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THE
SELECT DIALOGUES

OF

LUCIAN. *Samosatensis*

TO WHICH IS ADDED,

A NEW LITERAL TRANSLATION

IN

LATIN,

WITH

NOTES IN ENGLISH.

984
1240

BY EDWARD MURPHY, M. A.

.....verbum verbo curabis reddere fidus.
Cæca regens *Filo* vestigia.

HOR.
VIRG.

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PHILADELPHIA:

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PROPRIETORS

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PREFACE.

IT is well known that the tediousness, the inaccuracy and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, has been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help for this hardship as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work; and the particulars I proposed to myself in the execution of it were,

First, To correct the text of the current edition;

Second, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order; and,

Lastly, To illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the most properly expressive of its respective original word, that the Latin tongue could afford: which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

With regard to my notes, I must observe, that, however executed, they are the first that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues: and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abound with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite; I have declined the attempt, lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must loose the benefit of reading, at least, as much more of that language, as they can by perusing only the bare text of the Latin classics; and therefore, that though there may arise

PREFACE.

some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue.... Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself, had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their minds barbarous and insipid modes of speech? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it, and that with the most elegant, as well as the soundest improvement?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste? I own it is; and the objection is just: but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which, together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get: and foreseeing the consequence of letting them come at the meaning of what they read with so much ease, I always insisted both in their lessons and repetitions, upon a most accurate account of their

business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert, and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and, in discourse, much cold and insipid cant; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong, and polite

expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared or furnished, and with a trifle more gained at a college; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world; and some of whose governors, I am assured, are gentlemen of such genius, learning, and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and

such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect ; which, I am persuaded, cannot possibly exceed two years after its institution.

In the meantime, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this : That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Œdip. of Sophocles.

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly, nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read ; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is generally the case) nearly as ignorant, or very probably, more so, than when he began : And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to

gain a great stock of learning, and even to pass for a bright man : and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become of his parents and friends the pride and joy ; of his teacher the boast and honour ; of arts and learning the pillar ; of dulness, ignorance, and obscurity the shame ; of his country the happiness, the ornament, and the glory.

THE LIFE
OF
LUCIAN.

WE have scarcely any accounts of LUCIAN's Life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates; that in his younger days he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his *Philopatris*, and death of *Peregrinus*, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

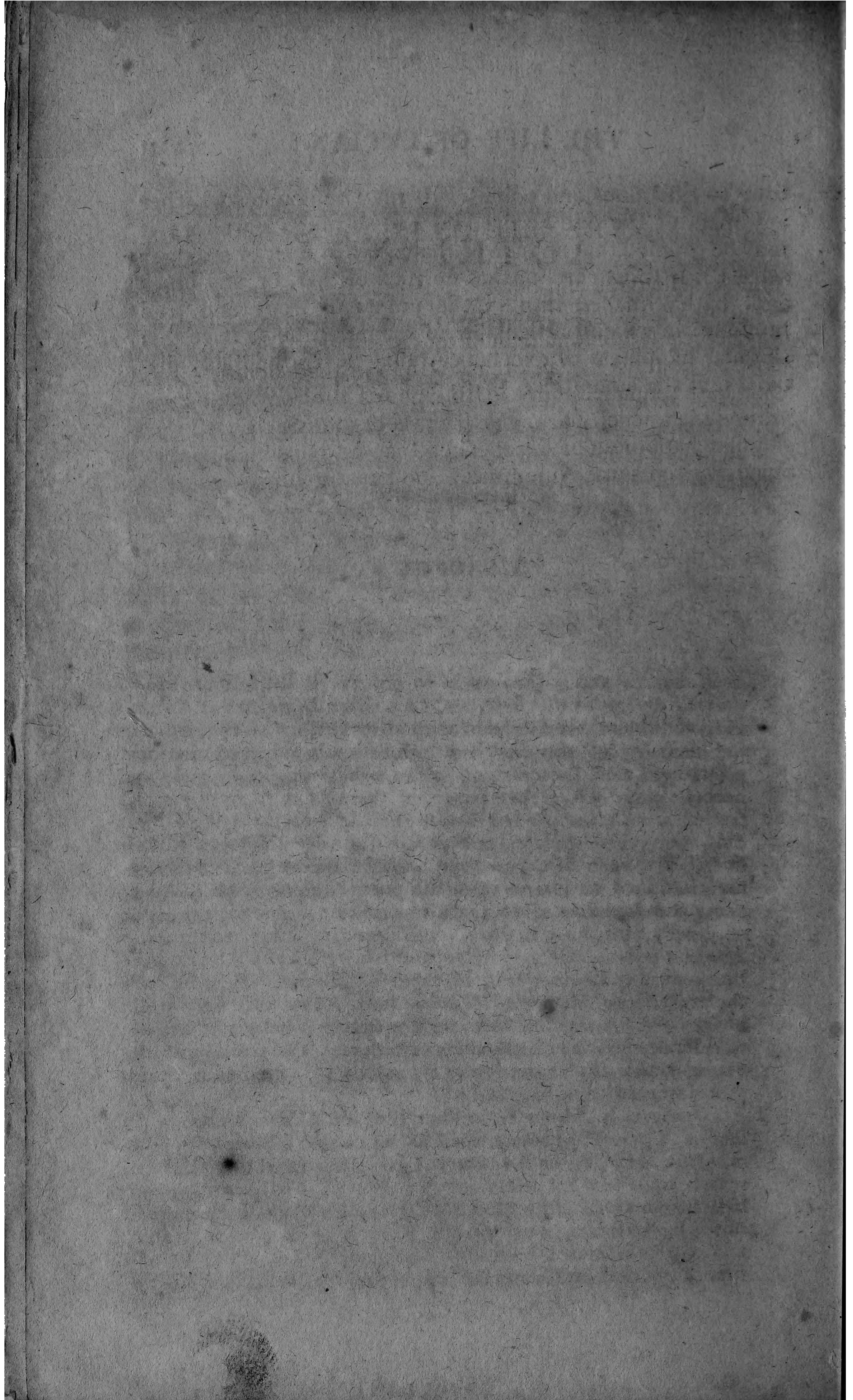
When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in Homer, which

were the readiest to catch the pestilence, I think, he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintance (whose merit probably was little more than that of flattery) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole Heaven of heathen Gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same

time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning; it may be granted that no man of that age had finer or stronger sense: it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour: in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.



ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α΄.

Κύκλωπος καὶ Ποσειδῶνος.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues* of *Lucian*, as have taken their rise from ancient mythology, was to ridicule the credulity of the *Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer's* poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* travels, in *Homer*, where *Polyphemus*, the *Cyclops*, caught *Ulysses* with several of his crew, in his cave; and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red hot in the fire) thrust out his eye

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—³Ω πάτερ, οἷα πέπονθα ὑπὸ τοῦ καίρατος ζένε. ὅς μεθύσας ἐξετύφλωσέ με, κοιμώμενον ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον ὈΥΤΙΝ ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλεσ, Ὀδυσσεὺς ὀνομά-
 5 ζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακῆσιον ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, ἐδὲ πάνυ εὐθαρσῆς ὢν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρα, ἀπὸ τῆς νομῆς ἀνασρέψας, πολλές τινες ἐπιβλαλεύοντας δηλονότι τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα (a) τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἐσὶ μοι παραμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα,
 10 ἐναυσάμεν[⊙] ὃ ἔφερον δένδρον ἀπὸ τῆ ὄρεσ, ἐφάνησαν ἀποκρύπτειν αὐτὲς πειράμενοι. Ἐγὼ δὲ συλλαβὰν αὐτῶν τινὰς, ὡσπερ εἰκὸς ἦν, κατέφαγον λησὰς ὄντας. Ἐνταῦθα ὁ πανεργότατ[⊙] ἐκεῖν[⊙] (εἴτε ὈΥΤΙΣ, εἴτε Ὀδυσσεὺς ἦν) δίδωσι μοι πειν (b) φάρμακόν τι (c) ἐγγέας, ἡδὺ μὲν καὶ εὖοσμον, ἐπιβλατοτότατον δὲ καὶ παραχωδίστατον.
 15 Ἀπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεισθαι πικόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεσρέφετο, καὶ ἐκ ἐτι ἄλας ἐν ἑμαυτῷ ἤμην. Τέλ[⊙] δὲ, ἐς

(a) τῇ θύρᾳ τὸ πῶμα.] By θύρα, here, he means not a door, but the mouth of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, τὸ πῶμα, *the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) φάρμακόν τι.] *Some strong dose.* He knew no other name for it, being an utter stranger to wine. φάρμακον often signifies *poison*. Ἐδεδοίκεν μὴ ἐν τῷ κρατῆρι φάρμακα μεμίσγμενα εἶη. Xen. Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) ἐγγέας.] This is an extraordinary participle from the verb ἐγγέω. The formation, by which it becomes such, is this: Ἐγγέω fut. ἐγγέυσω (like πλέω, εὔσω, and the like) aor. 1. ἐνέχευσα, and, by losing σ, ἐνέχευα; and again, by losing υ, ἐνέχεα, which, running through the moods, will end in the participle ἐγγέας. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-



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ΔΙΑΛ. β'. Μενελάου κὶ Προτέως.

This *Dialogue* is a ridicule upon that part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the instructions of the nymph *Eidothea*, seized *Proteus*, her father (a prophet and sea-god, who could change his form and appearance to what he pleased), and learned from him, how he might escape from the island of *Pharos*, where he was detained by contrary winds.—The conversation of *Menelaus* and *Proteus* in *Homer*, upon that occasion, is here particularly ridiculed.

MEN.— Ἄλλὰ ὕδωρ μὲν σε γίνεσθαι ὦ Πρωτεῦ, ἐκ ἀπίθανον, ἐνάλιον γε ὄντα, κὶ δένδρον ἔτι φορητόν, κὶ ἐς λέοντα ὅποτε ἀλλαγείης, ὅμως ἐδὲ τῆτο ἔξω πίσεως. Εἰ δὲ κὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάτῃ οἰκῆντα, τῆτο πάνυ θαυμάζω, κὶ ἀπισῶ. ΠΡΩΤ. Μὴ 5 θαυμάσης, ὦ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον κὶ αὐτός. Ἄλλὰ μοι δοκεῖς (εἰρήσεται γὰρ πρὸς σε) γοητεῖαν τίνα προσάγειν τῷ πράγματι, κὶ τὰς ὀφθαλμούς ἐξαπατᾶν τῶν ὁρώντων, αὐτός ἐδὲν τοῖστο γιγνόμενος. ΠΡΩΤ. Καί τις ἂν ἡ ἀπάτη ἐπὶ τῶν ἔτις ἐναργῶν γένοιτο; ἐκ ἀνεαγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα 10 μετεποίησα ἑμαυτόν; Εἰ δὲ ἀπισεῖς, κὶ τὸ πρᾶγμα (a) ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἰσαμένη, ἐπειδὴν πῦρ γένωμαι, προσένεγκέ μοι, ὦ γένναϊότατε, τὴν χεῖρα· εἴτη γὰρ, εἰ ὁρῶμαι μόνον, ἢ κὶ τὸ καίειν τότε μοι πρόσσειν. MEN. Οὐκ ἀσφαλὴς ἡ πεῖρα, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δὲ μοι, Μενέλαε, δοκεῖς ἐδὲ 15 πολύπυον ἑωρακέναι πώποτε, ἐδ' ὃ πάσχει ὁ ἰχθύς ἐτῷ εἶδέναι. MEN. Ἄλλὰ τὸν μὲν πολύπυον εἶδον. Ἄ πάσχει δὲ, ἠδέως ἂν μάθοιμι παρὰ σῆ. ΠΡΩΤ. Ὅποῖα ἂν πέτρα προσελθῶν, ἀρμόσῃ τὰς (b) κοτύλας, κὶ προσφύς ἔχεται καλὰ τὰς (c) πλεκτάνας,

(a) ψευδὲς.] Grævius would have it ψεύδης, agreeing with φαντασία; and, I think, with good reason.

(b) κοτύλας.] Suidas says, that κοτύλη properly signifies a *cist*, and that hence it hath been used to signify the *cavity* or *hollow* in one bone, for the reception of the head of another. The fish, called polypus, hath little cups or cavities along the inside of its claws, which it applieth to any thing it grasps, and, with them performing a kind of suction, clings quite close to it. Plin. Nat. Hist. Lib. ix. cap. 9.

(c) πλεκτάνας.] A kind of small claws, which the polypus twines about some sort of shell-fish, so fast, that it bursts the shell, and so gets the fish for its pains. Plin. *ibid.*

ἐκείνη ὅμοιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χροῖαν, μιμνέμενον τὴν πέτραν, ὡς ἂν λάθῃ τὰς ἀλίεας, μὴ διαλλάττων, μηδὲ φανερὸς ὢν διὰ τῆτο, ἀλλ' εἰκῶς τῷ λιθά. ΜΕΝ. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῶ παραδοξότερον, ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίνι ἂν ἄλλα πεισέυσειας, τοῖς σεαυτῆ ὀφθαλμοῖς ἀπιστῶν. ΜΕΝ. Ἰδὼν εἶδον· ἀλλὰ τὸ πρῶγμα τεράσιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίνεσθαι.

ΔΙΑΛ. γ'. Ποσειδῶν καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the fable of *Arion*, but also with *Herodotus*, and his own cotemporary *Plutarch*: the former of whom, after his usual manner, relates this story with an air of gravity; and the latter hath not scrupled to introduce it, as told by an eye-witness, in the company of the seven wise men of *Greece*, and as credited by every one of them. See *Herod. in Clio.* and *Plut. in Sympos.*

ΠΟΣ.—Εὔγε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλόανθρωποι ἔσε. Καὶ πάλαι μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ (α) τὸν Ἰσθμὸν ἐκομίσαστε, ὑποδεξέμενοι ἀπὸ τῶν Σκιρωνιδῶν μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κίθαραδον τῆτον τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον, αὐτῆ σκευῇ καὶ κιθάρα, ἔδὲ περιείδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὦ Ποσειδόν, εἰ τὰς ἀνθρώπους εὖ

(α) τὸν Ἰσθμὸν] The Corinthian isthmus, called, ὁ Ἰσθμὸς, *the isthmus*, by way of pre-eminence. I will give neither the geography of the places mentioned in these dialogues, nor the stories relating to the proper names of men, or gods; because the geography of any place is never learned to any purpose, but by maps; and the stories, concerning men and gods, are, for the most part, to be found in dictionaries. Yet, if any of these fables or histories are not to be found in the common dictionaries, or if the sense or beauty of any part of the text requires a particular relation of them, they shall be set forth.

ποίεμεν, (a) ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γινόμενοι. ΠΟΣ. Καὶ
 μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχῆσας μετέβαλε,
 θεὸν χειρῶσασθαι μόνον, ὥσπερ τὰς ἄλλας ὑπηγάγετο. "Ὅπως γὰρ
 τὰ κατὰ τὸν Ἀρίωνα τῆτον ἐγένετο, ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος,
 5 οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ,
 Ὁ δὲ, πλεῖστας παρὰ τῆς τυράννης, ἐπεθύμησε, πλεύσας οἴκαδε εἰς τὴν
 Μηθυμναν, ἐπιδείξασθαι τὸν πλεῖστον καὶ ἐπιβὰς πορθμεῖς τινὸς
 κακῆργων ἀνδρῶν, ὡς ἔδειξε, πολὺν ἄγων χρυσοῦν καὶ ἄργυρον, ἐπεὶ
 κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιβλεύουσιν αὐτῷ οἱ ναῦται.
 10 Ὁ δὲ (ἠκροώμενη γὰρ ἅπαντα παρανέων τῷ σκάφει)· "Ἐπεὶ ταῦτα
 " ὑμῖν δέδοκται (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, καὶ
 " ἄσαντα θρηνὸν τινα ἐπ' ἑμαυτῷ ἐκόντα ἑάσατε ρίψαι ἑμαυτὸν."
 Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ
 λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀπο-
 15 θανέμενος. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναδέμενος αὐτὸν, ἐξενηξάμενος
 ἔχων εἰς ταίναρον. ΠΟΣ. Ἐπαινῶ τῆς φιλομυσίας ἄξιον γὰρ
 τὸν μισθὸν ἀποδέδωκας αὐτῷ τῆς ἀκροάσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors hav-
 ing taken Bacchus, in the form of a beautiful boy, would
 have carried him off as a prey. Upon which, the god
 resumed his own shape, and turned them all into dol-
 phins. Ovid. Met. Lib. iii.

(b) σκευὴν.] By σκευὴν, probably, is meant here, not his
 ordinary dress, but that which he wore as a musician. For
 great musicians wore certain habits peculiar to their profes-
 sion: as appears from Plutarch, where he introduces Gorgias,
 telling this story to the seven wise-men, and saying, that he
 knew Arion before he came on shore off the dolphin's back,
 because he wore his ἐναγώνιον κοσμὸν, *the dress which he wore*
at the games; for musicians, in Greece, were wont to contend
 for prizes at the public games; which extraordinary occasion
 probably gave rise to a particular dress. Herodotus, in
 relating this story, called Arion's dress, σκευή. Lucian,
 therefore, probably, uses the same word, by way of mimickry
 and ridicule upon his chimerical narration.

ΔΙΑΛ. δ'. Ποσειδῶν & Νηρηίδων.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Bœotia, to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having then fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and Melicerta, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithæron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν σενὸν τέτο, ἐς ὃ ἡ παῖς καλινέχθη, Ἑλλήσποντῷ ἀπ' αὐτῆς καλείσθω. Τὸν δὲ νεκρὸν ὑμεῖς, ὦ Νηρηίδες, παραλαβῶσαι τῇ Τρωάδι προσενέγκατε ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ.
(a) Μηδαμῶς, ὦ Ποσειδον, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπωνύμῳ πελάγῳ

(a) Μηδαμῶς.] Pert enough.

(b) ἐπωνύμῳ.] *Cognominis*, which is the ablat. case sing. of the noun adjunct. *Cognominis*—e.—Lucian seems to have made a blunder here: for how could the sea be ἐπώνυμον, or called, after-her-Name, before men knew of her fall, so as, from thence, to call the sea after her name?

θεθάφθω· (a) ἐλεῖμεν γὰρ αὐτήν, οἰκίσα ὑπὸ τῆς μητριᾶς πέπλο
 θυϊαν. ΠΟΣ. Τῆτο μὲν, ᾧ Ἀμφιτρίτη, ἔ Δέμις. Οὐδ' ἄλλως
 καλὸν ἐνλαῦθά πα κείσθαι ὑπὸ τῆ ψάμμω αὐτήν· ἀλλ', ὅπερ ἔφην,
 ἐν τῆ Τρωάδι (b) ἐν τῆ Χερρόνησῳ τεθάψεται. Ἐκεῖνο δὲ παραμύθειον
 5 ἔσαι αὐτή, ὅτι μετ' ὀλίγον τὰ αὐτὰ κ' ἢ Ἰνώ πείσεται, κ' ἐμπεσῆται
 ὑπὸ τῆ Ἀθάμαντῳ διωκομένη εἰς τὸ πέλαγῳ, ἀπ' ἀκρῶ τῆ Κιβαί-
 ρῶνῳ, καθόπερ καθήκει εἰς τὴν θάλασσαν, ἔχουσα κ' τὸν υἱὸν ἐπὶ τῆς
 ἀγκάλης. ΝΗΡ. Ἀλλὰ (c) κακείνην σῶσαι δεήσει, χαρισάμενῳ τῷ
 Διονύσῳ· τροφὸς γὰρ αὐτῆ κ' τίτθη ἢ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἔτω πο-
 10 νηρᾶν ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαρισεῖν, ᾧ Ἀμφιτρίτη, ἔκ ἀξίον.
 ΝΗΡ. Αὐτή δὲ ἄρα τί παθεῖσα κατέπισεν ἀπὸ τῆ κείῳ, ὁ ἀδελφὸς

(a) ἐλεῖμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleeing baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῆ.] Grævius says it should be written, ἢ ἐν τῆ, &c. and produces the authority of a MS. for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in Troas in the Chersonese*: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonesse*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from *χερσὸς*, *Terra*, and *νῆσος*, *Insula*.

(c) κακείνην.] *Her also*. That is, you must save Ino too, as you now do Helle. But where is the great favour in saving her, as he does Helle, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of Helle.

I cannot make grammar of the nom. case *χαρισάμενος*; and, therefore, think Lucian must have written it *χαρισάμενον*, σέ, *Te*, being understood. Grævius hath found it *χαρισάμενος* in a MS. which will make it full sense and grammar because they are all supposed to join in conferring the favour.

δὲ ὁ Φρύξῳ ἀσφαλῶς (α) ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, κὴ δύναται ἀντέχειν πρὸς τὴν (β) φορὰν ἢ δὲ, ὑπὸ αἰθέρας, ἐπιβῆσα ὀχηματῶ παραδόξῃ, κὴ ἀπιδῆσα ἐς βαθῶ ἀχανές, ἐκπλαγεῖσα, κὴ τῷ θάμβει ἄμα σχεθεῖσα, κὴ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πλῆσεως, ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριῖ, ὧν τέως ἐπέληπτο, 5 κὴ κατέπεσεν ἐς τὸ πέλαγῳ. ΝΗΡ. Οὐκᾶν ἐχρῆν τὴν μητέρα τὴν (γ) Νεφέλην βοηθεῖν πιπίεση; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῶ τῆς Νεφέλης δυνατωτέρα.

(a) ὀχεῖται.] He speaks, in the present tense, because Phryxus is supposed to be still in sight, as Helle had been drowned but just before.

(b) φορὰν.] I take it that φορὰν, as it is derived from φέρω, here, signifies the great *Velocity-with-which-they-were-carried*. By Phryxus being said to bear against it, is meant no more than that he could bear it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from Mercury for her children.

ΔΙΑΛ. ε΄. Ξάνθε κὴ Θαλάσσης

Homer tells us, in the 21st book of his Iliad, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) Xanthus, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΞΑΝΘ.—Δίξαι μί, ᾧ Θάλασσα, δεινὰ πεπονθότα, κατάσβεσόν με τὰ τραύματα. ΘΑΛ. Τι τῆτο, ᾧ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ.—Ἡφαίστω. Ἀλλ' ἀπνηθράκωμαι ὅλως ὁ κακοδαίμων, κὴ ζῶ. ΘΑΛ. Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν

τῆς Θέτιδος· ἐπεὶ γὰρ Φονεύοντα τὰς Φρύγας ἰκέτευσα, ἔδ' ἐκ
ἐπαύσατο τῆς ἐργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥῆν,
ἐλεήσας τὰς ἀθλίους, ἐπῆλθον, ἐπικλύσαι δέλων, ἄς φοβηθεὶς ἀπίσ-
χοιτο τῶν ἀνδρῶν. Ἐπὶ αὐτῶν ὁ Ἥφαιστος (ἔτυχε γὰρ πῶλησιον πα
5 ὦν) πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἰποθι ἀλλοθι,
φέρων, ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας, καὶ μυρίκας, ἀπτήσε
δὲ καὶ τὰς κακοδαίμονας ἰχθύς, (α) καὶ τὰς ἐγγέλυας. Αὐτὸν δὲ ἐμὲ
(b) ὑπερκαχλάσαι ποιήσας, μικρῶ δεινὸν ὅλον ξηρὸν εἰργασαι. Ὁρᾶς
δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε,
10 καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θερμὴ δὲ,
ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτῶς, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν
ἀφρησας, ἐκ αἰδέσθεις ὅτι Νερηίδος υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἔδει
ἐν ἐλεῆσαι γείτονας ὄντας τὰς Φρύγας; ΘΑΛ. Τὸν (c) Ἥφαιστον
δὲ ἐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλεῖα.

(a) καὶ τὰς ἐγγέλυας.] *And even my very Eels; which lie
far down in the mud.*

Καίοντο πτελέαι, καὶ ἰτέαι, ἠδὲ μυρίκαι.
Τείροντ' ἐγγέλυές τε, καὶ ἰχθύες.

Hom. Iliad. φ'.

(b) ὑπερκαχλάσαι.] The other translation renders this
word *effervesce*. But it is derived from *καχλήξ-ήκος*,
a pebble; and *καχλαζω* signifies *to-make-that-noise-which-
water-running-over-pebbles-or-stones-doth*. Fire, thrown into
water, makes a noise not unlike this; so that *ὑπερκαχλάζω*
will signify, *to-boil-or-bubble-up-violently-with-that-sort-of-
noise*. Vid. Steph.

(c) Ἥφαιστον ἐλεῆσαι.] There was good reason, why Xan-
thus should take the part of his neighbours, the Phrygians :
but it is not evident, why Vulcan should take that of
Achilles. The case was, Vulcan had been under very great
obligations to his mother Thetis : for, when Jupiter had
kicked him down from heaven, for interposing in a quarrel
between himself and Juno, Thetis received and concealed
him, till he was taken up into favour again. This Vul-
can himself gratefully acknowledges, in the 18th book of
Homer's Iliad, where he says of her, Ἡ μ' ἐσάωσ' ὅτε μ' ἄλγος
ἀφίκετο τῆλε πρῶντα. And it was in return, that he made
her an impenetrable suit of armour for her son.

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καὶ τὴν γυναῖκα. ἩΡΑΚΛ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἶσθι, ὡς ἔ' πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τῆς ἔρανθ, ὥστε μὴδὲ τὸν Παιήονα ἰάσασθαι σε τὸ κρανίον συνλριβέντα. ΖΕΥΣ. Παύσασθε, φημί, καὶ μὴ ἐπιταβράττετε ἡμῖν τὴν ξυμβασίαν, ἢ ἀμφοτέρως ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὦ Ἡράκλεις, προκατακλίνεσθαι σε τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον (α) ἀποθανόντα.

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in *Ἡρακ. Μαιν.* and Senec. in *Herc. Furens.*

(α) ἀποθανόντα.] Jupiter doth not say, because he *was first received into Heaven*; but, because he *died first*: which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

ΔΙΑΛ. Ζ'. Ἄρεως καὶ Ἑρμῆ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his *Ilias*, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholden to the giant Briareus; for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

* "ΑΡ.—"Ηκαστας, ὦ Ἑρμῆ, οἱ ἀπέειπεν ἡμῖν ὁ Ζεὺς, ὡς ὑπερόπτικὰ
 καὶ ἀπίθανά; "Ἦν ἐφελήσω (Φησὶν) ἐγὼ μὲν ἐκ τῆς ἔρανθ' σειρὰν
 " καθήσω, ὑμεῖς δ' ἦν ἀτοκρεμασθέντες κατασπᾶν βιάζεσθέ με,
 " μάτην πονήσετε· ἔ γάρ θ' ἡ καθελκύσετε. Εἰ δὲ ἐγὼ φεληταιρι
 " ἀνελκύσαι, ἔ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν 5
 " συναρτήσας μετεωριῶ." Καὶ τὰλλα ὅσα καὶ συ ἀκήκοας. Ἐγὼ δὲ
 ὅτι μὲν (α) καθ' ἓν' ἀπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, ἔκ ἂν
 ἀρηθείην. Ὅμῃ δὲ τῶν τοσούτων ὑπερφέρειν, ὡς μὴ καταβαρήσειν
 αὐτὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν προσλαῖωμεν, ἔκ ἂν
 πεισθείην. ἙΡΜ. Ευφήμει, ὦ Ἄρης· ἔ γάρ ἀσφαλὲς λέγειν τὰ 10
 τοιαῦτα, μὴ καὶ τι (β) κακὸν ἀπολαύσωμεν τῆς φλυαρίας. "ΑΡ.
 Οἶε γὰρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, ἔχι δὲ πρὸς μόνον σέ,
 ὃν ἐχεμυθεῖν ἠπισάμην; ὁ γὰρ μάλιστα γελοῖον ἔδοξε μοι ἀκόντι
 μετὰξὺ τῆς ἀπειλῆς, ἔκ ἂν δυναίμην σιωπῆσαι πρὸς σε. Μέμνημαι
 γὰρ ἔ πρὸ πολλῆς ὅποτε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ 15
 ἐπανησαντες ἐπέσχευσαν ξυνοῦσαι αὐτὸν λατρίαις, ὡς παντοῖα ἦν
 θεῶν, καὶ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελέησασα
 ἐκάλεσεν αὐτῶ τύρμαχον Βριάρησον ἑκατόγχειρα ὄντα, καὶ ἐδέδετο
 αὐτῶ κεραυνῶ καὶ βροντῇ. Ταῦτα λογιζομένω, ἐπῆει μοι γελᾶν ἐπὶ
 τῇ καλιρρημοσύνῃ αὐτῆ. ἙΡΜ. Σιώπα, ευφήμει. Οὐ γὰρ 20
 ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀκόντι τὰ τοιαῦτα.

(a) καθ' ἓν'] Pro καθ' ἓνα.

(b) κακὸν ἀπολαύσωμεν.] To say, enjoy a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie fruēris*, &c. Juven.

ΔΙΑΛ. η'. Διογένης καὶ Πολυδεύκης.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—Ω Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὴν τάχιστα ἀνέλθῃς (σὸν γὰρ ἔστιν, οἶμαι, ἀναβιῶναι αὐρίον) ἢ πρὸς ἴδῃς (b) Μένιππον τὸν κύννα (εὐροῖς δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ (c) Κράνειον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν πρὸς αὐτὸν, ὅτι—“ Σοι, ὦ Μένιππε, κελεύει ὁ Διογένης, εἰ
 “ σοι ἰκανῶς τὰ ὑπὲρ γῆς καταγεγέλασαι, ἵκειν ἐνθάδε πολλῶ
 “ πλείω ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ (d) ἐν ἀμφιβολῳ σοι ἔτι ὁ
 “ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐνλαῦθα
 “ δὲ, ἐ παύσῃ (e) βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· καὶ μάλιστα
 10 “ ἐπειδὴν ὄρας τὴν πλοσίαν, καὶ σατραπείαν, καὶ τυραννίαν, ἕτω ταπεινὴν,
 “ καὶ ἀσήμην, ἐκ μόνῃς οἰμωγῆς διαγιγνωσκομένην· καὶ ὅτι μαλθακοὶ καὶ

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, “Because
 “ I fawn upon those who give me any thing, and snarl at
 “ those who do not, and bite rogues.” Diog. Laert.
 Lib. vi.

(b) Μένιππον.] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) Κράνειον.] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from Κρανίδι, *Caput*. The Lyceum was that at Athens, so called from Λύκειος, a name of Apollo.

(d) ἐν ἀμφιβολῳ.] *In a doubt*, that is, upon no sure grounds. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) βεβαίως.] *Upon-good-grounds*. As if he had said, “It
 “ is here, in this other world, that all the vice and folly of
 “ the former appear indisputably real vice and folly; and,
 “ therefore, here you are sure they deserve your laughter
 “ and contempt.”

“ἀγενεῖς εἰσι, μεμνημένοι τῶν ἀνώ.” Ταῦτα λέγε αὐτῶ, καὶ προσέτι,
 “ἐμπλησάμενον τὴν πῆραν ἕκειν (a) θέρμων τε πολλῶν, καὶ εἰ πα
 “εὔροι ἐν τῇ τριόδῳ (b) ἑκάτης-δειπνον κείμενον, ἢ ὄν ἐκ (c) καθαρ-
 “σίς, ἢ τι τοῖστο.” ΠΟΛ. Ἄλλ’ ἀπαγγελῶ ταῦτα, ὧ Διόγενες·
 ὅπως δὲ εἰδῶ μάλις, ὅποιός τις ἐστὶ τὴν ὄψιν; ΔΙΟΓ. Γέρων⁵
 Φαλακρὸς, τριβάνιον ἔχων πολύθυρον, ἀπαντὶ ἀνέμῳ ἀναπεπλάμενον,
 καὶ ταῖς ἐπιπύχαῖς τῶν ῥακίων ποικίλον. Γελαῖ δ’ αἰεὶ, καὶ τὰ
 πολλὰ τὰς ἀλαζόνας τέττες φιλοσόφους ἐπισκώπει. ΠΟΛ.
 Ῥάδιον εὔρειν ἀπὸ γε τέτων. ΔΙΟΓ. Βέλει καὶ πρὸς αὐτὰς ἐκείνας
 ἐνλείλωμαί τι τὰς φιλοσόφους; ΠΟΛ. Λέγε, εἰ βαρὺ γὰρ ἐδέετο.

(a) θέρμων.] *Lupines* were a very bitter kind of pulse or
 pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in
 his first *Georgic*, terms them, *Tristisque Lupini*. They,
 therefore, were food only for very poor people.

(b) ἑκάτης δειπνον.] Cognatus, upon this placé, observes
 from Suidas, that the rich, taking occasion from the month-
 ly offering to Hecate, used to leave a number of loaves on
 the high-roads, for the poor to take away. This offering
 was called ἑκάτης δειπνον.

(c) καθαρσίς.] Among the ancients, the people were
 purified, either after they had buried their dead, as is done
 in Virgil, after the burial of Misenus, or when any great
 wickedness had been committed among them, as in Homer,
 after Agamemnon had offended Apollo, by dishonouring
 his priest Chryses. It is observable, that the things, which
 they used in order to purify themselves, were of a purifying
 or cleansing nature, being either water, or sulphur, or eggs.
 The first is used in Virgil. Juvenal mentions the second,
Sat. ii.—Si qua darentur Sulphura. And, here in Lucian,
 we find eggs used. Cognatus says, that it was also used to
 purify the assemblies and theatres. The reason why Dio-
 genes charges Menippus to bring down some lupines, the
 supper of Hecate, and eggs from a purification, will appear
 from considering what is observed above: that the poor
 only lived upon lupines and the high-way-offerings, and, no
 doubt, upon eggs, or any such scraps left after purifications;
 and that the cynics lived like the poor, or like beggars; as
 Horace shews, where he says to a cynic,

Tu pascis vilia rerum
Dante minor.

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα ληρῆσι, ἢ περὶ (b) τῶν ὅλων ἐρίζουσι, καὶ (c) κέρατα φύσιν ἀλλήλοις, καὶ (d) κροκοδείλας ποιῶσι, καὶ τοιαῦτα ἄπορα (e) ἐρωτῶν διδάσκουσι τὸν νῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαιδέυτον εἶναι φήσουσι,

And again,

—*pranderet olus*—

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παύσασθαι ληρῆσι.*] An idiom, or particular way of speaking, put for *παύσασθαι ληρεῖν*.

(b) *τῶν ὅλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, nor necessity, to be the maker, *τῶν ὅλων, of the universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure mind, i. e. God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κέρατα φύσιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtile, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: “You have what you have not lost: you have not lost horns: therefore you have horns.” Diog. Laert. in Chrysip.

(d) *κροκοδείλας.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: “If a Crocodile had swallowed down your child, and told you he would spue him up again, provided you told him the truth, whether, or no, he intended so to do; in that case, whether of the two, would you say, the Crocodile was determined upon?” I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or, you do not, it would be equal;

κατηγορεῖντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) οἰμώζειν αὐτοῖς
 παρ' ἐμῆ λέγε. ΠΟΛ. Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγεῖλω. ΔΙΟΓ.
 Τοῖς πλεσίοις δέ, ὦ φίλτατον Πολυδεύκιον, ἀπαγγεῖλλε ταῦτα παρ'
 ἡμῶν. “ Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε
 “ ἑαυτὰς, λογιζόμενοι τὰς τόκας, καὶ τάλαντα ἐπὶ ταλάντοις 5
 “ συντιθέεντες, ἕς χρῆ ἓνα ὄβολον ἔχοντάς, ἢ κειν μέγ' ὀλίγον;” ΠΟΛ.
 Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνας. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς
 κάλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ
 Δαμοζένω, τῷ παλαιῆ, ὅτι παρ' ἡμῖν ἔτε ἡ ξανθὴ κόμη, ἔτε τὰ
 χαροπὰ ἢ μέλανα ὄμματα, ἢ (b) ἐρύθημα ἐπὶ τῆ προσώπῃ ἔτι 10
 εἰσὶν, ἢ νεῦρα εὐτονα, ἢ ὦμοι καρήεροί· ἀλλὰ πάντα μία ἡμῖν κόνις,
 Φασί, κρανία γυμνὰ τῆ κάλλεος. ΠΟΛ. Οὐ' χαλεπὸν ἔδὲ ταῦτα
 εἰπεῖν πρὸς τὰς καλὰς καὶ ἰσχυρὰς. ΔΙΟΓ. Καὶ τοῖς πνευσιν, ὦ
 Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκλείροντες
 τὴν ἀπορίαν) λέγε μήτε δακρύειν, μήτ' οἰμώζειν, διηγησάμεν 15
 ἐνλαῦθα ἰσοτιμίαν· καὶ ὅτι ὄψονται τὰς ἐκεῖ πλεσίους ἔδὲν ἀμείνονας
 αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ,
 παρ' ἐμῆ ἐπιτίμησον, λέγων (d) ἐκλελύσθαι αὐτὰς. ΠΟΛ. Μηδέν,
 ὦ Διόγενες, περὶ Λακεδαιμονίων λέγε· ἔ γὰρ ἀνέξομαι γε. Ἀ δὲ
 πρὸς τὰς ἄλλας ἔφησθα, ἀπαγγεῖλω. ΔΙΟΓ. Ἐάσωμην τέττας, 20
 ἐπεὶ σοι δοκεῖ. Σὺ δὲ, οἷς προεῖπον, ἀπένεγκε παρ' ἐμῆ τὰς λόγους.

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) ἐρωτᾶν.] Alluding to the above practice of putting questions.

(a) οἰμώζειν.] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: “ Nil sibi relictum præter, *Plorare*.”

(b) ἐρύθημα.] Βάμμα κόκκινον, ἢ πυρρὸν: “ A crimson or reddish tincture.” *Bourdol.*—But I take it here, to signify the natural redness of the cheeks; because he here mentions several other, but still all of them natural qualities or perfections.

(c) σοῖς.] Pollux was a Lacedæmonian.

(d) ἐκλελύσθαι.] The Lacedæmonians were the hardiest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: *Patiens Lacedæmon.* Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.

ΔΙΑΛ. 9'. Πλάτων, ἢ κατὰ Μενίππου.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

ΚΡΟΙΣ.—Οὐ φέρομην, ὦ Πλάτων, Μενίππον τριτονὶ τὸν κύνα παροικῆντα. Ὡς ἢ ἐκεῖνον ποι κατάστησον, ἢ ἡμεῖς μετοικήσωμεν εἰς ἕτερον τύπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρῶν; ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμῶζομεν καὶ ἔνομεν, ἐκείνων 5 μεμνημένοι τῶν ἄνω, Μίδας μὲν ἔτοσι τῆ χρυσίᾳ, Σάρδανάπαλθ δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θησαυρῶν, ἐπιγελά, καὶ ἐξονειδίζει, ἀνδράποδα καὶ (α) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως λυπηρὸς ἐστὶ. ΠΛΟΥΤ. Τί ταῦτά φασιν, ὦ Μενίππε; ΜΕΝ. Ἀληθῆ, ὦ Πλάτων. 10 Μισῶ γὰρ αὐτὰς ἀγενεῖς καὶ ὀλεθρῆς ὄντας· οἷς ἐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἐτι μέμνηται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαρῶν ἀνιῶν αὐτῆς. ΠΛΟΥΤ. Ἄλλ' ἔχρη λυπῶνται γὰρ ἔ μικρῶν σερῆμενοι. ΜΕΝ. Καὶ σὺ μαραινεῖς, ὦ Πλάτων, ὁμόψηφῶν τοῖς τούτων σαναγμοῖς; ΠΛΟΥΤ. Οὐδα- 15 μῶς, ἀλλ' οὐκ ἂν ἐθελήσαιμι εασιάζειν ὑμᾶς. ΜΕΝ. Καὶ μὲν, ὦ κακῖσοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὡς οὐδὲ παυσομένου μου. Ἐνθα γὰρ ἂν ἴητε, ἀκολεθῆσω ἀνιῶν, καὶ κατάδων καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ἡμεῖς ἐποιεῖτε, προσκυνεῖσθαι 20 ἀξιῶντες, καὶ ἐλευθέρους ἀνδράσιν (β) ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παρῆπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμῶζετε, πάντων ἐκείνων ἀφρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσα μὲν ἐγὼ χρυσῆ. ΣΑΡΔ. Ὅση δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὐγε, ἔτω ποιεῖτε ὀδύρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γνῶθι σαυτὸν; 25 πολλάκις συνείρων ἐπάσομαι ὑμῖν. Πρέπει γὰρ ἂν ταῖς τοιαυταῖς οἰμωγαῖς ἐπαδόμενον.

(α) καθάρματα.] Κάθαγμα, properly signifies, the dirt that remains after cleansing any thing; but figuratively, a wicked wretch; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called κάθαγμα. Steph. It may here, I think, signify either you-off-scourings, or figuratively, you-vile, or, cursed-wretches.

(β) ἐντρυφῶντες.] Wantonly-abusing, or, abusing-by-way-of-short.



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ΔΙΑΛ. ΙΑ. Ἑρμῆ καὶ Χάρωνος.

Accounts settled between Charon and Mercury.

ἙΡΜ. (a) — Λογισάμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα μοι ἐφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισάμεθα, ὦ Ἑρμῆ· ἀμεινον γὰρ ὀρίσαι περὶ αὐτῶν, καὶ ἀπραγμονέσειρον. ἙΡΜ. Ἄγκυραν ἐντειλαμένω ἐκόμισα πέντε (b) δραχμῶν.
 5 ΧΑΡ. Πολλῆ λέγεις. ἙΡΜ. Νῆ τὸν Ἀἰδωνέα τῶν πέντε ὠνησάμην, καὶ (c) τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμάς, καὶ ὀβολὸς δύο. ἙΡΜ. (d) Καὶ ἀκέραν ὑπὲρ τῆ ἰσιῖ πέντε ὀβολὸς

(a) Λογισάμεθα.] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian writ it *Λογιζάμεθα*.

(b) δραχμῶν.] The Grecian ὀβολος was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὀβολοι made the δραχμή, equal to seven pence three farthings. An hundred δραχμαὶ made the μνάα, or *mina*, equal to three pounds, four shillings, and seven pence. And sixty *mina* made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) τροπωτῆρα.] A strap of leather, with which the oar was tied to the σκαλμός, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) Καὶ ἀκέραν.] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to κατέβαλον inclusive. I, therefore, would have the whole to stand thus, Καὶ ἀκέραν ὑπὲρ τῆ ἰσιῖ—πεντὲ ὀβολὸς ἐγὼ κατέβαλον. In which position, I understand, Καὶ ἀκέραν ὑπὲρ τῆ ἰσιῖ, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὀβολῶν, if Charon had not interrupted him by saying, Τίθει, &c. By which interruption, or some slip of his memory, Mercury, when he comes to ἰσιῖ, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, πεντὲ ὀβολὸς ἐγὼ κατέβαλον, *I paid down five oboli for it.*

ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέτρες προσίθει. ἙΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τῆ σκαφιδίῃ τὰ ἀνεφγότα, κὴ ἦλθες δέ, κὴ καλώδιον, ἀφ' ἧ τὴν (α) ὑπέραν ἐποίησας, δύο δραχμῶν ἀπάντα. ΧΑΡ. Εὐγε, ἄξια ταῦτα ἀνήσω. ἙΡΜ. Ταῦτά ἐσιν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' ἐν ταῦτ' ἀποδώσειν φής; ΧΑΡ. Νῦν 5 μὲν, ὡς Ἑρμῆ ἀδύνατον. Ἦν δὲ λοιμός τις ἢ πώλεμεθ' ἀποπέμψῃ ἀθρόως τίννας; ἐνέσαι τότε (β) ἀποκερδάναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθημῖα. ἙΡΜ. Νῦν ἐν ἐγὼ καθεδέμαι, τὰ κάκιστα εὐχόμεμεθ' γενέσθαι, ὡς ἂν ἀπὸ τέτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἐσιν ἄλλως, ὡς Ἑρμῆ. Νῦν δ' ὀλίγοι, ὡς ὄρας, ἀφικνεῖσθαι ἡμῖν 10 εἰρήνη γάρ. ἙΡΜ. Ἄμεινον ἔτας, εἰ κὴ ἡμῖν παρατείνοιτο ὑπὸ σε τὸ ὄφλημα. Πλὴν ἄλλ' οἶ μὲν παλαιοὶ, ὡς Χάρων, οἷσθα οἷοι παρεγίνοντο ἀνδρεῖοι ἀπαντές, αἵματ' ἀνάπλεω, κὴ τραυμάτια οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τῆ παιδὸς ἀποθανῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα, κὴ τὰ σκέλη ὄχροί γάρ 15 ἀπαντες, κὴ ἀγενεῖς, ἔδδ' ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἤκωσιν, ἐπιβυλεύοντες ἀλλήλοισι, ὡς εἰκάσι. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐσι ταῦτα. ἙΡΜ. Οὐκἔν ἔδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σε.

(a) ὑπέραν] *Funem quo antennarum cornua transferuntur, a rope by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting-off, that is, to *back it*, as it is also said. They are called the *braces*.

(b) ἀποκερδάναι.] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but his bare ναῦλον, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to Æacus, who rented it from Pluto. But Charon, being the collector of it, might have cheated Æacus, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning Æacus.

ΔΙΑΛ. ιβ'. Πλάτων & Ἑρμῆς.

The four following dialogues expose the abject and base trade of legacy-hunting.

ΠΛΟΥΤ.—Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλῆσιον Εὐκράτην, ᾧ παῖδες μὲν ἔκ εἰσιν, οἱ τὸν κλῆρον δὲ φηρῶντες πεντακισμύριοι. ἙΡΜ. Ναί, τὸν Σικυώνιον φησὶ τίς ἔν; ΠΛΟΥΤ. Ἐκεῖνον μὲν, ᾧ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς ἐννεηκόλια ἔτεσιν, ἀ βεβίωκεν, 5 ἐπιμετρήσας ἄλλα τσαῦτα (εἶγε οἶόν τε ἦν) καὶ ἔτι πλείω τῆς δὲ γε κόλακας αὐτῆ, Χαρίνον τὸν νέον, καὶ Δάμωννα, καὶ τῆς ἄλλης κατάσπασον ἐφεξῆς ἅπαντας. ἙΡΜ. Ἄτοπον ἂν δόξειε τὸ τοιοῦτον. ΠΛΟΥΤ. Οὐ μὲν ἔν, ἀλλὰ δικαιοτάτον. Τί γὰρ ἐκεῖνοι παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντιποιεῖσθαι, ἔθεν 10 προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαινότατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύουσιν ἐν γε τῷ φανερῷ καὶ νοσῶντι, ἀ μὲν βελεύονται, πᾶσι προδῆλα. Φύσειν δὲ ὅμως ὑπισχνῶνται ἢν ραΐση, καὶ ὅλως, (a) ποικίλη τίς ἢ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔσω ἀθάνατος, οἱ δὲ προαπίψασαν αὐτῆ μάρτην ἐπιχανόντες. ἙΡΜ. 15 Γελοῖα πείσονται, πανῆργοι ὄντες· πολλὰ κακέιν εὖ μάλα διαβρολεῖ αὐτῆς, καὶ ἐπελπίζει καὶ ὅλως, αἰεὶ θανόντι ἔοικῶς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ, ἤδη τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς ἑαυτῆς τιθέντες. ΠΛΟΥΤ. Οὐκ ἔν ὁ μὲν, ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηβησάτω· οἱ δ' ἀπὸ 16 μέσων τῶν ἐλπίδων, τὸν ὄνειροποληθέντα πλεῖστον ἀπολιπόντες, ἠκέτωσαν ἤδη κακοὶ (b) κακῶς ἀποθανόντες. ἙΡΜ. Ἀμέλησον, ᾧ Πλάτων. (c) μετελεύσομαι γὰρ σοι ἤδη αὐτῆς καθ' ἓνα ἐξῆς.

(a) ποικίλη.] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) κακῶς] *Like Villains*.

(c) μετελεύσομαι.] The English expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam*, which, strictly signifies, *I-will-cite-before you*. Μετέρχομαι is often taken in a more extraordinary signification than this, which is that of, *Ulciscor*, as τῆς φονέας τοῦ πατρὸς μετήλ-

Ἐπὶ δὲ, οἶμαι, εἰσί. ΠΛΟΥΤ. Κατάσπα' ὁ δὲ (a) παραπέμψει
ἕκαστον, ἀντὶ γέροντα αὐδὲ ἐφ' ἑβ' γεγόμενον.

θον, in Dial. XVIII. Which sense, I suppose, it borrows-
from its more natural one of *persequor*, or *assequor*, "to
overtake the guilty."

(a) παραπέμψει] The other translation renders this word,
præmittet. But παραπέμπω most commonly signifies *deduco*,
to-attend, or *wait-upon-a-person-from-one-place-to-another* :—
never, *præmitto*. So that παραπέμψει, here, means, (as we
commonly say in English) *He-will-attend-upon*, or, *see-each-*
of-them, to his grave.

ΔΙΑΛ. ιγ'. Τερψίων κὶ Πλέτων.

ΤΕΡΨ.—Τοῦτο, ὦ Πλέτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα
ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐννεήκοντα γέροντα, Θέκριτον ζῆν ἔτι ;
ΠΛΟΥΤ. Δικαιότατον μὲν ἔν, ὦ Τερψίων, εἰ γε ὁ μὲν ζῆ, μηδένα
εὐχόμενον ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον
ἐπεβέβλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἐχρῆν 5
γέροντα ὄντα, κὶ μηκέτι χρῆσασθαι τῷ πλῆτῳ αὐτὸν δυνάμενον,
ἀπελθεῖν τὲ βίῃ, παραχωρήσαντα τοῖς νέοις ; ΠΛΟΥΤ. Καινὰ,
ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλῆτῳ χρῆσασθαι δυνάμενον
πρὸς ἡδονὴν ἀποθνήσκειν. Τὸ δὲ ἄλλως ἢ Μοῖρα κὶ ἡ Φύσις διέταξεν.
ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ 10
πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον, κὶ μετὰ
τῆτον, ὅσις κὶ τῆ ἡλικίᾳ μετ' αὐτὸν ἀνασρέφεσθαι δὲ μηδαμῶς,
μηδὲ ζῆν μὲν τὸν ὑπέργηρον, ὀδόντας τρεῖς ἔτι λοιπὸς ἔχοντα, μόγις
ὀρώντα, οἰκέταις τετράσιν ἐπικεκυφότα, κορύζης μὲν τὴν ῥῖνα, λήμης
δὲ τῆς ὀφθαλμῶς μέσον ὄντα, ἔδεν ἔτι ἡδὺ εἰδότα, ἐμψυχόν τινα 15
τάφον ὑπὸ τῶν νέων καταγελάμενον, ἀποθνήσκειν δὲ καλλίστος, κὶ
ἔρρωμενεστάτος νεανίσκος. Ἄνω γὰρ ποταμῶν τῆτό γε. Ἡ τὸ
τελευταῖον εἰδέναι ἐχρῆν, πότε (a) κὶ (b) τεθνήξεται τῶν γερόντων

(a) κὶ.] I can fix no satisfactory meaning to this particle,
in this place.

(b) τεθνήξεται.] I take this to be the first fut. mid. as it
were from τεθνήκω. Hedericus gives τεθνήξομαι, as well as

ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίξῃς ἐφεράπενον. Νῦν δὲ τὸ τῆς παροι-
 μίας, Ἡ ἄμαξα τὸν βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα
 μὲν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται, ἢ περ σοὶ δοκεῖ. Καὶ
 ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις (a) ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις
 5 τῶν γερόντων (b) εἰσποιεῖτε, φέροντες αὐτῆς; Τοιγαρῶν γέλωτα ὀφλισ-
 κάνετε, πρὸς ἐκείνων κατορυττόμενοι· τὸ καὶ πρᾶγμα τοῖς πολλοῖς
 ἠδισον γίνεται. Ὅσα γὰρ ὑμεῖς ἐκείνης ἀποθανεῖν εὐχέσθε, τουῦτο
 ἅπασιν ἠδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καινὴν γὰρ τινα ταύτην
 τέχνην ἐπινεύσατε, γραῶν καὶ γερόντων ἐρώντες· καὶ μάλιστ' εἰ ἀτεκνοὶ
 10 εἶεν. Οἱ δὲ ἐντεκνοὶ, ὑμῖν ἀνέραςοι· καί τοι πολλοὶ ἤδη τῶν
 ἐρωμένων συνέντες ὑμῶν τὴν πανουργίαν τῷ ἐρωτῷ, ἢ καὶ τύχῃσι
 παιῖδας ἔχοντες, μισεῖν αὐτῆς πλάττονται, ὡς καὶ αὐτοὶ ἐρασὰς
 ἔχωσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν μὲν οἱ πάσαι
 δωροφορήσαντες· ὁ δὲ παῖς, καὶ ἡ φύσις, ὡσπερ ἐστὶ δίκαιον, κρατῆσι

θανεῖμαι, as a first fut. mid. to the verb θνήσκω: but it is to be understood that each is borrowed to θνήσκω, from similar present tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανεῖμαι must come from its similar theme θανω, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use; as ἔρχομαι hath the fut. 1. mid. ἔλευσομαι from ἐλεύθω, not used.

(a) ἐπιχαίνετε.] Ἐπιχαίνετε, *inhiatis*. Bourdol. from a MS.

(b) εἰσποιεῖτε.] Εἰσποιέω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. *velut, introduco*; and hence he shews, it hath been used to signify *adopto* to *adopt*, or *fix* a person *in* one's family. But it appears from his quotations that, when it signifies to *adopt*, it hath after it the accusative case of the person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖτε, here, hath been, *vosmet-in-adoptio-nem-traditis*, which, in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖτε will better signify *vosmet-insinuatis*

πάντων· οἱ δὲ, ὑποκρίσσι τὰς ὀδόντας, ἀποσφυγόντες. ΤΕΡΨ.
 Ἀληθῆ ταῦτα φής. Ἐμῶ γὰρ Θέκριτῶ πῶσα κατέφαγεν, αἰεὶ
 τεθνήξασθαι δοκῶν, καὶ ὅποτε ἐσίοιμι, ὑποσένων, καὶ μύχιόν τε καθάπερ
 ἐξ ὧν νεοτῆρος ἀτελής ὑποκρῶζων; Ὡς ἔγωγε ὅσον αὐτίκα οἴομεν
 ἐπιθήσειν αὐτὸν τῆς σοφῆς, ἐπεμπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιτό 5
 με οἱ ἀντερῆσαι τῇ μεγαλοδωρεῇ. Καὶ τὰ πολλὰ ἐπὶ φροντίδων
 ἀγρυπνῶ ἐκείμην, ἀριθμῶν ἕκαστα, καὶ διαταίτην. Ταῦτα γὰρ
 μοι καὶ τῆ ἀποθανεῖν αἰτία γέγενηται, ἀγρυπνία καὶ φροντίδες· ὁ δὲ,
 τούτῳ μοι δέλεαρ καταπιῶν, ἐφεισθήκει θαπτομένα πρῶην ἐπιγελῶν.
 ΠΛΟΥΤ. Εὖγε, ὦ Θέκριτε, ζῶης ἐπιμήκισον, πλετῶν ἅμα, καὶ τῶν 10
 τοιούτων καταγελῶν μηδὲ πρότερόν γε σὺ ἀποθάνοις, ἢ προπέμψεις
 πάντας τὰς κόλακας. ΤΕΡΨ. Τῆτο μὲν, ὦ Πλέτων, καὶ ἐμοὶ ἡδιστον
 ἦδη, εἰ καὶ Χαριάδης προτεθνήξεται Θέκριτε. ΠΛΟΥΤ. Θάρρει,
 ὦ Τερψίαν· καὶ Φειδων γὰρ, καὶ Μέλανθῶ, καὶ ὅλως ἅπαντες
 προελεύσονται αὐτῆ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαίνῳ 15
 ταῦτα. Ζῶης ἐπιμήκισον, ὦ Θέκριτε.

