Lucian

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LUCIAN

II
LUCIAN
WITH AN ENGLISH TRANSLATION BY
A. M. HARMON
OF PRINCETON UNIVERSITY

IN SEVEN VOLUMES
II

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PREFATORY NOTE

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

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

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

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

A conjecture which appears on page 378 of Volume I with my initials attached, belongs by right of priority to Madvig, and Eduard Schwartz has been anticipated by Richard Bentley in his capital emendation on page 180.
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THE WORKS OF LUCIAN

THE DOWNWARD JOURNEY, OR
THE TYRANT

A scene in the realm of Hades, showing that cobblers fare better there than kings. The lower world is depicted also in the Menippus and in the Dialogues of the Dead. All these pieces were deeply influenced by Cynic satire and in particular by the Necyia of Menippus. Helm maintains that the Downward Journey is based on a couple of scenes in the Necyia which Lucian left unused in writing his Menippus and subsequently worked up into a separate dialogue, prefixing an introduction of his own; but there is hardly enough evidence to make this theory plausible, let alone incontestable.

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

ΧΑΡΩΝ

1 Εἰσιν, ο Κλωθοῦ, τὸ μὲν σκάφος τοῦτο ἡμῖν πάλαι εὐτρεπές καὶ πρὸς ἀναγωγὴν εὖ μάλα παρεσκευασμένον· ο τε γὰρ ἀντλος ἐκκέχυται καὶ ο ἱστῶς ὀρθωτεῦ καὶ η ὀθονὴ παρακέρουσα καὶ τῶν κιοτῶν ἑκάστῃ πετρόπωται, κωλὺς τε οὐδέν, ὅσον ἐπὶ ἑμοὶ, τὸ ἄγκυρον ἀναστάσαντας ἀπο- πλεῖν. ο δὲ Ἕρμῆς βραδύνει, πάλαι παρέίναι δέον κενὸν γοῦν ἑπιβατῶν, ὡς ὀρᾶς, ἔστι το πορθμεῖον τρίς ἣδη τῆμερον ἀναπεπλευκέναι δυνάμενον καὶ σχεδὸν ἀμφὶ βουλτοῦ ἑστιν, ἡμεῖς δὲ οὐδὲπω οὐδὲ ὀβολὸν ἐμπεπολήκαμεν. εἶτα ο Πλοῦτων εὖ οίδα ὅτι ἐμὲ ῥαῦμαμεν ἐν τούτοις ὑπολήψεται, καὶ ταῦτα παρ' ἀλλῳ οὐσιν τῆς αἰτίας. ο δὲ καλὸς ἡμῖν κἀγαθὸς νεκροπομπὸς ὀσπερ τις ἄλλος καὶ αὐτὸς ἀνω τὸ τῆς Δήθης ὕδρῳ πεπωκώς ἄναστρέψαι πρὸς ἡμᾶς ἐπιλέλησται, καὶ ἦτοι παλαίει μετὰ τῶν ἐφήβων ἥ κιθαρίζει ἡ λόγους τινὰς διεξέρχεται ἐπιδεικνύμενος τῶν λήτων τὸν αὐτοῦ, ἦ τάχα ποι καὶ κλωπεύει ὁ γεννῶδας παρελθὼν μία γὰρ αὐτοῦ καὶ αὐτή
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THE TYRANT

CHARON

WELL, Clotho, we have had this boat all ship-shape and thoroughly ready to sail for some time. The water is baled out, the mast is set up, the sail is hoisted in stops and each of the oars has a lanyard to it, so that as far as I am concerned there is nothing to hinder our getting up anchor and sailing. But Hermes is behind hand; he should have been here long ago. There is not a passenger aboard the ferry-boat, as you see, when she might have made three trips to-day by this time, and here it is almost dusk and I haven't earned even an obol yet. Besides, Pluto will surely think I am taking it easy all this time, when really someone else is to blame. Our honourable guide of souls\(^1\) has had a drink of Lethe-water up there if ever a man did, and so has forgotten to come back to us: he is either wrestling a fall with the boys or playing a tune on the lyre or making speeches to show off his command of piffle, or maybe the gentleman is even playing sneak-thief, for that is one of his accomplishments also. Anyhow, he takes

\(^1\) Hermes.
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tων τεχνών. ὁ δ’ οὖν ἐλευθεριάζει πρὸς ἡμᾶς, καὶ ταύτα ἐξ ἦμους ἤμετρος ἂν.

ΚΛΑΘΕ

2. Τί δὲ οἴδας, ὁ Χάρων, εἰ τις ἀσχολία προσέ-2 πεσεν αὐτῷ, τοῦ Δίως ἐπὶ πλέον δεηθέντος ἀπο-χρήσασθαι πρὸς τὰ ἀνώ πράγματα; δεσπότης δὲ κάκεινὸς ἦστιν.

ΧΑΡΩΝ

'Ἀλλ’ οὖχ ὡστε, ὁ Κλαθόοι, πέρα τοῦ μέτρου δεσπόζειν κοινοῦ κτήματος, ἔπει οὐδὲ ἡμεῖς ποτε αὐτόν, ἀπίηναι δέον, κατεσχήκαμεν. ἀλλ’ ἐγὼ οἶδα τὴν αἰτίαν’ παρ’ ἡμῖν μὲν γὰρ ἀσφόδελος μόνον καὶ χοαλ καὶ πόπανα καὶ ἐναγίσματα, τὰ δ’ ἄλλα ξόφω καὶ ὀμίχλη καὶ σκότος, ἐν δὲ τῷ οὐρανῷ φαινότα πάντα καὶ ἦ τε ἀμβροσία πολλή καὶ τὸ νέκταρ ἀφθονον’ ὡστε ἡδίων παρ’ ἐκείνοις βραδύνειν ζοικε. καὶ παρ’ ἡμῶν μὲν ἀνείπταται καθάπερ ἐκ δεσμωτηρίου τινὸς ἀποδιδράσκων· ἐπειδὰν δὲ καιρὸς κατιέναι, σχολή καὶ βάδην μόνις ποτὲ κατέρχεται.

ΚΛΑΘΕ

3. Μηκέτι χαλέπαινε, ὁ Χάρων. πληρίων γὰρ αὐτὸς ὤντος, ὡς ὅρας, πολλοὺς τινας ἡμῖν ἄγων, μᾶλλον δὲ ὥσπερ τι αὐτόλοιον ἄθροίουσα αὐτούς τῇ ῥάβδῳ σοβάν. ἀλλ’ τί τούτο; δεδεμένου τινα ἐν αὐτοῖς καὶ ἀλλον γελῶντα ὁρῶ, ἐνα δὲ τινα καὶ πήραν ἐξημένου καὶ ἔφιλον ἐν τῇ χειρὶ ἔχουντα, δριμὴ ἐννοῦντα καὶ τοὺς ἀλλούς ἐπισκευόντα. οὖν ὅρας δὲ καὶ τὸν Ἑρμῆν αὐτὸν ἱδρῶτι ἱέρωμεν καὶ τῷ πόθε κεκουμένων καὶ πνευστιῶντα; μεστὸν
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liberties with us as if he were free, when really he is half ours.¹

CLOTHO

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

CHARON

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

CLOTHO

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

¹ Like a slave in the upper world, Charon identifies himself with his master Pluto.
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γούν ἀσθματος αὐτῷ τὸ στόμα. τί ταύτα, ὥστιν ἂν, Ἔρμη; τίς ἡ σποουδή; τεταραγμένη γὰρ ἡμῖν ἔσικας.

ΕΡΜΗΣ

Τί δ’ ἄλλο, ὥστιν ἔρμη, ἢ τούτων ἀλητηρίων ἀποδράντα μεταδιώκων ὅλιγον δεῖν λυπόνεις ἡμῖν τήμερον ἐγενόμην;

ΚΛΑΩΝ

Τίς δ’ ἔστιν; ἢ τί βουλόμενος ἀπεδίδρασκε;

ΕΡΜΗΣ

Τούτι μὲν πρόδηλον, ὅτι χὴν μᾶλλον ἐβούλετο. ἔστι δὲ βασιλεὺς τις ἡ τύραννος, ἀπὸ γούν τῶν ἀδυρμῶν καὶ ἄνικω καὶ πολλῆς τίνος εὐθαλ-μονίας ἐστερήθαι λέγων.

ΚΛΑΩΝ

Ἐφ’ ὁ μάταιος ἀπεδίδρασκεν, ὡς ἐπιβιώναι δυ-νάμενος, ἐπιελευστότος ἡδή τοῦ ἐπικεκλωσμένου αὐτῷ νήματος;

ΕΡΜΗΣ

4 Ἀπεδίδρασκε, λέγεις; εἰ γὰρ μὴ ὁ γενναῖοτάτος οὖτος, ὁ τὸ ἔξωλον, συνήργηισέ μοι καὶ συλλα-βόντες αὐτὸν ἐδήσαμεν, καὶ ψευτὸν ἡμᾶς ἀποφυγόν, ἀφ’ οὐ γὰρ μοι παρέδωκεν αὐτὸν ἡ Ἀτροπος, παρ’ ὅλην τὴν ὅδον ἀντέτειναι καὶ ἀντέσπα, καὶ τῷ ποδε ἀντερείδων πρὸς τὸ ἔδαφος οὐ παντελῶς εὐάγγειος ἦν ἐνίοτε δὲ καὶ ἱκέτευε καὶ κατελ-πάρει, ἀφεθήναι πρὸς ὅλιγον ἄξιων καὶ τολλὰ δώσειν ὑπερχωύμενος. ἔγῳ δὲ, ἃσπερ εἰκός, οὐκ ἀνίειν ὑπὸν ἀδυνάτων ἐφιέμενον. ἐπεὶ δὲ κατ’ αὐτὸ ἡδή τὸ στόμιον ἠμεν, ἐμοὶ τοὺς νεκροὺς, ὃς
gasp for breath. What's all this, Hermes? What's the excitement? You seem to be in a stew, you know.

HERMES

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

CLOTHO

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

HERMES

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

CLOTHO

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

HERMES

Tried to run away, do you say? Why, if this splendid fellow, the one with the stick, had not helped me and we had not caught and bound him, he would have got clean away from us. You see, from the moment Atropos turned him over to me he kept straining and pulling back every inch of the way, and as he braced his feet on the ground he was by no means easy to lead; sometimes, too, he would beg and entreat, wanting to be let go for a little while and promising a heavy bribe. Of course I did not let him go, for I saw that what he was after was impossible. But when we were right by the
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έθος, ἀπαριθμοῦντος τῷ Λιακῷ κάκεινου λογισμοῦ· μένου αὐτούς πρὸς τὸ παρά τῆς σῆς ἄδελφῆς πεμφθέν αὐτῷ σύμβολον, λαθὼν οὐκ οἶδ᾽ ὅπως ὁ τρισκατάρατος ἀπίων ὄχετο. ἐνέδει οὖν νεκρὸς εἶς τῷ λογισμῷ, καὶ ὁ Λιακὸς ἀνατείνας τᾶς ὀφρύς, "Μὴ ἐπὶ πάντων, ὁ Ἐρμῆ,” φησί, “χρῶ τῇ κλεπτικῇ, ἄλις σοι αἱ ἐν οὐρανῷ πάντισιν τὰ νεκρῶν δὲ ἄκριβῆ καὶ οὐδαμῶς λαθείν δυνάμενα. οἴτινα, ὡς ὀρᾶς, πρὸς τοὺς χιλίοις ἔχει τὸ σύμβολον ἐγκεχαραγμένους, σὺ δὲ μοι παρ᾽ ἕνα ἱκεις ἄγων, εἰ μὴ τοῦτο φῆς, ὡς παραλελόγισται σε τῇ Ἀτροπος." ἐγὼ δὲ ἐρεθριάσας πρὸς τὸν λόγον ταχέως ὑπεμνήσθην τῶν κατὰ τὴν ὀδόν, κἀπειδὴ περιβλέπων οὐδαμοῦ τούτων εἴδον, συνεὶς τὴν ἀπόδρασιν ἑδίωκον ὡς εἶχον τάχος κατὰ τὴν ἄγωσαν πρὸς τὸ φῶς· εἶπεστὶ δὲ αὐθαίρετος μοι ὁ βέλτιστος οὖτος, καὶ ὁσπέρ ἀπὸ ὑστῆρας τέρμας καταλαμβάνουμεν αὐτὸν ἔδη ἐν Ταινάρῳ· παρὰ τοσοῦτον ἠλθε διαφυγεῖν.

ΚΛΩΘΗ

5 Ἡμεῖς δὲ, ὁ Χάρων, ὅλιγωρίαν ἔδη τοῦ Ἐρμοῦ κατεγινώσκομεν.

ΧΑΡΩΝ

Τῇ οὖν ἐτὶ διαμέλλομεν ὡς οὖν ἰκανὴς ἡμῖν γεγενημένης διατριβής;

ΚΛΩΘΗ

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

CLOTHO

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

CHARON

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

CLOTHO

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

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

2 A promontory in Laconia where the ancients located one of the entrances to Hades; now Cape Matapan.
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ξομένη, ὡς ἔθος, ἐπιβαίνοντα ἐκαστον αὐτῶν διαγνώσομαι, τίς καὶ πόθεν καὶ ὄντινα τεθνεός τον τρόπον· σὺ δὲ παραλαμβάνων στοίβαζε καὶ συντίθει· σὺ δὲ, ὁ Ἐρμής, τὰ νεογνὰ ταυτὶ πρώτα ἐμβαλοῦ· τί γὰρ ἄν καὶ ἀποκρίνατο μοι;

ἘΡΜΗΣ

′Ιδοὺ σοι, ὁ πορθμευ, τὸν ἀρμὸν οὗτοι τριακόσιοι μετὰ τῶν ἐκτιθεμένων.

ΧΑΡΩΝ

Βασᾶλ τῆς εὐαγγίας. ὁμφακίας ἢμῖν νεκροὺς ἤκεις ἅγων.

ἘΡΜΗΣ

Βούλει, ὁ Κλωθοῖ, τοὺς ἀκλάντος ἐπὶ τοῦτοι ἐμβιβασόμεθα;

ΚΛΩΝ

Τοὺς γέρουντας λέγεις; οὔτω ποιεῖ. τί γάρ με δεὶ πράγματα ἔχειν τὰ πρὸ Εὐκλείδου νῦν ἐξετάζουσαν; οἱ ὑπὲρ ἔξηκοντα ἤμεῖς πάρτε ἡδη. τί τοῦτο; οὐκ ἐπακούοντο μου βεβυσμένοι τὰ ὁτά ὑπὸ τῶν ēτῶν. δεῖσει τάχα καὶ τούτους ἀράμενον παραγαγεῖν.

ἘΡΜΗΣ

′Ιδοὺ πάλιν οὗτοι δυνεῖν δέοντες τετρακόσιοι, τακεροὶ πάντες καὶ πέπειροι καὶ καθ' ὁρὰν τετρυγμένοι.

ΧΑΡΩΝ

Νὴ Δί, ἐπεὶ ἀσταφίδες γε πάντες ἢδη εἰσί.

ΚΛΩΝ

6 Τοὺς τραυματίας ἐπὶ τούτοις, ὁ Ἐρμή, παράγαγε· καὶ πρῶτόν οὐ εἴπατε ὅπως ἀποθανόντες

1 συντίθει· σὺ δὲ, ὁ Ἐρμή ῾Ιακωβ: συντίθει, ὁ Ἐρμή· σὺ δὲ MSS.

10
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comes aboard I will see who he is, where he comes from, and how he met his death; you receive them, and as you do so, pack and stow them. Hermes, heave these babies aboard first, for what in the world can they have to say to me?

HERMES

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

CHARON

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

HERMES

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

CLOTHO

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

HERMES

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

CHARON

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

CLOTHO

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

1 Literally, "before Euclid," the Athenian archon of 403 B.C., the year in which the democracy was restored and the misdeeds of the oligarchy obliterated by a general amnesty.
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ηκετε μᾶλλον δὲ αὐτῇ πρὸς τὰ γεγραμμένα ὑμᾶς ἐπισκέψομαι. πολεμούντας ἀποθανεῖν ἔδει χθῆν
ἐν Μηδία τέτταρας ἐπὶ τοὺς ὁγδοῦκοντα καὶ τῶν Ὥξυάρτου νῦν μετ' αὐτῶν Γρήβαρην.

ΕΡΜΗΣ

Πάρεισι.

ΚΛΑΘΩΝ

Δὴ ἐρωτά αὐτοὺς ἀπέσφαξαν ἐπτὰ, καὶ ὁ φιλόσοφος Θεαγένης διὰ τὴν ἑταῖραν τὴν Μεγαρόθεν.

ΕΡΜΗΣ

Οὔτω πλησίον.

ΚΛΑΘΩΝ

Ποῦ δ' οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόντες;

ΕΡΜΗΣ

Παρεστάσιω.

ΚΛΑΘΩΝ

'Ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φονευθείς;

ΕΡΜΗΣ

'Ἰδοὺ σοι πλησίον.

ΚΛΑΘΩΝ

Τοὺς ἐκ δικαστηρίων δῆτα παράγαγε, λέγω δὲ τοὺς ἐκ τυμπάνου καὶ τοὺς ἀνεσκολοπισθεῖν

 vou. οἱ δ' ὑπὸ ληστῶν ἀποθανόντες ἑκατέδεκα ποὺ εἰσίν, ὡ 'Ερμή;
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here—but no, I myself will refer to my papers and pass you. Eighty-four should have died in battle yesterday in Media, among them Gobares, the son of Oxyartas.

HERMES

Here they are!

CLOTHO

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

HERMES

Right here beside you.

CLOTHO

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

HERMES

Here they stand.

CLOTHO

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

HERMES

There beside you.

CLOTHO

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

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

Πάρεισιν ο’δε οἱ τραυματίαις οὐς ὀρφῆσ. τὰς δὲ γυναῖκας ἀμα βούλει παραγάγων;

ΚΛΩΘΩ

Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ἀμα· καὶ γὰρ τεθνάσι1 τὸν ὃμοιον τρόπον. καὶ τοὺς ἀπὸ τοῦ πυρετοῦ δὲ, καὶ τούτους ἀμα, καὶ τὸν ἰατρὸν 7 μετ’ αὐτῶν Ἀγαθοκλέα. ποῦ ὁ ὁ φιλόσοφος· Κυνίσκος, διὸ έδει τῆς Εκάτης τὸ δεῦπνον φαγόντα καὶ τὰ ἐκ τῶν καθαρσίων φῶλ καὶ πρὸς τούτοις γε σηπιαν ὡμήν ἀποθανεῖν;

ΚΥΝΙΣΚΟΣ

Πάλαις σοι παρέστηκα, ὦ βελτίστῃ Κλωθοί. τι δὲ με ἀδικήσαντα τοσοῦτον εἰς ἁνω τῶν χρόνων; σχεδὸν γὰρ ὅλων μοι τὸν ἄτρακτον ἐπέκλωσας. καίτοι πολλάκις ἐπειράθην τὸ νῆμα διακόψας ἐλθεῖν, ἀλλ’ οὐκ οἶδ’ ὅπως ἀρρηκτὸν ἦν.

ΚΛΩΘΩ

Ἐφορὸν σε καὶ ἰατρὸν εἶναι τῶν ἀναρροπίνων ἀμαρτημάτων ἀπελίμπανον. ἀλλὰ ἐμβαίνει ἀγαθὴ τύχη.

ΚΥΝΙΣΚΟΣ

Μὰ Δί’, ἢν μὴ πρότερόν γε τοιοῦτο τὸν δεδεμένου ἐμβιβασώμεθα· δέδικα γὰρ μὴ σε παραπείσῃ δεόμενος.

1 καὶ γὰρ τεθνάσι Schmieder: γὰρ τεθνάσι καλ MSS.
THE DOWNWARD JOURNEY

HERMES

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

CLOT HO

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

CYNISCUS

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

CLOT HO

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

CYNISCUS

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

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

ΚΛΩΘΕΝ

8 Φέρ' ἵδω τις ἔστι.

ΚΤΝΙΣΚΟΣ

Μεγαπένθης ὁ Δακύδου, τύραννος.

ΚΛΩΘΕΝ

Ἐπίβαυνε σύ.

ΜΕΓΑΠΕΝΘΗΣ

Μηδαμῶς, ὁ δέσποινα Κλωθοὶ, ἀλλὰ με πρὸς ὀλίγον ἔσον ἀνελθεῖν. εἰτά σοι αὐτόματος ἤξω καλοῦντος μηδενός.

ΚΛΩΘΕΝ

Τί δὲ ἔστιν οὐ χάριν ἀφικέσθαι θέλεις;

ΜΕΓΑΠΕΝΘΗΣ

Τὴν οἰκίαν ἐκτελέσαι μοι πρῶτερον ἐπίτρεψον ἡμυτελῆς γὰρ ὁ δόμος καταλέλειπται.

ΚΛΩΘΕΝ

Ἀρρείς; ἀλλὰ ἐμβαύνε.

ΜΕΓΑΠΕΝΘΗΣ

Οὐ πολὺν χρόνον, ὥν Μοῖρα, αἶτω· μίαν με ἔσον μεῖναι τήνδε ἤμεραν, ἀχρί ἂν τι ἐπισκήψω τῇ γυναικὶ περὶ τῶν χρημάτων, ἐνθὰ τῶν μέγαν εἰχον θησαυρὸν κατορφρυγμένον.

ΚΛΩΘΕΝ

"Ἀραρεν· οὐκ ἂν τύχοις.

ΜΕΓΑΠΕΝΘΗΣ

Ἀπολεῖται οὐν χρυσὸς τοσοῦτος;

ΚΛΩΘΕΝ

Οὐκ ἀπολεῖται. θάρρει τούτον γε ἐνεκα. Μεγακλής γὰρ αὐτὸν ὁ σὺς ἀνεψιός παραλήψεται.

1 ΚΤΝ. Γ: ΕΡΜ. vulg., ΜΕΓ. Baar. Cf. 3, end.
THE DOWNWARD JOURNEY

CLOTHO
Come, let's see who he is.

CYNISCUS
Megapenthes,¹ son of Lacydes, a tyrant.

CLOTHO
Aboard with you!

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

CLOTHO
Why is it that you want to go back?

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

CLOTHO
Nonsense! Come, get aboard.

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

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

MEGAPENTHES
Then is all that gold to be lost?

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

¹ "Great woe."
THE WORKS OF LUCIAN

ΜΕΓΑΠΕΝΘΗΣ

"Ω τῆς ὑβρεως. ὁ ἐχθρός, ὅν ὑπὸ ῥαθυμίας ἔγωγε οὐ προαπέκτεινα;

ΚΛΩΘ

'Εκεῖνος αὐτός καὶ ἐπιμιωσεταί σοι ἔτη τετ- ταράκοντα καὶ μικρόν τι πρός, τὰς παλλακίδας καὶ τὴν ἐσθήτα καὶ τὸν χρυσὸν ὅλον σοι παρα- λαβὼν.

ΜΕΓΑΠΕΝΘΗΣ

'Αδίκεις, ὦ Κλωθοί, τάμα τοῖς πολεμιωτάτοις διανέμουσα.

ΚΛΩΘ

Σὺ γὰρ οὐχὶ Κυδιμάχοι αὐτὰ ὄντα, ὦ γεν- ναιότατε, παρειλήφεις ἀποκτείνας τε αὐτὸν καὶ τὰ παιδία ἔτι ἐμπνέοντι ἐπισφάξας;

ΜΕΓΑΠΕΝΘΗΣ

'Αλλὰ νῦν ἐμὰ ἴν.

ΚΛΩΘ

Οὐκοῦν ἐξῆκει σοι ὁ χρόνος ἡδὴ τῆς κτίσεως.

ΜΕΓΑΠΕΝΘΗΣ

9 'Ακουσον, ὦ Κλωθοί, ἃ σοι ἰδίᾳ μηδενὸς ἀκού- οντος εἰπεῖν βουλομαι. ὑμεῖς δὲ ἀπόστητε πρὸς ὅλιγον. ἂν μὲ ἀφῆς ἀποδρᾶναι, χίλια σοι τά- λαντα χρυσίου ἑπισήμου δῶσειν ὑπισχυοῦμαι τήμερον.

ΚΛΩΘ

'Ετι γὰρ χρυσὸν, ὦ γελοίε, καὶ τάλαντα διὰ μνήμης ἔχεις;

ΜΕΓΑΠΕΝΘΗΣ

Καὶ τοὺς δύο δὲ κρατήρας, εἰ βούλει, προσθήσω ὅς ἔλαβον ἀποκτείνας Κλεόκριτον, ἐλκουτας ἑκάτερον χρυσοῦ ἀπέφθου τάλαντα ἑκατόν.

18
THE DOWNWARD JOURNEY

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

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

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

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

MEGAPENTHES
But it was mine now.

CLOTHO
Well, the term of your ownership has now expired.

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

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

MEGAPENTHES
And I'll give you also, if you wish, the two wine-bowls that I got when I put Cleocritus to death; they are of refined gold and weigh a hundred talents each.
THE WORKS OF LUCIAN

ΚΛΩΘΑ

"Ελκετέ αὐτὸν ἔοικε γὰρ οὐκ ἐπεμβῆσεσθαι ἦμιν ἐκών.

ΜΕΓΑΠΕΝΘΗΣ

Μαρτύρομαι ὑμᾶς, ἀτελὲς μένει τὸ τείχος καὶ τὰ νεώρια· ἐξετέλεσα γὰρ ἂν αὐτὰ ἐπιβιούσ πέντε μόνας ἠμέρας.

ΚΛΩΘΑ

'Ἄμελησον ἄλλος τείχει.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν τούτο γε πάντως εὐγνώμον αἰτῶ.

ΚΛΩΘΑ

Τὸ ποὺν;

ΜΕΓΑΠΕΝΘΗΣ

Εἰς τοσοῦτον ἐπιβιῶνα, μέχρι δὲν ὑπαγάγωμαι Πισίδας καὶ Λυδίδος ἐπιθῶ τοὺς φόρους καὶ μνήμα ἑαυτῷ παμμέγεθες ἀναστήσας ἐπιγράψω ὑπόσα ἐπραξα μεγάλα καὶ στρατηγικὰ παρὰ τὸν βιοῦ.

ΚΛΩΘΑ

Οὗτος, οὐκέτι μίαν ἠμέραν ταῦτην αἰτεῖς, ἀλλὰ σχέδου εἰκοσιν ἔτων διατριβήν.

ΜΕΓΑΠΕΝΘΗΣ

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

ΚΛΩΘΑ

'Ω μιαρέ, ἃν ἡχοῦ πολλάκις ὑπὲρ γῆς καταλιπεῖν;

ΜΕΓΑΠΕΝΘΗΣ

Πάλαι ταῦτα ἡχόμην· νῦν δὲ ὅρῳ τὸ βέλτιον.

1 Πέρσας γ.
THE DOWNWARD JOURNEY

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

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

CLOTHO
Never mind; someone else will build the wall.

MEGAPE NTHES
But this request at all events is reasonable.

CLOTHO
What request?

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

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

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

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

MEGAPE NTHES
That was long ago, but now I perceive what is for the best.
THE WORKS OF LUCIAN

ΚΑΛΩΘ

"Ἡξεί κάκεινός σοι μετ' ὀλίγον ὑπὸ τοῦ νεωστὶ βασιλεύοντος ἀνηρμένος.

ΜΕΓΑΠΕΝΘΗΣ

11 Οὐκοῦν ἄλλα τούτο γε μὴ ἀντείπης ὁ Μοῖρα μοι.

ΚΑΛΩΘ

Τὸ ποίον;

ΜΕΓΑΠΕΝΘΗΣ

Εἰδέναι βούλομαι τὰ μετ' ἐμὲ ὄντινα ἔξει τὸν τρόπον.

ΚΑΛΩΘ

Ἀκονε· μᾶλλον γὰρ ἀνιάσῃ μαθὼν. τὴν μὲν γυναῖκα Μίδας ὁ δοῦλος ἔξει, καὶ πάλαι δὲ αὐτὴν ἐμοίχευεν.

ΜΕΓΑΠΕΝΘΗΣ

Ὁ κατάρατος, δὲν ἐγὼ πειθόμενος αὕτη ἀφήκα εἰλεύθερον;

ΚΑΛΩΘ

Ἡ θυγάτηρ δὲ σοι ταῖς παλλακίσι τοῦ νυνὶ τυραννοῦντος ἐγκαταλεγήσεται· αἱ εἰκόνες ἃς καὶ ἀνδριάντες ὡς ἡ πόλις ἀνέστησε σοι πάλαι πάντες ἀνατετραμμένοι γέλωστα παρέξουσι τοῖς θεωμένοις.

ΜΕΓΑΠΕΝΘΗΣ

Εἰπέ μοι, τῶν φίλων δὲ οὐδεὶς ἀγανακτήσει τοῖς δρωμένοις;

ΚΑΛΩΘ

Τίς γὰρ ἦν σοι φίλος; ἡ ἐκ τίνος αἰτίας γενόμενος; ἀγνοεῖς ὅτι πάντες οἱ καὶ προσκυνούντες καὶ τῶν λεγομένων καὶ πραττομένων ἐκαστα ἐπαι-

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

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

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

CLOTHO
What?

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

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

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

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

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

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

νοῦντες ἢ φόβῳ ἢ ἐλπίσι ταύτα ἔδρων, τῆς ἀρχῆς ὄντες φίλοι καὶ πρὸς τὸν καιρὸν ἀποβλέπουντες;

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν σπένδοντες ἐν τοῖς συμποσίοις μεγάλῃ τῇ φωνῇ ἐπηύχοντό μοι πολλά καὶ ἀγαθά, προ-

αποθανεῖν ἐκαστὸς αὐτῶν ἔτοιμος, ἐὰν οἶνον τε εἶναι καὶ ὀλως, ὃρκος αὐτοῖς ἦν ἐγώ.

ΚΛΩΘ

Τοιγαροῦν παρ’ ἑνὶ αὐτῶν χθές δειπνῆσας ἀπέ-

θανεῖ τὸ γὰρ τελευταίον σοι πιεῖν ἐνεχθέν ἐκεῖνο

dευρὶ κατέπεμψε σε.

ΜΕΓΑΠΕΝΘΗΣ

Τοῦτ’ ἄρα πικροῦ τινος ἴσθόμην τί βουλό-

μενος δὲ ταῦτα ἐπράξε;}

ΚΛΩΘ

Πολλὰ με ἀνακρίνεις, ἐμβηναι δέον.

ΜΕΓΑΠΕΝΘΗΣ

12 Ἔν με πυγεῖ μάλιστα, ὦ Κλωθοῖ, δι’ ὅπερ ἔποθον καὶ πρὸς ὀλίγον ἐς τὸ φῶς ἀνακύψαι πάλιν.

ΚΛΩΘ

Τι δὲ τοῦτό ἐστιν; ἔοικε γὰρ τι παμμέγεθες εἶναι.

ΜΕΓΑΠΕΝΘΗΣ

Καρίων δ’ ἐμὸς οἰκέτης ἐπεὶ τάχιστα με ἀπο-

θανόντα εἶδε, περὶ δεῖλην ὡς ὁμοίων ἀνελθὼν εἰς τὸ

οἴκημα ἐνθα ἐκεῖνην, σχολῆς οὐσίας—οὔδείς γὰρ

οὐδὲ ἐφιλαττέ με—Γλυκέριον τὴν παλλάκιδα

1 καὶ S, Fritzsche: kal other MSS.
THE DOWNWARD JOURNEY

friends of your power, not of you, and keeping their eyes on the main chance?

MEGAPENTHES

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

CLOTHO

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

MEGAPENTHES

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

CLOTHO

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

MEGAPENTHES

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

CLOTHO

What is that? It must be something tremendous.

MEGAPENTHES

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

μου—καὶ πάλαι δὲ, σὺντοι, κεκοιμωνήκησαν—
παραγαγὼν ἐπισπασάμενος τὴν θύραν ἐσπόδει
καθάπερ οὐδενὸς ἐνδοὺ παρόντος· εἰτ’ ἐπειδὴ ἀλὶς
εἰχε τῆς ἐπιθυμίας, ἀποβλέψας εἰς ἐμὲ, "Σὺ
μέντοι," φησίν, "ὡ μιαρὸν ἄνθρωποιν, πληγάς
μοι πολλάκις οὐδὲν ἁδικοῦντι ἐνέτεινας."
καὶ ταῦθ’ ἀμα λέγων παρέτιλλε τέ με καὶ κατὰ κόρρης
ἐπαίει, τέλος δὲ πλατὺ χρεμψάμενος καταπτύσας
μου καὶ, "Εἰς τὸν Ἀσεβὼν χῶρον ἀπιθῇ,
ἐπειπτὼν φιχτετο. ἐγὼ δὲ ἐνεπιμπράμαν μέν, οὐκ
ἐξχών δὲ ὅμως ὃ τι καὶ δράσαμι αὐτὸν αὐς ἢ ἰδη
καὶ ψυχρός ὁν. καὶ ἡ μιαρὰ δὲ παιδίσκη ἐπεὶ
ψόφου προσιόντων τινῶν ἦσθετο, σιέλω χρίσασα
τοὺς ὀφθαλμοὺς ὡς δακρύσασα ἐπ’ ἐμοὶ, κοκυ-
ουσα καὶ τούνομα ἐπικαλουμένη ἀπηλλάττετο.
ὡν εἰ λαβοίμην—

ΚΛΩΘ

13 Παῦσαι ἀπειλῶν, ἄλλα ἐμβηθικ καιρὸς ἢ ἐπὶ σε ἀπαντῶν ἐπὶ τὸ δικαστήριον.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ τις ἢξιόσει καὶ ἄνδρος τυράννον ψήφον
λαβεὶν;

ΚΛΩΘ

Κατὰ τυράννου μεν οὐδεῖς, κατὰ νεκροῦ δὲ ὁ
Ῥαδάμανθυς, ὃν αὐτίκα ὅψει μάλα δίκαιον καὶ
καὶ καὶ ἢξιον ἐπιτιθέντα ἐκάστῳ τὴν δίκην· τὸ δὲ
νῦν ἔχων μὴ διάτριβε.

ΜΕΓΑΠΕΝΘΗΣ

Κᾶν ἰδιώτην με ποίησον, ὃ Μοῖρα, τῶν πε-
νήτων ἔνα, κᾶν δούλου ἀντὶ τοῦ πάλαι βασιλέως·
ἀναβιώναι με ἔσσου μόνου.
THE DOWNWARD JOURNEY

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

CLOTHO

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

MEGAPENTHES

And who will dare to pass judgement on a tyrant?

CLOTHO

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

MEGAPENTHES

Make me even a common man, Lady of Destiny, one of the poor people; make me even a slave instead of the king that once I was. Only let me come to life again!

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ΚΛΩΘΩ
Ποῦ ἕστιν ὁ τὸ ξύλον; καὶ σὺ δέ, ὡς Ἐρμῆ, σύρατ ἄυτὸν εἰς τοῦ ποδός· οὐ γὰρ ἂν ἐμβαίη ἔκων.

ΕΡΜΗΣ
"Ἐπον νῦν, δραπέτα· δέχον τούτον σὺ, πορθμεῦ, καὶ τὸ δεῖνα, ὃπως ἀσφαλῶς—

ΧΑΡΩΝ
Αμέλει, πρὸς τὸν ἵστον δεδήσεται.

ΜΕΓΑΠΕΝΘΗΣ
Καὶ μὴν ἐν τῇ προεδρίᾳ καθέξεσθαι με δεῖ.

ΚΛΩΘΩ
"Ὅτι τί;

ΜΕΓΑΠΕΝΘΗΣ
"Ὅτι, νῦ Νία, τύραννος ἦν καὶ δορυφόρους εἴχον μυρίους.

ΚΥΝΙΣΚΟΣ
Εἰτ' οὐ δικαίως σε παρέστησεν ὁ Καρίων οὕτως σκαίον ὄντα; πικρὰν δ' οὖν τὴν τυραννίδα ἐξεις γενομένος τοῦ ξύλου.

ΜΕΓΑΠΕΝΘΗΣ
Τολμήσει γὰρ Κυνίσκος ἐπανατείνασθαι μοι τὸ βάκτρον; οὐκ ἐγὼ σε πρόφην, ὡς ἐλεύθερος ἄγαν καὶ τραχὺς ἡθα καὶ ἐπιτιμητικός, μικρὸν δεῖν προσεπτάταλευσα;

ΚΥΝΙΣΚΟΣ
Τουγαροῦν μενεῖς καὶ σὺ τῷ ἵστῳ προσεπτάταλευμένος.

ΜΙΚΤΑΛΟΣ
14 Εἴπε μοι, ὁ Κλωθοῦ, ἐμοῦ δὲ οὐδεὶς ύμῶν λόγος; ἡ διότι πένης εἰμί, διὰ τοῦτο καὶ τελευταίον ἐμ-βήναι με δεῖ;

1 τῷ δείνα Fritzsch: τὸν δείνα MSS.
THE DOWNWARD JOURNEY

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

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

CHARON
No fear! he shall be lashed to the mast.

MEGAPENTHES
But I ought to sit on the quarter-deck!

CLOTHO
For what reason?

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

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

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

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

MICYLLUS
Tell me, Clotho, do you people take no account at all of me? Is it because I am poor that I have to get aboard last?
THE WORKS OF LUCIAN

ΚΑΠΕΣ

Σὺ δὲ τίς εἶ;

ΜΙΚΤΑΛΟΣ

'Ο σκυτότομος Μίκυλλος.

ΚΑΠΕΣ

Εἰτα ἄχρη βραδύνων; οὖχ ὅρασ ὅποσα ὁ τύραννος ὑπισχυεῖται δώσειν ἀφεθεῖς πρὸς ὀλύγον; θαῦμα γονὺν ἔχει με, εἰ μὴ ἀγαπητὴ καὶ σοὶ ἡ διατριβή.

ΜΙΚΤΑΛΟΣ

' Ακουσοῦν, ὦ βελτίστη Μοιρόν· οὐ πάνυ με ἡ τοῦ Κύκλωπος ἔκεινη εὕφραινε δωρεά, ὑπισχυεῖσθαι ὅτι "πῦματον ἄγω τῶν Οὔτων κατέδομαι". ἂν τε γονὺν πρῶτον, ἂν τε πῦματον, οἱ αὐτοὶ ὁδόντες περιμένουσιν. ἄλλως τε οὐδ᾿ ὅμως τάμα τοῖς τῶν πλουσίων· ἐκ διαρέτρων γὰρ ἡμῶν οἱ βίοι, φασίν· ὁ μὲν γε τύραννος εὐδαίμων εἶναι δοκῶν παρὰ τὸν βίον, φοβερός ἀπατεῖ καὶ περὶβλέπτος, ἀπολύτων χρυσὸν τοσοῦτον καὶ ἀργύριον καὶ ἔσθητα καὶ ἱπποὺς καὶ δείπνα καὶ παίδας ὁραίους καὶ γυναικας εὐμόρφους εἰκότως ἴματο καὶ ἀποστόμενος αὐτῶν ἤχθετο· οὐ γὰρ οἶδ᾿ ὅπως καθάπερ ἵνα τινὶ προσέχεται τοῖς τοιοῦτοις ἡ ψυχὴ καὶ οὐκ ἔθελει ἀπαλλάττεσθαι ῥαδίως ἀτε αὐτοῖς πάλαι προστετηκιῶν· μᾶλλον δὲ ὦσπερ ἀρρηκτὸς τις οὕτως ὁ δεσμὸς ἔστιν, ὃς δεδέσθαι συμβέβηκεν αὐτοῖς. ἀμέλει καὶ ἀπάγῃ τις αὐτοῖς μετὰ βίας, ἀνακακύουσι καὶ ἰκετεύουσι, καὶ τὰ ἄλλα ὄντες θρασεῖς, δειλοὶ πρὸς ταύτην εὐρίσκονται τὴν ἐπὶ τὸν" Αἰθηνὶ φέρουσαν ὅδον· ἐπιστρέφονται γονὺν εἰς τοῦπίσω
THE DOWNWARD JOURNEY

CLOTHO
And who are you?

MICYLLUS
The cobbler Micyllus.

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

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

1 Odyssey 9, 369.
THE WORKS OF LUCIAN

καὶ ὡσπερ οἱ δυσέρωτες καὶ πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ φωτὶ βουλοῦνται, οὐαὶ ὁ μᾶταιος ἐκεῖνος ἐπολεὶ καὶ παρὰ τὴν ὅδον ἀποδεδράσκων κάνταυθά σε καταλαπαρών. ἐγὼ δὲ ἀτε μηδὲν ἐχὼν ἐνέχυ-

ρον ἐν τῷ βίῳ, οὐκ ἀγρόν, οὐκ συνοικίαν, οὐχ ἱμερῶν, οὐκ σκεύος, οὐ δάξαν, οὐκ εἰκόνας, εἰκότως εὐζώνος ἦν, κάπειδη μόνον ἡ Ἀτροπός ἐνευσε καὶ, ἀσμενός ἀπορρίψας τὴν σμίλην καὶ τὸ κάττυμα—κρηπίδα γὰρ τινὰ ἐν ταῖς χερῶν εἶχον—Ἀναπηδήσας εὐθὺς ἀνυπόδητος οὐδὲ τὴν μελαντηράν ἀπονυψάμενος εἰπόμην, μᾶλλον δὲ ἱγούμην, ἐς τὸ πρόσω ὅρων· οὐ-

δὲν γὰρ με τῶν κατόπτων ἐπέστρεφε καὶ μετεκάλει. καὶ νὴ Τί ἦδη καλὰ τὰ παρ᾽ ὑμῖν πάντα ὅρω· τὸ τε γὰρ ἵστομίμας ἀπασίων εἶναι καὶ μηδένα τοῦ πλησιῶν διαφέρειν, υπερήδιτον ἐμὸι γοῦν δοκεῖ. τεκμαίρο-

μαι δὲ μηδὲ ἀπαίτεισθαι τὰ χρέα τούς ὀφείλοντας ἑνταῦθα μηδὲ φόρους ὑποτελείν, τὸ δὲ μέγιστον, μηδὲ ριγοῦν τοῦ χειμῶνος μηδὲ νοσεῖν μηδὲ ύπὸ τῶν δυνατωτέρων ῥατίζεσθαι. εἰρήνη δὲ πᾶσι καὶ πράγματα ἐς τὸ ἐμπαλίν αὐτομαμμένα· ἢμείς μὲν οἱ πένητες γελώμεν, ἀνιώται δὲ καὶ οἰμώξουσιν οἱ πλούσιοι.

κλοεῖν

16 Πάλαι οὖν σε, ὁ Μίκυλλε, γελώντα ἐώρων. τὶ δ᾽ ἦν ὃ σε μᾶλλοντα ἐκίνης γελάν;

ΜΙΚΥΛΛΟΣ

'Ακουσον, ὁ τιμωτάτης μοι θεῶν· παροικών ἄνω τῷ τυράννῳ πάνυ ἀκριβῶς ἐώρων τὰ γυγνόμενα παρ᾽ αὐτῷ καὶ μοι ἐδοκεὶ τότε ἰσόθεος τὶς εἶναι· τῆς τε γὰρ πορφύρας τὸ ἅνθος ὅρων ἐμακάριζον, καὶ τῶν ἀκολουθοῦντων τὸ πλήθος καὶ τῶν

1 τῷ τυράννῳ Fritzche: τυράννῳ MSS.
THE DOWNWARD JOURNEY

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

CLOTHO

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

MICYLLUS

Listen, goddess whom I honour most. As I lived next door to Sir Tyrant on earth, I used to see quite distinctly what went on at his house, and I then thought him a very god; for I held him happy when I saw the splendour of his purple, the number of his
THE WORKS OF LUCIAN

χρυσὸν καὶ τὰ λιθοκόλλητα ἐκπώματα καὶ τὰς κλίνας τὰς ἀργυρόποδας· ἔτι δὲ καὶ ἡ κυίσα ἡ τῶν σκευαζόμενων εἰς τὸ δεῖπνον ἀπέκναε μὲ, ὥστε ὑπεράνθρωπος τις ἀνήρ καὶ τρισόλβιος μοι κατεφαίνετο καὶ μονονουχὶ πάντων ἱκάλων καὶ ὑψηλότερος ὁλῷ τῇ χρυσῆς βασιλικῇ, ἐπαιρόμενος τῇ τύχῃ καὶ σεμνώς προβαίνων καὶ έαυτὸν ἐξυπτιάζων καὶ τοὺς ἐνυγχάνοντας ἐκπλήττων. ἔπει δὲ ἀπέθανεν, αὐτὸς τε παγγέλοιος ὡφθη μοι ἀποδυσάμενος τὴν τρυφήν, κάμάντου ἔτι μᾶλλον κατεγέλων οἴον κάθαρμα ἐτεθήπεσεν, ἀπὸ τῆς κνίσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαιμονίαν καὶ μακαρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λακωνίκῃ θαλάττῃ κοχλίδων. οὐ μόνον δὲ τούτων, ἀλλὰ καὶ τὸν δανειστὴν Γνύφωνα ἱδών στένοντα καὶ μεταγινώσκοντα ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ’ ἀγεννότος αὐτῶν ἀπέθανε τῷ ἀσώτῳ Ῥοδοχάρει τῇ οὐσίᾳ ἀπολιπτῶν,—οὗτος γὰρ ἀγχίστα ἢν αὐτῷ γένους καὶ πρῶτος ἐπὶ τῶν κλήρων ἐκαλεῖτο κατὰ τὸν νόμον—οὐκ εἰχον ὅτους καταπαύσω τῶν γέλωτα, καὶ μάλιστα μεμυρμένος ὄς ὥρδος ἀεὶ καὶ αὐχμηρὸς ἢν, φροντίδος τὸ μέτωπων ἀνάπλωσι καὶ μόνως τοῖς δακτύλοις πλυντῶν, οἷς τάλαντα καὶ μυριάδας ἐλογίζετο, κατὰ μικρὸν συλλέγων τὰ μετ’ ὅλον ἐκχυθησόμενα πρὸς τοῦ μακαρίου Ῥοδοχάρους. ἀλλὰ τι οὐκ ἀπερχόμεθα ἡδη; καὶ μεταξὺ γὰρ πλέοντες τὰ λοιπὰ γελασόμεθα οὐμῶξοντας αὐτοὺς ὀρὼντες.

1 πάντων Fritzsche: not in MSS.
THE DOWNWARD JOURNEY

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

ΚΛΩΘΟ

'Εμβαίνε, ἵνα καὶ ἀνεμήσηται ὁ πορθμεὺς τὸ ψηφύριον.

ΧΑΡΩΝ

18 Οἶτος, ποί φέρῃ; πλήρες ἢδη τὸ σκάφος· αὐτοῦ πρίμονε εἰς αὐριον· εἴσωθεν σε διαπορθμεύσομεν.

ΜΙΚΥΛΑΟΣ

'Αλκείς, ὁ Χάρων, ἔδωκεν ἢδη νεκρὸν ἀπολυμπάνων· ἀμέλει γράψομαι σε παρανόμων ἐπὶ τοῦ Ὁμαμάμθυνος. οἷοι τῶν κακῶν ἢδη πλέονσιν· ἐγὼ δὲ μόνος ἐνταῦθα περιλείψομαι. καὶ τι ὁ διανήχομαι κατ' αὐτοὺς; οὐ γὰρ δεδια μὴ ἐπιγορεύσας ἀποστυγνῷ ἢδη τεθνεώς· ἀλλὰ τε ὀὐκ ὁ βολὸν ἐχῳ τὰ πορθμεῖα καταβάλειν.

ΚΛΩΘΟ

Τί τούτο; περίμενον, ὁ Μίκυλλε· οὐ θέμισ ὀίτω σε διελθεῖν.

ΜΙΚΥΛΑΟΣ

Καὶ μὴν ἵσως ὑμῶν καὶ προκαταχθήσομαι.

ΚΛΩΘΟ

Μηδαμῶς, ἀλλὰ προσελάσαντες ἀναλάβωμεν αὐτῶν· καὶ σὺ, ὁ Ἑρμῆς, συνανάστασον.

ΧΑΡΩΝ

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

ᴱΡΜΗΣ

'Ὑπὶ τοὺς ὅμους, εἰ δοκεῖ, τοῦ τυράννου.

ΚΛΩΘΟ

Καλὸς ὁ Ἑρμῆς εὐνοήσειν.
THE DOWNWARD JOURNEY

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

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

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

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

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

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

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

HERMES
On the shoulders of the tyrant, if you like.

CLOTHO
A happy thought, that of Hermes!

1 The words form a trimeter in the Greek, perhaps a line of comedy.
THE WORKS OF LUCIAN

ΧΑΡΩΝ
'Ανάβαινε οὖν καὶ τὸν τένοντα τοῦ ἀληθείας καταπάτητε· ήμείς δὲ εὐπλοῦμεν.

ΚΤΙΣΙΚΟΣ
'Ω Χάρων, καλῶς ἔχει σοι τὰς ἀληθείας ἐντεῦθεν εἰπεῖν. ἐγὼ τῶν ὀβολῶν μὲν οὐκ ἂν ἔχωμι δούναι σοι καταπλεύσας· πλέον γὰρ οὐδὲν ἐστὶ τῆς πῆρας ἴνα ὀρᾶς καὶ τοιοῦτον τοῦ ξύλου· τάλλα δὲ ἢ ἀντλεῖν, εἰ θέλεις, ἔτοιμος ἢ πρόσκωπος εἶναι· μέμψη δὲ οὐδὲν, ἢν εὑρ̄ες καὶ καρτερόν μοι ἐρετμὸν δῆς μόνον.

ΧΑΡΩΝ
'Ερεττε· καὶ τοιτὶ γὰρ ἰκανὸν παρὰ σοῦ λαβεῖν.

ΚΤΙΣΙΚΟΣ
'Ἡ καὶ ὑποκελεύσαι δεήσει;

ΧΑΡΩΝ
Νὴ Δία, ἵππερ εἴδης κέλευσμά τι τῶν ναυτικῶν.

ΚΤΙΣΙΚΟΣ
Οἶδα καὶ πολλά, ὦ Χάρων. ἀλλ', ὦρᾶς, ἀντι-επηχοῦσιν οὐτοὶ δακρύντες· ὥστε ἡμῖν τὸ ἄσμα ἐπιταραχθήσεται.

ΝΕΚΡΟΙ
20 Οἱ μοι τῶν κτημάτων.—Οἱ μοι τῶν ἄγρῶν.—Οττοτοῖ, τὴν οἰκίαν οἶαν ἀπελίπον.—'Οσα τά-λαντα ὁ κληρονόμος σπαθήσει παραλαβῶν.—Αἰαὶ τῶν νεογνῶν μοι παιδίων.—Τὶς ἄρα τὰς ἀμπέλους τρυγήσει, ἃς πέρυσιν ἐφυτεύσάμην;

THE DOWNWARD JOURNEY

CHARON

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

CYNISCUS

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

CHARON

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

CYNISCUS

Shall I strike up a song, too?

CHARON

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

CYNISCUS

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

THE DEAD

(one) Alas, my wealth! (another) Alas, my farms. (another) Alackaday, what a house I left behind me! (another) To think of all the thousands my heir will come into and squander! (another) Ah, my new-born babes! (another) Who will get the vintage of the vinges I set out last year?
ΤHE WORKS OF LUCIAN

ΕΡΜΗΣ
Μίκυλλε, σὺ δ' οὐδὲν οίμώξεισ; καὶ μὴν οὐ θέμις ἀδακρυτὶ διαπλεύσαι τινα.

ΜΙΚΤΛΑΟΣ
"Απαγε' οὐδὲν ἑστιν ἐφ' ὧτῳ ἀν οἰμώξαμαι1 εὔπλοων.

ΕΡΜΗΣ
"Ομος κἂν μικρὸν τι ἐς τὸ ἔθος ἐπιστέναξον.

ΜΙΚΤΛΑΟΣ
Οἰμώξομαι τοίνυν, ἐπειδὴ, ὡ 'Ερμη, σοὶ δοκεῖ. οἴμοι τῶν καττυμάτων οἴμοι τῶν κρητιδῶν τῶν παλαιῶν ὅποτοτι τῶν σαθρῶν ὑποδημάτων. οὐκέτι ο Κακοδαίμων ἔσβην εἰς ἐσπέραιν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶνος ἀνυπόδητος τε καὶ ἡμίγυμνος περιωστήσος τοὺς ὄδόντας ὑπὸ τοῦ κρύου συγκροτῶν. τίς ἀρα μου τὴν σμίλην ἔξει καὶ τὸ κεντητήριον;

ΕΡΜΗΣ
'Ikanως τεθρήνηται σχεδον δὲ ἦδη καταπεπλεύκαμεν.

ΧΑΡΩΝ
21 'Ἀγε δὴ τὰ πορθμεία πρῶτον ἡμῖν ἀπόδοτε καὶ σὺ δόση παρὰ πάντων ἦδη ἔχω. δόσ καὶ σὺ τῶν ὀβολῶν, ὡ Μίκυλλε.

ΜΙΚΤΛΑΟΣ
Παίζεις, ὡ Χάρων, ἡ καθ' ὕδατος, φασίν, γράϕεις παρὰ Μικύλλου δὴ2 τινα ὀβολὸν προσδοκῶν. ἀρχὴν δὲ οὐδὲ οἶδα εἰ τετράγωνον ἑστιν ὁ ὀβολὸς ἡ στρογγύλου.

ΧΑΡΩΝ
"Ὡ καλῆς ναυτιλίας καὶ ἐπικερδοὺς τήμερον.

1 ἀν οἰμώξαμι Bekker: οἰμώξομαι, άνοιμώξομαι, ἀν οἰμώξομαι MSS.
2 δὴ Fritzche: ἦδη MSS.
HERMES
Micyllus, you are not lamenting at all, are you?
Nobody may cross without a tear.

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

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

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

HERMES
Enough weeping; we are almost in now.

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

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

CHARON
What a fine, profitable cruise this has been to-day!
THE WORKS OF LUCIAN

ἀποβαίνετε δ’ ὃμως· ἐγώ δὲ ἦπτον λοίπων καὶ βοῦς καὶ κύνας καὶ τὰ λοιπὰ ξῦνα μετέιμι. διαπλέυσαι γὰρ ἤδη κάκεινα δεί.

ΚΛΩΝ

Ἀπαγε αὐτοῦ, ὁ Ἐρμή, παραλαβὼν ἐγὼ δὲ αὐτὴ ἐς τὸ ἀντιπέρας ἀναπλευσοῦμαι Ἰνδοπάτην καὶ Ἡραμίθρην τοὺς Σήμας διάξουσα· τεθνάσι γὰρ δὴ πρὸς ἄλληλων περὶ γῆς ὅρων μαχόμενοι.

ΕΡΜΗΣ

Προϊόμεν, ὁ οὖντος μᾶλλον δὲ πάντες ἔξης ἐπεσθὲ μοι.

ΜΙΚΤΑΛΌΣ

22 Ὅ Ἡράκλεις, τοῦ ξόφου. πού νῦν ὁ καλὸς Μέγαλος; ή τῷ διαγνῷ τις ἐνταῦθα εἰ καλλῖν Φρύνης Σιμίχη; πάντα γὰρ ἴσα καὶ ὁμόχροα καὶ οὕτω καλὸν. οὔτε καλὸν, ἀλλ’ ἤδη καὶ τὸ τριβώνιον τέως ἀμορφον εἰναί μοι δοκοῖν ἰσότιμον γίγνεται τῇ πορφυρίδι τοῦ βασιλεὼς ἀφανῇ γὰρ ἀμφώ καὶ ὑπὸ τῷ αὐτῷ σκότῳ καταδεδυκότα. Κυνίσκε, σὺ δὲ ποῦ ποτε ἀρα ὧν τυγχάνεις;

ΚΤΝΙΣΧΌΣ

Ἐνταῦθα λέγω σοι, Μίκυλλε· ἀλλ’ ἀμα, εἰ δοκεῖ, βαδίζωμεν.

ΜΙΚΤΑΛΌΣ

Εὖ λέγεις· ἐμβαλέ μοι τὴν δεξίων. εἰπέ μοι, —ἐτελέσθης γὰρ, ὁ Κυνίσκε, δὴλον ὅτι τὰ Ἐλευσίνια—οὐχ ὁμοία τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ;

ΚΤΝΙΣΧΌΣ

Εὖ λέγεις· ἵδον γοῦν ἃ προσέρχεται δαδουχοῦσά

1 τέως Cobet: πρότερον τέως MSS.
2 γοῦν Fritzche: οὖν MSS.
THE DOWNWARD JOURNEY

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

CLOTHO

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

HERMES

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

MICYLLUS

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

CYNISCUS

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

MICYLLUS

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

CYNISCUS

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

tis phoberon ti kai apeilhtikov prosblepousa. h 
ara pou 'Ermivs estin;

MIKTALOS
'Evikev apó ge tou schýmatos.

ERMHD
23 Parálabhe toutous, ó Tisifón, téttaraxes épi 
tois xilíon.

TISIFÓN
Kai mìn pálai ge ó Radámanthi óutos umáis 
periménei.

RADAMANTHES
Prósage autoús, ó 'Ermv. su Í, ó 'Ermí, 
kírnutte kai proskaléi.

KNIKOS
'Ω Radámanthi, pro's tou patróv eme pròton 
épsiakespai paragagwn.

RADAMANTHES
Tínos éneka;

KNIKOS
Pántos boúlomai kataghorísa tivánv nivos1 
á suneptístamai pynhra drássanti autoú para 
ton bión. ouk Ín ouv áxóntiptos eíhn légon, mú 
ouchi próteron autoú faneis oídos eim émi kai oíón 
tina ébíwosa ton trópon.

RADAMANTHES
Tís dé su;

KNIKOS
Kuníkos, ó aristte, thn grwvm thn philósophos.

RADAMANTHES
Deyr' elhè kai pròton eis thn dikhn katástithi. 
sú dé proskaléi toús kataghorrónvs.

1 tivánv nivos Fritzscche: tivos MSS. Cf. 24, end, 25.
THE DOWNWARD JOURNEY

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

MICYLLUS

Probably, to judge from her appearance.

HERMES

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

TISIPHONE

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

RHADAMANTHUS

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

CYNISCUS

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

RHADAMANTHUS

For what reason?

CYNISCUS

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

RHADAMANTHUS

Who are you?

CYNISCUS

Cyniscus, your worship, by profession a philosopher.

RHADAMANTHUS

Come here and be tried first. Call the plaintiffs.

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

ΚΥΝΙΣΚΟΣ
Οὔθεις προσέρχεται.

ΡΑΔΑΜΑΝΤΟΣ
Τὸν βίον, καθ’ ἐκαστὸν αὐτῶν ἁφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

ΚΥΝΙΣΚΟΣ
Τοὺς γὰρ ἐγὼ στιγματίσας ἐγενόμην;

ΡΑΔΑΜΑΝΤΟΣ
Τὸν βίον, καθ’ ἐκαστὸν αὐτῶν ἁφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

ΚΥΝΙΣΚΟΣ
Τοὺς γὰρ ἐγὼ στιγματίσας ἐγενόμην;

ΡΑΔΑΜΑΝΤΟΣ
Τὸν βίον, καθ’ ἐκαστὸν αὐτῶν ἁφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

ΚΥΝΙΣΚΟΣ
Τοὺς γὰρ ἐγὼ στιγματίσας ἐγενόμην;

ΡΑΔΑΜΑΝΤΟΣ
Καθαρὸς ὡς ἐπίπαυν οὐτοσι πλὴν τούτων τριῶν ἥ τεττάρων ἀμαυρῶν πάντων καὶ ἀσαφῶν στιγμάτων. καίτοι τί τούτο; ἔχει μὲν καὶ σημεία πολλά τῶν ἐγκαυμάτων, οὐκ οὐδὲ δὲ ὅπως ἕκακος, μάλλον δὲ ἐκκεκόσηται. πῶς ταῦτα, ὃν Κυνίσκος, τῶν καθαρὸν ἡ ὑπαρξίας ἀναπέφηνασ;
THE DOWNWARD JOURNEY

HERMES
If any one has charges to prefer against this man Cyniscus, let him come this way.

CYNISCUS
No one comes.

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

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

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

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

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

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

¹ As στιγματιας (branded man) was applied to rogues in general, there is a slight word-play in the Greek also.
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ΡΑΔΑΜΑΝΘΟΣ

'Αγαθῶ γε οὗτος καὶ ἀνυσιμωτάτωρ χρησάμενος
tῷ φαρμάκῳ. ἀλλ' ἀπιθι ἐσ τὰς Μακάρων
νήσους τοῖς ἀρίστοις συνεσόμενος, κατηγορήσας
γε πρότερον οὐ φῆς τυράννου. ἀλλοὺς προσκάλει.

ΜΙΚΤΑΣΣΟΣ

25 Καὶ τοῦμόν, ὁ Ραδάμανθυ, μικρὸν ἐστὶ καὶ
βραχείας τινὸς ἐξετάσεως δεόμενον: πάλαι γοῦν
σοι καὶ γυμνὸς εἶμι, ὡστε ἐπισκόπει.

ΡΑΔΑΜΑΝΘΟΣ

Τίς δὲ ὁν τυγχάνεις;

ΜΙΚΤΑΣΣΟΣ

'Ὁ σκυτοτόμος Μίκυλλος.

ΡΑΔΑΜΑΝΘΟΣ

Εὖ γε, ὁ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀν
επίγραφος: ἀπιθι καὶ σὺ παρὰ Κυνίσκον τουτοῦ:
tὸν τύραννον ἦδη προσκάλει.

ΕΡΜΗΣ

Μεγαπένθης Δακύδου ἥκετω. ποὶ στρέφθη;
πρόσιθι. σὲ τὸν τύραννον προσκαλῶ. πρόβαλ
αὐτόν, ὁ Τισιφόνη, ἐσ τὸ μέσον ἐπὶ τράχηλον
ὡθοῦσα.

ΡΑΔΑΜΑΝΘΟΣ

Σὺ δὲ, ὁ Κυνίσκε, κατηγόρει καὶ διέλογχε ἦδη
πλησίου γὰρ ἀνήρ ¹ οὕτοις.

ΚΤΝΙΣΚΟΣ

26 Τὸ μὲν ὅλον οὖν ἄλογον ἔδει: γνώσῃ γὰρ αὐτὸν
αὐτίκα μάλα οἶδα ἐστὶν ἀπὸ τῶν στυγμάτων.
ὅμως δὲ καῦτος ἀποκαλύψω σοι τὸν ἄνδρα κακὸ τοὺ
λόγον δείξω φανερῶτερον. οὕτως γὰρ ὁ τρισκατά-

¹ ἀνήρ Sommerbrodt: ἀνήρ, ὁ ἀνήρ MSS.

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THE DOWNWARD JOURNEY

RHADAMANTHUS

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

MICYLLUS

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

RHADAMANTHUS

Who are you?

MICYLLUS

The cobbler Micyllus.

RHADAMANTHUS

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

HERMES

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

RHADAMANTHUS

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

CYNISCUS

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

ρατος ὃπόσα μὲν ἰδιώτης ὡς ἔπραξε, παραλείψεω
μοι δοκῶ· ἐπεὶ δὲ τοὺς θρασυτάτους προσεταιρισάμενος ¹ καὶ δορυφόρους συναγαγὼν ἐπαναστὰς
τῇ πόλει τύραννος κατέστη, ἀκρίτους μὲν ἀπεκτείνει πλείονας ἢ μυρίους, τὰς δὲ ὀυσίας ἐκάστων
ἀφαιρούμενος καὶ πλουτὸν πρὸς τὸ ἀκρότατον
ἀφικόμενος οὐδεμίαν μὲν ἀκολασίας ἰδέαν παραλέλοιπεν, ἀπάσχη δὲ ὀμότητι καὶ ὑβρεὶ κατὰ τῶν
ἀθλίων πολιτῶν ἐχρήσατο, παρθένους διαφθείρων
καὶ ἐφήβους κατασχύνων καὶ πάντα τρόπου
tοῖς ὑπηκοόις ἐμπαροινών. καὶ ὑπεροψίας μὲν γε
καὶ τύφου καὶ τοῦ πρὸς τοὺς ἐντυγχάνοντας φρυγανάματος οὐδὲ κατ’ ἄξιαν δύναοι ἃν παρ’ αὐτοῦ
λαβεῖν τὴν δίκην ῥάνον ² γοῦν τὸν ἦλιον ἃν τις
ἡ τοῦτον ἀσκαρδαμικότι προσέβλεψεν. οὖ μὴν
ἀλλὰ ³ καὶ τῶν κολάσεων τὸ πρὸς ὀμότητα και
νουργόν αὐτοῦ τίς ἃν διηγήσασθαι δύνατο, ὡς
γε μηδὲ τῶν οἰκειοτάτων ἀπέσχετο; καὶ ταῦτα
ὁτι μὴ ἄλλως κενή τίς ἔστι κατ’ αὐτοῦ διαβολή,
αὐτικὰ εἰσὶ προσκαλέσας τοὺς ὑπ’ αὐτοῦ πεφονεμένους· μᾶλλον δὲ ἀκλητοῖ, ὡς ὅρας, πάρεισι
καὶ περιστάντες ἄγχουσιν αὐτοῦ. οὗτοι πάντες,
ὁ Ῥάδάμανθι, πρὸς τοῦ ἀλητηρίου τεθνατιν, οἱ
μὲν γυναικῶν ἑνεκα εὐμόρφων ἐπιβουλευθέντες,
οί δὲ νιέων ἀπαγομένων πρὸς βρις ἄγανακτή-
σαντες, οί δὲ ὅτι ἐπλοῦτουν, οἱ δὲ ὅτι ἡσαν
dεξιοὶ καὶ σώφρονες καὶ οὐδαμοῦ ἡρέσκοντο τοῖς
dρωμένοις.

¹ προσεταιρισάμενος Jacobitz: προσεταιρούμενος, προσεταιρά-
μενος MSS.
² ῥάνον Bentley: ῥάδιον MSS.
³ ἀλλὰ Bekker: not in MSS.

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

27 Τί πρὸς ταύτα φής, ὃ μιαρὲ σὺ;

ΜΕΓΑΠΕΝΘΗΣ

Τοὺς μὲν φόνους εἰργασμαί ὅσις λέγει, τὰ δ’ ἄλλα πάντα, τὰς μοιχείας καὶ τὰς τῶν ἐφήβων ὑβρεῖς καὶ τὰς διαφθορὰς τῶν παρθένων, ταῦτα πάντα Κυνίσκος μοι κατεψεύσατο.

ΚΥΝΙΣΚΟΣ

Οὐκοῦν καὶ τοῦτων, ὃ Ῥαδάμανθον, παρέξω σοι μάρτυρας.

ΡΑΔΑΜΑΝΘΟΣ

Τίνας τούτους λέγεις;

ΚΥΝΙΣΚΟΣ

Προσκάλει μοι, ὃ Ἑρμῆ, τὸν λύχνου αὐτοῦ καὶ τὴν κλίνην μαρτυρήσουσι γὰρ αὐτοὶ παρελθόντες, οία πράττοντι συνηπίσταντο αὐτῷ.

ΕΡΜΗΣ

’Ἡ Κλίνη καὶ ὁ Λύχνος ὁ Μεγαπένθος παρέστων.1 εῦ γε ἑποίησαν ὑπακούσαντες.

ΡΑΔΑΜΑΝΘΟΣ

Εἶπατε οὖν ὑμεῖς ἀ σύνιστε Μεγαπένθει τοῦτῳ προτέρα δὲ σὺ ἡ Κλίνη λέγε.

ΚΛΙΝΗ

Πάντα ἀληθῆ κατηγόρησε Κυνίσκος. ἔγὼ μέντοι ταύτα εἰπεῖν, ὃ δέσποτα Ῥαδάμανθον, αἰσχύνομαι· τοιαῦτα ἴνα ἀ ἐπ’ ἐμοῦ διεπράττετο.

ΡΑΔΑΜΑΝΘΟΣ

Σαφέστατα μὲν οὖν καταμαρτυρεῖς μηδὲ εἰ- πεῖν αὐτὰ ὑπομένουσα. καὶ σὺ δὲ ὁ Λύχνος ἣ ἤ μαρτύρει.

1 παρέστων Cobet: παρέστω MSS.
THE DOWNWARD JOURNEY

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

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

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

RHADAMANTHUS
Whom do you mean?

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

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

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

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

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

ΛΤΧΝΟΣ

'Ἐγὼ τὰ μεθ’ ἡμέραν μὲν οὐκ εἶδον· οὐ γὰρ
παρῆν· ἀ δὲ τῶν νυκτῶν ἐποίει καὶ ἐπασχεῖν,
όκνῳ λέγειν· πλὴν ἄλλα ἐθεασάμην γε πολλὰ
καὶ ἄρρητα καὶ πᾶσαν ύβριν ὑπερπεπαίκότα. καὶ-
τοι πολλάκις ἐκώ τοῦλαιον οὐκ ἔπινον ἀποσβῆναι
θέλων· ὁ δὲ καὶ προσήγε με τοὺς δρωμένους καὶ τὸ
φῶς μου πάντα τρόπον κατεμίαινεν.

ΡΑΔΑΜΑΝΘΟΣ

28 "Αλις ἁδη τῶν μαρτύρων. ἄλλα καὶ ἀπόδυθι τὴν
πορφυρίδα, ἵνα τὸν ἀριστὸν ἱδώμεν τῶν στυγμάτων.
pαπαί, ὅλος οὗτος πελεινός καὶ κατάγραφος, μάλ-
lον ὁ κυνάεστς ἐστίν ἀπὸ τῶν στυγμάτων. τίνα ἄν
οὖν κολασθεί Τρόπον; ἀρ’ ἐς τὸν Πυριφλεγέθοντά
ἐστιν ἐμβλητέος ἢ παραδοτέος τῷ Κερβέρῳ;

ΚΤΝΙΣΚΟΣ

Μηδαμῶς· ἄλλ’ εἰ θέλεις, ἔγὼ σοι καινὴ τίνα
καὶ πρέπουσαι αὐτῷ τιμωρίαν ὑποθῆσομαι.

ΡΑΔΑΜΑΝΘΟΣ

Δέγε, ὡς ἔγὼ σοι μεγῖστὴν ἐπὶ τούτω χάριν
ἐἰσομαι.

ΚΤΝΙΣΚΟΣ

"Εθος ἐστίν, οἷμαι, τοῖς ἀποθνήσκουσι πᾶσι
πίνειν τὸ Δίηθς ὕδωρ.

ΡΑΔΑΜΑΝΘΟΣ

Πάνυ μὲν οὖν.

ΚΤΝΙΣΚΟΣ

Οὐκοῦν μόνος οὗτος ἐξ ἀπάντων ἀποτες ἐστὶν.

ΡΑΔΑΜΑΝΘΟΣ

Διὰ τὰ δῆ; 29

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THE DOWNWARD JOURNEY

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

RHADAMANTHUS

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

CYNISCUS

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

RHADAMANTHUS

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

CYNISCUS

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

RHADAMANTHUS

Certainly.

CYNISCUS

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

RHADAMANTHUS

Why, pray?
ΚΤΙΣΣΚΟΣ
Χαλεπὴν οὖτως ὑφέξει τὴν δίκην μεμνημένοις οἴος ἢ καὶ ὅσον ἥδυνατο ἐν τοῖς ἄνω, καὶ ἀναπεμπαζό-μενος τὴν τρυφήν.

ΡΑΔΑΜΑΝΘΣ
Εὖ λέγεις· καὶ καταδεδικάσθω καὶ παρὰ τὸν Τάνταλον ἀπαχθεὶς οὕτως ἀδεδέσθω, μεμνημένος δὲν ἔπραξε παρὰ τὸν βίον.
THE DOWNWARD JOURNEY

CYNISCUS

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

RHADAMANTHUS

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

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

ΚΥΝΙΣΚΟΣ

1 'Εγώ δέ, ὁ Ζεῦ, τά μὲν τοιαύτα οὐκ ἐνοχλήσω σε πλούτων ἢ χρυσῶν ἢ βασιλείαν αὐτῶν, ἀπερ εὐκταίότατα τοῖς πολλοῖς, σοὶ δ' οὐ πάνυ ῥάδια παρασχεῖν ὁρῶ γοῦν σε τὰ πολλὰ παρακούοντα εὐχομένων αὐτῶν. ἐν δέ, καὶ τούτο ῥάστον, ἐβουλόμην παρὰ σοῦ μοι γενέσθαι.

ΖΕΤΣ

Τι τούτο ἐστιν, ὁ Κυνίσκε; οὐ γὰρ ἀτυχήσεις, καὶ μάλιστα μετρίων, ὡς φής, δεόμενος.

ΚΥΝΙΣΚΟΣ

Απόκριναι μοι πρός τινα οὐ χαλεπὴν ἐρώτησιν.

ΖΕΤΣ

Μικρά γε ὡς ἀληθῶς ἢ εὐχὴ καὶ πρόχειρος· ὧστε ἐρώτα ὁπόσα ἄν ἐθέλησ.

ΚΥΝΙΣΚΟΣ

'Ἰδοὺ ταῦτα, ὁ Ζεῦ· ἀνέγνως γὰρ δήλον ὅτι καὶ σὺ τὰ Ὀμήρου καὶ Ἡσιόδου ποιήματα· εἰπὲ οὖν μοι εἰ ἀληθῆ ἔστων ἄ περὶ τῆς Εἰμαρμένης καὶ τῶν Μοιρῶν ἐκείνων ἐρραψιθήκασιν, ἀφυκτα εἶναι ὁπόσα ἄν αὐταὶ ἐπινήσωσιν γεινομένῳ ἐκάστῳ;
ZEUS CATECHIZED

CYNISCUS

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

ZEUS

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

CYNISCUS

Answer me a question; it isn't hard.

ZEUS

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

CYNISCUS

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

Homer, Iliad 20, 127; Hesiod, Theogony 218, 904.
THE WORKS OF LUCIAN

ΖΕΤΖ

Καὶ πάνυ ἀληθῆ ταῦτα: οὐδὲν γὰρ ἔστιν ὅ τι μὴ αἱ Μοίραι διατάττουσιν, ἀλλὰ πάντα ὅποσα γίνεται, ὑπὸ τῷ τοῦτῳ ἀτράκτῳ στρεφόμενα εὐθὺς ἐξ ἀρχῆς ἐκαστὸν ἐπικεκλωσμένην ἔχει τὴν ἀπόβασιν, καὶ οὐ θέμις ἄλλως γενέσθαι.

ΚΤΙΝΙΚΟΣ

2 Οὐκοῦν ὅποταν ὁ αὐτὸς Ὅμηρος ἐν ἔτέρῳ μέρει τῆς ποιήσεως λέγει,

μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀἰδος
καὶ τὰ τοιαῦτα, ληρεῖν δηλαδὴ φήσομεν τότε αὐτῶν;

ΖΕΤΖ

Καὶ μᾶλα: οὐδὲν γὰρ οὕτω γένοιτ' ἀν ἔξω τοῦ νόμου τῶν Μοιρῶν, οὐδὲ ὑπὲρ τὸ λίνον. οἱ ποιηταὶ δὲ ὅποσα μὲν ἀν ἐκ τῶν Μουσῶν κατεχόμενοι ἄδωσιν, ἄληθῆ ταῦτα ἔστιν ὅποταν δὲ ἀφώσιν αὐτοὺς αἱ θεαὶ καὶ καθ' αὐτοὺς ποιώσι, τότε δὴ καὶ σφάλλονται καὶ ὑπεναντίᾳ τοῖς πρότερον διεξάσθη καὶ συγγνώμη, εἰ ἄνθρωποι ὄντες ἄγνοοις τὰληθές, ἀπελθόντος εἰκεῖνος ὁ τέως παρὸν ἐρραψῷ δεῖ δ' αὐτῶν.

ΚΤΙΝΙΚΟΣ

'Ἀλλὰ τοῦτο μὲν οὕτω φήσομεν. ἔτι δὲ κἂνεὶνό
μοι ἀπόκριναι ὑπὸ τρεῖς αἱ Μοίραι εἰσι, Κλωθῶ
καὶ Δάκης, οἷμαι, καὶ Ἄτροπος;

ΖΕΤΖ

Πάνυ μὲν οὐν.
ZEUS CATECHIZED

ZEUS

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

CYNISCUS

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

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

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

ZEUS

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

CYNISCUS

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

ZEUS

Quite so.

\(^1\) \textit{Iliad} 20, 330; \textit{εἰσαφθηκαί} completes the line.
THE WORKS OF LUCIAN

ΚΥΝΙΣΚΟΣ

3 Ἡ Εἰμαρμένη τοῖς καὶ ἡ Τύχη—πολυθρύ-λητοι γὰρ πάνι καὶ αὐταὶ—τίνες ποτ' εἰς ἥ τι δύναται αὐτῶν ἐκατέρα; πότερον τὰ ἱσα ταῖς Μοίραις ἢ τι καὶ ὑπὲρ ἐκείνας; ἀκούω γοῦν ἀπάντων λεγόντων, μηδὲν εἶναι Τύχης καὶ Εἰ- μαρμένης δυνατώτερον.

ΖΕΤΣ

Οὐ θέμις ἀπαντά σε εἰδέναι, ὁ Κυνίσκε. τίνος ὃ οὖν ἔνεκα ἡρότησας τὸ περὶ τῶν Μοιρῶν;

ΚΥΝΙΣΚΟΣ

4 Ἡν πρότερον μοι, ὁ Ζεῦ, κάκεινο εἴπης, εἰ καὶ ἵμῶν αὐταὶ ἀρχοῦσι καὶ ἀνάγκη ὑμῖν ἠρτήσθαι ἀπὸ τοῦ λίνου αὐτῶν.

ΖΕΤΣ

'Ἀνάγκη, ὁ Κυνίσκε. τί ὃ οὖν ἐμειδίασας;

ΚΥΝΙΣΚΟΣ

'Ανεμνήσθην ἐκείνων τῶν Ὄμηρον ἐπῶν, ἐν οἷς πεποίησαι αὐτῷ ἐν τῇ ἐκκλησίᾳ τῶν θεῶν δημη-γορῶν, ὅπως ἤπείλεις αὐτοῖς ὡς ἀπὸ σειρᾶς τινος χρυσῆς ἀναρτησόμενος τὰ πάντα' ἐφησθα γὰρ αὐτὸς μὲν τὴν σειρὰν καθήσεις εξ οὐρανοῦ, τοὺς θεοὺς δὲ ἀμά πάντας, εἰ βούλοιτο, ἐκκρεμα-μένους καταστὰν βιάσεσθαι,1 οὐ μὴν καταστά-σειν γε, σὺ2 δέ, ὅποταν ἐθελήσῃς, ῥαδίως ἀπαντᾶς

αὐτῇ κεν γαίη ἐρύσαι αὐτῇ τε θαλάσσῃ.

τότε μὲν οὖν θαυμάσιος ἐδόκεις μοι τὴν βιάν καὶ ύπέφρητον μεταξὺ ἄκοινων τῶν ἐπών νῦν δὲ αὐτῶν σε ἤδη ὀρῶ μετὰ τῆς σειρᾶς καὶ τῶν ἀπειλῶν ἀπὸ λεπτοῦ νήματος, ὡς φῆς, κρεμά-

1 βιάσεσθαι Fritzche: βιάζεσθαι MSS.
2 σὺ vulg.: σε MSS.

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ZEUS CATECHIZED

CYNISCUS

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

ZEUS

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

CYNISCUS

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

ZEUS

We must, Cyniscus. But what made you smile?

CYNISCUS

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

1 Iliad 8, 24.
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μενον. δοκεῖ γοῦν μοι δικαιότερον ἂν ἦ Ἐλβθῶ
μεγαλαυχήσασθαι, ὡς καὶ σὲ αὐτὸν ἀναστατοῦν
ἀιωροῦσα ἐκ τοῦ ἄτρακτου καθάπερ οἱ ἅλεις ἐκ
tοῦ καλάμου ἡ ἱχθυία.

ζετεῖς

5 Ὑκ οἶδ᾽ ὅ τι σοι ταυτὶ βούλεται τὰ ἐρωτήματα.

κτισκος

'Εκείνοι, ὁ Ζεύς καὶ πρὸς τῶν Μοιρῶν καὶ τῆς
Εἰμαρμένης μὴ τραχέως μηδὲ πρὸς ὄργῃν ἀκούσης
μου τάληθ' μετὰ παρρησίας λέγοντος. εἰ γὰρ
οὔτως ἔχει ταύτα καὶ πάντων αἱ Μοίραι κρατοῦσι
καὶ οὔδεν ἂν ὑπ᾽ οὐδενὸς ἔτι ἀλλαγεῖ τῶν ἀπαξ
δοξάστων αὐταίς, τίνος ἕνεκα ὑμῶν οἱ ἀνθρώποι
θύμουν καὶ ἐκατόμβας προσάγομεν εὐχόμενοι
γενέσθαι ἡμῖν παρ᾽ ὑμῶν τἀγαθά; οὐχ ὅρω γὰρ
ὁ τι ἂν ἀπολαύσασιν τῆς ἐπιμελείας ταύτης,
eἰ μήτε τῶν φαύλων ἀποτροπᾶς εὐρέσθαι δυνατὸν
ἡμῖν ἐκ τῶν εὐχῶν μήτε ἀγαθοῦ τινος θεοσθότον
ἐπιτυχεῖν.

ζετεῖς

6 Ὁδώ θεὶν σοι τὰ κομψὰ ταύτα ἐρωτήματά
ἐστίν, παρὰ τῶν καταράτων σοφιστῶν, οὐ μηδὲ
προνοεῖν ἡμᾶς τῶν ἀνθρώπων φασίν· ἐκεῖνοι γοῦν
τα τοιαῦτα ἐρωτῶσιν ὑπ᾽ ἀσεβείας, ἀποτρέποντες
καὶ τοὺς ἄλλους θύειν καὶ εὐχέσθαι ὡς εἰκαίον
ὅν· ἡμᾶς γὰρ οὔτ᾽ ἐπιμελεῖσθαι τῶν πραττομένων
παρ᾽ ὑμῶν οὔθ᾽ ὀλοκλήρως τι δύνασθαι πρὸς τὰ ἐν τῇ
γῇ πράγματα. πλὴν οὖ χαρήσουσί γε τὰ τοιαῦτα
dieξόντες.

κτισκος

Ὄυ μᾶ τῶν τῆς Κλωθοῦς ἄτρακτον, ὁ Ζεὺς, οὐχ
ὑπ᾽ ἐκείνων ἀναπεισθεῖς ταύτᾳ σε ἡρώτησα, ὁ δὲ
ZEUS CATECHIZED

admit. In fact, I think that Clotho would have a better right to boast, inasmuch as she holds you, even you, dangling from her spindle as fishermen hold fish dangling from a rod.

ZEUS

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

CYNISCUS

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

ZEUS

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

CYNISCUS

I swear by the spindle of Clotho, Zeus, they did not put me up to ask you this, but our talk itself as
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λόγος αὐτὸς οὐκ οἷος ὥμως ὢμην προϊῶν ἐις τούτο ἀπέβη, περιττὰς εἶναι τὰς θυσίας. αὐθίς δὲ, εἰ
dοκεῖ, διὰ βραχέων ἐρήσομαι σε, σὺ δὲ μὴ ὁκ-
nήσης ἀποκρίνασθαι, καὶ ὅπως ἀσφαλέστερον ἀποκρινῇ.

ΖΕΤΣ

Ἐρώτα, εἰ σοι σχολὴ τὰ τοιαῦτα ληρεῖν.

ΚΤΝΙΣΚΟΣ

7 Πάντα φής ἐκ τῶν Μοιρῶν γίγνεσθαι;

ΖΕΤΣ

Φημὶ γάρ.

ΚΤΝΙΣΚΟΣ

Τμῶν δὲ δυνατὸν ἀλλὰτειν ταῦτα καὶ ἀνα-
κλώθειν;

ΖΕΤΣ

Οὐδαμῶς.

ΚΤΝΙΣΚΟΣ

Βούλει τὴν ἑπαγάγω καὶ τὸ μετὰ τοῦτο, ἢ
dήλον, καὶ μὴ εἴπω αὐτὸ;

ΖΕΤΣ

Δήλον μὲν. οἱ δὲ γε θύνοντες οὐ τῆς χρείας
ἐνεκα θύσισιν, ἀντίδοσιν δὴ ¹ τινα ποιοῦμενοι καὶ
ὁσπερ ὠνούμενοι τὰ ἀγαθὰ παρ’ ἡμῶν, ἄλλα τι-
μῶντες ἄλλως τὸ βέλτιον.

ΚΤΝΙΣΚΟΣ

Ικανὸν καὶ τοῦτο, εἰ καὶ σὺ φής ἐπὶ μηδενὶ
χρησίμως γίγνεσθαι τὰς θυσίας, εὐγνωμοσύνη δὲ
τινὲς τῶν ἀνθρώπων τιμῶντων τὸ βέλτιον. καίτοι
eἰ τὶς τῶν σοφιστῶν ἐκείνων παρῆν, ἦρετο ἢν σε
καθ’ ὧ τὶ βελτίστους φής τοὺς θεοὺς, καὶ ταῦτα
ὁμοδούλους τῶν ἀνθρώπων ὄντας καὶ ὑπὸ ταῖς

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

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

ZEUS
Ask, if you have time for such nonsense.

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

ZEUS
Yes, I do.

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

ZEUS
Not by any means.

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

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

CYNISCUS
Even that is enough, if you yourself admit that sacrifices are not offered for any useful purpose, but by reason of the generosity of men, who honour what is superior. And yet, if one of your sophists were here, he would ask you wherein you allege the gods to be superior, when really they are fellow-
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αὐταῖς δεσπότοινας ταῖς Μοίραις ταττομένους. οὐ γὰρ ἀποχρήσει αὐτοῖς τὸ ἄθανάτους εἶναι, ὡς δὲ αὐτὸ ἀμείνους δοκεῖν· ἐπεὶ τούτῳ γε μακρῷ χεῖρον ἑστιν, εἰγε τοὺς μὲν κἂν ὁ θάνατος εἰς ἐλευθερίαν ἀφεῖλτο, ὥμων δὲ εἰς ἄπειρον ἐκπίπτει τὸ πράγμα καὶ αἴδιος ἡ δουλεία γίνεται ὑπὸ μακρῷ τῷ λίνῳ στρεφομένη.

ΖΕΤΗ

8 Ἄλλα, ο Κυνίσκε, τὸ ἀίδιον τούτο καὶ ἄπειρον εὑδαίμον ἡμῖν ἐστὶ καὶ ἐν ἀπασίν ἀγαθοῖς ἡμεῖς βιοῦμεν.

ΚΥΝΙΣΚΟΣ

Οὐχ ἀπαντεῖ, ο Ζεῦ, ἀλλὰ διώρισται καὶ παρ’ ὑμῖν τὸ πράγμα καὶ πολλὴ ταραχὴ ἔνεστι· σὺ μὲν γὰρ εὑδαίμων, βασιλεὺς γὰρ, καὶ δύνασαι ἀναστῶ σὺν τὴν γῆν καὶ τὴν θάλασσαν ὡσπερ ἵμοιναν καθεῖς· ὦ δὲ Ἡφαίστως χωλός ἐστὶ, βαναισσὸς τῆς καὶ πυρίτης τῆς τέχνης· ὁ Προμηθεύς δὲ καὶ ἀνεσκολοπίσθη ποτε. τοῦ γὰρ πατέρα σου τὴ ἔργομι, πεδήτην ἔτι ἐν τῷ Ταρτάρῳ ὄντα; καὶ ἔραν δὲ ὑμᾶς φασί καὶ τιτρώσκεσθαι καὶ δουλεύειν ἐνίοτε παρὰ τοῖς ἄνθρωποις, ὡσπερ ἀμέλει καὶ τόν σον ἀδελφὸν παρὰ Δαμεδώντι καὶ παρ’ Ἀδμήτῳ τὸν Ἀπόλλω. ταῦτα δὲ μοι ὁ πάνω εὑδαίμονα δοκεῖ, ἀλλ’ ἐοίκασιν ὑμῶν οἱ μὲν τινες εὐτυχεῖς τε καὶ εὐμοιροὶ εἰναι, οἱ δὲ ἐμπαλίν· ἕω γὰρ λέγειν, ὅτι καὶ ἠστεύεσθε ὡσπερ ἡμεῖς καὶ περισυλάσθη ὑπὸ τῶν ἱεροσύλων καὶ ἐκ πλουσιωτάτων πενείστατοι ἐν ἀκαρέξ ἱγνεσθε· πολλοὶ.
ZEUS CATECHIZED

slaves with men, and subject to the same mistresses, the Fates. For their immortality will not suffice to make them seem better, since that feature certainly is far worse, because men are set free by death at least, if by nothing else, while with you gods the thing goes on to infinity and your slavery is eternal, being controlled by a long thread.¹

ZEUS

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

CYNISCUS

Not all of you, Zeus; circumstances are different with you as with us, and there is great confusion in them. You yourself are happy, for you are king and can draw up the earth and the sea by letting down a well-rope, so to speak, but Hephaestus is a cripple who works for his living, a blacksmith by trade, and Prometheus was actually crucified once upon a time.² And why should I mention your father (Cronus), who is still shackled in Tartarus? They say too that you gods fall in love and get wounded and sometimes become slaves in the households of men, as did your brother (Poseidon) in the house of Laomedon and Apollo in the house of Admetus. This does not seem to me altogether blissful; on the contrary, some few of you are probably favoured by Fate and Fortune, while others are the reverse. I say nothing of the fact that you are carried off by pirates³ even as we are, and plundered by temple-robbers, and from very rich become very poor in a second; and many

¹ Something of a commonplace: see Pliny, Nat. Hist. 2, 27; Longinus de Subl. 9, 7. ² See the Prometheus. ³ The allusion is to Dionysus (Hymn. Homer. 7, 38).
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dè καὶ κατεχωνεύθησαν ἡδη χρυσοὶ ἢ ἀργυροὶ ὄντες, οἷς τούτῳ εἴμαρτο δηλαδὴ.

ΖΕΤΣ

9 Ὄρας; ταῦτ' ἡδη ύβριστικά, ὁ Κυνίσκε, φης· καὶ σοὶ τάχα μεταμελήσει ποτὲ αὐτῶν.

ΚΥΝΙΣΚΟΣ

Φείδου, ὁ Ζεὺ, τῶν ἀπειλῶν, εἰδὼς οὐδέν με πεισόμενον ὃ τι μὴ καὶ τῇ Μοῖρᾳ πρὸ σοῦ ἔδοξεν· ἐπεὶ οὖν ἄποι ἄποι ἔκεινος ὅρῳ τοὺς ἱεροσύλους κολαξομένους, ἀλλ' οἱ γε πλείστοι διαφεύγοντιν ὑμᾶς· οὐ γὰρ εἴμαρτο, οἴμαι, ἀλῶναι αὐτοῖς.

ΖΕΤΣ

Οὐκ ἔλεγον ὡς ἁρ' ἔκεινον τις εἰ τῶν ἀναιροῦντων τήν πρόνοιαν τῷ λόγῳ;

ΚΥΝΙΣΚΟΣ

Πάνυ, ὁ Ζεὺ, δέδιας αὐτούς, οὐκ οἴδα ὅτου ἐνεκα: πάντα γοῦν ὅπόσα δὲν εἶπω, ὑποπτεύεις ἐκείνων παιδεύματα εἶναι. ἐγὼ δὲ—παρὰ τίνος γὰρ ἀν ἄλλον τάληθες ἢ παρὰ σοῦ μάθοιμι;— ἢδεως δ' ἂν καὶ τούτο ἐροῦμην σε, τίς ἢ Πρόνοια ἕμων αὕτη ἐστί, Μοῖρα τῆς ἢ καὶ ύπερ τιτᾶς θεὸς ὀσπερ, ἀρχοῦσα καὶ αὐτῶν ἐκείνων;

ΖΕΤΣ

ἕδη σοι καὶ πρότερον ἐφην οὐ θεμιτὸν εἶναι πάντα σε εἰδέναι. σύ δ' ἐν τι ἐν ἀρχῇ ἐρωτήσεις φήσας οὐ παύῃ τοσαῦτα πρὸς με λεπτολογοῦμενος· καὶ ὅρῳ δ' ὅτι σοι τὸ κεφαλαίον ἐστὶ τοῦ λόγου ἐπιδείξαι οὐδενὸς ἡμᾶς προνοούντας τῶν ἀνθρωπίνων.

ΚΥΝΙΣΚΟΣ

Οὐκ ἐμὸν τούτο, ἀλλὰ σύ μικρὸν ἐμπροσθεν ἐφησθα τὰς Μοίρας εἶναι τὰς ἀπαντα ἐπιτε-
ZEUS CATECHIZED

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

ZEUS

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

CYNISCUS

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

ZEUS

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

CYNISCUS

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

ZEUS

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

CYNISCUS

That is none of my doing: you yourself said not long ago that it was the Fates who brought every-
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λούσας: εἰ μὴ μεταμέλει σοι ἐκείνων καὶ ἀνα-τίθεσαι αὕτη τὰ εἰρημένα καὶ ἀμφίσβητείτε τῆς ἐπιμελείας παρωσάμενοι τὴν Εἰμαρμένην;

ΖΕΤΣ

11 Οὐδαμῶς, ἀλλ’ ἡ Μοίρα δὲ ἡμῶν ἔκαστα ἐπι-
tελεῖ.

ΚΤΙΝΙΣΚΟΣ

Μανθάνω: ὑπηρέται καὶ διάκονοι τινες τῶν
Μοιρῶν εἰναι φατε. πλὴν ἀλλὰ καὶ οὕτως ἐκεῖναι
ἀν εἶναι αἱ προούσαί, ύμεῖς δὲ ὀσπερ σκεύη τινὰ
καὶ ἐργαλεῖα ἐστε αὐτῶν.

ΖΕΤΣ

Πῶς λέγεις;

ΚΤΙΝΙΣΚΟΣ

"Ὡσπερ, οἶμαι, καὶ τὸ σκέπαρνον τὸ τέκτονι
cαὶ τὸ τρόπανον συνεργεῖ μὲν τι πρὸς τὴν τέχνην,
oὐδὲς δ’ ἀν εἰποί ὡς ταύτα τὸ τεχνίτης ἐστῖν, οὐδ’
ἡ ναῦς ἔργον τοῦ σκεπάρνου ἢ τοῦ τροπάνου,
ἀλλὰ τοῦ ναυπηγοῦ· ἀνάλογον τοίνυν ἡ μὲν
ναυπηγουμένη ἐκαστα ἡ Εἰμαρμένη ἐστῖν, ύμεῖς
dὲ, εἴπερ ἄρα, τρόπανα καὶ σκέπαρνα ἐστε τῶν
Μοιρῶν· καὶ, ὡς οἶκεν, οἱ ἀνθρώποι δέον τῇ
Εἰμαρμένῃ θύειν καὶ παρ’ ἐκείνης αἰτεῖν τάγαθα,
οί δ’ ἐφ’ ύμᾶς ίασι προσόδοις καὶ θυσίας γεραί-
ρουτες· ἢ οὐδὲ τὴν Εἰμαρμένην τιμῶντες εἰς δέον
ἀν αὐτὸ ἔπραττον· οὐ γὰρ οἶμαι δυνατὸν εἶναι
οὐδὲ αὐταῖς ἔτι ταῖς Μοίραις ἀλλὰξαι τι καὶ
μετατρέψαι τῶν εἶ ἁρχῆς δοξάντων περὶ ἐκάστουν·
ἡ γοῦν Ἀτροπος οὐκ ἀνάσχοιτ’ ἂν, εἰ τις εἰς τὸ
ἐναντίον στρέψει τὸν ἄτρακτον ἀναλύων τῆς
Κλώθους τὸ ἔργον.
ZEUS CATECHIZED

thing to pass. But perhaps you repent of it and take back what you said, and you gods lay claim to the oversight, thrusting the Fates aside?

ZEUS

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

CYNISCUS

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

ZEUS

What do you mean?

CYNISCUS

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

¹ A play upon the name Atropos, as if it meant “Turneth-not.”
ΖΕΤΞ

12 Σὺ δὲ ἡδη, ὥς Κυνισκε, οὐδὲ τὰς Μοῖρας τιμᾶσθαι πρὸς τῶν ἀνθρώπων ἄξιοὶς; ἀλλʼ ἔσικας ἀπαντᾶ συγχεῖν προαιρεῖσθαι. ἥμεις δὲ εἰ καὶ μὴ δενὸς ἄλλον ἔνεκα, τοῦ γε μαντεύεσθαι καὶ προμηθύειν ἕκαστα τῶν ὑπὸ τῆς Μοῖρας κεκυρωμένων δικαίως τιμήσω" ἄν.

ΚΤΙΣΙΚΟΣ

Τὸ μὲν ὄλον, ἀχρηστὸν, ὥς Ζεύ, προειδέναι τὰ μέλλοντα οἷς γε τὸ φυλάξασθαι αὐτὰ παντελῶς ἀδύνατον· εἰ μὴ ἄρα τούτῳ φής, ὡς ὁ προμαθῶν ὃτι ὑπ’ αἰχμῆς σιδηρᾶς τεθυγχηταί δύνατ’ ἄν ἐκφυγεῖν τὸν θάνατον καθείρξας ἑαυτόν; ἀλλʼ ἀδύνατον ἔξαξε 1 γὰρ αὐτὸν ἡ Μοῖρα κυνηγητήσοντα καὶ παραδώσει τῇ αἰχμῇ καὶ ὁ Ἀδραστός ἐπὶ τὸν σὺν ἄφεις τὴν λόγχην ἐκείνου μὲν ἀμαρτησεται, φονεύσει δὲ τὸν Κροίσου παιδα, ὡς ἀν ἄπτει ἱσχυρᾶς ἐμβολῆς 2 τῶν Μοιρῶν φερομένου τοῦ ἀκούτιον ἐπὶ τῶν νεανίσκον. τὸ μὲν γὰρ τοῦ Δαίον καὶ γελοίον, τὸ

μὴ σπείρε τέκνων ἀλοκα δαιμόνων βλα; εἰ γὰρ τεκνώσεις (φησὶ) παῖδ’, ἀποκτενεῖ σ’ ὁ φύς.

περιττὴ γάρ, οἶμαι, ἡ παραίνεσις πρὸς τὰ πάντως οὕτω γενησόμενα. τουγάρτω μετὰ τὸν χρησμὸν καὶ ἔσπειρεν καὶ ὁ φύς ἀπέκτεινεν αὐτὸν. ὃς ὅρω ὁ ἀνθελζον ἐπὶ τὴν μαντικῆς. ἐὼ γὰρ λέγειν ὃς λοξά καὶ ἐπαμφοτερίζοντα τοῖς ποιλοῖς χρῶν εἰώθατε, οὐ πάνω ἀπο-

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1 eifη ἄρα Marcilius : eifη παρὰ γ ; έκτος eifη β.
2 ἔξαξει Jensius : ἔξαγε MSS.
3 ἐμβολῆς Fritzsch : ἐντολῆς β ; προστάγματος γ.
ZEUS CATECHIZED

ZEUS

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

CYNISCUS

On the whole, Zeus, it does no good to have foreknowledge of future events when people are completely unable to guard against them,—unless perhaps you maintain that a man who knows in advance that he is to die by an iron spear-head can escape death by shutting himself up? No, it is impossible, for Fate will take him out hunting and deliver him up to the spear-head, and Adrastus, throwing his weapon at the boar, will miss it and slay the son of Croesus, as if the javelin were sped at the lad by a powerful cast of the Fates.1 Indeed, the oracle of Laius is really ridiculous:

"Sow not the birth-field in the gods' despite,
For if thou get'st, thy son will lay thee low."2

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

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

σαφῶντες εἰ ὁ τὸν Ἀλυν διαβάς τὴν αὐτοῦ ἀρχήν καταλύσει ἢ τὴν τοῦ Κύρου ἄμφω γὰρ δύναται ὁ χρησμός.

