393—5 and Conington on 617.

\( \delta \; t o u \; \Omega m \eta r o u \; \Omega d u s e i s \) ‘Odysseus in Homer’. The eleventh book of the Odyssey (hence called \( \nu e k u a \)) is devoted to the visit of Odysseus to the dead in Hades.

26. \( \omega \nu \; \pi i \theta \nu t e s \ldots a \nu t \omega \nu \) ‘not having drunk of the spring; (which they cannot have done) for (had they drunk) they could never have remembered them’. The Greek γάρ often expresses what we have to explain in English by parentheses as above, and can only translate by a somewhat forced ‘for then’. See § 15.

§ 6.

30. \( \sigma n \nu \delta i a \pi \alpha r \acute{t} t o u s n \) ‘help in carrying on’. Compare apolog de merc cond § 12 δημοσία δὲ τῆς μεγίστης ἀρχῆς κοινωνοῦμεν καὶ τὸ μέρος \( \sigma n \nu \delta i a \pi \alpha r \acute{t} t o u s n \).

31. \( \epsilon r o u \nu e s \) ‘Furies’. These avenging deities play an important part in the Greek mythology, and are continually spoken of in literature. Of much the same nature are the \( \pi o w a l \) and \( \phi \delta \beta o i \), spirits of vengeance and fear.

\( \dot{O} \; \epsilon r u \varsigma s \) the usher of departed souls, who took them to the world below. See the Charon passim.
NOTES.

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1. oítos μεν γε ουκ δει συμπαρων] ‘though this last it is true is not always there with them’. Hermes would not be there when gone up to earth for a fresh batch of souls.

§ 7.

υπαρχοι και σατράπαι] ‘lieutenants and viceroy’s’. σατράπης was the title of the provincial governors under the βασιλεὺς or Great King of Persia. The sa rap was obliged to make good the money-tributes and other imposts for which his province was set down in the imperial registers. But he was left to govern the province as he pleased. He was therefore not unlike a Turkish pasha.

2. Μίνως] a famous king of Crete in early times; he and his brother Rhadamantus were made after death judges in the nether world. See Odyssey xi 568—571, Virgil Aen vi 431—3, 566—9.

§ 8.

8. ταῖς ἐρωτείς παραδόντες] for the giving in charge of the wicked to the Furies after trial, to be driven off into Tartarus, see Virgil Aen vi 570—2, 605—7.

tὸν τῶν ἀσέβων χῶρον] ‘the place of the wicked’. See Virgil Aen vi 548—627, and compare in particular the phrase ἑμίπτα Ταρταρα Aen v 733; vi 543.


11. στρέβλομενοι] being stretched on the rack.

καίδου] being burned. Perhaps this may refer to the purification by fire also spoken of by Virgil Aen vi 742.

υπὸ γυνῶν] this refers to Tityos, whose liver was ever being devoured by a vulture and (according to one version of the story) ever growing again. See Odyssey xi 576—581, Virgil Aen vi 595—600.

12. τροχώ] this refers to Ixion who was represented as bound tight upon a wheel, which continually spun round with him. See Pindar Pyth ii 21—3, Virgil Aen vi 616—7.

13. Λῆθος] Sisyphus was condemned to roll a stone up to the top of a hill: but no sooner had he got it close to the top than it bounded down again full speed. See Odyssey xi 593—600, Virgil Aen vi 616.

13. Τάνταλος] see on Charon § 15.
§ 9.

15 *ol dè tou μέσου βλου* etc] that those who have on earth been neither actively good nor actively bad are after death kept in a place apart, neither Elysium nor Tartarus, is a doctrine found also in the sixth book of Virgil’s Aeneid. This part and its inhabitants are loosely described by him in lines 426—547. See also V 734 and Conington’s note.

17 *υπὸ τὴν ἀφὴν* etc] for the impalpable nature of the shades see Odyssey XI 204—8, Virgil Aen II 792—4, VI 290—4, 700—2.

18 *ἄρα*] ‘it seems’. Ironical sense, as often.

*χοαί*] the pouring of libations at tombs was a very ancient custom and is continually referred to in the Greek writers. The dead were supposed to enjoy honour and power among the spirit world in proportion to the honour paid to their tombs by libations and other sacrifices. This is especially brought out in the play of Aeschylus called *χοιφόροι*. There was also a notion that the spirits fed somehow on these libations and offerings, especially on blood. See Odyssey x 516—540, XI 23—50, 88—9, 95—9. Compare the remarks of Lucian below § 19, Charon § 22.

19 *ὡς εἴ τῷ* etc] ‘since if any man has no friend or kinsman left behind on earth, he dwells among them a corpse unfed and hungering’. See in particular Aesch Choeph 164, 260—1, 483—5.

§ 10.

21 *περιελήμυθε*] has gone round. We say ‘has penetrated’ or ‘has taken such hold of’. Compare Odyssey IX 362 αὐτάρ ἐπεῖ Κύκλωπα περὶ φρένας ἥλυθεν ὄνος, Lucian de hist conscr § 2 (τὸ πάθος) τοὺς πολλοὺς τῶν πεπαιδευμένων περιελήμυθεν.

