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LUCIANI
SOMNIUM CHARON
PISCATOR ET DE LUCTU

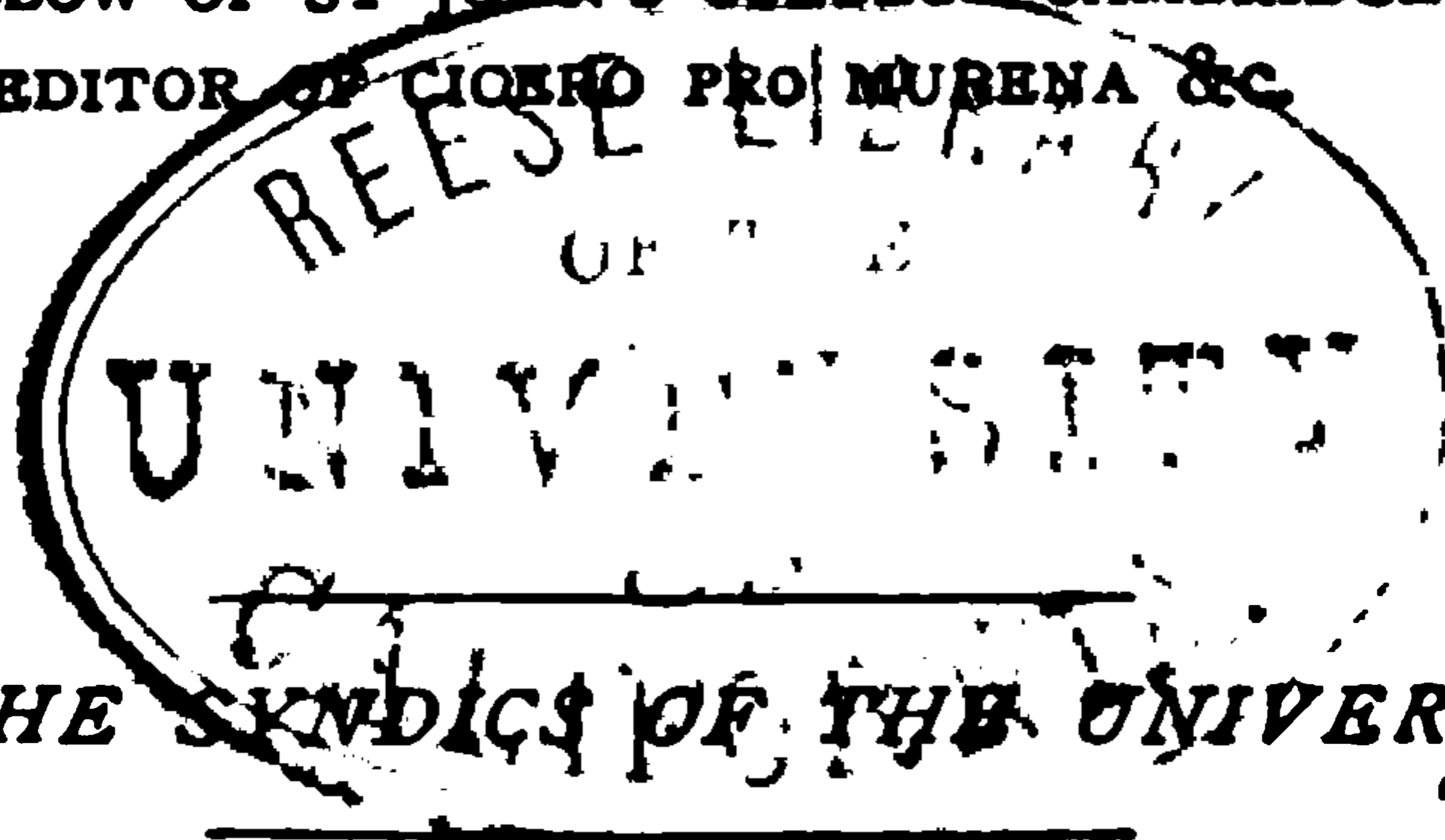
WITH ENGLISH NOTES

BY

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

W E HEITLAND.

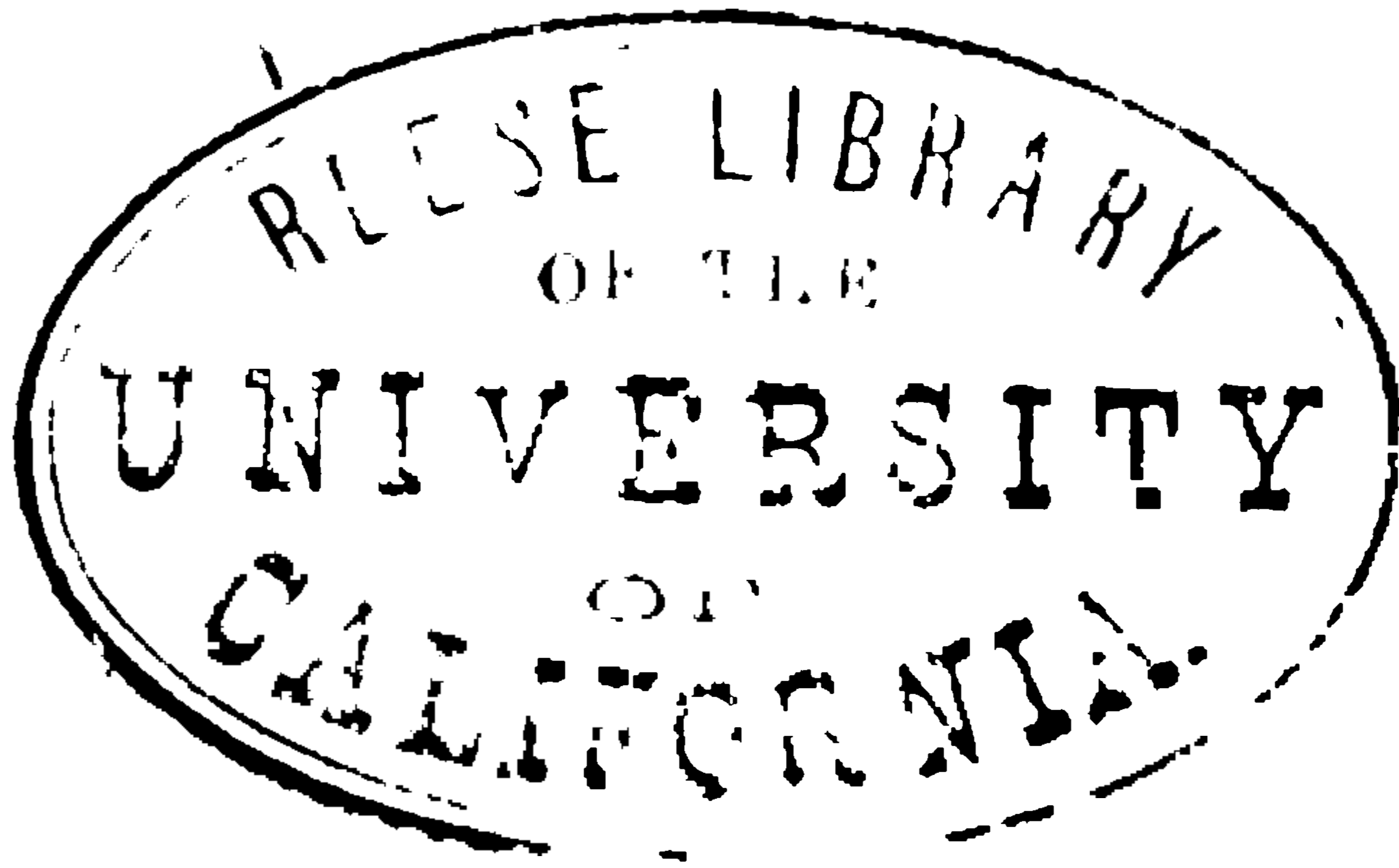
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INTRODUCTION.

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

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

(2) Such few and broad outlines must here suffice to give a faint idea of the outward aspect of the Roman world in the second century of our era. What has been said of the East generally will apply in particular to Syria. That country had come more and more under Greek influences since the con-

quests of Alexander and the foundation of kingdoms by the generals who divided his great empire. But, as would naturally be the case where Greek learning and ingenuity were introduced among oriental apathy and luxury, the mixture produced a people unrivalled in the arts of elaborate immorality and crime. The wave of Syrian slaves pimps poisoners and quacks of all descriptions that deluged Rome, added another pernicious influence to corrupt a society already only too much debased by the contact with the western Greeks. Christianity was it is true doing something for the reformation of Seleucia and Antioch ; but Christianity itself took no good from the contact. Among such a people, intellectual but immoral, at the town of Samosata on the upper Euphrates, the capital of the district called Commagene, Lucian (*Λουκιανὸς* or *Λυκῖνος*) was born. We know very little of his life save what may be learnt from his own writings ; and even that is not much. It is chiefly to be gathered from the pieces called¹ (1) the Dream (2) the Twice-accused (3) the Defence of salaried service.

(3) After the failure of an attempt to bring him up to the trade or profession of statuary, young Lucian seems to have devoted himself to the attainment—how, we know not—of such culture as his native province could afford ; and in particular to rhetoric, for it is hardly credible that, being born of a poor family, he can have gone off on his travels without the rudiments of some profession at least. We find him still a youth roaming about western Asia Minor (*περὶ τὴν Ἰωνίαν*), the chief cities of which were Ephesus and Smyrna, rival seats of learning and commerce. Here he became a finished rhetorician, and entered upon his literary career. He seems to have earned his living partly by pleading in the courts, partly by public lectures or rhetorical displays such as the professors² (*σοφισταὶ*)

¹ *περὶ τοῦ ἐνυπνίου ἦται βίος Λουκιανοῦ, δις κατηγορούμενος ἢ δικαστήρια, ἀπολογία περὶ τῶν ἐπὶ μισθῷ συνόντων.*

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

of the time were in the habit of delivering both on serious and trifling subjects. He soon passed over to Greece proper, and no doubt visited Athens, then the chief centre¹ of Greek education; all the while we may be sure extending the range of his information and improving the accuracy of his style. From thence he passed on to Italy, his reputation growing as he went: till he found a congenial society and source of profit in the rhetoric-loving towns of Gaul.

(4) When Lucian was now in his fortieth year, and had amassed considerable wealth, he left the West and settled down at Athens, having removed his family thither from Samosata. He now threw over rhetoric and took to the study of philosophy. The many writings in the composition of which he now revelled are for the most part cast in the form of dialogue. Imitation of Plato was in all likelihood originally at the bottom of this, but the spirit of the satiric dialogue (of which Lucian may be called the founder) has more in common with Aristophanes than with Plato. At Athens our author learned to write a purer Attic Greek than he had before been able to attain; getting rid of most of those Syrian provincialisms which he, though long ago 'enrolled among the Greeks' by his earlier rhetorical studies, still no doubt retained in plenty.

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

¹ See Mr Capes' lectures on *University life in ancient Athens*. The city teemed with lecturers of all sorts.

no philosopher: his principles seem to advance but little beyond the 'be sober and suspicious' of Epicharmus. He is cold and unimpassioned, and, while amid the rottenness of society he can point to no hope, he condescends to no utterance of despair. Yet he seems to have often been over-hasty in the writing or publication of his pieces: for he often had to write again and explain away the purport of what he had written, and this not always¹ with success.

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

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

¹ See below § 17.

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

B. *The Dream.*

(8) The short piece known as the Dream must have been written by Lucian in his later middle age, when he revisited¹ his native town. He had left it poor and unknown; he came back rich and famous: and it is very likely that he may have been asked to address his fellow townsmen in public shortly after his arrival. Being struck with the deadness of provincial life and the want of enterprise in the youths of Samosata, he would probably think that he could not do better than give them a short view of his own rise, and stir their ambition by the force of his example. We may then suppose him to have told them the story of his dream, which may have been true or fictitious: it matters not. Afterwards—whether by request or not—he would write a report of his address for publication. This view of the origin of the paper before us is borne out by the direct appeal *ὦ ἄνδρες* in § 5, *μὴ ἀπιστήσητε* in § 14, and by the whole sense and phraseology of §§ 17, 18.

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

¹ See above § 4.

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

C. *Charon.*

(10) In order to give opportunity for setting forth in the form of a dialogue the views of a cynical observer concerning the world of men (*ὁ βίος*), their vain hopes and endeavours, their pride and inconsistency, their blindness to the doom that surely awaits all—death—, Charon the ferryman of souls is introduced to us as on a short furlough, paying a visit to the earth. And since the legends represented him as always present in the nether world, and by consequence strange to the earth, it was necessary to provide him with a guide, that he might be able (§§ 1—3, 24) to spend his time to advantage. Now dramatic propriety at once pointed to Hermes the guide of souls as the proper person to undertake this duty. Not only would his wide acquaintance with life on earth make him a valuable guide to

any wanderer, but being also familiar with the world below he would be especially useful to Charon, seeing at once the point of his allusions and comparisons, and entering into his difficulties. Again, time being short, Charon must be placed where he may be supposed able to see both far and clearly. This apparently insuperable difficulty is overcome by the application of the Homeric mythology: Hermes soon finds out how to raise a scaffold of mountains, and charms away the mist from Charon's eyes by a timely quotation. Unless I am greatly mistaken, this introduction of the Homeric poems has its meaning. Lucian is really saying 'if you can accept the marvels of mythology, you can accept anything; hence if I come to a difficulty I have only to work in some of the myths with plenty of quotations from the Iliad and Odyssey, and you cannot complain of any absurdity.' In fact our author, while making the ridicule of human follies his main object in this dialogue, has a fling by the way at the popular religious conceptions. These latter are among the most common themes for his satirical pen.

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

¹ For a criticism of this story from Herodotus see Grote part II chapter 11.

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

(12) The dialogue seems to me one of Lucian’s best. Its literary merit is great, particularly in respect of the dramatic truth of the characters. Hermes and Charon are no lay-figures, but such as mythology painted them, and the ideas conveyed in their remarks are well suited to their supposed characters and ways of life. But the matter of the piece is singularly barren of any useful lesson. The ‘vanity of human wishes’ is a theme which seems in all ages to call forth the sneers of the cynic or the commonplaces of the rhetorician. But in spite of sarcasms

and sermons we are much the same, for the plain reason that it is on a shortsighted hopefulness, a 'taking no thought for the morrow,' that most of the business of society depends for its performance : and this in turn rests upon our ignorance of the future, a failing which it is to be feared we shall never overcome.

D. *The Fisher.*

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

(14) We must now suppose either that some readers had so understood the dialogue as to hold Lucian for an enemy of philosophy generally, or that Lucian himself conceived it to

stand in need of some interpretation. To make clear the meaning of the former dialogue, and follow it up by a direct and unmistakable attack upon the contemporary quack-lecturers who dabbled in philosophy and called themselves philosophers, he wrote the *Fisher* or 'philosophers come to life again.' The old philosophers appear chasing Lucian, exceeding wroth and bent upon visiting him with condign punishment. He vainly endeavours to soothe them by quotations, which they answer with equal fluency; and he then asks who they are and how he has wronged them. They point to his scurrilous attack, whereupon he denies that he has ever spoken evil of them; on the contrary, such ingratitude is quite foreign to his intentions; he has ever honoured philosophy and been a follower and admirer of the philosophers. He ends by claiming to stand trial, feeling quite sure of a triumphant acquittal by a jury composed of philosophy herself and the philosophers present: and this proposal is accepted. A jury is formed consisting of the philosophers (ten are mentioned by name in different parts of the dialogue) and the attendants of philosophy (Virtue, Truth etc.) ten in number; the lady Philosophy (found with some difficulty) acts as president of the court. After a refusal on the part of Plato (§ 22)¹ to undertake the office of prosecutor, Diogenes the Cynic comes forward readily and accuses Lucian in a short but vehement speech, well suited to his character: and ends by calling loudly for vengeance on him, not only to requite him for the wrongs he has already done, but to deter others from a like attempt. Lucian replies in a long and exhaustive speech, in which he emphatically denies having spoken evil of philosophy or the great old philosophers. He declares that his one aim and end has been to expose the shallowness of the sham philosophy of the day, which was no better than a flimsy tissue of catch-words void of the spirit, a body from which the life had fled: and to tear the mask from the wretched quacks who pretended to fill the places of the great founders of the Greek

¹ It is to be observed that Plato is not put up for sale in the *βλῶν πρᾶσις*.

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writings. The thoroughgoing hatred and contempt for the philosophical lecturers of that time, which takes up so large a part of the dialogue, is a feeling no doubt genuine enough and one which it seems to have been ever his delight and glory to express. And dramatically speaking the characters of the old philosophers are carefully handled and well sustained. But whether it serves to wholly explain away the scurrility, real or supposed, of the 'sale of lives' is, I think, open to doubt. Not only is it hard¹ after reading that dialogue to believe that it was meant as a mere allegory, in which the philosophers sold by name stand for their false successors; there is, it appears to me, a serious objection in detail to such a view. Plato is not there put up for sale. Yet Lucian was as bitter against the so-called 'Platonist' pretenders as against others: for this the introduction of Plato as leading character in the *Fisher* implies, and §§ 32, 37, 43, 49 expressly declare. Taking all this in connexion with the studied panegyric upon Plato in § 22, we shall perhaps see reason to suspect that the purpose of the former dialogue was not quite so harmless as our author afterwards represents it to have been, and that he had purposely spared Plato, who was more after his own heart than any of the others. If so, then we must judge his defence (see in particular *piscator* §§ 29, 31—33, 48) to be inadequate. Further, if he knew it to be so, he can only have written it under the pressure of a real irritation aroused in literary circles by the former work: if he did not, then we must on this as on other evidence set him down for a writer of more elegance than depth.

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

E. *Of Mourning.*

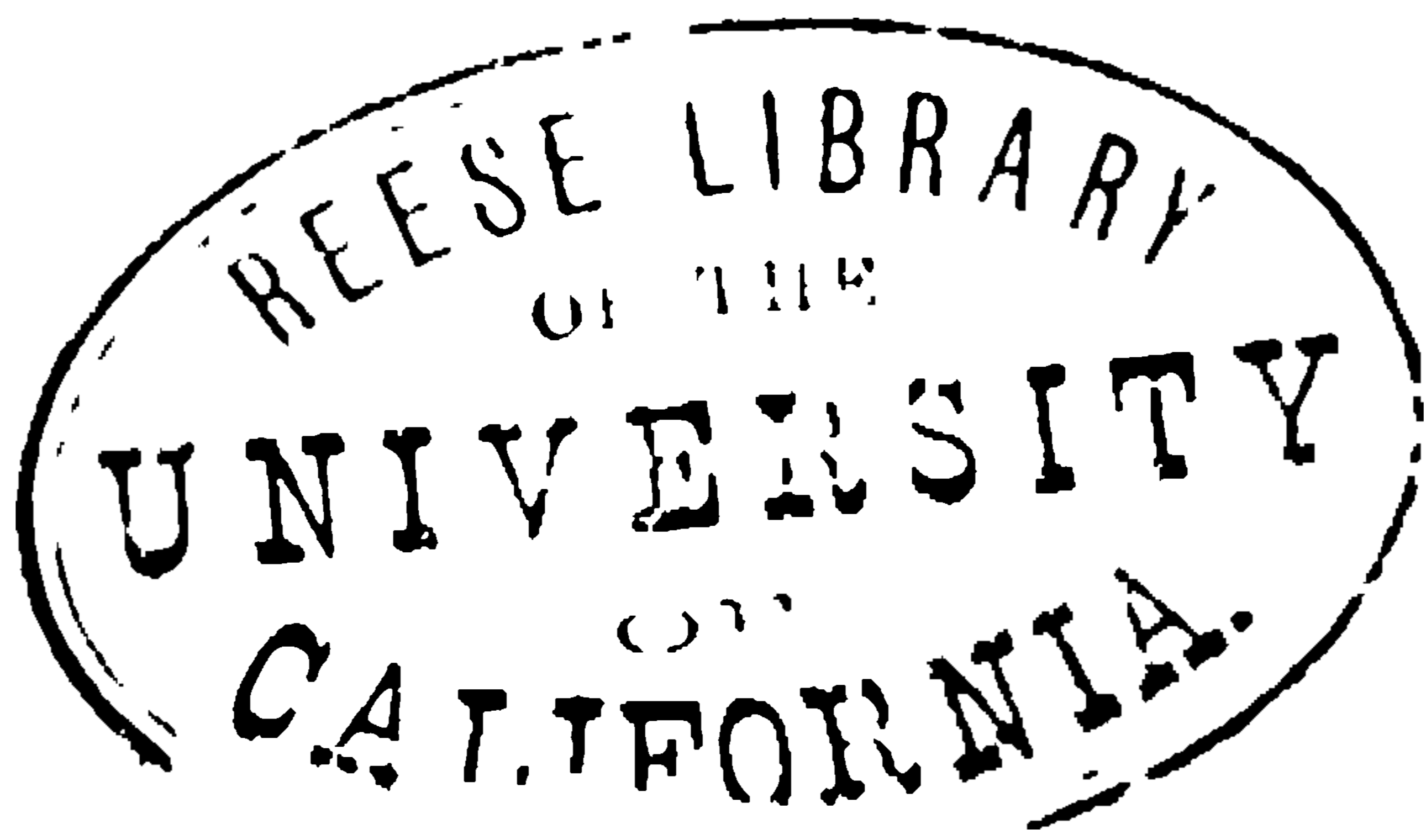
(18) The little tract 'Of Mourning,' whether written by Lucian or not¹, is of some permanent interest. The utter inconsistency of people's acts in time of bereavement with their professed religious beliefs is as striking now as in the second century A D, nor am I able to point with confidence to any period when it has been otherwise.

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

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

¹ Bekker and Sommerbrodt reject it as spurious, but Dindorf and Jacobitz accept it.

nether world of Hades. Students of Greek literature will be familiar with this extraordinary want of precision. Beginners will do well to notice it in the present work, which more than any other within my acquaintance depends upon this constant change of meaning.



ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ ΗΤΟΙ ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

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

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

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

θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος

ἀμβροσίην διὰ νύκτα

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

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

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

τοιγαροῦν ἀμείψομαί σε, ἔφη, τῆσδε τῆς δικαιοσύνης. ὅτι καλῶς τὴν δίκην ἐδίκασας, καὶ ἔλθῃ ἤδη, ἐπίβηθι τούτου τοῦ ὀχήματος,—δείξασά τι ὄχημα ὑπόπτερον ἵππων τινῶν τῷ Πηγάσῳ ἐοικότων—ὕπως εἰδῆς, οἷα καὶ ἡλίκᾳ μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃς ἔμελλες. ἔπει δὲ 5 ἀνῆλθον, ἡ μὲν ἤλαυνε καὶ ὑφηνιόχει, ἀρθεῖς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἑὼ ἀρξάμενος ἄχρι πρὸς τὴν ἑσπέραν πόλεις καὶ ἔθνη καὶ δήμους, καθάπερ ὁ Τριπτόλεμος ἀποσπείρων τι ἐς τὴν γῆν. οὐκέτι μέντοι μέμνημαι, ὅ τι τὸ σπειρόμενον ἦν, πλὴν τούτου μόνου, 10 ὅτι κάτωθεν ἀφορῶντες ἄνθρωποι ἐπήνουν καὶ μετ' εὐφημίας, καθ' οὓς γενοίμην τῇ πτήσει, παρέπεμπον.

16. δείξασα δέ μοι τὰ τοσαῦτα καὶ μὲ τοῖς ἐπαινοῦσιν ἐκείνοις ἐπανίγαγεν αὐθις οὐκέτι τὴν αὐτὴν ἐσθῆτα ἐνδεδυκότα ἦν εἶχον ἀφιπτάμενος, ἀλλ' ἐμοὶ ἐδόκουν 15 εὐπάρυφός τις ἐπανήκειν. καταλαβοῦσα οὖν καὶ τὸν πατέρα ἐστῶτα καὶ περιμένοντα ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα καὶ μὲ, οἷος ἦκοιμι, καί τι καὶ ὑπέμνησεν, οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο. ταῦτα μέμνημαι ἰδὼν ἀντίπαις ἔτι ὢν, ἐμοὶ δοκεῖ, ἐκταραχθεῖς 20 πρὸς τὸν τῶν πληγῶν φόβον.

17. μεταξὺ δὲ λέγοντος, Ἑράκλεις, ἔφη τις, ὡς μακρὸν τὸ ἐνύπνιον καὶ δικανικόν. εἶτ' ἄλλος ὑπέκρουσε, χειμερινὸς ὄνειρος, ὅτε μήκισταί εἰσιν αἱ νύκτες, ἡ τάχα που τριέσπερος, ὥσπερ ὁ Ἑρακλῆς, καὶ αὐτός ἐστι. τί δ' οὖν ἐπήλθεν αὐτῷ 25 ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ μνησθῆναι παιδικῆς νυκτὸς καὶ ὀνείρων παλαιῶν καὶ ἤδη γεγηρακότων; ἔωλος γὰρ ἢ ψυχρολογία; μὴ ὀνείρων ὑποκριτὰς τινὰς ἡμᾶς ὑπέιληφεν; οὐκ, ὦγαθέ· οὐδὲ γὰρ ὁ Ξενοφῶν ποτὲ διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ καίεσθαι ἢ 30 πατρώα οἰκία καὶ τὰ ἄλλα,—ἴστε γάρ—οὐχ ὑπόκρισιν

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

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



ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

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

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

ΕΡΜ. οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμός ἐστι καὶ δέδια μὴ βραδύναντά με ὅλον ὑμέτερον 15 ἐάση εἶναι παραδούς τῷ ζόφῳ, ἢ ὅπερ τὸν Ἥφαιστον πρῶην ἐποίησε, ῥίψῃ καμὲ τεταγῶν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα καὶ αὐτὸς παρέχοιμι οἰνοχοῶν.