ΔΙΑΛ. ιδ'. Ζηνοφάντης καὶ Καλλιδημίδης.

ΖΗΝ.—Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; Ἐγὼ μὲν γὰρ
 ὅτι, παρᾶσιτῶ ὦν Δεινίς, πλέον τῆ ἱκανῆ ἐμφαγῶν, ἀπεπνίγην,
 οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνοφάντες.
 Τὸ δὲ ἐμὸν, παραδοξόν τι ἐγένετο. Οἶσθα γὰρ καὶ σὺ πῶς Πτοιόδωρον
 τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλέσιον, ὦ σε τὰ πολλὰ
 ἡδεῖν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν αἰεὶ ἐθεράπευον, ὑπισχνέμενῶ
 (a) ἐπ' ἐμοὶ τῶ κληρονόμῳ τεθνήξασθαι· ἐπεὶ δὲ τὸ πρᾶγμα ἐς

(a) ἐπ' ἐμοὶ τῶ κληρονόμῳ.] *Me heredede.* Much the same way doth Budæus (as Stephanus observes) render ἐπὶ, παῖσι δὲ τελευτῶν, *decedens, relictis duobus filiis*; and Stephanus, in the class of phrases, where ἐπὶ is taken for *cum*, quotes this out of *Herodian*, τῆς ἐπὶ παῖσι διαδόχοις τελευτήσαντας, *who died, leaving children their successors*. Though it still appears to me a harsh and extraordinary mode of expression.

μήκισον ἐπεγίνετο, κῆ ὑπὲρ τὸν Τιθωνὸν ὁ γέρον ἔζη, ἐπίτομόν τινας
 ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμεν[⊗] γὰρ φάρμακόν, ἀνέπεισα
 τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιοδώρ[⊗] αἰτήσῃ πιεῖν (πίνει δ'
 ἐπιεικῶς) ζωρότερον ἐμβαλλόντα ἐς κύλικα, ἐτοιμον ἔχειν αὐτὸ, κῆ
 5 ἐπιδῆναι αὐτῷ. Εἰ δὲ τῆτο ποιήσῃ, ἐλεύθερον ἐπωμοσάμενη ἀφήσειν
 αὐτόν. ΖΗΝ. Τί ἔν ἐγένετο; Πάνυ γάρ τι παρὰδοξον ἐρεῖν ἔοικας.
 ΚΑΛ. Ἐπεὶ τοῖνυν λασάμενοι ἤκομην, δύο ἤδη ὁ μειρακίσκ[⊗] κύλικας
 ἐτοίμους ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν ἔχουσαν τὸ φάρμακον, τὴν
 δ' ἑτέραν ἐμοί, σφαλεῖς ἐκ οἷδ' ὅπως, ἐμοί μὲν τὸ φάρμακον, Πτοιο-
 10 δώρῳ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἐγὼ δὲ αὐτίκα
 μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖ[⊗] ἀντ' ἐκείνης νεκρός. Τί τῆτο
 γελάς, ὦ Ζηνόφαντες; Καὶ μὴν ἐκ' ἔδει γε ἐταίρω ἀνδρὶ ἐπιγελαῖν.
 ΖΗΝ. Ἀσεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρον δὲ τί
 πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον.
 15 Εἶτα συνεῖς, οἴμαι, τὸ γέγεννημένον, ἐγέλα κῆ αὐτὸς οἰά γε ὁ οἰνοχό[⊗]
 εἰργασαί. ΖΗΝ. Πλὴν ἄλλ' ἔδὲ σε τὴν ὁδὸν ἐπίτομον ἐχρῆν
 τραπέσθαι. Ἔκε γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ κῆ
 ὀλίγα βραδύτερ[⊗] ἦν.

ΔΙΑΛ. ιε'. Κνήμων[⊗] κῆ Δαμνίππε.

ΚΝΗΜ — Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεβρός τὸν λεόντῳ.
 ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πυνθάνη, ὅ, τί
 ἀγανακτῷ; Κληρονόμον ἀκέρσι[⊗] καταλέλοιπα, κατασοφισθεῖς ὁ
 ἀθλι[⊗], ἔς ἐξελόμενη ἂν μάλιστ' ἀσχεῖν τὰ μὰ, παραλιπών. ΔΑΜ.
 5 Πῶς τῆτο ἐγένετο; ΚΝΗΜ. Ἐρμόλαον τὸν πάνυ πλεῖστον ἄτεκνον
 ὄντα, ἐθεράπευον (α) ἐπὶ θανάτῳ· κἀκεῖν[⊗] ἐκ ἀηδᾶς τὴν θεραπείαν

(α) ἐπὶ θανάτῳ.] *Sub mortem*, i. e. *imminente morte*. In
 this, I follow the other translation, having nothing certain to
 offer to the contrary, except that I intirely doubt whether
 ἐπὶ hath ever before been used in such a sense; and, there-
 fore, think it a very strained acceptation of it. It may, per-
 haps, with some reason, be taken for *propter*, as in the
 phrases, ἐπ' ἀγάθῳ, and ἐπὶ κερδεῖ, but that, probably, Lucian,
 if he had intended that sense, would have chosen to say,

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πάντα ἐπὶ τῆς ἡόνος καταλιπόντας· μόλις γὰρ ἂν κὴ ἔτω δεξαίτο
 ἡμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τῆς μηδένος
 παραδέχασθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ, κὴ τὰ (a) ἐπιπλα, ὡς περ
 ἔφην, ἀποβαλόν. Παρὰ δὲ τὴν ἀποβάθραν ἐσᾶς, διαγίνωσκε
 5 αὐτὰς, κὴ ἀναλάμβανε, γυμνὰς ἐπιβαίνειν ἀναγκάζων. ἙΡΜ.
 Εὖ λέγεις· καὶ ἔτω ποιήσωμεν.—Καὶ ἔτοσι τίς ὁ (b) πρῶτός
 ἐσι; ΜΕΝ. Μένιππος ἔγωγε. Ἄλλ' ἰδὲ ἡ πῆρα μοι, ὦ Ἑρμῆ,
 κὴ τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀπορρίφθη· τὸν τρίβωνα δὲ ἐδ'
 ἐκόμισα, εὖ ποιῶν. ἙΡΜ. Ἐμφαινε, ὦ Μένιππε, ἀνδρῶν ἀριστερῶν,
 10 κὴ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλῆς, ὡς ἐπισκοπῆς
 ἀπαντᾶς. Ὁ καλὸς δὲ ἔτ' ἐστὶ τίς ἐσι; ΧΑΡ. Χαρμόλεως ὁ
 Μεγαρικὸς ἐπέρας· ἔ τὸ φίλημα διτάλαντον ἦν. ἙΡΜ.
 Ἀπόδυθι τοιγαρῶν τὸ κάλλος, κὴ τὰ χεῖλη αὐτοῖς Φιλήμασι, κὴ
 τὴν κόμην τὴν βαθεῖαν, κὴ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα κὴ τὸ δέρμα
 ὄλον. Ἐχει καλῶς εὐζωνος εἰ· ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορφυ-
 ρίδα ἔτοσι, κὴ τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ.
 Λάμπιχος· Γελῶν (d) τύραννος. ἙΡΜ. Τί ἐν, ὦ Λάμπιχε,
 τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί ἐν ἐχρῶν, ὦ Ἑρμῆ, γυμνὸν
 ἤκειν τύραννον ἀνδρα; ἙΡΜ. Τύραννον μὲν ἔδαμῶς, νεκρὸν δὲ
 20 μάλα· ὡς ἀπόθυσ ταῦτα. ΛΑΜΠ. Ἰδὲ σοὶ ὁ πλεῖστος ἀπερρίπτει.
 ἙΡΜ. Καὶ τὸν τύφον ἀπορρίψον, ὦ Λάμπιχε, κὴ τὴν ὑπεροψίαν·
 βαρῆσει γὰρ τὸ πορθμεῖον συνεμπεσόντα. ΛΑΜΠ. Οὐκ ἔν ἀλλὰ
 τὸ διάδημα εασὸν μὲ ἔχειν, κὴ τὴν ἐφεσρίδα. ἙΡΜ. Οὐδαμῶς,
 ἀλλὰ κὴ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; Πάντα γὰρ
 25 ἀφῆκα, ὡς ὄρας. ἙΡΜ. Καὶ τὴν ἁμότητα, κὴ τὴν ἄνοιαν, κὴ τὴν
 ὑβρίν, κὴ τὴν ὀργὴν· κὴ ταῦτα ἄφες. ΛΑΜΠ. Ἰδὲ σοὶ, ψιλὸς

(a) ἐπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from ἐπὶ and πλέω, *navigo*.

(b) πρῶτός.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀπορρίφθη.] It must be read ἀπερρίφθη, the Aor 1. pass. Bourdolotius has it ἀπορρίφθω, and says, "Sana lectio, quam inutiliter tentant." But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] King, in the original signification of the word.

εἰμί. ἙΡΜ. Ἐμβαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολύσαρκος, τίς εἶ; ΔΑΜ. Δαμασίου ὁ ἀθλητής. ἙΡΜ. Ναὶ ἔοικας. Οἶδα γὰρ σὶ πολλάκις ἐν ταῖς παλαίστραις (a) ἰδῶν. ΔΑΜ. Ναὶ, ὦ Ἑρμῆ· ἀλλὰ παρὰδεξαί με γυμνὸν ὄντα. ἙΡΜ. Οὐ, γυμνὸν, ὦ βέλτιστε, τοσαύτας σάρκας περιβέβλημένον ὥστε ἀπόδυθαι αὐτάς, 5 ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον. Ἀλλὰ καὶ τὰς σεφάνους τέττας ἀπορρίψον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἴδὲ σοὶ γυμνός, ὡς ὄρας, ἀληθῶς εἰμί, καὶ (b) ἰσοσάσιος τοῖς ἄλλοις νεκροῖς. ἙΡΜ. Οὕτως ἄμεινον ἀβαρῆ εἶναι ὥστε ἔμβαινε.—Καὶ σὺ δὲ τὸν πλεῖστον ἀποδέμενος, ὦ Κράταν, καὶ τὴν 10 μαλακίαν δὲ προσέτι, καὶ τὴν τρυφὴν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἰποτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφὰς· μηδὲ ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχωσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. 15 Οὐκ ἐκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ πάθοιμι; ἙΡΜ.

(a) ἰδῶν.] Mercury had seen him in the palæstræ, because he was the god of wrestling.

(b) ἰσοσάσιος.] *Par-pondere*. I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of *ἴσος*, *aqualis*, and *στάθμη*, *statera*, a balance; or, rather, *ἰσημι*, *pondero*: which signification of *ἰσημι* is to be found in Stephanus.

(c) ἐντάφια.] Nor do I know why this has been rendered *epitaphia*. When the dead had been great men, or officers of state, their ἐντάφια, or *funeral garments*, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

*Purpureasque super vestes, velamina nota,
Conjiciunt.*—

And, when Pallas, the general of the Arcadians, lies in the same condition,

*Tum geminas vestes, auroque ostroque rigentes,
Extulit Æneas.*

(d) εὐεργέτην.] *Beneficum*. The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of εὐεργέτης.

Βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βελεῖ; ἢ τί τὸ τρόπαιον τῆτο φέρεις;
 (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ᾧ Ἑρμῆ, καὶ ἠρίσευσα, καὶ ἡ πόλις
 ἐτίμησέ με. ἙΡΜ. Ἄφες ἐν γῆ τὸ τρόπαιον· ἐν ἄδᾳ γὰρ
 εἰρήνη, καὶ εἰδὲν ὀπλων δεῆσαι.—Ὁ σεμνὸς δὲ ἔτος, ἀπὸ γε τῆ
 5 σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρέας, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. *Græv.*—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, Βαβαί. Σὺ δὲ ὁ ἔνοπλος.—Which plainly shews that he now speaks to another.—It is no matter for his name.

(b) βρενθυόμενος.] The verb βρενθύομαι is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἐπὶ οἰαπὸ τῆς θαλάσσης ζῶντες πολέμιοι ἀλληλοῖς, οἶον βρένθος καὶ λάρος. Arist. Hist. Animal, Lib. ix. c. 8. Which words, βρένθος καὶ λάρος, Pliny (Lib. x. c. 74.) renders by Anates & Gavia. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that, by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects, not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθύομαι (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go*; which signification, in the participle βρενθυόμενος, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his grumbling at mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons.

φροντίδων, τίς ἐστίν, ὁ τὸν βαρύν πώγωνα καθευμένος; ΜΕΝ.
 Φιλόσοφος τις, ὧ Ἑρμῆ· μᾶλλον δὲ γόης καὶ τερατείας μεσὸς·
 ὥστε ἀπόδυσον καὶ τῆτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ
 κρυπτόμενα. ἙΡΜ. Κατάθε σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ
 ταῦτα πάντα.— ὦ Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζεις, ὅσῃ 5
 δὲ ἀμαθείαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπάρξας, καὶ
 (α) λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους. Ἀλλὰ καὶ
 ματαιοπονίαν μάλα πολλήν, καὶ λῆρον ἕκ ὀλίγον, καὶ ὕψους, καὶ
 μικρολογίαν· νῆ Δία, καὶ χρυσίον γέ τριτὶ, καὶ ἠδυπάθειαν δὲ, καὶ
 ἀναισχυντίαν, καὶ ὀργὴν, καὶ τρυφήν, καὶ μαλακίαν· ἔλεληθε γὰρ 10
 με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόθε, καὶ
 τὸν τύφον, καὶ τὸ οἶεσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. ὦς
 εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποῖα πεντηκόντερος δέξαιτο ἄν
 σέ; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτὰ, ἐπεὶ περ ἔτω κελεύεις.
 ΜΕΝ. Ἀλλὰ καὶ τὸν πώγωνα τῆτον ἀποδέσθω, ὧ Ἑρμῆ, βαρύν 15
 τε ὄντα, καὶ λασίον, ὡς ὄρεας. Πέντε μναῶν τρίχες εἰσὶ τετράχιστον.
 ἙΡΜ. Εὖ λέγεις· Ἀπόθε καὶ τῆτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων
 ἔσαι; ἙΡΜ. Μένιππος ἔτοσι, λαβῶν πέλεκυν τῶν ναυπηγικῶν,
 ἀποκόψει αὐτὸν, (b) ἐπικόπῳ τῇ ἀνάβασθρα χρησάμενος. ΜΕΝ.
 Οὐκ, ὧ Ἑρμῆ· ἀλλὰ πρῖονά μοι ἀνάδος, γελοιότερον γὰρ τῆτο. 20
 ἙΡΜ. Ὁ πέλεκυς ἱκανός.— ΜΕΝ. (c) Εὖγε· ἀνδρωπινώτερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) καὶ βρενθόμενον τι πρὸς αὐτόν. In which place, βρενθόμενον, having τι after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγους ἀκανθώδεις.] *Thorny arguments*; because they are entangled like thorns, or very perplexed; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπῳ.] *A chopping-block*.

(c) Εὖγε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave! for now you have-made him-appear, or look, more like-a-man, ἀποδέμενον αὐτῷ τὴν κινάβραν, having put away, that is, taken off, his dirt*; in which speech Menippus attributes his own action to

νῦν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν (a) κινάβραν. Βέλει
 μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων; ἜΡΜ Μάλισα. Ὑπὲρ τὸ
 μεταπὸν γὰρ καὶ ταῦτα ἐπῆρκεν, ἐκ οἷδ' ἐφ' ὅτῳ (b) ἀνατείνων
 5 ἀποδειλιάς; ἔμβηθι δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρυτάτον ὑπὸ
 μάλης ἔχει. ἜΡΜ. Τί, ὦ Μένιππε; ΜΕΝ. Κολακείαν, ὦ
 Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ Οὐκἔν καὶ
 σὺ, ὦ Μένιππε, ἀπόθε τὴν ἐλευθερίαν, καὶ (c) παρρησίαν, καὶ τὸ

Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge ! Humanior nunc appares, deposito hircino fœtore*, taking no notice of αὐτόν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνα never signifies *appareo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ἜΡΜ. Ὁ πέλκυς ἰκανός—Εὗγε ἀνθρώπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν κινάβραν. ΜΕΝ. Βέλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων; ἜΡΜ. Μάλισα, &c.

(a) κινάβραν.] Κινάβρα is reckoned, properly, to signify κύνων βρωσίς, *the food of dogs*. As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called κινάβρα (though Stephānus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius say it is. Were I allowed to make a new Latin word, and to understand κινάβρα in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-olentem*, his *stinking-shag* of a beard.

(b) ἀνατείνων.] The strict rendering is, *sursum-extendens*, *stretching-himself-upward*; by which is meant his assuming a high or haughty air.

(c) παρρησίαν.] *A freedom of speech*; that is, *the speaking one's mind boldly*.

ἄλυτον, καὶ τὸ γένναϊον, καὶ τὸν γέλωτα. Μόνος γὰρ τῶν ἄλλων
 γέλας; ΕΡΜ. Μηδ' αὖτως· ἀλλὰ καὶ ἔχει ταῦτα, καὶ φασὶ γὰρ
 καὶ πάνυ εὐφορὰ ὄντα, καὶ πρὸς τὸν (α) κατάπλυν χρέσιμα.—Καὶ
 ὁ ῥήτωρ δὲ σὺ, ἀπόθε τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν,
 καὶ (β) ἀντιθέσεις, καὶ (γ) παρισώσεις, καὶ (δ) περιόδους, καὶ (ε) βαρ-

(α) *κατάπλυν.*] Properly *a-passage-by-water-downward*; and so taken here, as they were to sail down to hell. I know not how to call it in Latin.

(β) *ἀντιθέσεις.*] An Antithesis, according to Aristotle, is a figure in rhetoric, implying a contrariety, both in the words and the sense, or in one or other of them. For example: "It is not just that this man, possessing my wealth, should be rich; and that I, parting with what I have, should be a beggar." Arist. Rhet. Here, parting-with is opposed to possessing, and being rich, to being a beggar.

(γ) *παρισώσεις.*] The Parisosis is another figure, whereof the parts are neither alike nor contrary, but equal. For example: they will not fight, either because they want men, or because they want money. Arist. *ibid.* Here, the want of money is neither like nor contrary to the want of men; but both are equally good reasons for not undertaking a war.

(δ) *περίοδος.*] A Period is a complete sentence. The rhetoricians took great pains to make their periods, or sentences, full and harmonious, so as that they may be spoken with ease, and heard with pleasure, which they justly reckoned no inconsiderable part of their oratory.

(ε) *βαρβαρισμός.*] Eustathius, upon II. 2, says that "a Barbarism is a wrong pronounciation of words and tones." Probably, then, the orators in Lucian's days, like some in ours, corrupted the true and natural pronounciation of their words, out of an affectation of fine speaking; and so made barbarisms.—I have often heard one, who would pass for a very fine speaker in a coffee-house, swear aloud, that there was not a single tittle of truth in any one Noose Peeper. We now are never shocked with the name or idea of Tyranny upon our stage; both being disguised in that elegant word, Terrany: and some clergymen, otherwise good preachers, before they begin their sermons, pray, "That

βαρυσμῶς, καὶ τ' ἄλλα (α) βάρη τῶν λόγων. ῬΗΤ. Εἶεν ἰδὲ, ἀποτίθεμαι. ἙΡΜ. Εὖ ἔχει. "Ὡσε λύε τὰ ἀπόγεια, τὴν (b) ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπάρσω, πέτασον τὸ ἰσίον, εὐθύνη, ᾧ πορθημεῦ, τὸ πηδάλιον. Εὖ πάθωμεν.—
5 Τί οἰμώζετε, ᾧ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πώγωνα δεδηωμένος; ΦΙΛ. (c) "Ὅτι, ᾧ Ἑρμῆ, ἀθάνατον

" in all their works buggun, continooed, &c. they may
" gloryfee (God's) holly, &c.

(a) βάρη.] *Weights*. Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) ἀποβάθραν.] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

(c) "Ὅτι, &c.] *Because*, says he, *I thought my soul was immortal*. But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this ~~existence, after death, what men understand~~ by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

— *Tristes sine sole domos,*—

Loca turbida—

And, that they also imagined another mansion of light and bliss, where

— *Solemque suum, sua sidera norunt.*

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, " That
" Lucian, in several places, gives broad hints (so much at a
" loss was this very great man, directed by our so-much-
" boasted natural reason) that there is nothing left of us,
" but dust and perishable skulls and bones; and that, when
" he speaks of conversation, and punishments, and rewards,
" &c. he seems to ridicule these things as fictions of poets



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ΔΙΑΛ. ιζ'. Κράτητ' ἢ Διογένεα.

Both Biters bitten.

ΚΡΑΤ.—Μοίριχον τὸν πλέσιον ἐγίνωσκες, ᾧ Διόγενες, τὸν πάνυ πλέσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, ἃ ἐνεψιὸς Ἀριστεάου, πλέσιτ' ἢ αὐτὸς ἂν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, (α) Ἡ μὲν ἀνάειρ', ἢ ἐγὼ σε. ΔΙΟΓ. Τίν' ἕνεκα, ᾧ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τῆ κλήρῳ ἕνεκα ἐκάτερο, ἠλικιωῦται ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο Ἀριστεάου μὲν ὁ Μοίριχ' ἔπειτα, εἰ προαποθάνοι, δεσπότην ἀφίει τῶν αὐτῶ πάντων Μοίριχον δὲ ὁ Ἀριστεάου, εἰ προαπέλθοι αὐτῶ. Ταῦτα μὲν ἐγγράφω. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ 10 κολακείᾳ. Καὶ οἱ μάντιες, εἴτε ἀπὸ τῶν ἄσρων τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὡς γε (β) Χαλδαίων παῖδες ἄλλὰ ἢ ὁ Πύθι' αὐτὸς, ἄρτι μὲν Ἀριστεάου παρεῖχε τὸ κράτ', ἄρτι δὲ Μοίριχ' καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τῶτον, νῦν δ' ἐπ' ἐκεῖνον ἔρρεπε. ΔΙΟΓ. Τί ἔν πέρῳ ἐγένετο, ᾧ Κράτης; Ἀκῶσαι γὰρ ἄξιον. 15 ΚΡΑΤ. Ἀμφὼ τεθνήσκουσιν ἐπὶ μιᾶς ἡμέρας οἱ δὲ κληροῖ, ἐς Εὐνόμιον ἢ Θρασυκλέα περιῆλθον, ἀμφὼ συγγενεῖς ὄντας, ἐδὲ πρόποτε (γ) προμαντευομένους ἔτω γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

(a) Ἡ μὲν ἀνάειρ', ἢ ἐγὼ σε.] *Lift me, or I will lift you:* The words of Ajax, wrestling with Ulysses, in Hom. Iliad, lib. xxiii. by which (when neither could throw the other) Ajax meant, either I will give you a chance of throwing me, by letting you lift me, or do you give me one of throwing you, by letting me lift you.

In Mærichus's mouth, the words mean, *yours* or *mine*, with regard to his own and Aristeas's estate. I do not know, why ἀνάειρ' hath been rendered *confice*, in the other translation.

(b) Χαλδαίων παῖδες.] That is, *the Chaldeans*. So we read, in the Old Testament, the children of Ammon, for the Ammonites; the children of the prophets, for the prophets, &c. αὐτὸς, *himself*; that is, *even the greatest oracle*.

(c) προμαντευομένους.] The verb προμαντεύομαι, as far as I can find, always signifies *vaticinor*, to *prophecy*. The manner in which a word is circumstanced, in the text, is often

ΣικυῶνιⓄ εἰς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ
 Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅποτε
 ἢ τῷ βίῳ ἤμεν, ἔδεν τοῖστον ἐνενοῶμεν περὶ ἀλλήλων ἕτε πώποτε
 ὑξάμεν Ἀντισθένην ἀποθανεῖν, ὡς κληρονομησάμεν τῆς βασιλείας
 αὐτῆ (εἶχεν δὲ πᾶνυ καρτερὰν ἐκ (a) κοτίνε ποιησάμενⓄ) ἕτε
 οἶμαι σὺ, ὦ Κράτης, ἐπιθύμεις κληρονομεῖν ἀποθανόντⓄ ἐμῶ, τὰ
 κτήματα, καὶ τὸν πίδακον, καὶ τὴν πύρραν (b) χοίνικας δύο δέριμων ἔχουσαν.
 ΚΡΑΤ. Οὐδὲν γὰρ μοι τέτων ἔδει, ἀλλ' ἔδέ σοι, ὦ Δ.όγενες. Ἄ
 γὰρ ἐχρῆν, σὺ τε Ἀντισθένης ἐκκληρονόμησας, καὶ ἐγὼ σὺ, πολλῶ μείζον
 καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φησ; 10
 ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν.
 ΔΙΟΓ. Νῆ Δία μέμνημαι, τέτων διαδεξάμενⓄ τὸν πλῆστον παρ'
 Ἀντισθένης, καὶ σοι ἔτι πλείω καταλιπών. ΚΡΑΤ. Ἄλλ' οἱ ἄλλαι
 ἡμέλων τῶν τοιούτων κτημάτων, καὶ ἔδεις ἐθεράπευεν ἡμᾶς, κληρονομή-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mœrichus and Aristeas were no prophets, nor could, therefore, be said to prophesy, that *προμαντευομένους* must here signify a *vatibus prœdiscentes*, because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil prœdixerant divini*; which, as a translation, I do not understand.

(a) *κοτίνε*.] The Olympic crown was made from this tree. *Bourd.*

(b) *χοίνικας*] The Attic measure of dry things.

	Pecks.	Galls.	Pints.	Solid Inches.
Κοχλάριον	0	0	0	0,276 $\frac{7}{26}$
ΚύαθⓄ	0	0	0	2,763 $\frac{1}{2}$
Ὁξύβαφον	0	0	0	4,144 $\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ἑέση	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
ΜέδιμονⓄ	4	0	6	3,501

Arbuthnot.

(c) *αὐτάρκειαν*.] *Self-sufficiency*: Of which the Stoics and Cynics boast so much; as Horace tells one of them—*fers te nullius egentem*. It has been rendered, *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

πειν προσδοκῶν· ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ. Εἰκίτως οὐ γὰρ εἶχον ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διεφρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων ὥς, εἴποτε καὶ ἐμβάλλοι τις ἐς αὐτὸς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξεπιπίεν δ' εὐθύς, καὶ διέρρει, τῷ πυθμένῳ σέγειν ἔδυναμένῳ οἷόν τι πάσχεισθαι αἰ τῷ Δαναῷ (a) αὐταὶ παρθένοι, ἐς τὸν τετραπημέων πίθον ἐπαντλῆσαι. Τὸ δὲ χρυσίον ὀδῶσι, καὶ ὄνυξι, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκᾶν ἡμεῖς μὲν ἔχομεν κενταῦθα τὸν πλεῖστον οἱ δὲ ὀβολὸν ἤζουσι κομίζοντες, καὶ τῆτον ἄχρι τῷ πορθμέως.

(a) αὐταὶ.] *These*, says he, pointing to them, because they were hard by him, as being in hell.

As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spearmen, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy: whereby,

lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus encreasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of Macedonia, to whom he had denied justice.

THE STORY OF ALEXANDER.

ALEXANDER the GREAT was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter. Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villanous subject and kinsman of his own. After this, Alexander passed the Tanais, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the candys, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow

him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephæstion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdiccas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

THE STORY OF HANNIBAL.

HANNIBAL, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galatians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their resenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidus, that he filled its channel with carcasses; so that he was said to have made a bridge of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious

living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent; which he did not resent; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with *Ἀπισία καὶ δόλοισ*, as doth Livy with "*Perfidia plusquam Pūnica.*" But, by what histories they have been authorized so to do, I know not.

CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story that Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended: "Whom (says Scipio) do you judge the greatest commander? Hannibal answered, Alexander. And whom the second? Pyrrhus. And whom the third? Myself, no doubt (replies Hannibal). What, then, (says Africanus, smiling) would you have said, had you conquered me? Then, indeed, (answers Hannibal) I would have set myself before Alexander, and Pyrrhus, and all the commanders that ever lived." Plutarch, Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.

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ἐκράτησεν, ἀποσὰς τῶν πατρῶων, προσκυνεῖσθαι ἤξει, καὶ δίαίταν
 τὴν Μηδικὴν μετεδίητησεν ἑαυτὸν καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις
 πρὸς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης
 πατρίδος καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλην σὺλῶ
 5 ἐπιπλευσάντων τῆς Αἰβύης, ταχέως ὑπήκισα, καὶ ἰδιώτην ἑμαυτὸν
 παρέσχον. Καὶ καταδικασθεῖς, ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα.
 Καὶ ταῦτ' ἐπραξα, βάρβαρος ἄνθρωπος, καὶ ἀπαιδευτος παιδείας τῆς
 Ἑλληνικῆς καὶ ἔτε "Ὀμηρον, ὥσπερ ἔτις ῥαψαδῶν, ἔτε ὑπ'
 Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησά-
 10 μενος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημὶ εἶναι. Εἰ δ' ἔστι
 καλλίων ἔτοςί, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι
 μὲν ἴσως καὶ ταῦτα σεμνὰ ἔμην διὰ τῆς ἀμείνων δόξειεν ἂν γενναίως,
 καὶ στρατηγικῶς ἀνδρὸς, τῇ γνώμῃ πλεον ἢ περὶ τῆς τύχῃ κεχρημένῳ.
 ΜΙΝ. Ὁ μὲν εἶρηκεν ἐκ ἀγεννῆ τὸν λόγον, ἔδ' ὡς Λίβυον εἰκὸς ἦν
 15 ὑπὲρ αὐτῶ. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῆς; ἈΛΕΞ.
 Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἔτω θρασύν ἱκανὴ γὰρ καὶ
 ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἔτος ληστὴς ἐγένετο.
 Ὅμως δ' ὄρα, εἰ κατ' ὀλίγον αὐτῶ διήνεγκα ὅς νεός ἄν ἔτι, παρελθὼν
 ἐπὶ τὰ πρᾶγματα, καὶ τὴν ἀρχὴν τετραραγμένην (α) κατέσχον, καὶ πρὸς
 20 φονέας τῶ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων
 ἀπωλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, ἐκ ἠξίωσα τὴν
 Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἀρχεῖν ὁπόσων ὁ πατήρ
 κατέλιπεν ἄλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἠηστάμενος, εἰ
 μὴ πάντων κρατήσαιμι, ὀλίγους ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ
 25 τε Γρανικῶ ἐκράτησα μεγάλη μάχη. Καὶ τὴν Λυδίαν λαβὼν, καὶ
 Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλας τὰ ἐν ποσὶν αἰεὶ χειρῶν, ἦλθον ἐπὶ
 Ἰσσοῦν, ἐνθα Δαρεῖος ὑπέμεινε, μυριάδας πολλὰς στρατῶ ἀγων. Καὶ
 τὸ ἀπὸ τῆς, ὦ Μίνως, ὑμεῖς ἴσε ὅσους ὑμῖν νεκρῶς ἐπὶ μιᾶς ἡμέρας
 κατέπεμψα. Φησὶ γὰρ ὁ πορθμεὺς, μὴ διαρκέσαι αὐτοῖς τότε τὸ
 30 σκάφος, ἀλλὰ (α) σχεδίας διαπηξαμένους πρὸς πολλὰς αὐτῶν
 διαπλεῦσαι. Καὶ ταῦτα δὲ ἐπράττον αὐτὸς προκινδυνεύων, καὶ
 τιτρώσκεσθαι ἀξιώων. Καὶ ἵνα σοὶ μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν
 Ἀρβήλοισι διηγήσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν
 ὄρον ἐποίησάμην τῆς ἀρχῆς, καὶ πρὸς ἐλέφαντας αὐτῶν εἶλον, καὶ Πῶρον

(α) κατέσχον.] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(α) σχεδίας.] Boats, or rather, floats-made-in-a-hurry, or rafts.

ἰχυροσάμην. Καὶ Σκύθας δὲ ἐκ εὐκαταφρονήτους ἀνδρας, ὑπερβάς
 τὸν Τάναϊν, ἐνίκησα μεγάλη ἰππομαχία. Καὶ τὰς φίλως εὖ
 ἐποίησα, καὶ τὰς ἐχθρὰς ἠμυνάμην. Εἰ δὲ καὶ Θεὸς ἐδόκεν τοῖς
 ἀνθρώποις, συγγνώσοι ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων,
 καὶ τοιούτων τι πισεύσαντες περὶ ἐμῶ. Τὸ δ' ἐν τελευταῖον, ἐγὼ μὲν 5
 βασιλεύων ἀπέθανον ἔτος δὲ ἐν φυγῇ ὡν παρὰ Πρῆσιαι τῷ Βιθυνῷ,
 καθάπερ ἀξίον ἦν, πανουργότατον καὶ ἀμότατον ὄντα. Ὡς γὰρ δὴ
 ἐκράτησε τῶν Ἰταλῶν, εἴω λέγειν ὅτι ἐκ ἰσχυρῶν ἀλλὰ πονηρῶν, καὶ
 ἀπιστῶν, καὶ δόλοισι. Νόμιμον δὲ, ἢ προφανές, ἔδεν. Ἐπεὶ δὲ μοι
 ἀνείδισε τὴν τρυφήν, ἐκλελήσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, 10
 ἑταίραις συνῶν, καὶ τὰς τῶν πολέμων καιρῶν ὁ θαυμάσιος καθηδουπαθῶν.
 Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ τὴν ἑὸ μᾶλλον ἄρμησα,
 τί ἂν μέγα ἐπραξά, Ἰταλιαν (α) ἀναιματὶ λαβῶν, καὶ Λιβύην, καὶ τὰ
 μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ἐκ ἀξιόμαχα ἐδοξέ μοι ἐκεῖνα,
 ὑποπλήσσοινα ἤδη, καὶ δεσπότην ὁμολογῶντα. Εἴρηκα. Σὺ δὲ, 15
 Μίνως, δικάζε· ἰκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ
 πρότερον, ἢ καὶ ἐμῶ ἀκέρως. ΜΙΝ. Τίς γὰρ εἶ, ὦ βέλτιστε;
 ἢ πόθεν ὦν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγός, ὁ
 καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλας μάχαις.
 ΜΙΝ. Τί ἐν καὶ σὺ ἐρεῖς; ΣΚΙΠ. Ἀλέξανδρος μὲν ἠτλῶν εἶναι, 20
 τῶ δ' Ἀννίβος ἀμείνων ὅς ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν καταναγκάσας
 ἀτίμως. Πᾶς ἐν ἐκ ἀνάισχυντος ἔτος, ὅς πρὸς Ἀλέξανδρον
 ἀμιλλᾶται, ὦ ἔδὲ Σκιπίων ἐγὼ, ὁ νενικηκώς αὐτὸν, παραβάλλεσθαι
 ἀξίω; ΜΙΝ. Ἡ Δί' εὐγνώμονα φησὶ, ὦ Σκιπίων, Ὡς πρῶτος
 μὲν κεκρίσθω Ἀλέξανδρος μετ' αὐτὸν δὲ σὺ· εἴτα, εἰ δοκεῖ, τρίτος 25
 Ἀννίβος, ἔδὲ ἔτος εὐκαταφρόνητος ὦν.

(a) ἀναιματὶ.] Alexander, or rather Lucian, for him,
 here supposes too much: for, a great, if not the greater,
 part of Italy was now in the hands of the Romans; their
 empire being more than three hundred years old, and they
 themselves a most warlike people; so that it is a question,
 whether they would not have stopped Alexander's career.—
 λαβῶν, though I had taken.

ΔΙΑΛ. ΙΘ' Διογένης κ' Αλέξανδρου.

ΔΙΟΓ.—Τι τῆτο; ὦ Ἀλέξανδρε; κ' σὺ τέθνηκας ὥσπερ ἡμεῖς
 ἅπαντες; ἈΛΕΞ. Ὁρᾷς, ὦ Διόγενης; εἰ παράδοξον δὲ, εἰ ἄνθρωπος
 ὢν, ἀπέθανον. ΔΙΟΓ. Οὐκᾶν ὁ Ἀμμων ἐψεύδετο, λέγων ἑαυτῷ σε
 εἶναι υἱόν; σὺ δὲ Φιλίππου ἄρα ἦσθα; ἈΛΕΞ. Φιλίππου, δηλαδή.
 5 Οὐ γὰρ ἂν ἐτεθνήκειν Ἀμμωνος ὢν. ΔΙΟΓ. Καὶ μὴν κ' περὶ τῆς
 Ὀλυμπιάδος τῆς μητέρος σε ὅμοια πολλὰ ἐλέγοντο δράκοντα
 ὁμιλεῖν αὐτῇ, κ' βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα ἔτω σε τεχθῆναι τὸν
 δὲ Φίλιππον ἐξαπατηῆσθαι οἰόμενον πατέρα σε εἶναι. ἈΛΕΞ. Καὶ γὰρ
 ταῦτα ἤκουον ὥσπερ σὺ. Νῦν δὲ ὁρᾷς ὅτι ἔδεν ὑγιᾶς ἔτι ἡ μήτηρ,
 10 ἔτι οἱ τῶν Ἀμμωνίων προφῆται ἐλέγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος
 αὐτῶν ἐκ ἀχρηστῶν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο.
 Πολλοὶ γὰρ ὑπέπτησον Θεὸν εἶναι σε νομίζουτες. Ἀτὰρ εἰπέ μοι,
 τίτις τὴν τοσαύτην ἀρχὴν καταλέλοιπας; ἈΛΕΞ. Οὐκ οἶδα, ὦ
 Διόγενης. Οὐ γὰρ ἐφθασα ἐπισκῆψαί τι περὶ αὐτῆς, ἢ τῆτο μόνον,
 15 ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί
 γελάς, ὦ Διόγενης; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει
 ἡ Ἑλλάς, ἄρτι σε παρεληφότα τὴν ἀρχὴν κολακεύουτες, κ' (α) προ-
 σάτην αἰρέμενοι, κ' στρατηγὸν ἐπὶ τῆς βαρβαρίας, ἐνιοὶ δὲ κ' τοῖς
 δώδεκα Θεοῖς προσιδέντες, κ' νεᾶς οἰκοδομέμενοι, κ' θύοντες ὡς
 20 δράκοντος υἱῷ; Ἀλλ' εἰπέ μοι, πῶς σε οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ.
 Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπισχνεῖται δὲ
 Πτολεμαῖος ὁ ὑπατπιστής (ἦν ποτε ἀγάγη σχολὴν ἀπὸ τῶν θορύβων
 τῶν ἐν ποσσίν) εἰς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ, ὡς γενοίμην
 εἰς τῶν Αἴγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε,
 25 ὁρᾷς ἐν αὐτῷ ἔτι σε μωραίνουσα, κ' ἐλπίζουσα Ἀνναβιν, ἢ Ὀσιριν

(a) προσάτην.] The μετοίκοι, or sojourners, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called προσάτης, defensor, or rather patronus, Potter. So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a προσάτης.

γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ᾧ θειότατε, μὴ ἐλπίσης. Οὐ γὰρ θέμις ἀνελθεῖν τίνα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην, καὶ εἰς τὸ εἶσω τῆς σομίας παρελθόντων. Οὐ γὰρ ἀμελής ὁ Αἰακός, ἐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σῶ, πῶς φέρεις ὅπότε ἂν ἐννοήσης ὅσῃν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπῶν 5 ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστὰς, καὶ σατραπῆας, καὶ χρυσῶν τοσούτων, καὶ ἔθνη προσκυνῶντα, καὶ Βαβυλωνῶνα, καὶ Βάκτρα, καὶ τὰ (α) μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν, καὶ τὸ ἐπίσημον εἶναι ἐλαύνουσα, δεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορημένον· ἐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ᾧ 10 μάταιε; ἐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἰεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ἈΛΕΞ. Σοφός, ἀπάντων ἐκεῖν' ὁ κολάκων ἐπιτριπτότατος ὢν; Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέσελλεν· ὡς δὲ κατεχρησθῆτό με τῆ περὶ παιδείαν φιλοτιμία, θωπεύων, καὶ ἐπαινῶν, ἄρτι 15 μὲν εἰς τὸ κάλλος, ὡς καὶ τέτο μέρ' ὄν (β) τὰγαθῶν, ἄρτι δ' εἰς τὰς πρῶξεις, καὶ τὸν πλῆστον. Καὶ γὰρ αὐτὸ καὶ τέτ' ἀγαθὸν ἡγεῖται εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων γόης, ᾧ Διόγενης, ἄνθρωπος, καὶ τεχνίτης. Πλὴν ἀλλὰ τέτό γε ἀπολέλαυκα αὐτῶ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηριθμήσω μικρῶ γε 20 ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὁ δράσεις; Ἄκ' γὰρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνλαῦθά γε ἐλλέβορος ἐ φέεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανθὸν ἐπισπασάμενος πίε, καὶ αὐθις πίε, καὶ πολλάκις· ἔτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνία-

(α) μεγάλα θηρία.] *Elephants*, which were used in the Eastern countries.

(β) τὰγαθῶν.] For τῶ ἀγαθῶ, *the good*, or the Philosophers' *summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academics and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's *Account of the Philosophers*.

μενΘ. Καὶ (a) γὰρ καὶ Κλεῖτον ἐκεῖνον ὄρῳ, καὶ Καλλισθένη, καὶ ἄλλας πολλὰς ἐπὶ σε ὀρμῶντας, ὡς διασπᾶσαι το, καὶ ἀμύναιτό σε ὧν ἔδρασας αὐτῶν. "Ὡσε τὴν ἑτέραν σὺ ταύτην βιάδιζε, καὶ πῖνε πολλοίς, ὡς ἔφην.

(a) γὰρ.] It seems to me that this γὰρ must be referred to πῖνε, above, though ἔτω, &c. come between: for, of all that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, καὶ γὰρ ὄρῳ, referring γὰρ to his advice, πῖνε, above.

ΔΙΑΛ. κ'. Ἀλεξάνδρου καὶ Φιλίππου.

ΦΙΛ.—Νῦν μὲν, ὦ Ἀλέξανδρε, ἐκ ἀν' ἐξαργῶν γένοιο μὴ ἐκ ἐμῶν υἱὸς εἶναι· ἐ γὰρ ἀν' ἐτεθνήκεις, Ἀμμωνός γε ὢν. ἈΛΕΞ. Οὐδ' αὐτὸς ἠγνόειν, ὦ πάτερ, ὡς Φιλίππου τὸ Ἀμύντης υἱὸς εἶμι· ἀλλ' ἔδεξάμην τὸ μᾶντευμα, ὡς χρησίμον ἐς τὰ πράγματα οἰόμενος εἶναι.

5 ΦΙΛ. Πῶς λέγεις; Χρησίμον ἔδωκε σοι τὸ παρέχειν σεαυτὸν ἐξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ἈΛΕΞ. Οὐ τῆτο. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ ἔδεις ἐτι ἀνθίστατο, οἰόμενοι Θεῶν μάχεσθαι. Ὡσε ῥᾶον ἐκράτην αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιομαχῶν ἀνδρῶν, ὅς δειλοῖς ἀεὶ συνηνέχθης, τοξάρια, καὶ

10 πελτάρια, καὶ γέρρα οἰσύϊνα παρεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, καὶ Φωκέων, καὶ Ἀθηναίων· καὶ τὸ Ἀρκάδων ὀπλιτικόν, καὶ τὴν Θετταλὴν (a) ἵππον, καὶ τὰς Ἠλείων ἀκοντισαῖς, καὶ τὸ Μαντινέων πελτασικόν, ἢ Θρᾶκας, ἢ Ἰλλυριῆς, ἢ καὶ Παίονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δέ, καὶ Περσῶν, καὶ Χελδαίων, καὶ

15 χρυσοφόρων ἀνθρώπων, καὶ ἄβρῶν, ἐκ οἷσθα ὡς πρὸ σὲ μύριοι

(a) ἵππον.] Ὁ ἵππος signifies *equus*, but ἡ ἵππος, *equitatus*; the accus. case of which is this ἵππον.

(a) μετὰ Κλεάρχου ἀνελθόντες, ἐκράτησαν, ἔδ' εἰς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τόξουμα ἐξικνεῖσθαι, φυγόντων; ἌΛΕΞ. Ἄλλ' οἱ Σκύθαι γε, ὧ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ἐκ εὐκαταφρόνητόν τι ἔργον. Καὶ ὅμως ἔ διασῆσας αὐτῆς, ἔδὲ προσδοσίαις ἀνέμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρησα 5
 πάποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἀπίστον ἐπραξά τι τῆ νικῶν ἕνεκα. Καὶ τῆς Ἑλλήνας δὲ, τῆς μὲν ἀναιματὶ (b) παρέλαβον, Θηβαίους δὲ ἴσως ἀκέραις ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτ' ἔ γὰρ ἀπήγγειλέ μοι, ὅν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπνῶντα ἐφονευσας, ὅτι με (c) πρὸς τὰς σὰς πραξίαις 10
 ἐπαινέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδόνικὴν χλαμύδα καταβαλὼν, (d) κἀνδυν, ὡς φασὶ, μετενέδυσ' καὶ τιάραν ὀρθὴν ἐπέδυσ, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἠξίως· καὶ τὸ πάντων γελοϊότατον, ἐμίμης τὰ τῶν νενικημένων. Ἐῷ γὰρ λέγειν ὅσα ἄλλα ἐπραξας, λέξοι συγκατακλείων πεπαιδευμένους ἀνδρας, 15
 καὶ γάμους τοῖστας γαμῶν, καὶ Ἡφαιστίωνα ὑπεραγαπῶν. Ἐν

(a) μετὰ Κλεάρχου ἀνελθόντες.] Clearchus was a Lacedæmonian general, who was obliged to go into banishment, being condemned to die, when he would not return from Thrace, upon the command of the Lacedæmonian magistrates, called Ephori. Upon this, he was kindly received by Cyrus the younger, under whom he headed an army of Grecians, in his expedition into Upper Asia, against his brother Artaxerxes, then the Great, king of Persia. This famous expedition is called, by Xenophon, who writes an account of it, τῆ Κυρῆ Ἀνάβασις, the *Ascent of Cyrus*; and hence it is, that the word ἀνελθόντες, signifying *ascendentēs*, is used here. This expedition was not long before the time of Alexander; and it is thought that the success of the Grecians, under Clearchus, and their famous retreat, under Xenophon, were the motives of his invading Asia.

(b) παρέλαβον.] *I received* them; that is, upon submission; not *cepi*, *I took* them, as the other translation has it.

(c) πρὸς.] “ *Πρὸς* Comparationi etiam inservit, potestque alicubi reddi *proæ*, ut *Plat. Ep. vii.* Τὰ δὲ ἄλλα μικρὰ ἂν εἶη πρὸς ταῦτα. Et *Herodot.* Μὴ μὲ κατανόης πρὸς λιθίνας *Hyramidas: Ne me contempnas proæ Pyramidibus lapideis.*” Steph.

(d) κἀνδυν.] χιτῶνα Πέρσικον στρατιῶτικον. Bourd.

ἔπνεσα μόνον ἀκέρως, ὅτι ἀπέσχε τῆς τῆ Δαρείας γυναίκος καλῆς
 ἕσης, καὶ τῆς μητρὸς αὐτῆς, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ
 γὰρ ταῦτα ἄΛΕΞ. Τὸ Φιλοκίνδυνον δὲ, ὡ πάτερ, ἐκ ἐπαινεῖς,
 5 καὶ τὸ ἐν (α) Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῆς
 τείχεος, καὶ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ ἐπαινῶ τῆτο, ὡ
 Ἀλέξανδρε, ἐχ' ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεισθαι ποτε τὸν
 βασιλέα, καὶ προκινδυνεύειν τῆς στρατῆς, ἀλλ' ὅτι σοὶ τοῖστω ἠκίστα
 συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τρωθείης, καὶ βλέποιέν σε
 Φοράδην τῆς πολέμου ἐκκομιζόμενον, αἵματι ρεόμενον, οἰμάζοντα ἐπὶ
 10 τῷ τραύματι. ταῦτα γέλωσ ἦν τοῖς ὀρώσι καὶ ὁ Ἀμμων γόης, καὶ
 ψευδόμαντις ἠλέγχετο, καὶ οἱ προφήται, κόλακες. Ἡ τίς ἐκ ἂν
 ἐγγέλαιεν ὀρῶν τὸν τῆ Διὸς υἱὸν λειπόψυχῆντα, δεόμενον τῶν ἰατρῶν
 βοῦθεῖν; Νῦν μὲν γὰρ ὅποτε ἤδη τέθνηκας, ἐκ οἷοι πολλὰς εἶναι
 τῆς τὴν προσποίησιν ἐκείνην ἐπικερτομέωντας, ὀρῶντας τὸν νεκρὸν.
 15 τῆ Θεῶ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξωδηκότα, κατὰ νόμον
 σώματων ἀπάντων; Ἄλλως τε, καὶ τὸ χρήσιμον, ὃ ἔφησ, Ἀλέξανδρε,
 τὸ διὰ τῆτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφῆρείτο τῶν κατορ-
 θημένων. (b) Πᾶν γὰρ ἐδόκει ἐνδεές, ὑπὸ Θεῶ γίνεσθαι δοκῆν.
 ἄΛΕΞ. Οὐ ταῦτα φρονῆσιν οἱ ἄνθρωποι περὶ ἐμῆς, ἀλλ' Ἡρακλεῖ
 20 καὶ Διονύσῃ ἐνάμιλλον τιθέασί με. Καίτοι τὴν Ἄορνον ἐκείνην, ἐθ'
 ἑτέρας ἐκείνων λαβόντ', ἐγὼ μόν' ἐχειρωσάμην. ΦΙΛ. Ὁρῶ
 ὅτι ταῦτα ὡς υἱὸς Ἀμμων λέγεις; ὡς Ἡρακλεῖ καὶ Διονύσῃ
 παραβάλλεις σεαυτὸν, καὶ ἐκ' αἰσχύνῃ, ὡ Ἀλέξανδρε, ἐδὲ τὸν τύφον
 ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνῆς ἤδη νεκρὸς ὢν;

(a) Ὀξυδράκαις.] Not "the name of a city," as is gene-
 rally imagined, but the name of an Indian people."

(b) Πᾶν γὰρ, &c.] "For every exploit of yours seemed
 to fall short, as far as it appeared to be performed by a
 God."



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(a) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωμία τῶν πραγμάτων, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾷς τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστὰς ἀνδρας, οἳ, ἐκ ἂν οἴμαι, δέξαιντο ἀνελεθεῖν, εἴτις αὐτὰς ἀναπέμφειε θητεύσοντασιν ἀκλήροισι καὶ ἀβίοισι ἀνδράσιν; ἌΧΙΑ. Ἐταιρική μὲν ἡ παραίνεσις. Ἐμὲ δὲ ἐκ οἷδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιά, οἴμαι, δὲ καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρες ἐσέ, καθ' ἡσυχίαν αὐτὸ πάσχοντες. ἌΝΤ. Οὐκ' ἀλλ' ἀμείνεις, ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελὲς τῶν λέγειν ὁρῶμεν. Σιωπᾶν γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, 10 δέδοται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(a) πάντως.] *For good and all, when dead; and not, as he lately came, alive, and to return again to life.*

ΔΙΑΔ. κδ'. Μενίππε καὶ Τάνταλος.

The absurdity of Tantalus's punishment.

MEN.—Τί κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρη, ἐπὶ τῇ λίμνῃ ἐσῶς; TANT. Ὅτι, ὦ Μενίππε, ἀπόλωλα ὑπὸ τῶν δίψης. MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ καὶ νῆ Δί' ἀρυσάμεναι κοίλῃ τῇ χειρὶ; TANT. Οὐδὲν ὀφελῶ εἰ ἐπικύψαιμι. 5 Φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσιόντα αἰσθῆται με. Ἦν δὲ ποτε καὶ ἀρυσάμεναι, καὶ προσενέγκω τῷ σώματι, ἐφθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρῦεν, ἐκ οἷδ' ὅπως αὐτίς ἀπολείπει ξηρὰν τὴν χεῖρά μου. MEN. Τεράσιόν τι πάσχεις, ὦ Τάνταλε. Ἄτάρ εἶπέ μοι, τί γὰρ δὲν τῶν πιεῖν; ἐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο 10 μὲν ἐν Λυδία παρὰ τέταπται, ὅπερ καὶ πεινῆν καὶ διψῆν ἐδύνατο· σὺ δὲ ἢ ψυχὴ, πῶς ἂν ἔτι ἢ διψῶς, ἢ πίνουσι; TANT. Τῶν αὐτῶν ἢ κόλασις ἐστὶ, τὸ διψῆν με τὴν ψυχὴν ὡς σῶμα ἔσαν. MEN. Ἀλλὰ τῶντο μὲν ἔτω πισεύσωμεν, ἐπεὶ φῆς τῶν δίψει κολάζεσθαι. Τί δ' ἐν σοι τὸ δεινὸν ἔσαι; ἢ δέδιας μὴ ἐνδεία τῶν ποτῶν ἀποθάνης; 15 ἐκ ὁρῶ γὰρ ἄλλον μετὰ τῶντον ἄδην, ἢ θανάτον ἐντεῦθεν εἰς ἕτερον τόπον. TANT. Ὁρθῶς μὲν λέγεις. Καὶ τῶντο δ' ἐν μέρῳ τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. MEN. Ληρεῖς, ὦ

Τάνταλε· κ' ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτῃ γε ἐλλεβόρῃ,
 νη. Δία· ὅσις τῆναντίον τοῖς ὑπὸ τῶν λυττάντων κυνῶν δεδηγμένοις
 πέπονθας, ἐ τὸ ὕδαρ, ἀλλὰ τὴν δίψαν πεφοβημένῳ. ΤΑΝΤ.
 Οὐδὲ τὸν ἐλλέβορδν, ᾧ Μένιππε, ἀναίνομαι· πειεῖν· γένοιτό μοι
 μόνον. ΜΕΝ. Θάρρει, ᾧ Τάνταλε. Εὐ ἴσθι, ὡς ἔτε σὺ, ἔτε 5
 ἄλλῳ· πέεται τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι· ἐ πάντες,
 ὡσπερ σὺ, ἐκ καταδίκης διψῶσι, τῷ ὕδατῳ αὐτὲς ἐχ ὑπομέ-
 νοντος.

ΔΙΑΛ. κγ'. Μενίππε κ' Αἴακς.

