Lucian

Lucian (of Samosata.), K. Kilburn, M. D. ...
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LUCIAN

III
Lucianus Samobatensis. (Greek & Eng. 1913-
Harmo

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

IN EIGHT VOLUMES

III

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THE WORKS OF LUCIAN

THE DEAD COME TO LIFE, OR
THE FISHERMAN

This is Lucian's reply to the storm of angry protest which
he had evoked from the schoolmen with his Philosophies for
Sale (II. 450 ff.), wherein, to their mind, he had unwarrant-
ably and outrageously ridiculed the ancient philosophers and
their doctrines.

The scene is in Athens. The dead who have come to life
are the ancient philosophers, bent upon wreaking vengeance
on Frankness, which is Lucian's alias here.

Eventually conceded a formal trial before Philosophy, he
is acquitted on the plea that his ridicule had not been aimed
at the ancient worthies but at their unworthy successors of
his own time. As these impostors cannot be induced to
stand trial, Frankness is empowered to go about and brand
them, so that people can tell them from the genuine philoso-
phers. Before departing on his mission, he fishes up, with a
bait of figs and gold, typical representatives of the chief
schools for the inspection of their founders.

Lucian's plea is specious, for in Philosophies for Sale he
had certainly shown scant regard for those whom he now
professes to hold in such high esteem. But it is not meant
to be taken seriously; it is put forward with a wink at the
audience for the sake of turning the tables on his critics.
His new-found deference, moreover, is well seasoned with
irony, and quite offset by the pose of urbane and patronizing
superiority which he assumes in feigned unconsciousness.
The piece is almost all persiflage, and maddeningly un-
answerable for that reason.

The dialogue is strikingly like an Aristophanic comedy in
its construction, especially in the fact that it has a clearly
marked second part, somewhat loosely attached to the first,
which develops a series of incidents after the plot has been
worked out. Because of this similarity, and for many other
reasons too, none of Lucian's writings better serves to intro-
duce and illustrate the Double Indictment, which follows it.
ΑΝΑΒΙΟΤΝΤΕΣ Η ΑΛΙΕΤΣ ¹

ΣΩΚΡΑΤΗΣ

1. Βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις· ἐπίβαλλε τῶν βῶλων· προσεπίβαλλε καὶ τῶν ὀστράκων· παίε τοῖς ἐξύλοις τὸν ἀλιτήριον· ὥρα μὴ διαφύγῃ· καὶ σὺ βάλλε· ὁ Πλάτων· καὶ σὺ· ὁ Χρυσιττπει, καὶ σὺ δε· καὶ πάντες ἀμα· ² συνασπίσωμεν ἐπὶ αὐτόν,

ὡς πήρῃ πήρηφιν ἀρήγη, βάκτρα δὲ βάκτροις,
κοινὸς γὰρ πολέμιος, καὶ οὐκ ἐστιν ἡμῶν ὄντινα οὖχ ὑβρικε. σὺ δὲ, ὁ Διώγενες, εἰ ποτε καὶ ἄλλως, χρῶ τῷ ἕξυλῳ· μηδὲ ἀνήτε· διδότω τὴν ἀξίαν βλάσφημος ὥν. τὶ τοῦτο; κεκμήκατε, ὁ Ἑπίκουρε καὶ Ἀρίστιππε; καὶ μὴν οὐκ ἔχρην.

ἀνέρες ἔστε, σοφοὶ, μνήσασθε δὲ θούριδος οργῆς.

2. Ἀριστότελες, ἐπισπούδασον· ἐτὶ θάττου. ³ εὑ ἔχει· ἐάλωκεν τὸ θηρίον. εἰλήφαμέν σε, ὁ μαρε. εἰσῆ γοον αὐτίκα οὐστινας ἡμᾶς ὄντας ἐκακηγό-

MSS. available in photographs: ι, UPN.

¹ ΑΝΑΒΙΟΤΝΤΕΣ Η ΑΛΙΕΤΣ γ (and Thomas Magister): ΑΛΙΕΤΣ Η ΑΝΑΒΙΟΤΝΤΕΣ β.
² Punctuation A.M.H.: καὶ σὺ δὲ καὶ πάντες ἀμα συν. γ; καὶ σὺ δε. πάντες ἀμα συν. β, edd.
³ Punctuation K. Schwartz: ἐπισπούδασον ἐτὶ θάττου MSS.
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THE FISHERMAN

SOCRATES

PELT, pelt the scoundrel with plenty of stones! Heap him with clods! Pile him up with broken dishes, too! Beat the blackguard with your sticks! Look out he doesn’t get away! Throw, Plato; you too, Chrysippus; you too; everybody at once! Let’s charge him together.

“Let wallet to wallet give succour, and cudgel to cudgel,”

for he is our joint enemy, and there is not a man of us whom he has not outraged. Diogenes, ply your stick, if ever you did before; let none of you weaken; let him pay the penalty for his ribaldry. What is this? Have you given out, Epicurus and Aristippus? Come, that is too bad!

“Show yourselves men, ye sages, and call up the fury of battle.”

Aristotle, make haste! Still faster! That’s well; the game is bagged. We have you, villain! you shall soon find out what sort of men you have been.

1 Iliad 2, 363:
κριν’ ἀνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἄρηγη, φῦλα δὲ φύλοις.

2 Iliad 6, 112; Homer has “friends,” not “sages.”
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ῥεις. τῷ τρόπῳ δὲ τις αὐτῶν καὶ μετέλθη; ποικίλον γάρ τινα θάνατον ἐπινοῶμεν κατ’ αὐτὸν πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενοι· καθ’ ἕκαστον γούν ἐπτάκις δίκαιος ἐστιν ἀπολωλέναι.

ΦΙΛΟΣΟΦΟΣ
Ἐμοὶ μὲν ἀνασκολοπισθήναι δοκεῖ αὐτῶν.

ΑΛΛΟΣ
Νὴ Δία, μαστιγωθέντα γε πρῶτερον.

ΑΛΛΟΣ
Πολὺ πρῶτερον τοὺς ὀφθαλμοὺς ἐκκεκολάφθω.

ΑΛΛΟΣ
Τὴν γλῶτταν αὐτὴν ἔτι πολὺ πρῶτερον ἀποτετμήσθω.

ΣΩΚΡΑΤΗΣ
Σοί δὲ τί, Ἐμπεδόκλεις, δοκεῖ;

ΕΜΠΕΔΟΚΛΗΣ
Εἰς τοὺς κρατῆρας ἐμπεσεῖν αὐτῶν, ὡς μάθῃ μὴ λοιδορεῖσθαι τοῖς κρείττοσιν.

ΠΛΑΤΩΝ
Καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ Ὀρφέα

λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρου,
ἲνα ἄν καὶ τὸ μέρος αὐτοῦ ἐκαστὸς ἔχων ἀπηλλάττετο.

ΠΑΡΡΗΣΙΑΔΗΣ
3 Μηδαμῶς ἀλλὰ πρὸς Ἰκεσίου φείσασθέ μου.
THE DEAD COME TO LIFE

insulting. But how are we to punish him, to be sure? Let us invent a complex death for him, such as to satisfy us all; in fact he deserves to die seven times over for each of us.

PHILOSOPHER
I suggest he be crucified.

ANOTHER
Yes, by Heaven; but flogged beforehand.

ANOTHER
Let him have his eyes put out long beforehand.

ANOTHER
Let him have that tongue of his cut off, even longer beforehand.

SOCRATES
And you, Empedocles—what do you suggest?

EMPEDOCLES
That he be thrown into my crater,¹ so that he may learn not to abuse his betters.

PLATO
Indeed, the best suggestion would have been for him, like another Pentheus or Orpheus,

“To find among the crags a riven doom,”² so that each of us might have gone off with a scrap of him.

FRANKNESS
No, no! In the name of Him who hears the supplicant,³ spare me!

¹ Aetna, into which Empedocles is said to have leapt.
² Both Pentheus and Orpheus were torn to pieces by Maenads. The verse is from a lost tragedy (Nauck, Tr. Gr. Fragm. p. 895).
³ Zeus.
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ΠΛΑΤΩΝ

'Αραρεν· οὖκ ἂν ἀφεθεῖσθα ἔτι. ὦρας δὲ δὴ καὶ τὸν 'Ομηρον ἄ φησιν,
ὡς οὖν ἔστι λέουσι καὶ ἄνδραςιν ὀρκίαι πιστά.

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν καθ' 'Ομηρον ὑμᾶς καὶ αὐτὸς ἱκε-
tεύσω· αἰδέσεσθε γὰρ ἰσως τὰ ἔπη καὶ οὐ παρό-
ψεσθε βραψφθήσαντά με·
ξωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἀποινα,
χαλκὸν τε χρυσὸν τε, τὰ δὴ φιλέουσι σοφοὶ περ.

ΠΛΑΤΩΝ

'Αλλ' οὔδε ήμεῖς ἀπορήσομεν πρὸς σὲ 'Ομη-
ρικῆς ἀντιλογίας. ἀκονε γοῦν·
μὴ δὴ μοι φύξιν γε, κακηγόρε, βάλλειθι θυμῷ
χρυσὸν περ λέξας, ἐπεὶ ἱκεο χείρας ἐς ἀμάς.

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐμοι τῶν κακῶν. ὦ μὲν 'Ομηρος ἡμῖν ἀπρα-
κτος, ἡ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δὴ μοι
καταφευκτέοιν τάχα γὰρ ἂν ἐκείνος σώσειε με.

μὴ κτεῖνε· τὸν ἱκέτην γὰρ οὐ θέμις κτανεῖν.

ΠΛΑΤΩΝ

Τί δὲ; οὐχὶ κάκεινα Εὐριπίδου ἔστιν,
οὐ δεινα πᾶσχειν δεινὰ τοὺς εἰργασμένους;
THE DEAD COME TO LIFE

PLATO

Your doom is sealed: you cannot be let go now. You know, of course, what Homer says:

“Since between lions and men there exist no bonds of alliance.”

FRANKNESS

Indeed, I myself will quote Homer in begging you for mercy. Perhaps you will revere his verses and will not ignore me when I have recited them:

“Save me, for I am no churl, and receive what is fitting in ransom,
Copper and gold, that in truth are desirable even to sages.”

PLATO

But we ourselves shall not be at a loss for a Homeric reply to you; listen to this, for instance:

“Think not now in your heart of escape, you speaker of slander,
Even by talking of gold, once into our hands you have fallen.”

FRANKNESS

Oh, what wretched luck! Homer, in whom I had my greatest hope, is useless to me. I suppose I must take refuge with Euripides; perhaps he might save me:

“Slay not! The suppliant thou shalt not slay.”

PLATO

Ah, but is not this by Euripides, too?

“No harm for them that wrought to suffer harm.”

1 Iliad 22, 262. 2 A cento; Iliad 6, 46, 48; 20, 65.
3 Iliad 10, 447–8, with alterations.
4 Nauck, p. 663. Cf. Ion 1553. 5 Orestes 413.
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ΠΑΡΡΗΣΙΑΔΗΣ

Νῦν οὖν ἐκατε ρημάτων κτενεῖτε ἕνει με;

ΠΛΆΤΩΝ

Νὴ Δία: φησί γοῦν ἐκεῖνος αὐτὸς,
ἀχαλίνων στομάτων
ἀνόμου τ' ἀφροσύνας
tὸ τέλος δυστυχία.

ΠΑΡΡΗΣΙΑΔΗΣ

4 Οὐκοῦν ἐπεὶ δέδοκτα πάντως ἀποκτινώναι
καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε τούτῳ
gοῦν εἴπατε μοι, τίνες ὁντες ἢ τί πεπονθότες
ἀνήκεστον πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ
ἐπὶ θανάτῳ συνεἰλήφατε;

ΠΛΆΤΩΝ

"Ατινα μὲν εἰργασαί ἡμᾶς τὰ δεινά, σεαυτὸν
ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκεῖνοις σου
λόγους ἐν οἷς φιλοσοφίαν τε αὕτην κακὰς ἡγό-
ρευες καὶ εἰς ἡμᾶς ὑβρίζες, ὀστέρας εἴ 
ἀγοράς ἀποκηρύττων σοφοὺς ἀνδρας, καὶ τὸ μέγιστον,
ἐλευθέρους: ἐφ’ οἷς ἀγανακτήσαντες ἀνεληλύθαι-
μεν ἐπὶ σε παρατησάμενοι πρὸς ὅλην τὸν
’Αἰδώνεα, Χρύσιππος οὕτως καὶ ’Επίκουρος καὶ
ὁ Πλάτων ἐγὼ καὶ ’Αριστοτέλης ἐκεῖνος καὶ οἱ
σιωπῶν οὕτος Πυθαγόρας καὶ Διογένης καὶ
ἀπαντες ὀπόσους διέσυρες ἐν τοῖς λόγοις.

ΠΑΡΡΗΣΙΑΔΗΣ

5 Ἀνέπνευσα· οὐ γὰρ ἀποκτενεῖτε με, ἂν μάθητε
ὁποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην· ὡστε ἀπορρί-
ψατε τοὺς λόθους, μᾶλλον δὲ φυλάττετε. χρή-
σεσθε γὰρ αὐτοὺς κατὰ τῶν ἀξίων.

1 κτενεῖτε Guyot; κτενεῖτε βγ.
THE DEAD COME TO LIFE

FRANKNESS

"Then will ye slay me now, because of words?" ¹

PLATO

Yes, by Heaven! Anyhow, he himself says:

"Of mouths that are curbless
And fools that are lawless
The end is mischance." ²

FRANKNESS

Well, then, as you are absolutely determined to kill me and there is no possibility of my escaping, do tell me at least who you are and what irreparable injuries you have received from me that you are irreconcilably angry and have seized me for execution.

PLATO

What dreadful wrongs you have done us you may ask yourself, you rascal, and those precious dialogues of yours in which you not only spoke abusively of Philosophy herself, but insulted us by advertising for sale, as if in a slave-market, men who are learned, and what is more, free-born. Indignant at this, we requested a brief leave of absence from Pluto and have come up to get you—Chrysippus here, Epicurus, Plato (myself), Aristotle over there, Pythagoras here, who says nothing, Diogenes, and everyone that you vilified in your dialogues.

FRANKNESS

I breathe again, for you will not put me to death if you understand how I have acted as regards you. So throw away your stones; or better, keep them. You will make use of them against those who deserve them.³

¹ Euripides? Nauck, p. 663. ² Bacchae 386 ff. ³ It is curious that this suggestion, though emphasized by being repeated (§ 11), is not worked out.
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ΠΛΑΤΩΝ

Δηρεῖς. σὲ δὲ χρῆ τῆμερον ἀπολωλέναι, καὶ ἥδη γε λαῦνον ἐσσο χιτῶνα κακῶν ἕνεχ᾽ ὀσσα ἔοργας.

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μή, ὡ ἀριστοί, ὃν ἔχρην μόνον ε ἀπάντων ἐπανεῖν οἰκεῖον τε ὑμῖν ὅντα καὶ εὐνοοῦν καὶ ὁμογνώμονα καὶ, εἰ μὴ φορτικῶν εἰπεῖν, κηδεμόνα τῶν ἐπιτηδευμάτων εὐ ἅπετε ἀποκτείνεστε, ἦν ἐμὲ ἀποκτείνετε τοσαῦτα ὑπὲρ ὑμῶν πεποιηκότα. ὦρατε οὖν μὴ κατὰ τοὺς πολλοὺς 1 τῶν νῦν φιλοσόφων αὐτοῦ 2 ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἀνδρὰ εὐεργέτην.

ΠΛΑΤΩΝ

'Ω τῆς ἀναίσχυντίας. καὶ χάριν σοι τῆς κακηγορίας προσομελομεν; οὔτως ἀνδραπόδοισ ὡς ἀληθῶς 3 οὔει διαλέγεσθαι; ἥ καὶ εὐεργεσίαν καταλογίζῃ πρὸς ήμᾶς ἐπὶ τῇ τοσαῦτῃ ὑβρεί καὶ παροινία τῶν λόγων;

ΠΑΡΡΗΣΙΑΔΗΣ

6 Πού γὰρ έγὼ ὑμᾶς ἢ πότε ὑβρικα, ὃς ἄει φιλοσοφιὰν τε θαυμάζων διατετέλεκα καὶ υμᾶς αὐτοῦς ὑπερεπαινῶν καὶ τοῖς λόγοις οἷς καταλελοίπατε ὁμιλῶν; αὐτὰ γοῦν ἂ φημι ταῦτα, πόθεν ἀλλοθεν ἢ παρ' ὑμῶν λαβῶν καὶ κατὰ τὴν μέλιταν ἀπαυθισάμενος ἐπιδείκνυμαι τοῖς ἄνθρωποις; οῖ δὲ ἐπαίνουσι καὶ γνωρίζουσιν ἐκισ-

1 κατὰ τοὺς πολλοὺς γΝ: not in BU.
2 αὐτὸ Cobet: αὐτὸ MSS.
3 οὕτως ἀνδραπόδοισ (sicine cum servis — ?) ὡς ἀληθῶς K. Schwartz: οὕτως ἀνδραπόδοισ ἀληθῶς γ; οὕτως ὡς ἀνδραπόδοισ ἀληθῶς β, edd. since Jacobitz.
THE DEAD COME TO LIFE

PLATO

Nonsense: you must die to-day. Yes, forthwith
"Don your tunic of stone on account of the wrongs
you have done us!"¹

FRANKNESS

Truly, gentlemen, you will put to death, you may
depend upon it, the one man in the world whom you
ought to commend as your friend, well-wisher, com-
rade in thought, and, if it be not in bad taste to say
so, the defender of your teachings, if you put me to
death after I have laboured so earnestly in your
behalf. Take care, then, that you yourselves are not
acting like most of our present-day philosophers by
showing yourselves ungrateful and hasty and inconsiderate toward a benefactor.

PLATO

• O what impudence! So we really owe you gratitude
for your abuse, into the bargain? Are you so con-
vinced that you are truly talking to slaves? Will you
actually set yourself down as our benefactor, on top
of all your insolent and intemperate language?

FRANKNESS

Where, pray, and when have I insulted you? I have
always consistently admired philosophy and extolled
you and lived on intimate terms with the writings
that you have left behind. These very phrases that
I utter—where else but from you did I get them?
Culling them like a bee, I make my show with them
before men, who applaud and recognize where and

¹ Iliad 3, 57.
THE WORKS OF LUCIAN

tont to anbhos 'thein kai par' ston kai 'opwos anavleixamous, kai logh mén eme 'xhloousi tis anbhologias, to de alhthes 'umais kai ton leimwna ton umetepou, ou toiauta e'xhnhkate poikila kai polneidhi tás bafás, eí tis anavleixasai te autha epitastai kai anaplezei kai armósi, òws mh apádein tháteron tháteron. 'Exo' ostitis óv ou taúta ev pepouhous par' òmou kakws an eipsei epithefhrhseuev euergetas andras, af' on eínai tis éodoi; éktos ei mh katà ton Thamvri on tòv Eúrvtou eíh tìn fúsin, ós tais Moúsaiai anvádein, par' ón eílphse tìn wdh, ò tòv 'Apollwvni ekríainvein énantiá toxeúwv, kai taúta dotíri ònti tìn toxiís.

PLATON

7 Tó touto mén, ò geunáie, kata touto ríttoras eírhthai sou. énavntiwstaton de ouv1 esti tò prágmati kai xalwptéravan sou epitheiknusin tìn. tólmav, eí ge tí adikia kai ácharistía prósses- tin, ds par' hmwn tà toxeúmeta, òws phs, xabvon kath' hmwn e'tóxeves, éna toutou úpothémov nos tôn skopon, apantasa hmáis a'goréuein kakws: toiauta pará soú íapeiléfamenv anb' ón sou tòn leimwna ékeínon anapatetássantes ouk e'kwlúmeven drépethai kai tò prokolpion émpleástamov íapeilthèin: òste diá ge touto málistta dikaios an eíhs úpopothéven.