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

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

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

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

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

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

3. ΧΑΡ. οἶσθα, ὦ Ἑρμῆ, ἅπερ εἶωθα λέγειν ἐγὼ 5
πρὸς ὑμᾶς, ἐπειδὴν πλέωμεν; ὅποταν γὰρ τὸ πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθύνῃ ἐμπέσῃ καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὀθύνην στεῖλαι ἢ ἐνδοῦναι ὀλίγον τοῦ ποδός ἢ συνεκδραμεῖν τῷ πνέοντι, ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν· 10
αὐτὸς γὰρ εἰδέναί το βέλτιον. κατὰ ταῦτά δὴ καὶ σὺ πρᾶττε ὅποσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὦν· ἐγὼ δέ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδούμαι πάντα πειθόμενος κελεύοντί σοι.

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

ΧΑΡ. πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

ΕΡΜ. Ὀμηρος ὁ ποιητὴς φησι τοὺς Ἀλωέως υἱέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελῆσαι ποτε τὴν Ὀσσαν ἐκ βάθρων ἀνασπάσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξειν 25
οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκείνῳ μὲν οὖν τῷ μεираκίῳ, ἀτασθάλῳ γὰρ ἦσθην, δίκας ἐτισάτην νῶ δέ—οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν—τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ ταῦτά ἐπικυλιδοῦντες ἐπ' ἀλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου 30
ἀκριβεστέραν τὴν σκοπὴν;

4. ΧΑΡ. καὶ δυνησόμεθα, ὦ Ἑρμῆ, δὺ ὄντες ἀνα-
θέσθαι ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν;

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

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

ΕΡΜ. εἰκότως· ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα
ποιητικός· ὁ δὲ γεννάδας Ὀμηρος ἀπὸ δυοῖν στίχοιν
10 αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥαδίως
συνθεῖς τὰ ὄρη. καὶ θαυμάζω, εἴ σοι ταῦτα τεράστια
εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ εἰδότι, ὅς τὸν πόλον
αὐτὸν εἰς ὧν φέρει ἀνέχων ἡμᾶς ἅπαντας. ἀκούεις δέ γε
ἴσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ πέρι τοῦ Ἡρακλέους, ὡς
15 διαδέξαιτό ποτε αὐτὸν ἐκείνου τὸν Ἀτλαντα, καὶ ἀνα-
παύσειε πρὸς ὀλίγον τοῦ ἄχθους ὑποθεῖς ἑαυτὸν τῷ
φορτίῳ.

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

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

αὐτὰρ ἐπ' Ὀσση

25 Πήλιον εἰνοσίφυλλον.

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

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ὄρῳν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἃ πράττουσι καὶ οἶα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα καὶ ἤρου με ὅ τι γελῶν ἀκούσας γὰρ τινος ἤσθην ἐς ὑπερβολήν.

5 ΕΡΜ. τί δὲ τοῦτ' ἦν;

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

7. ΕΡΜ. ἔχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ ὀξυδερκέστατον ἐν βραχεῖ ἀποφανῶ παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπῶδὴν λαβών, κάπειδαν εἶπω
15 τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὄρῳν.

ΧΑΡ. λέγε μόνον.

ΕΡΜ. ἀχλὺν αὐτοὶ ἀπ' ἰφθαλμῶν ἔλουν, ἢ πρὶν ἐπῆεν, ὄφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
20 τί ἐστίν; ἤδη ὄρῳς;

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

ΕΡΜ. καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναί ναύτης αἰεὶ καὶ πρόσκωπος ὢν;

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

ἄδειν οὐ πάνυ αἰσιόν τινα ῥῶδην τοῖς πλέουσιν, ὡς ὁ
 Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον
 ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν καὶ πάσας
 τὰς θυέλλας ὠρόθυνε καὶ ἄλλα πολλά, κυκῶν τὴν θάλατ-
 ταν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφος ἐμπεσὼν 5
 ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν· ὅτε περ καὶ ναυ-
 τιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψωδιῶν τὰς πολλὰς αὐτῇ
 Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι. οὐ χαλεπὸν οὖν ἦν
 ἐκ τοσούτου ἐμέτου ὀλίγα γοῦν διαφυλάττειν. 8. εἶπέ
 γάρ μοι 10

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

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητῆς. ἐπι-
 κροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος
 φέρει διὰ τοῦ σταδίου μέσου. 15

ΧΑΡ. καὶ πόσῳ δικαιοτέρου ἐμὲ ἄν, ὦ Ἑρμῆ, ἐπαι-
 νοῖεν, ὅς αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον συλλαβῶν
 ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅπότεν ἤκη πρὸς ἡμᾶς ὑπὸ
 τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεὶς
 τοῦ θανάτου, μηδὲ συνεὶς ὅπως αὐτὸν ὑποσκελίζει; κατὰ 20
 οἰμώξεται ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων
 καὶ τοῦ κρότου· νῦν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ
 τοῦ ταύρου φορᾷ. τί οὖν οἰηθῶμεν; ἄρα ἐλπίζειν αὐτὸν
 καὶ τεθνήξασθαι ποτε;

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

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

τίς τ' ἄρ' ὄδ' ἄλλος ὁ σεμνὸς ἀνὴρ;
 οἶχ' Ἕλλην, ὡς ἔοικεν ἀπὸ γοῦν τῆς στολῆς. 30

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

ΧΑΡ. ὁ Κροῖσος δὲ ποῦ ποτε κακεῖνός ἐστιν;

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

ΧΑΡ. πάνυ μὲν οὖν.

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

ΧΑΡ. τί ἄρα ὁ Σόλων ἐρεῖ;

ΕΡΜ. θάρρει· οὐδὲν ἀγεννές, ὦ Χάρων.

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

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

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

ΣΟΛ. Τέλλος ὁ Ἀθηναῖος, ὡς εὖ τ' ἐβίω καὶ ἀπέθανεν
 ὑπὲρ τῆς πατρίδος.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10 ΚΡΟΙΣ. πῶς γὰρ οὔ;

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

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

ΣΟΛ. εἶπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

ΚΡΟΙΣ. οὐ πάνυ τι.

ΣΟΛ. τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστέ.

ΚΡΟΙΣ. πῶς ἀμείνων ὁ σίδηρος χρυσοῦ;

20 ΣΟΛ. ἦν ἀποκρίνη μηδὲν ἀγανακτῶν, μάθοις ἄν.

ΚΡΟΙΣ. ἐρώτα, ὦ Σόλων.

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

ΚΡΟΙΣ. οἱ σώζοντες δηλαδή.

25 ΣΟΛ. εἰρ' οὖν, ἦν Κῦρος, ὡς λογοποιοῦσίν τινες, ἐπλή Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

ΚΡΟΙΣ. ὁ σίδηρος δῆλον ὅτι.

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

ΚΡΟΙΣ. εὐφήμει, ὦ ἄνθρωπε.

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

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

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

ΚΡΟΙΣ. αἰὲ σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.

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

ΧΑΡ. νῆ Δία.

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

ΧΑΡ. ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς

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

νήσω ἐν ἀμφιρύτῃ; βασιλεὺς δέ τις εὐχεται εἶναι.

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

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

15. ΕΡΜ. καὶ τὰ μὲν τούτων ὧδε ἔξει. τὴν δὲ
 πληθὺν ὄρας, ὧ Χάρων, τοὺς πλείοντας αὐτῶν, τοὺς
 πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς
 25 δανείζοντας, τοὺς προσαιτοῦντας;

ΧΑΡ. ὄρω ποικίλην τινὰ τὴν τύρβην καὶ μεστὸν
 ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν εὐοικίας τοῖς
 σμήνεσιν, ἐν οἷς ἅπασ μὲν ἰδιόν τι κέντρον ἔχει καὶ τὸν
 πλησίον κεντεῖ, ὀλίγοι δὲ τινες ὥσπερ σφῆκες ἄγουσι καὶ
 30 φέρουσι τὸ ὑποδεέστερον. ὃ δὲ περιπετόμενος αὐτούς ἐκ
 τὰφανοῦς οὗτος ὕχλος τίνες εἰσίν;

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

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

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

ΕΡΜ. οὐδὲν χεῖρον σὺ τοῦ Ὀμήρου εἶκασας, ὦ Χάρων, ὅς φύλλοις τὸ γένος αὐτῶν ὀμοιοῖ.

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

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

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

25 ΧΑΡ. οὐκοῦν ἐκείνοις ἡοῦν ἐμβοήσωμεν;

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

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

ΕΡΜ. ἱκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.

22. ΧΑΡ. ἐν ἔτι ἐπόθουν, ὦ Ἑρμῆ, εἰδέναί, καί μοι δείξας αὐτὸ ἐντελῆ ἔσῃ τὴν περιήγησιν πεπονημένος, 5 τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.

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

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

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

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

κάτθαν' ὁμῶς ὃ τ' ἄτυμβος ἀνὴρ ὕς τ' ἔλλαχε
τύμβου,

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

5 πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα,
γυμνοί τε ξηροί τε κατ' ἀσφοδελὸν λειμῶνα.

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

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

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

30 ΧΑΡ. παπαῖ τῶν ἐπαίνων, Ὀμηρε, καὶ τῶν ὀνομά-
των, Ἴλιος ἱρὴ καὶ εὐρυάγυια καὶ εὐκτίμεναι Κλεωναί.

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

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

5

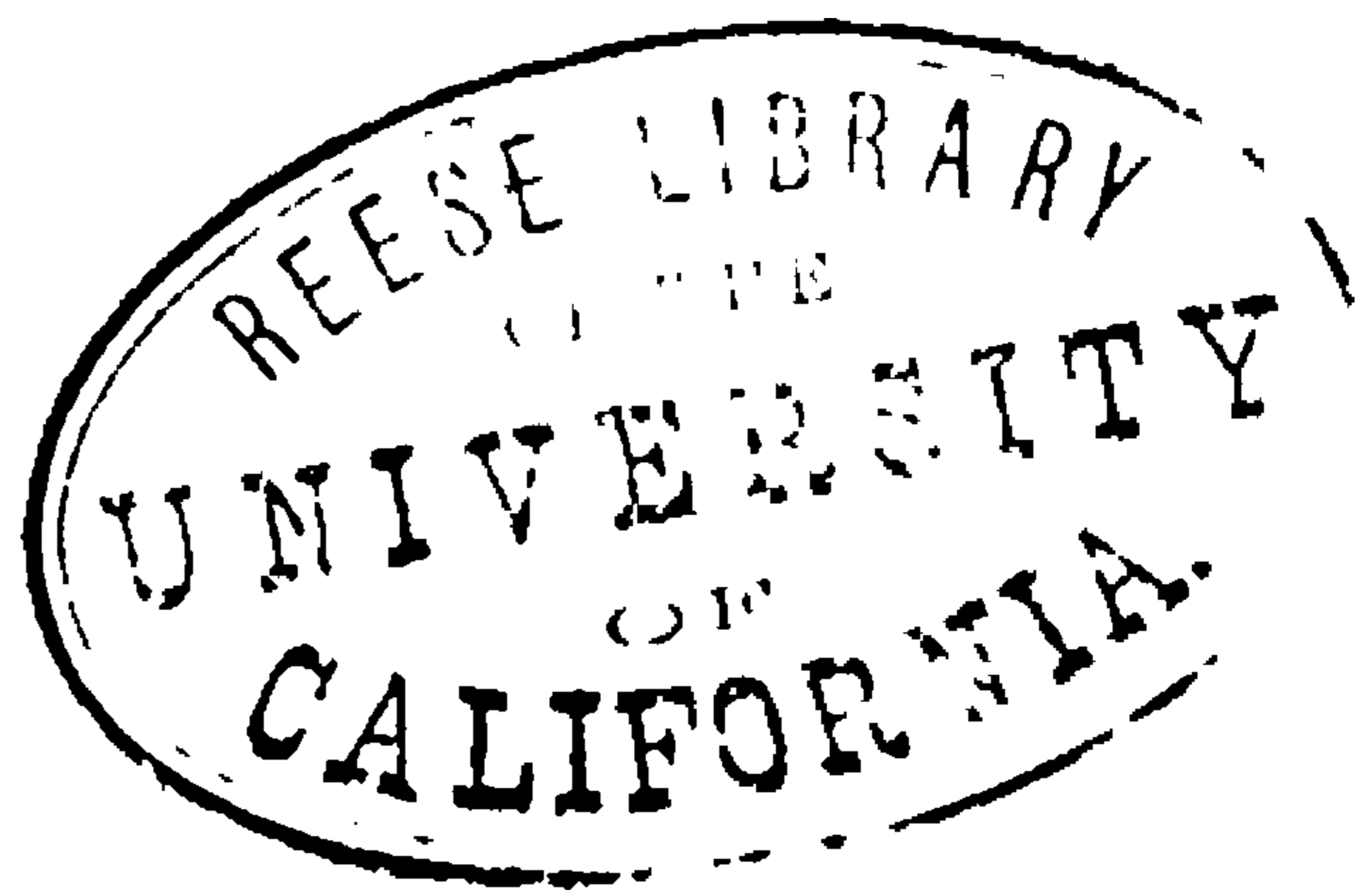
ΧΑΡ. ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος;

ΕΡΜ. ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται.

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

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

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



ΛΛΙΕΥΣ ΙΙ ΑΝΑΒΙΟΥΝΤΕΣ.

1. ΣΩΚΡΑΤΗΣ. Βάλλε βάλλε τὸν κατάρατον ἀφθό-
νοις τοῖς λίθοις, ἐπίβαλλε τῶν βώλων, προσεπίβαλλε
καὶ τῶν ὀστράκων, παίε τοῖς ξύλοις τὸν ἀλιτήριον, ὄρα
μὴ διαφύγη· καὶ σὺ, ὦ Πλάτων, βάλλε· καὶ σὺ, ὦ Χρύ-
5 σιππε, καὶ σὺ δέ. πάντες ἅμα συνασπίσωμεν ἐπ' αὐτόν,

ὡς πήρη πήρηφιν ἀρήγη, βάκτρα δὲ βάκτροις.
κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντινα οὐχ
ἔβρικε. σὺ δέ, ὦ Διόγενης, εἴ ποτε καὶ ἄλλοτε, χρῶ τῷ
ξύλῳ, μηδὲ ἀνῆς· διδότω τὴν ἀξίαν βλάσφημος ὢν. τί
10 τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν
οὐκ ἐχρῆν.

ἄνερες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.

2. Ἀριστύτελες, ἐπισπούδασον ἔτι θᾶπτον. εὖ ἔχει
ἐάλωκε τὸ θηρίον· εἰλήφαμέν σε, ὦ μιარέ· εἴση γοῦν
15 αὐτίκα οὔστινας ὄντας ἡμᾶς ἐκακηγόρεις. τῷ τρόπῳ δέ
τις αὐτόν καὶ μετέλθη; ποικίλον γὰρ τινα ἐπινοῶμεν
θάνατον κατ' αὐτοῦ ἅσιν ἡμῖν ἐξαρκέσαι δυνάμενον·
καθ' ἕκαστον γοῦν ἐπτάκις δίκαιός ἐστιν ἡμῖν ἀπολωλέναι

ΦΙΛΟΣΟΦΟΣ Α. ἐμοὶ μὲν ἀνασκολοπισθῆναι
20 δοκεῖ αὐτόν.

ΦΙΛ. Β. νῆ Δία, μαστιγωθέντα γε πρότερον.

ΦΙΛ. Γ. τοὺς ὀφθαλμοὺς ἐκκεκόφθω.

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

5 4. ΛΟΥΚ. οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτιν-
 νῖναι καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε, τοῦτο
 γοῦν εἶπατέ μοι, οἵτινες ὄντες ἢ τί πεπονθότες ἀνίκηστον
 πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλη-
 φάτέ με;

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

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

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

λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσα ἔοργας.

ΛΟΥΚ. καὶ μὴν, ὧ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ
 ἀπάντων ἐπαινεῖν οἰκείον τε ὑμῖν ἕντα καὶ εὖνον καὶ
 ὁμογνώμονα καί, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν
 30 ἐπιτηδευμάτων, εὖ ἴστε ἀποκτενοῦντες, ἦν ἐμὲ ἀπο-
 κτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεποιηκότα. ὁρᾶτε οὖν

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

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

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

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

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

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

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

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

φιλοσοφίαν αὐτὴν μεθ' ὑμῶν δικάστριαν ποιούμεαι ἔγωγε.

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

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

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

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

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

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

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

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

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

5

ΛΟΤΚ. πολλὰς ὁμοίας ὁρῶ τὸ τε σχῆμα καὶ τὸ
βάδισμα καὶ τὴν ἀναβολήν. καίτοι μία πάντως ἢ γε
ἀληθῆς φιλοσοφία ἐστὶν ἐν αὐταῖς.

ΠΛΑΤ. εὖ λέγεις. ἀλλὰ δηλώσει ἥτις ἐστὶ φθει-
ξαμένη μόνον.

10

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

15

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

20

ΦΙΛ. εἶτα ἠγανακτήσατε λαιδορησαμένου τινός, καὶ
ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς κωμῆς ἀκούουσα ἐν
τοῖς διονυσίοις ὅμως φίλην τε αὐτὴν ἠγῆμαι καὶ οὔτε
ἐδικασάμην οὔτε ἠτιασάμην προσελθοῦσα, ἐφίημι δὲ
παίξειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἐορτῇ; οἶδα γὰρ
ὡς οὐκ ἂν τι ὑπὸ σκώματος χεῖρον γένοιτο, ἀλλὰ τοῦ-
ναντίον ὑπερ ἂν ἢ καλόν, ὥσπερ τὸ χρυσίον ἀποσμώ-
μενον τοῖς κόμμασι λαμπρότερον ἀποστίλβει καὶ φανε-
ρώτερον γίνεται. ὑμεῖς δ' οὐκ οἶδ' ὅπως ὀργίλοι καὶ
ἀγανακτικοὶ γεγόνατε. τί δ' οὖν αὐτὸν ἄγχετε;

30

ΠΛΑΤ. μίαν ἡμέραν ταύτην παραιτησάμενοι ἤκο-

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

15. ΦΙΛ. εἶτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀπο-
5 κτενεῖτε; δῆλος γοῦν ἐστὶν εἰπεῖν τι θέλων.

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

ΦΙΛ. τί φῆς σύ;

10 ΛΟΥΚ. τοῦτο αὐτό, ὧ δέσποινα φιλοσοφία, ἥπερ καὶ μόνη τᾶληθές ἂν εὐρεῖν δύναιο· μόγισ γοῦν εὐρόμην πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.

ΠΛΑΤ. νῦν, ὧ κατάρατε, δέσποιναν αὐτὴν καλεῖς; πρῶην δὲ τὸ ἀτιμότατον φιλοσοφίαν ἀπέφαινες ἐν τοσοῦτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δὴ ὀβολῶν
15 ἕκαστον εἶδος αὐτῆς τῶν λόγων.

ΦΙΛ. ὁρᾶτε μὴ οὐ φιλοσοφίαν οὗτός γε, ἀλλὰ γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιὰ πρᾶττοντας ἠγόρευσε κακῶς.

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

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

ΛΟΥΚ. τίνες δὲ εἰσιν, ὧ φιλοσοφία; πάνυ γάρ μοι κόσμια καὶ αὐταὶ δοκοῦσιν.

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

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

ΦΙΛ. εἶτα δέδιντε, ὡς Πλάτων καὶ Χρύσιππε καὶ Ἄριστότελες, μή τι ψεύσῃται ὑπὲρ αὐτοῦ ἀλήθεια
5 οὔσα;

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

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

ΛΟΥΚ. ἐμοὶ Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγκικλέους.

ΦΙΛ. πατρὶς δέ;

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

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

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

ΦΙΛ. Ἡράκλεις, πολυμισῇ τινα μέτει τὴν τέχνην.

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

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

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

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

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

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

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

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

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

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

ΔΙΟΓ. ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω· καὶ γὰρ οὐδὲ πάνυ μακρῶν οἶομαι τῶν λόγων δεῖσθαι. καὶ ἄλλως δὲ ὑπὲρ ἀπαντας ὑβρισμαὶ δὴ ὀβολῶν πρῶην ἀποκεκηρυγμένος.

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

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

5

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

ΛΟΥΚ. οἱ λοιποὶ καθιζέσθωσαν, ὦ φιλοσοφία, καὶ ψηφοφορεῖτωσαν μεθ' ὑμῶν, Διογένης δὲ κατηγορεῖτω μόνος.

ΦΙΛ. οὐ δέδιας οὖν μή σου καταψηφίσωνται;

ΛΟΥΚ. οὐδαμῶς· πλείοσι γοῦν κρατῆσαι βούλομαι.

ΦΙΛ. γενναῖά σου ταῦτα· καθίσατε δ' οὖν· σὺ δ', ὦ Διόγενης, λέγε.

15

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

25

30

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

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

28. ANABIOΥΝΤΕΣ. εὖ γε, ὦ Διόγευες, ὑπὲρ
 ἀπάντων καλῶς ὅποσα ἐχρῆν εἶρηκας. 10

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

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

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

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

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

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

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

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

ΣΩΦΡ. καὶγὼ πάνυ ἠρυθρίασα, ὦ ἀλήθεια.

ΦΙΛ. ὑμεῖς δὲ τί φατέ;

ΑΝΑΒΙΟΥΝΤΕΣ. τί δ' ἄλλο ἢ ἀφείσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγε-
 30 γράφθαι; τὸ γοῦν τῶν Ἰλιέων ἀτεχνῶς πεπόνθαμεν, τραγῶδόν τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ἀσόμενον τὰς

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

ΔΙΟΓ. καὶ αὐτός, ὦ φιλοσοφία, πάνυ ἐπαινῶ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ φίλον ποι-
οῦμαι αὐτὸν γενναῖον ὄντα.

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

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

ΑΡΕΤ. οὐκοῦν δευτέρου κρατῆρος ἤδη καταρχώ-
μεθα, προσκαλῶμεν καὶ κείνους, ὡς δίκην ὑπόσχωσιν ἀνθ' 15
ᾧ ἐς ὑμᾶς ὑβρίζουσι· κατηγορήσει δὲ Παρρησιάδης
ἐκάστου.

ΠΑΡΡ. ὀρθῶς, ὦ ἀρετή, ἔλεξας· ὥστε σύ, παῖ
συλλογισμέ, κατακίψας ἐς τὸ ἄστυ προσκήρυττε τοὺς
φιλοσόφους.

40. ΣΥΛΛ. ἄκουε, σίγα· τοὺς φιλοσόφους ἤκειν ἐς
ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς ἀρετῆς καὶ φιλο-
σοφίας καὶ δίκης.

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

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

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

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

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

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

20 μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίνεται ὄρη. μεστὴ δὲ ἡ ἀκρόπολις ἐν βραχεῖ κλαγγηδὸν προκαθιζόντων καὶ πανταχοῦ πήρα πώγων κολακεία ἀναισχυντία βακτηρία λιχνεία συλλογισμὶς φιλαργυρία· οἱ ὀλίγοι δέ, ὅπόσοι πρὸς τὸ πρῶτον κήρυγμα ἐκεῖνο ἀνήεσαν, ἀφα- 25 νεῖς καὶ ἄσημοι, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελήθασιν ἐν τῇ ὁμοιότητι τῶν ἄλλων σχημάτων. τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὃ φιλοσοφία, καὶ ὃ τις ἂν μέμφαιτό σου μάλιστα, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα καὶ σημείον αὐτοῖς· πιθανώτεροι γὰρ οἱ γόητες οὗτοι 30 πολλάκις τῶν ἀληθῶς φιλοσοφούντων.

ΦΙΛ. ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχώμεθα ἤδη ὑτούς.

43. ΠΛΑΤ. ἡμᾶς πρώτους χρῆ τοὺς Πλατωνικοὺς λαβεῖν.

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

ΣΤΩΙΚ. ληρεῖτε ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς στοᾶς. 5

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

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

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

ΣΤΩΙΚ. οὐχ ἡμῶν γε τῶν στωικῶν παρόντων.

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

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

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

τῆς ἀσκήσεως καὶ μετὰ τούτων ἡξίους λαιδορεῖσθαι ἅπασιν καὶ τοὺς ἄλλους παιδαγωγεῖν.

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

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

46. ΑΛΗΘ. ἐπ' αὐτῷ, εἰ δοκεῖ, Παρρησιάδῃ ποιησώμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὤπται καὶ εὔνους ἡμῖν καὶ σέ, ὦ φιλοσοφία, θαυμάζων, παραλαβόντα μεθ' αὐτοῦ τὸν ἔλεγχον ἅπασιν τοῖς φάσκουσι φιλοσο- 15 φεῖν ἐντυγχάνειν, εἴθ' ὃν μὲν ἂν εὔρη γνήσιον ὡς ἀληθῶς φιλοσοφίας, στεφανωσάτω θαλλοῦ στεφάνῳ καὶ ἐς τὸ πρυτανεῖον καλεσάτω, ἣν δέ τινι—οἷοι πολλοὶ εἰσι—καταράτῳ ἀνδρὶ ὑποκριτῆς φιλοσοφίας ἐντύχη, τὸ τριβῶνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρωῖ πάνυ 20 τραγοκουρικῆς μαχαίρας καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω κατὰ τὸ μεσόφρυον· ὁ δὲ τύπος τοῦ καυτήρος ἔστω ἀλώπηξ ἢ πίθηκος.