Menippus sees the curiosities in hell, and makes his remarks upon them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τῷ Πλάτωνῳ, ᾧ Αἴακῃ, περιήγησαί μοι τὰ ἐν ἅδῃ
 πάντα. ΑἴΑΚ. Οὐ ραδίον, ᾧ Μένιππε, ἅπαντα. Ὅσα μέντοι
 κεφαλαιώδη, μάνθανε. Οὐτοσί μὲν ὅτι Κέρβερός ἐστιν οἶσθα· κ' τὸν
 πορθημέα τῆτον, ὅς σε διεπέρασε, κ' τὴν λίμνην, κ' τὸν Πυριφλεγέθοντα
 ἤδη ἐώρακας ἐσιῶν. ΜΕΝ. Οἶδα ταῦτα, κ' σέ, ὅτι πυλωρεῖς. Καί 5
 τὸν βασιλέα εἶδον, κ' τὰς Ἐριννῦς. Τὲς δ' ἀνθρώπους μοι τὲς πάλαι
 δεῖξον, κ' μάλιστ' ἐπισήμους αὐτῶν. ΑἴΑΚ. Οὐτῷ μὲν Ἀγα-
 μέμνων· ἔτῳ δ' Ἀχιλλεύς· ἔτῳ δὲ Ἰδομενεὺς πηλαῖον. Ἐπειτα
 Ὀδυσσεὺς, εἶτα Αἴας, κ' Διομήδης, κ' οἱ ἄριστοι τῶν Ἑλλήνων.
 ΜΕΝ. Βαβαί, Ὅμηρε, οἶά σοι τῶν ραψωδιῶν τὰ κεφάλαια· χαμαὶ 10
 ἔρριπται, ἀγνωστα, κ' ἀμορφα, κόνις πάντα, κ' λῆρῳ πολὺς,
 (a) ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὐτῷ δὲ, ᾧ Αἴακῃ, τίς ἐστι;
 ΑἴΑΚ. Κῦρός ἐστιν. Οὐτῷ δὲ Κροῖσῳ· ὁ δ' ὑπὲρ αὐτὸν Σαρ-
 δανάπαλῳ· ὁ δ' ὑπὲρ τῆτῃς, Μιδας· ἐκεῖνῳ δὲ Ξέρξης. ΜΕΝ.
 Εἶτα σε, ᾧ κάθαρμα, ἢ Ἑλλάς ἐφριτε ζευγνῦντα μὲν τὸν Ἑλλήσ- 15
 πονλον, (b) διὰ δὲ τῶν ὄρων πλεῖν ἐπιδυμῆντο;—(c) Οἶος δὲ κ'

(a) ἀμενηνὰ.] Πάντες δ' εἰσὶν ὅμως νεκρῶν ἀμενηνα κάρηνα.
 Hom.

(b) -διὰ δὲ τῶν ὄρων.] After Xerxes had invaded Greece, with an army (as Justin relates) of ten hundred thousand men, he cut a channel across the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over, or through, mountains.

(c) Οἶος.] *What a vile wretch.*

ὁ Κροῖσός ἐστι; Τὸν Σαρδανάπαλον δὲ, ὦ Αἰακὲ, παλάξαι μοι καλὰ
 κόρρης ἐπίτρεψόν. Αἰακ. Μηδαμῶς διαθρύψεις γὰρ αὐτῆ τὸ
 κρανίον γυναικεῖον ὄν. MEN. Οὐκ᾽ ἐν ἀλλὰ προσπλῦζομαι γε
 πάντως ἀνδρογύνῳ ὄντι. Αἰακ. Βέλει δέ σοι ἐπιδείξω κ' τὴν σοφῆς;
 5 MEN. Νὴ Δία γε. Αἰακ. Πρῶτ' ἔτος σοι ὁ Πυθαγόρας ἐσί.
 MEN. Χαῖρε, ὦ (a) Εὐφῶρβε, (b) ἢ Ἄπολλον, ἢ ὅ, τι ἂν ἐθέλῃς.
 Πυθ. Νὴ, κ' σύ γε, ὦ Μένιππε. MEN. Οὐκ ἔτι (c) χρυσῆς ὁ
 μηρός ἐσί σοι; Πυθ. Οὐ γάρ. Ἀλλὰ φέρεῖδω, εἴ τι σοι ἐδώδιμον

(a) Εὐφῶρβε.] Pythagoras held that the souls of men, after a certain time spent in hell, returned to life again, and passed into a new set of bodies. As a proof of this, he affirmed that he himself had been Euphorbus, at the siege of Troy; and, to prove it, said he knew the shield of that warrior, which he saw hung up in one of the Grecian temples.

(b) ἢ Ἄπολλον.] He was of so beautiful a person, that his scholars used to call him the Hyperborean Apollo. Diog. Laert. Lib. viii. Segm. 2. Lucian calls him by these names, in derision of his vanity, in having endeavoured to pass for these persons. But it was not so much vanity, as a sort of pious fraud in him; because he thereby proposed the reformation of men; as will appear by the next note. This shews us the necessity there was of a real Divine Reformer.

(c) χρυσῆς ὁ μηρός.] Ælian says that Pythagoras shewed his golden thigh, at the public games of Crotona; and that he was seen, that very day, at Metapontum, another city of Italy. Apollonius, too, relates the same facts; but neither gives us any account of the grounds of this fable of his golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de Mirabil.

If I may guess at the foundation of all these strange things, I should be apt to think that, as Pythagoras was engaged in reforming the Crotonians and Metapontines, two cities entirely sunk in luxury and debauchery, the better to enforce his new laws, and to give them an extraordinary sanction, he contrived to pass for a very wonderful person, or, rather, something more than man. His great skill in mathematics, too, by which he passed with some for a conjuror, might have contributed to establish this notion of him.

ἢ πῆρα εχει. MEN. Κυάμεις, ᾧ γαθή. Ὡσε (a) ἔ τῆτό σοι
 ἐδώδιμον. ΠΥΘ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς (b) δόγματ' αἰ.
 Ἐμαθον γὰρ, ὡς ἔδ' ἐν ἴσον κύαμοι κ' (c) κεφαλαὶ τοκῆων ἐνθάδε.

(a) ἔ τῆτό σοι ἐδώδιμον.] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in Βιωῶν Περαῖσ. But the true reason, probably, was that given by Cicero: “ Ex quo etiā
 “ Pythagoricis interdictum putatur, ne Fabā vescerentur,
 “ quòd habet inflationem magnam is cibus, tranquillitati
 “ mentis, vera quærenti, contrariam.” Lib. de Divinat. Several also are of opinion that, under Pythagoras’s precept, about beans, was couched advice to his scholars, that they should not endeavour to become Κυαμεύται, *Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apomn. Demosth. Scholiast. in Orat. cont. Timocrat. & Plut. in Puer. Educat.

(b) δόγματ' αἰ.] *The opinions* of the Philosophers were, peculiarly, so called.

(c) κεφαλαὶ τοκῆων.] Κεφαλή, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. “ Item (says he) superior in testiculo pars κεφαλή ὀρχέως dicitur, inferior πύθμην.”—Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it κεφαλαὶ ὀρχήων. For, where has κεφαλή, by itself, ever signified *testiculus*? And, if it had, why should Lucian alter; or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but those in all human, or perhaps, living, creatures? Τοκῆων is put for τοκέων, Ionice.

ΑΙΑΚ. Οὐτῶ δὲ Σόλων ὁ Ἐξηκεσίδης, καὶ Θαλῆς ἐκεῖνῶ καὶ παρ' αὐτῶ, Πιττακὸς, καὶ οἱ ἄλλοι. (a) Ἐπτά δὲ πάντες εἰσὶν, ὡς ὄρας. ΜΕΝ. Ἄλυποι ἔσσι. ὦ Αἰακὲ, μόνοι, καὶ Φαιδρὸι τῶν ἄλλων. Ὁ δὲ σποδῶ πλέως, ὡσπερ ἐγκρυφίας ἄρτῶ, ὁ ταις Φλυκταίναις ὄλῶ (b) ἐξηνηκῶς, τίς ἐστίν; ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθῶ ἀπὸ τῆς Αἰτνῆς παρών. ΜΕΝ. ὦ (c) χαλκόπε βέλτιτε, τί παθῶν σεαυτὸν ἐς τῆς (d) κρατῆρας ἐνέβαλες; ἘΜΠ. (e) Μελαγχολία τίς, ὦ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφῶ, καὶ πολλῇ (f) κόρυζα. Ταῦτά σε ἀπηνθράκωσεν αὐταῖς 10 κρηπίσιν ἐκ ἀξίον ὄντα. Πλὴν ἀλλ' ἔδεν σε τὸ σόφισμα ἄνησεν ἔφωράθης γὰρ τεθνεώς.— Ὁ Σωκράτης δὲ, ὦ Αἰακὲ, πῶ ποτε ἄρα ἐστίν; ΑΙΑΚ. Μετὰ Νέσορῶ καὶ (g) Παλαμῆδης ἐκεῖνῶ ληρεῖ τὰ

(a) Ἐπτά.] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) ἐξηνηκῶς.] *Who-hath-broke-out* with blisters. A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) χαλκόπε.] See your dictionary, for Empedocles.

(d) κρατῆρας.] Κρατῆρ, properly, signifies a *cave*. The caverns of the burning mount Ætna were, in Greek, called Κρατῆρες.

(e) Μελαγχολία τίς.] After Menippus had asked, τί παθῶν, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, Μελαγχολία τίς ἦ. “It was some madness.”

(f) κόρυζα.] Stephanus shews, from Galen, that all the old physicians used to call, τὸ διὰ τῶν ῥίνων ἐκκρινόμενον ὑγρὸν λεπτὸν, *the thin fluid secreted through the nostrils* by the name of κόρυζα. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of κόρυζα, or *drivelling*, to madness.

(g) Παλαμῆδης.] Socrates, upon his trial, spoke thus to the Athenian judges: “If death be but a journey hence to another place, and it be true, what is reported, that all who died are there, what greater good, judges, can befall a man, than there to converse with those just judges;

πολλά. ΜΕΝ. "Ομως ἐβλόμεν ἰδεῖν αὐτὸν, εἶπε ἐνθάδε ἐστίν.
 ΑΙΑΚ. Ὁρᾷς τὸν φαλακρόν; ΜΕΝ. "Ἀπαντες φαλακροὶ εἰσιν
 ὡς πάντων ἂν εἴη τῆτο τὸ γνώρισμα. ΑΙΑΚ. Τὸν σιμὸν λέγεις.
 ΜΕΝ. Καὶ τῆθ' ὁμοιον· σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς,
 ὦ Μενίππε; ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν 5
 Ἀθήναις; ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τὰ
 γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλό-
 σοφοι μάλα (a) πολλοί. Τὰ δ' ἄλλα ἐώρακας, οἶμαι, οἷοι ἦκε
 παρὰ σοὶ (b) Ἀρίστιππον, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρρα,
 ὁ δὲ πῆς ἐν Σικελίᾳ τυράννης (c) θεραπεύειν ἐκμαθῶν. ΣΩΚΡ. 10

“ Minos, Æacus, and Rhadamanthus, and with Palamedes,
 or Ajax, or any other who hath died by an unjust judg-
 ment?” Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, “O! yonder he is, to be sure, comforting himself with Nestor and Palamedes, his fellow-sufferers, whose company he so much longed for.”

(a) πολλοί.] Immediately after this πολλοί, the MS goes on thus: ΣΩΚΡ. Μάλα πολλὰς ἐώρακα. ΜΕΝ. Ἄλλ' ἐώρακας, οἶμαι, οἷος ἦ παρὰ σοὶ Ἀρίστιππος, καὶ Πλάτων αὐτός, ὁ μὲν, &c. Grav.

(b) Ἀρίστιππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum*.

(c) θεραπεύειν ἐκμαθῶν.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words τυράννιῶσιν, savoured of tyranny; for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was

Περὶ ἐμῶν δὲ τί φρονεῖσιν; ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἀνδραπῶ
 εἰ τάγε τοιαῦτα. Πάντες ἐν σε θαυμάσιον οἴονται ἄνδρα γεγενῆ-
 σθαι, καὶ πάντα ἐγνωκέναι (α) ταῦτα, (δεῖ γὰρ, οἶμαι, τὰ ληθῆς λέγειν)
 ἔδὲν εἰδότες. ΣΩΚΡ. (β) Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτὸς
 5 οἱ δὲ, εἰρωνείαν, ἄοντο τὸ πρῶτον εἶναι. ΜΕΝ. Τίνες δὲ ἔστοι εἰσιν
 οἱ περὶ σέ; ΕΩΚΡ. Χαρμίδης, ὦ Μένιππε, καὶ Φαῖδρος, καὶ ὁ τῶ
 Κλεινίης. ΜΕΝ. Εὐγε, Σώκρατες, ὅτι πάντα ἔφαθες μέτεϊ τὴν σεαυτῶ
 τέχνην, καὶ ἐκ ὀλίγων εἰς τῶν καλῶν. ΣΩΚΡ. Τί γὰρ ἄν ἄλλο ἴδιον
 πράττοιμι; Ἀλλὰ πλεσιόν ἡμῶν κατάκεισο, εἰ δοκεῖ. ΜΕΝ. Οὐ,
 10 μὰ Δί, ἐπὶ τὸν Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλεσιον οἰκή-
 σων αὐτῶν. Ἔοικα γὰρ ἐκ ὀλίγου γελάσσεσθαι, οἰμαζόντων ἀκέρων.
 ΑΙΑΚ. Καγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφυγῶν.
 Τὰ πολλὰ δ' ἔσαυθις ὄψει, ὦ Μένιππε. ΜΕΝ. Ἀπιθι. Καὶ
 ταυτὶ γὰρ ἱκανὰ, ὦ Αἰακέ.

thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(α) ταῦτα.] *These things*, which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: "Ἐλεγε δὲ καὶ προσμαί-
 νειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῶ. Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(β) Καὶ αὐτὸς ἔφασκον.] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone had found out that he knew nothing. And this he often declared. See Plat. in Apolog.

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ἢ παντοῖος ἐγένετο. ΜΕΝ. Οὐκ ἔν σοφιστῆς ὁ ἄνθρωπος ἦν, καὶ ἐκ
 ἄληθῶς κατεφρόνει τὰ πράγματα; ΚΕΡΒ. Οὐκ. Ἀλλ' ἐπεὶ περ
 ἀναγκαῖον αὐτὸ ἔώρα, κατεθρασύνετο, ὡς δῆθεν ἐκ ἄκων πεισόμενος,
 ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσονται οἱ θεαταί. Καὶ ὅλως, περὶ
 5 πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τῶ σομῆς τολμηροί, καὶ
 ἀνδρείοι, τὰ δ' ἔνδοθεν, (α) ἔλεγχος ἀκριβοῦς. ΜΕΝ. Ἐγὼ δὲ πῶς
 σοί κατεληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὦ Μενίππε, ἀξίως τῶ
 γένους, καὶ Διογένους πρὸ σῶ· ὅτι μὴ ἀναγκαζόμενοι ἔσπευτε, μηδ'
 ὠθέμενοι, ἀλλ' ἐθελεύσιοι, γελῶντες, οἰμῶζειν παραγγείλαντες
 10 ἅπασιν.

stancy, cheerfulness, and hopes, of a martyr, appears in his
 behaviour.

(α) ἔλεγχος.] This word, in the masculine gender, as
 here, signifies a *proof*; in the neuter, a *scoundrel*.

ΔΙΑΛ. κέ. Χάρωνος καὶ Μενίππου.

A scuffle between Charon and Menippus, about the ναῦλον,
 or ferry-piece.

ΧΑΡ.—Ἀπόδος, ὦ κατάρατε, τὰ πορθμῖα. ΜΕΝ. Βόαι, εἰ
 τῶτό σοι ἥδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος, φημί, ἂν δ' ὦν σε διεπορθ-
 μευσάμην. ΜΕΝ. Οὐκ ἂν λάβοις παρά τῶ μὴ ἔχοντος. ΧΑΡ.
 Ἔσι δὲ τις ὄβολον μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, ἐκ οἶδα·
 5 ἐγὼ δὲ, ἐκ ἔχω. ΧΑΡ. Καὶ μὲν ἀγξω σε νῆ τὸν Πλέτωνα, ὦ μισαρεῖ,
 ἢν μὴ ἀποδώς. ΜΕΝ. Καγὰ τῶ ξύλω (b) σῶ πατάξας, διαλύσω
 τὸ κρανίον. ΧΑΡ. (c) Μάτην ἐν ἔσῃ πεπλευκῶς τὸσῶτον πλῆν;

(b) σῶ.] *MS. Grav.*

(c) Μάτην, &c.] *Gravius* says, the sense here is, "Then
 "you shall, to no purpose, have made this so great a passage,
 "since you have not brought your ferry-penny." As if
 (I suppose) even his having gotten over should still not
 avail him.

ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμῶ σοι ἀποδότω, ὅς με παρέδωκέ σοι.
 ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε κῆ ὑπερεκλίπειν τῶν νεκρῶν.
 ΧΑΡ. Οὐκ ἀποσῆσομαί σε. ΜΕΝ. Τέττε γε ἐνέκα νεωλκήσας τὸ
 πορθμεῖον παρέμεινε· πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;
 ΧΑΡ. Σὺ δ' ἐκ ἡδεις ὡς κομίζεῖν δεόν; ΜΕΝ. Ἡδεῖν μὲν, ἐκ 5
 εἶχον δέ. Τί ἔν; Ἐχρῆν διὰ τέτο μὴ ἀποθανεῖν; ΧΑΡ. Μόνος ἔν
 αὐχῆσαι προῖκα πεπλευκέναι; ΜΕΝ. Οὐ προῖκα, ᾧ βέλτισε·
 καὶ γὰρ ἠήλησα, κῆ τῆς κώπης ἐπελαβόμην, κῆ ἐκ ἔκλαιον μόνος τῶν
 ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορθμῖα. Τὸν
 ὄσολόν ἀποδῆναί σε δεῖ· ἔ γὰρ θεμῖς, ἄλλως γενέσθαι. ΜΕΝ. 10
 Οὐκ ἔν ἀπάγαγέ με αὐθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα
 κῆ πληγὰς ἐπὶ τέτω παρὰ τῆ Αἰακῶ προσλάβω. ΜΕΝ. Μὴ
 ἐνόχλει ἔν. ΧΑΡ. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις. ΜΕΝ. (a) Θέρ-
 μος, εἰ θελεῖς, κῆ τῆς Ἐκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τέτοτον ἡμῖν,
 ᾧ Ἑρμῆ, τὸν κύνα ἠγαγες; Οἴα δὲ κῆ ηλάλει παρὰ τὸν πλῆν, τῶν 15
 ἐπιβατῶν ἀπάντων καταγελῶν, κῆ ἐπισκώπτων, κῆ μόνος ἄδων,
 οἰμωζόντων ἐκείνων; ΕΡΜ. Ἄγνοεῖς, ᾧ Χάρων, ὅποιον ἄνδρα
 διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, κῆ δένος αὐτῷ μέλει. Οὗτός
 ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕΝ. Ἄν
 ἀδης, ᾧ βέλτισε—δὲς δὲ ἐκ ἂν λάβοις.

20

But, a friend thinks that this interpretation of *Grævius* enfeebles the sentiment, and is unnatural, and that the true sense certainly is: "And so you shall have made so great a voyage gratis." Which is the received sense.

(a) Θέρμους, &c.] See the notes upon the 8th dialogue.

ΔΙΑΛ. κς'. Διογένες κῆ Μαυσώλες.

The vanity of Mausolus's monument, which was one of the seven wonders of the world.

ΔΙΟΓ.—ὦ Κὰρ, ἐπὶ τίνι μέγα φρονεῖς, κῆ πάντων ἡμῶν προτι-
 μᾶσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ᾧ Σίνωπεῦ, ὅς
 ἐβασίλευσα Καρίας μὲν ἀπάσης, ἠρξά δὲ κῆ Λυδῶν ἐνίαν· κῆ νήσους
 δέ τινὰς ὑπηγαγόμην, κῆ ἄχρη Μιλήτης ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας

κατάσφιζόμενοι. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις καρτε-
 ρός. Τὰ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνήματα παρμέγεθες ἔχω
 ἐπικείμενοι, ἠλίκον, ἔκ ἀλλῶ νεκρός, ἀλλ' ἔδὲ ἔτως ἐς κάλλῶ
 ἕξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκρίβέστατον εἰκασμένων λίθων τῶ
 5 κάλλιστον οἷον ἔδὲ νεῶν εὐρητίς ἀν' ῥαδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ
 τέτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φῆς, καὶ τῶ κάλλει,
 καὶ τῶ βάρει τῶ τάφῳ; ΜΑΥΣ. Νὴ Δί' ἐπὶ τέτοις. ΔΙΟΓ. Ἀλλ',
 ὦ καλὲ Μαύσωλε, ἔτε ἡ ἰσχὺς ἔτι σοι ἐκείνη, ἔτε ἡ μορφή πάρεσιν.
 Εἰ γὰρ τινα ἐλοιμέθα δικαστὴν εὐμορφίας περὶ, ἔκ ἔχω εἰπεῖν τίνῶ
 10 ἕνεκα τὸ σὸν κρανίον προτιμηθεῖν ἀν' τῶ ἐμῶ. Φαλακρὰ γὰρ ἄμφω,
 καὶ γυμνά, καὶ τὰς ὀδόντας ὁμοίως προφαίνομεν. καὶ τὰς ὀφθαλμοὺς
 ἀφρημέθα, καὶ τὰς ρίνας ἀποσεσιμώμεθα. Ὁ δὲ τάφῶ, καὶ οἱ
 πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδείκνυ-
 σθαι, καὶ φιλοτιμεῖσθαι πρὸς τὰς ξένας, ὡς δὴ τι μέγα οἰκοδόμημα
 15 ἀρτοῖς ἐστί. σὺ δὲ, ὦ βέλτιστε, ἔχ' ὄρω ὅ, τι ἀπολαύεις αὐτῶ, πλὴν
 εἰ μὴ τέτο φη, ὅτι μᾶλλον ἡμῶν ἀχθισφορεῖς ὑπὸ τηλικέτοις λίθοις
 ποιεζόμενοι. ΜΑΥΣ. Ἀνόητα ἔν μοι ἐκεῖνα πάντα, καὶ ἰσότημῶ
 ἔσαι Μαύσωλῶ καὶ Διογένους; ΔΙΟΓ. Οὐκ ἰσότημῶ, ὦ γενναϊότατε
 Μαύσωλος μὲν γὰρ οἰμώζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς
 20 εἰδαιμονεῖν αἶτο. Διογένους δὲ καταγελάσεται αὐτῶ. Καὶ τάφον
 ὁ μὲν ἐν Ἀλικαρνασσῶ ἐρεῖ ἑαυτῶ ὑπὸ Ἀρτεμισίας τῆς (α) γυναικὸς
 καὶ ἀδελφῆς κατεσκευασμένον ὁ Διογένους δὲ, τῶ μὲν σώματος εἰ καὶ
 τινα τάφον ἔχει, ἔκ οἶδεν, ἔδὲ γὰρ ἔμελεν αὐτῶ τέττα. Λόγον δὲ,
 τοῖς ἀρίστοις περὶ αὐτῶ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκῶς ὑψηλό-
 25 τερον, ὦ Καρῶν ἀνδραποδέεσθε, τῶ σῶ μνήματος, καὶ ἐν (b) βεβαιότερῳ
 χωρίῳ κατεσκευασμένον.

(a) γυναικὸς καὶ ἀδελφῆς.] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(b) βεβαιότερῳ χωρίῳ.] That is, in the esteem of mankind.

ΔΙΑΛ. κζ'. Νιρέως, Θερσίτης, καὶ Μένιππε.

The vanity of beauty.

NIP.—'Ιδὲ δὴ, Μένιππος ἔτοσι δικάσει πότερος εὐμορφότερός
 ἔστιν. Εἰπέ, ᾧ Μένιππε, εἰ καλλίων σοι δοκῶ; MEN. Τίνες δὲ καὶ
 ἔστε; Πρότερον, οἶμαι, χρὴ γὰρ τῆτο εἰδάναι. NIP. Νιρέως καὶ
 Θερσίτης. MEN. Πότερος ὁ Νιρέως, καὶ πότερος ἔν ὁ Θερσίτης;
 Οὐδέπω γὰρ τῆτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἤδη τῆτ' ἔχω, ὅτι ὁμοίος 5
 εἰμί σοι, καὶ ἔδεν τηλικῶτον διαφέρεις, ἠλίκον σε. Ὅμηρος ἐκεῖνος ὁ
 ὁ τυφλὸς ἐπηνεσεν, ἀπάντων εὐμορφότατον προσειπών. ἀλλ' ὁ Φοξὸς
 ἐγὼ, καὶ Ψεδνός, ἔδεν χείρων ἐφάνην τῷ δικασῆ. (a) Ὡρα δὲ σοι, ᾧ
 Μένιππε, ὄντινα καὶ εὐμορφότερον ἦγῃ. NIP. Ἐμὲ τὸν Ἀγλαΐας καὶ
 Χάροπος, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. MEN. Ἀλλ' ἔχι 10
 καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες. ἀλλὰ τὰ μὲν ὅσα ὁμοία. τὸ
 δὲ κρανίον, ταύτη μόνον ἄρα διακρίνοιτο ἀπὸ τῆ. Θερσίτη κρανίε, ὅτι
 εὐδρυπλον τὸ σόν. ἀλαπαδνὸν γὰρ αὐτὸ, καὶ ἐκ ἀνδρῶδες ἔχεις. NIP.
 Καὶ μὴν ἔρε Ὅμηρον, ὁποῖο ἴν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς.
 MEN. Ὀνειράτά μοι λέγεις. Ἐγὼ δὲ ᾧ βλέπω, καὶ νῦν ἔχεις 15
 ἐκεῖνα δὲ οἱ τότε ἴσασιν. NIP. Οὐκῆν ἐγὼ ἐπαισθαι εὐμορφότερός
 εἰμι, ᾧ Μένιππε; MEN. Οὔτε σὺ, ἔτε ἄλλο εὐμορφο. ἰσο-
 τιμία γὰρ ἐν ἀδῶ, καὶ ὁμοιοὶ ἀπαντές. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τῆτο
 ἱκανόν.

(a) Ὡρα δὲ σοι.] Gravius hath it, Ὡρα δὲ σὺ, See, or, consider you; and quotes a manuscript for the amendment; which seems a very good one, because, as the text here stands, λέγειν is oddly understood: for I doubt, whether, in any Greek author, it be understood in the same manner.

ΔΙΑΛ. κη'. Μενίππε κὶ ΧείρωνⓄ.

Contentment necessary in all circumstances.

MEN.—Ἦκιστα, ᾧ (a) Χείρων, ὡς Θεὸς ὦν ἐπιθυμῆται ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκιστος, ᾧ Μένιππε. Καὶ τέθηκα, ὡς ὄρεα, ἀθάνατⓄ εἶναι δυνάμενⓄ. MEN. Τίς δέ σε ἔρωσ τῆ θανάτου ἔσχεν, ἀνθρώποις τοῖς πολλοῖς κρήματⓄ; ΧΕΙΡ. Ἐρῶ πρὸς σε ἐκ 5 ἀσύνητον ὄντα. Οὐκ ἦν ἐτι ἠδὺ ἀπολαύειν τῆς ἀθανασίας. MEN. Οὐκ ἠδὺ ἦν ζῶντα ὄρεα τὸ φῶς; ΧΕΙΡ. Οὐκ, ᾧ Μένιππε. Τὸ γὰρ ἠδὺ ἔγωγε ποικίλον τί κὶ ἔχ ἀπλῆν ἠγῆμαι εἶναι. (b) Ἐγὼ

(a) Χείρων.] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs, from whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But, as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) Ἐγὼ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολοθεῖντα to ἠκολοθεῖντο, and to include some of the words in a parenthesis, as follows: Ἐγὼ δὲ ζῶν αἰεὶ, κὶ ἀπολαύων τῶν ὁμοίων, ἠλίας, φωτός, τροφῆς (αἱ ὥραι δὲ αὐταὶ, κὶ τὰ γιγνώμενα πάντα, ἐξῆς ἕκαστον, ὡσπερ ἠκολοθεῖντο θάτερον θάτερον) ἐνεπλήσθη γῆν αὐτῶν.—I translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῶν αἰεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτός, τροφῆς, (αἱ ὥραι δὲ αὐταί, καὶ τὰ γιγνόμενα ἅπαντα. ἐξῆς ἕκαστον, ὡς περ ἀκολουθῶντα θάτερον θατέρῳ) ἐνεπλήσθη γὰρ αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν ὅλως, τὸ τερπνὸν ἦν. ΜΕΝ. Εὖ λέγεις, ὦ Χείρων. Τὰ ἐν αἰῶσι δὲ πῶς φέρεις, ἀφ' ἧς προελόμεν αὐτὰ ἡκεῖς; 5 ΧΕΙΡ. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτομία πάνυ δημοτικόν, καὶ τὸ πρᾶγμα ἑδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἢ ἐν σκότῳ. Ἄλλως τε, οὐδὲ διψῆν, ὡς περ ἄνω. ἔτε πεινῆν δεῖ, ἀλλ' ἀνεπίδεεῖς τέτων ἅπαντων ἐσμέν. ΜΕΝ. Ὁρα, ὦ Χείρων, μὴ (α) περιπίπτης σεαυτῷ, καὶ ἐς τὸ αὐτό σοι ὁ λόγος περιση. ΧΕΙΡ. Πῶς τῆτο φῆς; ΜΕΝ. 10 (b) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὁμοίαν αἰεὶ καὶ ταῦτόν ἐγένετό σοι προσκορῆς, καὶ ἐνταῦθα ὁμοία ὄντα, προσκορῆ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν γὰρ ζητεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον. ΧΕΙΡ. Τί ἔν ἂν πάθοι τις, ὦ Μένιππε; ΜΕΝ. Ὅπερ οἶμαι, καὶ φασὶ συνετὸν ὄντα ἀρέσκεισθαι, καὶ ἀγαπᾶν τοῖς παρῆσι, 15 καὶ μηδὲν αὐτῶν ἀφόρητον οἰεσθαι.

compare them with the text, which I have left as I found it:

“ Verum, cum ego semper viverem, iisdemque fruerer sole,
 “ luce, cibo, tum horæ eadem recurrerent, reliqua item om-
 “ nia, quæcunque contingunt in vitâ, reciproco quodam orbe
 “ redirent, atque aliis alia per vicēs succederent; satietas vi-
 “ delicet eorum me cepit.

The natural signification of ὥραι is *tempestas*, a season of the year, not *hora*, an hour. And to take ὥραι, here, in the secondary meaning of hours, seems to me too trifling; for he certainly means the returning seasons of the year.

(a) περιπίπτης.] Stephanus shews that περιπίπτω often signifies, *quodam circuitu revolvi*, and περιπίπτειν ἑαυτῷ, *in seipsum incurrere*, i. e. *secum pugnare*, aut, *sibi ipsi contradicere*. And περιση, a little below, he renders, *revolvatur*.

(b) Ὅτι εἰ, &c.] The particle καὶ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

ΔΙΑΛ. κθ'. Διογένης, Ἀντισθένης, καὶ Κράτης.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντισθένης καὶ Κράτης, σχολὴν ἄγομεν ὥστε τί ἐκ ἡμῶν (b) εὐθὺ τῆς καθόδου περιπατήσοντες, ὀφόμενοι τὰς κυτιόνας, οἷοί τινες εἶσι, καὶ τί ἕκαστος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπίωμεν, ὡς Διογένης. Καὶ γὰρ ἂν τὸ θεῖον ἡδὺ γένοιτο. τὰς μὲν δακρυόνας αὐτῶν ὄρα, τὰς δὲ ἐκείνου ἀφεθῆναι· ἐνὶ δὲ μόλις κατιόντας, καὶ ἐπὶ τραχὴλον ὠδῆν τῆς Ἑρμῆ, ὅμως ἀντιβαίνοντας, καὶ ὑπτίως ἀντιβείδοντας, ἐδὲν δέον. ΚΡΑΤ. Ἐγὼ γὰρ καὶ διηγήσομαι ὑμῖν, ἃ εἶδον ὁπότε κατήειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὡς Κράτης· οἷκας γὰρ τινὰ παρὰ γέλοια εἶρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαλέσθαι ἡμῖν ἐν αὐτοῖς ἔπίσημοι, Ἰσμηνόδαρος τε ὁ πλάσιος, ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ἐν Ἰσμηνόδαρος (ἐπεφόνετο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι, βαδίζων) ἐσενέ τε, καὶ τὸ τραῦμα ἐν ταῖν χερσῶν εἶχε, καὶ τὰ παῖδια τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὅς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερίας χάρις πάνεργον ὄντα ὑπὸ τῶν πολεμῶν διοδεύων, δύο μόνες οἰκέτας ἐπήγετο· καὶ ταῦτα, Φιάλας πέντε χρυσᾶς, καὶ κυμβία τέσσαρα μετ' ἑαυτῶν ἔχων. Ὁ δ' Ἀρσάκης (γεραῖος γὰρ ἦδη, καὶ νῆ Δι' ἐκ ἀσεμνῶς τὴν ὄψιν ἐς τὸ βαρβαρικόν) ἤχθετο, καὶ ἠγανάκτει περὶ βαδίζων, καὶ ἤξις τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει, μίαν πληγὴν ἀμφότεροι διαπαρέντες ὑπὸ Θρακῶς τινος πελταστῆ, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν (c) Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπέλαυνεν, ὡς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθὺ τῆς καθόδου.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδου. Steph.

(c) Καππαδόκην.] I cannot account for this accusative case in ην, the nominative being always, if I mistake not, Καππαδόξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadocés. I cannot but think the termination ην owing to an error in transcribing.



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“ἐπιπλάσων καὶ σενάγμων, ἄλλως ὁ γενναῖος.” — Ὁ μὲν Βλεψίας
 αὐτὸς, εἰς αὐτὸν καληγόρει φθάσας πολλὴν τὴν ἀναιαν, ὅτι χρήματα
 ἐφύλαττε τοῖς μηδὲν προσήκασσι κληρονόμοις εἰς, ἀεὶ βιώτεσθαι ὁ
 μάταια νομίζων. — Πλὴν ἐμοὶ γὰρ ἐστὶν τὴν τυχεῖσαν τέρπωλὴν παρεσ-
 5 χον τότε σενόντες. — Ἀλλ’ ἤδη μὲν ἐπὶ τῷ σομίῳ ἐσμέν. Ἀποβλέτειν
 χρὴ καὶ ἀποσκοπεῖν πόρρωθεν τὰς ἀφικνεμένους. Βασταῖ πολλοὶ γὰρ,
 καὶ ποικίλοι, καὶ πάντες δακρύοντες, πολλὴν τῶν νεογνῶν τέτων καὶ νηπίων.
 Ἀλλὰ καὶ οἱ πάνυ γεγηρακότες ὀδύρονται. Τί τῆτο; Ἄρα τὸ
 (a) φίλτρον αὐτὰς ἔχει τῆ βίος; Τῆτον ἐν τὸν ὑπεργήρων ἔρεσθαι
 10 βέλομαι. — “Τί δακρύεις τηλικῶτα ἀποθανῶν; Τί ἀγανάκτεῖς,
 “ ὧ βέλτισε, καὶ ταῦτα, γέρον ἀφίγμένῳ; Ἦπρ βασιλεὺς ἦσθα;
 “ ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ σατραπίης; ΠΤΩΧ. Οὐδὲ
 “ τῆτο. ΔΙΟΓ. Ἄρα ἐν ἐπλέτεις, εἴτα ἀνιᾶ σε τὸ πολλὴν τρυφὴν
 “ ἀπολιπόντα τεθνάναι; ΠΤΩΧ. Οὐδὲν τοιῶτον· ἀλλ’ ἐτι μὲν
 15 “ ἐγεγόνειν ἀμφὶ τὰ ἐννεηκόντα. Βίον δὲ ἀπορον ἀπὸ καλάμω καὶ
 “ ὀρμιάς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὢν, ἀτεκνὺς τε, καὶ προσέτι
 “ χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἴτα τοιῶτα ὢν, ζῆν ἠθέλεις;
 “ ΠΤΩΧ. Ναί. Ἦδὺ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν καὶ φευκτέον.
 “ ΔΙΟΓ. Παράπαιεις, ὧ γέρον, καὶ μεираκιεύη πρὸς τὸ χρεῶν, καὶ
 20 “ ταῦτα, ἡλικιώτης ὢν τῆ πορθηρίας. Τί ἐν ἂν τις ἐτι λέγει περὶ
 “ τῶν νέων, ὁπότε οἱ τηλικῶτοι φιλόζωοί εἰσιν; Οὐς ἐχρῆν διάκειν
 “ τὸν θάνατον, ὡς τῶν ἐν τῷ γήρα κακῶν φάρμακον.” — Ἀλλ’
 ἀπίωμεν, μὴ καὶ τις ἡμᾶς ὑπιδῆται, ὡς ἀπόδρασιν βελεύοντας, ὁρῶν
 περὶ τὸ σομιον εἰλεγμένους.

(a) φίλτρον.] Generally such a *love-potion* as is prepared
 by a witch. So that the meaning here seems to be, “Are
 “ they *bespilttered*, or *bewitched*, with the love of life?”

ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The contest about the armour of Achilles ridiculed.

ἈΓΑΜ.—Εἴ σὺ μάνεις, ὦ Αἴαν, σεαυτὸν ἐφόνευσας, (a) ἐμελί-
 σαις δὲ καὶ ἡμῶν ἀπαντας τί αἰτιῶ τὸν Ὀδυσσεύα; Καὶ πρώην,
 ἔτε προσέβλεψας αὐτὸν, ὅποτε ἦκε κἀνλευσομενος, ἔτε προσει-
 πεῖν ἡξίωσας ἀνδρᾶ συστραλιώτην καὶ ἑταῖρον· ἀλλ' ὑπεροπλικῶς,
 μεγάλα βαίνων παρῆλθες. ΑἴΑΣ. Εἰκότως, ὦ Ἀγαμέμνον· 5
 αὐτὸς γὰρ μοι τῆς μανίας αἰτιῶ καλέσῃ, μόνῳ ἀντιεξετασθεῖς ἐπὶ
 τοῖς ὅπλοις. ἈΓΑΜ. Ἡξίως δὲ ἀνανταγώνιστος εἶναι, καὶ σκονιτὶ
 κραλεῖν ἀπάντων; ΑἴΑΣ. Ναι, ταγε τοιαῦτα οἰκεία γάρ μοι ἦν
 ἢ πανοπλία, τῆ ἀνεψιῷ γε ἔσα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ σμείνετε
 ὄντες· ἀπέπασθε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἀθλῶν. 10
 Ὁ δὲ Λαέρτης ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κάλακεκῶφθαι
 ὑπὸ τῶν Φρυγῶν, σμείνων ἡξίως εἶναι, καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα.
 ἈΓΑΜ. Αἰτιῶ τοιγαρῆν, ὦ γενναῖε, τὴν Θέτιν, ἢ, δέον σοὶ τὴν
 κληρονομίαν τῶν ὀπλῶν παραδιδόναι συγγενεῖ γε ὄντι φέρεσσα, ἐς τὸ
 κοινὸν κατέθετο αὐτά. ΑἴΑΣ. Οὐκ· ἀλλὰ τὸν Ὀδυσσεύα ὅς 15
 (b) ἀντεποιήθη μόνος. ἈΓΑΜ. Συγγνώμη, ὦ Αἴαν, εἰ ἀνθρώπος
 ὢν ᾤρέχθη δόξης ἡδίστα παράγματις, ὑπὲρ ἑ καὶ ἡμῶν ἕκαστος κινδυ-
 νεύειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σε, καὶ ταῦτα, παρὰ (c) Τρωσὶ

(a) ἐμελίσας.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιέομαι hath its genitive case after it, it signifies *vincico* as τῶν χρημάτων ἀντιποιεῖνται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονεικέω, *emulor*; which is justly remarked.

(c) Τρωσὶ δικασαῖς. It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his *Odyssea*, said,

Παῖδες δὲ Τρώων δίκασσαν καὶ Παλλὰς Ἀθήνη.

Οἱ γὰρ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται,
Οὐ τινὲς ἤρᾳ φέροντες, ἔπειτα μάλ᾽ ἅπαντας Ἀχαιοὺς.
Ἴσὸν ἀπέχθαιρέσσι, κακῆς μεμνήμενοι αἴτης.

Coint. Smyrn. Lib. V.

Thus, in plain English :

Who will upon them a right judgment form,
Not either favouring; since, alike, they hate
The Grecians all, still in their minds retaining
Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. Met. Lib. xiii.—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικασαῖς. ΑΐΑΣ. Οἶδα ἐγὼ, ἥτις με καλεδίκασεν· ἀλλ' ἐθέμις λέγειν τι περὶ τῶν Θεῶν. Τὸν γὰρ Ὀδυσσεῖα μὴ ἐχίμισεῖν ἐκ ἄνδραίμην, ᾧ Ἀγάμεμνον, ἐδ' εἰ αὐτὴ μοι Ἀθηνᾶ τῆτο ἐπιτάτλοι.

ΔΙΑΔ. λαΐ. Μίνως κὲ Σωσράτε.

The absurdity of predestination.

ΜΙΝ.—Ὁ μὲν λησῆς ἔτος Σώσρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω. Ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ᾧ Ἑρμῆ, παρὰ τὸν Τίλυον ἀπολαθεῖς, ὑπὸ τῶν γυπῶν κειρέσθω κὲ αὐτὸς τὸ ἦπαρ. Ὑμεῖς δὲ οἱ ἀγαθοὶ, ἀπίε καλὰ τάχος ἐς τὸ Ἡλύσιον πεδίον, κὲ τὰς μακάρων νήσους καλοικεῖτε, ἀνδ' ὧν 5 δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἄκασον, ᾧ Μίνως, εἰ σοὶ δίκαια δόξω λέγειν. ΜΙΝ. Νῦν ἀκέσω αὐθις; Οὐ γὰρ ἐξελέληγξαι, ᾧ Σώσρατε, πονηρὸς ἄν, κὲ τοςάτεις ἀπεκλονάς; ΣΩΣΤ. Ἐλήλεγμαι μὲν· ἀλλ' ὄρα, εἰ δικαίως κολασθήσομαι. ΜΙΝ. Καὶ πάνυ, εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (α) ἀποκρίναί 10 μοι, ᾧ Μίνως· βραχὺ γὰρ τι ἐρήσομαί σε. ΜΙΝ. Λέγε, μὴ μακρὰ μόνον, ὅπως κὲ τὰς ἄλλας διακρίνωμεν ἤδη. ΣΩΣΤ. Ὅποσα ἐπραττον ἐν τῷ βίῳ, πότερα ἐκῶν ἐπραττον, ἢ ἐπεκέκλωσό μοι ὑπὸ τῆς Μοίρας; ΜΙΝ. Ὑπὸ τῆς Μοίρας δηλαδή. ΣΩΣΤ. Οὐκ ἔν κὲ οἱ χρεστοὶ ἀπαντες, κὲ οἱ πονηροὶ δοκῶντες ἡμεῖς, ἐκείνη ὑπερήξαντες, ταῦτα ὄρω 15 μεν; ΜΙΝ. Ναὶ, τῆ Κλωθοῖ, ἢ ἐκάστω ἐπέταξε γεννηθέντι τὰ πρακτέα. ΣΩΣΤ. Εἰ ἔν τις ἀναγκασθεῖς ὑπ' ἄλλου φονεύσειέν τινα, ἐδυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος (οἶον, δῆμιος, ἢ δορυφόρος, ὁ μὲν δικαστῆ πεισθεῖς, ὁ δὲ τυράννω) τίνας αἰτιώσῃ τῆ φόνος; ΜΙΝ. Δῆλον ὡς τὸν δικαστῆν, ἢ τὸν τύραννον· ἐπεὶ ἐδὲ τὸ ξίφος αὐτό· ὑπη- 20 ρεττεῖ γὰρ τῆτο ὄργανον ὄν πρὸς τὸν θυμὸν, τῆ πρώτως παρασχόντι τὴν αἰτίαν. ΣΩΣΤ. Εὐγε, ᾧ Μίνως, ὅτι κὲ ἐπιδαψιλεύῃ τῆ

(a) ἀποκρίναί.] Answer me. This, in effect, means *dispute* or *argue* with me: for, the method of arguing by question and answer, laid down by Socrates, and of which Sostratus here gives us a sample, was in great use, long after Aristotle invented syllogism.

παραδείγματι. Ἦν δέ τις, ἀποσείλαντος τῆς δεσπότῃς, ἤκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἰσέον, ἢ τίνα εὐεργέτην ἀναγραπτόν; ΜΙΝ. Τὸν πέμψαντα, ὦ Σώστρατε; διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκ ἔν ὄρα, πῶς ἀδίκῃ ποιεῖς κολάζων ἡμᾶς ὑπερήτας γενομένους, ὧν ἡ Κλωθὴ προσέταττε, καὶ τέτῃς τιμῶν τῆς διακονησαμένων ἀλλοτρίοις ἀγαθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχει τις ἄν, ὡς ἀνιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις. ΜΙΝ. ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα ἔκατὰ λόγον γινόμενα, εἰ ἀκριβοῶς ἐξελάζοις. Πλὴν ἀλλὰ σὺ τῆτο ἀπολαύσεις τῆς ἐπερωλήσεως, διότι ἔλῃς μόνον, ἀλλὰ καὶ σοφιστῆς τις εἶναι δοκεῖς.— Ἀπόλυσον αὐτὸν, ὦ Ἑρμῆ, καὶ μηκέτι κολάζεσθω.— Ὅρα δέ, μὴ καὶ τῆς ἄλλης νεκρῆς ἐρωτᾶν τὰ ὅμοια διδάξης.

ΔΙΑΛ. λβ'. Μένιππος, ἢ Νεκυομαντία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

MEN. (a) ὦ Χαῖρε μέλαθρον, πρόφυλάξ' ἐσίας ἐμῆς.
ὦς ἄσμενός σ' ἐσείδον, ἐς φάος μολών.—

(a) ὦ Χαῖρε, &c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Æneas, being, as Virgil says,

—*Pauci quos æquus amavit*
Jupiter, aut ardens evexit ad æthera virtus.

And

Dis geniti,

ΦΙΛ. Οὐ Μένιππος ἔτος ἐστὶν ὁ κύων; Οὐ μὲν ἄλλος, (a) εἰ μὴ ἐγὼ παραβλέπω Μένιππος ὅλος. Τί δ' αὐτῷ βέλεται τὸ ἀλλόκοτον τῆς σχήματος, (b) πῖλος, καὶ λύρα, καὶ λεονίη; Προσίεον δὲ ὅμως αὐτῷ.—Χαῖρε, ὦ Μένιππε, Καὶ πόθεν ἡμεῖν ἀφίξει; Πολὺν γὰρ χρόνον εἰπέθηνας ἐν τῇ πόλει.— ΜΕΝ.

(c) Ἡκὼ νεκρῶν κευθμῶνα, καὶ σκότος πύλας λιπῶν,
 "Ἴν' ἄδης χωρὶς ὤκισαι Θεῶν."

5

have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἐγὼ, &c.] *If I do not mistake all Menippus's.* This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in Menippus's.* Grævius, by the authority of a MS, puts a full stop after παραβλέπω, and writes it Μένιππος ὅλος, *He is all over Menippus.*

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the πῖλος, or cap, to be attributed to Ulysses, of whom Hofmannus says, "Idem, ut nobilis exprimeretur, pileatus pingi est solitus, quemadmodum & dioscuroꝝ nobilitatem pileis novimus adumbratam."—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) Ἡκὼ νεκρῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's Hecuba. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, καὶ θρασὺς τῆς νῆος πλείον, in the latter, to a classical way of speaking, or, indeed, to any satisfactory sense. The other translation, by Thomas Moore; whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juvenia haud paululum impotentio*; making τῆς νῆος the genitive case of πλείον, consi-

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμῶς ἀποθανῶν, καὶ τ' ἐξ ἵπαρχῆς ἀναβεβίωκεν; ΜΕΝ.

Οὐκ· ἀλλ' ἐτ' ἔμπνευ ἀΐδης μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδησείας; ΜΕΝ.

Νεότης μ' ἐπῆρε, καὶ θράσος τῶν νέων πλέον.

dered as the neuter gender of the comparative *πλέον*; so that, in the strict-rendering, he must mean *πλέον νέων*, *impotentior Juvene*; that is, as I take it, *stronger, or more vehement, than a youth*; that is, *than the eagerness of a youthful mind*. But I cannot see how *πλέον*, being the neuter comparative of *πολύς*, can signify *impotentior*; or how (should it be taken in its strict sense of *plus* or *major*) it can govern the genitive case of *τῶν νέων*; because I can see no consistent meaning in *audacia major juvene*; and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making *πλέον* an adverb, to be joined to *ἐπῆρε*. *Πλέον* is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus, or fiducia, juvenis magis* “incitavit me,” it would, I think, be sense: but, still the manner of expression seems singular, awkward, and unclassical.—Not much less so appears to me the taking of *πλέον* for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider *πλέον* as the neuter gender of *πλέος*, *plenus*, and understand, by *πλέον τῶν νέων*, *full of the youth*. But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The MS has it, *καὶ θράσος τῶν νέων πλέον*: which will make tolerable sense thus, “Youth excited me, and the courage of my mind still more.” The MS is quoted by Grævius.

One friend would render it thus in English, “Youth, and boldness *πλέον* greater than that of a youth, hurried me.” And another approves of *πλέον νέων*, “full of the youth;” that is, “full of confidence:” because youth is apt to be confident.

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τῆς πίταγμα, καὶ ἔσ' πάντῃ ἀσφαλές. Πλὴν ἀλλὰ σὲ γε ἕνεκα τολμηρίου.—Ἐδοξε δὲ, “ Τὰς πλεῖστας τέττας, καὶ πολυχρημάτας, καὶ τὸ χρυσίον καλᾶ κλείσον, ὡς περὶ τὴν Δανάην, Φυλαίτιονίαν.”

2. ΦΙΛ. Μὴ πρότερον εἶπης, ὦ γὰρ δὲ, τὰ δεδογμένα, πρὶν ἐκέῖνα
5 διελθεῖν, ἃ μάλιστα ἂν ἠδύως ἀκῆσαιμί σοι ἤτις αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμῶν εἶδ' ἐξῆς ἢ τε εἶδες, ἢ τε ἤκυσας παρ' αὐτοῖς. Εἰκὸς γὰρ δὴ φιλόκαλον ὄντά σε, μηδὲν τῶν ἀξίων θέας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπεργηρίον καὶ ταῦτά σοι. Τί γὰρ ἂν καὶ πάθοι τίς, ὅποτε φίλῳ ἀνὴρ βιάζοιτο;—Καὶ δὴ πρῶτά, 10 σοὶ δέξομαι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ἠρεμήθην πρὸς τὴν καλᾶσιν. Ἐγὼ γὰρ, ἄχρι μὲν ἐν παισίῃ ἦν, ἀκῶν Ὀμήρου καὶ Ἡσιόδου (α) πολέμου καὶ εἰσέως διηγμένων, ἔμνονον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἤδη τῶν Θεῶν, ἔτι δὲ καὶ (β) μοιχείας αὐτῶν, καὶ βίας, καὶ ἄρπαγὰς, καὶ δίκας, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν (γ) γάμους, πάντα ταῦτα 15 ἡγέμεν εἶναι (δ) καλὰ, καὶ ἔσ' παρέρχων ἐκινέμεν πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἠρξάμεν, πάλιν αὖ ἐνλαῦθα ἤκον τῶν νόμων τᾶναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε σασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ ἔν κωφεύκειν ἀμφίβολία, ἔκ εἰδῶς ὅτι χρῆσαιμί ἐμαυτῷ. Οὔτε γὰρ τὰς Θεὰς ἂν πόλε ἡγέμεν μοι- 20 χεῦσαι, καὶ σασιάσαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων ἐγίνωσκον. ἔτ' ἂν τὰς νομοθέτας τᾶναντία τέτοις παραινέειν, εἰ μὴ λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρουν, ἔδοξε μοι ἐλθόντα παρὰ τὰς καλεμένας τέττας φιλοσόφους, ἐσχειρίσαι τε ἐμαυτὸν, καὶ δεηθῆναι αὐτῶν χρῆσθαι 25 μοι, ὅτι βέλοιντο, καὶ τίνα ὁδὸν ἀπλήν καὶ βεβαίαν ὑποδείξαι τῆ βίᾳ. Ταῦτα μὲν δὴ φρονῶν προσηεῖν αὐτοῖς. Ἐλελήθειν δ' ἐμαυτὸν, ἐς αὐτό, φασί, τὸ (ε) πῦρ ἐκ τῆ καπνῆ βιαζόμενον. Παρὰ γὰρ δὴ τέτοις μάλιστα εὐρίσκον ἐπισκοπῶν τὴν ἀγνοίαν καὶ τὴν ἀπορίαν πλείονα, ὡς ἐμοὶ τάχιστα χρυσῆν ἀπέδειξαν ἔτοι τὸν τῶν ἰδιωτῶν βίον. (f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρρηγεῖ τὸ πᾶν ἠδύσθαι, καὶ μόνον τῆτο

(a) πολέμου, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας.] Such as of Mars with Venus.

(c) γάμους.] Such as of Jupiter with Juno.

(d) καλὰ.] *Virtuous*. For the Stoics called all *virtuous* actions καλὰ, and the contrary, αἰσχροῖα.

(e) πῦρ.] Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ πῦρ περιέπεσον, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] Properly, *Ne cura*: and hence, *etenim*. Steph.

(g) ὁ μὲν.] Aristippus.

ἐκ πάντων μελιέναι τῆτο γὰρ εἶναι τὸ εὐδαίμον. (a) Ὁ δὲ τις ἔμπαλιν, πονεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ σῶμα κάλαιναγκάζειν, ῥυπῶντα καὶ αὐχμῶντα, καὶ πᾶσι δυσαρρεσῆτα, καὶ λοιδορούμενον, συνεχὲς ἐπιρραψιδῶν τὰ πάνθημα ἐκεῖνα τῆ Ἡσιόδου περὶ τῆς ἀρετῆς (b) ἔπη, καὶ τὸν ἰδρωτᾶ, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. "Ἄλλῃ 5 καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἰεσθαι τὴν κτήσιν αὐτῶν. Ὁ δὲ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλεῖστον αὐτὸν ἀπέφαινετο. Περὶ μὲν γὰρ τῆ (c) κόσμου τί χρῆ καὶ λέγειν, ὅσπερ (d) ἰδέας,

(a) Ὁ δὲ.] Any of the Cynics.

(b) ἔπη.] The following are they :

Τὴν μὲν τοὶ κακότητα καὶ ἴλαδὸν ἐσιν ἔλεσθαι
 Ῥήιδιός· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.
 Τῆς δ' ἀρετῆς ἰδρωτᾶ Θεοὶ προπάροιδεν ἔθηκαν
 Ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἰμὸς ἐπ' αὐτὴν
 Καὶ τρηχὺς τὸ πρῶτον· ἔπην δ' εἰς ἄκρον ἵκηαι
 Ῥήιδιη δ' ἔπειτα πέλει. *Hesiod. Op. de. D.*

Thus, in literal English :

Vices, in throngs, we may take in with ease;
 Short is the journey, and full nigh they dwell :
 But, in the road of virtue, toil and sweat
 Th' immortal Gods have laid: long is the path
 Thereto, and up-hill straight: and, at the first,
 'Tis rugged all : but, when the top you gain,
 Thence smooth it lies. *By a Friend.*

(c) κόσμος.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἰδέας.] The word *ἰδέα* was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term *ἰδέα* to signify *causa*; and that,

καὶ (a) ἀσώματα, καὶ (b) ἀτόμους, καὶ κενὰ, καὶ τοῖσ' ἑτέροις τινὰ ὄχλον ὀνομάτων ὁσημέραι παρ' αὐτῶν ἤκρον ἐναντίων; Καὶ τὸ πάντων

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word *ἰδέα* hath been used to signify *causa*; and hence Diogenes Laërtius, talking of Plato, says, *Τὰς δὲ ἰδέας ὑφίσταται αἰτίας τίνας καὶ ἀρχάς. τῶν τοιούτων εἶναι τὰ φύσει συνήθη ὡςπερ ἐστὶν αὐτά.* "He lays down ideas as certain causes and principles, from whence the things that subsist by nature are such as they are." And whoever reads Plato's Parmenides will find that he useth the term *ἰδέα*, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind: because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) ἀσώματα.] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: *Δοκεῖ δ' αὐτῷ τὸν Θεὸν, ὡς καὶ τὴν ψυχὴν, ἀσώματα εἶναι.* "He thinks that God, as also the soul, is *incorporeal.*" *Diog. Laërt. Lib. iii. Segm. 77.*

And Plato himself, in his Politicon, says, *Τὰ γὰρ ἀσώματα κάλλιστα ἔντα καὶ μέγιστα λόγῳ μόνον, ἄλλο δὲ ἔθενι, δείκνυται.* "For *incorporeal* beings, as they are most transcendently beautiful and ample, are shown by reason only, and nothing else."