ΖΕΤΣ

'Ἡν τις, ὁ Κυνίσκε, ὁ Ἀπόλλωνι ὀργῆς αἰτία κατὰ τοῦ Κροίσου, διότι ἐπειρᾶτο ἐκεῖνος αὐτοῦ ἀρνεία κρέα καὶ χελώνην ἐς τὸ αὐτὸ ἔψων.

ΚΥΝΙΣΚΟΣ

Ἐξρήν μὲν μηδὲ ὀργίζεσθαι θεῖν ὄντα· πλὴν ἄλλα καὶ τὸ ἐξαπατηθῆναι τῷ Λυδῷ ἕπέπρωτο, οἷμαι, καὶ ἐλὸς τὸ μῆ σαφῶς ἀκούσαι τὰ μέλλοντα ἡ Εἰμαρμένη ἐπέκλωσεν· ὥστε καὶ ἡ μαντικὴ ὑμῶν ἐκεῖνης μέρος ἐστῖν.

ΖΕΤΣ

15 Ἡμῶν δὲ οὐδὲν ἀπολείπετες, ἄλλα μάτην θεοὶ ἔσμεν, οὔτε πρόνοιαν τινα εἰσφέρομενοι εἰς τὰ πράγματα οὔτε τῶν θυσιῶν ἄξιοι καθαπερ τρύπανα ώσ ἀληθῶς ἡ σκέπαρνα; καὶ μοι δοκεῖς εἰκότως μοι καταφρονεῖν, ὅτι κεραυνὸν, ός ὄρας, δηνηκυλημένος ἀνέχομαι σε τοσάυτα καθ᾿ ἡμῶν διεξόντα.

ΚΥΝΙΣΚΟΣ

Βάλλε, ὁ Ζεῦ, εἰ μοι καὶ κεραυνῷ πληγήναι εἴμασθαι, καὶ σε οὐδὲν αἰτιάσομαι τῆς πληγῆς, ἄλλα τὴν Κλωθῶ τὴν διὰ σοῦ τιτρώσκουσαν οὐδὲ

1 τῷ Λυδῷ Ἀ.Μ.Η.: τῷ Λυδῷ ὑπὸ τοῦ χρησμοῦ MSS.; ὑπὸ τοῦ χρησμοῦ τῷ Λυδῷ K. Schwartz.
2 ὑπὸ Jacobitz: ἄλλως MSS.
ZEUS CATECHIZED

crosses the Halys will cause the loss of his own kingdom or that of Cyrus; for the oracle can be taken in either sense.\(^1\)

ZEUS

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

CYNISCUS

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

ZEUS

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

CYNISCUS

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

\(^1\) It ran: "If Croesus doth the Halys cross
He'll cause a mighty kingdom's loss."

\(^2\) Wishing to test the Greek oracles before consulting them about invading Persia, Croesus sent representatives to some of the most famous with instructions to ask them all simultaneously, at a specified time; "What is Croesus doing now"? Apollo divined that he was stewing lamb and turtle together in a copper cauldron with a lid of copper (Herodotus, i. 46 ff.).
THE WORKS OF LUCIAN

γάρ τῶν κεραυνῶν αὐτῶν φαίνημ' ἂν αἰτιον μοι
γενέσθαι τοῦ τραύματος. πλὴν ἐκεῖνο γε ὡμάς ἐρήσομαι καὶ σέ καὶ τὴν Ἐιμαρμένην: σὺ δὲ μοι καὶ ὑπὲρ ἐκείνης ἀπόκριναι ἀνέμυνομας γάρ με
16 ἀπειλῆσας. τί δήποτε τοὺς ἱεροσύλους καὶ ληστὰς ἀφέντες καὶ τοσούτους ὑβριστὰς καὶ βιαίους καὶ ἐπιόρκους δρῦν τινα πολλάκις κε-
ραυνοῦτε ἢ λίθον ἢ νεώς ἱστόν οὐδὲν ἀδικοῦσης,
ἐνίοτε δὲ χρηστόν τινα καὶ οὗτον ὀδούρον; τί
σιωπᾶς, ὡ Ζεῦ; ἢ οὐδὲ τοῦτό με θέμις εἰδέναι;

ΖΕΤΕ

Οὐ γάρ, ὡ Κυνίσκε. σὺ δὲ πολυπράγμων τις
εἰ καὶ οὐκ οἶδ' θεν ταῦτα ἥκεις μοι συμπεφορη-
κώς.

ΚΤΝΙΣΚΟΣ

Οὐκον μηδὲ ἐκεῖνο ὡμάς ἐρωμαι, σέ τε καὶ τὴν
Πρόνοιαν καὶ τὴν Ἐιμαρμένην, τί δήποτε Φωκίων
μὲν ὁ χρηστός ἐν τοσαύτῃ πενίᾳ καὶ σπάνει τῶν
ἀναγκαῖων ἀπέθανε καὶ Ἀριστείδης πρὸ αὐτοῦ,
Καλλίας δὲ καὶ Ἀλκιβιάδης, ἀκόλαστα μειράκια,
ὑπερπλούτουν καὶ Μειδίας ὁ υβριστής καὶ
Χάροψ ὁ Αἰγινήτης, κίναδος ἀνθρωπος, τὴν
μητέρα λεμφ ἀπεκτησός, καὶ πάλιν Υσκράτης μὲν
παρεδόθη τοῖς ἐνδέκα, Μέλητος δὲ οὐ παρεδόθη,
καὶ Σαρδανάπαλλος μὲν ἑβασίλευε θῆλυς ὁν,
Γάρχης δὲ ἀνήρ ἐνάρετος ἀνεσκολοπίσθη πρὸς
17 αὐτοῦ, διότι μὴ ἥρεσκετο τοῖς γιγυμομένοις: ἡ
ὑμῖν 2 μὴ τὰ νῦν λέγω καθ' ἐκαστὸν ἐπεξιών, τοὺς
μὲν πονηροὺς εὐθυγμονοῦντας καὶ τοὺς πλεονέκτας,

1 Text β (Γάρχης Γ marg., A, Γάρκης Ν): Περσᾶν δὲ τοσούτων
καλοὶ κάγαθολ ἄνδρες ἀνεσκολοπίσθοντο πρὸς αὐτοῦ διότι μὴ
ἡρεσκοντο τοῖς γιγυμομένοις γ.

2 ίνα υμῖν Fritzche: ίνα δὲ (ὑμῖν) γ; καὶ ίνα υμῖν β.
ZEUS CATECHIZED

you; for even the thunderbolt itself, I should say, would not be the cause of the injury. There is another question, however, which I will put to you and to Destiny, and you can answer for her. You have put me in mind of it by your threat. Why in the world is it that, letting off the temple-robbers and pirates and so many who are insolent and violent and forsworn, you repeatedly blast an oak or a stone or the mast of a harmless ship, and now and then an honest and pious wayfarer?¹ Why are you silent, Zeus? Isn't it permitted me to know this, either?

ZEUS

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

CYNICUS

Then I am not to put my other question to you and to Providence and Destiny, why in the world is it that honest Phocion and Aristides before him died in so great poverty and want, while Callias and Alcibiades, a lawless pair of lads, and high-handed Midias and Charops of Aegina, a lewd fellow who starved his mother to death, were all exceeding rich; and again, why is it that Socrates was given over to the Eleven instead of Meletus, and that Sardanapalus, effeminate as he was, occupied the throne, while Goches,² a man of parts, was crucified by him because he did not like what went on—not to speak in detail of the present state of affairs, when the wicked and the selfish are happy and the good are driven about

¹ Suggested by Aristophanes, Clouds, 398 ff.
² Otherwise unknown.
THE WORKS OF LUCIAN

ἀγομένους δὲ καὶ φερομένους τοὺς χρηστοὺς ἐν πενίᾳ καὶ νόσους καὶ μυρίοις κακοῖς πιεζομένους.

ΖΕΤΣ

Οὔ γὰρ οἶσθα, ὃ Κυνίσκε, ἡλίκιας μετὰ τὸν βιόν οἱ πονηροὶ τὰς κολάσεις ύπομένουσιν, ἢ ἐν ὅσῃ οἱ χρηστοὶ εὐδαιμονίᾳ διατρίβουσιν;

ΚΥΝΙΣΚΟΣ

"Αἰδην μοι λέγεις καὶ Τιτυνοῦς καὶ Ταυτάλους. ἐγὼ δὲ, εἰ μέν τι καὶ τοιοῦτόν ἔστω, εἰσομαι τὸ σαφὲς ἐπειδὰν ἀποθάνω. τὸ δὲ νῦν ἔχων ἐβουλόμην τὸν ὑποσομοίων χρόνον τούτον εὐδαιμόνως διαβιοῦν ὡς ἐκκαίδεκα γυνῶν κεῖσθαι τὸ ἢπαρ ἀποθανόν, ἀλλὰ μὴ ἐνταῦθα διψήφας ὡσπερ ὁ Τάνταλος ἐν Μακάρων νήσοις πίνειν μετὰ τῶν ἴρων ἐν τῷ Ἡλυσίῳ λειμώνι κατακείμενος.

ΖΕΤΣ

18 Τί φῆς; ἀπιστεῖς εἶναι τινὰς κολάσεις καὶ τιμάς, καὶ δικαστήριον ἔνθα δὴ ἐξετάζεται ὁ ἐκάστου βίος;

ΚΥΝΙΣΚΟΣ

'Ακούω τινὰ Μίνω Κρήτα δικάζειν κάτω τὰ τοι- αύτα καὶ μοι ἀπόκριναι τι καὶ ὑπὲρ ἐκείνου σοῦ γὰρ νῖός εἶναι λέγεται.

ΖΕΤΣ

Τί δὲ κάκεινον ἐρωτάς, ὃ Κυνίσκε;

ΚΥΝΙΣΚΟΣ

Τίνας κολάζει μάλιστα;

ΖΕΤΣ

Τοὺς πονηροὺς δηλαδή, οἴνον ἀνδροφόνους καὶ ἱεροσύλους.

82
ZEUS CATECHIZED

from pillar to post, caught in the pinch of poverty
and disease and other ills without number?

ZEUS

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

CYNISCUS

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

ZEUS

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

CYNISCUS

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

ZEUS

What have you to ask him, Cyniscus?

CYNISCUS

Whom does he punish principally?

ZEUS

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

ΚΤΙΝΙΣΚΟΣ
Τίνας δὲ παρὰ τοὺς ἢρωας ἀποστέμπει;

ΖΕΤΣ
Τοὺς ἀγαθούς τε καὶ ὅσιους καὶ κατ' ἀρετὴν βεβιωκότας.

ΚΤΙΝΙΣΚΟΣ
Τίνος ἔνεκα, ὦ Ζεῦ;

ΖΕΤΣ
Διότι οἱ μὲν τιμῆς, οἱ δὲ κολάσεως ἄξιοι.

ΚΤΙΝΙΣΚΟΣ
Εἰ δὲ τις ἀκούσιον τι δεινὸν ἐργάσαιτο, κολάζεσθαι καὶ τούτων δικαιοὶ;

ΖΕΤΣ
Οὐδαμῶς.

ΚΤΙΝΙΣΚΟΣ
Οὐδ' ἀρα εἰ τις ἄκων τι ἀγαθῶν ἔδρασεν, οὐδὲ τούτων τιμῶν ἄξιωσεν ἃν;

ΖΕΤΣ
Οὐ γὰρ οὐν.

ΚΤΙΝΙΣΚΟΣ
Οὐδένα τοίνυν, ὦ Ζεῦ, οὔτε τιμῶν οὔτε κολάζεων αὐτῷ προσήκει.

ΖΕΤΣ
Πῶς οὐδένα;

ΚΤΙΝΙΣΚΟΣ
"Οτι οὐδὲν ἐκώντες οἱ ἄνθρωποι ποιοῦμεν, ἀλλὰ τινι ἀνάγκη ἀφύκτῳ κεκελευσμένῳ, εἰ γε ἀληθῆ ἐκεῖνα ἔστι τὰ ἐμπροσθέν ἀμολογημένα, ὡς ἡ Μοῖρα πάντων αὐτία. καὶ ἡ φονεύσῃ τις, ἐκείνη ἐστὶν ἡ φονεύσασα, καὶ ἡ ἱεροσυλή, προστεταγ-

1 φονεύσῃ vulg.: φονευθῇ γ.; φονεύῃ β.
ZEUS CATECHIZED

CYNISCUS
And whom does he send to join the heroes?

ZEUS
Those who were good and pious and lived virtuously.

CYNISCUS
Why is that, Zeus?

ZEUS
Because the latter deserve reward and the former punishment.

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

ZEUS
Not by any means.

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

ZEUS
Certainly not!

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

ZEUS
Why not?

CYNISCUS
Because we men do nothing of our own accord, but only at the behest of some inevitable necessity, if what you previously admitted is true, that Fate is the cause of everything. If a man slay, it is she who slays, and if he rob temples, he only does it
THE WORKS OF LUCIAN

μένον αὐτὸ δρᾷ. ὅστε εἰ γε τὰ δίκαια ὁ Μένως
dικάζειν μέλλοι, τὴν Εἰμαρμένην ἀντὶ τοῦ Σισύφους
κολάσεται καὶ τὴν Μοῖραν ἀντὶ τοῦ Ταυτάλου.
τί γὰρ ἐκεῖνοι ἠδίκησαν πεισθέντες τοὺς ἐπιτάγ-
μασιν;

ΖΕΤΣ

19 Ὁυκέτ᾽ οὐδὲ ἀποκρίνεσθαι σοι ἀξίων τοιαύτα
ἐρωτώντες. θραυσάς γὰρ εἰ καὶ σοφιστής, καὶ σε
ἀπειμι ἧδη καταλιπῶν.

ΚΤΙΝΙΣΚΟΣ

Ἐδεόμην μὲν ἐτι καὶ τοῦτο ἐρέσθαι, ποῦ αἱ
Μοῖραι διατρίβουσιν ἢ πῶς ἐφικνοῦνται τῇ ἐπι-
μελείᾳ τῶν τοσοῦτων ἐς τὸ λεπτότατον, καὶ ταῦτα
τρεῖς οὕσιν. ἐπίπονον γὰρ τινα καὶ οὐκ εἰμοιρὸν
μοι δοκοῦσι βιοῦ τὸν βίον τοσαῦτα ἔχουσαι
πράγματα, καὶ ὡς ἐχθακοῦσιν τὰ ἡμέραν ὑπὸ
χρηστὴ Εἰμαρμένη ἐγεννηθήσαν. ἐγὼ γοῦν, εἰ
μοι αἱρεῖσις δοθεῖσιν, οὐκ ἀν ἀλλαξαίμην πρὸς
αὐτᾶς τὸν ἑμαυτοῦ βίον, ἀλλὰ ἐλοίμην ἂν ἔτει
πενέστερος διαβιδών ήπερ καθησκῆσαι ἐτῶν
ἀτρακτὸν τοσοῦτον πραγμάτων μεστὸν, ἐπιτηρῶν
ἐκαστα. εἰ δὲ μὴ ῥᾴδιον σοι ἀποκρίνασθαι πρὸς
tαῦτα, ὁ Ζεὺς, καὶ τοῦτος ἀγαπήσει καὶ ἀπε-
κρίνω· ἢκανά γὰρ ἐμφανίσασιν τὸν περὶ τῆς Εἰμαρ-
μένης καὶ Προνοίας λόγον· τὰ λοιπὰ δ᾽ ἵσως
οὖν εἰμαρτο ἄκοντας μοι.
ZEUS CATECHIZED

under orders. Therefore if Minos were to judge justly, he would punish Destiny instead of Sisyphus and Fate instead of Tantalus, for what wrong did they do in obeying orders?

ZEUS

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

CYNISCUS

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

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

ΕΡΜΗΣ
1 Ὡ Ζεῦ, τί σύννοις κατὰ μόνας σαυτῷ λαλεῖς, ὦ χρός περιπατῶν, φιλοσόφον τὸ χρώμ' ἔχων; ἐμοὶ προσανάθου, λαβέ με σύμβουλον πόνων, μὴ καταφρενήσῃς οἰκέτου φλυαρίας.

ΑΘΗΝΗ
Ναὶ πάτερ ἡμέτερε, Κρονίδη, ὑπάτε κρειόντων, γοννοῦμαι σε θεὰ γλαυκώπις, τριτογένεια, ἕξαυδα, μὴ κεῦθε νόφ, ἵνα εἴδομεν ἡδη, τίς μήτις δάκνει σε κατὰ φρένα καὶ κατὰ θυμόν, ἢ τί βαρὺ στενάχεις ωχρός τέ σε εἴλε παρεῖάς;

ΖΕΤΣ
Οὐκ ἐστὶν οὐδὲν δεινῶν ὕδ' εἰπεὶν ἔπος, οὐδὲ πάθος οὐδὲ συμφορὰ τραγῳδική, ἢν οὐκ ἰαμβεῖοις ὑπερπαίω δέκα.¹

ΑΘΗΝΗ
Ἀπολλων, οἶοις φροιμίοις ἄρχη λόγον;

¹ Text P (Vat. 76) D (Bodl. B 56); ἰαμβείοις P, ἰαμβεῖοις D; ὑπερπαίδεκα D. ἢς οὖν ἐν ἄραιτ' (ἄραιτ') ἐχθος ἢ θεῶν φύσις γ, NHA, edd. D has this line also, after the other.
ZEUS RANTS

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

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

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

ATHENA
Apollo! what a prelude to your speech!³

¹ Compare this parody on Homer with Iliad 1, 363
 (= Od. 1, 45); 8, 31; 3, 35.
² A parody on the opening lines of the Orestes of Euripides.
³ Euripides, Hercules Furens 538.
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ZETE
Ω παγκάκιστα χθόνια γῆς παιδεύματα,
σύ τ’, ὁ Προμηθεύ, οἷά μ’ εἰργασάι κακά

ΑΘΗΝΗ
Τί δ’ εστί; πρὸς χορὸν γὰρ οἰκείων ἔρεις.

ZETE
'Ω μεγαλοσμαράγγου στεροπᾶς ῥοῖζημα, τί 1 ῥέεις;

ΗΡΑ
Κοίμησον ὁργάν, εἰ μὴ κομφδίαν, ὁ Ζεῦ, δυνάμεθα ὑποκρίνεσθαι μηδὲ ῥαφυρδεὶν ὡσπερ οὕτωι μηδὲ τὸν Εὐριτίδην ὄλον καταπεπόκαμεν, ὡστε 2 σοι ὑποτραχῳδεῖν. ἀγνοεῖν ἡμᾶς νομίζεις τὴν αἰτίαν τῆς λύπης ἦτις ἐστὶ σοι;

ZETE
Οὐκ ὁλθ’, ἔπει τοι κἀκεῖνες μέγα.

ΗΡΑ
Οἶδα τὸ κεφάλαιον αὐτὸ ὄν πάσχεις ὑπὶ ἔρωτικόν ἐστιν. οὐ μὴν κωκύς γε ὑπὸ ἔθους, ἡ δὲ πολλάκις ὑβρισθεῖσα ὑπὸ σοῦ τὰ τοιαῦτα. εἰκὸς γοῦν ἦτοι Δανάην τινὰ ἡ Σεμέλην ἡ Εὐρώπην ἀδίκες εὐρόντα σε ἀνιᾶσθαι ὑπὸ τοῦ ἔρωτος, εἴτε βουλεύεσθαι ταῦρον ἢ σάτυρον ἢ χρυσὸν γενόμενον ῥήματι διὰ τοῦ ὄρφον εἰς τὸν κόλπον τῆς ἀγαπωμένης. τὰ σημεῖα γὰρ ταῦτα, οἱ στεναγμοὶ καὶ τὰ δάκρυα καὶ τὸ ωρόν εἶναι, οὐκ ἄλλου τοῦ ἡ ἔρωτος ἐστίν.

ZETE
'Ω μακαρία, ἦτις εν ἔρωτι καὶ ταῖς τοιαύταις παιδιᾶς οἴει τὰ πράγματα ἡμῶν εἶναι.

1 τι Guyet: τι μοι MSS.
ZEUS RANTS

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

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

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

HERA
Lull your anger to sleep, Zeus, seeing that I'm no
hand either at comedy or at epic like these two,
or have I swallowed Euripides whole so as to be
able to play up to you in your tragedy rôle. Do you
suppose we don't know the reason of your anguish?

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

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

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

¹ From Euripides, according to Porson.
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ΗΡΑ

Αλλὰ τί ἄλλο, εἴ μὴ τοῦτο, ἀμὴ σὲ Δία ὄντα;

ΖΕΤΣ

3 Ἐν ἑσχάτοις, ὁ Ἡρα, τὰ θεῶν πράγματα, καὶ
tοῦτο δὴ τὸ τοῦ λόγου, ἐπὶ ξυρὸν ἐστηκεν εἴτε
χρῆ τιμᾶσθαι ἡμᾶς ἔτι καὶ τὰ γέρα ἔχειν τὰν τῇ
γῆ εἴτε καὶ ἡμελήσθαι παντάπασι καὶ τὸ μηδὲν
εἶναι δοκεῖν.

ΗΡΑ

Μῶν ἡ γίγαντας τινας αὐθις ἡ γῆ ἐφύσεν, ἡ οἱ
Τιτάνες διαρρήξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς
ἐπικρατήσαντες αὐθις ἡμῖν ἐναντία αἴρονται τὰ
ὀπλα;

ΖΕΤΣ

Θάρσει, τὰ νέρθεν ἀσφαλῶς ἔχει θεοὶς.

ΗΡΑ

Τὸ οὖν ἄλλο δεινὸν ἂν γένοιτο; οὐχ ὁρῶ γάρ,
ὅτε μὴ τὰ τοιαῦτα παραλυτοῖ, ἐφ' ὧτῳ Πῶλος ἢ
Ἀριστοδήμος ἀντὶ Δίος ἡμῖν ἀναπέφηνας.

ΖΕΤΣ

4 Τιμοκλῆς, ὁ Ἡρα, ὁ Στωϊκὸς καὶ Δάμις ὁ
Ἐπικούρειος χθες, οὔκ οἶδα οἴην σφίσων ἀρξαμένου
τοῦ λόγου, προνοίας πέρι διελέγεσθην παρόντων
μᾶλα συχνῶν καὶ δοκίμων ἀνθρώπων, ὅπερ μά-
λιστα ἡμᾶς· καὶ ὁ μὲν Δάμις οὐδ' εἶναι θεοὺς
ἐφασκεν, οὔχ ὅπως ὁ τὰ γενομένα ἐπισκοπεῖν ἢ
διατάττειν, ὁ Τιμοκλῆς δὲ ὁ βέλτιστος ἐπειράτο
συναγωνίζεσθαι ἡμῖν. εἶτα ὅχλου πολλοῦ ἐπιρρυ-

1 οὐδ' . . . οὐχ ὅπως Α.Μ.Η.: οὐτ' . . . οὐθ' ὅλως MSS.

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

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

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

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

HERA
Then what else that is terrible can happen? Unless something of that sort is worrying you, I don’t see why you should behave in our presence like a Polus or an Aristodemus² instead of Zeus.

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

¹ A parody on Euripides, Phoenissae 117.
² Famous actors in tragedy, contemporaries of Demosthenes.
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έντοσ oὐδέν πέρας ἐγένετο τῆς συνουσίας. διε-
λύθησαν γὰρ εἰσαίθια ἐπισκέψεσθαι τὰ λοιπὰ
συνθέμενοι, καὶ νῦν μετέωροι πάντες εἰσίν, ὅπο-
τερος κρατήσει καὶ ἀληθεστέρα δοξεῖ λέγειν. ὀράτε
τὸν κάινυχην, ὡς ἐν στενῷ παντάπασι τὰ ἡμέτερα,
ἐν ἐν ἀνδρὶ κινδυνεύομενα; καὶ δυνῶν θάτερον ἡ
παρεώσθαι ἀνάγκη, ὅνωμα μόνον εἰναι δόξαντας,
ἡ τιμᾶσθαι ὡς πρὸ τοῦ, ἢν ὁ Τιμοκλῆς ὑπὲρσχη
λέγων.

ἩΡΑ

5. Δεινὰ ταῦτα ὡς ἀληθῶς, καὶ οὐ μάτην, ὁ Ζεῦ, ὁ
ἐπέτραγφδεις αὐτοῖς.

ΖΕΤΣ

Σὺ δὲ φῶν Δανάης τινὸς ἢ Ἀντιόπης εἰναί μοι
λόγον ἐν ταράχῳ τοσοῦτο. τί δ’ οὖν, ὁ Ἔρμη
καὶ Ἠρα καὶ Ἀθηνᾶ, πράττοιμεν ἃν; συμπειρήσκετε
γὰρ καὶ αὐτοὶ τὸ μέρος.

ΕΡΜΗΣ

Ἐγὼ μὲν ἔπληκ τὸ κοινόν φημὶ δεῖν τὴν σκέψιν
ἐπανενεγκείν ἐκκλησίαν συναγαγόντα.

ἩΡΑ

Κάμοι ταῦτα ὁ συνδοκεί ἃπερ καὶ τούτῳ.

ἈΘΗΝΗ

Ἀλλ’ ἐμοὶ τάναντία δοκεῖ, ὁ πάτερ, μή συν-
ταράττειν τὸν οὐρανὸν μηδὲ δῆλον εἰναι θορυ-
βούμενον τῷ πράγματι, πράττειν δὲ ἰδίᾳ ταῦτα
ἐξ ὧν κρατήσει μὲν ὁ Τιμοκλῆς λέγων, ὁ Δᾶμος
δὲ καταγελασθεῖς ἀπεισιν ἐκ τῆς συνουσίας.

1 ταῦτα K. Schwartz: ταῦτα MSS.
ZEUS RANTS

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

HERA

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

ZEUS

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

HERMES

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

HERA

I think the same as he does.

ATHENA

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

'Αλλ' ούτε ἀγνοήσεται ταύτα, ὦ Ζεῦ, ἐν φανερῷ ἐσομένης τῆς έριδος τοῖς φιλοσοφοῖς, καὶ δόξεις τυραννικῶς εἶναι μὴ κοινούμενος περὶ τῶν οὕτω μεγάλων καὶ κοινῶν ἀπασίων.

ΖΕΤΣ

6 Ὀυκοῦν ἦδη κήρυττε καὶ παρέστωσαν ἄπαντες· ὀρθῶς γὰρ λέγεις.

ΕΡΜΗΣ

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

ΖΕΤΣ

Οὔτω ψιλά, ὦ 'Ερμῆ, καὶ ἀπλοῖκα καὶ πεξὰ κηρύττεσι, καὶ ταύτα ἐπὶ τοῖς μεγίστοις συγκαλῶν;

ΕΡΜΗΣ

'Αλλὰ πῶς γὰρ, ὦ Ζεῦ, ἀξιῶς;

ΖΕΤΣ

"Οπως ἀξιῶ; ἀποσέμυνυ, φημὶ, τὸ κήρυγμα μέτρως τισὶ καὶ μεγαλοφωνῶ ποιητικῇ, ὡς μάλλον συνέλθοιεν.

ΕΡΜΗΣ

Ναὶ. ἄλλ' ἐποποιῶν, ὦ Ζεῦ, καὶ ῥαψφῳδῶν τά τοιαῦτα, ἐγὼ δὲ ἤκιστα ποιητικὸς εἰμί· ὡστε διαφθερῶ τὸ κήρυγμα ἢ ύπέρμετρα ἢ ἐνδείκνυσι υπέρθεσι, καὶ γέλως ἐσται παρ' αὐτοῖς ἐπὶ τῇ ἀμοιβῇ τῶν ἐπὶ· ὀρῷ γοῦν καὶ τῶν 'Απόλλων γελώμενον ἐπ' ἐνίοις τῶν χρησμῶν, καὶ τοῖς ἐπικρυπτούσης.
ZEUS RANTS

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

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

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

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

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

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

HERMES
Yes, but that, Zeus, is the business of epic poets and reciters, and I am not a bit of a poet, so that I shall ruin the proclamation by making my lines too long or too short and it will be a laughing-stock to them because of the limping verses. In fact I see that even Apollo gets laughed at for some of his oracles, although they are generally so beclouded
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tὰ πολλὰ τῆς ἀσαφείας, ὡς μὴ πάνυ σχολὴν ἀγειν τοὺς ἀκούοντας ἐξεταζειν τὰ μέτρα.

ΖΕΤΣ

Οὐκοῦν, ὥ Ἐρμη, τῶν Ὀμήρου ἐπῶν ἐγκαταμίγνυε τὰ πολλὰ τῷ κηρύγματι, οἷς ἕκεινος ἡμᾶς συνεκάλει· μεμνήσθαι δὲ σε εἰκός.

ΕΡΜΗΣ

Οὐ πάνυ μὲν οὖτω σαφῶς καὶ προχείρως· πειράσομαι δὲ ὅμως.

Μήτε τις σὺν θήλεια θεὸς . . ἡ μήτε τις ἄρσην, μηδὲ ἀυ τῶν ποταμῶν μενέτω νόσφω 'Ωκεανοῖο μηδὲ τε νυμφάων, ἀλλὰ ἐς Διὸς ἔλθετε πάντες εἰς ἀγορήν, ὅσοι τε κλυτὰς δαίνυσθ' ἐκατόμβας, ὅσοι τ' αὐ τεριοὶ ἢ ύστατοι ἢ μάλα πάγχυ νότυμνοι βωμοῖσι παρ' ἀκνίσοιςι κάθησθε.

ΖΕΤΣ

7 Ἐν γε, ὥ Ἐρμη, ἄριστα κεκήρυκται σοι, καὶ συνίασι γὰρ ἤδη· ὅστε παραλαμβάνων κάθιζε αὐτοῖς κατὰ τὴν ἄξιαν ἐκαστον, ὡς ἀν ὑλῆς ἢ τέχνης ἔχῃ, ἐν προεδρίᾳ μὲν τοὺς χρυσούς, εἴτε ἐπὶ τούτους τοὺς ἄργυρους, εἴτε ἔξης ὅποσοι ἐλεφάντινοι, εἴτε τοὺς χάλκους ἢ λιθίνους, καὶ ἐν αὐτοῖς τούτοις οἱ Φειδίου μὲν ἢ Ἀλκαμένους ἢ Μύρωνος ἢ Εὐφράνορος ἢ τῶν ὁμοίων τεχνῶν ποιητήμησθων, οἱ συρφετῶδες δὲ οὕτωι καὶ

1 ois A.M.H.: ois MSS.
2 Word wanting in MSS. θεῶν ἢ Ῥι Headlam.
3 αὑ τῶν Mehler: αὐτῶν MSS.

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with obscurity that those who hear them don't have much chance to examine their metres.

ZEUS

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

HERMES

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

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

ZEUS

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

ΕΡΜΗΣ

'Εσται ταῦτα καὶ καθεδούνται ὡς προσήκει. ἀλλ' ἐκεῖνο οὐ χείρον εἰδέναι, ἢ τὶς αὐτῶν χρυσός μὲν ἢ καὶ πολυτάλαντος τὴν ὅλην, οὐκ ἀκριβῆς δὲ τὴν ἐργασίαν, ἀλλὰ κομιδὴ ἰδιωτικὸς καὶ ἀσύμμετρος, πρὸ τῶν χαλκῶν τῶν Μύρωνος καὶ Πολυκλείτου καὶ τῶν Φειδίου καὶ Ἀλκαμένους λιθίνων ¹ καθεδεῖται ἡ πρωτιμότεραν χρῆ νομίζειν εἶναι τὴν τέχνην;

ΖΕΤΗ

'Εχρήν μὲν οὖτως, ἀλλ' ὁ χρυσὸς ὁμοιὸς προτιμητέος.

ΕΡΜΗΣ

Μαυθάνω· πλούτινης κελεύεις ἀλλὰ μὴ ἀριστίνης καθίζειν, καὶ ἀπὸ τιμημάτων ἰδιωτόν ὦν εἰς τὴν προεδρίαν ὑμεῖς οἱ χρυσοὶ. ἐσίκασι δ' οὖν, ὁ Ζεὺς, οἱ βαρβαροὶ προεδρεύσει μόνοι· ὡς τοὺς γε' Ἐλληνας ὅρας ὁτοῖοι εἰσί, χαρίζετε μὲν καὶ εὐπρόσωποι καὶ κατὰ τέχνην ἐσχηματισμένοι, λίθινοι δὲ ἡ χαλκὸς ὁμος ἀπαντεῖ· οἱ γε πολυτέλεσται αὐτῶν ἐλεφάντινοι ὅλγον ὄσον τοῦ χρυσοῦ ἐπιστιλβον ἔχοντες, ὡς ἐπικεχράνθηκε καὶ ἑπηράσθαι μόνον, τὰ δὲ ἔνδον ὑπόξυλοι καὶ οὕτω, μῶν ἄγελας ὅλας ἐμπολυτευομένας σκέπουτε· ἡ Βευδίς δὲ αὐτὴ καὶ ὁ Ἀνουβίς ἐκείνος καὶ παρ' αὐτὸν ὁ Ἀττίς καὶ ὁ Μίθρης καὶ ὁ Μήν ὅλοχρυσοι καὶ βαρεῖς καὶ πολυτιμητοὶ ὡς ἀληθῶς.

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

HERMES

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

ZEUS

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

HERMES

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

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ΠΟΣΕΙΔΩΝ

9 Καὶ ποῦ τοῦτο, ὁ Ἑρμῆς, δίκαιος, τῶν κυνο-πρόσωπων τοῦτον προκαθίζειν μου τὸν Αὐγύπτιον, καὶ ταῦτα Ποσειδῶνος ὄντος;

ΕΡΜΗΣ

Ναὶ, ἄλλα σὲ μέν, ὁ ἐννοοῖςαίει, χαλκοῦν ὁ Δύσιππος καὶ πτωχὸν ἐποίησαν, οὐκ ἐχόντων τότε Κορινθίων χρυσόν· οὕτως δὲ ὄλοις μετάλλοις πλουσιώτερος ἐστίν. ἀνέχεσθαι οὖν χρή παρεω-σμένου, καὶ μὴ ἀγανακτεῖν εἰ τις ῥίνα τηλικαύτην χρυσῆν ἔχων προτείμησται σοι.

ΑΦΡΟΔΙΤΗ

10 Οὐκόν, ὁ Ἑρμῆς, κἀμὲ λαβὼν ἐν τοῖς προέδρων που κάθιζε· χρυσῆ γάρ εἰμι.

ΕΡΜΗΣ

Οὐχ ὡσα γε, ὁ Ἀφροδίτη, κἀμὲ ὅραν, ἀλλ’ εἰ μὴ πάνυ λημῶ, λίθου τοῦ λευκοῦ, Πεντέληθεν, οἶμαι, λιθοτομηθείσα, εἰτα δόξαν οὕτω Πραξιτέλει Ἀφροδίτη γενομένη Κυνδίως παρεδόθης.

ΑΦΡΟΔΙΤΗ

Καὶ μὴν ἀξιόπιστον ὅσοι μάρτυρα τὸν Ὄμηρον παρέξομαι ἄνω καὶ κάτω τῶν ῥαψαθῶν χρυσῆν με τὴν Ἀφροδίτην εἶναι λέγοντα.

ΕΡΜΗΣ

Καὶ γὰρ τὸν Ἀπόλλων ὁ αὐτὸς πολύ χρυσὸν εἶναι ἔφη καὶ πλουσίων· ἀλλὰ νῦν ὄψει κάκεινον ἐν τοῖς ζευγάταις πον καθήμενον, ἀπεστεφάνω-μένου τε ὑπὸ τῶν ληστῶν καὶ τοὺς κόλλοπας τῆς κιβάρας περισσευμένου. ὡστε ἀγάπα καὶ σὺ μὴ πάνυ ἐν τῷ θητικῷ ἐκκλησιάζονσα.

1 τε Fritzsche: γε MSS.
ZEUS RANTS

POSEIDON

Now why is it right, Hermes, for this dog-faced fellow from Egypt\(^1\) to sit in front of me when I am Poseidon?

HERMES

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

APHRODITE

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

HERMES

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

APHRODITE

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

HERMES

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

\(^1\) Anubis.
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КОΛΟΧΣΟΣ ΡΟΔΙΩΝ

11 Ἐμοὶ δὲ τις ἀν ἐρίσαι τολμήσειν Ἡλιοῦ τε ὅντι καὶ τηλικοῦτῳ τὸ μέγεθος; εἰ γοῦν, μὴ υπερφυᾶ μηδὲ υπέρμετρον οἱ Ῥόδιοι κατασκευάσασθαι με ἡξίωσαν, ἀπὸ τοῦ ἵσου τελέσματος ἐκκαίδεκα χρυσοῦς θεοὺς ἐπεποίηντο ἁν. ὡστε ἀνάλογον πολυτελέστερον ἀν νομιζόμην. καὶ πρόσεστιν ἡ τέχνη καὶ τῆς ἐργασίας τὸ ἀκριβὲς ἐν μεγέθει τοσοῦτον.

ΕΡΜΗΣ

Τῇ, ὁ Ζεῦ, χρὴ ποιεῖν; δύσκριτον γὰρ ἐμοὶ γοῦν τοῦτο· εἰ μὲν γὰρ ἐς τὴν ὕλην ἀποβλέποιμι, χαλκοῦς ἔστων, εἰ δὲ λογιζόμην ἀφ' ὀπόσων ταλάντων κεχάλκευται, ὑπὲρ τοὺς πεντακοσιομεδίμνους ἀν εἰη.

ΖΕΤΣ

Τῇ γὰρ ἐδει παρεῖναι καὶ τοῦτον ἑλέγξοντα τὴν τῶν ἄλλων μικρότητα καὶ ἐνοχλήσοντα τῇ καθέδρᾳ; πλὴν ἄλλ', ὁ Ῥόδιον ἄριστε, εἰ καὶ ὅτι μάλιστα προτιμητέος εἰ τῶν χρυσῶν, πῶς ἀν καὶ προεδρεύοις, εἰ μὴ δεσίη ἀναστήναι πάντας ὡς μόνοις καθέξιοι, τὴν Πνύκα ὅλην θατέρα τῶν πυγῶν ἐπιλαβών; ὡστε ἀμεινὸν ποιήσεις ὀρθοστάδην ἐκκλησιάζων, ἐπικεκυφώς τῷ συνεδρίῳ.

ΕΡΜΗΣ

12 Ἦδον πάλιν ἄλλο δύσλυτον καὶ τούτῳ· χαλκῷ μὲν γὰρ ἀμφοτέρω ἐστὸν καὶ τέχνης τῆς αὐτῆς, Δυσίπτου ἐκάτερον τὸ ἔργον, καὶ τὸ μεγίστον, ὀμοτίμῳ τὰ ἐς γένος, ἀτὲ δὴ Δίως παίδε, ὁ Διόνυσος οὕτως καὶ Ἡρακλῆς. πότερος οὖν αὐτῶν προκαθίζει; φιλονεικοῦσι γάρ, ὡς ὅρας.

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ZEUS RANTS

COLOSSUS OF RHODES

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

HERMES

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

ZEUS

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

HERMES

Here is still another question that is hard to solve. Both of them are of bronze and of the same artistic merit, each being by Lysippus, and what is more they are equals in point of family, for both are sons of Zeus—I mean Dionysus here and Heracles. Which of them has precedence? For they are quarrelling, as you see.
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ΖΕΤΣ

Διατρίβομεν, ὁ Ἐρμῆ, πάλαι δέον ἐκκλησιάζειν· ὡςτε νῦν μὲν ἀναμίξι καθιζόντων, ἐνθ' ἄν ἐκαστὸς ἔθελη, εἰσαύθης δὲ ἀποδοθήσεται περὶ τούτων ἐκκλησίᾳ, κἂν ἐξομαί τότε ἡπτινὰ χρὴ ποιήσασθαι τὴν τάξιν ἐπ' αὐτοῖς.

ΕΡΜΗΣ

13 Ἅλλ', Ἡράκλεις, ὡς θορυβοῦσι τὰ κοινά καὶ τὰ καθ' ἠμέραν ταῦτα βοώντες, “Διανομᾶς· ποῦ τὸ νέκταρ; ἡ ἀμβροσία ἐπέλιπεν· ποῦ αἱ ἐκατόμβαι; κοινὰς τὰς θυσίας.”

ΖΕΤΣ

Κατασιωπῆσον αὐτούς, ὁ Ἐρμῆ, ὡς μάθωσιν ὅτου ἐνεκα συνελέγησαν τοὺς λήρους τούτους ἀφέντες.

ΕΡΜΗΣ

Ὀνχ ἀπαντεῖς, ὁ Ζεὺς, τῆν Ἔλληνων φωνήν συνιάσιν· ἐγὼ δὲ οὐ πολύγολοτός εἰμι, ὡς τε καὶ Σκύθαις καὶ Πέρσαις καὶ Θραξίν καὶ Κελτοῖς συνετὰ κηρύττειν. ἀμείνον οὖν, οἴμαι, τῇ χεὶρι σημαίνειν καὶ παρακελεύεσθαι σωπὰν.

ΖΕΤΣ

Οὔτω ποιεῖ.

ΕΡΜΗΣ

14 Ἐν γε, ἀφωνότεροι γεγένηται σοι τῶν σοφιστῶν. ὡστε ὥρα δημηγορεῖν. ὅρᾶς; πάλαι πρὸς σὲ ἀποβλέποις περιμένοντες ὃ τί καὶ ἔρεις.

ΖΕΤΣ

Ἄλλ' ὃ γε πέπονθα, ὁ Ἐρμῆ, οὐκ ἄν ἠκυνήσαμι

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

ZEUS

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

HERMES

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

ZEUS

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

HERMES

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

ZEUS

Do so.

HERMES

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

ZEUS

Well, Hermes, I need not hesitate to tell you how
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πρὸς σὲ εἰπεῖν υἱὸν ὄντα. οἷσθα ὅπως θαρραλέος ἀεὶ καὶ μεγαληγόρος ἐν ταῖς ἐκκλησίαις ἦν.

ΕΡΜΗΣ

Οἶδα καὶ ἐδείξας γε ἁκούον σου δημηγοροῦντος, καὶ μάλιστα ὅποτε ἢπείλεις ἀναστάσειν ἐκ βάθρων τὴν γῆν καὶ τὴν θάλασσαν αὐτοῖς θεοῖς τὴν σειρὰν ἐκείνην τὴν χρυσὴν καθεῖς.

ΖΕΤΣ

'Αλλὰ νῦν, ὦ τέκνον, οὐκ οἶδα εἴτε ὑπὸ τοῦ μεγέθους τῶν ἐφεστῶτων δεινῶν εἴτε καὶ ὑπὸ τοῦ πλῆθους τῶν παρόντων—πολυθεωτάτη γάρ, ὥς ὦρα, ἡ ἐκκλησία—διατετάραγμα τὴν γνώμην καὶ ὑπόπτρομος εἰμι καὶ ἡ γλῶττα μοι πεπεδημένη ἐσοκεῖ· τὸ δὲ ἀτοπώτατον ἀπάντων, ἐπιλέλησαι τὸ προοίμιον τῶν ὄλων, ὃ παρέσκευασάμην ὡς εὐπροσωποτάτη μοι ἡ ἀρχὴ γένουτο πρὸς αὐτοὺς.

ΕΡΜΗΣ

'Απολώλεκας, ὦ Ζεῦ, ἀπαντᾷ· οἱ δὲ ὑποπτεύουσι τὴν σιωπὴν καὶ τὴ ὑπέρμεγα κακὸν ἁκοῦσθαι προσδοκῶσιν, ἐφ' ὦτῳ σὺ διαμέλλεις.

ΖΕΤΣ

Βούλεις οὖν, ὦ Ἐρμῆ, τὸ Ὀμηρικὸν ἐκεῖνο προοίμιον ἀναραγισθῆσον πρὸς αὐτοὺς;

ΕΡΜΗΣ

Τὸ ποιῶν;

ΖΕΤΣ

Κέκλυτέ μεν πάντες τε θεοῖ πᾶσαι τε θέαναι.

1 ἢπείλεις vulg.: ἀν ἢπείλεις γ; ἀπειλοῆς β.

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ZEUS RANTS

I feel, since you are my son. You know how confident and loud-spoken I always was in our meetings?

HERMES

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

ZEUS

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

HERMES

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

ZEUS

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

HERMES

Which one?

ZEUS

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

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

"Ἀπαγε, ἱκανῶς καὶ πρὸς ἡμᾶς πεπαρόδηταί σοι τὰ πρῶτα. πλὴν εἰ δοκεῖ, τὸ μὲν φορτικὸν τῶν μέτρων ἄφες, σὺ δὲ τῶν Δημοσθένους δημηγο-ριῶν τῶν κατὰ Φιλίππου ἤντινα ἂν ἔθελης σύνειρε, ὀλίγα ἐναλλάττων. οὐτω γὰρ οἱ πολλοὶ νῦν ῥητο-ρεύσουσιν.

ΖΕΤΗ

Εῦ λέγεις ἐπίτομον τινα ῥητορεῖαν καὶ ῥα- διουργίαν ταύτην εὐκαιρον τοῖς ἀπορουμένοις.

ΕΡΜΗΣ

15 "Αρξαί δ’ οὖν ποτε.

ΖΕΤΗ

Ἄντι πολλῶν ἂν, ὁ ἄνδρες θεοί, χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ φανερὸν γένοιτο ὡμίν ἤ τι δὴ ποτε ἀρά τοῦτο ἔστιν ἔφ’ ὅτι νῦν συνελέγητε. ὅτε τοίνυν τούτο οὕτως ἔχει, προσήκει προθύμως ἀκροάσθαι μου λέγοντος. ὅ μὲν οὖν παρὼν καιρός, ὁ θεοί μονονοχί λέγει φανή ἄφεις ὅτι τῶν παρόντων ἐρρωμένωσιν ἀντιληπτέον ἡμῖν ἔστιν, ἡμεῖς δὲ πάνυ ὁλογώρως ἔχειν δοκοῦμεν πρὸς αὐτά. Ὑπολομαί δὲ ἦδη—καὶ γὰρ ἐπιλείπει ὁ Δημο- σθένης—αὐτὰ ὑμῖν δηλώσαι σαφῶς, ἐφ’ οἷς δια- ταραχθεῖσιν συνήγαγον τὴν ἐκκλησίαν.

Χθες γὰρ, ὡς ἰστε, Μνησίθεου τοῦ ναυκλήρου θύσαντος τὰ σωτήρια ἐπὶ τῇ νηθ ὁλίγον δεῖν ἀπολομένη περὶ τὸν Καθηρέα, εἰστωμεθα ἐν Πειραιεῖ, ὅποισις ἡμῶν ὁ Μνησίθεος ἐπὶ τὴν θυσίαν ἐκάλεσεν: εἰτα μετὰ τὰς σπονδὰς ὑμεῖς μὲν ἄλλοι ἄλλην ἐτράπεσθε, ὡς ἐκάστῳ ἔδοξεν, ἐγὼ δὲ—οὐδέπω γὰρ πάνυ ὁψὲ ἦν—ἀνήλθον ἐς τὸ

1 πεπαρόδηται du Soul: πεπαρφνηται MSS.
ZEUS RANTS

HERMES

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

ZEUS

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

HERMES

Do begin, then.

ZEUS

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

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

¹ Compare the beginning of Demosthenes' first Olynthiac.
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άστυ ώς περιπατήσαμε το δειλινόν ἐν Κεραμεικῷ, ἐνοοῦν ἁμα τοῦ Μνησιδέου τὴν μικρολογίαν, ὁς ἐκκαίδεκα θεοὺς ἐστιῶν ἀλεκτρυόνα μόνον κατέθυε, γέροντα κάκεινον ἦδη καὶ κορυξώντα, καὶ λεβανωτὸς χύνδρους τέτταρας εὐ μάλα εὐρωτιώντας, ὡς αὐτικὰ ἐπισβεβήναι τῷ ἄνθρακι, μηδὲ οὖσιν ἀκρα τῇ ῥινι ὄσφραίνεσθαι τοῦ καπνοῦ παρασχόντας, καὶ ταῦτα ἐκατόμβας ὅλας ὑποσχόμενος ὑπότε ἡ ναι ἡδη προσεφέρετο τῷ σκοπέλῳ καὶ ἐντὸς ἦν τῶν ἐρμάτων.

16 Ἕπει δὲ ταῦτα ἐννοοῦν γίγνομαι κατὰ τὴν Ποικίλην, ὥρῳ πλήθος ἄνθρωπων πάμπολυ συνεστηκός, εἴνοις μὲν ἐνδον ἐν αὐτῇ τῇ στοὰ, πολλοὺς δὲ καὶ ἐν τῷ ὑπαίθρῳ, καὶ τινὰς βοῶντας καὶ διατεινομένους ἐπὶ τῶν θάκων καθημένους. εἰκάσας οὖν ὅπερ ἦν, φιλοσόφους εἶναι τῶν ἔρημικῶν τούτων, ἐβουλήθην ἐπιστάσθαι ἂκοῦσαι αὐτῶν ὅ τι καὶ λέγουσιν. καὶ—ἐτυχον γὰρ νεφέλην τῶν παχεῖσθαι περιβεβλημένοι—σχηματίσας ἐμαυτὸν εἰς τῶν ἐκείνων τρόπον καὶ τὸν πώγωνα ἐπισφασᾶμενος εὐ μάλα ἐφόκειν φιλοσόφοι καὶ δὴ παραγκοισάμενος τοὺς πολλοὺς εἰς ἔρχομαι ἀγνοοῦμενος ὅστις εἶναι. εὐρίσκω τε τὸν Ἐπικούρειον Δάμων, τὸν ἐπιτριπτόν, καὶ Τιμοκλέα τὸν Στοικόν, ἄνδρῷν βέλτιστον, ἐκθύμως πάνω ἔριζοντας: ὁ γοῦν Τιμοκλῆς καὶ ἱδροῦ καὶ τὴν φωνὴν ἡδη ἐξεκέκοπτο ὑπὸ τῆς βοῆς, ὁ Δάμως δὲ τὸ σαρδάνιον ἐπιτυγελῶν ἐτὶ μᾶλλον παρώξυνε τὸν Τιμοκλέα.

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

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

Their whole discussion was about us. That confounded Damis asserted that we do not exercise any providence in behalf of men and do not oversee what goes on among them, saying nothing less than that we do not exist at all (for that is of course what
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τοῦτο γὰρ αὐτῷ δηλαδὴ ὁ λόγος ἔδύνατο· καὶ ἦσαν τινὲς οἱ ἐπήνουν αὐτῶν. ὁ δὲ ἐτερος τὰ ἡμέτερα ὁ Τιμοκλῆς ἔφρωνε καὶ υπερεμάχη καὶ ἡγανάκτει καὶ πάντα τρόπους συνηγωνύζετο τὴν ἐπιμέλειαν ἡμῶν ἐπαινῶν καὶ διεξίων ὡς ἐν κόσμῳ καὶ τάξει τῇ προσηκούσῃ ἐξηγούμεθα καὶ διατάττομεν ἑκα-
στα· καὶ εἶχε μὲν τινὰς καὶ αὐτὸς τοὺς ἐπαινοῦν-
tας. πλὴν ἐκεκρήκει γὰρ ἦδη καὶ πονήρως ἔφωνε καὶ τὸ πλῆθος εἰς τὸν Δάμου ἀπέβλεπε—, συνελθὲν δὲ ἐγὼ τὸ κινδύνευμα τὴν ἴκτα ἐκέλευσα περι-
χυθείςς διαλύσαι τὴν συνονθίαν. ἀπῆλθον οὖν
εἰς τὴν ὑστεραίαν συνθέμενοι εἰς τέλος ἐπεξελεύσε-
σθαι τὸ σκέμμα, κἂν πορωματῶν τοῖς πολλοῖς ἐπήκουν μετὰ ἀπίστων οἴκαδε παρ’ αὐτοὺς ἐπαινοῦντων τὰ τοῦ Δάμοδος καὶ ἦδη παρὰ πολὺν αἰρομένων τὰ ἐκεῖνον. ἦσαν δὲ καὶ οἱ μὴ ἀξιοῦν-
tες προκατεγραφέαντο τῶν ἐναυτῶν ἀλλὰ περιμένει
eἰ τι καὶ ὁ Τιμοκλῆς αὐριον ἔρει.

18 Ταῦτ’ ἔστων ἐφ’ οἷς υμᾶς συνεκάλεσα, οὐ μικρά, ὦ θεοί, εἰ λογεῖσθε ὡς ἡ πάσα μὲν ἡμῖν τιμῇ καὶ
dόξα καὶ πρόσοδος οἱ ἀνθρωποί ἐσιν· εἰ δ’ οὕτω πει-
σθείν ἡ μηδὲ ὅλως θεοῦς εἶναι ἡ ὅντας ἀπρονότως εἶ

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his argument implied), and there were some who applauded him. The other, however, I mean Timocles, was on our side and fought for us and got angry and took our part in every way, praising our management and telling how we govern and direct everything in the appropriate order and system; and he too had some who applauded him. But finally he grew tired and began to speak badly and the crowd began to turn admiring eyes on Damis; so, seeing the danger, I ordered night to close in and break up the conference. They went away, therefore, after agreeing to carry the dispute to a conclusion the next day, and I myself, going along with the crowd, overheard them praising Damis' views on their way home and even then far preferring his side: there were some, however, who recommended them not to condemn the other side in advance but to wait and see what Timocles would say the next day.

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

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τὸν, ἥν μὴ καὶ τὰ παρ’ ἡμῶν αὐτῷ προσγένηται. κήρυττε οὖν, ὃ Ἔρμη, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου, ὡς ἀνιστάμενοι συμβουλεύοιεν.

ΕΡΜΗΣ

"Ακοῦε, σύγα, μὴ τάραττε, τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν, ὅς ἔξεστι; τί τούτο; οὐδὲς ἀνίσταται, ἀλλ’ ἠσυχάζετε πρὸς τὸ μέγεθος τῶν ἠγγελμένων ἐκπεπληγμένοι;

ΜΩΜΟΣ

19 Ἀλλ’ ἴμμεῖς μὲν πάντες ὕδωρ καὶ γαία γένοιοθεῖ· ἐγὼ δέ, εἰ γέ μοι μετὰ παρρησίας λέγειν δοθείη, πολλά ἂν, ὃ Ζεῦ, ἔχοιμι εἰπεῖν.

ΖΕΥΣ

Δέγε, ὦ Μῶμε, πάνυ θαρρῶν δήλος γὰρ εἰ ἐπὶ τῷ συμφέροντι παρρησιασόμενος.

ΜΩΜΟΣ

Οὐκοῦν ἀκούετε, ὦ θεοί, τὰ γε ἀπὸ καρδίας, φασίν· ἐγὼ γὰρ καὶ πάνυ προσεδόκων ἐς τόδε ἀμηχανίας περιστήσεσθαι τὰ ἡμέτερα καὶ πολλοὺς τοιούτους ἀναφύσεσθαι ἡμῖν σοφιστάς, παρ’ ἡμῶν αὐτῶν τὴν αἰτίαν τῆς τόλμης λαμβάνοντας· καὶ μᾶ τὴν Θέμιν οὐτε τῷ Ἐπικούρῳ ἄξιον ὀργίζεσθαι οὐτε τοῖς ὁμιληταῖς αὐτοῦ καὶ διαδόχοις τῶν λόγων, εἰ τοιαύτα περὶ ἡμῶν ὑπειλήφασιν. ἦ τί γὰρ αὐτοῦς ἄξιον σεῖς τις ἄν φρονείν, ὅπως τάς ὀρθῶς τοσαῦτην ἐν τῷ βίῳ τὴν ταραχήν, καὶ τοὺς μὲν χρηστοὺς αὐτῶν ἁμελουμένους, ἐν πενίᾳ καὶ νόσους καὶ δουλείᾳ καταφθειρομένους, παμπονή-

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ZEUS RANTS

Timocles will win by himself if he has not our backing. Therefore make your lawful proclamation, Hermes, so that they may arise and give counsel.

HERMES

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

MOMUS

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

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

ZEUS

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

MOMUS

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

¹ Iliad 7, 99; addressed to the Greeks by Menelaus when they were reluctant to take up the challenge of Hector.
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rous ἒ καὶ μιαροῦς ἀνθρώπους προτιμομένους καὶ ὑπερπλουτοῦντας καὶ ἐπιτάττοντας τοῖς κρείττοσι, καὶ τοὺς μὲν ἱεροσύλους οὐ κολαξο-μένους ἀλλὰ διαλανθάνοντας, ἀνασκολοπιζομέ-νους δὲ καὶ τυμπανιζομένους ἐνίοτε τοὺς οὐδὲν ἀδικοῦντας;

Εἰκὸνοις τοῖνυν ταύτα ὀρώντες οὔτω διανοοῦνται

20 περὶ ἡμῶν ὡς οὐδὲν ὄλως ὄντων, καὶ μάλιστα ὅταν ἀκούσῃ τῶν χρησμῶν λεγόντων, ὡς δια-βάς τις τῶν Ἄλων μεγάλην ἄρχην καταλύσει, οὐ μέντοι δηλοῦντων, εἴτε τὴν αὐτοῦ εἴτε τὴν τῶν πολεμίων καὶ πάλιν

ὁ θεὸς Σαλαμῖς, ἀπολείποι δὲ σὺ τέκνα γυναικῶν.

καὶ Πέρσαι γάρ, οἱμαί, καὶ Ἐλληνες γυναικῶν τέκνα ἥγαν. ὅταν μὲν γὰρ τῶν ῥαψιδῶν ἀκούσαν, ὃτι καὶ ἔρωμεν καὶ τιτρωσκόμεθα καὶ δεσμούμεθα καὶ δουλεύομεν καὶ στασιάζομεν καὶ μυρία ὅσα πράγματα ἔχομεν, καὶ ταύτα μακάριοι καὶ ἀφθαρτοὶ ἁξιοῦντες εἶναι, τί άλλο ἡ δικαίως καταγελώσι καὶ ἐν οὐδὲν λόγῳ τίθενται τὰ ἱμέτερα; ἡμεῖς δὲ ἀγανακτούμεν, εἰ τινὲς ἀνθρωποὶ ὄντες οὐ πάνυ ἄνοιγτοι διελέγχουσι ταῦτα καὶ τὴν πρόνοιαν ἡμῶν παρωθοῦνται, δέουν ἀγαπᾶν εἰ τινὲς ἡμῖν ἐτι θύουσι τοιαύτα ἐξαμαρτάνουσιν.

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

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

"Glorious Salamis, death shalt thou bring to the children of women," 1

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

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

1 From the famous oracle about the "wooden wall," which Themistocles interpreted for the Athenians (Herod. 7, 140 ff.).
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tosovton ton ev th yh, ws exetasa oitines autwn
oi fauli o oitines oi xerstoi eisiv. alla ouk
an eipoi. ei gowu mh o Theosevs ek Troihek
wv 'Athinas idw odou paregon exekofo teuvs
kakourgous, oson epi soi kai th s se pronoia
oudenv an ekollev zein enturfontas tais ton
odh badiuktonton sphaivs ton Skierwana kai
Pitnokamptin kai Kerkyvna kai twn all-
lovn. eis ev ge mh o Euvrathsevs, anch dikais kai
proanptikos, upo filanvrwpia anaptythano me-
nos ta par ekastous exepemppe toutou ton
oiketin autou, eragikov anvrwpon kai prothyvon
eis toul povous, o Zev, su olign anfrantias an
ths "Tdras kai ton ev Stumfalw ornwv kai
upwv ton Tharikwv kai ths Kentavrow ubrews
kai paroinias.

22 'Alh' ei xrh tallhthe legiev, kathmeva touto
mwnon epitprountes, ei tis thei kai kinase toul
bomous. ta de alla kata roin feretai ws an
tych ekastou parapromena. tougaraon eikota
vin pasxomen kai eti peisometha, epheadan kat'
olign o anvrwpoi anakypountes euriskevsw
oudev ophelos autoi on, ei thvnon hmwn kai tais
pompas pempoines. eit' ev braxei dselfi katagie-
lontas toul 'Ethikourous kai Mhtrodoitous kai
Damiados, krapomounus de kai apoeratomeinous
up' auton toul hmetrous sunhgorous. oste
umeferon an eih pauven kai iasai tanta, ton
kai es tode auta proagagontwv. Mhmr de ou
megas o kivnus, ei avtimo esstai oude gar
pala ton timumenon hm, umon eti evtrhoxontw
kai tas theias krapomemenwv.
ZEUS RANTS

who are the good among them and who are the bad? No, you can't say that you have! In fact, if Theseus on his way from Troezen to Athens had not incidentally done away with the marauders, as far as you and your providence are concerned nothing would hinder Sciron and Pityocampites and Cercyon and the rest of them from continuing to live in luxury by slaughtering wayfarers. And if Eurystheus, an upright man, full of providence, had not out of the love he bore his fellow men looked into the conditions everywhere and sent out this servant of his,¹ a hard-working fellow eager for tasks, you, Zeus, would have paid little heed to the Hydra and the Stymphalian birds and the Thracian mares and the insolence and wantonness of the Centaurs.

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

¹ Heracles.
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ΖΕΤΣ
23 Τούτον μὲν, ὦ θεοί, ληρεῖν έάσωμεν ἀεὶ τραχὺν ὀντα καὶ ἐπιτιμητικόν· ὡς γὰρ ὁ θαυμαστὸς Δημοσθένης ἐφή, τὸ μὲν ἐγκαλέσαι καὶ μέμψασθαι καὶ ἐπιτιμήσαι ράδιον καὶ παντὸς, τὸ δὲ ὅπως τὰ παρόντα βελτίων γενήσεται συμβουλεύσαι, τούτ’ ἐμφρονος ὡς ἀληθῶς συμβούλου ὅπερ οἱ ἄλλοι εὐ οἴδ’ ὅτι ποιήσετε καὶ τούτον σιωπῶντος.

ΠΟΣΕΙΔΩΝ
24 Ἐγὼ δὲ τὰ μὲν ἄλλα ὑποβρύχιος εἰμι, ὡς ἴστε, καὶ ἐν βυθῷ πολιτεύομαι κατ’ ἐμαυτόν, εἰς ὅσον ἐμοὶ δυνατὸν σώζων τοὺς πλέοντας καὶ παραπέμπων τὰ πλοῖα καὶ τοὺς ἀνέμους καταμαλλάττων. ὅμως δ’ οὖν—μέλει γάρ μοι καὶ τῶν ἐνταῦθα—φημὶ δεῖν τὸν Δάμων τούτον ἐκποδῶν ποιήσασθαι, πρὶν ἐπὶ τὴν ἔρων ἦκειν, ἦτοι κεραυνῷ ἡ τινὶ ἄλλῃ μηχανῇ, μὴ καὶ ὑπέρσχη λέγων—φης γάρ, ὦ Ζεῦ, πιθανὸν τινα εἶναι αὐτόν· ἀμα γάρ καὶ δείξομεν αὐτοῖς ὡς μετερχόμεθα τοὺς τὰ τοιαύτα καθ’ ἴμων διεξίοντας.

ΖΕΤΣ
25 Παίζεις, ὦ Πόσειδον, ἢ τέλεον ἐπιλέλησαι ὡς οὐδὲν ἐφ’ ἴμιν τῶν τοιοῦτων ἐστίν, ἀλλ’ αἴ Μοῦραι ἐκάστῳ ἐπικλώθουσι, τῶν μὲν κεραυνῷ, τῶν δὲ ξίφει, τῶν δὲ πυρετῷ ἡ φθόγγον ἀπόθανειν; ἔπει εἰ γε μοι ἐπ’ ἐξουσίας τὸ πρᾶγμα ἦν, εἰςα ἂν, οἴει, τοὺς ἱεροσύλους πρῶν ἀπελθεῖν ἀκερανύτων ἐκ Πίσης δύο μοι τῶν πλοκάμων ἀποκείραντας ἐξ μᾶς ἐκάτερον ἔλκοντας; ἢ σὺ αὐτὸς περιεῖδες ἂν ἐν Γεραιστῇ τὸν ἄλεα τὸν ἐξ Ὀρεοῦ ὑφαρούμενον σοι τὴν τρίαιναν; ἀλλ’ ὡς 124
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ZEUS

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

POSEIDON

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

ZEUS

Are you joking, Poseidon, or have you completely forgotten that nothing of the sort is in our power, but the Fates decide by their spinning that one man is to die by a thunderbolt, another by the sword and another by fever or consumption? If it lay in my power, do you suppose I would have let the temple-robbers get away from Olympia the other day unscathed by my thunderbolt, when they had shorn off two of my curls weighing six pounds apiece? Or would you yourself at Geraestus have allowed the fisherman from Oreus to filch your trident? Besides,
ΤΕ ΚΑΙ ΔΩΞΟΜΕΝ ἈΓΑΝΑΚΤΕΙΝ ΛΕΛΥΨΙΜΕΝΟΙ Τῷ ΠΡΑΓΜΑΤΙ ΚΑΙ ΔΕΔΕΝΑΙ ΤΟΥΣ ΠΑΡΑ ΤΟΥ ΔΑΜΙΔΟΣ ΛΟΓΟΥΣ ΚΑΙ ΔΙ' ΑΥΤΟ ἈΠΟΣΚΕΥΑΞΕΘΑΙ ΤΟΝ ΆΝΔΡΑ, ΟΥ ΠΕΡΙΜΕΙΝΑΝΤΕΣ ἈΝΤΕΞΕΤΑΘΗΝΑΙ ΑΥΤΟΝ Τῷ ΤΙΜΟΚΛΕΙ. ὩΣΤΕ ΤΗ ἈΛΛΟ Η ἜΞ ΕΡΗΜΗΣ ΚΡΑΤΕΙΝ Ο𝗨ΤΩ ΔΩΞΟΜΕΝ;

ΠΟΣΕΙΔΩΝ
ΚΑΙ ΜΗΝ ἘΠΙΤΟΜΟΝ ΤΙΝΑ ΤΑΥΤΗΝ ΦΜΗΝ ἘΠΙΝΕΝΟΗΚΕΝΑΙ ἘΓΩΓΕ ΠΡΟΣ ΤΗΝ ΝΙΚΗΝ.

ΖΕΤΖ
ἈΓΑΝΕ, ΘΥΝΝΟΔΕΣ ΤΟ ἘΝΘ῎ΜΗΜΑ, Ὡ ΠΟΣΕΙΔΟΝ, ΚΑΙ ΚΟΜΔΗ ΠΑΧΥ, ΠΡΟΑΝΑΙΡΗΣΕΙΝ ΤΟΝ ἍΝΤΑΓΩΝΙΣΤΗΝ ΩΣ ἈΠΟΘΑΝΟΙ ΑΗΤΤΗΤΟΣ, ἈΜΦΗΡΙΣΤΟΝ ΕΤΙ ΚΑΙ ἈΔΙΑΚΡΙΤΟΝ ΚΑΤΑΛΙΠΤΩΝ Τ῎Ν ΛΟΓΟΝ.

ΠΟΣΕΙΔΩΝ
Οὔκ ΟΥΝ ἈΜΕΙΝΟΝ Τ῎Ν ΥΜΕΙΣ ἈΛΛΟ ἘΠΙΝΟΕΙΤΕ, ΕΙ ΤΑΜΑ ΟΥΤΟΣ ΥΜΙΝ ἈΠΟΤΕΘΥΝΙΣΤΑΙ.

ΑΠΟΛΛΩΝ
26 ΕΙ ΚΑΙ ΤΟΙΣ ΝΕΟΙΣ ΕΤΙ ΚΑΙ ΑΓΑΝΕΙΟΙΣ ζΜΙΝ ΕΦΕΙΤΟ ΕΚ ΤΟΥ ΝΟΜΟΥ ΔΗΜΗΓΟΡΕΙΝ, ἩΣΟΣ ΑΝ ΕΙΤΟΝ ΤΙ ΣΥΜΦΕΡΟΝ ΕΙΣ Τ῎Ν ΔΙΑΣΚΕΨΙΝ.

ΜΟΜΟΣ
Ὡ ΜΕΝ ΣΚΕΦΤΗΣΙ, Ω ἈΠΟΛΛΩΝ, ΟΥΤΩ ΠΕΡΙ ΜΕΓΑΛΩΝ, ΩΣΤΕ ΜΗ ΚΑΘ' ἩΛΙΚΙΑΝ, ἈΛΛΑ ΚΟΙΝΟΝ ἈΠΑΣΙ ΠΡΟΚΕΙΘΑΙ ΤΟΝ ΛΟΓΟΝ ΧΑΡΙΕΝ ΓΑΡ, ΕΙ ΠΕΡΙ ΤΩΝ ΕΣΧΑΤΩΝ ΚΙΝΔΥΝΕΥΟΝΤΕΣ ΠΕΡΙ ΤΗΣ ΕΙΝ ΤΟΙΣ ΝΟΜΟΙΣ ΕΞΟΥΣΙΑΣ ΜΙΚΡΟΛΟΓΟΥΜΕΘΑ. ΣΟΥ δὲ ΚΑΙ ΠΑΝΙ ΗΔΗ ΕΝΝΟΜΟΣ ΕΙ ΔΗΜΗΓΟΡΟΣ, ΠΡΟΤΑΛΑΙ ΜΕΝ ΕΞ ΕΦΗΒΩΝ ΓΕΓΟΝΩΣ, ΓΕΓΕΓΕΡΑΜΕΝΟΣ δὲ ἐς ΤΟ ΤΩΝ ΔΩΔΕΚΑ ΛΗΞΙΑΡΧΙΚΩΝ, ΚΑΙ ΟΛΙΓΟΝ ΔΕΙΝ Τ῎ΗΣ ἘΠΙ ΚΡΟΝΟΥ ΒΟΥΛΗΣ ΩΝ ὩΣΤΕ ΜΗ ΜΕΙΡΑΚΙΕΝΟΝ ΠΡΟΣ ΗΜΑΣ, ἈΛΛΑ ΛΕΓΕ ΘΑΡΡΩΝ ΗΔΗ ΤΑ ΔΟΚΟΙΝΤΑ, ΜΗΔΕΝ ΑΙ—
ZEUS RANTS

it will look as if we were getting angry because we have been injured, and as if we feared the arguments of Damis and were making away with him for that reason, without waiting for him to be put to the proof by Timocles. Shall we not seem, then, to be winning by default if we win in that way?

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

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

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

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

MOMUS
In the first place, Apollo, the debate is on such great issues that the right to speak does not go by age but is open to all alike; for it would be delicious if when we were in direst danger we quibbled about our rights under the law. Secondly, according to law you are already fully entitled to the floor, for you came of age long ago and are registered in the list of the Twelve Gods and almost were a member of the council in the days of Cronus. So don’t play the boy with us: say what you think boldly, and
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dεσθείς εἰ ἀγένειος δὲν δημηγορήσεις, καὶ ταῦτα
βαθυπόγωνα καὶ εὐγένειον οὖτως νιῶν ἔχων τὸν
Ἀσκληπιόν. ἀλλὰς τε καὶ πρέπον ἀν εἰη σοι
νῦν μάλιστα ἐκφαίνειν τὴν σοφίαν, εἰ μὴ μάτην
ἐν τῷ Ἐλικώνι κάθησαι ταῖς Μούσαις συμφι-
λοσοφῶν.

ΑΠΟΔΩΝ

Αλλ’ οὐ σέ, ὦ Μῶμε, χρὴ τὰ τοιαῦτα ἐφέναι,
τὸν Δία δὲ καὶ ἤν οὐτος κελεύσῃ, τάχ’ ἂν τι οὐκ
ἄμουσον εἰποιμι ἀλλὰ τῆς ἐν τῷ Ἐλικώνι μελέτης
ἀξίον.

ΖΕΤΕ

Δέγε, ὦ τέκνον· ἐφήμι γάρ.

ΑΠΟΔΩΝ

27 Ὁ Τμοκλῆς οὗτος ἔστι μὲν χρηστὸς ἀνήρ καὶ
φιλόθεος καὶ τοὺς λόγους πάνω ἥκριβωκε τοὺς
Στωίκους: ὡστε καὶ σύνεστιν ἐπὶ σοφία πολλοῖς
τῶν νέων καὶ μισθοὺς οὐκ ὀλγοὺς ἐπὶ τούτω
ἐκλέγει, σφόδρα πιθανὸς δὲν ὅποτε ἱδία τοῦς
μαθηταῖς διαλέγοιτο· ἐν πλῆθει δὲ εἰπεῖν ἀτολ-
μότατος ἔστι καὶ τὴν φωνὴν ἱδιάτης καὶ μέξο-
βάρβαρος, ὡστε γέλωτα ὀφλισκάνειν διὰ τοῦτο
ἐν ταῖς συνονείσις, οὐ συνείρον ἀλλὰ βατταρίζων
καὶ ταραττόμενος, καὶ μάλιστα ὅποταν οὕτως
έχων καὶ καλλιρρημοςύνην ἐπιδείκνυσθαι βού-
ληται. συνείναι μὲν γὰρ εἰς ὑπερβολὴν οξύς ἔστι
καὶ λεπτογόμων, ὡς φασίν οἱ ἄμεινον τὰ τῶν
Στωίκῶν εἶδότες, λέγων δὲ καὶ ἔρμηνεύων ὑπ’
ἀσθενείας διαφθείρει αὐτὰ καὶ συγχεῖ, οὐκ ἀποσα-
φῶν ὃ τι βούλεται ἀλλὰ αἰνόγας ἐνωκότα
προτείνων καὶ πάλιν αὐτὸ πολὺ ἀσαφέστερα πρὸς
τὰς ἔρωτήσεις ἀποκρινόμενος· οὐ δὲ οὐ συνείνετες

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ZEUS RANTS

don't be sensitive about speaking without a beard when you have such a long-bearded, hairy-faced son in Asclepius. Besides, it would be in order for you to show your wisdom now or never, unless you sit on Helicon and talk philosophy with the Muses for nothing.

APOLLO

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

ZEUS

Speak, my boy: I give you permission.

APOLLO

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

ΜΟΜΟΣ

28 Τούτῳ μὲν ὁρθῶς ἔλεγας, ὦ Ἀπολλων, ἐπανείσας τοὺς σαφῶς λέγοντας, εἰ καὶ μὴ πάνυ ποιεῖσαι αὐτὸ
σὺ ἐν τοῖς χρησμοῖς λοξῶς ὥσ καὶ γριφώδης καὶ ἐς
τὸ μεταίχμιον ἀσφαλῶς ἀπορρίπτων τὰ πολλά,
ὡς τοὺς ἀκούοντας ἄλλω δεῖσθαι. Πυθίου πρὸς
τὴν ἔξηγησιν αὐτῶν. ἀτὰρ τί τὸ ἐπὶ τούτῳ συμ-
βουλεύεις; τίνα ἱσων ποιήσασθαι τῆς Τιμοκλέους
ἀδυναμίας ἐν τοῖς λόγοις;

ἈΠΟΛΛΩΝ

29 Συνήγορον, ὦ Μῶμε, εἰ πως δυνηθείμεν, αὐτῷ
парασχεῖν ἄλλου τῶν δεινῶν τούτων, ἐροῦντα
κατ’ ἄξιαν ἀπερ ἄν ἐκεῖνος ἐνθυμηθεὶς ὑποβάλῃ.

ΜΟΜΟΣ

Ἀγένειον τούτῳ ὡς ἀληθῶς εἰρηκας, ἔτι παί-
δαγωγοῦ τινος δεόμενον, συνήγορον ἐν συνουσίᾳ
φιλοσόφων παραστήσασθαι ἐρμηνεύσοντα πρὸς
τοὺς παρόντας ἀπερ ἄν δοκῇ Τιμοκλεῖ, καὶ τὸν
μὲν Δάμιν αὐτὸπρόσωπον καὶ δὲ αὐτοῦ λέγειν, τῶν
de ὑποκριτὴ προσχρώμενον ἱδία πρὸς τὸ οὖς ἐκεῖνο
ὑποβάλλειν τὰ δοκοῦτα, τὸν ὑποκριτὴν δὲ ἑτο-
ρεύειν, οὐδ’ αὐτὸν ἰσως συνιέντα ὁ τι ἀκούσειε.
ταῦτα πῶς ὡς σήμερον ἄν εἴη τῷ πλήθει; ἀλλὰ
30 τούτῳ μὲν ἄλλος ἐπινοήσωμεν. σὺ δὲ, ὦ θαυμάστε
—φῆς γὰρ καὶ μάντις εἶναι καὶ μιαθοῦς οὐκ ὀλί-
γους ἐπὶ τῷ τοιοῦτῷ ἐξέλεξας ἄχρι τοῦ καὶ πλύ
θους χρυσᾶς ποτε εἰληφέναι—τί οὖκ ἐπεδείξω
ημῖν κατὰ καιρὸν τὴν τέχνην προειπὼς ὁπότερος
130.
ZEUS RANTS

prehend, laugh at him. But it is essential to speak clearly, I think, and beyond all else to take great pains to be understood by the hearers.

MOMUS

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

APOLLO

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

MOMUS

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

ΑΠΟΔΩΝ
Πῶς, ὦ Μώμε, δυνατον ποιεῖν ταῦτα μήτε
τρίτοδος ἢ μῖν παρόντος μήτε θυμιμαμάτων ἡ πηγής
μαντικῆς οία ἡ Κασταλία ἔστειν;

ΜΟΜΟΣ
"Ὤρας; ἀποδιδράσκεις τοῦ ἔλεγχον ἐν στενῷ
ἐχόμενος.

ΖΕΤΣ
"Ομως, ὦ τέκνον, εἰπε καὶ μὴ παράσχῃς τὸ
συκοφάντης τοῦτο ἄφορμᾶς διαβάλλειν καὶ χλενά-
ζειν τὰ σὰ ὡς ἐπὶ τρίτοδο καὶ ἱδατε καὶ λιβανωτὸ
κεῖμενα, ὡς, εἰ μὴ ἔχοις ταῦτα, στερησόμενον σε
τῆς τέχνης.

ΑΠΟΔΩΝ
"Ἀμείνων μὲν ἦν, ὦ πάτερ, ἐν Δελφοῖς ἡ Κολο-
φῶντα τὰ τοιαῦτα ποιεῖν, ἀπάντων μοι τῶν χρησί-
μων παρόντων, ὡς ἔθος. ὦμως δὲ καὶ οὕτω γυμνὸς
ἐκείνον καὶ ἁσκευὸς πειράσομαι προεπείν ὀπο-
τέρον τὸ κράτος ἔσται· ἀνεξέσθε δὲ, εἰ μὴ ἔμμετρα
λέγοιμι.

ΜΟΜΟΣ
Δέγη μόνον, σαφῆ δέ, ὦ Ἀπολλον, καὶ οὐ
συνηγόρου καὶ αὐτᾷ ἡ ἑρμηνεύως δεόμενα· καὶ
γὰρ οὐκ ἄρνεια κρέα καὶ χελώνη ὑν ἐν Λυδίᾳ
συνέψεται· ἀλλὰ οἶσθα περὶ ὅτου ἡ σκέψθη.

ΖΕΤΣ
Τι ποτὲ ἐρεῖς, ὦ τέκνον; ὡς τὰ γε πρὸ τοῦ χρη-
σμοῦ ταῦτα ἢ ἡ φοβερὰ· ἡ χρόα τετραμμένη, οἱ
ὀφθαλμοὶ περιφερεῖς, κόμη ἀνασοβομένη, κίνημα
132
ZEUS RANTS

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

APOLLO

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

MOMUS

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

ZEUS

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

APOLLO

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

MOMUS

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

ZEUS

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

ΑΠΟΛΛΩΝ

31 Κέκλυτε μαντιπόλου τόδε θέσφατον Απόλλωνος ἀμφ' ἔριδος κρυνερῆς, την ἀνερες ἑστήσαντο ὀξυβόαι, μύθοισι κορυσσόμενοι πυκνωῖσι. πολλὰ γὰρ ἐνθα καὶ ἐνθα μόθου ἐτεραλκεὶ κλωγμῆς ταρφέος ἄκρα κόρυμβα καταπλήσσουσιν ἐχέτλησ. ἀλλ' ὅταν αἰγυπτὸς γαμφώνυχος ἀκρίδα μάρψη, δὴ τότε λοίσθιον ὄμβροφόροι κλάγχουσι κορῶναι. νίκη δ' ἡμόνων, ὃ δ' ὄνος θοὰ τέκνα κορύψει.

ΖΕΤΣ

Τῇ τούτῳ ἀνεκάγχασα, ὦ Μῶμε; καὶ μὴν οὐ γελοῖα τὰ ἐν ποσί παῦσαι κακόδαιμον, ἀποπνυγήσῃ ὑπὸ τοῦ γέλωτος.

ΜΩΜΟΣ

Καὶ πῶς δυνατὸν, ὦ Ζεὺς, ἐφ' οὕτω σαφεὶ καὶ προδήλῳ τῷ χρησμῷ;

ΖΕΤΣ

Οὐκοῦν καὶ ἡμῶν ἦδη ἐρμηνεύοις ἀν αὐτὸν ο τι καὶ λέγει.

ΜΩΜΟΣ

Πάνυ πρόδηλα, ὡστε οὐδὲν ἡμῖν Θεμιστοκλέους ἔγρησει φησὶ γὰρ τὸ λόγιον οὔτωσι διαιρήδην.
ZEUS RANTS

frenzied, and in a word everything about you suggests demoniacal possession and gooseflesh and mysteries.

APOLLO

Hark to the words of the prophet, oracular words of Apollo,
Touching the shivery strife in which neros are facing each other.
Loudly they shout in the battle, and fast-flying words are their weapons;
Many a blow while the hisses of conflict are ebbing and flowing
This way and that shall be dealt on the crest of the plowtail stubborn;
Yet when the hook-taloned vulture the grasshopper grips in his clutches,
Then shall the rainbearing crows make an end of their cawing forever:
Vict’ry shall go to the mules, and the ass will rejoice in his offspring!

ZEUS

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

MOMUS

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

ZEUS

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

MOMUS

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

¹ See p. 121, note.
"Γόητα μὲν εἶναι τούτον, ὑμᾶς δὲ ὄνος κανθηλίους ἢ Δία καὶ ἡμιόνους, τοὺς πιστεύοντας αὐτῷ, οὖν ὅσον αἱ ἀκρίδες τὸν νοῦν ἔχουται.

ΗΡΑΚΛΗΣ

32 Ἐγὼ δέ, ὦ πάτερ, εἰ καὶ μέτοικός εἰμι, οὐκ ὀκνήσω ὃμως τὰ δοκούντα μοι εἴπειν· ὅπόταν γὰρ ἢδη συνελθόντες διαλέγωνται, τὴνικαύτα, ἢν μὲν ὁ Τιμοκλῆς ὑπέρσχη, εἰςωμεν προχωρεῖν τὴν συνουσίαν ὑπὲρ ἡμῶν, ἢν δὲ τὶ ἐτεροίου ἀποβαίνῃ, τότε ἢδη τὴν στοὰν αὐτὴν ἔχωγε, εἰ δοκεί, διασεῖσας ἐμβαλὼ τῷ Δάμιδι, ὡς μὴ κατάρατος ἄν ὑβρίζῃ ἐς ἡμᾶς.

ΖΕΤΣ

'Ηράκλεις, ὦ 'Ηράκλεις, ἀγροικὸν τοῦτο εἰρήκας καὶ δεινῶς Βοιώτιον, συναπολέσαι ἐνὶ ποιηρῷ τοσοῦτοις χρηστοῦς, ἱ καὶ προσέτι τὴν στοὰν αὐτῷ Μαραθῶνι καὶ Μιλτιάδῃ καὶ Κυνεγείρῳ. καὶ πῶς ἄν τούτων συνεμπεσόντων εἰς ῥήτορας ἐτὶ ῥητορεύουει, τὴν μεγάτην εἰς τοὺς λόγους ὑπόθεσιν ἀφηρημένοι; ἄλλως τε θωντι μὲν σοι δυνατὸν ἵσως ἢν τι πράξαι τοιοῦτον, ἀφ' οὗ δὲ θεὸς γεγένησαι, μεμάθηκας, οἴμαι, ὡς αἱ Μοῖραι μόναι τὰ τοιαύτα δύνανται, ἥμεις δὲ αὐτῶν ἄμοιροι ἔσμεν.

ΗΡΑΚΛΗΣ

Οὐκοῦν καὶ ὅποτε τὸν λέοντα ἢ τὴν ὕδραν ἐφόνευον, αἱ Μοῖραι δι' ἐμοῦ ἐκεῖνα ἐπραττοῦν;

ΖΕΤΣ

Καὶ μάλα.

1 χρηστοῦς, K. Schwartz: not in MSS.
ZEUS RANTS

please that this fellow is a humbug and that you who believe in him are pack-asses and mules, without as much sense as grasshoppers.

HERACLES

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

ZEUS

In the name of Heracles! that was a loutish, horribly Boeotian thing you said, Heracles, to involve so many honest men in the destruction of a single rascal, and the porch too, with its Marathon and Miltiades and Cynegirus!1 If they should collapse how could the orators orate any more? They would be robbed of their principal topic for speeches.2 Moreover, although while you were alive you could no doubt have done something of the sort, since you have become a god you have found out, I suppose, that only the Fates can do such things, and that we have no part in them.

HERACLES

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

ZEUS

Why, certainly!

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1 The porch in question was the Painted Porch, with its fresco representing the battle of Marathon.
2 Compare The Orators’ Coach (Rhet. Praec.), 18.
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ΗΡΑΚΛΗΣ

Καὶ νῦν ἂν τις ὑβρίζῃ εἰς ἐμὲ ἡ περισυλῶν μου τὸν νεῶν ἢ ἀνατρέπων τὸ ἄγαλμα, ἂν μὴ ταῖς Μοῖραις πάλαι δεδογμένου ἢ, οὐκ ἐπιτρίψω αὐτὸν;

ΖΕΤΣ

Οὐδαμῶς.

ΗΡΑΚΛΗΣ

Οὐκοῦν ἄκουσον, ὁ Ζεὺς, μετὰ παρρησίας· ἐγὼ γάρ, ὡς ὁ κωμικὸς ἔφη,

ἀγροικὸς εἰμὶ τὴν σκάφην σκάφην λέγων·

εἰ τοιαύτα ἔστι τὰ ὑμέτερα, μακρὰ χαῖρειν φράσας ταῖς ἐνταῦθα τιμαῖς καὶ κυνίσῃ καὶ ἵερεῖων αἵματι κάτειμι εἰς τὸν Ἀίδην, ὃποιος ἐν γυμνῶν τὸ τόξον ἔχοντα κἂν τὰ εἴδωλα φοβήσεται τῶν ὑπ’ ἐμοῦ πεφονευμένων θηρίων.

ΖΕΤΣ

Εὖ γε, οἴκοθεν ὁ μάρτυς, φασίν· ἀπέσωσάς γ’ 33 ἄν οὖν τῷ Δάμῳ ταῦτα εἰπεῖν ὑποβαλὼν.1 ἄλλα τίς ὁ σπουδή προσιών οὖτος ἐστιν, ὁ χαλκοῦς, ὁ εὐγραμμὸς καὶ εὐπερίγραφος, ὁ ἀρχαῖος τὴν ἀνάδεσιν τῆς κόμης; μᾶλλον δὲ ὁ σός, ὁ Ἑρμή, ἀδελφὸς ἐστιν, ὁ ἀγοραῖος, ὁ παρὰ τὴν Ποικίλην πίττης γοῦν ἀναπέπλησται ὁσμέραι ἐκματτόμενος υπὸ τῶν ἀνδριαντοποιῶν. τί, ὁ παῖ, δρομαῖος ἦμιν

1 ὑποβαλὼν K. Schwartz: ὑποβάλλων MSS.

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ZEUS RANTS

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

ZEUS
No, not by any means.

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

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

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

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

1 "As you go toward the portico that is called Poikile because of its paintings, there is a bronze Hermes, called Agoraios (of the square), and a gate close by" (Pausan. 1, 15, 1). Playing upon "Hermes Agoraios," Zeus dubs him Hermagoras, after a well-known rhetorician.
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άφιξαι; ἢ ποῦ τι ἐκ γῆς νεώτερον ἀπαγγέλ-λεις;

ERMAGORAS

Τπέρμεγα, ὦ Ζεῦ, καὶ μυρίας τῆς σπουδῆς
dεόμενον.

ZETE

Λέγε ήδη, εἰ τι καὶ ἄλλο ἡμᾶς ἐπανιστάμενον
λέληθεν.

ERMAGORAS

Ἐτύγχανον μὲν ἄρτι χαλκουργῶν ὑπὸ
πυττομενος στέρνου τε καὶ μετάφρενον
θώραξ δὲ μοι γελοίος ἀμφὶ σώματι
πλασθέοις παρηώρητο μμηλῆ τέχνη
σφραγίδα χαλκῷ πᾶσαν ἐκτυπούμενος·
ὁρῶ δὲ χολον στείχοντα καὶ τινὰς δύο
ὡροὺς κεκράκτας, πυγμάχους σοφισμάτων,
Δῦμιν τε καὶ —

ZETE

Παῦε, ὦ Ἐρμαγόρα, βέλτιστε, τραγῳδῶν· ὀδα
γὰρ οὐστὶνας λέγεις. ἀλλ’ ἐκεῖνο μοι φράσον, εἰ
πάλαι συγκροτεῖται αὐτοῖς ἡ ἔρις.

ERMAGORAS

Οὐ πάνυ, ἀλλ’ ἐν ἀκροβολισμοῖς ἔτι ἦσαν ἀπο-
σφενδονώτες ἄλληλοις πόρρωθεν ποθεν λοιδοροῦ-
μενοι.

ZETE

Τῇ οὖν ἔτι ποιεῖν λοιπόν, τὸ θεός, ἢ ἀκροά-
σθαι ἐπικύψαντας αὕτων; ὡστε ἀφαιρεῖτωσαν αἱ
Ὡραι τὸν μοχλὸν ἡδῆ καὶ ἀπάγονται τὰ νέφη
34 ἀναπταυνύτωσαν τὰς πύλας τοῦ οὐρανοῦ. Ἦρα-
κλεις, ὅσον τὸ πλῆθος ἐπὶ τὴν ἀκροάσιν ἀπηνυτή-

1 ἔτι ποιεῖν λοιπόν Dindorf: ἔτι χρῆ ποιεῖν λοιπὸν γ; χρῆ
ποιεῖν Ν.

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ZEUS RANTS

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

HERMAGORAS

Important news, Zeus, that requires unlimited attention.

ZEUS

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

HERMAGORAS

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

ZEUS

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

HERMAGORAS

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

ZEUS

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

¹ A parody on Euripides; compare Orest. 866, 871, 880.
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κασιν. ὁ δὲ Τιμοκλῆς αὐτὸς οὐ πάνυ μοι ἀρέσκει υποτρέμων καὶ ταραττόμενος· ἀπολεῖ ἀπαντὰ οὗτος τῇμερον· δήλοις γοῦν ἐστιν οὐδὲ ἀντάρασθαι τῷ Δάμιδι δυνησόμενος. ἀλλ' ὅπερ ἦμιν δυνατῶ-τατον, εὐχόμεθα ὑπὲρ αὐτοῦ

συγῇ ἐφ' ἡμείων, ἵνα μὴ Δᾶμίς γε πύθηται.

ΤΙΜΟΚΛΗΣ

35 Τῇ φής, ὥ ιερόσυλε Δᾶμι, θεοῦς μὴ εἶναι μηδὲ προνοεῖν τῶν ἀνθρώπων;

ΔΑΜΙΣ

Οὐκ· ἀλλὰ σὺ πρότερος ἀπόκριναι μοι ἵνα λόγῳ ἐπείσθης εἶναι αὐτοῦς.

ΤΙΜΟΚΛΗΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ, ὥ μιαρέ, ἀπόκριναι.

ΔΑΜΙΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ.

ΖΕΤΖ

Ταυτὶ μὲν παρὰ πολὺ ὁ ἡμέτερος ἄμεινον καὶ εὐφωνότερον πραχύνεται. εὖ γε, ὥ Τιμόκλεις, ἐπίθει τῶν βλασφημίων· ἐν γὰρ τούτῳ σοι τὸ κράτος, ὥς τά γε ἄλλα ἱχθυν σὲ ἀποφανεῖ ἐπί-στομίζων.

ΤΙΜΟΚΛΗΣ

'Αλλὰ, μὰ τὴν Ἁθηνᾶν, οὐκ ἄν ἀποκριναίμην σοι πρότερος.

ΔΑΜΙΣ

Οὐκοὖν, ὥ Τιμόκλεις, ἔρωτα· ἐκράτησας γὰρ
ZEUS RANTS

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

TIMOCLES ²

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

DAMIS

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

TIMOCLES

No, you tell me, you miscreant!

DAMIS

No, you!

ZEUS

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

TIMOCLES

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

DAMIS

Well then, put your question, Timocles, for you

¹ A parody on Iliad 7, 195.
² At this point the scene becomes double; down below are
the philosophers disputing in the Stoa, and up above are the
gods, listening eagerly with occasional comments.
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tōtō gε ὁμομοκώς· ἀλλ' ἂνευ τῶν βλασφημιῶν, eὶ δοκεῖ.

TIΜΟΚΛΗΣ

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

ΔΑΜΙΣ

Οὐδαμῶς.

TIΜΟΚΛΗΣ

Τί φῆς; ἄπρονόητα οὖν ταῦτα ἀπαντά;

ΔΑΜΙΣ

Νάι.

TIΜΟΚΛΗΣ

Οὐδ' ὑπὸ τῶν οὖν θεῶν τάττεται ἡ τῶν ὅλων ἐπιμέλεια;

ΔΑΜΙΣ

Οὐ.

TIΜΟΚΛΗΣ

Πάντα δὲ εἰκὴ φέρεται;

ΔΑΜΙΣ

Νάι.

TIΜΟΚΛΗΣ

Εἶτ' ἀνθρώποι ταῦτα ἀκούστε ἀνέχεσθε καὶ οὐ καταλεύσετε τὸν ἀλητήριον;

ΔΑΜΙΣ

Τί τοὺς ἀνθρώπους ἐπ' ἐμὲ παροξύνεις, ὁ Τιμόκλης; ἢ τίς ὁ ἄγανακτεῖς ὑπὲρ τῶν θεῶν, καὶ ταῦτα ἐκεῖνων αὐτῶν οὐκ ἄγανακτούντων; οἱ γε οὐδὲν δεινὸν διατεθείκασί με πάλαι ἀκούστε, εἰ γε ἀκούσωσιν.

TIΜΟΚΛΗΣ

Ἀκούσωσι γάρ, ὁ Δάμι, ἀκούσωσι, καὶ οὲ μετίασί ποτε χρόνῳ.

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

TIMOCLES

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

DAMIS

Not in the least.

TIMOCLES

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

DAMIS

Yes.

TIMOCLES

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

DAMIS

No.

TIMOCLES

And everything drifts at random?

DAMIS

Yes.

TIMOCLES

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

DAMIS

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

TIMOCLES

Yes, they have, Damis, they have, and they will punish you some day in the hereafter.
THE WORKS OF LUCIAN

ΔΑΜΙΣ

37 Καὶ πότε ἂν ἐκεῖνοι σχολὴν ἀγάγοιεν ἐπ’ ἐμὲ, τοσαῦτα, ὡς φής, πράγματα ἔχοντες καὶ τὰ ἐν τῷ κόσμῳ ἀπείρα τὸ πλῆθος οὐτα οἰκονομοῦμενοι; ὡστε οὐδὲ σὲ πω ἡμῶν ποτὲ ἐπιρκεῖς ἀεὶ καὶ τῶν ἄλλων, ῳνα μὴ βλασφημεῖν καὶ αὐτὸς ἀναγκαζόμασι παρὰ τὰ συγκείμενα. καίτοι οὐχ ὅρῳ ἦν τίνα ἂν ἄλλην ἐπίδειξιν τῆς ἑαυτῶν προνοίας μείζω ἐξενεγκεῖν ἐδύναντο ἢ σὲ κακῶν κακῶς ἐπιτρίψαντες. ἄλλα δὴ λοι εἰσίν ἀποδημοῦντες, ὑπὲρ τὸν Ὀμειανὸν ἵνας μετ’ ἀμύμονας Αἴθιοπης. ἑθος γούν αὐτοῖς συνεχῶς ἵναι παρ’ αὐτοὺς μετὰ δαίτα καὶ αὐτεπαγγέλτος ἐνίστε.

ΤΙΜΟΚΛΗΣ

38 Τὶ πρὸς τοσαῦτην ἀναίσχυντιαν εἴπομι ἂν, ὁ Δάμι;

ΔΑΜΙΣ

Ἕκεινο, ὁ Τιμόκλεις, ὃ πάλαι ἐγὼ ἐπόθουν ἀκούσαι σου, ὅπως ἐπείσθης οἴεσθαι προνοεῖν τοὺς θεοὺς

ΤΙΜΟΚΛΗΣ

Ἡ τάξις με πρῶτον τῶν γυνομενών ἐπείσεν, ὁ ἡλιός οἱ τὴν αὐτὴν ὅδον ἰὼν καὶ σελήνη κατὰ ταύτα καὶ ὧν πρεπόμεναι καὶ φυτὰ φυόμενα καὶ ξύλα γεννώμενα καὶ αὐτά ταύτα οὕτως εὐμηχάνως κατεσκευασμένα ὅς τρέφεσθαι καὶ κυνείθαι καὶ ἐνυσχεῖν καὶ βαδίζειν καὶ τεκτάνεσθαι καὶ σκυτοτομεῖν καὶ τάλλα: ταύτα προνοίας ἔργα εἶναι μοι δοκεῖ.

ΔΑΜΙΣ

Αὐτὸ ποι ὑπὸ ἥπειρον, ὁ Τιμόκλεις, συναρπασίεις: οὐδέπω γὰρ ἔλθον εἰ προνοῖα τούτων

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ZEUS RANTS

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

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

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

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

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

¹ Iliad, 1, 423.
THE WORKS OF LUCIAN

ἐκαστὸν ἀποτελεῖται. Ἀλλ' ὅτι μὲν τοιαύτα ἐστὶ
tὰ γινόμενα φαίνη ἂν καὶ αὐτὸς· οὐ μὴν αὐτίκα
πεπείθηκαν ἀνάγκη καὶ ὑπὸ τῶν προμηθείας αὐτὰ
gίγνεσθαι· ἐνὶ γὰρ καὶ ἄλλως ἁρξάμενα νῦν
ὁμοίως καὶ κατὰ ταύτα συνίστασθαι, σὺ δὲ
τάξιν αὐτῶν ὑνομάζεις τὴν ἀνάγκην, εἶτα δηλαδὴ
ἀγανακτήσεις εἰ τίς σοι μὴ ἀκολουθοῖ τὰ γινό-
μενα μὲν ὅποια ἐστὶ καταριθμοῦμεν ἣν ἐπαι-
νοῦντι, οἰομένῳ δὲ ἀπόδειξιν ταύτα ἐγὼ τῷ καὶ
προνοίᾳ διατάττεσθαι αὐτῶν ἐκαστὸν. Ὡστε κατὰ
tὸν κομικὸν:

tούτῃ μὲν ὑπομόχθηρον, ἄλλο μοι λέγε.

ΤΙΜΟΚΛΗΣ

39 Ἑγὼ μὲν οὖν οἶμαι καὶ ἄλλης ἐπὶ τούτων δεῖν
ἀποδείξεως. ὡμοίως δ' οὖν ἐρώτ. ἀπόκριναι γὰρ μοι,
"Ομηρὸς σοι δοκεῖ ἄριστος ποιητής γενέσθαι;

ΔΑΜΙΣ

Καὶ μάλα.

ΤΙΜΟΚΛΗΣ

Οὐκοῦν ἐκείνῳ ἐπεισόδην τὴν πρόνοιαν τῶν θεῶν
ἐμφανίζοντι.

