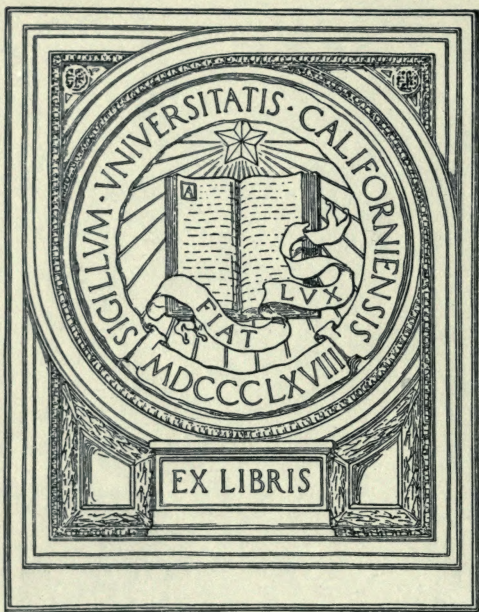


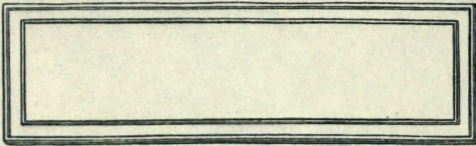
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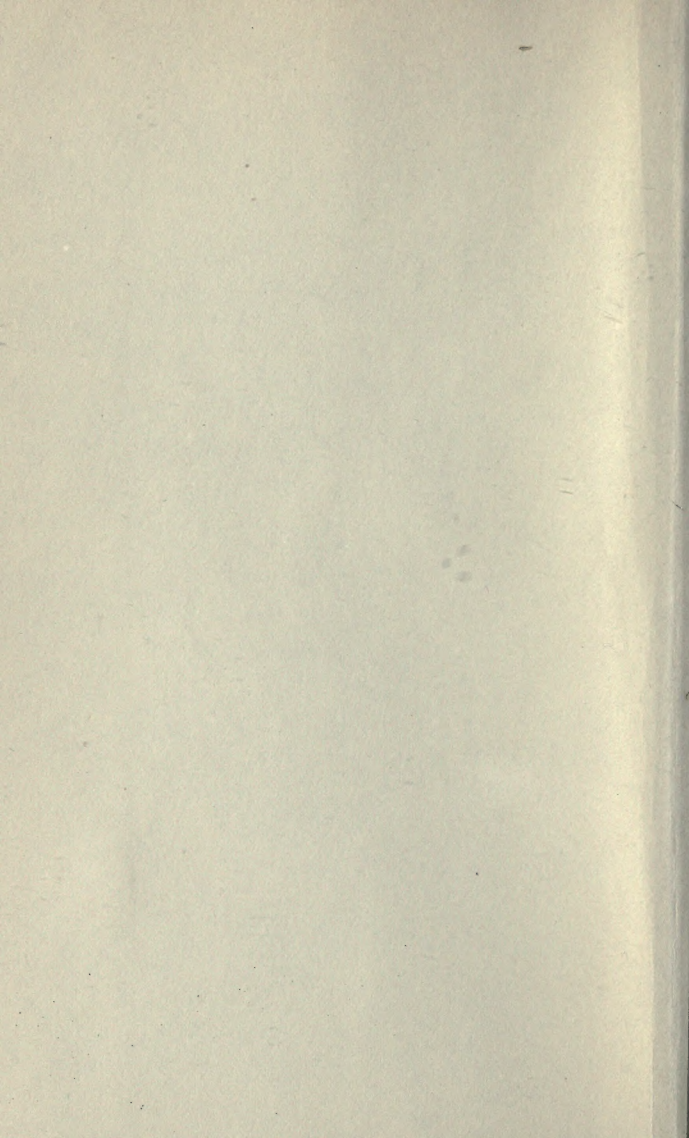


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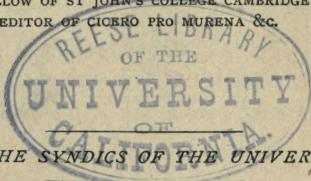
WITH ENGLISH NOTES

BY

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EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

Cambridge:
AT THE UNIVERSITY PRESS.

London: CAMBRIDGE WAREHOUSE, 17, PATERNOSTER ROW.

Cambridge: DEIGHTON, BELL, AND CO.

Leipzig: F. A. BROCKHAUS.

1880

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Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

PA 4230. A3. 1880. MAIN

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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INTRODUCTION.

A. *Lucian's times, his life and works.*

(1) LUCIAN lived about 120—200 A D 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 (*Λουκιανὸς* 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 called¹ (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 professors² (*σοφισταὶ*)

¹ *περὶ τοῦ ἐνυπνίου ἦτοι βίος Λουκιανοῦ, δις κατηγορούμενος ἢ δικαστήρια, ἀπολογία περὶ τῶν ἐπὶ μισθῶ 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.

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 centre¹ 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. The many writings in the composition of which he now revelled are for the most part cast in the form of dialogue. Imitation of Plato was in all likelihood originally at the bottom of this, but the spirit of the satiric dialogue (of which Lucian may be called the founder) has more in common with Aristophanes than with Plato. At Athens our author learned to write a purer Attic Greek than he had before been able to attain; getting rid of most of those Syrian provincialisms which he, though long ago 'enrolled among the Greeks' by his earlier rhetorical studies, still no doubt retained in plenty.

(5) He now poured forth a series of satires, which assail human weakness and folly from many points of view. The popular notions of the gods and the life after death; the vain hopes 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: *οὐδέ* 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 *οὐ*. 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 revisited¹ 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 townsmen 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 $\omega\ \ \alpha\ \nu\delta\rho\epsilon\varsigma$ in § 5, $\mu\eta\ \ \alpha\ \pi\iota\sigma\tau\acute{\eta}\sigma\eta\tau\epsilon$ 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 difficulties. Again, time being short, Charon must be placed where he may be supposed able to see both far and clearly. This apparently 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.

(II) We now pass on to the panorama. First it is to be noted that the time chosen is somewhere in the sixth century BC, 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, claiming 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 II.

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 *βίων πρᾶσις* 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 *βίων πρᾶσις*, and the words of Hermes τὸν ἄριστον βίον 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)¹ 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 *βλῶν πρᾶσις*.

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. Hereupon 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 hard¹ 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 not¹, 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 *νεκρὸς* and *νεκρός*. 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 ΕΝΥΠΝΙΟΥ ΗΤΟΙ ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

1. Ἄρτι μὲν ἐπεπαύμην ἐς τὰ διδασκαλεῖα φοιτῶν
ἤδη τὴν ἡλικίαν πρόσηβος ὢν, ὁ δὲ πατὴρ ἐσκοπεῖτο
μετὰ τῶν φίλων, ὅτι καὶ διδάξαιτό με. τοῖς πλείστοις
οὖν ἔδοξε παιδεῖα μὲν καὶ πόνου πολλοῦ καὶ χρόνου
μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δεῖσθαι λαμ- 5
πρᾶς, τὰ δ' ἡμέτερα μικρά τε εἶναι καὶ ταχεῖάν τινα τὴν
ἐπικουρίαν ἀπαιτεῖν· εἰ δέ τινα τέχνην τῶν βαναύσων
ἐκμάθοιμι τούτων, τὸ μὲν πρῶτον εὐθύς ἂν αὐτὸς ἔχειν
τὰ ἀρκούντα παρὰ τῆς τέχνης καὶ μηκέτ' οἰκόσιτος εἶναι
τηλικούτος ὢν, οὐκ ἐς μακρὰν δὲ καὶ τὸν πατέρα 10
εὐφρανεῖν ἀποφέρων αἰεὶ τὸ γιγνόμενον. 2. δευτέρας
οὖν σκέψεως ἀρχὴν προὔτεθῃ, τίς ἀρίστη τῶν τεχνῶν
καὶ ῥάστη ἐκμαθεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα καὶ
πρόχειρον ἔχουσα τὴν χορηγίαν καὶ διαρκῆ τὸν πόρον.
ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἕκαστος γνώμης 15
ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπιδῶν,—παρῆν
γὰρ ὁ πρὸς μητρὸς θεῖος, ἄριστος ἔρμογλύφος εἶναι
δοκῶν καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδόκιμος—οὐ
θέμις, εἶπεν, ἄλλην τέχνην ἐπικρατεῖν σοῦ παρόντος,
ἀλλὰ τοῦτον ἄγε—δείξας ἐμέ—καὶ δίδασκε παραλαβὼν 20
λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστήν καὶ ἔρμο-
γλυφέα· δύναται γὰρ καὶ τοῦτο φύσεώς γε, ὡς οἴσθα,

τυχῶν δεξιᾶς. ἔτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς·
 ἔποτε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν
 τὸν κηρὸν ἢ βόας ἢ ἵππους ἢ καὶ νῆ Δί' ἀνθρώπους ἀνέ-
 πλαττον, εἰκότως, ὡς ἐδόκουν τῷ πατρί· ἐφ' οἷς παρὰ
 5 μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον, τότε δὲ ἔπαινος
 ἐς τὴν εὐφύλιαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἶχον ἐπ'
 ἔμοι τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην,
 ἀπ' ἐκείνης γε τῆς πλαστικῆς. 3. ἅμα τε οὖν ἐπιτήδειος
 ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι, καὶ γὰρ παρεδεδόμην τῷ
 10 θείῳ μὰ τὸν Δί' οὐ σφόδρα τῷ πράγματι ἀχθόμενος
 ἀλλὰ μοι καὶ παιδιάν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν καὶ
 πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεοὺς τε
 γλύφον καὶ ἀγαλμάτιά τινα μικρὰ κατασκευάζων ἐμαυτῷ
 τε κάκεινοις οἷς προηρούμην. καὶ τό γε πρῶτον ἐκείνο
 15 καὶ σύνηθες τοῖς ἀρχομένοις ἐγίγνετο· ἐγκοπέα γάρ τινά
 μοι δούς ὁ θεῖος ἐκέλευσέ μοι ἡρέμα καθικέσθαι πλακὸς
 ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν “ἀρχὴ δέ τοι
 ἦμισυ παντός.” σκληρότερον δὲ κατενεγκόντος ὑπ'
 ἀπειρίας κατεάγη μὲν ἡ πλάξ, ὁ δὲ ἀγανακτήσας σκυ-
 20 τάλην τινὰ πλησίον κειμένην λαβὼν οὐ πράως οὐδὲ
 προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυά μοι τὰ
 προοίμια τῆς τέχνης. 4. ἀποδρὰς οὖν ἐκείθεν ἐπὶ τὴν
 οἰκίαν ἀφικνουῦμαι συνεχῆς ἀναλύζων καὶ δακρύων τοὺς
 ὀφθαλμοὺς ὑπόπλεως, καὶ διηγοῦμαι τὴν σκυτάλην,
 25 καὶ τοὺς μῶλωπας ἐδείκνυον· καὶ κατηγοροῦν πολλήν
 τινα ὀμότητα, προσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε,
 μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. ἀγανακτησα-
 μένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λοιδορησα-
 μένης, ἐπεὶ νύξ ἐπήλθε, κατέδαρθον ἔτι ἔνδακρυς καὶ
 30 τὴν σκυτάλην ἐννοῶν. 5. μέχρι μὲν δὴ τούτων γε-
 λάσιμα καὶ μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα

δὲ οὐκέτι εὐκαταφρόνητα, ὦ ἄνδρες, ἀκούσεσθε, ἀλλὰ
καὶ πάνυ φιληκόων ἀκροατῶν δεόμενα· ἵνα γὰρ καθ'
"Ὀμηρον εἶπω

θεῖός μοι ἐνύπνιον ἦλθεν ὕναιρος
ἀμβροσίην διὰ νύκτα

ἐναργῆς οὕτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας·
ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τὰ τε σχήματά μοι
τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει καὶ ἡ φωνή
τῶν ἀκουσθέντων ἔναυλος· οὕτω σαφῆ πάντα ἦν. 6. δύο
γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκόν με πρὸς ἑαυτὴν 10
ἑκατέρα μάλα βιαίως καὶ καρτερῶς· μικροῦ γοῦν με
διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ γὰρ
ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὄλον
εἶχέ με, ἄρτι δ' ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμεν. ἐβόων
δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μὲν, ὡς αὐτῆς ὄντα με 15
κεκτῆσθαι βούλοιο, ἡ δέ, ὡς μάτην τῶν ἀλλοτρίων
ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική καὶ αὐ-
χμηρὰ τὴν κόμην, τὼ χεῖρε τύλων ἀνάπλεως, διεζωσμένη
τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἶος ἦν ὁ θεῖος ὅποτε
ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εἰπρόσωπος καὶ τὸ 20
σχῆμα εὐπρεπῆς καὶ κόσμιος τὴν ἀναβολήν. τέλος δ'
οὖν ἐφιασί μοι δικάζειν, ὅποτέρᾳ βουλοίμην συνεῖναι
αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης
ἔλεξεν· 7. ἐγώ, φίλε παῖ, ἐρμογλυφικὴ τέχνη εἰμί,
ἦν χθὲς ἤρξω μαυθάνειν, οἰκεία τέ σοι καὶ συγγενῆς 25
οἴκοθεν· ὅ τε γὰρ πάππος σου—εἰποῦσα τοῦνομα τοῦ
μητροπάτορος—λιθοξόος ἦν, καὶ τὼ θεῖω ἀμφοτέρω καὶ
μάλα εὐδοκιμεῖτον δι' ἡμᾶς. εἰ δ' ἐθέλοις λήρων μὲν
καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι,—δείξασα
τὴν ἑτέραν—ἔπεσθαι δὲ καὶ συνοικεῖν ἐμοί, πρῶτα μὲν 30
θρέψῃ γεννικῶς καὶ τοὺς ἄμους ἕξεις καρτερούς, φθόνου

δὲ παντὸς ἀλλότριος ἔση καὶ οὐποτε ἄπει ἐπὶ τὴν
 ἀλλοδαπήν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλιπὼν
 οὐδὲ ἐπὶ λόγοις ἐπαινέσονται σε πάντες. 8. μὴ μυσαχθῆς
 δὲ τοῦ σχήματος τὸ εὐτελὲς μηδὲ τῆς ἐσθῆτος τὸ πιναρόν
 5 ἀπὸ γὰρ τοιούτων ὀρμώμενος καὶ Φειδίας ἐκεῖνος ἔδειξε
 τὸν Δία καὶ Πολύκλειτος τὴν Ἥραν εἰργάσατο καὶ
 Μύρων ἐπηνέθη καὶ Πραξιτέλης ἐθαυμάσθη· καὶ προσ-
 κυνοῦνται οὗτοι μετὰ τῶν θεῶν. εἰ δὲ τούτων εἰς γέ-
 νοιο, πῶς οὐ κλεινὸς μὲν αὐτὸς παρὰ πᾶσιν ἀνθρώποις
 10 ἔση, ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδειξείς, περι-
 βλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα; ταῦτα καὶ ἔτι
 τούτων πλείονα διαπταίουσα καὶ βαρβαρίζουσα πάντο-
 θεν εἶπεν ἡ τέχνη, μάλα δὲ σπουδῆ συνείρουσα καὶ
 πείθειν με πειρωμένη· ἀλλ' οὐκέτι μέμνημαι· τὰ πλείστα
 15 γὰρ μου τὴν μνήμην ἤδη διέφυγεν. ἐπεὶ δ' οὖν ἐπαύσατο,
 ἄρχεται ἡ ἑτέρα ὧδέ πως· 9. ἐγὼ δέ, ὦ τέκνον, παιδεία
 εἰμὶ ἤδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς
 τέλος μου πεπείρασαι. ἡλίκα μὲν οὖν τὰγαθὰ ποριῆ
 λιθοξόος γενόμενος, αὕτη προεῖρηκεν· οὐδὲν γὰρ ὅτι
 20 μὴ ἐργάτης ἔση τῷ σώματι πονῶν κἂν τούτῳ τὴν
 ἄπασαν ἐλπίδα τοῦ βίου τεθειμένος, ἀφανῆς μὲν αὐτὸς
 ὢν, ὀλίγα καὶ ἀγεννῆ λαμβάνων, ταπεινὸς τὴν γνώμην,
 εὐτελῆς δὲ τὴν πρόοδον, οὔτε φίλοις ἐπιδικάσιμος οὔτε
 ἐχθροῖς φοβερὸς οὔτε τοῖς πολίταις ζηλωτός, ἀλλ' αὐτὸ
 25 μόνον ἐργάτης καὶ τῶν ἐκ τοῦ πολλοῦ δήμου εἰς, αἰεὶ
 τὸν προύχοντα ὑποπτήσων καὶ τὸν λέγειν δυνάμενον
 θεραπεύων, λαγὼ βίου ζῶν καὶ τοῦ κρείττονος ἔρμαιον
 ὢν· εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιο καὶ πολλὰ
 θαυμαστὰ ἐξεργάσαιο, τὴν μὲν τέχνην ἅπαντες ἐπαινέ-
 30 σονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ νοῦν ἔχοι,
 εὔξαιτ' ἂν ὁμοίός σοι γενέσθαι· οἷος γὰρ ἂν ἦς, βάνουσος

καὶ χειρῶναξ καὶ ἀποχειροβίωτος νομισθήσῃ. 10. ἦν δ' ἐμοὶ πείθῃ, πρῶτον μὲν σοὶ πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰς καὶ λόγους αὐτῶν ἀπαγγέλλουσα καὶ πάντων ὡς εἰπεῖν ἔμπειρον ἀποφαίνουσα, καὶ τὴν ψυχὴν, ὅπερ σου κυριώτατόν ἐστι, 5 κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνη, δικαιοσύνη, εἰσεβεία, πραότητι, ἐπιεικεία, συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὀρμῇ· ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος. λήσει δέ σε οὔτε παλαιὸν οὐδὲν οὔτε νῦν γενέσθαι 10 δέον, ἀλλὰ καὶ τὰ μέλλοντα προόψει μετ' ἐμοῦ, καὶ ὅλως ἅπαντα, ὅποσα ἐστί, τὰ τε θεῖα τὰ τ' ἀνθρώπινα, οὐκ ἐς μακρὰν σε διδάξομαι. 11. καὶ ὁ νῦν πένης ὁ τοῦ δεῖνος, ὁ βουλευσάμενος περὶ ἀγεννοῦς οὔτω τέχνης, μετ' ὀλίγον ἅπασιν ζηλωτὸς καὶ ἐπίφθονος ἔσῃ, 15 τιμώμενος καὶ ἐπαινούμενος καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκίμων καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προυχόντων ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος,—δείξασα τὴν ἑαυτῆς· πάνυ δὲ λαμπρὰν ἐφόρει—ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος· κἂν πού ἀποδημῆς, οὐδ' ἐπὶ τῆς 20 ἀλλοδαπῆς ἀγνώως καὶ ἀφανῆς ἔσῃ· τοιαυτὰ σοὶ περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὀρώντων ἕκαστος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ “οὗτος ἐκεῖνος” λέγων. 12. ἂν δέ τι σπουδῆς ἄξιον ἢ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σὲ πάντες ἀποβλέψου- 25 ται· κἂν πού τι λέγων τύχῃς, κεχηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες καὶ εἰδαιμονίζοντές σε τῆς δυνάμεως τῶν λόγων καὶ τὸν πατέρα τῆς εὐποτμίας· ὁ δὲ λέγουσιν, ὡς ἄρα καὶ ἀθάνατοὶ τινες γίνονται ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω· καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ 30 βίου ἀπέλθῃς, οὔποτε παύσῃ συνῶν τοῖς πεπαιδευμένοις

καὶ προσομιλῶν τοῖς ἀρίστοις. ὄρᾳς τὸν Δημοσθένην
 ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἠλίκον ἐποίησα. ὄρᾳς τὸν
 Αἰσχίνην, ὃς τυμπανιστρίας υἱὸς ἦν· ἀλλ' ὅμως αὐτὸν
 δι' ἐμὲ Φίλιππος ἐθεράπευσεν. ὁ δὲ Σωκράτης καὶ
 5 αὐτὸς ὑπὸ τῇ ἐρμογλυφικῇ ταύτῃ τραφεῖς ἐπειδὴ τάχιστα
 συνῆκε τοῦ κρείττους καὶ δραπετεύσας παρ' αὐτῆς
 ἠυτομόλησεν ὡς ἐμέ, ἀκούεις ὡς παρὰ πάντων ἄδεται.
 13. ἀφείς δὲ αὐτοὺς τηλικούτους καὶ τοιούτους ἄνδρας
 καὶ πράξεις λαμπρὰς καὶ λόγους σεμνοὺς καὶ σχῆμα
 10 εὐπρεπῆς καὶ τιμῆν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας
 καὶ δύναμιν καὶ ἀρχὰς καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν καὶ
 τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι χιτώνιον τι πιναρὸν
 ἐνδύση καὶ σχῆμα δουλοπρεπῆς ἀναλήψῃ καὶ μοχλία
 καὶ γλυφεῖα καὶ κοπέας καὶ κολαπτῆρας ἐν ταῖν χεροῖν
 15 ἔξεις κάτω νενευκῶς ἐς τὸ ἔργον, χαμαιπετῆς καὶ
 χαμαίζηλος καὶ πάντα τρόπον ταπεινός, ἀνακύπτων δὲ
 οὐδέποτε οὐδὲ ἀνδρῶδες οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν,
 ἀλλὰ τὰ μὲν ἔργα ὅπως εὐρυθμα καὶ εὐσχήμονα
 ἔσται σοι προνοῶν, ὅπως δὲ αὐτὸς εἴρυθμος καὶ
 20 κόσμιος ἔσῃ ἡκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον
 ποιῶν σεαυτὸν λίθων. 14. ταῦτα ἔτι λεγούσης αὐτῆς
 οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων ἀναστὰς ἀπεφή-
 νάμην, καὶ τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν
 μετέβαινον πρὸς τὴν παιδείαν μάλα γεγεθῶς, καὶ μά-
 25 λιστα ἐπεὶ μοι ἐς νοῦν ἦλθεν ἡ σκυτάλη καὶ ὅτι πληγὰς
 οὐκ ὀλίγας εὐθύς ἀρχομένῳ μοι χθὲς ἐνετρίψατο. ἡ δὲ
 ἀπολειφθεῖσα τὸ μὲν πρῶτον ἠγανάκτει καὶ τῷ χεῖρε
 συνεκρότει καὶ τοὺς ὀδόντας συνέπριε· τέλος δέ, ὡσπερ
 τὴν Νιόβην ἀκούομεν, ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο.
 30 εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε· θαυματοποιοὶ
 γὰρ οἱ ἕνειροι. 15. ἡ ἑτέρα δὲ πρὸς με ἀπιδούσα,

τοιγαροῦν ἀμείψομαί σε, ἔφη, τῆσδε τῆς δικαιοσύνης.
 ὅτι καλῶς τὴν δίκην ἐδίκασας, καὶ ἔλθῃ ἤδη, ἐπίβηθι
 τούτου τοῦ ὀχήματος,—δείξασά τι ὄχημα ὑπόπτερον
 ἵππων τινῶν τῷ Πηγάσῳ εὐκίωτων—ὑπὸς εἰδῆς, οἷα καὶ
 ἡλίκα μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃς ἔμελλες. ἔπει δὲ 5
 ἀνήλθον, ἡ μὲν ἤλαυνε καὶ ὑφηνιόχει, ἀρθεῖς δὲ εἰς
 ὕψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἕω ἀρξάμενος ἄχρι πρὸς
 τὴν ἐσπέραν πόλεις καὶ ἔθνη καὶ δῆμους, καθάπερ ὁ
 Τριπτόλεμος ἀποσπείρων τι ἐς τὴν γῆν. οὐκέτι μέντοι
 μέμνημαι, ὅ τι τὸ σπειρόμενον ἦν, πλὴν τοῦτο μόνον, 10
 ὅτι κάτωθεν ἀφορῶντες ἄνθρωποι ἐπήνουν καὶ μετ'
 εὐφημίας, καθ' οὓς γενοίμην τῇ πτήσει, παρέπεμπον.
 16. δείξασα δέ μοι τὰ τοσαῦτα καὶ μετὰ τοῖς ἐπαινοῦσιν
 ἐκείνοις ἐπανίγαγεν αὐθις οὐκέτι τὴν αὐτὴν ἐσθῆτα
 ἐνδεδυκότα ἦν εἶχον ἀφιπτάμενος, ἀλλ' ἐμοὶ ἐδόκουν 15
 εὐπάρυφός τις ἐπανήκειν. καταλαβοῦσα οὖν καὶ τὸν
 πατέρα ἐστῶτα καὶ περιμένοντα ἐδείκνυεν αὐτῷ ἐκείνην
 τὴν ἐσθῆτα καὶ μετ', οἷος ἦκοιμι, καὶ τι καὶ ὑπέμνησεν,
 οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο. ταῦτα μέμ-
 νημαι ἰδὼν ἀντίπαις ἔτι ὢν, ἐμοὶ δοκεῖ, ἐκταραχθεῖς 20
 πρὸς τὸν τῶν πληγῶν φόβον. 17. μεταξὺ δὲ λέγοντος,
 Ἑράκλεις, ἔφη τις, ὡς μακρὸν τὸ ἐνύπνιον καὶ δικανικόν.
 εἶτ' ἄλλος ὑπέκρουσε, χειμερινὸς ὄνειρος, ὅτε μήκισταί
 εἰσιν αἱ νύκτες, ἡ τάχα που τριέσπερος, ὡσπερ ὁ
 Ἑρακλῆς, καὶ αὐτός ἐστι. τί δ' οὖν ἐπήλθεν αὐτῷ 25
 ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ μνησθῆναι παιδικῆς
 νυκτὸς καὶ ὀνείρων παλαιῶν καὶ ἤδη γεγηρακότων;
 ἔωλος γὰρ ἢ ψυχρολογία· μὴ ὀνείρων ὑποκριτάς τινας
 ἡμᾶς ὑπέιληφεν; οὐκ, ὦγαθέ· οὐδὲ γὰρ ὁ Ξενοφῶν ποτὲ
 διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ καίεσθαι ἢ 30
 πατρώα οἰκία καὶ τὰ ἄλλα,—ἴστε γάρ—οὐχ ὑπόκρισιν

τὴν ὄψιν οὐδ' ὡς φλυαρεῖν ἐγνωκῶς αὐτὰ διεξήει, καὶ ταῦτα ἐν πολέμῳ καὶ ἀπογνώσει πραγμάτων, περιεστῶτων πολεμίων, ἀλλὰ τι καὶ χρήσιμον εἶχεν ἢ διήγησις.

18. καὶ τοίνυν καὶ γὰρ τοῦτον τὸν ὄνειρον ὑμῖν διηγησάμην
 5 ἐκείνου ἔνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται καὶ παιδείας ἔχωνται, καὶ μάλιστα εἴ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ καὶ πρὸς τὰ ἥττω ἀποκλίνει φύσιν οὐκ ἀγεννῆ διαφθείρων ἐπιρρωσθήσεται εὖ οἶδ' ὅτι κακεῖνος ἀκούσας τοῦ μύθου, ἰκανὸν ἑαυτῷ παράδειγμα
 10 ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν ὦν πρὸς τὰ κάλλιστα ὄρμησα καὶ παιδείας ἐπεθύμησα μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε, οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἴ καὶ μηδὲν ἄλλο, οὐδενὸς γοῦν τῶν λιθογλύφων ἀδοξότερος.



ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

1. ΕΡΜ. τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν δεῦρο ἀνελήλυθας ἐς τὴν ἡμετέραν οὐ πάνυ εἰσθῶς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν;

ΧΑΡ. ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ ἢ τίνων 5
στερόμενοι πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἄιδου καὶ αὐτὸς ὥσπερ ὁ Θετταλὸς ἐκεῖνος νεανίσκος μίαν ἡμέραν λιπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ φῶς, καί μοι δοκῶ ἐς δέον ἐντετυχηκένοι σοι· ξεναγήσεις γὰρ 10
εὖ οἶδ' ὅτι με συμπερινοστών καὶ δείξεις ἕκαστα ὡς ἂν εἰδῶς ἅπαντα.

ΕΡΜ. οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμὸς ἐστι καὶ δέδια μὴ βραδύναντά με ὅλον ὑμέτερον 15
ἑάση εἶναι παραδοῦς τῷ ζόφῳ, ἢ ὅπερ τὸν Ἥφαιστου πρῶην ἐποίησε, ρίψῃ καμὲ τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα καὶ αὐτὸς παρέχοιμι οἶνοχοῶν.

ΧΑΡ. περιόψει οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς 20
καὶ ταῦτα ἑταῖρος καὶ σύμπλους καὶ συνδιάκτορος ὢν; καὶ

μὴν καλῶς εἶχεν, ὃ παῖ Μαίας, ἐκείνων γοῦν σε μεμνήσθαι, ὅτι μηδεπώποτε σε ἢ ἀντλεῖν ἐκέλευσα ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὤμους οὕτω καρτεροὺς ἔχων, ἢ εἴ τινα λάλον
 5 νεκρὸν εὖροις, ἐκείνω παρ' ὄλον τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ πρεσβύτης ὢν τὴν δικωπίαν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὃ φίλτατον Ἑρμάδιον, μὴ καταλίπῃς με, περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν ἐπανέλθοιμι· ὡς ἦν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν διοίσω·
 10 καθάπερ γὰρ ἐκείνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, οὕτω δὴ καὶ γὰρ σοὶ ἔμπαλιν ἀμβλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὃ Κυλλήνιε, ἐς αἰὲ μεμνησομένῳ τὴν χάριν.

2. EPM. τοῦτο τὸ πρᾶγμα πληγῶν αἴτιον καταστή-
 15 σεταιί μοι· ὀρῶ γοῦν ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνδουλον παντάπασιν ἡμῖν ἐσόμενον. ὑπουργητέου δὲ ὅμως· τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος τις ὢν βιάζοιτο; πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὃ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἢ
 20 διατριβῆ γένοιτο. εἶτα ἐμὲ μὲν κηρύττεσθαι δεήσει καθάπερ ἀποδράντα ὑπὸ τοῦ Διός, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου· κᾶτα ὁ τελώνης Αἰακὸς ἀγανακτήσει μηδ' ὀβολὸν ἐμπολῶν.
 25 ὡς δὲ τὰ κεφάλαια τῶν γινομένων ἴδοις, τοῦτο ἤδη σκεπτέον.

ΧΑΡ. αὐτός, ὃ Ἑρμῆ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὢν.

EPM. τὸ μὲν ὄλον, ὃ Χάρων, ὑψηλοῦ τινος ἡμῖν
 30 δεῖ χωρίου, ὡς ἀπ' ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατὸν ἦν, οὐκ ἂν ἐκάμνομεν·

ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντὰ καθεώρας. ἐπεὶ δὲ οὐ θέμις εἰδώλοις αἰεὶ συνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ὥρα ἡμῖν ὑψηλὸν τι ὄρος περισκοπεῖν.

3. ΧΑΡ. οἶσθα, ὦ Ἑρμῆ, ἅπερ εἶωθα λέγειν ἐγὼ 5
πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; ὁπότεν γὰρ τὸ πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθόνη ἐμπέσῃ καὶ τὸ κύμα ὑψηλὸν ἀρθῆ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὀθόνην στείλαι ἢ ἐνδοῦναι ὀλίγον τοῦ ποδὸς ἢ συνεκδραμεῖν τῷ πνέοντι, ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν 10
αὐτὸς γὰρ εἰδέναι τὸ βέλτιον. κατὰ ταῦτά δὴ καὶ σὺ πρᾶττε ὅποσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὦν· ἐγὼ δέ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι πάντα πειθόμενος κελεύοντί σοι.

ΕΡΜ. ὀρθῶς λέγεις· αὐτὸς γὰρ εἶσομαι τί ποιητέον 15
καὶ ἐξευρήσω τὴν ἱκανὴν σκοπὴν. ἀρ' οὖν ὁ Καύκασος ἐπιτήδειος ἢ ὁ Παρνασὸς ὑψηλότερος ἢ ἀμφοῖν ὁ Ὀλυμπος ἐκεινοσί; καίτοι οὐ φαῦλον ὃ ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπιδῶν· συγκαμῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ. 20

ΧΑΡ. πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

ΕΡΜ. Ὅμηρος ὁ ποιητὴς φησι τοὺς Ἀλωέως υἱίας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελήσαι ποτε τὴν Ὀσσαν ἐκ βάθρων ἀνασπάσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξειν 25
οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκείνω μὲν οὖν τὸ μεираκίω, ἀτασθάλω γὰρ ἦστην, δίκας ἐτισάτην· νῶ δὲ—οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν—τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ ταῦτά ἐπικυλιδοῦντες ἐπ' ἄλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου 30
ἀκριβεστέραν τὴν σκοπὴν;

4. ΧΑΡ. καὶ δυνησόμεθα, ὦ Ἑρμῆ, δὴ ὄντες ἀναθέσθαι ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν;

ΕΡΜ. διὰ τί δ' οὐκ ἄν, ὦ Χάρων; ἢ ἀξιοῖς ἡμᾶς ἀγεννεστέρους εἶναι τοῖν βρεφυλλίον ἐκείνουν, καὶ ταῦτα
5 θεοὺς ὑπάρχοντας;

ΧΑΡ. οὐκ, ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα τὴν μεγαλουργίαν ἔχειν.

ΕΡΜ. εἰκότως· ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός· ὁ δὲ γεννάδας Ὀμηρος ἀπὸ δυοῖν στίχοιν
10 αὐτίκα ἡμῖν ἀμβρατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥαδίως συνθεὶς τὰ ὄρη. καὶ θαυμάζω, εἴ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ εἰδότη, ὃς τὸν πόλον αὐτὸν εἰς ὧν φέρει ἀνέχων ἡμᾶς ἅπαντας. ἀκούεις δέ γε
15 διαδέξαιτό ποτε αὐτὸν ἐκείνον τὸν Ἀτλαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους ὑποθεὶς ἑαυτὸν τῷ φορτίῳ.

ΧΑΡ. ἀκούω καὶ ταῦτα· εἰ δὲ ἀληθῆ, σὺ ἄν, ὦ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδείητε.

20 ΕΡΜ. ἀληθέστατα, ὦ Χάρων. ἢ τίνος γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἄν; ὥστε ἀναμοχλεύωμεν τὴν Ὀσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ὀμηρος,

αὐτὰρ ἐπ' Ὀσση

25 Πήλιον εἰνοσίφυλλον.

ὄρᾳς ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργάσμεθα; φέρ' οὖν ἀναβὰς ἴδω, εἰ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἔτι δεήσει. 5. παπαῖ, κάτω ἔτι ἐσμὲν ἐν ὑπωρείᾳ τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἐφῶν μόγις Ἰωνία καὶ Λυδία
30 φαίνεται, ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτάων τὰ ἐπὶ τάδε τοῦ Ἰστρου

μόνον, κἀκείθεν ἢ Κρήτη οὐ πάνυ σαφῶς. μετακινήτεια ἡμῖν, ὧ πορθμεῦ, καὶ ἢ Οἴτη, ὡς ἔοικεν, εἶτα ὁ Παρνασὸς ἐπὶ πᾶσιν.

ΧΑΡ. οὕτω ποιῶμεν. ὄρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθα- 5 νοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς πειραθῶμεν συντριβέντες τῶν κρανίων.

ΕΡΜ. θάρρει· ἀσφαλῶς ἔξει ἅπαντα. μετατίθει τὴν Οἴτην· ἐπικυλινδείσθω ὁ Παρνασός. ἰδοὺ δὴ, ἐπάνειμι αὐθις· εὖ ἔχει· πάντα ὀρῶ· ἀνάβαινε ἤδη καὶ σύ. 10

ΧΑΡ. ὄρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικράν με ταύτην μηχανὴν ἀναβιβάζεις.

ΕΡΜ. εἴ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα. οὐκ ἔνι δὲ ἄμφω, καὶ ἀσφαλῆ καὶ φιλοθέαμονα εἶναι. ἀλλ' ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ 15 ὀλισθηροῦ πατεῖν. εὖ γε, ἀνεληλύθας καὶ σύ· καὶ ἐπέιπερ δικόρυμβος ὁ Παρνασός ἐστι, μίαν ἐκάτερος ἄκραν ἀπολαβόμενοι καθεζώμεθα· σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

6. ΧΑΡ. ὀρῶ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην 20 περιρρέουσιν καὶ ὄρη καὶ ποταμοὺς μείους τοῦ Κωκυτοῦ καὶ τοῦ Πυριφλεγέθοντος καὶ ἀνθρώπους πάνυ σμικροὺς καὶ τινὰς φωλεοὺς αὐτῶν.

ΕΡΜ. πόλεις ἐκεῖναί εἰσιν, οὓς φωλεοὺς εἶναι νομίζεις. 25

ΧΑΡ. οἶσθα οὖν, ὦ Ἑρμῆ, ὡς οὐδὲν ἡμῖν πέπρακται, ἀλλὰ μάτην τὸν Παρνασὸν αὐτῇ Κασταλία καὶ τὴν Οἴτην καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν;

ΕΡΜ. ὅτι τί;

ΧΑΡ. οὐδὲν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ ὑψηλοῦ ὀρῶ. 30 ἐδεόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς

ὄρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἃ πράττουσι καὶ οἷα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐντυχῶν εἶδες γελῶντα καὶ ἤρου με ὅ τι γελῶν· ἀκούσας γὰρ τινος ἤσθην ἐς ὑπερβολήν.

5 EPM. τί δὲ τοῦτ' ἦν;

XAP. ἐπὶ δεῖπνον, οἶμαι, κληθεὶς ὑπὸ τινος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἤξω, ἔφη· καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς ἐπιπεσοῦσα οὐκ οἶδ' ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ
10 ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέπομι καὶ ἀκούομι.

7. EPM. ἔχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ ὀξυδερκέστατον ἐν βραχεῖ ἀποφανῶ παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπαφθὴν λαβῶν, κάπειδ' ἀν εἶπω
15 τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὄρᾶν.

XAP. λέγε μόνον.

EPM. ἀχλὺν αὐ τοι ἀπ' ἰφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν, ὄφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
20 τί ἐστίν; ἤδη ὄρᾳς;

XAP. ὑπερφυῶς γε τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὡς πρὸς ἐμέ. ὥστε σὺ τὸ ἐπὶ τούτῳ προσδίδασκέ με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν Ὀμηρον καὶ γὰρ ἔρωμαί σε, ἄς μάθῃς οὐδ' αὐτὸν ἀμελέτητον ὄντα
25 με τῶν Ὀμήρου;

EPM. καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἶδέναι ναύτης αἰὲ καὶ πρόσκωπος ὄν;

XAP. ὄρᾳς; ὄνειδιστικὸν τοῦτο ἐς τὴν τέχνην. ἐγὼ δὲ ὅποτε διεπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ῥα
30 ψαυδοῦντος ἀκούσας ἐνίων ἔτι μέμνημαι· καίτοι χειμῶν ἡμᾶς οὐ μικρὸς τότε κατελάμβανεν· ἐπεὶ γὰρ ἤρξατο

ἄδειν οὐ πάνυ αἰσιόν τινα ῥῶδην τοῖς πλέουσιν, ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν καὶ πάσας τὰς θεέλλας ὠρόθυνε καὶ ἄλλα πολλά, κυκῶν τὴν θάλατταν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφος ἐμπεισῶν 5 ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν· ὅτε περ καὶ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψωδιῶν τὰς πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι. οὐ χαλεπὸν οὖν ἦν ἐκ τοσοῦτου ἐμέτου ὀλίγα γοῦν διαφυλάττειν. 8. εἰπέ γάρ μοι

10

τίς γὰρ ὄδ' ἐστὶ πάχιστος ἀνὴρ ἡὺς τε μέγας τε,
ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὤμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητῆς. ἐπι-
κροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος
φέρει διὰ τοῦ σταδίου μέσου.

15

ΧΑΡ. καὶ πόσῳ δικαιοτέρον ἐμὲ ἂν, ὦ Ἐρμῆ, ἐπαι-
νοῖεν, ὅς αὐτὸν σοι τὸν Μίλωνα μετ' ὀλίγον συλλαβῶν
ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπότεν ἤκη πρὸς ἡμᾶς ὑπὸ
τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεῖς
τοῦ θανάτου, μηδὲ συνεῖς ὅπως αὐτὸν ὑποσκελίζει; κᾶτα 20
οἰμώξεται ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων
καὶ τοῦ κρότου· νῦν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ
τοῦ ταύρου φορᾷ. τί οὖν οἰηθῶμεν; ἄρα ἐλπίζειν αὐτὸν
καὶ τεθνήξασθαί ποτε;

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

ΧΑΡ. ἔα τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέ-
ξοντα, ὁπότεν πλὴν μηδ' ἐμπίδα οὐχ ὅπως ταῦρον ἔτι
ἄρασθαι δυνάμενος. 9. σὺ δέ μοι ἐκεῖνο εἰπέ,

τίς τ' ἄρ' ὄδ' ἄλλος ὁ σεμνὸς ἀνὴρ;

30

οὐχ Ἕλλην, ὡς ἔοικεν ἀπὸ γοῦν τῆς στολῆς.

ΕΡΜ. Κύρος, ὦ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν πάλαι Μήδων ἐχόντων νῦν Περσῶν ἤδη ἐποίησεν εἶναι· καὶ Ἀσσυρίων δ' ἔναγχος οὗτος ἐκράτησε καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν ἐλασεῖοντι ἐπὶ Λυδίαν ἔοικεν, ὡς
5 καθελῶν τὸν Κροῖσον ἄρχοι ἀπάντων.

ΧΑΡ. ὁ Κροῖσος δὲ ποῦ ποτε κάκεινός ἐστιν;

ΕΡΜ. ἐκέισε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος· Σάρδεις ἐκεῖναι, καὶ τὸν Κροῖσον αὐτὸν ὄρας ἤδη ἐπὶ κλίνης χρυσοῆς καθήμενον Σόλωνι
10 τῷ Ἀθηναίῳ διαλεγόμενον. βούλει ἀκούσωμεν αὐτῶν ὅτι καὶ λέγουσι;

ΧΑΡ. πάνυ μὲν οὖν.

10. ΚΡΟΙΣ. ὦ ξένε Ἀθηναῖε, εἶδες γάρ μου τὸν πλοῦτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἄσημος χρυσός
15 ἐστὶν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἶπέ μοι, τίνα ἡγῆ τῶν ἀπάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.

ΧΑΡ. τί ἄρα ὁ Σόλων ἐρεῖ;

ΕΡΜ. θάρρει· οὐδὲν ἀγεννές, ὦ Χάρων.

ΣΟΛ. ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ
20 ὧν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παιῖδας τῆς Ἀργόθεν.

ΧΑΡ. φησὶν οὗτος τοὺς ἅμα πρόην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερόν.

25 ΚΡΟΙΣ. ἔστω· ἐχέτωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη;

ΣΟΛ. Τέλλος ὁ Ἀθηναῖος, ὃς εἶ τ' ἐβίω καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣ. ἐγὼ δέ, ὦ κάθαρμα, οὐ σοι δοκῶ εὐδαίμων
30 εἶναι;

ΣΟΛ. οὐδέπω οἶδα, ὦ Κροῖσε, ἢν μὴ πρὸς τὸ

τέλος ἀφίκη τοῦ βίου· ὁ γὰρ θάνατος ἀκριβῆς ἔλεγχος τῶν τοιούτων καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιώναι.

ΧΑΡ. κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλησαι, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίνεσθαι τὴν περὶ τῶν τοιούτων κρίσιν. 11. ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει ἢ τί ἐπὶ τῶν ὤμων φέρουσι;

ΕΡΜ. πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθησι μισθὸν τῶν χρησμῶν, ὑφ' ὧν καὶ ἀπολείται μικρὸν ὕστερον φιλόμαντις δὲ ὁ ἀνὴρ ἐκτόπως. 10

ΧΑΡ. ἐκεῖνο γὰρ ἐστὶν ὁ χρυσός, τὸ λαμπρὸν ὃ ἀποστίλβει, τὸ ὑπωχρον μετ' ἐρυθήματος; νῦν γὰρ πρῶτον εἶδον ἀκούων ἀεὶ.

