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LUCIAN
II
LUCIAN

WITH AN ENGLISH TRANSLATION BY
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IN SEVEN VOLUMES

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PREFATORY NOTE

With the possible exception of the Downward Journey, all the pieces in this volume have a double MSS. tradition, one branch of which (γ) is best represented by Vaticanus 90 (Γ), the other (β) by Vindobonensis 123 (B), very incompletely and inadequately supplemented by the other MSS. of that group. For details see Karl Mras, Die Uberlieferung Lucians, Vienna, 1911.

The text here presented is the result of a careful revision based not only upon the published collations but upon photographs of Γ for the one tradition, U (Vaticanus 1324), Z (Vaticanus 1323) and N (Parisinus 2957) for the other, supplied by the Princeton University Library through the kindness of its head, Dr. E. C. Richardson. My aim in revision has been to eliminate readings which derive from inferior MSS., and to give due weight to the γ tradition. In the main, the orthography is that of Γ, but as between συν- and ευν- I have followed Dindorf in writing συν- throughout.
PREFATORY NOTE

Under the circumstances it is no longer feasible to note variations from the text of Jacobitz. A select apparatus would be more to the point, but would be too cumbersome for the L.C.L. Therefore only the most vital discrepancies of the MSS. will appear henceforth in the footnotes, which as a rule will record simply conjectures. The sigla $\gamma$ and $\beta$ will need no further explanation; $\sigma$ indicates that a reading comes from an inferior MS. and is probably conjectural.

In virtue of its position in $\Gamma$, the Soloecista should open this volume, but it is so uninteresting and so impossible to translate adequately that it has been relegated to a less conspicuous place at the end of the series, which will comprise seven volumes instead of eight, as at first announced.

A conjecture which appears on page 378 of Volume I with my initials attached, belongs by right of priority to Madvig, and Eduard Schwartz has been anticipated by Richard Bentley in his capital emendation on page 180.
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFATORY NOTE</td>
<td>V</td>
</tr>
<tr>
<td>THE DOWNWARD JOURNEY, OR THE TYRANT</td>
<td>1</td>
</tr>
<tr>
<td>ZEUS CATECHIZED</td>
<td>59</td>
</tr>
<tr>
<td>ZEUS RANTS</td>
<td>89</td>
</tr>
<tr>
<td>THE DREAM, OR THE COCK</td>
<td>171</td>
</tr>
<tr>
<td>PROMETHEUS</td>
<td>241</td>
</tr>
<tr>
<td>ICAROMENIPPUSS, OR THE SKY-MAN</td>
<td>267</td>
</tr>
<tr>
<td>TIMON, OR THE MISANTHROPE</td>
<td>325</td>
</tr>
<tr>
<td>CHARON, OR THE INSPECTORS</td>
<td>395</td>
</tr>
<tr>
<td>PHILOSOPHIES FOR SALE</td>
<td>449</td>
</tr>
<tr>
<td>INDEX</td>
<td>513</td>
</tr>
</tbody>
</table>
A scene in the realm of Hades, showing that cobblers fare better there than kings. The lower world is depicted also in the *Menippus* and in the *Dialogues of the Dead*. All these pieces were deeply influenced by Cynic satire and in particular by the *Necyia* of Menippus. Helm maintains that the *Downward Journey* is based on a couple of scenes in the *Necyia* which Lucian left unused in writing his *Menippus* and subsequently worked up into a separate dialogue, prefixing an introduction of his own; but there is hardly enough evidence to make this theory plausible, let alone incontestable.

The part played by the Fates is unusual. Instead of spinning destinies up aloft as in the *Charon*, two of them are given a share in the convoying of souls to the underworld, Atropos turning them over to Hermes and Clotho presiding over their reception at the ferry. Clotho's function thus in great measure duplicates that assigned to Aeacus.
ΚΑΤΑΠΙΔΩΤΣ Η ΤΤΡΑΝΝΟΣ

ΧΑΡΩΝ

1. Εἰς εὖν, ὁ Κλωθοὶ, τὸ μὲν σκάφος τοῦτο ἡμῖν πάλαι εὐτρεπές καὶ πρὸς ἀναγωγὴν εὖ μᾶλα παρεσκευασμένον· ὁ τε γὰρ ἄντλος ἐκκέχυται καὶ ὁ ἴστός ὁρθωταί καὶ ἡ θὸνη παρακέκρουσται καὶ τῶν κωπῶν ἕκαστή τετράποται, καλύπτει τε οὐδέν, ὡς ἐπὶ ἐμοὶ, τὸ ἀγκύρον ἀναστάσαναι ἀποπλεῖν. ὁ δὲ Ἑρμῆς βραδύνει, πάλαι παρείναι δέον κενὸν γοῦν ἐπιβατῶν, ὡς ὅρας, ἔστι τὸ πορθμεῖόν τρὶς ἡδὴ τῆσθεν ἀναπεπλευκέναι δυνάμενον καὶ σχέδον ἀμφὶ βουλυτῶν ἐστίν, ἡμεῖς δὲ οὐδέπω οὐδὲ ὅβολον ἐμπεπολήκαμεν. εἰτά ὁ Πλούτων εὐδαιμόνει ὧτι ἐμὴ ῥαθυμὼν ἐν τούτωι ὑπολήψεται, καὶ ταῦτα παρ' ἅλλοι οὐσία τῆς αἰτίας. ὁ δὲ καλὸς ἡμῖν κἀγαθὸς νεκροπομπὸς ὀσπέρ τις ἄλλος καὶ αὐτὸς ἄνω τὸ τῆς Λήθης ὕδωρ πεποικὸς ἀναστρέψαι πρὸς ἡμᾶς ἐπιλέγῃσται, καὶ ἤτοι παλαίει μετὰ τῶν εὐφήμων ἡ κιθαρίζει ἡ λόγος τινὰς διεξέρχεται ἐπιδεικνύμενος τὸν λήρου τῶν αὐτῶν, ἡ τάχα ποὺ καὶ κλωπεύει ἡ γεννάδας παρελθὼν· μία γὰρ αὐτοῦ καὶ αὐτὴ
THE DOWNWARD JOURNEY, OR
THE TYRANT

CHARON

Well, Clotho, we have had this boat all ship-shape and thoroughly ready to sail for some time. The water is baled out, the mast is set up, the sail is hoisted in stops and each of the oars has a lanyard to it, so that as far as I am concerned there is nothing to hinder our getting up anchor and sailing. But Hermes is behind hand; he should have been here long ago. There is not a passenger aboard the ferryboat, as you see, when she might have made three trips to-day by this time, and here it is almost dusk and I haven't earned even an obol yet. Besides, Pluto will surely think I am taking it easy all this time, when really someone else is to blame. Our honourable guide of souls¹ has had a drink of Lethe-water up there if ever a man did, and so has forgotten to come back to us: he is either wrestling a fall with the boys or playing a tune on the lyre or making speeches to show off his command of pifflé, or maybe the gentleman is even playing sneak-thief, for that is one of his accomplishments also. Anyhow, he takes

¹ Hermes.
τῶν τεχνῶν, ὁ δὲ οὖν ἔλευθεριάζει πρὸς ἡμᾶς, καὶ ταύτα εξ ἡμισείας ἡμέτερος ὄν.

κλαθ

2 Τί δὲ οἶδας, ὁ Χάρων, εἰ τις ἄσχολα προσέ- 2 πεσεν αὐτῷ, τοῦ Δίως ἐπὶ πλέον δεθέντος ἀπο- χρήσασθαι πρὸς τὰ ἀνω πράγματα; δεσπότης δὲ κάκεινός ἐστιν.

ΧΑΡΩΝ

'Αλλ' οὖχ ὡστε, ὁ Κλωθοῖ, πέρα τοῦ μέτρου
δεσπόζειν κοινοῦ κτήματος, ἔπει οὐδὲ ἡμεῖς ποτε
αὐτόν, ἀπιέναι δέον, κατεσχήκαμεν. ἀλλ' ἔγω
οἶδα τὴν αἰτίαν. παρ' ἡμῖν μὲν γὰρ ἀσφόδελος
μόνον καὶ χοαί καὶ πότανα καὶ ἐνααχίσματα, τὰ
δὲ ἀλλὰ ἥψος καὶ ἀμύχλη καὶ σκότως, ἐν δὲ τῷ
οὐρανῷ φαίδρῳ πάντα καὶ ἦ τε ἀμβροσία πολλῇ
καὶ τὸ νέκταρ ἄρθονυν. ὡστε ἦδιον παρ' ἐκείνοις
βραδύνειν έσοκε. καὶ παρ' ἡμῶν μὲν ἀνύπταται
καθάπερ ἐκ δεσμωτηρίου τινὸς ἀποδιδράσκων:
ἐπειδὰν δὲ καίρος κατέναι, σχολή καὶ βάδην
μόνης ποτὲ κατέρχεται.

κλαθ

3 Μηκέτι χαλέπαινε, ὁ Χάρων· πλησίον γὰρ
αὐτὸς οὖτος, ὥς ὀρᾶς, πολλοῦς τινας ἡμῖν ἄγων,
μᾶλλον δὲ ὡσπερ τι αἰτίλοιον ἀθρόους αὐτοὺς τῇ
ῥάβδῳ σοβῶν. ἀλλ' τι τοῦτο; δεδεμένοι τινὰ ἐν
αὐτοῖς καὶ ἄλλον γελώτα ὀρῶ, ἕνα δὲ τινα καὶ
πήραν ἐξημένου καὶ ἔγυλον ἐν τῇ χειρὶ ἑχοντα,
ὅρμων ἐνορώντα καὶ τοὺς ἄλλους ἐπισπεύδοντα.
οὖχ ὀρᾶς δὲ καὶ τὸν 'Ερμῆν αὐτὸν ἱδρὼτε ἱερμοῦν
καὶ τῷ πόδε κεκοιμημένον καὶ πνευστίδωντα; μεστὸν
THE DOWNWARD JOURNEY

liberties with us as if he were free, when really he is half ours.\(^1\).

CLOTHO

But, Charon, how do you know that he hasn’t found something to keep him busy? Zeus may have wanted to make more use of him than usual in affairs up above. He too is his master.

CHARON

Yes, Clotho, but he has no right to go too far in playing the master over joint property, for we on our part have never kept Hermes back when he had to go. No, I know the reason: here with us there is nothing but asphodel and libations and funeral-cakes and offerings to the dead, and all else is misty, murky darkness; in heaven, however, it is all bright, and there is ambrosia in plenty and nectar without stint, so it is likely that he finds it more pleasant to tarry there. And when he leaves us he flies up as if he were escaping from jail, but when it is time to come down he comes with reluctance, at the last moment, slowly and afoot.

CLOTHO

Don’t be angry any longer, Charon; here he is close by, you see, bringing us a lot of people, or I should say waving them along with his wand, all in a huddle, like a herd of goats. But what’s this? There is a man in fetters among them and another who is laughing, I see, and one fellow with a wallet over his shoulder and a club in his hand, who has a piercing eye and hurries the others along. Don’t you see, too, that Hermes himself is dripping with sweat and dusty-footed and panting? In fact, he is

\(^1\) Like a slave in the upper world, Charon identifies himself with his master Pluto.
THE WORKS OF LUCIAN

γοῦν ἄσθματος αὐτῷ τὸ στόμα. τί ταῦτα, ὦ Ἐρμη; τὸς ἡ σπουδὴ; τεταραγμένη γὰρ ἡμᾶς ἐσοικας.

ΕΡΜΗΣ

Τι δὲ ἄλλο, ὦ Κλασθοῖ, ἢ τοιαῦτα τὸν ἀλιτῆριον ἀποδράντα μεταδιώκων ὀλγοῦ δεῖν λιπόνεως ὑμῶν τήμερον ἐγενόμην;

ΚΛΑΘΟΝ

Τίς δὲ εἶστιν; ἢ τί βουλόμενος ἀπεδίδρασκε;

ΕΡΜΗΣ

Τούτῳ μὲν πρόδηλῳν, ὅτι ξῆν μᾶλλον ἐβούλετο. ἔστι δὲ βασιλεὺς τῆς ἡ τύραννος, ἀπὸ γοῦν τῶν ὀδύρμων καὶ ὃν ἀνακωκύει, πολλῆς τινος εὐδαιμονίας ἐστερήθατι λέγων.

ΚΛΑΘΟΝ

Εἴθ' ὁ μάταιος ἀπεδίδρασκεν, ὃς ἐπιβιώναι δυνάμενος, ἐπικελοιπότος ἢδη τοῦ ἐπικεκλωσμένου αὐτῷ νήματος;

ΕΡΜΗΣ

4 Ἀπεδίδρασκε, λέγεις; εἰ γὰρ μὴ ὁ γενναίοτατος ὄντος, ὁ τὸ ἔξολον, συνηργησέ μοι καὶ συλλαβοῦντες αὐτὸν ἐδήσαμεν, καὶ ὃχετο ἡμᾶς ἀποφυγόν. ἀφ' οὖ γὰρ μοι παρέδωκεν αὐτὸν ἡ Ἀτροπος, παρ' ὅλην τὴν ὄδον ἀντέτειν καὶ ἀντέσπα, καὶ τὸ πόδε ἀντερείδων πρὸς τὸ ἔδαφος σὺ παντελῶς εὐάγγος ἦν· ἐνίοτε δὲ καὶ ἰκέτευ καὶ κατελίπαρει, ἀφεθῆναι πρὸς ὀλγοῦ ἄξιων καὶ πολλά δώσειν ὑπισχυόμενος. ἐγὼ δὲ, ὡσπερ εἰκός, σὺν ἀνίειν ὅρων ἀδυνάτων ἐφιέμενον. ἐπεὶ δὲ κατ' αὐτὸ ἢδη τὸ στόμιον ἦμεν, ἐμοῦ τοῦς νεκροὺς, ὃς
gasp ing for breath. What's all this, Hermes? What's the excitement? You seem to be in a stew, you know.

HERMES

Why, Clotho, this miserable sinner ran away and I chased him, and so almost failed to make your boat to-day, that's all!

CLOTHO

Who is he, and what was his object in trying to run away?

HERMES

That's easy to see—he preferred to live. He is a king or a tyrant, to judge from his lamentations and the wailing that he makes, in which he makes out that he has had great happiness taken away from him.

CLOTHO

So the poor fool tried to run away, thinking that he could live longer, when the thread of life apportioned to him had already run short?

HERMES

Tried to run away, do you say? Why, if this splendid fellow, the one with the stick, had not helped me and we had not caught and bound him, he would have got clean away from us. You see, from the moment Atropos turned him over to me he kept straining and pulling back every inch of the way, and as he braced his feet on the ground he was by no means easy to lead; sometimes, too, he would beg and entreat, wanting to be let go for a little while and promising a heavy bribe. Of course I did not let him go, for I saw that what he was after was impossible. But when we were right by the
 Theodore, ἀπαριθμούντος τῷ Αἰακῷ κάκεινον λογεζομένου αὐτοῦς πρὸς τὸ παρά τῇ σῆς ἄδελφῆς πεμφθέν αὐτῷ σύμβολον, λαθὼν οὐκ οἶδ᾽ ὅπως ὁ τρισκατάρατος ἀπίων φθείτω. ἐνεῖδε οὖν νεκρὸς ἐν τῷ λογισμῷ, καὶ ὁ Αἰακὸς ἀνατείνας τὰς ὀφρῦς, "Μὴ ἐπὶ πάντων, ὁ Ἐρμῆς," φησί, "χρῶ τῇ κλεπτικῇ, ἄλις σοι αἰ ἐν οὐρανῷ παίδια τὰ νεκρῶν δὲ ἀκριβῇ καὶ οὐδαμῶς λαθεῖν δυνάμενα. τέτταρας, ὡς ὁρᾶς, πρὸς τοὺς χιλίους ἔχει τὸ σύμβολον ἐγκεχαραγμένους, σὺ δὲ μοι παρ᾽ ἕνα ἥκεις ἄγων, εἰ μὴ τοῦτο φής, ὡς παραλελوγίστατι σε ἡ "Ἀτροπόσ." ἐγὼ δὲ ἐρυθράσας πρὸς τὸν λόγον ταχέως ὑπεμνήσθην τῶν κατὰ τὴν ὁδὸν, καπειδὴ περιβλέπων οὐδαμοῦ τούτου εἴδον, συνεις τὴν ἀπόδρασιν ἐδίωκον ὡς εἴχον τάχους κατὰ τὴν ἁγουσαν πρὸς τὸ φῶς· εἴπετο δὲ αὐθαίρετὸς μοι ὁ βέλτιστος οὗτος, καὶ ὡσπερ ἀπὸ ωσπληγγος θέοντες καταλαμβάνομεν αὐτὸν ἡδη ἐν Ταῦναρφ παρὰ τοσοῦτον ἠλθε διαφυγεῖν.

κλεισ

5 Ἡμεῖς δὲ, ὁ Χάρων, ὀλυγωρίαν ἡδη τοῦ Ἐρμοῦ κατεγινώσκομεν.

ΧΑΡΩΝ

Τί οὖν ἔτι διαμέλλομεν ὡς οὐχ ἰκανῆς ἡμῶν γεγενημένης διατριβῆς;

κλεισ

Εὐ λέγεις· ἐμβαινέτωσαν. ἐγὼ δὲ προχειρισάμενη τὸ βιβλίον καὶ παρὰ τὴν ἀποβάθραν καθε-
entrance, while I was counting the dead for Aecacus as usual and he was comparing them with the tally sent him by your sister, he gave us the slip somehow or other, curse him, and made off. Consequently we were one dead man short in the reckoning, and Aeacus raised his eyebrows and said: "Don't be too promiscuous, Hermes, in plying your thievery; be content with your pranks in Heaven. The accounts of the dead are carefully kept and cannot be falsified. The tally has a thousand and four marked on it, as you see, and you come to me with one less. You aren't going to say that Atropos cheated you in the reckoning?" What he said made me blush, but I speedily recalled what had happened on the way, and when, after glancing about me, I did not see this fellow anywhere, I perceived that he had escaped and pursued with all the speed I could muster along the road leading toward the light. My good friend here followed me of his own free will, and by running as if in a match we caught him just at Taenarus: that was all he lacked of escaping.

CLOTHO

And we, Charon, were condemning Hermes for neglecting his duty, indeed!

CHARON

Well, why do we keep dilly-dallying as though we had not had delay enough already.

CLOTHO

Right; let them get aboard. I will hold the book and sit by the gangway as usual, and as each of them

1 Aecacus is the "collector of customs" (Charon 2). The idea was probably suggested by the Frogs of Aristophanes, in which he figures as Pluto's Janitor (464).

2 A promontory in Laconia where the ancients located one of the entrances to Hades; now Cape Matapan.
THE WORKS OF LUCIAN

ξομένῃ, ὡς ἐθος, ἐπιβαίνοντα ἐκαστὸν αὐτῶν δια-
γράφομαι, τὸς καὶ πόθεν καὶ ὅντων τεθνέως τὸν
τρόπον· σὺ δὲ παραλαμβάνων στοίβαζε καὶ
συνιέθει· σὺ δὲ, ὁ 'Ερμῆς,1 τὰ νεών ταῦτα πρῶτα
ἐμβαλοῦ· τί γὰρ ἂν καὶ ἀποκρίναστο μοι;

ΕΡΜΗΣ

'Ἰδοὺ σοι, ὁ πορθμεύ, τὸν ἀριθμὸν οὗτοι τρια-
κόσιοι μετὰ τῶν ἐκτιθεμένων.

ΧΑΡΩΝ

Βασιλὶ τῆς εὐαγρίας. ὁμφακίας ἡμῖν νεκροὺς
ήκεις ἄγων.*

ΕΡΜΗΣ

Βούλει, ὁ Κλωθοί, τοὺς ἀκλάυστους ἐπὶ τού-
τοις ἐμβιβάσομεθα;

ΚΛΩΘΟΣ

Τοὺς γέροντας λέγεις; οὕτω πολει. τί γὰρ
με δεῖ πράγματα ἔχειν τὰ πρὸ Ἐυκλείδου μῖν
ἐξετάζουσαν; οἱ υπὲρ ἐξήκοντα ὑμεῖς πάρτις ἤκη.
τί τούτο; οὐκ ἐπακουοῦσι μοι βεβυσμένοι τὰ
ἀτα υπὸ τῶν ἐτῶν. δεῖσε τάχα καὶ τούτους
ἀράμενου παραγαγεῖν.

ΕΡΜΗΣ

'Ἰδοὺ πάλιν οὗτοι δυνεῖν δέοντες τετρακόσιοι,
takeroi πάντες καὶ πέπειροι καὶ καθ' ἕραν tετρυ-
γμένοι.

ΧΑΡΩΝ

Νὴ Δι', ἐπεὶ ἀσταφίδες γε πάντες ἤδη εἰσὶ.

ΚΛΩΘΟΣ

6 Τοὺς τραυματιάς ἐπὶ τούτοις, ὁ 'Ερμῆ, παρά-
γασε· καὶ πρῶτον μοι εἴπατε ὅπως ἀποθανόντες

1 συντίθει· σὺ δὲ, ὁ 'Ερμῆ Ιακωβι· συντίθει, ὁ 'Ερμῆ· σὺ δὲ
MSS.
THE DOWNWARD JOURNEY

comes aboard I will see who he is, where he comes from, and how he met his death; you receive them, and as you do so, pack and stow them. Hermes, heave these babies aboard first, for what in the world can they have to say to me?

HERMES
Here you are, ferryman, three hundred of them, including those that were abandoned.

CHARON
I say, what a rich haul! It's green-grape dead you have brought us.

HERMES
Clotho, do you want us to get the unmourned aboard next?

CLOTHO
You mean the old people? Yes, for why should I bother now to investigate what happened before the flood? All of you who are over sixty go in now. What's this? They don't heed me, for their ears are stopped with years. You will probably have to pick them up and carry them in, too.

HERMES
Here you are again, three hundred and ninety-eight, all tender and ripe and harvested in season.

CHARON
Good Lord, yes! They're all raisins now!

CLOTHO
Bring in the wounded next, Hermes. (To the dead) First tell me what deaths brought you

1 Literally, "before Euclid," the Athenian archon of 403 B.C., the year in which the democracy was restored and the misdeeds of the oligarchy obliterated by a general amnesty.
Πάρεισι.

κλασον

Δι' ἐρωτα αὐτούς ἀπέσφαξαν ἐπτά, καὶ ὁ

φιλόσοφος Θεαγένης διὰ τὴν ἑταῖραν τὴν Μεγα-

ρόθεν.

κλασον

Ὁ οὗτοι πλησίον.

κλασον

Ποῦ δ' ὁ περὶ τῆς βασιλείας ὑπ' ἀλλήλων

ἀποθανόντες;

κλασον

Παρεστάσις.

κλασον

'Ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φονευ-

θείς;

κλασον

'Ιδοὺ σοι πλησίον.

κλασον

Τοὺς ἐκ δικαστηρίων δήτα παράγαγε, λέγω

de τοὺς ἐκ τυμπάνου καὶ τοὺς ἀνεσκολοπισμέ-

νους. οἱ δ' ὑπὸ ληστῶν ἀποθανόντες ἐκκαὶδεκα

ποὺ εἰσίν, ὁ Ἐρμῆ;
THE DOWNWARD JOURNEY

here—but no, I myself will refer to my papers and pass you. Eighty-four should have died in battle yesterday in Media, among them Gobares, the son of Oxyartas.

HERMES

Here they are!

CLOTHO

Seven committed suicide for love, among them the philosopher Theagenes for the courtesan from Megara.¹

HERMES

Right here beside you.

CLOTHO

Where are the men who killed each other fighting for the throne?

HERMES

Here they stand.

CLOTHO

And the man who was murdered by his wife and her lover?

HERMES

There beside you.

CLOTHO

Now bring in the output of the courts, I mean those who died by the scourge and the cross. And where are the sixteen who were killed by pirates, Hermes?

¹ This man can hardly be other than the Cynio of Patras mentioned in The Passing of Peregrinus, who died in the reign of Marcus Aurelius. To be sure, Galen says he was killed by his doctor (x, p. 909), but he may well have been alive when Lucian wrote this.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

Πάρειςιν οίδε σι τραυματίαι οίς ὄρεις. τὰς δὲ γυναικάς ἀμα βούλει παραγάγω;

ΚΛΑΘΕΝ

Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ᾧμα· καὶ γὰρ τεθνᾶσι τὸν ὅμοιον τρόπον. καὶ τοὺς ἀπὸ τοῦ πυρετοῦ δὲ, καὶ τούτους ἄμα, καὶ τὸν ἱατρὸν 7 μετ’ αὐτῶν 'Αγαθοκλέα. ποῦ δ’ ὁ φιλόσοφος Κυνείσκος, ὅν ἐδει τῆς 'Εκάτης τὸ δείπνου φαγόντα καὶ τὰ ἐκ τῶν καθαρσίων φῶς καὶ πρὸς τούτοις γε σήπιαν ὁμὴν ἀποθανεῖν;

ΚΥΝΙΣΚΟΣ

Πάλαι σοι. παρέστηκα, ὣς βελτίωτη Κλωθοί. τῷ δὲ μὲ ἀδικήσαντα τοσοῦτον εἰς ἄνω τὸν χρόνον; σχέδον γὰρ δὴν μοι τὸν ἄτρακτον ἐπέκλωσας. καίτοι πολλάκις ἐπειράθην τὸ νῖμα διακόψας ἐλθεῖν, ἀλλ’ οὐκ οἶδ’ ὁπως ἀρρηκτὸν ὁν.

ΚΛΑΘΕΝ

'Εφορὼν σε καὶ ἱατρὸν εἶναι τῶν ἀνθρωπίνων ἀμαρτημάτων ἀπελίμπανον. ἀλλὰ ἐμβαίνει ἀγαθῇ τύχῃ.

ΚΥΝΙΣΚΟΣ

Μᾶ Δλ’, ἦν μὴ πρότερον γε τούτοι τῶν δεδεμένων ἐμβιβασώμεθα· δέδια γὰρ μὴ σε παραπέληθε δεόμενος.

1 καὶ γὰρ τεθνᾶσι Schmieder: γὰρ τεθνᾶσι καὶ MSS.
THE DOWNWARD JOURNEY

HERMES

Here they are, these wounded men whom you see. Do you want me to bring in all the women together?

CLOTHO

By all means, and also those lost at sea, for they died in the same way. And those who died of the fever, bring them in together, too, and their doctor Agathocles along with them. Where is the philosopher Cynicus, who was to die from eating the dinner of Hecate and the lustral eggs and a raw squid besides? 1

CYNISCUS

I have been standing at your elbow a long time, kind Clotho. What have I done that you should leave me on earth so long? Why, you nearly ran off your whole spindle for me! In spite of that, I have often tried to cut the thread and come, but somehow or other it could not be broken.

CLOTHO

I left you behind to observe and prescribe for the sins of man. But get aboard, and good luck to you.

CYNISCUS

No, by Heaven, not till we have put this man in fetters aboard. I am afraid he may come it over you with his entreaties.

1 The dinner of Hecate (mentioned also in Dialogues of the Dead, 1) was a purificatory offering made at cross-roads and, to judge from Aristophanes (Plutus 594), very well received by the poor. For the use of eggs in purification see Ovid, Ars Amat. ii. 329; Juv. vi. 517. The raw squid is mentioned because Diogenes is said to have died from eating one (Diog. Laert. 156 AB; cf. Philosophers for Sale, 10).
ΚΛΑΩΝ

Φέρ' ἵδω τίς ἐστί.

ΚΤΝΙΣΚΟΣ

Μεγαπένθης ὁ Δακύδου, τύραννος.

ΚΛΑΩΝ

Ἐπίβαινε σὺ.

ΜΕΓΑΠΕΝΘΗΣ

Μηδαμώς, ὃ δέσποινα Κλωθοῖ, ἀλλὰ μὲ πρὸς ὄλγον ἔασον ἀνελθεῖν. εἰτὰ σοι αὐτόματος ἦξω καλοῦντος μηδενός.

ΚΛΑΩΝ

Τί δὲ ἐστιν οὐ χὰριν ἀφικέσθαι θέλεις;

ΜΕΓΑΠΕΝΘΗΣ

Τὴν οἰκίαν ἐκτελέσαι μοι πρῶτον ἐπίτρεψον· ἡμετέρης γὰρ ὁ δόμος καταλέλειπται.

ΚΛΑΩΝ

Ἄρεις: ἀλλὰ ἔμβαινε.

ΜΕΓΑΠΕΝΘΗΣ

Οὐ πολὺν χρόνον, ὃ Μοῖρα, αὐτὸ· μίαν με ἔασον μείναι τὴν τῆς ἡμέρας, ἄχρι ἂν τὸ ἐπισκήψω τῇ γυναικί περὶ τῶν χρημάτων, ἐνθα τὸν μέγαν εἴχον θησαυρὸν κατορωμομένου.

ΚΛΑΩΝ

"Ἀραρὲν· οὐκ ἂν τύχοις.

ΜΕΓΑΠΕΝΘΗΣ

Ἀπολείται οὖν χρυσὸς τοσοῦτος;

ΚΛΑΩΝ

Οὐκ ἀπολείται. θάρρει τούτοις γε ἔνεκα· Μη
gακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεφίος παραλῆφεται.

1 ΚΤΝ. Γ : EPR. vulg., MEG. Baar. Cf. 3, end.
THE DOWNWARD JOURNEY

CLOTHO
Come, let's see who he is.

CYNISCUS
Megapenthes,¹ son of Lacydes, a tyrant.

CLOTHO
Aboard with you!

MEGAPENTHES
Oh no, good lady Clotho! Do let me go back to earth for a little while. Then I'll come of my own accord, you will find, without being summoned by anyone.

CLOTHO
Why is it that you want to go back?

MEGAPENTHES
Let me finish my house first, for the building has been left half-done.

CLOTHO
Nonsense! Come, get aboard.

MEGAPENTHES
It's not much time that I ask for, Lady of Destiny; let me stay just this one day, till I can give my wife directions about my money—the place where I kept my great treasure buried.

CLOTHO
It is settled; you can't be permitted.

MEGAPENTHES
Then is all that gold to be lost?

CLOTHO
No, it will not be lost. Be easy on that score your cousin Megacles will get it.

¹ "Greatwoe."
THE WORKS OF LUCIAN

MEGAPENΩHΣ
‘Ω τῆς ὑβρεως. ὃ ἐχθρός, ἃν ὑπὸ ῥαθυμίας ἔγωγε οὐ προσπέκτεινα;

ΚΛΩΝ
’Εκεῖνος αὐτός· καὶ ἐπιβιώσεται σοι ἔτη τετ-ταράκοντα καὶ μικρῶν τι πρός, τὰς παλλακίδας καὶ τὴν ἔσθητα καὶ τὸν χρυσὸν ὅλον σου παρα-λαβών.

MEGAPENΩHΣ
’Αδικεῖσ, ὃ Κλωθοῖ, τὰμὰ τοῖς πολεμωτάτοις διανέμουσα.

ΚΛΩΝ
Σὺ γὰρ οὐχὶ Κυδωμάχου αὐτὰ ὄντα, ὃ γεν-ναιότατε, παρείλιψεις ἀποκτείνας τε αὐτὸν καὶ τὰ παιδία ἑτὶ ἐμπνέουσι ἐπισφάξας;

MEGAPENΩHΣ
’Αλλὰ νῦν ἔμα ἤν.

ΚΛΩΝ
Οὐκοῦν ἐξήκει σοι ὃ χρόνος ἢδη τῆς κτήσεως.

MEGAPENΩHΣ
’Ακούσον, ὃ Κλωθοῖ, ἃ σοι ἰδία μηδενὸς ἀκού-οντος εἴπειν βουλομαύν ὑμεῖς δὲ ἀπόστητε πρὸς ὅλγον. ἂν με ἀφῆς ἀποδρᾶναι, χίλια σοι τά-λαντα χρυσὸν ἐπισήμον δῶσειν ὑπισχυόμαι τήμερον.

ΚΛΩΝ
’Ετι γὰρ χρυσὸν, ὅ γελοίε, καὶ τάλαντα διὰ μνήμης ἔχεις;

MEGAPENΩHΣ
Καὶ τοὺς δύο δὲ κρατήρας, εἰ βούλει, προσθήσω οὖς ἔλαβον ἀποκτείνας Κλεόκριτον, ἐλκοντας ἐκάτερον χρυσοῦ ἀπέφθου τάλαντα ἑκατόν.
MEGAPENTHES

What an outrage! My enemy, whom I was too easy-going to put to death before I died?

CLOTHO

The very man; and he will outlive you forty years and a little more, taking over your concubines and your clothing and all your plate.

MEGAPENTHES

You are unjust, Clotho, to bestow my property on my worst enemies.

CLOTHO

Why, did not it formerly belong to Cydimachus, and did not you take it over after killing him and slaughtering his children upon him while the breath was still in his body?

MEGAPENTHES

But it was mine now.

CLOTHO

Well, the term of your ownership has now expired.

MEGAPENTHES

Listen, Clotho, to something that I have to say to you in private, with nobody else listening. (To the others) You people stand aside a moment. (To Clotho) If you let me run away, I promise to give you a thousand talents of coined gold to-day.

CLOTHO

What, you ridiculous creature, have you gold and talents still on the brain?

MEGAPENTHES

And I'll give you also, if you wish, the two wine-bowls that I got when I put Cleocritus to death; they are of refined gold and weigh a hundred talents each.
"Ελκετε αὐτοῖν ἔοικε γὰρ οὐκ ἐπεμβῆσθεσθαί ἡμῶν ἐκών.

ΜΕΓΑΠΕΝΟΗΣ
Μαρτύρομαι ὑμᾶς, ἀτελές μένει τὸ τείχος καὶ τὰ νεώρια· ἐξετέλεσα γὰρ ἂν αὐτὰ ἐπιβιοῦσ πέντε μόνας ἡμέρας.

ΚΑΛΟΘ
'Αμέλησον ἄλλος τείχιεί.

ΜΕΓΑΠΕΝΟΗΣ
Καὶ μὴν τούτῳ γε πάντως εὐγνωμον αἰτῶ.

ΚΑΛΟΘ
Τὸ ποίον;

ΜΕΓΑΠΕΝΟΗΣ
Εἰς τοσοῦτον ἐπιβιῶναι, μέχρι ἂν ὑπαγόγωμαι Πισίδας καὶ Λυδῶι ἐπιθῶ τους φόρους καὶ μνῆμα ἑαυτῷ παμμέγεθες ἀναστήσας ἐπιγράψω ὑπόσα ἐπραξά μεγάλα καὶ στρατηγικὰ παρὰ τὸν βίον.

ΚΑΛΟΘ
Οὗτος, οὐκέτι μᾶλλον ἡμέραν ταῦτην αἰτεῖς, ἀλλὰ σχεδὸν εἰκοσιν ἐτῶν διατριβήν.

ΜΕΓΑΠΕΝΟΗΣ
10 Καὶ μὴν ἐγγυνητὰς ὑμῖν ἐτοιμὸς παρασχέσθαι τοῦ τάχους καὶ τῆς ἑπανόδου. εἰ βούλεσθε δὲ, καὶ ἀντανδρον ὑμῖν ἀντ' ἐμαυτοῦ παραδώσω τὸν ἀγαπητὸν.

ΚΑΛΟΘ
"Ω μιαρέ, ἵνα ἴχους πολλάκις ὑπὲρ γῆς καταλυτεῖν;

ΜΕΓΑΠΕΝΟΗΣ
Πάλαι ταῦτα ηὐχόμην· νυνὶ δὲ ὅρω τὸ βέλτιον.

*Πέρσας γ.
THE DOWNWARD JOURNEY

CLOTHO
Hale him off: it seems that he won't go aboard willingly.

MEGAPENTHES
I call you all to witness, the town wall and the docks remain unfinished. I could have finished them if I had lived only five days longer.

CLOTHO
Never mind; someone else will build the wall.

MEGAPENTHES
But this request at all events is reasonable.

CLOTHO
What request?

MEGAPENTHES
To live only long enough to subdue the Pisidians and subject the Lydians to tribute, and to build myself a huge mausoleum and inscribe on it all the great military exploits of my life.

CLOTHO
Why, man, you are no longer asking for this one day, but for a stay of nearly twenty years!

MEGAPENTHES
But I tell you I am ready to give bail for my speedy return. If you wish, I'll even surrender you my beloved as a substitute for myself.

CLOTHO
Vile wretch! Have not you often prayed that he might outlast you on earth?

MEGAPENTHES
That was long ago, but now I perceive what is for the best.
"Ηξεὶ κάκεινός σου μετ’ ὅλγον ύπὸ τοῦ νεωτῆτο βασιλεύοντος ἀνηρημένος.

κλαῖον

ΜΕΓΑΠΕΝΘΗΣ

11 Οὐκοῦν ἄλλα τούτο γε μὴ ἀντείπης οἱ Μοῖραι μοι.

κλαῖον

Τὸ ποῖον;

ΜΕΓΑΠΕΝΘΗΣ

Εἰδέναι βούλομαι τὰ μετ’ ἐμὲ οὕτων ἔξει τὸν τρόπον.

κλαῖον

Ἔκονει μᾶλλον γὰρ ἀνιᾶση μαθῶν. τὴν μὲν γυναῖκα Μίδας ὁ δοῦλος ἔξει, καὶ πάλαι δὲ αὐτὴν ἐμοίχευεν.

ΜΕΓΑΠΕΝΘΗΣ

Ὁ κατάρατος, δὴ ἐγώ πειθόμενος αὐτῇ ἀφῆκα ἑλεύθερον;

κλαῖον

Ἅθυγάτηρ δὲ σοι ταῖς παλλακίσι τοῦ νυνὶ τυραννοῦντος ἐγκαταλεγῆσεται. αἱ εἰκόνες 1 δὲ καὶ ἀνδριάντες οὐδὲ ἡ πόλις ἀνεστησεί σοι πάλαι πάντες ἀνατεραμμένοι γέλωτα παρέξουσι τοῖς θεωμένοις.

ΜΕΓΑΠΕΝΘΗΣ

Εἰπέ μοι, τῶν φίλων δὲ οὐδέσι ἀγανακτήσει 2 τοῖς δρομέοις;

κλαῖον

Τὸς γὰρ ἡν σοι φίλον; ἢ ἐκ τίνος αὐτίας γενόμενος; ἀγνοεῖς ὅτι πάντες οἱ καὶ προσκυνοῦντες καὶ τῶν λεγομένων καὶ πραττομένων ἐκαστα ἑπαί-

1 αἱ εἰκόνες Fritzche: εἰκόνες MSS.
2 ἀγανακτήσει K. Schwartz: ἀγανακτεῖ MSS.
THE DOWNWARD JOURNEY

CLOTHO
He too will soon be here, you'll find, slain by the new ruler.

MEGAPENTHES
Well, at all events don't refuse me this, Lady of Destiny.

CLOTHO
What?

MEGAPENTHES
I want to know how things will turn out after my death.

CLOTHO
Listen, for it will vex you all the more to know. Midas, your slave, will have your wife; indeed, he has been her lover a long time.

MEGAPENTHES
Curse him, I set him free at her request!

CLOTHO
Your daughter will be enrolled among the concubines of the present tyrant, and the busts and statues which the city long ago set up in your honour will all be pulled down and will make everyone who looks at them laugh.

MEGAPENTHES
Tell me, will none of my friends get angry at these doings?

CLOTHO
Why, what friend did you have, and how did you make him? Don't you know that all those who bowed the knee and praised your every word and deed did so either from hope or from fear, being
THE WORKS OF LUCIAN

νούντες ἡ φόβῳ ἠ ἐλπίσει ταῦτα ἔδραυ, τῆς ἀρχῆς ὄντες φίλοι καὶ πρὸς τὸν καιρὸν ἀποβλέποντες;

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν στένουτες ἐν τοῖς συμποσίοις μεγάλῃ τῇ φωνῇ ἐπηύχοντό μοι πολλὰ καὶ ἀγαθά, προσποθανεῖν ἑκαστὸς αὐτῶν ἔτοιμος, εἰ οἶον τε εἶναι καὶ δλως, ὄρκος αὐτοῖς ἢν ἐγώ.

ΚΑΡΙΟΝ

Τουγαροῦν παρ᾽ ἐνι αὐτῶν χθὲς δειπνῆσας ἀπέθανες; τὸ γὰρ τελευταῖον σοι πιεῖν ἐνεχθὲν ἐκεῖνο δευρὶ κατέπεμψε σε.

ΜΕΓΑΠΕΝΘΗΣ

Τοῦτ᾽ ἄρα πικρῷ των ἡσθόμην τί βουλομένους δὲ ταῦτα ἔπραξε;

ΚΑΡΙΟΝ

Πολλὰ μὲ ἀνακρίνεις, ἐμβήναι δέον.

ΜΕΓΑΠΕΝΘΗΣ

12 Ἐν με πνύγει μάλιστα, ὁ Κλωθοῦ, δι᾽ ὀπερ ἐπόθουν καὶ πρὸς ὅλγον ἐς τὸ φῶς ἀνακύψαι πάλιν.

ΚΑΡΙΟΝ

Τί δὲ τούτο ἐστιν; ἐσκε γὰρ τι παμμέγεθες εἶναι.

ΜΕΓΑΠΕΝΘΗΣ

Καρίων ὁ ἐμὸς οἰκέτης ἐπεὶ τάχιστα με ἀποβλασάντα εἶδε, περὶ δείλῃν ὁψίαν ἀνελθὼν εἰς τὸ οἴκημα ἄνθα ἐκείμην, σχολῆς οὐσίας—οὔτες γὰρ οὔτε ἐφύλαττε με—Γλυκερίον τὴν παλλάκια

1 καὶ S, Frizsche: καὶ other MSS.
friends of your power, not of you, and keeping their eyes on the main chance?

MEGAPENTHES

But as they poured their libations at our drinking parties they used to pray at the top of their voices that many blessings might descend upon me, saying every one of them that he was ready to die for me if so might be; in a word, they swore by me.

CLOTHO

Consequently, you died after dining with one of them yesterday: it was that last drink he gave you that sent you down here.

MEGAPENTHES

Then that is why I noticed a bitter taste. But what was his object in doing it?

CLOTHO

You are asking me many questions when you ought to get aboard.

MEGAPENTHES

There is one thing that sticks in my throat above all, Clotho, and on account of it I longed to slip back again to the light of day, if only for a moment.

CLOTHO

What is that? It must be something tremendous.

MEGAPENTHES

As soon as Cario, my valet, saw that I was dead, toward evening he came into the room where I lay, having nothing to do, for nobody was doing anything, not even guarding me, and brought in my mistress Glycerium; they had been on good terms a long time,
THE WORKS OF LUCIAN

καὶ πάλαι δὲ, οἶμαι, κεκοιμωνήκεσαν—
παραγαγοῦ ἐπιπτασάμενος τὴν θύραν ἐσπόδει
καθάπερ οὖν ἔδωκας ἐκεῖνο παρόντος· εἶτε ἔπειδὴ ἄλις
εἰχε τῆς ἐπιθυμίας, ἀποβλέψας εἰς ἐμὲ, "Σὺ
μέντοι," φησίν, "ὁ μιαρὸν ἀνθρώπιον, πληγᾶς
μοι πολλάκις οὖν ἁδικούντι ἐνετείνας"· καὶ
ταῦθ' ἁμα λέγων παρέτιλλέτε με καὶ κατὰ κόρρης
ἐπαε, τέλος δὲ πλατὺ χρεμψάμενος καταπτύσας
μοι καὶ, "Εἰς τὸν Ἀσεβῶν χόρον ἀποθι,"
ἐπειπὼν ἄχετο· ἔγω δὲ ἐνεπιμπράμην μέν, ὥσ
ἐίχον δὲ ὅμοι τι καὶ ὅρασιμοι αὐτὸν ἀνά
καὶ ψυχῆς ὡν. καὶ ἢ μιαρὰ δὲ παιδίσκη ἐπεὶ
ψύχοι προσιόντων τινών ἥσθετο, σιέλῳ χρύσασα
tοὺς ὀφθαλμοὺς ὡς δακρύσασα ἐπὶ ἐμοὶ, κωκύ
ουσα καὶ τούνομα ἐπικαλουμένη ἄπηλλάττετο.
ὡν εἰ λαβοίμην—

ΚΛΑΘΩ

13 Παῦσαι ἀπειλῶν, ἀλλὰ ἐμβηθὼν· καὶ ἐκ
σε ἀπαντᾶν ἐπὶ τὸ δικαστήριον.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ τὸς ἀξιώσει κατ' ἄνδρὸς τυράννου ψήφον
λαβεῖν;

ΚΛΑΘΩ

Κατὰ τυράννου μεν οὖν ὁδεῖς, κατὰ νεκροὶ δὲ ὁ
Ῥαδάμανθος, ὅν αὐτίκα ἤθελε μάλα δίκαιον καὶ
κατ' ἀξίαν ἐπιτιθέντα ἐκάστρῳ τὴν δίκην· τὸ δὲ
νῦν ἔχον μὴ διάτριβε.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ ἤδιότητι με ποιησον, ὁ Μοῖρα, τῶν πε
νήτων ἔνα, καὶ δοῦλοι κατὶ τοῦ πάλαι βασιλέως
ἀναβιῶναί με ἔασον μόνον.
THE DOWNWARD JOURNEY

I suppose. Shutting the door, he began to make free with her as though nobody was in the room, and then, when he had enough of it, he gazed at me and said: "You wretched little shrimp, you often gave me beatings when I was not at fault." With that he pulled my hair and hit me in the face, and finally, after clearing his throat raucously and spitting on me, went away saying: "Off with you to the place of the wicked!" I was aflame with rage, but could not do a thing to him, for I was already stiff and cold. And as for the wretched wench, when she heard people approaching she smeared her eyes with spittle as if she had been crying over me and went away weeping and calling my name. If I should catch them—

CLOTHO

Stop threatening and get aboard; it is already time for you to make your appearance in court.

MEGAPENTHES

And who will dare to pass judgement on a tyrant?

CLOTHO

On a tyrant, no one, but on a dead man, Rhadamanthus. You shall soon see him impose on every one of you the sentence that is just and fits the case. No more delay now!

MEGAPENTHES

Make me even a common man, Lady of Destiny, one of the poor people; make me even a slave instead of the king that once I was. Only let me come to life again!
ΚΑΛΩΘΩ
Ποῦ ἐστιν ὁ τὸ ξύλου; καὶ σὺ δέ, ὦ Ἐρμή, σύρατ' αὐτὸν εἴσω τοῦ ποδός· οὐ γὰρ ἂν ἐμβαίνῃ ἐκών.

ΕΡΜΗΣ
"Επού νῦν, δραπέτα· δέχου τοῦτον σύ, πορθμεύ, καὶ τὸ δεῖνα, ὁπως ἀσφαλῶς—

ΧΑΡΩΝ
Ἀμέλει, πρὸς τὸν ἰστόν δεδήστηαι.

ΜΕΓΑΠΕΝΘΗΣ
Καὶ μὴν ἐν τῇ προεδρίᾳ καθέξεσθαι με δεῖ.

ΚΑΛΩΘΩ
"Οτι τί;

ΜΕΓΑΠΕΝΘΗΣ
"Οτι, νη Δία, τύραννος ἢν καὶ δορυφόρους εἶχον μυρίους.

ΚΥΝΙΣΚΟΣ
Εἰτ' οὗ δικαίως σε παρέτηλλεν ὁ Καρίων οὕτωσι σκαίδον ὄντα; πικρὰν δ' οὖν τὴν τυραννίδα ἔξεις γενσάμενος τοῦ ξύλου.

ΜΕΓΑΠΕΝΘΗΣ
Τολμήσει γὰρ Κυνίσκος ἐπανατείνασθαι μοι τὸ βάκτρον; οὐκ ἐγώ σε πρόφην, ὃτι ἐλεύθερος ἄγαν καὶ τραχὺς ἡσθα καὶ ἔπιτιμητικός, μικρὸν δεῖν προσεπαττάλευσα;

ΚΥΝΙΣΚΟΣ
Τουγαροῦν μενεῖς καὶ σὺ τῷ ἰστῷ προσεπατ- ταλευμένος.

ΜΙΚΤΑΛΟΧ
14 Εἰπέ μοι, ὦ Κλωδοί, ἐμοῦ δὲ οὐδεὶς ὑμῖν λόγος; ἢ διότι πένης εἰμὶ, διὰ τούτο καὶ τελευταίον ἐμ- βῆναι με δεῖ;

1 τὸ δεῖνα Fritzscbe: τὸν δεῖνα MSS.
CLOTHO

Where is the man with the club? You take hold of him too, Hermes, and pull him in by the leg, for he won't go aboard willingly.

HERMES

Come along now, runaway. (To Charon.) Take this fellow, ferryman, and see here—mind you make sure—

CHARON

No fear! he shall be lashed to the mast.

MEGAPENTHES

But I ought to sit on the quarter-deck!

CLOTHO

For what reason?

MEGAPENTHES

Because I was a tyrant, God knows, and had a regiment of guardsmen.

CYNISCUS

Then wasn't Cario justified in pulling your hair, if you were such a lout? But you'll get small joy of your tyranny if I give you a taste of my club!

MEGAPENTHES

What, will a Cynicus make bold to shake his staff at me? Did I not come within an ace of tricing you up to a cross the other day because you were too free-spoken and sharp-tongued and censorious?

CYNISCUS

That is why you yourself will stay triced up to the mast.

MICYLLUS

Tell me, Clotho, do you people take no account at all of me? Is it because I am poor that I have to get aboard last?
κλαθεν
Συ δε τις ει;

μικταλος
'Ο σκυτοτόμος Μίκυλλος.

κλαθεν
Είτα ἄχθη βραδύνων; οὐχ ὅρας ὀπόσα ὁ τύραννος ὑπισχνεῖται δόσειν ἀφεθεῖς πρὸς θλίγον; θαῦμα γούν ἔχει με, εἰ μὴ ἀγαπητή καὶ σοι ἡ διατριβή.

μικταλος
"Ακούσον, ὁ βελτίστη Μοιρών· οὐ πάνυ με ἦ τοῦ Κύκλωπος ἐκείνη εὐφραίνει δωρεά, ὑπισχνεῖσθαι ὅτι "πύματον ἐγώ τὸν Οὔτων κατέδωκα". ἂν τε γούν πρῶτον, ἂν τε πύματον, οἱ αὐτοὶ ὁδόντες περιμένουσιν. ἀλλὰς τε οὐδ' ὅμοια τάμα τοῖς τῶν πλουσίων· ἐκ διαμέτρου γὰρ ἡμῶν οἱ βίοι, φασίν· ὁ μέν γε τύραννος εὐδαίμων εἶναι δοκῶν παρὰ τὸν βίον, φοβερὸς ἀπασί καὶ περίβλεπτος, ἀπολυπὼν χρυσὸν τοσότον καὶ ἀργυρίων καὶ ἑσθήτα καὶ ἱπποὺς καὶ δεύτερα καὶ παίδας ὀραίους καὶ γυναῖκας εὐμόρφους εἰκότως ἢμάτο καὶ ἀποσπώμενος αὐτῶν ἤχθετο· οὐ γὰρ οὐδ' ὅπως καθάπερ ἢ τοις προσέχεται τοῖς τοιούτοις ἡ ψυχή καὶ οὐκ ἔθελει ἀπαλλάττεσθαι ῥαδίως ἢτε αὐτοῖς πάλαι προστητικία· μάλλον δὲ ῥόπηρ ἄρρηκτός τις οὕτως ὁ δεσμός ἐστιν, ὃ δεδέσθαι συμβέβηκεν αὐτοῖς. ἀμέλει κἀν ἀπάγη τις αὐτοῦς μετὰ βίας, ἀνακωκοῦσι καὶ ἱκετεύουσι, καὶ τὰ ἄλλα ὄντες θρασεῖς, δειλοὶ πρὸς ταύτην εὑρίσκονται τὴν ἐπὶ τῶν "Ἄληθινος χρήων ὁδόν· ἐπιστρέφονται γούν εἰς τούπισον
THE DOWNWARD JOURNEY

CLOTHO

And who are you?

MICYLLUS

The cobbler Micyllus.

CLOTHO

So you are aggrieved at having to wait? Don't you see how much the tyrant promises to give us if we will let him go for a little while? Indeed, it surprises me that you are not equally glad of the delay.

MICYLLUS

Listen, kind Lady of Destiny; I have no great liking for such gifts as the famous one of the Cyclops,—to be promised "I'll eat Noman last of all." ¹ In truth, be it first, be it last, the same teeth are in waiting. Besides, my position is not like that of the rich; our lives are poles apart, as the saying goes. Take the tyrant, considered fortunate his whole life long, feared and admired by everybody; when he came to leave all his gold and silver and clothing and horses and dinners and handsome favourites and beautiful women, no wonder he was distressed and took it hard to be dragged away from them. Somehow or other the soul is limed, as it were, to things like these and will not come away readily because it has been cleaving to them long; indeed, the ties with which such men have the misfortune to be bound are like unbreakable fetters. Even if they are haled away by force, they lament and entreat, you may be sure, and although they are bold in everything else, they prove to be cowardly in the face of this journey to Hades. At any rate, they turn back and, like unsuccessful lovers, want to

¹ Odyssey 9, 369.
καὶ ὀσπέρ οἱ δυσέρωτες κἀν πόρρωθεν ἀποβλέπειν
τὰ ἐν τῷ φωτὶ βούλονται, ὅπα ὁ μάταιος ἐκεῖνος
ἔποιει καὶ παρὰ τὴν ὅδὸν ἀποδιδράσκων κάνταθά
σε καταλυπάρον. ἐγὼ δὲ ἄτε μηδὲν ἔχων ἐνέχυ-
ρον ἐν τῷ βίῳ, οὐκ ἄγρον, οὐκ συνοικίαν, οὐ χρυσὸν,
οὐ σκέυος, οὐ δόξαν, οὐκ εἰκόνας, εἰκότως εὐξοινὸς
ἤν, καπειδῆ μόνον ἢ Ἄτροπος ἐνευσέ μοι, ἀσμενὸς
ἀπορρίψας τὴν σμίλην καὶ τὸ κάττυμα—κρητίδα
γὰρ τινὰ ἐν ταῖς χεροῖς εἶχον—ἀναπηδήσας εὐθύς
ἀνυπόθητος οὐδὲ τὴν μελαντηρίαν ἀπονυφάμενος
εἰπόμην, μᾶλλον δὲ ἡγούμην, ἐς τὸ πρόσω όρῶν· οὐ-
δὲν γὰρ με τῶν κατόπιν ἐπέστρεφε καὶ μετεκάλει
καὶ τὴ Δί τῇ καλὰ τὰ παρ᾿ ὑμῖν πάντα ὅρῶ. τὸ τε
γὰρ ἑστιμίαν ἀπασιν εἶναι καὶ μηδὲνα τοῦ πλησίον
διαφέρειν, ὑπερήδιστον ἐμοὶ γοῦν δοκεῖ. τεκμαίρο-
μαι δὲ μηδ’ ἀπαυτεῖσθαι τὰ χρέα τοὺς ὀφελοῦντας
ἐνταῦθα μηδὲ πόρους ὑποτελεῖν, τὸ δὲ μέγιστον,
μηδὲ ρηγοῦν τοῦ χειμῶνος μηδὲ νοσεῖν μηδ’ ὑπὸ
tῶν δυνατοτέρων ῥαπίζεσθαι. εἰρήνη δὲ πάσι καὶ
πράγματα ἐς τὸ ἐμπαλὺ ἀνεστραμμένα· ἥμεις μὲν
οἱ πένητες γελῶμεν, ἀνιῶται δὲ καὶ οἰμώξουσιν
οἱ πλούσιοι.

ΚΑΛΕΩ

16 Πάλαι οὖν σε, ὦ Μικυλλή, γελῶντα ἐώρων. τῇ
δὲ ἢν ὅ σε μάλιστα ἐκίνησι γελᾶν;

ΜΙΚΤΑΛΟΣ

"Ἀκουσον, ὥ τιμιωτάτῃ μοι θεῶν· παροικῶν ἂν
τῷ τυράννῳ πάνυ ἀκριβῶς ἐώρων τὰ γεγονόμενα
παρ’ αὐτῷ καὶ μοι ἐδόκει τὸ σε ἱσόθεος τῆς ἑιναῖ,
τῆς τέ γὰρ πορφύρας τὸ ἄνθος ὅρων ἐμακαρίζου,
cαὶ τῶν ἀκολουθοῦντων τὸ πλῆθος καὶ τῶν

1 τῷ τυράννῳ Fritzsch. τῷ τυράννῳ MSS.
gaze, even from afar, at things in the world of light. That is what yonder poor fool did, who not only ran away on the road but heaped you with entreaties when he got here. But as for me, having nothing at stake in life, neither farm nor tenement nor gold nor gear nor reputation nor statues, of course I was in marching order, and when Atropos did but sign to me I gladly flung away my knife and my leather (I was working on a sandal) and sprang up at once and followed her, barefooted as I was and without even washing off the blacking. In fact, I led the way, with my eyes to the fore, since there was nothing in the rear to turn me about and call me back. And by Heaven I see already that everything is splendid here with you, for that all should have equal rank and nobody be any better than his neighbour is more than pleasant, to me at least. And I infer that there is no dunning of debtors here and no paying of taxes, and above all no freezing in winter or falling ill or being thrashed by men of greater consequence. All are at peace, and the tables are turned, for we paupers laugh while the rich are distressed and lament.

CLOTHO

Indeed, I noticed some time ago that you were laughing, Micyllus. What was it in particular that made you laugh?

MICYLLUS

Listen, goddess whom I honour most. As I lived next door to Sir Tyrant on earth, I used to see quite distinctly what went on at his house, and I then thought him a very god; for I held him happy when I saw the splendour of his purple, the number of his
χρυσάν καὶ τὰ λιθοκόλλητα ἐκπώματα καὶ τὰς κλίνας τὰς ἀργυρόποδας: ἔτι δὲ καὶ ἡ κυίσα ἡ τῶν σκευαξομένων εἰς τὸ δεῖπνον ἀπέκνυε με, ὥστε ὑπεράνθρωπος τις ἀνήρ καὶ τρισδέξιος μοι κατεφαίνετο καὶ μονονοχὸς πάντων καὶ ἀλλὸν καὶ υψηλότερος ὅφει πήχει βασιλικῷ, ἐπαιρομένως τῇ τύχῃ καὶ σεμνῶς προβαίνων καὶ ἑαυτόν ἐξυππηρέτων καὶ τοὺς ἐνυγχάνοντας ἐκπλήττος. ἔτει δὲ ἀπεθανεν, αὐτῶς τε παγγέλοιος ὥφθη μοι ἀποδυσάμενος τὴν τρυφήν, κάμαντο ἐτι μᾶλλον κατεγέλων οἷον κάθαρμα ἐτεθήπει, ἀπὸ τῆς κυίσης τεκμαιρόμενος αὐτοῦ τὴν εὐθαμομίαν καὶ μακαρίζων ἐπὶ τῷ αἴματι τῶν ἑω τῇ Δακωνικῇ θαλάττῃ κοχλίδων. οὐ μόνον δὲ τοῦτον, ἀλλὰ καὶ τὸν δανειστῆν Γνίφωνα ἵδον στένοντα καὶ μεταγινώσκοντα ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ’ ἀγευστὸς αὐτῶν ἀπέθανε τῷ ἀσώτῳ Ῥοδοχάρει τὴν σύσιαν ἀπολιπτῶν,—οὗτος γὰρ ἀγχιστὰ ἢν αὐτῷ γένουσι καὶ πρῶτος ἐπὶ τὸν κλήρον ἐκαλεῖτο κατὰ τὸν νόμον—οὐκ εἶχον ὅπως καταπαύσω τὸν γέλωτα, καὶ μᾶλλον μεμνημένος ὡς ὄχρος ἀεὶ καὶ αὐχμηρὸς ἦν, φροντίδος τὸ μέτωπον ἀνάπλεως καὶ μόνος τοῖς δακτύλοις πλοῦτῶν, οἷς τάλαντα καὶ μυριάδας ἐλογίζετο, κατὰ μικρὸν συλλέγων τὰ τῷ ὀλίγων ἐκχυθησόμενα πρὸς τοῦ μακαρίου Ῥοδοχάρους. ἀλλὰ τὰ οὐκ ἀπερχόμεθα ἤδη; καὶ μεταξὺ γὰρ πλέοντες τὰ λοιπὰ γελασόμεθα οἰμώξονται αὐτοὺς ὀρόντες.

1 πάντων Fritzche: not in MSS.
THE DOWNWARD JOURNEY

attendants, his plate, his jewelled goblets, and his couches with legs of silver; besides, the savour of the dishes prepared for his dinner drove me to distraction. Therefore he appeared to me a superman, thrice-blessed, better looking and a full royal cubit taller than almost anyone else; for he was uplifted by his good fortune, walked with a majestic gait, carried his head high and dazzled all he met. But when he was dead, not only did he cut an utterly ridiculous figure in my eyes on being stripped of his pomp, but I laughed at myself even more than at him because I had marvelled at such a worthless creature, inferring his happiness from the savour of his kitchen and counting him lucky because of his purple derived from the blood of mussels in the Laconian Sea. And he was not the only one that I laughed at. When I saw the usurer Gniphophone groaning and regretting that he had not enjoyed his money but had died without sampling it, abandoning his property to that wastrel Rhodocharis, who was next of kin to him and had the first claim on the estate according to law, I could not control my laughter, especially when I called to mind how pale and unkempt he always was, with a forehead full of worries, feeling his riches only with the fingers with which he reckoned up thousands and tens of thousands as he gathered in, little by little, what was soon to be poured out by that lucky dog Rhodocharis. But why not go now? We can finish our laughing during the sail as we see them crying.
ΚΛΑΘΟΝ

"Εμβαλε, ίνα καὶ ἀνιμήσηται ὁ πορθμεύς τὸ ἀγκύριον.

ΧΑΡΩΝ

18 Οὐτος, ποῦ φέρῃ; πλὴρες ἢ ἡ τὸ σκάφος· αὐτῷ περίμενε εἰς αὐριον· ἐσθεν σε διαπορθμεύσομεν.

ΜΙΚΤΑΛΟΧ

'Αδικεῖς, ὁ Χάρων, ἔωλον ἢ ἦν νεκρὸν ἀπολυμπάνων· ἀμέλει γράψομαι σε παρανόμων ἐπὶ του Ἡραδαμάνθους. οἷοι τῶν κακῶν· ἢ ἦν πλέουσιν· ἐγὼ δὲ μόνος ἐνταῦθα περιλειψομαι. καίτοι τί οὐ διανίχομαι κατ' αὐτοὺς; οὐ γὰρ δέδια μὴ ἀπαγορεύσας ἀποπνιγώ ἢ ἦδη τεθνεώς· ἄλλως τε οὖν ὑδὲ τὸν ὀβολόν ἔχω τὰ πορθμεία καταβαλεῖν.

ΚΛΑΘΟΝ

Τί τούτο; περίμενοι, ὁ Μικυλλῆ· οὐ θέμις οὖτω σε διελθεῖν.

ΜΙΚΤΑΛΟΧ

Καὶ μὴν ἵσως ὑμῶν καὶ προκαταχθήσομαι.

ΚΛΑΘΟΝ

Μηδαμῶς, ἀλλὰ προσελάσαντες ἀναλάβωμεν αὐτῶν· καὶ σύ, ὁ Ἐρμῆ, συνανάσπασον.

ΧΑΡΩΝ

19 Ποῦ νῦν καθεδεῖται; μεστὰ γὰρ πάντα, ὡς ὀραῖ.

ΕΡΜΗΣ

'Επὶ τοὺς ὁμούς, εἰ δοκεῖ, τοῦ τυράννου.

ΚΛΑΘΟΝ

Καλῶς ὁ Ἐρμῆς ἐνενόησεν.
THE DOWNWARD JOURNEY

CLOTHO

Get aboard, so that the ferryman can haul the anchor up.

CHARON

Hi, fellow! Where are you going so fast? The boat is full already. Wait there till to-morrow; we'll set you across first thing in the morning.

MICYLLUS

You are committing a misdemeanour, Charon, in leaving behind you a dead man who is already high. No fear, I'll have you up before Rhadamanthus for breaking the law. Oh, Lord! What hard luck! They are sailing already, "and I'll be left behind here all alone."¹ But why not swim across in their wake? I'm not afraid of giving out and drowning, seeing that I'm already dead! Besides, I haven't an obol to pay my passage.

CLOTHO

What's this? Wait, Micyllus; you mustn't cross that way.

MICYLLUS

See here, perhaps I'll beat you to the shore.

CLOTHO

No, no! Come, let's row up and take him in. Hermes, lend a hand to pull him in.

CHARON

Where shall he sit? The boat's full, as you see.

HERMES

On the shoulders of the tyrant, if you like.

CLOTHO

A happy thought, that of Hermes!

¹ The words form a trimeter in the Greek, perhaps a line of comedy.
ΧΑΡΩΝ

'Ανάβαινε σοι καὶ τὸν τένοντα τοῦ ἀληθείαν καταπάτει: ἥμεις δὲ εὐπλοῶμεν.

ΚΤΙΝΙΚΟΣ

'Ω Χάρων, καλῶς ἔχει σοι τὰς ἀληθείας ἐντεῦθεν εἰπεῖν. ἐγὼ τὸν ὀβολὸν μὲν οὐκ ἂν ἔχοιμι δοῦναι σοι καταπλεῦσας: πλέον γὰρ οὐδὲν ἐστι τῆς πήρας ἢν ὀρᾶς καὶ τούτου τοῦ ἔνδος τάλλα δὲ ἢ ἀντλεῖν, εἰ θέλεις, ἐτοιμὸς ἢ πρόσκοπος εἶναι μέμψῃ δὲ οὐδὲν, ἢν αὐθαίρες καὶ καρτερὸν μοι ἔρετμον δῴς μόνον.

ΧΑΡΩΝ

'Ερεττε' καὶ τούτι γὰρ ἴκανον παρὰ σοῦ λαβεῖν.

ΚΤΙΝΙΚΟΣ

'Ἡ καὶ ὑποκελεύσαι δεήσει;

ΧΑΡΩΝ

Νὴ Δία, ἢνπερ εἴδης κέλευσμά τι τῶν ναυτικῶν.

ΚΤΙΝΙΚΟΣ

Οἶδα καὶ πολλά, ὡς Χάρων. ἀλλ', ὀρᾶς, ἀντεπηχοῦσιν οὕτω διακρύουστε: ὅστε ἡμῖν τὸ ἁμα ἐπιταραχθῆσεται.

ΝΕΚΡΟΙ

20 Οἶμοι τῶν κτημάτων.—Οἶμοι τῶν ἀγρῶν.—'Οπποτοῦ, τὴν οἰκίαν οἶλαν ἀπέλισσον.—"Οσα τάλαντα ὁ κληρονόμος σπαθῆσει παραλαβῶν.—Αιαὶ τῶν νεογνῶν μοι παιδίων.—Τὸς ἁρὰ τὰς ἀμπέλους τρυγήσει, ἄς πέρυσιν ἐφυτευσάμην;

1 ἢ ἀντλεῖν, εἰ θέλεις, ἐτοιμὸς ἢ Α.Μ.Η. : ἢν ἄντλεϊν ἰδέλης (θέλης) ἐτοιμὸς καὶ MSS. Fritzsche transposes (ἀντλεῖν, ἢν). Cf. Choron I.
THE DOWNWARD JOURNEY

CHARON
Climb up, then, and set your feet on the sinner's neck. Let's go on while the wind is fair.

CYNISCUS
Charon, I may as well tell you the truth here and now. I shan't be able to pay you your obol when we come to land, for I have nothing more than the wallet which you see, and this club here. However, I am ready either to bale, if you like, or to row; you will have no fault to find if you only give me a stout, well-balanced oar.

CHARON
Pull an oar; that will be enough to exact of you.

CYNISCUS
Shall I strike up a song, too?

CHARON
Yes, by all means, if you know any of the sailors' chanties.

CYNISCUS
I know plenty of them, Charon; but as you see, these people are competing with our music by crying, so that we shall be put out of tune in our song.

THE DEAD
(one) Alas, my wealth! (another) Alas, my farms! (another) Alackaday, what a house I left behind me! (another) To think of all the thousands my heir will come into and squander! (another) Ah, my new-born babes! (another) Who will get the vintage of the vines I set out last year?
ΕΡΜΗΣ
Μίκυλλε, σύ δ' ούδέν οιμώξεις; καὶ μὴν οὐ θέμις ἀδακρυτι διαπλεῦσαι τινα.

ΜΙΚΥΛΛΟΣ
"Απαγε' ούδέν ἔστιν ἐφ' ὅτρ' ἂν οἰμάξαιμι 1 εὐπλοῦν.

ΕΡΜΗΣ
"Ομοις κἂν μικρόν τι ἐστὶ τὸ ἔθος ἑπιστεῦναξον.

ΜΙΚΥΛΛΟΣ
Οἰμάξομαι τοῖς, ἐπειδή, ὡς Ἕρμη, σοι δοκεῖ. οἶμοι τῶν καττυμάτων οἴμοι τῶν κρηπίδων τῶν πάλαιῶν· ὁττοτοῖ τῶν σαθρῶν ὑποδημάτων. οὐκέτι ὁ κακοδαίμων ἔσθεν εἰς ἑσπέραν ἀσίτος διαμενό, οὐδὲ τοῦ χειμῶνος ἀνυπόδητος τε καὶ ἡμῶν γυμνοὶ περινοστῆσον τοὺς ὄδόντας ὑπὸ τοῦ κρύους συγκροτῶν. τὸς ἄρα μου τὴν σμίλθην ἔξει καὶ τὸ κεντητήριον;

ΕΡΜΗΣ
Ἰκανῶς τεθρήνηται σχεδὸν δὲ ἡδὴ καταπεπλεύκαμεν.

ΧΑΡΩΝ
21 "Αγε δὴ τὰ πορθμεῖα πρῶτον ἥμιν ἀπόδοτε· καὶ σύ δὸς παρὰ παντῶν ἡδη ἑχω. δὸς καὶ σύ τῶν ὄβολον, ὦ Μίκυλλε.

ΜΙΚΥΛΛΟΣ
Παίξεισ, ὦ Χάρων, ἡ καθ' ὕδατος, φασίν, γράφεις παρὰ Μικύλλου δὴ 2 τινα ὄβολον προσδοκῶν. ἄρχην δὲ οὐδὲ οἶδα εἰ τετράγωνον ἔστιν ὁ ὄβολος ἡ στρογγυλόν.

ΧΑΡΩΝ
"Ο μακελής ναυτιλίας καὶ ἐπικερδοῦς τῆμερον.

1 ἂν οἰμάξαιμι Bekker: οἰμάξομαι, ἄνοιμαξομαί, ἂν οἰμάξωμαι MSS.
2 δὴ Fritzche: ἡδη MSS.
THE DOWNWARD JOURNEY

HERMES

Micyllus, you are not lamenting at all, are you? Nobody may cross without a tear.

MICYLLUS

Get out with you! I have no reason to lament while the wind is fair.

HERMES

Do cry, however, even if only a little, for custom's sake.

MICYLLUS

Well, I'll lament, then, since you wish it, Hermes. —Alas, my scraps of leather! Alas, my old shoes! Alackaday, my rotten sandals! Unlucky man that I am, never again will I go hungry from morning to night or wander about in winter barefooted and half-naked, with my teeth chattering for cold! Who is to get my knife and my awl?

HERMES

Enough weeping; we are almost in now.

CHARON

Come, now, pay us your fares, all of you, the first thing you do. (To Micyllus) You there, pay yours too; I have it from everybody now. I say, Micyllus, pay your obol too.

MICYLLUS

You're joking, Charon, or if not, you might as well write in water as look for an obol from Micyllus. I haven't the slightest idea whether an obol is round or square.

CHARON

What a fine, profitable cruise this has been to-day!
ἀποβαίνετε δ’ ὅμως· ἐγὼ δὲ Ἰπποὺς καὶ θησα καὶ κύνας καὶ τὰ λοιπὰ ξύλα μέτειμι· διαπλέυσαι γὰρ ἥδη κάκεινα δεῖ.

ΚΛΕΩΝ

"Ἀπαγε αὑτούς, ὁ Ἐρμῆ, παραλαβών· ἐγὼ δὲ αὕτη ἐστὶν ἀντιπέρας ἀναπλευσόμαι Ἰνδοπάτην καὶ Ἦραμίθρην τοὺς Σήρας διάξουσα· τεθνάσι γὰρ δὴ πρὸς ἀλλήλους περὶ γῆς ὅρων μαχόμενοι.

ΕΡΜΗΣ

Προῖσουν, ὃ οὗτοι· μᾶλλον δὲ πάντες ἐξῆς ἐπεσθεῖ μοι.

ΜΙΚΤΑΛΟΣ

22 Ὁ Ἡράκλεις, τοῦ ξόφου. ποῦ νῦν ὁ καλὸς Μέγιλλος; ἕτερο διαγωνίζεται εἰς κάλλιον Φρύνης Συμάχην· πάντα γὰρ ἵσα καὶ ὁμόχροα καὶ φύεσθαι αὐτοῖς οὕτως ὁ καλὸς οὕτως καὶ σῶμα τὸ ὁμοίον ἁμορφοὶ εἶναι μοι δοκοῦν ἴσοτιμον γίγνεται τῇ πορφυρίδι τοῦ βασιλέως· ἀμφότεροι ἡ ἅμα καὶ ὑπὸ τὸ αὐτὸ σκότῳ καταδεδυκτά. Κυνίσκε, σὺ δὲ ποῦ ποτε ἄρα ὁ νῦν τυγχάνεις;

ΚΤΝΙΣΚΟΣ

Ἐνταῦθα λέγω σοι, Μίκυλλε· ἀλλʼ ἀμα, εἰ δοκεῖτε, βαδίζωμεν.

ΜΙΚΤΑΛΟΣ

Εὖ λέγεις· ἡμβαλέ μοι τὴν δεξιάν. εἰπὲ μοι, ἀτελέσθης γὰρ, ὁ Κυνίσκε, δῆλον ὅτι τὰ Ἐλευσίνια—οὐχ ὁμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ;

ΚΤΝΙΣΚΟΣ

Εὖ λέγεις· ἴδιον γοῦν ² προσέρχεται δαδουχοῦσα

¹ τέως Cobet; πρότερον τέως MSS.
² γοῦν Fritzsohe; οὖν MSS.
THE DOWNWARD JOURNEY

Ashore with you, all the same. I am going after horses and cattle and dogs and the rest of the animals, for they have to cross now.

CLOTHO

Take them in charge, Hermes, and lead them off. I myself will go back to the other side to bring over the Chinamen Indopates and Heramithras, for they have just died fighting with one another over boundaries.

HERMES

Let's move on, good people—or better, all follow me in order.

MICYLLUS

Heracles, how dark it is! Where now is handsome Megillus, and who can tell here that Simiche is not more beautiful than Phryne? All things are alike and of the same colour, and nothing is either beautiful or more beautiful; indeed, even my short cloak, which till now I thought ugly, is as good as the purple mantle of the king, for both are invisible and submerged in the same darkness. Cyniscus, where in the world are you?

CYNISCUS

Here I am, talking to you, Micyllus. Come, let's walk together, if you like.

MICYLLUS

Good! Give me your hand. Tell me—for of course you have been through the Eleusinian Mysteries, Cyniscus—don't you think this is like them?

CYNISCUS

Right you are; indeed, here comes a woman with
THE WORKS OF LUCIAN

tics phoberon ti kal 'apereitikoun prosovolpousa. hè 
aira poun 'Ernys estin;

MIKTALEX
'Eoikev apò ge tou schýmatos.

ERMHE

23 Paralabe toutous, o Tisifón, téttaras épi 
tois xilos.

TISIFONH
Kai mhn palai ge o 'Padaamanvus otoyos umas 
perimevnei.

PADAAMANTHE
Prósage autous, o 'Ernú. su de, o 'Ermē, 
kýrute kai proskállei.

KTINIKOS
'Ω 'Padaamanvus, prós touto patrós eme prwton 
epískexai paragagwn.

PADAAMANTHE

Tinos éneka;

KTINIKOS

Pántos boûlomai kathegorhsvai tuvanwv tivos
a sunepliostama poneora drásantai autw parà touto 
bion. ouk an oun aixiópistos eihn légon, mē 
oυχλ πrótov autwos faneis oîos eimi kai oîon 
tina ebíwosa touto tróton.

PADAAMANTHE

Tis de su;

KTINIKOS

Kunisko, o áriste, tîn gnwmmh filósofos.

PADAAMANTHE

Dév' elthe kai prwtois eis tîn dikhn katassththi. 
su de proskaliei toutou kathegorous.

1 tuvanwv tivos Fritzscbe: tivos MSS. Cf. 24, end, 25.
THE DOWNWARD JOURNEY

a torch, who looks very fierce and threatening. Do you suppose it is an Erinys?¹

MICYLLUS

Probably, to judge from her appearance.

HERMES

Take these people in charge, Tisiphone, a thousand and four.

TISIPHONE

Indeed, Rhadamanthus here has been awaiting you this long time.

RHADAMANTHUS

Bring them before me, Erinys. Be crier, Hermes, and summon them by name.

CYNISCUS

Rhadamanthus, in the name of Zeus your father I beseech you to have me up first and judge me.

RHADAMANTHUS

For what reason?

CYNISCUS

Come what may, I wish to prosecute a certain tyrant for the wicked deeds that I know him to have done in life, and I cannot expect to be believed when I speak unless I first make it plain what sort of man I am and what sort of life I led.

RHADAMANTHUS

Who are you?

CYNISCUS

Cyniscus, your worship, by profession a philosopher.

RHADAMANTHUS

Come here and be tried first. Call the plaintiffs.

¹ The Erinyes, or Furies, were Alecto, Megaera, and Tisiphone. The torch of Tisiphone enhances the resemblance to the Mysteries, which were carried on by torch light.
ΕΡΜΗΣ
24 Ἔξ τις Κυνίσκου τούτοι κατηγορεῖ, δεύρο προσίτω.

ΚΥΝΙΣΚΟΣ
Οúdeis προσέρχεται.

ΡΑΔΑΜΑΝΘΥΣ
"Ἀλλ' οὖχ ίκανόν τούτο, ὁ Κυνίσκες ἀπόδυθι δὲ, ὅπως ἐπισκοπήσω σὲ ἀπὸ τῶν στυγμάτων.

ΚΥΝΙΣΚΟΣ
Ποῦ γὰρ ἐγὼ στυγματίας ἐγενόμην;

ΡΑΔΑΜΑΝΘΥΣ
"Οπόσα ἂν τις ὑμῶν πονηρὰ ἐργάζηται παρὰ τὸν βίον, καθ' ἐκαστὸν αὐτῶν ἁφανῆ στύγματα ἐπὶ τῆς ψυχῆς περιφέρει.

ΚΥΝΙΣΚΟΣ
"Ιδοὺ σοι γυνώδες παρέστηκα· ὡστε ἀναζήτησε ταῦτα ἀπέρ σὺ φής τὰ στύγματα.

ΡΑΔΑΜΑΝΘΥΣ
Καθαρὸς ὃς ἐπίπαν οὔτοι πλὴν τούτων τριῶν ἡ τεττάρων ἀμαυρῶν πάνυ καὶ ἁσαφῶν στυγμάτων. καὶ τὸ τούτο; ἤχυς μὲν καὶ σημεία πολλὰ τῶν ἐγκαυμάτων, οὐκ οἶδα δὲ ὅπως ἔξαλλησσα, μᾶλλον δὲ ἐκκέκουσα. πῶς ταῦτα, ὁ Κυνίσκες, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφηνας;

ΚΥΝΙΣΚΟΣ
"Εγὼ σοι φράσω· πάλαι πονηρὸς δὲ ἀπαίδευσίαν γενόμενος καὶ πολλὰ διὰ τούτο ἔμπολήσας στύγματα, ἐπεὶ δὴ τάχιστα φιλοσοφεῖν ἥρξάμην καὶ ὀλγὸν ἀπάσας τὰς κηλίδας ἐκ τῆς ψυχῆς ἀπελουσάμην.
HERMES
If any one has charges to prefer against this man Cynicus, let him come this way.

CYNISCUS
No one comes.

RHADAMANTHUS
But that is not enough, Cynicus: strip yourself, so that I can judge you from the marks on your back.

CYNISCUS
Why, how did I ever come to be a marked man? ¹

RHADAMANTHUS
For every wicked deed that each of you has done in his life he bears an invisible mark on his soul.

CYNISCUS
Here I am naked, so seek out the marks you mention.

RHADAMANTHUS
The man is altogether free from marks, except for these three or four, very faint and uncertain. But what is this? There are many traces and indications of brandings, but somehow or other they have been erased, or rather, effaced. How is that, Cynicus, and how is it that you looked free from them at first?

CYNISCUS
I will tell you. For a long time I was a wicked man through ignorance and earned many marks thereby; but no sooner had I begun to be a philosopher than I gradually washed away all the scars from my soul.

¹ As στυγματικός (branded man) was applied to rogues in general, there is a slight word-play in the Greek also.
THE WORKS OF LUCIAN

ΡΑΔΑΜΑΝΘΟΣ

'Αγαθῶ γε οὖτος καὶ ἀνυσιμωτάτῳ χρησάμενος τῷ φαρμάκῳ. ἀλλ’ ἀπιθε ἐς τὰς Μακάρων νήσους τοῖς ἀρίστοις συνεσόμενοι, κατηγορήσας γε πρότερον οὐ φής τυράννου. ἄλλους προσκάλει.

ΜΙΚΥΛΟΣ

25 Καὶ τούμον, ὁ Ῥαδάμανθος, μικρὸν ἐστὶ καὶ βραχείας τινὸς ἐξετάσεως δεόμενον· πάλαι γοῦν σοι καὶ γυμνὸς εἰμί, ὅπερ ἐπισκόπει.

ΡΑΔΑΜΑΝΘΟΣ

Τής δὲ ὄν τυγχάνεις;

ΜΙΚΥΛΟΣ

'Ὁ σκυτοτόμος Μίκυλλος.

ΡΑΔΑΜΑΝΘΟΣ

Εὖ γε, ὁ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος· ἀπιθε καὶ σὺ παρὰ Κυνίσκον τουτοὺς τὸν τύραννον ἦδη προσκάλει.

ΕΡΜΗΣ

Μεγαπενθης Δακύδου ἥκετω. ποὶ στρέφῃ; πρόσιθι. σὲ τὸν τύραννον προσκαλῶ. πρόβαλ' αὐτὸν, ὡς Τισιφόνη, ὡς τὸ μέσον ἐπὶ τράχηλον ὠθοῦσα.

ΡΑΔΑΜΑΝΘΟΣ

Σὺ δὲ, ὁ Κυνίσκε, κατηγόρει καὶ διέλεγχε ἡδὴν πλησίον γὰρ ἀνὴρ ¹ οὕτος.

ΚΥΝΙΣΚΟΣ

26 Τὸ μὲν ὀλὸν οὐδὲ λόγων ἐδει γνώσῃ γὰρ αὐτὸν αὐτικὰ μάλα οἶδ᾽ ἐστιν ἀπὸ τῶν στυμμάτων. ὁμοὶ δὲ καῦτος ἀποκαλύψω σοι τὸν ἄνδρα καὶ τοῦ λόγου δείξω φανερώτερον. οὕτος γὰρ ὁ τρισκατά-

¹ ἀνὴρ Sommerbrodt: ἀνὴρ, ὁ ἀνὴρ MSS.
THE DOWNWARD JOURNEY

Rhadamanthus

At any rate he made use of a cure that is sound and very efficacious. Well, go your way to the Isles of the Blest to live with the good, but first prosecute the tyrant you spoke of. Hermes, summon others.

Micyllus

My case also is a trifling one and needs but a short investigation. In fact, I have been stripped and waiting for you a long time, so inspect me.

Rhadamanthus

Who are you?

Micyllus

The cobbler Micyllus.

Rhadamanthus

Good, Micyllus, you are quite clean and unmarked. Be off and join Cyniscus there. Call the tyrant now.

Hermes

Let Megapenthes, son of Lacydes, come this way. Where are you turning to? Come here! It is you I am calling, tyrant. Thrust him in among us, 'Tisiphone, with a push on the neck.

Rhadamanthus

Cyniscus, open your prosecution and state your case now, for here is the man.

Cyniscus

On the whole, there is no need of words; you will at once discover what sort of man he is from his marks. But in spite of that I will myself unveil the man to you and show him up more plainly. All
THE WORKS OF LUCIAN

ρατος ὁπόσα μὲν ἰδιώτης ὡν ἐπραξε, παραλείψεων μοι δοκώ· ἐπεὶ δὲ τοὺς θρασυτάτους προσεταιρισάμενος καὶ δορυφόρους συναγαγὼν ἐπαναστάς τῇ πόλει τύραννος κατέστη, ἀκρίτους μὲν ἀπεκτείνει πλείονας ἢ μυρίους, τὰς δὲ οὐσίας ἐκάστων ἀφαιρούμενος καὶ πλούτον πρὸς τὸ ἀκρότατον ἀφικόμενος οὐδεμίαν μὲν ἀκολασίας ἰδέαν παραλέλοιπεν, ἀπάση δὲ ὁμότητι καὶ ὑβρεῖ κατὰ τῶν ἀθλίων πολιτῶν ἐχρήσατο, παρθένους διαφθείρων καὶ ἐφήβους κατασχύσαν καὶ πάντα τρόπον τοῖς ὑπηκοόις ἐμπαρονίσσαν. καὶ ὑπεροφίας μὲν γε καὶ τύφου καὶ τοῦ πρὸς τοὺς ἐνυγγάνωντας φρυγάματος οὐδὲ κατ᾽ αξίαν δύναιο ἀν παρ᾽ αὐτοῦ λαβεῖν τὴν δίκην ῥαὸν γοῦν τὸν ἰλιον ἀν τίς τὸ τοῦτον ἀσκαρδαμυκτί προσέβλεψαν, οὐ μὴν ἀλλὰ καὶ τῶν κολάσεων τὸ πρὸς ὁμότητα καὶ νουργον αὐτοῦ τίς ἄν διηγήσασθαι δύναιτο, δεὶ γε μηδὲ τῶν ὀικειοτάτων ἀπέσχετο; καὶ ταῦτα ὅτι μὴ ἄλλως κενή τίς ἐστι κατ᾽ αὐτοῦ διαβολή, αὐτίκα εἶσθι προσκαλέσας τοὺς ὑπ᾽ αὐτοῦ περιφερειμένους μᾶλλον δὲ ἀκλητοῖ, ὡς ὀρᾶς, πάρεισι καὶ περιστάντες ἀγχοῦσιν αὐτῶν. οὕτω πάντες, ὁ Ραδάμανθυ, πρὸς τοῦ ἀληθρίου τεθνᾶς, οἱ μὲν γυναικῶν ἐνεκα εὐμόρφων ἐπιβουλευοντες, οί δὲ νεόν ἀπαγομένων πρὸς ὑβριν ἀγανακτήσαντες, οί δὲ ὅτι ἐπλούτουν, οἱ δὲ ὅτι ἦσαν δεξιοὶ καὶ σώφρονες καὶ οὐδαμοῦ ἥρεσιν τοῖς ὅρμοισιν.

1 προσεταιρισάμενος Jacobitz: προσεταιρισάμενοι, προσεταιρισάμενοι MSS.
2 ῥαὸν Bentley: ῥαδίον MSS.
3 ἀλλὰ Bekker: not in MSS.
that the cursed scoundrel did while he was a private citizen I intend to pass over; but when he had leagued himself with the boldest men and had got together a bodyguard, and so had set himself over the city and had become tyrant, he not only put to death more than ten thousand people without a hearing but confiscated their properties in each case; and after he had made himself extremely rich, he did not leave a single form of excess untried, but practised every sort of savagery and high-handedness upon his miserable fellow-citizens, ravishing maids, corrupting boys, and running amuck in every way among his subjects. And for his superciliousness, his pride, and his haughtiness toward all he met you never could exact from him a fitting penalty. It would have been less dangerous to look steadily at the sun than at this man. Then, too, in the matter of punishments who could describe his cruel inventiveness? Why, he did not even let his closest kin alone! And that all this is not mere empty calumny against him you will soon find out if you summon up the men he murdered—but no, they are here unsummoned, as you see, and press about him and throttle him. All these men, Rhadamanthus, have met their death at the scoundrel's hands, some of them entrapped in plots because of pretty wives, others because they were angry on account of sons outrageously kidnapped, others because they were rich, and others because they were honest and decent and did not like his actions in the least.
THE WORKS OF LUCIAN

ΡΑΔΑΜΑΝΘΟΣ

Τί πρὸς ταῦτα φῆς, ὦ μιαρὲ σὺ;

ΜΕΓΑΠΕΘΗΣ

Τοὺς μὲν φόνους εἰργάσμαι οὐς λέγει, τὰ δ ἄλλα πάντα, τὰς μοιχείας καὶ τὰς τῶν ἐφήβων ύβρεις καὶ τὰς διαφθοράς τῶν παρθένων, ταῦτα πάντα Κυνίσκος μου κατεψεύσατο.

ΚΤΩΝΙΚΟΧ

Οὐκοῦν καὶ τούτων, ὁ Ῥαδάμανθυ, παρέξω σοι μάρτυρας.

ΡΑΔΑΜΑΝΘΟΣ

Τίνας τούτους λέγεις;

ΚΤΩΝΙΚΟΧ

Προσκάλει μοι, ὁ Ἕρμη, τῶν λύχνων αὐτοῦ καὶ τῆς κλίνης μαρτυρήσουσι γὰρ αὐτοὶ παρελθόντες, οία πράττοντες συνηπίσταντο αὐτῷ.

ΕΡΜΗΣ

Ἡ Κλίνη καὶ ὁ Λύχνως ὁ Μεγαπένθους παρέστων. ¹ εὐ γε ἐποίησαν ύπακούσαντες.

ΡΑΔΑΜΑΝΘΟΣ

Εἰπάτε οὖν ὑμεῖς ὃ σύνιστε Μεγαπένθει τούτω προτέρα δὲ σὺ ἡ Κλίνη λέγε.

ΚΛΙΝΗ

Πάντα ἀληθῆ κατηγόρησε Κυνίσκος. ἕγω μέντοι ταῦτα εἰπεῖν, ὁ δέσποτα Ῥαδάμανθυ, αἰσχύνομαι τοιαύτα ἢν ὃ ἐπʼ ἐμοῦ διεπράττετο.

ΡΑΔΑΜΑΝΘΟΣ

Σαφέστατα μὲν οὖν καταμαρτυρεῖς μηδὲ εἰ- πεῖν αὐτὰ ὑπομένουσα, καὶ σὺ δὲ ὁ Λύχνως ἡδη μαρτύρει.

¹ παρέστων Cobet: παρέστω MSS.
THE DOWNWARD JOURNEY

RHADAMANTHUS
What have you to say to this, you villain?

MEGAPENTHES
The murders which he speaks of I did commit, but in all the rest of it—the intrigues, the outrages against boys and the injuries to girls—in all that Cyniscus has maligned me.

CYNISCUS
Then for that too, Rhadamanthus, I shall produce you witnesses.

RHADAMANTHUS
Whom do you mean?

CYNISCUS
Hermes, please summon up his lamp and his bed, for they will appear in person and testify to the things that they know he has done.

HERMES
Bed and Lamp of Megapenthes, appear. . . . They have been so good as to comply.

RHADAMANTHUS
Now then, tell us what you know this man Megapenthes to have done. You speak first, Bed.

BED
All that Cyniscus has charged is true. But I am ashamed, Rhadamanthus, my lord, to speak of these matters, such were the deeds he did upon me.

RHADAMANTHUS
Well, you give the clearest of testimony against him by your very reluctance to speak of the facts. Now, Lamp, it is your turn to testify.
ΔΑΣΧΝΟΣ

'Εγὼ τὰ μεθ' ἥμεραν μὲν οὐκ εἰδον· οὔ γὰρ παρῆν· ἃ δὲ τῶν νυκτῶν ἐποίει καὶ ἔπασχεν, ὡς ὠδέγειν· πλὴν ἀλλὰ ἐθεασάμην: ηγεμόνας πολλὰ καὶ ἀρρητα καὶ πᾶσαν ὑβριν ὑπερπεπαικότα. καὶ τοι πολλάκις ἐκών τούλαιον οὐκ ἐπιτον ἀποσβήναι θέλον· ὃ δὲ καὶ προσήγη με τοῖς δρωμένοις καὶ τὸ φῶς μου πάντα τρόπου κατεμίασεν.

ΠΑΔΑΜΑΝΘΥΣ

28 "Αλις ήδη τῶν μαρτύρων. ἀλλὰ καὶ ἀπόδυθε τὴν πορφυρίδα, ἵνα τὸν ἀριθμὸν ἔδωμεν τῶν στυγμάτων. παπαί, ὀλος οὔτος πελιδών καὶ κατάγραφοι, μᾶλλον δε κυάνεος ἐστιν ἀπὸ τῶν στυγμάτων. τίνα ἄν οὖν κολασθεῖσα τρόπον; ἀρ' ἐς τὸν Πυριφλεγέθοντα ἐστιν ἐμφλητέος ἡ παραδοτεός τῷ Κερβέρῳ;

ΚΤΝΙΣΚΟΣ

Μηδαμῶς· ἀλλ' εἰ θέλεις, ἐγὼ σοι καἰνή τινα καὶ πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι.

ΠΑΔΑΜΑΝΘΥΣ

Δέγε, ὡς ἐγὼ σοι μεγίστῃν ἐπὶ τούτῳ χάριν εἰσόμαι.

ΚΤΝΙΣΚΟΣ

'Εθος ἐστιν, οἷμαι, τοῖς ἀποθυήσκουσι πᾶσι πάνειν τὸ Λήθης ὕδωρ.

ΠΑΔΑΜΑΝΘΥΣ

Πάνυ μὲν οὖν.

ΚΤΝΙΣΚΟΣ

Οὐκοὖν μόνος οὖτος ἐξ ἀπάντων ἀποτος ἐστώ.

ΠΑΔΑΜΑΝΘΥΣ

Διὰ τί δή; 29
THE DOWNWARD JOURNEY

LAMP
I did not see what happened by day, for I was not there, and what went on at night I am loth to say; I witnessed many things, however, that were unspeakable and overleaped the bounds of all outrageousness. In fact, I often tried of my own accord to keep my wick from drinking the oil, for I wanted to go out; but he for his part even put me closer to the scene and polluted my light in every way.

RHADAMANTHUS
Enough witnesses! Come, strip off your purple robe that we may see the number of your marks. Well, well! The fellow is all livid and crisscrossed; indeed, he is black and blue with marks. How can he be punished? Shall he be thrown into the River of Burning Fire or turned over to Cerberus?

CYNISCUS
No, no! If you like, I will suggest you a punishment that is new and fits his crime.

RHADAMANTHUS
Speak out; I shall be most grateful to you for it.

CYNISCUS
It is customary, I believe, for all the dead to drink the water of Lethe?

RHADAMANTHUS
Certainly.

CYNISCUS
Then let this man be the only one not to drink it.

RHADAMANTHUS
Why, pray?
Χαλεπὴν οὔτως υφέξει τὴν δίκην μεμνημένος οἷος ἦν καὶ ὅσον ἠδύνατο ἐν τοῖς ἀνω, καὶ ἀναπεμπαξόμενος τὴν τρυφήν.

Εὖ λέγεις· καὶ καταδεδικάσθω καὶ παρὰ τὸν Τάνταλον ἀπαχθεῖς οὔτοςι δεδέσθω, μεμνημένος ὁν ἐπραξέ παρὰ τὸν βίον.
THE DOWNWARD JOURNEY

CYNISCUS

He will pay a bitter penalty in that way, by remembering what he was and how much power he had in the upper world, and reviewing his life of luxury.

RHADAMANTHUS

Good! Let sentence stand in that form, and let the fellow be taken off and put in fetters near Tantalus, to remember what he did in life.
ZEUS CATECHIZED

Cynicus interviews Zeus on predestination and free will, and on the raison d'être of the gods. The dialogue is written from the Cynic standpoint against the Stoics, and is one of those showing Menippean influence. It stands in somewhat the same relation to the Icaromenippus as the Downward Journey to the Menippus.
ΖΕΤΣ ΕΔΕΓΧΟΜΕΝΟΣ

ΚΤΙΝΙΣΚΟΣ

1 Ἔγω δέ, ὁ Ζεῦς, τὰ μὲν τοιαύτα οὖν ἐνοχλήσω σε πλούτον ἢ χρυσῶν ἢ βασιλείαν αἵτων, ἀπερ εὐκταιότατα τοῖς πολλοῖς, σοὶ δ' οὐ πάνυ ράδια παρασχεῖν· ὀρῶ γοῦν σε τὰ πολλὰ παρακούντα εὐχομένων αὐτῶν. ἐν δὲ, καὶ τούτο ρᾶστον, ἐβουλόμην παρὰ σοῦ μοι γενέσθαι.

ΖΕΤΣ

Τι τούτο ἔστιν, ὁ Κυνίσκε; οὐ γὰρ ἀτυχήσεις, καὶ μᾶλιστα μετρίων, ὡς φής, δεόμενος.

ΚΤΙΝΙΣΚΟΣ

Απόκριναι μοι πρὸς τινα οὖ χαλεπὴν ἐρώτησιν.

ΖΕΤΣ

Μικρά γε ὡς ἀληθῶς ἢ εὐχὴ καὶ πρόχειρος· ἀντε ἐρωτά ὅπόσα ἄν ἕθελης.

ΚΤΙΝΙΣΚΟΣ

'Ἰδοὺ ταύτα, ὁ Ζεῦς· ἀνέγνως γὰρ δήλον ὅτι καὶ σὺ τὰ Ὀμήρου καὶ Ἑσιόδου ποιήματα· εἰπὲ οὖν μοι εἰ ἀληθὴς ἔστιν ἢ περὶ τῆς Εἰμαρμένης καὶ τῶν Μοιρῶν ἐκείνων ἐρραψφωδήκασιν, ἀφικτα ἐίναι ὅπόσα ἄν αὕται ἐπινήσωσιν γεινομένῳ ἕκαστῳ;
ZEUS CATEGORIZED

CYNISCUS

But, Zeus, I for my part won't annoy you that way by asking for wealth or gold or dominion, which are, it seems, very desirable to most people, but not very easy for you to give; at any rate I notice that you generally turn a deaf ear to their prayers. I should like to have you grant me only a single wish, and a very simple one.

ZEUS

What is it, Cynicus? You shall not be disappointed, especially if your request is reasonable, as you say it is.

CYNISCUS

Answer me a question; it isn't hard.

ZEUS

Your prayer is indeed trivial and easy to fulfil; so ask what you will.

CYNISCUS

It is this, Zeus: you certainly have read the poems of Homer and Hesiod: tell me, then, is what they have sung about Destiny and the Fates, true, that whatever they spin for each of us at his birth is inevitable?¹

Homer, Iliad 20, 127; Hesiod, Theogony 218, 904.
ΚΑΙ ΠΑΝΌ ἈΛΗΘΗ ΤΑῦΤΑ· ΟΥΔΕΝ ΓΑΡ ΕΣΤΙΝ Ὅ ΤΙ ΜΗ ΑΙ ΜΟΙΡΑΙ ΔΙΑΤΑΓΓΟΥΣΙΝ, ἈΛΛΑ ΠΑΝΤΑ ΟΠΟΣΑ ΓΙΝΕΤΑΙ, ΥΨΟΤΟΙ ΤΟΥΤΟΙ ΆΤΡΑΚΤΗΣ ΣΤΡΕΦΟΜΕΝΑ ΕΥΘΥΣ ΕΞ ΆΡΧΗΣ ΕΚΑΣΤΟΥ ἘΠΙΚΕΚΛΩΣΜΕΝΗΝ ἘΧΕΙ ΤΗΝ ἈΠΟΘΕΣΙΝ, ΚΑΙ ΟΥ ΘΕΜΙΣ ΆΛΛΟΣ ΓΕΝΕΣΘΑΙ.

ΚΤΙΝΙΣΚΟΣ
2 Οὐκοῦν ὁπόταν ὁ αὐτός Ὅμηρος ἐν ἐτέρῳ μέρει τῆς ποιήσεως λέγῃ,

μὴ καὶ ύπὲρ μοίραν δόμον Ἀίδος καὶ τὰ τοιαῦτα, ληρεῖν δηλαδὴ φήσομεν τότε αὐτόν;

ΖΕΤΣ
Καὶ μάλα· οὐδὲν γὰρ οὕτω γένοιτο· ἀν ἔξω τοῦ νόμου τῶν Μοιρῶν, οὐδὲ ύπὲρ τὸ λίνον. οἱ ποιηταὶ δὲ ὁπόσα μὲν ἂν ἐκ τῶν Μούσων κατεχόμενοι ἄδωσιν, ἀληθῆ ταῦτα ἐστίν· ὁπόταν δὲ ἀφώσιν αὐτοὺς αἰ θεαὶ καὶ καθ' αὐτοὺς ποιῶσι, τότε δὴ καὶ σφάλλονται καὶ ὑπεναντία τοῖς πρότερον διεξάσθης· καὶ συγγρώμη, εἰ ἀνθρωποί ὄντες ἀγνοοῦσι τάληθες, ἀπελθώντος ἐκείνου ὁ τέως παρὸν ἔρραφαδει δή αὐτῶν.

ΚΤΙΝΙΣΚΟΣ
Ἀλλὰ τοῦτο μὲν οὕτω φήσομεν· ἐτὶ δὲ κάκεινό μοι ἀπόκριναι· οὐ τρεῖς αἱ Μοιραὶ εἰσιν, Κλωθῶ καὶ Δάχεσις, οἴμαι, καὶ Ἄτροπος;

ΖΕΤΣ
Πάνυ μὲν οὖν.
ZEUS CATECHIZED

ZEUS

It is really quite true. There is nothing which the Fates do not dispose; on the contrary, everything that comes to pass is controlled by their spindle and has its outcome spun for it in each instance from the very beginning, and it cannot come to pass differently.

CYNISCUS

Then when this same Homer in another part of his poem says:

"Take care lest ere your fated hour you go to house in Hell"\(^1\)

and that sort of thing, of course we are to assume that he is talking nonsense?

ZEUS

Certainly, for nothing can come to pass outside the control of the Fates, nor beyond the thread they spin. As for the poets, all that they sing under the inspiration of the Muses is true, but when the goddesses desert them and they compose by themselves, then they make mistakes and contradict what they said before. And it is excusable that being mere men they do not recognize the truth when that influence is gone which formerly abode with them and rhapsodized through them.

CYNISCUS

Well, we'll assume this to be so. But answer me another question. There are only three of the Fates, are there not—Clotho, Lachesis, I believe, and Atropos?

ZEUS

Quite so.

\(^1\) Iliad 20, 336; \(\epsilonι\sigmaαϕικεν\) completes the line.
ΚΥΝΙΣΚΟΣ

3 Ἡ Ἑιμαρμένη τολύνν καὶ ἡ Τύχη—πολυθρύ-λητοι γὰρ πάνω καὶ αὐταὶ—τίνες ποτ' εἰσὶν ἢ τὰ δύναται αὐτῶν ἐκατέρα; πότερον τὰ ἱσα-ταῖς Μοίραις ἢ τι καὶ ὑπὲρ ἑκείνας; ἀκούω γοῦν ἀπάντων λεγόντων, μηδὲν εἶναι Τύχης καὶ Εἰ-μαρμένης δυνατέρων.

ΖΕΤΑ

Οὐ θέμασ ἄπαντά σε εἰδέναι, ὃ Κυνίσκε, τίνος δ' οὖν ἔνεκα ἡρώτησας τὸ περὶ τῶν Μοίρων;

ΚΥΝΙΣΚΟΣ

4 Ἡν πρότερον μοι, ὃ Ζεῦ, κάκεινο εἴπης, εἰ καὶ ὑμῶν αὐταὶ ἄρχοντες καὶ ἀνάγκη ὑμῶν ἠρτήσατε ἀπὸ τοῦ λίνου αὐτῶν.

ΖΕΤΑ

'Ανάγκη, ὃ Κυνίσκε. τί δ' οὖν ἐμειδίασας;

ΚΥΝΙΣΚΟΣ

'Ανεμνήσθην ἑκείνων τῶν Ὁμήρου ἔτη, ἐν οἷς πεποίησα αὐτὸ, ἐν τῇ ἐκκλησίᾳ τῶν θεῶν δημη-γορῶν, ὥσποτε ἡπείλεις αὐτοὺς ὡς ἀπὸ σειρᾶς τῶν χρυσῆς ἀναρτησόμενος τὰ πάντα. ἔφησα γὰρ αὐτὸς μὲν τὴν σειρὰν καθήσεων ἐξ οὐρανοῦ, τοὺς θεοὺς δὲ ἄμα πάντας, εἰ θειπλοῦτο, ἐκκρεμα-μένους καταστὰν βιάσεσθαι,1 οὐ μὴν καταστά-σειν γε, σὺ δὲ, ὅποταν ἐθέλησης, ἀφεῖναι ἄπαντας αὐτῆς κεν γαῖρ ἐρύσαι αὐτὴ τε βαλάσῃ.

τότε μὲν οὖν θαυμάσιοι ἔδοκεσ μοι τὴν βλαν καὶ ὑπέφριττον μεταξύ ἀκούων τῶν ἑπῶν. νῦν δὲ αὐτῶν σε ἥδη ὁρῶ μετὰ τῆς σειρᾶς καὶ τῶν ἄπειλων ἀπὸ λεπτοῦ νήματος, ὥσ φῆς, κρεμά-

1 βιάσεσθαι Fritzsche: βιὰςεσθαι MSS.
2 σύ vulg.: σύ MSS.
ZEUS CATECHIZED

CYNISCUS

Well then, how about Destiny and Fortune? They are also very much talked of. Who are they, and what power has each of them? Equal power with the Fates, or even somewhat more than they? I hear everyone saying that there is nothing more powerful than Fortune and Destiny.

ZEUS

It is not permitted you to know everything, Cyniscus. But why did you ask me that question about the Fates?

CYNISCUS

Just tell me something else first, Zeus. Are you gods under their rule too, and must you needs be attached to their thread?

ZEUS

We must, Cyniscus. But what made you smile?

CYNISCUS

I happened to think of those lines of Homer in which he described you making your speech in the assembly of the gods, at the time when you threatened them that you would hang the universe upon a cord of gold. You said, you know, that you would let the cord down from Heaven, and that the other gods, if they liked, might hang on it and try to pull you down, but would not succeed, while you, whenever you chose, could easily draw them all up, "and the earth and the sea along with them."¹ At that time it seemed to me that your power was wonderful, and I shuddered as I heard the lines; but I see now that in reality you yourself with your cord and your threats hang by a slender thread, as you

¹ Iliad 8, 24.
THE WORKS OF LUCIAN

μενον. δοκεῖ γοῦν μοι δικαιότερον ἄν ἡ Κλωθῶ
μεγαλαυχήσασθαι, ὡς καὶ σὲ αὐτῶν ἰνάσπαστον
αἰώροῦσα ἐκ τοῦ ἀτράκτου καθάπερ οἱ ἀληθῶς ἐκ
tοῦ καλάμου τὰ ἱχθύδια.

ΖΕΤΣ

5 Οὐκ οδὴ ὦ τι σοι ταυτὶ βούλεται τὰ ἔρωτήματα.

ΚΥΝΙΣΚΟΣ

Ἔκεινοι, ὁ Ζεῦ καὶ πρὸς τῶν Μοιρῶν καὶ τῆς
Εἰμαρμένης μὴ τραχέως μὴδὲ πρὸς ὄργην ἀκούσης
μου τάληθη μετὰ παρρησίας λέγοντος. εἰ γὰρ
οὕτως ἔχει ταῦτα καὶ πάντων αἱ Μοῖραι κρατοῦσι
καὶ οὐδὲν ἂν ὑπ’ οὐδενὸς ἦτι ἀλλαγεῖ τῶν ἀπαξ
δοξάντων αὐτῶν, τῶν ἐνεκα ὡμῶν οἱ ἀνθρώποι
θύμους καὶ ἐκατομβαῖς προσάγομεν εὐχὸμενοι
γενέσθαι ἡμῖν παρ’ ὑμῶν τάγαθά; οὐχ ὅρω γὰρ
οὐ τὰς ἀπολαύσασεν τῆς ἐπιμελείας ταῦτης,
eἰ μήτε τῶν φαύλων ἀποτροπᾶς εἴρεσθαι δυνατὸν
ἡμῶν ἐκ τῶν εὐχῶν μήτε ἀγαθοῦ τῶν θεοσδότου
ἐπιτυχεῖν.

ΖΕΤΣ

6 Οἷδα ὅθεν σοι τὰ κομψὰ ταῦτα ἔρωτήματα
ἔστων, παρὰ τῶν καταράτων σοφιστῶν, οὐ μὴδὲ
προνοεῖν ἡμᾶς τῶν ἀνθρώπων φασίν· ἐκείνοι γοῦν
tὰ τοιαῦτα ἐρωτῶσιν ὑπ’ ἀσεβείας, ἀποτρέποντες
καὶ τοὺς ἄλλους θύειν καὶ εὐχεσθαι ὡς εἰκαῖν
ὅν· ἡμᾶς γὰρ ὐπτ ἐπιμελεῖσθαι τῶν πραττομένων
παρ’ ὑμῶν οὐθ’ ὠλος τὶ δύνασθαι πρὸς τὰ ἐν τῇ
γῆ πράγματα. πλὴν οὐ χαιρῆσον τε τὰ τοι-
ᾳῦτα διεξίπτετε.

ΚΥΝΙΣΚΟΣ

Οὐ μὰ τὸν τῆς Κλωθοῦς ἀτράκτου, ὁ Ζεῦ, οὐχ
ὑπ’ ἐκείνων ἀναπεισθεὶς ταῦτα σε ἱρώτησα, ὁ δὲ
admit. In fact, I think that Clotho would have a better right to boast, inasmuch as she holds you, even you, dangling from her spindle as fishermen hold fish dangling from a rod.

ZEUS

I don't know what you are driving at with these questions.

CYNISCUS

This, Zeus—and I beg you by the Fates and by Destiny not to hear me with exasperation or anger when I speak the truth boldly. If all this is so, and the Fates rule everything, and nobody can ever change anything that they have once decreed, why do we men sacrifice to you gods and make you great offerings of cattle, praying to receive blessings from you? I really don't see what benefit we can derive from this precaution, if it is impossible for us through our prayers either to get what is bad averted or to secure any blessing whatever by the gift of the gods.

ZEUS

I know where you get these clever questions—from the cursed sophists, who say that we do not even exert any providence on behalf of men. At any rate they ask questions like yours out of impiety, and dissuade the rest from sacrificing and praying on the ground that it is silly; for we, they say, not only pay no heed to what goes on among you, but have no power at all over affairs on earth. But they shall be sorry for talking in that way.

CYNISCUS

I swear by the spindle of Clotho, Zeus, they did not put me up to ask you this, but our talk itself as
THE WORKS OF LUCIAN

λόγος αὐτὸς οὖκ οἶδ’ ὅπως ἦμῖν προϊόν εἰς τούτο ἀπέβη, περιττὰς εἶναι τὰς θυσίας. αὖθις δ’, εἰ δοκεῖ, διὰ βραχέων ἐρήσομαι σε, σὺ δὲ μὴ ὁκυ-νήσης ἀποκρίνασθαι, καὶ ὅπως ἀσφαλέστερον ἀποκρινῆ.

ΖΕΤΕ

Ἔρωτα, εἰ σοι σχολή τὰ τοιαῦτα ληρεῖν.

ΚΥΝΙΣΚΟΣ

7 Πάντα φής ἐκ τῶν Μοιρῶν γίγνεσθαι;

ΖΕΤΕ

Φημὶ γάρ.

ΚΥΝΙΣΚΟΣ

Τμῶν δὲ δυνατῶν ἄλλαττειν ταῦτα καὶ ἀνακλώθειν;

ΖΕΤΕ

Οὐδαμῶς.