ΔΑΜΙΣ

'Αλλ', ὃ θαυμάσιε, ποιητῇ μὲν ἀγαθὸν"Ομηρὸν
γενέσθαι πάντες σοι συνομολογήσουσι, μάρτυρα
δὲ ἀληθῆ περὶ τῶν τοιούτων οὐτ᾽ ἐκείνου οὔτε ἄλ-
λων ποιητῆν οὐδένα· οὐ γὰρ ἀληθείας μέλει αὐτοῖς,
οἴμαι, ἄλλα τοῦ κηλεῖν τοὺς ἀκούοντας, καὶ διὰ
tοῦτο μέτροις τε κατάδουσι καὶ μύθοις κατηχοῦσι

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these things is accomplished by providence. While I myself would say that recurrent phenomena are as you describe them, I need not, however, at once admit a conviction that they recur by some sort of providence, for it is possible that they began at random and now take place with uniformity and regularity. But you call necessity "order" and then, forsooth, get angry if anyone does not follow you when you catalogue and extol the characteristics of these phenomena and think it a proof that each of them is ordered by providence. So, in the words of the comic poet,

"That's but a sorry answer; try again."

TIMOCLES

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

DAMIS

Yes, certainly.

TIMOCLES

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

DAMIS

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

1 In my opinion ἄλλας contrasts with ὑμολογεῖ καὶ κατὰ ταύτα, not with ἐπὶ τῶν προμηθείων. The idea is more fully and clearly presented in Lucretius 1, 1024–1028.
καὶ ὅλως ἀπαντᾷ ὑπὲρ τοῦ τερτυνοῦ μηχανῶντα. 40 ἀτὰρ ἡδεῖς ἂν καὶ ἀκούσαμι οὕτως μάλιστα ἐπείσθης τῶν Ὀμήρου· ἄρα οἷς περὶ τοῦ Διὸς λέγει, ὡς ἐπεβούλευον συνδῆσαι αὐτὸν ἡ θυγάτηρ καὶ ὁ ἄδελφος καὶ ἡ γυνὴ; καὶ εἰ γε μὴ τὸν Βριάρεων ἡ Θέτις ἐκάλεσεν ἐπεπέδητο ἂν ἦμων ὁ βέλτιστος Ζεύς συναρπασθείς. ἀνθ' ὅν καὶ ἀπομνημονεύων τῇ Θέτιδι τῇ εὐνεχείᾳ ἐξαπατᾷ τὸν Ἀγαμέμνονα ὀνειρόν τινα ψευδή ἐπιπέμηβα, ὡς πολλοὶ τῶν Ἀχαϊῶν ἀποθάνοιες. ὅρας; ἀδύνατον γὰρ ἂν αὐτῷ κεραυνὸν ἐμβαλόντι καταφλέξαι τὸν Ἀγαμέμνονα αὐτὸν ἄνευ τοῦ ἀπατεώνα εἶναι δοκεῖν. ἡ ἐκεῖνα σε μάλιστα εῖς τὴν πτίστιν ἐπεπαύσαντο, ἀκούσαντα ως Διομήδης μὲν ἐτρωσε τὴν Ἀφροδίτην, εἰτὰ τὸν Ἄρη αὐτὸν Ἀθηνᾶς παρακελεύσει, μετὰ μικρὸν δὲ αὐτοὶ συμπεσόντες οἱ θεοὶ ἐμονομάχουν ἀναμίξιν ἄρρενες καὶ θηλείαι, καὶ Ἀθηνᾶ μὲν Ἄρη καταγωνίζεται ἄτε καὶ προστεπονηκότα, οίμαι, ἐκ τοῦ τραύματος δ' παρὰ τοῦ Διομήδους εἰλήφει.

Δητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἠρμῆς;

 предоставленная информация недоступна для чтения.
ZEUS RANTS

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

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

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

ZEUS

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

1 Iliad 1, 396. 2 Iliad 2, 5. 3 Iliad 5, 335, 855. 4 Iliad 20, 54. 5 Iliad 21, 403. 6 Iliad 20, 72. 7 Iliad 9, 533.
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ἐσεικυν ἵδει εἰς γοῦν καὶ ὑποτρέμει καὶ δῆλος ἐστιν ἀπορρήσων τὴν ἀσπίδα, καὶ ἣδη περιβλέπει οἱ παρεκδύς ἀποδράσεται.

ΤΙΜΟΚΛΗΣ

Οὐδ’ Εὐριπίδης ἄρα σοι δοκεῖ λέγειν τι υγιές, ὅποταν αὐτοὺς ἀναβιβασάμενος τοὺς θεοὺς ἔπι τὴν σκηνὴν δεικνύῃ σώζοντας μὲν τοὺς χρηστοὺς τῶν ἡρώων, τοὺς ποιητοὺς δὲ καὶ κατὰ σὲ τὴν ἀσέβειαν ἐπιτρίβοντας;

ΔΑΜΙΣ

’Αλλ’, ὁ γενναιότατε φιλοσόφων Τιμόκλεις, εἰ ταῦτα ποιοῦντες οἱ τραγῳδοὶ πεπείκασι σε, ἀνάγκῃ δυνὸν θάτερον, ἢτοι Πώλου καὶ Ἀριστόδημου καὶ Σάτυρον ἤγεισθαί σε θεοὺς εἶναι τὸτε ἢ τὰ πρόσωπα τῶν θεῶν αὐτὰ καὶ τοὺς ἐμβάτας καὶ τοὺς ποδήρεις χυτῶνας καὶ χλαμύδας καὶ χειρίδας καὶ προγαστρίδια καὶ τάλλα οἷς ἐκεῖνοι σεμνύνοντο τὴν τραγῳδίαν, ὅπερ καὶ γελοιοτάτου ἐπεὶ καθ’ ἔσοντον ὅποταν ὁ Εὐριπίδης, μηδὲν ἐπευγούσης τῆς χρέιας τῶν δραμάτων, τὰ δοκοῦντα οἱ λέγῃ, ἀκούσῃ αὐτοῦ τὸτε παρρησιαζομένου,

ὅρας τῶν υψοῦ τόνδ’ ἀπειροῦν αἰθέρα
καὶ γῆν πέριξ ἔχονθ’ ἡγαίης ἐν ἀγκάλαις;
τοῦτον νῦμιζε Ζήνα, τόνδ’ ἡγοῦ θεόν.

καὶ πάλιν,

Ζεύς, οὕσως ο Ζεύς, οὐ γὰρ οἶδα, πλὴν λόγῳ κλύων.

καὶ τὰ τοιαῦτα.

1 ἵδει: K. Schwartz: δέδει MSS.
ZEUS RANTS

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

TIMOCLES

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

DAMIS

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

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

And again:

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

and so on.

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

42 Οὐκοῦν ἀπαντεῖς ἀνθρώποι καὶ τα ἔθνη ἐξηπατητηται θεοὺς νομίζοντες καὶ πανηγυρίζοντες;

ΔΑΜΙΣ

Εὖ γε, ὃ Τιμόκλεις, ὅτι μὲ ὑπευνησας τῶν κατὰ ἔθνη νομίζομένων, ἀφ' ὃν μαλιστά συνίστατο τις ἀν ὡς οὐδὲν βέβαιον ὁ περὶ θεῶν λόγος ἔχει· πολλὴ γὰρ ἡ ταραχὴ καὶ ἄλλοι ἄλλα νοσώζουσιν, Σκύθαι μὲν ἀκινάκηθος θύντες καὶ Ὁράκες Ζαμόλξιδε, δραπετή ἀνθρώπῳ ἐκ Σάμου ὡς αὐτοὺς ἤκοντι, Φρύγες δὲ Μήνη καὶ Αἰδήστες Ἡμέρα καὶ Κυλληνοί Φάλητι καὶ Ἀσσύριοι περιστερᾶ καὶ Πέρσαι πυρὶ καὶ Αἰγύπτου ὑδατὶ. καὶ τοῦτο μὲν ἀπασί κοινῶν τοῖς Αἰγυπτίοις τοῦ ὕδαρ, ἱδία δὲ Μεμφιταις μὲν ὁ βοῦς θεος, Πηλουσώταις δὲ κρόμμουν, καὶ ἄλλοις ἰβίς ἡ κροκόδειλος καὶ ἄλλοις κυνοκέφαλος ἡ αἴλουρος ἡ πίθηκος· καὶ ἐτὶ κατὰ κώμας τοῖς μὲν ὁ δεξιὸς ὁμοὶ θεὸς, τοῖς δὲ κατὰ ἀντιπέρας οἰκοῦσιν ἄτερος· καὶ ἄλλοις κεφαλῆς ἡμίτομον, καὶ ἄλλοις ποτήριον κεραμεὺν ἡ τρύβλιον. ταῦτα πῶς οὐ γέλως ἐστίν, ὃς καλὲ Τιμόκλεις;

ΜΟΜΟΣ

Οὐκ ἔλεγον, ὃ θεῖοι, ταῦτα παντα ἦξειν εἰς τούμφανες καὶ ἄκριβῶς ἔξεταισθήσεσθαι;

ΖΕΤΣ

'Ελεγες, ὃ Μῶμε, καὶ ἐπετίμας ὀρθῶς, καὶ ἐγώγε πειράσομαι ἐπανορθώσασθαι αὐτὰ, ἢν τὸν ἐν ποσὶ τοῦτον κλίνον διαφύγωμεν.

ΤΙΜΟΚΛΗΣ

43 Ἀλλ', ὃ θεοῖς ἔχθρα σύ, τοὺς χρησμοὺς καὶ
ZEUS RANTS

TIMOCLES

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

DAMIS

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

MOMUS

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

ZEUS

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

TIMOCLES

But, you god-hater, how about the oracles and pre-
THE WORKS OF LUCIAN

προαγορεύσεις τῶν ἐσομένων τίνος ἔργων ἀν εἶποις ἢ θεῶν καὶ τῆς προνοίας τῆς ἑκείνων;

ΔΑΜΙΣ
Σιώπησον, ὦ ἄριστε, περὶ τῶν χρησμῶν, ἐπεὶ ἐρήσομαι σε τίνος αὐτῶν μάλιστα μεμνήσθαι ἀξιώς; ἀρ’ ἑκείνου ἃν τῷ Λυδῷ ο Πύθιος ἔχρησεν, ὡς ἀκριβῶς ἀμφήκης ἢ καὶ δυτρόσωτος, οἶοί εἰσί τῶν Ἀρμῶν ἐνωι, διετοῖ καὶ ἀμφιτέρωθεν ὅμοιοι πρὸς ὁπότερον ἀν αὐτῶν μέρος ἐπιστραφῆς; ἢ τι γαρ μάλλον ὁ Κροῖσος διαβάς τὸν "Ἀλυς τὴν αὐτοῦ ἀρχὴν ἢ τὴν Κύρου καταλύει; καίτοι οὐκ ὀλίγων ταλάντων ὁ Σαρδιανὸς ἑκείνος ὀλέθρος τὸ ἀμφιδέξιον τούτο ἐποὺ ἐπρίατο.

ΜΟΜΟΣ
Αὐτά ποι, ὦ θεοῖ, ἀνήρ διεξέρχεται λεγὼν ἃ ἔδειξεν μάλιστα. ποῦ ύμιν ὁ καλὸς ἧμιν κιθαρίδος; ἀπολόγησαι αὐτῷ κατελθὼν πρὸς ταύτα.

ΖΕΤΑ
Σὺ ἥμας ἐπισφάττεις, ὦ Μῶμε, οὐκ ἐν καρφῷ υἱὸν ἐπιτιμῶν.

ΤΙΜΟΚΛΗΣ
44 Ὄρα οἷα ποιεῖς, ὦ ἀληθήρα Δᾶμι, μονονυχὶ 

tὰ ἔδη αὐτὰ τῶν θεῶν ἀνατρέπεις τῷ λόγῳ καὶ 

βωμοῦς αὐτῶν.

ΔΑΜΙΣ
Οὐ πάντας ἔγωγε τοὺς βωμοὺς, ὦ Τιμόκλεις. 

τὶ γαρ καὶ δεινῶν ἀπ’ αὐτῶν γίγνεται, εἰ θυμα- 

μάτων καὶ εὐωδίας μεστοὶ εἰσί; τοὺς δὲ ἐν Ταῦροις 

τῆς Αρτέμιδος ἤδεως ἃν ἐπείδου ἐκ βάθρων ἐπὶ 

κεφαλῆς ἀνατρέπομένους, ἐφ’ ὃν τοιαῦτα ἡ παρ- 

θένος εὐωχομένη ἑλέερεν.
ZEUS RANTS

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

DAMIS

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

MOMUS

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

ZEUS

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

TIMOCLES

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

DAMIS

Not all the altars, as far as I am concerned, Timocles; for what harm do they do if they are full of incense and sweet savour? But I should be glad to see the altars of Artemis among the Taurians turned completely upside down, those on which the maiden goddess used to enjoy such horrid feasts.
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ΖΕΤΣ
Τοῦτο πόθεν ἡμῖν τὸ ἀμαχοῦ κακῶν ἑπιχεῖ; ὡς δαμόνων οὐδενός ἀνήρ φείδεται, ἀλλ' ἐξ ἀμάξης παρρησιάζεται καὶ μάρπτει ἐξείης, ὡς τ' αἰτίος ὡς τε καὶ οὐκ.

ΜΟΜΟΣ
Καὶ μὴν ὀλίγους ἄν, ὦ Ζεῦ, τοὺς ἀναιτίους εὕροις ἐν ἡμῖν· καὶ ποὺ τάχα προῆν ὁ ἄνθρωπος ἀφεται καὶ τῶν κορυφαίων τινός.

ΤΙΜΟΚΑΛΗΣ
45 Οὐδὲ βροντώντος ἄρα τοῦ Δίδος ἀκούεις, ὦ θεομάχε Δάμι;

ΔΑΜΙΣ
Καὶ πῶς οὖ μέλλω βροντῆς ἀκούειν, ὦ Τιμόκλεις; εἰ δ' ὁ Ζεῦς ὁ βροντῶν ἐστι, σὺ ἄμεινον ἀν εἰδεῖς ἐκεῖθεν ποθεν παρὰ τῶν θεῶν ἀφιγμένος· ἐπεὶ οὖ γε ἐκ Κρήτης ἑκοντες ἀλλα ἡμῖν δηγοῦνται, τάφον τινὰ κειθε δείκνυσθαι καὶ στήλην ἐφεστάναι δηλούσαν ὡς οὐκέτι βροντήσειν ἂν ὁ Ζεῦς πάλαι τεθνεώς.

ΜΟΜΟΣ
Τοῦτ' ἐγὼ πρὸ πολλοῦ ἠπιστάμην ἐροῦντα τὸν ἄνθρωπον. τί δ' οὖν, ὦ Ζεῦ, ὠχρίακας ἡμῖν καὶ συγκροτεῖς τοὺς ὁδόντας ὑπὸ τοῦ τρόμου; ἀπαρεῖν χρή καὶ τῶν τοιούτων ἀνθρωπίσκων καταφρονεῖν.

ΖΕΤΣ
Τί λέγεις, ὦ Μῶμε; καταφρονεῖν; οὐχ ὡρᾶς ὅσοι ἀκούουσι καὶ ὡς συμπεπείσμενοι εἰσὶν ἡδη

1 ὡς vulg.: ὡς MSS.
ZEUS RANTS

ZEUS

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

MOMUS

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

TIMOCLES

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

DAMIS

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

MOMUS

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

ZEUS

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

Iliad 15, 137.

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καθ’ ἡμῶν καὶ ἀπάγει αὐτοὺς ἀναδησάμενος τῶν ὦτων ὁ Δᾶμις;

ΜΟΜΟΣ

'Αλλὰ σὺ, ὃ Ζεὺς, ὅπως ὑπέροις θελήσῃς, σειρήν χρυσείην καθεῖς ἀπαντᾷς αὐτοὺς

ἀυτή κεν γαῖη ἔρυσαις αὐτή τε θαλάσσῃ.

ΤΙΜΟΚΛΗΣ

46 Εἰπέ μοι, ὃ κατάρατε, πέπλευκας ἡδη ποτέ;

ΔΑΜΙΣ

Καὶ πολλάκις, ὃ Τιμόκλεις.

ΤΙΜΟΚΛΗΣ

Οὐκοῦν ἔφερε μὲν ὑμᾶς τότε ἡ ἄνεμος ἑμπίπτον τῇ ὁθόνῃ καὶ ἐμπίπτας τὰ ἀκάτια ἢ οἱ ἐρεττοντες,

ἐκβέρνα δὲ εἰς τις ἐφεστὸς καὶ ἐσω̣ξε τὴν ναῦν;

ΔΑΜΙΣ

Καὶ μάλα.

ΤΙΜΟΚΛΗΣ

Εἶτα ἡ ναῦς μὲν ο_allocationς ἀν ἐπλεῖ μὴ κυβερνώμενη, τὸ δὲ ὀλὸν τοῦτο ἀκυβέρνητον οἶε καὶ ἀνηγεμό-

νευτὸν φέρεσθαι;

ΖΕΤΣ

Εὐ γε, συνετῶς ὁ Τιμοκλῆς ταῦτα καὶ ἰσχυρῷ τῷ παραδείγματι.

ΔΑΜΙΣ

47 Ἄλλ’, ὃ θεοφιλέστατε Τιμόκλεις, τὸν μὲν κυβερνήτην ἐκείνον εἴδες ἂν ἂεὶ τὰ συμφέροντα ἐπισεύνυντα καὶ πρὸ τοῦ καιροῦ παρασκευάζομενον καὶ προστάττοντα τοῖς ναύταις, ἀλυσιτελεῖς δὲ

1 ἰσχυρῷ Struve: ἰσχυρῶς MSS.
ZEUS RANTS

have already been persuaded against us and he is leading them after him tethered by the ears?

MOMUS

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

TIMOCLES

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

DAMIS

Yes, often, Timocles.

TIMOCLES

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

DAMIS

Yes, certainly.

TIMOCLES

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

ZEUS

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

DAMIS

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

1 Iliad 8, 24.
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οὐδὲ ἄλογον οὔδὲν τι εἶχεν ἢ ναῦς ὅ μὴ χρησιμον πάντως καὶ ἀναγκαίων ἵνα πρὸς τὴν ναυτιλίαν αὐτοῖς 1 ὁ δὲ σὸς οὖτος κυβερνήτης, ὁν τῇ μεγάλῃ ταύτη γῇ ἑφεστάναι άξιοι, καὶ οἱ συνναύται αὐτοῦ οὔδὲν εὐλόγως οὔδὲ κατὰ τὴν άξιαν διατάττουσιν, ἀλλ’ ὁ μὲν πρῶτος, εἰ τύχοι, ἐς τὴν πρύμναν ἀποτετάται, οἱ πόδες δ’ ἐς τὴν πρῷραν ἀμφότεροι καὶ χρυσὰὶ μὲν αἱ ἀγκυραὶ ἐνίοτε, ὁ χηρίσκος δὲ μολυβδοῦς, καὶ τὰ μὲν ύφαλα κατάγραφα, τὰ δὲ ἔξαλα τῆς νεώς άμορφα.

48 καὶ αὐτῶν δὲ τῶν ναυτῶν ἴδοις ἀν τὸν μὲν ἁγὼν καὶ ἄτεχνον καὶ ἀτολμοῦν πρὸς τὰ ἔργα δημοιρίτην ἢ τριμοιρίτην, τὸν δὲ κατακολυμβήσαι τε ἄοκον καὶ ἐπὶ τὴν κεραίην ἀναπηδήσαι ράδιον καὶ εἰδότα τῶν χρησίμων ἕκαστα μόνον, τὸ ὁτὸν ἀντλεῖν προστεταγμένον τὰ δὲ αὐτὰ καὶ ἐν τοῖς ἐπιβάταις, μαστυγίαν μὲν τὴν ἐν προεδρίᾳ παρὰ τῶν κυβερνήτην καθήμενον καὶ θεραπεύομενον, καὶ ἀλλὰ πάνιναν ἢ πατραλοίαν ἢ ἰερόσυλου ὑπερτιμώμενον καὶ τὰ ἀκρα τῆς νεώς κατεληφότα, χαρίεστας δὲ πολλάς ἐν μυχῷ τοῦ σκάφους στενοχωρουμένοις καὶ υπὸ τῶν πρὸς ἀλήθειαν χειρόνων πατούμενοις ἐννόησαν γοῦν ὅπως μὲν Σωκράτης καὶ Ἀριστείδης ἐπελευσαν καὶ Φωκίων, οὐδὲ τὰ ἀλφίτα διαρκῇ ἐχόντες οὐδὲ ἀποτείνατο τῶν πόδας δυνάμενοι ἐπὶ γυμνῶν τῶν σανίδων παρὰ τῶν ἄντλων, ἐν ὅσοις δὲ ἁγαθοῖς Καλλίας καὶ Μειδίας καὶ Σαρδανάπαλλος, ὑπερτρυφώντες καὶ τῶν ὑφ’ αὐτοῖς καταττύνοντες. 49 Τοιαύτα ἐν τῇ νῆτί σου γίνεται, ὁ σοφῶτατε

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

That is what goes on in your ship, Timocles, you
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Τιμοκλεῖς, διὰ τοῦτο αἱ ναναγίαι μυρίαι. εἰ δέ τις κυβερνήτης ἐφεστῶς ἐώρα καὶ διέταττεν ἔκαστα, πρῶτον μὲν οὐκ ἂν ἦγον ἄνεντες οἵτινες οἱ χρηστοὶ καὶ οἵτινες οἱ φαύλοι τῶν ἐμπλεόντων, ἐπείτα ἐκάστῳ κατὰ τὴν ἄξιαν τὰ προσήκοντα ἀπένειμεν ἂν, χῶραν τε τὴν ἀμείνω τοῖς ἀμείνοις παρ' αὐτῶν ἄνω, τὴν κάτω δὲ τοῖς χείροις, καὶ συσσίτους ἐστίν οὗ καὶ συμβουλοὺς ἐποιήσατ' ἂν, καὶ τῶν ναυτῶν ὁ μὲν πρόθυμος ἢ πρόφρασ ἐπιμελητής ἀπεδέδεικτ' ἂν ἢ τοῖχον ἄρχων ἢ πάντως πρὸ τῶν ἄλλων, ὁ δὲ ὀκνηρός καὶ ράθυμος ἐπαίετ' ἂν τῷ καλωδίῳ πεντάκες τῆς ἡμέρας εἰς τὴν κεφαλήν. ὡστε σοι, ὃ θαυμάστω, τὸ τῆς νεώς τοῦτο παράδειγμα κινδυνεύει περιτετράφθαι κακοῦ τοῦ κυβερνήτου τετυχηκός. 1

ΜΩΜΟΧ

50 Ταυτί μὲν ἢδη κατὰ ροῦν προκωρεῖ τῷ Δάμιδι καὶ πλησίόστιος ἐπὶ τὴν νίκην φέρεται.

ΖΕΤΣ

'Ορθῶς, ὃ Μῶμε, εἰκάζεις. ὁ δέ οὐδὲν ἰσχυρὸν ὁ Τιμοκλῆς ἐπινοεῖ, ἀλλὰ τὰ κοινὰ ταῦτα καὶ καθ' ἡμέραν ἄλλα ἐπ' ἄλλους εὔπερίτρεπτα πάντα ἐπαντλεῖ.

ΤΙΜΟΚΛΗΣ

51 Οὐκοῦν ἐπεί τῆς νεώς τὸ παράδειγμα ὡς πάνυ σοι ἰσχυρὸν ἐδοξεῖν εἶναι, ἀκουσον ἡδὲ τὴν ἱεράν, φασίν, ἄγκυραν καὶ ἢν οὔδεμα μηχανὴ ἀπορρήξεις.

ΖΕΤΣ

Τί ποτὲ ἄρα καὶ ἔρει;

1 τετυχηκός vulg. : τετυχηκότος MSS.

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

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

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

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

ZEUS
What in the world is he going to say?
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ΤΙΜΟΚΛΗΣ

"Ιδοις γὰρ εἰ ἀκόλουθα ταύτα συλλογίζομαι, καὶ εἰ πῇ αὐτὰ δυνατόν σοι περιτρέψαι. εἰ γὰρ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἄλλα μὴν εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί. τί πρὸς ταύτα φῆς;

ΔΑΜΙΣ

"Ἡν πρῶτερον γελάσω ἐς κόρον, ἀποκρινοῦμαι σοι.

ΤΙΜΟΚΛΗΣ

"Αλλὰ ἐνικᾶς οὐδὲ παύσεσθαι γελῶν· εἰπὲ δὲ ὁμοὶ ὅπη σοι γελοῖον ἔδοξε τὸ εἰρημένον εἶναι.

ΔΑΜΙΣ

"Οτι οὐκ αἰσθάνη ἀπὸ λεπτῆς κρόκης ἐξαψά- μενός σοι τὴν ἁγκυραν, καὶ ταύτα ἵεραν οὐσαν· τὸ γὰρ εἶναι θεοὺς τῷ βωμοὺς εἶναι συνδήσας ἱσχυρὸν οἰεὶ ποιήσασθαι ἀπ' αὐτῶν τὸν οὐραν. ὡστε ἐπεὶ μηδὲν ἄλλο τούτων φῆς ἔχειν εἰπεῖν ἴερώτερον, ἀπίστωμεν ἡδή.

ΤΙΜΟΚΛΗΣ

52 'Ομολογεῖς τοίνυν ἡττήσαται προαπιῶν;

ΔΑΜΙΣ

Ναι, ὁ Τιμόκλεις. σὺ γὰρ ὡστερ οἱ ὑπὸ τινῶν βιαζόμενοι ἐπὶ τοὺς βωμοὺς ἡμῖν καταπέφευγας. ὡστε, νη τὴν ἁγκυραν τὴν ἱερὰν, ἐθέλω σπείσα- σθαι ἡδη πρὸς σε ἐπ' αὐτῶν γε τῶν βωμῶν, ὡς μηκέτι περὶ τούτων ἐρίζωμεν.

ΤΙΜΟΚΛΗΣ

Εἰρωνεύῃ ταύτα πρὸς ἐμε, τυμβωρύχε καὶ μιαρὲ καὶ κατάπτυστε καὶ μαστυγία καὶ κάθαρμα; σὺ γὰρ ἵσμεν οὔτινος μὲν πατρὸς εἰ, πῶς δὲ ἡ μήτηρ 166
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TIMOCLES
See whether I frame this syllogism logically, and whether you can capsize it in any way. If there are altars, there are also gods; but there are altars, ergo there are also gods. What have you to say to that?

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

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

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

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

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

TIMOCLES
Are you mocking me, you ghoul, you miscreant, you abomination, you gallows-bird, you scum of the earth? Don't we know who your father was, and

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σου ἐπορνεύετο, καὶ ὡς τὸν ἄδελφον ἀπέπνευς καὶ μοιχεύεις καὶ τὰ μειράκια διαφθείρεις, λιχνότατε καὶ ἀναίσχυντότατε; μὴ φεύγε ὅ τι οὖν, ἔως καὶ πληγᾶς παρ’ ἐμοῦ λαβῶν ἀπέλθης; ἦδη γὰρ σε τοιῷ τὸ ὀστράκῳ ἀποσφάξω παμμίαρον ὄντα.

ΖΕΤΣ

53 Ὅ μὲν γελῶν, ὃ θεοί, ἀπεισῶν, ὃ δ’ ἀκολουθεῖ λοιδορούμενος οὐ φέρων κατατρυφῶντα τὸν Δάμιν, καὶ ἐνεκε πατάξειν αὐτὸν τῷ κεράμῳ ἐς τὴν κε-φαλήν. ἤμεις δὲ τί ποιῶμεν ἐπὶ τούτοις;

ΕΡΜΗΣ

Ὅρθως ἐκεῖνῷ μοι ὁ κωμικός εἰρηκέναι δοκεῖ,

οὐδὲν τέπονθας δεινόν, ἀν μὴ προσποιή.

τὶ γὰρ καὶ ὑπέρμεγα κακόν, εἰ ὀλγοῦ ἀνθρωπος πεπεισμένοι ταύτα ἀπίασι; πολλὸι 1 γὰρ οἱ τὰναντία γεγρώσκοντες πλεῖοις, Ἔλληνων ὁ πολύς λεώς βάρβαροι τε ἀπαντεῖς.

ΖΕΤΣ

Ἀλλὰ, ὃ Ἐρμῆ, τὸ τοῦ Δαρείου πάνυ καλῶς ἔχον ἑστίν, ὃ ἔπεν ἐπὶ τοῦ Ζωπύρου· ὥστε καὶ αὐτὸς ἑβουλόμην ἄν ἔνα τούτον ἔχειν τὸν Δάμιν σύμμαχον ἡ μυρίας μοι Βαβυλώνας ὑπάρχειν.

1 πολλῷ Bekker: πολλῷ MSS.
ZEUS RANTS

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

ZEUS

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

HERMES

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

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

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

ZEUS

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

1 Menander, Epitrepontes (179 Kock).
2 See Herodotus 3, 163 ff.
THE DREAM, OR THE COCK

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

ΜΙΚΥΛΛΟΣ

1 Άλλα σὲ, κάκιστε ἀλεκτρυών, ὁ Ζεὺς αὐτὸς ἐπιτρέψει φθονερῶν οὕτω καὶ οξύφωνον ὄντα, ὃς με πλουτοῦντα καὶ ἡδίστω ὀνείρῳ συνόντα καὶ θανμαστὴν εὐδαιμονίαν εὐδαιμονούντα διάτορον τι καὶ γεγωνὸς ἀναβοήσας ἐπήγειρας, ὡς μηδὲ νύκτωρ γούν τὴν πολύ σοῦ μιαρωτέραν πενίαν διαφύγοιμι. Καίτοι εἰ γε χρη τεκμαίρεσθαι τῇ τε ήσυχίᾳ πολλῇ ἐτὶ ὑσθῇ καὶ τῷ κρύει μηδέπω με τὸ ὀρθριον ὦσπερ εἰσδεχεν ἀποπηγνύντι—γυνώμων γὰρ οὕτος ἀψευδεστατός μοι προσελαινούσης ἡμέρας—οὐδέπω μέσαι νύκτεσ εἰσιν, ὃ δὲ αὕτως οὕτος ὦσπερ τὸ χρυσόν ἐκεῖνο κώδιον φυλάττων ἀφ᾽ ἐσπέρας εὐθὺς ἢδη κέκραγεν, ἀλλ᾽ οὕτι χαϊρών γε ἀμυνοῦμαι γὰρ ἁμέλει σὲ, ἢν μόνον ἡμέρα γένηται, συντρίβων τῇ βακτηρίᾳ νῦν δὲ μοι πράγματα παρέξεις μεταπηδῶν ἐν τῷ σκότῳ.

ΑΛΕΚΤΡΤΩΝ

Μίκυλλε δὲςποτα, ὦμην τι χαριείσθαι σοι φθάνων τῆς νυκτὸς ὀπόσον δυναίμην, ὡς ἔχως ὀρθρεύσεως προανύειν τὰ πολλὰ τῶν ἔργων· εἰ γούν πρὶν ἀνατείλαις ἦλιον μίαν κρηπίδα ἐξεργά-

1 εἰ Α.Μ.Η. : ἡ (or ἡ) γ ; ἦν (and ἐργάσασθ) β.
THE DREAM, OR THE COCK

MICYLLUS

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

COCK

Master Micyllus, I thought I should do you a favour by cheating the night as much as I could, so that you might make use of the morning hours and finish the greater part of your work early; you see, if you get a single sandal done before the sun rises,
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σαυσ, πρὸ ὀδοὺ ἔσῃ τοῦτο ἐς τὰ ἀλφίτα πεπονη-κώς. εἰ δὲ σοι καθεύδειν ἥδιον, ἐγώ μὲν ἢσυχά-
σωμαί σοι καὶ πολὺ ἀφωνότερος ἐσομαι τῶν ἰχθύων, σὺ δὲ ὃρα ὅπως μὴ οὖν 
πλουτῶν λιμωτ-
τῆς ἀνεγρόμενος.

ΜΙΚΑΛΟΣ

2 Ὡ Ζεῦ τεράστιε καὶ Ἡράκλεις ἀλεξίκακε, τί τὸ 
κακὸν τοῦτο ἑστὶν; ἀνθρωπῖνως ἐλάλησεν ὁ ἀλε-
κτρυνών.

ΑΛΕΚΤΡΥΝΩΝ

Εἰτά σοι τεραὶ εἶναι δοκεῖ τὸ τοιοῦτον, εἰ 
όμοφωνος ὑμῖν ἐμί;

ΜΙΚΑΛΟΣ

Πῶς γὰρ οὐ τεραὶ; ἀλλ᾿ ἀποτρέποιτε, ὁ θεός, 
τὸ δεινὸν ἄφρ. ἡμῶν.

ΑΛΕΚΤΡΥΝΩΝ

Σὺ μοι δοκεῖς, ὁ Μίκυλλε, κομίδῃ ἀπαίδευτος 
εἶναι μηδὲ ἀνεγρωκέναι τὰ Ὀμήρου ποιήματα, ἐν 
οἷς καὶ ὁ τοῦ Ἀχιλλεώς ὑπὸς ὁ Ἐάνθος μακρὰ 
χαίρειν φράσας τῷ χρημετίκησιν ἔστηκεν ἐν 
μέσῳ 
τῶν πολέμων διαλεγόμενος, ἐπὶ ὅλα ῥαψβῳδῶν, οὐχ 
ὡς περ ἔγω νὰ 
ἀνευ τῶν 
μέτρων. ἀλλὰ καὶ 
ἐμαντεύετο ἐκείνοις καὶ τὰ μέλλοντα προθέσιν 
καὶ οὐδὲν τι 
παράδοξον ἐδοκεὶ ποιεῖν, οὐδὲ ὁ 
ἀκούων ἐπεκαλεῖτο ὡς 
περ 
τὸν ἀλεξίκακον, 
ἀποτρόπαιον ἡγουμένος τὸ ἁκούσμα. καίτοι τι 
ἀν ἐποίησας, εἰ 
σοι 
ἡ 
τῆς Ἀργοὺς τρόπη 
ἐλάλησεν ὡς 
περ 
ποτὲ, ἡ 
ἡ 
φηγός ἐν 
Δωδώνη 
αὐτόφωνος ἐμαντεύσατο, ἡ 
ἐ 
βύρσα 
εἴδ 
ἐρπούσας καὶ 
βοῶν 
κρέα 
μυκώμενα 
ἡμίοντα 
περιπετημένα 
τοῖς ὀβελοῖς; ἐγὼ δὲ Ἐρμοῦ πάρ-

1 ἡ Fritzche: not in MSS.
2 ἡμίοντα Cobet: ἡμίοντα καὶ ἑφθά γ; ἡμίεφα β.
THE DREAM, OR THE COCK

you will be so much ahead toward earning your daily bread. But if you had rather sleep, I'll keep quiet for you and will be much more mute than a fish. Take care, however, that you don't dream you are rich and then starve when you wake up.

MICYLLUS

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

COCK

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

MICYLLUS

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

COCK

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

1 Iliad 19, 407 ff.  2 Apoll. Rhod. 4, 580 ff.  3 Od. 12, 325 ff.
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eδρος ὁν λαλιστάτου καὶ λογιστάτου θεών ἀπάντων καὶ τὰ ἄλλα ὀμοδίαιτος ὑμῖν καὶ σύντροφος οὐ χαλεπῶς ἐμελλὼν ἐκμαθήσεσθαι τὴν ἀνθρωπίνην φωνήν. εἰ δὲ ἑχεμυθήσειν ὑπόσχοι μοι, οὐκ ἂν ὀκνήσαιμι σοι τὴν ἀληθεστέραν αἰτίαν εἰπεῖν τῆς πρὸς ὑμᾶς ὀμοφωνίας καὶ θεὶν ὑπάρχει μοι οὕτω λαλεῖν.

ΜΙΚΤΑΛΟΣ

3 Ἄλλα μὴ ὄνειρος καὶ ταῦτά ἐστιν, ἀλεκτρυνῶν οὕτω πρὸς ἐμὲ διαλεγόμενος; εἰπὲ δ’ οὐν πρὸς τοῦ Ἐρμοῦ, ὁ βέλτιστε, ὁ τι καὶ ἄλλο σοι τῆς φωνῆς αἰτίων. ὡς δέ σωπήσομαι καὶ πρὸς οὔδενα ἐρώτα, τι λέγεις ἀδικίαν; τίς γὰρ ἂν πιστεύεις μοι, εἰ τι διηγοῖ τός ὡς ἀλεκτρυνόνις αὐτὸ εἰπόντος ἀκηκόως;

ΑΛΕΚΤΡΥΝΩΝ

"Ἀκούει τοινυν παραδοξότατόν σοι εὖ οἱδ᾿ ὅτι λόγον, ο Μίκυλλε οὕτως γὰρ ὁ νῦν σοι ἀλεκτρυνῶν φαινόμενος οὐ πρὸ πολλοῦ ἀνθρωπος ἦν.

ΜΙΚΤΑΛΟΣ

"Ἡκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει περὶ ὑμῶν ὡς Ἀλεκτρυνῶν τις νεανίσκος φίλος γένοιτο τῷ "Ἀρεί καὶ συμπίνοι τῷ θεῷ καὶ συγκωμάζοι καὶ κοινωνίῃ τῶν ἐρωτικῶν· εἰποτε γοῦν ἀπίοι παρὰ τῆς Ἀφροδίτης μοιχεύσων ὁ Ἄρης, ἐπάγεσθαι καὶ τὸν Ἀλεκτρυνόνα, καὶ ἐπειδήπερ τὸν Ἡλιον μαλατα ὑφεσαρᾶ, μή κατιδών ἐξεπεῖρος τὸν Ἡφαιστον, ἔξω πρὸς ταῖς θύραις ἀπολείπειν ἀεὶ τὸν νεανίσκον μηνύσοντα ὡς τὸ ἀνάζων δ’ Ἡλιος. εἰτά ποτε κατακομμηθήναι τὸν Ἀλεκτρυνόνα καὶ προδοῦναι τὴν φρουρᾶν ἄκοιτα, τὸν δὲ Ἡλιον

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

MICYLLUS

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

COCK

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

MICYLLUS

I heard something to that effect about you cocks a good while ago. They say that a young fellow named Alectryon (Cock) became friends with Ares and drank with the god and caroused with him and shared his amorous adventures; at all events, whenever Ares went to visit Aphrodite on poaching bent, he took Alectryon along too; and as he was especially suspicious of Helius, for fear that he would look down on them and tell Hephaestus, he always used to leave the young fellow outside at the door to warn him when Helius rose. Then, they say, Alectryon fell asleep one time and unintentionally
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λαθόντα ἐπιστήμαι τῇ Ἀφροδίτῃ καὶ τῷ Ἀρεί ἀφρόντιδι ἀναπαυμένῳ διὰ τὸ πιστεύειν τὸν Ἀλεκτρυώνα μηνύσαι ἄν, εἰ τις ἐπίστηε καὶ οὕτω τὸν Ἡφαιστόν παρ’ Ἡλίου μαθόντα συλλαβεῖν αὐτούς περιβαλόντα καὶ σαγηνεύσαντα τοὺς δεισμοῖς ἄ παλαι μεμηχάνητο ἐπ’ αὐτούς ἀφεθέντα δὲ ὡς ἀφείθῃ τὸν Ἀρη ἀγανακτήσαι κατὰ τοῦ Ἀλεκτρυώνος καὶ μεταβαλεῖν αὐτὸν εἰς τούτο τὸ ὄρνεον αὐτοῖς ὀπλοὶς, ὡς ἔτι τοῦ κράνους τὸν ἀρχον ἐχεῖν ἐπὶ τῇ κεφαλῇ. διὰ τούτῳ ὡμᾶς ἀπολόγουμένους τῷ Ἀρεί ὄτ’ οὐδὲν ὀφέλος, ἐπειδὰν αἰσθηθεὶσθε ἀνελευσόμενον τὸν ἦλιον, πρὸ πολλοῦ βοῶν ἐπισημαινομένους τὴν ἀνατολὴν αὐτοῦ.

ἈΛΕΚΤΡΥΩΝ

4 Φασὶ μὲν καὶ ταῦτα, ὡ Μίκυλλε, τὸ δὲ ἔμοιν ἑτεροῖς τι ἐγένετο, καὶ πάνυ ἐναγχυς εἰς ἀλεκτρυώνα σοι μεταβέβηκα.

ΜΙΚΥΛΟΣ

Πῶς; ἐθέλω γὰρ τούτο μᾶλιστα εἰδέναι.

ἈΛΕΚΤΡΥΩΝ

Ακούεις τινὰ Πυθαγόραν Μησσαρχίδην Σάμων; 1

ΜΙΚΥΛΟΣ

Τὸν σοφίστὴν λέγεις, τὸν ἀλαζόνα, δς ἐνομοθετεὶ μήτε κρέων γεύσθαι μήτε κυαμός ἐσθίειν, ἢ̄διστον ἐμὸλ γοῦν ὄψον ἐκτράπεξον ἀποφαίνων, ἔτι δὲ πείθων τοὺς ἀνθρώπους ὡς πρὸ τοῦ Πυθα-

1 Text β: Ὅλοθα ἣρα τὸν Πυθαγόραν; γ.
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betrayed his post, and Helius unexpectedly stole upon Aphrodite with Ares, who was sleeping peace-fully because he relied on Alectryon to tell him if anyone came near. So Hephaestus found out from Helius and caught them by enclosing and trapping them in the snares that he had long before contrived for them; and Ares, on being let go in the plight in which Hephaestus let him go, was angry at Alectryon and changed him into this bird, weapons and all, so that he still has the crest of his helmet on his head. And for this reason, they say, you cocks try to put yourselves right with Ares when it is no use, and when you notice that the sun is about to come up, you raise your voices far in advance and give warning of his rising.

COCK

That is what they say, Micyllus, I grant you; but my own experience has been quite different, and it is only just lately that I changed into a cock.

MICYLLUS

How? That is what I want to know above all else.

COCK

Have you ever heard of a man named Pythagoras, the son of Mnesarchus, of Samos?

MICYLLUS

You mean the sophist, the quack, who made laws against tasting meat and eating beans, banishing from the table the food that I for my part like best of all, and then trying to persuade people that be-fore he became Pythagoras he was Euphorbus (Well-

1 The story is told in the Odyssey 8, 300–366, and repeated by Lucian in Dialogues of the Gods, 21.
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γόρου Εὐφορβός γένοιτο; 1 γοήτα φασί καὶ τερατογόνον ἀνθρώπον, ὦ ἀλεκτρυών.

ΑΛΕΚΤΡΥΩΝ

Ἐκεῖνος αὐτὸς ἐγώ σοι εἰμί ὁ Πυθαγόρας. ὡστε παί, ὁγαθέ, λοιδοροῦμενὸς μοι, καὶ ταύτα ὅπως ἔδως οἶδος τίς ἦν τὸν τρόπον.

ΜΙΚΥΛΛΟΣ

Τούτ’ αὖ μακρῷ ἐκεῖνον τερατοδέστερον, ἀλεκτρυών φιλόσοφος. εἰπὲ δὲ ὁμος, ὦ Μνησάρχου παῖ, ὅπως ἦμι ἀντὶ μὲν ἀνθρώπον ὄρνης, ἀντὶ δὲ Σαμίου Ταναγραίου ἀναπέφηνας, οὕτων πιθανὰ γὰρ ταῦτα οὐδὲ πάνυ πιστεύσαι μέδια, ἐπεὶ καὶ δὴ ἢδη μοι τετηρηκέναι δοκῶ πάνυ ἀλλότρια ἐν σοὶ τοῦ Πυθαγόρου.

ΑΛΕΚΤΡΥΩΝ

Τὰ ποία;

ΜΙΚΥΛΛΟΣ

"Εν μὲν ὦτι λάλος εἰ καὶ κρακτικός, ὦ δὲ σιωπᾶν ἐς πέντε ὦλα ἐτη, οἴμαι, παρῆνε, ἔτερον δὲ καὶ παντελῶς παράνομον" οὐ γὰρ ἔχων ὦ τι σοι παραβάλομι εἰ μὴ 2 κυάμους χθές ἦκον ὡς οἶθα, 3 καὶ οὐ οὐδὲ μελλήσας ἀνέλεξας αὐτοὺς· ὡστε η ἐψευσθαι σοι ἀνάγκη καὶ ἄλλω εἶναι ἡ Πυθαγόρα ὄντι παρανομηκέναι καὶ τὸ ἴσον ἥσεβηκέναι κυάμους φαγόντα ὡς ἂν εἰ τὴν κεφαλὴν τοῦ πατρὸς ἐδηδόκεις.

1 Text Β: ἦτι δὲ πείθων τοὺς ἀνθρώπους ἐς πέντε ἐτη μὴ διαλέγεσθαι; ΑΛΕΚ. Ἰσθι δῆτα κάκεινα, ὡς πρὸ τοῦ Πυθαγόρου Ἐὐφορβός γένοιτο: γ. The γ reading is, I think, due to someone's desire to make a pun on Πυθαγόρας (Πειθαγόρας) to match that on Ἐὐφορβος.
2 εἰ μὴ Α.Μ.Η.: not in MSS. Fritzschke reads οὐ γὰρ ἀλλο <ὁμοί> ἔχων οἴτι σοι παραβάλομι <ἡ>.
3 ἦκον ὡς οἶθα Fritzschke: ἦκον ὡς οἶθα ἔχων Β; ὡς οἶθα ἔχων ἦκον γ.
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fed)? They say he was a conjurer and a miracle-monger, cock.

COCK

I am that very Pythagoras, Micyllus, so stop abusing me, my good friend, especially as you do not know what sort of man I really was.

MICYLLUS

Now this is far more miraculous than the other thing! A philosopher cock! Tell me, though, son of Mnesarchus, how you became a cock instead of a man and a Tanagriote instead of a Samian. This story is not plausible nor quite easy to believe, for I think I have observed two things in you that are quite foreign to Pythagoras.

COCK

What are they?

MICYLLUS

One thing is that you are very noisy and loud-voiced, whereas he recommended silence for five whole years, I believe. The other is actually quite illegal; I came home yesterday, as you know, with nothing but beans to throw you, and you picked them up without even hesitating. So it must be either that you have told a lie and are someone else, or, if you are Pythagoras, you have broken the law and committed as great an impiety in eating beans as if you had eaten your father's head.

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1 Tanagra in Boeotia was famous for its game-cocks.
2 An allusion to the pseudo-Pythagorean verse Ισόν τοι κυμαίος τε φαγείν κεφαλάς τε τοιχων. (It is just as wrong for you to eat beans as to eat the heads of your parents.)
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ΑΛΕΞΕΡΤΩΝ
5 Ὅψ χαρ ὄσθα, ὁ Μίκυλλε, ἦτις αἰτίᾳ τούτων ὦδὲ τὰ πρόσφορα ἐκάστῳ βίῳ. ἐγὼ δὲ τότε μὲν ὦκ ἢσθιον τῶν κυάμων, ἐφιλοσόφους γὰρ· νῦν δὲ φάγοιμ’ ἂν, ὀρνιθική γὰρ καὶ ὦκ’ ἀπόρρητος ἴμιν ἢ τροφή. πλὴν ἀλλ’ εἰ σοι φίλοι, ἀκούε ὅπως ἐκ Πυθαγόρου τούτο νῦν εἰμὶ καὶ ἐν οἷος βίοις πρότερον ἐβιότευσα καὶ ἄτινα τῆς μεταβολῆς ἐκάστης ἀπολέλαυκα.

ΜΙΚΤΑΔΟΣ
Δέγοις ἄν, ὡς ἐμοιγε ὑπερήδιστον ἂν τὸ ἄκουσμα γένοιτο, ὡστε εἰ τις αἴρεσιν προθείη, πότερα μάλλον ἑθέλῳ σοῦ ἀκούει τὰ τοιαῦτα διεξήγοντος ἢ τὸν πανευδαίμονα ὄνειρον ἐκείνου αὐθίς ὅραν τὸν μικρὸν ἐμπροσθε, ὦκ’ οἶδα ὅποτερον ἄν ἐλοίμην· οὕτως ἄδελφα ἡγούμαι τὰ σὰ τοῖς ἡδίστοις φανεῖσι καὶ ἐν ἰσθ ὑμᾶς τιμῆ ἄγω, σὲ τὲ καὶ τὸ πολυτίμητον ἐνύπτην.

ΑΛΕΞΕΡΤΩΝ
6 Ἐτι γὰρ σὺ ἀναπεμπάξῃ τὸν ὄνειρον ὅστις ποτὲ ὁ φανεῖς σοι ἢν καὶ των ὀνδάλματα μάταια διαφυλάττεις, κενὴν καὶ ὡς ὁ ποιητικὸς λόγος φησίν ἀμενηνήν τινα εὐδαιμονίαν τῇ μυήμη μεταδιώκων;

ΜΙΚΤΑΔΟΣ
THE DREAM, OR THE COCK

COCK

Why, Micyllus, you don’t know what the reason for these rules is, and what is good for particular modes of existence. Formerly I did not eat beans because I was a philosopher, but now I can eat them because they are fit food for a bird and are not forbidden to us. But listen if you like, and I’ll tell you how from Pythagoras I became what I am, and what existences I formerly led, and what I profited by each change.

MICYLLUS

Do tell me, for I should be more than delighted to hear it. Indeed, if anyone were to let me choose whether I preferred to hear you tell a story like that or to have once more that blissful dream I had a little while ago, I don’t know which would be my choice; for in my estimation what you say is close akin to the most delightful of visions, and I hold you both in equal esteem, you and my priceless dream.

COCK

What, are you still brooding on that vision, whatever it was that came to you, and are you still cherishing idle delusions, hunting down in your memory a vain and (as they say in poetry) disembodied happiness?

MICYLLUS

Why, I shall never forget that vision, cock, you may be sure. The dream left so much honied sweetness in my eyes when it went away that I can hardly open my lids, for it drags them down in sleep again. In fact, what I saw gave me as pleasant a titillation as a feather twiddled in one’s ear.
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ΑΛΕΚΤΡΥΜΟΝ

'Ηράκλεις, δεινόν τινα φής τὸν ὤνειρον,1 εἶ γε πηνός οὗ, ὡς φάσιν, καὶ ὁρὸν ἔχων τῆς πτήσεως τὸν ὑπνὸν ὑπὲρ τὰ ἑσκαμμένα ᾦδη πηδᾶ καὶ ἐν- διατρίβει αὐνεφγόσι τοῖς ὀφθαλμοῖς μελίχρος οὕτως καὶ ἐναργῆς φαινόμενος· ἑθέλω γοῦν ἀκούσαι οἴος τίς ἐστιν οὕτω σοι τριστόθητος ὑν.

ΜΙΚΤΑΛΟΣ

"Ετοιμὸς λέγειν· ἦδι οὖν τὸ μεμνησθαι καὶ διεξεῖναι τι περὶ αὐτοῦ· σὺ δὲ πηνίκα, ὡς Πυθαγόρα, διηγήσῃ τὰ περὶ τῶν μεταβολῶν;

ΑΛΕΚΤΡΥΜΟΝ

'Επειδὰν σὺ, ὡς Μίκυλλε, παύσῃ ὄνειρώττων καὶ ἀποψῆσῃ ἀπὸ τῶν βλεφάρων τὸ μέλι· νῦν δὲ πρῶτος εἰπέ, ἡς μάθω εἰτε διὰ τῶν ἑλέφαντίνων πυλῶν εἰτε διὰ τῶν κερατίνων σοι ὁ ὄνειρος ἦκε πετόμενος.

ΜΙΚΤΑΛΟΣ

Οὐδὲ δὲ ἐτέρας τούτων, ὡς Πυθαγόρα.

ΑΛΕΚΤΡΥΜΟΝ

Καὶ μὴν "Ὅμηρος δῦν ταύτας λέγει.

ΜΙΚΤΑΛΟΣ

"Εα χαίρειν τῶν λῆρων ἐκεῖνον ποιήτην οὐδὲν εἰδότα ὄνειρον πέρι· οἱ πένητες ἵσως ὄνειροι διὰ τῶν τοιούτων ἐξίασιν, οὗ τούτων ἑκατέρων ἐώρα οὐδὲ πάνυ σαφῶς τυφλὸς αὐτὸς ὄν, ἐμοὶ δὲ διὰ χρυσῶν τινῶν πυλῶν ὁ ἥδιστος ἀφίκετο, χρυσοὺς καὶ

1 δεινόν τινα φής τὸν ὄνειρον Reifferscheid: δεινὸν τινα φής τὸν ἐρωτα τοῦ ἐνυπνίου (οι τὸν ἐρωτα φής τοῦ ἐνυπνίου) MSS.

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COCK

Heracles! By what you say, Master Dream is an adept indeed. Rumour says that he has wings and can fly to the limit set by sleep, but now he "jumps over the pit"¹ and lingers in eyes that are open, presenting himself in a form so honey-sweet and palpable. At all events I should be glad to hear what he is like, since you hold him so very dear.

MICYLLUS

I am ready to tell; in fact, it will be delightful to think and talk about it. But when are you going to tell me about your transmigrations, Pythagoras?

COCK

When you stop dreaming, Micyllus, and rub the honey out of your eyes. At present, you speak first, so that I may find out whether it was through the gates of ivory or the gates of horn that the dream winged its way to you.

MICYLLUS

Not through either of them, Pythagoras.

COCK

Well, Homer mentions only those two.²

MICYLLUS

Let that silly poet go hang! He knows nothing about dreams. Perhaps the beggarly dreams go out through those gates, dreams like those he used to see; and he couldn't see them very plainly at that, for he was blind! But my darling dream

¹ The metaphor comes from the proverbial jump of Phayllus. Fifty feet of ground had been broken to form a pit for the jumpers to alight in, but Phayllus, they say, came down on the solid ground, five feet beyond the pit.
² Od. 19, 562. The truthful dreams use the gates of horn, the deceitful the gates of ivory.
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αύτός καὶ χρυσᾶ πάντα περιβεβλημένος καὶ πολὺ ἐπαγόμενος χρυσίον.

ΑΛΕΚΤΡΙΩΝ

Παῦε, ὁ Μίδα βελτιστε, χρυσολογῶν· ἀτεχνῶς γὰρ ἐκ τῆς ἐκείνου σοι εὐχὴς τὸ ἐνύπνιον καὶ μέταλλα ὅλα χρύσεια κεκοιμήσθαι μοι δοκεῖς.

ΜΙΚΥΛΑΩΣ

7 Πολὺ, ὁ Πυθαγόρα, χρυσίον εἶδον, πολὺ, πῶς οἷς καλὸν ἢ οἷον τήν αὐγὴν ἀπαστράπτουν; τί ποτε ὁ Πίνδαρος φησὶ περὶ αὐτοῦ ἐπαμῶν — ἀνάμυσαν γὰρ με, εἰπερ οἰσθα — ὅποτε ὑδωρ ἀριστὸν εἰπὼν εἶτα τὸ χρυσίον θαυμάζει, εὐ ποιῶν, ἐν ἁρχῇ εὐθὺς τοῦ καλλίστου τῶν ἄσματων ἀπάντων;

ΑΛΕΚΤΡΙΩΝ

Μῶν ἐκεῖνο ζητεῖς,
ἀριστὸν μὲν ὑδώρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ ἄτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλοῦτον;

ΜΙΚΥΛΑΩΣ

Νὴ Δία αὐτὸ τοῦτο· ὁσπερ γὰρ τούμον ἐνύπνιον ἱδῶν ὁ Πίνδαρος οὕτως ἐπαινεῖ τὸ χρυσίον. ὥς δὲ ἥδη μάθης οἶον τι ἦν, ἀκουσών, ὁ σοφῶτατε ἀλεκτριῶν. ὧτι μὲν οὐκ οἰκόσιντος ἦν χθές, οἰσθα· Ἑυκράτης γὰρ με ὁ πλούσιος ἐνυχῶν ἐν ἁγορᾷ λουσάμενον ἦκειν ἐκέλευε τὴν ὃραν ἐπὶ τὸ δεῖπνον.

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came through gates of gold, and it was gold itself and all dressed in gold and brought heaps of gold with it.

COCK

Stop babbling of gold, most noble Midas. Really your dream was just like Midas’ prayer, and you appear to me to have slept yourself into whole gold-mines.

MICYLLUS

I saw a lot of gold, Pythagoras, a lot; you can’t think how beautiful it was, and with what brilliancy it shone. What is it that Pindar says in praising it? Remind me, if you know. It is where he says water is best and then extols gold (and well he may), right in the beginning of the most beautiful of all his odes.

COCK

Is this what you are after?

“Water is best, but gold
Like blazing fire at night
Stands out amid proud riches.”

MICYLLUS

That is it, by Heaven! Pindar praises gold as though he had seen my dream. But listen, so that you may know what it was like, wisest of cocks. I did not eat at home, yesterday, as you know; for Eucrates, the rich man met me in the public square and told me to take a bath and then come to dinner at the proper hour.

1 Olymp. 1, 1.

2 No reflection on the personal habits of Micyllus is intended. As the bath was the recognized preliminary to dining-out, to mention it amounts to little more than telling him to dress for dinner.
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ΑΛΕΚΤΡΩΝ

8 Οίδα πάνυ τούτο πεινήσας παρ’ ὀλην τὴν ἡμέ- 
ραν, ἄχρι μοι βαθείας ἦδη ἐσπέρας ἤκες ὑποβε-
βρεγμένος τοὺς πέντε κυάμους ἑκείνους κομίζων, οὐ 
πάνυ δαψιλὲς τὸ δείπνου ἀλεκτρόνι ἄθλητή ποτε 
γενομένω καὶ Ὀλυμπία σὺν ἀφανὸς ἀγωνισαμένῳ.

ΜΙΚΤΑΛΟΣ

'Επεὶ δὲ δειπνήσας ἐπανήλθον, ἐκάθευδον εὐθὺς 
τοὺς κυάμους σοι παραβαλῶν, εἰτὰ μοι κατὰ τὸν 
"Ομηρον "ἀμβροσίην διὰ νύκτα" θείος τις ὡς 
ἀληθῶς ὀνειρος ἐπιστάσα . . .

ΑΛΕΚΤΡΩΝ

Τὰ παρὰ τῷ Ἐὐκράτει πρότερον, ὥ Μίκυλλε, 
διηγησάι, καὶ τὸ δείπνου οἶνον ἐγένετο καὶ τὰ ἐν τῷ 
ςυμποσίῳ πάντα· κωλύει γὰρ οὐδὲν αὐτὸς σε δει-
πνείν ὀσπορ ὀνειρόν τινα τοῦ δείπνου ἑκείνου 
ἀναπλάττοντα καὶ ἀναμαρκώμενον τῇ μνήμῃ τὰ 
βεβρωμένα.

ΜΙΚΤΑΛΟΣ

9 'Ομηρο ἐνοχλήσειν καὶ ταῦτα διηγούμενος ἔπει 
δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὥ 
Πυθαγόρα, παρὰ πλουσίῳ τινὶ δείπνήσας ἐν 
ἀπαντὶ τὸ βίῳ, τὴν γὰρ ἀγαθὴ ἐντυγχάνω 
χθες τῷ Ἐὐκράτει, καὶ ἐγὼ μὲν προσειπὼν αὐτῶν 
ὡσπερ εἰσθεῖν δεσπότην ἀπηλλαττόμην, ὡς μὴ 
kataisχύναιμι αὐτῶν ἐν πεινηρῷ τῷ τρίβων 
ςυμπαρομαρτῶν, ὁ δὲ, "Μίκυλλε, φησί, "θυγα-
τρος τήμερον ἐστιῶ γενέθλιο καὶ παρεκάλεσα τῶν 
φίλων μάλα πολλοὺς· ἔπει δὲ τινὰ φασὶν αὐτῶν 
μαλακῶς ἔχοντα οὐχ οἶνον τε εἶναι συνδειπνεῖν 
μεθ’ ἡμῶν, σὺ ἀντ’ ἑκείνου ἱκε λουσάμενος, ἴν μὴ
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COCK

I know that very well; I went hungry all day until finally, late in the evening, you came back rather tight, bringing me those five beans, not a very bounteous repast for a cock who was once an athlete and made a fair showing at the Olympic games.

MICYLLUS

When I came home after dinner, I went to sleep as soon as I had thrown you the beans, and then "through the ambrosial night," as Homer puts it, a truly divine dream came to me and . . .

COCK

First tell me what happened at Eucrates', Micullus, how the dinner was and all about the drinking-party afterwards. For there is nothing to hinder you from dining all over again by making up a dream so to speak, about that dinner and chewing the cud of your food in fancy.

MICYLLUS

I thought I should bore you by telling all that, but since you want it, here goes. I never before dined with a rich man in all my life, Pythagoras, but by a stroke of luck I met Eucrates yesterday; after giving him "Good-day, master," as usual, I was for going away again, so as not to shame him by joining his company in my beggarly cloak. But: "Micullus," said he, "I am giving a birthday party for my daughter to-day, and have invited a great many of my friends: but as one of them is ill, they say, and can't dine with us, you must take a bath and come in his place, unless, to be sure, the man I invited says

1 Iliad 2, 56.
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"ο γε κληθείς αυτός εἴπη ἀφίξεσθαι, ὡς νῦν γε ἄμφιβολος ἔστιν." τούτῳ ἀκούσας ἐγὼ προσ-
κυπήσας ἀπῆνεν εὐχόμενος ἀπασί τεοῦς ἡπίαλόν
tίνα ἡ πλευρίτιν ἡ ποδάγραν ἐπιτέμψαι τῷ
μαλακιζομένῳ ἐκείνῳ οὐ ἔφεδρος ἐγὼ καὶ ἀντί-
deιπνος καὶ διάδοχος ἐκεκλήμην καὶ τὸ ἄχρι τοῦ
λουτροῦ αἷμα μήκιστον ἐτιθέμην, συνεχεῖς ἐπι-
σκοπῶν ὁποσάπου τὸ στοιχεῖον εἴῃ καὶ πηνίκα
ἡδη λούσθαι 1 δέοι.

Κάπειδή τοτε ὁ καιρὸς ἀφίκετο, πρὸς τάχος
ἐμαυτὸν ἀπορρύψας ἀπειμώ κοσμίως μάλα ἐσχή-
ματισμένος, ἀναστρέψας τὸ τριβώνιον ὡς ἐπὶ τοῦ
καθαρωτέρου γένοιτο ἡ ἀναβολή: καταλαμβάνω
tε πρὸς ταῖς θύραις ἄλλους τε πολλοὺς καὶ δὴ
kακείνων φοράδην ὑπὸ τεττάρων κεκομισμένον, ὃ
με ὑποδειπνεῖν ἔδει, τὸν νοσεῖν λεγόμενον, καὶ
ἔδηλον δὲ πονήρως ἔχων ὑπέστενε γοῦν καὶ
ὑπέβηττε καὶ ἐχρέωστε μῦχόν τι καὶ δυσπρόσ-
οδον, ὥρδος ὅλος ὁν καὶ διωδηκός, ἀμφὶ τὰ ἐξή-
κοντα ἔτη σχεδὸν ἐλέγητο δὲ φιλοσοφός τις
ἐίναι τῶν πρὸς τὰ μειράκια φυλαροῦντων. ὁ γοῦν
πώγων μάλα τραγικὸς ἢν ἐς ὑπερβολὴν κουριῶν.
καὶ αἰτιωμένου γε Ἀρχιβίου τοῦ ἱατροῦ διότι
οὕτως ἔχων ἀφίκετο, "Τὰ καθήκοντα," ἔφη, "οὐ
χρῆ προδίδοναι, καὶ ταῦτα φιλόσοφον ἀνδρα, καὶ
μυρλαί νοσοὶ ἐμποδῶν ἱστῶνται ἡγήσεται γὰρ
Εὐχράτης ὑπερωρᾶσθαι πρὸς ἡμῶν." "Ὡς μὲν
οὖν, εἰπὼν ἐγὼ, ἀλλ' ἐπαινέσται σε, ἴνα ὦκοι
παρὰ σαυτῷ μᾶλλον ἀποθανεῖν ἑθέλης ἢπερ ἐν τῷ
συμπόσιῳ, συναναχρεμφάμενος τὴν ψυχὴν μετὰ
tοῦ φλέγματος." ἐκείνως μὲν οὖν ὑπὸ μεγαλο-

1 λούσθαι Cobet: λελούσθαι MSS.

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that he will come himself, for just now his coming is doubtful." On hearing this I made some sort of an answer and went away, praying to all the gods to send an attack of ague or pleurisy or gout to the man whose son-in-law and chief-guest I had been invited to become. I thought it an intolerable age until my bath, and kept looking all the while to see how long the shadow was and when it would at last be time to bathe.

When the time finally came, I scrambled myself with all speed and went off very well dressed, as I had turned my cloak inside out so that the garment might show the cleaner side. I met at the door a number of people, and among them, carried on the shoulders of four bearers, the man whose place I was to have filled; who they said was ill; and in fact he was clearly in a bad way. At any rate he groaned and coughed and hawked in a hollow and offensive way, and was all pale and flabby, a man of about sixty. He was said to be one of those philosophers who talk rubbish to the boys, and in fact he had a regular goat's beard, excessively long. And when Archibius, the doctor, took him to task for coming in that condition, "Duty," he said, "must not be shirked, especially by a philosopher, though a thousand illnesses stand in his way; Eucrates would think he had been slighted by me." "No indeed," said I, "He will commend you if you choose to die at home rather than to hawk and spit your life away at his party!" But the man's pride
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φροσύνης οὐ προσεποιεῖτο ἀκηκοέναι τοῦ σκώμματος· ἐφίσταται δὲ μετὰ μικρῶν ὁ Εὐκράτης λελουμένος καὶ ἵδιν τὸν Θεσμόπολιν—τοῦτο γὰρ ὁ φιλόσοφος ἐκαλεῖτο—"Διδάσκαλε," φησίν, "ἐὰν μὲν ἐποίησας αὐτὸς ἥκων παρ᾽ ἡμᾶς, οὐ μειῶν δ᾽ ἂν τί σοι ἐγένετο, καὶ ἀπόντι γὰρ ἀπαντα ἔξης ἀπέσταλτο ἂν." καὶ ἀμα λέγων εἰσήγει χειραγωγῶν τὸν Θεσμόπολιν ἐπερειδόμενον καὶ τοῖς οἰκέταις. ἔγω μὲν οὖν ἀπιέναι παρεσκευαζόμην, ὁ δὲ ἐπιστραφεὶς καὶ ἐπὶ πολὺ ἐνδοιάσας, ἐπεί με πάνυ σκυθρωτὸν εἶδε, "Πάριθι," ἔφη, "καὶ σὺ, ὁ Μίκυλλε, καὶ συνδείπνει μεθ᾽ ἡμῶν τὸν νῦν γὰρ ἐγὼ κελεύσω ἐν τῇ γυναικονίτιδι μετὰ τῆς μητρὸς ἐστιάσαι, ὡς σὺ χώραν ἔχης." εἰσήγει οὖν μάτην λύκος χανῶν παρὰ μικρῶν, αἰσχυνόμενος ὑπὸ ἔδοκουν ἐξεληλακέναι τοῦ συμποσίου τοῦ παιδίου τοῦ Εὐκράτους.

Κάπεδή κατακλίνεσθαι καιρὸς ἂν, πρῶτον μὲν ἀράμενοι ἀνέθεσαν τὸν Θεσμόπολιν οὐκ ἀπραγμόνως μὰ Δία πέντε οἴμαι νεάνισκοι εὑμεγάθεις, ὑπαυχέων περιβύσσαντες αὐτῷ πάντωθεν, ὡς διαμένου ἐν τῷ σχήματι καὶ ἐπὶ πολὺ καρτερεῖν δύνατο. έίτα μηδενὸς ἀνεχομένου πλήσιον κατακείσθαι αὐτῷ ἐμὲ ὑποκατακλίνουσι φέροντες, ὡς ὀμοτράπεξοι εἴημεν. τούντευθεν ἐδειπνούμεν, ὁ Πυθαγόρα, πολύψυχον τι καὶ ποικίλον δείπνου ἐπὶ χρυσοῦ πολλοῦ καὶ ἀργύρου· καὶ ἐκπώματα ἂν

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was so great that he pretended not to have heard the sally. In a moment Eu克拉特 joined us after his bath, and on seeing Thesmopolis—for that was the philosopher’s name—he said: “Professor, it was very good of you to come to us, but you would not have fared any the worse if you had stayed away, for everything from first to last would have been sent you.” With that he started to go in, conducting Thesmopolis, who was supported by the servants too. I was getting ready to go away, but he turned my way and hesitated a good while, and then, as he saw that I was very downcast, said: “You come in too, Micyllus, and dine with us. I’ll make my son eat with his mother in the women’s quarters so that you may have room.” I went in, therefore, after coming within an ace of licking my lips for nothing, like the wolf; I was ashamed, however, because I seemed to have driven Eu克拉特’s boy out of the dining-room.

When it was time to go to the table, first of all they picked Thesmopolis up and put him in place, not without some difficulty, though there were five stout lads, I think, to do it; and they stuffed cushions all round about him so that he could maintain his position and hold out for a long time. Then, as nobody else could endure to lie near him, they took me and put me in the place below him, making us neighbours at table. Then, Pythagoras, we began eating a dinner of many courses and great variety, served on gold and silver plate in profusion,

1 The proverb seems to be founded on the fable of the wolf and the old woman; she threatened to throw a baby to the wolf if it did not stop crying, and the wolf waited all day for the baby, only to go home disappointed. (Aesop, 275 Halm.)
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χρυσὰ καὶ διάκονοι ὦραιοι καὶ μουσουργοὶ καὶ γελατοποιοὶ μεταξὺ, καὶ ὅλως ἡδίστη τις ἢν ἡ διατριβή, πλὴν ἄλλ᾽ ἐν μὲ ἐλύπει οὐ μετρίως, ο Θεσμόπολις ἐνοχλῶν καὶ ἀρετὴν τίνα πρὸς μὲ διεξίων καὶ διδάσκων ὡς αἱ δύο ἀποφάσεις μίαν κατάφασιν ἀποτελοῦσι καὶ ὡς εἰ ἡμέρα ἔστι, νῦν οὐκ ἔστιν, ἐνίοτε δὲ καὶ κέρατα ἐφασκεν εἰναὶ μοι καὶ τοιαῦτα πολλὰ οὐδὲν δεομένῳ προσφιλοσοφῶν συνήρει καὶ ὑπετέμνετο τὴν εὐφροσύνην, οὐκ ἐνώ ἀκούειν τῶν κυθαριζόντων ἢ ἀρδοντων. τοῦτο μὲν σοι, ὁ ἀλεκτρυών, τὸ δεῖπνον.

ΑΛΕΚΤΡΥΩΝ

Οὐχ ἡδίστον, ὁ Μίκυλλε, καὶ μάλιστα ἔπει συνεκληρώθης τῷ λύρῳ ἐκείνῳ γέροντι.

ΜΙΚΥΛΟΣ

12 Ἀκούε δὲ ἡδη καὶ τὸ ἐνύπνιον θύμην γὰρ τὸν Εὐκράτην αὐτὸν ἀπαίδα ὅντα οὐκ οἶδ᾽ ὡς ἀποθυνῆσειν, εῖτα προσκαλέσαντά με καὶ διαθήκας θέμενον ἐν αἷς ὁ κληρονόμος ἦν ἀπαντῶν ἐγὼ, μικρὸν ἐπισημότα ἀποθανεῖν ἡμαυτὸν ἔπαιντον δὲ παρελθόντα ἐσ τὴν οὐσίαν τὸ μὲν χρυσὸν καὶ τὸ ἀργύριον ἐξαντλεῖν σκάφαις τις μεγάλαις ἀναῦον τε καὶ πολλῆ ἐπιρρέουν, τὰ δѣ ἄλλα, τὴν ἐσθήτα καὶ τραπέζας καὶ ἕκπωματα καὶ διακόνους, πάντα ἔμα ὡς τὸ εἰκὸς εἶναι. εἶτα ἐξήλαυνον ἐπὶ λευκοὶ ξεύγους, ἐξυππιάζων, περιβλεπτὸς ἀπασί τοῖς ὀρῶσι καὶ ἐπίφθοσιν, καὶ προέθεον πολλοὶ καὶ παρίππευοι1 καὶ εἰποῦντο πλείους. ἐγὼ δὲ τὴν ἐσθήτα τὴν ἐκείνου ἐχών καὶ δακτυλίους βαρεῖς

1 παρίππευον Mehler : παρίππευον MSS.
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and there were goblets of gold and handsome waiters and musicians and clowns withal. In short, we were delightfully entertained, except for one thing that annoyed me beyond measure: Thesmopolis kept bothering me and talking to me about virtue, whatever that may be, and teaching me that two negatives make an affirmative, and that if it is day it is not night; and sometimes he actually said that I had horns.¹ By philosophizing with me incessantly after that fashion when I had no mind for it, he spoiled and diminished my pleasure, not allowing me to hear the performers who were playing and singing. Well, there you have your dinner, cock.

COCK

It was not of the pleasantest, Micyllus, as your lot was cast with that silly old man.

MICYLLUS

Now listen to my dream. I thought that Eucrates himself had somehow become childless and lay dying, and that, after sending for me and making a will in which I was heir to everything, he lingered a while and then died. On entering into possession of the property, I dipped up the gold and the silver in great bowlfuls, for there was an ever-flowing, copious stream of it; and all the rest, too—the clothing and tables and cups and waiters—all was mine, of course. Then I drove out behind a pair of white horses, holding my head high, the admiration and the envy of all beholders; many ran before me and rode beside me, and still more followed after me, and I with his clothing on and my fingers covered with

¹ For this and other Stoic fallacies, see Lucian I. p. 437 and note 2.
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διόν έκκαιδεκα ἔξημμένος τῶν δακτυλῶν ἐκέλευν
ἐστιασίων τινα λαμπρὰν εὐτρεπισθῆναι ἐς ὑπο-
δοχὴν τῶν φίλων· οἱ δὲ, ὡς ἐν ὑνείρῳ εἰκός, ἦδη
παρῆσαν καὶ τὸ δείπνον εἰσεκομίζετο καὶ ὁ πότος
συνεκροτεύτο. ἐν τούτῳ οὖν με καὶ φιλοτησίας
προπίνοντα ἐν χρυσάις φιάλαις ἐκάστῳ τῶν
παρόντων, ἦδη τοῦ πλακούντος ἐσκομμαζόμενον
ἀναβοήσας ἀκαίρως συνετάραξας μεν ἠμὰν τὸ
συμπόσιον, ἀνέτρεψας δὲ τὰς τραπέζας, τὸν δὲ
πλοῦτον ἐκείνων ὑπηνέμων φέρεσθαι παρε-
σκεύασας. ἀρά σοι ἄλογος ἀγανακτῆσαι κατὰ
σοῦ δοκῶ; ὡς τριεσπερον ἂν ἣδεως ἐπείδον τὸν
ὀνειρόν μοι γενόμενον.

ΑΛΕΚΤΡΙΩΝ

13 Ὀστὸ φιλόχρυσος εἰ καὶ φιλόπλουτος, ὁ Μι-
κυλλε, καὶ μόνου τοῦτο ἐξ ἀπαντος θαυμάζεις καὶ
ἡγῇ εὐδαιμον εἶναι, πολὺ κεκτήθεσθαι χρυσίον;

ΜΙΚΤΑΘΟΣ

Ὁ γὰρ μόνος, ὁ Πυθαγόρα, τοῦτο, ἀλλὰ καὶ
σὺ αὐτός, ὅποτε Εὐθυρήσου ἦσθα, χρυσόν καὶ ἄρ-
γυρον ἔξημμένος τῶν βοστρύχων ἢείς πολεμήσων
τοῖς Ἀχαιοῖς, καὶ ἐν τῷ πολέμῳ, ἐνθά σοφωροῖς
ἀνείμων ἦν, σὺ δὲ καὶ τότε ἥξιος χρυσῷ ἀναδε-
μένος τοῦ πλοκάμους διακινδυνεύεις. καὶ μοι
δοκεῖ ὁ Ὁμήρος διὰ τοῦτο Χαρίτεσσιν ὁμοίας
εἰπεῖν σοι τὰς κόμας, ὥς "χρυσῷ τε καὶ ἄργυρῳ
ἐσφήκωντο." μακρῷ γὰρ ἀμέλους δηλαδὴ καὶ
ἐρασμότερα ἐφαίνουτο συναναπλεπθευμέναι τῷ
χρυσίῳ καὶ συναπολάμπουσα μετ’ αὐτὸν. καίτοι
τὰ μὲν σά, ὃ χρυσοκόμη, μέτρια, εἰ Πάυλου νῦς
ὁν ἔτιμας τῷ χρυσίον· ὁ δὲ πάντων θεῶν πατήρ

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heavy rings, fully sixteen of them, was giving orders for a splendid feast to be prepared for the entertainment of my friends. In a moment they were there, as is natural in a dream, and the dinner was being served, and the drinking-bout was under way. While I was thus engaged and was drinking healths with each person there out of golden cups, just as the dessert was being brought in you lifted up your voice unseasonably, and disturbed our party, upset the tables and caused that wealth of mine to be scattered to the winds. Now do you think I was unreasonable in getting angry at you, when I should have been glad to see the dream last for three nights?

COCK

Are you such a lover of gold and of riches, Micyllus, and is owning quantities of gold the only thing in the world that you admire and consider blissful?

MICYLLUS

I am not the only one to do so, Pythagoras: you yourself, when you were Euphorbus, sallied forth to fight the Achaeans with your curls tricked out in gold and silver, and even in war, where it would have been better to wear iron, you thought fit to face danger with your hair caught up with gold.¹ No doubt Homer said that your hair was "like the Graces" because "it was snooded with gold and with silver"; for it looked far finer and lovelier, of course, when it was interwoven with gold and shone in unison with it. And yet as far as you are concerned, Goldenhair, it is of little moment that you, the son of a Panthous, honoured gold, but what of the father

¹ Iliad 17, 52.
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καὶ ἄνδρων, ὁ Κρόνου καὶ Ῥέας, ὅποτε ἡράσθη τῆς Ἀργολικῆς ἑκείνης μείρακος, οὐκ ἔχων εἶς ὁ τι ἐρασμώτερον αὐτὸν μεταβάλων οὐδὲ ὅπως ἂν διαφθείρει τοῦ Ἀκρίσιοῦ τὴν φρούραν—ἀκούεις δήποτε ὡς χρυσόν ἐγένετο καὶ ρυείς διὰ τοῦ τέγους συνήν τῇ ἀγαπώμενῃ. ὡστε τί ἂν σοι τὸ ἐπὶ τούτῳ ἐτί λέγοιμι, ὅσα μὲν χρείας παρέχεται ὁ χρυσός, ὡς ὥς ὅποτε ἀν παρῇ, καλοὺς τε αὐτοὺς καὶ σοφοὺς καὶ ἱσχυροὺς ἀπεργάζεται τιμὴν καὶ δόξαν προσάπτων, καὶ εἰ ἀφανῶς καὶ ἀδόξων ἐνίοτε περιβλέπτους καὶ ἀοιδίμους ἐν βραχεί τίθησι; τὸν γείτονα γοῦν μοι τὸν ὁμότεχνον οἶσθα τὸν Σίμωνα, οὐ πρὸ πολλοῦ δειπνήσαντα παρ’ ἐμοὶ, δεῖ τὸ ἔτυνος ἤψουν τοῖς Κρονίοις δύο τόμους τοῦ ἀλλαντός ἐμβαλὼν.

ἈΛΕΚΤΡΥΤΟΝ

Οἶδα: τὸν σιμόν, τὸν βραχὲς, ὡς τὸ κεραμεοῦν τρύβλιον ύφελόμενον ὄχετο ὑπὸ μάλης ἐχων μετὰ τὸ δείπνου, ὃ μόνου ἡμῖν ὕπηρχεν· εἴδον γὰρ αὐτός, ὁ Μικυλλέ.

ΜΙΚΥΛΑΟΣ

Οὐκοῦν ἑκείνος αὐτὸ κλέψας εἶτα ἀπωμόσατο ἄθεους τοσούτους; ἀλλὰ τι οὐκ ἐβόας καὶ ἐμῆνες τότε, ὃ ἀλεκτρυῖον, ηεῖξομένους ἡμᾶς ὅρῶν;

ἈΛΕΚΤΡΥΤΟΝ

Ἐκοκκυζον, ὃ μόνον μοι τὸτε δυνατὸν ἦν. τί δ’ οὖν ὁ Σίμων; ἐφέκεις γὰρ τί περὶ αὐτοῦ ἑρεῖν.

ΜΙΚΥΛΑΟΣ


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of gods and of men, the son of Cronus and Rhea? When he was in love with that slip of a girl in Argos, not having anything more attractive to change himself into nor any other means of corrupting the sentries of Acrisius, he turned into gold, as you, of course, have heard, and came down through the roof to visit his beloved. Then what is the use of my telling you the rest of it—how many uses gold has, and how, when people have it, it renders them handsome and wise and strong, lending them honour and esteem, and not infrequently it makes inconspicuous and contemptible people admired and renowned in a short time? For instance, you know my neighbour, of the same trade, Simon, who dined with me not long ago when I boiled the soup for Cronus-day and put in two slices of sausage?

COCK

Yes, I know him; the snub-nosed, short fellow who filched the earthen bowl and went away with it under his arm after dinner, the only bowl we had—I myself saw him, Micyllus.

MICYLLUS

So it was he that stole it and then swore by so many gods that he did not? But why didn’t you cry out and tell on him then, cock, when you saw us being plundered?

COCK

I crowed, and that was all that I could do at the time. But what about Simon? You seemed to be going to say something about him.

MICYLLUS

He had a cousin who was enormously rich, named Drimylus. This fellow while he was alive never gave

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ἔδωκε τῷ Σίμωνι—πῶς γάρ, δει οὔτε αὐτὸς ἥπτετο τῶν χρημάτων; ἐπει δὲ ἀπέθανε πρόφην, ἀπαντα ἐκεῖνα κατὰ τοὺς νόμους Σίμωνός ἦστι, καὶ νῦν ἤκεινος ὦ τὰ ῥάκια τὰ πιναρά, ὦ τὸ τρύβλιον
περιλείχων, ἀσμένος ἐξελάυνει ἀλουργῇ καὶ ύσγι-
νοβαφῇ ἀμπεχόμενος, ὀϊκετάς καὶ ζεύγη καὶ
χρυσῷ ἐκπώματα καὶ ἑλεφαντόποδας τραπέζας
ἐχὼν, ύφ᾽ ἀπαντῶν προσκυνούμενος, οὐδὲ προσ-
βλέπων ἐτί ἡμᾶς ἐναγχος γοῦν ἐγὼ μὲν ἴδων
προσιόντα, “Χαῖρε,” ἔφη, “ὦ Σίμων,” ὦ δὲ
ἀγανακτήσας, “Εὐπάτε,” ἔφη, “τῷ πτωχῷ τοῦτῳ
μὴ κατασμικρύνεις μοι τούνομα· οὐ γὰρ Σίμων,
アルバム Σίμωνίδης ὦνομάζομαι.” τὸ δὲ μέγιστον,
ἡδὴ καὶ ἔρωσιν αὐτοῦ αἱ γυναῖκες, ὦ δὲ θρύπτεται
πρὸς αὐτὰς καὶ ὑπεροπᾶ καὶ τὰς μὲν προσίεται
καὶ ἰλεώς ἐστιν, αἱ δὲ ἀπειλοῦσιν ἀναρτήσειν
αὐτὰς ἀμελοῦμεναι. ὁρᾶς δὲν ἀγαθῶν ὁ χρυσὸς
αὐτίος, εἰ γε καὶ μεταποιεῖ τοὺς ἀμορφοτέρους
καὶ ἐρασίμους ἀπεργάζεται ὁστερ ὁ ποιητικὸς
ἐκείνος κεστός. ἀκούεις δὲ καὶ τῶν ποιητῶν
λεγόντων.

ὦ χρυσὲ, δεξίῳμα κάλλιστον
καὶ

χρυσὸς γὰρ ἔστιν δὲ βροτῶν ἐχει κράτη.
ἀλλὰ τὸ μεταξὺ ἐγέλασας, ὦ ἀλεκτρών;

ΑΛΕΚΤΡΩΝ

15 Ὡτὶ ὑπ᾽ ἀγνοιας, ὦ Μίκυλλε, καὶ σὺ τὰ ὄμοια
τοὺς πολλοὺς ἐξηπάτησαι περὶ τῶν πλουσίων· οἱ
δὲ εὐ ἵσθι πολὺ ύμῶν ἀθλιώτερον τὸν βίον βιούσιν.
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a penny to Simon—why should he, when he himself did not touch his money? But since his death the other day all his property is Simon's by law, and now he, the man with the dirty rags, the man that used to lick the pot, takes the air pleasantly, dressed in fine woollens and royal purple, the owner of servants and carriages and golden cups and ivory-legged tables, receiving homage from everybody and no longer even giving a glance at me. Recently, for example, I saw him coming toward me and said, "Good-day, Simon"; but he replied: "Tell that pauper not to abbreviate my name; it is not Simon but Simonides."¹ What is more, the women are actually in love with him now, and he flirts with them and slights them, and when he receives some and is gracious to them the others threaten to hang themselves on account of his neglect. You see, don't you, what blessings gold is able to bestow, when it transforms ugly people and renders them lovely, like the girdle in poetry?² And you have heard the poets say: "O gold, thou choicest treasure,"³ and

"'Tis gold that over mortal men doth rule."⁴

But why did you interrupt me by laughing, cock?

COCK

Because in your ignorance, Micyllus, you have gone just as far astray as most people in regard to the rich. Take my word for it, they live a much

¹ He adopts a name better suited to his new position in society; cf. Timon 22.
² The girdle of Aphrodite: Iliad 14, 214 ff.
³ Euripides, from the lost Danae: Nauck, Trag. Graec. Frag. 324.
⁴ Source unknown; Nauck, ibid., adesp. 294.
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λέγω δέ σοι καὶ πένης καὶ πλοῦσιος πολλάκις
genómenoς καὶ ἀπαντός βίου πεπειραμένος· μετὰ
μικρὸν δὲ καὶ αὐτὸς εἰς ἕκαστα.

ΜΙΚΤΑΛΟΣ

Νὴ Δία, καὶ ῥος γούν ἢδη καὶ σὲ εἰπεῖν ὡπως
ἡλλάγης καὶ ἄ σύνοισθα τῷ βίῳ ἕκαστῳ.

ΑΛΕΚΤΡΙΩΝ

Ακονε τοσοῦτον γε προειδώς, μηδένα με σοῦ
εὐδαιμονέστερον βιοῦντα ἐωρακέναι.

ΜΙΚΤΑΛΟΣ

'Εμοῦ, ὁ ἀλεκτρόν; οὕτω σοι γένοιτο· προάγῃ
γάρ με λοιδορεῖσθαι σοι. ἄλλα εἰπὲ ἀπὸ Εὐφόρ-
βου ἀρξάμενος ὡπως ἐς Πυθαγόραν μετεβλήθης,
eὐτα ἐξῆς ἄχρι τοῦ ἀλεκτρόνος· εἰκὸς γάρ σε
ποικίλα καὶ ἰδεῖν καὶ παθεῖν ἐν πολυειδέσι τοῖς
βίοις.

ΑΛΕΚΤΡΙΩΝ

16 Ὁς μὲν ἐξ Ἀπόλλωνος τὸ πρῶτον ἡ ψυχή μοι
καταπταμένη ἐς τὴν γῆν ἐνέδυ ἐς ἀνθρώπου σῶμα
ὕμνων τὰ φανάτικα ἐκτελοῦσα, μακρὸν ἄν εἰς
λέγειν, ἄλλος τε οὐδὲ ὅσιον οὐτε ἐμὸλ εἰπεῖν οὐτε
σοὶ ἀκούειν τὰ τοιαῦτα. ἐπεὶ δὲ Εὐφορβος
ἐγενόμην . . .

ΜΙΚΤΑΛΟΣ

'Εγὼ δὲ πρὸ γε τούτου, ὁ θαυμάσιε, τίς ἢ;
tοῦτο μοι πρῶτον εἰπὲ, εἰ καγώ ποτε ἦλλαγην
ἀσπερ σὺ.

ΑΛΕΚΤΡΙΩΝ

Καὶ μάλα.

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more wretched life than we. I who talk to you have been both poor and rich repeatedly, and have tested every kind of life: after a little you shall hear about it all.

MICYLLUS

Yes, by Heaven, it is high time now for you to talk and tell me how you got transformed and what you know of each existence.

COCK

Listen; but first let me tell you thus much, that I have never seen anyone leading a happier life than you.

MICYLLUS

Than I, cock? I wish you no better luck yourself! You force me to curse you, you know. But begin with Euphorbus and tell me how you were transformed to Pythagoras, and then the rest of it till you get to the cock: for it is likely that you have seen many sights and had many adventures in your multifarious existences.

COCK

How my soul originally left Apollo, flew down to earth and entered into a human body and what sin it was condemned to expiate in that way would make a long story; besides, it is impious either for me to tell or for you to hear such things. But when I became Euphorbus . . .

MICYLLUS

But I,—who was I formerly, wondrous creature? First tell me whether I too was ever transformed like you.

COCK

Yes, certainly.
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ΜΙΚΤΑΙΟΣ

Τις οὖν ἦν, εἰ τι ἐχεῖς εἰπεῖν; ἐθέλω γὰρ τούτο εἰδέναι.

ΑΔΕΚΤΡΩΝ

Σὺ; μύρμηξ Ἰνδικὸς τῶν τὸ χρυσίον ἀνορυτ-τόντων.

ΜΙΚΤΑΙΟΣ

Εἰτα ὁκνοῦν ὁ κακοδαίμων καὶ ὅλιγα τῶν ψηλὴμάτων ἢκειν ἐσ ὑπὸ τῶν βίων ἔξ ἐκείνου ἐπιστισάμενος; ἄλλα καὶ τί μετὰ τούτο ἔσομαι, εἰπέ· εἰκὸς γὰρ εἰδέναι σε. εἰ γὰρ τι ἁγαθὸν εἰη, ἀπίγξομαι ἢ θη ἀναστὰς ἀπὸ τοῦ παττάλου ἐφ’ οὐ σὺ ἐστηκας.

ΑΔΕΚΤΡΩΝ

17 ὅν ἄν μάθοις τούτο οὐδεμᾶ ὑπαινῃ. πλὴν ἄλλα ἐπείπερ Εὐφορβὸς ἐγενόμην—ἐπάνειμι γὰρ ἐπ’ ἐκεῖνα—ἐμαχώμην ἐν Ἰλίῳ καὶ ἀποθανόν ὑπὸ Μενελάος χρόνῳ ύστερον ἐς Πυθαγόραν ἦκνον. τέως δὲ περιέμενον ἄοικος ἐστῶς, ἀχρὶ δὴ ὁ Μνήσαρχος ἐξεργάσηται μοι τὸν οἴκον.

ΜΙΚΤΑΙΟΣ

᾿Αστίτος οὖν, ὡ τάν, καὶ ἄποτος;

ΑΔΕΚΤΡΩΝ

Καὶ μάλα· οὐδὲ γὰρ ἔδει τούτων ἢ μόνῳ τῷ σώματι.

ΜΙΚΤΑΙΟΣ

Οὔκοιν τὰ ἐν Ἰλίῳ μοι πρότερον εἰπέ. τοιαύτα ἦν ολὰ φησιν ὁμηρος γενέσθαι αὐτά;

ΑΔΕΚΤΡΩΝ

Πόθεν ἐκείνος ἦπιστατο, ὁ Μίκυλλε, δας γνω-μένων ἐκείνων κάμηλος ἐν Βάκτροις ἦν; ἐγὼ δὲ

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MICYLLUS
Then what was I? Tell me if you can, for I want to know.

COCK
You were an Indian ant, one of the gold-digging kind.¹

MICYLLUS
Confounded the luck! to think that I did not dare to lay in even a small supply of gold-dust before coming from that life to this! But what shall I be next, tell me? You probably know. If it is anything good, I'll climb up this minute and hang myself from the peg that you are standing on.

COCK
You can't by any possibility find that out. But when I became Euphorbus—for I am going back to that subject—I fought at Troy and was killed by Menelaus, and some time afterwards I entered into Pythagoras. In the meanwhile I stood about and waited without a house till Mnesarchus should build me one.

MICYLLUS
Without food and drink, my friend?

COCK
Yes, certainly; for they turned out to be unnecessary, except for the body.

MICYLLUS
Well, then, tell me the story of Troy first. Was it all as Homer says?

COCK
Why, where did he get his information, Micyllus? When all that was going on, he was a camel in

¹ Herod. 3, 102.
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tουςότων σοι φημι, ύπερφυές μηδέν γενέσθαι τότε, μήτε τόν Αϊάντα ούτω μέγαν μήτε τήν Έλενην αὕτην ούτω καλήν ως οίνουτι. εἰδον γὰρ λευκὴν μέν τινα καὶ ἐπιμήκη τὸν τράχηλον, ὡς εἰκάζειν κύκνου θυγατέρα εἶναι, τάλλα δὲ πάνω πρεσβύτων, ήλικιώτων σχεδὸν τῆς Ἐκάβης, ἢν γε Θησεὺς πρῶτον ἀρπάσας ἐν Ἁφίδναις εἴχε κατὰ τὸν Ἡρακλέα γενόμενος, ὁ δὲ Ἡρακλῆς πρότερον εἰς Ἀρτιάν κατὰ τοὺς πατέρας ἡμῶν τοὺς τότε μάλιστα. διηγεῖτο γὰρ μοι ὁ Πάνθους ταῦτα, κομήθη μειράκιον ὃν ἐωρακέναι λέγων τὸν Ἡρακλέα.

ΜΙΚΤΑΛΟΣ
Τί δὲ; ὁ Ἀχιλλεὺς τοιοῦτος ἦν, ἀριστος τὰ πάντα, ἡ μύθος ἄλλως καὶ ταῦτα;

ΑΔΕΚΤΡΙΩΝ
Ἐκείνῳ μὲν οὐδὲ συνηνέχθην, ὁ Μίκυλλε, οὐδὸν ἐχομί σοι οὕτως ἀκριβῶς τὰ παρὰ τοῖς Ἀχαίοις λέγειν. πόθεν γὰρ, πολέμιοι ὑπ' ὅ τοῦ μέντοι ἔταξον αὐτοῦ τὸν Πάτροκλον οὐχ ἠλεπῶς ἀπέκτεινα διελάσας τῷ δορατίῳ.

ΜΙΚΤΑΛΟΣ
Εἰτά σε ὁ Μενέλαος μακρῷ εὐχερέστερον. ἀλλὰ ταῦτα μὲν ἱκανῶς, τὰ Πυθαγόρου δὲ ἦδη λέγε.

ΑΔΕΚΤΡΙΩΝ
18 Τὸ μὲν ὅλον, ὁ Μίκυλλε, σοφιστής άνθρωπος ἦν. χρῆ γὰρ, οἶμαι, τάληθη λέγειν. ἄλλως δὲ οὐκ ἀπαίδευτος οὐδὲ ἀμέλετητος τῶν καλλίστων

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Bactria. I'll tell you thus much, though: nothing was out of the common then, and Ajax was not as tall and Helen herself not as fair as people think. As I saw her, she had a white complexion and a long neck, to be sure, so that you might know she was the daughter of a swan; but as for the rest of it, she was decidedly old, about the same age as Hecuba; for Theseus eloped with her in the first place and kept her at Aphidnae, and Theseus lived in the time of Heracles, who took Troy the first time it was taken, in the time of our fathers,—our then fathers, I mean. Panthous told me all this, and said that when he was quite small he had seen Heracles.

MICYLLUS

But how about Achilles? Was he as Homer describes him, supreme in everything, or is this only a fable too?

COCK

I did not come into contact with him at all, Micyllus, and I can't tell you as accurately about the Greek side. How could I, being one of the enemy? His comrade Patroclus, however, I killed without difficulty, running him through with my spear.¹

MICYLLUS

And then Menelaus killed you with much greater ease! But enough of this, and now tell me the story of Pythagoras.

COCK

In brief, Micyllus, I was a sophist, for I must tell the truth, I suppose. However, I was not uneducated or unacquainted with the noblest sciences. I

¹ The cock is drawing the long-bow; Euphorbus only wounded Patroclus, Iliad 16, 806 ff.
μαθημάτων" ἀπεδήμησα δὲ καὶ εἰς Αὖγαπτον,
ὡς συγγενοίμην τοίς προφήταις ἐπὶ σοφία, καὶ
ἐς τὰ ἀδυτα κατελθὼν ἐξέμαθον τὰς βιβλίους τὰς
Ὡρου καὶ Ἰσιδος, καὶ αὕτης εἰς Ἰταλίαν ἐκπλεύσας
οὕτω διέθηκα τοὺς κατ' ἐκεῖνα Ἐλληνας,
ὡστε θεον ἤγγον με.

ΜΙΚΤΑΛΟΣ

Ἡκουσα ταύτα καὶ ὡς δόξειας ἀναβεβιωκέναι ἀποθανών καὶ ὡς χρυσοῦν τὸν μηδὲν ἐπιδείξαιο
ποτε αὐτώς. ἐκείνο δὲ μοι εἴπε, τί σοι ἐπῆλθε
νόμον ποιήσασθαι μήτε κρεῶν μήτε κνάμων
ἐσθίειν;

ΑΛΕΚΤΡΩΝ

Μὴ ἀνάκρινε ταύτα, ὦ Μίκυλλε.

ΜΙΚΤΑΛΟΣ

Διὰ τί, ὦ ἀλεκτρυών;

ΑΛΕΚΤΡΩΝ

"Οτι αἰσχύνομαι λέγειν πρὸς σὲ τὴν ἀλήθειαν
περὶ αὐτῶν.

ΜΙΚΤΑΛΟΣ

Καὶ μὴν οὐδὲν ὁκνεῖν χρῆ λέγειν πρὸς ἄνδρα
σύνοικον καὶ φίλον δεσπότην γὰρ οὐκ ἂν ἔτι
ἐποίημι.

ΑΛΕΚΤΡΩΝ

Οὐδὲν ύψιες οὐδὲ σοφὸν ἢν, ἀλλὰ ἐώρων ὅτι
εἰ μὲν τὰ συνήθη καὶ ταύτα τοῖς πολλοῖς νομί-
ζομεν, ἡκιστα ἐπισπάσομαι τοὺς ἀνθρώπους ἐς
tὸ βαῦμα, ὡς δὲ ἄν δεινίζομι, τοσοῦτο σεμνότερος

1 σεμνότερος Seager: καινότερος MSS.

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even went to Egypt to study with the prophets, penetrated into their sanctuaries and learned the books of Horus and Isis by heart, and then I sailed away to Italy and worked upon the Greeks in that quarter of the world to such an extent that they thought me a god.

MICYLLUS

So I have heard, and I have also heard that you were thought to have come to life again after dying, and that you once showed them that your thigh was of gold. But, look here, tell me how it occurred to you to make a law against eating either meat or beans?

COCK

Do not press that question, Micyllus.

MICYLLUS

Why, cock?

COCK

Because I am ashamed to tell you the truth of it.

MICYLLUS

But you oughtn't to hesitate to tell a housemate and a friend—for I cannot call myself your master any longer.

COCK

It was nothing sensible or wise, but I perceived that if I made laws that were ordinary and just like those of the run of legislators I should not induce men to wonder at me, whereas the more I departed from precedent, the more of a figure I should cut, I thought, in their eyes. Therefore I preferred to introduce innovations, keeping the reason for them secret so that one man might guess one thing
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ἐκπλήττονται καθάπερ ἐπὶ τοῖς ἀσαφέσι τῶν χρησμῶν. ὀρᾶς; καταγελᾶς μου καὶ σὺ ἐν τῷ μέρει.