PÁRPHXIADEH

8 'Oráte: prós òrhvgan ákoúete kai oudein tòv dikaidwv prostoišethe. kaitoi ouk an ofhthéan potè òws òrhvg Plátawnos h' Xrwsiptov h' Arístote- lonus h' tòv allouw òmowv kathiketo an, allá moi

1 de ouv Fritzsc: ouv MSS.
THE DEAD COME TO LIFE

from whom and how I gathered each flower; and although ostensibly it is I whom they admire for the bouquet, as a matter of fact it is you and your garden, because you have put forth such blossoms, so gay and varied in their hues—if one but knows how to select and interweave and combine them so that they will not be out of harmony with one another. Would any man, after receiving this kindly treatment at your hands, attempt to speak ill of benefactors to whom he owes his reputation? Not unless he be like Thamyris or Eurytus in his nature, so as to raise his voice against the Muses from whom he had the gift of song, or to match himself against Apollo in archery—and he the giver of the bow!

PLATO

That speech of yours is good rhetoric, my fine fellow; but it is directly against your case and only makes your presumptuousness appear more staggering, since ingratitude is now added to injustice. For you got your shafts from us, as you admit, and then turned them against us, making it your only aim to speak ill of us all. That is the way you have paid us for opening that garden to you and not forbidding you to pick flowers and go away with your arms full. For that reason, then, above all else, you deserve to die.

FRANKNESS

See! You give me an angry hearing, and you reject every just plea! Yet I should never have supposed that anger could affect Plato or Chrysippus or Aristotle or the rest of you; it seemed to me that
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ἐδοκείτε μόνοι δὴ πόρρω εἶναι τοῦ τοιούτου. πλήν ἄλλα μὴ ἀκριτὸν γε, ὃ θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητε με. ὑμέτερον γοῦν καὶ τοῦτο ἦν, μὴ βία μηδὲ κατὰ τὸ ἱσχυρότερον πολιτεύεσθαι, δίκη δὲ τὰ διάφορα λύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει. ὥστε δικαστὴν ἐλομενοὶ κατηγορήσατε μὲν ὑμεῖς ἢ ἀμα πάντες ἢ δυντα ἢ κειροτονήσητε ὑπὲρ ἀπάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα. κατὰ ἦν μὲν τι ἀδικών φαίνομαι καὶ τοῦτο περὶ ἐμοῦ γνῷ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν ὑμεῖς δὲ βίαιον οὐκεν τολμήσετε ἢ δὲ τὰς εὔθυνας ὑποσχῶν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὐρίσκωμαί, ἀφήσουσί με οἱ δικασταί, ὑμεῖς δὲ εἰς τοὺς ἐξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ’ ἡμῶν τὴν ὀργήν τρέψετε.

ΠΛΑΤΩΝ

9 Τοῦτ’ ἐκεῖνο: εἰς πεδίον τῶν ἱππῶν, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθησ. φασὶ γοῦν ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πυνοῦργον ἐν τοῖς λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὅτι μὴ σὺ δωροδοκήσας, οἶα πολλὰ ποιεῖτε, ἀδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι;

ΠΑΡΡΗΣΙΑΔΗΣ

Θαρρεῖτε τούτον γε ἑνεκά· οὐδένα τοιούτων διαιτητὴν ὑποπτον ἢ ἀμφίβολον ἀξιώσαμε· ἀν
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you, and you alone, were surely far away from anything of that kind. But, however that may be, my masters, do not put me to death unsentenced and unheard. This too was once a trait of yours, not to deal with fellow-citizens on a basis of force and superior strength, but to settle your differences by course of law, according a hearing and in your turn receiving one. So let us choose a judge, and then you may bring your complaint either jointly or through anyone whom you may elect to represent you all; and I will defend myself against your charges. Then, if I am proven guilty, and the court passes that verdict upon me, I will submit, of course, to the punishment that I deserve, and you will not have taken it upon yourselves to do anything high-handed. But if after I have undergone my investigation I am found innocent and irreproachable, the jury will discharge me, and you will turn your anger against those who have misled you and set you against me.

PLATO

There we have it! "Cavalry into the open," so that you may give the slip to the jury and get away.\(^1\) At any rate, they say that you are an orator and a lawyer and a wizard at making speeches. And whom do you wish to be judge, what is more? It must be someone whom you cannot influence by a bribe, as your sort often do, to cast an unjust ballot in your favour.

FRANKNESS

Do not be alarmed on that score. I should not care to have any such referee of suspicious or doubtful

\(^1\) As cavalry seeks open country to manœuvre in, so the lawyer seeks the courtroom. Compare Plato, *Theaetetus*, 183\(\text{d}: \) ἱππός εἰς πεδίον προκαλεῖ, Σωκράτης εἰς λόγους προκαλοῦ-μενος.

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γενέσθαι καὶ ὅστις ἀποδώσεται μοι τὴν ψῆφον. ὁράτε γοῦν, τὴν Φιλοσοφίαν αὐτὴν μεθ' ύμων ποιούμαι δικάστριαν ἔγωγε.

ΠΛΑΤΩΝ

Καὶ τίς ἄν κατηγορήσειν, εἰ γε ἡμεῖς δικάσομεν;

ΠΑΡΡΗΣΙΑΔΗΣ

Οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε· οὐδὲν οὐδὲ τούτο δέδια. τοσούτων ὑπερφέρω τοῖς δικαίοις καὶ ἐκ περιουσίας ἀπολογήσεσθαι ὑπολαμβάνω.

ΠΛΑΤΩΝ

10 Τί ποιοῦμεν, ὁ Πυθαγόρα καὶ Σώκρατες; ἔοικε γὰρ ἄνηρ οὐκ ἄλογα προκαλεῖσθαι δικάζεσθαι ἀξιῶν.

ΣΩΚΡΑΤΗΣ

Τί δὲ ἂλλο ἢ βαδίζωμεν ἐπὶ τὸ δικαστήριον καὶ τὴν Φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὡς τι καὶ ἀπολογήσεται· τὸ πρὸ δίκης γὰρ οὐκ ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικὸν, ὀργίλων τινῶν ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων. παρέξομεν οὖν ἀφορμὰς τοῖς κατηγορεῖν ἐθέλουσιν καταλεύσαντες ἄνδρα μηδὲ ἀπολογησάμενον ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνη χαίρειν αὐτοὶ λέγοντες. ἢ τί δὲν εἶπομεν Ἀνύτου καὶ Μελήτου πέρι, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε δικαστῶν, εἰ οὕτως τεθυησὲται μηδὲ τὸ παράπαυν ὑδατος μέταλαβὼν;

ΠΛΑΤΩΝ

"Ἀριστα παραίνεις, ὁ Σώκρατες· ὡστε ἀπίσθωμεν ἐπὶ τὴν Φιλοσοφίαν. ἦ δὲ δικασάτω, καὶ ἡμεῖς ἀγαπήσομεν οἰς ἄν ἐκεῖνη διαγνῄ."
character, who would sell me his vote. See, for my part I nominate Philosophy herself to the bench, and you yourselves also!

PLATO

And who can conduct the prosecution if we are to be jurors?

FRANKNESS

Be prosecutors and jurors at the same time. Even that arrangement has no terrors for me, since I have so much the better of you in the justice of my case and expect to be so over-stocked with pleas.

PLATO

What shall we do, Pythagoras and Socrates? Really, the man seems to be making a reasonable request in demanding a trial.

SOCRATES

What can we do but go to court, taking Philosophy with us, and hear his defence, whatever it may be. Prejudgment is not our way; it is terribly unprofessional, characteristic of hot-headed fellows who hold that might is right. We shall lay ourselves open to hard words from those who like to deal in them if we stone a man who has had no opportunity even to plead his case, especially as we ourselves maintain that we delight in just dealing. What could we say of Anytus and Meletus, who prosecuted me, or of the jurors on that occasion, if this fellow is to die without getting any hearing at all? 1

PLATO

Excellent advice, Socrates; so let us go and get Philosophy. She shall judge, and we shall be content with her decision, whatever it may be.

1 Literally, "without getting any water at all"; i.e. any of the time ordinarily allowed for court speeches, which was apportioned with a water-clock.
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ΠΑΡΡΗΣΙΑΔΗΣ

11 Εὐ γε, οὐ σοφῶτατοι, ἀμείνω ταῦτα καὶ νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὡς ἔφην: δεήσει γὰρ αὐτῶν μικρὸν ὑστερον ἐν τῷ δικαστηρίῳ.

Ποῦ δὲ τὴν Φιλοσοφίαν εὐροὶ τις ἄν; οὐ γὰρ οἶδα ἐνθα οἰκεῖ: καίτοι πάντες πολλὲς ἐπλανήθην χρόνου ἀναξίητων την οἰκίαν, ὡς συγγενοῦμην αὐτὴ. εἰτα ἐντυγχάνων ἂν τισι τριβώνια περιβεβλημένως καὶ πὼγωνας βαθεῖς καθεμένους παρ' αὐτῆς ἑκείνης ἢκειν φάσκουσιν, οἴομενος εἰδέναι αὐτῶν ἀνηρώτων· οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἢ οὐδὲν ὅλως ἀπεκρίναυτό μοι, ὡς μὴ ἔλεγχουτο οὐκ εἰδότες, ἢ ἄλλην θύραν ἄντ' ἄλλης ἑπεδείκνυνον. οὐδέπω γονὺς καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν.

12 Πολλάκις δὲ ἡ αὐτὸς εἰκάσασα ἡ ἐξεναγήσαντός τινος ἤκον ἂν ἐπὶ τινας θύρας βεβαιώς ἐλπίσας τότε γονὺς εὐρηκέναι, τεκμαίρομενος τῷ πλήθει τῶν εἰσίωντων τε καὶ ξιώντων, ἀπάντων σκυθροπῶν καὶ τὰ σχήματα εὐσταλὼν καὶ φροντιστικῶν τὴν πρόσοψιν· μετὰ τούτων οὖν συμπαραβεβείκας καὶ αὐτὸς εἰσῆλθον ἄν. εἰτα ἐώρων γυναιῶν τὸν ὁχό ἀπλοῖκον, εἰ καὶ ὦτε μάλιστα εἰς τὸ ἀφελές καὶ ἀκόσμητον ἑαυτήν ἐπερρήμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἔδοξα οὐδὲ τοῦ ἰματίου τὴν ἀναβολὴν ἀνεπιτηθεύτως περιστέλλουσα: πρόδηλος δὲ ἡν κοσμομμένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκούντι προσχρωμένη. ὑπεφαίνετο δὲ τή καὶ ψυμύθιον καὶ φόκος, καὶ τὰ ῥήματα πάνυ ἐταιρικά, καὶ ἐπαινομένη ὑπὸ τῶν ἔρασ-
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FRANKNESS

Well done, most learned sirs; this course is better and more legal. Keep your stones, however, as I said; for you will need them presently at court.

But where is Philosophy to be found? For my part I do not know where she lives. Yet I wandered very long in search of her dwelling, so that I might study with her. Then I met men with short cloaks and long beards who professed to come directly from her; and thinking that they knew, I questioned them. But they were far more at a loss than I, and either made no answer, in order that they might not be convicted of ignorance, or else pointed out one door after another. Even to this day I have been unable to find her house.

Often, either by guesswork on my own part or under the guidance of someone else, I would go to a door in the firm belief that at last I had found it, drawing my conclusion from the number of men that came and went, all solemn of countenance, decorous in dress, and studious in looks. So I would thrust myself among them and enter also. Then I always saw a hussy who was far from ingenuous, however much she strv to bring herself into harmony with simplicity and plainness. On the contrary, I perceived at once that she did not leave the apparent disorder of her hair unenhanced by art, nor let her mantle hang about her in unstudied folds. It was patent that she used it all as a make-up and employed her seeming negligence to heighten her attractiveness. There were also evidences of enamel and rouge; her talk was quite that of a courtesan; she delighted in being praised by her lovers for her
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tων εἰς κάλλος ἔχαιρε, καὶ εἰ δοῖς τις προχείρως ἐδέχετο, καὶ τοὺς πλουσιώτερους ἀν παρακαθίσα-μένῃ πλησίον τους πένητας τῶν ἐραστῶν οὐδὲ προσέβλεπεν. πολλάκις δὲ καὶ γυμνοθείσης αὐτῆς κατὰ τὸ ἀκούσιον ἐώρων περιδέραια χρυσᾶ τῶν κλοιῶν1 παχύτερα. ταύτα ἰδὼν ἐπὶ πόδα 2 ἀν εὐθὺς ἀνέστρεφος, οἰκτείρας δηλαδὴ τοὺς κακοδαίμονας ἐκείνους ἐλκομένους πρὸς αὐτής οὐ τῆς ρινὸς ἀλλὰ τοῦ πῶγωνος καὶ κατὰ τὸν Ἰξίονα εἰδώλῳ ἀντὶ τῆς Ἡρας συνόντας.

ΠΛΑΤΩΝ

13 Τοῦτο μὲν ὁρθῶς ἐλέξας· οὐ γὰρ πρόδηλος οὐδὲ πᾶσιν γνώριμος ἦ θύρα. πλὴν ἄλλα οὐδὲν δείχνει βαδίζειν ἐπὶ τὴν οἰκίαν· εὐταύθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτὴν. ἢ δὲ ἡ ἡ του ἀφίξεται ἐπανούσα ἐξ Ἀκαδημίας, ὡς περιπατήσει καὶ ἐν τῇ Ποικίλῃ· τούτῳ γὰρ ὁσιμέραν ποιεῖν ἔθος αὐτῆς· μᾶλλον δὲ ἡ ἀρετή πρόσειται. ὅρᾳς τὴν κόσμου, τὴν ἀπὸ τοῦ σχῆματος, τὴν προσ-ηνῆ τὸ βλέμμα, τὴν ἐπὶ συννοίας ἥρεμα βαδί-ζουσιν;

ΠΑΡΡΗΣΙΑΔΗΣ

Πολλὰς ὁμοίας ὁρῶ τὸ γε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν. καίτοι μία πάντως ἢ γε ἅλθος Φιλοσοφία καὶ ἐν αὐταῖς.

ΠΛΑΤΩΝ

Εὗ λέγεις. ἄλλα δηλώσει ἦτις ἐστὶ φθεγξα-μένη μόνον.

ΦΙΛΟΣΟΦΙΑ

14 Παπαί· τὶ Πλάτων καὶ Χρύσιππος ἄνω καὶ Ἄριστοτέλης καὶ οἱ λοιποὶ ἀπαντες, αὐτὰ δὴ τὰ

1 κλοιῶν β: ἡγχέλεων γ (eels).
2 ἐπὶ πόδα Cobet: ἐπὶ πόδας MSS.
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beauty; she took eagerly any presents that were offered; and she would let her wealthy lovers sit close beside her, but would not even look at those who were poor. And often when she exposed her throat as if by accident, I saw gold necklaces thicker than shackles. On observing all this I would withdraw at once, pitying, as you may well believe, those poor unfortunates whom she was leading, not by the nose, but by the beard, and who, like Ixion, embraced but a phantom and not Hera.

PLATO

You are right in one point: the door is not conspicuous and not known to all. However, there will be no need to go to her house. We shall wait for her here in the Potters' Quarter. She will come here presently, no doubt, on her way back from the Academy, to stroll in the Painted Porch also, for it is her custom to do so every day. In fact, here she comes now. Do you see her, the mannerly one, the one in the mantle, soft of eye, walking slowly, rapt in thought?

FRANKNESS

I see many who are alike in mantle, walk, and fashion. Yet surely only one, even among them, is the true Philosophy.

PLATO

Right, but she will show you who she is, just by speaking.

PHILOSOPHY

Ah! What are you all doing in the upper world, Plato and Chrysippus and Aristotle and the rest of
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κεφάλαια μου τῶν μαθημάτων; τί αὖθις εἰς τῶν βίων; ἂρα τι ὑμᾶς ἐλύπητο τῶν κάτω; ὄργιζομένοις γοῦν ἐσίκατε. καὶ τίνα τούτων συλλαβόντες ἀγετε; ἢ πον τυμβωρύχος τις ἢ ἀνδροφόνος ἢ ἰερόσυλος ἔστιν;

ΠΛΑΤΩΝ

Νῆ Δία, ὁ Φιλοσοφία, πάντων γε ἱεροσύλων ἀσεβέστατος, ὑς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν ἐπεχείρησεν καὶ ἡμᾶς ἀπαντάς, ὅπως τι παρὰ σοῦ μαθόντες τοῖς μεθ’ ἡμᾶς καταλελοίπαμεν.

ΦΙΛΟΣΟΦΙΑ

Εἰτα ἡγανακτήσατε λοιδορησάμενον τινός, καὶ ταῦτα εἰδότες ἐμέ, οἶα πρὸς τῆς Κωμοδίας ἄκουόνσα ἐν Διονυσίου ὅμως φίλην τε αὐτὴν ἠγημαί καὶ οὕτε ἐδικασάμην οὕτε ἥτισαμην προσελθοῦσα, ἐφίημι δὲ παίξειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἐορτῇ; οἴδα γὰρ ὡς ὦκ ἂν τι ὑπὸ σκῶμματος χεῖρον γένοιτο, ἀλλὰ τοῦναυτίων ὅπερ ἂν ἦ καλὸν, ὃσπερ τὸ χρυσίον ἀποσμώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει καὶ φανερώτερον γίγνεται. ὑμεῖς δὲ οὐκ οἴδα ὅτες ὅργιλοι καὶ ἡγανακτικός γεγόνατε. τί δ’ οὖν αὐτὸν ἄγχετε;

ΠΛΑΤΩΝ

Μίαν ἡμέραν ταῦτην παρατησάμενοι ἤκομεν ἐπ’ αὐτὸν ὡς ὑπόσχη τὴν ἀξίαν ὅν δέδρακεν. φήμαι γὰρ ἡμῖν διήγγελλον οἶα ἔλεγεν εἰς τὰ πλήθη καθ’ ἡμῶν.

ΦΙΛΟΣΟΦΙΑ

15 Εἰτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀποκτενεῖτε; δήλος γοῦν ἔστιν εἰπεῖν τι θέλων.
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you, the very fore-front of my studies? Why have you come back to life? Did anything in the underworld distress you? You certainly appear to be angry. And who is this man whom you have taken into custody? Some ghoul or murderer or profaner of holiness, I suppose.

PLATO

Yes, indeed, Philosophy, the most impious of all profaners, for he made bold to speak ill of you, than whom nothing is more holy, and of us, one and all, who learned something from you and have left it to those who came after us.

PHILOSOPHY

Then it made you angry to be vituperated? And yet you knew that in spite of the hard names which Comedy calls me during the festival of Dionysus, I have held her my friend, and neither sued her at law nor berated her in private, but permit her to make the fun that is in keeping and customary at the festival. I am aware, you see, that no harm can be done by a joke; that, on the contrary, whatever is beautiful shines brighter and becomes more conspicuous, like gold cleansed by its minting. But you, for some reason or other, have grown hot-tempered and violent. Tell me, why do you throttle him?

PLATO

Obtaining leave of absence for this one day, we came to get him, so that he may pay the penalty for what he has done; for rumours repeatedly told us what sort of language he used in public against us.

PHILOSOPHY

Then you intend to put him to death before trial, without even a chance to defend himself? It is certainly clear that he wants to make a statement.
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ΠΛΑΤΩΝ

Οὐκ, ἂλλ' ἐπὶ σὲ τὸ πάν ἀνεβαλόμεθα, καὶ σοὶ διὶ ἂν δοκῇ, τοῦτο ποιήσῃ τέλος τῆς δίκης.