ΕΡΜ. ἐκεῖνο, ὦ Χάρων, τὸ αἰίδιμον ὄνομα καὶ περιμάχητον. 15

ΧΑΡ. καὶ μὴν οὐχ ὀρῶ ὅτι ἀγαθὸν αὐτῷ πρόσεστιν, εἰ μὴ ἄρα ἔν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.

ΕΡΜ. οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο καὶ ἐπιβουλαὶ καὶ ληστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ δεσμὰ καὶ πλοῦς μακρὸς καὶ ἐμπορίαι καὶ δουλείαι. 20

ΧΑΡ. διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρων; οἶδα γὰρ τὸν χαλκόν, ὀβολόν, ὡς οἶσθα, παρὰ τῶν πλεόντων ἐκάστου ἐκλέγων.

ΕΡΜ. ναί· ἀλλ' ὁ χαλκὸς μὲν πολὺς, ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάρους οἱ μεταλλεύοντες ἀνορύττουσι· πλὴν ἀλλ' ἐκ γῆς καὶ οὗτος ὥσπερ ὁ μόλυβδος καὶ τᾶλλα. 25

ΧΑΡ. δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οἱ τοσοῦτον ἔρωτα ἐρῶσιν ὠχροῦ καὶ βαρέος κτήματος. 30

ΕΡΜ. ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν

αὐτοῦ φαίνεται, ὡς ὄρας· καταγελαῖ γὰρ τοῦ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καὶ μοι δοκεῖν ἐρέσθαι τι βούλεται αὐτίν· ἐπακούσωμεν οὖν.

12. ΣΟΛ. εἰπέ μοι, ὦ Κροῖσε, οἶει γὰρ τι δεῖσθαι
5 τῶν πλίνθων τούτων τὸν Πύθιον;

ΚΡΟΙΣ. νῆ Δία· οὐ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛ. οὐκοῦν μακάριον οἶει τὸν θεὸν ἀποφαίνειν, εἰ κτήσαιοτο σὺν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς;

10 ΚΡΟΙΣ. πῶς γὰρ οὔ;

ΣΟΛ. πολλήν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίου δεήσει αὐτούς, ἢ ἐπιθυμήσωσι.

ΚΡΟΙΣ. ποῦ γὰρ τοσοῦτος ἂν γένοιτο χρυσὸς ὅσος
15 παρ' ἡμῖν;

ΣΟΛ. εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

ΚΡΟΙΣ. οὐ πάνυ τι.

ΣΟΛ. τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστέ.

ΚΡΟΙΣ. πῶς ἀμείνων ὁ σίδηρος χρυσοῦ;

20 ΣΟΛ. ἦν ἀποκρίνη μηδὲν ἀγανακτῶν, μάθοις ἄν.

ΚΡΟΙΣ. ἐρώτα, ὦ Σόλων.

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

ΚΡΟΙΣ. οἱ σώζοντες δηλαδὴ.

25 ΣΟΛ. ἄρ' οὖν, ἦν Κῦρος, ὡς λογοποιοῦσί τινας, ἐπίη Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

ΚΡΟΙΣ. ὁ σίδηρος δῆλον ὅτι.

ΣΟΛ. καὶ εἴ γε τοῦτον μὴ παρασκευάσαιο, οἴχοιτ'
30 ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.

ΚΡΟΙΣ. εὐφήμει, ὦ ἄνθρωπε.

ΣΟΛ. μὴ γένοιτο μὲν οὕτω ταῦτα· φαίνη δ' οὖν ἀμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

ΚΡΟΙΣ. οὐκοῦν καὶ τῷ θεῷ κελεύεις σιδηρᾶς πλίνθους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις ἀνακαλεῖν ;

ΣΟΛ. οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται, ἀλλ' ἦντε χαλκὸν ἦντε χρυσὸν ἀναθῆς, ἄλλοις μὲν ποτε κτήμα καὶ ἔρμαιον ἔση ἀνατεθεικῶς ἢ Φωκεῦσιν ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.

ΚΡΟΙΣ. ἀεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.

13. ΕΡΜ. οὐ φέρει ὁ Λυδός, ὦ Χάρων, τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτῆσσω, τὸ δὲ παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέη ἀλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθοῦς πρῶην ἀναγνωσκούσης τὰ ἐκάστῳ ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτ' ἐγέγραπτο, Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκείνησὶ τῆς Μασσαγέτιδος ἀποθανεῖν. ὄρᾳς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵππου τούτου τοῦ λευκοῦ ἐξελαύνουσαν ;

ΧΑΡ. νῆ Δία.

ΕΡΜ. Τόμυρις ἐκείνη ἐστί· καὶ τὴν κεφαλὴν γε ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη αἵματος. ὄρᾳς δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκου ; Καμβύσης ἐκεῖνός ἐστιν· οὗτος βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἐν τῇ Λιβύῃ καὶ Αἰθιοπία τὸ τελευταῖον μανεῖς ἀποθανεῖται ἀποκτείνας τὸν Ἄπιν.

ΧΑΡ. ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς

προσβλέψειεν οὕτως ὑπερφρονοῦντας τῶν ἄλλων; ἢ τίς
 ἂν πιστεύσειεν ὡς μετ' ὀλίγον οὗτος μὲν αἰχμάλωτος
 ἔσται, οὗτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκῶ αἵματος;
 14. ἐκεῖνος δὲ τίς ἐστίν, ὃ Ἐρμῆ, ὃ τὴν πορφυρῶν ἐφε-
 5 στρίδα ἐμπεπορημένους, ὃ τὸ διάδημα, ὃ τὸν δακτύλιον
 ὃ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών,

νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δὲ τις εὐχεται εἶναι.

ΕΡΜ. εὖ γε παρωδεῖς ἤδη, ὃ Χάρων. ἀλλὰ Πολυ-
 κράτην ὄρας τὸν Σαμίων τύραννον πανευδαίμονα ἡγου-
 10 μενον εἶναι· ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος
 οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῷ σατράπῃ
 ἀνασκολοπισθήσεται ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας
 ἐν ἀκαρεῖ τοῦ χρόνου· καὶ ταῦτα γὰρ τῆς Κλωθοῦς
 ἐπήκουσα.

15 ΧΑΡ. ἄγαμαι Κλωθοῦς γεννικῆς· καὶ αὐτούς, ὃ
 βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμνε καὶ ἀνασκολόπιζε,
 ὡς εἰδῶσιν ἄνθρωποι ὄντες· ἐν τοσοῦτῳ δ' ἐπαιρέσθων
 ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσοίμενοι.
 ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν
 20 ἐν τῷ σκαφιδίῳ μήτε πορφυρίδα μήτε τιάραν ἢ κλίνην
 χρυσοῦν κομίζοντας.

15. ΕΡΜ. καὶ τὰ μὲν τούτων ὧδε ἔξει. τὴν δὲ
 πληθὺν ὄρας, ὃ Χάρων, τοὺς πλείοντας 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 εὐοικίας τοῖς
 σμήνεσιν, ἐν οἷς ἅπας μὲν ἰδίον τι κέντρον ἔχει καὶ τὸν
 πλησίον κεντεῖ, ὀλίγοι δὲ τινες ὥσπερ σφῆκες ἄγουσι καὶ
 30 φέρουσι τὸ ὑποδεέστερον. ὃ δὲ περιπετόμενος αὐτούς ἐκ
 τὰ φανούς οἷτος ὄχλος τίνες εἰσίν;

ΕΡΜ. ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄγνοιαὶ καὶ ἡδοναὶ καὶ φιλαργυρίαὶ καὶ ὄργαι καὶ μίση καὶ τὰ τοιαῦτα. τούτων δὲ ἡ ἄγνοια μὲν κάτω συναναμέμικται αὐτοῖς καὶ συμπολιτεύεται, καὶ νῆ Δία καὶ τὸ μῖσος καὶ ἡ ὄργη καὶ ζηλοτυπία καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυ- 5 ρία· ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτων ἐκπλήττει ἐνίοτε καὶ ὑποπτήσσειν ποιεῖ, αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅποταν μάλιστα οἴηται τις ἐπιλήφθῃσθαι αὐτῶν, ἀναπτάμεναι οἴχονται κεχηνότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ τὸν Τάνταλον 10 κάτω πᾶσχοντα ὄρας ὑπὸ τοῦ ὕδατος. 16. ἦν δ' ἀτενίσσης, κατόψει καὶ τὰς μοίρας ἄνω ἐπικλωθούσας ἐκάστω τὸν ἄτρακτον, ἀφ' οὗ ἤρτησθαι συμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. ὄρας καθάπερ ἀράχνια τινὰ καταβαίνοντα ἐφ' ἕκαστον ἀπὸ τῶν ἀτράκτων; 15

ΧΑΡ. ὀρώ πάνυ λεπτὸν ἕκαστον νῆμα περιπεπλεγμένον γε τὰ πολλά, τοῦτο μὲν ἐκείνω, ἐκεῖνο δὲ ἄλλω.

ΕΡΜ. εἰκότως, ὦ πορθμεῦ· εἴμαρται γὰρ ἐκεῖνον μὲν ὑπὸ τούτου φονευθῆναι, τοῦτον δὲ ὑπ' ἄλλου, καὶ κληρο- 20 νομησαί γε τοῦτον μὲν ἐκείνου, ὅτου ἂν ἦ μικρότερον τὸ νῆμα, ἐκεῖνον δὲ αὐ τοῦτον· τοιόνδε γάρ τι ἡ ἐπιπλοκὴ δηλοῖ. ὄρας δ' οὖν ἀπὸ λεπτοῦ κρεμαμένους ἅπαντας; καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω μετέωρός ἐστι καὶ μετὰ μικρὸν καταπεσὼν ἀπορραγέντος τοῦ λίνου, ἐπειδὴν 25 μηκέτι ἀντέχη πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται, οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πῆσῃ, ἀψοφητὶ κείσεται, μόγις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος.

ΧΑΡ. παγγέλοια ταῦτα, ὦ Ἑρμῆ.

30

17. ΕΡΜ. καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν,

ὕπως ἐστὶ καταγέλαστα, ὦ Χάρων, καὶ μάλιστα αἱ ἄγαν
 σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι
 ἀναρπάστους γιγνομένους ὑπὸ τοῦ βελτίστου θανάτου.
 ἄγγελοι δὲ καὶ ὑπηρέται αὐτοῦ μάλα πολλοί, ὡς ὄρας,
 5 ἡπάλιοι καὶ πυρετοὶ καὶ φθόαι καὶ περιπνευμονίαι καὶ
 ξίφη καὶ ληστήρια καὶ κώνεια καὶ δικασταὶ καὶ τύραννοι.
 καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἔστ' ἂν εὖ
 πρᾶττωσιν, ὅταν δὲ σφαλῶσι, πολὺ τὸ ὀτοτοῖ καὶ αἰαῖ
 καὶ οἴμοι. εἰ δ' εὐθύς ἐξ ἀρχῆς ἐνενοῦν ὅτι θνητοὶ τ'
 10 εἰσιν αὐτοὶ καὶ ὀλίγον τούτου χρόνον ἐπιδημήσαντες τῷ
 βίῳ ἄπιασιν ὡσπερ ἐξ ὄνειρατος πάντα ὑπὲρ γῆς
 ἀφέντες, ἔζων τε ἂν σωφρονέστερον καὶ ἤττον ἡμιῶντο
 ἀποθανόντες· νῦν δὲ ἐς αἰὲ ἐλπίσαντες χρήσεσθαι τοῖς
 παροῦσιν, ἐπειδὰν ἐπιστὰς ὁ ὑπηρέτης καλῆ καὶ ἀπάγη
 15 πεδήσας τῷ πυρετῷ ἢ τῇ φθόῃ, ἀγανακτοῦσι πρὸς τὴν
 ἀγωγὴν οὐποτε προσδοκῆσαντες ἀποσπασθήσεσθαι αὐ-
 τῶν. ἢ τί γὰρ οὐκ ἂν ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν
 σπουδῇ οἰκοδομοῦμενος καὶ τοὺς ἐργάτας ἐπισπέρχων,
 εἰ μάθοι ὅτι ἢ μὲν ἔξει τέλος αὐτῷ, ὁ δὲ ἄρτι ἐπιθεὶς τὸν
 20 ὄροφον ἄπεισι τῷ κληρονόμῳ καταλιπὼν ἀπολαίειν
 αὐτῆς, αὐτὸς μὴδὲ δειπνήσας ἄθλιος ἐν αὐτῇ; ἐκεῖνος
 μὲν γὰρ ὁ χαίρων ὅτι ἄρρενα παῖδα τέτοκεν αὐτῷ ἢ
 γυνή, καὶ τοὺς φίλους διὰ τοῦτο ἐστιῶν καὶ τοῦνομα τοῦ
 πατρὸς τιθέμενος, εἰ ἡπίστατο ὡς ἐπτέτης γενόμενος ὁ
 25 παῖς τεθνήξεται, ἄρ' ἂν σοι δοκεῖ χαίρειν ἐπ' αὐτῷ
 γεννωμένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ
 τῷ παιδί ἐκεῖνον ὄρα τὸν τοῦ ἀθλητοῦ πατέρα τοῦ
 Ὀλύμπια νενικηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα
 τὸ παιδίον οὐχ ὄρα οὐδὲ οἶδεν ἀφ' οἷας αὐτῷ κρόκης ἐκρέ-
 30 ματο. τοὺς μὲν γὰρ περὶ τῶν ὄρων διαφερομένους ὄρας,
 ὅσοι εἰσὶ, καὶ τοὺς συναγείροντας τὰ χρήματα, εἶτα

πρὶν ἀπολαῦσαι αὐτῶν, καλουμένους ὑφ' ὧν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.

18. ΧΑΡ. ὁρῶ ταῦτα πάντα καὶ πρὸς ἑμαυτὸν γε ἐννοῶ ὅτι τὸ ἤδὺ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκεῖνό ἐστιν, οὐ στερόμενοι ἀγανακτοῦσιν. ἦν γοῦν τοὺς βασιλέας ἴδη 5 τις αὐτῶν, οἵπερ εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τοῦ ἀβεβαίου καὶ ὡς φῆς ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδέων τὰ ἀνιαρὰ εὐρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση καὶ ἐπιβουλάς καὶ ὀργὰς καὶ κολακείας· τούτοις γὰρ ἅπαντες σύνεισιν. ἐὼ πένθη καὶ 10 νόσους καὶ πάθη ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν ἔπου δὲ τὰ τούτων πονηρά, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. 19. ἐθέλω δ' οὖν σοι, ὦ Ἑρμῆ, εἰπεῖν, ὅτινί μοι εἰοκέναι ἔδοξαν οἱ ἄνθρωποι καὶ ὁ βίος ἅπας αὐτῶν. ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ 15 κρουνοῦ τινι καταράττοντι ἀνισταμένας; τὰς φυσαλίδας λέγω, ἀφ' ὧν συναγείρεται ὁ ἀφρός· ἐκείνων τοίνυν τινὲς μὲν μικραὶ εἰσι καὶ αὐτίκα ἐκραγεῖσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλέον διαρκοῦσι καὶ προσχωρουσῶν αὐταῖς τῶν ἄλλων αὐταὶ ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται, 20 εἶτα μέντοι καθεῖναι πάντως ἐξερράγησάν ποτε· οὐ γὰρ οἷόν τε ἄλλως γενέσθαι. τοῦτό ἐστιν ὁ ἀνθρώπου βίος· ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζους, οἱ δ' ἐλάττους· καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι καὶ ὠκύμορον τὸ φύσημα, οἱ δὲ ἕμα τῷ συστήναι ἐπαύσαντο· πᾶσι δ' 25 οὖν ἀπορραγῆναι ἀναγκαῖον.

ΕΡΜ. οὐδὲν χεῖρον σὺ τοῦ Ὀμήρου εἶκασας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν ὅμοιοι.

20. ΧΑΡ. καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὁρᾶς οἷα ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν 30 πέρι καὶ τιμῶν καὶ κτήσεων ἀμιλλώμενοι, ἅπερ ἅπαντα

καταλιπόντας αὐτοὺς δεήσει ἓνα ὀβολὸν ἔχοντας ἤκειν
 παρ' ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ' ὑψηλοῦ ἐσμέν, ἀνα-
 βοήσας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν
 τῶν ματαίων πόνων, ζῆν δὲ αἰετὸν θάνατον πρὸ ὀφθαλ-
 5 μῶν ἔχοντας, λέγων, ὦ μάταιοι, τί ἐσπουδάκατε περὶ
 ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ ἐς αἰεὶ βιώσεσθε·
 οὐδὲν τῶν ἐνταῦθα σεμνῶν αἰδιόν ἐστιν, οὐδ' ἂν ἀπαγάγοι
 τις αὐτῶν τί σὺν αὐτῷ ἀποθανών, ἀλλ' ἀνάγκη τὸν μὲν
 γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν καὶ τὸ
 10 χρυσίον αἰεὶ ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότης.
 εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς,
 οὐκ ἂν οἶει μεγάλα ὠφεληθῆναι τὸν βίον καὶ σωφρονεστε-
 ρους ἂν γενέσθαι παρὰ πολὺ;

21. EPM. ὦ μακάριε, οὐκ οἶσθα, ὅπως αὐτοὺς ἡ
 15 ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ' ἂν τρυπάνῳ
 ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα· τοσοῦτῳ κηρῷ ἔβυσαν
 αὐτά, οἷόν περ ὁ Ὀδυσσεὺς τοὺς ἐταίρους ἔδρασε δέει
 τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι ἀκούσαι
 δυνηθεῖεν, ἦν καὶ σὺ κεκραγῶς διαρραγῆς; ὕπερ γὰρ
 20 παρ' ὑμῖν ἡ λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια
 ἐργάζεται. πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδεγ-
 μένοι τὸν κηρὸν ἐς τὰ ὦτα πρὸς τὴν ἀλήθειαν ἀποκλίνου-
 τες, ὅξυ δεδορκότες ἐς τὰ πράγματα καὶ κατεγνωκότες οἷά
 ἐστιν.

25 XAP. οὐκοῦν ἐκείνοις γοῦν ἐμβοήσωμεν;

EPM. περιττὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἅ-
 ἴσασιν. ὁρᾷς ὅπως ἀποσπάσαντες τῶν πολλῶν καταγε-
 λᾶσι τῶν γινομένων καὶ οὐδαμῆ οὐδαμῶς ἀρέσκονται
 αὐτοῖς, ἀλλὰ δηλοὶ εἰσι δρασμὸν ἤδη βουλευόντες παρ'
 30 ὑμᾶς ἀπὸ τοῦ βίου; καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες
 αὐτῶν τὰς ἀμαθίας.

ΧΑΡ. εὖ γε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοι εἰσίν, ὦ Ἐρμῆ.

ΕΡΜ. ἱκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.

22. ΧΑΡ. ἐν ἔτι ἐπόθουν, ὦ Ἐρμῆ, εἰδέναι, καὶ μοι δείξας αὐτὸ ἐντελῆ ἔση τὴν περιήγησιν πεποιημένος, 5 τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.

ΕΡΜ. ἠρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὄρας καὶ τὰς στήλας καὶ πυραμίδας; ἐκεῖνα 10 πάντα νεκροδοχεῖα καὶ σωματοφυλάκιά ἐστι.

ΧΑΡ. τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι μύρω; οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων καὶ βόθρον τινὰ ὀρύξαντες καίουσίν τε ταυτὶ τὰ πολυτελῆ δεῖπνα καὶ ἐς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, 15 ὡς γοῦν εἰκάσαι, ἐκχέουσιν;

ΕΡΜ. οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν Ἄιδου πεπιστεύκασιν δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἶόν τε περιπετομένας τὴν κνῖσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ 20 μελίκρατον.

ΧΑΡ. ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὦν τὰ κρανία ξηρότατα; καίτοι γελοῖός εἰμι σοὶ λέγων ταῦτα ὀσημέραι κατάγοντι αὐτούς. οἶσθα οὖν, εἰ δύναιντ' ἂν ἔτι ἀνελθεῖν ἅπαξ ὑποχθίνιοι γινόμενοι. ἐπεὶ τοι καὶ παγγέλοι' ἂν, 25 ὦ Ἐρμῆ, ἔπασχες, οὐκ ὀλίγα πράγματ' ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ αὐθις ἀνάγειν πιό- μένους. ὦ μάταιοι τῆς ἀνοίας, οὐκ εἰδότες ἠλίκοις ὄροις διακέκριται τὰ νεκρῶν καὶ τὰ ζώντων πράγματα καὶ οἶα τὰ παρ' ἡμῖν ἐστί, καὶ ὅτι

κάτθαν' ὁμῶς ὅ τ' ἄτυμβος ἀνὴρ ἕς τ' ἔλλαχε
τύμβου,

ἐν δὲ ἰῆ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων
Θερσίτη δ' Ἴσος Θέτιδος παῖς ἠνκόμοιο.

5 πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα,
γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδελὸν λειμῶνα.

23. EPM. Ἡράκλεις ὡς πολὺν τὸν Ὅμηρον ἐπαν-
τλεῖς. ἀλλ' ἐπέιπερ ἀνέμνησάς με, ἐθέλω σοι δεῖξαι τὸν
τοῦ Ἀχιλλέως τάφον. ὁρᾶς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον
10 μὲν ἐκεῖνό ἐστι τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται
ἐν τῷ Ῥοιτείῳ.

ΧΑΡ. οὐ μεγάλοι, ὦ Ἐρμῆ, οἱ τάφοι. τὰς πόλεις
δὲ τὰς ἐπισήμους δεῖξόν μοι ἤδη, ἅς κάτω ἀκούομεν, τὴν
Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκῆνας
15 καὶ Κλεωνὰς καὶ τὴν Ἴλιον αὐτήν· πολλοὺς γοῦν μέμνημαι
διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὅλων ἐτῶν μὴ νεωλκῆσαι
μηδὲ διαψύξαι τὸ σκαφίδιον.

EPM. ἡ Νίνος μὲν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη καὶ
οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὅπου ποτ'
20 ἦν ἢ Βαβυλῶν δέ σοι ἐκείνη ἐστὶν ἢ εὐπυργος, ἢ τὸν
μέγαν περίβολον, οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομένη
ὥσπερ ἢ Νίνος· Μυκῆνας δὲ καὶ Κλεωνὰς αἰσχύνομαι
δεῖξαί σοι, καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις γὰρ εὖ οἶδ'
ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν.
25 πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνᾶσι
καὶ αὐταί· ἀποθνήσκουσι γάρ, ὦ πορθμεῦ, καὶ πόλεις
ὥσπερ ἄνθρωποι, καὶ τὸ παραδοξότατον, καὶ ποταμοὶ
ἕλοι· Ἰνάχου γοῦν οὐδὲ τάφρος ἔτι ἐν Ἀργεὶ καταλεί-
πεται.

30 ΧΑΡ. παπαῖ τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνομά-
των, Ἴλιος ἰρῆ καὶ εὐρύαγνια καὶ εὐκτίμεναι Κλεωναί.

24. ἀλλὰ μεταξὺ λόγων τίνες ἐκεῖνοί εἰσιν οἱ πολεμοῦντες ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;

ΕΡΜ. Ἀργείους ὄρα, ὦ Χάρων, καὶ Λακεδαιμονίους καὶ τὸν ἡμιθνήτα ἐκεῖνον Ὀθρυάδην στρατηγὸν τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι.

5

ΧΑΡ. ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἐρμῆ, ὁ πόλεμος;

ΕΡΜ. ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται.

ΧΑΡ. ὦ τῆς ἀνοίας, οἷ γε οὐκ ἴσασιν ἔτι, κἂν ὕλην τὴν Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ· τὸ δὲ πεδῖον 10 τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ.

ΕΡΜ. οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες ἤδη καὶ κατὰ χώραν εὐθετίσαντες αὖθις τὰ ὕρη ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἃ ἐστάλην, σὺ δὲ ἐπὶ τὸ πορθ- 15 μείον· ἤξω δέ σοι καὶ αὐτὸς μετ' ὀλίγον νεκροστολῶν.

ΧΑΡ. εὖ γε ἐποίησας, ὦ Ἐρμῆ· εὐεργέτης ἐς αἰὲ ἀναγεγράψη. ὠνάμην τι διὰ σέ τῆς ἀποδημίας.—οἷά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα. βασιλεῖς, πλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι· Χάρωνος δὲ 20 οὐδεὶς λόγος.



ΛΙΛΙΕΥΣ ΠΙ ΑΝΑΒΙΟΥΝΤΕΣ.

1. ΣΩΚΡΑΤΗΣ. Βάλλε βάλλε τὸν κατάρατον ἀφθό-
νοισ τοῖς λίθοις, ἐπίβαλλε τῶν βώλων, προσεπίβαλλε
καὶ τῶν ὀστράκων, παῖε τοῖς ξύλοις τὸν ἀλιτήριον, ὄρα
μὴ διαφύγη· καὶ σὺ, ὦ Πλάτων, βάλλε· καὶ σὺ, ὦ Χρύ-
5 σιππε, καὶ σὺ δέ. πάντες ἅμα συνασπίσωμεν ἐπ' αὐτόν,
ὡς πῆρη πῆρηφιν ἀρήγη, βάκτρα δὲ βάκτροις.
κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντινα οὐχ
ἕβρικε. σὺ δέ, ὦ Διόγενης, εἴ ποτε καὶ ἄλλοτε, χρῶ τῷ
ξύλω, μὴδὲ ἀνήης· διδότω τὴν ἀξίαν βλάσφημος ὢν. τί
10 τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν
οὐκ ἔχρην.

ἀνέρες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.

2. Ἀριστότελες, ἐπισπούδασον ἔτι θάπτον. εὖ ἔχει
ἑάλωκε τὸ θηρίον· εἰλήφαμέν σε, ὦ μιარέ· εἴση γοῦν
15 αὐτίκα οὔστινας ὄντας ἡμᾶς ἐκακηγόρεις. τῷ τρόπῳ δέ
τις αὐτὸν καὶ μετέλθη; ποικίλον γάρ τινα ἐπινοῶμεν
θάνατον κατ' αὐτοῦ πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον·
καθ' ἕκαστον γοῦν ἐπτάκις δίκαιός ἐστιν ἡμῖν ἀπολωλέναι.

ΦΙΛΟΣΟΦΟΣ Α. ἐμοὶ μὲν ἀνασκολοπισθῆναι
20 δοκεῖ αὐτόν.

ΦΙΛ. Β. νῆ Δία, μαστιγωθέντα γε πρότερον.

ΦΙΛ. Γ. τοὺς ὀφθαλμοὺς ἐκκεκόφθω.

ΦΙΛ. Δ. τὴν γλώτταν αὐτὴν ἐπὶ πολὺ πρότερον ἀποτετμήσθω.

ΣΩΚ. σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ;

ΕΜΠ. ἐς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ὡς μάθῃ μὴ λαιδορεῖσθαι τοῖς κρείττοσι. 5

ΠΛΑΤ. καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ Ὀρφέα

λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρον, ἵν' ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλλάττετο καὶ— 10

3. ΛΟΥΚ. μηδαμῶς· ἀλλὰ πρὸς ἱκεσίου φείσασθέ μου.

ΣΩΚ. ἄραρεν· οὐκ ἂν ἀφεθείης ἔτι. ὄρας δὲ δὴ καὶ τὸν Ὀμηρον ἄ φησιν,

ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά; 15

ΛΟΥΚ. καὶ μὴν καθ' Ὀμηρον ὑμᾶς καὶ αὐτὸς ἱκετεύσω· αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρόψεσθε ῥαψφδήσαντά με·

ζωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα, χαλκὸν τε χρυσόν τε, τὰ δὴ φιλέουσι σοφοί περ. 20

ΠΛΑΤ. ἀλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σὲ Ὀμηρικῆς ἀντιλογίας. ἄκουε γοῦν·

μὴ δὴ μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ χρυσόν περ λέξας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.

ΛΟΥΚ. οἴμοι τῶν κακῶν. ὁ μὲν Ὀμηρος ἡμῖν 25 ἄπρακτος, ἢ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δὴ μοι καταφευκτέον· τάχα γὰρ ἂν ἐκεῖνος σώσειέ με.

μὴ κτεῖνε· τὸν ἰκέτην γὰρ οὐ θέμις κτανεῖν.

ΠΛΑΤ. τί δέ; οὐχὶ κακείνα Εὐριπίδου ἐστίν, οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους; 30

ΛΟΥΚ. νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ με;

ΠΛΑΤ. νῆ Δία· φησὶ γοῦν ἐκεῖνος αὐτός,
 ἀχαλίνων στομάτων
 ἀνόμου τ' ἀφροσύνας
 τὸ τέλος δυστυχία.

5 4. ΛΟΥΚ. οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτιν-
 νῆναι καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε, τοῦτο
 γοῦν εἶπατέ μοι, οὔτινες ὄντες ἢ τί πεπονηθότες ἀνίκηστον
 πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλή-
 φατέ με;

10 ΠΛΑΤ. ἄτινα μὲν εἴργασαι ἡμᾶς τὰ δεινά, σεαυτὸν
 ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους,
 ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἠγόρευες καὶ ἐς ἡμᾶς
 ὕβριζες ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἀνδρας,
 καὶ τὸ μέγιστον, ἐλευθέρους· ἐφ' οἷς ἀγανακτήσαντες
 15 ἀνεληλύθαμεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν
 Αἶδην, Χρῦσιππος οὕτοσὶ καὶ Ἐπίκουρος καὶ Πλάτων
 ἐγὼ καὶ Ἀριστοτέλης ἐκεινοσὶ καὶ ὁ σιωπῶν οὗτος
 Πυθαγόρας καὶ ὁ Διογένης καὶ ἅπαντες ὅσους διέσυρες
 ἐν τοῖς λόγοις.

20 5. ΛΟΥΚ. ἀνέπνευσα· οὐ γὰρ ἀποκτενεῖτέ με, ἦν
 μάθητε ὅποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην· ὥστε ἀπορρίψατε
 τοὺς λίθους. μᾶλλον δὲ φυλάττετε· χρήσεσθε γὰρ αὐτοῖς
 κατὰ τῶν ἀξίων.

ΠΛΑΤ. ληρεῖς. σὲ δὲ τήμερον χρὴ ἀπολωλέναι, καὶ
 25 ἤδη γε

λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.

ΛΟΥΚ. καὶ μὴν, ὦ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ
 ἀπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ἕντα καὶ εὖνουν καὶ
 ὁμογνώμονα καί, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν
 30 ἐπιτηδευμάτων, εὖ ἴστε ἀποκτενοῦντες, ἦν ἐμὲ ἀπο-
 κτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεπονηκότα. ὄρατε οἶν

μη τὸ τῶν νῦν φιλοσόφων αὐτοὶ ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην.

ΠΛΑΤ. ὦ τῆς ἀναισχυντίας. καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν; οὕτως ὡς ἀνδραπόδοις ἀλη- 5
θῶς οἶει διαλέγεσθαι καὶ εὐεργεσίαν καταλογιῆ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὕβρει καὶ παροιμία τῶν λόγων;

6. ΛΟΥΚ. ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὕβρικά, ἔς ἀεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερπαινῶν καὶ τοῖς λόγοις οὓς καταλελοίπατε ὀμιλῶν; 10
αὐτὰ γοῦν ἅ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἕκαστον τὸ ἄνθος ὅθεν καὶ παρ' ὅτου καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας, τὸ δ' ἀληθὲς 15
ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἱ τοιαῦτα ἐξηνηθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις ἀναλέξασθαι γε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἀρμόσαι, ὡς μὴ ἀπάδειν θάτερον θατέρου. ἔσθ' ὅστις οὖν ταῦτα εὖ πεπονθῶς παρ' ὑμῶν κακῶς ἂν εἰπεῖν ἐπιχειρήσειεν 20
εὐεργέτας ἄνδρας, ἀφ' ὧν ἤδη τις εἶναι ἔδοξεν; ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὐρυντον εἴη τὴν φύσιν, ὡς ταῖς Μούσαις ἀντάδειν, παρ' ὧν εἰλήφει τὴν ᾠδὴν, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῆρι ὄντι τῆς τοξικῆς. 25

7. ΠΛΑΤ. τοῦτο μὲν, ὦ γενναῖε, κατὰ τοὺς ῥήτορας εἶρηταί σοι ἐναντιώτατον γοῦν ἐστί σοι τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσι τὴν τόλμαν, εἴ γε τῇ ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσσεστιν, ὃς παρ' ἡμῶν τὰ τοξεύματα, ὡς φῆς, λαβὼν καθ' ἡμῶν ἐτόξευες, ἕνα τοῦτου 30
ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν κακῶς.

τοιαῦτα παρὰ σοῦ ἀπειλήσαμεν ἀνθ' ὧν σοι τὸν λειμῶνα ἐκεῖνον ἀναπετάσαντες οὐκ ἐκωλύσαμεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν ὥστε διὰ γε τοῦτο δίκαιος εἶ ἀποθανεῖν.

5 8. ΛΟΥΚ. ὁρᾶτε; πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν δικαίων προσίεσθε. καίτοι οὐκ ἂν ᾤθηται ποτὲ ὡς ὀργὴ Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἄν, ἀλλὰ μοι ἔδοκεῖτε μόνοι διὰ πόρρω εἶναι τοῦ τοιούτου. πλὴν ἀλλὰ μὴ ἄκριτόν γε, ὧ
 10 θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητέ με ὑμέτερον γοῦν καὶ τοῦτο ἦν, μὴ βία μηδὲ κατὰ τὸ ἰσχυρότερον πολιτεύεσθαι, δίκη δὲ τὰ διάφορα διαλύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει. ὥστε δικαστὴν ἐλόμενοι κατηγορήσατε μὲν ὑμεῖς ἢ ἅμα πάντες ἢ ὅντινα
 15 ἂν χειροτονήσητε ὑπὲρ ἀπάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα, καὶ ἦν μὲν ἀδικῶν φαίνωμαι καὶ τοῦτο περὶ ἐμοῦ γινώσκον τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν, ὑμεῖς δὲ βίαιοι οὐδὲν τολμήσετε ἦν δὲ τὰς εὐθύναις ὑποσχὼν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὐρί-
 20 σκωμαι, ἀφήσουσί με οἱ δικασταί, ὑμεῖς δὲ ἐς τοὺς ἐξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψατε.

9. ΠΛΑΤ. τοῦτ' ἐκεῖνο, ἐς πεδίον τὸν ἵππον, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης· φασὶ γοῦν
 25 ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανοῦργον ἐν τοῖς λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὅντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἄδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι;

ΛΟΥΚ. θαρρεῖτε τούτου γε ἕνεκα· οὐδένα τοιούτου
 30 διαιτητὴν ὑποπτον ἢ ἀμφίβολον ἀξιόσαιμ' ἂν γενέσθαι καὶ ὅστις ἀποδώσεται μοι τὴν ψῆφον. ὁρᾶτε γοῦν, τὴν

φιλοσοφίαν αὐτὴν μεθ' ἑμῶν δικάστριαν ποιούμαι ἔγωγε.

ΠΛΑΤ. καὶ τίς ἂν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν;

ΛΟΤΚ. οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε· οὐδὲν 5 οὐδὲ τοῦτο δέδια. τοσοῦτον ὑπερφέρω τοῖς δικαίοις καὶ ἐκ περιουσίας ἀπολογήσασθαι ὑπολαμβάνω.

10. ΠΛΑΤ. τί ποιῶμεν, ὦ Πυθαγόρα καὶ Σώκρατες; ἔοικε γὰρ οὐκ ἄλογα ὁ ἀνὴρ προκαλεῖσθαι, δικάζεσθαι ἀξιῶν. 10

ΣΩΚ. τί δ' ἄλλο ἢ βαδίζωμεν ἐπὶ τὸ δικαστήριον καὶ τὴν φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὅ τι καὶ ἀπολογήσεται· τὸ πρὸ δίκης γὰρ οὐχ ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικόν, ὀργίλων τινῶν ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων. παρέξομεν οὖν ἀφορμὰς 15 τοῖς κακηγορεῖν ἐθέλουσι καταλεύσαντες ἀνδρα μηδὲ ἀπολογησάμενον ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνη χαίρειν αὐτοὶ λέγοντες. ἢ τί ἂν εἴποιμεν Ἀνύτου πέρι καὶ Μελήτου, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε δικαστῶν, εἰ οὗτος τεθνήξεται μηδὲ τὸ παράπαν ὕδατος 20 μεταλαβόν;

ΠΛΑΤ. ἄριστα παραινεῖς, ὦ Σώκρατες· ἄστε ἀπίωμεν ἐπὶ τὴν φιλοσοφίαν· ἢ δὲ δικασάτω, καὶ ἡμεῖς ἀγαπήσομεν οἷς ἂν ἐκείνη διαγνῶ.

11. ΛΟΤΚ. εὖ γε, ὦ σοφώτατοι, ἀμείνω ταῦτα καὶ 25 νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὡς ἔφην· δεήσει γὰρ αὐτῶν μικρὸν ὕστερον ἐν τῷ δικαστηρίῳ. ποῦ δὲ τὴν φιλοσοφίαν εὔροι τις ἄν; οὐ γὰρ οἶδα ἔνθα οἰκεῖ καίτοι πολὺν ἐπλανήθηεν χρόνον ἀναζητῶν τὴν οἰκίαν, ὡς συγγενοίμην αὐτῇ. εἶτα ἐντυγχάνων ἂν τισι τριβώνια 30 περιβεβλημένοις καὶ πώγωνας βαθεῖς καθειμένοις παρ'

αὐτῆς ἐκείνης ἤκειν φάσκουσιν, οἴομενος εἰδέναι αὐτοὺς ἀνηρώτων· οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἢ οὐδ' ὄλως ἀπεκρίνοντό μοι, ὡς μὴ ἐλέγχοντο οὐκ εἰδότες, ἢ ἄλλην θύραν ἀντ' ἄλλης ἐπεδείκνυον. οὐδέπω γοῦν
 5 καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν. 12. πολλάκις δὲ αὐτὸς εἰκάσας ἢ ξεναγήσαντός τινος ἦκον ἂν ἐπὶ τινὰς θύρας βεβαίως ἐλπίσας τότε γοῦν εὐρηκέναι, τεκμαιρόμενος τῷ πλήθει τῶν ἐσιόντων καὶ ἐξιόντων, ἀπάντων καὶ τὰ σχήματα εὐσταλῶν καὶ φροντιστικῶν τῆν
 10 πρόσοψιν· μετὰ τούτων οὖν συμπαραβυσθεῖς καὶ αὐτὸς ἐσῆλθον. εἶτα ἐώρων γύναιόν τι οὐχ ἀπλοϊκόν, εἰ καὶ ὅτι μάλιστα ἐς τὸ ἀφελὲς καὶ ἀκόσμητον ἑαυτὴν ἐρρύθμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐῶσα οὐδὲ τοῦ ἱματίου
 15 τὴν ἀναβολὴν ἀνεπιτηδεύτως περιστέλλουσα· πρόδηλος δὲ ἦν κοσμουμένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμένη. ὑπεφαίνετο δέ τι καὶ ψιμύθιον καὶ φῦκος καὶ τὰ ῥήματα πάντα ἑταιρικά, καὶ ἐπαινουμένη ὑπὸ τῶν ἐραστῶν ἐς κάλλος ἔχαιρε,
 20 καὶ εἰ δοιή τις, προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἂν παρακαθισαμένη πλησίον τοὺς πένητας τῶν ἐραστῶν οὐδὲ προσέβλεπε. πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς κατὰ τὸ ἀκούσιον ἐώρων περιδέραια χρυσᾶ τῶν κλοιῶν παχύτερα. ταῦτα ἰδὼν ἐπὶ πόδας αὐτῆς εὐθύς ἀνέστρεφον
 25 οἰκτεῖρας δηλαδὴ τοὺς κακῶςδαίμονας ἐκείνους οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος ἐλκομένους πρὸς αὐτῆς καὶ κατὰ τὸν Ἰξίωνα εἰδώλω ἀντὶ τῆς Ἥρας συνόντας.

13. ΠΛΑΤ. τοῦτο μὲν ὀρθῶς ἔλεξας· οὐδὲ γὰρ πρόδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα. πλὴν ἀλλ' οὐδὲν δεήσει
 30 βαδίζειν ἐπὶ τὴν οἰκίαν· ἐνταῦθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτήν· ἢ δὲ ἤδη που ἀφίξεται ἐπανιούσα

ἐξ Ἀκαδημείας, ὡς περιπατήσῃ καὶ ἐν τῇ ποικίλῃ·
τοῦτο ὁσημέραι ποιεῖν ἔθος αὐτῇ· μᾶλλον δὲ ἤδη
προσέρχεται. ὄρᾳς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος,
τὴν προσηνῆ τὸ βλέμμα, τὴν ἐπὶ συννοίᾳ ἡρέμα βαδί-
ζουσαν;

5

ΛΟΥΚ. πολλὰς ὁμοίας ὄρῳ τό τε σχῆμα καὶ τὸ
βάδισμα καὶ τὴν ἀναβολὴν. καίτοι μία πάντως ἢ γε
ἀληθῆς φιλοσοφία ἐστὶν ἐν αὐταῖς.

ΠΛΑΤ. εὖ λέγεις. ἀλλὰ δηλώσει ἥτις ἐστὶ φθειγ-
ξάμενη μόνον.

10

14. ΦΙΛ. παπαῖ· τί Πλάτων καὶ Χρῦσιππος ἄνω
καὶ Ἀριστοτέλης καὶ οἱ ἄλλοι πάντες, αὐτὰ δὴ τὰ κεφά-
λαιά μου τῶν μαθημάτων; τί αὐθις ἐς τὸν βίον; ἄρά τι
ὑμᾶς ἐλύπει τῶν κάτω; ὀργιζομένοις γοῦν εἰσκατε. καὶ
τίνα τοῦτον συλλαβόντες ἄγετε; ἢ που τυμβωρύχος τις
ἢ ἀνδροφόνος ἢ ἱερόσυλός ἐστι.

15

ΠΛΑΤ. νῆ Δί, ὦ φιλοσοφία, πάντων γε ἱεροσύλων
ἀσεβέστατος, ὅς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν
ἐπεχείρησε καὶ ἡμᾶς ἅπαντας, ὅποσοι τι παρὰ σοῦ
μαθόντες τοῖς μεθ' ἡμᾶς καταλελοιπάμεν.

20

ΦΙΛ. εἶτα ἡγανακτήσατε λαιδορησαμένου τινός, καὶ
ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς κωμωδίας ἀκούουσα ἐν
τοῖς διονυσίοις ὅμως φίλην τε αὐτὴν ἡγῆμαι καὶ οὔτε
ἐδικασάμην οὔτε ἡτσιασάμην προσελθοῦσα, ἐφήμι δὲ
παίξειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἑορτῇ; οἶδα γὰρ
ὡς οὐκ ἂν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τού-
ναντίον ὑπερ ἂν ἢ καλόν, ὥσπερ τὸ χρυσίου ἀποσμώ-
μενον τοῖς κόμμασι λαμπρότερον ἀποστίλβει καὶ φανε-
ρότερον γίνεται. ὑμεῖς δ' οὐκ οἶδ' ὅπως ὀργίλοι καὶ
ἀγανακτικοὶ γεγόνατε. τί δ' οὖν αὐτὸν ἄγχετε;

30

ΠΛΑΤ. μίαν ἡμέραν ταύτην παραιτησάμενοι ἤκο-

μεν ἐπ' αὐτόν, ὡς ὑπόσχη τὴν ἀξίαν ὧν δέδρακε· φῆμαι γὰρ ἡμῖν διήγγελλον οἷα ἔλεγεν ἐπιῶν ἐς τὰ πλήθη καθ' ἡμῶν.