ΜΙΚΤΑΛΟΣ

Οὐ τοσοῦτον ὅσον Κροτωνιατῶν καὶ Μεταποντίων καὶ Ταραντίων καὶ τῶν ἄλλων ἀφώνων σοι ἐπομένων καὶ προσκυνούντων τὰ ἑχοῦ ἂ σὺ 19 πατῶν ἀπολυμπάνουσ. ἀποδυσάμενος δὲ τῶν Πυθαγόραν τίνα μετημφιέσω μετ’ αὐτῶν;

ΑΛΕΚΤΡΥΝ

'Ασπασίαν τὴν ἐκ Μιλήτου ἐταίραν'

ΜΙΚΤΑΛΟΣ

Φεῦ τοῦ λόγου, καὶ γυνὴ γὰρ σὺν τοῖς ἄλλοις ὁ Πυθαγόρας ἐγένετο, καὶ ἦν ποτε χρόνος ὅτε καὶ σὺ φωτόκεις, ὃ ἀλεκτρυόνων γενναίοτατε, καὶ συνήθεα Περικλεί 'Ασπασία οὕσα καὶ ἐκύιες ἀπ’ αὐτοῦ καὶ ἔρια ἔξαινες καὶ κρόκην κατήγες καὶ ἐγυναικίζου ἐς τὸ ἐταίρικόν;

ΑΛΕΚΤΡΥΝ

Πάντα ταῦτα ἔποιον οὐ μόνον, ἀλλὰ καὶ Τειρεσίας πρὸ ἐμοῦ καὶ ὁ Ἐλάτον παῖς ὁ Καίνευς, ἢστε ὅποια ἂν ἀποσκόψῃς εἰς ἐμὲ, καὶ εἰς ἐκείνους ἀποσκόψας ἔσῃ.

ΜΙΚΤΑΛΟΣ

Τι οὖν; πότερος ἢδῶν ὁ βίος σοι ἢν, ὅτε ἁνήρ ἤσθα ἢ ὅτε σε ὁ Περικλῆς ὑπνιεῖν;
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and one another, and all be perplexed, as they are in the case of oracles that are obscure. Look here, you are laughing at me, now.

MICYLLUS

Not so much at you as at the people of Croton and Metapontum and Tarentum and all the rest who followed you dumbly and worshipped the footprints that you left in walking. But after you put off the part of Pythagoras what other did you assume?

COCK

Aspasia, the courtesan from Miletus.

MICYLLUS

Whew, what a yarn! So Pythagoras became a woman on top of everything else, and there was once a time when you laid eggs, most distinguished of cocks; when you lived with Pericles in the capacity of Aspasia and had children by him and carded wool and spun yarn and made the most of your sex in courtesan style?

COCK

Yes, I did all that, and I am not the only one: both Tiresias and Caeneus the son of Elatus preceded me, so that all your jokes at my expense will be at their expense too.¹

MICYLLUS

How about it? Which life did you find the pleasanter, when you were a man or when Pericles dallied with you?

¹ Tiresias struck a pair of mating serpents with his staff, and turned into a woman; seven years later he once more saw them and struck them, becoming a man again (Ovid, Metam. 3, 316 ff.). Poseidon turned Caenis into a man at her own request after he had wronged her (Metam. 12, 189 ff.).
ΤΗΣ ΡΩΜΑΙΟΥ ΚΑΙ ΕΘΝΙΚΟΥ ΣΠΟΡΟΥ ΜΟΝΟΝ

ΤΑ ΒΙΒΛΙΑ ΜΟΝΟΝ

"Ο ράφας οίον τούτο ἡρώτησας, οὐδὲ τῷ Τειρεσίᾳ
συνενεγκοῦσαν τῷ ἀπόκρισιν;

ΜΙΚΤΑΛΟΣ

"Αλλὰ καὶ σὺ μὴ εἶπης, ἵκανος ὁ Εὐριπίδης
διέκρινε τό τοιοῦτον, εἰπὼν ὡς τρὶς ἄν ἐθέλοι παρ’
ἀσπίδα στήναι ἡ ἀπαξ τεκεῖν.

ΑΛΕΚΤΡΤΩΝ

Καὶ μὴν ἀναμνήσω σε, ὁ Μίκυλλε, οὐκ εἰς μα-
κρὰν ὀδύνουσαν· ἐσηγάρ γιὰρ γυνὴ καὶ σὺ ἐν πολλῇ τῇ
περιόδῳ πολλάκις.

ΜΙΚΤΑΛΟΣ

Οὐκ ἀπάγξης, ὁ ἀλεκτρνῶν, ἀπαντάς οἰόμενος
Μιλησίους ἢ Σαμίους εἶναι; σὲ γοῦν φασί καὶ
Πυθαγόραν ὅντα τὴν ὃραν λαμπρῶν πολλάκις
20 Ἀσπασίαν γενέσθαι τῷ τυράννῳ.—τίς δὲ δὴ μετὰ
tὴν Ἀσπασίαν ἀνήρ ἢ γυνὴ αὐθίς ἀνεφάνης;

ΑΛΕΚΤΡΤΩΝ

"Ὁ κυνικὸς Κράτης.

ΜΙΚΤΑΛΟΣ

"Ὡ Διοσκόρῳ τῆς ἀνομοιότητος, ἔξ ἐταίρας
φιλόσοφος.

ΑΛΕΚΤΡΤΩΝ

Εἰτα βασιλεύς, εἰτα πένης, καὶ μετ’ ὀλίγουν σα-
τράτης, εἰτα ἱππος καὶ κολοῦς καὶ βάτραχος καὶ
έλλα μυρία· μακρὸν ἄν γένοιτο καταριθμῆσασθαι
ἐκαστα· τὰ τελευταῖα δὲ ἀλεκτρνῶν πολλάκις,
ἧσθην γὰρ τῷ τοιοῦτῳ βίῳ. καὶ παρὰ πολλῶις

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COCK
Just see what a question you have asked there! Even Tiresias paid dearly for answering it! ¹

MICYLLUS
Whether you tell me or not, Euripides has settled the business well enough, for he says that he would sooner stand in line of battle thrice over than bear a single child.²

COCK
I'll remind you of that before long, Micyllus, when you are in child-bed; for you too will be a woman again and again in your long cycle of existences.

MICYLLUS
Hang you, cock, do you think everybody hails from Miletus or Samos? They say that while you were Pythagoras and young and handsome you often played Aspasia to the tyrant. But what man or woman did you become after Aspasia?

COCK
The Cynic Crates.

MICYLLUS
Twin brethren! what ups and downs! First a courtesan, then a philosopher!

COCK
Then a king, then a poor man, and soon a satrap; then a horse, a jackdaw, a frog, and a thousand things besides; it would take too long to enumerate them all. But of late I have often been a cock, for I liked that sort of life; and after belonging to many men,

¹ Zeus had said that Hera's sex enjoyed more pleasure than his own. Hera denied it; Tiresias was called in as umpire and held with Zeus, whereupon Hera struck him blind (Metam. l. c.). ² Medea 251.
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άλλοις δουλεύσας καὶ πένησι 1 καὶ πλουσίοις, τὰ
teleutaiα καὶ σοι νῦν σύνειμι καταγελῶν ὁσμέραι
ποτνιωμένου καὶ οἰμώξοντος ἐπί τῇ πενίᾳ καὶ τοὺς
πλουσίους θαναμάξοντος ὑπ’ ἄγνοιας τῶν ἐκείνων
προσόντων κακῶν. εἰ γοῦν ἤδεις τὰς φροντίδας
ἂς ἔχονσιν, ἐγέλασ ἀν ἐπὶ σαυτῷ πρῶτον οἰηθέντι
ὑπερευδαίμονα εἶναι τὸν πλοῦτον.

ΜΙΚΤΑΛΟΣ

Οὐκοῦν, ὁ Πυθαγόρα—καίτοι τὶ μάλιστα χαί-
ρεις καλούμενος, ὡς μὴ ἐπιταράττοιμι τὸν λόγον
ἀλλοτε ἄλλον καλῶν;

ΑΛΕΚΤΡΙΤΩΝ

Διοίσει μὲν οὐδὲν ἢν τε Εὐφορβοῦ ἢ 2 Πυθα-
γόραν, ὡς τε Ἀσπασίαν καλῆς ἢ Κράτητα· πάντα
γὰρ ἐγὼ ταῦτα εἰμι. πλὴν τὸ νῦν ὀρώμενον τοῦτο
ἀλεκτρυόνα ὀνομάζων ἀμείνων ἀν ποιοῖς, ὡς μὴ
ἀτμίζοις εὐτελές εἶναι δοκοῦν τὸ ὄρνεον, καὶ
tαῦτα τοσαῦτας ἐν αὐτῷ ψυχὰς ἔχον.

ΜΙΚΤΑΛΟΣ

21 Οὐκοῦν, ὁ ἀλεκτρυών, ἐπειδὴ ἀπάντων σχεδὸν
ἡδη τῶν βίων ἐπειράζης καὶ πάντα οἰσθα, λέγοις
ἀν ἢδη σαφῶς ἱδία μὲν τὰ τῶν πλουσίων ὅπως
βιοῦσιν, ἱδία δὲ τὰ πτωχικά, ὡς μάθω εἰ ἀληθῆ
ταῦτα φῆς εὐδαιμονεστέρον ἀποφαίνων με τῶν
πλουσίων.

ΑΛΕΚΤΡΙΤΩΝ

῾Ιδοὺ δὴ οὕτως ἐπίσκεψαι, ὁ Μίκυλλε· σοι μὲν
οὕτε πολέμου πολὺς λόγος, ἢν λέγηται ὡς οἱ πολέ-
μοι προσελάυνουσιν, οὐδὲ φροντίζεις μὴ τὸν
ἀγρὸν τέμωσιν ἐμβαλόντες ἢ τὸν παράδεισον

1 καὶ πένησι: Fritzche: βασιλεύσει καὶ πένησι MSS.
2 ἢ: Mehler: ἢν τε MSS.
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both rich and poor, at length I am now living with you, laughing at you every day for bewailing and lamenting over your poverty and for admiring the rich through ignorance of the troubles that are theirs. Indeed, if you knew the cares they have, you would laugh at yourself for thinking at first that wealth was a source of extraordinary happiness.

MICYLLUS

Well then, Pythagoras—but tell me what you like best to be called, so that I may not muddle up our conversation by calling you different names.

COCK

It will make no difference whether you call me Euphorbus or Pythagoras, Aspasia or Crates; I am all of them. But you had better call me what you now see me to be, a cock, so as not to slight a bird that, although held in low esteem, has in itself so many souls.

MICYLLUS

Well then, cock, as you have tried almost every existence and know everything, please tell me clearly about the life of the rich and the life of the poor, each by itself, so that I may learn if you are telling the truth when you declare that I am happier than the rich.

COCK

Well now, look at it this way, Micyllus. As for you, you are little concerned about war if you hear that the enemy is approaching, and you do not worry for fear they may lay your farm waste in a raid or
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ςυμπατήσωσιν ἢ τὰς ἀμπέλους δηώσωσιν, ἀλλὰ τῆς σάλπυγγος ἀκούων μόνον, εἴτερ ἄρα, περιβλεπεῖς τὸ κατὰ σεαυτὸν, οἳ τραπόμενον χρῆ σωθῆναι καὶ τὸν κίνδυνον διαφυγεῖν. οἳ δ’ εὐλαβοῦνται μὲν καὶ ἀμφ’ αὐτοῖς, ἀνίσωνται δὲ ὀρῶντες ἀπὸ τῶν τειχῶν ἀγόμεναι καὶ φερόμεναι όσα εἶχον ἐν τοῖς ἁγροῖς. καὶ ἣν τε εἰσφέρειν δέχῃ, μόνοι καλοῦνται, ἢν τε ἐπεξεύγεαι, προκειμενεύουσι στρατηγοῦντες ἢ ἱππαρχοῦντες. σὺ δὲ οἰσινύην ἁσπίδα ἔχων, εὐστάλης καὶ κούφος εἰς σωτηρίαν, ἔτοιμος ἐστιάσθαι τὰ ἐπινικία, ἐπειδὴ δὲν ὁ στρατηγὸς νεκρικός. 22 Ἔν εἰρήνη τε αὖ σὺ μὲν τοῦ δήμου ὅπως ἀναβάς εἰς ἐκκλησίαν τυραννεῖς τῶν πλουσίων, οἳ δὲ φρίττουσι καὶ ὑποπτήσουσι καὶ διανομαῖς ἱλάσκονται σε. λοντρὰ μὲν γὰρ ὡς ἔχοις καὶ θεάματα καὶ τάλλα διαρκῆ ἄπαντα, ἔκεινοι πονοῦσι, σὺ δὲ ἐξετασθῆς καὶ δοκιμαστῆς πικρὸς ὡσπερ δεσπότης, οὐδὲ λόγον μεταδίδους ἐνίοτε, κάν σου δοκῆ κατεχαλάζῃς αὐτῶν ἀφθόνους τοὺς λίθους ἢ τὰς ὀψίας αὐτῶν ἐδημευσας; οὔτε δὲ συκοφάντην δεδιας αὐτώς οὔτε λησθήν μὴ υφέληται τὸ χρυσὸν υπερβάς τὸ θρυγίον ἢ διορύξας τὸν τοίχον, οὔτε πράγματα έχεις λογιζόμενοι ἢ ἀπαιτῶν ἢ τοῖς καταράτωις οἰκονόμοις διαπυκτεύων καὶ πρὸς τοσαύτας φροντίδας μεριζόμενοι, ἀλλὰ κρηπίδα συντελέσας ἐπτὰ ὀβολοῦς τὸν μισθὸν ἔχουν, ἀπαναστὰς περὶ δείλην όψιν λουσάμενος, ἢν δοκῆ, σαπέρθην τυλὰ ἢ μαινίδας 216
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tramble down your garden or cut down your grape-vines; when you hear the trumpet, at most you simply consider yourself and where you are to turn in order to save yourself and escape the danger. The rich, however, not only fear for themselves but are distressed when they look from the walls and see all that they own in the country harried and plundered. Moreover if it is necessary to pay a special tax, they alone are summoned to do so, and if it is necessary to take the field, they risk their lives in the van as commanders of horse or foot, whereas you, with but a wicker shield, have little to carry and nothing to impede your flight, and are ready to celebrate the victory when the general offers sacrifice after winning the battle.

In time of peace, on the other hand, being one of the voters, you go to the assembly and lord it over the rich while they quake and cringe and seek your good will with presents. Besides, it is they who toil that you may have baths and shows and everything else to your heart's content, while you investigate and scrutinize them harshly like a master, sometimes without even letting them say a word for themselves; and if you choose you shower them generously with stones or confiscate their properties. And you do not dread an informer, nor yet a robber who might steal your gold by climbing over the coping or digging through the wall; and you are not bothered with casting up accounts or collecting debts or squabbling with your confounded agents, and thus dividing your attention among so many worries. No, after you have finished a sandal and received your pay of seven obols, you get up from your bench toward evening, take a bath if you choose,
ΤΗΣ ΚΡΟΜΜΥΩΝ ΚΕΦΑΛΙΔΑΣ ΟΛΓΑΣ ΠΡΙΑΜΕΝΟΣ ΕΥΦΡΑΙΝΕΙΣ ΣΕΑΝΤΟΝ ΆΔΩΝ ΤΑ ΠΟΛΛΑ ΚΑΙ ΤΗ ΒΕΛΤΙΣΤΗ ΠΕΝΙΑ ΠΡΟΣΦΙΛΟΣΟΦΩΝ.

23 "Ωστε διὰ ταύτα υγιαίνεις τε καὶ ἔφρωσαι τὸ σῶμα καὶ διακαρτερεῖς πρὸς τὸ κρύος οἱ πόνοι γὰρ σε παραθέγουντες οὐκ εὐκαταφρόνητον ἀνταγωνιστὴν ἀποφαίνουσι πρὸς τὰ δοκοῦντα τοῖς ἄλλοις ἁμαχή εἶναι. ἀμέλει οὐδέν σοι τῶν χαλεπῶν τούτων νοσημάτων πρόσεισιν, ἀλλὰ ἦν ποτε κούφος πυρετὸς ἐπιλάβηται, πρὸς ὅλον ὑπορετήσας αὐτῷ ἀνετήσεται εὐθὺς ἀποσεισάμενος τὴν ἄσθην, ὁ δὲ φεύγει αὐτίκα φοβηθείς, ψυχροῦ σὲ ὁρῶν ἐμφορούμενον καὶ μακρὰ οὐμῶζειν λέγοντα ταῖς ιατρικαῖς περιόδοις οἷς δὲ ὑπ᾿ ἀκρασίας ἁθλιοί τῶν κακῶν οὐκ ἔχουσι, ποδάγρας καὶ φθόγγος καὶ περιπλευμονίας καὶ ύδέους; αὐτῷ γὰρ τῶν πολυτελῶν ἐκείνων δείπνων ἀπόγονοι.

Τοιγαροῦν οἱ μὲν αὐτῶν ὥσπερ ο Ἰκαρος ἐπὶ πολὺ ἀραντεῖς αὐτῶν καὶ πλησιάσαντες τῷ ἡλίῳ οὐκ εἰδότες ὅτι κηρῷ ἢμιστο αὐτοῖς ἡ πτέρωσις, μέγαν ἐνίοτε τῶν πάταγον ἐποίησαν ἐπὶ κεφαλὴν ἐς πέλαγος ἐμπεσόντες· ὅσοι δὲ κατὰ τὸν Δαιδαλοῦ μὴ πάνυ μετέωρα μὴδὲ ψηλὰ ἐφρώνησαν ἄλλα πρόσγεια, ὡς νοτίζεσθαι ἐνίοτε τῇ ἀλμη τῶν κηρῶν, ὃς τὸ πολὺ οὖντοι ἀσφαλῶς διέπτησαν.

ΜΙΚΤΑΛΟΣ

ἜΠΙΕΙΚΕΙΣ ΤΙΝΑΣ ΚΑΙ ΣΥΝΕΤΟΥΣ ΛΕΓΕΙΣ.

ἌΛΕΚΤΡΩΝ

Τῶν μέντοι γε ἄλλων, ὁ Μίκυλλη, τὰς ναναγίας αἰσχρὰς ἱδοίς ἂν, ὅταν ὁ Κροήσος περιτε-

1 se Mehler : τα MSS.

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buy yourself a bloater or sprats or a bunch of onions, and have a good time, singing a great deal and philosophizing with that good soul, Poverty.

So in consequence of all this you are sound and strong in body and can stand the cold, for your hardships have trained you fine and made you no mean fighter against adverse conditions that seem to the rest of the world irresistible. No chance that one of their severe illnesses will come near you: on the contrary, if ever you get a light fever, after humouring it a little while you jump out of bed at once, shaking off your discomfort, and the fever takes flight immediately on seeing that you drink cold water and have no use for doctors' visits. But the rich, unhappy that they are—what ills are they not subject to through intemperance? Gout and consumption and pneumonia and dropsy are the consequences of those splendid dinners.

In brief, some of them who like Icarus fly high and draw near the sun without knowing that their wings are fitted on with wax, now and then make a great splash by falling head-first into the sea, while of those who, copying Daedalus, have not let their ambitions soar high in the air but have kept them close to earth so that the wax is occasionally wet with spray, the most part reach their journey's end in safety.

MICYLLUS

You mean temperate and sensible people.

COCK

But as for the others, Micyllus, you can see how sadly they come to grief when a Croesus with his
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τιμένος τὰ πτερὰ γέλωτα παρέχῃ Πέρσαις ἀναβαίνων ἐπὶ τὴν πυράν ἡ Διονύσιος καταλυθεὶς τῆς τυραννίδος ἐν Κορίνθῳ γραμματιστής βλέπηται, μετὰ τηλικαύτην ἀρχὴν παιδία συλλαβίζειν διδάσκον.

ΜΙΚΤΑΣΟΣ

24 Εἰπέ μοι, ὃ ἀλεξτρονό, σὺ δὲ ὅποτε βασιλεὺς ἦσσα—φῆς γὰρ καὶ βασιλεύσασί ποτε—ποίον τινὸς ἐπειράθης ἐκείνου τοῦ βίον; ἢ πον πανενδαίμων ἦσσα, τὸ κεφάλαιον ὁ τι πέρ ἐστι τῶν ἀγαθῶν ἀπάντων ἔχων;

ΑΛΕΚΤΡΥΟΝ

Μηδὲ ἀναμνήσχης με, ὃ Μίκυλλε, οὕτω τρισάθλος ἢν τότε, τοῖς μὲν ἔξω πᾶσιν ὅπερ ἔφησα πανενδαίμων εἶναι δοκῶν, ἐνδοθὲν δὲ μυρίαις ἀνίαις συνών.

ΜΙΚΤΑΣΟΣ

Τίσι ταύταις; παράδοξα γὰρ καὶ οὐ πάνιν τι πιστὰ φής.

ΑΛΕΚΤΡΥΟΝ

Ἡρχον μὲν οὐκ ὠλίγης χώρας, ὃ Μίκυλλε, παμφόρου τινὸς καὶ πληθεὶς ἀνθρώπων καὶ κάλλει πόλεων ἐν ταῖς μάλιστα θαυμάζεσθαι ἀξίας ποταμοῖς τε ναυσιπόροις καταρρεομένης καὶ θαλάτη εὑρόμεν χρωμένης, καὶ στρατιὰ ἤν πολλή καὶ ἵπποις συγκεκροτημένη καὶ δορυφορικῶν οὐκ ὠλίγον καὶ τρυφείς καὶ χρημάτων πλῆθος ἀνάμεθον καὶ χρυσὸς πάμπολυς καὶ ἡ ἄλλη τῆς ἀρχῆς τραγῳδία πᾶσα ἐς υπερβολὴν ἐξωγκωμένη, ὥστε ὅποτε προῆμι, οἱ μὲν πολλοὶ προσεκύνουν καὶ θεόν τινα ὀρᾶν ὑοῦτο καὶ ἄλλοι ἐπ᾽ ἄλλους.

1 πάνιν τι Cobet: πάντη (πάνυ) MSS.

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wings clipped makes sport for the Persians by mounting the pyre, or a Dionysius, expelled from his tyrant's throne, turns up in Corinth as a schoolmaster, teaching children their a, b—ab, after holding sway so widely.

MICYLLUS

Tell me, cock, when you were king—for you say you were once on a time—how did you find that life? You were completely happy, I suppose, as you had what is surely the acme of all blessings.

COCK

Don't even remind me of it, Micyllus, so utterly wretched was I then; for although in all things external I seemed to be completely happy, as you say, I had a thousand vexations within.

MICYLLUS

What were they? What you say is strange and not quite credible.

COCK

I ruled over a great country, Micyllus, one that produced everything and was among the most noteworthy for the number of its people and the beauty of its cities, one that was traversed by navigable rivers and had a sea-coast with good harbours; and I had a great army, trained cavalry, a large bodyguard, triremes, untold riches, a great quantity of gold plate and all the rest of the paraphernalia of rule enormously exaggerated, so that when I went out the people made obeisance and thought they beheld a god in the flesh, and they ran up one after
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συνέθεσεν ὁφόμενοι με, οἳ δὲ καὶ ἐπὶ τὰ τέγη ἀνίώντες ἐν μεγάλῳ ἐτίθεντο ἀκριβῶς ἐωρακέναι τὸ ξεύγος, τὴν ἐφεστρίδα, τὸ διάδημα, τοὺς προπομπεῦοντας, τοὺς ἐπομένους. ἐγὼ δὲ εἰδὸς ὑπόσα με ἡνία καὶ ἐστρεφεν, ἐκεῖνοι μὲν τῆς ἰμυοίας συνεγίνοσκον, ἐμαυτὸν δὲ ἥλεον ὦμοιον ὡντα τοῖς μεγάλοις ἐκεῖνοις κολοσσοῖς, οἵοις ἡ Φειδίας ἡ Μύρων ἡ Πραξιτέλης ἐποίησεν καὶ κείνων γὰρ ἐκαστὸς ἐκτοσθεν μὲν Ποσειδών τις ἡ Ζεύς ἐστὶ πάγκαλος ἐκ χρυσοῦ καὶ ἐλεφάντος συνειργασμένος, κεραυνὸν ἡ ἀστρατὴν ἡ τρίαιων ἔχων ἐν τῇ δεξιᾷ, ἣν δὲ ὑποκύψας ᾗς τὰ ἤ’ ἐόνο, ὦνει μοχλοὺς τινας καὶ γόμφους καὶ ἡλοὺς διαμπέτης πεπερονημένους καὶ κορμοὺς καὶ σφίνας καὶ πίτταν καὶ πηλὸν καὶ τοιαύτην τινὰ πολλὴν ἄμορφιαν ὑποκουροῦσαν ἐω λέγειν μνῶν πλήθος ἡ μυγαλῶν ἐμπολυτευμένου αὐτοῦς ἐνίοτε. τοιούτον τι καὶ βασιλεία ἐστίν.

ΜΙΚΥΛΛΟΣ

25 Οὐδέπω ἐφήσατα τὸν πηλὸν καὶ τοὺς γόμφους καὶ μοχλοὺς ὑτίνες εἰεν τῆς ἀρχῆς, οὐδὲ τὴν ἄμορφιαν ἐκείνην τὴν πολλὴν ἡτὶς ἐστὶν· ὡς τὸ γε ἐξελαύνειν ἀποβλεπτόμενον καὶ τοσοῦτον ἄρχοντα καὶ προσκυνοῦμεν δαμοῦν ἐφικῆ συν τῷ ἱκολοσσιαίῳ παραδείγματι· θεσπέσιον γάρ τι καὶ τούτο. σὺ δὲ τὰ ἔνδον ἢ δὴ τοῦ κολοσσοῦ λέγε.  

ΑΛΕΚΤΡΙΩΝ

Τῇ πρῶτον εὔτω σοι, ὁ Μικυλλή; τοὺς φόβους καὶ τὰ δείματα καὶ ὑποψίας καὶ μύσος τὸ παρὰ

1 έσκει σοι τῷ Fritzsche: έσκειν οὕτωσι, έσκειν οὕτω, έσκειναί σοι τῷ MSS.

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another to look at me, while some even went up to the house-tops, thinking it a great thing to have had a good look at my horses, my mantle, my diadem, and my attendants before and behind me. But I myself, knowing how many vexations and torments I had, pardoned them, to be sure, for their folly, but pitied myself for being no better than the great colossi that Phidias or Myron or Praxiteles made, each of which outwardly is a beautiful Poseidon or a Zeus, made of ivory and gold, with a thunderbolt or a flash of lightning or a trident in his right hand; but if you stoop down and look inside, you will see bars and props and nails driven clear through, and beams and wedges and pitch and clay and a quantity of such ugly stuff housing within, not to mention numbers of mice and rats that keep their court in them sometimes. That is what monarchy is like.

MICYLLUS

You haven't yet told me what the clay and the props and bars are in monarchy, nor what that "quantity of ugly stuff" is. I'll grant you, to drive out as the ruler of so many people amid admiration and homage is wonderfully like your comparison of the colossus, for it savours of divinity. But tell me about the inside of the colossus now.

COCK

What shall I tell you first, Micyllus? The terrors, the frights, the suspicions, the hatred of your
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tῶν συνόντων καὶ ἐπιβουλάς, καὶ διὰ ταῦτα ὑπνοὺς τε ὁλγόν, ἐπιτόλαιον κάκεινον, καὶ ταραχῆς μεστὰ ὅνείρατα καὶ ἐννοίας πολυπλόκους καὶ ἐλπίδας ἀεὶ ποιηράς, ἢ τὴν ἁσχολίαν καὶ χρηματισμοὺς καὶ δίκας καὶ ἐκστρατείας καὶ προστάγματα καὶ συνθήματα καὶ λογισμοὺς; ὑφ’ ὧν οὐδὲ ὄναρ ἀπολαύσαι τίνος ἥδεος ἐγγίνεται, ἀλλ’ ἀνάγκη ὑπέρ ἀπάντων μόνον διασκοπεῖσθαι καὶ μυρία ἔχειν πράγματα.

οὐδὲ γὰρ Ἀτρείδην Ἀγαμέμνονα ὑπόσος ἔχε γλυκερὸς πολλὰ φρεσίν ὀρμαίνοντα, καὶ ταῦτα ἰεγκόντων Ἀχαϊῶν ἀπάντων. λυπεῖ δὲ τὸν μὲν Δυόν νῦς κωφὸς ὃν, τὸν Πέρσην δὲ Κλέαρχος Κύρῳ ξενολογῶν, ἄλλον δὲ Δίων πρὸς οὕς τισὶ τῶν Συρακουσίων κοινολογοῦμενος, καὶ ἄλλον Παρμενίων ἐπαινοῦμενος καὶ Περδίκκαν Πτολεμαίος καὶ Πτολεμαίον Σέλενικος· ἀλλὰ κακείνα λυπεῖ, ὁ ἐρωμενὸς πρὸς ἀνάγκην συνῶν καὶ παλλακίς ἄλλῳ χαίρουσα καὶ ἀποστήσεσθαι τίνες λεγόμενοι καὶ δ’ ἡ τέτταρες τῶν δορυφόρων πρὸς ἀλλήλους διαψυχρίζουτες. τὸ δὲ μέγιστον, ὑφορᾶθαι δεῖ μάλιστα τοὺς φιλτάτους καὶ ἐκείνων ἀεὶ τὶ δεινὸν ἐλπίζειν ἤξειν. ἐγὼ γοῦν ὑπὸ τοῦ παιδὸς ἀπέθανον ἐκ φαρμάκων, ὁ δὲ καὶ αὐτὸς ὑπὸ τοῦ ἑρωμένου, τὸν δὲ ἄλλος ἱσως όμοιότροπος θάνατος κατέλαβεν.

ΜΙΚΤΑΔΟΣ
26 Ἀπαγε, δεινὰ ταῦτα φῆς, ὃ ἀλεκτρυών. ἐμοὶ

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associates, the plots, and as a result of all this the scanty sleep, and that not sound, the dreams full of tumult, the intricate plans and the perpetual expectations of something bad? Or shall I tell you of the press of business, negotiations, lawsuits, campaigns, orders, countersigns, and calculations? These things prevent a ruler from enjoying any pleasure even in his sleep; he alone must think about everything and have a thousand worries. Even in the case of Agamemnon, son of Atreus,

"Sweet sleep came to him not as he weighed in his mind many projects,"

though all the Achaians were snoring! The king of Lydia is worried because his son is mute, the king of Persia because Clearchus is enlisting troops for Cyrus, another because Dion is holding whispered conversations with a few Syracusans, another because Parmenio is praised, Perdiccas because of Ptolemy, and Ptolemy because of Seleucus. And there are other grounds for worry too, when your favourite will have nothing to do with you except by constraint, when your mistress fancies someone else, when one or another is said to be on the point of revolting, and when two or three of your guardsmen are whispering to one another. What is more, you must be particularly suspicious of your dearest friends and always be expecting some harm to come from them. For example, I was poisoned by my son, he himself by his favourite, and the latter no doubt met some other death of a similar sort.

MICYLLUS

Tut, tut! What you say is dreadful, cock. For

1 Iliad 10, 3 f. 2 Croesus. 3 Artaxerxes. 4 Dionysius the Younger. 5 Alexander.
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γούν πολὺ ἀσφαλέστερον σκυτοτομεῖν ἐπικεκυ-
φότα ἢ πίνειν ἀπὸ χρυσῆς φιάλης κωνεῖρ ἢ
ἀκονίτῳ συνανακραθείσαν φιλοτησίαν· ὁ γούν
κίνδυνος ἐμοὶ μέν, εἰ παρολίσθοι τὸ σμίλον καὶ
ἀμάρτοι τῆς τομῆς τῆς ἐπ’ εὐθῦ, ὅλιγον τι
αἰμάξαι τοὺς δακτύλους ἐνεμόντα· οἱ δὲ, ὃς
φής, θανάσιμα εὐφοροῦνται, καὶ ταῦτα μυρίοις
κακοῖς συνόντες. εἰτ’ ἐπειδὰν πέσωσιν, ὃμοιοι
μάλιστα φαίνονται τοῖς τραγικοῖς ὑποκριταῖς,
ὅν πολλοὺς ἱδεῖν ἔνεστι τέως μὲν Κέκροπας δήθεν
όντας ἡ Σισύφους ἡ Τηλέφους, διαδήματα ἔχοντας
καὶ ξίφη ἐλεφαντόκωπα καὶ ἐπίσειστον κόμην
καὶ χλαμύδα χρυσόπαστον, ἢν δὲ, οἷά πολλὰ
γίνεται, κενεμβατήσας τοὺς αὐτῶν ἐν μέσῃ τῇ
σκηνῇ καταπέσῃ, γέλατα δηλαδὴ παρέχει τοῖς
θεαταῖς τοῦ προσωπείου μὲν συντριβέντος αὐτῷ
diαδήματι, ἡμαγμένης δὲ τῆς ἀληθοῦς κεφαλῆς
tοῦ ὑποκριτοῦ καὶ τῶν σκελῶν ἐπὶ πολὺ γυμνο-
mένον, ὡς τῆς τε ἐσθήτος τὰ ἐνδοθεν φαίνεσθαι
ῥάκια δύσηνα ὡντα καὶ τῶν ἐμβατῶν τὴν ὑπό-
δεσιν ἀμορφοτάτην καὶ οὐχὶ κατὰ λόγον τοῦ
ποδός. ὅρας ὅπως μὲ καὶ εἰκάζειν ἐδίδαξας ἢδη,
ὁ βέλτιστε ἄλεκτρων; ἀλλὰ τυρανὺς μὲν τοιοῦ-
tῶν τῷ ὥφθην ὠμα. ἦππος δὲ ἢ κύνω ἢ ἰχθὺς ἢ
βάτραχος ὅποτε γένοιο, πῶς ἐφερες ἐκείνην τὴν
dιατριβήν;

ΑΛΕΚΤΡΩΝ

27 Μακρὸν τοῦτον ἀνακινεῖς τὸν λόγον καὶ οὐ τοῦ
παρόντος καιροῦ· πλὴν τὸ γε κεφάλαιου, οὐδεὶς
οὕτως οὐκ ἀπραγμονέστερος τῶν βίων ἐδοξὲ μοι
τοῦ ἀνθρώπειου, μόναις ταῖς φυσικαις ἐπιθυμίαις
καὶ χρεῖαις συμμετρημένοις· τελώνην δὲ ἦππον ἢ
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me, at least, it is far safer to bend over and cobbled shoes than to drink out of a golden cup when the health that is pledged you is qualified with hemlock or aconite. The only risk I run is that if my knife should slip sideways and fail to cut straight, I might draw a little blood by cutting my fingers; but they, as you say, do their feasting at the peril of their lives and live amid a thousand ills beside. Then when they fall they make no better figure than the actors that you often see, who for a time pretend to be a Cecrops or a Sisyphus or a Telephus, with diadems and ivory-hilted swords and waving hair and gold-embroidered tunics; but if (as often happens) one of them misses his footing and falls down in the middle of the stage, it naturally makes fun for the audience when the mask gets broken to pieces, diadem and all, and the actor's own face is covered with blood, and his legs are bared high, so as to show that his inner garments are miserable rags and that the buskins with which he is shod are shapeless and do not fit his foot. Do you see how you have already taught me to make comparisons, friend cock? Well, as for absolute power, it proves to be something of that sort. But when you became a horse or a dog or a fish or a frog, how did you find that existence?

COCK

That is a long story you are starting, and we have not time for it just now. But to give the upshot of it, there is no existence that did not seem to me more care-free than that of man, since the others are conformed to natural desires and needs alone; you will not see among them a horse bailiff or a frog informer.
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συκοφάντην βάτραχον ἢ σοφιστὴν κολοιδὸν ἢ ὑψο-
ποιὸν κῶνοτα ἢ κίνανδον ἀλεκτρυόνα καὶ τάλλα
ὸσα ύμείς ἐπιτηδεύετε, οὐκ ἂν ἱδοῖς ἐν ἐκεῖνοις.

ΜΙΚΤΑΔΟΣ

28 Ἀληθῆ ἵσως ταῦτα, ὁ ἀλεκτρυών. ἔγω δὲ ὁ
πέπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν. οὐδὲπω
δύναμαι ἀπορμαθεῖν τὴν ἐπιθυμίαν ἢν ἐκ παίδων
εἶχον πλοῦσιος γενέσθαι, ἀλλὰ μὴν καὶ τοῦνόπιυν
ἐτι πρὸ τῶν ὀφθαλμῶν ἔστηκεν ἐπιδεικνύμενον τὸ
χρυσίον, καὶ μάλιστα ἐπὶ τῷ καταβάτῳ Σίμωνι
ἀποπνύγομαι τρυφῶντι ἐν ἀγαθοῖς τοσοῦτοις.

ΑΛΕΚΤΡΥΝ

Ἐγὼ σε ιάσωμαι, ὁ Μίκυλλε: καὶ ἐπείπερ ἐτι
νύξ ἐστιν, ἐξαναστὰς ἐπον μοι· ἀπάξω γάρ σε παρ᾽
αὐτόν ἐκεῖνον τὸν Σίμωνα καὶ εἰς τὰς τῶν ἄλλων
πλουσίων οἰκίας, ὡς ἱδοὺς οὐ τὰ παρ᾽ αὐτοῖς ἔστι.

ΜΙΚΤΑΔΟΣ

Πῶς τούτο, κεκλεισμένων τῶν θυρῶν; εἰ μὴ
καὶ τοιχωρυχεῖν γε σὺ μὲ ἀναγκάσεις.

ΑΛΕΚΤΡΥΝ

Οὐδαμῶς, ἀλλ᾽ ὁ Ἐρμής, οὐπερ ἵερος εἰμι, ἐξαι-
ρετον ἔδωκε μοι τοῦτο, ἦν τις τὸ ωραῖον πτερόν τὸ
μήκιστον, ὁ δὲ ἀπαλότητα ἐπικαμπτεῖς ἔστι—

ΜΙΚΤΑΔΟΣ

Δύο δ᾽ ἔστι σοι τοιαῦτα.

ΑΛΕΚΤΡΥΝ

Τὸ δεξίον τούντων ὅτῳ ἂν ἔγω ἀποσπάσαι παρά-
σχω καὶ ἡχεῖν, ἐσον ἂν βούλωμαι ἀνοίγειν τε ἐν
τοιοῦτος πᾶσαν θύραν δύναται καὶ ὅραν ἀπαντα
οὐχ ὀρφανοῦμεν αὐτοῖς.

1 ἀποσπάσαι παράσχω καὶ ἡχεῖν Fritzche: ἀποσπάσαι παρά-
σχω καὶ ἡχη β; ἀποσπάσαι παράσχω ἡχεῖν γ.

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or a jackdaw sophistic or a mosquito chef or a libertine cock or any of the other modes of life that you men follow.

MICYLLUS

No doubt that is true, cock. But as to myself, I am not ashamed to tell you how I feel. I am not yet able to unlearn the desire of becoming rich that I have had since my boyhood. My dream, too, still stands before my eyes displaying its gold; and above all I am choking with envy of that confounded Simon, who is revelling in so many blessings.

COCK

I will cure you, Micyllus. As it is still night, get up and follow me; I will take you to visit Simon and to the house of the other rich men, so that you may see what their establishments are like.

MICYLLUS

How can you do it when their doors are locked? You aren't going to make me be a burglar?

COCK

Not by any means. But Hermes, to whom I am consecrated, gave me this privilege, that if my longest tail feather, the one that is so pliant that it curls—

MICYLLUS

You have two like that.

COCK

It is the one on the right, and if I permit any man to pull it out and keep it, that man, as long as I choose, can open every door and see everything without being seen himself.

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ΜΙΚΤΑΔΟΣ

'Ελελήθεις με, ὦ ἀλεκτρυών, καὶ σὺ γόης ὡν. ἐμοὶ δ’ οὖν ἢν τοῦτο ἀπαξ παράσχης, ὄψει τὰ Σίμωνος πάντα ἐν βραχεῖ δεύρῳ μετεννεγμένα· μετούσις γὰρ αὐτὰ παρεισελθὼν, ὦ δὲ αὕθις περιτράχηται ἀποτείνων τὰ καττύματα.

ΑΛΕΚΤΡΙΩΝ

Οὐ θέμις γενέσθαι τοῦτο: παρήγγειλε γὰρ ὁ Ἐρμῆς, ἢν τι τοιοῦτον ἐργάσηται ὁ ἔχον τὸ πτερόν, ἀναβοσάντα με καταφωρᾶσαι αὐτὸν.

ΜΙΚΤΑΔΟΣ

'Ἀπίθανον λέγεις, κλέπτην τὸν Ἐρμῆν αὐτὸν ὃντα τοῖς ἄλλοις φθοοῦν τοῦ τοιοῦτον. ἀπίστωμεν δ’ ὅμως: ἀφέξομαι γὰρ τοῦ χρυσίου, ἢν δύνωμαι.

ΑΛΕΚΤΡΙΩΝ

'Ἀπότιλον, ὦ Μίκυλλη, πρῶτον τὸ πτίλον ... τί τοῦτο; ἀμφὶ ἀπέτιλας.

ΜΙΚΤΑΔΟΣ

'Ασφαλέστερον οὔτως, ὦ ἀλεκτρυών, καὶ σοὶ ἤττον ἄν ἀμορφὸν τὸ πράγμα εἶη, ὡς μὴ χωλεύοις διὰ θάτερον τῆς οὐρᾶς μέρος.

ΑΛΕΚΤΡΙΩΝ

29 Εἴεν. ἐπὶ τῶν Σίμωνα πρῶτον ἀπιμεν ἢ παρ’ ἄλλον τινὰ τῶν πλουσίων;

ΜΙΚΤΑΔΟΣ

Οὐ μὲν οὖν, ἀλλὰ παρά τῶν Σίμωνα, δε ἀντὶ δισυλλάβου τετρασύλλαβος ἢδη πλουτήσας εἶναι αξιοῖ. καὶ δὴ πάρεσμεν ἐτὶ τὰς θύρας. τί οὖν ποιῶ τὸ μετὰ τοῦτο;

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MICYLLUS

I didn't realize, cock, that you yourself were a conjurer. Well, if you only let me have it, you shall see all Simon's possessions brought over here in a jiffy: I'll slip in and bring them over, and he will once more eat his leather as he stretches it.¹

COCK

That is impossible, for Hermes ordered me, if the man who had the feather did anything of that sort, to uplift my voice and expose him.

MICYLLUS

It is hard to believe what you say, that Hermes, himself a thief, begrudges others the same privilege. But let's be off just the same; I'll keep my hands off the gold if I can.

COCK

First pluck the feather out, Micyllus. What's this? You have pulled them both out!

MICYLLUS

It is safer to do so, cock, and it will spoil your beauty less, preventing you from being crippled on one side of your tail.

COCK

All right. Shall we visit Simon first, or one of the other rich men?

MICYLLUS

No: Simon, who wants to have a name of four syllables instead of two, now that he is rich. Here we are at the door already. What shall I do next?

¹ The ancient shoemaker held one side of the leather in his teeth in stretching it. Cf. Martial 9, 73:

Dentibus antiquas solitus producere pelles
et mordere luto putre vetusque solum—.
αλεξτρτών
'Επίθες τὸ πτερὸν ἐπὶ τὸ κλείθρον.

μικτάδος
'Ἰδοὺ δὴ ὡς Ἡράκλεως, ἀναπέπταται ὡσπερ ὑπὸ κλείδι ἡ θύρα.

αλεξτρτών
'Ἡγοῦ ἐς τὸ πρόσθεν. ὅρας αὐτὸν ἀγρυπνοῦντα καὶ λογιζόμενον;

μικτάδος
'Ὅρῳ νὴ Δία πρὸς ἀμαυρῶν γε καὶ διψῶσαν τὴν θρυμαλίδα, καὶ ὥχρος δὲ ἑστίν οὐκ οἶδ᾽ οὔθεν, ἀλεξτρῶν, καὶ κατέσκληκεν ὁλὸς ἐκτετηκόως, ὑπὸ φροντίδων δηλαδή οὐ γὰρ νοσεῖν ἄλλως ἐλέγετο.

αλεξτρτών
'Ακουσόν α ὄφησιν ἐίσῃ γὰρ οὔθεν οὔτως ἔχει.

σιμών
Οὐκοῦν τάλαντα μὲν ἐβδομηθηκοῦτα ἐκεῖνα πάνυ ἀσφαλῶς ὑπὸ τῇ κλίνῃ κατορθοῦκται καὶ οὔδείς ἄλλος οἴδε, τὰ δὲ ἐκκαίδεκα εἴδεν, οἶμαι, Σωσύλος ὁ ἤποκόμος ὑπὸ τῇ φάτνῃ κατακρύπτοντά με- ὅλος γοῦν περὶ τὸν ἤπωνά ἦστιν, οὐ πάντα ἐπιμελής ἄλλως οὐδὲ φιλόπονος ὦν. εἰκος δὲ ἡρπάσαι πολλῷ πλεῖς τούτων, ἡ πόθεν γὰρ ὁ Τίβειος τάρπιχος αὐτῷ οὔτω μέγα ὄφωςηκέναι χθές ἐλέγετο ἡ τῇ γυναικί ἐλλόβιον ἐσωθήσαι πέντε δραχμῶν ὅλων; τάμα οὖτοι σπαθῶσι τοῦ κακοδαιμονος. ἀλλ' οὐδὲ τὰ ἐκπώματα ἐν ἀσφαλεί μοι ἀπόκειται τοσαύτα οὔτα. δέδια γοῦν μῆ τις ὑπορύξας τὸν τοχόν ὑφέληται αὐτῷ· πολλῷ φθονοῦσι καὶ ἐπιβουλεύοντοι μοι, καὶ μάλιστα ὁ γείτων Μίκυλλος.

1 Τίβειος Α.Μ.Θ.: Τίβειος ΜΣS.
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COCK
Put the feather to the lock.

MICYLLUS
Look at that now! Heracles! The door has opened just as it would to a key!

COCK
Lead on. Do you see him sitting up and figuring?

MICYLLUS
Yes, by Heaven, beside a dim and thirsty lamp; he is pale for some reason, cock, and all run down and thin; from worrying, I suppose, for there was no talk of his being ill in any other way.

COCK
Listen to what he is saying and you will find out how he got this way.

SIMON
Well, then, that seventy talents is quite safely buried under the bed and no one else knows of it; but as for the sixteen, I think Sosylus the groom saw me hiding them under the manger. At any rate he is all for hanging about the stable, though he is not particularly attentive to business otherwise or fond of work. I have probably been robbed of much more than that, or else where did Tibius get the money for the big slice of salt fish they said he treated himself to yesterday or the earring they said he bought for his wife at a cost of five whole drachmas? It's my money these fellows are squandering, worse luck! But my cups are not stored in a safe place, either, and there are so many! I'm afraid someone may burrow under the wall and steal them: many envy me and plot against me, and above all my neighbour Micyllus.

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ΜΙΚΥΛΑΔΟΣ

Νὴ Δία: σοὶ γὰρ ὄμοιος ἔγω καὶ τὰ τρύβλια ὑπὸ μάλης ἄπειμι ἐχὼν.

ΑΛΕΚΤΡΥΩΝ

Σιώπησον, Μίκυλλε, μὴ καταφωράσῃ παρόντας ἡμᾶς.

ΣΙΜΩΝ

"Αριστον γοὺν ἀγρυπνον αὐτὸν φυλάττειν ἀπασαν περίειμι διαναστὰς ἐν κύκλῳ τὴν οἰκίαν. τὸς οὗτος; ὁρῶ σὲ γε, τοιχωρύχε . . . μὰ Δία, ἐπεὶ κών γε ὃν τυχάνεις, εὖ ἔχει. ἀριθμήσω αὖθις ἀνορύξας τὸ χρυσίον, μὴ τί με πρήνη διέλαθεν. ἵνων πάλιν ἐψιφήκε τις. ἐπ' ἐμὲ δηλαδῆ πολιορκοῦμαι καὶ ἐπιβουλεύομαι πρὸς ἀπάντων. ποῦ μοι τὸ ξιφίδιον; ἀν λάβω τινά . . . θάπτωμεν αὖθις τὸ χρυσίον.

ΑΛΕΚΤΡΥΩΝ

30. Τοιαῦτα μὲν σοι, ὃ Μίκυλλε, τὰ Σιμωνος. ἀπίστωμεν δὲ καὶ παρ' ἄλλον τινά, ἕως ἔτι ὀλίγον τῆς νυκτὸς λοιπὸν ἔστω.

ΜΙΚΥΛΑΔΟΣ

Ὁ κακοδαίμων, ὁ ποῖς τὸν βίον. ἔχθρος οὗτο πλουτεῖν γένοιτο. κατὰ κόρρης δ' ὦν πατάξας αὐτὸν ἀπελθεῖν βούλομαι.

ΣΙΜΩΝ

Τῆς ἐπάταξέ με; ληστεύομαι ο δυστυχής.

ΜΙΚΥΛΑΔΟΣ

Οἱμοῦς καὶ ἀγρυπνεῖ καὶ ὄμοιος γίγνου τὸ χρῶμα τὸ χρυσῷ προστετηκὼς αὐτῷ. ἦμεις δὲ παρὰ Γνίφωνα, εἰ δοκεῖ, τὸν δανειστὴν ἴωμεν. οὐ
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MICYLLUS

Yes, by Heaven, I'm just like you and go away with the dishes under my arm!

COCK

Hush, Micyllus, for fear he may find out that we are here.

SIMON

At any rate it is best to stay awake myself and keep watch. I'll get up from time to time and go all about the whole house. Who is that? I see you, burglar... oh! no, you are only a pillar, it is all right. I'll dig up my gold and count it again, for fear I made a mistake yesterday. There, now, somebody made a noise: he's after me, of course. I am beleaguered and plotted against by all the world. Where is my sword? If I find anyone... Let us bury the gold again.

COCK

Well, Micyllus, that is the way Simon lives. Let's go and visit someone else while there is still a little of the night left.

MICYLLUS

Unfortunate man, what a life he leads! I wish my enemies wealth on those terms! Well, I want to hit him over the head before I go.

SIMON

Who hit me? I'm being robbed, unlucky that I am!

MICYLLUS

Groan and lie awake and grow like your gold in colour, cleaving fast to it! Let's go and see Gniphlo the money-lender, if you don't mind. He
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μακρὰν δὲ καὶ οὕτως οἰκεῖ. ἀνέφυγε καὶ αὐτή ἦμιν ἢ θύρα.

ΑΛΕΚΤΡΥΩΝ

31 Ὅρας ἐπαγρυπνοῦντα καὶ τούτων ἐπὶ φροντί-δων, Ἀναλογιζόμενον τοὺς τόκους καὶ τοὺς δακτύ-λους κατεσκληκότα, δὴ δεῖσθη μετ’ ὅλιγον πάντα ταῦτα καταλιπόντα σίλφην ἢ ἐμπίδα ἢ κυνόμυιαν γενέσθαι;

ΜΙΚΥΛΑΟΣ.

‘Ορῳ κακοδαίμονα καὶ ἀνόητον ἀνθρωπον οὐδὲ νῦν πολύ τῆς σίλφης ἢ ἐμπίδος ἀμείνον βιοῦντα. ὃς δὲ καὶ οὕτως ἐκτέτηκεν ὅλος ὑπὸ τῶν λογισμῶν. ἐπ’ ἄλλον ἀπὶ σώμεν.

ΑΛΕΚΤΡΥΩΝ

32 Παρὰ τῶν σῶν Εὐκράτην, εἰ δοκεῖ. καὶ ἰδοὺ γάρ, ἀνέφυγε καὶ αὐτή ἢ θύρα· ὡστε εἰσίωμεν.

ΜΙΚΥΛΑΟΣ.

"Απαντὰ ταῦτα μικρὸν ἐμπροσθεν ἐμὰ ἢν.

ΑΛΕΚΤΡΥΩΝ.

"Ετι γὰρ σὺ ὄνειροπολεῖς τῶν πλοῦτων; ὁρᾷς δ’ οὖν τῶν Εὐκράτην αὐτὸν μὲν ὑπὸ τοῦ οἰκέτου πρεσβύτην ἀνθρωπον . . . ;

ΜΙΚΥΛΑΟΣ.

‘Ορῳ νῆ Δία καταιγνωσύνην καὶ πασχητισμόν τινα καὶ ἀσέλγειαν οὐκ ἀνθρωπώντων τὴν γυναῖκα δὲ ἐτέρωθη ὑπὸ τοῦ μαγείρου καὶ αὐτῆν . . .

ΑΛΕΚΤΡΥΩΝ

33 Τῆς οὖν; ἐθέλοις ἀν καὶ τούτων κληρονομεῖν, ὡς Μίκυλλε, καὶ πάντα ἔχειν τὰ Εὐκράτους;

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too lives not far off. This door has opened to us also.

COCK

Do you see him awake with his worries like the other, computing his interests and wearing his fingers to the bone? And yet he will soon have to leave all this behind and become a beetle or a gnat or a dog-fly.

MICYLLUS

I see an unfortunate, senseless man who even now lives little better than a beetle or a gnat. And how completely run down he is from his computations! Let's go and see another.

COCK

Your friend Eucrates, if you like. See, this door has opened too, so let's go in.

MICYLLUS

All this belonged to me a little while ago.

COCK

Why, are you still dreaming of your wealth? Do you see Eucrates and his servant, old man as he is . . . ?

MICYLLUS

Yes, by Heaven, I see lust and sensuality and lewdness ill befitting a human being; and in another quarter I see his wife and the cook . . .

COCK

How about it? Would you be willing to inherit all this too, Micyllus, and have all that belongs to Eucrates?
ΜΗΔΑΜΩΣ, ὁ ἀλεκτρυών· λιμῷ ἀπολοίμην πρότερον. χαιρέτω τὸ χρυσίον καὶ τὰ δείπνα, δύο ὀβολοὶ ἐμοὶ γε πλοῦτός ἐστι μᾶλλον ἡ τοιχωρυχεῖσθαι πρὸς τῶν οἰκετῶν.

ΑΛΕΚΤΡΥΩΝ

'Αλλὰ νῦν γὰρ ἡμέρα ἤδη ἀμφί τὸ λυκανγής αὐτό, ἀπίστωμεν οἴκαδε παρ' ἡμᾶς· τὰ λοιπὰ δὲ εἰσαύθις ὃψει, ὡς Μίκυλλε.
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MICYLLUS

Not on your life, cock! I'll starve first! To the deuce with your gold and your dinners; two obols is a fortune to me in comparison with being an easy mark for the servants.

COCK

Well, the day is just breaking, so let's go home now; you shall see the rest of it some other time.
PROMETHEUS

The mock-plea *Prometheus*, clearly suggested by the opening of the *Prometheus Bound* of Aeschylus, is midway between the Menippean satires and the pure genre of the *Dialogues of the Gods*, in one of which (5, formerly 1) the Titan figures again. In some of the manuscripts it bears a sub-title, *The Caucasus*, possibly added to distinguish it from *A Literary Prometheus*.
ΠΡΟΜΗΘΕΤΣ

ΕΡΜΗΣ

1 Ὅ μὲν Καῦκασος, ὃ Ἡφαιστε, οὗτος, ὃ τὸν ἄθλιον τοινύ τινα ἡπιήσει περισκοπῶμεν δὲ ἴδη κρημνὸν τινα ἐπιτήδειον, εἰ ποὺ τῆς χιόνος τι γυμνὸν ἔστιν, ὅς βεβαιώτερον καταπαγεῖν τὰ δεσμὰ καὶ οὕτος ἀπασι περιφανῆς εἰη κρεμάμενος.

ΗΦΑΙΣΤΟΣ

Περισκοπῶμεν, ὃ Ἐρμῆ· οὗτε γὰρ ταπεινῶν καὶ πρόσγειον ἐσταυρώσθαι χρῆ, ὡς μὴ ἐπαμώ-νοιεν αὐτῶ τὰ πλάσματα αὐτοῦ ὁ ἄνθρωποι, οὗτε μὴν κατὰ τὸ ἄκρον,—ἀφανῆς γὰρ ἀν εἰη τοῖς κάτω,—ἀλλ’ εἰ δοκεῖ κατὰ μέσον ἐνταῦθα που ὑπὲρ τῆς φάραγγος ἀνεσταυρώσθω ἐκπετασθεὶς τῷ χεὶρε ἀπὸ τοινύ τοῦ κρημνοῦ πρὸς τὸν ἐναντίον.

ΕΡΜΗΣ

Εὖ λέγεις· ἀπόξυροι τε γὰρ αἱ πέτραι καὶ ἀπρόσβατοι πανταχόθεν, ἥρεμα ἐπινευκυία, καὶ τῷ ποδὶ στενὴν ταῦτην ὁ κρημνὸς ἔχει τὴν ἐπιβασίν, ὡς ἀκροποδητὶ μόλις ἐστάναι, καὶ ὅλος ἐπικαιρῶτας ἀν ὁ σταυρὸς γένοιτο. μὴ μέλλε ὦν, ὃ Προμηθεῦ, ἀλλ’ ἀνάβαινε καὶ πάρεχε σεαυτὸν καταπαγήσομεν πρὸς τὸ ὄρος.

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PROMETHEUS

HERMES

Well, Hephaestus, here is the Caucasus, where this poor Titan will have to be nailed up. Now then let us look about for a suitable rock, if there is a place anywhere that has no snow on it, so that the irons may be riveted in more firmly and he may be in full sight of everybody as he hangs there.

HEPHAESTUS

Yes, let's look about, Hermes: we mustn't crucify him low and close to the ground for fear that men, his own handiwork, may come to his aid, nor yet on the summit, either, for he would be out of sight from below. Suppose we crucify him half way up, somewhere hereabouts over the ravine, with his hands outstretched from this rock to that one?

HERMES

Right you are; the cliffs are sheer and inaccessible on every side, and overhang slightly, and the rock has only this narrow foothold, so that one can barely stand on tip toe; in short, it will make a very handy cross. Well, Prometheus, don't hang back: climb up and let yourself be riveted to the mountain.
THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΤΣ

2 Ἀλλὰ κἂν ὑμεῖς γε, ὡς ὁ Ἡφαίστε καὶ Ἑρμή, κατελεύσατε με παρά τὴν ἀξίαν δυστυχοῦντα.

ΕΡΜΗΣ

Τοῦτο φής, ὁ Προμηθεύς, ἀντὶ σοῦ ἀνασκολοπισθήναι ἥ αὐτίκα μάλα παρακούσαντας τοῦ ἐπιτάγματος· ἢ οὐχ ἰκανὸς εἶναι σοι δοκεῖ ὁ Καύκασος καὶ ἄλλοις χωρῆσαι δύο προσπάτταλευθέντας; ἀλλ' ἄρειγε τὴν δεξιὰν· σὺ δὲ, ὁ Ἡφαίστε, κατάκλειε καὶ προσήλου καὶ τὴν σφύραν ἐρρομένως κατάφερε. δὸς καὶ τὴν ἐτεραν· κατειλήφθεν εὐ μάλα καὶ αὕτη· εἰ ἔχει καταπτήσεται δὲ ἦδη καὶ ὁ ἄετος ἀποκερῶν τὸ ἡμπρός, ὡς πάντα ἔχος ἀντὶ τῆς καλῆς καὶ εὐμηχάνου πλαστικῆς.

ΠΡΟΜΗΘΕΤΣ

3 Ὡ Κρόνε καὶ Ἰατετῶ καὶ σὺ ὁ μήτερ, οἷα πέπονθα ὁ κακοδαίμων οὐδέν δεινόν εἰργασμένος.

ΕΡΜΗΣ

Οὐδέν, ὁ Προμηθεύς, δεινὸν εἰργάσω, δὲ πρῶτα μὲν τὴν νομὴν τῶν κρεῶν ἐγχειρισθεὶς οὕτως ἀδεικνούσι καὶ ἀπατηλῆς, ὡς σαυτῷ μὲν τὰ κάλλιστα ὑπεξελέσθαι, τὸν Δία δὲ παραλογίσασθαι ὡς "καλύψας ἀργεῖς δημὸ"; μέμηναι γὰρ Ἡσιόδου νή Δί' οὕτως εἰπόντος· ἔπειτα δὲ τοὺς ἀνθρώπους ἀνέπλασας, πανοργότατα ξίφα, καὶ μάλιστα γε τὰς γυναῖκας· ἐπὶ πάντι δὲ τὸ τιμωτάτον κτήμα τῶν θεῶν τὸ πῦρ κλέψας, καὶ τοῦτο ἔδωκας τοῖς ἀνθρώποις; τοσάττα δεινὰ εἰργασμένοις φής μηδὲν ἀδικησάς δεδέσθαι;

1 ἀντὶ σοῦ ἀνασκολοπισθήναι Hemsterhuys: τὸ κατελεύσατε ἀντὶ σοῦ (τοῦ γ') ἀνασκολοπισθήναι MSS.

2 αὕτη Jensius: αὕτη MSS.

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PROMETHEUS

PROMETHEUS

Come, Hephaestus and Hermes, at any rate you might pity me in my undeserved misfortune.

HERMES

You mean, be crucified in your stead the instant we disobey the order! Don't you suppose the Caucasus has room enough to hold two more pegged up? Come, hold out your right hand. Secure it, Hephaestus, and nail it up, and bring your hammer down with a will. Give me the other hand too. Let that be well secured also. That's good. The eagle will soon fly down to eat away your liver, so that you may have full return for your beautiful and clever handiwork in clay.

PROMETHEUS

O Cronus and Iapetus and you, O mother (Earth)! What a fate I suffer, luckless that I am, when I have done no harm.

HERMES

No harm, Prometheus? In the first place you undertook to serve out our meat and did it so unfairly and trickily that you abstracted all the best of it for yourself and cheated Zeus by wrapping "bones in glistening fat": for I remember that Hesiod says so. Then you made human beings, thoroughly unprincipled creatures, particularly the women; and to top all, you stole fire, the most valued possession of the gods, and actually gave that to men. When you have done so much harm, do you say that you have been put in irons without having done any wrong?

1 Theogony 541. The story was invented to account for the burning of bones wrapped in fat at sacrifice.
THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΤΣ

4 Ἔσοικας, ὡς Ἐρμῆ, καὶ σὺ κατὰ τὸν ποιητὴν “ἀναίτιον αἰτιάσθαι,” ὃς τὰ τοιαύτα μοι προφέρει, ἐφ' οὐς ἔγνυν τῆς ἐν προτανείφω σιτήσεωσ, εἰ τὰ δίκαια ἐγίγνετο, ἐτιμήσαμην ἀν ἐμαυτῷ. εἰ γοῦν σχολὴ σοι, ἦδεως ἁν καὶ δικαιολογησαίμη ὑπὲρ τῶν ἐγκλημάτων, ὡς δείξαμι ἄδικα ἐγνωκότα περὶ ἦμων τὸν Δία. σὺ δὲ—στωμύλος γὰρ εἰ καὶ δικανικός—ἀπολογησαί ὑπὲρ αυτοῦ ὡς δικαιὰν τὴν ψήφου ἔθετο, ἀνεσταυρώθηκα μὲ πλησίον τῶν Καστίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου, οἰκτίστου θέαμα πᾶσι Σκύθαις.

ΕΡΜΗΣ

"Εσολον μὲν, ὃ Προμηθεὺ, τὴν ἐφεσιν ἀγωνιῇ καὶ ἐς οὐδὲν δέουν. ὡμοι δ' οὖν λέγε. καὶ γὰρ ἄλλως περιμένεις ἀναγκαῖον, ἔστ' ἀν ὁ ἁπάτως καταπτὴ ἐπιμελησόμενος σου τὸν ἡπτατος. τὴν ἐν τῷ μέσῳ δὴ ταύτην σχολὴν καλῶς ἂν ἔχουν εἰς ἀκρόσιων καταχρήσασθαι σοφιστικῆ, οἷος εἰ σὺ πανουργότατος ἐν τοῖς λόγοις.

ΠΡΟΜΗΘΕΤΣ

5 Πρότερος οὖν, ὃ Ερμῆ, λέγε, καὶ ὅπως μοι ὡς δεινοτατα κατηγορήσης μηδὲ καθυφῆς τι τῶν δικαίων τοῦ πατρός. σὲ δὲ, ὃ Ἡφαιστε, δικαστὴν ποιούμαι ἔγνυς.

ΗΦΑΙΣΤΟΣ

Μᾶ Δὲ, ἀλλὰ κατήγορον ἀντὶ δικαστοῦ ἦσθι

1 ἔχουν εἰς Jacobitz: ἔχων εἰς, εἰς ἔχον MSS.
PROMETHEUS

PROMETHEUS

Hermes, you seem to be "blaming a man who is blameless," to speak with the poet,¹ for you reproach me with things for which I should have sentenced myself to maintenance in the Prytaneum if justice were being done.² At any rate, if you have time, I should be glad to stand trial on the charges, so that I might prove that Zeus has passed an unjust sentence on me. As you are ready-tongued and litigious, suppose you plead in his behalf that he was just in his decision that I be crucified near the Caspian gates here in the Caucasus, a most piteous spectacle for all the Scythians.

HERMES

Your appeal, Prometheus, will be tardy and of no avail, but say your say just the same; for in any case we must remain here until the eagle flies down to attend to your liver. This interval of leisure may as well be employed in listening to a sophistic speech, as you are a very clever scoundrel at speech-making.

PROMETHEUS

Speak first, then, Hermes, and see that you accuse me as eloquently as you can and that you don't neglect any of your father's claims. Hephaestus, I make you judge.

HEPHAESTUS

No, by Heaven; you will find me an accuser

¹ Iliad 13, 775.
² After Socrates has been found guilty, his accusers proposed that he be condemned to death. He made a counter-proposition that he be allowed to dine at the Prytaneum for the rest of his life, on the ground that he deserved this privilege better and needed it more than did the Olympic champions to whom it was accorded.
THE WORKS OF LUCIAN

με ἔξων, δ' τὸ πῦρ ύφελόμενος ψυχράν μοι τὴν κάμινον ἀπολέοιται.

ΠΡΟΜΗΘΕΤΣ

Οὐκοῦν διελόμενοι τὴν κατηγορίαν, σὺ μὲν περὶ τῆς κλοπῆς ἦδη σύνειρε, ο Ἔρμης δὲ τὴν κρεανομίαν καὶ τὴν ἀνθρωποποιίαν αὐτιάσεται· ἀμφοῦ δὲ τεχνίτας καὶ εἶπειν δεινοὶ ἐδίκασε εἶναι.

ΗΦΑΙΣΤΟΣ

Ὁ Ἔρμης καὶ ὑπὲρ ἐμοῦ ἔρει· ἐγὼ γὰρ ὦ πρὸς λόγοις τοὺς δικαιωκοῖς εἰμί, ἀλλὰ ἀμφότεροι τὴν κάμινον ἔχω τὰ πολλὰ· ὃ δὲ ρήτωρ τέ ἐστι καὶ τῶν τοιούτων οὐ παρέργας μεμέλληκεν αὐτῷ.

ΠΡΟΜΗΘΕΤΣ

Ἔγώ μὲν οὐκ ἂν ποτε ὤμην καὶ περὶ τῆς κλοπῆς τῶν Ἔρμην ἐθελήσαι ἄν εἴπειν οὐδὲ οὐνειδείς μοι τὸ τοιούτων ὁμοτέχυ ὄντι. πλὴν ἀλλ' εἰ καὶ τοῦτο, ὃ Μαῖας παῖ, υφίστασαι, καιρὸς ἦδη περαινεῖν τὴν κατηγορίαν.

ΕΡΜΗΣ

6 Πάνω γοῦν, ὁ Προμηθεύ, μακρῶν δεῖ λόγων καὶ ἱκανῆς τινος παρασκευῆς ἔπλε τὰ σοὶ πεπραγμένα, οὐχὶ δὲ ἀπόχρη μόνα τὰ κεφάλαια εἴπειν τῶν ἀδικημάτων, οτι ἐπιτραπέν σοι μοιρᾶσαι τὰ κρέα σαυτῶ μέν τὰ κάλλιστα ἐφύλλατες, ἐξηπάτας δὲ τὸν βασιλέα, καὶ τοὺς ἄνθρωπους ἀνέπλασας, οὕτως δεν καὶ τὸ πῦρ κλέφας παρ' ἡμῶν ἐκόμισας ἐς αὐτούς· καὶ μοι δοκεῖς, ὃ βέλτιστε, μὴ συνεῖναι ἐπὶ τοὺς τηλικούτοις πάνυ φιλανθρόπου τοῦ Δίως πεπειραμένος. εἰ μὲν οὖν ἔξαρνος εἰ μή εἰργάσθαι αὐτά, δεήσει καὶ διελέγχει καὶ ῥῆσιν τινα μακρὰν ἀποτείνειν καὶ πειρᾶσθαι ὡς ἐνι μάλιστα ἐμφανίζειν τὴν ἀλήθειαν· εἰ δὲ φῆς τοιαῦταν πεποιήσθαι 248
PROMETHEUS

instead of a judge, I promise you, for you abstracted my fire and left my forge cold.

PROMETHEUS

Well, then, divide the accusation; you can accuse me of the theft now, and then Hermes will criticize the serving of the meat and the making of men. You both belong to trades-unions and are likely to be good at speaking.

HEPHAESTUS

Hermes shall speak for me too, for I am no hand at court speeches but stick by my forge for the most part, while he is an orator and has taken uncommon interest in such matters.

PROMETHEUS

I should never have thought that Hermes would care to speak about the theft or to reproach me with anything like that, when I follow his own trade! However, if you agree to this, son of Maea, it is high time you were getting on with your accusation.

HERMES

Just as if long speeches and adequate preparation were necessary, Prometheus, and it were not enough simply to summarize your wrong-doings and say that when you were commissioned to divide the meat you tried to keep the best for yourself and cheat the king, and that you made men when you should not, and that you stole fire from us and took it to them! You do not seem to realize, my excellent friend, that you have found Zeus very humane in view of such actions. Now if you deny that you have committed them, I shall have to have it out with you and make a long speech and try my best to bring out the truth; but if you admit that you served the meat in that
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τὴν νομὴν τῶν κρεών καὶ τὰ περὶ τοὺς ἀνθρώπους καὶ οὐρανοῦς καινοπρήκησαί καὶ τὸ πῦρ κεκλοφέναι, ἰσανὸς κατηγορηταί μοι, καὶ μακρότερα οὖν ἀν εἴποιμι· λήρος γάρ ἀλλος τὸ τοιοῦτον.

ΠΡΟΜΗΘΕΥΣ

7 Εἰ μὲν καὶ ταῦτα λήρος ἐστὶν ἡ εἰρήνης, εἰσόμεθα μικρὸν ὑστερον· ἐγὼ δέ, ἐπείπερ ἰκανὰ φῆσιν εἶναι τὰ καθηγορημένα, πειράσομαι ὡς ἄν οἴος τε ὁ διαλύσθηται τὰ ἐγκλήματα. καὶ πρῶτον γε ἀκούσων τὰ περὶ τῶν κρεών. καίτοι, νὴ τὸν Ὀὐρανὸν, καὶ νῦν λέγων αὐτὰ αἰσχύνομαι ύπὲρ τοῦ Δίος, εἰ οὖτοι μικρολόγοι καὶ μεμψιμοίρος ἔστιν, ὡς διότι μικρὸν ὑστοῦν ἐν τῇ μερίδι εὔρος, ἀνασκολοπισθησόμενον τέμπεσιν παλαιὸν οὖτω θεόν, μήτε τῆς συμμαχίας μυθικοῦσαντα μήτε αὑτὸ τὸ τῆς ὁργῆς κεφάλαιον ἴδικον ἐστὶν ἐννοησαντα καὶ ὡς μετακινοῦ τὸ τοιοῦτον, ὑγίεσθαι καὶ ἀγανακτεῖν εἰ μὴ τὸ μεῖζον αὐτὸς λήψηται.

8 καίτοι τάς γε ἀπάτας, ὡς Ἐρμῆς, τὰς οικιστὰς συμπτωτικὰς οὕσας οὐ χρή, οἷμαι, ἀπομημονυέειν, ἀλλ' εἰ καὶ τι ἡμαρτῆται μεταξὺ εὐσχομένων, παιδιῶν ἤρεισθαι καὶ αὐτοῦ ἐν τῇ συμποσίᾳ καταλεπεῖν τὴν ὁργὴν· ἐς δὲ τὴν αὐριον ταμεύεσθαι τὸ μῦσος καὶ μνησικακεῖν καὶ ἐσώλων τινα μῆνιν διαφυλάττειν, ἂνθεος, ὅτε θεοὶ πρέπον οὕτε ἄλλως βασιλικόν· ἢ γοῦν ἀφέλῃ τις τῶν συμποσίων τὰς κομψεῖς ταῦτας, ἀπάτην καὶ σκώμματα καὶ τὸ διασιλλαίνειν καὶ ἐπυγελάν, τὸ καταλειπόμενον ἐστὶ μέθη καὶ κόρος καὶ σιωπή, σκυθρωτα καὶ ἀτερπή πράγματα καὶ ἤκιστα συμποσίων πρέποντα. ὥστε ἐγώ οὖδε μυθικεύεσθε εἰς τὴν οὐστερίαν

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way and made the innovations in regard to men and stole fire, my accusation is sufficient and I don't care to say any more; to do so would be a mere waste of words.

PROMETHEUS

Perhaps what you have said is also a waste of words; we shall see a little later! But as you say your accusation is sufficient, I shall try as best I can to dissipate the charges. And first let me tell you about the meat. By Heaven, even now as I speak of it I blush for Zeus, if he is so mean and fault-finding as to send a prehistoric god like me to be crucified just because he found a small bone in his portion, without remembering how we fought side by side or thinking how slight the ground for his anger is and how childish it is to be angry and enraged unless he gets the lion's share himself. Deceptions of that sort, Hermes, occurring at table, should not be remembered, but if a mistake is made among people who are having a good time, it should be considered a practical joke and one's anger should be left behind there in the dining room. To store up one's hatred against the morrow, to hold spite and to cherish a stale grudge—come, it is not seemly for gods and in any case not kingly. Anyhow, if dinners are deprived of these attractions, of trickery, jokes, mockery and ridicule, all that is left is drunkenness, repletion and silence; gloomy, joyless things, all of them, not in the least appropriate to a dinner. So I should not have thought that Zeus would even
THE WORKS OF LUCIAN

9 Τίθει δ’ ὁμοι, ὡς Ἑρμῆ, τὸ χαλεπώτερον, μὴ τὴν ἐλάττω μοῖραν ἀπονευμηκέϊν τῷ Δίᾳ, τὴν δ’ ὅλην ψηφιῆσθαι τι οὖν; διὰ τούτο ἔχρην, τὸ τοῦ λόγου, τῇ γῇ τὸν οὖραν ἀναμεμέχθαι καὶ δεσμὰ καὶ σταυροὺς καὶ Καῦκασον ὄλων ἐπιυσεῖν καὶ ἀετοὺς καταπέμπειν καὶ τὸ ἵππο πέταλίστειν; ὅρα γὰρ μὴ πολλὴν τινα ταύτα κατηγορητὸ τοῦ ἀγανακτοῦντος αὐτοῦ μικροψυχίαν καὶ ἀγένειαν τῆς γνώμης καὶ πρός ὀργήν εὐχερείαν. ἢ τὸ γὰρ ἄν ἐποίησεν οὕτως ὄλων βοῶν ἀπολέσας, εἰ κρεὼν ὀλύγων ἔνεκα τηλικάυτα ἐργάζεται;

10 Καὶ τοιὸ πόσῳ οἱ ἀνθρωποὶ εὐγνωμονέστερον διά-κεινται πρὸς τὰ τοιαῦτα, οὐς εἰκὸς ἂν καὶ τὰ ἐς τὴν ὀργὴν ἡμύτεροι εἶναι τῶν θεῶν; ἀλλ’ ὁμοι ἐκείνων οὐκ ἔστιν ὅστις τῷ μαγείρῳ σταυροῦ ἄν τιμήσαιτο, εἰ τὰ κρέα ἔφοι καθεῖς τὸν δικτύλου τοῦ ἡμοῦ τι περιελεχμήσατο ἡ ὀπτωμένων ἀπο-σπάσας τι κατεβρόχθεσεν, ἀλλὰ συγγνώμην ἀπονέμουσιν αὐτοῖς; εἰ δὲ καὶ πᾶν ὄργανοθεῖν, ἡ κονδύλους ἔνετριψαν ἡ κατὰ κόρης ἐπάταξαν, ἀνεσκολοπίσθη δὲ οὐδεὶς παρ’ αὐτοῖς τῶν τηλικοῦτων ἐνεκα.

Καὶ περὶ μὲν τῶν κρεῶν τοσαῦτα, αἰσχρὰ μὲν κἀμοι ἀπολογεὼθαι, πολὺ δὲ αἰσχώς κατηγορεῖν

11 ἐκεῖνος. περὶ δὲ τῆς πλαστικῆς καὶ ὁτι τοὺς ἀνθρώπους ἐποίησα, καιρὸς ἦδη λέγειν. τούτο δὲ, ὃ

1 τηλικάυτα Cubet: καὶ τηλικάυτα MSS.
PROMETHEUS

remember the affair until the next day, to say nothing of taking on so about it and considering he had been horribly treated if someone in serving meat played a joke to see if the chooser could tell which was the better portion.

Suppose, however, Hermes, that it was more serious—that instead of giving Zeus the smaller portion I had abstracted the whole of it—what then? Just because of that ought he to have mingled earth with heaven, as the saying goes, and ought he to conjure up irons and crosses and a whole Caucasus and send down eagles and pick out my liver? Doesn't all this accuse the angered man himself of great pettiness and meanness of disposition and readiness to get angry? What would he have done in case he had been choused out of a whole ox, if he wreaks such mighty deeds about a little meat?

How much more good-natured human beings are about such things! One would expect them to be more quick to wrath than the gods, but in spite of that there is not one among them who would propose to crucify his cook if he dipped his finger into the broth while the meat was boiling and licked off a little, or if he pulled off a bit of the roast and gobbled it up. No, they pardon them. To be sure, if they are extremely angry, they give them a slap or hit them over the head; but among them nobody was ever crucified on so trivial a ground.

So much for the meat—an unseemly plea for me to make, but a far more unseemly accusation for him to bring; and now it is time to speak of my handiwork and the fact that I made men. This embodies a
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Ἅρμη, διττήν ἔχον τὴν κατηγορίαν, οὐκ οἶδα καθ' ὁπότερον αἰτιάσθε μου, πότερα ὡς οὔδε ὅλως ἔχρην τοὺς ἀνθρώπους γεγονέναι, ἀλλ' ἀμείνων ἣν ἀτρεμεῖν αὐτούς γῆν ἄλλως ὄντας, ἢ ὡς πεπλάσθαι μὲν ἔχρην, ἄλλου δὲ των καὶ μὴ τούτων διεσχηματίσθαι τὸν τρόπον; ἐγὼ δὲ ὅμως ὑπὲρ ἀμφοῖν ἐρώτακαί πρῶτον γε, ὡς οὐδεμία τοῖς θεοῖς ἀπὸ τούτων βλάβη γεγένηται, τῶν ἀνθρώπων ἐστὶν τῶν βίων παραχθέντων, πειράσομαι δεικνύειν ἐπειτα δὲ, ὡς καὶ συμφέροντα καὶ ἀμείνω ταύτα αὐτοῖς παρὰ πολὺ ἢ εἰ ἔρημην καὶ ἀπάνθρωπον συνέβαινε τὴν γῆν μείνειν.

12 Ἡν τοῖνυν πάλαι—ῥᾶν γὰρ οὕτω δῆλον ἂν γένοιτο, εἰ τι ἡδίκησα ἐγὼ μετακοσμήσας καὶ νεωτερίσας τὰ περὶ τοὺς ἀνθρώπους—ἡν οὖν τὸ θεῖον μόνον καὶ τὸ ἐπουράνιον γένος, ἡ γῆ δὲ ἀγριόν τι χρῆμα καὶ ἀμορφον, ὅλαι ἄπασα καὶ ταύταις ἀνημέρους λάσιος, οὔτε δὲ βωμοὶ θεῶν ἢ νεώς,—πόθεν γὰρ ¹;—ἡ ξόανα ² ἡ τι ἅλλο τοιοῦτον, οἷα πολλὰ νῦν ἀπαντάχοθε φαίνεται μετὰ πάσης ἐπιμελείας τιμώμενα: ἐγὼ δὲ—αἰ γάρ τι προβουλεύω ἐστὶ τὸ κοινὸν καὶ σκοπὸν ὅπως αὐξηθήσεται μὲν τὰ τῶν θεῶν, ἐπιδόσῃ δὲ καὶ τάλλα πάντα ἐς κῷσμον καὶ κάλλος—ἐνενόησα ὡς ἀμείνων εἰς ὅλον ὅσον τοῦ πηλοῦ λαβόντα ἄξονα τινα συστήσασθαι καὶ ἀναπλάσαι τὰς μορφὰς μὲν ἥμων αὐτοῖς προσεικότα· καὶ γάρ ἐνδεῖν τι θύμην τῶν θείων, μὴ οὖν τοῦ ἐναντίων αὐτῶ καὶ πρὸς ὃ ἐμέλλειν ἡ ἐξέτασις γνωριμενὴ εὐδαιμονέστερον

¹ γάρ Sommerbrodt: γε β; δὲ γ. ² ἡ ξόανα Α.Μ.Η.: ἄγαλματα (ἄγαλμα Φ Ν) ἡ ξόανα (ξόανον γ) MSS. Cf. Timou 8.

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twofold accusation, Hermes, and I don't know which charge you bring against me—that men should not have been created at all but would better have been left alone as mere clay, or that they should have been made, as far as that goes, but fashioned after some other pattern than this. However, I shall speak to both charges. In the first place I shall try to show that it has done the gods no harm to bring men into the world, and then that this is actually advantageous, far better for them than if the earth had happened to remain deserted and unpeopled.

There existed, then, in time gone by (for if I begin there it will be easier to see whether I have done any wrong in my alterations and innovations with regard to men) there existed, as I say, only the divine, the heavenly race. The earth was a rude and ugly thing all shaggy with woods, and wild woods at that, and there were no divine altars or temples—how could there be?—or images or anything else of the sort, though they are now to be seen in great numbers everywhere, honoured with every form of observance. But as I am always planning something for the common good and considering how the condition of the gods may be improved and everything else may increase in order and in beauty, it occurred to me that it would be a good idea to take a little bit of clay and create a few living things, making them like us in appearance; for I thought that divinity was not quite complete in the absence of its counterpart, comparison with which would show divinity to be the
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ἀποθαίνειν αὐτὸ. θυητὸν μέντοι εἶναι τούτο, εὐμηχανώτατον δὲ ἄλλως καὶ συνετώτατον καὶ τοῦ βελτίωτος αἰσθανόμειν. καὶ δὴ κατὰ τὸν ποιητικὸν λόγον "γαίαν ὑδεί φύρας" καὶ διαμαλάξας ἀνέπλασα τοὺς ἀνθρώπους, ἔτι καὶ τὴν Ἁθηνᾶν παρακαλέσας συνεπιλαβέσθαι μοι τοῦ ἔργου. ταῦτα ἔστιν ἡ μεγάλα ἐγὼ τοὺς θεοὺς ἡδίκηκα. καὶ τὸ ζημίωμα ὅρας ἡλίκον, εἰ ἐκ πηλοῦ ζῶα ἐποίησα καὶ τὸ τέως ἀκίνητον εἰς κίνησιν ἤγαγον· καὶ, ὥς ἔσοικε, τὸ ἀνεκείνου ἔττον θεοὶ εἶσιν οἱ θεοὶ, διότι καὶ ἐπὶ γῆς τινα θυητὰ ζῶα γεγένηται· οὕτω γὰρ δὴ καὶ ἄγανακτεὶ νῦν ὁ Ζεὺς ὡσπερ ἐλαττομένων τῶν θεῶν ἐκ τῆς τῶν ἄνθρωπων γενέσεως, εἰ μῆ ἁρὰ τούτο δέδει, μῆ καὶ οὕτω ἐπανάστασιν ἔπ’ αὐτὸν βουλεύσωσι καὶ πόλεμον ἐξενέγκωσι πρὸς τοὺς θεοὺς ὡσπερ οἱ Γίγαντες.

'Ἀλλ' ὅτι μὲν δὴ οὐδὲν ἡδίκησθε, ὦ Ἐρμή, πρὸς ἐμοῦ καὶ τῶν ἔργων τῶν ἐμῶν, δῆλον· ἢ σοὶ δείξον καὶ εὔ τι μικρότατον, καὶ γὰρ σωπήσομαι καὶ δίκαια ἑσομαι πεπονθῶς πρὸς ὑμῶν. ὅτι δὲ καὶ χρήσιμα ταῦτα γεγένηται τοῖς θεοῖς, οὕτως ἄν μάθοις, εἰ ἐπιβλέψειας ἀπασαν τὴν γῆν οὐκέτι αὐχυμράν καὶ ἀκάλλη οὖσαν, ἀλλὰ πόλει καὶ γεωργίαι καὶ φυτοῖς ἡμέροις διακεκοσμημένην καὶ τὴν θάλασσαν πλεομένην καὶ τὰς νῆσους κατοικομένας, ἀπανταχοῦ δὲ βωμοὺς καὶ θυσίας καὶ ναιες καὶ πανηγύρεις;

μεστὰλ δὲ Διὸς πᾶσαι μὲν ἄγνιαλ, πᾶσαι δ’ ἄνθρωπων ἄγοραί.

1 ἐπανάστασιν Fritzche: ἀπόστασιν MSS.

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PROMETHEUS

happier state. This should be mortal, I thought, but highly inventive and intelligent and able to appreciate what was better. And then, "water and earth intermingling," in the words of the poet, 1 and kneading them, I moulded men, inviting Athena, moreover, to give me a hand in the task. Therein lies the great wrong I have done the gods, and you see what the penalty is for making creatures out of mud and imparting motion to that which was formerly motionless. From that time on, it would seem, the gods are less of gods because on earth a few mortal creatures have come into being! Indeed, Zeus is actually as angry as though the gods were losing caste through the creation of men. Surely he doesn't fear that they will plot an insurrection against him and make war on the gods as the Giants did?

No, Hermes, that you gods have suffered no wrong through me and my works is self-evident; come, show me even one wrong of the smallest sort, and I will hold my tongue and own that I have had the treatment that I deserved at your hands. On the contrary, that my creation has been actually of service to the gods you will learn if you notice that the whole earth is no longer barren and unbeautiful but adorned with cities and tilled lands and cultivated plants, that the sea is sailed and the islands are inhabited, and that everywhere there are altars and sacrifices, temples and festivals,

"and full of God are all the streets
And all the marts of men." 2

1 Hesiod, Works and Days 61.
2 Aratus, Phaenomena 2-3.
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καὶ γὰρ εἰ μὲν ἐμαυτῷ μόνῳ κτήμα τοῦτο ἐπλασάμην, ἔπλεονέκτουν ἂν ἵσως, νυνὶ δὲ εἰς τὸ κοινὸν φέρων κατέθηκα ὡμίν αὐτοῖς· μᾶλλον δὲ Διὸς μὲν καὶ Ἡρας καὶ σοῦ δὲ, ὦ Ἔρμη, νεὼς ἰδείν ἀπανταχοῦ ἔστι, Προμηθέως δὲ οὐδαμοῦ. ὅρας ὅπως τὰ ἐμαυτῷ μόνα σκοπῶ, τὰ κοινὰ δὲ καταπροδίδωμι καὶ ἐλάττω ποιῶ;

15 Ἔτι δὲ μοι, ὦ Ἔρμη, καὶ τόδε ἐννόησον, εἰ τι σοι δοκεῖ ἄγαθον ἀμάρτυρον, οἷον κτήμα ἡ ποίημα ὁ μηδεις ὀψεται μηδὲ ἐπανέσεται, ὁμοίως ἥδυ καὶ τερπνὸν ἔσεσθαι τῷ ἔχοντι. πρὸς δὴ τί τοῦτ' ἔφη; ὅτι μὴ γενομένων τῶν ἀνθρώπων ἀμάρτυρον συνέβαινε τὸ κάλλος εἶναι τῶν ὅλων, καὶ πλοῦτον τινα πλουτήσεις ἐμέλλομεν οὐτε ὑπ' ἄλλον τινὸς θαυμασθησόμενον οὕτε ἡμῖν αὐτοῖς ὁμοίως τίμων οὔδὲ γὰρ ἐν εὐχαμεν πρὸς ὃ τι ἔλαττον παραθεωρῶμεν αὐτῶν, οὐδ' ἀν συνίεμεν ἡλίκα εὐδαιμονοῦμεν οὐκ ὄροντες ἀμοίρους τῶν ἡμετέρων τινῶς. οὔτω γὰρ δὴ καὶ τὸ μέγα δόξειν ἄν μέγα, εἰ τῷ μικρῷ παραμετροῖτο. ὑμεῖς δὲ, τιμῶν ἐπὶ τῷ πολιτεύματι τοῦτο ὅδι, ἀνεσταυρώκατε καὶ ταύτην μοι τὴν ἀμοιβὴν ἀποδεδώκατε τοῦ βουλεύματος.

16 Ἀλλὰ κακοῦργοι τινες, φής, ἐν αὐτοῖς καὶ μοιχεύουσι καὶ πολεμοῦσι καὶ ἀδελφᾶς γαμοῦσι καὶ πατράσιν ἐπιβουλεύουσι. παρ' ἡμῖν γὰρ οὐχὶ πολλὴ τούτων ἀφθονία; καὶ οὐ δήπου διὰ τούτο αἰτιᾶσαι ἀν τις τῶν Οὐρανῶν καὶ τὴν Γῆν, ὅτι ἡμᾶς σωστῆσαντο. ἔτι καὶ τοῦτο ἵσως φαίης ἄν, ὅτι ἀνάγκη πολλὰ ἡμᾶς ἔχειν πράγματα ἐπιμελουμένους αὐτῶν. οὔκοιν διὰ γε τοῦτο καὶ ὁ
PROMETHEUS

If I had made men to keep just for myself, I should be selfish, no doubt; but as the case stands I have contributed them to the general fund for your benefit. In fact, there are temples to Zeus, to Apollo, to Hera and to you, Hermes, in sight everywhere, but nowhere any to Prometheus. You see how I look out for my own interests, but betray and injure those of the community!

Moreover, Hermes, please consider this point too—do you think that any choice thing unattested, something that you get or make, for instance, which nobody is going to see or to praise, will give quite as much joy and pleasure to its owner? Why did I ask that question? Because if men had not been created, it would follow that the beauty of the universe would be unattested and it would be our lot to possess wealth, so to speak, which no one else would admire and we ourselves would not prize so highly; for we should have nothing else to compare it with, and we should not realise how happy we were if we did not see others who did not have what we have. What is great, you know, can only seem great if it is gauged by something small. You should have honoured me for that stroke of policy, but you have crucified me and have given me this return for my plan.

But there are rascals, you say, among them, and they commit adultery and make war and marry their sisters and plot against their fathers. Why, are there not plenty of them among us? Yet, of course, one could not on this account blame Heaven and Earth for creating us. Again, you may perhaps say that we have to undergo a great deal of annoyance in taking care of them. Well, then, on that principle...
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νομεύς ἀχέσθω ἐπὶ τῷ ἔχειν τὴν ἀγέλην, διότι ἀναγκαῖον αὐτῷ ἐπιμελεῖσθαι αὑτῆς. καὶ τοῦ τὸ γε 
ἐργάδες τούτῳ καὶ ἦδυ’ ἄλλωςι καὶ ἡ φροντίς οὐκ 
ἀτερῆς ἐχουσά τινα διατριβήν. ἢ τί γὰρ ἄν 
ἐπράττομεν οὐκ ἔχοντες ὃν προνοοῦμεν τούτων; 
ήργομεν ἂν καὶ τὸ νέκταρ ἐπίνομεν καὶ τῆς 
17 ἀμβροσίας ἐνεφοροῦμεθα οὐδὲν ποιοῦντες. ὃ δὲ 
mάλιστα ἐν πυγεῖ τοῦτ’ ἔστιν, ὅτι μεμφόμενοι 
tην ἀνθρωποποιιὰν καὶ μάλιστα γε τὰς γυναικὰς 
ὁμως ἔρατε αὐτῶν καὶ οὐ διαλεῖπετε κατιόντες, 
ἀρτι μὲν ταύροι, ἀρτὶ δὲ σάτυροι καὶ κύκνοι 
γενόμενοι, καὶ θεοὺς ἐξ αὐτῶν ποιεῖσθαι ἀξιοῦντε. 
’Ἀλλ’ ἐχρήν μὲν Ἰσως φήσεις, ἀναπεπλάσθαι 
tοὺς ἀνθρώπους, ἄλλον δὲ τινά τρόπον, ἄλλα μὴ 
ἡμῖν έοικότας καὶ τι δὲν ἄλλο παράδειγμα τούτων 
ἀμείνον προεστησάμην, δ δάμως καλὸν ἡπι-
stάμην; ἢ ἀσύνετον καὶ θηριώδες ἐδει καὶ ἄγριον 
ἀπεργάσασθαι τὸ ξύον; καὶ πῶς ἄν ἡ θεοῦς 
ἐθυσαν ἢ τὰς ἄλλας υμῖν τιμᾶς ἀπένειμαν οὐχὶ 
tοιοῦτοι γενόμενοι; ἄλλα ύμείς, δην μὲν ύμίν τὰς 
ἐκατόμβας προσάγωσιν, οὐκ ὁκνεῖτε, καὶ ἐπὶ τὸν 
Ὀκεανὸν ἐθείν δεὶς μετ’ ἀμύρονας Λιθιστήριας” 
tὸν δὲ τῶν τιμῶν υμῖν καὶ τῶν θυσίων αἰτιον 
ἀνεσταυρώκατε.

Περὶ μὲν οὖν τῶν ἀνθρώπων καὶ ταῦτα ἰκανά.

18 Ἕδη δὲ καὶ ἔπι τὸ πῦρ, εἰ δοκεῖ, μετεμεῖ καὶ τὴν 
ἐπονείδιστον ταύτην κλοπῆν. καὶ πρὸς θεῶν 
tούτῳ μοι ἀπ’ ὄκριναι μηδὲν ὀκνῆσας· ἔσθ’ ὃ τι 
ἡμεῖς τοῦ πυρὸς ἀπολογέναι, εἴ οὐ καὶ παρ’ ἀνθρώπως ἐστῖν; οὐκ ἃν εἰποῖς. αὕτῃ γὰρ, οἴμαι, 
φύσις τοιοῦτοι τοῦ κτήματος, οὐδὲν τι ἔλαττον

1 Text corrupt. I translate as if it read καὶ ἔλω. 

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the herdsman ought to be vexed over having his herd because he has to take care of it. But this toilsome task is also sweet, and, in general, business is not devoid of pleasure, for it affords occupation. Why, what should we do if we had not them to provide for? Be idle and drink our nectar and eat our ambrosia without doing anything! But what sticks in my throat most is that although you censure me for making men "and particularly the women," you fall in love with them just the same, and are always going down below, transformed now into bulls, now into satyrs and swans, and you deign to beget gods upon them!

Perhaps, however, you will say that men should have been made, but in some other form and not like us. What better model could I have put before myself than this, which I knew to be beautiful in every way? Should I have made my creatures unintelligent and bestial and savage? Why, how could they have sacrificed to gods or bestowed all the other honours upon you if they were not as they are? You gods do not hang back when they bring you the hecatombs, even if you have to go to the river of Ocean, "to the Ethiopians guileless," yet you have crucified him who procured you your honours and your sacrifices.

So much for men; and now, if you wish, I shall pass to fire and that reprehensible theft! In the name of the gods answer me this question without any hesitation; have we lost any fire since men have had it too? You can't say that we have. The nature of that possession is such, I suppose, that it is not diminished if anyone else takes some.

1 Iliad 1, 423.
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γίγνεται, εἰ καὶ τός ἄλλος αὐτοῦ μεταλάβοι· οὐ γάρ ἄποσβέννυται ἐνανσαμένου τινὸς· φθόνος δὲ δὴ ἀντικρύς τὸ τοιοῦτο, ἀφ’ ὧν μηδὲν ύμεῖς ἢδίκησθε, τούτων κωλύειν μεταδίδοναι τοῖς δεόμενοις. καίτοι θεοῦς γε δυνατὸς ἦγαθοὺς εἶναι χρὴ καὶ “δωτήρας ἐάω” καὶ ἐξω φθόνου παντὸς ἔσταναι· ὅπου γε καὶ εἰ τὸ πᾶν τοῦτο πῦρ ύφελόμενος κατεκόμμασα ἐς τὴν γῆν μηδ’ ὅλως τι αὑτοῦ καταλώσων, οὐ μεγάλα ύμᾶς ἢδίκουν· οὔθεν γὰρ ύμεῖς δεῖσθε αὐτοῦ μήτε ῥυγοῦντες μήτε ἔφουντες τὴν ἀμβροσίαν μήτε φωτὸς ἐπιτεχνητοῦ δεόμενοι.

19 οἱ δὲ ἄνθρωποι καὶ εἰς τὰ ἀλλα μὲν ἄναγκαιοι χρῶνται τὸ πυρί, μάλιστα δὲ ἐς τὰς θυσίας, ὅποις ἔχοιν κυνιὰν τὰς ἀγυίας καὶ τοῦ λιβανωτοῦ θυμιὰν καὶ τὰ μηρία καίειν ἐπὶ τῶν βωμῶν. ὅρω δὲ γε ύμᾶς μάλιστα χαίροντας τῷ καπνῷ καὶ τὴν εὐνοχίαν ταύτην ἡδίστην οἰομένους, ὅποταν εἰς τὸν οὐρανὸν ἡ κυίσα παραγένηται ἐλισθημένη περὶ καπνῷ· ἐναντιωτάτῃ τοίνυν ἡ μέμψις αὐτὴ ἀν γένοιτο τῇ ὑμετέρᾳ ἐπιθυμίᾳ. θαυμάζω δὲ ὅπως οὐχὶ καὶ τὸν Ἥλιον κεκολύκατε καταλάμπειν αὑτοῦ· καίτοι πῦρ καὶ οὐτός ἐστι πολὺ θειότερον τε καὶ πυρωδέστερον. ἢ κάκεινοι αἰτίας όσ’ σπαθῶντα ὑμῶν τὸ κτήμα;

Εἰρήκα. σφῶ δὲ, ό Ἑρμῆ καὶ Ἡφαιστε, εἰ τι μὴ καλῶς εἰρήσθαι δοκεῖ, διευθύνετε καὶ ἐξελέγχετε,1 κἀγὼ αὕτης ἀπολογῆσομαι.

ΕΡΜΗΣ

20 Οὐ ράδιον, ὦ Προμηθέ, πρὸς οὕτω γενναίον σοφιστὴν ἀμπλασθαί. πλὴν ἄλλα ὄνησο, διότι

1 ἐξελέγχετε Mehler; διελέγχετε, διεξελέγχετε MSS.

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of it, for it does not go out when a light is procured from it. But surely it is downright stinginess to prevent things from being shared with those who need them when it does you no harm to share them. Inasmuch as you are gods, you ought to be kindly and "bestowers of blessings"¹ and to stand aloof from all stinginess. In this case even if I had filched all your fire and taken it down to earth without leaving a bit of it behind, I should not be guilty of any great wrong-doing against you, for you yourselves have no need of it, as you do not get cold and do not cook your ambrosia and do not require artificial light. On the other hand, men are obliged to use fire, not only for other purposes but above all for the sacrifices, in order that they may be able "to fill the ways with savour" and to burn incense and consume meat on the altars. Indeed, I notice that you all take particular pleasure in the smoke and think it the most delightful of banquets when the savour comes up to heaven "curling about the smoke."² This criticism, therefore, is directly opposed to your own desire. I wonder, moreover, that you haven’t prevented the sun from shining on men, for he is fire too, and of a far more divine and ardent sort. Do you find fault with him for dissipating your property?

I have said my say. Now then, Hermes and Hephaestus, if you think I have said anything wrong take me to task and confute me, and I will plead in reply.

HERMES

It is not an easy matter, Prometheus, to rival such an accomplished sophist. You are lucky, however,

¹ Od. 8, 325. ² Iliad 1, 317.
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μὴ καὶ ο Ζεὺς ταύτα ἐπήκουσέ σου· εἰ γὰρ οἶδα, ἐκκαίδεκα ¹ γύπας ἄν ἐπέστησέ σοι τὰ ἔγκατα ἐξαιρήσοντας. οὗτοι δεινῶς αὐτοῦ κατηγόρηκας ἀπολογείσθαι δοκῶν. ἐκεῖνο δὲ γε θαυμάζω, ὅπως μάντις ἄν ὦ προεξιγνώσκες ἐπὶ τούτοις κολασθη- σόμενοι.