ΦΙΛΟΣΟΦΙΑ

Τί φής σὺ;

ΠΑΡΡΗΣΙΑΔΗΣ

Τούτο αυτὸ, ὥς δεσπόινα Φιλοσοφία, ἢπερ καὶ μόνῃ τάληθες ἂν ἔξευρεῖν¹ δύναιον μόλις γοῦν εὐφόρημα πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.

ΠΛΑΤΩΝ

Νῦν, ὃ κατάρατε, δεσπόιναν αὐτὴν καλεῖς; πρῷην δὲ τὸ ἀτιμότατον Φιλοσοφίαν ἀπέφαινες ἐν τοσοῦτῳ θεάτρῳ ἀποκηρύκτων κατὰ μέρη δυ' ὀβολοὶ ἐκαστον εἶδος αὐτῆς τῶν λόγων.

ΦΙΛΟΣΟΦΙΑ

Ὀρᾷτε μὴ οὐ Φιλοσοφίαν οὐτὸς γε ἂλλ' γόρτας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὄνοματι πολλὰ καὶ μιαῖα πράττοντας ἑγόρευεν κακῶς.

ΠΑΡΡΗΣΙΑΔΗΣ

Εἰση αὐτίκα, ἣν ἑθέλῃς ἀπολογογομένου ἀκούειν μόνου.

ΦΙΛΟΣΟΦΙΑ

Ἀπώμεν εἰς Ἁρειον πάγον, μᾶλλον δὲ εἰς τὴν ἀκρόπολιν αὐτὴν, ὡς ἂν ἐκ περιωπῆς ἃμα κατα-

16 φανείῃ πάντα ἐν τῇ πόλει. ὑμεῖς δὲ, ὃ φίλαι, ἐν τῇ Ποικίλῃ τέως περιπατήσατε ἡξώ γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην.

ΠΑΡΡΗΣΙΑΔΗΣ

Τίνες δὲ εἰσὶν, ὃ Φιλοσοφία; πάνι γάρ μοι κόσμια καὶ αὐται δοκοῦσιν.

¹ ἐν ἐξευρεῖν Ἀ.Μ.Η.: ἐξευρεῖν γ, ἂν εὑρεῖν β.

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PLATO
No: we have referred the whole matter to you, and you are to conclude the trial as you think best.

PHILOSOPHY
You, there, what do you say?

FRANKNESS
Precisely what they do, my Lady Philosophy; for you, even without aid, could discover the truth. In fact, it was only with difficulty, after a deal of entreaty, that I secured the reservation of the case for you.

PLATO
Now, you scoundrel, you call her "My Lady," do you? Just the other day you made her out to be utterly contemptible by offering every form of her doctrines for sale at two obols apiece before so large an audience!

PHILOSOPHY
Careful! Perhaps his abuse was not directed against Philosophy, but against impostors who do much that is vile in our name.

FRANKNESS
You shall see at once, if you will only hear my defence.

PHILOSOPHY
Let us go to the Areopagus, or rather, to the Acropolis itself, so that at the same time we may get a bird's eye view of everything in the city. You, my dears, may walk about in the Painted Porch meanwhile: I shall join you after concluding the trial.

FRANKNESS
Who are they, Philosophy? They too seem very mannerly.
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ΦΙΛΟΣΟΦΙΑ

'Αρετὴ μὲν ἡ ἀνδρώδης αὐτη, Σωφροσύνη δὲ ἐκείνη καὶ Δικαιοσύνη ἡ ¹ παρ' αὐτήν. ἡ προηγουμένη δὲ Παιδεία, ἡ ἀμυδρὰ δὲ καὶ ἀσαφὴς τὸ χρώμα ἡ Ἀλήθεια ἐστίν.

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐχ ὁρῶ ἤντινα καὶ λέγεις.

ΦΙΛΟΣΟΦΙΑ

Τὴν ἀκαλλωπίστου ἐκείνην οὐχ ὅρας, τὴν γυμνήν, τὴν ὑποφέυγοντας αἰὲ καὶ διολισθάνουσαν;

ΠΑΡΡΗΣΙΑΔΗΣ

'Ορῶ νῦν μόλις. ἂλλα τί οὐχὶ καὶ ταύτας ἄγεις, ὡς πλήρες γένοιτο καὶ ἐντελῶς τὸ συνέδριον; τὴν Ἀλήθειαν δὲ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι.

ΦΙΛΟΣΟΦΙΑ

Νὴ Δία, ἀκολουθήσατε καὶ ύμεῖς· οὐ βαρὺ γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην.

ΑΔΗΘΕΙΑ

17 'Απείτε ύμεῖς· ἐγὼ γὰρ οὐδέν δεόμαι ἀκούειν ὁ πάλαι οἶδα ὅποιά ἐστιν.

ΦΙΛΟΣΟΦΙΑ

'Αλλ' ἡμῖν, ὡς Ἀλήθεια, ἐν δεόντι συνδικάζοις ἀν καὶ καταμηνύοις ἐκαστα.

ΑΔΗΘΕΙΑ

Οὐκοῦν ἐπάγωμαι καὶ τῷ θεραπανιδίῳ τοῦτῳ εὐνοϊκοτάτῳ μοι ὄντε;

ΦΙΛΟΣΟΦΙΑ

Καὶ μάλα ὀπόσας ἀν ἑθέλης.

¹ Ἡ Fritzschte: not in MSS.
THE DEAD COME TO LIFE

PHILOSOPHY
This one with the masculine air is Virtue; yonder is Temperance, and there beside her Justice; the one in advance is Culture, and she that is faint and indistinct in colour is Truth.

FRANKNESS
I do not see which one you really mean.

PHILOSOPHY
Do you not see the unadorned one over there, naked, always shrinking into the background and slipping away?

FRANKNESS
I can just see her now. But why not bring them also, in order that the meeting may be full and perfect? As to Truth, indeed, I wish to introduce her into the trial as an advocate.

PHILOSOPHY
To be sure. (To the others) Come with us also. It is not a hard matter to try a single case, particularly one that will involve our own interests.

TRUTH
You others go: I do not need to hear what I have long known all about.

PHILOSOPHY
But it would help us, Truth, if you should join in the trial and give us information on each point.

TRUTH
Then shall I bring along these two waiting-women, who are in very close sympathy with me?

PHILOSOPHY
Yes, indeed, as many as you wish.
THE WORKS OF LUCIAN

ΑΛΗΘΕΙΑ

"Επεσθεν, ὁ Ἑλευθερία καὶ Παρρησία, μεθ' ἡμῶν, ὡς τὸν δείλαιον τοντοι άνθρωπισκόν ἐρασ- 
τὴν ἡμέτερον ὅντα καὶ κινδυνεύοντα ἐπὶ μηδεμιᾶ 
προφάσει δικαία σῶσαί δυνηθῶμεν. οὐ δὲ, ὁ 
Ἑλεγχε, αὐτοῦ περίμεινον.

ΠΑΡΡΗΣΙΑΔΗΣ

Μηδαμῶς, ὁ δέσποινα, ἥκετω δὲ καὶ οὕτως, εἰ 
καὶ τις ἄλλος. 1 οὐ γὰρ τοῖς τυχοῦσι θηρίοις 
προστολεμήσαι δεχεῖ με, ἀλλ' Ἀλαξόσιον ἄν-
θρωποι καὶ δυσελέγκτους, ἀεὶ τινὰς ἀποφυγὰς 
εὐρισκομένους, ὡστε ἀναγκαῖος οὐ Ἑλεγχε.

ΕΛΕΓΧΟΣ 3

'Αναγκαἰότατος μὲν οὖν άμεινον δὲ, εἰ καὶ τὴν 
'Απόδειξιν παραλάβοις.

ΑΛΗΘΕΙΑ

"Επεσθε πάντες, ἐπείπερ ἀναγκαῖοι δοκεῖτε 
πρὸς τὴν δίκην.

ΠΛΑΤΩΝ

18 Ὀρᾶς; προσεταρίζεται καθ' ἡμῶν, ὁ Φιλο-
σοφία, τὴν Ἀλήθειαν.

ΦΙΛΟΣΟΦΙΑ

Εἶτα δέδιτε, ὁ Πλάτων καὶ Χρύσιππε καὶ 
Ἀριστότελες, μὴ τι ψεύσηται ὑπὲρ αὐτοῦ Ἀλῆ-
θεια οὕσα;

ΠΛΑΤΩΝ

Οὐ τούτο, ἀλλὰ δεινῶς πανοῦργος ἐστὶν καὶ 
κολακικός· ὡστε παραπείσει αὐτὴν.

1 εἰ καὶ τις ἄλλος Fritzche: καὶ εἰ τις ἄλλος γ; not in β.
2 ἀλλ' edd.: not in MSS.
3 ΕΛΕΓΧΟΣ Gesner: ΦΙΛΟΣ. vulg.
THE DEAD COME TO LIFE

TRUTH

Come with us, Liberty and Free-speech, so that we may be able to rescue this poor creature, our admirer, who is facing danger for no just reason. You, Investigation, may stay where you are.

FRANKNESS

Hold, my lady: let him come too, if anyone is to come. Those whom I shall have to fight to-day are none of your ordinary cattle, but pretentious fellows, hard to argue down, always finding some loophole or other, so that Investigation is necessary.

INVESTIGATION

Yes, most necessary: and you had better take Proof along too.

TRUTH

Come, all of you, since you appear to be necessary to the case.

PLATO

Do you see that? He is suborning Truth against us, Philosophy.

PHILOSOPHY

Then you, Plato and Chrysippus and Aristotle, are afraid that she, Truth, may tell some lie in his behalf?

PLATO

It isn't that, but he is terribly unprincipled and smooth-tongued, so that he will seduce her.
THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ

Θαρρεῖτε· οὐδὲν μὴ γένηται ἄδικον, Δικαίο-
19 σύνης ταύτης συμπαρουσίας. ἀνίωμεν οὖν. ἀλλὰ
eἰπὲ μοι σὺ, τί σοι τοῦνομα;

ΠΑΡΡΗΣΙΑΔΗΣ

Ἑμοί; Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγ-
ξικλέους.

ΦΙΛΟΣΟΦΙΑ

Πατρίς δὲ;

ΠΑΡΡΗΣΙΑΔΗΣ

Σύρος, ὁ Φιλοσόφια, τῶν Ἐπευφρατιδίων.
ἀλλὰ τι τούτο; καὶ γὰρ τούτων τινὰς οἶδα τῶν
ἀντιδίκων μον οὐχ ἦττον ἐμοῦ βαρβάρους τὸ
γένος· ὁ τρόπος δὲ καὶ ἡ παιδεία οὐ κατὰ Σολέας
ἡ Κυπρίους ἡ Βαβυλωνίους ἡ Σταγειρίτας. καὶ-
tοι πρὸς γε σὲ οὕδεν ἀν ἐλαττον γένοιτο οὕδ' εἰ
tὴν φωνὴν βάρβαρος εἰῇ τις, εἴπερ ἡ γνώμη ὅρθη
καὶ δικαία φαίνοιτο οὐσα.

ΦΙΛΟΣΟΦΙΑ

20 Εὐ λέγεις· ἄλλως γοῦν ἥρωμην. ἡ τέχνη δὲ
σοι τίς; ἄξιον γὰρ ἐπίστασθαι τοῦτό γε.

ΠΑΡΡΗΣΙΑΔΗΣ

Μισαλαζών εἰμι καὶ μισογός καὶ μισοψευδής
καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιοῦτώδες εἶδος
tῶν μαρῶν ἀνθρώπων· πάνυ δὲ πολλοὶ εἰσιν, ὡς
οἶσθα.

ΦΙΛΟΣΟΦΙΑ

Ἡράκλεις, πολυμυσὴ τινα μέτει τὴν τέχνην.
THE DEAD COME TO LIFE

PHILOSOPHY

Have no fear. No injustice will be done while we have Justice here with us. Let us go up, then. But tell me, what is your name?

FRANKNESS

Mine? Frankness, son of Truthful, son of Renowned Investigator.

PHILOSOPHY

And your country?

FRANKNESS

I am a Syrian, Philosophy, from the banks of the Euphrates. But what of that? I know that some of my opponents here are just as foreign-born as I: but in their manners and culture they are not like men of Soli or Cyprus or Babylon or Stageira. Yet as far as you are concerned it would make no difference even if a man's speech were foreign, if only his way of thinking were manifestly right and just.

PHILOSOPHY

True: it was a needless question, to be sure. But what is your calling? That at least is worth knowing.

FRANKNESS

I am a bluff-hater, cheat-hater, liar-hater, vanity-hater, and hate all that sort of scoundrels, who are very numerous, as you know.

PHILOSOPHY

Heracles! You follow a hateful calling!

1 Although they were born there: Chrysippus in Soli, Aristotle in Stageira. No philosopher mentioned by name in this piece came from Cyprus or from Babylon, and these allusions are not clear. Perhaps Lucian has in mind Zeno of Citium and Poseidonius of Seleucia on the Tigris.
THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Εὖ λέγεις· ὅρας γοῦν ὅπόσους ἀπεχθάνομαι καὶ ὡς κινδυνεύω δι᾿ αὐτήν.

Οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτή πάνυ ἀκριβῶς οἶδα, λέγω δὲ τήν ἀπὸ τοῦ φίλον τὴν ἁρχὴν ἔχουσαν· φιλαλήθης τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοίκος καὶ ὅσα τῷ φιλεῖσθαι συγγενήν. πλὴν ἀλλ’ ὀλίγοι πάνυ ταύτης ἄξιοι τῆς τέχνης, οὐ δὲ ὑπὸ τῇ ἐναντία ταττόμενοι καὶ τῷ μίσει οἰκειότεροι πεντακισμύριοι. κινδυνεύω τοιγαροῦν τὴν μὲν ὑπ’ ἀργίας ἀπομαθεῖν ἢδη, τὴν δὲ πάνω ἠκριβωκέναι.

ΦΙΛΟΣΟΦΙΑ

Καὶ μὴν οὐκ ἔχρην· τοῦ γὰρ αὐτοῦ καὶ τάδε, φασὶ, καὶ τάδε· ὥστε μὴ διαίρει τὸ τέχνα· μία γὰρ ἐστὸν δῦ’ εἶναι δοκούσα.

ΠΑΡΡΗΣΙΑΔΗΣ

'Αμεινὸν σὺ ταύτα οἴσθα, ὃ Φιλοσοφία. τὸ μέντοι ἐμὸν τοιοῦτον ἔστω, οἶον τοὺς μὲν πονηροὺς μισεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν.

ΦΙΛΟΣΟΦΙΑ

21 Ἀγε δὴ, πάρεσμεν γὰρ ἐνθα ἐξῆκεν, ἐνταῦθα ποιεῖν τῷ προνάπ τῆς Πολιάδος δικάσωμεν. ἢ Ἰέρεια διάθες ἡμῖν τὰ βάθρα, ήμεις δὲ ἐν τοσούτῳ προσκυνήσωμεν τὴν θεόν.

THE DEAD COME TO LIFE

FRANKNESS

You are right. You see, in fact, how many have come to dislike me and how I am imperilled because I follow it.

However, I am very well up in the opposite calling, too: I mean the one with love for a base; for I am a truth-lover, a beauty-lover, a simplicity-lover, and a lover of all else that is kindred to love. But there are very few who deserve to have this calling practised upon them, while those who come under the other and are closer akin to hatefulness number untold thousands. So the chances are that by this time I have lost my skill in the one calling for lack of practice, but have become very expert in the other.

PHILOSOPHY

But that ought not to be so, for if a man can do the one, they say, he can do the other. So do not distinguish the two callings; they are but one, though they seem two.

FRANKNESS

You know best as to that, Philosophy. For my part, however, I am so constituted as to hate rascals and to commend and love honest men.

PHILOSOPHY

Come, now, since we are where we planned to be, let us hold our court somewhere hereabouts in the portico of Our Lady of the Citadel. Priestess, arrange the benches for us. Let us in the meantime pay our homage to the goddess.

1 Athena Polias, who shared with Erechtheus the temple now known as the Erechtheum.
THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

'Ω Πολιάς, έλθε μοι κατά τῶν ἀλαζόνων σύμμαχος ἀναμνησθείσα ὤπόσα ἐπιορκούντων ὁσημέραι ἀκούεις αὐτῶν καὶ ἂν πράττουσι δὲ μόνη ὄρας ἀτε δὴ ἐπὶ σκοπῆς οἰκούσα,1 νῦν καιρὸς ἀμύνασθαι αὐτοὺς. ἐμὲ δὲ ἦν ποὺ κρα
tούμενον ἰδῆς καὶ πλείους ὅσιν αἱ μέλαιναι, σὺ προσθείσα τὴν σεαυτῆς σώζε με.

ΦΙΛΟΣΟΦΙΑ

22 Ἔινυ ἡμεῖς μὲν ύμῶν καὶ δὴ καθήμεθα έτοιμοι ἄκουειν τῶν λόγων, ἡμεῖς δὲ προελόμενοί τινα ἐξ ἀπάντων, ὅστις ἀριστα κατηγορήσαι ἂν δοκεῖ, συνείρετε τὴν κατηγορίαν καὶ διελέγχετε πάντας γὰρ ἀμα λέγειν ἀμήχανον.2 σὺ δὲ, ὁ Παρρη
sιάδη, ἀπολογήσῃ τὸ μετὰ τοῦτο.

ΠΛΑΤΩΝ

Τίς οὖν ὁ ἐπιτηδειότατος ἐξ ἦμῶν ἄν γένοιτο πρὸς τὴν δίκην;

ΧΡΥΣΙΠΠΟΣ

Σὺ, ὁ Πλάτων. ἢ τε γὰρ μεγαλόνοια θαυ
masth καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ
κεχαρισμένον καὶ πειθοὺς μεστὸν ἢ τε σύνεσις καὶ τὸ ἄκριβες καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων, πάντα ταῦτα σοι ἀθρόω πρόσεστιν· ὡς τὴν προηγορίαν δέχου καὶ ὑπὲρ ἀπάντων εἰπὲ τὰ εἰκότα. νῦν ἀναμνήσθητι πάντων ἐκεῖνων καὶ συμφόρει εἰς τὸ αὐτό, εἰ τί σοι πρὸς Γοργίαν ἢ Πώλου ἢ Πρόδικου ἢ Ἰππίαν εἰρήται: δεινό-
terōs οὐτός ἐστιν. ἐπίπαττε οὖν καὶ τῆς εἰρω-

1 ἐπίσκοπος οὖσα β.
2 οὗ γὰρ οὖν τε πάντας ἀμα λέγειν γ.
THE DEAD COME TO LIFE

FRANKNESS

Lady of the Citadel, come to my aid against the pretenders, remembering how many oaths thou dost hear them make and break each day, and what they do thou alone seest, dwelling as thou dost upon a lookout. Now is thine hour to requite them. If thou seest that I am being overborne, and that the black ballots are more than the half, add thou thine own and set me free.¹

PHILOSOPHY

Well and good. Here we are for you, gentlemen, all seated in readiness to hear the speeches. Choose one of your number who in your opinion can best conduct the prosecution, and when you have done so, build up your complaint and establish your charge; it is not feasible for all to speak at once. You, Frankness, shall make your defence thereafter.

PLATO

Which of us, I wonder, would be the best fitted to handle the case?

CHRYSIPPUS

You, Plato. Marvellous sublimity, superlatively Attic elegance, charm and persuasiveness, insight, subtility, opportune seductiveness in demonstration—all this is yours to the full. Accept the spokesmanship, therefore, and say whatever is appropriate in behalf of us all. Remember now all your former successes and put together any points you have urged against Gorgias or Polos or Hippias or Prodicus: this man is more able than they. So apply a light

¹ Frankness asks of Athena more aid than she generally gave; for the proverbial ballot of Athena merely decided a tie vote in favour of the defendant, as in the trial of Orestes.
THE WORKS OF LUCIAN

νείας καὶ τὰ κομψὰ ἐκεῖνα καὶ συνεχῆ ἐρώτα,
κἂν σοι δοκῇ, κάκεινό που παράβυσσον, ὡς "ὁ
μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἔλαυνον"
ἀγανακτήσει εἰν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην.