(b) ἀτόμους, καὶ κενὰ.] In these words he alludes to Epicurus's manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See Lucret.—But, what first put these atoms into motion, so as

δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἕκαστον αὐτῶν λέγων, σφόδρα νικῶντας καὶ πιθανὰς λόγους ἐπορίζετο, (a) ὥσε μήτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρὸν ἀνιλέγειν ἔχειν, καὶ ταῦτα εἰδότε σαφῶς, ὡς ἔκ ἂν ποτε θερμὸν τι εἴη καὶ ψυχρὸν ἐν ταύτῳ χρόνῳ. Ἀτεχνῶς ἔν ἐπασχον τοῖς νυσάζουσι τέτοις ὁμοιον, ἄρτι 5 μὲν ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπροσθεν. Ἔτι δὲ πολλῶν τῶντο ἐκείνων ἀτοπώτερον. Τὲς γὰρ αὐτὰς τέτας εὕρισκον ἐπιτηρῶν, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιηθεύοντες. Τὲς γὰρ κατὰ φρονεῖν παραινέσις χρημάτων, ἐσθρῶν ἀπρίξ ἐχομένους αὐτῶν, καὶ περὶ τόκων διαφερομένους, καὶ ἐπὶ μισθῶ παιδεύοντας, καὶ πάντα ἕνεκα τῶν 10 ὑπομένων· τὲς τε τὴν δόξαν ἀποβαλλομένους, αὐτῆς ἕνεκα πάντα ἐπιηθεύοντας· ἠδονῆς τε αὐτῶν σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύτῃ πρὸςσηρημένους. Σφαλῆς ἔν καὶ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἐδυσχέραινον ἕρεμα παραμυθόμενον ἑμαυτόν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβέβησμένων, ἀνόητός τέ 15 εἶμι, καὶ τὸ ἀληθὲς ἔτι ἀγνοῶν περιέρχομαι.

4. Καί μοι ποτὲ διαγρυπνῶντι τῶν ἕνεκα, ἔδοξεν εἰς Βαβυλῶνας ἐλθόντα δεηθῆναι τινῶν τῶν μόνων, τῶν Ζώροάστρου μαθητῶν καὶ διαδόχων. Ἦκον δ' αὐτὰς ἐπαθαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τε τῆ ἀδὲ τῶς πύλας, καὶ καλέγειν ὅν ἂν βέλωνται ἀσφαλῶς, καὶ 20 ὀπίσω αὐθις ἀναπέμπειν. Ἄριστον ἔν ἠγέμεν εἶναι, παρὰ τινῶν τῶν διαπραξάμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιωτίον, μαθεῖν παρ' αὐτῆς, ἅτε μάντιως καὶ σοφῆς, τίς ἐστὶν ὁ ἄριστος βίος, καὶ ὅν ἂν τις ἔλοιτο εὖ φρονῶν. Καὶ δὴ, ἀναπηδήσας (b) ὡς

o join one to the other? Must it not (even upon his own hypothesis) be the almighty Power, or God?

(a) ὥσε.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, maintaining that the very thing in question was hot, nor another, asserting that the same thing was cold."

(b) ὡς εἶχον τάχους.] *Stephanus* judiciously observes that ἔχω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, ὡς ἕκαστος εἶχεν ἀξίας, and ὡς ἕκαστος εἶχεν ῥώμης, as every one had of worth, or of strength. So, here, ὡς εἶχον τάχους signifies, as I had of speed, that is, according to my share of speed; for, I suppose, *Stephanus* means that, strictly speaking, τάχους is the genitive case of a quantity understood.

εἶχον τάχως, ἔτεινον εὐθὺ Βασιλευσῶν. Ἐλθὼν δὲ, συγγίνομαί τινι τῶν Χαλδαιῶν σοφῶ ἀνδρὶ, καὶ δεσπεσίω τὴν τέχνην, ἀπολιῶ μὲν τὴν κόρην, γένειον δὲ μάλα σεμνὸν καθεϊμένω· τέννομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Δηδεῖς δὲ καὶ καθεϊλεύτας, μόλις ἔτυχον παρ' αὐτῶ, 5 ἔρ' ὅτι βέλοιο μισθῶ, καθήγησασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δὲ με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἑννεα καὶ εἰκοσὶν ἅμα τῇ σελήνῃ ἀρξάμεν, ἔλθε, καλῶν ἐπὶ τὸν Εὐφράτην ἔωθεν πρὸς ἀνατέλλοντα τὸν ἥλιον, ῥῆσιν τινα μακρὰν ἐπιλέγων, ἧς ἔσφοδρα καλήκκον. Ὡσπερ γὰρ οἱ Φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ 10 ἔκ ἀσφαλῆς ἐφθέγγετο· πλὴν ἀλλ' ἐκεῖ γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ γὰρ τὴν ἐπαθὴν τρεῖς ἄν. με πρὸς τὸ πρόσωπον ἀποπλύσας, ἐπανήει πάλιν, ἐδέναι τῶν ἀπαντήτων προσέλεπων. Καὶ σιλία μὲν ἡμῖν τὰ ἀκρόδρυα, πόλον δὲ γάλα, καὶ μελίκρατον, καὶ τὸ τῶ Χοάσπε ὕδωρ· εὐκὴ δὲ ὑπαίθρι ἐπὶ τῆς πόσε. Ἐπεὶ δὲ ἄλις 15 εἶχε τῆς προδιαιτήσεως, περὶ μέσας (α) νύκτας ἐπὶ τὸν Τίγρητα πόλαμόν ἀγαγὼν, ἐκάθ' ἑμέ τε με, καὶ ἀπέμαξε, καὶ περιήγνισε δαδί καὶ σκίλλη, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐπαθὴν ἐκείνην ὑποτονορύσας. Εἶτα ὅλον με (β) καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοίμεν ὑπὸ τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, (γ) ὡς 20 εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλεῖν εἶχομεν. Αὐτὸς μὲν ἐν μαγικῇν τιν' ἔδου σολήν, τὰ πολλὰ εἰκνύϊαν τῇ Μηδικῇ. Ἐμὲ δὲ τρεῖσι φέρων ἐνεσκεύασε τῷ πύλῳ καὶ τῇ λέοντι, καὶ προσέτι τῇ λύρα· καὶ παρεκελεύσατο, ἵν' τις ἔρηλαί με τέννομα, Μένιππον μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσεά, ἢ Ὀρφέα. ΦΙΛ. Ὡς δὲ τί 25 τῆτο, ὦ Μένιππε; Οὐ γὰρ συνίημι τὴν αἰτίαν ἔτε τῶ σχήματι, ἔτε τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν προσήλον γε τῆτο, καὶ ἔσπαντελῶς ἀπόρρητον. Ἐπεὶ γὰρ ἔτοι πρὸ ἡμῶν ζῶντες ἐς αὐτῶ (δ) κατεληλύθεσαν, ἡγεῖτό, εἰ με ἀπεικασίεν αὐτοῖς, ῥαδίως ἂν τὴν τῶ Αἰακῶ φρερὰν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν, ἄτε συνηθέσερον, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τῶ σχήματι.

(α) νύκτας.] The plural number of νύξ is frequently used, instead of the singular. Steph.

(β) καταμαγεύσας.] I think, if there were such a word, in Latin, as *magificans*, or, in English, as *bewizarding*, each would more exactly express *καταμαγεύσας* than *incantans* doth.

(γ) ὡς εἶχον.] *As I was*. That is, just after being rubbed and purified. *Me* is understood; for, *me habeo*, in Latin, is a similar expression.

(δ) κατεληλύθεσαν.] Atticè, pro κατεληλύθεισαν.

5. Ἦδη δ' ἔν ὑπέφαινεν ἡμέρα, καὶ καλελθόντες ἐπὶ τὸν πόλιμον,
περὶ ἀναγωγὴν ἐγιγνόμεθα. Παρεσκευάσο δ' αὐτῶ καὶ σκάφῳ, καὶ
(a) ἱερεΐα, καὶ μελικράτα, καὶ ἄλλα ὅσα πρὸς τὴν τελείην χρήσιμα.
Εμβαλόμενοι ἐν ἅπαντα τὰ παρεσκευασμένα, ἔτω δὴ καὶ αὐτοὶ

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

Καὶ μέχρι μὲν πινῶ ὑπερφερόμεθα ἐν τῷ πόλιμῳ. Εἶτα δ' ἐσεπλεύ-
σαμεν ἐς τὸ ἔλῳ καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται.
Περαιωθέντες δὲ καὶ ταύτην, ἀφικνήμεθα ἐς τι χωριὸν ἔρημον, καὶ ὑλῶδες
καὶ ἀνήλιον. Ἐς ὃ ἀποβάαντες (ἠγείτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε
ᾠρυξάμεθα, καὶ τὰ μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον 10
ἐσπείσαμεν. Ὁ δὲ μάγῳ ἐν τούτῳ δᾶδα καιομένην ἔχων, ἐκ ἐτ'
ἡρεμία τῆ Φωνῆ, παρμέγεθες δὲ ὡς οἶός τε ἦν ἀνακραγῶν, δαίμονάς
τε ὁμῶ πάντας ἐπέδοᾶτο, καὶ Ποινᾶς, καὶ Ἐρινύας, (c) καὶ νυχίαν

(a) ἱερεΐα, καὶ μελικράτα.] These words are spoken in
ridicule of Ulysses's preparations, in Homer:

Ἐνθ' ἱερεΐα μὲν Περιμήδης Εὐρύλοχῳ τε
Εἶχον.

And,

Πρωτὰ μελικρήτω. — Hom. Odys. Lib. xi.

(b) Βαίνομεν, &c.] This verse is also taken from Homer,
ib.—Stephanus observes, concerning the word θαλερὸν, in
this line, that it is generally explained by διύγρον, wet; but,
says he, “Commodius uberes lacrymas ibi intelligere pos-
“sumus quæ magna ubertate ex oculis profunduntur, ut
“frondes ex arboribus.” Perhaps, he would have account-
ed for the metaphor still more naturally, if he had said,
“Ut gemmæ ex arboribus, as buds break out of trees.

(c) καὶ νυχίαν, &c.] Here is an heroic verse, which, whe-
ther it stand thus in any poet, is what I do not know. I
am apt to think that Lucian pieced it together, out of two
fragments of different verses, as he hath done that in Charon:

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δὲ τις εὐχεται εἶναι.

But, it seems a little strange to me that he should make use
of the epithet αἰπεινήν; and, till I can find good authority
for his so doing, I shall believe he should have written it
ἐπαίνην, because Homer, Il. Lib. ix. hath it,

Κικλήσκεις Ἀΐδην καὶ ἐπαίνην Περσεφονείαν;

Ἐκάτην, καὶ αἰπεινὴν Περσεφόνειαν, πάραμινύς ἅμα βαρβαρικά
τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθὺς ἐν πάντῃ ἐκεῖνα
ἐσάλευετο, καὶ ὑπὸ τῆς ἐπωδῆς τῆς δαφνός ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τῆς
Κερβεῖς πόρρωθεν ἠκέτο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν καὶ σκυ-
5 θρωπὸν.

(a) Ἐδδαισεν δ' ἐπένερθεν ἄναξ ἐνέρων Ἀιδωνεύς.

Κατεφρίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων,
καὶ τῆς Πλῆτωνος τὰ βασίλεια. Κατελθόντες δ' (b) ὅμως διὰ τῆς
χάσματός, τὸν μὲν Ῥαδάμανθυν εὐρομεν τεθνεῶτα μικρῶς δεῖν ὑπὸ
10 τῆς δέξας. Ὁ δὲ Κερβεῖς ὑλάκτησε μέντοι, καὶ (c) παρεκίνησε
ταχὺ δὲ μετὰ κρέσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῆς
μέλσας. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικρῶς μὲν εἰς ἐπεραιώθη-
μεν ἦν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυ-
ματίαι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ
15 ἄλλο τι συνιτριμμένον· ἐμοὶ δοκεῖν ἐκ τινος πολέμου παρόντες.
Ὅμως δ' ἐν ὁ βέλτιος Χάρων, ὡς εἶδε τὴν λεοντῆν, οἶθηίς με τὸν
Ἡρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθμευσέ τε ἄσμενον, καὶ
ἀποδοῖσι διεσήμαινε τὴν ἀτραπὸν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προεῖ μὲν ὁ Μιδροβαρζάνης.
20 Εἰπόμεν δ' ἐγὼ κατόπιν ἐχόμενος αὐτῷ, ἕως πρὸς λειμῶνα μέγιστον
ἀφικνέμεθα τῷ ἀσφοδέλω κατάφυτον. Ἐνθα δὲ περιεπέτονος ἡμᾶς
(d) τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὀλίγον δὲ προῖόντες,
παρεγενόμεθα πρὸς τὸ τῆς Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, *Odyss. xi.*

Ἰφθίμω τ' Ἀΐδη καὶ ἐπαίνη Περσεφονείας,

and every-where else in the same manner. Besides this, the epithet ἐπαίνην, *horrendam*, seems much better applied, to *Proserpine*, than αἰπεινὴν, *excelsam*.

(a) Ἐδδαισεν &c.] *Hom. II. Lib. xix.* Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] *Nevertheless.* That is, though every thing appeared frightful, to deter us.

(c) παρεκίνησε.] *Παρακινέω* is generally taken in a passive sense, and signifies, *indecere-moveor*; and, from thence, it signifies, *mente-emoveor*, or *infurorem-vertor*. *Steph.*

(d) τετριγυῖαι.] *Jesting upon:*

— ψυχὴ δὲ κατὰ χθονὸς ἢ τε καπνὸς

Ἔρχετο τετριγυῖα. *II. xxiii. v. 101.*



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“ αὐτοῖς πορφυρᾶς τις, ἢ περιχρυσῶ, ἢ διαποίκιλῶ, εὐδαίμονας
 “ ὤετο καὶ μακαρίας ἀποφαίνειν τὰς προσειπόντας, ἢν τὸ εἶθῶ, ἢ
 “ τὴν δεξιάν προτείνων δοίη καταφιλεῖν.” — Ἐκεῖνοι μὲν ἐν ἡνιῶντο
 αἰχέοντες.

5 7. Τῷ δὲ Μίνωϊ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ
 τοῖ Σικελιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Δίωνῳ
 καταβροχθέντα, καὶ (b) ὑπὸ τῆς σοῆς καταμαρτυρηθέντα, παρελθῶν

(a) Διονύσιον.] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrensiens, a people of Italy, then in alliance with him. Here, by villanous methods, he got the supreme power into his own hands, and then rioted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life, he turned buffoon and school-master. *Diod. Sicul. Lib. xvi;* and *Justin, Lib. xxi.*—His being reduced to live the life of a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) ὑπὸ τῆς σοῆς.] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all their

Ἀριστίππῳ ὁ Κυρηναῖος (ἀγχοῖ δ' αὐτὸν ἐν τιμῇ, καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικρῶν δὲ τῆ Χιμαίρα προσδεθέντα παρελύσα τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (a) πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν. Ἀποσάντες δὲ ὁμῶς τῆ δικαστηρίῳ, πρὸς τὸ κολαστήριον ἀφικνησάμεθα. Ἐνθα δὲ, ὦ φίλε, πολλὰ καὶ ἰλλεῖνά 5 ἦν ἀκῶσαι τε, καὶ ἰδεῖν· μασίγων τε γὰρ ὁμῶς ψόφῳ ἠκῶετο, καὶ οἰμωγῇ τῶν ἐπὶ τῆ πυρὸς ὀπτωμένων, καὶ (b) στρέβλαι, καὶ κύφωνες, καὶ τροχοί· καὶ ἡ Χιμαίρα ἐσπαράττε, καὶ ὁ Κέρβερος ἐδάραπτε· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δῆλοι, σατράπαι, πένητες, πλάστοι, πτωχοί· καὶ μετέμελλε πᾶσι τῶν τετολμημένων. Ἐνίς δὲ αὐτῶν καὶ ἐγνωρίσα- 10 μεν ἰδόντες, ὅποσοι ἦσαν τῶν ἐναγχοῖ τετελευτηκότων· οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεσρέφοντο· εἰ δὲ καὶ προσβλέποιεν, μάλ᾽ αὖ δαλο-

depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) πεπαιδευμένων.] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. Χρημάτων δεόμενος παρὰ σέ ἦκω, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) στρέβλαι, καὶ κύφωνες.] Στρέβλη properly signified a wooden instrument, with which, by the help of wedges, ship-carpenters brought the planks of ships close to the timbers. It was so called from στρέφω, *verto*, and was also made use of to press men, in order either to torture, or put them to death. Steph. Κύφων was another instrument, "quo vinciebantur aut torquebantur nocentes," as Stephanus observes: and, as it was so named from κύπτω, *pronumfacio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

πρεπές τε, κὴ κολακευτικόν· κὴ ταῦτα, πῶς οἷε βαρεῖς ὄντες, κὴ ὑπερόπται πᾶρά τὸν βίον;—Τοῖς μὲντοι πένησιν ἡμιτέλεια τῶν κακῶν ἔδεδото, κὴ διαναπαυόμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κάκεινα εἶδον τῶ μινθῶδη, τὸν Ἰξίονα, κὴ τὸν Σίσυφον,
 5 κὴ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, κὴ τὸν γεγενηὴ Τιτυόν·
 Ἡράκλεις ὅσῳ. Ἐκεῖτο γὰρ τόπον ἐπέχων ἀγρῶ. Διελθόντες δὲ
 κὴ τέττες, εἰς τὸ πεδίον ἐβέλλομεν, τὸ Ἀχερυσιον εὐρέσκομέν τε
 αὐτόθι τῆς ἡμιθέας τε, κὴ τὰς ἠρωῖνας, κὴ τὸν ἄλλον ὄριλον τῶν νεκ-
 ρῶν, κατὰ ἔθνη κὴ φύλα διαιταμένους· τῆς μὲν παλαιῆς τίνος, κὴ
 10 εὐρωτιῶνίης, κὴ, ὡς φησὶν Ὀμηρῶ, ἀμενιῆς· τῆς δὲ νηαλῆς κὴ
 συνεσηκῆτας, κὴ μάλισα τῆς Αἰγυπλίαν αὐτῆς, διὰ τὸ πολυαρκῆς
 τῆς (α) ταριχείας. Τὸ μὲντοι διαγιγνώσκειν ἕκασον, ἢ πᾶν τι ἦν
 ῥάδιον ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὀστέων
 γεφυρωμένων· πλὴν μόνις κὴ, διὰ πολλῆ ἀναθεωρῆντες αὐτῆς
 15 ἐγιγνώσκομεν. Ἐκείντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ κὴ ἄσημοι, κὴ ἔδεν
 ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττουσις. Ὡστε, πολλῶν ἐν ταυτῶ,
 σκελετῶν κειμένων, κὴ πάντων ὁμοίων, κὴ φόβερὸν τι κὴ διάκενον
 δεδοκότων, κὴ γυμνῆς τῆς ὀδύλλας προφαινότων, ἠπόρην πρὸς ἑμαυ-
 τον, ἢ τινι διακρίναμι τὸν Θεοσίτην ἀπὸ τῆ καλῆς Ηἰρέως, ἢ τὸν
 20 μεταίτην Ἰρον, ἀπὸ τῆ (β) Φαιάκων βασιλέως, ἢ Πυρρίαν τὸν μάγειρον
 ἀπὸ τῆ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων
 αὐτοῖς παρέμενον· ἀλλ' ὅμοια τὰ ὅσα ἦν, ἄσηλα, κὴ (γ) ἀνεπίγραφα,
 κὴ ὑπ' ἔθενος ἔτι διακρίνεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὀρῶντι ἔδοκει μοι ὁ τῶν ἀνθρώπων βίῳ
 25 πομπῇ τινι μακρᾷ προσοικέναί, (δ) χορηγεῖν δὲ κὴ διατάττειν ἕκασα
 ἢ τύχη, διάφορα κὴ ποικίλα τοῖς πομπευταῖς σχήματα προσόπι-

(α) ταριχείας] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(β) Φαιάκων βασιλέως] Alcinous.

(γ) ἀνεπίγραφα.] *Titulis-carentia*; that is, wanting-marks-of-distinction, whereby they may be known from any other bones.

(δ) χορηγεῖν.] To do the office of a χορηγός, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessities. *Potter and Steph.*

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μετενέδυσσε, κὴ μέχρι μὲν τινῶν εἶασε χρῆσθαι τῷ σχήματι. Ἐπειδὴν δ' ὁ τῆς ποιμπῆς (a) καιρὸς παρέλθῃ, τῆνικαῦτα ἕκαστος ἀποδὲς τὴν σκευὴν, κὴ ἀποδυσάμενος τὸ σχῆμα μετὰ τῆ σώματι, ὥσπερ ἦν πρὸ τῆς, γίγνεται, μηδὲν τῆς πλοσῆς διαφέρων. Ἐνίοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὴν (b) ἀπαιτῆ τὸν κόσμον ἐπισῆσα ἡ τύχη, ἀχθονταί γε, κὴ ἀγανακτῆσιν, ὥσπερ οἰκείων τινῶν σερισκόμενοι, κὴ ἔχ' ἄπρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. Οἶμαι δὲ κὴ τῶν ἐπὶ τῆς σκηνῆς πολλοὶκίς ἐωρακέναι τῆς τραγικῆς ὑποκριτὰς τέττες πρὸς τὰς χρείας τῶν δραμάτων· ἄρτι μὲν Κρέοντα, ἐνίστε δὲ Πριάμω γιγνομένω, 10 ἢ Ἀγαμέμνονα· κὴ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τῆς Κέκροπι ἢ Ἐρεχθέωσ σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκείτης προῆλθεν ὑπὸ τῆς ποιητῆς κεκελευσμένω. Ἦδη δὲ πέρασ ἔχοντες τῆς δράματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπασον ἐκείνην ἐσθῆτα, κὴ τὸ προσωπεῖον ἀποθέμενος, κὴ κατα- 15 βας ἀπὸ τῶν ἐμβαστῶν, πένης, κὴ ταπεινὸς περιέρχεται, ἐκ ἑτ' Ἀγαμέμνων ὁ Ἀτρέωσ, ἐδὲ Κρέων ὁ Μενοικέωσ· ἀλλὰ (c) Πῶλοσ Χαρικλέωσ Σενιεύσ ὀνομαζόμενοσ, ἢ Σάτυροσ ὁ Θεογείτωνοσ Μαραθάνιοσ.— Τοιαῦτα κὴ τὰ τῶν ἀνδρῶπων πράγματᾶ ἐσιν, ὡσ τότε μοι ὀρῶντε ἔδοξεν.

20 10. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τῆς πολυτελεῖς τέττες κὴ ἠψηλῆς τάφωσ ἔχοντεσ ὑπὲρ γῆσ, κὴ σήλασ, κὴ εἰκόνασ, κὴ ἐπιγράμματα, ἐδὲν τιμιώτεροι παρ' αὐτοῖσ εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ληρεῖσ, ὦ ἔτοσ· εἰ γὰρ ἐθεάσω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρω, τὸν ἐκ τῆς τάφωσ περιβόητον, εὐ οἶδα, ὅτι ἐκ ἂν ἐπαύσω 25 γελῶν· ἔτω ταπεινῶσ ἐρρίπτο ἐν παραθύσῳ παρ' ἑλάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσῆτον ἀπολαύων τῆς μνήματοσ, παρ' ὅσον ἐβαρύνετο τηλικῆτον ἀχθὸσ ἐπικείμενοσ. Ἐπειδὴν γὰρ, ὦ ἑταῖρε, ὁ Αἰακόσ ἀπομετρήσῃ ἕκαστῶ τὸν τόπον (σίδωσι δὲ τὸ μέγιστον

traying him to Orætes, as Lucian gives us to believe, in Charon; and I doubt whether any history, we have now extant, gives that account.

(a) καιρὸσ παρέλθῃ.] That is, "when this life is ended."

(b) ἀπαιτῆ ἢ τύχη.] That is, "when, at the hour of death, men must part with all their worldly possessions."

(c) Πῶλοσ, ἢ Σάτυροσ.] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. Hoffman. Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. Diodor. Sicul. Lib. xvi.

ἐ πλεον ποδός) ἀνάγκη ἀγαπᾶντα καὶ ἀκεῖτθαι, πρὸς τὸ μέτρον
 συνεαλμένον. Πολλῶ δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ ἐθεάσω τὰς
 παρ' ἡμῖν βασιλέας καὶ σατράπας, πλωχεύοντας παρ' αὐτοῖς, καὶ
 ἔτοι ταριχωπολῆνας ὑπ' ἀπορίας, ἢ τὰ πρῶτα (α) διδάσκοντας
 γράμματα, καὶ ὑπὸ τῆ τυχόντος ὑβριζομένους, καὶ κατὰ κόρρης παιο- 5
 μένους, ὡς περ τῶν ἀνδραπόδων τὰ ἀτίμωτάτα. Φίλιππον γὰρ τὸν
 Μακεδόνα ἐγὼ θεασάμενος, εἶδὲ κρατεῖν ἑμαυτῆ δυνατὸς ἦν. Ἐδείχ-
 θη δέ μοι ἐν γωνιδίῳ τινὶ, μισθῆ ἀκέμενος τὰ σατρά τῶν ὑποδημάτων.
 Πολλὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτῆντας. Ξέρξας
 λέγω, καὶ Δαρείους, καὶ Πολυκράτεις. 10

II. ΦΙΛ. Ἄτοπα διηγή τὰ περὶ τῶν βασιλέων, καὶ μικρῆ δέιν
 ἄπισα. Τί δὲ ὁ Σωκράτης ἐπραττε, καὶ Διογένης, καὶ εἰ τις ἄλλος
 τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κακεῖ περιέρχεται (β) διελέγχαν
 ἅπαντας· σύνεισι δ' αὐτῷ Παλαμήδης, καὶ Ὀδυσσεύς, καὶ Νέσωρ, καὶ
 εἰ τις ἄλλος λάλος νεκρός. Ἐτι μὲντοι ἐπεφύσσητο αὐτῷ, καὶ διωδή- 20
 κει ἐκ τῆς φαρμακοποιίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης
 παροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδα τῷ Φρυγί, καὶ
 ἄλλοις τισὶ τῶν πολυτελῶν· ἀκῶν δὲ οἰμωζόντων αὐτῶν, καὶ τὴν
 παλαιὰν τύχην ἀναμετρεμένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

(α) διδάσκοντας.] He alludes to the case of Dionysius, al-
 ready mentioned.

(β) διελέγχαν ἅπαντας.] Socrates told the Athenian judges,
 when they sat upon his trial, "That the God, or Genius,
 " had commanded him to question all men, and convince
 " them of their ignorance of virtue." (Observe how like a
 person commissioned he speaks.) And again, he says,
 Οἶόν δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πόλει ταύτῃ προστεθεικέναι, τοῖς τοῖς
 ὄντα ὅς ἡμᾶς ἐγείρων, καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκασον εἶδεν
 παύομαι. "As God seems to me to have placed me over
 " this city, being such a person, as I cannot cease to excite,
 " and persuade, and ubraid every single man." *Plat. in Apo-*
log. - And it hath not been doubted, by many wise and
 learned Christians, that God raised him a light in the days
 of darkness; as he had so wonderfully enlightened his mind,
 that no man, of the Gentile world, ever before or after him
 shone forth with such clear evidence, and strong conviction,
 against the corruptions of mankind. It is, therefore, with
 me no question that God appointed and inspired him to be,
 in some measure, a *light to direct the Gentiles.*

ὑπτιός κατακείμενος ἄδει μάλα τραχεία κὶ ἀπηνεῖ τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν (a) ἐπικαλύπτων, ὡσεὶ ἀνιάσθαι τὸς ἄνδρας, κὶ διασκέπτεσθαι μετοικεῖν, ἔ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν 5 ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλεσίων; ΜΕΝ. Εὖγε ὑπεμνήσας· ἔ γὰρ οἶδ' ὅπως περὶ τῶν λέγειν προθέμενος, παμπόλῳ ἀπεπλανήθην τῷ λόγῳ. Διατρέβοντος γάρ με παρ' αὐτοῖς, πρέσβεσαν οἱ (b) πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν ἔν πολλὰς συνθέοντας, ἀναμίζας ἑμαυτὸν τοῖς νεκροῖς εὐθύς εἰς κὶ αὐτὸς 10 ἦν τῶν (c) ἐκκλησιασῶν. Διωκῆθη μὲν ἔν κὶ ἄλλα· τελευταῖον δὲ τὸ περὶ τῶν πλεσίων. Ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολλὰ, κὶ δεινὰ, βία, κὶ ἀλαζονεία, κὶ ὑπεροψία, κὶ ἀδικία, τέλῃ ἀναστὰς τις τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτο.

Ψήφισμα.

15 “ Ἐπειδὴ πολλὰ κὶ παράνομα οἱ πλεστοὶ δρῶσι παρὰ τὸν βίον, ἀρπάζοντες κὶ βιαζόμενοι, κὶ πάντα τρόπον τῶν πεινήτων καταφρο-
 “ νήτες, δέδοκται τῇ (d) βελῇ κὶ τῷ δήμῳ, ἐπειδὴν ἀποθάνωσι, τὰ
 “ μὲν σώματα αὐτῶν κολάζεσθαι, καθάπερ κὶ τὰ τῶν ἄλλων πονη-
 “ ρῶν· τὰς δὲ ψυχὰς ἀναπεμφθεῖσας ἀνω εἰς τὸν βίον, καταλύεσθαι
 20 “ εἰς τὰς ὄνυξ, ἄχρις ἂν ἐν τῷ τοιᾷτῷ διαγάγωσι (e) μυριάδας ἑτῶν
 “ πέντε κὶ εἰκοσίν, ὄνοι ἐξ ὄνων γιγνόμενοι, κὶ ἀχθοφορῆντες, κὶ ὑπὸ
 “ τῶν πεινήτων ἐλαυνόμενοι. Τέντεῦθεν δὲ λοιπὸν, ἐξεῖναι αὐτοῖς
 “ ἀποθαχεῖν.” — (f) “ Εἶπε τὴν γνώμην Κρανίων Σκελετίων·

(a) ἐπικαλύπτων.] Stephanus renders this word by *obscu-rans*, the propriety of which, to signify *drowning* a noise, I cannot see.

(b) πρυτάνεις.] See the notes upon *Conc. Deor.*

(c) ἐκκλησιασῶν.] *Ἐκκλησιαστής* signifies, *one-of-the-assembly-of-the-people*. I know no exact corresponding term, used by the Romans. *Concionarius* signifies rather a *frequenter-of-such-assemblies*, than a *member* of one.

(d) βελῇ κὶ δήμῳ.] See the notes upon *Conc. Deor.*

(e) μυριάδας.] *Μυρίας* signifies ten thousand; so that twenty-five times that will make two hundred and fifty thousand.

(f) Εἶπε τὴν γνώμην.] When any man offered a decree, or a law, to be passed, either in the senate, or assembly of the



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5 κῆ (a) καταπτύσας τῶν (b) σοφῶν τέτων συλλογισμῶν, κῆ τὰ
 “ τοιαῦτα λῆρον ἠγησάμενος, τῆτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ
 “ παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, κῆ (c) περὶ
 “ μηδὲν ἐσπεδακῶς.” (d) “ Ὡς εἰπὼν, πάλιν ᾤρητο κατ’ Ἀσφοδελὸν
 10 λειμῶνα.
 14. Ἐγὼ δὲ (κῆ γὰρ ἤδη ὀψέ ῃν), “ Ἄγε δὴ, ᾧ Μιθροβαρζάνη,
 “ (φημί) τί διαμέλλομεν, κῆ ἐκ ἀπίμεν αὐθις ἐς τὸν βίον;” Ὁ δὲ
 πρὸς ταῦτα, “ Θάρρει, (φησὶν) ᾧ Μένιππε, ταχεῖαν γὰρ σοι κῆ
 “ ἀπράγμονα ἐποδείξω ἀτραπὸν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι
 15 χωρίον τῆ ἄλλης ζοφορώτερον, δείξας τῇ χειρὶ πῶρρωθεν ἀμαυρὸν τι
 κῆ λεπτὸν ὥσπερ διὰ κλειθρίας ἐσρέον φῶς, “ Ἐκεῖνο (ἔφη) ἐστὶ τὸ
 “ ἱερὸν τῆ Τροφονίε, κακείθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην
 “ ἐν ἀνίθι, κῆ εὐθύς ἔσῃ ἐπὶ τῆς Ἑλλάδος.” Ἡσθεῖς δὲ τοῖς εἰρημένοις
 ἐγὼ, κῆ τὸν Μάγον ἀσπασάμενος, χαλεπῶς μάλα διὰ τῆ συμμίξ
 15 ἀνερχύσας, ἐκ οἴδ’ ὅπως, ἐν Λεθαδαίᾳ γίγνομαι.

[a) Καταπτύσας.] Stephanus shews that καταπτύω usually governs a genitive case, probably of the preposition κατὰ, *contra*, in composition.

(b) σοφῶν συλλογισμῶν.] *The cunning arguments, or sophisms, upon which the philosophers so much valued themselves.*

(c) περὶ μηδὲν ἐσπεδακῶς.] This is a very comprehensive sentiment, and, no doubt, was Lucian’s own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) Ὡς εἰπὼν, &c.] *Odys. xij.*

ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοπέυεις.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν, δεῦρδ' ἀνελήλυθας ἐς τὴν παρῆσαν ἡμέραν, ἔπειθ' εἰωθὼς ἐπιχωριάζειν τοῖς ἀνω πράγμασι; ΧΑΡ.—Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ἀποῖά ἐσι τὰ ἐν τῷ βίῳ, καὶ ἂν πράττῃσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων σερξόμενοι, πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς. ἔδεις γὰρ αὐτῶν ἀδακρυτι 5 δῖεπλευσεν. Αἰτησάμεν ὅτι ἐν παρὰ τῆ ἀδῆ καὶ αὐτὸς ὡσπερ καὶ ὁ Θετλαλὸς ἐκεῖν (a) νεανίσκῳ, μίαν ἡμέραν λειπόνεως γενέσθαι, ἀνελήλυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δεῖον ἐντετυχηκέναι σοι. Ἐναγῆσεις γὰρ εὖ αἶδ' ὅτι με ξυμπερινόσων, καὶ δεῖξαι ἕκαστα, ὡς ἂν εἰδῶς ἀπαντα. ΕΡΜ.—Οὐ σχολή μοι, ὦ πορθμεῦ, ἀπέρχομαι γάρ τι 10 διακονησόμεν (b) τῷ ἀνω Διὶ τῶν ἀνθρωπικῶν. Ὁ δὲ ἐξύθυμὸς τέ ἐσι, καὶ δέδια μὴ βραδύναντά με, ὅλον ὑμέτερον ἔαση εἶναι, παραδῆς τῷ Ζόφῳ. ἢ ὅπερ τὸν Ἡφαιστον πρῶην ἐποίησε, ῥίψῃ καμὲ τέταγῶς τῆ ποδὸς ἀπὸ τῆ δεσπευῆς βηλῆς, ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ.—Περίψει ἐν με (d) ἄλλως πλανῶ- 15

(a) νεανίσκῳ.] *Protesilaus*. See your dictionary for him.

(b) τῷ ἀνω Διὶ.] *To Jove above*. Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(c) οἰνοχοῶν.] Alluding to *Vulcan's* hobbling manner of helping the Gods to nectar; which was so humorous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which *Jupiter* and *Juno* were then engaged: *Hom. II. i.*

(d) ἄλλως.] *Frustra* is an odd signification of ἄλλως. Perhaps, it is used in this sense, from the common meaning, *aliter*; because, when a man doth any thing *otherwise* than it ought to be done, he may justly be said to do it *in vain*. *Stephanus* shews it is taken for *frustra*, not only in *Homer*, but also in *Plato's Phæd.* Ταῦτά μοι δοκῶ ἄλλως λέγειν, “*Hæc mihi videor frustra dicere.*”

μέγαν ὑπὲρ γῆς, καὶ ταῦτα, ἑταῖροισιν, καὶ ζύμπλοισι, καὶ συνδιάκτοροισιν;
 Καὶ μὴν καλῶς εἶχεν, ὡς παῖς Μαίας, ἐκείνων γένεσθαι μεμνησθαι,
 ὅτι μηδὲ πώποτε σε ἢ ἀνίλειν ἐκέλευσα, ἢ πρόσκαπον εἶναι· ἀλλὰ σὺ,
 μὲν ῥέγκεις ἐπὶ τῷ κατασφράματι ἐκταθείς, ἄμυς ἔτω καρτερὸς
 5 ἔχων· ἢ εἰ τινα λάλον νεκρὸν εὔροις, ἐκείνω παρ' ὅλον τὸν πλῆθ
 διαλέγη· ἐγὼ δὲ πρεσβύτης ὢν, τὴν δικαιοσύνην ἔλκων, ἐρέτω μόνος.
 Ἀλλὰ πρὸς τῷ πατρὸς, ὡς φίλτατον Ἑρμῆδιον, μὴ καταλίπης με·
 περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν ἐπανέλθοιμι.
 Ὡς ἦν με σὺ ἀφῆς, ἔδεν τῶν τυφλῶν διοίσω. Καθάπερ γὰρ ἐκεῖνοι
 10 σφάλλονται διολισθαίνοντες ἐν τῷ σκότει, ἔτω δὲ καὶ γὰρ σοὶ πάλιν
 ἀμβλυότιο πρὸς τὸ φῶς. Ἀλλὰ δὸς, ὡς Κυλλήνιέ, μοι εἰς αἰεὶ
 μέμνησομένω τὴν χάριν. ἙΡΜ. Τετὶ τὸ πρᾶγμα πλεονάζων αἴτιον
 κατασθήσεταιί μοι. Ὁρῶ γένεσθαι ἤδη τὸν μισθὸν τῆς περιηγήσεως ἐκ
 ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. Ὑπεργητέον δὲ ὅμως· τί γὰρ
 15 ἂν καὶ πάθῃ τις, ὅποτε φίλοισι τις ἂν βιάζοιτο; Πάντα μὲν ἐν σε
 ἰδεῖν κατ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὡς πορθμεῦ· πολλῶν γὰρ
 ἂν ἐτῶν ἢ διατριβῆ γένοιτο. Εἶτα ἐμὲ μὲν ἀποκηρύττεισθαι δεήσει,
 καθάπερ ἀποδράναι ἀπὸ τῷ Διὸς· σὲ δὲ καὶ αὐτὸν καλύσει ἐνεργεῖν τὰ
 τῷ θανάτῳ ἔργα, καὶ τὴν τῷ Πλάτωνος ἀρχὴν (α) ζημιῶν, μὴ νεκ-
 20 ραγωγῆναι πολλῶν τῷ χρόνῳ. Καὶ ὁ τελευτῆς Αἰακὸς ἀγανακτήσει,
 μὴδ' ὀβολὸν ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδῃς,
 τετὶ ἤδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὡς Ἑρμῆ, ἐπινόει τὸ βέλτιστον. Ἐγὼ δὲ ἔδεν
 οἶδα τῶν ὑπὲρ γῆς, ξένος ὢν. ἙΡΜ. Τὸ μὲν ὅλον, ὡς Χάρων, ὑψηλῶς
 25 τινος ἡμῖν ἔδει χωρεῖν, ὡς ἀπ' ἐκείνου πᾶν ἴδοις. Σοὶ δὲ, εἰ μὲν εἰς τὸν
 ἔρανδον ἀνελθεῖν δυνατὸν ἦν, ἐκ ἂν ἔκαμνον· ἐκ περιωπῆς γὰρ ἂν
 ἀκριβῶς ἅπαντα καθεώρας. Ἐπεὶ δὲ ἔθιμις εἰδώλοισι αἰεὶ ζυγόντα
 ἐπιβατεύειν τῶν βασιλείων τῷ Διὸς, ὅρα ἡμῖν ὑψηλὸν τι ὄρος περι-
 σκοπεῖν. ΧΑΡ. Οἶσθα, ὡς Ἑρμῆ, ὡς εἶπα λέγειν ἐγὼ πρὸς
 30 ὑμᾶς, ἐπειδὴν πλέωμεν; Ὅποταν γὰρ τὸ πνεῦμα καταιγίσαν
 πλαγία τῇ ὀθόνην ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν
 ὑπ' ἀγνοίας κελεύετε τὴν (β) ὀθόνην σείλαι, ἢ ἐνδῆσαι ὀλίγον τῷ

(a) ζημιῶν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σὲ δὲ καὶ αὐτὸν καλύσει ἐνεργεῖν τὰ τῷ θανάτῳ ἔργα, μὴ νεκραγωγῆναι πολλῶν τῷ χρόνῳ, καὶ τὴν τῷ Πλάτωνος ἀρχὴν ζημιῶσει. According to which reading I have also rendered it.

(b) ὀθόνην σείλαι.] To furl the sail.

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— Ὄρα, ὡς ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργασάμεθα; Φέρε ἔν
 ἀναβάς ἰδῶ, ἢ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἔτι δεήσει.— Παπαί·
 Κάτω ἔτι ἴσμεν ἐν τῇ ὑπάρξει τῆς ἔρανθ' ἀπὸ μὲν γὰρ τῶν ἐσπερίων,
 μόγις Ἰωνία καὶ Λυδία φαίνεται. Ἀπὸ δὲ τῆς ἐσπέρας, ἔσπερον
 5 Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκλιῶν, (α) τὰ ἐπὶ τὰδε τῆς
 Ἰσραὴλ μόνα. Κακεῖθεν ἢ Κρήτη ἔσπερον σαφῶς. Μετακινήσει
 ἡμῖν, ὡς πόρθμευ, καὶ ἢ Οἰτήν ὡς ἔοικεν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.
 ΧΑΡ. Οὕτω ποιῶμεν ὄρα μόνον μὴ λεπτότερον ἐξεργασάμεθα τὸ
 ἔργον, ἀπομηκύνουτες πέρα τῆς πιδανθ', εἴτα συγκαταρρίφθέντες αὐτῶ
 10 πικρῶς τῆς Ὀμήρου οἰκοδομητικῆς πειραθῶμεν. ξυληριθῆναι τῶν κρα-
 νίων. ἘΡΜ. Θάρρει ἀσφαλῶς γὰρ ἔξει ἀπάντια μετατίθει τὴν
 Οἰτήν, ἐτικυλινδρῶσαι καὶ ὁ Παρνασσός. Ἰδῶ, ἐπᾶνειμι αὐθις. Εὖ
 ἔχει, πάντα ὄρα. Ἀνάβαινε ἡδὴ καὶ σύ. ΧΑΡ. Ὄρα, ὡς ἔρμη,
 τὴν χεῖρα ἔχει γὰρ ἐπὶ μικρὰν με ταύτην τὴν μηχανὴν ἀναβιβάζεις.
 15 ἘΡΜ. Εἴγε μὲν ἰδεῖν ἐθέλεις, ὡς Χάρων, ἀπάντια, ἔκ ἐνι δὲ ἄμφω,
 καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι. Ἀλλ' ἔχεις με τῆς δεξιᾶς, καὶ
 φείδεις μὴ κατὰ τῆς ὀλισθηρῆς πατεῖν. Εὖγε ἀνελήλυθας καὶ σύ. Καὶ
 ἐπεὶ περὶ δικόρυμθ' ὁ Παρνασσός ἐστι μίαν ἐκάτερθ' ἀκρὰν ἐπιλαθό-
 μενοι, καθεζόμεθα. Σὺ δὲ μοι ἡδὴ ἐν κύκλῳ περιβλέπων ἐπισκόπει
 20 ἀπάντια.

4. ΧΑΡ. Ὄρα γῆν πολλὴν καὶ (b) λίμνην τινὰ μεγάλην περιρρέου-
 σαν, καὶ ὄρη, καὶ ποταμούς, τῆς Κωκυθῆ, καὶ Πυριφλεγέθουθ' μείζονας
 καὶ ἀνθρώπους πάνυ μικρῶς, καὶ τινὰς φωλεῶς αὐτῶν ἘΡΜ. Πόλεις
 ἐκεῖναί εἰσιν, ἔσπερον φωλεῶς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὡς ἔρμη,
 25 ἔδεν ἡμῖν πέπρακται; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασαλίᾳ,
 καὶ τὴν Οἰτήν, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ἘΡΜ. Ὅτι τί;
 ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τῆς ὑψηλῆς ὄρα. Ἐβλόμην δὲ ἔσπερον
 πόλεις, καὶ ὄρη αὐτὰ μόνον, ὡς περὶ ἐν γραφαῖς ὄρα, ἀλλὰ τῶς
 ἀνθρώπους αὐτῶς, καὶ ἄπράτιστα, καὶ οἷα λέγουσιν ὡς περὶ ὅτε με τὸ
 πρῶτον ἐνλυχῶν εἶδες γελῶντά, καὶ ἔρε με, ὅ, τι γελῶν; Ἀκῆσας
 γὰρ τινθ', ἠσθην ἔσπερον ὑπερβολὴν. ἘΡΜ. Τί δὲ τῶτ' ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τὰδε τῆς Ἰσραὴλ.] *The-places-upon-these-hither-parts of the Ister; that is, "next to him, as he stood."* For the article ὁ, with the syllable δὲ, as ὁδε, ἡδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like ἔστθ; as, ἐν τῇδε τῇ πόλει, *in hac urbe*.

(b) λίμνην τινὰ.] Charon, very naturally, calls the whole ocean a *kind of a lake*, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

δειπνον, οἶμαί, κληεῖς, ὑπὸ τινῶν τῶν φίλων, “ Ἐς τὴν ὑσεραίαν
 “ μάλισα ἤξω,” ἔφη, καὶ μεταξὺ λέγοντι ἀπὸ τῆς τέγες κεραμῖς
 ἐπιπεσῆσα, ἐκ οἷδ’ ὅτι κινήσαντι, ἀπέκτεινεν αὐτόν. Ἐγέλασα
 καὶ ἐπιτελέσασθαι τὴν ὑπόσχεσιν. Ἔοικα δὲ καὶ νῦν ὑποκαταβή-
 σασθαι, ὡς μάλλον βλέπομι καὶ ἀκχοίμι. ἜΡΜ. Ἐχ’ ἀτρέμας 5
 καὶ τῆτο γὰρ ἐγὼ ἰάσομαι σοὶ καὶ ἰζυδερκέσατον ἐν βραχεὶ ἀποφανῶ,
 παρ’ Ὀμήρου τινὰ καὶ πρὸς τῆτο ἐπιδὴν λαβῶν. Καπειδὰν εἶπω τὰ
 ἔπη, μέμνητο μηκέτι ἀμυλώττειν, ἀλλὰ σαφῶς πάντα ὀρέξν.
 ΧΑΡ. Λέγε μόνον. ἜΡΜ.

Ἀχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἢ φρεῖν ἐπῆεν; 10

Ὅφρ’ εὖ γινώσκεις ἠεὶ θεὸν ἢδὲ καὶ ἄνδρα.

ΧΑΡ. Τί ἔστιν; ἜΡΜ. Ἦδη ὄρεας; ΧΑΡ. Ὑπερφυῶς γὰρ τυφλὸς
 ὁ Λυγκεύς ἐκείνῳ, ὡς πρὸς ἐμὲ ὡς σὺ τὸ ἐπὶ τῆτω προδίδασκέ
 με, καὶ ἀποκρίνας ἐρωτῶντι. Ἀλλὰ βέλει κατὰ τὸν Ὀμηρον καὶ γὰρ
 ἐρωμαί σε, ὡς μάθης ἐδ’ αὐτόν ἀμελῆ ὄντα με τῶν Ὀμήρου; ἜΡΜ. 15
 Καὶ πόθεν σὺ ἔχεις τί τῶν ἐκείνου εἰδέναι, ναύτης αἰεὶ καὶ πρόσκαπ-
 ῶν; ΧΑΡ. Ὅρεας; Ὀνειδιστικὸν τῆτο ἐς τὴν τέχνην ἐγὼ δὲ ὁπότε
 διεπύρθευον αὐτόν ἀποθανόντα, πολλὰ ραψωδῶντι ἀκχοίνας, ἐνίαν
 ἔτι μέμνημαι. Καί τοι χειμῶν ἡμῶν ἐμικρὸς τότε κατέλαβεν. Ἐπεὶ
 γὰρ ἤρξατο ἄδειν ἐ πάνυ αἰσιῶν τινα ὠδὴν τοῖς πλέεσιν, “ (a) Ὡς 20

(a) Ὡς ὁ Ποσειδῶν, &c.] I can make little sense of this language down to ναῦν, inclusive, as it stands, both here and in the best editions: for the third καὶ downward instead of coupling a verb to what goes before, as the former καὶ’s have done, unnaturally subjoins the participle κυκῶν to θυέλλας ἀρόθουε; so that κυκῶν is not only absurdly used, in that respect, but also made a nominative case, to which there is no verb in the sentence, either expressed, or understood. To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above; as if Neptune had confused the sea with the verses spoken by Homer. The reading κυκῶν ἐκύκησε, and understanding ὑπὸ τῶν ἐπῶν, as following ἐμπεισῶν in the sense, would make just language and sense of the whole. Yet, I fear, that would be doing too great a violence to the text; because the alteration, from κυκῶν to ἐκύκησε, would be taking too much liberty. But, by throwing the parts of the sentence into the following form, which I have presumed to follow, in my translation, I find they will make both sense and grammar,

“ ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ
 “ ^{τορύνην} τινὰ ἐμβασλὸν τὴν τρίαιναν, καὶ πάσας τὰς θύελλας ὠρόθυνε,
 “ καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν,” ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω
 καὶ γνόφῳ ἐμπροσθεν, ὀλίγῃ δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. “ Ὅτε περ
 5 καὶ ναυτιάσας, ἐκεῖνῳ ἀπήμεσε τῶν ῥαψωδιῶν τὰς πολλὰς (a) αὐτῆ
 Σκύλλῃ, καὶ Χαρυβδί, καὶ Κύκλωπι. ἙΡΜ. Οὐ χαλεπὸν ἐν ἧν ἐκ
 τούτων ἐμετε ὀλίγα (b) γένε διαφυλάττειν.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ πάσας τὰς θύελλας ὠρόθυνε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβασλὸν τὴν τρίαιναν, καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφῳ ἐμπροσθεν, ὀλίγῃ δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the *gathering of the clouds* first; next to that, the *raising of the storms*; and then, the *confusion of the sea*. But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader's satisfaction, here set down the vulgar translation of the whole period, word for word; which is as follows: “ Etenim postquam
 “ cantilenam quandam navigantibus non admodum prospere
 “ ram neque salutarem fuisset auspicatus, carminum vi
 “ impulsus Neptunus, et nubes convocavit, atque tridente
 “ velut toryna (instrumento, quo in olla aliquid teritur et
 “ agitatur inter coquendum) injecto, cum fluctuum procellas
 “ excitavit, tum aliis multis turbis universum miscebat mare,
 “ adeo ut parum abfuerat, quin tempestas, quæ una cum
 “ densa caligine imminebat, navem nobis subvertisset.” The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αὐτῆ Σκύλλῃ, &c.] Perhaps, the meaning is, “ that he vomited out many of his rhapsodies *along with Scylla* and “ *Charybdis*, &c.” that is, *along with* his descriptions of “ these;” which meaning I prefer.

(a) γένε.] Though this particle be in the best editions, yet I see no use of it here, since ἐν goes a little before.



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“ δὲ ὧν οἶδα, Κλέοβιν, καὶ Βίτωνά ἡγάμαι εὐδαιμονεσάτους γενέσθαι,
 “ τὰς τῆς ἱερείας παῖδας.” ΧΑΡ. Τῆς Ἀργόθεν φησὶν ἔτθ, τὰς
 ἅμα πρώην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς
 ἀπῆνης ἀχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. “ Ἔσω. Ἐχέτωσαν τὰ πρῶτα
 5 “ ἐκεῖνοι τῆς εὐδαιμονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλθ
 “ ὁ Ἀθηναῖος, ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.
 “ Ἐγὼ δὲ, κάταρμα, ἔσοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω
 “ οἶδα, Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκη τῆ βίη· ὁ γὰρ θάνατος
 “ ἀκρίβητος ἔλεγχος τῶν τοιούτων, καὶ τὸ ἀχρι πρὸς τὸ τέλος εὐδαι-
 10 “ μόνως διαβιῶναι.” ΧΑΡ. Κάλλισα, ὦ Σολων, ὅτι ἡμῶν ἐκ
 ἐπιλέλησαι, (a) ἀλλὰ τὸ πορθημεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περὶ
 τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὤρων
 φέρει; ΕΡΜ. Πλίνθος τῷ Πυθίῳ χρυσᾶς ἀνατίθησι, μισθὸν τῶν
 15 χρησμῶν, (b) ὑφ’ ὧν καὶ ἀπολεῖται μικρὸν ὕσερον. Φιλόμαντις δὲ
 ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γὰρ ἐστὶν ὁ χρυσὸς τὸ λαμπρὸν, ὃ
 ἀποσείλει τὸ ὑπὸ χρῶμα μετ’ ἐρυθήματος· νῦν γὰρ πρῶτον εἶδον, ἀκῶν

(a) ἀλλὰ τὸ πορθημεῖον, &c.] It seems to me strange lan-
 guage, to say, “That the *boat* should be the *judgment*.”
 Nay, I doubt but it is nonsense. Therefore, *κρίσιν* must
 here signify *κριτήριον*, “that by which we can form a true
 “*judgment* of any thing,” which I mean by *examen*, in my
 translation; though it is much to be doubted, whether *κρίσις*
 hath ever, elsewhere, been taken even in this sense. Grævius
 renders the whole thus: “Sed cymbam ipsam existimas
 “esse ubi de talibus iudicium fieri necesse sit.” But how
 can *κρίσις* signify, in his way, “Locus ubi iudicium fieri
 “possit,” without straining it very hard?

(b) ὑφ’ ὧν καὶ ἀπολεῖται.] I know not how these *oracles*
 could *destroy Cræsus*, except it was by giving him hopes, or
 assurances, that no attempt upon him, or his kingdoms,
 should succeed: and no doubt but that, by such suggestions,
 they often flattered kings, who sent them great presents.
 Here, also, καὶ stands oddly: and, perhaps, here too the
 meaning is, “That these *oracles* not only engage him, at
 “present, but shall, *also*, be the cause of his *death*, by mak-
 “ing him too secure.” Or, perhaps, rather, thus, “He
 “hath lost his *gold* by these *oracles*, and, in a little time, he
 “shall *also* lose his *life* by them.”