ΠΡΟΜΗΘΕΤΣ

'Ἡπιστάμεν, ὁ Ἐρμῆ, καὶ ταύτα μὲν καὶ διε ἀπολυθήσομαι αὐθής οἶδα, καὶ ἣδη γέ τις ἐκ Θηβῶν ἀφίγεται σὸς ἀδελφὸς οὐκ εἰς μακρὰν κατατοξεύσων δυν φῆς ἐπιπτήσεσθαι μοι τὸν ἁετόν.

ΕΡΜΗΣ

Εἰ γὰρ γένοιτο, ὁ Προμηθεύ, ταύτα καὶ ἐπίδοιμι σε λευμένον, κοινὴ σὺν ἧμιν εὐχόμενον, οὐ μέντοι καὶ κρεανομοῦνται γε.

ΠΡΟΜΗΘΕΤΣ

21 Ὀάρρει· καὶ συνενωχίσομαι ύμῖν καὶ ο Ζεὺς λύσει με οὐκ ἀντὶ μικρὰς ἐνεργείας.

ΕΡΜΗΣ

Τίνος ταύτης; μὴ γὰρ ὅκνησις εἰπεῖν.

ΠΡΟΜΗΘΕΤΣ

Οἴσθα, ὁ Ἐρμῆ, τὴν Θέτιν; ἀλλ' οὐ χρὴ λέγειν φυλάττειν γὰρ ἀμεινον τὸ ἀπόρρητον, ὡς μισθὸς εἰς καὶ λύτρα μοι ἀντὶ τῆς καταδίκης.

ΕΡΜΗΣ

Ἀλλὰ φυλάττε, ὁ Τιτάν, εἰ τούτ' ἀμεινον. ἥμεις δὲ ἀπίστωμεν, ὁ 'Ἡφαίστε· καὶ γὰρ ἢδη πλησίον οὔτος ὁ ἁετός. ὑπόμενε ὦν καρπέρως εἰς δὲ γε ἢδη σοι τὸν Θηβαίον δυν φῆς τοξότην ἐπιφανῆναι, ὡς παύσεις σιν ἀνατεμνόμενον ὑπὸ τοῦ ὀρνέου.

¹ ἐκκαίδεκα Dindorf; ξ καὶ δέκα MSS.

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PROMETHEUS

that Zeus did not hear you say all this, for I am very sure he would have set sixteen vultures upon you to pull out your vitals, so eloquently did you accuse him in seeming to defend yourself. But I am surprised that as you are a prophet you did not know in advance that you would be punished for all this.

PROMETHEUS

I did know it, Hermes, and I also know that I shall be set free again; before long someone will come from Thebes, a brother of yours,\(^1\) to shoot down the eagle which you say will fly to me.

HERMES

I hope so, Prometheus, and I hope to see you at large, feasting with us all—but not serving our meat!

PROMETHEUS

Never fear, I shall feast with you, and Zeus will set me free in return for a considerable favour.

HERMES

What favour? Don't hesitate to tell us.

PROMETHEUS

You know Thetis, Hermes?—but I must not tell. It is best to keep the secret, so that I may be rewarded and set free instead of being sentenced.\(^2\)

HERMES

Why, keep it, Titan, if it is best that way. Let's be going, Hephaestus, for here is the eagle close by. (To Prometheus.) Well, hold out stubbornly. I hope the Theban archer you speak of will soon disclose himself to you, to stop you from being dissected by the bird.

\(^1\) Heracles.

\(^2\) The secret is told in Dialogues of the Gods, 5.
ICAROMENIPPUS, OR THE SKY-MAN

Menippus tells a friend how he has frustrated the philosophers by flying up to Heaven and finding out that everything there was just as the poets had said. The satire is directed not only at the placita of the philosophers but at the conception of the average man, voiced in poetry and pragmatically sanctioned, so to speak, by the Stoics; and it also aims a particular thrust at the mysteries of the Mithras-cult. From the standpoint of the writer and the reader, what Menippus brings back is nothing but moonshine, and that is perhaps why he is compared with Icarus and not Daedalus in the title Icaromenippus.

There is reason to think that Lucian found something of this sort among the writings of Menippus and used it freely. The readings from the margin of γ noted on pages 300, 304, 308, 316 and 318 are not, I think, interpolations, but genuine β readings which are not preserved elsewhere because B, the best MS. of that group, does not contain this piece. Marginalia by the same early hand in other pieces belong to the β tradition, and the γ tradition is notably rife with omissions of just this sort. They are not noted by Sommerbrodt, and as far as I know have never before appeared in print.
ΙΚΑΡΟΜΕΝΙΠΠΟΣ Η ΤΠΕΡΝΕΦΕΛΟΣ

ΜΕΝΙΠΠΟΣ

1 Ούκοιν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς στάδιοι μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἡμῖν σταθμός τούντεύθεν δὲ ἐπὶ τὸν ἤλιον ἀνω παρασάγγαι που πεντακόσιοι. τὸ δὲ ἀπὸ τούτου ἐς αὐτὸν ἦδη τὸν οὐρανὸν καὶ τὴν ἀκρόπολιν τὴν τοῦ Διὸς ἀνοδος καὶ ταῦτα γένοιτ' ἀν' εὐξώνῳ ἀετῷ μιᾶς ἡμέρας.

ΕΤΑΙΡΟΣ

Τι ταῦτα πρὸς Χαρίτων, ὁ Μένιππε, ἀστρονομεῖς καὶ ἤσυχῇ πως ἀναμετρεῖς; πάλαι γὰρ ἐπακροδίμαι σου παρακολουθῶν ἠλίους καὶ σελήνας, ἐτὶ δὲ τὰ φορτικὰ ταῦτα σταθμοῦς τινας καὶ παρασάγγας ὑποξενίζοντος.

ΜΕΝΙΠΠΟΣ

Μὴ θαυμάσῃς, οὗ ἔταϊρε, εἰ μετέωρα καὶ διαέρια δοκῶ σοι λαλεῖν: τὸ κεφάλαιον γὰρ δὴ πρὸς ἐμαυτὸν ἀναλογίζομαι τῆς ἐναγχος ἀποδημίας.

ΕΤΑΙΡΟΣ

Εἶτα, ὧγαθε, καθάπερ οἱ Φοῖνικες ἀστροις ἐτεκμαίρου τὴν ὅδον;

ΜΕΝΙΠΠΟΣ

Οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς τοῖς ἀστροις ἐποιούμην τὴν ἀποδημίαν.

1 γένοιτ' ἀν Dindorf: γένοιτο MSS.

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MENIPPUUS

It was three thousand furlongs, then, from the earth to the moon, my first stage; and from there up to the sun perhaps five hundred leagues; and from the sun to Heaven itself and the citadel of Zeus would be also a day's ascent for an eagle travelling light.

FRIEND

In the name of the Liberal Arts, Menippus, why are you playing astronomer and surveyor on the quiet like that? For a long time I have been following you about and listening to your outlandish talk about suns and moons and even those outworn topics, stages and leagues.

MENIPPUUS

Don't be surprised, my friend, if my talk seems to you to be up in the air and flighty; I am just figuring up the total length of my recent journey.

FRIEND

So you did like the Phoenicians, old chap, and guessed your way by the stars?

MENIPPUUS

No indeed, I made my journey right among the stars.
THE WORKS OF LUCIAN

ΕΤΑΙΡΟΣ

'Ἡράκλεις, μακρὸν τίνα τῶν ὀνειρὸν λέγεις, εἰ γε σαυτόν ἔλαθες κατακοιμηθεῖς παρασάγγας ὅλους.

ΜΕΝΙΠΠΟΣ

2 "Ονειρον γὰρ, ὦ τάν, δοκῶ σοι λέγειν δς ἄρτιως ἀφύγμαι παρὰ τοῦ Διὸς;

ΕΤΑΙΡΟΣ

Πῶς ἔφησθα; Μένιππος ἡμῶν διοπτῆς πᾶρεστιν ἐξ οὐρανοῦ;

ΜΕΝΙΠΠΟΣ

Καὶ μὴν ἔγω σοι παρ' αὐτοῦ ἐκείνου τοῦ πάνυ Διὸς ἦκω τῆμερον θαυμάσια καὶ ἀκούσας καὶ ἰδὼν·

ΕΤΑΙΡΟΣ

εἰ δὲ ἀπιστεῖς, καὶ αὐτὸ τοῦτο ὑπερευφραῖνομαι τὸ πέρα πίστεως εὐτυχεῖν.

ΜΕΝΙΠΠΟΣ

Καὶ πῶς ἄν ἔγωγε, ὦ θεσπέσιε καὶ Ἄρτιως Μένιππος, γεννητὸς αὐτὸς καὶ ἐπίγειος ὁ ἐν ἀπιστεῖν
dυναίμην ὑπερευθέλω ἀνδρὶ καὶ ἴνα καθ "Ομηρον
eἰπω τῶν Οὐρανιών ἐνι; ἄλλ' ἐκεῖνα μοι φράσον,
καὶ δοκεῖ, τίνα τρόπον ἡρθης ἄνω καὶ ὁπόθεν ἐπο-
ρίσω κλίμακα τηλικαίην τὸ μέγεθος; τὰ μὲν γὰρ ἀμφί
tὴν ὅψιν οὐ πάνυ ἐοικάς ἐκείνη τῷ Φρυγιῷ,
ἂντε ἡμὰς εἰκάζεις καὶ σὲ οἰνοχοήσοντά τοιν
ἀνάρπαστον γεγονέναι πρὸς τοῦ ἄετοῦ.

ΜΕΝΙΠΠΟΣ

Σὺ μὲν πάλαι σκώπτων δῆλος εἰ, καὶ ἀμαι-
στὸν οὐδὲν εἰ σοι τὸ παράδοξον τοῦ λόγου μύθῳ
δοκεῖ προσφερές. ἄταρ οὐδὲν ἐδέησε· μοι πρὸς τὴν
ἀνοδον οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι
tοῦ ἄετου· οἰκεία γὰρ ἤν μοι τὰ πτερά.

1 ἂν Bélin de Ballou: not in MSS.
2 ἡμᾶς ed. princeps: καὶ ἡμᾶς MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

FRIEND
Great Heracles! That's a long dream you are talking of, if you actually lost yourself and slept for leagues and leagues!

MENIPPUSS
Dream, man! Do you think I'm telling you a dream? I am just back from a visit to Zeus.

FRIEND
What's that you say? Menippus here from Heaven, dropt from the clouds?

MENIPPUSS
Here I am, I tell you, just come back to-day from the very presence of your great Zeus himself, and I have seen and heard wonderful things. If you don't believe me, I am overjoyed precisely because my good luck is beyond belief.

FRIEND
Why, my divine Menippus, my Olympian Menippus, how can a mortal groundling like myself disbelieve a sky-man—in fact, to use the words of Homer, a son of Heaven? But tell me, please, how you were carried aloft, and where you got so long a ladder; for as far as looks go you are too little like the lad of Phrygia for us to suppose that, like him, you were snatched up by the eagle to become a cup-bearer.

MENIPPUSS
You have clearly been making fun of me this long time, and it is no wonder you think that my strange story is like a fairy-tale. However, I had no need of your ladder for my ascent, nor yet to become the eagle's pet, for I had wings of my own.

1 Iliad 5, 373 ; 898.
2 The reference is to the story of Ganymede.
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ΕΤΑΙΡΟΣ

Τούτο μὲν ἦδη καὶ ὑπὲρ τὸν Δαίδαλον ἔφησα, εἰ γε πρὸς τοὺς ἄλλους ἐξελήθησις ἦμᾶς οἰρᾶξ τῆς ἡ κολοιδὸς ἐξ ἀνθρώπων γενόμενος.

ΜΕΝΙΠΠΟΣ

Ορθῶς, ὦ ἕταίρε, καὶ οὐκ ἀπὸ σκοποῦ εἰκάσας τὸ Δαίδαλειον γὰρ ἐκεῖνο σῶφισμα τῶν πτερῶν καὶ αὐτὸς ἐμηχανήσαμην.

ΕΤΑΙΡΟΣ

3 Ἐίτα, ὦ τολμηρότατε πάντων, οὐκ ἐδεδοκίες μὴ καὶ σὺ ποὺ τῆς θαλάττης καταπεσὼν Μενίππειόν τι πέλαγος ἤμιν ὠσπέρ τὸ Ἰκάριον ἀποδείξῃς ἐπὶ τῷ σεαυτῷ ὀνόματι;

ΜΕΝΙΠΠΟΣ

Οὐδαμῶς· ο μὲν γὰρ Ἰκαρος ἀτε κηρὶ τὴν πτέρωσιν ἠμοσμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἦλιον ἐκεῖνος ἑτάκη, πτερορρυήσας εἰκότως κατεπέσεν· ἤμιν δὲ ἀκήρωτα ἤν τὰ ὠκύπτερα.

ΕΤΑΙΡΟΣ

Πῶς λέγεις; ἦδη γὰρ οὐκ ὁδὶ ὅπως ἢρέμα με προσάγεις πρὸς τὴν ἀλῆθειαν τῆς διηγήσεως.

ΜΕΝΙΠΠΟΣ

ʹΩδὲ πως· ἀετῶν εὐμεγέθη συλλαβῶν, ἐτὶ δὲ γύπα τῶν καρτερῶν, ἀποτεμῶν αὐταῖς ὁλέαν τὰ πτερὰ· μᾶλλον δὲ καὶ πάσαν εξ ἀρχῆς τήν ἐπινοιαν, εἰ σοι σχολή, δίειμι.

ΕΤΑΙΡΟΣ

Πάνω μὲν οὖν· ὡς εὖ ὁ σοι μετέωρος εἶμι ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἦδη κέχηνα τῆς ἀκροάσεως· μηδὲ πρὸς Φιλίου με περίδης ἀνόω ποὺ τῆς διηγῆσεως ἐκ τῶν ἀτῶν ἀπηρτημένον.

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FRIEND
You have improved on Daedalus, by what you say, if over and above all else, you have turned from a man to a hawk or a crow without our knowing it.

MENIPPUS
Your guess is well-aimed, my friend, and hits the bull's-eye; for I myself constructed wings, patterned after Daedalus' clever invention.

FRIEND
Of all the foolhardy men in the world! Then you weren't afraid you would fall into the water somewhere and give us a Menippean Sea named after yourself, to match the Icarian?

MENIPPUS
Not at all; Icarus had his feathers fitted on with wax, and so just as soon as that melted in the sun he shed his plumage, of course, and fell down; but my wings were innocent of wax.

FRIEND
What do you mean? For by now, somehow or other, you are gradually inclining me to believe in the truth of your story.

MENIPPUS
This is what I mean; taking a good large eagle and also a strong vulture and cutting off their wings, joints and all—but I'll tell you the whole scheme from first to last, if you have time.

FRIEND
By all means; here I am in suspense, thanks to what you have said, and already waiting with open mouth for the end of your tale. In the name of Friendship, don't leave me hanging by the ears somewhere in the midst of the story.
THE WORKS OF LUCIAN

MENNIPPOS

4 Ἄκοινε τοίνυν· οὐ γὰρ ἀστεῖον γε τὸ θέαμα κεχηρότα φίλον ἐγκαταλιπεῖν, καὶ ταῦτα ὡς σὺ φῆς ἐκ τῶν ὠτων ἀπηρτημένον.

Ἐγὼ γὰρ ἐπειδὴ τάχιστα ἐξετάζω τὰ κατὰ τὸν βίον γελοῖα καὶ ταπεινὰ καὶ ἀβέβαια τὰ ἀνθρώπινα πάντα εὐρισκον, πλούτους λέγω καὶ ἀρχὰς καὶ δυναστείας, καταφρονήσας αὐτῶν καὶ τὴν περὶ ταῦτα σπουδὴν ἀσχολίαν τῶν ἀληθῶς σπουδαίων ὑπολαβῶν ἀνακύπτειν τε καὶ πρὸς τὸ πᾶν ἀποβλέπειν ἑπειρώμην καὶ μοι ἐνταῦθα πολλὴν τινα παρεῖχε τὴν ἀπορίαν πρῶτον μὲν αὐτὸς οὕτος ὡς ὑπὸ τῶν σοφῶν καλούμενος κόσμος οὐ γὰρ εἴχον εὐρείων οὐθὲ ὡς ἐγένετο ὡστὶ τὸν δημοσίργουν οὕτε ἀρχὴν οὐθ’ ὅ τι τὸ τέλος ἐστὶν αὐτοῦ. ἔπειτα δὲ κατὰ μέρος ἐπισκοπῶν πολὺ μᾶλλον ἀπορεῖν ἡναγκαζόμην τούς τε γὰρ ἀστέρας ἑώρων ὡς ἔτυχε τοῦ οὐρανοῦ διερρημένους καὶ τὸν ἠλιοὺν αὐτὸν τὶ ποτε ἢ ἀρα ἐπόθουν εἰδέναι μᾶλιστα δὲ τὰ κατὰ τὴν σεληνήν ἀτοπὰ μοι καὶ παντελῶς παράδοξα κατεφαίνετο, καὶ τὸ πολυειδὲς αὐτῆς τῶν σχημάτων ἀπόρρητον τινα τὴν αἰτίαιν ἔχειν ἐδοκίμαζον. οὐ μὴν ἀλλὰ καὶ ἀστρατὴ διατέξασα καὶ βροντῇ καταρραγείσα καὶ νέτος ἢ χιὼν ἢ χάλαζα κατενεχθείσα καὶ ταῦτα δυσείκαστα πάντα καὶ ἀτέκμαρτα ἤν.

5 Οὐκοῦν ἐπειδήπερ οὕτω διεκέμην, ἄριστον εἶναι ὑπελάμβανον παρὰ τῶν φιλοποφών τούτων ταῦτα ἐκαστα ἐκμαθεῖν· ὥμην γὰρ ἐκείνους γε πᾶσαι ἔχειν ἀν εἰπεῖν τὴν ἀλήθειαν. οὕτω δὲ τοὺς ἀριστοὺς ἐπιλεξάμενος αὐτῶν, ὡς ἐνὶ τεκμήρισθαι

1 ge πᾶσαι Fritzsch: πᾶσαν ge MSS.
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MENIPPUS

Listen then, for a friend lest in the lurch with his mouth open would be anything but a pretty spectacle, especially if he were hanging by the ears, as you say you are.

As soon as I began to find, in the course of my investigation of life, that all objects of human endeavour are ridiculous and trivial and insecure (wealth, I mean, and office and sovereign power), contemning those things and assuming that the effort to get them was an obstacle to getting things truly worth effort, I undertook to lift my eyes and contemplate the universe. In so doing I was caused great perplexity, first of all by what the philosophers call the Cosmos, for I could not discover how it came into being or who made it, or its source or purpose. Then in examining it part by part I was compelled to rack my brains still more, for I saw the stars scattered hap-hazard about the sky, and I wanted to know what the sun itself could be. Above all, the peculiarities of the moon seemed to me extraordinary and completely paradoxical, and I conjectured that her multiplicity of shapes had some hidden reason. More than that, lightning flashing and thunder crashing and rain or snow or hail driving down were all hard to interpret and impossible to reason out.

Being in that state of mind, I thought it best to learn about all these points from the philosophers, for I supposed that they surely would be able to tell the whole truth. So I picked out the best of them, as far as I could judge from their dourness of visage,
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προσώπου τε σκυθρωπότητι καὶ χρόας ὀχρότητι καὶ γενείου βαθύτητι—μάλα γὰρ ὑψαγόρας τινὲς καὶ οὐρανογρόμονες οἱ ἄνδρες αὐτίκα μοι κατεφάνησαν—τοῦτοις ἐγχειρίσας ἐμαυτὸν καὶ συχνὸν ἀργύριον τὸ μὲν αὐτόθεν ἦδη καταβαλὼν, τὸ δὲ εἰσαύθης ἀποδώσειν ἐπὶ κεφαλαῖς τῆς σοφίας διομολογησάμενος, ἥξιον μετεωρόλεσχης τε διδάσκεσθαι καὶ τὴν τῶν ὅλων διακόσμησιν καταμαθεῖν. οἱ δὲ τοσοῦτον ἁρὰ ἐδέησαν μὲ τῆς παλαιᾶς ἀκείνης ἀγνοιᾶς ἀπαλλάξας, ὡστε καὶ εἰς μείζους ἀπορίας φέροντες ἐνέβαλον, ἀρχὰς τινὰς καὶ τέλη καὶ ἀτόμους καὶ κενὰ καὶ ὑλὰς καὶ ἱδέας καὶ τὰ τοιαῦτα ὁσημέρα μου καταχέοντες. δὲ δὲ πάντων ἐμοὶ γοῦν ἐδόκει χαλεπώτατον, ὅτι μηδὲν ἀτερὸς θατέρῳ λέγοντες ἀκόλουθον ἄλλα μαχόμενα πάντα καὶ ὑπεναντία, ὃμως πείθεσθαι τε μὲ ἥξιον καὶ πρὸς τὸν αὐτὸν λόγον ἔκαστος ὑπάγειν ἐπειρῶντο.

ΕΤΑΙΡΟΣ

"Αποτούν λέγεις, εἰ σοφοὶ οὖντες οἱ ἄνδρες ἐστασίαζον πρὸς αὐτοὺς περὶ τῶν λόγων καὶ οὐ τὰ αὕτα περὶ τῶν αὐτῶν ἐδόξαζον.

ΜΕΝΙΠΠΟΣ

6 Καὶ μήν, δὲ ἐταίρε, γελάσῃ ἀκοῦσας τὴν τε ἀλαζονείαν αὐτῶν καὶ τὴν ἐν τοῖς λόγοις τερατουργίαν, οἱ γε πρῶτα μὲν ἐπὶ γῆς βεβηκότες καὶ μηδὲν τῶν χαμαλ ἐρχομένων ἦμοι ὑπερέχοντες, ἀλλ’ οὐδὲ ἄξυρες τὸν πλησίον δεδορκότες, ἐνιοὶ δὲ καὶ ὑπὸ γῆρως ἢ ἀργίας ἀμβλυώττουτες, ὃμως οὐρανοῦ τε πέρατα διορᾶν ἐφασκοῦν καὶ τὸν ἦλιον

1 γοῦν Fritzsch: δ' οὖν MSS.

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ICAROMENIPPUSS, OR THE SKY-MAN

paleness of complexion and length of beard; and as the gentlemen at once struck me as being extremely tall talkers and high thinkers, I put myself in their hands, paying down part of a good round sum on the spot and contracting to pay the balance later, on completion of my course in philosophy; and then I expected to be taught how to hold forth on the Heavens and to learn the system of the universe. But they were so far from ridding me of my old-time ignorance that they plunged me forth-with into even greater perplexities by flooding me every day with first causes, final causes, atoms, voids, elements, concepts, and all that sort of thing. But the hardest part of it all, in my opinion at least, was that although no one of them agreed with anyone else in anything he said, but all their statements were contradictory and inconsistent, they neverthe-less expected to persuade me and each tried to win me over to his own doctrine.

FRIEND

Extraordinary that learned men quarrelled with each other about their doctrines and did not hold the same views about the same things!

MENIPPUSS

Indeed, my friend, it will make you laugh to hear about the way they bragged and worked wonders in their talk! Why, in the first place, they stood on the ground and were not a bit better than the rest of us who walk the earth; in fact, they were not even sharper sighted than their neighbours, but some of them were actually purblind through age or idleness. In spite of that, however, they claimed to discern the boundaries of Heaven, they measured
περιεμετροῦν καὶ τοὺς ὑπὲρ τὴν σελήνην ἐπεβάτευον καὶ ὁσπερ ἐκ τῶν ἀστέρων καταπεσόντες μεγήθη τε αὐτῶν διεξῆσαν, καὶ πολλάκις, εἰ τύχοι, μηδὲ ὁπόσοι στάδιοι Μεγαρόθεν Ἀθηναζέ εἰσιν ἀκριβῶς ἐπιστάμενοι τὸ μεταξὺ τῆς σελήνης καὶ τοῦ ἡλίου χωρίον ὅπως εἰθὶ πηχῶν τὸ μέγεθος ἐτόλμων λέγειν, ἀέρος τε ὕψη καὶ θαλάττης βάθη καὶ γῆς περιόδους ἀναμετροῦντες, ἔτι δὲ κύκλοις καταγράφουντες καὶ τρίγωνα ἐτὶ τετραγώνωις διασχιματίζουντες καὶ σφαίρας των πυκνάσ τῶν ὀυρανῶν δῆθεν αὐτῶν ἐπιμετροῦντες.

7 Ἐσπείτα δὲ κάκεινο πῶς οὐκ ἄγνωσμον αὐτῶν καὶ παντελῶς τετυφωμένον τοῦ περὶ τῶν οὐτως ἀδηλών λέγοντας μηδὲν ὡς εἰκάζοντας ἀποφαίνεσθαι, ἀλλ' ὑπερδιατείνεσθαι τε καὶ μηδεμίαν τῶν ἄλλως ὑπερβολὴν ἀπολιμπάνειν, μονονοχί διομυμένους μύθους μὲν εἴναι τὸν ἡλίον, κατοικεῖσθαι δὲ τὴν σελήνην, ὑδατοποτείν δὲ τοὺς ἀστέρας τοῦ ἡλίου καθάπερ ἰμονὶ τις τὴν ἰκμάδα ἐκ τῆς θαλάττης ἀνασπῶντος καὶ ἀπασιν αὐτοῖς τὸ ποτὸν ἐξῆς διανέμοντος.

8 Τὴν μὲν γὰρ ἐναντιότητα τῶν λόγων ὁπόση ῥάδιον καταμαθεῖν. καὶ σκόπει πρὸς Διὸς, εἰ ἐν γειτόνων ἐστὶ τὰ δόγματα καὶ μὴ πάμπολυ διεστηκότα: πρῶτα μὲν γὰρ αὐτοῖς ἡ περὶ τοῦ κόσμου γνώμη διάφορος, εἰ γε τοῖς μὲν ἀγέννητος
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the sun, they visited the spheres beyond the moon, and you would have thought they had fallen from the stars from the way they told about their magnitudes and presumed to say just how many cubits it is in distance from the sun to the moon, often, perhaps, without even knowing how many furlongs it is from Megara to Athens. And not only did they measure the height of the air and the depth of the sea and the circumference of the earth, but by the description of circles and the construction of triangles on squares and of multiple spheres they actually measured out the cubic content of the Heavens.1

Moreover, was it not silly and completely absurd that when they were talking about things so uncertain they did not make a single assertion hypothetically but were vehement in their insistence and gave the rest no chance to outdo them in exaggeration; all but swearing that the sun is a mass of molten metal, that the moon is inhabited, and that the stars drink water, the sun drawing up the moisture from the sea with a rope and bucket, as it were, and distributing the beverage to all of them in order?

As for the contradictory nature of their theories, that is easy to appreciate. Just see for yourself, in Heaven's name, whether their doctrines are akin and not widely divergent. First of all, there is their difference of opinion about the universe. Some

1 I know of nothing that illustrates Lucian's meaning better than the Psammites, a treatise by Archimedes, which, however, is not exactly an attempt to measure the cubic capacity of the universe, but a demonstration that it is possible to express arithmetically a sum greater than the number of grains of sand in a sphere as large as the universe.
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tε καὶ ἀνώλεθρος εἶναι δοκεῖ, οἱ δὲ καὶ τὸν δημιουργὸν αὐτοῦ καὶ τῆς κατασκευῆς τῶν τρόπων εἰπεῖν ἑτὸλμησαν ὦς καὶ μάλιστα ἐθαύμαζον θεῶν μὲν τινα τεχνίτην τῶν ὅλων ἐφιστάντας, οὐ προστίθεντας δὲ οὔτε ὁθὲν ἦκων οὔτε ὅποι ἔστως ἕκαστα ἑτεκταίνετο, καὶ τοῦ πρὸ γε τῆς τοῦ παντὸς γενέσεως ἀδύνατον καὶ χρόνον καὶ τὸπον ἑπινοεῖν.

ΕΤΑΙΡΟΣ

Μάλα τινάς, ὦ Μένιππε, τολμητὰς καὶ θαυμα-
tοποιοῦς ἀνδρας λέγεις.

ΜΕΝΙΠΠΟΣ

Τί δὲ εἰ ἀκούσεις, ὦ θαυμάσιε, περὶ τε ἰδεῶν καὶ ἀσωμάτων ἀ διεξέρχονται ἢ τοὺς περὶ τοῦ πέρατός τε καὶ ἄπειρον λόγους; καὶ γὰρ αὐ καὶ αὐτὴ νεανίκη αὐτοῖς ἡ μάχη, τοῖς μὲν τέλει τὸ πᾶν περιγράφουσι, τοῖς δὲ ἀτελεῖς τοῦτο εἶναι ὑπολαμβάνουσιν ὦν μὴν ἄλλα καὶ παμπόλλους τινάς εἶναι τοὺς κόσμους ἀπεφαίνοντο καὶ τῶν ὡς περὶ ἐνὸς αὐτῶν διάλεγομένων κατεγύωσκον. ἔτερος δὲ τις οὖκ εἰρηνικὸς ἀνήρ πόλεμον τῶν ὅλων πατέρα εἶναι ἐδόξαζε.

9  Περὶ μὲν γὰρ τῶν θεῶν τί χρή καὶ λέγεις; ὅπου τοῖς μὲν ἀριθμὸς τις ὁ θεός ἦν, οἱ δὲ κατὰ χηνῶν καὶ κυνῶν καὶ πλατάνων ἐπώμυντο. καὶ οἱ μὲν τοὺς ἄλλους ἀπαντας θεοὺς ἀπελάσαντες ἐνὶ μόνῳ τὴν τῶν ὅλων ἄρχην ἀπένεμον, ὡστε ἡρέμα καὶ ἁχθεσθαί με τοσαύτην ἀπορίαν θεῶν ἀκούοντας οἱ δὲ ἐμπαλιν ἐπιδαψιλευόμενοι πολ-
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think it is without beginning and without end, but others have even ventured to tell who made it and how it was constructed; and these latter surprised me most, for they made some god or other the creator of the universe, but did not tell where he came from or where he stood when he created it all; and yet it is impossible to conceive of time and space before the genesis of the universe.

FRIEND

They are very presumptuous charlatans by what you say, Menippus.

MENIPPUS

But my dear man, what if I should tell you all they said about "ideas" and incorporeal entities, or their theories about the finite and the infinite? On the latter point also they had a childish dispute, some of them setting a limit to the universe and others considering it to be unlimited; nay more, they asserted that there are many worlds and censured those who talked as if there were but one. Another, not a man of peace, opined that war was the father of the universe.¹

As for the gods, why speak of them at all, seeing that to some a number was god, while others swore by geese and dogs and plane-trees?² Moreover, some banished all the rest of the gods and assigned the governance of the universe to one only, so that it made me a little disgusted to hear that gods were so scarce. Others, however, lavishly declared them

¹ Heraclitus. The lack of connection between this sentence and the foregoing leads me to suspect that we have lost a portion of the Greek text containing a reference to the theories of the other Ionians.
² Socrates. See Philosophies for Sale, 16.
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λούσ το αὐτούς ἀπέφαιων καὶ διελόμενοι τὸν μὲν τινα πρώτων θεόν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα ἐνέμον τῆς θειότητος. ἔτι δὲ οἱ μὲν ἀσώματον τι καὶ ἄμορφον ἠγούντο εἶναι τὸ θεῖον, οἱ δὲ ὡς περὶ σώματος αὐτοῦ διενοῦντο. ἔτα καὶ προνεῖν τῶν καθ' ἡμᾶς πραγμάτων οὐ πάσιν ἐδόκοιν οἱ θεοὶ, ἀλλ' ἦσαν τινες οἱ τῆς συμπάθης ἐπιμελείας αὐτοὺς ἐφιέντες, ὥσπερ ἡμεῖς εἰσάχθημεν ἀπολύμεν τῶν λειτουργῶν τοὺς παρθηκότας. οὐδὲν γὰρ ὁτι μὴ τοῖς καμικοὶς δορυφορήμασιν ἐοικότας αὐτοὺς εἰσάγουσιν. ἔνιοι δὲ ταῦτα πάντα ὑπερβάντες οὐδὲ τὴν ἀρχὴν εἶναι θεοὺς τινας ἐπίστευον, ἀλλ' ἀδεσποτοῦν καὶ ἀνηγεμόνευτον φέρεσθαι τὸν κόσμον ἀπελίμπανον.

1 Τουγάρτοι ταῦτα ἀκούσαν ἀπείστευν μὲν οὐκ ἐτόλμων ὑψιβρεμέταις τε καὶ ἡγεμονεῖος ἀνδράσιον οὐ μὴν εἶχόν γε ὅπῃ τῶν λόγων τραπόμενος ἀνεπίληπτον τι αὐτῶν εὐρομι καὶ ὑπὸ θατέρου μηδαμὴ περιτρεπόμενον. ὅστε δὴ τὸ Ὀμηρικὸν ἐκείνο ἀτεχνωὸς ἔπασχον τολλάκις μὲν γὰρ ἄν ὠρμησα πιστεύειν τινὶ αὐτῶν,

ἔτερος δὲ μὲ θυμὸς ἔρυκεν.

'Εφ' οἷς ἂπασιν ἀμηχανῶν ἐπὶ γῆς μὲν ἀκούσεθαι τι περὶ τοῦτων ἄληθες ἀπεγίνωσκον, μίαν δὲ τῆς συμπάθης ἀπορίας ἀπαλλαγὴν ὁμὴν ἔσεθαι, εἰ αὐτῶς περοθεὶς πως ἀνέλθοιμι εἰς τὸν οὐρανόν. τούτου δὲ μοι παρέίχε τὴν ἐλπίδα μάλιστα μὲν ἡ ἐπιθυμία . . . 1 καὶ ὁ λογοποιὸς Ἀἰσιωτος ἂετοὺς καὶ κανθάρους, ἐνίοτε καὶ καμῆλοις βάσιμον ἀποφαίνων τὸν οὐρανόν. αὐτῶν μὲν

1 Fritzscbe supplies ἔπειτα δὲ : no lacuna in MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

to be many and drew a distinction between them, calling one a first god and ascribing to others second and third rank in divinity. Furthermore, some thought that the godhead was without form and substance, while others defined it as body. Then too they did not all think that the gods exercise providence in our affairs; there were some who relieved them of every bit of responsibility as we are accustomed to relieve old men of public duties; indeed, the part that they give them to play is just like that of supers in comedy. A few went beyond all this and did not even believe that there were any gods at all, but left the world to wag on unruly and ungoverned.

When I heard all this, the result was that I did not venture to disbelieve "high-thundering" gentlemen with goodly beards, and yet did not know where to turn in order to find a point of doctrine that was unassailable and not in any way subject to refutation by someone else. So I went through just what Homer speaks of; again and again I was fain to believe one of them, "but other counsel drew me back." ¹

At my wit's end in view of all this, I despaired of hearing any truth about these matters on earth and thought that the only way out of my whole dilemma would be to get wings somehow and go up to Heaven. The wish was father to the thought, of course, but the story-teller Aesop had something to do with it also, for he makes Heaven accessible to eagles and beetles and now and then even to camels.

¹ Od. 9, 302.
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οὖν πτεροφυήσαì ποτε ούδεμα μηχανή δυνατὸν εἶναι μοι κατεφάνετο· εἰ δὲ γυποῦς ἢ ἀετοῦ περιθείμην πτερά—ταῦτα γὰρ μόνα ἀν¹ διαρκέσαι πρὸς μέγεθος ἀνθρωπίνου σώματος—τάχα ἂν μοι τὴν πείραν προχωρήσαι. καὶ δὴ συλλαβῶν τὰ ὄρνεα θατέρου μὲν τὴν δεξιὰν πτέρυγα, τοῦ γυποῦς δὲ τὴν ἑτέραν ἀπέτεμον εὐ μάλα· εἶτα διαδήσας καὶ κατὰ τοὺς ὁμοίους τελαμῶνι καρτεροὺς ἀρμοσάμενος καὶ πρὸς ἀκροὺς τοῖς ὑκνυτέροις λαβάς τινας ταῖς χερσὶ παρασκευάσας ἐπειρώμην ἐμαυτοῦ τὸ πρῶτον ἀναπηδῶν καὶ ταῖς χερῶν ύπηρετῶν καὶ ὡσπερ οἱ χῆνες ἐτὶ χαραπετεῖς ἐπαιρόμενος καὶ ἀκροβατῶν ἄμα μετὰ τῆς πτήσεως· ἐπεὶ δὲ ὑπήκουεν μοι τὸ χρῆμα, τολμήροτερον ἦδη τῆς πείρας ἡπτόμην, καὶ ἀνελθῶν ἐπὶ τὴν ἀκρόπολιν ἀφήκα ἐμαυτὸν κατὰ τοῦ 11 κρημνοῦ φέρων ἐς αὐτὸ τὸ θέατρον· ὡς δὲ ἀκινδύνως κατεπτόμην, ἦδη καὶ μετέωρα ἐφρόνου καὶ ἁρας ἀπὸ Πάρνηθος ἢ ἀπὸ Τιμῆττοι μέχρι Γερανείας ἐπετόμην, εἰτ' ἐκείθεν ἐπὶ τὸν Ἀκροκόρινθον ἄνω, εἰτὰ ύπερ Φολόης καὶ Ἐρυμάνθου μέχρι πρὸς τὸ Ταύγατον.

"Ἡδὴ δ' οὖν μοι τοῦ τολμῆματος ἐκμεμελετημένου τέλειός τε καὶ υψιπέτης γενόμενος οὐκέτι τὰ νεοτῶν ἐφρόνουν, ἀλλ' ἐπὶ τὸν Ὀλυμπον ἀναβᾶς καὶ ὡς ἐγὼ μάλιστα κούφως ἐπισιτισάμενος τὸ λοιπὸν ἐτεινὼν εὐθὺ τοῦ οὐρανοῦ, τὸ μὲν πρῶτον ἀνυγωνὸν ὑπὸ τοῦ βάθους, μετὰ δὲ ἐφερον καὶ τούτῳ εὑμαρῶς. ἐπεὶ δὲ κατ' αὐτὴν ἦδη τὴν σελήνην ἐγεγόνειν πάμπολο τῶν νεφῶν ἀποσπάσας, ἔσθόμην κάμνοντος ἐμαυτοῦ, καὶ μάλιστα

¹ ἀν Bekker: not in MSS.
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Well, that I myself could ever grow wings was not in any way possible, I thought; but if I put on the wings of a vulture or an eagle (for no others would be large enough to uphold the weight of a man's body), perhaps my attempt would succeed. So catching my birds, I carefully cut off the right wing of the eagle and the left wing of the vulture, tied them tightly together, fitted them to my shoulders with stout straps and made grips for my hands at the ends of the primary feathers. Then I first tried myself by jumping up and down, working my arms and doing as geese do—lifting myself along the ground and running on tiptoe as I flew. When the thing began to work well for me, I went in for the experiment with greater boldness. Going up to the acropolis, I let myself drop down the cliff right into the theatre. Since I flew down without mischance, I began to aspire high and used to take wing from Parnes or Hymettus, flying to Geranias and from there up to Acrocorinthus and then over Pholoe and Erymanthus clear to Taygetus.

Now that I had thoroughly practised my experiment and had become an adept and a lofty soarer, I no longer had fledgling aspirations but ascended Olympus, provisioned myself as lightly as I could and this time made straight for Heaven. At first I was dizzied by the height, but afterwards I stood even that without discomfort. But when I had left the clouds far below and had got close to the moon, I felt myself getting tired, especially in
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κατὰ τὴν ἁριστερὰν πτέρυγα τὴν γυτίνην. προσ- 
elάσας οὖν καὶ καθεξόμενος ἐπʼ αὐτῆς διανε-
παυόμην ἐς τὴν γην ἦνωθεν ἀποβλέπειν καὶ 
_RESPRESSED  ὁ τοῦ Ὀμήρου Ζεὺς ἐκεῖνος ἄρτι μὲν τὴν 
τῶν ἱπποπόλων Ἡρηκῶν καθορώμενος, ἄρτι δὲ 
tὴν Μυσῶν, μετ’ ὅλγου δὲ, εἶ διέξει μοι, τὴν 
Ἐλλάδα, τὴν Περσίδα καὶ τὴν Ἰνδικήν. ἐξ ὧν 
ἀπάντων ποικίλης τινὸς ἤδονής ἐνεπιμπλάμην.

ΕΤΑΙΡΟΣ
Οὐκοῦν καὶ ταῦτα λέγοις ἃν, ὁ Μένειππε, ἵνα 
μηδὲ καθ’ ἐν ἀπολειπόμεθα τῆς ἀποδημίας, ἀλλ’ 
eἰ τί σοι καὶ ὁδοὺ πάρεργον ἰστὸρηται, καὶ τοῦτο 
eἰδώμεν’ ὡς ἔγραψε οὐκ ὅλγα προσδοκῶ ἀκούς 
σεσπαίρει σχήματος τε πέρι γῆς καὶ τῶν ἐπ’ αὐτῆς 
ἀπάντων, οἷά σοι ἦνωθεν ἐπισκοποῦντι κατεφαί-
νετο.

ΜΕΝΕΙΠΠΟΣ
Καὶ ὀρθῶς γε, ὁ ἑταῖρε, εἰκάζεις. διόπερ ὡς 
oἶν τε ἁναβας ἐπὶ τὴν σελήνην τῷ λόγῳ συν-
apοδημεῖ τε καὶ συνεπισκόπει τὴν ὅλην τῶν ἐπὶ 
12 γῆς διάδεσιν. καὶ πρῶτον γέ μοι πάνυ μικρὰν 
dοκεὶ τινὰ τὴν γῆν ὅραν, πολὺ λεγὼ τῆς σελήνης 
βραχυτέραν, ὅστε ἐγὼ ἄφω κατακύψας ἐπὶ πολὺ 
ηπόρον ποὺ ἐν τὰ τηλικαύτα ὁρὴ καὶ ἡ τοσαύτη 
θάλαττα καὶ εἰ γε μὴ τῶν Ῥοδίων κολοσσῶν 
ἐθεασάμην καὶ τὸν ἐπὶ τῆς Φάρφ πύργον, εὐ ἱσθι, 
pαντελῶς ἄν με ἡ γῆ διέλαβε. νῦν δὲ ταῦτα 
ὕψηλα ἄντα καὶ ὑπερανεστηκότα καὶ ὁ Ὀκεανὸς 
ἡρέμα πρὸς τὸν ἦλιον ὑποστίλθων ἀπεσάμαινε 
μοι γῆν εἶναι τὸ ὄρομενον. ἐπεὶ δὲ ἀπαξ τὴν 
ὕψον ἐς τὸ ἀτενές ἀπηρείσάμην, ἄπας ὁ τῶν

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the left wing, the vulture's. Flying up, therefore, and perching on the moon, I rested myself, looking down on the earth from on high and like Homer's Zeus, now observing the land of the horse-loving Thracians, now the land of the Mysians, and presently, if I liked, Greece, Persia and India; and from all this I got my fill of kaleidoscopic pleasure.

FRIEND

Then do tell me about it, Menippus, so that I may not miss a single detail of the trip, but may even know whatever you may have found out incidentally. I assure you, I am looking forward to hearing a good deal about the shape of the earth and about everything upon it as it looked to you, viewing it all from above.

MENIPPUS

You are right in your assumption, my friend, so mount up to the moon in fancy as best you can and share my trip and my view of the whole scheme of things on earth. In the first place, imagine that the earth you see is very small, far less than the moon, I mean; so that when I suddenly peered down I was long uncertain where the big mountains and the great sea were, and if I had not spied the Colossus of Rhodes and the lighthouse on Pharos, I vow I shouldn't have known the earth at all. But as it was, the fact that they were high and prominent and that the ocean glinted in the sun showed me that what I saw was the earth. But as soon as I had concentrated my gaze fixedly, the life of man

1 Iliad 13, 4.
2 The Colossus of Rhodes had been lying prostrate for several centuries at the time this dialogue was written. It stood upright for only 56 years (ca. 283–227 B.C.). Consequently the allusion is thought to come from Menippus.
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άνθρωπων βίος ἥδη κατεφαίνετο, οὗ κατὰ ἔθνη μόνον καὶ πόλεις, ἀλλὰ καὶ αὐτοὶ σαφῶς οἱ πλέοντες, οἱ πολεμοῦντες, οἱ γεωργοῦντες, οἱ δικαζόμενοι, τὰ γύναια, τὰ θηρία, καὶ πάνθ᾽ ἀπλῶς ὑπόσα τρέφει ζειδώρος ἀρουρα.

ΕΤΑΙΡΟΣ

Παντελῶς ἀπίθαναι φής ταῦτα καὶ αὐτοὶς ὑπεναντία· δς γὰρ ἀρτίως, ὦ Μένιππε, τὴν γῆν ἐξήτειν ὑπὸ τοῦ μεταξὺ διαστήματος ἐς βραχὺ συνεσταλμένην, καὶ εἰ γε μὴ ὁ κολοσσὸς ἐμήνυσέ σοι, τάχα ἀν ἄλλο τι φήσης ὁρᾶν, πῶς νῦν καθάπερ Δυνκεὺς τις ἄφυ αγαμόμενος ἀπαντά διαγινώσκεις τὰ ἐπὶ γῆς, τοὺς ἀνθρώπους, τὰ θηρία, μικροῦ δεῖν τὰς τῶν ἐμπίδων νεοττιάς;

ΜΕΝΙΠΠΟΣ

13 Εὐ γε ὑπέμνησας· δς γὰρ μάλιστα ἔχρην εἰπεῖν, τοῦτο οὐκ οἶδ᾽ ὅπως παρέληπον. ἐπεὶ γὰρ αὐτὴν μὴν ἐγνώρισα τὴν γῆν ἱδών, τὰ δ᾽ ἄλλα οὐχ οἶδ᾽ τὶ καθορᾶν ὑπὸ τοῦ βάθους ἄτε τῆς ὅψεως μηκέτι ἐφικνουμένης, πάνυ μ᾽ ἤνια τὸ χρῆμα καὶ τολλὴν παρεῖχε τὴν ἀπορίαν. κατηφεῖ δὲ οὖντι μοι καὶ ὅλιγον δεῖν δεδακρυμένον ἐφίσταται κατ᾽ ὅπως ὁ σοφὸς Ἐμπεδοκλῆς, ἀνθρακίας τις ἱδέων καὶ σποδοῦ ἀνάπλεως καὶ κατωπτημένος· κἀγὼ μὲν ὡς εἶδον,—εἰρήσαται γὰρ—ὑπεταράχθην καὶ τίνα σεληναῖον δαίμονα φήσθην ὁρᾶν· ὁ δὲ, "Θάρρει," φησίν, "οὐ Μένιππε,

ʻοὔτε τοι θεός εἰμι, τι μ᾽ ἀθανάτοισιν εἰσκεῖς;'

1 γε Fritzsche: μὲ MSS.

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in its entirety disclosed itself to me, and not only
the nations and cities but the people themselves
as clear as could be, the traders, the soldiers, the
farmers, the litigants, the women, the animals and,
in a word, all the life that the good green earth
supports.¹

FRIEND

What you say is completely beyond belief and
self-contradictory, for you told me just now that you
had to look for the earth because it was diminished
by the intervening distance, and that if the Colossus
hadn’t given you your bearings, perhaps you would
have thought you were looking at something else.
How is it, then, that you have suddenly turned into a
Lynceus and can make out everything on earth—
the men, the animals and very nearly the nests of
the mosquitoes?

MENIPPUSS

Thanks for reminding me; somehow or other I
neglected to say what I certainly should have said.
When I recognised the earth by sight, but was
unable to distinguish anything else on account of the
height, because my vision did not carry so far, the
thing annoyed me excessively and put me in a great
quandary. I was downcast and almost in tears when
the philosopher Empedocles came and stood behind
me, looking like a cinder, as he was covered with
ashes and all burned up. On catching sight of him
I was a bit startled, to tell the truth, and thought I
beheld a lunar spirit; but he said “Don’t be alarmed,
Menippus;

‘No god am I: why liken me to them?’ ²

¹ A reminiscence of Homer; cf. Il. 2, 548; Od. 4, 229; 9,
357. ² Od. 16, 187.
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I am the natural philosopher Empedocles, at your service. You see, when I threw myself head-first into the crater, the smoke snatched me out of Aetna and brought me up here, and now I dwell in the moon, although I walk the air a great deal, and I live on dew. So I have come to get you out of your present quandary; for it annoys and torments you, I take it, that you cannot clearly see everything on earth.” “Thank you very much, Empedocles,” said I; “you are most kind, and as soon as I fly down to Greece again I will remember to pour you a drink-offering in the chimney¹ and on the first of every month to open my mouth at the moon three times and make a prayer.” “Great Endymion!” said he, “I didn’t come here for pay; my heart was touched a bit when I saw you sorrowful. Do you know what to do in order to become sharp-sighted?” “No,” said I, “unless you are going to take the mist from my eyes somehow. At present my sight seems to be uncommonly blurred.” “Why,” said he, “you won’t need my services at all, for you yourself have brought the power of sharp sight with you from the earth.” “What is it, then, for I don’t know?” I said. “Don’t you know,” said he, “that you are wearing the right wing of an eagle?” “Of course,” said I, “but what is the connection between wings and eyes?” “This,” said he; “the eagle so far surpasses all the other creatures in strength of sight that he alone can look square at the sun, and the mark of the genuine royal eagle is that he can face its rays without winking an eye.” “So they say,” I

¹ In the chimney, because the burned and blackened appearance of Empedocles suggested this as the most appropriate spot; and then too, the smoke goes up to the moon.
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ἐγώ, "καὶ μοι ἦδη μεταμέλει ὅτι δεύρο ἀνών 15 οὐχὶ τὸ ὀφθαλμὸν τοῦ ἀετοῦ ἐνεθέμην τοὺς ἐμοὺς ἔξελὼν· ὃς νῦν ἐμὴ τὰς ἀφίγματα καὶ οὗ πάντα βασιλικῶς ἐνεσκευασμένος, ἀλλʼ ἐοικα τοῖς νόθοις ἐκεῖνοι καὶ ἀποκηρύκτοις." "Καὶ μὴν πάρα σοι," ἢ ὁ ὁς, "ἀυτίκα μάλα τῶν ἐτερον ὀφθαλμὸν ἔχειν βασιλικὸν· ἂν γὰρ ἐθελήσῃς μικρὸν ἀναστάς ἐπισχῶν τοῦ γυνὸς τὴν πτέρυγα θατέρα μόνη πτερύξασθαι, κατὰ λόγον τῆς πτερύγας τὸν δεξιὸν ὀφθαλμὸν ὀξυδερκὴς ἕσῃ τὸν δὲ ἐτερον οὐδεμία μηχανή μὴ οὐκ ἀμβλύτερον δεδομένη τῆς μερίδος ὄντα τῆς χείρονος." "Ἔλεος," ἢ ὁ ἐγὼ, "ἐὰν καὶ ὁ δεξιὸς μόνος ἄετωδες βλέπως οὐδὲν γὰρ ἂν ἐλαττων γένοιτο, ἐπεὶ καὶ τοὺς τέκτονας πολλάκις ἐφρακέναι μοι δοκῶ θατέρῳ τῶν ὀφθαλμῶν ἀμείνου πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα."

Ταῦτα εἰπὼν ἐποίου ἁμα τὰ ὑπὸ τοῦ Ἐμπεδοκλέους παρηγγελμένα· ὃ δὲ κατʼ ὀλίγον ὑπατικὸν εἰς καπνὸν ἠρέμον διελύτο. καπειδὴ τάχιστα ἐπτερυξάμην, αὐτικα φῶς με 1 πάμπολυν περιέλαμψε καὶ τὰς τέως λανθάνοντα πάντα διεφαίνετο· κατακύψας γρόνως ἐς τὴν γῆν ἔωροις σαφῶς τὰς πόλεις, τοὺς ἀνθρώπους, τὰς γυγόμενα, καὶ οὐ τὰ ἐν ὑπαίθρῳ μοῦνον, ἄλλα καὶ ὅπωσα οἱκοῦ ἐπρατήριον οἰόμενοι λανθάνειν, Πτολεμαῖον μὲν συνόντα τῇ ἀδελφῇ, Δυσιμάχῳ δὲ τὸν νῦν ἐπιβουλεύοντα, τὸν Σελεύκου δὲ Ἀντίοχον Στρατονικῆ διανεύοντα λάθα τῇ μητριάς, τὸν δὲ Θεσσαλὸν Ἀλέξανδρον ὑπὸ τῆς γυναικὸς ἀναιρούμενον καὶ Ἀντίγονον

1 φῶς με Α.Μ.Π.: με φῶς γε γ, U; με φῶς μέγα (i.e. μέ γε ?) N; φῶς γε I.

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replied, "and I am sorry now that when I came up here I did not take out my own eyes and put in those of the eagle. As things are, I have come in a half-finished condition and with an equipment which is not fully royal; in fact, I am like the bastard, dis-owned eaglets they tell about." ¹ "Why," said he, "it is in your power this minute to have one eye royal, for if you choose to stand up a moment, hold the vulture's wing still, and flap only the other one, you will become sharp-sighted in the right eye to match the wing; the other eye cannot possibly help being duller, as it is on the inferior side." "It will satisfy me," said I, "if only the right one has the sight of an eagle; it would do just as well, for I am sure I have often seen carpenters getting on better with only one eye when they were trimming off timbers to the straight-edge."

This said, I set about doing as Empedocles advised, while he receded little by little and gradually dissolved into smoke. No sooner had I flapped the wing than a great light broke upon me and all that was formerly invisible was revealed. Bending down toward earth, I clearly saw the cities, the people and all that they were doing, not only abroad but at home, when they thought they were unobserved. I saw Ptolemy lying with his sister, Lysimachus' son conspiring against his father, Seleucus' son Antiochus flirting surreptitiously with his stepmother, Alexander of Thessaly getting killed by his wife, Antigonus committing adultery with the wife of his son, and

¹ If an eaglet failed to stand the test, he was pushed out of the nest; cf. Aelian de Nat. Anim. 2, 26.
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μοιχεύοντα τοῦ νυόν τὴν γυναῖκα καὶ Ἀττάλῳ τὸν
νιὸν ἔγχεοντα τὸ φάρμακον, ἑτέρῳ δὲ αὐτῷ Ἄρσάκην
φονεύοντα τὸ γύναιον καὶ τὸν εὐνοῦχον
'Αρσάκην ἔλκοντα τὸ ξίφος ἐπὶ τὸν Ἄρσάκην.
Σπατίνος δὲ ὁ Μήδος ἐκ τοῦ συμποσίου πρὸς τῶν
δορυφοροῦντων ἐῖλκετο ἔξω τοῦ ποδὸς σκύφῳ
χρυσῷ τὴν ὀφρὸν κατηλογομένους. ὁμοία δὲ τούτοις
ἐν τῇ Διβύῃ καὶ παρὰ Σκύθαις καὶ Ἐρμό-
δωρον μὲν τὸν Ἐπικούρειον χειλῶν ἐνεκα δραχμῶν
ἐπιορκοῦντα, τῶν Στυκίκδων δὲ Ἀγαθοκλέα περὶ
μισθοῦ τῷ μαθητῇ δικαζόμενον, Κλεωνίαν δὲ τῶν
ῥήτωρ ἑκ τοῦ Ἀσκληπιείου φιάλην ύφαιρούμενον,
tὸν δὲ Κυνικὸν Νεώφιλον ἐν τῷ χαμαίτυπεῖῳ
καθεύδοντα. τῷ γὰρ ἀν τοὺς ἀλλοὺς λέγοιμι, τοὺς
τοιχωροῦντας, τοὺς δικαζόμενους, τοὺς δανεί-
ζοντας, τοὺς ἐπαιτοῦντας; ὅλως γὰρ ποικίλη καὶ
παντοδαπὴ τις ἢν ἡ θέα.

ΕΤΑΙΡΟΣ

Καὶ μὴν καὶ ταῦτα, ὁ Μένιππε, καλῶς εἶχε
λέγειν. ἔοικε γὰρ ὅτι τὴν τυχοῦσαν τερπωλήν σοι
παρεσχήσθαι.

ΜΕΝΙΠΠΟΣ

Πάντα μὲν ἔξεστι διελθεῖν, ὁ φιλότης, ἀδύνατον,

1 ἐν τῷ Bekker: ἐν τῷ MSS.
2 δικαζόμενους Fritzche: δικαζόμενους MSS.
3 ἐπαιτοῦντας Lehmann: ἐπαιτοῦντας MSS.

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the son of Attalus pouring out the poison for him. In another quarter I saw Arsaces killing the woman, the eunuch Arbaces drawing his sword on Arsaces, and Spatinus the Mede in the hands of the guards, being dragged out of the dining-room by the leg after having had his head broken with a golden cup. Similar things were to be seen going on in Libya and among the Thracians and Scythians in the palaces of kings—men committing adultery, murdering, conspiring, plundering, forsaking, fearing and falling victims to the treason of their closest kin.

Although the doings of the kings afforded me such rare amusement, those of the common people were far more ridiculous, for I could see them too—Hermodorus the Epicurean perjuring himself for a thousand drachmas, the Stoic Agathocles going to law with his disciple about a fee, the orator Clinias stealing a cup out of the Temple of Asclepius and the Cynic Herophilus asleep in the brothel. Why mention the rest of them—the burglars, the bribe-takers, the money-lenders, the beggars? In brief, it was a motley and manifold spectacle.

FRIEND

Really, you might as well tell about that too, Menippus, for it seems to have given you unusual pleasure.

MENIPPUS

To tell it all from first to last, my friend, would be

1 These events, in so far as they are historical, are not synchronous. For some of them (Antigonus, Attalus, and the Parthian incidents) Lucian is our only sponsor.
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όπου γε καὶ ὅραν αὐτᾶ ἐργοῦ ἦν· τὰ μέντοι κεφά-
λαια τῶν πραγμάτων τοιαῦτα ἐφαίνετο οἶα φησιν
'Ομηρος τὰ ἐπὶ τῆς ἀσπίδος· οὐ μὲν γὰρ ἦσαν
εἰλαπίναι καὶ γάμοι, ἐτέρωθι δὲ δικαστήρια καὶ
ἐκκλησίαι, καθ' ἐτέρων δὲ μέρος ἔθνως τις, ἐν
γευτόνων δὲ πενθῶν ἄλλος ἐφαίνετο· καὶ ὅτε μὲν
ἐς τὴν Γετικὴν ἀποβλέψαι, πολεμοῦντας ἀν
ἐώρων τοὺς Γέτας· ὅτε δὲ μεταβαίνῃ ἐπὶ τοὺς
Σκύθας, πλανωμένους ἐπὶ τῶν ἅμαξῶν ἦν ἰδεῖν
μικρῶν δὲ ἐγκλήνας τὸν ὀφθαλμὸν ἐπὶ θάτερα
toὺς Λιγυπτίους γεωργοῦντας ἐπέβλεπον, καὶ ο
Φοίνιξ 2 ἐνεπορεύετο καὶ ο Κίλιξ ἐξήστενεν
καὶ ὁ Δάκων ἐμαυστιγώτο καὶ ὁ Ἄθηναίος

17 ἐδικάζετο. ἀπάντων δὲ τούτων ὑπὸ τῶν
αὐτῶν γινομένων χρόνον ἡρά σοι ἤδη ἐπινοεῖν
όποιος τις ἐκ κεφεῶν οὕτος ἐφαίνετο. ὥσπερ ἀν εἰ
tis παραστησάμενος πολλοῦς χορεύτας, μᾶλλον
dὲ πολλοῦς χοροὺς, ἐπείτα προστάξει τῶν ἄδον-
tων ἐκάστῳ τὴν συνοδίαν ἀφέντα ἰδιον ἄδει
μέλος, φιλοτιμουμένου δὲ ἐκάστου καὶ τὸ ἱδίου
περαινοῦντος καὶ τὸν πλησίον ὑπερβαλέσθαι τῇ
μεγαλοφωνίᾳ προθυμομένου—ἀρα ἐνθυμῇ πρὸς
Διὸς οίᾳ γένοντ' ἀν ἡ ὠδὴ;

ΕΤΑΙΡΟΣ

Παντάπασιν, ὁ Μένιππε, παγγέλοιος καὶ
tetaraqmēnē.

ΜΕΝΙΠΠΟΣ

Καὶ μὴν, ὁ ἐταῖρε, τοιούτω πάντες εἰσὶν οἱ ἐπὶ
γῆς χορευταλ καὶ τοπαύτης ἀναρμοστίας ὁ τῶν

1 ἐγκλήνας Fritzche: ἐγκλήνας MSS.
2 Φοίνιξ Fritzche: Φοίνιξ ο MSS.
3 ἀπάντων δὲ Bekker: ἀπάντων MSS.

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impossible in such a case, where even to see it all was hard work. However, the principal features were like what Homer says was on the shield.\(^1\) In one place there were banquets and weddings, elsewhere there were sessions of court and assemblies; in a different direction a man was offering sacrifice, and close at hand another was mourning a death. Whenever I looked at the country of the Getæ I saw them fighting; whenever I transferred my gaze to the Scythians, they could be seen roving about on their wagons: and when I turned my eyes aside slightly, I beheld the Egyptians working the land. The Phœnicians were on trading-ventures, the Cilicians were engaged in piracy, the Spartans were whipping themselves and the Athenians were attending court. As all these things were going on at the same time, you can imagine what a hodge-podge it looked. It is as if one should put on the stage a company of singers, or I should say a number of companies, and then should order each singer to abandon harmony and sing a tune of his own; with each one full of emulation and carrying his own tune and striving to outdo his neighbour in loudness of voice, what, in the name of Heaven, do you suppose the song would be like?

FRIEND

Utterly ridiculous, Menippus, and all confused.

MENIPPUS

Well, my friend, such is the part that all earth’s singers play, and such is the discord that makes

\(^1\) *Iliad* 18, 478 ff.
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αὐθρώπων βίος συντέτακται, οὗ μόνον ἀπεδά φθεγγομένων, ἀλλὰ καὶ ἀνομοίων τὰ σχήματα καὶ τάνατια κινουμένων καὶ ταὐτὸν οὐδὲν ἐπισωσύν-
των, ἀρχὶ ἂν αὐτῶν ἔκαστον ὁ χορηγὸς ἀπελάσῃ τῆς σκηνῆς οὐκέτι δεῖσθαι λέγων τούτων δὲ ὀμοιο πάντες ἢ ἃ ἰσπώντες, οὐκέτι τὴν συμμοιρὴ
cαὶ ἀτακτὸν ἑκείνην ὥθην ἀπάδοντες. ἀλλ᾽ ἐν αὐτῷ γε ποικίλῳ καὶ πολυειδεῖ τῷ θεάτρῳ πάντα μὲν γελοῖα δὴποθεθέν ἦν τὰ γνώμενα.

18 Μάλιστα δὲ ἐπ᾽ ἑκείνους ἐπῆκε μιν γελᾶν τοῖς περὶ γῆς ὅρων ἑρίζουσι καὶ τοῖς μέγα φρονοῦσιν ἐπὶ τῷ τὸ Ἐκυκνυμίον πεδίον γεωργεῖν ἡ Μαρα-
θώνος ἔρχεται περὶ τὴν Οἰνόην ἡ Ἀχαρνήσι πλέθρα κεκτήσας χίλια τῆς γοῦν Ἑλλάδος ολῆς ὡς τότε μοι ἀνώθεν ἐφαίνετο δακτυλών ὡσὺ ὑμὲν ἁγεθὸς τεττάρων, κατὰ λόγου, οἴμαι, ἡ Ἀττική πολλοστημόριον ἦν. ὡστε ἐνενόθου ἐφ᾽ ὑπὸ τοῖς πλουσίοις τούτους μέγα φρονεῖν κατελείπετοσχεδοῦ ὡρὸ πολυπλεθρότατος αὐτῶν μιαν τῶν Ἐπικουρείων ἀτόμων ἐδόκει μοι γεωργεῖν. ἀπο-
βλέψας δὲ δὴ καὶ ἐς τὴν Πελοπόννησον, εἶτα τὴν Κυνουρίαν ὁ γῆ ἔδω ἀνεμίκησθην περὶ ὅσου χωρίου, κατ᾽ οὗδεν Αἰγυπτίου φακὸ πλατυτέρου, τοσοῦτο ἔπεσον Ἀργείων καὶ Δακεδαιμονίων μᾶς ἡμέρας καὶ μὴν εἰ τινὰ ἢδοιμ ἐπὶ χρυσὸ
μέγα φρονοῦσα, ὅτι δακτυλίους τε εἶχεν ὅκτω καὶ φίλας τέτταρας, πάνυ καὶ ἐπὶ τοῦτο ἄν ἐγέλων τὸ γάρ Πάγγαιον ὅλου αὐτῶν μετάλλωσ κεχριμαῖον ἦν τὸ μέγεθος.

ΕΤΑΙΡΟΣ

19 Ὡ μακάριε Μένισσε τῆς παραδόξου θέας.

1 Κυνουρίαν Palmer : Κυνοσουρίαν MSS.
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up the life of men. Not only do they sing different
tunes, but they are unlike in costume and move at
cross-purposes in the dance and agree in nothing
until the manager drives each of them off the stage,
saying that he has no further use for him. After
that, however, they are all quiet alike, no longer
singing that unrhythmical medley of theirs. But
there in the play-house itself, full of variety and
shifting spectacles, everything that took place was
truly laughable.

I was especially inclined to laugh at the people who
quarrelled about boundary-lines, and at those who
plumed themselves on working the plain of Sicyon
or possessing the district of Oenoe in Marathon or
owning a thousand acres in Acharnae. As a matter
of fact, since the whole of Greece as it looked to
me then from on high was no bigger than four
fingers, on that scale surely Attica was infinitesimal.
I thought, therefore, how little there was for our
friends the rich to be proud of; for it seemed to me
that the widest-acred of them all had but a single
Epicurean atom under cultivation. And when I
looked toward the Peloponnese and caught sight
of Cynuria, I noted what a tiny region, no bigger in
any way than an Egyptian bean, had caused so many
Argives and Spartans to fall in a single day.¹ Again,
if I saw any man pluming himself on gold because
he had eight rings and four cups, I laughed heartily
at him too, for the whole of Pangaeum, mines and
all, was the size of a grain of millet.

FRIEND

You lucky Menippus, what a surprising spectacle!

¹ Compare the close of the Charon.
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ai δὲ δὴ πόλεις πρὸς Δίος καὶ οἱ ἀνδρεῖς αὐτοῖς πηλίκοι διεφαινοῦτο ἀνωθεν; 1

MENIPPOX

Οἵμαι σε πολλάκις ἢδη μυρμήκων ἀγορὰν ἐωρακέναι, τοὺς μὲν εἰλουμένους περὶ τὸ στόμα τοῦ φωλεου κἂν τῷ μέσῳ πολιτευόμενου, 2 ἐνίους δὲ εξίοντας, ἔτερους δὲ ἐπανίοντας αὖθις εἰς τὴν πόλιν καὶ ο μὲν τὶς τὴν κόρου ἐκφέρει, ὦ δὲ ἀρπάσας ποθὲν ἡ κυάμου λέπος ἡ πυροῦ ἡμύτων θεὶ φέρων. εἰκὸς δὲ εἶναι παρ' αὐτοῖς κατὰ λόγον τοῦ μυρμήκων βίου καὶ οἰκοδόμους τινὰς καὶ δημαγογοὺς καὶ πρυτάνεις καὶ μουσικοὺς καὶ φιλοσόφους. πλὴν αὐτὰ γε πόλεις αὐτοῖς ἀνδράσι ταῖς μυρμηκιαῖς μάλιστα ἑῴκεσαν, εἰ δὲ σοι μικρὰν δοκεῖ τὸ παράδειγμα, τὸ ἀνθρώπους εἰκάσας τῇ μυρμήκων πολιτείᾳ, τοὺς παλαιοὺς χόους ἐπισκεφταὶ τῶν Θετταλῶν εὐρήσεις γὰρ τοὺς Μυρμιδόνας, τὸ μαχητήτων φῦλον, ἐκ μυρμήκων ἀνδρῶν γεγονότας.

Ἐπειδὴ δ’ οὖν πάντα ἰκανῶς ἐσώρατο 3 καὶ κατεγεγέλαστό μοι, διασεῖσας ἐμαυτὸν ἀνεπτόμην δόματ' ἐς αἰγιώχοιο Δίος μετὰ δαίμονας ἄλλους.


1 ἀνωθεν Cobet: ἀνω MSS.
2 περὶ τὸ στόμα... πολιτευόμενου margin of Γ: not elsewhere. (καὶ Α.Μ.Η.: καὶ Γ.) 3 ἐσώρατο Struve: ἐσώρατο MSS.
4 ἀπένεγκε Cobet: ἀπένεγκαι, ἀπενέγκαι MSS.
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But the cities and the men—for Heaven's sake, how did they look from on high?

MENIPPUS

I suppose you have often seen a swarm of ants, in which some are huddling together about the mouth of the hole and transacting affairs of state in public, some are going out and others are coming back again to the city; one is carrying out the dung, and another has caught up the skin of a bean or half a grain of wheat somewhere and is running off with it; and no doubt there are among them, in due proportion to the habits of ants, builders, politicians, aldermen, musicians, and philosophers. But however that may be, the cities with their population resembled nothing so much as ant-hills. If you think it is belittling to compare men with the institutions of ants, look up the ancient fables of the Thessalians and you will find that the Myrmidons, the most warlike of races, turned from ants into men.

Well, when I had looked and laughed at everything to my heart's content, I shook myself and flew upward,

"Unto the palace of Zeus, to the home of the other immortals." 1

Before I had gone a furlong upward, the moon spoke with a voice like a woman's and said: "Menippus, I'll thank you kindly to do me a service with Zeus." "Tell me what it is," said I, "it will be no trouble at all, unless you want me to carry something." "Take a simple message and a request from me to

1 Iliad 1, 222.
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Διά ἀπείρηκα γὰρ ἦδη, Μένυππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούονσα, οἷς οὐδὲν ἐτερὸν ἐστιν ἔργον ἢ τὰ μά πολυπραγμονεῖν, τίς εἶμι καὶ πηλίκη, καὶ δι’ ἧμινα αἰτίαν διχότομος ἢ ἄμφικυρτος γίγνομαι. καὶ οἱ μὲν κατοικεῖσθαι μὲ φασιν, οἱ δὲ κατόπτρον δίκην ἐπικρέμασθαι τῇ θαλάττῃ, οἱ δὲ τῷ ἐκαστος ἐπινοήσῃ τοιτό μοι προσάππησαι. τὰ τελευταῖα δὲ καὶ τὸ φῶς αὐτὸ κλοπιμαίον τε καὶ νόθον εἶναί μοι φασιν ἄνωθεν ἦκον παρὰ τοῦ Ἡλίου, καὶ οὐ πανωται καὶ πρὸς τοῦτον με ἀδελφὸν ὄντα συγκρούσαι καὶ στασιάζει προαιρομένοι οὐ γὰρ ἵκανα ἢν αὐτὸς ἐνε περὶ αὐτὸν εἰρήκασι τοῦ Ἡλίου, λίθον αὐτὸν εἶναι καὶ μύρδον διάπυρον.

21 “Καίτοι πόσα ἐγὼ συνεπίσταμαι αὐτοίς ἂ πράττουσι τῶν νυκτῶν αἰσχρὰ καὶ κατάπτυστα οἱ μεθ’ ἡμέραν σκυθρωτοὶ καὶ ἀνδρῶδες τὸ βλέμμα καὶ τὸ σχῆμα σεμνοὶ καὶ ὑπὸ τῶν ἰδιωτῶν ἀποβλεπόμενοι; καγὼ μὲν ταῦτα ὁρῶσα ὡμός σιωπῶ· οὐ γὰρ ἡγοῦμαι πρέπειν ἀποκαλύψαι καὶ διαφωτίσαι τὰς νυκτερινὰς ἔκεινας διατριβὰς καὶ τὸν ὑπὸ 1 σκηνῆς ἐκάστου βίον, ἀλλὰ κἂν τίνα ἵδω αὐτῶν μοιχεύοντα ἡ κλέπτοντα ἡ ἀλλο τὶ τολμῶντα νυκτερινῶτατον, εὐθὺς ἐπιστασαμένῃ τὸ νέφος ἐνεκαλυπτάμην, ἵνα μὴ δεῖξω τοῖς πολλοῖς γέροντας ἀνδρὰς βαθεὶ πῶγοι καὶ ἀρετὴ ἑνασχημονοῦντας. οἱ δὲ οὐδὲν ἀνιάσι διασπαράττουτές με τῷ λόγῳ καὶ πάντα τρόπον ὑβρίζοντες, ὡστε ἴνα τὴν Νύκτα πολλάκις ἔβουλεινα μετοικήσαι ὅτι πορρωτάτω, ἵνα αὐτῶν τὴν περιέχον ἄν γνώτταν διέφυγον.

1 ὑπὸ Gesner, Sommerbrodt : τὸl MSS.

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Zeus. I am tired at last, Menippus, of hearing quantities of dreadful abuse from the philosophers, who have nothing else to do but to bother about me, what I am, how big I am, and why I become semi-circular, or crescent-shaped. Some of them say I am inhabited, others that I hang over the sea like a mirror, and others ascribe to me—oh, anything that each man's fancy prompts. Lately they even say that my very light is stolen and illegitimate, coming from the sun up above, and they never weary of wanting to entangle and embroil me with him, although he is my brother; for they were not satisfied with saying that Helius himself was a stone, and a glowing mass of molten metal.

"But am I not aware of all the shameful, abominable deeds they do at night, they who by day are dour-visaged, resolute of eye, majestic of mien and the cynosure of the general public? Yet although I see all this, I keep quiet about it, for I do not think it decent to expose and illumine those nocturnal pastimes of theirs and their life behind the scenes. On the contrary, if I see one of them committing adultery or thieving or making bold to do anything else that best befits the night, I draw my garment of cloud together and veil my face at once, in order that I may not let the common people see old men bringing discredit on their long beards and on virtue. But they for their part never desist from picking me to pieces in talk and insulting me in every way, so that I vow by Night, I have often thought of moving as far away as possible to a place where I might escape their meddling tongues.
“Μέμνησο ὁὐν ταῦτα τε ἀπαγγεῖλαι τῷ Δίῳ καὶ προσθέειναι δε’ ὅτι μὴ δυνατόν εστὶ μοι κατὰ χώραν μένειν, ἡν μὴ τοὺς φυσικοὺς ἐκείνους ἐπιτρέψῃ καὶ τοὺς διαλεκτικοὺς ἐπιστομίσῃ καὶ τὴν Στολὴν κατασκάψῃ καὶ τὴν Ἀκαδημίαν καταφλέξῃ καὶ παύσῃ τάς ἐν τοῖς περιπάτοις διατριβάς ὅπωτ’ γὰρ ἀν εἰρήνην ἀγάγομι καὶ παυσαίμην ὅσημέραι παρ’ αὐτῶν γεωμετρουμένη.”

22 “Ἐστι ταῦτα,” ἦν δὲ ἔγω, καὶ ἀμα πρὸς τὸ ἀναντε ἐτεινὼν τὴν ἑπὶ τοῦ ὤρανοῦ,

ἐνθα μὲν οὕτε βοῶν οὕτ’ ἀνδρῶν φαίνεται ἔργα· μετ’ ὅλγον γὰρ καὶ ἡ σελήνη βραχεῖα μοι καθεωρᾶτο καὶ τὴν γῆν ἡδη ἀπέκρυτον.

Δαβῶν δὲ τὸν ἡλιον ἐν δεξίᾳ διὰ τῶν ἀστέρων πετόμενος τριτάιϊς έπλησίασα τῷ ὦρανῳ, καὶ τὸ μὲν πρῶτον ἐδόκει μοι ὅσεν εἶχον εὐθὺς εἰσὶ παριέναι· ράδίως γὰρ φόμην διάλαβεῖν ἀτε ἐξ ἡμοσείας ὧν ἀετός, τὸν δὲ ἀετὸν ἡπιστάμην ἐκ παλαίου συνήθη τῷ Δίῳ. ὑστερον δὲ ἐλογισάμην ὅσ τάχιστα καταφρονάσουμι με γυνῆς τὴν ἐτέραν πτέρυγα περικείμενον. ἀριστόν γοῦν κρίνας τὸ μὴ παρακινδυνεύειν ἔκοπτον προσελθὼν τὴν θύραν. ὑπακούσας δὲ ὁ Ερμῆς καὶ τοῦνομα ἐκπυθόμενος ἀπηδεί καὶ σπουδὴν φράσων τῷ Δίῳ, καὶ μετ’ ὅλγον εἰςεκλήθην πάνυ δεδώ καὶ τρέμων, καταλαμβάνω τε πάντας ἅμα συγκαθημένους οὐδὲ αὐτούς ἀφρόντιδας· ὑπετάραττε γὰρ ἱσυχὴ τὸ παράδοξον μου τῆς ἐπιδημίας, καὶ ὅσον οὐδέπω πάντας ἀνθρώπους ἀφίξεσθαι προσεδόκων τὸν αὐτὸν τρόπον ἐπτερωμένους. ο δὲ Ζεὺς μάλα

1 καὶ παυσαίμην margin of Γ: not elsewhere.
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"So be sure to report all this to Zeus and to add, too, that I cannot remain in my place unless he destroys the natural philosophers, muzzles the logicians, razes the Porch, burns down the Academy, and stops the lectures in the Walks; for only then can I get a rest and cease to be surveyed by them every day."

"Very well," said I, and therewith I pressed on upwards along the road to Heaven,

"Whence there was naught to be seen of the labours of men or of oxen;" 1

for in a little while even the moon seemed small to me, and the earth had at last disappeared from my view.

Taking the sun on my right and flying past the stars, on the third day out I drew near to Heaven. At first I made up my mind to go straight in without more ado, for I thought I should easily escape observation, as I was half eagle and I knew that the eagle was on intimate terms with Zeus from of old; but afterwards I concluded that they would very soon find me out because the other wing that I wore was a vulture's. Thinking it best, anyhow, not to take any unnecessary chances, I went up and knocked at the door. Hermes answered my knock, inquired my name, and went off in haste to tell Zeus. In a little while I was admitted in great fear and trembling, and found them all sitting together, not without apprehension themselves; for my visit, being so unprecedented, had put them in a quiet flutter, and they almost expected the whole human race to arrive at any moment, provided with wings like mine. Zeus, however, looked at me with a

1 Od. 10, 98.
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φοβερῶς, δριμύ τε καὶ τιτανῶδες εἰς ἐμὲ ἀπιδών, φησίν 1

"Τίς πόθεν εἰς ἀνδρῶν, πόθι τοι πόλει ἱδὲ τοκῆς;"

Ἐγὼ δὲ ὡς τοῦτ’ ἦκουσα, μικρὸν μὲν ἐξέθανον ὕπο τοῦ δέους, εἰστήκειν δὲ ὁμος ἀχαίης καὶ ὕπο τῆς μεγαλοφωνίας ἐμβεβροτημένος. χρόνῳ δ’ ἐμαυτόν ἁναλαβόν ἀπαντά διηγούμην σαφῶς ἀνωθὲν ἀρξάμενος, ὡς ἐπιθυμήσαμι τὰ μετέωρα ἐκμαθεῖν, ὡς ἔλθοιμι παρὰ τοὺς φιλοσόφους, ὡς τάναντια λεγόντων ἀκούσαμι, ὡς ἀπαγορεύσαμι διαστώμενος ὕπο τῶν λόγων, εἶτα ἐξῆς τὴν ἐπίνοιαν καὶ τὰ πτερὰ καὶ τὰ ἀλλὰ πάντα μέχρι πρὸς τῶν ὕμρανον ἐπὶ πᾶσι δὲ προσῆκε τὰ ὕπο τῆς Σελήνης ἐπεσταλμένα. μειδιάσας δ’, οὖν ὁ Ζεὺς καὶ μικρὸν ἐπανεῖς τῶν ὁφρύων, "Τι ἄν λέγοις," φησίν, ""Ὡτου πέρι καὶ Ἐφιάλτου, ὅτι καὶ Μένιππος ἐτόλμησεν ἐς τῶν ὕμρανον ἀνελθεῖν; ἀλλὰ νῦν μὲν ἐπὶ ξένια 2 σε καλοῦμεν, αὐριον δὲ," ἐφή, "περὶ ὃν ἤκεις χρηματίσαντες ἀποπέμψαμεν," καὶ ἀμα ἔξαναστας ἐβάδιζεν ἐς τὸ ἐπηκοωτατον τοῦ ὕμρανου· καιρὸς γὰρ ἦν ἐπὶ τῶν εὐχῶν καθέξεσθαι.

24 Μεταξὺ τε προϊόν ἀνέκρινε με περὶ τῶν ἐν τῇ γῇ πραγμάτων, τὰ πρῶτα μὲν ἐκεῖνα, πόσου νῦν ὁ πυρός ἐστὶν ὦνιος ἐπὶ τῆς Ἐλλάδος, καὶ εἰ σφόδρα ὑμῶν ὁ πέρυσι χείμων καθίκετο, καὶ εἰ τὰ λάχανα δεῖται πλεῖον ἡπομβρίας. μετὰ

1 Punctuation A.M.H.: see translation. Fritzsche inserts βρισμάμενος after φοβερῶς; Baar, Sommerbrodt, and others excise φοβερῶς; but note μεγαλοφωνίας below. 2 ξένα MSS.
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fierce, Titanic stare and said in a very terrible voice:

"What is your name, sir, whence do you come, and where is your city and hearth-stone?"  

When I heard this, I nearly dropped dead of fright, but stood my ground all the same, though my jaw was hanging and I was thunderstruck by the loudness of his voice. But in time I pulled myself together and told him the whole story clearly, starting at the very beginning—how I wanted to learn about the heavenly bodies, how I went to the philosophers, how I heard them contradicting each other, how I got tired of being pulled this way and that by their arguments, and then about my idea and the wings and all the rest of it till my arrival in Heaven; and at the end I added the message of the moon. Smiling and unbending a little, Zeus remarked: "What can one say to Otus and Ephialtes when even a Menippus has the hardihood to come up to Heaven? However, we invite you to be our guest for to-day, and to-morrow, after we have taken action on the matters about which you have come, we shall send you away." With that he arose and walked toward the best place in Heaven for hearing, as it was time to sit and listen to the prayers.

As he walked along he asked me about things on earth, first the usual questions, how much wheat now costs in Greece, whether the last winter hit us hard and whether the crops needed more rain. Then he

1 The line occurs frequently in the Odyssey, e.g. 1, 170.
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dè ἡρώτα εἰ τις ἔτι λείπεται τῶν ἀπὸ Φειδίου καὶ δὲ ἢν αὐτίαν ἐλλείποιεν Ἀθηναῖοι τὰ Διάσια τοσοῦτων ἐτῶν, καὶ εἰ τὸ Ὀλυμπίειον αὐτῷ ἐπιτελέσαι διανοοῦνται, καὶ εἰ συνελήφθησαν οἱ τῶν ἐν Δωδώνῃ νεῶν σεσυληκότες.

'Επεὶ δὲ περὶ τούτων ἀπεκρινάμην, "Εἰπέ μοι, Μένιππε," ἔφη, "περὶ δὲ ἐμοῦ οἱ ἀνθρώποι τίνα γνώμην ἔχουσιν;" "Τίνα," ἔφη, "δέσποτα, ἡ τὴν εὐσεβεστάτην, βασιλέα σε πάντων εἶναι θεὼν;" "Παύξεις ἔχων," ἔφη, "τὸ δὲ φιλόκαινον αὐτῶν ἀκριβῶς οἶδα, κἀ̂ν μὴ λέγης. ἦν γὰρ ποτε χρόνος, οὗτε καὶ μάντις ἔδοκον αὐτοῖς καὶ ἰατρὸς καὶ πάντα ὅλως ἦν ἐγώ,

μεσταί δὲ Δίος πᾶσαι μὲν ἀγνιαῖ,
pᾶσαι δ’ ἀνθρώπων ἄγοραι.

καὶ ἡ Δωδώνη τότε καὶ ἡ Πίσα λαμπραί καὶ περίβλεπτοι πᾶσιν ἦσαν, ύπὸ δὲ τοῦ καπνὸς τῶν θυσίων οὐδὲ ἀναβλέπειν μοι δυνάτον’ ἔξ ὥδ’ ἐν Δελφοῖς μὲν Ἠπάλλων τὸ μαντεῖον κατεστήσατο, ἐν Περγάμῳ δὲ τὸ ἱατρεῖον ὁ Ἀσκληπιός καὶ τὸ Βενδίδειον ἐγένετο ἐν Ὁράκη καὶ τὸ Ἀνουβίδειον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμίσιον ἐν Ἑφέσῳ, ἐπὶ ταῦτα μὲν ἀπαντές θέουσι καὶ πανηγύρεις ἀνάγουσι καὶ ἐκατομβάς παριστάσι καὶ χρυσὰς πλέθουσος ἀναπετέλεσιν ἐμὲ δὲ παρηβηκότα ἱκανὸς τετιμηκέναι νομίζουσιν, ἀν διὰ

1 Ὀλυμπίειον Cobet: Ὀλυμπίειον, Ὀλυμπίαν MSS.
2 αὐτῷ Seager: αὐτῶν MSS.
3 καὶ χρυσὰς πλέθουσος ἀναπετέλεσι margin of Γ: not else-
where.

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inquired whether any of the descendants of Phidias were still left, why the Athenians had omitted the Diasia for so many years, whether they had any idea of finishing the Olympieion for him and whether the men who robbed his temple in Dodona had been arrested.¹

When I had answered these questions, he said: "Tell me, Menippus, what opinion do men hold about me?" "What opinion should they hold, sir," said I, "except the highest possible one, that you are king of all the gods?" "You are fond of your joke," said he, "but I am thoroughly acquainted with their craze for novelty even without your telling me. There was once a time when they looked upon me as a prophet and a healer, and I was all in all;

'Yea, full of Zeus were all the streets
And all the marts of men.'

At that time Dodona and Pisa were rich and highly regarded by all, and I could not even see for the smoke of the sacrifices. But since Apollo founded his oracle at Delphi and Asclepius his hospital in Pergamos and the temple of Bendis arose in Thrace and the temple of Anubis in Egypt and the temple of Artemis in Ephesus, these are the places where they all run and celebrate feast-days and bring hecatoombs, and offer up ingots of gold, while I, they think, being past my prime, am sufficiently honoured

¹ The temple of Olympian Zeus at Athens was completed by Hadrian a generation before these lines were written; and, if we may trust a casual reference to the Diasia in Plutarch (de tranquil. an. 20), that festival had been re-instituted in some form or other. Here again Lucian seems to be following Menippus.
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πέντε ὄλων ἔτων θύσωσιν ἐν Ὀλυμπίᾳ. τοιγαροῦν ψυχροτέρους ἃν μου τοὺς βωμοὺς ἵδοις τῶν Πλάτωνος νόμων ἡ τῶν Χρυσίππου συλλογισμῶν.

25 Τοιαύτα ἀμα διεξίευτε ἀφικνούμεθα ἐς τὸ χωρίον ἐνθα ἔδει αὐτὸν καθεξόμενον διακούσαι τῶν εὐχῶν. θυρίδες δὲ ἤσαν ἔξης τοῖς στομοῖς τῶν φρεάτων ἐοικνιάτα πόματα ἔχουσαι, καὶ παρ’ ἐκάστη θρόνος ἑκεῖτο χρυσοῦς. καθίσας οὖν ἐαυτὸν ἐπὶ τὴς πρώτης ὁ Ζεὺς καὶ ἀφελὼν τὸ πῶμα παραίχη τοῖς εὐχομένοις ἐαυτὸν εὐχοντε ἀπὸ πανταχόθεν τῆς γῆς διάφορα καὶ ποικίλα. συμπαρακύψας γὰρ καὶ αὐτὸς ἐπήκουν ἀμα τῶν εὐχῶν. ἤσαν δὲ τοιαίδε, "Ω Ζεὺς, βασιλεύσαι μοι γένοιτο." "Ω Ζεῦ, τὰ κρόμμημά μοι φύναι καὶ τὰ σκόροδα." "Ω θεοί, τὸν πατέρα μοι ταχέως ἀποθανεῖν" ὁ δὲ τις ἔν ἐφη, "Εἴθε κληρονομήσαιμι τῆς γυναικὸς," "Εἴθε λάθοιμι ἐπιθουλεύσας τῷ ἀδελφῷ," "Γένοιτο μοι νικήσαι τὴν δίκην," "Δὸς στεφθῆναι τὰ Ὀλυμπία." τῶν πλεύσων δὲ ὁ μὲν βορέαν εὐχετο ἐπιπενεύσαι, ὁ δὲ νότον, ὁ δὲ γεωργὸς ἤτει ὑετόν, ὁ δὲ γυναφεὺς ἢλιον.

Ἐπακούον δὲ ὁ Ζεὺς καὶ τὴν εὐχὴν ἐκάστην ἀκριβῶς ἐξετάζων ὁ πάντα ὑπισχυεῖτο,

ἀλλ’ ἔτερον μὲν ἐδωκε πατήρ, ἔτερον δ’ ἀνένευσε· τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσίετο ἄνω διὰ τοῦ στομοῦ καὶ ἐπὶ τὰ δεξιά κατετίθει φέρων, τὰς δὲ ἀνοσίους ἀπράκτους αὐθίνε ἀπέπεμπεν ἀπο-
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if they sacrifice to me once every four whole years at Olympia. Consequently, you can see for yourself that my altars are more frigid than the Laws of Plato or the Syllogisms of Chrysippus."

Pursuing such topics, we came to the place where he had to sit and hear the prayers. There was a row of openings like mouths of wells, with covers on them, and beside each stood a golden throne. Sitting down by the first one, Zeus took off the cover and gave his attention to the people who were praying. The prayers came from all parts of the world and were of all sorts and kinds, for I myself bent over the orifice and listened to them along with him. They went like this; "O Zeus, may I succeed in becoming king!" "O Zeus, make my onions and my garlic grow!" "O ye gods, let my father die quickly!"; and now and then one or another would say: "O that I may inherit my wife's property!" "O that I may be undetected in my plot against my brother!" "May I succeed in winning my suit!" "Let me win the wreath at the Olympic games!" Among seafaring men, one was praying for the north wind to blow, another for the south wind; and the farmers were praying for rain while the washermen were praying for sunshine.

Zeus listened and weighed each prayer carefully, but did not promise everything;

"This by the Father was granted and that was denied them." ¹

You see, he let the just prayers come up through the orifice and then took them and filed them away at his right; but he sent the impious ones back un-

¹ Iliad 16, 250.
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φυσών κάτω, ἵνα μηδε πλησίον γένοιτο τοῦ οὐρανοῦ. ἐπὶ μᾶς δὲ τινος εὐχῆς καὶ ἀποροῦντα αὐτὸν ἔθεασάμην δύο γὰρ ἀνδρῶν ταναντία εὐχομένων καὶ τὰς ἱσας θυσίας υπεσχυνομένων οὐκ εἴχεν ὀποτέρῳ μᾶλλον ἐπινεύσειεν αὐτῶν, ὥστε δὴ τὸ Ἀκαδημαϊκὸν ἐκείνο ἐπεπόνθει καὶ οὐδὲν τι ἀποφήμασθαι δυνατὸς ἦν, ἀλλ’ ὥσπερ ὁ Πύρρων ἐπείχεν ἔτι καὶ διεσκέπτετο.

26 Ἐπελ δὲ ἱκανῶς ἐχρημάτισε ταῖς εὐχαῖς, ἐπὶ τὸν ἐξῆς μεταβὰς θρόνον καὶ τὴν δευτέραν θυρίδα κατακύψας τοῖς ὁρκοῖς ἐσχόλαζε καὶ τοῖς ὁμνύουσι. ἐρχηματίσας δὲ καὶ τοῦτος καὶ τὸν Ἐπικοῦρειον Ἐρμόδωρον ἐπιτρίψας μετεκαθέζετο ἐπὶ τὸν ἐξῆς θρόνον κληδοσί καὶ φῆμαις καὶ οἰνωνίς προσέξεως. εἰτ’ ἐκείθεν ἐπὶ τὴν τῶν θυσίων θυρίδα μετῆς, δι’ ἥς ὁ κατνικὸς ἀνίον ἀπήγγελλε τῷ Δἰ τοῦ θύουτος ἐκάστοτε τοῦνομα. ἀποστάς δὲ τούτων προσέπτατε τοῖς ἀνέμοις καὶ ταῖς ὁραίς ἄ δεὶ ποιεῖν. "Τήμερον παρὰ Σκύθαις ύέτω, παρὰ Λίβυσσιν ἀστραπτέτω, παρ’ Ἐλλησι υφέτω, σὺ δὲ ὁ Βορέας πνεύσοι ἐν Λυδίᾳ, σὺ δὲ ὁ Νότος ἱσυχίαν ἄγε, δὲ Ζέφυρος τὸν Ἀδριαν διακυμαινέτω, καὶ τῆς χαλάξης ὁςον μέδιμνου χίλιοι διασκεδασθήτωσαν ὑπὲρ Καππαδοκίας."

27 Ἀπάντων δὲ ἣδη σχεδον αὐτῷ διφημένων ἀπήμενος ἐς τὸ συμπόσιον. δείπνου γὰρ ἣδη καὶ ρὸς ἄν καὶ μὲ ὁ Ἐρμῆς παραλαβὼν κατέκλινε παρὰ τὸν Πάνα καὶ τοὺς Κορύβαντας καὶ τὸν Ἄττων καὶ τὸν Σαβάζιον, τοὺς μετοικοὺς τοῦτος καὶ ἀμφιβόλους θεοὺς. καὶ ἀρτον τε ὡ Δημήτηρ παρείχε καὶ ὁ Διώνυσος οἶνον καὶ ὁ Ἡρακλῆς.
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... granted, blowing them downward so that they might not even come near Heaven. In the case of one petition I observed that he was really in a dilemma: when two men made contrary prayers and promised equal sacrifices, he didn't know which one of them to give assent to; so that he was in the same plight as the Academicians and could not make any affirmation at all, but suspended judgement for a while and thought it over, like Pyrrho.

When he had given sufficient consideration to the prayers, he moved to the next throne and the second opening, leaned down and devoted himself to covenants and people making oaths. After considering these and annihilating Hermodorus the Epicurean, he changed his seat to the next throne to give his attention to omens derived from sounds and sayings and the flight of birds. Then he moved from there to the sacrifice-opening, through which the smoke came up and told Zeus the name of each man who was sacrificing. On leaving the openings, he gave orders to the winds and the weather, telling them what to do: "Let there be rain to-day in Scythia, lightning in Libya, snow in Greece. North Wind, blow in Lydia. South Wind, take a day off. Let the West Wind raise a storm on the Adriatic, and let about a thousand bushels of hail be sprinkled over Cappadocia."

By this time he had pretty well settled everything, and we went away to the dining-hall, as it was time for dinner. Hermes took me in charge and gave me a place beside Pan and the Corybantes and Attis and Sabazius, those alien gods of doubtful status. Demeter gave me bread, Dionysus wine, Heracles
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κρέα καὶ μύρτα ἡ Ἀφροδίτη καὶ ὁ Ποσειδῶν μαίνεται. ἀμα δὲ καὶ τῆς ἄμβροσίας ἴρεμα καὶ τοῦ νέκταρος παρεγενομένην ὁ γὰρ βέλτιστος Γανυμήδης ὕπο φιλανθρωπίας εἰ θεόσατο ἀποβλέποντά που τὸν Δία, κοτύλην ἄν ἦ καὶ δύο τοῦ νέκταρος ἐνέχει μοι φέρων. οἰ δὲ θεοὶ, ὡς ὁμηρός που λέγει (καὶ αὐτὸς, οἶμαι, καθάπερ ἐγὼ τάκει τεθεαμένος), οὔτε σίτων ἔδουσιν, "οὐ πίνουσ' αἴθοπα οἶνον," ἀλλὰ τήν ἄμβροσίαν παρατίθενται καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἤδονται σιτούμενοι τὸν ἐκ τῶν θυσίων κατων οὐτῇ κρίσῃ ἀνενηγμένον ¹ καὶ τὸ αἴμα δὲ τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύωντες περιχέουσιν.

Ἐν δὲ τῷ δείπνῳ ὦ τε Ἀπόλλων ἐκιθάρισε καὶ ὁ Σιληνὸς κόρδακα ὠρχήσατο καὶ αἱ Μούσαι ἀναστάσαι τῆς τε Ἡσιόδου Θεογονίας ἃςαν ἡμῖν καὶ τὴν πρώτην ὁδὴν τῶν ὑμών τῶν Πινδάρου. καπειδή κόρος ἦν, ἀνεπανόμεθα ἡς εἶχεν εκαστὸς ἰκανῶς ὑποβεβρεγμένοι.²

28 ἂλλοι μὲν Ῥα θεοὶ τε καὶ ἄνερες ἱπποκορυσταὶ εὐδοὺ παννύχιοι, ἐμὲ δὲ οὐκ ἔχει νῆδυμος ὕπνοις· ἀνελογιζόμην γὰρ πολλὰ μὲν καὶ ἄλλα, μάλιστα δὲ ἐκεῖνα, πῶς ἐν τοσοῦτῳ χρόνῳ ὦ Ἀπόλλων ὁ φύσει πώγων ἡ πῶς γνώστο ³ νῦξ ἐν οὐρανῷ τοῦ ἡλίου παρόντος ἄει καὶ συνενωχυμένου.

Τότε μὲν οὖν μικρὸν τι κατέδαρθον. ἔωθεν δὲ διαναστὰς ὁ Ζεὺς προσέταττε κηρύττειν ἐκκλη-

¹ ἀνενηγμένον Struve : ἀνενηγμένον MSS.
² ὑποβεβρεγμένοι τ., vulg.: ὑποβεβρεγμένος MSS.
³ γνῶστο Α.Μ.Η.: γνώστο, γνώντο MSS.; γίνεται vulg.
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meat, Aphrodite perfume and Poseidon sprats. But I also had surreptitious tastes of the ambrosia and the nectar, for Ganymede, bless his heart, had so much of human kindness about him that whenever he saw Zeus looking another way he would hastily pour me out a mouthful or two of the nectar. But as Homer says somewhere or other,\(^1\)—having seen what was there, I suppose, just like me—the gods themselves neither eat bread nor drink ruddy wine but have ambrosia set before them and get drunk on nectar; and they are especially fond of dining on the smoke from the sacrifices, which comes up to them all savoury, and on the blood of the victims that is shed about the altars when people sacrifice.

During dinner Apollo played the lute, Silenus danced the can-can and the Muses got up and sang us something from Hesiod’s Theogony and the first song in the Hymns of Pindar.\(^2\) When we had had enough we composed ourselves for the night without any ceremony, being pretty well soused.

“All the others, the gods and the warriors chariot-

Slept until morning, but I was unbound by the fetters of slumber,”\(^3\)

for I was thinking about many things, above all how Apollo had not grown a beard in all this while, and how it gets to be night in Heaven with Helius always there and sharing the feast.

Well, as I say, I slept but little that night, and in the early morning Zeus got up and ordered procla-

\(^1\) Iliad 5, 341.

\(^2\) Like the Theogony, this seems to have been a sort of Olympian Peerage; cf. fragment 29 (Schroeder p. 394).

\(^3\) Iliad 2, 1 f.
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29 κάπειδη παρῆσαν ἀπαντεῖς, ἀρχεῖαι λέγειν. "Τὴν μὲν αἰτίαν τοῦ συναγαγεῖν ὑμᾶς ὁ χθιὸς οὗτος ἔνοοι παρέσχειται. πάλαι δὲ βουλόμενος ὑμῖν κοινώσασθαι περὶ τῶν φιλοσόφων, μάλιστα ὑπὸ τῆς Σελήνης καὶ διν ἐκεῖνη μέμφεται προ- τραπεῖς ἐγγονοὶ μηκέτ' ἐπὶ πλέον παρατείναι τὴν διάσκεψιν.