ΚΥΝΙΣΚΟΣ

Βούλει οὖν ἐπαγάγω καὶ τὸ μετὰ τούτο, ἢ δήλον, κἂν μὴ εἴπω αὐτὸ;

ΖΕΤΕ

Δήλον μὲν. οἶ δὲ γε θύοντες οὐ τῆς χρείας ἐνεκα θύουσιν, ἀντίδοσιν δὴ τινα ποιούμενοι καὶ ὀστερ ὁμοῦμενοι τὰ ἀγαθὰ παρ’ ἡμῶν, ἄλλα τι-μῶντες ἄλλως τὸ βέλτιον.

ΚΥΝΙΣΚΟΣ

Ἰκανὸν καὶ τοῦτο, εἰ καὶ σὺ φῆς ἐπὶ μηδὲν χρησίμως γίγνεσθαι τὰς θυσίας, εὐγνωμοσύνη δὲ τινι τῶν ἀνθρώπων τιμῶντων τὸ βέλτιον. καίτοι εἰ τις τῶν σοφιστῶν ἐκείνων παρῆν, ἤρετο ἀν σε καθ’ ὃ τι βελτίους φῆς τοὺς θεοὺς, καὶ ταῦτα ὁμοδούλους τῶν ἀνθρώπων ὄντας καὶ ὑπὸ ταῖς

1 δὴ Α.Μ.Η.: δέ γ; not in β.
ZEUS CATECHIZED

it went on led somehow or other to the conclusion that sacrifices are superfluous. But if you have no objection I will question you briefly once more. Do not hesitate to answer, and take care that your answer is not so weak.

ZEUS
Ask, if you have time for such nonsense.

CYNISCUS
You say that all things come about through the Fates?

ZEUS
Yes, I do.

CYNISCUS
And is it possible for you to change them, to un-spin them?

ZEUS
Not by any means.

CYNISCUS
Then do you want me to draw the conclusion or is it patent even without my putting it into words?

ZEUS
It is patent, of course; but those who sacrifice do not do so for gain, driving a sort of bargain, forsooth, and as it were buying blessings from us; they do so simply to honour what is superior to themselves.

CYNISCUS
Even that is enough, if you yourself admit that sacrifices are not offered for any useful purpose, but by reason of the generosity of men, who honour what is superior. And yet, if one of your sophists were here, he would ask you wherein you allege the gods to be superior, when really they are fellow-
αυταίς δεσπόιναις ταῖς Μοίραις ταττομένους. οὐ γὰρ ἀποχρήσει αὐτοῖς τὸ ἀθανάτους εἶναι, ὡς δὲ αὐτὸ ἀμείνους δοκεῖν ἐπεὶ τούτο γε μακρόν χείρον ἐστίν, εἰγε τοὺς μὲν κἂν ὁ θάνατος εἰς ἐλευθερίαν ἀφεῖλετο, ὕμων δὲ εἰς ἀπειρον ἐκπίπτει τὸ πράγμα καὶ ἀΐδιος ἡ δουλεία γίνεται ὑπὸ μακρόν τῷ λίνῳ στρεφομένη.

ΖΕΤΩ

8 'Αλλ', ὁ Κυνισκός, τὸ αἰεῖν τούτο καὶ ἀπειρον εὐδαίμον ἡμῖν ἐστί καὶ ἐν ἀπασίν ἀγαθοῖς ἡμεῖς βιοῦμεν.

ΚΥΝΙΣΚΟΣ

Οὐχ ἀπαντες, ὁ Ζεῦ, ἀλλά διώρισται καὶ παρ’ ὑμῖν τὸ πράγμα καὶ πολλή ταραχὴ ἐνεστὶν· σὺ μὲν γὰρ εὐδαιμον, βασιλεὺς γὰρ, καὶ δύνασαι ἀναστάντων τὴν γῆν καὶ τὴν θάλασσαν ὅσπερ ἵμουν καθεῖς· ὁ δὲ Ἡφαιστος χωλὸς ἐστι, βαναυσὸς τοῖς καὶ πυρήνης τὴν τέχνην· ὁ Προμηθέες δὲ καὶ ἀνεσκολοπίσθη ποτὲ. τὸν γὰρ πατέρα σου τί ἀν λέγομι, πεδήτην ἔτι ἐν τῷ Ταρτάρῳ ὑστα; καὶ ἔραν δὲ ύμᾶς φασί καὶ τιτρώσκεσθαι καὶ δουλεύειν ἐνίοτε παρὰ τοῖς ἀνθρώποις, ὅσπερ ἀμέλεις καὶ τὸν σὸν ἀδελφὸν παρὰ Δαμομέδουτι καὶ παρ' Ἀδμήτῳ τὸν Ἀτόλλω. ταῦτα δὲ μοι ὅτι πάνω εὐδαιμον δοκεῖ, ἀλλ’ ἐοίκασιν ύμῶν οἱ μὲν τινὲς εὐτυχεῖς τε καὶ εὐμορφοι εἶναι, οἱ δὲ ἐμπαλῶν· ἐδ γὰρ λέγειν, ὅτι καὶ θυσίασθε ὅσπερ ἡμεῖς καὶ περισυλλάσσει υπὸ τῶν ἱεροσύλων καὶ ἐκ πλουσιώτατων πενεστατοί ἐν ἀκαρφή γύνεσθε· πολλοὶ
slaves with men, and subject to the same mistresses, the Fates. For their immortality will not suffice to make them seem better, since that feature certainly is far worse, because men are set free by death at least, if by nothing else, while with you gods the thing goes on to infinity and your slavery is eternal, being controlled by a long thread.\footnote{Something of a commonplace: see Pliny, \textit{Nat. Hist.} 2, 27; Longinus \textit{de Subl.} 9, 7.}

\textbf{ZEUS}

But, Cyniscus, this eternity and infinity is blissful for us, and we live in complete happiness.

\textbf{CYNISCUS}

Not all of you, Zeus; circumstances are different with you as with us, and there is great confusion in them. You yourself are happy, for you are king and can draw up the earth and the sea by letting down a well-rope, so to speak, but Hephaestus is a cripple who works for his living, a blacksmith by trade, and Prometheus was actually crucified once upon a time.\footnote{See the \textit{Prometheus}.}

And why should I mention your father (Cronus), who is still shackled in Tartarus? They say too that you gods fall in love and get wounded and sometimes become slaves in the households of men, as did your brother (Poseidon) in the house of Laomedon and Apollo in the house of Admetus. This does not seem to me altogether blissful; on the contrary, some few of you are probably favoured by Fate and Fortune, while others are the reverse. I say nothing of the fact that you are carried off by pirates\footnote{The allusion is to Dionysus \textit{(Hymn. Homer.} 7, 38).} even as we are, and plundered by temple-robbers, and from very rich become very poor in a second; and many
δὲ καὶ κατεχωνεύθησαν ἡδὴ χρυσοὶ ἢ ἄργυροὶ ὄντες, οἷς τοῦτο εἶμαρτο δηλαδὴ.

ΖΕΤΣ

9 Ὅρας; ταῦτ’ ἡδὴ ύβριστικά, ὦ Κυνίσκε, φής· καὶ σοι τάχα μεταμελήσει ποτὲ αὐτῶν.

ΚΤΝΙΣΚΟΣ

Φείδου, ὦ Ζεῦ, τῶν ἀπειλῶν, εἰδὼς οὐδέν με πεισόμενον ὦ τι μή καὶ τῇ Μοίρᾳ πρὸ σοῦ ἔδοξεν· ἐπεὶ οὐδ’ αὐτοὺς ἐκείνους ὁρῶ τοὺς ἱεροσύλους κολαξιμένους, ἀλλ’ οἱ γε πλείστοι διαφεύγουσιν ὑμᾶς· οὐ γὰρ εἰμαρτο, οὕμαι, ἀλῶναι αὐτοὺς.

ΖΕΤΣ

Οὐκ ἔλεγον ὡς ἄρ’ ἐκείνων τις εἰ τῶν ἀναιροῦντων τὴν πρόνοιαν τῷ λόγῳ;

ΚΤΝΙΣΚΟΣ

Πάνυ, ὦ Ζεῦ, δέδιας αὐτούς, οὐκ οἶδα ὄτον ἕνεκα· πάντα γοῦν ὄποσα δὲν εἴπω, ὕποπτεύεις ἐκείνων παιδεύματα εἶναι. ἐγὼ δὲ—παρὰ τίνος γὰρ ἂν ἄλλου τάληθες ἢ παρὰ σοῦ μάθομι;— ἢδεὼς δ’ ἂν καὶ τούτῳ ἔροιμην, τίς ἢ Πρόνοια ὑμῖν αὑτῇ ἐστί, Μοίρα τις ἢ καὶ ὑπὲρ ταύτας θεὸς ὡσπερ, ἀρχουσα καὶ αὐτῶν ἐκείνων;

ΖΕΤΣ

"Ἠδὴ σοι καὶ πρότερον ἐφήνι οὐ θεμιτὸν εἶναι πάντα σε εἰδέναι. σὺ δ’ ἐν τι ἐν ἄρχῃ ἐρωτῆσειν φήςας οὐ παύῃ τοσαῦτα πρὸς μὲ λεπτολογοῦμενος· καὶ ὁρῶ ὅτι σοι τὸ κεφάλαιον ἐστὶ τοῦ λόγου ἐπιδέιξαι ὑμῶν ἡμᾶς προούσιντα τῶν ἀνθρωπίνων.

ΚΤΝΙΣΚΟΣ

Οὐκ ἔμοι τοῦτο, ἀλλὰ σὺ μικρὸν ἐμπροσθεὶν ἐφησθα τὰς Μοίρας εἶναι τὰς ἀπαντά ἐπιτε-
ZEUS CATECHIZED

have even been melted down before now, being of gold or silver; but of course they were fated for this.

ZEUS

See here, your talk is getting insulting, Cyniscus, and you will perhaps regret it some day.

CYNISCUS

Be chary of your threats, Zeus, for you know that nothing can happen to me which Fate has not decreed before you. I see that even the temple-robbers I mentioned are not punished, but most of them escape you; it was not fated, I suppose, that they should be caught!

ZEUS

Didn’t I say you were one of those fellows that abolish Providence in debate?

CYNISCUS

You are very much afraid of them, Zeus, I don’t know why. At any rate, you think that everything I say is one of their tricks. I should like to ask you, though—for from whom can I learn the truth except from you?—what this Providence of yours is, a Fate or a goddess, as it were, superior to the Fates, ruling even over them?

ZEUS

I have already told you that it is not permitted you to know everything. At first you said that you would ask me only one question, but you keep chopping all this logic with me, and I see that in your eyes the chief object of this talk is to show that we exert no providence at all in human affairs.

CYNISCUS

That is none of my doing: you yourself said not long ago that it was the Fates who brought every-
λούσας· εἰ μὴ μεταμέλει σοι ἑκείνων καὶ ἀνατίθεσαι αὐθικά τὰ εἰρημένα καὶ ἁμφισβητεῖτε τὴν ἐπιμελείαν παρωσάμενοι τὴν Εἰμαρμένην;

ΖΕΤΣ

11 Οὐδαμῶς, ἀλλ’ ἡ Μοῖρα δὲ ἡμῶν ἐκαστα ἐπιτελεῖ.

ΚΤΙΝΙΚΟΣ

Μανθάνω· ὑπηρέται καὶ διάκονοι τινες τῶν Μοιρῶν εἰναι φατε. πλὴν ἀλλὰ καὶ οὕτως ἑκεῖναι ἄν εἰσὶν αἱ προνοοῦσαι, ὑμεῖς δὲ ἄσπερ σκεύη τινὰ καὶ ἔργαλεῖα ἐστε αὐτῶν.

ΖΕΤΣ

Πῶς λέγεις;

ΚΤΙΝΙΚΟΣ

"Ωσπερ, οἴμαι, καὶ τὸ σκέπαρνον τῷ τέκτονι καὶ τὸ τρύπανον συνεργεί μὲν τι πρὸς τὴν τέχνην, οὐδεὶς δ’ ἂν εἴποι ὡς ταύτα ὁ τεχνίτης ἐστίν, οὐδ’ ἡ ναῦς ἔργον τοῦ σκεπάρνου ἢ τοῦ τρύπανος, ἀλλὰ τοῦ ναυτηγοῦ· ἀνάλογον τοίνυν ἡ μὲν ναυτηγομένη ἐκαστα ἡ Εἰμαρμένη ἐστὶν, ὑμεῖς δὲ, εἴσπερ ἄρα, τρύπανα καὶ σκέπαρνα ἐστε τῶν Μοιρῶν καὶ ὡς ἔσκεψαν, οἱ ἀνθρωποὶ δέου τῇ Εἰμαρμένῃ θύειν καὶ παρ’ ἑκείνης αὐτεῖν τὰ γαθά, οἱ δ’ ἐφ’ ὑμᾶς ἵσσι προσόδοις καὶ θυσίαις γεραύροντες· ἡ οὖδ’ τὴν Εἰμαρμένην τιμῶντες εἰς δέουν ἀν αὐτὸ ἐπραττον· οὐ γὰρ οἴμαι δυνατὸν εἶναι οὖδε αὐταῖς ἐτι ταῖς Μοίραις ἀλλὰξαι τί καὶ μετατρέψαι τῶν εὖ ἄρχεις δοξάντων περὶ ἑκάστου· ἡ γοῦν Ἀτροπος οὐκ ἀνάσχοιτ’ ἂν, εἰ τις εἰς τὸ ἐναυτίον στρέψει τὸν ἀτρακτὸν ἀναλύων τῆς Κλωθοῦς τὸ ἔργον.
thing to pass. But perhaps you repent of it and take back what you said, and you gods lay claim to the oversight, thrusting the Fates aside?

ZEUS

By no means, but Fate does it all through us.

CYNISCUS

I understand; you allege that you are servants and assistants of the Fates. But even at that, the providence would be theirs, and you are only their instruments and tools, as it were.

ZEUS

What do you mean?

CYNISCUS

You are in the same case, I suppose, as the adze and the drill of the carpenter, which help him somewhat in his craft, and yet no one would say that they are the craftsman or that the ship is the work of the adze or the drill, but of the shipwright. Well, in like manner it is Destiny who does all the building and you at most are only drills and adzes of the Fates, and I believe men ought to sacrifice to Destiny and ask their blessings from her instead of going to you and exalting you with processions and sacrifices. But no: even if they honoured Destiny they would not be doing so to any purpose, for I don’t suppose it is possible even for the Fates themselves to alter or reverse any of their original decrees about each man. Atropos, at all events, would not put up with it if anyone should turn the spindle backwards and undo the work of Clotho.1

1 A play upon the name Atropos, as if it meant “Turneth-not.”
12 Σὺ δ' ἢδη, ὁ Κυνίσκε, οὐδὲ τὰς Μοίρας τιμᾶσθαι πρὸς τῶν ἀνθρώπων ἄξιοις; ἀλλ' ἐςικας ἀπαντὰ συγχεῖν προαιρεῖσθαι. ἦμεῖς δὲ εἰ καὶ μηδενὸς ἄλλον ἔνεκα, τοῦ γε μαντεύεσθαι καὶ προμηνύειν ἐκαστὰ τῶν ὑπὸ τῆς Μοίρας κεκυρωμένων δικαίως τιμῶμεθ' ἂν.

ΚΥΝΙΣΚΟΣ

Τὸ μὲν ὄλον, ἀχρηστὸν, ὁ Ζεῦ, προειδέναι τὰ μέλλοντα οἷς ἢ τὸ φυλάξασθαι αὐτὰ παντελῶς ἀδύνατον· εἰ μὴ ἅρα ὁ τούτῳ φῆς, ὡς ὁ προμαθῶν ὅτι ὑπ' αἰχμῆς σιδηρᾶς τεθνήσεται δύναι ἂν ἑκφυγεῖν τῶν βάναυτον καθεῖρξας ἑαυτῶν; ἀλλ' ἀδύνατον· ἐξάζει ὁ γὰρ αὐτὸν ὁ Μοῖρα κυνηγητήσοντα καὶ παραδώσει τῇ αἰχμῇ καὶ ὁ Ἀδραστος ἐπὶ τὸν σὺν ἀφεῖς τὴν λόγχην ἐκείνου μὲν ἀμαρτήσεται, φονεύσει δὲ τὸν Κροίσου παῖδα, ὡς ἂν ἀπ' ἱσχυρᾶς ἐμβολῆς τῶν Μοιρῶν φερομένου τοῦ ἀκούσει ἐπὶ τὸν νεανίσκον. τὸ μὲν γὰρ τοῦ Λαυῶν καὶ γελοίου, τὸ·

μὴ σπείρε τέκνων ἁλοκα δαιμόνων βλα·
εἰ γὰρ τεκνώσεις (φησί) παῖδ', ἀποκτενεῖ σ' ὁ φύς.

περιττῇ γὰρ, οἷμαι, ἡ παραίνεσις πρὸς τὰ πάντως οὕτω γενησόμενα. τουγάρτωι μετὰ τῶν χρησμῶν καὶ ἐσπειρεῖα καὶ ὁ φύς ἀπέκτεινεν αὐτὸν. ὡστε οὐχ ὁρῶ ἀνθ' ὅτου ἀπαντεῖτε τὸν μισθὸν ἐπὶ τῇ

13 μαντικῇ. ἐῶ γὰρ λέγειν ὡς λοξὰ καὶ ἐπαμφορεῖζοντα τοὺς πολλοῖς χρᾶν εἰλώθατε, οὐ πάνω ἀπο-

1 εἰ μὴ ἅρα Marcellius: εἰ μὴ παρὰ γ; εἰκὸς εἰ μὴ β.
2 ἐξάζει Jensiuss: ἐξάζει MSS.
3 ἐμβολῆς Fritzsch: ἐπιμαθής β; προστάγματος γ.
ZEUS CATECHIZED

ZEUS

Have you gone so far, Cynicus, as to think that even the Fates should not be honoured by men? Why, you seem inclined to upset everything. As for us gods, if for no other reason, we may fairly be honoured because we are soothsayers and foretell all that the Fates have established.

CYNICUS

On the whole, Zeus, it does no good to have foreknowledge of future events when people are completely unable to guard against them,—unless perhaps you maintain that a man who knows in advance that he is to die by an iron spear-head can escape death by shutting himself up? No, it is impossible, for Fate will take him out hunting and deliver him up to the spear-head, and Adrastus, throwing his weapon at the boar, will miss it and slay the son of Croesus, as if the javelin were sped at the lad by a powerful cast of the Fates. Indeed, the oracle of Laius is really ridiculous:

"Sow not the birth-field in the gods’ despite, For if thou get’st, thy son will lay thee low."

It was superfluous, I take it, to caution against what was bound to be so in any event. Consequently after the oracle he sowed his seed and his son laid him low. I don’t see, therefore, on what ground you demand your fee for making prophecies. I say nothing of the fact that you are accustomed to give most people perplexed and ambiguous responses, not making it at all clear whether the man who

1 See Herodotus, 1, 34 ff.
2 Euripides, Phoenissae, 18-19.
THE WORKS OF LUCIAN

σαφοῦντες εἰ ὁ τοῦ Ἀλυν διαβάς τὴν αὐτοῦ ἀρχὴν καταλύσει ἢ τὴν τοῦ Κύρου ἄμφω γὰρ δύναται ὁ χρησμός.

ΖΕΤΣ

'Ἡν τις, ὦ Κυνίσκε, τῷ Ἀπόλλωνι ὀργής αἰτία κατὰ τοῦ Κροίσου, διότι ἐπειράτο ἐκείνος αὐτοῦ ἀρνεία κρέα καὶ χελώνην ἐς τὸ αὐτὸ ἔψων.

ΚΥΝΙΣΚΟΣ

'Εχρήν μὲν μηδὲ ὀργίζεσθαι θεὸν ὑπάρχει πλὴν ἄλλα καὶ τὸ ἐξαπατηθῆναι τῷ Λυδῷ ἕπεπρωτο, οἶμαι, καὶ δῆλος τὸ μὴ σαφῶς ἀκοῦσαι τὰ μέλλοντα ἡ Εἰμαρμένη ἐπέκλωσεν· ὡστε καὶ ἡ μαντικὴ ὑμῶν ἐκείνης μέρος ἔστιν.

ΖΕΤΣ

15 Ἡμῶν δὲ οὐδὲν ἀπολείπεις, ἄλλα μάτην θεοὶ ἐσμεν, οὔτε πρόνοιαν τινα εἰσφερόμενοι εἰς τὰ πράγματα οὔτε τῶν θυσιῶν ἄξιοι καθώτεροι τρῦπαν ὡς ἄληθῶς ἡ σκέπαρνα; καὶ μοι δοκεῖς εἰκότως μοι καταφρονεῖς, ὅτι κεραυνὸν, ὅς ὅρᾶς, διηγηκυλημένος ἀνέχομαι σε τοσάτα καθ’ ἡμῶν διεξίστα.

ΚΥΝΙΣΚΟΣ

Βάλλε, ὦ Ζεῦ, εἰ μοι καὶ κεραυνῷ πληγὴν ἔμαρται, καὶ σε οὐδὲν αἰτιάσομαι τῆς πληγῆς, ἄλλα τὴν Κλωθὸν τὴν διὰ σοῦ τυτρώσκουσαν· οὐδὲ

1 τφ Λυδῷ Α.Μ.Η.: τβ Λυδῷ ὑπὸ τοῦ χρησμοῦ MSS.; ὑπὸ τοῦ χρησμοῦ τφ Λυδῷ K. Schwartz.
2 δῆλος Jacobitz: ἄλλως MSS.
crosses the Halys will cause the loss of his own kingdom or that of Cyrus; for the oracle can be taken in either sense.¹

ZEUS

Apollo had some reason for being angry at Croesus because he had tested him by stewing lamb and turtle together.²

CYNISCUS

He should not have been angry, being a god. However, the very deception of the Lydian was predetermined, I suppose, and in general our lack of definite information about the future is due to the spindle of Destiny; so even your soothsaying is in her province.

ZEUS

Then you leave nothing for us, and we are gods to no purpose, not contributing any providence to the world and not deserving our sacrifices, like drills or adzes in very truth? Indeed, it seems to me that you scorn me with reason, because although, as you see, I have a thunderbolt clenched in my hand, I am letting you say all this against us.

CYNISCUS

Strike, Zeus, if it is fated that I am really to be struck by lightning, and I won’t blame you for the stroke but Clotho, who inflicts the injury through

¹ It ran: "If Croesus doth the Halys cross
   He’ll cause a mighty kingdom’s loss."

² Wishing to test the Greek oracles before consulting them about invading Persia, Croesus sent representatives to some of the most famous with instructions to ask them all simultaneously, at a specified time; "What is Croesus doing now"? Apollo divined that he was stewing lamb and turtle together in a copper cauldron with a lid of copper (Herodotus, i. 46 ff.).
γὰρ τὸν κεραυνὸν αὐτὸν φαίην ἂν αἰτιον μοι γενέσθαι τοῦ τραύματος. πλὴν ἐκεῖνο γε ύμᾶς ἐρήσομαι καὶ σε καὶ τὴν Εἰμαρμένην· σὺ δὲ μοι καὶ ὑπὲρ ἐκείνης ἀπόκριναι ἀνέμωνες γὰρ με ἀπειλήσας. τί δὴποτε τοὺς ἱεροσύλους καὶ ληστῶς ἀφέντες καὶ τοσοῦτοι ύβριστας καὶ βιαλοὺς καὶ ἐπιόρκους δρῶν τινα πολλάκις κε- ραυνοῦτε ἡ λίθον ἡ νεός ἵστον οὔδεν ἀδικούσης, ἐνίοτε δὲ χρηστον τινα καὶ ὁσιον ὀδοιπόρον; τί σιωπάς, ὦ Ζεῦ; ὡς οὔδε τούτο με θέμεις εἰδέναι;

ΖΕΥΣ
Οὐ γάρ, ὦ Κυνίσκε. σὺ δὲ πολυπράγμων τις εἰ καὶ οὐκ οἰδ᾽ οθεν ταῦτα ἥκεις μοι συμπεφορη- κώς.

ΚΥΝΙΣΚΟΣ
Οὐκοῦν μηδὲ ἐκεῖνο ύμᾶς ἔρωμαι, σε τε καὶ τὴν Πρόνοιαν καὶ τὴν Εἰμαρμένην, τί δὴποτε Φωκίων μὲν ὁ χρηστὸς ἐν τοσαῦτῃ πενίᾳ καὶ σπάνει τῶν ἀναγκαίων ἀπέθανε καὶ Ἄριστείδης πρὸ αὐτοῦ, Καλλίας δὲ καὶ Ἀλκιβιάδης, ἀκόλαστα μειράκια, ύπερεπλούτων καὶ Μεδίας ὁ ύβριστὴς καὶ Χάρων ὁ Αιγινήτης, κάνακες ἄνθρωπος, τὴν μητέρα λιμῷ ἀπεκτονώς, καὶ πάλιν Σωκράτης μὲν παρεδόθη τοῖς ἐνδεκα, Μέλητος δὲ οὐ παρεδόθη, καὶ Σαρδανάπαλλος μὲν ἐβαζίλευε θῆλυς ὁν, Γάχης δὲ ἀνήρ ἐνάρετος ἀνεσκολοπίζθη πρὸς 17 αὐτοῦ, δίοτι μὴ ἤρέσκετο τοῖς γυνομένοις· ἦνα ύμῖν ² μὴ τὰ νῦν λέγω καθ᾽ ἐκαστὸν ἐπεξείμω, τοὺς μὲν πουνροὺς εὐδαιμονοῦντας καὶ τοὺς πλεονέκτας,

¹ Text β (Γάχης Γ marg., Α, Γάχης Ν) : Περσῶν δὲ τοσοῦτοι καλοὶ κάγαδοι ἄνθρας ἀνεσκολοπίζοντο πρὸς αὐτοῦ διότι μὴ ἤρέσκοντο τοῖς γυνομένοις γ.
² ἦνα ύμῖν Frische: ἦνα δὲ (ὑμῖν) γ; καὶ ἦνα ύμῖν β.
ZEUS CATECHIZED

you; for even the thunderbolt itself, I should say, would not be the cause of the injury. There is another question, however, which I will put to you and to Destiny, and you can answer for her. You have put me in mind of it by your threat. Why in the world is it that, letting off the temple-robbers and pirates and so many who are insolent and violent and forsworn, you repeatedly blast an oak or a stone or the mast of a harmless ship, and now and then an honest and pious wayfarer? Why are you silent, Zeus? Isn’t it permitted me to know this, either?

ZEUS

No, Cynicus. You are a meddler, and I can’t conceive where you got together all this stuff that you bring me.

CYNICUS

Then I am not to put my other question to you and to Providence and Destiny, why in the world is it that honest Phocion and Aristides before him died in so great poverty and want, while Callias and Alcibiades, a lawless pair of lads, and high-handed Midias and Charops of Aegina, a lewd fellow who starved his mother to death, were all exceeding rich; and again, why is it that Socrates was given over to the Eleven instead of Meletus, and that Sardanapalus, effeminate as he was, occupied the throne, while Gocher, a man of parts, was crucified by him because he did not like what went on—not to speak in detail of the present state of affairs, when the wicked and the selfish are happy and the good are driven about

1 Suggested by Aristophanes, Clouds, 398 ff.
2 Otherwise unknown.
άγομένους δὲ καὶ φερομένους τοὺς χρηστοὺς ἐν πενίᾳ καὶ νόσους καὶ μυρίους κακοῖς πιεξομένους.

ΖΕΤΣ
Οὐ γὰρ οἶσθα, ὁ Κυνίσκε, ἡλίκιας μετὰ τὸν βίον οἱ πονηροὶ τὰς κολάσεις ὑπομένουσιν, ἢ ἐν δόσῃ οἱ χρηστοὶ εὐδαιμονία διατρίβουσιν;

ΚΥΝΙΣΚΟΣ
"Ἄδην μοι λέγεις καὶ Τιτυνοῦ καὶ Ταντάλους, ἐγὼ δὲ, εἰ μὲν τι καὶ τοιούτων ἔστιν, εἴσομαι τὸ σαφὲς ἐπειδὰν ἑποθάνων· τὸ δὲ νῦν ἔχουν ἐβουλόμενον τὸν ὑποσοφοῦν χρόνον τούτον εὐδαιμόνως διαβείσας ὑπὸ ἐκκαίδεκα γυνῶν κείρεσθαι τὸ ἦπαρ ἀποθανόν, ἀλλὰ μὴ ἐνταύθα δυσήσας ὥστερ ὁ Τάνταλος ἐν Μακάρων νήσωι πίνειν μετὰ τῶν ἥρωων ἐν τῷ Ἡλυσίῳ λειμῶνι κατακείμενος.

ΖΕΤΣ
18 Τί φῆς; ἀπιστεῖς εἰναι τινας κολάσεις καὶ τιμᾶς, καὶ δικαστήριον ἐνθα δὴ ἐξετάζεται ὁ ἐκάστου βιος;

ΚΥΝΙΣΚΟΣ
'Ακούώ τινα Μίνω Κρῆτα δικάζειν κάτω τὰ τοιαύτα· καὶ μοι ἀπόκριναι τι καὶ ὑπὲρ ἐκείνου· σὸς γὰρ νῦὸς εἰναι λέγεται.

ΖΕΤΣ
Τί δὲ κάκεινον ἔρωτᾶς, ὁ Κυνίσκε;

ΚΥΝΙΣΚΟΣ
Τίνας κολάζει μάλιστα;

ΖΕΤΣ
Τοὺς πονηροὺς δηλαδή, οίον ἀνδροφόνους καὶ ἱεροσύλους.
from pillar to post, caught in the pinch of poverty
and disease and other ills without number?

ZEUS

Why, don’t you know, Cyniscus, what punishments
await the wicked when life is over, and in what hap-
piness the good abide?

CYNISCUS

Do you talk to me of Hades and of Tityus and
Tantalus and their like? For my part, when I die I
shall find out for certain whether there is really any
such thing, but for the present I prefer to live out
my time in happiness, however short it may be, and
then have my liver torn by sixteen vultures after my
death, rather than go as thirsty as Tantalus here
on earth and do my drinking in the Isles of the
Blest, lying at my ease among the heroes in the
Elysian Fields.

ZEUS

What’s that you say? Don’t you believe that
there are any punishments and rewards, and a court
where each man’s life is scrutinized!

CYNISCUS

I hear that somebody named Minos, a Cretan, acts
as judge in such matters down below. And please
answer me a question on his behalf, for he is your
son, they say.

ZEUS

What have you to ask him, Cyniscus?

CYNISCUS

Whom does he punish principally?

ZEUS

The wicked, of course, such as murderers and
temple-robbers.
THE WORKS OF LUCIAN

ΚΤΙΣΚΟΣ
Τίνας δὲ παρὰ τοὺς ἢρωας ἀποτέμπει;

ΖΕΤΣ
Τοὺς ἀγαθοὺς τε καὶ ὁσίους καὶ κατ’ ἀρετὴν
βεβιώκοτας.

ΚΤΙΣΚΟΣ
Τίνος ένεκα, ὁ Ζεύς;

ΖΕΤΣ
Διότι οἱ μὲν τιμῆς, οἱ δὲ κολάσεως ἄξιοι.

ΚΤΙΣΚΟΣ
Εἰ δὲ τις ἀκούσων τι δεινὸν ἔργασαι, κολά-
ζεσθαι καὶ τοῦτον δικαιοῖ;

ΖΕΤΣ
Οὐδαμῶς.

ΚΤΙΣΚΟΣ
Οὐδ’ ἀρα εἰ τις ἄκων τι ἄγαθον ἔδρασεν, οὐδὲ
τοῦτον τιμᾶν ἄξιώσειν ἄν;

ΖΕΤΣ
Οὐ γὰρ οὖν.

ΚΤΙΣΚΟΣ
Οὔδένα τοίνυν, ὁ Ζεῦς, οὔτε τιμᾶν οὔτε κολάζειν
αὐτῷ προσήκει.

ΖΕΤΣ
Πῶς οὔδένα;

ΚΤΙΣΚΟΣ
"Οτι οὔδεν ἐκόντες οἱ ἄνθρωποι ποιοῦμεν, ἀλλὰ
τινὶ ἀνάγκη ἀφύκτῳ κεκελευσµένοι, εἰ γε ἀληθή
ἐκεῖνα ἑστὶ τὰ ἐμπροσθεν ὡμολογηµένα, ὡς ἡ
Μοῖρα πάντων αὐτία· καὶ ἡν φονεύσῃ τις, ἐκεῖνη
ἑστὶν ἡ φονεύσασα, καὶ ἡν ἱεροσυλή, προστεταγ-

1 φονεύσῃ vulg.: φονευθῇ γ; φονεῦρθ β.

84
ZEUS CATECHIZED

CYNISCUS
And whom does he send to join the heroes?

ZEUS
Those who were good and pious and lived virtuously.

CYNISCUS
Why is that, Zeus?

ZEUS
Because the latter deserve reward and the former punishment.

CYNISCUS
But if a man should do a dreadful thing unintentionally, would he think it right to punish him like the others?

ZEUS
Not by any means.

CYNISCUS
I suppose, then, if a man did something good unintentionally, he would not think fit to reward him, either?

ZEUS
Certainly not!

CYNISCUS
Then, Zeus, he ought not to reward or punish anyone.

ZEUS
Why not?

CYNISCUS
Because we men do nothing of our own accord, but only at the behest of some inevitable necessity, if what you previously admitted is true, that Fate is the cause of everything. If a man slay, it is she who slays, and if he rob temples, he only does it
μένον αὐτὸ δρᾷ. ὡστε εἰ γε τὰ δίκαια ὁ Μίνως
dικάζειν μέλλοι, τὴν Εἰμαρμένην ἀντὶ τοῦ Σισύφου
κολάστηται καὶ τὴν Μοῖραν ἀντὶ τοῦ Ταντάλου.
tὶ γὰρ ἐκείνοι ἡδίκησαν πεισθέντες τοὺς ἐπιτάγ-
μασιν;

ΖΕΤΕ
19 Οὐκέτι οὐδὲ ἀποκρίνεσθαι σοι ἄξιον τοιαῦτα
ἐρωτῶντι τραχὺς γὰρ εἰ καὶ σοφιστής. καὶ σε
ἀπειμὴ ἡδὴ καταληπτών.

ΚΤΙΝΙΚΟΣ
'Εδεόμην μὲν ἐτι καὶ τούτο ἑρέσθαι, ποῦ αἱ
Μοῖραι διατρίβουσιν ἢ πῶς ἐφικνοῦνται τῇ ἐπι-
μελείᾳ τῶν τοσούτων ἐς τὸ λεπτότατον, καὶ ταῦτα
τρεῖς οὕσαι. ἐπίπονον γὰρ τινα καὶ οὐκ εὐμοιρῶν
μοι δοκοῦσι βιοῦν τὸν βίον τοσαῦτα ἐχουσαι
πράγματα, καὶ ὡς ἔοικεν οὐ πάνω οὐδὲ αὐταὶ ὑπὸ
χρηστή Εἰμαρμένη ἐγεννήθησαν. ἐγὼ γοῦν, εἰ
μοι αἵρεσις δοθεὶς, οὐκ ἂν ἀλλαξάμην πρὸς
αὐτᾶς τὸν ἐμαυτοῦ βίον, ἀλλ' ἐλοίμην ἂν ἐτι
πενέστερος διαβείων ἃπερ καθήσθαι κλώδων
ἀτρακτον τοσούτων πραγμάτων μεστών, ἐπιτηρῶν
ἐκαστα. εἰ δὲ μὴ ράδιον σοι ἀποκρίνασθαι πρὸς
ταῦτα, ο Ζεῦ, καὶ τούτοις ἀγαπήσομεν οἷς ἀπε-
κρίνω. ἰκανὰ γὰρ ἐμφανίσαι τὸν περὶ τῆς Εἰμαρ-
μένης καὶ Προνοίας λόγον: τὰ λοιπὰ δ' ἵσως
οὐχ ἐμαρτο ἀκοῦσαι μοι.
under orders. Therefore if Minos were to judge justly, he would punish Destiny instead of Sisyphus and Fate instead of Tantalus, for what wrong did they do in obeying orders?

ZEUS

It isn’t proper to answer you any longer when you ask such questions. You are an impudent fellow and a sophist, and I shall go away and leave you now.

CYNISCUS

I wanted to ask you just this one question, where the Fates live and how they go into such minute detail in attending to so much business, when there are only three of them. There is much labour and little good-fortune in the life they live, I think, with all the cares they have, and Destiny, it would appear, was not too gracious when they themselves were born. At any rate if I were given a chance to choose, I would not exchange my life for theirs, but should prefer to be still poorer all my days rather than sit and twirl a spindle freighted with so many events, watching each carefully. But if it is not easy for you to answer me these questions, Zeus, I shall content myself with the answers you have given, for they are full enough to throw light on the doctrine of Destiny and Providence. The rest, perhaps, I was not fated to hear!
ZEUS RANTS

This dialogue is an elaboration of the theme treated in *Zeus Catechized*. We meet in it the curious interlarding of prose with verse which characterized the writings of Menippus and his imitators. We also find a good deal of the repetition which is rather too frequent in Lucian to please modern readers; but it is hardly fair to censure him, for one piece may have been read in Athens and another in Antioch, and he may never have had an opportunity to revise his collected works.
ΖΕΤΣ ΤΡΑΓΩΙΔΟΣ.

ΕΡΜΗΣ

1 Ὡ Ζεῦ, τί σύννοις κατὰ μόνας σαυτῷ λαλεῖς, ὕχρος περιπατῶν, φιλοσόφου τὸ χρῶμ' ἔχων; ἐμοὶ προσανάθου, λαβέ με σύμβουλον πόνων, μὴ καταφρονήσῃς οἰκέτου φλυαρίας.

ΑΘΗΝΗ

Ναὶ πάτερ ἡμέτερε, Κρονίδη, ὑπατε κρείοντων, γονοῦμαι σε θεά γλαυκώπης, τριτόγενεια, ἔξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἡδῆ, τίς μῆτις δάκνει σε κατὰ φρένα καὶ κατὰ θυμόν, ἢ τί βαρὺ στενάχεις ὅχρος τέ σε εἰλε παρείας;

ΖΕΤΣ

Οὔκ ἐστιν οὐδὲν δεινὸν ὅδ' εἴπειν ἔπος, οὐδὲ πάθος οὐδὲ συμφορὰ τραγῳδίκη, ἢν οὔκ ἱαμβελοῖς ὑπερπαίω δέκα.¹

ΑΘΗΝΗ

'Απολλόνου, οἶος φρομίοις ἀρχῇ λόγου;

¹ Text P (Vat. 76) D (Bodl. B 56); ἱαμβελοῖς Π, ἱαμβελοῖς D; ὑπερπαίδεκα D. ἢς οὔκ ἂν ἀραιτ' (ἀραιτ') ἅχθος ἢ θεῶν φύσις γ, NHA, edd. D has this line also, after the other.
ZEUS RANTS

HERMES
What ails you, Zeus, in lone soliloquy
To pace about all pale and scholar-like?
Confide in me, take me to ease your toils:
Scorn not the nonsense of a serving-man.

ATHENA
Yea, thou sire of us all, son of Cronus, supreme among rulers,
Here at thy knees I beseech it, the grey-eyed Tritogencia:
Speak thy thought, let it not lie hid in thy mind, let us know it.
What is the care that consumeth thy heart and thy soul with its gnawing?
Wherefore thy deep, deep groans, and the pallor that preys on thy features?¹

ZEUS
There's nothing dreadful to express in speech,
No cruel hap, no stage catastrophe
That I do not surpass a dozen lines!²

ATHENA
Apollo! what a prelude to your speech!³

¹ Compare this parody on Homer with Iliad 1, 363 (=Od. 1, 45); 8, 31; 3. 35.
² A parody on the opening lines of the Orestes of Euripides.
³ Euripides, Hercules Furens 538.
THE WORKS OF LUCIAN

ΖΕΤΣΧ

Ω παγκάκιστα χθόνια γής παιδεύματα, σύ τ', ὁ Προμηθεύ, οἶδ' μ' εὑργασάι κακά

ΑΘΗΝΗ

Τί δ' ἔστι; πρὸς χορὸν γὰρ οἰκεῖων ἔρεις.

ΖΕΤΣΧ

'Ω μεγαλοσμαρίγου στεροπᾶς ροίζημα, τί' ρέξεις;

ΗΡΑ

Κοίμησον ὀργάν, εἰ μὴ κομφόδιαν, ὁ Ζεὺς, δυνάμεθα ὑποκρίνεσθαι μηδὲ ῥαγοδεῖν ἀστέρι ὑπότο μηδὲ τὸν Εὐριπίδην ὅλον καταπεπώκαμεν, ὡστε 2 σοι ὑποταταγοδεῖν. ἀγνοεῖν ἦμας νομίζεις τὴν αὐτίαν τῆς λύπης ἦτις ἔστι σοι;

ΖΕΤΣΧ

Οὐκ οἶσθ', ἐπεὶ τοι κὰν ἐκώκνες μέγα.

ΗΡΑ

Οἴδα τὸ κεφάλαιον αὐτὸ ὅν πάσχεις ὅτι ἐρωτικὸν ἔστων: οὐ μὴν κωκέω γε ὑπὸ ἔθους, ἢ δὴ πολλάκις ὑβρισθείσα ὑπὸ σοῦ τὰ τοιαύτα. εἰκὸς γοῦν ἢτοι Δανάην τινὰ ἢ Σεμέλην ἢ Ἐυρώπην αὖθις εὑρόντα σε ἀνιάδοι τοῦ ἔρωτος, εἴτε βουλεύεσθαι ταύρον ἢ σάτυρον ἢ χρυσὸν γενόμενον ρυθμὸν διὰ τοῦ ὀρόφου εἰς τὸν κόλπον τῆς ἀγαπωμένης: τὰ σημεία γὰρ ταύτα, οἱ στεναγμοὶ καὶ τὰ δάκρυα καὶ τὸ ωχρὸν εἶναι, οὐκ Ἀλλον τοῦ ἢ ἐρωτὸς ἔστων.

ΖΕΤΣΧ

'Ω μακαρία, ἦτις εὐ ἔρωτι καὶ ταῖς τοιαύταις παιδιαῖς οἶει τὰ πράγματα ἦμῖν εἶναι.

1 τί Guyet: τί μοι MSS.
ZEUS RANTS

ZEUS
O utter vile hell-spawn of mother earth,
And thou, Prometheus—thou hast hurt me sore!

ATHENA
What is it? None will hear thee but thy kin.

ZEUS
Thundering stroke of my whizzing bolt, what a deed
shalt thou do me!

HERA
Lull your anger to sleep, Zeus, seeing that I'm no
hand either at comedy or at epic like these two,
nor have I swallowed Euripides whole so as to be
able to play up to you in your tragedy rôle. Do you
suppose we don't know the reason of your anguish?

ZEUS
You know not: otherwise you 'ld shriek and
scream.¹

HERA
I know that the sum and substance of your troubles
is a love-affair; I don't shriek and scream, though,
because I am used to it, as you have already affronted
me many a time in this way. It is likely that you
have found another Danae or Semele or Europa and
are plagued by love, and that you are thinking
of turning into a bull or a satyr or a shower of gold,
to fall down through the roof into the lap of your
sweetheart, for these symptoms—groans and tears
and paleness—belong to nothing but love.

ZEUS
You simple creature, to think that our circum-
stances permit of love-making and such pastimes!

¹ From Euripides, according to Porson.
THE WORKS OF LUCIAN

HPA

Ἄλλα τί ἄλλο, εἰ μὴ τούτο, ἀνιὰ σε Δία ὄντα;

ZETX

3 Ἡ Ἑν ἑσχάτοις, ὃ ἢ Ἡρα, τὰ θεῶν πράγματα, καὶ
tούτο δὴ τὸ τοῦ λόγου, ἔπι ξυροῦ ἑστηκεν εἴτε
χρή τιμᾶσθαι ἡμᾶς ἐτί καὶ τὰ γέρα ἐξεἰν τὰν τῇ
γῇ εἴτε καὶ ἡμελήσθαι παντάπασι καὶ τὸ μὴδὲν
εἶναι δοκεῖν.

HPA

Μῶν ἡ γλυκαντάς τινας αὕθις ἡ γῆ ἐφυσεν, ἦ οἱ
Τιτάνες διαρρήξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς
ἐπικρατήσαντες αὕθις ἡμῖν ἐναντία αἴρονται τὰ
ὀπλα;

ZETX

Θάρσει, τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς.

HPA

Τί οὖν ἄλλο δεινόν ἄν γένοιτο; οὐχ ὅρῳ γάρ,
ὅτε μὴ τὰ τοιαῦτα παραλυτοῖ, ἐφ’ ὅτως Πώλος ἦ
Ἀριστόδημος ἄντι Δίος ἡμῖν ἀναπέφηνας.

ZETX

4 Τιμοκλῆς, ὃ ἢ Ἡρα, ὃ Στωϊκὸς καὶ Δάμις ὁ
Ἐπικούρειος χθές, οὐκ οἶδα οὗν σφῖσιν ἄρξαμένου
tοῦ λόγου, προνοίας πέρι διελεγέσθην παρόντων
μᾶλα συγχών καὶ δοκίμων ἀνθρώπων, ὅπερ μά-
lιστα ἤνιασέ με καὶ ὁ μὲν Δάμις οὐδ’ εἶναι θεοὶς
ἐφασκεν, οὐχ ὅπως τὰ γινόμενα ἐπισκοπεῖν ἢ
διατάτειν, ὁ Τιμοκλῆς δὲ ὁ βέλτιστος ἐπειράτο
συναγωνίζεσθαι ἡμῖν· εἶτα ὅχλου πολλοῦ ἐπιρρυ-

1 οὖνʼ... οὐχ ὅπως Α.Μ.Η.: οὐτʼ... οὐθ’ ἀλλ’ MSS.

94
ZEUS RANTS

HERA
Well, if that isn't it, what else is plaguing you? Aren't you Zeus?

ZEUS
Why, Hera, the circumstances of the gods are as bad as they can be, and as the saying goes, it rests on the edge of a razor whether we are still to be honoured and have our due on earth or are actually to be ignored completely and count for nothing.

HERA
It can't be that the earth has once more given birth to giants, or that the Titans have burst their bonds and overpowered their guard, and are once more taking up arms against us?

ZEUS
Take heart: the gods have naught to fear from Hell.¹

HERA
Then what else that is terrible can happen? Unless something of that sort is worrying you, I don't see why you should behave in our presence like a Polus or an Aristodemus ² instead of Zeus.

ZEUS
Why, Hera, Timocles the Stoic and Damis the Epicurean had a dispute about Providence yesterday (I don't know how the discussion began) in the presence of a great many men of high standing, and it was that fact that annoyed me most. Damis asserted that gods did not even exist, to say nothing of overseeing or directing events, whereas Timocles, good soul that he is, tried to take our part. Then a

¹ A parody on Euripides, Phoenissae 117.
² Famous actors in tragedy, contemporaries of Demosthenes.
ΤΗΣ ΣΥΝΟΥΣΙΑΣ. Διε-νευτο της συνοισιας, ήρω της συνοισιας, έναρ έσαυθις ἐπισυκέψεσθαι τὰ λοιπά συνηθέμενοι, καὶ νῦν μετέωροι πάντες εἰσίν, ὅπο-τέρος κρατήσει καὶ ἀληθεστερα δύξει λέγειν. ὃς τὸν κόσμον, σὺς ἐν στενῷ παντάπασι τὰ ἡμέτερα, ἐν ἑνὶ ἀνδρὶ κοινωνεύσωμεν; καὶ δύο ὑπάτην ἡ παρέσθην ἀνάγκη, ὑμόματα μόνον εἶναι δόξαντας, ἡ τιμάσθην ὅσπερ πρὸ τοῦ, ἡν ὁ Τιμοκλῆς ὑπέρσχη λέγων.

ΗΡΑ

Δεινὰ ταῦτα ὣς ἀληθῶς, καὶ οὐ μάτην, ὁ Ζεῦ, ὁ ἐπετραγοβίς αὐτοῖς.

ΖΗΤΗ

Σὺ δὲ φῶν Δανάης τινὸς ἢ Ἀντιώπης εἶναι μοι λόγον ἐν ταράχῳ τοσοῦτος. τὸ δὲ οὖν, ὁ Ἑρμῆς καὶ Ἡρα καὶ Ἀθηνᾶ, πράττομεν ἄν; συνευρίσκετε γὰρ καὶ αὐτοὶ τὸ μέρος.

ΕΡΜΗΣ

Ἐγὼ μὲν ἐπὶ τὸ κοινὸν φημὶ δεῖν τὴν σκέψιν ἐπανενεγκεῖν ἐκκλησίαν συναγαγόντα.

ΗΡΑ

Κάμοι ταῦτα ¹ συνδοκεῖ ἀπερ καὶ τούτῳ.

ἈΘΗΝΗ

'Αλλ' εἰμὶ τάναντία δοκεῖ, ὃ πάτερ, μὴ συν-ταράττειν τὸν ὑπάρχουν μηδὲ δῆλον εἶναι θορυ-βούμενον τῷ πραγματι, πράττειν δὲ ἰδίᾳ ταῦτα ἔξ ἐς ἐν κρατήσει μὲν ὁ Τιμοκλῆς λέγων, ὁ Δάμις δὲ καταγελασθεῖς ἀπείσιν ἐκ τῆς συνοισιας.

¹ ταῦτα K. Schwartz: ταῦτα MSS.
large crowd collected and they did not finish the conversation; they broke up after agreeing to finish the discussion another day, and now everybody is in suspense to see which will get the better of it and appear to have more truth on his side of the argument. You see the danger, don't you? We are in a tight place, for our interests are staked on a single man, and there are only two things that can happen—we must either be thrust aside in case they conclude that we are nothing but names, or else be honoured as before if Timocles gets the better of it in the argument.

HERA

A dreadful situation in all conscience and it wasn't for nothing, Zeus, that you ranted over it.

ZEUS

And you supposed I was thinking of some Danaë or Antiope in all this confusion! Come now, Hermes and Hera and Athena, what can we do? You too, you know, must do your share of the planning.

HERMES

I hold the question should be laid before the people; let's call a meeting.

HERA

I think the same as he does.

ATHENA

But I think differently, father. Let's not stir Heaven all up and show that you are upset over the business: manage it yourself in such a way that Timocles will win in the argument and Damis will be laughed to scorn and abandon the field.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

'Αλλ' οὕτε ἀγνοήσεται ταῦτα, ὦ Ζεῦ, ἐν φανερῷ ἔσομένης τῆς ἔριδος τοῦς φιλοσόφους, καὶ δόξεις τυραννικὸς εἶναι μὴ κοινοῦμενος περὶ τῶν οὕτω μεγάλων καὶ κοινῶν ἄπασιν.

ΖΕΤΣ

6 Οὐκοῦν ἢδη κηρύσσει καὶ παρέστωσαν ἄπαντες· ὡρθῶς γὰρ λέγεις.

ΕΡΜΗΣ

'Ἰδοὺ δὲ εἰς ἐκκλησίαν συνέλθετε οἱ θεοὶ· μὴ μέλλετε, συνέλθετε πάντες, ἥκετε, περὶ μεγάλων ἐκκλησιάσομεν.

ΖΕΤΣ

Οὕτω ψελά, ὦ 'Ερμῆ, καὶ ἀπλοῖκα καὶ πεζὰ κηρύσσεις, καὶ ταῦτα ἐπὶ τοὺς μεγίστους συγκαλῶν;

ΕΡΜΗΣ

'Αλλὰ πῶς γὰρ, ὦ Ζεῦ, ἄξιοις;

ΖΕΤΣ

"Ὀπως ἄξιοι; ἀποσέμενσε, φημὶ, τὸ κήρυγμα μέτροις τις καὶ μεγαλοφωνίᾳ ποιητικῇ, ὥς μᾶλλον συνέλθοιεν.

ΕΡΜΗΣ

Ναὶ. ἀλλ' ἐποποιῶν, ὦ Ζεῦ, καὶ ῥαψὸδον τὰ τοιαῦτα, ἐγὼ δὲ ἦκιστα ποιητικός εἰμι· ὡστε διαφθεῖρὼ τὸ κήρυγμα ἢ ύπέρμετρα ἢ ἐνδεὰν συνείρων, καὶ γέλως ἔσται πάρ' αὐτοῖς ἐπὶ τῇ ἀμοισίᾳ τῶν ἐπῶν· ὀρὼ γοῦν καὶ τὸν Ἀπόλλω γελώμενον ἐπὶ ἐνίοις τῶν χρησμῶν, καίτοι ἐπικρυπτούσης.
ZEUS RANTS

HERMES

But people won't fail to know of it, Zeus, as the philosophers are to have their dispute in public, and they will think you a tyrant if you don't call everyone into counsel on such important matters of common concern to all.

ZEUS

Well then, make a proclamation and let everyone come; you are right in what you say.

HERMES

Hear ye, gods, assemble in meeting! Don't delay! Assemble one and all! Come! We are to meet about important matters.

ZEUS

Is that the sort of proclamation you make, Hermes, so bald and simple and prosaic, and that too when you are calling them together on business of the greatest importance?

HERMES

Why, how do you want me to do it, Zeus?

ZEUS

How do I want you to do it? Ennoble your proclamation, I tell you, with metre and high-sounding, poetical words, so that they may be more eager to assemble.

HERMES

Yes, but that, Zeus, is the business of epic poets and reciters, and I am not a bit of a poet, so that I shall ruin the proclamation by making my lines too long or too short and it will be a laughing-stock to them because of the limping verses. In fact I see that even Apollo gets laughed at for some of his oracles, although they are generally so beclouded
THE WORKS OF LUCIAN

tα πολλά τής ἀσωφείας, ὡς μη' πάνυ σχολήν ἀγεων τοὺς ἀκούοντας ἐξετάζειν τα μέτρα.

ΖΕΤΣ

Οὐκοῦν, ὁ Ἐρμή, τῶν Ὀμήρου ἐπῶν ἐγκαταμίγνυε τα πολλά τῷ κηρύγματι, οἶς ἐκεῖνος ἡμᾶς συνεκάλει· μεμνήσθαι δὲ σε εἰκός.

ΕΡΜΗΣ

Οὗ πάνυ μὲν οὖν σαφῶς καὶ προχείρως πειράσομαι δὲ οἷος.

Μήτε τις οὖν θύλεια θεος... 2 μήτε τις ἄρσην, μηδ' αὖ τῶν ποταμῶν μενέτω νόσφ' Ὁκεανοῖο μηδὲ τε νυμφάων, ἀλλ' ἐσθι καὶ δεῖ πάντες ἑις ἀγορήν, ὅσοι τε κλυτὰς δαίμονον ἔκατομμος, ὅσοι τ' αὖ μέσατοι ἢ υπόστατοι ἢ μάλα πάγχυ νόνυμνοι βεβοῦσι παρ' ἄκυραν κάθησθε.

ΖΕΤΣ

7 Εὖ γε, ὁ Ἐρμή, ἄριστα κεκήρυκταί σοι, καὶ συνίασο γὰρ ἔδη· ὅστε παραλαμβάνων κάθιζε αὐτοῦς κατὰ τὴν ἄξιαν ἑκαστον, ὡς ἂν ὤλης ἡ τέχνης ἔχῃ, ἐν προεδρίᾳ μὲν τοὺς χρυσοὺς, εἶτα ἐπὶ τούτων τοὺς ἄργυρους, εἰτα ἐξῆς ὁπόσοι ἐλεφάντινοι, εἰτα τοὺς χάλκους ἢ λιθίνους, καὶ ἐν αὐτοῖς τούτως οἱ Φειδίου μὲν ἢ Ἀλκαμένος ἢ Μύρωνος ἢ Εὐφράνορος ἢ τῶν ὅμοιων τεχνιτῶν ποιτεμήσων, οἱ συρφετάδεις δὲ οὕτω καὶ

1 oǐς A.M.H. : ὃς MSS.
2 Word wanting in MSS. ἠδ' ὒτι Headlam.
3 αὖ τῶν Mehler : αὖτῶν MSS.
with obscurity that those who hear them don't have much chance to examine their metres.

ZEUS

Well then, Hermes, put into the proclamation a lot of the verses which Homer used in calling us together; of course you remember them.

HERMES

Not at all as distinctly and readily as I might, but I'll have a try at it anyway:

Never a man of the gods bide away nor ever a woman,
Never a stream stay at home save only the river of Ocean,
Never a Nymph; to the palace of Zeus you're to come in a body,
There to confer. I bid all, whether feasters on hecatombs famous,
Whether the class you belong to be middle or lowest,
or even
Nameless you sit beside altars that yield ye no savoury odours.

ZEUS

Splendid, Hermes! an excellent proclamation, that. Indeed, they are coming together already, so take them in charge and seat each of them in his proper place according to his material and workmanship, those of gold in the front row, then next to them those of silver, then all those of ivory, then those of bronze or stone, and among the latter let the gods made by Phidias or Alcamenes or Myron or Euphranor or such artists have precedence and let these vulgar, inartistic fellows huddle together
άτεχνοι πόρρω που συνωσθέντες σιωπή ἀναπληροῦντος μόνον τὴν ἐκκλησίαν.

ΕΡΜΗΣ

"Εσται ταύτα καὶ καθεδούνται ὥς προσήκει. ἀλλ᾽ ἐκεῖνο οὐχ χείρον εἰδέναι, ἣν τις αὐτῶν χρυσοῖς μὲν ἦ καὶ πολυτάλαντος τὴν ὀλκήν, οὐκ ἀκριβῆς δὲ τὴν ἐργασίαν, ἀλλὰ κομιδῆς ἰδιωτικὸς καὶ ἀσύμμετρος, πρὸ τῶν χαλκῶν τῶν Μύρωνος καὶ Πολυκλείτου καὶ τῶν Φειδίου καὶ Ἀλκα-

ΖΕΤΣ

"Εχρὴν μὲν οὖτως, ἀλλ᾽ ὁ χρυσὸς ὁμοὶ προ-

ΕΡΜΗΣ

Μανθάνω· πλουτίνδῃ κελεύεις ἀλλὰ μή ἀρι-

8 εἰς τὴν προεδρίαν ὑμεῖς οἱ χρυσοὶ. ἐοίκασι δ᾽

1 ιδιῶν Bekker: τῶν ιδιῶν MSS.
in silence apart from the rest and just fill out the quorum.

HERMES

It shall be done, and they shall be seated properly; but I had better find out about this; if one of them is of gold and very heavy, yet not precise in workmanship but quite ordinary and misshapen, is he to sit in front of the bronzes of Myron and Polycritus and the marbles of Phidias and Alcamenes, or is precedence to be given to the art?

ZEUS

It ought to be that way, but gold must have precedence all the same.

HERMES

I understand: you tell me to seat them in order of wealth, not in order of merit; by valuation. Come to the front seats, then, you of gold. It is likely, Zeus, that none but foreigners will occupy the front row, for as to the Greeks you yourself see what they are like, attractive, to be sure, and good looking and artistically made, but all of marble or bronze, nevertheless, or at most in the case of the very richest, of ivory with just a little gleam of gold, merely to the extent of being superficially tinged and brightened, within while even these are of wood and shelter whole droves of mice that keep court inside. But Bendis here and Anubis over there and Attis beside him and Mithras and Men are of solid gold and heavy and very valuable indeed.
9 Καὶ ποῦ τοῦτο, ὁ Ἐρμῆ, δίκαιον, τῶν κυνοπρόσωπον τοῦτον προκαθίζειν μου τὸν Αὐγύπτιον, καὶ ταῦτα Ποσειδῶνος ὄντος;

ἘΡΜΗΣ

Ναὶ, ἀλλὰ σὲ μέν, ὃ ἐνυσώγαιε, χαλκοῦν ὁ Δύσιππος καὶ πτωχὸν ἐποίησεν, οὐκ ἔχοντων τότε Κορινθίων χρυσόν· οὗτος δὲ ὅλοις μετάλλοις πλουσιώτερος ἔστιν. ἀνέχεσθαι οὖν χρῆ παρεωσμένοι, καὶ μὴ ἀγανακτεῖν εἰ τις ῥίνα τηλικαύτην χρυσὴν ἔχων προτετίμησεται σου.

ΑΦΡΟΔΙΘΗ

10 Οὐκοῦν, ὁ Ἐρμῆ, καμὲ λαβὼν ἐν τοῖς προέδροις πον κάθιζε· χρυσῆ γάρ εἶμι.

ἘΡΜΗΣ

Οὐχ ὅσα γε, ὁ Ἀφροδίτη, καμὲ ὁρᾶν, ἀλλ' εἰ μή πάνω λημῷ, λίθον τοῦ λευκοῦ, Πεντέληθεν, οἶμαι, λιθοτομηθείσα, εἶτα δόξαν οὕτω Πραξιτέλει Ἀφροδίτη γενομένη Κυνίδιος παρεδόθης.

ΑΦΡΟΔΙΘΗ

Καὶ μὴν ἀξιόπιστὼν σοι μάρτυρα τὸν Ἄμηρον παρέξομαί άνω καὶ κατὼ τῶν ῥαψυδιῶν χρυσῆ με τὴν Ἀφροδίτην εἰναι λέγοντα.

ἘΡΜΗΣ

Καὶ γὰρ τὸν Ἀπόλλων ὁ αὐτὸς πολύχρυσον εἰναι ἐφή καὶ πλούσιον· ἀλλὰ νῦν ὃψει κάκεινον ἐν τοῖς ξενγάταις ποιο καθήμενον, ἀπεστεφανωμένον τε ὑπὸ τῶν ληστῶν καὶ τοὺς κόλλοπος τῆς κυθάρας περισσούλημένον. ὡστε ἀγάπα καὶ σὺ μὴ πάνυ ἐν τῷ θητικῷ ἐκκλησιάζουσα.

1 τὸ Fritzsche: γε MSS.
POSEIDON

Now why is it right, Hermes, for this dog-faced fellow from Egypt to sit in front of me when I am Poseidon?

HERMES

That's all very well, but Lysippus made you of bronze and a pauper because the Corinthians had no gold at that time, while this fellow is richer than you are by mines-full. So you must put up with being thrust aside and not be angry if one who has such a snout of gold is preferred before you.

APHRODITE

Well then, Hermes, take me and seat me in the front row somewhere, for I am golden.

HERMES

Not as far as I can see, Aphrodite: unless I am stone blind, you are of white marble, quarried on Pentelicus, no doubt, and then, the plan having proved itself to Praxiteles, turned into Aphrodite and put into the care of the Cnadians.

APHRODITE

But I'll prove it to you by a competent witness, Homer, who says all up and down his lays that I am "golden Aphrodite."

HERMES

Yes, and the same man said that Apollo was rich in gold and wealthy, but now you'll see that he too is sitting somewhere among the middle class, uncrowned by the pirates and robbed of the pegs of his lyre. So be content yourself if you are not quite classed with the common herd in the meeting.

1 Anubis.
11 Ἡμι οἱ δὲ τις ἄν ἔροισι τολμήσειν Ἡλιος τε ὀντε καὶ τηλικοῦτο τὸ μέγεθος; εἰ γοῦν μὴ ὑπερφυνε ὑπέρεμετρον οἱ Ρόδιοι κατασκευάσασθαι με ἥξιοσαν, ἀπὸ τοῦ ἱσού τελέσματος ἐκκαίδεκα χρυσοὺς θεοὺς ἑπεποίησεν ἂν ὅστε ἀνάλογον πολυτελέστερος ἂν νομιζοίμην. καὶ προσέστων ἢ τέχνη καὶ τῆς ἐργασίας τὸ ἀκριβὲς ἐν μεγέθει τοσοῦτον.

ΕΡΜΗΣ
Τὰ, ὁ Ζευς, χρὴ ποιεῖν; δύσκριτον γὰρ ἐμὸν γοῦν τούτο: εἰ μὲν γὰρ ἐς τὴν ἔλη τὸ ὁπολεπομμένῳ, χαλκοῦς ἐστιν, εἰ δὲ λογίζομεν ὄψιν ὁπόσων ταλάντων κεχάλκευται, ὕπερ τοὺς πεντακοσιομεδίμνους ἂν εἶν.

ΖΕΥΣ
Τὰ γὰρ ἐδει παρεῖναι καὶ τούτων ἐλέγξοντα τὴν τῶν ἀλλων μικρότητα καὶ ἐνοχλήσοντα τῇ καθέδρᾳ; πλὴν ἄλλῳ, ὁ Ρόδιος ἀριστε, εἰ καὶ ὅτα μᾶλα προτιμήτως εἰ τῶν χρυσῶν, πῶς ἂν καὶ προεδρύοις, εἰ μὴ δεῖσει ἀναστήναι πάντας ὅς μόνος καθέξιοι, τὴν Πνύκα ὅλην θατέρα τῶν πυγῶν ἐπιλαβὼν; ὅστε ἀμείβων ποιήσεις ὀρθοστάθην ἐκκλησιάζων, ἐπικεκυφὸς τῷ συνεδρίῳ.

ΕΡΜΗΣ
12 Ἡδον πάλιν ἄλλο δύσλυτον καὶ τούτο: χαλκῷ μὲν γὰρ ἀμφοτέρω ἑστόν καὶ τέχνης τῆς αὐτῆς, Δυσίππου ἐκάπερ τὸ ἔργον, καὶ τὸ μέγιστον, ὁμοτίμῳ τὰ ἐς γένος, ἄτε δὴ Διὸς παῖδε, ὁ Διώνυσος οὕτωι καὶ Ἡρακλῆς. πότερος ὅν αὐτῶν προκαθίζει; φιλονεικοῦσι γὰρ, ἡς ὅρᾶς.
ZEUS RANTS

COLOSSUS OF RHODES

But who would make bold to rival me, when I am Helius and so great in size? If the Rhodians had not wanted to make me monstrous and enormous, they might have made sixteen gods of gold at the same expense, so in virtue of this I should be considered more valuable. And I have art and precision of workmanship, too, for all my great size.

HERMES

What's to be done, Zeus? This is a hard question to decide, at least for me; for if I should consider the material, he is only bronze, but if I compute how many thousands it cost to cast him, he would be more than a millionaire.

ZEUS

Oh, why had he to turn up to disparage the smallness of the others and to disarrange the seating? See here, most puissant of Rhodians, however much you may deserve precedence over those of gold, how can you sit in the front row unless everyone else is to be obliged to stand up so that you alone can sit down, occupying the whole Pnyx with one of your hams? Therefore you had better stand up during the meeting and stoop over the assembly.

HERMES

Here is still another question that is hard to solve. Both of them are of bronze and of the same artistic merit, each being by Lysippus, and what is more they are equals in point of family, for both are sons of Zeus—I mean Dionysus here and Heracles. Which of them has precedence? For they are quarrelling, as you see.
Διατρίβομεν, δ' Ἑρμῆ, πάλαι δέον ἐκκλησιάζειν· ὧστε νῦν μετὰ ἀναμίκες καθιζόντων, ἐνθ' ἂν ἔκαστος ἔθελη, εἰσεῖσθαι δὲ ἀποδοθήσεται περὶ τούτων ἐκκλησία, καθὼ εἴσομαι τότε ἡμών χρῆ ποιῆσαθαι τὴν τάξιν ἐπ' αὐτοῖς.

ἘΡΜΗΣ

13 'ΑΛΛ', Ἡράκλεις, ὡς θερῴβοισι τὰ κοινὰ καὶ τὰ καθ' ἡμέραν ταύτα βοῶντες, "Διανομάζω τοῦ τὸ νέκταρ; ἡ ἁμβροσία ἐπέλυτεν τοῦ αἰ ἐκατόμβαι; κοινὰς τὰς θυσίας."

ΖΕΤΖ

Κατασιάσασθαι αὐτοὺς, δ' Ἑρμή, ὡς μάθωσιν ὅτου ἐνεκα συνελέγησαν τοὺς λήρους τούτους ἁφέντες.

ΕΡΜΗΣ

Οὐχ ἀπαντεῖς, δ' Ζεῦ, τὴν Ἐλλήνων φωνῆν συνιᾶσιν. ἐγὼ δὲ ὅποι πολύθλωτος εἶμι, ὡστε καὶ Σκύθαις καὶ Πέρσαις καὶ ὶραξίν καὶ Κελτοῖς συνετὰ κηρύττειν. ἀμείνον ὅνιν, οἶμαι, τῇ χειρὶ σημαίνειν καὶ παρακελεύσθαι σιωπᾶν.

ΖΕΤΖ

Οὕτω ποιεῖ.

ΕΡΜΗΣ

14 Εὖ γε, ἀφωνότεροι γεγένηται σοι τῶν σοφιστῶν. ὡστε ὁρὰ δημηγορεῖ. ὀρᾶς; πάλαι πρὸς σὲ ἀποβλέπουσι περιμένοντες ὃ τι καὶ ἔρεῖς.

ΖΕΤΖ

'ΑΛΛ' ὦ γε πέπονθα, δ' Ἑρμή, οὐκ ἂν ὀκνήσαμεν.

1 Text ἐνω: some MSS. repeat one or more of these phrases.
ZEUS RANTS

ZEUS

We are wasting time, Hermes, when we should have been holding our meeting long ago, so for the present let them sit promiscuously wherever each wishes; some other day we shall call a meeting about this, and I shall then decide what order of precedence should be fixed in their case.

HERMES

Heracles! what a row they are making with their usual daily shouts: "Give us our shares!" "Where is the nectar?" "The ambrosia is all gone!" "Where are the hecatombs?" "Victims in common!"

ZEUS

Hush them up, Hermes, so that they may learn why they were called together, as soon as they have stopped this nonsense.

HERMES

Not all of them understand Greek, Zeus, and I am no polyglot, to make a proclamation that Scythians and Persians and Thracians and Celts can understand. I had better sign to them with my hand, I think, and make them keep still.

ZEUS

Do so.

HERMES

Good! There you have them, quieter than the sophists. It is time to make your speech, then. Come, come, they have been gazing at you this long time, waiting to see what in the world you are going to say.

ZEUS

Well, Hermes, I need not hesitate to tell you how
πρὸς σὲ εἰπεῖν νῦν οὖν ὅντα. οἴσθα ὅπως θαρραλέος ἂεὶ καὶ μεγαληγόρος ἐν ταῖς ἐκκλησίαις ἦν.

ΕΡΜΗΣ
Οἶδα καὶ ἐδεδείεις γε ἀκούον σου δημιουροῦντος, καὶ μάλιστα ὡς ἄποτε ἡπείλεις ἁνασπάσειν ἐκ βάθρων τῆς γῆς καὶ τῆς θάλασσας αὐτοῖς θεοῖς τῆς σειρᾶν ἐκείνην τῆς χρυσῆν καθεῖς.

ΖΕΤΗ
'Αλλὰ νῦν, ὦ τέκνου, οὐκ οἶδα εἰπεῖν ὑπὸ τοῦ μεγέθους τῶν ἐφαστῶν δεινῶν εἰπεῖ καὶ ὑπὸ τοῦ πλῆθους τῶν παρόντων—πολυθεωτάτη γάρ, ὡς ὀρᾷ, ἡ ἐκκλησία—διατετάραγμαι τῇ γυνώμῃ καὶ ὑποτρομός εἰμι καὶ ἡ γλύττα μοι πεπεδημένη ἔοικε· τὸ δὲ ἀτοπῶταν ἄπαντων, ἐπιλέλημαι τὸ προοίμιον τῶν ὅλων, ὃ παρεσκευασάμην ὡς εὐπροσωποτάτη μοι ἡ ἀρχὴ γένοιτο πρὸς αὐτοὺς.

ΕΡΜΗΣ
'Απολώλεκας, ὦ Ζεῦ, ἀπαντᾷ ὡς δὲ ὑποπεύουσι τῇ σιωπῇ καὶ τῷ ὑπέρμεγα κακοῦ ἀκούσθαι προσδοκῶσιν, ἐφ' ὅτι σὺ διαμέλλεις.

ΖΕΤΗ
Βούλεις οὖν, ὦ Ἐρμῆ, τὸ Ὄμηρικὸν ἐκεῖνο προοίμιον ἀναραφφόδησον πρὸς αὐτοὺς;

ΕΡΜΗΣ
Τὸ πόιον;

ΖΕΤΗ
Κέκλυτε μὲν πάντες τε θεοὶ πᾶσαι τε θέαναι.

1 ἡπείλεις vulg. : ἡ ἡπείλεις γ ; ἀπειλοῖς β.
I feel, since you are my son. You know how confident and loud-spoken I always was in our meetings?

HERMES

Yes, and I used to be frightened when I heard you making a speech, above all when you threatened to pull up the earth and the sea from their foundations, with the gods to boot, letting down that cord of gold.¹

ZEUS

But now, my boy, I don’t know whether because of the greatness of the impending disasters or because of the number of those present (for the meeting is packed with gods, as you see), I am confused in the head and trembly and my tongue seems to be tied; and what is strangest of all, I have forgotten the introduction to the whole matter, which I prepared in order that my beginning might present them “a countenance most fair.”²

HERMES

You have spoiled everything, Zeus. They are suspicious of your silence and expect to hear about some extraordinary disaster because you are delaying.

ZEUS

Then do you want me to recite them my famous Homeric introduction?

HERMES

Which one?

ZEUS

“Hark to me, all of the gods, and all the goddesses likewise.”³

¹ Iliad, 8, 24; compare Zeus Catechized, 4.
² Pindar, Olymp. 6, 4.
³ Iliad 8, 5.
ΕΡΜΗΣ

'Απαγε, ικανώς καὶ πρὸς ἡμᾶς πεπαρφόντηταί· σοι τὰ πρῶτα. πλὴν εἰ δοκεῖ, τὸ μὲν φορτικὸν τῶν μέτρων ἀφεῖς, σὺ δὲ τῶν Δημοσθένους δημηγοριῶν τῶν κατὰ Φιλίππου ἤμυνα ἀν ἑθέλη, σύνειρε, ὀλίγα ἐναλλάσσων· οὔτω γοῦν οἱ πολλοὶ νῦν ῥητορεύσουσιν.

ΖΕΤΕ

Εὖ λέγεις ἐπίτομον τινα ῥητορείαν καὶ ῥα- διουργίαν ταὐτὴν εὐκαιρον τοῖς ἀπορουμένουσι.

ΕΡΜΗΣ

15 'Αρξαί δ' οὖν ποτε.

ΖΕΤΕ

'Αντὶ πολλῶν ἄν, ὁ ἄνδρες θεοί, χρημάτων ὑμᾶς ἔλεσθαι νομίζω, εἰ φανερὸν γένοιτο ὡς οἳ δὴ ποτε ἀρα τούτῳ ἐστὶν ἐφ' ὅτι νῦν συνελέγητε. οὔτε τοίνυν τοῦτο οὕτως ἔχει, προσήκει προθύμως ἀκροᾶσθαι μου λέγοντος. ὃ μὲν οὖν παρὸν καιρός, ὁ θεοί, μονονουχὶ λέγει φωνῇ ἀφιεῖς ὃτι τῶν παρόντων ἐρρομένως ἀντιληπτέου ἡμῶν ἔστιν, ἡμεῖς δὲ πάνω ὠλγώρως ἔχειν δοκοῦμεν πρὸς αὐτά. βούλομαι δὲ ἂδη—καλ γὰρ ἐπιλείπει ὁ Δημο- σθένης—αὐτὰ ὑμῖν δηλῶσαι σαφῶς, ἐφ' ὅτι δια- ταραχθεῖσι συνήγαγον τὴν ἐκκλησίαν.

Χθες γάρ, ὡς ἴστε, Μνησίθεον τοῦ ναυκλήρου θύσαντος τὰ σωτηρία ἐπὶ τῇ υἱῇ ὀλίγου δεῖν ἀπολομένη περὶ τὸν Καφηρέα, εἰστιῶμεθα ἐν Πειραιεῖ, ὡπόσους ἡμῶν ὁ Μνησίθεος ἐπὶ τὴν θυσίαν ἐκάλεσεν· εἶτα μετὰ τὰς σπονδὰς ὑμεῖς μὲν ἄλλος ἄλλην ἑτράπετος, ὡς ἐκάστῳ ἐδοξεῖν, ἐγὼ δὲ—οὐδέποτε γὰρ πάνω ὄψε ἡν—ἀνήλθον ἐς τὸ

1 πεπαρφόντητα: du Soul: πεπαρσύνηται: MSS.
HERMES

Tut, tut! you gave us enough of your parodies in the beginning. If you wish, however, you can stop your tiresome versification and deliver one of Demosthenes’ speeches against Philip, any one you choose, with but little modification. Indeed, that is the way most people make speeches nowadays.

ZEUS

Good! That is a short cut to speechmaking and a timely help to anyone who doesn’t know what to say.

HERMES

Do begin, then.

ZEUS

Gentlemen of Heaven, in preference to great riches you would choose, I am sure, to learn why it is that you are now assembled. This being so, it behoves you to give my words an attentive hearing. The present crisis, gods, all but breaks out in speech and says that we must grapple stoutly with the issues of the day, but we, it seems to me, are treating them with great indifference.¹ I now desire—my Demosthenes is running short, you see—to tell you plainly what it was that disturbed me and made me call the meeting.

Yesterday, as you know, when Mnæsitheus the ship-captain made the offering for the deliverance of his ship, which came near being lost off Caphereus, we banqueted at Piræus, those of us whom Mnæsitheus asked to the sacrifice. Then, after the libations, you all went in different directions, wherever each of you thought fit, but I myself, as it was not very late, went up to town to take my evening

¹ Compare the beginning of Demosthenes’ first Olynthiac.
ἀστυ ὡς περιπατήσαμε τὸ δειλινὸν ἐν Κεραμεικῷ, ἔννοον ἀμα τοῦ Μυησιδέου τὴν μικρολογίαν, ὡς ἐκκαίδεκα θεοὺς ἐστίν ἀλεκτρυόνα μόνον κατ- ἑδυσε, γέροντα κάκεινον ἦδη καὶ κορυξάντα, καὶ λιβανωτοῦ χόνδρους τέτταρας εὑ μάλα εὐρωτιών- τας, ὡς αὐτίκα ἐπισβεσθήμαι τῷ ἀνθρακί, μηδὲ ὅσον ἀκρα τῇ ὑπὶ ὀσφραίνεσθαι τοῦ καπνοῦ παρα- σχόντας, καὶ ταῦτα ἐκατόμβια ὅλας ὑποσχό- μενος ὅτότε ἡ ναὸς ἦδη προσεφέρετο τῷ σκοπέλῳ καὶ ἑντὸς ἦν τῶν ἔρμάτων.

16 Ἡσπεὶ δὲ ταῦτα ἐννοοῦν γίγνομαι κατὰ τὴν Ποικίλην, ὅρω πλήθος ἀνθρώπων πάμπολοι συνε- στηκός, ἐνίοις μὲν ἐνδόν ἐν αὐτῇ τῇ στοᾷ, πολλοὺς δὲ καὶ ἐν τῷ ὑπαίθρῳ, καὶ τινὰς βοῶντας καὶ δια- τεινομένους ἐπὶ τῶν θάκων καθημένους. εἰκάσας οὖν ὅπερ ἦν, φιλοσόφους εἶναι τῶν ἐριστικῶν τού- των, ἐβουλήθην ἐπιστὰς ἀκοῦσαι αὐτῶν ὃ τι καὶ λέγουσιν· καὶ—ἐτυχον γὰρ νεφέλην τῶν παχεῖν περιβεβλημένοις—σχηματίσας ἐμαυτὸν εἰς τὸν ἐκείνων τρόπον καὶ τὸν πῶγονα ἐπισπασάμενος εὑ μάλα ἐφόκειν φιλοσόφῳ· καὶ δὴ παραγκώνισά- μενος τοὺς πολλοὺς εἰσέρχομαι ἀγνοουμένοις ὡστὶς εἴην. εὐρίσκω τε τὸν Ἐπικύρου Γάμμαν, τὸν ἐπι- τρυπτον, καὶ Τιμοκλέα τὸν Στωίκον, ἀνδρὸν βέλ- τειπτον, ἐκδύμως πάνυ ἐρίζοντα· ὁ γὰρ Τιμοκλῆς καὶ ἱδρον καὶ τὴν φωνὴν ἦδη ἐξεκέκοπτο ὑπὸ τῆς βοῆς, ὁ Δᾶμις δὲ τὸ σαρδάνιον ἐπιγελών ἔτι μᾶλ- λον παρώξυνε τὸν Τιμοκλέα.

17 Ἡν δὲ ἄρα περὶ ἡμῶν ὃ πᾶς λόγος αὐτοῖς· ὃ μὲν γὰρ κατάρατος Δᾶμις οὔτε προνοεῖν ἡμᾶς ἐφασκε- τῶν ἀνθρώπων οὔτε ἐπισκοπεῖν τὰ γιγνόμενα παρ' αὐτοῖς, οὔδὲν ἀλλο ἡ μηδὲ ὅλως ἡμᾶς εἶναι λέγων.
stroll in the Potters' Quarter, reflecting as I went upon the stinginess of Mnesitheus. To feast sixteen gods he had sacrificed only a cock, and a wheezy old cock at that, and four cakes of frankincense that were thoroughly well mildewed, so that they went right out on the coals and didn't even give off enough smoke to smell with the tip of your nose; and yet he had promised whole herds of cattle while the ship was drifting on the rock and was inside the ledges.

But when, thus reflecting, I had reached the Painted Porch, I saw a great number of men gathered together, some inside, in the porch itself, a number in the court, and one or two sitting on the seats bawling and straining their lungs. Guessing (as was indeed the case) that they were philosophers of the disputatious order, I decided to stop and hear what they were saying, and as I happened to be wrapped in one of my thick clouds, I dressed myself after their style and lengthened my beard with a pull, making myself very like a philosopher; then, elbowing the rabble aside, I went in without being recognized. I found the Epicurean Damis, that sly rogue, and Timocles the Stoic, the best man in the world, disputing madly: at least Timocles was sweating and had worn his voice out with shouting, while Damis with his sardonic laughter was making him more and more excited.

Their whole discussion was about us. That confounded Damis asserted that we do not exercise any providence in behalf of men and do not oversee what goes on among them, saying nothing less than that we do not exist at all (for that is of course what
τότε γὰρ αὐτῷ δηλαδὴ ὁ λόγος ἐδύνατο· καὶ ἦσαν τινες οἱ ἐπήνουν αὐτῶν. ὁ δὲ ἐτερος τὰ ἡμέτερα ὁ Τιμοκλῆς ἐφρόνει καὶ ὑπερεμάχει καὶ ἤγανάκτει καὶ πάντα τρόπον συννηγωνίζετο τὴν ἐπιμέλειαν ἦμων ἐπαίνων καὶ διεξίων ὡς ἐν κόσμῳ καὶ τάξει τῇ προσηκουσθῇ ἐξηγούμεθα καὶ διατάττομεν ἐκάστα· καὶ εἴχε μὲν τινάς καὶ αὐτὸς τοὺς ἐπανοίγον· πλὴν ἐκεκμήκει γὰρ ἦδη καὶ πονήρως ἐφώνει καὶ τὸ πλῆθος εἰς τὸν Δάμων ὑπέβλεπε—, συνειδ§ δὲ ἐγὼ τὸ κινδύνευμα τὴν νῦκτα ἐκέλευσα περιχυθείσαι διαλύσαι τὴν συννοισίαν. ἀπήλθον οὖν εἰς τὴν υστεραίαν συνθέμενοι εἰς τέλος ἐπεξελεύσεσθαι τὸ σκέμμα, κἂν γὰρ παρομαρτῶν τῶν πολλαῖς ἐπήκουν μεταξὺ ἅπιῶν ὄικαδε παρ' αὐτοὺς ἐπανοίγοντων τὰ τοῦ Δάμων καὶ ἦδη παρὰ πολὺ αἱρομένων τὰ ἐκέλινον· ἦσαν δὲ καὶ οἱ μὴ ἀξιοῦντες προκατεγνωκέναι τῶν ἐναντίων ἄλλα περιμένειν εἰ τι καὶ ὁ Τιμοκλῆς αὐριον ἐρεῖ.

18 Ταῦτ' ἔστιν ἐφ' οίς υμᾶς συνεκάλεσα, οὖ μικρά, ὁ θεοί, εἰ λογιεύσθε ὡς ἡ πάσα μὲν ἡμῖν τιμή καὶ δόξα καὶ πρόσοδος οἱ ἀνθρωποὶ εἰσίν· εἰ δ' οὖν τοι πεισθεῖν ἡ μηδὲ ὅλως θεοὺς εἰναι ἡ δυνα ἡ προνοίας εἰναι σφῶν αὐτῶν, ἄθυτα καὶ ἀγέραστα καὶ ἀπιμητὰ ἦμων ἐσται τὰ ἐκ γῆς καὶ μάτην ἐν ὑπαρχεῖ καθεδομέθα λιμῶν ἐχόμενοι, ἐφόρτων ἐκεῖνων καὶ πανηγύρεως καὶ ὑγίων καὶ θυσιῶν καὶ πανυχίδων καὶ πομπῶν στεροῦμεν. ὡς οὖν ὑπὲρ τηλικοτῶν φημὶ δεῖν ἄπαντας ἐπικοινωνίας χωρὶς παρουσίας καὶ ἀφ' ὕστον κρατήσει μὲν ὁ Τιμοκλῆς καὶ δόξαι ἀληθεστέρα λέγειν, ὁ Δάμως δὲ καταγελασθήσεται πρὸς τὸν ἀκούοντων· ὡς ἔγγινε οὖ πάνι τῷ Τιμοκλεὶ πέποιθα ὃς κρατήσει καθ' ἑαυ
his argument implied), and there were some who applauded him. The other, however, I mean Timocles, was on our side and fought for us and got angry and took our part in every way, praising our management and telling how we govern and direct everything in the appropriate order and system; and he too had some who applauded him. But finally he grew tired and began to speak badly and the crowd began to turn admiring eyes on Damis; so, seeing the danger, I ordered night to close in and break up the conference. They went away, therefore, after agreeing to carry the dispute to a conclusion the next day, and I myself, going along with the crowd, overheard them praising Damis’ views on their way home and even then far preferring his side: there were some, however, who recommended them not to condemn the other side in advance but to wait and see what Timocles would say the next day.

That is why I called you together, gods, and it is no trivial reason if you consider that all our honour and glory and revenue comes from men, and if they are convinced either that there are no gods at all or that if there are they have no thought of men, we shall be without sacrifices, without presents and without honours on earth and shall sit idle in Heaven in the grip of famine, choused out of our old-time feasts and celebrations and games and sacrifices and vigils and processions. Such being the issue, I say that all must try to think out something to save the situation for us, so that Timocles will win and be thought to have the truth on his side of the argument and Damis will be laughed to scorn by the audience: for I have very little confidence that
τὸν, ἦν μὴ καὶ τὰ παρ’ ἦμῶν αὐτὸ προσγένηται. κήρυττε οὖν, ὁ Ἑρμῆς, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου, ὡς ἀνιστάμενοι συμβουλεύοιεν.

ΕΡΜΗΣ

"Ακονε, σίγα, μὴ τάραττε: τὸς ἀγορεύειν βουλεῖται τῶν τελείων θεῶν, οἷς ἔξεστι; τὸ τοῦτο; νῦν ξειδεῖ ἀνιστατάτα, ἀλλ’ ἢσυχὰς πρὸς τὸ μέγεθος τῶν ἠγγελμένων ἐκπεπληγμένου;

ΜΟΜΟΣ

19 Ἀλλ’ ὑμεῖς μὲν πάντες ύδωρ καὶ γαία γένοοις: έγὼ δὲ, εἰ γέ μοι μετὰ παρρησίας λέγειν δοθεῖη, πολλά ἂν, ὁ Ζεῦ, ἔχομι εἰπεῖν.

ΖΕΣΣ

Λέγε, ὁ Μῶμε, πάνω θαρρῶν: δήλος γὰρ εἰ ἐπὶ τῷ συμφέροντι παρρησιασώμενος.

ΜΟΜΟΣ

Οὐκοῦν ἀκούετε, ὁ θεὸς, τὰ γε ἀπὸ καρδιάς, φασίν: ἔγὼ γὰρ καὶ πάνω προσεδόκων ἐστὶ ἄμηχανίας περιστήσεσθαι τὰ ἡμέτερα καὶ πολλοὺς τοιούτους ἀναφύσεσθαι ἡμῖν σοφιστάς, παρ’ ἦμῶν αὐτῶν τὴν αὐτίαν τῆς τόλμης λαμβάνοντας: καὶ μᾶ τῇ Θέμῳ οὕτε τῷ Ἐπικούρῳ ἄξιον ὀργίζεσθαι οὕτε τοὺς ὁμίληταίς αὐτοῦ καὶ διαδόχους τῶν λόγων, εἰ τοιαύτα περὶ ἦμῶν ὑπελήφασιν. ἢ τὶ γὰρ αὐτοὺς ἀξιῶσει τις ἄν φρονεῖν, ὁπότεν ὅροις τοσάττην ἐν τῷ βίῳ τὴν ταραχὴν, καὶ τοὺς μὲν χρῆστοὺς αὐτῶν ἀμελουμένους, ἐν πενίᾳ καὶ νόσοις καὶ δουλείας καταφθειρομένους, παμπονή-
Timocles will win by himself if he has not our backing. Therefore make your lawful proclamation, Hermes, so that they may arise and give counsel.

HERMES

Hark! Hush! No noise! Who of the gods in full standing that have the right to speak wants to do so? What’s this? Nobody arises? Are you dumfounded by the greatness of the issues presented, that you hold your tongues?

MOMUS

“Marry, you others may all into water and earth be converted”;¹

but as for me, if I were privileged to speak frankly, I would have a great deal to say.

ZEUS

Speak, Momus, with full confidence, for it is clear that your frankness will be intended for our common good.

MOMUS

Well then, listen, gods, to what comes straight from the heart, as the saying goes. I quite expected that we should wind up in this helpless plight and that we should have a great crop of sophists like this, who get from us ourselves the justification for their temerity; and I vow by Themis that it is not right to be angry either at Epicurus or at his associates and successors in doctrine if they have formed such an idea of us. Why, what could one expect them to think when they see so much confusion in life, and see that the good men among them are neglected and waste away in poverty and

¹ Iliad 7, 90; addressed to the Greeks by Menelaus when they were reluctant to take up the challenge of Hector.
THE WORKS OF LUCIAN

rous δὲ καὶ μιαροῦς ἀνθρώπους προτιμωμένους καὶ ὑπερπλουτοῦντας καὶ ἐπιτάττοντας τοῖς κρείττοσι, καὶ τοὺς μὲν ἰεροσύλους οὐ κολαξο-
μένους ἀλλὰ διαλανθάνοντας, ἀνασκολοπίζουνος δὲ καὶ τυμπανιζομένους ἐνίοτε τοὺς οὐδὲν ἀδικοῦντας;

Εἰκότως τοίνυν ταῦτα ὑρόωντες οὕτω διανοοῦνται

περὶ ἡμῶν ὡς οὐδὲν ὅλως ὕντων, καὶ μᾶλλον ὅταν ἀκούσω τῶν χρησμῶν λεγόντων, ὡς διαβάς τις τῶν "Αλλιν μεγάλην ἀρχήν καταλύσει, οὐ μέντοι δηλούντων, εἶτε τὴν αὐτοῦ εἶτε τὴν τῶν πολεμίων καὶ πάλιν.

ὁ θείς Σαλαμίς, ἀπολείπει δὲ σὺ τέκνα γυναικῶν.

καὶ Πέρσαι γὰρ, οἴμαι, καὶ "Ελληνες γυναικῶν τέκνα ἦσαν. ὅταν μὲν γὰρ τῶν ραγώδων ἀκούσω-
σιν, ὅτι καὶ ἔρωμεν καὶ τιτρωσκόμεθα καὶ δεσμοῦ-
μεθα καὶ δουλεύομεν καὶ στασιάζομεν καὶ μυρία ὧνα πράγματα ἔχομεν, καὶ ταῦτα μακάριοι καὶ ἀφθαρτοὶ ἄξιοῦντες εἰναι, τί ἄλλο ἡ δικαίως κατα-
γελῶσε καὶ ἐν οὐδὲν λόγῳ τίθενται τὰ ἡμέτερα; ἡμεῖς δὲ ἀγανακτοῦμεν, εἰ τινες ἀνθρωποὶ ὄντες ὦ πάνω ἄνθητοι διελέγχουσι ταῦτα καὶ τὴν πρόνοιαν ἡμῶν παρωθοῦνται, δέον ἀγαπᾶν εἰ τινες ἡμῖν ἔτι θύουσι τοιαῦτα ἐξαμαρτάνουσιν.

Καὶ μοι ἐνταῦθα, ὁ Ζεῦ—μόνοι γὰρ ἔσμεν καὶ οὐδὲς ἀνθρώπος πάρεστι τῷ συλλόγῳ ἔξω Ἡρακλέους καὶ Διονύσου καὶ Γαυμήδους καὶ 'Ἀσκληπιοῦ, τῶν παρεγγράπτων τούτων—ἀπό-
κριναι μετ’ ἄλθειας, εἰ ποτὲ σοι ἐμέλησεν ἐς
illness and bondage while scoundrelly, pestilential fellows are highly honoured and have enormous wealth and lord it over their betters, and that temple-robbbers are not punished but escape, while men who are guiltless of all wrong-doing sometimes die by the cross or the scourge?

It is natural, then, that on seeing this they think of us as if we were nothing at all, especially when they hear the oracles saying that on crossing the Halys somebody will destroy a great kingdom, without indicating whether he will destroy his own or that of the enemy; and again

"Glorious Salamis, death shalt thou bring to the children of women," \(^1\)

for surely both Persians and Greeks were the children of women! And when the reciters tell them that we fall in love and get wounded and are thrown into chains and become slaves and quarrel among ourselves and have a thousand cares, and all this in spite of our claim to be blissful and deathless, are they not justified in laughing at us and holding us in no esteem? We, however, are vexed if any humans not wholly without wits criticize all this and reject our providence, when we ought to be glad if any of them continue to sacrifice to us, offending as we do.

I beg you here and now, Zeus, as we are alone and there is no man in our gathering except Heracles and Dionysus and Ganymede and Asclepius, these naturalized aliens—answer me truly, have you ever had enough regard for those on earth to find out

\(^1\) From the famous oracle about the "wooden wall," which Themistocles interpreted for the Athenians (Herod. 7, 140 ff.).
τοσούτων τῶν ἐν τῇ γῇ, ὡς ἔξετάσαι οἶτως αὐτῶν οἱ φαύλοι ἢ οἴτως οἱ χρηστοὶ εἰςιν· ἀλλὰ οὐκ ἂν εἴποις. εἰ γοῦν μὴ ὁ Ἐθνεὺς ἐκ Τροιζήνος εἰς Ἄθηνας ὑδρόν πάρεργον ἐξέκοψε τοὺς κακούργους, ὅσον ἐπὶ σοὶ καὶ τῇ σῇ προνοίᾳ οὐδὲν ἂν ἐκόλυμεν ξῆν ἐντυρφώντας ταῖς τῶν ὁδόι διάδοντον σφαγαίς τῶν Σκείρωνα καὶ Πυτυκάμπτην καὶ Κερκυόνα καὶ τοὺς ἄλλους· ἢ εἴ γε μὴ ὁ Ἐφυσθεύς, ἀνὴρ δίκαιος καὶ προνοητικός, ὅποι φιλανθρωπίας ἀναπτυξάμενος τα παρα ἐκάστοις ἐξέπεμπτε τούτοις τῶν οἰκέτων αὐτοῦ, ἐργατικοὶ ἀνθρώποι καὶ πρόθυμοι εἰς τοὺς πόλους, ὃ Ζεῦ, σὺ ὕλην ἐφρύντωσας ἂν τῆς "Τιθάς καὶ τῶν ἐν Στυμψάλῳ ὀρνέων καὶ ἱππῶν τῶν Ὁρακίων καὶ τῆς Κενταύρων ὅβρεως καὶ παροικίας.

22 ἂλλ᾽ εἰ χρῆ τάληθή λέγειν, καθήμεθα τοῦτο μόνον ἐπιτηροῦντες, εἰ τις θύει καὶ κυστὶ τοὺς βραχούς· τὰ δ᾽ ἄλλα κατὰ ῥόνν φέρεται ὡς ἂν τύχῃ ἐκαστὸν παρασυρόμενα. τοιγαροῦν εἰκότα νῦν πάσχομεν καὶ ἐτί πεισόμεθα, ἐσπειδὰν καὶ ὕλην οἱ ἀνθρώποι ἀνακύπτοντες εὔρισκον ποὺ ὄφελος αὐτοῖς ὡς εἰ θύσας ἡμᾶς καὶ τᾶς πομπᾶς πέμπους. εἰτ᾽ ἐν βραχεὶ ὑφεὶ καταγελῶτας τοὺς Ἐπικούρους καὶ Μητρόδωρους καὶ Δάμιδας, κρατουμένους δὲ καὶ ἀποφραττομένους ὑπ᾽ αὐτῶν τοὺς ἡμετέρους συνήγορους· ὡστε ὑμέτερον ἂν εἰς παύειν καὶ ἱσθαι ταύτα, τῶν καὶ ἔστε τὸ δε αὐτὰ προσαγαγόντων. Μάμφο δὲ οὐ μέγας ὁ κύδους, εἰ ἀτιμος ἔσται οὐδὲ γὰρ πάλαι τῶν τιμωμένων ἦν, ὑμῶν ἐτί εὐτυχοῦστον καὶ τὰς θυσίας καρποφόρων.
who are the good among them and who are the bad? No, you can’t say that you have! In fact, if Theseus on his way from Troezen to Athens had not incidentally done away with the marauders, as far as you and your providence are concerned nothing would hinder Sciron and Pityocamptes and Cercyon and the rest of them from continuing to live in luxury by slaughtering wayfarers. And if Eurystheus, an upright man, full of providence, had not out of the love he bore his fellow men looked into the conditions everywhere and sent out this servant of his, a hard-working fellow eager for tasks, you, Zeus, would have paid little heed to the Hydra and the Stymphalian birds and the Thracian mares and the insolence and wantonness of the Centaurs.

If you would have me speak the truth, we sit here considering just one question, whether anybody is slaying victims and burning incense at our altars; everything else drifts with the current, swept aimlessly along. Therefore we are getting and shall continue to get no more than we deserve when men gradually begin to crane their necks upward and find out that it does them no good to sacrifice to us and hold processions. Then in a little while you shall see the Epicuruses and Metrodoruses and Damises laughing at us, and our pleaders overpowered and silenced by them. So it is for the rest of you to check and remedy all this, you who carried it so far. To me, being only Momus, it does not make much difference if I am to be unhonoured, for even in bygone days I was not one of those in honour, while you are still fortunate and enjoy your sacrifices.

1 Heracles.
ΤΟΥΤΟΝ ΜΕΝ, Ὡ ΘΕΟΙ, ΛΗΡΕΙΝ ΕΆΣΩΜΕΝ ΑΕΙ ΤΡΑΧΥΝ ὍΝΤΑ ΚΑΙ ΕΠΙΤΙΜΗΤΙΚΟΝ ὍΣ ΥΑΡ Ὡ ΘΑΥΜΑΣΤΟΣ ΔΗΜΟΣΘΕΝΗΣ ἘΦΗ, ΤΟ ΜΕΝ ὙΓΚΑΛΕΣΑΙ ΚΑΙ ΜΕΜΨΑΘΑΙ ΚΑΙ ΕΠΙΤΙΜΗΣΑΙ ΡΑΔΙΟΝ ΚΑΙ ΠΑΝΤΟΣ, ΤΟ ΔΕ ὩΠΟΣ ΤΑ ΠΑΡΟΝΤΑ ΒΕΛΤΙΩΝ ΓΕΝΗΣΕΤΑΙ ΣΥΜΒΟΥΛΕΥΣΑΙ, ΤΟΥΤ' ἘΜΦΡΟΝΟΣ ὩΣ ἈΛΗΘΩΣ ΣΥΜΒΟΥΛΟΝ ὙΠΕΡ ΟΙ ΑΛΛΟΙ ΕΥ ΟΙΔ' ὩΤΙ ΠΟΥΗΣΕΤΕ ΚΑΙ ΤΟΥΤΟΝ ΣΙΩΠΟΝΤΟΣ.

ΠΟΣΕΙΔΩΝ

'ἘΓὼ δὲ τὰ μὲν ἄλλα ὑποβρυχίως εἰμὶ, ὡς ἦστε, καὶ ἐν βυθῷ πολυτεῦμαι κατ' ἔμαυτόν, εἰς ὅσον ἐμοὶ δυνατὸν σάζων τοὺς πλέοντας καὶ παραπέμπων τὰ πλοῖα καὶ τοὺς ἀνέμους καταμάλλωτον ὠμορὶ θυ τὸν—μέλει γάρ μοι καὶ τῶν ἐνταῦθα—φημὶ δειν τὸν Δάμιον τούτου ἐκποδῶν ποιήσασθαι, πρὶν ἐπὶ τὴν ἑρωμῆν, ἢτοι κεραυνῷ ἢ τινι ἄλλῃ μυχανῇ, μὴ καὶ ὑπέρισχῃ λέγων—φῆς γάρ, Ὡ Ζεὺ, πιθανὸν τινα εἶναι αὐτόν—άμα γάρ καὶ δεῖξομεν αὐτοὶ ὡς μετερχόμεθα τοὺς τὰ τοιαῦτα καθ' ἡμῶν διεξιόντας.

ΖΕΤΣ

Paíxeis, Ὠ Πόσειδον, ἡ τέλεον ἐπιλέησαι ὡς οὐδὲν ἐφ' ἡμῖν τῶν τοιούτων ἑστίν, ἀλλ' αἱ Μοῖραι ἐκάστῳ ἐπικλώθουσι, τῶν μὲν κεραυνῷ, τὸν δὲ ἠφείς, τὸν δὲ πυρετῷ ἡ φθόγχος ἀποθανεῖν; ἐπεὶ εὖ γε μοι ἐπ' ἐξουσία τὸ πράγμα ἢν, εἶπα αὖ, οὐεί, τοὺς ἱεροσύλους πρῶτην ἀπελθέων ἀκεραυνώτους ἐκ Πάσης δύο μου τῶν πλοκάμων ἀποκείμενοι ἐξ μνᾶς ἐκάτερον ἐλκοντας; ἢ σὺ αὐτὸς περιεἴδες αὐν ἐν Γερασίστῳ τῶν ἀλίεα τῶν ἐξ Ὠρευ ὑφαίρομενον σου τὴν τρίαιναν; ἀλλως
ZEUS RANTS

ZEUS

Let us ignore this fellow's nonsense, gods; he is always harsh and fault-finding. As that wonderful man Demosthenes says, to reproach and criticize and find fault is easy and anyone can do it, but to advise how a situation may be improved requires a really wise counsellor; and this is what the rest of you will do, I am very sure, even if Momus says nothing.

POSEIDON

For my part I am pretty much subaqueous, as you know, and live by myself in the depths, doing my best to rescue sailors, speed vessels on their course and calm the winds. Nevertheless I am interested in matters here too, and I say that this Damis should be put out of the way before he enters the dispute, either with a thunderbolt or by some other means, for fear that he may get the better of it in the argument; for you say, Zeus, that he is a plausible fellow. At the same time we'll show them how we punish people who say such things against us.

ZEUS

Are you joking, Poseidon, or have you completely forgotten that nothing of the sort is in our power, but the Fates decide by their spinning that one man is to die by a thunderbolt, another by the sword and another by fever or consumption? If it lay in my power, do you suppose I would have let the temple-robbers get away from Olympia the other day unscathed by my thunderbolt, when they had shorn off two of my curls weighing six pounds apiece? Or would you yourself at Geraestus have allowed the fisherman from Oreus to filch your trident? Besides,
τε καὶ δόξομεν ἀγανακτεῖν λελυτημένοι τῷ πράγματι καὶ δεδιέναι τοὺς παρὰ τοῦ Δάμιδος λόγους καὶ δι’ αὐτὸ ἀποσκευάζεσθαι τὸν ἄνδρα, οὗ περιμελναντες ἀντεξετασθήναι αὐτὸν τῷ Τιμοκλεί. ὡστε τῇ ἀλλῳ ἡ ἕξ ἐρήμης κρατεῖν οὕτω δόξομεν;

ΠΟΣΕΙΔΩΝ
Καὶ μὴν ἐπίτομον τινα ταύτην φίμην ἐπινεονηκέναι ἐγώγει πρὸς τὴν νίκην.

ΖΕΤΣ
Ἅπαγε, θυμώδες τὸ ἐνθύμημα, ὁ Πόσειδος, καὶ κομιδῇ παχύ, προαναρήσεις τὸν ἀνταγωνιστήν ὡς ἀποθάναι ἄγτυγτος, ἀμφότερον ἔτι καὶ ἀδιάκριτον καταλυτῶν τὸν λόγον.

ΠΟΣΕΙΔΩΝ
Οὐκοῦν ἀμειώνοι τι ύμεῖς ἄλλο ἐπινοεῖτε, εἰ τὰμὰ οὕτως ύμῶν ἀποτεθύνωσι.

ΑΠΟΛΛΩΝ
26. Ἐι καὶ τοὺς νέοις ἐτί καὶ ἀγενείοις ἡμῶν ἐφεῖτο ἐκ τοῦ νόμου δημηγορεῖν, ἵσως ἄν εἰπόν τι συμφέρον εἰς τὴν διάσκεψιν.

ΜΜΜΟΣ
Ὡς μὲν σκέψις, ὁ Ἁπολλόν, οὕτω περὶ μεγάλων, ὡστε μὴ καθ’ ἦλθίαν, ἀλλὰ κοινῶν ἄπασθι προκείσθαι τὸν λόγον’ χάριν γὰρ, εἴ περὶ τῶν ἐσχάτων κινδυνεύοντες περὶ τῆς ἐν τοῖς νόμοις ἐξουσίας μικρολογούμεθα. σοῦ δὲ καὶ πάνυ ἡδῆ ἐννομος εἰ δημηγόρος, πρόπαλαι μὲν ἐξ ἐφηβῶν γεγονός, ἐγγεγράμμενος δὲ ἐς τὸ τῶν δώδεκα ληξιαρχικῶν, καὶ ὄλγον δεῖν τῆς ἐπὶ Κρόνου βουλής ἰδιν’ ὡστε μὴ μειρακιεύουν πρὸς ἡμᾶς, ἀλλὰ λέγει θαρρῶν ἡδῆ τα δοκοῦντα, μηδὲν αἰ-
it will look as if we were getting angry because we have been injured, and as if we feared the arguments of Damis and were making away with him for that reason, without waiting for him to be put to the proof by Timocles. Shall we not seem, then, to be winning by default if we win in that way?

POSEIDON

Why, I supposed I had thought of a short cut to victory?

ZEUS

Avast! a stockfish idea, Poseidon, downright stupid, to make away with your adversary in advance so that he may die undefeated, leaving the question still in dispute and unsettled!

POSEIDON

Well, then, the rest of you think of something else that is better, since you relegate my ideas to the stockfish in that fashion.

APOLLO

If we young fellows without beards were permitted by law to take the floor, perhaps I might have made some contribution to the debate.

MOMUS

In the first place, Apollo, the debate is on such great issues that the right to speak does not go by age but is open to all alike; for it would be delicious if when we were in direst danger we quibbled about our rights under the law. Secondly, according to law you are already fully entitled to the floor, for you came of age long ago and are registered in the list of the Twelve Gods and almost were a member of the council in the days of Cronus. So don’t play the boy with us: say what you think boldly, and
ΑΠΟΛΛΩΝ

'Αλλι' ού σε, ὁ Μῶμη, χρή τὰ τοιαῦτα ἐφίμεναι, τὸν Δία δὲ καὶ ἧν οὐτὸς κελεύσῃ, τὰχ' ἂν τι οὐκ ἀμοινοῦ εἴποιμι ἀλλὰ τῆς ἐν τῷ Ἐλικώνι μελέτης ἄξιων.

ΖΕΤΖ

Δέγε, ὁ τέκνῳ· ἐφίμη γάρ.

ΑΠΟΛΛΩΝ

27 'Ὁ Τιμοκλῆς οὗτος ἔστι μὲν χρηστὸς ἀνήρ καὶ φιλόθεος καὶ τοὺς λόγους πάνω ἥκριβωκε τοὺς Στωϊκοὺς· ὡστε καὶ σύνεστων ἐπὶ σοφία πολλοῖς τῶν νέων καὶ μισθοὺς οὐκ ὁλόγους ἐπὶ τούτῳ ἐκλέγειν, σφόδρα πιθανὸς ὡν ὅποτε ἱδία τοῖς μαθηταῖς διαλέγουσο· ἐν πλῆθει δὲ εἰπεῖν ἀτολμότατος ἐστι καὶ τὴν φωνὴν ἱδιώτης καὶ μηδεμόρος, ὡστε γέλωτα διλοσκάνειν διὰ τοῦτο ἐν ταῖς συνοπσίαις, οὐ συνείρων ἀλλὰ βατταρίζων καὶ ταραττόμενος, καὶ μάλιστα ὅποταν οὗτος ἔχων καὶ καλλιρρημοσύνην ἐπιδείκνυσθαι βουληται. συνείρω μὲν γὰρ εἰς ὑπερβολὴν δέξις ἔστι καὶ λεπτομέρων, ὡς φασιν οἱ ἁμείνων τὰ τῶν Στωϊκῶν εἴδοτες, λέγον δὲ καὶ ἐρμηνεύων ὑπ' ἀσθενείας διαφθείρει αὐτὰ καὶ συγχεῖ, οὐκ ἀποσαφῶν δὲ τοι βουληται ἀλλὰ αἰνίγμασιν ἐοικότα προτείνων καὶ πάλιν ἀυ πολὺ ἀσαφέστερα πρὸς τὰς ἐρωτήσεις ἀποκρινόμενος· οἱ δὲ οὐ συμεύντες.
don't be sensitive about speaking without a beard when you have such a long-bearded, hairy-faced son in Asclepius. Besides, it would be in order for you to show your wisdom now or never, unless you sit on Helicon and talk philosophy with the Muses for nothing.

APOLLO

But it is not for you to give such permission, Momus; it is for Zeus, and if he lets me perhaps I may say something not without sweetness and light and worthy of my study on Helicon.

ZEUS

Speak, my boy: I give you permission.

APOLLO

This Timocles is an upright, God-fearing man and he is thoroughly up in the Stoic doctrines, so that he gives lessons to many of the young men and collects large fees for it, being very plausible when he disputes privately with his pupils; but he utterly lacks the courage to speak before a crowd and his language is vulgar and half-foreign, so that he gets laughed at for that reason when he appears in public, for he does not talk fluently but stammers and gets confused, especially when in spite of these faults he wants to make a show of fine language. His intellect, to be sure, is exceedingly keen and subtle, as people say who know more than I about Stoicism, but in lecturing and expounding he weakens and obscures his points by his incapacity, not making his meaning clear but presenting propositions that are like riddles and returning answers that are still more unintelligible; hence the others failing to com-
καταγελόσων αὐτοῦ. δεὶ δὲ οἶμαι σαφῶς λέγειν καὶ τούτου μάλιστα πολλῆς ποιεῖσθαι τὴν πρόνοιαν, ὡς συνήσουσιν οἱ ἄκοιντες.

ΜΜΜΟΧ

28 Τοῦτο μὲν ὁρθῶς ἐλέεσας, δ' Ἀπολλων, ἐπανεύσασθαι τοὺς σαφῶς λέγοντας, εἰ καὶ μὴ πάνυ ποιεῖσ αὐτὸ σὺ ἐν τοῖς χρησμοῖς λοξὸς ὁν καὶ γριφώδης καὶ ἐστὶ μεταίχμιον ἁσφαλῶς ἀπορρίπτων τὰ πολλά, ὡς τοὺς ἀκοίντας ἀλλού δείσαι Πυθίου πρὸς τὴν ἐξήγησιν αὐτῶν. ἀτὰρ τὸ ἐπὶ τούτῳ συμβουλεύεις; τίνα ἱσαίν ποιήσασθαι τῆς Τιμοκλέους ἀδυναμίας ἐν τοῖς λόγοις;

ΑΠΟΛΛΩΝ

29 Συνήγορον, ὁ Μώμε, εἰ πως δυνηθεῖμεν, αὐτῷ παρασχεῖν ἀλλοῦ τῶν δεινῶν τοῦτων, ἔροῦντα κατ' ἀξίαν ἀπέρ αὐτὸ ἐκεῖνος ἐνθυμηθείς ὑποβάλῃ.