αί. ἘΡΜ. Ἐκεῖνο, ὃ Χάρων, τὸ αἰοίδιμον ὄνομα, καὶ περιμάχητον.
 ΧΑΡ. Καὶ μὴν ἔχ' ὄρω ὅ, τι ἀγαθὸν αὐτῷ πρόσσειν, εἰ μὴ ἄρα τῆτο
 μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό. ἘΡΜ. Οὐ γὰρ οἶσθα ὅσοι
 πόλεμοι διὰ τῆτο, καὶ ἐπίβουλοι, καὶ ληστήρια, καὶ ἱπιορκίαι, καὶ φόνοι,
 καὶ δεσμὰ, καὶ πλῆς μακρὸς, καὶ ἐμπορίαι, καὶ δελεῖαι. ΧΑΡ. Διὰ 5
 τῆτο, ὃ Ἐρμῆ, τὸ μὴ πολὺ τῆ χαλκῆ διαφέρειν. Οἶδα γὰρ τὸν
 χαλκὸν, ὄβολον, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάσθ' ἐκλέγων.
 ἘΡΜ. Ναί. Ἄλλ' ὁ χαλκὸς μὲν πολὺς ὥστε ἔ πάνυ σπυδάζεται
 ὑπ' αὐτῶν τῆτον δὲ ὀλίγον ἐκ πολλῆ τῆ βάρους, οἱ μεταλλεύουσι
 ἀνορύττισι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ ἔτ' ὅ, ὡσπερ ὁ μόλιβδος, 10
 καὶ τὰλλα. ΧΑΡ. Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν (α) ἀβελ-
 τερίαν, οἱ τοσῆτον ἔρωτα ἐρῶσιν, ὠχρῆ, καὶ βαρέως κλήματ' ὅ. ἘΡΜ.
 Ἄλλ' ἔ Σόλων γε ἐκεῖν' ὅ, ὃ Χάρων, ἐρῶν αὐτῆ φαίνεται, ὡς ὄρω. Καταγελάει γὰρ τῆ Κροῖσε καὶ τῆς μεγαλαυχίας τῆ βαρῆρας. Καὶ
 μοι δοκεῖν ἔρεσθαι τι βῆλεται αὐτόν. Ἐπακῆσωμεν ἔν. 15

“ 7. ΣΟΛ. Εἰπέ μοι, ὃ Κροῖσε, οἶει γὰρ τι δεῖσθαι τῶν πλίν-
 “ θων τῆτων τὸν Πύθιον; ΚΡΟΙΣ. Νῆ Δί' ἔ γὰρ ἔσιν αὐτῷ ἐν Δελφοῖς
 “ ἀνάθημα ἔδεν τοιῆτον. ΣΟΛ. Οὐκῆν μακάριον οἶει τὸν Θεὸν ἀπο-
 “ φαίνειν, εἰ κλήσαιτο ἐν τοῖς ἄλλοις, καὶ πλίνθες χρυσᾶς; ΚΡΟΙΣ.
 “ Πῶς γὰρ ἔ; ΣΟΛ. Πολλὴν μοι λέγεις, ὃ Κροῖσε, πένιαν ἐν τῷ 20
 “ ἔρωτῷ, εἰ ἐκ Λυδίας (b) μετασέλλεσθαι τὸ χρυσίον δεήσει αὐτῆς,
 “ ἢ ἐπιθυμήσασι. ΚΡΟΙΣ. Πῆ γὰρ τοσῆτ' ἂν γένοιτο χρυσὸς,
 “ ὅσ' ὅ παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρ' ὅ δὲ φύεται ἐν Λυδίᾳ;
 “ ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ. Τῆ βελτίον' ἄρα ἐνδεεῖς ἔσε.
 “ ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος χρυσῆς; ΣΟΛ. (c) Ἦν ἀπο- 25
 “ κρῖν' ἢ μηδὲν ἀγαννακίῶν, μάθοις ἂν. ΚΡΟΙΣ. Ἐρώτα, ὃ Σόλων.
 “ ΣΟΛ. Πότερον, ἀμείνως οἱ σώζοντες τινὰς, ἢ οἱ σωζόμενοι πρὸς
 “ αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδὴ. ΣΟΛ. Ἄρ' ἔν' ἢ
 “ Κῦρος, ὡς λογοποιῶσι τινες, ἐπὶ Λυδοῖς, χρυσᾶς μαχαίρας σὺ
 “ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὅ 30
 “ σίδηρος δηλαδὴ. ΣΟΛ. Καὶ εἶγε μὴ τῆτον παρασκευάσαιο,
 “ εἴχοιτο ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφῆ-
 “ μει, ὃ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἔν' ἔτω ταῦτα. Φαίνῃ
 “ δὲ ἔν' ἀμείνω τὸν σίδηρον ὁμολογῶν. | ΚΡΟΙΣ. Οὐκῆν καὶ τῷ Θεῷ

(a) ἀβελτερίαν.] Ἀβελτερος (i. e. ὁ τὸ βέλτερον, sive βελτίον μὴ γιννώσκων) signifies a fool. Steph.

(b) μετασέλλεσθαι] *Mittere-qui-advectant*. Steph.

(c) Ἦν ἀποκρῖν' .] *If you would argue*. See the notes upon *Dial.* xxxi.

“ κελεύεις σιδηρᾶς πλίνθας ἀνατίθεναι με, τὸν δὲ χρυσὸν ὀπίσω αὐθις
 “ ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδηρᾶς ἐκεῖνός γε δεήσεται· ἀλλ’ ἦν τε
 “ χαλκὸν, ἦν τε χρυσὸν ἀνάθῃς, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον.
 “ ἔση· ἀνατεθεικῶς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινὶ
 5 “ τυράνῳ λίσῃ· τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.
 “ ΚΡΟΙΣ. Αἰεὶ σύ με τῷ φλότῳ προσπολεμεῖς, καὶ φθονῖς.” ἙΡΜ.
 Οὐ φέρει ὁ Λυδὸς, ὦ Χάρων, τὴν παρρησίαν, καὶ τὴν ἀλήθειαν τῶν
 λόγων· ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένῃς ἄνθρωπος ἔχ
 ὑποπλήσσει, τὸ δὲ (a) παριστάμενον ἐλευθέρως λέγων. Μεμνήσεται
 10 δ’ ἐν μικρὸν ὑπερον τῆς Σόλωνος ὅταν αὐτὸν δεῖ ἀλόντα ἐπὶ τὴν πυρᾶν
 ὑπὸ τῆς Κύρης ἀναχθῆναι· ἥκιστα γὰρ τῆς Κλωθῆς πρῶτην ἀναγινωσ-
 κῆσθαι τὰ ἐκάστῳ ἐπικεκλωσμένα. Ἐν οἷς καὶ ταῦτ’ ἐγγεγραπτο,
 “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρης, Κύρον δὲ αὐτὸν ὑπ’ ἐκείνησιν τῆς
 “ Μασσαγέτιδος ἀποθανεῖν.” Ὁρᾶς τὴν Σκυθίδα, τὴν ἐπὶ τῆς ἵππε
 15 τῆς λευκῆς ἐξελαύνουσαν; ΧΑΡ. Νῆ Δία. ἙΡΜ. Τάμυρις ἐκείνη
 ἐστὶ καὶ τὴν κεφαλὴν γε ἀποτεμῆσα τῆς Κύρης αὐτῆ ἐς ἀσκὸν ἐμβαλεῖ
 πλῆρη αἵματι. Ὁρᾶς δὲ καὶ τὸν υἱὸν αὐτῆς τὸν νεανίσκον; Καμ-
 βύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, καὶ μυρία
 (b) σφαλεῖς ἐν τε Λιβύῃ καὶ Αἰθιοπία, τὸ τελευταῖον μανεῖς ἀποθα-
 20 νεῖται, ἀποκλείνας τὸν Ἄπιν, ΧΑΡ. ὦ πολλῆ γέλωτος. Ἀλλὰ
 νῦν τίς ἂν αὐτῆς προσβλέψειεν ἕτως ὑπερφρονῶντας τῶν ἄλλων;
 ἢ τίς ἂν πιστεύσειεν, ὡς μετ’ ὀλίγον ἕτος μὲν αἰχμάλωτος ἔσαι,
 ἕτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκῷ αἵματος;
 8. Ἐκεῖνος δὲ τίς ἐστιν, ὦ Ἑρμῆ, ὁ τὴν πορφυρᾶν ἐφειδίδα
 25 ἐμπεπορπημένος, ὁ τὸ διάδημα, ὦ τὸν δακτύλιον ὁ μάγιστρος ἀναδίδωσι,
 τὸν ἰχθῦν ἀνατεμῶν.

Νῆσῳ ἐν ἀμφιρῦτῃ, βασιλεὺς δὲ τίς εὐχεται εἶναι;

(a) παριστάμενον] Ut παριστάσθαι dicitur pro in mentem venire, ita παριστάναι pro menti alicujus indere. Steph.

(b) σφαλεῖς.] Properly, tripped up. Hence, it is used to signify a person overthrown in-his-projects. I, therefore, render it, *inceptis-frustratus*. The part of Cambyses’s history here alluded to is that of his having, first, destroyed the temple of Apis, and the other Egyptian gods, and, then, sent a great army to Libya, to demolish the famous temple of Ammon; which army was entirely lost, in the sandy deserts of that country, by which he was σφαλεῖς, overthrown in his projects. See Herod. Lib. ii. and Justin, Lib. i.

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ἢ φέρῃσι τὸν (α) ὑποδέεστρον. Ὁ δὲ περιπετόμενος αὐτὸς ἐκ τῶν
 ἀθανῶν ἔστι ὄχλος, τίνες εἰσὶν; ἙΡΜ. Ἐλπίδες, ὦ Χάρων, καὶ
 δαίματα καὶ ἄνομοι καὶ ἡδοναὶ καὶ φιλαργυρίαι, καὶ ὀργαί, καὶ μίσος,
 καὶ τὰ τοιαῦτα. Τύτων δὲ ἡ ἀγνοία μὲν κάτω ζυανακαμύσσεται
 5 αὐτοῖς; καὶ ζυμπολιεύεται γὰρ νῆ Δία, καὶ τὸ μῖστος, καὶ ἡ ὀργή, καὶ
 ζηλοτυπία, καὶ ἀκαθία καὶ ἀτορία, καὶ φιλαργυρία. Ὁ φόβος δὲ
 καὶ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐμπιπτῶν, ἐκπλάττει ἐνίοτε, καὶ
 ὑποπτήσσειν ποιεῖ· αἱ δὲ ἐλπίδες ὑπὲρ κεφαλῆς αἰωρόμεναι, ὅπουτ' ἂν
 μάλισσά οἴηται τις ἐπιλήψεσθαι αὐτῶν ἀναττάμεναι οἰχονῆσαι,
 10 κεχρηνοτάς αὐτὰς ἀπολιπέσσαι· ὅπερ καὶ τὸν Τάνταλον κάτω πᾶσχοῖα
 ὄρῃς ὑπὸ τῆς ὕδατος. Ἦν δ' ἀτενίσσης, κατόψει καὶ μοῖρας ἄνω
 ἐπικλωθῆσας ἐκάς· τὸν (β) ἀτρακτον, ἀφ' ἧς ἠρτήσθαι ζυμώθηκεν
 ἀπανθίας ἐκ λεπῶν νημάτων· ὄρῃς καθάπερ ἀράχνια τίνα κατα-
 βαίνοντα ἐφ' ἑκάστον ἀπὸ τῶν ἀτρακτων; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν
 15 ἐκάσῳ νῆμα ἐπιπετλεγμένον γὰρ τὰ πολλὰ· τῆτο μὲν ἐκείνω, ἐκείνο
 δὲ ἄλλα. ἙΡΜ. Εἰκότως ὦ Πορθμεῦ εἴμαρται γὰρ ἐκείνω μὲν
 ὑπὸ τέττε φονευθῆναι, τέττε δὲ ὑπ' ἄλλου καὶ κληρονομήσαι γὰρ τέττον
 μὲν ἐκείνω, ὅτι ἂν ἢ μικρότερον τὸ νῆμα· ἐκείνον δ' αὖ τέττε τοιόνδε
 γὰρ τι ἢ (γ) ἐπιπλοκῆ δηλοῖ· ὄρῃς δ' ἔν ὑπὸ λεπτῆς κρεμαμένως
 20 ἀπανθίας; Καὶ (δ) ἔτος μὲν ἀνασπασθεῖς ἄνω μετέωρος ἐστὶ, καὶ
 μετὰ μικρὸν καταπετῶν, ἀπορράγηνται τῆς λίνης, ἐπειδὴν μηκέτι
 ἀνέλεχθαι πρὸς τὸ βάρος, μέγαν τὸν φόφον ἐργάσεται· ἔστι δὲ ὀλίγον
 ἀπὸ γῆς αἰωρόμενος, ἢν καὶ πῆσθαι ἀψοφητὶ κείσεται, μόγις καὶ τοῖς
 γειτοσιν ἐξαικισθῆναι τὸ πλώματος. ΧΑΡ. Παργέλοια ταῦτα,
 25 ὦ Ἑρμῆ.

10. ἙΡΜ. Καὶ μὲν ἔδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ
 κατὰ γέλασα. ὦ Χάρων, καὶ μάλισσά αἱ ἄγαν σπεδαὶ αὐτῶν, καὶ τὸ
 μεταξὺ τῶν ἐλπίδων οἰχισθῆναι, ἀναρπάσσης γιγνομένης ὑπὸ τῆς βελτίσσης

(a) ὑποδέεστρον.] *Debiliorem*: ab ὑποδεόμαι, egeo. Steph.

(b) ἀτρακτον.] Not the *distaff*, as some are apt to think, but the *spindle*.

— *teretem versabat pollice fusum.*

Ovid. and

— *Dixerunt, currite, fusis.*

Virg.

Which cannot agree to *distaffs*, that are always fixed, having whatever is to be spun tied upon them.

(c) ἐπιπλοκῆ.] I chuse to render this word *imflexus*, the *tying-on* of the threads upon the heads of mortals.

(d) ἔτος.] Meaning a *great-man*, whose death (as we are apt to say) *makes a great noise*.

φανείτω. Ἄγγελοι δὲ αὐτῶν, καὶ ὑπηρεταὶ μάλα πολλοὶ, ὡς ὄρασι,
 (α) ἠπίαλοι, καὶ πυρετοὶ, καὶ φθόαι, καὶ περιπνευμονίαι, καὶ ξίφη, καὶ
 ληθήρια, καὶ κώνεια, καὶ δικασαί, καὶ τύραννοι, καὶ τέτων ἕξεν ὅτι ὡς
 αὐτὰς εἰσέρχεται, ἐς ἃν εὖ πράττωσιν. Ὅταν δὲ σφαλῶσι, πολὺ
 τὸ "Ὀτιλοτοί," καὶ "Αἰ, αἰ," καὶ "ὦμοί μοι" Εἰ δ' εὐθὺς ἐκ 5
 ἀρχῆς ἐνεόχον ὅτι θνητοὶ τέ εἰσιν αὐτοὶ, καὶ ὀλίγον τέτον χρόνον
 ἐπιδημήσαντες τῷ βίῳ, ἀπίασιν, ὡς περ ἐξ ὄνειράτων, πάντα ὑπὲρ
 γῆς ἀφέντες ἕξον τε ἂν σωφρονέστερον, καὶ ἤτιον ἠνεῶντο ἀποθανόντες·
 νῦν δὲ ἐς αἰεὶ ἐλπίζαντες χρῆσθαι τοῖς παρῶσιν, ἐπειδὴν ἐπιστὰς ὁ
 ὑπηρετῆς καλῆ καὶ ἀτάγῃ, πεδῆτας τῷ πυρετῷ, ἢ τῇ φθόῃ, ἀγανακ- 10
 τῶσι πρὸς τὴν ἀγωγὴν, καὶ πότε προσδοκῆσαντες ἀποσπασθῆσεσθαι
 αὐτῶν. (b) Ἡ, τί γὰρ ἐκ ἂν ποιήσειεν ἐκεῖνον, ὁ τὴν οἰκίαν
 σπερδῆ οἰκοδομεῖμενον, καὶ τὰς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ
 μὲν, ἕξει τέλος αὐτῷ, ὁ δὲ, ἄρτι ἐπιθεὶς τὸν ὄρορον, ἀπιοι, τῷ κληρο-
 νόμῳ καταλιπὼν ἀτολαύειν αὐτῆς, αὐτὸς μηδὲ δεῖπνήσας ἀθλιος ἐν 15
 αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἢ
 γυνῆ, καὶ φίλος διὰ τέτο ἐστιῶν, καὶ τένορος τῶ πατρὸς τιθέμενος, εἰ
 ἠπίστατο ὡς ἐπταέτης γενόμενος ὁ παῖς τεθνήξεται, ἄρα ἂν σοὶ δοκῆ
 χαίρειν ἐπ' αὐτῷ γενομένῳ; Ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχῆσαι
 ἐπὶ τῷ παιδί ἐκεῖνον ὄρα, τὸν τῶ ἀθλητῆ πατέρα, τῶ Ὀλύμπια 20
 νενικηκότος, τὸν γείτονα δὲ τὸν ἐκκομιζοντα τὸ παιδίον ἐχ' ὄρα, ἐδὲ
 αἰδεν ἀφ' οἷας αὐτῷ κρόκης ἐκρέματο. Τὰς μὲν γὰρ περὶ τῶν ὄρων
 διαφερομένους ὄρας ὅσοι εἰσὶ, καὶ τὰς ξυναγεῖροντας τὰ χρέμματα, εἴτα
 πρὶν ἀτολαύσαι αὐτῶν καλεσμένους, ὑπ' ἂν εἰπόν: ἐπιστόλων ἀγγέλων τε,
 καὶ ὑπηρετῶν; ΧΑΡ. Ὁρῶ πάντα ταῦτα καὶ πρὸς ἑμαυτὸν ἐγὼ ἐννοῶ, 25
 τί τὸ ἠδὲ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, καὶ σερῆμενοι
 ἀγανακτῶσιν.

11. ἘΡΜ. Ἦν γὰρ τὰς βασιλέας ἴδῃ τις αὐτῶν, οἵπερ εὐδαι-
 μονέστατοι εἶναι δοκῶσιν, ἕξω τῶ ἀρεταῖς, καὶ ὡς φῆς, ἀμφιβόλος τῆς
 τύχης, πλείω τῶν ἠδῶν τὰ μνίστρα εὐρήσει προσόντα αὐτοῖς, φόβος καὶ
 ταραχὰς, καὶ μῖσος, καὶ ἐπιβλασῆς, καὶ ὄργος, καὶ κολακείας, τέτοις

(a) ἠπίαλοι.] *Quotidian agues*, in which (as I am well in-
 formed) the heat instantly succeeds the cold; but in which
 (according to Stephanus) the heat and cold are felt at the
 same time. Ab ἠπιας, *mitis*.

(b) Ἡ, τί, &c.] This sentence will prove obscure to begin-
 ners, if they do not carefully observe the explanatory words,
 in the translation.

γὰρ ἀπάντες ξύνεισιν. Ἐὼ πένθη, καὶ νόσος, καὶ (a) πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν, (b) ὅπερ δὲ τὰ τέτων πονηρὰ, λογιζέσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΧΑΡ. Ἐθέλω γὰρ σοι, ὦ Ἑρμῆ, εἰπεῖν, ὡς τινι εἰκέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίβη ἀπὸ αὐτῶν. Ἦδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρηνῶ τινι καταρράττοντι ἀνισαμένους; Τὰς φυσαλλίδας λέγω, ἀφ' ἧν ξυναγείρεται ὁ ἀφρός. Ἐκείνων τοίνυν αἱ μὲν (c) τινες μικραῖ εἰσι, καὶ αὐτίκα ἐκρᾶνθῆσαι, ἀπέσθησαν· αἱ δ' ἐπὶ ᾧλέον διαρκῆσι, καὶ (d) προσχωρῶσάν αὐταῖς τῶν ἄλλων, αὐταῖ ὑπερφυσώμεναι ἐς ἰομέγιστον ὄγκον αἴρονται. Εἶτα μὲν τοι κακέϊναι πάντως ἐξερέμεγιστάν ποτε· ἔ γὰρ οἷόν τε ἄλλως γενέσθαι. Τῆτό ἐστιν ὁ ἀνδρώπων βίβη. Ἀπάντες ὑπὸ πνεύματῳ ἐμπεφυσημένοι, οἱ μὲν μείζους, οἱ δ' ἐλάττους, καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ἀκύμορον τὸ φύσημα, οἱ

(a) πάθη.] *Passions.*

(b) ὅπερ δὲ, &c.] I have endeavoured to render these words, down to εἴη, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: “Quum, vel, ubi verò hæc sunt regum mala, opportunum, vel, præstò est, colligere, qualia sint privatorum.” And, indeed, it must be granted that ὅπερ most naturally and strongly signifies “ubi,” as δὲ also doth “verò,” and as καιρὸς likewise doth “opportunitas.” Nay, I greatly doubt whether, in any author whatsoever, καιρὸς be used to signify any thing but “a seasonable time,” or, “the opportunity of doing any thing.” But still, upon these considerations, I should chuse to render it thus: “Ubi verò mala horum (*scil. regum*) sunt, ibi datur occasio colligendi qualia sint privatorum.” Δὲ shews plainly that a sentence begins at ὅπερ; so that there should be a full stop immediately after αὐτῶν.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) τινες μικραῖ.] *Infants.*

(d) προσχωρῶσάν τῶν ἄλλων.] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, *add* themselves to them.



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13. ΧΑΡ. Ἐν ἔτι ἐπόθην εἰδέναι, ᾧ Ἑρμῆ; (καί μοι δεῖξας αὐτό, ἐντελῆ ἔση τὴν περιήγησιν πεποιηκώς) τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύτῃσι, θεάσασθαι. ἙΡΜ. Ἡρία, ᾧ Χάρων, καὶ τύμβους, καὶ τάφους καλῶσι τὰ τοιαῦτα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ
 5 χώματα ὄρῃς, καὶ τὰς (α) σήλας, καὶ πυραμίδας; Ἐκεῖνα πάντα νεκροδοχεῖα, καὶ σωματοφυλάκιά ἐσι. - ΧΑΡ. Τί ἐν ἐκεῖνοι σεφανεῖς τὰς (β) λίθους, καὶ χρεῖσι μύρῃ; Οἱ δὲ, καὶ σπυράν (γ) νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρον τινα ὀρύξαντες, καί στί τε ταυτὶ τὰ πολυτελεῆ δεῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον, καὶ μελίκρατον, ὡς γῆν εἰκάσαι,
 10 εἰχέσιν; ἙΡΜ. Οὐκ οἶδα, ᾧ Πορθμεῦ, τί ταῦτα πρὸς τὰς ἐν ἄδῃ. Πεπιστεύκασι δ' ἐν τὰς ψυχὰς ἀναπεμπόμενας κάτωθεν, δειπνεῖν μὲν ὡς οἶον τε περιπετομένας τὴν κνίσσαν, καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τῆ βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκεῖνος ἔτι πίνειν ἢ ἐσθίειν, ᾧν τὰ κρανία ξηρότατα; Καί τοι γελοῖός εἰμί σοι λέγων ταῦτα, ὅσημέρῃ
 15 κατὰ γούλι αὐτῆς. Οἷσθ' ἐν εἰ δύναϊν' ἂν ἔτι ἀνελεῖν ἅπαξ, ὑποχθόνιοι γινόμενοι. Ἐπεῖτοι καὶ παρ' ἄγελαι ἂν, ᾧ Ἑρμῆ, ἔπασχον, ἐκ ὀλίγα πρᾶγματ' ἔχον, εἰ ἔδει μὴ κατὰ γειν μόνον αὐτῆς, ἀλλὰ καὶ αὐτῆς ἀναγεῖν ποιόμενης. Ὡ μάλιστα τῆς ἀνοίας, ἐκ εἰδότες ἡλικίαις ὄροις διακρίεται τὰ νεκρῶν, καὶ τὰ ζώντων πρᾶγματα, καὶ οἷα παρ'
 20 ἡμῖν ἐσι, καὶ ὅτι

(d) Κάτθαν' ὁμῶς ὁ, τ' ἀτυμβῶ ἀνὴρ ὅς' ἔλαχε τύμβου,

Ἐν δ' ἰῆ τιμῆ ἱερῶ κρείων' Ἀγαμέμνων.

Θερσίτη δ' ἰσῶ Θετίδῶ παῖς ὑπόμοιο.

Πάντες δ' εἰσὶν ὁμῶς νεκρῶν ἀμενηνὰ κάρηνα.

25 Γυμνοί τε, ξηροί τε, κατ' ἀσφοδελὸν λειμῶνα.

ἙΡΜ. Ἡράκλεις, ὡς πολλὸν τὸν Ὀμηρον (ε) ἐπαντλεῖς. Ἄλλ', ἐπεὶ περ ἀνεμνησάς με, θελω σοι δεῖξαι τὸν τῆς Ἀχιλλέως τάφον. Ὅρῃς τὸν ἐπὶ τῆς θαλάττης; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκὸν ἀντικρῶ

(a) σήλας.] *Square pillars* (as Suidas says), which were erected near tombs, with inscriptions relating to the dead.

Τύμβου καὶ σήλας.—*Hom. Il. xvi.*

(b) λίθους.] Meaning the pillars near the tombs.

(c) νήσαντες.] *Νέω*, properly, signifies *neo*, to spin. It also, as Stephanus shews, signifies *glomerare*, to wind up thread into a bottom; and, from thence, *acervo*, to heap up.

(d) Homer.

(e) ἐπαντλεῖς.] *You pump up*; joking upon Charon's business of pumping the water out of his boat.

δὲ ὁ Αἴας τέθραπται ἐν τῷ Ῥοιτείῳ. ΧΑΡ. Οὐ μεγάλοι, ᾧ Ἑρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι. (α) ἄς κάτω ἀκέ-
ομεν τὴν Νῆον, τὴν Σαρδαναπάλη, καὶ Βαβυλῶνα, καὶ Μυκῆνας, καὶ
Κλεωνάς, καὶ τὴν Ἰλιον αὐτήν. Πολλὰς γὰρ μέμνημαι διαπορθμεύσας 5
ἐκείθεν, ὡς δὲ καὶ ἄλλων ἐταῶν μηδὲ νεωλεῆσαις μηδὲ διαψύξαι τὸ σκαφί-
διον. ἙΡΜ. Ἡ Νῆον μὲν, ᾧ πορθμεῦ, ἀπόλωλεν ἤδη, καὶ ἐδὲν
ἰχθῆν ἐτι λοιπὸν αὐτῆς, ἐδ' ἂν εἶπες ὅπως πάλ' ἦν. Ἡ Βαβυλῶν δέ
σοι ἐκείνη ἐστίν, ἡ εὐπυργῆ, ἡ τὸν μέγαν περιόλον ἐ μετατολὴ καὶ
αὐτὴ ζητηθησομένη, ὡς περὶ ἡ Νῆον. Μυκῆνας δὲ καὶ Κλεωνάς 10
αἰσχύνομαι δεῖξαι σοι, καὶ μάλιστα τὴν Ἰλιον ἀποπνίξεις γὰρ εὐ οἶδ'
ἐτι τὸν Ὀμηρον καλεσθῶν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐταῶν. Πλὴν ἄλλὰ
πάσαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνήκασι καὶ αὐταί. Ἀποθνήσ-
κασι γὰρ, ᾧ πορθμεῦ, καὶ πόλεις, ὡς περὶ ἄνθρωποι καὶ τὸ παραδοξό-
τερον, καὶ ποταμοὶ ὅλοι. Ἰνάχως ἐν ἐδὲ τάφῳ ἐν Ἀργεὶ ἐτι καλελεῖ 15
πέται. ΧΑΡ. Παπαί, τῶν ἐπαίνων, Ὀμηροῦ καὶ τῶν ὀνομάτων,

—— Ἰλιον ἰχθῆν,

καὶ —— εὐπυργίαν,

καὶ —— εὐκλίμεναι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεῖνοι, ἡ 20
ἐπὲρ τίνῳ ἀλλήλους φονεύουσιν; ἙΡΜ. Ἀργεῖος ὄρεως, ᾧ Χάρων,

(α) ἄς κάτω ἀκέομεν.] Stephanus accounts for the accusa-
tive case after ἀκέω, as it is here put, by observing that ἀκέω,
upon such occasions, signifies *fando audio, to hear-of-by-*
report. Xenophon hath a similar expression, where he saith,
ὡς ἤκουσεν ἄνδρες ἤδη ἔργα διαπραττόμενον τὸν Κυρόν. Pæd. Lib. i.
And Lucian another, in his *Dream*: "Ὡς περὶ τὴν Νιόβην ἀκέο-
μεν, as we hear of Niobe. And I doubt not but Horace hath
adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juvenus.

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators,
is not pure Latin; not recollecting that this kind of phrase
hath been used by some of the best authors in the Greek
language, which may very well warrant Horace's adopting
it, as he hath done several others.

κ) Λακεδαιμονίαις, κ) τὸν ἡμιθνήτα ἐκεῖνον στρατηγὸν (α) Ὀθρυάδην
 τὸν ἐπιγράφοι τὸ τρίποιον τῶ αὐτῆ ἀίματι. ΧΑΡ. Ὑπὲρ τίνου
 δὲ αὐτοῖς ὦ Ἑρμῆ ὁ πόλεμος; ΕἼΜ Ὑπὲρ τῆς πεδίας αὐτῆ, ἐν
 ᾧ μάχονται. ΧΑΡ. Ὡς τῆς ἀνοίας, εἴγε ἐκίνασιν ὅτι κἂν ὅλην τὴν
 5 Πελοπόννησον ἕκαστος αὐτῶν κήσανται, μόγις ἂν πεδίαϊον λάβοιεν
 τόπον παρὰ τῆ Αἰακῆ. Τὸ δὲ πεδίων τῆτο ἀλλοτρεῶς ἄλλοι γεωργήσασσι,
 πολλάκις ἐκ βῶθρων τὸ τρίποιον ἀνασπάσαντες τῶ ἀράτρω. ΕἼΜ.
 Οὕτω μὲν ταῦτα ἴσαι. Ἡμεῖς δὲ καλὰ βάντες ἴδη, κ) καλὰ χάραν
 εὐβελήσαντες αὐθίς τὰ ἔρη, ἀταλλατλάμεθα ἐγώ μὲν καθ' ἃ ἴσαλην,
 10 σὺ δ' ἐπὶ τὸ πορθμεῖον ἤξω, δέ σοι μετ' ὀλίγον, (β) κ) αὐτὸς ἐκρῶσολῶν.
 ΧΑΡ. Εὐγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης αἰεὶ ἀναγέγραψον. —
 Ὁνάμην δέ τι διὰ σέ τῆς ἀποδημίας. — Οἴά ἐσι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely
 told by any one author, of the many who mention him, but
 may be collected from them all, in the following manner:
 The Spartans and Argives, having a dispute about a piece of
 land, called Thyrea, chose three hundred men on each side,
 who should decide the difference by the sword. A battle
 ensues between those two little selected armies, who fight
 so desperately that not one of the whole six hundred survived
 the engagement, except three; to wit, two of the Argives,
 Chromius and Alcinoi, and Othryades, the general of the
 Spartans, who was so desperately wounded, that, for a while,
 he lay as dead, among the slain. The two surviving Argives,
 seeing no one to oppose them, ran home with the news of
 their victory. Soon after, Othryades recovers, and, finding
 himself in possession of the field of battle, erects a trophy,
 writes on it, in his own blood, *I have conquered*, and then
 brings the arms of the slain Argives into his camp. The
 next day, the two main armies of the contending nations
 meet, at the place of action. The Argives claim the victory,
 as more of their men had survived the battle: the Spartans,
 as their one man had kept the field; the others having, as it
 were, fled. Upon this, both armies fight; but the Spartans
 gain the victory. Othryades, after he returned to Sparta,
 killed himself for shame of outliving his men, who, every
 one, so bravely fell. *Herodot. Suid. Plut. Valer. Ovid. in*
Fast. and Hoffman.

(b) κ) αὐτὸς.] I myself too; that is, as well as you.

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ΛΟΥΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Ξ

Δ Ι Α Λ Ο Γ Ω Ν

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ α΄.

Περὶ τῆς Ἐνυπνίης ἤτοι Βίβου Λουκιανῆς.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

ἌΡΤΙ μὲν ἐπεπαύμην εἰς τὰ (a) διδασκαλεῖα (b) Φοιτῶν, ἤδη τὴν ἡλικίαν πρὸς ἡῶν. Ὁ δὲ πατήρ ἐσκοπέετο μετὰ τῶν φίλων ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις ἐν ἔδοξε παιδεία μὲν, καὶ πόνη πολλῆ, καὶ χρόνη μακρῆ, καὶ δαπάνης ἔσμικρῆς, καὶ τύχης δεῖσθαι λαμπρῆς· τὰ δὲ ἡμέτερα, μικρὰ τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπιχειρίαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν (c) βαναύσων τέτων ἐκμάθοιμι,

(a) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα Φοιτῶντες, and δικαιοσύνης διδασκαλεῖα. Pæd. Lib. ii. & iii.

(b) Φοιτῶν.] The verb Φοιτάω hath been so constantly used to signify, in particular, to go-to-school, that school-scholars have been called Φοιτήται, instead of μαθηταί. Bourd.

(c) βαναύσων.] Βάναυσος is, properly, a substantive of the common gender, and signifies a person who works in a forge, or foundery. But it is here used adjectively; τεχνῶν being understood. Stephanus quotes the expression, βάναυσος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐδὺς ἂν αὐτὸς ἔχειν τὰ ἀρκῦντα παρὰ τῆς τέχνης, καὶ
 μηκέτι οἰκόσιτ' εἶναι, τηλικῶτ' ὧν· ἐκ εἰς μακρὸν δὲ καὶ τὴν πα-
 τέρᾳ εὐφρανεῖν, ἀποφέρων αἰεὶ τὸ γιγνόμενον. Δευτέρως, ἐν σκέψεως
 ἀρχῇ πρῶτῃ, τίς ἀρίστη τῶν τεχνῶν, καὶ ῥάσις ἐκμαθεῖν, καὶ ἀνδρὶ
 ἐλευθέρῳ πρέπασα, καὶ πρόχειρον ἔχουσα τὴν (α) χορηγίαν, καὶ διαρκῆ
 τὸν πόνον. Ἄλλως τοίνυν ἄλλην ἐπαινῶν, ὡς ἕκαστ' ἡ
 ἐμπειρίας εἶχεν, ὁ πατήρ εἰς τὸν θεῖον, ἀπιδὼν (παρῆν γὰρ ὁ παρὸς
 μητρὸς θεῖτ', ἀρίστ' (b) ἑρμογλύφ' εἶναι δοκῶν, καὶ λιθοξόος ἐν
 τοῖς μάλιστα εὐδοκίμοις) “ Οὐ θεμῖς (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν,
 “ σὲ παρόντ'. Ἄλλὰ τῆτον ἄγε (δείξας ἐμὲ) καὶ δίδασκε παραλα- 10
 “ βῶν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμωσὴν, καὶ ἑρμογλυφῆα·
 “ δύναται γὰρ καὶ τῆτο, φύσει γέ, ὡς οἶσθα, (c) ἔχων δεξιῶς.”
 Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηρῶ παιδιαῖς· ὅποτε γὰρ ἀφειθήν ὑπὸ
 τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δί'
 ἀνδρώπας, ἀνέπλαττον (εἰκότως, ὡς εἶδον τῶ πατρί) ἐφ' οἷς παρὰ 15
 μὲν τῶν διδασκάλων πλεγάς ἐλάμβανον. Τότε δὲ ἐπαιν' εἰς τὴν
 εὐφυΐαν καὶ ταῦτα ἦν· καὶ χρῆσας εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν-
 βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γέ τῆς (d) πλαστικῆς.—
 (e) Ἄμα τε ἐν ἐπιτήθει ἐδόκει ἡμέρας τέχνης ἐνάρχεσθαι καὶ γὰρ
 παρεδεδόμην τῷ θεῷ, μὰ τὸν Δί' ἐσφόδρα τῷ πράγματι ἀχθόμεν'. 20
 ἀλλὰ μοι καὶ παιδιάν τινα ἐκ ἀτέρπη ἐδόκει ἔχειν, καὶ πρὸς τὰς
 ἡλικιώτας ἐπίδειξιν, εἰ φαίνοίμην θεῶς τε γλύφων, καὶ ἀγαλματῖά
 τινα μικρὰ κατασκευάζων ἑμαυτῷ τε, καὶ κείνοις, οἷς προξέρμην.
 Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηδες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγ-
 κοπέα γὰρ τινός μοι δὲς ὁ θεῖτ' ἐκέλευσέ μοι ἔρεμα καθικέσθαι 25
 πλάκους, ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινόν,

(a) χορηγίαν.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessaries.

(b) ἑρμογλύφ' .] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary's art; and hence, it is likely, every statuary was called ἑρμογλύφ'.

(c) ἔχων δεξιῶς. Minus Atticè. Bound.

(d) πλαστικῆς.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) Ἄμα τε ἐν, &c.] Thus, in English: “ At the same time, therefore, a proper day was pitched upon, and I was also (then) given up, &c.”

— (a) Ἀρχὴ δέ τοι ἤμισυ πάντος.

Σκληρότερον δὲ κατενεγκόντι ὑπ' ἀπειρίας, κατεάγη, μὲν ἢ πλάξ.
 Ὁ δὲ ἀγανακλήσας, σκυτάλην τινὰ πλησίον κειμένην λαβὼν, ἔπράως,
 ἔδὲ προτρεπτικῶς με κατήρξατο, ὥστε δάκρυά μοι τὰ προοίμια τῆς
 5 τέχνης. Ἀποδράς ἔν' ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνεῖμαι συνεχῆς
 ἀνολολύζων, καὶ δακρύων τὰς ὀφθαλμούς ὑπόπλεως· καὶ διηγῆμαι τὴν
 σκυτάλην, καὶ τὰς μάλωπας εἰδείκνυον, καὶ κατηγορεῖν πολλὴν τινα
 ὀμότητα, προσθεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβά-
 λωμαι κατὰ τὴν τέχνην. Ἀγανακτισσαμένης δὲ τῆς μητρὸς, καὶ πολλὰ
 10 τῶ ἀδελφῶ λοιδορησαμένης, ἐπεὶ νύξ ἐπῆλθε, κατέδραρον, ἔτι ἔνδακ-
 ρυς, καὶ τὴν νύχθ' ὅλην ἐννοῶν. Μέχρι μὲν δὲ τῶτων, γελάσιμα, καὶ
 μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἐκέτι εὐκᾶταφρόνητα, ὡς
 ἄνδρες ἀκέρσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δεόμενα. Ἴνα
 γὰρ κατ' Ὀρηρον εἶπω,

15 — (b) Θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος,

Ἀμβροσίην διὰ νύκτα,—

ἐναργῆς ἔτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. Ἐτι γὰρ καὶ
 μετὰ τοσούτον χρόνον τὰ τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλ-
 μοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκροαθέντων ἐναυλῶ, ἔτω σαφῆ
 20 πάντα ἦν.

2. (c) Δύο γυναῖκες λαβόμεναι ταῖν χερῶν εἴλκον με πρὸς ἑαυτὴν
 ἑκατέρω μάλα βιαίως, καὶ καρτερώς. Μικροῦ γοῦν με διασπάσαντο
 πρὸς ἀλλήλας φιλοτιμύμεναι. καὶ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει,
 καὶ παρὰ μικρὸν ὅλον εἶχέ με ἄρτι δὲ ἂν αὐτῆς ὑπὸ τῆς ἑτέρας εἶχό-
 25 μην. Ἐβόων δὲ πρὸς ἀλλήλας ἐκατέρω· ἡ μὲν ὡς αὐτῆς ὄντιά με
 κεκλήσθαι βούλοίτο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοίτο. Ἦν
 δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κόμην, τὰ χεῖρες τύλων
 ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τίλανου καλαγέμουσα, οἷος ἦν ὁ
 Θεῖος, ὅποτε ζεοὶ τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος, καὶ τὸ

(a) Ἀρχή, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. II. ii.

(c) Δύο γυναῖκες, &c.] This dream is formed upon the
 plan of the judgment of Hercules, to whom, when a youth,
 virtue and vice appeared, and severally made speeches; but
 the young hero, notwithstanding all the gay allurements
 and tempting arguments of vice, devotes himself to virtue.
 See Xen. Mem. Lib. ii.

There is humour in Lucian's putting himself upon the
 same footing with the young demigod, Hercules.



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“ ἔση, τῷ σώματι πονῶν, καὶ τὴν ἀπασαν ἐλπίδα τῆ βίᾳ τεθει-
 “ μένος· ἀφανῆς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγενῆ λαμβάνων, ταπεινὸς
 “ τὴν γνώμην, εὐτελής δὲ τὴν πρόσοδον· ἔτε φίλοις ἐπιδικάσιμος, ἔτε
 “ ἐχθροῖς φοβερὸς, ἔτε τοῖς πολιταῖς ζηλωτὸς ἀλλ’ αὐτὸ μόνον, ἐργά-
 5 “ τῆς. καὶ τῶν ἐκ τῆ πολλῆ δῆμῳ εἷς, αἰεὶ τὸν πρῶτοντα ὑποπτήσων,
 “ καὶ τὸν λέγειν δυνάμενον θεραπεύων. (a) λάγω βίον ζῶν, καὶ τῆ
 “ κρείττονος ἔρμαιον ὢν. Εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιτο, καὶ
 “ θαυμαστὰ πολλὰ ἐξεργάσαιο, τὴν μὲν (b) τέχνην ἀπαλῆς ἐπαινέσου-
 “ ται, ἐκ ἑστὶ δὲ ὅσις τῶν ἰδόντων, εἰ νῦν ἔχοι, εὐξαίῳ ἂν σοι ὁμοῖος
 10 “ γένεσθαι. Οἷος γὰρ ἂν ἦς, βάνουσσος καὶ (c) χειρώνναξ, καὶ ἀποχει-
 “ ροδίωλος νομισθήσῃ. Ἦν δὲ μοι πεῖθῃ, πρῶτον μὲν σοι πολλὰ
 “ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμασὰς, καὶ λόγους
 “ αὐτῶν ἀπαγγέλλωσα, καὶ πάντων (ὡς εἰπεῖν) ἔμπειρον ἀποφαίνεσθαι
 “ καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, καλακοσμήσω πολλοῖς, καὶ
 15 “ ἀγαθοῖς κοσμήμασι, σωφροσύνη, δικαιοσύνη, εὐσεβεία, πραότητι,
 “ ἐπιεικεία, συνέσει, καξιερίᾳ, τῷ τῶν καλῶν ἔργῳ, τῇ πρὸς τὰ σεμνύ-
 “ τατα ὀρμῇ. Ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκέραιος ὡς ἀληθῶς
 “ κόσμος. Λήσει δὲ σε ἔτε παλαιὸν ἔδεν, ἔτε νῦν γένεσθαι δεόν
 “ ἀλλὰ καὶ τὰ δεόντα προόψει μετ’ ἐμῆ, καὶ ὅλως, ἀπαντα ὅποσα ἐστὶ,
 20 “ τάτε θεῖα, τάτε ἀνθρώπινα, ἐκ εἰς μακρὰν σε διδάξομαι. Καὶ
 “ ὄνῳν πένης, ὁ εἶ δεινός, ὁ βελευσάμενός τι περὶ ἀγενῆς ἔτω τέχνης,
 “ μετ’ ὀλίγον ἅπασι ζηλωτὸς, καὶ ἐπίφθονος ἔση, τιμώμενος καὶ ἐπαινέ-
 “ μένος, καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, καὶ ὑπὸ τῶν γένει καὶ πλάττω
 “ πρῶτοντα ἀποβλεπόμενος· ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος

(a) λάγω βίον.] That is, a life of a hare, or a life of fear and obscurity.

(b) τέχνην ἐπαινέσονται.] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having only executed what they have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men’s personal excellence; are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(c) χειρώνναξ.] Μόναις ταῖς χερσὶ δεσπόζων, i. e. One who is master of nothing but his hands. Bourd.

“ (δείξασα τὴν ἑαυτῆς, πάνυ δὲ λαμπρὰν ἔφορει) ἀρχῆς δὲ καὶ προεδρίας ἀξιόμενος. Καὶ παρὰ ἀποδημίας, ἔδ’ ἐπὶ τῆς ἀλλοδαπῆς
 “ ἀγνώσεως, ἔδ’ ἀφανῆς ἔση τοιαῦτά σοι περιθήτω τὰ γνωρίσματα, ὡς
 “ τῶν ὀρώντων ἕκαστος, τὸν πλησίον κινήσας, δείξει σε τῶν δακτύλων,
 “ ἕτος ἐκεῖνος, λέγων. Ἐάν τις σπευδῆς ἀξιὸν ἢ, καὶ τῆς Φίλιππος, ἢ καὶ 5
 “ τὴν πόλιν ὅλην καταλαμβάνει, εἰς σε πάντες ἀποπέψονται. Καὶ
 “ παρὰ τι λέγων τύχης, κεχρητότεροι οἱ πολλοὶ ἀκρόστοιαι, θαυμαζούτες,
 “ καὶ εὐδαιμονίζοντες σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς
 “ εὐπορίας, ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοι γίνονται τινες ἐξ ἀνθρώπων,
 “ τῆτό σοι περιποιήσω. Καὶ γὰρ ἂν αὐτὸς ἐκ τῆς βίβης ἀπέλθῃς, 10
 “ ἔποισι παῖσι, συνῶν τοῖς πεπαιδευμένοις, καὶ προσομιλῶν τοῖς
 “ ἀρίστοις. Ὁρᾷς τὸν Δημοσθένην ἐκεῖνον, τίν’ οὖν υἱὸν ὄντα, ἐγὼ ἠλίκον
 “ ἐποίησα; Ὁρᾷς τὸν Αἰσχίνην ὃς τυμπανιστῆρος υἱὸς ἦν, ἀλλ’ ὅμως
 “ αὐτὸν δι’ ἐμέ (α) Φίλιππος ἐθεράπευσεν; Ὁ δὲ (β) Σωκράτης,
 “ καὶ αὐτὸς ὑπὸ τῆς ἔρμου γλυφικῆς ταύτης, τραφεῖς, ἐπειδὴ τάχιστα συνῆκε 15
 “ τῆς κρείττονος, καὶ δραπέτευσας παρὰ αὐτῆς ὑπομόλησεν ὡς ἐμέ,
 “ ἀκρόστοι ὡς παρὰ πάντων ἀδεταί; Ἀφείδ’ αὐτῆς τηλικέτης,
 “ καὶ τοιάτης ἀνδρας, καὶ πρᾶξις λαμπρᾶς, καὶ λόγος σεμνῆς, καὶ
 “ σχῆμα εὐπρεπῆς καὶ τιμῆς, καὶ δόξης, καὶ ἐπαινοῦ, καὶ προεδρίας, καὶ
 “ δυνάμει, καὶ ἀρχῆς, καὶ τὸ ἐπὶ λόγοις εὐδοκίμειν, καὶ τὸ ἐπὶ συνέσει 20
 “ εὐδαιμονίζεσθαι, χιτάνιον τε σιναρὸν ἐνδύσει, καὶ σχῆμα δέλοπρε-
 “ πῆς ἀναλήψῃ, καὶ μοχλία καὶ γλυφεῖα καὶ κοπέας, καὶ κολαπτῆρας
 “ ἐν ταῖν χερσὶν ἔξει, κάτω νενευκῶς εἰς τὸ ἔργον, χαμαιπετῆς, καὶ
 “ χαμαιζήλος, καὶ πάντα τρόπον ταπεινός (γ) ἀνακύπτων δὲ ἐδέπῃ, 25
 “ ἔδ’ ἀνδρῶδες, ἔδ’ ἐλευθέριον, ἔδ’ ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως
 “ εὐρυθμῶς, καὶ εὐσχήμονα ἔσαι σοι, προνοῶν, ὅπως δὲ αὐτὸς εὐρυθμῶς
 “ τε, καὶ κόσμῳ ἔσι, ἡκιστα πεφροντικῶς, ἀλλ’ ἀτιμότερον ποιῶν
 “ σιαντὸν λίθων.

(a) Φίλιππος ἐθεράπευσεν.] When Philip, king of Macedonia, intended to destroy the liberty of Greece, Demosthenes opposed his schemes, with a great appearance of success, by those famous orations to the people of Athens, called his philippics. Philip, therefore, courted Æschines, Demosthenes's rival in eloquence, and antagonist in the factions then subsisting in the city.

(b) Σωκράτης, καὶ αὐτὸς.] Socrates was the son of Sophroniscus, a statuary, and Phænarete, a midwife. Diog Laërt. — καὶ αὐτὸς, even he, the wonderful Socrates.

(c) ἀνακύπτων.] Ἀνακύπτω is, properly, said of a bird lifting up his head, as he drinks. Bud.

5. Ταῦτα ἐπι λεγέσης αὐτῆς, ἔ περιμείνας ἐγὼ τὸ τέλει τῶν λόγων, ἀνάσας ἀπεφηνάμην, καὶ τὴν ἀμορφὸν ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν Παιδείαν μάλα γεγηθῶς, καὶ μάλιστα, ἐπεὶ μοι καὶ εἰς νῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς εὐθύς ἐκ ὀλίγας ἀρχομένα μοι χθὲς ἐνετρίψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἠγανάκτει, καὶ τῶ χεῖρε συνεκρότει, καὶ τὰς ὁδοῦτας ἐνεπρίε· τέλει δὲ, ὡς περ τὴν Νιόβην ἀκρόμεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέβλητο. Εἰ δὲ παρὰδοξα ἔπαθε, μὴ ἀπισήσητε, θαυμαστοιοὶ γὰρ οἱ ὄνειροι. Ἡ ἐτέρᾳ δὲ πρὸς μὲ ἀπιδῶσα, “Τοιγαρῶν ἀμείψομαι σε (ἔφη) τῆς δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δικὴν ἐδίκασα. Καὶ ἐλθέ ἤδη, ἐπίσθητι τέτρα τῆ ὀχήματος (δειξασά τι ὄχημα ὑποπτέρων ἵππων τινῶν, τῶ Πηγάτω ἰοικότων) ὅπως ἰδῆς οἶα καὶ ἠλίκα μὴ ἀκολαθήσας ἐμοὶ ἀγνοήσεν ἐμελλες.” Ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἔλαυνε, καὶ ὕφαινόχει. Ἀρθεῖς δὲ εἰς ὕψος ἐγὼ ἐπεσκέπην, ἀπὸ τῆς ἐὼ ἀρχάμενος ἀχρὶ πρὸς ἑσπέραν, πόλεις, καὶ ἔθνη, καὶ δήμους, (a) καθάπερ ἡ Τριπτόλεμος, ἀποσπεύρων τι ἐς τὴν γῆν. (b) -Οὐκέτι μέντοι μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τέτρο μόνον, ὅτι κάτωθεν ἀφροῶντες οἱ ἄνθρωποι ἐπήνευ, καὶ μετ’ εὐφημίας, καθ’ ἕς γενοίμην τῆ στήσει, (c) παρέπεμπον. Δειξασα δὲ μοι τὰ τρεῖς αὐτά, 20 καὶ με τοῖς ἐπαινῶσιν ἐκείνοις, ἐπανήγαγεν αὐτίς, ἐκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἦν εἶχον ἀφιπτάμενος, ἀλλ’ ἐμοὶ ἐδόκευ εὐπάρυφός τις ἐπανήκειν. Καταλαβῶσα ἔν καὶ τὸν πατέρα ἐσῶτα,

(a) καθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son, Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(b) Οὐκέτι μέμνημαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(c) παρέπεμπον.] They waited upon, or escorted, him.

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ἐν ἑνύπνιον, ὡς ἐδόκει αὐτῷ, καὶ ἐν τῇ πατρῷα, καὶ τὰ ἄλλα. "Ἴσε γὰρ ἔχ' ὑπόκρισιν τὴν ὄψιν, ἔδὲ ὡς φλυαρεῖν ἔγνωκώς αὐτὰ διεξήει· καὶ

σιν; or whether Lucian meant thus, ἴσε γὰρ ὍΤΙ (ὅτι being understood) ἔ διεξήει τὴν ὄψιν ὩΣ (ὡς also being understood) ὑπόκρισιν, ἔδὲ ὡς ἔγνωκώς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῆσαι ταῦτα. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, "That his father's house was set all in a flame, by lightning," which, in his own mind, he interpreted two ways: First, "as a light from Jupiter, to lead the Grecians out of the difficulties they then were in;" or, secondly, "as portending a further embarrassment of their retreat." But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, "That he saw himself bound with chains; but that they soon loosened of their own accord, so as to leave him quite at liberty." At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain, and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph. Anabas. Lib. iii. & iv.* Now, it seems likely, from the expressions, πατρῷα οἰκία, and περιεσώτων πολεμίων, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communicated it to any person, but also

ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποβνώσει πραγμάτων, περιεσώτων πολεμίων· ἀλλὰ τι καὶ χρήσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν καὶ γὰρ τῆτον

supposes that Xenophon had more dreams than two; which is probable from his saying, καὶ ἐν τῇ πατρῴᾳ οἰκίᾳ, and καὶ τὰ ἄλλα; for these expressions seem to imply as much, as if he had said, καὶ ΤΟῦ ἐν τῇ πατρῴᾳ οἰκίᾳ, καὶ τὰ ἄλλα ἘΝΥΨΝΙΑ, “both that in his father’s house, and his other dreams.” The only meanings, in which the word ὑπόκρισις hath been explained by Stephanus, are three: 1st. Simulatio, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, Histrionis Gestus personam alienam repræsentantis. And, 3dly, Pronunciatio: but especially the figure called pronunciatio, which is exemplified in that line of Virgil,

Cantando tu illum, &c.

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: “For you know “that he told his vision, not as a simulation; that is, “not as if he proposed to pass it upon his hearers for one “thing, while he privately intended another, which they “must guess at, or find out by the way of interpretation; “for that would be the same weakness that I imagine some “might charge me and my dream with. No: Xenophon “intended not an ὑπόκρισιν, but something plain, clear, and “useful; and such also is my intention.” From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: “Nequaquam, ô bone: quoniam neque Xenophon quondam “exponens somnium illud, quo pacto illi visum fuerat in “domo paterna; et deinceps nôstis visionem, non ut con- “tationem, propositam tanquam nugari statuisset, illa narra- “vit, præsertim in bello, et summâ rerum desperatione

ὄνειρον ὑμῖν διηγησάμεν ἐκείνης ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω
 τρέπωνται, καὶ παιδείας ἔχωνται καὶ μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας
 ἰδελοκακεῖ. καὶ πρὸς τὰ ἥτις ἀποκλίνει, φύσιν ἐκ ἀγεννῆ διαφθείρων.
 Ἐπιρρώσθησεται, εἴ οἷδ', ὅτι κακέϊνος ἀκέρως τῆ μύθη, ἰκανὸν ἑαυ-
 5 τῆ παρὰ δειψμα ἐμὲ προσησάμεν, ἐννοῶν οἷ μὲν ἂν, πρὸς τὰ κάλ-
 λιστα ὄρησται, καὶ παιδείας, ἐπεθύμησα, μηδὲν ἀποσειλιάσας πρὸς
 τὴν πενίαν τὴν τότε οἷ δὲ πρὸς ἡμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν
 ἄλλο, ἕθενός γ' ἔν τῶν λιθογλύφων ἀδοξότερ.