"Γένος γὰρ τό ἀνθρώπων ἔστιν τού πρὸ πολλοῦ τῷ βίῳ ἐπιπολάζων ἀργῶν φιλόνεικον κενόδοξον ὁξύολον ὑπόλυκον ὑπόμωρον τετυφωμένον ὑβρεῖς ἀνάπλεων καὶ ἵνα καθ' Ὁμηρον εἵτω ʽἐτώσιοι ἄχθος ἀροῦρης.ʼ οὗτοι τούτων ἐστι συστήματα διαρεθέντες καὶ διαφόροις λόγοις λαβυρίνθους ἐπινοῆσαντες οἱ μὲν Στωϊκοὶ ὑμνομάκασιν ἐαυτοῖς, οἱ δὲ Ἀκαδημαίκοι, οἱ δὲ Ἐπικουρείοι, οἱ δὲ Περιπατητικοὶ καὶ ἄλλα πολλὰ γελοιότερα τούτων ἐπείτα δὲ άϊμα σεμνὸν τὴν ἀρετὴν περιθέμενοι καὶ τὰς ὠφροις ἐπάραντες καὶ τὰ μέτωπα ρυτιδώσαντες καὶ τοὺς πόγωνας ἐπιστασάμενοι περιέρχονται ἐπιπλάστω σχήματι κατάπτυστα θη περιστέλλοντες, ἐμφερεῖς μάλιστα τοῖς ὑπερβολικοῖς ἐκείνοις ὑποκρίταις, ὅπως ἢν ἀφέλη τις τὰ προσωπεῖα καὶ τὴν χρυσόπαστον ἐκείνην στολήν, τὸ καταλειπόμενον ἐστὶ γελοίον ἀνθρώπων ἐπτὰ δραχμῶν ἐς τὸν ἄγωνα μεμισθω- μένον.

30 "Τοιοῦτοι δὲ ὠντες ἀνθρώπων μὲν ἀπάντων καταφρονοῦσι, περὶ θεῶν δὲ ἄλλοκοτα διεξέρ- χονται καὶ συνάγοντες εὐεξαπάτητα μειράκια τὴν τε πολυθρύλητον ἀρετὴν τραγῳδοῦσι καὶ τῶν λόγων ἀπορίας ἐκδιδάσκουσι, καὶ πρὸς μὲν

1 καὶ τὰ μέτωπα ρυτιδώσαντες margin of Γ; not elsewhere.
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mation for an assembly to be made. When everybody was there, he began to speak:

"The reason for calling you together is supplied, of course, by our visitor here of yesterday, but I have long wanted to confer with you about the philosophers, and so, being stirred to action by the moon in particular and the criticisms that she makes, I have decided not to put off the discussion any longer.

"There is a class of men which made its appearance in the world not long ago, lazy, disputatious, vainglorious, quick-tempered, gluttonous, doltish, addle-pated, full of effrontery and to use the language of Homer, 'a useless load to the soil.' Well, these people, dividing themselves into schools and inventing various word-mazes, have called themselves Stoics, Academics, Epicureans, Peripatetics and other things much more laughable than these. Then, cloaking themselves in the high-sounding name of Virtue, elevating their eyebrows, wrinkling up their foreheads and letting their beards grow long, they go about hiding loathsome habits under a false garb, very like actors in tragedy; for if you take away from the latter their masks and their gold-embroidered robes, nothing is left but a comical little creature hired for the show at seven drachmas.

"But although that is what they are, they look with scorn on all mankind and they tell absurd stories about the gods; collecting lads who are easy to hoodwink, they rant about their far-famed 'Virtue' and teach them their insoluble fallacies; and in the presence of their disciples they always

\[1\] Iliad 18, 104.
THE WORKS OF LUCIAN

tous mathetas kartereian ae Kai sofrosunyn kai
to autarkes1 epainousi Kai plouton Kai hdonis
kataptyonusi, mono di Kai kath' eautous gevomevnoi
ti an leioi tis osa mev esithousin, osa de
xBFrodisedzousin, otopos de periileichousi twv
óbolwv ton rypwv:
"To de pántwv deinvotatov, oti mnedon autol méte
koivon méte idion epitelouvtes, all' áxreioi Kai
perittoi kathetotés
ou te pot' en polémor évaridmoi ou' éni bovlh,
oimwv ton allwv kathgorouusi Kai logous tinás
pikrovs sumforhstantes Kai loindorías kainás2 ek-
mevelletkotes epitimwv Kai oneididousi tois
plhson, Kai ou tos autwv ta prwta feresthai
dokei de an megalofovonotatos te h Kai itamwátatos
31 Kai prós tás blasphmias thrasútatos. kaitoi
ton diateinoméven autwv Kai bovnta Kai kath-
ghorounta ton allwv hiv érpi, 'Sin dé dí tis
prattwv twnkhaneis h ti fómen pros theon se prós
ton biwv syntelein;' faíh an, ei ta díkai kai
áththi tehlo legein, oti 'Pleiv mn h gerygein h
strateúseisai h tina téchnh metinwai perittw
einaí moj dokei, kékrapa de Kai aúxhí kai
phvrou-
loutw kai ánupódhstos tou chéumos periérkhoma
kai tríbouna ruparw peri béblhmai3 Kai odíper o
Mómws ta upo twn allwv gignómewa svkofantw,
kai ei mén tis ópsiwnke twn plousiwv poluteleiw
h étairan éxei, touto polupragmonw Kai ága-

1 kale to autarkes margin of G.
2 kainas margin of G; tivas vulg.
3 kale tríbou na ryparw peri béblhmai margin of G; not elsewhere.

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ICAROMENIPPUSS, OR THE SKY-MAN

singing the praise of restraint and temperance and self-sufficiency and spit at wealth and pleasure, but when they are all by themselves, how can one describe how much they eat, how much they indulge their passions and how they lick the filth off pennies?

"Worst of all, though they themselves do no good either in public or in private life but are useless and superfluous,

'Neither in war nor in council of any account,'¹

nevertheless they accuse everyone else; they amass biting phrases and school themselves in novel terms of abuse, and then they censure and reproach their fellow-men; and whoever of them is the most noisy and impudent and reckless in calling names is held to be the champion. But if you were to ask the very man who is straining his lungs and bawling and accusing everybody else: 'How about yourself? What do you really do, and what in Heaven's name do you contribute to the world?' he would say, if he were willing to say what was right and true: 'I hold it unnecessary to be a merchant or a farmer or a soldier or to follow a trade; I shout, go dirty, take cold baths, walk about barefoot in winter, wear a filthy mantle and like Momus carp at everything the others do. If some rich man or other has made an extravagant outlay on a dinner or keeps a mistress, I make it my affair and get hot about it; but if one of

¹ Iliad 2, 202.
νακτῶ, εἰ δὲ τῶν φίλων τις ἡ ἐταίρων κατάκειται νοσῶν ἐπικουρίας τε καὶ θεραπείας δεόμενος, ἀγνῶ." 

"Τοιαύτα μὲν ἐστὶν ὑμῖν, δἄ θεοί, τάντα τὰ θρέματα. οἱ δὲ ἡ Ἐπικούρειοι αὐτῶν λεγόμενοι μάλα δὴ καὶ ύβρισταί εἰσί καὶ οὐ μετρίως ἡμῶν καθάπτονται μήτε ἐπιμελεῖσθαι τῶν ἀνθρωπίνων λέγοντες τοὺς θεούς μήτε ὅλως τὰ γνησίων καὶ ἀρετοίς. ἄστε ὁρὰ ὑμῖν λογίζεσθαι διότι ὃ ἀπαξ ὑμῖν πεῖσαι τὸν βίον δυνηθῶσιν, οὐ μετρίως πεινήσετε. τίς γὰρ ἄν ἔτι θύσειν ὑμῖν πλέον οὐδὲν ἔχειν προσδοκῶν; "

"Α μὲν γὰρ ἡ Σελήνη αἰτιᾶται, πάντες ἠκούσατε τοῦ ξένου χθεὶς δηγομένου. πρὸς τάντα βούλευσθε δ καὶ τοῖς ἀνθρώποις γένοιτ' ἄν ὁφηλοῦσῃ καί ἡμῖν ἀσφαλέστατα."


"ἡ καὶ κυνάησειν ἐπ' ὀφρύσι δεῦσε Κρονίων."

"Περὶ δὲ τούτου Μενίππου τάντα," ἐφη, "μοι

1 διεσθοροῦβητο Bekker: διεσθορύλλητο (diašēth.) γ.; διεθρυλ- λείτο β.
ICAROMENIPPOS, OR THE SKY-MAN

my friends or associates is ill abed and needs relief and attendance, I ignore it.'

"That is what these whelps are like, gods. Moreover, some of them who call themselves Epicureans are very insolent fellows indeed and attack us immoderately, saying not only that the gods do not direct human affairs, but that they pay no attention at all to what goes on. So it is high time you were bethinking yourselves that if they ever are able to persuade the world, you will go uncommonly hungry; for who would continue to sacrifice to you if he expected to gain nothing by it?

"As for what the moon finds fault with, you all heard the stranger tell about that yesterday. In view of all this, take such action as may be most advantageous to men and most salutary for ourselves."

When Zeus had finished this speech the assembly fell into a commotion, and at once they all began to shout: "Blast them," "Burn them," "Annihilate them"; "To the pit," "To Tartarus," "To the Giants." Calling for silence once more, Zeus said: "It shall be as you will; they shall be annihilated, and their logic with them. However, just at present it is not in order to punish anyone, for it is the festival-season, as you know, during the next four months, and I have already sent about to announce the truce of God. Next year, therefore, at the opening of spring the wretches shall die a wretched death by the horrid thunderbolt."

"So spake Cronus his son, and he bent black brows to confirm it!" 1

"As to Menippus here," he said, "this is my

1 Iliad 1, 523.
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dοκεῖ· περιαρθένητα αὐτὸν τὰ πτερά, ἦνα μὴ καὶ αὖθις ἔλθη ποτὲ, ὑπὸ τοῦ 'Ερμοῦ ἐσ τὴν γῆν κατενεχθῆναι τῆμερον." καὶ ὁ μὲν ταῦτα εἰπὼν διέλυσε τὸν σύλλογον, ἐμὲ δὲ ὁ Κυλλήνιος τοῦ δεξιοῦ ὁτὸς ἀποκρεμάσας περὶ ἐσπέραν χθὲς κατέ-
θηκε φέρων ἐς τὸν Κεραμεικόν.

"Ἀπαντᾷ ἀκήκοας, ἀπαντᾷ, ὥ ἐταῖρε, τὰξ ὀὐρανοῦ ἀπειμὶ τοῖς καὶ τοῖς ἐν τῇ Ποικίλῃ περιπατοῦσι τῶν φιλοσόφων αὐτὰ ταῦτα εὐαγ-
γελιούμενος.
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decision: after his wings have been taken away from him so that he may never come again, let him be carried down to earth to-day by Hermes.” With this he dismissed the meeting, whereupon Cyllenius (Hermes) picked me up by the right ear and took me down to the Potters’ Quarter yesterday evening.

You have heard it all, my friend, all the news from Heaven. Now I am going off to carry the glad tidings to the philosophers who pace about in the Porch.
TIMON, OR THE MISANTHROPE

It is very doubtful whether the fifth century Timon of Athens would have recognized himself in this presentment. The comic poets of his own day tell us only that he was a misanthrope. From Lucian we hear that he became so through the ingratitude of his friends, who took his money and then turned their backs upon him, and further that the discovery of a buried treasure enabled him to requite them with poetic justice. Of these two essential features of Lucian's portrait, the first is older than Lucian, for Plutarch and Strabo say that Mark Antony, when his friends deserted him, compared himself with Timon. The second occurs first in Lucian, and may be his invention. We know, however, that Antiphanes, a writer of the Middle Comedy, produced a play called Timon. As the discovery of the treasure and the punishment of the toadies would make a fitting conclusion for a comedy, and as it is rather hard to imagine what other conclusion the comedy of Antiphanes can have had, we should perhaps credit the whole conception to the imagination of Antiphanes, influenced, possibly, by the history of "Master Upright" in the Plutus of Aristophanes. It does not follow, however, that Lucian had read the Timon, for its plot may have been outlined in the life of Timon which Neanthes of Cyzicus compiled about 200 B.C.

The indebtedness of Shakespeare to Lucian requires no comment.
ΤΙΜΩΝ Η ΜΙΣΑΝΘΡΩΠΟΣ

ΤΙΜΩΝ

1 Ὡ Ζεὺς φίλιε καὶ ἐξένε ήταν αὐτοῖς ἐφέστι καὶ ἀστεροπητὰ καὶ ὄρκε καὶ νεφεληγερέτα καὶ ἔργηντε καὶ εἰ τί σε ἄλλο οἱ ἐμβρώνητοι ποιητὰί καλοῦσι,—καὶ μᾶλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος ὑπερεῖσε τὸ πίπτον τοῦ μέτρου καὶ ἀναπληροῖ τὸ κεχυὸς τοῦ ῥυθμοῦ—ποῦ σοι νῦν ἡ ἔρισμάραγγος ἀστραπῆ καὶ ἡ παράβρομος βροντῆ καὶ ὁ ἀιθαλεῖς καὶ ἀργήεις καὶ σμερδαλέους κεραυνός; ἀπαντα γὰρ ταύτα λήρος ἢδη ἀναπεφυνε καὶ καπνὸς ἀτεχνῶς ποιητικῶς ἔξω τοῦ πατάγου τῶν ὁνομάτων. τὸ δὲ ἀοίδιμον σοι καὶ ἐκιβόλου ἔπλου καὶ πρόχειρον οὐκ οἶδ' ὅπως τελέως ἀπέσβη καὶ ψυχρῶν ἔστι, μηδὲ ὁλίγον σπινθῆρα ὁργής κατὰ τῶν ἀδικοῦτων διαφυλάττου. θάττων γοῦν τῶν ἐπισφραγείς τις ἐπισχειροῦντων ἔσω τοῦ ἐρυθραία φοβηθεῖ οὖν η τῆς τοῦ πανδαμάτωρ κεραυνοῦ φλόγα· οὕτω δαλὸν τινα ἐπιανατείνεσθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν ἡ καπνὸν ἀπ' αὐτοῦ μὴ δεδείναι, μόνον δὲ τοῦτο οἴεσθαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπλησθήσονται τῆς ἀσβολοῦν.

"Ωστε ἢδη διὰ ταύτα σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντᾶν ἔτολμα, οὔ παντι τι ἀπίθανος ὡν, πρὸς 1 πάνυ τι Fritzche: πάντη MSS.

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TIMON

Ho, Zeus, you Protector of Friends and Guests and Comrades, Keeper of the Hearth, Lord of the Lightning, Guardian of Oaths, Cloud-Compeller, Loud-thunderer and whatever else crazy poets call you, above all when they are in trouble with their verses, for then to help them out you assume a multitude of names and so shore up the weak spots in their metre and fill up the gaps in their rhythm! Where now is your pealing levin, your rolling thunder and your blazing, flashing, horrid bolt? \(^1\) All that has turned out to be stuff and nonsense, pure poetic vapour except for the resonance of the names. That famous, far-flying, ready weapon of yours has been completely quenched in some way or other and is cold, not even retaining a tiny spark of resentment against wrong doers. Indeed, anyone who should undertake to commit perjury would be more afraid of a guttering rushlight than of the blaze of your all-conquering thunderbolt. What you menace them with is such a mere firebrand, they think, that they do not fear flame or smoke from it and expect the only harm they will get from the stroke is to be covered with soot.

That is why even Salmonesus dared to rival your thunder, and he was far from ineffective at it, for

\(^1\) Cf. Eur. Phoen. 182.
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οὕτω ψυχρῷ τὴν ὀργὴν Δία θερμουργοῦς ἀνήρ μεγαλαυχοῦμενος. πώς γαρ οὖ;\(^1\) ὅπου γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, δὲ οὕτω τῶν ἐπιορκούντων ἀκούεις οὕτω τοὺς ἀδικοῦντας ἐπισκοπεῖς, λημάς δὲ καὶ ἀμβλυώττεις πρὸς τὰ γινόμενα καὶ τὰ ὅτα ἐκκεκόφησαι καθάπερ οἱ παρηθηκότες.

3 ἐπεὶ νέος γε ἔτι καὶ ἄξιόν υμος ὁν καὶ ἀκμαῖος τὴν ὀργὴν πολλὰ κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις καὶ οὐδέποτε ἤγες τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ’ ἄει ἐνεργὸς πάντως ὁ κεραυνὸς ἦν καὶ ἡ αἰγίς ἐπεσεῖτο καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνεχές ὅσπερ εἰς ἀκροβολισμὸν προῃκουτῆτο· οἱ σεισμοὶ δὲ κοσκινηῦν καὶ ἡ χιόνω σωρηδῶν καὶ ἡ χάλαζα πετρηδῶν, ἵνα σοι φορτικῶς διαλέγωμαι, ὑστοί τε ῥαγδαῖοι καὶ βίαιοι, ποταμὸς ἐκάστη σταγών· ὅστε τηλίκαυτη ἐν ἄκαρι ἤρων ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων καταδεδυκότων μόνης ἐν τι κυβότιον περισσωθήναι προσοκεῖλαν τῷ Λυκωρεί θρόπυρον τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάττον εἰς ἐπιγνώμενα κακίας μείζονος.

4 Τουγάρται ἀκόλουθα τῆς ραθυμίας τάπιχειρα κομίζῃ παρ’ αὐτῶν, οὕτω θύνοντο ἔτι σοὶ τινος οὕτε στεφανοῦντος, εἰ μή τις ἄρα πάρεργον ὜λυμπίων, καὶ οὕτως οὐ πάνυ ἀναγκαία ποιεῖν δοκῶν, ἀλλ’ εἰς ἔθος τι ἄρχαιον συντελῶν· καὶ κατ’ ὀλγὸν Κρόνου σε, ὁ θεών γενναίότατε, ἀποφαίνουσί, παρασάμενοι τῆς τιμῆς. ἔδω λέγειν, ποσάκις ἦδη σοι τῶν νεων σεσυλήκασιν· οἱ δὲ καὶ αὐτῷ σοι τὰς χείρας

\(^1\) πώς γαρ οὖ du Soul: πώς γαρ MSS.
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he was a man of fiery deeds flaunting his prowess in the face of a Zeus so lukewarm in spirit. And why not, when you lie asleep as if you were drugged with mandragora? You neither hear perjurers nor see wrong-doers; you are short-sighted and purblind to all that goes on and have grown as hard of hearing as a man in his dotage. Yet while you were still young and quick-tempered and violent in your wrath, you were very active against sinners and oppressors and you never made truce with them then. No, your bolt was always busy at all costs; your aegis shook, your thunder pealed, and your lightning was launched out incessantly like skirmish fire. The earth shook like a sieve, the snow fell in heaps, the hail was like cobblestones (if I may talk with you familiarly), and the rain-storms were fierce and furious, every drop a river; consequently, such a flood took place all in a moment in the time of Deucalion that when everything else had sunk beneath the waters a single chest barely escaped to land at Lycoreus, preserving a vital spark of human seed for the engendering of greater wickedness.

The result is that you are reaping the fruit of your laziness. Nobody either sacrifices or wears wreaths in your honour any longer, except now and then a man who does it as something incidental to the games at Olympia; and even in that case he does not think he is doing anything at all necessary, but just contributes to the support of an ancient custom. Little by little, most noble of the gods, they have ousted you from your high esteem and are turning you into a Cronus. I will not say how many times they have robbed your temple already; some of them, however, have actually laid their
'Ολυμπίασιν ἐπιβεβλήκασι, καὶ σὺ ὁ υψιβρεμέτης ὡκνησας ἡ ἀναστήσαι τοὺς κύνας ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηθομήσαντες αὐτοὺς συλλάβοιεν ἐτι συσκευαζομένους πρὸς τὴν φυγήν· ἀλλ' ὁ γενναῖος καὶ Γιγαντολέτωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους περικειρόμενοι ὑπ' αὐτῶν, δεκάπηκεν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ.

Ταῦτα τούνων, ὃ θαυμάσιε, πηνίκα παύσεται ὅτως ἀμελῶς παρορώμενα; ἢ πότε κολάσες τῇν τοσαύτῃν ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκάλιωνες ἰκανοὶ πρὸς ὅτως ὑπέραντλου ὑβριν τοῦ βίου; ἢν γὰρ τὰ κοινὰ ἐώς τὰ μᾶκα εἴπω, τοσούτους Ἀθηναίων εἰς ὑψός ἄρας καὶ πλουσίους ἐκ πενεστάτων ἀποφήμας καὶ πᾶσι τοῖς δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, ούκετι οὐδὲ γενωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποτήσιοι καὶ προσκυνοῦντες καί τοῦ ἐμοῦ νεώματος ἀπηρτημένοι, ἀλλ' ἢν που καὶ ὁδὸι βαδίζων ἐντύχω των αὐτῶν, ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου ἀνατετραμμένη παρέχουσι μὴ δὲ ἀναγινόντες. οὐ δὲ καὶ πόρρωθεν ἰδόντες ἐτέραν ἐκτρέπονται δυσάντητον καὶ ἀποτρόπαιον θέαμα ὅψεσθαι ὑπολαμβάνοντες τῶν οὗ πρὸ πολλῶν σωτῆρα καὶ εὐεργετὴν αὐτῶν γεγενεῖ-μένον. ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτῃ τῇν
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hands upon your own person at Olympia, and you, High-thunderer though you be, were too sluggish to rouse the dogs or to call in the neighbours that they might come to your rescue and catch the fellows while they were still packing up for flight. No, you noble Giant-killer and Titan-conqueror, you sat still and let them crop your long locks, holding a fifteen-foot thunderbolt in your right hand!  

Come, you marvellous ruler, when will you stop overlooking these things in such a careless way? When will you punish all this wrong-doing? How many conflagrations and deluges will be enough to cope with such overwhelming insolence in the world? For instance, let me put aside generalities and speak of my own case. After raising so many Athenians to high station and making them rich when they were wretchedly poor before and helping all who were in want, nay more, pouring out my wealth in floods to benefit my friends, now that I have become poor thereby I am no longer recognized or even looked at by the men who formerly cringed and kowtowed and hung upon my nod. On the contrary, if I chance to meet any of them in the road, they treat me as they would the gravestone of a man long dead which time has overturned, passing by without even a curious glance. Indeed, some of them, on catching sight of me in the distance, turn off in another direction, thinking that the man who not long ago showed himself their saviour and benefactor will be an unpleasant and repulsive spectacle. There-

1 According to Pausanias (v. 11, 1), the Zeus at Olympia held a Victory in his right hand and a sceptre surmounted by an eagle in his left. This is borne out by late coins (see Gardner, Greek Sculpture, p. 259). The error is odd in so good an observer as Lucian.
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εσχατίαν τραπόμενος ἐναφάμενος διηθέραν ἐργά-
ζοµαι τὴν γῆν ὑπόµοσθος ὀβολῶν τεττάρων, τῇ
ἐρηµίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα
τούτῳ γοῦν μοι δοκῶ κερδανεῖν, μηκέτi ὤψεσθαι
πολλοὺς παρὰ τὴν ἄξιαν εὖ πράττοντας· ἀνιαρό-
terov γάρ τούτο γε.

"Ἡδη ποτε οὖν, ὦ Κρόνου καὶ Ρέας νιέ, τῶν
βαθῶν τούτων ὑπνοι ἀποσεισάμενος καὶ νίδυµον
—ὑπέρ τῶν Ἐπιµενίδην γάρ κεκοίµησαι—καὶ
ἀναρρητίσας τὸν κεραυνὸν ή ἐκ τῆς Αἴτης 1
ἐναυσάμενος μεγάλην ποιήσας τὴν φλόγα ἐπι-
δείξας τὶνα χολὴν ἀνδρώδους καὶ νεανικοῦ Διός,
ei μὴ ἀληθῆ ἔστι τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ
tῆς ἐκεί ταφῆς μυθολογοῦμενα.

ΖΕΤΣ

7 Τίς οὕτως ἔστιν, ὦ Ἐρμή, ὦ κεκραγὼς ἐκ τῆς
Αἰττιῆς παρὰ τῶν Τμηττῶν ἐν τῇ ὑπωρείᾳ
πιναρὸς ὀλος καὶ αὐχμῶν καὶ υποδίθερος;
σκάπτει δὲ οἴμαι ἐπικεκυφὼς· λάζος ἀνθρώπος
καὶ θρασύς. ή ποὺ φιλόσοφος ἔστιν· οὐ γὰρ ἂν
οὕτως ἀσέβεις τοὺς λόγους διεξῆι καθ' ἡμῶν.

ΕΡΜΗΣ

Τί φής, ὦ πάτερ; ἄγνοεὶς Τίμωνα τῶν
Ἐξεκρατίδου τῶν Κολυτέα; 2 οὕτως ἔστιν ὁ πολ-
λάκης ήμᾶς καθ' ιερῶν τελείων ἐστιάσας, ὁ
νεόπλουτος, ὁ τὰς ὄλας ἐκατόμβας, παρ' φί
λαμπρῶς ἔστραφειν εἰσόθαμεν τὰ Διάσια.

1 Ἀἴτης Faber: Οἴτης MSS.
2 The MSS. have Κολυτέα here, and Κολυττέας in 44 and 50.

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fore my wrongs have driven me to this outlying farm, where, dressed in skins, I till the soil as a hired labourer at four obols a day, philosophizing with the solitude and with my pick. By so doing, I expect to gain at least thus much, that I shall no longer see a great many people enjoying undeserved success; for that, certainly, would be more painful.

Come then, son of Cronus and Rhea, shake off at length that deep, sound sleep, for you have slumbered longer than Epimenides;¹ fan your thunderbolt into flame or kindle it afresh from Aetna, and make a great blaze, evincing anger worthy of a stalwart and youthful Zeus—unless indeed the tale is true that the Cretans tell about you and your tomb in their island.

ZEUS

Who is that, Hermes, who is shouting from Attica, near Hymettus, in the foot-hills, all dirty and squalid and dressed in skins? He is digging, I think, with his back bent. A mouthy fellow and an impudent one. Very likely he is a philosopher, otherwise he would not talk so impiously against us.

HERMES

What, father! Don’t you know Timon of Collytus, the son of Echecratides? He is the man who often treated us to perfect sacrifices; the one who had just come into a fortune, who gave us the complete hecatombs and used to entertain us brilliantly at his house during the Diasia.

¹ Epimenides of Crete fell asleep in a cave and did not wake for forty years or more.
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ΖΕΤΣ

Φευ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ δὲ οἱ τοσοῦτοι φίλοι; τί παθῶν οὖν τοιοῦτος ἔστιν, αὐχμηρός, ἄθλιος, καὶ σκαπανεῖς καὶ μυσθωτὸς, ὡς ἔοικεν, οὗτο βαρεῖαν καταφέρων τὴν δίκελλαν;

ΕΡΜΗΣ

8 Οὐτωσὶ μὲν εἶπεῖν, χρηστότητις ἐπέτριψεν αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεσμένους ἀπαντᾶς οίκτος, ὡς δὲ ἀληθεία λόγοι, ἀνυικα καὶ εὐθέως καὶ ἄκρισια περὶ τῶν φίλων, ὡς οὐ συνίει κόραξ καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυπῶν τοσοῦτον ὁ κακοδαιμόνιος κειρόμενος τὸ ἱπαρ φίλους εἶναι αὐτοῖς καὶ ἑταίρους φέτος, ὡς εὔνοιας τῆς πρὸς αὐτόν χαίροντας τῇ βορᾶ, οἱ δὲ τὰ ὅστα γυμνωσάντες ἀκριβῶς καὶ περιτραγώντες, εἰ δὲ τις καὶ μελός ἐνήι, ἐκμυξῆςαντε καὶ τούτον εὐ μάλα ἐπίμελῶς, φόντο αὐν αὐτόν καὶ τὰς βίας ὑποτετμημένου ἀπολιπόντες, οὐδὲ γνωρίζοντες ἐτεὶ ἐπροσβλέποντες—πάθεις γὰρ;—ἡ ἑπικούρουντες ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὅρας, ἀπολυπῶν ὑπ' αἰσχύνης τὸ ἀκτο μισθοῦ γεωργεῖ μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μᾶλα ὑπεροπτικὸς παρέρχονται οὐδὲ τοῦνομα, εἰ Τίμων καλοῖτο, εἰδότες.

ΖΕΤΣ

9 Καὶ μὴν οὐ παροπτέος ἄνηρ οὐδὲ ἀμελητέος· εἰκότως γὰρ ἡγανάκτει δυστυχῶν· ἐπει καὶ ὁμοία ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκεῖνοις ἐπί-

1 ἄθλιος Α.Μ.Η.: ἄθλιος MSS.
2 ὅτι Struve: not in MSS.

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ZEUS

Ah, what a reverse! He the fine gentleman, the rich man, who had all the friends about him? What has happened to him to make him like this, poor man, a dirty fellow digging ditches and working for wages, it seems, with such a heavy pick to swing?

HERMES

Well, you might say that he was ruined by kind-heartedness and philanthropy and compassion on all those who were in want; but in reality it was senselessness and folly and lack of discrimination in regard to his friends. He did not perceive that he was showing kindness to ravens and wolves, and while so many birds of prey were tearing his liver, the unhappy man thought they were his friends and sworn brothers, who enjoyed their rations only on account of the good-will they bore him. But when they had thoroughly stripped his bones and gnawed them clean, and had very carefully sucked out whatever marrow there was in them, they went away and left him like a dry tree with severed roots, no longer recognizing him or looking at him—why should they, pray?—or giving him help or making him presents in their turn. So, leaving the city out of shame, he has taken to the pick and the coat of skin, as you see, and tills the soil for hire, brooding crazily over his wrongs because the men whom he enriched pass him by very disdainfully without even knowing whether his name is Timon or not.

ZEUS

Come now, we must not overlook the man or neglect him, for he had reason to be angry in view of his wretched plight. Why, we should be like those vile
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λελησμένου ἀνδρὸς τοσαῦτα μηρία ταύρων τε καὶ αὐγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἐτί γοῦν ἐν ταῖς ῥίσι τῆν κυίσαν αὐτῶν ἔχω. πλὴν ὑπ’ ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιρο-
κούντων καὶ βιαζομένων καὶ ἄρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων—πολλοὶ γὰρ οὕτω καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ’ ὅλην καταμύσαι ἡμῖν ἐφιάσει—πολὺν ἢδη χρόνον οὗδὲ ἀπέβλεψα ἐς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ ὦ φιλοσοφία καὶ λόγων ἔριδες ἔπετόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγότων οὐδὲ ἐπακούειν ἐστὶ τῶν εὐχῶν. οὕτω τῇ ἐπιβυ-
σάμενου χρῆ τὰ ὅτα καθήσαται ἐπιτριβήσαι πρὸς αὐτῶν, ἀρετὴν τινα καὶ ἀσώματα καὶ λήρους μεγάλη τῇ φωνῇ συνειρόντων. διὰ ταύτα τοῖς καὶ τούτων ἀμεληθῆναι συνέβη πρὸς ἡμῶν οὐ φαίλον ὄντα.

10 Ὁμοίως δὲ τῶν Πλοῦτον, ὁ Ἐρμῆς, παραλαβὼν ἀπίθι παρ’ αὐτῶν κατὰ τάχος καὶ ἀγέτων δὲ ὁ Πλοῦ-
τος καὶ τὸν Θησαυρὸν μεθ’ αὐτοῦ καὶ μενέτωσαν ἁμφῶς παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττάσθωσαν οὕτω ραδίως, καὶ ὅτι μάλιστα ὑπὸ χρηστότητος αὖθις ἐκδιώκη αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκεῖνων καὶ τῆς ἁγαριστίας ἢν ἐπεδεί-
ξαντο πρὸς αὐτῶν, καὶ αὖθις μὲν σκέψομαι καὶ δύκην ὀδύσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάζων· κατεαγμένη γὰρ αὐτοῦ καὶ ἀπεστομομέναι εἰσὶ δύο ἀκτίνες αἱ μέγαται, ὅποτε φιλοτιμῶτερον ἡκόντισα πρὸν ἐπὶ τῶν σοφιστὴν Ἀναξαγόραν, δὲς ἐπείδη τοὺς ὀμιλητὰς μηδὲ ὅλως εἶναι τινας ἡμᾶς τοὺς θεοὺς. ἀλλ’ ἐκεῖνον μὲν δυῆμαρτον,—ὑπερ-

1 μεθ’ αὐτοῦ Bekker: μετ’ αὐτοῦ MSS.
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toadies of his if we left a man forgotten who has burned so many fat thigh-bones of bulls and goats on the altar to honour us; indeed, I have the steam of them still in my nostrils! However, business has been so heavy, the perjurers and oppressors and plunderers have made such a hubbub, and I have been so afraid of the temple-robbers, who are numerous and hard to guard against and do not let me close my eyes for an instant, that I haven’t even looked at Attica for a long time, particularly since philosophy and debates grew rife among the Athenians, for it is impossible even to hear the prayers on account of their wrangling and shouting; one must therefore either sit with his ears stopped or be dinned to death with their harangues about “virtue” and “things incorporeal” and other piffle. That is how I happened to neglect this man, who is not a bad sort.

However, take Riches, Hermes, and go to him quickly; let Riches take Treasure along too, and let them both stay with Timon and not be so ready to go away, however much he may try to chase them out of the house again in the kindness of his heart. About those toadies and the thanklessness which they showed toward him I shall take measures later, and they shall be punished as soon as I get my thunderbolt put in order; for the two longest tines of it are broken and blunted since yesterday, when I let drive a little too vigorously at the sophist Anaxagoras, who was teaching his disciples that we gods do not count at all. I missed him, for Pericles held his
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έσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς—ὁ δὲ κεραυνὸς
eis to Ἀνακείοιν παρασκήψας ἐκεῖνὸ τε κατέφλεξε
καὶ αὐτὸς ὅλγου δεῖν συνετρίβη περὶ τὴν πέτραν.
πλὴν ἴκανὴ ἐν τοσοῦτο καὶ αὕτη τιμωρία ἔσται
αὐτοῖς, ὑπερπλουτῶντα τὸν Τίμωνα ὅρῳσιν.

EPHES

11 Ὅλον ἦν τὸ μέγα κεκραγέναι καὶ ὀχληρὸν εἶναι
καὶ θρασὺν. οὐ τοὺς δικαιολογοῦσιν μόνοις, ἀλλὰ
καὶ τοὺς εὐχομένους τούτο χρῆσιμον· ἵδου γέ τοι
αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστή-
σεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν
τῇ εὐχῇ καὶ ἐπιστρέφας τὸν Δίαν· εἰ δὲ σιωπῇ
ἐσκαπτεν ἐπικεκυφώς, ἐτί ἄν ἐσκαπτεν ἅμελοῦ-
μενος.

PLUTARCH

'

'Αλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτῶν.

ZETE

Διὰ τί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα ἐμοὶ
κελεύσαντος;

PLUTARCH

12 "Οτι νὴ Δία ὑβρίζειν εἰς ἔμε καὶ ἑξεφόρει καὶ ἐς
πολλὰ κατεμέρειζε, καὶ ταῦτα πατρῴον αὐτῷ φίλον
δύτα, καὶ μονονοχί δικράνοις ἐξεώθει με τῆς
οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρι-
πτοῦντες. αὕτης οὖν ἀπέλθω παρασίτοις καὶ κόλαξι
καὶ ἔταφας παραδοθησόμενος; ἐπ' ἐκείνους, ὦ
Ζεῦ, πέμπε με τοὺς ἡσθησομένους τῇ δωρεᾷ, 1 τοὺς
περιέψοντας, οῖς τίμιος ἐγὼ καὶ περιπόθητος. οὐ-

1 ἡσθησομένους τῇ δωρεᾷ Herwerden; αἰσθησομένους τῆς
dωρεᾶς MSS.

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hand over him,¹ and the bolt, glancing off into the
Anaceum, set the temple afire and itself came near
being broken to bits on the rock. But in the mean-
time it will be punishment enough for them if they
see Timon enormously rich.

HERMES

What an advantageous thing it is to shout loudly
and to be annoying and impudent! It is useful not
only to pleaders in court but to petitioners to Heaven.
Lo and behold, Timon, who is now wretchedly poor,
will become rich in an instant because he prayed
vociferously and outspokenly and drew the attention
of Zeus; but if he had bent his back and dug in
silence he would still be digging neglected.

RICHES

But I really can’t go to him, Zeus.

ZEUS

Why not, my good Riches, when I have bidden
you to do so?

RICHES

Why, by Zeus, because he treated me contumel-
iously, bundled me out, made ducks and drakes of
me, although I was his father’s friend, and all
but thrust me out of the house with a pitchfork,
throwing me away as people throw hot coals out of
their hands. Am I to go back, then, and be be-
trayed into the hands of parasites and toadies and
prostitutes? Send me to men who will be pleased
with the gift, Zeus, who will be attentive to me, who
hold me in honour and yearn for me, and let these

¹ Lucian is referring to the fact that Pericles intervened in
favour of Anaxagoras when the latter was tried for impiety
at Athens.
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toi de oI laroI ti pevias sunestwvan, iin proti-
mwosin hmwn, kai diapheraan par' autias labontes kai
dikeiaa agapatwosan athliou tettaras obolois
apoforontes, oI dekatalantwortos doreas amelhti
proimevoi.

ZETE

13 Oudhvn eti toiovtov o Timon ergasetai peri se-
panu gar auton he dikelha pepaiedagoghkeun, ei mi
pantapasin anaghtos este tin osfin, ws chrh
se anti ti pevias prosaireisthai. su menoi panu
meuphmoiropos einai mou dokeis, de vin men tin
Timova autia, diotai soi tas thuras anapetasas
hphi periostestein eleutheros ouste apokleiw
ouste xhilotupos anllote de tovnavntion haganaktes
kata tov plousian katakekleisthai legwn
pros auton upo mochlois kai kleisi kai stimeioin
epibolais, ws mihe parakyni soi es to phos
duvaton einai. tahta gowin apwthron pros me,
apotnigesthai legwn en pollf to skotof kai
dia touto avros hmw efainou kai frontidos
anaplews, synestpaskos tov daktulos pros to
ethos tov logismw kai apodrasesthai apeilw,
ei kairou laboio, par' auton kai olous to pragma
uperevnon edokei soi, en akalew h sidhro to
thalamof kathaper tin Danwv parbhenevesthai
up' akribhsei kai papmonhros paiadagwogois anag-
trefomenon, to Tork kai to Logismw. atopai
gowin poiieiv efaskeas autous erountas men eis
uperebollin, eixon de apolaien ou tolimontas, oihde ep'
deian ekromenous to erwte kuriou gneiutai, allla
fylattew engrhgorotas, es to stimeion kai tov
mochlon askaedamuktai blowntas, ikanin apo-
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noddies abide with Poverty, whom they prefer to me; let them get a coat of skin and a pick from her and be content, poor wretches, with a wage of four obols, they who heedlessly fling away ten-talent gifts.

ZEUS

Timon will never again treat you in any such way, for unless the small of his back is completely insensible, his pick has certainly taught him that he should have preferred you to Poverty. It seems to me, however, that you are very fault-finding. Now you are blaming Timon because he flung his doors open for you and let you go abroad freely, neither locking you in nor displaying jealousy; but at other times it was quite the reverse; you used to get angry at the rich and say that they locked you up with bolts and keys and seals to such an extent that you could not put your head out into the light of day. At all events that was the lament you used to make to me, saying that you were being stifled in deep darkness. That was why you presented yourself to us pallid and full of worries, with your fingers deformed from the habit of counting on them, and threatened that if you got a chance you would run away. In short, you thought it a terrible thing to lead a virginal life like Danae in a chamber of bronze or iron, and to be brought up under the care of those precise and unscrupulous guardians, Interest and Accounts. As a matter of fact, you used to say that they acted absurdly in that they loved you to excess, yet did not dare to enjoy you when they might, and instead of giving free rein to their passion when it lay in their power to do so, they kept watch and ward, looking fixedly at the seal and the bolt; for they thought it enjoyment
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λαυσιν οἰομένους οὗ τὸ αὐτὸς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα μήτε αὐτὴν ἐσθίουσαν τῶν κρυθῶν μήτε τῷ ἵππῳ τεινώντι ἐπιτρέπουσαν. καὶ προσέτε γε καὶ κατεγέλασ ευτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον αὐτοὺς ἔχλοτυπούντων, ἀγνοοῦντων δὲ ὡς κατάρατος οἰκέτης ἢ οἰκονόμος πεδότρυψ ὑπεισίων λαθραίως ἐμπαροινήσει, τὸν κακοδαίμονα καὶ ἀνέραστον δεσπότην πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον καὶ διψαλέον θρυαλλίδιον ἐπαγρυπνεῖν ἐάσας τοῖς τόκοις. τῶν οὖν οὐκ ἦδικα ταύτά σου, πάλαι μὲν ἐκεῖνα αἰτιάσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

ΠΛΟΥΤΟΣ

15 Καὶ μὴν εἰ γε τάληθες ἐξετάζοις, ἀμφοὶ σοι εὐλογα δόξῳ ποιεῖν· τοῦ τε γὰρ Τίμωνος τὸ πάνυ τούτο ἀνεμένον ἀμελές καὶ οὐκ εὐνοϊκὸν ὡς πρὸς ἐμὲ εἰκότως ἀν δοκοίη τούς τε αὐτοῦ κατάκλειστον ἐν θύραις 1 καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοίμην καὶ πιμελής καὶ ὑπέρογκος ἐπιμελομένους, ὦτε προαπεκαλομένους αὐτοὺς οὔτε ἐσ τὸ φῶς προάγγοντας, ὡς μηδὲ ὀφθεῖν πρὸς τινας, ἀνοίγοντοι ἐνόμιζον εἰναι καὶ ὑβριστάς, οὐδὲν ἀδικοῦντα με ὑπὸ τοσούτοις δεσμοῖς κατασῆ- ποντας, οὐκ εἴδοτας ὡς μετὰ μικρόν ἀπίασιν ἀλλω τινὶ τῶν εὐδαιμόνων με καταληπόντες. οὔτ' οὖν ἐκεῖνος οὔτε τοὺς πάνυ προχεῖρος εἰς ἐμὲ τού- τους ἐπαινῶ, ἀλλὰ τοὺς, ὅπερ ἀριστόν ἔστι, μέτρον

1 Text suspected. θῆβαις second Aldine: θῆκαις Faber, Brodaeus.

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enough, not that they were able to enjoy you themselves, but that they were shutting out everyone else from a share in the enjoyment, like the dog in the manger that neither ate the barley herself nor permitted the hungry horse to eat it. Moreover, you laughed them to scorn because they scrimped and saved and, what is strangest of all, were jealous of themselves, all unaware that a cursed valet or a shackle-burnishing steward would slip in by stealth and play havoc, leaving his luckless, unloved master to sit up over his interests beside a dim, narrow-necked lamp with a thirsty wick. Why, then, is it not unjust in you, after having found fault with that sort of thing in the past, to charge Timon with the opposite now?

RICHES

Really, if you look into the truth, you will think that I do both with good reason, for Timon's extreme laxity may fairly be deemed inconsiderate and unfriendly toward me; and on the other hand, when men kept me locked up in dark coffers, taking pains to get me fat and plump and overgrown, and neither laid a finger on me themselves nor brought me out into the light of day for fear that I might be seen by someone else, I used to consider them senseless and arrogant because they let me grow soft in such durance when I had done no wrong, and were unaware that after a little they would go away and leave me to some other favourite of fortune. I have no praise, therefore, either for these men or for those who are very free with me, but only for those who will do what is best and observe moder-
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επιθήσοντας τῷ πράγματι καὶ μήτε ἄφεξομένους τὸ παράπαν μήτε προσομένους τὸ ὁλον.

Σκόπει γάρ, ὁ Ζεῦ, πρὸς τοῦ Διός. εἰ τις νόμῳ γῆμας γυναίκα νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε ἤλοτυποῖ τὸ παράπαν, ἀφείς καὶ βαδίζειν ἐνθα ἐθέλοι νῦκτωρ καὶ μεθ’ ἡμέραν καὶ συνείναι τοῖς θυσίων, μᾶλλον δὲ αὐτὸς ἀπάγοι μοιχευθησομένῃ ἀνοίγων τὰς θύρας καὶ μαστροπεύων καὶ πάντας ἐπ’ αὐτὴν καλῶν, ἄρα ὁ τοιοῦτος ἔραν δόξειεν ἂν; οὐ σὺ γε, ὁ Ζεῦ, τοῦτο

17 φαίης ἂν, ἑρασθεὶς πολλάκις. εἰ δὲ τις ἐμπαλῶν ἐλευθέραν γυναίκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ’ ἀρότῳ παίδων γυνησίων, ὁ δὲ μήτε αὐτὸς προσ-ἀπτοτο ἀκμαίας καὶ καλῆς παρθένου μήτε ἄλλῃ προσβλέπειν ἐπιτρέποι, ἄγηνοι δὲ καὶ στείραν κατακλείσας παρθενεύοι, καὶ ταῦτα ἔραν φάσκων καὶ δήλος ἂν ἀπὸ τῆς χρώας καὶ τῆς σαρκὸς ἐκτετηκῶς καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ’ ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν ἂν, δέον παιδοποιεῖσθαι καὶ ἀπολαύειν τοῦ γάμου, καταμαραίων εὐπρόσωπων οὕτω καὶ ἐπέραστον κόρην καθάπερ ἱέρειαν τῆ Θεσμοφόρῃ τρέφων διὰ παντὸς τοῦ βίου; ταῦτα καὶ αὐτὸς ἁγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος καὶ λαυσο-σόμενος καὶ ἕξαυτούμενος, ὑπ’ ἐνίων δὲ ὡσπερ στυγματίας δραπέτης πεπεδημένος.

ΖΕΤΣ

18 Τῇ οὖν ἁγανακτεῖς καὶ αὐτῶν; διδάσαι γάρ ἁμφορ καλὴν τὴν δίκην, οἱ μὲν ὡσπερ ὁ Τάνταλος ἀποτοι καὶ ἁγευστοὶ καὶ ξηροὶ τὸ στόμα, ἐπι-

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tion in the thing, neither holding hands off altogether nor throwing me away outright.

Look at it in this way, Zeus, in the name of Zeus. If a man should take a young and beautiful woman for his lawful wife and then should not keep watch of her or display jealousy at all, but should let her go wherever she would by night and by day and have to do with anyone who wished, nay more, should himself induce her to commit adultery, opening his doors and playing the go-between and inviting everybody in to her, would such a man appear to love her? You at least, Zeus, who have often been in love, would not say so! On the other hand, suppose a man should take a woman of gentle birth into his house in due form for the procreation of children, and then should neither lay a finger on the ripe and beautiful maiden himself nor suffer anyone else to look at her, but should lock her up and keep her a maid, childless and sterile, asserting, however, that he loved her and making it plain that he did so by his colour and wasted flesh and sunken eyes. Would not such a man appear to be out of his mind when, although he ought to have children and get some good of his marriage, he lets so fair and lovely a girl fade by keeping her all her life as if she were vowed to Demeter? That is the sort of thing I myself am angry about; for some of them kick me about shamefully and tear my flesh and pour me out like water, while others keep me in shackles like a run-away slave with a brand on his forehead.

ZEUS

Then why are you angry at them? Both sorts pay a fine penalty; for these last, like Tantalus, go hungry and thirsty and dry-lipped, merely gaping at
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κεχηνότες μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ Φίνευς ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἀρτυίων ἀφαιροῦμενοι. ἄλλα ἂπιθε ἡδη σωφρονε-στέρφ παρὰ πολὺ τῷ Τίμωνι ἐντυνξόμενος.

ΠΛΟΤΟΣ

'Εκείνος γὰρ ποτε παύσεται ὡσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ὅλως εἰσρυμήναι με, κατὰ σπουδὴν ἔξαντλων, φθάσαι βουλόμενος τὴν ἐπιρροήν, μὴ ύπέραντλος εἰσπεσὼν ἐπικλύσω αὐτῶν; ὡστε ἐς τὸν τῶν Δαναίδων πίθου ὑδρο-φορήσει μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυμήναι σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος: οὕτως εὑρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχνὸς τοῦ πίθου καὶ ἀκόλυτος ἡ ἔξοδος.

ΖΕΤΣ

19 Ὁὐκοῦν εἰ μὴ ἐμφράζεται τὸ κεχνὸς τοῦτο καὶ ἔσται ἄπαξ ἀναπεπταμένον, ἐκχυθέντος εἰς βραχεῖ σοι ῥάδιον εὑρήσει τὴν διθέραν αὐθίς καὶ τὴν δίκεκλαν ἐν τῇ τρυγῇ τοῦ πίθου. ἀλλ' ἄπιτε ἡδὴ καὶ πλουτίζετε αὐτὸν σὺ δὲ μέμνησο, ὁ Ἐρμῆ, ἐπανίων πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτησ, ὅπως τὸν κεραυνὸν ἀκοινάσαντες ἐπισκευάσωσιν ὡς ἡδὴ γε τεθηγμένον αὐτοῦ δεσσόμεθα.

ΕΡΜΗΣ

20 Προῦωμεν, ὁ Πλοῦτε. τῷ τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὁ γεννάδα, οὐ τυφλὸς μόνον ἀλλὰ καὶ χωλὸς ὁμν

1 ἢσται ἄπαξ Α.Μ.Η.: ἐσ τὸ ἄπαξ MSS.: τὸ εἰσόδατ Cobet.

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their gold, while the others, like Phineus, have their food snatched out of their mouths by the Harpies. But be off with you now to Timon, whom you will find far more discreet.

RICHES

What, will he ever stop acting as if he were in a leaky boat and baling me out in haste before I have entirely flowed in, wanting to get ahead of the entering stream for fear that I will flood the boat and swamp him? No, and so I expect to carry water to the jar of the Danaids and pour it in without result, because the vessel is not tight but all that flows in will run out almost before it flows in, so much wider is the vent of the jar and so unhindered is the escape.¹

ZEUS

Well, if he doesn’t intend to stop that vent and it turns out to have been opened once for all, you will speedily run out and he will have no trouble in finding his coat of skin and his pick again in the lees of the jar. But be off now and make him rich; and when you come back, Hermes, be sure to bring me the Cyclopes from Aetna, so that they may point my thunderbolt and put it in order, for we shall soon need it sharp.

HERMES

Let us be going, Riches. What’s this? You’re limping? I didn’t know that you were lame as well as blind, my good sir.

¹ There are two distinct figures here. In both of them wealth is compared to water; but in the first it leaks in and is ladled out, while in the second it is ladled in and leaks out. In the first figure we want a word meaning “boat,” not “basket”; and I assume therefore that κόφως means “coracle” here.
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ΠΛΟΥΤΟΣ

Οὐκ ἂεi τοῦτo, ὦ Ἐρμή, ἀλλὰ ὅποταν μὲν ἀπίων παρά τινα πεμφθεῖς ὡπὸ τοῦ Δίως, οὐκ οἶδ᾽ ὅπως βραδύς εἶμι καὶ χωλὸς ἀμφοτέροις, ὡς μόνιμος τελείω ἐπὶ τὸ τέρμα, προηγάσαντος ἐνίοτε τοῦ περιμένοντος, ὅποταν δὲ ἀπαλλάττεσθαι δή, πτηνοῦ ὄψει, πολὺ τῶν ὀνείρων ὀκύτερον ἀμα γοῦν ἔπεσεν ἡ ὀσπλήξ, κἂν ἡδὴ ἀνακηρύτ - τομαι νευκηκώς, ὑπερπηδήσας τὸ στάδιον οὐδὲ ἰδόντων ἐνίοτε τῶν θεάτων.

ΕΡΜΗΣ

Οὐκ ἀληθῆ ταῦτα φής· εγὼ γέ τοι πολλοὺς ἄν εἰπεῖν ἔχοιμι σοι χθές μὲν οὐδὲ ὀβολὸν ὡστε πρίαςθαι βρόχον ἐσχηκότας, ἀφινὸ δὲ τήμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ξεύγους ἐξελαύνοντας, οἷς οὔδε κἂν ὄνοσ ὑπήρξε πώποτε. καὶ ὁμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται οὔτ᾽ αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ ὀναρ πλού ὁντοῦσιν.

ΠΛΟΥΤΟΣ

21 Ὁ Ἐτεροίου τοῦτ᾽ ἐστίν, ὦ Ἐρμή, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε, οὔδὲ ὁ Ζεὺς, ἀλλὰ ὁ Πλούτων ἀποστέλλει με παρ᾽ αὐτοὺς ἄτε πλοῦτο- δότης καὶ μεγαλόδωρος καὶ αὐτὸς ὄν. δηλοὶ γοῦν καὶ τῷ ὁνόματι. ἔπειδαν τοίνυν μετοικισθῆναι δέρ με παρ᾽ ἐτέρου πρὸς ἐτεροῦ, ἐσ δέλτον ἐμβα- λόντες με καὶ κατασκηνώμενοι ἐπιμελῶς φορηδὸν ἀράμενοι μετακομίζοντες καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ ποι τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαιὰ τῇ ὀθόνῃ σκεπόμενος, περιμάχητος ταῖς γαλαίσ, ἐμὲ δὲ οἱ ἐπελπίσαντες ἐν τῇ ἄγορᾷ περιμένουσι κεχηνότες ὅσπερ τὴν χελιδόνα

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RICHES

It is not always this way, Hermes. When I go to visit anyone on a mission from Zeus, for some reason or other I am sluggish and lame in both legs, so that I have great difficulty in reaching my journey's end, and not infrequently the man who is awaiting me grows old before I arrive. But when I am to go away, I have wings, you will find, and am far swifter than a dream. Indeed, no sooner is the signal given for the start than I am proclaimed the winner, after covering the course so fast that sometimes the onlookers do not even catch sight of me.

HERMES

What you say is not so. I myself could name you plenty of men who yesterday had not a copper to buy a rope with, but to-day are suddenly rich and wealthy, riding out behind a span of white horses when they never before owned so much as a donkey. In spite of that, they go about dressed in purple, with rings on their fingers, themselves unable to believe, I fancy, that their wealth is not a dream.

RICHES

That is a different matter, Hermes; I do not go on my own feet then, and it is not Zeus but Pluto who sends me; for he, too, is a bestower of riches and a generous giver, as his name implies. When I am to go from one man to another, they put me in wax tablets, seal me up carefully, take me up and carry me away. The dead man is laid out in a dark corner of the house with an old sheet over his knees, to be fought for by the weasels, while those who have expectations regarding me wait for me in the public square with their mouths open, just as the

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22 προσπεπομένην τετρουγότες οἱ νεοττοί. ἔπειδαν δὲ τὸ σημεῖον ἀφαίρεθη καὶ τὸ λίθον ἐντυμήθη καὶ ἡ δέλτος ἀνοιχθεὶ καὶ ἀνακηρυχθεὶ μου ὁ καινὸς δεσπότης ἦτοι συγγενής τις ἡ κόλαξ ἡ καταπύγων οἰκέτης ἐκ παιδικῶν τίμιος, ὑπεξυρημένος ἔτι τὴν γυνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἱδουῶν ἅς ἦδη ἔξωρος δὲν ὑπηρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβῶν, ἐκείνος μὲν, δότις ἂν ἢ ποτε, ἀρτασάμενος με αὐτῇ δέλτῳ θεὶ φέρων ἀντὶ τοῦ τέως Πυρρίου ἡ Δρόμωνος ἡ Τιβείου Μεγακλῆς ἡ Μεγάβυζος ἡ Πρῶταρχος μετονομασθεὶς, τοὺς μάτην κεχηνότας ἐκείνους ἐς ἄλληλους ἀποβλέπουσας καταλυτῶν ἀληθές ἄγνοιας τὸ πένθος, οἷος αὐτούς ὁ θύμος ἐκ μυχοῦ τῆς σαγήνης διεφύγειν

23 οὐκ ὅλγον τὸ δέλεαρ καταπιῶν. ὁ δὲ ἐμπεσὼν ἄθρός ἦν ἕμεν ἀπειρόκαλος καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικὼς καὶ εἰ παριῶν ἄλλως μαστίζει τις ὀρθιὰν ἐφιστᾶ τὸ ὀφθαλμός καὶ τὸν μυλώνα ἄσπερ τὸ Ἁνάκτορον προσκυνῶν, οὐκέτι φορητός ἐστὶ τοῖς ἐντυγχάνουσιν, ἀλλὰ τοὺς τε ἔλευθεροις ὑβρίζει καὶ τοὺς ὀμοδούλους μαστυγοῖ ἀποπειρώμενοι εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἄχρι ἢ ἡ ἐς πορνιδίων τοὺς ἐμπεσὼν ἡ ἱπποτροφίας ἐπιθυμήσας ἡ κόλαξ ἡ παραδοὺς ἐαυτῶν ὀμνύουσιν, ἡ μὴν εὐμορφότερον μὲν Νιρέως εἶναι αὐτῶν, εὐγενεστέρον δὲ τοῦ Κέκροτος ἡ Κόδρου, συνετότερον δὲ τοῦ Ὀδυσσέως, πλουσιότερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρέῃ τοῦ χρόνου

1 ἄθρός ἦν, Cobet: ἄθρόως γ, β.
swallow's chirping brood waits for her to fly home. When the seal is removed, the thread cut, and the tablets opened, they announce the name of my new master, either a relative or a toady or a lewd slave held in high esteem since the days of his wanton youth, with his chin still shaven clean, who in this way gets a generous recompense, deserving fellow that he is, for many and various favours which he did his master long after he had earned a discharge. Whoever he may be, he snatches me up, tablets and all, and runs off with me, changing his name from Pyrrhias or Dromo or Tibius to Megacles or Megabyzus or Protarchus, while those others who opened their mouths in vain are left looking at one another and mourning in earnest because such a fine fish has made his escape from the inmost pocket of their net after swallowing quantities of bait.¹ As for the man who has been flung head over ears into riches, an uncultivated, coarse-grained fellow who still shudders at the irons, pricks up his ear if anyone casually flicks a whip in passing, and worships the mill as if it were the seat of the mysteries, he is no longer endurable to those who encounter him, but insults gentlemen and whips his fellow-slaves, just to see if he himself can do that sort of thing, until at length he falls in with a prostitute or takes a fancy to breed horses or gives himself into the keeping of toadies who swear that he is better looking than Nireus, better born than Cecrops or Codrus, sharper witted than Odysseus and richer than sixteen Croesuses in one; and then in a moment, poor devil, he pours out all that was

¹ This refers to the presents which they gave the dead man in the hope of influencing his will.
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άθλιος ἐκχέψ τὰ κατ᾿ ὀλίγου ἐκ πολλῶν ἐπιορκιῶν καὶ ἀρπαγῶν καὶ πανουργίων συνειλεγμένα.

ΕΡΜΗΣ

24 Αὐτά που σχέδον φῆς τὰ γινόμενα· ὅποταν δ᾿ οὖν αὐτόπους βαδίζῃ, πῶς οὔτω τυφλὸς ὃν εὐρίσκεις τὴν ὁδὸν; ἢ τῶς διαγιγνώσκεις ἐφ᾿ οἷς ἂν σὲ ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἄξιοις;

ΠΛΟΤΤΟΣ

Οἴει γὰρ εὐρίσκεις με . . . 1 οὐτινὲς εἰσι; μὰ τὸν Δία οὐ πάνυ· οὐ γὰρ ἀν Ἀριστείδην καταλήγων Ἰππονίκορ καὶ Καλλά προσήειν καὶ πολλοίς ἄλλοις Ἀθηναίων οὔδε ὀβολοῦ ἄξιοις.

ΕΡΜΗΣ

Πλὴν ἄλλα τὰ πράττεις καταπεμφθείς;

ΠΛΟΤΤΟΣ

᾿Ανω καὶ κάτω πλανῶμαι, περινοστῶν ἀχρὶ ἀν λάθω τινὶ ἐμπεσόν· ὁ δὲ, ὁστὶς ἀν πρῶτος μοι περιτύχῃ, ἀπαγαγὼν παρ᾿ αὐτὸν ἔχει, σὲ τὸν Ἐρμῆν ἐπὶ τῷ παράλογῳ τοῦ κέρδους προσκυνῶν.

ΕΡΜΗΣ

25 Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἴομενός σε κατὰ τὰ αὐτὸν δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται τοῦ πλουτεῖν ἄξιοις;

ΠΛΟΤΤΟΣ

Καὶ μᾶλὰ δικαίως, ὡγαθέ, ὅσα γε τυφλὸν οὖντα

1 A line seems to have been lost here (de Jong): supply τὴν ὅδον ἥ τοὺς ἄξιοις διαγιγνώσκειν.

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accumulated little by little through many perjuries, robberies and villainies.

HERMES

Yes, that is just about the way of it. But when you go on your own feet, how do you find the way, since you are so blind, and how do you tell who the people are whom Zeus sends you to because he thinks they deserve to be rich?

RICHES

Do you suppose I find the way or tell who they are? Good Heavens, not a bit of it! Otherwise I would not have left Aristides in the lurch to go to Hipponicus and Callias and a great many others who do not deserve a copper.¹

HERMES

But what do you do when he sends you down?

RICHES

I wander up and down, roaming about until I come upon someone unawares, and that man, whoever he may be who happens on me, takes me home and keeps me, paying homage to you, Hermes, for his unexpected stroke of good-luck.²

HERMES

Then you have cheated Zeus, who thinks that you observe his decrees and enrich those who in his opinion deserve riches?

RICHES

Yes, and very properly, my friend, for although he

¹ Hipponicus was the father of Callias, and the son of another Callias, the founder of the family fortunes. There were several sinister stories current about the source of his wealth, but Lucian is probably thinking of the version given by Plutarch in the life of Aristides.

² All windfalls were attributed to Hermes.
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eιδῶς ἔπεμπεν ἀναζητήσοντα δυσεύρετον οὖτω χρῆμα καὶ πρὸ πολλοῦ ἐκκλεοιτός ἐκ τοῦ βίου, ὅπερ οὐδὲ ὁ Δυνκεῖς ἀν ἐξεύροι ράδιος, ἀμαυρὸν οὖτω καὶ μικρὸν ὄν. τοιγαροῦν ἀτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, τοιγαροῦν δὲ πλείστων ἐν ταῖς τόλεσι τὸ πᾶν ἔπεχόντων, ὅδεν ἐσ τοὺς τοιούτους ἐμπίπτων περιών καὶ σαγηνεύομαι πρὸς αὐτῶν.

ΕΡΜΗΣ

Εἴτε πῶς ἐπειδὰν καταλύσῃς αὐτοὺς ράδιος φεύγεις, οὐκ εἰδὼς τὴν ὅδον;

ΠΛΟΥΤΟΣ

Ὁξυδερκῆς τότε πως καὶ ἄρτιπους γίνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

ΕΡΜΗΣ

26 Ἐτι δὴ μοι καὶ τοῦτο ἀπόκριμαι, πῶς τυφλὸς ὄν—εἰρήσεται γάρ—καὶ προσέτι ὅχρος καὶ βαρὺς ἐκ τῶν σκελοῖς τοσούτους ἐραστῶς ἐχεῖς, ὥστε πάντας ἀποβλήπειν εἰς σὲ, καὶ τυχόντας μὲν εὐδαίμονεῖν οἰεσθαι, εἰ δὲ ἀποτύχοιεν οὐκ ἀνέχεσθαι ζῶντας; οἴδα γοῦν τινας οὐκ ὀλίγους αὐτῶν οὕτως σοι δυσέρωτας ὄντας ὥστε καὶ "ἐς βαθυκῆτεα πόντου" φέροντες ἔρριψαν αὐτοὺς καὶ "πετρῶν κατ' ἡλιβάτων," ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ ὅτεπερ 1 οὐδὲ τὴν ἀρχὴν ἐώρας αὐτοὺς. πλὴν ἄλλα καὶ σὺ ἄν εὑ οἶδα ὅτι ὀμολογῆσειας, εἰ τι συνῆς σαυτοῦ, κορυβαντιάν αὐτοὺς ἐρωμένοι τοι-σύτῳ ἐπιμεμηνότας.

ΠΛΟΥΤΟΣ

27 Ὁκεὶ γὰρ τοιοῦτον οἶς εἰμὶ ὀρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρὸσεστιν;

1 ὅτεπερ du Soul: ὅτεπερ MSS.
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knew that I was blind, he kept sending me to search for a thing so hard to find, which long ago became eclipsed in the world; even a Lynceus could not find it easily, so dim and tiny is its light. So, as the good men are few and wicked men in great numbers fill the cities, it is easier for me to fall in with them in my wanderings and to get into their nets.

HERMES

Then how is it that when you leave them you escape easily, since you do not know the way?

RICHESS

For some reason I become sharp of eye and swift of foot then, but only for the time of my escape.

HERMES

Now just answer me this one more question. How is it that although you are blind (pardon my frankness), and not only that but pale and heavy-footed, you have lovers in such number that all men regard you with admiration and count themselves lucky if they win you, but cannot bear to live if they fail? In fact, I know a good many of them who were so desperately in love with you that they went and flung themselves “into the deep-bosomed sea” and “over the beetling crags”¹ because they thought you were cutting them when as a matter of fact you could not see them at all. But you yourself will admit, I am sure, if you know yourself, that they are crazy to lose their heads over such a beloved.

RICHESS

Do you suppose they see me as I am, lame and blind and with all my other bad points?

¹ Theognis 175.
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ΕΡΜΗΣ

<Player>
pως, ὁ Πλοῦτε, εἴ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἴσιν;

ΠΛΟΙΤΟΣ

Οὐ τυφλοὶ, ὃ ἄριστε, ἄλλῳ ἡ ἀγνοια καὶ ἡ ἀπάτη, αὕτη νῦν κατέχουσι τὰ πάντα, ἔπισκια-ξοσιν αὐτοὺς· ἐτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἀμορφος εἴην, προσωπείων τι ἐρασμώτατον περιθέμενος, διάχρυσον καὶ λαθοκόλλητον, καὶ ποικίλα ἐνδος ἐντυγχάνω αὐτοῖς· οὶ δὲ αὐτοπρόσωποι οἴμενοι ὅταν τὸ κάλλος ἐρώσι καὶ ἀπόλυσει ναὶ τυγχάνειτε, ὡς εἰ γε τις αὐτοῖς ὅλον ἀπογυμνώσας ἐπέδειξε με, δῆλον ὡς κατεγίνωσκον ἀν αὐτῶν ἥμβλυσσότους τὰ τηλικά, καὶ ἐρώτες ἀνεράστως καὶ ἀμόρφως πραγμάτων.

ΕΡΜΗΣ

28 Τὸ σὺν δtwig καὶ ἐν αὐτῶς ἡ ἔν τῷ πλουτεὶν γενόμενοι καὶ τὸ προσωπεῖον αὐτοῦ περιθέμενον ἐτι ἔξαπατώνται, καὶ ἡν τις ἄφαιρήται αὐτοῦς, θάττου ἢ τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόωντο; οὐ γὰρ δὴ καὶ τότε ἄγνοιαν εἰκὼς αὐτοῖς ὡς ἐπι-χριστὸς ἡ εὐμορφία ἐστίν, ἐνδοθέν τὰ πάντα ὀρῶντας.

ΠΛΟΙΤΟΣ

Οὐκ ἡλίγα, ὁ Ἐρμή, καὶ πρὸς τοῦτο μοι συν-αγωνίζεται.

ΕΡΜΗΣ

Τὰ ποία;

ΠΛΟΙΤΟΣ

Ἐπειδὴ τις ἐντυγχάνω τὸ πρῶτον ἀναπετάσας τὴν θύραν εἰς ἐξειλαία με, συμπαρίσσερεξεται μετ' ἐμοὶ λαθῶν ὁ τύφος καὶ ἡ ἄνοια καὶ ἡ μεγαλαυχία

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HERMES

But how can they help it, Riches, unless they themselves are all blind?

RICHES

They are not blind, good friend, but Ignorance and Deceit, who now hold sway everywhere, darken their vision. Moreover, to avoid being wholly ugly, I always put on a very lovely mask, gay with tinsel and jewels, and an embroidered robe before I meet them; whereupon, thinking that they see my beauty face to face, they fall in love with me and despair of life if they do not win me. If anyone should strip me and show me to them, without a doubt they would reproach themselves for being shortsighted to that extent and for falling in love with things hateful and ugly.

HERMES

Why is it, then, that even after they are in the very midst of riches and have put the mask on their own face, they are still deluded, and would sooner lose their head than the mask if anyone should try to take it away? Surely it is not likely that they do not know that your beauty is put on when they see all that is under it.

RICHES

There are many things that help me in this too, Hermes.

HERMES

What are they?

RICHES

When a man, on first encountering me, opens his doors and takes me in, Pride, Folly, Arrogance, Effeminacy, Insolence, Deceit, and myriads more,
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καὶ μαλακία καὶ ὑβρίς καὶ ἀπάτη καὶ ἀλλ' ἀττα ὑμεία· ὑπὸ δὴ τῶν ἀπάντων καταληφθεὶς τὴν ψυχὴν θαυμάζει τε τὰ ὁ θαυμαστὰ καὶ ὁρέγεται τῶν φευκτῶν καὶ τῶν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε δορυφοροῦμεν ὑπ’ αὐτῶν, καὶ πάντα πρότερον πάθοι ἂν ἦ ἐμὲ προέσθαι ὑπομείνειεν ἂν.

ΕΡΜΗΣ

29 Ὡς δὲ λείος εἰ καὶ ὀλισθηρός, ὦ Πλοῦτε, καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμιᾶν ἀντιλαβῆν παρεχόμενος βεβαιῶν ἀλλ’ ὀσπερ αἱ ἐγχέλεις ἢ οἱ ὅφεις διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὅπως· Ἡ Πενία δ’ ἐμπαιλιν ἕξωδης τε καὶ εὐλαβῆς καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἀπαντὸς τοῦ σώματος ἔχουσα, ὡς πλησίασαντας εὐθὺς ἔχεσθαι καὶ μὴ ἕχειν ῥάδιως ἀπολυθήναι. ἀλλὰ μετὰ τὸν φλυαροῦντας ἡμᾶς πράγμα ἦδη ὁ θεὸς μικρὸν διέλαθε.

ΠΛΟΤΟΣ

Τὸ ποίον;

ΕΡΜΗΣ

"Οτι τὸν Ῥησαῦρον οὐκ ἐπηγαγόμεθα, οὔπερ ἐδει μάλιστα.

ΠΛΟΤΟΣ

30 Θάρρει τούτων ὡς ἔνεκα· ἐν τῇ γῇ αὐτῶν ἀεὶ καταλείπων ἀνέρχομαι πρὸς ὑμᾶς ἐπισκήψας ἐνδον μένειν ἐπικλείσαμεν τὴν θύραν, ἀνοίγει δὲ μηδενί, ἵνα μὴ ἐμὸν ἀκούσῃ βοήσαντος.

ΕΡΜΗΣ

Οὐκοὺν ἐπιθεσίωμεν ἣδη τῆς Ἀττικῆς· καὶ μοι ἐποὺ ἐχόμενος τῆς χλαμύδος, ἀχρι ἂν πρὸς τὴν ἐσχατιὰν ἀφίκωμαι.

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enter unobserved in my train. Once his soul is obsessed by all these, he admires what he should not admire and wants what he should shun; he worships me, the progenitor of all these ills that have come in, because I am attended by them, and he would endure anything in the world rather than put up with losing me.

HERMES

But how smooth and slippery you are, Riches, how hard to hold and how quick to get away! You offer people no secure grip at all, but make your escape through their fingers in some way or other, like an eel or a snake. Poverty, on the other hand, is sticky and easy to grip, and has no end of hooks growing out all over her body, so that when people come near her she lays hold of them at once and cannot be disengaged easily. But in the midst of our gossip we have forgotten something rather important.

RICHES

What is it?

HERMES

We have not brought along Treasure, whom we needed most.

RICHES

Be easy on that score; I always leave him on earth when I go up to you, bidding him to stay at home with the door locked and not to open to anyone unless he hears me calling.

HERMES

Well, then, let's alight in Attica now. Take hold of my cloak and follow me till I reach the outlying farm.
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ΠΛΟΤΤΟΣ

Εὖ ποιεῖς, οὐ Ἐρμῆ, χειραγωγῶν· ἐπεὶ ἦν γε ἀπολίπης με, Ὅπερ ἄργω τάχα ἡ Κλέωνι ἐμπέσομαι περινοστῶν. ἀλλὰ τίς ὁ ψόφος οὕτως ἐστιν καθάπερ σιδήρου πρὸς λίθον;

ΕΡΜΗΣ

31 Ὁ Τίμων οὕτως σκάπτει πλησίον ὄρειν καὶ ὑπόλιθον γῆδιν. παπαί, καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὁ χλος τῶν ὕπο τῶν Λιμῷ ταττομέων ἀπάντων, πολὺ ἀμείνους τῶν σών δορυφόρων.

ΠΛΟΤΤΟΣ

Τί οὖν οὐκ ἀπαλλαττόμεθα, οὐ Ἐρμῆ, τὴν ταχίστην; οὖ γὰρ ἃν τι ἡμεῖς δράσαιμεν ἄξιόλογον πρὸς ἀνδρα ὑπὸ τηλικοῦτον στρατοπέδου περισσχημένον.

ΕΡΜΗΣ

'Αλλως ἔδοξε τῷ Διῷ· μὴ ἀποδειλώμεν οὖν.

ΠΕΝΙΑ

32 Ποὶ τοιοῦτον ἀπάγεις, οὐ Ἀργειφόντα, χειραγωγῶν;

ΕΡΜΗΣ

'Επὶ τοιοῦτο τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός.

ΠΕΝΙΑ

Νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὡπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοιῇ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναίων ἀνδρα καὶ πολλοῦ ἀξίων ἀπέδειξα; οὕτως ἀρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ καὶ εὐ-αδίκητος, ὥσθ' ὁ μόνον κτήμα εἶχον ἐφαιρεῖσθαι
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RICHES

It is very good of you to lead me, Hermes, for if you should leave me behind I would soon run against Hyperbolus or Cleon as I strayed about. But what is that noise as of iron on stone?

HERMES

Our friend Timon is digging in a hilly and stony piece of ground close by. Oho, Poverty is with him, and so is Toil; likewise Endurance, Wisdom, Manliness, and the whole host of their fellows that serve under Captain Starvation, a far better sort than your henchmen.

RICHES

Then why not beat a retreat as quickly as possible, Hermes? We can’t accomplish anything worth mentioning with a man that is hedged in by such an army.

HERMES

Zeus thought differently, so let’s not be cowardly.

POVERTY

Where are you going with that person whom you have by the hand, Hermes?

HERMES

Zeus sent us to Timon here.

POVERTY

Is he sending Riches to Timon now, when I have made a noble and a valuable man of him, after taking him over in a wretched plight that was due to Luxury and putting him in charge of Wisdom and Toil? Then am I, Poverty, so easy to slight, think you, and so easy to wrong that I can be robbed of my

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με, ἀκριβῶς πρὸς ἄρετην ἐξειργασμένον, ἵνα αὖθις ὁ Πλούτος παραλαβῶν αὐτὸν "Τῷβει καὶ Τύφω ἐγχειρίσας ὁμοίου τῷ πάλαι μαλθακῶν καὶ ἀγεννῆ καὶ ἀνόητου ἀποφήνας ἀποδῷ πάλιν ἐμοὶ ῥάκος ἥδη γεγενημένον;

ΕΡΜΗΣ

"Εδοξε ταῦτα, ὦ Πενία, τῷ Διῷ.

ΠΕΝΙΑ

33 Ἀπέρχομαι· καὶ ύμεῖς δέ, ὦ Πόνε καὶ Σοφία καὶ οἱ λοιποί, ἄκολουθεῖτέ μοι. οὕτος δὲ τάχα εἰσταί, οίαν μὲ οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδάσκαλον τῶν ἁρίστων, ἢ συνὸν ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένοι δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν ἀποβλέπων, τά δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστίν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜΗΣ

"Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

ΤΙΜΩΝ

34 Τίνες ἐστέ, ὦ κατάρατοι; ἢ τί βουλόμενοι δεύρο ἢκετε ἀνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; ἀλλ’ οὐ χαίροντες ἀπίτε μμαροὶ πάντες ὄντες· ἔγω γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς βώλοις καὶ τοῖς λίθοις συντρίψω.

ΕΡΜΗΣ

Μηδαμῶς, ὦ Τίμων, μὴ βάλης· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς, ἀλλ’ ἔγω μὲν Ἑρμῆς εἰμί, οὕτως δὲ ὁ Πλούτος· ἐπεμψε δὲ ὁ Ζεύς ἐπακούσας τῶν εὐχῶν, ὥστε ἀγαθή τύχη δέχον τὸν ὄλβον ἀποστάς τῶν πόνων.

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only possession after I have thoroughly perfected him in virtue, in order that Riches, taking him over again and giving him into the hands of Insolence and Pride, may make him soft, unmanly and base as before, and then return him to me reduced to a clout?

HERMES

It was the will of Zeus, Poverty.

POVERTY

I am going; follow me, Toil and Wisdom and the rest of you. This man will soon find out whom he is deserting in me—a good helpmate and a teacher of all that is best, through whose instruction he kept well in body and sound in mind, leading the life of a real man, relying on himself and holding all this abundance and excess to be nothing to him, as indeed it is.

HERMES

They are going; let us approach him.

TIMON

Who are you, plague take you, and what do you want that you come here to bother a man at work and earning his wage? You will go away sorry that you came, vile wretches that you are, every one of you; for I'll very soon throw these clods and stones at you and break every bone in your bodies.

HERMES

No, no, Timon! don't throw at us, for we are not men. I am Hermes and this is Riches. We were sent by Zeus in answer to your prayers. So desist from your labours and accept prosperity, and good luck to you!
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TIMON

Καὶ ύμεῖς οἰμώξεσθε ἣδη καίτοι θεοὶ ὄντες, ὡς φατὲ: πάντας γὰρ ἄμα καὶ ἀνθρώπους καὶ θεοὺς μισῶ, τοιοῦτο δὲ τῶν τυφλῶν, ὅστις ἄν ἦ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΥΤΟΣ

'Απίωμεν, ὦ 'Ερμῆ, πρὸς τοῦ Διὸς, μελαγχολῶν γὰρ ὁ ἀνθρώπος οὐ μετρίως μοι δοκεῖ, μὴ τι κακὸν ἅπελθω προσλαβὼν.

ΕΡΜΗΣ

35 Μηδέν σκαίον, ὦ Τίμων, ἀλλὰ τὸ πάνυ τοῦτο ἀγριον καὶ τραχὺ καταβαλὼν προτείνας τὸ χείρε λάμβανε τὴν ἁγαθὴν τύχην καὶ πλούτει πάλιν καὶ ἵσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων μόνος αὐτῶς εὐδαιμονῶν.

TIMON

Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ίκανὸς ἐμοὶ πλοῦτος ἡ δίκελλα, τὰ δ’ ἄλλα εὐδαιμονε- στάτος εἰμι μηδενὸς μοι πλησιάζοντος.

ΕΡΜΗΣ

Οὔτως, ὦ τάν, ἀπανθρώπως;

τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;

καὶ μὴν εἰκὸς ἢ μισάνθρωπον μὲν εἰναι σε τοσαύτα ὑπ’ αὐτῶν δεινὰ πεπονθότα, μισόθεον δε μηδαμῶς, οὔτως ἐπιμελουμένων σου τῶν θεῶν.

TIMON

36 Ἀλλὰ σοὶ μέν, 'Ερμῆ, καὶ τῷ Διὶ πλείστῃ

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TIMON

You shall catch it too, even if you are gods, as you say, for I hate all alike, both gods and men, and as for this blind fellow, whoever he may be, I shall certainly break his head with my pick.

RICHES

Let's go, Hermes, in the name of Zeus, in order that I may not come to some harm before going; for the man is uncommonly crazy, it seems to me.

HERMES

Let's have no roughness, Timon. Lay aside this excessive rudeness and asperity, stretch out your hands and take your good fortune. Be rich once more and a leading man in Athens, and cut the acquaintance of those ingrates of old, keeping your wealth to yourself.

TIMON

I don't want anything of you; don't bother me. My pick is riches enough for me, and in all other respects I am as happy as can be if only nobody comes near me.

HERMES

Such an uncivil answer, friend?

"Will you I carry to Zeus those words so repellent and stubborn?" ¹

True enough, it is reasonable for you to hate men after they have treated you so horribly, but not in the least to hate the gods, who take such good care of you.

TIMON

I am very much obliged to you, Hermes, and to

¹ Iliad, 15, 202.

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Τι δή;

ΤΙΜΩΝ

"Οτι καὶ πάλαι μυρίων μοι κακῶν αίτιων οὗτος κατέστη κόλαξ τε παραδοὺς καὶ ἐπιβούλους ἐπαγαγὼν καὶ μίσος ἑπεγείρας καὶ ἰδυπαθεία διαφθείρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἀφιω καταλιπτῶν οὗτως ἀπίστως καὶ προδοτικῶς· ἢ βελτίστη δὲ Πενία πόνοις με τοῖς ἀνδρικωτά- 

τοὺς καταγυμνάσασα καὶ μετ’ ἀληθείας καὶ παρ-

ρησίας προσομιλοῦσα τὰ τε ἀναγκαία κάμνοντι 

παρεῖχε καὶ τῶν πολλῶν ἑκείνων καταφρονεῖν 

ἐπάϊδευν, ἔξι ἄυτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά 

μοι τοῦ βίου καὶ δείξασα ὅστις ἦν ὁ πλοῦτος ὁ 

ἐμός, ὅπερ οὔτε κόλαξ θωπεῖων οὔτε συκοφάντης 

φοβῶν, οὐ δήμος παρεξυπνθεῖς, οὐκ ἐκκλησιαστῆς 

ψηφοφορήσασ, οὐ τύραννος ἐπιβολεύσας ἀφελέ- 

37 σθαι δύναίτ’ ἃν. ἔρωμένοις τουγαροῦν ὑπὸ τῶν 

πόνων τὸν ἀγρόν τουτοῦ φιλοπόνον ἐπερηγαζό-

μενος, οὐδὲν όρὼν τῶν ἐν ἄστει κακῶν, ἰκανά καὶ 

dιαρκῆ ἔχω τὰ ἅλφιτα παρὰ τῆς δικέλλης. ἀστε 

παλινδρομος ἀπίθε, ὁ Ἐρμῆς, τὸν Πλοῦτον ἐπαυ-

άγων τῷ Διός ἐμοὶ δὲ τοῦτο ἰκανὸν ἦν, πάντας 

ἀνθρώπους ἠβηθὸν οἰμῶξεν ποιῆσαι.

Μηδαμῶς, οὐγαθεί· οὐ γὰρ πάντες εἰσίν ἐπι-

τίδειοι πρὸς οἰμωγην. ἀλλ’ ἐὰν τὰ ὀργίλα ταῦτα 

καὶ μειρακιώδη καὶ τὸν Πλοῦτον παράλαβε. οὗτοι 

ἀπόβλητα ἐστὶ τὰ δώρα τὰ παρὰ τοῦ Διὸς.

1 ἔπαγαγον Frizche: ἐπαγαγῶν MSS.

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Zeus for the care, but I must decline to take your friend Riches.

HERMES

Why, pray?

TIMON

Because in bygone days he caused me infinite harm by giving me over to toadies, setting plotters upon me, stirring up hatred against me, corrupting me with high living, making me envied and finally abandoning me in such a faithless and traitorous way. But my good friend Poverty developed my body with tasks of the most manly sort, conversed with me truthfully and frankly, gave me all that I needed if only I worked for it, and taught me to despise the wealth I once cherished, making me depend upon myself for my hope of a living and showing me wherein lay my own riches, which could not be taken away either by a toady with flattery or by a blackmailer with threats, by a mob in a gust of passion, a voter with his ballot or a tyrant with his intrigues. Strengthened, therefore, by my labours, I work upon this farm with pleasure in my toil, seeing nothing of the ills in the city and getting ample and sufficient sustenance from my pick. So wend your way back again, Hermes, taking Riches up to Zeus. For my part, I should be content if I could bring sorrow to the whole world, young and old alike.

HERMES

Don't say that, my friend; they do not all deserve sorrow. Come, stop this childish display of ill-temper and take Riches. Gifts that come from Zeus are not to be flung away.
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ΠΛΟΥΤΟΣ

Βούλει, ὁ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἂν χαλεπανεῖς¹ μοι λέγοντι;

ΤΙΜΩΝ

Δέγε, μή μακρὰ μέντοι, μηδὲ μετὰ προοιμών, ὅσπερ οἱ ἐπίτριτοι ἤτορες· ἀνέξομαι γάρ σε ὀλίγα λέγοντα διὰ τὸν Ἐρμῆν τούτον.

ΠΛΟΥΤΟΣ

38 Ἐχοῦν μὲν ἵσως καὶ μακρὰ εἴπειν πρὸς ὁμοίως πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὁμοίως δὲ ὅρα εἰ τί σε, ὡς φής, ἥδικηκα, ὡς τῶν μὲν ἥδιστων ἀπάντων αἰτίος σοι κατέστην, τιμῆς καὶ προδρίας καὶ στεφάνων καὶ τῆς ἄλλης τρυφῆς, περὶ βλεπτός τε καὶ ἀοίδιμος δι' ἐμὲ ἴσθα καὶ περιπούδαστος· εἰ δὲ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγὼ σοι· μάλλον δὲ αὐτὸς ἥδικηκα τούτο ὑπὸ σοῦ, διότι με στόικος ἀτίμως ὑπέβαλες ἀνυπότις καταράτως ἐπαινοῦσι καὶ καταγοητεύονσι καὶ πάντα τρόπον ἐπιβουλεύονσι μοι· καὶ τὸ γε τελευταίον ἐφησά, ὡς προδέδωκα σε, τοῦνατίον δ' ἂν³ αὐτὸς ἐγκαλεσμένοι σοι πάντα τρόπον ἀπελαθεῖς ὑπὸ σοῦ καὶ ἐπὶ κεφαλὴν ἐξωθεῖς τῆς οἴκιάς. τοιγαροῦν ἀντὶ μαλακῆς χλανίδος ταύτην τὴν διυθέραν ἡ τιμωτάτη σοι Πενία περιπεθείκεν. ὥστε μάρτυς ὁ Ἐρμῆς οὕτως, πῶς ἰκέτευον τὸν Δία μηκέθ' ἤκειν παρὰ σὲ στόικος δυσμενῶς μοι προσενημενόν.

ΕΡΜΗΣ

39 Ἀλλὰ νῦν ὅρας, ὁ Πλοῦτη, ὅλος ἡδὴ γεγένηται; ὥστε θαρρῶν συνδιάτριβε αὐτή· καὶ σὺ μὲν

¹ χαλεπανεῖς, Ῥ³, Cobet: χαλεπανέις, Ῥ¹, other MSS.
² ἀν in Cobet: not in MSS.
³ δ' ἂν Bekker: δὲ MSS.

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RICHLSES

Do you want me to reason with you, Timon, or shall you be offended at me if I say anything?

TIMON

Speak, but not at length nor with a preface, like a rascally orator. I will endure a few words from you for the sake of Hermes.

RICHELSES

Perhaps I ought really to speak at length in reply to so many charges made by you. However, judge whether I have wronged you as you say. It is I who brought you everything that is delightful,—honour, precedence, civic crowns, and every form of luxury; and you were admired and puffed and courted, thanks to me. On the other hand, if you have suffered any cruel treatment at the hands of the toadies, I am not to blame; rather have I myself been wronged by you because you so basely put me at the mercy of scoundrels who praised you and bewitched you and intrigued against me in every way. Again, in closing, you said that I played you false; but on the contrary I could myself bring that charge against you, for you drove me off in every way and thrust me head-foremost out of your house. That is why Poverty, whom you hold so dear, has dressed you in this coat of skin instead of a soft mantle of wool. So Hermes will testify how ardently I besought Zeus not to make me come to you again after you had treated me with such hostility.

HERMES

But now you see how mild he has become, Riches; so do not hesitate to remain with him. Timon, go
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σκάπτε ὡς ἔχεις· σὺ δὲ τὸν Ὡσσαυρὸν ὑπάγαγε τῇ δίκελλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

ΤΙΜΩΝ

Πειστέον, ὦ Ἐρμή, καὶ αὖθις πλούτητέον. τι γὰρ ἂν καὶ πάθοι τίς, ὀπότε ὦ θεόλ βιάξοιντο; πλὴν ὅρα γε εἰς οἷς μὲ πράγματα ἐμβάλλεις τὸν κακοδαίμονα, δὲ ἄχρι νῦν εὐδαιμονέστατα διάγων χρυσὸν ἄφιν τοσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.

ΕΡΜΗΣ

40 Ἱπόστηθι, ὦ Τίμων, δι’ ἐμέ, καὶ εἰ χαλεπῶν τοῦτο καὶ ὁυκ οὐστὸν ἔστιν, ὅπως οἱ κόλακες ἑκεῖνοι διαρραγῶσιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τῆς Ἀίτησιν ἐς τὸν οὐρανὸν ἀναστήσομαι.

ΠΛΟΤΟΣ

ὁ μὲν ἀπελήλυθεν, ὡς δοκεί· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω γὰρ σοι τὸν Ὡσσαυρὸν ἀπελθὼν· μάλλον δὲ παίε. σὲ φημι, Ὡσσαυρὲ χρυσοῦ, ὑπάκουσον Τίμων τούτῳ καὶ παράσχεσ ἑαυτόν ἀνελέσθαι. σκάπτε, ὦ Τίμων, βαθείας καταφέρων. ἑγὼ δὲ ὑμῖν ἀποστήσομαι.

ΤΙΜΩΝ

41 Ἀγε, ὦ δίκελλα, νῦν μοι ἐπίρρωσον σεαυτὴν καὶ μὴ κάμης ἐκ τοῦ βάθους τὸν Ὡσσαυρόν ἐς τοὺς μαφανὲς προκαλομένην. ὦ Ζεῦ τεράστιε καὶ φίλοι Κορύσβαντες καὶ Ἐρμή κερδῷ, πόθεν τοσοῦτον χρυσόν; ἢ που ὅναρ ταῦτά ἔστι; δέδια γοῦν μὴ ἄνθρακας εὗρω ἀνεγρόμενος· ἀλλὰ μὴν

1 ὀπότε Hermann: ὀπόταν MSS.
2 παράσχεσ ἑαυτὸν A.M.H.; παράσχεσ σεαυτὸν Dindorf; πάρασχε σεαυτὸν MSS.
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on digging without more ado, and you, Riches, bring Treasure underneath his hoe, for Treasure will obey your call.

TIMON

I must comply, Hermes, and be rich again, for what can a man do when the gods constrain him? But look at all the trouble you are plunging me into, curse the luck! Until now I was leading the happiest of lives, but in a moment, though I have done no wrong, I am to receive so much gold and to take on so many cares.

HERMES

Endure it, Timon, for my sake, even if it is difficult and unbearable, in order that those toadies may burst with envy. And now I am going to fly up to Heaven by way of Aetna.

RICHES

He has gone, it seems; for I infer it from the fluttering of his wings. Wait here, and I will go away and send Treasure to you. But, no, strike in. Ho, Treasure of Gold! Submit to Timon and let yourself be dug up. Dig, Timon, and bring down deep strokes. I will leave you to yourselves.

TIMON

Come, pick, be strong for me now and don't flag in the task of calling Treasure out of the depths to the light of day. O Zeus, god of miracles! O gracious Corybants! O Hermes, god of gain! Where did all this gold come from? Is this a dream? I am afraid I may wake up and find nothing but ashes. No,
αὐθόμενον γὰρ πῦρ ἄτε διαπρέπεις καὶ νύκτωρ καὶ μεθ’ ἡμέραν. ἔλθε, ὁ φίλτατε καὶ ἐρασμώτατε. νῦν πείθομαι γε καὶ Δία ποτὲ γενέσθαι χρυσόν· τίς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω καλὸν ἔρασθην διὰ τοῦ τέγους καταρρέουντα; ὁ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς οὐδὲν ἠρα ἦτε ὡς πρὸς Τίμωνα καὶ τὸν Τίμωνος πλοῦτον, ὃ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος.

"Ο δίκελλα καὶ φιλτάτη διθέρα, ὡμᾶς μὲν τῷ Παύλῳ τούτῳ ἀναθείναι καλὸν· αὐτὸς δὲ ἢδη πᾶσαν πριάμενον τὴν ἐσχατίαν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ μόνῳ ἐμοὶ ἴκανον ἐνδιαιτᾶσθαι, τὸν αὐτὸν καὶ τὰφον ἀποθανῶν ἔξων μοιδοκῆς.

"Δεδόχθω δὲ ταῦτα καὶ νενομιθησθὼ πρὸς τὸν ἐπίλογον βίον, ἀμβία πρὸς ἀπαντᾶς καὶ ἀγνωσία καὶ ὑπεροφία· φίλος δὲ ἡ ξένος ἡ ἑταιρὸς ἡ Ἐλέους ὑμῶν ὠθεῖς πολλὸς· καὶ τὸ οἰκτείραι δακρύσατα ἡ ἐπικουρῆσαι δεομένῳ παρανομίᾳ καὶ κατάλυσις τῶν ἔθους· μονῆρης δὲ ἡ δίαιτα καθά·

περ τοῖς λύκοις, καὶ φίλος εἰς Τίμων. οἱ δὲ ἀλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι· καὶ τὸ προσομιλη- σάι τινι αὐτῶν μίσσα· καὶ ἢ τινα ἰδὼ μόνον, ἀποφρᾶς ἡ ἡμέρα· καὶ ὅλως ἀνδριάντων λιθίων ἡ χαλκῶν μηδὲν ἢμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχόμεθα παρ’ αὐτῶν μήτε σπονδᾶς.
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verily it is coined gold, red and heavy and mighty good to look upon.

"O gold, thou fairest gift that comes to man!" 1

In very truth you stand out like blazing fire, not only by night but by day. 2 Come to me, my precious, my pretty! Now I am convinced that Zeus once turned into gold, for what maid would not open her bosom and receive so beautiful a lover coming down through the roof in a shower? O Midas! O Croesus! O treasures of Delphi! How little worth you are beside Timon and the wealth of Timon! Yes, even the king of Persia is not a match for me.

Pick and darling coat of skin, it is best that I should hang you up here as an offering to Pan. For myself, I purpose now to buy the whole farm, build a tower over the treasure just large enough for me to live in, and have it for my tomb when I am dead.

"Be it resolved and enacted into law, to be binding for the rest of my life, that I shall associate with no one, recognize no one and scorn everyone. Friends, guests, comrades and Altars of Mercy 3 shall be matter for boundless mockery. To pity one who weeps, to help one who is in need shall be a misdemeanour and an infringement of the constitution. My life shall be solitary, like that of wolves; Timon shall be my only friend, and all others shall be enemies and conspirators. To talk to any of them shall be pollution, and if I simply see one of them, that day shall be under a curse. In short, they shall be no more than statues of stone or bronze in my sight. I shall receive no ambassadors from

1 Euripides, Danae, fr. 326 Nauck.
2 The allusion is to Pindar, Olympia 11.
3 There was such an altar in Athens; cf. Demonax 57.
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σπενδώμεθα. ἡ ἔρημία δὲ ὅρος ἐστώ πρὸς αὐτούς. 
φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρὶς 
αὐτὴ ψυχρὰ καὶ ἀνωφελῆ ὄνοματα καὶ ἀνοίτων 
ἀνδρῶν φιλοτιμήματα. πλούτειτω δὲ Τίμων μόνος 
καὶ ὑπερορᾶτο ἀπάντων καὶ τρυφάτω μόνος καθ’ 
ἐαυτόν κολακείας καὶ ἑπαύνων φορτικῶν ἀπηλ-
λαγμένος. καὶ θεῶς θυετῷ καὶ εὐωχείσθω 1 μόνος, 
ἐαυτῷ γείτων καὶ ἄμορφος, ἐκσείων 2 τῶν ἄλλων. καὶ 
ἀπαξ ἐαυτῶν δεξιῶσασθαί δεδόχθω, ἦν δὲ ἀπο-
44 θανεῖν, καὶ αὐτῷ στέφανον ἐπενεγκεῖν. καὶ ὄνομα 
μὲν ἐστώ οὐ Μισάνθρωπος ἢδιστον, τοῦ τρόπου δὲ 
γνωρίσματα δυσκολία καὶ τραχύτης καὶ σκαϊτής 
καὶ ὀργή καὶ ἀπανθρωπία: εἰ δὲ τινα ἰδομι ἐν 
πυρ διαφθειρόμενον καὶ κατασβεννύαι 3 ἰκετεύον-
τα, πίττη καὶ ἑλαφις καταβεννύαις καὶ ἦν τινα 
τοῦ χειμώνος ὁ ποταμὸς παραφέρῃ, ὃ ἐδὲ τὰς 
χειρας ὄρεγαν ἀντιλαβέσθαι δεῖται, ὥθειν εἰ ποῦ 
ἐπὶ κεφαλῆς βαπτίζοντα, ώς μηδὲ ἀνακύψα 
δυνηθείη: οὗτω γὰρ ἀν τὴν ἰσην ἀπολάβουειν, 
eἰσπηγήσατο τὸν νόμον Τίμων Ἑσχεράτιδου 4 
Κολλυτεύς, ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ 
aυτός.

Ἐλεν, ταῦτα ἦμιν δεδόχθω καὶ ἀνδρικός ἐμμένω-
45 μεν αὐτοῖς. πλὴν ἄλλα περὶ πολλοῦ ἂν ἐποιη-
σάμην ἀπασὶ γνώριμα πως ταῦτα γενέσθαι, διότι 
ὑπερπλουτῶν ἀγχώνη γὰρ ἀν τὸ πράγμα γένοιτο 
aυτοῖς. καίτοι τι τούτο; φεῦ τοῦ τάχους. πανταχό-

1 εὐωχείσθω Faber: εὐωχείστω MSS.
2 ἐκσείων seems to be used intransitively (= ἐκστάσ). ἐκα
dı Faber: τῶν ἄλλων Hemsterhuys: possibly ἐκσείων 
< ἐναύτυν >.
3 διαφθειρόμενον καὶ κατασβεννύαι Cobet: καταδιαφθειρόμενον 
καὶ σβεννύαι MSS. 4 Ἑσχεράτιδου Faber: Ἑσχεράτιδης MSS.
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them and make no treaties with them, and the desert shall sunder me from them. Tribe, clan, deme and native land itself shall be inane and useless names, and objects of the zeal of fools. Timon shall keep his wealth to himself, scorn everyone and live in luxury all by himself, remote from flattery and tiresome praise. He shall sacrifice to the gods and celebrate his feast-days by himself, his own sole neighbour and crony, shaking free of all others. Be it once for all resolved that he shall give himself the farewell handclasp when he comes to die, and shall set the funeral wreath upon his own brow. His favourite name shall be 'the Misanthrope,' and his characteristic traits shall be testiness, acerbity, rudeness, wrathfulness and inhumanity. If I see anyone perishing in a fire and begging to have it put out, I am to put it out with pitch and oil; and if anyone is being swept off his feet by the river in winter and stretches out his hands, begging me to take hold, I am to push him in head-foremost, plunging him down so deep that he cannot come up again. In that way they will get what they deserve. Moved by Timon, son of Echecratides, of Collytus; motion submitted to the assembly by the aforesaid Timon."