15 ΦΙΛ. εἶτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀποκτενεῖτε; δῆλος γοῦν ἐστὶν εἰπεῖν τι θέλων.

ΠΛΑΤ. οὐκ, ἀλλ' ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα. καὶ σοὶ ἂν δοκῆ τοῦτο, ποιήσῃ τέλος τῆς δίκης.

ΦΙΛ. τί φῆς σύ;

10 ΛΟΥΚ. τοῦτο αὐτό, ὃ δέσποινα φιλοσοφία, ἥπερ καὶ μόνη τάληθές ἂν εὔρεῖν δύναιο· μόγις γοῦν εὐρόμην πολλὰ ἰκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.

ΠΛΑΤ. νῦν, ὃ κατάρατε, δέσποιναν αὐτὴν καλεῖς; πρῶν δὲ τὸ ἀτιμότατον φιλοσοφίαν ἀπέφαινες ἐν τοσοῦτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρος δὺ' ὀβολῶν
15 ἕκαστον εἶδος αὐτῆς τῶν λόγων.

ΦΙΛ. ὀράτε μὴ οὐ φιλοσοφίαν οὗτός γε, ἀλλὰ γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιὰρὰ πράττοντας ἠγόρευσε κακῶς.

ΠΛΑΤ. εἶση αὐτίκα, ἣν ἐθέλης ἀπολογουμένου
20 ἀκούειν μόνον.

ΦΙΛ. ἀπίωμεν ἐπ' Ἄρειον πάγον, μᾶλλον δὲ ἐς τὴν ἀκρόπολιν αὐτήν, ὡς ἂν ἐκ περιωπῆς ἅμα καταφανῆ πάντα εἶη τὰ ἐν τῇ πόλει. 16. ὑμεῖς δέ, ὃ φίλοι, ἐν τῇ ποικίλῃ τέως περιπατήσατε· ἤξω γὰρ ὑμῖν ἐκδικάσασα
25 τὴν δίκην.

ΛΟΥΚ. τίνες δέ εἰσιν, ὃ φιλοσοφία; πάννυ γάρ μοι κόσμιοι καὶ αὐταὶ δοκοῦσιν.

ΦΙΛ. ἀρετὴ μὲν ἢ ἀνδρώδης αὕτη, σωφροσύνη δὲ ἐκείνη καὶ δικαιοσύνη παρ' αὐτήν. ἢ προηγουμένη δὲ
30 παιδεία, ἢ ἀμυδρὰ δὲ καὶ ἀσαφὴς τὸ χρῶμα ἢ ἀλήθειά ἐστιν.

ΛΟΥΚ. οὐχ ὁρῶ ἦντινα καὶ λέγεις.

ΦΙΛ. τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὄρας, τὴν γυμνήν, τὴν ὑποφεύγουσαν αἰεὶ καὶ διολισθάνουσαν;

ΛΟΥΚ. ὁρῶ νῦν μόγισ. ἀλλὰ τί οὐχὶ καὶ ταύτας ἄγεις, ὡς πλήρες γένοιτο καὶ ἐντελές τὸ συνέδριον; τὴν 5 ἀλήθειαν δέ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι.

ΦΙΛ. νῆ Δί' ἀκολουθήσατε καὶ ὑμεῖς· οὐ χαλεπὸν γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην. 10

17. ΑΛΗΘ. ἄπιτε ὑμεῖς· ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἢ πάλαι οἶδα ὅποιά ἐστιν.

ΦΙΛ. ἀλλ' ἡμῖν, ὦ ἀλήθεια, ἐν δέοντι συνδικάζοις ἄν, ὡς καὶ καταμηνύοις ἕκαστα.

ΑΛΗΘ. οὐκοῦν ἐπάγωμαι καὶ τῷ θεραπαινιδίῳ 15 τούτῳ συνοικοτάτῳ μοι ὄντε;

ΦΙΛ. καὶ μάλα ὀπόσας ἂν ἐθέλης.

ΑΛΗΘ. ἔπεσθον, ὦ ἐλευθερία καὶ παρρησία, μεθ' ἡμῶν ὡς τὸν δείλαιον τουτονὶ ἀνθρωπίσκον ἐραστὴν ἡμέτερον ὄντα κινδυνεύοντα ἐπ' οὐδεμιᾷ προφάσει δι- 20 καίᾳ, ἂν γε σῶσαι δυνηθῶμεν· σὺ δέ, ὦ ἔλεγχε, αὐτοῦ περίμενε.

ΛΟΥΚ. μηδαμῶς ὦ δέσποινα, ἡκέτω δὲ καὶ οὗτος, εἰ καὶ τις ἄλλος· οὐ γὰρ τοῖς τυχοῦσι θηρίοις πολεμῆσαι δεήσει με, ἀλλ' ἀλαζόσιν ἀνθρώποις καὶ δυσε- 25 λέγκτοις, αἰεὶ τινὰς ἀποφυγὰς εὕρισκομένοις, ὥστε ἀναγκαιὸς ὁ ἔλεγχος.

ΦΙΛ. ἀναγκαιότατος μὲν οὖν ἄμεινον δέ, εἰ καὶ τὴν ἀπόδειξιν παραλάβοις.

ΑΛΗΘ. ἔπεσθε πάντες, ἐπεὶπερ ἀναγκαιότατοι 30 δοκεῖτε πρὸς τὴν δίκην.

18. ΑΡΙΣΤ. ὀράς; προσεταιρίζεται καθ' ἡμῶν, ὡς φιλοσοφία, τὴν ἀλήθειαν.

ΦΙΛ. εἶτα δέδιδτε, ὦ Πλάτων καὶ Χρῦσιππε καὶ Ἀριστότελες, μὴ τι ψεύσῃται ὑπὲρ αὐτοῦ ἀλήθεια
5 οὔσα;

ΠΛΑΤ. οὐ τοῦτο, ἀλλὰ δεινῶς πανοῦργός ἐστι καὶ κολακικός· ὥστε παραπείσει αὐτήν.

ΦΙΛ. θαρρεῖτε· οὐδὲν μὴ γένηται ἄδικον, δικαιοσύνης ταύτης συμπαρούσης. ἀνίωμεν οὖν. 19. ἀλλ' εἰπέ
10 μοι σύ, τί σοι τοῦνομα;

ΛΟΥΚ. ἐμοὶ Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγκικλέους.

ΦΙΛ. πατρὶς δέ;

ΛΟΥΚ. Σύρος, ὦ φιλοσοφία, τῶν ἐπευφρατιδίων.
15 ἀλλὰ τί τοῦτο; καὶ γὰρ τούτων τινὰς οἶδα τῶν ἀντιδίκων οὐχ ἡττον ἐμοῦ βαρβάρους τὸ γένος· ὁ τρόπος δὲ καὶ ἡ παιδεία οὐ κατὰ Σολέας ἢ Κυπρίου ἢ Βαβυλωνίου ἢ Σταγειρίτας. καίτοι πρὸς γε σὲ οὐδὲν ἂν ἐλάττων γένοιτο οὐδ' εἰ τὴν φωνὴν βάρβαρος εἶη τις, εἴπερ ἡ
20 γνώμη ὀρθὴ καὶ δικαία φαίνοιτο οὔσα.

20. ΦΙΛ. εὖ λέγεις· ἄλλως γοῦν τοῦτο ἠρόμην. ἡ τέχνη δέ σοι τίς; ἄξιον γὰρ ἐπίστασθαι τοῦτό γε.

ΛΟΥΚ. μισαλαζῶν εἶμι καὶ μισογόης καὶ μισοψευδῆς καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος τῶν
25 μιαρῶν ἀνθρώπων· πάνυ δὲ πολλοὶ εἰσιν, ὡς οἶσθα.

ΦΙΛ. Ἡράκλεις, πολυμισῆ τινα μέτει τὴν τέχνην.

ΛΟΥΚ. εὖ λέγεις· ὀράς γοῦν ὅπόσοις ἀπεχθάνομαι καὶ ὡς κινδυνεύω δι' αὐτήν. οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ πάνυ ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο
30 τὴν ἀρχὴν ἔχουσαν· φιλαλήθης τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοϊκός καὶ ὅσα τῷ φιλεῖσθαι συγγενῆ· πλήν

ἀλλ' ὀλίγοι πάνυ ταύτης ἄξιοι τῆς τέχνης. οἱ δὲ ὑπὸ τῇ ἐναντία ταπτόμενοι καὶ τῷ μίσει οἰκειότεροι πεντακισμύριοι. κινδυνεύω τοιγαροῦν τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἤδη, τὴν δὲ πάνυ ἠκριβωκένας.

ΦΙΛ. καὶ μὴν οὐκ ἐχρῆν· τοῦ γὰρ αὐτοῦ καὶ τάδε, 5
φασί, καὶ τάδε· ὥστε μὴ διαίρει τὸ τέχνα· μία γὰρ ἔστων δύ' εἶναι δοκοῦσαι.

ΛΟΤΚ. ἄμεινον σὺ ταῦτα οἶσθα, ὦ φιλοσοφία. τὸ μέντοι ἐμὸν τοιοῦτόν ἐστιν, οἷον τοὺς μὲν πονηροὺς μισεῖν, 10
ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν.

21. ΦΙΛ. ἄγε δὴ, πάρεσμεν γὰρ ἔνθα ἐχρῆν· ἐν-
ταῦθά που ἐν τῷ προνάῳ τῆς πολιάδος δικάσωμεν. ἡ
ἰέρεια διάθες ἡμῖν τὰ βάθρα, ἡμεῖς δὲ ἐν τοσοῦτῳ προσ-
κνήσωμεν τῇ θεῷ.

ΛΟΤΚ. ὦ πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων 15
σύμμαχος ἀναμνησθεῖσα ὅποσα ἐπιορκούντων ὅσημέραι
ἀκούεις αὐτῶν· καὶ ἂ πράττουσι δέ, μόνη ὄρας ἄτε δὴ
ἐπίσκοπος οἰκοῦσα. νῦν καιρὸς ἀμύνασθαι αὐτούς. ἐμὲ δὲ
ἦν που κρατούμενον ἴδης καὶ πλείους ὧσιν αἱ μέλαιναί,
σὺ προσθεῖσα τὴν σαυτῆς σῶζέ με. 20

22. ΦΙΛ. εἶεν· ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα
ἔτοιμοι ἀκούειν τῶν λόγων, ὑμεῖς δὲ προελόμενοί τινα ἐξ
ἀπάντων, ὅστις ἄριστα κατηγορήσειν ἂν δοκῇ, συνείρετε
τὴν κατηγορίαν καὶ διελέγχετε· πάντα γὰρ ἅμα λεγεῖν
ἀμήχανον. σὺ δέ, ὦ Παρρησιάδη, ἀπολογήσῃ τὸ μετὰ 25
τούτο.

ΧΡΥΣ. τίς οὖν ἂν ἐπιτηδειότερος ἐξ ἡμῶν γένοιτο
πρὸς τὴν δίκην σου, ὦ Πλάτων; ἢ τε γὰρ μεγαλόνοια
θαυμαστή καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ
κεχαρισμένον καὶ πειθοῦς μεστὸν ἢ τε σύνεσις καὶ τὸ 30
ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων, πάντα

ταῦτά σοι ἀθρόα πρόσεστιν ὥστε τὴν προηγορίαν δέχου καὶ ὑπὲρ ἀπάντων εἶπέ τὰ εἰκότα. νῦν ἀναμνήσθητι πάντων ἐκείνων καὶ συμφόρει ἐς τὸ αὐτό, εἴ τί σοι πρὸς Γοργίαν ἢ Πῶλον ἢ Ἰππίαν ἢ Πρόδικον εἴρηται· δεινό-
 5 τερος οὗτος. ἐπίπαττε οὖν καὶ τῆς εἰρωνείας καὶ τὰ κομψὰ ἐκείνα καὶ συνεχῆ ἐρώτα, κἄν σοι δοκῇ, κἀκεῖνό που παράβυσσον, ὡς ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἐλαύνων ἀγανακτήσειεν ἄν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην.

10 23. ΠΛΑΤ. μηδαμῶς, ἀλλὰ τινα τῶν σφοδροτέρων προχειρισώμεθα, Διογένην τοῦτον ἢ Ἀντισθένην ἢ Κράτητα ἢ καὶ σέ, ὦ Χρῦσιππε· οὐ γὰρ δὴ κάλλους ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς ὁ καιρός, ἀλλὰ τινος ἐλεγκτικῆς καὶ δικανικῆς παρασκευῆς· ῥήτωρ δὲ ὁ
 15 Παρρησιάδης ἐστίν.

ΔΙΟΓ. ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω· καὶ γὰρ οὐδὲ πάνν μακρῶν οἶομαι τῶν λόγων δεῖσθαι. καὶ ἄλλως δὲ ὑπὲρ ἅπαντας ὕβρισμαὶ δὴ ὀβολῶν πρῶν ἀποκεκηρυγμένος.

20 ΠΛΑΤ. ὁ Διογένης, ὦ φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ ἀπάντων. μέμνησο δέ, ὦ γενναῖε, μὴ τὰ σεαυτοῦ μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ ὀρᾶν· εἰ γάρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα ἐν τοῖς λόγοις, σὺ δὲ τοῦτο μὲν μὴ ἐξέταξε, μηδ' ὅστις ἐστὶν ὁ ἀληθέ-
 25 στερος νῦν λέγε, ὅλως δὲ ὑπὲρ φιλοσοφίας αὐτῆς ἀγανάκτει περιυβρισμένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς διαλλάττομεν, ὁ κοινὸν ἅπαντες ἔχομεν, τοῦτο ὑπερμάχει. ὀρᾶς δέ, μόνον σὲ προεστησάμεθα καὶ ἐν σοὶ τὰ πάντων
 30 ἡμῶν κινδυνεύεται, ἢ σεμνότατα δόξαι ἢ τοιαῦτα πιστευθῆναι οἷα οὗτος ἀπέφηνε.

24. ΔΙΟΓ. θαρρεῖτε, οὐδὲν ἐλλείψομεν, ὑπὲρ πάντων ἐρώ. κἂν ἢ φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλασθεῖσα — φύσει γὰρ ἡμέρος καὶ πρᾶός ἐστιν—ἀφεῖναι διαβουλεύηται αὐτόν, ἀλλ' οὐ τὰμὰ ἐνδεήσει· δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν. •

5

ΦΙΛ. τοῦτο μὲν μηδαμῶς, ἀλλὰ τῷ λόγῳ μᾶλλον ἤπερ τῷ ξύλῳ. μὴ μέλλε δ' οὖν. ἤδη γὰρ ἐκκέχυται τὸ ὕδωρ καὶ πρὸς σὲ τὸ δικαστήριον ἀποβλέπει.

ΛΟΥΚ. οἱ λοιποὶ καθιζέσθωσαν, ὧ φιλοσοφία, καὶ ψηφοφορεῖτωσαν μεθ' ὑμῶν, Διογένης δὲ κατηγορεῖτω 10

ΦΙΛ. οὐ δέδιας οὖν μή σου καταψηφίσωνται;

ΛΟΥΚ. οὐδαμῶς· πλείοσι γοῦν κρατῆσαι βούλομαι.

ΦΙΛ. γενναῖά σου ταῦτα· καθίσατε δ' οὖν. σὺ δ', ὧ Διόγενες, λέγε. 15

25. ΔΙΟΓ. οἶοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν βίον, ὧ φιλοσοφία, πάνυ ἀκριβῶς οἶσθα καὶ οὐδὲν δεῖ λόγων· ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν τοῦτον καὶ Πλάτωνα καὶ Ἀριστοτέλην καὶ Χρύσιππον καὶ τοὺς ἄλλους τίς οὐκ οἶδεν ὅσα ἐς τὸν 20 βίον καλὰ ἐσεκομίσαντο; ἃ δὲ τοιοῦτους ὄντας ἡμᾶς ὁ τρισκατάρατος οὗτος Παρρησιάδης ὕβρικεν, ἤδη ἐρῶ· ῥήτωρ γάρ τις, ὡς φασιν, ὢν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς ἐν ἐκείνοις εὐδοκιμήσεις, ὅπόσον ἢ δεινότητος ἢ ἀκμῆς ἐπεπέριστο ἐν τοῖς λόγοις, τοῦτο πᾶν ἐφ' ἡμᾶς 25 συσκευασάμενος οὐ παύεται μὲν ἀγορεύων κακῶς γόητας καὶ ἀπατεῶνας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπέιθων καταγελᾶν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν ὄντων· μᾶλλον δὲ καὶ μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποιήκεν αὐτούς τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φληνάφους καὶ 30 λήρους ἀποκαλῶν τὰ σὰ καὶ τὰ σπουδαιύτατα ὢν ἡμᾶς

ἐπαιδευσας ἐπὶ χλευασμῷ διεξιῶν, ὥστε αὐτὸν μὲν
 κροτεῖσθαι καὶ ἐπαινείσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ
 ὑβρίζεσθαι. φύσει γὰρ τοιοῦτόν ἐστιν ὁ πολὺς λεῶς·
 χαίρουσι τοῖς ἀποσκώπτουσι καὶ λοιδορουμένοις, καὶ μά-
 5 λισθ' ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται, ὥσ-
 περ ἀμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπό-
 λιδι Σωκράτην τουτονὶ ἐπὶ χλευασίᾳ παράγουσιν ἐπὶ τὴν
 σκηνην καὶ κωμωδοῦσιν ἀλλοκότους τινὰς περὶ αὐτοῦ
 κωμωδίας. καίτοι ἐκεῖνοι μὲν καθ' ἑνὸς ἀνδρὸς ἐτόλμων
 10 τοιαῦτα καὶ ἐν Διονύσου, ἐφειμένον αὐτὸ δρᾶν, καὶ τὸ
 σκῶμμα μέρος ἐδόκει τῆς ἑορτῆς, καὶ ὁ θεὸς ἴσως χαίρει
 φιλόγελῶς τις ὢν. 26. ὁ δὲ τοὺς ἀρίστους συγκαλῶν,
 ἐκ πολλοῦ φροντίσας καὶ παρασκευασάμενος καὶ βλασ-
 φημίας τινὰς ἐς παχὺ βιβλίον ἐγγράψας μεγάλη τῇ
 15 φωνῇ διαγορεύει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστο-
 τέλην, Χρῦσιππον ἐκείνον, ἐμὲ καὶ ὅλως ἅπαντας οὔτε
 ἑορτῆς ἐπιούσης οὔτε ἰδία τι πρὸς ἡμῶν παθῶν εἶχε
 γὰρ ἂν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα, εἰ ἀμυνόμενος,
 ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρασε. καὶ τὸ πάντων δεινύτατον,
 20 ὅτι ταῦτα ποιῶν καὶ ὑπὸ τὸ σὸν ὄνομα, ὧ φιλοσοφία,
 ὑποδύεται καὶ ὑπελθὼν τὸν διάλογον ἡμέτερον οἰκείον
 ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ'
 ἡμῶν, ἔτι καὶ Μένιππον ἀναπείσας ἐταῖρον ἡμῶν ἄνδρα
 συγκωμαδεῖν αὐτῷ τὰ πολλά, ὃς μόνος οὐ παρέστιν οὐδὲ
 25 κατηγορεῖ μεθ' ἡμῶν, προδοὺς τὸ κοινόν. 27. ἀνθ' ὧν
 ἀπάντων ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν δίκην. ἢ τί
 γὰρ ἂν εἰπεῖν ἔχοι τὰ σεμνότατα διασύρας ἐπὶ τοσοῦτων
 μαρτύρων; χρήσιμον γοῦν καὶ πρὸς ἐκείνους τὸ τοιοῦτον,
 εἰ θεάσαιτο αὐτὸν κολασθέντα, ὡς μηδὲ ἄλλος τις ἔτι
 30 καταφρονοῖ φιλοσοφίας· ἐπεὶ τό γε τὴν ἡσυχίαν ἄγειν
 καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀναν-

δρίας καὶ εὐηθείας εἰκότως ἂν νομίζοιτο. τὰ γὰρ τελευταῖα
 τίνι φορητά; ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμῶς
 ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπόλησεν,
 ὡς φασι, τοὺς μὲν ἐπὶ πολλῶ, ἐνίους δὲ μνᾶς Ἀττικῆς,
 ἐμὲ δὲ ὁ παμπονηρότατος οὗτος δὴ ὀβολῶν οἱ παρόντες 5
 δὲ ἐγέλων. ἀνθ' ὧν γε αὐτοὶ τε ἀνεληλύθαμεν ἀγανακ-
 τήσαντες καὶ σὲ ἀξιούμεν τιμωρήσειν ἡμῖν τὰ αἰσχιστα
 ὑβρισμένοις.

28. ANABIOΥΝΤΕΣ. εὖ γε, ὦ Διόγενης, ὑπὲρ
 ἀπάντων καλῶς ὅποσα ἐχρῆν εἴρηκας. 10

ΦΙΛ. παύσασθε ἐπαινοῦντες· ἔγχει τῷ ἀπολογου-
 μένῳ. σὺ δέ, ὦ Παρρησιάδη, λέγε ἤδη ἐν τῷ μέρει σοὶ
 γὰρ τὸ νῦν ῥεῖ. μὴ μέλλε οὖν.

29. ΠΑΡΡ. οὐ πάντα μου, ὦ φιλοσοφία, κατηγόρησε
 Διογένης, ἀλλὰ τὰ πλείω καὶ ὅσα ἦν χαλεπώτερα οὐκ 15
 οἶδ' ὅ τι παθὼν παρέλιπεν. ἐγὼ δὲ τοσοῦτου δέω ἔξαρνος
 γενέσθαι ὡς οὐκ εἶπον αὐτά, ἢ ἀπολογία τινὰ μεμελε-
 τηκῶς ἀφίχθαι, ὥστε καὶ εἴ τινα ἢ οὗτος ἀπεσιώπη-
 σεν ἢ ἐγὼ μὴ πρότερον ἔφθασα εἰρηκῶς, νῦν προσ-
 θήσειν μοι δοκῶ· οὕτω γὰρ ἂν μάθοις οὐστίνιας 20
 ἀπεκέρυττον καὶ κακῶς ἠγόρευον ἀλαζόνας καὶ γόητας
 ἀποκαλῶν· καὶ μοι μόνον τοῦτο παραφυλάττετε, εἰ
 ἀληθῆ περὶ αὐτῶν ἐρῶ. εἰ δέ τι βλάσφημον ἢ τραχὺ
 φαίνοιτο ἔχων ὁ λόγος, οὐ τὸν διελέγχοντα ἐμὲ, ἀλλ'
 ἐκείνους ἂν οἶμαι δικαιότερον αἰτιάσαισθε τοιαῦτα ποι- 25
 οῦντας. ἐγὼ γὰρ ἐπειδὴ τάχιστα συνεῖδον ὅποσα τοῖς
 ῥητορεύουσι τὰ δυσχερῆ ἀναγκαῖον προσεῖναι, ἀπάτην
 καὶ ψεῦδος καὶ θρασύτητα καὶ βοήν καὶ ὠθισμούς καὶ
 μυρία ἄλλα, ταῦτα μὲν, ὥσπερ εἰκὸς ἦν, ἀπέφυγον, ἐπὶ
 δὲ τὰ σά, ὦ φιλοσοφία, καλὰ ὀρμήσας ἠξίου ὅποσον 30
 ἔτι μοι λοιπὸν τοῦ βίου καθάπερ ἐκ ζάλης καὶ κλύδωνος

- ἐς εὐδίον τινα λιμένα ἐσπλεύσας ὑπὸ σοὶ σκεπόμενος
 καταβιῶναι. 30. κάπειδὴ μόνον παρέκνυφα ἐς τὰ ὑμέτερα,
 σὲ μὲν, ὥσπερ ἀναγκαῖον ἦν, καὶ τούσδε ἅπαντας ἐθαύ-
 μαζον ἀρίστου βίου νομοθέτας ὄντας καὶ τοῖς ἐπ' αὐτὸν
 5 ἐπειγομένοις χεῖρα ὀρέγοντας, τὰ κάλλιστα καὶ συμφο-
 ρώτατα παραινοῦντας, εἴ τις μὴ παραβαίνοι αὐτὰ μηδὲ
 διολισθάνοι, ἀλλ' ἀτενὲς ἀποβλέπων ἐς τοὺς κανόνας
 οὓς προτεθείκατε, πρὸς τούτους ῥυθμίζοι καὶ ἀπευθύνοι
 τὸν ἑαυτοῦ βίον, ὅπερ νῆ Δία καὶ τῶν καθ' ἡμῶς αὐτοὺς
 10 ὀλίγοι ποιοῦσιν. 31. ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι
 φιλοσοφίας ἐχομένους, ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ
 πράγματος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα ταῦτα καὶ
 δημόσια καὶ ὅποσα παντὶ μιμῆσθαι ῥάδιον εὔ μάλα εἰκό-
 τας ἀγαθοῖς ἀνδράσι, τὸ γένειον λέγω καὶ τὸ βάδισμα καὶ
 15 τὴν ἀναβολὴν, ἐπὶ δὲ τοῦ βίου καὶ τῶν πραγμάτων ἀντι-
 φθεγγομένους τῷ σχήματι καὶ τὰναντία ὑμῖν ἐπιτηδεύον-
 τας καὶ διαφθείροντας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἡγαν-
 ἀκτουν, καὶ τὸ πρᾶγμα ὅμοιον ἐδόκει μοι καθάπερ εἴ τις
 ὑποκριτῆς τραγωδίας μαλθακὸς αὐτὸς ὦν καὶ γυναικίας
 20 Ἀχιλλέα ἢ Θησέα ἢ καὶ τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν
 μήτε βαδίζων μήτε φθεγγόμενος ἡρωϊκόν, ἀλλὰ θρυπ-
 τόμενος ὑπὸ τηλικούτῳ προσωπεῖω, ὃν οὐδ' ἂν ἡ Ἑλένη
 ποτὲ ἢ Πολυξένη ἀνάσχοιτο πέρα τοῦ μετρίου αὐταῖς
 προσεοικότα, οὐχ ὅπως ὁ Ἡρακλῆς ὁ καλλιπικός, ἀλλὰ
 25 μοι δοκεῖ τάχιστ' ἂν ἐπιτρίψαι τῷ ῥοπάλῳ παίων τὸν
 τοιοῦτον, αὐτὸν τε καὶ τὸ προσωπεῖον, οὕτως ἀτίμως
 κατατεθλημμένος πρὸς αὐτοῦ. 32. τοιαῦτα καὶ αὐτὸς
 ὑμᾶς πάσχοντας ὑπ' ἐκείνων ὁρῶν οὐκ ἠνεγκα τὴν αἰσχύ-
 νην τῆς ὑποκρίσεως, εἰ πίθηκοι ὄντες ἐτόλμησαν ἡρώων
 30 προσωπεῖα περιθέσθαι ἢ τὸν ἐν Κύμῃ ὄνον μιμήσασθαι,
 ὃς λεοντῆν περιβαλόμενος ἠξίου λέων αὐτὸς εἶναι πρὸς

ἀγνοοῦντας τοὺς Κυμαίους ὀγκώμενος μάλα τραχὺ καὶ
 καταπληκτικόν, ἄχρι δὴ τις αὐτὸν ξένος καὶ λέοντα ἰδὼν
 καὶ ὄνον πολλάκις ἤλεγξε παίων τοῖς ξύλοις. ὁ δὲ μά-
 λιστά μοι δεινόν, ὧ φιλοσοφία, κατεφαίνετο, τοῦτο ἦν· οἱ
 γὰρ ἄνθρωποι εἶ τινα τούτων ἐώρων πονηρὸν ἢ ἄσχημον 5
 ἢ ἀσελγές τι ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν
 αὐτὴν ἠτιᾶτο καὶ τὸν Χρῦσιππον· εὐθύς ἢ Πλάτωνα ἢ
 Πυθαγόραν ἢ ἕτου αὐτὸν ἐπώνυμον ὁ διαμαρτάνων
 ἐκεῖνος ἐποιεῖτο καὶ οὐ τοὺς λόγους ἐμιμείτο. καὶ ἀπὸ
 τοῦ κακῶς βιοῦντος πονηρὰ περὶ ὑμῶν εἴκαζον τῶν πρὸ 10
 πολλοῦ τεθνηκότων,—οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἢ
 ἐξέτασις αὐτοῦ ἐγίγνετο, ἀλλ' ὑμεῖς μὲν ἐκποδῶν ἐκεῖ-
 νον δὲ ἐώρων σαφῶς ἅπαντες δεινὰ καὶ ἄσεμνα ἐπιτη-
 δεύοντα, ὥστε ἐρήμην ἠλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ
 τὴν ὁμοίαν διαβολὴν συγκατεσπᾶσθε. 33. ταῦτα οὐκ 15
 ἦνεγκα ὀρών ἔγωγε; ἀλλὰ ἤλεγχον αὐτοὺς καὶ διέκρινον
 ἀφ' ὑμῶν· ὑμεῖς δέ, τιμᾶν ἐπὶ τούτοις δέου, ἐς δικαστή-
 ριον ἄγετε. οὐκοῦν ἦν τινα καὶ τῶν μεμνημένων ἰδὼν
 ἐξαγορεύοντα τοῖν θεοῖν τὰ πόρρητα καὶ ἐξορχούμενον
 ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀδικοῦντα ἠγήσεσθε 20
 εἶναι; ἀλλ' οὐ δίκαιον· ἐπεὶ καὶ οἱ ἀθλοθέται μαστιγοῦν
 εἰώθασιν, ἦν τις ὑποκριτῆς Ἀθηναῖν ἢ Ποσειδῶνα ἢ
 τὸν Δία ὑποδεδυκῶς μὴ καλῶς ὑποκρίνοιτο μηδὲ κατ'
 ἀξίαν τῶν θεῶν, καὶ οὐ δὴ που ὀργίζονται αὐτοῖς ἐκεῖνοι,
 ὅτι τὸν περικείμενον αὐτῶν τὰ προσωπεῖα καὶ τὸ σχῆμα 25
 ἐνδεδυκότα ἐπέτρεψαν παῖειν τοῖς μαστιγοφόροις, ἀλλὰ
 καὶ ἤδουντ' ἄν, οἶμαι, μαστιγομένων· οἰκέτην μὲν γὰρ
 ἢ ἄγγελόν τινα μὴ δεξιῶς ὑποκρίνασθαι μικρὸν τὸ
 πταῖσμα, τὸν Δία δὲ ἢ τὸν Ἡρακλέα μὴ κατ' ἀξίαν
 ἐπιδείξασθαι τοῖς θεαταῖς ἀποτρόπαιον ὡς καὶ αἰσχυρόν. 30
 34. καὶ γὰρ αὐ καὶ τότε πάντων ἀτοπώτατόν ἐστιν,

ὅτι τοὺς μὲν λόγους ὑμῶν πάνυ ἀκριβοῦσιν οἱ πολλοὶ
 αὐτῶν, καθάπερ δὲ ἐπὶ τούτῳ μόνον ἀναγινώσκοντες
 αὐτοὺς καὶ μελετῶντες, ὡς τὰναντία ἐπιτηδεύοιεν, οὕτω
 βιοῦσιν· πάντα μὲν γὰρ ὅσα φασίν, οἷον χρημάτων
 5 καταφρονεῖν καὶ δόξης καὶ μόνον τὸ καλὸν οἶεσθαι
 ἀγαθὸν καὶ ἀόργητον εἶναι καὶ τῶν λαμπρῶν τούτων
 ὑπερορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλὰ,
 ὦ θεοί, καὶ σοφὰ καὶ θαυμάσια λίαν ὡς ἀληθῶς. οἱ δὲ
 καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσι καὶ τοὺς πλουσίους
 10 τεθήπασι καὶ πρὸς τὸ ἀργύριον κεχήνασιν, ὀργιλώτεροι
 μὲν τῶν κυνιδίων ὄντες, δειλότεροι δὲ τῶν λαγῶν,
 κολακευτικώτεροι δὲ τῶν πιθήκων, ἀσελγέστεροι δὲ τῶν
 ὄνων, ἀρπακτικώτεροι δὲ τῶν γαλῶν, φιλονεικότεροι δὲ
 τῶν ἀλεκτρούων. τοιγαροῦν γέλωτα ὀφλισκάνουσιν
 15 ὠθιζόμενοι ἐπὶ ταῦτα καὶ περὶ τὰς τῶν πλουσίων θύρας
 ἀλλήλους παραγκωνιζόμενοι, δεῖπνα πολυάνθρωπα δειπ-
 νοῦντες καὶ ἐν αὐτοῖς τούτους ἐπαινοῦντες φορτικῶς καὶ
 πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψίμοιροι
 φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῆ καὶ ἀπφδὰ
 20 φιλοσοφοῦντες καὶ τὸν ἄκρατον οὐ φέροντες· οἱ ἰδιῶται
 δὲ ὀπόσοι συμπίνουσι, γελῶσι δηλαδὴ καὶ καταπτύουσι
 φιλοσοφίας, εἰ τοιαῦτα καθάρματα ἐκτρέφει. 35. τὸ δὲ
 πάντων αἰσχιστον, ὅτι μηδενὸς δεῖσθαι λέγων ἕκαστος
 αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν κεκραγῶς
 25 μικρὸν ὕστερον αἰτεῖ προσελθὼν καὶ ἀγανακτεῖ μὴ
 λαβῶν, ὅμοιον ὡς εἴ τις ἐν βασιλικῷ σχήματι ὀρθῆν
 τιάραν ἔχων καὶ διάδημα καὶ τὰ ἄλλα ὅσα βασιλείας
 γνωρίσματα προσαιτοῖ τῶν ὑποδεεστέρων δεόμενος.
 ὅταν μὲν οὖν αὐτοὺς τι δέη λαμβάνειν, πολλὸς ὁ περὶ
 30 τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὡς ἀδιάφορον ὁ
 πλοῦτος καί, τί γὰρ τὸ χρυσίον ἢ ἀργύριον οὐδὲν τῶν

ἐν τοῖς αἰγιαλοῖς ψηφίδων διαφέρουν; ὅταν δέ τις ἐπι-
 κουρίας δεόμενος ἑταῖρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ
 πολλῶν ὀλίγα αἰτῇ προσελθών, σιωπὴ καὶ ἀπορία καὶ
 ἀμαθία καὶ παλινῳδία τῶν λόγων πρὸς τὸ ἐναντίον· οἱ
 δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι καὶ ἡ ἀρετὴ καὶ τὸ 5
 καλὸν οὐκ οἶδ' ὅποι τότε οἴχεται πάντα ταῦτα ἀπο-
 πτάμενα, πτερόεντα ὡς ἀληθῶς ἔπη, μάτην ὀσημέραι
 πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμαχούμενα. 36. μέχρι
 γὰρ τούτου φίλος ἕκαστος αὐτῶν, ἐς ὅσον ἂν μὴ ἀργύ-
 ριον ἢ χρυσίον ἢ προκείμενον ἐν τῷ μέσῳ ἦν δέ τις 10
 ὀβολὸν ἐπιδείξῃ μόνον, λέλυται μὲν ἡ εἰρήνη, ἄσπονδα
 δὲ καὶ ἀκήρυκτα πάντα, καὶ τὰ βιβλία ἐξαλήλιπται
 καὶ ἡ ἀρετὴ πέφευγεν, οἷόν τι καὶ οἱ κύνες πάσχουσιν·
 ἐπειδὴν τις ὀστοῦν ἐς μέσους αὐτοὺς ἐμβάλη, ἀναπηδή-
 σαντες δάκνουσιν ἀλλήλους καὶ τὸν προαρπάσαντα τὸ 15
 ὀστοῦν ὑλακτοῦσι. λέγεται δὲ καὶ βασιλεὺς τις Αἰγύ-
 πτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι καὶ τὰ θηρία
 —μιμηλότατα δὲ ἐστὶ τῶν ἀνθρωπίνων—ἐκμαθεῖν τά-
 χιστα καὶ ὀρχεῖσθαι ἀλουργίδας ἀμπεχόμενα καὶ προσ-
 ωπεῖα περικείμενα, καὶ μέχρι γε πολλοῦ εὐδοκιμεῖν 20
 τὴν θεάν, ἄχρι δὲ τις θεατῆς ἀστεῖος κάρυα ὑπὸ κόλπον
 ἔχων ἀφήκεν ἐς τὸ μέσον· οἱ δὲ πίθηκοι ἰδόντες καὶ
 ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ' ὅπερ ἦσαν, πίθηκοι
 ἐγένοντο ἀντὶ πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεῖα
 καὶ τὴν ἐσθῆτα κατερρήγνυον καὶ ἐμάχοντο περὶ τῆς 25
 ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς πυρρίχης
 διελέλυτο καὶ κατεγελᾶτο ὑπὸ τοῦ θεάτρου. 37. τοιαῦτα
 καὶ οὗτοι ποιοῦσι, καὶ ἔγωγε τοὺς τοιούτους κακῶς
 ἠγόρευον καὶ οὐποτε παύσομαι διελέγχων καὶ κωμῳδῶν,
 περὶ ὑμῶν δὲ ἢ τῶν ὑμῖν παραπλησίων—εἰσὶ γάρ, εἰσὶ 30
 τινες ὡς ἀληθῶς φιλοσοφίαν ζηλοῦντες καὶ τοῖς ὑμετέροις

νόμοις ἐμμένοντες—μὴ οὕτω μανεῖην ἐγὼ ὡς βλάσφημον εἰπεῖν τι ἢ σκαιόν. ἢ τί γὰρ ἂν εἰπεῖν ἔχοιμι; τί γὰρ ὑμῖν τοιοῦτο βεβίωται; τοὺς δὲ ἀλαζόνας ἐκείνους καὶ θεοῖς ἐχθροὺς ἄξιον οἶμαι μισεῖν. ἢ σὺ γάρ, ὦ Πυθαγόρα
 5 καὶ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, τί φατε προσήκειν ὑμῖν τοὺς τοιούτους ἢ οἰκείον τί καὶ συγγενὲς ἐπιδείκνυσθαι τῷ βίῳ; νῆ Δί' Ἡρακλῆς, φασί, καὶ πίθηκος. ἢ διότι πώγωνα ἔχουσι καὶ φιλοσοφεῖν φάσκουσι καὶ σκυθρωποὶ εἰσι, διὰ τοῦτο χρὴ ὑμῖν εἰκάζειν
 10 αὐτούς; ἀλλὰ ἤνεγκα ἂν, εἰ πιθανοὶ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως αὐτῆς· νῦν δὲ θάπτον ἂν γυψ ἀηδόνα μιμήσαιο ἢ οὗτοι φιλοσόφους. εἶρηκα ὑπὲρ ἑμαυτοῦ ὅποσα εἶχον. σὺ δέ, ὦ ἀλήθεια, μαρτύρει πρὸς αὐτοὺς εἰ ἀληθῆ ἔστι.

15 38. ΦΙΛ. μετάστηθι, ὦ Παρρησιάδη. ἔτι πορρωτέρω. τί ποιῶμεν ἡμεῖς; πῶς ὑμῖν εἰρηκέσαι ἀνὴρ ἔδοξεν;

ΑΛΗΘ. ἐγὼ μὲν, ὦ φιλοσοφία, μεταξὺ λέγοντος αὐτοῦ κατὰ τῆς γῆς δύναι εὐχόμεν· οὕτως ἀληθῆ πάντα
 20 εἶπεν. ἐγνώριζον γοῦν ἀκούουσα ἕκαστον τῶν ποιούντων αὐτὰ κἀφήρμοζον μεταξὺ τοῖς λεγομένοις· τοῦτο μὲν ἐς τόνδε, τοῦτο δὲ ὁ δεῖνα ποιεῖ. καὶ ὕλως ἔδειξε τοὺς ἀνδρας ἐναργῶς καθάπερ ἐπὶ τινος γραφῆς τὰ πάντα εἰκότας, οὐ τὰ σώματα μόνον ἀλλὰ καὶ τὰς ψυχὰς
 25 αὐτὰς ἐς τὸ ἀκριβέστατον ἀπεικάσας.

ΣΩΦΡ. κἀγὼ πάνυ ἠρυθρίασα, ὦ ἀλήθεια.

ΦΙΛ. ὑμεῖς δὲ τί φατέ;

ΑΝΑΒΙΟΤΝΤΕΣ. τί δ' ἄλλο ἢ ἀφεῖσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγε-
 30 γράφθαι; τὸ γοῦν τῶν Ἰλιέων ἀτεχνῶς πεπόνθαμεν, τραγωδόν τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ἄσόμενον τὰς

Φρυγῶν συμφοράς. ἀδέτω δ' οὖν καὶ τοὺς θεοῖς ἐχθροὺς τραγωδεῖτω.

ΔΙΟΓ. καὶ αὐτός, ὦ φιλοσοφία, πάννυ ἐπαινῶ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ φίλον ποιούμαι αὐτὸν γενναῖον ὄντα.

39. ΦΙΛ. εὖ γε, ὦ Παρρησιάδη· ἀφίεμέν σε τῆς αἰτίας, καὶ ταῖς πάσαις κρατεῖς καὶ τὸ λοιπὸν ἴσθι ἡμέτερος ὢν.

ΠΑΡΡ. προσεκύνησα τὴν γε πρώτην· μᾶλλον δὲ τραγικώτερον αὐτὸ ποιήσειν μοι δοκῶ· σεμνότερον γάρ· 10
 ὦ μέγα σεμνὴ Νίκη, τὸν ἐμόν
 βίοτον κατέχοις
 καὶ μὴ λήγοις στεφανοῦσα.

ΑΡΕΤ. οὐκοῦν δευτέρου κρατῆρος ἤδη καταρχώμεθα, προσκαλῶμεν κακείνους, ὡς δίκην ὑπόσχωσιν ἀνθ' 15
 ὧν ἐς ὑμᾶς ὑβρίζουσι· κατηγορήσει δὲ Παρρησιάδης ἐκάστου.

ΠΑΡΡ. ὀρθῶς, ὦ ἀρετή, ἔλεξας· ὥστε σύ, παῖ συλλογισμέ, κατακύψας ἐς τὸ ἄστνυ προσκῆρυττε τοὺς φιλοσόφους. 20

40. ΣΤΛΛ. ἄκουε, σίγα· τοὺς φιλοσόφους ἤκειν ἐς ἀκρόπολιν ἀπολογοησομένους ἐπὶ τῆς ἀρετῆς καὶ φιλοσοφίας καὶ δίκης.

ΠΑΡΡ. ὀρᾶς; ὀλίγοι συνέρχονται γνωρίσαντες τὸ κήρυγμα· ἄλλως γὰρ δεδιάσι τὴν δίκην. οἱ πολλοὶ δὲ 25
 αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχοντες. εἰ δὲ βούλει πάντας ἤκειν, κατὰ τάδε, ὦ συλλογισμέ, κήρυττε.

ΦΙΛ. μηδαμῶς, ἀλλὰ σύ, ὦ Παρρησιάδη, προσκάλει καθ' ὅ τι σοι δοκεῖ.

30

41. ΠΑΡΡ. οὐδὲν τόδε χαλεπὸν. ἄκουε, σίγα. ὅσοι

φιλόσοφοι εἶναι λέγουσι καὶ ὅσοι προσήκειν αὐτοῖς οἴονται τοῦ ὀνόματος, ἤκειν ἐς ἀκρόπολιν ἐπὶ τὴν διανομήν. δύο μναῖ ἐκάστῳ δοθήσονται καὶ σησαμαῖος πλακοῦς· ὃς δ' ἂν πώγωνα βαθὺν ἐπιδείξῃται, καὶ παλάθην ἰσχάδων
 5 οὗτός γε προσεπιλήψεται. κομίζειν δ' ἕκαστον σωφροσύνην μὲν ἢ δικαιοσύνην ἢ ἐγκράτειαν μηδαμῶς· οὐκ ἀναγκαῖα γὰρ ταῦτά γε, ἢν μὴ παρῆ· πέντε δὲ συλλογισμοὺς ἐξ ἅπαντος· οὐ γὰρ θέμις ἄνευ τούτων εἶναι σοφόν.

10 κείται δ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα, τῷ δόμεν, ὃς μετὰ πᾶσιν ἐριζέμεν ἔξοχος εἶη.