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

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

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

ΠΑΡΡ. εὖ ἔχει· τί φῆς, ὦ Διόγευες; οἶσθα τοῦτον ὅστις ἐστίν, ἢ προσήκει σοί τι ἀνήρ;

ΔΙΟΓ. οἶδα μῶς.

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

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

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

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

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

ΔΙΟΓ. τίς ἐστίν;

ΕΛΕΓ. ὁ Πλατωνικός εἶναι λέγων.

ΠΛΑΤ. καὶ σύ, ὦ κατάρατε, ἦ κεις ἐπὶ τὸ χρυσίον;

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

ΠΛΑΤ. ἀπὸ τῆς αὐτῆς πέτρας καὶ οὗτος.

50. ΔΙΟΓ. ἐπ' ἄλλον καθείσθω.

ΠΑΡΡ. καὶ μὴν ὀρώ τινα πάγκαλον προσιόντα, ὡς
ἂν ἐν βυθῷ δόξειεν, ποικίλου τὴν χροῖαν, ταινίας τινὰς
30 ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα. ὀράς, ὦ ἔλεγγε; ὁ
τὸν Ἀριστοτέλην προσποιούμενος οὗτός ἐστιν. ἦλθεν,

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

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

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

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

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

ΕΛΕΓ. Χρύσιππον τουτονί.

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

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

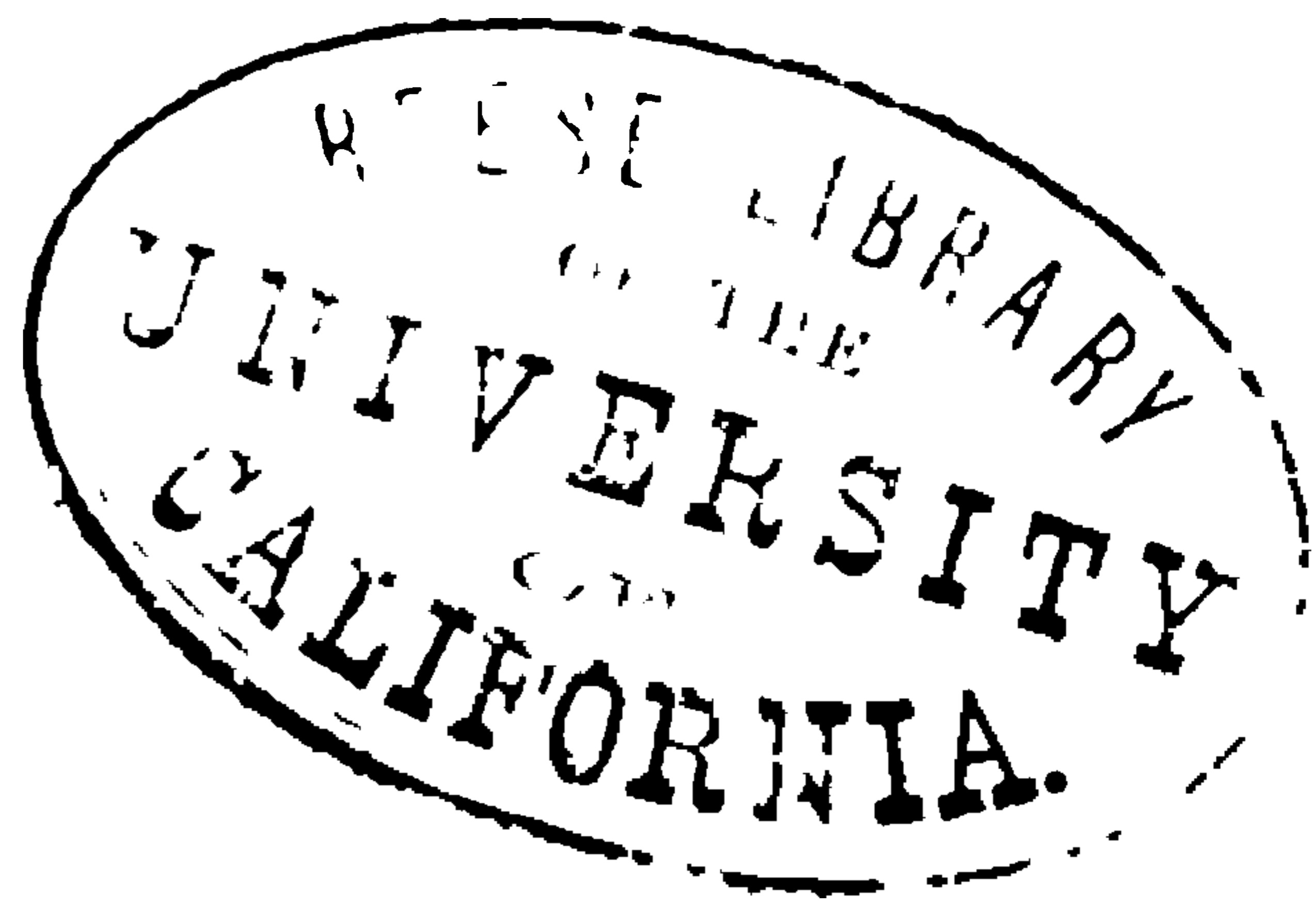
ΠΑΡΡ. εὐ γε, ὦ Χρύσιππε, γενναῖος εἶ. οὗτος γοῦν
καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἀκαν- 30
θώδης ἐστί, καὶ δέος μὴ διαπαρῆ τις τὸν λαιμὸν ἐσθίων.

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

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

ΕΛΕΓ. ἀπὸ τοῦ Λυκείου ποιησόμεθα τὴν ἀρχήν.

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



ΠΕΡΙ ΠΕΝΘΟΥΣ.

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

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

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

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

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

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

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

καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου
καὶ

γαστέρι δ' οὕτως ἐστὶ νέκυν πενθῆσαι Ἀχαιοῦς.
οἱ δὲ ἄπτονται μὲν, αἰσχυρόμενοι δὲ τὰ πρῶτα καὶ δεδιότες
5 εἰ φανοῦνται μετὰ τὴν τελευταίην τῶν φιλτάτων τοῖς ἀν-
θρωπίνοις πάθεσιν ἐμμένοντες. ταῦτα καὶ πολὺ τούτων
γελοιότερα εὔροι τις ἂν ἐπιτηρῶν ἐν τοῖς πένθεσι γινόμενα
διὰ τὸ τοὺς πολλοὺς τὸ μέγιστον τῶν κακῶν τὸν
θάνατον οἶεσθαι.

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

A. *Somnium.*

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

B. *Charon.*

- § 1 μοι ἐς αἰὲ μεμνησομένῳ
§ 2 ὁ τελώνης ὁ Διᾶκος
τῶν βασιλείων τῶν Διός
§ 3 κατὰ ταῦτα δὴ
Παρνασσός (and so in §§ 5, 6)
§ 10 γενέσθαι. EPM. τοὺς τῆς
ιερείας παιῖδας τῆς Ἀρ-
γύθεν φησὶν οὗτος, τοὺς
ἅμα
§ 16 λεπτὸν ἐκάστῳ νῆμα
§ 22 [εἰδέναί]

C. *Piscator.*

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

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

D. *De Luctu.*

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

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

NOTES.

THE DREAM.

§ 1, page 1.

- 1 ἔρτι μὲν ἐπεπαύμην..... ὁ δὲ πατήρ ἐσκοπεῖτο] 'it was just after I left school when my father was considering'... The clauses are put parallel with μὲν and δέ, as often in Greek, where we make the second depend on the first.
- 2 πρόσηβος] near to manhood, almost a man. Greek lads became ἔφηβοι on attaining their 17th year. In § 16 Lucian says that he was ἀντίπαις.
- 3 ὅτι καὶ] = *quid tandem*, or nearly so. The question would be 'what am I to put the lad to?' This emphatic καὶ is especially frequent in Lucian. Compare piscator § 16 οὐχ ὀρῶ ἦντινα καὶ λέγεις, § 45 φέρ' ἴδω τί καὶ ἔχει; Charon § 9 ὅτι καὶ λέγουσι.
- 4 παιδεία] this word, as will be seen later on, had in Lucian's time a cant sense, almost equal to our 'culture' or 'higher education'. The μὲν following here is answered by the δέ in εἰ δέ..., where the construction is however changed.
- 5 τύχης λαμπρᾶς] 'a splendid fortune', in our sense.
λαμπρᾶς] compare piscator § 34 τῶν λαμπρῶν τούτων ὑπερορᾶν, Menippus § 12 τὰ λαμπρὰ ἐκεῖνα πάντα, πλοῦτους λέγω καὶ γένη καὶ δυναστείας.
- 6 τὰ δ' ἡμέτερα...] the δέ continues the sentence in opposition to the τύχης λαμπρᾶς. 'While our means were small and called for a speedy kind of succour'. More literally 'the help they called for was one that should be a speedy sort of one'. This use of τις with an adjective in the sense of *quidam* is very common in Lucian. Compare Charon §§ 4, 11, 15 ὀρῶ ποικίλην τινὰ τὴν τύρβην, piscator § 20 πολυμοσῆ τινὰ μέτει τὴν τέχνην. The verbs εἶναι, ἀπαιτεῖν, and likewise ἔχειν, εἶναι, and εὐφρανεῖν following, depend on the notion of thinking

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

7 *βαναύσων*] that is, some sordid mechanical handicraft, such as was thought too ignoble for a Greek freeman, and left only to the very poor or to slaves. For the construction *τέχνην τῶν βαναύσων* = *βάνουσον τέχνην* compare *Ikaromenippus* § 3 where *γυπα τῶν καρτερῶν* is parallel to *ἀετὸν εὐμεγέθη*.

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

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

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

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

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

§ 2.

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

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

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

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

15 *ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν*] 'as they were severally acquainted with or experienced in (this or that art)'. The intransitive *ἔχω* is often thus used with the relative genitive. Compare *Toxaris* § 44 *ὡς τις ἢ γένους ἢ πλούτου ἢ δυνάμεως ἔχει*, 'as he is situated in respect of family, wealth, &c'. So *Thuc* I 22 § 3 *ὡς ἑκατέρων τις εὐνοίας ἢ μνημῆς ἔχοι*.

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§ 3.

ἄμα τε οὖν ἐδόκει.....καὶ γὰρ παρεδεδόμην] ‘so soon then as a day was thought suitable for making a beginning of work, I was at once (pluperf) handed over to my uncle’. This parallel arrangement of the two clauses with τε...καὶ (or καὶ simply), where we make the second dependent, is perhaps even more common than that with μὲν ... δὲ noticed in § 1. For the change of tense compare § 14 ἔπριε ... ἐπεπήγει, piscator § 36 διελέλυτο ... κατεγελάτο.

10 μὰ τὸν Δία] μὰ anticipates the coming οὐ.

11 ἔχειν] ‘imply’, ‘involve’, ‘bring’, as often.

12 ἡλικιώτας] simply ‘companions’, ‘playfellows’. So *aequales* in Latin.

ἐπίδειξιν] opening for display.

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

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

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

16 καθικέσθαι] with genitive. It means to ‘come down upon’ = strike.

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

17 ἐπειπὼν etc] ‘and he added the words of the proverb “well begun is half done”’. Jacobitz remarks that though Lucian elsewhere (Hermitimus § 3) ascribes the authorship of the sentence to Hesiod, yet Iamblichus assigns it to Pythagoras, and Polybius to the ancients generally. Compare Horace epp 1 2 40 *dimidium facti qui coepit habet*.

18 κατενεγκόντος] ἐμοῦ τὸν ἐγκοπέα.

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

§ 4.

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

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

- 24 διηγούμαι τὴν σκυτάλην] that is, tell them how I was beaten with it. The Greek is short and conversational.
- 25 κατηγοροῦν] αὐτοῦ.
- 26 ἔδρασε] the indicative shews that he is reporting his own words, or very nearly so. μὴ ὑπερβάλλωμαι is also consistent with this.
- 27 ἀγανακτησαμένης] this middle form is almost ἄπαξ λεγόμενον.
- 30 τὴν σκυτάλην ἐννοῶν] I have adopted this clever conjecture of Steigerthal for τὴν νύχθ' ὄλην ἐννοῶν, the common reading. ἐννοῶν absolutely used in the sense of 'reflecting', without some expressed object, is an usage for which I can find no support. Sommerbrodt also well urges that §§ 14, 16 shew that Lucian laid great stress upon the σκυτάλη.

§ 5, page 3.

- 2 καὶ πάνυ] must be taken together, the καὶ emphasizing the πάνυ. Compare καὶ μάλα = 'very much' in § 7 and elsewhere.
- καθ' Ὅμηρον] 'in the manner of Homer'. The words are from Agamemnon's speech Iliad II 56, and are referred to in like manner by Lucian again in gallus § 8.
- 9 ἔναυλος] 'is yet ringing in my ears'. Compare Plato Menex 235 b καὶ μοι αὕτη ἢ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς· οὕτως ἔναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται εἰς τὰ ὦτα, ὥστε μόγις τετάρτη ἢ πέμπτη ἡμέρα ἀναμιμνήσκομαι ἑμαντοῦ καὶ αἰσθάνομαι οὐ γῆς εἰμί. The word seems to be derived from the flute (αὐλός).

§ 6.

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

15 αὐτῆς ὄντα] ‘belonging to her’. For this possessive genitive compare Aristotle’s description of a slave, *ὅς ἐν ἄλλου ἢ ἀνθρώπου ὢν*.

16 κεκτήσθαι] to have got = to possess.

18 τύλων] from τύλος, a callus such as is produced on the hands of hand-workers.

διεζωσμένη] girt-up: that is, with the cloak drawn over the shoulders and wrapped round the loins so as to leave the arms free. This was the custom of all who wanted to work in earnest. Compare with Sommerbrodt *de hist conscr* § 3 *διαζωσάμενος τὸ τριβώνιον σπουδῇ μάλα καὶ αὐτὸς ἐκύλιε τὸν πίθον* (said of Diogenes).

19 τιτάνου] here the dust from cutting marble or stone.

21 τὴν ἀναβολήν] the way of wearing her cloak. Compare Timon § 54 *κόσμος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολήν*. So *ἀναβάλλεσθαι ἐπὶ δέξια* = to wear the cloak thrown over the right shoulder. *ἀναβολή* is also used for the cloak itself. See piscator §§ 12, 13, 31.

τέλος] ‘at last’, a very common adverbial use. See § 14.

22 ἐφίᾳσι] ‘refer’ the decision to me. A technical expression in law, for referring a suit on appeal to another court. Compare *bis accus* § 12 *ἦν δέ τις ἀδίκᾳ δεδίκασθαι οἴηται, ἐφέσιμον ἀγωνιέται τὴν δίκην· ἢ δὲ ἐφεσις ἐπὶ τὸν Δία*.

§ 7.

25 οἰκεία] probably in two different shades of meaning

(1) ‘related’: so in Thuc IV 64 § 3 *οἰκεῖοι = ξυγγενεῖς*, and

(2) ‘fitting’, ‘suited’: compare Plato *Laws* 772 e *δεῖ γὰρ..... ἐμπροσθεν τοῦ νόμου προοίμιον οἰκεῖον ἐκάστῳ προτιθέναι*. Compare generally *bis accus* § 17 where the Academy says that Polemon was *οἰκεῖον ἐμοὶ καὶ τὴν φύσιν ὁμοιον*, piscator §§ 5, 20, 26, 37.

συγγενῆς οἰκοθεν] ‘of your own kin’; literally ‘akin to you, starting from the family’.

27 καὶ μάλα] see on § 5 *καὶ πάνυ*.

28 λήρων καὶ φληνάφων] ‘stuff and nonsense’. Such expressions are repeatedly used by Lucian to mark the contempt felt (a) by the general public, and (b) by himself, for the trifling rhetoric and empty philosophy of their own day. Compare piscator § 25 *μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτοὺς τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σά*, *vitarum auctio* § 11 *οὐ γὰρ σοι δεήσει παιδείας καὶ λόγων καὶ λήρων*.

29 τῶν παρὰ ταύτης] such as *παιδεία* supplies.

31 θρέψη γεννικῶς] ‘you will grow up manly’. *θρέψη* the middle future is, as often, used like a passive. For *τρέφεσθαι* compare *Iliad* I 266 *κάρτιστοι δὲ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν*. For *γεννικῶς* Aristoph *Lys* 1070 *χωρεῖν γεννικῶς* ‘to march stoutly’.

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

Page 4.

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

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

3 οὐδὲ ἐπὶ λόγοις...etc] 'nor again will all men praise you *for words*'. This is added in bitter sarcasm, the suppressed antithesis being ἀλλ' ἐπ' ἔργοις, as Jacobitz remarks. Sommerbrodt compares for the expression Lexiphanes § 22 εἶπερ ἄρ' ἐθέλεις ὡς ἀληθῶς ἐπαινέισθαι ἐπὶ λόγοις κὰν τοῖς πλήθεσιν εὐδοκιμεῖν. For the ἐπὶ see on § 11.

§ 8.

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

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

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

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

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

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

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

εἰ γένοιτο...δόξεις] a common form of condition in Lucian. Compare gallus § 16 εἰ γὰρ τι ἀγαθὸν εἴη, ἀπάγξομαι ἤδη ἀναστάς.

9 πῶς οὐ] 'how not?' = 'assuredly'.

10 ζήλωτῶν] an object of friendly envy, ζῆλος, not malicious envy, φθόνος. See on § 7 ἀλλότριος.

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

13 σπουδῇ] with great effort = 'hardly'. Compare Iliad v 893 τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

συνείρουσα] stringing together her words, that is, speaking continuously. Demosthenes de Cor p 328 sneering at the fluency of Aeschines says λόγους συνείρει τούτους σαφῶς καὶ ἀπνευστί. Compare Ar Eth vii 3 § 8 οἱ πρῶτον μαθόντες συνείρουσι μὲν τοὺς λόγους, ἴσασι δ' οὐπω. For the use of the word absolutely compare Lucian Prom § 5 οὐκοῦν διελόμενοι τὴν κατηγορίαν σὺ μὲν περὶ τῆς κλοπῆς ἤδη σύνειρε. See also piscator § 22.

§ 9.

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

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

εἰς τέλος] to completion = 'fully'.

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

20 ἐν τούτῳ] ἐν τῷ ἐργάζεσθαι.

ἐν τούτῳ.....τεθειμένος] 'with the whole hope of your life placed in this'. Literally 'having set for yourself the whole hope of your life in this'. The student must not forget that the perfect passive is also perfect middle, remembering πεποίημαι and a host of others. τίθεσθαι τι ἐν τινι = to reckon one thing as existing in, or being identical with, another thing. Compare Thuc I 35 § 3 ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα, Soph Phil 473 ἀλλ' ἐν παρέργῳ θεοῦ με.

22 λαμβάνων] that is, as μισθός.

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

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

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

πόλεις καὶ ὄρη αὐτὸ μόνον ὡσπὲρ ἐν γραφαῖς ὄρων, deor dial 4 § 3 ὡς ἀφελῆς ὁ παῖς ἐστὶ καὶ ἀπλοικὸς καὶ αὐτὸ δὴ τοῦτο παῖς ἐστὶ.

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

27 λαγὼ βίον ζῶν] proverbial, of a life subject to continual harassing and pursuit. Sommerbrodt compares Dem de cor p 314 λαγὼ βίον ἔξης δεδιῶς καὶ τρέμων καὶ ἀεὶ πληγήσασθαι προσδοκῶν, where Holmes refers to Herod III 108.

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

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

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

30 οὐκ ἔστιν ὅστις] = οὐδεὶς simply.

31 οἶος ἄν ᾖς] however good a sculptor you may be.

Page 5.

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

§ 10.

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

3 ἔργα] includes both πράξεις and λόγους. Sommerbrodt.

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

ἐμπειρον] σέ.

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

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

9 ὡς ἀληθῶς] 'as of a truth' = 'in very truth'. Compare ὡς ἐτέρως, ὡς ἐτητύμως, Liddell and Scott. The words emphasize ἀκήρατος.

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

§ 11.

- 14 *ὁ τοῦ δεῖνος*] 'the son of What's-his-name'. So obscure that the name slips from the memory.
ἄγεννοῦς οὕτω] = *οὕτως ἀγεννοῦς*. *βουλευσάμενος* expresses the hesitation of Lucian, whether to turn stonemason or no.
- 16 *ἐπὶ*] on the strength of = 'for'. See §§ 7, 13, piscator § 33.
τοῖς ἀρίστοις] compare § 10 *τὰ σεμνότατα*, § 18 *τὰ κάλλιστα*.
- 19 *ἀρχῆς*] The sophists of the imperial days were often advanced to office. Lucian himself held a post under the government in his later years.
- 20 *προεδρίας*] the concession of reserved seats at the theatre and the public shows was an old Athenian custom. Compare Aristoph Eq 702 foll *Παφλαγών*. *ἀπολῶ σε, νῆ τῆν προεδρίαν τῆν ἐκ Πύλου*. 'Ἄλλα ν-τοπώλης. ἰδοὺ προεδρίαν· οἶον ὄψομαί σ' ἐγὼ ἐκ τῆς προεδρίας ἔσχατον θεώμενον.
- 23 *οὗτος ἐκεῖνος*] Sommerbrodt compares what Lucian says of Herodotus (Herod § 2) *καὶ εἰ πού γε φανείη μόνον, ἐδείκνυτο ἂν τῷ δακτύλῳ, "οὗτος ἐκεῖνος Ἡρόδοτός ἐστιν"*. 'There he goes, that's Herodotus'. See also Persius I 28 *at pulchrum est digito monstrari et dicier "hic est"*, where Persius seems to have lengthened the pronoun *hic*.

§ 12.

- 24 *σπουδῆς ἀξιον*] worthy of serious attention. Some danger or trouble is meant, in which case the best advice would be sought.
- 28 *τῆς εὐπορίας*] his good fortune in having such a son as you.
- 29 *ὡς ἄρα*] the *ἄρα* shews that Lucian does not give the statement on his own authority, or pledge himself to accept it.
- 31 *συνῶν*] through their reading your writings. Compare piscator § 6 *ὁμλῶν*.

Page 6.

- 1 *Δημοσθένην*] 384—321 BC, the prince of Athenian orators, the unswerving enemy of Philip of Macedon. His father was a wholesale sword manufacturer. That Lucian's words exaggerate the lowliness of his birth, appears from Dem de cor p 312.
- 2 *τίνος υἱὸν ὄντα ... ἡλικον*] two interrogatives in one sentence, a condensation common in Greek, and not rare in Latin. Compare Xen memor II 2 § 3 *τίνας οὖν, ἔφη, ὑπὸ τίνων εὐροίμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων*;
- 3 *Διοχίηνην*] 390—314 BC, second only to Demosthenes, and mouth.

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

- 28 συνέπριε] was sawing or 'gnashing' her teeth.
 29 τὴν Νιόβην] πεπηγέσθαι. She proudly set her own children above those of Leto (Apollo and Artemis), who accordingly destroyed them all with arrows on mount Sipylus. Niobe mourning them was turned into a moist weeping crag on the hill top. See Ovid met VI 146—312, Propert II 20 7, 8 *nec tantum Niobe bis sex ad busta superba sollicito lacrimas depluit e Sipylo*, Soph Ant 823—833, Elect 150—2.

§ 15, page 7.

- 2 καὶ ἔλθε ἴδη] 'come then at once'.
 3 τι ὄχημα] 'a sort of car'. Compare bis accus § 11 where ἀρετήν τωα = virtue of a sort, 'what they are pleased to call virtue'.
 ὑπόπτερον ἰππων] 'winged with horses' like Pegasus (the winged horse of the Muses). For the construction compare Soph El 232 ἀνάριθμος ὤδε θρήνων.
 5 μὴ ἀκολουθήσας ἐμοί] here μὴ is properly used to denote the hypothesis. 'Had you not followed me'.
 7 ἐπεσκόπου] was overlooking. Such is generally the force of the word, like ἐφορῶ, ἐποψίς etc.
 ἀχρι πρὸς] 'as far as to' the West. So μέχρι πρὸς, which is too common in Lucian to need illustration.
 8 πόλεις—ἔθνη—δήμους] cities—tribes—hamlets.
 9 Τριπτόλεμος] for his journey through the air, sowing corn as he went, and thus introducing agriculture among the nations, see Ovid fasti IV 507—576.
 11 μετ' εὐφημίας] with fair words, that is praise. Here Lucian alludes to the reputation that he gathered in his wanderings.
 12 καθ' οὓς] 'over against whom'. Compare Herod I 76 (ἡ Πτερίη) κατὰ Σινώπην πόλιν τὴν ἐν Εὐξείνῳ πόντῳ μάλιστα κη κειμένη.

§ 16.

- 15 ἀλλ' ἐμοὶ ἐδόκουν] the construction is changed to the direct, instead of continuing the dependent (ἀλλὰ μοι δοκοῦντα ...). 'Instead of this, I felt like one come back to his home in fine raiment'.
 17 περιμένοντα] με, my return.
 18 καὶ τι καὶ] 'and to some extent also'. Compare Thuc IV 5 § 1 καὶ τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὧν ἐπεσχε, I 107 § 8 καὶ τι καὶ ... ὑπόψια, and often.
 καὶ τι καὶ ὑπέμνησεν] 'and gave him also a gentle reminder of what a decision he all but came to concerning me'. Jacobitz compares conviv § 20 καὶ τι καὶ γελοῖον διηγῆσατα.

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

§ 17.