Good! Let us pass this resolution and abide by it stoutly. Yet I would have given a great deal if everybody could have found out somehow that I am tremendously rich; they would be fit to hang themselves over the thing. But what is this? I say,
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θεν συνθέουσιν κεκονιμένοι καὶ πνευστιῶντες, οὐκ οίδα ὅθεν ὁσφραίνόμενοι τοῦ χρυσίου. πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτοὺς τοῖς λίθοις ἐξ ὑπερδέξιων ἀκροβολιζόμενος, ἢ τὸ γε τοσοῦτον παρανομήσομεν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον ἀνώτατο ὑπερορόμενοι; τούτο οἶμαι καὶ ἀμεινον. ὡστε δεχόμεθα ἡδή αὐτοὺς ὑποστάντες. φέρε ἵδω, τις ὁ πρῶτος αὐτῶν οὐτός ἦστι; Γναθωνίδης ὁ κόλαξ, ὁ πρώτην ἔραυν αἰτήσαντι μοι ὅρεξαν τὸν βρόχον, πίθους ὅλους παρ' ἐμοὶ πολλάκις ἔμμεμκώς. ἀλλ' εὖ γε ἐποίησεν ἄφικόμενος: οἰμάχεται γὰρ πρὸ τῶν ἄλλων.

ΓΝΑΘΩΝΙΔΗΣ

46 Οὐκ ἔγω ἔλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοὶ; χαίρε Τίμων εὐμορφότατε καὶ ἦδιστε καὶ συμποτικότατε.

ΤΙΜΩΝ

Νὴ καὶ σὺ γε, ὁ Γναθωνίδη, γυνῶν ἀπάντων βορῶτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

ΓΝΑΘΩΝΙΔΗΣ

'Αει φιλοσκώμων σὺ γε. ἀλλὰ ποῦ τὸ συμπόσιον; ὡς καίνον τί σοι ἢσμα τῶν νεοδιδάκτων διθυράμβων ἦκω κομίζων.

ΤΙΜΩΝ

Καὶ μὴν ἔλεγειλα γε ἢση μάλα περιπαθῶς ὑπὸ ταύτη τῇ δικέλλῃ.

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what haste they make! They are running up from all sides, dusty and out of breath, for they scent the gold somehow or other. Shall I climb this hill and drive them off with a skirmish fire of stones from above, or shall I break the law to the extent of talking to them just this once, in order that they may be hurt even more by being treated with contempt? That way is better, I think; so let us stand our ground now and receive them. Let me see, who is the first of them? Gnathonides the toady, the man who gave me a rope the other day when I asked for a loan, though often he has spewed up whole jars of wine at my house. I am glad he came: he shall be the first to smart.

GNATHONIDES

Didn't I say that the gods would not neglect an upright man like Timon? Good day to you, Timon, first in good looks, first in good manners and first in good fellowship.

TIMON

The same to you, Gnathonides, first of all vultures in voracity and first of all mankind in rascality.

GNATHONIDES

You are always fond of your joke. But where are we to dine? I have brought you a new song from one of the plays that have just been put on.

TIMON

I assure you, it will be a very mournful dirge that you will sing, with this pick of mine to prompt you.

1 Literally: "From one of the dithyrambs." The allusion is anachronistic, for in Timon's day the dithyramb was not dramatic in character. Cf. Bywater, Aristotle on the Art of Poetry, p. 99.
Τί τούτο; παίεις, ὦ Τίμων; μαρτύρωμαι ὃ Ἡράκλεις, ἰον ἰοῦ, προκαλοῦμαι σε τραύματος εἰς Ἁρειον πάγον.

ΤΙΜΩΝ
Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, φόνου τάχα προκεκλήσωμαι.

ΓΝΑΘΩΝΙΔΗΣ
Μηδαμῶς ἀλλὰ σὺ γε πάντως τὸ τραύμα ἰασαι μικρὸν ἐπιτάσσας τοῦ χρυσίου· δεινῶς γὰρ ἱσχαίμον ἔστι τὸ φάρμακον.

ΤΙΜΩΝ
"Ετι γὰρ μένεις;

ΓΝΑΘΩΝΙΔΗΣ
"Απειμω σὺ δὲ ὦ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος.

ΤΙΜΩΝ
47 Τὶς οὕτως ἔστιν ὁ προσιών, ὁ ἀναφαλαντίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρωτάτος. οὕτως δὲ ἄγροι ὅλων παρ’ ἐμοὶ λαβῶν καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅπως ἄσαντα με πάντων σωσώντων μόνος ὑπε-επῆνεσεν ἐπομοσάμενος φίδικώτερον εἶναι τῶν κύκων, ἐπειδὴ νοσοῦντα πρόφην εἰδέ με καὶ προσήλθον ἐπικουρίας δεόμενος, πληγᾶς ὁ γεν-ναῖος προσενέτεινεν.

ΦΙΛΙΑΔΗΣ
48 Ὅ τῆς ἀναισχυντίας. νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τουγαροῦν δίκαια πέπουθεν οὕτως ἀχάριστος ὃν. ήμεῖς δὲ οἱ πάλαι συνήθεις καὶ συνέφηβοι καὶ δημόται ὁμως

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GNATHONIDES

What's this? A blow, Timon? I appeal to the witnesses. O Heracles! Oh! Oh! I summon you before the Areopagus for assault and battery.

TIMON

If you will only linger one moment more, the summons will be for murder.

GNATHONIDES

No, no! Do heal my wound, at least, by putting a little gold on it. That is a wonderful specific for staunching blood.

TIMON

What, are you still bent on staying?

GNATHONIDES

I am going; but you shall be sorry that you left off being a gentleman and became such a boor.

TIMON

Who is this coming up, with the bald pate? Philiades, the most nauseous toady of them all. He received from me a whole farm and a dower of two talents for his daughter in payment for praising me once, when I had sung a song and everybody else kept still, but he lauded me to the skies, vowing on his word of honour that I was a better singer than a swan. Yet when he saw me ill the other day and I went up to him and begged for alms, the generous fellow bestowed a thrashing on me.

PHILIADIES

Oh, what effrontery! So you all recognize Timon now? So Gnathonides is his friend and boon-companion now? Then he has had just what he deserved for being so thankless. But we, who are old acquaintances and schoolmates and neighbours,
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μετριάζομεν, ώσ μὴ ἐπιπηδάν δοκῶμεν. χαίρε, ὃ δέσποτα, καὶ ὅπως τοὺς μαρανὸς τούτους κόλακας
φυλάξῃ, τοὺς ἐπὶ τής τραπέζης μόνον, τὰ ἄλλα
dὲ κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευεῖ
tῶν νῦν οὕδεν πάντες ἀχάριστοι καὶ πονηροὶ.
ἐγὼ δὲ τάλαντον σοι κομίζω, ὡς ἔχους πρὸς τὰ
kατεπείγοντα χρήσθαι, καθ' ὅδον ἡδὴ πλησίον
ηκοῦσα, ὡς πλουτοῖς ἦπερμεγέθη τινὰ πλοῦτον.
ηκω τουγραφοῦ ταῦτά σε νουθετήσων καίτοι
σὺ γε οὔτω σοφὸς ὃν οὐδὲν ἵσως δεήσῃ τῶν
παρ' ἐμοῦ λόγων, ὡς καὶ τῷ Νέστορι τὸ δέον
παρανέσειας ἀν.

ΤΙΜΩΝ

"Εσται ταῦτα, ὦ Φιλιάδη. πλὴν ἄλλα πρόσιθι,
ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ.

ΦΙΛΙΑΔΗΣ

"Ἀνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχα-
ρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτῶν.

ΤΙΜΩΝ

49 Ἔδω τρίτος οὕτως ὁ ρήτωρ Δημέας προσέρχεται
ψήφισμα ἔχουν ἐν τῇ δεξιᾷ καὶ συγγενὴς ἡμέτερος
ἐναι λέγουν. οὕτως ἐκκαίδεκα παρ' ἐμοῦ τάλαντα
μᾶς ἡμέρας ἑκτίσας τῇ πόλει—καταδεδικάστο
γὰρ καὶ ἐδέδωκα οὐκ ἀποδίδοσ, κἀγὼ ἔλεησας
ἐλυσάμην αὐτῶν—ἐπειδῆ πρόφην ἐλαχῆ τῇ Ἐρε-
χητίδι φυλή διανέμειν τὸ θεωρικὸν κἀγὼ προσ-
ήλθον αὐτῶν τὸ γινόμενον, οὐκ ἐφ' ἴσιν ἐνωρίζειν
πολίτην ὅντα με.

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go slow in spite of that, in order not to appear too forward. Good day, sir; be on your guard against these despicable toadies who are only concerned with your table and otherwise are no better than ravens. You can’t trust anybody nowadays; everyone is thankless and wicked. For my part, I was just bringing you a talent so that you might have something to use for your pressing needs when I heard on the way, not far from here, that you were tremendously rich. So I have come to give you this advice. But as you are so wise, perhaps you will have no need of suggestions from me, for you could even tell Nestor what to do in an emergency.

TIMON

No doubt, Philiades. But come here, so that I may give you a friendly greeting with my pick!

PHILIADIES

Help! The ingrate has broken my head because I gave him good advice.

TIMON

Lo and behold! here comes a third, the orator Demeas, holding a resolution in his hand and saying that he is a relative of mine. That fellow paid the city treasury sixteen talents within a single day, getting his money from me, for he had been condemned to a fine and put in jail while it was unpaid. And yet when it became his duty recently to distribute the show-money to the Erechtheis tribe,¹ and I went up and asked for my share, he said he did not recognize me as a citizen!

¹ A slip on Lucian’s part, for Collytus belonged to Aegaeis. The show-money (theoric fund) was at first given only to cover the cost of admission to state spectacles, but later became a distribution per capita of the surplus funds.
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ΔΗΜΕΑΣ

50 Χαίρε, ὦ Τίμων, τὸ μέγα ὀφελος τοῦ γένους, τὸ ἔρεισμα τῶν Ἀθηνῶν,1 τὸ πρόβλημα τῆς Ἐλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος συνειλεγμένος καὶ αἱ βουλαὶ ἀμφότεραι περιμένουσι. πρότερον δὲ ἄκουσον τὸ ψῆφισμα, ὑπὲρ σου γέγραφα·

"Επειδὴ Τίμων Ἐξεκρατίδου2 Κολλυντεύκ, ἀνήρ οὐ μόνον καλὸς κἀγαθός, ἀλλὰ καὶ σοφὸς ὡς οὐκ ἄλλος ἐν τῇ Ἐλλαδί, παρὰ πάντα χρόνον διατελεῖ τὰ ἁριστά πράττων τῇ πόλει, νενίκηκε δὲ πῦς καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ μᾶς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδι πωλικῇ—"

ΤΙΜΩΝ

'Αλλ' οὐδὲ θεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.

ΔΗΜΕΑΣ

Τί οὖν; θεωρήσεις ὑστερον· τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἀμεινοῦ. "καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖοι3 καὶ κατέκοψε Πελοποννησίων δύο μόρας—"

ΤΙΜΩΝ

51 Πῶς; διὰ γὰρ τὸ μὴ ἐχεῖν ὁπλα οὐδὲ προῦ- γράφην ἐν τῷ καταλόγῳ.

ΔΗΜΕΑΣ

Μέτρια τὰ περὶ σαυτοῦ λέγεις, ἡμέες δὲ ἀχαριστοὶ ἁν εἴημεν ἁμνημονοῦντες. "ἐτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλεύων καὶ στρα- τηγῶν οὐ μικρὰ ὀφέλησε τὴν πόλιν· ἐπὶ τούτοις

1 Ἀθηνῶν Bekker: Ἀθηναιῶν MSS.
2 Ἐξεκρατίδου Dindorf: ὁ Ἐξεκρατίδου MSS.
3 Ἀχαρναῖος Mehler: Ἀχαρνέας MSS.
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DEMEAS

Good day, Timon, great benefactor of your kin, bulwark of Athens, shield of Greece! The assembly and both the councils are in session and awaiting your pleasure this long time. But before you go, listen to the resolution that I drew up in your behalf.

"Whereas Timon of Collytus, the son of Echecratides, a man who is not only upright but wise beyond any other in Greece, labours always in the best interests of the city, and has won the boxing match, the wrestling match, and the foot-race at Olympia in a single day, as well as the horse-races, both with the regular chariot and with the span of colts"—

TIMON

But I never was even a delegate¹ to the games at Olympia!

DEMEAS

What of that? You will be, later. It is best to put in plenty of that sort of thing.

— "and fought bravely for the city at Acharnæ and cut to pieces two divisions of Spartans"—

TIMON

What do you mean by that? I wasn’t even posted on the muster-roll because I had no arms.

DEMEAS

You are modest in talking about yourself, but we should be ungrateful if we failed to remember.

— "and furthermore has been of great service to the city by drawing up resolutions and serving on the council and acting as general;"

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άπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡλιαίᾳ καὶ ταῖς φυλαῖς 1 καὶ τοῖς δήμοις ἵδια καὶ κοινῇ πάσι χρυσόν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει κεραυνῷ ἐν τῇ δεξιᾷ ἐχοντα καὶ ἀκτίνας ἐπὶ τῇ κεφαλῇ καὶ στεφάνωσαι αὐτὸν χρυσοῖς στεφάνωις ἐπτὰ καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τῇ μεροῦ Διονυσίου τραγῳδοὺς κανοῖς—ἀχθῆναι γὰρ δι’ αὐτὸν δεῖ τῇ μεροῦ τὰ Διονύσια. εἶπε τὴν γυνὸμὴν Δημέας ὁ ῥήτωρ, συγγενῆς αὐτοῦ ἀγχιστεύς καὶ μαθητής ὁμία καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὁπόσα ἄν ἔθελη.

52 Τούτῳ μὲν οὖν σοι τὸ ψήφισμα. ἔγω δὲ καὶ τὸν νῦν ἐβουλόμην ἀγαγεῖν παρὰ σέ, δι’ ἐπὶ τῷ σῷ ὄνόματί Τίμωνα ὄνόμακα.

ΤΙΜΩΝ

Πῶς, ὦ Δημέα, ὃς οὐδὲ γεγαμῆκας, ὡσα γε καὶ ἡμᾶς εἰδέναι;

ΔΗΜΕΑΣ

 ALOG γαμῶ, ἦν διδώθες, ἐς νέωτα καὶ παιδοποιήσομαι καὶ τὸ γεννηθησόμενον—ἀρρεν γὰρ ἔσται—Τίμωνα ἢδη καλῶ.

ΤΙΜΩΝ

Οὐκ οἶδα εἰ γαμησεῖες 2 ἢτι, ὦ οὔτος, τῆλικαὐτὴν παρ’ ἐμοῦ πληγῆν λαμβάνων.

ΔΗΜΕΑΣ

Οἶμοι· τί τούτο; τυραννίδι Τίμων ἐπιχειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους ὡς καθαρῶς ἐλεύθερος οὐδὲ αὐτὸς ὡν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τὰ τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

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1 καὶ ταῖς φυλαῖς Fritzsche: κατὰ φυλὰς MSS.
2 γαμησεῖες Fritzsche: γαμήσεις MSS.
TIMON, OR THE MISANTHROPE

"On all these grounds be it resolved by the council, the assembly, the panel of jurors, the tribes and the demes, both severally and in common, to erect a golden statue of Timon beside Athena on the Acropolis with a thunderbolt in his hand and a halo\(^1\) upon his head, and to crown him with seven crowns of gold, said crowns to be awarded by proclamation to-day at the Dionysia when the new tragedies are performed; for the Dionysia must be held to-day on his account. Moved by the orator Demeas, his next of kin and his pupil; for Timon is an excellent orator and anything else that he wants to be."

There you have the resolution. I wish I had brought my son to see you; I have called him Timon after you.

TIMON
How can that be, Demeas, when you aren't even married, as far as I know?

Demeas
No, but I am going to marry next year, Zeus willing, and have a child; and I now name it Timon, for it will be a boy.

TIMON
Perhaps you don't care to marry now, sirrah, on getting such a clout from me.

Demeas
Oh! Oh! What does this mean? Timon, you are trying to make yourself tyrant and you are beating free men when you yourself have not a clear title to your freedom. You shall soon pay for this, and for burning the Acropolis too.

\(^1\) Literally, "rays," the attribute of Helius. The colossal statue of Nero had these rays.
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TIMON

53 'Αλλ' ούκ ἐμπέπρησται, ὦ μιαρέ, ἢ ἀκρόπολις· ὡστε δήλος εἶ συκοφαντῶν.

ΔΗΜΕΑΣ

'Αλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον διορύξας.

TIMON

Οὐ διώρυκται οὐδὲ οὕτως, ὡστε ἀπίθανα σου καὶ ταῦτα.

ΔΗΜΕΑΣ

Διορυχθήσεται μὲν ύστερον· ἥδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις.

TIMON

Οὐκοῦν καὶ ἄλλην λάμβανε.

ΔΗΜΕΑΣ

Οἴμοι τὸ μετάφρενον.

TIMON

Μὴ κέκραξθι· κατοίκω γὰρ σου καὶ τρίτην ἐπεὶ καὶ γελοῖα πάμπαν αὐτὸν πάθοιμι δύο μὲν Δακεδαιμονίων μόρας κατακόψας ἀνοπλός, ἐν δὲ μιαρὸν ἀνθρώποιν μὴ ἐπιτρίψας· μάτην γὰρ ἂν εἶχεν καὶ γενικηκῶς Ὁλύμπτια τυξ καὶ πάλην.

54 'Αλλὰ τὸ τούτο; οὐ Θρασυκλῆς ὁ φιλόσοφος οὕτως ἔστω; οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν τὸν πάγονα καὶ τὰς ὁφρὺς ἀνατείνας καὶ βρενθομενός τι πρὸς αὐτὸν ἔρχεται, τιτανώδες βλέπων, ἀνασεοβημένος τὴν ἐπὶ τῷ μετόπῳ κόμμην, Ἀὐτοβορέας τις ἡ Τρίτων, οίους ὁ Ζευς ἔγραψεν. οὕτως οὐ τὸ σχῆμα εὐσταλῆς καὶ κόσμως τὸ βάδισμα καὶ σωφρονικός τὴν ἀναβολὴν ἐωθεν μυρία ὑσα περὶ άρετῆς διεξὼν καὶ τῶν ἠδονῆς χαιρώτων κατηγορῶν καὶ τὸ ὀλιγαρκίς ἐπαινῶν, ἐπειδή λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ

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TIMON

But the Acropolis has not been burned, you scoundrel, so it is plain that you are a blackmailer.

DROMEAS

Well, you got your money by breaking into the treasury.

TIMON

That has not been broken into, so you can't make good with that charge either.

DROMEAS

The breaking in will be done later, but you have all the contents now.

TIMON

Well then, take that!

DROMEAS

Oh, my back!

TIMON

Don't shriek or I will give you a third. It would be too ridiculous if I had cut up two divisions of Spartans unarmed and then couldn't thrash a single filthy little creature like you. My victory at Olympia in boxing and wrestling would be all for nothing!

But what have we here? Isn't this Thrasylcles? No other! With his beard spread out and his eyebrows uplifted, he marches along deep in haughty meditation, his eyes glaring like a Titan's and his hair tossed back from his forehead, a typical Boreas or Triton such as Zeuxis used to paint. Correct in his demeanour, gentlemanly in his gait, and inconspicuous in his dress, in the morning hours he discourses forever about virtue, arraigns the votaries of pleasure and praises contentment with little; but when he comes to dinner after his bath and the
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παῖς μεγάλην τὴν κύλικα ὀρέξειν αὐτῷ—τῷ ξωροτέρῳ δὲ χαίρει μάλιστα—καθάπερ τὸ Δήθης ὑδώρ ἐκπιεῖν ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθινοῖς ἐκείνοις λόγοις, προαρπάξων οὔσπερ ἵκτινος τὰ όνα καὶ τὸν πλησίον παραγωγωνίζομενος, καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφῶς καθάπερ ἐν ταῖς λοτάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λυχανῷ ἀποσμήχων ὡς μηδὲ 55 ὅλγον τοῦ μυττωτοῦ καταλίπτοι, μεμψύκμορος ἀεί, κἂν τὸν πλακοῦντα δλον ἢ τὸν σὺν μόνος τῶν ἄλλων λάβῃ,1 ὅ τι περ λυχνείας καὶ ἀπληστίας ὀφέλος, μέθυσος καὶ πάροινος οὐκ ἄχρι φῶς καὶ ὄρχηστος μόνον, ἀλλὰ καὶ λοιπόν καὶ ὤργῆς προσέτε καὶ λόγοι πολλοὶ ἐπὶ ἡ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταυτά φησιν ἢδη ὑπὸ τοῦ ἀκράτου πονήρους ἔχουν καὶ ὑποτραυλίζουν γελοίως· εἶτα ἔμετος ἐπὶ τούτοις· καὶ τὸ τελευταῖον, ἀράμενοι τινες ἐκ- φερόσωμοι αὐτῶν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένοι. πλὴν ἄλλα καὶ νήφων οὐδενὶ τῶν πρωτεῖων παραχωρήσειν ἄν ψεῦ- σματος ἐνεκα ἢ θρασύτητος ἢ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα καὶ ἑπιορκεὶ προ- χειρότατα, καὶ ἡ νοητεία προηγεῖται καὶ ἡ ἀνα- χυντία παραμαρτεῖ, καὶ ὅλως πάνσοφον τι χρήμα καὶ πανταχόθεν ἀκριβὲς καὶ ποικίλως ἐμπελές. οἰμώξεται τοιγαροῦν οὐκ εἰς μακρὰν χρηστὸς οὖν· τῷ τούτῳ; παπαί, χρόνιος ἡμῖν Ἄρασυκλῆς.

1 ἅδη Dindorf: ἅθοι MSS.
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waiter hands him a large cup (and the stiffer it is, the better he likes it) then it is as if he had drunk the water of Lethe, for his practice is directly opposed to his preaching of the morning. He snatches the meat away from others like a kite, elbows his neighbour, covers his beard with gravy, bolts his food like a dog, bends over his plate as if he expected to find virtue in it, carefully wipes out the dishes with his forefinger so as not to leave a particle of the sauce, and grumbles continually, even if he gets the whole cake or the whole boar to himself. He is the height of gluttony and insatiability, and he gets so drunken and riotous that he not only sings and dances, but even abuses people and flies into a passion. Besides he has much to say over his cup—more then than at any other time, in fact!—about temperance and decorum, and he says all this when he is already in a bad way from taking his wine without water and stammers ridiculously. Then a vomit follows, and at last he is picked up and carried out of the dining-room, catching at the flute girl with both hands as he goes. But even when sober, he won’t yield the palm to anyone in lying and impudence and covetousness; on the contrary, he is a peerless toady and he perjures himself with the greatest facility; humbug is his guide and shamelessness his follower, and to sum it up, he is a wonderfully clever piece of work, correct in every detail and perfect in a world of ways. Therefore he shall soon smart for his superiority. (To Thrasycles): Well, well! I say, Thrasycles, you are late.
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ΘΡΑΣΥΚΛΗΣ

56 Οὐ κατὰ ταῦτα, ὃ Τίμων, τοῖς πολλοῖς τούτοις ἀφίγματι, οὔπερ ἡ τοῦ πλοῦτον σου τεθητότες ἀρχυρίου καὶ χρυσίου καὶ δείπνων πολυτελῶν ἐλπίδι πυθεδράματι, πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα οἶνον σε ἀπλοῖκον καὶ τῶν ἀντων κοινωνικῶν, οἰσθα γὰρ ὁς μᾶκα μὲν ἐμοὶ δείπνων ικανὸν, ὃψων δὲ ἡδίστον θύμων ἢ κάρδαμον ἢ εἰ ποτὲ τρυφήν, ὅλην τῶν ἀλῶν ποτῶν δὲ ἡ ἐννεάκρουνος: ὁ δὲ τρῆβων οὗτος ἢ θεοῦ πορφυρίδος ἢμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμωτέρον τῶν ἐν τοῖς αἰγαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τούτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοὶς πολλάκις αἵτιος ἀνηκέστων συμφορῶν γεγενημένος: εἰ γὰρ μοι πείθοιο, μάλιστα μὲν ὁλον τὴν θάλασσαν ἐμβαλεῖς αὐτὸν οὐδὲν ἀναγκαίον ἀνδρὶ ἄγαθῷ οὐντα καὶ τὸν φιλοσόφον πλοῦτον ὁρᾶν δυναμένῳ μὴ μέντοι ἐς βάθος, ὑγαθεῖ, ἀλλ' ὅσον ἐς βουθώνας ἐπεμβᾶσι όλιγον πρὸ τῆς κυματωγῆς, ἐμοὶ ὅραντος

57 μόνον: εἰ δὲ μῆ τοῦτο βούλεις, σὺ δὲ ἄλλον τρόπον ἢμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας μηδ' ὁβολῶν αὐτῷ ἀνείς, διαδίδους ἀπασι τοῖς δεομένοις, φ' μὲν πέντε δραχμόν, φ' δὲ μαῦ, φ' δὲ ἡμιτάλαντον: εἰ δὲ τὸς φιλοσόφος εἰη, διμοιρίαν ἢ τριμοιρίαν φέρεσαι δίκαιος: ἐμοὶ δὲ—καί τοι οἶκ ἐμαυτοῦ χάριν αἵτω, ἀλλ' ὅπως μεταδώ τῶν ἔταιρων τοῖς δεομένοις—ικανὸν εἰ ταυτὶ τὴν

1 οὔπερ Mehler: ὥσπερ οἱ MSS.
2 σου Basle ed. of 1563: σοι MSS.
3 μὲν Fritzscbe: not in MSS.

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THRASYCLES

I have not come with the same intent as all this crowd, Timon. Dazzled by your riches, they have gathered at a run in the expectation of silver and gold and costly dinners, meaning to exercise unlimited flattery upon a man so simple and so free with his gear. You know, of course, that for me barley-cake is dinner enough, and the sweetest relish is thyme or cardamom, or if ever I were to indulge myself, a trifle of salt. My drink is the water of Nine-spouts, and this philosopher's mantle suits me better than any purple robe. As for gold, I hold it in no higher worth than yonder pebbles on the shore. It was on your account that I came, in order that you might not be corrupted by wealth, that most iniquitous and insidious of possessions, which, many a time to many a man, has proved a source of irreparable misfortunes. If you take my advice, you will by all means throw the whole of it into the sea, for it is not at all essential to a virtuous man who can discern the riches of philosophy; but don't throw it into the deep water, my dear fellow: just wade in as far as your waist and toss it a short distance outside the breakers, with none but me to see you. However, if you are unwilling to do this, then bundle it out of the house quickly in another and a better way without leaving as much as a copper for yourself by distributing it to all the needy, five drachmas to this man, a mina to that one and half a talent to a third. If a philosopher should apply he ought to get a double or a triple portion. As for me, I do not ask for it on my own account but to share with those of my comrades who are needy, and it will be plenty if
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πήραν ἐμπλήσας παράσχοις οὐδὲ ὄλους δύο μεδί-
μνους χωροῦσαν Ἀιγυπτικούς. Ὄλιγαρκή δὲ καὶ
μέτριον χρὴ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν
ὑπὲρ τὴν πῆραν φρονεῖν.

ΤΙΜΩΝ

'Επανώ ταύτά σου, ὁ Ἐρασύκλεις· πρὸ δ' οὖν
τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν
ἐμπλήσω κονδύλων ἐπιμετρήσας τῇ δικέλλῃ.

ΘΡΑΣΥΚΛΗΣ

'Ω δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ
καταράτου ἐν ἑλευθέρᾳ τῇ πόλει.

ΤΙΜΩΝ

Τί αγαρκτεῖς, ἄγαθε; μῶν 2 παρακέκρουσμαι
σε; καὶ μὴν ἐπεμβαλῶ χώνικας ὑπὲρ τὸ μέτρου
58 τέτταρας. ἄλλα τί τούτο; πολλοὶ συνέρχονται:
Βλεψίας ἐκεῖνος καὶ Δάχης καὶ Γυίφων καὶ ὅλον
τὸ σύνταγμα τῶν οἰμωξομένων. ὡστε τί οὐκ ἔπι
την πέτραν ταύτην ἀνελθῶν τὴν μὲν δίκελλαν
ὅλην ἀναπαύω πάλαι πεπονηκτείαν, αὐτὸς δὲ ὁτι
πλείστους λίθους συμφορήσας ἐπιχαλαζὸν πόρ-
ρωθεὶν αὐτοὺς;

ΒΛΕΨΙΑΣ

Μὴ βάλλε, ὃ Ἰλμῶν' ἀπιμεν γάρ.

ΤΙΜΩΝ

'Αλλ' οὖν ἀναιμωτί γε ὑμεῖς οὐδὲ ἀνευ τραυ-
μάτων.

1 δ' οὖν Jacobitz: γὰν MSS.
2 μῶν Dindorf: Τίμων MSS.
3 ὅλον Mehler: ὅλως MSS.
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you let me have the fill of this wallet, which holds not quite two bushels Aeginetan.¹ A man in philosophy should be easily satisfied and temperate, and should limit his aspirations to his wallet.

TIMON

Well said, Thrasyctles! But instead of filling the wallet, please allow me to fill your head with lumps, measured out with my pick.

THRASYCTLES

Democracy and the Laws! The scoundrel is beating me, in a free city!

TIMON

What are you angry about, my dear fellow? Surely I haven’t given you short measure? Come, I’ll throw in four pecks over the amount!

But what have we here? They are gathering in swarms; I see Blepsias yonder, Laches, Gniphos and the whole crew of my intended victims. Why not climb this rock, give my long-wearied pick a little rest and handle the situation without it, collecting all the stones I can and raining them down on those fellows from a distance?

BLEPSIAS

Don’t throw at us, Timon; we are going away.

TIMON

But not without bloodshed and wounds, I promise you!

¹ Aeginetan weights were heavier than the Attic, but Aeginetan measures were no larger than any others. One is tempted to write “two bushels Avoirdupois.”
CHARON, OR THE INSPECTORS

A presentation of the life of man as it appears to Charon the ferryman, who knows how it all ends. The world which Charon visits and comments on is that of the sixth century B.C., not that of Lucian's day, for to Lucian as to most of his contemporaries the life that he found in books was more interesting and more real than that in which he lived and moved. What his satire loses in pungency on this account, it gains in universality of appeal.
ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΤΝΤΕΣ

ΕΡΜΗΣ

1 Τι γελάς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολυτῶν δεύτερο ἀνελήλυθας εἰς τὴν ἡμετέραν οὐ πάννε εἰσόδος ἐπιχωρίαζειν τοῖς ἀνώ πράγμασιν;α

ΧΑΡΩΝ

Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ καὶ ἀ πράττονσι οἱ ἀνθρώποι ἐν αὐτῷ ἢ τινῶν στεροῦμένοι πάντες οἰκούσι κατιόντες παρ’ ἡμᾶς; οὔδες γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἀιδοῦ καὶ αὐτὸς ὡσπερ ὁ Θεταλὸς ἐκεῖνος νεανίσκος μᾶν ἡμέραν λυπόνεος γενέσθαι ἀνελήλυθα ἐσ τὸ φῶς, καὶ μοι δοκῶ εἰς δέον ἐντευχηκέναι σοι. ξεναγήσεις γὰρ εὗ οἶδ᾽ ὅτι με συμπερνοστῶν καὶ δείξεις ἔκαστα ὡς ἀν εἰδὼς ἀπαντᾷ.α

ΕΡΜΗΣ

Οὐ σχολὴ μοι, ὦ πορθμεῖον ἀπέρχομαι γάρ τι διακονησόμενος τῷ ἀνω Διὶ τῶν ἀνθρωπικῶν. ο δὲ ὡξύθυμος τέ ἐστι 1 καὶ δέδει μὴ βραδύναντα με ὅλον ὑμέτερον εάσῃ εἶναι παραδοὺς τῷ ἥφαιστον πρόφην ἐποίησε, ρίψῃ καὶ τεταγών τοῦ ποδός ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς

1 <καὶ ὠργίλος>?
CHARON, OR THE INSPECTORS

HERMES

What are you laughing at, Charon, and why have you left your ferry and come up here to our part of the world? You are not at all in the habit of concerning yourself with affairs up above.

CHARON

I wanted to see what it is like in life, Hermes, what men do in it, and what they lose that makes them all grieve when they come down to us; for none of them has ever made the crossing without a tear. So, like the young Thessalian (Protesilaus), I obtained shore leave from Hades for a single day and came up to the sunlight, and I fancy that I have been lucky to meet you, for you will surely go about with me and guide me, and will show me everything, knowing all about it as you do.

HERMES

I haven't time, ferryman; I am on my way to carry out a little commission among men for Zeus in Heaven.¹ He is quick-tempered, and I fear that if I am slow about it he will let me be yours altogether, committing me to the nether gloom, or else that he will treat me as he did Hephaestus the other day, taking me by the foot and throwing me from the

¹ Contrasted in thought with Zeus of the nether world; i.e. Pluto.
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υποσκάξων γέλωτα παρέχοιμι καὶ αὐτὸς οἶνο- χοῦν.

ΧΑΡΩΝ

Περιόψει ὦν μὲ ἄλλως πλανώμενον ὑπὲρ γῆς, καὶ ταῦτα ἔταιρος καὶ σύμπλους καὶ συνδιά- κτορος ὦν; καὶ μὴν καλῶς εἶχεν, ὥ Μαίας παῖ, ἐκεῖνων γοῦν σε μεμνήσθαι, ὅτι μηδεπώποτέ σε ἢ ἀντλείν ἐκέλευσα ἥ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὦμους οὐτω καρτεροὺς ἔχων, ἢ εἰ τινα λάλον1 νεκρὸν εὕροις, εἰκείνυ παρ’ ὅλον τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ προσβύτης ὃν τὴν δικωπίαιν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὁ φίλτατον Ἑρμάδιον, μὴ καταλίπτης με, περήσης δὲ τὰ ἐν τῷ βίῳ ἀπαντα, ὥς τι καὶ ἢδὸν ἐπανέλθωμι· ὅς ἢ ὑμεῖς σὺ ἀφής, οὐδὲν τῶν τυφλῶν2 διοίσω· καθάπερ γὰρ ἐκεῖνοι σφάλλωται καὶ διολισθῶσιν εὖ τῷ σκότῳ, οὐτοί δὴ καγώ σοι ἐμπαλίν ἀμβλυνώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὁ Κυλλήνε, ἐς ἄει μεμνησμένος τὴν χάριν.

ΕΡΜΗΣ

2 Τοῦτο τὸ πράγμα πληγῶν αἰτιον καταστήσεται μοι· ὅρῳ γοῦν ἢδη τὸν μεθὸν τὴς περιηγήσεως οὐκ ἀκόνδυλον πανταπασιν ἡμῖν ἔσομενοι. ὑποριγητέον δὲ ὁμος· τι γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος τίς ὑπ’ ἔναξιτο;

Πάντα μὲν οὖν σε ἑδίεν καθ’ ἐκαστον ἀκριβῶς ἀμήχανον ἔστιν, ὁ πορθμεὺς πολλῶν γαρ ἂν ἐτῶν ἡ διατριβή γένοιτο. εἶτα ἐμὲ μὲν κηρύττεσθαι δεῖσει καθάπερ ἀποδράντα ὑπὸ τοῦ Δίως, σὲ δὲ

1 λάλον Mosellanus, Brodaeus: ἄλλον MSS.

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parapet of Heaven, so that I too may limp and make them laugh as I fill their cups.

CHARON

Then will you let me wander aimlessly above ground, you who are a comrade and a shipmate and a fellow guide of souls? Come now, son of Maea, you would do well to remember this at least, that I have never ordered you to bale or take an oar. On the contrary, you stretch yourself out on deck and snore, in spite of those broad shoulders of yours, or if you find a talkative dead man, you chat with him throughout the trip, while I, old as I am, row both oars of my boat alone. Come, in your father's name, Hermie dear, don't leave me stranded; be my guide to everything in life, so that I may feel I have seen something when I go back. If you leave me, I shall be no better off than the blind, for they stumble and reel about in the darkness, while I, to the contrary, am dazed in the light. Be good to me, Cyllenian, and I shall remember your kindness forever.

HERMES

This business will stand me in a thrashing; at any rate I see even now that my pay for playing guide will certainly include plenty of fisticuffs. But I must comply all the same, for what can a man do when a friend insists?

For you to see everything minutely in detail is impossible, ferryman, since it would busy us for many years. In that event Zeus would be obliged to have me advertized by the crier, like a runaway slave, and you yourself would be prevented from doing the
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καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Ὁσαντου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ξημιοῦν μὴ νεκραγω-
γοῦντα πολλοῦ τοῦ χρόνου· κατὰ ὁ τελώνης Αἰακὸς
ἀγανακτήσει μηδ’ ὀβολὸν ἐμπολὸν. ὡς δὲ τὰ κεφά-
λαια τῶν γνωμομένων ἰδιῶς, τούτῳ ἦδη σκεπτέον.

ΧΑΡΩΝ

Αὐτὸς, ὁ Ἑρμῆς ἐπισπεύδει τὸ βέλτιστον ἐγώ δὲ
οὐδέν οἶδα τῶν ὑπέρ γῆς ἔτειν οὐν.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, ὁ Χάρων, ὑψηλὸν τῶν ἡμῶν δὲ
χωρίου, ὡς ἀπ’ ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ
μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατὸν ἐστι, οὐκ ἀν
ἐκάμνομεν· ēκ περιωπῆς γὰρ ἄν ἀκριβῶς ἀπαίτη
καθεώρας. ἐπεὶ δὲ οὐ θέμις εἰδώλοις ᾧς συνύντα
ἐπιβατεύειν τῶν βασιλείων τοῦ Διὸς, ὥρα ἡμῶν
ὑψηλὸν τὸ ὅρος περισκοπεῖν.

ΧΑΡΩΝ

3 Οἰσθά, ὁ Ἑρμῆς, ἀπερ ἐισοθα λέγειν ἐγὼ πρὸς
ὑμᾶς, ἐπειδὰν πλέωμεν; ὅποταν γὰρ τὸ πνεῦμα
κατανιγῖσαι πιαγία τῇ θόνῃ ἐμπέσῃ καὶ τὸ κύμα
ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ’ ὑγροῖς κελεύετε
tὴν ὀθόνην στείλαι ἢ ἐνδοῦναι ὁλόγον τοῦ ποδὸς ἢ
συνεκδραμεῖν τὸ πνεῦμα, ἐγὼ δὲ τὴν ἔτυχαν
ἀγεῖν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὸ
βέλτιστον. κατὰ ταῦτα δὴ καὶ σὺ πρᾶττε ὅποσα
καλῶς ἔχεις νομίζεις κυβερνήτης νῦν γε ὦν· ἐγὼ
dὲ, ὡς ὕποτε ἐπιβάτας νόμος, σιωπῇ καθεδούμαι
πάντα πειθόμενος κελεύοντι σοι.

ΕΡΜΗΣ

Ὀρθῶς λέγεις· αὐτὸς γὰρ εἰσομαι τί ποιητέον
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work of Death and compelled to embarrass the revenues of Pluto's government by not bringing in any dead for a long time; besides, Aeacus the toll-taker would be angry if he did not make even an obol. We must manage it so that you can see the principal things that are going on.

CHARON

You must determine what is best, Hermes; I know nothing at all about things above ground, being a stranger.

HERMES

In a word, Charon, we want a high place of some sort, from which you can look down upon everything. If it were possible for you to go up into Heaven, we should be in no difficulty, for you could see everything plainly from on high. But as it is not permissible for one who consorts always with shades to set foot in the palace of Zeus, we must look about for a high mountain.

CHARON

You know, Hermes, what I am in the habit of telling you and the others when we are on the water. When we are close-hauled and the wind in a sudden squall strikes the sail and the waves rise high, then you all in your ignorance tell me to take the sail in or slack the sheet off a bit or run before the wind; but I urge you to keep quiet, saying that I myself know what is best. Just so in this case; you must do whatever you think is right, for you are skipper now, and I will sit in silence, as a passenger should, and obey your orders in everything.

HERMES

Quite right; I will see what is to be done, and
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καὶ ἔξευρήσω τὴν ἰκανὴν σκοπῆν. ἀρ’ οὖν ὁ Καύκασος ἐπιτήδειος ἢ ὁ Παρνασσὸς ἢ ὑψηλότερος ἢ μφοίν ὁ Ὀλυμπος ἐκεῖνος; καὶ τοι ὦ Φαῖλον ἢ ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπιδῶν συγκαμεῖν δὲ τι καὶ ὑπουργήσαι καὶ σὲ δεῖ.

ΧΑΡΩΝ

Πρόσταττε ὑπουργήσω γὰρ ὅσα δυνάτα.

ΕΡΜΗΣ

"Ομηρός ο ποιητής φησι τοὺς Ἀλωέως νυέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελήσαι ποτε τῇ Ὀσσαν ἐκ βάθρων ἀναστάσαντας ἐπιθείναι τῷ Ὀλύμπῳ, ἔτα τῷ Πήλιον ἐπ’ αὐτῇ, ἰκανῇ ταῦτῃ, κλίμακα ἐξην οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκεῖνω μὲν οὖν τῷ μειρακίῳ, ἀτασθάλω γὰρ ἡ στην, δίκας ἐτισάτην νω δὲ—οὖ γὰρ ἐπὶ κακῶ τῶν θεῶν ταῦτα βουλεύωμεν—τι οὐχὶ οἶκος ὑπολομοῦμεν καὶ αὐτολ κατὰ τὰ αὐτὰ ἐπικυλων. δοῦντες ἐπάλληλα τὰ ὅρη, ὡς ἔχομεν ἀφ’ ὑψηλότερου ἀκριβεστέραν τὴν σκοπῆν;

ΧΑΡΩΝ

4 Καὶ δυνησόμεθα, ὥ Ἐρμη, δύο ὄντες ἀναθέσθαι ἀράμενοι τῷ Πήλιον ἢ τὴν Ὀσσαν;

ΕΡΜΗΣ

Διὰ τί δ’ οὖν ἄν, ὦ Χάρων; ἢ ἄξιοῖς ἡμᾶς ἀγεννεστέρους εἶναι τοῖν βρεφοῦς ἐκείνους, καὶ ταῦτα θεοὺς ὑπάρχοντας;

ΧΑΡΩΝ

Ωὐκ, ἀλλὰ τὸ πράγμα δοκεῖ μοι ἀπίθανον τινα τὴν μεγαλουργίαν ἔχειν.

1 ὑψηλότερος Schneider: ὑψηλότερος ἢ MSS.

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will find the proper coign of vantage. Well then, will Caucasus do, or Parnassus, or Olympus yonder, which is higher than either? But no, as I looked at Olympus an idea came to me that is not half bad; but you must bear a hand and help me out.

CHARON

Give your orders; I will help as much as I can.

HERMES

The poet Homer says that the sons of Aloeus, who, like ourselves, were two in number, took a fancy once upon a time while they were still mere children to pluck Ossa from its base and set it on Olympus, and then to set Pelion on top of it, thinking that this would give them a suitable ladder with which to scale Heaven. Well, these two lads were sacrilegious and they were punished for it; but we two are not making this plan to harm the gods, so why shouldn't we build in the same way, rolling the mountains one atop of another, in order to secure a better view from a higher place?

CHARON

Shall we be able to lift Pelion or Ossa and heave it up, Hermes, when there are only two of us?

HERMES

Why not, Charon? Surely you don't consider us weaker than that pair of infants? Moreover, we are gods.

CHARON

No, but the thing seems to me to involve an incredible deal of work.

1 Od. 11, 305 ff.
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ΕΡΜΗΣ

Εικότως· ιδιώτης γάρ ει, ὃ Χάρων, καὶ ἥκιστα ποιητικὸς· ὁ δὲ γεννάδας"Ομηρος ἀπὸ δυοῖν στί-
χοιν αὐτικα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν,
οὔτω ραδίως συνθεὶς τὰ ὅρη. καὶ θαυμάζω εἰ σοι
ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δῆλαδὴ
eἰδότι, ὃς τὸν πόλον αὐτόν εἰς ὃν φέρει ἀνέχων
ἡμᾶς ἀπαντας. ἀκούεις δὲ γε ἔσως καὶ τοῦ ἀδελ-
φοῦ τοῦ ἐμοῦ πέρι τοῦ Ἡρακλέους, ὡς διαδέξατο
ποτε αὐτὸς ἐκεῖνος τὸν Ἀτλαντα, και ἀναπαύειε
πρὸς ὀλύγον τοῦ ἄχθους ὑποθεὶς ἐαυτὸν τῷ
φορτίῳ.

ΧΑΡΩΝ

'Ακούω καὶ ταῦτα· εἰ δὲ ἀληθὴ ἔστιν, σὺ ἂν, ὃ
Ἐρμή, καὶ οἱ ποιηταὶ εἰδείητε.

ΕΡΜΗΣ

'Αληθέστατα, ὃ Χάρων. ἡ τίνος γὰρ ἔνεκα
σοφοὶ ἁνδρεῖς ἐγεύδοντο ἂν; ὡστε ἀναμοχλεύωμεν
τὴν "Οσσαν πρῶτον, ἀστερ ἡμῶν ὑφηγεῖται τὸ
ἐπός καὶ ὁ ἀρχιτέκτων "Ομηρος,

αὐτὰρ ἐπ' "Οσσῃ

Πήλιον εἰνοσίφυλλον.

ὅρας ὅπως ῥάδιως ἄμα καὶ ποιητικῶς ἕξειργα-
σάμεθα; φέρ᾽ οὖν ἀναβάς ἰδω, εἰ καὶ ταῦτα ἰκανὰ
5 ἡ ἐποικοδομεῖν ἐτι δείχει. παπαῖ, κἀτω ἐτι ἐσμὲν
ἐν ὑπορείᾳ τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἐών
μόγις Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐστερ-
ρας οὐ πλέων ἦν ἀλὰς καὶ Σικελίας, ἀπὸ δὲ τῶν
ἀρκτῶν τὰ ἐπὶ τάξε τοῦ "Ιστρον μόνον, κάκειθεν
ἡ Κρήτη ὅπε πάνω σαφῶς. μετακινητέα ἡμῶν,

1 αὐτὸς ἐκεῖνος Α.Μ.Η. ; αὐτὸς ἐκεῖνον Hemsterhuys: αὐτὸν
ἐκεῖνον MSS.

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HERMES

Of course, for you are only a prosaic body, Charon, and not a bit of a poet. Good Homer, however, has made it possible for us to scale Heaven in a jiffy with a pair of verses, for he puts the mountains together as easily as that. I am surprised that you think this miraculous, for, of course, you know Atlas, who carries Heaven itself without any help, upholding us all. And no doubt you have heard about my brother Heracles, how he himself once took the place of Atlas and relieved him of his load for a time by taking the burden on his own shoulders.

CHARON

Yes, I have heard that; but whether it is true or not, Hermes, you and the poets only know!

HERMES

True as can be, Charon. Why should wise men lie? So let us uproot Ossa first, according to the directions of the poem and the master-builder, Homer;

"then upon Ossa

"Pelion quivering-leaved." 1

Don't you see how easily and poetically we have done the job? Come now, let me climb up and see if this is enough or we shall have to add to the pile. Upon my word, we are still away down among the foot-hills of Heaven! Toward the east I can only just see Ionia and Lydia, toward the west not beyond Italy and Sicily, toward the north only the country on this side the Danube, and in that direction Crete, but not very plainly. Apparently we must move up.

1 Od. 11, 305.
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πορθμεύ, καὶ ᾧ Οἴτη, ὡς έσουν, εἶτα ὁ Παρνασσὸς ἐπὶ πάσιν.

ΧΑΡΩΝ

Οὕτω ποιῶμεν. ὃρα μόνον μὴ λεπτότερον ἕξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθανοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομικῆς πειραθώμεν συντριβέντες τῶν κρανίων.

ΕΡΜΗΣ

Θάρρει: ἀσφαλῶς γὰρ ἔξει ἀπαντα. μετατίθει τὴν Οἶτην ἐπικυλινδεῖσθω ὁ Παρνασσός. ἰδοὺ δὴ, ἕπάνεμι αὖθις; εὖ ἔχει πάντα ὅρω ἀνάβαινε ἢδη καὶ σὺ.

ΧΑΡΩΝ

Ὁ Ῥέξων, ὁ Ἐρμῆ, τὴν χείρα: οὐ γὰρ ἐπὶ μικράν με ταύτην μηχανήν ἀναβιβάζεις.

ΕΡΜΗΣ

Εἰ γε καὶ ἰδεῖν ἔθελες, ὁ Χάρων, ἀπαντᾷ: οὐκ ἐν δὲ ἀμφῶ καὶ ἀσφαλῆ καὶ φιλοθεάμονα εἶναι. ἅλλῃ ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σὺ καὶ ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν ἀπολαβόμενοι καθεξώμεθα: σὺ δὲ μοι ἢδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἀπαντα.

ΧΑΡΩΝ

6 Ὅρῳ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην περιρρέουσαν καὶ ὅρη καὶ πτωτοὺς τοῦ Κώκυτοῦ καὶ Πυριφλεγέθοντος μεῖζονας καὶ ἀνθρώπους πάνω σμικροὺς καὶ τινὰς φωλεώς αὐτῶν.

ΕΡΜΗΣ

Πόλεις ἐκεῖναι εἰσιν οὐς φωλεώς εἶναι νομίζεις.

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Oeta too, ferryman, and then Parnassus to top them all.

CHARON

Let’s do so. But take care that we don’t make the structure too slender by heightening it beyond all reason, and so tumble down with it and pay bitterly for our experiment in Homeric building by breaking our heads.

HERMES

Never fear; everything will be secure. Move Oeta over. Roll Parnassus this way. There now, I am going up again. It is all right, I see everything; now come up yourself.

CHARON

Put out your hand, Hermes. This is an uncommonly big piece of stage-machinery that you are mounting me on.

HERMES

Must be done, if you are bound to see everything, Charon. One can’t see sights without taking chances. Come, take hold of my right hand and look out you don’t step where it is slippery. Good, you are up too. As Parnassus has two peaks, let us each take a summit for himself and sit on it. Now, then, look round about you and inspect everything.

CHARON

I see a quantity of land with a great lagoon encircling it, mountains, rivers bigger than Cocytus and Pyriphlegethon, tiny little men, and things which look like their hiding-places.

HERMES

Those things which you take to be hiding-places are cities.
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ΧΑΡΩΝ

Οἰσθα οὖν, ὡς οὐδὲν ἦμιν πέπρακται, ἄλλα μᾶτην τὸν Παρνασσὸν αὐτήν Κασταλία καὶ τὴν Οὐτήν καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν;

ΕΡΜΗΣ

"Ὅτι τί;

ΧΑΡΩΝ

Οὐδὲν ἀκριβές ἐγὼ γούν ἀπὸ τοῦ ὑψηλοῦ ὀρῶ· ἔδεόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὸ μόνου ὡσπερ ἐν γραφαῖς ὄραν, ἄλλα τοὺς ἄνθρωπους αὐτοὺς καὶ ἣ πράττουσι καὶ οίλα λέγουσιν. ὡσπερ οτὲ με τὸ πρῶτον ἐντυχὼν εἰδες γελώντα καὶ ἦρου γε ὃ τι γελώνη, ἀκούσας τινὸς ἥσθην εἰς ὑπερβολὴν.

ΕΡΜΗΣ

Τί δὲ τούτο ἦν;

ΧΑΡΩΝ

Ἐπὶ δεῖπνον, οἴμαι, κληθεῖς τὶς1 ὑπὸ τινὸς τῶν φίλων ἐς τὴν ῥυπεραίαν, "Μάλιστα ἥξω," ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμίς ἐμπεσοῦσα οὐκ οἶδ' ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβῆσθεσθαι, ὡς μᾶλλον βλέποιμι καὶ ἄκουοιμι.

ΕΡΜΗΣ

7 "Ἐχ' ἀτρέμα· καὶ τούτῳ γὰρ ἐγὼ ἴασομαι σοι καὶ ἀξιοπρέπεστον ἐν βραχεῖ σε2 ἀποφανῶ παρ' Ὁμήρου τινὰ καὶ πρὸς τοῦτο ἐπώδην λαβῶν, καπεϊδὰν εἰπὼ τὰ ἐπὶ, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὄραν.

1 τις γ', Herwerden : not in best MSS.
2 σε not in MSS. : after ἀξιοπρέπεστον Sommerbrodt, after ἐν βραχεί Δ.Μ.Η.

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CHARON

Do you know, Hermes, we haven't accomplished anything, but have moved Mount Parnassus, Castaly and all, Mount Oeta and the rest of them for nothing.

HERMES

Why?

CHARON

I can't see anything plainly from on high. What I wanted was not just to look at cities and mountains as in a picture, but to observe men themselves, what they are doing and what they are saying. For instance, when we first met and you saw me laughing and asked what I was laughing at, I had heard something which amused me vastly.

HERMES

What was it?

CHARON

A man who had been invited to dinner, I take it, by one of his friends for the next day replied "Certainly I shall come," and even as he spoke a tile from the roof which someone had dislodged fell on him and killed him. I had to laugh at him because he did not keep his promise—I think I shall go down a little, so as to see and hear better.

HERMES

Hold still; I will remedy that for you too and will make you sharp-sighted in a minute by getting a charm out of Homer for this purpose as well as the other. When I say the verses remember not to be short-sighted any longer, but to see everything distinctly.
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ΧΑΡΩΝ

Δέγε μόνον.

ΕΡΜΗΣ

'Αχλών ὤ αὖ τοι ἀπ' ὁφθαλμῶν ἔλον, ἢ πρὶν ἐπήνει,

ὀφρ' εὖ γυνώσκουσ' ἦμεν θεόν ἡδὲ καὶ ἄνδρα.

τί ἐστιν; ἥδη ὀρᾶς;

ΧΑΡΩΝ

Τερπφυώς γε' τυφλὸς ὁ Δυναστὴς ἐκεῖνος ὡς πρὸς ἐμέ· ὡστε σὺ τὸ ἐπὶ τούτῳ προσδίδασκε 

με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ 

τὸν 'Ομηρον κἀγὼ ἐρωμαῖ σε, ὡς μάθησι σου' 

ἀυτὸν ἀμελέτητον ὄντα με τῶν 'Ομήρου;

ΕΡΜΗΣ

Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι,

ναύτης ἄεὶ καὶ πρόσκοπος ῥών;

ΧΑΡΩΝ

Ὀρᾶς, ὀνειδιστικὸν τούτῳ εἰς τὴν τέχνην. ἐγὼ 

de ὅποτε διεπόθθυμεν αὐτὸν ἀποθανόντα, πολλὰ 

ῥαψῳδὸντος ἄκουσας ἐνίων ἔτι μέμνημαι· καίτοι 

χειμῶν ἡμᾶς ὡς μικρὸς τότε κατελάμβανεν. ἐπεὶ 

γὰρ ἡρξατο ἄδεων ὡς πάνω αἰσιών των ὁδὴν τοῖς 

πλέουσιν, ὡς ὁ Ποσειδῶν συνήγαγε τᾶς νεφέλας 

καὶ ἐτάραξε τὸν πόντον ὡσπερ τορύπην τινὰ 

ἐμβαλῶν τὴν τρίαιναν καὶ πάσας τὰς θυέλλας 

ὁράθων καὶ ἄλλα πολλά, κυκών τὴν θάλατταν 

ὑπὸ τῶν ἑπῶν, χειμῶν ἄφυος καὶ γνόφος ἑμπεσῶν 

ὅλην δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν· ὅτε περ 

καὶ ναυτιάσας ἐκεῖνος ἀπῆμεσε τῶν ῥαψῳδῶν 

τᾶς πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ

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CHARON

Only say them!

HERMES

"Lo, from your eyes I have lifted a veil that before was upon them.
So that your sight may be sure to distinguish a god from a mortal." 1

How about it? Do you see now?

CHARON

Marvellously! Lynceus was a blind man beside me; so now give me the necessary instruction and answer my questions. But would you like me to ask them in the language of Homer, so that you may know that I myself am not unfamiliar with his poetry?

HERMES

How can you know any of it when you are always on shipboard and at the oar?

CHARON

See here, that is a libel on my calling! When I set him over the ferry after his death, I heard him recite a quantity of verses and still remember some of them, although a good bit of a storm caught us then. You see, he began to sing a song that was not too auspicious for the passengers, telling how Poseidon brought the clouds together, stirred up the deep by plunging in his trident as if it were a ladle, excited all the gales and a lot more of it. Thus he put the sea in a commotion with his verses, and a black squall suddenly struck us and just missed capsizing the boat. Then he became seasick and jettisoned most of his lays, including Scylla and

1 Iliad 5, 127 ff.

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Κύκλωπι. οὐ χαλεπῶν οὖν ἦν ἐκ τοσοῦτον ἐμέτου 8 ὀλίγα γοῦν διαφυλάττειν. εἰπὲ γάρ μοι:

τίς τ’ ἄρ’ ὡδ’ ἐστὶ πάχιστος ἀνήρ ἡδον τε μέγας
te,

ἐξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὀμοὺς;

ΕΡΜΗΣ

Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπι-

κροτοῦσι δ’ αὐτῷ οἱ "Ελληνες, ὅτι τὸν ταῦρον

ἀράμενος φέρει διὰ τοῦ σταδίου μέσον.

ΧΑΡΩΝ

Καὶ πόσῳ δικαίοτέρον ἄν ἐμέ, ὡς Ἐρμῆ, ἐπαι-

νοῦει, δὲ αὐτὸν σοι τὸν Μίλωνα μετ’ ὀλίγον

συλλαβῶν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποταν

ηκὴ πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τὸν ἀνταγω-

νιστῶν καταπαλαισθείς τοῦ Θανάτου, μηδὲ συνεῖς

ὅπως αὐτὸν ὑποσκελίζει; κατα οἰμώξεται ἡμῖν

dηλαδὴ μεμνημένοι τῶν στεφάνων τοῦτων καὶ
tοῦ κρότους τῶν δὲ μέγα φρονεῖ θαυμαζόμενος

ἐπὶ τῇ τοῦ ταῦρου φορᾷ. τί δ’ οὖν; οἰηθώμεν

ἀρα ἐλπίζειν αὐτὸν καὶ τεθυῆξεσθαι ποτε;

ΕΡΜΗΣ

Πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειν ἄν

ἐν ἀκριβῇ τοσαύτη; ΧΑΡΩΝ

Ἐὰν τοῦτον οὖν εἰς μακρὰν γέλωτα ἡμῖν παρέ-

1 τ’ ἄρ’ Fritzsche: γὰρ MSS (om. Γ).

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Charybdis and the Cyclops; so that it wasn’t hard for me to get a little salvage out of all that he let go.¹ Tell me:

"Who is the burly man wonder, the hero so tall and so handsome,
Towering over the throng by a head and a broad pair of shoulders?" ²

HERMES

That is Milo, the athlete from Croton. The Greeks are clapping their hands at him because he has lifted the bull and is carrying him through the centre of the stadium.

CHARON

How much more fitting it would be, Hermes, if they should applaud me; for in a little while I shall seize Milo himself and heave him aboard the boat, when he comes to us after getting thrown by Death, the most invincible of all antagonists, without even knowing how he was tripped! Then we shall hear him wail, depend upon it, when he remembers these crowns of victory and this applause; but now he thinks highly of himself because of the admiration he is winning for carrying the bull. What! Are we to think that he expects to die some day?

HERMES

Why should he think of death now, when he is so young and strong?

CHARON

Never mind him; he will give us food for laughter

¹ Lucian appears to have borrowed this from a picture by Galato in which the indebtedness of the other poets to Homer was caricatured with more force than elegance.
² Parody on Iliad 3, 226 (Ajax).
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ξοντα ὀπόταν πλέγη, μηδ’ ἐμπίδα ὦχι ὅπως ταύρον
9 ἐτί ἀρασθαί δυνάμενος. τυ δέ μοι ἐκεῖνο εἰπέ,
tίς τ’ ἀρ’ ὅδ’ ἁλλος ὁ σεμνὸς ἀνήρ;
oὐχ Ὁ Ἐλλην, ὡς ἐοικεν, ἀπὸ γούν τῆς στολῆς.

ΕΡΜΗΣ

Κύρος, ὁ Χάρων, ὁ Καμβύσου, ὃς τὴν ἄρχην
πάλαι Μήδων ἔχοντων νῦν Περσῶν ἦδη ἐποίησεν
eῖναι καὶ Ἀσσυρίων δ’ ἔναγχος οὗτος ἐκράτησε
καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν ἑλασεῖντι
ἐπὶ Λυδίαν ἐοίκεν, ὡς καθέλων τὸν Κροίσον ἄρχοι
ὑπάντων.

ΧΑΡΩΝ

Ὁ Κροίσος δὲ ποῦ ποτε κάκεινὸς ἔστιν;

ΕΡΜΗΣ

Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν,
tὴν τὸ τριπλοῦν τεῖχος. Σάρδεις ἐκείναι, καὶ τὸν
Κροίσον αὐτὸν ὀρᾶς ἦδη ἐπὶ κλίνης χρυσῆς
καθήμενον, Σόλων τῷ Ἀθηναίῳ διαλεγόμενον.
βούλει ἀκούσωμεν αὐτῶν ὃ τι καὶ λέγουσι;

ΧΑΡΩΝ

Πάνω μὲν οὖν.

ΚΡΟΙΣΟΣ

10 Ὁ ξένος Ἀθηναῖς, εἰδὲς γὰρ μου τὸν πλοῖτον
καὶ τοὺς θησαυροὺς καὶ ὅσον ἀσημός ἐστιν ἦμιν καὶ τὴν ἄλλην πολυτελείαν, εἰπέ
μοι, τίνα ἡγη τῶν ἀπάντων ἀνθρώπων ἐνδαι
μονέστατον εἶναι.

ΧΑΡΩΝ

Τί ἄρα ὁ Σόλων ἔρει;

1 ἀσημός καὶ γ, Ν: ἀσημός καὶ ἐπίσημος ἢ
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before long when he makes his voyage and is no longer able to lift a mosquito, let alone a bull! Tell me,

"Who is the other man yonder, the haughty one?" ¹
Not a Greek, it seems, from his dress at least.

HERMES

That is Cyrus, Charon, the son of Cambyses, who has already transferred to the Persians the empire that once belonged to the Medes. Moreover, he recently conquered the Assyrians and brought Babylon to terms, and now he appears to be meditating a campaign against Lydia, with the idea of overthrowing Croesus and ruling the world.

CHARON

And Croesus, where is he?

HERMES

Look over there towards the great acropolis with the triple wall. That is Sardis, and now you see Croesus himself sitting on a golden throne, talking with Solon of Athens. Would you like to listen to what they are saying? ²

CHARON

By all means.

CROESUS

My friend from Athens, as you have seen my riches, my treasuries, all the bullion that I have and the rest of my splendor, tell me whom do you consider the most fortunate man in the world?

CHARON

What will Solon say to that?

¹ Iliad 3, 228 served as a model for this line also.
² The conversation that follows is based on Herodotus 1, 29–33.
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ΕΡΜΗΣ

Θάρρει: οὐδὲν ἄγεννές, ὁ Χάρων.

ΣΟΛΩΝ

"Ω Κροίσε, ὅλοι μὲν οἱ εὐδαιμονεῖς· ἐγὼ δὲ ὁν οἶδα Κλέοβιν καὶ Βίτωνα ἤγονμαι εὐδαι-
μονεστάτους γενέσθαι, τοὺς τῆς ίερείας παῖδας
τῆς Ἀργόθεν, τοὺς ἀμα πρόφην ἀποθανόντας, ἐπεὶ
tὴν μητέρα ὑποδύνας εἶλκυσαν ἐπὶ τῆς ἀπήνης
ἀχρὶ πρὸς τὸ ιερὸν.

ΚΡΟΙΣΟΣ

"Εστώ· ἔχετωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐ-
δαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη;

ΣΟΛΩΝ

Τέλλος ὁ Ἀθηναῖος, δέ εὗ τ' ἐβίω καὶ ἀπέθανεν
ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣΟΣ

"Εγὼ δέ, ὁ κάθαρμα, οὐ σοι δοκῶ εὐδαιμον
εἶναι;

ΣΟΛΩΝ

Οὐδέπω οἶδα, ὁ Κροίσε, ἂν μὴ πρὸς τὸ τέλος
ἀφίκῃ τοῦ βίου· ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος
τῶν τοιούτων καὶ τὸ ἀχρὶ πρὸς τὸ τέρμα εὐδαι-
μόνως διαβιώναι.

ΧΑΡΩΝ

Κάλλιστα, ὁ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλθησαι,
ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοὶ γίγνεσθαι
11 τὴν περὶ τῶν τοιούτων κρίσιν. ἀλλὰ τίνας
ἐκεῖνοὺς ὁ Κροῖσος ἐκπέμπει ἢ τί ἐπὶ τῶν ὃμων
φέρουσι;

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HERMES

Never fear; nothing ignoble, Charon.

SOLON

Fortunate men are few, Croesus, but I consider that of all the men I know, the most fortunate are Cleobis and Biton, the sons of the priestess at Argos, who died together the other day when they had harnessed themselves and drawn their mother to the temple on the wagon.¹

CROESUS

Very well, let them have the first rank in good fortune. But who would be the second?

SOLON

Tellus of Athens, who lived happily and died for his country.

CROESUS

But what about me, knave? Don't you think I am fortunate?

SOLON

I do not know, Croesus, and shall not until you come to the close of your life. Death is a sure test in such matters, that and a fortunate life right up to the end.

CHARON

Thank you kindly, Solon, for not forgetting us,² but demanding the decision of such matters to be made right at the ferry. But who are those men whom Croesus is sending out, and what are they carrying on their shoulders?³

¹ In Herodotus Tellus gets the first place.
² Himself and Pluto.
³ Compare Herodotus i. 50 ff. The conversation between Solon and Croesus on the subject of the ingots is Lucian's own contribution.
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ΕΡΜΗΣ

Πλίνθους τῷ Πυθέω χρυσᾶς ἀνατίθησι μοσθῶν τῶν χρησμῶν ύφ’ ὅν καὶ ἀπολείται μικρῶν ὑστερον φιλόμαντις δὲ ἄνηρ ἕκτοπος.

ΧΑΡΩΝ

᾽Εκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν ὁ ἀποστιλβεῖ, τὸ ὑπωχρον μετὰ ἐρυθήματος; νῦν γάρ πρῶτον εἶδον, ἀκούων αἰεί.

ΕΡΜΗΣ

᾽Εκεῖνο, ὁ Χάρων, τὸ ἀοίδιμον ὄνομα καὶ περιμάχητον.

ΧΑΡΩΝ

Καὶ μὴν οὐχ ὅρω ὅ τι τὸ ἄγαθόν αὐτῷ πρόσεστιν, εἰ μὴ ἄρα ἐν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.

ΕΡΜΗΣ

Οὐ γάρ οἶσθα δοσι πόλεμοι διὰ τοῦτο καὶ ἐπιβουλαὶ καὶ ληστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ δεσμὰ 2 καὶ ἐμπορίαι καὶ δουλεῖαι;

ΧΑΡΩΝ

Διὰ τοῦτο, ὁ Ἕρμη, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρον; οἶδα γὰρ τὸν χαλκόν, ὃβολον, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάστου ἐκλέγων.

ΕΡΜΗΣ

Ναὶ· ἄλλα τὸ χαλκὸς μὲν πολὺς, ὡστε οὐ πάνω σπουδάζεται ὑπὸ αὐτῶν τοῦτον δὲ ὠλύγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσιν πλὴν ἄλλα ἕκ τῆς γῆς καὶ οὕτως ὡσπερ ὁ μόλυβδος καὶ τὰ ἄλλα.

1 ἄνηρ Dindorf: ἄνηρ Γ; ὁ ἄνηρ other MSS.
2 δεσμὰ Spath: δεσμὰ καὶ πλοῦς μακρὸς MSS. Somebody has put in an allusion to the quest of the Golden Fleece.
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HERMES

He is making an offering of golden ingots to Apollo at Delphi to pay for the prophecies which will bring him to grief a little later on. The man is monstrously daft on divination.

CHARON

Is that gold, the bright substance that shines, the pale yellow substance with a cast of red? This is the first time that I have seen it, though I am always hearing of it.

HERMES

That is it, Charon, the name that they sing of and fight for.

CHARON

Really I don't see what good there is about it, except perhaps for one thing, that its bearers find it heavy.

HERMES

You do not know how many wars there have been on account of it, how many plots, perjuries, murders, imprisonments, trading ventures, and enslavements.

CHARON

On account of this substance, not much different from bronze? I know bronze, for, as you are aware, I collect an obol from everyone who makes the downward journey.

HERMES

Yes, but bronze is plentiful, so that they do not prize it very highly, while this is dug up by the miners at a great depth in small quantities. It comes from the earth, however, like lead and the rest of the metals.
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ΧΑΡΩΝ

Δεινήν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οὗ τοσοῦτον ἔρωτα ἐρωσίν ὧχροῦ καὶ βαρέος κτήματος.

ΕΡΜΗΣ

Ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὃς Χάρων, ἐρᾶν αὐτοῦ φαίνεται, ὡς ὡς ὀράς, καταγελά τοῦ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καὶ μοι δοκεῖν ἑρέσθαι τι βούλεται αὐτὸν ἑπακούσωμεν οὖν.

ΣΟΛΩΝ

12 Ἐιπέ μοι, ὃς Κροίσε, οἰεὶ γὰρ τι δεῖσθαι τῶν πλήθων τούτων τῶν Πύθιον;

ΚΡΟΙΣΟΣ

Νὴ Δὲ: ὃς γὰρ ἐστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛΩΝ

Οὗκον μακάριον οἰεὶ τὸν θεὸν ἀποφανεῖν, εἰ κτήσατο σὺν τοῖς ἄλλοις καὶ πλήθοις χρυσάς;

ΚΡΟΙΣΟΣ

Πῶς γὰρ οὐ;

ΣΟΛΩΝ

Πολλὴν μοι λέγεις, ὃς Κροίσε, πενίαν ἐν τῷ ὑφραντίῳ, εἰ ἐκ Λυδίας μεταστελλέσθαι τὸ χρυσίον δεῖσει αὐτοῦς, ἢν ἐπιθυμήσωσι.

ΚΡΟΙΣΟΣ

Ποῦ γὰρ τοσοῦτος ἄν γίνοιτο χρυσός ὅσος παρ' ἡμῖν;

ΣΟΛΩΝ

Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

ΚΡΟΙΣΟΣ

Οὐ πάνυ τι.

1 ἀποφανεῖν Dindorf: ἀποφαίνειν MSS.

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CHARON

Men are terribly stupid, by what you say, since they have such a passion for a yellow, heavy substance.

HERMES

Well, at any rate Solon yonder does not seem to love it, Charon, as you see, for he is laughing at Croesus and his barbarian boastfulness, and to my mind he wants to ask him a question. Let us listen, then.

SOLON

Tell me, Croesus, do you really think that Apollo has any need of these ingots?

CROESUS

Good Heavens, yes! He has nothing to match them among the votive offerings at Delphi.

SOLON

Then you expect to make the god happy if he adds ingots of gold to the rest of his possessions?

CROESUS

Why not?

SOLON

They are very poor in Heaven from what you say, since they have to send and get gold from Lydia if they want it.

CROESUS

Why, where else can there be as much gold as there is in our country?

SOLON

Tell me, is iron produced in Lydia?

CROESUS

Not to any great extent.
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ΣΟΛΩΝ

Τού βελτίωνος ἀρὰ ἐνδεεὶς ἐστε.

ΚΡΟΙΣΟΣ

Πῶς ἀμείνων ὁ σίδηρος χρυσίου;

ΣΟΛΩΝ

Ἡν ἀποκρίνη μηδεν ἀγανακτῶν, μάθοις ἂν.

ΚΡΟΙΣΟΣ

Ἐρώτα, ὁ Σόλων.

ΣΟΛΩΝ

Πότεροι ἀμείνους, οὶ σώζοντες τινας ἢ οὶ σω- χόμενοι πρὸς αὐτῶν;

ΚΡΟΙΣΟΣ

Οἱ σώζοντες δηλαδή.

ΣΟΛΩΝ

Ἀρ’ οὖν, ἦν Κύρος, ὡς λογοποιοῦσι τινες, ἐπὶ Ἀδοίας, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

ΚΡΟΙΣΟΣ

Ὁ σίδηρος δῆλον ὅτι.

ΣΟΛΩΝ

Καὶ εἰ γε τούτων μὴ παρασκευάσαι, οἴχοιτο ἂν σοι ὁ χρυσὸς ἔς Πέρσας αἰχμάλωτος.

ΚΡΟΙΣΟΣ

Εὐφήμει, ἄνθρωπε.

ΣΟΛΩΝ

Μὴ γένοιτο μὲν οὔτω ταῦτα: φαίη δ’ οὖν ἀμείνω τῷ χρυσῷ τὸν σίδηρον ὀμόλογων.

ΚΡΟΙΣΟΣ

Οὐκοῦν καὶ τῷ θεῷ σιδηρᾶς πλίνθους κελεύεις ἀνατιθέναι με, τὸν δὲ χρυσὸν ὄπισθοι αὐθις ἀνα- καλείν;
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SOLON
Then you are poor in the better metal.

CROESUS
In what way is iron better than gold?

SOLON
If you will answer my questions without getting angry, you will find out.

CROESUS
Ask them, Solon.

SOLON
Who is the better man, the one who saves a life or the one who is saved by him?

CROESUS
The one who saves a life of course.

SOLON
Then if Cyrus attacks the Lydians, as rumour has it that he will, shall you get swords of gold made for your army, or will iron be necessary in that case?

CROESUS
Iron, certainly.

SOLON
Yes, and if you should not provide iron, your gold would go off to Persia in captivity.

CROESUS
Don’t speak of such a thing, man!

SOLON
I pray it may not turn out that way; but you clearly admit that iron is better than gold.

CROESUS
Then would you have me offer ingots of iron to the god and call the gold back again?
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ΧΩΛΩΝ

Οὐδὲ σιδήρου ἐκείνους γε δεήσεται, ἀλλ’ ἢν τε χαλκὸν ἢν τε χρυσὸν ἀναθῆς, ἀλλοις μὲν ποτε κτήμα καὶ ἐρμαιον ἐσῃ ἀνατεθεικῶς, Φωκεύσιν ἢ Βοιωτίας ἢ Δελφοὺς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ ὀλέγον μέλει τῶν σῶν χρυ-
σοποιῶν.

ΚΡΟΙΣΟΣ

'Αει σὺ μου τῷ πλούτῳ προσπολεμέεις καὶ
φθονεῖς.

ΕΡΜΗΣ

13 Οὐ φέρει ὁ Λυδός, ὁ Χάρων, τὴν παρρησίαν
cal τὴν ἄληθειαν τῶν λόγων, ἀλλὰ ἔσεσθαι αὐτῷ
δοκεῖ τὸ πράγμα, πένης ἀνθρώπους οὐχ ὑπο-
πτήσον, τὸ δὲ παριστάμενον ἐλευθέρως λέγων.
μεμνήσεται δ’ οὖν μικρὸν ὑστέρον τοῦ Σόλωνος,
ὅταν αὐτὸν δὴ ἄλοντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ
Κύρου ἀναχθῆναι· ἦκουσα γὰρ τῆς Κλατεῖός
πρόην ἀναγινωσκούσης τὰ ἐκάστῳ ἐπικεκλω-
σμένα, ἐν οἷς καὶ ταύτα ἐγέργαστο, Κροίσον μὲν
ἄλωνα ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπ’ ἐκείνῃ
τῆς Μασσαγέτίδος ἀποθανεῖν. ὀρᾶς τὴν Σκυθίδα,
tὴν ἐπὶ τοῦ ἱπποῦ τούτου τοῦ λευκοῦ ἔξελαύνου-
σαν;

ΧΑΡΩΝ

Νὴ Δία.

ΕΡΜΗΣ

Τόμυρις ἐκείνη ἑστὶ, καὶ τὴν κεφαλὴν γε ἀπο-
tεμοῦσα τοῦ Κύρου αὐτῇ ἐς ἀσκόν ἐμβάλει
πλῆρη αἵματος. ὅρας δὲ καὶ τὸν νιῶν αὐτοῦ τὸν
νεκρικοῦ; Καμβύς ης ἐκείνης ἑστὶν οὗτος βασι-
λεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλείς ἐν
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SOLON

He will have no need of iron either, not he! Whether you offer bronze or gold, your offering will be a boon and a blessing to others than he—to the Phocians or the Boeotians or the Delphians themselves, or else to some tyrant or freebooter; but the god takes little interest in your gold-work.

CROESUS

You are always at war with my wealth and begrudge me it.

HERMES

The Lydian cannot abide the outspokenness and the truthfulness of his words, Charon; it seems strange to him when a poor man does not cringe but says frankly whatever occurs to him. But he will remember Solon before long, when he has to be captured and put on the pyre by Cyrus. The other day I heard Clotho reading out the fate that had been spun for everyone, and among other things it had been recorded there that Croesus was to be captured by Cyrus, and that Cyrus was to be slain by yonder woman of the Massagetae. Do you see her, the Scythian woman riding the white horse?

CHARON

Indeed I do.

HERMES

That is Tomyris; and after she has cut off Cyrus' head she will plunge it into a wine-skin full of blood. And do you see his son, the young man? That is Cambyses; he will be king after his father, and when he has had no end of ill-luck in Libya and
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te Διβύη καὶ Αιδιοπία τὸ τελευταῖον μανείς ἀπο-
θανεῖται ἀποκτείνας τὸν Ἐπίν.

ΧΑΡΩΝ

'Ω πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἄν αὐτοῦς
προσβλέψεις οὖτως ὑπερφρονούντας τῶν ἄλλων;
ἡ τίς ἄν πιστεύσεις ὡς μετ᾽ ὅλγον οὕτως μὲν
ἀιχμάλωτος ἔσται, οὕτως δὲ τὴν κεφαλὴν ἐξεῖ ἐν
14 ἀσκῷ αἵματος; ἐκείνος δὲ τίς ἐστιν, ὁ Ἐρμῆ,
ὁ τὴν πορφυρὰν ἐφεστρίδα ἐμπεπορπημένος, ὁ τὸ
διάδημα, ὁ τὸν δακτύλιον ὁ μάγευρος ἀναδίδωσι
τὸν ἱχθύν ἀνατεμῶν,
νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δὲ τίς εὐχεται εἶναι.

ΕΡΜΗΣ

Εὖ γε παρφεδεῖς, ὁ Χάρων. ἀλλὰ Πολυκράτην
ὁρᾶς τὸν Σαμίων τύραννον πανευδαίμονα ἡγοῦ-
μενον εἶναι· ἀτάρ καὶ οὕτως αὐτὸς ὑπὸ τοῦ παρε-
στῶτος οἰκέτου Μαιανδρίου προδοθεῖς Ὕροιτή τῷ
σατράτῃ ἀνασκολοπισθήσεται άθλιος ἕκπεσον
τῆς εὐδαιμονίας ἐν ἀκαρεί τοῦ χρόνου· καὶ ταῦτα
γὰρ τῆς Κλωθοῦς ἐπήκουσα.

ΧΑΡΩΝ

'Ἀγαμαὶ Κλωθοῦς γεννυκῆς· καὶ 2 αὐτοῦς, ὁ
βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμεν καὶ ἀνα-
sκολοπίζε, ὡς εἶδὼς ἄνθρωποι ὄντες· ἐν τὸ-
σοῦτῳ δὲ ἐπαιρέσθων ὡς ἂν ἄρ' ἴψηλοτέρου
ἀλγεινότερον καταπεσούμενοι. ἑγὼ δὲ γελάσομαι
tότε γνωρίςας αὐτῶν ἐκαστὸν γυμνὸν ἐν τῷ
σκαφεῖδίῳ μῆτε τὴν πορφυρίδα μῆτε τιάραν ἢ
κλίνην χρυσῆν κομίζοντας.

1 άθλιος Herwerden: ἄθλιος MSS.
2 καὶ Struve: καὶ MSS. Fritzsche reads ἄγαμαὶ Κλωθοῦς·
γεννυκῆς καὶ.
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Ethiopia he will at last go mad and die in consequence of slaying Apis.

CHARON

How very funny! But now who would dare to look at them, so disdainful are they of the rest of the world? And who could believe that after a little the one will be a prisoner and the other will have his head in a sack of blood? But who is that man, Hermes, with the purple mantle about him, the one with the crown, to whom the cook, who has just cut open the fish, is giving the ring,

“All in a sea-girt island; a king he would have us believe him” 1?

HERMES

You are good at parody, Charon. The man whom you see is Polycrates, the tyrant of Samos, who considers himself wholly fortunate; yet the servant who stands at his elbow, Maeandrius, will betray him into the hands of the satrap Oroetes, and he will be crucified, poor man, after losing his good fortune in a moment’s time. This, too, I heard from Clotho.

CHARON

Well done, Clotho, noble lady that you are! Burn them, gracious lady, cut off their heads and crucify them, so that they may know they are human. In the meantime let them be exalted, only to have a sorrier fall from a higher place. For my part I shall laugh when I recognize them aboard my skiff, stripped to the skin, taking with them neither purple mantle nor tiara nor throne of gold.

1 Another allusion to a story in Herodotus (3, 39-43). The verse is composed of the beginning of Odyssey 1, 50 and the end of Odyssey 1, 180.
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ΕΡΜΗΣ

15. Καὶ τὰ μὲν τούτων ὥδε ἔξει. τὴν δὲ πληθὺν ὀρᾶς, ὁ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαιτοῦντας;

ΧΑΡΩΝ

'Ορῶ ποικίλην τινὰ τὴν διατριβήν καὶ μεστὸν ταραχής τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἑοικώς τοῖς συμψει, ἐν οἷς ἄπας μὲν ὅψιν τι κέντρον ἔχει καὶ τὸν πλησίον κεντεί, ὁλόγοι δὲ τινες ὧσπερ σφήκες ἄγονοι καὶ φέρουσι τὸ ὑποδεέστερον. ὃ δὲ περιπετεύεμον αὐτοὺς ἐκ τάφανος οὔτος ὄχλος τίνες εἰσίν;

ΕΡΜΗΣ

'Ελπίδες, ὁ Χάρων, καὶ δείματα καὶ ἄγνοιαι καὶ ἱδοναὶ καὶ φιλαργυρία καὶ ὀργαὶ καὶ μίση καὶ τὰ τοιαῦτα. τούτων δὲ ἡ ἄγνοια μὲν κάτω συναναμέμεικται αὐτοῖς καὶ συμπολεύεται, καὶ νὴ Δία καὶ τὸ μέσος καὶ ὀργὴ καὶ ξηλοτυπία καὶ ἄμαθία καὶ ἀπορία καὶ φιλαργυρία, ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτου ἐκ-πλήττει ἐνίοτε καὶ ὑποττήσειν ποιεῖ, αἱ δὲ ἐλπίδες ὑπὲρ κεφαλῆς αἰωροῦμεναι, ὅποτον μάλιστα οὕτα της ἐπιλήψεως αὐτῶν, ἀναπτάμεναι οἴχονται κεχηρότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὀρᾶς ὑπὸ τοῦ ὢδατος. ἦν δὲ ἀτενίσας, κατόψει καὶ τὰς Μοῖρας ἀνω ἐπικληθοῦσας ἑκάστῳ τῶν ἀτρακτῶν, ἂφ' οὐ ἡρτησθαι συμβέβηκεν ἀπαντᾷς ἐκ λεπτῶν νημάτων. ὀρᾶς καθάπερ ἀράχυντα τινὰ καταβαίνοντα ἔφ' ἐκαστον ἀπὸ τῶν ἀτρακτῶν; 428
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HERMES

That is the way their lives will end. But do you see the masses, Charon, the men voyaging, fighting, litigating, farming, lending money, and begging?

CHARON

I see that their activities are varied and their life full of turmoil; yes, and their cities resemble hives, in which everyone has a sting of his own and stings his neighbour, while some few, like wasps, harry and plunder the meaner sort. But what is that crowd of shapes that flies about them unseen?

HERMES

Hope, Fear, Ignorance, Pleasure, Covetousness, Anger, Hatred and their like. Of these, Ignorance mingles with them down below and shares their common life, and so do Hatred, Anger, Jealousy, Stupidity, Doubt, and Covetousness; but Fear and Hope hover up above, and Fear, swooping down from time to time, terrifies them and makes them cringe, while Hope, hanging overhead, flies up and is off when they are most confident of grasping her, leaving them in the lurch with their mouths open, exactly as you have seen Tantalus served by the water down below. If you look close, you will also see the Fates up above, drawing off each man’s thread from the spindle to which, as it happens, one and all are attached by slender threads. Do you see cobwebs, if I may call them so, coming down to each man from the spindles?
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ΧΑΡΩΝ

'Ορῶ πάνυ λεπτὸν ἐκάστῳ νήμα, ἐπιπεπλεγμένον γε τὰ πολλά, τούτῳ μὲν ἐκεῖνῳ, ἐκεῖνῳ δὲ ἄλλῳ.

ΕΡΜΗΣ

Εἰκότως, ὃ πορθμεύει εἰμαρταί γὰρ ἐκεῖνῳ μὲν ὑπὸ τούτου φωνευθήναι, τούτῳ δὲ ὑπ’ ἄλλου, καὶ κληρονομῆσαι γε τούτου μὲν ἐκεῖνου, ὅτου ἢ μικρότερον τὸ νήμα, ἐκεῖνον δὲ αὐτὸ τούτου τοιούτῳ γάρ τι ἑπιτπλοκὴ δηλοί. ὁρᾶσ δ’ οὖν ἀπὸ λεπτοῦ κρεμαμένου ἀπαντασ· καὶ οὕτως μὲν ἀνασταθεὶς ἀνω μετέωρός ἐστι καὶ μετὰ μικρῶν καταπεσόν, ἀπορραγέντος τοῦ λίθου ἑπειδὰν μηκέτι ἀντέχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται, οὕτως δὲ ὀλγοῦν ἀπὸ γῆς αἰωρούμενος, ἡν καὶ πέσῃ, ἀψοφήτη κεῖσεται,μόλις καὶ τοῖς γείτοσιν ἐξακούσθεντος τοῦ πτώματος.

ΧΑΡΩΝ

Παγγέλοια ταῦτα, ὃ Ἐρμῆ.

ΕΡΜΗΣ

17 Καὶ μὴν οὐδὲ εἰπεῖν ἔχουσι ἀν κατὰ τὴν ἀξίαν ὁπῶς ἐστὶ καταγέλαστα, ὃ Χάρων, καὶ μάλιστα αἰ ἄγαν σπούδαι αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπὶδῶν οἴχεσθαι ἀναρτάστους γινομένους υπὸ τοῦ βελτίστου Θανάτου. ἀγγελοὶ δὲ καὶ υπηρέται αὐτῶν μάλα πολλοί, ὡς ὅρας, ἡπίαλοι καὶ πυρετοὶ καὶ φθαίει καὶ περιπλευμονίαι καὶ ξίφη καὶ ληστήρια καὶ κόνεια καὶ δικασταί καὶ τύραννοι καὶ τούτων οὐδὲν ὀλος αὐτοὺς εἰσέρχεται, ἐστὶν ἀν εὐ πράττωσιν, ὅταν δὲ σφαλώσει, πολὺ τὸ ὀττοτοῖ

1 πεσεῖται Mehler, K. Schwartz.
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CHARON

I see that each man has a very slender thread, and it is entangled in most cases, this one with that and that with another.

HERMES

With good reason, ferryman; it is fated for that man to be killed by this man and this man by another, and for this man to be heir to that one, whose thread is shorter, and that man in turn to this one. That is what the entanglement means. You see, however, that they all hang by slender threads. Furthermore, this man has been drawn up on high and hangs in mid-air, and after a little while, when the filament, no longer strong enough to hold his weight, breaks and he falls to earth, he will make a great noise; but this other, who is lifted but little above the ground, will come down, if at all, so noiselessly that even his neighbours will hardly hear his fall.

CHARON

All this is very funny, Hermes.

HERMES

Indeed, you cannot find words to tell how ridiculous it is, Charon, especially their inordinate ambition and the way in which they disappear from the scene in the midst of their hopes, carried off by our good friend Death. His messengers and servants are very many, as you see—chills, fevers, wasting sicknesses, inflammations of the lungs, swords, pirate vessels, bowls of hemlock, judges, and tyrants; and no thought of any of these occurs to them while they are prosperous, but when they come to grief, many are the cries of "Oh!" and
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λαύσαι αυτῶν, καλομένους ὑφ’ ὅν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.

ΧΑΡΩΝ

13 Ὁρῶ ταῦτα πάντα καὶ πρὸς ἐμαυτὸν γε ἔννοϊ ὅ τι τὸ ἣδυ αὐτοῖς παρὰ τῶν θέου ἢ τὶ ἐκεῖνο ἐστίν, οὐ στερούμενοι ἀγανακτοῦσιν. ἂν γοῦν τὸν βασιλέα αὐτῶν ἵνα τις, οὔτε εὐθαμονέστατοι εἶναι δοκοῦσιν, ἐξω τοῦ ἄβεβαιον ὡς φῆς καὶ ἁμφιβόλου τῆς τύχης, πλείον τῶν ἥδεων τὰ ἀναρά εὑρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχάς καὶ μίση καὶ ἐπιβουλὰς καὶ όργας καὶ κολακείας· τούτως γὰρ ἀπαντές σύνεσιν. ἐώς πένθη καὶ νόσους καὶ πάθη ἐξ ἰσοτιμίας δηλαδὴ ἀρχοντα αὐτῶν· ὅπου δὲ τὰ τούτων πονηρά, λογίζεσθαι καὶρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη.

19 Ἐθέλω δ’ οὖν σοι, ὃ Ἱερᾶς, εἴπεῖν, φτινὶ ἐοικέναι μοι ἐδοξαίν οἱ ἀνθρώποι καὶ ὁ βίος ἅπας αὐτῶν. ἢδη ποτέ συμφόλυγας ἐν ὕδατι ἐθεᾶσω ἑκτὸ κρουνῷ ὑπὶ καταράττοντι ἀνισταμένας; τὰς φυσικά λέγω, ἃφ’ ἄν συναγείρεται ὁ αἱρός· ἐκεῖνων τοίνυν τυνές μὲν μικρὰ εἰσὶ καὶ αὐτίκα ἐκραγέσθαι ἀπέσβησαν, αἰ δὲ ἐπὶ πλέον διαρκοῦσι· καὶ προσχωρουσῶν αὐταῖς τῶν ἀλλῶν αὐταὶ ὑπερφυσώμεναι ἐσὲ μέγιστον ὅγκον αἴρονται, ἐπεῖτα μέντοι κάκεινα πάντως ἐξερράγησάν ποτὲ οὐ γὰρ οἴνον τα ἀλλως γενέσθαι. τοῦτο ἐστὶν ὁ ἀνθρώπων βίος· ἀπαντές ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζον, οἱ δὲ ἐλάττων· καὶ οἱ μὲν ὀλυγοχρόνου ἐχουσί καὶ ἰκύμορον τὸ φύσιμα, οἱ δὲ ἄμα τοῦ συστήναι ἑπαύσαντο· πᾶι δ’ οἷον ἄπορραγηναι ἀναγκαῖον.

ὡς φῆς καὶ Fritzsche: καὶ ὡς φῆς MSS

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money and then, before enjoying it, receive a summons from the messengers and servants that I mentioned.

CHARON

I see all this, and am wondering what pleasure they find in life and what it is that they are distressed to lose. For example, if one considers their kings, who are counted most happy, quite apart from the instability and uncertainty of their fortune which you allude to, one will find that the pleasures which they have are fewer than the pains, for terrors, alarums, enmities, plots, rage, and flattery are with them always. I say nothing of sorrows, diseases, and misadventures, which of course dominate them without partiality; but when their lot is hard, one is driven to conjecture what the lot of common men must be.

Let me tell you, Hermes, what I think men and the whole life of man resemble. You have noticed bubbles in water, caused by a streamlet plashing down—I mean those that mass to make foam? Some of them, being small, burst and are gone in an instant, while some last longer and as others join them, become swollen and grow to exceeding great compass; but afterwards they also burst without fail in time, for it cannot be otherwise. Such is the life of men; they are all swollen with wind, some to greater size, others to less; and with some the swelling is short-lived and swift-fated, while with others it is over as soon as it comes into being; but in any case they all must burst.

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ΕΡΜΗΣ

Οὐδὲν χεῖρον σὺ τοῦ Ὄμηρου εἰκασας, ὁ Χάρων, δὴ φύλλοις τὸ γένος αὐτῶν ὅμοιοι.

ΧΑΡΩΝ

20 Καὶ τοιόντω δινε, ὁ Ἐρμής, ὅρας οὐα ποιουτι καὶ ως φιλοτιμοῦμαι πρὸς ἀλλήλους ἀρχῶν πέρι καὶ τιμῶν καὶ κτήσεων ἄμελλόμενοι, ἀπερ ἀπαντα καταλιπόντας αὐτοὺς δεήσει ἕνα ὠβολον ἔχωντας ἥκειν παρ' ἡμᾶς. Βούλειν οὖν, ἐπείπερ ἐφ' υψηλοῦ ἐσμέν, ἀναβοηθας παμμέγεθες παρανέσω αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαίων πόλων, ἤν δὲ ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχωντας, λέγων, "Ὤ τῶν μάταιοι, τί ἐσπουδάκατε περὶ ταύτα; παύσασθε κάμνοντες; οὐ γὰρ εἰς ἀεὶ βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν αἰδιόν ἐστίν, οὐδ' ἂν ἀπαγάγοι τις αὐτῶν τι σὺν αὐτῷ ἀποθανόν, ἀλλ' ἀνάγιν τὸν μὲν γυμνὸν οἴκεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἄγρον καὶ τὸ χρυσίον ἂεὶ ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας." εἰ ταύτα καὶ τὰ τοιαῦτα ἕξ ἐπηκόου εμβοήσαιμι αὐτοῖς, οὐκ ἂν οἶει μεγάλα ὕφελθήναι τῶν βίων καὶ σωφρονεστέροις ἄν γενέσθαι παρὰ πολύ;

ΕΡΜΗΣ

21 Ὄ μακάριε, οὐκ οἴσθα ὅπως αὐτοὺς ἡ ἀγνοια καὶ ἡ ἀπάτη διατεθέκασιν, ὡς μηδ' ἂν τρυπάνῳ ἐτὶ διανοιχθήναι αὐτοῖς τὰ ὁτα, τοσοῦτο χρόνῳ ἐβυσσαν αὐτά, οἷον περὶ ὁ Ὀδυσσεΐς τοὺς ἐταίρους ἠδρασε δέει τῆς Σειρήνων ἄκρασεως. πόθεν οὖν ἂν ἐκεῖνοι δυνηθεῖν ἀκούσαι, ἢν καὶ σὺ κεκραγὼς διάρραγης; ὅπερ γὰρ παρ' υμῖν ἡ Λήθη δύναται,

1 ἀν τοῦ βίων Naber.
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HERMES

Charon, your simile is every bit as good as Homer's, who compares the race of man to leaves.\(^1\)

CHARON

And although they are like that, Hermes, you see what they do and how ambitious they are, vying with each other for offices, honours, and possessions, all of which they must leave behind them and come down to us with but a single obol. As we are in a high place, would you like me to call out in a great voice and urge them to desist from their vain labours and live always with death before their eyes, saying: "Vain creatures, why have you set your hearts on these things? Cease toiling, for your lives will not endure forever. Nothing that is in honour here is eternal, nor can a man take anything with him when he dies; nay, it is inevitable that he depart naked, and that his house and his land and his money go first to one and then to another, changing their owners." If I should call to them out of a commanding place and say all this and more, do you not think that they would be greatly assisted in life and made saner by far?

HERMES

My dear fellow, you do not know how Ignorance and Error have served them. Even a drill could not penetrate their ears now, because these dames have stopped them with such quantities of wax, like Odysseus, who did this to his comrades for fear that they might hear the Sirens. How could they hear, then, even if you should crack your lungs with bawling? What lies in the power of Lethe down

\(^1\) Iliad 6, 146.
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touto entauðha hei agnoia ergaizetai. plhn alla eisow autwv olignoi ou parapedeumevoi tov kηrovn es ta òta, pròs tìn allhtheian apocléunontes, dexi dederkotes es ta pràgmata kal kategwnkotes oia eståv.

XAPON

Oúkoûn ékeinovs gous erwboísemew.

ERMIH

Perittov kal touto, légein pròs autouvs A isaswv. óras ópws aútopsástantes tov pollovn kataneglwsoi tov ginroménov kal oudámê ouðamwv áreskontai autouvs, allla déllo eisi drasamwv ñðh bouleúontes par' ûmas apò toû bión. kal gar kal mousôntai elégxonvtes autowv tás amabías.

XAPON

Eud ge, ò gennádai plhn pánn olignoi eísín, ò 'Ermh.

ERMIH

'Ikanoî kal oútov. allla katíwmen ñðh.

XAPON

22 Eiv ëti épódoun, ò 'Ermh, eídeinai, kai mou deíξas autò èntelh ñsò tìn perihgyiavn pepoihmenos, tás aútophkas tòw sòmatwv, ñna katòtutouv, theássasei.

ERMIH

'Hria, ò Xárov, kal tímboi kal táforoi kalhousi tà toiautà. plhn tà prò tòn polëwv èkeina tà ñwmata òras kai tàs sthlas kai praromía: èkeina pánta nekrodocheia kai sòmatofulákhia eståv.

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below is done by Ignorance here. However, there are a few of them who have not admitted the wax into their ears, who are devoted to truth, who look keenly into things and know them for what they are.

CHARON

Then let us call to them at least.

HERMES

It would be superfluous to tell them what they know. You see how they stand aloof from the masses and laugh at what goes on; they are not in the least satisfied with it all, but are clearly planning to make their escape from life to your own regions. Indeed, they have reason, for they are disliked because they expose the follies of man.

CHARON

Well done, staunch souls! But they are very few, Hermes.

HERMES

Even these are enough. But let us go down now.

CHARON

There is one thing more that I wanted to know about, Hermes, and when you point it out to me you will have done your full duty as guide; it is to see the places where they stow the bodies, where they bury them, I mean.

HERMES

They call such places vaults, tombs and graves. Do you see those heaps of earth and slabs of stone and pyramids in front of the cities? All those are for the reception of corpses and the storage of bodies.
THE WORKS OF LUCIAN

ΧΑΡΩΝ

Τί οὖν ἐκεῖνοι στεφάνοις τοὺς λίθους καὶ χρίουσι μύρῳ; οἱ δὲ καὶ τυράννοι πρὸ τῶν χωμάτων καὶ βόθρουν τινὰ ὀρύξαντες καίουσι τε ταυτὶ τὰ πολυτελὴ δεῖπνα καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὡς γοῦν εἰκάσαι, ἐγχέουσιν;

ΕΡΜΗΣ

Οὐκ οἶδα, ὦ πορθμεῦ, τί ταύτα πρὸς τοὺς ἐν Ἀἰδοὺν πεπιστεύκασι δὴ οὖν τὰς ψυχὰς ἀναπεμ-

πομένας κἀτωθεν δειπνεῖν μὲν ὡς οἶνον τε περι-

πετομένας τὴν κύσαν καὶ τὸν καπνὸν, πίνειν δὲ

ἀπὸ τοῦ βόθρου τὸ μελίκρατον.