23 *δεσολὸν*] see on Charon § 11.

*ἐσ τῷ στόμα αὐτῷ*] to him into his mouth = ‘into his mouth’, a common Greek idiom.

*κατέθηκαν*] aorist of action repeated. We can only say ‘they deposit’ not expressing ‘on each occasion’. See § 21 ἔκαυσεν.

25 *νῦμισμα*] anything sanctioned by usage; hence, the established current coin of any state: which latter is the common meaning. Render ‘without having first enquired the nature of the coin in use and currency among those below, and whether an Athenian or Macedonian or Aeginetan obol passes for good with them, nor (reflected) that it had been far better not to be able to pay their fare;—for then, the ferryman not having received it, they would have been sent back to earth and come into the world of men again’.

26 *δύναται*] seems here to be used simply = ‘has force, is worth something. There were many currencies in ancient Greece. That of Aegina was very ancient and widely adopted, dating back from the times when the island was an independent state.
NOTES.

28 κάλλιον ἦν] see on Charon § 1 καλῶς εἴχε.

30 ἀναπήδημοι] sent up to the earth from the world below. πάλω goes both with this and with ἀφικνοῦντο.

ἐς τῶν βλοῦ] compare piscator § 14 τῇ αὖθις ἐς τῶν βλοῦ, and see note on Charon § 15 τῶν βλοῦ.

§ 11.

31 λούσαντες] for the washing of the corpse compare Eurip Phoen 1667 σὺ δ’ ἄλλα νεκρῷ λουτρά περιβαλεῖν μ’ ἔα, Iliad XVIII 343—351, Virgil Aen VI 219.

ὡς οὐχ ἱκανῆς] that is, οὐσῆς.

Page 60.

2 χρύσαντες] the corpse was anointed with precious sweet perfumes after the washing. See Iliad XVIII 350—1, Virgil Aen VI 219.

πρὸς δυσωδίαν etc] ‘being by this time overpowered so as to make a stink’. That is, being so decomposed as to be offensive. πρὸς δυσωδίαν = in relation to, or in the direction of, a stink. Compare Thuc II 65 § 8 πρὸς ἡδονῆς τι λέγειν = to say something to please (the Athenians), 53 § 3 ταξείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπῶν ἡξίουν ποιεῖσθαι = they were resolved to take their enjoyments in haste and so as to secure pleasure (from them). See also on piscator § 8 πρὸς ὅργην.

3 τοῖς ὡραίοις ἄνθεσι] with the flowers in season. For the custom of placing garlands on the corpse see Aristoph Eccles 537—8.

προτίθενται] ‘lay it out’ on a bed (κλίνη). πρόκειται in § 12 is the passive in use of this verb. The πρόθεσις was on the second day after death.

λαμπρῶς ἀμφιέσαντες] having wrapped it in splendid raiment. There is no doubt that the outer shroud or pall was always white, but whether the under garment was not sometimes of a bright colour, such as purple or scarlet, may well be doubted. See Iliad XVIII 352—3, Virgil Aen VI 221—2, XI 72—7.

4 ἁμαρτμα] the change to the plural shews that Lucian, though he has been speaking of τὸ σῶμα in the singular, merely means ‘the body in any particular case’. Hence we resume with a supplied nominative ‘the dead’.

παρὰ τὴν ὄδον] see on Charon § 18 παρὰ τῶν βλοῦ. Render ‘that they may not be cold of course on their journey nor be seen naked by Cerberus’. ὄδον ὅτι indicates the ironical nature of the remark.

5 τῷ Κερβέρῳ] this dative of the agent as it is called is only used in Greek prose of the best age after the perfect and pluperfect passive. Remember that βλέπουντο literally = be looked upon.

§ 12.

8 φονισοῦμεν] being reddened; that is, with the blood from laceration.
OF MOURNING.

καὶ ποιος καὶ] 'and perhaps too'.

13 ὠσπερ ἐσε πωμὴν etc] 'as though adorned for a procession'.

§ 13.

15 ἐκ μέσων etc] 'having come forth from the throng of relations and flung his arms around the departed'.

16 προκελεσθω γάρ etc] 'we must suppose that it is some handsome youth who is laid out, to heighten the tragic effect of the scene at his funeral'. ἐκ προκελεσθῳ literally = let there be laid out. The γάρ cannot be rendered in English: it introduces the parenthesis in the sense of 'it should be said that'.

ἀκμαίδερον] with more vigour (ἀκμή, prime) about it.

17 τὸ ἐπ' αὐτῷ δρᾶμα] the performance over him. δρᾶμα = stage effect, especially tragic. It is used of pitiful appeals made by a man on his trial in Plato Apol 35b πολὺ μᾶλλον καταψυχεῖόθε τοῦ τὰ ἐλεεῖνα τὰντα δράματα εἰςάγωντο καὶ καταγέλαστον τὴν πόλιν ποιοῦντος ἢ τοῦ ἱσχύαν ἄγωντος.