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

- 22 δικανικόν] 'detailed', 'wearisome'. Compare Plato apol 32 a ἐρῶ δὲ ὑμῖν φορτικά μὲν καὶ δικανικά ἀληθῆ δέ.
- 24 τάχα που] = 'perhaps' or almost 'most likely'.
τριέσπερος] the child of three evenings, like Herakles.
- 25 καὶ αὐτὸς] 'itself too', meaning the dream, so long that it must have taken 3 nights to dream it.
τί δ' οὖν ἐπῆλθεν αὐτῷ] = *cur igitur ei in mentem venit?* See on de luctu § 19 ἐπήει.

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

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

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

- 29 ὁ Ξενοφῶν] Anab III 1 § 11 μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν καὶ ἐκ τούτου λάμπεσθαι πᾶσαν.

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

οὐχ] the negative repeated, as often in Greek. Compare Aristoph Lys 61—63 οὐδ' ἄς προσεδόκουν κάλογιζόμεν ἔγώ πρώτας παρέσεσθαι δεῦρο τὰς Ἀχαρνέων γυναῖκας, οὐχ ἤκουσιν.

ὑπόκρισιν] 'as matter for interpretation', and therefore for display.

Page 8.

- 1 οὐδ' ὡς etc] 'nor yet as having resolved to tell it all in jest'. αὐτὰ = the circumstances.
- 2 ἐν ἀπογνώσει πραγμάτων] in despair of affairs, that is, 'when all was

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

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

§ 18.

- 4 *καὶ τοίνυν*] 'so then'.
- 6 *παιδείας ἔχωνται*] 'hold fast to Culture', by industry and perseverance.
- 7 *ἐθελοκακεῖ*] shirks work, plays the coward wilfully. The word approaches our 'malingering' in sense. Compare Herod v 78 (speaking of the rise of Athens after the expulsion of the Tyrants) *δηλοῖ ὡς ταῦτα ὅτι κατεχόμενοι μὲν ἐθελοκάκεον ὡς δεσπότη ἐργαζόμενοι· ἐλευθερωθέντων δὲ αὐτὸς ἕκαστος ἐνωτῶ προθυμέετο κατεργάζεσθαι.*
- 8 *εὖ οἶδ' ὅτι*] so *εὖ ἴσθι, οὐκ οἶδ' ὅπως*, and many others, are thrust parenthetically into sentences. Compare Charon § 1 *ξεναγήσεις γὰρ εὖ οἶδ' ὅτι με.*
- 11 *μηδὲν*] another monstrous *μή*.
- 12 *πρὸς*] to meet, hence 'in the face of'.
- 13 *εἰ καὶ..... ἀδοξότερος*] 'if nothing more, at all events as good as any stone-carver of them all'.

CHARON.

§ 1, page 9.

- 2 *τὴν ἡμετέραν*] *γῆν* or *χώραν*. It is to be observed that Hermes speaks of the Earth as 'our country', in opposition to the lower world, where Charon dwelt. But when in §§ 8, 20, and here Charon uses *ἡμῖν* and *ἡμᾶς* of the powers below, including himself, he may perhaps not mean to exclude Hermes, whose office of messenger would lead him into all three worlds alike.
- 3 *ἐπιχωριάζειν*] to 'concern yourself with' things above. Literally to 'visit', as in Plato Phaedo 57 a *τῶν πολιτῶν Φλιασίων οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε.*
- 4 *τὰ ἐν τῷ βίῳ*] see on § 15 *τὸν βίον*, and below in this section.
- 8 *ὁ Θεσσαλὸς*] Protesilaus of Phylake in Thessaly went on the Trojan expedition, and was the first to leap ashore on the Trojan coast, though knowing well that death awaited him who should first land. The prayers of his faithful wife Laodameia gained for him 3 hours leave of absence from Hades to visit the upper world. When the 3 hours leave

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

§ 2.

- 14 *καταστήσεται*] will turn out, become. Compare Timon § 11 *ἰδοὺ γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων*.
- 16 *οὐκ ἀκόνδυλον*] not without knuckles, that is, blows.
- 17 *τί γὰρ ἂν καὶ πάθοι τις*] for what *would* happen to a man, that is, 'What is one to do, when a friend is so very pressing?' Compare Menippus § 3 *τί γὰρ ἂν καὶ πάθοι τις, ὅπότε φίλος ἀνὴρ βιάζοιτο*;
- 20 *κηρύττεσθαι ὑπὸ τοῦ Διός*] be proclaimed by Zeus, as having run away; that is, Zeus will offer a reward for me.
- 21 *κωλύσει*] the business will hinder you.....Supply with Jacobitz *ἡ διατριβή*. An affirmative verb must be supplied from *κωλύσει* to govern *ζημοῦν*, such as *ποιήσει* or *ἀναγκάσει*. This is not uncommon in Greek.
- 23 *ζημοῦν*] to make Pluto's empire suffer, that is, fall off in numbers, from your not bringing corpses over for some time, and that long (*πολλοῦ* predicative).
- 24 *ἐμπολῶν*] getting, or as we say 'taking by way of fees'. In catapl § 4 Aeacus is also represented as 'sitting at the receipt of custom' by the gate of Hades, and Hermes has to account to him for every *νεκρὸς* entered by Atropos on the way-bill (*σύμβολον*). But this is a wide departure from the better-known story of his being judge in the

nether world with Minos and Rhadamanthus as colleagues. See de luctu §§ 4, 16.

- 25 ὡς ἴδοις] how you are to see.
 29 τὸ ὅλον] 'on the whole', 'in general'. Sommerbrodt compares catapl § 26 τὸ μὲν ὅλον οὐδὲ λόγων ἔδει.

Page 11.

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

§ 3.

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

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

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

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

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

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

τῷ πνέοντι] ἀνέμῳ. Compare Hermotimus § 28 ἦν ἅπαξ ἐπιδῶ τῇ πνεύσῃ (that is αἶρα) τις αὐτόν. Jacobitz. [Bekker there reads τῇ πλεύσῃ, but I suspect Jacobitz is right.]

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

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

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

- κατὰ ταύτᾳ] in the same way = on the same principle.
- 13 ἐπιβάταις] passengers.
- 14 πάντα] in all respects. Compare Odyssey XVII 21 ἐπιτειλαμένῳ
σημάντορι πάντα πιθέσθαι.
- 16 σκοπήν] here 'place to see from'. A look-out.
- 17 Παρνασός] in Phokis. Olympus is in Thessaly, and so are Ossa
and Pelion, mentioned below.
- 19 ἀπιδών] 'when I turned my eyes' to Olympus. The word implies
the turning the glance away from other objects to some one in particular.
Compare Somnium § 2.
- 22 Ὀμηρος] Odyssey XI 305—320.
- 23 δύο καὶ αὐτοὺς] two themselves also = 'two like ourselves'.
ἐθελῆσαι] wished, sought. θέλειν is often put in Lucian where in
strictness he should have written βούλεσθαι. Compare § 5 ἐθέλεις, § 19
ἐθέλω, § 23 ἐθέλω, piscator § 15 θέλων.
- 25 ἱκανὴν ταύτην κλίμακα ἐξεῖν] 'that they would have in this a large
enough ladder'. ταύτην, not τοῦτο, by a very common attraction.
Compare § 6 πόλεις ἐκεῖναί εἰσιν οὗς φωλεοὺς εἶναι νομίζεις.
- 28 ἐπὶ κακῶ τῶν θεῶν] 'with intent to harm the gods'.
- 29 καὶ αὐτοῖ] 'like them'.
- 30 ἐπ' ἀλληλα] one on the top of another.
- 31 σκοπήν] here 'view'.

§ 4, page 12.

- 1 ἀναθέσθαι] 'put on our backs'. Literally, 'take upon us'. Hence
the metaphorical sense 'retract' in piscator § 38.
- 2 οὐκ ἂν] that is, δυναίμεθα.
ἀξιοῖς] 'expect', as often.
- 4 ἀγεννεστέρους] 'baser'. Here = 'weaker'. The opposite is γενναῖος,
as we see in deor dial 15 § 3 ἀλλὰ τί ἂν δράσαι δύναιτο, γενναῖον ὄρω
νεανίαν καὶ στρατιώτην αὐτόν;
- 5 θεοὺς ὑπάρχοντας] 'when we start with (the advantage of) being
gods'. But Otus and Ephialtes, though reputed sons of Aloeus by
his wife Iphimedeia, were also (according to the legend) partly divine,
being really illegitimate sons of Poseidon the sea-god.
- 6 ἀπίθανόν τινα...ἐχειν] 'to involve a labour of greatness passing
belief'. τινα = *quandam* as in Somn § 1 and often.
- 8 ἰδιώτης] one who is without professional skill. The word is used
in reference to any art, to denote a non-professional man. Hence if
Thuc VI 72 § 2 we find it opposed to χειροτέχνης, and in Ar Eth III
8 § 8 to ἀθλητής. Here it is opposed to ποιητικὸς and = 'no poet' or
'a prosaic fellow'. Compare Plato sympos 178 b γονῆς γὰρ Ἔρωτος
οὐτ' εἰσὶν οὐτε λέγονται ὑπ' οὐδενὸς οὐτε ἰδιώτου οὐτε ποιητοῦ. The
word is common in Lucian, generally opposed to the professional

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- συντριβέντες*] often thus with the genitive, which must be literally explained by 'in', as it is a sort of partitive genitive. Compare Aristoph. Pax 70—1 *πρὸς ταῖτ' ἀνερχῶντ' ἄν εἰς τὸν οὐρανόν, ἕως ξυνετριβῆ τῆς κεφαλῆς καταρρυεῖς.*
- 8 *μετατίθει*] transpose; that is, take it from its place and put it on the top of Pelion.
- 12 *μηχανήν*] an engine, scaffold.
- 13 *εἰ γέ*] 'if at least'. Generally = our 'seeing that'. See on piscator § 7. Here there is as often an ellipse '(you mustn't mind that) as you want to see everything'.
- ἐθέλεις*] see on § 3 *ἐθελῆσαι*.
- 14 *οὐκ ἐνὶ δὲ ἀμφῶ*] 'you can't be both at once' = *οὐκ ἐνὶ = οὐκ ἐνεστι* as often. Literally 'there is not the opening (to be) both'...
- 15 *φείδου μὴ*] *μὴ* is often added when there is a negative notion in the verb, bringing it out prominently. Compare Plato Rep 574 b *ἀρ' εὐλαβηθείη ἂν καὶ φείσαιο μή τι δοᾶσαι τῶν τυραννικῶν;*
κατὰ τοῦ ὀλισθηροῦ] down on the slippery; that is, in a slippery place.
- 17 *δικόρυμβος*] two-peaked. So Euripides (Bacch 307 Phoen 227) calls it *δικόρυφος*, and Persius has *bicipiti Parnasso* in his Prologue.
- 18 *ἀπολαβόμενοι*] having taken off for ourselves, 'appropriated'. Compare bis accus § 9 *σπήλυγγα ταύτην ἀπολαβόμενος οἰκεῖ*.
- 19 *ἐπισκόπει*] pass in review—the dialogue is called *ἐπισκοποῦντες*. See on somnium § 15.

§ 6.

- 20 *λίμνην τινα μεγάλην*] 'a sort of large lake'. Charon is thinking of Acheron, comparing the ocean to it. See on de luctu § 3. We must remember that the ocean was thought to surround the earth, which was looked upon as flat. Also that Charon judges everything (rivers &c) by the things of his own world below.
- 21 *Κωκυτοῦ*] for the waters of the nether world see Odyssey X 512—4 *αὐτὸς δ' εἰς Ἄιδεω λέναι δόμον εὐρώεντα· ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν Κώκυτός θ' ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,* and note below on de luctu § 3.
- 24 *ἐκεῖναι.....οὓς*] not *ἐκεῖνα.....ᾶ*, though we must render in English 'those things.....which'. For the attraction compare *ταύτην* above in § 3, *ἐκεῖναι* § 9.
- 26 *οἴσθ' οὖν ὡς*] 'do you then know that' = 'don't you see then that'.
- 27 *αὐτῇ Κασταλίᾳ*] 'Castalia and all'. Compare § 7 *αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι*, and Thucydides' frequent accounts of a ship being taken *αὐτοῖς ἀνδρασί*. Castalia was the name of the holy well of the Muses on mount Parnassus.
- 29 *ὅτι τί;*] 'because what (is amiss)?' = 'why, what's the matter?' Sommerbrodt compares catapl § 13 *καὶ μὴν ἐν τῇ προεδρίᾳ καθέζεσθαι με δεῖ. Κλωθῶ. ὅτι τί;*
- 30 *ἐγὼ γοῦν*] 'I at least' = 'I for my part'.

- 31 *αὐτὸ μόνον ὡς περ ἐν γραφαῖς]* *αὐτὸ μόνον*=it and no more, and must be taken closely with *ὡς περ ἐν γραφαῖς*. Then 'as in pictures, it and no more'='no more clearly than in pictures'. We must remember that names were often added to the figures in a picture, to distinguish the one from the other. For *αὐτὸ μόνον* see on *somnium* § 9.

Page 14.

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

§ 7.

- 12 *καὶ τοῦτο]* 'this too'. That is, this dulness of sight. He remedied the lowness of position by piling up the mountains.
ἰάσομαι σοι] 'I will put right for you'. That is, for your convenience, to help you. Here we have the so-called *dativus commodi*. Compare *gallus* § 1 *εἰ δέ σοι καθεύδειν ἦδιον, ἐγὼ μὲν ἡσυχάσομαι σοι*.
- 13 *ὄξυδερκέστατόν]* *σε*.
ἀποφανῶ] will render, make. Compare § 12 *μακάριον τὸν θεὸν ἀποφαίνειν*.
παρ' Ὀμήρου.....λαβών] 'having got a sort of charm against this too from Homer'. The lines quoted are from *Iliad* V 127—8.
- 15 *μέμνησο μηκέτι ἀμβλυώττειν]* 'remember not to be dazzled any longer'=do your best, strain your eyes, to see clearly. Compare for this use *Plato Apol* 27 b *μέμνησθέ μοι μὴ θορυβεῖν, ἐὰν ἐν τῷ εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι*, *Aristoph* *Eq* 495—6 *μέμνησό νυν δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθλείν*.
- 22 *Δυγκεύς]* the famous sharp-sighted man, one of the Argonauts.
- 23 *τὸ ἐπὶ τούτῳ]* that which follows on this=next thing. *τὸ* is an accusative of respect. Then 'as to what follows'='in the next place'.

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

Page 15.

- 2 τοῖς πλέουσιν] with αἰσιον. 'A song of evil import for men at sea'.
 ὡς ὁ Ποσειδῶν etc] Odyssey V 291—4 ὡς εἰπὼν σύναγεν νεφέλας,
 ἔτάραξε δὲ πόντον χερσὶ τρῖαιναν ἐλών, πάσας δ' ὀρόθυεν ἀέλλας παντοίων
 ἀνέμων, σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ'
 οὐρανὸθεν νύξ.
 4 τορύνην] a ladle, used for stirring soup pottage etc.
 7 ὅτε περ] 'when exactly' = 'which was the very time that' he fell
 sea-sick and threw up the greater part of his cantos, Scylla Charybdis
 Cyclops and all.
 9 Σκύλλη] the description of this monster of the rock is in Odyssey
 XII 85—100.
 Χαρύβδει] Odyssey XII 101—110, the monster of the whirlpool.
 Κύκλωπι] Odyssey IX 181—566.

§ 8.

- 12 τίς γὰρ etc] parodied from Iliad III 226—7 where Priam asks
 Helen concerning Aias τίς τ' ἄρ' ὀδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;
 πάχιστος] very stout, sturdy. Compare the Homeric χειρὶ παχείῃ,
 παχέος παρα μῆρου and so forth.
 14 Μίλων] of Croton in Italy, a very famous athlete of the 6th
 century B C. His name became proverbial for strength. See Ar Eth II
 6 § 7.
 ἐπικροτοῦσι] 'are cheering him'. Sommerbrodt charges Lucian
 with intending to pun upon Κρότων.
 15 τὸν ταῦρον] the article is added, since this exploit of his was well
 known. Compare Cicero Cato maior § 33 *Olympiae per stadium
 ingressus esse Milo dicitur, cum umeris sustineret bovem.*
 16 διὰ τοῦ σταδίου μέσου] through the course in the middle = right
 through or across the course.
 19 ὀπότεν ἤκη] when he has come.
 21 μηδὲ συνείς] 'having not even caught the trick by which he threw
 him'. A wrestler would in most cases expect to learn something
 from defeat. But it is too late to learn from Death.
 22 οἰμώξεται ἡμῖν] 'will pour his griefs into our ear'. The dative ἡμῖν,
 either because οἰμώξεται = μετ' οἰμωγῆς ἐρεῖ, or as an ethic dative, for
 which see on § 1 σοι.
 24 τί οὖν ποτε ;] 'Well what are we to think — that he
 expects to die some day?' καὶ gives emphasis.

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had crystallized even in the days of Plato. Lucian navig § 4 dares to write *ἔθελεις ἐγὼ αὖθις ἐπάρειμι*. For *ἀκούσωμεν* = 'let us hear', compare Aesch Eum 307 *ἄγε δὴ καὶ χόρον ἀψωμεν*, and below here § 11 *ἐπακούσωμεν οὖν*.

§ 10.

- 15 *τὴν ἄλλην πολυτέλειαν*] my lavish outlay generally.
- 21 *τῆς Ἀργόθεν*] that is, belonging to the great temple of Hera at Argos. See Thuc IV 133.
- 23 *ὑποδύντες*] 'when they went under' the yoke. Herodotus says *οἱ νεηρίαὶ ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἴλκον τὴν ἄμαξαν, ἐπὶ τῆς ἀμάξης δὲ σφι ὀχέετο ἡ μήτηρ*.
- 29 *κάθαρμα*] criminals were at Athens sometimes kept and in time of trouble, plague or famine for instance, thrown into the sea as a sort of sacrifice for the people, scapegoats to 'bear their sins'. Hence the word *κάθαρμα*, which from 'means of cleansing' or 'scapegoat' got the sense of 'rascal'. Compare piscator § 34, Aristoph Plut 454.
- 31 *ἢν μὴ*] 'unless' = until.
- ἢν μὴ διαβιῶναι*] this favourite commonplace has been employed by Sophocles in the opening of his *Trachiniae* and the close of his *Oedipus Tyrannus*. Aristotle discusses the paradox in Eth I 10, speaking of it as Solon's, doubtless on the authority of Herodotus.

Page 17.

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

§ 11.

- 3 *πλινθους*] for the golden bricks or bars sent by Croesus to the temple of Apollo at Delphi, see Herodotus I 50. The oracle that lured him to his doom was *Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει*.
- 10 *ἐκτόπως*] 'remarkably'.
- 11 *ἐκεῖνο γάρ.....*] 'what, is gold that.....'? *γάρ* often thus joins a question to what precedes, as § 12 *οἶει γάρ τι δεῖσθαι*, and *πῶς γάρ οὐ, ποῦ γάρ τοσοῦτος...*
- 12 *τὸ ὑπωχρον μετ' ἐρυθήματος*] 'that pale substance with a ruddy glow'.
- 13 *ἀκούων ἀεί*] 'though I used to hear of it from time to time'. *ἀκούων* is of course the imperfect participle.
- 14 *ἐκεῖνο περιμάχητον*] 'that is the celebrated and strife-stirring name'. For the use of *ὄνομα* when the thing bearing the name is really

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

16 καὶ μὴν] see on § 1.

17 εἰ μὴ ἄρα] 'unless perhaps'.

18 οὐ γὰρ οἶσθα] 'yes, for you don't know'.....

20 δουλείαι] in two ways (1) men are kidnapped and sold (2) they are bought and then taught a trade, so that their earnings bring in to their owner a handsome return on the capital invested in them.

22 αἶδα γὰρ] γὰρ introduces an explanation of Charon's comparison of gold to brass (or copper).

ὄβολόν] an obol (about 1½d.) was put in the mouth of every corpse, as fare for crossing the ferry. See de luctu § 10.

23 ἐκλέγων] 'levying' as my fee. Perhaps there is a further meaning of 'picking out of their mouths'.

25 πολλοῦ] predicative.

26 πλὴν ἀλλὰ] though unlike other metals in being rare, it is got from the earth even as they. Such is the point of the conjunction here. πλὴν ἀλλὰ = simple πλὴν is a late Greek usage, very common in Lucian. In § 21 we have πλὴν ἀλλὰ, in § 22 πλὴν. Compare piscator § 8.

28 δεινὴν τινα...] 'you tell of a foolishness in men which is a monstrous one' = 'this is a monstrous foolishness you tell of'. See on somnium § 1 ταχεῖάν τινα τὴν ἐπικουρίαν.

Page 18.

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

§ 12.

5 τὸν Πύθιον] Ἰαπόλλω, so called from his temple at Delphi, where he gave oracular responses. The old name of Delphi was Pytho (Πυθώ).

9 σὺν τοῖς ἄλλοις] ἀναθήμασι.

10 πῶς γὰρ οὐ ;] 'why, how not?' = 'assuredly'.

16 φύεται] of inanimate substances. Compare Xenophon de vect 1 § 4 (speaking of Attica) πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθονος.

17 οὐ πάνυ τι] 'not much in any degree' = 'not in any great quantity'.

19 χρυσίου] coined gold. I suspect that we ought to read χρυσοῦ.

20 μάθοις ἂν] = μαθήσει. So § 21 πόθεν οὖν ἂν δυνηθεῖεν, ... ἦν καὶ σὺ διαρραγῆς. The interchange of the optative with ἂν and the future indicative is very common in Lucian. See somnium § 8 δόξεις, where the opposite substitution takes place.

25 ὡς λογοποιοῦσιν τινες] 'as is rumoured by some'.

29 οἴχοιτ' ἂν] 'would be gone', that is, for good. So in Xenophor

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

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

Page 19.

4 ὀπίσω...αὐθις] so we say 'back again'.

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

§ 13.

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

15 τὸ πρᾶγμα] the addition of the article marks this as the subject of the verb and πένης ἀνθρωπος οὐχ ὑποπτήσων is in apposition to it.

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

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

17 ἀλόντα] ἀλούς is the aorist participle of the defective verb ἀλισκομαι.

ἐπὶ τὴν πυρὰν] with ἀναχθῆναι.

19 Κλωθοῦς] one of the Fates (Μοῖραι).

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

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

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

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

30 ἀποκτείνας] 'through having killed'.

31 ὦ πολλοῦ γέλωτος] 'how very ridiculous'. So vitar auct § 14 ὦ τῆς ὕβρεως, § 27, ὦ τῆς ἀπορίας, piscator § 5 ὦ τῆς ἀναισχυντίας, Charon § 23 παπαῖ τῶν ἐπαίνων, and often with other interjections.

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- 26 ποικίλην τιὰ τὴν τύρβην] See on somnium § 1 ταχεῖάν τινα τὴν ἐπικουρίαν. 'I see the throng—a varied one—the world—full of confusion—, and their cities like the bee hives, and in them every one has a sting of his own and stings his neighbour, while a few like wasps harass and plunder the weaker'.
- 27 τὸν βίον] human life, or, as we say, 'the world'. Compare § 1 τὰ ἐν τῷ βίῳ, § 17 τῷ βίῳ, piscator §§ 14, 25, de luctu § 2 τὸν κάτω βίον, § 10 ἐς τὸν βίον, § 15.
- 28 ἐν οἷς] not implying that ordinary (τοῖς) bees do so, but that while they have the power, men have also the will. This is an instance of the relative being attracted to the nearer substantive. In sense it refers to πόλεις.
- 29 ἄγουσι καὶ φέρουσι] the regular phrase for marauding. ἄγειν of live-stock (cattle-lifting etc), φέρειν of dead-stock (looting).
- 30 τὸ ὑποδεέστερον] the weaker element = their weaker brethren.
ἐκ τὰφανοῦς] out of, or from, the unseen=invisibly. Compare Thuc I 51 τοῖς δὲ Κερκυραίοις ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς. 'But this multitude flying around them unseen—who are they?'

Page 21.

- 3 κάτω] 'on earth'. Opposed to ὑπεράνω further on.
- 4 συμπολιτεύεται] lives with them as a fellow-citizen; that is, on equal terms.
- 5 ἀπορία] perplexity, doubt.
- 8 ὁπότεν μάλιστα] at the very time when.
- 9 οἴχονται] see on § 17.
- 10 Τάνταλον] he stood, so ran the legend, in water up to his chin, but could never quench his thirst, since the water fled from him. See de luctu § 8, Odyssey XI 582—7. κάτω here means 'in the nether world'.

§ 16.

- 11 ἀτενίσῃς] gaze intently.
- 12 κατόψει] you will catch a sight of.
- 13 ἄτρακτον] spindle. For the use with ἐπικλώθειν Jacobitz compares catapl § 7 σχεδὸν γὰρ ὄλον μοι τὸν ἄτρακτον ἐπέκλωσας.
συμβέβηκεν] it turns out, appears.
- 14 ἐκ λεπτῶν νημάτων] from slender threads; that is, by them.
- 16 ὀρώ etc] 'I see them, each thread very slender, entangled for the most part, this one with that, and that with a third'.
- 20 κληρονομήσαι] become the heir. Compare de hist conscr § 23 οἰκέτη νεοπλούτῳ ἄρτι κληρονομήσαντι τοῦ δεσπότου.
- 21 μικρότερον] shorter, so that he will die before the other.
- 23 ἀπὸ λεπτοῦ] from a slight (thread), = by a mere hair.

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

§ 17.

- 31 καὶ μὴν] see on § 1.
οὐδέ] negatives εἰπεῖν ἔχουσιν ἂν κατὰ τὴν ἀξίαν, which is as one notion. 'Yet you could not even find words to say how ridiculous it all is'.

Page 22.