42. βαβαῖ, ὡς πλήρης μὲν ἢ ἀνοδος ὠθιζομένων, ἐπεὶ τὰς δύο μναῖς ἤκουσαν μόνου. παρὰ δὲ τὸ Πελασγικὸν ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἕτεροι καὶ παρὰ τὸν
 15 Ἄρειον πάγον ἔτι πλείους, ἔνιοι δὲ καὶ κατὰ τὸν Τάλω τάφον, οἱ δὲ καὶ πρὸς τὸ ἀνακεῖον προσθέμενοι κλίμακας ἀνέρπουσι βομβηδὸν νῆ Δία καὶ βοτρυδὸν [ἔσμου δίκη], ἵνα καὶ καθ' Ὀμηρον εἶπω, ἀλλὰ κἀκεῖθεν εὖ μάλα πολλοὶ κἀντεῦθεν

20 μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίνεται ὄρη. μεστή δὲ ἢ ἀκρόπολις ἐν βραχεῖ κλαγγηδὸν προκαθίζόντων καὶ πανταχοῦ πῆρα πώγων κολακεῖα ἀναισχυντία βακτηρία λιχνεία συλλογισμὸς φιλαργυρία· οἱ ὀλίγοι δέ, ὅπόσοι πρὸς τὸ πρῶτον κήρυγμα ἐκείνο ἀνῆσαν, ἀφα-
 25 νεῖς καὶ ἄσημοι, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελήθασιν ἐν τῇ ὁμοιότητι τῶν ἄλλων σχημάτων. τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὃ φιλοσοφία, καὶ ὃ τις ἂν μέμφαιτό σου μάλιστα, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα καὶ σημεῖον αὐτοῖς· πιθανώτεροι γὰρ οἱ γόητες οὗτοι
 30 πολλάκις τῶν ἀληθῶς φιλοσοφούντων.

ΦΙΛ. ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχόμεθα ἤδη αὐτούς.

43. ΠΛΑΤ. ἡμᾶς πρώτους χρή τοὺς Πλατωνικοὺς λαβεῖν.

ΠΤΘ. οὐκ, ἄλλα τοὺς Πυθαγορικοὺς ἡμᾶς· πρότερος γὰρ ὁ Πυθαγόρας ἦν.

ΣΤΩΙΚ. ληρεῖτε· ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς στοᾶς. 5

ΠΕΡ. οὐ μὲν οὖν, ἀλλὰ ἔν γε τοῖς χρήμασι πρῶτοι ἂν ἡμεῖς εἶημεν οἱ ἐκ τοῦ περιπάτου.

ΕΠΙΚ. ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας· περὶ δὲ τῶν μνῶν περιμενοῦμεν, κἂν ὑστάτους δέη λαμβάνειν. 10

ΑΚΑΔ. ποῦ τὰ δύο τάλαντα; δεῖξομεν γὰρ οἱ ἀκαδημαῖκοι ὅσον τῶν ἄλλων ἐσμὲν ἐριστικώτεροι.

ΣΤΩΙΚ. οὐχ ἡμῶν γε τῶν στωικῶν παρόντων.

44. ΦΙΛ. παύσασθε φιλονεικοῦντες· ὑμεῖς δὲ οἱ κυνικοὶ μήτε ὠθεῖτε ἀλλήλους μήτε τοῖς ξύλοις παίετε· 15 ἐπ' ἄλλα γὰρ ἴστε κεκλημένοι· καὶ νῦν ἔγωγε ἡ φιλοσοφία καὶ ἀρετὴ αὕτη καὶ ἀλήθεια δικάσομεν τίνες οἱ ἀφθῶς φιλοσοφούντες εἰσιν, εἶτα ὅσοι μὲν ἂν εὐρεθῶσι κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαιμονήσουσιν ἄριστοι κεκριμένοι· τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντας 20 κακοὺς κακῶς ἐπιτρίψομεν, ὡς μὴ ἀντιποιοῦντο τῶν ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες. τί τοῦτο; φεύγετε; νῆ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλόμενοι. κενὴ δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων τούτων, ὅπόσοι μεμενήκασιν οὐ φοβηθέντες τὴν κρίσιν. 45. οἱ ὑπηρέται ἀνέλεσθε τὴν 25 πῆραν, ἣν ὁ κυνίσκος ἀπέρριψεν ἐν τῇ τροπῇ. φέρ' ἴδω τί καὶ ἔχει· ἢ που θέρμους ἢ βιβλίον ἢ ἄρτους τῶν αὐτοπυριτῶν.

ΠΑΡΡ. οὐκ, ἀλλὰ χρυσίον τουτὶ καὶ μύρον καὶ κάτοπτρον καὶ κύβους. 30

ΦΙΛ. εὐ γε, ὦ γενναῖε. τοιαῦτά σοι ἦν τὰ ἐφόδια.

τῆς ἀσκήσεως καὶ μετὰ τούτων ἡξίους λοιδορεῖσθαι ἅπασι καὶ τοὺς ἄλλους παιδαγωγεῖν.

ΠΑΡΡ. τοιοῦτοι μὲν οὖν ἡμῖν οὔτοι. χρὴ δὲ ὑμᾶς σκοπεῖν ὄντινα τρόπον ἀγνοούμενα ταῦτα πεπαύσεται
5 καὶ διαγνωσονται οἱ ἐντυγχάνοντες, οἵτινες οἱ ἀγαθοὶ αὐτῶν καὶ οἵτινες αὐτὸν πάλιν οἱ τοῦ ἐτέρου βίου.

ΦΙΛ. σὺ δέ, ὦ ἀλήθεια, ἐξεύρισκε,—ὑπὲρ σοῦ γὰρ τοῦτο γένοιτο ἄν—ὡς μὴ ἐπικρατήσῃ τὸ ψεῦδος μηδὲ ὑπὸ τῆ ἀγνοίᾳ λαθάνωσιν οἱ φαῦλοι τῶν ἀνδρῶν σε
10 τοὺς χρηστοὺς μεμιμημένοι.

46. ΑΛΗΘ. ἐπ' αὐτῷ, εἰ δοκεῖ, Παρρησιάδῃ ποιησόμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὤπται καὶ εὖνους ἡμῖν καὶ σέ, ὦ φιλοσοφία, θαυμάζων, παραλαβόντα μεθ' αὐτοῦ τὸν ἔλεγχον ἅπασι τοῖς φάσκουσι φιλοσοφείν ἐντυγχάνειν, εἶθ' ὃν μὲν ἂν εὖρῃ γνήσιον ὡς ἀληθῶς
15 φιλοσοφίας, στεφανωσάτω θαλλοῦ στεφάνῳ καὶ ἐς τὸ πρυτανεῖον καλεσάτω, ἣν δέ τινι—οἴοι πολλοὶ εἰσι—καταράτῳ ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχῃ, τὸ τριβῶνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρῶ πάνυ
20 τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω κατὰ τὸ μεσόφρυον· ὁ δὲ τύπος τοῦ καυτήρος ἔστω ἀλώπηξ ἢ πίθηκος.

ΦΙΛ. εὖ γε, ὦ ἀλήθεια· ὁ δὲ ἔλεγχος, ὦ Παρρησιάδῃ, τοιόσδε ἔστω, οἷος ὁ τῶν ἀετῶν πρὸς τὸν ἥλιον
25 εἶναι λέγεται, οὐ μὰ Δί' ὥστε κακείνους ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεῖς χρυσίον καὶ δόξαν καὶ ἡδονὴν ὃν μὲν ἂν αὐτῶν ἴδῃς ὑπερρῶντα καὶ μηδαμῶς ἐλκόμενον πρὸς τὴν ὕψιν, οὗτος ἔστω ὁ τῷ θαλλῷ στεφόμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέποντα
30 καὶ τὴν χεῖρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκειράντα πρότερον τὸν πώγωνα ὡς ἔδοξεν.

47. ΠΑΡΡ. ἔσται ταῦτα, ὦ φιλοσοφία, καὶ ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἢ πιθηκοφόρους, ὀλίγους δὲ καὶ ἑστεφανωμένους· εἰ βούλεσθε μέντοι, κἀνταῦθα ἀνάξω τινὰς ὑμῖν νῆ Δί' αὐτῶν.

ΦΙΛ. πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;

5

ΠΑΡΡ. καὶ μάλα, ἦνπερ ἡ ἰερεία μοι ἐθελήσῃ πρὸς ὀλίγον χρῆσαι τὴν ὄρμιαν ἐκείνην καὶ τὸ ἄγκιστρον, ὅπερ ὁ ἀλιεύς ἀνέθηκεν ὁ ἐκ Πειραιῶς.

ΙΕΡ. ἰδοὺ δὴ λαβέ, καὶ τὸν κάλαμόν γε ὕμα, ὡς πάντ' ἔχοις.

10

ΠΑΡΡ. οὐκοῦν, ὦ ἰερεία, καὶ ἰσχάδας μοί τινας δὸς ἀνύσασα καὶ ὀλίγον τοῦ χρυσοῦ.

ΙΕΡ. λάμβανε.

ΦΙΛ. τί πράττειν ἀνὴρ διανοεῖται;

ΙΕΡ. δελεάσας τὸ ἄγκιστρον ἰσχάδι καὶ τῷ χρυσίῳ 15
καθεζόμενος ἐπὶ τὸ ἄκρον τοῦ τειχίου καθήκεν ἐς τὴν πόλιν.

ΦΙΛ. Τί ταῦτα, ὦ Παρρησιάδη, ποιεῖς; ἢ που τοὺς λίθους ἀλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ.

ΠΑΡΡ. σιώπησον, ὦ φιλοσοφία, καὶ τὴν ἄγραν 20
περίμενε· σὺ δέ, Πόσειδον ἀγρεύ καὶ Ἀμφιπρίτη φίλη, πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἰχθύων. 48. ἀλλ' ὀρώ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν.

ΕΛΕΓΧΟΣ. οὐκ, ἀλλὰ γαλεός ἐστι· προσέρχεται δὴ τῷ ἀγκίστρῳ κεχηνώς. ὁσφρᾶται τοῦ χρυσοῦ, πλησίον 25
ἤδη ἐστίν· ἔψαυσεν, εἴληπται, ἀνασπάσωμεν.

ΠΑΡΡ. καὶ σύ, ὦ ἔλεγε, νῦν συνεπιλαβοῦ τῆς ὄρμιᾶς· ἄνω ἐστί. φέρ' ἴδω τίς εἶ, ὦ βέλτιστε ἰχθύων; κύων οὗτός γε. Ἡράκλεις τῶν ὀδόντων. τί τοῦτο, ὦ γενναιότατε; εἴληψαι λιχνεύων περὶ τὰς πέτρας, ἔνθα 30
λήσειν ἡλπισίας ὑποδεδυκώς; ἀλλὰ νῦν ἔση φανερόν

ἅπασιν ἐκ τῶν βραγχιῶν ἀπηρτημένος. ἐξέλωμεν τὸ δέλεαρ καὶ τὸ ἄγκιστρον τουτί. κενόν σοι τὸ ἄγκιστρον· ἢ δ' ἰσχὰς ἤδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ κοιλίᾳ.

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

ΠΑΡΡ. εὖ ἔχει τί φῆς, ὦ Διόγετες; οἴσθα τοῦτον ὅστις ἐστίν, ἢ προσήκει σοί τι ἀνὴρ;

ΔΙΟΓ. οἶδα μῶς.

ΠΑΡΡ. τί οὖν; πόσου ἄξιον αὐτὸν χρὴ φάναι; ἐγὼ
10 μὲν γὰρ δύ' ὀβολῶν πρόην αὐτὸν ἐτιμησάμην.

ΔΙΟΓ. πολὺ λέγεις· ἄβρωτός τε γὰρ ἐστὶ καὶ εἰ-
δεχθῆς καὶ σκληρὸς καὶ ἄτιμος· ἄφες αὐτὸν ἐπὶ κεφαλὴν
ἀπὸ τῆς πέτρας· σὺ δὲ ἄλλον ἀνάσπασον καθεὶς τὸ ἄγκι-
στρον. ἐκεῖνο μέντοι ὄρα, ὦ Παρρησιάδη, μὴ καμπτό-
15 μενός σοι ὁ κάλαμος ἀποκλασθῆ.

ΠΑΡΡ. θάρρει, ὦ Διόγετες· κοῦφοί εἰσι καὶ τῶν
ἀφύων ἐλαφρότεροι.

ΔΙΟΓ. νῆ Δί', ἀφύεσταιτοί γε· ἀνάσπα δὲ ὅμως.

9. ΠΑΡΡ. ἴδου· τίς ἄλλος οὗτος ὁ πλατύς; ὥσπερ
20 ἡμίτομος ἰχθὺς προσέρχεται, ψῆττά τις, κεχηνῶς ἐς τὸ
ἄγκιστρον· κατέπιεν, ἔχεται, ἀνεσπάσθω.

ΔΙΟΓ. τίς ἐστίν;

ΕΛΕΓ. ὁ Πλατωνικός εἶναι λέγων.

ΠΛΑΤ. καὶ σύ, ὦ κατάρατε, ἦκεις ἐπὶ τὸ χρυσίον;

25 ΠΑΡΡ. τί φῆς, ὦ Πλάτων; τί ποιῶμεν αὐτόν;

ΠΛΑΤ. ἀπὸ τῆς αὐτῆς πέτρας καὶ οὗτος.

50. ΔΙΟΓ. ἐπ' ἄλλον καθείσθω.

ΠΑΡΡ. καὶ μὴν ὀρώ τινα πάγκαλον προσίοντα, ὡς
ἂν ἐν βυθῷ δόξειεν, ποικίλον τὴν χροάν, ταινίας τινὰς
30 ἐπὶ τοῦ νότου ἐπιχρύσους ἔχοντα. ὀρᾶς, ὦ ἔλεγε; ὁ
τὸν Ἀριστοτέλην προσποιούμενος οὗτός ἐστιν. ἦλθεν,

εἶτα πάλιν ἀπενήξατο. περισκοπεῖ ἀκριβῶς, αὐθις ἐπαν-
ῆλθεν, ἔχανεν, εἴληπται, ἀνιμήσθω.

ΑΡΙΣΤ. μὴ ἔρη με, ὦ Παρρησιάδη, περὶ αὐτοῦ·
ἀγνοῶ γὰρ ὅστις ἐστίν.

ΠΑΡΡ. οὐκοῦν καὶ οὗτος, ὦ Ἀριστότελες, κατὰ τῶν 5
πετρῶν. 51. ἀλλ' ἦν ἰδού, πολλοὺς που τοὺς ἰχθῦς ὀρῶ
κατὰ ταῦτον ὁμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν
ἐκτετραχυσμένους, ἐχίνων δυσληπτοτέρους. ἢ που σαγή-
νης ἐπ' αὐτοὺς δεήσει· ἀλλ' οὐ πάρεστιν. ἴκανόν εἰ κὰν
ἓνα τινὰ ἐκ τῆς ἀγέλης ἀνασπάσαιμεν. ἤξει δ' ἐπὶ τὸ 10
ἄγκιστρον δηλαδὴ ὅς ἂν αὐτῶν θρασύτατος ᾖ.

ΕΛΕΓ. κάθες, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ
πολὺ τῆς ὀρμιᾶς, μὴ ἀποπρίσῃ τοῖς ὀδοῦσι καταπιῶν τὸ
χρυσίου.

ΠΑΡΡ. καθῆκα. σὺ δέ, ὦ Πόσειδον, ταχεῖαν ἐπι- 15
τέλει τὴν ἄγραν. βαβαῖ, μάχονται περὶ τοῦ δελέατος,
καὶ συνάμα πολλοὶ περιτρώγουσι τὴν ἰσχάδα, οἱ δὲ
προσφύντες ἔχονται τοῦ χρυσοῦ. εὖ ἔχει περιεπάρη
τις μάλα καρτερός. φέρ' ἴδω τίνος ἐπώνυμον σεαυτὸν
εἶναι λέγεις; καίτοι γελοῖός γέ εἰμι ἀναγκάζων ἰχθὶν 20
λαλεῖν· ἄφωνοι γὰρ αὐτοί. ἀλλὰ σύ, ὦ ἔλεγχε, εἰπέ
ὄντινα ἔχει διδάσκαλον.

ΕΛΕΓ. Χρύσιππον τουτονί.

ΠΑΡΡ. μανθάνω· διότι χρυσίου, οἶμαι, προσῆν τῷ
ὀνόματι. σὺ δ' οὖν, Χρύσιππε, πρὸς τῆς Ἀθηναῖς εἰπέ, 25
οἶσθα τοὺς ἄνδρας ἢ τοιαῦτα παρήνεις αὐτοῖς ποιεῖν;

ΧΡΥΣ. νῆ Δί', ὑβριστικὰ ἐρωτᾶς, ὦ Παρρησιάδη,
προσῆκειν τι ἡμῖν ὑπολαμβάνων τοιούτους ὄντας.

ΠΑΡΡ. εὖ γε, ὦ Χρύσιππε, γενναῖος εἶ. οὗτος γοῦν
καὶ αὐτὸς ἐπὶ κεφαλῇ μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἀκαν- 30
θώδης ἐστί, καὶ δέος μὴ διαπαρῆ τις τὸν λαιμὸν ἐσθίω.

52. ΦΙΛ. ἄλις, ὦ Παρρησιάδη, τῆς ἄγρας, μὴ καὶ τίς σοι, οἷοι πολλοί εἰσιν, οἷχεται ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον εἰτά σε ἀποτιῆσαι τῇ ἱερείᾳ δεήσει. ὥστε ἡμεῖς μὲν ἀπίωμεν περιπατήσουσαι· καιρὸς δὲ καὶ 5 ὑμᾶς ἀπιέναι ἕθεν ἤκετε, μὴ καὶ ὑπερήμεροι γένησθε τῆς προθεσμίας. σὺ δὲ καὶ ὁ ἔλεγχος, ὦ Παρρησιάδη, κύκλω ἐπὶ πάντας αὐτοὺς ἰόντες ἢ στεφανοῦτε ἢ ἐγκάετε, ὡς ἔφην.

ΠΑΡΡ. ἔσται ταῦτα, ὦ φιλοσοφία. χαίρετε, ὦ 10 βέλτιστοι ἀνδρῶν. ἡμεῖς δὲ κατίωμεν, ὦ ἔλεγχε, καὶ τελῶμεν τὰ παραγγελλόμενα. ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει; μὴν ἐς τὴν Ἀκαδήμειαν ἢ ἐς τὴν στοάν;

ΕΛΕΓ. ἀπὸ τοῦ Λυκείου ποιησόμεθα τὴν ἀρχήν.

ΠΑΡΡ. οὐδὲν διοίσει τοῦτο. πλὴν οἰδά γε ἐγὼ ὡς 15 ὅποι ποτ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεησόμεθα.



ΠΕΡΙ ΠΕΝΘΟΥΣ.

1. Ἄξιόν γε παρατηρεῖν τὰ ὑπὸ τῶν πολλῶν ἐν τοῖς πένθεσι γινόμενα καὶ λεγόμενα καὶ τὰ ὑπὸ τῶν παραμυθουμένων δῆθεν αὐτοὺς αὐθις λεγόμενα, καὶ ὡς ἀφόρητα ἠγούνται τὰ συμβαίνοντα σφίσι τε αὐτοῖς οἱ ὀδυρόμενοι καὶ ἐκείνοις οὓς ὀδύρονται, οὐ μὰ τὸν Πλούτωνα καὶ Φερσεφόνην κατ' οὐδὲν ἐπιστάμενοι σαφῶς οὐτ' εἰ πονηρὰ ταῦτα καὶ λύπης ἄξια οὐτ' εἰ τούναντίον ἠδέα καὶ βελτίω τοῖς παθοῦσι, νόμῳ δὲ καὶ συνηθείᾳ τὴν λύπην ἐπιτρέποντες. ἐπειδὴν τοίνυν ἀποθάνη τις, οὕτω ποιούσι—μᾶλλον δὲ πρότερον εἰπεῖν βούλομαι ἄστινας 10 περὶ αὐτοῦ τοῦ θανάτου δόξας ἔχουσιν· οὕτω γὰρ ἔσται φανερόν, οὔτινος ἔνεκα τὰ περιττὰ ἐκείνα ἐπιτηδεύουσιν.

2. ὁ μὲν δὴ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἡσιόδῳ καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποίησιν αὐτῶν, 15 τόπον τιὰ ὑπὸ τῇ γῆ βαθὺν Ἄϊδην ὑπειλήφασιν, μέγαν δὲ καὶ πολύχωρον τούτου εἶναι καὶ ζοφερὸν καὶ ἀνήλιον οὐκ οἶδ' ὅπως αὐτοῖς φωτίζεσθαι δοκοῦντα πρὸς τὸ καὶ καθορᾶν τῶν ἐνόντων ἕκαστον· βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς Πλούτωνα κεκλημένον, ὥς μοι 20 τῶν τὰ τοιαῦτα δεινῶν τις ἔλεγε, διὰ τὸ πλουτεῖν τοῖς νεκροῖς τῇ προσηγορίᾳ τετιμημένον. τούτου δὲ τὸν

Πλούτωνα τὴν παρ' αὐτῷ πολιτείαν καὶ τὸν κάτω βίον
 καταστήσασθαι τοιοῦτον· κεκληρῶσθαι μὲν γὰρ αὐτὸν
 ἄρχειν τῶν ἀποθανόντων, καταδεξάμενον δὲ αὐτοὺς καὶ
 παραλαβόντα κατέχειν δεσμοῖς ἀφύκτοις, οὐδενὶ τὸ
 5 παράπαν τῆς ἄνω ὁδοῦ ὑφίεμενον πλὴν ἐξ ἅπαντος τοῦ
 αἰῶνος πᾶν ὀλίγων ἐπὶ μεγίσταις αἰτίαις. 3. περιρ-
 ρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ
 φοβεροῖς κακῶν μόνων τῶν ὀνομάτων· Κωκυτοὶ γὰρ καὶ
 Πυριφλεγέθοντες καὶ τὰ τοιαῦτα κέκληνται. τὸ δὲ
 10 μέγιστον, ἢ Ἀχερουσία λίμνη πρόκειται πρώτη δεχομένη
 τοὺς ἀπαντῶντας, ἣν οὐκ ἔνι διαπλεῦσαι ἢ παρελθεῖν
 ἄνευ τοῦ πορθμέως· βαθεῖα γὰρ περᾶσαι τοῖς ποσὶ καὶ
 διανήξασθαι πολλή, καὶ ὅλως οὐκ ἂν αὐτὴν διαπταίη
 οὐδὲ τὰ νεκρὰ τῶν ὀρνέων. 4. πρὸς δὲ αὐτῇ τῇ καθόδῳ
 15 καὶ πύλῃ οὔσῃ ἀδαμαντίνῃ ἀδελφιδοῦς τοῦ βασιλέως
 Αἰακὸς ἔστηκε τὴν φρουρὰν ἐπιτετραμμένος καὶ παρ'
 αὐτῷ κύων τρικέφαλος μάλα κάρχαρος, τοὺς μὲν ἀφι-
 κνουμένους φίλιόν τι καὶ εἰρηνικὸν προσβλέπων, τοὺς
 δὲ πειρῶντας ἀποδιδράσκειν ὑλακτῶν καὶ τῷ χάσματι
 20 δεδιττόμενος. 5. περαιωθέντας δὲ τὴν λίμνην ἐς τὸ ἔσω
 λειμῶν ὑποδέχεται μέγας τῷ ἀσφοδέλῳ κατάφυτος καὶ
 ποτὸν μνήμης πολέμιον· λήθης γοῦν διὰ τοῦτο ὠνό-
 μασται. ταῦτα γὰρ ἀμέλει διηγήσαντο τοῖς πάλαι ἐκεῖθεν
 ἀφιγμένοι Ἀλκηστὶς τε καὶ Πρωτεσίλεως οἱ Θετταλοὶ καὶ
 25 Θησεὺς ὁ τοῦ Αἰγέως καὶ ὁ τοῦ Ὀμήρου Ὀδυσσεύς, μάλα
 σεμνοὶ καὶ ἀξιόπιστοι μάρτυρες, ἐμοὶ δοκεῖν, οὐ πίνοντες
 τῆς πηγῆς· οὐ γὰρ ἂν ἐμέμνηντο αὐτῶν. 6. ὁ μὲν οὖν
 Πλούτων, ὡς ἐκεῖνοι ἔφασαν, καὶ ἡ Φερσεφόνη δυνα-
 στείουσι καὶ τὴν τῶν ὅλων δεσποτείαν ἔχουσι, ὑπηρε-
 30 τοῦσι δ' αὐτοῖς καὶ τὴν ἀρχὴν συνδιαπράττουσιν ὄχλος
 πολὺς ἐρινύες τε καὶ ποιναὶ καὶ φόβοι καὶ ὁ Ἑρμῆς,

οὗτος μὲν γε οὐκ αἰεὶ συμπαρών. 7. ὕπαρχοι δὲ καὶ
σατράπαι καὶ δικασταὶ κάθηνται δύο, Μίνως τε καὶ
Ῥαδάμανθους οἱ Κρήτες, ὄντες υἱοὶ τοῦ Διός. οὗτοι δὲ
τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους καὶ κατ'
ἀρετὴν βεβιωκότας, ἐπειδὴν συναλισθῶσι πολλοί, καθά- 5
περ ἐς ἀποικίαν τινὰ πέμπουσιν ἐς τὸ Ἡλύσιον πεδίον
τῷ ἀρίστῳ βίῳ συνεσομένους. 8. ἂν δέ τις τῶν
πονηρῶν λάβῃσι, ταῖς ἐρινύσι παραδόντες ἐς τὸν τῶν
ἀσεβῶν χῶρον ἐκπέμπουσι κατὰ λόγον τῆς ἀδικίας
κολασθησομένους. ἔνθα δὴ τί τῶν κακῶν οὐ πάσχουσι 10
στρεβλούμενοί τε καὶ καιόμενοι καὶ ὑπὸ γυπῶν ἐσθιόμενοι
καὶ τροχῷ συμπεριφερόμενοι καὶ λίθους ἀνακυλίοντες;
ὁ μὲν γὰρ Τάνταλος ἐπ' αὐτῇ τῇ λίμνῃ αὐτος ἔστηκε
κινδυνεύων ὑπὸ τοῦ δίψους ὁ κακοδαίμων ἀποθανεῖν.
9. οἱ δὲ τοῦ μέσου βίου, πολλοὶ ὄντες οὗτοι, ἐν τῷ 15
λειμῶνι πλανῶνται ἄνευ τῶν σωμάτων σκιαὶ γενόμενοι
καὶ ὑπὸ τῇ ἀφῆ καθάπερ καπνὸς ἀφανιζόμενοι. τρέφονται
δὲ ἄρα ταῖς παρ' ἡμῶν χοαῖς καὶ τοῖς καθαγιζομένοις
ἐπὶ τῶν τάφων· ὡς εἶ τῳ μὴ εἶη καταλελειμμένος ὑπὲρ
γῆς φίλος ἢ συγγενής, ἄσιτος οὗτος νεκρὸς καὶ λιμώττων 20
ἐν αὐτοῖς πολιτεύεται. 10. ταῦτα οὕτως ἰσχυρῶς περιε-
λήλυθε τοὺς πολλοὺς, ὥστε ἐπειδὴν τις ἀποθάνῃ τῶν
οἰκείων, πρῶτα μὲν φέροντες ὀβολὸν ἐς τὸ στόμα κατέ-
θηκαν αὐτῷ, μισθὸν τῷ πορθμεί τῆς ναυτιλίας γενησό-
μενον, οὐ πρότερον ἐξετάσαντες ὁποῖον τὸ νόμισμα 25
νομίζεται καὶ διαχωρεῖ παρὰ τοῖς κάτω, καὶ εἰ δύναται
παρ' ἐκείνοις Ἀττικὸς ἢ Μακεδονικὸς ἢ Αἰγυναῖος ὀβολός,
οὐδ' ὅτι πολὺ κάλλιον ἦν μὴ ἔχειν τὰ πορθμεῖα κατα-
βαλεῖν· οὕτω γὰρ ἂν οὐ παραδεξαμένου τοῦ πορθμέως
ἀναπόμπιμοι πάλιν ἐς τὸν βίον ἀφικνοῦντο. 11. μετὰ 30
ταῦτα δὲ λούσαντες αὐτούς, ὡς οὐχ ἰκανῆς τῆς κάτω

λίμνης λουτρὸν εἶναι τοῖς ἐκεῖ, καὶ μύρω τῷ καλλίστῳ
 χρίσαντες τὸ σῶμα πρὸς δυσωδίαν ἤδη βιαζόμενον καὶ
 στεφανώσαντες τοῖς ὠραίοις ἄνθεσι προτίθενται λαμπρῶς
 ἀμφιέσαντες, ἵνα μὴ ῥιγῶεν δῆλον ὅτι παρὰ τὴν ὁδὸν
 5 μηδὲ γυμνοὶ βλέπουντο τῷ Κερβέρῳ. 12. οἰμωγαὶ δὲ
 ἐπὶ τούτοις καὶ κωκυτὸς γυναικῶν καὶ παρὰ πάντων
 δάκρυα καὶ στέρνα τυπτόμενα καὶ σπαραττομένη κόμη
 καὶ φοινισσόμεναι παρειαί· καὶ πού καὶ ἐσθῆς καταρρήγ-
 νυται καὶ κόνις ἐπὶ τῇ κεφαλῇ πάττεται καὶ οἱ ζῶντες
 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 ἐστεφανω-
 μένος ὑψηλὸς πρόκειται καὶ μετέωρος ὥσπερ ἐς πομπὴν
 κεκοσμημένος. 13. εἶθ' ἢ μήτηρ ἢ καὶ νῆ Δί' ὁ πατὴρ
 15 ἐκ μέσων τῶν συγγενῶν προελθὼν καὶ περιχυθεὶς αὐτῷ—
 προκείσθω γὰρ τις νέος καὶ καλός, ἵνα καὶ ἀκμαιότερον
 τὸ ἐπ' αὐτῷ δράμα ἦ—φωναὶς ἀλλοκότους καὶ ματαίας
 ἀφήσι, πρὸς ἃς ὁ νεκρὸς αὐτὸς ἀποκρίναιτ' ἂν, εἰ λάβοι
 φωνήν· φήσει γὰρ ὁ πατὴρ γοερόν τι φθεγγόμενος καὶ
 20 παρατείνων ἕκαστον τῶν ἐνομάτων, τέκνον ἠδιστον, οἴχη
 μοι καὶ τέθνηκας καὶ πρὸ ὥρας ἀνηρπάσθης μόνον ἐμὲ τὸν
 ἄθλιον καταλιπών, οὐ γαμήσας, οὐ παιδοποιησάμενος, οὐ
 στρατευσάμενος, οὐ γεωργήσας, οὐκ εἰς γῆρας ἐλθών· οὐ
 κωμάση πάλιν οὐδὲ ἐρασθήσῃ, τέκνον, οὐδὲ ἐν συμποσίοις
 25 μετὰ τῶν ἡλικιωτῶν μεθυσθήσῃ. 14. ταῦτα δὲ καὶ τὰ τοι-
 αῦτα φήσει οἰόμενος τὸν υἱὸν δεῖσθαι μὲν ἔτι τούτων καὶ
 ἐπιθυμεῖν καὶ μετὰ τὴν τελευτήν, οὐ δύνασθαι δὲ μετέχειν
 αὐτῶν. καίτοι τί ταῦτα φημί; πόσοι γὰρ καὶ ἵππους
 καὶ παλλακίδας, οἱ δὲ καὶ οἰνοχόους ἐπικατέσφαξαν καὶ
 30 ἐσθῆτα καὶ τὸν ἄλλον κόσμον συγκατέφλεξαν ἢ συγ-
 κατώρυξαν, ὡς χρησομένοις ἐκεῖ καὶ ἀπολαύσουσιν αὐτῶν

κάτω; 15. ὁ δ' οὖν πρεσβύτης ὁ πενθῶν οὕτωςι ταῦτα
 πάντα ὅποσα εἶρηκα καὶ ἔτι τούτων πλείονα οὔτε τοῦ
 παιδὸς ἔνεκα τραγωδεῖν ἔοικεν—οἶδε γὰρ οὐκ ἀκουσόμε-
 νον οὐδ' ἂν μεῖζον ἐμβοήσῃ τοῦ Στέντορος—οὔτε μὴν
 αὐτοῦ· φρονεῖν γὰρ οὕτω καὶ γιγνώσκειν ἰκανὸν ἦν καὶ 5
 ἄνευ τῆς βοῆς· οὐδεὶς γὰρ δὴ πρὸς ἑαυτὸν δεῖται βοᾶν.
 λοιπὸν οὖν ἐστὶν αὐτὸν τῶν παρόντων ἔνεκα ταῦτα
 ληρεῖν οὔθ' ὅ τι πέπονθεν αὐτῷ ὁ παῖς εἰδόμενος οὔθ' ὅποι
 κεχώρηκε, μᾶλλον δὲ οὐδὲ τὸν βίον αὐτὸν ἐξετάσαντα
 ὁποῖός ἐστιν· οὐ γὰρ ἂν τὴν ἐξ αὐτοῦ μετάστασιν ὡς 10
 τι τῶν δεινῶν ἐδυσχέραινεν. 16. εἶποι δ' ἂν οὖν πρὸς
 αὐτὸν ὁ παῖς παραιτησάμενος τὸν Αἰακὸν καὶ τὸν
 Ἄιδωνέα πρὸς ὀλίγον τοῦ στομίου ὑπερκύψαι καὶ τὸν
 πατέρα παῦσαι ματαιιάζοντα, ὦ κακόδαιμον ἄνθρωπε,
 τί κέκραγας; τί δέ μοι παρέχεις πράγματα; παῦσαι 15
 τιλλόμενος τὴν κόμην καὶ τὸ πρόσωπον ἐξ ἐπιπολῆς
 ἀμύσσω. τί μοι λαιδορῆ καὶ ἄθλιον ἀποκαλεῖς καὶ
 δύσμορον πολὺ σου βελτίω καὶ μακαριώτερον γεγεννημέ-
 νον; ἢ τί σοι δεινὸν πάσχειν δοκῶ; ἢ διότι μὴ τοιουτοσί
 γέρον ἐγενόμην οἶος εἶ σύ, φαλακρὸς μὲν τὴν κεφαλὴν, 20
 τὴν δὲ ὄψιν ἐρρυτιδωμένος, κυφὸς καὶ τὰ γόνατα νωθῆς,
 καὶ ὅλως ὑπὸ τοῦ χρόνου σαθρὸς, πολλὰς τριακάδας
 καὶ ὀλυμπιάδας ἀνατλήσας, καὶ τὰ τελευταῖα δὴ ταῦτα
 παραπαίων ἐπὶ τοσοῦτων μαρτύρων; ὦ μάταιε, τί σοι
 δοκεῖ χρηστὸν εἶναι περὶ τὸν βίον, οὗ μηκέτι μεθέξομεν; 25
 ἢ τοὺς πότους ἐρεῖς δῆλον ὅτι καὶ τὰ δεῖπνα καὶ ἐσθήτα
 καὶ ἀφροδίσια, καὶ δέδιας μὴ τούτων ἐνδεὴς γενόμενος
 ἀπόλωμαι, ἀγνοεῖς δὲ ὅτι τὸ μὴ διψῆν πολὺ κάλλιον
 τοῦ πιεῖν καὶ τὸ μὴ πεινῆν τοῦ φαγεῖν καὶ τὸ μὴ ῥιγοῦν
 τοῦ ἀμπεχόνῃς εὐπορεῖν; 17. φέρε τοίνυν, ἐπειδὴ ἔοικας 30
 ἀγνοεῖν, διδάξομαί σε θρηνεῖν ἀληθέστερον, καὶ δὴ ἀνα-

λαβὼν ἐξ ὑπαρχῆς βόα, τέκνον ἄθλιον, οὐκέτι διψή-
 σεις, οὐκέτι πεινήσεις οὐδὲ ῥιγώσεις. οἶχῃ μοι, κακόδαι-
 μου, ἐκφυγῶν τὰς νόσους, οὐ πυρετὸν ἔτι δεδιώς, οὐ
 πολέμιον, οὐ τύραννον· οὐκ ἔρωσ σε ἀνιάσει οὐδὲ
 5 συνουσία διαστρέψει οὐδὲ σπαθήσεις ἐπὶ τούτῳ δις ἢ
 τρίς τῆς ἡμέρας, ὧ τῆς συμφορᾶς. οὐ καταφρονηθήση
 γέρων γενόμενος οὐδ' ὀχληρὸς ἔσῃ τοῖς νέοις βλεπό-
 μενος. 18. ἂν ταῦτα λέγῃς, ὦ πάτερ, οὐκ οἶει πολὺ
 ἀληθέστερα καὶ γελοιώτερα ἐκείνων ἐρεῖν; ἀλλὰ ὅρα
 10 μὴ τόδε σε ἀνιᾶ καὶ διανοῆ τὸν παρ' ἡμῖν ζόφον καὶ τὸ
 πολὺ σκότος, κᾶτα δέδιαις μὴ σοι ἀποπνιγῶ κατακλεισθεῖς
 ἐν τῷ μνήματι. χρῆ δὲ πρὸς ταῦτα λογιζέσθαι ὅτι τῶν
 ὀφθαλμῶν διασαπέντων ἢ καὶ νῆ Δία καέντων μετ'
 ὀλίγον, εἴ γε καῦσαί με διεγνώκατε, οὔτε σκότος οὔτε
 15 φῶς ὄραν δυνησόμεθα. καὶ ταῦτα μὲν ἴσως μέτρια. 19. τί
 δέ με ὁ κωκυτὸς ὑμῶν ὀνύνησι καὶ ἡ πρὸς τὸν αὐλὸν
 αὐτῆ στερνοτυπία καὶ ἡ τῶν γυναικῶν περὶ τὸν θρήνον
 ἀμετρία; τί δὲ ὁ ὑπὲρ τοῦ τάφου λίθος ἐστεφανωμένος;
 ἢ τί ὑμῖν δύναται τὸ ἄκρατον ἐπιχεῖν; ἢ νομίζετε
 20 καταστάξειν αὐτὸν πρὸς ἡμᾶς καὶ μέχρι τοῦ Ἄιδου δι-
 ἴξεσθαι; τὰ μὲν γὰρ ἐπὶ τῶν καθαγισμῶν καὶ αὐτοὶ ὀρᾶτε,
 οἶμαι, ὡς τὸ μὲν νοστιμώτατον τῶν παρεσκευασμένων
 ὁ καπνὸς παραλαβὼν ἄνω ἐς τὸν οὐρανὸν οἶχεται μηδέν
 τι ἡμᾶς ὀνήσας τοὺς κάτω, τὸ δὲ καταλειπόμενον, ἢ κόνις,
 25 ἀχρεῖον, ἐκτὸς εἰ μὴ τὴν σποδὸν ἡμᾶς σιτεῖσθαι πεπιστεύ-
 κατε. οὐχ οὕτως ἄσπορος οὐδὲ ἄκαρπος ἢ τοῦ Πλούτωνος
 ἀρχὴ οὐδ' ἐπιλέλοιπεν ἡμᾶς ὁ ἀσφόδελος, ἵνα παρ' ὑμῶν
 τὰ σιτία μεταστελλώμεθα. ὥστε μοι νῆ τὴν Τισιφόνην
 πάλαι δὴ ἐφ' οἷς ἐποιεῖτε καὶ ἐλέγετε παμμέγεθες ἐπήγει
 30 ἀνακαγαχάσαι, διεκώλυσε δὲ ἡ ὀθόνη καὶ τὰ ἔρια, οἷς μου
 τὰς σιαγόνας ἀπεσφίγγατε.

20. ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν. πρὸς Διός, ἐὰν λέγῃ ταῦτα ὁ νεκρὸς ἐπιστραφεὶς ἀνακλίνας αὐτὸν ἐπ' ἀγκῶνος, οὐκ ἂν οἴομεθα δικαιοτάτ' ἂν αὐτὸν εἰπεῖν; ἀλλ' ὅμως οἱ μάταιοι καὶ βοῶσι καὶ μεταστειλόμενοί τινα θρήνων σοφιστὴν πολλὰς συνει- 5
λοχότα παλαιὰς συμφορὰς τούτῳ συναγωνιστῇ καὶ χορηγῶ τῆς ἀνοίας καταχρῶνται, ὅπῃ ἂν ἐκεῖνος ἐξάρχη πρὸς τὸ μέλος ἐπαιάζοντες. 21. καὶ μέχρι μὲν θρήνων ὁ αὐτὸς ἅπασιν νόμος τῆς ἀβελτερίας· τὸ δ' ἀπὸ τούτων διελόμενοι κατὰ ἔθνη τὰς ταφὰς ὁ μὲν Ἕλλην 10
ἔκαυσεν, ὁ δὲ Πέρσης ἔθαψεν, ὁ δὲ Ἰνδὸς ὑάλῳ περιχρίει, ὁ δὲ Σκύθης κατεσθίει, ταριχεύει δὲ ὁ Αἰγύπτιος· οὗτος μὲν γε—λέγω δ' ἰδῶν—ξηράνας τὸν νεκρὸν σύνδειπνον καὶ συμπύτην ἐποίησατο· πολλάκις δὲ καὶ δεομένῳ χρημάτων ἀνδρὶ Αἰγυπτίῳ ἔλυσεν τὴν ἀπορίαν ἐνέχυρον ἢ 15
ὁ ἀδελφὸς ἢ ὁ πατὴρ ἐν καιρῷ γενόμενος. 22. χῶματα μὲν γὰρ καὶ πυραμίδες καὶ στήλαι καὶ ἐπιγράμματα πρὸς ὀλίγον διαρκοῦντα πῶς οὐ περιττὰ καὶ παιδιαῖς προσεικότα; 23. καίτοι καὶ ἀγῶνας ἔνιοι διέθεσαν καὶ λόγους ἐπιταφίους εἶπον ἐπὶ τῶν μνημάτων ὥσπερ συναγορεύον- 20
τες ἢ μαρτυροῦντες παρὰ τοῖς κάτω δικασταῖς τῷ νεκρῷ. 24. ἐπὶ πᾶσι τούτοις τὸ περίδειπνον, καὶ πάρειςιν οἱ προσήκοντες καὶ τοὺς γονέας παραμυθοῦνται τοῦ τετελευτηκότος καὶ πείθουσι γεύσασθαι οὐκ ἀηδῶς μὰ Δί' οὐδ' αὐτοὺς ἀναγκαζομένους, ἀλλὰ ἤδη ὑπὸ λιμοῦ τριῶν 25
ἐξῆς ἡμερῶν ἀπηυδηκότας. καί, μέχρι μὲν τίνος, ὦ οὔτος, ὀδυρόμεθα; ἔασον ἀναπαύσασθαι τοὺς τοῦ μακαρίτου δαίμονας· εἰ δὲ καὶ τὸ παράπαν κλάειν διέγνω-
κας, αὐτοῦ γε τούτου ἕνεκα χρῆ μὴ ἀπίσιτον εἶναι, ἵνα καὶ διαρκέσης πρὸς τοῦ πένθους τὸ μέγεθος. τότε δὴ τότε 30
ῥαψωδοῦνται πρὸς ἀπάντων δύο τοῦ Ὀμήρου στίχοι

καὶ γὰρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου

καὶ

γαστέρι δ' οὐπὼς ἐστὶ νέκυν πενθῆσαι Ἀχαιοῦς.

οἱ δὲ ἄπτονται μὲν, αἰσχυρόμενοι δὲ τὰ πρῶτα καὶ δεδιότες
 5 εἰ φανοῦνται μετὰ τὴν τελευτὴν τῶν φιλτάτων τοῖς ἀν-
 θρωπίνους πάθεσιν ἐμμένοντες. ταῦτα καὶ πολὺ τούτων
 γελοιότερα εὔροι τις ἂν ἐπιτηρῶν ἐν τοῖς πένθεσι γινό-
 μενα διὰ τὸ τοὺς πολλοὺς τὸ μέγιστον τῶν κακῶν τὸν
 θάνατον οἶεσθαι.

LIST OF READINGS IN BEKKER'S TEXT (LEIPZIG, 1853)
WHICH HAVE NOT BEEN ADOPTED IN THIS BOOK.