ΠΛΑΤΩΝ

23 Μηδαμώς, ἀλλὰ τινὰ τῶν σφοδροτέρων προ-
χειρισώμεθα, Διογένη τοῦτον ἢ 'Αντισθένη ἢ
Κράτητα ἢ καὶ σὲ, ὦ Χρύσιππε, οὐ γὰρ δὴ κάλ-
λος ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς
ὁ καιρός, ἀλλά τινος ἐλεγκτικῆς καὶ δικαίωμης
παρασκευῆς ἥττῳ δὲ ὁ Παρρησιάδης ἐστίν.

ΔΙΟΓΕΝΗΣ

'Αλλ' ἐγὼ αὐτοῦ κατηγορήσω· οὔδὲ γὰρ πάνω
μακρῶν οἴμαι τῶν λόγων δεήσεσθαι. καὶ ἄλλως
ὑπὲρ ἀπαντας ὑβρισμαί δὺ ὀβολῶν πρόην ἀπο-
κεκηρυγμένοις.

ΠΛΑΤΩΝ

'Ὁ Διογένης, ὁ Φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ
ἀπαντῶν. μέμνησο δὲ, ὥ γενναίε, μὴ τὰ σεαυτοῦ
μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κωνὰ δὲ
ὁράν εἰ γὰρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα
ἐν τοῖς δόγμασι, σὺ δὲ τούτο μὲν μὴ ἔξεταζε, μηδὲ
ὅστις ἐστίν ὁ ἄληθέστερος ὑμῶν λέγε, οἷος δὲ
ὑπὲρ Φιλοσοφίας αὐτῆς ἀγανάκτει περινβρια-
μένης καὶ κακῶς ἀκοουόνης ἐν τοῖς Παρρησιάδου
λόγοις, καὶ τὰ προαιρέσεις ἀφεῖς, ἐν αἷς διαλ-
λάττομεν, ὁ κοινὸν ἀπαντες ἑχομεν, τοῦτο ὑπερ-
μάχει. ορᾷ σὲ μόνον προεστησάμεθα καὶ ἐν
σοὶ τὰ πάντα ἡμῶν νῦν κινδυνεύεται, ἢ σεμνό-
τατα δόξαι ἤ τοιαῦτα πιστευθῆναι ολα οὗτος
ἀπέφηνε.
THE DEAD COME TO LIFE

sprinkling of irony, too, put those clever, incessant questions of yours, and if you think best, also slip it in somewhere that "great Zeus in heaven driving his winged car" would be angry if this man should not be punished.

PLATO

No, let us make use of someone more strenuous—Diogenes here, or Antisthenes, or Crates, or you yourself, Chrysippus. For surely what the occasion demands now is not elegance and literary distinction, but some degree of argumentative and forensic equipment: Frankness is a professional speaker.

DIOGENES

Well, then, I will be prosecutor, for we shall not require speeches of any great length, I suppose: and besides, I have been insulted beyond all of you, since I was auctioned off the other day for two obols.

PLATO

Diogenes will make the speech, Philosophy, for all of us. Remember, friend, not just to speak for yourself in the complaint, but to keep our common interests in view. If we do disagree with one another a little in our doctrines, you must not examine into that, or attempt to say who is the nearer right, but, in general, make an impassioned plea for Philosophy herself, because she has been heaped with insult and shamefully abused in the dialogues of Freespeaker; ignore the personal views wherein we differ, and fight for what we all have in common. Take note, you are our sole representative and it rests with you whether all our teachings are to seem worthy of high reverence or to be thought no better than this man made them out to be.
THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

24 Θαρρείτε, οὐδὲν ἐλλείψομεν· ύπερ ἀπάντων ἐρώ· καὶ ἡ Φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλασθείσα—φύσει γὰρ ἡμερος καὶ πρᾶος ἔστω—ἀφείναι διαβουλεύσαται αὐτῶν, ἀλλ' οὖ τὰ ἐμὰ ἐνδείχθην· δεῖξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν.

ΦΙΛΟΣΟΦΙΑ

Τοῦτο μὲν μηδαμὼς, ἀλλὰ τῷ λόγῳ μᾶλλον· ἀμεινον γὰρ ἤπερ τῷ ξύλῳ. μὴ μέλλει δ' οὖν. ἢδη γὰρ ἐγκέχυται τὸ ὕδωρ καὶ πρὸς σὲ τὸ δικαστήριον ἀποβλέπει.

ΠΑΡΡΗΣΙΑΔΗΣ

Οἱ λοιποὶ καθιζέτωσαν, ὁ Φιλοσοφία, καὶ ψηφοφορεῖτοσαν μεθ' ὑμῶν, Διογένης δὲ κατηγορεῖτο μόνος.

ΦΙΛΟΣΟΦΙΑ

Οὐ δεδίας οὖν μὴ σου καταψηφίσωνται;

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐδαμῶς· πλείοσι γοῦν κρατήσαι βούλομαι.

ΦΙΛΟΣΟΦΙΑ

Γενναία σου ταῦτα· καθίσατε δ' οὖν. σὺ δὲ, ὁ Διόγενες, λέγε.

ΔΙΟΓΕΝΗΣ

25 Οἱ οὖν ήμεῖς άνδρες ἐγενόμεθα παρὰ τὸν βίου, ὁ Φιλοσοφία, πάνυ ἀκριβῶς οἴσθα καὶ οὐδὲν δεῖ λόγων· ἵνα γὰρ τὸ κατ' ἐμὲ σωπήσω, ἀλλὰ Πυθαγόραν τούτον καὶ Πλάτωνα καὶ Ἀριστοτέλη καὶ Χρύσιππον καὶ τοὺς άλλους τῆς οὖκ οἴδεν ὅσα εἰς τὸν βίον καλὰ εἰσεκομίσαντο; ἦ
THE DEAD COME TO LIFE

DIOGENES

Do not be alarmed; we shall not come short: I will speak in behalf of all. Even if Philosophy, swayed by his eloquence—for she is naturally kindly and gentle—determines to acquit him, I for my part shall not be found wanting, for I will show him that we do not carry sticks for nothing!

PHILOSOPHY

Not by any means! Use arguments, rather, for that is better. But do not delay. The water already has been poured in,\(^1\) and the jury has its eyes upon you.

FRANKNESS

Let the others\(^2\) take seats, Philosophy, and cast their votes with your company, and let Diogenes be the only prosecutor.

PHILOSOPHY

Then are you not afraid they may find you guilty?

FRANKNESS

Not at all. In fact, I wish to win by a larger majority.

PHILOSOPHY

That is handsome of you. Well, then, take your seats, and you, Diogenes, begin your speech.

DIOGENES

What sort of men we were in life, Philosophy, you know right well, and I need not discuss that point at all; for who is not aware how much beauty was brought into life by Pythagoras here, Plato, Aristotle, Chrysippus and the others, to say nothing of myself?

\(^1\) i.e. the water-clock has been filled.

\(^2\) The rest of the philosophers, who are to sit on the jury (§ 9).
THE WORKS OF LUCIAN

δὲ τοιούτως ὄντας ἡμᾶς ὁ τρισκατάρατος οὕτως 
Παρρησιάδης ὕβρικεν ἦδη ἔρω.

Ῥήτωρ γὰρ τις, ὡς φασίν, ὄν, ἀπολυτῶν τὰ 
δικαστήρια καὶ τὰς ἐν ἑκέινους εὐδοκιμήσεις, ὁπό-
σον ἡ δεινότητος ἡ ἀκμὴ ἑπετόριστο ἐν τοῖς 
λόγοις, τοῦτο πᾶν ἐφ᾽ ἡμᾶς συσκευασάμενος οὐ 
pαύεται αὐτὸς ἡμᾶς ἀγορεύων κακῶς γόνητας καὶ 
ἀπατεώνας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπείθων 
καταγελάν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν 
ὄντων μᾶλλον δὲ καὶ μισεῖθαι πρὸς τῶν πολ-
λῶν ἦδη πεποίηκεν αὐτοὺς τε ἡμᾶς καὶ σὲ τὴν 
Φιλοσοφίαν, φηνάφους καὶ λήρους ἀποκαλῶν 
tὰ σὰ καὶ τὰ σπουδαίτατα ὡς ἡμᾶς ἑπαίδευσας 
ἐπὶ χλευασμῷ διεξιών, ὡστε αὐτὸν μὲν κροτεί-
σθαι καὶ ἑπαίδευσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ 
ὑβρίζεσθαι. φύσει γὰρ τοιούτων ἔστων ὁ πολὺς 
λεώς, χαίροντι τοῖς ἀποσκώπτοσι καὶ λοι-
δορομένοις, καὶ μάλιστ' ὅταν τὰ σεμνότατα εἶναι 
δοκοῦντα διασύροντα, ὡσπερ ἄμελε καὶ πάλαι 
ἐχαίρον Ἀριστοφάνει καὶ Εὐπόλιδι Σωκράτη 
τουτού ἐπὶ χλευασίᾳ παράγουσιν ἐπὶ τὴν σκη-
νὴν καὶ κωμῳδοῦσιν ἀλλοκότους τινὰς περὶ αὐτῶν 
κωμῳδιᾶς.

Καὶ τοῖς ἑκέινοι μὲν καθ' ἐνὸς ἄνδρῶς ἐτόλμων 
τοιαῦτα, καὶ ἐν Διονυσίοις ἐφειμένον αὐτὸ ἔδρων, 
kαὶ τὸ σκώμμα εὐδόκει μέρος τι τῆς ἔορτῆς, καὶ 
ὁ θεὸς ἰσως ἐχαίρε ² ϕιλογελῶς τις ᾽ον.

26 ὁ δὲ τοὺς ἀρίστους συγκαλῶν, ἐκ πολλοῦ ψυ-
ντίσας καὶ παρασκευασάμενος καὶ βλασφημίας

1 αὐτὸς inserted by A.M.H.: ἡμᾶς Bekker; παύεται μὲν 
MSS. ² ἐχαίρε Bekker, K. Schwartz; χαίρει MSS.
THE DEAD COME TO LIFE

I shall proceed to speak of the insults which, in spite of our merit, this double-dyed scoundrel Frankness has dealt us.

He is a public speaker, they say: but abandoning the courts and the successes to be gained therein, he concentrated upon us all the eloquence and power that he had acquired in rhetoric, and not only unceasingly abuses us himself by calling us cheats and liars, but induces the public to laugh and sneer at us as if we amounted to nothing at all. More than that, he has at last made people actually hate you, Philosophy, as well as us by dubbing your doctrines stuff and nonsense and rehearsing in mockery all that is most serious in what you taught us, so as to get applause and praise from his audience for himself and contumely for us. The common sort are that way by nature; they delight in jesters and buffoons, and most of all when they criticise what is held in high reverence. Just so in days gone by they took delight in Aristophanes and Eupolis, who brought Socrates on the stage to make fun of him and got up monstrous farces about him.

The playwrights, however, showed their boldness against only one man, and at the Dionysia, when it was permissible to do so, and the joking was considered part of the holiday, and

The god, who loves his joke, no doubt was pleased.¹

But this man brings the best people together, after a long period of thinking and preparing and writing

¹ Author unknown.
τινὰς εἰς παχὺ βιβλίων ἐγγράψας, μεγάλη τῇ φωνῇ ἅγορευει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστοτέλη τοῦτον, Χρύσιππον ἐκεῖνον, ἐμὲ καὶ ὅλως ἄπαντας οὗτε ἑορτής ἐφιείσης οἷτε ἰδία τι πρὸς ἡμῶν παθῶν. εἰσέ γὰρ ἃν τινὰ συγγνώμην αὐτῷ τὸ πράγμα, εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρα.

Ὁ δὲ πάντων δεινότατον, ὅτι τοιαῦτα ποιῶν καὶ τὸ σὸν ὄνομα, ὁ Φιλοσόφια, ὑποδύεται καὶ ὑπελθὼν τῶν Διάλογων ἡμέτερον οἰκέτην οὕτα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ’ ἡμῶν, ἐτί καὶ Μένιππου ἀναπείσας ἐταῖρον ἡμῶν ἄνδρα συγκωμοδεῖν αὐτῷ τὰ πολλά, ὅσ μόνος οὖ πάρεστιν οὐδὲ κατηγορεῖ μεθ’ ἡμῶν, προδοὺς τὸ κοινὸν.

27 Ἀνθ’ ὅν ἀπαντῶν ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν δίκην. ἢ τί γὰρ ἂν εἰπεῖν ἔχοι τὰ σεμνότατα διασύρας ἐπὶ τοσοῦτον μαρτύρων; χρήσιμον γοῦν καὶ πρὸς ἐκεῖνος τὸ τοιοῦτον, εἰ θεάσαντο αὐτὸν κολασθέντα, ὥς μηδὲ ἅλλος τοῖς ἐτὶ καταφρονοὶ Φιλοσόφιας. ἐτελεῖ τὸ γε τὴν ἡσυχίαν ἄγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀνανδρίας καὶ εὐθείας εἰκότως ἀν νομίζοιτο. τὰ μὲν γὰρ τελευταία τίναι φορτά; ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἑπιστήμησας ἀπημπόλησεν, ὡς φασίν, τοὺς μὲν ἐπὶ πολλῷ, ἐνίους δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπομπηρότατος οὗτος δὺ ὀβδολῶν οἱ παρόντες δὲ ἔγελον.

Ἀνθ’ ὅν αὐτοὶ τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σὲ ἄξιούμεν τιμωρήσειν ἡμῖν τὰ ἐσχατὰ ὑβρισμένοις.

1 τὸ σὸν ὄνομα K. Schwartz : ὅπε τὸ σὸν ὄνομα MSS.
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down slanders in a thick roll, and then loudly abuses Plato, Pythagoras, Aristotle here, Chrysippus there, myself, and in a word, one and all, without the sanction of a holiday and without having had anything done to him personally by us. He would have some excuse for the thing, of course, if he had acted in self-defence instead of starting the quarrel.

What is worst of all, in doing this sort of thing, Philosophy, he shelters himself under your name, and he has suborned Dialogue, our serving-man, employing him against us as a helper and a spokesman. Moreover, he has actually bribed Menippus, a comrade of ours, to take part in his farces frequently; he is the only one who is not here and does not join us in the prosecution, thereby playing traitor to our common cause.

For all this he ought to be punished. What, pray, can he have to say for himself after ridiculing all that is most holy before so many witnesses? In fact, it would be a good thing for them, too, if they were to see him punished, so that no other man might ever again sneer at Philosophy; for to keep quiet and pocket insults might well be thought to betoken weakness and simplicity rather than self-control. And who could put up with his last performances? Bringing us like slaves to the auction-room and appointing a crier, he sold us off, they say, some for a high price, some for an Attic mina, and me, arrant scoundrel that he is, for two obols! And those present laughed!

On account of this, we ourselves have come up here in a rage, and we think it right that you for your part should avenge us because we have been insulted to the limit.

1 The Cynic, of Gadara: Lucian's chief predecessor in satirical prose.
THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

28 Ἐν γε, ὦ Διόγενε, ὑπὲρ ἄπαντων καλῶς ὀπόσα ἑχρήν ἄπαντα εἰρήκας.

ΦΙΛΟΣΟΦΙΑ

Παύσασθε ἐπαινοῦντες· ἐγχει τῷ ἀπολογοῦμένῳ. σὺ δὲ ὁ Παρρησιάδης λέγει ἥδη ἐν τῷ μέρει· σοὶ γὰρ τὸ νῦν βεί. μὴ μέλλει οὖν.

ΠΑΡΡΗΣΙΑΔΗΣ

29 Οὐ πάντα μου, ὦ Φιλόσοφία, κατηγόρησε Διογένης, ἀλλὰ τὰ πλείω καὶ ὅσα ἦν χαλεπώτερα ὦν οἶδα ὦ τι παθῶν παρέλιπεν. ἔγω δὲ τοσούτων δεῳ ἔξαρνος γενέσθαι ὡς οὐκ εἶπον αὐτά, ἡ ἀπολογίαν τινα ἀμελετηκῶς ἀφύχθαι, ὡστε καὶ εἰ τινὰ ἡ αὐτὸς ἀπεσιώπησεν ἡ ἔγω μὴ πρότερον ἐφθην εἰρήκως, νῦν προσθῆσειν μοι δοκῶ. οὔτως γὰρ ἂν μάθοις οὐστινας ἀπεκήρυττον καὶ κακῶς ἡγόρευν ἀλαιξόνας καὶ γόητας ἄποκαλὼν. καὶ μου μόνον τούτο παραφυλάττετε, εἰ ἀληθή περὶ αὐτῶν ἐρῶ. εἰ δὲ τι βλάσφημον ἢ τραχύ φαινοίτο ἐχων ὁ λόγος, οὐ τὸν διελέγχοντα ἐμὲ, ἀλλ' ἐκείνους ἂν οἴμαι δικαιότερον αἰτιάσοις,1 τοιαύτα ποιοῦντας.

Ἐγὼ γὰρ ἐπειδὴ τάχιστα συνεῖδον ὡπόσα τοῖς ῥητορεύσοντιν ἀναγκαῖοι τὰ δυσχερὰ προσεῖναι, ἀπάτην καὶ ψεῦδος καὶ θρασύτητα καὶ βοὴν καὶ ὀθισμοῦ καὶ μυρία ἀλλα, ταῦτα μὲν, ὡσπερ εἰκὸς ἦν, ἀπέφυγον, ἔπι δὲ τὰ σά, ὦ Φιλοσοφία, καλὰ ὀρμήσας ἤξιον ὑπόσον ἔτι μοι λοιπὸν τοῦ βίου καθάπερ ἐκ ξάλης καὶ κλύδωνος εἰς εὐδίον

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PLATO

Good, Diogenes! You have splendidly said all that you ought on behalf of us all.

PHILOSOPHY

Stop applauding! Pour in the water for the defendant. Now, Frankness, make your speech in turn, for the water now is running for you. Don't delay, then.

FRANKNESS

Diogenes did not complete the complaint against me, Philosophy. He left out, for some reason or other, the greater part of what I said, and everything that was very severe. But I am so far from denying that I said it all and from appearing with a studied defence that whatever he passed over in silence or I neglected previously to say, I purpose to include now. In that way you can find out whom I put up for sale and abused, calling them pretenders and cheats. And I beg you merely to note throughout whether what I say about them is true. If my speech should prove to contain anything shocking or offensive, it is not I, their critic, but they, I think, whom you would justly blame for it, acting as they do.

As soon as I perceived how many disagreeable attributes a public speaker must needs acquire, such as chicanery, lying, impudence, loudness of mouth, sharpness of elbow, and what all besides, I fled from all that, as was natural, and set out to attain your high ideals, Philosophy, expecting to sail, as it were, out of stormy waters into a peaceful haven
THE WORKS OF LUCIAN

tina lamenna esplevsa upo sou skeptomeneous katabainai.

30 Kapeidhe monon parakevsa eis ta umetera, se men, wisper anaagkaion hyn, kai tousode apantaes ethymazoun aristou byinu nomotheetas dytas kai toues ep auton epieigomeinous xeiira oregontas, tata kalwsta kai symforotata paraanountas, ei tis mi paraibaioi auta me de diolishvnoi, alla ateneves apobletwv eis toux kanonas oud protedeikate, prous tourous rhymizoi kai apenuvnoi ton eauton byin, otopi h Dia kai ton kath umas autous olignon poiovsin.