ἀλλοκτόνων] see on piscator § 25.

18 εἰ λάβοι φωνὴν] often said of inanimate objects. Compare Soph Elect 548 φαίη δ' ἄν ἡ θεανότα γ', εἰ φωνὴν λάβοι.

20 παρατείνων] 'drawling out' his words one by one. Compare what is said of an echo in a house, de domo § 3 (οἶκος) παρατείνων τὰ τελευταῖα τῆς φωνῆς καὶ τοὺς ἱστάτους τῶν λόγων ἐμβραδύνων.

οὐχι μα] see on § 17.

24 κομάση] take part in a revel (κῶμος).

§ 14.

26 οὐδενός δείσθαι etc] for this argument against the muddle-headed popular conceptions of the condition of the dead see Lucretius III 830—930 especially 896—901.

27 καὶ μετὰ τὴν τελευτήν] 'even after his death'.

28 καὶ ἔπονω etc] I think this passage must be suggested by the account of the funerals of the Scythian kings in Herodotus IV 71, 72, especially by these words ἐν δὲ τῇ λοιπῇ εὐφυκερῷ τῆς βθῆς τῶν παλλακέων τε μίαν ἀποσπαζάντες θάπτοντο, καὶ τῶν οἶνοχῶν καὶ μάγειρον καὶ ἵπποκόμων καὶ δήκονον καὶ ἀγγελιφόρον καὶ ἔπονως, καὶ τῶν ἄλλων ἀπαντῶν ἀπαρχὰς, καὶ φιάλας χρυσέας. The custom of burning or burying things for the use of the dead is of immemorial antiquity. Not only is it often alluded to by ancient writers, but amply attested by excavations. So in Nigrinus § 30 Lucian says of Romans οἱ μὲν ἐσθήτας ἐαυτοὺς κελεύοντες συγκαταφλέγεσθαι οἱ δ' ἄλλο τι τῶν παρὰ τὸν βίον τιμῶν.

31 ἐκεῖ] 'in the other world'. Often used thus to denote the life of the soul after death as opposed to 'this life' (ἐνθάδε).
NOTES.
§ 15, page 61.

3 τραγῳδεῖν] to declaim in the style of tragedy, or as we say ‘to take on’.

οὕκ ἀκουσάμενον] that is, τὸν παιδα.

4 Στέντορος] the loud-voiced Greek of Iliad V 786 ὤς τόσον αὐθήσασκ ὅσον ἄλλοι πεντήκοντα.

5 φρονεῖν] to ‘feel’ thus. Compare Soph Aias 942 σολ μὲν δοκεῖν ταῦτ’ ἔστ’ ἐμοὶ δ’ ἀγαν φρονεῖν.

8 αὖτῷ] what has befallen the boy in relation to him—what has fallen his son. See on piscator § 48 κενὸν σοι for this delicate dative, which I cannot express separately in English.

9 μᾶλλον δὲ] ‘or strictly speaking’. See on piscator § 5.

10 οὗ γὰρ ἄν] ‘for then he would never have’. See on § 5.

§ 16.

12 παραίτησάμενος] ‘having won over Aeacus and Aidoneus to let him peep over the mouth (of Hades) for a short space’. Here we have the double construction (a) with the accusative, as piscator § 4, Aristoph Vesp 1257 παραίτησαντο τὸν πεπονθότα ‘they prevail upon the man whom they have assaulted’, and (b) with the infinitive of the thing one gets leave to do, as Herodotus IV 146 παραίτησαντο αἱ γυναῖκες....ἐσελθεὶν ἐς τὴν ἔρκην ‘the women got leave to enter the dungeon’. We have the same sense in Charon § 1 expressed by αἰτησάμενος παρὰ with the genitive, followed by an infinitive as here. And in piscator § 14 we have παραίτησάμενοι followed by a simple accusative μῖαν ἥμεραν ταύτην in the sense ‘having begged off this one day’ (of residence below) = ‘having got a day’s leave of absence’, where the accusative resembles that in παραίτησαν δὲ γονιῶν and similar phrases.

Ἀλακῶν] see on Charon § 2 ἐμπολῶν. We must remember that only the soul is spoken of here, or we shall not understand § 18.

13 Ἁἰδώνεα] = Αἰδήν = Πλούτωνα.

ὑπερκύψαι] the subject of this verb is αὐτός to be understood, and is constructed with this explanatory infinitive as though ὡςτε were also there. The full construction then is παραίτησάμενος τὸν Ἀλακῶν ὡςτε αὐτός ὑπερκύψαι. Such too it must be in the passage of Herodotus quoted above, and often elsewhere when the explanatory infinitive is employed.

14 ματαιάζωντα] a late form = ματάζωντα.