A. *Somnium.*

- § 4 ἀνακτησαμένης (? misprint)
τὴν νύχθ' ὄλην ἐννοῶν.....
(lacuna)
§ 9 πολλὰ καὶ θαυμαστὰ
§ 13 ἐλευθέριον
§ 17 καὶ ἐν τῇ πατρῷα οἰκίᾳ

B. *Charon.*

- § 1 μοι ἐς αἶε μεμνησομένῳ
§ 2 ὁ τελῶνης ὁ Αἰακὸς
τῶν βασιλείων τῶν Διὸς
§ 3 κατὰ ταῦτα δὴ
Παρνασσὸς (and so in §§ 5, 6)
§ 10 γενέσθαι. EPM. τοὺς τῆς
ἱερείας παιδᾶς τῆς Ἀρ-
γύθου φησὶν οὗτος, τοὺς
ἄμα
§ 16 λεπτὸν ἐκάστῳ νῆμα
§ 22 [εἰδέναί]

C. *Piscator.*

- § 2 ἔχων ἀπαλλάττοιο
§ 5 μὴ τῶν νῦν φιλοσόφων αὐτὸ
ποιῆτε
§ 10 Ἀνύτου καὶ Μελήτου πέρι

- § 16 οὐ χαλεπὸν δικάσαι δίκην
§ 17 ἀναγκαῖοι δοκεῖτε
§ 20 ἀπὸ τοῦ φίλου (with con-
jecture φιλο)
§ 23 ἐν τοῖς δόγμασι
§ 26 αὐτὸ ἔδρασε
§ 30 τῶν καθ' ἡμᾶς αὐτοὺς
§ 33 μαστιγούμενῳ
§ 34 οἱ δὲ καὶ (? misprint)
§ 39 καταρχόμεθα
§ 41 προσλήψεται
§ 42 βοτρυδόν, μελισσῶν ἔσμου
δίκην
§ 46 καταράτῳ ἀνδρὶ ἐντύχῳ
§ 47 ὦ Πόσειδον
§ 50 ἀνέρη
§ 51 δ' οὖν

D. *De Luctu.*

- § 8 συμφερόμενοι
§ 10 ὁποῖόν τι
καὶ τί δύναται
§ 12 πάσσεται
§ 16 ἢ τί σοι
ἢ διότι
§ 24 omit σίτου after ἐμνήσατο

NOTE. I have written verbs in the third person without the *ν* (called *νὺ ἐφελκυστικόν*) whenever the next word begins with a consonant. Bekker frequently adds it.



NOTES.

THE DREAM.

§ 1, page 1.

- 1 ἔρτι μὲν ἐπεπαύμην..... ὁ δὲ πατὴρ ἐσκοπεῖτο] '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 πρόσηβος] near to manhood, almost a man. Greek lads became ἔφηβοι on attaining their 17th year. In § 16 Lucian says that he was ἀντίπαις.
- 3 ὅτι 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 ὁρῶ ἤντινα καὶ λέγεις, § 45 φέρ' ἴδω τί καὶ ἔχει; Charon § 9 ὅ τι καὶ λέγουσι.
- 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 τύχης λαμπρᾶς] 'a splendid fortune', in our sense.
λαμπρᾶς] compare piscator § 34 τῶν λαμπρῶν τούτων ὑπερορᾶν, Menippus § 12 τὰ λαμπρὰ ἐκέῖνα πάντα, πλοῦτους λέγω καὶ γένη καὶ δυναστείας.
- 6 τὰ δ' ἡμέτερα...] the δὲ continues the sentence in opposition to the τύχης 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 ὁρῶ ποικίλην τινα τὴν τύρβην, piscator § 20 πολυμισῆ τινα μέτει τὴν τέχνην. The verbs εἶναι, ἀπαιτεῖν, and likewise ἔχειν, εἶναι, and εὐφρανεῖν following, depend on the notion of thinking

and pointing out to be supplied from *ἔδοξε* above. But in the case of the last three the verb supplied must be in the first person singular (e.g. *ἔδδκουν*) as *αὐτὸς* shews.

7 *βαναύσων*] 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 *τέχνην τῶν βαναύσων* = *βάνανσον τέχνην* compare *Ikaromenippus* § 3 where *γύπα τῶν καρτερῶν* is parallel to *ἀετὸν εὐμεγέθη*.

8 *ἂν ἔχειν*] the direct sentence would run *εὐθὺς ἂν ἔχοι* 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 *εὐφρανεῖν* denotes what would certainly follow on the attainment of that which the present with *ἂν* represents as possible.

9 *οἰκόσιτος*] = a burden on my parents.

μηκέτι] in *Lucian* as in *Plutarch* before him, we find the distinction between *μὴ* and *οὐ* frequently ignored. *Lucian*, though striving to write the purest Attic, could leave such monsters as *piscator* § 24 *δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν*.

10 *οὐκ ἐς μακρὰν*] = *ἐς οὐ*—*μακρὰν*, 'in no long time', 'soon'. Compare § 10 and *Charon* § 8.

11 *τὸ γινόμενον*] my earnings. *Jacobitz* well compares *Toxaris* § 18 *τὸ γινόμενον ἐκ τούτου ἀποφέρων ἔτρεφε τὸν Δεινίαν*.

§ 2.

13 *ἀνδρὶ ἐλευθέρῳ πρέπουσα*] not being strictly a *βάνανσος τέχνη*, but demanding some intelligence.

14 *πρόχειρον 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 ἀφθόνοις τοῖς λίθοις*, and *χρηστὰς εἶχον 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 ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν*] 'as they were severally acquainted with or experienced in (this or that art)'. The intransitive *ἔχω* is often thus used with the relative genitive. Compare *Toxaris* § 44 *ὡς τις ἢ γένους ἢ πλοῦτου ἢ δυνάμεως ἔχει*, 'as he is situated in respect of family, wealth, &c'. So *Thuc* 1 22 § 3 *ὡς ἑκατέρων τις εὐνοίας ἢ μνήμης ἔχοι*.

- 17 ἔρμωγλίφος] a carver of Hermae. 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 ἔρμωγλυφικῇ in § 12.
- 18 λιθοξόος] a stonemason. In fact 'sculptor' is almost too fine a name for him.
ἐν τοῖς μάλιστα] that is εὐδοκίμοις. Compare gallus § 24 χώρας ἐν ταῖς μάλιστα θαυμάζεσθαι ἀξίας.
- 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 ἀλεκτρονῶν, ὁ Ζεὺς αὐτὸς ἐπιτρίψειε, deor dial 2 ἀλλ' εἰ καὶ τι ἡμαρτον, ὦ Ζεῦ, σύγγνωθί μοι, piscator § 23 ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω.
- 21 ἔρμωγλυφέα] another form = ἔρμωγλύφον.

Page 2.

- 1 ἐτεκμαίρετο] 'he was judging this by my playing with the wax'. Compare Soph O T 916 τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
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 τισι ἀνηρώτων, where there is as here a participle, to which the ἄν is attracted.
- 3 βόας] the Attic form would be βούς. Jacobitz.
- 4 εἰκότως] naturally, in a lifelike manner. See piscator § 38 εἰκότας. ἐφ' οἷς] on which = for which. See on § 7 ἐπὶ λόγοις.
- 5 πηληγὰς ἐλάμβανον] the regular phrase in passive sense = ἐτυπτόμην, 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 ὅποτε. Readers of Thucydides will remember how often the word is thus employed by that author.
ἔπαινος] 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.
εἶχον] 'they had'; that is, the people who gave the ἔπαινος.
- 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.....καὶ γὰρ παρεδεδόμην] ‘so soon then as a day was thought suitable for making a beginning of work, I was at once (pluperf) handed over to my uncle’. This parallel arrangement of the two clauses with τε...καί (or καί simply), where we make the second dependent, is perhaps even more common than that with μὲν ... δὲ noticed in § 1. For the change of tense compare § 14 ἔπριε ... ἐπεπήγει, piscator § 36 διελέλυτο ... κατεγελάτο.

- 10 μὰ τὸν Δία] μὰ anticipates the coming οὐ.
 11 ἔχειν] ‘imply’, ‘involve’, ‘bring’, as often.
 12 ἡλικιώτας] simply ‘companions’, ‘playfellows’. So *aequales* in Latin.

ἐπίδειξιν] opening for display.

φαίνομαι γλύφω] ‘should be seen to carve’. The regular meaning of φαίνομαι with a participle. Compare piscator § 19 εἶπερ ἢ γνώμη ὀρθὴ καὶ δίκαια φαίνονται οὔσα, and note on § 8.

- 14 οἷς προηρούμην] 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 τό γε πρῶτον etc] ‘and then that first start, which is (καί) usual with beginners, happened’. The imperfect shews that all the events of this story happened in close connexion.

- 16 καθικέσθαι] with genitive. It means to ‘come down upon’ = strike.
 πλακὸς] πλαξ is a flat stone, a slab. So *amores* § 12 ἔδαφος...λίθων πλαξί λελαις ἐστρωμένον.

- 17 ἐπειπὼν 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* 1 2 40 *dimidium facti qui coepit habet*.

- 18 κατενεγκόντος] ἐμοῦ τὸν ἐγκοπέα.
 21 κατήρξατο] ‘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.

- 23 συνεχές] the neuter used adverbially, as often. Compare ἀπενές in piscator §§ 30, 46 and συνεχές in *gallus* § 9.

ἀναλύζων] ‘sobbing aloud’. A rare word. The simple verb is better known; see Aristoph *Ach* 690.

- 24 διηγούμαι τὴν σκυτάλην] that is, tell them how I was beaten with it. The Greek is short and conversational.
- 25 κατηγοροῦν] αὐτοῦ.
- 26 ἔδρασε] the indicative shews that he is reporting his own words, or very nearly so. μὴ ὑπερβάλωμαι is also consistent with this.
- 27 ἀγανακτῆσαμένης] this middle form is almost ἀπαξ λεγόμενον.
- 30 τὴν σκυτάλην ἐννοῶν] I have adopted this clever conjecture of Steigerthal for τὴν νύχθ' ὄλην ἐννοῶν, the common reading. ἐννοῶν 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 καὶ πάνν] must be taken together, the καὶ emphasizing the πάνν. Compare καὶ μάλα = 'very much' in § 7 and elsewhere.
- καθ' Ὁμηρον] 'in the manner of Homer'. The words are from Agamemnon's speech Iliad II 56, and are referred to in like manner by Lucian again in gallus § 8.
- 9 ἔναυλος] 'is yet ringing in my ears'. Compare Plato Menex 235 b καὶ μοι αὐτῆ ἢ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς· οὕτως ἔναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται εἰς τὰ ὦτα, ὥστε μόγις τετάρτη ἢ πέμπτη ἡμέρα ἀναμνησσκομαι ἐμαντοῦ καὶ αἰσθάνομαι οὐ γῆς εἰμί. The word seems to be derived from the flute (αὐλός).

§ 6.

- 10 τῶν χεροῖν] genitive after λαβόμεναι.
- 11 μικροῦ] they were 'within a little of'. So ὀλίγου ἀπέθανον in Aristoph Ach 348 etc. The full phrase is probably ὀλίγου or μικροῦ δεῖ used parenthetically like ἀμέλει, εὖ ἴσθι, οὐκ οἶδ' ὅπως and many others. The δεῖ is then dropped in conversation, and finally the genitive becomes crystallized into an adverb. In § 16 below and elsewhere we find μικροῦ δεῖν, where the infinitive now parenthetic was probably at first explanatory as in such expressions as ῥάστη ἐκμαθεῖν § 2 above.
- 13 ἄρτι μὲν... ἄρτι δέ] 'one minute the one would be getting the masteryand the next I would be held by the other in turn'. Compare Nigrinus § 4 καὶ ἄρτι μὲν ἐλυπούμην ἄρτι δὲ αὐτὰ μὲν ἐδόκει μοι ταπεινὰ καὶ καταγέλαστα. The ἄν has the same frequentative force as in § 2 ἀνέπλαττον ἄν.
- παρὰ μικρὸν] 'beside a little' = 'except a little' = 'almost'. Compare Thuc VIII 76 § 4 παρ' ἐλάχιστον δὴ ἦλθε... ἀφελέσθαι, IV 106 § 3 τὴν δὲ Ἡίωνα παρὰ νύκτα ἐγένετο λαβεῖν. So often in Lucian. He has the opposite in apolog de merc cond § 4 τὸ δὲ σὸν οὐ παρὰ μικρὸν ἀτοπώτερον.
- 14 αὐθίς] on the other hand, 'in turn'.

- 15 αὐτῆς ὄντα] 'belonging to her'. For this possessive genitive compare Aristotle's description of a slave, *ὅς ἐν ἄλλου ἢ ἀνθρώπου ὤν*.
- 16 κεκτῆσθαι] to have got = to possess.
- 18 τύλων] from *τύλος*, a callus such as is produced on the hands of hand-workers.
- διεζωσμένη] 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 *διαζωσάμενος τὸ τριβώνιον σπουδῇ μάλα καὶ αὐτὸς ἐκύλιε τὸν πίθον* (said of Diogenes).
- 19 τιάνου] here the dust from cutting marble or stone.
- 21 τὴν ἀναβολήν] the way of wearing her cloak. Compare Timon § 54 *κόσμιος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολήν*. So *ἀναβάλλεσθαι ἐπὶ δέξια* = to wear the cloak thrown over the right shoulder. *ἀναβολή* is also used for the cloak itself. See piscator §§ 12, 13, 31.
- τέλος] 'at last', a very common adverbial use. See § 14.
- 22 ἐφ' ἑαυτοῖς] 'refer' the decision to me. A technical expression in law, for referring a suit on appeal to another court. Compare *bis accus* § 12 *ἦν δὲ τις ἄδικα δεδίκασθαι οἴηται, ἐφέσιμον ἀγωνιέεται τὴν δίκην ἢ δὲ ἐφεσις ἐπὶ τὸν Δία*.

§ 7.

- 25 οἰκεία] probably in two different shades of meaning
- (1) 'related': so in Thuc IV 64 § 3 *οἰκεῖοι = ξυγγενεῖς*, and
 - (2) 'fitting', 'suited': compare Plato *Laws* 772 e *δεῖ γὰρ..... ἐμπροσθεν τοῦ νόμου προοίμιον οἰκεῖον ἐκάστῳ προτιθέναι*. Compare generally *bis accus* § 17 where the Academy says that Polemon was *οἰκεῖον ἐμοὶ καὶ τὴν φύσιν ὁμοιον*, piscator §§ 5, 20, 26, 37.
- συγγενῆς οἰκοθεν*] 'of your own kin'; literally 'akin to you, starting from the family'.
- 27 καὶ μάλα] see on § 5 καὶ πάνυ.
- 28 λήρων καὶ φληνάφων] '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 *μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτοῦς τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σά, vitaram auctio* § 11 *οὐ γὰρ σοὶ δεήσει παιδείας καὶ λόγων καὶ λήρων*.
- 29 τῶν παρὰ ταύτης] such as *παιδεία* supplies.
- 31 θρέψη γεννικῶς] 'you will grow up manly'. *θρέψη* the middle future is, as often, used like a passive. For *τρέφεισθαι* compare *Iliad* I 266 *κάρτιστοι δὴ κείνιο ἐπιχθονίων τράφεν ἀνδρῶν*. For *γεννικῶς* Aristoph *Lys* 1070 *χωρεῖν γεννικῶς* 'to march stoutly'.

ᾠμους etc] with this passage compare the words of the δίκαιος λόγος in the Clouds of Aristophanes 1009—1020, where the old Athenian training is said to ensure a lad ᾠμους μεγάλους, γλωτταν 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). οὔποτε ἀπει] as the rhetorical professors of Lucian's day were used to do in search of fame.
- 3 οὐδὲ 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 εἶπερ ἄρ' ἐθέλεις ὡς ἀληθῶς ἐπαινέσθαι ἐπὶ λόγοις κὰν τοῖς πλήθεσιν εὐδοκιμεῖν. For the ἐπὶ see on § 11.

§ 8.

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

- 5 ἀπὸ τοιούτων ὀρμώμενος] 'starting from such things'. We may render it 'with no better start than this, that Phidias displayed'..... Φειδίας] 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 Olympius executed by him in gold and ivory for the temple at Olympia in Elis.
- 6 Πολύκλειτος] of Sikyon, a contemporary of Pheidias. 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 Eleutherae, settled at Athens, belongs to the same period. He worked chiefly in bronze, and his favourite subjects were athletes and brutes. Πραξιτέλης] 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 θεῶν] 'with their gods'. That is, the gods they made. εἰ γένοιτο...δόξεις] a common form of condition in Lucian. Compare gallus § 16 εἰ γὰρ τι ἀγαθὸν εἴη, ἀπάγχομαι ἤδη ἀναστάς.
- 9 πῶς οὐ] 'how not?' = 'assuredly'.

- 10 ζήλωτόν] an object of friendly envy, ζήλος, not malicious envy, φθόνος. See on § 7 ἀλλότριος.
- 12 διαπταλουσα] ‘stuttering’. The word marks her want of rhetorical fluency, as βαρβαρίζουσα does that of grammatical correctness.
- 13 σπουδῆ] with great effort = ‘hardly’. Compare Iliad v 893 τὴν μὲν ἐγὼ σπουδῆ δάμνημ’ ἐπέεσσιν.
συνείρουσα] stringing together her words, that is, speaking continuously. Demosthenes de Cor p 328 sneering at the fluency of Aeschines says λόγους συνείρει τούτους σαφῶς καὶ ἀπνευστί. Compare Ar Eth VII 3 § 8 οἱ πρῶτον μαθόντες συνείρουσι μὲν τοὺς λόγους, ἴσασι δ’ οὐπω. For the use of the word absolutely compare Lucian Prom § 5 οὐκοῦν διελθόμενοι τὴν κατηγορίαν σὺ μὲν περὶ τῆς κλοπῆς ἤδη σύνειρε. See also piscator § 22.

§ 9.

- 16 παιδεία] ‘Culture’, ‘Liberal Education’.
- 17 συνήθησ σοι καὶ γνωρίμῃ] 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.
εἰς τέλος] to completion = ‘fully’.
- 19 οὐδὲν ὅτι μὴ] in no respect not = not a whit removed from. ὅτι is neuter of ὅστις as Sommerbrodt remarks, comparing Ikarom § 9 οὐδὲν γὰρ ὅτι μὴ τοῖς κωμικοῖς δορυφορήμασιν εὐκότας αὐτοὺς εἰσάγουσιν. It will be noticed that the μὴ is, as often in Lucian, unbearable.
- 20 ἐν τούτῳ] ἐν τῷ ἐργάζεσθαι.
ἐν τούτῳ.....τεθειμένος] ‘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. τίθεσθαι τι ἐν τιμ = to reckon one thing as existing in, or being identical with, another thing. Compare Thuc I 35 § 3 ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα, Soph Phil 473 ἀλλ’ ἐν παρέργῳ θοῦ με.
- 22 λαμβάνων] that is, as μισθός.
- 23 εὐτελής τὴν πρόοδον] ‘making a mean show when you walk abroad’. That is, unattended by friends and dependents when you appear in public. Compare Menippus § 12 πολλοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων παρειστήκεσαν τὴν πρόοδον αὐτοῦ περιμένοντες, ὠθούμενοί τε καὶ ἀποκλειόμενοι πρὸς τῶν οἰκετῶν.
ἐπιδικάσιμος] ‘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 ἐργάτης] ‘a mere workman and no more’. The insertion of αὐτὸ μόνον or αὐτὸ τοῦτο parenthetically in apposition to some other words (as to ἐργάτης here) is common in Lucian. Compare Charon § 6

πόλεις καὶ ὄρη αὐτὸ μόνον ὡσπερ ἐν γραφαῖς ὄραν, deor dial 4 § 3 ὡς ἀφελῆς ὁ παῖς ἐστὶ καὶ ἀπλοικὸς καὶ αὐτὸ δὴ τοῦτο 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 πολλὸς δήμος = the common herd.
- 27 λαγῶ βίον [ζῶν] proverbial, of a life subject to continual harassing and pursuit. Sommerbrodt compares Dem de cor p 314 λαγῶ βίον ἔξης δεδιὼς καὶ τρέμων καὶ ἀεὶ πληγῆσθαι προσδοκῶν, where Holmes refers to Herod III 108.

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

- 28 εἰ γένοιτο.....ἐπαινέσονται] this conditional optative followed by a future indicative is common in Lucian. See above § 7 εἰ ἐθέλοις θρέψη γεννικῶς, bis accus § 17 εἰ ἀκούσατε εἰσεσθε. The theory of the construction is probably this, that the future indicative is treated as = the optative with ἄν. So here we have εἴξαιτ' 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 ἦν πείθη ἐπιδείξω.

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

- 30 οὐκ ἔστιν ὅστις] = οὐδεὶς simply.
- 31 οἶος ἄν ᾦς] however good a sculptor you may be.

Page 5.

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

§ 10.

- 2 πρῶτον μὲν] seems to be answered by λήσει δὲ below, but the antithesis is weak.
- 3 ἔργα] includes both πράξεις and λόγους. Sommerbrodt.
- 4 ὡς εἰπέιν] limits πάντων. 'All or nearly all'. Compare with Jacobitz Toxaris § 4 πάντα αἰγιαλὸν ὡς εἰπέιν διερευνησάμενοι. ἔμπειρον] σέ.
- 5 ὅπερ κυριώτατόν ἐστι] σοῦ. 'The part predominant in you'. So I take it, comparing Ar Eth IX 8 § 6 καὶ χαρίζεται ἑαυτοῦ τῷ κυριώτατῳ. In fact that whole section well illustrates the meaning of the word. Here it is the ψυχὴ 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 ἐτητύμως, Liddell and Scott. The words emphasize ἀκήρατος.

- 11 *καὶ ὀλίως*] 'in a word', a formula used in summing up. Compare de luctu § 16.
- 13 *διδάξομαι*] the middle future is used just as the active by late writers. See de luctu § 17.

§ 11.

- 14 *ὁ τοῦ δέινως*] 'the son of What's-his-name'. So obscure that the name slips from the memory.
ἀγεννοῦς οὕτω] = *οὕτως 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.
τοῖς ἀρίστοις] compare § 10 *τὰ σεμνότατα*, § 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 *προεδρίας*] the concession of reserved seats at the theatre and the public shows was an old Athenian custom. Compare Aristoph Eq 702 foll *Παφλαγών*. *ἀπολῶ σε, νῆ τὴν προεδρίαν τὴν ἐκ Πύλου*. 'Ἄλλαν-τοπῶλης. ἰδοὺ προεδρίαν' *οἶον ὕψομαί σ' ἐγὼ ἐκ τῆς προεδρίας ἔσχατον θεώμενον*.
- 23 *οὗτος ἐκείνος*] Sommerbrodt compares what Lucian says of Herodotus (Herod § 2) *καὶ εἰ ποῦ γε φανείη μόνον, ἐδείκνυτο ἂν τῷ δακτύλῳ, "οὗτος ἐκείνος 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 ἀξιῶν*] worthy of serious attention. Some danger or trouble is meant, in which case the best advice would be sought.
- 28 *τῆς εὐπορίας*] his good fortune in having such a son as you.
- 29 *ὡς ἄρα*] the *ἄρα* shews that Lucian does not give the statement on his own authority, or pledge himself to accept it.
- 31 *συνῶν*] through their reading your writings. Compare piscator § 6 *ὁμλῶν*.

Page 6.

- 1 *Δημοσθένην*] 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 lowliness of his birth, appears from Dem de cor p 312.
- 2 *τίνας υἱὸν ὄντα ... ἠλίκων*] 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 τίνων εὐροίμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων*;
- 3 *Ἀισχίνην*] 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 B C, the founder of Greek Moral Philosophy. In his youth he had followed the trade of his father, the sculptor Sophroniscus.

5 ἐρμογλυφικῆ] 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.

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

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

ᾄδεται] is sung, that is, celebrated. So αἰοίδιμος is used in his accus § 27 κλεινὸν αὐτὸν καὶ αἰοίδιμον ἐποίουν, and vit auct § 22 ὁ αἰοίδιμος συλλογισμὸς.

§ 13.

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

μοχλία] diminutive form. μοχλοῦς 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 εὐρυθμα] in due proportion or symmetry (ῥυθμὸς). Used below of a person, it means 'well-ordered' in life.

20 ἀτιμότερον] ποιεῖν ἀτιμον or ἀτιμοῦν was a judicial term at Athens=to punish with ἀτιμία, 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, ἐλεγέ τε θαυμάζειν τῶν τὰς λιθίνους εἰκόνας κατασκευαζομένων, τοῦ μὲν λίθου προνοεῖν, ὡς ὁμοίωτατος ἔσται· αὐτῶν δ' ἀμελεῖν, ὡς μὴ ὁμοίους τῷ λίθῳ φαίνεσθαι.

§ 14.

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

26 ἐνετρίψατο] 'caused to be inflicted'. Compare deor dial 20 § 2 μηδὲ κακὸν ἐντρίψησθε τῷ νεανίσκῳ. I make the nominative to be ἡ ἄμορφος ἐκείνη καὶ ἐργατικὴ supplied from above: so does Jacobitz.

The middle voice (ἐνεπίψατο) is hardly suitable to a nominative ἡ σκυτάλη.

- 28 συνέπριε] 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 Sipylus. 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 Sipylo*, Soph Ant 823—833, Elect 150—2.

§ 15, page 7.

- 2 καὶ ἐλθὲ ἴδη] 'come then at once'.
 3 τι δχημα] 'a sort of car'. Compare bis accus § 11 where ἀρετὴν τινα = virtue of a sort, 'what they are pleased to call virtue'.
 ὑπόπτερον ἵππων] 'winged with horses' like Pegasus (the winged horse of the Muses). For the construction compare Soph El 232 ἀνάριθμος ὤδε θρήνων.
 5 μὴ ἀκολουθήσας ἐμοί] here μὴ is properly used to denote the hypothesis. 'Had you not followed me'.
 7 ἐπεσκόπουν] was overlooking. Such is generally the force of the word, like ἐφορῶ, ἔποψις etc.
 ἄχρι πρὸς] 'as far as to' the West. So μέχρι πρὸς, which is too common in Lucian to need illustration.
 8 πόλεις—ἔθνη—δήμους] 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' εὐφημίας] with fair words, that is praise. Here Lucian alludes to the reputation that he gathered in his wanderings.
 12 καθ' οὖς] 'over against whom'. Compare Herod I 76 (ἡ Πτερίη) κατὰ Σινώπην πόλιν τὴν ἐν Εὐξείνῳ πόντῳ μάλιστα κη κειμένη.

§ 16.

- 15 ἀλλ' ἐμοὶ ἐδόκουν] the construction is changed to the direct, instead of continuing the dependent (ἀλλά μοι δοκοῦντα...). 'Instead of this, I felt like one come back to his home in fine raiment'.
 17 περιμένοντα] με, my return.
 18 καὶ τι καὶ] 'and to some extent also'. Compare Thuc IV 5 § 1 καὶ τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὧν ἔπεσχε, I 107 § 8 καὶ τι καὶ ... ὑποψία, and often.
 καὶ τι καὶ ὑπέμνησεν] '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 γελοῖον διηγῆσατο.

- 19 μικροῦ δεῖν] parenthetic, like ἐμοὶ δοκεῖν and many other such infinitives.
- 20 ἀντίπαις] but just past boyhood.
- 21 πρὸς] in relation to=at, by. See piscator § 24.

§ 17.

μεταξὺ λέγοντος] ἐμοῦ. '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.

- 22 δικανικόν] 'detailed', 'wearisome'. Compare Plato apol 32 a ἐρῶ δὲ ὑμῖν φορτικά μὲν καὶ δικανικά ἀληθῆ δέ.
- 24 τάχα που] = 'perhaps' or almost 'most likely'.
- τριέσπερος] the child of three evenings, like Herakles.
- 25 καὶ αὐτὸς] '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 ἐπήει.

- 28 ἔωλος...] 'this frigid talk of his is stale'.

μὴ ὑπέιληφε;] 'surely he cannot have taken us for a sort of dream-interpreters'. For μὴ asking a doubting question compare Plato Apol 28 d (speaking of Achilles) αὐτίκα, φησί, τεθνατιν δίκην ἐπιθεις τῷ ἀδικούντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης. μὴ αὐτὸν οἶει φροντίσαι θανάτου καὶ κινδύνου;

ὑποκριτὰς] interpreters, expounders. Sommerbrodt well compares vera hist 2 § 33 'Ἀντιφῶν ὁ τῶν ὀνείρων ὑποκριτής, and Iliad XII 228 ὦδε χ' ὑποκρίναιτο θεοπρόπος.

- 29 ὁ Ξενοφῶν] Anab III I § 11 μικρὸν δ' ὕπνου λαχὼν εἶδεν θναρ· ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῶαν οἰκίαν καὶ ἐκ τούτου λάμπεσθαι πᾶσαν.

- 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 προσεδόκουν κάλογιζόμην ἐγὼ πρώτας παρέεσθαι δεῦρο τὰς Ἀχαρνέων γυναῖκας, οὐχ ἤκουσιν.

ὑπόκρισι] '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'. αὐτὰ = the circumstances.
- 2 ἐν ἀπογνώσει πραγμάτων] in despair of affairs, that is, 'when all was

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 *ἀλλά*, belonging rightfully to it?

§ 18.

- 4 *καὶ τότε*] 'so then'.
- 6 *παιδείας ἔχωνται*] '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) *δηλοῖ ὡν ταῦτα ὅτι κατεχόμενοι μὲν ἐθελοκάκεον ὡς δεσπότη ἐργαζόμενοι· ἐλευθερωθέντων δὲ αὐτὸς ἕκαστος ἐωυτῷ προθυμέτο κατεργάζεσθαι.*
- 8 *εὖ οἶδ' ὅτι*] so *εὖ ἴσθι, οὐκ οἶδ' ὅπως*, and many others, are thrust parenthetically into sentences. Compare Charon § 1 *ξεναγήσεις γὰρ εὖ οἶδ' ὅτι με.*
- 11 *μηδὲν*] another monstrous *μή*.
- 12 *πρὸς*] to meet, hence 'in the face of'.
- 13 *εἰ καὶ..... ἀδοξότερος*] 'if nothing more, at all events as good as any stone-carver of them all'.

CHARON.

§ 1, page 9.

- 2 *τὴν ἡμετέραν*] *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 *ἡμῶν* and *ἡμᾶς* 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 *ἐπιχωριάσειν*] to 'concern yourself with' things above. Literally to 'visit', as in Plato *Phaedo* 57 a *τῶν πολιτῶν Φλασίων οὐδεὶς πᾶν τι ἐπιχωριάσει τὰ νῦν Ἀθήναζε.*
- 4 *τὰ ἐν τῷ βίῳ*] see on § 15 *τὸν βίον*, and below in this section.
- 8 *ὁ Θετταλὸς*] 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 λιπόνεως γενέσθαι] to leave the ship. In *catapulus* § 3 *ὀλίγον δεῖν λιπόνεως ὑμῖν 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 *εὖ ἂν ἔχοι καὶ ἐς δέον ἡμῖν γέγραπται* 'it will be well, and my essay has been opportune'.

11 εὖ οἶδ' ὅτι] parenthetic, as often.

ὡς ἂν εἰδὼς ἅπαντα] 'as you would naturally, knowing all things'. The knowledge is only mentioned by Charon as what he himself gives Homer credit for. But the ἂν does not belong to the participle, as Jacobitz seems to think. Rather a verb in the optative mood must be understood, such as *ὡς (δείξαις) ἂν...* Compare § 14 and *Dem Midias* p 519 *καὶ θόρυβον καὶ κρότον τοιοῦτον ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες ἐποιήσατε*, where we must understand *ὡς (ποιήσαίτε) ἂν*. Had the knowledge here been attributed to Hermes as a certainty, we must, as Sommerbrodt remarks, have had *ἅτε εἰδὼς ἅπαντα*.

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

17 ἐποίησε] in the *Iliad* I 590—I Hephaestus says *ἤδη γάρ με κοῖ ἄλλοτ' ἀλεξέμεναι μεμαῶτα ῥίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίω. τεταγὼν τοῦ ποδὸς* = having caught me by the foot.

18 ὡς παρέχοιμι] = 'so that I should afford' matter for laughter. Strictly then we should have *ὥστε παρέχειν*. But Lucian's optative moods are past all healing. See here below *ὡς ἐπανέλθοιμι*, § 2 *ὡς ἴδοις*, *ὡς κατίδοις*, § 3 *ὡς ἔχοιμεν*, § 6 *ὡς βλέποιμι*, § 9 *ὡς ἄρχοι*, *piscator* § 13 *ὡς περιπατήσῃς*, § 15 *ὡς ἂν εἴη*, § 16 *ὡς γένοιτο*, § 44 *ὡς μὴ ἀντιποιοῦντο*, § 47 *ὡς πάντα ἔχοις*.

20 ἄλλως] at random, fruitlessly. See *piscator* § 20.

21 *συνδιάκτορος*] 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 μὴν] '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 μὴν καὶ ταῦτα ὦ Μένιππε καλῶς εἶχε λέγειν*, *piscator* § 2 *ἄριστον ἦν*, *de luctu* § 10 *κάλλιον ἦν*.

2 *μηδεπόποτε*] here again the *μὴ* is intolerable.

- 4 εἴ τινα εὔροις] 'whenever you light upon a talkative corpse'. The optative, as often, expresses frequent occurrence, or the chance of it.
- 5 παρ' ὅλον τὸν πλοῦν] the whole passage through. So § 18 παρὰ τὸν βίον, piscator § 25 etc.
- 6 πρὸς τοῦ πατρός] 'in your father's name'. Hermes was the son of Zeus and Maia.
- 8 περιήγησαι] imperative of first aorist.
τι καὶ ἰδῶν] καὶ emphasizes ἰδῶν. 'That I may see something before I return'.
- 9 οὐδὲν διοίσω] I shall be in no respect different from, that is, shall be 'no better off than' the blind.
- 10 διολισθαίνοντες] the termination in αίνω marks the late Greek. For the word see piscator § 30.
- 11 σοι] 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 (ζόφος) of the nether world]. Compare § 23 ἡ Βαβυλῶν δέ σοι ἐκείνη ἐστὶν ἡ εὐπυργος, § 17 ἔξει τέλος αὐτῷ, piscator § 22 ὑμῖν, § 29 σοι, § 45 ὑμῖν, § 52 σοι.
πρὸς τὸ φῶς] against='on meeting' the light.
- 12 Κυλλήμει] so called from the mount Κυλλήμη in Arcadia, sacred to him.
ἐς αἰὲ μνησομένῳ] to me who will never forget it. Compare συνόντα § 2. ἐς αἰὲ=för evermore. αἰὲ=continually.

§ 2.

- 14 καταστήσεται] will turn out, become. Compare Timon § 11 ἰδοῦ γέ τοι αὐτίκα μάλα πλοῦσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων.
- 16 οὐκ ἀκόνδυλον] not without knuckles, that is, blows.
- 17 τί 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 τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο ;
- 20 κηρύττεσθαι ὑπὸ τοῦ Διός] be proclaimed by Zeus, as having run away; that is, Zeus will offer a reward for me.
- 21 κωλύσει] the business will hinder you.....Supply with Jacobitz ἡ διατριβή. An affirmative verb must be supplied from κωλύσει to govern ζημοῦν, such as ποιήσει or ἀναγκάσει. This is not uncommon in Greek.
- 23 ζημοῦν] 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).
- 24 ἐμπολῶν] getting, or as we say 'taking by way of fees'. In catapl § 4 Aeacus 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 (σύμβολον). 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 ἴδοις] how you are to see.
 29 τὸ ὅλον] 'on the whole', 'in general'. Sommerbrodt compares catapl § 26 τὸ μὲν ὅλον οὐδὲ λόγων ἔδει.

Page 11.

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

§ 3.

- 6 πρὸς ὑμᾶς] that is, Hermes and the νεκροὶ under his charge in crossing the Styx on any occasion.

ὀπότεν 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'.

- 7 πλαγίᾳ] predicative. 'Strikes the sail, it being aslant at the time'. The vessel is making the passage across the river, with the wind directly up or down stream.

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

- 9 τοῦ ποδὸς] the ποὺς 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 ποὺς at either of the lower corners. The genitive τοῦ ποδὸς is not governed by ὀλίγον, but is of a partitive nature, and would stand here, whether ὀλίγον were kept or not, after such a verb as ἐνδοῦναι. See Aristoph Ran 700 τῆς ὀργῆς ἀνέντες = having abated of your anger. Here ἐνδοῦναι ὀλίγον 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 ἦν ἅπαξ ἐπιδῶ τῇ πνεύσῃ (that is αὔρα) τις αὐτόν. Jacobitz. [Bekker there reads τῇ πλεούσῃ, but I suspect Jacobitz is right.]

- 10 τὴν ἡσυχίαν ἄγειν] to keep the quiet, that is, the usual and proper quiet = to keep still and not to meddle. Compare piscator § 27 ἐπεὶ τό γε τὴν ἡσυχίαν ἄγειν καὶ ὑβρίζομενον ἀνέχεσθαι οὐ μετριότητος ἀλλ' ἀνανδρίας καὶ εὐθελίας εἰκότως ἀν νομίζοιτο, deor dial 15 § 3 οἶδεν' ἀλλὰ τί αν δρᾶσαι δύναιτο, γενναῖον ὄρων νεανίαν καὶ στρατιώτην αὐτόν; ὥστε τὴν ἡσυχίαν ἄγει.

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

τὸ βέλτιον] 'that which is better' to do.

- κατὰ ταῦτὰ] in the same way = on the same principle.
- 13 ἐπιβάταις] passengers.
- 14 πάντα] in all respects. Compare *Odyssey* XVII 21 ἐπιτεилаμένω σημάντορι πάντα πιθέσθαι.
- 16 σκοπήν] here 'place to see from'. A look-out.
- 17 Παρνασός] in Phokis. Olympus is in Thessaly, and so are Ossa and Pelion, mentioned below.
- 19 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 Ὀμηρος] *Odyssey* XI 305—320.
- 23 δύο καὶ αὐτοὺς] two themselves also = 'two like ourselves'.
ἐθέλησαι] wished, sought. θέλειν is often put in Lucian where in strictness he should have written βούλεσθαι. Compare § 5 ἐθέλεις, § 19 ἐθέλω, § 23 ἐθέλω, piscator § 15 θέλων.
- 25 ἰκανὴν ταύτην κλίμακα ξεῖν] 'that they would have in this a large enough ladder'. ταύτην, not τοῦτο, by a very common attraction. Compare § 6 πόλεις ἐκεῖναί εἰσιν οὓς φωλεοὺς εἶναι νομίζεις.
- 28 ἐπὶ κακῶ τῶν θεῶν] 'with intent to harm the gods'.
- 29 καὶ αὐτοῖ] 'like them'.
- 30 ἐπ' ἀλληλα] one on the top of another.
- 31 σκοπήν] here 'view'.

§ 4, page 12.

- 1 ἀναθέσθαι] 'put on our backs'. Literally, 'take upon us'. Hence the metaphorical sense 'retract' in piscator § 38.
- 3 οὐκ ἄν] that is, δυναίμεθα.
ἀξιοῖς] 'expect', as often.
- 4 ἀγεννεστέρους] 'baser'. Here = 'weaker'. The opposite is γενναῖος, as we see in *deor dial* 15 § 3 ἀλλὰ τί ἂν δρᾶσαι δύναίτο, γενναῖον ὀρῶν νεανίαν καὶ στρατιώτην αὐτόν;
- 5 θεοὺς 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 ἀπίθανόν τινα...ἔχειν] 'to involve a labour of greatness passing belief'. τινα = *quandam* as in *Somn* § 1 and often.
- 8 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 χειροτέχνης, and in *Ar Eth III 8 § 8* to ἀθλητής. Here it is opposed to ποιητικός and = 'no poet' or 'a prosaic fellow'. Compare *Plato sympos* 178 b γονῆς γὰρ Ἐρωτος οὗτ' εἰσιν οὔτε λέγονται ὑπ' οὐδενὸς οὔτε ἰδιώτου οὔτε ποιητοῦ. The word is common in Lucian, generally opposed to the professional

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

- 9 ἀπὸ δυοῖν στίχων] as the result of two lines=by means of them. The two lines are Odyssey XI 315—6 Ὀσσαν ἐπ' Οὐλύμπω μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσση Πήλιον εἰνοσίφυλλον, ἕν' οὐρανὸς ἀμβατὸς εἴη.
- 10 οὕτω ῥαδίως] 'without an effort'. οὕτω=merely, just, as in οὕτω πως and so forth. Compare Plat Legg 633 c ἀπλῶς οὕτως.
- 12 Ἄτλαντα] 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 ἢ τίνας γὰρ ἔνεκα ἐψεύδοντο 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 ἢ τί γὰρ ἄν ποιήσειεν, piscator § 27 ἢ τί γὰρ ἄν εἰπεῖν ἔχοι, § 37 ἢ τί γὰρ ἄν εἰπεῖν ἔχοιμι, and ἢ σὺ γὰρ just below it.
- 21 ὥστε] with hortative subjunctive as with indicative = 'consequently'. Render 'let us then heave up Ossa first'.
- 23 ὁ ἀρχιτέκτων] the master-builder.
- 27 φέρ' οὖν ἴδω] 'come then let me see'. The regular construction; compare Aristoph Nub 21 φέρ' ἴδω τι ὀφείλω; Soph Phil 1452 φέρε νιν στείχων χώραν καλέσω.

§ 5.

- 28 ὑπωρεία] at the mountain-foot of heaven. The οὐρανός is metaphorically regarded as a mountain. The word ὑπώρεια 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 ἐκείθεν] from the South, on the Southern side. The three other cardinal points are defined by name, so that there is no obscurity.
- 2 Οἴτη] in the south of Thessaly.
- 4 ὄρα μὴ] 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 εἶτα etc] 'and then topple down with it, and so find Homer's engineering no joke, when we get our skulls cracked'.
- πικρᾶς] predicative.
- 7 οἰκοδομητικῆς] τέχνης.

- συντριβέντες] often thus with the genitive, which must be literally explained by 'in', as it is a sort of partitive genitive. Compare Aristoph Pax 70—1 πρὸς ταῦτ' ἀνερριχᾶτ' ἄν ἐς τὸν οὐρανόν, ἕως ξυνε-
 τρίβη τῆς κεφαλῆς καταρρνεῖς.
- 8 μετατίθει] transpose; that is, take it from its place and put it on the top of Pelion.
- 12 μηχανήν] an engine, scaffold.
- 13 εἴ 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'.
 ἐθέλεις] see on § 3 ἐθέλησαι.
- 14 οὐκ ἔνι δὲ ἄμφω] 'you can't be both at once'=οὐκ ἔνι=οὐκ ἔνεστι as often. Literally 'there is not the opening (to be) both'...
- 15 φείδου μῆ] μῆ is often added when there is a negative notion in the verb, bringing it out prominently. Compare Plato Rep 574 b ἀρ' εὐλαβηθεῖη ἄν καὶ φείσαιτο μή τι δοᾶσαι τῶν τυραννικῶν;
 κατὰ τοῦ ὀλισθηροῦ] down on the slippery; that is, in a slippery place.
- 17 δικόρυμβος] two-peaked. So Euripides (Bacch 307 Phoen 227) calls it δικόρυφος, and Persius has *bicipiti Parnasso* in his Prologue.
- 18 ἀπολαβόμενοι] having taken off for ourselves, 'appropriated'. Compare bis accus § 9 σπήλυγγα ταύτην ἀπολαβόμενος οἰκεῖ.
- 19 ἐπισκόπει] pass in review—the dialogue is called ἐπισκοποῦντες. See on somnium § 15.

§ 6.

- 20 λίμνην τινὰ μεγάλην] 'a sort of large lake'. Charon is thinking of Acheron, comparing the ocean to it. See on de luctu § 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 Κωκυτοῦ] for the waters of the nether world see Odyssey x 512—4 αὐτὸς δ' εἰς Ἄϊδεω ἰέναυ δόμον εὐρώεντα. ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε βέουσιν Κώκυτός θ' ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ, and note below on de luctu § 3.
- 24 ἐκεῖναι.....οὓς] not ἐκεῖνα.....ᾶ, though we must render in English 'those things.....which'. For the attraction compare ταύτην above in § 3, ἐκεῖναι § 9.
- 26 οἶσθ' οὖν ὥς] 'do you then know that'='don't you see then that'.
- 27 αὐτῇ Κασταλίῳ] 'Castalia and all'. Compare § 7 αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι, 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 ὅτι τί ;] 'because what (is amiss)?'='why, what's the matter?' Sommerbrodt compares catapl § 13 καὶ μὴν ἐν τῇ προεδρίῳ καθέζεσθαι με δεῖ. Κλωθῶ. ὅτι τί ;
- 30 ἐγὼ γοῦν] 'I at least'='I for my part'.