ΜΜΜΟΧ

'Ἀγένειον τοῦτο ὡς ἄληθῶς εἰρήκας, ἔτι παλινδρομοῦ τινος δεόμενον, συνήγορον ἐν συνονίσῳ φιλοσόφων παραστήσασθαι ἐρμηνεύσοντα πρὸς τοὺς παρόντας ἀπέρ ἀν δοκῇ Τιμοκλῆι, καὶ τὸν μὲν Δάμιν αὐτοπρόσωπον καὶ δ' αὐτόν λέγειν, τὸν δὲ ὑποκρίτη προσχρόμενον ἵδια πρὸς τὸ οὕς ἐκεῖνο ὑποβάλλειν τὰ δοκοῦντα, τὸν ὑποκρίτην δὲ ῥητορεύειν, οὐδὲ αὐτῶν ἵσως συνεύρετα ὁ τι ἄκουσεις. ταύτα πῶς οὗ γέλως ἀν εἰη τῷ πλῆθει; ἀλλὰ τοῦτο μὲν ἄλλως ἐπινοήσαμεν. σὺ δέ, ὁ θαυμάσιε —φῆς γὰρ καὶ μάντις εἶναι καὶ μεθοὺς οὐκ ὀλίγους ἐπὶ τῷ τοιούτῳ ἐξέλεξας ἄχρι τοῦ καὶ πλινθοὺς χρυσάς ποτὲ εἰληφέναι—τί οὐκ ἐπεδείξω ἡμῖν κατὰ καιρὸν τὴν τέχνην προεπτῶν ὀπότερος
prehend, laugh at him. But it is essential to speak clearly, I think, and beyond all else to take great pains to be understood by the hearers.

MOMUS

You were right, Apollo, in praising people who speak clearly, even though you yourself do not do it at all, for in your oracles you are ambiguous and riddling and you unconsciously toss most of them into the debatable ground so that your hearers need another Apollo to interpret them. But what do you advise as the next step, what remedy for Timocles' helplessness in debate?

APOLLO

To give him a spokesman if possible, Momus, one of those eloquent chaps who will say fittingly whatever Timocles thinks of and suggests.

MOMUS

Truly a puerile suggestion which shows that you still need a tutor, that we should bring a spokesman into a meeting of philosophers to interpret the opinions of Timocles to the company, and that Damis should speak in his own person and unaided while the other, making use of a proxy, privately whispers his ideas into his ear and the proxy does the speaking, perhaps without even understanding what he hears, Wouldn't that be fun for the crowd! No, let's think of some other way to manage this thing. But as for you, my admirable friend, since you claim to be a prophet and have collected large fees for such work, even to the extent of getting ingots of gold once upon a time, why do you not give us a timely display of your skill by foretelling which of the
τῶν σοφιστῶν κρατήσει λέγων; οίσθα γάρ ποι
τὸ ἀποβησόμενον μάντις οὖν.

ἈΠΟΔΑΩΝ

Πῶς, ὁ Μώμε, δυνατῶν ποιεῖν ταῦτα μὴ
tρίποδος ἢ μὲν παρόντος μὴ τιμιωμάτων ἡ πηγὴς
μαντικῆς οὐλ ἡ Κασταλία ἐστίν;

ΜΩΜΟΣ

'Ορᾶς; ἀποδιδράσκεις τῶν ἐλεγχοὺ ἐν στενῷ
ἐχόμενοι.

ΖΕΤΣ

'Ομως, ὁ τέκνον, εἰπὲ καὶ μὴ παράσχης τῷ
συκοφάντῃ τούτῳ ἀφορμὰς διαβάλλειν καὶ χλευά-
ζειν τὰ σὰ ὡς ἐπὶ τρίποδι καὶ ὅδατι καὶ λιβανωτῷ
κείμενα, ὡς, εἰ μὴ ἔχοις ταῦτα, στερηθόμενον σε
τῆς τέχνης.

ἈΠΟΔΑΩΝ

'Αμεινον μὲν ἦν, ὁ πάτερ, ἐν Δελφοῖς ἡ Κολο-
φῶν τὰ τοιαῦτα ποιεῖν, ἀπάντων μοι τῶν χρησί-
μων παρόντων, ὡς ἔθος. ὅμως δὲ καὶ οὕτω γυμνὸς
ἐκείνοις καὶ ἀσκευος πειράσομαι προεπειν ὁπο-
τέροι τὸ κράτος ἐσται: ἀνέξεσθε δὲ, εἰ μὴ ἐμμετρα
λέγοιμι.

ΜΩΜΟΣ

Δέγε μόνου, σαφῆ δέ, ὁ 'Ἀπολλων, καὶ οὐ
συνηγόρου καὶ αὐτὰ ἡ ἐρμηνείας δεδομένα· καὶ
γὰρ οὐκ ἄρνεια κρέα καὶ χελώνη νῦν ἐν Λυδίᾳ
συνέγεται· ἀλλὰ οἶσθα περὶ ὅτου ἡ σκέψις.

ΖΕΤΣ

Τι ποτε ἐρεῖς, ὁ τέκνον; ὡς τὰ γε πρὸ τοῦ χρη-
σμοῦ ταῦτα ἡδί φοβερά· ἡ χρόα τετραμμένη, οἱ
ὀφθαλμοὶ περιφερεῖς, κόμη ἀνασοβουμένη, κίνημα

132
sophists will win in the argument? Of course you know what the outcome will be, if you are a prophet.

APOLLO

How can I do that, Momus, when we have no tripod here, and no incense or prophetic spring like Castaly?

MOMUS

There now! you dodge the test when it comes to the pinch.

ZEUS

Speak up, my boy, all the same, and don't give this libeller a chance to malign and insult your profession by saying that it all depends on a tripod and water and incense, so that if you didn't have those things you would be deprived of your skill.

APOLLO

It would be better, father, to do such business at Delphi or Colophon where I have all the necessaries at hand, in the usual way. However, even thus devoid of them and unequipped, I will try to foretell whose the victory shall be: you will bear with me if my verses are lame.

MOMUS

Do speak; but let it be clear, and not itself in need of a spokesman or an interpreter. It is not now a question of lamb and turtle cooking together in Lydia, but you know what the debate is about.

ZEUS

What in the world are you going to say, my boy? These preliminaries to your oracle are terrifying in themselves; your colour is changed, your eyes are rolling, your hair stands on end, your movements are
κορυβαντῶδες, καὶ ὅλως κατόχιμα πάντα καὶ φρικώδη καὶ μυστικά.

ΑΠΟΔΩΝ
31 Κέκλυτε μαντιπόλου τόδε θέσφατον Ἀπόλλωνος ἀμφ' ἔριδος κρυερῆς, την ἀνερες ἐστήσαντο ὅξυβόαι, μύθοισι κορυσσόμενοι πυκνοῖσι. πολλὰ γὰρ ἐνθα καὶ ἐνθα μόθον ἐτεραλκεῖ κλωγμῷ ταρφέος ἄκρα κόρυμβα καταπλῆσονυσιν ἐχέτλης. ἀλλ' ὅταν αἰγυπτίως γαμφώνυχος ἀκρίδα μάρψῃ, δὴ τότε λοίσθιον ὄμβροφόροι κλάγξουσι κορώναι. νίκῃ δ' ἡμιόνων, ὁ δ' οὖνος θοὰ τέκνα κορύψει.

ΖΕΤΣ
Τι τοῦτο ἀνεκάγχασας, ὁ Μῶμε; καὶ μὴν οὐ γελοῖα τὰ ἐν ποσί· παῦσαι κακόδαιμον, ἀποπνυγήσῃ ὑπὸ τοῦ γέλωτος.

ΜΟΜΟΧ
Καὶ πῶς δυνατόν, ὁ Ζεῦ, ἐφ' οὔτω σαφέι καὶ προδήλῳ τῷ χρησμῷ;

ΖΕΤΣ
Οὐκοῦν καὶ ἡμῖν ἦδη ἐρμηνεύοις ἀν αὐτὸν ὁ τι καὶ λέγει.

ΜΟΜΟΧ
Πάνω πρόδηλα, ὡστε οὐδὲν ἡμῖν Θεμιστοκλέους ἐξῆσεν· φησὶ γὰρ τὸ λόγιον οὔτωσι διαρρήδην.
frenzied, and in a word everything about you suggests demoniacal possession and gooseflesh and mysteries.

APOLLO

Hark to the words of the prophet, oracular words of Apollo,

Touching the shivery strife in which heroes are facing each other.

Loudly they shout in the battle, and fast-flying words are their weapons;

Many a blow while the hisses of conflict are ebbing and flowing

This way and that shall be dealt on the crest of the plowtail stubborn;

Yet when the hook-taloned vulture the grasshopper grips in his clutches,

Then shall the rainbearing crows make an end of their cawing forever:

Vict'ry shall go to the mules, and the ass will rejoice in his offspring!

ZEUS

What are you guffawing about, Momus? Surely there is nothing to laugh at in the situation we are facing. Stop, hang you! You'll choke yourself to death with your laughing.

MOMUS

How can I, Zeus, when the oracle is so clear and manifest?

ZEUS

Well then, suppose you tell us what in the world it means.

MOMUS

It is quite manifest, so that we shan't need a Themistocles.¹ The prophecy says as plainly as you

¹ See p. 121, note.
γόητα μὲν εἰναι τούτον, ἦμας δὲ ὄνους κανθήλους νὴ Δία καὶ ἡμιόνος, τοὺς πιστεύοντας αὐτῷ, οὐδ’ ὅσον αἱ ἀκρίδες τὸν νοῦν ἔχοντας.

ΗΡΑΚΛΗΣ

32 Ἦγῳ δὲ, ὁ πάτερ, εἰ καὶ μέτοικός εἰμι, οὐκ ὅκυνησο ὅμως τὰ δοκοῦντα μοι εἰπεῖν· ὅποταν γὰρ ἦδη συνελθόντες διαλέγονται, τηνικαῦτα, ἢν μὲν ὁ Τιμοκλῆς ὑπέροχη, ἐᾶσαι μεν προχωρεῖν τὴν συννοσίαν ὑπὲρ ἡμῶν, ἢν δὲ τὰ ἐτέροιον ἀποβαίνῃ, τότε ἦδη τὴν στοὰν αὐτὴν ἔγωγε, εἰ δοκεῖ, διασείσας ἐμβαλῶ τῷ Δάμιδι, ὡς μὴ κατάρατος ὃν ὑβρίζῃ ἐς ἡμᾶς.

ΖΕΤΣ

Ἡράκλεις, ὁ Ἡράκλεις, ἀγροικὸν τούτο εἵρηκας καὶ δεινὸς Βοιώτοιος, συναπολέσαι ἐνὶ πονηρῷ τοσοῦτον χρηστοῦς, καὶ προσέτι τὴν στοὰν αὐτῷ Μαραθῶνι καὶ Μιλτιάδῃ καὶ Κυνεγείρῳ. καὶ πῶς ἀν τούτων συνεμπεσόντων οἱ ἰητορεῖς ἐτὶ ῥητορεύοιεν, τὴν μεγίστην εἰς τοὺς λόγους ὑπόθεσιν ἀφηρημένου; ἀλλαὶ τὰ ἐξωτερικῶς μὲν σοὶ δυνατον ἢσος ἢ τὰ πράξα λοιπῶν, ἢφ’ οὗ δὲ θεοὶ γεγένησαν, μεμάθηκας, οἴμαι, ὡς αἱ Μοῖραι μόναι τὰ τοιάντα δύνανται, ἡμεῖς δὲ αὐτῶν ἀμοιροὶ ἔσμεν.

ΗΡΑΚΛΗΣ

Οὐκοῦν καὶ ὅποτε τὸν λέοντα ἢ τὴν ύδραν ἐφόνευν, αἱ Μοῖραι δὲ ἔμοι ἐκείνα ἐπράττον;

ΖΕΤΣ

Καὶ μάλα.

1 χρηστοῦς, K. Schwartz: not in MSS.
plea that this fellow is a humbug and that you who believe in him are pack-asses and mules, without as much sense as grasshoppers.

HERACLES

As for me, father, though I am but an alien I shall not hesitate to say what I think. When they have met and are disputing, if Timocles gets the better of it, let's allow the discussion about us to proceed; but if it turns out at all adversely, in that case, if you approve, I myself will at once shake the porch and throw it down on Damis, so that he may not affront us, confound him!

ZEUS

In the name of Heracles! that was a loutish, horribly Boeotian thing you said, Heracles, to involve so many honest men in the destruction of a single rascal, and the porch too, with its Marathon and Miltiades and Cynegirus! If they should collapse how could the orators orate any more? They would be robbed of their principal topic for speeches. Moreover, although while you were alive you could no doubt have done something of the sort, since you have become a god you have found out, I suppose, that only the Fates can do such things, and that we have no part in them.

HERACLES

So when I killed the lion or the Hydra, the Fates did it through my agency?

ZEUS

Why, certainly!

1 The porch in question was the Painted Porch, with its fresco representing the battle of Marathon.
2 Compare The Orators' Coach (Rhet. Præc.), 18.
THE WORKS OF LUCIAN

ΗΡΑΚΛΗΣ

Καὶ νῦν ἦν τὸς ὑβρίζῃ εἰς ἐμὲ ἢ περισυλῶν μου
tὸν νεῶν ἢ ἀνατρέπων τὸ ἀγαλμα, ἦν μὴ ταῖς
Μοῖραις πάλαι δεδογμένου ἢ, οὐκ ἐπιτρίψω
αὐτῶν;

ΖΕΤΣ

Οὐδαμῶς.

ΗΡΑΚΛΗΣ

Οὐκοῦν ἄκουσον, ὦ Ζεῦ, μετὰ παρρησίας· ἐγὼ
γὰρ, ὡς ὁ κωμικὸς ἔφη,

ἀγροικὸς εἰμὶ τὴν σκάφην σκάφην λέγων·
eἰ τοιαῦτα ἐστὶ τὰ ὑμέτερα, μακρὰ χαίρειν φράσας
tαις ἑυταῦθα τιμαῖς καὶ κυνή καὶ ἐφείοις αἷματι
cάτειμι εἰς τὸν "Αἰδην, ὅπου με γυμνὸν τὸ τόξον
ἐχοντα κἂν τὰ εἰδώλα φοβήσεται τῶν ὑπ’ ἐμὸ
πεφονευμένων θηρίων.

ΖΕΤΣ

Εὖ γε, οὐκοθεν ὁ μάρτυς, φασίν· ἀπέσωσάς γ’
33 ἀν οὖν τῷ Δάμῳ ταῦτα εἰπεῖν ὑποβαλέων.1 ἀλλὰ
tῖς οὐκ ὁ σπουδὴ προσιῶν ὁυτός ἐστιν, ὁ χαλκοῦς, ὁ ἐν-
γραμμος καὶ εὐπερίγγαφος, ὁ ἀρχαῖς τὴν ἀνάδεσσιν
tῆς κόμης; μᾶλλον δὲ ὁ σῶς, ὃς Ἔρμη, ἀδειφός
ἐστιν, ὁ ἄγοραῖος, ὁ παρὰ τὴν Ποικίλην· πίττῆς
γοῦν ἀναπέπλησται ὀσημέραι ἐκματτόμενος ὑπὸ
tῶν ἀνδριαντοποιῶν. τί, ὃ παῖ, δρομαῖος ἡμῖν

1 ὑποβαλών K. Schwartz: ὑποβάλλων MSS.
ZEUS RANTS

HERACLES
And now, in case anyone affronts me by robbing my temple or upsetting my image, can't I exterminate him unless it was long ago settled that way by the Fates?

ZEUS
No, not by any means.

HERACLES
Then hear me frankly, Zeus, for as the comic poet puts it,

"I'm but a boor and call a spade a spade."

If that is the way things stand here with you, I shall say good-bye forever to the honours here and the odour of sacrifice and the blood of victims and go down to Hell, where with my bow uncased I can at least frighten the ghosts of the animals I have slain.

ZEUS
Bravo! testimony from the inside, as the saying goes. Really you would have done us a great service if you had given Damis a hint to say that. But who is this coming up in hot haste, the one of bronze, with the fine tooling and the fine contours, with his hair tied up in the old-fashioned way? Oh yes, it is your brother, Hermes, the one of the public square, beside the Painted Porch.¹ At any rate he is all covered with pitch from being cast every day by the sculptors. My lad, what brings

¹ "As you go toward the portico that is called Poikile because of its paintings, there is a bronze Hermes, called Agoraioi (of the square), and a gate close by" (Pausan. 1, 15, 1). Playing upon "Hermes Agoraioi," Zeus dubs him Hermagoras, after a well-known rhetorician.
THE WORKS OF LUCIAN

ἀφίξαι; ἢ ποὺ τι ἐκ γῆς νεώτερον ἀπαγγέλ−
λεις;

ΕΡΜΑΓΟΡΑΣ

Τπέρμεγα, ὦ Ζεῦ, καὶ μυρίας τῆς σπουδῆς
dεόμενον.

ΖΕΤΣ

Δέγε ἤδη, εἰ τι καὶ ἄλλο ἡμᾶς ἐπανιστάμενον
λέληθεν.

ΕΡΜΑΓΟΡΑΣ

'Ετυγχανον μὲν ἄρτι χαλκουργῶν ὑπὸ
πιττούμενος στέρνον τε καὶ μετάφρενον−
θώραξ δὲ μοι γελοίος ἀμφὶ σῶματι
πλασθεὶς παρηγόρητο μμηνή ἡ τέχνη
σφραγίδα χαλκῷ πάσαν ἐκτυποῦμενος−
όρῶ δ’ ὀχλὼν στείχοντα καὶ τινὰς δύο
ώχροις κεκράκτας, πυγμάχους σοφισμάτων,
Δάμιν τε καὶ—

ΖΕΤΣ

Παῦε, ὦ Εἰρμαγόρα βέλτιστε, τραγῳδῶν οἶδα
gὰρ σοῦ τινὰς λέγεις. ἀλλ’ ἐκείνῳ μοι φράσον, εἰ
πάλαι συγκροτεῖται αὐτοῖς ἡ ἔρις.

ΕΡΜΑΓΟΡΑΣ

Οὐ πάνυ, ἀλλ’ ἐν ἀκροβολισμοῖς ἔτι ἦσαν ἀπο−
σφενδονώντες ἀλλήλους πόρρωθεν ποθεν λοιδοροῦ−
mενοι.

ΖΕΤΣ

Τι οὖν ἔτι ποιεῖν λοιπόν; δὲ θεοῖ, ἢ ἀκροάσα−
σθαι ἐπικύψαντας αὐτῶν; ὥστε ἀφαιρεῖσθαι αὐτὸν
'Ωραι τὸν μοχλὸν ἤδη καὶ ἀπάγονται τὰ νέφη
34 ἀναπεταυνύτωσαν τὰς πύλας τοῦ οὐρανοῦ. Ἡρά−
κλείς, ὅσου τὸ πλῆθος ἐπὶ τὴν ἀκράσιαν ἀπηνήθη−

1 Εἰτ ποιεῖν λοιπὸν Dindorf: Εἰτ χρῆ ποιεῖν λοιπὸν γ; χρῆ

ποιεῖν Ν.

140
you here at a run? Do you bring us news from earth, by any chance?

HERMAGORAS

Important news, Zeus, that requires unlimited attention.

ZEUS

Tell me whether we have overlooked anything else in the way of conspiracy.

HERMAGORAS

It fell just now that they who work in bronze
Had smeared me o'er with pitch on breast and back;
A funny corslet round my body hung,
Conformed by imitative cleverness
To take the full impression of the bronze.
I saw a crowd advancing with a pair
Of sallow bawlers, warriors with words,
Hight Damis, one—¹

ZEUS

Leave off your bombast, my good Hermagoras; I know the men you mean. But tell me whether they have been in action long.

HERMAGORAS

Not very; they were still skirmishing, slinging abuse at each other at long range.

ZEUS

Then what else remains to be done, gods, except to stoop over and listen to them? So let the Hours remove the bar now, drive the clouds away and throw open the gates of Heaven. Heracles! what a crowd

¹ A parody on Euripides; compare Orest. 866, 871, 880.
κασιν. ο δὲ Τιμόκλης αὐτὸς οὐ πάνυ μοι ἀρέσκει ὑποτρέμων καὶ ταραττόμενος· ἀπολεῖ ἀπαντα οὗτος τῆμερον· δήλος γοῦν ἐστὶν οὐδὲ ἀντάρασθαι τῷ Δάμῳ δυνησόμενος. ἀλλ' ὅπερ ἡμῖν δυνατώτατον, εὐχώμεθα ὑπὲρ αὐτοῦ

συγῇ ἐφ' ἡμείων, ἓνα μὴ Δάμας γε πῦθηται.

ΤΙΜΟΚΛΗΣ

35 Τί φής, ὁ ἱερόσυλε Δάμι, θεοῦς μὴ εἶναι μηδὲ προονεῖν τῶν ἀνθρώπων;

ΔΑΜΙΣ

Οὐκ· ἀλλὰ σὺ πρῶτος ἀπόκριναι μοι δὴν λόγῳ ἐπείσθης εἶναι αὐτοὺς.

ΤΙΜΟΚΛΗΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ, ὁ μιαρὲ, ἀπόκριναι.

ΔΑΜΙΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ.

ΖΕΤΙΣ

Ταυτὶ μὲν παρὰ πολὺ ὁ ἡμέτερος ἄμεινον καὶ εὐφωνότερον τραχύνεται. εὔ ὦς, ὁ Τιμόκλεις, ἐπίχει τῶν βλασφημῶν· ἐν γὰρ τούτῳ σοι τὸ κράτος, ὡς τὰ γε ἀλλα ἱχθύν σε ἀποφανεῖ ἐπιστομίξων.

ΤΙΜΟΚΛΗΣ

'Αλλά, μᾶ τῇ Ἀθηνᾶν, οὐκ ἄν ἀποκριναὶ μην σοι πρῶτος.

ΔΑΜΙΣ

Οὐκοὶν, ὁ Τιμόκλεις, ἐρώτα· ἐκράτησας γὰρ
has come together to listen! Timocles himself does not please me at all, for he is trembling and confused. The fellow will spoil it all to-day; in fact, it is clear that he won't even be able to square off at Damis. But let's do the very utmost that we can and pray for him,
Silently, each to himself, so that Damis may not be the wiser.¹

TIMOCLES²

Damis, you sacrilegious wretch, why do you say that the gods do not exist and do not show providence in behalf of men?

DAMIS
No, you tell me first what reason you have for believing that they do exist.

TIMOCLES
No, you tell me, you miscreant!

DAMIS
No, you!

ZEUS
So far our man is much better and more noisy in his bullying. Good, Timocles! Pile on your abuse; that is your strong point, for in everything else he will make you as mute as a fish.

TIMOCLES
But I swear by Athena that I will not answer you first.

DAMIS
Well then, put your question, Timocles, for you

¹ A parody on Iliad 7, 195.
² At this point the scene becomes double; down below are the philosophers disputing in the Stoa, and up above are the gods, listening eagerly with occasional comments.
τοῦτο γε ὁμομοιῶς· ἀλλ' ἂν εἰς τῶν βλασφημῶν, εἶ δοκεῖ.

ΤΙΜΟΚΛΗΣ

36 Εὖ λέγεις· εἰπὲ οὖν μοι, οὐ δοκοῦσί σοι, ὃ κατάρατε, προνοεῖν οἱ θεοί

ΔΑΜΙΞ

Οὔδαμῶς.

ΤΙΜΟΚΛΗΣ

Τί φῆς; ἀπρονόητα οὖν ταῦτα ἀπαντά;

ΔΑΜΙΞ

Ναι.

ΤΙΜΟΚΛΗΣ

Οὐδ' ὑπὸ τινι οὖν θεῷ τάττεται ἢ τῶν ὅλων ἐπιμέλεια;

ΔΑΜΙΞ

Οὐ.

ΤΙΜΟΚΛΗΣ

Πάντα δὲ εἰκὴ φέρεται;

ΔΑΜΙΞ

Ναι.

ΤΙΜΟΚΛΗΣ

Εἰτ' ἀνθρώποι ταῦτα ἄκουοντες ἀνέχεσθε καὶ οὐ καταλεύσετε τῶν ἁλιτήριων;

ΔΑΜΙΞ

Τι τούς ἀνθρώπους ἐπ' ἐμὲ παροξύνεις, ὡς Τιμόκλεις; ἢ τις ὅν ἁγανακτεῖς ὑπὲρ τῶν θεῶν, καὶ ταῦτα ἐκείνων αὐτῶν οὐκ ἁγανακτούντων; οἱ γε οὖν δεινὸν διατεθείκας ὑπὲρ πᾶλα ἄκουοντες, εἴ γε ἄκουονσιν.

ΤΙΜΟΚΛΗΣ

'Ακούονσι γὰρ, ὡς Δὰμι, ἄκουονσι, καὶ σε μετίασι ποτὲ χρόνῳ.

144
have won with that oath of yours. But no abuse, please.

TIMOCLES

Very well. Tell me then, you scoundrel, don’t you think the gods exercise any providence?

DAMIS

Not in the least.

TIMOCLES

What’s that you say? Then is all that we see about us uncared for by any providence?

DAMIS

Yes.

TIMOCLES

And the administration of the universe is not directed by any god?

DAMIS

No.

TIMOCLES

And everything drifts at random?

DAMIS

Yes.

TIMOCLES

Men, do you hear that and put up with it? Aren’t you going to stone the villain?

DAMIS

Why do you embitter men against me, Timocles? And who are you to get angry on behalf of the gods, especially when they themselves are not angry? They have done me no harm, you see, though they have listened to me long—if indeed they have ears.

TIMOCLES

Yes, they have, Damis, they have, and they will punish you some day in the hereafter.
ΔΑΜΙΣ

37 Καὶ πότε ἂν ἐκεῖνοι σχολῆς ἀγάροιεν ἐπ' ἐμὲ, τοσαῦτα, ὡς φῆς, πράγματα ἔχοντες καὶ τὰ ἐν τῷ κόσμῳ ἄπειρα τὸ πλῆθος ὅντα οἰκονομοῦμενοι; ὡστε οὐδὲ σὲ πω ἡμύναντο ὧν ἐπιορκεῖσ ἀεὶ καὶ τῶν ἄλλων, ἵνα μὴ βλασφημεῖν καὶ αὐτῶς ἀναγκάζωμαι παρὰ τὰ συγκείμενα. καὶ τοὺς οὐχ ὄριο ἂν ἄλλην ἐπὶδείξειν τῆς ἑαυτῶν προνοίας μείζω ἐξενεγκεῖν ἐδύναντο ἢ σὲ κακὸν κακὸς ἔπιτρήπαντες. ἀλλὰ δῆλοι εἰσιν ἀποδημοῦντες, ὑπὲρ τὸν Ὀμεναν ἱσως μετ' ἀμύμωνας Λίθιοπῆς· ἔθος γοῦν αὐτοῖς συνεχῶς λέναι παρ' αὐτοὺς μετὰ δαίτα καὶ αὐτεπαγγέλτοις ἐνίστε.

ΤΙΜΟΚΛΗΣ

38 Τι πρὸς τοσαῦτην ἀναισχυντίαν εἶποιμι ἂν, ὁ Δάμε;

ΔΑΜΙΣ

׳Εκεῖνο, ὁ Τιμόκλεις, ὃ πάλαι ἐγὼ ἐπόθουν ἀκοῦσαί σου, ὅπως ἐπείσθης οὐεσθαί προνοεῖν τοὺς θεοὺς

ΤΙΜΟΚΛΗΣ

׳Η τάξις με πρῶτον τῶν γυνομενον ἐπεισεν, ὁ ἤλιος ἀεὶ τὴν αὐτὴν ὄδον ἰόν καὶ σελήνη κατὰ ταῦτα καὶ ὁραὶ τρεπόμεναι καὶ φυτὰ φυόμενα καὶ ξύλα γεννώμενα καὶ αὐτὰ ταῦτα όὕτως εὔμηχανὸς κατεσκευασμένα ὡς τρέφεσθαι καὶ κινεῖσθαι καὶ ἐννοεῖν καὶ βαδίζειν καὶ τεκταλνεσθαι καὶ σκυτοτομεῖν καὶ τάλλα: ταῦτα προνοὶας ἔργα εἶναι μοι δοκεὶ.

ΔΑΜΙΣ

Αὐτὸ που τὸ ξητούμενον, ὁ Τιμόκλεις, συναρπάξεις: οὐδὲπο γὰρ δῆλον εἰ προνολα τοῦτον

146
ZEUS RANTS

DAMIS

And when can they find time for me, when they have so many cares, you say, and manage all creation, which is unlimited in its extent? That is why they have not yet paid you back for all your false oaths and everything else—I don't want to be forced to deal in abuse like you, contrary to our stipulations: and yet I don't see what better manifestation of their providence they could have made than to crush your life out miserably, miserable sinner that you are! But it is clear that they are away from home, across the Ocean, no doubt, visiting the guileless Ethiopians.\(^1\) At any rate it is their custom to go and dine with them continually, even self-invited at times.

TIMOCLES

What can I say in reply to all this impudence, Damis?

DAMIS

Tell me what I wanted you to tell me long ago, how you were induced to believe that the gods exercise providence.

TIMOCLES

In the first place the order of nature convinced me, the sun always going the same road and the moon likewise and the seasons changing and plants growing and living creatures being born, and these latter so cleverly devised that they can support life and move and think and walk and build houses and cobble shoes—and all the rest of it; these seem to me to be works of providence.

DAMIS

That is just the question, Timocles, and you are trying to beg it, for it is not yet proved that each of

\(^1\) Iliad, 1, 423.
ἐκαστον ἀποτελεῖται. ἀλλ' ὅτι μὲν τοιαύτα ἔστι τὰ γενόμενα φαίην ἄν καὶ αὐτὸς· οὐ μὴν αὐτίκα πεπείσθαι ἀνάγκη καὶ ὑπὸ τινὸς προμηθείας αὐτὰ γίγνεσθαι· ἐνὶ γὰρ καὶ ἄλλως ἀρξάμενα νῦν ὁμοίως καὶ κατὰ ταύτα συνίστασθαι, σὺ δὲ τάξιν αὐτῶν ὅνομάζεις τὴν ἀνάγκην, εἶτα δηλαδὴ ἀγανακτήσεις εἰ τίς σοι μὴ ἀκολουθοῖ τὰ γενόμενα μὲν ὑποία ἔστι καταρριθμομένως καὶ ἐπαινοῦντε, οἰσμένοι δὲ ἀπόδειξιν ταύτα εἶναι τὸν καὶ προνοίᾳ διατάττεσθαι αὐτῶν ἐκαστον. ὡστε κατὰ τὸν κομικὸν·

τούτῳ μὲν ὑπομόχθηρον, ἀλλὰ μοι λέγει.

ΤΙΜΟΚΛΗΣ

39 'Εγὼ μὲν οὖν οἴμαι καὶ ἄλλῃς ἐπὶ τούτους δεῖν ἀποδείξεως. ὁμοίως δ' οὖν ἐρῶ· ἀπόκριναι γὰρ μοι, Ὁμηρός σοι δοκεῖ ἄριστος ποιητὴς γενέσθαι;

ΔΑΜΙΣ

Καὶ μάλα.

ΤΙΜΟΚΛΗΣ

Οὐκοὖν ἐκεῖνος ἐπεισθῆν τὴν πρόνοιαν τῶν θεῶν ἐμφανίζοντι.

ΔΑΜΙΣ

'Αλλ', ὥθανμάσιε, ποιητὴν μὲν ἀγαθὸν Ὅμηρον γενέσθαι πάντες σοι συνομολογήσουσι, μάρτυρα δὲ ἀληθῆ περὶ τῶν τοιούτων οὗτ' ἐκείνων οὗτε ἀλλον ποιητὴν οὐδένα· οὐ γὰρ ἀληθείας μέλει αὐτοῖς, οἴμαι, ἄλλα τού κηλείν τοὺς ἀκούοντας, καὶ διὰ τούτο μέτρος τε κατάδουσι καὶ μúdeis κατηχοῦσι
these things is accomplished by providence. While I myself would say that recurrent phenomena are as you describe them, I need not, however, at once admit a conviction that they recur by some sort of providence, for it is possible that they began at random and now take place with uniformity and regularity. But you call necessity “order” and then, forsooth, get angry if anyone does not follow you when you catalogue and extol the characteristics of these phenomena and think it a proof that each of them is ordered by providence. So, in the words of the comic poet,

“That’s but a sorry answer; try again.”

TIMOCLES

For my part I don’t think that any further proof is necessary on top of all this. Nevertheless I’ll tell you. Answer me this: do you think that Homer is the best poet?

DAMIS

Yes, certainly.

TIMOCLES

Well, it was he that convinced me with his portrayal of the providence of the gods.

DAMIS

But, my admirable friend, everybody will agree with you that Homer is a good poet, to be sure, but not that he or any other poet whatsoever is a truthful witness. They do not pay any heed to truth, I take it, but only to charming their hearers, and to this end they enchant them with metres and entrance

1 In my opinion ἀλλως contrasts with διός καὶ κατὰ ταῦτα, not with ὡς τῶν προμηθείας. The idea is more fully and clearly presented in Lucretius 1, 1024-1028.
καὶ ἄλως ἀπεντὰ ὑπὲρ τοῦ τερτινοῦ μηχανώνται.

40 ἀτὰρ ἦδεως ἃν καὶ ἀκούσαμι ὄστις μάλιστα ἐπεισθής τῶν Ὀμῆρων. ἅρα οἷς περὶ τοῦ Δίας λέγει, ὡς ἐπεβούλευν συνδῆσαι αὐτὸν ἡ θυγάτηρ καὶ ὁ ἀδελφὸς καὶ ἡ γυνῆ; καὶ εἶ γε μὴ τὸν Βηράρεων ἡ Θετίς εκάλεσεν ἐπετέθητο ἃν ἡμῖν ὁ βέλτιστος Ζεὺς συναρπασθείς, ἀνθ' ὅν καὶ ἀπομημονεύον τῇ Θέτιδι τὴν εὐεργεσίαν ἐξαπατᾶ τῶν Ἀγαμέμνονα ἀνερῶν τινα ψευδὴ ἐπιτέμφιας, ως πολλοὶ τῶν Ἀχαίων ἀποθάνονεν. ὅρας; ἀδύνατον γὰρ ἂν αὐτῷ κεραυνὸν ἐμβαλὼντι καταφλέξαι τῶν Ἀγαμέμνονα αὐτὸν ἀνευ τοῦ ἀπατεώνα εἶναι δοκεῖν. ἣ ἐκεῖνα σε μάλιστα εἰς τὴν πίστιν ἐπεστάσαντο, ἀκούσαντα ὡς Διομήδης μὲν ἔτρωσε τὴν Ἀφροδίτην, εἶτα τὸν Ἀρη αὐτὸν Ἀθηνᾶς παρακελεύσει, μετὰ μικρὸν ἃ ἂν συμπεσόντες οἱ θεοὶ ἐμονομάχουν ἀναμέλιτες ἄρρενες καὶ θηλεῖαι, καὶ Ἀθηνᾶ μὲν Ἀρη καταγωνίζεται ἢτα καὶ προπεπονηκότα, οἷμαι, ἐκ τοῦ τραύματος ὁ παρά τοῦ Διομήδους εἶλήφει,

Ἀτοῖο δ' ἀντέστη σῶκοις οἰρούνιος Ἐρμῆς;

ἡ τὰ περὶ τῆς Ἀρτέμιδος σοι πιθανὰ ἔδοξεν, ὡς εἰκὼν μεμψίμοιρος οὐχ ἡγανάκτησεν οὐ κληθείσα ἐφ' ἐστίασιν ὑπὸ τοῦ Ὁλνέως, καὶ διὰ τοῦτο σὺν των ὑπερφυῶν καὶ ἀνυπόστατον τὴν ἄλκην ἐπαφῆκεν ἐπὶ τὴν χώραν αὐτοῦ; ἀρ' ὅπως τὰ τοιαῦτα λέγων σε Ὀμηρος πέπεικε;

ΖΕΤΑ

41 Βαβαί· ἡλίκον, ὁ θεοί, ἀνεβόησε τὸ πλῆθος, ἐπαινοῦτες τὸν Δάμων· ὃ δ' ἡμέτερος ἀπορουμένῳ
them with fables and in a word do anything to give pleasure. However, I should like to know what it was of Homer’s that convinced you most. What he says about Zeus, how his daughter and his brother and his wife made a plot to fetter him?¹ If Thetis had not summoned Briareus, our excellent Zeus would have been caught and put in chains. For this he returned thanks to Thetis by deceiving Agamemnon, sending a false vision to him, in order that many of the Achaeans might lose their lives.² Don’t you see, it was impossible for him to hurl a thunderbolt and burn up Agamemnon himself without making himself out a liar? Or perhaps you were most inclined to believe when you heard how Diomed wounded Aphrodite and then even Ares himself at the suggestion of Athena,³ and how shortly afterwards the gods themselves fell to and began duelling promiscuously, males and females;⁴ Athena defeated Ares, already overtaxed, no doubt by the wound he had received from Diomed,⁵ and

“Leto fought against Hermes, the stalwart god of good fortune.”⁶

Or perhaps you thought the tale about Artemis credible, that, being a fault-finding person, she got angry when she was not invited to a feast by Oeneus and so turned loose on his land a monstrous boar of irresistible strength.⁷ Did Homer convince you by saying that sort of thing?

ZEUS

I say, gods! what a shout the crowd raised, applauding Damis! Our man seems to be in a fix.

¹ Iliad 1, 396. ² Iliad 2, 5. ³ Iliad 5, 335, 855. ⁴ Iliad 20, 54. ⁵ Iliad 21, 403. ⁶ Iliad 20, 72. ⁷ Iliad 9, 533.
 theanoi idiei 1 gouv kai upotrebei kai deilos estin
aporrefθoun tivn astpida, kai hdom periβlepei oi
parekdous apodrasetai.

TIMOCLAIMHE
Oun deivnypidhν arα sou dokhe lievei ti uglies,
opotaun autous anabibasamevos touj theous epie
tivn skhmin deikuv θ sevontas mev touj xhrhstouj
tovn erovou, touj poufron de kai kata se tivn
asbeian epitrebontas;

DAMIS
'All, o gennaiostate filosofon Timoklea,
etainta pouontes o tragonbous pappikasi se, anag-
kη douv bateron, htoi Paλou kai 'Arhstdηmou
kai Stuprου hgeiasai se theous einai tote h tā
prosowta tōn theōn autā kai tōn embata kai
touj podhreis chitōnas kai χlamudas kai χeiridias
kai proγastridia kai tαllα ois ekεinoi semwνousi
ēn tēn tragodian, óper kai geloiōtataν epel kath'
eautōn opotaun o Evripidh, μηδεν epelugoush tēs
chrēas tōn dramatōn, tā dokouνta oj lēγη, akoush
autōν tote parreiasiαzomenou,

orξ tōn υψου tōνδη apieρon aiθera
kai ὑπ' περιξ ἕχουθ υγραίς εν ἀγκάλαις;
toujv nōmize Zηνα, tōνδη ἡγού theōn.

kal palin,

Zeus, ôstis o Zeus, ou gar olida, plhn logof
klwν.

kal tα toiauta.

1 idiei K. Schwartz: dedie MSS.
ZEUS RANTS

In fact he is sweating and quaking; it's clear he is going to throw up the sponge, and is already looking about for a place to slip out and run away.

TIMOCLES

I suppose you don't think that Euripides is telling the truth either, when he puts the gods themselves on the stage and shows them saving the heroes and destroying villains and impious fellows like yourself?

DAMIS

Why, Timocles, you doughtiest of philosophers, if the playwrights have convinced you by doing this, you must needs believe either that Polus and Aristodemus and Satyrus are gods for the nonce, or that the very masks representing the gods, the buskins, the trailing tunics, the cloaks, gauntlets, padded paunches and all the other things with which they make tragedy grand are divine; and that is thoroughly ridiculous. I assure you when Euripides, following his own devices, says what he thinks without being under any constraint imposed by the requirements of his plays, you will hear him speaking frankly then:

Dost see on high this boundless sweep of air
That lappeth earth about in yielding arms?
Hold this to be Zeus, and believe it God.¹

And again:

"Twas Zeus, whoever Zeus is, for I know
Him not, except by hearsay.²

and so on.

¹ From a lost play. These verses are translated by Cicero (Nat. Deor. ii, 25, 65).
² From the lost Melanippe the Wise. The line was unfavourably received and subsequently changed (Plut. Mor. 756 c).
THE WORKS OF LUCIAN

ΤΙΜΟΚΛΗΣ

42. Οὐκοῦν ἄπαντες ἀνθρώποι καὶ τα ἔθνη ἐξηπατηται θεοὺς νουίζοντες καὶ πανηγυρίζοντες;

ΔΑΜΙΣ

Εὖ γε, ὁ Τιμόκλεις, οτι με ὑπεωνησας τῶν κατὰ ἔθνη νομίζομένων, ἂφι ὃν μαλιστα συνίδοι τις ἄν ὡς οὔδεν βέβαιον ὅ περι θεῶν λογὸς ἔχει πολλή γὰρ ἡ ταραχὴ καὶ ἄλλοι ἄλλα νομίζουσιν. Σκύθαι μὲν ἀκινάκηθων τῶν τε καὶ Θράκες Ζαμόλξειδι, δραπετη ἄνθρωπω έκ Σαμου ὡς αὐτοὺς ἔκοντι, Φρύγες δὲ Μήνη καὶ Διήθοτες Ημερα καὶ Κυκλάνες Μάλητε καὶ Λασύριοι περιστερῆ καὶ Πέρσαι πυρὶ καὶ Αὐγυπτιοὶ ὑδατί. καὶ τούτο μὲν ἄπασι κοινῶν τοῖς Αὐγυπτιοῖς τὸ ὑδρ, ἱδία δὲ Μεμφίταις μὲν ὁ βούς θεος, Πηλουσιώταις δὲ κρόμμουν, καὶ ἄλλοις ἱεροὶ ἡ κροκόδειλος καὶ ἄλλοις κυνοκέφαλος ἡ ἀλουρος ἡ πίθηκος. καὶ ἐτι κατὰ κόμας τοῖς μὲν ὁ δεξιὸς ὁμοσ θεός, τοῖς δὲ κατ' ἀντιπέρας οἰκουσιν ἄτερος καὶ ἄλλοις κεφαλῆς ἡμίτομον, καὶ ἄλλοις ποτήριον κεραμευόν ἡ τρύβλιον. ταῦτα πῶς οὐ γέλως ἔστιν, ὁ καλὲ Τιμόκλεις;

ΜΜΟΧ

Οὐκ ἔλεγον, ὁ θεος, ταῦτα παντα ἡξειν εἰς τούμφανες καὶ ἀκριβῶς ἐξετασθησθενιοι;

ΖΕΤΣ

Ἐλεγες, ὁ Μώμε, καὶ ἐπετίμας ὁρθῶς, καὶ ἐγγὺς πειράσασί έπανορθώσασθει αὐτά, ἡν τὸν ἐν ποσὶ τούτων κίνδυνον διαφύγωμεν.

ΤΙΜΟΚΛΗΣ

43 Ἀλλ', ὁ θεος ἐχθρε σύ, τοὺς χρησμοὺς καὶ
ZEUS RANTS

TIMOCLES

Well then, all men and all nations have been mistaken in believing in gods and celebrating festivals?

DAMIS

Thank you kindly, Timocles, for reminding me of what the nations believe. From that you can discern particularly well that there is nothing in the theory of gods, for the confusion is great, and some believe one thing, some another. The Scythians offer sacrifice to a scimitar, the Thracians to Zamolxis, a runaway slave who came to them from Samos, the Phrygians to Men, the Ethiopians to Day, the Cilician to Phales, the Assyrians to a dove, the Persians to fire, and the Egyptians to water. And while all the Egyptians in common have water for a god, the people of Memphis have the bull, the people of Pelusium a wild onion, others an ibis or a crocodile, others a dog-faced god or a cat or a monkey. Moreover, taking them by villages, some hold the right shoulder a god and others, who dwell opposite them, the left; others, half a skull, and others an earthen cup or dish. Isn't that matter for laughter, good Timocles?

MOMUS

Didn't I tell you, gods, that all this would come out and be thoroughly looked into?

ZEUS

You did, Momus, and your criticism was just. I shall try to set it all right if we escape this immediate danger.

TIMOCLES

But, you god-hater, how about the oracles and pre-
προαγορεύσεις τῶν ἐσομένων τίνος ἔργου ἄν εἴποις ἢ θεών καὶ τῆς προνοίας τῆς ἐκείνων;

ΔΑΜΙΣ

Σωπησον, ὦ ἀριστε, περὶ τῶν χρησμῶν, ἐπεὶ ἐρήσομαι σε τίνος αὐτῶν μάλιστα μεμνημήθαι ἄξιοι; ἂρ ἐκείνου δυν τῷ Λυδῷ ο Ἡθίων ἔχρησεν, ὡς ἀκριβῶς ἀμφίηκης ἤν καὶ διπρόσωπος, οἷοὶ εἰς τῶν Ἐμμὸν ἐνοῦ, δυττοὶ καὶ ἀμφιτέρωθεν δυμοί πρὸς ὁπότερον αὐτῶν μέρος ἐπιστραφής; ἢ τι γὰρ μᾶλλον ὁ Κροίως διαβᾶς τῶν Ἀλυν τῆς αὐτοῦ ἀρχὴν ἢ τῆς Κύρου καταλύσει; καίτοι οὐκ ὅλιγον ταλάντων ὁ Σαρδιανὸς ἐκείνος ἀλεθρὸς τὸ ἀμφιδέξιον τοῦτο ἐπόσ ἐπριατο.

ΜΟΜΟΣ

Αὐτὰ ποι, ὦ θεᾶ, ἀνὴρ διεξέρχεται λεγων ἄ ἐδεδείει μάλιστα. ποῦ νῦν ὁ καλὸς ἡμῖν καθαρ δός; ἀπολογησάι αὐτῷ κατελθὼν πρὸς ταύτα.

ΖΕΤΣ

Σὺ ἡμᾶς ἐπισφάττεις, ὦ Μῶμε, οὐκ ἐν καίρῳ νῦν ἐπιτιμᾶτω.

ΤΙΜΟΚΛΗΣ

44 Ὄρα οἷα ποιεῖς, ὦ ἀλλητήρεις Δάμι, μονονοχεῖ 

τὰ ἔδη αὐτὰ τῶν θεῶν ἀνατρέπεις τῷ λόγῳ καὶ 

βωμούς αὐτῶν.

ΔΑΜΙΣ

Οὐ πάντας ἔγωγε τοὺς βωμοὺς, ὦ Τιμόκλεις. 

τὶ γὰρ καὶ δεινὸν ἀπ’ αὐτῶν γίγνεται, εἰ θυμα 

μάτων καὶ εὐῳδίας μεστοί εἰσι; τοὺς δὲ ἐν Ταύρους 

τῆς Ἀρτέμιδος ἥδεως ἄν ἐπείδον ἐκ βάθρων ἐπὶ 

κεφαλὴν ἀνατρεπομένους, ἐφ’ ὧν τοιαῦτα ἡ παρ 

θένος εὐωχουμένη ἔχαιρεν.
dictions of coming events? whose work can you call them except that of the gods and their providence?

**DAMIS**

Don't say a word about the oracles, my worthy friend, or else I'll ask you which of them you want to cite. The one that Apollo gave the Lydian, which was thoroughly double-edged and two-faced, like some of our Herms, which are double and just alike on both sides, whichever way you look at them; for what was there to show that Croesus by crossing the Halys would destroy his own kingdom rather than that of Cyrus? And yet the luckless Sardian had paid a good many thousands for that ambidextrous verse.

**MOMUS**

Gods, the man keeps saying the very things that I most feared. Where is our handsome musician now? *(To Apollo)* Go down and defend yourself to him against these charges!

**ZEUS**

You are boring us to extinction, Momus, with your untimely criticism.

**TIMOCLES**

Take care what you are doing, Damis, you miscreant! You are all but upsetting the very temples of the gods with your arguments, and their altars too.

**DAMIS**

Not all the altars, as far as I am concerned, Timocles; for what harm do they do if they are full of incense and sweet savour? But I should be glad to see the altars of Artemis among the Taurians turned completely upside down, those on which the maiden goddess used to enjoy such horrid feasts.
Τοῦτο πόθεν ἦμιν τὸ ἄμαχον κακὸν ἐπιχεῖ; ὡς δὲ δαμόνων οὐδενὸς ἀνήρ φείδεται, ἀλλ’ ἐξ ἀμάξης παρρησίαζεται καὶ μάρπτει ἐξεῖς, ὡς τ’ αἰτίος ὡς τε καὶ οὐκὶ.

Καὶ μήν ὀλίγους ἂν, ὁ Ζεῦ, τοὺς ἀναιτίους εὕροις ἐν ἦμιν καὶ που τάχα προϊόν ὁ ἄνθρωπος ἄφεται καὶ τῶν κορυφαίων τινὸς.

Οὐδὲ βροντῶντος ἀρα τοῦ Δίος ἀκούεις, ὁ θεομάχε Δάμων.

Καὶ πῶς οὐ μέλλω βροντῆς ἀκούειν, ὁ Τιμόκλεις; εἰ δ’ ὁ Ζεῦς ὁ βροντῶν ἔστι, σὺ ἄμεινον ἀν εἰδεῖς ἔκειθεν ποθεν παρὰ τῶν θεῶν ἀφυγμένος ἐπεὶ οὐ γε ἐκ Κρήτης ἥκοντες ἄλλα ἦμιν δηνησοῦται, τάφων τινὰ κεῖθι δείκνυσθαι καὶ στήλην ἐφεστάναι δηλοῦσαν ὡς οὐκέτι βροντήσειν ἂν ὁ Ζεῦς πάλαι τεθνεώς.

Τοῦτ’ ἐγὼ πρὸ πολλοῦ ἡπιστάμην ἔρωτα τὸν ἄνθρωπον. τί δ’ οὖν, ὁ Ζεῦ, ὀχρίακας ἦμιν καὶ συγκροτεῖς τοὺς ὁδόντας ὑπὸ τοῦ τρόμου; βαρρεῶν χρῆ καὶ τῶν τοιούτων ἄνθρωπισκῶν καταφρονεῖν.

Τί λέγεις, ὁ Μῶμε; καταφρονεῖν; οὐχ ὃρᾶς ὅσοι ἀκούουσιν καὶ ὡς συμπεπεισμένοι εἰσὶν ἦδη

1 ὡς vulg.: ὡς MSS.
ZEUS RANTS

ZEUS
Where did he get this insufferable stuff that he is pouring out on us? He doesn’t spare any of the gods, but speaks out like a fishwife and
“Takes first one, then the other, the guiltless along with the guilty.” 1

MOMUS
I tell you, Zeus, you’ll find few that are guiltless among us, and possibly as he continues the man will soon fasten on a certain person of prominence.

TIMOCLES
Then can’t you even hear Zeus when he thunders, Damis, you god-fighter?

DAMIS
Why shouldn’t I hear thunder, Timocrates? But whether it is Zeus that thunders or not, you no doubt know best, coming as you do from some place or other where the gods live! However, the people who come here from Crete tell us a different tale, that a grave is pointed out there with a tombstone standing upon it which proves that Zeus cannot thunder any more, as he has been dead this long time.

MOMUS
I knew far in advance that the fellow would say that. But why have you become so pale, Zeus, and why do you tremble till your teeth chatter? You should be bold and despise such mannikins.

ZEUS
What’s that you say, Momus? Despise them? don’t you see how many are listening, and how they

1 Iliad 15, 137.
καθ' ἡμῶν καὶ ἀπάγει αυτοὺς ἀναδησάμενοι τῶν ὦτων ὁ Δάμις;

ΜΩΜΟΣ

'Αλλὰ σὺ, δὲ Ζεῦ, ὁπόταν θελήσῃς, σειρὴν χρυσείην καθείς ἄπαντας αὐτοὺς ἀυτῇ κεν γαῖῃ ἑρύσαις αὐτῇ τε θαλάσσῃ.

ΤΙΜΟΚΛΗΣ

46 Ἐπέ μοι, ὁ κατάρατε, πέπλευκας ἢδη ποτὲ;

ΔΑΜΙΣ

Καὶ πολλάκις, ὁ Τιμόκλεις.

ΤΙΜΟΚΛΗΣ

Οὐκον ἐφερε μὲν ὑμᾶς τότε ἢ ἀνεμος ἐμπτύπτων τῇ ὀθόνῃ καὶ ἐμπιπλάς τὰ ἀκάτια ἢ οἱ ἐρεττοῦτες, ἐκβήρα δὲ εἰς τὸν ἔφεστός καὶ ἐσώζε τὴν ναῦν;

ΔΑΜΙΣ

Καὶ μάλα.

ΤΙΜΟΚΛΗΣ

Ἑτὰ ἡ ναῦς μὲν οὐκ ἄν ἔπλει μὴ κυβερνωμένῃ, τὸ δὲ ὅλον τοῦτο ἄκυβερνητον οἰεί καὶ ἀνηγεμόνευτον φέρεσθαι;

ΖΕΤΣ

Εὖ γε, συνετῶς ὁ Τιμοκλῆς ταῦτα καὶ ἵσχυρός τὸ παραδείγματι.

ΔΑΜΙΣ

47 'Αλλ', ὁ θεοφιλέστατε Τιμόκλεις, τὸν μὲν κυβερνῆτην ἔκεινον εἴδες ἂν ἂεὶ τὰ συμφέροντα ἐπισκούντα καὶ πρὸ τοῦ καίρου παρασκευαζόμενον καὶ προστάττοντα τοῖς ναὐταῖς, ἀλυσιτελέσ δὲ

1 ἵσχυρός Struve: ἰσχυρὸς MSS.
have already been persuaded against us and he is leading them after him tethered by the ears?

MOMUS
But whenever you like, Zeus, you can let down a cord of gold and
"Sway them aloft, with the earth and the sea, too, into the bargain." 1

TIMOCLES
Tell me, you scoundrel, have you ever made a voyage?

DAMIS
Yes, often, Timocles.

TIMOCLES
Well, you were kept in motion then, were you not, either by the wind striking the canvas and filling the sails, or else by the rowers, but the steering was done by a single man in command, who kept the vessel safe?

DAMIS
Yes, certainly.

TIMOCLES
Then do you suppose that while the ship would not sail if she were not steered, this universe keeps in motion unsteered and unofficered?

ZEUS
Good! Timocles put that very shrewdly, with a valid illustration.

DAMIS
Why, Timocles, you superlative admirer of the gods, in the one case you would have seen the captain always planning what had better be done, and making ready beforehand and giving orders to the crew, and

1 Iliad 8, 24.
ΤΗΣ ΕΡΓΑ ΤΟΥ ΛΟΥΚΙΑΝ

οὐδὲ ἀλογον οὐδὲν τι εἶχεν ἡ ναὸς ὁ μὴ χρησιμον πάντως καὶ ἀναγκαίον ἦν πρὸς τὴν ναυτιλίαν αὐτοῖς: ὁ δὲ σὸς οὖτος κυβερνήτης, ὃν τῇ μεγάλῃ ταύτῃ νητεί ἐφεστάναι ἁξιοῖς, καὶ οἱ συνναύται αὐτοῦ  ὁδεγὸς καὶ ὑπὸ τὴν ἄξιαν διατάττουσιν, ἂλλ' ὁ μὲν πρότον, εἰ τῦχοι, ἡτὶ τὴν πρόμναυ ἀποτεταμένην, οἱ πόδες ὃς ἐστὶ τὴν πρόφορον ἀμφότεροι καὶ χρυσαὶ μὲν αἰ ἄγκυρα τῇ, ὁ χυνικός δὲ μουλβηοῦς, καὶ τὰ μὲν ὑφαλα κατάγραφα, τὰ δὲ ἔξαλα τῆς νεώς ἀμορφα.  

48 καὶ αὐτῶν δὲ τῶν ναυτῶν ἱδοις ἄν τὸν μὲν ἄργον καὶ ἀτέχνων καὶ ἀτολμον πρὸς τὰ ἔσοια δημορίαν ἢ τριμοιρίαν, τὸν δὲ κατακολυμβηκαί τοι ἀοικον καὶ ἐπὶ τὴν κεραίαν ἀναπηδήσαι βάδιον καὶ εἴδοτα τῶν χρησίμων ἐκαστα μόνον, τοῦτον ἀντλεῖν προστεταγμένον τὰ δὲ αὐτὰ καὶ ἐν τοῖς ἐπιβάταις, μαστιγῶν μὲν τινὰ ἐν προεδρίᾳ παρὰ τὸν κυβερνήτην καθήμενον καὶ θεραπεύομενον, καὶ ἀλλὰν κιναίδου ἢ πατραλοίαν ἢ ἰερόσυλου ὑπερτιμώμενον καὶ τὰ ἄκρα τῆς νεώς κατειληφότα, χαρίειται δὲ πολλοὺς ἐν μυχῷ τοῦ σκάφους στενοχωρουμένους καὶ ὑπὸ τῶν πρὸς ἀλήθειαν χειρώναν πατουμένους· ἐννόησαν γούν ὅπως μὲν Σωκράτης καὶ Ἀριστείδης ἔπλευσαν καὶ Φωκίων, οὐδὲ τὰ ἀλβιτα διαρκῆ ἐχοῦτεν οὐδὲ ἀποτείαν τοὺς πόδας δυνάμενοι ἐπὶ γυμνῶν τῶν σανίδων παρὰ τῶν ἀντιλα, ἐν ὅσοις δὲ ἀγαθοῖς Καλλίας καὶ Μειδίας καὶ Σαρδανάπαλλος, ὑπερτυφώντες καὶ τῶν ὑφ' αὐτοῖς καταπτύστε.  

49 Τοιαύτα ἐν τῇ νητεί σου γίνεται, ὃ σοφώτατε

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1 ὁ μὴ . . . αὐτοῖς: text B. ὁ μὴ χρειάζεται ἢν αὐτοῖς γ.
2 ἐκαστα μόνον, τοῦτον Jacob: ἐκαστα, μόνον τοῦτον vulg.
the ship would contain nothing at all that was
profittest and senseless, that was not wholly useful
and necessary to them for their voyage. But in the
other case your captain, the one who, you say, is in
command of this great ship, manages nothing in a
sensible or fitting way, and neither do the members
of his crew; the forestay is carried aft, maybe, and
both the sheets forward, the anchors are sometimes
of gold while the figurehead is of lead, and all the
ship's underbody is painted while her upper works
are unsightly. Among the sailors themselves you
will see that one who is lazy and lubberly and has
no heart for his work has a warrant or even a
commission, while another who is fearless at diving
and handy in manning the yards and best acquainted
with everything that needs to be done, is set to
pumping ship. So too with the passengers: you'll
see some gallows-bird or other sitting on the quarter
deck beside the captain and receiving attentions, and
another, a profligate, a parricide or a temple-robber,
getting inordinate honour and taking up the whole
deck of the ship, while a lot of good fellows are
crowded into a corner of the hold and trampled on
by men who are really their inferiors. Just think,
for example, what a voyage Socrates and Aristides
and Phocion had, without biscuits enough to eat and
without even room to stretch their legs on the bare
boards alongside the bilgewater, and on the other
hand what favours Callias and Midias and Sardanapalus enjoyed, rolling in luxury and spitting on
those beneath them!

That is what goes on in your ship, Timocles, you
Τίμοκλεις· διὰ τούτο αἱ ναυαγίαι μυρίαι· εἶ δὲ τις κυβερνήτης ἐφεστῶς ἑώρα καὶ διέταττεν ἔκαστα, πρῶτον μὲν οὐκ ἂν ἦγονθεν οἵτινες οἱ χρηστοὶ καὶ οἵτινες οἱ φαύλοι τῶν ἐμπλεόντων, ἔπειτα ἐκάστῳ κατὰ τὴν ἄξιαν τὰ προσήκοντα ἀπένειμεν ἂν, χώραν τε τὴν ἄμείνω τοῖς ἀμείνοσι παρὰ αὐτὸν ἀνώ, τὴν κάτω δὲ τοῖς χείροις, καὶ συνσίτους ἐστὶν οὐς καὶ συμβούλους ἐποίησατ' ἂν, καὶ τῶν ναυτῶν ὁ μὲν πρόθυμος ἡ πρόφαρα ἐπιμελητής ἀπεδέδεικτ' ἂν ἡ τοῖχον ἄρχων ἡ πάντως πρὸ τῶν ἄλλων, ὁ δὲ ὀκνηρός καὶ ράθυμος ἐπαίεστ' ἂν τῷ καλωδίῳ πεντάκες τῆς ἡμέρας εἰς τὴν κεφαλὴν. ὥστε σοι, ὁ θαυμάσιε, τὸ τῆς νεὸς τούτο παράδειγμα κινδυνεύει περιτετράφθαι κακοῦ τοῦ κυβερνήτου τετυχηκός.

ΜΜΟΧ

50 Ταυτὶ μὲν ἥδη κατὰ ὑπὸ προχωρεῖ τῷ Δάμεδι καὶ πλησίαστος ἐπὶ τὴν νίκην φέρεται.

ΖΕΤΣ

Ὅρθως, ὁ Μώμε, εἰκάζεις. ὁ δὲ οὐδὲν ἵσχυρὸν ὁ Τιμοκλῆς ἐπινοεῖ, ἀλλὰ τὰ κοινὰ ταῦτα καὶ καθ' ἡμέραν ἄλλα ἐπὶ ἄλλοις εὐπερίτρεπτα πάντα ἐπαντείλει.

ΤΙΜΟΚΛΗΣ

51 Οὐκοῦν ἔπει τῆς νεῶς τὸ παράδειγμα οὐ πάνυ σοι ἱσχυρὸν ἐδοξέων εἶναι, ἀκουσον ἥδη τὴν ἱερὰν, φασίν, ἀγκυραν καὶ ἡν οὐδεμίᾳ μηχανῇ ἀπορρήξεις.

ΖΕΤΣ

Τῇ ποτὲ ἄρᾳ καὶ ἑρεῖ;

1 τετυχηκός vulg.: τετυχηκότος MSS.
greatest of sages, and that is why the disasters are countless. But if there were really a captain in command who saw and directed everything, first of all he would not have failed to know who were the good and who were the bad among the men aboard, and secondly he would have given each man his due according to his worth, giving to the better men the better quarters beside him on deck and to the worse the quarters in the hold; some of them he would have made his messmates and advisers, and as for the crew, a zealous man would have been assigned to command forward or in the waist, or at any rate somewhere or other over the heads of the rest, while a timorous, shiftless one would get clouted over the head half a dozen times a day with the rope's end. Consequently, my interesting friend, your comparison of the ship would seem to have capsized for the want of a good captain.

MOMUS

Things are going finely for Damis now, and he is driving under full sail to victory.

ZEUS

Your figure is apt, Momus. Yet Timocles can't think of anything valid, but launches at him these commonplace, every-day arguments one after another, all of them easy to capsize.

TIMOCLES

Well then, as my comparison of the ship did not seem to you very valid, attend now to my sheet-anchor, as they call it, which you can't by any possibility cut away.

ZEUS

What in the world is he going to say?
ΠΗΛΟΚΛΗΣ

'Ἰδοις γὰρ εἰ ἀκόλουθα ταῦτα συλλογίζομαι, καὶ εἰ πὴ ἀυτὰ δυνατοῖς σοι περιτρέψαι, εἰ γὰρ εἰσὶ βωμοὶ, εἰσὶ καὶ θεοὶ. ἀλλὰ μὴν εἰσὶ βωμοὶ, εἰσὶν ἄρα καὶ θεοὶ. τὸ πρὸς ταῦτα φής;

ΔΑΜΙΣ

’Ἡν πρῶτερον γελάσω ἐς κόρον, ἀποκρινοῦμαι σοι.

ΠΗΛΟΚΛΗΣ

'Ἄλλα ἑοικας οὐδὲ παύσεσθαι γελῶν' εἰπὲ δὲ ὅμως ὅπῃ σοι γελοίον ἔδοξε τὸ εἰρημένον εἶναι.

ΔΑΜΙΣ

"Ὅτι οὐκ αἰσθάνη ἀπὸ λεπτῆς κρόκης ἔξαψαμενός σοι τὴν ἁγκυραν, καὶ ταῦτα ἱερὰν οὐχαν. τὸ γὰρ εἶναι θεοὺς τῷ βωμοὶ εἶναι συνδήσας ἱσχυρῶν οἷς ποιήσασθαι ἀπ’ αὐτῶν τὸν ὄρμον. ὅστε ἐπεὶ μηδὲν ἄλλο τοῦτον φής ἐχειν εἰπεῖν ἱερότερον, ἀπλῶμεν ἡδη.

ΠΗΛΟΚΛΗΣ

52 Ὁμολογεῖς τοίνυν ἡττήσθαι προσπιών;

ΔΑΜΙΣ

Ναὶ, ὁ Πηλόκλεις. σὺ γὰρ ὅστερ οἱ ὑπὸ τινῶν βιαζόμενοι ἐπὶ τοὺς βωμοὺς ἡμῖν καταπέφευγας. ὅστε, νὴ τὴν ἁγκυραν τὴν ἱερὰν, ἐθέλω σπείσασθαι ἡδη πρὸς σὲ ἐπ’ αὐτῶν γε τῶν βωμῶν, ὃς μηκέτι περὶ τούτων ἐρέξουμεν.

ΠΗΛΟΚΛΗΣ

Εἰρωνεύῃ ταῦτα πρὸς ἐμὲ, τυμβωρύχε καὶ μιαρὰ καὶ κατάπτυστε καὶ μαστυγία καὶ κάθαρμα; οὐ γὰρ ἔσμεν οὐτίνοις μὲν πατρὸς εἰ, πῶς δὲ ἡ μήτηρ

166
ZEUS RANTS

TIMOCLES

See whether I frame this syllogism logically, and whether you can capsize it in any way. If there are altars, there are also gods; but there are altars, ergo there are also gods. What have you to say to that?

DAMIS

After I have laughed to my heart’s content I’ll tell you.

TIMOCLES

Well, it looks as if you would never stop laughing; tell me, though, how you thought what I said was funny.

DAMIS

Because you do not see that your anchor is attached to a slender string—and it’s your sheet-anchor at that! Having hitched the existence of gods to the existence of altars, you think you have made yourself a safe mooring. So, as you say you have no better sheet-anchor than this, let’s be going.

TIMOCLES

You admit your defeat, then, by going away first?

DAMIS

Yes, Timocles, for like men threatened with violence from some quarter or other, you have taken refuge at the altars. Therefore I vow by the sheet-anchor, I want to make an agreement with you now, right at the altars, not to dispute any more on this topic.

TIMOCLES

Are you mocking me, you ghoul, you miscreant, you abomination, you gallows-bird, you scum of the earth? Don’t we know who your father was, and
σου ἐπορνεύετο, καὶ ὡς τὸν ἄδελφον ἀπέπνιξας καὶ μοιχεύεις καὶ τὰ μειράκια διαφθείρεις, λυχνότατε καὶ ἀναισχυντότατε; μὴ φεύγει δ’ οὖν, ἔως καὶ πληγάς παρ’ ἐμοῦ λαβῶν ἀπέλθης: ἢδη γὰρ σε τοιῷτι τῷ ὀστράκῳ ἀποσφάξω παμμίαρον οὖντα.

ΣΕΤΞ

53 ὁ μὲν γελῶν, ὁ θεός, ἀπεισιν, ὁ δ’ ἀκολουθεῖ λοιδορούμενος οὐ φέρων κατατρυφώντα τὸν Δᾶμιν, καὶ ἐοίκε πατάξειν αὐτὸν τῷ κερίμῳ ἐς τὴν κεφαλήν. ἡμεῖς δὲ τί ποιῶμεν ἐπὶ τούτοις;

ΕΡΜΗΣ

'Ορθῶς ἐκείνῳ μοι ὁ κωμικὸς εἰρηκέναι δοκεῖ, οὐδὲν πέπονθας δεινόν, ἀν μὴ προσποιή. τί γὰρ καὶ ὑπέρμεγα κακόν, εἰ ὀλγοὶ ἀνθρωποὶ πεπεισμένοι ταῦτα ἀπίασι; πολλῷ γὰρ οἱ τάναντια γυγνώσκουτες πλείους, Ἐλλήνων ο πολὺς λεῶς βάρβαροι τε ἀπαντεῖς.

ΣΕΤΞ

'Αλλὰ, ὁ Ἐρμῆς, τὸ τοῦ Δαρείου πάνυ καλῶς ἔχον ἔστων, δ’ ἐπεν ἐπὶ τοῦ Ζωτύρου· ὡστε καὶ αὐτὸς ἐβουλόμην ἄν ἔνα τούτον ἔχειν τὸν Δᾶμιν σύμμαχον ἥ μυρίας μοι Βαβυλῶνας ὑπάρχειν.

1 πολλῷ Bekker: πολλοὶ MSS.
how your mother was a courtesan, and that you
strangled your brother and you run after women and
corrupt the young, you height of all that’s lewd and
shameless? Don’t run away! Take a thrashing
from me before you go! I’ll brain you right now
with this brickbat, dirty miscreant that you are!

ZEUS

One is going away laughing, gods, and the other
is following him up with abuse, because he can’t
stand the mockery of Damis; it looks as if he would
hit him on the head with the brickbat. But what
of us? What are we to do now?

HERMES

It seems to me that the comic poet hit it right
when he said:

“No harm’s been done you if you none admit.”

What very great harm is it if a few men go away
convinced of all this? The people who think
differently are in large majority, not only the rank
and file of the Greeks, but the barbarians to a man.

ZEUS

Yes, Hermes, but what Darius said about Zopyrus
is very much in point too. I myself had rather have
this man Damis alone on my side than possess a
thousand Babylons.\(^1\)

\(^1\) Menander, *Epitrepontes* (179 Kock).
\(^2\) See *Herodotus* 3, 153 ff.
THE DREAM, OR THE COCK

A Cynic sermon in praise of poverty, cast in the form of a dialogue between Micyllus the cobbler, who figures also in The Downward Journey, and his cock, who is Pythagoras reincarnated.
ΟΝΕΙΡΟΣ Η ΑΛΕΚΤΡΤΩΝ

ΜΙΚΤΑΛΟΣ

1 Ἀλλὰ σὲ, κάκιστε ἀλεκτριζω, ὁ Ζεὺς αὐτὸς ἐπιτρίψει ἐπονοματος ὦτῳ καὶ ὄξυφωνον ὄντα, ὅς μὲ πλούτωντα καὶ ἑδύστηρ ὄνειρον συνόντα καὶ ταυμαστὴν εὐδαιμονίαν εὐδαιμονοῦντα διάτορον τι καὶ γεγονὸς ἀναβοήσας ἐπῆγειρας, ὡς μὴ δὲ νύκτιν γοῦν τῆς πολύ σοῦ μιαρωτέραν πενιάν διαφύγοιμι. καίτοι εἰ γε χρῆ τεκμαίρεσθαι τῇ τε ἡσυχίᾳ πολλῆ ἐτί οὕσῃ καὶ τῷ κρύει μηδέπω με τὸ ὀρθρίον ὀσπερ ἐξωθεὶ ἀποπηγνύντι—γυνῶν γὰρ οὗτος ἄψυχος ἀπευδέστατος μοι προσελαυνοῦσης ἡμέρας—οὐδέπω μέσαι νύκτες εἰσὶν, ὁ δὲ ἀὑπνοὸς οὗτος ὀσπερ τὸ χρυσοῦν ἐκεῖνο κώδιον φυλάττων ἀφ’ ἐσπέρας εὐθὺς ἢδη κέκραγεν, ἀλλ’ οὔτι χαίρων γε ἀμυνούμαι γὰρ ἀμέλει σε, ἢν μόνον ἡμέρα γένηται, συντρόβων τῇ βακτηρίᾳ νῦν δὲ μοι πράγματα παρέξεις μεταπηθῶν ἐν τῷ σκότῳ.

ΑΛΕΚΕΤΡΤΩΝ

Μίκυλλε δεσποτα, ὥμην τι χαριεῖσθαι σοι φθάνων τῆς νυκτὸς ὅπῶς δύναίμην, ὡς ἔχοις ὄρθρευόμενος προονύμω πολλά τῶν ἔργων· εἰ γοῦν πρὶν ἀνατείλαι ἡμιον μίαν κρηπίδα ἐξεργάζη

1 εἰ Ἀ.Μ.Η. : ἡ (or ἡ) γ; ἤν (and ἐργάσῃ) β.
THE DREAM, OR THE COCK

MICYLLUS

Why, you scurvy cock, may Zeus himself annihilate you for being so envious and shrill-voiced! I was rolling in wealth and having a most delightful dream and enjoying wonderful happiness when you uplifted your voice in a piercing, full-throated crow and waked me up. Even at night you won't let me escape my poverty, which is much more of a nuisance than you are. And yet to judge from the fact that the silence is still profound and the cold has not yet stiffened me as it always does in the morning—which is the surest indicator that I have of the approach of day—it is not yet midnight, and this bird, who is as sleepless as if he were guarding the golden fleece, has started crowing directly after dark. He shall suffer for it, though! I'll pay you back, never fear, as soon as it is daylight, by whacking the life out of you with my stick; but if I tried it now, you would bother me by hopping about in the dark.

COCK

Master Micyllus, I thought I should do you a favour by cheating the night as much as I could, so that you might make use of the morning hours and finish the greater part of your work early; you see, if you get a single sandal done before the sun rises,
σαιο, πρὸ ὠδοῦ ἐση τοῦτο ἐς τὰ ἀλφιτα πεπονηκώς. εἰ δὲ σοι καθεύδειν ἦδιον, ἐγὼ μὲν ἄσυχασομαί σοι καὶ πολὺ ἀφωνότερος ἐσομαι τῶν ἱχθύων, σὺ δὲ ὅρα ὅπως μὴ ὄναρ πλουτῶν λιμώτης ἀνεγρόμενος.

ΜΙΚΤΑΛΟΣ

2 Ὠ Ζεῦ τεράστιο καὶ Ἡράκλεις ἀλεξίκακε, τι το κακὸν τοῦτο ἔστιν; ἀνθρωπίνως ἐλάλησεν ὁ ἀλεκτρυών.

ΑΔΕΚΤΡΙΤΩΝ

Εἰτά σοι τερας εἶναι δοκεῖ τὸ τοιοῦτον, εἰ ὀμόφωνος ὑμίν εἴμη;

ΜΙΚΤΑΛΟΣ

Πῶς γὰρ ὃ τέρας; ἄλλα ἀποτρέποιτε, ὁ θεός, τὸ δεινὸν ἀφ' ἕμων.

ΑΔΕΚΤΡΙΤΩΝ

Σὺ μοι δοκεῖς, ὁ Μίκυλλη, κομιδὴ ἀπαίδευτος εἶναι μηδὲ ἀνεγροκεῖνα τὰ Ὅμηρον ποιήματα, ἐὰν οἷς καὶ ὁ τοῦ Ἀχιλλέως ὦπος ὁ Πάνθος μακρὰ χαῖρειν φράσας τῷ χρεμέτιζεαν ἔστηκεν ἐν μέσῳ τῷ πολέμῳ διαλεγόμενος, ἐπὶ ὅλα ῥαψωδῶν, οὐχ ὡσπερ ἐγὼ νῦν ἄνευ τῶν μέτρων. ἄλλα καὶ ἐμαυτεύετο ἐκεῖνος καὶ τὰ μέλλοντα προεθέστιζε καὶ οὐδὲν τῷ παράδοξον ἐδόκει τοιείν, οὐδὲ ὁ ἄκούων ἐπεκαλεῖτο ὡσπερ σὺ τὸν ἀλεξίκακον, ἀποτρόπαιον ἤγομένος τὸ ἀκούσμα. καὶ τοι τὶ ἄν ἐποίησας, εἰ σοι ἡ τῆς Ἀργοῦς τρόπις ἐλάλησεν ὡσπερ ποτὲ, ἡ ἡ φηγὸς ἐν Δωδώνην αὐτόφωνον ἐμαυτεύσατο, ἡ εἰ βύρσας εἰδες ἐρποῦς καὶ βοῶν κρέα μυκόμενα ἡμόπτα ² περιπεπαρμένα τοῖς ὃσελοῖς; ἐγὼ δὲ Ὁρμοῦ πάρ.

¹ Ἡ Fritzscbe: not in MSS.
² ἡμίοπτα Codex: ἡμῖοπτα καὶ ἐφῶδ γ; ἡμιεφθα β.
you will be so much ahead toward earning your daily bread. But if you had rather sleep, I'll keep quiet for you and will be much more mute than a fish. Take care, however, that you don't dream you are rich and then starve when you wake up.

MICYLLUS

Zeus, god of miracles, and Heracles, averter of harm! what the devil does this mean? The cock talked like a human being!

COCK

Then do you think it a miracle if I talk the same language as you men?

MICYLLUS

Why isn't it a miracle? Gods, avert the evil omen from us!

COCK

It appears to me, Micyllus, that you are utterly un-educated and haven't even read Homer's poems, for in them Xanthus, the horse of Achilles, saying good-bye to neighing forever, stood still and talked in the thick of the fray, reciting whole verses, not prose as I did; indeed he even made prophecies and foretold the future; yet he was not considered to be doing anything out of the way, and the one who heard him did not invoke the averter of harm as you did just now, thinking the thing ominous.\(^1\) Moreover, what would you have done if the stem of the Argo had spoken to you as it spoke of old,\(^2\) or the oak at Dodona had prophesied with a voice of its own; or if you had seen hides crawling and the flesh of oxen bellowing half-roasted on the spits?\(^3\) I am the friend of

\(^1\) *Iliad* 19, 407 ff. \(^2\) Apoll. Rhod. 4, 580 ff. \(^3\) *Od.* 12, 325 ff.
εδρος δὴν λαλιστάτου καὶ λογιστάτου θεῶν ἀπάντων καὶ τὰ ἄλλα ὁμοδιαίτως ὑμῖν καὶ σύντροφος οὐ χαλέπως ἐμελλὼν ἐκμαθήσεσθαι τὴν ἀνθρωπίνην φωνήν. εἰ δὲ ἐξεμυθήσειν ὑπόσχοι μοι, οὐκ ἂν ὁκνήσαμι σοι τὴν ἀληθεστέραν αὐτῆς εἰπεῖν τῆς πρὸς ὑμᾶς ὁμοφωνίας καὶ ὃθεν ὑπάρχει μοι ὁ ὁμπότο λαλεῖν.

ΜΙΚΤΑΔΟΣ

3 Ἁλλὰ μὴ οὐνειρὸς καὶ ταῦτά ἔστων, ἀλεκτρυνών ὁμώς πρὸς ἐμὲ διαλεγόμενος; εἰτὲ δὴ οὖν πρὸς τοῦ Ἑρμοῦ, ὃ βέλτιστο, ὃ τι καὶ ἄλλο σοι τῆς φωνῆς αὐτίον. ὡς δὲ σιωπησομαι καὶ πρὸς οὐδένα ἔρω, τι σε χρῆ δεδείναι; τίς γὰρ ἂν πιστεύσει μοι, εἰ τι διηνόημη ὡς ἀλεκτρυνόνοις αὐτὸ εἰπότος ἀκηκοῶς;

ΑΛΕΚΤΡΥΝΩΝ

"Ακούε οὖν παραδεξότατόν σοι εὐ οἶδ' ὑπὸ λόγου, ὁ Μίκυλλε, οὕτως γὰρ ὃν ὑπὸ σοι ἀλεκτρυνῶν φαινόμενος οὐ πρὸ πολλοῦ ἀνθρώπος ἢν.

ΜΙΚΤΑΔΟΣ

"Ἡκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει περὶ ὑμῶν ὡς Ἀλεκτρυνῶν τῆς νεανίσκος φίλος γένοιτο τῷ Ἀρεί καὶ συμπίνοι τῷ θεῷ καὶ συγκωμάξω καὶ κοινωνοῦ τῶν ἑρωτικῶν· εὔποτε γοῦν ἀπίλοι παρὰ τὴν Ἀφροδίτην μοιχεύσων ὁ Ἄρης, ἐπάγεσθαι καὶ τὸν Ἀλεκτρύνα, καὶ ἐπειδήπερ τὸν Ἡλιον μαλιστα ύφεσατό, μὴ κατιδών ἐξειποι πρὸς τὸν Ἡφαιστον, ἐξω πρὸς ταῖς θύραις ἀπολείπτειν αὐτὸν νεανίσκον μηνύσοντα ὡς ἂν πιστεύσω ὁ Ἡλιος· εἶτα ποτὲ κατακομηθήναι τὸν Ἀλεκτρύνα καὶ προδοῦναι τὴν φρούραν ἄκοντα, τὸν δὲ Ἡλιον

176
THE DREAM, OR THE COCK

Hermes, the most talkative and eloquent of all the gods, and besides I am the close comrade and messmate of men, so it was to be expected that I would learn the human language without difficulty. But if you promise me to keep your own counsel, I shall not hesitate to tell you the real reason for my having the same tongue as you, and how it happens that I can talk like this.

MICYLLUS

Why, this is not a dream, is it? A cock talking to me this way? Tell me, in the name of Hermes, my good friend, what other reason you have for your ability to speak. As to my keeping still and not telling anybody, why should you have any fear, for who would believe me if I told him anything asserting that I had heard it from a cock?

COCK

Listen, then, to an account which will be quite incredible to you, I am very sure, Micyllus. I who now appear to you in the guise of a cock was a man not long ago.

MICYLLUS

I heard something to that effect about you cocks a good while ago. They say that a young fellow named Alectryon (Cock) became friends with Ares and drank with the god and caroused with him and shared his amorous adventures; at all events, whenever Ares went to visit Aphrodite on poaching bent, he took Alectryon along too; and as he was especially suspicious of Helius, for fear that he would look down on them and tell Hephaestus, he always used to leave the young fellow outside at the door to warn him when Helius rose. Then, they say, Alectryon fell asleep one time and unintentionally
λαθόντα ἐπιστήναι τῇ Ἀφροδίτῃ καὶ τῷ Ἀρεὶ ἀφρόντας ἀναπαυομένον διὰ τὸ πιστεύειν τὸν Ἀλέκτρονόν μηνύσαι ἂν, εἰ τίς ἐπίου καὶ οὕτω τὸν "Πραιστόν παρ᾽ Ἡλίου μαθόντα συλλαβέων αὐτοὺς περιβαλόντα καὶ σαγηνεύσαντα τοὺς δεσμοὺς ἄρα πᾶλαι μεμηχάνητο ἐπὶ αὐτούς· ἀφεθέντα δὲ ὡς ἀφείθη τὸν Ἀρη ἀγανακτήσαι κατὰ τοῦ Ἀλέκτρονος καὶ μεταβαλέων αὐτὸν εἰς τούτῳ τὸ ὅρνεον αὐτοῖς ὀψίας, ἡς ἔτι τοῦ κράνους τὸν λόφον ἔχειν ἐπὶ τῇ κεφαλῇ. διὰ τούτῳ χωρὶς ἀπολογομενοῦντο τῷ Ἀρεὶ ὧτ᾽ οὐδέν ὀφέλος, ἐπειδὰν αἰσθησάθω ἀνελευσόμενον τὸν Ἡλίον, πρὸ πολλοῦ βοῶν ἐπισημαίνομενος τὴν ἀνατολῆν αὐτοῦ.

ΑΛΕΚΤΡΥΟΝ

4. Φασὶ μὲν καὶ ταῦτα, ὁ Μίκυλλη, τὸ δὲ ἔμυν ἐπερεῖτον τι ἐγένετο, καὶ πάνυ ἐναγχός εἰς ἀλέκτρονόν σοι μεταβηθηκα.

ΜΙΚΤΑΛΩΣ

Πῶς; ἐθέλω γὰρ τοῦτο μάλιστα εἴδειν.

ΑΛΕΚΤΡΥΟΝ

Ἀκοῦεις τινὰ Πυθαγόραν Μνησαρχίδην Σάμων; 1

ΜΙΚΤΑΛΩΣ

Τὸν σοφιστήν λέγεις, τὸν Ἀλαζώνα, δς ἐνομοθέτει μῆτε κρεδών γεύεσθαι μῆτε κνάμως ἐσθήειν, ἡδίστων ἐμὸν γοῦν ὁψὶν ἐκτράπεξον ἀποφαίνων, ἔτι δὲ πείθων τοὺς ἀνθρώπους ὁς πρὸ τοῦ Πυθα-

1 Text β: Οἰσθα ἡρα τοῦ Πυθαγόραν; γ.
THE DREAM, OR THE COCK

betrayed his post, and Helius unexpectedly stole upon Aphrodite with Ares, who was sleeping peacefully because he relied on Alectryon to tell him if anyone came near. So Hephaestus found out from Helius and caught them by enclosing and trapping them in the snares that he had long before contrived for them; and Ares, on being let go in the plight in which Hephaestus let him go,\(^1\) was angry at Alectryon and changed him into this bird, weapons and all, so that he still has the crest of his helmet on his head. And for this reason, they say, you cocks try to put yourselves right with Ares when it is no use, and when you notice that the sun is about to come up, you raise your voices far in advance and give warning of his rising.

COCK

That is what they say, Micyllus, I grant you; but my own experience has been quite different, and it is only just lately that I changed into a cock.

MICYLLUS

How? That is what I want to know above all else.

COCK

Have you ever heard of a man named Pythagoras, the son of Mnesarchus, of Samos?

MICYLLUS

You mean the sophist, the quack, who made laws against tasting meat and eating beans, banishing from the table the food that I for my part like best of all, and then trying to persuade people that before he became Pythagoras he was Euphorbus (Well-

\(^1\) The story is told in the *Odyssey* 8, 300-366, and repeated by Lucian in *Dialogues of the Gods*, 21.
Τὰ ποία;  

ΜΙΚΤΑΛΟΣ

"Εν μὲν οὖν λάλος ἐλ καὶ κρατικός, ὁ δὲ σιωπᾶν ἐς πέντε δόλα ἐτη, οἷμαι, παρηγεῖ, ἐτερον δὲ καὶ παντελῶς παράνομον ὅπως γὰρ ἕχων ὁ τι σοι παραβάλομεν εἰ μὴ κυάμοις χθές ἦκον ὡς οἶδα, καὶ σὺ οὖν καὶ ἄνελεξάς αὐτούς· ὡστε ἡ ἐξεσθαί σοι ἀνάγκη καὶ ἄλλο εἶναι η Πυθαγόρα ὄντι παρανενομηκέναι καὶ τὸ ἵσον ἰσεβηκέναι κυάμοις φαγόντα ὡς ἀν εἰ τὴν κεφαλὴν τοῦ πατρὸς ἐδηδόκεις.
THE DREAM, OR THE COCK

They say he was a conjurer and a miracle-monger, cock.

COCK

I am that very Pythagoras, Micyllus, so stop abusing me, my good friend, especially as you do not know what sort of man I really was.

MICYLLUS

Now this is far more miraculous than the other thing! A philosopher cock! Tell me, though, son of Mnesarchus, how you became a cock instead of a man and a Tanagriote instead of a Samian.¹ This story is not plausible nor quite easy to believe, for I think I have observed two things in you that are quite foreign to Pythagoras.

COCK

What are they?

MICYLLUS

One thing is that you are very noisy and loud-voiced, whereas he recommended silence for five whole years, I believe. The other is actually quite illegal; I came home yesterday, as you know, with nothing but beans to throw you, and you picked them up without even hesitating. So it must be either that you have told a lie and are someone else, or, if you are Pythagoras, you have broken the law and committed as great an impiety in eating beans as if you had eaten your father's head.²

¹ Tanagra in Boeotia was famous for its game-cocks.
² An allusion to the pseudo-Pythagorean verse Τισόν τοι κύκλους τε θευείν κεφαλὰς τε τοκῆναι. (It is just as wrong for you to eat beans as to eat the heads of your parents.)
5 Οὐ γὰρ οἴσθα, ὦ Μίκυλλε, ἢτις αἰτία τούτων οὔδὲ τὰ πρόσφορα ἐκάστῳ βίῳ. ἐγὼ δὲ τότε μὲν οὐκ ἦσθιον τῶν κυάμων, ἐφιλοσόφουν γάρ· νῦν δὲ φάγοιμ' ἂν, ὀρνιθικὴ γὰρ καὶ οὐκ ἀπόρρητος ἢμῶν ἡ τροφή. πλὴν ἀλλ' εἶ σοι φίλοι, ἀκούε ὅπως ἐκ Πυθαγόρου τούτο νῦν εἰμι καὶ ἐν οἷς βίοις πρότερον ἐβιώτευσα καὶ ἀτινα τῆς μεταβολῆς ἐκάστης ἀπολέλαυκα.

ΜΙΚΤΑΛΟΣ

Δέγοις ἂν· ὡς ἔμοιογε ὑπερίδιστον ἄν τὸ ἀκουσμα γένοιτο, ὥστε εἰ τις αἴρεσι προθείς, πότερα μᾶλ- λον θέλω σού ἀκούειν τὰ τοιαῦτα διεξίοντος ἢ τὸν πανευδαίμονα ὄνειρον ἐκείνον ἄθις ὁρᾶν τὸν μικρὸν ἐμπροσθενίν, οὐκ οἴδα ὁπότερον ἄν ἐλοίμην· οὕτως ἀδελφὰ ἡγοῦμαι τὰ σὰ τοῖς ἡδίστοις φανεῖ- σι καὶ ἐν ἢσθ ὑμᾶς τεῦχῃ ἄγω, σὲ τὲ καὶ τὸ πολυ- τιμητὸν ἐνύπνιον.

ΑΛΕΚΤΡΥΟΝ

'Εστι γὰρ σὺ ἀναπερπάτζῃ τὸν ὄνειρον ὅστις ποτὲ ὁ φανέρις σοι ἦν καὶ τῶν ἱνδάλματα μᾶται δια- φυλάττεις, κενὴν καὶ ὡς ὁ ποιητικὸς λόγος φησίν ἀμενίην τινα εὐδαίμονιν τῇ μνήμῃ μεταδιώκων;

ΜΙΚΤΑΛΟΣ

6 Ἀλλ' οὖν ἐπιλήσομαι ποτε, ὦ ἀλεκτρυῶν, εὖ ἔσθι, τῆς ὤφεως ἐκείνης· οὕτω μοι πολὺ τὸ μέλι ἐν τοῖς ὀφθαλμοῖς ὁ ὄνειρος καταλιπῶν ἄχετο, ὡς μοιχή ἀνοικεῖν τὰ βλέφαρα υπ' αὐτοῦ εἰς ὑπνὸν αὖθις καταστώμενα. οἴον γοῦν ἐν τοῖς ὡσὶ τὰ πτερὰ ἐργάζεται στρεφόμενα, τοιοῦτον γάργαλον παρεῖχετο μοι τὰ ὄρωμενα.
COCK

Why, Micyllus, you don't know what the reason for these rules is, and what is good for particular modes of existence. Formerly I did not eat beans because I was a philosopher, but now I can eat them because they are fit food for a bird and are not forbidden to us. But listen if you like, and I'll tell you how from Pythagoras I became what I am, and what existences I formerly led, and what I profited by each change.

MICYLLUS

Do tell me, for I should be more than delighted to hear it. Indeed, if anyone were to let me choose whether I preferred to hear you tell a story like that or to have once more that blissful dream I had a little while ago, I don't know which would be my choice; for in my estimation what you say is close akin to the most delightful of visions, and I hold you both in equal esteem, you and my priceless dream.

COCK

What, are you still brooding on that vision, whatever it was that came to you, and are you still cherishing idle delusions, hunting down in your memory a vain and (as they say in poetry) disembodied happiness?

MICYLLUS

Why, I shall never forget that vision, cock, you may be sure. The dream left so much honied sweetness in my eyes when it went away that I can hardly open my lids, for it drags them down in sleep again. In fact, what I saw gave me as pleasant a titillation as a feather 'twiddled in one's ear.
THE WORKS OF LUCIAN

ΑΛΕΚΤΡΟΝ

'Ηράκλειας, δεινόν τινα φής τὸν ὄνειρον, εἴ ὅσον πτηνὸς ὄν, ὡσ φασιν, καὶ ὄρον ἑξών τῆς πτήσεως τὸν ὑπνον ὑπέρ τὰ ἐσκαμμένα ἦδη πιθὴ καὶ ἐνδιατρίβει ἀνεργόσι τοῖς ὀφθαλμοῖς μελιχρὸς οὕτως καὶ ἐναργῆς φαινόμενος· ἐθέλω γοῦν ἀκούσαι οἷος τῆς ἑστιν οὕτω σοι τριπόθητος ὄν.

ΜΙΚΥΛΑΟΣ

"Ετοιμὸς λέγειν· ἢδυ γοῦν τὸ μεμνήσθαι καὶ διεξεῖν τι περὶ αὐτοῦ. σὺ δὲ πηνίκα, ὁ Πυθαγόρα, διηγήσῃ τὰ περὶ τῶν μεταβολῶν;

ΑΛΕΚΤΡΟΝ

'Εσπειδὰν σὺ, ὁ Μέκυλλη, παύσῃ ὄνειρώττων καὶ ἀποψήσῃ ἀπὸ τῶν βλεφάρων τὸ μέλη· νῦν δὲ πρῶτερον εἰπεῖ, ὡς μάθω εἰπεῖ διὰ τῶν ἐλεφαντίνων πυλῶν εἰπέ διὰ τῶν κερατίνων σοι ὁ ὄνειρος ἦκε πετόμενος.

ΜΙΚΥΛΑΟΣ

Οὐδὲ δὲ ἔτερας τούτων, ὁ Πυθαγόρα.

ΑΛΕΚΤΡΟΝ

Καὶ μὴν "Ομηρος δύο ταύτας λέγει.

ΜΙΚΥΛΑΟΣ

"Εσε χαίρειν τὸν λήρον ἐκεῖνον ποιητὴν οὕτων εἰδότα ὄνειρων πέρι. οἱ πένητες ἱσως ὄνειροι διὰ τῶν τοιούτων ἐξισων, οίους ἐκείνους ἔωρα οὐδὲ πάνυ σαφῶς τυφλὸς αὐτὸς ὄν, ἐμοὶ δὲ διὰ χρυσῶν τενῶν πυλῶν ὁ ἱδιότος αφίκετο, χρυσοῦς καὶ

1 δεινὸν τινα φής τὸν ὄνειρον Reifferscheid : δεινὸν τινα φής τὸν ἄρατα τοῦ ἐμπνεύσου (οὐ τὸν ἄρατα φής τοῦ ἐμπνεύσου) MSS.

184
THE DREAM, OR THE COCK

COCK

Heracles! By what you say, Master Dream is an adept indeed. Rumour says that he has wings and can fly to the limit set by sleep, but now he "jumps over the pit"¹ and lingers in eyes that are open, presenting himself in a form so honey-sweet and palpable. At all events I should be glad to hear what he is like, since you hold him so very dear.

MICYLLUS

I am ready to tell; in fact, it will be delightful to think and talk about it. But when are you going to tell me about your transmigrations, Pythagoras?

COCK

When you stop dreaming, Micyllus, and rub the honey out of your eyes. At present, you speak first, so that I may find out whether it was through the gates of ivory or the gates of horn that the dream winged its way to you.

MICYLLUS

Not through either of them, Pythagoras.

COCK

Well, Homer mentions only those two.²

MICYLLUS

Let that silly poet go hang! He knows nothing about dreams. Perhaps the beggarly dreams go out through those gates, dreams like those he used to see; and he couldn't see them very plainly at that, for he was blind! But my darling dream

¹ The metaphor comes from the proverbial jump of Phayllus. Fifty feet of ground had been broken to form a pit for the jumpers to alight in, but Phayllus, they say, came down on the solid ground, five feet beyond the pit.
² Od. 19, 562. The truthful dreams use the gates of horn, the deceitful the gates of ivory.
THE WORKS OF LUCIAN

αὐτὸς καὶ χρυσὰ πάντα περιβεβλημένος καὶ πολὺ ἐπαγόμενος χρυσίων.

ΑΛΕΚΤΡΥΩΝ

Παῦε, ὁ Μίδα βέλτιστε, χρυσολογῶν ἄτεχνως γὰρ ἐκ τῆς ἐκείνου σοι εὐχῆς τὸ ἐνύπνιον καὶ μέταλλα ὅλα χρύσεια κεκοιμηθαί μοι δοκεῖς.

ΜΙΚΥΛΑΟΣ

7 Πολὺ, ὁ Πυθαγόρα, χρυσίων εἶδος, πολὺ, πῶς ὀλεὶ καλὸν ἢ οἶαν τὴν αὐγὴν ἀπαστράπτου; τὸ ποτὲ ὁ Πίνδαρος φησὶ περὶ αὐτοῦ ἐπαυνῶν—ἀνάμυνησον γὰρ με, ἐπείπερ οἰσθα—ὅποτε ὑδώρ ἀριστὸν εἰπὼν εἶτα τὸ χρυσίον θαυμάζει, εὖ ποιῶν, ἐν ἀρχῇ εὐθὺς τοῦ καλλίστου τῶν ἀσμάτων ἀπάντων;

ΑΛΕΚΤΡΥΩΝ

Μῶν ἐκείνῳ ξητεῖς,

ἀριστὸν μὲν ὑδώρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ ἀτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλοῦτον;

ΜΙΚΥΛΑΟΣ

Νὴ Δία αὐτὸ τοῦτο· ὁσπερ γὰρ τούμον ἐνύπνιον ἱδὸν ὁ Πίνδαρος οὕτως ἐπανεῖ τὸ χρυσίον. ὅσ δὲ ἡδὴ μάθης οἶον τι ἥν, ἀκουσῶν, ὁ σοφώτατε ἀλεκτρυῶν. ὅτι μὲν οὐκ οἰκόσιτος ἦν χθές, οἰσθα· Ἐνυκράτης γὰρ με ὁ πλούσιος ἐντυχῶν ἐν ἀγορᾷ λουσάμενον ἤκειν ἐκέλευε τὴν ὀραν ἐπὶ τὸ δεῖπνον.
THE DREAM, OR THE COCK

came through gates of gold, and it was gold itself and all dressed in gold and brought heaps of gold with it.

COCK

Stop babbling of gold, most noble Midas. Really your dream was just like Midas' prayer, and you appear to me to have slept yourself into whole gold-mines.

MICYLLUS

I saw a lot of gold, Pythagoras, a lot; you can't think how beautiful it was, and with what brilliancy it shone. What is it that Pindar says in praising it? Remind me, if you know. It is where he says water is best and then extols gold (and well he may), right in the beginning of the most beautiful of all his odes.

COCK

Is this what you are after?

"Water is best, but gold
Like blazing fire at night
Stands out amid proud riches."\(^1\)

MICYLLUS

That is it, by Heaven! Pindar praises gold as though he had seen my dream. But listen, so that you may know what it was like, wisest of cocks. I did not eat at home, yesterday, as you know; for Eucrates, the rich man met me in the public square and told me to take a bath\(^2\) and then come to dinner at the proper hour.

\(^1\) Olymp. 1, 1.

\(^2\) No reflection on the personal habits of Micyllus is intended. As the bath was the recognized preliminary to dining-out, to mention it amounts to little more than telling him to dress for dinner.
ΑΛΕΚΤΡΙΤΩΝ

8. Οίδα πάντα τούτο πεινήσας παρ' ολην την ήμέ-
ραν, ἀχρι μου βαθείας ἥδη ἐσπέρας ἤκες ὑποβε-
βρεγμένος τούς πέντε κυάμους ἐκείνους κομίζων, οὔ
πάνυ δαψιλεῖς τὸ δείπνου ἀλεξτρώμην ἀθλητῇ ποτὲ
γενομένῳ καὶ Ὅλυμπια οὐκ ἄφανῶς ἀγωνισαμένῳ.

ΜΙΚΥΛΛΟΣ

'Επεὶ δὲ δειπνήσας ἐπανήλθον, ἐκάθευδον εὖθὺς
τοὺς κυάμους σοι παραβαλῶν, εἰτά μοι κατὰ τὸν
"Ομηρον "ἀμβροσίην διὰ νύκτα" θείος τις ὃς
ἀληθῶς ὅνειρος ἐπιστᾶς . . .

ΑΛΕΚΤΡΙΤΩΝ

Τὰ παρὰ τῷ Εὐκράτει πρότερον, ὁ Μίκυλλε,
διήγησαι, καὶ τὸ δείπνου οἶον ἐγένετο καὶ τὰ ἐν τῷ
συμποσίῳ πάντα. κωλύει γὰρ οὐδὲν αὐθίς σε δει-
πνεῖν ὁσπερ ὅνειρον τινα τοῦ δείπνου ἐκείνου
ἀναπλάττοντα καὶ ἀναμαρυκώμενον τῇ μνήμῃ τὰ
βεβρωμένα.

ΜΙΚΥΛΛΟΣ

9. "Ωμηρ ἐνοχλήσειν καὶ ταῦτα διηγούμενοι· ἐπεὶ
δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὁ
Πυθαγόρα, παρὰ πλουσίῳ τινὶ δειπνήσας ἐν
ἀπαντὶ τῷ βίῳ, τύχῃ τινὶ ἀγαθῇ ἐντυγχάνοι
χθες τῷ Εὐκράτει, καὶ ἐγὼ μὲν προσεῖτων αὐτὸν
ὁσπερ εἰώθειν δεσπότην ἀπηλλαττόμην, ὡς μὴ
κατασχύναιμι αὐτὸν ἐν πευχρῷ τῷ τρίβωνι
συμπαρομαρτῶν, ὅ δὲ, "Μίκυλλε," φησί, "θυγα-
τρος τῆμερον ἐστιὼ γενέθλια καὶ παρεκάλεσα τῶν
φίλων μάλα πολλοὺς· ἐπεὶ δὲ τινὰ φασίν αὐτῶν
μαλακῶς ἔχοντα οὐχ οἶον τε εἶναι συνδειπνεῖν
μεθ' ἡμῶν, σὺ ἀντε ἐκείνου ἢκε λουσάμενος, ἢν μὴ
THE DREAM, OR THE COCK

COCK

I know that very well; I went hungry all day until finally, late in the evening, you came back rather tight, bringing me those five beans, not a very bounteous repast for a cock who was once an athlete and made a fair showing at the Olympic games.

MICYLLUS

When I came home after dinner, I went to sleep as soon as I had thrown you the beans, and then "through the ambrosial night," as Homer puts it, a truly divine dream came to me and...

COCK

First tell me what happened at Euerates', Micyllus, how the dinner was and all about the drinking-party afterwards. For there is nothing to hinder you from dining all over again by making up a dream so to speak, about that dinner and chewing the cud of your food in fancy.

MICYLLUS

I thought I should bore you by telling all that, but since you want it, here goes. I never before dined with a rich man in all my life, Pythagoras, but by a stroke of luck I met Euerates yesterday; after giving him "Good-day, master," as usual, I was for going away again, so as not to shame him by joining his company in my beggarly cloak. But: "Micyllus," said he, "I am giving a birthday party for my daughter to-day, and have invited a great many of my friends: but as one of them is ill, they say, and can't dine with us, you must take a bath and come in his place, unless, to be sure, the man I invited says

1 Iliad 2, 56.
ὁ γε κληθεῖς αὐτὸς ἐπὶ ἀφίξεσθαι, ὡς νῦν γε ἀμφίβολος ἔστιν." τοῦτο ἀκούσας ἐγὼ προσκυνήσας ἀπῆκιν εὐχόμενος ἀπασὶ θεοῖς ἡπίαλον τινα ἢ πλευρίτιν ἢ ποδάγραν ἐπιπέμψαι τῷ μαλακιζομένῳ ἐκείνῳ οὐ ἐφεδρος ἐγὼ καὶ ἀντιδειπνος καὶ διάδοχος ἐκεκλήμην καὶ τὸ ἄχρι τοῦ λουτροῦ αἴωνα μηκιστὸν ἐτιθέμην, συνεχές ἐπισκοπῶν ὀποσάπουν τὸ στοιχεῖον εἰή καὶ πηνίκα Ἦδη λοῦσθαι ἵδει.

Καπείδη ποτε ὁ καιρὸς ἀφίκετο, πρὸς τάχος ἐμαυτὸν ἀπορρύπας ἀπειμι κοσμίως μάλα ἐσχηματισμένος, ἀναστρέψας τὸ τριβώνιον ὡς ἐπὶ τοῦ καθαρωτέρου γένοιτο ἡ ἀναβολή καταλαμβάνω τε πρὸς ταῖς θύραις ἄλλους τε πολλοὺς καὶ δὴ κάκεινον φοράδην ὑπὸ τεττάρων κεκομισμένων, ὧς με ὑποδειπνεῖν ἔδει, τὸν νοσεῖν λεγόμενον, καὶ ἐδήλου δὲ ποιήμως ἔχων ὑπέστενε γοῦν καὶ ὑπεβηκτε καὶ ἐχρέμπτετο μύχιον τι καὶ δυσπρόσοδον, ὥρδος ὄλος ὅν καὶ διρῳκώς, ἁμφὶ τὰ ἐξήκοντα ἐτή σχεδόν ἐλέγετο δὲ φιλόσοφος τις εἶναι τῶν πρὸς ταῖς μειράκια φλυαρεῖς. ὁ γοῦν πώγοιν μάλα τραγικὸς ἦν ὡς ὑπερβόλην κουριῶν καὶ αἰτιωμένου τοῖς Ἀρχεβίῳ τοῦ ἱατρῷ διότι οὕτως ἔχων ἀφίκετο, "Τὰ καθήκοντα," ἔφη, "οὐ χρὴ προδίδοναι, καὶ τὰ τὰ φιλόσοφον ἀνδρα, κἂν μυρία νόσοι ἐμποδῶν ἱστῶνται ἡγήσεται γὰρ Εὐκράτης ὑπερεφράσθαι πρὸς ἡμῶν." "Οὐ μὲν οὖν," εἶπον ἐγὼ, "ἀλλ’ ἐπαινεσταί σε, ἦν οἰκον πάρα σαυτόν μᾶλλον ἄποθενεν ἐθέλης ἢπερ ἐν τῷ συμποσίῳ, συναναχρεμφάμενος τὴν ψυχήν μετὰ τοῦ φλέγματος." ἐκείνου μὲν οὖν ὑπὸ μεγαλο-
that he will come himself, for just now his coming is doubtful." On hearing this I made obeisance to him and went away, praying to all the gods to send an attack of ague or pleurisy or gout to the invalid whose substitute and diner-out and heir I had been invited to become. I thought it an interminable age until my bath, and kept looking all the while to see how long the shadow was and when it would at last be time to bathe.

When the time finally came, I scrubbed myself with all speed and went off very well dressed, as I had turned my cloak inside out so that the garment might show the cleaner side. I met at the door a number of people, and among them, carried on the shoulders of four bearers, the man whose place I was to have filled, who they said was ill; and in fact he was clearly in a bad way. At any rate he groaned and coughed and hawked in a hollow and offensive way, and was all pale and flabby, a man of about sixty. He was said to be one of those philosophers who talk rubbish to the boys, and in fact he had a regular goat's beard, excessively long. And when Archibius, the doctor, took him to task for coming in that condition, "Duty," he said, "must not be shirked, especially by a philosopher, though a thousand illnesses stand in his way; Eucrates would think he had been slighted by me." "No indeed," said I, "He will commend you if you choose to die at home rather than to hawk and spit your life away at his party!" But the man's pride
φροσύνης ού προσεποιεῖτο ἀκηκοέναι τοῦ σκώματος· ἑφίσταται δὲ μετὰ μικρὸν ὁ Εὐκράτης λελουμένος καὶ ἵδιών τὸν Θεσμόπολιν—τοῦτο γάρ ὁ φιλόσοφος ἐκάλειτο—"Διδάσκαλε," φησίν, "εὖ μὲν ἐποίησας αὐτὸς ἥκων παρ' ἡμᾶς, οὐ μείον δ' ἂν τί σοι ἐγένετο, καὶ ἀπόντι γὰρ ἀπαντα ἔβης ἀπέσταλτο ἂν," καὶ ἂμα λέγων εἰσήγη χειρωνογόνον τὸν Θεσμόπολιν ἐπερείδωμενον καὶ τοῖς οἴκεταις. ἐγὼ μὲν οὖν ἀπιέναι παρεσκευαζόμην, ὁ δὲ ἐπιστραφεὶς καὶ ἐπὶ πολὺ ἐνδοιάζας, ἐπεὶ μὲ πάνυ σκυθρωτὸν εἴδε, "Πάριθι," ἔφη, "καὶ σὺ, ὦ Μίκυλλε, καὶ συνδείπνει μεθ' ἡμῶν" τὸν ύδιν γὰρ ἐγὼ κελεύσω ἐν τῇ γνωαικώντιδι μετὰ τῆς μητρὸς ἐστιάσθαι, ὡς σὺ χώραν ἔχης." εἰσῆγεν οὖν μάτην λύκος χανδών παρὰ μικρόν, αἰσχυνόμενος δι' ἕδοκουν ἐξεληλακάναι τοῦ συμποσίου τὸ παιδίον τοῦ Εὐκράτους.

Κάπειδη κατακλίνεσθαι καὶρὸς ἂν, πρῶτον μὲν ἄραμενοι ἀνέθεσαν τὸν Θεσμόπολιν οὐκ ἀπραγμόνως μὰ Δία πέντε οἷμαι νεανίσκοι εὐμεγέθεις, ὑπανχέναι περιβύσαντες αὐτῷ πάντοθεν, ὡς διαμένοι ἐν τῷ σχήματι καὶ ἐπὶ πολὺ καρτερῶν δύναιτο. εἶτα μηδενὸς ἀνεχομένου πλησίον κατακείσθαι αὐτῶν ἐμὲ ὑποκατακλίνουσι φέροντες, ὡς ὁμοτράπτεοι εἴημεν. τοῦτεῦθεν ἐδειπνοῦμεν, ὡς Πυθαγόρα, πολύψεών τι καὶ ποικίλου διηπτοῦ ἐπὶ χρυσοῦ πολλοὶ καὶ ἀργύρου καὶ ἐκτόματα ἂν
THE DREAM, OR THE COCK

was so great that he pretended not to have heard the sally. In a moment Eucrates joined us after his bath, and on seeing Thesmopolis—for that was the philosopher's name—he said: "Professor, it was very good of you to come to us, but you would not have fared any the worse if you had stayed away, for everything from first to last would have been sent you." With that he started to go in, conducting Thesmopolis, who was supported by the servants too. I was getting ready to go away, but he turned my way and hesitated a good while, and then, as he saw that I was very downcast, said: "You come in too, Micyllus, and dine with us. I'll make my son eat with his mother in the women's quarters so that you may have room." I went in, therefore, after coming within an ace of licking my lips for nothing, like the wolf; I was ashamed, however, because I seemed to have driven Eucrates' boy out of the dining-room.