- 1 αἱ ἀγαν σπουδαί] 'their over-eagerness'. Literally 'their too-much eagernesses'. This way of employing the epithetic adverb instead of an adjective is common in Greek. Compare Plato Rep 564 a ἡ γὰρ ἀγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἀγαν δουλείαν μεταβάλλειν.
- 2 καὶ τὸ.....θανάτου] 'and their sudden disappearance with hopes unfulfilled, being snatched away by their excellent friend Death'.
μεταξὺ τῶν ἐλπίδων] on this side of their hopes, before attaining them. μεταξὺ often means 'between where you now are and some other place', the latter alone being expressed. Compare Eur Hec 435—7 ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι· μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως, Aristoph Ach 433.
- οἴχεσθαι] see on § 12 οἴχοιτ' ἂν.
- 3 τοῦ βελτίστου] a common form of address was ὦ βέλτιστε 'my good sir'. Here I think 'their best friend if they only knew it' is meant.
- 6 κώνεια] criminals at Athens were killed by being compelled to drink a cup of κώνειον, usually rendered 'hemlock'. But I am advised that what we know by that name is not poisonous.
- 7 αὐτοὺς εἰσέρχεται] enters into their heads.
- 8 πολὺ] predicative. 'Then is heard in plenty their weeping and wailing and gnashing of teeth'. ὅσοι etc are expressions of woe.
- 9 εὐθὺς ἐξ ἀρχῆς] as we say 'straight from the beginning'.
- 10 ἐπιδημήσαντες] 'having sojourned'. Often used of strangers visiting Athens. ὀλίγον is predicative, as τοῦτον shews. Render 'after this short sojourn in the world'.
- 11 πάντα ὑπὲρ γῆς] all things on the earth. Compare de luctu § 9.
- 13 ἀποθανόντες] at having died. See § 1.
ἐς αἰ] with χρήσεσθαι.
- 15 πρὸς τὴν ἀγωγὴν] 'in the face of', that is 'at' the arrest. See on somnium § 16. ἀγωγή here = ἀπαγωγή as the verb ἀπάγη shews.
- 16 αὐτῶν] τῶν παρόντων.
- 17 ἢ τί γὰρ ἂν] see on § 4.
- 18 οἰκοδομούμενος] 'building himself' the house = getting his house built. Notice this force of the middle voice.

- 19 ἔξει τέλος αὐτῷ] will be finished in relation to him, that is, under his observation. 'That he will see it finished, but will depart himself (ὁ δὲ) when he has just roofed it in'. For the αὐτῷ it is well to compare Thuc II 101 § 5 ἡ στρατιὰ σίτων οὐκ εἶχεν αὐτῷ. See on § 1 σοι.
- 21 μηδὲ] should be οὐδέ.
- 23 ἐστιῶν] a sacrifice and banquet, to which relatives and friends were invited, took place on the tenth (or sometimes seventh) day after the birth of a child. The name was then fixed. It was usual to give a man child that of his grandfather on the father's side. Thus τοῦ πατρὸς here = his own father.
- 25 ἄρ' ἂν σοι δοκεῖ χαίρειν] 'do you think he would have been rejoicing'. The ἂν belongs to χαίρειν, and the direct sentence would have been εἰ ἠπίστατο, οὐκ ἂν ἔχαιρεν. But ἄρα and most particles attract ἂν to themselves. Compare § 20 οὐκ ἂν οἶει where οἶει = σοι δοκεῖ here, and the direct sentence would be εἰ ἐμβοήσαιμι, οὐκ ὠφεληθείη ἂν; bis accus § 20 οἶους ἂν οἶεται γενέσθαι.....εἰ ἔφυγον τοὺς πόνους, de luctu § 20.
- 28 Ὀλύμπια] neuter plural, generally explained by understanding ἱερὰ, the Olympic games. Ὀλύμπια νικᾶν was the regular phrase for winning a victory in the games, which was looked upon in Greece as the highest distinction in the world.

ἐκκομίζοντα] = ἐκφέροντα = *efferentem*, carrying out to burial.

- 29 ἀφ' οἷας αὐτῷ κρόκης ἐκρέματο] from what sort of a thread it was hanging in relation to him = 'what the thread was like, from which his fortune was hanging'. Sommerbrodt well compares navigium § 26 οἶσθα οὖν ὡς πάνυ σοι ἀπὸ λεπτῆς κρόκης ὁ πᾶς οὐτοσί πλοῦτος ἀπήρτηται. The dative αὐτῷ might almost be described as a *dativus commodi*. Jacobitz compares de luctu § 15 οὐθ' ὅ τι πέπονθεν αὐτῷ ὁ παῖς εἰδότε.

Page 23.

- 1 ὑφ' ὧν εἶπον τῶν ἀγγέλων] = ὑπὸ ἐκείνων τῶν ἀγγέλων οὓς εἶπον. Jacobitz compares de merc cond § 4 περὶ ὧν προεῖπον τῶν πεπαιδευμένων. The compressed construction is common. See below § 24 καθ' ἃ ἐστάλην, piscator § 25, de luctu § 19.

§ 18.

- 3 πρὸς ἑμαυτὸν] to myself = in myself.
- 4 παρὰ τὸν βίον] along by their life = through life. Compare piscator § 25. So above § 1 παρ' ὄλον τὸν πλοῦν, piscator § 32 παρὰ ζῶντας ὑμᾶς, de luctu § 11 παρὰ τὴν ὁδόν.
- 6 ἔξω τοῦ] 'outside of'.....That is, 'not to mention'.
- 11 πάθη] 'sufferings', or perhaps 'passions' as in de luctu § 24.
ἐξ ἰσοτιμίας] on equal terms; that is, ruling them even as other people, shewing no favour. Compare piscator § 34.
- 13 ἰδιωτῶν] 'common people'. So Menippus § 17 τῶν ἰδιωτῶν νεκρῶν, ἂν εἴη] are likely to be.

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

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

19. δινηθείεν ἄν] see on § 12 μάθοις ἄν.

κεκραγῶς] κέκραγα like many perfect forms has a present sense. Render 'though you split yourself with shouting'.

20. παρ' ὑμῖν] 'with you' = in the nether world.

ἐνταῦθα] 'here' = on earth.

ἡ Λήθη] the river of forgetfulness. It is best to quote the fine description of Milton (Par lost II 582—6) 'Far off from these a slow and silent stream, Lethe, the river of oblivion, rolls her watery labyrinth; whereof who drinks forthwith his former state and being forgets, forgets both joy and grief, pleasure and pain'. See de luctu § 5.

21. πλὴν ἀλλά] see on § 11.

23. οἷά ἐστιν] of what sort or nature they (the πράγματα) are.

26. περιττὸν] superfluous, 'waste of time'.

27. ἀποσπασάντες] intransitive 'how they have broken away from the mass'. So Ikarom § 11 κατ' αὐτὴν ἤδη τὴν σελήνην ἐγενόμην πάμπολυ τῶν νεφῶν ἀποσπασας.

29. δῆλοι εἰσι βουλευόντες] are clear planning = clearly are planning. The regular Greek idiom.

δρασμὸν] flight from the world of men (ἀπὸ τοῦ βίου) to the nether spirit world (παρ' ὑμῶς). He means suicide in a spirit of disgust.

31. αὐτῶν] τῶν πολλῶν.

Page 25.

1. πλὴν] see on § 11 πλὴν ἀλλά.

§ 22.

6. τὰς ἀποθήκας θεάσασθαι] explanatory of ἐν εἰδέναι.

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

8. ἤρια] 'barrows'. So deor concil § 15 ἐξετάζοντες ἢ θεοὺς εἶναι ἀποφανοῦνται ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἤρια καὶ τὰς θήκας τὰς προγονικάς. In Iliad XXIII 126 Achilles φράσσατο Πατρόκλῳ μέγα ἤριον, ἠδὲ οἱ αὐτῷ.

τύμβους] 'mounds'; much the same as ἤρια.

9. πλὴν] Hermes recollects that there are other and more magnificent forms of burial places.

10. στήλας] grave-stones. Iliad XVI 457 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.

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

3. μύρῳ] Jacobitz compares Anthol Pal XI 8 μὴ μύρα, μὴ στεφάνους

λιθίνας στήλαισι χαρίζου, μηδὲ τὸ πῦρ φλέξης (βρέξης)· ἐς κενὸν ἢ δαπάνη.

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

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

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

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

19 τὴν κνῖσαν] see de luctu § 19.

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

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

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

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

28 μάταιοι τῆς ἀνοίας] 'vain in your foolishness'. This qualifying genitive is found with many adjectives. Compare Eurip Alcest 741 σχετλια τόλμης, Plato Phaedo 58 e εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. 'O fools and blind, that ye know not how great is the gulf parting the affairs of the dead and the living, and of what manner are things in our world'.

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1 κάτθαν' ὁμῶς etc] these lines are made up of Homeric pieces and parodies. The following references will shew this:

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

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

Odyssey X 521 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα.

Odyssey XI 539 φοιτᾶ μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα.

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

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

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

Θέτιδος παῖς] Achilles.

6 γυμνοὶ] see on § 20.

ξηροὶ] dry, bloodless.

§ 23.

- 7 πολὺν] predicative.
 ἐπαντλείς] fling over me like bilge water. The word is appropriately used of Charon, who might be supposed often to bale out his boat. Compare de morte Peregrini § 5 ἐπήκουον οὖν τὰ λοιπὰ ἐπαντλοῦντος αὐτοῦ. 'My word, what a shower of Homer you do fling over one'.
- 8 ἐθέλω] see on § 3 ἐθελῆσαι
- 9 τὸν ἐπὶ τῇ θαλάττῃ] τάφον. Sigeum and Rhoeteum, promontories in the N W of Asia Minor, near Troy.
- 10 τὸ Τρωϊκόν] in the Troad, or district round about Troy.
 ἀντικρὺ] opposite. Rhoeteum was rather more to the North, on the other side of the river Simois.
 Ἄλας] Iliad II 768—9 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Ἄλας ὄφρ' Ἀχιλεὺς μῆριεν· ὁ γὰρ πολὺ φέρτατος ἦεν. Two barrows were pointed out as the graves of these famous chiefs.
- 13 ἃς κάτω ἀκούομεν] 'which we hear spoken of down below'.
- 14 Μυκῆνας] Mykenae and Kleonae were towns of ancient renown in Argolis.
- 16 ἐκεῖθεν] from Troy (Ἴλιος) in the days of the Trojan war, which was said to have lasted 10 years.
 νεωλκῆσαι] hauled ashore.
- 17 διαψύξαι] dried and cleaned. So in Nikias' letter Thuc VII 12 §§ 3, 4 we are told that the Athenian fleet when it first came to Sicily was in fine condition owing, amongst other things, to the soundness of the ships (τῶν νεῶν τῇ ξηρότητι): and he goes on to complain that now the ships are leaky (διάβροχοι); for, he adds, τὰς μὲν γὰρ ναῦς οὐκ ἔστιν ἀνελκύσαντας διαψύξαι. This 'careening' seems to have been often repeated in ancient times.
- 19 οὐδὲ ἶχνος] 'not a trace' in Lucian's time. It has since been dug out by Mr Layard.
- 20 σοι] for this dative see on § 1.
 ἡ τὸν μέγαν περιβόλον] see on § 9.
- 21 οὐ μετὰ πολὺ] = μετὰ οὐ-πολύ, in no long time.
 ζητηθησομένη] doomed to be sought in vain. Such is the full meaning.
- 22 αἰσχύνομαι] because there is but a stone or two of them left. Troy and Mykenae have recently been dug out by Dr Schliemann.
- 28 οὐδὲ τάφρος] 'not a ditch'. Though Homer speaks of πολυδίψιον Ἄργος (Iliad IV 171), there is some doubt as to the disappearance of the river Inachus. See Mr Mahaffy's 'Rambles and Studies in Greece', chapter on Argos.
- 30 παπαῖ τῶν ἐπαίνων] 'alas for your praises'. That is, they are all exploded now. The genitive with interjections is common. See § 13 ὦ πολλοῦ γέλωτος, below here ὦ τῆς ἀνοίας.

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- 5 *καὶ σὺ δέ]* 'and you too'. Said to another philosopher.
συνασπίσωμεν] put our shields together = 'take close order'.
ἐπ' αὐτόν] to attack him. So § 14 *ἤκομεν ἐπ' αὐτόν*.
- 6 *ὡς πήρη* etc] parodied from Iliad II 363 *ὡς φρήτρη φρήτρηφι ἀρήγη φῦλα δὲ φύλοις*. The wallet, ostensibly for carrying a few bare necessaries, was (like the staff) much affected by the philosophers. Lucian suggests that such externals formed their whole stock in trade.
- 8 *Διόγετες]* of Sinope, the well-known Cynic philosopher, died 323 B.C. He reduced the wants of life to a minimum. His tub, staff, cloak etc are matters of history. Many amusing stories are told of him with more or less truth.
εἴ ποτε καὶ ἄλλοτε] if ever even at another time = now or never.
χρῶ τῷ ξύλῳ] Diogenes is said to have been rather fond of laying about him with his staff. See §§ 24, 44.
- 9 *διδότω τὴν ἀξίαν]* *δικην*. 'Let him be punished as he deserves'. Compare § 8 *ὑφέξω δηλαδὴ τὴν ἀξίαν*, § 14 *ὡς ὑπόσχη τὴν ἀξίαν*.
- 10 *κεκμήκατε]* 'tired already?' Epicurus and Aristippus were the champions of pleasure, maintaining that it is a true happiness for men and end of human action. The point of *κεκμήκατε* lies in this allusion.
Ἐπικουρε] 341—270 founder of the school which bears his name. He adopted and purified the doctrine of Aristippus concerning pleasure; but his followers often debased their practice in a manner of which their master would not have approved.
Ἀριστιππε] about 435—350 B.C., a pupil of Socrates, and founder of the school called Cyrenaic from Cyrene in Africa, the birth-place of Aristippus.
καὶ μὴν] 'yet'. See §§ 3, 5, 20, and these dialogues *passim*.
- 12 *ἀνέρες ἔστε* etc] parodied from the Homeric line *ἀνέρες ἔστε φίλοι μνήσασθε δὲ θούριδος ἀλκῆς*.

§ 2.

- 13 *Ἀριστότελες]* 384—322 B.C., pupil of Plato, and founder of the school called Peripatetic. This name came from the walks (*περίπατοι*) of the Lyceum at Athens, where the philosopher used to stroll (*περιπατεῖν*) up and down teaching his disciples; who were hence called the men from the walk (*οἱ ἐκ τοῦ περιπάτου*). The order to 'hurry on quicker still' is meant as an allusion to Aristotle's generally leisurely step.
- 16 *μετέλθῃ]* 'prosecute' hence 'punish', a legal word. *καὶ* lays stress upon it. 'But how is one to punish him?' Compare § 45 *φέρ' ἴδω τί καὶ ἔχει;*
γὰρ] the sense is; (no common penalty) for let us..... We may render 'yes let us devise a varied kind of death for him, one that will suffice for us all; anyhow he deserves that we should have him die seven times for every one of us'

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

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

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

4 ἐμπεσεῖν] 'be cast'. πίπτω, ἐμπίπτω, ἐκπίπτω etc. are used as passives of βάλλω, ἐμβάλλω etc.

6 καὶ μὴν] 'yet' (if we are to abide by the words of Socrates above πᾶσι ἡμῖν ἐξαρκέσαι δυνάμενον).

ἦν] see on Charon § 1 καλῶς εἶχε.

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

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

9 Ἴν' ἂν...ἀπηλλάττετο] 'that each might then have gone off with his proper share of him'. The use of ἵνα with past tenses of the indicative to denote the consequence of something happening (which has not happened) is common in authors of the best age. But to put ἂν with the verb so used is a mark of late Greek. Lucian often does it. Jacobitz compares dial mort 6 § 2 εἰδέναι ἐχρῆν πότε καὶ τεθνήξεται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίουσ ἐθεράπευον, Toxaris § 18 καὶ εἶθε γε ὦ Μνήσιππε ἀνώμοτος ὦν ταῦτα ἔλεγες, ἵνα καὶ ἀπιστεῖν ἂν ἐδυνάμην αὐτοῖς, Ikarom § 21 πολλάκις ἐβουλευσάμην μετοικῆσαι ὅτι πορρωτάτω, Ἴν' αὐτῶν τὴν περιεργον ἂν γλῶτταν διέφυγον. The ἂν gives a notion of some condition, 'if possible'. So with ὡς εἴη in § 15 below.

§ 3.

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

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

16 καθ' Ὀμηρον] in the manner of, or, as we say, 'after' Homer.

18 ῥαψωδήσαντα] 'when I repeat them to you'. A reciter of poetry was called ῥαψωδός. See Plato's *Ion*.

- 19 ζῶγρεῖτ'] these lines are made up of pieces from the Iliad, put together in free parody, and ending with a sarcastic allusion to the greed of the contemporary philosophers.
- X 378 ζῶγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος.
- I 23 καὶ ἀγλαὰ δέχθαι ἄποινα.
- XI 131 ζῶγρει, Ἄτρεος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
- 23 μὴ δὴ μοι] Iliad X 447—8 μὴ δὴ μοι φύξω γε, Δόλων, ἐμβάλλεο θυμῷ
 ἔσθλα περ ἀγγελίας ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
- 26 ἡ μέγιστη ἐλπίς] compare Thuc III 57 § 4 ὑμεῖς τε ὦ Λακεδαιμόνιοι,
 ἡ μόνη ἐλπίς, δέδμεν μὴ οὐ βέβαιοι ἦτε.
- 28 μὴ κτεῖνε] this line is from a lost tragedy.
- 30 οὐ δεινὰ] Orestes 413. It is the answer of Menelaus to Orestes' words οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας. Of course the question (;) belongs to the whole sentence, not to the quotation.
- 31 οὐν οὔν] from a lost tragedy. ἑκατι ῥημάτων = on account of words = 'for words', that is, when I have done no evil deed.

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- 2 ἀχαλίνων] from the Bacchae 385—7.

§ 4.

- 6 οὐδεμία μηχανή] I cannot find this phrase used in Greek of the best age except with a following negative (τὸ μὴ οὐ...etc). So here perhaps we should consider that τὸ διαφυγεῖν με virtually = τὸ μὴ οὐκ ἀποθανεῖν με. 'No device can save me'. Compare Menippus § 2 ἀ μὰ τὸν Κέρβερον οὐδεμία μηχανή τὸ διαφυγεῖν αὐτούς.
- φέρει...εἶπατε] φέρε and ἄγε were such common conversational forms that they came to be used in addressing any number of people.
- 13 ἐξ ἀγορᾶς] from the market, with the market as your place of sale. Render 'like common market goods'.
- ἀποκηρύττων] selling by auction. This refers to the dialogue called βίων πράσις. See below § 15.
- 15 παραιτησάμενοι] having prevailed upon. Compare de luctu § 16.
- 18 Πυθαγόρας] about 570—472 B.C. Born at Samos, he travelled much, especially in Egypt, and finally settled at Croton in Italy. Here he gathered round him by degrees a numerous following of scholars whom he formed into a secret society, which soon spread itself among the Greek cities of southern Italy and had in the end to be put down by force. As a preparation for the reception of his doctrines he is said to have enjoined on novices a complete silence of five years' duration. See vit auct § 3.

§ 5.

- 20 ἀνέπνευσα] I take breath again = I am relieved. So § 39 προσ-
 εκύνησα, and often ἦσθην, ἐγέλασα and others.

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

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

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

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

22 Θάμυρον] a Thracian bard who challenged the Muses to a singing-match and was defeated. He then was struck blind, and lost his power of song.

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

§ 7.

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

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

29 καὶ ἀχαριστία] ingratitude besides.

31 ὑποθέμενος] having set before you this single aim. ὑπὸ (as in ὑπάρχειν, ὑπεῖναι etc) often implies that the thing spoken of is there or is put there as a foundation for the action, as something to start with. Here it implies that a mark is set up before you shoot at it. Compare Ar Eth VI 12 § 9 τὰ πρὸς τὸν ὑποτεθέντα σκοπὸν συντείνοντα.

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

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

3 διὰ γὰρ τοῦτο] for this very reason.

§ 8.

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

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

Thuc IV 38 § 1 προσέσθαι τὰ κεκηρυγμένα, Herodotus I 75 ἀλλὰ τούτο μὲν οὐ προσέμαι.

- 8 μόνοι δὴ] δὴ is used, as it often is with superlatives, to lay great stress upon μόνοι. 'You if nobody else seemed to me to be far beyond the reach of such an influence'.
- 10 ἀποκτείνητε] remember that this is the aorist.
ὑμέτερον ἦν] 'was a principle of yours, that we'...
- 11 κατὰ τὸ ἰσχυρότερον] according to the stronger=on the principle of 'might is right'.
- 12 πολιτεύεσθαι] to live as a citizen in one's public capacity—to deal with one's neighbour. That a man should not treat his neighbours according to the rule of strength, was a favourite theme of philosophers.
τὰ διάφορα] compare what Thuc II 37 § 2 makes Pericles say of Athens, μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον. Render 'but settle our disputes by arbitration, granting and receiving in our turn the right of speech'.
- 13 ἐν τῷ μέρει] so § 28.
- 14 ἢ ὄντινα ἄν...] that is (ἐκεῖνος) ὄντινα ἄν, that man, whomsoever you may appoint to speak for all.
- 16 ἀδικῶν φαίνομαι] 'be proved guilty'. Kühner on Xenophon Anab V 7 § 5 well points out that φαίνομαι ἀδικῶν = *appareat me iniuste facere* (rather *fecisse*), while φαίνομαι ἀδικεῖν = *videor iniusta facere* (*fecisse*). ἀδικῶ = I am ἀδικός, I have done a wrong. See § 19 φαίνοιτο οὔσα, de luctu § 24 φανοῦνται ἐμμένοντες.
- 17 γνώ] decide. γνώμη = judgment, verdict.
ὑπέξω] I shall afford, submit to. ὑπέχεω δίκην = to have to stand trial; hence, to pay the penalty. Below with εὐθύνας.
τὴν ἀξίαν] see on § 1 διδῶτω τὴν ἀξίαν.
- 18 τὰς εὐθύνας] having rendered 'my due account'. Said usually of magistrates at the end of their term of office, they having to give account of their conduct. The more common phrase is εὐθύνας δοῦναι.
- 19 ἀνεπίληπτος] not to be laid hold of = blameless.

§ 9.

- 23 τοῦτ ἐκεῖνο] 'this is that' which I expected. The Greek for 'there you have it' or 'I thought so'.
ἐς πεδίον τὸν ἵππον] προκαλεῖσθαι. 'To challenge the horse to come down into the plain' was proverbial of those who give their opponent the advantage. Jacobitz well compares Plato Theaet 183 d ἵππεας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος. The philosopher here argues that Lucian is seeking to make them fight on his ground, in the law-court.
- 24 παρακρουσάμενος] 'having misled' the jury. What metaphor is contained in this word is not certain, but it is common in the Attic orators in the sense of cheating or deceiving.

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

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

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- 13 ψιμίθειον] white lead pigment, with which Greek women used to plaster their faces to make their complexion seem fair. φῦκος was a cosmetic used for a similar purpose, being a sort of rouge.
- 19 ἐς κάλλος] as to beauty = 'for beauty'.
- 20 δόλη τις] that is, τι
- 21 παρακαθισαμένη] having taken to sit by her side.
- 22 γυμνωθείσης ἀκούσιον] 'when she laid bare her neck, as though accidentally'.
- 23 κατὰ τὸ ἀκούσιον] in the manner of the involuntary. Compare § 3 καθ' Ὀμηρον, § 6 κατὰ τὴν μέλιτταν, § 7 κατὰ τοὺς ῥήτορας.
- κλοιῶν] κλοιός was a dog's collar, hence a name for the pillory in which offenders were placed at Athens, often called τὸ ξύλον. It is used of a thick gold collar or torque in Eurip Cyclops (of Paris) 183—4 καὶ τὸν χρύσειον κλωπὸν φοροῦντα περὶ μέσον τὸν αὐχένα.
- 24 ἐπὶ πόδας] to (my) feet = footwards. The words mean backwards, facing the person or thing from which you recede. ἐπὶ πόδα is the common formula. Compare § 48 ἐπὶ κεφαλῆν.
- ἀνέστρεφον] intransitive, or implying ἐμαντόν.
- 25 τῆς ῥινός] a common phrase was 'to be drawn by the nose', implying wanton and insolent treatment. Here this courtesan-like woman (Sham-philosophy) is pleasantly said to draw these men by the beard (which they wore to gain a philosophical look).
- 27 Ἴξιονα] Ixion in the legend seeks to embrace Hera, but is deceived by Zeus, and only clutches a cloud made in her image.

§ 13.

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

Page 35.

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

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

- 2 μᾶλλον δέ] see on § 5.

- 3 τὴν ἀπὸ τοῦ σχήματος] whom you can tell by her dress. See on Charon § 9 τὴν τὸ τριπλοῦν τεῖχος, and compare bis accus § 28 τὸν γενειήτην ἐκείνον, τὸν ἀπὸ τοῦ σχήματος.
- 4 ἐπὶ συννοίᾳ] for, that is, in deep thought. Compare Eurip Orestes 632—5, where Orestes asks Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, διπλῆς μερίμνης διπτύχους ἰῶν ὁδοῦς; and Menelaus replies ἔασον· ἐν ἔμαντῷ τι συννοούμενος ὅποι τράπωμαι τῆς τύχης ἀμηχανῶ. Jacobitz well remarks that in Saturn § 11 we have ἰδὼν γὰρ με σκυθρωπὸν ἐπὶ συννοίας βαδίζοντα, where ἐπὶ συννοίας (=with or in deep thought) is but little different in sense from the construction here.
- 7 ἀναβολήν] see on somnium § 6.