- 31 *αὐτὸ μόνον ὡσπερ ἐν γραφαῖς] αὐτὸ μόνον*=it and no more, and must be taken closely with *ὡσπερ 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 *αὐτὸ μόνον* see on *somnium* § 9.

Page 14.

- 1 *καὶ οἶα λέγουσιν]* we must supply 'to hear' from *ὄραν* above.
- 3 *ὅ τι γελώην]* 'what was I laughing at'.
τινος] neuter, as *τί δὲ τοῦτ' ἦν* shews.
- 7 *ἐς τὴν ὑστεραίαν]* for the following day=on the following day.
μάλιστα ἤξω, ἔφη] 'I will be with you to a certainty' said he. Remember that *ἤκω*= 'I have come', not 'I come'. So too *οἴχομαι* = 'I have gone'. *ἤξω* then = 'I shall have come'. See § 24.
μεταξὺ λέγοντος] see on *somnium* § 17. Render 'and the words were hardly out of his mouth when a tile dislodged by some one or other fell upon him from the roof and killed him'.
- 8 *οὐκ οἶδ' ὅτου]* the common parenthesis.
- 10 *ἔοικα ὑποκαταβήσεσθαι]* '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 *ἔοικα* is like that with *μοι δοκῶ*, which is very common. Sommerbrodt well compares de lapsu in *salutando* § 19 *ἔοικα δ' ἐνταῦθ' ἤδη γενόμενος εἰκότως ἄλλο τι φοβήσεσθαι*.
- 11 *βλέπομι]* see on § 1 *ὡς παρέχομι*.

§ 7.

- 12 *καὶ τοῦτο]* 'this too'. That is, this dulness of sight. He remedied the lowness of position by piling up the mountains.
λάσομαι σοι] 'I will put right for you'. That is, for your convenience, to help you. Here we have the so-called *dativus commodi*. Compare *gallus* § 1 *εἰ δὲ σοι καθεύδειν ἤδιον, ἐγὼ μὲν ἡσυχάσομαι σοι*.
- 13 *ὀξυδερκέστατόν]* *σε*.
ἀποφανῶ] will render, make. Compare § 12 *μακάριον τὸν θεὸν ἀποφαίνειν*.
παρ' Ὀμήρου.....λαβών] 'having got a sort of charm against this too from Homer'. The lines quoted are from *Iliad* v 127—8.
- 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 μὴ θορυβεῖν, ἐὰν ἐν τῷ εἰωθότῳ τρόπῳ τοὺς λόγους ποιῶμαι*, *Aristoph* *Eq* 495—6 *μέμνησό νυν δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθλειν*.
- 22 *Δυγκεύς]* the famous sharp-sighted man, one of the Argonauts.
- 23 *τὸ ἐπὶ τούτῳ]* that which follows on this=next thing. *τὸ* is an accusative of respect. Then 'as to what follows'='in the next place'.

- 24 βούλει ἔρωμαι] see on § 9.
 29 τὴν τέχνην] my craft, business ; that is, as ferryman.

Page 15.

- 2 τοῖς πλέουσιν] with αἴσιον. 'A song of evil import for men at sea'.
 ὡς ὁ Ποσειδῶν etc] Odyssey V 291—4 ὡς εἰπὼν σύναγεν νεφέλας,
 ἑτάραξε δὲ πόντον χερσὶ τρίαιναν ἑλών, πάσας δ' ὀρόθουνεν ἀέλλας παντοίων
 ἀνέμων, σὺν δὲ νεφέεσσι κάλυψεν γαίαν ὀμοῦ καὶ πόντον· ὀρώρει δ'
 οὐρανὸθεν νύξ.
 4 τορύνην] a ladle, used for stirring soup pottage etc.
 7 ὅτε περ] '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.
 Χαρύβδει] Odyssey XII 101—110, the monster of the whirlpool.
 Κύκλωπι] Odyssey IX 181—566.

§ 8.

- 12 τίς γὰρ etc] parodied from Iliad III 226—7 where Priam asks
 Helen concerning Aias τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιῖδς ἀνὴρ ἡὺς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;
 πάχιστος] very stout, sturdy. Compare the Homeric χειρὶ παχείη,
 παχέος παρὰ μηροῦ and so forth.
 14 Μίλων] of Croton in Italy, a very famous athlete of the 6th
 century B.C. His name became proverbial for strength. See Ar Eth II
 6 § 7.
 ἐπικροτοῦσι] 'are cheering him'. Sommerbrodt charges Lucian
 with intending to pun upon Κρότων.
 15 τὸν ταῦρον] the article is added, since this exploit of his was well
 known. Compare Cicero Cato maior § 33 *Olympiæ per stadium
 ingressus esse Milo dicitur, cum umeris sustineret bovem.*
 16 διὰ τοῦ σταδίου μέσου] through the course in the middle = right
 through or across the course.
 19 ὀπόταν ἦκη] when he has come.
 21 μηδὲ συνεῖς] '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 οἰμῶξεται ἡμῖν] 'will pour his griefs into our ear'. The dative ἡμῖν,
 either because οἰμῶξεται = μετ' οἰμωγῆς ἐρεῖ, or as an ethic dative, for
 which see on § 1 σοι.
 24 τί οὖν ποτε ;] 'Well what are we to think — that he
 expects to die some day?' καὶ gives emphasis.

- 26 πῶθεν ἄν] '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 Κῦρος] 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.
 εἰκεν ἐλασεῖοντι] 'is like to one seeking to attack' Lydia = 'seems about to attack' Lydia. Compare Iliad XXIII 379 (of the horses of Diomed in the chariot race) αἰεὶ γὰρ δίφρου ἐπιβησομένοισι ἐίκτην.
 ὡς ἄρχει] see on § 1 ὡς παρέχοιμι.
- 5 Κροῖσον] 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 τριπλοῦν τεῖχος] that is περιβεβλημένην. The participle is often thus omitted in conversational Greek. Compare § 14 ὁ τὸ διάδημα (φορῶν), § 23 ἡ τὸν μέγαν περίβολον (περιβεβλημένη), gallus § 14 ὁ τὰ ράκια τὰ πιναρὰ (φορῶν), bis accus § 9 ὁ τὴν σύριγγα (ἔχων or φέρων), § 11 τοὺς τὸ γένειον ὁμοίους ἐμοί (ἔχοντας), piscator § 13 τὴν ἀπὸ τοῦ σχήματος (ἐπίσημον), Aristoph Pax 241 ὁ κατὰ τοῖν σκέλοιν (ιέμενος).
 ἐκέῖναι] for the attraction see on § 6 ἐκέῖναι...οὔς.
- 9 ἦδη] with ὄρᾱς.
- 10 βούλει ἀκούσωμεν] 'do you wish we should hear'. Compare § 7 βούλει ἔρωμαι, § 20 βούλει οὖν παραινέσω, Aristoph Eq 36 βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω, Ran 415 βούλεσθε δῆτα κοινῇ σκώψωμεν Ἀρχέδημον and often in Plato. Madvig (syntax § 123 remark 5) explains this as an imperfect construction in which ὅπως 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 βούλει σκοπῶμεν, III 5 § 1 βούλει ἐπισκοπῶμεν. Nor can I accept the supposition of an omitted ὅπως, for βούλει ὅπως ἀκούσωμεν seems to me very indifferent Greek. I would rather regard the subjunctive as giving an invitation while βούλει or βούλεσθε asks a sudden question: 'let us hear—do you wish' (to do so)? Thus in Plato Phaedo 79 a we find θῶμεν οὖν βούλει, ἔφη, δύο εἶδη τῶν ὄντων, τὸ μὲν ὄρατὸν τὸ δὲ αἰεὶδές, where the βούλει is in what seems to me its proper position. Some even read εἰ βούλει there, compare 95 e. See also on de luctu § 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 *ἔθελεις ἐγὼ αὐθις ἐπάνειμι*. For *ἀκούσωμεν* = 'let us hear', compare Aesch Eum 307 *ἄγε δὴ καὶ χόρον ἄψωμεν*, and below here § 11 *ἐπακούσωμεν 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 *οἱ νεηναῖοι ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἰλκον τὴν ἄμαξαν, ἐπὶ τῆς ἀμάξης δὲ σφι ὀχέετο ἡ μήτηρ*.
- 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 *ἢν μὴ*] 'unless' = until.
- ἢν μὴ διαβιῶναι*] this favourite commonplace has been employed by Sophocles in the opening of his *Trachiniae* and the close of his *Oedipus Tyrannus*. Aristotle discusses the paradox in Eth I 10, speaking of it as Solon's, doubtless on the authority of Herodotus.

Page 17.

- 1 *ἔλεγχος*] test. See on piscator § 17.
- 4 *κάλλιστα*] Charon cannot help saying 'bravo!' to so wise a remark as that of Solon.
- 5 *παρὰ τὸ πορθμείον αὐτὸ*] at the ferry itself, the very ferry-boat. Compare Dem Midias p 523 *παρ' αὐτὰ τὰδικήματα* = at the very time of the wrongs.

§ 11.

- 3 *πλίνθους*] 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 *Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει*.
- 10 *ἐκτόπως*] 'remarkably'.
- 11 *ἐκεῖνο γάρ.....*] 'what, is gold that.....'? *γάρ* often thus joins a question to what precedes, as § 12 *οἰεὶ γάρ τι δεῖσθαι*, and *πῶς γάρ οὐ, ποῦ γάρ τοσοῦτος...*
- 12 *τὸ ὑπωχρον μετ' ἐρυθήματος*] 'that pale substance with a ruddy glow'.
- 13 *ἀκούων ἀελ*] 'though I used to hear of it from time to time'. *ἀκούων* is of course the imperfect participle.
- 14 *ἐκεῖνο περιμάχητον*] 'that is the celebrated and strife-stirring name'. For the use of *ὄνομα* when the thing bearing the name is really

meant compare rhet praec § 1 ἐρωτᾶς ὃ μειράκιον ὅπως ἂν ῥήτωρ γένοιτο καὶ τὸ σεμνότετον τοῦτο καὶ πάντιμον ὄνομα σοφιστῆς αὐτὸς εἶναι δόξαις.

- 16 καὶ μὴν] see on § 1.
 17 εἰ μὴ ἄρα] 'unless perhaps'.
 18 οὐ γὰρ οἶσθα] 'yes, for you don't know'.....
 20 δουλεῖται] 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 οἶδα γὰρ] γὰρ introduces an explanation of Charon's comparison of gold to brass (or copper).
 ὀβολόν] an obol (about 1½d.) was put in the mouth of every corpse, as fare for crossing the ferry. See de luctu § 10.
 23 ἐκλέγων] 'levying' as my fee. Perhaps there is a further meaning of 'picking out of their mouths'.
 25 πολλοῦ] predicative.
 26 πλὴν ἀλλὰ] though unlike other metals in being rare, it is got from the earth even as they. Such is the point of the conjunction here. πλὴν ἀλλὰ = simple πλὴν is a late Greek usage, very common in Lucian. In § 21 we have πλὴν ἀλλὰ, in § 22 πλὴν. Compare piscator § 8.
 28 δεινὴν 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 ταχεῖάν τινα τὴν ἐπικουρίαν.

Page 18.

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

§ 12.

- 5 τὸν Πύθειον] Ἀπόλλω, so called from his temple at Delphi, where he gave oracular responses. The old name of Delphi was Pytho (Πυθώ).
 9 σὺν τοῖς ἄλλοις] ἀναθήμασι.
 10 πῶς γὰρ οὐ ;] 'why, how not?' = 'assuredly'.
 16 φύεται] of inanimate substances. Compare Xenophon de vect I § 4 (speaking of Attica) πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἀφθονος.
 17 οὐ πάνυ τι] 'not much in any degree' = 'not in any great quantity'.
 19 χρυσοῦ] coined gold. I suspect that we ought to read χρυσοῦ.
 20 μάθοις ἄν] = μαθήσει. So § 21 πόθεν οὖν ἂν δινηθεῖεν, ... ἦν καὶ σὺ διαρραγῆς. The interchange of the optative with ἄν and the future indicative is very common in Lucian. See somnium § 8 δόξεις, where the opposite substitution takes place.
 25 ὡς λογοποιοῦσί τινες] 'as is rumoured by some'.
 29 οἴχοιτ' ἄν] 'would be gone', that is, for good. So in Xenophon.

Anab III 3 § 5 ὄχετο ἀπιὼν = he was missing having gone away = he went away and returned no more. Compare §§ 15, 17, 20, and note on § 6 ἤξω.

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

Page 19.

- 4 ὀπίσω...αὐθις] so we say 'back again'.
- 6 οὐδὲ...ἀνατεθεικῶς] '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 ἀλήθειαν] 'truthfulness'. The word when used in this connexion is defined by Aristotle as the mean between boastful assumption (ἀλαζονεία) and mock-humility (ειρωνεία). See Eth II 7 §§ 11, 12, IV 7 *passim*. Here however it rather denotes fearless truth-telling.

- 15 τὸ πρᾶγμα] the addition of the article marks this as the subject of the verb and πένης ἀνθρωπος οὐχ ὑποπτήσσω 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] ἀλούς is the aorist participle of the defective verb ἀλίσκομαι.

ἐπὶ τὴν πυρὰν] with ἀναχθῆναι.

- 19 Κλωθοῦς] one of the Fates (Μοῖραι).

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

- 21 τῆς Μασσαγέτιδος] for the war with the Massagetæ 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 Καμβύσης] always eccentric, he went quite mad after killing Apsis 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 ὦ πολλοῦ γέλωτος] 'how very ridiculous'. So vitar auct § 14 ὦ τῆς ὕβρεως, § 27 ὦ τῆς ἀπορίας, piscator § 5 ὦ τῆς ἀναισχυντίας, Charon § 23 παπαῖ τῶν ἐπαίνων, and often with other interjections.

Page 20.

1 προσβλέψειεν] look them in the face.

§ 14.

4 ὁ τὴν...] '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 νήσω ἐν ἀμφιρύτῃ] from Odyssey I 50, where the line ends ὄθι τ' ὀμφαλός ἐστι θαλάσσης. Here it is filled up with a parody of v 450 *ικέτης δέ τοι εἶχομαι εἶναι*.

8 Πολυκράτην] of Samos, one of the most famous of the tyrants who ruled in the Greek States during the 6th century B.C. 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 ἀκαρεῖ] ἀκαρῆς = so small that you can cut (*κείρω*) nothing off it. Hence *ἀκαρῆς* = a moment.

15 καῖε] Croesus.

16 ἀπότεμεν] Cyrus.

ἀνασκολόπιζε] Polykrates.

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

ἐν τοσοῦτῳ] in so much (interval) = 'meanwhile'. Compare piscator § 21. Thuc VI 64 § 1.

18 ὡς ἂν] ἐπαίροντο. See on ὡς ἂν εἰδῶς ἅπαντα § 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 ἕκαστον = αὐτοῦς, 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, *κλίην χρυσοῦν* to Croesus, and *τιάραν* [the distinctively Persian head-dress, see § 9 οὐχ Ἕλληνας ὡς εἰκεν ἀπὸ γούνης τοιοῦτης] to Cyrus.

§ 15.

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

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

25 τοὺς προσαιτοῦντας] *προσαιτέω* especially means to 'importune' or ask alms. So piscator § 35. Compare Herodotus III 14 *ἄνδρα ἀπηλικέστερον ἐκπεπτωκότα ἐκ τῶν ἐόντων ἔχοντά τε οὐδὲν εἰ μὴ ὅσα πτωχὸς καὶ προσαιτέοντα τὴν στρατιήν*.

- 26 *ποικίλην τινὰ τὴν τύρβην*] See on somnium § 1 *ταχεῖάν 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 *ἄγουσι καὶ φέρουσι*] the regular phrase for marauding. *ἄγειν* of live-stock (cattle-lifting etc), *φέρειν* of dead-stock (looting).
- 30 *τὸ ὑποδέστερον*] the weaker element = their weaker brethren.
ἐκ τὰφανοῦς] out of, or from, the unseen=invisibly. Compare Thuc I 51 *τοῖς δὲ Κερκυραίοις ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς*. 'But this multitude flying around them unseen—who are they?'

Page 21.

- 3 *κάτω*] 'on earth'. Opposed to *ὑπεράνω* further on.
- 4 *συμπολιτεύεται*] lives with them as a fellow-citizen; that is, on equal terms.
- 5 *ἀπορία*] perplexity, doubt.
- 8 *ὀπότεν μάλιστα*] at the very time when.
- 9 *οἴχονται*] 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 *ἄτρακτον*] spindle. For the use with *ἐπικλώθειν* Jacobitz compares catapl § 7 *σχεδὸν γὰρ ὄλον μοι τὸν ἄτρακτον ἐπέκλωσας*.
συμβέβηκεν] it turns out, appears.
- 14 *ἐκ λεπτῶν νημάτων*] from slender threads; that is, by them.
- 16 *ὀρῶ* etc] 'I see them, each thread very slender, entangled for the most part, this one with that, and that with a third'.
- 20 *κληρονομήσαι*] become the heir. Compare de hist conscr § 20 *οἰκέτη 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.

- 26 μέγαν] predicative.
ἐργάσεται] will work, make.

§ 17.

- 31 καὶ μὴν] see on § 1.

οὐδὲ] negatives εἰπεῖν ἔχουσ ἂν κατὰ τὴν ἀξίαν, which is as one notion. 'Yet you could not even find words to say how ridiculous it all is'.

Page 22.

- 1 αἱ ἀγαν σπουδαί] '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 ἡ γὰρ ἀγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἀγαν δουλείαν μεταβάλλειν.

- 2 καὶ τὸ.....θανάτου] 'and their sudden disappearance with hopes unfulfilled, being snatched away by their excellent friend Death'.

μεταξὺ τῶν ἐλπίδων] 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 ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομα ἔξεστί μοι· μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως, Aristoph Ach 433.

οἴχεσθαι] see on § 12 οἴχοιτ' ἄν.

- 3 τοῦ βελτίστου] a common form of address was ὦ βέλτιστε '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 κώνειον, usually rendered 'hemlock'. But I am advised that what we know by that name is not poisonous.

- 7 αὐτοὺς εἰσέρχεται] enters into their heads.

- 8 πολὺ] predicative. 'Then is heard in plenty their weeping and wailing and gnashing of teeth'. ὄτοτοῖ etc are expressions of woe.

- 9 εὐθὺς ἐξ ἀρχῆς] as we say 'straight from the beginning'.

- 10 ἐπιδημήσαντες] 'having sojourned'. Often used of strangers visiting Athens. ὀλίγον is predicative, as τοῦτον shews. Render 'after this short sojourn in the world'.

- 11 πάντα ὑπὲρ γῆς] all things on the earth. Compare de luctu § 9.

- 13 ἀποθανόντες] at having died. See § 1.

ἐς αἶ] with χρῆσθαι.

- 15 πρὸς τὴν ἀγωγὴν] 'in the face of', that is 'at' the arrest. See on somnium § 16. ἀγωγή here = ἀπαγωγή as the verb ἀπάγη shews.

- 16 αὐτῶν] τῶν παρόντων.

- 17 ἢ τί γὰρ ἂν] see on § 4.

- 18 οἰκοδομούμενος] 'building himself' the house = getting his house built. Notice this force of the middle voice.

- 19 ξέει τέλος αὐτῷ] will be finished in relation to him, that is, under his observation. 'That he will see it finished, but will depart himself (ὁ δὲ) when he has just roofed it in'. For the αὐτῷ it is well to compare Thuc II 101 § 5 ἡ στρατιὰ σίτον οὐκ εἶχεν αὐτῷ. See on § 1 σοι.
- 21 μηδὲ] should be οὐδέ.
- 23 ἐστιῶν] 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' ἂν σοι δοκεῖ χαίρειν] 'do you think he would have been rejoicing'. The ἂν belongs to χαίρειν, and the direct sentence would have been εἰ ἠπίστατο, οὐκ ἂν ἔχαιρεν. But ἄρα and most particles attract ἂν to themselves. Compare § 20 οὐκ ἂν οἶει where οἶει = σοι δοκεῖ here, and the direct sentence would be εἰ ἐμβοήσαιμι, οὐκ ὠφεληθείη ἂν; bis accus § 20 οἴους ἂν οἶεται γενέσθαι.....εἰ ἐφυγον τοὺς πρόους, de luctu § 20.
- 28 Ὀλύμπια] neuter plural, generally explained by understanding ἱερὰ, the Olympic games. Ὀλύμπια 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.
ἐκκομίζοντα] = ἐκφέροντα = *efferentem*, carrying out to burial.
- 29 ἀφ' οἷας 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 οὖν ὡς πάνυ σοι ἀπὸ λεπτῆς κρόκης ὁ πᾶς οὔτοσι πλοῦτος ἀπήρτηται. The dative αὐτῷ might almost be described as a *dativus commodi*. Jacobitz compares de luctu § 15 οὐθ' ὅ τι πέπονθεν αὐτῷ ὁ παῖς εἰδῶτα.

Page 23.

- 1 ὑφ' ὧν εἶπον τῶν ἀγγέλων] = ὑπὸ ἐκείνων τῶν ἀγγέλων οὓς εἶπον. Jacobitz compares de merc cond § 4 περὶ ὧν προεῖπον τῶν πεπαιδευμένων. The compressed construction is common. See below § 24 καθ' ἃ ἐστάλην, piscator § 25, de luctu § 19.
- § 18.
- 3 πρὸς ἑμαυτὸν] to myself = in myself.
- 4 παρὰ τὸν βίον] along by their life = through life. Compare piscator § 25. So above § 1 παρ' ὄλον τὸν πλοῦν, piscator § 32 παρὰ ζῶντας ὑμᾶς, de luctu § 11 παρὰ τὴν ὁδόν.
- 6 ἔξω τοῦ] 'outside of'.....That is, 'not to mention'.
- 11 πάθη] 'sufferings', or perhaps 'passions' as in de luctu § 24.
ἐξ ἰσοτιμίας] 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. ἂν εἶη] are likely to be.

§ 19.

ἐθέλω] see on § 3 ἐθελήσαι.

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

16 καταράττοντι] falling.

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

18 τινὲς μὲν.....αὶ δὲ]=αὶ μὲν.....αὶ δὲ...

ἐκραγεῖσαι] burst. So below, ἐξερράγησαν. Compare Herodotus III 133.

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

19 ἐπὶ πλεον διαρκούσι] hold out longer.

21 πάντως] at all events, anyhow.

22 τοῦτό ἐστιν] is this. 'Such is the life of man'. Compare Ikarom § 14 καὶ τοῦτό ἐστιν ὁ βασιλεὺς καὶ γνήσιος ἀετός.

23 οἱ μὲν μείζους, οἱ δ' ἐλάττους] 'some to a greater some to a less size'.

25 δ' οὖν] 'I repeat'.

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

28 φύλλοις] alludes to the famous lines Iliad VI 146—9 οἷη περ φύλλων γενεὴ τοίη δὲ καὶ ἀνδρῶν φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη τηλεθώσα φύει, ἕαρος δ' ἐπιγίγνεται ὦρη· ὡς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.

§ 20, page 24.

2 βούλει.....παραινέσω] see on § 9 βούλει ἀκούσωμεν.

3 παμμέγεθες] compare de luctu § 19 παμμέγεθες ἀνακαγχάσαι.

8 τὸν μὲν] the owner.

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

οἴχασθαι] 'depart' implying 'for ever'. See on §§ 17, 12.

10 αἰὶ 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.

ἐμβοήσαιμι αὐτοῖς] 'din into their ears'.

12 οὐκ ἂν οἶει etc] ἂν with ὠφεληθῆναι. See on § 17 ἂρ' ἂν σοι δοκεῖ.

13 παρὰ πολὺ] 'along much'='by far'. Compare with Jacobitz Timon § 18 σωφρονεστέρῳ παρὰ πολὺ τῷ Τιμόνι.

§ 21.

14 ὦ μακάριε] used in conversation, meaning no more than 'my dear sir'.

- 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 δυνηθείεν ἄν] see on § 12 μάθοις ἄν.
κεκραγῶσι] κέκραγα like many perfect forms has a present sense. Render 'though you split yourself with shouting'.
- 20 παρ' ὑμῖν] 'with you' = in the nether world.
ἐνταῦθα] 'here' = on earth.
ἡ Λήθη] the river of forgetfulness. It is best to quote the fine description of Milton (Par lost II 582—6) 'Far off from these a slow and silent stream, Lethe, the river of oblivion, rolls her watery labyrinth; whereof who drinks forthwith his former state and being forgets, forgets both joy and grief, pleasure and pain'. See de luctu § 5.
- 21 πλὴν ἀλλὰ] see on § 11.
- 23 οἷά ἐστιν] of what sort or nature they (the πράγματα) are.
- 26 περιττὸν] superfluous, 'waste of time'.
- 27 ἀποσπασάντες] intransitive 'how they have broken away from the mass'. So Ikarom § 11 κατ' αὐτὴν ἤδη τὴν σελήνην ἐγενόμην πάμπολυ τῶν νεφῶν ἀποσπασας.
- 29 δῆλοί εἰσι βουλευόντες] are clear planning = clearly are planning. The regular Greek idiom.
δρασμὸν] flight from the world of men (ἀπὸ τοῦ βίου) to the nether spirit world (παρ' ὑμᾶς). He means suicide in a spirit of disgust.
- 31 αὐτῶν] τῶν πολλῶν.

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- 1 πλὴν] see on § 11 πλὴν ἀλλὰ.

§ 22.

- 6 τὰς ἀποθήκας θεάσασθαι] explanatory of ἐν εἰδέναι.
ἵνα κατορύττουσι] 'where they bury them'. That is, the bodies.
- 8 ἡρία] 'barrows'. So deor concil § 15 ἐξετάζοντες ἢ θεοὺς εἶναι ἀποφανοῦνται ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία καὶ τὰς θήκας τὰς προγονικάς. In Iliad XXIII 126 Achilles φράσσατο Πατρόκλῳ μέγα ἡρίον, ἡδὲ οἱ αὐτῷ.
τύμβους] 'mounds'; much the same as ἡρία.
- 9 πλὴν] Hermes recollects that there are other and more magnificent forms of burial places.
- 10 στήλας] grave-stones. Iliad XVI 457 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
- 12 στεφανοῦσι] for this see de luctu § 19.
- 13 μύρῳ] Jacobitz compares Anthol Pal XI 8 μὴ μύρα, μὴ στεφάνους

λιθίνας στήλαισι χαρίζου, μηδὲ τὸ πῦρ φλέξῃς (βρέξῃς)· ἐς κενὸν ἢ δαπάνη.

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

15 οἶνον καὶ μελίκρατον] Odyssey X 517—520 βόθρον δρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα, ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσι νεκύεσσιν, πρῶτα μελικρήτῳ μετέπειτα δὲ ἡδέϊ οἴνω, τὸ τρίτον αὐθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκά παλύνειν. See de luctu §§ 9, 19.

16 ὡς γοῶν εἰκάσαι] so far at least as one can guess. A common parenthesis. ἐστὶ must be understood.

17 τί ταῦτα πρὸς τοὺς] 'what this has to do with' That is, what good it does them.

19 τὴν κνῖσαν] see de luctu § 19.

22 ἐκείνους ἔτι πίνειν ...] that is, πεπιστεύκασι;

23 γελοῖός εἰμι λέγων] I am ridiculous in saying = it is ridiculous for me to say. Compare piscator § 51, and here § 21 δῆλοι εἰσι βουλευόντες.

24 εἰ δύναιτ' ἂν] 'whether they are likely to be able'.

25 ἐπεὶ τοι πιομένους] '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 οὐκ ὀλίγα πράγματα ἔχων to be a parenthesis referring to Hermes' actual duties, explaining the use of so strong a word as παγγέλοια above. The absurdity lies not in the job itself but in the having to do it with so much else already to do.

28 μάταιοι τῆς ἀνοίας] 'vain in your foolishness'. This qualifying genitive is found with many adjectives. Compare Eurip Alcest 741 σχετλια τόλμης, Plato Phaedo 58 e εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. '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 κάτθαν' ὁμῶς etc] these lines are made up of Homeric pieces and parodies. The following references will shew this:

Iliad IX 319, 320 ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός.

κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς.

Odyssey X 521 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενῆνὰ κάρηνα.

Odyssey XI 539 φοιτᾷ μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα.

3 Ἴρος] the beggar. Odyssey XVIII 1—7.

ἐν ἰῆ τιμῇ] in one honour or rating, 'rank alike'.

4 Θερσίτη] the grumbling 'lout' described in Iliad II 212—223.

Θέτιδος παῖς] Achilles.

6 γυμνοί] see on § 20.

ξηροί] dry, bloodless.

§ 23.

- 7 πολὺν] predicative.
 ἐπαντλείς] 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 ἐπήκουον οὖν τὰ λοιπὰ ἐπαντλοῦντος αὐτοῦ. 'My word, what a shower of Homer you do fling over one'.
- 8 ἐθέλω] see on § 3 ἐθελῆσαι.
- 9 τὸν ἐπὶ τῇ θαλάττῃ] τάφον. Sigeum and Rhoeteum, promontories in the N W of Asia Minor, near Troy.
- 10 τὸ Τρωϊκόν] in the Troad, or district round about Troy.
 ἀντικρὺ] opposite. Rhoeteum was rather more to the North, on the other side of the river Simois.
 Αἶας] Iliad II 768—9 ἀνδρῶν αὐτὸν μέγ' ἄριστος ἔην Τελαμώνιος Αἶας ὄφρ' Ἀχιλεὺς μῆμιεν· ὁ γὰρ πολὺ φέρτατος ἦεν. Two barrows were pointed out as the graves of these famous chiefs.
- 13 ἄς κάτω ἀκούομεν] 'which we hear spoken of down below'.
- 14 Μυκῆνας] Mykenae and Kleonae were towns of ancient renown in Argolis.
- 16 ἐκείθεν] from Troy (Ἴλιος) in the days of the Trojan war, which was said to have lasted 10 years.
 νεωλκῆσαι] hauled ashore.
- 17 διαψύξαι] 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 νεῶν τῇ ξηρότητι): and he goes on to complain that now the ships are leaky (διάβροχοι); for, he adds, τὰς μὲν γὰρ ναῦς οὐκ ἔστιν ἀνελκυσαντας διαψύξαι. This 'careening' seems to have been often repeated in ancient times.
- 19 οὐδὲ ἔχνος] 'not a trace' in Lucian's time. It has since been dug out by Mr Layard.
- 20 σοι] for this dative see on § 1.
 ἢ τὸν μέγαν περίβολον] see on § 9.
- 21 οὐ μετὰ πολὺ] = μετὰ οὐ-πολύ, in no long time.
 ζητηθησομένη] doomed to be sought in vain. Such is the full meaning.
- 22 ἀσχύνομαι] because there is but a stone or two of them left. Troy and Mykenae have recently been dug out by Dr Schliemann.
- 28 οὐδὲ τάφρος] 'not a ditch'. Though Homer speaks of πολυδίψιον Ἄργος (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.
- 30 παπαῖ τῶν ἐπαίνων] 'alas for your praises'. That is, they are all exploded now. The genitive with interjections is common. See § 13 ὦ πολλοῦ γέλωτος, below here ὦ τῆς ἀνοίας.

31 ἐυκτίμεναι] *Iliad* II 570. In line 569 Mykenae is called ἐυκτίμενον πτολίεθρον.

§ 24, page 27.

- 1 μεταξὺ λόγων] ‘while we are talking’ = ‘by the bye’. Compare bis acc § 9 ἀλλὰ μεταξὺ λόγων ἤδη πλησιάζομεν τῇ Ἀττικῇ, *Plato Phaedrus* 230 a ἀτὰρ ὡ ἐταῖρε μεταξὺ τῶν λόγων ἀρ’ οὐ τότε ἦν τὸ δένδρον ἐφ’ ὕπερ ἦγες ἡμᾶς;
- 4 Ὁθρυάδην] the only survivor on the Spartan side in the battle of the βοο (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 ποδιαῖον] ‘scarce a foot square’ is meant to shew that all are brought alike to little in the nether world. See *Menippus* § 17 ἐπειδὴν γὰρ ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός), ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον.
- 15 καθ’ ἃ ἐστάλην] = κατὰ ἐκείνα καθ’ ἃ ἐστάλην = ‘to do the errand on which I was sent’.
- 16 ἦξω σοι] I will be back with you. See on μάλιστα ἦξω § 6, piscator § 16.
- 18 ἀναγεγράψῃ] see on piscator § 38.
ὠνάμην τι] ‘I got some good’ from my outing.
ἀποδημίας] from the world below, of course. See § 1.
- 20 Χάρωνος οὐδεὶς λόγος] = nobody thinks of death.

THE FISHER.

§ 1, page 28.

- 1 βάλλε—ἐπίβαλλε—προσεπίβαλλε] notice the accumulation.
- 2 τῶν βῶλων] partitive genitive. ‘Some of the clods’. Compare § 22 τῆς εἰρωνείας. The article gives the force of ‘the clods that lie about here’. See on § 32 τοῖς ξύλοις.
- 3 τοῖς ξύλοις] ‘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.

Χρύσιππε] 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 εἰ μὴ γὰρ ἦν Χρύσιππος οὐκ ἂν ἦν *Stoá*. In this dialogue as elsewhere (see *vit auct* §§ 20—25) he is introduced as the representative Stoic.

- 5 *καὶ σὺ δέ*] ‘and you too’. Said to another philosopher.
συνασπίσωμεν] put our shields together = ‘take close order’.
ἐπ’ αὐτόν] to attack him. So § 14 *ἤκομεν ἐπ’ αὐτόν*.
- 6 *ὡς πῆρη* etc] parodied from Iliad II 363 *ὡς φρήτρη φρήτρηφιν ἀρήρη φύλα δὲ φύλοις*. 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 *Διόγετες*] 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.
εἴ 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 *ὑφέξω δηλαδὴ τὴν ἀξίαν*, § 14 *ὡς 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.

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

Ἀριστιππος] 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 *ἀνέρες ἔστε* etc] parodied from the Homeric line *ἀνέρες ἔστε φίλοι μνήσασθε δὲ θούριδος ἀλκῆς*.

§ 2.

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

- 16 *μετέλθῃ*] ‘prosecute’ hence ‘punish’, a legal word. *καὶ* lays stress upon it. ‘But how is one to punish him?’ Compare § 45 *φέρ’ ἴδω τί καὶ ἔχει*;

γάρ] 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’

- 17 κατ' αὐτοῦ] against him. Compare § 5 κατὰ τῶν ἀξίων.
ἐξαρκέσαι] that is, satisfy our vengeance.
- 18 ἡμῖν] almost a dativus commodi. For us = to gratify us.

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- 1 ἐπὶ πολὺ πρότερον] far sooner. ἐπὶ πολὺ is often thus used adverbially. So ἐπὶ πλείστον, ἐπὶ μέγα and others.
- 3 Ἐμπεδόκλεις] of Akragas in Sicily, flourished about 445—433 B.C. 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 κρατῆρας is spoken in character.
- 4 ἐμπεσεῖν] 'be cast'. πίπτω, ἐμπίπτω, ἐκπίπτω etc. are used as passives of βάλλω, ἐμβάλλω etc.
- 6 καὶ μὴν] 'yet' (if we are to abide by the words of Socrates above πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον).
ἦν] see on Charon § 1 καλῶς εἶχε.
Πενθέα ἢ 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 ἵν' ἂν...ἀπηλλάττετο] 'that each might then have gone off with his proper share of him'. The use of ἵνα 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 ἂν with the verb so used is a mark of late Greek. Lucian often does it. Jacobitz compares dial mort 6 § 2 εἰδέναι ἐχρῆν πότε καὶ τεθνήξεται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίοις ἐθεράπευον, Toxaris § 18 καὶ εἶθε γε ὦ Μνήσιππε ἀνώμοτος ὦν ταῦτα ἔλεγες, ἵνα καὶ ἀπιστεῖν ἂν ἐδυνάμην αὐτοῖς, Ikarom § 21 πολλάκις ἐβουλευσάμην μετοικῆσαι ὅτι πορρωτάτω, ἵν' αὐτῶν τὴν περίεργον ἂν γλῶτταν διέφυγον. The ἂν gives a notion of some condition, 'if possible'. So with ὡς εἴη in § 15 below.

§ 3.

- 11 πρὸς ἱκεσίου] Διός. '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 Zeus ἱκέσιος, which he had a right to claim. See the fragment of Euripides below.
- 15 ὡς οὐκ ἔστι] Iliad xxii 262, where Achilles is telling Hector that there can never be anything but war to the knife between them.
- 16 καθ' Ὅμηρον] in the manner of, or, as we say, 'after' Homer.
- 18 ῥαψωδῆσαντα] 'when I repeat them to you'. A reciter of poetry was called ῥαψωδός. See Plato's *Ion*.

- 19 ζωγρεῖτ'] 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 ζωγρεῖτ', ἀντάρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος.

I 23 καὶ ἀγλαὰ δέχθαι ἄποινα.

XI 131 ζῳγρεῖ, Ἀτρείος υἱέ, σὺ δ' ἄζια δέξαι ἄποινα.

- 23 μὴ δὴ μοι] Iliad X 447—8 μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ
ἔσθλά περ ἀγγείλας ἐπεὶ ἔκειο χεῖρας ἐς ἅμας.

- 25 ἡ μεγίστη ἐλπίς] compare Thuc III 57 § 4 ὑμεῖς τε ὦ Λακεδαιμόνιοι,
ἡ μόνη ἐλπίς, δέδιμεν μὴ οὐ βέβαιοι ᾗτε.

- 28 μὴ κτεῖνε] this line is from a lost tragedy.

- 30 οὐ δεινὰ] Orestes 413. It is the answer of Menelaus to Orestes' words οἰμοὶ διωγμῶν, οἷς ἐλαύνομαι τάλας. Of course the question (;) belongs to the whole sentence, not to the quotation.

- 31 νῦν οἶν] from a lost tragedy. ἔκατι 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 οὐδεμία μηχανή] I cannot find this phrase used in Greek of the best age except with a following negative (τὸ μὴ οὐ...etc). So here perhaps we should consider that τὸ διαφυγεῖν με virtually = τὸ μὴ οὐκ ἀποθανεῖν με. 'No device can save me'. Compare Menippus § 2 ἀ μὰ τὸν Κέρβερον οὐδεμία μηχανή τὸ διαφυγεῖν αὐτοῦς.

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

- 13 ἐξ 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 βίων πράσις. See below § 15.

- 15 παραιτησάμενοι] having prevailed upon. Compare de luctu § 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 ἀνέπνευσα] I take breath again = I am relieved. So § 39 προσέκνησα, and often ἤσθη, ἐγέλασα and others.

- 22 μάλλον δέ] 'but rather', correcting what has just been said. 'Or, stay, keep them'. Compare §§ 13, 15, 39, de luctu §§ 1, 15.
- 26 λάϊνον...] Iliad III 57, where ἔσσο 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 κεν, which in the original comes in line 56, does not appear here.
- 28 οἰκέον] see on somnium § 7.
- 29 φορτικόν] vulgar, in bad taste. 'And, if I may use the word, the friendly guardian of your pursuits'. The ἐπιτηδεύματα = philosophy.
- 31 ὀράτε μὴ ποιείτε] 'see lest you be doing'. The indicative implies that they are. Compare § 15 ὀράτε μὴ...ἠγόρευσε κακῶς, and see on de luctu § 18.

Page 31.

- 4 καὶ χάριν...] 'do we owe you gratitude besides for having reviled us?' καὶ lays stress on χάριν.
- 5 οὕτως] 'do you then' think that...? Sommerbrodt compares Toxaris § 38 οὐ σοι δοκοῦσιν ὁ ἄνεμος καὶ ὁ ἀκινάκης θεοὶ εἶναι; οὕτως ἄρα ἠγγνόσας ὅτι ἀνθρώποις μείζον οὐδέν ἐστι ζωῆς καὶ θανάτου; In Latin we should have *adeone putas?*
- 6 καταλογιῆ πρὸς ἡμῖς] reckon up against us, put down to our account (as still owing). Latin *imputabis*.

§ 6.

- 9 διατετέλεκα] have continued. Commonly used, as here, with a participle.
- 10 τοῖς λόγοις ὀμιλῶν] that is, reading them. See somnium § 12 συνῶν καὶ προσομιλῶν.
- 11 γοῦν] introduces, as usual, the instance in support of the statement.
- 12 κατὰ τὴν μέλιτταν] like the bee. So κατὰ τὸν Θάμυριν, § 7 κατὰ τοὺς ῥήτορας, etc.
- ἀπανθισάμενος] having gathered (as the bee does honey from flowers).
- 13 ἐπαινοῦσι καὶ γνωρίζουσιν] '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 τοιαῦτα, ποικίλα 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 εἴ τις] literally 'in case any one' should know.
- 19 ἀπάδειν] to sing out of tune; hence, to 'jar with' any other thing. So ἀπωδὲ φιλοσοφεῖν in § 34, and Ikarom § 17 τὴν συμμιγῆ ἐκείνην καὶ ἄτακτον ᾠδὴν ἀπάδοντες.

ἔσθ' ὅστις οὖν]=ἔστιν οὖν ὅστις, the ὅστις being drawn to the ἔστι.
 'Is there then a man, who, having'...?

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

τις εἶναι] for this common pregnant use of τις like our 'somebody' compare Lexiphanes § 22 παρά γὰρ τούτων ἅπαντα τὰ κάλλιστα ἀπανθισάμενος ἔση τις ἐν λόγοις.

ἐκτὸς εἰ μὴ] 'outside if not' = 'unless indeed'. A common formula in Lucian. Compare de hist conser § 13 ποῦ τοίνυν τὸ τερπνὸν ἐν τούτοις; ἐκτὸς εἰ μὴ τις κομῶδῆ ἀνόητος εἴη, § 21 ἐκτὸς εἰ μὴ τοῦθ' ὑπολάβοι τις. See also de luctu § 19.

22 Θάμυριν] 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.

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

§ 7.

26 κατὰ τοὺς ῥήτορας] '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 εἴ γε] if, as is the case = seeing that. See on Charon § 5.

29 καὶ ἀχαριστία] ingratitude besides.

31 ὑποθέμενος] having set before you this single aim. ὑπὸ (as in ὑπάρχειν, ὑπεῖναι 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 ὑποτεθέντα σκοπὸν συντείνοντα.

Page 32.

1 ἀνθ' ὧν] literally 'in return for which'. But here, as in ἐφ' ᾧ, μέχρι οὖ and other formulae, the original relative force seems to have disappeared. See on § 39. This ἀνθ' ὧν = in return for that = because, inasmuch as. Jacobitz compares mort dial 22 § 1 where Charon demanding his obol fee says ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύσαμεν.

2 οὐκ ἐκωλύσαμεν] = one word. 'Freely allowed you'.

3 διὰ γε τοῦτο] for this very reason.

§ 8.

5 πρὸς ὀργήν] in relation to anger, that is, with anger present in you, to warp your judgment. Hence 'angrily'. Compare Soph El 369 μηδὲν πρὸς ὀργήν πρὸς θεῶν 'in heaven's name say nothing angrily'. So πρὸς βίαν = by force, forcibly. Aesch Prom 208 φοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν. See on de luctu § 11 πρὸς δυσωδίαν.