16 ἐὰν ἐπιπολῆς] ‘on the surface’. This is a late phrase = ἐπιπολῆς, which the writers of the best age use. Compare Nigrinus § 35 οὔ γὰρ ἐξεπιπολῆς οὐδ’ ἦν ἐτυχεῖν ἡμῶν ο λόγος καθικετο, where Bekker writes it as one word.
19 'is it that I seem to you a hardly-used man?' We regularly find thus introducing questions to which the answer 'yes' is expected. So § 19 νομίζετε. Remember that τι here is not the interrogative. The accent upon it is thrown back from σοι. δεινήν τι πάσχειν or δεινὰ πάσχειν are both good prose Greek: δεινὸν πάσχειν I cannot establish. On this ground and on that of improvement in the sense, I venture to leave Bekker's reading ἡ τι σοι for the above.

ἡ διότι] 'is it because'. This is a separate question; ἢ...ἡ...=an...an... in Latin, ἤτοι...ἡ...=utrum...an...

μὴ] intolerable μὴ for οὐ.

21 τὸν δὲ δψυν etc] 'and with face full of wrinkles (πτυλίδες), bent double and feeble in the knees'.

τὰ γόνατα] often referred to thus; compare Theocritus xiv 70 ἀς γόνιν χλωρόν, Horace epod XIII 4 dumque virent gemina.

22 τρικάδας] 'thirties' hence 'months' as containing 30 days. Compare rhet praec § 9 ἔτη πολλὰ, οὐ καθ' ἡμέρας καὶ τρικάδας ἀλλὰ κατ' ὀλυμπιάδας διὰς ἄριθμον.

23 ὀλυμπιάδας] 'olympiads'. This was the common unit of reckoning in Greek chronology. The great games at Olympia, in which all Greeks took part, were held every fourth year. An Olympiad then = 4 years.

ἀνατλήσας] having borne, endured. The expression is bold, but I prefer it to ἀνατλήσας, and it may perhaps receive some support from Aesch Ag 715–6.

24 παραπαλων] striking aside or falsely: said of one playing on the lyre. Hence 'acting foolishly'. It is here used with a cognate accusative as in de hist conscr § 2 οὐχ ὡστε τραγῳδεῖν (Ἑλληνικὸν γὰρ ἀν τοῦτο παρέτιναι). Render 'and in these very (ἡ) last acts playing the fool before all these witnesses'.

ἐπὶ τοσοῦτον μαρτύρων] see on piscator § 27.

τι σοι δοκεῖ] 'what good seems to you to be bound up with the life of men, which we shall cease to share?'

25 εἰναι περὶ] to be concerned with, mixed up with. This use is very common, and is similar to that of ἀμφί illustrated on piscator § 40.

μεθέξομεν] that is, ἡμεῖς οἱ θανόντες.

26 ἡ ἐρεῖς δῆλον δτι] 'is it that you will say... to be sure you will' = 'you will say of course'. The original ἡ δῆλον δτι ἐρεῖς has crystallized, and the δῆλον δτι become really one word, capable of being put after the verb which should follow it. See on βούλει in Charon § 9.

§ 17.

30 φέρε διδαξομαι] 'come, I will teach you'. This use of the future with φέρε is one of Lucian's slips. In navig § 4 he even writes ἐθέλεις ἐγὼ οὕς ἐπάνειμ. For the form διδαξομαι see on somnium § 10.
NOTES.

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Page 62.

1 oâ€²ch yâ€² moâ€²] ‘you have passed away in relation to me’=‘you are lost to me for ever’. So above § 13. For moâ€² compare piscator § 48 kevâ€²n ssoi to â€³ygiatpov.

3 kal ð¿] ‘so then’.

â€³analazâ€³on etc] ‘do you resume from the beginning and shout’. So more fully Plato Rep 544 b kal ouâ€²w ð¿ sâ€² â€³analazâ€³on tov lovov deâ€²pâ€² âfiâ€³iâ€².

2 oâ€²ch yâ€² moâ€²] ‘you have passed away in relation to me’=‘you are lost to me for ever’. So above § 13. For moâ€² compare piscator § 48 kevâ€²n ssoi to â€³ygiatpov.

4 ouâ€² â€³wos etc] ‘love will not vex you, nor dependence pervert you, nor yet will you be in anxious haste on this account twice or thrice a day, alas, alas!’ siovouâ€² in Lucian’s time had acquired a sort of special sense of ‘intercourse between employed and employer’. Hence used of the employed it=dependent position, and Lucian has oi etl muoðâ€² siovouâ€²tes. Compare apolog de merc cond § 9 vpeopfihai tivn paroúvov siovouâ€²an ‘submitted to the present relation’, namely, service under a patron. How the meaning arose is seen by reference to such phrases as siovouâ€²i prâ€²gmâ€²asi ‘to be concerned with affairs’. The meaning of diastrepfâ€²i is ‘will distort your character, making you suppress your own opinion and echo the sentiments of another’. The tame philosopher in the house, a sort of despised tutor, was a well-known character in those days.

6 Â€³iÂ€³i sivmpofâ€³as] see on Charon § 13 Â€³iÂ€³i pollov gelwotov.