§ 14.

- 12 αὐτὰ δὴ τὰ κεφάλαια] 'the very heads' of my learning. Sommerbrodt compares precisely the same phrase in de hist conscr § 28.
- 13 ἐς τὸν βίον] that is, ἦκετε. 'Why are you come again into the world?' See on Charon § 15. The second title of this dialogue is ἀναβιοῦντες 'men coming into the world again'. Notice ἄνω and κάτω here used of our world and that below, as often.
- 18 τὴν ἱερωτάτην σέ] 'you, the most sacred of ladies'. For the apposition compare § 25 σέ τὴν φιλοσοφίαν, § 43 ἡμεῖς, ἡμᾶς etc *passim*, § 44 ἔγωγε ἢ φιλοσοφία, vit auct § 9 τὸν ἐπικούρειον σέ, § 21 λέγε πρὸς τὸν ὠνητήν ἐμέ.
- 20 τοῖς μεθ' ἡμᾶς] our successors.
- 21 εἶτα] expresses indignation, as often. 'And so you were vexed when a man reviled you'.
- 22 τῆς κωμῳδίας] the poets brought out their plays at the festival of the Great Dionysia in the month of March. The Comic poets often ridiculed the philosophers. A famous instance is the attack upon Socrates in the *Clouds* of Aristophanes.
- 23 τοῖς διονυσίαις] the Dionysia or festival of the god Dionysus, to whom belonged wine and merriment, and the shows at whose festivals gave rise to the drama. See the end of § 25.
- 25 τὰ συνήθη] he says μέρος τῆς ἑορτῆς in § 25. Compare Aristoph Ran 370—371 ὑμεῖς δ' ἀνεγείρετε μολπὴν κατὰ παννυχίδας τὰς ἡμετέρας καὶ τῆδε πρέπουσαν ἑορτῆ.
- 27 ἀποσμώμενον] being wiped or cleaned. Compare Anacharsis § 29 ἄλλως τε καὶ τὸν ρύπον ἀποσμᾶ καὶ στιλπνότερον ποιεῖ τὸν ἄνδρα (ἢ κόβις).
- 29 οὐκ οἶδ' ὅπως] parenthetical, as usual.
- 31 μίαν ἡμέραν] see Charon § 1.
- παραιτησάμενοι] see on de luctu § 16.

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

Nikias and his army in Thuc VII 78 § 1 ὁ μὲν Νικίας τοιαῦτα παρακέλευόμενος ἅμα ἐπῆρει τὸ στράτευμα, and ἐπέρχεσθαι in IV 96 § 1 τοιαῦτα τοῦ Ἴπποκράτους παρακελευομένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλεον οὐκ ἐτι φθάσαντος. The metaphor then here is not from the address of a public speaker to the assembly (παριῶν would then be used) but from the detached remarks of a man going from group to group and spreading slanders. Render 'how he used to go about and speak of us to the multitude'.

§ 15.

- 5 θέλων] see on Charon § 3 ἐβελήσαι
 6 οὐκ] that is, ἀποκτενοῦμεν.
 ἐπὶ σέ] for you = for your decision.
 ἀνεβαλόμεθα] we put it off, hence 'referred' it.
 7 τουτο] 'this' = the reference of the matter for your decision.
 9 τοῦτο αὐτό] that is, φημί.
 10 εὐρόμην] 'I obtained' = Latin *impetravi*.
 13 πρῶην] 'but the other day' in the dialogue called βίων πράσις.
 τὸ ἀτιμύτατον] the most worthless of things.
 14 θεάτρῳ] audience.
 ἀποκηρύττων] see on § 4.
 κατὰ μέρη] in lots.
 15 ἕλαστον λόγων] each form of her systems. He means, a representative of each system. Among them Lucian knocked down Diogenes at two obols and had Aristippus left on hand unsaleable. For λόγων compare § 23 ἐν τοῖς λόγοις.
 16 ὁρᾶτε μὴ ἠγόρευσε] see on § 5 ὁρᾶτε μὴ ποιεῖτε. Jacobitz well compares mort dial 16 § 2 ὄρα γοῦν μὴ τὸ ἐναντίον ἐστί.
 21 Ἄρειον πάγον] the hill of Ares lay N W of the Acropolis. The most ancient of Athenian tribunals had of old sat there. Hence she thinks it a suitable place for the coming trial, but changes her mind.
 22 ἐκ περιωπῆς] compare Charon § 2.
 ὡς ἂν εἶη] see on § 2 ὡς ἂν ἀπηλλάττετο, and compare with Jacobitz mort dial 4 § 2 ὡς ἂν ἀπολάβοιμι. The passage in Plato Phaedo 82 e is doubtful.

§ 16.

- 23 ὦ φίλαι] said to her attendants, Virtue Temperance Justice Culture and Truth.
 24 ἤξω ὑμῖν] see on Charon § 24 ἤξω σοι.
 27 καὶ αὐταὶ] they (themselves) too.
 30 ἀμυδρὰ] Truth is made to look faint and dull, because Lucian wishes to imply that she was hard to find in his days. So also he makes Culture the leader of the virtues, as in his opinion she was.

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- 13 ἀλλὰ τί τοῦτο ;] but what is this = what does this matter ?
- 15 βαρβάρους] the word strictly means 'not of Greek birth'. We must remember this if we render it 'barbarian'. Perhaps our nearest word is 'uncivilized'.
- ὁ τρόπος δὲ καὶ ἡ παιδεία] 'but their character and culture are above the standard of Solians Cyprians Babylonians or Stagirites'. I unhesitatingly follow Jacobitz in taking the *τρόπος* and *παιδεία* spoken of here to be those of Lucian's opponents.
- 17 Σολέας] Soli in Cilicia was the birthplace of Chrysippus.
Κυπρίους] Zenon was born at Kitium in Cyprus.
Βαβυλωνίους] Diogenes the Stoic, born at Seleukeia on the Tigris, was called Diogenes Babylonius.
- 18 Σταγειρίτας] Aristotle was born at Stageirus on the coast of Macedonia.
- πρὸς γε σέ] in relation to you at least = in your eyes at least.
- 19 γένοιτο] the nominative is *τις* to be supplied from below.
ἡ γνώμη] his intention or 'principles'.
- 20 φαίνοιτο οὕσα] were shewn to be. See on § 8 ἀδικῶν φαίνωμαι.

§ 20.

- 21 ἄλλως] 'at random', 'heedlessly'. Jacobitz well compares *deor dial 20 § 3 τίος δ' οὖν ἔνεκα ταῦτα ἐρωτᾷς; ἄλλως ἠρόμην*. Render 'you are right: at least this was a thoughtless question of mine'.
- 24 μισότυφος] a hater of vanity or arrogance (*τύφος*).
- 26 πολυμισῆ τινά] for *τις* and the adjective see on *somnium § 1 ταχεῖάν τινά τὴν ἐπικουρίαν*. Render 'the profession you follow is one of much hate'.
- 28 οὐ μὴν ἀλλὰ] not verily but = 'yet in spite of this'.
- 29 ἀπὸ τοῦ φιλο etc] 'which begins with *φιλο*'. Compare with Jacobitz *Aristoph Vesp 77 οὐκ, ἀλλὰ φιλο μὲν ἐστὶ ἀρχὴ τοῦ κακοῦ*.
- 31 φιλαπλοϊκός] 'a lover of simplicity', which was not (see § 12) a characteristic of the philosophy of Lucian's day.

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- 2 ταττόμενοι ὑπὸ] 'ranged beneath'. A military metaphor, which had passed into ordinary language.
οικειώτεροι] more suited to. See on *somnium § 7*.
- 4 ἀπομαθεῖν] have 'forgotten' or 'unlearnt', for want of practice.
- 5 τοῦ γὰρ αὐτοῦ etc] 'for both this and this, says the proverb, come under the same head'. Literally, belong to the same thing. The remark might be applied in many ways, but here Lucian no doubt means that the professions of hating and loving are really one, since to love

truth implies the hating of falsehood, and so on. Thus truth and falsehood both belong to the same—namely to the profession of love-and-hate.

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

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

§ 21.

11 ἄγε δὴ] such conversational imperatives are often used in the singular when more than one person is addressed.

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

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

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

13 ἐν τοσοῦτῳ] see on Charon § 14.

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

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

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

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

18 ἀμύνασθαι αὐτούς] to requite or punish them.

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

19 πλείους] in a majority of one.

αἱ μέλαινα] ψῆφοι. See on § 9.

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

τὴν σαυτῆς] Lucian is all along referring to the proverbial Ἄθηνᾶς ψῆφος. In the trial of Orestes (Aesch Eum 734—753) before the court of Areopagus the goddess gives her own vote in the prisoner’s favour. This makes the votes even, and Orestes is accordingly acquitted. Jacobitz compares Harmonides § 3 ὥστε ἦν που καὶ νῦν ἐμοὶ ἐς τὸ χεῖρον

ρέπωσιν αἱ ψῆφοι ἐν τῷ λόγῳ καὶ ἐλάττους ὦσιν αἱ ἀμείνους, σὺ δὲ τῆρ τῆς Ἀθηναῖς προστιθεὶς ἀναπλήρου τὸ ἐνδόν παρὰ σεαυτοῦ.

§ 22.

21 ὑμῖν] 'you see'. For this dative see on Charon § 1 σοι

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

23 συνείρετε] see on somnium § 8.

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

29 καλλιφωνία] elocution, delivery.

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

τὸ κεχαρισμένον] that which is pleasing or graceful. Compare Iliad V 243 Τυδείδῃ Διόμηδες ἐμῶ κεχαρισμένε θυμῶ, and elsewhere.

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

Page 40.

1 προηγορίαν] speaking in behalf of others, pleading.

3 συμφόρει ἐς τὸ αὐτὸ] 'gather into one'. Literally, into the same place.

4 Γοργίαν] Gorgias Polus Hippias and Prodicus were famous Sophists contemporary with Socrates. Plato brings them in as characters in his dialogues, only to be refuted each in their turn by Socrates, through whose mouth Plato himself speaks. Prodicus was the author of the famous fable called the 'choice of Hercules'. Sommerbrodt well reminds us that he had the nickname 'clever' or 'sharp' (δεινός), and that δεινότερος οὗτος (said of Lucian) alludes to this.

5 ἐπίπαττε οὖν etc] 'throw in them a dash of your mock-modesty, and put those neat connected questions of yours; and, if you think fit, stick in also that passage, how that the great Zeus in heaven driving his winged car would take it ill were this man not to undergo his due punishment'.

εἰρωνείας] the quality of the εἰρων or dissembler, who does not pretend to all that he might. The Socrates of Plato's dialogues employs this appearance of humility to entrap unwary opponents into the expression of an opinion, which he then shews to be false by means of question and answer. But the εἰρωνεία is probably due quite as much to the real Socrates as to any originality in Plato.

6 κομψὰ καὶ συνεχῆ] neat finish (τὸ κομψόν) is a striking characteristic of the Platonic dialogues, and is attributed to them by Aristotle Pol II 6. So also is the continuous stringing together of question and answer (τὸ συνεχές) by which an opponent is led up to his own confutation.

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

20 ὕδατος] in the Athenian courts a vessel containing water was hung up, with a small hole in the bottom to allow the water to trickle out

drop by drop. Thus the time allowed to the speakers was meted out. Hence ὕδατος μεταλαβών = having received a share of water = having opportunity of defending himself. Compare § 24 ἐκκέχυται τὸ ὕδωρ, § 28 σοὶ γὰρ τὸ νῦν ρεῖ. The proper name of this water-clock (often alluded to in Aristophanes and the Attic Orators) was κλεψύδρα. -

§ 11.

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

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

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

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

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

§ 12.

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

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

10 συμπαραβυσθεις] jammed in the crowd along with them.

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

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

13 ἐρρύθμιζεν] was arranging herself.

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

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

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

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

17 ὑπεφαίνετο] was shewing a little (ὑπό).

- 13 ψιμίθιον] white lead pigment, with which Greek women used to plaster their faces to make their complexion seem fair. φῦκος was a cosmetic used for a similar purpose, being a sort of rouge.
- 19 ἐς κάλλος] as to beauty = 'for beauty'.
- 20 δόλη τις] that is, τι
- 21 παρακαθισαμένη] having taken to sit by her side.
- 22 γυμνωθείσης ἀκούσιον] 'when she laid bare her neck, as though accidentally'.
- 23 κατὰ τὸ ἀκούσιον] in the manner of the involuntary. Compare § 3 καθ' Ὅμηρον, § 6 κατὰ τὴν μέλιτταν, § 7 κατὰ τοὺς ῥήτορας.
κλοιῶν] κλοιός was a dog's collar, hence a name for the pillory in which offenders were placed at Athens, often called τὸ ξύλον. It is used of a thick gold collar or torque in Eurip Cyclops (of Paris) 183—4 καὶ τὸν χρύσειον κλωπὸν φοροῦντα περὶ μέσον τὸν αὐχένα.
- 24 ἐπὶ πόδας] to (my) feet = footwards. The words mean backwards, facing the person or thing from which you recede. ἐπὶ πόδα is the common formula. Compare § 48 ἐπὶ κεφαλὴν.
ἀνέστρεφον] intransitive, or implying ἐμαντόν.
- 25 τῆς ῥινός] a common phrase was 'to be drawn by the nose', implying wanton and insolent treatment. Here this courtesan-like woman (Sham-philosophy) is pleasantly said to draw these men by the beard (which they wore to gain a philosophical look).
- 27 Ἴξιωνα] Ixion in the legend seeks to embrace Hera, but is deceived by Zeus, and only clutches a cloud made in her image.

§ 13.

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

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

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

- 2 μᾶλλον δέ] see on § 5.

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Nikias and his army in Thuc VII 78 § 1 ὁ μὲν Νικίας τοιαῦτα παρακέλευόμενος ἄμα ἐπῆρει τὸ στράτευμα, and ἐπέρχεσθαι in IV 96 § 1 τοιαῦτα τοῦ Ἴπποκράτους παρακελευομένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλεον οὐκ ἔτι φθάσαντος. The metaphor then here is not from the address of a public speaker to the assembly (παριῶν would then be used) but from the detached remarks of a man going from group to group and spreading slanders. Render 'how he used to go about and speak of us to the multitude'.

§ 15.

- 5 θέλων] see on Charon § 3 ἐβελῆσαι
 6 οὐκ] that is, ἀποκτενούμεν.
 ἐπὶ σέ] for you = for your decision.
 ἀνεβαλόμεθα] we put it off, hence 'referred' it.
 7 τουτο] 'this' = the reference of the matter for your decision.
 9 τοῦτο αὐτό] that is, φημί.
 10 εὐρόμην] 'I obtained' = Latin *impetravi*.
 13 πρῶην] 'but the other day' in the dialogue called βίων πράσις.
 τὸ ἀτιμύτατον] the most worthless of things.
 14 θεάτρῳ] audience.
 ἀποκηρύττων] see on § 4.
 κατὰ μέρη] in lots.
 15 ἕκαστον λόγων] each form of her systems. He means, a representative of each system. Among them Lucian knocked down Diogenes at two obols and had Aristippus left on hand unsaleable. For λόγων compare § 23 ἐν τοῖς λόγοις.
 16 δρᾶτε μὴ ἡγόρευσε] see on § 5 δρᾶτε μὴ ποιεῖτε. Jacobitz well compares mort dial 16 § 2 δρα γοῦν μὴ τὸ ἐναντίον ἐστί.
 21 Ἄρειον πάγον] the hill of Ares lay N W of the Acropolis. The most ancient of Athenian tribunals had of old sat there. Hence she thinks it a suitable place for the coming trial, but changes her mind.
 22 ἐκ περιωπῆς] compare Charon § 2.
 ὡς ἂν εἴη] see on § 2 ἢ ἂν ἀπηλλάττετο, and compare with Jacobitz mort dial 4 § 2 ὡς ἂν ἀπολάβοιμι. The passage in Plato Phaedo 82 e is doubtful.

§ 16.

- 23 ὧ φίλαι] said to her attendants, Virtue Temperance Justice Culture and Truth.
 24 ἦξω ὑμῖν] see on Charon § 24 ἦξω σοι.
 27 καὶ αὐταί] they (themselves) too.
 30 ἀμυδρά] Truth is made to look faint and dull, because Lucian wishes to imply that she was hard to find in his days. So also he makes Culture the leader of the virtues, as in his opinion she was.

Page 37.

- 5 ὡς γένοιτο] see on Charon § 1 ὡς παρέχοιμι.
 6 συνήγορον] ‘as counsel’, to speak on my side.
 ἀναβιβάσασθαι] to bring up (to the bar) on my account. A word often used of producing witnesses etc.

§ 17.

- 13 ἐν δέοντι] in need, in good time, opportunely. Compare Eurip Med 1277 ναί, πρὸς θεῶν ἀρήξαιτ’ ἐν δέοντι γάρ.
 18 παρρησία] free speech, a well-known word in Greek literature, where we find the claim of every Athenian to it put forward continually. See Eurip Hippol 421—3, Ion 671—5.
 19 ὡς τὸν δειλαιὸν etc] ‘to this poor little fellow here’.
 21 ἔλεγγε] Elenchus=proof, test, confutation. So the verb ἐλέγχεω, to test or confute.
 24 εἰ καὶ τίς ἄλλος] if too any other=more than any.
 τοῖς τυχοῦσι θηρίοις] ‘any chance beasts’.
 25 ἀλαζβῶν] braggarts, pretenders. This refers to the contemporary professors. See § 20 μισαλαζῶν and §§ 46, 52, where Elenchus is associated with Lucian in his enquiry into the lives of these creatures.
 29 ἀπόδειξις] ‘demonstration’. Here I take it to mean ‘proof positive’ opposed to ἔλεγχος ‘proof negative’.

§ 18, page 38.

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

§ 19.

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

- 13 ἀλλὰ τί τοῦτο ;] but what is this = what does this matter ?
- 15 βαρβάρους] the word strictly means 'not of Greek birth'. We must remember this if we render it 'barbarian'. Perhaps our nearest word is 'uncivilized'.
- ὁ τρόπος δὲ καὶ ἡ παιδεία] 'but their character and culture are above the standard of Solians Cyprians Babylonians or Stagirites'. I unhesitatingly follow Jacobitz in taking the *τρόπος* and *παιδεία* spoken of here to be those of Lucian's opponents.
- 17 Σολέας] Soli in Cilicia was the birthplace of Chrysippus.
Κυπρίους] Zenon was born at Kitium in Cyprus.
Βαβυλωνίους] Diogenes the Stoic, born at Seleukeia on the Tigris, was called Diogenes Babylonius.
- 18 Σταγειρίτας] Aristotle was born at Stageirus on the coast of Macedonia.
- πρὸς γε σέ] in relation to you at least = in your eyes at least.
- 19 γένοιτο] the nominative is *τις* to be supplied from below.
ἢ γνώμη] his intention or 'principles'.
- 20 φαίνοιτο οὔσα] were shewn to be. See on § 8 ἀδικῶν φαίνωμαι.

§ 20.

- 21 ἄλλως] 'at random', 'heedlessly'. Jacobitz well compares deor dial 20 § 3 τίνας δ' οὖν ἔνεκα ταῦτα ἐρωτᾷς; ἄλλως ἠρόμην. Render 'you are right: at least this was a thoughtless question of mine'.
- 24 μισότυφος] a hater of vanity or arrogance (*τύφος*).
- 26 πολυμισῆ τινά] for *τις* and the adjective see on somnium § 1 ταχεῖάν τινά τὴν ἐπικουρίαν. Render 'the profession you follow is one of much hate'.
- 28 οὐ μὴν ἀλλὰ] not verily but = 'yet in spite of this'.
- 29 ἀπὸ τοῦ φιλο etc] 'which begins with φιλο'. Compare with Jacobitz Aristoph Vesp 77 οὐκ, ἀλλὰ φιλο μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ.
- 31 φιλαπλοϊκός] 'a lover of simplicity', which was not (see § 12) a characteristic of the philosophy of Lucian's day.

Page 39.

- 2 παττόμενοι ὑπὸ] 'ranged beneath'. A military metaphor, which had passed into ordinary language.
οἰκειότεροι] more suited to. See on somnium § 7.
- 4 ἀπομαθεῖν] have 'forgotten' or 'unlearnt', for want of practice.
- 5 τοῦ γὰρ αὐτοῦ etc] 'for both this and this, says the proverb, come under the same head'. Literally, belong to the same thing. The remark might be applied in many ways, but here Lucian no doubt means that the professions of hating and loving are really one, since to love

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

§ 22.

- 21 ὑμῖν] 'you see'. For this dative see on Charon § 1 σαι
καὶ δῆ] 'yes verily'. Almost like our 'there'.
- 23 συνείρετε] see on somnium § 8.
- 24 διελέγχετε] 'confute' your adversary, by argument or cross-questioning.
- 29 καλλιφωνία] elocution, delivery.
δεινῶς Ἀττικῇ] is marvellously Attic. The Attic was looked upon as the standard Greek dialect: Lucian himself always strains after Attic elegance of expression.
τὸ κεχαρισμένον] that which is pleasing or graceful. Compare Iliad V 243 Τυδείδῃ Διόμηδες ἐμῷ κεχαρισμένε θυμῷ, and elsewhere.
- 31 τὸ ἐπαγωγὸν ἐν καιρῷ] 'the well-timed seductiveness' of your demonstrations. Lucian refers to Plato's habit of striking home with a passage of highly-wrought beauty when an incomplete argument seems in danger of becoming wearisome.

Page 40.

- 1 προηγορίαν] speaking in behalf of others, pleading.
- 3 συμφόρει ἐς τὸ αὐτὸ] 'gather into one'. Literally, into the same place.
- 4 Γοργίαν] Gorgias Polus Hippias and Prodicus were famous Sophists contemporary with Socrates. Plato brings them in as characters in his dialogues, only to be refuted each in their turn by Socrates, through whose mouth Plato himself speaks. Prodicus was the author of the famous fable called the 'choice of Hercules'. Sommerbrodt well reminds us that he had the nickname 'clever' or 'sharp' (δεινός), and that δεινότερος οὗτος (said of Lucian) alludes to this.
- 5 ἐπίπαττε οὖν etc] 'throw in them a dash of your mock-modesty, and put those neat connected questions of yours; and, if you think fit, stick in also that passage, how that the great Zeus in heaven driving his winged car would take it ill were this man not to undergo his due punishment'.
- ἐίρωνείας] the quality of the εἴρων or dissembler, who does not pretend to all that he might. The Socrates of Plato's dialogues employs this appearance of humility to entrap unwary opponents into the expression of an opinion, which he then shews to be false by means of question and answer. But the εἴρωνεία is probably due quite as much to the real Socrates as to any originality in Plato.
- 6 κομψὰ καὶ συνεχῆ] neat finish (τὸ κομψόν) is a striking characteristic of the Platonic dialogues, and is attributed to them by Aristotle Pol II 6. So also is the continuous stringing together of question and answer (τὸ συνεχές) by which an opponent is led up to his own confutation.

- 7 ὁ μέγας etc] this famous passage in the Phaedrus of Plato page 246 e runs as follows ὁ μὲν δὴ μέγας ἡγεμῶν ἐν οὐρανῷ Ζεὺς ἐλαύνων πτηνῶν ἄρμα πρῶτος πορεύεται, διακοσμῶν πάντα καὶ ἐπιμελούμενος. Lucian is fond of referring to it, as in bis accus § 33.
- 8 οὗτος] Lucian.
- 9 τὴν δίκην] the proper (τὴν) penalty.
- § 23.
- 11 πρόχειρισώμεθα] let us set before us: that is, appoint as our representative. Compare προεστησάμεθα below.
- Διογένην] the one mentioned in § 1, who belonged to the Cynic school, of which Antisthenes was the founder. Krates was one of his pupils. Notice that three Cynics and a Stoic are mentioned here: the former were celebrated for their boundless abusiveness, the latter for their uncompromising scorn. Hence he says τινα τῶν σφοδροτέρων above.
- 13 δεινότητος συγγραφικῆς] 'ability as a writer', opposed to readiness as a speaker.
- ἀλλά τινος etc] 'but for practice, so to speak, in confuting and litigating'. Perhaps παρασκευῆ has here also a sense of 'armament', 'outfit', as often.
- 16 ἀλλ' ἐγὼ etc] 'very well, I will accuse him'. See on somnium § 2 ἀλλὰ τοῦτον ἄγε.
- 17 δεῖσθαι] that it (the business) requires.
- ἄλλως] in other respects = generally, besides. Compare § 40.
- 18 ὑπὲρ ἅπαντας] beyond all = more than any.
- πρώην] vitarum auctio § 11.
- 22 πρεσβεύειν] to put first, deem important. Compare Aesch Choep' 488 πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον, Eum 1 πρῶτον μὲν εὐχῆ τῆδε πρεσβεύω θεῶν τὴν πρωτόμαντιν γαῖαν.
- 23 καὶ πρὸς ἀλλήλους] 'with one another too', besides our being at variance with Lucian.
- 24 σὺ δὲ.....] 'do you, I say', not enquire into this. The δὲ catches up the sense again from τὰ κοινὰ δὲ ὁρᾶν above. The usage is much the same as that of δ' οὖν, and is very common.
- 25 ὅλως] 'in general'.
- 27 προαιρέσεις] 'principles'. Compare Demonax § 4 τὰς ἐν φιλοσοφίᾳ προαιρέσεις.
- 29 ἐν σοὶ etc] compare Thuc II 35 § 2 καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πιστευθῆναι. Here κινδυνεύεται = is now being risked = being brought into risk.