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

- Thuc IV 38 § 1 *προσίεσθαι τὰ κεκηρυγμένα*, Herodotus I 75 *ἀλλὰ τοῦτο μὲν οὐ προσίεμαι*.
- 8 *μόνοι δῆ]* δῆ 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.
ὑμέτερον ἦν] 'was a principle of yours, that we'...
- 11 *κατὰ τὸ ἰσχυρότερον]* 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 ἴδια διάφορα πᾶσι τὸ ἴσον*. Render 'but settle our disputes by arbitration, granting and receiving in our turn the right of speech'.
- 13 *ἐν τῷ μέρει]* so § 28.
- 14 *ἢ ὄντινα ἄν...]* that is (*ἐκεῖνος*) *ὄντινα ἄν*, that man, whomsoever you may appoint to speak for all.
- 16 *ἀδικῶν φαίνομαι]* 'be proved guilty'. Kühner on Xenophon Anab V 7 § 5 well points out that *φαίνομαι ἀδικῶν*=*apparet me iniuste facere* (rather *fecisse*), while *φαίνομαι ἀδικεῖν*=*videor iniusta facere (fecisse)*. *ἀδικῶ*=I am *ἀδικος*, I have done a wrong. See § 19 *φαίνοιτο οὔσα*, de luctu § 24 *φανοῦνται ἐμμένοντες*.
- 17 *γνῶ]* decide. *γνώμη*=judgment, verdict.
ὑπέξω] I shall afford, submit to. *ὑπέχειν δίκην*=to have to stand trial; hence, to pay the penalty. Below with *εὐθύνας*.
τὴν ἀξίαν] see on § 1 *διδότω τὴν ἀξίαν*.
- 18 *τὰς εὐθύνας]* 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 *εὐθύνας δοῦναι*.
- 19 *ἀνεπίληπτος]* 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 πεδῖον τὸν ἵππον] *προκαλεῖσθαι*. 'To challenge the horse to come down into the plain' was proverbial of those who give their opponent the advantage. Jacobitz well compares Plato Theæt 183 d *ἰππέας εἰς πεδῖον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος*. The philosopher here argues that Lucian is seeking to make them fight on his ground, in the law-court.
- 24 *παρακροσάμενος]* '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.

ἀπελθης] like the Latin *discedere* this word is frequently used to express 'leave the court'.

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

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

οἷα πολλὰ ποιεῖτε] which sort of things you do much=as you often do. Compare § 46 οἷοι πολλοὶ εἰσι, and so § 52.

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

29 τούτου γε ἔνεκα] on account of this at least='as far as this goes'.

30 δαιτητήν] 'arbitrator'. The Athenian δαιτηταὶ 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.

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

31 ἀποδώσεται] 'will sell' his vote to me.

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1 ποιοῦμαι] make for myself=appoint. Compare § 38 φίλον ποιοῦμαι αὐτόν.

5 οἱ αὐτοὶ 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 1 81 § 1 τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν.

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

§ 10.

11 τί ἄλλο ἢ βαδίζωμεν] what else [are we to do] than walk? This is a common Greek ellipse. See on § 38.

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

14 ἰδιωτικόν] see on Charon § 4.

15 ἐν τῇ χειρὶ] that is, in violence. Compare Odyssey xx 180—1 πάντως οὐκέτι νῶϊ διακρινέσθαι διὼ πρὶν χειρῶν γέυσασθαι, and the phrase χειρῶν νόμος Herod VIII 89, IX 48.

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, BC 399.

20 ὕδατος] 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 ὕδατος μεταλαβῶν = having received a share of water = having opportunity of defending himself. Compare § 24 ἐκκέχεται τὸ ὕδωρ, § 28 σοὶ γὰρ τὸ νῦν ρεῖ. 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 (τριβῶν 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 καθειμένοις] 'let down in respect of deep beards' = 'with long flowing beards'.

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2 οὐδ' ὄλωσ ἀπεκρίνοντό 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 οὐδέπω καὶ τήμερον] 'not even as yet even to day' = 'from that time to this'.

§ 12.

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

9 τὰ σχήματα εὐσταλῶν] neatly dressed. Compare Timon § 54 οὗτος ὁ τὸ σχῆμα εὐσταλής καὶ κόσμιος τὸ βάδισμα.

10 συμπαραβυσθεῖς] jammed in the crowd along with them.

11 γύναιον] 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 (δέ) 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 ἐρρύθμιζεν] was arranging herself.

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

τὸ ἀνετον δοκοῦν] the appearing dishevelled. So τῷ ἀθεραπεύτῳ δοκοῦντι below. For τὸ ἀνετον compare Alexand § 13 σείων ἅμα τὴν κόμην ἀνετον.

15 ἀναβολήν] the way of wearing her robe. See on somnium § 6.

16 αὐτοῖς] the way of dressing her hair and wearing her robe.

17 ὑπεφαίνετο] was shewing a little (ὑπὸ).

- 13 ψιμίθιον] 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 δόη τις] that is, τι.
- 21 παρακαθισαμένη] having taken to sit by her side.
- 22 γυμνωθείσης ἀκούσιον] 'when she laid bare her neck, as though accidentally'.
- 23 κατὰ τὸ ἀκούσιον] in the manner of the involuntary. Compare § 3 καθ' Ὁμηρον, § 6 κατὰ τὴν μέλιτταν, § 7 κατὰ τοὺς ῥήτορας.
κλοιῶν] κλοιὸς was a dog's collar, hence a name for the pillory in which offenders were placed at Athens, often called τὸ ξύλον. It is used of a thick gold collar or torque in Eurip Cyclops (of Paris) 183—4 καὶ τὸν χρύσειον κλών φοροῦντα περι μέσον 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 κεφαλῆν.
ἀνέστρεφον] intransitive, or implying ἐμαντόν.
- 25 τῆς ῥινός] 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 Ἴξιωνα] 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 Κεραμεικῷ] 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 ἤδη πον] 'soon, I fancy'.

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- 1 ἐξ Ἀκαδημείας] 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 τῇ ποικίλῃ] that is, στοᾶ. 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 (στωικοί) or men from the Porch (οἱ ἀπὸ τῆς στοᾶς). See below § 43.

- 2 μᾶλλον δέ] see on § 5.

- 3 τὴν ἀπὸ τοῦ σχήματος] whom you can tell by her dress. See on Charon § 9 τὴν τὸ τριπλοῦν τεῖχος, and compare bis accus § 28 τὸν γενειήτην ἐκείνον, τὸν ἀπὸ τοῦ σχήματος.
- 4 ἐπὶ συννοίᾳ] for, that is, in deep thought. Compare Eurip Orestes 632—5, where Orestes asks Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς; and Menelaus replies ἔασον' ἐν ἔμαντῷ τι συννοούμενος ὅποι τράπωμαι τῆς τύχης ἀμχανῶ. Jacobitz well remarks that in Saturn § 11 we have ἰδὼν γὰρ με σκυθρωπὸν ἐπὶ συννοίας βαδίζοντα, where ἐπὶ συννοίας (=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, ἦκετε. 'Why are you come again into the world?' See on Charon § 15. The second title of this dialogue is ἀναβιοῦντες 'men coming into the world again'. Notice ἄνω and κάτω here used of our world and that below, as often.
- 18 τὴν ἱερωτάτην σέ] 'you, the most sacred of ladies'. For the apposition compare § 25 σὲ τὴν φιλοσοφίαν, § 43 ἡμεῖς, ἡμᾶς etc *passim*, § 44 ἔγωγε ἢ φιλοσοφία, vit auct § 9 τὸν ἐπικούρειον σέ, § 21 λέγε πρὸς τὸν ὠνητὴν ἐμέ.
- 20 τοῖς μεθ' ἡμᾶς] our successors.
- 21 εἶτα] expresses indignation, as often. 'And so you were vexed when a man reviled you'.
- 22 τῆς κωμωδίας] 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.
- 25 τὰ συνήθη] he says μέρος τῆς ἑορτῆς in § 25. Compare Aristoph Ran 370—371 ὑμεῖς δ' ἀνεγείρετε μολπὴν κατὰ παννυχίδας τὰς ἡμετέρας καὶ τῆδε πρέπουσαν ἑορτῆ.
- 27 ἀποσμῶμενον] being wiped or cleaned. Compare Anacharsis § 29 ἄλλως τε καὶ τὸν ρύπον ἀποσμᾶ καὶ στιλπνότερον ποιεῖ τὸν ἄνδρα (ἢ κόνις).
- 29 οὐκ ὀδ' ὅπως] parenthetical, as usual.
- 31 μίαν ἡμέραν] see Charon § 1.
- παραιτησάμενοι] see on de luctu § 16.

- 2 ἐπιῶν] ἐπιέναι is, like the Latin *obire*, =to go over, to visit. So of

Nikias and his army in Thuc VII 78 § 1 ὁ μὲν Νικίας τοιαῦτα παρακελευόμενος ἅμα ἐπῆρει τὸ στράτευμα, and ἐπέρχεσθαι in IV 96 § 1 τοιαῦτα τοῦ Ἴπποκράτους παρακελευομένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλεόν οὐκ ἔτι φθάσαντος. The metaphor then here is not from the address of a public speaker to the assembly (παριῶν 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 ἐθελήσαι.
 6 οὐκ] that is, ἀποκτενούμεν.
 ἐπὶ σέ] for you = for your decision.
 ἀνεβαλόμεθα] we put it off, hence 'referred' it.
 7 τουτο] 'this' = the reference of the matter for your decision.
 9 τοῦτο αὐτό] that is, φημί.
 10 εὐρόμην] 'I obtained' = Latin *impetravi*.
 13 πρόην] 'but the other day' in the dialogue called βίων πρᾶσις.
 τὸ ἀτιμύτατον] the most worthless of things.
 14 θεάτρῳ] audience.
 ἀποκηρύττων] see on § 4.
 κατὰ μέρη] in lots.
 15 ἕκαστον 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 ὁράτε μὴ ἡγόρευσε] see on § 5 ὁράτε μὴ ποιείτε. Jacobitz well compares mort dial 16 § 2 ὄρα γοῦν μὴ τὸ ἐναντίον ἐστί.
 21 Ἄρειον πάγον] the hill of Ares lay NW 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.
 ὡς ἂν εἶη] see on § 2 ἔν' ἂν ἀπηλλάττετο, and compare with Jacobitz mort dial 4 § 2 ὡς ἂν ἀπολάβοιμι. The passage in Plato Phaedo 82 e is doubtful.

§ 16.

- 23 ὦ φίλαι] said to her attendants, Virtue Temperance Justice Culture and Truth.
 24 ἤξω ὑμῖν] see on Charon § 24 ἤξω σοι.
 27 καὶ αὐταί] they (themselves) too.
 30 ἀμυδρά] 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.
ἀναβιβάσασθαι] to bring up (to the bar) on my account. A word often used of producing witnesses etc.
- § 17.
- 13 *ἐν δέοντι*] in need, in good time, opportunely. Compare Eurip Med 1277 *ναί, πρὸς θεῶν ἀρήξαι· ἐν δέοντι γάρ*.
- 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 δελαιον* etc] ‘to this poor little fellow here’.
- 21 *ἐλεγχε*] Elenchus=proof, test, confutation. So the verb *ἐλέγχειν*, to test or confute.
- 24 *εἰ καὶ τις ἄλλος*] if too any other=more than any.
τοῖς τυχοῦσι θηρίοις] ‘any chance beasts’.
- 25 *ἀλαζόσω*] braggarts, pretenders. This refers to the contemporary professors. See § 20 *μισαλαζῶν* 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 *ἐλεγχος* ‘proof negative’.

§ 18, page 38.

- 1 *προσεταιρίζεται*] takes into his company, associates with himself. Herodotus v 66 uses it of Cleisthenes *τὸν δῆμον προσεταιρίζεται*.
- 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 ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν 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 (*ἐλεγχος*).
- 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.

- 15 ἀλλὰ τί τοῦτο;] but what is this=what does this matter?
- 16 βαρβάρους] the word strictly means 'not of Greek birth'. We must remember this if we render it 'barbarian'. Perhaps our nearest word is 'uncivilized'.
- ὁ 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.
Κυπρίου] Zenon was born at Kitium in Cyprus.
Βαβυλωνίους] Diogenes the Stoic, born at Seleukeia on the Tigris, was called Diogenes Babylonius.
- 18 Σταγειρίτας] Aristotle was born at Stageirus on the coast of Macedonia.
πρός γε σέ] in relation to you at least=in your eyes at least.
- 19 γένοιτο] the nominative is *τις* to be supplied from below.
ἢ γνώμῃ] his intention or 'principles'.
- 20 φαίνοιτο οὔσα] were shewn to be. See on § 8 ἀδικῶν φαίνωμαι.

§ 20.

- 21 ἄλλως] 'at random', 'heedlessly'. Jacobitz well compares *deor dial 20 § 3 τίνος δ' οὐν ἔνεκα ταῦτα ἐρωτᾷς; ἄλλως ἠρόμην*. Render 'you are right: at least this was a thoughtless question of mine'.
- 24 μισότυφος] a hater of vanity or arrogance (*τύφος*).
- 26 πολυμισῆτινα] for *τις* and the adjective see on *somnium § 1 ταχεῖάν 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 ἀπὸ τοῦ φιλο etc] 'which begins with *φιλο*'. Compare with Jacobitz *Aristoph Vesp 77 οὐκ, ἀλλὰ φιλο μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ*.
- 31 φιλαπλοϊκός] 'a lover of simplicity', which was not (see § 12) a characteristic of the philosophy of Lucian's day.

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- 2 παττόμενοι 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 'unlearned', 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 falsehood both belong to the same—namely to the profession of love-and-hate.

8 τὸ ἐμὸν] my position. Compare Herodotus IV 127 οὕτω τὸ ἐμὸν ἔχει ὡς Πέρσα· ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἐφυγον οὔτε πρότερον οὔτε νῦν σε φεύγω.

9 τοιοῦτον οἶον] ‘of this sort, such as to’ hate etc. Render ‘my way is this, hating the bad and praising and loving the good’.

§ 21.

11 ἄγε δῆ] such conversational imperatives are often used in the singular 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 tutelary 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 (Ἄθηνᾶ πρόμαχος) also stood there.

ἡ ἱέρεια] 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, ἡ ἱέρεια) has been dropped in conversational usage, leaving only the article and substantive which further defined it. Compare § 45 οἱ ὑπηρεταί, bis accus § 20 ὁ Ἐπίκουρος ὑπὲρ τῆς ἡδονῆς λέγε, § 33 ὁ διάλογος ἐπὶ τῶν αὐτῶν λέγε.

13 ἐν τοσοῦτω] see on Charon § 14.

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

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

17 καὶ ἃ πράττουσι δὲ] ‘and their deeds too’ you alone see, dwelling as you do (ἄτε δῆ) overlooking them. δὲ is often thus put in after a καὶ to give an additional force of ‘also’. So § 23 καὶ ἄλλως δέ.

ἄτε δῆ] literally ‘inasmuch as to be sure’.

18 ἀμύνασθαι αὐτούς] to requite or punish them.

ἐμέ δὲ ἦν που 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.

αἱ μέλαιναι] ψῆφοι. See on § 9.

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

τὴν σαυτῆς] Lucian is all along referring to the proverbial Ἄθηνᾶς 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. Jacobitz compares Harmonides § 3 ὥστε ἦν που καὶ νῦν ἐμοὶ ἐς τὸ χεῖρον

ρέπωσιν αἱ ψῆφοι ἐν τῷ λόγῳ καὶ ἐλάττους ὦσιν αἱ ἀμείνους, σὺ δὲ τὴν τῆς Ἀθηνᾶς προστιθεὶς ἀναπλήρου τὸ ἐνδόνον παρὰ σεαυτοῦ.

§ 22.

- 21 ἰμῖν] 'you see'. For this dative see on Charon § 1 σολ
καὶ δῆ] 'yes verily'. Almost like our 'there'.
- 23 συνείρετε] see on somnium § 8.
- 24 διελέγγχετε] 'confute' your adversary, by argument or cross-questioning.
- 29 καλλιφωνία] elocution, delivery.
δεινῶς Ἀττικῇ] 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 V 243 Τυδείδη Διόμηδες ἐμῷ κεχαρισμένε θυμῷ, and elsewhere.
- 31 τὸ ἐπαγωγὸν ἐν καιρῷ] '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.

Page 40.

- 1 προηγορία] speaking in behalf of others, pleading.
- 3 συμφέρει ἐς τὸ αὐτὸ] '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 ἐπίπαττε οὖν 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'.
- ἑίρωνείας] the quality of the εἴρων 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 εἴρωνεία is probably due quite as much to the real Socrates as to any originality in Plato.
- 6 κομψὰ καὶ συνεχῆ] neat finish (τὸ κομψόν) is a striking characteristic of the Platonic dialogues, and is attributed to them by Aristotle Pol II 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.

- 7 ὁ μέγας etc] this famous passage in the Phaedrus of Plato page 246 e runs as follows ὁ μὲν δὴ μέγας ἡγεμῶν ἐν οὐρανῷ Ζεὺς ἐλαύνων πτητὸν ἄρμα πρῶτος πορεύεται, διακοσμῶν πάντα καὶ ἐπιμελούμενος. Lucian is fond of referring to it, as in bis accus § 33.
- 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 προεστησάμεθα 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 τινα τῶν σφοδροτέρων above.
- 13 δευότιτος συγγραφικῆς] 'ability as a writer', opposed to readiness as a speaker.
- ἀλλά τινος etc] 'but for practice, so to speak, in confuting and litigating'. Perhaps παρασκευὴ has here also a sense of 'armament', 'outfit', as often.
- 16 ἀλλ' ἐγὼ etc] 'very well, I will accuse him'. See on somnium § 2 ἀλλὰ τοῦτον ἄγε.
- 17 δεῖσθαι] that it (the business) requires.
- ἄλλως] in other respects=generally, besides. Compare § 40.
- 18 ὑπὲρ ἅπαντας] beyond all=more than any.
- πρώην] vitarum auctio § 11.
- 22 πρεσβεύειν] to put first, deem important. Compare Aesch Choeph 488 πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον, Eum 1 πρωτον μὲν εὐχῆ τῆδε πρεσβεύω θεῶν τὴν πρωτόμαντιν γαίαν.
- 23 καὶ πρὸς ἀλλήλους] '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 τὰ κοινὰ δὲ ὄραν above. The usage is much the same as that of δ' οὖν, and is very common.
- 25 ὅλως] 'in general'.
- 27 προαιρέσεις] 'principles'. Compare Demonax § 4 τὰς ἐν φιλοσοφίᾳ προαιρέσεις.
- 29 ἐν σοι etc] compare Thuc II 35 § 2 καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὐ τε καὶ χεῖρον εἰπόντι πιστευθῆναι. Here κινδυνεύεται= is now being risked=being brought into risk.

§ 24, page 41.

- 1 ἐλλείψομεν] plural used by one person, as often. 'We will not fall short in any way'.

- 2 κἂν...δὲ] 'yes, and if'. See on § 21 καὶ ἃ πράττουσι δέ.
ἐπικλασθεῖσα πρὸς] relent in the face of or 'at' his speech. See
somnia § 16.
- 4 διαβουλευήται] be debating with herself='be partly minded'. The
tense shews that indecision is meant, gradually leaning to mercy.
ἀλλ' οὐ etc] 'still my part shall not be wanting'.
- 5 μὴ ξυλοφοροῦμεν] another horrid μὴ.
- 6 τῷ λόγῳ μᾶλλον] that is, παῖε.
- 8 τὸ ὕδωρ] see on § 10.
- 13 πλείοσι] ψήφοις. 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 γενναῖά σου ταῦτα] these things are noble in you=you shew your
pluck. Compare vit auct § 23 γενναῖά σου ταῦτα καὶ δεινῶς ἀνδρικά.

§ 25.

- 16 παρὰ τὸν βίον] see on Charon § 18.
- 18 τὸ κατ' 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.
- 31 καλὰ] 'fair things'. We should perhaps say 'how much that is
noble'.
- 23 ῥήτωρ τις] 'a sort of rhetorician'. Contemptuously said. Lucian
had been a rhetorician, but gave up the profession at the age of 40.
- 24 δεινότητος ἢ ἀκμῆς] δεινότης in an orator is the power of working on
people's feelings. Demosthenes was called δεινός on this account. It
almost='powerful' or 'forcible'. ἀκμῆ=prime condition, the being at
one's best. Render 'all the force or vigour he had gained in speaking'.
- 26 συσκευασάμενος] having prepared, made ready.
- 27 ἀποκαλῶν] 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 ἧδη τὸ μηδὲν ὄντας.
- 29 καὶ μισεῖσθαι] hated as well (as despised).
- 30 φληνάφους] see on somnium § 7.
- 31 τὰ σά] your principles.
ὧν ἡμᾶς ἐπαίδευσας]=ἐκείνων ἃ ἡμᾶς ἐπαίδευσας 'of the doctrines in
which you trained us'. For the compressed construction see on Charon
§ 17 ὕφ' ὧν εἶπον, and compare the uncompressed but attracted pro-

nouns in Aristoph Ach 677 οὐ γὰρ ἀξίως ἐκείνων ἂν ἐναύμαχῆσαμεν γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.

Page 42.

- 1 ἐπὶ χλευασμῶ] with intent to ridicule. So ἐπὶ χλευασίᾳ below. Jacobitz compares Demonax § 39 (35) ἐρομένου γὰρ τινος ἐπὶ χλευασμῶ. So § 34 ἐπὶ τούτῳ, ἐπὶ μισθῶ.
- 3 ὁ πολλὸς 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 μὴν αὐτῷ καὶ τοῦνομα, gallus § 1 ἀμνοῦμαι γὰρ ἀμέλει σε, § 3 ἤκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει περὶ ὑμῶν, and the opening sentences of some of the Characters of Theophrastus.
- 7 παράγουσιν] bringing them before the people; so παρελθεῖν, παριέναι. For the fact see on § 14.
- 8 κωμωδοῦσιν] In Greek of the best age this would mean 'ridiculing'. Compare Aristoph Ach 631 ὡς κωμωδεῖ τὴν πόλιν ἡμῶν. Here it is used with the cognate accusative κωμωδίας as = κωμωδίας διδάσκουσιν 'putting comedies on the stage', a very rare use.
- ἀλλοκότους] strange, monstrous, unnatural. Compare de luctu § 13, bis accus § 33 κωμωδῶν καὶ γελωτοποιῶν καὶ ὑποθέσεις ἀλλοκότους ὑποκρινόμενος αὐτῷ, Thuc III 49 § 5 τῆς μὲν προτέρας νεῶς οὐ σπουδῆ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον.
- 10 ἐν Διονύσου] ἱερῷ. That is, as Jacobitz remarks, in the theatre. See on § 14 τοῖς διονυσίοις.
- ἐφειμένον] when it was permitted. This pendent or absolute accusative of the participle is common. Compare § 33 τιμᾶν ἐπὶ τούτοις δέον.
- 11 τῆς ἐορτῆς] see on § 14.

§ 26.

- 12 τοὺς ἀρίστους] '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 μεγάλη] predicative.
- 19 ἄρχων] beginning (before the other side), opposed to ἀμυνόμενος = in self-defence. Compare Thuc I 53 § 2 ἀδικεῖτε ὡς ἄνδρες Ἀθηναῖοι πολέμου ἄρχοντες καὶ σπονδὰς λύντες. 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' ἐστίν, ὅτι See § 35.

- 21 ὑποδύεται ὑπὸ] creeps under, puts on. Metaphor from putting on a mask.
ὑπελθῶν] having cringed to, fawned upon. Hence 'beguiled'. Compare Soph Phil 1007 οἷως μ' ὑπήλθες.
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 κατηγορούμενος the Dialogue in person is made to complain of Lucian's having applied him to base uses (bis accus § 33).
οἰκεῖον] see on somnium § 7.
- 22 συναγωνιστῆ] fellow soldier, or simply 'assistant'. Liddell and Scott. But, considering the metaphors in ὑποδύεται, ὑποκριτῆ etc near here, and that ἀγωνιστῆς 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 συγκωμωδεῖν] to help him in his ridicule for the most part (τὰ πολλά).
- 25 τὸ κοινόν] 'the general interest' of all.

§ 27.

- 26 ἢ τί γὰρ ἄν...] see on Charon § 4.
- 27 ἐπὶ τοσούτων μαρτύρων] before so many witnesses. Compare § 40 ἐπὶ τῆς ἀρετῆς, and de luctu § 16.
- 28 χρήσιμον] that is, εἴη ἄν.
καὶ πρὸς ἐκείνους] in respect of them too. That is, it will be a good warning to them.
τὸ τοιοῦτον] 'this sort of thing'. Explained by εἰ θεάσαιντο etc following.
- 30 τὴν ἡσυχίαν ἀγειν] see on Charon § 3.
- 31 μετριότητος] the genitive often denotes belonging or appropriateness. Not to belong to moderation = not to shew (indicate) moderation.

- 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 μῶσ] the Attic mina (= 100 drachmae) was worth just over £4. The δραχμὴ (= 6 obols) was worth $9\frac{3}{4}d$, the obol just over $1\frac{1}{2}d$.
- 7 ἀξιούμεν τιμωρήσειν] we expect that you will succour us. Jacobitz compares § 47 ἀλιεύσειν διέγνωκας.

§ 28.

- 11 ἔγχει] τὸ ἕδωρ.

§ 29.

- 15 οὐκ οἶδ’ ὅ τι παθῶν] having suffered I know not what = ‘for some reason or other’.
- 16 τοσούτου δέω] ‘I am so far from’. The personal construction is regular in Greek, as Plato Apol 30 d πολλοῦ δέω ἐγὼ ὑπὲρ ἔμαντοῦ ἀπολογεῖσθαι.

ἔξαρνος γενέσθαι] = ἐξαρνεῖσθαι. The negative is commonly added in Greek after verbs of denying, where we should not put it in English. We might have either *ὡς οὐκ εἶπον* as here, or *μὴ εἶπειν*. In either case the construction really represents a quotation of one’s own words—I deny, saying that I did not...

- 17 μεμελετηκῶς] having practised or ‘got up’ a defence.
- 19 πρότερον] 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’. *ἔφθασα εἰρηκῶς* = I anticipated in having said = I said in time, found time to say. The idiom is too common to need illustration.

προσθήσειν μοι δοκῶ] ‘I seem to myself to be going to add’. The idiom is very common. Compare § 39, Aristoph Vesp 250 οὐκ ἀλλὰ τῷδ’ μοι δοκῶ τὸν λύχρον προβύσειν, Plutus 1186—7 μοι δοκῶ ἐνθάδ’ αὐτοῦ καταμενεῖν. See on Charon § 6 ἔοικα.

- 22 καί 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’.

τοῦτο...εἶ] ‘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’. *συνορᾶν* = to see together, take in at a glance.
- 30 ἤξιουν] thought fit = determined.

- 1 σκεπόμενος] ‘seeking shelter’. A rare word out of Lucian. But the substantive *σκέπας* is common in the Homeric poems.

- 2 καταβιώναι] to spend my life, as we say 'to close my days'. Compare the Latin *degere vitam*.

§ 30.

- 4 ἐπ' αὐτὸν] that is, τὸν ἀριστον βίον. 'What is the best life?' was a favourite theme of discussion among the philosophers.

- 7 διολισθάνου] 'slip about' = 'lose his hold'. Compare Charon § 1 διολισθαίνοντες ἐν τῷ σκότει.

ἀπενὲς ἀποβλέπων] keeping his eye intently fixed upon. Compare § 46 and Ikarom § 12 τὴν ὄψιν ἐς τὸ ἀπενὲς ἀπηρεισάμην.

κανόνας] the κανὼν 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 ῥυθμίξοι and ἀπευθύνου 'order' and 'regulate'.

- 8 ἀπευθύνου] straighten off = get straight. Of carpenters often, as Ikarom § 14 πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα.

- 9 καὶ τῶν καθ' ἡμᾶς αὐτοῦ] even of our own contemporaries.

§ 31.

- 14 τὸ γένειον] the chin, covered of course by the philosophic beard.

τὸ βάδισμα] the gait, slow and thoughtful.

- 15 τὴν ἀναβολὴν] the cloak, coarse and worn, to shew contempt for riches and outward appearance. See on somnium § 6.

ἐπὶ τοῦ βίου] 'in their lives', as § 34 ἐπὶ τῆς κύλικος, at or 'over' the cup, § 37 ἐπὶ τῆς ὑποκρίσεως, in their acting, § 38 ἐπὶ τινος γραφῆς.

ἀντιφθεγγομένους] contradicting, or as we say 'belying.' Compare de saltatione § 23 πῶς ἀντιφθέγεσθαι ἐκείνοις τολμᾶς.

- 16 τῷ σχήματι] the figure = the outward appearance. Compare somnium § 8.

- 17 τῆς ὑποσχέσεως] the promise or profession. Compare the silver-age Latin use of *profiteri*, *professor*, *professio*. Render 'and ruining the credit of the profession'.

- 18 καθάπερ εἶ] = καθάπερ ἂν εἴη εἶ, 'as it would be if'. So we have ὡσπερ εἶ, ὡς εἶ. Here we should expect an ἂν expressed.

- 20 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 θρυπτόμενος] being effeminate, 'giving himself airs' under so mighty a mask.

- 22 Ἑλένη ἢ 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 οὐχ ὅπως] = 'I do not say that': a common elliptical expression,

which became = 'not to mention', or even as here 'much less'. See on Charon § 8.

ὁ καλλίνικος] the victorious. A name often given to Herakles, as conqueror in all his famous labours.

25 μοι δοκεῖ] ὁ Ἡρακλῆς is the nominative.

27 κατατεθλυμμένος] 'made a woman of'. A very rare word. In the *de morte Peregrini* § 19 he writes ὡς καταθλύναντα τοὺς Ἕλληνας.

§ 32.

28 ἐκείνων] the philosophers of Lucian's own day.

29 εἰ ἐτόλμησαν] if they ventured = 'to think that they ventured'. Compare § 34 εἰ ἐκτρέφει.

30 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 κείσθαι is commonly used as the passive of τιθέναι.

τὸν ἐν Κύμῃ δρον] 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.

1 ὄγκωμένος] puffed up, swaggering. Notice the want of augment here. ὄγκωμένος is the form found also in the parallel passage just referred to above.

3 ἤλεγξε] confuted, exposed him, or as we say 'shewed him up', 'put him to shame'.

τοῖς ξύλοις] with the sticks to hand hard by. See on § 1, and compare with Jacobitz Timon § 34 βάλλων τοῖς βώλοις καὶ τοῖς λίθοις.

10 πρὸ πολλοῦ] before a great space or time, extending in thought up to the present. Hence 'long ago'.

11 παρὰ ζῶντας ὑμᾶς] along by you living. That is, 'while you were alive', 'in your lifetime'. See on Charon § 18 παρὰ τὸν βίον.

12 ὑμεῖς μὲν ἐκποδῶν] that is, ἦτε. Render δὲ 'while'.

14 ἐρήμην] in this phrase δίκην 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 δίκην δὲ τούτῳ λαχῶν ὕστερον τῆς κακηγορίας εἰλον ἐρήμην οὐ γὰρ ἀπήντα.

15 διαβολὴν] = the having people set against you (διαβεβλημένους). That is, unpopularity or odium. Render 'you were dragged down with him into the like disgrace'. Compare Plato Apol 19 a—b ἡ κατηγορία ἐξ ἧς ἡ ἐμὴ διαβολὴ γέγονεν, and τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες.

§ 33.

- 16 ἤλεγχον] the imperfect of effort; 'I was seeking to confute them and part them off from you'.
- 17 δέον] see on § 25 ἐφειμένον.
- 18 τῶν μεμνημένων] of the initiated. The regular word for those who had been admitted to take part in the most secret rites of Demeter and Persephone (τοῖν θεοῖν) at Eleusis. It was forbidden to divulge the secrets learnt in these mysteries.
- 19 ἐξορχούμενον] '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 ἐκείνο δὲ πάντες ἀκούουσιν, ὅτι τοὺς ἐξαγορεύοντας τὰ μυστήρια ἐξορχεῖσθαι λέγουσιν οἱ πολλοί.
- 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 conscr hist § 5 ἦν τις, ὡς Θουκυδίδης φησίν, ἐς αἰὲ κτήμα συντιθείη.
- 23 ὑποδεδυκῶς] having got under, that is under their masks. Compare with Sommerbrodt apol de merc cond § 2 ἦν μὲν οὖν κατ' ἀξίαν ὑποδὺς τὸ σὸν πρόσωπον ὑποκρίνωμαι, εἰ ἂν ἡμῖν ἔχοι.
- 24 ἐκείνοι] οἱ θεοί, Athena Poseidon and Zeus.
- 25 περικείμενον] laid round in respect of their masks = with their masks on, wearing their masks. See on § 32 περιθέσθαι, and compare § 36 περικείμενα.
τὸ σχῆμα] here probably 'dress' as in §§ 12, 13.
- 26 ἐπέτρεψαν] gave charge to. The nominative is 'they', that is the ἀθλοθέται. For the whipping of bad actors see apolog de merc cond § 5 (ὑποκριταί) ὑπόμισθοι τραγωδοῦντες, ἐκπίπτοντες καὶ συριττόμενοι, ἐνίστε δὲ καὶ μαστιγούμενοί τινες αὐτῶν, ὡς ἂν τῷ θεάτρῳ δοκῆ.
ἀλλὰ καὶ] 'in fact'. So often after οὐ. Compare bis accus § 20 οὐκ ἀγνοῶ μὲν ἀλλὰ καὶ ὀρώ.
- 27 ἦδοντ' ἂν] οἱ θεοὶ as before.
μαστιγούμενων] genitive absolute, as though he had written αὐτῶν. Compare Aesch Theb 247 στένει πόλισμα 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, θανμάσιον ὄσον, οὐράνιον ὄσον and many more.
καὶ αἰσχρόν] 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 ἀποτρόπαιά μοι καὶ ἀκούσαι ἦν.

§ 34.

31 καὶ τὸδε] this too, namely what follows.

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- 1 ἀκριβοῦσιν] handle with care, study accurately.
- 2 ἐπὶ τούτῳ] to this intent. So below ἐπὶ μισθῷ '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 ἀργητον] calm, not passionate. Opposed to ὀργιλωτέροι below.
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 ἰσοτιμίας] see on Charon § 18. Opposed to κολακευτικώτεροι below.
αὐτοῖς] τοῖς λαμπροῖς.
- 8 θαυμάσια λίαν] λίαν 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 τεθήπασι] are amazed at, lost in admiration of. A Homeric word which came into use again in late Greek. Compare Timon § 56 οἱ τὸν πλουτόν σου τεθηπότες.
κεχήρασι] 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 κεχηρῶς.
- 14 γέλωτα ὀφλισκάνουσι] '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'.
ἐμφορούμενοι] 'stuffing themselves'. So Timon § 54 κνηδὸν ἐμφορούμενος.
μεμψίμοιροι] finding fault with their lot: that is, discontented, grumbling. Similarly in Timon § 55 of a philosopher it is said μεμψίμοιρος αἰεὶ, κἂν τὸν πλακοῦντα ὄλον ἢ τὸν σὺν μόνος τῶν ἄλλων λάβῃ.
- 19 ἐπὶ τῆς κύλικος] see on § 31 ἐπὶ τοῦ βίου. Jacobitz remarks that the dative is more common, as in Timon § 55 προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος.

ἀτερπῆ etc] 'gravely discussing gloomy and discordant topics'. ἀπωδὰ, things jarring with the festivity of the evening. See on § 6 ἀπάδειν.

20 τὸν ἄκρατον] οἶνον, their unmixed wine. The ancients commonly diluted their wine with water. To drink it 'neat' was the mark of a toper.

οὐ φέροντες] 'not tolerating'. That is, finding fault with the strong drink while they drink it. Compare §§ 32, 33, οὐκ ἤνεγκα, Charon § 13 οὐ φέρεi.

ιδιωται] see on Charon § 4. 'All the unphilosophic guests'.

22 εἰ ἐκτρέφει] see on § 32 εἰ ἐτόλμησαν.

καθάρματα] see on Charon § 10.

§ 35.

τὸ δὲ πάντων αἰσχιστον, ὅτι] see on § 26 τὸ πάντων δεινότατον.

24 μόνον πλούσιον] one of the regular Stoic paradoxes. Compare vit auct § 20 μόνος οὗτος σοφός, μόνος καλός, μόνος δίκαιος ἀνδρεῖος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης, καὶ τὰλλα ὅποσα ἐστίν. See also Cicero pro Murena § 61.

25 αἰτεῖ] 'begs'.

26 ὀρθὴν τιάραν] the tiara was a Persian head-dress, which only the Great King himself was allowed to wear upright. See Xenophon Anab II 5 § 23 τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεὶ μόνῳ ἐξεστὶν ὀρθὴν ἔχειν.

27 διάδημα] possibly this also refers to the band or fillet of the Persian tiara. See Xenophon Cyrop VIII 3 § 13.

28 προσαιτοίη] see on Charon § 15.

29 ὅταν αὐτοὺς τι δέη λαμβάνειν] 'when it is their turn to be receiving, the talk about the duty of generosity is in full force, and how that wealth is a thing neither good nor bad, and "why, what is gold or silver coin? nothing more than the pebbles on the beach". But when some old comrade and friend in want of assistance comes up and begs a mite from their store, then there is silence and embarrassment and ignorance, recantation of their theories and adoption of the contrary ones'.

30 ἀδιάφορον] a Stoic word, applied to things neither good nor bad in themselves. Compare vit auct § 21 οὐ γὰρ ἐφ' ἡμῖν ταυτὰ ἐστίν, ὅσα δὲ οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.

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1 ψηφίδων] compare Timon § 56 τὸ χρυσίον μὲν γὰρ οὐδὲν τιμώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. The second syllable of the word is long.

3 ἀπορία] not knowing what to say. This passes into ἀμαθία, the professing ignorance of (?) the person asking or the duty of generosity.

In Charon § 15 we have both ἀμαθία and ἀπορία in the same list with φιλαργυρία, but I do not see my way to drawing from that passage any help towards the clearer interpretation of this.

- 4 παλινωδία etc] literally 'singing back of their theories to the opposite side'. The sense is given above.
- 7 πτερρόντα] this is of course from the ἔπη πτερρόντα common in the Homeric poems.
μάτην σκιαμαχοῦμενα] '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 ὄντες πολῖται μου οὐχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβάς καὶ τοὺς λόγους.

§ 36.

μέχρι τούτου... ἐς ὅσον ἂν] 'thus far...so far as'. We may render the whole 'just so long as'.

- 11 ἄσπονδα etc] he refers to the phrase ἄσπονδος καὶ ἀκήρυκτος πόλεμος, common in the Attic orators, a war to which there can be no truce and which therefore needs no declaring.
- 12 τὰ βιβλία] their books of moral philosophy.
- 13 οἷον τι...πάσχουσιν] 'which is much like what dogs do'. πάσχειν = 'to be affected' often comes to be very nearly the precise equivalent of ποιεῖν. Compare Eurip Ion 1515 μήτετρα φονεύσαι καὶ παθεῖν ἀνάξια, Aristoph Vesp 1013—4 τοῦτο γὰρ σκαιῶν θεατῶν ἐστὶ πάσχειν κού πρὸς ἰμῶν.
- 18 τῶν ἀνθρωπίνων] neuter. 'The ways of men'.
- 20 περικείμενα] agrees with τὰ θηρία. See on § 33.
- 21 τις θεατῆς ἀστεῖος] 'a waggish spectator'.
- 24 συνέτριβον] 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 ἀπορρίψαντα, μᾶλλον δὲ συντρίψαντα τὸ προσωπεῖον.
- 26 ὀπώρας] autumn, fruit-season; hence the 'crop' or 'fruit'. So used in Soph Trach 703 of grapes.
- 27 διελέλυτο] was at once broken up. For tense see on somnium § 3.
τοῦ θεάτρον] = τῶν θεατῶν. So § 15 ἐν τοσοῦτῳ θεάτρῳ.

§ 37.

- 31 ζηλοῦντες] desiring as in eager rivalry = 'ensuing', 'striving after'. This sense of the word is not rare. So also ζηλωτής = an admirer or follower, especially in speaking of sects or schools of philosophy. So in Latin *aemulari*, *aemulus*.

- 1 μὴ οὕτω μανείην] may I never be so mad as to = 'I trust I know

better than to'. Jacobitz compares Toxaris § 25 *μη οὕτω μανείην ὡς περιδεῖν*.

2 *ἢ τί γὰρ ἄν*] see on Charon § 4.

τί...βεβίωται] 'what has been lived by you of such a kind' = 'in what have your lives been like theirs?' Jacobitz compares deor dial 13 § 1 *ἴσα καὶ ὅμοια βεβίωται ἡμῖν*.

3 *ἀλαζόνας*] 'pretenders'. Compare § 44.

4 *ἄξιον*] that is, *ἐστίν*, as in § 27.

ἢ 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 *τί φατε* applies the question to them in a body.

6 *οἰκεῖον*] see on somnium § 7. With this word and *συγγενές* we must repeat *ὑμῖν*.

7 *τῷ βίῳ*] in their way of living.

Ἑρακλῆς καὶ πίθηκος] of contraries, as we say 'black and white'.

10 *ἐπὶ τῆς ὑποκρίσεως*] see on § 31 *ἐπὶ τοῦ βίου*.

11 *αὐτῆς*] by itself: 'the mere acting'.

νῦν δέ] 'but as it is'.

13 *εἰ ἀληθῆ ἔστι*] 'whether they are true' or not.

§ 38.

15 *ἔτι πορρωτέρω*] 'further off yet'. Of course 'withdraw' is mentally repeated. Lucian had stepped aside at the first order, but was still within earshot.

18 *μεταξὺ λέγοντος*] see on somnium § 17.

19 *κατὰ τῆς γῆς δύναι*] 'to sink into the earth' for very shame at having taken part in the trial of an innocent man.

οὕτως...ἀπεικάσας] '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 (*μεταξὺ*) 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 *ἐφήρμοζον*] compare deor concil § 3, where Zeus says *μηδὲν αἰνιγματωδῶς ὡς Μῶμε ἀλλὰ σαφῶς καὶ διαρρηδὴν λέγε, προστιθεὶς καὶ τοῦνομα* 'νῦν γὰρ ἐς τὸ μέσον ἀπέρριπται σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις.

ἐς τόνδε] *εἶπεν* 'he said this of such a man'. Or perhaps *ἦκει* 'this concerns such a man', for which compare Aristoph Plutus 919 *ὥστ' εἰς ἐμ' ἦκει τῆς πόλεως τὰ πράγματα*.

24 *εοικότας*] 'like' their real selves. See somnium § 2 *εικότως*.

25 *ἐς τὸ ἀκριβέστατον*] to the most accurate = 'to the highest pitch of accuracy'.

28 *τί δ' ἄλλο ἦ]* that is *τί δ' ἄλλο φαμὲν ἦ...*, 'what else do we say than that'... The ellipse here is much less striking than that in § 10.

ἀφείσθαι etc] 'that he is acquitted of the charge, and registered as a friend and benefactor to us'.

29 *ἀναγεγράφθαι]* this is a phrase derived from a well-known custom of the Persian kings. Compare Charon § 24, Herodotus VIII 85 *Φύλακος δὲ εὐεργέτης βασιλέος ἀνεγράφη, καὶ χώρα οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται τοῦ βασιλέος ὀροσάγγαι καλέονται περσιστί.* 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 Ἰλιέων] 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 *ἐπεὶ γὰρ κατὰ τὴν παροιμίαν Ἰλιεὺς ὦν τραγωδοῦς ἐμισθώσω, καιρὸς ἤδη σοι ἀκούειν τὰ σαντοῦ κακά.*

31 *ἐφ' ἡμᾶς]* against us = to our own hurt.

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2 *τραγωδεῖτω]* tell in tragic style = exaggerate, make the most of, declaim upon. Compare Aristoph Pax 146—8 *ἐκείνο τήρει, μὴ σφαλῆς καταρρυῆς ἐντεῦθεν, εἶτα χωλὸς ὦν Εὐριπίδῃ λόγον παράσχῃς καὶ τραγωδία γένη, Juvenal x 166—7 i demens et saevas curre per Alpes, ut pueris placeas et declamatio fias.*

4 *ἀνατίθεμαι]* put back upon myself = withdraw, retract.

ποιούμαι] make for myself = 'take' him for a friend. Compare § 9 *δικαστρίαν ποιούμαι.*

§ 39.

7 *ταῖς πάσαις]* see on § 24 *πλεόσι.*

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 *ἀνέπνευσα.*

τὴν γε πρώτην] at the first = 'to begin with'. It is generally held that the phrase originally contained *ὄρμην* or *ὄδον*. Compare Aristoph Thesm 661—2 *ὡς ὁ καιρὸς ἐστὶ μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρῆν ὡς τάχιστ' ἤδη κύκλω.*

μᾶλλον δέ] see on § 5.