7 blenporomenos] being looked at=‘when they set eyes on you’.

§ 18.

9 yeloiostera ekelwv] ‘more facetious than what you did say’.

10 tâ€²de] ‘this’, namely what follows.

â€³anâ€³a kal dia[vov] these are indicatives, not subjunctives, as déâ€³ias shews. See on piscator § 5 orâ€²te mhy poieâ€²te.

dia[vov] ‘are thinking of’. Used here simply as ‘have in your head’, for which I can find no parallel.

11 ssoi] see on Charon § 1.

12 xrhâ€³ dê etc] ‘but you must set against these things that’……

14 el ge] ‘if as I expect’. Often=‘seeing that’.

kaïâ€³al me] remember that it is the spirit who speaks. See on § 16.

15 kal ta[vta muv etc] ‘and all this perhaps is moderate’=‘and so far perhaps there is nothing extravagant’.

§ 19.

16 prôs tnv aillc] to (the accompaniment of) the flute. So § 20 prôs tâ€² melos.

18 â€³metria] extravagance.

Â€³los etepefâ€³wmenos] this is the grave-stone (stîhla, cippus), an upright slab, on which it was customary to hang wreaths. This custom, like many others, has survived to our own days. See Charon § 22, Nigrinus § 30 oi dê kal parâ€³menov tivas olkétas tois tâ€³fois (kelleïontes), enoi dê kal stêfœn tâ€³s stîhlas anvâ€³s. 
OF MOURNING.

19 ἀνίμων δύναται] what is it able for you? = ‘what can it do for you?’ ἀνίμων is a sort of dativus commodi, ‘for you’ = ‘to gratify you’.

tὸ ἀκρατον] the unmixed draught of wine, as opposed to that of milk and honey (μελικρατον). See on Charon § 22.

21 τὸ ἐπὶ τῶν καθαγισμῶν] ‘what happens at the funeral rites’. In § 9 we have the verb καθαγιζω used of sacrificing to the dead. But καθαγίζω seems to have been the more usual word.

tὸ νοστιμώτατον] that which was most fresh, ‘all that was most refreshing’. For this sense compare de merc cond § 39 (treatment of dependant by patron) δύω γὰρ ὅπερ ἦν νοστιμώτατον ἐν σοι ἀπανθισάμενοι καὶ τὸ ἐγκαρπότατον τῆς ἥλικιας καὶ τὸ ἀκμαῖότατον τοῦ σῶματος ἐπιπλῆσα... ἥν περιβλέπει σὲ μὲν οἱ τῆς κοπροῦ ἀπορρήτῃς φέρον.

23 μυθέν τι etc] ‘having done no good whatever to us below’. Here again the μὴ should have been οὐ.

25 ἐκτὸς εἰ μὴ] see on piscator § 6.

27 ἀρχή] empire, realm.

ἀσφιδῆς] a kind of lily with edible root. For its reputed growth in the world below see § 5.

28 Τισίφονη] one of the ἔρων. See §§ 6, 8.

29 ἐφ’ οἷς ἐποιεῖτε] = ἐπ’ ἐκεῖνοις ἔτε ἐποιεῖτε. ‘At what you were doing’. See on Charon § 17 ύφ’ ὄν ἐποιο.

παμμέγεθες ἀνακαγχάσαι] to burst into a loud guffaw. See on Charon § 20.

ἐπηθεῖ] it would come upon me, enter my head. Compare Plato Rep 388 d εἰ καὶ ἐπίκι αὐτῷ τοιότιν ἢ λέγειν ἢ ποιεῖν.

30 ἡ δύση] the winding-sheet. In Charon § 3 we had it = sail.

tὸ ἔρια etc] ‘the woollen bands with which you bound fast my jaws’.

§ 20, page 63.

1 ὃς ἀρα etc] from Iliad xxii 361, said of Hector. Here it is brought in with bitter irony, the corpse wrapped and tied up and the sarcastic remarks put into the mouth of the soul just above being in strong contrast to Hector and Hector’s last words.

2 ἐπιστραφεῖς etc] having turned round to us, and rested himself upon his elbow.

3 οὐκ ἄν οἰλμέθα] see on Charon § 17 ἀρ’ ἄν σοι δοκεῖ.

5 σοφότων] in Lucian’s time this word had come to be used in the sense of ‘Professor of Rhetoric’, and even as here in that of ‘Professor’ simply. It is well known that hired mourners were employed. Becker (excursus in Charicles) thinks that Lucian is referring here rather to the πρόθεσις (second day after death) than to the ἐκφορά (third day). But have we not had enough of the πρόθεσις in §§ 11, 12 above?


6 συναγωνιστῷ] see on piscator § 26.

7 χορηγῷ] ‘conductor’.
NOTES.

καταχράστηκα] make full use of.

8 ἐξάρχῃ] ‘lead off’. Frequent in the Iliad of starting a lamentation, as xviii 51 Θέτις ὁ ἐξάρχῃ γόνοι, xxiv 761.