31 Oron de pollous ouk erwte filosophiaes exomeneous allla doexis monon the apod to pragramatos efimevnois, kai ta men proxeira taunta kai deimosia kai oposa panti mmeisai radion eu mala exikotas anagdois andrasi, to genevnon legno kai to badisma kai tinh anabolei, eti de tov byin kai ton pragramaton antifthegegomevnon tov schimat kai tamafta umin epitetheunontas kai diaftheironantas to aixima the uposkhsewos, haganaktov, kai to pragma bomoion edokei moi kathaper an ei tis upokritis tragoudias malthakois autos on kai gvnakeiios Achillea h Thesea h kai ton Heraklea upokrinousi auton mhtes badiworfis mhthe booun hrowikon, allla thouptomeunos upo thlilkoventh prosopti, dia ouv an h Elevena pothe h Poluxene anaschointo pera tou metrion autias prosothika, oux epoos o Heraklies o Kalvnikos, allla moi dokei tachist an epitrefei to ropalo

1 umas beta: see opposite note.
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and to live out the rest of my life under your protection.

Hardly had I caught a glimpse of your doctrines when I conceived admiration for you, as was inevitable, and for all these men, who are the lawgivers of the higher life and lend a helping hand to those who aspire to it by giving advice which is extremely good and extremely helpful if one does not act contrary to it or falter, but fixedly regards the principles which you have established and tries to bring his life into harmony and agreement with them—a thing, to be sure, which very few, even of your own disciples, do! ¹

When I saw, however, that many were not in love with Philosophy, but simply coveted the reputation of the thing, and that although in all the obvious, commonplace matters which anyone can easily copy they were very like worthy men (in beard, I mean, and walk and garb), in their life and actions, however, they contradicted their outward appearance and reversed your practice and sullied the dignity of the profession, I became angry. The case seemed to me to be as if some actor in tragedy who was soft and womanish should act the part of Achilles or Theseus, or even Heracles himself, without either walking or speaking as a hero should, but showing off airs and graces in a mask of such dignity. Even Helen or Polyxena would never suffer such a man to resemble them too closely, let alone Heracles, the conquering hero, who, in my opinion, would very soon

¹ I give Fritzsche's interpretation of this last clause, though I fear it strains the Greek and is foreign to Lucian’s thought. Another, and I think a better, solution is to excise the clause as an early gloss, reading ἡμᾶς and interpreting it more naturally, “a thing which very few, even in our own time, do.” Compare the late gloss in β: τι ταύτα τοῖς καθ’ ἡμᾶς έσώκε μονάχοις.

47
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παίων τούτων αὐτῶν τε καὶ τὸ προσωπεῖον, οὕτως ἅτιμως κατατεθηλυμμένος πρὸς αὐτὸν.

32 Τοιαύτα καὶ αὐτὸς ύμᾶς πάσχοντας ὑπ’ ἐκείνων ὀρῶν οὐκ ἦνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως, εἰ πιθηκοὶ οὔτε ἐτόλμησαν ἥρων προσωπεία περιθέσθαι ἣ τὸν ἐν Κύμη ὄνον μιμήσασθαι, ὡς λεοντὴν περιβαλόμενος ἥξιον λέων αὐτὸς εἶναι, πρὸς ἀγνοοῦντας τοὺς Κυμαίους ὑγκώμενος μάλα τραχὺ καὶ καταπληκτικόν, ἀχρὶ δὴ τις αὐτῶν ἥένως καὶ λέοντα ιδῶν καὶ ὄνον πολλάκις ἦλεγξε καὶ ἀπεδίωξε παίων τοῖς ξύλοις.

“Ο δὲ καλιστά μοι δεινόν, ὁ Φιλοσοφία, κατεφαίνετο, τοῦτο ἦν ον γὰρ ἀνθρώποι εἰ τινά τούτων ἐώρων πονηρῶν ἢ ἄσχημων ἢ ἀσελγές τι ἐπιτηδεύοντα, οὐκ ἔστω ὅστις οὐ Φιλοσοφία αὐτὴν ἠτιόν τις καὶ τὸν Χρύσιππον εὐθὺς ἢ Πλάτωνα ἢ Πυθαγόραν ὣς ὁποῖον ἐπώνυμον αὐτὸν ὁ διαμαρτάνων ἐκείνος ἐποιεῖτο καὶ οὐ τοὺς λόγους ἐμμείτο 1 καὶ ἀπὸ τοῦ κακῶς βιοῦντος ποιηρᾶ περὶ ὑμῶν εἰκαζόν τὸν πρὸ πολλῶν τεθνηκότων· οὐ γὰρ παρὰ ζώντας ὑμᾶς ἢ ἐξέτασις αὐτοῦ ἐγίνετο, ἀλλ’ ὑμεῖς μὲν ἐκποδῶν, ἐκείνων δὲ ἐώρων σαφῶς ἀπαντείς δεινὰ καὶ ἄσεμα ἐπιτηδεύοντα, ὅστε ἐρήμην ἦλεκσθε μετ’ αὐτοῦ καὶ ἐπὶ τὴν ὁμοῖαν διαβολὴν συγκατεστάθηκε.

33 Ταύτα οὐκ ἦνεγκα ὀρῶν ἤγωγε, ἀλλ’ ἦλεγχον αὐτοὺς καὶ διέκρινον ἀφ’ ὑμῶν ὑμεῖς δὲ, τιμᾶν ἐπὶ τούτως δέον, εἰς δικαστήριον ὑπὲρ ἄγετε. οὐκ ὡς γὰρ τινα καὶ τῶν μεμνημένων ἴδιων ἕξαγορεύοντα ταῖν θεαῖν τὰ ἀπόρρητα καὶ ἐξορκοῦμενον ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀσεβοῦντα

1 ἐμμείτο Seager: ἐποιεῖτο γ.β.
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smash both man and mask with a few strokes of his club for making him out so disgracefully effeminate.

Just so with me; when I saw you so treated by those others, I could not brook the shame of their impersonation when they made bold, though but apes, to wear heroic masks, or to copy the ass of Cumae who put on a lion's skin and claimed to be himself a lion, braying in a very harsh and fearsome way at the ignorant Cumaean, until at length a foreigner, who had often seen lions and asses, exposed him and chased him away by beating him with sticks.

But what seemed to me most shocking, Philosophy, was this, that if people saw any one of these fellows engaged in any wicked or unseemly or indecent practice, every man of them at once laid the blame upon Philosophy herself, and upon Chrysippus or Plato or Pythagoras or whichever one of you furnished that sinner with a name for himself and a model for his harangues; and from him, because he was leading an evil life, they drew sorry conclusions about you others, who died long ago. For as you were not alive, he could not be compared with you. You were not there, and they all clearly saw him following dreadful and discreditable practices, so that you suffered judgment by default along with him and became involved in the same scandal.

I could not endure this spectacle, but set about exposing them and distinguishing them from you; and you, who ought to reward me for it, bring me into court! Then if I observed one of the initiates disclosing the mysteries of the Goddesses Twain and rehearsing them in public, and became indignant and showed him up, would you consider me the impious
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ηγήσασθε εἶναι; ἀλλ' οὐ δίκαιον. ἐπεὶ καὶ οἱ ἀθλοθέται μαστιγοῦν εἰσόδασιν, ἣν τις ὑποκριτής Ἄθηνὰν Ἡ Ποσειδώνα ἢ τὸν Δία ύποδεικνύως μὴ καλῶς ὑποκρίνηται μηδὲ κατ' ἄξιαν τῶν θεῶν, καὶ οὐ δὴ ποὺ ὀργίζονται αὐτοῖς ἐκεῖνοι, διότι τὸν περικείμενον αὐτῶν τὰ προσωπεία καὶ τὸ σχῆμα ἐνδεδυκότα ἐπέτρεψαν παίειν τοῖς μαστιγοφόροις, ἀλλὰ καὶ ἦδοιντ' ἂν, οἶμαι, μᾶλλον ἡ μαστιγομένη. 1 οἰκέτην μὲν γὰρ τινὰ ἡ ἀγγελον μὴ δεξιώς ὑποκρίνασθαι μικρὸν τὸ πταῖσα, τὸν Δία δὲ ἢ τὸν Ἡρακλέα μὴ κατ' ἄξιαν ἐπιδείξασθαι τοῖς θεαταῖς, ἀποτρόπαιον ὡς αἰσχρὸν.

34 Καὶ γὰρ αὐτό καὶ τόδε πάντων ἀτοπώτατον ἔστιν, διὶ τοὺς μὲν λόγους ὑμῶν πάντων ἀκριβοῦσιν οἱ πολλοὶ αὐτῶν, καθάπερ δὲ ἔπι τοῦτο μόνον ἀναγιγνώσκοντες αὐτοὺς καὶ μελετῶντες, ὡς τά-

ναυτία ἐπιτηδεύοιεν, οὕτως βιοῦσιν. τὸ μὲν γὰρ βιβλίον χρημάτων φησὶ δεῖν καταφρονεῖν 2 καὶ

δόξης καὶ μόνον τὸ καλὸν ἄγαθον οἴεσθαι καὶ

ἀργυρητὸν εἶναι καὶ τῶν λαμπρῶν τούτων ὑπερ-

ορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλά, 4 ὡ θεοί, καὶ σοφὰ καὶ θαυμάσια λέγον 5 ὡς ἀλη-

θῶς. οἱ δὲ καὶ αὐτὰ ταῦτα ἔπι μισθῷ διδάσκοντεν καὶ τοὺς πλούσιους τεθήκασιν καὶ πρὸς τὸ ἰργύριον κεχήνασιν, ὀργιλῶτεροι μὲν τῶν κυνι-

δών ὑμεῖς, δειλότεροι δὲ τῶν λαγωνοί, κολακικώ-

τεροί δὲ τῶν πιθήκων, ἀσελγεστεροί δὲ τῶν ὄνων,

ἱππακτικώτεροι δὲ τῶν γαλῶν, φιλονεκότεροι δὲ

tῶν ἀλεκτρυνῶν. τοῦτο δὲ γέλωτα ὀφλισκά-

νουσιν ὀδυξόμενοι ἐπ' αὐτὰ καὶ πεῖρα τὰς τῶν

1 οἶμαι μᾶλλον Jacobs: οἶμαι β, μᾶλλον γ.

2 μαστιγομένη Bekker: μαστιγομένων MSS.
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one: It would not be just. Certainly the officials of the games always flog an actor if he takes the part of Athena or Poseidon or Zeus and does not play it well and in accordance with the dignity of the gods; and the gods themselves are surely not angry at them for letting the scourgers whip a man wearing their masks and dressed in their clothing. On the contrary, they would be gratified, I take it, if he were flogged more soundly. Not to act a servant’s or a messenger’s part cleverly is a trivial fault, but not to present Zeus or Heracles to the spectators worthily—Heaven forswear! how shameful!

It is most extraordinary, too, that most of them are thoroughly up in your writings, but live as if they read and studied them simply to practise the reverse. Their book tells them they must despise wealth and reputation, think that only what is beautiful is good, be free from anger, despise these people of eminence, and talk with them as man to man; and its advice is beautiful, as Heaven is my witness, and wise and wonderful, in all truth. But they teach these very doctrines for pay, and worship the rich, and are agog after money; they are more quick-tempered than curs, more cowardly than hares, more servile than apes, more lustful than jackasses, more thievish than cats, more quarrelsome than game-cocks. Consequently, they let themselves in for ridicule when they hustle

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3 Text γ: πάντα μὲν γὰρ δοσα φασίν οἱν χρημάτων καταφρονεῖν β, edd.
4 ἀλλ' γ. 5 λέγουν Α.Μ.Η.: λέγοντες γ, λίαν β.
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πλουσίων πυλώνας ἀλλήλους. παραγκωνιζόμενοι καὶ δεῖπνα πολυάθρωπα δειπνοῦντες καὶ ἐν αὐ-
τοῖς τούτοις ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ
καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψήμονοι
φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπὴ καὶ
ἀπῳδὰ φιλοσοφοῦντες καὶ τὸν ἀκρατον οὐ φέ-
ρουτε· οἱ ἱδιώται δὲ ὅποιοι πάρεισιν, γελώσι
δηλαδὴ καὶ καταπτύονουσιν φιλοσοφίας, εἰ τοιαῦτα
καθάρματα ἐκτρέφει.

35. Τὸ δὲ πάντων αἰσχιστον, ὅτι μηδενὸς δείσθαι
λέγων ἐκαστὸς αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι
τὸν σοφῶν κεκραγὼς μικρὸν ὡστερὸν προσελδὼν
αἰτεῖ καὶ ἀγανακτεῖ μὴ λαβὼν, ὁμοιὸν ὡς εἰ τις
ἐν βασιλικῷ σχήματι ὄρθην τιάραν ἔχων καὶ
diάδημα καὶ τὰ ἅλλα οὐα βασιλείας γνωρίσματα
προσαιτοῖ̱ τῶν ὑποδεεστέρων δεόμενος.

"Ὅταν μὲν οὖν λαβέων αὐτοὺς δέῃ, πολὺς ὁ περὶ
tοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὡς ἀδιάφορον
ὁ πλοῦτος καὶ, "Τί γὰρ τὸ χρυσίον ἡ τάργυρον,
οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψῆφων διαφέρον;" ὅταν
δὲ τις ἑπικουρίας δεόμενος ἐταῖρος ἐκ πα-
λαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἰτή προσελ-
thῶν, σιωπὴ καὶ ἀπορία καὶ ἁμαθία καὶ παλυφοῦσα
tῶν δογμάτων πρὸ τὸ ἐναντίον οἱ δὲ πολλοὶ
περὶ φιλίας ἐκεῖνοι λόγου καὶ ἡ ἀρετὴ καὶ τὸ
καλὸν οὐκ οἶδα ὅποι ποτὲ οἶχεται ταῦτα ἀποπτά-
μενα πάντα, πτερόειτα ὡς ἀληθῶς ἔπη, μάτην
ὁσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμα-
36 χούμενα. μέχρι γὰρ τοῦτον φίλος ἐκαστὸς αὐ-
τῶν, εἰς ὅσον ἄν μὴ ἀργύριον ἡ χρυσίον ἡ προκεί-
μενον ἐν τῷ μέσῳ· ἢν δὲ τοῖς ὀβολοῖς ἐπιδείξῃ
μόνον, λέλυται μὲν ἡ εἰρήνη, ἀσπονδα δὲ κάκη-
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after it all and elbow one another at the portals of the rich and take part in great banquets, where they pay vulgar compliments, stuff themselves beyond decency, grumble openly at their portions, vent their philosophy disagreeably and discordantly over their cups, and fail to carry their drink well. All those present who are not of the profession laugh at them, naturally, and spit philosophy to scorn for breeding up such beasts.

Most shameless of all, though each one of them says he needs nothing and bawls it abroad that only the wise man is rich, after a little he presents himself and asks for something, and is angry if he does not get it. It is just as if someone in royal robes, with a high turban and a diadem and all the other marks of kingly dignity, should play the mendicant, begging of men worse off than himself.

When they must needs receive a present, there is a great deal of talk to the effect that a man should be ready to share what he has, and that money does not matter: "What, pray, does gold or silver amount to, since it is not in any way better than pebbles on the sea-shore!" But when someone in want of help, an old-time comrade and friend, goes and asks for a little of their plenty, he encounters silence, hesitancy, forgetfulness, and complete recantation of doctrines. Their numerous speeches about friendship, their "virtue" and their "honour" have all gone flying off, I know not whither, winged words for certain, idly bandied about by them daily in their class-rooms. Each of them is your friend as long as silver and gold are not in sight on the table; but if you merely give them a glimpse of an obol, the peace is broken, it is war without truce or parley
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ρυκτα πάντα, καὶ τὰ βιβλία ἔξαλησται καὶ ἡ ἄρετή πέφευγεν. οἷον τι καὶ οἱ κύνες πάσχουσιν ἐπειδὰν τις ὁστοῦν εἰς μέσους αὐτοὺς ἐμβάλῃ· ἀναπηδήσαντες δάκνουσιν ἀλλήλους καὶ τὸν προ- ἀρπάσαντα τὸ ὁστοῦν ὑλακτοῦσιν.

Δέγεται δὲ καὶ βασιλεὺς τις Αἰγύπτιος πιθή- κος ποτὲ πυρριχίζειν διδάξαι καὶ τὰ θηρία— μυμηλότατα δὲ ἔστι τῶν ἀνθρωπίνων—ἐκμαθεῖν τάχιστα καὶ ὅρχεισθαι ἀλουργίδας ἀμπεχόμενα καὶ προσωπεία περικείμενα, καὶ μέχρι γε πολ- λοῦ εὐδοκιμεῖν τὴν θέαν, ἀλλ᾽ ἐκ τῆς θεατῆς τις ἱστεῖος κάρπα ὑπὸ κόλπουν ἐχὼν ἀφήκεν εἰς τὸ μέσον ὅ τι πίθηκοι ἱδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῖς ὑπὲρ ἡσαυ, πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεία καὶ τὴν ἐσθήτα κατερρήγηναι καὶ ἐμάχωσαν περὶ τῆς ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς πυρίχης διελέυητο καὶ κατεγελάτο ὑπὸ τοῦ θεατροῦ.

37 Τοιαῦτα καὶ οὕτω ποιοῦσιν, καὶ ἔγγορι τοὺς τοιούτους κακῶς ἠγόρευσον καὶ οὕποτε παύσομαί διελέγχων καὶ κωμικῶν, περὶ ύμῶν δὲ ἡ τῶν ύμῶν παραπλησίων—εἰς γὰρ, εἰς τίνες ὡς ἀληθῶς φιλοσοφίαν ἥραντες καὶ τοῖς ἰμετέρως νόμοις ἐμμένοντες—μὴ οὕτως μανεῖν ἐγγὐς ὡς βλάσφημον εἰπεῖν τι ἢ σκαίν. ἢ τί γὰρ ἄν εἴπεῖν ἐχοῖμι; τί γὰρ ύμῖν τοιοῦτον βεβίωταί; τούς δὲ ἀλαζόνας ἐκείνους καὶ θεοῖς ἑχθροῖς ἀξίων οἶμαι μισεῖν. ἢ σὺ γὰρ, ὦ Πυθαγόρα καὶ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, τί φατε; προσήκειν ύμῖν τοὺς τοιούτους ἢ οἰκεῖν τι καὶ

1 κόλπον du Soul: κόλπον MSS.

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everywhere, the pages of their books have become blank, and Virtue has taken to her heels. So it is with dogs, when you toss a bone among them; they spring to their feet and begin biting each other and barking at the one that was first to snatch the bone.

It is said, too, that a king of Egypt once taught apes to dance, and that the animals, as they are very apt at imitating human ways, learned quickly and gave an exhibition, with purple mantles about them and masks on their faces. For a long time the show, they say, went well, until a facetious spectator, having nuts in his pocket, tossed them into the midst. On catching sight of them, the monkeys forgot their dance, changed from artists of the ballet to the simians that they really were, smashed their masks, tore their costumes, and fought with each other for the nuts; whereby the carefully planned ballet was entirely broken up, and was laughed at by the spectators.

These self-styled philosophers do just that, and I for my part abused their sort, and shall never stop criticizing and ridiculing them. But as for you and those who resemble you—for there are, there are some who truly cultivate philosophy and abide by your laws—may I never be so insane as to say anything abusive or unkind of you! What could I say? What is there of that nature in the lives that you have led? But those pretenders and miscreants deserve in my opinion to be hated. Come, now, Pythagoras, Plato, Chrysippus, Aristotle—what do you say? Have their sort anything to do with you,
ΤΗΣ ΕΡΓΑ ΛΟΥΚΙΑΝΟΥ

συγγενές ἑπὶ δικτυσσαί τῷ βίῳ; νὴ Διὸ Ἡρακλής, φασίν, καὶ πλῆθος. ἢ διότι πώγωνας ἔχουσι καὶ

φιλοσόφοις, φάσκουσι καὶ σκυθρωποὶ εἰσίν, διὰ

τοῦτο χρή ὑμῖν εἰκάζειν αὐτούς; ἄλλα ἦνεγκα ἂν,

εἰ πιθανόν γοὺν ἦγαν καὶ ἐπὶ τῆς ὑποκρίσεως

αὐτῆς, νῦν δὲ θάττον ἂν γυψ ἀνδονα μιμήσατο

ἡ οὕτωι φιλοσόφους.