“constitutus, &c.”—There is a seeming relation between
 ὑποκριτὰς, above, and ὑποκρισις, here; but, as ὑποκριτής, there,
 must signify *interpretes*, ὑπόκρισις, considered as related to it,
 should necessarily signify *interpretatio*; for which meaning I
 can see no reason, in this place. A friend hath observed,
 that, by ὑπόκρισις, probably is meant “an *invention*, or
fiction; as if Lucian had said that “Xenophon told his
 dream, as a real vision, not as a fiction,” of his own, only to
 amuse, or entertain.

ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly
 idolatry with which they were worshipped, are here most
 humourously ridiculed.

ΖΕΥΣ.—Μηκέτι τονθορίζετε, ὦ θεοί, μηδὲ κατὰ γυνίαις συσρε-
 φόμενοι, πρὸς ἑς ἀλλήλοις κοινολογεῖσθε, ἀγανακτιῶντες, εἰ πολλοὶ
 ἀνάξιοι μετέχουσιν ἡμῖν τῆ συμποσίῃ. Ἄλλ' ἐπεὶ περ ἀποδέδοται
 περὶ τῶν ἐκκλησίων, λέγεται ἕκαστος εἰς τὸ φανερόν τὰ δοκῶνά οἱ,
 5 καὶ κατηγορεῖται. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ
 τῆ νόμου. ἘΡΜ. (α) Ἄκουε σίγα. Τίς ἀγορεύειν βέλεται τῶν τελείων

(a) Ἄκουε σίγα. Τίς ἀγορεύειν, &c.] The cryer, in the
 Athenian assembly, made two proclamations. The first
 was, Τίς ἀγορεύειν βέλεται τῶν ὑπὲρ πενήκοντα ἡτῆ γεγονότων;



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σειλάμεν^Θ ἐρῶ.—Πολλοὶ γάρ, -Φημί, ἐκ ἀγαπῶντες, ὅτι αὐτοὶ
 μέλεχθαι τῶν αὐτῶν ἡμῖν ξυνεδρίων, καὶ εὐωχῶνται ἐπίσης (καὶ ταῦτα,
 θνήτοὶ ἐξ ἡμισείας ἄντες) ἔτι καὶ τὰς ὑπηρέτας, καὶ διασώτας τὰς αὐτῶν
 ἀνήγαγον ἐς τὸν ἔρανόν, καὶ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομάς
 5 τε (α) νέμονται, καὶ θυσιῶν μετέχουσιν. ἐδὲ καταβαλόντες ἡμῖν τὸ
 μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνίσματαδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς,
 καὶ διαρρήθην λέγε, προσθεῖς καὶ τῆνομα. Νῦν γὰρ ἐς τὸ μέσον
 ἀπέρριπταί σοι ὁ λόγ^Θ, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε
 ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρρησιασθῆν ὄντα, μηδὲν ὀκνεῖν
 10 λέγειν.

2. ΜΩΜ. Εὐγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρ-
 ρησίαν. Ποιεῖς γὰρ τῆτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον.
 Ὡσε ἐρῶ καὶ τῆνομα.—Ὁ γὰρ τοι γενναϊότατ^Θ Διόνυσ^Θ ἡμισί-
 θρωπ^Θ ὦν, ἐδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοίνικός τιν^Θ ἐμπόρε
 15 τ⁸ (b) Κάδμ⁸ θυγατριδῆς, ἐπέπερ ἠξιώθη τῆς ἀθανασίας, οἷ^Θ μὲν
 αὐτός ἐστιν ἔ λέγω, ἔτε (c) τὴν μήτραν, ἔτε τὴν μέθην, ἔτε τὸ βᾶδισμα
 πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς, καὶ γυναικεῖ^Θ τὴν φύσιν, ἡμιμα-
 νῆς, ἀκράτ⁸ ἔωθεν ἀποπνέων. Ὁ δὲ, καὶ ὄλην (d) φρατρίαν εἰσεποίησεν
 ἡμῖν, καὶ τὸν χόρον ἐπαγόμεν^Θ πάρεσι, καὶ θεὸς ἀπέφηνε, τὸν Πᾶνα,
 20 καὶ τὸν Σιληνόν, καὶ Σατύρεσ, ἀγροίκ⁸ τινὰς, καὶ αἰπόλ⁸ τὰς πολλὰς,
 σκιρτητικὰς ἀνδρώπεσ, καὶ τὰς μορφὰς ἀλλοκότ⁸ ὦν ὁ μὲν, κέρατα

(a) νέμονται.] Stephanus shews that from νέμω, distribuo, come νέμω and νέμομαι, possideo quod-aliquis-mecum-partitus-est.

(b) Κάδμ⁸ θυγατριδῆς.] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—
 Θυγατριδῆς—8. This nominative case is a contract from Θυγατριδέος, and signifies a grandchild by the daughter.

(c) τὴν μήτραν.]—This may be the accusative case of κατὰ understood.

(d) φρατρίαν.] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four φύλαι, or tribes, and each tribe into three φρατρίαι, or wards, and each ward into thirty γένη, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the φρατρίαι were also multiplied.

ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγί εἰκώς, καὶ γένειον βαθὺ
καθειμένος, ὀλίγον τράγυ διαφέρων ἐστίν· ὁ δὲ, Φαλακρὸς γέρον. σιμὸς
τὴν ῥίνα, ἐπὶ ὄνυχά πολλὰ ὀχόμενος, (α) Λυδὸς ἕτος· οἱ δὲ Σάτυ-
ροι, ὄξεις τὰ ὦτα, καὶ αὐτοὶ Φαλακροὶ, κεράσαι (οἷα τοῖς ἀρτί γεννηθεῖ-
σιν ἐρίφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἔχουσι δὲ 5
(b) καὶ ἕρας ἅπαντες. Ὁρᾶτε οἷς ἡμῖν Θεὸς ποιεῖ ὁ γεννάδας;
Εἶτα θαυμάζομεν, εἰ καταφρονῶσιν ἡμῶν οἱ ἀνθρώποι, ὀρῶντες ἕτω
γελοῖος Θεὸς, καὶ τερασίος; Ἐῷ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας
ἀνήγαγε, τὴν μὲν ἐραμένην ἔσαν αὐτῷ, τὴν Ἀριάδην (ἧς καὶ τὸν εἴφανον
ἐγκατέλεξε τῷ τῶν ἀσέρον χορῷ) τὴν δὲ Ἰκαρίαν τῷ γεωργῷ θυγατέρα. 10
Καὶ (ὁ πάντων γελοϊότατον, ὦ Θεοί) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ
τῆτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἕξει ἐν τῷ ἔρανῳ τὸ ξύνηθες
ἐκεῖνο, καὶ ὅπερ ἠγάπα κυνιδιον αὐτῆς. Ταῦτα ἔχ' ὕβρις ὑμῖν δοκεῖ,
καὶ παροινία, καὶ γέλας;— Ἀκῆσατε δ' ἐν καὶ ἄλλος.

3. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπης, μήτε περὶ Ἀσκληπιῶ, μήτε 15
περὶ Ἡρακλέους· ὀρῶ γὰρ, οἱ φέρη τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν
ἰᾶται καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἔσι

— πολλῶν ἀντάξι' ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ἂν ἐμὸς, ἐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανά-
σιαν. Ὡσε μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σέ, ὦ Ζεῦ, 20
πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τῷ
συρῶς. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτὸν σε τῇ παρρησίᾳ χρῆσθαι, πολλὰ
ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἕξει μάλισσα. Μῶν
δ' ἐν καμὲ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ἔ μόνον τῆτο
ἔκῃσαι ἔστιν, ἀλλὰ καὶ ἄλλο τι περὶ σῶ λέγῃσι, καὶ τάφον ἐπιδεικνύ- 25
ουσιν. Ἐγὼ δὲ ἔτε ἐκεῖνοῖς πείθομαι, ἔτε Ἀχαιῶν Αἰγυιῶσιν, ὑπο-
βολιμαῖόν σε εἶναι φάσκουσιν.— Ἀ δὲ μάλισσα ἐλεγχθῆναι δεῖν ἠγῶμαι,
ταῦτα ἔρω. Τὴν γὰρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ
τὴν αἰτίαν τῷ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὦ Ζεῦ, παρῆσχος,
θνηταῖς ἐπιμιθύνουσι, καὶ κατιῶν παρ' αὐτάς ἐν ἄλλοτε ἄλλω σχή- 30
ματι. Ὡσε ἡμᾶς δεδιέναι, μή σε καταθύσῃ τις ξυλλαβῶν, ὅποτε
ἂν ταῦρ' ἦς, ἢ τῶν χρυσοχῶν τις κατεργάζεται χρυσὸν ὄντα· καὶ
ἀντι Διὸς, ἢ ὄρμ', ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένη. Πλὴν ἀλλὰ
ἐμπέπληκός γε τὸν ἔρανόν τῶν ἡμιθέων τέτων· ἔ γὰρ ἂν ἄλλως
εἴποιμι. Καὶ τὸ πρᾶγμα γελοϊότατόν ἐστιν, ὅποτ' ἂν τις ἄφνω 35
ἀκῆσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρύσθευς, ἔς

(a) Λυδός.] Silenus, the foster father of Bacchus.

(b) καὶ ἕρας.] Tails also: that is, beside their other defor-
mities.

ἔπέτατ' ἔλεν αὐτῷ, τέθνηκε, καὶ (a) πλῆσιόν Ἡρακλέους νεῶς, οἰκέτας ὄντων,
καὶ Εὐρυσθέως τάφος, τῶ δ' δεσπότης αὐτῶ. Καὶ πάλιν ἐν Θήβαις,
Διόνυσος μὲν Θεός· οἱ δ' ἀνέψιοι αὐτῶ, ὁ Πενθεύς, ὁ Ἀκλαίων, καὶ ὁ
Λεάρχων, ἀνδρώπων, ἀπάντων (b) κακοδαιμονέσατοι. Ἄφ' ἧ δὲ
5 ἀπαξ σὺ, ὦ Ζεῦ, ἀνέξας τοῖς τοῖστοις τὰς θυράς, καὶ ἐπὶ τὰς
θυρητὰς ἐτράπες, ἅπαντες μεμίμηται σε, καὶ ἐχὶ ἄρρενες μόνον,
ἀλλ' (ὅπερ αἰσχιστόν) (c) καὶ αἱ θήλειαι Θεαί. Τίς γὰρ ἐκ οἶδε

(a) πλῆσιόν.] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(b) κακοδαιμονέσατοι] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's Met.

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoë. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay her son, Learchus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoë's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. * Ovid.

(c) καὶ αἱ θήλειαι Θεαί.] There seems to be a good deal of humour in this expression; as if he had said, Ay, and the delicate, puny goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, Ἡρῆ θηλῦς ἔσσα, Il. xix., and, Αἰθρη θηλῦς ἔσσα, Il. xxiii. And, perhaps,

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5. ΖΕΥΣ. Ἐα, Φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περ-
 εῖτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τὰς ἄλλας λέγε. ΜΩΜ.
 Τὸν Τροφάνιον, ᾧ Ζεῦ, κὴ, ὁ μάλιστά με ἀποπνίγει τὸν Ἀμφίλοχον·
 ὃς ἐναγῆς ἀνθρώπων. κὴ (a) μητραλοῖς υἱὸς ὦν, θεσπιθεῖ ὁ γενναῖος
 5 ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ, κὴ γοητεύων τοῖν δυοῖν ὀλοοῖν
 ἕνεκα. Τοιγαρῶν ἕκ ἔτι σὺ, ᾧ Ἀπολλων, εὐδοκιμεῖς, ἀλλὰ ἤδη
 πᾶς λίθος, κὴ πᾶς βωμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυθῆ, κὴ
 στεφάνος ἔχη, κὴ γόητῳ ἀνδρὸς εὐπορήσῃ, οἷοι πολλοὶ εἰσιν. Ἦδη
 κὴ ὁ Πολυδάμαντος τῶ ἀθλητῶ ἀνδρὶας ἰᾶται τὰς πυρέτλοντας ἐν
 10 Ὀλυμπίᾳ, κὴ ὁ Θεαγένης ἐν Θάσῳ, κὴ Ἐκτορι θυεσσιν ἐν Ἰλίου, κὴ
 Πρωτεσιλάῳ καταντικρὺ ἐν Χερρόνησῳ. Ἀφ' ἧδ' ἔν τούτοις γεγό-
 ναμεν, (b) ἐπιδέδωκε μᾶλλον ἢ ἐπιουρκία, κὴ ἱεροσυλία κὴ ὄλως, κα-
 ταπεφρονήκασιν ἡμῶν εὖ ποιῶντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων.
 κὴ παρεγγραπτῶν.—Ἐγὼ δὲ κὴ ξένα ὀνόματα πολλὰ ἤδη ἀκῆων, ἔτε
 15 ὄντων τινῶν παρ' ἡμῖν, ἔτε συσῆναι ὄλως δυναμένων, πάνυ, ᾧ Ζεῦ, κὴ
 ἐπὶ τέτοις γιγῶ. Ἦ πῶ γὰρ εἰσιν ἢ πολυθρύλλητῳ ἀρετῆ, κὴ
 φύσις, κὴ εἰμαρμένη, κὴ τύχη, ἀνυπόστατα, κὴ κενὰ πραγμάτων ὀνό-

(a) μητραλοῖς.] The nominative case is *μητραλοίας*. That Amphiaraus, the father of Amphilocho, was a parricide, is what I cannot find, any where.

(b) ἐπιδέδωκε.] When the verb *ἐπιδίδωμι*, which, strictly and naturally, signifies no more than *do insuper*, or *dono fraterea*, is used to signify *proficio*, or *augeor*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanus's quotations, *ἐκ τῶν οἰκείων ἄλλα ἐπιδιδῆναι*, and, *ἐγὼ δὲ τοι ἕκ ἐπιδώσω*. Plato and Hesiod. But, in the signification of *proficio*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, *ἐπιδέδωκε ἘΑΥΤΗΝ μᾶλλον ἢ ἐπιουρκία*, "Perjury hath given more of herself," i. e. "hath increased."

ματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα, ἔγω τὸς ἀνοήτους πέπεικεν, ὡς εἰδείς ἡμῖν, εἰδὲ θύειν βέλεται, εἰδὼς ὅτι καὶ μυριάς ἐκατόμβας παραθήσῃ, ὅμως τὴν τύχην πράξουσιν τὰ μεμοιραμένα, καὶ ἂν ἐξ ἀρχῆς ἐκάστῃ ἐπεκλώσῃ. Ἡδέως ἂν ἔν ἐροίμην σε, ὦ Ζεῦ, εἰ παρ εἶδες ἢ ἀρετήν, ἢ φύσιν, 5 ἢ εἰμαρμένην; Ὅτι μὲν γὰρ καὶ σὺ ἀκέραις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ κωφός τις εἶ, ὡς βοῶντων αὐτῶν μὴ ἐπαίειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὅρῳ γὰρ τὸς πολλὰς ἀχθόμενος μοι λέγοντι, καὶ συρίττοντας ἐκείνης μάλιστα, ὧν καθήψατο ἢ παρήρησά τῶν λόγων. Πέρας γὰρ, εἰ ἐθέλεις, ὦ Ζεῦ, 10 (a) ψήφισμά τι περὶ τέτων ἀναγνώσομαι ἤδη συγγραμμένον. ΖΕΥΣ. Ἀνάγνωθι. Οὐ πάντα γὰρ ἀλόγως ἠτιάσω καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπίσχεῖν, ὡς μὴ ἐπιπλεῖον ἂν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμους ἀγομένους, (c) ἐξόμοι ἰσαμένους,

(a) *Ψήφισμα.*] The Athenian *Ψήφισμα*, or decree, differed from the *Νόμος*, or law, in this: that the *Νόμος* was a general and lasting rule, but the *Ψήφισμα* only respected particular times, places, persons, and other circumstances. *Potter.*

(b) *Ἐκκλησίας ἐννόμους.*] *Ἐννομος* signifies, *intra legem*: and therefore, *ἐκκλησία ἐννομος* signifies “an assembly met together, as the law directed.” We meet this same expression in the Acts of the Apostles, chap xix. ver. 39, and our translation renders it, A lawful assembly; by which we are to understand, “an assembly convened and held as the law directed.” For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) *ἐξόμοι ἰσαμένους.*] The Athenian month was divided into three decades of days. The days of the first decade were called *ἡμέραι μηνὸς ἀρχομένους*, or, *ἰσαμένους*; those of the second decade, *μεσσηντος*; and those of the third, *φθίνοντος* or *λήγοντος*.

The first day of the first decade, or the first of the month, was called *νεομηνία*, as falling upon the new moon (or rather, as being the first day of the month); the second, *δεύτερα ἰσαμένους*; the third, *τρίτη ἰσαμένους*; and so on to *δεκάτη ἰσαμένους*.

ὁ Ζεὺς (α) ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπεσάτε Ἀπόλλων, ἐγραμμάτευε Μᾶμϙ τῆς Νυκτός, καὶ Ὑπνος τὴν

The first day of the second decade, being the eleventh of the month, was called *πρώτη μεσῆντος*, or, *πρώτη ἐπὶ δέκα*; the second, *δεύτερα μισῆντος*, or *δεύτερα ἐπὶ δέκα*; and so on to the last day of the second decade, or twentieth of the month; which was called *εἰκας*.

The first day of the third decade, or twenty-first of the month, was called *πρώτη ἐπ' εἰκάδι*, or, *πρώτη λήγοντος*; the second of the third decade, or twenty-second of the month, *δεύτερα ἐπ' εἰκάδι*, or *λήγοντος*; and so on to *τρίακας*, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called *φθίνοντος δεκάτη*; the second of the same decade, or twenty-second of the month *φθίνοντος ἐνάτη*; and so on, upwards, to *πρώτη φθίνοντος*, or *τρίακας*, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called *τρίακας*, the thirtieth, the twenty-second, or, according to some, the twenty-ninth, not being, in that case, reckoned. The *τρίακας* was likewise, by Solon, called *ἐνὴ κ' νεὰ*; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called *Δημήτριας*, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(α) *ἐπρυτάνευε*.] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called *βελή*, and consisted, in Solon's time, of four hundred members; the tribes of



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(a) γνώμην εἶπεν.—'ΕΠΕΙΔΗ' πολλοὶ τῶν ξένων, (b) ἔ μόνον Ἕλλη-
 ληνες, ἀλλὰ καὶ Βάρβαροι, ἔδαμῶς ἀξιοὶ ὄντες κοινωνεῖν ἡμῖν τῆς
 πολιτείας παρεγγραφέντες, ἐκ οἷδ' ὅπως καὶ Θεοὶ δόξαντες, ἐμπε-
 5 πλήκασιν μὲν τὸν ἔρανον, ὡς μετὸν εἶναι τὸ συμπόσιον ἄλλα παρα-
 χῶδες πολυγλώσσων τινῶν, καὶ (c) ζυγκλύδων ἐπιλέλοιπε δὲ ἡ
 ἀμβροσία, καὶ τὸ νέκταρ, ὡς (d) μνᾶς ἦδη τὴν (e) κοτύλην εἶναι, διὰ
 τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ αὐθαδείας παρωσάμενοι τὰς
 παλαιὰς τε, καὶ ἀληθεῖς Θεοὺς, προεδρίας ἠξιώκασιν ἑαυτὰς παρὰ
 πάντας τὰ πάτρια, καὶ ἐν τῇ γῆ προτιμᾶσθαι θεῶσι ΔΕΔΟΧΘΩ
 10 τῇ βελῆ, καὶ τῷ δήμῳ ζυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ
 τρεῖς χειμερινὰς, ἐλεσθαι δὲ ἐπιγνώμονας τελείας Θεοὺς ἐπὶ τρεῖς
 μὲν, ἐκ τῆς παλαιᾶς βελῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα,
 καὶ ἐν αὐτοῖς τὸν Δία. Τέττας δὲ τὰς ἐπιγνώμονας, αὐτὰς μὲν καθέ-
 ζεσθαι ἀμόσνητας τὸν νόμιμον ὄρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ
 κηρύξαντα ζυναγαγεῖν ἀπάντας, ὅσοι ἀξιῶσι (f) ζυντελεῖν εἰς τὸ

(a) γνώμην εἶπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. Γνώμην εἶπεῖν, censere, vel, auctor esse-sententiæ. Steph.

There seems to be an humourous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream, or chimera.

(b) ἔ μόνον Ἕλληνες.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned ξένοι, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ζυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς—ύδ@, a derivative from συγκαλέω, conuoco.

(d) μνᾶς.] See the note upon δραχμῶν, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon χοίνικας, Lib. I. Dial. xvii.

(f) ζυντελεῖν.] The other translation renders this word, legitime admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from τέλος, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying εἰς τῆτο τὸ τέλος κατέστη); and I cannot apprehend why it may not be

συνέδριον. Τὲς δὲ ἡκεῖν μάρτυρας ἐπαγομένους ἐνωμότους, καὶ ἀπα-
 δεῖξεις τῶ γένους. Τὸν τεῦθεν δὲ, οἱ μὲν παρίτωσαν κείθ' ἔναε. Οἱ δὲ,
 ἐπιγνώμονες ἐξελάζοντες, ἢ Θεὸς εἶναι ἀποφανῆναι, ἢ καλοπέμψουσιν
 ἐπὶ τὰ σφέτερα ἡρία, καὶ τὰς Δήκας τὰς προγονικάς. Ἦν δὲ τις
 (α) ἀλῶ τῶν ἀδοκίμων, καὶ ἀπαξ ὑπὸ τῶν ἐπιγνώμονων ἐκκριθειῶν 5
 ἐπιπαίνων τῶ ἐρανῶ, ἐς τὸν τάρινον ἐμπεσεῖν τῶτον. Ἐργάζεσθαι
 δὲ τὰ αὐτῶ ἕκαστον. Καὶ μήτε τὴν Ἀθηνῶν ἰᾶσθαι, μήτε τὸν Ἀσκλη-
 πιον χρησμοδεῖν, μήτε τὸν Ἀπόλλων τοσαῦτα μόνον ποιεῖν, ἀλλ' ἐν
 τι ἐπιλεξάμενον, μάντιν, ἢ κίθαροδόν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ
 φιλοσόφοις προειπεῖν, μὴ ἀναπλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν 10
 περὶ ὧν ἕκ ἴσασιν. Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων
 μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐνιεθῆναι δὲ ἢ Διὸς, ἢ Ἡρας, ἢ
 Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν,
 καὶ σήλην ἐπιστῆσαι ἀντί βωμῶ. Ἦν δὲ τις παρακῆσῃ τῶ κηρύγματι,
 καὶ μὴ ἐθέλῃσῃ ἐπὶ τῶς ἐπιγνώμονας ἐλθεῖν, (β) ἐρήμην αὐτῶ (γ) κατα- 15
 δαιτησάντων.—ΖΕΥΣ. Τῶτο μὲν ἡμῖν τὸ Ψήφισμα δικαιοτάτον, ὃ

naturally and easily rendered, in dignitatem, vel, magistratum
 coire.

(a) ἀλῶ.] The third person singular of the second aorist
 of the subjunctive mood active. But both the perfect and
 second aorist active of the verb ἀλίσκω, or ἄλωμι, are, gene-
 rally, taken passively, as, κλέπτων ἤλωκε, furans deprehensus
 est, Steph. and, πόλις ἀλῶσα, urbs capta. II. ii.

(b) ἐρήμην.] ἔρημος — αν, and ἔρημος, η, ον, are both said.
 But there is no such word as ἔρημος, an absolute substantive;
 for, when it is put alone for a desert, χωρὰ, regio, is under-
 stood. So, likewise, when ἐρήμη is used, as a law term, sig-
 nifying a forsaken cause, or that upon which no defendant
 appears, then, also, is the substantive δίκη, a cause, or suit,
 understood. See Steph.

(c) καταδαιτησάντων.] The genitive case plural of κατα-
 δαιτήσας, the participle of the first aorist active, put, accord-
 ing to the Attic dialect, for καταδαιτησάτωσαν, the third per-
 son plural of the first aorist of the imperative mood active
 of καταδαιτάω, condemno, from κατά, contra, and δαίτα,
 arbitrium.—Stephanus observes that arbitrium is a most
 extraordinary signification of the word δαίτα, which, pro-
 perly, signifies mos-vivendi, or ratio victus à medicis præ-
 scripta. And, since none, before him, have accounted for

Μῶμε, κὶ ἔτα δοκεῖ, ἀναλείναται τὴν χεῖρα. Μᾶλλον δὲ ἔτω γινέσθω
 πλείους γὰρ οἷδ' ὅτι ἔσονταί, οἱ μὴ χειροτονήσονται. Ἀλλὰ νῦν μὲν
 ἔπιτα. Ὅπταν δὲ κηρύξῃ ὁ Ἑρμῆς, ἠέλει, κομίζοντες ἕκαστος
 ἐναργῆ τὸ γινώσκοντα, κὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, κὶ
 5 μητρὸς, κὶ ὄβεν, κὶ ὅποις Θεὸς ἐγένετο, κὶ φυλὴν, κὶ (α) Φράτορας.
 Ὡς ὅστις ἐν μὴ παρὰσχῆται, εἴδεν μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεῶν
 τίς κενῶν ἐπὶ γῆς ἔχει, κὶ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσιν.

its signifying arbitrium, he begs leave to guess that it is
 because, as the prescribing a proper regimen of diet restores
 health to sick persons, so the decision, proposed by arbitra-
 tors, restores peace and harmony to the contending parties.
 Were I allowed also to guess, I should be apt to think, that,
 as a proper regimen of diet, which allows a patient neither
 more nor less than he ought to have, hath been termed
 δίαιτα, so the distribution of justice, which gives each of the
 litigants his exact due, might be called by the same name.

(a) Φράτορας.] See the note upon φρατρίαν, Lib. II Dial. ii.

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ἀνήρ, ἢ μεγαλαυχόμενος. Ἡὼς γὰρ, ὅπερ γε καθάπερ (a) ὑπὸ
μανδραγόρα καθεύδει; ὅς ἔτε τῶν ἐπισηκέντων ἀκείεις, ἔτε τῆς

*(a) ὑπὸ μανδραγόρα.] Grævius thinks that Lucian could not write it ὑπὸ μανδραγόρα, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, ἀπὸ μανδραγόρα, after mandrake, that is, “after taking a dose of mandrake.” That ἀπὸ is often taken in this sense is certain; as, ἀπὸ δ’ αὐτῆς φορέσσοντο, at deinde armabantur, II. ix. and, ἀπὸ δείπνου, post cœnam; ἀπὸ σαλπίγγος, post tubæ sonitum. Steph.—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept ὑπὸ μανδραγόρα, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake, by a friend:—“Mandrake
“is an herb of a narcotic and cold quality, especially the
“root, which is large, and shaped like those of parsnip, car-
“rot, white briony, &c. and, in old times, has been applied
“to deaden pain, in parts to be opened, or cut off. Its roots
“are sometimes forked; which made the fruitful heads of
“antiquity fancy they were like the legs, or thighs, of men,
“and derive its Greek name of mandragora, quasi andra-
“gora, quod inter eradicandum ejulatur et humanam refert
“vocem. Pythagoras calls it, anthropomorphus. Columella
“terms it, semihomo. Albertus, de mandragora. Drusius,
“de monstris. Kircherus, de magia parastatica. Plin. in
“Hist. Nat. and others, have run into the same conceit.

“The ancients believed it grew only at places of execu-
“tion, out of the urine and fat of the dead; that, in eradica-
“tion, it shrieked; that it brought calamity on such as pulled
“or dug it up; to prevent which disasters, Pliny, who lets no
“idle story slip, gives directions, at large, to be observed in
“pulling it.

“Cunning impostors have confirmed these errors, by
“chusing forked roots of it, and carving, in some, the gene-
“rative parts of men; in others, those of women; and put-
“ting into small holes, made in proper places, the grains

ἀδικῶντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμβλυώτεις πρὸς τὰ γινόμενα,
καὶ τὰ ὦτα ἐκκεκώφωσαι, καθάπερ οἱ παρηθηκότες. Ἐπεὶ γὰρ γε
ἔτι καὶ ὄξυθυμοὶ ὄν, καὶ ἀκμαῖος τὴν ὀργὴν, πολλὰ κατὰ τῶν ἀδίκων,
καὶ βιαίων ἐποιεῖς, καὶ εἰδέποτε ἤγες τότε πρὸς αὐτὰς ἐκεχειρίαν, ἀλλ'
αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, καὶ ἡ αἰγὶς ἐπέσειετο, καὶ ἡ βροντὴ 5
ἐπαταγεῖτο, καὶ ἡ αἰσρατὴ συνέχευε, ὥσπερ (α) εἰς ἀκροβολισμὸν προση-
κονίζετο. Οἱ σεισμοὶ δὲ (β) κοσκινηδόν, καὶ ἡ χιὼν σωρηδόν, καὶ ἡ
χάλαζα πετρηδόν καὶ ἵνα σοι (γ) φορτικῶς διαλέγωμαι, ὑετοῖ τε

“ of millet, barley, or the like ; and setting them in a moist
“ place, till they grew, and sent forth blades ; which, when
“ dried, looked like hair. For the discovery of these cheats
“ we are beholden to Matthiolus, Crollius, Sir Thomas
“ Brown, and others.”

(α) εἰς ἀκροβολισμὸν.] Ἀκροβολίζω signifies, “ to dart, or
“ shoot, from beneath, at any high place, or thing ; or, from an
“ high place, at something below.” And, though *Stephanus*,
who shews this to be the true meaning of the word, interprets
ἀκροβολισμὸς by nothing but jaculatio, or velitatio ; yet cer-
tainly it must, from its composition, originally and properly,
signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-lo-
cum-jaculatio : and, here, it must signify the former, as the
lightning must have been darted downward. For these
reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken in much
the same manner as εἰς ὑπερβολὴν, or, εἰς τὸ ἀκρίβειστον ; and,
therefore, to signify, usque ad acrobolismum, that is, even
to the degree of an acrobolismus, that is, “ as thick as darts
“ are showered down upon an enemy, from the walls of a
“ town, or other high place.” Erasmus, here, renders both
ὥσπερ and εἰς by nothing but, in morem ; which, how it
answers to those two words, I cannot see : nor can I apply
this expression to εἰς, having never met with this preposition,
in that sense.

(β) κοσκινηδόν.] “ Ut cribri agitationem referre videantur.”
Faber.

(γ) φορτικῶς.] *Stephanus* shews that φορτικός signifies,
“ fit-to-carry-great-burthens,” as, φορτικὸν πλοῖον, oneraria
navis ; and, that, metaphorically, it signifies molestus, or
tædiosus. But I find it hard to conceive (though Erasmus
hath so translated it) how φορτικῶς, here, can signify molestè ;

ῥαγδαῖοι, καὶ βίαιοι· (a) ποταμὸς ἐκάσῃ σαγῶν· ὡς τεηλικαύτη ἐν
 ἀκαρεῖ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίῳ ἐγένετο, ὡς ὑποβρυχίων
 ἀπάντων καταδεδυκότων, μόνις ἐν τι κινώτιον περισσῶθῃναι, προσο-
 κείλαν τῷ (b) Λυκωρεῖ, ζώπυρον τι τῷ ἀνθρωπίνῳ σπέρματος διαφύ-
 5 λαττον εἰς ἐπιγονὴν κακίας μείζον· Τοι γάρ τοι ἀκόλαστα τῆς
 ῥαθυμίας, τὰπίχειρα κομίζῃ παρ' αὐτῶν, ἔτε θύοντ' ἔτι σοί τιν',
 ἔτε σεφάνῃντ', (c) εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων· καὶ ἔτ'

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. ὑετοὶ ῥαγδαῖοι, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that φορτικῶς, in this place, means magnificè; as if he had said, “And, Jupiter, that I may talk to you importantly, or grandly, as my subject requires I should.”—And this he really does, by going on in the grand expressions, ὑετοὶ ῥαγδαῖοι, &c.

(a) ποταμὸς.] The text seems to want καὶ before ποταμὸς, to answer τε going before.

(b) Λυκωρεῖ.] Lycores was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων.] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering πάρεργον, adverbially, by “obiter;” and much less for rendering Ὀλυμπίων by “in Iudis Olympicis.” It is true, Ὀλύμπια—ων signifies Olympia, or, ludi Olympici; but, how the genitive case Ὀλυμπίων can signify “in Olympicis,” is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: ἔτε θύοντος ἔτι σοί τινος, ἔτε σεφάνῃντος, εἰ μὴ τις ἄρα ΠΟΙΗΣΙΕ πάρεργον ἘΚΕΙΝΟ Ὀλυμπίων. “Nec cante tibi amplius aliquo, nec statuam tuam coronante, nisi præstiterit quispiam supervacaneum illud ludorum Olympi-



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δυσάντητον, καὶ ἀποτρόπαιον δάμα ὄψεσθαι ὑπολαμβάνοντες, τὸν
 ἢ πρὸ πολλῆ σωτήρα, καὶ εὐεργέτην αὐτῶν γεγενημένον. Ὡς ὑπὸ
 τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπόμενος, ἐναψάμενος διφθέραν,
 ἐργάζομαι τὴν γῆν, ὑπόμισθος ὄβολων τεσσάρων, τῇ ἐρημίᾳ καὶ τῇ
 5 δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. Τῆτο γὰρ μοι δοκῶ κερδανεῖν,
 μηκέτι ὄψεσθαι πολλὰς παρὰ τὴν ἀξίαν εἰπράττοντας. (a) Ἀνια-
 ρότερον γὰρ τῆτο γε. Ἦδη πρὸς ἐν, ὃ Κρόνος καὶ Ῥέας υἱὸς, τὸν
 βαδύν τῆτον ὑπνον ἀποσεισάμενος, καὶ νύδυμον (ὑπὲρ τὸν (b) Ἐπιμε-
 νίδην γὰρ κεκοίμησαι) καὶ (c) ἀναρρίπισας τὸν κεραυνόν, ἢ ἐκ τῆς

would not so much as read. It is true, ἀναγινώσκω often signifies to read; but “agnosco” is the proper and most usual signification of it; and, I think, “agnoscentes” is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀνιαρότερον.] “More vexatious” than even my calamities, in this place of toil and want.

(b) Ἐπιμενίδην.] He was a poet of Crete, who, as he attended his father’s flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse,

Κρηῆτες αἰεὶ ψεῦσαι, κακὰ θηρία, γαστέρες ἀργαί.

Steph.

(c) ἀναρρίπισας.] “Ῥίπη, a ῥίπτω, jacio, est, *Impetus ejus quod projicitur.*” Steph. But I should think that, considered as the theme of ῥίπιζω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that ῥίπιζω does not so properly signify “follibus sufflo” (as the writers of lexicons render it) but, “projiciendo ventilo,” to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of waggery on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, does that on the end of a stick, viz. by whirling it about. In which sort of action, Jupiter, whirling his thunderbolt, in order to light it up, must make a comical sort of a figure.

(a) Οἴτης ἐναυσάμενΘ, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαιδ
 τινὰ χολὴν ἀνδρώδης καὶ νεανικῆ Δίος, εἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ
 (b) Κρητῶν περὶ σε, καὶ τῆς ἐκεῖ σῆς ταφῆς μυθολογούμενα.

3. ΖΕΥΣ. Τίς ἔτος ἐστίν, ὦ Ἐρμῆ, ὁ κέκραγός ἐκ τῆς
 Ἀττικῆς, παρὰ τὸν Ἰμῆττον ἐν τῇ ὑπορείᾳ, πῖναρΘ ὄλΘ, καὶ 5
 αὐχμῶν, καὶ ὑποδίφθερΘ; Σκάπτει δὲ (c) οἶμαι, ἐπικεκυφῶς
 λάλος ἀνδρώπας, καὶ θρασύς. Ἦπρ (d) φιλόσοφος ἐστίν ἔ γὰρ
 ἐν ἔτος ἀσεβεῖς τὰς λόγους (e) διεξήει καθ' ἡμῶν. ἘΡΜ Τί
 φῆς, ὦ πάτερ; Ἀγνοεῖς Τίμονα τὸν Ἐχεκρατίδα, τὸν Κόλυττέα;
 Οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν (f) τελείων ἐσιώσας, ὁ 10

(a) Οἴτης] Mount Oeta hath never been remarkable for fire or volcanos. But, as Ætna was; both for those and for the forge of the Cyclops, in which were made Jupiter's thunderbolts, I have no doubt but Lucian wrote it Αἰτνης. I have found Faber, too, of this opinion.—Ἐναυσάμενος, read ἀναυσάμενος, says Faber, especially, because Erasmus translates it, “redaccenso;” which he must have done, because he found it so written, in his book.—This emendation is, certainly, just; because, as the thunderbolt had been extinct, it was, therefore, to be re-kindled,” or again made red hot.

(b) Κρητῶν.] See the story of Jupiter in your dictionary.

(c) οἶμαι.] It seems, Jupiter could not, at that vast height, distinctly see whether Timon was digging, or not: but he very judiciously guesses, from his stooping posture, that he was at that sort of work.

(d) φιλόσοφος.] Many of the philosophers were wont to decry the chimerical deities of the Heathen. On this account was Socrates, the greatest of them, put to death by the Athenians.

(e) διεξήει.] The third person singular of the preterpluperfect tense of the middle voice: διεξείμι, properly signifying, as it were, *perexeo*; but, often, used for *edissero*, or *oratione-percurro*.

(f) τελείων.] Such beasts were chosen for sacrifices, as were without blemish: which custom, doubtless, was originally taken from the commands given by God, at the institution of the passover, and of the consecration of priests; “Your lamb shall be without blemish, a male of the first year.” Exod. xii. 5. And, “take one young bullock, and

(a) νεόπλετος, ὁ τὰς ὅλας ἑκατόμβας, παρ' ᾧ λαμπρῶς εἰώθαμεν
 ἐορτάζειν τὰ διάσια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ
 πλάσιος, περὶ ὃν οἱ τοσῶτοι φίλοι; Τί παθῶν ἐν τοιῷτός ἐστιν, αὐχμη-
 ρὸς, ἀθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἔοικεν. ἔτω βαρεῖαν καταφέ-
 5 ρῶν τὴν δίκελλαν; ΕΡΜ. (b) Οὕτωςί μὲν εἰπεῖν, χρηστότης ἐπέτριψεν
 αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τὰς δεομένους ἀπαντὰς οἴκτος· ὡς δὲ
 ἀληθεῖ λόγῳ, ἀνοία, καὶ (c) εὐήθεια, καὶ ἀκρισία περὶ τὰς φίλους, ὃς
 ἔσσυται, κόραξι καὶ λυκοῖς χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσῶτων ὁ
 κακοδαίμων κειρόμενος τὸ ἦπαρ, φίλους εἶναι αὐτὸς καὶ ἑταῖρους ὡετο,
 10 ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ. Οἱ δὲ τὰ ὄσα
 γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν ἐκμυζή-
 σαντες, καὶ τῶτον εὖ μάλα ἐπιμελῶς, ἄχοντο, αὐτὸν αὐτὸν καὶ τὰς
 ρίζας ὑπότετμημένον ἀπολιπόντες· ἐδὲ γνωρίζοντες ἔτι, ἐδὲ προσ-
 βλέποντες. Πόθεν γὰρ ἢ ἐπικερῆντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει;
 15 Διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὄρας, ἀπολιπῶν ὑπ' αἰσχύνης
 τὸ ἄστυ μισθῆ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλετῶντες
 παρ' αὐτῆ, μάλα ὑπεροπλικῶς παρέρχονται, ἐδὲ τῆνομα, εἰ Τίμων
 καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ἔπαροπτέος ἀνὴρ, ἐδὲ ἀμελη-
 τέος· εἰκότα γὰρ ἠγανάκτει δυσυχῶν· ἐπεὶ καὶ ὅμοια περιήσομεν τοῖς
 20 καταρᾶτοις κόλαξιν ἐκεῖνοις, ἐπιλελησμένοι ἀνδρὸς (d) τοσαῦτα ταύρων

“two rams, without blemish.” Exod. xxix. 1. The word
 τελείων, applied to sacrifices, is of frequent use, in Homer;
 which makes Lucian use it, here, in the way of humour.

(a) νεόπλετος.] Not suddenly enriched, and, therefore, an
 upstart (which is the usual signification of this word), but,
 “lately enriched,” i. e. who lately came into a great fortune;
 and such there had been, in Timon’s family, as appears by
 his discourse with Plutus below. Stephanus, too, shews
 that νεόπλετος is sometimes taken in this sense of nuper-
 ditatus.

(b) Οὕτωςί μὲν εἰπεῖν.] “That I may so say: that is, to talk
 “in the way of the world.”

(c) εὐήθεια.] Properly, good morals; that is, honesty, or,
 no guile. Hence, it hath been used to signify that kind of
 simplicity which makes an honest man think every other as
 undesigning as himself, and which, therefore, hath a mixture
 of folly in it. See Steph.

(d) τοσαῦτα.] Faber justly observes that τοσαῦτα πλιότατα
 is barbarous Greek, and that, in the royal manuscript at Paris,

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Ἄναξαγόραν, ὃς ἔπειθε τὰς ὀμιλητάς, μηδὲ ὄλως εἶναι τινὰς ἡμᾶς
 τὰς Θεάς. Ἄλλ' ἐκείνους μὲν δεινὰ ὑπερέσχε γὰρ αὐτῆ τὴν
 χεῖρα Περικλῆς. Ὁ δὲ κεραυνὸς, εἰς τὸ (α) ἀνάκειον παρασκήψας,
 ἐκείνόν τε κατέφλεξε, καὶ αὐτὸς ὀλίγως δεῖν συνέριπτε παρὰ τὴν πέτραν
 5 πλὴν ἰκανὴ ἐν τοσούτῳ καὶ αὐτὴ τιμωρία ἔσαι αὐτοῖς, εἰ ὑπερπλατύνῃαι
 τὸν Τίμωνα ὀρθῶσιν.

4. ἘΡΜ. Οἶον ἦν τὸ μέγα κεκραγέμενον, καὶ ὀχληρὸν εἶναι, καὶ
 θρασύν; ἔ τοις δικαιολογῶσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τῆτο
 χρήσιμον. Ἴδὲ γὰρ αὐτίκα μάλα πλάσιος ἐκ πανεσάτης καίλας
 10 σεταὶ ὁ Τίμων, βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιστρέψας

that the sun was a *μυδρὸς διάπυρος*, *candens ferrum*, "a red-hot mass of iron," as the translator of Laertes renders it: but, according to others, and with more truth, "a red-hot round mass of matter; which, he asserted, was larger than all the Peloponnesus. He likewise held that the moon was inhabited, and had mountains and valleys in it. His opinion of the sun's being a very large red-hot mass of matter, and of the moon's having mountains and valleys, is demonstrated by the modern philosophers. And, perhaps, they have arrived at this knowledge, because their masters, the ancients, have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety toward the Gods, for holding the above opinion; but he was only fined five talents, and banished, *ἀπολογησαμένους ὑπὲρ αὐτῆ Περικλῆς τῆ μαθητῆ*. "his scholar, Pericles, having defended him." Lucian, here, makes him an atheist; but the contrary is evident, from that memorable answer he once made to a man who asked him, why he did not take care of his country? "Yes (said he), I take great care of my country;" at the same time pointing to heaven. *Diog. Laert.*

I know not what Lucian means by saying that the thunderbolt, that had missed Anaxagoras, destroyed the temple of Castor and Pollux; except that he alludes to some history that gave an account that this temple had, in the time of Pericles, been destroyed by lightning: but I doubt whether we have any such history now extant.

(a) *ἀνάκειον*.] Castor and Pollux were, peculiarly, called *ἄνακες*, the kings, or guardians, and their temple, *ἀνάκειον*. *Steph.*

τὸν Δία. Εἰ δὲ σιωπῇ ἔσκαπτον ἐπικεκυφῶς, ἔτι ἂν ἔσκαπτον ἀμελόμενος. ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἔκ' ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλῆστε, καὶ ταῦτα, ἔμμε κελεύσαντος; ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς ἐμὲ, καὶ ἐξεφόρει, καὶ εἰς πολλὰ καλεμέριζε (καὶ ταῦτα πατρῶον αὐτῷ φίλον ὄντα) καὶ μόνον 5 ἔχει δικράνοις με ἐξώθει τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρίπτεται. Αὐθις ἔν' ἀπέλθω, παρασίτοις, καὶ κόλαξι, καὶ ἐταίραις παρεδοθησόμενοι; Ἐπ' ἐκείνης, ὦ Ζεῦ, πέμπε με, τὰς αἰσθησομένους τῆς δωρεᾶς, τὰς περιέψοντας, οἷς τίμιον ἐγὼ καὶ περιπόθητος. Οὗτοι δὲ οἱ (α) λάροι τῆ πενίᾳ ζυνέσωσαν, ἢν προτιμῶσιν 10 ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπάτως ἀφίλοι, τέτλαρας ἑβολὰς ἀποφέροντες, οἱ δεκαταλάντες δωρεὰν ἀμελητὶ προΐεμενοι. ΖΕΥΣ Οὐδὲν ἔτι τοῖσδε τὸν Τίμων ἐργάζεται περὶ σε, πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγωγῆκεν (εἰ μὴ πάντ' ἀπασιν ἀνάληγτος ἐστὶ τὴν ὀσφύν) ὥς χρῆν σε ἀντὶ τῆς πενίας προαι- 15 ρῆσθαι. Σὺ μόντοι πάνυ μεμφίμοισι εἶναι μοι δοκεῖς, ὅς νῦν μὲν τὸν Τίμωνα αἰτιᾶ, διότι σοι τὰς θύρας ἀναπέλασας, ἠφίει περινοσθεῖν ἐλευθέρως, ἔτε ἀποκλείων, ἔτε ζηλοτυπῶν. Ἄλλοτε δὲ τὸνανλίον ἠγανάκεις κατὰ τῶν πλεσιῶν, κατακλειῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισί, καὶ σημείων ἐπίσολαῖς, ὡς μηδὲ 20 παρακύψαι σοι ἐς τὸ φῶς δυνατὸν εἶναι. Ταῦτα γὰρ ἀπαδύρξ πρὸς με, ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότει. Καὶ διὰ τῆτο ὄχρος ἡμῖν ἐραίνε, καὶ φροντιδος ἀνάπλεως, συνεχεσπακῶς τὰς δακτύλους (b) πρὸς τὸ ἔθ' τῶν (c) συλλογισμῶν, καὶ ἀποδράσασθαι ἀπειλῶν, εἰ καιρῶ λάβοιο παρ' αὐτῶν. Καὶ ὅλας τὸ πρᾶγμα ὑπέρδειπον ἐδόκει 30

(a) λάροι.] Λάρος, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Steph.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) πρὸς τὸ ἔθος, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. Συλλογισμὸς, originally, signifies "the casting up of an account," being "arithmeticonum vocabulum." *Steph.*

(c) συλλογισμῶν.] "Adscripsit pater forte συλλογίσων." *Gronov.* His father's correction seems right; for, to say that his fingers were crumpled, "according to the custom of reckoners of money," is much more natural than to say they were so, "according to the custom of computation," which is a harsh expression.

σοι ἐν χαλκῷ ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρενεθεσ-
 θαι, ὑπ' ἀκριβέσι καὶ παρτονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον
 (b) τῷ τόκῳ, καὶ τῷ λογισμῷ "Ατοπα γὲν ποιεῖν ἔφασκες αὐτῆς,
 ἐρῶντας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἔ τολιμῶντας, ἔδὲ ἐπ'
 5 ἀδείας χρωμένως τῷ ἔρωτι, κυρίως γὰρ ὄντας, ἀλλὰ φυλάττειν ἐγρηγο-
 ρότας, εἰς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἰκανὴν
 ἀπόλαυσιν οἰομένως, ἔ τὸ αὐτῆς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ
 μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ Φάτνῃ κύνα, μήτε
 αὐτὴν ἐσθίεισαν τῶν κριθῶν. μήτε τῷ ἵππῳ σεινῶντι ἐπιτρέπυσταν.
 10 Καὶ προσέτι γε καὶ καταγέλας αὐτῶν φειδομένων, καὶ φυλαττόνων καὶ
 (τὸ καινότερον) (c) αὐτῆς ζηλοτυπήτων ἀγνοούντων δὲ ὡς καλῶρατῶ
 οἰκέτης ἢ οἰκονόμος, ἢ παιδοτρέψ (d) ὑπεισιῶν λαθραίως, ἐμπαρο-
 νήσει τὸν κακοδαίμονα, καὶ (e) ἀνέραςον δεσπότην, πρὸς ἀμαυρὸν τι
 καὶ μικρόσομον λυχνίδιον, καὶ (f) διψαλέον θρυαλλίδιον, (g) ἐπαγ-
 15 ρυπνεῖν ἑάσας τοῖς τόκοις. Πῶς ἔν ἐκ ἀδικόν, σε πάλαι μὲν ταῦτα
 αἰτιᾶσθαι, νῦν δὲ τῷ Τιμῶνι τὰ ἐναντία ἐπικαλεῖ;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάλπητῆ ἐξείάζοις, ἄμφω σοι εὐλογα
 δόξω ποιεῖν. (h) Τῆ τε γὰρ Τιμῶντος τὸ πᾶν τετὸ ἀνειμένον,
 ἀμελές, καὶ ἐκ εὐνοϊκόν, ἄς πρὸς ἐμὲ, εἰκότως ἂν δοκοίη τῆς τε αὐ
 κατάκλειστον (i) ἐν θύραις, καὶ σκότῳ φυλάττονας, ὅπως αὐταῖς

(a) παιδαγωγοῖς.] Misers are, in many particulars, like
 tutors, with regard to their money. They confine it: they
 let it go abroad, with the greatest caution: they are for mak-
 ing the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell
 up wealth.

(c) αὐτῆς ζηλοτυπήτων.] A miser is never out of dread.
 Nay, he is afraid, lest he himself should rob himself; and so
 is jealous, or suspicious, of himself.

(d) ὑπεισιῶν.] Having-privately-gone-into the miser's closet
 to steal his money.

(e) ἀνέραςον.] All misers are hateful, and hated.

(f) διψαλέον.] Because he will not allow it oil enough.

(g) ἐπαγρυπνεῖν.] He will spend some sleepless nights,
 in computing what his money will bring him in, clear, till
 he hath missed it.

(h) Τῆ τε.] I cannot see what τε can mean here, and
 believe Lucian never wrote it.

(i) ἐν θύραις.] Faber would have it, ἐν θηκαῖς, "in arcis;"
 for, says he, Lucian would have written it, ὑπὸ θύραις, as he



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νακτεῖς, κατ' αὐτῶν; Διδάσκει γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὡς περὶ ὁ Τάνταλ[Ⓞ], ἄποτοι, καὶ ἄγευστοι, καὶ ξηροὶ τὸ σῶμα, ἐπικεχηνότες μόνον τῷ χουσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς, ἀπὸ τῆς Φάρυγγ[Ⓞ] τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἄλλ' ἐπιθί 5 ἤδη, σωφρονεσέρῳ παραπολὺ τῷ Τίμωνι ἐντευξόμεν[Ⓞ]. ΠΛΟΥΤ. Ἐκεῖν[Ⓞ] γὰρ ποτε παύσεται, ὡς περὶ ἐν κοφίνῃ τετραυπημένῃ, πρὶν ὅλως εἰσρυῆναί με, κατὰ σπεδὴν ἐξαντλῶν, φθάσαι βελόμεν[Ⓞ] τὴν ἐπιρροήν, μὴ ὑπέρανίλος εἰσπεσῶν ἐπικλύσω αὐτόν; Ὡς τε εἰς τὸν τῶν Δαναίδων (a) πῖθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, 10 τῆς κύττας μὴ εἴγοντ[Ⓞ], ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθησομένης τοῦ ἐπιρρέοντ[Ⓞ], ἕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηνὸς τῆς πίθου, καὶ ἀκόλυτ[Ⓞ] ἢ ἐξοδ[Ⓞ]. ΖΕΥΣ. Οὐκ ἔν εἰ μὴ ἐμφράξῃται τὸ κεχηνὸς τῆτο, (b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σῆ,

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "literati." I conjecture the above letters stood for φῶρ φύγας, "a fugitive thief;" Faber, who mentions them, does not account for them.

(a) πῖθον.] By this vessel, he means Timon.

(b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον.] I cannot see why Erasmus, who is author of the other translation, renders these words, "perpetuamque perstillationem;" for, how can εἰς τὸ ἅπαξ signify "perpetuus?" Or, ἀναπεπταμένον, pro ἀναπεπετασμένον, ab ἀναπετάζω, "expando." How, I say, can it signify "perstillatio?" The natural and most usual meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "unâ vice," as if a thing was said to be done, "by one single effort," or, "at once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum," or, "uno instante expansum," that is, "a passage opened, all at once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "passage opened; all at once;" which if he will not stop up, he shall suffer. Faber judges that εἰς ἅπαξ, originally, stood before ἐμφράξῃται. It certainly would, so, make very good sense: "therefore, if he will not, at once, have stopped

ῥαδίως εὐρήσει τὴν διφθέραν αὐθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τῆ
 πίθῃ. Ἄλλ' ἀπιτε ἦδη, καὶ πλελίζετε αὐτὸν. Σὺ δὲ μέμνησο, ὦ
 Ἑρμῆ, ἐπανιών, πρὸς ἡμᾶς ἀγειν τὰς Κύκλωπας ἐξ τῆς Αἴτνης,
 ὅπως τὸν κεραυτὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἦδη γε τεθηγμένῃ
 αὐτῷ δεησόμεθα.

5

6. EPM. Πρωῖωμεν, ὦ Πλῦτε.—Τί τῷτο; Ὑποσκάζεις; Ἐλελή-
 θεις με, ὦ γεννάδα, ἔ τυφλὸς μόνον, ἀλλὰ καὶ χολὸς ὢν. ΠΛΟΥΤ.
 Οὐκ αἰεὶ τῷτο, ὦ Ἑρμῆ. Ἄλλ' ὁπότε μὲν ἀπίω παρὰ τινά
 (a) πεμφθεὶς ὑπὸ τῷ Διὸς, ἐκ οἷδ' ὅπως βραδύς εἰμι καὶ χολὸς
 ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προσηράσαντ' ἐνίοτε τῷ 10
 περιμένοντ'. Ὅπότε δὲ ἀπαλλάττεσθαι δεῖ, πτηνὸν ὄψει, πολὺ
 τῶν ὀρνέων ἀκύτερον. Ἄμα γὰρ ἔπεσεν ἡ (b) ὑσπληγξ, καὶ γὰρ ἦδη

“ up,” &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression εἰσάπαξ is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from εἰς τὸ ἀπαξ.