ΧΑΡΩΝ

'Εκεῖνος ἔτι πίνειν ἢ ἑσθεῖν, ὡς τὰ κρανία

ξηρότατα; καίτοι γελοῖος εἰμι σοὶ λέγων ταῦτα

ὀσμέραι κατάγοντι αὐτούς. οἰσθα οὖν εἰ δύναιντ' ἂν ἔτι ἀνελθεῖν ἀπαξ ύποχόνιοι γενόμενοι. ἐπεὶ

τοι καὶ παγγέλοια ἂν, ὥ Ερμῆ, ἐπασχον, οὐκ

ὅλγα πράγματα ἔχων, εἰ ἔδει μὴ κατάγειν μόνον

αὐτούς, ἄλλα καὶ αὐθὲς ἀνάγειν πιομένους. ὦ

μάταιοι, τῆς ἀνοίας, οὐκ εἴδοτες ἡλίκους ὄροις

διακέρτησα τὰ νεκρῶν καὶ τὰ ζῶντων πράγματα

καὶ οἷα τὰ παρ' ἡμῖν ἐστὶ καὶ ὅτι

κάθαν' ὁμώς δ' τ᾽ ἀτυμβος ἀνήρ ὅς τ᾽ ἐλλαχε

τύμβοι,

ἐν δὲ ἡ τμῆ Περσῶν κρείων τ᾽ Ἀγαμέμνονον

Θερσίτη δ' ἵσους Θέτιδος παῖς ἥπικόμοιο

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CHARON

Why is it, then, that those people are putting garlands on the stones and anointing them with perfume? There are others also who have built pyres in front of the mounds and have dug trenches, and now they are burning up those fine dinners and pouring wine and mead, as far as one may judge, into the ditches.

HERMES

I don’t know what good these things are to men in Hades, ferryman; they are convinced, however, that the souls, allowed to come up from below, get their dinner as best they may by flitting about the smoke and steam and drink the mead out of the trench.

CHARON

What, they eat and drink, when their skulls are dry as tinder? But it is silly for me to tell that to you, who bring them down below every day; you know whether they can come back to earth when they have once gone under ground! I should be in a fine predicament, Hermes, and should have no end of trouble if I were obliged not only to bring them down but to bring them up to drink! What folly, the idiots! They do not know what an impassable frontier divides the world of the dead from the world of the living, and what it is like among us; that

"Death maketh mortals alike, be they buried or lying unburied.
*Equal is Irus the beggar in honour to King Agamemnon;
Fair-haired 'Thetis’ son is no better a man than Thersites."
πάντες δ' εἰσίν ὠμῶς νεκύων ἀμενναῦ κάρηνα,
γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδελὸν λειμώνα.

ΕΡΜΗΣ

23 Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον ἐπαντλεῖς.
ἀλλ' ἐπείπερ ἀνεμησας, ἐθέλω σου δεῖξαι τὸν
τοῦ Ἀχιλλέως τάφον. ὅρας τὸν ἐπὶ τῇ θαλάττῃ;
Σύγειον μὲν ἐκείθεν ἐστὶ τὸ Τρωϊκὸν ἀντικρὺ
dὲ ὁ Αἴας τέθαται ἐν τῷ Ῥοϊτεῖρ.

ΧΑΡΝ

Οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι. τὰς πόλεις δὲ
tὰς ἐπισήμους δείξων μοι ἡδή, δές κατώ ἀκούομεν,
tὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα
καὶ Μυκήνας καὶ Κλεονᾶς καὶ τὴν Ἰλιοῦ αὐτῆς
πολλοὺς γοῦν μὲν μέμνημαι διαπορθμεύσας ἐκείθεν,
ὡς δέκα ὀλλων ἐτῶν μὴ νεωλκῆσαι μηδὲ διαψύξαι
τὸ σκαφίδιον.

ΕΡΜΗΣ

Ἡ Νίνος μὲν, ὦ πορθμεῦ, ἀπόλωλεν ἡδῆ καὶ
οὗδ' ἵχνος ἐτὶ λουπὸν αὐτῆς, οὐδ' ἀν εἶποις ὅπου
ποτὲ ἦν· ἡ Βαβυλῶν δὲ σοι ἐκείνη ἐστὶν ἡ
ἐὔπυργος, ἡ τὸν μέγαν περίβολον, οὐ μετὰ πολὺ
cαὶ αὐτὴ ξητηθησομένη ὀσπέρ ἡ Νίνος. Μυκήνας
δὲ καὶ Κλεωνᾶς αἰσχύνομαι δείξαι σοι, καὶ μά-
λιστα τὸ Ἰλιον. ἀποπνίδεσ χάριν ὦ ὦδ' ὦτι τὸν
Ὁμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν.
πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ
τεθνασί καὶ αὕτη ἀποθνήσκουσι γάρ, ὦ πορθ-
μεῦ, καὶ πόλεις ὀσπέρ ἀνθρωποί, καὶ τὸ παρα-
CHARON, OR THE INSPECTORS

Aye, they are all of them nothing but skeleton relics of dead men,
Bare, dry bones that are scattered about in the asphodel meadow.”1

HERMES

Heracles! What a lot of Homer you are baling out! Now you have put me in mind of him, I want to show you the tomb of Achilles. Do you see it, there by the seaside? Sigeum in Troy is over there, and opposite to it Ajax lies buried on Rhoeteum.

CHARON

The tombs are not large, Hermes. But now show me the prominent cities that we hear of down below, Nineveh, the city of Sardanapalus, Babylon, Mycenae, Cleonae, and Troy itself; I remember that I set a great many from that place across the ferry, so that for ten whole years I couldn’t dock my boat or dry her out.

HERMES

As for Nineveh, ferryman, it is already gone and there is not a trace of it left now; you couldn’t even say where it was. But there you have Babylon, the city of the beautiful towers and the great wall, which will itself soon have to be searched for like Nineveh. I am ashamed to show you Mycenae and Cleonae, and Troy above all; for I know right well that when you go down you will throttle Homer for the boastfulness of his poems. Yet they were once flourishing, though now they too are dead; cities die as well as men, ferryman, and, what is more, even whole rivers.

1 A cento from Homer patched up out of Iliad 9, 319–320; Odyssey 10, 521; 11, 539, 573.
THE WORKS OF LUCIAN

doxytato, kai potamoi olloi. 'Ivanou gonou oude taphos eti en 'Argyze katalaleiptetai.

ΧΑΡΩΝ

Papai tov evpaionov, "Omepe, kai tov onomatiwv, 'Iolos iri kai eurinagia kai evektimenai 24 Klewvai. alla metaxu logon, tines ekinein eisw oi polemouontes he uper tinos allhlonous foueoun-siw;

ΕΡΜΗΣ

'Argieous oras, o Xarwv, kai Lakedaimonious kai tov hmyvita ekineon stratthgon 'Othrnadav tov epignarfoanta to trpapion to aytov aymati.1

ΧΑΡΩΝ

'Tper tinos de aytov, o 'Ermy, o polemos;

ΕΡΜΗΣ

'Tper tou pedion autov, ev phi mokontai.

ΧΑΡΩΝ

'O tis anoias, oii ge ouk isasiv on, kai elen tihn Pelopontinhsou exastos autow kthswntai, moigis an podiaion laboien topov parav tov Aiakoiv to del pedion touto allote alloi geofrhy'sousi pollakies ek bashron to trpapion anastpasaontes tof arortef.

ΕΡΜΗΣ

Outh mou men tahta estai. hmeis de katababantases hde kai kata xhoran evethsantases authis taw orh apallattowmeha, egw mou kath de estalh, su de

1 aymati. M: onymati. other MSS.
CHARON, OR THE INSPECTORS

In fact, even the grave of Inachus no longer survives in Argos.

CHARON

That for your praises, Homer, and your adjectives—“hallowed,” “wide-wayed” Troy and “well-built” Cleonae! But while we are talking, who are those people at war yonder, and why are they killing each other?

HERMES

You are looking at the Argives and Spartans, Charon, and over there is the dying general Othryadas, the one who is writing on the trophy in his own blood.¹

CHARON

What is their war about, Hermes?

HERMES

About the very plain in which they are fighting.

CHARON

What folly! They do not know that even if any one of them should acquire the whole Peloponnese, he could hardly get Aeacus to give him a foot of space. And as for this plain, it will be tilled by one race after another, and many a time they will turn the trophy up out of the depths with the plough.

HERMES

True. But now let’s get down and replace the mountains, and then go our ways, I on my errand.

¹ Three hundred Spartans fought an equal number of Argives for the possession of Thyreatis. Two Argives and a single dying Spartan survived the fight. The Argives hastened home to report their victory; but the Spartan managed to put up a trophy and write upon it a dedication to Zeus in his own blood. Herod. 1, 82; Plut. Moral. 306 b.
THE WORKS OF LUCIAN

ἐπὶ τὸ πορθμεῖον ἦξὼ δὲ σοι καὶ αὐτὸς μετ’ ὀλίγων νεκροστολῶν.

ΧΑΡΩΝ

Εὖ γε ἔποίησας, ὁ Ἐρμής εὐεργέτης εἰς ᾗ ἀναγεγράψῃ, ὀνόματι γὰρ τι διὰ σὲ τῆς ἀποδημίας.—οὐά ἔστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα—βασιλεῖς, πλίνθοι χρυσαῖ, ἐπιτύμβια,1 μάχαι. Χάρωνος δὲ οὐδεὶς λόγος.

1 ἐπιτύμβια Allinson: ἐκατύμβαι MSS.
CHARON, OR THE INSPECTORS

and you to your ferry. I will follow you soon with a convoy of dead.

CHARON

I am much obliged to you, Hermes; you shall be written down for ever as a benefactor. Thanks to you, I have had some profit from my journey. How silly are the ways of unhappy mankind, with their kings, golden ingots, funeral rites and battles—but never a thought of Charon!
PHILOSOPHIES FOR SALE

This is not a sale of philosophers, nor yet, in any ordinary sense, a sale of lives; it is a sale of various types of the philosophic life, which are to serve their buyers as models for the shaping of their own careers. For a convenient rendering, perhaps "philosophies" will do as well as any other single word.

Although Lucian makes it perfectly plain that he is not selling specific philosophers, some, if not all, the manuscripts and all the editors ascribe the words of the different types to definite individuals, whereby they not only introduce confusion into the dialogue (working special havoc in the case of the Academic or Platonist type), but they completely stultify the plea which Lucian puts forward in his own defence in the Fisherman, urging that he had not criticized the leading lights of philosophy, but only the common herd of pretended philosophers. This plea is rather specious, it must be admitted, for Lucian vivifies his types again and again with biographical traits; but we should leave him a leg to stand on, and not make him sell Pythagoras, Chrysippus and the rest in their own persons. Therefore I have substituted the names of schools for the names of individual philosophers throughout, but only in the English version: for in the Greek I have not ventured to do this without commanding fuller evidence from the manuscripts.

Diogenes was once taken by pirates and sold into slavery, they say, and Menippus is known to have written a Sale of Diogenes. It may be that Lucian read it and took a hint from it: he could not have taken more.

The order in which the different types are brought on is very effective, as Helm points out, and well deserves attention as one reads. Interesting too are the prices which they bring.
ΒΙΩΝ ΠΡΑΣΙΣ

ΖΕΤΣ

1 Ἡμεῖς διατίθειται ἃ βάθρα καὶ παρασκεύαζε τὸν τόπον τοῖς ἀφικνουμένοις, οὐδὲ στήσον ἐξῆς παραγαγόν τοὺς βίους, ἀλλὰ κοσμήσας πρῶτον, ὡς εὐπρόσωποι φανοῦνται καὶ ὅτι πλείστοις ἐπάξονται: οὐ δὲ, ὡς Ἐρμῆ, κηρυττε καὶ συγκάλει.

ΕΡΜΗΣ

'Αγαθή τύχη τούς ὑμᾶς ἢ ἔδο παρεῖναι πρὸς τὸ πωλητήριον. ἀποκηρύξομεν δὲ βίους φιλοσόφους παντὸς εἴδους καὶ προαιρέσεων ποικίλων. εἰ δέ τις τὸ παραυτίκα μὴ ἔχει τάργυριον καταβαλέσθαι, εἰς νέωτα ἐκτίσει καταστήσας ἐγγυητήν.

ΖΕΤΣ

Πολλοὶ συνίασιν· ὅστε χρὴ μὴ διατρίβειν μηδὲ κατέχειν αὐτοὺς. πωλῶμεν οὖν.

ΕΡΜΗΣ

2 Τίνα πρῶτον ἐθέλεις παραγάγωμεν;

ΖΕΤΣ

Τούτοις τοῦ χομήτην, τῶν Ἰωνίκων, ἐπεὶ καὶ σεμνὸς τίς εἶναι φαίνεται.

1 ΕΡΜΗΣ. Du Soul, Fritzscbe: no change of speaker in MSS.
2 ΖΕΤΣ. πολλοὶ ... οὖν Du Soul, Fritzscbe: ΕΡΜ. πολλοὶ ... αὐτοὺς. ΖΕΤΣ. πωλῶμεν οὖν vulg.
PHILOSOPHIES FOR SALE

ZEUS

(To an attendant.) You arrange the benches and make the place ready for the men that are coming. (To another attendant.) You bring on the philosophies and put them in line; but first groom them up, so that they will look well and will attract as many as possible. (To Hermes.) You, Hermes, be crier and call them together.

HERMES

Under the blessing of Heaven, let the buyers now appear at the sales-room. We shall put up for sale philosophies of every type and all manner of creeds; and if anyone is unable to pay cash, he is to name a surety and pay next year.

ZEUS

Many are gathering, so we must avoid wasting time and delaying them. Let us begin the sale, then.

HERMES

Which do you want us to bring on first?

ZEUS

This fellow with the long hair, the Ionian, for he seems to be someone of distinction.
Oýtós ò Puv tágrómikòs kataβhēi kai párechē
seautòn ánadeoφeïsthai toùs suneilegmenous.

ZETE

Kýrputte ðh.

ÍROHMHΣ

Toù árißtou ðlou pwolò, toù sémnotatou. tìs
ánoësetai; tìs úpèr ándròtopou éinai boûletai; tìs
eidènai tìn toù pantoù áromoniav kai ánabídounai
pálon;

AGORAKTHΣ

Toù mév eídou oûk ágennhís. tì ðè máliosta oídev;

ÍROHMHΣ

'Arìmêtikí̃n, ástrovòmíav, térapetíav, gevémé-
tríav, múosíkí̃n, gýsetéían. mántiv ákron blépew.

AGORAKTHΣ

'Exéstun áútdon ánakkrínein;

ÍROHMHΣ

'Anákriwe ágathê tûxh.

3 Ïodátou ðl ñú;

Σámmos.

POU Dé èpaitidéôtí̃s;

'En Aígúptw parà toûs ékéi sôfoîsí.
PHILOSOPHIES FOR SALE

HERMES
You Pythagorean, come forward and let yourself be looked over by the company.

ZEUS
Hawk him now.

HERMES
The noblest of philosophies for sale, the most distinguished; who'll buy? Who wants to be more than man? Who wants to apprehend the music of the spheres and to be born again?

BUYER
For looks, he is not bad, but what does he know best?

HERMES
Arithmetic, astronomy, charlatanry, geometry, music and quackery; you see in him a first-class soothsayer.

BUYER
May I question him?

HERMES
Yes, and good luck to you!

BUYER
Where are you from?

PYTHAGOREAN
From Samos.¹

BUYER
Where were you educated?

PYTHAGOREAN
In Egypt, with the sages there.

¹ The birthplace of Pythagoras. Hence the "Pythagorean philosophy" talks Ionic Greek.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ
Φέρε δέ, ἢν πρώιμαί σε, τί με διδάξει; ¹

ΠΤΕΑΓΩΡΑΣ
Διδάξομαι μὲν οὐδέν, ἀναμνήσω δέ.

ΑΓΟΡΑΣΤΗΣ
Πῶς ἀναμνήσεις;

ΠΤΕΑΓΩΡΑΣ
Καθαρὴν πρότερον τὴν ψυχὴν ἐργασάμενος καὶ τὸν ἐπ’ αὐτῇ ρύπον ἐκκλύσας.

ΑΓΟΡΑΣΤΗΣ
Καὶ δὴ νόμισον ἡδη ἐκκεκαθάρθαι με, τις ὁ τρόπος τῆς ἀναμνήσεως;

ΠΤΕΑΓΩΡΑΣ
Τὸ μὲν πρῶτον ἡσυχία μακρὴ καὶ ἀφωνία καὶ πέντε ὡλοὶ ἐτέων λαλεῖν μηδὲν.

ΑΓΟΡΑΣΤΗΣ
"Ωρα σοι, ὦ βέλτιστε, τὸν Κροίσον παῖδα παιδεύειν ἑγὼ γὰρ λάλος, οὐκ ἄνδριάς εἰναι ψυχαμάχοι. τί δὲ μετὰ τὴν σιωπήν ὁμως καὶ τὴν πενταετίαν;

ΠΤΕΑΓΩΡΑΣ
Μουσουργήθη καὶ γεωμετρίῃ ἐνασκήσεαι.

ΑΓΟΡΑΣΤΗΣ
Χάριειν λέγεις, εἰ πρῶτον με κιθαρῳδὸν γενόμενον κἀτὰ εἰναι σοφὸν χρή.

ΠΤΕΑΓΩΡΑΣ
4 Ἔστ’ ἐπὶ τούτεοισιν ἀριθμῆσειν.

¹ διδάξει Κ. Schwartz; διδάξεις MSS.

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PHILOSOPHIES FOR SALE

BUYER
Come now, if I buy you, what will you teach me?

PYTHAGOREAN
I shall teach thee nothing, but make thee remem-
ber.¹

BUYER
How will you make me remember?

PYTHAGOREAN
First by making thy soul pure and purging off the
filth upon it.

BUYER
Well, imagine that my purification is complete,
what will be your method of making me remember?

PYTHAGOREAN
In the first place, long silence and speechlessness,
and for five entire years no word of talk.

BUYER
My good man, you had better teach the son of
Croesus!² I want to be talkative, not a graven
image. However, what comes after the silence and
the five years?

PYTHAGOREAN
Thou shalt be practised in music and geometry.

BUYER
That is delightful; I am to become a fiddler before
being wise!

PYTHAGOREAN
Then, in addition to this, in counting.

¹ Before entering upon its round of transmigrations, the
soul was all-wise; learning is merely remembering. Socrates
expounds this theory in Plato's Meno.
² One of the sons of Croesus was mute: Herod. 1. 34, 85.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Οἶδα καὶ νῦν ἁριθμεῖν.

ΠΤΗΔΟΓΡΑΣ

Πῶς ἁριθμεῖν;

ΑΓΟΡΑΣΤΗΣ

"Ἐν, δύο, τρία, τέτταρα.

ΠΤΗΔΟΓΡΑΣ

Ὡςδὲ διὸ δοκεῖς τέσσαρα, ταῦτα δέκα ἐστὶ
καὶ τρίγωνον ἑντελὲς καὶ ἡμέτερον ὅρκιον.

ΑΓΟΡΑΣΤΗΣ

Οὐ μὰ τὸν μέγιστον τοῖνυν ὅρκον τὰ τέτταρα,
οὕτως θειοτέρως λόγους ἠκουσα οὐδὲ μᾶλλον
ἰεροὺς.

ΠΤΗΔΟΓΡΑΣ

Μετὰ δὲ, ὃ ξεῖνε, εἰσεῖς γῆς τε πέρι καὶ ἡέρος
καὶ ὕδατος καὶ πυρὸς ἡτὶς αὐτέοισιν ἡ φορῇ καὶ
ὀκοῖα ἐόντα μορφὴν ὅκως κινόνται.

ΑΓΟΡΑΣΤΗΣ

Μορφὴν γὰρ ἔχει τὸ πῦρ ἢ ἀέρ ἢ ὕδωρ;

ΠΤΗΔΟΓΡΑΣ

Καὶ μᾶλα ἐμφανέα· οὐ γὰρ οἶλα τε ἀμορφή καὶ
ἀσχημοσύνη κινέονται. καὶ ἐπὶ τοῦτοις δὲ γνώς-
σεῖς τὸν θεὸν ἁριθμὸν ἐόντα καὶ νόον καὶ ἁρ-
μονίαν.

ΑΓΟΡΑΣΤΗΣ

Θαυμάσια λέγεις.

ΠΤΗΔΟΓΡΑΣ

5 Πρὸς δὲ τούσδεσι τοῖσιν εἰρημένοισι καὶ σεωτὸν

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PHILOSOPHIES FOR SALE

BUYER
I know how to count now.

PYTHAGOREAN
How dost thou count?

BUYER
One, two, three, four—

PYTHAGOREAN
Lo! what thou thinkest four is ten, and a perfect triangle, and our oath.¹

BUYER
Well, by your greatest oath, by Four, I never heard diviner doctrines or more esoteric.

PYTHAGOREAN
Thereafter, my friend, thou shalt learn of earth and air and water and fire, what their flux is, and what form they have and how they move.

BUYER
Why, has fire form, or air, or water?

PYTHAGOREAN
Yea, very notably, for without shape and form there can be no motion. And in addition thou shalt learn that God is number and mind and harmony.

BUYER
What you say is wonderful.

PYTHAGOREAN
And beside all that I have said, thou shalt learn

¹ Four is ten, because it contains three, two and one, and 1 2 3 4 = 10. The perfect triangle is

\[
\begin{array}{c}
. \\
. . \\
. . . \\
. . . . \\
\end{array}
\]
THE WORKS OF LUCIAN

ἐνα δοκέοντα ἄλλον ὑπερομένον καὶ ἄλλον ἐόντα εἰσεῖαι.

ἈΓΟΡΑΣΚΗΣ
Τί φής; ἄλλος εἰμὶ καὶ οὗ οὕτως ὁσπερ νῦν πρὸς σὲ διαλέγομαι;

ΠΤΕΑΓΩΡΑΣ
Νῦν μὲν οὕτως, πάλαι δὲ ἐν ἄλλῃ σώματι καὶ ἐν ἄλλῃ σώματι ἐφαντάξεο· χρόνῳ δὲ αὐτῖς ἐστὶ ἄλλῳ μεταβήσεαι.

ἈΓΟΡΑΣΚΗΣ
Τούτῳ φής, ἄθανατον ἐσεσθαι με ἀλλαττόμενον ἐς μορφὰς πλεονας; ἄλλα τάδε μὲν ικανῶς. τὰ δὲ ἀμφὶ δίαιταν ὁποῖος τις εἴ;

ΠΤΕΑΓΩΡΑΣ
Ἐμψυχήτων μὲν οὐδὲ ἐν σιτεόμαι, τὰ δὲ ἄλλα πλὴν κυάμων.

ἈΓΟΡΑΣΚΗΣ
Τίνος ἐνεκα; ἦ μυσάττῃ τοὺς κυάμους;

ΠΤΕΑΓΩΡΑΣ
Οὐκ, ἄλλα ἱρός εἰσὶ καὶ θωμαστὴ αὐτῶν ἢ φύσει· πρῶτον μὲν γὰρ τὸ πᾶν γονή εἰσι, καὶ ἢν ἀποδύσης κύαμον ἐτί χλωρὸν ἐόντα, ὅφει τοῖς ἀνδρελαῖσι μορφοῖσιν ἐμφερέα τὴν φυήν· ἐψηθέντα δὲ ἢν ἄφης ἐς τὴν σεληναίην νυξὶ μεμετρημένῃν, αἷμα ποιήσεις. τὸ δὲ κέζον, Ἀθηναίοισι νόμος κυάμοις τὰς ἄρχας αἱρέσθαι.

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PHILOSOPHIES FOR SALE

that thou, who thinkest thyself a single individual, art one person in semblance and another in reality.

BUYER

What's that? I am another and not this man who now talks to you!

PYTHAGOREAN

Now thou art he, but erstwhile thou didst manifest thyself in another body and under another name, and in time thou shalt again migrate into another person.

BUYER

You mean that I shall be immortal, changing into many forms? But enough of this. How do you stand in the matter of diet?

PYTHAGOREAN

I eat nothing at all that hath life, but all else save beans.

BUYER

Why so? Do you dislike beans?

PYTHAGOREAN

Nay, but they are holy, and wonderful is their nature. First, they are nought but seed of man, and if thou open a bean while it is still green, thou wilt see that it resembleth in structure the member of a man; and again, if thou cook it and set it in the light of the moon for a fixed number of nights, thou wilt make blood. But more than this, the Athenians are wont to choose their magistrates with beans.¹

¹ The offices were filled by lot, and beans were used for lots. This appears to be Lucian's own contribution to the Pythagorean mysticism, but the other particulars are not very remote from the actual teachings of the Neo-Pythagoreans. Cf. Porphyry. Vit. Pythag., 44.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Καλῶς πάντα ἔφη καὶ ιεροπρεπῶς. ἀλλὰ ἀπό-

dυθι, καὶ γυμνὸν γάρ σε ἱδεῖν βούλομαι. ὃ Ἦρα-

κλεις, χρυσοῦς αὐτῷ ὁ μηρός ἐστι. θεός, οὐ βροτός

tis εἶναι φαίνεται: ὥστε ὑψόσομαι πάντως αὐτῶν.

πόσου τούτων ἀποκηρύττεις;

ΕΡΜΗΣ

Δέκα μνών.

ΑΓΟΡΑΣΤΗΣ

"Εχω τοσούτου λαβών.

ΖΕΤΣ

Γράφε τοῦ ὑψησαμένου τούνομα καὶ ὃθεν ἐστίν.

ΕΡΜΗΣ

'Ιταλιώτης, ὃ Ζεῦ, δοκεὶ τίς εἶναι τῶν ἀμφὶ

Κρότωνα καὶ Τάραντα καὶ τὴν ταύτη Ἑλλάδα·

cαλτοι οὐχ εἰς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνηται

cατὰ κοινὸν αὐτῶν.

ΖΕΤΣ

'Απαγέτωσαν ἄλλον παράγωμεν.

ΕΡΜΗΣ

7 Βούλει τὸν αὐχμώντα ἐκεῖνον, τὸν Ποντικόν;

ΖΕΤΣ

Πάνυ μὲν οὖν.

ΕΡΜΗΣ

Οὗτος ὁ τὴν πῆραν ἐξηρτημένος, ὁ ἐξωμίας, ἐλθὲ

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PHILOSOPHIES FOR SALE

BUYER
You have explained everything duly and sacerdotally. Come, strip, for I want to see you unclothed. Heracles! His thigh is of gold! He seems to be a god and not a mortal, so I shall certainly buy him. (To Hermes.) What price do you sell him for?

HERMES
Ten minas.

BUYER
I'll take him at that figure.

ZEUS
Write down the buyer's name and where he comes from.

HERMES
He appears to be an Italian, Zeus, one of those who live in the neighbourhood of Croton and Tarentum and the Greek settlements in that quarter of the world. But there is more than one buyer; about three hundred have bought him in shares.¹

ZEUS
Let them take him away; let us bring on another.

HERMES
Do you want the dirty one over yonder, from the Black Sea?²

ZEUS
By all means.

HERMES
You there with the wallet slung about you, you

¹ A reference to the brotherhood founded by Pythagoras in Magna Grecia, which wielded great political power until it was extirpated in a general revolt about fifty years after the death of Pythagoras.
² Diogenes, chief of the Cynics, came from Sinope.
THE WORKS OF LUCIAN

καὶ περιθεὶ ἐν κύκλῳ τὸ συνέδριον. βίον ἀνδρικῶν
πωλῶν, βίον ἀριστον καὶ γεννικόν, βίον ἐλεύθερον
τίς ὁνήσεται;

ΑΓΟΡΑΣΤΗΣ

"Ο κήρυξ πῶς ἐφης σὺ; πωλεῖς τὸν ἐλεύθερον;

ΕΡΜΗΣ

"Εγώγε.

ΑΓΟΡΑΣΤΗΣ

Εἰτ’ οὐ δέδιας μὴ σοι δικάσῃ ἀνδραποδισμὸν
ἡ καὶ προκαλέσῃ σα σε εἰς Ἅρειον πάγον;

ΕΡΜΗΣ

Οὐδέν αὐτῷ μέλει τῆς πράσεως· οὐτεὶ γὰρ εἶναι
παντάπασιν ἐλεύθερος.

ΑΓΟΡΑΣΤΗΣ

Τί δ’ ἂν τις αὐτῷ χρήσαι το ῥυπώντη καὶ οὕτω
κακοδαιμόνως διακειμένως; πλὴν εἰ μὴ σκαπανέα
γε καὶ ὑδροφόρον αὐτὸν ἀποδεικτέον.

ΕΡΜΗΣ

Οὐ μόνον, ἀλλὰ καὶ ἡν θυρωρὸν αὐτὸν ἐπι-
στήσης, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν.
ἀμέλει κύων αὐτῷ καὶ τὸ ὄνομα.

ΑΓΟΡΑΣΤΗΣ

Ποδατὸς δὲ ἐστὶν ἢ τίνα τὴν ἀσκησιν ἐπαγ-
γέλλεται;

ΕΡΜΗΣ

Αὐτὸν ἐροῦ· κάλλιον γὰρ οὐτω ποιεῖν.

ΑΓΟΡΑΣΤΗΣ

Δέδια τὸ σκυθρωπῶν αὐτοῦ καὶ κατηφές, μὴ
με ὑλακτήσῃ προσελθόντα ἥ καὶ νὴ Δία δάκη γε.
οὐχ ὅρας ὁς διηρται τὸ ξύλον καὶ συνέσπακε τὰς

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with the sleeveless shirt, come and walk about the room. I offer for sale a manly philosophy, a noble philosophy, a free philosophy; who'll buy?

BUYER
Crier, what's that you say? Are you selling someone who is free?

HERMES
That I am.

BUYER
Then aren't you afraid he may have the law on you for kidnapping or even summon you to the Areopagus?

HERMES
He doesn't mind being sold, for he thinks that he is free anyhow.

BUYER
What use could a man make of him, filthy as he is, and in such a wretched condition? However, he might be made a shoveller or a drawer of water.

HERMES
Not only that, but if you make him doorkeeper, you will find him far more trusty than a dog. In fact, he is even called a dog.¹

BUYER
Where is he from, and what creed does he profess?

HERMES
Ask the man himself; it is better to do so.

BUYER
I am afraid of his sullen, hang-dog look; he may bark at me if I go near him, or even bite me, by Zeus! Don't you see how he has his cudgel poised

¹ The name of the sect in Greek means "doggish."
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όφρυς καὶ ἀπειλητικόν τι καὶ χολῶδες ὑποβλέπει;

ΕΡΜΗΣ

Μὴ δεδιθ' τιθασὸς γάρ ἐστι.

ΑΓΟΡΑΣΤΗΣ

8 Τὸ πρῶτον, ὃ βέλτιστε, ποδαπὸς εἶ;

ΔΙΟΓΕΝΗΣ

Παντοδαπός.  

ΑΓΟΡΑΣΤΗΣ

Πῶς λέγεις;  

ΔΙΟΓΕΝΗΣ

Τοῦ κόσμου πολύτην ὀρᾶς.

ΑΓΟΡΑΣΤΗΣ

Ζηλοῖς δὲ δὴ τίνα;

ΔΙΟΓΕΝΗΣ

Τὸν Ἰηρακλέα.

ΑΓΟΡΑΣΤΗΣ

Τὰ γὰρ σὺν οὖχ ἔκλειξι καὶ λειτυτὴν ἀμπέχῃ; τὸ μὲν γὰρ ἐξὸλον ἐοικας αὐτῷ.

ΔΙΟΓΕΝΗΣ

Τούτι μοι λειτυτὶ, τὸ τριβώνιον. Στρατεύομαι δὲ ὁσπερ ἐκεῖνος ἐπὶ τὰς ἠδονάς, οὐ κελευστός, ἀλλὰ ἐκούσιος, ἐκκαθάραι τὸν βίον προαιρούμενος.

ΑΓΟΡΑΣΤΗΣ

Εὖ γε τῆς προαιρέσεως. ἀλλὰ τὰ μάλιστα εἰδέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις;

ΔΙΟΓΕΝΗΣ

Ἐλευθερωτῆς εἰμὶ τῶν ἀνθρώπων καὶ ιατρὸς τῶν παθῶν. τὸ δὲ ὄλον ἀληθείας καὶ παρρησίας προφήτης εἶναι βούλομαι.

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and his brows bent, and scowls in a threatening, angry way?

HERMES
Don't be afraid; he is gentle.

BUYER
First of all, my friend, where are you from?

CYNIC
Everywhere.

BUYER
What do you mean?

CYNIC
You see in me a citizen of the world.

BUYER
Whom do you take for your pattern?

CYNIC
Heracles.

BUYER
Then why don't you wear a lion's skin? For as to the cudgel, you are like him in that.

CYNIC
This short cloak is my lion-skin; and I am a soldier like him, fighting against pleasures, no conscript but a volunteer, purposing to make life clean.

BUYER
A fine purpose! But what do you know best, and what is your business?

CYNIC
I am a liberator of men and a physician to their ills; in short I desire to be an interpreter of truth and free speech.
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ΑΓΟΡΑΣΤΗΣ

9 Εύ γε, ὁ προφήτα: ἦν δὲ πρῶμαι σε, τίνα με τόν τρόπον διασκήσεις;

ΔΙΟΓΕΝΗΣ

Πρῶτον μὲν παραλαβών σε καὶ ἀποδύσας τήν τρυφὴν καὶ ἀπορία συγκατακλείσας τριβώνιον περιβαλὼν, μετὰ δὲ πονεῖν καὶ κάμνειν καταναγκᾶσω χαμαί καθεύδοντα καὶ ὑδωρ πίνοντα καὶ ὧν ἔτυχεν ἐμπιμπλάμενον, τὰ δὲ χρήματα, ἴν ἔχεις, ἕμοι πειθόμενος εἰς τὴν θαλατταν φέρων ἐμβαλεῖς, γάμου δὲ ἀμέλησεις καὶ παίδων καὶ πατρίδος, καὶ πάντα σοι τὰ ταύτα λήρος ἔσται, καὶ τὴν πατρίδαν οἰκίαν ἀπολυτῶν ἢ τάφον οἰκήσεις ἢ πυργίον ἔρημον ἢ καὶ πίθον ἢ πήρα δὲ σοι θέρμων ἔσται μεστή καὶ ὀπισθογράφων βιβλίων καὶ οὕτως ἔχων εὐδαιμονέστερος εἶναι φήσεις τοῦ μεγάλου βασιλέως. ἤν μαστυγοὶ δὲ τίς ἢ στρεβλοῖ, τούτων οὐδὲν ἀνισαρὸν ἡγήσῃ.

ΑΓΟΡΑΣΤΗΣ

Πῶς τούτο φής τὸ μὴ ἄλγειν μαστυγούμενον; οὐ γὰρ χελώνης ἢ καράβου τὸ δέρμα περιβέβλημαι.

ΔΙΟΓΕΝΗΣ

Τὸ Εὐριπίδειον ἐκεῖνο ζηλῶσεις μικρὸν ἐν- αλλάξας.

ΑΓΟΡΑΣΤΗΣ

Τὸ ποίον;

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BUYER

Very good, interpreter! But if I buy you, what course of training will you give me?

CYNIC

First, after taking you in charge, stripping you of your luxury and shackling you to want, I will put a short cloak on you. Next I will compel you to undergo pains and hardships, sleeping on the ground, drinking nothing but water and filling yourself with any food that comes your way. As for your money, in case you have any, if you follow my advice you will throw it into the sea forthwith. You will take no thought for marriage or children or native land: all that will be sheer nonsense to you, and you will leave the house of your fathers and make your home in a tomb or a deserted tower or even a jar.¹ Your wallet will be full of lupines, and of papyrus rolls written on both sides. Leading this life you will say that you are happier than the Great King; and if anyone flogs you or twists you on the rack, you will think that there is nothing painful in it.

BUYER

What do you mean by not feeling pain when I am flogged? I am not enclosed in the carapace of a turtle or a crab!

CYNIC

You will put in practice the saying of Euripides, slightly revised.

BUYER

What saying?

¹ As did Diogenes; for his “tub” was really a jar.
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ΔΙΟΓΕΝΗΣ

'Η φρήν σοι ἀλγήσει, ἡ δὲ γλῶσσα ἔσται ἀνάλγητος. ἀ δὲ μάλιστα δεῖ προσείναι, ταῦτα ἐστὶν ἵταμον χρῆ εἶναι καὶ θρασύν καὶ λοιδορεῖσθαι πᾶσιν ἡξῆς καὶ βασιλεῦσι καὶ ιδιώταις· οὔτω γὰρ ἀποβλέψονται σε καὶ ἀνδρεῖον ὑπολήψονται. βάρβαρος δὲ ἡ φωνὴ ἔστω καὶ ἄπηχες τὸ φθέγμα καὶ ἀτεχνώς δμοιον κυνί, καὶ πρόσωπον δὲ ἐντεταμένου καὶ βάδισμα τοιούτῳ προσώπῳ πρέπουν, καὶ ὅλως θηριώδη τὰ πάντα καὶ ἄγμα. αὐτῶς δὲ καὶ ἐπιείκεια καὶ μετριότης ἀπέστω, καὶ τὸ ἐρυθριὰν ἀπόξυσον τοῦ προσώπου παντελῶς. δίωκε δὲ τὰ πολυναθρωπώτατα τῶν χωρίων, καὶ ἐν αὐτοῖς τούτοις μόνος καὶ ἀκοινώνητος εἶναι θέλε μὴ φίλον, μὴ ἐξένον προσεέμενος· κατάλυσις γὰρ τοιαύτα τῆς ἀρχῆς. ἐν οὖν δἐ πάντων, ἀ μηδὲ ἰδίᾳ ποιήσειν ἄν τις, θαρρῶν ποίει, καὶ τῶν ἀφροδισίων αἰροῦ τὰ γελοίοτερα, καὶ τέλος, ἢ σοι δοκῇ, πολύποδα ὦμὼν ἢ σηπίαν φαγὼν ἀπόθανε. ταύτην σοι τὴν εὐδαιμονίαν προξενοῦμεν.

ΑΓΟΡΑΣΤΗΣ

11 Ἄπαγε· μιαρὰ γὰρ καὶ ὁμήρωπη λέγεις.

ΔΙΟΓΕΝΗΣ

'Άλλα ἑράστα γε, ὦ οὗτος, καὶ πᾶσιν εὐχερῆ μετελθεῖν· οὐ γὰρ σοὶ δεῖσθε παιδείας καὶ λόγων καὶ λήρων, ἀλλ' ἐπίτημος αὕτη σοι πρὸς δόξαν ἡ ὁδὸς· κἂν ἰδιώτης ἦς, ἤτοι σκυτοδέψῃς ἢ ταιρι-
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CYNIC

Your mind will suffer, but your tongue will not.\(^1\)

The traits that you should possess in particular are these: you should be impudent and bold, and should abuse all and each, both kings and commoners, for thus they will admire you and think you manly. Let your language be barbarous, your voice discordant and just like the barking of a dog: let your expression be set, and your gait consistent with your expression. In a word, let everything about you be bestial and savage. Put off modesty, decency and moderation, and wipe away blushes from your face completely. Frequent the most crowded place, and in those very places desire to be solitary and uncommunicative, greeting nor friend nor stranger; for to do so is abdication of the empire.\(^2\) Do boldly in full view of all what another would not do in secret; choose the most ridiculous ways of satisfying your lust; and at the last, if you like, eat a raw devilfish or squid, and die.\(^3\) That is the bliss we vouchsafe you.

BUYER

Get out with you! The life you talk of is abominable and inhuman.

CYNIC

But at all events it is easy, man, and no trouble for all to follow; for you will not need education and doctrine and drivel, but this road is a short cut to fame. Even if you are an unlettered man,—a tanner

\(^1\) *Hippol.* 612: ἡ γλῶσσα ὁμώοχε, ἡ δὲ φρῆν ἀνώμοτος. (My tongue took oath; my mind has taken none.)

\(^2\) Cynic and Stoic cant, meaning that a man cannot mingle with his fellows freely and still be captain of his soul.

\(^3\) See *Downward Journey*, 7, and the note (p. 15).
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χοπώλης ἢ τέκτων ἢ τραπεζίτης, οὐδὲν σε κωλύσει θαυμαστῶν εἶναι, ἂν μόνον ἡ ἀναίδεια καὶ τὸ θράσος παρῇ καὶ λοιδορεῖσθαι καλῶς ἐκμάθης.

ΑΓΟΡΑΣΤΗΣ
Πρὸς ταῦτα μὲν οὐ δεόμαι σου. ναύτης δ' ἂν ἴσως ἡ κηπουρός ἐν καιρῷ γένοιο, καὶ ταῦτα, ἢν ἔθελῃ σε ἀποδόσθαι οὗτοι τὸ μέγιστον δῦ ὅβολων.

ΕΡΜΗΣ
'Εξε λαβὼν· καὶ γὰρ ἂσμενοι ἀπαλλαξόμεθα ἐνοχλοῦντος αὐτοῦ καὶ βοῶντος καὶ ἀπαντασ ἀπαξαπλῶς ὑβρίζοντος καὶ ἀγορευόντος κακῶς.

ΖΕΥΣ
12 Ἀλλον κάλει τὸν Κυρηναίον, τὸν ἐν τῇ πορ- φυρίδι, τὸν ἐστεφανωμένου.

ΕΡΜΗΣ
'Αγε δὴ, πρόσεχε πᾶς· πολυτελές τὸ χρήμα καὶ πλουσίων θεόμενον. βίος οὗτος ἕδιστος, βίος τρισμακάριστος. τίς ἐπιθυμεῖ τρυφῆς; τίς ὀνεῖται τὸν ἅβροτατον;

ΑΓΟΡΑΣΤΗΣ
'Ελθὲ σὺ καὶ λέγε ἀπερ εἰδῶς τυγχάνεις· ὠνη- σομαι γὰρ σε, ἂν ὅφελίμος ἐσ.

ΕΡΜΗΣ
Μὴ ἐνόχλει αὐτῶν, ὡ βέλτιστε, μηδὲ ἀνάκρινε· μεθύει γὰρ. ἄστε οὖκ ἂν ἀποκρίναιτό σοι, τὴν γλώτταν, ὡς ὅρᾶς, διολισθάνων.
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or a fish-man or a carpenter or a money-changer—there will be nothing to hinder you from being wondered at, if only you have impudence and boldness and learn how to abuse people properly.

"BUYER

I do not want you for any such purpose, but you might do at a pinch for a boatman or a gardener, and only then if my friend here is willing to sell you for two obols at the outside.

HERMES

He's yours: take him. We shall be glad to get rid of him because he is annoying and loud-mouthed and insults and abuses everybody without exception.

ZEUS

Call another; the Cyrenaic in the purple cloak, with the wreath on his head.¹

HERMES

Come now, attend, everyone! Here we have high-priced wares, wanting a rich buyer. Here you are with the sweetest philosophy, the thrice-happy philosophy! Who hankers for high living? Who'll buy the height of luxury?

BUYER

Come here and tell me what you know; I will buy you if you are of any use.

HERMES

Don't bother him, please, sir, and don't question him, for he is drunk, and so can't answer you because his tongue falters, as you observe.

¹ The Cyrenaic school, which made pleasure the highest good, was founded by Aristippus, who furnished a detail or two to this caricature.
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ΑΓΟΡΑΣΤΗΣ

Καὶ τίς ἂν εὖ φρονῶν πρίατο διεφθαρμένον οὕτω καὶ ἀκόλαστον ἀνδράποδον; ὥσον δὲ καὶ ἀποτυπεῖ μύρων, ὡς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον. ἀλλὰ κἂν σὺ γε, ὦ Ἐρμῆ, λέγε ὁποία πρόσεστιν αὐτῷ καὶ ἅ μετίων τυγχάνει.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, συμβείναι δεξιῶς καὶ συμπιεῖν ἰκανὸς καὶ κωμάσαι μετὰ αὐλητρίδος ἐπιτήδειος ἐρώτητε καὶ ἀσώτῳ δεσπότῃ· τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ ὁφοποίος ἐμπειρότατος, καὶ ὅλως σοφιστῆς ἡδυπαθείας. ἐπαιδεύθη μὲν οὖν Ἦθησιν, ἔδοξεν δὲ καὶ περὶ Σικελίαιν τοῖς τυράννοις καὶ σφῶδρα εὐδοκίμει παρ' αὐτοῖς. τὸ δὲ κεφάλαιον τῆς προαιρέσεως, ἀπάντων καταφρονεῖν, ἀπασι χρήσαται, πανταχόθεν ἐρανίζονταί την ἠδονήν.

ΑΓΟΡΑΣΤΗΣ

"Ὡρα σοι ἄλλον περιβλέπειν τῶν πλουσίων τούτων καὶ πολυχρημάτων" ἐγὼ μὲν γὰρ οὐκ ἐπιτήδειος ἱλαρὸν ὁνείσθαι βίον.

ΕΡΜΗΣ

"Ἀπρατός ἐσικεῖ ἡμῶν οὕτως, ὥ Ζεῦ, μένειν.

ΖΕΤΣ

13 Μετάστησον· ἄλλον παράγει· μᾶλλον δὲ τῶν δύο τούτω, τὸν γελώντα τὸν Ἀβδηρόθεν καὶ τὸν κλάοντα τὸν ἐξ Ἐφέσου· ἀμα γὰρ αὐτῷ πεπράσθαι βούλομαι.

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BUYER

Who that is in his senses would buy so corrupt and lawless a slave? How he reeks of myrrh, and how he staggers and reels in his gait! But you yourself, Hermes, might tell me what traits he has and what his object in life is.

HERMES

In general, he is accommodating to live with, satisfactory to drink with, and handy to accompany an amorous and profligate master when he riots about town with a flute-girl. Moreover, he is a connoisseur in pastries and a highly expert cook: in short, a Professor of Luxury. He was educated in Athens, and entered service in Sicily, at the court of the tyrants, with whom he enjoyed high favour. The sum and substance of his creed is to despise everything, make use of everything and cull pleasure from every source.

BUYER

You had better look about for someone else, among these rich and wealthy people; for I can't afford to buy a jolly life.

HERMES

It looks as if this fellow would be left on our hands, Zeus.

ZEUS

Remove him; bring on another—stay! those two, the one from Abdera who laughs and the one from Ephesus who cries, for I want to sell them together.¹

¹ The Schools of Democritus of Abdera, the propounder of the atomic theory, and of Heraclitus of Ephesus, who originated the doctrine of the flux; he held that fire is the first principle, and its manifestations continually change, so that nothing is stable. Both representatives talk Ionic Greek.
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ΕΡΜΗΣ

Κατάβητον ἡς τὸ μέσον. τῷ ἀρίστῳ βίω πωλῶ, τῷ σοφωτάτῳ πάντων ἀποκηρύττομεν.

ΑΓΟΡΑΣΤΗΣ

"Ὡ Ζεῦ τῆς ἐναντίότητος. ὃ μὲν οὐ διαλειπεῖ γελῶν, ὃ δὲ τινα ἔοικε πενθεῖν. δακρύει γοῦν τὸ παράπαν. τί ταῦτα, ὃ οὕτος; τί γελᾶς;

ΔΗΜΟΚΡΙΤΟΣ

"Ερωτᾶσ; ὅτι μοι γελοῖα πάντα δοκεῖ εἰ τὰ πρήγματα ὑμέων καὶ αὐτοὶ ὑμεῖς.

ΑΓΟΡΑΣΤΗΣ

Πῶς λέγεις; καταγελᾶς ἡμῶν ἀπάντων καὶ παρ' οὐδέν τίθεσαι τὰ ἡμέτερα πράγματα;

ΔΗΜΟΚΡΙΤΟΣ

"Ὄδε ἔχεις σπουδαῖον γὰρ ἐν αὐτέοις οὐδὲν, κενεὰ δὲ πάντα καὶ ἀτόμων φορὴ καὶ ἄπειρη.

ΑΓΟΡΑΣΤΗΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὡς ἀληθῶς καὶ 14 ἀπειρός. ὃ τῆς ὑβρεως, οὐ παύσῃ γελῶν; σὺ δὲ τί κλαίεις, ὃ βέλτιστε; πολὺ γὰρ οἶμαι κάλλιον σοὶ προσόλαλεῖν.

ΗΡΑΚΛΕΙΤΟΣ

"Ἡγέομαι γὰρ, ὃ ξεῖνε, τὰ ἀνθρωπηγία πρήγματα ὀιζυρὰ καὶ δακρυώδεα καὶ οὐδὲν αὐτέοιν ὃ τι μὴ ἐπικήρυσ. τὸ δὲ οἰκτείρω τε σφέας καὶ ὁδύρομαι, καὶ τὰ μὲν παρεόντα οὐ δοκεῶ μεγάλα, τὰ δὲ ὑστέρῳ χρόνῳ ἐσόμενα πάμπαν ἀνιηρά, λέγω δὲ 474
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HERMES

Come down among us, you two. I sell the two best philosophies; we offer the two that are sagest of all.

BUYER

Zeus! What a contrast! One of them never stops laughing, and the other is apparently mourning a death, as he weeps incessantly. What is the matter, man? Why are you laughing?

DEMOCRITAN

Dost thou need to ask? Because to me it seemeth that all your affairs are laughable, and yourselves as well.

BUYER

What, are you laughing at us all, and do you think nothing of our affairs?

DEMOCRITAN

Even so; for there is nothing serious in them, but everything is a hollow mockery, drift of atoms, infinitude.

BUYER

No indeed, but you yourself are a hollow mockery in very truth and an infinite ass. Oh, what effrontery! Will you never stop laughing? (To the other.) But you, why do you cry? For I think it is much more becoming to talk with you.

HERACLITEAN

Because I consider, O stranger, that the affairs of man are woeful and tearful, and there is naught in them that is not foredoomed; therefore I pity and grieve for men. And their present woes I do not consider great, but those to come in future will be wholly bitter; I speak of the great conflagrations.
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tàς ἐκπυρώσιας καὶ τὴν τοῦ ὅλου συμφορήν· ταῦτα ὀδύρομαι καὶ ὅτι ἐμπεδον οὐδὲν, ἀλλ' ὁκως ἐσσυνειλέονται καὶ ἐστὶ τῶντο τέρψεως ἀτερψή, γνῶσις ἀγνωσίᾳ, μέγα μικρόν, ἄνω κάτω περιχωρέοντα καὶ ἀμείβομενα ἐν τῇ τοῦ αἰῶνος παιδίᾳ.

ἈΓΟΡΑΣΤΗΣ

Τί γὰρ ὁ αἰών ἔστι;

ΗΡΑΚΛΕΙΤΟΣ

Παῖς παῖζων, πεσσεύων, διαφερόμενος, συμφερόμενος.

ἈΓΟΡΑΣΤΗΣ

Τί δὲ ἀνθρωποί;

ΗΡΑΚΛΕΙΤΟΣ

Θεοὶ θυντοί.

ἈΓΟΡΑΣΤΗΣ

Τί δὲ θεοί;

ΗΡΑΚΛΕΙΤΟΣ

Ἀνθρωποί ἀθάνατοι.

ἈΓΟΡΑΣΤΗΣ

Αἰνίγματα λέγεις, ὃ οὔτος, ἣ γρίφους συντίθης; ἀτεχνῶς γὰρ ὥσπερ ὁ Λόξιας οὐδὲν ἀποσαφεῖς.

ΗΡΑΚΛΕΙΤΟΣ

Οὐδὲν γὰρ μοι μέλει ύμέων.

ἈΓΟΡΑΣΤΗΣ

Τοιγαροῦν οὐδὲ ὑπῆρεται σὲ τις εὗ φρονῶν.

ΗΡΑΚΛΕΙΤΟΣ

Ἐγὼ δὲ κέλομαι πᾶσιν ἠθητῶν οἰμώξειν, τοῖσιν ὀνεομένοις καὶ τοῖσιν οὐκ ὀνεομένοις.

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and the collapse of the universe. It is for this that I grieve, and because nothing is fixed, but all things are in a manner stirred up into porridge, and joy and joylessness, wisdom and unwisdom, great and small are all but the same, circling about, up and down, and interchanging in the game of Eternity.

BUYER

And what is Eternity?

HERACLITEAN

A child playing a game, moving counters, in discord, in concord.

BUYER

What are men?

HERACLITEAN

Mortal gods.

BUYER

And the Gods?

HERACLITEAN

Immortal men.

BUYER

Are you telling riddles, man, or making conundrums? You are just like Apollo, for you say nothing plainly.¹

HERACLITEAN

Because you matter naught to me.

BUYER

Then nobody in his sense will buy you.

HERACLITEAN

I bid ye go weep, one and all, buy you or buy you not.

¹ Heraclitus was nicknamed ὁ Ἐκοτείνος, "the Obscure."
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ἈΓΟΡΑΣΤΗΣ
Τούτῳ τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστίν· οὔδέτερον δὲ ὦμος αὐτῶν ἐγγὺς ὑψιστοίμαι.

ΕΡΜΗΣ
"Ἄπρατοι καὶ οὕτωι μένουσιν.

ΖΕΤΗΣ
"Ἀλλον ἀποκήρυττε.

ΕΡΜΗΣ
15 Βούλει τὸν Ἄθηναίον ἔκεινον, τὸν στωμύλον;

ΖΕΤΗΣ
Πάνω μὲν οὖν.

ΕΡΜΗΣ
Δεύρῳ ἐλθὲ σὺ. βίον ἀγαθὸν καὶ συνετὸν ἀποκηρύττομεν. τὸς ἄνειταί τὸν ἱερώτατον;

ΑΓΟΡΑΣΤΗΣ
Εἰπέ μοι, τί μάλιστα εἰδῶς τυγχάνεις;

ΣΩΚΡΑΤΗΣ
Παιδεραστῆς εἶμι καὶ σοφὸς τὰ ἐρωτικά.

ΑΓΟΡΑΣΤΗΣ
Πῶς οὖν ἐγὼ πρίωμαι σε; παιδαγωγοῦ γὰρ ἐδεόμην τῷ παιδὶ καλῷ δυντί μοι.

ΣΩΚΡΑΤΗΣ
Τὸς δὲ ἄν ἐπιτηθείσετερος ἐμοῦ γένοιτο συνεῖναι καλῷ; καὶ γὰρ οὐ τῶν σωμάτων ἑραστῆς εἰμι, τὴν ψυχὴν δὲ ἰγούμαι καλῆν. ἀμέλει κἂν ὑπὸ ταύτὸν

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BUYER
This fellow's trouble is not far removed from insanity. However, I for my part will not buy either of them.

HERMES
They are left unsold also.

ZEUS
Put up another.

HERMES
Do you want the Athenian over there, who has so much to say?¹

ZEUS
By all means.

HERMES
Come here, sir. We are putting up a righteous and intelligent philosophy. Who'll buy the height of sanctity?

BUYER
Tell me what you know best?

ACADEMIC
I am a lover, and wise in matters of love.

BUYER
How am I to buy you, then? What I wanted was a tutor for my son, who is handsome.

ACADEMIC
But who would be more suitable than I to associate with a handsome lad? It is not the body I love, it is the soul that I hold beautiful. As a matter of

¹ Both Socrates and Plato contribute to the picture of the typical Academic. Consequently some editors, misled by the manuscripts (see introductory note) ascribe the part of Academic to Socrates, some to Plato, and some divide it between the two.
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ιμάτιον μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ’ ἐμοὶ δεινὸν παθεῖν.

ἈΓΟΡΆΣΤΗΣ

"Ἀπιστὰ λέγεις, τὸ παιδεραστῆν ὄντα μὴ πέρα τῆς ψυχῆς πολυπραγμονεῖν, καὶ ταύτα ἐπ’ ἐξουσίας, ὕπο τῷ αὐτῷ ἰματίῳ κατακείμενον.

ΣΩΚΡΑΤΗΣ

16 Καὶ μὴν ὀμνύω γε σοι τὸν κύνα καὶ τὴν πλάτανον οὕτω ταύτα ἔχειν.

ἈΓΟΡΆΣΤΗΣ

"Ἡράκλεις τῆς ἀτοπίας τῶν θεῶν.

ΣΩΚΡΑΤΗΣ

Τί σὺ λέγεις; οὐ δοκεῖ σοι ὁ κύων εἶναι θεός; οὐχ ὁρᾶς τὸν Ἀνουβιν ἐν Αἰγύπτῳ ὄσος; καὶ τὸν ἐν οὐρανῷ Σείριον καὶ τὸν παρὰ τοῖς κάτω Κέρβερον;

ἈΓΟΡΆΣΤΗΣ

17 Ἡλεγείς, ἐγὼ δὲ διημάρτανον. ἄλλα τίνα βίοις τῶν τρόπων;

ΣΩΚΡΑΤΗΣ

Οἶκῳ μὲν ἐμαντῷ τινα πόλιν ἀναπλάσας, χρώμαι δὲ πολιτείᾳ ξένη καὶ νόμους νομίζω τοὺς ἐμούς.

ἈΓΟΡΆΣΤΗΣ

"Ἐν ἐβουλόμην ἀκοῦσαι τῶν δογμάτων.

ΣΩΚΡΑΤΗΣ

"Ἀκοῦε δὴ τὸ μέγιστον, ὁ περὶ τῶν γυναικῶν μοι
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fact, even if they lie beneath the same cloak with me, they will tell you that I have done them no wrong.¹

BUYER

I can’t believe what you say, that you, though a lover, take no interest in anything beyond the soul, even when you have the opportunity, lying beneath the same cloak.

ACADEMIC

But I swear to you by the dog and the plane-tree that this is so.

BUYER

Heracles! What curious gods!

ACADEMIC

What is that you say? Don’t you think the dog is a god? Don’t you know about Anubis in Egypt, how great he is, and about Sirius in the sky and Cerberus in the world below?

BUYER

Quite right; I was entirely mistaken. But what is your manner of life?

ACADEMIC

I dwell in a city that I created for myself, using an imported constitution and enacting statutes of my own.²

BUYER

I should like to hear one of your enactments.

ACADEMIC

Let me tell you the most important one, the view

¹ See Plato’s Symposium, particularly 216 d–219 d.
² The allusion is to Plato’s Republic.
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δοκεὶ· μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνον, παντὶ
dὲ μετείναι τῷ βουλομένῳ τοῦ γάμου.

ΑΓΟΡΑΣΤΗΣ

Τοῦτο φής, ἀνηρήθαι τοὺς περὶ μοιχείας νό-
μους;

ΣΩΚΡΑΤΗΣ

·Νὴ Δία, καὶ ἀπλῶς γε πᾶσαν τὴν περὶ τὰ
tοιαῦτα μικρολογίαν.

ΑΓΟΡΑΣΤΗΣ

Τι δὲ περὶ τῶν ἐν ὀρῇ παίδων σοι δοκεῖ;

ΣΩΚΡΑΤΗΣ

Καὶ οὕτωι ἐσονηται τοῖς ἀρίστοις ἄθλοις φιλήσαι
λαμπρόν τι καὶ νεανικὸν ἐργασαμένοις.

ΑΓΟΡΑΣΤΗΣ

Βαβαι τῆς φιλοδοξίας. τῆς δὲ σοφίας τί σοι τὸ 18
κεφάλαιον;

ΣΩΚΡΑΤΗΣ

Αἱ ἰδέαι καὶ τὰ τῶν οὐντων παραδείγματα· ὀπόσα
γὰρ δὴ ὀρᾶς, τὴν γῆν, τὰ ἐπὶ γῆς, τῶν οὐρανῶν,
tὴν θάλατταν, ἀπάντων τούτων εἰκόνες ἄφανεῖς
ἐστάσιν ἔξω τῶν ὁλων.

ΑΓΟΡΑΣΤΗΣ

Ποῦ δὲ ἐστάσιν;

ΣΩΚΡΑΤΗΣ

Οὐδαμοῦ· εἰ γὰρ ποὺ εἶεν, οὐκ ἄν εἶεν.

ΑΓΟΡΑΣΤΗΣ

Οὐχ ὀρῶ ταῦθ’ ἀπερ λέγεις τὰ παραδείγματα.
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that I hold about wives; it is that none of them shall belong solely to any one man, but that everyone who so desires may share the rights of the husband.

BUYER

You mean by this that you have abolished the laws against adultery?

ACADEMIC

Yes, and in a word, all this pettiness about such matters.

BUYER

What is your attitude as to pretty boys?

ACADEMIC

Their kisses shall be a guerdon for the bravest after they have done some splendid, reckless deed.

BUYER

My word, what generosity! And what is the gist of your wisdom?

ACADEMIC

My "ideas"; I mean the patterns of existing things: for of everything that you behold, the earth, with all that is upon it, the sky, the sea, invisible images exist outside the universe.

BUYER

Where do they exist?

ACADEMIC

Nowhere; for if they were anywhere, they would not be.\footnote{As space cannot be predicated of anything outside the universe, it cannot be predicated of the Platonic Ideas. To do so would be to make them phenomena instead of realities, for nothing in the universe is real.}

BUYER

I do not see these patterns that you speak of.
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ΣΩΚΡΑΤΗΣ

Εἰκότως τυφλὸς γὰρ ἐν τῇς ψυχῆς τοῦ ὀφθαλμοῦ. ἔγω δὲ πάντων ὅρῳ εἰκόνας καὶ σὲ ἀφανῆ κἀμὲ ἄλλου, καὶ ὅλος διπλὰ πάντα.

ΑΓΟΡΑΣΤΗΣ

Τουγαροῦν ὄντεοσ εἰ σοφὸς καὶ ἄνυδρος τῆς ὑπὸ. φέρε ἱδο τί καὶ πράξεως με ὑπὲρ αὐτοῦ σὺ;  

ΕΡΜΗΣ

Δὸς δύο τάλαντα.

ΑΓΟΡΑΣΤΗΣ

'Όνησάμην ὅσου φής. τάργυριον μέντοι εἰς αὕθις καταβαλώ.

ΕΡΜΗΣ

19  Τὶ σοι τοῦνομα;

ΑΓΟΡΑΣΤΗΣ

Δίων Συρακούσιος.

ΕΡΜΗΣ

'Αγε λαβὼν ἀγαθὴ τύχῃ. τοῦ Ἐπικούρειον σὲ ἤδη καλῶ. τῆς ὁνήσεται τούτον; ἔστι μὲν τοῦ γελώντος ἐκείνου μαθητὴς καὶ τοῦ μεθύοντος, οὗς μικρῷ πρόσθεν ἀπεκκρυτόμεν. ἐν δὲ πλέον οἴδεις αὐτῶν, παρ' ὅσον δυσσεβέστερος τυγχάνει: τὰ δὲ ἄλλα ἢδος καὶ λυκνεία φίλος.

ΑΓΟΡΑΣΤΗΣ

Τὶς ἡ τιμῆ;

ΕΡΜΗΣ

Δύο μναί.

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ACADEMIC
Of course not, for the eye of your soul is blind; but I see images of everything,—an invisible "you," another "me," and in a word, two of everything.

BUYER
Then I must buy you for your wisdom and your sharp sight. (To HERMES.) Come, let's see what price you will make me for him?

HERMES
Give me two talents.

BUYER
He is sold to me at the price you mention. But I will pay the money later on.

HERMES
What is your name?

BUYER
Dion of Syracuse.¹

HERMES
He is yours; take him, with good luck to you. Epicurean, I want you now. Who will buy him? He is a pupil of the laugher yonder and of the drunkard, both of whom we put up a short time ago.² In one way, however, he knows more than they, because he is more impious. Besides, he is agreeable and fond of good eating.

BUYER
What is his price?

HERMES
Two minas.

¹ Chosen for mention, because he was Plato's pupil.
² The Epicureans took over the atomic theory from Democritus and the idea that pleasure is the highest good from the Cyrenaeics.
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ΑΓΟΡΑΣΤΗΣ

Λάμβανε· τὸ δεῖνα δὲ, ὅπως εἶδο, τί σι χαίρει τῶν ἐδέσματων;

ΕΡΜΗΣ

Τὰ γλυκέα συτείται καὶ τὰ μελιτῶδη καὶ μάλιστα γε τὰς ἱσχύδας.

ΑΓΟΡΑΣΤΗΣ

Χαλεπὸν οὐδέν· ὠνησόμεθα γὰρ αὐτῷ παλάθας τῶν Καρικῶν.

ΖΕΤΣ

20 Ἄλλων κάλει, τὸν ἐν χρῷ κουρίαν ἐκείνον, τὸν σκυθρωπόν, τὸν ἀπὸ τῆς στοάς.

ΕΡΜΗΣ

Εὖ λέγεις· ἐοίκασί γὰρ πολὺ τι πλήθος αὐτῶν περιμένειν τῶν ἐπὶ τὴν ἀγορὰν ἀπηνητικόταυ. αὐτὴν τὴν ἄρετην πωλῶ, τῶν βίων τὸν τελειότατον. τῆς ἀπαντα μόνος εἰδέναι θέλει;

ΑΓΟΡΑΣΤΗΣ

Πῶς τοῦτο φῆς;

ΕΡΜΗΣ

"Οτί μόνος οὗτος σοφὸς, μόνος καλός, μόνος δίκαιος ἄνδρειος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης καὶ τὰ ἄλλα ὀπόσα ἐστίν.

ΑΓΟΡΑΣΤΗΣ

Οὐκοῦν καὶ μάγειρος μόνος, καὶ νὴ Δία γε σκυτοδέψης ἢ τέκτων καὶ τὰ τοιαῦτα;

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BUYER
Here you are. But, I say! I want to know what food he likes.

HERMES
He eats sweets and honey-cakes, and, above all, figs.

BUYER
No trouble about that; we shall buy him cakes of pressed figs from Caria.

ZEUS
Call another, the one over there with the cropped head, the dismal fellow from the Porch.

HERMES
Quite right; at all events it looks as if the men who frequent the public square were waiting for him in great numbers.¹ I sell virtue itself, the most perfect of philosophies. Who wants to be the only one to know everything?

BUYER
What do you mean by that?

HERMES
That he is the only wise man, the only handsome man, the only just man, brave man, king, orator, rich man, lawgiver, and everything else that there is.²

BUYER
Then he is the only cook,—yes and the only tanner or carpenter, and so forth?

¹ Lucian means that the Stoic philosophy was in high favour with statesmen, lawyers, and men of affairs generally. ² Compare Horace, Epp. 1, I 106 ff:
Ad summam: sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum,
Praecipue sanus,— nisi cum pituita molestat!
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Ἐοίκεν.

ἈΓΟΡΑΣΤΗΣ

21 Ἐλθεῖ, ὦγαθε, καὶ λέγει πρὸς τὸν ὁπνητὴν ἐμὲ ποίος τις εἰ, καὶ πρῶτον εἰ οὐκ ἄχθη πιπρα-σκόμενος καὶ δοῦλος ὡν.

ΧΡΥΣΙΠΠΟΣ

Οὐδαμῶς· οὐ γὰρ ἐφ' ἡμῖν ταῦτα ἔστιν. ἀ δὲ οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.

ἈΓΟΡΑΣΤΗΣ

Οὐ μανθάνω ἡ καὶ λέγεις.

ΧΡΥΣΙΠΠΟΣ

Τῇ φήσι· οὐ μανθάνεις ὅτι τῶν των τοιούτων τὰ μὲν ἐστὶ προηγμένα, τὰ δ' ἀνάπαυλ ἀποπροηγμένα;

ἈΓΟΡΑΣΤΗΣ

Οὐδὲ νῦν μανθάνω.

ΧΡΥΣΙΠΠΟΣ

Εἰκότως· οὐ γὰρ εἰ συνήθης τοῖς ἡμετέροις ὑνο-μασίν οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις, ὃ δὲ σπουδαῖος ὁ τὴν λογικὴν θεωρίαν ἐκμαθὼν οὐ μόνον ταῦτα οἴδει, ἄλλα καὶ σύμβαμα καὶ παρα-σύμβαμα ὑποῖα καὶ ὅποσον ἀλλήλων διαφέρει.

ἈΓΟΡΑΣΤΗΣ

Πρὸς τῆς σοφίας, μὴ φθονήσῃς καὶ τούτο

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1 Just as things “in our control” were divided into the good and the bad, so those “not in our control” were divided into the “approved” and the “disapproved,” according as they helped or hindered in the acquirement of virtue.
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HERMES

So it appears.

BUYER

Come here, my good fellow, and tell your buyer what you are like, and first of all whether you are not displeased with being sold and living in slavery?

STOIC

Not at all, for these things are not in our control, and all that is not in our control is immaterial.

BUYER

I don’t understand what you mean by this.

STOIC

What, you do not understand that of such things some are “approved,” and some, to the contrary, “disapproved”? ¹

BUYER

Even now I do not understand.

STOIC

Of course not, for you are not familiar with our vocabulary and have not the faculty of forming concepts; but a scholar who has mastered the science of logic knows not only this, but what predicaments and bye-predicaments are, and how they differ from each other.²

BUYER

In the name of wisdom, don’t begrudge telling me

² The hair-splitting Stoics distinguished four forms of predication according to the case of the (logical) subject and the logical completeness of the predicate: the direct, complete predicate, or σύμβαμα (predicament), i.e. Ἀφθαρτις βαλεί; the indirect, complete predicate, or παρασύμβαμα (bye-predicament), i.e. Σωκράτης μεταμέλει; the direct, incomplete predicate, i.e. Σωκράτης φιλεῖ, and the indirect, incomplete predicate, i.e. Σωκράτει μέλει.
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ei̱pein, tì tò sūmbama kai tò paraσυμβαμα· kai
gỵar ouk oíd ópωs επλήγην ύπο tòu ρυθμού tòu
ονομάτων.

Xρτσιππος

'All' oụdeis fθόnos· hìn gýar tìs χωλòs òn aútò
èkeinv tò χωλò pòdi prósptaisas líthò traúma
èξ aφανòus lǎbò, ò toisútòs eíche mẹ́n dẹ̀πò sụm-
bama tìn χωλείαν, tò traúma dè paraσυμβαμα
prosélabein.

ΑγοραστΗς

22 'Ω tìs ìg̣χνωιας. tì dè állo mạ́liṣta fη̣ς
eidénai;

Xρτσιππος

Tàs tòn lògon plèktánaς aị́s sụmpodíζω tòụs
prosọmiloúntas kai àpofràttω kai sịwπαn poiọ̀,
φìmọ̀n ạ̀tεχνọ̀s aútọ̀is péṛṭịtheị́s· ónōma dè τη̣
dunámê tautẹ̀ o àoị̂dị̂mos sulḷlagịṣmòs.

ΑγοραστΗς

'Ηράκλεις, ἀμαχόν τίνα καὶ βίαιον λέγεις.

Χρτσιππος

Σκόπει γούν· ἔστι σοι παιδίον;

ΑγοραστΗς

Τί μὴν;

Χρτσιππος

Τούτο ἦν πως κροκόδειλος ἀρπάζῃ πλησίον τοῦ
ποταμοῦ πλαζόμενον εὕρων, κατὰ σοι ἀποδώσειν
ὑπισχυται 1 αὐτὸ, ἂν εἰ̣πης τάληθες ὦ τι δέδοκται

1 ὑπισχυται Fritzsche: ὑπισχυεῖται MSS.
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at least what predicaments and bye-predicaments are; for I am somehow impressed by the rhythm of the terms.

STOIC

Indeed, I do not begrudge it at all. If a man who is lame dashes his lame foot against a stone and receives an unlooked-for injury, he was already in a predicament, of course, with his lameness, and with his injury he gets into a bye-predicament too.

BUYER

Oh, what subtlety! And what else do you claim to know best?

STOIC

The word-snares with which I entangle those who converse with me and stop their mouths and make them hold their peace, putting a very muzzle on them. This power is called the syllogism of wide renown.¹

BUYER

Heracles! An invincible and mighty thing, by what you say.

STOIC

See for yourself. Have you a child?

BUYER

What of it?

STOIC

If a crocodile should seize it on finding it straying beside the river, and then should promise to give it back to you if you told him truly what he intended

¹ The Stoics were noted for their attention to logic and in especial to fallacies. Chrysippus wrote a book on syllogisms, mentioned in the Icaromenippus (311).
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αὐτῷ περὶ τῆς ἀποδόσεως τοῦ βρέφους, τί φήσεις αὐτὸν ἐγνωκέναι;

ΑΓΟΡΑΣΤΗΣ

Δυσαπόκριτον ἔρωτάς. ἀπορῶ γὰρ ὁπότερον εἶπον ἀπολάβοιμι. ἀλλὰ σὺ πρὸς Δίος ἀποκρινάμενος ἀνάσωσαι μοι τὸ παιδίον, μὴ καὶ φθάσῃ αὐτὸ καταπίων.

ΧΡΤΣΙΠΠΟΣ

Θάρρει καὶ ἄλλα γὰρ σε διδάξομαι θαναμασώτερα.

ΑΓΟΡΑΣΤΗΣ

Τὰ ποία;

ΧΡΤΣΙΠΠΟΣ

Τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἐπὶ πάσι τὴν Ἡλέκτραν καὶ τὸν ἐγκεκαλυμμένον.

ΑΓΟΡΑΣΤΗΣ

Τίνα τοῦτον τὸν ἐγκεκαλυμμένον ἢ τίνα τῆς Ἡλέκτραν λέγεις;

ΧΡΤΣΙΠΠΟΣ

Ἡλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἁγαμέμνονος, ἢ τὰ αὐτὰ οἴδε τε ἁμα καὶ οὐκ οἴδε παρεστῶτος γὰρ αὐτὴ τοῦ Ὀρέστου ἐτὶ ἁγνῶτος οἴδε μὲν

1 The commentators do not seem to have noticed that Lucian has (intentionally) spoiled the sophism by using the words δίδοκται and ἐγνωκέναι. It is perfectly possible for the father to guess what the crocodile "had made up his mind" to do, and so to get the child back: for an intention need not be executed. The crocodile should ask, "Am I going to (μέλλω) give up the child?" Then, if the father answers "Yes," he will say "You are wrong," and eat it: and if

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to do about giving it back, what would you say he had made up his mind to do? ¹

BUYER

Your question is hard to answer, for I don’t know which alternative I should follow in my reply, in order to get back the child. Come, in Heaven’s name answer it yourself and save the child for me, for fear the beast may get ahead of us and devour it!

STOIC

Courage! I’ll teach you other things that are more wonderful.

BUYER

What are they?

STOIC

The Reaper, the Master,² and above all, the Electra and the Veiled Figure.

BUYER

What do you mean by the Veiled Figure and the Electra?

STOIC

The Electra is the famous Electra, the daughter of Agamemnon, who at once knew and did not know the same thing; for when Orestes stood beside her before the recognition she knew that Orestes was the father says “No,” he will reply “You are right; therefore I am not going to give it up.”

² Neither of these are accurately known. The Reaper was based on the fallacious employment of the negative, and proved that a man who was going to reap a field could not possibly reap it. Zeno, the founder of the Stoic school, is said to have paid 200 minas to a logician who taught him seven varieties of this fallacy. The Master consisted of four propositions, of which you could take any three and disprove the fourth.
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'Ορέστην, οτί ἀδελφὸς αὐτῆς, οτί δὲ οὖτος Ὄρεστης ἄγνοεῖ. τὸν δ' αὐ τέρα ἐγκεκαλυμμένον καὶ πάνυ θαυμαστὸν ἀκούσας λόγον ἀπόκριναι γὰρ μοι, τὸν πατέρα οἴσθα τὸν σεαυτοῦ;

ΑΓΟΡΑΣΤΗΣ

Ναὶ.

ΧΡΙΣΙΠΠΟΣ

Τί οὖν; ἢ σοι παραστήσας τινὰ ἐγκεκαλυμμένον ἔρωμαι, τοῦτον οἴσθα; τί φήσεις;

ΑΓΟΡΑΣΤΗΣ

Δηλαδὴ ἄγνοεῖν.

ΧΡΙΣΙΠΠΟΣ

23 Ἀλλὰ μὴν αὐτὸς οὖτος ἢν ο πατήρ ὁ σός· ὡστε εἰ τοῦτον ἄγνοεῖς, δῆλος εἰ τὸν πατέρα τὸν σὸν ἄγνοον.

ΑΓΟΡΑΣΤΗΣ

Οὐ μὲν οὖν ἀλλ' ἀποκαλύψας αὐτὸν εἰσομαι τὴν ἀλήθειαν. ὅμως ὅσον τὶ σοι τῆς σοφίας τὸ τέλος, ἢ τὶ πράξεις πρὸς τὸ ἀκρότατον τῆς ἄρετῆς ἀφικόμενος;

ΧΡΙΣΙΠΠΟΣ

Περὶ τὰ πρῶτα κατὰ φύσιν τὸτε γενήσομαι, λέγω δὲ πλοῦτον, ὕγιειαν καὶ τὰ τοιαῦτα. πρὸτερων δὲ ἀνάγκη πολλὰ προπονΗσαὶ λεπτογράφους ἡ βιβλίων παραθύγοντα τὴν ὅψιν καὶ σχόλια συν-

1 Here again Lucian does scant justice to the fallacy, which he really gives away by his statement of it. It should run: "she at once knew and did not know that Orestes was her brother, for she did not know that this man was her brother; but this man was Orestes."

2 As the Stoics set great store by "living in harmony with nature," they divided "things which did not matter" into the "acceptable" and the "unacceptable" according
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her brother, but did not know that this was Orestes. ¹

As to the Veiled Figure, you shall hear a very wonderful argument. Tell me, do you know your own father?

BUYER

Yes.

STOIC

But if I put a veiled figure before you and asked you if you know him, what will you say?

BUYER

That I don’t, of course.

STOIC

But the veiled figure turns out to be your own father; so if you don’t know him, you evidently don’t know your own father.

BUYER

Not so: I should unveil him and find out the truth! But to go on—what is the purpose of your wisdom, and what shall you do when you reach the summit of virtue?

STOIC

I shall then devote myself to the chief natural goods, I mean wealth, health, and the like.² But first I must go through many preparatory toils, whetting my eyesight with closely-written books, as they were in or out of harmony with the natural wants of man. This did not supersede the classification alluded to above, but was convenient because it enabled them to dispose of certain things which were hard to classify on the other basis. For instance, a good complexion is neither “approved” nor “disapproved” as an aid to the acquirement of virtue, but it is in harmony with nature, and therefore “acceptable.” Hence the Stoics were often accused (as they are constantly accused by indirection in this dialogue) of setting up a double standard.

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αγείροντα καὶ σολοικισμῶν ἐμπιπλάμευνοι καὶ ἀτόπων ῥημάτων· καὶ τὸ κεφάλαιον, οὐ θέμις γενέσθαι σοφῶν, ἢν μὴ τρὶς ἐφεξῆς τοῦ ἐλλεβόρου πίης.

ἈΓΟΡΑΣΤΗΣ

Γενναία σοι ταῦτα καὶ δεινῶς ἀνδρικά. τὸ δὲ Γνύφωνα εἶναι καὶ τοκογλύφου — καὶ γὰρ τὰδε ὀρῶ σοι προσόντα — τὶ φῶμεν, ἀνδρὸς ἤδη πεπω-κότος τὸν ἐλλεβόρον καὶ τελείου πρὸς ἀρετὴν;

ΧΡΥΣΙΠПΟΣ

Ναὶ. μόνῳ γοῦν τὸ δανείζειν πρέποι δὲ τῇ σοφῇ· ἐπεὶ γὰρ ἐδιον αὐτοῦ συλλογίζεσθαι, τὸ δανείζειν δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι δοκεῖ τῷ συλλογίζεσθαι, μόνου ἃν εἰη τοῦ σπον-δαίου καθάπερ ἐκεῖνο καὶ τούτο, καὶ οὐ μόνον γε ἀπλοῦσι, ὡσπερ οἱ ἄλλοι, τοὺς τόκους, ἄλλα καὶ τούτων ἔτερους τόκους λαμβάνειν· ἢ γὰρ ἀγνοεῖς ὅτι τῶν τόκων οἱ μέν εἰσὶ πρῶτοι τίνες, οὐ δὲ δεύτεροι, καθάπερ αὐτῶν ἐκεῖνων ἀπόγονοι; ὥρας δὲ δὴ καὶ τὸν συλλογισμὸν ὅποιά φησιν· εἰ τὸν πρῶτον τόκον λήψεται, λήψεται 1 καὶ τὸν δεύτε-ρον· ἄλλα μὴ τὸν πρῶτον λήψεται, λήψεται 2 ἄρα καὶ τὸν δεύτερον.

ἈΓΟΡΑΣΤΗΣ

24 Οὕκον καὶ μισθῶν πέρι τὰ αὐτὰ φῶμεν, οὐκ ἦν λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ δῆλον ὅτι μόνος ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ λήψεται;

1 λήψεται Jacobitz: not in MSS.
2 λήψεται Jacobitz: not in MSS.

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PHILOSOPHIES FOR SALE

collecting learned comments and stuffing myself with solecisms and uncouth words; and to cap all, a man may not become wise until he has taken the hellebore treatment three times running. ¹

BUYER

These projects of yours are noble and dreadfully courageous. But to be a Gniph and a usurer—for I see that this is one of your traits too—what shall we say of this? That it is the mark of a man who has already taken his hellebore-treatment and is consummate in virtue?

STOIC

Yes; at any rate money-lending is especially appropriate to a wise man, for as drawing inferences is a specialty of his, and as money-lending and drawing interest is next-door to drawing inferences, the one, like the other, belongs particularly to the scholar: and not only getting simple interest, like other people, but interest upon interest. For don’t you know that there is a first interest and a second interest, the offspring, ² as it were, of the first? And you surely perceive what logic says: “If he gets the first interest, he will get the second; but he will get the first, ergo he will get the second.”

BUYER

Then we are to say the same of the fees that you get for your wisdom from young men, and obviously none but the scholar will get paid for his virtue?

¹ A hit at Chrysippus. Hellebore was the specific for insanity, and rumour said that Chrysippus had taken the treatment three times (cf. True Story, 2, 18).
² A play upon τόκος, which is literally “offspring.”

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ΧΡΤΞΙΠΠΟΣ

Μανθάνεις· οὐ γὰρ ἐμαυτὸν ἔνεκα¹ λαμβάνω, τοῦ δὲ διδόντος αὐτοῦ χάριν· ἔπει γὰρ ἔστιν ὁ μὲν τις ἐκχύτης, ὁ δὲ περιεκτικός, ἐμαυτὸν μὲν ἄσκῳ εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην.

ΑΓΟΡΑΣΤΗΣ

Καὶ μὴν τούναντίον ἔχρην² τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ τὸν μόνον πλούσιον ἐκχύτην.

ΧΡΤΞΙΠΠΟΣ

Σκώπτεις, ὃ ούτος. ἀλλ' ὅρα μὴ σε ἀποτοξεύσω τῷ ἀναποδέκτῳ συλλογισμῷ.

ΑΓΟΡΑΣΤΗΣ

Καὶ τί δεινὸν ἀπὸ τοῦ βέλους;

ΧΡΤΞΙΠΠΟΣ

Ἄπορία καὶ σιωπὴ καὶ διαστραφὴν τὴν διά-25 νοιαν. ὁ δὲ μέγιστον, ἢν ἔθέλω, τάχιστά σε ἀποδείξω λίθον.

ΑΓΟΡΑΣΤΗΣ

Πῶς λίθον; οὐ γὰρ Περσευς σύ, ὃ βέλτιστε, εἶναι μοι δοκεῖσ.

ΧΡΤΞΙΠΠΟΣ

'Ωδὲ πῶς· ὁ λίθος σῶμα ἐστὶ;

ΑΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΤΞΙΠΠΟΣ

Τί δέ; τὸ χῦν οὐ σῶμα;

ΑΓΟΡΑΣΤΗΣ

Ναί.

¹ ἔνεκα Dindorf: εἶνεκα MSS.
² ἔχρην ψ (?), Seager, Fritzsche: ἐφη MSS.
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STOIC

Your understanding of the matter is correct. You see, I do not take pay on my own account, but for the sake of the giver himself: for since there are two classes of men, the disbursive and the receptive, I train myself to be receptive and my pupil to be disbursive.

BUYER

On the contrary, the young man ought to be receptive and you, who alone are rich, disbursive!

STOIC

You are joking, man. Look out that I don't shoot you with my indemonstrable syllogism.¹

BUYER

What have I to fear from that shaft?

STOIC

Perplexity and aphasia and a sprained intellect. But the great thing is that if I wish I can turn you into a stone forthwith.

BUYER

How will you turn me into a stone? You are not a Perseus, I think, my dear fellow.

STOIC

In this way. Is a stone a substance?

BUYER

Yes.

STOIC

And how about this—is not an animal a substance?

Yes.

¹ Indemonstrable in the sense that its propositions do not require demonstration, or indeed admit of it.
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ΧΡΤΣΣΠΠΟΣ

Σὺ δὲ ἥφων;

ΑΓΟΡΑΣΤΗΣ

Εοικα γοῦν.

ΧΡΤΣΣΠΠΟΣ

Λῖθος ἄρα ἐς σῶμα ὡς.

ΑΓΟΡΑΣΤΗΣ

Μηδαμῶς. ἀλλ’ ἀνάλυσόν με πρὸς τοῦ Δίὸς καὶ ἐξ ὑπαρχῆς ποίησον ἀνθρωπον.

ΧΡΤΣΣΠΠΟΣ

Οὐ χαλεπὸν. ἀλλ’ ἐμπαλίν ἵσθι ἀνθρωπος. εἰπὲ γάρ μοι, πᾶν σῶμα ἥφων;

ΑΓΟΡΑΣΤΗΣ

Οὐ.

ΧΡΤΣΣΠΠΟΣ

Τί δὲ; λῖθος ἥφων;

ΑΓΟΡΑΣΤΗΣ

Οὐ.

ΧΡΤΣΣΠΠΟΣ

Σὺ δὲ σῶμα ἐι;

ΑΓΟΡΑΣΤΗΣ

Ναι.

ΧΡΤΣΣΠΠΟΣ

Σῶμα δὲ ὡς ἥφων ἐι;

ΑΓΟΡΑΣΤΗΣ

Ναι.

ΧΡΤΣΣΠΠΟΣ

Οὐκ ἄρα λῖθος ἐι ἥφων γε ὡς.

ΑΓΟΡΑΣΤΗΣ

Εὖ γε ἑποίησας, ὅς ἦδη μου τὰ σκέλη καθάπερ τῆς Νόβης ἀπεψήκετο καὶ πάγμα ἦν. ἀλλὰ ἄνησομαι γε σὲ. πόσον ὑπὲρ αὐτοῦ καταβαλὼ; 500
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STOIC
And you are an animal?

BUYER
So it appears, anyhow.

STOIC
Then you are a substance, and therefore a stone!

BUYER
Don’t say that! Distribute my middle, for Heaven’s sake, and make me a man again.

STOIC
That is not difficult. Be a man once more!—Tell me, is every substance an animal?

BUYER
No.

STOIC
Well, is a stone an animal?

BUYER
No.

STOIC
You are a substance?

BUYER
Yes.

STOIC
But even if you are a substance, you are an animal.

BUYER
Yes.

STOIC
Then you are not a stone, being an animal.

BUYER
Thank you kindly; my legs were already as cold and solid as Niobe’s. I will buy you. (To Hermes.) How much have I to pay for him?

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ΕΡΜΗΣ
Μνάς δώδεκα. ΑΓΟΡΑΣΤΗΣ
Λάμβανε. ΕΡΜΗΣ
Μόνος δὲ αὐτὸν ἐώνησαι;
ΑΓΟΡΑΣΤΗΣ
Μὰ Δί', ἀλλ' οὐτοὶ πάντες οίς ὀρᾶς.
ΕΡΜΗΣ
Πολλοὶ γε καὶ τοὺς ὦμους καρτεροὶ καὶ τοῦ
θερίζοντος ἄξιοι. ΖΕΤΣ
26 Μὴ διάτριβε· ἄλλον κάλει τὸν Περιπατητικὸν.
ΕΡΜΗΣ
Σὲ φημι, τὸν καλὸν, τὸν πλούσιον. Ἄγε δὴ, ὑψη-
σαθε τὸν συνετῶτατον, τὸν ἀπαντά δῶς ἐπι-
στάμενον.
ΑΓΟΡΑΣΤΗΣ
Ποιος δὲ τις ἔστι;
ΕΡΜΗΣ
Μέτριος, ἐπιεικής, ἀρμόδιος τῷ βίῳ, τὸ δὲ μέγι-
στον, διπλοῦς.
ΑΓΟΡΑΣΤΗΣ
Πῶς λέγεις;
ΕΡΜΗΣ
'Αλλος μὲν ὁ ἔκτοσθὲν φαινόμενος, ἄλλος δὲ ὁ
ἔντοσθεν εἶναι δοκεῖ· ὡστε ήν πρίγ αὐτὸν, μέμνησο
τὸν μὲν ἔξωτερικὸν, τὸν δὲ ἐσωτερικὸν καλεῖν.
ΑΓΟΡΑΣΤΗΣ
Τῇ δὲ γινώσκει μάλιστα;
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PHILOSOPHIES FOR SALE

HERMES

Twelve minas.

BUYER

Here you are.

HERMES

Are you the sole purchaser?

BUYER

No, indeed; there are all these men whom you see.

HERMES

Yes, there are many of them, heavy-shouldered fellows, fit associates for the Reaper.

ZEUS

Don't delay; call another, the Peripatetic.

HERMES

(To PERIPATETIC.) I say, you who are handsome, you who are rich! (To the buyers.) Come now, buy the height of intelligence, the one who knows absolutely everything!

BUYER

What is he like?

HERMES

Moderate, gentlemanly, adaptable in his way of living, and, what is more, he is double.

BUYER

What do you mean?

HERMES

Viewed from the outside, he seems to be one man, and from the inside, another; so if you buy him, be sure to call the one self "exoteric" and the other "esoteric."

BUYER

What does he know best?
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ΕΡΜΗΣ

Τρία εἶναι τὰ ἀγαθά, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς ἑκτοῖς.

ΑΓΟΡΑΣΤΗΣ

Ἀνθρώπινα φρονεῖ. πόσον δὲ ἔστιν;

ΕΡΜΗΣ

Εἶκοσι μνῆν.

ΑΓΟΡΑΣΤΗΣ

Πολλοῦ 1 λέγεις.

ΕΡΜΗΣ

Οὐκ, ὥς μακάριε, καὶ γὰρ αὐτὸς ἔχειν τι ἀργυρίον δοκεῖ, ὡστε οὐκ ἂν φθάνοις ὑπούργους. ἔτι δὲ εἴση αὐτίκα μᾶλα παρ’ αὐτοῦ πόσον μὲν ὁ κόσμῳ βιοὶ τῶν χρόνων, ἐφ’ ὅποιον δὲ βάθος ἡ θάλαττα ὑπὸ τοῦ ἡλίου καταλάμπτεται, καὶ ὁποία τίς ἔστιν ἡ ψυχὴ τῶν ὀστρεών.

ΑΓΟΡΑΣΤΗΣ

Ἡράκλεις τῆς ἀκριβολογίας.

ΕΡΜΗΣ

Τὶ δὲ εἰ ἀκούσεις ἄλλα πολλῷ τούτων ὄξυνερκέστερα, γονῆς τε πέρι καὶ γενέσεως καὶ τῆς ἐν ταῖς μήτραις τῶν ἐμβρύων πλαστικῆς, καὶ ὡς ἀνθρωπὸς μὲν γελαστικοῦ, ὅνοις δὲ οὐ γελαστικὸν οὐδὲ τεκταίουμενον οὐδὲ πλωίζομενον;

ΑΓΟΡΑΣΤΗΣ

Πάνωςμα φής καὶ ὄνησιφόρα τὰ μαθήματα, ὡστε ὑνοῦμαι αὐτὸν τῶν 2 εἰκοσιν.

ΕΡΜΗΣ

27  Ἔλευ.

ΖΕΤΗΣ

Τίς λοιπὸς ἢμῖν;

1 πολλοῦ Reitz: πολύ MSS.  2 τῶν Cobet: not in MSS.

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HERMES
That goods are threefold, in the soul, in the body, and in things external.\textsuperscript{1}

BUYER
He has common sense. How much is he?

HERMES
Twenty minas.

BUYER
Your price is high.

HERMES
Not so, bless you, for he himself appears to have a bit of money, so you can’t be too quick about buying him. Besides, he will tell you at once how long a guat lives, how far down into the sea the sunlight reaches, and what the soul of an oyster is like.

BUYER
Heracles, what insight!

HERMES
What if I should tell you of other information demanding far keener vision, about sperm and conception and the shaping of the embryo in the womb, and how man is a creature that laughs, while asses do not laugh, and neither do they build houses nor sail boats.

BUYER
This is high and helpful information that you tell of, so I shall buy him for the twenty minas.

HERMES
Very well.

ZEUS
Whom have we left?

\textsuperscript{1} Aristotle, \textit{Eth. Nicom.} A, 8, 1098 b.
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ΕΡΜΗΣ
Καταλείπεται ο Σκεπτικὸς ὁ οὗτος. σὺ ὁ Πυρρίας πρόσιθι καὶ ἀποκηρύττου κατὰ τάχος. ἦδη μὲν ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὀλίγοις ἦ πρά-σις ἐσται. ὃμως δὲ τίς καὶ τούτων ὑνήσεται;

ΑΓΟΡΑΣΤΗΣ
"Ἐγώ οὖν ἀλλὰ πρῶτον εἰπὲ μοι, σὺ τί ἐπί-στασαι;

ΠΤΡΡΩΝ
Οὔδέν.

ΑΓΟΡΑΣΤΗΣ
Πῶς τούτο ἔφησθα;

ΠΤΡΡΩΝ
Οτι οὔδὲν ὠλος εἶναι μοι δοκεῖ.

ΑΓΟΡΑΣΤΗΣ
Οὔδὲ ἤμεῖς ἀρα ἐσμέν τινες;

ΠΤΡΡΩΝ
Οὔδὲ τούτο οἴδα.

ΑΓΟΡΑΣΤΗΣ
Οὔδὲ ὅτι σὺ τίς ὄν τυγχάνεις;

ΠΤΡΡΩΝ
Πολύ μᾶλλον ἔτι τούτο ἄγνωσ.

ΑΓΟΡΑΣΤΗΣ
"Ω τῆς ἀπορίας. τί δὲ σοι τὰ σταθμὰ ταυτὶ βούλεται;

ΠΤΡΡΩΝ
Ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ ἱσον ἀπευθύνω, καὶ ἐπειδὰν ἄκριβῶς ὀμοίους τε

1 ήμῖν. ΕΡΜ. καταλείπεται ο Σκεπτικὸς Βελκκερ; ἦμῖν κατα-λείπεται. ΕΡΜ. ο Σκεπτικὸς MSS.

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HERMES

This Sceptic is still on our hands. Reddy,¹ come here and be put up without delay. The crowd is already drifting away, and there will be but few at his sale. However,—who'll buy this one?

BUYER

I will. But first tell me, what do you know?

SCEPTIC

Nothing.

BUYER

What do you mean by that?

SCEPTIC

That in my opinion nothing at all exists.

BUYER

Then do not we exist?

SCEPTIC

I don't even know that.

BUYER

Not even that you yourself exist?

SCEPTIC

I am far more uncertain about that.

BUYER

Oh, what a state of doubt? But what are these scales of yours for?

SCEPTIC

I weigh arguments in them and make them balance one another, and when I see they are

¹ Pyrrhis (Reddy) is a slave name, brought in for the sake of the pun on the name of the founder of the Sceptic school, Pyrrho.
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καὶ ἰσοβαρεῖς ἰδω, τότε δὴ τότε ἀγνῶ τὸν ἀληθέστερον.

ἈΓΟΡΑΣΤΗΣ

Τῶν ἄλλων δὲ τί ἂν πράττοις ἐμμελῶς;

ΠΥΡΡΩΝ

Τὰ πάντα πλὴν δραπέτην μεταδιώκειν.

ἈΓΟΡΑΣΤΗΣ

Τί δὲ τούτῳ σοι ἀδύνατον;

ΠΥΡΡΩΝ

"Ὅτι, ὅγαθέ, οὐ καταλαμβάνω.

ἈΓΟΡΑΣΤΗΣ

Εἰκότως· βραδὺς γὰρ καὶ νωθής τις εἶναι δοκεῖς. ἀλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως;

ΠΥΡΡΩΝ

Ἡ ἀμαθία καὶ τὸ μήτε ἀκούειν μήτε ὅραν.

ἈΓΟΡΑΣΤΗΣ

Οὐκοῦν καὶ τὸ τυφλὸς ἁμα καὶ κωφὸς εἶναι λέγεις;

ΠΥΡΡΩΝ

Καὶ ἄκριτός γε προσέτι καὶ ἀναίσθητος καὶ ὅλως τοῦ σκώληκος οὐδὲν διαφέρων.

ἈΓΟΡΑΣΤΗΣ

'Ωνητέος εἰ διὰ ταῦτα. πόσον τούτων ἄξιον χρὴ φάναι;

ΕΡΜΗΣ

Μνᾶς Ἀττικῆς·

ἈΓΟΡΑΣΤΗΣ

Λάμβανε. τί φής, ὦ οὖτος; ἐὼνημαι σε;

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PHILOSOPHIES FOR SALE

precisely alike and equal in weight, then, ah! then
I do not know which is the truer.

BUYER

What else can you do fairly well?

SCEPTIC

Everything except catch a runaway slave.

BUYER

Why can't you do that?

SCEPTIC

Because, my dear sir, I am unable to apprehend
anything.¹

BUYER

Of course, for you look to be slow and lazy. But
what is the upshot of your wisdom?

SCEPTIC

Ignorance, and failure of hearing and vision.

BUYER

Then you mean being both deaf and blind?

SCEPTIC

Yes, and devoid of judgement and feeling, and, in a
word, no better than a worm.

BUYER

I must buy you for that reason. (To HERMES.)
How much may I call him worth?

HERMES

An Attic mina.

BUYER

Here you are. (To SCEPTIC.) What have you to
say, fellow? Have I bought you?

¹ The same joke is cracked by Lucian in the True Story, 2,
18, at the expense of the New Academy.
**THE WORKS OF LUCIAN**

ΠΤΡΡΩΝ

"Αδηλον.

ΑΓΟΡΑΣΤΗΣ

Μηδαμῶς· ἐώνημαι γὰρ καὶ τὰργύριον κατέ-βαλον.

ΠΤΡΡΩΝ

Ἐπέχω περὶ τούτου καὶ διασκέπτομαι.

ΑΓΟΡΑΣΤΗΣ

Καὶ μὴν ἄκολουθεί μοι, καθάπερ χρῆ ἐμὸν
οἰκέτην.

ΠΤΡΡΩΝ

Τίς οἶδεν εἰ ἄληθῆ ταῦτα φῆς;

ΑΓΟΡΑΣΤΗΣ

"Ὁ κῆρυξ καὶ ἡ μνᾶ καὶ οἱ παρόντες.

ΠΤΡΡΩΝ

Πάρεισι γὰρ ἡμῖν τινες;

ΑΓΟΡΑΣΤΗΣ

"Αλλ᾽ ἔγωγέ σε ἢδη ἐμβαλὼν ἐς τὸν μυλῶνα
πεῖσω εἶναι δεσπότης κατὰ τὸν χείρῳ λόγον.

ΠΤΡΡΩΝ

Ἐπέχει περὶ τούτου.

ΑΓΟΡΑΣΤΗΣ

Μᾶ Δί', ἀλλ᾽ ἢδη γε ἀπεφηνάμην.

ΕΡΜΗΣ

Σὺ μὲν παύσαι ἀντιτείνων καὶ ἄκολουθεῖ τῷ
πριαμένῳ, ὡμᾶς δὲ ἐις αὐριον παρακαλοῦμεν· ἀπο-κηρύξων γὰρ τοὺς ἱδιώτας καὶ βαναύσους καὶ
ἀγοραίους βίους μέλλομεν.
PHILOSOPHIES FOR SALE

SCEPTIC

Doubtful.

BUYER

No, indeed, I have bought you and paid the price in cash.

SCEPTIC

I am suspending judgement on that point and thinking it over.

BUYER

Come now, fellow, walk along behind me as my servant should.

SCEPTIC

Who knows if what you say is true?

BUYER

The crier, the mina, and the men present.

SCEPTIC

Is there anyone here present?

BUYER

Come, I'll chuck you into the mill and convince you that I am your master, with sorry logic!

SCEPTIC

Suspend judgement on that point.

BUYER

No, by Heaven! I have already affirmed my judgement.

HERMES

(To sceptic.) Stop hanging back and go with your buyer. (To the company.) We invite you all here to-morrow, for we intend to put up for sale the careers of laymen, workingmen, and tradesmen.

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