§ 24, page 41.

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

- 2 *κάν...δέ]* 'yes, and if'. See on § 21 *καὶ ἃ πράττουσι δέ.*
ἐπικλασθεῖσα πρὸς] relent in the face of or 'at' his speech. See somnium § 16.
- 4 *διαβουλεύηται]* be debating with herself = 'be partly minded'. The tense shews that indecision is meant, gradually leaning to mercy.
ἀλλ' οὐ etc] 'still my part shall not be wanting'.
- 5 *μὴ ξυλοφοροῦμεν]* another horrid *μὴ.*
- 6 *τῷ λόγῳ μᾶλλον]* that is, *παῖε.*
- 8 *τὸ ὕδωρ]* see on § 10.
- 13 *πλειοσι]* *ψήφοις.* We see that he is confidently anticipating the result given in § 39 *ταῖς πάσαις κρατείς.* The more votes, by the more he will be acquitted.
- 14 *γενναῖά σου ταῦτα]* these things are noble in you = you shew your pluck. Compare vit auct § 23 *γενναῖά σου ταῦτα καὶ δεινῶς ἀνδρικᾶ.*

§ 25.

- 16 *παρὰ τὸν βίον]* see on Charon § 18.
- 18 *τὸ κατ' ἐμέ]* that which is over against me = what is related to me. Hence used adverbially = 'as far as concerns me'.
ἀλλὰ] throws forward the clause to which it is prefixed. 'Still who does not know Pythagoras and the rest, how many fair things they brought with them into the world'.
- 20 *ἐς τὸν βίον]* see on Charon § 15.
- 21 *καλὰ]* 'fair things'. We should perhaps say 'how much that is noble'.
- 23 *ρήτωρ τις]* 'a sort of rhetorician'. Contemptuously said. Lucian had been a rhetorician, but gave up the profession at the age of 40.
- 24 *δεινότητος ἢ ἀκμῆς]* *δεινότης* in an orator is the power of working on people's feelings. Demosthenes was called *δεινός* on this account. It almost = 'powerful' or 'forcible'. *ἀκμῆ* = prime condition, the being at one's best. Render 'all the force or vigour he had gained in speaking'.
- 26 *συσκευασάμενος]* having prepared, made ready.
- 27 *ἀποκαλῶν]* calling us in contempt. Compare de luctu § 16. Render 'branding us as quacks and cheats'.
- 28 *τὸ μηδέν]* that which is nothing. A regular Greek phrase = 'good for nothing'. Compare Soph Aias 1275 *ἤδη τὸ μηδέν ὄντας.*
- 29 *καὶ μισεῖσθαι]* hated as well (as despised).
- 30 *φληνάφους]* see on somnium § 7.
- 31 *τὰ σὰ]* your principles.
ἧν ἡμᾶς ἐπαίδευσας] = *ἐκείνων ἃ ἡμᾶς ἐπαίδευσας* 'of the doctrines in which you trained us'. For the compressed construction see on Charon § 17 *ὑφ' ὧν εἶπον,* and compare the uncompressed but attracted pro.

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21 ὑποδύεται ὑπὸ] creeps under, puts on. Metaphor from putting on a mask.

ὑπελθὼν] having cringed to, fawned upon. Hence 'beguiled'. Compare Soph Phil 1007 αἴως μ' ὑπῆλθες.

τὸν διάλογον] the Dialogue, a favourite form of composition with philosophers since Plato, is represented here in person as a relation, whom Lucian has beguiled into doing his will. This means that Lucian has employed this form of writing for satirizing the philosophers. In the dialogue *ὡς κατηγορούμενος* the Dialogue in person is made to complain of Lucian's having applied him to base uses (*bis accus* § 33).

οἰκείον] see on somnium § 7.

22 συναγωνιστῆ] fellow soldier, or simply 'assistant'. Liddell and Scott. But, considering the metaphors in ὑποδύεται, ὑποκριτῆ etc. near here, and that ἀγωνιστής sometimes = 'actor', I think that there is a stage-metaphor intended here also. See *de luctu* § 20.

23 Μένιππον] Menippus the Cynic philosopher and satirist was a pupil of the famous Diogenes. He was well known in his time for his clever and biting jests upon the follies of men. Lucian often employs him as a character in his dialogues (such is the point of the allusion here) in order to put sarcastic comments on the ways of the world into his mouth. From him are named the *Menippus* and *Ikaromenippus*. See also *bis accus* § 33.

24 συγκωμυδεῖν] to help him in his ridicule for the most part (τὰ πολλά).

25 τὸ κοινόν] 'the general interest' of all.

§ 27.

26 ἢ τί γὰρ ἄν...] see on Charon § 4.

27 ἐπὶ τοσούτων μαρτύρων] before so many witnesses. Compare § 40 ἐπὶ τῆς ἀρετῆς, and *de luctu* § 16.

28 χρήσιμον] that is, εἴη ἄν.

καὶ πρὸς ἐκείνους] in respect of them too. That is, it will be a good warning to them.

τὸ τοιοῦτον] 'this sort of thing'. Explained by εἰ θεάσαιτο etc following.

30 τὴν ἡσυχίαν ἄγειν] see on Charon § 3.

31 μετριότητος] the genitive often denotes belonging or appropriateness. Not to belong to moderation = not to shew (indicate) moderation.

Page 43.

2 ὅς] referring back to the unexpressed agent of the last sentence, as often. 'For who can bear his last acts? when he brought us forward like slaves to the auction-mart, brought in an auctioneer, and disposed of us, they tell me, some for a large price, others at one mina Attic

currency, and me—this scoundrel—at two obols: while the company laughed’.

3 ἐπιστήσας] having set (a crier) over the sale, that is, put him in charge of it.

4 μᾶς] the Attic mina (= 100 drachmae) was worth just over £4. The δραχμή (= 6 obols) was worth 9¼d, the obol just over 1½d.

7 ἀξιούμεν τιμωρήσειν] we expect that you will succour us. Jacobitz compares § 47 ἀλιεύσειν διέγνωκας.

§ 28.

11 ἐγχει] τὸ ἔδωρ.

§ 29.

15 οὐκ οἶδ’ ὅ τι παθῶν] having suffered I know not what=‘for some reason or other’.

16 τοσούτου δέω] ‘I am so far from’. The personal construction is regular in Greek, as Plato Apol 30 d πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι.

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

17 μεμελετηκῶς] having practised or ‘got up’ a defence.

19 πρότερον] before I was brought to trial. Render ‘so that I am minded now to add anything further which either he has left unsaid or I have not found time to say before’. ἐφθασα εἰρηκῶς=I anticipated in having said=I said in time, found time to say. The idiom is too common to need illustration.

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

22 καί μοι] this μοι is the so-called ethic dative, for which see on Charon § 1 σοι. ‘In relation to me’=‘before me’=‘in my sight’. Hence we find it as here=‘let me ask you’ much as we say ‘please’.

τούτο...εἰ] ‘this, namely whether’...

26 ἐγὼ γὰρ] the γὰρ as usual introduces a statement, and cannot be rendered in English. ‘I, the moment that I clearly saw all the disagreeable necessary surroundings of a rhetorician’s life....., fled from these’. συνορᾶν=to see together, take in at a glance.

30 ἤξιουν] thought fit=determined.

Page 44.

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

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

§ 30.

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

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

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

κανόνας] the κανὼν was a carpenter's rule, and the use of the word for a rule, law, principle etc is metaphorical. Here it is strictly so, the metaphor being kept up by ῥυθμίζοι and ἀπευθύνοι 'order' and 'regulate'.

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

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

§ 31.

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

τὸ βάδισμα] the gait, slow and thoughtful.

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

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

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

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

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

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

- 20 Θησέα] the legendary Attic hero, who after many toils was said to have become king of Athens, and to have brought all Attica under one government.

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

- 22 Ἑλένη ἢ Πολυξένη] Helen the famous wife of Menelaus and paramour of the Trojan Paris. Polyxena daughter of Priam, sacrificed after the city's fall at the tomb of Achilles. Both were favourite characters in the Greek drama.

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

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§ 33.

- 16 ἤλεγχον] the imperfect of effort; 'I was seeking to confute them and part them off from you'.
- 17 δέον] see on § 25 ἐφειμένον.
- 18 τῶν μεμνημένων] of the initiated. The regular word for those who had been admitted to take part in the most secret rites of Demeter and Persephone (τοῖν θεοῖν) at Eleusis. It was forbidden to divulge the secrets learnt in these mysteries.
- 19 ἐξορχούμενον] 'shewing by dancing'. That is, mimicking the sacred dancers and so betraying the secret (and probably symbolic) gestures to the uninitiated. Sommerbrodt well compares de saltat § 15 ἐκεῖνο δὲ πάντες ἀκούουσιν, ὅτι τοὺς ἐξαγορεύοντας τὰ μυστήρια ἐξορχεῖσθαι λέγουσιν οἱ πολλοί.
- 21 ἀθλοθέται] stewards at the games, whether the competitions were literary or athletic.
- 22 ἦν ὑποκρίνοιτο] it is hardly necessary to remark that in good Greek ἦν could only take the subjunctive mood. But in Lucian's time many such distinctions were lost. Jacobitz well compares de conscr hist § 5 ἦν τις, ὡς Θουκυδίδης φησίν, ἐς αἰ κτῆμα συντιθείη.
- 23 ὑποδεδυκῶς] having got under, that is under their masks. Compare with Sommerbrodt apol de merc cond § 2 ἦν μὲν οὖν κατ' ἀξίαν ὑποδὺς τὸ σὸν πρόσωπον ὑποκρίνωμαι, εὖ ἂν ἡμῖν ἔχοι.
- 24 ἐκεῖνοι] οἱ θεοί, Athena Poseidon and Zeus.
- 25 περικείμενον] laid round in respect of their masks = with their masks on, wearing their masks. See on § 32 περιθέσθαι, and compare § 36 περικείμενα.
τὸ σχῆμα] here probably 'dress' as in §§ 12, 13.
- 26 ἐπέτρεψαν] gave charge to. The nominative is 'they', that is the ἀθλοθέται. For the whipping of bad actors see apolog de merc cond § 5 (ὑποκριταὶ) ὑπόμισθοι τραγωδοῦντες, ἐκπίπτοντες καὶ συριττόμενοι, ἐνίοτε δὲ καὶ μαστιγούμενοί τινες αὐτῶν, ὡς ἂν τῷ θεάτρῳ δοκῆ.
ἀλλὰ καὶ] 'in fact'. So often after οὐ. Compare bis accus § 20 οἱκ ἀγνοῶ μὲν ἀλλὰ καὶ ὄρω.
- 27 ἠδοντ' ἂν] οἱ θεοὶ as before.
μαστιγούμενων] genitive absolute, as though he had written αὐτῶν. Compare Aesch Theb 247 στένει πόλισμα γῆθεν, ὡς κυκλουμένων.
- 28 μικρὸν τὸ πταῖσμα] the blunder is small. In English we say 'is but a small blunder'.
- 30 ἀποτρόπαιον ὡς] 'it is fearful how'. Compare ὑπερφυῶς ὡς, θαυμασίως ὡς, θαυμάσιον ὄσον, οὐράνιον ὄσον and many more.
καὶ αἰσχρόν] even shameful: that is, not merely a blunder great or small. Render 'I shudder to think how downright shameful it is'. Compare with Jacobitz (after G Hermann) Phalaris 1 § 3 ἀποτρόπαιά μοι καὶ ἀκούσαι ἦν.

§ 34.

31 *καὶ τὸδε*] this too, namely what follows.

Page 46.

1 *ἀκριβοῦσιν*] handle with care, study accurately.

2 *ἐπὶ τούτῳ*] to this intent. So below *ἐπὶ μισθῷ* 'with a view to hire' = 'for hire'. See on § 25 *ἐπὶ χλευασμῷ*.

5 *μόνον τὸ καλὸν ἀγαθόν*] that 'nothing is good but what is honourable (morally-right)' was a favourite dogma of the Stoic school.

6 *ἀργητὸν*] calm, not passionate. Opposed to *ὀργιλώτεροι* below.

τῶν λαμπρῶν τούτων] 'these splendid people'. That is, men with splendid fortunes, who could make a great display. See on somnium § 1 *τύχης λαμπρᾶς*.

7 *ἐξ ἰσοτιμίας*] see on Charon § 18. Opposed to *κολακευτικώτεροι* below.

αὐτοῖς] τοῖς λαμπροῖς.

8 *θαυμάσια λίαν*] *λίαν* in the second place is rare, as Jacobitz remarks: it means as often no more than 'very'.

9 *αὐτὰ...διδάσκουσι*] all this is inconsistent with *χρημάτων καταφρονεῖν* above. *αὐτὰ ταῦτα* = 'these very doctrines'.

10 *τεθήπασιν*] are amazed at, lost in admiration of. A Homeric word which came into use again in late Greek. Compare Timon § 56 *οἱ τὸν πλουτὸν σου τεθηπότες*.

κεχήνασιν] are agape at, greedy after. A common Greek word, used often by Aristophanes, denoting an absorbing interest or expectation. Compare Aristoph Nub 996 *πρὸς ταῦτα κεχηνώς*.

14 *γέλωτα ὀφλισκάνουσιν*] 'owe laughter'. Hence, through the sense of owing or having to pay a fine or losing a lawsuit, comes that of 'incurring' laughter = becoming ridiculous, being made fun of.

15 *ἐπὶ ταῦτα*] 'to get these', namely the *ἀργύριον* and other things to be got by courting the rich.

17 *τούτους*] that is, the rich.

φορτικῶς] in a low, vulgar manner. That is, they praise the dinner, house, furniture, wine and jests of their host.

18 *πέρα τοῦ καλῶς ἔχοντος*] 'beyond that which is well' = 'more than is proper'.

ἐμφορούμενοι] 'stuffing themselves'. So Timon § 54 *κυνηδὸν ἐμφορούμενος*.

μεμψίμοιροι] - finding fault with their lot: that is, discontented, grumbling. Similarly in Timon § 55 of a philosopher it is said *μεμψίμοιρος αἰεὶ, κἄν τὸν πλακοῦντα ὄλον ἢ τὸν σὺν μόνος τῶν ἄλλων λάρη*.

19 *ἐπὶ τῆς κύλικος*] see on § 31 *ἐπὶ τοῦ βίου*. Jacobitz remarks that the dative is more common, as in Timon § 55 *προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμότητος*.

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

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

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

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

22 εἰ ἐκτρέφει] see on § 32 εἰ ἐτόλμησαν.

καθάρματα] see on Charon § 10.

§ 35.

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

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

25 αἰτεῖ] 'begs'.

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

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

28 προσαιτοίη] see on Charon § 15.

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

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

Page 47.

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

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

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better than to'. Jacobitz compares Toxaris § 25 *μη οὕτω μακείνην ὡς περιδαίν.*

2 *ἢ τί γὰρ αὖν]* see on Charon § 4.

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

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

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

ἢ σὺ γὰρ] here again the ellipse is of the kind explained on Charon § 4. Notice also that the *σὺ* addresses the several philosophers named, while below *τί φάτε* applies the question to them in a body.

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

7 *τῷ βίῳ]* in their way of living.

Ἐρακλῆς καὶ πύθηκος] of contraries, as we say 'black and white'.

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

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

νῦν δέ] 'but as it is'.

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

§ 38.

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

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

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

οὕτως...ἀπεικάζας] 'so surely are all his words true. Anyhow as I heard I recognized each one of those who do the things and fitted them in passing (*μεταξὺ*) to the things spoken of: "this applies to such a man, so-and-so does this". And in general he shewed the men as in a picture so to speak, life-like in every part; for he made a most exact representation not of their bodies only, but their very souls likewise'.

21 *ἐφήρμοζον]* compare deor concil § 3, where Zeus says *μηδὲν αἰνιγματωδῶς ὡς Μῶμε ἀλλὰ σαφῶς καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοῦνομα· νῦν γὰρ ἐς τὸ μέσον ἀπέριπταί σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις.*

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

24 *ἐοικότας]* 'like' their real selves. See somnium § 2 *εἰκότως*.

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

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

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

29 *ἀναγεγράφθαι]* this is a phrase derived from a well-known custom of the Persian kings. Compare Charon § 24, Herodotus VIII 85 *Φύλακος δὲ εὐεργέτης βασιλέος ἀνεγράφη, καὶ χώρα οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται τοῦ βασιλέος ὀροσάγγαι καλέονται περσιστί.* See also Thuc I 129 § 2, Plato Gorgias 506 c, the book of Esther 6 §§ 1—3.

30 *τὸ γούν* etc] 'anyhow we are simply in the position of the Ilians, we have stirred up this man as a sort of tragic actor to our own pain; for he will sing of the misfortunes of Troy'.

τὸ τῶν Ἰλιέων] this was a proverbial expression, implying that a man must bear the consequences of his own acts. The tale of Troy was a very favourite subject on the Attic stage. Then the argument runs thus: if the Trojans hired actors to play a tragedy, they could not complain if their own troubles were the subject, as the chances are it would be. So we have brought up Lucian to our bar, and we cannot complain if he tells of the degradation of our sects and schools, painful though the news may be. Jacobitz well compares *pseudologistes* § 10 *ἐπεὶ γὰρ κατὰ τὴν παροιμίαν Ἰλιεύς ὦν τραγωδοῦς ἐμισθώσω, καιρὸς ἤδη σοι ἀκούειν τὰ σαυτοῦ κακά.*

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

Page 49.

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

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

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

§ 39.

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

9 *προσεκύνησα]* I make obeisance. Sommerbrodt and Jacobitz think that he bows to the goddess Athena Polias, referring to § 21. For the aorist compare § 5 *ἀνέπνευσα.*

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

μᾶλλον δέ] see on § 5.

10 *μοι δοκῶ]* see on § 29.

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

- 14 δευτέρου κρατήρος] to 'begin the second cup' is a phrase taken from banquets, and means no more than 'pass on to the second part of our business'.
- 15 κακείνους] them too=them in their turn. The contemporary philosophers are of course meant.
 ἀνθ' ὧν etc] 'in return for their wanton insult of us'. That is ἀντ' ἐκείνων ἃ ἐς ἡμᾶς ὑβρίζουσι. This passage well shews the stage we pass through on the way to the fully developed phrase as in § 7.
- 19 προσκήρυττε] summon by voice of crier.

§ 40.

- 21 ἄκουε, σίγα] a common form of proclamation, like our 'oh yes' (oyez). For the singular imperative see on § 21 ἄγε. Another form of words was ἀκούετε λεψ̄. Compare Aristoph Pax 551 ἀκούετε λεψ̄ τοὺς γεωργοὺς ἀπιέναι, Aves 448—9 ἀκούετε λεψ̄ τοὺς ὀπλίτας νυνμενὶ ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε, where the formal infinitive illustrates the ἤκειν here and in § 41. No doubt a verb, such as 'I proclaim that' or 'it ordered that', is to be mentally supplied.
- 22 ἐπὶ τῆς ἀρετῆς etc] see on § 27 ἐπὶ τοσοῦτων μαρτύρων.
- 25 ἄλλως] in other respects (than the present)=on general grounds=generally. The use in § 23 is very like this one. Render 'for they have a general fear of Justice'.
 οἱ πολλοὶ] 'and the majority of them are not even at leisure, being busy with the rich men'.
- 26 ἔχοντες ἀμφί] Compare Xenophon Anab v 2 § 26 ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράλωμα οἰκίας ὅπως οἱ πολέμοι ἀμφὶ ταῦτα ἔχοιεν, VI 6 (4) § 1 ἐντεῦθεν οἱ μὲν πολέμοι εἶχον ἀμφὶ τὰ ἑαυτῶν.
- 27 κατὰ τὰδε] according to these things—to this effect, in these terms.

§ 41, page 50.

- 5 κομίζειν] the infinitive on the same principle as ἤκειν above.
- 6 ἐγκράτειαν] self-control.
 μηδαμῶς] 'by no means'. Lucian puts it at the end, in order to give the effect of a surprise. In the same way he bitterly throws in ἦν μὴ παρῆ at the end of the next clause.
- 7 συλλογισμοὺς] syllogisms being so to speak part of the necessary outfit of a philosopher. See too on § 43 ἡμῶν γε.
- 8 ἐξ ἅπαντος] out of all=particularly, especially. Compare gallus § 13 μόνον τοῦτο ἐξ ἅπαντος θαυμάζεις.
- 10 κεῖται δ'] parodied from Iliad XVIII 507—8 κεῖτο δ' ἄρ' ἐν μέσσοισι δύο χρυσαῖο τάλαντα τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

§ 42.

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

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§ 44.

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

§ 45.

- 25 οἱ ὑπηρέται] see on § 21 ἡ λέρεια.
 26 ὁ κυνίσκος] the little dog; here, the little Cynic. The name κύων applied to their master Antisthenes gave the name κυνικοί to the school.
 27 τί καὶ ἔχει] 'what has he got?'
 ἢ που] 'to be sure', 'I dare say'.
 θέρμους] these θέρμοι are said to have been the seeds of some plant: lupine-seeds, say Liddell and Scott. Perhaps we had better say 'nuts'.
 τῶν αὐτοπυριτῶν] of the sort made with the wheat roughly bruised, husks and all being in the loaf. Render 'loaves of coarse brown bread'.
 30 κύβους 'dice' to gamble with.
 31 τὰ ἐφόδια] your travelling supplies; hence, 'your means', 'resources'.

Page 52.

- 1 ἀσκήσεως] 'practice of a particular way of living'. Render 'this then was the style of your resources for this profession, and with these about you you thought fit to revile everybody and play the tutor to your neighbours'.
 3 ὑμῖν] 'you see'. See on Charon § 1 σοι.
 4 ἀγνοούμενα etc] shall be stopped being not known. Render then 'in what way the ignorance of these things shall be put an end to'.
 7 ὑπὲρ σοῦ] in your interest.
 8 τὸ ψεῦδος] the falsehood just exposed. τῇ ἀγνοίᾳ, the ignorance just mentioned.
 9 σε] accusative after λανθάνωσι.

§ 46.

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

- 13 θαυμάζων] 'respecting', 'doing honour to'.
 παραλαβόντα] 'that he having taken along with him'. The words contain the gist of the commission, hence the accusative and infinitive.
- 15 γνήσιον] genuine, true-born son.
- 16 θαλλού] young shoot, especially of the olive. Crowning with garlands (such as this of olive) was a common Greek way of doing honour. Victors in the great national games and the public benefactors of states were crowned.
- ἐς τὸ πρυτανεῖον] an Athenian allusion. In this public hall magistrates dined during their time of office. Men who had performed some conspicuous service were often allowed free dinner there for the rest of their days.
- 19 ἐν χρῶ πᾶν] very close.
- 20 τραγοκουρικῆ] for shearing he-goats. We should say simply 'a pair of sheep-shears'.
- 24 ὁ τῶν αἰετῶν] the proof of the true-born eagle, so said the story, was the power of facing the sun without blinking. Compare Ikarom § 14
 παρά πολὺ τῶν ἄλλων ζῴων αἰετὸς ἐστὶν ὀξυωπέστατος, ὥστε μόνος ἀντίον δέδορκε τῷ ἡλίῳ, καὶ τοῦτό ἐστὶν ὁ βασιλεὺς καὶ γνήσιος αἰετὸς, ἣν ἀσκαρδαμυκτὶ πρὸς τὰς ἀκτῖνας βλέπη.
- 29 ἀτενὲς ἀποβλέποντα] see on § 30.
- 30 ἀπάγειν] infinitive governed by the general notion of 'I bid you' contained in the sentence.

§ 47, page 53.

- 2 ἀλωπεκίας] marked with a fox. The word is humorously formed on the analogy of κοππατίας, πιθηκοφόρους on that of σαμφόρας, words which stood respectively for horses marked with the old letters koppa or san, to shew their breed. See Aristoph Nub 23, 122, 1298.
- 4 κἀνταῦθα] 'here'. Emphasized by καὶ ἄρα as to = 'without stirring from this spot'.
- 8 ἀνέθηκεν] the line and hook would be hanging on the wall of the temple, probably accompanied by a small tablet recording the name of the dedicator and the occasion of the offering. Lucian asks the priestess in charge to lend him them for a while.
- 12 ἀνύσασα] 'having accomplished'. ἀνύσας or ἀνύσας τε are common phrases in Greek meaning 'in haste', 'quickly'.
- 15 δελεάσας] 'having baited' the hook. The word is similarly used in § 48.
- 16 καθεζόμενος ἐπὶ] taking his seat to = going and sitting upon.
 τειχίου] properly used only of a party-wall, but in late Greek one must not be so particular. Here of the parapet of the Acropolis.
- 19 ἀλιεύσειν] see on § 27 τιμωρήσειν.

§ 48.

- 23 λάβρακα ... χρύσοφρυν] two ravenous kinds of sea-fish.

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

Page 54.

- 1 ἀπηρητημένος] hung from, dependent upon = the slave of. Compare Ikarom § 3 ἐκ τῶν ὤτων ἀπηρητημένον = 'all attention', Timon § 36 ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου = 'having made my hopes of my living depend on myself'. Lucian evidently means that the fish smelt the bait and was led by his smell to bite.
- 2 κενόν σοι etc] 'there you have the hook clear'. For σοι see on Charon § 17 ἔξει τέλος αὐτῷ.
- 3 προσέσχηται] is held fast, lodged firmly. Compare Eurip Bacchae 755—6 ὁπόσα δ' ἐπ' ὤμοις ἔθεσαν οὐ δεσμῶν ὑπο προσείχετ' οὐδ' ἐπιπτεν ἐς μέλαν πέδον.
- 4 μὰ Δία] used in affirmative clauses as here, is only found in late writers. Jacobitz. But perhaps there is a negative implied, as 'he can't be allowed to keep it; no, let him spew it out'. We should however rather expect μὰ Δι' ἀλλὰ in that case. See on § 51 νῆ Δία.
- 11 πολὺ λέγεις] 'you say a great price'. We should render 'I priced him at two obols the other day. And dear at that: for he is unfit for food, hideous, hard and worthless'.
- 12 ἐπὶ κεφαλῆν] head-first. See on § 12 ἐπὶ πόδας.
- 15 σοι] like that above κενόν σοι τὸ ἄγκιστρον.
- 17 ἀφύων] the ἀφύη was a very small fish. There is a pun here upon ἀφυής = without natural talent, foolish. We may try to express it 'and lighter than sprats. Yes certainly, light-headed enough'.