(a) πεμφθεὶς ὑπὸ τῷ Διὸς.] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must enrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(b) ὑσπληγξ.] Properly, “a swineherd's whip.” The cord, or rope, behind which men, or horses, stood waiting to

ἀνακηρύττομαι νενικηκώς, (a) ὑπερπηδήσας τὸ στάδιον, (b) ἔδὲ ἰδόντων ἐνίοτε τῶν θεῶν. ἙΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῆς. Ἐγὼ δὲ καὶ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, χθὲς μὲν ἔδὲ ὄβηλον, ὥστε πρῖασθαι βρόχον ἐσχηκότας, ἄφνω δὲ σήμερον πλυσίς καὶ πολυτελεῖς ἐπὶ λευκῆ 5 ζεύγες ἐξελαύνοντας, οἷς ἔδὲ καὶ ὄν[⊗] ὑπῆρξε πάποιο. Καὶ ὅμως πορφυροὶ, καὶ χρυσόχειρες περιέρχονται, ἔδ' αὐτοὶ πιστεύοντες οἶμαι, ὅτι μὴ (d) ὄναρ πλετῆσιν. ΠΛΟΥΤ. Ἐτεροῖον τῆτ' ἐστίν, ὦ Ἑρμῆ, καὶ ἔχι τοῖς ἐμαυτῆ ποσὶ βαδίζω τότε, ἔδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλάτων ἀποσέλλει με παρ' αὐτῆς, ἅτε πλετοδότης καὶ μεγαλόδωρ[⊗] καὶ 10 αὐτὸς ἂν δηλοῖ γῆν καὶ τῷ ὀνόματι. Ἐπειδ' ἂν τοίνυν μέλοι κισθῆναι δέη με παρ' ἑτέρῃ πρὸς ἕτερον, ἐς (e) δέλτον ἐμβάλλοντες με, καὶ κατασημνῆσθαι ἐπιμελῶς, φορηδὸν ἀράμενοι μετακομίζεσσι. Καὶ ὁ μὲν (f) νεκρὸς ἐν σκοτεινῷ παρ τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιᾶ τῆ ὀθόνη σκεπόμενος, περιμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ 15 οἱ ἐπελπίσαντες (g) ἐν τῇ ἀγορᾷ περιμένεσσι κεχρῆνότες, ὥσπερ τὴν χελιδόνα προσπετομένην, τετριγότες οἱ νεοττοί. Ἐπεὶ δ' ἂν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λῖνον ἐντμηθῆ, καὶ ἡ δέλτος ἀνοιχθῆ, καὶ ἀνακηρυχθῆ μετ' ὁ καινὸς δεσπότης, ἦτοι συγγενῆς τις, ἢ κόλαξ, ἢ

start in a race, was called ὄσπληγξ; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) ὑπερπηδήσας τὸ στάδιον.] “Having made but one spring, or bound, over the whole stadium.” The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) ἔδὲ ἰδόντων.] Great fortunes are often spent and melted away, we know not how.

(c) ταῦτα.] Mercury intends to say, ταῦτα ΠΑΝΤΑ: for he questions the truth of only the former part of Plutus's speech, in which, he says, he is slow, in coming to a man.

(d) ὄναρ.] The usual expression is κατ' ὄναρ. But ὄναρ is, sometimes, put absolutely, as, ἡ θεὸς ὄναρ φανεῖσα. Plut. in *Pericl.*: *Steph.*

(e) δέλτον.] The last will of the sick man.

(f) νεκρὸς.] His corpse.

(g) ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum.

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οἰόμενός σε κατὰ τὰ αὐτῷ δοκῆντα πλετίζειν, ὅσως ἂν οἴεται τοῦ
 πλετεῖν ἀξίως; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ γὰρ δὲ, ὅς γε
 τυφλὸν ὄντα εἰδῶς, ἐπεμπεὶν ἀναζητήσοντα δυσεύρετον ἔτω (α) χρῆμα,
 καὶ πρὸ πολλῆ ἐκλειλοιπὸς ἐκ τῆ βίης, ὅπερ ἔδ' ὁ Λυγκεὺς ἂν ἐξεύροι
 5 ῥαδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄν. Τοιγαρῶν ἅτε τῶν μὲν ἀγαθῶν
 ὀλίγων ὄντων, πονηρῶν δὲ πλείων, ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων,
 ῥᾶον ἐς τὰς τοιάτας ἐπιπίπτω περιίω, καὶ σαυηνεύομαι πρὸς αὐτῶν.
 ἜΡΜ. Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτὰς, ῥαδίως φεύγεις, οὐκ
 εἰδῶς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκῆς τότε πῶς καὶ ἀρίπας γίγνο-
 10 μαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. ἜΡΜ. Ἔτι δὴ μοι καὶ τῆτο ἀπόκριναί πῶς τυφλὸς ἂν, (εἰρή-
 σεται γὰρ) καὶ προσέτι ὠχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσάτους ἐρα-
 σὰς ἔχοις, ὡς ἐπ' ἀντάς ἀποστέπειν εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν
 οἴεσθαι, εἰ δὲ ἀποτύχοιεν, ἐκ ἀνέχεσθαι ζῶντας; Οἶδα γὰρ τινὰς
 15 ἐκ ὀλίγης αὐτῶν ἔτω σε δυσέρωτας ὄντας, ὡς τε καὶ εἰς (b) βαθυκῆ-
 τεα πόντον φέροντες, ἔρριψαν αὐτὰς, καὶ (b) πετρῶν κατ' ἠλιβάτων,
 ὑπερορᾶσθαι νομίζοντες ὑπὸ σῆ, ὅτι περ ἔδ' (c) τὴν ἀρχὴν ἐώρας
 αὐτὰς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εὖ οἶδα, ὅτι ὁμολογήσεις (εἰ τι
 ξυγῆς σεαυτῆ) κορυβαντιῶν αὐτὰς, ἐραμένω τοιάτῃ ἐπιμεμνόμενος.
 20 ΠΛΟΥΤ. Οἷοι γὰρ τοιάτον, οἷός εἰμι. ὁρᾶσθαι αὐτοῖς, χωλὸν, ἢ
 τυφλὸν, ἢ ὅσα ἀλλὰ μοι προσέειπες; ἜΡΜ. Ἀλλὰ πῶς, ὦ Πλῆτε,
 εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄρισε,
 ἀλλ' ἢ ἀγνοία καὶ ἢ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζου-
 σιν αὐτὰς. Ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἀμορφὸς εἶην, πρὸ-
 25 σωπεῖον περ. δέμεν ἔρασματώτατον, διάχρυπον καὶ λιθοκόλλητον, καὶ
 ποικίλα ἐνδύς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι
 ἐρᾶν τὸ κάλλος, ἐρᾶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς εἰ
 γέ τις αὐτοῖς ὄλον ἀπογυμνώσας, ἐπέδειξε με, δῆλον ὡς κατεγίνωσκον
 ἂν αὐτῶν, ἀμβλυώτιονίης τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσων καὶ
 30 ἀμόρφων πρᾶγμάτων. ἜΡΜ. Τί ἔν, ὅτι ἐν αὐτῷ ἤδη τῷ πλετεῖν

(a) χρῆμα.] A good man.

(b) βαθυκῆτεα πόντον — et πετρῶν κατ' ἠλιβάτων.] These are
 poetical expressions, taken out of the following distich of
 Theognis. *Faber.*

Ἦν (Πενίαν. scil.) δὴ καὶ φεύγοντα καὶ εἰς βαθυκῆτεα πόντον
 ῥίπτειν, καὶ πετρῶν, Κυρῆ, κατ' ἠλιβάτων.

See the same, in Plut. *περὶ Στωιν, ἐναντ.*

(c) τὴν ἀρχὴν.] Put adverbially, and signifies "à principio,"
 or, "ante omnia. *Steph.*

γενόμενοι, κὲ τὸ προσωπεῖον αὐτὸ περιθέμενοι, ἔτι ἐξαπατῶνται;
 Καὶ ἢν τις ἀφαιρῆται αὐτῆς, θάττον ἂν τὴν κεφαλὴν ἢ τὸ προσω-
 πεῖον (a) πρόοιντο. Οὐ γὰρ δὲ κὲ τότε ἀγνοεῖν εἰκὸς αὐτῆς ὡς
 ἐπίχρισθαι ἢ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὀρῶντας ΠΛΟΥΤ.
 Οὐκ ὀλίγα, ὦ Ἑρμῆ, κὲ πρὸς τῆτό μοι συναγωνίζεται. ἙΡΜ. 5
 Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις ἐνὶ νυχθὸν τὸ πρῶτον ἀναπέλασας
 τὴν θύραν εἰσδέχεται με, συμπαρεϊστέρεχεται μετ' ἐμῆ λαθῶν ὁ τύφθαι,
 κὲ ἡ ἀνοία, κὲ ἡ μεγαλαυχία, κὲ ἡ μαλακία, κὲ ἡ ὕβρις, κὲ ἡ ἀπάτη, κὲ
 ἄλλα ἅττα μυρία. Ἰπὸ δὴ τῆτων ἀπάντων καταληφθεὶς τὴν ψυχὴν,
 θαυμάζει τε τὰ ἑ θαυμαστά, κὲ ὀρέγεται τῶν φευκίων, (b) καμὲ 10
 τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν (b) τέθηπε,
 δορυφορέμενον ὑπ' αὐτῶν κὲ πάντα πρότερον πάθοι ἂν, ἢ ἐμὲ
 πρόεσθαι ὑπομείνειεν ἂν.

9. ἙΡΜ. Ὡς δὲ λεῖθαι εἶ, ὦ Πλῆστε, κὲ ὀλισθηρὸς, κὲ δυσκά-
 δεκτθαι, κὲ διαφρευκτικὸς, ἐδεμίαν ἀντιλαβὴν παρεχόμενθαι βεβαίαν 15
 ἀλλ' ὡσπερ ἐγγέλεις, ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις, ἐκ
 οἶδα ὅπως; Ἡ πονία ἐμπαλιν ἰξώδης τε, κὲ εὐλαβῆς, κὲ μυρία τὰ
 ἄγκιστρα ἐκπεφυκότα ἐξ ἀπαντθαι τῆ σῶματθαι ἔχουσα, ὡς πηλοσά-
 σαντας εὐδὺς ἔχεσθαι, κὲ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.— Ἀλλὰ
 μεταξὺ ἤδη φλυαρῶντας ἡμᾶς πρῶγμα ἑ μικρὸν διέλαθε. ΠΛΟΥΤ. 20
 Τὸ ποῖον; ἙΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα, ἔπερ ἔδει
 μάλιτα. ΠΛΟΥΤ. Θάρρει τῆτε γε ἕνεκα ἐν τῇ γῆ αὐτὸν κατα-
 λείπων (c) ἀνέρχομαι παρ' ὑμᾶς, ἐπισκήψας ἔνδοθι μένειν ἐπικλεισά-
 μενον τὴν θύραν, ἀνοίγειν δὲ μηδενὶ ἢν μὴ ἐμῆ ἀκῆσθαι βοήσαντος.
 ἙΡΜ. Οὐκ ἔν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς. Καὶ μοι ἔπερ ἐχόμε- 25
 νος τῆς χλαμύδος. ἄχρῖς ἂν πρὸς τὴν ἐσχατιὰν ἀφικαίμαι. ΠΛΟΥΤ.
 Εὐ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἢν γε ἀπολίπης με, (d) Ἰπερ-

(a) πρόοιντο.] The third person plural of the second aorist of the middle voice, from προῖημι, “projicio,” poëticè προ πρόοιντο. The second aorist, from προῖημι, is πρόην; thence is the second aorist of the middle voice, προέμεν; imperat. πρόεσο; optat. προείμην, whose third person plural is πρόοιντο, not to be found in lexicons.

(b) καμὲ τέθηπε.] Translated, “et me stupet;” in which, me is the accusative case. So Virgil:

“Pars stupet innuptæ donum exitiale Minervæ.”

In which sense *stupreo* signifies, to admire-to astonishment.”

(c) ἀνέρχομαι.] The MS. hath αἶ before ἀνέρχουμαι. Faber.

(d) Ἰπερβόλα ἢ Κλεωνη.] Some scoundrels. See Aristoph. in Pace. Faber.

ἄλλὰ τάχα ἢ Κλέωνι ἐμπροσθεῖναι κερυνόων. Ἄλλὰ τίς ὁ ψόφος
 ἐτός ἐστι, καθάπερ σίδηρος πρὸς λίθον; ἜΡΜ. Ὁ Τίμων ἔτοσι
 σκάπτει πηλοσίον, ὄρεινόν κ' ὑπόλιθον γήδιον.—Παπαί· κ' ἡ Πενία
 πάρεστι, κ' ὁ Πόνος ἐκεῖνος, κ' ἡ Καρτερία, κ' ἡ Σοφία, κ' ἡ Ἀνδρία,
 5 κ' ὁ τοῖστος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων ἀπάντων, πολὺ
 ἀμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἔν' ἐκ ἀπαλλαττόμεθα,
 ᾧ Ἐρμῆ, τὴν ταχίστην; Οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον
 πρὸς ἄνδρα ὑπὸ τηλικύτῃ στρατοπέδῳ περιεσχημένον. ἜΡΜ. Ἄλ-
 λως ἔδοξε τῷ Διί. Μὴ ἀποδειλιῶμεν ἔν'.

10 10. ΠΕΝΙΑ. Ποῖ τῆτον ἀπάγεις, ᾧ Ἀργειφόντα, χειραγω-
 γῶν; ἜΡΜ. Ἐπὶ τῆτονι τὸν Τίμονα ἐπέμφθημεν ὑπὸ τῆ Διός.
 ΠΕΝ. Νῦν ὁ Πλῆτος ἐπὶ Τίμονα, ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα
 ὑπὸ τῆς τρυφῆς παραλαβῆσα, τελιοῖσι παραδῆσα, τῆ Σοφίᾳ κ' τῷ
 Πόνῳ, γενναῖον ἄνδρα κ' πολλῆ ἀξίον ἀπέδειξα; Οὕτως ἄρα εὐκα-
 15 ταφρόνητῳ ὑμῖν ἡ Πενία δοκῶ, κ' εὐαδίκητῳ, ὥσθ' ὁ μόνον κλῆμα
 εἶχον, ἀφαιρεῖσθε με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵν' αὐθις ὁ
 Πλῆτῳ παραλαβὼν αὐτὸν ὕβρει κ' Τύφῳ ἐγχειρίσας, (ὅμοιον τῷ
 πάλαι) μαλθακὸν, κ' ἀγενῆ, κ' ἀνόητον ἀποφήνας, ἀποδῶ πάλιν
 ἐμοὶ (α) ῥάκος ἤδη γεγεννημένον; ἜΡΜ. Ἐδοξε ταῦτα, ᾧ Πενία,
 20 τῷ Διί. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δέ, ᾧ Πόνε, κ' Σοφία,
 κ' οἱ λοιποὶ, ἀκολουθεῖτέ μοι. Οὗτος δὲ τάχα εἴσεται, οἷαν με ἔσαν
 ἀπολίψει, ἀγαθὴν συνεργόν, κ' διδάσκαλον τῶν ἀρίστων, ἢ συνῶν,
 ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένῳ δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς
 βίον ζῶν, κ' (b) πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περὶ τὰ κ' πολλὰ
 25 ταῦτα, ὥσπερ ἐσιν, ἀλλότρια ὑπολαμβάνων. ἜΡΜ. Ἀπέρχονται
 ἡμεῖς δὲ προσίωμεν αὐτῷ.

11. Τίνες ἐσὲ, ᾧ κατάρατοι; ἢ τι βεβλόμενοι δεῦρο ἤκετε, ἄνδρα
 ἐργάτην κ' μισθοφόρον ἐνοχλήσοντες; Ἄλλ', ἔ χαίροντες ἀπιτε
 μιαιοὶ πάντες ὄντες ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς
 30 βάλωις κ' τοῖς λίθοις συντρέψω. ἜΡΜ. Μηδαμῶς, ᾧ Τίμων, μὴ
 βάλης· ἔ γὰρ ἀνθρώπος ὄντας βαλεῖς. Ἄλλ' ἐγὼ μὲν Ἐρμῆς εἰμι,
 ἔτῳ δὲ ὁ Πλῆτῳ. Ἐπέμψε δὲ ὁ Ζεὺς, ἐπακῆσας τῶν εὐχῶν.
 Ὡσε ἀγαθῆ τύχῃ δέχῃ τὸν ὄλβον, ἀποσᾶς τῶν πόνων. ΤΙΜ. Καὶ
 ὑμεῖς οἰμῶξεσθε ἤδη, καίτοι Θεοὶ ὄντες, ὡς φατέ. Πάντας γὰρ

(a) ῥάκος.] A metaphor, from one who borrows a new
 coat, and returns it quite worn. *Faber.*

(b) πρὸς αὐτὸν ἀποβλέπων.] “Looking toward himself.”
 That is, seeking his happiness in nothing but himself.

—Nec te quæsiveris extra.

Persius.



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 ἐκείνων καταφρονεῖν ἐπαίδευσεν, ἐξ αὐτῶν ἐμὲ τὰς ἐλπίδας ἀπαρτήσασά
 μοι τῶν βίβ, καὶ δείξασα ὅσους ἦν ὁ πλεῖστον ὁ ἐμὸς, ὃν ἔτε κόλαξ
 Δωπεύων, ἔτε συκοφάντης φοβῶν, ἔ δῆμοι παροξυνθεῖς, καὶ ἐκκλη-
 σιαστὴς ψηφοφορήσας, ἔ τυραννῶ ἐπιβλεύσας, ἀφελέσθαι δύναιτ'
 5 ἄν. Ἐρρωμένῳ τοιγαρῶν ὑπὸ τῶν πόνων, τετονὶ τὸν ἀγρὸν φιλοπό-
 νως ἐπεργαζόμενῳ, ἔδεν ὄρων τῶν ἐν ἄσει κακῶν, ἱκανὰ καὶ διαρκῆ
 ἔχω τὰ ἀλφίτα παρὰ τῆς δικέλλης. Ὡσε παλίνδρομον ἀπίθι, ὡ
 Ἐρμῆ, τὸν Πλεῖστον ἀπαγαγὼν τῷ Διὶ. Ἐμοὶ δὲ τέτο ἱκανὸν ἦν
 πάντας ἀνθρώπους (a) ἡβηδὸν οἰμῶζειν ποιῆσαι. ἘΡΜ. Μηδαμῶς,

(a) ἡβηδὸν.] Stephanus says that ἡβηδὸν is taken in the same manner as "viritim," in Latin; that is, that it signifies καθ' ἡβηδὸν (as is said καθ' ἀνδρας) "per totam pubem," or, "complectendo totam pubem," and, then, he quotes these words of Herodotus: Συβάριος γὰρ ἀλξίσης Μιλήσιοι πάντες ἡβηδὸν ἀπέκείραντο τὰς κεφαλὰς. Now, as, καθ' ἀνδρας signifies "viritim," or, "per singulos viros," καθ' ἡβηδὸν, too, being a parallel expression, must, strictly, signify "per singulos puberes, sive pubescentes." And, as καθ' ἡβηδὸν, thus taken, is laid down as strictly explanative of ἡβηδὸν, therefore, ἡβηδὸν, too, must signify "per singulos puberes." But yet, after all, this cannot be either Herodotus's, or Lucian's meaning: for how could "all the Milesians" cut off their hair, youth by youth, as if they had all been nothing but youths? Or, how, in this place, could "all men" bewail, youth by youth, as if mankind consisted of nothing but striplings? Hence, it is evident that, though ἡβηδὸν, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that place of Herodotus, and in this of Lucian, be understood in an extensive sense, as if one sort of age were put for every age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, Timon could not, possibly, mean less, no more than "all the Milesians could be shorn, "youth by youth."

Stephanus, indeed, says (but without insisting much upon it) that ἡβηδὸν is taken in the same manner as the adverb πανδημεῖ, which signifies "universum populum complectendo," or "in universum."—I know no reason why Erasmus "should render it, ab ineunte ætate."

ὦ γὰρ, ἔ γὰρ πάντες εἰσὶν (a) ἐπιτήδαιοι πρὸς οἰμώγην, ἀλλ' ἔα
τὰ ὄργιλα ταῦτα, καὶ μεираκιώδη, καὶ τὸν Πλῆτον παραλάβε' (b) ἔτε
ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῷ Διός.

12. ΠΛΟΥΤ. Βέλει, ὦ Τίμων, δικαιολογήσομαι πρὸς σε, ἢ
χαλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ 5
μετὰ προοιμίῳν, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες, ἀνέξομαι γὰρ σε
ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τετονί. ΠΛΟΥΤ. Ἐχρῆν μέντοι
ἴσως (c) καὶ μακρὰ εἰπεῖν, ἔτω πολλὰ ὑπὸ σε κατηγορηθέντα· ὁμῶς
δὲ ὄρα, εἴ τι σε, ὡς Φῆς, ἠδίκηκα, ὅς τῶν μὲν ἠδίστων ἀπάντων αἰτιός
σοι κατέστην, καὶ τιμῆς, καὶ προεδρίας, καὶ σεφάνων, καὶ τῆς ἄλλης τρυφῆς· 10
Περίσλεπλος δὲ τοι καὶ αἰοιδίμος δι' ἐμὲ ἦσθα, καὶ περισπέδατος. Εἰ
δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγὼ σοὶ μᾶλλον
δὲ αὐτὸς ἠδίκημαι τῆτο ὑπὸ σε, διότι με ἔτως ἀτίμως (d) ὑπέβαλλες
ἀνδράσι καταράτοις, ἐπαινῆσι, καὶ καταγοητεύεσι, καὶ πάντα τρόπον
ἐπίσχελεύεσσι μοι. Καὶ τό γε τελευταῖον ἔφησθα, ὡς προδέδωκά σε· 15
τὸν ἀντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον. ἀπελασθεῖς ὑπὸ
σῆ, καὶ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. Τοιγαρῶν ἀντὶ μαλακῆς
χλαμύδου, ταύτην τὴν διφθέραν (e) ἢ τιμιωτάτη σοι Πενία περι-
τέθεικεν. Ὡσε μάρτυς ὁ Ἑρμῆς ἔτοσι, πῶς ἰκέτευον τὸν Δία
(f) μηδ' ἠκεῖν παρὰ σε, ἔτω δυσμενῶς μοι προσενηνεγμένον. ἙΡΜ. 20
Ἀλλὰ νῦν ὄρα, ὦ Πλῆτε, οἷον ἤδη γεγέννηται; Ὡσε φάρρῶν ζυν-
διάτριβε αὐτῶ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θεσαυρὸν
ὑπάγαγε τῇ δικέλλῃ· ὑπακῆσεται γὰρ ἐμφοήσαντί σοι.

13. ΤΙΜ. Πεισέον, ὦ Ἑρμῆ, καὶ αὐθις πλυστητέον. Τί γὰρ ἂν καὶ
πάθοι τις, ὅποταν οἱ Θεοὶ βιάζονται; Πλὴν ὄρα γε, εἰς οἷά με πρῶγ- 25
ματα ἐμβαλεῖς τὸν κακοδαίμονα, ὅς ἄχρι νῦν εὐδαιμονέστατα διάγων,
χρυσὸν ἄφνω τοσῶτον λήψομαι, (g) ἔδεν ἀδικήσας, καὶ τοσαύτας
φροντίδας ἀναδέξομαι. ἙΡΜ. Ὑπόσθηθι, ὦ Τίμων, δι' ἐμὲ, καὶ εἰ

(a) ἐπιτήδαιοι.] *Idonei*, or, *habiles*; by which is here meant, naturally fitted or disposed.

(b) ἔτε ἀπόβλητά.

Οὐ τοι ἀπόβλητ' ἐστὶ Θεῶν ἐρικυδία δῶρα.

Homi.

(c) καὶ μακρὰ.] Timon's word repeated.

(d) ὑπέβαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἢ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μηδ'.] The MS. hath it better μήκεδ'. *Faber.*

(g) ἔδεν ἀδικήσας.] That is, having done nothing to deserve this curse, of being again enriched.

χαλεπὸν τῷτο καὶ ἐκ οἴσόν ἐσιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρραγῶσιν
 ὑπὸ τῆ φθόνα· ἐγὼ δὲ (a) ὑπερ τὴν Αἴτνην, ἐς τὸν ἔρανὸν ἀναπήσο-
 μαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ
 εἰρεσίᾳ τῶν πτερῶν. Σὺ δὲ αὐτῆ περιμένε· ἀναπέμψω γὰρ σοι τὸν
 5 Δισαυρὸν ἀπελθόν· μᾶλλον δὲ παῖε. Σέ φημι, Δισαυρὲ χρυσῆ,
 ὑπάκουσον Τίμωνι τέτῳ, καὶ πάρασχε σεαυτὸν ἀνελέσθαι. Σκάπτει,
 ᾧ Τίμων, (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποσήσομαι.
 14· ΤΙΜ. Ἄγε δὴ, ᾧ δίκελλα· νῦν μοι ἐπιόρωσον σεαυτὴν, καὶ
 μὴ κάμῃς ἐκ τῆ βάθους τὸν Δισαυρὸν ἐς τῆμφανὲς προκαλεμένη.—
 10⁵ Ω Ζεῦ τεράσιε, καὶ φίλοι (d) Κορύθαντες, καὶ Ἐρμῆ κερδῶε, πόθεν

(a) ὑπερ τὴν Αἴτνην.] He returns to Heaven, by the way of Ætna, because Jupiter had ordered him to bring up the Cyclopes from thence, to mend his thunderbolts. See above, paragraph five. at the end.

(b) βαθείας καταφέρων.] Erasmus has rendered βαθείας, “altiùs,” I know not why; nor do I know any such adverb as βαθείας; βαθείως being the only immediate one from βάθις. I must own, I know not what sort of a word βαθείας is; and, therefore, cannot help thinking that Lucian wrote it βαθείως.—Καταφέρων is, here, the same as κάτω φέρων, “deorsum impingens; as appears, from Stephanus’s account of the verb καταφέρω.

(c) ὑποσήσομαι.] Thomas Magister (according to Stephanus) takes ὑποσήσομαι, in this place, to be the same as ὑποχωρήσω, signifying, “clam-discedam.” But, I think, he should, at the same time, have shown us how the dative ὑμῖν can signify, “a vobis.”—He, otherwise, interprets the verb ὑφίσταμαι, by κρυφίως ἵσταμαι, which would make tolerable sense, here, by Plutus’s saying, “I will stand by you, so as to be invisible;” I say, this would be tolerable sense, did not Plutus tell Timon, in the word ἀπελθόν, just above, that he would go off; which he could not well do, and stand privately by, at the same time. for these reasons I cannot but conclude that Lucian wrote it ὑμῶν ἀποσήσομαι, “a vobis digrediar,” agreeably to ἀπελθόν, above. And thus doth the other translation, by Erasmus, render it; so that, most probably, Erasmus found the text, ὑμῶν ἀποσήσομαι.

(d) Κορύθαντες.] These priests of Rhea were enthusiasts, who, at their solemnities, danced in armour, and, with the

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μόνον ἐμοὶ ἰκανὸν ἐνδiciaτᾶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀποθανόντων
 ἔξειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ νενομοθετήσθω πρὸς τὸν
 ἐπιλοίπον βίον, ἀμειξία πρὸς ἀπάντας, καὶ ἀγνωσία, καὶ ὑπεροψία.
 Φίλος δὲ, ἢ ξένος, ἢ ἐταῖρος, ἢ (b) ἐλῆς βωμὸς, ὑβλήσθω πολὺς καὶ
 5 τὸ οἰκτεῖραι δακρύνοντα, ἢ ἐπικερῆσαι δεομένα, παρανομία, καὶ κατὰ-
 λυσις τῶν ἐθνῶν. Μονήρης δὲ ἡ δίαίτα, καθάπερ τοῖς λύκοις, καὶ φίλος
 εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἐχθροὶ, καὶ ἐπίθελοι, καὶ τὸ προσομιλή-
 σαί τινι αὐτῶν, μίσημα. Καὶ εἴ τινα ἴδω μόνον, ἀποφρᾶς ἡ ἡμέρα.
 Καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν,
 10 καὶ (c) μήτε κήρυκα δεχόμεθα παρ' αὐτῶν, μήτε σπονδὰς σπενδώ-
 μεθα, (d) ἢ ἐρημία δὲ ὄρησθω ἔσω πρὸς αὐτῆς. Φυλέται δὲ, καὶ
 φράτορες καὶ δημόται, καὶ ἡ πατρὶς αὐτῆ, ψυχρὰ, καὶ ἀνωφελῆ ὀνόμαλα,
 καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλετεῖτω δὲ Τίμων μόνος, καὶ
 ὑπεροράτω ἀπάντων, καὶ τρυφάτω μόνος καθ' ἑαυτὸν, κολακείας καὶ
 15 ἐπαινῶν φορτικῶν ἀπηλλαγμένος. Καὶ θεοῖς θυέτω, καὶ (e) εὐωχεῖτω,
 μόνος ἑαυτῷ γείτων καὶ ὄμορος, ἐκσειῶν (f) τῶν ἄλλων. Καὶ ἀπαξ
 ἑαυτὸν δεξιῶσασθαι δεδόχθω, ἢ δὲ ἀποθανεῖν, ἢ αὐτῷ (g) σέφανον

(a) καὶ τάφον.] “As a sepulchre also;” that is, “as well as
 “he, before, had it for a house.”

(b) ἐλῆς βωμὸς.] Altars, among the heathen, were places
 of protection to such as fled to them.

— *Hæc Ara tuebitur omnes.*

Virg.

(c) μήτε κήρυκα, &c.] The meaning is, that he will remain
 in a constant state of war, with mankind: for peace was
 usually made, among the Grecians, by sending the κήρυκες,
 or heralds, to propose it, and by making libations to the
 Gods, that they might ratify it. See *Il.* iii.

(d) ἢ ἐρημία.] He would have a whole desert between him
 and mankind; so that the bounds should not be any thing so
 thin as a wall, an hedge, or the like.

(e) εὐωχεῖτω.] *Lege εὐωχεῖσθω.* Nam εὐωχέω significat
 “aliquem convivio accipere,” εὐωχεῖσθαι autem, “epulari.”
 Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case.
Faber is also at a loss about it, but conjectures that ἐκσειῶν
 τῶν ἄλλων should be ἕκαστος ἂν τῶν ἄλλων; which may be true.

(g) σέφανον ἐπενεγκεῖν.] Among the Grecians, crowns of
 laurel, palm, parsley, and, upon some occasions, of gold,
 were the rewards of such as conquered at the games, or
 served their country, in peace, or war. *Potter.*

ἔπενεγκεῖν· καὶ ὄνομα μὲν ἔστω ὁ ΜΙΣΑΨΝΘΡΩΠΟΣ ἡδιστον. Τῶ
 τρόπῳ δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, καὶ σκαιότης, καὶ ὀργή,
 καὶ ἀπανθρωπία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, καὶ σθεν-
 νύναί ἰκετεύοντα, πιτῆ καὶ ἐλαίῳ κατασθεννύναί. Καὶ ἦν τινα τῶ
 χειμῶν ὁ ποταμὸς παραφέρει, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀνιλαβέσ- 5
 θαι δέχεται, ὠθεῖν καὶ τῶτον ἐπὶ κεφαλὴν (a) πίπτοντα, ὡς μηδὲ
 ἀνακύψαι δυνήθειν· ἔτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν.—(b) Εἰσηγή-

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their *σήλαι*, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, καὶ σεφάνεσι τῶς λίθους.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

Ἐνθάδ' ἀπορρήξας, ψυχὴν βαρυδαίμονα κεῖμαι.

Τὸ ὄνομα δ' εἰ πύσοισθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) πίπτοντα.] *Faber* has it, βαπτίζοντα. I think he justly finds fault with πίπτοντα, because the man in the water cannot well be said "to fall." But, is not βαπτίζοντα applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed "to sink himself" into the water. It might, however, make sense, if referred to με, which is understood, before ὠθεῖν; so that Timon might be the person understood to be βαπτίζοντα, "sinking the other," into the water.

(b) Εἰσηγήσατο.] This verb, strictly, signifies, "proposuit," or, "autor introduxit:" but I have rendered it, "rogavit," in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, "rogare," because he who proposed it to them, did it, by asking these questions, "Velitisne, or, Jubetisne, Quirites?"

τατο τὸν νόμον Τίμων (a) Ἐχεκρατίδης Κολουτλεύς.—(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν δεδόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15 Πλὴν ἀλλὰ περὶ πολλῶν ἂν ἐποισάμην ἅπασιν γνῶριμά πως ταῦτα γενέσθαι, διότι ὑπερπλετῶ, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τῆτο; Φεῦ τῆ τάχης· πανταχόθεν συνδέσσι, κεκονιμένοι καὶ πνευστιῶντες, ἐκ οἶδα, ὅθεν ὀσφραϊνόμενοι τῆ χρυσίς. Πότερον ἔν ἐπὶ τὸν πάγον τῆτον ἀναβάς ἀπελαύνω αὐτῆς τοῖς λίθοις, (c) ἐξ ὑπερδεξίων ἀκροβολιζόμενον, ἢ τόγε τοσῆτον
10 παρὰνομήσομεν, εἰσάπαξ αὐτοῖς ὀμιλήσαντες, ὡς πλέον ἀνιῶντο παρορῶμενοι; Τῆτο οἶμαι καὶ ἄμεινον ὥσε δεχόμεθα ἤδη αὐτῆς, ὑποσάντες. Φέρε, ἴδω, τίς ὁ πρῶτον αὐτῶν ἔτος ἐσι; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτον (d) ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πῖθης ὅλως παρ' ἐμοὶ πολλάκις ἐμημεκῶς. Ἄλλ' εὐγε ἐποίησεν ἀφικόμενος·
15 οἰμῶζεται γὰρ πρὸ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς ἐκ ἀμειλήσσι Τίμων ἄγαθῆ ἀνδρὸς οἱ Θεοὶ; Χαῖρε Τίμων εὐμορφότατε, καὶ ἠδισε, καὶ σύμποτικώτατε. ΤΙΜ. Νῆ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορῶτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Ἄει φιλοσκάμμων σύ γε. Ἄλλὰ πῶς τὸ συμπόσιον;
20 Ὡς καινόν τί σοι ἄσμα τῶν (e) νεοδιδάκτων διθυράμβων ἠκῶ

(a) Ἐχεκρατίδης.] “Ἐχεκρατίδης lege Ἐχεκρατίδης. *Faber.*” So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ.] “*Decretum concionis confirmavit.*” *Steph.*

(c) ἐξ ὑπερδεξίων.] Ἐπερδέξιος (τόπον being understood) signifies a “place, where one stands so much higher than another, that he may lift his right-hand over him, so as to give him the heavier blow.” And ὑπερδέξια, ὦν, neut. plur. (χώρια being understood) signifies “places of such advantage, as that persons may, from them, lift their right-hands over those below them.” See *Steph.*

(d) ἔρανον.] Ἐρανός, from ἐράω, amo, properly signifies “an entertainment, where every one contributes his part of the expense, or his club.” And, hence, it hath been used to signify “a contribution, or part of a contribution, to relieve a person in want.” See *Steph.*

(e) νεοδιδάκτων διθυράμβων.] “*Dithyrambics*” (which were songs in praise of Bacchus) “lately taught,” that is, lately



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μετρίάζομεν, ὡς μὴ ἐπιπηδᾶν δοκῶμεν. Χαῖρε, ᾧ δέσποτα κ' ὅπως
 τὲς μιὰς τῆς κόλακας φυλάξῃ, τὲς ἐπὶ τῆς τραπέζης μόνον, τὰ
 ἄλλα δὲ κοράκων ἐδὲν διαφέροντας. Οὐκ ἔτι πισευτῆα τῶν νῦν ἐδὲνί.
 Πάντες ἀχάριστοι κ' πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς
 5 ἔχοις πρὸς τὰ καλεπείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλοσίον ἤκωσα
 ὡς πλοσίον ὑπερμεγέθη τινὰ πλοστόν. Ἦκω τοιγαρῶν ταῦτά σε
 νεφετήσων κίτοι σύ γε ἔτω σοφὸς ὢν, ἐδὲν ἴσως δεήση τῶν παρ'
 ἐμῆ λόγων, ὅς κ' τῷ Νέσορι τὸ δέον παραινήσεις ἄν. TIM. Ἐσαι
 ταῦτα, ᾧ Φιλιάδη. Πλὴν ἀλλὰ πρόσθι, ὡς κ' σὲ φιλοφρονήσομαι
 10 τῇ δικέλλῃ. ΘΙΑ. Ἄνθρωποι, κατέαγα τῆ κρανίε ὑπὸ τῆ ἀχαρίστῃ,
 διότι τὰ συμφέροντα ἐνεθέτην αὐτόν.

17. TIM. Ἰδὲ, τρίτῃ ἔτῃ ὁ ῥήτωρ Δημέας προσέρχεται, Ψήφισ-
 μα ἔχων ἐν τῇ δεξιᾷ, κ' συγγένης ἡμέτερος εἶναι λέγων. Οὗτῃ ἑκαί-
 δεκα παρ' ἐμῆ τάλαντα μιᾷς ἡμέρας ἐκτίσας τῇ πόλει, (καταδεδίκατο
 15 γὰρ, κ' ἐδέδετο, ἐκ ἀποδιδῆς,) καὶ γὰρ ἐλεήσας ἐλυσάμην αὐτόν ἐπειδὴ
 πρῶν ἔλαχε τῆ (a) Ἐρεχθηίδι φυλῇ διανέμειν τὸ (b) θεωρικόν, καὶ γὰρ
 προσῆλθον αἰτῶν τὸ γιγνόμενον, ἐκ ἔφῃ γνωρίζειν πολίτην ὄντα με.
 ΔΗΜ. Χαῖρε, ᾧ Τίμων, τὸ μέγα ὄφελῃ τῆ γένεσ, τὸ ἔρεισμα τῶν
 Ἀθηναίων, τὸ σρόβλημα τῆς Ἑλλάδῃ. Καὶ μὴν πάσαι σε ὁ
 20 δῆμῃ ξυνειλεγμένῃ, κ' αἱ (c) βελαι ἀμφοτέραι περιμένεσι,

(a) Ἐρεχθηίδι.] Lege Αἰγνηίδι. Quippe Κόλυτος erat δῆμος
 φυλῆς Αἰγνηίδος, teste Harpocrate. *Faber.*

(b) θεωρικόν.] Θεωρικόν (χρῆμα being understood) signified,
 "Money paid out of the treasury, for the admission of the
 "poorer citizens into the theatre." Hence it was used to
 signify, "Money granted out of the treasury, for the relief of
 "the poor." See *Potter and Steph.*

(c) βελαι ἀμφοτέραι.] That is, not only the βελή, or senate
 of five-hundred, of which I have spoken, in the notes upon
 Θεῶν Ἐκκλησία, but also the court of Areopagus, which, for
 its great dignity, as Dr. Potter shews, was styled ἡ ἄνω βελή,
 the upper senate or court.

This court, held upon the hill of Mars, at Athens, and
 thence called Areopagus, consisted of fifty judges, was the
 supreme court of justice, and decided all law disputes, whe-
 ther concerning property, or injuries done to men in their
 persons or reputations, or blasphemy against the gods. So
 wise and upright were the judges of this tribunal, that it
 hath been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἀκασσον τὸ Ψήφισμα, ὃ ὑπὲρ σε γέγραφα. “ ἘΠΕΙΔΗ
 “ Τίμων ὁ Ἐχεκρατίδης Κολυτταῖος, ἀνὴρ ἔ μόνον καλὸς καὶ γαθὸς,
 “ ἀλλὰ καὶ σοφὸς, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον
 “ διατελεῖ τὰ ἄριστα πρῶτων τῇ πόλει νενίκηκε δὲ πύξ, καὶ πάλην,
 “ καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ (α) τελείῳ ἄρματι, καὶ 5
 “ συναρίδι πωλικῇ.” —ΤΙΜ. Ἄλλ’ ἐδὲ ἐθεώρησα ἐγὼ πῶποτε εἰς
 “ Ὀλυμπίαν. ΔΗΜ. Τί ἐν; Θεωρήσεις ὑσέρον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(a) *τελείῳ ἄρματι.*] Stephanus shews that the Greeks distinguished their horses into the *ἄβολοι* and the *τέλειοι*. The *ἄβολοι* were such as had not, as yet, cast their teeth, in which were the marks of their age: the *τέλειοι*, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called *τέλειοι*.

Now *ἄρμα*, from *ἄρω*, “*apto*,” originally and properly, signifies, not “a chariot,” but “a set-of-horses-joined in a draught;” which is evident from Stephanus’s quotation upon this word. First, from Xenoph. *Pæd.* ἡ. *ἄρμα λευκὸν χρυσόζυγον*, “a set of white horses with golden harnesses;” and, again, from Herodian, “*ἄρμα ἑξάπῳλον*, “a set of six young horses.” Besides that, Eustathius, upon Homer’s *Odyss.* xvii, puts it out of all dispute, that *ἄρμα* properly signifies, “a set of draught-horses.”

From these considerations, I think it evident that the word *ἄρματι*, here, having *τελείῳ* an epithet, as I have shewn, of full grown horses, joined to it, must signify, “a set-of-horses;” and that *τελείῳ ἄρματι* must signify “a set-of-full-grown-horses.” And this, I think, is further evident from the opposition of the following words, *συναρίδι πωλικῇ* (“a pair of *πῶλοι*, or young horses”) to *τελείῳ ἄρματι*, “a set of full-grown horses,” I have rendered *ἄρματι* by “*currus*,” knowing no word, in the Latin tongue, that signifies, “a set of draught horses,” as *ἄρμα* does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: *Φᾶσι δὲ τινες, ὅτι δώδεκα δρόμος ἀνύει τὸ τελείον ἄρμα, τὸ δὲ πωλικὸν ὀκτώ.* The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the *τέλειον*, or the *πωλικὸν ἄρμα*.

πολλὰ προσκείσθαι ἄμεινον.—“ Καὶ ἤξιτευσεν δὲ ὑπὲρ τῆς πόλεως
 “ πέρυσι (a) πρὸς Ἀχαρνέας, καὶ κατέκοψε (b) Πελοποννησίων
 “ (c) δύο μοίρας.” ΤΙΜ. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, εἰδὲ
 5 προεγράφη ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῆ λέ-
 γεις· ἡμεῖς δὲ ἀχάριστοι ὅν εἴημεν ἀμνημονῶντες.—“ Ἔτι δὲ, καὶ
 “ Ψηφίσματα γράφων, καὶ συμβουλεύων, καὶ στρατηγῶν, οὐ μικρὰ
 “ ὠφέλησε τὴν πόλιν. Ἐπεὶ τέτοις ἅπασιν, ΔΕ΄ΔΟΚΤΑΙ τῆ
 “ βελλῆ, καὶ τῷ δήμῳ, καὶ τῆ Ἡλιαίᾳ (d) κατὰ φυλὰς, καὶ τοῖς δήμοις

(a) πρὸς Ἀχαρνέας.] We must not, here, take πρὸς for
 “ contra,” but “ apud.” For Ἀχάρνη was a δῆμος, or dis-
 trict of Attica. Therefore, Timon, being an Athenian,
 must not be supposed to fight against his own countrymen,
 but against their common enemy, the Peloponnesians, who
 are supposed to have met him, in that district of Attica, and
 whom he, therefore, fought, πρὸς, “ apud,” “ among,” the
 Acharnansians.

(b) Πελοποννησίων.] Timon lived in the time of that
 memorable war, between the Athenians and Spartans, called
 the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀναπλερῶσιν
 ἄνδρες πεντακῶσιοι. Faber.

(d) κατὰ φυλὰς.] The Eliaea was a court of justice at
 Athens, the next in dignity to that of Areopagus, and said
 to be so called from ἥλιος, sol, because it sat under the sun,
 or in the open air. The number of judges belonging to it
 were, as Dr. Potter sets forth, sometimes, only fifty, but
 generally two, or five, hundred.

Now, why this decree should be said to be agreed to by
 the judges of this court, κατὰ φυλὰς, “ by their tribes,” is
 what I cannot well account for; because I know no tribes of
 Athens, but the ten tribes, into which the people of the city,
 and those of all Attica, had been divided. Perhaps, as this
 court of Eliaea often consisted of five hundred judges, it was
 like the βελλῆ, or senate of Athens, made up of men chosen
 out of all the tribes, from each an equal number; so that, in
 this view, the whole court might have confirmed any decree,
 κατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally,
 was, not κατὰ φυλὰς, but καὶ ταῖς φυλαῖς, which seems to hang
 well together with the other parts of the sentence, and to be

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“ γαδοῖς καινοῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν θεῖ σήμερον τὰ Διονύσια.)
 “ Εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτῷ, ἀγχισεύς, κὴ
 “ μαθητὴς αὐτῷ ὢν. Καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, κὴ τὰ ἄλλα
 “ πάντα ὅποσα ἂν ἐθέλοι.” —Τετὶ μὲν ἔν σοι τὸ ψήφισμα.— Ἐγὼ δὲ
 5 (a) σοι κὴ τὸν υἱὸν ἐβελόμεν ἀγαγεῖν παρὰ σε; Ὅν ἐπὶ τῷ σῷ ὀνό-
 ματι Τίμονα ὀνόμακα. TIM. Πῶς, ὦ Δημέα, ὅς ἐδὲ γεγώμηκας,
 ὅσα γε κὴ ἡμᾶς εἰδέναι; ΔΗΜ. Ἀλλὰ γαρῶ, ἢν διδῶ Θεός, ἐς
 νέωτα κὴ παιδοποιήσομαι, κὴ τὸ γεννηθησόμενον, ἀρρῆν γὰρ ἔσαις
 Τίμονα ἤδη καλῶ. TIM. Οὐκ οἶδα, εἰ γαρῶσεις ἔτι, ὦ ἔτος,
 10 τηλικαύτην παρ’ ἐμῶ πλῆγην λαμβάνων. ΔΗΜ. Οἴμοι. Τί τῆτο;
 (b) Τυραννίδι Τίμων ἐπιχειρεῖς, κὴ τύπεις τὰς ἐλευθέρους, οὐ καθαρῶς
 ἐλεύθερος, ἐδ’ (c) ἀσὸς ὢν; Ἀλλὰ δῶσεις ἐν τάχει τὴν δίκην, τάτε
 ἄλλα, κὴ ὅτι τὴν ἀκρόπολιν ἐπέπρησας. TIM. Ἀλλ’ ἐκ ἐμπέπρη-
 σαι, ὦ μιαρῆ, ἡ ἀκρόπολις ὥσε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἀλλὰ
 15 κὴ πλῆγεις, τὸν (d) ὀπισθόδομον διορύξας. TIM. Οὐ διώρυκται ἐδὲ

very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) σοι.] Faber thinks σοι, here, impertinent, because of παρὰ σε.

(b) Τυραννίδι.] Τυραννίς signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) ἀσὸς.] The city of Athens was, peculiarly, called ἀσὺ, and the citizens thereof ἀσσοί. Stephanus, from Eustathius; p. 3491 and 1383.

(d) ὀπισθόδομον.] At the back of Minerva’s temple stood the public treasury, called, from its situation, ὀπισθόδομος; wherein, beside other public money, a thousand talents were laid up in store, against any great exigency. If any man expended them, upon a trivial account, he was put to death. Patter.

Demeas will charge Timon with none but the most capital offences.—κὴ before πλῆγεις, in the preceding line, signifies “also;” that is, “You are, also, grown rich, &c. beside “having burned the citadel.”

ἔτος· ὥστε ἀπίθανά σου καὶ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὑπερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκ ἔν κ' ἄλλην λάμβανε. ΔΗΜ. Οἴμοι τὸ μετάρρητον. ΤΙΜ. Μὴ (a) κέκραχθι· κατοίσω γὰρ σοι καὶ τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν πάθοιμι, δύο μὲν Λακεδαιμονίων μοῖρας κατακόψας ἀνοπλῶ, ἐν δὲ μιᾶρὸν ἀνθρώ- 5 πιν μὴ ἐπιτρέψας. Μάτην γὰρ ἂν εἴην καὶ νενικηκώς Ὀλύμπια αὐτῷ, καὶ πάλιν.

18. Ἄλλὰ τί τῆτο; Οὐ Θρατυκλῆς ὁ φιλόσοφος ἔτος ἐστίν; Οὐ μὲν ἔν ἄλλος. Ἐπιτάσας γὰρ τὸν πάγονα, καὶ τὰς ὄφρῦς ἀναλείνας, καὶ βρενδυόμενός τι πρὸς αὐτὸν, ἔρχεται, (b) τιτανῶδες 10 βλέπων, ἀνασεσοδημένῳ τὴν ἐπὶ τῷ μετώπῳ κόμην, (c) Ἀυτοβορέας τις, ἢ Τρίτων, οἷος ὁ Ζεῦξις ἔγραφεν. Οὗτος ὁ τ' (d) σχῆμα εὐσταλῆς,

(a) κέκραχθι.] Pro κέκραχε, the third person singular of the perfect tense active, from κράζω.

(b) τιτανῶδες.] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Cœlus and Vesta. Titan gave up his birth-right of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called τιτάνες, recovered the kingdom, and released his father, Saturn. Steph.

(c) Ἀυτοβορέας τις.] Timon compares Thrasyclus to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind Βορέας called Ἀυτοβορέας, nor could, upon much enquiry, find it so called, I conjecture that, here, Ἀυτοβορέας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not Βορέας, "a Boreas," but Ἀυτοβορέας, "a very "Boreas," or, "Boreas himself." And the tendency of the words, οἷος ἔγραφεν ὁ Ζεῦξις, seems to favour this opinion.

(d) σχῆμα εὐσταλῆς.] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

καὶ κόσμιος τὸ βιάδισμα, σωφρονικὸς τὴν ἀναβολὴν, ἔωθεν αὐτὴν ἔσπε
 περὶ ἀρετῆς διεξιῶν, καὶ τῶν ἡδονῆ χαιρόντων κατηγορῶν, καὶ τὸ
 ὀλιγαρκεῖς ἐπαινῶν, ἐπειδὴ λυσάμεν^Θ ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ
 παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρῳ δὲ χαιρεῖ
 5 μάλισσα) καθάπερ τὸ Λήθης ὕδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυται
 τοῖς ἐωθινοῖς ἐκείνοις λόγοις, προαρπάζων ὡς περὶ Ἰκτῖνος τὰ ὄψα,
 καὶ τὸν πλοσιὸν παραγκωνίζομεν^Θ, (a) καρύκης τὸ γύνειον
 ἀνάπλευς, κυνηδὸν ἐμφορέμενος, ἐπικεκυθῶς, καθάπερ ἐν ταῖς
 λοτάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβοῦς τὰ τρέφωλια τῷ
 10 λιχανῷ ἀπόσμήχων, ὡς μηδὲ ὀλίγον τῆ (b) μυτλωτῆ καταλίποι
 μεμψίμοιρος αἰεὶ ὡς τὸν πλοκακῆντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων
 λάδοι ὅτι περὶ (c) λιχνείας καὶ ἀπληθείας (d) ὄφελος, μέθυσος καὶ
 πάροισος, ἐκ ἄχρῆς ὠδῆς καὶ ὀρχησύος μόνον, ἀλλὰ καὶ λοιδορίας καὶ
 ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὲ καὶ μάλισσα
 15 περὶ σωφροσύνης, καὶ κοσμιότητος, καὶ ταῦτά φησιν, ἤδη ὑπὸ τῆ
 ἀεράτῃ πονηρῶς ἔχων, καὶ ὑποτραυλίζων γελοῖος· εἶτα ἔμετος ἐπὶ
 τῆτοις, καὶ τὸ τελευταῖον, ἀράμενοι τινες ἐκφέρουσιν αὐτὸν ἐκ τῆ
 συμποσίης τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένον. Πλὴν ἀλλὰ
 καὶ νήφων, ἐδενὶ τῶν πρῶτων παραχωρήσειεν ἂν ψεύσματ^Θ ἕνεκα,
 ἢ δρασύτητος, ἢ φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα,
 καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ (e) γοητεία προηγείται, καὶ ἡ ἀναι-

(a) καρύκης.] Λύδιον ἔδισμα, ἐξ αἵματος καὶ ἄλλων. *Hesych.*

(b) μυτλωτοῦ.] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) λιχνείας.] "Gluttony," from λιχνός (a λείχω, *lingo*) a lick-plate.

(d) ὄφελος.] "The advantage." Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) γοητεία προηγείται.]— I apprehend that there is an allegory in these words: "Imposture goes before him, and impudence walks close by him." That is, "He skulks behind imposture, which he puts before him, to hide himself from the world; but if he should be discovered, he has impudence close at his side, by the assistance of which, he shall brazen it out against mankind." Had γοητεία and ἀναισχυντία been the dative case, with τῇ repeated, instead of ἡ, the sense would be obvious, in this light:

"That he led the way, that is, was foremost, in imposture, and equalled any one in impudence."



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τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμελήσας τῇ διέλλῃ. ΘΡΑΣ.
 (a) Ὡς δημοκρατία, καὶ νόμοι. παιόμεθα ὑπὸ τῶν καταράτων ἐν ἐλευθέρῃ
 τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὦ γὰρ Θρασύκλεις; Μῶν
 (b) παρακέκρυσμαί σε; Καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον
 5 τέτληκας. Ἀλλὰ τί τῆτο; Πολλοὶ ξυνέρχονται Βλεψίας ἐκεῖνθ, καὶ
 Λάχης, καὶ Γνίφων, ὅπως τὸ σύλλαγμα τῶν οἰμωζομένων. Ὡς
 τί ἐκ ἐπὶ τὴν πέτραν ταύτην ἀνελθῶν, τὴν μὲν δίκελλαν ὀλίγον ἀνα-
 παύω, πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείους λίθους ξυμφο-
 ρήσας, ἐπιχαλαζῶ πόρρωθεν αὐτὰς; ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων,
 10 ἀπὶ μὲν γὰρ. ΤΙΜ. Ἀλλ' ἐκ ἀναμωτί γε ὑμεῖς, ἐδὲ ἀνευ τραυ-
 μάτων.

(a) Ὡς δημοκρατία.] “Is it not hard to suffer thus in a free
 “state, where no man hath arbitrary power?”

(b) παρακέκρυσμαί.] Put deponently, and signifies, “de-
 “fraudavi.” The metaphor is taken from those who, in
 weighing out any thing, bear down the scale, in which the
 commodity is, unknown to the buyer, to make him believe
 he has his just weight; or from buyers who, when any sort
 of grain is measured to them, give the vessel a shake, or a
 kick, unknown to the sellers, to make it hold more. Steph.

ΔΙΑΛ. Δ'. Δίκη Φωνήεντων.

(a) Ἐπὶ (b) ἄρχοντθ (c) Ἀριστάρχης (d) Φαληγέως, (e) Πυ-
 κτιψιῶνθ ἐβδόμη ἰσαμένε, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντθ.] This manner of expression is usual;
 as, ἐπ' Ἀλεξάνδρου, “tempore Alexandri; ἐπὶ Κρόνου, “tempore
 “Saturni.” Steph.

(b) ἄρχοντθ.] Athens was, first, governed by kings.
 Of these, Ogyges (in whose reign a deluge destroyed all
 Attica) was the first. History is quite silent as to what
 passed in Attica, from the time of his reign to that of
 Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors ("Post Codrum nemo Athenis regnavit, quod memoriæ ejus nominis tributum est." *Justin.*) but called each of their succeeding princes, down to Alcmaeon, inclusive, being, in all, thirteen, by the name of ἀρχων. After the time of Alcmaeon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of Æschylus, who reigned just before Alcmaeon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, ὁ Ἄρχων, "The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled βασιλεύς, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called Πολέμαρχος. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called Δεσμότες. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) Ἀριστάρχου.] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

Fiet Aristarchus, neque dicet, cur ego amicum
Offendam in nugis?—

And Ælian says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. Lucian, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) Φαληρέως] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a Φαληρεύς, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) Πυανεψίων ἡ ἑβδομή.] Πυανεψίων was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival Puanepsia, which was celebrated in this month.—Puanepsia was so called, ἀπὸ τῆς ἔψιν πύανα, “from boiling pulse, or pease,” in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. Potter.—Whom see, for a full account of the Grecian months. And, for ἑβδομή ἰσαμένε, see the note upon the same words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἐκκλησία, p. 123.