When it was time to go to the table, first of all they picked Thesmopolis up and put him in place, not without some difficulty, though there were five stout lads, I think, to do it; and they stuffed cushions all round about him so that he could maintain his position and hold out for a long time. Then, as nobody else could endure to lie near him, they took me and put me in the place below him, making us neighbours at table. Then, Pythagoras, we began eating a dinner of many courses and great variety, served on gold and silver plate in profusion,

1 The proverb seems to be founded on the fable of the wolf and the old woman; she threatened to throw a baby to the wolf if it did not stop crying, and the wolf waited all day for the baby, only to go home disappointed. (Aesop, 275 Halm.)
χρυσά καὶ διάκονοι ὡραίοι καὶ μουσουργοὶ καὶ γελωτοποιοὶ μεταξὺ, καὶ ὅλως ἡδίστη τις ἢν ἡ διατριβή, πλὴν ἄλλ' ἐν μὲ ἐνάυπτε μοῦ μετρίως, ὁ Θεσμόπολις ἐνοχλῶν καὶ ἀρετὴν τινα πρὸς μὲ διεξῷν καὶ διδάσκων ὡς αἱ δύο ἀποφάσεις μίαν κατάφασιν ἀποτελοῦσι καὶ ὡς εἰ ἡμέρα ἐστὶ, νῦξ ὡς ἤστιν, ἐνίστε δὲ καὶ κέρατα ἐφάσκεν εἰναι μου· καὶ τοιαῦτα πολλὰ οὗτεν δεομένῳ προσφιλοσοφῶν συνήρει καὶ ὑπετέμεντο τὴν εὐφροσύνην, ὥς ἢν ἀκούειν τῶν κυθαριζόντων ἦ ἄδοντων. τοῦτο μὲν σοι, ὃ ἀλεκτρυνῶν, τὸ δεῖπνον.

ΑΛΕΚΤΡΟΝ

Οὐχ ἤδιστον, ὁ Μίκυλλε, καὶ μάλιστα ἐπεὶ συνεκληρώθη τῷ λήρῳ ἐκείνῳ γέροντι.

ΜΙΚΥΛΟΣ

12 "Ἀκοινοὶ δὲ ἡδῆ καὶ τὸ ἐνύπνιον· ὃμην γὰρ τὸν Εὐκράτην αὐτὸν ἀπαίδα ὠντα ὡς ὁ ποι ἀποκριθήσοντες, εἶται προσκαλέσαντά με καὶ διαθήκας θέμενον ἐν αἷς ὁ κληρονόμος ἢν ἀπάντων ἐγὼ, μικρὸν ἐπισχῶντα ἀποθανεῖν· ἔμαυτόν δὲ παρελθόντα ἐς τὴν οὐσίαν τὸ μὲν χρυσίνον καὶ τὸ ἀργύριον ἐξαντλεῖν σκάφαις τισὶ μεγάλαις ἀενάοις τε καὶ πολὺ ἐπιρρέον, τὰ δὲ ἄλλα, τὴν ἐσθήτα καὶ τραπέζας καὶ ἐκπώματα καὶ διακόνους, πάντα ἐμὲ ὡς τὸ εἰκός εἶναι. εἶτα ἐξήλαυνον ἐπὶ λευκοῦ χεύσιος, ἐξυππιάζων, περιβλέπτος ἀπασί τοῖς ὀρῶσε καὶ ἐπίθεσον. καὶ προθεμοῦ πολλοὶ καὶ παρίσταμον καὶ ἐπιμεντο πλείους. ἐγὼ δὲ τὴν ἐσθήτα τὴν ἐκείνου ἔχων καὶ δακτυλίους βαρέοις

1 παρίσταμον Mehlor: προθεμοῦ MSS.
THE DREAM, OR THE COCK

and there were goblets of gold and handsome waiters and musicians and clowns withal. In short, we were delightfully entertained, except for one thing that annoyed me beyond measure: Thesmopolis kept bothering me and talking to me about virtue, whatever that may be, and teaching me that two negatives make an affirmative, and that if it is day it is not night; and sometimes he actually said that I had horns.\(^1\) By philosophizing with me incessantly after that fashion when I had no mind for it, he spoiled and diminished my pleasure, not allowing me to hear the performers who were playing and singing. Well, there you have your dinner, cock.

COCK

It was not of the pleasantest, Micyllus, as your lot was cast with that silly old man.

MICYLLUS

Now listen to my dream. I thought that Euctanes himself had somehow become childless and lay dying, and that, after sending for me and making a will in which I was heir to everything, he lingered a while and then died. On entering into possession of the property, I dipped up the gold and the silver in great bowlfuls, for there was an ever-flowing, copious stream of it; and all the rest, too—the clothing and tables and cups and waiters—all was mine, of course. Then I drove out behind a pair of white horses, holding my head high, the admiration and the envy of all beholders; many ran before me and rode beside me, and still more followed after me, and I, with his clothing on and my fingers covered with

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\(^1\) For this and other Stoic fallacies, see Lucian I. p. 437 and note 2.
δοσον ἐκκαίδεκα ἐξημμένος τῶν δακτύλων ἐκέλευν ἐστίασιν τινα λαμπρὰν εὐτρεπισθῆναι ἐς ὑπο-
δοχὴν τῶν φίλων· οὐ δὲ, ὡς ἐν ὁνείρῳ εἰκός, ἡδὴ
παρῆσαν καὶ τὸ δεῖπνον εἰσεκομίζετο καὶ ὁ πότος
συνεκροτεῖτο. ἐν τούτῳ ὄντα με καὶ φιλοτησίας
προπίνοντα ἐν χρυσαῖς φιάλαις ἐκάστῳ τῶν
παρόντων, ἡδὴ τοῦ πλακοῦντος ἐσκομιζόμενον
ἀναβοήσας ἀκαίρως συνετάραξας μὲν ἡμῖν τὸ
συμπόσιον, ἀνέτρεψας δὲ τὰς τραπέζας, τὸν δὲ
πλοῦτον ἐκεῖνον ὑπηρέμιον φέρεσθαι παρε-
σκέφσας. ἀρά σοι ἀλόγως ἁγανακτήσαι κατὰ
σοῦ δοκῶ; ὡς τριέσπερον ἀν ἢδεώς ἐπείδον τὸν
ὁνείρον μοι γενόμενον.

ἈΛΕΚΤΡΥΩΝ

13 Οὗτος φιλόχρυσος εἰ καὶ φιλόπλουτος, ὁ Μι-
κυλλή, καὶ μόνον τούτο ἐξ ἀπαντός θαυμάζεις καὶ
ἡγῇ εὐδαιμον εἶναι, πολὺ κεκτῆσθαι χρυσίον;

ΜΙΚΥΛΛΟΣ

Οὗκ ἐγὼ μόνος, ὁ Πυθαγόρα, τούτῳ, ἀλλὰ καὶ
σὺ αὐτὸς, ὅποτε Ἐὐφορβος ἦσθα, χρυσὸν καὶ ἀρ-
γυρον ἐξημμένος τῶν βοστρύχων ἡς πολεμήσων
tois Ἀχαίοις, καὶ ἐν τῷ πολέμῳ, ἐνθα διηνορθοφεὶν
ἀμείνον ἢ, σὺ δὲ καὶ τότε ἡξίους χρυσὸν ἀναδε-
μένου τοὺς πλοκάμους διακινδυνεύειν. καὶ μοι
dokei ὁ "Ομήρος διὰ τούτο Χαρίτεσσιν ὠμοίας
εἰπεῖν σοι τὰς κόμας, ὅτι "χρυσῷ τε καὶ ἀργυρῷ
ἐσφήκωτο." μακρῷ γὰρ ἀμείνον δηλαδὴ καὶ
ἐρασμίωτεραι ἐφαίνοντο συναναπτεπλεγμέναι τῷ
χρυσῷ καὶ συναπολάμπτονται μετ’ αὐτοῦ. καλτοι
tὰ μὲν σά, ὁ χρυσοκόμη, μέτρια, εἰ Πάνθου νῖδος
ἂν ἐπίμας τὸ χρυσίον· ὃ δὲ πάντων θεῶν πατήρ

196
THE DREAM, OR THE COCK

heavy rings, fully sixteen of them, was giving orders for a splendid feast to be prepared for the entertainment of my friends. In a moment they were there, as is natural in a dream, and the dinner was being served, and the drinking-bout was under way. While I was thus engaged and was drinking healths with each person there out of golden cups, just as the dessert was being brought in you lifted up your voice unseasonably, and disturbed our party, upset the tables and caused that wealth of mine to be scattered to the winds. Now do you think I was unreasonable in getting angry at you, when I should have been glad to see the dream last for three nights?

COCK

Are you such a lover of gold and of riches, Micyllus, and is owning quantities of gold the only thing in the world that you admire and consider blissful?

MICYLLUS

I am not the only one to do so, Pythagoras: you yourself, when you were Euphorbus, sallied forth to fight the Achaean with your curls tricked out in gold and silver, and even in war, where it would have been better to wear iron, you thought fit to face danger with your hair caught up with gold.¹ No doubt Homer said that your hair was "like the Graces" because "it was snooded with gold and with silver"; for it looked far finer and lovelier, of course, when it was interwoven with gold and shone in unison with it. And yet as far as you are concerned, Goldenhair, it is of little moment that you, the son of a Panthous, honoured gold, but what of the father

¹ *Iliad* 17, 52.
καὶ ἀνδρῶν, ὁ Κρόνος καὶ Ῥέας, ὅποτε ἡράσθη τῆς Ἀργολικῆς ἐκείνης μείρακος, οὐκ ἔχων εἰς τὸ ἐρασμιώτερον αὐτῶν μεταβάλον οὐδὲ ὅπως ἂν διαφθείρει τοῦ Ἀκρισίου τὴν φρονάραν—ἀκούεις δὴ ποὺ ὁμοιόν ἐγένετο καὶ ρυῆς διὰ τοῦ τέγους συνῆν ἡ ἀγαπωμένη. ὅστε τί ἂν σοι τὸ ἐπὶ τοῦτο ἔτι λέγοιμι, ὅσας μὲν χρείας παρέχεται ὁ χρυσός, ὡς δὲ οίς ἂν παρῇ, καλοῦσι τὸ αὐτὸς καὶ σοφοῦς καὶ ἵσχυρούς ἀπεργάζεται τιμῆς καὶ δόξαν προσάπτων, καὶ ἐξ ἀφανῶν καὶ ἀδόξων ἐνίοτε 14 περιβλέπτων καὶ ἀοιδίμους ἐν βραχεί τίθησι; τὸν γεῦτον γοὺς μοι τὸν ὁμότεχνον οἴσθα σὺν τὸν Σίμωνα, οὗ πρὸ πολλοῦ δευτηρισματα παρ᾽ ἑμοῖ, ὅτε τὸ ἔτυνος ἦψουν τοῖς Κρονίοις δύο τόμους τοῦ ἀλλάντος ἐμβαλόν.

ἈΛΕΚΤΡΩΝ

Οἶδα· τὸν σμόν, τὸν βραχύν, ὅσ τὸ κεραμεύν τρύβλιον υφελόμενος ὄχετο ὑπὸ μάλης ἔχων μετὰ τὸ δείπνου, ὃ μόνον ἡμῖν ὑπήρχεν· εἶδον γὰρ αὐτὸς, ὁ Μίκυλλη.

ΜΙΚΥΛΑΣ

Οὐκοῦν ἐκείνος αὐτὸ κλέψας εἶτα ἀπωμόσατο ² θεοὺς τοσοῦτοις; ἀλλὰ τί οὐκ ἐβδοσ καὶ ἐμῆνες τότε, ὤ ἀλεκτρινῶν, ληξομένους ἡμᾶς ὅρων;

ἈΛΕΚΤΡΩΝ

'Ἐκόκκυζον, ὁ μόνον μοι τὸ ἔτυν ψυχὴν· τί δ΄ οὖν ὁ Σίμων; ἐφέκεις γὰρ τι περὶ αὐτοῦ ἔρειν.

ΜΙΚΥΛΑΣ

'Ἀνεψιὸς ἡν αὐτῷ πλούσιος ἢ ὑπερβαλών, Δρμύλος τοῦνομα. οὗτος ξὼν μὲν οὐδὲ ὁβολῶν ³ ὅπως ἂν ἄλλως? ² ἀπωμόσατο de Jong: ἀπωμόσατο MSS.

198
of gods and of men, the son of Cronus and Rhea? When he was in love with that slip of a girl in Argos, not having anything more attractive to change himself into nor any other means of corrupting the sentries of Acrisius, he turned into gold, as you, of course, have heard, and came down through the roof to visit his beloved. Then what is the use of my telling you the rest of it—how many uses gold has, and how, when people have it, it renders them handsome and wise and strong, lending them honour and esteem, and not infrequently it makes inconspicuous and contemptible people admired and renowned in a short time? For instance, you know my neighbour, of the same trade, Simon, who dined with me not long ago when I boiled the soup for Cronus-day and put in two slices of sausage?

COCK

Yes, I know him; the snub-nosed, short fellow who filched the earthen bowl and went away with it under his arm after dinner, the only bowl we had—I myself saw him, Micyllus.

MICYLLUS

So it was he that stole it and then swore by so many gods that he did not? But why didn’t you cry out and tell on him then, cock, when you saw us being plundered?

COCK

I crowed, and that was all that I could do at the time. But what about Simon? You seemed to be going to say something about him.

MICYLLUS

He had a cousin who was enormously rich, named Drimylus. This fellow while he was alive never gave
"Ως γάρ ἔστω τῆς καθιστώσις, ἵππων καὶ ἀλλάτων, ὡς ταῦτα δικαιούσῃ τε, καὶ ἄλλα τὰ πολλά ἵππα τε, ὡς καὶ ἀλλάτα. Ἀλλὰ τὰ πολλά ἵππα τε, ὡς καὶ ἀλλάτα. Ἐπεῖς ἔπειτ' ἐπεξεργάζεται περὶ τῶν τοιούτων ἵππων καὶ ἀλλάτων, μὴ διέτρεπται τὸ πολυτέλειον τοισώ σκεπάσµατα, ὡς καὶ ἀλλάτα."
a penny to Simon—why should he, when he himself did not touch his money? But since his death the other day all his property is Simon’s by law, and now he, the man with the dirty rags, the man that used to lick the pot, takes the air pleasantly, dressed in fine woollens and royal purple, the owner of servants and carriages and golden cups and ivory-legged tables, receiving homage from everybody and no longer even giving a glance at me. Recently, for example, I saw him coming toward me and said, "Good-day, Simon"; but he replied: "Tell that pauper not to abbreviate my name; it is not Simon but Simonides."¹ What is more, the women are actually in love with him now, and he flirts with them and slight them, and when he receives some and is gracious to them the others threaten to hang themselves on account of his neglect. You see, don’t you, what blessings gold is able to bestow, when it transforms ugly people and renders them lovely, like the girdle in poetry?² And you have heard the poets say: "O gold, thou choicest treasure,"³ and

"’Tis gold that over mortal men doth rule."⁴

But why did you interrupt me by laughing, cock?

Because in your ignorance, Micyllus, you have gone just as far astray as most people in regard to the rich. Take my word for it, they live a much

¹ He adopts a name better suited to his new position in society; cf. Timon 22.
² The girdle of Aphrodite: Iliad 14, 214 ff.
³ Euripides, from the lost Danae: Nauck, Trag. Graec. Frag. 324.
⁴ Source unknown; Nauck, ibid., adesp. 294.
THE WORKS OF LUCIAN

λέγω δὲ σοι καὶ πένης καὶ πλούσιος πολλάκις γενόμενος καὶ ἄπαντος βλου πεπειραμένος· μετὰ μικρὸν δὲ καὶ αὐτὸς εἰσὶ ἐκάστα.

ΜΙΚΤΑΛΟΣ

Νὴ Δία, καιρὸς γοῦν ἡδη καὶ σὲ εἰπεῖν ὅπως ἡλλάγης καὶ ἡ σύνοισθα τῷ βίῳ ἐκάστῳ.

ΑΛΕΚΤΡΥΩΝ

Ακοῦε τοσούτων γε προεδώς, μηδένα με σοῦ εὐδαιμονέστερον βιοῦντα ἑωρακέναι.

ΜΙΚΤΑΛΟΣ

Ἐμοῦ, ὁ ἀλεκτρυών; οὕτω σοὶ γένοιτο· προάγῃ γάρ με λοιδορεῖσθαι σοι. ἀλλὰ εἰπὲ ἀπὸ Ἐὐφόρ- βου ἀρξάμενος ὡς τά Πυθαγόραν μετεβλήθης, εἶτα ἐξῆς ἄχρι τοῦ ἀλεκτρυῶν· εἰκός γάρ σε ποικίλα καὶ ἰδεῖν καὶ παθεῖν εὖ πολυειδέσι τοῖς βίοις.

ΑΛΕΚΤΡΥΩΝ

16 Ὡς μὲν ἔξ Ἠπόλλωνος τὸ πρώτον ἡ ψυχὴ μου καταπτάμενη ἐσ τὴν γῆν ἐνέδυ ἐς ἀνθρώπον σῶμα ἵμυνα τὴν καταδίκην ἐκτελοῦσα, μακρὸν ἀν εὐθήνεις, ἄλλως τε οὐδὲ ὅσιον οὔτε ἐμὸι εἰπεῖν οὔτε σοὶ ἀκούειν τὰ τοιαῦτα. ἐπεὶ δὲ Ἐὐφορβος ἐγενόμην . . .

ΜΙΚΤΑΛΟΣ

Ἐγὼ δὲ πρὸ γε τοῦτο, ὁ θαυμάσιε, τίς ἦν; τοῦτο μοι πρὸτερον εἰπὲ, εἰ κἀγὼ ποτε ἡλλάγην ὡσπερ σὺ.

ΑΛΕΚΤΡΥΩΝ

Καὶ μάλα.
more wretched life than we. I who talk to you have been both poor and rich repeatedly, and have tested every kind of life: after a little you shall hear about it all.

MICYLLUS

Yes, by Heaven, it is high time now for you to talk and tell me how you got transformed and what you know of each existence.

COCK

Listen; but first let me tell you thus much, that I have never seen anyone leading a happier life than you.

MICYLLUS

Than I, cock? I wish you no better luck yourself! You force me to curse you, you know. But begin with Euphorbus and tell me how you were transformed to Pythagoras, and then the rest of it till you get to the cock: for it is likely that you have seen many sights and had many adventures in your multifarious existences.

COCK

How my soul originally left Apollo, flew down to earth and entered into a human body and what sin it was condemned to expiate in that way would make a long story; besides, it is impious either for me to tell or for you to hear such things. But when I became Euphorbus . . .

MICYLLUS

But I,—who was I formerly, wondrous creature? First tell me whether I too was ever transformed like you.

COCK

Yes, certainly.
ΘΕΟΙ ΟΥΣ ή, ει τι ἔχεις εἰπεῖν; ἔθελο γὰρ τοῦτο εἰδέναι.

ἈΛΕΚΤΡΙΩΝ
Σὺ; μὺρμήξ Ἰνδικὸς τῶν τὸ χρυσίον ἀνορυτώνων.

ΜΙΚΤΑΛΟΣ
Εἶτα ὄκνουν ὁ κακοδαίμων καὶ ὀλυγα ὑδαῖοι τῶν ψηγμάτων ἥκειν ἐς τόνδε τοῖς βίοις ἐξ ἐκείνου ἐπιστησάμενοι; ἀλλὰ καὶ τι μετὰ τοῦτο ἔσομαι, εἰπέ· εἰκός γὰρ εἰδέναι σε. εἰ γὰρ τι ἠγαθὸν εἴη, ἀπώγειμαι ἡδὴ ἀναστάς ἀπὸ τοῦ παττάλου ἐφ᾽ οὐ σὺ ἐστήκας.

ἈΛΕΚΤΡΙΩΝ
17 Οὐκ ἀν μάθοις τοῦτο οὐδεμιὰ μηχανη. πλὴν ἀλλὰ ἐπείπερ Ἐυφορβὸς ἐγενόμην—ἐπάνειμι γὰρ ἐπ᾽ ἐκείνα—ἐμαχόμην ἐν Ἰλὼ καὶ ἀποθανόν ὑπὸ Μενελάον χρόνῳ ἅπτερον ἐς Πυθαγόραν ἤκον. τῶν δὲ περιέμενον ἄοικος ἐστῶς, ἀχρι δὴ ὁ Μυησαρχος ἐξεργάστηται μοι τῶν οἰκῶν.

ΜΙΚΤΑΛΟΣ
"Ἀσίτως ὃν, ὦ τάν, καὶ ἀποτός;

ἈΛΕΚΤΡΙΩΝ
Καὶ μᾶλα· οὐδὲ γὰρ ἔδει τούτων ἡ μόνω τῷ σώματι.

ΜΙΚΤΑΛΟΣ
Οὐκοῦν τὰ ἐν Ἰλώ μοι πρότερον εἰπέ. τοιαῦτα ἢν οἶα φήσων ὁ Ομηρὸς γενέσθαι αὐτά;

ἈΛΕΚΤΡΙΩΝ
Πόθεν ἐκείνος ὑπίστατο, ὁ Μίκυλλε, ὅς γινομένων ἐκείνων καμῆλος ἐν Βάκτρωις ἦν; ἐγὼ δὲ
THE DREAM, OR THE COCK

MICYLLUS
Then what was I? Tell me if you can, for I want to know.

COCK
You were an Indian ant, one of the gold-digging kind.¹

MICYLLUS
Confound the luck! to think that I did not dare to lay in even a small supply of gold-dust before coming from that life to this! But what shall I be next, tell me? You probably know. If it is anything good, I'll climb up this minute and hang myself from the peg that you are standing on.

COCK
You can't by any possibility find that out. But when I became Euphorbus—for I am going back to that subject—I fought at Troy and was killed by Menelaus, and some time afterwards I entered into Pythagoras. In the meanwhile I stood about and waited without a house till Mnæsarchus should build me one.

MICYLLUS
Without food and drink, my friend?

COCK
Yes, certainly; for they turned out to be unnecessary, except for the body.

MICYLLUS
Well, then, tell me the story of Troy first. Was it all as Homer says?

COCK
Why, where did he get his information, Micyllus? When all that was going on, he was a camel in

¹ Herod. 3, 102.
τοσοῦτον σοί φημ, ύπερφυές μηδέν γενόθαι τότε, μήτε τὸν Άιαντα οὖτω μέγαν μήτε τὴν Ἐλένην αὐτῆν οὖτω καλὴν ὡς όλουται. εἰδον γὰρ λευκὴν μὲν τινα καὶ ἑπιμῆκη τὸν τράχηλον, ὡς εἰκάζειν κύκνου θυγατέρα εἶναι, τάλλα δὲ πάνυ πρεσβύτως, ἥλικιώτως σχεδὸν τῆς Ἐκάβης, ἢν γε Θησέους πρῶτον ἄρπάσας ἐν Ἀφίδναις εἶχε κατὰ τὸν Ἡρακλέα γενόμενος, ὃ δὲ Ἡρακλῆς πρῶτον εἶλε Τροιάν κατὰ τοὺς πατέρας ἡμῶν τοὺς τότε μάλιστα. δυνηγεῖτο γὰρ μοι ὁ Πάνθος ταῦτα, κομιδῇ μειράκιον ὃν ἑωρακέναι λέγων τὸν Ἡρακλέα.

ΜΙΚΤΑΛΟΣ

Τι δέ; ὁ Ἀχιλλεὺς τοιοῦτος ἢν, ἄριστος τὰ πάντα, ἢ μῦθος ἄλλως καὶ ταῦτα;

ΑΛΕΚΤΡΩΝ

Ἐκεῖνῳ μὲν οὖδὲ συνηνέχθην, ὁ Μίκυλλη, οὔτος ἄν ἔχομι σοι οὖτως ἀκριβῶς τὰ παρὰ τοὺς Ἀχαιοὺς λέγειν· πόθεν γὰρ, τολέμιος ὡς; τὸν μέντοι ἐταίρον αὐτὸν τὸν Πάρτοκλον οὐ χαλεπῶς ἀπέκτεινα διελάσας τῷ δορατῷ.

ΜΙΚΤΑΛΟΣ

Εἰτά σε ὁ Μενέλαος μακρῷ εὐχερέστεροι, ἄλλα ταῦτα μὲν ἰκανῶς, τὰ Πυθαγόρου δὲ ἥδη λέγε.

ΑΛΕΚΤΡΩΝ

18 Τὸ μὲν ὅλον, ὁ Μίκυλλη, σοφιστής ἀνθρωπος ἢν· χρή γὰρ, οἶμαι, τάληθη λέγειν· ἄλλως δὲ οὐκ ἀπαίδευτος οὐδὲ ἀμελέτητος τῶν καλλίστων
THE DREAM, OR THE COCK

Bactria. I'll tell you thus much, though: nothing was out of the common then, and Ajax was not as tall and Helen herself not as fair as people think. As I saw her, she had a white complexion and a long neck, to be sure, so that you might know she was the daughter of a swan; but as for the rest of it, she was decidedly old, about the same age as Hecuba; for Theseus eloped with her in the first place and kept her at Aphidnae, and Theseus lived in the time of Heracles, who took Troy the first time it was taken, in the time of our fathers,—our then fathers, I mean. Panthous told me all this, and said that when he was quite small he had seen Heracles.

MICYLLUS

But how about Achilles? Was he as Homer describes him, supreme in everything, or is this only a fable too?

COCK

I did not come into contact with him at all, Micyllus, and I can't tell you as accurately about the Greek side. How could I, being one of the enemy? His comrade Patroclus, however, I killed without difficulty, running him through with my spear.¹

MICYLLUS

And then Menelaus killed you with much greater ease! But enough of this, and now tell me the story of Pythagoras.

COCK

In brief, Micyllus, I was a sophist, for I must tell the truth, I suppose. However, I was not uneducated or unacquainted with the noblest sciences. I

¹ The cock is drawing the long-bow; Euphorbus only wounded Patroclus, Iliad 16, 806 ff.
μαθημάτων· ἀπεδήμησα δὲ καὶ εἰς Αἴγυπτον, ὡς συνηγονόμην τοῖς προφήταις ἐπὶ σοφία, καὶ ἐς τὰ ἄδυτα κατελθὼν ἐξέμαθον τὰς βίβλους τὰς Ὡρον καὶ Ἰσίδως, καὶ αὕτης εἰς Ἑλληνικὰ ἐκπλέυσας οὖτω διήθηκα τοὺς κατ᾽ ἐκεῖνα Ἑλληνας, ὡστε θεὸν ἦγόν με.

ΜΙΚΤΑΛΟΣ

"Ηκουσα ταύτα καὶ ὡς δοξεῖας ἀναβεβιωκέναι ἀποθανόντων καὶ ὡς χρυσόν τῶν μηρὸν ἐπιδείξαντί ποτε αὐτῶν. ἐκεῖνο δὲ μοι εἰπέ, τί σοι ἐπήλθε νόμον ποιήσασθαι μήτε κρεῶν μήτε κυνίμων ἐσθίειν;"

ΑΛΕΚΤΡΥΤΩΝ

Μὴ ἀνάκρινε ταύτα, ὦ Μύκυλλε.

ΜΙΚΤΑΛΟΣ

Διὰ τί, ὦ ἀλεκτρυών;

ΑΛΕΚΤΡΥΤΩΝ

"Οτι αἰσχύνομαι λέγειν πρὸς σὲ τὴν ἀλήθειαν περὶ αὐτῶν."

ΜΙΚΤΑΛΟΣ

Καὶ μὴν οὐδὲν ὁκνεῖν χρὴ λέγειν πρὸς ἄνδρα σύνοικον καὶ φίλον· δεσπότην γὰρ οὐκ ἂν ἔτι εἴποιμι.

ΑΛΕΚΤΡΥΤΩΝ

Οὖδὲν ύμῖν οὐδὲ σοφὸν ἢν, ἀλλ' ἐώρων ὅτι εἰ μὲν τὰ συνήθη καὶ ταύτα τοῖς πολλοῖς νομίζομι, ἣκιστα ἐπιστάσασθαι τοὺς ἀνθρώπους ἐς τὸ θαύμα, ὅσῳ δ' ἂν ἐξενίζομι, τοσοῦτῳ σεμνότερος ¹ φίλην αὐτοῖς ἔσπεσθαι. διὰ τούτῳ καυσίμοις εἰλόμην ἀπόρρητον ποιησάμενος τὴν αἰτίαν, ὡς εἰκάζοντες ἄλλος ἄλλως ἄπαντες

¹ σεμνότερος Seager: καυσίμοις MSS.
even went to Egypt to study with the prophets, penetrated into their sanctuaries and learned the books of Horus and Isis by heart, and then I sailed away to Italy and worked upon the Greeks in that quarter of the world to such an extent that they thought me a god.

MICYLLUS
So I have heard, and I have also heard that you were thought to have come to life again after dying, and that you once showed them that your thigh was of gold. But, look here, tell me how it occurred to you to make a law against eating either meat or beans?

COCK
Do not press that question, Micyllus.

MICYLLUS
Why, cock?

COCK
Because I am ashamed to tell you the truth of it.

MICYLLUS
But you oughtn’t to hesitate to tell a housemate and a friend—for I cannot call myself your master any longer.

COCK
It was nothing sensible or wise, but I perceived that if I made laws that were ordinary and just like those of the run of legislators I should not induce men to wonder at me, whereas the more I departed from precedent, the more of a figure I should cut, I thought, in their eyes. Therefore I preferred to introduce innovations, keeping the reason for them secret so that one man might guess one thing
ΤΗΣ ΒΟΥΛΑΣ ΟΠ ΛΟΥΑΝΤΟΥΝ ΟΙΣΟΝ ΚΡΟΤΟΝΙΑΤΩΝ ΚΑΙ ΜΕΤΑ-
ΠΟΝΤΙΩΝ ΚΑΙ ΤΑΡΑΝΤΙΩΝ ΚΑΙ ΤΩΝ ΆΛΛΩΝ ΑΦΩΝΩΝ
ΣΟΙ ΕΠΟΜΕΝΩΝ ΚΑΙ ΠΡΟΣΚΥΝΟΝΤΩΝ ΤΑ ἘΧΘΗ Ἄ ΣΟΙ
19 ΠΑΤΩΝ ἈΠΟΛΙΜΠΑΝΩΝ. ἈΠΟΔΟΥΣΑΜΕΝΟΣ ΔΕ ΤΩΝ ΠΥ-
ΘΑΓΩΡΑΝ ΤΙΝΑ ΜΕΤΗΜΦΕΣΩ ΜΕΤ' ΑΥΤΟΝ;

ἈΛΕΚΤΡΥΤΩΝ

'Ασπασίαν τὴν ἐκ Μιλήτου ἔταίραν·

ΜΙΚΤΑΛΟΣ

Φεύ τοῦ λόγου, καὶ γυνὴ γὰρ σὺν τοῖς ἄλλοις
ὁ Πυθαγόρας ἐγένετο, καὶ ἦν ποτὲ χρόνος ὅτε
καὶ σὺ φῶτόκεις, ὁ ἀλεκτρυνόν τοῦ γενναίότατος, καὶ
συνῆσθα Περικλῆι 'Ασπασία οὕσα καὶ ἐκύεις
ἀπ' αὐτοῦ καὶ ἔρια ἔξαινες καὶ κρόκην κατῆγες
καὶ ἐγυναικίζου ἐς τὸ ἔταιρικόν;

ἈΛΕΚΤΡΥΤΩΝ

Πάντα ταῦτα ἐποίουν οὐ μόνοις, ἄλλα καὶ Τευ-
ρεσίας πρὸ ἐμοῦ καὶ ὦ Ἐλάτου παῖς ὁ Καίνεύς,
ὅστε ὅποσα ἀν ἀποσκόψης εἰς ἐμὲ, καὶ εἰς ἐκεῖνους
ἀποσκόψας ἔσῃ.

ΜΙΚΤΑΛΟΣ

Τί οὖν; πῶτερος ἤδιων ὁ βίος σοι ἢν, ὅτε ἀλήρ
ἡσθα ἢ ὅτε σε ὁ Περικλῆς ὁπνεοῦν;

210
and one another, and all be perplexed, as they are in
the case of oracles that are obscure. Look here, you
are laughing at me, now.

MICYLLUS
Not so much at you as at the people of Croton
and Metapontum and Tarentum and all the rest who
followed you dumbly and worshipped the footprints
that you left in walking. But after you put off the
part of Pythagoras what other did you assume?

COCK
Aspasia, the courtesan from Miletus.

MICYLLUS
Whew, what a yarn! So Pythagoras became a
woman on top of everything else, and there was
once a time when you laid eggs, most distinguished
of cocks; when you lived with Pericles in the
capacity of Aspasia and had children by him and
carded wool and spun yarn and made the most of
your sex in courtesan style?

COCK
Yes, I did all that, and I am not the only one:
both Tiresias and Caeneus the son of Flatus preceded
me, so that all your jokes at my expense will be at
their expense too.¹

MICYLLUS
How about it? Which life did you find the
pleasanter, when you were a man or when Pericles
dallied with you?

¹ Tiresias struck a pair of mating serpents with his staff,
and turned into a woman; seven years later he once more
saw them and struck them, becoming a man again (Ovid,
Metam. 3, 316 ff.). Poseidon turned Caenis into a man at her
own request after he had wronged her (Metam. 12, 189 ff.).
THE WORKS OF LUCIAN

ΑΛΕΚΤΡΥΤΩΝ

'Όρας οίον τούτο ἡρώτησας, οὐδὲ τῷ Τειρεσίᾳ συνενεγκούσαν τὴν ἀπόκρισιν;

ΜΙΚΤΑΛΟΣ

'Αλλὰ καὶ σὺ μὴ εἶπης, ίκανῶς ὁ Εὐριπίδης διέκρινε τὸ τοιοῦτον, εἰπὼν ὡς τρὶς ἂν ἐθέλοι παρ' ἀστίδα στήναι ἢ ἀπαξ τεκεῖν.

ΑΛΕΚΣΤΡΥΤΩΝ

Καὶ μὴν ἀναμνῆσω σε, ὦ Μίκυλλε, οὐκ εἰς μακρὰν ὁδινοῦσαν ἔσῃ γὰρ γυνῆ καὶ σὺ ἐν πολλῇ τῇ περιόδῳ πολλάκις.

ΜΙΚΤΑΛΟΣ

Οὐκ ἀπώγξῃ, ὦ ἀλεξτρύων, ἀπαντάς οἴκομενος Μιλησίους ἢ Σαμίους εἶναι; σὲ γοῦν φασί καὶ Πυθαγόραν οὕνε τὴν ἄραν λαμπρὸν πολλάκις 20 Ἀσπασίαν γενέσθαι τῷ τυράννῳ.—τίς δὲ δὴ μετὰ τὴν Ἀσπασίαν ἀνὴρ ἢ γυνὴ αὐθις ἀνεφάνης;

ΑΛΕΚΤΡΥΤΩΝ

'Ὁ κυνικὸς Κράτης.

ΜΙΚΤΑΛΟΣ

'Ὡ Διοσκόρῳ τῆς ἀνομοιότητος, ἐξ ἐταίρας φιλόσοφος.

ΑΛΕΚΤΡΥΤΩΝ

Εἶτα βασιλεὺς, εἶτα πένης, καὶ μετ' ὅλγον σατράπης, εἶτα ἵππος καὶ κολοῖς καὶ βάτραχος καὶ ἄλλα μυρία: μακρὸν ἂν γένοιτο καταριθμήσασθαι ἐκαστα: τὰ τελευταία δὲ ἀλεξτρύων πολλάκις, ἤσθην γὰρ τὸ τοιοῦτον βίω, καὶ παρὰ πολλοῖς

212
THE DREAM, OR THE COCK

COCK
Just see what a question you have asked there! Even Tiresias paid dearly for answering it!¹

MICYLLUS
Whether you tell me or not, Euripides has settled the business well enough, for he says that he would sooner stand in line of battle thrice over than bear a single child.²

COCK
I'll remind you of that before long, Micyllus, when you are in child-bed; for you too will be a woman again and again in your long cycle of existences.

MICYLLUS
Hang you, cock, do you think everybody hails from Miletus or Samos? They say that while you were Pythagoras and young and handsome you often played Aspasia to the tyrant. But what man or woman did you become after Aspasia?

COCK
The Cynic Crates.

MICYLLUS
Twin brethren! what ups and downs! First a courtesan, then a philosopher!

COCK
Then a king, then a poor man, and soon a satrap; then a horse, a jackdaw, a frog, and a thousand things besides; it would take too long to enumerate them all. But of late I have often been a cock, for I liked that sort of life; and after belonging to many men, ¹ Zeus had said that Hera's sex enjoyed more pleasure than his own. Hera denied it; Tiresias was called in as umpire and held with Zeus, whereupon Hera struck him blind (Metam. l. c.). ² Medea 251.
Άλλοις δουλεύσας καὶ πένησι  
καὶ πλουσίους, τὰ 
tελευταία καὶ σοι νῦν σύνειμι καταγελών ὁσημέραι 
pοτνιωμένου καὶ οἰμώξοντος ἐπὶ τῇ πενίᾳ καὶ τῶν 
πλουσίους θαυμάξοντος ὑπ’ ἀγνοίας τῶν ἐκείνους 
προσόντων κακῶν. εἰ γοῦν ἦδεις τὰς φροντίδας 
ἂς ἱπποσιν, ἐγέλας ἂν ἐπὶ σαυτῷ πρὸτον οἰηθέντι 
ὑπερευδαίμονα εἶναι τὸν πλοῦτον.

ΜΙΚΥΑΛΟΣ

Οὔκοιν, ὁ Πυθαγόρας—καίτοι τὶ μάλιστα χαί-

ρεις καλούμενος, ὡς μὴ ἑπιταράττοιμοι τὸν λόγον 
ἀλλοτε ἄλλον καλῶν;

ΑΛΕΚΤΡΥΟΝ

Διόισιε μὲν οὐδὲν ἦν τε Εὐφορθεὶν ἢ ἢ  
Πυθα-

γόραν, ἦν τε Ἄστασιαν καλῆς ἢ Κράτητας πάντα 
γὰρ ἐγὼ ταύτα εἰμι. πλὴν τὸ νῦν ὀρόμενον τοῦτο 
ἀλεκτρύνονα ὀνομάζων ἀμείνων ἂν ποιοῖς, ὡς μὴ 
ἀτιμάζως εὐτελὲς εἰναι δοκοῦν τὸ ὅρνεον, καὶ 
ταύτα τοσαῦτας ἐν αὐτῷ ψυχὰς ἔχου.

ΜΙΚΥΑΛΟΣ

21 Οὔκοιν, ὁ ἀλεκτρυνῶν, ἐπειδὴ ἀπάντων σχεδὸν 
ἡ ἡτή τῶν βίων ἐπειράθης καὶ πάντα όσθα, λέγοις 
ἀν ἡ ἡτή σαφῶς ἰδία μὲν τὰ τῶν πλουσίων ὅπως 
βιοῦσιν, ἰδία δὲ τὰ πτωχικά, ὡς μάθω εἰ ἂληθῆ 
ταύτα φης εὐδαιμονέστερον ἀποφαίνων με τῶν 
πλουσίων.

ΑΛΕΚΤΡΥΟΝ

'Ἰδοὺ δὴ οὕτως ἐπίσκεψαι, ὁ Μίκυλλε. σοι μὲν 
οὕτε πολέμου πολὺς λόγος, ἢν λέγηται ὡς οἱ πολέ-

μοι προσελαύνουσιν, οὐδὲ φροντίζεις μὴ τὸν 
ἀγρόν τέμωσιν ἐμβαλόντες ἢ τὸν παράδεισον

1 καὶ τένησι Fritzsche: βασιλεύσει καὶ τένησι MSS.

2 ἢ Mehler: ἢν τε MSS.
THE DREAM, OR THE COCK

both rich and poor, at length I am now living with you, laughing at you every day for bewailing and lamenting over your poverty and for admiring the rich through ignorance of the troubles that are theirs. Indeed, if you knew the cares they have, you would laugh at yourself for thinking at first that wealth was a source of extraordinary happiness.

MICYLLUS

Well then, Pythagoras—but tell me what you like best to be called, so that I may not muddle up our conversation by calling you different names.

COCK

It will make no difference whether you call me Euphorbus or Pythagoras, Aspasia or Crates; I am all of them. But you had better call me what you now see me to be, a cock, so as not to slight a bird that, although held in low esteem, has in itself so many souls.

MICYLLUS

Well then, cock, as you have tried almost every existence and know everything, please tell me clearly about the life of the rich and the life of the poor, each by itself, so that I may learn if you are telling the truth when you declare that I am happier than the rich.

COCK

Well now, look at it this way, Micyllus. As for you, you are little concerned about war if you hear that the enemy is approaching, and you do not worry for fear they may lay your farm waste in a raid or
THE WORKS OF LUCIAN

συμπαθήσωσιν ἢ τὰς ἀμπέλους δηώσωσιν, ἀλλὰ τῆς σάλπυγγος ἁκούων μόνον, εἰπέρ ἄρα, περιβλέψεις τὸ κατὰ σεαυτόν, οἴ τραπόμενον χρῆ σωθῆναι καὶ τῶν κίνδυνον διαφυγεῖν οἴ δ᾽ εὐλαβοῦνται μὲν καὶ ἀμφ' αὐτοῖς, ἀνιὼνται δὲ ὅρωντες ἀπὸ τῶν τειχῶν ἁγόμενα καὶ φερόμενα ὅσα εἴχον ἐν τοῖς ἀγροῖς. καὶ ἢν τε εἰσφέρειν δέρ, μόνοι καλοῦνται, ἢν τε ἐπεξιέναι, προκειμενεύοντι στρατηγοῦντες ἢ ἱππαρχοῦντες. οὐ δὲ οἰσυκήν ἁσπίδα ἔχων, εὐσταλῆς καὶ κούφος εἰς σωτηρίαν, ἔτοιμος ἐστιάσθαι τα ἐπινίκια, ἐπειδὰν θύη ὁ στρατηγὸς νευκηκίως.

22 Ἔν εἰρήνῃ τε αὐ σὺ μὲν τοῦ δήμου ὄν ἀναβάς εἰς ἐκκλησίαν τυραννεῖς τῶν πλουσίων, οἴ δὲ φρίττουσι καὶ ὑποπτήσουσι καὶ διανομαῖς ἰλάσκονται σε. λοντρὰ μὲν γὰρ ὡς ἔχοις καὶ θεάματα καὶ τάλλα διαρκῆ ἀπαντα, ἐκεῖνοι πονοῦσι, σὺ δὲ ἐξετασθής καὶ δοκιμασθής πικρὸς ὀστερ δεσπότης, οὐδὲ λόγου μεταδίδους ἐνίστε, κἂν σοι δοκῇ κατεχαλάξῃσας αὐτῶν ἀφθόνους τοὺς λίθους ἢ τὰς οὐσίας αὐτῶν ἐδήμευσας. οὔτε δὲ συμφάνην δέδιας αὐτῶς οὔτε ληστὴν μὴ ὑφέληται τὸ χρυσὸν ὑπερβᾶς τὸ θρυγκίον ἢ διορύξας τῶν τοῖχον, οὔτε πράγματα ἔχεις λογιζόμενος ἢ ἀπαιτῶν ἢ τοῖς καταράτοις οἰκονόμοις διαπυκτεύων καὶ πρὸς τοσαῦτας φροντίδας μεριζόμενος, ἀλλὰ κρηπίδα συντελέσας ἐπτὰ ὀβολοὺς τὸν μεθὸν ἔχων, ἀπαναστὰς περὶ δείλην ὀψίαν λουσάμενος, ἢν δοκῇ, σαπέρδην τινὰ ἢ μαινίδας.
THE DREAM, OR THE COCK

tramble down your garden or cut down your grape-vines; when you hear the trumpet, at most you simply consider yourself and where you are to turn in order to save yourself and escape the danger. The rich, however, not only fear for themselves but are distressed when they look from the walls and see all that they own in the country harried and plundered. Moreover if it is necessary to pay a special tax, they alone are summoned to do so, and if it is necessary to take the field, they risk their lives in the van as commanders of horse or foot, whereas you, with but a wicker shield, have little to carry and nothing to impede your flight, and are ready to celebrate the victory when the general offers sacrifice after winning the battle.

In time of peace, on the other hand, being one of the voters, you go to the assembly and lord it over the rich while they quake and cringe and seek your good will with presents. Besides, it is they who toil that you may have baths and shows and everything else to your heart's content, while you investigate and scrutinize them harshly like a master, sometimes without even letting them say a word for themselves; and if you choose you shower them generously with stones or confiscate their properties. And you do not dread an informer, nor yet a robber who might steal your gold by climbing over the coping or digging through the wall; and you are not bothered with casting up accounts or collecting debts or squabbling with your confounded agents, and thus dividing your attention among so many worries. No, after you have finished a sandal and received your pay of seven obols, you get up from your bench toward evening, take a bath if you choose,
THE WORKS OF LUCIAN

η κρομμύων κεφαλίδας ὅλγας πριάμενος εὐφραί-νεις σεαυτὸν ἄδων τὰ πολλὰ καὶ τῇ βελτίστῃ Πενίᾳ προσφιλοσοφῶν.

23 "Ὡςτε διὰ ταῦτα ὑγιαίνεις τε καὶ ἔρρωσαι τὸ σῶμα καὶ διακαρπεῖς πρὸς τὸ κρύος: οἱ πόνοι γὰρ σε παραθηγοῦντες οὐκ εὐκαταφρόνητον ἀντα-γωνιστὴν ἀποφαινοῦσι πρὸς τὰ δοκοῦντα τοῖς ἄλλοις ἄμαχα εἶναι. ἀμέλει όυδὲν σοι τῶν χαλε-πῶν τούτων νοσημάτων πρόσεισιν, ἀλλ’ ἦν ποτε κούφος πυρετὸς ἐπιλάβηται, πρὸς ὅλγον ὑπη-ρετῆσας αὐτῷ ἀνεπήδησας εὐθὺς ἀποσεισάμενος τὴν ἁσθήνην. οὐ δὲ φεύγει αὐτίκα φοβηθεῖς θυροῦ σε ἐνὶ ὀρῶν ἐμφορούμενον καὶ μακρὰ ὀμώζειν λέγοντα ταῖς Ιατρικαῖς περιόδοις: οἱ δὲ ὑπ’ ἀκρασίας ἀθλιοὶ τὰ τῶν κακῶν οὐκ ἔχουσι, ποδάγρας καὶ φθόνας καὶ περίπλευμονίας καὶ ὑδέρως; αὐταὶ γὰρ τῶν πολυτελῶν ἐκεῖνων δείπνων ἀπόγονοι.

Τούγαρον οἱ μὲν αὐτῶν ὁσπέρ ὁ Ἰκαρός ἐπὶ πολὺ ἄραντες αὐτοὺς καὶ πλησιάσαντες τῷ ἡλίῳ οὐκ εἰδότες ὅτι κηρῷ· ἡμοστο αὐτοῖς ἡ πτέρωσις, μέγαν ἔνιοτε τοὺς πάταγον ἐποίησαν ἐπὶ κεφαλῆς ἐς πέλαγος ἐμπεσόντες· οὕτω δὲ κατὰ τοὺς Δαιδαλοῦ μὴ πάνω μετέωρα μηδὲ ὑψηλὰ ἐφρόνησαν ἄλλα πρόσγεια, ὡς νοτίζεσθαι ἔνιοτε τῇ ἁλμητῇ τοῦ κηρῶν, ὃς τὸ πολὺ οὖντοι ἀσφαλῶς διέπτησαν.

ΜΙΚΥΛΛΟΣ

Επιεικεῖς τινας καὶ συνετοὺς λέγεις.

ΑΔΕΚΤΡΩΝ

Τῶν μέντοι γε ἄλλων, ὁ Μικυλλε, τὰς νανα-γιας αἰσχρὰς ίδιοις ἄν, ὅταν ὁ Κροῦσος περιτε-

1 se Mehler: τε MSS.
buy yourself a bloater or sprats or a bunch of onions, and have a good time, singing a great deal and philosophizing with that good soul, Poverty.

So in consequence of all this you are sound and strong in body and can stand the cold, for your hardships have trained you fine and made you no mean fighter against adverse conditions that seem to the rest of the world irresistible. No chance that one of their severe illnesses will come near you: on the contrary, if ever you get a light fever, after humouring it a little while you jump out of bed at once, shaking off your discomfort, and the fever takes flight immediately on seeing that you drink cold water and have no use for doctors' visits. But the rich, unhappy that they are—what ills are they not subject to through intemperance? Gout and consumption and pneumonia and dropsy are the consequences of those splendid dinners.

In brief, some of them who like Icarus fly high and draw near the sun without knowing that their wings are fitted on with wax, now and then make a great splash by falling head-first into the sea, while of those who, copying Daedalus, have not let their ambitions soar high in the air but have kept them close to earth so that the wax is occasionally wet with spray, the most part reach their journey's end in safety.

MICYLLUS

You mean temperate and sensible people.

COCK

But as for the others, Micyllus, you can see how sadly they come to grief when a Croesus with his
τιλμένος τὰ πτερὰ γέλωτα παρέχῃ Πέρσαις ἁνα-βαίνων ἐπὶ τὴν πυρὰν ἡ Διονύσιος καταλυθεὶς τῆς τυραννίδος ἐν Κορίνθῳ γραμματιστὴς βλέπηται, μετὰ τηλικαύτην ἀρχὴν παιδία συλλαβίζειν δι-δάσκων.

ΜΙΚΤΑΛΟΣ

24. Εἰπέ μοι, ὁ ἀλεκτρυών, σὺ δὲ ὅποτε βασιλεὺς ἦσθα—φής γὰρ καὶ βασιλεύσαι ποτε—ποίον τινὸς ἐπειράθης ἐκεῖνον τοῦ βίου; ἢ ποὺ πανευδαίμων ἦσθα, τὸ κεφάλαιον ὦ τι πέρ ἐστι τῶν ἀγαθῶν ἀπάντων ἔχων;

ΑΛΕΚΤΡΥΟΝ

Μηδὲ ἀναμνήσῃς με, ὁ Μίκυλλε, οὗτος τρισάθλιος ἢν τότε, τοὺς μὲν ἔξω πᾶσιν ὅπερ ἐφησθα πανευδαίμων εἶναι δοκῶν, ἐνδοθεν δὲ μυρίαις ἀνίαις συνών.

ΜΙΚΤΑΛΟΣ

Τίσι ταύταις; παράδοξα γὰρ καὶ οὐ πάνυ τι πιστὰ φής.

ΑΛΕΚΤΡΥΟΝ

Ἡρχον μὲν οὐκ ὅλην χώρας, ὁ Μίκυλλε, παμφόροι τινὸς καὶ πλήθει ἀνθρώπων καὶ κάλλει πόλεων ἐν ταῖς μάλιστα βαυμάζεσθαι ἄξιας ποταμοῖς τε γαυσυπόροις καταρρεουμένης καὶ θαλάττῃ εὔρημῳ χρωμένης, καὶ στρατιὰ ἦν πολλῇ καὶ ἱππος συγκεκροτημένη καὶ δορυφορικὸν οὐκ ὅλγον καὶ τριήρεις καὶ χρημάτων πλῆθος ἀναρίθμον καὶ χρυσὸς πάμπολυς καὶ ἡ ἄλλη τῆς ἀρχῆς τραγούδια πάσα ἐς ὑπερβολὴν ἔξωγκρωμένη, ὥστε ὅποτε προῆμι, οἱ μὲν πολλοὶ προσεκύνουν καὶ θεοῦ τινα ὁρᾶν φῶντο καὶ ἄλλοι ἐπ᾽ ἄλλοις

1 πάνυ τι: Cobet: πάντη (πάνυ) MSS.
THE DREAM, OR THE COCK

wings clipped makes sport for the Persians by mounting the pyre, or a Dionysius, expelled from his tyrant’s throne, turns up in Corinth as a schoolmaster, teaching children their a, b—ab, after holding sway so widely.

MICYLLUS

Tell me, cock, when you were king—for you say you were once on a time—how did you find that life? You were completely happy, I suppose, as you had what is surely the acme of all blessings.

COCK

Don’t even remind me of it, Micyllus, so utterly wretched was I then; for although in all things external I seemed to be completely happy, as you say, I had a thousand vexations within.

MICYLLUS

What were they? What you say is strange and not quite credible.

COCK

I ruled over a great country, Micyllus, one that produced everything and was among the most noteworthy for the number of its people and the beauty of its cities, one that was traversed by navigable rivers and had a sea-coast with good harbours; and I had a great army, trained cavalry, a large bodyguard, triremes, untold riches, a great quantity of gold plate and all the rest of the paraphernalia of rule enormously exaggerated, so that when I went out the people made obeisance and thought they beheld a god in the flesh, and they ran up one after
THE WORKS OF LUCIAN

συνέθεον ὁφόμενοι με, οί δὲ καὶ ἐπὶ τὰ τέγη ἀνώντες ἐν μεγάλῳ ἐτίθεντο ἀκριβῶς ἐωρακέναι τὸ ξένγος, τὴν ἐφεστρίδα, τὸ διάδημα, τοὺς προπομπεύοντας, τοὺς ἐπομένους. ἔγω δὲ εἰδὼς ὅποσα με ἥνια καὶ ἐστρεφεν, ἐκεῖνοις μὲν τῆς ἀνοίας συνεγήσωσκον, ἐμαυτῶν δὲ ἤλεουν ὁμοιον ὅντα τοῖς μεγάλοις ἐκεῖνοις κολοσσοῖς, οἴους ἦ Φειδίας ἦ Μύρων ἦ Πραξιτέλης ἐποίησεν καὶ καλείσθων γὰρ ἐκαστὸς ἐκτοσθεν μὲν Ποσειδῶν τις ἦ Ζεύς ἐστι πάγκαλος ἐκ χρυσίου καὶ ἐλεφαντος συνειργασμένος, κεραυνόν ἦ ἀστραπῆν ἦ τρίαιναν ἐγώ ἐν τῇ δεξιᾷ, ἦν δὲ ὑποκύψας ἰδης τὰ γ' ἐνδον, ὅφει μοχλοὺς τινας καὶ γόμφους καὶ ἰλαις διαμπταξ πεπερομημένους καὶ κορμοὺς καὶ σφήνας καὶ πίτταν καὶ πηλόν καὶ τοιαύτην τινα πολλὴν ἀμορφίαν ὑποικουροῦσαν ἐὼ λέγειν μυών πλῆθος ἢ μυγαλῶν ἐμπολιτευόμενον αὐτοῖς ἐνίστε. τοιούτον τι καὶ βασιλεία ἐστίν.

ΜΙΚΥΛΛΟΣ

25 Οὐδέπω ἐφησθα τὸν πηλόν καὶ τοὺς γόμφους καὶ μοχλοὺς οὕτως εἰεν τῆς ἀρχῆς, οὐδὲ τὴν ἀμορφίαν ἐκείνην τὴν πολλὴν ἦτις ἐστίν· ὅς τὸ γε ἐξελάύνειν ἀποβλεπόμενον καὶ τοσοῦτον ἀρχοντα καὶ προσκυνούμενον δαιμονίως ἔοικέ φινα τῷ 1 κολοσσιαῖρο παραδείγματι· ἥθεστεν γὰρ τι καὶ τοῦτο. σὺ δὲ τὰ ἐνδον ἤδη τοῦ κολοσσοῦ λέγε.  

ΑΛΕΕΓΡΥΟΝ

Τὸ πρῶτον εἰπτω σοι, ὁ Μίκυλλε; τοὺς φόβους καὶ τὰ δείματα καὶ ὑποψίας καὶ μύσους τὸ παρὰ 1 ἔοικε σοι τῷ Fritzschke: ἔοικεν οὗτος, ἔοικεν οὗτος, ἔοικέναι σοι τῷ MSS.

222
THE DREAM, OR THE COCK

another to look at me, while some even went up to the house-tops, thinking it a great thing to have had a good look at my horses, my mantle, my diadem, and my attendants before and behind me. But I myself, knowing how many vexations and torments I had, pardoned them, to be sure, for their folly, but pitied myself for being no better than the great colossi that Phidias or Myron or Praxiteles made, each of which outwardly is a beautiful Poseidon or a Zeus, made of ivory and gold, with a thunderbolt or a flash of lightning or a trident in his right hand; but if you stoop down and look inside, you will see bars and props and nails driven clear through, and beams and wedges and pitch and clay and a quantity of such ugly stuff housing within, not to mention numbers of mice and rats that keep their court in them sometimes. That is what monarchy is like.

MICYLLUS

You haven’t yet told me what the clay and the props and bars are in monarchy, nor what that “quantity of ugly stuff” is. I’ll grant you, to drive out as the ruler of so many people amid admiration and homage is wonderfully like your comparison of the colossus, for it savours of divinity. But tell me about the inside of the colossus now.

COCK

What shall I tell you first, Micyllus? The terrors, the frights, the suspicions, the hatred of your
πον συνόντων καὶ ἐπιβουλάς, καὶ διὰ ταῦτα ὑπόν τε ὀλίγου, ἐπιπόλαιον κάκεινον, καὶ ταραχῆς μεστὰ οὐείρατα καὶ ἐννοίας πολυπλόκους καὶ ἐλπίδας ὑπὲρ ποιηρᾶς, ἢ τὴν ἁσχολίαν καὶ χρηματισμοὺς καὶ δίκας καὶ ἕκστρατείας καὶ προστάγματα καὶ συνθήματα καὶ λογίσμοις; ὑπὸ ὅτι οὐδὲ ὁπολαύσας γίνοσ ἢδεος ἐγγίνεται, ἀλλὰ ἀνάγκη ὑπὲρ ἀπάντων μόνον διασκοπεῖσθαι καὶ μυρίὰ ἔχειν πράγματα.

οὐδὲ γὰρ Ἀτρείδην Ἀγαμέμνονα ὑπὸν ἔχε γλυκερὸς πολλὰ φρεσίν ὁμαίνοντα, καὶ ταῦτα ἰδικῶν 'Ἀχαιῶν ἀπάντων. λυπεῖ δὲ τὸν μὲν Δυδὸν γίδας κοφὸς ὡν, τὸν Πέρσην δὲ Κλέαρχος Κύρων ἑσυνολογῶν, ἄλλου δὲ Διὸν πρὸς οὕς τις τῶν Συρακουσίων κοινολογούμενος, καὶ ἄλλου Παρμενίωντας ἐπαινούμενος καὶ Περδίκκαν πτολεμαίος καὶ Πτολεμαίου Σέλευκος· ἀλλὰ κακεῖνα λυπεῖ, ὃ ἐρώμενος πρὸς ἀνάγκην συνὼν καὶ παλλακίς ἄλλο χαῖρονσα καὶ ἀποστήσεσθαι τινες λεγόμενοι καὶ δὐ ἢ τέταρας τῶν ὑδροφόρων πρὸς ἄλλης διαψυχυρίζοντες. τὸ δὲ μέγιστον, ὑφοράσθαι δὲι μᾶλιστα τοὺς φιλτάτους καὶ ἐκεῖνοι ἔτι τὶ δεινὸν ἑλπίζειν ἢξειν. ἐγὼ γοῦν ὑπὸ τοῦ παιδὸς ἀπέθανον ἐκ φαρμάκων, ὃ δὲ καὶ αὐτὸς ὑπὸ τὸν ἑρωμένου, τὸν δὲ ἄλλος ἵσως ὀμοιότροπος θάνατος κατέλαβεν.

ΜΙΚΤΑΛΟΣ
26 Απαγέ, δεινὰ ταῦτα φῆς, ὃ ἀλκετρυών. ἐμοὶ
THE DREAM, OR THE COCK

associates, the plots, and as a result of all this the scanty sleep, and that not sound, the dreams full of tumult, the intricate plans and the perpetual expectations of something bad? Or shall I tell you of the press of business, negotiations, lawsuits, campaigns, orders, countersigns, and calculations? These things prevent a ruler from enjoying any pleasure even in his sleep; he alone must think about everything and have a thousand worries. Even in the case of Agamemnon, son of Atreus, “Sweet sleep came to him not as he weighed in his mind many projects,”

though all the Achaeans were snoring! The king of Lydia is worried because his son is mute, the king of Persia because Clearchus is enlisting troops for Cyrus, another because Dion is holding whispered conversations with a few Syracusans, another because Parmenio is praised, Perdiccas because of Ptolemy, and Ptolemy because of Seleucus. And there are other grounds for worry too, when your favourite will have nothing to do with you except by constraint, when your mistress fancies someone else, when one or another is said to be on the point of revolting, and when two or three of your guardsmen are whispering to one another. What is more, you must be particularly suspicious of your dearest friends and always be expecting some harm to come from them. For example, I was poisoned by my son, he himself by his favourite, and the latter no doubt met some other death of a similar sort.

MICYLLUS
Tut, tut! What you say is dreadful, cock. For

1 Iliad 10, 3f. 2 Croesus. 3 Artaxerxes.
4 Dionysius the Younger. 5 Alexander.

225
γοῦν πολὺ ἄσφαλέστερον σκυτοτομεῖν ἑπικεκυφότα ἢ πίνειν ἀπὸ χρυσῆς φιάλης κωνεῖρ ή ἀκονίτῳ συνανακραθεῖςαν φιλοτησίαν' ὁ γοῦν κίνδυνος ἐμοὶ μέν, εἰ παρολίσθοι τὸ σμίλλον καὶ ἀμάρτο τὸς τομῆς τῆς ἐπ᾿ εὐθὺ, ὅλγον τι αἰμάξαι τοὺς διακύκλους ἐνεμέντα: οἱ δὲ, ὡς φῆς, θανάσιμα εὐωχοῦντα, καὶ ταῦτα μυρίους κακοῖς συνόντες. εἰτ᾿ ἐπειδὰν πέσωσιν, ὦμοιοι μάλιστα φαινονται τοὺς τραγικοῖς ὑποκριταῖς, ἄν πολλοὺς ἱδεῖν ἔνεστι τέως μὲν Κέκροτας δήθεν ὄντας ή Σισύφους ἡ Τηλέφους, διαδήματα ἔχοντας καὶ ξίφη ἐλεφαντόκωπα καὶ ἐπίσεωςτον κόμην καὶ χλαμύδα χρυσόπαστον, ἦν δὲ, οἷα πολλὰ γίνεται, κενεμβατήσας τις αὐτῶν ἐν μέση τῇ σκηνῇ καταπέσῃ, γέλωτα δηλαδὴ παρέχει τοῖς θεαταῖς τοῦ προσωπείου μὲν συντριβέντος αὐτῶι διαδήματι, ἡμαγίαν ἰδὲ τῆς ἀλήθους κεφαλῆς τοῦ ὑποκριτοῦ καὶ τῶν σκελῶν ἐπὶ πολὺ γυμνουμένων, ὡς τῆς τε ἐσθήτος τὰ ἐνδοθέν φαίνεσθαι βάρκια δύστηνα ὄντα καὶ τῶν ἐμβατῶν τὴν ὑπόδεσιν ἀμορφοτάτην καὶ οὐχι κατὰ λόγον τοῦ ποδός. ὅρας ὡς μὲ καὶ εἰκάξεων ἐδίδαξας ἢδη, ὦ βέλτιστε ἀλεξερνούς; ἀλλὰ τυρανηίς μὲν τοιοῦτον τι ὄψθη ὑπᾶ. ὕππος δὲ ἡ κύων ἡ ἡχθὺς ἡ βατραχος ὁπότε γένοιο, πῶς ἐφερεῖ ἐκείνην τὴν διατριβήν;

ΑΛΕΚΤΡΙΤΩΝ

27 Μακρὸν τοῦτον ἀνακινεῖς τὸν λόγον καὶ οὐ τοῦ παρόντος καίρου· πλὴν τὸ γες κεφάλαιον, οὔδεις δότης οὐκ ἀπραγμονέστερος τῶν βίων ἐδοξέ μοι τοῦ ἀνθρωπείου, μόναις ταῖς φυσικάς ἐπιθυμίαις καὶ χρείαις συμμετρημένος· τελώνην δὲ ὕππον ἡ 226.
me, at least, it is far safer to bend over and cobble shoes than to drink out of a golden cup when the health that is pledged you is qualified with hemlock or aconite. The only risk I run is that if my knife should slip sideways and fail to cut straight, I might draw a little blood by cutting my fingers; but they, as you say, do their feasting at the peril of their lives and live amid a thousand ills beside. Then when they fall they make no better figure than the actors that you often see, who for a time pretend to be a Ceerops or a Sisyphus or a Telephus, with diadems and ivory-hilted swords and waving hair and gold-embroidered tunics; but if (as often happens) one of them misses his footing and falls down in the middle of the stage, it naturally makes fun for the audience when the mask gets broken to pieces, diadem and all, and the actor's own face is covered with blood, and his legs are bared high, so as to show that his inner garments are miserable rags and that the buskins with which he is shod are shapeless and do not fit his foot. Do you see how you have already taught me to make comparisons, friend cock? Well, as for absolute power, it proves to be something of that sort. But when you became a horse or a dog or a fish or a frog, how did you find that existence?

COCK

That is a long story you are starting, and we have not time for it just now. But to give the upshot of it, there is no existence that did not seem to me more care-free than that of man, since the others are conformed to natural desires and needs alone; you will not see among them a horse bailiff or a frog informer
συκοφάντην βάτραχον ὣσοις κολομένης ὥσοις ψυγο-ποιῶν κώνωπα ὥσοις κιναιδον ἀλεκτρυόνα καὶ τάλλα ὅσα ὑμεῖς ἐπιτηδεύετε, οὐκ ἂν ἰδοις ἐν ἑκείνοις.

ΜΙΚΥΛΑΟΣ

28 Ἀληθῆ ἰσως ταῦτα, ὦ ἀλεκτρυών. ἐγὼ δὲ ἐπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν. οὐδὲπω δύναμαι ἀπομαθεῖν τὴν ἑπιθυμίαν ἢν ἐκ παιδων εἶχον πλουσίας γενέσθαι, ἀλλὰ μὴν καὶ τούνυπτινον ἐτὶ πρὸ τῶν ὀφθαλμῶν ἐστηκεν ἐπιδεικνύμενον τὸ χρυσίον, καὶ μάλιστα ἐπὶ τῷ καταράτῳ Σίμωνι ἀποπνύμοι τρυφῶντι ἐν ἀγαθοῖς τοσοῦτοι.

ΑΛΕΚΤΡΙΩΝ

Ἐγὼ σε λάσσομαι, ὦ Μίκυλλε· καὶ ἐπείπερ ἐτι νῦς ἐστίν, εξαναστάς ἐπον μοι ἀπάξω γάρ σε παρ' αὐτὸν ἑκείνον τὸν Σίμωνα καὶ εἰς τὰς τῶν ἄλλων πλουσίων οἰκίας, ὃς ἰδοις ολὰ τὰ παρ' αὐτοῖς ἔστι.

ΜΙΚΥΛΑΟΣ

Πῶς τοῦτο, κεκλεισμένων τῶν θυρῶν; εἰ μὴ καὶ τοιχορυχεῖν γε σὺ με ἀναγκάσεις.

ΑΛΕΚΤΡΙΩΝ

Οὐδαμῶς, ἀλλ' ὁ Ἐρμής, οὔπερ ἱερὸς εἰμι, εξαιρετῶν ἐδωκὼ μοι τοῦτο, ἣν τις τὸ οὐραῖον πτερόν τὸ μῆκοστον, ὃ δὲ ἀπαλότητα ἐπικαμπτεῖς ἔστι—

ΜΙΚΥΛΑΟΣ

Δύο δ' ἔστι σοι τοιαῦτα.

ΑΛΕΚΤΡΙΩΝ

Τὸ δεξίον τοῖνυν ὅτε ἂν ἐγὼ ἀποστάσαι παράσχω καὶ ἔχειν, ἢς ὅσον ἂν βούλωμαι ἀνοίγειν τὸ τοιοῦτος πάσσαν θύραν δύναται καὶ ὅραν ἀπαντα οὔχ ὀρῶμενοι αὐτῶς.

1 ἀποστάσαι παράσχω καὶ ἔχειν Φρίτζς: ἀποστάσαι παρά-σχω καὶ ἔχειν Β.; ἀποστάσαι παράσχω ἔχειν γ.

228
or a jackdaw sophist or a mosquito chef or a libertine cock or any of the other modes of life that you men follow.

MICYLUS

No doubt that is true, cock. But as to myself, I am not ashamed to tell you how I feel. I am not yet able to unlearn the desire of becoming rich that I have had since my boyhood. My dream, too, still stands before my eyes displaying its gold; and above all I am choking with envy of that confounded Simon, who is revelling in so many blessings.

COCK

I will cure you, Micyllus. As it is still night, get up and follow me; I will take you to visit Simon and to the house of the other rich men, so that you may see what their establishments are like.

MICYLUS

How can you do it when their doors are locked? You aren’t going to make me be a burglar?

COCK

Not by any means. But Hermes, to whom I am consecrated, gave me this privilege, that if my longest tail feather, the one that is so pliant that it curls—

MICYLUS

You have two like that.

COCK

It is the one on the right, and if I permit any man to pull it out and keep it, that man, as long as I choose, can open every door and see everything without being seen himself.
THE WORKS OF LUCIAN

ΜΙΚΥΛΑΔΟΣ

'Ελελήθεις με, ὃ ἀλεκτρυών, καὶ σὺ γόης ὃν, ἐμοὶ δ’ οὖν ἦν τοῦτο ἀπαξ παράσχης, ὅψει τὰ Σίμωνος πάντα ἐν βραχεῖ δεύρῳ μετευνεγμένα· μετοίσω γὰρ αὐτὰ παρεισελθὼν, ὅ δὲ αὖθις περιτρόζεται ἀποτείνων τὰ καττύματα.

ΑΛΕΚΤΡΥΟΝ

Οὐ θέμις γενέσθαι τούτο· παρήγγειλε γὰρ ὁ 'Ερμῆς, ἂν τι τοιούτον ἐργάσηται ὁ ἔχων τὸ πτερόν, ἀναβοήσαντά με καταφωράσαι αὐτόν.

ΜΙΚΥΛΑΔΟΣ

Ἀπίθανον λέγεις, κλέπτην τὸν Ὁμῆρον αὐτόν ὄντα τοῖς ἄλλοις φθονεὶν τοῦ τοιούτου. ἀπήμεν ὁ ἔμως· ἀφέξομαι γὰρ τοῦ χρυσίου, ἂν δύνωμαι.

ΑΛΕΚΤΡΥΟΝ

Ἀπότιλον, ὁ Μίκυλλε, πρότερον τὸ πτίλον ... τί τοῦτο; ἄμφω ἀπέτιλας.

ΜΙΚΥΛΑΔΟΣ

Ἀσφαλέστερον οὖτος, ὁ ἀλεκτρυών, καὶ σοὶ ἤττου ἄμορφον τὸ πράγμα ἐη, ὁς μὴ χωλεύοις διὰ θάτερον τῆς οὐράς μέρος.

ΑΛΕΚΤΡΥΟΝ

29 Ἐλευ. ἐπὶ τὸν Σίμωνα πρῶτον ἀπίμεν ἢ παρ᾿ ἄλλον τινὰ τῶν πλουσίων;

ΜΙΚΥΛΑΔΟΣ

Οὐ μὲν οὖν, ἄλλα παρὰ τὸν Σίμωνα, δὲ ἀντὶ δισυνελάβου τετρασύλλαβος ἦδη πλουτήσας εἶναι ἀξιός. καὶ δὴ πάρεσμεν τί τὰς θύρας. τί οὖν ποιῶ τὸ μετὰ τοῦτο;
THE DREAM, OR THE COCK

MICYLLUS

I didn’t realize, cock, that you yourself were a conjurer. Well, if you only let me have it, you shall see all Simon’s possessions brought over here in a jiffy: I’ll slip in and bring them over, and he will once more eat his leather as he stretches it.¹

COCK

That is impossible, for Hermes ordered me, if the man who had the feather did anything of that sort, to uplift my voice and expose him.

MICYLLUS

It is hard to believe what you say, that Hermes, himself a thief, begrudges others the same privilege. But let’s be off just the same; I’ll keep my hands off the gold if I can.

COCK

First pluck the feather out, Micyllus. . . What’s this? You have pulled them both out!

MICYLLUS

It is safer to do so, cock, and it will spoil your beauty less, preventing you from being crippled on one side of your tail.

COCK

All right. Shall we visit Simon first, or one of the other rich men?

MICYLLUS

No: Simon, who wants to have a name of four syllables instead of two, now that he is rich. Here we are at the door already. What shall I do next?

¹ The ancient shoemaker held one side of the leather in his teeth in stretching it. Cf. Martial 9, 73:

Dentibus antiquas solitus producere pelles
et mordere luto putre vetusque solum—.
ΑΛΕΚΤΡΥΩΝ
'Επίθες τὸ πτερὸν ἐπὶ τὸ κλείθρον.

ΜΙΚΤΑΛΟΣ
'Ἰδοὺ δή. ὡς Ἰράκλεις, ἀναπέπτταται ὅσπερ ὑπὸ κλειδὶ ἢ θύρα.

ΑΛΕΚΤΡΥΩΝ
'Ἡγοῦ ἐς τὸ πρόσθεν. ὀρῶς αὐτὸν ἀγρυπνοῦντα καὶ λογιζόμενον;

ΜΙΚΤΑΛΟΣ
'Ορῶ νῦν Δία πρὸς ἀμαυράν γε καὶ διψῶσαν τὴν θρυαλλίδα, καὶ ὄχρος δὲ ἐστὶν οὐκ οἶδ' ὅθεν, ἀλεκτρυνώ, καὶ κατέσκληκεν ὁλος ἐκτετηκὼς, ὑπὸ φροντίδων δηλαδή' οὐ γὰρ νοσεῖν ἄλλως ἐλέγετο.

ΑΛΕΚΤΡΥΩΝ
'Ακοουσον ἃ φησιν· εἰσῇ γὰρ ὅθεν οὕτως ἔχει.

ΣΙΜΩΝ
Οὐκοῦν τάλαντα μὲν ἑβδομήκοντα ἐκεῖνα πάνω ἀσφαλῶς ὑπὸ τῇ κλίνῃ κατορώνεται καὶ οὐδεὶς ἄλλος οἶδε, τὰ δὲ ἐκκαλίδεκα εἴδεν, οἴμαι, Σωσύλος ὁ ἵπποκόμος ὑπὸ τῇ φάτνῃ κατακρύπτοντά με· ἦλθος γοῦν περὶ τὸν ἱππώνα ἐστὶν, οὐ πάνω ἑπιμελῆς ἄλλος οὐδὲ φιλόποιος οὖν. εἰκὸς δὲ ἤρπασθαι πολλῷ πλείῳ τούτων, ή πόθεν γὰρ ο Τίβειος 1 τάριχος αὐτῷ οὕτω μέγα ὄφωνηκέναι χθες ἐλέγετο ἢ τῇ γυναικὶ ἐλλόβιον ἐσώθησαι πέντε δραχμῶν ὠλων; τὰμᾶ οὕτω σπαθῶσι τοῦ κακοδαίμονος. ἄλλ' οὐδὲ τὰ ἐκπόματα ἐν ἀσφαλεῖ μοι ἀπόκειται τοσαῦτα οὕτα· δέδια γοῦν μὴ τις ὑπορέξας τὸν τοίχον ὑφέληται αὐτῷ· πολλοὶ φθονοῦσι καὶ ἐπιβουλεύουσι μοι, καὶ μᾶλιστα ὁ γελετὼν Μίκυλλος.

1 Τίβειος Α.Μ.Η.: Τίβειος MSS.
THE DREAM, OR THE COCK

COCK
Put the feather to the lock.

MICYLLUS
Look at that now! Heracles! The door has opened just as it would to a key!

COCK
Lead on. Do you see him sitting up and figuring?

MICYLLUS
Yes, by Heaven, beside a dim and thirsty lamp; he is pale for some reason, cock, and all run down and thin; from worrying, I suppose, for there was no talk of his being ill in any other way.

COCK
Listen to what he is saying and you will find out how he got this way.

SIMON
Well, then, that seventy talents is quite safely buried under the bed and no one else knows of it; but as for the sixteen, I think Sosylus the groom saw me hiding them under the manger. At any rate he is all for hanging about the stable, though he is not particularly attentive to business otherwise or fond of work. I have probably been robbed of much more than that, or else where did Tibius get the money for the big slice of salt fish they said he treated himself to yesterday or the earring they said he bought for his wife at a cost of five whole drachmas? It's my money these fellows are squandering, worse luck! But my cups are not stored in a safe place, either, and there are so many! I'm afraid someone may burrow under the wall and steal them: many envy me and plot against me, and above all my neighbour Micyllus.
THE WORKS OF LUCIAN

ΜΙΚΤΑΛΟΣ

Νὴ Δία: σοί γὰρ ὁμοιὸς ἔγω καὶ τὰ τρύβλια ὑπὸ μάλης ἀπειμὸ ἔχων.

ΔΑΕΚΤΡΥΝ

Σιώπησον, Μίκυλλε, μὴ καταφωράσῃ παρόντας ἠμᾶς.

ΣΙΜΩΝ

"Ἀριστον γοῦν ἀγρυπτον αὐτὸν φυλάττειν· ἀπαισαν περίειμι διαναστάς ἐν κύκλῳ τὴν οἰκίαν τῆς οὔτος; ὃ τοῦτο νε, τοιχωρύκε ἔκι ἐκεῖ. ἀριθμήσω αὐθεῖς ἀνορύξας τὸ χρυσίον, μὴ τί με πρόφην διέλαθεν. ἢδον πάλιν ἐψόφηκε τίς ἐπ' ἐμὲ δηλαδή· πολιορκοῦμαι καὶ ἐπιβουλεύομαι πρὸς ἀπάντων. ποῦ μοι τὸ ἔξοδον; ἄν λάβω τινά... θάπτωμεν αὐθεῖς τὸ χρυσίον.

ΔΑΕΚΤΡΥΝ

30 Τοιαῦτα μὲν σοι, ὥ Μίκυλλε, τὰ Σίμωνος. ἀπείρωμεν δὲ καὶ παρ' ἄλλον τινά, ἔως ἐτί ὀλγον τῆς νυκτὸς λοιπῶν ἔστιν.

ΜΙΚΤΑΛΟΣ

"Ὁ κακοδαίμων, οἶνον βιοὶ τὸν βιον. ἔχθροις οὔτω πλουτεῖν γένοιτο. κατὰ κόρρης ὃ σοιν πατάξας αὐτὸν ἀπελθεῖν βούλομαι.

ΣΙΜΩΝ

Τῆς ἐπάταξὲ με; ἄρστεύομαι ὅ δυστυχής.

ΜΙΚΤΑΛΟΣ

Οὐμοιοὶ καὶ ἀγρυπνεῖ καὶ ὁμοῖος γίγνου τὸ χρῶμα τὸ χρυσῷ προστητικὸς αὐτῷ. ἡμεῖς δὲ παρὰ Γνίφωνα, εἰ δοκεῖ, τὸν δανειστὴν ἰώμεν. οὐ
THE DREAM, OR THE COCK

MICYLLUS

Yes, by Heaven, I'm just like you and go away with the dishes under my arm!

COCK

Hush, Micyllus, for fear he may find out that we are here.

SIMON

At any rate it is best to stay awake myself and keep watch. I'll get up from time to time and go all about the whole house. Who is that? I see you, burglar... oh! no, you are only a pillar, it is all right. I'll dig up my gold and count it again, for fear I made a mistake yesterday. There, now, somebody made a noise: he's after me, of course. I am beleaguered and plotted against by all the world. Where is my sword? If I find anyone... Let us bury the gold again.

COCK

Well, Micyllus, that is the way Simon lives. Let's go and visit someone else while there is still a little of the night left.

MICYLLUS

Unfortunate man, what a life he leads! I wish my enemies wealth on those terms! Well, I want to hit him over the head before I go.

SIMON

Who hit me? I'm being robbed, unlucky that I am!

MICYLLUS

Groan and lie awake and grow like your gold in colour, cleaving fast to it! Let's go and see Gniphon the money-lender, if you don't mind. He
THE WORKS OF LUCIAN

μακράν δὲ καὶ οὗτος οἶκεῖ. ἀνέφυγε καὶ αὐτὴ ἡμῶν ἡ θύρα.

ΑΛΕΚΤΡΥΩΝ

31 Ὁρᾶς ἐπαγρυπνοῦντα καὶ τοῦτον ἐπὶ φροντί
dow, ἀναλογιζόμενον τοὺς τόκους καὶ τοὺς δακτύ-
λους κατεσκληκτότα, ὃν δεῖσει μετ’ ὅλιγον πάντα
tαῦτα καταλιπόντα σίληφην ἡ ἐμπίδα ἡ κυνό-
μυιαν γενέσθαι;

ΜΙΚΤΑΛΟΣ

Ὁρῶ κακοδαιμονα καὶ ἀνόητον ἄνθρωπον οὔδε
νῦν πολὺ τῆς σίληφης ἡ ἐμπίδος ἁμειών βιοῦντα.
ὡς δὲ καὶ οὗτος ἐκτέτηκεν ὄλος ὑπὸ τῶν λογισμῶν.
ἐπ’ ἄλλον ἀπίστωμεν.

ΑΛΕΚΤΡΥΩΝ

32 Παρὰ τὸν σὸν Ἑυκράτην, εἰ δοκεῖ. καὶ ἰδοὺ
gὰρ, ἀνέφυγε καὶ αὐτῆ ἡ θύρα. ὡστε εἰσίωμεν.

ΜΙΚΤΑΛΟΣ

"Ἀπαντα ταῦτα μικρῶν ἐμπροσθεν ἐμᾶ ἦν.

ΑΛΕΚΤΡΥΩΝ

"Ετι γὰρ σὺ ὅνειροπολεῖς τὸν πλοῦτον; ὁρᾶς
d’ οὖν τὸν Ἑυκράτην αὐτὸν μὲν ὑπὸ τοῦ οἰκέτου
πρεσβύτην ἄνθρωπον . . . ;

ΜΙΚΤΑΛΟΣ

Ὁρῶ νὴ Δία κατατυγοσύνην καὶ πασχη-
tισμὸν τίνα καὶ ἀσέλγειαν οὐκ ἄνθρωπίνην
τὴν γυναῖκα δὲ ἐτέρωθε ὑπὸ τοῦ μαγείρου καὶ
αὐτὴν . . .

ΑΛΕΚΤΡΥΩΝ

33 Τῇ οὖν; ἔθελοις ἅν καὶ τούτων κληρονομεῖν,
ὁ Μίκυλλε, καὶ πάντα ἔχειν τὰ Ἑυκράτους;
236
THE DREAM, OR THE COCK

too lives not far off. This door has opened to us also.

COCK

Do you see him awake with his worries like the other, computing his interests and wearing his fingers to the bone? And yet he will soon have to leave all this behind and become a beetle or a gnat or a dog-fly.

MICYLLUS

I see an unfortunate, senseless man who even now lives little better than a beetle or a gnat. And how completely run down he is from his computations! Let's go and see another.

COCK

Your friend Eucretes, if you like. See, this door has opened too, so let's go in.

MICYLLUS

All this belonged to me a little while ago.

COCK

Why, are you still dreaming of your wealth? Do you see Eucretes and his servant, old man as he is . . . ?

MICYLLUS

Yes, by Heaven, I see lust and sensuality and lewdness ill befitting a human being; and in another quarter I see his wife and the cook . . .

COCK

How about it? Would you be willing to inherit all this too, Micysllus, and have all that belongs to Eucretes?
Μηδαμῶς, ὦ ἀλέκτρυών· λιμῷ ἀπολοίμην πρῶτερον. Χαιρέτω τὸ χρυσίον καὶ τὰ δεῖπνα, δύο ὅβολοι ἐμοὶ γε πλοῦτός ἐστι μᾶλλον ἢ τοιχωρυχεῖσθαι πρὸς τῶν οἰκετῶν.

Αλεκτρτῶν

'Αλλὰ νῦν γὰρ ἡμέρα ἡδη ἄμφι τὸ λυκανγές αὐτό, ἀπίστωμεν οὐκαδε παρ' ἡμᾶς. τὰ λοιπὰ δὲ εἰσαιθεῖς ὤψει, ὦ Μίκυλλε.
MICYLLUS

Not on your life, cock! I'll starve first! To the deuce with your gold and your dinners; two obols is a fortune to me in comparison with being an easy mark for the servants.

COCK

Well, the day is just breaking, so let's go home now; you shall see the rest of it some other time.
PROMETHEUS

The mock-plea *Prometheus*, clearly suggested by the opening of the *Prometheus Bound* of Aeschylus, is midway between the Menippean satires and the pure genre of the *Dialogues of the Gods*, in one of which (5, formerly 1) the Titan figures again. In some of the manuscripts it bears a sub-title, *The Caucasus*, possibly added to distinguish it from *A Literary Prometheus*.
ΠΡΟΜΗΘΕΥΣ

ΕΡΜΗΣ

1 'Ο μὲν Καύκασος, ὁ Ἡφαιστε, οὖτος, δὲ τὸν ἄθλιον τούτοις Τιτάνα προσηλώσθαι δεῦσεν: περισκοπῶμεν δὲ ἡδὴ κρημνῶν τινα ἐπιτίθεον, εἴπον τῆς χιόνιος τὴν γυμνὴν ἔστιν, ὡς βεβαιώτερον καταπαγεῖν τὰ δεσμὰ καὶ οὖτος ἀπασι περιφανῆς εἰς κρεμάμενον.

ΗΦΑΙΣΤΟΣ

Περισκοπῶμεν, ὁ 'Ερμής οὖτε γὰρ ταπεινὸν καὶ πρόσγειον ἐσταυρώσθαι χρῆ, ὡς μὴ ἐπαμύνωμεν αὐτῷ τὰ πλάσματα αὐτοῦ οἱ ἀνθρώποι, οὔτε μὴν κατὰ τὸ ἄκρον,—ἄφανῆς γὰρ ἄν ἐνὶ τοῖς κάτω,—ἀλλὰ ἐν νοεῖ κατὰ μέσον ἐνταῦθα ποὺ ὑπὲρ τῆς φάραγγος ἀνεσταυρώσθω ἐκπετασθεῖς τῶν χειρῶ ἀπὸ τούτοις τοῦ κρημνοῦ πρὸς τοῦ ἐναντίον.

ΕΡΜΗΣ

Ἐά λέγεις: ἀπόξυροι τε γὰρ αἱ πέτραι καὶ ἀπρόσβατοι πανταχόθεν, ἡρέμα ἐπινευκυνεία, καὶ τὸ ποδὶ στενὴν ταύτην ὁ κρημνὸς ἔχει τὴν ἐπίβασιν, ὡς ἁκροποδήτη μόλις ἐστάναι, καὶ ὅλος ἐπικαιρότατος ἄν ὁ σταυρὸς γένοιτο. μὴ μέλλει οὖν, ὁ Προμηθεὺς, ἀλλʼ ἀνάβαινε καὶ πάρεξε σεαυτὸν καταπαγησόμενον πρὸς τὸ ὄρος.

242
PROMETHEUS

HERMES

Well, Hephaestus, here is the Caucasus, where this poor Titan will have to be nailed up. Now then let us look about for a suitable rock, if there is a place anywhere that has no snow on it, so that the irons may be riveted in more firmly and he may be in full sight of everybody as he hangs there.

HEPHAESTUS

Yes, let's look about, Hermes: we mustn't crucify him low and close to the ground for fear that men, his own handiwork, may come to his aid, nor yet on the summit, either, for he would be out of sight from below. Suppose we crucify him half way up, somewhere hereabouts over the ravine, with his hands outstretched from this rock to that one?

HERMES

Right you are; the cliffs are sheer and inaccessible on every side, and overhang slightly, and the rock has only this narrow foothold, so that one can barely stand on tip toe; in short, it will make a very handy cross. Well, Prometheus, don't hang back: climb up and let yourself be riveted to the mountain.
THE WORKS OF LUCIAN

ПРОМΗΘΕΤΣ

2 Ἀλλὰ καὶ ὑμεῖς γε, ὁ "Ἡφαιστε καὶ Ἕρμη, κατελείσατε με παρὰ τὴν ἄξιαν δυστυχούντα.

ΕΡΜΗΣ

Τοῦτο φής, ὁ Προμηθεὺς, ἀντὶ σοῦ ἀνασκολοπισθήναι ἀυτίκα μάλα παρακούσαντας τοῦ ἐπιτάγματος: ἢ οὐχ ἰκανὸς εἰναι σοι δοκεῖ ὁ Καύκασος καὶ ἄλλους χωρῆσαι δύο προσπαθεὶσες· ἀλλ᾽ ὧρειε τὴν δεξιὰν σὺ δὲ, ὁ Ἕφαιστε, κατάκλειε καὶ προσῆλθον καὶ τὴν σφύραν ἐρρωμένος κατάφερε. δὸς καὶ τὴν ἔτεραν κατειλήφθω εὖ μᾶλα καὶ αὐτῇ. εὐχει, καταπτῆσται δὲ ἢδη καὶ ὁ ἄετος ἀποκερδὼν τὸ ἥπαρ, ὅς πάντα ἔχωις ἀντὶ τῆς καλῆς καὶ εὐμηχάνου πλαστικῆς.

ПРОМΗΘΕΤΣ

3 Ὡ Κρόνε καὶ Ἰαπτεῖ καὶ σὺ ὁ μῆτερ, σὸν πέπουθα ὁ κακοδαίμων οὐδὲν δεινὸν εἰργασμένος.

ΕΡΜΗΣ

Οὐδὲν, ὁ Προμηθεὺς, δεινὸν εἰργάσω, δεὶ πρῶτα μὲν τὴν νομήν τῶν κρεῶν ἐγχειρισθεὶς οὕτως ἄδικον ἐποιήσῃ καὶ ἀπατηλήν, ός σαυτῷ μὲν τὰ κάλλιστα ὑπεξελέσθαι, τὸν Δία δὲ παραλογίσασθαι ὁστὰ "καλύψας ἂργετι δημόδο"; μέμνημαι γὰρ Ἡσιόδου νῦν Δίι οὕτως εἰπόντος ἐπείτα δὲ τοὺς ἀνθρώπους ἀνέπλασας, πανουργότατα ξῦνα, καὶ μᾶλιστα γε τὰς γυναικας· ἐπὶ πᾶσι δὲ τὸ τιμωτάτον κτήμα τῶν θεῶν τὸ πῦρ κλέψας, καὶ τοῦτο ἔδωκας τοῖς ἀνθρώποις; τοσαύτα δεινὰ εἰργασμένοι φῆς μηδὲν ἄδικίσας δεδέσθαι;

1 ἀντὶ σοῦ ἀνασκολοπισθήναι Hemsterhuys: τὸ κατελείσατε ἀντὶ σοῦ (τοῦ γ) ἀνασκολοπισθήναι MSS.

2 αὐτῇ Jensius: αὐτῇ MSS.

244
PROMETHEUS

PROMETHEUS

Come, Hephaestus and Hermes, at any rate you might pity me in my undeserved misfortune.

HERMES

You mean, be crucified in your stead the instant we disobey the order! Don't you suppose the Caucasus has room enough to hold two more pegged up? Come, hold out your right hand. Secure it, Hephaestus, and nail it up, and bring your hammer down with a will. Give me the other hand too. Let that be well secured also. That's good. The eagle will soon fly down to eat away your liver, so that you may have full return for your beautiful and clever handiwork in clay.

PROMETHEUS

O Cronus and Iapetus and you, O mother (Earth)! What a fate I suffer, luckless that I am, when I have done no harm.

HERMES

No harm, Prometheus? In the first place you undertook to serve out our meat and did it so unfairly and trickily that you abstracted all the best of it for yourself and cheated Zeus by wrapping "bones in glistening fat": for I remember that Hesiod says so.¹ Then you made human beings, thoroughly unprincipled creatures, particularly the women; and to top all, you stole fire, the most valued possession of the gods, and actually gave that to men. When you have done so much harm, do you say that you have been put in irons without having done any wrong?

¹ Theogony 541. The story was invented to account for the burning of bones wrapped in fat at sacrifice.
THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΤΣ

4 "Εσοικας, ὃ Ερμή, καὶ σὺ κατὰ τὸν ποιητὴν ἀναιτίων αὐτιάσθαι," ὥς τὰ τοιαύτα μοι προφέρεις, ἐφ’ οἷς ἔγωγε τῆς ἐν πρυτανείω συτήσεως, εἰ τὰ δίκαια ἐγύνετο, ἐτιμησάμην ἀν ἐμαυτῷ. εἰ γοῦν σχολὴ σοι, ἵδεως ἀν καὶ δικαιολογησαίμη ὑπέρ τῶν ἐγκλημάτων, ὥς δεῖξαιμ ἀδικα ἐγκακότα περὶ ἤμων τὸν Δία; σὺ δὲ—στομόλος γάρ εἰ καὶ δικαιικὸς—ἀπολογησάμη ὑπὲρ αὐτοῦ ὡς δικαίαν τὴν ὕψηφον ἔθετο, ἀνεσταυρώσθαι με πλησίον τῶν Καστίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου, οἰκτιστοῦ θέαμα πᾶσι Σκύθαις.

ΣΕΡΜΗΣ

"Εσωλον μέν, ὃ Προμηθεῦ, τὴν ἐφεσιν ἄγωνη καὶ ἐς οὐδὲν δέον ὅμως ὅ οὖν λέγει καὶ γὰρ ἄλλως περιμένειν ἀναγκαῖον, ἔστ’ ἂν ὁ ἁστός καταπτῇ ἐπιμελησόμενός σοι τοῦ ἡπατος. τὴν ἐν τῷ μέσῳ δὴ ταύτην σχολὴν καλῶς ἂν ἔχον εἴη ἕως ἀκρόασιν καταχρήσισθαι σοφιστικήν, οἷος εἰ σὺ πανουργότατος εἰν τοῖς λόγοις.

ΠΡΟΜΗΘΕΤΣ

5 Πρότερος οὖν, ὃ Ερμή, λέγει, καὶ ὅπως μοι ὡς δεινότατα κατηγορήσῃς μηδὲ καθυφῆς τι τῶν δικαίων τοῦ πατρός. σὲ δὲ, ὃ "Ἡφαιστε, δικαστὴν ποιούμαι ἔγωγε.

ΗΦΑΙΣΤΟΣ

Μᾶ Δὲ, ἀλλὰ κατηγοροῦν ἀντὶ δικαστοῦ ἴσθι

1 ἔχων εἴη Jacobitz: ἔχων εἴη, εἴ ἔχων MSS.
PROMETHEUS

PROMETHEUS

Hermes, you seem to be "blaming a man who is blameless," to speak with the poet,¹ for you reproach me with things for which I should have sentenced myself to maintenance in the Prytaneum if justice were being done.² At any rate, if you have time, I should be glad to stand trial on the charges, so that I might prove that Zeus has passed an unjust sentence on me. As you are ready-tongued and litigious, suppose you plead in his behalf that he was just in his decision that I be crucified near the Caspian gates here in the Caucasus, a most piteous spectacle for all the Scythians.

HERMES

Your appeal, Prometheus, will be tardy and of no avail, but say your say just the same; for in any case we must remain here until the eagle flies down to attend to your liver. This interval of leisure may as well be employed in listening to a sophistic speech, as you are a very clever scoundrel at speech-making.

PROMETHEUS

Speak first, then, Hermes, and see that you accuse me as eloquently as you can and that you don’t neglect any of your father’s claims. Hephaestus, I make you judge.

HEPHAESTUS

No, by Heaven; you will find me an accuser

¹ Iliad 13, 775.
² After Socrates has been found guilty, his accusers proposed that he be condemned to death. He made a counter-proposition that he be allowed to dine at the Prytaneum for the rest of his life, on the ground that he deserved this privilege better and needed it more than did the Olympic champions to whom it was accorded.
THE WORKS OF LUCIAN

με ἔξων, διὸ τὸ πῦρ ὑφελόμενος ψυχράν μοι τὴν κάμινον ἀπολέλοιπας.

ΠΡΟΜΗΘΕΥΣ

Οὐκοῦν διελόμενοι τὴν κατηγορίαν, σὺ μὲν περὶ τῆς κλοπῆς ἦδη σύνειρε, ὁ 'Ερμῆς δὲ τὴν κρεανομίαν καὶ τὴν ἀνθρωποποιίαν αἰτιάσεται· ἀμφοὶ δὲ τεχνίται καὶ εἰπεῖν δεινὸν ἐσίκατε εἶναι.

ΗΦΑΙΣΤΟΣ

'Ο 'Ερμῆς καὶ ὑπὲρ ἐμοῦ ἐρεῖ· ἐγὼ γὰρ οὔ πρὸς λόγους τοῖς δικαίως εἰμί, ἀλλ' ἀμφὶ τὴν κάμινον ἔχω τὰ πολλά· ὦ δὲ ρήτωρ τὴ ἐστὶ καὶ τῶν τοιούτων οὐ παρέργος μεμέληκεν αὐτῷ.

ΠΡΟΜΗΘΕΥΣ

'Eγὼ μὲν οὖν ἂν ποτὲ ὁμῆν καὶ περὶ τῆς κλοπῆς τοῦ 'Ερμῆν ἐθελήσαι αὖ εἰπεῖν οὐδὲ οὐνείδειν μοι τὸ τοιοῦτον ὁμοτέχων οὖντι. πλὴν ἀλλ' εἰ καὶ τούτο, ὃ Μαίας παῖ, υφίστασαι, καιρὸς ἦδη περαιώνει τὴν κατηγορίαν.

ΕΡΜΗΣ

6 Πάνω γοῦν, ὁ Προμηθεὺς, μακρῶν δεῖ λόγων καὶ ἰκανῆς τινος παρασκευῆς ἐπὶ τὰ σοὶ πεπραγμένα, οὐχὶ δὲ ἀπόχρη μόνα τὰ κεφάλαια εἰπεῖν τῶν ἀδικημάτων, ὅτι ἐπιτραπέν σοι μοιρᾶσαι τὰ κρέα σαυτὸ μὲν τὰ κάλλιστα ἑφύλαττες, ἐξηπάτας δὲ τῶν Βασιλεία, καὶ τοὺς ἀνθρώπους ἀνέπλασας, οὐδὲν δέον, καὶ τὸ πῦρ κλέψας παρ' ἡμῶν ἐκόμισας ἐς αὐτοὺς· καὶ μοι δοκεῖσ, ὃ βέλτιστε, μὴ συνιέναι ἐπὶ τοῖς τηλικούτοις πάνω φιλανθρώπου τοῦ Διὸς πεπειραμένοις. εἰ μὲν οὖν ἐξαρίστος εἰ μὴ εἰργάσθαι αυτὰ, δείσει καὶ διελέγχειν καὶ ῥησίν τινα μακρῶν ἀποτελείναι καὶ πειρᾶσθαι ὡς ἔνι μάλιστα ἐμφανίζειν τὴν ἀλήθειαν· εἰ δὲ φής τοιαύτην πεποίησθαι

248
instead of a judge, I promise you, for you abstracted
my fire and left my forge cold.

PROMETHEUS

Well, then, divide the accusation; you can accuse
me of the theft now, and then Hermes will
criticize the serving of the meat and the making of
men. You both belong to trades-unions and are
likely to be good at speaking.

HEPHAESTUS

Hermes shall speak for me too, for I am no hand
at court speeches but stick by my forge for the most
part, while he is an orator and has taken uncommon
interest in such matters.

PROMETHEUS

I should never have thought that Hermes would
care to speak about the theft or to reproach me
with anything like that, when I follow his own trade!
However, if you agree to this, son of Maia, it is high
time you were getting on with your accusation.

HERMES

Just as if long speeches and adequate preparation
were necessary, Prometheus, and it were not enough
simply to summarize your wrong-doings and say that
when you were commissioned to divide the meat you
tried to keep the best for yourself and cheat the
king, and that you made men when you should not,
and that you stole fire from us and took it to them!
You do not seem to realize, my excellent friend, that
you have found Zeus very humane in view of such
actions. Now if you deny that you have committed
them, I shall have to have it out with you and make
a long speech and try my best to bring out the truth;
but if you admit that you served the meat in that
7 Εἰ μὲν καὶ ταύτα λήρον ἔστιν ἢ εὐρηκας, εἰσό-

μεθα μικρὸν ὑστερον· ἐγὼ δὲ, ἐπείπερ ἰκανά φῆς
eίναι τὰ κατηγορημένα, πειράσομαι ὡς ἄν οἶδο τὸ

διαλύσασθαι τὰ ἐγκλήματα. καὶ πρῶτον γε

ἀκουσον τὰ περὶ τῶν κρεῶν. καίτοι, νῦν τὸν

Οὐρανὸν, καὶ νῦν λέγων αὐτὰ αἰσχύνομαι ὑπὲρ

τοῦ Διὸς, εἰ οὖν μικρόλογος καὶ μεμψιμορὸς ἔστιν,

ὡς διότι μικρὸν ὡστοῦ ἐν τῇ μερίδι εὑρε, ἀνασκολοπισθησόμενον πέμπειν παλαιὸν οὕτω

θεόν, μήτη τῆς συμμαχίας μνημονεύσαντα μήτη

αὖ τὸ τῆς ὀργῆς κεφάλαιον ἦλικον ἔστιν ἐννοή-

ταντα καὶ ὡς κειρακίου τὸ τοιοῦτον, ὁργίζεσθαι

καὶ ἀγανακτεῖν εἰ μὴ τὸ μείζον αὐτὸς λήφηται.

8 καίτοι τὰς γε ἀπάτας, ὃς Ερμῆς, τὰς τοιαύτας συμ-

πτοτικὰς οὐσας οὐ χρῆ, οἴμαι, ἀπομνημονεύεις, ἀλλὰ εἰ καὶ τῇ ἡμαρτητῇ μεταξὺ εὐνοχουμένων, παι-

δίαν ἡγεῖσθαι καὶ αὐτοῦ ἐν τῷ συμποσίῳ καταλι-

πεῖν τὴν ὀργὴν· εἰς δὲ τὴν αὐριον ταμείνθησαι τὸ

μᾶς καὶ μνησικακεῖν καὶ ἐωλὸν τινα μήνιν δια-

φυλάττειν, ἀπαγε, οὔτε θεοὶ πρέπουν οὔτε ἄλλως

βασιλικὸν· ὃν γοῦν ἀφέλῃ τὸν συμποσίων τὰς

κομψείας ταῦτας, ἀπάτην καὶ σκόρμματα καὶ τὸ

diastilλαίνειν καὶ ἐπεγελᾶν, τὸ καταλειπόμενον

ἔστι μέθη καὶ κόρος καὶ σιωπή, σκυθρωτὰ καὶ

ἀτερπὴ πράγματα καὶ ἥκιστα συμποσίῳ πρέποντα.

ὡστε ἐγὼ γε οὖδὲ μνημονεύσειν εἰς τὴν ὑστεραίαν

250
way and made the innovations in regard to men and stole fire, my accusation is sufficient and I don't care to say any more; to do so would be a mere waste of words.

**PROMETHEUS**

Perhaps what you have said is also a waste of words; we shall see a little later! But as you say your accusation is sufficient, I shall try as best I can to dissipate the charges. And first let me tell you about the meat. By Heaven, even now as I speak of it I blush for Zeus, if he is so mean and fault-finding as to send a prehistoric god like me to be crucified just because he found a small bone in his portion, without remembering how we fought side by side or thinking how slight the ground for his anger is and how childish it is to be angry and enraged unless he gets the lion's share himself. Deceptions of that sort, Hermes, occurring at table, should not be remembered, but if a mistake is made among people who are having a good time, it should be considered a practical joke and one's anger should be left behind there in the dining room. To store up one's hatred against the morrow, to hold spite and to cherish a stale grudge—come, it is not seemly for gods and in any case not kingly. Anyhow, if dinners are deprived of these attractions, of trickery, jokes, mockery and ridicule, all that is left is drunkenness, repletion and silence; gloomy, joyless things, all of them, not in the least appropriate to a dinner. So I should not have thought that Zeus would even
Τίθει δ’ ὤμως, δ’ Ἐρμῆ, τὸ χαλεπώτερον, μὴ τὴν ἐλάττων μοῦραν ἀπονευμηκέναι τῷ Δίῳ, τὴν δ’ ὀλην ύψηρῆθαι τί οὖν; διὰ τούτο ἔχρην, τὸ τοῦ λόγου, τῇ γῇ τὸν συρανὸν ἀναμεμέχθαι καὶ δεσμὰ καὶ σταιροὺς καὶ Καύκασον ὄλον ἑπισεῖν καὶ ἀετοὺς καταπέμπειν καὶ τὸ ἦπαρ ἐκκολάττειν; ὥρα γὰρ μὴ πολλῆν τινα ταῦτα κατηγορῆ τῷ ἀγανακτοῦντος αὐτοῦ μικροψυχίαν καὶ ἀγένειαν τῆς γνώμης καὶ πρὸς ὅργην εὐχέρειαν. ἢ τί γὰρ ἄν ἐποίησεν οὗτος ὄλον βοῦν ἀπολέσας, εἰ κρεῖν ὄλγων ἐνεκα τηλικαύτα ἐργάζεται;

Καίτοι πόσῳ οἱ ἄνθρωποι εὐγνωμονέστερον διάκεισται πρὸς τὰ τοιαῦτα, οὐς εἰκὸς ἢν καὶ τὰ ἐς τὴν ὅργην ὃξυτέρους εἶναι τῶν θεῶν; ἄλλ’ ὤμως ἐκεῖνων οὐκ ἐστιν ὡς τῷ μαγείρῳ σταυροῦ ἄν τιμήσατο, εἰ τὰ κρέα ἔγρον καθεῖς τὸν δάκτυλον τοῦ ζωοῦ τι περιελικηκότα ή ὀπτωμένων ἀποστάσας τὶ κατεβρόχθησεν, ἄλλα συγγραφέω ἀπονέμουσιν αὐτοῖς· εἰ δὲ καὶ πάνῃ ὁρμισθείεν, ἡ κονδύλους ἐνέτριψαν ἡ κατὰ κόρρης ἐπάταξαν, ἀνεκολοπίσθη δὲ οὔδείς παρ’ αὐτοῖς τῶν τῆλικουτῶν ἐνεκα.

Καὶ περὶ μὲν τῶν κρείν τὸσαῦτα, αἰσχρὰ μὲν κάμοι ἀπολογοεῖσθαι, πολὺ δὲ αἰσχῶν κατηγορεῖν ἐκεῖνον. περὶ δὲ τῆς πλαστικῆς καὶ ὅτι τοὺς ἄνθρωπους ἐποίησα, καιρὸς ἢδη λέγειν. τοῦτο δὲ, δὲ τηλικαύτα Cobet: καὶ τηλικαύτα MSS.
remember the affair until the next day, to say nothing of taking on so about it and considering he had been horribly treated if someone in serving meat played a joke to see if the chooser could tell which was the better portion.

Suppose, however, Hermes, that it was more serious—that instead of giving Zeus the smaller portion I had abstracted the whole of it—what then? Just because of that ought he to have mingled earth with heaven, as the saying goes, and ought he to conjure up irons and crosses and a whole Caucasus and send down eagles and pick out my liver? Doesn’t all this accuse the angered man himself of great pettiness and meanness of disposition and readiness to get angry? What would he have done in case he had been chossed out of a whole ox, if he wreaks such mighty deeds about a little meat?

How much more good-natured human beings are about such things! One would expect them to be more quick to wrath than the gods, but in spite of that there is not one among them who would propose to crucify his cook if he dipped his finger into the broth while the meat was boiling and licked off a little, or if he pulled off a bit of the roast and gobbled it up. No, they pardon them. To be sure, if they are extremely angry, they give them a slap or hit them over the head; but among them nobody was ever crucified on so trivial a ground.

So much for the meat—an unseemly plea for me to make, but a far more unseemly accusation for him to bring; and now it is time to speak of my handiwork and the fact that I made men. This embodies a
Ερμή, διττὴν ἔχου τὴν καθηγορίαν, οὔκ οἶδα καθ' ὀπότερον αἰτίασθε μου, πότερα ὡς οὐδὲ ὅλως ἔχρην τοὺς ἀνθρώπους γεγονέναι, ἀλλ' ἀμεινὸν ἢν ἀτρεμεῖν αὐτοὺς γῆν ἀλλαρν ὅπεται, ἡ ὡς πεπλάσθαι μὲν ἔχρην, ἀλλον δὲ τινα καὶ μὴ τοῦτον διεσκηματίσθαι τὸν τρόπον; ἐγὼ δὲ ὅμως ὑπὲρ ἁμφοῖοι ἔρωτι καὶ πρωτὸν γε, ὡς οὐδεμία τοῖς θεοῖς ἀπὸ τοῦτον βλάβη γεγένηται, τῶν ἀνθρώπων ἐς τὸν θλὸν παραχθέντων, πειράσομαι δεικνύειν ἑπειτα δὲ, ὡς καὶ συμφέροντα καὶ ἀμεῖνω ταῦτα αὐτοῖς παρὰ πολὺ ἢ ἐὰν ἔρημην καὶ ἀπάνθρωπον συνέβαινε τῆν γῆν μὲνειν.

12 Ην τοίνυν πάλαι—ῥάον γὰρ οὔτω δῆλον ἂν γένοιτο, εἰ τι ηδίκηκα ἐγὼ μετακοσμήσας καὶ νεωτέρισας τὰ περὶ τοὺς ἀνθρώπους—ἡν οὐν τὸ θείον μόνον καὶ τὸ ἐπουράνιον γένος, ἡ γῆ δὲ ἄγριών τι χρήμα καὶ ἁμορφῶς, ὕλαις ἀπάσα καὶ ταύταις ἀνθρώπους λάσιοι, οὔτε δὲ βωμοῖ θεῶν ἢ νεών,—πόθεν γὰρ;—Ἡ ἔδανα ἢ τι ὁλος τοιοῦτον, οἷα πολλὰ νῦν ἀπανταχόθη σῴεσται μετὰ πάσης ἐπιμελείας τιμώμενα· ἐγὼ δὲ—ἀεὶ γὰρ τι προβούλευοι ἐς τὸ κοινὸν καὶ σκοπῶν ὅπως ἀπεξήθησται μὲν τῶν θεῶν, ἐπιδώσει δὲ καὶ τάλλα πάντα ἐς κόσμον καὶ κάλλος—ἐνενόησα ὡς ἀμεῖνον εἰῃ ὅλιγον ὅσον τοῦ πηλοῦ λαβόντα ξηφά τινα συντήσασθαι καὶ ἀναπλάσαι τὰς μορφὰς μὲν ἦμιν αὐτοῖς προσεοικότα; καὶ γὰρ ἐνδείκνυς τι λίμνη τῷ θείῳ, μὴ οὕτως τοῦ ἐναντίον αὐτῷ καὶ πρὸς δὲ ἐμελλεν ἢ ἐξεταίρας γυνομένη εὐδαιμονέστερον

1 γὰρ Sommerbrodt: γε β; δέ γ.
2 ἡ ἔδανα A.M.H.: ἀγάλματα (ἀγαλμα Φ Ν) ἡ ἔδανα (ἔδανον γ) MSS. Cf. Τίμων 8.

254
twofold accusation, Hermes, and I don’t know which charge you bring against me—that men should not have been created at all but would better have been left alone as mere clay, or that they should have been made, as far as that goes, but fashioned after some other pattern than this. However, I shall speak to both charges. In the first place I shall try to show that it has done the gods no harm to bring men into the world, and then that this is actually advantageous, far better for them than if the earth had happened to remain deserted and unpeopled.