Εἰρήκα ὑπὲρ ἐμαυτοῦ ὑπόσα ἐχοῦν. σὺ δὲ, ὁ

Ἀλήθεια, μαρτύρει πρὸς αὐτοὺς εἰ ἀληθῆ ἐστιν.

ΦΙΛΟΣΟΦΙΑ

38 Μετάστηθι, ὁ Παρρησιάδης ἔτι πορρωτέρω. τί

ποιώμεν ἥμεις; πῶς υμῖν εἰρηκέναι ἀνήρ ἐδοξεῖν;

ΑΛΗΘΕΙΑ

Ἐγὼ μὲν, ὁ Φιλοσοφία, μεταξὺ λέγοντος αὐ-

tοῦ κατὰ τῆς γῆς δύναι εὐχόμην; οὕτως ἀληθῆ

πάντα εἶπεν. ἐγνώριζον γοὺν ἀκούονσα ἐκαστοῦ

τῶν ποιοῦντων αὐτὰ καὶ ἐφήμορον μεταξὺ τοῖς

λεγομένοις, τοῦτο μὲν εἰς τόνδε, τοῦτο δὲ ὁ δείνα

ποιεῖ καὶ ὅλως ἐδείξε τοὺς ἄνδρας ἐναργῶς

cαθάπερ ἐπὶ τινὸς γραφῆς τὰ πάντα προσεικό-

τας, οὐ τὰ σώματα μονοῦ ἀλλὰ καὶ τὰς ψυχὰς

αὐτὰς εἰς τὸ ἀκριβέστατον ἀπεικάσας.

ΑΡΕΣΗ

Κἀγὼ πάννυ ἐρυθρίασα ἡ Ἀρεθή. 1

ΦΙΛΟΣΟΦΙΑ

Τιμεῖς δὲ τὶ φατέ; 1 ἡ Ἀρεθή Β; ἡ Ἀρεθή other MSS.
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or have they displayed any similarity or kinship in their mode of life? Aye, "Heracles and the monkey," as the proverb has it! Because they have long beards and claim to be philosophers and look sour, ought they to be compared with you? I could have put up with it if they were at least convincing in their roles, but as things are, it would be easier for a buzzard to imitate a nightingale than for them to imitate philosophers.

I have said all that I had to say in my own defence. Truth, tell them whether it is true.

PHILOSOPHY

Stand aside, Frankness; still farther . . . What are we to do? What did you think of the man's speech?

TRUTH

For my part, Philosophy, while he was speaking I prayed that I might sink into the earth, so true was everything that he said. In fact, as I listened, I recognized each of the men who act that way and applied his remarks to them: "That refers to this man; so-and-so does that." In short, he portrayed the gentlemen to the life, as in a painting, accurate likenesses in every respect, depicting not only their persons, but their very souls as faithfully as could be.

VIRTUE

I, Virtue, also had to blush for shame.

PHILOSOPHY

And what say you?

1 You are no more like these men than Heracles was like the monkey that wore the lion's skin. Cf. § 32, and Lover of Lies, § 5.
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PLATO

Τί δὲ ἄλλο ἢ ἀφείσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῶν καὶ ἐνεργήτην ἀναγεγράφθαι; τὸ γοῦν τῶν Ἡλιέων ἀτεχνῶς πεπόνθαμεν· τραγῳδῶν τινα τούτων ἐφ’ ἡμᾶς κεκινήκαμεν ἂσομενον τὰς Φρυγῶν συμφορὰς. ἀδέτω δ’ ὦν καὶ τοὺς θεοὺς ἐχθροὺς ἐκτραγῳδεῖτο.

DIOGENES

Καὶ αὐτός, ὁ Φιλοσοφία, πάνυ ἐπαινῶ τὸν ἄνδρα καὶ ἀνατίθημαι τὰ κατηγορούμενα καὶ φίλον ποιοῦμαι αὐτὸν γενναῖον ὄντα.

PHILOSOPHIA

39 Εὖ ἔχει πρόσθι Παρρησιάδη, ἀφίεμέν σε τῆς αίτιας, καὶ ἀπάσαις κρατεῖς, καὶ τὸ λοιπὸν ἰσθι ἡμέτερος ὄν.

PARRHESIADH

Προσεκύνησα τὴν γε πρῶτην ἔχει πρόσθι Παρρησιάδη, ἀφίεμέν σε τῆς αίτιας, καὶ ἀπάσαις κρατεῖς, καὶ τὸ λοιπὸν ἰσθι ἡμέτερος ὄν.

ΑΡΕΤΗ

Οὐκοὶ δεύτερον κρατήρος ἢ δὴ καταρχῶμεθα· προσκαλῶμεν κάκεινους, ὅς δίκην ὑπόσχεσιν ἀνθ’ ὧν εἰς ἡμᾶς ὑβρίζουσι· κατηγορήσει δὲ Παρρησιάδης ἐκάστοιν.

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PLATO

What else but to acquit him of the charge and set him down as our friend and benefactor? Indeed, just what happened to the Ilians\(^1\) has happened to us—we have brought down upon ourselves an actor of tragedies to hold forth about the woes of the Trojans! Let him hold forth, then, and make tragedies out of these miscreants.

DIogenes

I, too, Philosophy, commend the man highly, take back my complaint and count him a friend, for he is a gallant fellow.

PHILOSOPHY

Good! Come, Frankness. We acquit you of the charge; you have an unanimous verdict in your favour, and from now on you may count yourself one of my household.

FRANKNESS

I pay my homage at once. (He kisses his hand.) But no! I think I shall do it more as they do in a play, for that will be more reverential:

"O Victory, goddess so greatly revered, Take my life in thy care And cease not to crown me with garlands."\(^2\)

VIRTUE

Well, then, let us now initiate our second bowl of wine. Let us summon up those others to be punished for the insults they are inflicting upon us. Frankness shall accuse each of them.

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\(^1\) The latter-day Trojans.

\(^2\) Euripides, close of *Phoenissae*, *Orestes*, *Iphigenia in Tauris*. 
THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ

Ὁρθῶς, ὁ Ἀρετή, ἔλεξας. ὡστε σὺ, παί Συλλογισμε, κατακύψας εἰς τὸ ἄστυ προσκήρυττε τοὺς Φιλοσόφους.

ΣΤΑΛΟΓΙΣΜΟΣ

40 Ἅκουε, σίγα: τοὺς Φιλοσόφους ἦκειν εἰς ἀκρόπολιν ἀπολογησομένους ἐπὶ τὴν Ἀρετῆς καὶ Φιλοσοφίας καὶ Δίκης.

ΠΑΡΡΗΣΙΑΔΗΣ

Ὅρας, ὅλογοι ἀνίασι γνωρίσαντες τὸ κήρυγμα, καὶ ἄλλως δεδίασε τὴν Δίκην. οἱ πολλοὶ δὲ αὐτῶν οὔδὲ σχολὴν ἀγούσιν ἅμφι τοὺς πλουσίους ἔχοντες. εἰ δὲ βούλει πάντας ἦκειν, κατὰ τάδε, ὡ Συλλογισμε, κήρυττε—

ΣΤΑΛΟΓΙΣΜΟΣ 1

Μηδαμῶς, ἀλλὰ σὺ, ὁ Παρρησιάδη, προσκάλει καθ’ ὅ τι σοι δοκεῖ.

ΠΑΡΡΗΣΙΑΔΗΣ

41 Οὐδὲν τόδε χαλεπόν. Ὅκουε, σίγα. ὅσοι Φιλόσοφοι εἶναι λέγουσιν καὶ ὅσοι προσήκειν αὐτῷς ὄλονται τοῦ ὕστατος, ἦκειν εἰς ἀκρόπολιν ἐπὶ τὴν διανομήν. δύο μναῖ ἐκάστῳ δοθήσονται καὶ σημαίαις πλακοῦσι. δὲ δ’ ἂν πώγωνα βαθὺν ἐπιδείξηται, καὶ παλάθην ἵσχαδῶν οὕτως γε προσεπιλήφηται. κομίζειν δ’ ἐκαστὸν σωφροσύνην μὲν ἡ δικαιοσύνην ἡ ἐγκράτεια μηδαμῶς; οὐκ ἀναγκαῖα γὰρ ταῦτά γε, ἢν μὴ παρῆ πέντε δὲ συλλογισμοὺς ἐξ ἀπαντος. οὐ γὰρ θέμις ἀνεν τούτων εἶναι σοφόν.

κεῖται δὲ ἐν μέσσοις δύο χρυσοίς τὰλαντα, τῷ δόμεν, δὲ μετὰ πᾶσιν ἐρήσειν ἐξοχος εὗρ.

1 ΣΤΑΛΟΓΙΣΜΟΣ Α.Μ.Η.: ΦΙΛ. edd.
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PHILOSOPHY

Quite right, Virtue; so slip down into the town, Syllogism, my lad, and summon the philosophers.

SYLLOGISM

Oyez! Silence! Let the philosophers come to the Acropolis to present their defence before Virtue, Philosophy, and Justice.

FRANKNESS

Do you see! Very few of them understood the summons and are coming up. Besides, they fear Justice, and most of them are actually too busy because of their attentions to the rich. If you wish them all to come, Syllogism, make your proclamation like this—

SYLLOGISM

No! You summon them, Frankness, in the way you think best.

FRANKNESS

Nothing hard about that. Oyez! Silence! All who assert that they are philosophers, and all who think that they have any connection with the name, come to the Acropolis for a distribution of gifts! Two minas will be given to every man, and a seed-cake also; and whoever displays a long beard shall receive a basket of figs into the bargain. Never mind temperance or justice or self-control, as these qualities are not essential if they are not available; but let each bring with him five syllogisms by all means, for without these it is impossible to be wise.

"Lo, we have set up as prize two talents of gold for the contest;
These shall we give unto him who prevails over all in debating!" 1

1 Cf. Iliad 18, 507–8.
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ΦΙΛΟσΟΦΙΑ

42 Βαβαί, ὅσον πλήρης μὲν ἡ ἀνοδος ὁθιζομένων ἐπὶ τὰς δύο μνᾶς, ὡς ἴκουσαν μόνον. παρὰ δὲ τὸ Πελαγικόν ἄλλοι καὶ κατὰ τὸ Ἀσκληπειοὶ ἔτεροι καὶ παρὰ τὸν Ἀρειον πάγον ἔτι πλείονς, ἐνιοὶ δὲ καὶ κατὰ τὸν Τάλω τάφον, οἱ δὲ καὶ πρὸς τὸ Ἀνακείον προσθέμενοι κλίμακας ἀνέρπουσι βομβηδόν νῆ Δία καὶ βοτρυδόν ἐσμοῦ δίκην, ἱνα καὶ καθ' Ὀμηρον εἴπω. ἀλλὰ κάκειθεν εὐ μᾶλα πολλοὶ κάντευθεν

μυρίου, ὅσα τε φύλλα καὶ ἄνθεα γίνεται ὅρη.

μεστὴ δὲ ἡ ἀκρόπολις ἐν βραχεὶ κλαγγηδόν προ-
καθιζότων καὶ πανταχοῦ πῇρα κολακεία, πῶγων ἀναγχυντία, βακτηρία λιχνεία, συλλογισμὸς

φιλαργυρία. οἱ ὀλίγοι δὲ, ὅποσοι πρὸς τὸ πρῶτον

κήρυγμα ἐκεῖνο ἀνήσαν, ἀφανεῖς καὶ ἀσημοι,

ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελή-

θασιν ἐν τῇ ὁμοίωτητι τῶν ἄλλων σχεμάτων.

ΠΑΡΡΗΣΙΑΔΗΣ

Τούτο γοῦν τὸ δεινότατὸν ἔστιν, ὁ Φιλοσοφία,

καὶ ὃ τις ἀν μέμψατο μάλιστα σου, τὸ μηδὲν ἐπι-

βαλεῖν γνώρισμα καὶ σημείον αὐτοῖς. πιθανότεροι

γὰρ οἱ γάπτες οὕτω πολλάκις τῶν ἁληθῶς φιλο-

σοφοῦντων.

1 ΦΙΛΟσΟΦΙΑ Α.Μ.Η.; double point U: no change of

speaker in ΓΝ, edd.

2 πάγον vulg.: not in γβ.

3 ΠΑΡΡΗΣΙΑΔΗΣ Α.Μ.Η.; double point Γ: no change of

speaker in UN, edd.

1 The prehistoric wall of the Acropolis. Only tumble-

down pieces were then to be seen (cf. §47). The bit referred

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PHILOSOPHY

Aha! What a lot of them! The road up to the gate is full of men hustling after the two minas, as soon as they heard of them; others are coming up beside the Pelasgicon;¹ others by the precinct of Asclepius;² even more of them along the Areopagus;³ some, too, by the tomb of Talus;⁴ and some have set ladders against the temple of the Twin Brethren⁵ and are climbing up with a hum, by Heaven, and "in clusters" like swarming bees, to use the words of Homer;⁶ from that side right many, and from the other "Thousands of men, like the leaves and the flowers that come in the springtime."⁷

The Acropolis is full in a trice as they "noisily settle in place,"⁸ and everywhere are begging-bags and flattery, beards and shamelessness, staves and gluttony, syllogisms and avarice. The few that came up in answer to the first summons are obscure and inconspicuous, intermingled with the crowd of others, and they escape the eye in the general similarity of garb.

FRANKNESS

In fact, that is the worst feature of it all, Philosophy, and the one for which you could be most criticized, that you have set no mark and token upon them. These cheats are often more convincing than the genuine philosophers.

to here was at the north-west corner, by the cave of Pan (Double Indictment, § 9).

¹ On the south slope, near the theatre of Dionysus.
² To the west, near the main entrance.
³ Talus (or Calus) was nephew of Daedalus, who out of jealousy threw him down the cliff. Certain stones at the back of the theatre of Dionysus are thought to belong to his tomb.⁵ North side: exact site uncertain.
⁴ Iliad 2, 89. ⁵ Iliad 2, 468. ⁶ Iliad 2, 463.
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PHILOSOPHIA

Εσται τούτο μετ’ Όλγουν, ἀλλὰ δεχώμεθα ἡδὲ αυτοῦς.

PLATONIKOS

43 Ἡμᾶς πρῶτοις χρῆ τοὺς Πλατωνικοὺς λαβεῖν.

PTHEAGORIKOS

Ὡκ, ἀλλὰ τοὺς Πυθαγορικοὺς ἡμᾶς πρῶτος γὰρ ὁ Πυθαγόρας ἦν.

STAIKOS

Απείτε. ἀμείνους ἦμείς οἱ ἀπὸ τῆς Στοᾶς.

PERIPATHTIKOS

Οὐ μὲν οὖν, ἀλλ’ ἐν γε τοῖς χρῆμασι πρῶτοι ἄν ἦμείς εἴημεν οἱ ἐκ τοῦ Περιπάτου.

EPIKOTREIOΣ

Ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας. περὶ δὲ τῶν μνῶν περιμενοῦμεν, κἂν ὑστάτους δὴ λαβεῖν.

AKADHMIAIKOS

Ποῦ τὰ δύο τάλαντα; δεῖξομεν γὰρ οἱ Ἀκαδημαῖκοι ὅσον τῶν ἄλλων ἐσμέν ἐριστικῶτεροι.

STAIKOS

Οὐχ ἦμῶν γε τῶν Στωϊκῶν παροῦντοι.

PHILOSOPHIA

44 Παύσασθε φιλονεικοῦντες, ὑμεῖς δὲ οἱ Κυνικοὶ μήτε ωθεῖτε ἀλλήλους μήτε τοῖς ἕνοις παίετε· ἐπὶ ἄλλα γὰρ ἵστε κεκλημένοι. καὶ νῦν ἔγωγε ἡ Φιλοσοφία καὶ Ἄρετή αὐτῆ καὶ Ἀλήθεια δικάσας μεν οἰτίνες οi ορθῶς φιλοσοφοῦντες εἰσίν. εἶτα ὅσιοι μὲν ἀν εὑρεθῶσιν κατὰ τὰ ἦμῖν δοκοῦντα βιοῦντες, εὐδαίμωνσον οὗτοι κεκριμένοι τοὺς γόηται δὲ καὶ οὐδὲν ἦμῖν προσήκοντας κακοὺς
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PHILOSOPHY
That shall be seen to presently; but let us welcome them now.

PLATONIST
We Platonists should get our share first.

PYTHAGOREAN
No! we Pythagoreans, for Pythagoras was earlier.

STOIC
Nonsense! we of the Porch are better.

PERIPATETIC
Not at all; in matters of money we of the Walk should be first.

EPICUREAN
Give us Epicureans the cakes and the figs, but we will wait for the money, even if we have to be the last to get it.

ACADEMIC
Where are the two talents? We Academics will show you how much better debaters we are than the rest!

STOIC
Not while we Stoics are here!

PHILOSOPHY.
Stop your bickering! You Cynics, do not jostle one another or strike each other with your staves. You were asked here for a different purpose, let me assure you! And now I, Philosophy, and Virtue here and Truth will decide who are the genuine philosophers. Then all who are found to be living by our rules shall be pronounced superior and will be happy ever after, but as for the cheats and all those who have nothing in common with us, we shall put
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κακῶς ἐπιτύπωσεν, ὡς μὴ ἀντιπουδώνται τῶν ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες. τί τοῦτο; φεύγετε; νὴ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλόμενοι. κενὴ δ’ οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων τούτων ὀπόσοι μεμενήκασιν οὐ φοβηθέντες τὴν 45 κρίσιν. οἱ ύπηρέται ἀνέλεσθε τὴν πήραν, ἦν ὁ Κυνικὸς ἀπέρριψεν ἐν τῇ τροπῇ. φέρ’ ἵδω τί καὶ ἔχει. ἢ ποῦ θέρμους ἢ βιβλίου ἢ ἀρτους τῶν αὐτοπυριτῶν;

ΤΠΗΡΕΤΗΣ

Οὐκ, ἀλλὰ χρυσίον τοτε καὶ μῦρον καὶ μαχαίριον κουρευτικὸν καὶ κάτοπτρον καὶ κύβους.

ΦΙΛΟΣΟΦΙΑ

Εὖ γε, ὥ γενναίε. τοιαῦτα ἦν σοι τὰ ἐφόδια τῆς ἀσκήσεως καὶ μετὰ τούτων ἥξιος λοιδορεῖ-σθαι πᾶσιν καὶ τοὺς ἄλλους παιδαγωγεῖν;

ΠΑΡΡΗΣΙΑ∆ΗΣ

Τοιοῦτοι μὲν οὖν ὑμῖν οὕτωι. χρῆ δὲ ύμᾶς σκοπεῖν ὄντινα τρόπων ἀγνοούμενα ταῦτα πεπαύ-σεται καὶ διαγνώσονται οἱ ἐντυγχάνοντες, οὕτως οἱ ἀγαθοὶ αὐτῶν εἰσὶ καὶ οὕτως αὐτοὶ πάλιν οἱ τοῦ ἐτέρου βίου.

ΦΙΛΟΣΟΦΙΑ

Σὺ, ὥ Ἀλήθεια, ἐξεύρισκε: ύπὲρ σοῦ γὰρ τοῦτο γένοιτ’ ἂν, ὡς μὴ ἐπικρατή σοι τὸ Ψεύδος μηδὲ υπὸ τῇ Ἀγνοίᾳ λαμβάνωσιν οἱ φαινοὶ τῶν ἀν-δρῶν σε τοὺς χρηστοὺς μεμιμημένοι.