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ἀναγκάως αὐτὸ (α) εὐθύνω νῦν παρὰ τοῖς ἀμφοτέρω εἰδόσιν ὑμῶν.
 Δέϑ' δὲ ἔμικρόν με ἐπὶ τῆς ἀποθλίψεως ἐπέρχεται τῆς ἐμαυτῆς.
 Τοῖς γὰρ προπεπραγμένοις αἰεὶ τι μείζον προσιδέν, ἀρδην με τῆς
 οἰκείας ἀποθλίψει χάρις, ὡς ὀλίγη δεινὴ ἡσυχίαν ἀγαγόντα, μηδὲ, ἐν
 5 γράμμασιν ἀριθμεῖσθαι; (β) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ. Δίκαιον
 ἔν' ἔχ' ὑμεῖς, οἱ δικάζετε νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς
 πείρας ἔχειν τινὰ φυλακὴν. Εἰ γὰρ ἐξέσαι τοῖς βελομένοις ἀπὸ
 (γ) τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, καὶ τῆτο ἐπι-
 τρέψετε ὑμεῖς, ὡν χωρὶς ἑδὲν (δ) καθόλου τι γράφεται, ἔχ' ὅρῳ τινὰ
 10 τρόπον αἰ συνιάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη (ε) τὰ κατ' ἀρχάς,

(α) εὐθύνω.] This verb, properly, signifies, “quod-pravum-
 “et-obliquum-est-corrigo.” *Bud.* Hence, I suppose, it came
 to signify, “reum-facio:” because, accusing or arraigning
 a man, for what he has done amiss, is, as it were, making
 him “straight,” who is bent and warped from his moral
 rectitude.

It governs a genitive case of the crime, as, εὐθύνω κλοπῆς.
Plut. in *Cic.*

(β) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ.] I do not think it possible to
 make sense, or grammar, of these words. Bourdolotius
 says, we have the authority of one MS. for reading τὰ λοιπὰ
 γράμματα after φόβῳ; which words are found upon the
 margin of that MS. He is very good authority for this;
 but still, though the language will, thus, make good sense,
 yet there seems to be something harsh and unclassical in
 the expression, ἐν ἴσῳ τῷ φόβῳ, the literal meaning of which
 must be, “in pari-conditione metûs;” which substantive
 sense of ἴσῳ seems forced. Hence, I am persuaded that
 Lucian wrote it, ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ τὰ λοιπὰ γράμματα.

(γ) τῆς καθ' αὐτὰ τάξεως.] Rendered, “ex ordine suo,”
 in the other translation; but καθ' αὐτὰ cannot possibly sig-
 nify “suo,” the plain meaning being, “juxta hæc:” I there-
 fore take the preposition καθ' to be here taken, as it is a
 little below, in κατ' ἀρχάς, and the whole to mean “ex ordine
 “juxta has (litteras) constituto.”

(δ) καθόλου.] “Integrè,” et “perfectè.” *Gronov.*

(ε) τὰ κατ' ἀρχάς.] “Res a principio.” Τὰ, by itself, is
 often used to signify, “res, affairs.” So Xenophon fre-
 quently says, τὰ τῶν πολεμίων; and Stephanus fully shews, from

ἔξουσιν. Ἀλλ' ἔτε ὑμᾶς οἰμαί ποτε εἰς τοῦτ' ἄμελείας τε καὶ
 παροργάσεως ἤξειν, ὥστε ἐπιτρέψαι τινὰ μὴ δίκαια· ἔτε εἰ καθυφήσειε
 τὸν ἀγῶνα ὑμεῖς, ἐμοὶ παραλειπλέον ἐστὶν ἀδικεμένω. Ὡς εἶδε καὶ τῶν
 ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι, εὐθὺς ἀρξαμένων παρρησιάζεσθαι.
 Καὶ ἔκ' ἂν ἐπολέμοι μέχρι νῦν τὸ Λάμβδα, τῷ Ῥῶ διαμφοισθητῶν 5
 περὶ τῆς κισσῆρας, καὶ κεφαλαλγίας. Οὐτέ τ' ὁ Γάμμα τῷ Κάππα
 δὴγωνίζετο, καὶ ἐς χεῖρας μικρῶ δεινὸν ἤρχετο πολλάκις ἐν τῷ γναφείῳ
 ὑπὲρ γναφάλων· ἐπέπαυτο δ' ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ
 Μόλις ἀφαιρέμενον αὐτῶ, (α) καὶ μάλις παρακλέπτον. Καὶ τὰ
 λοιπὰ ἂν δ' ἠρέμει συγχύσεως ἀρχεσθαι παρρησιάζεσθαι. Καλὸν γὰρ 10
 ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἃ μὴ
 χρῆ, λύοντός ἐστι τὸ δίκαιον. Καὶ (β) ὄγε πρῶτ' ἡμῖν τὰς νόμους
 τῆς διατυπώσεως, εἴτε Κάδμ' (γ) ὁ νησιώτης, εἴτε Παλαμήδης

Demosthenes and others, that κατ' ἀρχαῖς often signifies,
 "in principio."

(α) καὶ μάλις,] Stephanus says, of this expression, "Est
 "concedentis cum affirmatione, ut si dicas, prorsus id qui-
 dem." But it seems to me, in this place, to be rather
 "exaggerantis," "quasi diceret," "imò prorsus."

(β) ὄγε πρῶτ'.] This nominative case singular hath the
 verb, διώρισαν, below; in the plural number, which may seem
 strange: but, in a long period, the person who speaks may
 forget the first tendency of his phrase, and, several names of
 persons coming between the beginning and the end of his
 sentence, he may, in speaking it, naturally enough, apply
 the subsequent verb in the plural number. This, I say, is
 natural in speaking; especially, when our speech is preci-
 pitate and vehement, as it often happens to be, in pleading a
 cause.

(γ) ὁ νησιώτης.] There have been two Cadmus's: Cadmus,
 the son of Agenor, who, no doubt, is here meant; by
 ὁ νησιώτης, "the islander;" and Cadmus Milesius, an histo-
 rian, who, as Suidas says, wrote the history of Miletus and
 Ionia, and was said, as Stephanus relates, to have added η
 and ω to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who
 brought into Greece the sixteen letters, α, β, γ, δ, ε, η, ι, λ, μ,
 ν, ο, π, ρ, σ, τ, υ; to which in the time of the Trojan war,
 Palamedes added, ξ, θ, φ, χ. Suid.

ἡ Ναυπλίη (κ) (α) Σιμωνίδῃ δὲ ἔνιοι προσάπλοισι τὴν προμήθειαν ταύτην) ἐ τῇ τάξει μόνον, καθ' ἣν αἱ προεδρίαὶ βεβαιῶνται διώρισαν, τι πρῶτον ἔσαι ἢ δεύτερον, ἀλλὰ καὶ ποιότητος, εἰς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνείδον. Καὶ ὑμῖν μὲν. ᾧ Δικασαί, τὴν μείζω δεδωκάσι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμιφῶνοις δὲ, τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκροθῆναι δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἔνια τῶν πάντων, οἷς ἔδὲ φωνὴ πρόσεσι. Καθ' αὐτὰ μὲν ἔν τὰ φωνήεντα φυλάσσειν ἔοικε τὰς νόμους τέτρες. Τὸ δὲ Ταῦ τῆτο (ἐ γὰρ ἔχω αὐτὸ χειρὸν ὀνομάσαι ῥήματι, ἢ ὡς καλεῖται) ὁ. μὰ τὰς Θεάς, εἰ μὴ ἐξ ὑμῶν δύο συνήλθον ἀγαθοὶ καὶ καθήκοντες ὁραθῆναι, τὸ, τε Ἄλφα, καὶ τὸ Υ, ἐκ ἂν ἠκέσθη μόνον, τῆτο ἔν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πάποισι βιασαμένων, ὀνομάτων με, καὶ ῥημάτων ἀπελάσαν παλῶων, ἐκδιωξάσαν δὲ ὁμῆς Συνδέσμων ἅμα καὶ Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν. 15 Ὄθεν δὲ, καὶ ἀπὸ τίνων ἀρξάμενον, ὡς λέγειν.

2. Ἐπεδήμεν πρὸς (b) Κυβέλα (τὸ δὲ ἐστὶ πολίχνιον ἐκ ἀηδῆς ἀποικον, ὡς ἐπέχει λόγῳ, Ἀθηναίων) ἐπηγόμην δὲ καὶ τὸ (c) κράτισον Ῥῶ, γειτόνων τὸ βέλτισον. Κατηγόμην δὲ παρὰ κωμαδιῶν τινὶ ποιητῇ (Λυσίμαχῳ ἐκαλεῖτο, (d) Βοιωτίος μὲν, ὡς ἐφαίνετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island, at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδῃ.] There were many poets of this name, besides the famous Cœan lyric writer. *Suid.* But the invention of letters hath been, generally, attributed to the Cœan.

(b) Κυβέλα.] See Bourdolotius and Pausanias.

(c) κράτισον.] Alluding to the roughness of the letter Rho.

(d) Βοιωτίος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes Lysimachus.



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ἀποκλεισμένον τὴν θάλασσαν, ἔδὲ τῶν ἐν κήποις φεισάμενον σεύτλων (α) ὡς, τὸ δὴ λεγόμενον, “μηδὲ πάσσαλόν μοι καταλιπεῖν.” Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῆτα, σμάραγδον ἀποσπάσαντι, καὶ πᾶσαν ἀφελόμενα τὴν Σμύρναν, μήτε τὸ Εὐ, πᾶσαν παραβάλλει συνθήκην, καὶ τὸν συγγραφέα τῶν τοιῶτων ἔχοντι Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονί με Ῥῶ νοσήσαντι, συγγνώμη καὶ παρ’ αὐτῷ φευτεύσαντί με τὰς μυρρίνας, καὶ παῖσαντί με πολὲ ὑπὸ μελαγχολίας ἐπὶ κόρρης. Καὶ γὰρ μὲν τοιῶτον.

10 3. Τὸ δὲ Ταῦ τῆτο σκοπῶμεν ὡς φύσει βίαιον, καὶ πρὸς τὰ λοιπὰ ὅτι δὲ ἔδὲ τῶν ἄλλων ἀπέσχετο γραμμάτων, ἀλλὰ καὶ τὸ Δέλλα, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μικρῶς δεῖν πάντα ἠδίκησε τὰ σοιχεῖα. Αὐτὰ μοι (b) κάλει τὰ ἀδινηθέντα γράμματα. Ἀκῆετε, Φωνήεντα Δικασαί, τῆ μὲν Δέλλα λέγοντῶ, “Ἀφείλετό με τὴν ἐνδελέχειαν, ἐντελέχειαν ἀξιῶν λέγεσθαι παρὰ πάντας τὰς νόμους” τῆ Θῆτα κρέοντῶ, καὶ τῆς κεφαλῆς τὰς τρίχας τίλλοντῶ, ἐπὶ τὸ τῆς κολοκύνθης ἐσερῆσθαι τὸ Ζῆτα “τῆ συρίζειν, καὶ σαλπίζειν, ὡς “μηκέτ’ αὐτῷ ἐξεῖναι μηδὲ γρύζειν.” Τίς ἂν (c) τέτων ἀνάσχοιτο;

Because it was Sigma that “was shut out,” and “Tau that “did not spare.” Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείομαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδου? Steph. I think it would make some sense, if it ran thus, καὶ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἔδὲ τῶν ἐν κήποις φεισάμενον σεύτλων, “Having, also, shut me out of the “whole sea, and not spared even the beets in my garden.” And I think that the participle of the first aorist of the middle voice, φεισάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from *the sea* to *beets* is a very odd one.—ἐν κήποις, i. e. “which I “might have thought well secured, by being in my garden.”

(a) ὡς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesis ponitur pro, “quod dici solet;” ἔκην, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρεῖη. Plat. in Rep. Steph.

(b) κάλει.] Speaking, as it were, to the crier of the court.

(c) τέτων ἀνάσχοιτο.] Ἀνάχομαι, “tolero,” generally governs an accusative case, but, sometimes, a genitive, as,

"Ἡ τίς ἐξαρκέσειε δίκη πρὸς τὸ πονηρότατον τετὶ Ταῦ; τὸ δὲ, ἄρα
 ἔ τὸ ὀμόφυλον τῶν σοιχείων μόνον ἀδικεῖ γένῳ, ἀλλ' ἤδη καὶ πρὸς τὸ
 ἀνθρώπειον μετὰβέβηκε, τετονὶ τὸν τρόπον ἔ γὰρ ἐπιτρέπει γε αὐτὸς
 κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ὦ Δικασταί,
 (μεταξὺ γὰρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ 5
 τῆς γλώσσης, ὅτι καὶ ταύτης με τὸ μέρῳ ἀπήλασε) καὶ γλώττιαν
 ποιεῖ τὴν γλώσσαν ὡ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μετὰ-
 βήσομαι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν
 εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γὰρ τισι εὐβλῆν καὶ σπαράττειν
 αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ μὲν τι καλὸν ἰδὼν, καλὸν εἰπεῖν 10
 βέλεται, τὸ δὲ παρρησιεπῆσον, τολὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἅπασι
 προεδρίαν ἔχειν ἀξιῶν. Πάλιν ἕτερον περὶ κλήματῳ διαλέγεσθαι
 τὸ δὲ (τλήμον γὰρ ἐσιν ἀληθῶς) τλήμα πεποίηκε τὸ κλήμα. Καὶ ἔ
 μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ' ἤδη καὶ τῷ (α) μεγάλῳ βασιλεῖ,
 ὦ καὶ γῆν καὶ θάλασσαν εἰζαί φασι, καὶ τῆς αὐτῶν φύσεως ἐκσῆσαι, τὸ 15
 δὲ, καὶ τῷ ἐπιβλεῦει καὶ (b) Κῦρον αὐτὸν ὄντα, τῦρον τινα ἀπέ-

ὄμβρων τε καὶ ἡλίου ἐνείχοντο. *Herod. Steph.* But, yet, it should
 be observed that no verb really governs a genitive case;
 for, when such is put after any verb, it is only a short way
 of speaking, as, "accuso te furti," instead of "accuso te de
 "crimine furti." And so some idea of "oppression" is
 understood, before τῶν, in the text; as are, also, those of
 "violence" and "heat," before ὄμβρων and ἡλίου, in the pas-
 sage quoted.

(a) μεγάλῳ βασιλεῖ.] In the time of the Assyrian monar-
 chy, the king of Assyria was styled, *the great king*. See 2
 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was
 continued to the monarchs of the Medes and Persians, when
 the empire came down to them; and therefore it is, that
 Terence, talking of a young man, who went into the army,
 said, that he went in to Asia "ad regem," to the king: that is,
 the great king.

(b) Κῦρον.] It is strange that Lucian should call Xerxes,
 Cyrus: for it was Xerxes who marched an army of ten hun-
 dred thousand, or a million, of men over the Hellespont, upon
 a bridge of ships, and who cut a channel through the neck
 of the peninsula, upon which mount Athos stands, in Mace-
 donia, that he might have it to say, he sailed over land. See
 Xerxes's expedition, in Justin.

φησιν. Οὕτω μὲν ἔν ὅσον ἐς φωνὴν ἀνθρώπων ἀδικεῖ ἔργα δὲ πᾶς;
 Κλαίουσιν ἄνθρωποι, καὶ τὴν αὐτὴν τύχην ὀδύρονται, καὶ Κάδμω κατα-
 ρῶλαι πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν σοιχείων γένεσθαι παρήγαγε.
 Τῶ γὰρ τέττε σώματι φασὶ τέττε τυράννης ἀκολοθήσαντας μιμησαμένους
 5 αὐτῆ τὸ πλάσμα, ἔπειτα σχήματι τοιῆτα ξύλα τεκλήναντας, ἀνθρώ-
 πους ἀνασκοποῦσιν ἐπ' αὐτά. Ἀπὸ δὲ τέττε καὶ τῶ τεχνήματι τῶ
 πονηρῶ τὴν πονηρὰν ἐπανυμίαν συνελθεῖν.—Τέττων ἔν ἀπάντων ἕνεκα,
 πόσων θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; Εγὼ μὲν γὰρ οἶμαι
 δικαίως τέττο μόνον ἐς τὴν τέττε Ταῦ τιμωρίαν ὑπολείπεσθαι, τὸ τῶ
 10 σχήματι τῶ αὐτῆ τὴν δίκην ὑποσχεῖν. (a) Ὁ δὲ σαυρὸς εἶναι, ὑπὸ
 τέττε μὲν ἰδημιεργήθη, ὑπὸ δὲ ἀνθρώπων ἑνομάζεται.

Perhaps, the name of Cyrus, who was the great erector
 of the Persian monarchy, devolved upon his heirs and suc-
 cessors; and, therefore, upon Xerxes, who was his grandson:
 for (as Justin relates) Darius, the father of Xerxes, married
 Cyrus's daughter. This custom of calling a succession of
 princes by the name of the first great one, obtained in many
 nations: witness the Cæsars of Rome, the Ptolemies of
 Egypt, &c. Though I must own this a pretty groundless
 conjecture, because it is no way supported by history; and
 wish to be better informed.

(a) Ὁ δὲ σαυρὸς εἶναι, &c.] These and the following words
 are, to me, strange language; or, rather, no language at all.
 The meaning I would fain pick out of them is this: "That
 " a cross is, (that is, " that there is any such thing as a cross
 " in the world,") hath been worked out by this Tau [that is,
 " is owing to this Tau"] but it is called thus [that is, " by
 " the name σαυρὸς,"] by men:" That is, and men have given
 " it the name σαυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σαυρὸς,
 after the infinitive mood εἶναι, and much less to the grammar
 of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen
 " Græcum, quod est σαυρὸς, non aliunde videtur appella-
 " tionem duxisse." *Cæl. Rodig. Lib. x.*

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saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. NEPT. Intellego, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, “ Ne pater (inquit) Neptunus sanabit te.” NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad* res navigantium, in me est *servare* eos, vel perdere. Navigat autem adhuc.

DIALOGUS II.

MENELAI ET PROTEI.

MEN. AT te quidem fieri aquam, ô Proteu, non est incredibile, cum sis maris-incola: et porro, *fieri te* arborem est tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem est. Si verò possibile est, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, fio enim *et ignis*. MEN. Vidi et ipse. Mihi tamen vidêris (nam *apertè* dicetur apud te) adjicere præstigias quasdam *huic* rei, et fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quænam deceptio fieri-possit in *rebus* tam manifestis? Nonne vidisti oculis apertis, in quot *formas* transmudavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est* simulachrum quoddam obversans ante oculos *tuos*, postquam factus-fuero ignis, admoveo mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere*, *i. e. urendi potentia*, tunc mihi insit. MEN. Experimentum est minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidêris mihi nunquam vidisse Polypum, nec nôsse quid piscis ille patitur. MEN. At vidi sanè Polypum; quæ verò patitur, libenter discerem ex te. PROT. Quodcunque *ad* saxum accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifestus, sed lapidi assimilatus. MEN. Ferunt hæc: illud verò tuum est multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non credens *tui-ipsius* oculis. MEN. Videns vidi; sed res est monstruosa, eundem fieri ignem et aquam.

DIALOGUS III.

NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus amici!—Et olim quidem portâstis filium Inûs in Isthmum, cum suscepistis eum, postquam incidit unâ cum matre a scopulis Scironiis.—Et tu nunc, postquam recepisti citharædum hunc Methymnensem, enatâsti in Tænarum cum ipso ejus ornatu et cithara; neque neglexisti eum indignè pereuntem ex nautis.

DELPH. Ne mireris, ô Neptune, si beneficiamus hominibus, cum simus et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam navali-prælio vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur facinora illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo; et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, tum nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “Quoniam (inquit) hæc visa sunt vobis, saltèm “sinite me, postquam-assumpsero ornatum, et cecinero in me “quoddam funebre carmen. *sinite, inquam*, volentem præcipitare “me ipsum.” Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâsem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo te ob musicæ studium: rependisti enim ei dignam mercedem pro auscultatione.

DIALOGUS IV.

NEPTUNI ET NEREIDUM.

NEPT. FRETUM sanè hoc, in quod puella demersa est, vocetur Hellespontus ab eâdem. Vos vero, ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim ejus passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliàs decorum est eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo post Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Cithærone, quâ mons ille excurrit in mare, habens etiam natum

in ulnis. NER. Sed oportebit te servare et illam, quo gratum facias Baccho; Ino enim est alrix et nutrix ejus. NEPT. Non oporteret servare adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. NER. Quid verò hæc passa decidit (*i. e. Quid accidit huic ut decideret*) ab ariete, frater vero ejus Phryxus tutò vehitur? NEPT. Non-abs-re *id evenit. Hic enim juvenis est*, et potest obsistere contra impetum: illa verò, postquam-conscenderat vehiculum incredibile, et despexerat in vastum profundum, ex desuetudine *ejusmodi rerum* perculsa, et simul stupore affecta, et vertigine-correpta, præ impetu volatûs facta est impotens cornuum (*i. e. impotens tenendi cornua*) arietis, quæ eo usque tenebat, et decidit in mare. NER. Nonne oportebat matrem Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca multo potentior est Nephele.

DIALOGUS V.

XANTHI ET MARIS.

XANTH. EXCIPE me, ô Mare passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Qui te deussit? XANTH. Vulcanus.—At penitus in carbonem redactus sum miser, et æstuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim supplex-oravi eum occidentem Phrygas; ille autem non desistebat ab ira, sed obstruebat mihi alveum cadaveribus, tunc ego, misertus infelicium, invadebam eum, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum est in Ætna, et sicubi alibi habet quid ignis, invasit me, et combussit ulmos et myricas meas: assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-quin reddiderit totum siccum. Vidên' ergo quomodo me habeo e pustulis-inastis? MAR. Turbidus es, ô Xanthe, et fervidus, ut par est: cruor enim provenit a cadaveribus, fervor autem, ut dicis, ab igne. Et meritò, ô Xanthe, hoc accidit tibi, qui impetum-feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nonne igitur oportuit me misereri Phrygum vicinorum meorum? MAR. Nonne verò oportuit Vulcanum quoque misereri Achillis, qui erat filius Thetidis?



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præstare tot-tantisque simul, *ita* ut non degravaturi simus eum, etiamsi adscisceremus terram et mare. MERC. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali ex garrulitate. MARS. Putas verò me dicturum fuisse hæc apud omnes? Nõnne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes, machinati-essent vincere eum captum, *memini, inquam, quomodo tunc* omnimodus fuit, *i. e. in omnes versabat se partes*, dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, vocâsset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subiit *itaque* mihi hæc reputanti ridere propter *ejus* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII.

UDIOGENIS ET POLLUCIS

DIOC. MANDO tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerrimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando, inquam, tibi* dicere, illi, quòd—
 “Diogenes, ô Menippe, jubet te, si *ea-quæ sunt* in terra satis derisæ sunt a te, venire huc derisurum multo plura. Illic enim (*scil. in vita*) risus erat tibi adhuc in incerto, et *dictum* illud poterat frequens *objici tibi, nempe, Quis enim penitus novit quæ futura sunt post hanc vitam?* Hic autem non desines firmiter (*i. e. vera de causa*) ridere, quemadmodum ego nunc: Et præcipuè cum videas divites, et satrapas, et tyrannos humiles adeò et obscuros, agnitos *ab aliis* solo ploratu; et *ex eo* quòd molles sint et degeneres, *semper recordati terrestrium.*— Dicit hæc illi: et præterea, *ipsum* venire perâ impletâ multis lupinis, et, sicubi invenerit cœnam Hecates jacentem in trivio, vel ovum ex lustratione, vel tale quiddam.” POL. At renunciabo hæc, ô Diogenes. Qualis verò est homo *qua-ad-faciem*, ut optimè agnoscam eum? DIOC. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assummentis pannorum-tritorum. Ridet autem perpetuò, et plerumque vellicat arrogantes hosce philosophos. POL. Facile erit reperire eum ex hisce signis. DIOC. Visne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim est hoc grave.

DIOG. In summa, adhortare eos ut desinant nugari, et contem-
dere de Totis, et cornua generare sibi-invicem et crocodilos facere,
et docere mentem *suam* interrogare talia inutilia. **POL.** At
dicent me, reprehendentem ipsorum sapientiam, esse indoctum
et ineruditum. **DIOG.** Tu verò illis *plorare* a me dicit. **POL.**
Renunciabo et hæc, ô Diogenes. **DIOG.** Nuncia verò di-
“ vitibus, ô charissime Pollucule, hæc a nobis: “ Quid custoditis
“ aurum, ô vani? Quid verò excruciatitis vosmet, supputantes fœ-
“ nora, et congērentes talenta super talenta, quos necesse est paulo
“ post *huc* venire, habentes unicum obolum?” **POL.** Dicentur iis
et hæc. **DIOG.** At dic etiam pulchris et robustis, *nempe*, et Me-
gillo Corinthio illi et Damoxeno palæstritæ, quòd apud nos nec
flava coma, neque læti nigrive oculi, aut rubor est ampliùs in facie
aut nervi intenti, aut humeri robusti; sed omnia nobis-*cum sunt*
idem pulvis, *ut aiunt, tecum-sint* crania pulchritudine nuda. **POL.**
Non molestum est neque hæc dicere pulchris et robustis. **DIOG.**
Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati *ca-*
re et deplorantes inopiam *suam*) neque lachrymare, neque plorare;
exponens *iis* æqualitatem hîc *existentem*, quòd videbunt *eos*, qui
illic *sunt* divites, nil præstantiores se ipsis. Et, si videtur, expro-
brato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse.
POL. Dicit nihil, ô Diogenes, de Lacedæmoniis; non enim
tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. **DIOG.**
Omittemus hos, quoniam tibi videtur. Tu autem deferto sermo-
nes a me *ad eos* quibus ante dixi.

DIALOGUS IX.

PLUTO, SEU CONTRA MENIPPUM.

CROËSUS. NON ferre-possimus, ô Pluto, canem hunc Men-
ippum juxta-habitantem. Quare aut alicubi collocato eum *amotum*
a nobis, aut transmigrabimus nos in alium locum. **PLUT.** Quid
autem grave vobis facit, cum sit pariter mortuus? **CROES.** Post-
quam nos ploramus et gemimus, recordati eorum supra (*i. e.*
rerum terrestrium) Midas quidem hîcce auri, Sardanapalus verò
multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et
convitiatur, vocans nos mancipia et piacula. Nonnunquam autem
et cantans obturbat ploratus nostros, et prorsus molestus est. **PLUT.**
Quare dicunt hæc, ô Menippe? **MEN.** Vera dicunt, ô Pluto. Odi
enim ipsos *quod-sint* degeneres et perditii; quibus non satis erat
malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt
terrestrium. Delector igitur eos angens. **PLUT.** At non op-
ortet; contristantur enim, non parvis privati. **MEN.** Tune etiam-
deliras, ô Pluto, qui-suffragaris horum gemitibus? **PLUT.** Nequa-

quam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite de me, quasi non cessaturo. Quocunque enim iveritis, usque sequar angens, et cantu-obstrepens, et deridens. CROES. Annon hæc sunt contumelia? MEN. Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censentes*) adorari, et præ-petulantia-illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. CREOS. Multis ô Dii, et magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: verò sæpius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce te ipsum*, occentabo vobis: decet enim me occentantem talibus ploratus.

DIALOGUS X.

MENIPPI, AMPHILOCHI, ET TROPHONII.

MEN. NESICIO quomodo vos, ô Trophoni et Amphiloche, cum-sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. TROPH. Quomodo itaque sumus nos culpabiles, si illi præ stultitia opinantur talia de mortuis? MEN. At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. TROPH. Sciat sanè Amphilocheus hîcce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit.—Tu autem vidêris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadix; *alioqui* enim non diffideres tu hîsce rebus! MEN. Quid ais? Nisi enim adîssem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es *et tu*, sicut nos, solâ differens imposturâ—Sed, per vaticinandi artem, oro, Quid tandem est Heros? Ignoro enim. TROPH. Est quiddam ex homine et Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abîit? TROPH. Edit-oracula, ô Menippe, in Bœotia. MEN. Nescio, ô Trophoni, quid dices: at perspicuè quidem video, quòd totus es mortuus.

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ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quâ causâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est fœdissimum omnium *est hoc* quòd, *secretò* precantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quamvis* quidem quæ *intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus* opibus. MER. Sic patientur ridicula, veteratores ut sunt.—Et ille plerumque scitè admodum lactat eos, et sperare facit; et, in summa, semper moribundo similis corroboratur multo magis-quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe* pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media *spe* *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII.

TERPSIONIS ET PLUTONIS.

TERPS. HOCCINE justum est, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non amplius valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam* de *hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniore *mori* priorem, et post hunc quicumque ætate *esset* secundum ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres *tantum* dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem mucò *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, et a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim est *quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non

illos frustra colerent. Nunc verò *obtinēt* illud proverbii, *Plautum sæpe bovem effert*. PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiùs quàm tibi videtur.—Vos verò quid passi (*i. e. quâ causâ moti*) gaudetis *opibus* alienis, et *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti:*) quæ etiam res fit multis jucundissima. Nam quò magis optatis vos *illos* mori, eò magis *suave est* omnibus mori vos ante illos. Novam enim quandam hanc artem excogitastis, anus amantes ac senes, et præcipuè, si sint orbi: parentes verò *sunt* vobis inamabiles.—Quanquam multi jam ex amatis, intelligentes astutiam vestram *in* amore, etsi fortè habent liberos fingunt *tamen* se eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quandocunque introirem, subtus-gemiscens, et subcrocitans penètrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum, feretrum, plurima *ei* miserim, ne æmuli me munificentiam superarent. Et plerumque jacebam insomnis præ curis enumerans, et disponens singula. Hæc igitur (*viz.*) vigiliæ et curæ, exstiterè mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, astitit *mibi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, et deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adultores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc.—Vivas diutissimè, ô Thucrite!

DIALOGUS XIV.

ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. TU verò ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Dinixæ parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nôsti et tu forsàn senem illum Ptæodorum. ZEN. Illumne orbum, divitem illum, cum-quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mibimet eum* moriturum, me hærede: postquam verò res protracta-est in lon-

gissimum, et senex ultra Tithonum (*i. e. Titboni annos*) vixerat, inveni compendiarium quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut* simul atque Ptæodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cenam*, puer habens jam duo pocula parata, alterum quidem Ptæodoro, continens venenum, alterum verò mihi, *tum* errore captus, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptæodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.—Quid hoc? Ridesne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. Cur non? Passus-es enim lepida (*i. e. lepide*) ô Callidemide. Quid autem ad hæc dixit senex? CAL. Primò quidem perturbatus est ad rem improvisam. Deinde intelligens, opinor, quod factum est, risit et ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiarium illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

DIALOGUS XV.

CNEMONIS ET DAMNIPPI.

CNEM. HOC est illud proverbii, *Hinnulus devicit Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem (*i. e. imminente ejus morte*) et ille non illibenter admittebat officium *meum*. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille æmularetur, et idem faceret *erga me*. DAM. Quid igitur fecit ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abriperit etiam hamum *cum esca*. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem: ita ut commentum struxeris contra teipsum. CNEM. Videor *ita* fecisse. Ploro igitur.



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vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et si quandò civitas præconio promulgavit te nimirum beneficum, et statuarum inscriptiones; neque prædicato, quòd *cives* congressere tibi magnum sepulchrum; nam et hæc in memoriam-revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, et nihil opus-erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert*; sed potius (*i. e. reverà*) præstigiator, et prodigiorum fictione refertus: quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam, et quæstiones dubias, et ratiocinia spinosa, et cogitationes perplexas? Sed et vanum laborem valdè multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem: *imo*, per Jovem, et aurum hoc, et voluptuosum affectum, et impudentiam, et iracundiam, et delicias, et mollitiem:—non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia conscendas, quæ quinquaginta-remorum navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone et hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hîc, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* episcopo, (*i. e. trunci vice.*) MEN. Nequaquàm, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vin' paululum auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô sceleste, et ad mortem expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Libertatem, et loquendi simplicitatem, et alacritatem, et magnanimitatem, et risum. *Tunc* solus aliorum rides? MER. Nequaquàm: sed retine hæc, levia cum sint, et valdè portatu facilia, et ad navigationem utilia.— Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, et antitheses, et adæquationes, et periodos, et barbarismos, et alia verborum pondera. RHET. Esto; ecce; depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor,

clavum. Benè patiamur, (*i. e. prosperè navigemus*).—Quid ploratis, ô vani? Et præcipuè, tu philosophe, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalē. MEN. Mentitūr; alia etenim videntur eum contristare. MER. Quænam? MEN. Quòd non ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*), et manè decipiens juvenēs non accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nonne gravaris *quod sis mortuus*? MEN. Quomodo, qui festinavi ad mortem, nemine vocante? —Sed inter sermones nostros, nonne clamor aliquis auditur, quasi quorundam à terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno locò; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique-præmitur a mulieribus; et pueruli ejus nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater ejulans inceptat unà cum mulieribus lamentationem in Damasiam. —Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquam *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient. MER. Fortis es, ô Menippe.—Sed quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ viâ, abite ad tribunal. Ego verò et portitor alios allatum ibimus. MEN. Prosperè navigate, ô Mercuri.—Progrediamur et nos.—Quare etiamnum cunctamini? Necessè erit vos judicari, et dicunt pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cùjusque manifestabitur.

DIALŌGUS XVII.

CRATETIS ET DIOGENIS.

CRAT. NOSTIN', ô Diogenes, Mærichum illum divitem, illum prorsus divitem, illum è Corintho; illum possidentem multas naves onerarias, cùjus consobrinus Aristetas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus rei causâ, ô Crates, colebant se mutuò? CRAT. Hæreditatio causâ uterque, quum essent coævi. Et in lucem proferēbant testamenta; Mærichus quidem relinquens Aristetam dominum suorum omnium, si *ipse* priùs-moreretur; Aristetas verò Mærichum, si *idem Aristetas* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se mutuò, superantes *alter alterum* adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii;

nec solum illi, sed et Pythius ipse concedebat victoriam nunc quidem Aristææ, nunc verò Mæricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est enim auditu dignum.* CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunómium et Thrasychem, ambos *illorum cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore.* *Illi enim (Mærichus scil. et Aristæas) navigantes a Sicyone in Cirrham et Iapygi obliquo occursantes circa medium cursum subversi sunt.* DIOG. Benè fecerunt, (*i. e. hoc meritò evenit*). Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (*habuit autem omnino validum, quoniam-fecerat idem ex oleastro*) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, *scil. dolioque, et pera continente duas lupinorum chænices.* CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es *iis rebus Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio.* DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficiantiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, *me successorem accepisse has divitias ab Antisthene, et reliquisse tibi adhuc auctiores.* CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, *expectans se hæredem-fore: omnes verò spectabant ad aurum.* DIOG. *Nec-injuriâ negligebant opes nostras; non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia.* Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæc Danaï virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *duntaxat*, et hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII.

ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

ALEX. OPORTET me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quisnam verò estis? ALEX. Hic quidem est Annibal Carthaginensis; ego verò Alexander, *filius Philippi.* MIN. Per Jovem, præclari ambo; sed et de quo est vobis contentio? ALEX. De præstantia. Hic enim ait *se fuisse meliorem me ducem.* At dico ego, quod *et nôrunt omnes, me rebus bellicis præstare non solum huic, sed prope omnibus ante me ducibus.* MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus

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paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant*, ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantas eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prælio. Et benèfeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum-ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potiùs invaderem, quid magni præstitissem, captâ Italiâ sine sanguine, iet subjugatâ Libyâ, et *regionibus* iis usque-ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel hæc è multis sufficiunt. SCIP. Ne *judices*, nisi priùs audiveris et me. MIN. Quis verò es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio sum Italus inperator, qui cepi Carthaginem, et Afros subegi magnis præliis. MIN. Quid igitur dicis et tu? SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpiter fugere-coactum. Quomodè ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX.

DIOGENIS ET ALEXANDRI.

DIOG. QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non

verò mirum; si, hōmo cum essem, mortuus sim. **DIOG.** Ammon ergo mentitus est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. **ALEX.** Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. **DIOG.** Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum-fuisse in *ejus* lecto: deinde te eo modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. **ALEX.** Audivi hæc et ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixerunt quid sanum, (*i. e. verum*). **DIOG.** At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? **ALEX.** Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? **DIOG.** Quid aliud quàm recordarer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, et eligentes te defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes te duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? **ALEX.** Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. **DIOG.** Nōnne riserò, ô Alexander, videns te etiamnum apud inferos delirentem, et sperantem, fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas est quemquam eorum, qui semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti in vitam. Non enim est negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *huc* venisti; *nempe*; corporis custodes, et satellètes, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nōnne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nōnne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. **ALEX.** Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multâ a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua* BONI; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum-percepî ex ejus sapientia, *scil.* discruciarî *propter illa* quæ paulò ante enumerâsti, ut propter maxima bona. **DIOG.** Sed nōstin' quid facies?

Suggeram enim tibi remedium doloris. Quando helleborus non hîc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et sæpius; ita enim desines discrucari de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alios multos irruentes in te, ut discerpant, et ulciscantur te *ob ea quæ perpetrâsti in ipsos*. Quare ito tu aliâ hâc viâ, et bibe sæpius, ut dixi.

DIALOGUS XX.

ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari te esse meum filium: non enim mortuus fuisses, Ammonis si esses.

ALEX. Nec ignorabam ipse, ô pater, quod eram filius Philippi filii Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res gerendas.

PHIL. Quid ais? Utilene tibi videbatur præbere te fallendum a vatibus?

ALEX. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quod opinarentur *se cum* Deo pugnare; quapropter facilius superavi eos.

PHIL. Quosnam pugna dignos viros vicisti tu, qui semper confixisti *cum* timidis, prætendentibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *præclarum*. Præterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuere. Nõnne verò nõsti, quomodo *vel* decem millia hominum ascendentes ante te cum duce

Clearcho superârunt Medos, et Persas, et Chaldæos, et homines illos auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. configere*), sed fugientes priusquam sagitta ad eos pertingeret.

ALEX. At Scythæ, ô pater, et Indorum elephantessuere opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* prodiones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audîsti quomodo ultus-sum Thebanos.

PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quod ausus-esset laudibus extollere me præ tuis rebus gestis.

Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maximeridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus,



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ritus eorum *quæ hîc sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infœlicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa sit. Et, etiamsi superi *homines*, quàm maximè decantabunt *gesta mea*, æqualis tamen honos est apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: *mera verò est hîc æqualitas*, et mortuus similis est *mortuo*, sive ignavus fuerit sive strenuus. Hæc discruciant me; atque ideo gravor, quòd non mercede-servio, vivens, (*i. e. in vita*). ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum est naturæ, *scil.* omnes omnino mori. Quare oportet te legi acquiescere, et non discruciarì statutis. Et præterea, videsne quot sociorum *tuorum* sumus hîc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidèn' Herculem, et Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc pejores, per silentium (*i. e. secretò*) patientes idem quòd ego. ANT. Non; sed meliòres, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia nos etiam debeamus risum (*i. e. derideamur et nos*) sicut tu.

DIALOGUS XXII.

MENIPPI ET TANTALI.

MEN. QUID fies, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Quia, ô Menippe, enectus sum siti. MEN. Adeone piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manû. TANT. Nullum esset commodum, si incumberem; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non præoccupo madefaciens (*i. e. non prius, sive sat citò madefacio*) summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita esse credamus,

quoniam dicis te siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcûm post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur est pars condemnationis, nempe, mē, nil indigentem, cupidum-tamen-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidēris reverâ indigere potu, nempe, mero (*i. e. immixto*) helleboro, qui pateris quiddam diversum ab iis qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; est enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII.

MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda sunt. Hic quidem, quòd Cerbērus est, nôsti? et adveniēns jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiã regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidem est Agamemnon, hic Achilles; hic Idomeneus juxta eum. Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta sunt humi, incognita, et informia; cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Cræsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Cræsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophos? MEN. Ita, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. Habet, ô bone, fabas; ita ut hoc non sit tibi edule. PYTH. Da modò; alia sunt apud mortuos dogmata. Jam enim didici, quòd fabæ et testiculi parentum, hinc saltem, nil sint simile, sive, non sint idem.

ÆAC. Hic autem est Solon *filius* Execestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti sunt, et alacres. Quis verò est ille cinere opplētus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiustus. MEN. Quid passus (*i. e. quâ causâ motus*), ô æripes optime, injecisti teipsum in crateras? EMP. Insania quædam, ô Menippe, *adegit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (*i. e. stultitia*.) Hæc, inquam, combusserunt te *cum* ipsis crepidis tuis; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò; ô Æace, est Socrates? ÆAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum? MEN. Sunt omnes calvi; ita ut hoc esset omnium nota. ÆAC. Simum illum dico. MEN. Est et hoc idem: sunt enim omnes simi. SOCR. Mene quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodò res *se habent* Athenis? MEN. Multi Juniorum profitentur philosophari: et certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. Quo ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo *quoad* talia (*i. e. fama beatus es*). Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi et ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, et Phædrus, et illè Clinix *filius*. MEN. Euge, ô Socrates, quoniam hîc etiam exerces artem tuam, et pulchros non despicias. SOCR. Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; ab eo enim ad Cræsum et Sardanapalum prope ipsos habitaturus; videor enim *mibi* non paululum risurus audiens illos plorantes. ÆAC. Et ego jam ab eo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abitò. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV.

MENIPPI ET CERBERI.

MEN. O Cerbere, (sum enim tibi cognatus, cum sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par est enim te Deum non solum latrare, sed etiam

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canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantilans, plorantibus illis? MEN. An ignoras, ô Charon, qualèm transvexisti virum? omnino liberum, et cui nil est curæ. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

DIALOGUS XXVI.

DIOGENIS ET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas (*i. e. animùm inflatus es*) et dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ionix *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò est maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem; equis et viris ad absolutissimam *formam* expressis e marmore pulcherrimo? quale ne vel templum aliquis facilè inveniatur. Nonne tibi videor jure magna-cogitare *sive efferi*, propter hæc? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ ampliùs tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis *nostræ* arbitrum, non possum dicere, quare tuâ calvaria præferatur meæ. Ambæ enim *sunt* calvæ, et nudæ, et pariter dentes ostendimus, et orbatum sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *non p̄, cum ostendant*, quàm magnificum sit ipsis ædificium: non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis (*i. e. majus*) quam nos. MAUS. Fuerintne ergo illa omnia stolidum (*i. e. inania*) mihi, et erintne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua*: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim curaverat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extructam quam tuum *illud* monumentum.

DIALOGUS XXVII.

NIREI, THERSITÆ ET MENIPPI

NIR. EN sanè, Menippus hic dijudicabit, uter nostrum est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? MEN. Quinam vero estis? Oportet enim, opinor, hoc prius scire! NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim vel hoc manifestum. THERS. Jam quidem obtinui hoc unum, quod sum tibi similis, et non tantum differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite acuto, et glabro, apparui jam judici nil deterior te. Tempus verò est tibi, ô Menippe, dicere, utrum existimes formosiozem. NIR. Me sanè filium Aglaiaë et Charopis, qui veni pulcherrimus sub (i. e. ad) Ilium. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem nostra similia sunt; calvaria verò tua dignosci potest hoc solummodo a Thersitæ calvariâ, quod tua est fragilis: habes enim molliculam eam, et nequiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò æstimo quæ video, et nunc possides: qui autem tunc vivebant nōrunt illa, quæ tu nunc jactas. NIR. Nōne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque es tu, neque alius formosus. Aequalitas enim est apud inferos, et pares sunt omnes. THERS. vel hoc quidem mihi sufficit.

DIALOGUS XXVIII.

MENIPPI ET CHIRONIS.

MEN. AUDIVI, ô Chiron, quod, cum-esses Deus, cupiebas tamen obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, cuius rei plerisque inamabilis? CHIR. Dicam id apud te, quum sis non imprudens. Non erat amplius mihi jucundum immortalitate frui. MEN. Nōne erat jucundum te viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, ut vocatur, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, nempe, solè, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Benè dicis, ô Chiron. Quomodo verò fers ea

que apud inferos fiunt, ex quo, iis prælatis, huc venisti? CHIR. Non insuaviter, ô Menippe? equalitas enim est prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse est, ut apud superos, neque es urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodè. CHIR. Quomodo hoc dicis? MEN. Dico hoc, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hîc existentia similiter fient causa-fastidii, oportebit te quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, et alii dicunt; nempe, oportere, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile.

DIALOGUS XXIX.

UDIOGENIS, ANTISTHENIS, ET CRATETIS.

DIOG. OTIUM nunc agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectâ versus orci descensum, visuri descendentes, quales, nempe, sunt, et quid quisque eorum agât? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio eos in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, (i. e. frustra.) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicûrus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres quidam, nempe, et Ismenodorus dives illè nostrâs, et Arsaces præfectus Mediæ, et Oroetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et inclamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter-faciens per loca circa Eleutheras bellis vastata, adduxerat tamen duos tantum famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero (erat enim jam natu-grandis, et, per Jovem, non inhonestus facie pro barbarico, (i. e. pro barbarorum hominum aspectu) ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prælio ad Araxim contra Cappadocem. Arsaces enim, ut ipse narrabat, prorumpens longè ante alios adequitabat. Thrax verò subsistens, et scutum suum subiens, excutit hastam Arsacis. Hic verò



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“senex? Nuncubi rex eras? MEN. Nequaquam. DIOG. At
 “satrapā *forsan?* MER. Neque hoc. DIOG. Num ergo dives-
 “eras, ideòque dolet te obîsse, relictis deliciis plurimis? MEN.
 “Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta.
 “Habui verò victum inopem ex arundine et linea, egenus supra
 “modum, et liberis carens, et claudus insuper, et aquosum intu-
 “ens (*i. e. lippiens.*) DIOG. Anne dein’, talis cum-esses, cupie-
 “bas vivere? MEN. Etiam: Lux enim erat dulcis, mori autem
 “dirum et fugiendum. DIOG. Deliras, ô senex, et pueriliter-
 “agis in re necessaria, idquē, cum-sis coævus *vel* portitori. Quid
 “igitur posthac dixerit quispiam de adolescentibus, cum tam
 “grandævi sunt vivendi-cupidi, quos oportebat mortem sectari
 “tanquam malorum in senectute remedium.”—Sed abeamus, ne
 quis etiam suspicetur nos quasi fugam meditantes, videns collec-
 tos circa ostium.

DIALOGUS XXX.

AJACIS ET AGAMEMNONIS

AGAM. SI tu, ô Ajax, furore-correptus interfecisti teipsum,
 ac membratim concidisti et nos omnes, quid accusas Ulyssem? Et
 nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus,
 nec dignatus-es alloqui virum commilitonem ac sodalem; sed fas-
 tuosè *et* grandi incessu *eum* præterîisti. AJAX. Meritò, ô Agam-
 emnon; nam idem *ille* extitit mihi causa furoris, *quippe qui solus*
mibi competitor-oppositus *fuerat* pro armis. AGAM. Voluistine
 verò esse sine-æmulo, et absque-pulvere superare omnes? AJAX.
 Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat
 mihi domestica (*i. e. cognatione debita.*) Et vos cæteri *proceres*,
 multò præstantiores *isto* detrectâstis certamen, et cessistis mihi
 certaminis præmia. Iste verò *filius-Laertæ*, quem ego sæpe ser-
 vavi periclitantem (*i. e. cum parum abesset quin*) concideretur a
 Phrygibus, voluit esse præstantior *me*, et magis idoneus obtinen-
 dis armis. AGAM. Accusa igitur, ô generose, Thetidem; quæ,
 cum-opporterat tibi tradere hæreditatem armorum, cum esses cog-
 natus *Achilli*, afferens *tamen eadem* in medio posuit. AJAX.
 Minimè; sed Ulyssem, qui solus æmulatus est. AGAM. Venia,
 ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dul-
 cissimam, cujus gratiâ et nostrum unusquisque periclitari sustinet:
 quandoquidem etiam vicit te, et hoc apud iudices Trojânos.
 AJAX. Novi ego, quæ me condemnâvit; sed non *fas est* dicere
 aliquid de Diis. At non possum, ô Agamemnon, non odisse Ulys-
 sem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI.

MINOIS ET SOSTRATI.

MIN. IMMITTATUR sanè Sostratus blicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrôdatur et ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iisquæ justa fecistis in vita, SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut qui sis malus, et tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniâr. MIN. Et omnino, si justum est meritum cuique rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non proluxa, ut jam et alios judicemus. SOST. Quæcunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parcæ*? MIN. Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ agenda*. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem vi compulsus* (ut, cum carnifex, aut satellés, *occidit aliquem, ille quidem (nempe carnifex) obtemperans* judici, hic verò (*scil. satelles*) (tyranno) quemnam *in re tali* accusabis tu cædis? MIN. Judicem proculdubio, aut tyrannum? quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum sit *nil, nisi instrumentum ad satiandam iram* illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) SOST. Euge, ô Minos, quòd etiam auge argumentum meum exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidén' ergo, quàm injusta faciàs, puniens nos, qui fuimus ministri *tantum* eorum quæ Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ imperata fuere cum omni necessitate. MIN. O Sostrate, si accuratè examines, videas et alia plurima fieri non secundum rationem. At tu capies fructum hunc e quæstione tua; quoniam vidêris esse non solùm latro, sed et sophista quidam—Solvito ipsum, ô Mercuri, et ne-amplius puniatur.—Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII.

MENIPPUS, SEU NECYOMANTIA.

MENIPPUS ET PHILONIDES.

MEN. *SALVE, ô atrium, vestibulumque domus meae. Ut lubens te aspexi, progressus in lucem.*—**PHIL.** Nōne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitus novitas, pileus, scilicet, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.—Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. **MEN.** *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul a Diis.* **PHIL.** O Hercules! Itane Menippus mortuus latuit nos (*i. e. clam nos obiit*) et denuo revixit? **MEN.** *Non; sed orcus recepit me adhuc spirantem.* **PHIL.** Quænam verò fuit tibi causa novæ hujus et incredibilis peregrinationis? **MEN.** *Juventa, et plurima animi audacia me incitavit.* **PHIL.** Desine ô beate, tragicè loqui, et descendens ab Iambis dicitō simpliciter quodammodo, quænam est vestis illa, et quid tibi opus fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata. **MEN.** *Necessitas, ô dilecte, dimisit me ad domum Ditis, consulturum animam Tiresiæ Thebani.* **PHIL.** Heus, tu! at num deliras? aliter enim non ita metricè-decantares, apud homines-amicos. **MEN.** Ne mireris, ô amice; nuper enim versatus cum Euripide et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, Quomodo se habent res apud superos, et quid agunt in urbe? **PHIL.** Nil novi, sed qualia antehac, nempe, rapiunt, pejerant, tabulis-in-scribunt-nomina-usuras-debentium (*i. e. fænerantur*) obolos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) **MEN.** O miseri et infelices! non enim nōrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum, ut illi effugiant, nulla datur facultas. **PHIL.** Quid ais? Estne decretum aliquid novius ab inferis de iis-qui hîc agunt? **MEN.** Per Jovem, et multa. Sed non fas est ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. **PHIL.** Nequaquam, ô Menippe, per Jovem, ne invidèas sermones homini amico. Dices enim apud me tacendi gnarum, et præterea apud etiam sacris-initiatum. **MEN.** Mandas quidem mibi durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ,—Decretum est itaque, ‘Divites hosce, et opulentos, et aurum inclusum, tanquam Danaen, custodientes’—

2. **PHIL.** Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, nempe, quænam fuit tibi causa descensûs; quis verò itineris dux: tum singulâ ordine, et quæ vidisti, et quæ audisti apud eos. Veri-simile enim est

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qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes : et pro mercede docentes, et harum gratiâ omnia sustententes : et illos qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes : et prope omnes rursus accusantes voluptatem, privatim verò huic seli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremoniis quibusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu, me* paciscendo-impetrantem descensum ab horum quæpiam, et ad Tiresiam Bæotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-advenerandum* admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viâ *ad inferos* dux-esse quâcunque vellet mercede. Vir autem, me recepto, pr. mò quidem, cum lunâ novâ exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versus solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspisset in faciem meam, rediit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua ; lectus autem sub dio in herba. Postquam verò satis habuit præparati-per diætæ, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita ut eram retrogradientem : et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper ; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe ? Non enim intelligo causam neque habitûs, neque nominum. MEN Hoc sanè manifestum est, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâsset me illis, facilè custodias Æaci decepturum, et nullo

prohibente transiturum, utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant-usui ad cæremoniam*. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus masti, et uberes lacrymas fundentes*. Et jam quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvösam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignota, et pelysyllaba nomina. Statim itaque omnia illa *loca concussa sunt, et solum dimissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes tamen unâ per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò cciüs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin ne trajiceremur; nam navigium erat jam onustum, et ejulatu plenum*. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crûre, alius verò alio quopiam *membro; ita ut mihi viderentur e bello quopiam adesse*. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me rarus recepit, et lubens transvexit, et semitam commonstravit *nobis egressis*.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvelitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furix assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mœchi, et lenones, publicani, et adulatorës, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et-ventricosi, et podagrîci, gravatus quisque eorum cellari, et corvo talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *sese*. Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere, per Jovem?* Nec enim gravere et hoc dicere. MEN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuer-

imus, accusant nos et contra-testantur, et redarguunt ea quæ facta sunt a nobis in vitâ: et videntur quædam earum perquam fidè dignæ, utpote semper versantes *nobiscum*, et nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati erant propter et divitias, et imperia, ac tantum non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quodque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, et vultu demisso vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam *eum*, "Qualis erat in
"vita, et quantum tunc turgeret, cum multi manè adstarent
"vesibulo expectantes egressum *ejus*, protrusique *interim*, et
"exclusi a famulis. At is, vix tandem illis exoriens purpureus,
"aut auratus, aut versicolor quispiam, putabat se reddere allo-
"quentes fœlices, et beatos, si, protendens pectus aut dextram,
"daret *iis alterutrum* osculandum.—Tum illi hæc audientes dis-
"cruciabantur.

7. Una verò causa judicata fuit a Minoe etiam in gratiam. Cyrenæus quippe Arisippus (prosequuntur enim eum honore, et valet plurimum apud inferos) interveniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione de multis et nefariis *criminibus*, tum testimonio convictum a Porticu, et pene alligatum Chimæræ; *liberavit, inquam, eum Aristippus*, asserens multis cum eruditis benignum fuisse in *suppeditanda* pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant e nuper mortuis: illi verò occultabant sese, et avertiebantur. Si verò aspicerent nos, erat id quiddam servile admodum et adulatorium; et hoc, cum fuissent in vita, quam putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè se habentem; et terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans *totius* agri spatium. Prætergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et heroínas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;



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bræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto loco, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse est decumbere contentum, et ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsamenta-vendentes; aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, sive infirmos, balceos mercede sanans (*i. e. sarciens*). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis est alius-sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis est alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tuebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, supprimens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et de sede mutandâ dispiciant.

12. PHIL. Hæc quidem satis enarrâsti.—Quodnam verò erat decretum illud, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi ab ejusdem mentione. Commorante enim me apud illos, magistratus proponebant concionem de rebus publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia multa: postremò verò illud de divitibus. Postquam enim iis multa et atrocia objecta fuissent, violentia, scil. et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

DECRETUM.

“ QUANDOQUIDEM Divites in vita perpetrant multa et illicita, rapientes, et vim-inferentes, et omni modo pauperes despicientes: VISUM-EST Senatui Populoque *Inferno*, corpora eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum scelestorum; animas verò remissas sursum in vitam dimitti in