There existed, then, in time gone by (for if I begin there it will be easier to see whether I have done any wrong in my alterations and innovations with regard to men) there existed, as I say, only the divine, the heavenly race. The earth was a rude and ugly thing all shaggy with woods, and wild woods at that, and there were no divine altars or temples—how could there be?—or images or anything else of the sort, though they are now to be seen in great numbers everywhere, honoured with every form of observance. But as I am always planning something for the common good and considering how the condition of the gods may be improved and everything else may increase in order and in beauty, it occurred to me that it would be a good idea to take a little bit of clay and create a few living things, making them like us in appearance; for I thought that divinity was not quite complete in the absence of its counterpart, comparison with which would show divinity to be the
ἀποφαίνειν αὐτὸν θυντὸν μέντοι εἰναι τούτο, εὐμηχανώτατον δὲ ἄλλως καὶ συνετώτατον καὶ τοῦ
13 βελτίωνοι αἰσθανόμενοι. καὶ δὴ κατὰ τὸν ποιη-
τικὸν λόγον "γαίαν ὦδει φύρας" καὶ διαμαλάξας
ἀνέπλασα τοὺς ἀνθρώπους, ἔτι καὶ τὴν Ἑβηνῶν
παρακαλέσας συνεπιλαβέσθαι μοι τοῦ ἔργου.
ταῦτα ἔστω ἡ μεγάλα ἐγὼ τοὺς θεοὺς ἡδίκηκα.
καὶ τὸ ἥμισυμα ὅρας ἠλίκου, εἰ ἐκ πηλοῦ ξιφα
ἐπονήσα καὶ τὸ τέως ἀκίνητον εἰς κίνησιν ἡγαγον:
καὶ, ὥσ ἔοικε, τὸ ἅπ' ἐκείνου ἢττου θεοῦ εἰσὶν οἱ
θεοῦ, διότι καὶ ἐπὶ γῆς τινα θυντὰ ξιφα γεγένηται:
οὕτω γὰρ δὴ καὶ ἀγανακτεὶ νῦν ὁ Ζεὺς ὁσπερ
ἐλαττομένων τῶν θεῶν ἐκ τῆς τῶν ἀνθρώπων
γενέσεως, εἰ μὴ ἄρα τούτο δείξε, μὴ καὶ οὕτω
ἐπανάστασιν ἐπὶ αὐτῶν Βουλεύσωσι καὶ πόλε-
μον ἐξενέγκωσι πρὸς τοὺς θεοὺς ὁσπερ οἱ
Γίγαντες.
'Αλλ' ὅτι μὲν δὴ οὐδὲν ἡδίκησθε, ὡς Ἑρμῆ, πρὸς
ἐμοῦ καὶ τῶν ἔργων τῶν ἔμων, δῆλον· ἐὰν δὲίξων
καὶ ἐν τῷ μικρότατον, κἂν δ᾽ εἰς ἰοκτησομαι καὶ
δίκαια ἔσομαι πεπονθός πρὸς ὑμῶν. ὅτι δὲ καὶ
χρήσιμα ταῦτα γεγένηται τοῖς θεοῖς, οὕτως ἄν
μάθοις, εἰ ἐπιβλέψεις ἀπασαν τὴν γῆν ὑκετ' ἀυχμηράν καὶ ἀκαλλή οὕσαν, ἀλλὰ πόλεσαι καὶ
γεωργίαις καὶ φυτοῖς ἡμέροις διακεκοσμημένην καὶ
tὴν θάλατταν πλεομένην καὶ τὰς υἱόσους κατοικο-
mένας, ἀπανταχοῦ δὲ βωμοὺς καὶ θυσίας καὶ ναοὺς
καὶ πανηγύρεις·

μεσταὶ δὲ Διὸς πᾶσαι μὲν ἄγνιαλ,
πᾶσαι δὲ ἀνθρώπων ἄγοραι.

1 ἐπανάστασιν Fritzche: ἀπόστασιν MSS.
happier state. This should be mortal, I thought, but highly inventive and intelligent and able to appreciate what was better. And then, "water and earth intermingling," in the words of the poet,¹ and kneading them, I moulded men, inviting Athena, moreover, to give me a hand in the task. Therein lies the great wrong I have done the gods, and you see what the penalty is for making creatures out of mud and imparting motion to that which was formerly motionless. From that time on, it would seem, the gods are less of gods because on earth a few mortal creatures have come into being! Indeed, Zeus is actually as angry as though the gods were losing caste through the creation of men. Surely he doesn't fear that they will plot an insurrection against him and make war on the gods as the Giants did?²

No, Hermes, that you gods have suffered no wrong through me and my works is self-evident; come, show me even one wrong of the smallest sort, and I will hold my tongue and own that I have had the treatment that I deserved at your hands. On the contrary, that my creation has been actually of service to the gods you will learn if you notice that the whole earth is no longer barren and unbeautiful but adorned with cities and tilled lands and cultivated plants, that the sea is sailed and the islands are inhabited, and that everywhere there are altars and sacrifices, temples and festivals,

"and full of God are all the streets
And all the marts of men."²

¹ Hesiod, Works and Days 61.
² Aratus, Phaenomena 2-3.
καὶ γὰρ εἰ μὲν ἐμαυτῷ μόνῳ κτῆμα τοῦτο ἐπλασάμην, ἔπλεονέκτουν ἂν ἰσως, νυνὶ δὲ εἰς τὸ κοινὸν φέρων κατέθηκα ὑμῖν αὐτοῖς· μᾶλλον δὲ Διὸς μὲν καὶ Ἄπόλλωνος καὶ Ἑρας καὶ σοῦ δὲ, ὥ Ἐρμη, νεὼς ἰδεῖν ἀπανταχοῦ ἔστι, Προμηθεώς δὲ οὐδαμοῦ. ὅρας ὅπως τὰ ἐμαυτοῦ μόνα σκοπῶ, τὰ κοινὰ δὲ καταπροδίδωμι καὶ ἐλάττω ποιῶ;

15 "Ετι δὲ μοι, ὥ Ἐρμη, καὶ τόδε ἐννόησον, εἰ τι σοι δοκεῖ ἀγαθὸν ἀμάρτυρον, ὅποι κτῆμα ἡ πολυμα δὲ μηδὲς ὦμεται μηδὲ ἐπαινέσεται, ὠμοιός ἦδυ καὶ τερπνὸν ἐσεθαί τῷ ἔχοντι. πρὸς δὴ τὸ τούτ' ἑφη; ὅτι μὴ γενομένων τῶν ἀνθρώπων ἀμάρτυρον συνέβαινε τὸ κάλλος εἶναι τῶν ὀλων, καὶ πλούτον τινα πλούτησειν ἐμέλλομεν οὔτε ὑπ᾽ ἄλλου τινὸς βαυμασθησόμενον οὔτε ἡμῶν αὐτοῖς ὠμοιός τίμησθαι οὔδε γὰρ οἵ τινες εἰχόμεν πρὸς τὶ ἐλαττον παραθεωρῷομεν αὐτῶν, οὐδ' ἀν συνίημεν ἥλικα εὐδαιμονοῦμεν οὐχ ὀρῶντες ἁμοίρους τῶν ἡμετέρων τινάς· οὔτω γὰρ δὴ καὶ τὸ μέγα δόξειν ἄν μέγα, εἰ τῷ μικρῷ παραμετροῖτο. ὑμεῖς δὲ, τιμᾶν ἐπὶ τῷ πολιτεύματι τούτῳ δέου, ἀνεσταυρώκατε μὲ καὶ ταύτην μοι τὴν ἁμοιβήν ἀποδεδόκατε τοῦ βουλευματος.

16 'Αλλὰ κακούργοι τίνες, φήσι, ἐν αὐτοῖς καὶ μοιχεύοντα καὶ πολεμοῦσα καὶ ἀδελφᾶς γαμοῦσα καὶ πατράσιν ἐπιβουλεύουσι. παρ' ἡμῶν γὰρ οὐχὶ πολλὴ τοῦτων ἀφθονία; καὶ οὐ δήπου διὰ τοῦτο αἰτίασατ' ἂν τις τὸν Οὐρανοῦ καὶ τὴν Γῆν, ότι ἡμᾶς συνεπτήσαντο. ἔτι καὶ τοῦτο ἵσως φαίης ἂν, ὅτι ἀνάγκη πολλά ἡμᾶς ἔχειν πράγματα ἐπιμελουμένους αὐτῶν. οὐκοῦν διὰ γε τούτο καὶ ο
If I had made men to keep just for myself, I should be selfish, no doubt; but as the case stands I have contributed them to the general fund for your benefit. In fact, there are temples to Zeus, to Apollo, to Hera and to you, Hermes, in sight everywhere, but nowhere any to Prometheus. You see how I look out for my own interests, but betray and injure those of the community!

Moreover, Hermes, please consider this point too—do you think that any choice thing unattested, something that you get or make, for instance, which nobody is going to see or to praise, will give quite as much joy and pleasure to its owner? Why did I ask that question? Because if men had not been created, it would follow that the beauty of the universe would be unattested and it would be our lot to possess wealth, so to speak, which no one else would admire and we ourselves would not prize so highly; for we should have nothing else to compare it with, and we should not realise how happy we were if we did not see others who did not have what we have. What is great, you know, can only seem great if it is gauged by something small. You should have honoured me for that stroke of policy, but you have crucified me and have given me this return for my plan.

But there are rascals, you say, among them, and they commit adultery and make war and marry their sisters and plot against their fathers. Why, are there not plenty of them among us? Yet, of course, one could not on this account blame Heaven and Earth for creating us. Again, you may perhaps say that we have to undergo a great deal of annoyance in taking care of them. Well, then, on that principle
νομεώς ἀχθέσθω ἐπὶ τῷ ἔχειν τὴν ἀγέλην, διότι ἀναγκαῖον αὐτῷ ἐπιμελεῖσθαι αὐτῆς. καὶ τοῖς τὸ γε ἔργῳς τοῦτο καὶ ἣδυ· ἄλλως ἔχουσά τινα διατριβήν. ἂ τῇ γὰρ ἂν ἐπράπτομεν οὐκ ἔχοντες δὲν προοόμευε τούτων; ἤργῳς ἄν καὶ τὸ νεκταρ ἐπίσωμεν καὶ τῆς ἀμβροσίας ἐνέφορούμεθα οὐδὲν ποιοῦντες. ὃ δὲ μάλιστα με πνύγει τούτ' ἐστίν, ὅτι μεμφόμενοι τὴν ἀνθρωποποίησαν καὶ μάλιστα γε τὰς γυναίκας ὅμοις ἐράτε αὐτῶν καὶ οὐ διαλεύπετε κατιόντες, ἀρτι μὲν ταύρου, ἀρτὶ δὲ σάτυροι καὶ κύκνοι γενόμενοι, καὶ θεοὺς εἴ αὐτῶν ποιεῖσθαι ἕξοιτε.

’Αλλ’ ἔχρην μὲν, ὅσοι φήσεις, ἀναπτύλασθαι τοὺς ἀνθρώπους, ἄλλον δὲ τινα τρόπον, ἀλλὰ μὴ ἡμῖν έλικότας· καὶ τί ἂν ἂλλο παράδειγμα τούτου ἀμείνου προετησάμην, ὃ πάντως καλὸν ἠπι- στάμην; ἢ ἀσύνετον καὶ θηριώδες ἔδει καὶ ἄγριον ἀπεργάσασθαι τὸ ζηον; καὶ τῶς ἂν ἢ θεοὺς ἐθυσαν ἢ τὰς ἄλλας ὅμῳ τιμᾶς ἀπένεμαν οὐχὶ τοιοῦτοι γενόμενοι; ἂλλὰ ὅμεισ, ὅταν μὲν ὅμῳ τὰς ἐκατόμβας προσάγωσιν, οὐκ ὄκνειτε, κἂν ἐπὶ τὸν Ὀκεανὸν ἐλθεῖν δέη “μετ’ ἀμύμονας Διήθοπης” τὸν δὲ τῶν τιμῶν ὅμῳ καὶ τῶν υποίῳ αὐτῶν ἀνεσταυρώκατε.

Περὶ μὲν οὖν τῶν ἀνθρώπων καὶ ταύτα ἰκανά. 18 ἡδὲ δὲ καὶ ἐπὶ τὸ πῦρ, εἰ δοκεῖ, μέτειμεν καὶ τὴν ἐπονείδιστον ταύτην κλωτήν. καὶ πρὸς θεῶν τοῦτο μοι ἀπόκριμαι μιδὲν ὀκνῆσας; ἐσθ’ ὃ τι ἡμεῖς τοῦ πυρὸς ἀπολογίκαμεν, εἴ οὐ καὶ παρ’ ἀνθρώποις ἐστίν; οὐκ ἂν εἴποις. αὐτὴ γὰρ, οἷμαι, φύσις τουτού τοῦ κτήματος, οὐδὲν τῷ ἔλαττου

1 Text corrupt. I translate as if it read καὶ ἄλως.
the herdsman ought to be vexed over having his herd because he has to take care of it. But this toilsome task is also sweet, and, in general, business is not devoid of pleasure, for it affords occupation. Why, what should we do if we had not them to provide for? Be idle and drink our nectar and eat our ambrosia without doing anything! But what sticks in my throat most is that although you censure me for making men “and particularly the women,” you fall in love with them just the same, and are always going down below, transformed now into bulls, now into satyrs and swans, and you deign to beget gods upon them!

Perhaps, however, you will say that men should have been made, but in some other form and not like us. What better model could I have put before myself than this, which I knew to be beautiful in every way? Should I have made my creatures unintelligent and bestial and savage? Why, how could they have sacrificed to gods or bestowed all the other honours upon you if they were not as they are? You gods do not hang back when they bring you the hecatombs, even if you have to go to the river of Ocean, “to the Ethiopians guileless,” yet you have crucified him who procured you your honours and your sacrifices.

So much for men; and now, if you wish, I shall pass to fire and that reprehensible theft! In the name of the gods answer me this question without any hesitation; have we lost any fire since men have had it too? You can’t say that we have. The nature of that possession is such, I suppose, that it is not diminished if anyone else takes some

1 Iliad 1, 423.
THE WORKS OF LUCIAN

gίγνεται, εἰ καὶ τις ἄλλος αὐτοῦ μεταλάβον· οὐ γὰρ ἀποσβέννυται ἐναυσαμένου τινὸς· φθόνος δὲ δὴ ἀντικρυς τὸ τοιοῦτο, ἀφ’ ὃν μηδὲν ὑμεῖς ἡδίκησθε, τούτων κωλύεις μεταδιδόναι τοῖς δεο-
ménois. καίτωθεν γε οὕτως ἕγαθον εἶναι χρῆ καὶ "δωτῆρας ἐάων" καὶ ἐξω φθόνου παντὸς ἑστάναι· ὅπου γε καὶ εἰ τὸ πᾶν τοῦτο πῦρ ὕφελο-
méνος κατεκόμμασα ἐς τὴν γῆν μηδ' ὀλως τι αὐτοῦ καταλυτῶν, οὐ μεγάλα ὑμᾶς ἡδίκουν· οὐδὲν γὰρ ὑμεῖς δεῖσθε αὐτοῦ μήτε ρυγοῦντες μήτε ἐφοντες τὴν ἀμβροσίαν μήτε φωτὸς ἐπιτεχνητοῦ δεόμενοι.

19 οἱ δὲ ἀνθρώποι καὶ εἰς τὰ ἄλλα μὲν ἀναγκαῖοι χρῶνται τῷ πυρί, μάλιστα δὲ ἐς τὰς θυσίας, ὡς ἐχοίην κυσάν τὰς ἁγιὰς καὶ τοὺς λιβανωτοὺς

θυμίαν καὶ τὰ μερίδα καλεῖν ἐπὶ τῶν βωμῶν. ὡρῶ

dε γε ὑμᾶς μάλιστα χαίροντας τῷ καπνῷ καὶ τὴν

εὐωχίαν ταύτην ἡδίστην οἰομένους, ὡπόταν εἰς τὸν

οὐρανὸν ἡ κύησα παραγένηται "ἐλισσομένη περὶ καπνῷ." ἐναισωτάτη τούτων ἡ μέμψεις αὕτη ἀν

γένουτο τῇ ἰμετέρᾳ ἐπιθυμίᾳ. θαυμάζω δὲ ὅτως

οὐχὶ καὶ τῶν ἔλιον κεκωλύκατε καταλάμπειν αὐτοὺς· καίτων πῦρ καὶ οὖτος ἐστὶ πολὺ θειότερον

te καὶ πυροδέστερον. ἡ κάκεινον αιτίαςθε όσο

σπαθῶντα ὑμῶν τὸ κτῆμα;

Εἰρήνη. σφῶ δὲ, ὥ Ἐρμῆ καὶ "Ἡφαίστε, εἰ τι

μὴ καλῶς εἰρήθαι δοκεῖ, διευθύνετε καὶ ἐξελεγ-

χετε,1 κἀγὼ αὕτης ἀπολογήσομαι.

ΕΡΜΗΣ

20 Οὐδὲν, ὅ Προμηθεὺς, πρὸς οὕτω γενναίων

σοφίστην ἀμελλάσθαι· πλὴν ἄλλα ὀνήσο, διότι

1 ἐξελεγχετε Mehler; διελεγχετε, διεξελεγχετε MSS.
of it, for it does not go out when a light is procured from it. But surely it is downright stinginess to prevent things from being shared with those who need them when it does you no harm to share them. Inasmuch as you are gods, you ought to be kindly and "bestowers of blessings" and to stand aloof from all stinginess. In this case even if I had filched all your fire and taken it down to earth without leaving a bit of it behind, I should not be guilty of any great wrong-doing against you, for you yourselves have no need of it, as you do not get cold and do not cook your ambrosia and do not require artificial light. On the other hand, men are obliged to use fire, not only for other purposes but above all for the sacrifices, in order that they may be able "to fill the ways with savour" and to burn incense and consume meat on the altars. Indeed, I notice that you all take particular pleasure in the smoke and think it the most delightful of banquets when the savour comes up to heaven "curling about the smoke." This criticism, therefore, is directly opposed to your own desire. I wonder, moreover, that you haven't prevented the sun from shining on men, for he is fire too, and of a far more divine and ardent sort. Do you find fault with him for dissipating your property?

I have said my say. Now then, Hermes and Hephaestus, if you think I have said anything wrong take me to task and confute me, and I will plead in reply.

HERMES

It is not an easy matter, Prometheus, to rival such an accomplished sophist. You are lucky, however,

1 Od. 8, 325. 2 Iliad 1, 317.
THE WORKS OF LUCIAN

μὴ καὶ ὁ Ζεὺς ταύτα ἐπήκουσε σοι· εὖ γὰρ οἶδα, ἐκκαίδεκα ὡς ἀν ἐπέστησέ σοι τὰ ἑγκατα
ξαίρήσοντας· οὕτω δεινῶς αὐτόν κατηγόρηκας ἀπολογείσθαι δοκῶν. ἐκεῖνο δὲ γε θαυμάζω, ὅπως
μάντις ὄνι προεγγυνώσκες ἐπὶ τούτοις κολαστη-
σόμενος.

ΠΡΟΜΗΘΕΥΣ

'Απεστάμην, δὲ Ἐρμῆ, καὶ ταύτα μὲν καὶ ὅτι
ἀπολυθήσομαι αὖθις οἶδα, καὶ ἥδη γε τις ἐκ
Θηβῶν ὑφίστηται σὰς ἀδελφὸς ὑμῶν εἰς μακρὰν
κατατοξεύσων ὅν φῆς ἐπιπτήσεσθαι μοι τὸν ἄετόν.

ΕΡΜΗΣ

Εἰ γὰρ γένοιτο, δὲ Προμηθεὺς, ταύτα καὶ ἐπίδομι
σε λειμένου, κοινὴ σάν ἡμῖν ἐνωχούμενον, οὐ
μέντοι καὶ κρεανομοῦντά γε.

ΠΡΟΜΗΘΕΥΣ

21 Θάρρει· καὶ συνενωχήσομαι ἡμῖν καὶ ὁ Ζεὺς
λύσει με οὐκ ἀντὶ μικρὰς εὐεργεσίας.

ΕΡΜΗΣ

Τίνος ταύτης; μὴ γὰρ ὅκνησης εἰπεῖν.

ΠΡΟΜΗΘΕΥΣ

Οἶσθα, δὲ Ἐρμῆ, τὴν Θέτων; ἄλλ'] οὐ χρῆ
λέγειν· φυλάττειν γὰρ ἁμείνον τὸ ἀπόρρητον, ὡς
μισθὸς εἰς καὶ ύπτρα μοι ἀντὶ τῆς καταδίκης.

ΕΡΜΗΣ

'Αλλὰ φύλαττε, ὁ Τετάν, εἰ τούτ' ἁμείνον,
ἡμεῖς δὲ ἀπίστωμεν, δὲ Ἡφαιστε· καὶ γὰρ ἥδη
πλησίον οὕτος ὁ ἄετος. ὑπόμενε οὖν καρπερῶς
εἰς δὲ γε ἥδη σοι τὸν Θηβαίου διὸ φῆς τοξότην
ἐπιφανήναι, ὡς παύσεις σε ἀνατεμνόμενον ὑπὸ τοῦ
ὄρνεον.

1 ἐκκαίδεκα Dindorf; ἕξ καὶ δέκα MSS.
that Zeus did not hear you say all this, for I am very sure he would have set sixteen vultures upon you to pull out your vitals, so eloquently did you accuse him in seeming to defend yourself. But I am surprised that as you are a prophet you did not know in advance that you would be punished for all this.

PROMETHEUS

I did know it, Hermes, and I also know that I shall be set free again; before long someone will come from Thebes, a brother of yours,¹ to shoot down the eagle which you say will fly to me.

HERMES

I hope so, Prometheus, and I hope to see you at large, feasting with us all—but not serving our meat!

PROMETHEUS

Never fear, I shall feast with you, and Zeus will set me free in return for a considerable favour.

HERMES

What favour? Don’t hesitate to tell us.

PROMETHEUS

You know Thetis, Hermes?—but I must not tell. It is best to keep the secret, so that I may be rewarded and set free instead of being sentenced.²

HERMES

Why, keep it, Titan, if it is best that way. Let’s be going, Hephaestus, for here is the eagle close by. (To Prometheus.) Well, hold out stubbornly. I hope the Theban archer you speak of will soon disclose himself to you, to stop you from being dissected by the bird.

¹ Heracles.
² The secret is told in Dialogues of the Gods, 5.
ICAROMENIPPUS, OR THE SKY-MAN

Menippus tells a friend how he has frustrated the philosophers by flying up to Heaven and finding out that everything there was just as the poets had said. The satire is directed not only at the placita of the philosophers but at the conception of the average man, voiced in poetry and pragmatically sanctioned, so to speak, by the Stoics; and it also aims a particular thrust at the mysteries of the Mithras-cult. From the standpoint of the writer and the reader, what Menippus brings back is nothing but moonshine, and that is perhaps why he is compared with Icarus and not Daedalus in the title Icaromenippus.

There is reason to think that Lucian found something of this sort among the writings of Menippus and used it freely. The readings from the margin of Ρ noted on pages 300, 304, 308, 316 and 318 are not, I think, interpolations, but genuine Β readings which are not preserved elsewhere because Β, the best MS. of that group, does not contain this piece. Marginalia by the same early hand in other pieces belong to the Β tradition, and the γ tradition is notably rife with omissions of just this sort. They are not noted by Sommerbrodt, and as far as I know have never before appeared in print.
ΜΕΝΙΠΠΟΣ

1 Οὐκοῦν τρισχίλιοι μὲν ἦσαν ὑπὸ γῆς στάδιοι μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἤμιν σταθμὸς· τοῦτο πεπεζυθέν δὲ ἐπὶ τὸν ἡλιον ἀνω παρασάγγαγα ποιν πεντακόσιοι· τὸ δὲ ὑπὸ τούτου ἐς αὐτόν ἡδὴ τὸν οὐρανὸν καὶ τὴν ἀκρόπολιν τὴν τοῦ Δίου ἀνοδος καὶ ταύτα γένοιτ' ἀν' εὐζώνω ἀετῷ μᾶς ἡμέρας.

ΕΤΑΙΡΟΣ

Τῇ ταύτᾳ πρὸς Χαρίτων, οὗ Μένιππε, ἀστρονομεῖς καὶ ἴσχυχή ποις ἀναμετρεῖς; πάλαι γὰρ ἐπακρισθοῦσα σου παρακολουθοῦν ἡλίους καὶ σελήνας, ἐτι δὲ τὰ φορτικὰ ταύτα σταθμοὺς τινας καὶ παρασάγγας ὑποξενίζοντος.

ΜΕΝΙΠΠΟΣ

Μὴ θαυμάσῃς, οὗ ἐταίρε, εἰ μετέωρα καὶ διαέρα δοκῶ σοι λαλεῖν τὸ κεφάλαιον γὰρ δὴ πρὸς ἐμαυτὸν ἀναλογίζομαι τῆς ἐναγχασ ἀποδημίας.

ΕΤΑΙΡΟΣ

Εἰτα, οὐγαθε, καθάπερ οἱ Φοίνικες ἀστροις ἔτεκμαίρου τὴν ὀδὸν;

ΜΕΝΙΠΠΟΣ

Οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς τοῖς ἀστροις ἐποιοσύμουν τὴν ἀποδημίαν.

1 γένοιτ' ἀν Dindorf: γένοιτο MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

MENIPPUSS

It was three thousand furlongs, then, from the earth to the moon, my first stage; and from there up to the sun perhaps five hundred leagues; and from the sun to Heaven itself and the citadel of Zeus would be also a day's ascent for an eagle travelling light.

FRIEND

In the name of the Liberal Arts, Menippus, why are you playing astronomer and surveyor on the quiet like that? For a long time I have been following you about and listening to your outlandish talk about suns and moons and even those outworn topics, stages and leagues.

MENIPPUSS

Don't be surprised, my friend, if my talk seems to you to be up in the air and flighty; I am just figuring up the total length of my recent journey.

FRIEND

So you did like the Phoenicians, old chap, and guessed your way by the stars?

MENIPPUSS

No indeed, I made my journey right among the stars.
ETYAIROΣ

'Ἡράκλεις, μακρὸν τινα τὸν οὐνειρὸν λέγεις, εἴ γε σαυτὸν ἔλαβες κατακομμῇθεῖς παρασώγγας ὁλους.

MENIΠPOΣ

2 Οὐνειρὸν γὰρ, ὥ τάν, δοκῶ σοι λέγειν òς ἀρτίως ἀφύγμαι παρὰ τοῦ Δίως;

ETYAIROΣ

Πῶς ἐφήσα; Μένιππος ἡμῖν δισπετῆς πάρεστιν ἐξ οὐρανοῦ;

MENIΠPOΣ

Καὶ μὴν ἐγὼ σοι παρ’ αὐτοῦ ἐκεῖνον τοῦ πάνυ Δίως ἦκω τίμερον θαυμάσια καὶ ἀκούσας καὶ ἱδὼν· εἰ δὲ ἀπιστεῖς, καὶ αὐτό τούτο ὑπερευφραίνομαι τὸ πέρα πίστεως ἐυτυχεῖν.

ETYAIROΣ

Καὶ πῶς ἀν ἔγονε, ὥθεσπες καὶ Ὁλύμπιε Μένιππε, γεννητὸς αὐτὸς καὶ ἔπιγειος διὰ ἀπιστεῖν δυναῖμην ὑπερευφέλω ἀνδρὶ καὶ ἵνα καθ’ Ὀμηρον εἶπω τῶν Οὐρανιών ὑπό; ἄλλ’ ἐκεῖνα μοι φράσον, εἰ δοκεῖ, τίνα τρόπον ἡρθης ἀνω καὶ ὑπὸδεν ἐπόρισω κλίμακα τηλικαύτην τὸ μέγεθος; τὰ μὲν γὰρ ἀμφὶ τὴν ὄψιν ὦ πάνυ ἔοικας ἐκεῖνο τῷ Φροντί, ὡς τε ἡμᾶς εἰκάζειν καὶ σὲ οἰνοχοήσοντά ποιν ἀνάρπαστον γεγονέναι πρὸς τοῦ ἀετοῦ.

MENIΠPOΣ

Σὺ μὲν πάλαι σκώπτων δῆλος εἰ, καὶ θαυμαστὸν οὔδεν εἰ σοι τὸ παράδοξον τοῦ λόγου μύθω δοκεῖ προσφερές. ἀτὰρ οὔδεν ἐδέσσέ μοι πρὸς τὴν ἀνοδον οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι τοῦ ἀετοῦ· οἴκεια γὰρ ἦν μοι τὰ πτερά.

1 ἦ π Bélin de Ballou : not in MSS.
2 ἡμᾶς ed. princeps : καὶ ἡμᾶς MSS.
ICAROMENIPPU, OR THE SKY-MAN

FRIEND

Great Heracles! That's a long dream you are talking of, if you actually lost yourself and slept for leagues and leagues!

MENIPPUS

Dream, man! Do you think I'm telling you a dream? I am just back from a visit to Zeus.

FRIEND

What's that you say? Menippus here from Heaven, dropt from the clouds?

MENIPPUS

Here I am, I tell you, just come back to-day from the very presence of your great Zeus himself, and I have seen and heard wonderful things. If you don't believe me, I am overjoyed precisely because my good luck is beyond belief.

FRIEND

Why, my divine Menippus, my Olympian Menippus, how can a mortal groundling like myself disbelieve a sky-man—in fact, to use the words of Homer, a son of Heaven? But tell me, please, how you were carried aloft, and where you got so long a ladder; for as far as looks go you are too little like the lad of Phrygia for us to suppose that, like him, you were snatched up by the eagle to become a cup-bearer.

MENIPPUS

You have clearly been making fun of me this long time, and it is no wonder you think that my strange story is like a fairy-tale. However, I had no need of your ladder for my ascent, nor yet to become the eagle's pet, for I had wings of my own.

1 Iliad 5, 373; 898.
2 The reference is to the story of Ganymede.
Τούτο μὲν ἦδη καὶ ύπὲρ τὸν Δαϊδάλου ἐφησθα, εἰ γε πρὸς τοὺς ἄλλους ἐλελήθεις ἡμᾶς ἱέρας τῆς ἱκολοίδος εἰς ἀνθρώπου γενόμενος.

ΜΕΝΙΠΠΟΣ

'Ορθῶς, ὃ ἔταλε, καὶ οὐκ ἀπὸ σκοποῦ εἴκασας; τὸ Δαϊδάλειον γὰρ ἐκεῖνο σόφισμα τῶν πτερῶν καὶ αὐτὸς ἐμπανησάμην.

ΕΤΑΙΡΟΣ

3 Εἶτα, ὁ τολμηρότατε πάντων, οὐκ ἐδεδοκεῖσθι μὴ καὶ σὺ που τῆς βαλάττης καταπεσοῦ Μενίππειον τι πέλαγος ἡμῶν ὀσπερ τὸ Ἰκάριον ἀποδείξῃς ἐπὶ τὸ σεαυτοῦ ὄνοματι;

ΜΕΝΙΠΠΟΣ

Οὐδαμῶς· ὃ μὲν γὰρ Ἰκάριος ἀτε κηρῷ τήν πτέρωσιν ἡμοσμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἱλιου ἐκεῖνος ἐτάκη, πτερορρυῆσας εἰκότως κατέπεσεν· ἡμῖν δὲ ἀκήρωτα ἢν τὰ ὁκύπτερα.

ΕΤΑΙΡΟΣ

Πῶς λέγεις; ἦδη γὰρ οὐκ οἶδ' ὅπως ἥρεμα με προσάγεις πρὸς τὴν ἓλθειαν τῆς διηγήσεως.

ΜΕΝΙΠΠΟΣ

'Ωδὲ πως· ἀετὸν εὐμεγέθη συλλαβῶν, ἔτι δὲ γύπα τῶν καρτερῶν, ἀποτεμὸν αὐταῖς ὡλέναις τὰ πτερὰ—μᾶλλον δὲ καὶ πᾶσαν ἐξ ἀρχῆς τὴν ἐπι- νοιαν, εἰ σοι σχολῆ, δίειμι.

ΕΤΑΙΡΟΣ

Πάνω μὲν οὖν· ὡς ἐγὼ σοι μετέωρὸς εἰμι ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἦδη κέχνη τῆς ἀκροάσεως· μηδὲ πρὸς Φιλίου με περιδῆς ἄνω που τῆς διηγήσεως ἐκ τῶν ἅτων ἀπηρτημένου.
ICAROMENIPPUS, OR THE SKY-MAN

FRIEND
You have improved on Daedalus, by what you say, if over and above all else, you have turned from a man to a hawk or a crow without our knowing it.

MENIPPUS
Your guess is well-aimed, my friend, and hits the bull's-eye; for I myself constructed wings, patterned after Daedalus' clever invention.

FRIEND
Of all the foolhardy men in the world! Then you weren't afraid you would fall into the water somewhere and give us a Menippcean Sea named after yourself, to match the Icarian?

MENIPPUS
Not at all; Icarus had his feathers fitted on with wax, and so just as soon as that melted in the sun he shed his plumage, of course, and fell down; but my wings were innocent of wax.

FRIEND
What do you mean? For by now, somehow or other, you are gradually inclining me to believe in the truth of your story.

MENIPPUS
This is what I mean; taking a good large eagle and also a strong vulture and cutting off their wings, joints and all—but I'll tell you the whole scheme from first to last, if you have time.

FRIEND
By all means; here I am in suspense, thanks to what you have said, and already waiting with open mouth for the end of your tale. In the name of Friendship, don't leave me hanging by the ears somewhere in the midst of the story.

VOL. II.
ΜΕΝΙΠΠΟΣ

4 'Ακονε τοῖνυν· οὐ γὰρ ἀστεῖον γε τὸ θέαμα
κεχρυντά φίλον ἐγκαταλιπτείν, καὶ ταῦτα ὡς σὺ
φῆς ἐκ τῶν ὦτων ἀπηρτημένου.

Ἐγὼ γὰρ ἐπειδὴ τάχιστα ἐξετάζων τὰ κατὰ
τὸν βίον γελοῖα καὶ ταπεινὰ καὶ ἄβεβαια τὰ
ἀνθρώπινα πάντα εὐρίσκον, πλούτους λέγω καὶ
ἀρχὰς καὶ δυναστείας, καταφρονήσας αὐτῶν καὶ
τὴν περὶ ταῦτα σπουδὴν ἀσχολίαν τῶν ἀληθῶς
σπουδαῖων ὑπολαβῶν ἀνακύπτειν τε καὶ πρὸς τὸ
πᾶν ἀποβλέπειν ἐπειρώμην· καὶ μοι ἐνταῦθα πολ-
λὴν τινα παρείχε τὴν ἀπορίαν πρῶτον μὲν αὐτῶς
οὕτως ὡς ὑπὸ τῶν σοφῶν καλούμενος κόσμου· οὐ
γὰρ εἶχον εὐρείων οὖθ᾽ ὅπως ἐγένετο οὔτε τὸν
dημιουργὸν οὔτε ἀρχὴν οὖθ᾽ ὃ τὸ τέλος ἐστὶν
αὐτοῦ. ἔπειτα δὲ κατὰ μέρος ἔπισκοπῶν πολὺ
μᾶλλον ἀπορεῖν ἡμακαζόμην: τοὺς τε γὰρ ἀστέ-
ρας ἐώρων ὡς ἐτυχές τοῦ ὄραμαν διερρημένους καὶ
τὸν ἥλιον αὐτὸν τι ποτε ἦν ἄρα ἐπόθουν εἰδέναι
μᾶλλον δὲ τὰ κατὰ τὴν σελήνην ἄτοπὰ μοι καὶ
παντελῶς παράδοξα κατεφαίνετο, καὶ τὸ πολὺειδὲς
αὐτῆς τῶν σχημάτων ἀπόρρητὸν τινα τὴν αἰτίαν
ἐχειν ἐδοκίμαζον. οὐ μὴν ἀλλὰ καὶ ἀστραπῆ διατ-
ξασα καὶ βροντῆ καταρραγείσα καὶ ὑετὸς ἡ χιών
ἡ χάλαξα κατενεχθείσα καὶ ταῦτα δυσείκαστα
πάντα καὶ ἀτέκμαρτα ἦν.

5 Οὐκοῦν ἐπειδὴ ἤπειροι οὕτως διεκείμην, ἀριστον εἶναι
ὑπελάμβανον παρὰ τῶν φιλοσόφων τούτων ταῦτα
ἐκαστὰ ἐκμαθεῖν· φῶνῃ γὰρ ἐκείνους ὑπάσαν·
ἐχειν ἄν εἴπεῖν τὴν ἀλήθειαν. οὕτω δὲ τοὺς ἀρι-
στοὺς ἐπιλεξάμενοι αὐτῶν, ὡς ἐνὶ τεκμήριασθαι

1 γε πάσαν Φρίτσχε: πάσαν γε MSS.
ICAROMENIPPOS, OR THE SKY-MAN

MENIPPOS

Listen then, for a friend left in the lurch with his mouth open would be anything but a pretty spectacle, especially if he were hanging by the ears, as you say you are.

As soon as I began to find, in the course of my investigation of life, that all objects of human endeavour are ridiculous and trivial and insecure (wealth, I mean, and office and sovereign power), contemning those things and assuming that the effort to get them was an obstacle to getting things truly worth effort, I undertook to lift my eyes and contemplate the universe. In so doing I was caused great perplexity, first of all by what the philosophers call the Cosmos, for I could not discover how it came into being or who made it, or its source or purpose. Then in examining it part by part I was compelled to rack my brains still more, for I saw the stars scattered hap-hazard about the sky, and I wanted to know what the sun itself could be. Above all, the peculiarities of the moon seemed to me extraordinary and completely paradoxical, and I conjectured that her multiplicity of shapes had some hidden reason. More than that, lightning flashing and thunder crashing and rain or snow or hail driving down were all hard to interpret and impossible to reason out.

Being in that state of mind, I thought it best to learn about all these points from the philosophers, for I supposed that they surely would be able to tell the whole truth. So I picked out the best of them, as far as I could judge from their dourness of visage,
THE WORKS OF LUCIAN

προσώπου τε σκυθρωπότητι καὶ χρόας ὀχρότητι καὶ γενείου βαθύτητι—μᾶλα γὰρ ὑψαγόραι τινὲς καὶ οὐρανογρόμονες οἱ ἄνδρες αὐτίκα μοι κατεφάνησαν—τούτων ἐγχειρίσας ἐμαυτόν καὶ συχνὸν ἀργύριον τὸ μὲν αὐτόθεν ἦδη καταβαλὼν, τὸ δὲ εἰσαύθησα ἀποδώσειν ἐπὶ κεφαλαίῳ τῆς σοφίας διομολογησάμενος, ἡξίουν μετεωρολέσχης τε διδάσκεσθαι καὶ τὴν τῶν ὅλων διακόσμησιν καταμαθεῖν. οἱ δὲ τοσούτων ἄρα ἔδεισάν με τῆς παλαιᾶς ἐκείνης ἀγνοίας ἀπαλλάξαι, ὡστε καὶ εἰς μειζόνας ἀπορίας φέροντες ἐνέβαλον, ἀρχὰς τινας καὶ τέλη καὶ ἀτόμους καὶ κενὰ καὶ ύλας καὶ ἱδέας καὶ τὰ τοιαῦτα ὁσμέρα μου καταχέουντες. δὲ πάντων ἐμοῦ γονέων ἐδόκει Χαλεπώτατον, ὅτι μηδὲν ἄτερος θατέρῳ λέγοντες ἀκούοντον ἀλλὰ μαχόμενα πάντα καὶ ὑπεναντία, ὅμως πείθεσθαι τέ με ἡξίουν καὶ πρὸς τὸν αὐτὸν λόγον ἐκαστος ὑπάγεις ἐπειρόντο.

ΕΤΑΙΡΟΣ

Ἀτοπον λέγεις, εἰ σοφὸς ὄντες οἱ ἄνδρες ἐστασίαζον πρὸς αὐτοὺς περί τῶν λόγων καὶ οὐ τὰ αὐτὰ περί τῶν αὐτῶν ἐδόξαζον.

ΜΕΝΙΠΠΟΣ

6 Ἐκιμὴν, θείε, γελάσῃ ἀκούσας τὴν τε ἀλαξονείαν αὐτῶν καὶ τὴν ἐν τοῖς λόγοις τερατουργίαν, οἵ γε πρῶτα μὲν ἐπὶ γῆς βεβηκότες καὶ μηδὲν τῶν χαμαί ἐρχομένων ἡμῶν ὑπερέχοντες, ἀλλὰ σοῦ δὲ ζυτεροῦ τοῦ πλησίον δεδορκότες, ἔνιοι δὲ καὶ ὑπὸ γῆρως ἢ ἀργίας ἄμβλυώττοντες, ὅμως οὐρανὸς τε πέρατα διορᾶν ἐφαισκοῦ καὶ τὸν ἥλιον μονο_considered: 3  oὐν MSS.

276
ICAROMENIPPUSS, OR THE SKY-MAN

paleness of complexion and length of beard; and as the gentlemen at once struck me as being extremely tall talkers and high thinkers, I put myself in their hands, paying down part of a good round sum on the spot and contracting to pay the balance later, on completion of my course in philosophy; and then I expected to be taught how to hold forth on the Heavens and to learn the system of the universe. But they were so far from ridding me of my old-time ignorance that they plunged me forth-with into even greater perplexities by flooding me every day with first causes, final causes, atoms, voids, elements, concepts, and all that sort of thing. But the hardest part of it all, in my opinion at least, was that although no one of them agreed with anyone else in anything he said, but all their statements were contradictory and inconsistent, they nevertheless expected to persuade me and each tried to win me over to his own doctrine.

FRIEND

Extraordinary that learned men quarrelled with each other about their doctrines and did not hold the same views about the same things!

MENIPPUSS

Indeed, my friend, it will make you laugh to hear about the way they bragged and worked wonders in their talk! Why, in the first place, they stood on the ground and were not a bit better than the rest of us who walk the earth; in fact, they were not even sharper sighted than their neighbours, but some of them were actually purblind through age or idleness. In spite of that, however, they claimed to discern the boundaries of Heaven, they measured
Το έργο του Λουκίανου είναι γνωστό για την περιεχόμενη του πολλά και διαφορετικά προσέγγισες. Οι άνθρωποι της εποχής του τέθηκαν αυτοί διαφορετικά μεγέθη, καθώς τους πολλούς, ερευνήθηκαν οι στάδιοι. Μεγαλόπερον ἀνάρτησε εἰς ἅρπη τῆς σελήνης καὶ τοῦ ἡλίου χορῶν ὁποῖων εἰς τὴν πηχῶν τὸ μέγεθος ἐτόλμων λέγειν, ἀριστοσκόπε, δὲ κύκλων καταγράφουσαν καὶ τρίγωνα ἐπὶ τετραγώνους διασχηματίζουσαν καὶ σφαίρας τινὰς ποικίλας τὸν οὐρανὸν δῆσαι αὐτὸν ἐπιμετρούντες.

7 Ἐπειτα δὲ κακεῖνο πῶς οὐκ ἀγνωμονεῖ αὐτῶν καὶ παντελῶς τετυφωμένου τὸ περὶ τῶν οὕτως ἀδήλων λέγοντας μηδέν ὡς εἰκάζοντας ἀποφαίνεσθαι, ἀλλ' ὑπερδιατείνεσθαι τε καὶ μηδεμίαν τῶν ἄλλων ὑπερβολὴν ἀπολυμπάνειν, μονονοχεί διομυζομένους μύδρον μὲν εἰναι τοῦ ἡλίου, κατοικεῖται δὲ τῆς σελήνης, ὑδατοποτεῖν τε τοὺς ἀστέρας τοῦ ἡλίου καθάπερ ἰμονῖα τινὶ τῆς ἱκμάδα ἐκ τῆς θαλάττης ἀναστῶντος καὶ ἄπασιν αὐτοῖς τὸ ποιτῶν ἕξης διανέμοντος.

8 Τὴν μὲν γὰρ ἐναντίοτητα τῶν λόγων ὁπόση ῥάδιον καταμαθεῖν. καὶ σκόπει πρὸς Δίος, εἰ ἐν γενόνων ἑστὶ τὰ δόγματα καὶ μὴ πάμπολυ διεστηκότα: πρῶτα μὲν γὰρ αὐτοῖς ἡ περὶ τοῦ κόσμου γνώμη διάφορος, εἰ γε τοῖς μὲν ἀγέννητος
the sun, they visited the spheres beyond the moon, and you would have thought they had fallen from the stars from the way they told about their magnitudes and presumed to say just how many cubits it is in distance from the sun to the moon, often, perhaps, without even knowing how many furlongs it is from Megara to Athens. And not only did they measure the height of the air and the depth of the sea and the circumference of the earth, but by the description of circles and the construction of triangles on squares and of multiple spheres they actually measured out the cubic content of the Heavens.¹

Moreover, was it not silly and completely absurd that when they were talking about things so uncertain they did not make a single assertion hypothetically but were vehement in their insistence and gave the rest no chance to outdo them in exaggeration; all but swearing that the sun is a mass of molten metal, that the moon is inhabited, and that the stars drink water, the sun drawing up the moisture from the sea with a rope and bucket, as it were, and distributing the beverage to all of them in order?

As for the contradictory nature of their theories, that is easy to appreciate. Just see for yourself, in Heaven's name, whether their doctrines are akin and not widely divergent. First of all, there is their difference of opinion about the universe. Some

¹ I know of nothing that illustrates Lucian's meaning better than the *Psammites*, a treatise by Archimedes, which, however, is not exactly an attempt to measure the cubic capacity of the universe, but a demonstration that it is possible to express arithmetically a sum greater than the number of grains of sand in a sphere as large as the universe.
THE WORKS OF LUCIAN

te kal áνάλεθρος εἶναι δοκεῖ, ói dē kai tōn
dημιουργῶν αὐτοῦ kai tῆς κατασκευῆς tōn tróπon
eἰπεῖν ἑτόλμησαν' óuς kai μάλιστα ἑθαύμαζον
θεόν μὲν τίνα τεχνίτην τῶν ὅλων ἐφιστάντας, οὔ
προστιθέντας dē ouτε οἶκαν ouτε ouτοὺ ἐστῶς
ἐκαστα ἐτεκταίνετο, kaiτοῦ πρὸ γε tῆς τοῦ παντὸς
γενέσεως ἀδύνατον kai χρόνον kai τόπου ἐπινοεῖν.

ΕΤΑΙΡΟΣ

Μάλα τινάς, ὁ Μένυππε, τολμητάς καὶ θαυμα-
τοποιοῦς ἄνδρας λέγεις.

ΜΕΝΙΠΠΟΣ

Τί δ' εἰ ἀκούσειας, ὁ θαυμάσιε, περὶ τε ἰδεῶν
καὶ ἁσωμάτων ἃ διεξέρχονταί ἢ τοὺς περὶ τοῦ
πέρατός τε καὶ ἀπείρου λόγους; καὶ γὰρ αὐτή καὶ
ἀυτὴ νεανίκη αὐτοῖς ἡ μάχη, τοῖς μὲν τέλει τὸ
πάν περιγράφουσι, τοῖς δὲ ἀτελές τοῦτο εἶναι
ὑπολαμβάνουσιν· οὐ μὴν ἄλλα καὶ παμπόλλους
τινὰς εἶναι τοὺς κόσμους ἀπεφαίνοντο καὶ τῶν
ὡς περὶ ἐνάντων διαλεγομένων κατεγίνωσκον.
ἐπερος δὲ τίς οὐκ εἰρηνικὸς ἀνήρ πόλεμον τῶν ὅλων
πατέρα εἶναι ἔδοξαζε.

9 Περὶ μὲν γὰρ τῶν θεῶν τί χρῆ καὶ λέγεις;
ὅπως μὲν ἁριθμὸς τις ὁ θεὸς ἢ, οἱ δὲ κατὰ
χρήσιν καὶ κυνῶν καὶ πλατάνων ἐπώμυντο. καὶ
οἱ μὲν τοὺς ἄλλους ἀπανταὶ θεοὺς ἀπελάσαντες
ἐνὶ μόνῳ τήν τῶν ὅλων ἀρχὴν ἀπένεμον, ὡστε
ηρέμα καὶ ἄχρεσθαι με τοσαύτῃ ἀπορίαν θεῶν
ἀκούονται οἱ δ' ἐμπαλιν ἐπιδαψαλεύομενοι πολ-
ICAROMENIPPUSS, OR THE SKY-MAN

think it is without beginning and without end, but others have even ventured to tell who made it and how it was constructed; and these latter surprised me most, for they made some god or other the creator of the universe, but did not tell where he came from or where he stood when he created it all; and yet it is impossible to conceive of time and space before the genesis of the universe.

FRIEND

They are very presumptuous charlatans by what you say, Menippus.

MENIPPUSS

But my dear man, what if I should tell you all they said about "ideas" and incorporeal entities, or their theories about the finite and the infinite? On the latter point also they had a childish dispute, some of them setting a limit to the universe and others considering it to be unlimited; nay more, they asserted that there are many worlds and censured those who talked as if there were but one. Another, not a man of peace, opined that war was the father of the universe.1

As for the gods, why speak of them at all, seeing that to some a number was god, while others swore by geese and dogs and plane-trees?2 Moreover, some banished all the rest of the gods and assigned the governance of the universe to one only, so that it made me a little disgusted to hear that gods were so scarce. Others, however, lavishly declared them

1 Heraclitus. The lack of connection between this sentence and the foregoing leads me to suspect that we have lost a portion of the Greek text containing a reference to the theories of the other Ionians.

2 Socrates. See Philosophies for Sale, 16.
λούσ τε αὐτοὺς ἀπέφαυνον καὶ διελόμενοι τὸν μὲν τινα πρῶτον θεόν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα ἐνεμον τῆς θειότητος· ἐτί δὲ οἱ μὲν ἀσώματον τι καὶ ἄμορφον ἡγούμενο εἶναι τὸ θεῖον, οἱ δὲ ὡς περὶ σώματος αὐτοῦ διενοούντο. εἶτα καὶ προνοεῖν τῶν καθ’ ἡμᾶς πραγμάτων οὐ πᾶσιν ἔδοκον οἱ θεοὶ, ἀλλ’ ἧσαν τινες οἱ τῆς συμπάσης ἐπιμελείας αὐτούς ἀφιέντες, ὅσπερ ἥμεις εἰώθαμεν ἀπολύειν τῶν λειτουργίων τοὺς παρηβηκότας· οὐδὲν γὰρ ὅτι μὴ τοῖς κωμικοῖς διορφορίμασιν ἐσκόταις αὐτοὺς εἰσάγουσιν. ἔνιοι δὲ ταῦτα πάντα ὑπερβάντες οὐδὲ τὴν ἁρχὴν εἶναι θεοὺς τινας ἐπίστευον, ἀλλ’ ἀδέσποτον καὶ ἀνηγεμόνευτον φέρεσθαι τὸν κόσμον ἀπελίμπανον.

10 Τοιχάρτοι ταῦτα ἄκοιν ἀπιστεῖν μὲν οὐκ ἐτόλμων ὑψιβρεμέταις τε καὶ ἡγενεῖοις ἀνδράσιν· οὐ μὴν εἰχόν γε ὅτι τῶν λόγων τραπόμενος ἀνεπίληπτον τι αὐτῶν εὑρομαι καὶ ὑπὸ θατέρων μηδαμὴ περιτρέπομενον. ὡστε δὴ τὸ ‘Ὀμηρικὸν ἐκείνο ἄτεχνος ἐπάσχον πολλάκις μὲν γὰρ ἄν ὀρμῆσα πιστεύειν τινὶ αὐτῶν,

ἐτερος δὲ με θυμός ἔρυκεν.

‘Ἐφ’ οἷς ἀπασιν ἀμηχανῶν ἐπὶ γῆς μὲν ἄκουσθαί τι περὶ τούτων ἀληθεῖς ἀπεγιώνσκοι, μίαν δὲ τῆς συμπάσης ἀπορίας ἀπαλλαγῆς ἠμῆς ἔσεσθαι, εἰ αὐτὸς πτερωθεῖς ποὺς ἀνέλθοιμε εἰς τὸν οὐρανὸν. τούτου δὲ μοι παρείχε τὴν ἐλπίδα μάλιστα μὲν ἡ ἐπιθυμία . . . 1 καὶ ὁ λογοτητος Ἀἰσθῆτος ἀετοῖς καὶ κανθάροις, ἐνίοτε καὶ καμήλοις βάσιμον ἀποφαίνω τὸν οὐρανὸν. αὐτῶν μὲν

1 Fritzsch supplies ἕπειτα δὲ: no lacuna in MSS.
to be many and drew a distinction between them, calling one a first god and ascribing to others second and third rank in divinity. Furthermore, some thought that the godhead was without form and substance, while others defined it as body. Then too they did not all think that the gods exercise providence in our affairs; there were some who relieved them of every bit of responsibility as we are accustomed to relieve old men of public duties; indeed, the part that they give them to play is just like that of supers in comedy. A few went beyond all this and did not even believe that there were any gods at all, but left the world to wag on unruled and ungoverned.

When I heard all this, the result was that I did not venture to disbelieve "high-thundering" gentlemen with goodly beards, and yet did not know where to turn in order to find a point of doctrine that was unassailable and not in any way subject to refutation by someone else. So I went through just what Homer speaks of; again and again I was fain to believe one of them, "but other counsel drew me back." ¹

At my wit's end in view of all this, I despaired of hearing any truth about these matters on earth and thought that the only way out of my whole dilemma would be to get wings somehow and go up to Heaven. The wish was father to the thought, of course, but the story-teller Aesop had something to do with it also, for he makes Heaven accessible to eagles and beetles and now and then even to camels.

¹ Od. 9, 302.
όν πτεροφυήσαι ποτε οὔδεμιᾶ μηχανῆ δυνατὸν εἶναι μοι κατεφαίνετο· εἰ δὲ γυπὸς ἢ ἄετον περιθείμην πτερά—ταῦτα γὰρ μόνα ἀν ἔν διαρκέσαι πρὸς· μέγεθος ἄνθρωπίνου σώματος—τάχα ἂν μοι τὴν πείραν προχορήσαι. καὶ δὴ συλλαβῶν τὰ ὀρνεα διάνοια μεν τὴν δεξιὰν πτέρυγα, τοῦ γυπὸς δὲ τὴν ἑτέραν ἀπέτευχον εὐ μάλα· εἰτα διαδήσας καὶ κατὰ τοὺς ωμοὺς τελαμώδους καρτέρως ἀρμοσάμενος καὶ πρὸς ἀκροῖς τοῖς ἀκυκτόροις λαβάς τινας ταῖς χερσὶ παρασκευάσας ἐπειρώμην ἐμαυτὸν τὸ πρῶτον ἀναπηδῶν καὶ ταῖς χερσὶν ὑπηρέτων καὶ ὡσπερ οἱ χίνες ἐτὶ χαραπετῶς ἐπαιρόμενος καὶ ἀκροβατῶν ἀμα μετὰ τῆς πτήσεως· ἐπεὶ δὲ ὑπήκουε μοι τὸ χρῆμα, τολμηρῶτερον ἢδη τῆς πείρας ἡπτόμην, καὶ ἀνελθὼν ἐπὶ τὴν ἀκρόπολιν ἀφῆκα ἐμαυτὸν κατὰ τοῦ κρημνοῦ φέρων ἐς αὐτὸ τὸ θέατρον. ως δὲ ἀκινδύνως κατεπτόμην, ἢδη καὶ μετέωρα ἐφρόνουν καὶ ἄρας ἀπὸ Πάρνηθος ἢ ἀπὸ Τμηττοῦ μέχρι Γερανείας ἐπετόμην, εἴτε ἐκεῖθεν ἐπὶ τῶν Ἀκροκόρινθου ἄνω, εἰτα ὑπὲρ Φολόης καὶ Ἑρυμάνθου μέχρι πρὸς τὸ Ταῦγετον.

'Ἡδη δ' ὁν μοι τοῦ τολμήματος ἐκμεμελημένου τέλειος τε καὶ ὑπιπέτης γενόμενος οὐκέτι τὰ νεωτῶν ἐφρόνουν, ἀλλ' ἐπὶ τῶν 'Ολυμποῦ ἄναβας καὶ ὡς ἐνή μάλιστα κούφως ἐπιστησάμενος τὸ λοιπὸν ἑτερων εὐθὺ τοῦ οὐρανοῦ, τὸ μὲν πρῶτον ἰλυγμίων ὑπὸ τοῦ βάθους, μετὰ δὲ ἐφερον καὶ τούτο εὖμαρος. ἐπεὶ δὲ κατ' αὐτὴν ἢδη τὴν σελήνην ἐγεγόνειν πάμπολυ τῶν νεφῶν ἀποστάσισας, ἢσθόμην κάμνοντος ἐμαυτοῦ, καὶ μάλιστα

1 ὁν Bekker: not in MSS.
Well, that I myself could ever grow wings was not in any way possible; I thought; but if I put on the wings of a vulture or an eagle (for no others would be large enough to uphold the weight of a man’s body), perhaps my attempt would succeed. So catching my birds, I carefully cut off the right wing of the eagle and the left wing of the vulture, tied them tightly together, fitted them to my shoulders with stout straps and made grips for my hands at the ends of the primary feathers. Then I first tried myself by jumping up and down, working my arms and doing as geese do—lifting myself along the ground and running on tiptoe as I flew. When the thing began to work well for me, I went in for the experiment with greater boldness. Going up to the acropolis, I let myself drop down the cliff right into the theatre. Since I flew down without mischance, I began to aspire high and used to take wing from Parnes or Hymettus, flying to Geraneia and from there up to Acrocorinthus and then over Pholoe and Erymanthus clear to Taygetus.

Now that I had thoroughly practised my experiment and had become an adept and a lofty soarer, I no longer had fledgling aspirations but ascended Olympus, provisioned myself as lightly as I could and this time made straight for Heaven. At first I was dizzied by the height, but afterwards I stood even that without discomfort. But when I had left the clouds far below and had got close to the moon, I felt myself getting tired, especially in
κατὰ τὴν ἀριστεράν πτέρυγα τὴν γυνίνην. προσφέλασας οὖν καὶ καθεξόμενος ἐπὶ αὐτῆς διανεπανόμην ἐς τὴν γην ἀνωθεν ἀποβλέπων καὶ ὥσπερ ὁ τοῦ Ὀμήρου Ζεύς ἐκεῖνος ἄρτι μὲν τὴν τῶν ἱπποπόλων Θρηκῶν καθορόμενος, ἄρτι δὲ τὴν Μυσῶν, μετ' ὅλην γε, εἰ δόξειέ μοι, τὴν Ἐλλάδα, τὴν Περσίδα καὶ τὴν Ἰνδικήν. ἐξ δὲ ἀπάντων ποικίλης τινὸς ἡδονῆς ἐνεπιμπλάμην.

ΕΤΑΙΡΟΣ
Οὖκον καὶ ταῦτα λέγοις ἃν, ὁ Μένυππε, ἦν μηδὲ καθ' ἐν ἀπολειπτώμεθα τῆς ἀποδημίας, ἀλλ' εἰ τί σοι καὶ ὅδου πάρεργον ἰστόρηται, καὶ τούτο εἰδώμεν· ὡς ἔγγικεν ὅλη προσδοκῶ, ἀκούσσας σχήματος τε πέρι γῆς καὶ τῶν ἐπ' αὐτῆς ἀπάντων, ὅλα σοι ἀνωθέν ἐπισκοποῦντε κατεφαίνετο.

ΜΕΝΙΠΠΟΣ
Καὶ ὁρθῶς γε, ὁ ἐταίρη, εἰκάζεις· διότερ ὡς οἶλον τε ἀναβας ἐπὶ τὴν σελήνην τὸ λόγῳ συναιποδήμει τε καὶ συνεπισκόπει τὴν ὅλην τῶν ἐπὶ γῆς διάθεσιν. καὶ πρῶτον γε μοι πάνω μικράν δόκει τινὰ τὴν γῆν ὅραν, πολὺ λέγω τῆς σελήνης βραχυτέραν, ὡστε ἐγὼ ἄφων κατακύψας ἐπὶ πολὺ ἑτορὸν τοῦ ἐν ὑπάρχουν τὰ τὴν τηλικαύτα ὅρη καὶ ἡ τοσαυτὴ θάλαττα· καὶ εἰ γε μὴ τὸν Ῥωδίου κολοσσὸν ἐθεασάμην καὶ τὸν ἐπὶ τῇ Φάρω πύργον, εὗ ᾠσθι, παντελῶς ἄν με ἡ γῆ διέλαθε. νῦν δὲ ταῦτα ἑφῆλα δυνα καὶ ὑπερανεστηκότα καὶ ὁ Ὀμήρους ἤρεμα πρὸς τὸν ἢλιον ὑποστήλβων διεστημανίη μοι γῆν εἰναι τὸ ὃμομενον. ἐπεὶ δὲ ἀπαξ τὴν ὄψιν ἔς το ὄτεν ἔποισα ἐπηρεισάμην, ἀπαξ ὁ τῶν

286
the left wing, the vulture's. Flying up, therefore, and perching on the moon, I rested myself, looking down on the earth from on high and like Homer's Zeus,¹ now observing the land of the horse-loving Thracians, now the land of the Mysians, and presently, if I liked, Greece, Persia and India; and from all this I got my fill of kaleidoscopic pleasure.

FRIEND

Then do tell me about it, Menippus, so that I may not miss a single detail of the trip, but may even know whatever you may have found out incidentally. I assure you, I am looking forward to hearing a good deal about the shape of the earth and about everything upon it as it looked to you, viewing it all from above.

MENIPPUS

You are right in your assumption, my friend, so mount up to the moon in fancy as best you can and share my trip and my view of the whole scheme of things on earth. In the first place, imagine that the earth you see is very small, far less than the moon, I mean; so that when I suddenly peered down I was long uncertain where the big mountains and the great sea were, and if I had not spied the Colossus of Rhodes² and the lighthouse on Pharos, I vow I shouldn't have known the earth at all. But as it was, the fact that they were high and prominent and that the ocean glinted in the sun showed me that what I saw was the earth. But as soon as I had concentrated my gaze fixedly, the life of man

¹ Iliad 13, 4.
² The Colossus of Rhodes had been lying prostrate for several centuries at the time this dialogue was written. It stood upright for only 56 years (ca. 283-227 B.C.). Consequently the allusion is thought to come from Menippus.
ανθρώπων βίος ήδη κατεφαίνετο, ού κατὰ έθυμη μόνον καὶ πόλεις, ἀλλὰ καὶ αὐτοὶ σαφῶς οἱ πλέοντες, οἱ πολεμοῦντες, οἱ γεωργοῦντες, οἱ δικαζόμενοι, τὰ γύναια, τὰ θηρία, καὶ πάνθε ἀπλῶς ὑπόσα τρέφει ξείδωρος ἄρουρα.

ΕΤΑΙΡΟΣ

Παντελῶς ἀπίθανα φῆς ταῦτα καὶ αὐτοὶς ὑπεναντία· δι γὰρ ἄρτιώς, ὁ Μένιππε, τὴν γῆν ἐξῆτεις ὑπὸ τοῦ μεταβάν διαστήματος ἐς βραχὺ συνεστάλμενην, καὶ εἰ γε μή ὃ κολοσσός ἐμήνυε σοι, τάχα ἀν ἄλλο τι φήθης ὅραν, πῶς νῦν καθάπερ Λυγκεύς τίς ἁψίω γενόμενος ἀπαντα διαγινώσκεις τὰ ἐπὶ γῆς, τοὺς ἀνθρώπους, τὰ θηρία, μικρὸν δεῖν τὰς τῶν ἐμπίδων νεοτιάς;

ΜΕΝΙΠΠΟΣ

13 Ἔν γε ἁπέμνησας· δι γὰρ μάλιστα ἔχρην εἰπεῖν, τούτο οὐκ οἷεὶ ὅπως παρέλιπον. ἔπει δι γὰρ αὐτὴν μὲν ἐγνώρισα τὴν γῆν ἱδών, τὰ δ' ἄλλα οὐχ οἶος τε ἢν καθορᾶν ὑπὸ τοῦ βάθους ἄτε τῆς ὅψεως μηκέτει ἐφικνουμένης, πάνυ μ' ἤνια τὸ χρῆμα καὶ πολλὴν παρεῖχε τὴν ἀπορίαν. κατηφεῖ δὲ οὔτε μοι καὶ ὅλιγον δεῖν δεδακρυμένον ἐφίστασα κατ' ὅπιν ὁ σοφὸς Ἐμπεδοκλῆς, ἀνθρακίασ τις ζεδεῖν καὶ σποδοῦ ἀνάπλεως καὶ κατωπτημένος κάγῳ μὲν ὡς εἴδου,—εἰρήσεται γάρ—ὑπεταράχθην καὶ τινὰ σεληναίον δαίμονα ὑήθην ὅραν· ὃ δέ, "Θάρρει," φησίν, "ὁ Μένιππε,

‘οὕτως τοι θεὸς εἰμι, τι μ' ἀθανάτοισιν ἐίσκεις;’

1 γε Fritzsch: με MSS.
ICAROMENIPPUS, OR THE SKY-MAN

in its entirety disclosed itself to me, and not only the nations and cities but the people themselves as clear as could be, the traders, the soldiers, the farmers, the litigants, the women, the animals and, in a word, all the life that the good green earth supports. ¹

FRIEND

What you say is completely beyond belief and self-contradictory, for you told me just now that you had to look for the earth because it was diminished by the intervening distance, and that if the Colossus hadn't given you your bearings, perhaps you would have thought you were looking at something else. How is it, then, that you have suddenly turned into a Lynceus and can make out everything on earth—the men, the animals and very nearly the nests of the mosquitoes?

MENIPPUS

Thanks for reminding me; somehow or other I neglected to say what I certainly should have said. When I recognised the earth by sight, but was unable to distinguish anything else on account of the height, because my vision did not carry so far, the thing annoyed me excessively and put me in a great quandary. I was downcast and almost in tears when the philosopher Empedocles came and stood behind me, looking like a cinder, as he was covered with ashes and all burned up. On catching sight of him I was a bit startled, to tell the truth, and thought I beheld a lunar spirit; but he said "Don't be alarmed, Menippus;

'No god am I: why liken me to them?" ²

¹ A reminiscence of Homer; cf. II. 2, 548; Od. 4, 229; 9, 357.
² Od. 16, 187.
ICAROMENIPPOS, OR THE SKY-MAN

I am the natural philosopher Empedocles, at your service. You see, when I threw myself head-first into the crater, the smoke snatched me out of Aetna and brought me up here, and now I dwell in the moon, although I walk the air a great deal, and I live on dew. So I have come to get you out of your present quandary; for it annoys and torments you, I take it, that you cannot clearly see everything on earth." "Thank you very much, Empedocles," said I; "you are most kind, and as soon as I fly down to Greece again I will remember to pour you a drink-offering in the chimney\(^1\) and on the first of every month to open my mouth at the moon three times and make a prayer." "Great Endymion!" said he, "I didn't come here for pay; my heart was touched a bit when I saw you sorrowful. Do you know what to do in order to become sharp-sighted?" "No," said I, "unless you are going to take the mist from my eyes somehow. At present my sight seems to be uncommonly blurred." "Why," said he, "you won't need my services at all, for you yourself have brought the power of sharp sight with you from the earth." "What is it, then, for I don't know?" I said. "Don't you know," said he, "that you are wearing the right wing of an eagle?" "Of course," said I, "but what is the connection between wings and eyes?" "This," said he; "the eagle so far surpasses all the other creatures in strength of sight that he alone can look square at the sun, and the mark of the genuine royal eagle is that he can face its rays without winking an eye." "So they say," I

\(^1\) In the chimney, because the burned and blackened appearance of Empedocles suggested this as the most appropriate spot; and then too, the smoke goes up to the moon.
ἐγώ, "καὶ μοι ἦδη μεταμέλει ὅτι δεύρο ἄνων ὑχὶ τῶν ὀφθαλμῶν τοῦ ἁπτοῦ ἐνεθέμην τοὺς ἐμὸνες ἐξελὼν· ἄστι γὰρ ἡμιτελὴς ἀφιγμαί καὶ οὐ πάντα βασιλικὸν ένεσκε νασμένος, ἀλλ' ἐοικα τοὺς νόθοις ἐκεῖνος καὶ ἀποκηρύκτοις." "Καὶ μὴν πάρα σοι, ἢ δ' ὦς, "ἀντικα μάλα τοὺς ἐτερον ὀφθαλμον ἐχειν βασιλικὸν, ἢ γὰρ ἐθελήσῃς μικρὸν ἀναστάς ἐπισχων τοῦ γυνός τὴν πτέρυγα θατέρα μόνη πτερύξασθαι, κατὰ λόγον τῆς πτέρυγος τὸν δεξιὸν ὀφθαλμὸν ὀξυδερκὴς ἐσθ' τὸν δὲ ἐτερον οὐδὲμα μηχανὴ μὴ οὐκ ἀμβλύτερον δεδορκέναι τῆς μερίδος ὁντα τῆς χείρονος." ""Αλις," ἢ δ' ἐγὼ, "εἴ καὶ ὁ δεξιὸς μόνος ἅπτοδε βλέπων οὐδὲν γὰρ ἐν ἐλαττον γένοιτο, ἑπεὶ καὶ τοὺς τέκτονας πολλάκις ἐωρακέναι μοι δοκώ θατέρο τῶν ὀφθαλμῶν ἄμεινον πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ἐξύλα.

Ταῦτα εἰπὼν ἐποίουν ἁμα τὰ ὑπὸ τοῦ Ἐμπεδοκλέους παρηγγελμένα· ὁ δὲ κατ᾽ ὁλοκ ὑπατιῶν ἐς καπνὸν ἥρεμα διελύετο. καπειδή τάχιστα ἐπτερυξάμην, αὐτίκα φῶς με1 πάμπολυ περιέλαμψε καὶ τὰ τεός λανθάνοντα πάντα διεφαίνετο· κατακύψας γοῦν ἐς τὴν γῆν ἐώρων σαφῶς τὰς τόλεις, τοὺς ἀνθρώπους, τὰ γυνόμενα, καὶ οὗ τὰ ἐν ὑπαίθρῳ μόνον, ἀλλὰ καὶ ὅποσα οἰκοι ἐπραττον οἴομενοι λανθάνειν, Πτολεμαίοι μὲν συνόντα τῇ ἄδελφῃ, Δυσιμάχῳ δὲ τὸν νῦν ἐπιβουλεύοντα, τὸν Σελεύκου δὲ Ἀντίοχον Στρατονίκη διανένατα λάθρα τῇ μητριᾷ, τὸν δὲ Θεταλὸν Ἄλεξανδρον ὑπὸ τῆς γυναικὸς ἀναρούμενον καὶ Ἀντίοχον

1 φῶς με Α.Μ.Π.: με φῶς γε γ, U; με φῶς μέγα (i.e. με γε?) N; φῶς γε I.

292
ICAROMENIPPUS, OR THE SKY-MAN

replied, “and I am sorry now that when I came up here I did not take out my own eyes and put in those of the eagle. As things are, I have come in a half-finished condition and with an equipment which is not fully royal; in fact, I am like the bastard, dis-owned eaglets they tell about.”¹ “Why,” said he, “it is in your power this minute to have one eye royal, for if you choose to stand up a moment, hold the vulture’s wing still, and flap only the other one, you will become sharp-sighted in the right eye to match the wing; the other eye cannot possibly help being duller, as it is on the inferior side.” “It will satisfy me,” said I, “if only the right one has the sight of an eagle; it would do just as well, for I am sure I have often seen carpenters getting on better with only one eye when they were trimming off timbers to the straight-edge.”

This said, I set about doing as Empedocles advised, while he receded little by little and gradually dissolved into smoke. No sooner had I flapped the wing than a great light broke upon me and all that was formerly invisible was revealed. Bending down toward earth, I clearly saw the cities, the people and all that they were doing, not only abroad but at home, when they thought they were unobserved. I saw Ptolemy lying with his sister, Lysimachus’ son conspiring against his father, Seleucus’ son Antiochus flirting surreptitiously with his stepmother, Alexander of Thessaly getting killed by his wife, Antigonus committing adultery with the wife of his son, and

¹ If an eaglet failed to stand the test, he was pushed out of the nest; cf. Aelian de Nat. Anim. 2, 26.
μοιχεύοντα τοῦ νῦν τὴν γυναῖκα καὶ Ἀττάλω τὸν
νῦν ἐγχέοντα τὸ φάρμακον, ἔτερωθε δ' αὖ
Ἀρσάκην φονεύοντα τὸ γύναιον καὶ τὸν εὐνόχον
Ἀρβάκην ἐλκοντα τὸ ξίφος ἐπὶ τὸν Ἀρσάκην,
Σπατίνου δὲ ὁ Μῆδος ἐκ τοῦ συμποσίου πρὸς τῶν
δορυφοροῦντων εἰλκετο ἐξω τοῦ ποδὸς σκύφῳ
χρυσῷ τὴν ὀφρὸν κατηλογομένους. ὡμοία δὲ τούτος
ἐν τῇ Διβύη καὶ παρὰ Σκύθαις καὶ Ὁραξὶ
γυνόμενα ἐν τοῖς βασιλείσι ἦν ὅραν, μοιχεύοντας,
φονεύοντας, ἐπιβουλεύοντας, ἀρπάζοντας,
ἐπι-
ορκοῦντας, δεδιότας, ὑπὸ τῶν οἰκειοτάτων προδιδο-
μένους.

16 Καὶ τὰ μὲν τῶν βασιλέων τοιαύτην παρέσχε
μοι τὴν διατριβήν, τὰ δὲ τῶν ἰδιωτῶν πολὺ γε-
λούτερα: καὶ γὰρ αὐτὰ κακεύνους ἑώραν, Ἐρμό-
δωρον μὲν τὸν Ἐπικούρειον χείλιον ἔνεκα δραχμῶν
ἐπιορκοῦτα, τὸν Ἐρωδοκέα περὶ μισθοῦ τῷ μαθητῇ
dικαζόμενον, Κλεινίαν δὲ τὸν Ῥήτορα ἐπὶ τοῦ Ἀσκληπιείου
dιαλείψεως ύφαινομένου, τὸν δὲ Κυνικὸν Ἰρόφιλον ἐν τῷ
χαμαίτυπῳ καθεύδοντα. τί γὰρ ἂν τοὺς ἄλλους λέγωμε, τοὺς
τοιχωρυχοῦντας, τοὺς δικαζόμενους, τοὺς δανει-
ξοντας, τοὺς ἐπαίτοῦντας; ὡς γὰρ ποικίλη καὶ
παντοδαπὴ τις ἦν ἡ θέα.

ΕΤΑΙΡΟΣ
Καὶ μὴν καὶ ταῦτα, ὁ Μένιππε, καλῶς εἶχε
λέγειν: ἔσθε γὰρ ὑπὸ τὴν τυχοῦσαν τερπωλῆν σοι
παρεσχῆσαι.

ΜΕΝΙΠΠΟΣ
Πάντα μὲν ἐξής διελθεῖν, ὁ φιλότης, ἀδύνατον,

1 ἐν τῇ Bekker: ἐν τῇ MSS.
2 δικαζόμενος Fritzsch: δικαζόμενος MSS.
3 ἐπαιτοῦντας Lehmann: ἐπαιτοῦντας MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

the son of Attalus pouring out the poison for him. In another quarter I saw Arsaces killing the woman, the eunuch Arbaces drawing his sword on Arsaces, and Spatinus the Mede in the hands of the guards, being dragged out of the dining-room by the leg after having had his head broken with a golden cup.¹ Similar things were to be seen going on in Libya and among the Thracians and Scythians in the palaces of kings—men committing adultery, murdering, conspiring, plundering, forswearing, fearing and falling victims to the treason of their closest kin.

Although the doings of the kings afforded me such rare amusement, those of the common people were far more ridiculous, for I could see them too—Hermodoxus the Epicurean perjuring himself for a thousand drachmas, the Stoic Agathocles going to law with his disciple about a fee, the orator Clinias stealing a cup out of the Temple of Asclepius and the Cynic Herophilus asleep in the brothel. Why mention the rest of them—the burglars, the bribe-takers, the money-lenders, the beggars? In brief, it was a motley and manifold spectacle.

FRIEND

Really, you might as well tell about that too, Menippus, for it seems to have given you unusual pleasure.

MENIPPUS

To tell it all from first to last, my friend, would be

¹ These events, in so far as they are historical, are not synchronous. For some of them (Antigonus, Attalus, and the Parthian incidents) Lucian is our only sponsor.
ὁπον γε καὶ ὅραν αὐτὰ ἔργον ἢν τὰ μέντοι κεφαλαία τῶν πραγμάτων τοιαύτα ἐφαινετο ολὰ φησιν Ὁμήρου τὰ ἐπὶ τῆς ἀστίδος· οὐ μὲν γὰρ ἦσαν εἰλατίναι καὶ γάμοι, ἑτέρωθι δὲ δικαστήρια καὶ ἐκκλησίαι, καθ’ ἐτερον δὲ μέρος ἐθνε τις, ἐν γειτόνων δὲ πενθῶν ἀλλος ἐφαίνετο· καὶ ὅτε μὲν ἐς τὴν Γετικὴν ἀποβλέψαμε, πολεμοῦντας ἀν ἐὼρων τοὺς Γέτας· ὅτε δὲ μεταβαίην ἐπὶ τοὺς Σκύθας, πλανομένους ἐπὶ τῶν ἀμαξῶν ἢν ἰδεῶν μικρὸν δὲ ἐγκλίνας τὸν ὄφθαλμον ἐπὶ θάτερα τοὺς Λυγυπτίους γεωργοῦντας ἐπέβλεπον, καὶ ὁ Φοῖνιξ ἐνεπορεύετο καὶ ὁ Κύλιξ ἐδήστευεν καὶ ὁ Δάκων ἐμαστυγοῦτο καὶ ὁ Ἀθηναῖος ἐδικάζετο. ἀπάντων δὲ τούτων ὑπὸ τὸν αὐτὸν γινομένων χρόνον ὁρὰ σοι ἡ ἐπινοεῖν ὀποῖός τις ὁ κυκεών οὕτος ἐφαίνετο. ἀσπερ ἀν ἐὰν τῆς παραστησάμενος πολλοὺς χορευτάς, μάλλον δὲ πολλοὺς χοροὺς, ἐπειτὰ προστάξεις τῶν ἀδόντων ἐκάστῳ τῆς συνωδίας ἀφέντα ἴδιον ἴδειν μέλος, φιλοτιμοῦμένου δὲ ἐκάστου καὶ τὸ ἴδιον περαίνοντος καὶ τὸν πλησίον ὑπερβαλέσθαι τῇ μεγαλοφωνίᾳ προθυμοῦμένου—ἄρα ἐνθυμή πρὸς Δίος οἷα γένοντ’ ἂν ἡ ἀδίκη;

ΕΤΑΙΡΟΣ
Παντάπασιν, ὁ Μένιστε, παγγέλοιοι καὶ τεταραγμένη.

ΜΕΝΙΠΠΟΣ
Καὶ μὴν, ὁ ἐταῖρε, τοιοῦτοι πάντες εἰσὶν οἱ ἐπὶ γῆς χορευταὶ καὶ τοιαύτης ἀνάρμοστίας ὁ τῶν

1 ἐγκλίνας Fritzsche: ἐπικλίνας MSS.
2 Φοῖνιξ Fritzsche: Φοῖνιξ δὲ MSS.
3 ἀπάντων δὲ Bekker: ἀπάντων MSS.
impossible in such a case, where even to see it all was hard work. However, the principal features were like what Homer says was on the shield.\textsuperscript{1} In one place there were banquets and weddings, elsewhere there were sessions of court and assemblies; in a different direction a man was offering sacrifice, and close at hand another was mourning a death. Whenever I looked at the country of the Getae I saw them fighting; whenever I transferred my gaze to the Scythians, they could be seen roving about on their wagons; and when I turned my eyes aside slightly, I beheld the Egyptians working the land. The Phoenicians were on trading-ventures, the Cilicians were engaged in piracy, the Spartans were whipping themselves and the Athenians were attending court. As all these things were going on at the same time, you can imagine what a hodge-podge it looked. It is as if one should put on the stage a company of singers, or I should say a number of companies, and then should order each singer to abandon harmony and sing a tune of his own; with each one full of emulation and carrying his own tune and striving to outdo his neighbour in loudness of voice, what, in the name of Heaven, do you suppose the song would be like?

FRIEND

Utterly ridiculous, Menippus, and all confused.

MENIPPUS

Well, my friend, such is the part that all earth's singers play, and such is the discord that makes

\textsuperscript{1} \textit{Iliad} 18, 478 ff.
THE WORKS OF LUCIAN

ἀνθρώπων βίος συντέτακται, οὐ μόνον ἀποφάσ
θεουγομένων, ἀλλὰ καὶ ἀνομοίων τὰ σχῆματα καὶ
tάναντία κυνομένων καὶ ταύτων οὐδέν ἐπινοοῦν-
tαν, ἀλλὰ ἄν αὐτῶν ἐκαστον ὁ χορηγὸς ἀπελάσῃ
tῆς σκηνῆς οὐκέτι δεῖσθαι λέγων· τούτων δὲ
ὀμοίως πάντες ἥδη συνωπώντες, οὐκέτι τὴν συμμονήν
cαὶ ἀτακτὸν ἔκεινην πόθην ἀπάδουντες. ἀλλὰ ἐν
αὐτῷ ἐγε ποικίλοι καὶ πολύειδεῖ τῷ θεάτρῳ πάντα
μὲν γελοῖα διηποῦν ἢν τὰ γινόμενα.

18 Μάλιστα δὲ ἐπὶ ἐκείνοις ἐπήει μοι γελῶν τοῖς
περὶ γῆς ὅρων ἐρίζουσι καὶ τοῖς μέγα φρονοῦσιν
ἐπὶ τῷ τὸ Σικυώνιον πεδίου γεωργεῖν ἡ Μαρα-
thῶνος ἔχειν τὰ περὶ τὴν Οἰώνην ἡ Ἀχαρνῆς
πλέθρα κεκτήσθαι χέλια· τῆς γοῦν Ἐλλάδος ὅλης
ὡς τότε μοι ἀνοίθεν ἐφαίνετο δακτύλων οὐσίας τὸ
μέγεθος τεττάρων, κατὰ λόγον, οἷον ἡ Ἀττικὴ
pολλοστημόριον ἡν. ὡστε ἐνενοῦν ἐφ’ ὅποσῳ
τοῖς πλούσιοις τούτοις μέγα φρονεῖν κατελείποντο
σχεδὸν γὰρ ὁ πολυπλεθρότατος αὐτῶν μίαν τῶν
Ἐπικουρείων ἀτόμων ἐδόκησε μοι γεωργεῖν. ἀπο-
βλέφας δὲ δὴ καὶ ἐς τὴν Πελοπόννησον, εἶτα
τὴν Κυνουρίαν 1 γῆν ἰδὼν ἀνεμνήσθην περὶ ὅσον
χωρίου, κατ’ οὐδὲν Ἀγαμπτίου φακοῦ πλατυτέρου,
tοσοῦτοι ἔτεσσον Ἀργείων καὶ Δακηδαμονίων
μᾶς ἡμέρας. καὶ μὴν εἰ τινα ἰδομι ἐπὶ χρυσῷ
μέγα φρονοῦντα, ὅτι δακτυλίως τε ἐχεν ὅκτῳ
καὶ φιάλας τέτταρας, πάνιν καὶ ἐπὶ τούτῳ ἄν
ἐγέλων· τὸ γὰρ Πάγγαλον ὅλον αὐτοῖς μετάλλους
κεγχριαίον ἣν τὸ μέγεθος.

ΕΤΑΙΡΟΣ

19 Ὡ μακάριε Μένιππε τῆς παραδόξου θέασ.

1 Κυνουρίαν Palmer: Κυνουρίαν MSS.
up the life of men. Not only do they sing different tunes, but they are unlike in costume and move at cross-purposes in the dance and agree in nothing until the manager drives each of them off the stage, saying that he has no further use for him. After that, however, they are all quiet alike, no longer singing that unrhythmical medley of theirs. But there in the play-house itself, full of variety and shifting spectacles, everything that took place was truly laughable.

I was especially inclined to laugh at the people who quarrelled about boundary-lines, and at those who plummed themselves on working the plain of Sicyon or possessing the district of Oenoe in Marathon or owning a thousand acres in Acharnae. As a matter of fact, since the whole of Greece as it looked to me then from on high was no bigger than four fingers, on that scale surely Attica was infinitesimal. I thought, therefore, how little there was for our friends the rich to be proud of; for it seemed to me that the widest-acred of them all had but a single Epicurean atom under cultivation. And when I looked toward the Peloponnese and caught sight of Cynuria, I noted what a tiny region, no bigger in any way than an Egyptian bean, had caused so many Argives and Spartans to fall in a single day.¹ Again, if I saw any man plumming himself on gold because he had eight rings and four cups, I laughed heartily at him too, for the whole of Pangaeum, mines and all, was the size of a grain of millet.

FRIEND

You lucky Menippus, what a surprising spectacle!

¹ Compare the close of the Charon.
αἱ δὲ δὴ πόλεις πρὸς Δίος καὶ οἱ ἄνδρες αὐτοὶ πηλίκοι διεφαίροντο ἄνωθεν; ¹

ΜΕΝΙΠΠΟΣ

Οἴμαι σε πολλάκις ἡδη μυρμήκων ἀγοραν ἐωρακέναι, τοὺς μὲν εἰλουμένους περὶ τὸ στόμα τοῦ φωλεοῦ κἀκ τῷ μέσῳ πολιτευομένους, ² ἐνίοις δ’ ἐξίστασα, ἐτέρους δὲ ἔπαυόντας αὐθες εἰς τὴν πόλιν καὶ ὁ μὲν τις τὴν κάπρον ἐκφέρει, ὁ δὲ ἅρπασας ποθὲν ἢ κυάμον λέπος ἢ πυροῦ ἡμίτομον θεὶ φέρων. εἰκὸς δὲ εἶναι παρ’ αὐτοῖς κατὰ λόγον τοῦ μυρμήκων βίου καὶ οἰκοδόμους τινάς καὶ δημαγαγούς καὶ πρυτάνεις καὶ μουσικοὺς καὶ φιλοσόφους. πλὴν αἱ γε πόλεις αὐτοῖς ἄνδρας ταῖς μυρμηκιάς μάλιστα ἐφίκεσαν. εἰ δὲ σοι μικρὸν δοκεῖ τὸ παράδειγμα, τὸ ἄνθρώπους εἰκάσαι τῇ μυρμήκων πολιτεία, τοὺς παλαιοὺς μύθους ἐπίσκεψαι τῶν Θετταλῶν εὐρήσεις γὰρ τοὺς Μυρμιδόνας, τὸ μαχιμώτατον φύλον, ἐκ μυρμήκων ἄνδρας γεγονότας.

'Επειδὴ δ’ οὖν πάντα ἱκανῶς ἐώρατο ³ καὶ κατεγεγέλαστό μοι, διασείσας ἐμαυτὸν ἀνεπτύμην δόματ’ ἐς αἰγιόχοιο Δίος μετὰ δαίμονας ἄλλους.


1 ἄνωθεν Cobet: ἄνω MSS.
2 περὶ τὸ στόμα ... πολιτευομένου margin of G: not elsewhere. (καὶ Α.Μ. Η.: καὶ Γ.) ³ ἐώρατο Struve: ἐσωράτο MSS.
⁴ ἀπένεγκε Cobet: ἀπένεγκαι, ἀπενέγκαι MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

But the cities and the men—for Heaven’s sake, how did they look from on high?

MENIPPUSS

I suppose you have often seen a swarm of ants, in which some are huddling together about the mouth of the hole and transacting affairs of state in public, some are going out and others are coming back again to the city; one is carrying out the dung, and another has caught up the skin of a bean or half a grain of wheat somewhere and is running off with it; and no doubt there are among them, in due proportion to the habits of ants, builders, politicians, aldermen, musicians, and philosophers. But however that may be, the cities with their population resembled nothing so much as ant-hills. If you think it is belittling to compare men with the institutions of ants, look up the ancient fables of the Thessalians and you will find that the Myrmidons, the most warlike of races, turned from ants into men.

Well, when I had looked and laughed at everything to my heart’s content, I shook myself and flew upward,

"Unto the palace of Zeus, to the home of the other immortals."¹

Before I had gone a furlong upward, the moon spoke with a voice like a woman’s and said: "Menippus, I’ll thank you kindly to do me a service with Zeus."

"Tell me what it is," said I, "it will be no trouble at all, unless you want me to carry something."

"Take a simple message and a request from me to

¹ Iliad 1, 222.
THE WORKS OF LUCIAN

Δι' ἀπειρηκα γὰρ ἦδη, Μένιππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οἷς οὐδὲν ἐτερὸν ἐστιν ἔργον ἢ τάμα πολυπραγμονέων, τίς εἰμι καὶ πηλίκη, καὶ δι' ἦντια αὐτῶν διχότομος ἢ ἁμφίκυρτος γέγονομαι. καὶ οἱ μὲν κατοικεῖσθαι με φασίν, οἱ δὲ κατόπτρου δικήν ἐπικρέμασθαι τῇ θαλάττῃ, οἱ δὲ ὧ τι ἄν ἐκαστὸς ἐπιμονῆς τούτῳ μοι προσάπτουσι. τὰ τελευταῖα δὲ καὶ τὸ φῶς αὐτὸ κλοπιμάζει τε καὶ νόθον εἶναι μοί φασίν ἄνωθεν ἦκον παρὰ τοῦ Ὡλίου, καὶ οὐ παύονται καὶ πρὸς τούτον με ἀδελφὸν ὄντα συγκρούσατο καὶ στασιάζει προαιρούμενοι οὐ γὰρ ἴκανά ἢν αὐτοῖς ἀ περὶ αὐτοῦ εἰρήκασι τοῦ Ὡλίου, λύθοι αὐτῶν εἶναι καὶ μύδρον διάσπυρον.

21 "Καίτοι πόσα ἐγὼ συνεπίστημαι αὐτοῖς ἃ πράττοντοι τῶν νυκτῶν αἰσχρὰ καὶ κατάπτυστα οἰ μεθ' ἡμέραν σκυθρώπων καὶ ἀνδρῶδες τὸ βλέμμα καὶ τὸ σχῆμα σεμιοτοὶ καὶ ὑπὸ τῶν ἰδιωτῶν ἀποβλεπόμενοι; κἂν γὰρ μὲν πάντα ὀρῶσα ὦμως σιωπῶν οὐ γὰρ ἠγούμαι πρέπειν ἀποκαλύψαι καὶ διαφωτίσαι τὰς νυκτερινὰς ἑκείνας διατριβᾶς καὶ τὸν ὑπὸ 1 σκηνής ἐκάστου βιου, ἀλλὰ κἂν τινα ἵδω αὐτῶν μοιχεύοντα ἢ κλέπτοντα ἢ ἀλλο τι τολμῶντα νυκτερινώτατον, εὖθυς ἐπισπασαμένη τὸ νέφος ἐνεκαλυπτάμενη, ἦν μὴ δείξω τοῖς πολλοῖς γέροντας ἀνδρὰς βαθεὶ πώγῳ καὶ ἀρετὴ ἐνασχημονοῦντας. οἱ δὲ οὐδὲν ἀναίης διασπαράττοντες με τῷ λόγῳ καὶ πάντα τρόπων ὑβρίζοντες, ὡστε νὴ τὴν Νύκτα πολλάκις ἐβουλευσάμην μετοικήσαι ὅτι πορρωτάτω, ἵνα αὐτῶν τὴν περίεργον ἄν γλώτταν διέφυγον.

1 ιτὸ Gesner, Sommerbrodt: ἢτι MSS.
ICAROMENIPPUS, OR THE SKY-MAN

Zeus. I am tired at last, Menippus, of hearing quantities of dreadful abuse from the philosophers, who have nothing else to do but to bother about me, what I am, how big I am, and why I become semi-circular, or crescent-shaped. Some of them say I am inhabited, others that I hang over the sea like a mirror, and others ascribe to me—oh, anything that each man's fancy prompts. Lately they even say that my very light is stolen and illegitimate, coming from the sun up above, and they never weary of wanting to entangle and embroil me with him, although he is my brother; for they were not satisfied with saying that Helius himself was a stone, and a glowing mass of molten metal.

"But am I not aware of all the shameful, abominable deeds they do at night, they who by day are dour-visaged, resolute of eye, majestic of mien and the cynosure of the general public? Yet although I see all this, I keep quiet about it, for I do not think it decent to expose and illumine those nocturnal pastimes of theirs and their life behind the scenes. On the contrary, if I see one of them committing adultery or thieving or making bold to do anything else that best fits the night, I draw my garment of cloud together and veil my face at once, in order that I may not let the common people see old men bringing discredit on their long beards and on virtue. But they for their part never desist from picking me to pieces in talk and insulting me in every way, so that I vow by Night, I have often thought of moving as far away as possible to a place where I might escape their meddling tongues.
"Μέμνησο ὦν ταῦτά τε ἀπαγγέλαι τῷ Διῷ καὶ προσθείναι δ' ὅτι μὴ δυνατὸν ἔστι μοι κατὰ χώραν μένειν, ἂν μὴ τοὺς φυσικοὺς ἐκεῖνος ἐπιτρῆψῃ καὶ τοὺς διαλεκτικοὺς ἐπιστομίσῃ καὶ τὴν Στοάν κατασκάψῃ καὶ τὴν Ἀκαδημίαν καταφλέξῃ καὶ παῦσῃ τὰς ἐν τοῖς περιπάτοις διατριβὰς ὑπὲρ γὰρ ἄν εἰρήνῃ ἀγάγοιμι καὶ παυσάίμην ὁσιμέραι παρ' αὐτῶν γεωμετρομένη." 22 "Εσται ταύτα," ἦν δ' ἐγώ, καὶ ἢμα πρὸς τὸ ἀναντες ἐτευνὸ τὴν ἐπὶ τοῦ ὀυρανοῦ, ἐνθα μὲν ὠτε βοῶν ὦτ' ἀνδρῶν φαίνετο ἔργα· μετ' ὀλίγον γὰρ καὶ ἡ σελήνη βραχεία μοι καθεωρᾶτο καὶ τὴν γήν ἢδ' ἀπέκρυπτον.

Δαβδων δὲ τῶν ἢλιον ἐν δεξιᾷ διὰ τῶν ἀστέρων πετόμενος τριτάιος ἐπλησίαςα τῷ ὀυρανῷ, καὶ τὸ μὲν πρῶτον ἐδόκει μοι ὅσ εἰχὼν εὐθὺς εἰσώ παρέναι· ἰδίως γὰρ ἡμῖν διαλαθεῖν ἀτε ἐξ ἡμισείας ὃν ἀετός, τὸν δὲ ἄετον ἡπιστάμην ἐκ παλαιοῦ συνήθη τῷ Διῷ. Ὠστερον δὲ ἔλογισάμην ὡς τάχιστα καταφωράσοιμι μεγιστὸς τὴν ἐτέραν πτέρυγα περικείμενων. ἀριστον γοῦν κρίνας τὸ μὴ παρακινδυνεῖν ἐκοπτῶν προσελθὼν τὴν όυραν. ὑπακούσας δὲ ὁ Ἐρμῆς καὶ τούνομα ἐκτυθόμενος ἀπῆκε κατὰ στουδήν φράσον τῷ Διῷ, καὶ μετ' ὀλίγον εἰσεκλῆθην πάνυ δεδιω καὶ τρέμων, καταλαμβάνω τε πάντας ἀμα συγκαθημένους οὐδὲ αὐτοὺς ἀφρόντιδας. ὑπετάραττε γὰρ ἦσυχη τὸ παράδοξον μου τῆς ἐπιδημίας, καὶ ὡςον οὐδέπω πάντας ἀνθρώπους ἀφίξεσθαι προσεδόκων 23 τὸν αὐτὸν τρόπον ἐπτερωμένους. ὁ δὲ Ζεὺς μάλα

1 καὶ παυσάιμην margin of Γ: not elsewhere.
ICAROMENIPPUS, OR THE SKY-MAN

"So be sure to report all this to Zeus and to add, too, that I cannot remain in my place unless he destroys the natural philosophers, muzzles the logicians, razes the Porch, burns down the Academy, and stops the lectures in the Walks; for only then can I get a rest and cease to be surveyed by them every day."

"Very well," said I, and therewith I pressed on upwards along the road to Heaven,

"Whence there was naught to be seen of the labours of men or of oxen;" 1

for in a little while even the moon seemed small to me, and the earth had at last disappeared from my view.

Taking the sun on my right and flying past the stars, on the third day out I drew near to Heaven. At first I made up my mind to go straight in without more ado, for I thought I should easily escape observation, as I was half eagle and I knew that the eagle was on intimate terms with Zeus from of old; but afterwards I concluded that they would very soon find me out because the other wing that I wore was a vulture's. Thinking it best, anyhow, not to take any unnecessary chances, I went up and knocked at the door. Hermes answered my knock, inquired my name, and went off in haste to tell Zeus. In a little while I was admitted in great fear and trembling, and found them all sitting together, not without apprehension themselves; for my visit, being so unprecedented, had put them in a quiet flutter, and they almost expected the whole human race to arrive at any moment, provided with wings like mine. Zeus, however, looked at me with a

1 Od. 10, 98.
"Τίς πόθεν είς άνδρῶν, πόθεν τοι πόλις ήδε τοκῆς;"

Ενώ δὲ ὡς τούτι ἡκουσα, μικροῦ μὲν ἔξεβανον ὑπὸ τοῦ δέους, εἰστήκειν δὲ ὁμοί ἀχανής καὶ ὑπὸ τῆς μεγαλοφωνίας ἐμβεβροντημένοις. χρόνῳ δὲ ἐμαυτὸν ἀναλαβὼν ἀπαντα διηγούμην σαφῶς ἀνώθεν ἀρξάμενοι, ὡς ἔπιθυμησαίμε τὰ μετέωρα ἐκμαθεῖν, ὡς ἔλθομι παρὰ τοὺς φιλοσόφους, ὡς τὰναντία λεγόμενων ἀκοῦσαίμε, ὡς ἀπαγορεύσαίμε διασπώμενοι ὑπὸ τῶν λόγων, εἴτε ἔξης τὴν ἐπίνοιαν καὶ τὰ πτερα καὶ τὰ ἄλλα πάντα μέχρι πρὸς τὸν οὐρανὸν ἐπὶ πάσι δὲ προσέθηκα τὰ ὑπὸ τῆς Σελήνης ἐπεσταλμένα. μειδιάσας δὲ σοὶ ὁ Ζεὺς καὶ μικρὸν ἐπανείς τῶν ὀφρῶν, "Τί ἂν λέγοις," φησίν, ""Ὄτοι πέρι καὶ Ἐφιάλτων, ὅπου καὶ Μένυττος ἐτόλμησεν ἐς τὸν οὐρανὸν ἀνελθεῖν; ἀλλὰ νῦν μὲν ἐπὶ ξένηα ἑστηκαί σε καλοῦμεν, αὐριον δὲ," ἐφη, "περὶ ὅν ἢκεις χρηματίσαντες ἀποπέμψαμεν." καὶ ἀμα ἤξαναστὰς ἐβαδίζειν ἐς τὸ ἑπτακωντατὸν τοῦ οὐρανοῦ καίρος γὰρ ἦν ἐπὶ τῶν εὐχῶν καθέσβαι.

24 Μεταξὺ τε προϊόν ανέκρινε με περὶ τῶν ἐν τῇ γῇ πραγμάτων, τὰ πρῶτα μὲν ἔκεινα, πόσου νῦν ὁ πυρὸς ἐστὶν ὁμοίος ἐπὶ τῆς Ἑλλάδος, καὶ εἰ σφόδρα ὑμῶν ὁ πέρυσι χειμῶν καθίκετο, καὶ εἰ τὰ λάχανα δεῖται πλείονος ἐπομβρίας. μετὰ

1 Punctuation A.M.H.: see translation. Fritzche inserts βρισκάμενος after φοβερῶς; Baar, Sommerbrodt, and others excise φοβερῶς; but note μεγαλοφωνίας below. 2 ξένηα MSS.
fierce, Titanic stare and said in a very terrible voice:

"What is your name, sir, whence do you come, and where is your city and hearth-stone?" 1

When I heard this, I nearly dropped dead of fright, but stood my ground all the same, though my jaw was hanging and I was thunderstruck by the loudness of his voice. But in time I pulled myself together and told him the whole story clearly, starting at the very beginning—how I wanted to learn about the heavenly bodies, how I went to the philosophers, how I heard them contradicting each other, how I got tired of being pulled this way and that by their arguments, and then about my idea and the wings and all the rest of it till my arrival in Heaven; and at the end I added the message of the moon. Smiling and unbending a little, Zeus remarked: "What can one say to Otus and Ephialtes when even a Menippus has the hardihood to come up to Heaven? However, we invite you to be our guest for to-day, and to-morrow, after we have taken action on the matters about which you have come, we shall send you away." With that he arose and walked toward the best place in Heaven for hearing, as it was time to sit and listen to the prayers.

As he walked along he asked me about things on earth, first the usual questions, how much wheat now costs in Greece, whether the last winter hit us hard and whether the crops needed more rain. Then he

1 The line occurs frequently in the Odyssey, e.g. 1, 170.
δε ἕρωτα εἰ τις ἔτι λείπεται τῶν ἀπὸ Φειδίου καὶ δὲ ἦν αὐτᾶν ἐλλείποιεν Ἀθηναίων τὰ Διάσια τοσούτων ἔτων, καὶ εἰ τὸ 'Ολυμπίειον 1 αὐτῷ 2 επιτελέσαι διανοοῦνται, καὶ εἰ συνελήφθησαν οἱ τῶν ἐν Δωδώνῃ νεῶν σεσυληκότες.

'Επεὶ δὲ περὶ τούτων ἀπεκρινάμην, "Εἰπέ μοι, Μένυππε," ἔφη, "περὶ δὲ ἐμοῦ οἱ ἀνθρώποι τίνα γνώμην ἔχουσιν;" "Τίνα," ἔφην, "δέσποτα, ἢ τὴν εὐσεβεστάτην, βασιλέα σε πάντων εἶναι θεῶν;" "Παῖξες ἔχων," ἔφη "τὸ δὲ φιλόκαινον αὐτῶν ἀκριβῶς οἶδα, κἂν μὴ λέγης. ἦν γάρ ποτὲ χρόνος, ὅτε καὶ μάντις ἔδόκουν αὐτοῖς καὶ ἰατρὸς καὶ πάντα δόλως ἦν ἐγώ,

μεσταὶ δὲ Δίως πᾶσαι μὲν ἄγνιαι, πᾶσαι δ' ἀνθρώπων ἀγοραῖ.

καὶ ἡ Δωδώνῃ τὸτε καὶ ἡ Πίσα λαμπραῖ καὶ περὶβλεπτοι πᾶσιν ἦσαν, ὑπὸ δὲ τοῦ καπνοῦ τῶν θυσίων οὐδὲ ἀναβλέπειν μοι δυνατόν· εξ οὗ δὲ ἐν Δελφοῖς μὲν 'Απόλλων τὸ μαντεῖον κατεστήσατο, ἐν Περγάμῳ δὲ τὸ ιατρεῖον ὁ Ἀσκληπιός καὶ τὸ Βευνίδειον ἐγένετο ἐν Ὑπακοῇ καὶ τὸ 'Ανούβίδειον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμίσιον ἐν Ἐφέσῳ, ἐπὶ ταῦτα μὲν ἀπαντεῖς θέουσι καὶ πανηγύρεις ἀνώγουσι καὶ ἑκατόμβας παριστάση καὶ χρυσᾶς πλήθους ἀνατιθέασιν 3 ἐμὲ δὲ παρηβηκότα ἑκανὸς τετειμηκέναι νομίζουσιν, ἀν διὰ

1 'Ολυμπίειον Cobet: 'Ολυμπείον, 'Ολυμπίον MSS.
2 αὐτῷ Seager: αὐτῶν MSS.
3 καὶ χρυσᾶς πλήθους ἀνατιθέασι margin of G: not elsewhere.

308
ICAROMENIPPIUS, OR THE SKY-MAN

inquired whether any of the descendants of Phidias were still left, why the Athenians had omitted the Diasia for so many years, whether they had any idea of finishing the Olympieion for him and whether the men who robbed his temple in Dodona had been arrested.¹

When I had answered these questions, he said: "Tell me, Menippus, what opinion do men hold about me?" "What opinion should they hold, sir," said I, "except the highest possible one, that you are king of all the gods?" "You are fond of your joke," said he, "but I am thoroughly acquainted with their craze for novelty even without your telling me. There was once a time when they looked upon me as a prophet and a healer, and I was all in all;

'Yea, full of Zeus were all the streets
And all the marts of men.'

At that time Dodona and Pisa were rich and highly regarded by all, and I could not even see for the smoke of the sacrifices. But since Apollo founded his oracle at Delphi and Asclepius his hospital in Pergamos and the temple of Bendis arose in Thrace and the temple of Anubis in Egypt and the temple of Artemis in Ephesus, these are the places where they all run and celebrate feast-days and bring hecatombs, and offer up ingots of gold, while I, they think, being past my prime, am sufficiently honoured

¹ The temple of Olympian Zeus at Athens was completed by Hadrian a generation before these lines were written; and, if we may trust a casual reference to the Diasia in Plutarch (de tranquïl. an. 20), that festival had been re-instituted in some form or other. Here again Lucian seems to be following Menippus.
πέντε δλὼν ἐτὸν θύσσωσιν ἐν 'Ολυμπίᾳ. τοιγαροῦν ψυχροτέρους ἂν μου τοὺς βαμμοὺς ἴδοις τῶν Πλάτωνος νόμων ἢ τῶν Χρυσίττου συλλογισμῶν."

25. Τοιαύθ' ἀμα διεξιόντες ἀφικνούμεθα ἐς τὸ χωρίον ἔνθα ἐδει αὐτὸν καθεξόμενον διακούσαι τῶν εὐχῶν. θυρίδες δὲ ἦσαν ἔξης τοῖς στομίοις τῶν φρεάτων ἐοικύναι πώματα ἔχουσαι, καὶ παρ' ἐκάστηθι θρόνος ἐκεῖτο χρυσός. καθίσας οὖν ἐαυτὸν ἐπὶ τῆς πρώτης ὁ Ζεὺς καὶ ἄφελὼν τὸ πώμα παρεῖχε τοῖς εὐχομένοις ἐαυτόν, εὐχοντο δὲ πανταχόθεν τῆς γῆς διάφορα καὶ ποικίλα. συμπαρακύψας γὰρ καὶ αὐτὸς ἐπήκοουν ἀμα τῶν εὐχῶν. ἦσαν δὲ τοιαίδε, "Ὤ Ζεύ, βασιλεύσαι μοι γένοιτο" "Ὤ Ζεῦ, τὰ κρόμμια μοι φύναι καὶ τὰ σκόροδα" "Ὤ θεῷ, τὸν πατέρα μοι ταχέως ἀποθανεῖν" ὁ δὲ τις ἄν ἐφη, "Εἴθε κηρονομήσαι με τῆς γυναικὸς," "Εἴθε λάθοιμι ἐπιβουλεύσασι τῷ ἀδελφῷ," "Γένοιτο μοι νικῆσαι τὴν δίκην," "Δόσ στεφθήσῃ τὰ 'Ολυμπία." τῶν πλεόντων δὲ ὁ μὲν βορέαν εὐχετο ἐπιτυνεύσαι, ὁ δὲ νότον, ὁ δὲ γεωργὸς ὤμει υἱόν, ὁ δὲ γραφεὺς ἴμων.

Ἐπακούων δὲ ὁ Ζεὺς καὶ τὴν εὐχήν ἐκάσθην ἄκριβῶς ἐξετάζων οὐ πάντα ὑπισχυτοῖς,

ἀλλ' ἐτερον μὲν ἐδωκε πατήρ, ἐτερον δ' ἀνένευσε τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσέτο ἄνω διὰ τοῦ στομίου καὶ ἐπὶ τὰ δεξιὰ κατετίθει φέρων, τὰς δὲ ἀνοσίους ἀπράκτους αὕθις ὑπέπεμπεν ἀπο-
ICAROMENIPPUS, OR THE SKY-MAN

if they sacrifice to me once every four whole years at Olympia. Consequently, you can see for yourself that my altars are more frigid than the Laws of Plato or the Syllogisms of Chrysippus.”

Pursuing such topics, we came to the place where he had to sit and hear the prayers. There was a row of openings like mouths of wells, with covers on them, and beside each stood a golden throne. Sitting down by the first one, Zeus took off the cover and gave his attention to the people who were praying. The prayers came from all parts of the world and were of all sorts and kinds, for I myself bent over the orifice and listened to them along with him. They went like this; “O Zeus, may I succeed in becoming king!” “O Zeus, make my onions and my garlic grow!” “O ye gods, let my father die quickly!”; and now and then one or another would say: “O that I may inherit my wife’s property!” “O that I may be undetected in my plot against my brother!” “May I succeed in winning my suit!” “Let me win the wreath at the Olympic games!” Among seafaring men, one was praying for the north wind to blow, another for the south wind; and the farmers were praying for rain while the washermen were praying for sunshine.

Zeus listened and weighed each prayer carefully, but did not promise everything;

“This by the Father was granted and that was denied them.”¹

You see, he let the just prayers come up through the orifice and then took them and filed them away at his right; but he sent the impious ones back un-

¹ Iliad 16, 250.
THE WORKS OF LUCIAN

φυσῶν κάτω, ἵνα μηδὲ πλησίον γένοιτο τοῦ οὐρανοῦ. ἐπὶ μιᾶς δὲ τινος εὐχῆς καὶ ἀποροήντα αὐτὸν θεασάμην δύο γὰρ ἀνδρῶν τὰν αντὶα εὐχομένων καὶ τὰς ἱεσὰς θυσίας ὕπισχυομένων οὐκ εἶχεν ὁποτέρω μᾶλλον ἐπιμεύσειει αὐτῶν, ὅστε δὴ τὸ Ἀκαδημαίκον ἐκεῖνο ἐπεπόνθει καὶ οὐδὲν τι ἀποφήμασθαι δυνᾶτος ἦν, ἀλλ’ ὅσπερ ὁ Πύρρος ἐπείχεν ἐτι καὶ διεσκέπτετο.

26 Ἐπεὶ δὲ ἰκανὸς ἔχοματισε ταῖς εὐχαῖς, ἐπὶ τὸν ἔξης μεταβὰς θρόνον καὶ τὴν δευτέραν θυρίδα κατακύψας τοῖς ὁρκοῖς ἐσχόλαζε καὶ τοῖς ὁμώνουσι. χρηματίσας δὲ καὶ τοῦτοι καὶ τὸν Ἑσικούρειον Ἑρμόδωρον ἐπιτρέψας μετεκαθέζετο ἐπὶ τὸν ἔξης θρόνου κληδόσι καὶ φήμαις καὶ οἰνοῦς προσέξων. εἰτ’ ἐκεῖθεν ἐπὶ τὴν τῶν θυσιῶν θυρίδα μετήρει, δὲ ἦς ὁ καπνὸς ἀνιών ἀπήγγειλε τῷ Διῷ τοῦ θύσιος ἐκάστοτε τοῦνομα. ἀποστάς δὲ τούτων προσέτατε τοῖς ἀνέμοις καὶ ταῖς ὀραίας ἀ δεὶ ποιεῖν. "Τῆμερον παρὰ Σκύθαις νέτω, παρὰ Δίβυσιν ἀστραπτέτω, παρ’ Ἐλλησι νυφέτω, σὺ δὲ ὁ Βορέας πνεύσου ἐν Λυδίᾳ, σὺ δὲ ὁ Νότος ἵσυχιάν ἀγε, ὁ δὲ Ζέφυρος τὸν Ἀδριάν διακυμανύτω, καὶ τῆς χαλάζης ὅσον μέδιμνον χίλιοι διασκεδασθήσασθαι ὑπὲρ Καππαδοκίας."

27 Ἀπάντων δὲ ἦδη σχεδόν αὐτῷ διοικημένων ἀπήσειες ἐς τὸ συμπόσιον δείπνου λαμ ἦδη καὶ 

ῥός ἦν" καὶ μὲ τὸ Ἔρμις παραλαβὼν κατέκλινε 

παρὰ τὸν Παῦλο καὶ τῶν Κορινθίων καὶ τῶν 

"Ἀττι καὶ τῶν Σαβάζων, τοὺς μετοίκους τούτο 

καὶ ἀμφιβόλους θεοὺς. καὶ ἄρτου τε ἡ Δημή 

τῆρ παρῆκε καὶ ὁ Διόνυσος οἶνον καὶ ὁ Ἡρακ 

λής
ICAROMENIPPOUS, OR THE SKY-MAN

granted, blowing them downward so that they might not even come near Heaven. In the case of one petition I observed that he was really in a dilemma: when two men made contrary prayers and promised equal sacrifices, he didn't know which one of them to give assent to; so that he was in the same plight as the Academicians and could not make any affirmation at all, but suspended judgement for a while and thought it over, like Pyrrho.