ἐπαίδευτος[ that is, τῷ νεκρῷ. ‘Crying alas (alaι) over the dead in time with the funeral dirge’ (πρὸς τῷ μέλῳ). Compare deor dial 14 § 2 of the hyacinth ἰδιοτὸν καὶ ἐκαθέστατον ἀνθέων ἀπάντων, ἢτι καὶ γράμματα ἐχον ἐπαίδευτα τῷ νεκρῷ.

§ 21.

10 διελάμβησαν κατὰ etc] ‘having divided for themselves the burials according to tribes’; that is, each nation having adopted that form of burial which suits it best. Compare Thuc vii 19 § 1 Δεκέλειαν ἐτείχιζον κατὰ πόλεις διελάμβησαν τῷ ἐργῷ.

11 ἐκαύσεν] ‘burns’. This is again the aorist of frequency, meaning in full ‘burns whenever occasion arises’. Becker (excursus to Charicles) clearly shews that this is a loose statement, and that in fact cremation and interment were both practised by the Greeks. The two practices likewise coexisted among the Romans.

ἐθαψεν] the burning of a body was revolting to both Persians and Egyptians. See Herodotus iii 16.

υδάτῳ] alabaster. This may refer to the Aethiopians in Herodotus iii 24, who are said to place their dead in a hollow pillar of υδάτῳ, which being transparent allowed the body to be seen without any unpleasant stink. But περιχαλεῖ is strangely used. We can only render it ‘anoints’ or ‘besmears’. Yet what the Aethiopians rubbed on their dead was not the υδάτῳ, but chalk or gypsum, which covering they then painted to resemble the man before they put it in the upright coffin of alabaster.

12 κατευθελεῖ] this horrible custom (eating the dead on principle) is attested by several passages in Herodotus, and also by Strabo, Pomponius Mela, Petronius and Plutarch. See Herod i 216, iii 38, 99, iv 26.

ταριχεύει] ‘pickles’. This refers in strictness only to that part of the embalming process which consisted in laying the body to soak in a bath of λιθρὸν or νιθρὸν (hydrocarbonate of soda, according to Blakesley). For the preparation of Egyptian mummies see Herodotus ii 86—88.

οὔτὸς μὲν γε] ‘the last indeed for his part’.

13 ξηράνας] in the most perfect method of embalming the intestines were extracted, and as little as possible was left beyond the mere bones and skin, so that at the end of the process the body was easily dried and then swathed in linen bands.

σύνδειτηνον etc] for the account of the carrying round of a wooden figure at entertainments, representing a corpse, see Herodotus ii 78.

15 τὴν ἀπορλαν] ‘his difficulty’: that is want of money.

ἔνέχυρον γενόμενος] having been put in pawn. The regular phrases are ἔνεχυρον τιβέναι, κεισθαι, λαμβάνειν (to put, to be put, take, in pawn).
16 χώματα] mounds, heaps. See Charon § 22.
17 πυραμίδες] the pyramid was a form sometimes employed in monuments. The great ones of the Egyptian kings are the best known instances.
18 περίττα] superfluous, useless.

§ 23.
19 ἀγώνας etc] 'yet some even hold games or deliver funeral speeches at the monuments'. To hold athletic contests at a grave was a great honour to the dead. Iliad xxiii contains a description of this.

§ 24.
22 ἐπὶ πάσι τοῖτοισ etc] 'following on all these comes the funeral feast, and the relatives are present and seek to console the parents of the dead'.

τὸ περίδειτυνον] compare Dem de corona § 288 p 321 καὶ οὐχ ὁ μὲν δημος οὕτως, οἱ δὲ τῶν τετελευτηκότων πατέρες καὶ ἄδελφοι οἱ ὑπὸ τοῦ δημοῦ τὸν αἱρέθηντες ἐπὶ τὰς ταφὰς ἄλλως τοὺς, ἄλλα δέν ποιεῖν αὐτοῖς τὸ περίδειτυνον ὡς παρ᾽ ὀλκείστατα τῶν τετελευτηκότων, ὀσπέρ τάλλῃ εἰλθε γήγνεσθαι, τοῦτ᾽ ἐποίησαν παρ᾽ ἐμοὶ. εἰκότως γενεῖ μὲν γὰρ ἐκαστὸς ἐκάστῳ μᾶλλον οἷος ἢν ἔμοι, κοινῷ δὲ πᾶσιν οὖδείς ἐγγυτέρω.
23 τοὺς γονέας] he still keeps to the supposed case of the death of a promising son. See § 13.
26 ἀπηνυδηκότας] 'having failed' = 'being exhausted' with fasting three days on end. ἀπαυδώ is used like ἀπαγορεύω and ἀπείηνον.
27 ἕασον etc] ‘let the spirit of the departed go to rest’. μακαρίης 'the blessed dead' is used of the lately dead, much as the Latin beatus.
28 δαλμονας] found thus = Latin manes only in late Greek. It is perhaps a rendering of the Latin word, at least the plural being used of the spirit of one person seems to point to such an origin.
29 ἀπόσιτον] compare de hist conscr § 21 τὸ μὲν πάθος ἐκεῖνῳ παῦν τριῶν, οἶμαι, ἡμερῶν ἐγένετο, ἀπόσιτον δὲ καὶ ἐσθόδημην διαιράκουσιν οἱ πολλοὶ.
31 στὶχοι] lines.