§ 49.

- 19 πλατύς] broad, flat. There is of course a pun upon Πλάτων.
- ὥσπερ ἡμίτομος] 'split, so to speak'. The Greeks seem to have applied this expression to the ψῆττα because it was white underneath, as though it had been cut in half. See Aristoph Lys 115—6, 131—2, where in line 131 we have an instance of the use of ψῆττα = blockhead, a sense possibly alluded to here.
- 26 ἀπὸ τῆς αὐτῆς πέτρας] that is ἀφείσθω, as § 48 ἀφες shews.

§ 50.

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

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OF MOURNING.

§ 1, page 57.

3 δῆθεν] 'as they think'. Often used ironically thus, implying that an action is not what it pretends to be.

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

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

6 Φερσεφόνην] Persephone or Phersephone was the daughter of Demeter goddess of agriculture and giver of the fruits of the earth in their season. The legends told how she was carried off by Pluton and became his queen in the world below.

κατ' οὐδέν] in any respect.

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

10 μᾶλλον δέ] see on piscator § 5.

§ 2.

13 ιδιώτας] see on Charon § 4.

14 Ἡσιόδῳ] Hesiod one of the early Greek poets, of uncertain date, is best known by his poem called 'Works and Days', a metrical collection of agricultural and other maxims. He also wrote a mythical poem called Theogony.

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

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

18 οὐκ οἶδ' ὅπως] parenthetical as usual. Render 'which place seems to them to be lighted up somehow, so that they can get a sight of all it contains'.

21 τῶν τὰ τοιαῦτα δεινῶν] those clever at such things. This use of δεινός is very common.

Page 58.

2 καταστήσασθαι] arranged for himself. Render 'and that this Pluton arranged the government of his realm and the world below in this way'.

κεκληρωσθαι] it had been settled by lot. The legend was that Zeus Poseidon and Pluton cast lots for the empires of the upper the marine and the nether worlds, and that they fell to them in the order named.

- 5 ὑφιέμενον] ὑφλεσθαι = to send oneself under: hence, to give way, submit. ὑφλεσθαί τιτι τινος = to give way to any one in anything. Render here 'allowing not a single soul to go upwards, with exception of a very few in all time past, on very strong grounds'.

§ 3.

- 8 ὄνομάτων] κωκυτὸς = wailing, πυριφλεγέθων = fire-blazing. See on Charon § 6. Milton (Par lost II 577—581) well illustrates the point of this passage 'Abhorred Styx, the flood of deadly hate; sad Acheron of sorrow, black and deep: Cocytus named of lamentation loud heard on the rueful stream; fierce Phlegethon, whose waves of torrent fire inflame with rage'. See Virgil Aen VI 550—1, Plato Phaedo p 113.
- 10 ἡ Ἀχερουσία λίμνη] Acheron was the one of the infernal rivers (the name is supposed to be connected with ἄχος, see Milton quoted above) which was generally represented as flowing outside the others and disgorging into a great lake or mere. See Plato Phaedo pp 112, 113, Virgil Aen VI 107, VII 569, and note on Charon § 6. Plato calls this ἡ Ἀχερουσιὰς λίμνη.
- 11 ἐνι] = ἐνεστι as often.
- 12 τοῦ πορθμέως] Charon of course. For the necessity of being ferried over by him see Virgil Georg IV 502, Aen VI 313—6.
βαθεῖα περᾶσαι] deep to cross = full deep for crossing = too deep to cross: that is, by wading. So διανήξασθαι πολλή = too broad to swim across.
- 13 οὐκ ἂν διαπταίη] could not fly across it; because of the evil stench, I suppose. See Virgil Aen VI 239—242 and Conington's note.

§ 4.

- 14 καθόδῳ] the descent. See Virgil Aen VI 126. One is reminded also of 273 *vestibulum ante ipsam primisque in faucibus Orci*.
- 15 πύλη] Virgil Aen VI 552—4 describes the gate of Tartarus as of adamant or steel. The gate here is that of the infernal regions generally.
ἀδελφιδούς] Aeacus was son of Zeus, and so nephew of Pluton. For this version of the legend, which represented him as a sort of porter or inspector at the gate of Hades, see note on Charon § 2 ἐμπολῶν.
- 16 τὴν φρουρὰν ἐπιτετραμμένος] entrusted in respect of the guard = having the guard entrusted to him. This is a very common construction with the perfect passive of ἐπιτρέπω.
- 17 κύων] Cerberus. See Virgil Aen VI 417—423.

§ 5.

20 *περαιωθέντας* etc] 'and when they are ferried over the mere to the inner side, a broad mead thick set with asphodel awaits them, and a draught of water hostile to memory; at least it has been named on this account the water of forgetfulness'. *περαιούσθαι* is especially used of crossing over water. See Thuc I 26 § 2 where *κατὰ θάλασσαν περαιούμενοι* is opposed to *ἐπορεύθησαν περὶ*.

21 *λειμών*] the mead of asphodel is spoken of again in Menippus § 11. It comes from Odyssey XI 539, 573. See on Charon § 22.

22 *λήθης*] see on Charon § 21, and for the river being itself named Lethe (which Liddell and Scott deny too broadly) it will be best to refer to Virgil Aen VI 705—715, 749, Plato Rep p 621. Conington on Aen VI 705 observes rightly that the river Lethe is not Homeric.

23 *ἀμέλει*] see on piscator § 25.

24 *Ἀλκηστις*] wife of Admetus king of Pherae in Thessaly. How she gave herself up to death to save her husband, and how she was brought back from the nether world to life again by Herakles, is all set forth in the well-known play of Euripides which bears her name.

Πρωτεσίλαος] for the tale of Protesilaus see on Charon § 1.

25 *Θησεύς*] son of Aegeus a mythical king of Athens. The present passage refers to an attempt which he is said to have made in his later years. He went to Hades with Pirithous to aid him in carrying off Persephone the wife of Pluton. Pirithous never returned and Theseus was only released from his bonds by Herakles. See Virgil Aen VI 393—5 and Conington on 617.

ὁ τοῦ Ὀμήρου Ὀδυσσεύς] 'Odysseus in Homer'. The eleventh book of the Odyssey (hence called *νέκυια*) is devoted to the visit of Odysseus to the dead in Hades.

26 *οὐ πίνοντες...αὐτῶν*] 'not having drunk of the spring; (which they cannot have done) for (had they drunk) they could never have remembered them'. The Greek *γὰρ* often expresses what we have to explain in English by parentheses as above, and can only translate by a somewhat forced 'for then'. See § 15.

§ 6.

30 *συνδιαπράττουσιν*] 'help in carrying on'. Compare apolog de merc cond § 12 *δημοσίᾳ δὲ τῆς μεγίστης ἀρχῆς κοινωνοῦμεν καὶ τὸ μέρος συνδιαπράττομεν*.

31 *ἐρινύες*] 'Furies'. These avenging deities play an important part in the Greek mythology, and are continually spoken of in literature. Of much the same nature are the *ποῦαι* and *φόβοι*, spirits of vengeance and fear.

ὁ Ἑρμῆς] the usher of departed souls, who took them to the world below. See the Charon *πασσιν*.

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§ 9.

15 *οἱ δὲ τοῦ μέσου βίου* etc] that those who have on earth been neither actively good nor actively bad are after death kept in a place apart, neither Elysium nor Tartarus, is a doctrine found also in the sixth book of Virgil's *Aeneid*. This part and its inhabitants are loosely described by him in lines 426—547. See also v 734 and Conington's note.

17 *ὑπὸ τῆ ἀφῆ* etc] for the impalpable nature of the shades see *Odyssey* XI 204—8, *Virgil Aen* II 792—4, VI 290—4, 700—2.

18 *ἄρα*] 'it seems'. Ironical sense, as often.

χοαῖς] the pouring of libations at tombs was a very ancient custom and is continually referred to in the Greek writers. The dead were supposed to enjoy honour and power among the spirit world in proportion to the honour paid to their tombs by libations and other sacrifices. This is especially brought out in the play of Aeschylus called *χοηφόροι*. There was also a notion that the spirits fed somehow on these libations and offerings, especially on blood. See *Odyssey* X 516—540, XI 23—50, 88—9, 95—9. Compare the remarks of Lucian below § 19, Charon § 22.

19 *ὡς εἴ τῳ* etc] 'since if any man has no friend or kinsman left behind on earth, he dwells among them a corpse unfed and hungering'. See in particular *Aesch Choeph* 164, 260—1, 483—5.

§ 10.

21 *περιελήλυθε*] has gone round. We say 'has penetrated' or 'has taken such hold of'. Compare *Odyssey* IX 362 *αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος*, *Lucian de hist conscr* § 2 (*τὸ πάθος*) *τοὺς πολλοὺς τῶν πεπαιδευμένων περιελήλυθεν*.

23 *ὀβολόν*] see on Charon § 11.

ἐς τὸ στόμα αὐτῷ] to him into his mouth = 'into his mouth', a common Greek idiom.

κατέθηκαν] aorist of action repeated. We can only say 'they deposit' not expressing 'on each occasion'. See § 21 *ἐκαυσεν*.

25 *νόμισμα*] anything sanctioned by usage; hence, the established current coin of any state: which latter is the common meaning. Render 'without having first enquired the nature of the coin in use and currency among those below, and whether an Athenian or Macedonian or Aeginetan obol passes for good with them, nor (reflected) that it had been far better not to be able to pay their fare;—for then, the ferryman not having received it, they would have been sent back to earth and come into the world of men again'.

26 *δύναται*] seems here to be used simply = has force, is worth something. There were many currencies in ancient Greece. That of Aegina was very ancient and widely adopted, dating back from the times when the island was an independent state.

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

§ 11.

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

Page 60.

- 2 χρίσαντες] the corpse was anointed with precious sweet perfumes after the washing. See Iliad XVIII 350—1, Virgil Aen VI 219.

πρὸς δυσωδίαν etc] 'being by this time overpowered so as to make a stink'. That is, being so decomposed as to be offensive. πρὸς δυσωδίαν = in relation to, or in the direction of, a stink. Compare Thuc II 65 § 8 πρὸς ἡδονήν τι λέγειν = to say something to please (the Athenians), 53 § 3 ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἤξιον ποιεῖσθαι = they were resolved to take their enjoyments in haste and so as to secure pleasure (from them). See also on piscator § 8 πρὸς ὀργήν.

- 3 τοῖς ὥραιοις ἀνθεσι] with the flowers in season. For the custom of placing garlands on the corpse see Aristoph Eccles 537—8.

προτίθενται] 'lay it out' on a bed (κλίνη). πρόκειται in § 12 is the passive in use of this verb. The πρόθεσις was on the second day after death.

λαμπρῶς ἀμφιέσαντες] having wrapped it in splendid raiment. There is no doubt that the outer shroud or pall was always white, but whether the under garment was not sometimes of a bright colour, such as purple or scarlet, may well be doubted. See Iliad XVIII 352—3, Virgil Aen VI 221—2, XI 72—7.

- 4 μίγῃ] the change to the plural shews that Lucian, though he has been speaking of τὸ σῶμα in the singular, merely means 'the body in any particular case'. Hence we resume with a supplied nominative 'the dead'.

παρὰ τὴν ὁδὸν] see on Charon § 18 παρὰ τὸν βίον. Render 'that they may not be cold of course on their journey nor be seen naked by Cerberus'. δῆλον ὅτι indicates the ironical nature of the remark.

- 5 τῷ Κερβέρῳ] this dative of the agent as it is called is only used in Greek prose of the best age after the perfect and pluperfect passive. Remember that βλέπωμαι literally = be looked upon.

§ 12.

- 8 φοινισσόμεναι] being reddened; that is, with the blood from laceration.

καί που καί] 'and perhaps too'.

13 ὡς περ ἐς πομπήν etc] 'as though adorned for a procession'.

§ 13.

15 ἐκ μέσων etc] 'having come forth from the throng of relations and flung his arms around the departed'.

16 προκείσθω γάρ etc] 'we must suppose that it is some handsome youth who is laid out, to heighten the tragic effect of the scene at his funeral'. προκείσθω literally = let there be laid out. The γάρ cannot be rendered in English: it introduces the parenthesis in the sense of 'it should be said that'.

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

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

ἄλλοκότους] see on piscator § 25.

18 εἰ λάβοι φωνήν] often said of inanimate objects. Compare Soph Elect 548 φαίη δ' εἴη ἢ θαναῦσά γ', εἰ φωνήν λάβοι.

20 παρατείνων] 'drawling out' his words one by one. Compare what is said of an echo in a house, de domo § 3 (οἶκος) παρατείνων τὰ τελευταῖα τῆς φωνῆς καὶ τοῖς ὑστάτοις τῶν λόγων ἐμβραδύνων.

οἴχη μοι] see on § 17.

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

§ 14.

26 οἴδμενος δεῖσθαι etc] for this argument against the muddle-headed popular conceptions of the condition of the dead see Lucretius III 830—930 especially 896—901.

27 καὶ μετὰ τὴν τελευτήν] 'even after his death'.

28 καὶ ἵππους etc] I think this passage must be suggested by the account of the funerals of the Scythian kings in Herodotus IV 71, 72, especially by these words ἐν δὲ τῇ λοιπῇ εὐρυχωρίῃ τῆς θήκης τῶν παλλακῶν τε μίαν ἀποπνίξαντες θάπτουσι, καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον καὶ ἀγγελιηφόρον καὶ ἵππους, καὶ τῶν ἄλλων ἅπαντων ἀπαρχὰς, καὶ φιάλας χρυσέας. The custom of burning or burying things for the use of the dead is of immemorial antiquity. Not only is it often alluded to by ancient writers, but amply attested by excavations. So in Nigrinus § 30 Lucian says of Romans οἱ μὲν ἐσθῆτας ἑαυτοῖς κελεύοντες συγκαταφλέγεσθαι οἱ δ' ἄλλο τι τῶν παρὰ τὸν βίον τιμίων.

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

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19 ἢ τί σοι etc] 'is it that I seem to you a hardly-used man?' We regularly find ἢ thus introducing questions to which the answer 'yes' is expected. So § 19 ἢ νομίζετε. Remember that τί here is not the interrogative. The accent upon it is thrown back from σοι δεινόν τι πάσχειν or δεινὰ πάσχειν are both good prose Greek: δεινὸν πάσχειν I cannot establish. On this ground and on that of improvement in the sense, I venture to leave Bekker's reading ἢ τί σοι for the above.

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

μη] intolerable μη for οὐ.

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

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

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

23 Ὀλυμπιάδας] 'olympiads'. This was the common unit of reckoning in Greek chronology. The great games at Olympia, in which all Greeks took part, were held every fourth year. An Olympiad then = 4 years.

ἀνατλήσας] having borne, endured. The expression is bold, but I prefer it to ἀναπλήσας, and it may perhaps receive some support from Aesch Ag 715-6.

24 παραπαίων] striking aside or falsely: said of one playing on the lyre. Hence 'acting foolishly'. It is here used with a cognate accusative as in de hist conscr § 2 οὐχ ὥστε τραγωδεῖν (ἐλαττον γὰρ ἂν τοῦτο παρέπαιον). Render 'and in these very (δὴ) last acts playing the fool before all these witnesses'.

ἐπὶ τοσοῦτων μαρτύρων] see on piscator § 27.

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

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

μεθέξομεν] that is, ἡμεῖς οἱ θανόντες.

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

§ 17.

30 φέρε διδάξομαι] 'come, I will teach you'. This use of the future with φέρε is one of Lucian's slips. In navig § 4 he even writes ἐθέλεις ἐγὼ αὐθις ἐπάνειμι. For the form διδάξομαι see on somnium § 10.

31 *καὶ δὴ*] 'so then'.

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

Page 62.

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

4 *οὐκ ἔρως* etc] 'love will not vex you, nor dependence pervert you, nor yet will you be in anxious haste on this account twice or thrice a day, alas, alas!' *συνουσία* in Lucian's time had acquired a sort of special sense of 'intercourse between employed and employer'. Hence used of the employed it = dependent position, and Lucian has *οἱ ἐπὶ μισθῷ συνόντες*. Compare apolog de merc cond § 9 *ὑποστῆναι τὴν παρούσαν συνουσίαν* 'submitted to the present relation', namely, service under a patron. How the meaning arose is seen by reference to such phrases as *συνεῖναι πράγμασι* 'to be concerned with affairs'. The meaning of *διαστρέψει* is 'will distort your character, making you suppress your own opinion and echo the sentiments of another'. The tame philosopher in the house, a sort of despised tutor, was a well-known character in those days.

6 *ὦ τῆς συμφορᾶς*] see on Charon § 13 *ὦ πολλοῦ γέλωτος*.

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

§ 18.

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

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

ἀνιᾶ καὶ διανοῆ] these are indicatives, not subjunctives, as *δέδιας* shews. See on piscator § 5 *ὁράτε μὴ ποιείτε*.

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

11 *σοι*] see on Charon § 1.

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

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

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

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

§ 19.

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

18 *ἀμετρία*] extravagance.

λίθος ἐστεφανωμένος] this is the grave-stone (*στήλη, cippus*), an upright slab, on which it was customary to hang wreaths. This custom, like many others, has survived to our own days. See Charon § 22, Nigrinus § 30 *οἱ δὲ καὶ παραμένειν τινὰς οἰκέτας τοῖς τάφοις (κελείοντες), ἐνιοὶ δὲ καὶ στέφειν τὰς στήλας ἄνθεσιν*.

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

§ 20, page 63.

- 1 ὡς ἄρα etc] from Iliad XXII 361, said of Hector. Here it is brought in with bitter irony, the corpse wrapped and tied up and the sarcastic remarks put into the mouth of the soul just above being in strong contrast to Hector and Hector's last words.
- 2 ἐπιστραφεῖς etc] having turned round to us, and rested himself upon his elbow.
- 3 οὐκ ἂν οἴομεθα] see on Charon § 17 ἀρ' ἂν σοὶ δοκεῖ.
- 5 σοφιστήν] in Lucian's time this word had come to be used in the sense of 'Professor of Rhetoric', and even as here in that of 'Professor' simply. It is well known that hired mourners were employed. Becker (excursus in *Charicles*) thinks that Lucian is referring here rather to the πρόθεσις (second day after death) than to the ἐκφορά (third day). But have we not had enough of the πρόθεσις in §§ 11, 12 above?
 συνειλοχότα] who has gathered together, made a collection of. So Dem Meidias p 522 καὶ συνειλοχα ὕβρεις αὐτοῦ καὶ ἀτιμίας τοσαύτας ὄσας ἀκούσεσθε αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ ῥαδία.
- 6 συναγωνιστῆ] see on piscator § 26.
- 7 χορηγῶ] 'conductor'.

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§ 22.

- 16 *χώματα*] mounds, heaps. See Charon § 22. '
 17 *πυραμίδες*] the pyramid was a form sometimes employed in monuments. The great ones of the Egyptian kings are the best known instance.
 18 *περιττά*] superfluous, useless.

§ 23.

- 19 *ἀγῶνας* etc] 'yet some even hold games or deliver funeral speeches at the monuments'. To hold athletic contests at a grave was a great honour to the dead. Iliad XXIII contains a description of this.
διέθεσαν] arrange, conduct.
λόγους] this custom is too well known to need illustration.
 20 *ὥσπερ* etc] 'as though they were counsel or witnesses for the dead party before the court below'.
συναγορεύοντες] taking the side of, pleading for.

§ 24.

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

Page 64.

- 1 *καὶ γὰρ τ'* etc] Iliad XXIV 602.
 3 *γαστέρι δ' οὕπως* etc] Iliad XIX 225.
 5 *εἰ φανοῦνται* etc] 'to think that they shall be seen after the death of their dearest still abiding in human passions'. That is still affected by human weaknesses. For *πάθεισι* see on Charon § 18 *πάθη*.

ADDENDA.



SOMNIUM.

§ 2, page 1.

20 ἀλλὰ] often thus answers an οὐ, compare § 16, piscator § 12.

§ 6, page 3.

13 παρὰ μικρὸν] add the saying of Socrates quoted by Diogenes Laertius II § 32 τὸ τε εὖ ἀρχεσθαι μικρὸν μὲν μὴ εἶναι παρὰ μικρὸν δέ, 'a good beginning is not a little thing but within a little': that is, of the end.

§ 7.

31 θρέψη] the future is in sense about equivalent to the optative with ἄν, so that here we have (as often) it substituted for the more common form of condition (as εἰ ἐθέλοις.....τρέφοιο ἄν). Compare bis accus § 17 εἰ ἀκούσασθε.....εἴσεσθε, gallus § 16 etc, and see on § 8 εἰ γένοιτο.....δόξεις.

§ 8, page 4.

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

§ 10, page 5.

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

§ 12.

31 συνῶν] so in de hist conscr § 39 Lucian says that the true historian should have an eye not to his hearers in the present but to those who will afterwards have intercourse with his writings (τοὺς μετὰ ταῦτα συνεσομένους τοῖς συγγράμμασιν).

§ 13, page 6.

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

CHARON.

§ 4, page 12.

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

23 ἀρχιτέκτων Ὅμηρος] see the story of the vision of Homer whereby Alexander was said to have been guided in the choice of a site for

his new city Alexandria. I fancy that Lucian is here thinking of this story, which Plutarch records very doubtingly, and giving a sly rap at the appetite for the marvellous displayed by the writers of his own day.

§ 5, page 13.

- 15 *κατὰ τοῦ ὀλισθηροῦ*] I find this construction again in Arrian v 7 § 1, where a pile bridge is said to be *κατὰ τοῦ ποταμοῦ*, 'down into the river'.

§ 8, page 15.

- 24 *τεθνήξασθαι*] Milon died, it is said, by being nipped in a half-cleft tree which he strove in the pride of his strength to tear completely asunder. See Strabo vi 1 § 12 (p 263), Juvenal x 10.

§ 10, page 16.

- 22 *φησὶν οὗτος* etc] observe that Charon breaks in to explain Solon's reference. The reason is that he can recognize the names of two of his recent passengers.

§ 12, page 18.

- 22 *οἱ σώζοντες* etc] compare Juvenal viii 258 *pluris enim Decii quam quae servantur ab illis*.

§ 20, page 24.

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

§ 23, page 26.

- 26 *καὶ πόλεις*] so Rutilius de reditu I 413—4 *non indignemur mortalia corpora solvi: cernimus exemplis oppida posse mori*.

§ 24, page 27.

- 7 *ὑπὲρ τοῦ πεδίου* etc] compare Hamlet act IV scene iv lines 17—26, 60—65.

PISCATOR.

§ 2, page 29.

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

§ 3.

- 26 *ἐπὶ τὸν Εὐριπίδην*] perhaps Lucian is thinking of the story of the Athenian prisoners at Syracuse who were said in some instances to have gained the favour of the masters to whom they had fallen by recitations from the pathetic tragedies of this poet.

§ 4, page 30.

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

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- 27 διάδημα] Curtius III 3 § 19 speaks of the *caerulea fascia albo distincta* that ran round the head-dress of the Persian kings.

§ 36, page 47.

- 26 δπώρας] compare Plut Alex 50 ἤκόν τινες ὀπώραν Ἑλληνικὴν ἀπὸ θαλάσσης τῷ βασιλεῖ κομίζοντες.

§ 43, page 51.

- 6 ἐν γε τοῖς χρήμασι] see dial mort 14 § 5, where Alexander is made to complain of Aristotle's teaching in this point.

§ 45.

- 27 θέρμους] so in Diog Laert vi § 86 the Cynic philosopher Krates is said to have declared that his gain from philosophy was *θέρμων τε χοῖνιξ καὶ τὸ μηδενὸς μέλειν*.

DE LUCTU.

§ 8, page 59.

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

§ 9.

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

§ 21, page 63.

- 11 ὑάλω] Capt Burnaby (On horseback through Asia Minor c 29) speaking of the village of Dudusa near Sivas says that some of the houses, instead of glass window-panes, had 'pieces of some transparent alabaster, which is found in large quantities in the neighbourhood'.

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

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

§ 24.

- 23 παραμυθοῦνται etc] compare Petronius § 111 '*quid proderit inquit hoc tibi, si soluta inedia fueris, si te vivam sepelieris, si antequam fata poscant indemnatum spiritum effuderis? id cinerem aut manes credis sentire sepultos?*' *vis tu reviviscere? vis discusso muliebri errore quam diu licuerit lucis commodis frui? ipsum te iacentis corpus admonere debet ut vivas.*' *nemo invitus audit cum cogitur aut cibum sumere aut vivere. itaque mulier aliquot dierum abstinentia sicca passa est frangi pertinaciam suam, nec minus avidè replevit se cibo quam ancilla, quae prior victa est.*

INDICES.

The following indices have been worked out as nearly perfect as time would allow. It seemed better to spend the few days immediately preceding publication in collecting a full index than in endeavouring to complete the system of cross references in the notes. The letters **S C P L** stand respectively for the four pieces contained in the book. The numbers refer to sections.

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