When he had given sufficient consideration to the prayers, he moved to the next throne and the second opening, leaned down and devoted himself to covenants and people making oaths. After considering these and annihilating Hermokorus the Epicurean, he changed his seat to the next throne to give his attention to omens derived from sounds and sayings and the flight of birds. Then he moved from there to the sacrifice-opening, through which the smoke came up and told Zeus the name of each man who was sacrificing. On leaving the openings, he gave orders to the winds and the weather, telling them what to do: "Let there be rain to-day in Scythia, lightning in Libya, snow in Greece. North Wind, blow in Lydia. South Wind, take a day off. Let the West Wind raise a storm on the Adriatic, and let about a thousand bushels of hail be sprinkled over Cappadocia."

By this time he had pretty well settled everything, and we went away to the dining-hall, as it was time for dinner. Hermes took me in charge and gave me a place beside Pan and the Corybantes and Attis and Sabazius, those alien gods of doubtful status. Demeter gave me bread, Dionysus wine, Heracles
κρέα καὶ μύρτα ἡ Ἀφροδίτη καὶ ὁ Ποσειδῶν μαυ-νίδας. ἀμα δὲ καὶ τῆς ἀμβροσίας ἥρεμα καὶ τοῦ νέκταρος παρεγενόμην· ὁ γὰρ βέλτιστος Γανυμήδης ὑπὸ φιλανθρωπίας εἰ θεάσατο ἀποβλέποντά που τῶν Δία, κοτύλην ἀν ἢ καὶ δύο τοῦ νέκταρος ἐνέχει μοι φέρων. οἱ δὲ θεοὶ, ὡς Ὁμήρος που λέγει (καὶ αὐτὸς, οἴμαι, καθάπερ ἐγὼ τάκει τεθεαμένος), οὔτε σίτον ἔδουσιν, "οὐ πίνουσ' αἴθοπα οἶνον," ἀλλὰ τὴν ἀμβροσίαν παρατίθενται καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἤδονται σιτούμενοι τῶν ἐκ τῶν θυσιῶν καπνὸν αὐτῇ κυσίῃ ἀνεπηνεγμένου̊ καὶ τὸ αἷμα δὲ τῶν ἰερείων, ὃ τοῖς βωμοῖς οἱ θύτατες περιχέουσιν.

Ἐν δὲ τῷ δείπνῳ ὁ τε Ἀπόλλων ἐκηθάρισε καὶ ὁ Σιληνὸς κόρδακα ὁρχήσατο καὶ αἱ Μοῦσαι ἀνα-στάσαι τὴς τε Ἡσίοδος Θεογονίας ἦσαν ἡμῖν καὶ τὴν πρώτην ψῆφιν τῶν ὑμνῶν τῶν Παιδάρου, καπεδὴ κόρος ἦν, ἀνεπανύμεθα ὡς εἴχεν ἐκαστὸς ἰκανῶς ὑποβεβρεγμένοι.

28 ἀλλοι μὲν ὡς θεοὶ τε καὶ άνέρες ἰπποκορυσταῖ εὐδόν παννύχιοι, ἑμὲ δ' οὐκ ἔχει νῦν δυμοις ὑπνοι· ἀνελογιζόμην γὰρ πολλὰ μὲν καὶ ἄλλα, μάλιστα δὲ ἐκεῖνα, πῶς ἐν τοσοῦτο χρόνῳ ὁ Ἀπόλλων οὐ φύσει πώγωνα ἡ πῶς γίνοιτο 3 νῦξ ἐν οὐρανῷ τοῦ ἠλιοῦ παρόντος ἀεὶ καὶ συνευφοιμένου.

Τότε μὲν οὖν μικρόν τι κατέδαρθον. ἔσθεν δὲ διαναστάς ὁ Ζεὺς προσέτατε κηρύττειν έκκλη-

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1 ἀνεπηνεγμένον Struve: ἀνεπηνεγμένον MSS.
2 ὑποβεβρεγμένοι 5, vulg.: ὑποβεβρεγμένος MSS.
3 γίνοιτο Δ.Μ.Η.: ἐγένετο, ἐγένετο MSS.; γίνεται vulg.
meat, Aphrodite perfume and Poseidon sprats. But I also had surreptitious tastes of the ambrosia and the nectar, for Ganymede, bless his heart, had so much of human kindness about him that whenever he saw Zeus looking another way he would hastily pour me out a mouthful or two of the nectar. But as Homer says somewhere or other,¹—having seen what was there, I suppose, just like me—the gods themselves neither eat bread nor drink ruddy wine but have ambrosia set before them and get drunk on nectar; and they are especially fond of dining on the smoke from the sacrifices, which comes up to them all savoury, and on the blood of the victims that is shed about the altars when people sacrifice.

During dinner Apollo played the lute, Silenus danced the can-can and the Muses got up and sang us something from Hesiod’s Theogony and the first song in the Hymns of Pindar.² When we had had enough we composed ourselves for the night without any ceremony, being pretty well soosed.

“All the others, the gods and the warriors chariot-owning,
Slept until morning, but I was unbound by the fetters of slumber,”³

for I was thinking about many things, above all how Apollo had not grown a beard in all this while, and how it gets to be night in Heaven with Helius always there and sharing the feast.

Well, as I say, I slept but little that night, and in the early morning Zeus got up and ordered proclama-

¹ Iliad 5, 341.
² Like the Theogony, this seems to have been a sort of Olympian Peerage; cf. fragment 29 (Schroeder p. 304).
³ Iliad 2, 1 f.
29 σιαν. καπειδή παρήσαν ἀπάντες, ἀρχεται λέγειν. 
Τὴν μὲν αἰτίαν τοῦ συναγαγεῖν ύμᾶς ὁ χθεῖος οὗτος ἔνος παρέσχηται πώλαι δὲ βουλόμενος ἕως κοινώσασθαι περὶ τῶν φιλοσόφων, μάλιστα ὑπὸ τῆς Σελήνης καὶ ὅτι ἐκείνη μέμφεται προτραπεῖ ἐγγονων μηκέτι ἐπὶ πλέον παρατείναι τὴν διάσκεψιν.

"Γένος γὰρ τὰ ἀνθρώπων ἐστὶν οὐ πρὸ πολλοῦ τῶν βίω ἐπιπολάσαν ἄργων φιλόνεικου κενὸδοξοῦ δεύχολον ὑπόλευχον ὑπόμωρον τετυφωμένον ἐβρεως ἀνάπλεον καὶ ἐνα καθ' Ὁμηρον ἐπτώθος ἐτόσοι ἄχθος ἱπούρης." οὕτω τοιῶν ἔϊς συντήματα διαρθέειτε καὶ διαφόρους λόγους λαβρύνθουσι ἐπισωσάμεντοι οἱ μὲν Στοϊκοὶ ἰωνικάκας ἐαυτοὺς, οἱ δὲ Ἀκαδημαίκους, οἱ δὲ Ἐπικούρειοι, οἱ δὲ Περιπατητικοὶ καὶ ἄλλα πολλοὶ γελοιότερα τούτων ἐπειτα δἐ ὅνομα σεμνὸν τὴν ἀρετὴν περιθέμενοι καὶ τὰς ὀφρές ἐπάραντες καὶ τὰ μέτωπα ρυτιδώσαντες καὶ τούς πώγωνας ἐπισωσάμενοι περιέρχουνται ἐπιπλάστω σχήματι καταπτυστὰ ἐθη περιστελλόμενος, ἐμφερεῖ μᾶλλον τοῖς τραγικοῖς ἐκείνοις ὑποκριταῖς, ὅπως ἠφέλη τις τὰ προσωπεῖα καὶ τὴν χρυσοπαστον ἐκεῖνην στολὴν, τὸ καταλειπόμενον ἐστὶ γελοίον ἀνθρώποιο ἐπὶ δραχμῶν ἐς τὸν ἄγωνα μεμισθο- 

30 "Τοιοῦτοι δὲ ὅτες ἀνθρώπων μὲν ἀπάντων καταφρονοῦσι, περὶ θεῶν δὲ ἀλλόκοτα διεξέρχουται καὶ συνάγοντες εὐεξαπάτητα μευράκια τὴν τε πολυμυλήτην ἀρετὴν πραγμάτως καὶ τὰς τῶν λόγων ἀπορίας ἐκδιδάσκουσι, καὶ πρὸς μὲν ἐτέσσαρες ῥυτιδώσαντες margin of Γ: not elsewhere.
mation for an assembly to be made. When everybody was there, he began to speak:

"The reason for calling you together is supplied, of course, by our visitor here of yesterday, but I have long wanted to confer with you about the philosophers, and so, being stirred to action by the moon in particular and the criticisms that she makes, I have decided not to put off the discussion any longer.

"There is a class of men which made its appearance in the world not long ago, lazy, disputatious, vainglorious, quick-tempered, glutinous, doltish, addle-pated, full of effrontery and to use the language of Homer, 'a useless load to the soil.'

Well, these people, dividing themselves into schools and inventing various word-mazes, have called themselves Stoics, Academicians, Epicureans, Peripatetics and other things much more laughable than these. Then, cloaking themselves in the high-sounding name of Virtue, elevating their eyebrows, wrinkling up their foreheads and letting their beards grow long, they go about hiding loathsome habits under a false garb, very like actors in tragedy; for if you take away from the latter their masks and their gold-embroidered robes, nothing is left but a comical little creature hired for the show at seven drachmas.

"But although that is what they are, they look with scorn on all mankind and they tell absurd stories about the gods; collecting lads who are easy to hoodwink, they rant about their far-famed 'Virtue' and teach them their insoluble fallacies; and in the presence of their disciples they always

1 Iliad 18, 104.
τοὺς μαθητὰς καρτερίαν ἕλε καὶ σωφροσύνην καὶ τὸ αὐταρκῆς ἐπαινοῦσι καὶ πλοῦτον καὶ ἰδιωνησιν καταπτύουσι, μόνοι δὲ καὶ καθ᾽ έαυτοὺς γενόμενοι τί δι λέγω τις ὅσα μὲν ἐσθίουσιν, ὅσα δὲ ἀφροδισιαζοῦσιν, ὅπως δὲ περιλείχουσι τῶν ὀβολῶν τὸν ρύπον;

"Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲν αὐτοὶ μήτε κοινὸν μήτε ἔδιον ἐπιτελοῦντες, ἄλλ᾽ ἀρχείοι καὶ περιττοὶ καθεστώτες

οὔτε ποτ' ἐν πολέμῳ ἔναριθμοι οὔτ' ἐνὶ βουλῇ, ὁμως τῶν ἄλλων κατηγοροῦσι καὶ λόγοις τινὰς πυκνὰς συμφοράς δεότας καὶ λοιδορίας καυμὰς ἐκ- μεμελετηκότες ἑπιτιμώσι καὶ ονειδίζουσι τοῖς πλησίον, καὶ οὕτως αὐτῶν τὰ πρῶτα φέρεσθαι δοκεῖ ὅσα μεγαλοφωνότατος τε ἦ καὶ ιταμώτατος

31 καὶ πρὸς τὰς βλασφημίας βρασύτατος. καὶ τοῖς τὸν διατεινόμενον αὐτὸν καὶ Βοώτα καὶ κατη-

γοροῦσαι τῶν ἄλλων ἢν ἔρη, 'Σὺ δὲ δὴ τί πράττων τυχάναις ἢ τί φῶμεν πρὸς θεῶν σε πρὸς τὸν βίον συντελεῖν; φαίη ἂν, εἰ τὰ δίκαια καὶ ἀληθῆ θέλοι λέγειν, ὅτι 'Πλεῖν μὲν ἢ γεωργεῖν ἢ στρατεύεσθαι ἢ τίνα τέχνην μετείπαιν περιττῶν εἰναι μοι δοκεῖ, κέκραγα δὲ καὶ αὐχμῶ καὶ ψυχρο-

λοντὸ καὶ ἄνυπόδητος τοῦ χειμώνος περιέρχομαι καὶ τρίβωνα ῥυπαρὸν περιβέβλημα καὶ ὥσπερ ὁ Μῶμος τὰ ὑπὸ τῶν ἄλλων γεγόμενα συκοφαντῶ, καὶ εἰ μὲν τις ὀφάνην καὶ τῶν πλουσίων πολυτελῶς ἢ ἑταίραν ἔχει, τοῦτο πολυπραγμονὸ καὶ ἀγα-

1 καὶ τὸ αὐταρκῆς margin of Ῥ.
2 καυμὰς margin of Ῥ: τινὰς vulg.
3 καὶ τρίβωνα ῥυπαρὸν περιβεβλήμα margin of Ῥ: not elsewhere.
singing the praise of restraint and temperance and self-sufficiency and spit at wealth and pleasure, but when they are all by themselves, how can one describe how much they eat, how much they indulge their passions and how they lick the filth off pennies?

"Worst of all, though they themselves do no good either in public or in private life but are useless and superfluous,

'Neither in war nor in council of any account,'

nevertheless they accuse everyone else; they amass biting phrases and school themselves in novel terms of abuse, and then they censure and reproach their fellow-men; and whoever of them is the most noisy and impudent and reckless in calling names is held to be the champion. But if you were to ask the very man who is straining his lungs and bawling and accusing everybody else: 'How about yourself? What do you really do, and what in Heaven's name do you contribute to the world?' he would say, if he were willing to say what was right and true: 'I hold it unnecessary to be a merchant or a farmer or a soldier or to follow a trade; I shout, go dirty, take cold baths, walk about barefoot in winter, wear a filthy mantle and like Momus carp at everything the others do. If some rich man or other has made an extravagant outlay on a dinner or keeps a mistress, I make it my affair and get hot about it; but if one of

1 *Iliad* 2, 202.
νακτῶ, εἰ δὲ τών φίλων τις ἡ ἑταίρων κατάκειται νοσῶν ἐπικουρίας τε καὶ θεραπείας δεόμενος, ἄγρυνο\'.

"Τοιαύτα μὲν ἐστὶν ύμῖν, ὁ θεός, ταῦτα τὰ θρήματα. οἱ δὲ δὴ Ἕπικουρεῖοι αὐτῶν λεγόμενοι μάλα δὴ καὶ ὑβριστὰλ εἴσι καὶ οὐ μετρίως ὕμιν καθάπητονται μῆτε ἐπιμελεῖσθαι τῶν ἀνδρωπίνων λέγοντες τοὺς θεοὺς μήτε ὅλως τὰ γυνομένα ἐπισκοπεῖν ὡστε ὁρὰ ύμῖν λογίζεσθαι διότι ἡν ἀπαξ οὕτω πεῖσαι τῶν βίων διυπνοῦσιν, οὐ μετρίως πεινῆσετε. τὶς γὰρ ἂν ἔτι θύσειεν ύμῖν πλέον οὐδὲν ἔξειν προσδοκῶν;

"Α μὲν γὰρ ἡ Σελήνη αἰτιᾶται, πάντες ἕκοισατε τοῦ ἔξους χθὲς διηγομένου. πρὸς ταῦτα βουλεύεσθε ὑπὸ καὶ τοὺς ἀνδρόποις γένοιτ' ἄν ὥθεληματα καὶ ἡμῖν ἀσφαλέστατα.


ἡ καὶ κυινήσων ἐπ' ὀφρύσι νεῦσε Κρονίων.

34 "Περὶ δὲ τούτου Μενίτππου ταῦτα," ἐφη, "μοι

1 διεσθορύβητο Bekker: διεσθορύβητο (diateh.) γ; διεθρυβήτητο Β. Β.
my friends or associates is ill abed and needs relief and attendance, I ignore it.'

"That is what these whelps are like, gods. Moreover, some of them who call themselves Epicureans are very insolent fellows indeed and attack us immoderately, saying not only that the gods do not direct human affairs, but that they pay no attention at all to what goes on. So it is high time you were bethinking yourselves that if they ever are able to persuade the world, you will go uncommonly hungry; for who would continue to sacrifice to you if he expected to gain nothing by it?

"As for what the moon finds fault with, you all heard the stranger tell about that yesterday. In view of all this, take such action as may be most advantageous to men and most salutary for ourselves."

When Zeus had finished this speech the assembly fell into a commotion, and at once they all began to shout: "Blast them," "Burn them," "Annihilate them"; "To the pit," "To Tartarus," "To the Giants." Calling for silence once more, Zeus said: "It shall be as you will; they shall be annihilated, and their logic with them. However, just at present it is not in order to punish anyone, for it is the festival-season, as you know, during the next four months, and I have already sent about to announce the truce of God. Next year, therefore, at the opening of spring the wretches shall die a wretched death by the horrid thunderbolt."

"So spake Cronus his son, and he bent black brows to confirm it!" ¹

"As to Menippus here," he said, "this is my

¹ Ἰλιάδ 1, 523.
δοκεῖ: περιαπρεθέντα αὐτὸν τὰ πτερά, ἵνα μὴ καὶ
αὕθες ἐλθῇ ποτὲ, ὑπὸ τοῦ Ἔρμοῦ ἐς τὴν γῆν
κατενεχθῆναι τῆμερον." καὶ ὁ μὲν ταῦτα εἰπὼν
διέλυσε τὸν σύλλογον, ἐμὲ δὲ ὁ Κυλλήνιος τοῦ
δεξιοῦ ὡτὸς ἀποκρεμᾶσας περὶ ἐσπέραν χθές κατέ-
θηκε φέρων ἐς τὸν Κεραμεικὸν.
"Ἀπαντᾷ ἄκηκοας, ἀπαντᾷ, ὦ ἑταίρε, τὰς
οὐρανοῦ ἀπειμι τοῖς καὶ τοῖς ἐν τῇ Ποικίλῃ
περιπατοῦσι τῶν φιλοσόφων αὐτὰ ταῦτα εὐαγ-
γελιούμενος.
ICAROMENIPPUS, OR THE SKY-MAN

decision: after his wings have been taken away from him so that he may never come again, let him be carried down to earth to-day by Hermes." With this he dismissed the meeting, whereupon Cyllenius (Hermes) picked me up by the right ear and took me down to the Potters' Quarter yesterday evening.

You have heard it all, my friend, all the news from Heaven. Now I am going off to carry the glad tidings to the philosophers who pace about in the Porch.
TIMON, OR THE MISANTHROPE

It is very doubtful whether the fifth century Timon of Athens would have recognized himself in this presentment. The comic poets of his own day tell us only that he was a misanthrope. From Lucian we hear that he became so through the ingratitude of his friends, who took his money and then turned their backs upon him, and further that the discovery of a buried treasure enabled him to requite them with poetic justice. Of these two essential features of Lucian's portrait, the first is older than Lucian, for Plutarch and Strabo say that Mark Antony, when his friends deserted him, compared himself with Timon. The second occurs first in Lucian, and may be his invention. We know, however, that Antiphanes, a writer of the Middle Comedy, produced a play called Timon. As the discovery of the treasure and the punishment of the toadies would make a fitting conclusion for a comedy, and as it is rather hard to imagine what other conclusion the comedy of Antiphanes can have had, we should perhaps credit the whole conception to the imagination of Antiphanes, influenced, possibly, by the history of "Master Upright" in the Plutus of Aristophanes. It does not follow, however, that Lucian had read the Timon, for its plot may have been outlined in the life of Timon which Neanthes of Cyzicus compiled about 200 B.C.

The indebtedness of Shakespeare to Lucian requires no comment.
ΤΙΜΩΝ Η ΜΙΣΑΝΘΡΟΠΟΣ

ΤΙΜΩΝ

1 Ὡ Ζεῦ φίλιε καὶ ἔσεσθαι καὶ ἐταῦρει καὶ ἐφέστι καὶ ἀστεροπητὰ καὶ ὀρκιε καὶ νεφεληγερέτα καὶ ἐρύγδοντε καὶ ἐφ᾽ ἐας ἀλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι,—καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος ὑπερεῖδες τὸ πίπτον τοῦ μέτρου καὶ ἀναπληροῖ τὸ κεχρῶν τοῦ ῥυθμοῦ—ποὺ σοι νῦν ἡ ἔρισμαραγος ἀστραπὴ καὶ ἡ βαρύβρομος βροτή καὶ ὁ αἰθαλῶς καὶ ἄργηεις καὶ σμερδαλέος κεραυνός; ἀπαντᾷ γὰρ ταῦτα λήρος ἢδη ἀναπέφη θεοκόντα τοῦ πατάγου τῶν ὁμομάτων. τὸ δὲ αὐδιμόν σοι καὶ ἐκηβόλον ὅπλον καὶ πρόχειρον οὐκ οἴδα ὅτως τελέως ἀπέσβη καὶ ψυχρόν ἔστη, μηδὲ ὀλίγον σπινθῆρᾳ ὀργῆς κατὰ τῶν ἀδικοῦντων διαφυλάττων. θάττων γοῦν τῶν ἐπισκειρκέν τις ἐπισκειροῦντον ἑωλον θρυαλλίδα φοβηθεῖν ἄν ἡ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα· σὺτω δαλὸν των ἐπιανατείνεσθαι δοκεῖς αὐτοῖς, ὥς πῦρ μὲν ἡ καπνὸν ἀπ᾽ αὐτοῦ μη δεδιέναι, μόνον δὲ τούτῳ οἷσθαι ἀπολαύειν τοῦ τραύματος, ὃν ἀναπληροθήσουσι πῆς ἀσβόλουν.

2 Ὡστε ἢδη διὰ ταῦτα σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντάν ἐτόλμα, οὐ πάνυ τι ἀπίθανος ὃν, πρὸς πάνυ τι Fritzsche: πάνυ MSS.

326
TIMON, OR THE MISANTHROPE

TIMON

Ho, Zeus, you Protector of Friends and Guests and Comrades, Keeper of the Hearth, Lord of the Lightning, Guardian of Oaths, Cloud-Compeller, Loud-thunderer and whatever else crazy poets call you, above all when they are in trouble with their verses, for then to help them out you assume a multitude of names and so shore up the weak spots in their metre and fill up the gaps in their rhythm! Where now is your pealing levin, your rolling thunder and your blazing, flashing, horrid bolt? All that has turned out to be stuff and nonsense, pure poetic vapour except for the resonance of the names. That famous, far-flying, ready weapon of yours has been completely quenched in some way or other and is cold, not even retaining a tiny spark of resentment against wrong doers. Indeed, anyone who should undertake to commit perjury would be more afraid of a guttering rushlight than of the blaze of your all-conquering thunderbolt. What you menace them with is such a mere firebrand, they think, that they do not fear flame or smoke from it and expect the only harm they will get from the stroke is to be covered with soot.

That is why even Salmoneus dared to rival your thunder, and he was far from ineffective at it, for

συνήρ ξύρον τὴν ὅργην Δία θερμούργος ἀνὴρ μεγαλανχούμενος. πῶς γὰρ οὐ; ἤτον γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, ὡς οὔτε τῶν ἐπιορκοῦντων ἀκούεις οὔτε τοὺς ἀδικοῦντας ἐπισκοπεῖς, λημαὶς δὲ καὶ ἀμβλυώττεις πρὸς τὰ γενόμενα καὶ τὰ ὅτα ἐκκεκακώθησαι καθάπερ οἱ παρηβηκότες.

3 ἐτεὶ νέος γε ἔτι καὶ ἄνθισμος ὁν καὶ ἀκμαῖος τὴν ὅργην πολλὰ κατὰ τῶν ἀδίκων καὶ βιαλῶν ἐποίεις καὶ οὐδέποτε ἤγες τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ' ἀεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν καὶ ἡ αἰγίς ἐπεσείετο καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνεχές ὅσπερ εἰς ἀκροβολισμὸν προκοπντίζετο· οἱ σεισμοὶ δὲ κοσκινηδόν καὶ ἡ χιών σωρηδόν καὶ ἡ χάλαξα πετρηδόν, ἵνα σοὶ φορτικὸς διαλέγωμαι, ὅτε τε ῥαγδαίοι καὶ βλαιοί, ποταμὸς ἐκάστη σταγών· ὅστε τηλικαύτη ἐν ἀκαρεὶ χρόνου ναυαγία ἐπὶ τοῦ Δευκάλιώνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων καταδεδυκότων μόνης ἐν τις κυβώτιον περισσάτως προσκοπεῖλαν τῷ Δικαρῳ ζώπυρον τῷ τοῦ ἀνθρωπίνου σπέρματος διαφυλάττουν εἰς ἐπιγονὴν κακίας μείζονος.

4 Τουγάρτων ἀκόλουθα τῆς δραθμίας τάπιχειρα κομίζῃ παρ' αὐτῶν, οὔτε θύοντας ἔτι σοὶ τινος οὔτε στεφανοῦντος, εἰ μὴ τις ἄρα πάρεργον Ὁλυμπίων, καὶ οὔτος οὐ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαιὸν συντελών καὶ κατ' ὀλίγον Κρόνου σε, ὁ θεὸν γευσάτατε, ἀποφαίνουσι, παρωσάμενοι τῆς τιμῆς. ἑώ λέγειν, ποσάκις ἢδη σου τοῖς νεών σεσυνήκασιν· οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας

1 πῶς γὰρ οὐ δι Soul: πῶς γὰρ MSS.

328
he was a man of fiery deeds flaunting his prowess in
the face of a Zeus so lukewarm in spirit. And why
not, when you lie asleep as if you were drugged
with mandragora? You neither hear perjurers nor
see wrong-doers; you are short-sighted and purblind
to all that goes on and have grown as hard of hearing
as a man in his dotage. Yet while you were still
young and quick-tempered and violent in your wrath,
you were very active against sinners and oppressors
and you never made truce with them then. No,
your bolt was always busy at all costs; your aegis
shook, your thunder pealed, and your lightning was
launched out incessantly like skirmish fire. The
earth shook like a sieve, the snow fell in heaps, the
hail was like cobblestones (if I may talk with you
familiarly), and the rain-storms were fierce and
furious, every drop a river; consequently, such a flood
took place all in a moment in the time of Deucalion
that when everything else had sunk beneath the
waters a single chest barely escaped to land at
Lycoreus, preserving a vital spark of human seed
for the engendering of greater wickedness.

The result is that you are reaping the fruit of
your laziness. Nobody either sacrifices or wears
wreaths in your honour any longer, except now and
then a man who does it as something incidental to
the games at Olympia; and even in that case he
does not think he is doing anything at all necessary,
but just contributes to the support of an ancient
custom. Little by little, most noble of the gods,
they have ousted you from your high esteem and
are turning you into a Cronus. I will not say how
many times they have robbed your temple already;
some of them, however, have actually laid their

329
Ταύτα τοίνυν, ο θαυμάσιε, πηνίκα παύσεται οὕτως ἀμελῶς παρορμέων; ἢ πότε κολάσεις τὴν τοσαύτην ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκάλιωνες ἴκανοι πρὸς οὕτως ὑπέραντλον ὑβρίς τοῦ βίου; ἢν γὰρ τὰ κοινὰ ἐᾶσας τάμα εἴπω, τοσοῦτοι 'Αθηναίων εἰς ὑψος ἀρας καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας καὶ πᾶσι τοῖς δειμένοις ἐπικουρῆσας, μᾶλλον δὲ ἀθρόον εἰς εὐεργεσίαιν τῶν βίων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταύτα εἴγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποτήσισοντες καὶ προσκυνοῦντες κακὸ τοῦ ἔμοι νεύματος ἀπηρτημένοι, ἀλλ’ ἢν ποὺ καὶ ὀδὸ βαδίζων ἐντύχω τινὶ αὐτῶν, ὡσπερ τινὰ στῇρην παλαιὸν νεκροῦ ὑπτίαιν ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνώτες. οἱ δὲ καὶ πόρρωθεν ἴδοντες ἔτεραν ἐκτρέπονται δυσάντητον καὶ ἀποτρόπαιον θέαμα ὠφεσθαι ὑπολαμβάνοντες τὸν οὗ πρὸ πολλοῦ σωτηρα καὶ εὐεργετήν αὐτῶν γεγενή-μένου. ὡστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν
hands upon your own person at Olympia, and you, High-thunderer though you be, were too sluggish to rouse the dogs or to call in the neighbours that they might come to your rescue and catch the fellows while they were still packing up for flight. No, you noble Giant-killer and Titan-conqueror, you sat still and let them crop your long locks, holding a fifteen-foot thunderbolt in your right hand!

Come, you marvellous ruler, when will you stop overlooking these things in such a careless way? When will you punish all this wrong-doing? How many conflagrations and deluges will be enough to cope with such overwhelming insolence in the world? For instance, let me put aside generalities and speak of my own case. After raising so many Athenians to high station and making them rich when they were wretchedly poor before and helping all who were in want, nay more, pouring out my wealth in floods to benefit my friends, now that I have become poor thereby I am no longer recognized or even looked at by the men who formerly cringed and kowtowed and hung upon my nod. On the contrary, if I chance to meet any of them in the road, they treat me as they would the gravestone of a man long dead which time has overturned, passing by without even a curious glance. Indeed, some of them, on catching sight of me in the distance, turn off in another direction, thinking that the man who not long ago showed himself their saviour and benefactor will be an unpleasant and repulsive spectacle. There-

1 According to Pausanias (v. 11, 1), the Zeus at Olympia held a Victory in his right hand and a sceptre surmounted by an eagle in his left. This is borne out by late coins (see Gardner, Greek Sculpture, p. 259). The error is odd in so good an observer as Lucian.
ΤΗΣ ΟΥΤΩΣ ΕΣΤΙΝ, Ο ΕΡΜΗ, Ο ΚΕΚΡΑΓΩΣ ΕΚ ΤΗΣ ΑΤΤΙΚΗΣ ΠΑΡΑ ΤΟΝ ΤΡΗΤΤΟΥ ΕΝ ΤΗ ΥΠΟΡΕΙΑ ΠΙΝΑΡΟΣ ΘΛΟΣ ΚΑΙ ΑΥΧΜΩΝ ΚΑΙ ΥΠΟΔΙΘΕΡΟΣ; ΣΚΑΓΓΕΙ ΔΕ ΟΙΜΑΙ ΕΠΙΚΕΚΥΦΩΣ: ΛΑΛΟΣ ΑΝΘΡΩΠΟΣ ΚΑΙ ΘΡΑΣΥΣ. Η ΠΟΥ ΦΙΛΟΣΟΦΟΣ ΕΣΤΙΝ ΟΥ ΓΑΡ ΑΥ ΟΥΤΩΣ ΑΣΕΒΕΙΣ ΤΟΥΣ ΛΟΓΟΥΣ ΔΙΕΞΙΖΕΙ ΚΑΘ ΗΜΩΝ.

ΕΡΜΗΣ

ΤΙ ΦΗΣ, Ο ΠΑΤΕΡ; ΑΓΝΟΕΙΣ ΤΗΜΩΝΑ ΤΟΝ ΕΧΕΚΡΑΤΙΔΟΥ ΤΟΝ ΚΟΛΛΥΤΕΑ; 2 ΟΥΤΩΣ ΕΣΤΙΝ Ο ΠΟΛΙΚΗΣ ΗΜΑΣ ΚΑΘ ΙΕΡΟΝ ΤΕΛΕΙΩΝ ΕΣΤΙΑΣΑΣ, Ο ΝΕΟΠΛΟΝΤΟΣ, Ο ΤΑΣ ΘΛΑΣ ΕΚΑΤΟΜΒΑΣ, ΠΑΡ ΓΑΜΠΡΩΣ ΕΟΡΤΑΖΕΙΝ ΙΕΩΘΑΜΕΝ ΤΑ ΔΙΩΣΙΑ.

1 ΑΙΤΥΣ ΦΑΒΕΡ: ΟΙΤΥΣ ΜΣ.
2 The MSS. have ΚΟΛΥΤΕΑ here, and ΚΟΛΥΤΕΟΣ in 44 and 50.
fore my wrongs have driven me to this outlying farm, where, dressed in skins, I till the soil as a hired labourer at four obols a day, philosophizing with the solitude and with my pick. By so doing, I expect to gain at least thus much, that I shall no longer see a great many people enjoying undeserved success; for that, certainly, would be more painful.

Come then, son of Cronus and Rhea, shake off at length that deep, sound sleep, for you have slumbered longer than Epimenides;¹ fan your thunderbolt into flame or kindle it afresh from Aetna, and make a great blaze, evincing anger worthy of a stalwart and youthful Zeus—unless indeed the tale is true that the Cretans tell about you and your tomb in their island.

ZEUS

Who is that, Hermes, who is shouting from Attica, near Hymettus, in the foot-hills, all dirty and squalid and dressed in skins? He is digging, I think, with his back bent. A mouthy fellow and an impudent one. Very likely he is a philosopher, otherwise he would not talk so impiously against us.

HERMES

What, father! Don't you know Timon of Collytus, the son of Echecratides? He is the man who often treated us to perfect sacrifices; the one who had just come into a fortune, who gave us the complete hecatombs and used to entertain us brilliantly at his house during the Diasia.

¹ Epimenides of Crete fell asleep in a cave and did not wake for forty years or more.
ΘΕΟΙ ἡς ἀλλαγής: ο καλὸς ἐκεῖνος, ο πλούσιος, περὶ δὲ οἱ τοσοῦτοι φίλοι; τὸ παθῶν οὐν τοιοῦτός ἐστιν, αὐχμηρός, άθλιος, καὶ σκαπανεὺς καὶ μυσθωτός, ὃς ἔσικεν, οὗτο βαρεῖαν καταφέρων τὴν δίκελλαν;

ΕΡΜΗΣ

8. Οὐτοσὶ μὲν εἴπειν, χρυστότης ἐπέτρυψεν αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεσμένους ἀπαντας οἶκτος, ὡς δὲ ἄλληθει λόγῳ, ἄνοια καὶ εὐβεβέα καὶ ἀκρισία περὶ τῶν φίλων, ὅς οὖ συνείκοραξ καὶ λύκως χαριζόμενος, ἀλλ' ὑπὸ γυπών τοσοῦτων ο κακοδαμίων κειρόμενος τὸ ἦπαρ φίλους εἶναι αὐτοὺς καὶ ἐταῖρους φιλοῦν, ὅπ' εὐνοίας τῆς πρὸς αὐτὸν χαίροντας τῇ βορᾷ· οἱ δὲ τὰ ὅστὰ γυμνώσαντες ἀκριβῶς καὶ περιτραγύντες, εἰ δὲ τις καὶ μυελὸς ἐνῆν, ἐκμυκτῆσαντες καὶ τοῦτον εὐ μάλα ἐπιμελῶς, φίλους αὐν αὐτὸν καὶ τὰς ρίζας ὑποτετμημένοιν ἀπολυπόντες, οὐδὲ γυνορίζοντες ἐτεὶ ἡ προσβλέποντες—πόθεν γὰρ;—ἡ ἐπικουροῦντες ἡ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικέλλητις καὶ διφθερίας, ὡς ὀρᾶς, ἀπολυπών ὑπ' αἰσχύνης τὸ ἀστυ μισθοῦ γεωργεῖ μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μάλα υπεροπτικῶς παρέρχονται οὐδὲ τοῦνομα, εἰ Τίμων καλοῖτο, εἰδότες.

ΖΕΤΣ

9. Καὶ μὴν οὐ παροπτέος ἄνηρ οὐδὲ ἀμελητέος· εἰκότως γὰρ ἡγανάκτει δυστυχῶν· ἐπεὶ καὶ δμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκεῖνος ἐπι-

1 ἄθλιος A.M H.: ἄθλιος MSS.
2 οἱ Struve: not in MSS.
ZEUS

Ah, what a reverse! He the fine gentleman, the rich man, who had all the friends about him? What has happened to him to make him like this, poor man, a dirty fellow digging ditches and working for wages, it seems, with such a heavy pick to swing?

HERMES

Well, you might say that he was ruined by kind-heartedness and philanthropy and compassion on all those who were in want; but in reality it was senselessness and folly and lack of discrimination in regard to his friends. He did not perceive that he was showing kindness to ravens and wolves, and while so many birds of prey were tearing his liver, the unhappy man thought they were his friends and sworn brothers, who enjoyed their rations only on account of the good-will they bore him. But when they had thoroughly stripped his bones and gnawed them clean, and had very carefully sucked out whatever marrow there was in them, they went away and left him like a dry tree with severed roots, no longer recognizing him or looking at him—why should they, pray?—or giving him help or making him presents in their turn. So, leaving the city out of shame, he has taken to the pick and the coat of skin, as you see, and tills the soil for hire, brooding crazily over his wrongs because the men whom he enriched pass him by very disdainfully without even knowing whether his name is Timon or not.

ZEUS

Come now, we must not overlook the man or neglect him, for he had reason to be angry in view of his wretched plight. Why, we should be like those vile
λελησμένοι ἀνδρὸς τοσαύτα μηρία ταῦρων τε καὶ αἰγῶν πιότατα καύσαντος ἥμιν ἐπὶ τῶν βωμῶν ἔτι γούν ἐν ταῖς ρισί την κύσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων καὶ βεαξομένων καὶ ἀρπαζόντων, ἔτι δὲ καὶ φύσου τοῦ παρὰ τῶν ἱεροσυνούντων—πολλοὶ γὰρ οὐτοὶ καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ' ὅλον καταμύσαι ἥμιν ἑφιάσα—πολὺν ἡδὴ χρόνον οὐδὲ ἀπέβλεψα ἐς τὴν 'Αττικήν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγων ἔριδες ἐπετόλασαν αὐτοῖς· μαγομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγότων οὐδὲ ἐπακούειν ἐστὶ τῶν εὐχῶν· ὥστε ἡ ἐπιβυ- σάμενον χρή τὰ ὅτα καθῆσθαι ἡ ἐπιτρεπθήναι πρὸς αὐτῶν, ἄρετήν τινα καὶ ἀσώματα καὶ λήρους μεγάλῃ τῷ φωνῇ συνειρότων. διὰ ταῦτα τοι καὶ τούτον ἀμεληθήναι συνέβη πρὸς ἡμῶν οὐ φαίλον ὅντα.

10 Ὁμως δὲ τὸν Πλουτόν, ὁ Ἐρμῆ, παραλαβὼν ἀποθεὶ παρ' αὐτοῦ κατὰ τάχος· ἀγέτω δὲ ὁ Πλού- τος καὶ τὸν Θησαυρὸν μεθ' αὐτοῦ και μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττέσθωσαν οὐτῳ ραδίως, κἂν ὅτι μάλιστα ὑπὸ χρηστότητος αὐθίς ἐκδιώκη αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας ἢν ἐπεδει- ξαντο πρὸς αὐτῶν, καὶ αὐθίς μὲν σκέφθομαι καὶ δίκην δόσοσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάζω· κατεαγμέναι γὰρ αὐτὸν καὶ ἀπεστομωμέναι εἰςι δύο ἀκτίνες αἰ μέγισται, ὅποτε φιλοτιμίτερον ἱκόντισα πρόφην ἐπὶ τὸν σοφίστην Ἀναξαγόραν, δὲ ἐπειδῆ τοὺς ὦμηλητάς μηδὲ ὄλως εἶναι τινας ἡμᾶς τοὺς θεοὺς. ἀλλ' ἐκείνου μὲν διήμαρτον,—ὑπερ-
TOADIES OF HIS IF WE LEFT A MAN FORGOTTEN WHO HAS BURNED SO MANY FAT THIGH-BONES OF BULLS AND GOATS ON THE ALTAR TO HONOUR US; INDEED, I HAVE THE STEAM OF THEM STILL IN MY NOSTRILS! HOWEVER, BUSINESS HAS BEEN SO HEAVY, THE PERJURERS AND OPPRESSORS AND PLUNDERERS HAVE MADE SUCH A HUBBUB, AND I HAVE BEEN SO AFRAID OF THE TEMPLE-ROBBERS, WHO ARE NUMEROUS AND HARD TO GUARD AGAINST AND DO NOT LET ME CLOSE MY EYES FOR AN INSTANT, THAT I HAVEN'T EVEN LOOKED AT ATTICA FOR A LONG TIME, PARTICULARLY SINCE PHILOSOPHY AND DEBATES GREW RIFE AMONG THE ATHENIANS, FOR IT IS IMPOSSIBLE EVEN TO HEAR THE PRAYERS ON ACCOUNT OF THEIR WRANGLING AND SHOUTING; ONE MUST THEREFORE EITHER SIT WITH HIS EARS STOPPED OR BE DINNED TO DEATH WITH THEIR HARANGUES ABOUT "VIRTUE" AND "THINGS INCORPOREAL" AND OTHER PIFLE. THAT IS HOW I HAPPENED TO NEGLECT THIS MAN, WHO IS NOT A BAD SORT.

HOWEVER, TAKE RICHES, HERMES, AND GO TO HIM QUICKLY; LET RICHES TAKE TREASURE ALONG TOO, AND LET THEM BOTH STAY WITH TIMON AND NOT BE SO READY TO GO AWAY, HOWEVER MUCH HE MAY TRY TO CHASE THEM OUT OF THE HOUSE AGAIN IN THE KINDNESS OF HIS HEART. ABOUT THOSE TOADIES AND THE THANKLESSNESS WHICH THEY SHOWED TOWARD HIM I SHALL TAKE MEASURES LATER, AND THEY SHALL BE PUNISHED AS SOON AS I GET MY THUNDERBOLT PUT IN ORDER; FOR THE TWO LONGEST TINES OF IT ARE BROKEN AND BLUNTED SINCE YESTERDAY, WHEN I LET DRIVE A LITTLE TOO VIGOROUSLY AT THE SOPHIST ANAXAGORAS, WHO WAS TEACHING HIS DISCIPLES THAT WE GODS DO NOT COUNT AT ALL. I MISSED HIM, FOR PERICLES HELD HIS
ἔσχε γὰρ αὐτοῦ τὴν χειρὰ Περικλῆς—ὁ δὲ κεραυνὸς
eῖς τὸ ᾿Ανακεῖον παρασκήψας ἐκείνῳ τε κατέφλεξε
καὶ αὐτὸς ὀλύγον δεῖν συνετρίβη περὶ τῆς πέτρας.
πλὴν ἰκανὴ ἐν τοσοῦτῳ καὶ αὕτη τιμωρία ἦσται
αὐτοῖς, ὑπερπλουτοῦντα τὸν Τίμωνα ὀρῶσιν.

ΕΡΜΗΣ

11 Ὡς τὸ μέγα κεκραγέναι καὶ ὀχληρῶν εἶναι
καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ
καὶ τοῖς εὐχομένοις τούτῳ χρῆσιμον; ἰδοὺ γέ τοι
αὐτίκα μάλα πλοῦσιος ἐκ πενεστάτου καταστή-
σεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν
τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία· εἰ δὲ σιωπῇ
ἐσκαπτεὶ ἐπικεκυφῶς, ἐτὶ ἂν ἐσκαπτεὶ ἀμελου-
μενος.

ΠΛΟΤΤΟΣ

ἈΛΛ(tol. οὐκ ἂν ἀπέλθουμι, ὁ Ζεῦ, παρ' αὐτῶν.

ΖΕΤΕ

Διὰ τί, ὁ ἀριστεὶ Πλοῦτε, καὶ ταύτα ἐμοὶ
κελεύσαντος;

ΠΛΟΤΤΟΣ

12 Ὑπὸ τὴν Δία ὑβρίζειν εἰς ἐμὲ καὶ ἔξεφορει καὶ ἐς
πολλὰ κατεμέριζε, καὶ ταύτα πατρῷον αὐτῷ φίλον
ἄντα, καὶ μονονοΐς δικράνοις ἔξεσθει με τῆς
οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρι-
πτοῦντες. αὕτης οὖν ἀπέλθω παρασίτοις καὶ κόλαξι
καὶ ἑταῖρας παραδοθησόμενος; ἐπ' ἐκείνους, ὁ
Ζεῦ, τέμπε με τοὺς ἡθησομένους τῇ δωρεᾷ,1 τοὺς
περιέφουντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος: οὐ-

1 ἡθησομένους τῇ δωρεᾷ Herworden: ἡθησομένους τῆς
dωρεᾶς MSS.
hand over him, and the bolt, glancing off into the Anaceum, set the temple afire and itself came near being broken to bits on the rock. But in the meantime it will be punishment enough for them if they see Timon enormously rich.

HERMES
What an advantageous thing it is to shout loudly and to be annoying and impudent! It is useful not only to pleaders in court but to petitioners to Heaven. Lo and behold, Timon, who is now wretchedly poor, will become rich in an instant because he prayed vociferously and outspokenly and drew the attention of Zeus; but if he had bent his back and dug in silence he would still be digging neglected.

RICHEs
But I really can’t go to him, Zeus.

ZEUS
Why not, my good Riches, when I have bidden you to do so?

RICHEs
Why, by Zeus, because he treated me contumeliously, bundled me out, made ducks and drakes of me, although I was his father’s friend, and all but thrust me out of the house with a pitchfork, throwing me away as people throw hot coals out of their hands. Am I to go back, then, and be betrayed into the hands of parasites and toadies and prostitutes? Send me to men who will be pleased with the gift, Zeus, who will be attentive to me, who hold me in honour and yearn for me, and let these

1 Lucian is referring to the fact that Pericles intervened in favour of Anaxagoras when the latter was tried for impiety at Athens.
τοι δὲ οἱ λάροι τῇ πενίᾳ συνεστωσαν, ἢν προτιμῶσιν ἦμῶν, καὶ διεθέραν παρ’ αὐτής λαβόντες καὶ δίκελλαν ἀγαπάτωσαν ἀθλιοὶ τέτταρας ὀβολοῦς ἀποφέροντες, οἱ δεκαταλάντους δωρεὰς ἀμελητὶ προεῖμενοι.

ΖΕΤΩ

13 οὖδὲν ἐτι τοιούτοι οἱ Τίμων ἐργάσεται περὶ σέπάνυ γὰρ αὐτῶν ἡ δίκελλα πεπαιδαγόγηκεν, εἰ μὴ παντάπασιν ἀνάληγτος ἦστι τὴν ὁσφὺν, ὡς χρῆν σὲ ἀντὶ τῆς πενίας προαιρεῖται. σὺ μέντοι πάνυ μεμψίμοιρος εἶναι μοι δοκεῖς, δὲ νῦν μὲν τὸν Τίμωνα αὐτὶ, διὸτι σοι τὰς θύρας ἀναπέτασας ἥψει περινοστεὶν ἐλευθέρως οὔτε ἀποκλεῖον οὔτε ξηλοτυπῶν ἄλλοτε δὲ τούναντίον ἡγανάκτεις κατὰ τῶν πλουσίων κατακεκλείσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλειστὶ καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοι ἐς τὸ φῶς δυνατὸν εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με, ἀποτυγγεῖσθαι λέγων ἐν πολλῷ τῷ σκότῳ καὶ διὰ τοῦτο ὄχρος ἦμῶν ἐφαίνου καὶ φροντίδος ἀνάπλεως, συνεσπακῶς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ καροῦ λάβοιο, παρ’ αὐτῶν καὶ ὅλως τὸ πρώγμα ὑπέρδειον ἔδοκει σοι, ἐν χαλκῷ ἡ σιδηρῷ τῷ θαλάμῳ καθάπερ τὴν Δανάην παρθενεύεσθαι ὑπὸ ἀκριβεία καὶ παμποτηρίῳ παιδαγωγοῖς ἀνατρέφομεν, τῷ Τόκῳ καὶ τῷ λογισμῷ, ἀτσόπα γοῦν ποιεῖν ἐφασκεῖς αὐτοῖς ἔρωντας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύουν οὐ τολμᾶντας, οὔδὲ ἐπ’ ἀδείας χρωμένους τῷ ἔρωτι κυρίους γε δύνας, ἀλλὰ φυλάττειν ἐγγυτοὺς ῥατας, ἐς τὸ σημεῖον καὶ τῶν μοχλῶν ἀσκαρδαμυκτὶ βλέποντας, ἴκανὴν ἀπό-
noddies abide with Poverty, whom they prefer to me; let them get a coat of skin and a pick from her and be content, poor wretches, with a wage of four obols, they who heedlessly fling away ten-talent gifts.

ZEUS

Timon will never again treat you in any such way, for unless the small of his back is completely insensible, his pick has certainly taught him that he should have preferred you to Poverty. It seems to me, however, that you are very fault-finding. Now you are blaming Timon because he flung his doors open for you and let you go abroad freely, neither locking you in nor displaying jealousy; but at other times it was quite the reverse; you used to get angry at the rich and say that they locked you up with bolts and keys and seals to such an extent that you could not put your head out into the light of day. At all events that was the lament you used to make to me, saying that you were being stifled in deep darkness. That was why you presented yourself to us pallid and full of worries, with your fingers deformed from the habit of counting on them, and threatened that if you got a chance you would run away. In short, you thought it a terrible thing to lead a virginal life like Danae in a chamber of bronze or iron, and to be brought up under the care of those precise and unscrupulous guardians, Interest and Accounts. As a matter of fact, you used to say that they acted absurdly in that they loved you to excess, yet did not dare to enjoy you when they might, and instead of giving free rein to their passion when it lay in their power to do so, they kept watch and ward, looking fixedly at the seal and the bolt; for they thought it enjoyment
κανόνα οἰομένους οὐ τὸ αὐτοῦς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύων μήτε αὐτὴν ἑσθίουσαν τῶν κριθῶν μήτε τῷ ὑπὲρ τεινώντι ἐπιτρέπονται, καὶ προσέτε γε καὶ κατεγέλας αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καιότατον αὐτοὺς ξηλοτυποῦντων, ἀγνοοῦντων δὲ ὡς κατάρατος οἰκέτης ἢ οἰκονόμος πεδότριψι ύπεισιῶν λαθραίως ἐμπαροινήησει, τόν κακοδαίμονα καὶ ἀνέραστον δεσπότην πρὸς ἅμαρρον τι καὶ μικρόστομον λυχνίδιον καὶ διψαλέων θρυσαλίδιον ἐπαγρυπτεῖν ἐίσας τοῖς τόκοις. πῶς οὖν οὐκ ἄδικα ταυτά σου, πάλαι μὲν ἐκεῖνα αἰτιᾶσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλέων;

ΠΛΟΥΤΟΣ

15 Καὶ μὴν εἴ γε τάληθες ἐξετάζοις, ἀμφόθεν σοι εὐλογα δόξω ποιεῖν τοῦ τε γὰρ Τίμωνος τὸ πάνυ τοῦτο ἀνεμένου ἀμελεῖς καὶ οὐκ εὐνοικῶν ὡς πρὸς ἐμὲ εἰκότως ἄν δοκοίη τούς τε αὐ τακάκλειστον ἐν θύραις καὶ σκότῳ φυλάττονται, ὅπως αὐτοῖς παχύτερος γενοῦς καὶ πιμελής καὶ ὑπέροχος ἐπιμελουμένους, οὔτε προσαπτομένους αὐτοὺς οὔτε ἐς τὸ φῶς προάγοντας, ὡς μηδὲ ὡθειν πρὸς τίνος, ἀνοίγτους ἐνόμιζον εἶναι καὶ ὑβριστάς, οὔτε μικρόν ἐκδούντα με ὑπὸ τοσοῦτος δεσμοῖς καταστήματας, οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίστως ἄλλω τινὶ τῶν εὐδαιμόνων με καταληεῖς. οὔτε οὖν ἐκείνους οὔτε τοὺς πάνυ προχειροὺς εἰς ἐμὲ τούτοις ἐπιαίω, ἀλλὰ τούς, ὅπερ ἀριστόν ἐστι, μέτρον

1 Text suspected. θῆβαι second Aldine: θήκαι Faber, Brodœus.
TIMON, OR THE MISANTHROPE

enough, not that they were able to enjoy you themselves, but that they were shutting out everyone else from a share in the enjoyment, like the dog in the manger that neither ate the barley herself nor permitted the hungry horse to eat it. Moreover, you laughed them to scorn because they scrimped and saved and, what is strangest of all, were jealous of themselves, all unaware that a cursed valet or a shackle-burnishing steward would slip in by stealth and play havoc, leaving his luckless, unloved master to sit up over his interests beside a dim, narrow-necked lamp with a thirsty wick. Why, then, is it not unjust in you, after having found fault with that sort of thing in the past, to charge Timon with the opposite now?

RICHES

Really, if you look into the truth, you will think that I do both with good reason, for Timon's extreme laxity may fairly be deemed inconsiderate and unfriendly toward me; and on the other hand, when men kept me locked up in dark coffers, taking pains to get me fat and plump and overgrown, and neither laid a finger on me themselves nor brought me out into the light of day for fear that I might be seen by someone else, I used to consider them senseless and arrogant because they let me grow soft in such durance when I had done no wrong, and were unaware that after a little they would go away and leave me to some other favourite of fortune. I have no praise, therefore, either for these men or for those who are very free with me, but only for those who will do what is best and observe modera-
ἐπιθήσοντας τῷ πράγματι καὶ μήτε ἀφεξομένους τὸ παράπαν μήτε προηγομένους τὸ ὄλον.

Σκόπει γὰρ, ὁ Ζεῦ, πρὸς τοῦ Διὸς. εἰ τις νόμοι γῆμας γυναῖκα νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε ξηλοτυποῖ τὸ παράπαν, ἀφεῖς καὶ βαδίζειν ἐνθα ἐθέλοι νύκτωρ καὶ μεθ’ ἡμέραν καὶ συνεῖναι τοὺς βουλομένους, μᾶλλον δὲ αὐτὸς ἀπάγοι μοιχευθησομένην ἀνοίγων τὸς θύρας καὶ μαστροτεύων καὶ πάντας ἐπ’ αὐτὴν καλῶν, ἀρα ὁ τοιοῦτος ἔραν δόξειεν ἃν; οὐ γὰρ, ὁ Ζεῦ, τούτο

17 φαίης ἃν, ἐρασθείς πολλάκις. εἰ δὲ τις ἐμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἔπ’ ἀρότῳ παῖδων γηνησίων, ὁ δὲ μήτε αὐτὸς προσ-ἀπτοῦτο ἀκμαίας καὶ καλῆς παρθένου μήτε ἀλλῷ προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ στεῖραν κατακλείσας παρθενεύοι, καὶ ταῦτα ἔραν φάσκων καὶ δήλος ὁν ἀπὸ τῆς χρόας καὶ τῆς σαρκὸς ἐκτετηκοῦς καὶ τῶν ἀφθαλμῶν ὑποδεδυκῶν, ἔσθ’ ὅπως οἱ τοιοῦτος οὐ παραπαίειν δόξειεν ἃν, δέον παῖδοποιείσθαι καὶ ἀπολαῦειν τὸν γάμον, καταμαραίνων εὐπρόσωπων ὄντω καὶ ἐπέραστον κόρην καθάπερ ἱέρειαν τῇ Θεσσομόρφῳ τρέφων διὰ παντὸς τοῦ βίου; ταῦτα καὶ αὐτὸς ἁγανακτῶ, πρὸς ἐνὶ μὲν ἀτίμως λακτιζομένους καὶ λαφυρ-σόμενος καὶ ἔξαντλομένους, ὡπ’ ἐνὶ μὲν ἀσπερ στυγματίας δραπέτης πεπεδημένος.

ΖΕΓΧ

18 Τὸ σιών ἁγανακτεῖς καὶ αὐτῶν; διδόασι γὰρ ἁμφός καλῆν τὴν δίκην, οἱ μὲν ἀσπερ ὁ Τάνταλος ἀποτοι καὶ ἁγενοτοι καὶ ἕπροι τὸ στόμα, ἐπι-
tion in the thing, neither holding hands off altogether
nor throwing me away outright.

Look at it in this way, Zeus, in the name of Zeus.
If a man should take a young and beautiful woman
for his lawful wife and then should not keep watch
of her or display jealousy at all, but should let her
go wherever she would by night and by day and
have to do with anyone who wished, nay more,
should himself induce her to commit adultery,
opening his doors and playing the go-between and
inviting everybody in to her, would such a man
appear to love her? You at least, Zeus, who have
often been in love, would not say so! On the other
hand, suppose a man should take a woman of gentle
birth into his house in due form for the procreation of
children, and then should neither lay a finger on the
ripe and beautiful maiden himself nor suffer anyone
else to look at her, but should lock her up and keep
her a maid, childless and sterile, asserting, however,
that he loved her and making it plain that he did so by
his colour and wasted flesh and sunken eyes. Would
not such a man appear to be out of his mind when,
although he ought to have children and get some
good of his marriage, he lets so fair and lovely a girl
fade by keeping her all her life as if she were vowed
to Demeter? That is the sort of thing I myself am
angry about; for some of them kick me about
shamefully and tear my flesh and pour me out like
water, while others keep me in shackles like a run-
away slave with a brand on his forehead.

ZEUS

Then why are you angry at them? Both sorts
pay a fine penalty; for these last, like Tantalus, go
hungry and thirsty and dry-lipped, merely gaping at
ΤHE WORKS OF LUCIAN

κεχηρύτες μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ Φινεὺς ἀπὸ τῆς φάρυγγος τῆς τροφήν υπὸ τῶν Ἀρτυνίων ἀφαιροῦμενοι. ἀλλ' ἀπίθανη ἦδη σωφρονεστέρρη παρὰ πολὺ τῷ Τίμωνι ἑντευξόμενος.

ΠΛΟΥΤΟΣ

'Εκεῖνος γὰρ ποτὲ παύσεται ὡστερ ἐκ κοφίνου τετρυπτημένου, πρὶν ὅλος εἰσρυηναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενοι τὴν ἐπιρροήν, μὴ ὑπέραντλος εἰσπεσόσι ἐπικλύσω αὐτῶν; ὡστε ἐς τῶν τῶν Δαναίδων πίθου ὑδροφορῆσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυηναι σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηρὸς τοῦ πίθου καὶ ἀκάλυτος ἢ ἔξυδος.

ΖΕΤΣ

19 Οὐκοῦν εἰ μὴ ἐμφράζεται τὸ κεχηρὸς τοῦτο καὶ ἐσται ἄπαξ ἀναπεπταμένοις, ἐκχυθέντος ἐν βραχείς σου ῥάδιος εὑρήσει τὴν διθεραναν αὐθίνας καὶ τὴν δίκελλαν ἐν τῇ τρυγῇ τοῦ πίθου. ἀλλὰ ἀπίθανη ἦδη καὶ πλουτίζετε αὐτῶν· σὺ δὲ μέμνησο, ὃ Ἐρμῆ, ἐπανιῶν πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Ἀἴτησις, ὥς τῶν κεραυνῶν ἀκούσαντες ἐπισκευάσσωσι· ὥς ἦδη γε τεθηγμένον αὐτοῦ δεσσόμεθα.

ΕΡΜΗΣ

20 Προῖμεν, ὁ Πλούτε. τὸ τοῦτο; ὑποσκάξεις; ἐλελήθεις με, ὁ γεννάδα, οὐ τυφλὸς μόνον ἀλλὰ καὶ χωλὸς ὦν

1 ἵσται ἀπαξ Λ.Μ.Η.: ἢ τὸ ἀπαξ MSS.: τὸ εἰσάπαξ Cobet.
their gold, while the others, like Phineus, have their food snatched out of their mouths by the Harpies. But be off with you now to Timon, whom you will find far more discreet.

**Riches**

What, will he ever stop acting as if he were in a leaky boat and baling me out in haste before I have entirely flowed in, wanting to get ahead of the entering stream for fear that I will flood the boat and swamp him? No, and so I expect to carry water to the jar of the Danaids and pour it in without result, because the vessel is not tight but all that flows in will run out almost before it flows in, so much wider is the vent of the jar and so unhindered is the escape.¹

**Zeus**

Well, if he doesn't intend to stop that vent and it turns out to have been opened once for all, you will speedily run out and he will have no trouble in finding his coat of skin and his pick again in the lees of the jar. But be off now and make him rich; and when you come back, Hermes, be sure to bring me the Cyclopes from Aetna, so that they may point my thunderbolt and put it in order, for we shall soon need it sharp.

**Hermes**

Let us be going, Riches. What's this? You're limping? I didn't know that you were lame as well as blind, my good sir.

¹ There are two distinct figures here. In both of them wealth is compared to water; but in the first it leaks in and is ladled out, while in the second it is ladled in and leaks out. In the first figure we want a word meaning "boat," not "basket"; and I assume therefore that κόφωνος means "coracle" here.
ΠΛΟΤΤΟΣ

Οὐκ ἀεὶ τοῦτο, δὲ Ἑρμῆ, ἀλλ’ ὅποταν μὲν ἀπλώ παρὰ τινα πεμφθεὶς ὑπὸ τοῦ Δίως, οὐκ οἶδ’ ὅπως βραδὺς εἶμι καὶ χωλὸς ἄμφοτέροις, ὡς μόνις τελεῖν ἐπὶ τὸ τέρμα, προγνάσασαντος ἐνίστετε τοῦ περιμένοντος, ὅποταν δὲ ἀπαλλάττεσθαι δέχη, πτηνὸν ὤψει, πολὺ τῶν ὅνειρων ὁκύτερον ἀμα γούν ἐπέσεν ἡ ὕσπληγξ, κἀγὼ ἤδη ἀνακηρύτ- τομαι νευκηκῶς, ὑπερτηθῶς σα το στάδιον οὐδὲ ἰδόντων ἐνίστε τῶν θεᾶτων.

ΕΡΜΗΣ

Οὐκ ἀληθῆ ταῦτα φῆς· ἐγὼ γέ τοι πολλοὺς ἄν εἰπεῖν ἔχοιμι σοὶ χθές μὲν οὐδὲ ὤσπολὸν ὡστε πρίασθαι βρόχον ἐσχῆκότας, ἄφων δὲ τῇμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ξεύγους ἐξελαύνοντας, οἷς οὐδὲ κἂν ὅνος ὑπῆρξε πῶποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέχονται οὐδ’ αὐτὸι πιστεύοντες οἴμαι ὅτε μὴ ὁναρ πλου- τοῦσιν.

ΠΛΟΤΤΟΣ

21 'Ετεροῦν τοῦτ’ ἐστίν, δὲ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεὺς, ἀλλ’ ὁ Πλούτων ἀποστέλλει με παρ’ αὐτοὺς ἀτε πλουτο- δότης καὶ μεγαλόδωρος καὶ αὐτὸς ὁν’ ἰολοὶ γούν καὶ τῷ ὀνόματι. ἐπειδὰν τοῖνυν μετοικισθήναι δέχη με παρ’ ἐτέρον πρὸς ἐτέρου, ἐς δέλτον ἐμβα- λόντες με καὶ κατασημηνάμενοι ἐπιμελῶς φορηδὸν ἀράμευοι μετακομίζουσιν· καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαίῳ τῇ ὀθόνῃ σκεπόμενος, περιμά- χητος ταῖς γαλαίς, ἐμὲ δὲ οἱ ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες ὡσπερ τὴν χειλιδόνα 348
TIMON, OR THE MISANTHROPE

RICHES

It is not always this way, Hermes. When I go to visit anyone on a mission from Zeus, for some reason or other I am sluggish and lame in both legs, so that I have great difficulty in reaching my journey's end, and not infrequently the man who is awaiting me grows old before I arrive. But when I am to go away, I have wings, you will find, and am far swifter than a dream. Indeed, no sooner is the signal given for the start than I am proclaimed the winner, after covering the course so fast that sometimes the onlookers do not even catch sight of me.

HERMES

What you say is not so. I myself could name you plenty of men who yesterday had not a copper to buy a rope with, but to-day are suddenly rich and wealthy, riding out behind a span of white horses when they never before owned so much as a donkey. In spite of that, they go about dressed in purple, with rings on their fingers, themselves unable to believe, I fancy, that their wealth is not a dream.

RICHES

That is a different matter, Hermes; I do not go on my own feet then, and it is not Zeus but Pluto who sends me; for he, too, is a bestower of riches and a generous giver, as his name implies. When I am to go from one man to another, they put me in wax tablets, seal me up carefully, take me up and carry me away. The dead man is laid out in a dark corner of the house with an old sheet over his knees, to be fought for by the weasels, while those who have expectations regarding me wait for me in the public square with their mouths open, just as the
22 προσπετομένην τετρυγότες οί νεοττοι. ἐπειδὰν δὲ τὸ σημεῖον ἀφαίρεθ᾽ καὶ τὸ λίνον ἐντυμηθ᾽ καὶ ἡ δέλτος ἀνοιχθ᾽ καὶ ἀνακηρυχθ᾽ μου ὁ καινὸς δεσπότης ἢτοι συγγενῆς τις ἢ κόλαξ ἢ καταπύγων οἰκέτης ἐκ παιδικῶν τίμων, ὑπεξυρημένος ἔτι τὴν γυνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἱδονῶν ἀς ἦδη ἔξωροι δὲν ὑπηρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβόν, ἐκείνοις μὲν, δοσίς ἂν ἡ ποτε, ἀρπασάμενος μὲ αὐτῇ δέλτῳ θεί φέρων ἀντὶ τοῦ τέως Πυρρίου ἢ Δρόμωνος ἢ Τιβείου Μεγακλής ἢ Μεγάβυζος ἢ Πρώταρχος μετομομοσθείς, τοὺς μάτην κεχηρότας ἐκείνους ἐς ἀλλήλους ἀποβλέ- πουνται καταλιπτῶν ἅλθες ἀγοντας τὸ πένθος, οἷος αὐτοῖς ὁ θύμων ἐκ μυχοῦ τῆς σαγήνης διέφυγεν

23 οὐκ ὑλίγον τὸ δέλεαρ καταπτιῶν. ὁ δὲ ἐμπεσὼν ἀθρόος ἔμε ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικῶς καὶ εἰ παριδον ἀλλως μαστίζειε τις ὅρθιον ἐφίστας τὸ οὖς καὶ τὸν μυλόνα ὅσπερ τὸ Ἀνάκτορον προσκυνῶν, οὐκέτι φορητὸς ἐστὶ τοῖς ἐντυγχάνουσιν, ἀλλὰ τοὺς τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὀμοδούλους μαστυγοὶ ἀποπειρώμενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἀχρὶ ἄν ἡ ἐς πορνίδιον τε ἐμπεσὼν ἡ ἱπ- ποτροφίας ἐπιθυμήσας ἡ κόλαξ παράδους ἑαυτὸν ὄμνυόσως, ἡ μὴν εὐμορφότερον μὲν Νηρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου, συνετῶτερον δὲ τοῦ Ὄδυσσεως, πλουσιώτερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου

1 ἀθρόος ἡ, Cobet: ἀθρόως γ, β.
swallow’s chirping brood waits for her to fly home. When the seal is removed, the thread cut, and the tablets opened, they announce the name of my new master, either a relative or a toady or a lewd slave held in high esteem since the days of his wanton youth, with his chin still shaven clean, who in this way gets a generous recompense, deserving fellow that he is, for many and various favours which he did his master long after he had earned a discharge. Whoever he may be, he snatches me up, tablets and all, and runs off with me, changing his name from Pyrrhias or Dromo or Tibius to Megacles or Megabyzus or Protarchus, while those others who opened their mouths in vain are left looking at one another and mourning in earnest because such a fine fish has made his escape from the inmost pocket of their net after swallowing quantities of bait. As for the man who has been flung head over ears into riches, an uncultivated, coarse-grained fellow who still shudders at the irons, pricks up his ear if anyone casually flicks a whip in passing, and worships the mill as if it were the seat of the mysteries, he is no longer endurable to those who encounter him, but insults gentlemen and whips his fellow-slaves, just to see if he himself can do that sort of thing, until at length he falls in with a prostitute or takes a fancy to breed horses or gives himself into the keeping of toadies who swear that he is better looking than Nireus, better born than Cecrops or Codrus, sharper witted than Odysseus and richer than sixteen Croesuses in one; and then in a moment, poor devil, he pours out all that was

1 This refers to the presents which they gave the dead man in the hope of influencing his will.
THE WORKS OF LUCIAN

ἀθλιος ἐκχέῃ τὰ κατ᾽ ὀλίγου ἐκ πολλῶν ἐπιρρκιῶν καὶ ἀρπαγῶν καὶ πανουργίων συνειλεγμένα.

ΕΡΜΗΣ

24 Αὐτά που σχεδὸν φῆς τὰ γινόμενα: ὃποταν δ᾽ οὖν αὐτόπους βαδίζης, πῶς οὔτω τυφλὸς ὃν εὑρίσκεις τὴν ὁδὸν; ἢ πῶς διαγινώσκεις ἐφ᾽ οἷς ἂν σὲ ὁ Ζεὺς ἁποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἡξίους;

ΠΛΟΤΟΣ

Οὐκε γὰρ εὑρίσκειν με . . . ὃτινες εἰσι; μᾶ τὸν Δία οὗ πάνυ οὐ γὰρ ἂν Ἀριστείδην καταλυτῶν Ἰππονίκῳ καὶ Καλλία προσήκοι καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἡξίους.

ΕΡΜΗΣ

Πλὴν ἄλλα τὶ πρᾶττεις καταπεμφθείς;

ΠΛΟΤΟΣ

"Αμο καὶ κάτω πλανῶμαι, περινοστῶν ἄχρι ἂν λάθῳ τινὶ ἐμπτεῖσθων' ὁ δὲ, ὡστε ἂν πρῶτος μοι περιτύχῃ, ἀπαγαγὼν παρ' αὐτὸν ἔχειν, σὲ τὸν Ἑρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνών.

ΕΡΜΗΣ

25 Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἴομενός σε κατὰ τὰ αὐτῷ δοκοῦντα πλουτίζειν ὃςος ὃν οὔτει τοῦ πλουτεῖν ἡξίους;

ΠΛΟΤΟΣ

Καὶ μᾶλα δικαῖως, ὥγαθε, ὃς γε τυφλὸν ὄντα

1 A line seems to have been lost here (de Jong): supply τὴν ὁδὸν ἡ τοὺς ἡξίους διαγινώσκειν.
accumulated little by little through many perjuries, robberies and villainies.

HERMES

Yes, that is just about the way of it. But when you go on your own feet, how do you find the way, since you are so blind, and how do you tell who the people are whom Zeus sends you to because he thinks they deserve to be rich?

RICHES

Do you suppose I find the way or tell who they are? Good Heavens, not a bit of it! Otherwise I would not have left Aristides in the lurch to go to Hipponicus and Callias and a great many others who do not deserve a copper.¹

HERMES

But what do you do when he sends you down?

RICHES

I wander up and down, roaming about until I come upon someone unawares, and that man, whoever he may be who happens on me, takes me home and keeps me, paying homage to you, Hermes, for his unexpected stroke of good-luck.²

HERMES

Then you have cheated Zeus, who thinks that you observe his decrees and enrich those who in his opinion deserve riches?

RICHES

Yes, and very properly, my friend, for although he

¹ Hipponicus was the father of Callias, and the son of another Callias, the founder of the family fortunes. There were several sinister stories current about the source of his wealth, but Lucian is probably thinking of the version given by Plutarch in the life of Aristides.

² All windfalls were attributed to Hermes.
THE WORKS OF LUCIAN

eiðôs ōpeμπεν ἀναξητήςοντα δυσεύρετον οὖτω χρῆμα καὶ πρὸ πολλοῦ ἐκκελοιπὸς ἓκ τοῦ βίου, ὅπερ οὖδ’ ὁ Δυνκεύς ἂν ἔξευροι ῥαδίως, ἀμαιρον οὖτω καὶ μικρὸν ὄν. τοιγαροῦν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων ἐν ταῖς πόλεις τὸ πᾶν ἐπεχόντων, ράμον ἐς τοὺς τοιούτους ἐμπίπτηκι περιῶν καὶ σαγηνεύομαι πρὸς αὐτῶν.

ΕΡΜΗΣ

Εἶτα πῶς ἐπειδὰν καταλήπησι αὐτοὺς ῥαδίως φεύγεις, οὐκ εἰδὼς τὴν ὀδὸν;

ΠΛΟΤΟΣ

"Οξυδερκῆς τότε πῶς καὶ ἀρτίπους γίνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

ΕΡΜΗΣ

26 "Ετι δὴ μοι καὶ τοῦτο ἀπόκριναι, πῶς τυφλὸς ὄν—εἰρήσεται γάρ—καὶ προσέτε ὅχρος καὶ βαρὸς ἓκ τῶν σκελοῦν τοσούτους ἔραστάς ἔχεις, ὡστε πάντας ἀποβλέπεις εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν οἴεσθαι, εἰ δὲ ἀποτύχουν οὐκ ἀνέχεσθαι ξώντας; οἶδα γοῦν τινας οὐκ ὀλίγους αὐτῶν οὕτως σου δυσέρωτας ὄντας ὡστε καὶ “ἐς βαθυκήτεα πόντον” φέροντες ἔρρυψαν αὐτοὺς καὶ “πετρῶν καὶ ἡλιβάτων,” ὑπερορᾶσθαι νομίζοντες ὅποιο σοῦ ὀτεπερ ¹ οὐδὲ τὴν ἄρχην ἑώρας αὐτούς. πλὴν ἀλλὰ καὶ σὺ ἄν εὖ οἶδα ὅτι όμολογήσειας, εἰ τι σωφρίς σαυτοῦ, κορυβαντιῶν αὐτοὺς ἐρωμένῳ τοιοῦτῳ ἐπιμεμηνότας.

ΠΛΟΤΟΣ

27 Οἰεὶ γὰρ τοιούτου οἶδος εἰμι ὀρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσεστιν; ¹ ὀτεπερ du Soul; ὀτεπερ MSS.
TIMON, OR THE MISANTHROPE

knew that I was blind, he kept sending me to search
for a thing so hard to find, which long ago became
eclipsed in the world; even a Lynceus could not find
it easily, so dim and tiny is its light. So, as the
good men are few and wicked men in great numbers
fill the cities, it is easier for me to fall in with them
in my wanderings and to get into their nets.

HERMES

Then how is it that when you leave them you
escape easily, since you do not know the way?

RICHES

For some reason I become sharp of eye and swift
of foot then, but only for the time of my escape.

HERMES

Now just answer me this one more question. How
is it that although you are blind (pardon my frank-
ness), and not only that but pale and heavy-footed, you
have lovers in such number that all men regard you
with admiration and count themselves lucky if they
win you, but cannot bear to live if they fail? In
fact, I know a good many of them who were so
desperately in love with you that they went and
flung themselves "into the deep-bosomed sea" and
"over the beetling crags" ¹ because they thought
you were cutting them when as a matter of fact you
could not see them at all. But you yourself will
admit, I am sure, if you know yourself, that they
are crazy to lose their heads over such a beloved.

RICHES

Do you suppose they see me as I am, lame and
blind and with all my other bad points?

¹ Theognis 175.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

'Αλλὰ πώς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσίν;

ΠΛΟΤΤΟΣ

Οὐ τυφλοὶ, ὦ ἀριστε, ἀλλ' ἡ ἁγνοια καὶ ἡ ἀπάτη, αὐτὲρ νῦν κατέχουσι τὰ πάντα, ἐπισκιά-ξουσιν αὐτοὺς· ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντά-πασιν ἀμορφος εἰη, προσωπείων τι ἑρασμιώτατον περιδέμενον, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἑυδῆς ἑντυγχάνω αὐτοὶς· οἱ δὲ αὐτοπρό-σωπον οἰόμενοι ὅραν τὸ κάλλος ἔρωσι καὶ ἀπόλ-λυται μὴ τυγχάνοντες. ὡς εἰ γε τις αὐτοὶς δλον ἀπογυμνώσας ἐπεδείξε με, δῆλου ὡς κατεγίνωσκον ἄν αὐτῶν ἀμβλυώττοντες τὰ τηλικάυτα καὶ ἔρωντες ἀνεράστων καὶ ἀμίρφων πραγμάτων.

ΕΡΜΗΣ

28 Τι σὺν ὅτι καὶ ἐν αὐτῷ ἡ ἁγνοια τὸ πλουτεῖν γενό-μενοι καὶ τὸ προσωπεῖον αὐτοὶ περιδέμενοι ἔτι ἐξαπατώνται, καὶ ἂν τις ἀφαιρήται αὐτοὺς, θάτ-τον ἄν τὴν κεφαλήν ἢ τὸ προσωπεῖον πρόοιμο; οὗ γὰρ δὴ καὶ τὸτε ἁγνοεῖν εἰκὸς αὐτοὺς ὡς ἐπί-χριστος ἡ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὁρῶντας.

ΠΛΟΤΤΟΣ

Οὐκ ὀλίγα, ὦ 'Ερμῆ, καὶ πρὸς τούτο μοι συν-αγωνίζεται.

ΕΡΜΗΣ

Τὰ ποία;

ΠΛΟΤΤΟΣ

'Eπειδὰν τις ἑντυγχάνω τὸ πρῶτον ἀναπετάσας τὴν θύραν εἰσδέχητα με, συμπαρεισέρχεται μετ' ἐμοὶ λαθῶν ὁ τύφος καὶ ἡ ἁνοια καὶ ἡ μεγαλαυχία

356
HERMES

But how can they help it, Riches, unless they themselves are all blind?

RICHES

They are not blind, good friend, but Ignorance and Deceit, who now hold sway everywhere, darken their vision. Moreover, to avoid being wholly ugly, I always put on a very lovely mask, gay with tinsel and jewels, and an embroidered robe before I meet them; whereupon, thinking that they see my beauty face to face, they fall in love with me and despair of life if they do not win me. If anyone should strip me and show me to them, without a doubt they would reproach themselves for being shortsighted to that extent and for falling in love with things hateful and ugly.

HERMES

Why is it, then, that even after they are in the very midst of riches and have put the mask on their own face, they are still deluded, and would sooner lose their head than the mask if anyone should try to take it away? Surely it is not likely that they do not know that your beauty is put on when they see all that is under it.

RICHES

There are many things that help me in this too, Hermes.

HERMES

What are they?

RICHES

When a man, on first encountering me, opens his doors and takes me in, Pride, Folly, Arrogance, Effeminacy, Insolence, Deceit, and myriads more,
THE WORKS OF LUCIAN

καὶ μαλακία καὶ ύβρις καὶ ἀπάτη καὶ ἀλλ' ἄττα μυρία. ὑπὸ δὴ τοῦτων ἄπαντων καταληφθεῖσα τὴν ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὅργεται τῶν φευκτῶν καὶ τῶν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρῶτον πάθων ἄν ἡ ἐμὲ προέσθαι ὑπομείνειν ἂν.

ἘΡΜΗΣ

29 Ὡς δὲ λείος εἰ καὶ ὁλισθηρός, ὁ Πλοῦτε, καὶ δυσκάτοχος καὶ διαφεύγετικός, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαιὰν ἀλλ' ὅσπερ αἱ ἐγχέλεις ἢ οἱ ὀφεῖς διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὑπὸς. Ἡ Πενία δὲ ἐμπαλίν ξώδης τε καὶ εὐλαβὴς καὶ μυρία τὰ ἀγκιστρα ἐκτεφυκότα εἴ ἀπαντὸς τοῦ σώματος ἔχουσα, ὡς πλησιώσαντας εὐθὺς ἔχεσθαι καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ φλυαροῦντας ἡμᾶς πράγμα ἤδη οὐ μικρὸν διέλαβε.

ΠΛΟΤΤΟΣ

Τὸ ποῦν;

ἘΡΜΗΣ

"Οτι τὸν Ἡσαυρὸν οὐκ ἐπηγαγόμεθα, οὔπερ ἔδει μάλιστα.

ΠΛΟΤΤΟΣ

30 Θάρρει τοῦτον γε ἔνεκα: εἰν τῇ γῇ αὐτὸν ἀεὶ καταλείπων ἀνέρχομαι πρὸς ὑμᾶς ἐπισκήψας ἐνδοὺ μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενὶ, ἵνα μὴ ἐμὸι ἀκούσῃ βοήσαντος.

ἘΡΜΗΣ

Οὐκοῦν ἐπιβαίνωμεν ἢδη τῆς Ἀττικῆς καὶ μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἀχρὶ ἄν πρὸς τὴν ἐσχατιάν ἀφίκωμαι.

358
enter unobserved in my train. Once his soul is obsessed by all these, he admires what he should not admire and wants what he should shun; he worships me, the progenitor of all these ills that have come in, because I am attended by them, and he would endure anything in the world rather than put up with losing me.

**HERMES**

But how smooth and slippery you are, Riches, how hard to hold and how quick to get away! You offer people no secure grip at all, but make your escape through their fingers in some way or other, like an eel or a snake. Poverty, on the other hand, is sticky and easy to grip, and has no end of hooks growing out all over her body, so that when people come near her she lays hold of them at once and cannot be disengaged easily. But in the midst of our gossip we have forgotten something rather important.

**RICHES**

What is it?

**HERMES**

We have not brought along Treasure, whom we needed most.

**RICHES**

Be easy on that score; I always leave him on earth when I go up to you, bidding him to stay at home with the door locked and not to open to anyone unless he hears me calling.

**HERMES**

Well, then, let's alight in Attica now. Take hold of my cloak and follow me till I reach the outlying farm.
πλούτος
Εὐ ποιεῖς, ὁ Ἐρμῆ, χειραγωγῶν· ἐπεῖ ἂν γε ἀπολίπῃς με, Ἐπερβόλω τάχα ἡ Κλέως ἔμπεσούμαι περινοστῶν. ἀλλὰ τίς ὁ ψόφος οὕτως ἐστιν καθάπερ σειδήρου πρὸς λίθον;

ἐρμῆς
31 Ὁ Τίμων οὖτοσι σκάπτει πλησίον ὁμοίων καὶ ὑπόλιθον γῆδιον. παπαῖ, καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρέα καὶ ὁ τοιοῦτος ὁχλὸς τῶν ὑπὸ τῷ Λιμῷ ταπτομένων ἀπάντων, πολύ ἀμείνοις τῶν σῶν δορυφόρων.

πλούτος
Τί σὺν οὐκ ἀπαλλαττόμεθα, ὁ Ἐρμῆ, τὴν ταχύτητιν; οὐ γὰρ ἂν τί ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικοῦτον στρατοπέδου περιεσχέμενον.

ἐρμῆς
Ἀλλως ἐδοξε τῷ Δίῳ μὴ ἀποδειλιῶμεν οὖν.

πενία
32 Ποὶ τούτων ἀπάγεις, ὁ Ἀργειφόντα, χειραγωγῶν;

ἐρμῆς
Ἐπὶ τούτῳ τῷ Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός.

πενία
Νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὅπως αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τοντοσι παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναίον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξά; οὕτως ἄρα εὑκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ καὶ εὐαδίκητος, ὥσθε δὲ μόνου κτήμα εἶχον ἀφαιρεῖσθαι
TIMON, OR THE MISANTHROPE

RICHES

It is very good of you to lead me, Hermes, for if you should leave me behind I would soon run against Hyperbolus or Cleon as I strayed about. But what is that noise as of iron on stone?

HERMES

Our friend Timon is digging in a hilly and stony piece of ground close by. Oho, Poverty is with him, and so is Toil; likewise Endurance, Wisdom, Manliness, and the whole host of their fellows that serve under Captain Starvation, a far better sort than your henchmen.

RICHES

Then why not beat a retreat as quickly as possible, Hermes? We can’t accomplish anything worth mentioning with a man that is hedged in by such an army.

HERMES

Zeus thought differently, so let’s not be cowardly.

POVERTY

Where are you going with that person whom you have by the hand, Hermes?

HERMES

Zeus sent us to Timon here.

POVERTY

Is he sending Riches to Timon now, when I have made a noble and a valuable man of him, after taking him over in a wretched plight that was due to Luxury and putting him in charge of Wisdom and Toil? Then am I, Poverty, so easy to slight, think you, and so easy to wrong that I can be robbed of my
καὶ ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ὡνα ἀνθίς ὁ Πλοῦτος παραλαβὼν αὐτὸν "Τῷ Μετέλει καὶ Τῦφω ἐγχειρίσας ἐμοῖον τῷ πάλαι μαλθακῶν καὶ ἀγενής καὶ ἀνόητον ἀποφίμας ἀποδῷ πάλιν ἡμοῖ ῥάκος ἴδῃ γεγενημένον;

ΕΡΜΗΣ

'Εδοξε ταύτα, ὢ Πενία, τῷ Δίῳ.

ΠΕΝΙΑ

33 Ἀπέρχομαι καὶ ὑμεῖς δέ, ὡ Πόνε καὶ Σοφία καὶ οἱ λοιποί, ἀκολουθεῖτε μοι. οὕτος δὲ τάχα εἰσεῖται, οὗν με οὐσαν ἀπολείψει, ἀγαθὴν συνεργῶν καὶ διδάσκαλον τῶν ἀρίστων, ἢ συνών ὑγιείνος μὲν τὸ σῶμα, ἠρρῳμένος δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ἕκων καὶ πρὸς αὐτὸν ἀποβλέπον, τὰ δὲ περιττὰ καὶ πολλὰ ταύτα, ὅσπερ ἐστὶν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜΗΣ

'Απέρχονται ὑμεῖς δὲ προσίωμεν αὐτῷ.

ΤΙΜΜΩΝ

34 Τίνες ἐστέ, ὡ κατάρατοι; ἢ τί βουλόμενοι δέντο ἦσετε ἀνδρά ἐργάτην καὶ μισθοφόρον ἐνοχλήσουτε; ἀλλ' οὐ χαίροντες ἀπίτε μιαροί πάντες ὅντες: ἐγὼ γὰρ ὑμᾶς αὐτίκα μᾶλα βάλλων τοῖς βῶλοις καὶ τοῖς λίθοις συντρίψω.

ΕΡΜΗΣ

Μηδαμῶς, ὡ Τίμῳ, μη βάλης: οὐ γὰρ ἀνθρώπως δυτας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἰερμής εἰμι, οὕτω δὲ ὁ Πλοῦτος ἐπέμψει δὲ ὁ Ζεὺς ἐπακούσας τῶν ἐυχῶν, ὡστε ἀγαθὴ τύχη δέχου τὸν ὄλβον ἀποστάς τῶν πόνων.

362
only possession after I have thoroughly perfected
him in virtue, in order that Riches, taking him over
again and giving him into the hands of Insolence
and Pride, may make him soft, unmanly and base as
before, and then return him to me reduced to a
clout?

HERMES

It was the will of Zeus, Poverty.

POVERTY

I am going; follow me, Toil and Wisdom and the
rest of you. This man will soon find out whom he is
deserting in me—a good helpmate and a teacher of
all that is best, through whose instruction he kept
well in body and sound in mind, leading the life of
a real man, relying on himself and holding all this
abundance and excess to be nothing to him, as indeed
it is.

HERMES

They are going; let us approach him.

TIMON

Who are you, plague take you, and what do you
want that you come here to bother a man at work
and earning his wage? You will go away sorry
that you came, vile wretches that you are, every one
of you; for I'll very soon throw these clods and
stones at you and break every bone in your bodies.

HERMES

No, no, Timon! don't throw at us, for we are not
men. I am Hermes and this is Riches. We were
sent by Zeus in answer to your prayers. So desist
from your labours and accept prosperity, and good
luck to you!
THE WORKS OF LUCIAN

TIMON

Καὶ ὑμεῖς οἷμόξεσθε ἢδη κἀ̃τοι θεοὶ ὄντες, ὡς φατεὶ πάντας γὰρ ἀμα κἀ̃τορὸπους κἀ̃ θεοὺς μισῶ, τοῦτοι δὲ τὸν τυφλὸν, ὡστὶς ἂν ἦ, κἀ̃ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΤΤΟΣ

'Απίωμεν, ὥ 'Ερμῆ, πρὸς τοῦ Δίως, μελαγχολᾶν γὰρ ὁ ἀνθρώπος οὐ μετρίως μοι δοκεῖ, μὴ τι κακῶν ἵπτελθο προσλαβῶν.

ΕΡΜΗΣ

35 Μηδὲν σκαίον, ὥ Τίμων, ἀλλὰ τὸ πάνω τοῦτο ἁγιον καὶ τραχὺ καταβαλὼν προτείνας τῷ χείρε λάμβανε τὴν ἀγαθὴν τύχην καὶ πλοῦτει πάλιν καὶ ἵσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερύμ τῶν ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονῶν.

TIMON

Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἴκανὸς ἐμοὶ πλοῦτος ἡ δίκελλα, τὰ δὲ ἄλλα εὐδαιμονεστάτος εἰμι μηδενός μοι πλησιάζοντος.

ΕΡΜΗΣ

Οὐτῶς, ὥ τάν, ἀπανθρώπως;
τόνδε φέρω Δίω μῦθον ἀπηνέα τε κρατερῶν τε; καὶ μὴν εἰκὸς ἢ μισάνθρωπον μὲν εἰναι σε τοσαύτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δε μηδαιμῶς, οὕτως ἐπιμελουμένων σου τῶν θεῶν.

TIMON

36 Ἀλλὰ σοι μὲν, 'Ερμῆ, καὶ τῷ Δίῳ πλείστη
TIMON, OR THE MISANTHROPE

TIMON
You shall catch it too, even if you are gods, as you say, for I hate all alike, both gods and men, and as for this blind fellow, whoever he may be, I shall certainly break his head with my pick.

RICHES
Let’s go, Hermes, in the name of Zeus, in order that I may not come to some harm before going; for the man is uncommonly crazy, it seems to me.

HERMES
Let’s have no roughness, Timon. Lay aside this excessive rudeness and asperity, stretch out your hands and take your good fortune. Be rich once more and a leading man in Athens, and cut the acquaintance of those ingrates of old, keeping your wealth to yourself.

TIMON
I don’t want anything of you; don’t bother me. My pick is riches enough for me, and in all other respects I am as happy as can be if only nobody comes near me.

HERMES
Such an uncivil answer, friend?

“Will you I carry to Zeus those words so repellent and stubborn?” ¹

True enough, it is reasonable for you to hate men after they have treated you so horribly, but not in the least to hate the gods, who take such good care of you.

TIMON
I am very much obliged to you, Hermes, and to

¹ Iliad, 15, 202.
χάρις τῆς ἐπιμελείας, τοιοῦτοι δὲ τὸν Πλοῦτον οὐκ ἀν λάβομι.

ΕΡΜΗΣ

Τι δή;

ΤΙΜΩΝ

"Οτι καὶ πάλαι μυρίων μοι κακῶν αἵτις οὖτος κατέστη κόλαξε τε παραδοὺς καὶ ἐπιβούλους ἐπαγαγών καὶ μίσους ἐπεγείρας καὶ ἡδυπαθεῖα διαφθείρας καὶ ἐπιφθονον ἀποφήμας, τέλος δὲ ἅφων καταλπῶν οὖτως ἀπίστως καὶ προδοτικῶς ἡ βελτίστη δὲ Πενία πάνω με τοῖς ἀνδρικώτατοις καταγυμνάσασα καὶ μετ’ ἀληθείας καὶ παρρησίας προσομιλοῦσα τὰ τε ἀναγκαία κάμνοντι παρεῖχε καὶ τῶν πολλῶν ἐκεῖνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ τὰς ἐπιτίθεις ἀπαρτήσασα μοι τοῦ βίου καὶ δείξασα ὅστις ἢν ὁ πλοῦτος ὁ ἐμός, ὅν οὗτε κόλαξ θωπεύων οὔτε συκοφάντης φοβῶν, ὁ δὴ ἰμος παροξυνθεῖς, οὐκ ἐκκλησίασθης ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας ἀφελέ-37 σθαι δύναι τ’ ἂν, ἐφρωμενὸς τουγαροῦν ὑπὸ τῶν πόνων τὸν ἄγρον τοιοῦτοι φιλοτόνως ἐπεργαζό-μενοι, οὐδὲν ὅρων τῶν ἐν ἀστεί κακῶν, ἰκανὰ καὶ διαρκὴ ἔχω τὰ ἀλφιτα παρὰ τῆς δικέλλης. ὡστε παλινδρόμος ἀπιθεί, ο Ἔρμη, τὸν Πλοῦτον ἐπαν- ἁγον1 τῷ Διῷ ἐμοὶ δὲ τοῦτο ἰκανον ἢν, πῶς ταῖς ἀνθρώπους ἡβηδον οἰμώξειν ποιῆσαι.

ΕΡΜΗΣ

Μηδαμῶς, ὁγαθε' οὐ γὰρ πάντες εἰσὶν ἐπι- τίδειοι πρὸς οἰμωγὴν. ἀλλ’ ἐὰν τὰ ὁργίλα ταῦτα καὶ μειρακιώδη καὶ τὸν Πλοῦτον παράλαβε. οὕτω ἀπόβλητά ἐστι τὰ δώρα τὰ παρὰ τοῦ Διός.

1 Ἐπαίγαν Frizsche: ἀπαγαγὼν MSS.
TIMON, OR THE MISANTHROPE

Zeus for the care, but I must decline to take your friend Riches.

HERMES

Why, pray?

TIMON

Because in bygone days he caused me infinite harm by giving me over to toadies, setting plotters upon me, stirring up hatred against me, corrupting me with high living, making me envied and finally abandoning me in such a faithless and traitorous way. But my good friend Poverty developed my body with tasks of the most manly sort, conversed with me truthfully and frankly, gave me all that I needed if only I worked for it, and taught me to despise the wealth I once cherished, making me depend upon myself for my hope of a living and showing me wherein lay my own riches, which could not be taken away either by a toady with flattery or by a blackmailer with threats, by a mob in a gust of passion, a voter with his ballot or a tyrant with his intrigues. Strengthened, therefore, by my labours, I work upon this farm with pleasure in my toil, seeing nothing of the ills in the city and getting ample and sufficient sustenance from my pick. So wend your way back again, Hermes, taking Riches up to Zeus. For my part, I should be content if I could bring sorrow to the whole world, young and old alike.

HERMES

Don't say that, my friend; they do not all deserve sorrow. Come, stop this childish display of ill-temper and take Riches. Gifts that come from Zeus are not to be flung away.
THE WORKS OF LUCIAN

ΠΛΟΥΤΟΣ

Βούλει, ὁ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἡ χαλεπανεὶς μοι λέγοντι;

ΤΙΜΩΝ

Δέγε, μὴ μακρά μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπὶ τριπτοί ρήτορες· ἀνέξομαι γὰρ σε ὅλη γα λέγοντα διὰ τὸν Ἐρμῆν τουτού.

ΠΛΟΥΤΟΣ

38 Ἐχρῆν μὲν ἂν ἱσσος καὶ μακρὰ εἶπειν πρὸς ὁ {o} υπὸ πολλὰ ὑπὸ σοῦ κατηγορθέντα· ὁμοιω δὲ ὅρα εἰ τί σε, ὡς φήσῃ, ἡδίκηκα, ὅ τῶν μὲν ἡδίστων ἀπάντων αὐτὸς σοι κατέστην, τιμῆς καὶ προμάχας καὶ στεφάνων καὶ τῆς ἀλλης τρυφῆς, περίβλεπτος τε καὶ ἀοίδιμος δὲ ἐμὲ ἦσθα καὶ περιστοῦδαστος· εἰ δὲ τι χαλεποῦ εκ τῶν κολάκων πέποθας, ἀναίτιος ἔγω σοι· μᾶλλον δὲ αὐτὸς ἡδίκηκα τοῦτο ὑπὸ σοῦ, διότι με οὔτως ἀτίμως υπέβαλες ἀνδράσι καταράτως ἑπανοῦσαι καὶ καταγοιητεύονσι καὶ πάντα τρόπων ἐπιθυμεύουσι μοι· καὶ τὸ γε τελευταῖον ἐφησθα, ὥς προδεδωκεί σε, τούναντι τὸν δ' ἂν αὐτὸς ἐγκαλέσαμι σοι πάντα τρόπων ἀπελαθεὶς ὑπὸ σοῦ καὶ ἑπὶ κεφαλῆς ἐξωσθεὶς τῆς οἰκίας. τοιγαρούν ἀντὶ μαλακῆς χλαίνοις ταύτην τὴν διψήραν ἡ τιμωτάτη σοι Πενία περιπέτειες. ὡστε μάρτυς ὁ Ερμῆς οὔτος, πῶς ἤκετον τὸν Δία μηκέθ' ἢκειν παρὰ σε οὔτως δυσμενῶς μοι προσευχήμενον.

ΕΡΜΗΣ

39 Ἀλλὰ νῦν ὁρᾶς, ὁ Πλουτε, οἰος ἥδη γεγένηται; ὡστε θαρρῶν συνδιάτριβε αὐτῷ καὶ σὺ μὲν

1 χαλεπανεὶς, Ῥ' Cobet: χαλεπανεῖς, Ῥ' other MSS.
2 πρὸς Cobet: not in MSS.
3 δ' ἄν Bekker: δ' MSS.
TIMON, OR THE MISANTHROPE

RICHES

Do you want me to reason with you, Timon, or shall you be offended at me if I say anything?

TIMON

Speak, but not at length nor with a preface, like a rascally orator. I will endure a few words from you for the sake of Hermes.

RICHES

Perhaps I ought really to speak at length in reply to so many charges made by you. However, judge whether I have wronged you as you say. It is I who brought you everything that is delightful,—honour, precedence, civic crowns, and every form of luxury; and you were admired and puffed and courted, thanks to me. On the other hand, if you have suffered any cruel treatment at the hands of the toadies, I am not to blame; rather have I myself been wronged by you because you so basely put me at the mercy of scoundrels who praised you and bewitched you and intrigued against me in every way. Again, in closing, you said that I played you false; but on the contrary I could myself bring that charge against you, for you drove me off in every way and thrust me head-foremost out of your house. That is why Poverty, whom you hold so dear, has dressed you in this coat of skin instead of a soft mantle of wool. So Hermes will testify how ardently I besought Zeus not to make me come to you again after you had treated me with such hostility.

HERMES

But now you see how mild he has become, Riches; so do not hesitate to remain with him. Timon, go
σκάπτε ὡς ἔχεις· σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

ΤΙΜΩΝ

Πειστέον, ὁ Ἐρμῆ, καὶ αὐθις πλουτητέον. τι γὰρ ἂν καὶ πάθοι τις, ὅποτε ὁ θεὸς βιάζοιτο; πλὴν ὁρᾷ γε εἰς οἷά με πρῶγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἅχρι νῦν εὐδαιμονέστατα διάγων χρυσὸν ἀφίων τοσοῦτον λήψομαι οὐδὲν ἱδικήσας καὶ τοσαῦτας φροντίδας ἀναδέξομαι.

ΕΡΜΗΣ

40 Ῥπόστηθι, ὁ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο καὶ οὐκ οἰστὸν ἑστίν, ὅπως οἱ κόλακες ἐκεῖνοι διαρραγόσαι ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Ἀιτίνην ἄστη τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΥΣΤΟΣ

'Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενεν ἀναπέμψῳ γὰρ σοι τὸν Θησαυρὸν ἀπελθὼν· μᾶλλον δὲ παίε. σὲ φημὶ, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμων τοιωτὲ καὶ παράσχες ἑαυτῶν· ἁνελέσθαι. σκάπτε, ὁ Τίμων, βαθείας καταφέρων. ἐγὼ δὲ ὑμῖν ἀποστήσομαι.

ΤΙΜΩΝ

41 Ἀγε, ὁ δικελλα, νῦν μοι ἐπίρρωσον σεαυτὴν καὶ μὴ κάμης ἐκ τοῦ βάθους τὸν Θησαυρὸν ἐς τοµμαφανὲς προκαλομένην. ὁ Ζεὺς τεράστιε καὶ φίλοι Κορύβαντες καὶ Ἐρμῆ κερδοῦν, πόθεν τοσοῦτον χρυσὸν; ἥ που ὄναρ ταύτα ἑστὶ; δέδια γοῦν μὴ ἀνθρακας εὑρω ἀνεγρόμενος· ἄλλα μὴν

1 ἁπάτε Hermann: ἁπάτων MSS.
2 παράσχες οὐντον A.M.H.: παράσχες σεαυτὸν Dindorf; παράσχε πεινων MSS.

370
on digging without more ado, and you, Riches, bring Treasure underneath his hoe, for Treasure will obey your call.

TIMON

I must comply, Hermes, and be rich again, for what can a man do when the gods constrain him? But look at all the trouble you are plunging me into, curse the luck! Until now I was leading the happiest of lives, but in a moment, though I have done no wrong, I am to receive so much gold and to take on so many cares.

HERMES

Endure it, Timon, for my sake, even if it is difficult and unbearable, in order that those toadies may burst with envy. And now I am going to fly up to Heaven by way of Aetna.

RICHESES

He has gone, it seems; for I infer it from the fluttering of his wings. Wait here, and I will go away and send Treasure to you. But, no, strike in. Ho, Treasure of Gold! Submit to Timon and let yourself be dug up. Dig, Timon, and bring down deep strokes. I will leave you to yourselves.

TIMON

Come, pick, be strong for me now and don’t flag in the task of calling Treasure out of the depths to the light of day. O Zeus, god of miracles! O gracious Corybants! O Hermes, god of gain! Where did all this gold come from? Is this a dream? I am afraid I may wake up and find nothing but ashes. No,
THE WORKS OF LUCIAN

χρυσίουν ἐστίν ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσωψιν ὑπερήδιστον.

ὁ χρυσέ, δεξίωμα κάλλιστον βροτοῖς: αἰθόμενον γὰρ πῦρ ἄγα θεῷ διαπρέπει καὶ νύκτωρ καὶ μεθ' ἠμέραν. ἔλθε, ὁ φίλτατε καὶ ἑρασμώτατε, τὸν πεῖθομαι γε καὶ Δία ποτὲ γενέσθαι χρυσόν τῆς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω καλὸν ἐρασθήν διὰ τοῦ τέγους καταρρέωντα; ὁ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς οὐδὲν ἄρα ἤτε ὡς πρὸς Τίμωνα καὶ τὸν Τίμωνος πλοῦτον, ὃ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἤσος.

"ΟΔίκελλα καὶ φιλτάτη διφθέρα, ύμᾶς μὲν τῷ Πανὶ τούτῳ ἀναθέων καλὸν, αὐτὸς δὲ ήδη πάσαι πριάμενος τὴν ἐσχατίαν, πυργίων οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ μόνοι ἐμοὶ ἱκανὸν ἐνδιαιτάσθαι, τὸν αὐτὸν καὶ τὰφον ἀποθανοῦν ἔξειν μοιδοκό." Τὸν ἐπίλοιπον βίον, ᾠμιξία πρὸς ἀπαντας καὶ ἄγνωσία καὶ ὑπεροψία: φίλος δὲ ἡ ἕξος ἡ ἐταῖρος ἡ Ἔλεον βωμὸς ὕθλος πολὺς: καὶ τὸ ὁικτείραι δακρύσιτα ἡ ἐπικουρήσαι δεομένῳ παρανομίᾳ καὶ κατάλυσις τῶν ἐθῶν μονήρης δὲ ἡ δίαιτα καθά-43 περ τοῖς λύκοις, καὶ φίλος εἰς Τίμων. οἱ δὲ ἄλλοι πάντες ἔχθραι καὶ ἐπίβουλοι καὶ τὸ προσομιλήσας τινι αὐτῶν μάσσμα: καὶ ἤν τινα ἦδω μόνον, ἀποφρᾶς ἡ ἠμέρα: καὶ ὅλως ἄνδριανθων λιθίων ἢ χαλκῶν μηδὲν ἢμῖν διαφερέτωσαν καὶ μήτε κηρυκα δεχόμεθα παρ' αὐτῶν μήτε σπουδᾶς.
verily it is coined gold, red and heavy and mighty
good to look upon.

"O gold, thou fairest gift that comes to man!" ¹

In very truth you stand out like blazing fire, not only
by night but by day.² Come to me, my precious, my
pretty! Now I am convinced that Zeus once turned
into gold, for what maid would not open her bosom
and receive so beautiful a lover coming down through
the roof in a shower? O Midas! O Croesus! O
treasures of Delphi! How little worth you are beside
Timon and the wealth of Timon! Yes, even the
king of Persia is not a match for me.

Pick and darling coat of skin, it is best that I
should hang you up here as an offering to Pan. For
myself, I purpose now to buy the whole farm, build
a tower over the treasure just large enough for me
to live in, and have it for my tomb when I am dead.

"Be it resolved and enacted into law, to be
binding for the rest of my life, that I shall associate
with no one, recognize no one and scorn everyone.
Friends, guests, comrades and Altars of Mercy ³
shall be matter for boundless mockery. To pity one
who weeps, to help one who is in need shall be a
misdemeanour and an infringement of the constitu-
tion. My life shall be solitary, like that of wolves;
Timon shall be my only friend, and all others shall
be enemies and conspirators. To talk to any of
them shall be pollution, and if I simply see one of
them, that day shall be under a curse. In short,
they shall be no more than statues of stone or bronze
in my sight. I shall receive no ambassadors from

¹ Euripides, Danae, fr. 326 Nauck.
² The allusion is to Pinder, Olymp. 5: 1 ff
³ There was such an altar in Athens; cf Demosthenes 57.
σπευδόμεθα· ἡ ἔρημια δὲ ὤρος ἔστω πρὸς αὐτούς. φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρίς αὐτή ψυχρά καὶ ἀνωφελῆ ὄνοματα καὶ ἀνοήτων ἀνδρῶν φιλοτεμήματα. πλούτειω δὲ Τίμων μόνος καὶ ὑπερορέτω ἀπάντων καὶ τρυφάτω μόνος καθ’ ἑαυτὸν κολακείας καὶ ἑπαίνων φορτικῶν ἀπηλ- λαγμένος· καὶ θεοῦς θυέτω καὶ εὐωχεῖσθω 1 μόνος, ἑαυτῷ γείτον καὶ ὄμορος, ἐκσεῖων 2 τῶν ἄλλων. καὶ ἀπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω, ἢν δὲν ἀπο- 44 θανεῖν, καὶ αὐτῷ στέφανον ἐπενεγκεῖν. καὶ δυνα μὲν ἔστω ο Μεσάνδρωτος ἥδιστον, τοῦ τρόπου δὲ γυνώρσματα δυσκολία καὶ τραχύτης καὶ σκαιότης καὶ ὅργη καὶ ἀπανθρωπία· εἰ δὲ τινα ἵδοιμι ἐν πυρὶ διαφθειρόμενον καὶ κατασβεννύαι 3 ἰκετεύοντα, πίστη καὶ ἐλαίῳ κατασβεννύαι· καὶ ἢν τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρη, ὁ δὲ τὸς χείρας ὀρέγων ἀντιλαβέσθαι δεῖται, ὥθειν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὥς μηδὲ ἀνακύψαι δυνηθῇ· οὕτω γὰρ ἄν τὴν ἵσην ἀπολάβοιεν. εἰσηγήσατο τὸν νόμον Τίμων Ἐξεκρατίδου 4 Κολλυτεύς, ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτῶς·”

Εἰς, ταύτα ἢμῖν δεδόχθω καὶ ἀνδρικὸς ἐμμένω- 45 μεν αὐτοῖς. πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἔποιη- σάμην ἀπαστε γνώριμα πως ταύτα γενέσθαι, διότι ὑπερπλουτῶν ἁγχόνη γαρ ἂν τὸ πράγμα γένοιτο αὐτοῖς. καίτοι τι τοῦτο; ἕφυ τοῦ τάχους. πανταχό-

1 εὐωχεῖσθω Faber: εὐωχεῖτω MSS.
2 ἐκσεῖων seems to be used intransitively (= ἐκστάς). ἔκας αὐτῷ Faber: τῶν ἄλλων Hemsterhuyys: possibly ἐκσχείων < ἑαυτῶν>.
3 διαφθειρόμενον καὶ κατασβεννύαι: Cobet: καταδιαφθειρόμενον καὶ σβεννύαι MSS. 4 Ἐξεκρατίδου Faber: Ἐξεκρατίδης MSS.

374
TIMON, OR THE MISANTHROPE

them and make no treaties with them, and the desert shall sunder me from them. Tribe, clan, deme and native land itself shall be inane and useless names, and objects of the zeal of fools. Timon shall keep his wealth to himself, scorn everyone and live in luxury all by himself, remote from flattery and tiresome praise. He shall sacrifice to the gods and celebrate his feast-days by himself, his own sole neighbour and crony, shaking free of all others. Be it once for all resolved that he shall give himself the farewell handclasp when he comes to die, and shall set the funeral wreath upon his own brow. His favourite name shall be 'the Misanthrope,' and his characteristic traits shall be testiness, acerbity, rudeness, wrathfulness and inhumanity. If I see anyone perishing in a fire and begging to have it put out, I am to put it out with pitch and oil; and if anyone is being swept off his feet by the river in winter and stretches out his hands, begging me to take hold, I am to push him in head-foremost, plunging him down so deep that he cannot come up again. In that way they will get what they deserve. Moved by Timon, son of Echecratides, of Collytus; motion submitted to the assembly by the aforesaid Timon."

Good! Let us pass this resolution and abide by it stoutly. Yet I would have given a great deal if everybody could have found out somehow that I am tremendously rich; they would be fit to hang themselves over the thing. But what is this? I say,
Θεν συνθέουσιν κεκονιμένοι καὶ πνευστιώτες, οὐκ οίδα ὅθεν ὑσφαίρανόμενοι τοῦ χρυσίου. πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἁναβᾶς ὑπελαύνω αὐτοὺς τοῖς λίθοις ἕξ ὑπερδέξιων ἀκροβολιζόμενος, ἢ τὸ γε τοσοῦτον παρανομήσωμεν εἰςάπαξ αὐτοίς ὁμιλήσαντες, ὡς πλέον ἁνίψτω ὑπερορόμενοι; τούτο οἶμαι καὶ ἄμεινον. ὡστε δεχώμεθα ἢδη αὐτοὺς ὑποστάντες. φέρε ἑδώ, τίς ο πρώτος αὐτῶν οὗτός ἐστι; Γναθσυνίδης ὁ κύλαξ, ὁ πρῶ̄ην ἔρασων αἰτήσαντι μου ὀρέξας τὸν βρόχον, πίθους ὅλους παρ' ἐμοὶ πολλάκις ἐμημεκῶς. ἀλλ' εὗ γε ἐποίησεν ἄφικόμενος· οἴμώξεται γὰρ πρὸ τῶν ἄλλων.

ΓΝΑΘΩΝΙΔΗΣ

46 Οὐκ ὡσ ἐλεγον ὡς οὖν ἀμελήσουσι Τίμωνος ἁγαθοῦ ἄνδρος οἱ θεοί; χαίρε Τίμων εὐμορφότατε καὶ ἠδίστε καὶ συμπτικότατε.

ΤΙΜΩΝ

Νὴ καὶ σὺ γε, ὃ Γναθυνίδη, γυνῶν ἀπάντων βορώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

ΓΝΑΘΩΝΙΔΗΣ

'Αει φιλοσκώμμων σὺ γε. ἀλλὰ ποῦ τὸ συμπόσιον; ὡς καινὸν τί σοι ἃσμα τῶν νεοδιδάκτων διυμαράμμων ἥκω κομίζων.

ΤΙΜΩΝ

Καὶ μὴν ἐλεγείδα γε ἃση μᾶλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ.
what haste they make! They are running up from all sides, dusty and out of breath, for they scent the gold somehow or other. Shall I climb this hill and drive them off with a skirmish fire of stones from above, or shall I break the law to the extent of talking to them just this once, in order that they may be hurt even more by being treated with contempt? That way is better, I think; so let us stand our ground now and receive them. Let me see, who is the first of them? Gnathonides the toady, the man who gave me a rope the other day when I asked for a loan, though often he has spewed up whole jars of wine at my house. I am glad he came: he shall be the first to smart.

GNATHONIDES

Didn’t I say that the gods would not neglect an upright man like Timon? Good day to you, Timon, first in good looks, first in good manners and first in good fellowship.

TIMON

The same to you, Gnathonides, first of all vultures in voracity and first of all mankind in rascality.

GNATHONIDES

You are always fond of your joke. But where are we to dine? I have brought you a new song from one of the plays¹ that have just been put on.

TIMON

I assure you, it will be a very mournful dirge that you will sing, with this pick of mine to prompt you.