Page 64.
1 καὶ γάρ τ'] etc] Iliad xxiv 602.
3 γαστερὶ ὁ' οὕτως etc] Iliad xix 225.
5 εἰ φανοῦνται etc] 'to think that they shall be seen after the death of their dearest still abiding in human passions'. That is still affected by human weaknesses. For πάθεσι see on Charon § 18 πάθη.
ADDENDA.

SOMNIUM.

§ 2, page 1.
20 ἀλλὰ] often thus answers an οὐ, compare § 16, piscator § 12.

§ 6, page 3.
13 παρὰ μικρὸν] add the saying of Socrates quoted by Diogenes Laertius II § 32 τὸ τε εὗ ἀρχεσθαί μικρὸν μὲν μὴ εἶναι παρὰ μικρὸν δὲ, 'a good beginning is not a little thing but within a little': that is, of the end.

§ 7.
31 θρέψα] the future is in sense about equivalent to the optative with ἄν, so that here we have (as often) it substituted for the more common form of condition (as εἰ ἑθέλως......τρέφοιο ἄν). Compare bis accus § 17 εἰ ἀκούσαιτε......εἴσεσθε, gallus § 16 etc, and see on § 8 εἰ γένοιο......δόξεις.

§ 8, page 4.
15 ἡδὴ διέφυγεν] 'slipped at once from my memory'. For ἡδὴ see § 15.

§ 10, page 5.
10 οὔτε...οὔτε...ἄλλα καὶ] for ἄλλα καὶ thus opposed to a negative see bis accus § 20 οὔκ ἄγνωι μὲν......ἄλλα καὶ ὀρῶ.

§ 12.
31 συνών] so in de hist conscr § 39 Lucian says that the true historian should have an eye not to his hearers in the present but to those who will afterwards have intercourse with his writings (τοὺς μετὰ ταύτα συνεσομένους τοὺς συνγράμμασιν).

8 ἀφεῖς] giving up (following in their steps).

CHARON.

§ 4, page 12.
11 θαυμάζω εἰ δοκεῖ] see on piscator §§ 32, 34.
23 ἀρχιτέκτων Ὄμηρος] see the story of the vision of Homer whereby Alexander was said to have been guided in the choice of a site for
his new city Alexandria. I fancy that Lucian is here thinking of this story, which Plutarch records very doubtingly, and giving a sly rap at the appetite for the marvellous displayed by the writers of his own day.

§ 5, page 13.

15 κατὰ τοῦ ὀλυσθηροῦ I find this construction again in Arrian v 7 § 1, where a pile bridge is said to be κατὰ τοῦ ποταμοῦ, 'down into the river'.

§ 8, page 15.

24 τεθνηχεσθαί I Milon died, it is said, by being nipped in a half-cleft tree which he strove in the pride of his strength to tear completely asunder. See Strabo vi i § 12 (p 263), Juvenal x 10.

§ 10, page 16.

22 φησιν οὐτος etc] observe that Charon breaks in to explain Solon’s reference. The reason is that he can recognize the names of two of his recent passengers.

§ 12, page 18.

22 οἱ σώφορες etc] compare Juvenal viii 258 pluris enim Decii quam quae servantur ab illis.

§ 20, page 24.

10 ἀεὶ ἄλλων] so Horace epist ii 2 174 permutet dominos et cedat in altera iura.


26 καὶ πόλεις] so Rutilius de reeditu i 413—4 non indignemur mortalia corpora solvi: cernimus exemplis oppida posse mori.

§ 24, page 27.

7 ὑπὲρ τοῦ πεδίου etc] compare Hamlet act iv scene iv lines 17—26, 60—65.

PISCATOR.

§ 2, page 29.

1 τὴν γλῶτταν αὐτὴν] αὐτὴν merely adds a somewhat awkward emphasis, which points to the tongue being named as the offending member.

§ 3.

26 ἐπὶ τοῦ Εὑριπίδην] perhaps Lucian is thinking of the story of the Athenian prisoners at Syracuse who were said in some instances to have gained the favour of the masters to whom they had fallen by recitations from the pathetic tragedies of this poet.

§ 4, page 30.

13 εἷς ἄγορᾶς] compare Demosth p 121 (Phil III § 49) νῦν δ' ἄπανθ' ὡσπερ εἷς ἄγορᾶς ἑκτέπραται ταῦτα.
ADDENDA.  

§ 5, page 31.  
1 aυτό] I am now rather inclined to follow Bekker in reading aυτό, comparing somnium § 17 aυτά for the construction.

§ 10, page 33.  
2 ο Πυθαγόρα] observe that, while both are appealed to, Sokrates alone replies, and see on § 4 for Pythagoras' silence.