10 *μοι δοκῶ]* see on § 29.

11 *ὦ μέγα σεμνή* etc] 'o right honoured Victory'... These lines form the conclusion of several plays of Euripides.

- 14 δευτέρου κρατῆρος] τὸ '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 κακείνους] them too=them in their turn. The contemporary philosophers are of course meant.
 ἀνθ' ὧν etc] 'in return for their wanton insult of us'. That is ἀντ' ἐκείνων ἃ ἐς ἡμᾶς ὑβρίζουσι. 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 ἀκούε, σίγα] a common form of proclamation, like our 'oh yes' (oyez). For the singular imperative see on § 21 ἄγε. Another form of words was ἀκούετε λεῶ. Compare Aristoph Pax 551 ἀκούετε λεῶ· τοὺς γεωργοὺς ἀπιέναι, Aves 448—9 ἀκούετε λεῶ· τοὺς ὀπλίτας νυνμειλῖ ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε, where the formal infinitive illustrates the ἦκειν here and in § 41. No doubt a verb, such as 'I proclaim that' or 'it ordered that', is to be mentally supplied.
- 22 ἐπὶ τῆς ἀρετῆς etc] see on § 27 ἐπὶ τοσοῦτων μαρτύρων.
- 25 ἄλλως] 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 πολλοὶ] 'and the majority of them are not even at leisure, being busy with the rich men'.
- 26 ἔχοντες ἀμφί] Compare Xenophon Anab v 2 § 26 ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας ὅπως οἱ πολέμοιο ἀμφὶ ταῦτα ἔχοιεν, VI 6 (4) § 1 ἐντεύθεν οἱ μὲν πολέμοιο εἶχον ἀμφὶ τὰ ἑαυτῶν.
- 27 κατὰ τάδε] according to these things—to this effect, in these terms.

§ 41, page 50.

- 5 κομίζειν] the infinitive on the same principle as ἦκειν above.
- 6 ἐγκράτειαν] self-control.
 μηδαμῶς] '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 ἦν μὴ παρῆ 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 ἡμῶν γε.
- 8 ἐξ ἅπαντος] out of all=particularly, especially. Compare gallus § 13 μόνον τοῦτο ἐξ ἅπαντος θαυμάζεις.
- 10 κέϊται δ'] parodied from Iliad XVIII 507—8 κέϊτο δ' ἄρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα τῷ δόμεν δς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

§ 42.

- 12 ἡ ἀνοδος] the regular approach by way of the Propylaea or grand

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 Talôs on the southern slope: the Temple of the Anakes (Castor and Polydeukes) lay to the north.

- 17 βομβηδόν] with a buzzing.
 βοτρυδόν] in clusters. From Iliad II 89 βοτρυδόν δὲ πέτονται ἐπ' ἄνθεσιν ελαρινοῖσιν, said of swarming bees.
- 20 μυρίαι etc] Iliad II 468.
- 21 μεστή] that is ἐστὶ or γέγονε, not (as Jacobitz says) ἔσται.
 κλαγγηδόν] Iliad II 463 (of the cranes) κλαγγηδόν προκαθιζόντων, sitting in front with screams. That is, pushing for a front place, and making a confused noise in doing so. See § 43.
- 24 πρὸς τὸ πρῶτον etc] came up to (=at) that first proclamation.
- 26 τῶν ἄλλων σχημάτων] of the general dresses = of the dresses generally.
- 28 μέμφαιτο etc] 'and the chief complaint one might make against you'. Compare Thuc I 84 § 1 ὁ μέμφονται μάλιστα ἡμῶν. The sense is well illustrated by Eurip Med 516—9.

§ 43, page 51.

- 1 τοὺς Πλατωνικοὺς] 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 Πυθαγορικοὺς] the neo-Pythagoreans. Ueberweg § 64.
 οἱ ἀπὸ τῆς στοᾶς] see on § 13 ἐν τῇ ποικίλῃ.
- 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 1 § 2) among goods.
- 7 οἱ ἐκ τοῦ περιπάτου] see on § 2 Ἀριστότελες.
- 8 τοὺς πλακοῦντας etc] the Epicureans (see on § 1) want the sweet things.
- 11 οἱ ἀκαδημαῖκοι] 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 ἀκαδημία πρὸς ἀμφοτέρους αἰεὶ παρεσκευάσται τοὺς λόγους, καὶ τοῦτ' ἀσκέει, τάναντία καλῶς δύνασθαι λέγειν.
- 13 ἡμῶν 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 πλεκτάνας, αἷς συμποδίζω τοὺς προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπᾶν ποιῶ, φιμὸν ἀτεχνῶς αὐτοῖς περιτιθεῖς ὄνομα δὲ τῇ δυνάμει ταύτῃ ὁ αἰδοῖμος συλλογισμός, which he proceeds to illustrate by a number of fallacies beyond the penetration of simple people.

§ 44.

- 15 τοῖς ξύλοις] see §§ 1, 24.
 18 κατὰ τὰ ἡμῖν δοκοῦντα] according to the things that seem good to us—as we think right.
 21 κακοὺς κακῶς] bad badly—as evilly as they deserve. The arrangement is common. Compare Aristoph Plutus 65 ἀπό σ' ὀλῶ κακὸν κακῶς.
 ὡς μὴ ἀντιποιοῖντο] see on Charon § 1 ὡς παρέχοιμι. We should look for ὡς μὴ ἀντιποιοῦνται οἱ ὥστε μὴ ἀντιποιεῖσθαι.
 23 κενῆ] that is πάντων.

§ 45.

- 25 οἱ ὑπηρέται] see on § 21 ἡ λέρεια.
 26 ὁ κυνίσκος] the little dog; here, the little Cynic. The name κύων applied to their master Antisthenes gave the name κυνικοὶ to the school.
 27 τί καὶ ἔχει] 'what has he got?'
 ἢ που] 'to be sure', 'I dare say'.
 θέρμους] 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 αὐτοπυριτῶν] of the sort made with the wheat roughly bruised, husks and all being in the loaf. Render 'loaves of coarse brown bread'.
 30 κύβους '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 ἀγροούμενα 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. τῇ ἀγνοίᾳ, the ignorance just mentioned.
 9 σε] accusative after λανθάνωσιν.

§ 46.

- 11 ἐπ' αὐτῷ etc] 'let us if you please lay this sort of duty upon Parrhesiades himself'. Literally 'make for ourselves upon'.

- 13 *θανυμάζων*] 'respecting', 'doing honour to'.
παραλαβόντα] '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 *θαλλοῦ*] 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.
- ἐς τὸ πρυτανεῖον*] 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 χρῶ πᾶν*] very close.
- 20 *πραγοκουρικῆ*] for shearing he-goats. We should say simply 'a pair of sheep-shears'.
- 24 *ὁ τῶν αἰετῶν*] the proof of the true-born eagle, so said the story, was the power of facing the sun without blinking. Compare *Ikarom* § 14 *παρὰ πολὺ τῶν ἄλλων ζῴων αἰετὸς ἐστὶν ὀξυωπέστατος, ὥστε μόνος ἀντίον δέδορκε τῷ ἡλίῳ, καὶ τοῦτό ἐστὶν ὁ βασιλεὺς καὶ γνήσιος αἰετὸς, ἦν ἀσκαρδαμυκτὶ πρὸς τὰς ἀκτῖνας βλέπη.*
- 29 *ἀπενὲς ἀποβλέποντα*] see on § 30.
- 30 *ἀπάγειν*] infinitive governed by the general notion of 'I bid you' contained in the sentence.

§ 47, page 53.

- 2 *ἄλωπεκίας*] marked with a fox. The word is humorously formed on the analogy of *κοππατίας*, *πιθηκοφόρους* on that of *σαμφόρας*, 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 *κάνταῦθα*] 'here'. Emphasized by *καὶ* 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'. *ἀνύσας* 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.
τειχοῦ] 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 *ἀλιεύσειν*] see on § 27 *τιμωρήσειν*.

§ 48.

- 23 *λάβρακα ... χρύσοφρον*] two ravenous kinds of sea-fish.

- 25 ὄσφραται] late form = ὄσφραίνεται. For sense Jacobitz compares Timon § 45 ὄσφραίνόμενοι τοῦ χρυσοῦ.
- 27 'συνεπιλαβοῖ] grasp with me, take hold and help me.
- 28 ἄνω ἐστὶ] ὁ ἰχθύς. 'He's landed'.
- 29 κύων] a sort of sword-fish. Of course there is a play upon κυνικός. See on § 45 ὁ κυνίσκος.
- 30 λιχνεύων] greedily licking or tasting. We might almost say here 'sniffing about the rocks'.

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- I ἀπηρτημένος] hung from, dependent upon = the slave of. Compare Ikarom § 3 ἐκ τῶν ὠτων ἀπηρτημένον = 'all attention', Timon § 36 ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου = '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 κενόν σοι etc] 'there you have the hook clear'. For σοι see on Charon § 17 ἔξει τέλος αὐτῷ.
- 3 προσέσχηται] is held fast, lodged firmly. Compare Eurip Bacchae 755—6 ὅποσα δ' ἐπ' ὤμοις ἔθεσαν οὐ δεσμῶν ὑπο προσείχετ' οὐδ' ἐπιπτεν ἐς μέλαν πέδον.
- 4 μὰ 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 μὰ Δι' ἀλλὰ in that case. See on § 51 νῆ Δία.
- 11 πολὺ 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 κεφαλὴν] head-first. See on § 12 ἐπὶ πόδας.
- 15 σοι] like that above κενόν σοι τὸ ἄγκιστρον.
- 17 ἀφύων] the ἀφύη was a very small fish. There is a pun here upon ἀφύης = without natural talent, foolish. We may try to express it 'and lighter than sprats. Yes certainly, light-headed enough'.

§ 49.

- 19 πλατύς] 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 ἀφείσθω, as § 48 ἄφες shews.

§ 50.

- 27 καθείσθω] τὸ ἄγκιστρον. See § 48.
- 28 ὡς ἂν ἐν βυθῷ δόξειεν] as would appear in a depth = as well as one can see so far down. Jacobitz.

- 29 ταινίας τινὰς etc] 'having so to speak gilt bands upon his back'.
 31 προσποιούμενος] pretending to. Here 'affecting', 'representing'.

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- 2 ἀνιμῆσθω] 2nd pers perf imperative passive from ἀνιμάω. Let him be hauled up: 'haul him up'.
 5 καὶ οὗτος] ἀφείσθω.

§ 51.

- 7 κατὰ ταὐτόν] over against the same spot = on the same side.
 ἀκανθώδεις 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 'thorn-backs', 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.
 9 ἱκανόν] ἂν εἴη is of course the sense.
 12 σιδηρώσας ἐπὶ πολὺ] having put iron upon a large piece of the line. Compare Thuc IV 100 § 2 ἐσειδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου.
 18 προσφύντες] having grown to, clung fast to. So of a fish in Theocritus XXI 46 χῶ μὲν τῶγκίστρῳ ποτεφύετο.
 21 ἀφῶνοι γὰρ αὐτοί] if these words be not a gloss, as Cobet and others suppose, they must be rendered 'for they cannot speak of themselves'.
 24 χρυσίον] the pun is very simple here.
 27 νῆ Δία] Chrysippus is saying no to the last question. But it must not be supposed that νῆ Δία = μὰ Δία or μὰ Δί' ἀλλά. The νῆ Δία emphasizes ὑβριστικά ἐρωτᾶς, and the sense is 'really your question is insulting' or 'your question is insulting, that it is'. If we suppose the words to come in sense after ὑβριστικά or ἐρωτᾶς, this is quite clear.
 31 ἐσθίων] αὐτόν.

§ 52, page 56.

- 2 σοί] see on Charon § 1.
 οἰοί πολλοί εἰσιν] 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 ὑπερήμεροι] '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 Λυκείου] 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 δῆθεν] 'as they think'. Often used ironically thus, implying that an action is not what it pretends to be.

αὐθις] 'in turn'. The sense is a common one. Compare Soph Oed Tyr 1402—3 οἱ ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν ὀποῦ' ἐπρασσον αὐθις.

5 Πλούτωνα] the king of the nether world. The name is properly an epithet of Αἴδης. See Liddell and Scott, and Paley's note on Aesch Prom 806 (825) Πλούτωνος πρόρον. The derivation given below § 2 is absurd and probably given only as an ironical hit at the contemporary philologists.

6 Φερσεφόνην] Persephone or Phersephone 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 ἐπιτρέποντες etc] leaving their grief to (the guidance of) conventional usage. νόμῳ καὶ συνηθείᾳ really represents only one notion, and may therefore be treated as a hendiadys.

10 μᾶλλον δέ] see on piscator § 5.

§ 2.

13 ἰδιώτας] see on Charon § 4.

14 Ἡσιόδῳ] 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 θέμενοι] 'having taken for a rule'. The sense is perhaps better expressed by our 'as a text-book'.

16 ὑπειλήφασι] take for granted. Compare Dem de fals leg § 3 p 342 ὁ δὲ καίπερ ὑπειληφῶς ταῦτα φοβοῦμαι, φράσω πρὸς ὑμᾶς.

18 οὐκ οἶδ' ὅπως] 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 τοιαῦτα 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'.

κεκληρωσθαι] 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 ὑφιέμενον] ὑφιέσθαι = to send oneself under: hence, to give way, submit. ὑφιέσθαι τινι 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] κωκυτός = wailing, πυριφλεγέθων = fire-blazing. See on Charon § 6. Milton (Par lost II 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 Ἀχερουσία λίμνη] Acheron was the one of the infernal rivers (the name is supposed to be connected with ἄχος, see Milton quoted above) which was generally represented as flowing outside the others and disgoring 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 Ἀχερουσιᾶς λίμνη.
- 11 ἐνι] = ἐνεστι as often.
- 12 τοῦ πορθμέως] Charon of course. For the necessity of being ferried over by him see Virgil Georg IV 502, Aen VI 313—6.
βαθέα περᾶσαι] deep to cross = full deep for crossing = too deep to cross: that is, by wading. So διανήξασθαι πολλῆ = too broad to swim across.
- 13 οὐκ ἂν διαπταῖη] could not fly across it; because of the evil stench, I suppose. See Virgil Aen VI 239—242 and Conington's note.

§ 4.

- 14 καθόδῳ] the descent. See Virgil Aen VI 126. One is reminded also of 273 *vestibulum ante ipsum primisque in faucibus Orci*.
- 15 πύλῃ] 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.
ἀδελφιδούς] 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 ἐμπολῶν.
- 16 τὴν φρουρὰν ἐπιτετραμμένος] entrusted in respect of the guard = having the guard entrusted to him. This is a very common construction with the perfect passive of ἐπιτρέπω.
- 17 κύων] Cerberus. See Virgil Aen VI 417—423.

§ 5.

- 20 *περαιωθέντας* 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'. *περαιούσθαι* is especially used of crossing over water. See Thuc I 26 § 2 where *κατὰ θάλασσαν περαιούμενοι* is opposed to *ἐπορεύθησαν πεζῶν*.
- 21 *λειμῶν*] the mead of asphodel is spoken of again in Menippus § 11. It comes from Odyssey XI 539, 573. See on Charon § 22.
- 22 *λήθης*] 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 *ἀμέλει*] see on piscator § 25.
- 24 *Ἀλκηστis*] wife of Admetus king of Pherae in 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.
Πρωτεσίλεως] for the tale of Protesilaus see on Charon § 1.
- 25 *Θησεύς*] 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.
ὁ τοῦ Ὀμήρου Ὀδυσσεύς] 'Odysseus in Homer'. The eleventh book of the Odyssey (hence called *νέκυια*) is devoted to the visit of Odysseus to the dead in Hades.
- 26 *οὐ πίνοντες...αὐτῶν*] '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 *συνδιαπράττουσιν*] 'help in carrying on'. Compare *apolog de merc cond* § 12 *δημοσίᾳ δὲ τῆς μεγίστης ἀρχῆς κοινωνοῦμεν καὶ τὸ μέρος συνδιαπράττομεν*.
- 31 *ἐρινύες*] '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 *ποιναί* and *φόβοι*, spirits of vengeance and fear.
ὁ Ἐρμῆς] the usher of departed souls, who took them to the world below. See the Charon *passim*.

1 οἶτος μὲν γε οὐκ αἰεὶ συμπάρων] '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.

ὑπαρχοὶ καὶ σατράπαι] 'lieutenants and viceroys'. 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 Rhadamanthus were made after death judges in the nether world. See Odyssey XI 568—571, Virgil Aen VI 431—3, 566—9.

5 ἐπειδὴν etc] 'whenever they are gathered together in any number'. That is, they do not send them on one by one but in lots.

6 Ἠλύσιον] the Elysian plain was the Paradise of Greek mythology, to which the spirits of the good and brave were despatched. See Virgil Aen VI 638—641, 673—5, 743—4, and the Odyssey IV 561—8, especially 563—5 ἀλλὰ σ' ἐς Ἠλύσιον πεδῖον καὶ πείρατα γαίης ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθος, τῇ περ ῥήιστη βιοτῇ πέλει ἀνθρώποισιν.

§ 8.

8 ταῖς ἐρινύσι 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.

τὸν τῶν ἀσεβῶν χῶρον] 'the place of the wicked'. See Virgil Aen VI 548—627, and compare in particular the phrase *impia Tartara* Aen V 733, VI 543.

9 κατὰ λόγον τῆς ἀδικίας] in proportion to their wrong-doing. Compare gallus § 26 οὐ κατὰ λόγον τοῦ ποδός (said of an ill-fitting shoe).

11 στρεβλούμενοι] being stretched on the rack.

καίόμενοι] being burned. Perhaps this may refer to the purification by fire also spoken of by Virgil Aen VI 742.

ὑπὸ γυπῶν] 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 τροχῷ] 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.

λίθους] 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 *οἱ δὲ τοῦ μέσου βίου* 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 *ὑπὸ τῇ ἀφῆ* 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.
- χοαῖς*] 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 *χοηφόροι*. 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 *ὥς εἴ τῳ* 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 *περιελήλυθε*] has gone round. We say 'has penetrated' or 'has taken such hold of'. Compare *Odyssey* IX 362 *αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος*, Lucian *de hist conscr* § 2 (*τὸ πάθος*) *τοὺς πολλοὺς τῶν πεπαιδευμένων περιελήλυθεν*.
- 23 *ὀβολὸν*] see on Charon § 11.
- ἐς τὸ 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 *ἐκαυσεν*.
- 25 *νόμισμα*] 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.

- 28 κάλλιον ἦν] see on Charon § 1 *καλῶς εἶχε*.
- 30 ἀναπόμπιμοι] sent up to the earth from the world below. *πάλιν* goes both with this and with *ἀφικνούντο*.
ἐς τὸν βίον] compare piscator § 14 *τί αὐθις ἐς τὸν βίον*, and see note on Charon § 15 *τὸν βίον*.

§ 11.

- 31 *λούσαντες*] for the washing of the corpse compare Eurip Phoen 1667 *σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα*, Iliad XVIII 343—351, Virgil Aen VI 219.
ὡς οὐχ ἱκανῆς] that is, *οὔσης*.

Page 60.

- 2 *χρίσαντες*] 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 ἡδονὴν τι λέγειν* = to say something to please (the Athenians), 53 § 3 *ταχέας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξιουν ποιεῖσθαι* = they were resolved to take their enjoyments in haste and so as to secure pleasure (from them). See also on piscator § 8 *πρὸς ὀργήν*.

- 3 *τοῖς ὠραίοις ἀνθεσι*] 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 *ρίγφεν*] 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 ὁδὸν] see on Charon § 18 *παρὰ τὸν βίον*. Render 'that they may not be cold of course on their journey nor be seen naked by Cerberus'. *δῆλον 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 *φοινισσόμεναι*] being reddened; that is, with the blood from laceration.

καί που καί] 'and perhaps too'.

13 ὡσπερ ἐς πομπήν 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 προκεισθω 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'. προκεισθω 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'.

ἀκμαιότερον] with more vigour (ἀκμή, prime) about it.

17 τὸ ἐπ' αὐτῷ δράμα] the performance over him. δράμα = stage effect, especially tragic. It is used of pitiful appeals made by a man on his trial in Plato Apol 35 b πολὺ μάλλον καταψηφιεῖσθε τοῦ τὰ ἐλεεινὰ ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν πόλιν ποιούντος ἢ τοῦ ἡσυχίαν ἄγοντος.

ἀλλοκότους] see on piscator § 25.

18 εἰ λάβοι φωνήν] often said of inanimate objects. Compare Soph Elect 548 φαίη δ' ἂν ἡ θανοῦσά 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 τοῖς ὑστάτοις τῶν λόγων ἐμβραδύνων.

οἶχη μοι] see on § 17.

24 κωμάση] take part in a revel (κῶμος).

§ 14.

26 οἴομενος δεῖσθαι 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 ἵππους 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 εὐρυχωρίῃ τῆς θήκης τῶν παλλακῶν τε μίαν ἀποπνιξαντες θάπτουσι, καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον καὶ ἀγγελιηφόρον καὶ ἵππους, καὶ τῶν ἄλλων ἅπαντων 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 ἐσθῆτας ἑαυτοῖς κελεύοντες συγκαταφλέγεσθαι οἱ δ' ἄλλο τι τῶν παρὰ τὸν βίον τιμίων.

31 ἐκεῖ] 'in the other world'. Often used thus to denote the life of the soul after death as opposed to 'this life' (ἐνθάδε).

§ 15, page 61.

- 3 τραγωδεῖν] to declaim in the style of tragedy, or as we say 'to take on'.
οὐκ ἀκουσόμενον] that is, τὸν παῖδα.
- 4 Στέντορος] the loud-voiced Greek of Iliad v 786 ὅς τόσον αὐδήσασχ' ὄσον ἄλλοι πεντήκοντα.
- 5 φρονεῖν] to 'feel' thus. Compare Soph Aias 942 σοὶ μὲν δοκεῖν ταῦτ' ἔστ' ἐμοὶ δ' ἄγαν φρονεῖν.
- 8 αὐτῷ] what has befallen the boy in relation to him = what has befallen his son. See on piscator § 48 κενόν σοι for this delicate dative, which I cannot express separately in English.
- 9 μᾶλλον δὲ] 'or strictly speaking'. See on piscator § 5.
τὸν βίον αὐτὸν] our life itself, the present world. See on Charon § 15.
- 10 οὐ γὰρ ἂν] 'for then he would never have'. See on § 5.

§ 16.

- 12 παραιτησάμενος] '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 παρητήσαντο τὸν πεπονθότα 'they prevail upon the man whom they have assaulted' (to say nothing about it), and (b) with the infinitive of the thing one gets leave to do, as Herodotus IV 146 παραιτήσαντο αἱ γυναῖκες..... ἐσελθεῖν ἐς τὴν ἐρκτήν '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 παραιτησάμενοι followed by a simple accusative μίαν ἡμέραν 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 παραιτεῖσθαι ζημῶν and similar phrases.

Διακόν] see on Charon § 2 ἐμπολῶν. We must remember that only the soul is spoken of here, or we shall not understand § 18.

- 13 'Αιδωνέα.] = Ἀἴδην = Πλούτωνα.
ὑπερκύψαι] the subject of this verb is αὐτὸς to be understood, and is constructed with this explanatory infinitive as though ὥστε were also there. The full construction then is παραιτησάμενος τὸν Διακόν ὥστε αὐτὸς ὑπερκύψαι. Such too it must be in the passage of Herodotus quoted above, and often elsewhere when the explanatory infinitive is employed.
- 14 ματαιάζοντα] a late form = ματάζοντα.
- 16 ἐξ ἐπιπολῆς] 'on the surface'. This is a late phrase = ἐπιπολῆς, which the writers of the best age use. Compare Nigrinus § 35 οὐ γὰρ ἐξεπιπολῆς οὐδ' ὡς ἔτυχεν ἡμῶν ὁ λόγος καθίκετο, where Bekker writes it as one word.

19 ἢ τί σοι etc] 'is it that I seem to you a hardly-used man?' We regularly find ἢ thus introducing questions to which the answer 'yes' is expected. So § 19 ἢ νομίσετε. Remember that τι here is not the interrogative. The accent upon it is thrown back from σοι. δεινόν 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 ἢ τί σοι for the above.

ἢ διότι] 'is it because'. This is a separate question; ἢ...ἢ...=an...an... in Latin, ἦτοι...ἦ...=utrum...an...

μη] intolerable μη for οὐ.

21 τὴν δὲ ὄψιν etc] 'and with face full of wrinkles (ρυτίδες), bent double and feeble in the knees'.

τὰ γόνατα] often referred to thus; compare Theocritus XIV 70 ἄς γόνυ χλωρόν, Horace epod XIII 4 *dumque virent genua*.

22 τριακάδας] 'thirties' hence 'months' as containing 30 days. Compare rhet praec § 9 ἔτη πολλά, οὐ καθ' ἡμέρας καὶ τριακάδας ἀλλὰ κατ' ὀλυμπιάδας ὄλας ἀριθμῶν.

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 ἀναπλήσας, and it may perhaps receive some support from Aesch Ag 715-6.

24 παραπαίων] 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 ὥστε τραγωδεῖν (ἐλαττον γὰρ ἂν τοῦτο παρέπαιον). Render 'and in these very (δὴ) last acts playing the fool before all these witnesses'.

ἐπὶ τοσοῦτων μαρτύρων] see on piscator § 27.

τί σοι δοκεῖ etc] 'what good seems to you to be bound up with the life of men, which we shall cease to share?'

25 εἶναι περὶ] to be concerned with, mixed up with. This use is very common, and is similar to that of ἀμφὶ illustrated on piscator § 40.

μεθέξομεν] that is, ἡμεῖς οἱ θανόντες.

26 ἢ ἐρεῖς δῆλον ὅτι] 'is it that you will say ... to be sure you will' = 'you will say of course'. The original ἢ δῆλον ὅτι ἐρεῖς has crystallized, and the δῆλον ὅτι become really one word, capable of being put after the verb which should follow it. See on βούλει in Charon § 9.

§ 17.

30 φέρε διδάξομαι] '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 αἴθις ἐπάνειμι. For the form διδάξομαι see on somnium § 10.

31 *καὶ δὴ*] 'so then'.

ἀναλαβὼν etc] 'do you resume from the beginning and shout'. So more fully Plato Rep 544 b *καὶ οὕτω δὴ σὺ ἀναλαβὼν τὸν λόγον δεῦρ' ἀφίξαι*.

Page 62.

2 *οἶχη μοι*] 'you have passed away in relation to me' = 'you are lost to me for ever'. So above § 13. For *μοι* compare piscator § 48 *κενὸν σοι τὸ ἀγκιστρον*.

4 *οὐκ ἔρωσ* 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!' *συνουσία* 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 *οἱ ἐπὶ μισθῷ συνόντες*. Compare apolog de merc cond § 9 *ὑποστῆναι τὴν παρούσαν συνουσίαν* 'submitted to the present relation', namely, service under a patron. How the meaning arose is seen by reference to such phrases as *συνεῖναι πράγμασι* 'to be concerned with affairs'. The meaning of *διαστρέψει* 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 *ὦ τῆς συμφορᾶς*] see on Charon § 13 *ὦ πολλοῦ γέλωτος*.

7 *βλεπόμενος*] being looked at = 'when they set eyes on you'.

§ 18.

9 *γελοιότερα ἐκείνων*] 'more facetious than what you did say'.

10 *τόδε*] 'this', namely what follows.

ἀνῶ καὶ διανοῆ] these are indicatives, not subjunctives, as *δέδιας* shews. See on piscator § 5 *ὄρατε μὴ ποιεῖτε*.

διανοῆ] 'are thinking of'. Used here simply as 'have in your head', for which I can find no parallel.

11 *σοι*] see on Charon § 1.

12 *χρῆ δὲ* etc] 'but you must set against these things that'.....

14 *εἰ γέ*] 'if as I expect'. Often = 'seeing that'.

καῦσαί με] remember that it is the spirit who speaks. See on § 16.

15 *καὶ ταῦτα μὲν* etc] 'and all this perhaps is moderate' = 'and so far perhaps there is nothing extravagant'.

§ 19.

16 *πρὸς τὸν αὐλόν*] to (the accompaniment of) the flute. So § 20 *πρὸς τὸ μέλος*.

18 *ἀμετρία*] extravagance.

λίθος ἐστεφανωμένος] this is the grave-stone (*στήλη, 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 *οἱ δὲ καὶ παραμένειν τινὰς οἰκέτας τοῖς τάφοις (κελεύοντες), ἐνιοὶ δὲ καὶ στέφειν τὰς στήλας ἀνθεσιν*.

- 19 *τι ὑμῖν δύναται*] what is it able for you? = 'what can it do for you?'
ὑμῖν is a sort of dativus commodi, 'for you' = 'to gratify you'.
τὸ ἄκρατον] the unmixed draught of wine, as opposed to that of milk and honey (*μελίκρατον*). See on Charon § 22.
- 21 *τὰ ἐπὶ τῶν καθαγισμῶν*] 'what happens at the funeral rites'. In § 9 we have the verb *καθαγίζω* used of sacrificing to the dead. But *ἐναγίζω* seems to have been the more usual word.
- 22 *τὸ νοστιμώτατον*] that which was most fresh, 'all that was most refreshing'. For this sense compare *de merc cond* § 39 (treatment of dependant by patron) *ὅλως γὰρ ὅπερ ἦν νοστιμώτατον ἐν σοὶ ἀπανθισάμενος καὶ τὸ ἐγκαρπώτατον τῆς ἡλικίας καὶ τὸ ἀκμαιώτατον τοῦ σώματος ἐπιτρίψας... ἥδη περιβλέπει σὲ μὲν οἱ τῆς κόπρον ἀπορρίψει φέρων.*
- 23 *μηδὲν τι* etc] 'having done no good whatever to us below'. Here again the *μη* should have been *οὐ*.
- 25 *ἐκτὸς εἰ μὴ*] see on piscator § 6.
- 27 *ἀρχή*] empire, realm.
ἀσφόδελος] a kind of lily with edible root. For its reputed growth in the world below see § 5.
- 28 *Τισιφόνην*] one of the *ἐρινύες*. See §§ 6, 8.
- 29 *ἐφ' οἷς ἐποιεῖτε*] = *ἐπ' ἐκείνοις ἃ ἐποιεῖτε*. 'At what you were doing'. See on Charon § 17 *ὑφ' ὧν εἶπον*.
παμμέγεθες ἀνακαγχάσαι] to burst into a loud guffaw. See on Charon § 20.
ἐπῆει] it would come upon me, enter my head. Compare Plato *Rep* 388 d *εἰ καὶ ἐπὶ αὐτῷ τοιοῦτον ἢ λέγειν ἢ ποιεῖν*.
- 30 *ἡ ὀθόνη*] the winding-sheet. In Charon § 3 we had it = sail.
τὰ ἔρια etc] 'the woollen bands with which you bound fast my jaws'.

§ 20, page 63.

- 1 *ὡς ἄρα* 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 ἂν οἰόμεθα*] see on Charon § 17 *ἂρ' ἂν σοὶ δοκεῖ*.
- 5 *σοφιστήν*] 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?
- συνειλοχότα*] who has gathered together, made a collection of. So *Dem Meidias* p 522 *καὶ συνειλοχα ὑβρεῖς αὐτοῦ καὶ ἀτιμίας τοσαύτας ὅσας ἀκούσεσθε αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ βᾶδία*.
- 6 *συναγωνιστῆ*] see on piscator § 26.
- 7 *χορηγῶ*] 'conductor'.

καταχρῶνται] make *full* use of.

- 8 ἐξάρχη] 'lead off'. Frequent in the Iliad of starting a lamentation, as XVIII 51 Θέτις δ' ἐξήρχε γόοιο, XXIV 761.

ἐπαιάζοντες] that is, τῷ νεκρῷ. 'Crying alas (*alaî*) over the dead in time with the funeral dirge' (πρὸς τὸ μέλος). Compare deor dial 14 § 2 of the hyacinth ἡδιστον καὶ ὑανθέστατον ἀνθέων ἀπάντων, ἐτι καὶ γράμματα ἔχον ἐπαιάζοντα τῷ νεκρῷ.

§ 21.

- 10 διελόμενοι 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 διελόμενοι τὸ ἔργον.

- 11 ἔκαυσεν] '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.

ἔθαψεν] the burning of a body was revolting to both Persians and Egyptians. See Herodotus III 16.

ὑάλω] alabaster. This may refer to the Aethiopians in Herodotus III 24, who are said to place their dead in a hollow pillar of ὕαλος, which being transparent allowed the body to be seen without any unpleasant stink. But περιχρίει is strangely used. We can only render it 'anoints' or 'besmears'. Yet what the Aethiopians rubbed on their dead was not the ὕαλος, but chalk or gypsum, which covering they then painted to resemble the man before they put it in the upright coffin of alabaster.

- 12 κατεσθίει] 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 λίτρον or νίτρον (hydrocarbonate of soda, according to Blakesley). For the preparation of Egyptian mummies see Herodotus II 86—88.

οὗτος 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.

σύνδειπνον etc] for the account of the carrying round of a wooden figure at entertainments, representing a corpse, see Herodotus II 78.

- 15 τὴν ἀπορίαν] 'his difficulty': that is want of money.

ἐνέχυρον γενόμενος] having been put in pawn. The regular phrases are ἐνέχυρον τιθέναι, κείσθαι, λαμβάνειν (to put, to be put, take, in pawn).

§ 22.

- 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 instance.
- 18 *περιττά*] superfluous, useless.

§ 23.

- 19 *ἀγῶνας* 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.
διέθεσαν] arrange, conduct.
λόγους] this custom is too well known to need illustration.
- 20 *ὥσπερ* etc] 'as though they were counsel or witnesses for the dead party before the court below'.
συναγορεύοντες] taking the side of, pleading for.

§ 24.

- 22 *ἐπὶ πᾶσι τούτοις* etc] 'following on all these comes the funeral feast, and the relatives are present and seek to console the parents of the dead'.
τὸ περιδειπνον] compare Dem de corona § 288 p 321 καὶ οὐχ ὁ μὲν δῆμος οὕτως, οἱ δὲ τῶν τετελευτηκότων πατέρες καὶ ἀδελφοὶ οἱ ὑπὸ τοῦ δήμου τῶθ' αἰρεθέντες ἐπὶ τὰς ταφὰς ἄλλως πως, ἀλλὰ δέον ποιεῖν αὐτοὺς τὸ περιδειπνον ὡς παρ' οἰκειοτάτῳ τῶν τετελευτηκότων, ὥσπερ τᾶλλ' εἴθε γίγνεσθαι, τοῦτ' ἐποίησαν παρ' ἐμοί. εἰκότως γένοι μὲν γὰρ ἕκαστος ἐκάστῳ μᾶλλον οἰκείος ἢ ἐμοῦ, κοινῇ δὲ πᾶσιν οὐδεὶς ἐγγυτέρω.
- 23 *τοὺς γονέας*] he still keeps to the supposed case of the death of a promising son. See § 13.
- 26 *ἀπηυδηκότας*] 'having failed' = 'being exhausted' with fasting three days on end. *ἀπαυδῶ* is used like *ἀπαγορεύω* and *ἀπέιπον*.
- 27 *ἔασον* etc] 'let the spirit of the departed go to rest'. *μακαρίτης* 'the blessed dead' is used of the lately dead, much as the Latin *beatius*.
- 28 *δαίμονας*] 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.
εἰ δὲ καὶ etc] 'but if you have absolutely made up your mind to weep, to this very end you must not abstain from food, that you may last out the greatness of your mourning'.
- 29 *ἀπόσιτον*] compare de hist conscr § 21 τὸ μὲν πάθος ἐκείνῳ πᾶν τριῶν, οἶμαι, ἡμερῶν ἐγένετο, ἀπόσιτοι δὲ καὶ ἐς ἐβδόμην διαρκοῦσιν οἱ πολλοί.
- 31 *στίχοι*] lines.

Page 64.

- 1 *καὶ γὰρ τ'* etc] Iliad XXIV 602.
- 3 *γαστέρι δ' οὐπως* etc] Iliad XIX 225.
- 5 *εἰ φανούνται* 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 *πάθεισι* 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 εὖ ἀρχεσθαι μικρὸν μὲν μὴ εἶναι παρὰ μικρὸν δέ, 'a good beginning is not a little thing but within a little': that is, of the end.

§ 7.

31 θρέψῃ] 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 ἐθέλοις.....τρέφοιο ἄν). Compare bis accus § 17 εἰ ἀκούσαιτε.....εἴσεσθε, gallus § 16 etc, and see on § 8 εἰ γένοιο.....δόςῃς.

§ 8, page 4.

15 ἤδη διέφυγεν] 'slipped at once from my memory'. For ἤδη see § 15.

§ 10, page 5.

10 οὔτε...οὔτε...ἀλλὰ καὶ] for ἀλλὰ καὶ thus opposed to a negative see bis accus § 20 οὐκ ἀγνωῶ μὲν.....ἀλλὰ καὶ ὀρῶ.

§ 12.

31 συνῶν] 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 (τοῦς μετὰ ταῦτα συνεσομένους τοῖς συγγράμμασι).

§ 13, page 6.

8 ἀφείλ] giving up (following in their steps).

CHARON.

§ 4, page 12.

11 θανμάζω εἰ δοκεῖ] see on piscator §§ 32, 34.

23 ἀρχιτέκτων Ὅμηρος] 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 ὀλισθηροῦ*] 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 *τεθνήξεσθαι*] 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 1 § 12 (p 263), Juvenal X 10.

§ 10, page 16.

- 22 *φῆσιν οὗτος* 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 σώζοντες* etc] compare Juvenal VIII 258 *pluris enim Decii quam quae servantur ab illis*.

§ 20, page 24.

- 10 *δεῖ ἄλλων*] so Horace epist II 2 174 *permutet dominos et cedat in altera iura*.

§ 23, page 26.

- 26 *καὶ πόλεις*] so Rutilius de reditu 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.

- I *τὴν γλῶτταν αὐτὴν*] *αὐτὴν* merely adds a somewhat awkward emphasis, which points to the tongue being named as the offending member.

§ 3.

- 26 *ἐπὶ τὸν Εὐριπίδην*] 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 *ἐξ ἀγορᾶς*] compare Demosth p 121 (Phil III § 49) *νῦν δ' ἅπανθ' ὥσπερ ἐξ ἀγορᾶς ἐκπέπραται ταῦτα*.

§ 5, page 31.

- 1 αὐτοῖ] I am now rather inclined to follow Bekker in reading αὐτό, comparing somnium § 17 αὐτὰ for the construction.

§ 10, page 33.

- 2 ὁ Πυθαγόρα] observe that, while both are appealed to, Sokrates alone replies, and see on § 4 for Pythagoras' silence.

§ 12, page 34.

- 13 οὐδέ.....οὐδέ] see Introduction § 7 and compare § 13 below.

The eighteenth chapter of Johnson's *Rasselas* seems to have been suggested by this scene.

- 24 ἐπὶ πόδας] for ἐπὶ πόδα compare Xen *Cyrop* VII 5 § 6 ἀπήεσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, and Arrian V 17 § 7, where Sintenis 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 κόσμιον] 'orderly', 'controlled', hence 'discreet', 'sober'. The word is about synonymous with σώφρονα. Lucian is fond of it: see somnium §§ 6, 13, and κόσμος 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 αὐτοῦ etc] compare for the sense Plato Phaedo 97 d.

- 7 δοκοῦσαι] the irregularity (plural agreeing with a dual) is occasionally found, but I think only in poets. Bekker conjectures δοκούσα.

§ 30, page 44.

- 5 κάλλιστα καὶ συμφωρότατα] 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 flagitiosissimos cernis?*

§ 35, page 46.

- 26 ὀρθῆν] see dial mort 14 § 4 Aristoph birds 487, Arrian III 25 § 3, VI 29 § 3.

- 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 ὀπώρας] compare Plut Alex 50 ἠκόν 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 θέρμους] so in Diog Laert VI § 86 the Cynic philosopher Krates is said to have declared that his gain from philosophy was *θέρμων τε χοῖνιξ καὶ τὸ μηδενὸς μέλει*.

DE LUCTU.

§ 8, page 59.

- 9 ἀσεβῶν χῶρον] see Cicero pro Cluent § 171, pro Sulla § 77, Sallust Cat 52 § 13, Plato Phaedo 113 e.

§ 9.

- 15 οἱ δὲ τοῦ μέσου βίου etc] Plato Phaedo 113 d may perhaps have suggested this passage.

§ 21, page 63.

- 11 ὑάλω] 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'.

περιχρίει] Diodorus II 15 gives an account in some respects differing from Herodotus, to whom he refers. His words *περιχέαντες αὐτοῖς πολλὴν ὕελον* agree well with Lucian.

- 13 λέγω δ' ἰδῶν] this suits very well with the latter years of Lucian's life. See Introduction § 6.

§ 24.

- 23 παραμυθοῦνται etc] compare Petronius § 111 '*quid proderit inquit hoc tibi, si soluta inedia fueris, si te vivam sepelieris, si antequam fata poscant indemnatum spiritum effuderis? "id cinerem aut manes credis sentire sepultos?"*' *vis tu reviviscere? vis discusso muliebri errore quam diu licuerit lucis commodis frui? ipsum te iacentis corpus admonere debet ut vivas.*' *nemo invitus audit cum cogitur aut cibum sumere aut vivere. itaque mulier aliquot dierum abstinentia sicca passa est frangi pertinaciam suam, nec minus avidè replevit 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 **SCPL** stand respectively for the four pieces contained in the book. The numbers refer to sections.

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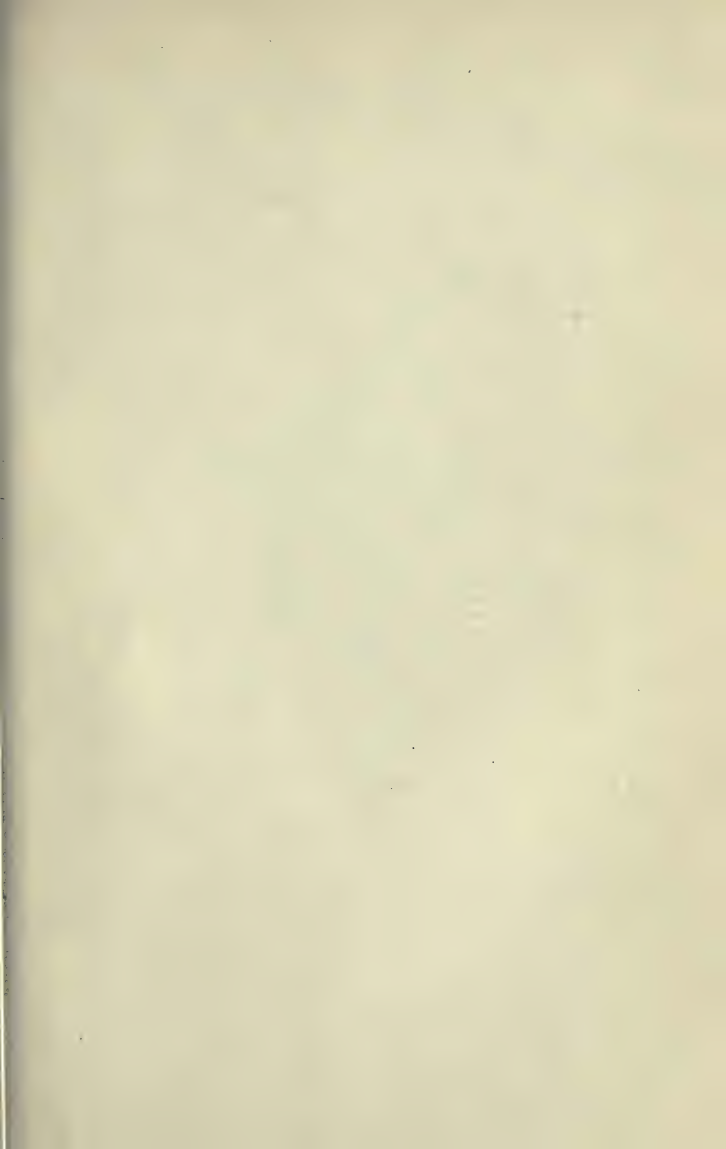
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