¹ Literally: “From one of the dithyrambs.” The allusion is anachronistic, for in Timon’s day the dithyramb was not dramatic in character. Cf. Bywater, Aristotle on the Art of Poetry, p. 99.
Τί τούτο; παλεις, ὁ Τίμων; μαρτύρομαν ὁ Ἡράκλεις, ἵνα ἵνα, προκαλοῦμαι σε τραύματος εἰς Ἀρείον πάγον.

ΤΙΜΩΝ

Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, φόνου τάχα προκεκλήσομαι.

ΓΝΑΘΩΝΙΔΗΣ

Μηδαμῶς ἀλλὰ σὺ γε πάντως τὸ τραύμα ἱσσαί μικρὸν ἐπιτάσσας τοῦ χρυσίου· δεινῶς γὰρ ἵσχαίμον ἐστὶ τὸ φάρμακον.

ΤΙΜΩΝ

'Ετι γὰρ μένεις;

ΓΝΑΘΩΝΙΔΗΣ

'Απείμω σὺ δὲ οὐ χαιρήσεις οὕτω σκαίος ἐκ χρηστοῦ γενόμενος.

ΤΙΜΩΝ

47 Τὸς οὕτως ἐστιν ὁ προσιών, ὁ ἀναφαλαντίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. οὕτως δὲ ἀγρόν ὅλου παρ ἐμοῦ λαβὼν καὶ τῇ θυγατρί προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅποτε ἥσαντα με πάντων σιωπώντων μόνος ὑπερεπήνεσεν ἐπομοσάμενος φίδικωτερον εἶναι τῶν κύκων, ἐπειδὴ νοσοῦντα πρόφη με ἐκαὶ προσήλθον ἐπικουρίας δεόμενος, πληγᾶς ὁ γενναῖος προσενετείνειν.

ΦΙΛΙΑΔΗΣ

48 Ὁ τῆς ἀναίσχυντιάς. νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιχαρὸν δίκαια πέπονθεν οὕτως ἀχάριστος ὄν. ἥμεις δὲ οἱ πάλαι συνήθεις καὶ συνήφηβοι καὶ δημόται δόμως
TIMON, OR THE MISANTHROPE

GNATHONIDES

What’s this? A blow, Timon? I appeal to the witnesses. O Heracles! Oh! Oh! I summon you before the Areopagus for assault and battery.

TIMON

If you will only linger one moment more, the summons will be for murder.

GNATHONIDES

No, no! Do heal my wound, at least, by putting a little gold on it. That is a wonderful specific for staunching blood.

TIMON

What, are you still bent on staying?

GNATHONIDES

I am going; but you shall be sorry that you left off being a gentleman and became such a boor.

TIMON

Who is this coming up, with the bald pate? Philiades, the most nauseous toady of them all. He received from me a whole farm and a dower of two talents for his daughter in payment for praising me once, when I had sung a song and everybody else kept still, but he lauded me to the skies, vowing on his word of honour that I was a better singer than a swan. Yet when he saw me ill the other day and I went up to him and begged for alms, the generous fellow bestowed a thrashing on me.

PHILIADIES

Oh, what effrontery! So you all recognize Timon now? So Gnathonides is his friend and boon-companion now? Then he has had just what he deserved for being so thankless. But we, who are old acquaintances and schoolmates and neighbours,
THE WORKS OF LUCIAN

μετριάξωμεν, ὡς μὴ ἐπιπηδᾶν δοκῶμεν. χαίρε, ὦ
déstota, καὶ ὡσος τοὺς μιαροὺς τοῦτους κόλακας
ψυλίξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα
dὲ κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευτέα
τῶν ὑπὸ οὐδενί πάντες ἀχάριστοι καὶ πονηροί.
ἳγω δὲ τὰλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ
cατεπείγοντα χρήσθαι, καθ' ὅδον ἡδὴ πλησίον
ἐκουσά, ὡς πλουτοῖς ὑπερμεγέθη τινὰ πλοῦτον.
ῄσκω τοιγαροῦν ταῦτα σε νοοθετίσων καίτοι
σύ γε οὕτω σοφὸς ὃν οὐδὲν ἔσως δεήσῃ τῶν
παρ' ἐμοῦ λόγων, ὃς καὶ τῷ Νέστορι τὸ δέον
παρανέσειας ἂν.

ΤΙΜΩΝ

"Εσται ταῦτα, ὦ Φιλιάδη. πλην ἄλλα πρόσιθι,
ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ.

ΦΙΛΙΑΔΗΣ

"Ανθρωποί, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχα-
ρίστου, διότι τὰ συμφέροντα ἐνοικητέουν αὐτῶν.

ΤΙΜΩΝ

49 Ἰδοὺ τρίτος οὕτως ὁ ρήτωρ Δημέας προσέρχεται
ψήφισμα ἔχων ἐν τῇ δεξίᾳ καὶ συγγενῆς ἡμέτερος
εἶναι λέγων. οὕτως ἐκκαίδεκα παρ' ἐμοῦ τάλαντα
μᾶς ἡμέρας ἐκτίσας τῇ πόλει—καταδεδίκαστο
γάρ καὶ ἐδέδετο οὐκ ἀποδίδοις, καὶ ἔλειψας
ἐλυσάμην αὐτῶν—ἐπειδὴ πρόφην ἐλαχὴ τῇ Ἑρω-
χερίδι φυλή διανέμειν τὸ θεωρικὸν καὶ τὸ προσ-
ήλθον αὐτῶν τὸ γυμνόμενον, οὐκ ἔφη γνωρίζειν
πολίτην ὄντα με.
go slow in spite of that, in order not to appear too forward. Good day, sir; be on your guard against these despicable toadies who are only concerned with your table and otherwise are no better than ravens. You can’t trust anybody nowadays; everyone is thankless and wicked. For my part, I was just bringing you a talent so that you might have something to use for your pressing needs when I heard on the way, not far from here, that you were tremendously rich. So I have come to give you this advice. But as you are so wise, perhaps you will have no need of suggestions from me, for you could even tell Nestor what to do in an emergency.

**TIMON**

No doubt, Philiades. But come here, so that I may give you a friendly greeting with my pick!

**PHILIAD**

Help! The ingrate has broken my head because I gave him good advice.

**TIMON**

Lo and behold! here comes a third, the orator Demeas, holding a resolution in his hand and saying that he is a relative of mine. That fellow paid the city treasury sixteen talents within a single day, getting his money from me, for he had been condemned to a fine and put in jail while it was unpaid. And yet when it became his duty recently to distribute the show-money to the Erechtheis tribe,¹ and I went up and asked for my share, he said he did not recognize me as a citizen!

¹ A slip on Lucian’s part, for Collytus belonged to Aegeis. The show-money (theoric fund) was at first given only to cover the cost of admission to state spectacles, but later became a distribution per capita of the surplus funds.
50 Χαίρε, ὁ Τίμων, τὸ μέγα ὀφέλος τοῦ γένους, τὸ ἐρείσμα τῶν Ἀθηνῶν, τὸ πρόβλημα τῆς Ἕλλαδος; καὶ μὴν πάλαι σε ὁ δῆμος συνειλεγμένος καὶ αἱ βουλαὶ ἀμφότεραι περιμένουσι. πρότερον δὲ ἀκούσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφος.

"Επειδὴ Τίμων Ἐκεκρατίδου Κολλυτεύς, ἀνὴρ οὐ μόνον καλὸς κἀγαθὸς, ἀλλὰ καὶ σοφὸς ὡς οὐκ ἄλλος ἐν τῇ Ἕλλαδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἀριστα πράττων τῆς πόλεις, γενίκηκε δὲ πῦξ καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ημέρας καὶ τελείω ἄρματι καὶ συνωρίδι πωλικῆ—"

ΤΙΜΩΝ

'Αλλ' οὓδε ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.

ΔΗΜΕΛΑΣ

Τί οὖν; θεωρήσεις ὑστερον; τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἀμείνου. "καὶ ἠρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε Πελοποννησίων δύὸ μόρας—"

ΤΙΜΩΝ

51 Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὑπλα οὕδε προῦ- γράφην ἐν τῷ καταλόγῳ.

ΔΗΜΕΛΑΣ

Μέτρεια τὰ περὶ σαυτοῦ λέγεις, ἥμεις δὲ ἀχάριστοι ἄν εἴημεν ἀμημονοῦντες. "ἐτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλεύων καὶ στρα- τηγῶν οὐ μικρὰ ὑφέλησε τὴν πόλιν· ἐπὶ τοῦτοι 

1 Ἀθηνῶν Bekker: Ἀθηνῶν MSS.
2 Ἐκεκρατίδου Dindorf: ὁ Ἐκεκρατίδου MSS.
3 Ἀχαρναῖς Mehler: Ἀχαρναῖς MSS.
TIMON, OR THE MISANTHROPE

DEMEAS

Good day, Timon, great benefactor of your kin, bulwark of Athens, shield of Greece! The assembly and both the councils are in session and awaiting your pleasure this long time. But before you go, listen to the resolution that I drew up in your behalf.

"Whereas Timon of Collytus, the son of Echecratides, a man who is not only upright but wise beyond any other in Greece, labours always in the best interests of the city, and has won the boxing match, the wrestling match, and the foot-race at Olympia in a single day, as well as the horse-races, both with the regular chariot and with the span of colts"—

TIMON

But I never was even a delegate 1 to the games at Olympia!

DEMEAS

What of that? You will be, later. It is best to put in plenty of that sort of thing.
— "and fought bravely for the city at Acharnae and cut to pieces two divisions of Spartans"—

TIMON

What do you mean by that? I wasn't even posted on the muster-roll because I had no arms.

DEMEAS

You are modest in talking about yourself, but we should be ungrateful if we failed to remember.
— "and furthermore has been of great service to the city by drawing up resolutions and serving on the council and acting as general;

1 An official representative of the state. Cf. Aristophanes, _Wasps_ 1188 ff.
άπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡπιαίᾳ καὶ ταῖς φυλαῖς καὶ τοῖς δήμοις ἵδια καὶ κοινῷ πᾶσι χρυσοῦν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει κεραυνὸν ἐν τῇ δεξιᾷ ἐχούτα καὶ ἀκτίνας ἐπὶ τῇ κεφαλῇ καὶ στεφάνωσαι αὐτὸν χρυσοῖς στεφάνωις ἐπτὰ καὶ ἀνακρυβήναι τοὺς στεφάνους τῷ μεροὶ Διονυσίους πραγματείας καινοῖς—ἀφθηβήναι γὰρ δὲ αὐτὸν δὲ τῷ μεροὶ τὰ Διονυσία. εἰπε τὴν γρώμην Δημέας ὁ ῥήτωρ, συγγενῆς αὐτοῦ ἀγχιστεύει καὶ μαθητῆς ὅν καὶ γὰρ ῥήτωρ ἀριστος ὁ Τίμων καὶ τὰ ἅλλα πάντα ὀπόσα ἄν ἔβελθη.

52 Τούτῳ μὲν οὖν σοι τὸ ψήφισμα. εἴγο δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγένει παρὰ σέ, ὥν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὧνόμακα.

ΤΙΜΩΝ

Πῶς, ὦ Δημέα, δς οὐδὲ γεγάμηκας, ὡσα γε καὶ ἡμᾶς εἰδέναι;

ΔΗΜΕΑΣ

"Ἀλλὰ γαμῶ, ἢν διδόθθε νεώτα καὶ παιδοποιήσομαι καὶ τὸ γεννηθησόμενον—ἀρρεύ γὰρ ἐσται—Τίμωνα ἤδη καλῶ.

ΤΙΜΩΝ

Οὐκ οἴδα εἰ γαμησείεις ἢ τι, ὦ οὗτος, τηλικαύτην παρ’ ἐμοὶ πληγήν λαμβάνων.

ΔΗΜΕΑΣ

Οὐμοι τι τούτο; τυραννίδι Τίμων ἐπιχειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς ἐλευθερος οὔδ’ αὐτοὶ ὄν; ἀλλὰ δύσεις ἐν τάχει τὴν δίκην τὰ τε ἅλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

1 καὶ ταῖς φυλαῖς Fritzsche: κατὰ φυλὰς MSS.
2 γαμησείεις Fritzsche: γαμησείς MSS.
“On all these grounds be it resolved by the council, the assembly, the panel of jurors, the tribes and the demes, both severally and in common, to erect a golden statue of Timon beside Athena on the Acropolis with a thunderbolt in his hand and a halo\(^1\) upon his head, and to crown him with seven crowns of gold, said crowns to be awarded by proclamation to-day at the Dionysia when the new tragedies are performed; for the Dionysia must be held to-day on his account. Moved by the orator Demeas, his next of kin and his pupil; for Timon is an excellent orator and anything else that he wants to be.”

There you have the resolution. I wish I had brought my son to see you; I have called him Timon after you.

**TIMON**

How can that be, Demeas, when you aren’t even married, as far as I know?

**DMEAS**

No, but I am going to marry next year, Zeus willing, and have a child; and I now name it Timon, for it will be a boy.

**TIMON**

Perhaps you don’t care to marry now, sirrah, on getting such a clout from me.

**DMEAS**

Oh! Oh! What does this mean? Timon, you are trying to make yourself tyrant and you are beating free men when you yourself have not a clear title to your freedom. You shall soon pay for this, and for burning the Acropolis too.

\(^1\) Literally, “rays,” the attribute of Helius. The colossal statue of Nero had these rays.
ΤΙΜΟΝ

53 ΄ΑΛΛ’ οὐκ ἔμπεπρησταί, ὃ μιαρέ, ἢ ἀκρόπολις· ὡστε δῆλος εἰ συκοφαντῶν.

ΔΗΜΕΑΣ

戀」allas kai πλούτεις τοὺν ὁπισθόδομον διορύξασ.

ΤΙΜΟΝ

Oυ διώρυκται οὐδὲ οὗτος; ὡστε ἦπιθαυνά σου καὶ ταῦτα.

ΔΗΜΕΑΣ

Διορυχθήσεται μὲν ὑστερον· ἢδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις.

ΤΙΜΟΝ

Οὐκοῦν καὶ ἄλλην λάμβανε.

ΔΗΜΕΑΣ

Οἴμοι τὸ μετάφρενον.

ΤΙΜΟΝ

Μὴ κέκραξθεν· κατοίκῳ γὰρ σου καὶ τρίτην ἐπεί καὶ γελοία πάμπαν ἄν πάθοιμι δύο μὲν Δακεδαιμονίων μόρας κατακόψας ἀνοπλος, ἐν δὲ μιαρόν ἀνθρώπιον μὴ ἐπιτρήψας· μάτην γάρ ἄν εἶλυ καὶ νεικηκὼς Ὁλυμπία πῦς καὶ πάλην.

54 偕alla τί τούτο; οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτος ἔστων; οὐ μὲν οὖν ἄλλοι· ἐκπετάσας γοῦν τὸν πάγονα καὶ τὰς ὄφρας ἀνατείνας καὶ βρεθύσα-μενός τι πρὸς αὐτὸν ἐρχεται, τιτανώδες βλέπων, ἀνασευθημένος τὴν ἐπὶ τῷ μετώπῳ κύμην, Αὐτοβορέας τις Ἡ Τρίτων, οἷος ὁ Ζεὺς ἐγραψεν. οὗτος ὁ τὸ σχῆμα εὐσταλής καὶ κόσμιος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἑοικεν μυρία δῶσα περὶ ἀρετῆς διεξοῦν καὶ τῶν ἱδρυη χαιρόντων κατηγορῶν καὶ τὸ ὀλυγαρχεῖς ἑπταβνίων, ἐπειδὴ λουσάμενος ἄφικοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ
TIMON, OR THE MISANTHROPE

TIMON
But the Acropolis has not been burned, you scoundrel, so it is plain that you are a blackmailer.

Demeas
Well, you got your money by breaking into the treasury.

Timon
That has not been broken into, so you can’t make good with that charge either.

Demeas
The breaking in will be done later, but you have all the contents now.

Timon
Well then, take that!

Demeas
Oh, my back!

Timon
Don’t shriek or I will give you a third. It would be too ridiculous if I had cut up two divisions of Spartans unarmed and then couldn’t thrash a single filthy little creature like you. My victory at Olympia in boxing and wrestling would be all for nothing!

But what have we here? Isn’t this Thrasycles? No other! With his beard spread out and his eyebrows uplifted, he marches along deep in haughty meditation, his eyes glaring like a Titan’s and his hair tossed back from his forehead, a typical Boreas or Triton such as Zeuxis used to paint. Correct in his demeanour, gentlemanly in his gait, and inconspicuous in his dress, in the morning hours he discourses forever about virtue, arraigns the votaries of pleasure and praises contentment with little; but when he comes to dinner after his bath and the
THE WORKS OF LUCIAN

παίς μεγάλην τήν κύλικα ὅρεξειν αὐτῷ—τῷ ἔως ἡ μάλιστα—καθάπερ τῷ Δήθης ὑδρέω ἐκπιὼν ἐναντίωτα ἐπιδείκνυται τοῖς ἑωθινοῖς ἑκείνοις λόγοις, προαρπάξων ὤσπερ ἐκτών τὰ ὅψα καὶ τῶν πλησίου παραγκωνιδό-μενος, καρύκης τῷ γένειον ἀνάπλεως, κυνηδόν ἐμφορούμενος, ἐπικεκυφῶς καθάπερ ἐν ταῖς λοπάσι τῇ ἀρετῇ εὐρήσει προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων ὡς μηδὲ 55 ὀλύγοιν τοῦ μυττωτοῦ καταλίπτων, μεμψύμοιρος ἄει, κἂν τὸν πλακοῦντα ὅλον ἢ τὸν σὺν μόνος τῶν ἄλλων λάβῃ, ὃ τι περ λυχνείας καὶ ἀπληστίας ὄφελος, μέθυσος καὶ πάροινος οὐκ ἄχρι φόδης καὶ ὁρχηστύος μόνον, ἀλλὰ καὶ λουδορίας καὶ ὀργῆς. προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτά φησιν ἢδη ὑπὸ τοῦ ἀκράτου πονήρας ἔχων καὶ ὑποτραυλίξων γελοίως· εἶτα ἔμετος ἐπὶ τούτοις· καὶ τὸ τελευταῖον, ἁράμενοι τινὲς ἐκ-φέρουσιν αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένων. πλὴν ἀλλὰ καὶ νῆφων οὐδενὶ τῶν πρωτεϊῶν παραχώρησειν ἃν ψευ-σματο ἐνεκα ἡ θρασύτητος ἡ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα καὶ ἐπιορκεῖ προ-χειρότατα, καὶ ἡ γοητεία προηγεῖται καὶ ἡ ἀναι-σχυντία παρομαρτεῖ, καὶ ὅλος πάνσοφόν τι χρήμα καὶ πανταχόθεν ἀκριβές καὶ ποικίλως ἐντελές· οἰμόξεται τοιγραφῶν οὐκ εἰς μακρὰν χρήστος ὄν. τί τούτο; παπαί, χρόνιοι ἢμῖν Ὁρασυκλῆς.

1 λάβη Dindorf: λάβοι MSS.
waiter hands him a large cup (and the stiffer it is, the better he likes it) then it is as if he had drunk the water of Lethe, for his practice is directly opposed to his preaching of the morning. He snatches the meat away from others like a kite, elbows his neighbour, covers his beard with gravy, bolts his food like a dog, bends over his plate as if he expected to find virtue in it, carefully wipes out the dishes with his forefinger so as not to leave a particle of the sauce, and grumbles continually, even if he gets the whole cake or the whole boar to himself. He is the height of gluttony and insatiability, and he gets so drunken and riotous that he not only sings and dances, but even abuses people and flies into a passion. Besides he has much to say over his cup—more then than at any other time, in fact!—about temperance and decorum, and he says all this when he is already in a bad way from taking his wine without water and stammers ridiculously. Then a vomit follows, and at last he is picked up and carried out of the dining-room, catching at the flute girl with both hands as he goes. But even when sober, he won't yield the palm to anyone in lying and impudence and covetousness; on the contrary, he is a peerless toady and he perjures himself with the greatest facility; humbug is his guide and shamelessness his follower, and to sum it up, he is a wonderfully clever piece of work, correct in every detail and perfect in a world of ways. Therefore he shall soon smart for his superiority. (To Thrasycles): Well, well! I say, Thrasycles, you are late.
Οὐ κατὰ ταὐτά, ὦ Τίμων, τοὺς πολλοὺς τούτοις ἀφίγμαι, ὥστερ ὁ τῶν πλούτων σου τεθηπότες ἀργυρίου καὶ χρυσίου καὶ δεῦτρων πολυτελῶν ἐπιτίθε συνδεδραμήκασι, πολλὴν τὴν κολακείαν ἐπιδείξομενοι πρὸς ἄνδρα ὁμοῦ σὲ ἀπλοῖκον καὶ τῶν ὅπων κοινοικίων· οἷς ὅρω μᾶζα μὲν ἐμοὶ δεῖτρων ἰκανὸν, ὅπως ὃς ἢδικὴν θύμην ἢ κάρδαμον ἢ εἶ ποτὲ τρυφὴν, ὅλῳν τῶν ἄλων ποτὸν ἢ ἢ ἐννεάκρουνον· ὃ δὲ τρίβων ὅτος ἰς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ ὁμοὶον τιμωτέρων τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ως μὴ διαφθείρῃ σὲ τὸ κάκιστον τούτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοὶ πολλάκις αἰτίος ἀνηκέστων συμφορῶν γεγενημένος· εἶ γὰρ μοι πείθοιο, μάλιστα μὲν ὁλοὶ ἐς τὴν θάλατταν ἐμβαλεῖς αὐτοῦ ὁμοὶον ἀναγκαῖον ἀνδρῶ ἀγαθῆς ὑπα τοῦ φιλοσοφίας πλούτον ὡρᾶν δυναμένω· μὴ μέντοι εἰς βάθος, ὃγαθε, ἀλλ' ὃσον ἐς βουβώνας ἐπεμβας ὅλῳν πρὸ τῆς κυματωγῆς, ἐμοὶ ὅροντος μόνον· εἰ δὲ μὴ τοῦτο βουλεῖ, σὺ δὲ ἄλλου πρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας μηδ' ὅβολον αὐτῷ ἄνεις, διαδίδος ἀπασὶ τοῖς δεομένοις, ὃ μὲν πέντε δραχμὰς, δὲ μὲν αὖ, δὲ ἢμιτάλαντον· εἰ δὲ τῶν φιλοσοφῶν εἰ, δυσορίζαι ἤ τριμοιρίαν φέρεσθαι δικαιος· ἐμοὶ δὲ—καὶ τοὐ ῥικ' ἐμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδώ τῶν ἐταίρων τοῖς δεομένοις—ἰκανὸν εἰ ταυτην τὴν

1 ὥστερ ὁ ὀμοῖος MSS.
2 σοῦ Basle ed. of 1563: σοι MSS.
3 μὲν Fritzsche: not in MSS.

390
TIMON, OR THE MISANTHROPE

THRASYCLES

I have not come with the same intent as all this crowd, Timon. Dazzled by your riches, they have gathered at a run in the expectation of silver and gold and costly dinners, meaning to exercise unlimited flattery upon a man so simple and so free with his gear. You know, of course, that for me barley-cake is dinner enough, and the sweetest relish is thyme or cardamom, or if ever I were to indulge myself, a trifle of salt. My drink is the water of Nine-spouts, and this philosopher's mantle suits me better than any purple robe. As for gold, I hold it in no higher worth than yonder pebbles on the shore. It was on your account that I came, in order that you might not be corrupted by wealth, that most iniquitous and insidious of possessions, which, many a time to many a man, has proved a source of irreparable misfortunes. If you take my advice, you will by all means throw the whole of it into the sea, for it is not at all essential to a virtuous man who can discern the riches of philosophy; but don't throw it into the deep water, my dear fellow: just wade in as far as your waist and toss it a short distance outside the breakers, with none but me to see you. However, if you are unwilling to do this, then bundle it out of the house quickly in another and a better way without leaving as much as a copper for yourself by distributing it to all the needy, five drachmas to this man, a mina to that one and half a talent to a third. If a philosopher should apply he ought to get a double or a triple portion. As for me, I do not ask for it on my own account but to share with those of my comrades who are needy, and it will be plenty if
πήραν ἐμπλήσας παράσχοις ὦδὲ ὄλους δύο μεδιμνοὺς χωροῦσαν Αἰγυπτικοὺς. ὅλιγαρκή δὲ καὶ μέτριον χρή εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τὴν πήραν φρονεῖν.

ΤΙΜΟΝ

'Επαινῶ ταύτα σου, οἱ Θρασύκλεις. πρὸ δ' οὖν τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλῆς ἐμπλήσω κονδύλων ἐπιμετρήσας τῇ δικέλλῃ.

ΘΡΑΣΥΚΛΕΙΣ

'Ω δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἐλευθερᾷ τῇ πόλει.

ΤΙΜΟΝ

Τῇ ἀγάνακτεῖς, ὄγαθέ; μοῦ παρακέκρουσμαι σε; καὶ μην ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον τέτταρας. ἀλλὰ τί τούτο; πολλοὶ συνέρχονται. Βλεψίας ἐκεῖνος καὶ Δάχης καὶ Γνύφων καὶ ὁλον τὸ σύνταγμα τῶν οἰμωξομένων. ὅστε τί οὐκ ἐπὶ τὴν πέτραν ταύτην ἀνελθὼν τὴν μὲν δίκελλαν ὁλίγον ἀναπαύω πάλαι πεπονηκυίαν, αὐτὸς δὲ ὦτι πλείστους λίθους συμφορήσας ἐπιχαλαζὼ πόρρωθεν αὐτούς;

ΒΛΕΠΙΑΣ

Μὴ βάλλε, ὁ Τίμων, ἄπιμεν γάρ.

ΤΙΜΟΝ

'Αλλ' οὐκ ἀναμωτή γε ὑμεῖς ὦδὲ ἀνευ τραυμάτων.

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1 δ' οὖν Jacobitz: γοῦν MSS.
2 μοῦ Dindorf: Τίμων MSS.
3 ὁλον Mehler: ὁλος MSS.

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392
TIMON, OR THE MISANTHROPE

you let me have the fill of this wallet, which holds not quite two bushels Aeginetan. A man in philosophy should be easily satisfied and temperate, and should limit his aspirations to his wallet.

TIMON

Well said, Thrasycles! But instead of filling the wallet, please allow me to fill your head with lumps, measured out with my pick.

THRASYCLES

Democracy and the Laws! The scoundrel is beating me, in a free city!

TIMON

What are you angry about, my dear fellow? Surely I haven’t given you short measure? Come, I’ll throw in four pecks over the amount!

But what have we here? They are gathering in swarms; I see Blepsias yonder, Laches, Gnipho and the whole crew of my intended victims. Why not climb this rock, give my long-wearied pick a little rest and handle the situation without it, collecting all the stones I can and raining them down on those fellows from a distance?

BLEPSIAS

Don’t throw at us, Timon; we are going away.

TIMON

But not without bloodshed and wounds, I promise you!

1 Aeginetan weights were heavier than the Attic, but Aeginetan measures were no larger than any others. One is tempted to write "two bushels Avoirdupois."
CHARON, OR THE INSPECTORS

A presentation of the life of man as it appears to Charon the ferryman, who knows how it all ends. The world which Charon visits and comments on is that of the sixth century B.C., not that of Lucian's day, for to Lucian as to most of his contemporaries the life that he found in books was more interesting and more real than that in which he lived and moved. What his satire loses in pungency on this account, it gains in universality of appeal.
ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΤΝΤΕΣ

ΕΡΜΗΣ

1 Τί γελάς, ὁ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολυτῶν δεύρο ἀνελήλυθας εἰς τὴν ἦμετέραν οὐ πάνυ εἰώθως ἐπιχοριάζειν τοῖς ἀνω πράγμασιν;

ΧΑΡΩΝ

΄Επεθύμησα, ὁ Έρμη, ἵδειν ὅποιά ἐστι τὰ ἐν τῷ βίῳ καὶ ἃ πράττοσιν οἱ ἀνθρώποι ἐν αὐτῷ ἢ τίνων στεροῦμενοι πάντες οἰμάζουσι κατιόντες παρ’ ἦμᾶς· οὐδεὶς γὰρ αὐτῶν ἀδακρυτεί διέπλεψεν· αὐτησάμενος οὖν παρὰ τοῦ Ἀιδοῦ καὶ αὐτὸς ὥσπερ ὁ Θεταλδὸς ἐκεῖνος νεανίσκος μίαν ἦμέραν λιπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ φῶς, καὶ μοι δοκῶ εἰς δέον ἐντετυχηκέναι σοι· ἐξεαγήσεις γὰρ εὖ οἶδ’ ὅτι με συμπερινοςτῶν καὶ δεῖξεις ἑκαστα ὡς ἂν εἶδὼς ἀπαντᾷ.

ΕΡΜΗΣ

Οὐ σχολή μοι, ὁ πορθμεῖ· ἀπέρχομαι γὰρ τι διακοσμήμενος τῷ ἄνω Διὶ τῶν ἀνθρωπών· ὃ δὲ ἀξόθυμος τέ εστὶν καὶ δέδικα μὴ βραδύνατά με οἷον ὑμέτερον εὰν εἶναι παραδοῦ τῷ ξόφῳ· ἡ ὁπερ τὸν Ἡφαιστον πρόην ἐποίησε, βίς κἄμε τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς

1 <καὶ ὅργιλος>?
CHARON, OR THE INSPECTORS

HERMES

What are you laughing at, Charon, and why have you left your ferry and come up here to our part of the world? You are not at all in the habit of concerning yourself with affairs up above.

CHARON

I wanted to see what it is like in life, Hermes, what men do in it, and what they lose that makes them all grieve when they come down to us; for none of them has ever made the crossing without a tear. So, like the young Thessalian (Protesilaus), I obtained shore leave from Hades for a single day and came up to the sunlight, and I fancy that I have been lucky to meet you, for you will surely go about with me and guide me, and will show me everything, knowing all about it as you do.

HERMES

I haven’t time, ferryman; I am on my way to carry out a little commission among men for Zeus in Heaven.¹ He is quick-tempered, and I fear that if I am slow about it he will let me be yours altogether, committing me to the nether gloom, or else that he will treat me as he did Hephaestus the other day, taking me by the foot and throwing me from the

¹ Contrasted in thought with Zeus of the nether world; i.e. Pluto.
υποσκάζων γέλωτα παρέχομι καὶ αὐτὸς οἰνοχόδων.

ΧΑΡΩΝ
Περιόψει οὖν μὲ ἄλλως πλανώμενον ὑπὲρ γῆς, καὶ ταῦτα ἑταίρος καὶ σύμπλους καὶ συνδιάκτορος ὦν; καὶ μὴν καλῶς εἶχεν, ὦ Μαῖας παῖ, ἐκείνων γοῦν σε μεμνήσθαι, ὅτι μηδεπόποτε σε ἡ ἄντλειν ἐκέλευσα ἡ πρόσκωπον εἴναι· ἀλλὰ σὺ μὲν ρέγκεις ἐπὶ τοῦ καταστρώματος ἔκταθείς ὀμοὐς οὐτῳ καρτεροῦς ἐχων, ὡς εἰ τινα λάλον ἕνεκρὸν εὐροὶς, ἐκεῖνῳ παρ’ ὅλων τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ πρεσβύτης ὦν τὴν δικοπτίαν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὦ φίλτατον Ἕρμαδίου, μὴ καταλίπῃς με, περιγγησαι δὲ τὰ ἐν τῷ βίῳ ἀπαντά, ὦς τι καὶ ἱδον ἐπανέλθοιμε· ὡς ἦν με σὺ ἄφῃς, οὐδὲν τῶν τυφλῶν διοίσθω· καθάπερ γὰρ ἐκεῖνοι σφάλλονται καὶ διολίσθανουσιν ἐν τῷ σκότῳ, οὕτω δὴ καγώ σοι ἐμπαλιν ἀμβλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὦ Κυλλήνε, ἐς ἀεὶ μεμνησομένῳ τὴν χάριν.

ΕΡΜΗΣ

2  Τοῦτο τὸ πράγμα πληγῶν αὐτίου καταστήσεται μοι· ὥρῳ γοῦν ἤδη τὸν μισθὸν τῆς περιγγήσεως οὐκ ἀκόντυλου παντάπασιν ἤμιν ἐσόμενον. ὑπογιγρητέου δὲ ὀμος· τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος τις ὑπὸ βιάζοιτο;

Πάντα μὲν οὖν σε ἰδεῖν καθ’ ἐκαστὸν ἀκριβῶς ἀμήχανον ἔστιν, ὦ πορθμεὺς· πολλῶν γὰρ ἂν ἐτῶν ἡ διατριβή γένοιτο. εἶτα ἔμε μὲν κηρύττεσθαι δεήσει καθαπερ ἀποδράντα ὑπὸ τοῦ Διός, σὲ δὲ

1 ἅλλον Mosellanus, Brodaeus: ἄλλον MSS.
2 νεκρῶν; cf. Galenius, 22.
parapet of Heaven, so that I too may limp and make them laugh as I fill their cups.

CHARON

Then will you let me wander aimlessly above ground, you who are a comrade and a shipmate and a fellow guide of souls? Come now, son of Maca, you would do well to remember this at least, that I have never ordered you to bale or take an oar. On the contrary, you stretch yourself out on deck and snore, in spite of those broad shoulders of yours, or if you find a talkative dead man, you chat with him throughout the trip, while I, old as I am, row both oars of my boat alone. Come, in your father's name, Hermie dear, don't leave me stranded: be my guide to everything in life, so that I may feel I have seen something when I go back. If you leave me, I shall be no better off than the blind, for they stumble and reel about in the darkness, while I, to the contrary, am dazed in the light. Be good to me, Cyllenian, and I shall remember your kindness forever.

HERMES

This business will stand me in a thrashing; at any rate I see even now that my pay for playing guide will certainly include plenty of fisticufis. But I must comply all the same, for what can a man do when a friend insists?

For you to see everything minutely in detail is impossible, ferryman, since it would busy us for many years. In that event Zeus would be obliged to have me advertized by the crier, like a runaway slave, and you yourself would be prevented from doing the
καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα
cαι τὴν Πλούτωνος ἀρχήν ζημιοῦν μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου. κατὰ τὸ τελώνης Ἀλκός ἀγανακτήσει μηδ’ ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ κεφαλαία τῶν γνυμομένων ἱδοι, τούτο ἄδη σκεπτέον.

ΧΑΡΩΝ

Αὐτός, ὁ Ἐρμῆς, ἐπινοεῖ τὸ βέλτιστον ἣγο δὲ
οὐδὲν οἶδα τῶν ὑπὲρ γῆς ἕγον ὁν.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, ὁ Χάρων, ὑψηλὸν τινὸς ἢμῖν δεῖ
χωρίου, ὡς ἀπ’ ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ
μὲν ἐς τὸν ὀυρανόν ἄνουλθεῖν δυνατὸν ἢν, οὐκ λέν
ἐκάμυομεν· ἐκ περιοπῆς γὰρ ἄν ἄκριβῶς ἀπαντᾶ
καθέωρας. ἐπει δὲ οὐ θέμες εἰδώλως δεὶ συνόντα
ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ὡρα ἢμῖν
ὕψηλον τι ὅρος περισκοπεῖν.

ΧΑΡΩΝ

3 Ὁισθα, ὁ Ἐρμῆς, ἀπερ εἰσέβα λέγειν ἐγώ πρὸς
ὑμᾶς, ἐπειδὰν πλέωμεν; ὁπόταν γὰρ τὸ πνεῦμα
καταγίζαν πταγμα τῇ ὁθονῇ ἐμπέσῃ καὶ τὸ κῦμα
ὕψηλον ἀρθῇ, τὸτε ὑμεῖς μὲν ὑπ’ ἄνγυονας κελεῦτε
τὴν ὁθονὴν στείλα φ’ ἐνδοῦναι ὅλοιν τοῦ ποδὸς ἦ
συνεκδραμεῖν τῷ πνεῦματι, ἐγὼ δὲ τὴν ἣτυχίαν
ἀγεῖν παρακελεύομαι ὑμῖν αὐτὸς γὰρ εἰδέναι τὸ
βέλτιον. κατὰ ταύτα δὴ καὶ σὺ πράττε ὁπόσα
καλὸς ἔχειν νομίζεις κυβερνήτης νῦν γε ὁν· ἐγὼ
δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι
πάντα πειθόμενος κελεύοντι σοι.

ΕΡΜΗΣ

Ὁρθῶς λέγεις· αὐτὸς γὰρ εἰσομαι τι ποιήτεον

400
CHARON, OR THE INSPECTORS

work of Death and compelled to embarrass the rev-
enues of Pluto’s government by-not bringing in any
dead for a long time; besides, Aeacus the toll-taker
would be angry if he did not make even an obol. We
must manage it so that you can see the principal
things that are going on.

CHARON

You must determine what is best, Hermes; I
know nothing at all about things above ground, being
a stranger.

HERMES

In a word, Charon, we want a high place of some
sort, from which you can look down upon everything.
If it were possible for you to go up into Heaven, we
should be in no difficulty, for you could see every-
thing plainly from on high. But as it is not permis-
sible for one who consorts always with shades to set
foot in the palace of Zeus, we must look about for a
high mountain.

CHARON

You know, Hermes, what I am in the habit of
telling you and the others when we are on the water.
When we are close-hauled and the wind in a sudden
squall strikes the sail and the waves rise high, then
you all in your ignorance tell me to take the sail in
or slack the sheet off a bit or run before the wind;
but I urge you to keep quiet, saying that I myself
know what is best. Just so in this case; you must
do whatever you think is right, for you are skipper
now, and I will sit in silence, as a passenger should,
and obey your orders in everything.

HERMES

Quite right; I will see what is to be done, and
καὶ ἔξευρήσω τὴν ἰκανὴν σκοπῆν. ἃρ' οὖν ὁ Καῦκασος ἐπιτήδειος ἢ ὁ Παρνασσὸς ἢ υψηλότερος ἢ ἀμφότερος ἢ Ὀλυμπὸς ἐκείνος; καίτοι τῷ φαύλῳ ὁ ἀνεμισθήν ἐς τὸν Ὀλυμπὸν ἀπιδών ἀνγκαμείν δὲ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ.

ΧΑΡΩΝ
Πρόστατε: ὑπουργῆσω γὰρ ὡσα δυνατά.

ΕΡΜΗΣ
"Ομηρος ὁ ποιητής φησι τοὺς 'Αλκέως νίεας, δύο καὶ αὐτοῦς ὄντας, ἔτι παίδας ἐβέβησαι ποτε τὴν Ὀσσαν ἐκ βάθρων ἀναστάσαντας ἐπιθείναι τῷ Ὀλυμπῷ, ἐτὰ τῷ Πήλιον ἔτ' αὐτῇ, ἰκανῇ ταὐτῇ τὴν κλίμακα ἔξειν οἰκίμενος καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκείνω μὲν οὖν τῷ μειρακίῳ, ἀτασθάλω γὰρ ἤστην, δίκας ἑπισάτην. νῦν δὲ—οὐ γὰρ ἐπὶ κακῶ τῶν θεῶν ταῦτα βουλεύομεν—τι οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλίνδοντες ἐπάλληλα τὰ δρῆ, ὥς ἔχοιμεν ἀφ οὐ ψηλοτέρου ἀκριβεστέραν τὴν σκοπῆν;

ΧΑΡΩΝ
4 Καὶ δυνησόμεθα, ὃν Ἑρμῆ, δύ' ὄντες ἀναθέσθαι ἄραμενοι τῷ Πήλιον ἢ τῆν Ὀσσαν;

ΕΡΜΗΣ
Διὰ τί δ' οὖν ἄν, δ' Χάρων; ἢ ἄξιοις ἡμᾶς ἀγεννεστέρους εἶναι τοῖς βρεφυλλίοις ἐκείνοις, καὶ ταῦτα θεοὺς ὑπάρχοντας;

ΧΑΡΩΝ
Οὖκ, ἀλλὰ τὸ πράγμα δοκεῖ μοι ἄπθανόν τινα τὴν μεγαλουργίαν ἔχειν.

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1 ὁ υψηλότερος Schneider: υψηλότερος ἢ MSS.
CHARON, OR THE INSPECTORS

will find the proper coign of vantage. Well then, will Caucasus do, or Parnassus, or Olympus yonder, which is higher than either? But no, as I looked at Olympus an idea came to me that is not half bad; but you must bear a hand and help me out.

CHARON

Give your orders; I will help as much as I can.

HERMES

The poet Homer says that the sons of Alocus, who, like ourselves, were two in number, took a fancy once upon a time while they were still mere children to pluck Ossa from its base and set it on Olympus, and then to set Pelion on top of it, thinking that this would give them a suitable ladder with which to scale Heaven.\(^1\) Well, these two lads were sacrilegious and they were punished for it; but we two are not making this plan to harm the gods, so why shouldn't we build in the same way, rolling the mountains one atop of another, in order to secure a better view from a higher place?

CHARON

Shall we be able to lift Pelion or Ossa and heave it up, Hermes, when there are only two of us?

HERMES

Why not, Charon? Surely you don't consider us weaker than that pair of infants? Moreover, we are gods.

CHARON

No, but the thing seems to me to involve an incredible deal of work.

\(^1\) \textit{Od.} 11, 305 ff.
ΕΙΚΟΤΩΣ. ΙΔΙΩΤΗΣ ζάρε εί, ὁ Χάρων, καὶ ἡκιστὰ ποιητικός. ο δὲ γεννάδας Ὄμηρος ἀπὸ δυοῖν στίχους αὐτίκα ἡμῖν ἀμβατόν ἐποίησε τὸν οὐρανὸν, οὗτῳ ῥαδίως συνθεῖς τὰ ὅρη. καὶ θαυμάζω εἰ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδή εἰδῶτι, ὅσ τὸν πόλον αὐτὸν χίων φέρει ἄνεχον ἡμᾶς ἀπαντας. ἀκούεις δὲ γε ἵσως καὶ τοῦ ἱδελφοῦ τοῦ ἔμου πέρι τοῦ Ἡρακλέους, ὡς διαδέξατό ποτὲ αὐτὸς ἐκεῖνος τὸν Ἀτλαντα, καὶ ἀναπαύειει πρὸς ὅλιγον τοῦ ἄχους ὑποθεῖς ἔαντὸν τῷ φορτίῳ.

ΧΑΡΩΝ

'Ακούω καὶ ταῦτα: εἰ δὲ ἄληθή ἔστιν, σὺ ἂν, ὁ 'Ερμή, καὶ οἱ ποιηται εἰδείητε.

ΕΡΜΗΣ

'Αληθέστατα, ὁ Χάρων. ἡ τίνος γάρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἂν; ὡστε ἀναμοχλεύωμεν τὴν Ὅσσαν πρῶτον, ὡσπερ ἡμῖν ὑφηγεῖται τὸ ἐπος καὶ ὁ ἀρχιτέκτων Ὅμηρος,

αὐτάρ ἕπ. Ὅσσα

ΠΗΛΙΟΝ εἰνοσίφυλλον.

ὁρᾶς ὅπως ῥαδίως ἄμα καὶ ποιητικός ἐξειργασμένα; φέρ' ὅσιν ἀναβὰς ἰδω, εἰ καὶ ταῦτα ικανά καὶ ἐποικοδομεῖν ἐτί δεῖσει. παπαί, κάτω ἐτί ἐσμὲν ἐν ὑπωρείᾳ τοῦ οὐρανοῦ. ἀπὸ μὲν γάρ τῶν ἑώρον μόνιμα καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐστιέρας οὐ πλέον ἡ αἰλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτὶων τὸ ἐπὶ τάδε τοῦ Ἰστροῦ μόνον, κάκειθεν ἡ Κρήτη σὺ πάναν σαφῶς. μετακινητεία ἡμῖν, ὁ 1 αὐτὸς ἐκεῖνος Α.Μ.Η. ; αὐτὸς ἐκεῖνον Hemsterhuyse: αὐτὸν ἐκεῖνον MSS.

404
CHARON, OR THE INSPECTORS

HERMES

Of course, for you are only a prosaic body, Charon, and not a bit of a poet. Good Homer, however, has made it possible for us to scale Heaven in a jiffy with a pair of verses, for he puts the mountains together as easily as that. I am surprised that you think this miraculous, for, of course, you know Atlas, who carries Heaven itself without any help, upholding us all. And no doubt you have heard about my brother Heracles, how he himself once took the place of Atlas and relieved him of his load for a time by taking the burden on his own shoulders.

CHARON

Yes, I have heard that; but whether it is true or not, Hermes, you and the poets only know!

HERMES

True as can be, Charon. Why should wise men lie? So let us uproot Ossa first, according to the directions of the poem and the master-builder, Homer;

"then upon Ossa

"Pelion quivering-leaved." ¹

Don’t you see how easily and poetically we have done the job? Come now, let me climb up and see if this is enough or we shall have to add to the pile. Upon my word, we are still away down among the foot-hills of Heaven! Toward the east I can only just see Ionia and Lydia, toward the west not beyond Italy and Sicily, toward the north only the country on this side the Danube, and in that direction Crete, but not very plainly. Apparently we must move up

¹ Od. 11, 305.
πορθμεῦ, καὶ ἡ Ὄιτη, ὥς ἐσικεῦ, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.

ΧΑΡΩΝ
Οὕτω ποιῶμεν. ὁρα μόνον μὴ λεπτότερον ἔξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθανοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομικῆς πειραθώμεν συντριβέντες τῶν κρανίων.

ΕΡΜΗΣ
Θάρρει: ἀσφαλῶς γὰρ ἐξει ἅπαντα. μετατίθει τὴν Ὀιτήν ἐπικυλινδεῖσθω ὁ Παρνασσός. ἰδοὺ δὴ, ἐπάνειμι αὐτίς: εὖ ἔχειν πάντα ὅρῳ ἀνάβαυν ἧδη καὶ σύ.

ΧΑΡΩΝ
"Ορεξοῦν, ὁ Ὅμηρ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικρῶν με ταύτην μηχανήν ἀναβιβάζεις.

ΕΡΜΗΣ
Εὖ γε καὶ ἰδεῖν ἔθελες, ὁ Χάρων, ἅπαντα· οὐκ ἐν δὲ ἀμφότεροι καὶ ἀσφαλῆς καὶ φιλοθεάμονα εἶναι. ἀλλ' ἔχου μοι τῆς δεξιᾶς καὶ φεῖδον μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εὖ γε, ἀνεληλυθας καὶ σὺ καὶ ἑπείπερ δικορυμβός ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν ἀπολαβόμενοι καθεξώμεθα· σὺ δὲ μοι ἥδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

ΧΑΡΩΝ
6 'Ορῶ γῆν πολλῆν καὶ λίμνην τινὰ μεγάλην περιρρέουσαν καὶ ὅρη καὶ ποταμοὺς τοῦ Κωκυτοῦ καὶ Πυριφλέγέθοιτος μεῖζονας καὶ ἀνθρώπων πάνι σμικροῦς καὶ τινὰς φωλεόντας αὐτῶν.

ΕΡΜΗΣ
Πόλεις ἐκεῖναι εἶσιν οὖς φωλεόντας εἶναι νομίζεις.
CHARON, OR THE INSPECTORS

Oeta too, ferryman, and then Parnassus to top them all.

CHARON
Let's do so. But take care that we don't make the structure too slender by heightening it beyond all reason, and so tumble down with it and pay bitterly for our experiment in Homeric building by breaking our heads.

HERMES
Never fear; everything will be secure. Move Oeta over. Roll Parnassus this way. There now, I am going up again. It is all right, I see everything; now come up yourself.

CHARON
Put out your hand, Hermes. This is an uncommonly big piece of stage-machinery that you are mounting me on.

HERMES
Must be done, if you are bound to see everything, Charon. One can't see sights without taking chances. Come, take hold of my right hand and look out you don't step where it is slippery. Good, you are up too. As Parnassus has two peaks, let us each take a summit for himself and sit on it. Now, then, look round about you and inspect everything.

CHARON
I see a quantity of land with a great lagoon encircling it, mountains, rivers bigger than Cocytus and Pyriphlegethon, tiny little men, and things which look like their hiding-places.

HERMES
Those things which you take to be hiding-places are cities.
THE WORKS OF LUCIAN

ΧΑΡΩΝ
Ολοθα οὖν, ὃ Ἐρμῆ, ὡς οὐδὲν ἦμιν πέπρακται, ἀλλὰ μᾶτην τὸν Παρνασσόν αὐτῆς Κασταλία καὶ τὴν Οἰλην καὶ τὰ ἄλλα ὤρη μετεκινήσαμεν;

ΕΡΜΗΣ

"Οτι τί;

ΧΑΡΩΝ
Οὐδὲν ἀκριβῆς ἐγὼ γοῦν ἀπὸ τοῦ ὑψηλοῦ ὀρῶν ἐδεόμην δὲ οὐ πόλεις καὶ ὤρη αὐτῶς μόνον ὅσπερ ἐν γραφαῖς ὅραν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἄ τρόπους καὶ οἰα λέγοντιν ὅσπερ ὅτε με τὸ πρῶτον ἐνυχὼν εἰδες γελόντα καὶ ἄρου γε ὁ τι γελοῦν, ἀκόουσας τινὸς ἡσθήν εἰς ὑπερβολήν.

ΕΡΜΗΣ

Τι δὲ τούτο ἦν;

ΧΑΡΩΝ
Ἐπὶ δεῖπνον, οἶμαι, κληθείς τίς ὑπὸ τινὸς τῶν φίλων ἐς τὴν ὑστεραίαν, "Μάλιστα ἡξῶ," ἐφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμιᾶς ἐμπεσοῦσα οὐκ οἶδ' ὅτου κινήσατο ἀπέκτεινεν αὐτὸν. ἐγέλασα οὖν οὐκ ἐπιτελέσατος τὴν ὑπόσχεσιν. έοικα δὲ καὶ νῦν ὑποκαταβήσαται, ὅς μᾶλλον βλέπομαι καὶ ἀκούοιμι.

ΕΡΜΗΣ

7 ἔχ' ἀτρέμα· καὶ τούτῳ γὰρ ἐγὼ ἱάσομαι σοι καὶ ἀξιωθύτευσαν ἐν βραχεῖ σε ἀποφανὼ παρ' Ομήρου τινὰ καὶ πρὸς τοῦτο ἔπροδῃ λαβῶν, κατεδαχε ἐπὶ τα ἐπι, μέμηισο μηκέτι ἀμβλυ- ὄττειν, ἀλλὰ σαφῶς πάντα ὄραν.

1 tis 7, Herwerden: not in best MSS.
2 se not in MSS.: after ἀξιωθύτευσαν Sommerbrodt, after ἐν βραχεῖ Α.Μ.Η.
CHARON, OR THE INSPECTORS

CHARON

Do you know, Hermes, we haven't accomplished anything, but have moved Mount Parnassus, Castaly and all, Mount Oeta and the rest of them for nothing.

HERMES

Why?

CHARON

I can't see anything plainly from on high. What I wanted was not just to look at cities and mountains as in a picture, but to observe men themselves, what they are doing and what they are saying. For instance, when we first met and you saw me laughing and asked what I was laughing at, I had heard something which amused me vastly.

HERMES

What was it?

CHARON

A man who had been invited to dinner, I take it, by one of his friends for the next day replied "Certainly I shall come," and even as he spoke a tile from the roof which someone had dislodged fell on him and killed him. I had to laugh at him because he did not keep his promise—I think I shall go down a little, so as to see and hear better.

HERMES

Hold still; I will remedy that for you too and will make you sharp-sighted in a minute by getting a charm out of Homer for this purpose as well as the other. When I say the verses remember not to be short-sighted any longer, but to see everything distinctly,
THE WORKS OF LUCIAN

ΧΑΡΩΝ

Δέγε μόνον.

ΕΡΜΗΣ

'Αχλών δ' αύ τοι ἀπ' ὄφθαλμῶν ἔλον, ἥ πρὶν ἐπῆνεν,

δὴ ἐν γυνώσκοις ἠμέν θέ-όν ἧδε καὶ ἀνδρα.

τί ἐστιν; ἥδη ἄρας;

ΧΑΡΩΝ

Τιπερφυῶς γε' τυφλὸς ὁ Λυγκεύς ἐκεῖνος ὡς πρὸς ἐμὲ ἄστε σὺ τὸ ἐπὶ τοῦτῳ προσδίδασκέ με καὶ ἱποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν Ὅμηρον καίγω ἐρωμαί σε, ὡς μάθης οὐδ' αὐτὸν ἀμελέτητον ὄντα με τῶν Ὅμηρον;

ΕΡΜΗΣ

Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκεῖνον εἰδέναι, ναύτης ἂεὶ καὶ πρόσκωπος ὦν;

ΧΑΡΩΝ

'Ορᾶς, οὐνειδιστικὸν τούτῳ εἰς τὴν τέχνην. ἔγω δὲ ὅποτε διεσπόρθειον αὐτῷ ἀποθανόντα, πολλά ῥαψοδοῦντοι ἀκούσας ἐνώπιον ἔτι μέμημαι καὶ τοις χειμών ἡμᾶς ὑπὸ μικρῶς τότε κατελέμβανεν. ἔπει γὰρ ἢρξατο ἄδειν σὺ πάντων αἰσιόν τινα ὧδὴν τοῖς πλέοσιν, ὡς ὁ Ποσειδών συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον ὧσπερ τορύμην τινὰ ἐμβαλὼν τὴν τρίαιμαν καὶ πᾶσας τὰς θυέλλας ὀρόθυνε καὶ ἄλλα πολλά, κυκῶν τὴν θάλασσαν ὑπὸ τῶν ἑπών, χειμῶν ἄφνω καὶ γνόφος ἐμπεσῶν ὀλγοῦν δὲν περιέτρεψεν ἡμῖν τὴν ναυν ὅτε περ καὶ ναυνιάσας ἐκεῖνος ἀπῆμεσε τῶν ῥαψοδιῶν τὰς πολλὰς αὐτῇ Σκύλλη καὶ Χαρύβδει καὶ
CHARON, OR THE INSPECTORS

CHARON

Only say them!

HERMES

“Lo, from your eyes I have lifted a veil that before was upon them. So that your sight may be sure to distinguish a god from a mortal.”

How about it? Do you see now?

CHARON

Marvellously! Lynceus was a blind man beside me; so now give me the necessary instruction and answer my questions. But would you like me to ask them in the language of Homer, so that you may know that I myself am not unfamilier with his poetry?

HERMES

How can you know any of it when you are always on shipboard and at the oar?

CHARON

See here, that is a libel on my calling! When I set him over the ferry after his death, I heard him recite a quantity of verses and still remember some of them, although a good bit of a storm caught us then. You see, he began to sing a song that was not too auspicious for the passengers, telling how Poseidon brought the clouds together, stirred up the deep by plunging in his trident as if it were a ladle, excited all the gales and a lot more of it. Thus he put the sea in a commotion with his verses, and a black squall suddenly struck us and just missed capsizing the boat. Then he became seasick and jettisoned most of his lays, including Seylla and

1 Iliad 5, 127 ff.
THE WORKS OF LUCIAN

Κύκλωπη. οὐ χαλεπὸν οὖν ἢν ἐκ τοσοῦτον ἐμέτον ὃλιγα γοῦν διαφυλάττειν. εἰπὲ γὰρ μοι·
tίς τ’ ἁρ’ ὁδ’ ἐστὶ πάχιστος ἀνήρ ἥς τε μέγας
tε, ἔξοχος ἀνθρώπων κεφαλῆς καὶ εὐρέας ὁμοῦς;

ΕΡΜΗΣ

Μίλων οὖτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπικροτοῦσι δ’ αὐτῷ οἱ ὁ Ελλήνες, ὦτι τὸν ταύρον ἀράμενος φέρει διὰ τοῦ σταδίου μέσον.

ΧΑΡΩΝ

Καὶ πόσῳ δικαιότερον ἂν ἐμέ, οὖ Ἐρμή, ἐπαίνοιεν, ὃς αὐτὸν σοι τὸν Μίλωνα μετ’ ὁλίγον συλλαβῶν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅπως πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαιοθείς τοῦ Θανάτου, μηδὲ συνεῖς ὅπως αὐτόν ὑποσκελίζει; καὶ αὐτὸν ἐμμόζεται ὡς δὴ δηλαδὴ μεμυμένος τῶν στεφάνων τούτων καὶ τοῦ κρότου τῶν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί δ’ οὖν; οἰχθώμεν ἀρὰ ἐπιοίζειν αὐτὸν καὶ τεθνήζεσθαι ποτε;

ΕΡΜΗΣ

Πόθεν ἐκεῖνος θανάτου ὑπὸ μνημονεύσειν ἂν ἐν ἀκρῇ τοσαῦτη;

ΧΑΡΩΝ

Ἔα τούτων οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέ-

1 τ’ ἁρ’ Fritzche; γὰρ MSS (om. Γ).
CHARON, OR THE INSPECTORS

Charybdis and the Cyclops; so that it wasn't hard for me to get a little salvage out of all that he let go.\(^1\) Tell me:

"Who is the burly man \textit{vonder}, the hero so tall and so handsome,
Towering over the throng by a head and a broad pair of shoulders?" \(^2\)

\textbf{HERMES}

That is Milo, the athlete from Croton. The Greeks are clapping their hands at him because he has lifted the bull and is carrying him through the centre of the stadium.

\textbf{CHARON}

How much more fitting it would be, Hermes, if they should applaud me; for in a little while I shall seize Milo himself and heave him aboard the boat, when he comes to us after getting thrown by Death, the most invincible of all antagonists, without even knowing how he was tripped! Then we shall hear him wail, depend upon it, when he remembers these crowns of victory and this applause; but now he thinks highly of himself because of the admiration he is winning for carrying the bull. What! Are we to think that he expects to die some day?

\textbf{HERMES}

Why should he think of death now, when he is so young and strong?

\textbf{CHARON}

Never mind him; he will give us food for laughter

---

\(^1\) Lucian appears to have borrowed this from a picture by Galato in which the indebtedness of the other poets to Homer was caricatured with more force than elegance.

\(^2\) Parody on \textit{Iliad} 3, 226 (Ajax).
THE WORKS OF LUCIAN

ξοντα ὁπόταν πλέη, μηδ' ἐμπίδα οὐχ ὅπως ταῦρον
9 ἐτὶ ἄρασθαι δυνάμενος. οὐ δὲ μοι ἐκεῖνο εἰπέ,
tis τ' ἄρ' ὑδ' ἀλλος ὁ σεμνὸς ἀνήρ;
oὐχ Ἑλλην, ὡς ἐοικεν, ἀπὸ γοῦν τῆς στολῆς.

ΕΡΜΗΣ

Κύρος, ὁ Χάρων, ὁ Καμβύσου, ὁς τὴν ἀρχὴν
πάλαι Μήδων ἔχοντων νῦν Περσῶν ἡδη ἐποιήσεν
εἶναι: καὶ Ἀσσυρίων δ' ἐναγχος οὕτος ἐκράτησε
καὶ Βαβυλώνα παρεστήσατο καὶ νῦν ἐλασεῖοντι
ἐπὶ Λυδίαν ἐοικεν, ὡς καθελὼν τὸν Κροίσον ἄρχοι
ὑπάντων.

ΧΑΡΩΝ

'Ὁ Κροίσος δὲ ποῦ ποτε κάκεινὸς ἐστιν;

ΕΡΜΗΣ

'Εσχῆς ἀποβλέψας, ἐς τὴν μεγάλην ἀκρόπολιν,
tὴν τὸ τριτλοῦν τεῖχος: Σάρδεις ἐσχῆς, καὶ τὸν
Κροίσον αὐτὸν ὅρας ἠδὴ ἐπὶ κλίνης χρυσῆς
καθῆμεν, Σόλων, τῷ 'Αθηναῖῳ διαλεγόμενον,
βουλεῖ ἀκούσωμεν αὐτὸν ὃ τι καὶ λέγουσι;

ΧΑΡΩΝ

Πάνυ μὲν οὖν.

ΚΡΟΙΣΟΣ

10 Ὁ ἔνει 'Αθηναίες, εἶδες γὰρ μου τὸν πλοῖτον
cal τοὺς θησαυροὺς καὶ ὅσον ἄσημος ἑστιν ἡμῖν καὶ τὴν ἀλλην πολυτέλειαν, εἰπὲ
μοι, τίνα ἡγῆ τῶν ἀπάντων ἀνθρώπων εὐδαι-
μονέστατον εἶναι.

ΧΑΡΩΝ

Τί ἀρα ὁ Σόλων ἐρεῖ;

1 ἄσημος καὶ γ, Ν: ἄσημος καὶ ἐπίσημος?
CHARON, OR THE INSPECTORS

before long when he makes his voyage and is no longer able to lift a mosquito, let alone a bull! Tell me,

"Who is the other man yonder, the haughty one?" 1

Not a Greek, it seems, from his dress at least.

HERMES

That is Cyrus, Charon, the son of Cambyses, who has already transferred to the Persians the empire that once belonged to the Medes. Moreover, he recently conquered the Assyrians and brought Babylon to terms, and now he appears to be meditating a campaign against Lydia, with the idea of overthrowing Croesus and ruling the world.

CHARON

And Croesus, where is he?

HERMES

Look over there towards the great acropolis with the triple wall. That is Sardis, and now you see Croesus himself sitting on a golden throne, talking with Solon of Athens. Would you like to listen to what they are saying? 2

CHARON

By all means.

CROESUS

My friend from Athens, as you have seen my riches, mytreasuries, all the bullion that I have and the rest of my splendor, tell me whom do you consider the most fortunate man in the world?

CHARON

What will Solon say to that?

1 Iliad 3, 226 served as a model for this line also.
2 The conversation that follows is based on Herodotus 1, 29-33.
Θάρρειν οὐδὲν ἀγεννές, ὦ Χάρων.

ΣΟΛΩΝ

"Ὡ Κροίσε, ὅλγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ ὅν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαι-

κονος ἄνθρωπος γενέσθαι, τοὺς τῆς ιερείας παιδας

τῆς Ἀργόθευν, τοὺς ἀμα πρόην ἀποθανόντας, ἐπεὶ

τὴν μητέρα ὑπαδύτους ἐκλύσαν ἐπὶ τῆς ἀπήνης

ἀρχὴ πρὸς τὸ ἱερὸν.

ΚΡΟΙΣΟΣ

"Εστω· ἐχέτσωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐ-

δαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἶη;

ΣΟΛΩΝ

Τέλλος ὁ Ἀθηναίος, ὃς εὗ τ’ ἐβίω καὶ ἀπέθανεν

ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣΟΣ

"Εγὼ δὲ, ὁ κάθαρμα, οὐ σοι δοκῶ εὐδαιμον

εἶναι;

ΣΟΛΩΝ

Οὐδέπω οἶδα, ὁ Κροίσε, ἢν μὴ πρὸς τὸ τέλος

ἀφίκῃ τοῦ βίου· ὁ γὰρ θάνατος ἀκριβῆς ἐλεγχός

τῶν τοιούτων καὶ τὸ ἀχρί πρὸς τὸ τέρμα εὐδαι-

μόνως διαβιώναι.

ΧΑΡΩΝ

Κάλλιστα, ὦ Σόλων, ὅτι ἡμᾶν οὐκ ἐπιλέξεσαι,

ἀλλὰ παρὰ τὸ πορθμεῖόν αὐτὸ ἀξιῶς γίγνεσθαι

11 τὴν περὶ τῶν τοιούτων κρίσιν. ἀλλὰ τίνας

ἐκεῖνους ὁ Κροίσος ἐκπέμπει ἢ τί ἐπὶ τῶν ὅμων

φέρουσι;
CHARON, OR THE INSPECTORS

HERMES

Never fear; nothing ignoble, Charon.

SOLON

Fortunate men are few, Croesus, but I consider that of all the men I know, the most fortunate are Cleobis and Biton, the sons of the priestess at Argos, who died together the other day when they had harnessed themselves and drawn their mother to the temple on the wagon.¹

CROESUS

Very well, let them have the first rank in good fortune. But who would be the second?

SOLON

Tellus of Athens, who lived happily and died for his country.

CROESUS

But what about me, knave? Don't you think I am fortunate?

SOLON

I do not know, Croesus, and shall not until you come to the close of your life. Death is a sure test in such matters, that and a fortunate life right up to the end.

CHARON

Thank you kindly, Solon, for not forgetting us,² but demanding the decision of such matters to be made right at the ferry. But who are those men whom Croesus is sending out, and what are they carrying on their shoulders?³

¹ In Herodotus Tellus gets the first place.
² Himself and Pluto.
³ Compare Herodotus i. 50 ff. The conversation between Solon and Croesus on the subject of the ingots is Lucian's own contribution.
THE WORKS OF LUCIAN

ἘΡΜΗΣ
Πλέθουσι τῷ Πυθίῳ χρυσάς ἀνατίθησι μυσθῶν
tῶν χρημάτων ύφ' ὰὐ καὶ ἀπολείται μικρῶν
ὕστερον. φιλόμαντις δὲ ἄνὴρ ἑκτόπως.

ΧΑΡΩΝ
'Εκεῖνο γὰρ ἔστιν ὁ χρυσός, τὸ λαμπρὸν ὁ
ἀποστίλβει, τὸ ὑπωχρόν μετ' ἐρυθήματος; νῦν
γὰρ πρῶτον εἰδον, ἄκοινων ἂεί.

ἘΡΜΗΣ
'Εκεῖνο, ὁ Χίρων, τὸ ἀοίδιμον ὄνομα καὶ
περιμάχητον.

ΧΑΡΩΝ
Καὶ μὴν οὖχ ὄροῦ ὁ τι τὸ ἁγαθὸν αὐτῷ πρὸς-
estin, εἰ μὴ ἀρα ἐν τί μόνον, ὅτι βαρύνονται οἱ
φέροντες αὐτό.

ἘΡΜΗΣ
Οὐ γὰρ οἶσθα δοσι πόλεμοι διὰ τούτο καὶ ἐπι-
βουλαὶ καὶ ληστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ
δεσμὰ κἀ' ἐμπορίαι καὶ δουλείαι;

ΧΑΡΩΝ
Διὰ τούτο, ὁ 'Ερμής, τὸ μὴ πολὺ τοῦ χαλκοῦ
diaφέρον; οἶδα γὰρ τὸν χαλκὸν, ὅβολον, ὡς οἶσθα,
παρὰ τῶν καταπλεύστων ἐκάστων ἐκλέγων.

ἘΡΜΗΣ
Ναὶ· ἄλλα ὁ χαλκὸς μὲν πολὺς, ὡστε οὐ πάνυ
σπουδάζεται ὑπ' αὐτῶν τοῦτον δὲ ὀλίγον ἕκ
πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύτ-
tουσί πλὴν ἄλλα ἐκ τῆς γῆς καὶ οὕτως ὀστεί
ὁ μόλυβδος καὶ τὰ ἄλλα.

1 ἄνηρ Dindorf : άνηρ Γ; δ ἄνηρ other MSS.
2 δεσμὰ Spath : δεσμὰ καὶ πλοῦς μακρὸς MSS. Somebody has
put in an allusion to the quest of the Golden Fleece.

418
CHARON, OR THE INSPECTORS

HERMES

He is making an offering of golden ingots to Apollo at Delphi to pay for the prophecies which will bring him to grief a little later on. The man is monstrously daft on divination.

CHARON

Is that gold, the bright substance that shines, the pale yellow substance with a cast of red? This is the first time that I have seen it, though I am always hearing of it.

HERMES

That is it, Charon, the name that they sing of and fight for.

CHARON

Really I don’t see what good there is about it, except perhaps for one thing, that its bearers find it heavy.

HERMES

You do not know how many wars there have been on account of it, how many plots, perjuries, murders, imprisonments, trading ventures, and enslavements.

CHARON

On account of this substance, not much different from bronze? I know bronze, for, as you are aware, I collect an obol from everyone who makes the downward journey.

HERMES

Yes, but bronze is plentiful, so that they do not prize it very highly, while this is dug up by the miners at a great depth in small quantities. It comes from the earth, however, like lead and the rest of the metals.
Δεισήν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οὐ τοσοῦτον ἠρώσιν ὄχρου καὶ βαρέος κτήματος.

ΕΡΜΗΣ

Ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὁ Χάρων, ἔραν αὐτοῦ φαίνεται, ὡς, ὡς ὄρας, καταγελᾷ τοῦ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καὶ μοι δοκεῖν ἑρέσθαι τι βουλεται αὐτῶν ἐπακούσωμεν οὖν.

ΣΟΛΩΝ

12 Εἰπέ μοι, ὁ Κροίσε, οἶει γάρ τι διέσθαι τῶν πλούσιων τούτων τῶν Πύθιοι;

ΚΡΟΙΣΟΣ

Νὴ Δί, οὐ γὰρ ἔστιν αὐτῷ ἐν Δέλφοις ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛΩΝ

Οὐκούν μακάριον οἶει τῶν θεῶν ἀποφανεῖν, εἰ κτήσαι τούς ἄλλους καὶ πλοῦσοις χρυσᾶς;

ΚΡΟΙΣΟΣ

Πῶς γὰρ οὖ;

ΣΟΛΩΝ

Πολλὴν μοι λέγεις, ὁ Κροίσε, περίαν ἐν τῷ οὖρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεῖσθε αὐτοῦς, ἣν ἐπιθυμήσωσι.

ΚΡΟΙΣΟΣ

Ποῦ γὰρ τοσοῦτος ἂν γίνοιτο χρυσῶς ὅσος παρῄμιν;

ΣΟΛΩΝ

Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

ΚΡΟΙΣΟΣ

Οὐ πάνυ τι.

— 1 ἀποφανεῖν Dindorf: ἀποφαίνειν MSS.
CHARON, OR THE INSPECTORS

CHARON
Men are terribly stupid, by what you say, since they have such a passion for a yellow, heavy substance.

HERMES
Well, at any rate Solon yonder does not seem to love it, Charon, as you see, for he is laughing at Croesus and his barbarian boastfulness, and to my mind he wants to ask him a question. Let us listen, then.

SOLON
Tell me, Croesus, do you really think that Apollo has any need of these ingots?

CROESUS
Good Heavens, yes! He has nothing to match them among the votive offerings at Delphi.

SOLON
Then you expect to make the god happy if he adds ingots of gold to the rest of his possessions?

CROESUS
Why not?

SOLON
They are very poor in Heaven from what you say, since they have to send and get gold from Lydia if they want it.

CROESUS
Why, where else can there be as much gold as there is in our country?

SOLON
Tell me, is iron produced in Lydia?

CROESUS
Not to any great extent.
THE WORKS OF LUCIAN

ΣΟΛΩΝ
Τοῦ βελτίωνος ἄρα ἐνδεεῖς ἔστε.

ΚΡΟΙΣΟΣ
Πῶς ἀμείωνω ὁ σίδηρος χρυσίου;

ΣΟΛΩΝ
Ἡν ἀποκρίνη μηδὲν ἀγανακτῶν, μάθοις ἂν.

ΚΡΟΙΣΟΣ
Ἔρωτα, ὁ Σόλων.

ΣΟΛΩΝ
Πότεροι ἀμείνουσ, οἱ σώζοντες τινας ἢ οἱ σωζόμενοι πρὸς αὐτῶν;

ΚΡΟΙΣΟΣ
Οἱ σώζοντες δηλαδή.

ΣΟΛΩΝ
Ἄρ' οὖν, ἂν Κῦρος, ὡς λογοποιοῦσι τινες, ἐπὶ Ἀνδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

ΚΡΟΙΣΟΣ
Ὁ σίδηρος δῆλον ὅτι.

ΣΟΛΩΝ
Καλ εἶ γε τούτον μὴ παρασκευάσαι, οὐχοῦτο ἂν σοι ὁ χρυσὸς ἔσε Πέρσας αἰχμάλωτος.

ΚΡΟΙΣΟΣ
Εὐφήμει, ἀνθρώπε.

ΣΟΛΩΝ
Μὴ γένοιτο μὲν οὕτω ταῦτα: φαίνῃ δ' οὖν ἀμείων τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

ΚΡΟΙΣΟΣ
Οὐκοὖν καὶ τῷ θεῷ σιδηρᾶς πλέους κελεύεις ἀνατιθέναι με, τὸν δὲ χρυσὸν ὁπίσω αὖθις ἀνακάλειν;
CHARON, OR THE INSPECTORS

SOLON
Then you are poor in the better metal.

CROESUS
In what way is iron better than gold?

SOLON
If you will answer my questions without getting angry, you will find out.

CROESUS
Ask them, Solon.

SOLON
Who is the better man, the one who saves a life or the one who is saved by him?

CROESUS
The one who saves a life of course.

SOLON
Then if Cyrus attacks the Lydians, as rumour has it that he will, shall you get swords of gold made for your army, or will iron be necessary in that case?

CROESUS
Iron, certainly.

SOLON
Yes, and if you should not provide iron, your gold would go off to Persia in captivity.

CROESUS
Don’t speak of such a thing, man!

SOLON
I pray it may not turn out that way; but you clearly admit that iron is better than gold.

CROESUS
Then would you have me offer ingots of iron to the god and call the gold back again?
THE WORKS OF LUCIAN

ΧΟΛΩΝ

Οὐδέ σιδήρου ἐκείνος γε δεήσται, ἀλλ’ ἦν τε χαλκὸν ἢ τε χρυσὸν ἀναθῆς, ἀλλοις μὲν ποτε κτήμα καὶ ἐρμαιον ἔση ἀνατεθεικός, Ψωκεύσων ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ ὀλύγον μέλει τῶν σῶν χρυσοποιῶν.

ΚΡΟΙΣΟΣ

'Αεὶ σὺ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.

ΕΡΜΗΣ

13 Οὐ φέρει ὁ Λυδός, ὁ Χάρων, τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένου αὐτῷ δοκεῖ τὸ πράγμα, πένης ἀνθρώπος ὑποπτής ὑποπτής ὑποπτής, τὸ δὲ παριστάμενον ἐλευθέρως λέγων, μεμνήσται δ’ οὕτω μικρὸν ύστερον τοῦ Σόλωνος, ὅταν αὐτὸν δὲν ἀλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι ἦκουσα γὰρ τὴς Κλασθοῦς πρῶην ἀναγινωσκόουσας τὰ ἐκάστῳ ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγέραπτο, Κροίσου μὲν ἀλῶναι ὑπὸ Κύρου, Κύρου δὲ αὐτὸν ὑπ’ ἐκείνης τῆς Μασσαγέτειδος ἀποδανεῖν. ὡρὰς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἱπποῦ τοῦτοῦ τοῦ λευκοῦ ἐξελαύνουσαν;

ΧΑΡΩΝ

Νὴ Δία.

ΕΡΜΗΣ

Τὸμυρίς ἐκείνη ἔστι, καὶ τὴν κεφαλὴν γε ἀποτεμοῦσα τοῦ Κύρου αὐτὴ ἐς ἀσκοῦν ἐμβαλεῖ πλήρη αἴματος. ὡρὰς δὲ καὶ τὸν ὑδὸν αὐτοῦ τὸν νεανίσκου; Καμβύσης ἐκείνος ἔστιν οὗτος βασιλεῖς μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἐν 424
CHARON, OR THE INSPECTORS

SOLON

He will have no need of iron either, not he! Whether you offer bronze or gold, your offering will be a boon and a blessing to others than he—to the Phocians or the Boeotians or the Delphians themselves, or else to some tyrant or freebooter; but the god takes little interest in your gold-work.

CROESUS

You are always at war with my wealth and begrudge me it.

HERMES

The Lydian cannot abide the outspokenness and the truthfulness of his words, Charon; it seems strange to him when a poor man does not cringe but says frankly whatever occurs to him. But he will remember Solon before long, when he has to be captured and put on the pyre by Cyrus. The other day I heard Clotho reading out the fate that had been spun for everyone, and among other things it had been recorded there that Croesus was to be captured by Cyrus, and that Cyrus was to be slain by yonder woman of the Massagetae. Do you see her, the Scythian woman riding the white horse?

CHARON

Indeed I do.

HERMES

That is Tomyris; and after she has cut off Cyrus' head she will plunge it into a wine-skin full of blood. And do you see his son, the young man? That is Cambyses; he will be king after his father, and when he has had no end of ill-luck in Libya and

425
τε Διβύη και Αιθιοπία τὸ τελευταῖον μανεῖς ἀποθανεῖται ἀποκτείνας τὸν 'Απών.

ΧΑΡΩΝ

"Ω πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἀν αὐτοῦς προσβλέψεις οὖτος ὑπερφρονοῦντας τῶν ἀλλῶν; ἢ τίς ἂν πιστεύσεις ὡς μετ' ὀλίγον οὕτος μὲν αἰχμάλωτος ἐσται, οὕτος δὲ τὴν κεφάλην ἔξει ἐν 14 ἀσκῷ αἴματος; ἐκείνος δὲ τίς ἐστιν, ὁ Ἑρμη, ὁ τὴν πορφυρὰν ἑφεστρίδα ἐμπεπορτημένος, ὁ τὸ διάδημα, ὁ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἱχθῦν ἀνατεμών,

νήσῳ ἐν ἀμφιρύτῃ; Βασιλεὺς δὲ τις εὐχεται εἶναι.

ΕΡΜΗΣ

Εὗ γε παρωδεῖς, ὁ Χάρων. ἀλλὰ Πολυκράτην ὅρας τὸν Σαμίων τύραννον πανευδαίμονα ἡγούμενον εἶναι ἄταρ καὶ οὕτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου προδοθεὶς Ὀροῖτη τῷ σατράπῃ ἀνασκολοπισθῆσαι ἄθλιος ἐκπεσῶν τῆς εὐδαιμονίας ἐν ἀκαρεί τοῦ χρόνου· καὶ ταύτα γὰρ τῆς Κλωθοῦς ἑπήκουσα.

ΧΑΡΩΝ

"Ἀγαμαί Κλωθοῦς γεννικῆς: καὶ ἄν ἰδιούς, ὁ Βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμεν καὶ ἀνασκολοπίζει, ὡς εἰδὼς ἄνθρωποι ὑπὲρεῖς· ἐν τοσούτῳ δὲ ἐπαιρέσθων ὡς ἄν ἂρις ὤψηλτέρου ἀλγευόμενον καταπεσοῦμεν. ἔγω δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἐκατον γυμνῶν ἐν τῷ σκαφίδιῳ μῆτε τὴν πορφυρίδα μῆτε τιάραν· ἡ κλίνην χρυσὴν κομίζοντας.

1 ἁθλίος Herverden: ἁθλίος MSS.
2 καὶ Stüve: καὶ MSS. Friztscbe reads ἀγαμαί Κλωθοῦς· γεννικῆς καὶ.
CHARON, OR THE INSPECTORS

Ethiopia he will at last go mad and die in consequence of slaying Apis.

CHARON

How very funny! But now who would dare to look at them, so disdainful are they of the rest of the world? And who could believe that after a little the one will be a prisoner and the other will have his head in a sack of blood? But who is that man, Hermes, with the purple mantle about him, the one with the crown, to whom the cook, who has just cut open the fish, is giving the ring,

"All in a sea-girt island; a king he would have us believe him"? 1

HERMES

You are good at parody, Charon. The man whom you see is Polycrates, the tyrant of Samos, who considers himself wholly fortunate; yet the servant who stands at his elbow, Maeandrius, will betray him into the hands of the satrap Oroetes, and he will be crucified, poor man, after losing his good fortune in a moment's time. This, too, I heard from Clotho.

CHARON

Well done, Clotho, noble lady that you are! Burn them, gracious lady, cut off their heads and crucify them, so that they may know they are human. In the meantime let them be exalted, only to have a sorrier fall from a higher place. For my part I shall laugh when I recognize them aboard my skiff, stripped to the skin, taking with them neither purple mantle nor tiara nor throne of gold.

1 Another allusion to a story in Herodotus (3, 39-43). The verse is composed of the beginning of Odyssey 1, 50 and the end of Odyssey 1, 180.
15 Καὶ τὰ μὲν τοῖτων ὁδὲ ἔξει. τὴν δὲ πληθὺν ὅρας, ὁ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαιτοῦντας;

ΧΑΡΩΝ

Ὄρῳ ποικίλην τινὰ τὴν διατριβὴν καὶ μεστὸν ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἐοικυσά τοῖς σμήνεσιν, ἐν οἷς ἄπασα μὲν ἵδιον τι κέντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὅλγοι δὲ τινὲς ὃσπέρ σφῆκες ἄγουσι καὶ φέρουσι τὸ ὑποδέστερον. ὃ δὲ περιπετέμενοι αὐτοὺς ἐκ τάφανος οὕτος ὅχλος τῖνες εἰσίν;

ΕΡΜΗΣ

Ἐλπίδες, ὁ Χάρων, καὶ δείματα καὶ ἁγνοιαὶ καὶ ἠδοναὶ καὶ φιλαργυρίαι καὶ ὀργαὶ καὶ μίση καὶ τὰ τοιαῦτα. τούτων δὲ ἡ ἁγνοια μὲν κάτω συναναμέμρεται, καὶ νῆ Δία καὶ τὸ μῖσος καὶ ὀργὴ καὶ τριλογία καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία, ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτων ἐκπλήττει ἐνίοτε καὶ ὑποπτήσεις πουεί, αἱ δ’ ἐλπίδες ὑπὲρ κεφαλῆς αἰφροῦμεναι, ὅποταν μᾶλλον οὐκέτι τοῖς ἐπειλήψεσθαι αὐτῶν, ἀναπτάμεναι οἴχονται κεχηνότας αὐτοὺς ἀπολυτοῦσαι, ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὅρᾶς ὑπὸ τοῦ ὑδατος. ἦν δὲ ἄτενίσῃς, κατόψει καὶ τὰς Μοῖρας ἀνὼ ἐπικλωθοῦσας ἐκάστω τὸν ἄτρακτον, ἢφ’ οὐ ἡρτήσας συμβέβηκεν ἀπαντάς ἐκ λεπτῶν νημάτων. ὅρᾶς καθάπερ ἀράχυνα τινα καταβαίνοντα ἐφ’ ἐκαστὸν ἀπὸ τῶν ἀτράκτων;
CHARON, OR THE INSPECTORS

HERMES

That is the way their lives will end. But do you see the masses, Charon, the men voyaging, fighting, litigating, farming, lending money, and begging?

CHARON

I see that their activities are varied and their life full of turmoil; yes, and their cities resemble hives, in which everyone has a sting of his own and stings his neighbour, while some few, like wasps, harry and plunder the meaner sort. But what is that crowd of shapes that flies about them unseen?

HERMES

Hope, Fear, Ignorance, Pleasure, Covetousness, Anger, Hatred and their like. Of these, Ignorance mingles with them down below and shares their common life, and so do Hatred, Anger, Jealousy, Stupidity, Doubt, and Covetousness; but Fear and Hope hover up above, and Fear, swooping down from time to time, terrifies them and makes them cringe, while Hope, hanging overhead, flies up and is off when they are most confident of grasping her, leaving them in the lurch with their mouths open, exactly as you have seen Tantalus served by the water down below. If you look close, you will also see the Fates up above, drawing off each man's thread from the spindle to which, as it happens, one and all are attached by slender threads. Do you see cobwebs, if I may call them so, coming down to each man from the spindles?
THE WORKS OF LUCIAN

ΧΑΡΩΝ

‘Όρῳ πάνυ λεπτῶν ἐκάστῳ νῆμα, ἐπιπεπλεγμένον γε τὰ πολλά, τοῦτο μὲν ἐκεῖνῳ, ἐκεῖνο δὲ ἄλλῳ.

ΕΡΜΗΣ

Εἰκότως, ὃ πορθμεύει εἴμαρται γὰρ ἐκεῖνῳ μὲν ὑπὸ τοῦτον φονευθῆναι, τοῦτῳ δὲ ὑπὸ ἄλλου, καὶ κληρονομῆσαι γε τοῦτον μὲν ἐκεῖνου, ὅτου ἂν ἦ μικρότερον τὸ νῆμα, ἐκεῖνου δὲ αὐτοῦ τούτου τοιόνδε γὰρ τι ἡ ἐπιτλοκή δηλοῖ. ὅρας δ’ οὗν ἀπὸ λεπτοῦ κρεμαμένους ἀπαντᾷ καὶ οὗτος μὲν ἀνασπασθεὶς ἀνω μετέωρός ἐστι καὶ μετὰ μικρὸν καταπεσόν, ἀπορραγέντος τοῦ λίνου ἐπειδὰν μηκέτι ἀντέχη πρὸς τὸ βάρος, μεγαν τὸν ψόφον ἑργάσεται, οὗτος δὲ ὃλγον ἀπὸ γῆς αἰωροῦμενος, ἢν καὶ πέσῃ, ἀνοφητί κεῖσεται, 1 μόλις καὶ τοὺς γείτοσιν εξακονθήνῃ τοῦ πτώματος.

ΧΑΡΩΝ

Παγγέλοια ταύτα, ὃ Ἑρμῆ.

ΕΡΜΗΣ

17 Καὶ μὴν οὐδ’ εἰπεῖν ἔχοις ἢν κατὰ τὴν ἄξιαν ὅπως ἐστὶ καταγελάστα, ὁ Χάρων, καὶ μάλιστα αἱ ἀγαν σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἔλπιδων οὔχεσθαι ἀναρπάστους γεωμένους ὑπὸ τοῦ βελτίστου Θανάτου. Ἀγγελοὶ δὲ καὶ ὑπηρέται αὐτοῦ μάλα πολλοί, ὡς ὅρας, ἡπίαλοι καὶ πυρετοὶ καὶ φθόας καὶ περιπλευμοναὶ καὶ ξίφη καὶ ληστηρία καὶ κόνεια καὶ δικασταὶ καὶ τύραννοι καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἐστ’ ἂν εὖ πράττοσιν, ὅταν δὲ σφαλῶσι, τολὺ τὸ ὀττοτοῖ

1 πεσείται: Mehler, K. Schwartz.
CHARON, OR THE INSPECTORS

CHARON

I see that each man has a very slender thread, and it is entangled in most cases, this one with that and that with another.

HERMES

With good reason, ferryman; it is fated for that man to be killed by this man and this man by another, and for this man to be heir to that one, whose thread is shorter, and that man in turn to this one. That is what the entanglement means. You see, however, that they all hang by slender threads. Furthermore, this man has been drawn up on high and hangs in mid-air, and after a little while, when the filament, no longer strong enough to hold his weight, breaks and he falls to earth, he will make a great noise; but this other, who is lifted but little above the ground, will come down, if at all, so noiselessly that even his neighbours will hardly hear his fall.

CHARON

All this is very funny, Hermes.

HERMES

Indeed, you cannot find words to tell how ridiculous it is, Charon, especially their inordinate ambition and the way in which they disappear from the scene in the midst of their hopes, carried off by our good friend Death. His messengers and servants are very many, as you see—chills, fevers, wasting sicknesses, inflammations of the lungs, swords, pirate vessels, bowls of hemlock, judges, and tyrants; and no thought of any of these occurs to them while they are prosperous, but when they come to grief, many are the cries of "Oh!" and
καὶ αἰαὶ καὶ οἶμοι. εἰ δὲ εὐθὺς ἐξ ἄρχης ἐνενόουν ὅτι θνητοὶ τέ εἰσιν αὐτοὶ καὶ ὁλίγων τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίσιν ὁσπερ ἐξ ὀνείρατος πάντα ὑπὲρ γῆς ἀφέντες, ἔξων τε ἀν σωφρονεστέρον καὶ ἤττου ἣμιῶντο ἀποθανόντες. νῦν δὲ εἰς ἅει ἐπισάμας χρῆσθαι τοῖς παροῦσιν, ἐπειδὰν ἐπιστὰς ὁ υπηρέτης καλὴ καὶ ἀπάγη πεδήσας τῷ πυρετῷ ἢ τῇ φθόγγω ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν οὕποτε προσδοκήσαντες ἀποσπασθῆσθαι αὐτῶν. ἦ τὰ γὰρ οὐκ ἀν ποιήσειν ἐκεῖνος ὁ τῆς οἰκίας σπουδὴ οἰκοδομούμενος καὶ τοὺς ἐργάτας ἐπιστέρχων, εἰ μάθοι ὅτι ἦ μὲν ἐξει τέλος αὐτῷ, ὁ δὲ ἀρτί ἐπιθεὶς τὸν ὄροφον ἀπευσεῖ τῷ κληρονόμῳ καταλλαίῳ ἀπολαύσαι αὐτῷ, αὐτὸς μηδὲ διεισήγησας ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων ὧτι ἄρρενα παῖδα τέτοκεν αὐτῷ ἡ γυνὴ, καὶ τοὺς φίλους διὰ τοῦτο ἔστιν καὶ τοῦνομα τοῦ πατρὸς τιθέμενος, εἰ ἦπιστατο ως ἐπτέτης γενόμενος ὁ παῖς τεθνησας, ἀρα ἂν σοὶ δοκεὶ χαίρειν ἐπ αὐτῷ γεννωμένῳ; ἀλλὰ τὸ αὐτόν, ὃτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον ὅρα τὸν τοῦ ἄθλητοῦ πατέρα τοῦ Ὀλύμπια νεωικηκότος, τὸν γείτονα δὲ τὸν ἐκκρομήσοντα τὸ παιδίον οὐχ ὥρα οὐδὲ ὀδειν ἢφ οἶας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὄρων διαφερομένους ὥρας, ὡσεὶ εἰσὶν, καὶ τοὺς συναγείροντας τὰ χρήματα, εἰτα, πρὶν ἀπο-

1 ἄθλιος Herwerden: ἄθλιος MSS.
CHARON, OR THE INSPECTORS

"Ah!" and "O dear me!" If they had realized at the very beginning that they were mortal, and that after this brief sojourn in the world they would go away as from a dream, taking leave of everything above ground, they would live more sanely and would be less unhappy after death.\(^1\) But as it is, they have imagined that what they have now will be theirs forever, and so, when the servant, standing at their bedside, summons them and hales them off in the bonds of fever or consumption, they make a great to-do about it, for they never expected to be torn away from their gear. For example, that man who is busily building himself a house and driving the workmen on; what would not he do if he knew that although the house will be finished, as soon as he gets the roof on, he himself will depart and leave his heir the enjoyment of it without even dining in it, poor fellow? And as for the man over there, who rejoices because his wife has borne him a son and entertains his friends in honour of the occasion and gives the boy his father's name, if he knew that the boy will die at the age of seven, do you think he would rejoice over his birth? No, it is because he sees yonder man who is fortunate in his son, the father of the athlete who has been victor at the Olympic games, but does not see his next door neighbour, who is burying his son, and does not know what manner of thread his own son has been attached to. Again, take those who quarrel about boundaries—you see how numerous they are; likewise those who heap up

\(^1\) Most of the dead are unhappy, as Hermes and Charon well know. See the Downward Journey, and even Homer's Achilles (Odyssey 11, 488).
λαύσαι αὐτών, καλουμένους ὑφ' ὅν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.

ΧΑΡΩΝ

18 'Ὅρω ταῦτα πάντα καὶ πρὸς ἐμαυτόν γε ἐννοῶ ὅ τι τὸ ἤδυ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκείνῳ ἐστιν, οὐ στεροῦμενοι ἀγανακτοῦσιν. ἦν γοῦν τοὺς βασιλέας αὐτῶν ἵδη τις, οἵπερ εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τοῦ ἀβεβαιοῦ ὡς φῆ καὶ 1 ἀμφιβόλου τῆς τύχης, πλείον τῶν ἠδέων τὰ ἀναρά εὑρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχάς καὶ μίση καὶ ἐπιβουλὰς καὶ ὀργὰς καὶ κολακείας τούτων γὰρ ἀπαντεῖ σύνειας. ἐώς τένθη καὶ νόσους καὶ πάθη εὖ ἱσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν ὅπου δὲ τὰ τούτων ποιηρά, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἱδιωτῶν ἄν εἰη.

19 'Εθέλω δ' οὖν σοι, ὁ Ἐρμῆ, εἰπεῖν, ὅτινι ἐσοκέναι μοι ἔδοξαν οἱ ἀνθρώποι καὶ ὁ βίος ἄπας αὐτῶν. ἦδη ποτὲ πομφόλυγας ἐν ὑδατὶ ἐθεάσω ὑπὸ κρουμφή των καταράττοντι ἀνισταμένας; τὰς φυσαλλίδας λέγω, ἀφ' ὧν συναγείρεται ὁ ἀφρός· ἐκεῖνοι τοῖσιν τινῖς μὲν μικρὰ εἰσὶ καὶ αὐτίκα ἐκραγείσαι ἀπεσβήσαν, ἀἱ δ' ἐπὶ πλέον διαρκοῦσι· καὶ προσχωρουσῶν αὐτῶν τῶν ἄλλων αὐτῖς ὑπερφυσώμεναι ἐσ μέγιστον ὅγκου αὖρονται, ἐπειτα μέντοι κάκεινα πάντως ἐξεραγήσαν ποτὲ οὐ γὰρ οἶνον τε ἄλλος γενέσθαι. τούτῳ ἐστίν ὁ ἀνθρώπον βίος· ἀπαντεῖ ὑπὸ πνεύματος ἐμπεφυσιμένοι οἱ μὲν μείζονες, οἱ δὲ ἐλάττων· καὶ οἱ μὲν δυναστόνιν ἄχουσι καὶ ὄκυμον τὸ φύσιμα, οἱ δὲ ἅμα τῷ συντήραι ἐπαύσαστο· πάσι δ' οὖν ἀπορράγηναι ἄναγκαιον.
CHARON, OR THE INSPECTORS

money and then, before enjoying it, receive a summons from the messengers and servants that I mentioned.

CHARON

I see all this, and am wondering what pleasure they find in life and what it is that they are distressed to lose. For example, if one considers their kings, who are counted most happy, quite apart from the instability and uncertainty of their fortune which you allude to, one will find that the pleasures which they have are fewer than the pains, for terrors, alarums, enmities, plots, rage, and flattery are with them always. I say nothing of sorrows, diseases, and misadventures, which of course dominate them without partiality; but when their lot is hard, one is driven to conjecture what the lot of common men must be.

Let me tell you, Hermes, what I think men and the whole life of man resemble. You have noticed bubbles in water, caused by a streamlet plashing down—I mean those that mass to make foam? Some of them, being small, burst and are gone in an instant, while some last longer and as others join them, become swollen and grow to exceeding great compass; but afterwards they also burst without fail in time, for it cannot be otherwise. Such is the life of men; they are all swollen with wind, some to greater size, others to less; and with some the swelling is short-lived and swift-fated, while with others it is over as soon as it comes into being; but in any case they all must burst.
ΕΡΜΗΣ

Οὐδὲν χείρον σὺ τοῦ Ὄμηρου εἴκασας, ὁ Χάρων, ὅς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

ΧΑΡΩΝ

20 Καὶ τοιοῦτοι ὄντες, ὁ Ἐρμή, ὅρας οἱ ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι καὶ τιμῶν καὶ κτήσεων ἀμιλλόμενοι, ἀπερί ἀπαντὰ καταλιπόντας αὐτοὺς δεῖσαι ἕνα ὀβολὸν ἔχοντας ἥκειν παρ’ ἡμᾶς. Βούλει οὖν, ἐπείπερ ἐφ’ ὑψηλοῦ ἔσμεν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαῖων πόνων, ἥνον δὲ ἀεὶ τοῦ θάνατον πρὸ ὄφθαλμῶν ἔχοντας, λέγων, ἡ Ὁ μάταιοι, τι ἐσπουδάκατε περὶ ταῦτα; παῦσασθε κάμνοντες· οὐ γὰρ εἰς ἂεὶ βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν ἁίδιον ἐστίν, οὐδ’ ἄν ἀπαγάγοι τις αὐτῶν τι σὺν αὐτῷ ἀποθανόν, ἀλλ’ ἀνάγκη τὸν μὲν γυμνὸν οὐχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν καὶ τὸ χρυσὸν ἂεί ἄλλων εἰναι καὶ μετα-βάλλειν τοὺς δεσπότας.” εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαμι αὐτοῖς, οὐκ ἂν οἶει μεγάλα ὠφεληθήναι τὸν βίον καὶ σωφρονεστέρους ἄν γενέσθαι παρὰ πολὺ;

ΕΡΜΗΣ

21 Ὁ μακάρις, οὔκ οἴσθα ὅπως αὐτοὺς ἡ ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ’ ἂν τρυπάνῳ ἐτι διανουχθήναι αὐτοῖς τᾶ ὅτα, τοσοῦτῳ κηρῷ ἅβυσσαν αὐτά, οὗν περ ὁ Ὁδυσσεὺς τοὺς ἐταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως. πώθεν οὖν ἂν ἐκείνοι δυνηθένει ἀκούσαι, ἂν καὶ σὺ κεκραγός διαρραγῆς; ὅπερ γὰρ παρ’ ὑμῖν ἡ Λήθη δύναται, 1 πρὸς τὸν βίον Νάβερ.
CHARON, OR THE INSPECTORS

HERMES

Charon, your simile is every bit as good as Homer's, who compares the race of man to leaves.¹

CHARON

And although they are like that, Hermes, you see what they do and how ambitious they are, vying with each other for offices, honours, and possessions, all of which they must leave behind them and come down to us with but a single obol. As we are in a high place, would you like me to call out in a great voice and urge them to desist from their vain labours and live always with death before their eyes, saying: "Vain creatures, why have you set your hearts on these things? Cease toiling, for your lives will not endure forever. Nothing that is in honour here is eternal, nor can a man take anything with him when he dies; nay, it is inevitable that he depart naked, and that his house and his land and his money go first to one and then to another, changing their owners." If I should call to them out of a commanding place and say all this and more, do you not think that they would be greatly assisted in life and made saner by far?

HERMES

My dear fellow, you do not know how Ignorance and Error have served them. Even a drill could not penetrate their ears now, because these dames have stopped them with such quantities of wax, like Odysseus, who did this to his comrades for fear that they might hear the Sirens. How could they hear, then, even if you should crack your lungs with bawling? What lies in the power of Lethe down

¹ Iliad 6, 146.
THE WORKS OF LUCIAN

tóutó énataûba hè ágníia érgázetai. plēn allā eisîn autōn olígoi ou paraðedēgmēnou toû khrón
ēs tâ ósta, prōs tîn álîtheian àpoklíonontes, Òxv dedorpoktēs ēs tâ prâgmata kai kategynoktēs olâ ēstîn.

XARON

Oúkoûn ekeínous goûn émboîshomev.

ERΜHΣ

Perittoû kai tóutò, lêgein prōs autōûs Ïa ísasîn. Ïraîs Ïîpopos àpouspâsantos tîn pòllôn
katagelwósi tîn Ïiðgoromènou kai õûdamî õûdamîs
âreskonontai autōûs, allā déloî eisîn Ïrâsmâîn Ŧðh
boulêîontes parî ùmâs âpò toû blou. kai Ïâp kai
miðoudontai Òléγχontes autōûn tâs Ïâmabîas.

XARON

Eû ge, Ï Ïegovádaî plēn pânu olígoi eisîn, Ï Ïrmâî.

ERΜHΣ

'Îkanôî kai odtoî. allâ katiwmev Ŧðh.

XARON

22 Eû Ótô épòbouî, Ï Ïrmâî, eîðénaî, kai moi deîxas
autô énтелî Ïåg tîn Ïerûîghsîn Ïepouîmênos, tâs
àpòðèkâs tîn Ïowmâton, Ïîa katóîptouî, Ïeá-
ssadî.

ERΜHΣ

'Îrlâ, Ï Xârôn, kai tîmâîos kai tâfouî
kaloudî tâ toiaûta. plēn tà prô tîn Ïòlêwv
êkeîna tà Ïómata Ïraîs kai tàs Ïîthlîs kai Ïurâ-
mîdâs: êkeîna pânta nekroîcheîa kai Ïowmató-
phulákîâ ēstîn.

438
CHARON, OR THE INSPECTORS

below is done by Ignorance here. However, there are a few of them who have not admitted the wax into their ears, who are devoted to truth, who look keenly into things and know them for what they are.

CHARON

Then let us call to them at least.

HERMES

It would be superfluous to tell them what they know. You see how they stand aloof from the masses and laugh at what goes on; they are not in the least satisfied with it all, but are clearly planning to make their escape from life to your own regions. Indeed, they have reason, for they are disliked because they expose the follies of man.

CHARON

Well done, staunch souls! But they are very few, Hermes.

HERMES

Even these are enough. But let us go down now.

CHARON

There is one thing more that I wanted to know about, Hermes, and when you point it out to me you will have done your full duty as guide; it is to see the places where they stow the bodies, where they bury them, I mean.

HERMES

They call such places vaults, tombs and graves. Do you see those heaps of earth and slabs of stone and pyramids in front of the cities? All those are for the reception of corpses and the storage of bodies.
THE WORKS OF LUCIAN

ΧΑΡΩΝ

Τι οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι μύρῳ; οἱ δὲ καὶ πυρὰν νῆσαντες πρὸ τῶν χωμάτων καὶ βόθρον τινὰ ὄρυξαντες καίουσι τε ταυτὶ τὰ πολυτελῇ δεῖπνα καὶ εἰς τὰ ὄρυγματα ὁινοὺ καὶ μελίκρατον, ὡς γοῦν εἰκάσαι, ἐγχέουσιν;

ΕΡΜΗΣ

Οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν "Αἰδοῦ" πεπιστεῦκασι δ’ οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἶνον τε περιπετεμένας τὴν κυώναν καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον.

ΧΑΡΩΝ

"Εκεῖνοις ἔτι πίνειν ἢ ἔσθειεν, ὅν τὰ κρανία ἤφορτατα; καίτοι γελοίοις εἰμὶ σοι λέγων ταῦτα ὁσμέραι κατάγοντες αὐτούς. οἴσθα οὖν εἰ δύναιντ’ ἄν ἐτε ἀνελθεῖν ἀπαξ ὑποχθόνιοι γενόμενοι. ἐπεὶ τοῖς καὶ παγγέλοια ἂν, ὦ Ἔρμη, ἔπασχον, οὐκ ὀλίγα πράγματα ἔχον, εἰ ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ αὐθεὶς ἀνάγειν πισιμένους. ὦ μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες ἥλκους ὅρους διακέκριται τὰ νεκρῶν καὶ τὰ ξώντων πράγματα καὶ οἷα τὰ παρ’ ἡμῖν ἔστι καὶ ὅτι

κάθαν ὁμοῖος ὁ τ’ ἀτυμβος ἀνήρ ὁς τ’ ἐλλαχεῖ
tύμβου,
ἐν δὲ ἦ τιμή Ἰρος κρέων τ’ Ἀγαμέμνων
Θερσίτη δ’ ἴσος Θέτιδος παῖς ἡμῶν

440
CHARON, OR THE INSPECTORS

CHARON

Why is it, then, that those people are putting garlands on the stones and anointing them with perfume? There are others also who have built pyres in front of the mounds and have dug trenches, and now they are burning up those fine dinners and pouring wine and mead, as far as one may judge, into the ditches.

HERMES

I don't know what good these things are to men in Hades, ferryman; they are convinced, however, that the souls, allowed to come up from below, get their dinner as best they may by flitting about the smoke and steam and drink the mead out of the trench.

CHARON

What, they eat and drink, when their skulls are dry as tinder? But it is silly for me to tell that to you, who bring them down below every day; you know whether they can come back to earth when they have once gone under ground! I should be in a fine predicament, Hermes, and should have no end of trouble if I were obliged not only to bring them down but to bring them up to drink! What folly, the idiots! They do not know what an impassable frontier divides the world of the dead from the world of the living, and what it is like among us; that

"Death maketh mortals alike, be they buried or lying unburied.
Equal is Irus the beggar in honour to King Agamemnon;
Fair-haired Thetis' son is no better a man than Thersites."
πάντες δ' εἰσίν ὠμοίως νεκύων ἀμεμανα κάρνα, γυμνοί τε ξηροὶ τε κατ' ἀσφοδελῶν λειμῶνα.

ΕΡΜΗΣ

23 Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον ἐπαντλεῖς, ἀλλ' ἐπείπερ ἀνέμυνας, ἐθέλω σοι δεῖξαι τὸν τοῦ Ἀχιλλέως τάφον. ὥρᾶς τὸν ἐπὶ τῇ βαλάττῃ. Σίγειον μὲν εἰκεῖθεν ἐστὶ τὸ Ἑρωίκ' ἀντικρυ δὲ ὁ Αῖας τέθαπται ἐν τῷ Ῥοιτείῳ.

ΧΑΡΩΝ

Οὐ μεγάλοι, ὃ Ἑρμῆ, οἱ τάφοι. τὰς πόλεις δὲ τὰς ἐπισήμους δείξον μοι ἡδη, ὡς κἀτω ἱκούομεν, τὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκήνας καὶ Κλεωνᾶς καὶ τὴν Ἰλιον αὐτὴν πολλοὺς γονὺν μέμνημαι διαπορθμεύομαι εἰκεῖθεν, ὡς δέκα ὅλων ἔτων μη νεωλήσαι μηδὲ διαψύξαι το σκαφίδιον.

ΕΡΜΗΣ

Ἡ Νίνος μὲν, ὁ πορθμεύ, ἀπόλαυλεν ἡδη καὶ οὐδὲ ἱμυὸς ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἶποις ὃποι ποτὲ ἦν' ἢ Βαβυλῶν δὲ σοι εἰκείνῃ ἐστὶν ἢ εὐπυργος, ἢ τὸν μέγαν περίβολον, οὐ μετὰ πολὺ καὶ αὐτῇ ξητηθησομένῃ ὁσπερ ἡ Νίνος Μυκήνας δὲ καὶ Κλεωνᾶς αἰσχύνομαι δεῖξαι σοι, καὶ μάλιστα τὸ Ἰλιον. ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. πλὴν ἀλλὰ πάλαι μὲν ἡσαν εὐδαίμονες, νῦν δὲ τεθνάσι καὶ αὐταί ἀποθησθοῦσι γὰρ, ὁ πορθμεύ, καὶ πόλεις ὁσπερ ἀνθρωποι, καὶ τὸ παρα-
CHARON, OR THE INSPECTORS

Aye, they are all of them nothing but skeleton relics of dead men,
Bare, dry bones that are scattered about in the asphodel meadow.”¹

HERMES

Heracles! What a lot of Homer you are baling out! Now you have put me in mind of him, I want to show you the tomb of Achilles. Do you see it, there by the seaside? Sigeum in Troy is over there, and opposite to it Ajax lies buried on Rhoeteum.

CHARON

The tombs are not large, Hermes. But now show me the prominent cities that we hear of down below, Nineveh, the city of Sardanapalus, Babylon, Mycenae, Cleonae, and Troy itself; I remember that I set a great many from that place across the ferry, so that for ten whole years I couldn’t dock my boat or dry her out.

HERMES

As for Nineveh, ferryman, it is already gone and there is not a trace of it left now; you couldn’t even say where it was. But there you have Babylon, the city of the beautiful towers and the great wall, which will itself soon have to be searched for like Nineveh. I am ashamed to show you Mycenae and Cleonae, and Troy above all; for I know right well that when you go down you will throttle Homer for the boastfulness of his poems. Yet they were once flourishing, though now they too are dead; cities die as well as men, ferryman, and, what is more, even whole rivers.

¹ A cento from Homer patched up out of Iliad 9, 319–320; Odyssey 10, 521; 11, 539, 573.

443
THE WORKS OF LUCIAN

δοξότατοι, καὶ ποταμοὶ ὅλοι. Ἰνάχου γοῦν οὐδὲ τάφος ἦτι ἐν Ἀργείῳ καταλείπεται.

ΧΑΡΩΝ
Παπαλ τῶν ἑπαίνων, ὁμηρε, καὶ τῶν ὀνομάτων, Ἰλαος ἴρη καὶ εὐρυάγυια καὶ ἑὐκτίμεναι 24 Κλεωναί, ἀλλὰ μεταξὺ λόγων, τίνες έκείνοι εἰσών οἱ πολεμοῦντες ἤ ὑπὲρ τῖνος ἀλλήλους φονεύουσιν;

ΕΡΜΗΣ
Ἀργείους ὀρᾶς, ὁ Χάρων, καὶ Λακεδαιμονίους καὶ τὸν ἠμιθνήτα ἐκείνον στρατηγὸν Ὀθρυνάν τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἴματι.

ΧΑΡΩΝ
Τεπέρ τίνος δ’ αὐτοῖς, ὁ Ἐρμή, ὁ πόλεμος;

ΕΡΜΗΣ
Τεπέρ τοῦ πεδίου αὐτοῦ, ἐν οὗ μίχονται.

ΧΑΡΩΝ
Ὠ τῆς ἀνοίας, οἳ γε οὐκ ἴσασιν δὴ, κἂν ὀλὴν τὴν Πελοπόννησον ἐκαστὸς αὐτῶν κτήσωνται, μόνης ἂν ποδαίον λάβοιεν τόπον παρὰ τοῦ Λίκανοῦ τὸ δὲ πεδίον τοῦτο ἄλλοτε ἄλλοι γεωργῆσον πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἄροτρῳ.

ΕΡΜΗΣ
Οὔτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες ἢδη καὶ κατὰ χώραν εὐθετόσαντες αὐθις τὰ ὦρη ἀπαλλαττώμεθα, ἐγὼ μὲν καθ’ ἄ ἐστάλην, σὺ δὲ

1 αἴματι Μ: ὀνόματι other MSS.
CHARON, OR THE INSPECTORS

In fact, even the grave of Inachus no longer survives in Argos.

CHARON

That for your praises, Homer, and your adjectives — "hallowed," "wide-wayed" Troy and "well-built" Cleonae! But while we are talking, who are those people at war yonder, and why are they killing each other?

HERMES

You are looking at the Argives and Spartans, Charon, and over there is the dying general Othry-adas, the one who is writing on the trophy in his own blood.¹

CHARON

What is their war about, Hermes?

HERMES

About the very plain in which they are fighting.

CHARON

What folly! They do not know that even if any one of them should acquire the whole Peloponnese, he could hardly get Aeacus to give him a foot of space. And as for this plain, it will be tilled by one race after another, and many a time they will turn the trophy up out of the depths with the plough.

HERMES

True. But now let's get down and replace the mountains, and then go our ways, I on my errand.

¹ Three hundred Spartans fought an equal number of Argives for the possession of Thyreatis. Two Argives and a single dying Spartan survived the fight. The Argives hastened home to report their victory; but the Spartan managed to put up a trophy and write upon it a dedication to Zeus in his own blood. Herod. 1, 82; Plut. Moral. 306 b.
ἐπὶ τὸ πορθμεῖον ἦξον δὲ σοι καὶ αὐτὸς μετ’ ὅλιγον νεκροστολῶν.

ΧΑΡΩΝ

Εὖ γε ἐποίησας, ὁ Ἑρμής εὐεργέτης εἰς ἀεὶ ἀναγεγράψη, ὁνάμην γάρ τι διὰ σὲ τῆς ἀποδήμιας.—οἷα ἐστὶ τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα—βασίλεις, πλίθοι χρυσαί, ἐπιτύμβια,1 μάχαι. Χάρωνος δὲ οὐδείς λόγος.

1 ἐπιτύμβια Allinson : ἐκατύμβαι MSS.
and you to your ferry. I will follow you soon with a convoy of dead.

CHARON

I am much obliged to you, Hermes; you shall be written down for ever as a benefactor. Thanks to you, I have had some profit from my journey. How silly are the ways of unhappy mankind, with their kings, golden ingots, funeral rites and battles—but never a thought of Charon!
PHILOSOPHIES FOR SALE

This is not a sale of philosophers, nor yet, in any ordinary sense, a sale of lives; it is a sale of various types of the philosophic life, which are to serve their buyers as models for the shaping of their own careers. For a convenient rendering, perhaps "philosophies" will do as well as any other single word.