§ 12, page 34.  
13 ουδέ......ουδέ] see Introduction § 7 and compare § 13 below.

The eighteenth chapter of Johnson's Rasselas seems to have been suggested by this scene.

24 επὶ πόδας] for επὶ πόδα compare Xen Cyrop vii § 6 ἀπήσαν, ἕως μὲν ἔξωμεν τὰ βέλη ἀπὸ τοῦ τεῖχους, επὶ πόδα· ἐπεὶ δὲ ἕως βελῶν ἐγένοτο, στραφέντες, and Arrian v 17 § 7, where Sinentis quotes the above.

ἀνέστρεφον] intransitive, as often in the later Greek writers. So Arrian v 27 § 6, 29 § 2, Plut. Alex. 66.

§ 13, page 35.  
3 κόσμοι] 'orderly', 'controlled', hence 'discreet', 'sober'. The word is about synonymous with σώφρονα. Lucian is fond of it: see somnium §§ 6, 13, and κόσμοι in § 10. He probably took this ethical use of the word from Plato. See Phaedo pp 68 c, e, 83 e, 108 a. For the sense of this passage generally compare Milton II Penseroso 31—44.

§ 20, page 39.  
5 τοῦ γὰρ αυτῶν etc] compare for the sense Plato Phaedo 97 d.

7 δοκοῦσαί] the irregularity (plural agreeing with a dual) is occasionally found, but I think only in poets. Bekker conjectures δο-κοῦσα.

§ 30, page 44.  
5 κάλλιστα καὶ συμφορώτατα] referring no doubt to the terms commonly used by the moral philosophers of Greece, τὸ καλὸν the 'fair' = noble or morally right, and τὸ συμφέρον the 'expedient' = material interest. Some teachers dwelt more on the antagonism between these, others on the reconciliation of their claims or even on the identity of the two principles. They appear in Latin under the names honestum and utile.

§ 31.  
17 ὑποσχέσεως etc] for the sense of the passage compare Seneca ep 88 § 2 an tu quicquam in istis credis esse boni, quorum professores turpissimos omnium ac flagitiiosissimos cernis?

§ 35, page 46.  
25 ὅρθω] see dial mort 14 § 4 Aristoph birds 487, Arrian III 25 § 3, VI 29 § 3.
ADDENDA.

27 διάδημα] Curtius III 3 § 19 speaks of the caerulea fascia albo distincta that ran round the head-dress of the Persian kings.

§ 36, page 47.

26 ὀπώρατ] compare Plut Alex 50 ἱκών τινες ὀπώραν Ἑλληνικὴν ἀπὸ θαλάσσης τῷ βασιλεῖ κομίζοντες.

§ 43, page 51.

6 ἐν γε τοῖς χρήμασι] see dial mort 14 § 5, where Alexander is made to complain of Aristotle's teaching in this point.

§ 45.

27 θέρμων] so in Diog Laert vi § 86 the Cynic philosopher Krates is said to have declared that his gain from philosophy was θέρμων τε χοίνιξ καὶ τὸ μηδενὸς μέλεων.

DE LUCTU.

§ 8, page 59.

9 ἀσεβῶν χωρον] see Cicero pro Cluent § 171, pro Sulla § 77, Sallust Cat 52 § 13, Plato Phaedo 113 e.

§ 9.

15 οἴ δὲ τοῦ μέσου βίου etc] Plato Phaedo 113 d may perhaps have suggested this passage.

§ 21, page 63.

11 υάλω] Capt Burnaby (On horseback through Asia Minor c 29) speaking of the village of Dudusa near Sivas says that some of the houses, instead of glass window-panes, had 'pieces of some transparent alabaster, which is found in large quantities in the neighbourhood'.

περίχρεα] Diodorus II 15 gives an account in some respects differing from Herodotus, to whom he refers. His words περίχρεας αὐτοῖς πολλὴν ἕλον agree well with Lucian.

13 λέγω δ' ἰδὼν] this suits very well with the latter years of Lucian's life. See Introduction § 6.

§ 24.

23 παραμυθοῦντα etc] compare Petronius § 111 'quid proderit inquit hoc tibi, si soluta inedia fueris, si te vivam sepelieris, si ante quam fata poscant indennatum spiritum effuderis? "id cinerem aut manes credis sentire sepultos?" vis tu reviviscere? vis discusso mulieбри errore quam diu licuerit lucis commodis frui? ipsum te iacentis corpus admonere debet ut vivas.' nemo invitus audit cum cogit tur aut cibum sumere aut vivere. itaque mulier aliquot dierum abstinentia sicca passa est frangi pertinaciam suam, nec minus a vides repelvit se cibo quam ancilla, quae prior victa est.
INDICES.
The following indices have been worked out as nearly perfect as time would allow. It seemed better to spend the few days immediately preceding publication in collecting a full index than in endeavouring to complete the system of cross references in the notes. The letters S C P L stand respectively for the four pieces contained in the book. The numbers refer to sections.
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