1 ΤΠΗΡΕΤΗΣ A.M.H.; cf. οἱ ύπηρέται: ΠΑΡΡ. vulg.
3 ΦΙΛΟΣΟΦΙΑ Bekker double point after βίου in Γ.Υ.
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the wretches to a wretched end, so that they may not claim any part in things that are over their heads, false pretenders that they are! What is this? Are you running away? By Heaven, they are, most of them jumping over the cliffs! The Acropolis is empty except for these few who have remained because they did not fear the trial. Attendants, pick up the bag which the Cynic threw away in the rout. Come, let me see what is in it; probably lupines, or a book, or some whole-wheat bread.

ATTENDANT

No! gold—see here!—perfume, a razor, a mirror, and a set of dice!

PHILOSOPHY

Good for you, my fine fellow! Were these your instruments for the mortification of the flesh, and did you think that with the aid of these you could abuse all mankind and instruct the rest of the world?

FRANKNESS

Well, there you see what they are like. You must consider how all this is to stop going on unobserved, and how those who come into contact with them are to tell which of them are the good and which, on the contrary, the followers of the other life.

PHILOSOPHY

Invent a plan, Truth; for it would be in your own interest to do so, in order that Falsehood may not prevail over you, and bad men, under the cloak of Ignorance, escape your eye when they imitate the good.


THE WORKS OF LUCIAN

ΑΛΗΘΕΙΑ

46 Ἐπὶ αὐτῷ εἰ δοκεῖ, Παρρησιάδη ποιησόμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὡμέντας καὶ εὐνοοῦ σῇς ἡμῖν καὶ σὲ, ὁ Φιλοσοφία, μάλιστα θαυμάζων, παραλαβόντα μεθ' ἑαυτοῦ τὸν Ἑλεγχον ἀπασι τοῖς φάσκουσι φιλοσοφεῖν ἐνυγχάνειν. εἰθ' ὑν μὲν ἂν εὑρήγησιν ὡς ἀληθῶς φιλόσοφον, στεφανωσάτω θαλλοῦστεφάνῳ καὶ εἰς τὸ Πρυτανεῖον καλεσάτω, ἂν δὲ τινὶ—οἷοι πολλοὶ εἰσὶ—καταράτω ἀνδρὶ ὑποκριτὴ φιλοσοφίας ἐνυχνῆ, τὸ τριβώνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρῷ πάντων ῥαγοκονκρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετωποῦ στύγματα ἐπιβαλέτω ἡ ἐγκαυσάτω κατὰ τὸ μεσόφρονον ὁ δὲ τύπος τοῦ καυτήρος ἐστὼ ἀλόπηξ ἢ πίθηκος.

ΦΙΛΟΣΟΦΙΑ

Εὗ γε, ὁ Ἀλῆθεια, φής· ὁ δὲ Ἑλεγχος Παρρησιάδη, τοιόσοδε ἐστὼ, οἷος ὁ τῶν ἁρτῶν πρὸς τὸν ἡμιον εἶναι λέγεται, οὐ μὰ Δί᾽ ὅστε κάκεινος ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεῖς χρυσίον καὶ δόξαν καὶ ἱδονὴν ὃν μὲν ἂν αὐτῶν ἠδης ὑπερορῶντα καὶ μηδαμῶς ἔλκομενον πρὸς τὴν ὅψιν, ὅπως ἐστὼ τῷ θαλλῷ στεφώμενος, δὴ δὲ ἅτεινες ἀποβλέποντα καὶ τὴν χεῖρα ὅργοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκειράς 1 πρὸτερον τὸν πώγωνα ὡς ἐδοξέν.

ΠΑΡΡΗΣΙΑΔΗΣ

47 Ἐσται ταύτα, ὁ Φιλοσοφία, καὶ ὅψει αὐτίκα μᾶλα τὸν πολλοὺς αὐτῶν ἀλωπεκίας ἢ πίθηκο-

1 ἀποκειράς Fritzche: ἀποκειράντα γ ν; ἀποκειράντας BU.
THE DEAD COME TO LIFE

TRUTH

If you think best, let us empower Frankness himself to do this, since we have seen that he is honest and in sympathy with us, and that he particularly admires you, Philosophy—to take along Investigation and put himself in the way of all who claim to be philosophers. Then, whenever he finds a truly legitimate son of Philosophy, let him crown the man with a wreath of green olive and invite him to the Prytaneum;¹ and if he meets a scoundrel whose philosophy is but stage-play—there are many of that sort—let him tear his mantle, cut off his beard close to the skin with goat-shears, and stamp or brand a mark on his forehead, between the eyebrows; let the pattern of the brand be a fox or an ape.

PHILOSOPHY

Good for you, Truth! Let the test, Frankness, be like the test of the eaglets against the sun. Not that they, like the eaglets, are to stare at the light and be put to the proof in that way; but set gold and fame and pleasure in their view, and whomsoever of them you see paying no attention and in no way attracted to the spectacle, let him be the one to wear the crown of green olive; but whomever you see gazing fixedly at the gold and reaching his hand out after it, hale him off to the branding-place, after first cutting off his beard in accordance with our decision.

FRANKNESS

It shall be done, Philosophy. You shall very soon see most of them wearing the fox-brand or the ape-

¹ To be maintained at public expense, as Socrates thought he should have been.
The Works of Lucian

Φόρους, ὀλίγους δὲ καὶ ἐστεφανωμένους εἰ βούλεσθε μέντοι, κἂνταῦθα ὡμῶν ἀνάξω τινὰς ἢ ἂν αὐτῶν.

Φιλοσοφία

Πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;

Παρρησιαδής

Καὶ μάλα, ἤπερ ἦ ἱερεία μοι ἑθελήσῃ πρὸς ὀλίγον χρῆσαι τὴν ὀρμίαν ἑκείνην καὶ τὸ ἄγκιστρον, ὅπερ ὁ ἀλιεὺς ἀνέθηκεν ὥς ἐκ Πειραιῶς.

Ιερεία

Ἰδοὺ δὴ λαβέ, καὶ τὸν κάλαμον γε ἅμα, ὡς πάντα ἔχης.

Παρρησιαδής

Οὐκοῦν, ὃ ἱερεία, καὶ ἱσχάδας μοὶ τινάς δῶς ἀνύσασα καὶ ὀλίγον τοῦ χρυσίου.

Ιερεία

Δάμβανε.

Φιλοσοφία

Τί πράττειν ἀνήρ διανοεῖται; δελεάσασας τὸ ἄγκιστρον ἰσχάδει καὶ τῷ χρυσίῳ καθέξομενος ἐπὶ τὸ ἄκρον τοῦ τειχίου καθικέν εἰς τὴν πόλιν. τὸ ταῦτα, ὁ Παρρησιάδη, ποιεῖς; ἢ ποι ὁ τοῦ λίθους ἀλιεύσεων διέγρωκας ἐκ τοῦ Πελασγικοῦ;

Παρρησιαδής

Σιώπησον, ὁ Φιλοσοφία, καὶ τὴν ἄγραν περίμενε· σὺ δὲ, ὁ Πόσειδον ἄγρεύ καὶ Ἄμφιτριτὴ 48 φίλῃ, πολλοὺς ἡμῖν ἀνάπεμπτε τῶν ἰχθύων. ἀλλὰ ὁ ὁ ὁ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν· οὐκ, ἀλλὰ γαλεός ἔστιν. πρόσευσι γοῦν ὁ τῷ ἄγκιστρῳ κεχηνὼς· ὁσφραται τοῦ χρυσίου· πλησίον 70
THE DEAD COME TO LIFE

brand, and but few crowned with wreaths. If you like, however, I will bring you up some of them here and now.

PHILOSOPHY

What! you will bring up the runaways?

FRANKNESS

Yes, indeed, if the priestess will be good enough to lend me for a moment that hook and line which the fisherman from the Peiraeus dedicated.

PRIESTESS

There, take it, and the rod too, so that you may have a complete outfit.

FRANKNESS

And now, priestess, give me some figs quickly and a little of your gold.

PRIESTESS

Take them.

PHILOSOPHY

What does the man intend to do? Baiting the hook with the fig and the gold, and taking his seat on the crest of the wall, he has made a cast into the town! Why are you doing that, Frankness? Have you made up your mind to fish up the stones out of the Pelasgicon?

FRANKNESS

Hush, Philosophy; wait and see my catch. Poseidon, god of fishermen, and dear Amphitrite, send us up quantities of fish! Ah! I see a fine big pike, or rather, a golden carp.—No, it is a cat-fish. •Anyhow, he is coming up to the hook with his mouth open. He has scented the gold; now he is close by; he
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ηδη ἐστίν: ἐψαυσεν εἰληπται: ἀνασπάσωμεν.
καὶ σὺ, ὦ Ἐλεγχε, ἀνάσπα: Ἐλεγχε,1 συνεπι-
λαβοῦ τῆς ὀρμιᾶς.

ΕΛΕΓΧΟΣ

'Ἀνω ἐστί. φέρ' ἵδω τίς εἰ, ὦ βελτιστε ἵχθυνων;
κύων οὔτος γε.2 Ἡράκλεις τῶν ὀδόντων. τί τοῦτο,
ὡ γενναίοτατε; εἰληψαι λυχνεύων περὶ τὰς πέ-
τρας, ἕνθα λήσειν ἡλπίσας ὑποδεδυκῶς; ἀλλὰ νῦν
ἔσῃ φανερὸς ἀπασιν ἐκ τῶν βραγχίων ἀπηρτη-
μένοι. ἐξέλωμεν τὸ ἀγκιστρον καὶ τὸ δέλεαρ.
μᾶ Δι' ἔπιεν.3 τούτι κενὸν σοι τὸ ἀγκιστρον' ἢ
ὃ ἱσχαὶ ἦδη προσέσχηται καὶ τὸ χρυσόν ἐν τῇ
κοιλίᾳ.

ΠΑΡΡΗΣΙΑΔΗΣ

'Εξεμεσάτω νὴ Δία, ὡς καὶ ἔπ' ἀλλους δελεάσω-
μεν. εὐ ἔχει τῇ φής, ὡ Διόγενες; οἶσθα τούτων
ὀστίς ἐστὶν, ἢ προσήκει τί σοι ἀνήρ;

ΔΙΟΓΕΝΗΣ

Οὐδαμῶς.

ΠΑΡΡΗΣΙΑΔΗΣ

Τί οὖν; πόσου ἄξιον αὐτὸν χρῆ φάναι; ἐγὼ μὲν
γὰρ δὺ ὀβολῶν πρόφην αὐτὸν ἐτιμησάμην.

ΔΙΟΓΕΝΗΣ

Πολὺ λέγεις: ἀβρωτός τε γὰρ ἐστὶν καὶ εἰδε-
χῆς καὶ σκληρὸς καὶ ἀτιμὸς: ἀφεὶ αὐτὸν ἐπὶ
κεφαλὴν κατὰ τῆς πέτρας: σὺ δὲ ἀλλον ἀνά-
σπασον καθελε τὸ ἀγκιστρον. ἐκεῖνο μέντοι: ὥρα,
ὡ Παρρησιάδη, μὴ καμπτόμενος σοι ὁ κάλαμος
ἀποκλασθῇ.

1 ἀνάσπα: Ἐλεγχε γ: not in β, vulg.
2 κύων οὔτος γε ἵ, L. Bos: αὐν οὔτος γε γ: not in β.
3 μᾶ Δι' ἔπιεν: γ, but after κοιλία: after δέλεαρ A.M.H.

Previous edd. omit. β omits καὶ τὸ δέλεαρ... ἀγκιστρον.

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struck; he is on; let's pull him up. You pull too, Investigation. Investigation, take hold of the line with me!

INVESTIGATION

He is up! Come, let me see what you are, my good fish. A dogfish! Heracles, what teeth! How about it, my fine fellow? Caught, were you, gormandizing about the rocks, where you hoped to slip under cover and keep out of sight? But now you will be in public view, hung up by the gills! Let us take out the hook and the bait. No, by Zeus, he has swallowed it! Here is your hook, all bare; the fig and the gold are secure in his insides.

FRANKNESS

Let him spew them up, by Zeus, so that we may bait for others. That's well. What say you, Diogenes; do you know who this fellow is, and has he anything in common with you?

DIogenes

Not in the least!

FRANKNESS

Well, how much ought we to call him worth? For my part, I valued him at two obols the other day.

DIogenes

A high price. He is inedible and ugly and tough and worthless. Throw him down the cliff head first. Let down your hook and pull up another. But I say: look out, Frankness, not to let your rod bend till it breaks.

1 i.e. a Cynic.
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ΠΑΡΡΗΣΙΑΔΗΣ

Θάρρει, ὦ Διόγενε, κοῦφοί εἶσι καὶ τῶν ἀφύων ἐλαφρότεροι.

ΔΙΟΓΕΝΗΣ

Νὴ Δὲ, ἀφυεστατοὶ γε ἀνάσπα δὲ ὅμως.

ΠΑΡΡΗΣΙΑΔΗΣ

49 Ἡδοὺ τις ἄλλος ὑπόπλατος ὅσπερ ἡμίτομος ἰχθὺς πρόσεισιν, ψήττα τις, κεχνὼς εἰς τὸ ἄγκιστρον κατέπιεν, ἔχεται, ἀνεσπάσθω. τὸς ἔστιν;

ΕΛΕΓΧΟΣ

'Ὁ Πλατωνικὸς εἶναι λέγων.

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ σὺ, ὦ κατάρατε, ἴκεις ἐπὶ τὸ χρυσίον; τὶ φῆς, ὦ Πλάτων; τί ποιῶμεν αὐτόν;

ΠΛΑΤΩΝ

50 Ἀπὸ τῆς αὐτῆς πέτρας καὶ οὕτως ἐπὶ ἄλλον καθείσθω.

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν ὅρῳ τινα πάγκαλον προσιόντα, ὡς ἄν ἐν βυθῷ δόξειεν, ποικίλον τὴν χρόαν, ταινίας τινὰς ἐπὶ τοῦ νότου ἐπιχρύσους ἔχοντα. ὅρας, ὦ Ἑλεγχε;

ΕΛΕΓΧΟΣ

'Ὁ τὸν Ἀριστοτέλη προσποιούμενος οὕτως ἔστιν.
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FRANKNESS
Have no fear, Diogenes. They are light, and pull no harder than weakfish.¹

DIogenes
Aye, they are mighty weak, for certain; pull them up, however.

FRANKNESS
See! Here comes another fish that looks like a plate,² as if he were sliced lengthways, a sort of flatfish, opening his mouth for the hook. He has swallowed it; he is caught. Up with him! What is he?

INVESTIGATION
The kind that styles itself Platonic.

FRANKNESS
So you came to get the gold too, confound you? What do you say, Plato? What are we to do with him?

PLATO
Over the same cliff with him! Let down for another.

FRANKNESS
Ah, I see a very handsome one coming up, as far as can be judged in the deep water; of many colours, with golden stripes on his back.³ Do you see him, Investigation?

INVESTIGATION
He is the kind that claims the name of Aristotle.

¹ Lucian puns upon ἄφυ (a small fish, sprat) and ἄφυς (dull, stupid).
² The pun here is upon πλάτων and πλατός (flat).
³ The Peripatetics were criticized for love of gay clothing and gold.
THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Ἡλθεν, είτα πάλιν ἀπεισιν. περισκοπεὶ ἀκριβώς, αὖθις ἐπανῆλθεν, ἔχανέν, εἰληπταὶ, ἀνεμήσθω.

ΑΡΙΣΤΟΤΕΛΗΣ

Μὴ ἀνέρη με, ὁ Παρρησιάδη, περὶ αὐτοῦ ἀγνοῶ γὰρ ὅστις ἐστίν.

ΠΑΡΡΗΣΙΑΔΗΣ

Οὖκον καὶ οὗτος, ὁ Ἀριστότελες, κατὰ τῶν 51 πετρῶν. ἀλλ’ ἦν ἰδοὺ, πολλοὺς ποιοὺς τοὺς ἰχθύς ὀρῷ κατὰ ταῦτον ὀμόχροις, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν ἐκτεταχυσμένους, ἔχισων δυσληπτοτέρους. ἦ που σαγήνης ἐπ’ αὐτοὺς δεήσει;

ΦΙΛΟΣΟΦΙΑ

Ἀλλ’ οὐ πάρεστιν. ἰκανὸν εἰ καὶ ἔνα τινὰ ἐκ τῆς ἀγέλης ἀνασπάσαμεν. ἦξει δὲ ἐπὶ τὸ ἀγκιστρον δηλαδὴ δς αν αὐτῶν θρασύτατος ἦ.

ΕΛΕΓΧΟΣ

Καθὲς, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ πολὺ τῆς ὀρμᾶς, ὡς μὴ ἀποπρίση τοῖς ὠδοὺι καταπιῶ τὸ χρυσίον.

ΠΑΡΡΗΣΙΑΔΗΣ

Καθήκα. καὶ σὺ δέ, ὁ Πόσειδον, ταχεῖαν ἐπιτέλει τὴν ἀγραν. βαβαί, μάχονται περὶ τοῦ δελέατος, καὶ οἱ μὲν συνάμα πολλοὶ περιτρώγουσι τὴν ἱσχαδά, οἱ δὲ προσφύντες ἔχουν τοῦ χρυσίον. εὐ ἔχει περιπάρη τις μάλα καρτερός. φέρ’ ἵδω τῖνος ἐπώνυμον σεαυτὸν εἰναι λέγεις;

1 ΠΑΡΡ. Α.Μ.Η.: no change of speaker in MSS.
2 περισκοπεὶ Seybold, Fritzsche: περισκοπεὶ MSS.
3 ΦΙΛ. Α.Μ.Η.: double point after δεήσει in Γ.
THE DEAD COME TO LIFE

FRANKNESS

He came up and then swam away again. He is making a careful survey. Now he has come back again; he has opened his mouth; he is caught. Up with him.

ARISTOTLE

Don’t ask me about him, Frankness. I don’t know who he is.

FRANKNESS

Then he too shall go over the cliff, Aristotle. But look here! I see a great number of fish closely alike in colour, spiny and rough-skinned, harder to grasp than sea-urchins.\(^1\) Shall we need a seine for them?

PHILOSOPHY

But we haven’t any. It will be enough if we land only one out of the school. The one that comes to the hook will of course be the boldest of them.

INVESTIGATION

Let down your line, if you want, but first arm it with iron for some distance, so that he may not saw it off with his teeth after he has swallowed the gold.

FRANKNESS

It is down. Poseidon, grant us a quick catch! Aha! they are fighting over the bait; some are nibbling the fig in schools and some have taken firm hold of the gold. Good! A very powerful one is on the hook! Come, let me see whose namesake you

\(^1\) Stoics, then the most numerous school. They themselves were uncouth, and their doctrines spiny.
THE WORKS OF LUCIAN

καίτοι γελοιός εἰμι ἀναγκάζων ἵχθυν λαλεῖν ἀφ' ωνοι γὰρ οὕτωι γέ. ἀλλὰ σὺ, ὁ Ἐλεγχε, εἰπὲ ὄντινα ἔχει διδάσκαλον αὐτού.

ΕΛΕΓΧΟΣ

Χρύσιππον τούτοις.

ΠΑΡΡΗΣΙΑΔΗΣ

Μανθάνω· διότι χρυσίον προσῆν, οίμαι, τῷ ὁμόματι. σὺ δ' οὐ, Χρύσιππε, πρὸς τὴς Ἀθηνᾶς εἰπὲ, οἴσθα τοὺς ἄνδρας ἡ τουαίτα παρανεῖς αὐτοῖς ποιεῖν;

ΧΡΥΣΙΠΠΟΣ

Νὴ Δί, ὑβριστικὰ ἐρωτᾶς, ὁ Παρρησιάδη, προσήκειν τι ἡμῖν ὑπολαμβάνων τοιούτους ὄντας.

ΠΑΡΡΗΣΙΑΔΗΣ

Εὖ γε, ὁ Χρύσιππε, γενναῖος εἰ. αὐτός δὲ καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἀλλῶν, ἐπεὶ καὶ ἀκαυθώδης ἐστὶ, καὶ δέος μὴ διαπαρῇ τις τῶν λαμδὸν ἐσθίων.