Although Lucian makes it perfectly plain that he is not selling specific philosophers, some, if not all, the manuscripts and all the editors ascribe the words of the different types to definite individuals, whereby they not only introduce confusion into the dialogue (working special havoc in the case of the Academic or Platonist type), but they completely stultify the plea which Lucian puts forward in his own defence in the Fisherman, urging that he had not criticized the leading lights of philosophy, but only the common herd of pretended philosophers. This plea is rather specious, it must be admitted, for Lucian vivifies his types again and again with biographical traits; but we should leave him a leg to stand on, and not make him sell Pythagoras, Chrysippus and the rest in their own persons. Therefore I have substituted the names of schools for the names of individual philosophers throughout, but only in the English version: for in the Greek I have not ventured to do this without commanding fuller evidence from the manuscripts.

Diogenes was once taken by pirates and sold into slavery, they say, and Menippus is known to have written a Sale of Diogenes. It may be that Lucian read it and took a hint from it: he could not have taken more.

The order in which the different types are brought on is very effective, as Helm points out, and well deserves attention as one reads. Interesting too are the prices which they bring.
ΒΙΩΝ ΠΡΑΣΙΣ

ΖΕΤΣ

1 Σὺ μὲν διατίθει τὰ βάθρα καὶ παρασκεύαζε τὸν τόπον τοὺς ἀφικνομένους, σὺ δὲ στῆσον ἐξής παραγαγὼν τοὺς βίους, ἀλλὰ κοσμήσας πρῶτον, ὡς εὐπρόσωποι φανοῦνται καὶ ὅτε πλείστους ἐπάξουνται. σὺ δὲ, ὁ Ἴρμη, κηρύττε καὶ συγκάλει.

ΕΡΜΗΣ

'Αγαθή τύχη τοὺς ὄντας ἥδη παρεῖναι πρὸς τὸ πολητήριον. ἀποκηρύξομεν δὲ βίους φιλοσόφους παντὸς εἴδους καὶ προαίρεσεων ποικίλων. εἰ δὲ τις τὸ παραντικὰ μὴ ἔχει τὰργύριον καταβαλέσθαι, εἰς νέωτα ἑκτίσει καταστήσας ἐγγυητήν.

ΖΕΤΣ

Πολλοὶ συνίασιν· ὡστε χρῆ μὴ διατρίβειν μηδὲ κατέχειν αὐτοὺς. πωλῶμεν οὖν.

ΕΡΜΗΣ

2 Τίνα πρῶτον ἐθέλεις παραγάγωμεν;

ΖΕΤΣ

Τούτων τῶν κομῆτων, τῶν Ἰωνικῶν, ἐπεὶ καὶ σεμνὸς τις εἶναι φαίνεται.

1 ΕΡΜΗΣ. Du Soul, Fritzsche: no change of speaker in MSS.

2 ΖΕΤΣ. πολλοὶ ... οὖν Du Soul, Fritzsche: ΕΡΜ. πολλοὶ ... αὐτοὺς. ΖΕΤΣ. πωλῶμεν οὖν vulg.

450
PHILOSOPHIES FOR SALE

ZEUS

(To an attendant.) You arrange the benches and make the place ready for the men that are coming. (To another attendant.) You bring on the philosophies and put them in line; but first groom them up, so that they will look well and will attract as many as possible. (To Hermes.) You, Hermes, be crier and call them together.

HERMES

Under the blessing of Heaven, let the buyers now appear at the sales-room. We shall put up for sale philosophies of every type and all manner of creeds; and if anyone is unable to pay cash, he is to name a surety and pay next year.

ZEUS

Many are gathering, so we must avoid wasting time and delaying them. Let us begin the sale, then.

HERMES

Which do you want us to bring on first?

ZEUS

This fellow with the long hair, the Ionians, for he seems to be someone of distinction.
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Οὔτος ὁ Πυθαγορικὸς κατάβηθι καὶ πάρεχε σεαυτὸν ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις.

ΖΕΤΗ
Κήρυττε δὴ.

ΕΡΜΗΣ
Τὸν ἀριστον βλοῶ, τὸν σεμνότατον. τὰς ὁικήσεται; τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται; τίς εἰδέναι τὴν τοῦ παντὸς ἁρμονίαν καὶ ἀναβιώναι πάλιν;

ΑΓΟΡΑΣΤΗΣ
Τὸ μὲν εἴδος οὐκ ἄγεννής. τί δὲ μάλιστα οἶδεν;

ΕΡΜΗΣ
'Αριθμητικὴν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικὴν, γοητείαν. μάντων ἄκρον βλέπεις.

ΑΓΟΡΑΣΤΗΣ
'Εξεστὶν αὐτὸν ἀνακρίνειν;

ΕΡΜΗΣ
'Ανάκρινε ἁγαθὴ τύχη.

3 Ποδαπὸς εἶ σὺ;

ΠΤΗΓΟΡΑΣ
Σάμιος.

ΑΓΟΡΑΣΤΗΣ
Ποῦ δὲ ἐπαιδεύσθης;

ΠΤΗΓΟΡΑΣ
'Εν Ἀλγύπτῳ παρὰ τοῖς ἐκεῖ σοφοῖς.
PHILOSOPHIES FOR SALE

HERMES
You Pythagorean, come forward and let yourself be looked over by the company.

ZEUS
Hawk him now.

HERMES
The noblest of philosophies for sale, the most distinguished; who'll buy? Who wants to be more than man? Who wants to apprehend the music of the spheres and to be born again?

BUYER
For looks, he is not bad, but what does he know best?

HERMES
Arithmetic, astronomy, charlatanry, geometry, music and quackery; you see in him a first-class soothsayer.

BUYER
May I question him?

HERMES
Yes, and good luck to you!

BUYER
Where are you from?

PYTHAGOREAN
From Samos.1

BUYER
Where were you educated?

PYTHAGOREAN
In Egypt, with the sages there.

1 The birthplace of Pythagoras. Hence the "Pythagorean philosophy" talks Ionic Greek.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Φέρε δὲ, ἂν πρίωμαι σε, τί με διδάξει;¹

ΠΤΕΛΑΓΩΡΑΣ

Διδάξομαι μὲν οὐδέν, ἀναμνήσω δὲ.

ΑΓΟΡΑΣΤΗΣ

Πῶς ἀναμνήσεις;

ΠΤΕΛΑΓΩΡΑΣ

Καθαρὴν πρῶτον τὴν ψυχὴν ἐργασάμενος καὶ
tὸν ἐπ’ αὐτῇ ρύπον ἐκκλύσας.

ΑΓΟΡΑΣΤΗΣ

Καὶ δὴ νόμισον ἢδη ἐκκεκακαθάρθαι με, τις ὁ
tρόπος τῆς ἀναμνήσεως;

ΠΤΕΛΑΓΩΡΑΣ

Τὸ μὲν πρῶτον ἦσυχὴ μακρὴ καὶ ἄφωνή καὶ
πέντε ὀλον ἐτέων λαλεῖν μηδὲν.

ΑΓΟΡΑΣΤΗΣ

"Ὡρα σοι, ὃ βελτιστε, τὸν Κρισοῦ παιδὰ παι

dεύειν· ἐγὼ γὰρ λάλως, οὐκ ἀνδρᾶς εἶναι βουλομαι.
tί δὲ μετὰ τὴν σιωπὴν ὄμως καὶ τὴν πενταετίαν;

ΠΤΕΛΑΓΩΡΑΣ

Μουσουργῆς καὶ γεωμετρῆς ἑνασκῆσαι.

ΑΓΟΡΑΣΤΗΣ

Χάριειν λέγεις, εἰ πρῶτον με κιθαροῦ γενό

μενον κάτα εἶναι σοφὸν χρῆ.

ΠΤΕΛΑΓΩΡΑΣ

4 Εἶτ' ἐπὶ τοὔτουσιν ἀριθμεῖν.

¹ διδάξει K. Schwartz; διδάξεις MSS.
PHILOSOPHIES FOR SALE

BUYER
Come now, if I buy you, what will you teach me?

PYTHAGOREAN
I shall teach thee nothing, but make thee remem-
ber.¹

BUYER
How will you make me remember?

PYTHAGOREAN
First by making thy soul pure and purging off the
filth upon it.

BUYER
Well, imagine that my purification is complete,
what will be your method of making me remember?

PYTHAGOREAN
In the first place, long silence and speechlessness,
and for five entire years no word of talk.

BUYER
My good man, you had better teach the son of
Croesus!² I want to be talkative, not a graven
image. However, what comes after the silence and
the five years?

PYTHAGOREAN
Thou shalt be practised in music and geometry.

BUYER
That is delightful; I am to become a fiddler before
being wise!

PYTHAGOREAN
Then, in addition to this, in counting.

¹ Before entering upon its round of transmigrations, the
soul was all-wise; learning is merely remembering. Socrates
expounds this theory in Plato's Meno.
² One of the sons of Croesus was mute: Herod. 1. 34, 85.

455
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Οἶδα καὶ νῦν ἀριθμεῖν.

ΠΤΕΛΣΟΡΑΣ

Πῶς ἀριθμεῖς;

ΑΓΟΡΑΣΤΗΣ

"Εν, δύο, τρία, τέτταρα.

ΠΤΕΛΣΟΡΑΣ

Ὁρᾶς; ἃ σὺ δοκεῖς τέσσαρα, ταῦτα δέκα ἐστὶ καὶ τρίγωνον ἐντελῶς καὶ ἡμέτερον ὅρκιον.

ΑΓΟΡΑΣΤΗΣ

Οὐ μᾶ τὸν μέγιστον τοίνυν ὅρκον τὰ τέτταρα, οὐποτε θειότεροι λόγους ἢκουσα οὐδὲ μᾶλλον ἱεροῦς.

ΠΤΕΛΣΟΡΑΣ

Μετὰ δὲ, ὃ ξεῖνε, εἶσεις γῆς τε πέρι καὶ ἡτέρος καὶ ὅδατος καὶ πυρὸς ἠτις αὐτέοις ἢ φορῇ καὶ ὅκοια ἐόντα μορφῆν ὅκως κινέωνται.

ΑΓΟΡΑΣΤΗΣ

Μορφὴν γὰρ ἔχει τὸ πῦρ ἢ ἅρπ ἢ ὠδῶρ;

ΠΤΕΛΣΟΡΑΣ

Καὶ μᾶλλα ἐμφανέα: οὐ γὰρ οἶά τε ἀμορφή καὶ ἀσχημοσύνη κινέωσαι, καὶ ἐπὶ τοιτέοις δὲ γνώσεαι τὸν θεὸν ἀριθμὸν ἐόντα καὶ νόον καὶ ἀρμονίην.

ΑΓΟΡΑΣΤΗΣ

Θαυμάσια λέγεις.

ΠΤΕΛΣΟΡΑΣ

Πρὸς δὲ τούσδεσι τοῖσιν εἰρήμενοι καὶ σεωστόν
PHILOSOPHIES FOR SALE

BUYER
I know how to count now.

PYTHAGOREAN
How dost thou count?

BUYER
One, two, three, four——

PYTHAGOREAN
Lo! what thou thinkest four is ten, and a perfect triangle, and our oath.¹

BUYER
Well, by your greatest oath, by Four, I never heard diviner doctrines or more esoteric.

PYTHAGOREAN
Thereafter, my friend, thou shalt learn of earth and air and water and fire, what their flux is, and what form they have and how they move.

BUYER
Why, has fire form, or air, or water?

PYTHAGOREAN
Yea, very notably, for without shape and form there can be no motion. And in addition thou shalt learn that God is number and mind and harmony.

BUYER
What you say is wonderful.

PYTHAGOREAN
And beside all that I have said, thou shalt learn

¹ Four is ten, because it contains three, two and one, and 1 2 3 4 = 10. The perfect triangle is
THE WORKS OF LUCIAN

ἐνα δοκέοντα ἄλλον ὀρεόμενον καὶ ἄλλον ἑόντα εἴσεαι.

ΑΓΟΡΑΣΤΗΣ

Τί φής; ἄλλος εἰμί καὶ οὐχ οὕτος ὅσπερ νῦν πρὸς σὲ διαλέγομαι;

ΠΤΕΛΑΓΟΡΑΣ

Νῦν μὲν οὕτος, πάλαι δὲ ἐν ἄλλῳ σώματι καὶ ἐν ἄλλῳ οὐνόματι ἐφαντάζει· χρόνῳ δὲ αὐτὶς ἐς ἄλλου μεταβήσεαι.

ΑΓΟΡΑΣΤΗΣ

Τούτῳ φής, ἀθάνατον ἔσεσθαι μὲ ἀλλαττόμενον ὃ ἐς μορφὰς πλεονας; ἄλλα τάδε μὲν ἰκανῶς. τὰ δὲ ἀμφὶ διαίταν ὀποῖος τις εἶ;

ΠΤΕΛΑΓΟΡΑΣ

Ἐμψυχήειον μὲν οὐδὲ ἐν σιτέομαι, τὰ δὲ ἄλλα πλὴν κυάμων.

ΑΓΟΡΑΣΤΗΣ

Τῶν ἐνεκα; ἦ μυσάττη τοὺς κυάμους;

ΠΤΕΛΑΓΟΡΑΣ

Οὐκ, ἄλλα ἵπτα εἰςι καὶ θωμαστὴ αὐτέων ἡ φύσις· πρῶτον μὲν γὰρ τὸ πᾶν γονὴ εἰςι, καὶ ἢν ἀποδύσῃς κύαμον ἔτι χλωρὸν ἑόντα, ὅπερς τοῖς ἀνδρείοις μορφοίς ἐμφερέα τὴν φυὰν· ἐξηθέντα δὲ ἢν ἄφης ἐς τὴν σεληναλθην νυξὶ μετετρήμηνος, αἵμα ποιήσεις. τὸ δὲ μέξον, Ἀθηναλοίσι νόμος κυάμοις τὰς ἀρχὰς αἵρεσθαι.
that thou, who thinkest thyself a single individual, art one person in semblance and another in reality.

BUYER

What's that? I am another and not this man who now talks to you!

PYTHAGOREAN

Now thou art he, but erstwhile thou didst manifest thyself in another body and under another name, and in time thou shalt again migrate into another person.

BUYER

You mean that I shall be immortal, changing into many forms? But enough of this. How do you stand in the matter of diet?

PYTHAGOREAN

I eat nothing at all that hath life, but all else save beans.

BUYER

Why so? Do you dislike beans?

PYTHAGOREAN

Nay, but they are holy, and wonderful is their nature. First, they are nought but seed of man, and if thou open a bean while it is still green, thou wilt see that it resembleth in structure the member of a man; and again, if thou cook it and set it in the light of the moon for a fixed number of nights, thou wilt make blood. But more than this, the Athenians are wont to choose their magistrates with beans.¹

¹ The offices were filled by lot, and beans were used for lots. This appears to be Lucian's own contribution to the Pythagorean mysticism, but the other particulars are not very remote from the actual teachings of the Neo-Pythagoreans. Cf. Porphyry. Vit. Pythag., 44.
ΑΓΟΡΑΣΤΗΣ

Καλὼς πάντα ἔφης καὶ ἱεροπρεπῶς. ἀλλὰ ἀπόδυθαι, καὶ γυμνὸν γάρ σε ἰδεῖν βουλομαι. ὦ Ἡράκλεις, χρυσοῦς αὐτῶ ὁ μηρός ἔστι. θεός, οὐ βροτὸς τις εἶναι φαίνεται. ὡστε ὁνήσομαι πάντως αὐτῶν. πόσον τούτων ἀποκηρύττεις;

ΕΡΜΗΣ

Δέκα μνών.

ΑΓΟΡΑΣΤΗΣ

"Εχω τοσούτον λαβών.

ΖΕΤΞ

Γράφε τοῦ ὁνήσαμένου τούνομα καὶ ὅθεν ἐστίν.

ΕΡΜΗΣ

'Ἰταλιώτης, ὦ Ζεῦ, δοκεῖ τις εἶναι τῶν ἁμφὶ Κρότωνα καὶ Τάραντα καὶ τὴν ταύτη 'Ελλάδα. καίτοι οὐχ εἰς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνηται κατὰ κοινὸν αὐτῶν.

ΖΕΤΞ

'Απαγέτωσαν. ἄλλοι παράγομεν.

ΕΡΜΗΣ

7 Βούλει τοῦ αὐχμώντα ἐκεῖνον, τοῦ Ποντικῶν;

ΖΕΤΞ

Πάνυ μὲν ὦν.

ΕΡΜΗΣ

Οὗτος ὦ τὴν πήραν ἐξηρητημένος, ὁ ἐξωμίλας, ἐλθὲ
PHILOSOPHIES FOR SALE

BUYER
You have explained everything duly and sacerdotally. Come, strip, for I want to see you unclothed. Heracles! His thigh is of gold! He seems to be a god and not a mortal, so I shall certainly buy him. (To HERMES.) What price do you sell him for?

HERMES
Ten minas.

BUYER
I'll take him at that figure.

ZEUS
Write down the buyer's name and where he comes from.

HERMES
He appears to be an Italian, Zeus, one of those who live in the neighbourhood of Croton and Tarentum and the Greek settlements in that quarter of the world. But there is more than one buyer; about three hundred have bought him in shares.¹

ZEUS
Let them take him away; let us bring on another.

HERMES
Do you want the dirty one over yonder, from the Black Sea?²

ZEUS
By all means.

HERMES
You there with the wallet slung about you, you

¹ A reference to the brotherhood founded by Pythagoras in Magna Grecia, which wielded great political power until it was extirpated in a general revolt about fifty years after the death of Pythagoras.

² Diogenes, chief of the Cynics, came from Sinope.
καὶ περιθεὶ ἐν κύκλῳ τὸ συνεδρίον. βλον ἀνδρικὸν πωλό, βλον ἄριστον καὶ γεννικόν, βλον ἐλεύθερον·
tὸς ἀνήσται;

ΑΓΟΡΑΣΤΗΣ

أغلπος πῶς ἐφης σὺ; πωλεῖς τὸν ἐλεύθερον;

ΕΡΜΗΣ

Ἐγώγε.

ΑΓΟΡΑΣΤΗΣ

Εἰτ’ οὗ δέδιας μὴ σοι δικάσηται ἀνδραποδίσμοι
ἡ καὶ προκαλέσηται σε εἰς Ἀρειον πάγον;

ΕΡΜΗΣ

Οὐδὲν αὐτῷ μέλει τῆς πράσεως· οἴεται γὰρ εἶναι
παντάπασιν ἐλεύθερος.

ΑΓΟΡΑΣΤΗΣ

Τὸ δ’ ἂν τῆς αὐτῶς χρήσατο ῥυπόντι καὶ οὕτω
κακοδαμόνως διάκειμένῳ; πλὴν εἰ μὴ σκαπανέα
γε καὶ ὕδροφόρον αὐτὸν ἀποδεικτέον.

ΕΡΜΗΣ

Οὐ μόνον, ἀλλὰ καὶ ἐν θυρωρὸν αὐτὸν ἐπι-
στήσῃς, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν.
ἀμέλει κύων αὐτῷ καὶ τὸ ὄνομα.

ΑΓΟΡΑΣΤΗΣ

Ποδατὸς δέ ἐστιν ἡ τίνα τῆς ἁσκησιν ἐπαγ-
γέλλεται;

ΕΡΜΗΣ

Αὐτὸν ἑρὸν· κάλλιον γὰρ οὕτω ποιεῖν.

ΑΓΟΡΑΣΤΗΣ

Δέδια τὸ σκυθρωτὸν αὐτὸν καὶ κατηφές, μὴ
μὲ ὑλακτὴσῃ προσελθόντα ἥ καὶ νῆ Δία δάκη
γε. οὐχ ὅρας ὅσ διήρται τὸ ἕνολον καὶ συνεσπακέ τὰς

462
PHILOSOPHIES FOR SALE

with the sleeveless shirt, come and walk about the room. I offer for sale a manly philosophy, a noble philosophy, a free philosophy; who’ll buy?

BUYER

Crier, what’s that you say? Are you selling someone who is free?

HERMES

That I am.

BUYER

Then aren’t you afraid he may have the law on you for kidnapping or even summon you to the Areopagus?

HERMES

He doesn’t mind being sold, for he thinks that he is free anyhow.

BUYER

What use could a man make of him, filthy as he is, and in such a wretched condition? However, he might be made a shoveller or a drawer of water.

HERMES

Not only that, but if you make him doorkeeper, you will find him far more trusty than a dog. In fact, he is even called a dog.¹

BUYER

Where is he from, and what creed does he profess?

HERMES

Ask the man himself; it is better to do so.

BUYER

I am afraid of his sullen, hang-dog look; he may bark at me if I go near him, or even bite me, by Zeus! Don’t you see how he has his cudgel poised

¹ The name of the sect in Greek means doggish.
THE WORKS OF LUCIAN

ὅφρυς καὶ ἀπειλητικὸν τὸ καὶ χολῶδες ὑποβλέπει;

ΕΡΜΗΣ
Μὴ δἐδιθι τιθασῶς γάρ ἐστὶ.

ΑΓΟΡΑΣΤΗΣ

8 Τὸ πρῶτον, ὃ βέλτιστε, ποδαπὸς εἶ;

ΔΙΟΓΕΝΗΣ
Παντοδαπός.

ΑΓΟΡΑΣΤΗΣ
Πῶς λέγεις;

ΔΙΟΓΕΝΗΣ
Τοῦ κόσμου πολίτην ὅρας.

ΑΓΟΡΑΣΤΗΣ
Ζηλοῖς δὲ δὴ τίνα;

ΔΙΟΓΕΝΗΣ
Τὸν Ἡρακλέα.

ΑΓΟΡΑΣΤΗΣ
Τὴν οὖν υἱὰ καὶ λεοντὴν ἀμπέχῃ; τὸ μὲν γὰρ ξύλον ἑοικας αὑτῷ.

ΔΙΟΓΕΝΗΣ
Τούτῳ μοι λεοντῆ, τὸ τριβόωνιον. στρατεύομαι δὲ ὀστερ ἐκεῖνος ἐπὶ τὰς ἥδονας, οὐ κελευστὸς, ἀλλὰ ἐκούσιος, ἐκκαθάραι τὸν βίον προαιρούμενος.

ΑΓΟΡΑΣΤΗΣ
Εὖ γε τῆς προαιρέσεως. ἀλλὰ τι μάλιστα εἰ-δέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις;

ΔΙΟΓΕΝΗΣ
"Ἐλευθερωτής εἰμι τῶν ἀνθρώπων καὶ λατρῶς τῶν παθῶν: τὸ δὲ ὅλον ἀληθείας καὶ παρρησίας προφήτης εἶναι βούλομαι.

464
PHILOSOPHIES FOR SALE

and his brows bent, and scowls in a threatening, angry way?

HERMES
Don't be afraid; he is gentle.

BUYER
First of all, my friend, where are you from?

CYNIC
Everywhere.

BUYER
What do you mean?

CYNIC
You see in me a citizen of the world.

BUYER
Whom do you take for your pattern?

CYNIC
Heracles.

BUYER
Then why don't you wear a lion's skin? For as to the cudgel, you are like him in that.

CYNIC
This short cloak is my lion-skin; and I am a soldier like him, fighting against pleasures, no conscript but a volunteer, purposing to make life clean.

BUYER
A fine purpose! But what do you know best, and what is your business?

CYNIC
I am a liberator of men and a physician to their ills; in short I desire to be an interpreter of truth and free speech.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

9 Ἐὖ γε, ὁ προφήτας ἢν δὲ πρὶν μαί σε, τίνα με τὸν τρόπον διασκῆσεις;

ΔΙΟΓΕΝΗΣ

Πρῶτον μὲν παραλαβῶν σε καὶ ἀποδύσας τὴν τρυφῆν καὶ ἀπορία συγκατακλείσας τριβώνιον περιβαλῶ, μετὰ δὲ πονεῖν καὶ κάμνειν καταναγκάσω χαμαλ καθεύδοντα καὶ ὕδωρ πίνοντα καὶ ὅν ἐτυχεῖν ἐμπιμπλάμενον, τα δὲ χρήματα, ἢν ἔχεις, ἐμοὶ πειθόμενος εἰς τὴν θάλατταν φέρων ἐμβαλεῖς, γάμου δὲ ἀμελήσεις καὶ παῖδων καὶ πατρίδος, καὶ πάντα σοι ταῦτα λήρος ἔσται, καὶ τὴν πατρίδαν οἰκίαν ἀπολύσων ἢ τάφον οἰκήσεις ἢ πυργίων ἔρημον ἢ καὶ πίθου ἢ πήρα δὲ σοι θέρμων ἔσται μεστή καὶ ὀπισθογράφων βιβλίων· καὶ οὕτως ἔχων εὐδαιμονεστέρος εἶναι φήσεις τοῦ μεγάλου βασιλέως. ἂν μαστυγοῖ δὲ τις ἢ στρεβλοῖ, τούτων οὐδὲν ἄνιαρὸν ἡγήσῃ.

ΑΓΟΡΑΣΤΗΣ

Πῶς τοῦτο φῆς τὸ μὴ ἄλγειν μαστυγούμενον; οὐ γαρ χελώνης ἢ καράβου τὸ δέρμα περιβέβλημαι.

ΔΙΟΓΕΝΗΣ

Τὸ Εὐρυπίδεου ἐκεῖνο ζηλώσεις μικρὸν ἐν-αλλάξας.

ΑΓΟΡΑΣΤΗΣ

Τὸ ποίου;

400
PHILOSOPHIES FOR SALE

BUYER

Very good, interpreter! But if I buy you, what course of training will you give me?

CYNIC

First, after taking you in charge, stripping you of your luxury and shackling you to want, I will put a short cloak on you. Next I will compel you to undergo pains and hardships, sleeping on the ground, drinking nothing but water and filling yourself with any food that comes your way. As for your money, in case you have any, if you follow my advice you will throw it into the sea forthwith. You will take no thought for marriage or children or native land: all that will be sheer nonsense to you, and you will leave the house of your fathers and make your home in a tomb or a deserted tower or even a jar.¹ Your wallet will be full of lupines, and of papyrus rolls written on both sides. Leading this life you will say that you are happier than the Great King; and if anyone flogs you or twists you on the rack, you will think that there is nothing painful in it.

BUYER

What do you mean by not feeling pain when I am flogged? I am not enclosed in the carapace of a turtle or a crab!

CYNIC

You will put in practice the saying of Euripides, slightly revised.

BUYER

What saying?

¹ As did Diogenes; for his "tub" was really a jar.
ΔΙΟΓΕΝΗΣ

'Η φρήν σοι ἀλγήσει, ἢ δὲ γλῶσσα ἐσται ἁνάλγητος. ἃ δὲ μάλιστα δεῖ προσεῖναι, ταῦτά ἐστιν ἵταμον χρή εἶναι καὶ θρασύν καὶ λοιδορείσθαι πάσιν ἔξης καὶ βασιλεύσει καὶ ἰδιώταις· οὗτο γὰρ ἀποβλέψονται σε καὶ ἄνδρεύον ὑπολήψονται. βάρβαρος δὲ ἡ φωνὴ ἐστώ καὶ ἀπηχέσι τὸ φθέγμα καὶ ἀπεχνᾶς δομοὺν κυνί, καὶ πρόσωπον δὲ ἐντεταμένον καὶ βάδισμα τοιούτω προσώπῳ πρέπον, καὶ ὅλως θηριώδη τὰ πάντα καὶ ἀγρια. αἰδὼς δὲ καὶ ἐπιείκεια καὶ μετριότης ἀπέστω, καὶ τὸ ἐρυθριάν ἀπόξυσον τοῦ προσώπου παντελῶς. δίωκε δὲ τὰ πολυναρθρωτότα τῶν χωρίων, καὶ ἐν αὐτοῖς τούτοις μόνος καὶ ἀκοινώνητος εἶναι θέλε μὴ φίλον, μὴ ξένον προσείμενον· κατάλυσις γὰρ τὰ τοιαῦτα τῆς ἀρχῆς. ἐν δυσεί δὲ πάντων, ἢ μηδὲ ἴδια ποιήσειν ἀν τις, θαρρῶν πολει, καὶ τῶν ἀφροδισίων αἴροι τὰ γελοιοτέρα, καὶ τέλος, ἢν σοι δοκῇ, πολύποδα ὁμόν ἢ σηπίλαν φαγῶν ἀπόθανε. ταύτην σοι τὴν εὐδαιμονίαν προξενοῦμεν.

ΑΓΟΡΑΣΤΗ

11 ᾿Απαγε· μιαρὰ γὰρ καὶ οὐκ ἀνθρώπωνα λέγεις.

ΔΙΟΓΕΝΗΣ

᾿Αλλὰ ῥάστα γε, ὃ οὗτος, καὶ πάσιν εὐχερῆ μετελθεῖν· οὐ γὰρ σοι δεῖσθαι παιδείας καὶ λόγων καὶ λάρων, ἀλλ᾿ ἐπίγομος αὕτη σοι πρὸς δόξαν ἢ ὀδός· κἂν ἰδιώτης ἦς, ἦτοι σκυτοδέψης ἢ ταρί-
CYNIC

Your mind will suffer, but your tongue will not.¹

The traits that you should possess in particular are these: you should be impudent and bold, and should abuse all and each, both kings and commoners, for thus they will admire you and think you manly. Let your language be barbarous, your voice discordant and just like the barking of a dog; let your expression be set, and your gait consistent with your expression. In a word, let everything about you be bestial and savage. Put off modesty, decency and moderation, and wipe away blushes from your face completely. Frequent the most crowded place, and in those very places desire to be solitary and uncommunicative, greeting nor friend nor stranger; for to do so is abdication of the empire.² Do boldly in full view of all what another would not do in secret; choose the most ridiculous ways of satisfying your lust; and at the last, if you like, eat a raw devilfish or squid, and die.³ That is the bliss we vouchsafe you.

BUYER

Get out with you! The life you talk of is abominable and inhuman.

CYNIC

But at all events it is easy, man, and no trouble for all to follow; for you will not need education and doctrine and drivel, but this road is a short cut to fame. Even if you are an unlettered man,—a tanner

¹ Hippol. 612: ἡ γλῶσσα ὁμοίως, ἡ δὲ φρῆν ἄνθρωπος. (My tongue took oath; my mind has taken none.)
² Cynic and Stoic cant, meaning that a man cannot mingle with his fellows freely and still be captain of his soul.
³ See Downward Journey, 7, and the note (p. 15).
THE WORKS OF LUCIAN

χοπώλης ἢ τέκτων ἢ τραπεζίτης, οὔδέν σε κωλύσει θαμμαστὸν εἶναι, ἂν μόνον ἡ ἀναίδεια καὶ τὸ θράσος παρῇ καὶ λοιδορεῖσθαι καλῶς ἐκμάθης.

ΑΓΟΡΑΣΤΗΣ

Πρὸς ταῦτα μὲν οὐ δέομαι σοι. ναύτης δὲ ἂν ἴσως ἡ κηπουρὸς ἐν καρφῷ γένοιο, καὶ ταῦτα, ἂν ἐθέλῃ σε ἀποδόσθαι σύτοις τὸ μέγιστον διὰ ὀβολῶν.

ΕΡΜΗΣ

"Εχε λαβὼν· καὶ γὰρ ἁσμενοὶ ἀπαλλαξάμεθα ἐνοχλοῦντος αὐτοῦ καὶ βοῶντος καὶ ἀπαινασάμενοι ὑβρίζοντος καὶ ἀγορεύοντος κακῶς.

ΖΕΤΟΣ

12 "Αλλοι κάλεσ τὸν Κυρηναίον, τὸν ἐν τῇ πορφυρίδι, τὸν ἐστεφανωμένου.

ΕΡΜΗΣ

"Ἀγε δὴ, πρόσεχε πᾶσα πολυτελές τὸ χρήμα καὶ πλουσίων δεὸμενοι. βίος οὗτος ἠδίστος, βίος τρεισμακάριστος. τίς ἐπιθυμεῖ τρυφῆς; τίς ὄνειται τὸν ἄβροτατον;

ΑΓΟΡΑΣΤΗΣ

"Ελθὲ σὺ καὶ λέγε ἂπερ εἰδῶς τυχχάνεις· ἁνησομαί γὰρ σε, ἂν ὀφελήμος ἦς.

ΕΡΜΗΣ

Μὴ ἐνόχλει αὐτόν, ὁ βέλτιστε, μηδὲ ἀνάκρινε μεθύει γὰρ. ὡστε οὐκ ἂν ἀποκρίνατο σοι, τὴν ἕλπις, ὃς ὅρας, διολισθάνων.
PHILOSOPHIES FOR SALE

or a fish-man or a carpenter or a money-changer—there will be nothing to hinder you from being wondered at, if only you have impudence and boldness and learn how to abuse people properly.

BUYER

I do not want you for any such purpose, but you might do at a pinch for a boatman or a gardener, and only then if my friend here is willing to sell you for two obols at the outside.

HERMES

He's yours: take him. We shall be glad to get rid of him because he is annoying and loud-mouthed and insults and abuses everybody without exception.

ZEUS

Call another; the Cyrenaic in the purple cloak, with the wreath on his head.¹

HERMES

Come now, attend, everyone! Here we have high-priced wares, wanting a rich buyer. Here you are with the sweetest philosophy, the thrice-happy philosophy! Who hankers for high living? Who'll buy the height of luxury?

BUYER

Come here and tell me what you know; I will buy you if you are of any use.

HERMES

Don't bother him, please, sir, and don't question him, for he is drunk, and so can't answer you because his tongue falters, as you observe.

¹ The Cyrenaic school, which made pleasure the highest good, was founded by Aristippus, who furnished a detail or two to this caricature.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Καὶ τίς ἂν εὖ φρονῶν πρίατο διεφθαρμένων οὕτω καὶ ἀκόλαστον ἀνδράποδον; ὡςον δὲ καὶ ἀποτυνεὶ μύρων, ὡς δὲ καὶ σφαλεὶν βαδίζει καὶ παράφορων. ἀλλὰ κἀν σὺ γε, ὥ 'Ερμη, λέγε ὅποια πρόσεστιν αὐτῷ καὶ ᾧ μετίῳ τυγχάνει.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, συμβιώναι δεξίος καὶ συμπτεῖν ἢκανός καὶ κωμάσαι μετὰ αὐλητρίδος ἐπιτήδειος ἑρωτίς καὶ ἀσώτῳ δεσπότῃ· τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ ὄφοποίδος ἐμπειρότατος, καὶ ὅλως σοφιστής ἠδυπαθείας. ἑπαιδεύθη μὲν οὖν Ἀθηνὴσιν, ἐδούλευσε δὲ καὶ περὶ Σικελίαν τοὺς τυράννους καὶ σφόδρα εὐδοκίμει παρ' αὐτοῖς. τὸ δὲ κεφάλαιον τῆς προαιρέσεως, ἀπάντων καταφρονεῖν, ἀπασι χρήσθαι, πανταχόθεν ἐρανίζεσθαι τὴν ἥδονήν.

ΑΓΟΡΑΣΤΗΣ

"Ὡρα σοι ἄλλον περιβλέπειν τῶν πλούσιων τοῦτων καὶ πολυχρημάτων. ἐγώ μὲν γὰρ οὐκ ἐπιτήδειος ἤλαρον ὦνείς θαυμίν.

ΕΡΜΗΣ

"Ἀπρατος ἔσκεκαν ἢμῖν οὕτος, ὥ Ζεὺς, μένειν.

ΖΕΤΗΣ

13 Μετάστησον· ἄλλου παράγει· μᾶλλον δὲ τῶ ὑό τοῦτω, τῶν γελῶτα τῶν Ἀβδηρόθεν καὶ τῶν κλάστων τῶν εἰ 'Εφέσου· ἀμα γὰρ αὐτῶ πετράσθαι βούλομαι.
PHILOSOPHIES FOR SALE

BUYER

Who that is in his senses would buy so corrupt and lawless a slave? How he reeks of myrrh, and how he staggers and reels in his gait! But you yourself, Hermes, might tell me what traits he has and what his object in life is.

HERMES

In general, he is accommodating to live with, satisfactory to drink with, and handy to accompany an amorous and profligate master when he riots about town with a flute-girl. Moreover, he is a connoisseur in pastries and a highly expert cook: in short, a Professor of Luxury. He was educated in Athens, and entered service in Sicily, at the court of the tyrants, with whom he enjoyed high favour. The sum and substance of his creed is to despise everything, make use of everything and cull pleasure from every source.

BUYER

You had better look about for someone else, among these rich and wealthy people; for I can't afford to buy a jolly life.

HERMES

It looks as if this fellow would be left on our hands, Zeus.

ZEUS

Remove him; bring on another—stay! those two, the one from Abdera who laughs and the one from Ephesus who cries, for I want to sell them together.¹

¹ The Schools of Democritus of Abdera, the propounder of the atomic theory, and of Heraclitus of Ephesus, who originated the doctrine of the flux; he held that fire is the first principle, and its manifestations continually change, so that nothing is stable. Both representatives talk Ionic Greek.
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Κατάβητον ἐς τὸ μέσον. τῷ ἄριστῳ βίῳ πωλῶ, τῷ σοφωτάτῳ πάντων ἀποκηρύττομεν.

ΑΓΟΡΑΣΤΗΣ
'Ω Ζεῦ τῆς ἐναντιώτητος. ο μὲν οὐ διαλειπεὶ γελόων, ο δὲ τινα ἐοικε πευθεῖν δακρύει γοῦν τὸ παράπαν. τί ταῦτα, ὁ οὖτος; τί γελάως;

ΔΗΜΟΚΡΙΤΟΣ
'Ερωτᾶς; ὅτι μοι γελοῖο πάντα δοκεῖς τὰ πρῆγματα ὑμέων καὶ αὐτὸλ ὑμέες.

ΑΓΟΡΑΣΤΗΣ
Πῶς λέγεις; καταγελάς ἡμῶν ἀπάντων καὶ παρ' οὐδὲν τίθεσαι τὰ ἡμετέρα πράγματα;

ΔΗΜΟΚΡΙΤΟΣ
'Ωδὲ ἔχεις σπουδαῖον γὰρ ἐν αὐτέοις ὑμῖν οὐδέν, κενεὰ δὲ πάντα καὶ ἀτόμων φορὴ καὶ ἀπειρίη.

ΑΓΟΡΑΣΤΗΣ
Οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὡς ἀληθῶς καὶ 14 ἀπειρος. ὁ τῆς ὑβρεως, οὐ παῦσῃ γελῶν; σὺ δὲ τί κλάεις, ὁ βέλτιστε; πολὺ γὰρ οἶμαι κάλλιον σοι προσλαλεῖν.

ΗΡΑΚΛΕΙΤΟΣ
'Ηγεόμαι γὰρ, ὁ ἐσεῖς, τὰ ἀνθρωποῖα πρῆγματα διξυρά καὶ δακρυόδεα καὶ οὐδέν αὐτέων ὁ τι μὴ ἐπικήριον· τὸ δὴ οἰκτεῖρο τε σφέας καὶ ὄδυρομαι, καὶ τὰ μὲν παρεόντα οὐ δοκέω μεγάλα, τὰ δὲ υστέρῳ χρόνῳ ἐσόμενα πάμπαν ἀνιηρά, λέγω δὲ
PHILOSOPHIES FOR SALE

HERMES

Come down among us, you two. I sell the two best philosophies; we offer the two that are sagest of all.

BUYER

Zeus! What a contrast! One of them never stops laughing, and the other is apparently mourning a death, as he weeps incessantly. What is the matter, man? Why are you laughing?

DEMOCRITIAN

Dost thou need to ask? Because to me it seemeth that all your affairs are laughable, and yourselves as well.

BUYER

What, are you laughing at us all, and do you think nothing of our affairs?

DEMOCRITIAN

Even so; for there is nothing serious in them, but everything is a hollow mockery, drift of atoms, infinitude.

BUYER

No indeed; but you yourself are a hollow mockery in very truth and an infinite ass. Oh, what effrontery! Will you never stop laughing? (To the other.) But you, why do you cry? For I think it is much more becoming to talk with you.

HERACLITIAN

Because I consider, O stranger, that the affairs of man are woeful and tearful, and there is naught in them that is not foredoomed; therefore I pity and grieve for men. And their present woes I do not consider great, but those to come in future will be wholly bitter; I speak of the great conflagrations
τὰς ἐκπυρώσιαις καὶ τὴν τοῦ ὀλον συμφορῆν ταῦτα ὀδύρομαι καὶ ὁτι ἐμπεδον οὐδέν, ἀλλ' ὁκως ἐσ κυκέδωνα τὰ πάντα συνελέονται καὶ ἐστὶ τῶν τέρψεις ἀπερψη, γνώσεις ἀγνωσίη, μέγα μικρὸν, ἀνω κάτω περιγρέοντα καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδίῇ.

ΑΓΟΡΑΣΤΗΣ
Τί γὰρ ὁ αἰῶν ἔστι;

ΗΡΑΚΛΕΙΤΟΣ
Παῖς παῖζων, πεσσεύων, διαφερόμενος, συμφερόμενος.

ΑΓΟΡΑΣΤΗΣ
Τί δὲ ἄνθρωποι;

ΗΡΑΚΛΕΙΤΟΣ
Θεοὶ θυητοὶ.

ΑΓΟΡΑΣΤΗΣ
Τί δὲ θεοῖ;

ΗΡΑΚΛΕΙΤΟΣ
„Ἀνθρωποὶ ἀθάνατοι.

ΑΓΟΡΑΣΤΗΣ
Ἀννιγματα λέγεις, δὸ σὺτος, ἡ γρίφους συντίθης; ἀτεχνῶς γὰρ ὡσπερ ὁ Δοξίας οὐδὲν ἀποσαφεῖς.

ΗΡΑΚΛΕΙΤΟΣ
Οὐδέν γὰρ μοι μέλει ύμέων.

ΑΓΟΡΑΣΤΗΣ
Τοιγαροῦν οὐδὲ ωνῆσεται σὲ τῖς εὐ φρονῶν.

ΗΡΑΚΛΕΙΤΟΣ
Ἐγὼ δὲ κέλομαι πᾶσιν ἡθηδὸν οἰμάζειν, τοῖσιν ὄνεωμένοις καὶ τοῖσιν οὐκ ὄνεωμένοις.
PHILOSOPHIES FOR SALE

and the collapse of the universe. It is for this that I grieve, and because nothing is fixed, but all things are in a manner stirred up into porridge, and joy and joylessness, wisdom and unwisdom, great and small are all but the same, circling about, up and down, and interchanging in the game of Eternity.

BUYER

And what is Eternity?

HERACLITEAN

A child playing a game, moving counters, in discord, in concord.

BUYER

What are men?

HERACLITEAN

Mortal gods.

BUYER

And the Gods?

HERACLITEAN

Immortal men.

BUYER

Are you telling riddles, man, or making conundrums? You are just like Apollo, for you say nothing plainly.¹

HERACLITEAN

Because you matter naught to me.

BUYER

Then nobody in his sense will buy you.

HERACLITEAN

I bid ye go weep, one and all, buy you or buy you not.

¹ Heraclitus was nicknamed ὁ Ἴκονεύς, "the Obscure."

477
Τοιτι τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστὶν. οὐδέτερον δὲ ὁμως αὐτῶν ἐγὼ ἐγγω ἡνήσομαι.

"Απρατοὶ καὶ οὕτωι μένουσιν.

"Αλλο τοῖς ἀποκήρυττε.

15 Βούλει τὸν Ἀθηναίον ἐκεῖνον, τὸν στωμύλον;

Πάντα μὲν οὖν.

Δεῦρο ἐλθῃ σὺ. βλοῦν ἁγαθὸν καὶ συνετὸν ἀποκήρυττομεν. τίς ὁνεῖται τὸν ἱερότατον;

Εἰπέ μοι, τί μάλιστα εἰδὼς τυγχάνεις;

Παιδεραστὴς εἶμι καὶ σοφὸς τὰ ἐρωτικά.

Πῶς οὖν ἐγώ πρ很差αί σε; παιδαγωγοῦ γὰρ ἐδεόμην τῷ παιδὶ καλῷ οὕτω μοι.

Τίς δ’ ἂν ἐπιτηδειότερος ἔμοι γένοιτο συνεῖναι καλῷ; καὶ γὰρ οὐ τῶν σωμάτων ἐραστὴς εἶμι, τὴν ψυχὴν δὲ ἥγουραι καλὴν. ἀμέλει κἂν ὑπὸ ταῦταν
PHILOSOPHIES FOR SALE

BUYER

This fellow’s trouble is not far removed from insanity. However, I for my part will not buy either of them.

HERMES

They are left unsold also.

ZEUS

Put up another.

HERMES

Do you want the Athenian over there, who has so much to say?¹

ZEUS

By all means.

HERMES

Come here, sir. We are putting up a righteous and intelligent philosophy. Who’ll buy the height of sanctity?

BUYER

Tell me what you know best?

ACADEMIC

I am a lover, and wise in matters of love.

BUYER

How am I to buy you, then? What I wanted was a tutor for my son, who is handsome.

ACADEMIC

But who would be more suitable than I to associate with a handsome lad? It is not the body I love, it is the soul that I hold beautiful. As a matter of

¹ Both Socrates and Plato contribute to the picture of the typical Academic. Consequently some editors, misled by the manuscripts (see introductory note) ascribe the part of Academic to Socrates, some to Plato, and some divide it between the two.
ιμάτιον μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ’ ἐμοῦ δεινὸν παθεῖν.

ἈΓΟΡΑΣΤΗΣ

"Ἀπίστα λέγεις, τὸ παιδεραστὴν ὄντα μὴ πέρα τῆς ψυχῆς πολυπραγμονεῖν, καὶ ταῦτα ἐπ’ ἐξουσίας, ὑπὸ τῷ αὐτῷ ἵματίῳ κατακείμενον.

ΣΩΚΡΑΤΗΣ

16 Καὶ μὴν ὁμνύω γέ σοι τὸν κύνα καὶ τὴν πλάτανον οὕτω ταῦτα ἔχειν.

ἈΓΟΡΑΣΤΗΣ

'Ἡράκλεις τῇς ἀτοπίας τῶν θεῶν.

ΣΩΚΡΑΤΗΣ

Τί σοῦ λέγεις; οὐ δοκεῖ σοι ὁ κύων εἶναι θεός; οὐχ ὅρας τὸν Ἀνουβιν ἐν Αἰγύπτῳ δόσος; καὶ τὸν ἐν οὐρανῷ Σείριον καὶ τὸν παρὰ τοῖς κάτω Κέρβερον;

ἈΓΟΡΑΣΤΗΣ

17 Εὖ λέγεις, ἐγὼ δὲ δημιούργατον. ἄλλα τίνα βιοῖς τὸν τρόπον;

ΣΩΚΡΑΤΗΣ

Οἶκῳ μὲν ἐμαντῷ τινα πόλιν ἀναπλάσασα, χρώ- μαι δὲ πολιτεία ξένη καὶ νόμους νομίζω τοὺς ἐμοὺς.

ἈΓΟΡΑΣΤΗΣ

"Εν ἑβουλόμην ἀκούσας τῶν δογμάτων.

ΣΩΚΡΑΤΗΣ

'Ἀκοῦε δὴ τὸ μέγιστον, ὅ περὶ τῶν γυναικῶν μοι
PHILOSOPHIES FOR SALE

fact, even if they lie beneath the same cloak with me, they will tell you that I have done them no wrong.¹

BUYER

I can't believe what you say, that you, though a lover, take no interest in anything beyond the soul, even when you have the opportunity, lying beneath the same cloak.

ACADEMIC

But I swear to you by the dog and the plane-tree that this is so.

BUYER

Heracles! What curious gods!

ACADEMIC

What is that you say? Don't you think the dog is a god? Don't you know about Anubis in Egypt, how great he is, and about Sirius in the sky and Cerberus in the world below?

BUYER

Quite right; I was entirely mistaken. But what is your manner of life?

ACADEMIC

I dwell in a city that I created for myself, using an imported constitution and enacting statutes of my own.²

BUYER

I should like to hear one of your enactments.

ACADEMIC

Let me tell you the most important one, the view

¹ See Plato's Symposium, particularly 216 d–219 d.
² The allusion is to Plato's Republic.

VOL. II.
THE WORKS OF LUCIAN

dokei: μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνον, παντὶ δὲ μετείναι τῷ βουλομένῳ τοῦ γύμου.

ΑΓΟΡΑΣΤΗΣ
Τούτο φής, ἀνηρῆσθαι τοὺς περὶ μοιχείας νόμους;

ΣΩΚΡΑΤΗΣ
Νὴ Δία, καὶ ἀπλῶς γε πᾶσαν τὴν περὶ τὰ τοιαύτα μικρολογίαν.

ΑΓΟΡΑΣΤΗΣ
Τί δὲ περὶ τῶν ἐν ὠρᾷ παίδων σοι δοκεῖ;

ΣΩΚΡΑΤΗΣ
Καὶ οὕτωι ἔσονται τοῖς ἀρίστοις ἀθλοῦν φιλῆσαι λαμπρόν τι καὶ νεανικὸν ἔργασαμένοις.

ΑΓΟΡΑΣΤΗΣ
Βαθαῖ τῆς φιλοδοχίας. τῆς δὲ σοφίας τί σοι τὸ 18 κεφάλαιον;

ΣΩΚΡΑΤΗΣ
Αἱ ἰδέαι καὶ τὰ τῶν ὄντων παραδείγματα· ὁπόσα γὰρ δὴ ὄρας, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανόν, τὴν θάλατταν, ἀπάντων τούτων εἰκόνες ἀφανεῖς ἔστάσιν ἐξο τῶν ὁλῶν.

ΑΓΟΡΑΣΤΗΣ
Ποῦ δὲ ἔστάσιν;

ΣΩΚΡΑΤΗΣ
Οὐδεμοῦ· εἰ γὰρ που ἔλεγ, οὐκ ἂν ἔλεγ.

ΑΓΟΡΑΣΤΗΣ
Οὐχ ὅρῳ ταῦθ᾽ ἀπερ λέγεις τὰ παραδείγματα.

482
PHILOSOPHIES FOR SALE

that I hold about wives; it is that none of them shall belong solely to any one man, but that everyone who so desires may share the rights of the husband.

BUYER

You mean by this that you have abolished the laws against adultery?

ACADEMIC

Yes, and in a word, all this pettiness about such matters.

BUYER

What is your attitude as to pretty boys?

ACADEMIC

Their kisses shall be a guerdon for the bravest after they have done some splendid, reckless deed.

BUYER

My word, what generosity! And what is the gist of your wisdom?

ACADEMIC

My "ideas"; I mean the patterns of existing things: for of everything that you behold, the earth, with all that is upon it, the sky, the sea, invisible images exist outside the universe.

BUYER

Where do they exist?

ACADEMIC

Nowhere; for if they were anywhere, they would not be.¹

BUYER

I do not see these patterns that you speak of.

¹ As space cannot be predicated of anything outside the universe, it cannot be predicated of the Platonic Ideas. To do so would be to make them phenomena instead of realities, for nothing in the universe is real.
THE WORKS OF LUCIAN

ΣΩΚΡΑΤΗΣ

Εἰκότως τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. ἐγὼ δὲ πάντων ὅρῳ εἰκόνας καὶ σὲ ἀφανῆ κάμε ἄλλοι, καὶ οὖσα διπλὰ πάντα.

ΑΓΟΡΑΣΤΗΣ

Τοιγαροῦν ὁμητέος εἰ σοφὸς καὶ ὁξυδερκής τις ὁμ. φέρε ἵδω τί καὶ πρίξεις με ὑπὲρ αὐτοῦ σὺ;

ΕΡΜΗΣ

Δὸς δύο τάλαντα.

ΑΓΟΡΑΣΤΗΣ

'Ωνησάμην ὅσου φής. τάργυριον μέντοι εἰς αὖθις καταβαλὼ.

ΕΡΜΗΣ

19 Τῷ σοι τοῦνομα;

ΑΓΟΡΑΣΤΗΣ

Δίων Συρακούσιος.

ΕΡΜΗΣ

"Ἀγε λαβὼν ἀγαθῇ τύχῃ. τὸν Ὑπικούρειον σὲ ἱδη καλῶ. τίς ὁνήσεται τοῦτον; ἔστι μὲν τοῦ γελῶντος ἐκεῖνον μαθητής καὶ τοῦ μεθύοντος, οὐς μικρῷ πρόσθεν ἀπεκπρύττομεν. ἐν δὲ πλέον οἶδεν αὐτῶν, παρ᾿ ὅσον δυσεβέστερος τυγχάνει· τὰ δὲ ἄλλα ἴδια καὶ λειχεία φίλος.

ΑΓΟΡΑΣΤΗΣ

Τῇ ἡ τιμῇ;

ΕΡΜΗΣ

Δύο μναῖ.
PHILOSOPHIES FOR SALE

ACADEMIC

Of course not, for the eye of your soul is blind; but I see images of everything,—an invisible "you," another "me," and in a word, two of everything.

BUYER

Then I must buy you for your wisdom and your sharp sight. (To Hermes.) Come, let's see what price you will make me for him?

HERMES

Give me two talents.

BUYER

He is sold to me at the price you mention. But I will pay the money later on.

HERMES

What is your name?

BUYER

Dion of Syracuse.¹

HERMES

He is yours; take him, with good luck to you. Epicurean, I want you now. Who will buy him? He is a pupil of the laugher yonder and of the drunkard, both of whom we put up a short time ago.² In one way, however, he knows more than they, because he is more impious. Besides, he is agreeable and fond of good eating.

BUYER

What is his price?

HERMES

Two minas.

¹ Chosen for mention, because he was Plato's pupil.
² The Epicureans took over the atomic theory from Democritus and the idea that pleasure is the highest good from the Cyrenaeics.
ἈΓΟΡΑΣΤΗΣ

Λάμβανε· τὸ δεῖνα δὲ, ὅπως εἴδω, τίςι χαίρει τῶν ἐδέσματων;

ΕΡΜΗΣ

Τὰ γλυκέα σιτεῖται καὶ τὰ μελιτῶδη καὶ μάλιστά γε τὰς ἱσχύδας.

ἈΓΟΡΑΣΤΗΣ

Χαλεπτόν οὐδέν· ὠνησόμεθα γὰρ αὐτῷ παλάθας τῶν Καρικῶν.

ΖΕΥΣ

20 'Ἀλλὸν καλεὶ, τὸν ἐν χρῷ κουρίαν ἐκεῖνον, τὸν σκυθρωτόν, τὸν ἀπὸ τῆς στοάς.

ΕΡΜΗΣ

Ἐν λέγεις· ἐοίκασι γὰρ πολὺ τὴν πλῆθος αὐτῶν περιμένειν τῶν ἐπὶ τὴν ἀγορὰν ἀπηπτηκότων. αὐτὴν τὴν ἀρετὴν πωλῶ, τῶν βίων τὸν τελειότατον. τὶς ἀπαγοῖα μόνος εἰδέναι θέλει;

ἈΓΟΡΑΣΤΗΣ

Πῶς τοῦτο φής;

ΕΡΜΗΣ

"Οτι μόνος ὁιτος σοφός, μόνος καλός, μόνος δίκαιος ἀνδρεῖος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης καὶ τὰ ἄλλα ὅποσα ἔστιν.

ἈΓΟΡΑΣΤΗΣ

Οὐκοῦν καὶ μάγειρος μόνος, καὶ νὴ Δία γε σκυτοδέψης ἢ τέκτων καὶ τὰ τοιαῦτα;
PHILOSOPHIES FOR SALE

BUYER
Here you are. But, I say! I want to know what food he likes.

HERMES
He eats sweets and honey-cakes, and, above all, figs.

BUYER
No trouble about that; we shall buy him cakes of pressed figs from Caria.

ZEUS
Call another, the one over there with the cropped head, the dismal fellow from the Porch.

HERMES
Quite right; at all events it looks as if the men who frequent the public square were waiting for him in great numbers. I sell virtue itself, the most perfect of philosophies. Who wants to be the only one to know everything?

BUYER
What do you mean by that?

HERMES
That he is the only wise man, the only handsome man, the only just man, brave man, king, orator, rich man, lawgiver, and everything else that there is.

BUYER
Then he is the only cook,—yes and the only tanner or carpenter, and so forth?

1 Lucian means that the Stoic philosophy was in high favour with statesmen, lawyers, and men of affairs generally.
2 Compare Horace, Epp. 1, I 106 ff:
   Ad summam: sapiens uno minor est Jove, dives,
   Liber, honoratus, pulcher, rex denique regum,
   Praecipue sanus,— nisi cum pituita molestast

487
THE WORKS OF LUCIAN

ΕΡΜΗΣ

'Εσίκκεν.

ΑΓΩΡΑΣΤΗΣ

21 Ἐλθέ, ὁγαθέ, καὶ λέγε πρὸς τὸν ἀνυπήν εἰς τὸν πρῶτον εἰ ύπ' ἄχθη πιπρασκόμενος καὶ δούλος ὁν.

ΧΡΥΣΙΠΠΟΣ

Οὐδαμὸς· οὐ γὰρ ἐφ' ἡμῖν ταῦτα ἐστὶν. ἀ δὲ ύπ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.

ΑΓΩΡΑΣΤΗΣ

Οὐ μανθάνοι ἢ καὶ λέγεις.

ΧΡΥΣΙΠΠΟΣ

Τί φη; οὐ μανθάνεις ὅτι τῶν τοιούτων τὰ μὲν ἐστὶ προηγμένα, τὰ δ' ἀνάπαλιν ἀποπροηγμένα;

ΑΓΩΡΑΣΤΗΣ

Οὐδὲ νῦν μανθάνω.

ΧΡΥΣΙΠΠΟΣ

Εἰκότως· οὐ γὰρ εἰ συνήθης τοῖς ἡμετέροις ὅνομασιν οὐδὲ τὴν καταληκτικὴν φαντασίαν ἔχεις, ὁ δὲ σπουδαῖος ὁ τὴν λογικὴν θεωρίαν ἐκμαθὼν οὐ μόνον ταῦτα οἶδεν, ἀλλὰ καὶ σύμβαμα καὶ παρασύμβαμα ὅποια καὶ ὀπόσον ἀλλήλων διαφέρει.

ΑΓΩΡΑΣΤΗΣ

Πρὸς τῆς σοφίας, μὴ φθονήσῃς καὶ τοῦτο

1 Just as things “in our control” were divided into the good and the bad, so those “not in our control” were divided into the “approved” and the “disapproved,” according as they helped or hindered in the acquirement of virtue.
PHILOSOPHIES FOR SALE

HERMES

So it appears.

BUYER

Come here, my good fellow, and tell your buyer what you are like, and first of all whether you are not displeased with being sold and living in slavery?

STOIC

Not at all, for these things are not in our control, and all that is not in our control is immaterial.

BUYER

I don’t understand what you mean by this.

STOIC

What, you do not understand that of such things some are “approved,” and some, to the contrary, “disapproved”?¹

BUYER

Even now I do not understand.

STOIC

Of course not, for you are not familiar with our vocabulary and have not the faculty of forming concepts; but a scholar who has mastered the science of logic knows not only this, but what predicaments and bye-predicaments are, and how they differ from each other.²

BUYER

In the name of wisdom, don’t begrudge telling me

² The hair-splitting Stoics distinguished four forms of predication according to the case of the (logical) subject and the logical completeness of the predicate: the direct, complete predicate, or ἡσύμβασις (predicament), i.e. Ἰωκράτης βαδίζει; the indirect, complete predicate, or παρασύμβασις (bye-predicament), i.e. Ἰωκράτει μεταμίλει; the direct, incomplete predicate, i.e. Ἰωκράτης φιλεῖ, and the indirect, incomplete predicate, i.e. Ἰωκράτει μέλει.
εἰπεῖν, τί τὸ σύμβαμα καὶ τὸ παρασύμβαμα· καὶ
γὰρ οὐκ οἶδ' ὡπώς ἐπλήγην ὑπὸ τοῦ ῥυθμοῦ τῶν
όνομάτων.

χρισίππος

'Αλλ' ούδεὶς φθόνος· ἂν γὰρ τις χωλὸς ὁν ἀυτὸ
ἐκείνῳ τῷ χωλῶ τοῦ δι' ἐστὼ προσπταίσας λίθῳ τραύμα
ἐξ ἀφανοῦς λάβῃ, ὁ τοιοῦτος εἶχε μὲν δήποι σύμ-
βαμα τὴν χωλείαν, τὸ τραύμα δὲ παρασύμβαμα
προσέλαβεν.

αγοραστῆς

22 Ὡ τῆς ἀγχίωσιας. τί δὲ ἄλλο μάλιστα φῆς
eἰδέναι;

χρισίππος

Τὰς τῶν λόγων πλεκτάνας αἷς συμποδίζω τοὺς
προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπῶν ποιῶ,
φιμὸν ἄτεχνος αὐτοῖς περιτιθεῖ· ὄνομα δὲ τῇ
dυνάμει ταύτῃ ὁ ἀοίδιμος συλλογισμός.

αγοραστῆς

'Ηράκλεις, ἀμαχὸν τίνα καὶ βίαιον λέγεις.

χρισίππος

Σκόπει γοὖν· ἔστι σοι παιδίου;

αγοραστῆς

Τί μὴν;

χρισίππος

Τοῦτο ἂν πως κροκόδειλος ἀρπάσῃ πλησίον τοῦ
ποταμοῦ πλαξόμενον εὑρὼν, κατά σοι ἀποδώσειν
ὑπισχυται 1 αὐτὸ, ἂν εἴπης τάληθης ὦ τι δέδοκται

1 ὑπισχυται Fritzsohe: ὑπισχυεῖται MSS.
at least what predicaments and bye-predicaments are; for I am somehow impressed by the rhythm of the terms.

STOIC

Indeed, I do not begrudge it at all. If a man who is lame dashes his lame foot against a stone and receives an unlooked-for injury, he was already in a predicament, of course, with his lameness, and with his injury he gets into a bye-predicament too.

BUYER

Oh, what subtlety! And what else do you claim to know best?

STOIC

The word-snares with which I entangle those who converse with me and stop their mouths and make them hold their peace, putting a very muzzle on them. This power is called the syllogism of wide renown.¹

BUYER

Heracles! An invincible and mighty thing, by what you say.

STOIC

See for yourself. Have you a child?

BUYER

What of it?

STOIC

If a crocodile should seize it on finding it straying beside the river, and then should promise to give it back to you if you told him truly what he intended

¹ The Stoics were noted for their attention to logic and in especial to fallacies. Chrysippus wrote a book on syllogisms, mentioned in the Icaromenippus (311).
THE WORKS OF LUCIAN

αυτῷ περὶ τῆς ἀποδόσεως τοῦ βρέφους, τί φήσεις
αυτὸν ἐγνωκέναι;

ΑΓΟΡΑΣΤΗΣ

Δυσαπόκριτον ἔρωτας. ἀπορῶ γὰρ ὅποτερον
εἰπὼν ἀπολάβομει. ἀλλὰ σὺ πρὸς Δίὸς ἀποκρινά-
μένος ἀνάσωσαι μοι τὸ παιδίου, μὴ καὶ φθάσῃ
αὐτὸ καταπιῶν.

ΧΡΥΣΙΠPOS

Θάρρει· καὶ ἄλλα γὰρ σε διδάξομαι θαυμασιώ-
τερα.

ΑΓΟΡΑΣΤΗΣ

Τὰ ποῖα;

ΧΡΥΣΙΠPOS

Τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἔπε πᾶσι
τὴν Ἁλέκτραν καὶ τὸν ἐγκεκαλυμμένον.

ΑΓΟΡΑΣΤΗΣ

Τίνα τούτον τὸν ἐγκεκαλυμμένον ἢ τίνα τὴν
Ἁλέκτραν λέγεις;

ΧΡΥΣΙΠPOS

Ἁλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἁγαμέμνο-

νος, ἢ τὰ αὐτὰ οἶδέ τε ἄμα καὶ οὐκ οἶδε παρεστῶ-

τος γὰρ αὐτῇ τοῦ Ὀρέστου ἔτι ἀγνώτος οἶδε μὲν

1 The commentators do not seem to have noticed that Lucian has (intentionally) spoiled the sophism by using the words δίδοκται and ἐγνωκέναι. It is perfectly possible for the father to guess what the crocodile "had made up his mind" to do, and so to get the child back; for an intention need not be executed. The crocodile should ask, "Am I going to (μήλω) give up the child?" Then, if the father answers "Yes," he will say "You are wrong," and eat it; and if
PHILOSOPHIES FOR SALE

to do about giving it back, what would you say he had made up his mind to do? 1

BUYER

Your question is hard to answer, for I don't know which alternative I should follow in my reply, in order to get back the child. Come, in Heaven's name answer it yourself and save the child for me, for fear the beast may get ahead of us and devour it!

STOIC

Courage! I'll teach you other things that are more wonderful.

BUYER

What are they?

STOIC

The Reaper, the Master, 2 and above all, the Electra and the Veiled Figure.

BUYER

What do you mean by the Veiled Figure and the Electra?

STOIC

The Electra is the famous Electra, the daughter of Agamemnon, who at once knew and did not know the same thing; for when Orestes stood beside her before the recognition she knew that Orestes was

the father says "No," he will reply "You are right; therefore I am not going to give it up."

2 Neither of these are accurately known. The Reaper was based on the fallacious employment of the negative, and proved that a man who was going to reap a field could not possibly reap it. Zeno, the founder of the Stoic school, is said to have paid 200 minas to a logician who taught him seven varieties of this fallacy. The Master consisted of four propositions, of which you could take any three and disprove the fourth.

493
THE WORKS OF LUCIAN

'Ορέστην, ὥστιν ἀδελφὸς αὐτῆς, ὥστιν δὲ οὖτος 'Ορέστης ἀγνοεῖ. τὸν δ' αὖ ἐγκεκαλυμμένον καὶ πάνυ θαυμαστὸν ἀκούσῃ λόγου ἀπόκριναι γάρ μοι, τὸν πατέρα οἶσθα τὸν σεαυτοῦ;

ἈΓΟΡΑΣΤΗΣ

Ναὶ.

ΧΡΤΣΙΠΠΟΣ

Τί οὖν; ἢν σοι παραστήσας τινὰ ἐγκεκαλυμμένον ἔρωμαι, τούτον οἶσθα; τί φήσεις;

ἈΓΟΡΑΣΤΗΣ

Δηλαδὴ ἄγνοεῖν.

ΧΡΤΣΙΠΠΟΣ

23 Ἀλλὰ μὴν αὐτὸς οὖν ἢν ὁ πατὴρ ὁ σὸς· ὡστε εἰ τούτον ἄγνοεῖς, δῆλος εἰ τὸν πατέρα τὸν σον ἄγνοων.

ἈΓΟΡΑΣΤΗΣ

Οὐ μὲν οὖν ἀλλ' ἀποκαλύψας αὐτὸν εἴσομαι τὴν ἀλήθειαν. ομως δ' οὖν τί σοι τῆς σοφίας τὸ τέλος, ἢ τί πράξεις πρὸς τὸ ἀκρότατον τῆς ἀρετῆς ἀφικόμενος;

ΧΡΤΣΙΠΠΟΣ

Περὶ τὰ πρῶτα κατὰ φύσιν τὸτε γενήσομαι, λέγω δὲ πλοῦτον, υγίειαν καὶ τὰ τοιαῦτα. πρῶτερον δὲ ἀνάγκη πολλα προπονήσαι λεπτογράφους βιβλίους παραθήγοντα τὴν ὅψιν καὶ σχόλια συν-

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1 Here again Lucian does scant justice to the fallacy, which he really gives away by his statement of it. It should run: "she at once knew and did not know that Orestes was her brother, for she did not know that this man was her brother; but this man was Orestes."

2 As the Stoics set great store by "living in harmony with nature," they divided "things which did not matter" into the "acceptable" and the "unacceptable" according
her brother, but did not know that this was Orestes. As to the Veiled Figure, you shall hear a very wonderful argument. Tell me, do you know your own father?

BUYER

Yes.

STOIC

But if I put a veiled figure before you and asked you if you know him, what will you say?

BUYER

That I don't, of course.

STOIC

But the veiled figure turns out to be your own father; so if you don't know him, you evidently don't know your own father.

BUYER

Not so: I should unveil him and find out the truth! But to go on—what is the purpose of your wisdom, and what shall you do when you reach the summit of virtue?

STOIC

I shall then devote myself to the chief natural goods, I mean wealth, health, and the like. But first I must go through many preparatory toils, whetting my eyesight with closely-written books, as they were in or out of harmony with the natural wants of man. This did not supersede the classification alluded to above, but was convenient because it enabled them to dispose of certain things which were hard to classify on the other basis. For instance, a good complexion is neither "approved" nor "disapproved" as an aid to the acquirement of virtue, but it is in harmony with nature, and therefore "acceptable." Hence the Stoics were often accused (as they are constantly accused by indirection in this dialogue) of setting up a double standard.
THE WORKS OF LUCIAN

αγείροντα καὶ σολοκισμῶν ἐμπιπλάμενον καὶ ἀτόπων ῥημάτων· καὶ τὸ κεφάλαιον, οὐ θέμις γενέσθαι σοφόν, ἤν μὴ τρῖς ἐφεξῆς τοῦ ἐλλεβόρου πίες.

ΑΓΟΡΑΣΤΗΣ

Γενναία σου ταύτα καὶ δεινῶς ἀνδρικά. τὸ δὲ Γνίφωνα εἶναι καὶ τοκογλύφον—καὶ γὰρ τάδε ὀρῶ σοι προσόντα—τί φῶμεν, ἀνδρὸς ἡδή πεπωκότος τὸν ἐλλεβόρον καὶ τελείον πρὸς ἀρετὴν;

ΧΡΩΣΙΠΠΟΣ

Ναι· μόνον γοῦν τὸ δανείζειν πρέποι δι τὸ σοφὸ· ἐπεὶ γὰρ ἤδιον αὐτοῦ συλλογίζεσθαι, τὸ δανείζειν δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι δοκεῖ τῷ συλλογίζεσθαι, μόνου ἄν εἴη τοῦ σπουδαίου καθάπερ ἐκεῖνο καὶ τούτῳ, καὶ οὐ μόνον γε ἀπλοῦς, ἀφικελμένος, ἀλλὰ καὶ τούτων ἐτέρων τόκους λαμβάνειν· ἢ γὰρ ἀγνοεῖς ὅτι τῶν τόκων οἱ μὲν εἰσὶ πρῶτοι τίνες, οἱ δὲ δεύτεροι, καθάπερ αὐτῶν ἐκεῖνον ἀπόγονοι; ὅρας δὲ δὴ καὶ τὸν συλλογισμὸν ὅποιὰ φήσῃν· εἰ τῶν πρῶτον τόκον λήψεται, λήψεται ¹ καὶ τὸν δεύτερον· ἀλλὰ μὴν τῶν πρῶτων λήψεται, λήψεται ² ἀρα καὶ τὸν δεύτερον.

ΑΓΟΡΑΣΤΗΣ

24. Οὐκοῦν καὶ μισθῶν πέρι τὰ αὐτὰ φῶμεν, οὐς σὺ λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ δῆλον ὅτι μόνοι ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ λήψειται;

¹ λήψεται Jacobitz: not in MSS.
² λήψεται Jacobitz: not in MSS.
PHILOSOPHIES FOR SALE

collecting learned comments and stuffing myself with solecisms and uncouth words; and to cap all, a man may not become wise until he has taken the hellebore treatment three times running.¹

BUYER

These projects of yours are noble and dreadfully courageous. But to be a Gniphos and a usurer—for I see that this is one of your traits too—what shall we say of this? That it is the mark of a man who has already taken his hellebore-treatment and is consummate in virtue?

STOIC

Yes; at any rate money-lending is especially appropriate to a wise man, for as drawing inferences is a specialty of his, and as money-lending and drawing interest is next-door to drawing inferences, the one, like the other, belongs particularly to the scholar: and not only getting simple interest, like other people, but interest upon interest. For don't you know that there is a first interest and a second interest, the offspring,² as it were, of the first? And you surely perceive what logic says: "If he gets the first interest, he will get the second; but he will get the first, ergo he will get the second."

BUYER

Then we are to say the same of the fees that you get for your wisdom from young men, and obviously none but the scholar will get paid for his virtue?

¹ A hit at Chrysippus. Hellebore was the specific for insanity, and rumour said that Chrysippus had taken the treatment three times (cf. True Story, 2, 18).
² A play upon τόκος, which is literally "offspring."
ΧΡΥΣΙΠΠΟΣ

Μαρθάνεις· ού γὰρ ἐμαυτὸν ἔνεκα¹ λαμβάνω, 
τὸν δὲ διδόντος αὐτὸν χάριν· ἐπεὶ γὰρ ἔστιν ὁ μὲν 
τις ἐκχύτης, ὁ δὲ περιεκτικὸς, ἐμαυτὸν μὲν ἀσκῶ 
εἶναι περιεκτικὸν, τὸν δὲ μαθητὴν ἐκχύτην.

ΑΓΟΡΑΣΤΗΣ

Καὶ μὴν τούμαντίον ἔχρην ² τὸν νέον μὲν εἶναι 
περιεκτικόν, σὲ δὲ τὸν μόνον πλοῦσιον ἐκχύτην.

ΧΡΥΣΙΠΠΟΣ

Σκώπτεις, δὲ οὕτως. ἀλλ' ἄρα μὴ σε ἀποτοξεύσω 
τῷ ἀναποδείκτῳ συλλογισμῷ.

ΑΓΟΡΑΣΤΗΣ

Καὶ τὸ δεινὸν ἀπὸ τοῦ βέλους;

ΧΡΥΣΙΠΠΟΣ

Ἀπορία καὶ σιωπὴ καὶ διαστραφήναι τὴν διά-
25 νοιαν. ὃ δὲ μέγιστον, ἢν ἑθέλω, τάχιστά σε ἀπο-
δείξω λίθον.

ΑΓΟΡΑΣΤΗΣ

Πῶς λίθον; οὔ γὰρ Περσέως σὺ, ὁ βέλτιστε, 
eἶναι μοι δοκεῖς.

ΧΡΥΣΙΠΠΟΣ

'Ωδὲ πῶς: ὁ λίθος σῶμα ἔστι;

ΑΓΟΡΑΣΤΗΣ

Ναὶ.

ΧΡΥΣΙΠΠΟΣ

Τί δὲ; τὸ ζῷον οὐ σῶμα;

ΑΓΟΡΑΣΤΗΣ

Ναὶ.

¹ ἔνεκα Dindorf: ἕνεκα MSS.
² ἔχρην Ψ(?), Seager, Fritzsche: ἕφης MSS.

498
PHILOSOPHIES FOR SALE

STOIC

Your understanding of the matter is correct. You see, I do not take pay on my own account, but for the sake of the giver himself: for since there are two classes of men, the disbursive and the receptive, I train myself to be receptive and my pupil to be disbursive.

BUYER

On the contrary, the young man ought to be receptive and you, who alone are rich, disbursive!

STOIC

You are joking, man. Look out that I don't shoot you with my indemonstrable syllogism.¹

BUYER

What have I to fear from that shaft?

STOIC

Perplexity and aphasia and a sprained intellect. But the great thing is that if I wish I can turn you into a stone forthwith.

BUYER

How will you turn me into a stone? You are not a Perseus, I think, my dear fellow.

STOIC

In this way. Is a stone a substance?

BUYER

Yes.

STOIC

And how about this—is not an animal a substance?

BUYER

Yes.

¹ Indemonstrable in the sense that its propositions do not require demonstration, or indeed admit of it.
ΤΟΙΟΔΕΡΑ ΠΟΙΟΙ ΣΕ ΜΑΝΑΣΤΗΡΑ ΠΟΙΟΙ ΣΕ ΜΑΝΑΣΤΗΡΑ

THE WORKS OF LUCIAN

Σὺ δὲ ξὺρον; ἀγόραστης

"Εοικα γοῦν. χρυσιππος

Λίθος ἀρα εἰ σῶμα ὁν.

ἀγόραστης

Μηδαμώς. ἄλλον ἀνάλυσόν με πρὸς τοῦ Δίως καὶ ἐξ ὑπαρξῆς πολιτου ἄνθρωπον.

χρυσιππος

Οὐ χαλεπῶν. ἄλλον ἔμπαλαν ἵσθι ἄνθρωπος. ἐπεὶ γάρ μοι, πᾶν σῶμα ξὺρον;

ἀγόραστης

Οὐ.

χρυσιππος

Τί δὲ; λίθος ξὺρον;

ἀγόραστης

Οὐ.

χρυσιππος

Σὺ δὲ σῶμα εἰ;

ἀγόραστης

Ναι.

χρυσιππος

Σῶμα δὲ ὁν ξὺρον εἰ;

ἀγόραστης

Ναι.

χρυσιππος

Οὐκ ἀρα λίθος εἰ ξὺρον γε ὁν.

ἀγόραστης

Εὖ γε ἐποίησας, ὡς ἦδη μου τὰ σκέλη καθάπερ τῆς Νιόβης ἀπεβίωκετο καὶ πάγια ἦν. ἀλλὰ ἀνήσυχοι γε σε. πόσον ὑπὲρ αὐτοῦ καταβαλῶ;
PHILOSOPHIES FOR SALE

STOIC
And you are an animal?

BUYER
So it appears, anyhow.

STOIC
Then you are a substance, and therefore a stone!

BUYER
Don't say that! Distribute my middle, for Heaven's sake, and make me a man again.

STOIC
That is not difficult. Be a man once more!—Tell me, is every substance an animal?

BUYER
No.

STOIC
Well, is a stone an animal?

BUYER
No.

STOIC
You are a substance?

BUYER
Yes.

STOIC
But even if you are a substance, you are an animal.

BUYER
Yes.

STOIC
Then you are not a stone, being an animal.

BUYER
Thank you kindly; my legs were already as cold and solid as Niobe's. I will buy you. (To Hermes.) How much have I to pay for him?
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Μνᾶς δώδεκα.
Λάμβανε.
Μόνος δὲ αὐτῶν ἐώνησαί;
Μὰ Δὲ, ἀλλ’ οὕτωι πάντες οὕς ὅρᾶς.
Πολλοὶ γε καὶ τοὺς ὡμους καρτεροὶ καὶ τὸν ἑρίξοντος ἄξιοι.
Μὴ διάτριβε· ἄλλον κάλει τῶν Περιπατητικῶν.
Σὲ φημι, τὸν καλὸν, τὸν πλοῦσιον. ἂγε δὴ, ὑψηλὸς τὸν συνετῶτατον, τὸν ἀπαντα ὅλως ἐπιστάμενον.
Ποίος δὲ τις ἐστὶ;
Μέτριος, ἐπιεικὴς, ἀρμόδιος τῷ βίῳ, τὸ δὲ μέγεστον, δυπλοῦς.
Πῶς λέγεις;
'Αλλος μὲν ὁ ἐκτοσθεν φαινόμενος, ἄλλος δὲ ὁ ἐκτοσθεν εἶναι δοκεῖ· ὅστε ἢν πρὶν αὐτῶν, μέμνησο τὸν μὲν ἐξωτερικὸν, τὸν δὲ ἐσωτερικὸν καλεῖν.
Τί δὲ γινώσκει μᾶλλον;
HERMES

Twelve minas.

BUYER

Here you are.

HERMES

Are you the sole purchaser?

BUYER

No, indeed; there are all these men whom you see.

HERMES

Yes, there are many of them, heavy-shouldered fellows, fit associates for the Reaper.

ZEUS

Don't delay; call another, the Peripatetic.

HERMES

(To peripatetic.) I say, you who are handsome, you who are rich! (To the buyers.) Come now, buy the height of intelligence, the one who knows absolutely everything!

BUYER

What is he like?

HERMES

Moderate, gentlemanly, adaptable in his way of living, and, what is more, he is double.

BUYER

What do you mean?

HERMES

Viewed from the outside, he seems to be one man, and from the inside, another; so if you buy him, be sure to call the one self "exoteric" and the other "esoteric."

BUYER

What does he know best?
Τρία εἶναι τὰ ἄγαθά, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς ἑκτὸς.

ἈΓΟΡΑΣΤΗΣ
'Ανθρώπινα φρονεῖ. πόσον δὲ ἔστιν;

ΕΡΜΗΣ
Εἴκοσι μνῆν.

ἈΓΟΡΑΣΤΗΣ
Πολλοῦ ¹ λέγεις.

ΕΡΜΗΣ
Οὐκ, ὦ μακάριε· καὶ γὰρ αὐτὸς ἔχειν τι ἄργυριον δοκεῖ, ὡστε οὐκ ἂν φθάνοις ὄνομένους. ἔτι δὲ εἰσὶν αὐτίκα μάλα παρ' αὐτοῦ πόσον μὲν ὁ κόσμος βιοῦ τὸν χρόνον, ἐφ' ὁπόσον δὲ βάθος ἢ θάλαττα ὑπὸ τοῦ ἄλλου καταλάμπηται, καὶ ὅποια τίς ἔστιν ἡ ψυχὴ τῶν ὀστρεῶν.

ἈΓΟΡΑΣΤΗΣ
Ἡράκλεις τῆς ἀκριβολογίας.

ΕΡΜΗΣ
Τι δὲ εἰ ἀκούσεις ἄλλα πολλῷ τούτων ὀξυδερκέστερα, γονής τε πέρι καὶ γενέσεως καὶ τῆς ἐν ταῖς μὴ τραίς τῶν ἐμβρύων πλαστικῆς, καὶ ὡς ἀνθρωπός μὲν γελαστικοῦ, δυος δὲ σου γελαστικοῦ οὐδὲ τεκταίνομενον οὐδὲ πλωίζομεν;

ἈΓΟΡΑΣΤΗΣ
Πάνσεμνα φῆς καὶ ὀνησίφόρα τὰ μάθήματα, ὡστε ὄνομαι αὐτὸν τῶν ² εἴκοσιν.

ΕΡΜΗΣ

27 Εἴσον.

ΖΕΤΣ
Τῆς λοιπὸς ἡμῖν;

¹ πολλοῦ Reitz: πολὺ MSS. ² τῶν Cobet: not in MSS.
PHILOSOPHIES FOR SALE

HERMES
That goods are threefold, in the soul, in the body, and in things external.¹

BUYER
He has common sense. How much is he?

HERMES
Twenty minas.

BUYER
Your price is high.

HERMES
Not so, bless you, for he himself appears to have a bit of money, so you can't be too quick about buying him. Besides, he will tell you at once how long a gnat lives, how far down into the sea the sunlight reaches, and what the soul of an oyster is like.

BUYER
Heracles, what insight!

HERMES
What if I should tell you of other information demanding far keener vision, about sperm and conception and the shaping of the embryo in the womb, and how man is a creature that laughs, while asses do not laugh, and neither do they build houses nor sail boats.

BUYER
This is high and helpful information that you tell of, so I shall buy him for the twenty minas.

HERMES
Very well.

ZEUS
Whom have we left?

Καταλείπεται ὁ Σκεπτικὸς ὁ ὅτος. σὺ ὁ Πυρ-ρίας πρόσιθι καὶ ἀποκηρύττει κατὰ τάχος. ἡ ὁδή μὲν ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὀλίγοις ἡ πρά-σις ἐσται. ὅμως δὲ τίς καὶ τούτων ὄνησται;

ἈΓΟΡΑΣΤΗΣ

"Εγώγε, ἀλλὰ πρῶτον εἶπέ μοι, σὺ τί ἐπι-στασαί;

ΠΤΡΡΩΝ

Οὐδέν.

ἈΓΟΡΑΣΤΗΣ

Πῶς τοῦτο ἔφησθα;

ΠΤΡΡΩΝ

Ὅτι οὐδὲν ὅλως εἶναι μοι δοκεῖ.

ἈΓΟΡΑΣΤΗΣ

Οὐδὲ ἡμεῖς ἀρα ἐσμέν τινες;

ΠΤΡΡΩΝ

Οὐδὲ τοῦτο ὄλια.

ἈΓΟΡΑΣΤΗΣ

Οὐδὲ στι σύ τις ὑν τυγχάνεις;

ΠΤΡΡΩΝ

Πολὺ μᾶλλον ἔτι τοῦτο ἄγνοῶ.

ἈΓΟΡΑΣΤΗΣ

"Ω τῆς ἀπορίας. τί δὲ σοι τὰ σταθμῖα ταυτὶ βούλεται;

ΠΤΡΡΩΝ

Ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ ἵσον ἀπευθύνω, καὶ ἐπειδᾷν ἀκριβῶς ὅμοιος τε

1 ἡμῖν. ἘΡΜ. καταλείπεται ὁ Σκεπτικὸς Βεκκος; ἡμῖν κατα- λείπεται. ἘΡΜ. ὁ Σκεπτικὸς MSS.
PHILOSOPHIES FOR SALE

HERMES

This Sceptic is still on our hands. Reddy,¹ come here and be put up without delay. The crowd is already drifting away, and there will be but few at his sale. However,—who'll buy this one?

BUYER

I will. But first tell me, what do you know?

SCEPTIC

Nothing.

BUYER

What do you mean by that?

SCEPTIC

That in my opinion nothing at all exists.

BUYER

Then do not we exist?

SCEPTIC

I don't even know that.

BUYER

Not even that you yourself exist?

SCEPTIC

I am far more uncertain about that.

BUYER

Oh, what a state of doubt? But what are these scales of yours for?

SCEPTIC

I weigh arguments in them and make them balance one another, and when I see they are

¹ Pyrrhias (Reddy) is a slave name, brought in for the sake of the pun on the name of the founder of the Sceptic school, Pyrrho.
καὶ ἱσοβαρεῖς ἴδω, τότε δὴ τότε ἀγνοῶ τὸν ἀληθέστερον.

ἈΓΟΡΑΣΤΗΣ
Τῶν ἄλλων δὲ τί ἀν πράττοις ἐμμελῶς;

ΠΤΡΡΩΝ
Τὰ πάντα πλὴν δραπέτην μεταδιάκειν.

ἈΓΟΡΑΣΤΗΣ
Τί δὲ τούτο σοι ἀδύνατον;

ΠΤΡΡΩΝ
"Οσί, ὅγαθέ, οὐ καταλαμβάνω.

ἈΓΟΡΑΣΤΗΣ
Εἰκότως: βραδὺς γὰρ καὶ νωθῆς τις εἶναι δοκεῖς,

Ἅλλα τί σοι τὸ τέλος τῆς ἐπιστάσεως;

ΠΤΡΡΩΝ
'Η ἁμαθία καὶ τὸ μήτε ἀκούειν μήτε ὀράν.

ἈΓΟΡΑΣΤΗΣ
Οὐκοῦν καὶ τὸ τυφλὸς ἁμα καὶ κωφὸς εἶναι

λέγεις;

ΠΤΡΡΩΝ
Καὶ ἀκριτὸς γε προσέτι καὶ ἀναίσθητος καὶ

ὁλος τοῦ σκοληκος οὐδὲν διαφέρων.

ἈΓΟΡΑΣΤΗΣ
'Ωνητέος εἰ διὰ ταῦτα. πόσου τούτου ἄξιον χρή

φάναι;

ΕΡΜΗΣ
Μνᾶς 'Αττικῆς. ἈΓΟΡΑΣΤΗΣ

Δάμβανε, τί φής, ὦ οὖτος; ἐώνημαι σε;
PHILOSOPHIES FOR SALE

precisely alike and equal in weight, then, ah! then I do not know which is the truer.

BUYER

What else can you do fairly well?

SCEPTIC

Everything except catch a runaway slave.

BUYER

Why can't you do that?

SCEPTIC

Because, my dear sir, I am unable to apprehend anything.¹

BUYER

Of course, for you look to be slow and lazy. But what is the upshot of your wisdom?

SCEPTIC

Ignorance, and failure of hearing and vision.

BUYER

Then you mean being both deaf and blind?

SCEPTIC

Yes, and devoid of judgement and feeling, and, in a word, no better than a worm.

BUYER

I must buy you for that reason. (To HERMES.)

- How much may I call him worth?

HERMES

An Attic mina.

BUYER

Here you are. (To SCEPTIC.) What have you to say, fellow? Have I bought you?

¹ The same joke is cracked by Lucian in the True Story, 2, 18, at the expense of the New Academy.
'Αδηλον.

ΑΓΟΡΑΣΤΗΣ
Μηδαμῶς ἐὼνημαι γὰρ καὶ τάργυριον κατέβαλον.

ΠΤΡΡΩΝ
'Επέχω περὶ τούτου καὶ διασκέπτομαι.

ΑΓΟΡΑΣΤΗΣ
Καὶ μὴν ἀκολούθει μοι, καθάπερ χρὴ ἐμὸν οἰκέτην.

ΠΤΡΡΩΝ
Τίς οἶδεν εἰ ἀληθῆ ταῦτα φῆς; 

ΑΓΟΡΑΣΤΗΣ
'Ὁ κήρυξ καὶ ἡ μνᾶ καὶ οἱ παρόντες.

ΠΤΡΡΩΝ
Πάρεις γὰρ ἡμῖν τινες;

ΑΓΟΡΑΣΤΗΣ
'Αλλ' ἐγωγέ σε ἡδη ἐμβαλὼν ἐς τὸν μυλῶνα πείσω εἶναι δεσπότης κατὰ τὸν χείρω λόγον.

ΠΤΡΡΩΝ
'Επεχε περὶ τούτου.

ΑΓΟΡΑΣΤΗΣ
Μὰ Δὲ, ἀλλ' ἡδη γε ἀπεφηνάμην.

ΕΡΜΗΣ
Σὺ μὲν παῦσαι ἀντιτείνων καὶ ἀκολούθει τῷ πριαμένῳ, ὕμᾶς δὲ εἰς αὑρίῳ παρακαλοῦμεν ἀποκηρύξειν γὰρ τοὺς ἰδιώτας καὶ βαναύσους καὶ ἀγοραίους βίους μέλλομεν.
PHILOSOPHIES FOR SALE

SCEPTIC

Doubtful.

BUYER

No, indeed, I have bought you and paid the price in cash.

SCEPTIC

I am suspending judgement on that point and thinking it over.

BUYER

Come now, fellow, walk along behind me as my servant should.

SCEPTIC

Who knows if what you say is true?

BUYER

The crier, the mina, and the men present.

SCEPTIC

Is there anyone here present?

BUYER

Come, I'll chuck you into the mill and convince you that I am your master, with sorry logic!

SCEPTIC

Suspend judgement on that point.

BUYER

No, by Heaven! I have already affirmed my judgement.

HERMES

(To sceptic.) Stop hanging back and go with your buyer. (To the company.) We invite you all here to-morrow, for we intend to put up for sale the careers of laymen, workingmen, and tradesmen.
INDEX

Abdera, city in Thrace, 473
Academic school, 313, 317; personified, 479 sq.
Academy, gymnasium near Athens in which Plato lectured, 305
Achaeans, 151, 197, 225
Acharnae, suburb of Athens, 299, 383
Achilles, 175, 207, 443
Acrisius, mythical king of Argos, father of Danae, 199
Acropolis of Athens, 285, 385, 387
Acrocorinthus, citadel of Corinth, 285
Admetus, king of Pherae in Thessaly, favourite of Apollo, 71
Adrastus of Phrygia, accidentally killed Atys, son of Croesus, 77
Adriatic, 313
Æacus, 9 and note, 401, 445
Aeginetan measure, 393 and note
Aesop, 283
Aetna, 291, 333, 347, 371
Agamemnon, 151, 225, 441, 493
Agathocles, physician, 15
Agathocles, Stoic philosopher, 295
Ajax, son of Telamon, 207, 443
Alcamenes, sculptor, 101, 103
Alectryon, fable of, 177, 179
Alexander the Great, 225
Alexander of Thessaly, tyrant of Pherae, 293
Aloeus, sons of (Otus and Ephialtes), 403
Altar of Mercy, on the market-place at Athens, at which foreign suppliants for Athenian aid took refuge, 373

Anaeum, temple of Castor and Pollux at Athens, 339
Anaxagoras, famous philosopher, d. 428 B.C., 337, 339 and note
Anonymus (comic poet), 139, 149; (tragic poet) 201
Antigonus, Alexander's general, later ruler of Asia Minor, 293, 295, note
Antiochus Soter, d. 261 B.C., 293
Antiope, daughter of the river Asopus, mother by Zeus of Amphion and Zethus, 97
Antiphanes of Rhodes, comic poet, began to exhibit ca. 390 B.C., 325, note
Anubis, Egyptian god, son of Osiris, represented with the head of a jackal on a human body, 103, 105, 309, 481
Aphidnae, village in Attica, 207
Aphrodite, 105, 151, 177, 179, 315
Apis, sacred bull of Memphis, killed by Cambyses, 427
Aratus, 257, 309
Arbaces, eunuch, 295
Archibius, physician (fictitious), 191
Areopagus, high court at Athens, 379, 463
Areia, 151, 177, 179
Argives, 299, 445
Argo, 175
Argos, home of Danae, 199
Aristides, 81, 163, 353

LUC.—VOL. II. 513
INDEX

Aristodemus, actor, 95 and note, 153
Aristophanes, 15 note, 81 note, 325 note
Arsaces, king of Parthia, 295
Artaxerxes Mnemon, d. 359 B.C., 225
Artemis, 151, 157, 309
Asclepius, 121, 129, 309; temple of, at Athens, 295; at Pergam- 
os, 309
Aspasia, 211, 213, 215
Assyrians, 155, 415
Athens, 91 sq., 151, 257, 385
Athenians, 297, 309, 331, 337, 459
Athens, 123, 279, 339 note, 365, 383, 473
Atlas, 405
Atropos, one of the three Fates, 7, 33, 75
Attalus, 205 and note
Attica, 209, 333, 337, 359
Attis, Asiatic demigod, worshipped with orgiastic rites as lover of Rhea (Cybele), 103
Babylon, 415, 443
Bactria, 207
Bed of Megapenthes, 53
Bencis, Thracian moon-goddess, 103, 309
Biton, Cleobis and, 417
Black Sea, 461
Blepesas, fictitious name, 393
Boeotian stupidity, 137; Boeotians, 425
Boreas, North Wind, 313, 387
Briareus, one of the three hundred-handed sons of Heaven and Earth who aided Zeus against the Titans, 151
Caeneus, 211 and note
Calchas, Athenian plutocrat, 81, 163, 353 and note
Cambyses, King of Persia, 425
Cappheres, southern promontory of Euboea, 113
Cappadocia, 313
Caris, 437
Carlo, slave, 25
Caspian gates, pass south of Caspian Sea, confused with Caucasian gates by Lucian, 247
Castaly, spring on Mt. Parnassus, 133, 409
Caucasus, 243 sq., 403
Cecrops, legendary founder and first king of Athens, 227, 351
Celts, 109
Centaurs, 123
Cerberus, 55, 481
Cercyon, king of Eleusis, whom Theseus wrestled with and slew, 123
Charon, 3 sq., 395 sq.
CHARON, OR THE INSPECTORS, 395-447
Charops of Aegina, 81
Charybdis, 413
Chrysidippus, 311, 497 note
Cilicians, 297
Clearchus, 225
Cleobis, 417
Cleocritus, fictitious name, 19
Cleon, rich Athenian tanner and demagogue, 361
Cleone, village in Argos, 443, 445
Climas, orator (fictitious), 295
Clotho, one of the three Fates, 3-57, 75, 79, 425, 427
Coldians, 105
Cock, 173 sq.
Cocytus, River of Walling, in Hades, 407
Codrus, legendary king of Athens, descended from Nелеus, 351
Collytus, demi of Athens, 333, 375, 381 and note, 383
Colophon, city in Asia Minor, N.-W. of Ephesus, near which was a famous temple of Apollo, at Clarus, 133
Colossus of Rhodes, statue of Hellus 100 feet high, made by Chares of Lindus. In 672 A.D. its remains yielded the Arabs 900 camel- loads of bronze; 107, 257 and note, 280
Corinth, 221
Corinthians, 105
Corybantes, minor gods associated in Phrygia with the worship of Rhea (Cybele), 318, 371
Crates, cynic philosopher, 213, 215
Crete, 159, 405; Cretans, 333
Croesus, son of, killed while hunt-
INDEX

Diomed, 151
Dion of Syracuse, banished by Dionysius the Younger in 466 B.C. returned in 460 B.C. and became tyrant; assassinated 353 B.C., 225, 465 and note
Dionysius the Younger, tyrant of Syracuse 467-460 B.C., and again 446-443 B.C., 221, 225
Dionysus, 107, 121, 313; Dionysia, 385
Diocuris (Castor and Pollux), 213
Dodona, 175
Downward Journey, the, 1-57
Dream, the, or the Cock, 171-239
Drimylus, fictitious name, 199, 201
Dromo, slave-name, 351

Earth, mother of the Titans, 245, 259
Echecratides, father of Timon (fictitious ?), 333, 375, 388
Egypt, 209, 306
Egyptians, 156, 297
Elatus, father of Caeneus, 211
Electra, 495
Eleusinian Mysteries, 43, 45 note
Eleven, the, Athenian police magistrates, 81
Elyssian Fields, 83
Empedocles, philosopher, said to have leaped into Aetna, 289-293
Endymion, beloved of Artemis, 291
Ephesus, 409, 473
Ephialtes, 307; cf. 403
Epicurean atoms, 299
Epicurean philosophy personified, 455
Epicurus, 123
Epimenides, 333 and note
Erechtheis, one of the ten Athenian tribes, 381
Eris (Tisiphone), 45 sq.; v. note, p. 46
Erymanthus, mountain in N.-W. Arcadia, 285
Ethiopia, 427
Ethiopians, 147, 155, 261
Euclides, 10, 11 note
Eucrates, fictitious name, 187 sq., 237
Euphorbus, hero of the Iliad, 179, 197, 203 sq., 215

ing, 77 and note; another son, a mute, 225, 455 and note
Cronus, deposed from the kingship of the gods and confined in Tartarus by his son Zeus, 71, 127, 245, 329
Cronus, son of (Zeus), 91, 199, 321, 393
Cronus-day, 199
Croton, city in Magna Graecia, 211, 413, 461
Cyclopes, assistants of the smith Hephaestus, 347
Cyclops, the (Polyphemus), 31, 413
Cydimachus, fictitious name of tyrant, 19
Cylenians, 155
Cylenius (Hermes, born on Mt. Cyllene in N.-E. Arcadia), 328, 389
Cynegirus, brother of Aeschylus, killed at Marathon, 137
Cynic philosophy personified, 461 sq.
Cynicus, 15 sq., 61 sq.
Cynuria, district in Argos bordering on Lacedaemon, 299 and note; cf. 445
Cyprean philosophy personified, 471
Cyrus the Great, 79, 157, 415, 425
Cyrus the Younger, 225
Daedalus, 219, 267, 273
Damis, Epicurean philosopher (fictitious), 95 sq.
Danae, 93, 97, 341; cf. 373
Danaids, 347
Danube, 405
Darius, 169
Day, a goddess among the Ethiopians, 155
Dead, laments of the, 39
Death, 401, 418, 451
Delphi, 133, 309, 373, 419, 421
Delphians, 425
Demæs, orator (fictitious), 381-387
Demeter, 318, 345
Democritus, 473, note; philosophy of, personified, 475 sq.
Demosthenes, 113, 125
Deucalion, 320; cf. 331
Diastis, 309 and note, 333
Diogenes the Cynic, 15 note, 449, 461 note, 467 note
INDEX

Euphranor, Corinthian sculptor and painter, 4th century B.C., 101
Euripides, 77, 91, 93, 141, 153, 201, 213, 327, 373, 467, 469
Europa, 93
Eurystheus, King of Tiryns, prescribed the twelve labours of Heracles, 123

Fates, the, 63 sq., 429 sq.

Galatea, 297
Galatea, 297
Ganymede, 121, 271, 315
Gaea, 125
Ganymene, mountains in Megarid, 285
Gete, 297
Getypes, 95, 257, 321; cf. 331
Glycerium, concubine, 25
Gnathoidea, toad, 377 sq.
Gnapho, stock name for an usurer, 25, 235, 393, 497
Gobales, fictitious Persian, 18
Goches, unknown Assyrian, 81
Graces, 197
Greece, 237, 299, 307, 313, 385; Greek language, 109; Greeks, 121, 169

Hades (Pluto), 63, 83, 397, 441; (Heli, 139
Halys, river dividing Lydia from Persia, 79, 121, 157
Harples, 347
Heaven (Uranus), 259
Hecuba, wife of Priam, 207
Helen, 207
Melicon, seat of the Muse, mountain in S. Bocotia, 129
Hellas, the Sun, 107, 177, 179, 262, 303, 315
Hephaestus, 71, 177, 179, 243 sq., 397
Hera, 83 sq., 259
Hermes, 8 sq., 91 sq., 151, 177, 231, 245 sq., 259, 305, 313, 323, 323 sq., 397 sq., 451 sq.
Hermogenes, fictitious Epicurean, 295, 313
Herodotus, 77, 79, 121, 169, 205 note, 415 note, 417 notes, 427 note
Herophilus, fictitious Cynic, 295
Hesiod, 61, 245, 257, 315
Hippocrates, 353 and note
Horus, 209
Horus, 209
Hydra, 123, 137
Hymettus, mountain N. of Athens, 285, 333
Hyperbolus, dealer in lamps, Athenian demagogue, 361

Iapetus, one of the Titans, 245
Icarus, 219, 267; Icarian Sea, 273
India, 287; Indian ants, 205
Indopates, fictitious name, 43
Ionia, 405
Irus, the beggar of the Odysseus, 441
Istis, 209
Isles of the Blest, 49, 83
Italy, 209, 405

Lachesis, 303
Lacanian Sea, 35
Ladys, fictitious name, 17
Lalus, King of Thebes, father of Oedipus, 77
Lamp of Megapenthes, 53 sq.
Lamia, daughter of Priam, King of Troy, 71
Lethe, 437; water of, 3, 55, 389
Leto, 151
Libya, 205, 313, 425
Lycos, village at the foot of Lycorida, one of the peaks of Parnassus, 329
Lydia, 133, 813, 405, 415, 421; the Lydian (Croesus), 157, 425; Lydians, 21, 423
INDEX

Lynceus, the keen-eyed pilot of the Argo, 289, 411
Lysimachus, general of Alexander, later King of Thrace, 293
Lyaiippus, of Sicyon, sculptor, contemporary of Alexander, 105, 107
Maesa, son of (Hermes), 249, 309
Maedandrius, 427
Marathon, district in N.-E. Attica, 299; battle of, 137
Massagetae, Scythian tribe, 425
Medea, 13; Medes, 415
Megabyxus, high-sounding name, 351
Megacles, high-sounding name, 351
Megapenthes, type of tyrant, 17 sq.
Megara, 13, 279
Megillus, of Corinth, rich and handsome, 43
Meletus, one of the prosecutors of Socrates, 81
Memphis, in Egypt, 155
Men, Phrygian god, 103
Menander, 160 note
Menalans, 205, 207
Menippus, 50 note, 89 note, 241 note, 267 note, 300 note, 440 note; interlocutor in Icaromenippus, 269 sq.
Metapontum, in S. Italy, 211
Metrodorus of Athens, pupil and friend of Epicurus, 123
Micyllus, cobbler (fictitious), 31 sq., 171 sq.
Midas, King of Phrygia, 187, 373
Midas, a slave, 23
Midas, rich and influential Athenian, personal enemy of Demosthenes, 81, 163
Miletus, 211, 213
Milo of Croton, famous for his great strength, fl. ca. 510 B.C., 413
Miltiades, victor of Marathon, 137
Minos of Crete, son of Zeus, judge in the lower world, 85
Mithras, Persian sun-god, 103
Mnesarchus, father of Pythagoras, 179, 181, 205
Mnesitheus, ship-captain (fictitious), 115
Momus, son of Night, personification of carping criticism, 119 sq., 319
Moon (Selene), 285 sq., 301 sq.
Muses, 129, 315
Mycense, 443
Myrmidons, a Thessalian folk turned from ants into men by Zeus to re-peopile the land after a pestilence, 301
Myron, sculptor in bronze, somewhat older than Phidas, 101, 103, 223
Myrians, 287
Neanthes of Cyzicus, 325 note
Nemean lion, slain by Heracles, 137
Nestor, 381
Night, 303
Nine-spouts (Enneacrumna), fountain in Athens, near the Odeum, also called Callirhoe, 391
Nineveh, 443
Niobe, 501
Nireus, famous for his beauty (Il. 2, 671 sq.), 351
Notus (South Wind), 313
Nymphs, 101
Oceanus, 101, 147
Odysseus, 351, 437
Oenoe, deme in district of Marathon, 209
Oeneus, King of Aetolia, father of Meleager, 151
Oeta, mountain range N. of Bocotia, 407, 409
Olympia, 125, 309, 331, 383; Olympic games, 189, 311, 329, 337, 433
Olympieion, 309 and note
Olympus, mountain in N.-E. Thessaly, 285, 403
Orestes, 493
Oreus, 125
Oroetes, satrap of Sardis, 427
Ossa, mountain in Magnesia, 403, 405
Othryadas, 445
Otus, 307; v. 403
Painted Porch (Stoa Poecile), 115, 139, 305, 323
Pan, 313, 373
Pangaeum, mountain in Paesonia, rich in gold and silver, 299
Panthous, Trojan elder, father of Euphorbus, 197, 207

517
INDEX

Parmenio, general of Alexander, 225
Parnassus, 403, 407, 409
Parnes, mountain in N. Attica, 285
Patroclus, 207
Pelion, mountain in Magnesia, 403, 405
Peloponnese, 209, 445
Pelusium, city in lower Egypt, on the E. mouth of the Nile, 155
Pentelicus, mountain in Attica, N.-E. of Athens, 105
Perdiccas, general of Alexander, 225
Pergamos, 309
Pericles, 211, 337, 339 note
Peripatetic philosophy personified, 503 sq.
Perses, 499
Persia, 287, 373, 423; Persians, 109, 121, 155, 221, 415
Phaethon, 330
Phaës, god of the Cylleneians, 155
Pharos, island off Alexandria, famous for its lighthouse, 287
Phidias, 101, 103, 223; descendants of (hereditary cleansers of the statue of Zeus at Olympia), 307
Phileas, toady, 379, 381
Philip, of Macedon, 113
PHILOSOPHIES FOR SIBLE, 449-511
Phineus, King of Salmydessus in Thrace, persecuted by the Harpies for blinding his sons, 347
Phocian, 425
Phocion, of Athens, general and statesman, elder contemporary of Demosthenes, 81, 163
Phoenicians, 209, 297
Phoebus, plateau between Ellis and Arcadia, 285
Phrygia, land of, Ganymede, 271
Phrygians, 165
Phryne, courtesan, famous for her beauty, 4th century B.C., 43
Pindar, 111, 187, 315 and note, 378 and note
Piraeus, port of Athens, 113
Pisidians, 21
Pityocamptes ("Pine-bender"), conquered by Theseus, 123
Plato, 311, 479 note, 481, 483 note, 485 note
Plato, 3, 5 note, 9 note, 349, 401
Pnyx, hill facing the Acropolis, where the Athenian folk assembled, 107
Polus, actor, 95 and note, 153
Polyclitus, sculptor, younger contemporary and rival of Phidias, 103
Polycrates of Samos, 427
Potters’ Quarter (Ceramicus), 115, 323
Poseidon, 71, 105, 125 sq., 223, 315, 411
Poverty, personified, 341 sq., 359 sq.
Praxiteles, sculptor (4th century B.C.), 105, 223
PROMETHEUS, THE, 241-265
Promethes, 71, 93, 241 sq.
Protarchus, high-sounding name, 351
Protesilaus, 397
Prytaneum, town-hall of Athens, 247 and note
Ptychion (Soter), 225, (Philadelphus), 293
Pyrophlegethon, River of Burning Fire, 55, 407
Pyrrhas, slave-name, 351, 507 and note
Pyrrho, 313, 507 note
Pythagoras, 171 note, 179 sq., 203 sq., 213, 215
Pythagorean philosophy personified, 451 sq.
Rhadamanthus, brother of Minos, judge in the lower world, 27 sq.
Rhea, son of Cronus and (Zeus), 199, 333
Rhodians, 107
Rhodochares, spendthrift (fictions) 35
Rhoeteum, promontory on Hellespont, 443
Riches personified (Plutus, god of Wealth), 337 sq.
Sabazius, Thracian god, sometimes identified with Dionysus, 313
Salamis, 121
Salmoneus, son of Aeolus, imitated the thunder and lightning, and was hurled down to Hades by Zeus with a thunderbolt, 327, 329
Samos, 155, 179, 181, 213
INDEX

Sardanapalus, King of Assyria, 81, 163, 443
Sardis, 415; Sardian, the (Croesus), 157
Satyrus, actor, friend of Demosthenes, 153
Sceptic philosophy personified, 505 sq.
Sebron, robber who controlled the pass from the Isthmus of Corinth into Attica, slain by Theseus, 123
Scylla, 411
Scythia, 313; Scythians, 100, 155, 247, 295, 207, 425
Seleucus Nicator, general of Alexander, 225, 293
Semele, mother, by Zeus, of Dionysus, 98
Sicyon, 405, 473
Sicyon, city W. of Corinth, 299
Sigeum, promontory in Troas, 443
Simile, 315
Simile, courtesan, 43
Simon, cobbler (fictitious), 199 sq., 229
Simonides, patronymic assumed by Simon, 201 and note
Sirens, 437
Sirius, the dog-star, 481
Sirinthus, founder and King of Corinth, renowned for his roguery and punished in Hades by being compelled to roll a heavy stone up-hill, 87, 227
Socrates, 81, 163, 247 note, 281, 479 note
Solon of Athens, 415 sq.
Sosylus, a groom, 233
Sparta, 207, 209, 388, 387, 445
Spartus the Mede, unknown, 295
Stoic philosophy personified, 487 sq.
Stymphalian birds, which infested
L. Stymphalus in Arcadia and were killed by Heracles, 123
Syracuseans, 225
Taeinarus, 9 and note
Tantalus, 57, 83, 87, 345, 429
Tarentum, 211, 461
Tartarus, place of punishment in the underworld, 71, 321
Taurians, 157
Taygetus, mountain-range in W. Laceraemon, 285
Telephus, son of Heracles and Auge, exposed in infancy, found his mother in Mysia, and became King of Mysia, 227
Tellus of Athens, 417
Theagenes, philosopher, 13 and note
Theatre (of Dionysus at Athens), 235
Thebes, 265
Themis, personification of law and order, 119
Themistocles, 121 note, 135
Theopomps, 355
Thera, 441
Theseus, 123, 207
Theopompus, philosopher (fictitious), 191 sq.
Thessaliains, 301
Thetis, 151, 265; son of (Achilles), 441
Thrace, 309, 441; Thracians, 109, 155, 237, 235
Thracian mares, man-eating, belonging to Diomed, killed by Heracles, 123
Thrasylas, philosopher (fictitious), 387-393
Tibius, slave-name, 233, 351
Timocles, Stoic (fictitious), 95 sq.
Timon of Athens, 325 note, 327 sq., 363 sq.
TIMON, OR THE MISANTHROPE, 325-333
Tiresias, blind prophet of Thebes, 211 and note, 213 and note
Tisiphone, 45 sq.
Tithon, 95; cf. 307, 331, 387; the Titan (Prometheus) 233, 265
Tityus, assaulted Leto, punished in the underworld by being pegged out on the ground while two vultures tore at his liver, 88
Tomiris, 425
Treasure, personified, 337, 359, 371
Treasury, at Athens, the rear-chamber (παρθένεια) of the Parthenon, 387
Triton, 387
Troezen, 123
Troy, 205, 207, 443, 445
Twelve Gods, 127
Walks, of the Lyceum, near Athens, where the Peripatetics held forth, 305
INDEX

Xanthus, horse of Achilles, 175

Zamoixis, Thracian, returned to Thrace after being a slave to Pythagoras in Samos, taught his countrymen and was deified after his death, 155
Zeus, 5, 61 sq., 91 sq., 173, 175, 197, 199, 223, 247 sq., 269 sq., 327 sq., 397, 399, 401, 451 sq., statue at Olympia, 331 and note
Zeus Catechized, 59–87
Zeus Rants, 89–169
Zeuxis, famous painter, latter half of 5th century B.C., 387
Zopyrus, Persian, 169
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