ΦΙΛΟΣΟΦΙΑ

52 "Ἀλις, ὁ Παρρησιάδη, τῆς ἄγρας, μὴ καὶ τίς σοι, ὅλοι πολλοὶ εἰσιν, οἴχηται ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον, εἰτὰ σε ἀποτίσαι τῇ ἱερείᾳ δεήσῃ. ὡστε ἡμεῖς μὲν ἀπίσωμεν περιπατήσουσαι· καὶ ὅσος δὲ καὶ ἰμάς ἀπέναι ὅθεν ἤκετε, μὴ καὶ ὑπέρημεροι γέννηση τῆς προθεμίας. σφῶ δὲ, σὺ καὶ ὁ Ἐλεγχος, ὁ Παρρησιάδη, ἐν κύκλῳ ἐπὶ πάντας αὐτοὺς ἴόντες ἡ στεφανοῦτε ἡ ἐγκάετε, ὡς ἐφην.
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say you are. But it is silly of me to try to make a fish talk; these anyhow are certainly dumb! Come, Investigation, tell us whom he has for master.

INVESTIGATION

Chrysippus here.

FRANKNESS

I understand: because there was gold in the name, I take it. Well, Chrysippus, in the name of the Goddess of Wisdom tell us, do you know these fellows, and do you advise them to do as they do?

CHRYSISSPUS

By Zeus, your questions are insulting, Frankness, if you imply that we have anything in common with that sort.

FRANKNESS

Good, Chrysippus: that is handsome of you. He too shall go head first after the rest, as he is spiny and there is danger that anyone who should try to eat him might get a hole in his gullet.

PHILOSOPHY

Enough of fishing, Frankness. One of them—there are many capable of it—may snatch off the gold and the hook and make away with them, and then you will have to settle with the priestess. So let us go away to take our stroll, and as for you (to the Philosophers), it is high time you went where you came from, that you may not overstay your leave. Frankness, you and Investigation seek them all out on every hand and either crown or brand them, as I said.
THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

'Εσται ταύτα, ὦ Φιλοσοφία. χαίρετε, ὦ βέλτιστοι ἀνδρῶν. ἡμεῖς δὲ κατίωμεν, ὦ Ἐλεγχε, καὶ τελῶμεν τὰ παρηγγελμένα.

ΕΛΕΓΧΟΣ

Ποὺ δὲ καὶ πρῶτον ἀπιέναι δεῖσαι; μῶν εἰς τὴν Ἀκαδημίαν ἢ εἰς τὴν Στοὰν ἢ ἀπὸ τοῦ Δυκείου ποιησῶμεθα τὴν ἀρχήν;

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐδὲν διοίσει τοῦτο. πλὴν οἶδά γε ἐγὼ ὡς ὅπως ἀπελθῶμεν, ὄλγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεσσόμεθα.

1 ἦ Seybold : not in MSS.
THE DEAD COME TO LIFE

FRANKNESS

It shall be done, Philosophy. Good-bye, gentlemen. Let us go down into the town, Investigation, and carry out our orders.

INVESTIGATION

Where shall we go first? To the Academy, or to the Porch? Or shall we begin with the Lyceum?

FRANKNESS

It will make no difference. I am sure, however, that wherever we go we shall need few crowns of olive, but many brands.
THE DOUBLE INDICTMENT

Again we have a reply to criticism, this time largely of an aesthetic nature. Lucian had been assailed from both sides, by the rhetoricians for abandoning speech-making and essay-writing and going over to dialogue, consecrated, since Plato's time, to the service of Philosophy, and by the philosophers for not handling dialogue in the traditional way. It is the usual reception accorded to innovators. Lucian's response is characteristically novel and effective. Using the form which he is censured for employing in precisely the way that he is censured for employing it, he insinuates himself into the favour of his audience by taking them first to Heaven to overhear a conversation between Zeus and Hermes, then in company with Hermes and Justice to the Areopagus, where Justice, after a brief and amusing colloquy with Pan, presides over a series of mock-trials (always a delectable entertainment to Greeks), culminating in the two that give the piece its name, Lucian v. Oratory and Lucian v. Dialogue, from which his audience is delighted to see him come off triumphant. The result is that rhetoric and philosophy à la mode, who have brought him before the bar of public opinion, are laughed out of court.

The Dialogue was composed, Lucian tells us (§ 32), when he was about forty years old, therefore probably not far from the year 165 A.D.
ΔΙΣ ΚΑΤΗΓΟΡΟΤΜΕΝΟΣ

ΖΕΤΣ

1 Ἄλλο ἐπιτριβεῖν ὁπόσοι τῶν φιλοσόφων παρὰ μόνοις τὴν εὐδαιμονίαν φασίν εἶναι τοῖς θεοῖς. εἰ γοῦν ἤδεσαν ὁπόσα τῶν ἀνθρώπων ἔνεκα πάσχομεν, οὐκ ἂν ἤμας τοῦ νέκταρος ἢ τῆς ἀμβροσίας ἐμακάριζον Ὀμήρῳ πιστεύσαντες ἄνδρὶ τυφλῷ καὶ γόητι, μάκαρας ἤμας καλοῦντι καὶ τὰ ἐν οὐρανῷ διηγομένῳ, δό σύδε τὰ ἐν τῇ γῇ καθορᾶν ἑδώντα. αὐτίκα γέ τοι ὁ μὲν Ἡλίος οὔτοι ξευξᾶμενος τὸ ἄρμα πανήμερος τοῦ οὐρανοῦ περιπολεῖ πῦρ ἐνδεδυκὼς καὶ τῶν ἁκτίνων ἀποστιλθὼν, οὐδ' ὅσον κυήσατο τὸ οὐς, φασί, σχολὴν ἀγων. ἢν γὰρ τὶ κἀκ ὀλίγον ἐπιρραθυμήσας λάθη, ἀφηνιάσαντες οἱ ἵπποι καὶ τῆς ὁδοῦ παρατραπόμενοι κατέφλεξαν τὰ πάντα. ἡ Σελήνη δὲ ἀγρυπνος καὶ αὐτῇ περείσιν φαίνουσα τοῖς κωμάξουσιν καὶ τοῖς ἀωρὶ ἀπὸ τῶν δεῖπνων ἐπανοῦσιν. ὁ Ἀπόλλων τε αὐτοῦ πολυπράγμονα τὴν τέχνην ἐπανελόμενος ὀλίγον δεῖν τὰ ἄτα ἐκκεκώ-φηται πρὸς τῶν ἐνοχλούντων κατὰ χρέαιν τῆς μαντικῆς, καὶ ἄρτι μὲν αὐτῷ ἐν Δελφοῖς ἀναγκαῖον εἶναι, μετ' ὄλιγον δὲ εἰς Κολοφώνα θεὶ, κάκειθεν εἰς Ἐάνθον μεταβαίνει καὶ δρομαίος

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1 ΔΙΣ ΚΑΤΗΓΟΡΟΤΜΕΝΟΣ Η ΔΙΚΑΣΤΗΡΙΑ β.
THE DOUBLE INDICTMENT

ZEUS

Plague take all philosophers who say that bliss is to be found only among the gods! If they but knew all that we endure for the sake of men, they would not envy us our nectar and ambrosia, putting their trust in Homer, a blind man and a fraud, who called us blissful and told about what is in heaven when he could not even see what is on earth. Here is an example right at hand: Helius puts his team to his chariot and traverses the sky all day long, clad in a garment of fire and resplendent with rays, not even getting leisure enough to scratch his ear, as they say: for if he unconsciously relaxes the least bit, his horses run away, turn out of the road, and burn everything up. Selene, too, goes about without a wink of sleep, giving light to night-roisterers and people returning late from dinners. Apollo, again, has taken up a very active profession, and has been deafened almost completely by people besetting him with requests for prophecies. One moment he has to be in Delphi; the next, he runs to Colophon; from there he crosses to Xanthus, and again at full speed
αὕθις εἰς Δήλων ἡ εἰς Βραγχίδας· καὶ ὅλως ἐνθα ἄν ἡ πρόμαντις πιοῦσα τοῦ ἱεροῦ νάματος καὶ μασσαμένη τῆς δάφνης καὶ τὸν τρισδάδια δια-
σείσασα κελεύῃ παρεῖναι, ἄοκον χρῆ αὐτίκα 
μάλα παρεστάναι συνείροντα τοὺς χρησμοὺς ἢ 
οίχεσθαι οἱ τὴν δοξὰν τῆς τέχνης. ἐώ γὰρ 
λέγειν ὀπόσα ἐπὶ πείρα τῆς μαντικῆς ἐπιτεχνῶ-
ται αὐтῶ ἅρνεια κρέα καὶ χελώνας εὶς τὸ αὐτὸ 
ἔφουντες, ὡστε εἰ μὴ τὴν ῥίνα ὅξως ἢ, κἂν 
ὑπῆλθεν αὐτοῦ ὁ Διὸδος καταγελᾶν. ὦ μὲν γὰρ 
Ἀσκληπιὸς ὑπὸ τῶν νοσοῦντων ἐνοχλοῦμενος 
"όρη τε δεινα θυγγάνει τε ἀνδέων ἐπὶ ἀλλοτρίησὶ 
τε συμφορήσιν ἰδίας καρποῦται λύτας." τὴ γὰρ 
ἂν ὡς ὧν Ἀνέμους φυτουργοῦντας λέγοιμι καὶ 
παραπέμποντας τὰ πλοία καὶ τοῖς λικμῶσιν 
ἐπιπνεόντας, ἢ τὸν "Τπυνον ἐπὶ πάντας πετόμενον, 
ἥ τὸν "Οωερον μετὰ τοῦ "Τπυνοῦ διανυκτερεύοντα 
καὶ ψυφητεύοντα αὐτῷ; πάντα γὰρ ταῦτα ὑπὸ 
φιλανθρωπίας οἱ θεοὶ πονοῦσιν, πρὸς τὸν ἐπὶ 
τῆς 
γῆς βίον ἔκαστος 2 συμπελοῦντες.

2 Καίτοι τὰ μὲν τῶν ἄλλων μέτρια· ἐγὼ δὲ αὐτῶς 
ὁ πάντων βασιλεύς καὶ πατήρ ὅσα μὲν ἄρδης 
ἀνέχομαι, ὡσι δὲ πράγματα ἐχον πρὸς τοσαύτα 
φροντίδας διηρημένους· ὃ πρῶτα μὲν τὰ 
τῶν ἄλλων θεῶν ἔργα ἐπισκοπεῖν ἀναγκαῖον ὑπὸ 
τι ἡμῖν συνδιαπράττουσι τῆς ἀρχῆς, ὡς μὴ 
βλα-

κεύωσιν ἐν αὐτοῖς, ἐπειτὰ δὲ καὶ αὐτῶ μορία 
ἄττα πράττειν καὶ σχέδου ἀνέφικτα ὑπὸ λεπτο-

τητοῦ· οὐ γὰρ μόνον τὰ κεφάλαια ταῦτα τῆς

1 Ἡ C. F. Hermann (and ψ ?) : εἰ γΥΝ.
2 ἔκαστος Cobet (ἔκαστος τι) : ἔκαστοι β, ἔκαστοι γ.
THE DOUBLE INDICTMENT

to Delos or to Branchidae. In a word, wherever his prophetess, after drinking from the holy well and chewing laurel and setting the tripod ashake, bids him appear, there is no delaying—he must present himself immediately to reel off his prophecies, or else it is all up with his reputation in the profession. I say nothing of the devices they get up to test his powers of divination, cooking mutton and turtle together, so that if he had not a good nose, that Lydian would have gone off laughing at him.\(^1\) As for Asclepius, he is pestered by the sick: "Dire sights he sees, and touches what he loathes, and in the woes of others finds a crop of sorrow for himself."\(^2\) Why should I refer either to the Winds, that aid the crops and speed the ships on their courses and blow upon the winnowers, or to Sleep, that wings his way to everyone, or to Jack-of-dreams, that keeps vigil all night long with Sleep and serves as his interpreter? All this work the gods do out of love for man, each contributing to life on earth.

And yet the others are not so badly off in comparison with myself. I am the monarch and father of all: but how many discomforts I put up with and how many bothers I have, distracted as I am by such a number of things to think of! First, I must oversee the work of all the other gods who help me in any way in administering my sovereignty, in order that they may not be remiss in it. Then I myself have to do any number of tasks that are almost impossible to carry out on account of their minuteness; for it is not to be supposed that I

\(^1\) Croesus, who got up the device, according to Herodotus, to see which oracle was the most trustworthy (Herod. 1, 46–49).

\(^2\) Hippocrates de Flatibus, 1, 6; said of the physician.
THE WORKS OF LUCIAN

dιοικήσεως, ύποτα ται χαλάζας καὶ πνεύματα καὶ ἀστρανά των ἑπὶ μέρους φροντίδων ἀπηλ-
λαγμένος, ἀλλὰ μὲ δεῖ καὶ ταῦτα μὲν ποιεῖν ἀποβλέπειν δὲ κατὰ τῶν αὐτῶν χρόνων ἀπαντα-
χόσε καὶ πάντα ἐπισκοπεῖν ὡσπερ τόν ἐν τῇ Νεμέα
βουκόλου, τοὺς κλέπτοντας, τοὺς ἐπιορκοῦντας,
τοὺς θύοντας, εἰ τις ἐσπεισε, πόθεν ἡ κυώνα καὶ
ὁ κατνα ἄνεχηται, τῖς νοσῶν ἡ πλέων ἐκάλεσεν,
καὶ τὸ πάντων ἐπιστοίματον, ὃ ἐντα καιρὸν· ἐν
τε Ὀλυμπία τῇ ἑκατόμπη παρεῖναι καὶ ἐν Βα-
βυλῶν τοὺς πολεμοῦντας ἐπισκόπεῖν καὶ ἐν
Γέταις χαλαζίαι καὶ ἐν Ἀθηναίοις εὐωκεῖσθαι.

Τὸ δὲ μεμψίμοιρον οὐδὲ οὔτω διαφυγεῖν ῥάδιον,
ἄλλα πολλάκις οἱ μὲν ἄλλοι θεοί τε καὶ ἄνερες
ἱπποκορυσταὶ εὐδουσί πανυχίοι, τῶν Δία δὲ ἐμὲ
οὐκ ἔχει νήδυμος ὑπνος· ἢν γάρ τι ποῦ καὶ
μικρὸν ἐπιυπνάσασε, ἀλήθης εὐθὺς ὁ Ἐπίκου-
ρος, ἀπρονοίτους ἡμᾶς ἀποφαίνω τῶν ἐπὶ γῆς
πραγμάτων. καὶ ὁ κίνδυνος οὐκ εὐκαταφροίοτος
εἰ ταῦτα οἱ ἁνθρωποὶ πιστεύσουσιν αὐτῷ, ἄλλο
ἀστεφάνωτοι μὲν ἢμῖν οἱ ναοὶ ἑσονται, ἀκυδοῖτο
δὲ αἱ ἀγνιαί, ἀστυνοί δὲ οἱ κρατήρες, ψυχροὶ δὲ
οἱ βωμοί, καὶ ὠλος άθυτα καὶ ἀκαλλιέρθη
πάντα καὶ ὁ λίμος πολύς. τοιγαροῦν ὡσπερ οἱ
κυβερνητὶς ψηλὸς μόνος ἐπὶ τῆς πρύμνης
ἐστηκα τὸ πηδάλιον ἔχων ἐν ταῖν χεροῦν, καὶ οἱ
μὲν ἐπιβάται μεθύοντες εἰ τύχοι ἐγκαθεύδουσιν,

1 πάντα Guyet: not in MSS.
THE DOUBLE INDICTMENT

simply manage and direct in person the principal features of my administration, such as rain, hail, wind, and lightning, and that then I am through, being dispensed from thinking of details. No, not only must I do all that, but I must look in all directions at the same time and keep an eye on everybody, just like the herdsman at Nemea, to see who is stealing, who is committing perjury, who is offering sacrifice, whether anybody has poured a drink-offering, from what quarter the steam and the smoke of burnt-offerings rise, who has called upon me in sickness or at sea. What is most laborious of all, at one and the same moment I must attend the great sacrifice at Olympia, keep an eye on the armies at war near Babylon, send hail in the country of the Getae, and attend a banquet among the Ethiopians.

At that, it is not easy to escape criticism. It often happens that the others, "the gods and the warriors crested with horse-tails," sleep all through the night, while I, though Zeus, am not "held in the sweetness of slumber," for if I drowse off, even for an instant, Epicurus is instantly confirmed in his assertion that we exercise no providence over what happens on earth. And we cannot make light of the danger if men are going to take his word for this: our temples will have no wreaths, our wayside shrines no savoury steam, our wine-bowls no drink-offerings, our altars will be cold, and in short there will be general dearth of sacrifices and oblations, and famine will be rife. For that reason, like the master of a ship, I stand by myself high up on the stern with the tiller in my hands, and everybody else aboard gets drunk, perhaps, and goes to sleep, whereas I,

1 Argus. 2 Partial paraphrase of Iliad 2, 1–2.
THE WORKS OF LUCIAN

... καὶ ἄρετος ὑπὲρ ἀπάντων "μεριμνήσω κατὰ φρένα καὶ κατὰ θυμὸν" μόνῳ

τοῦ δεσπότης εἶναι δοκεῖν τετειμημένος. Ὁστε ἡδέως ἄν ἐρωμην τοὺς φιλοσόφους, οἱ μόνους τοὺς θεοὺς εὐδαιμονίζουσιν, πότε καὶ σχολάζειν ἡμᾶς τῷ νέκταρι καὶ τῇ ἀμβρωσίᾳ νομίζουσι μυρία ὑστὰ ἐχοντας πράγματα.

Ἰδοὺ γέ τοι ὑπ’ ἄσχολίας τοσαῦτα ἐὼλους δίκας φυλάττομεν ἀποκειμένας ὑπ’ εὐρώτος ἡδή καὶ ἄραχνων διεφθαρμένας, καὶ μάλιστα ὁπόσαι ταῖς ἐπιστήμαις καὶ τέχναις πρὸς ἀνθρώπους τινὰς συνεστάσιν, πάνω παλαιὰς ἐνιὰς αὐτῶν. οἱ δὲ κεκράγασιν ἀπαντάχοθεν καὶ ἄγανακτοῦσιν καὶ τὴν δίκην ἐπιβοῦνται καὶ τῆς βραδυτήτος αἰτιώνται, ἀγνοοῦντες ὡς οὔκ ὀλυγωρία τὰς κρίσεις ὑπερημέρους συνέβη γενέσθαι, ἄλλῳ ὑπὸ τῆς εὐδαιμονίας ἡ συνεῖναι ἡμᾶς ὑπολαμβάνουσιν. τούτῳ γὰρ τὴν ἄσχολίαν καλοῦσιν.

ΕΡΜΗΣ

4 Καύτος, ὁ Ζεῦ, πολλὰ τοιαῦτα ἔπι τῆς γῆς ἀκούων δυσχεραίνοντων λέγειν πρὸς σὲ οὔκ ἐτολμῶν. ἔπει δὲ σὺ περὶ τούτων τοὺς λόγους ἐνέβαλε, καὶ δὴ λέγω. πάνω ἄγανακτοῦσιν, οὗ πάτερ, καὶ σχετικάζουσιν καὶ εἰς τὸ φανερὸν μὲν οὐ τολμῶσι λέγειν, ὑποτονθορύζουσι δὲ συγκεκυφότες αἰτιώμενοι τὸν χρόνον· οὐς ἔδει πάλαι τὰ καθ’ αὐτοὺς εἰδότας στέργειν ἐκαστὸν τοῖς δεδικασμένοις.

ΖΕΤΣ

Τί οὖν, ὁ Ἔρμη, δοκεῖ; προτίθεμεν αὐτοῖς ἀγοράν δικᾶν, ἡ θέλεις εἰς νέωτα παραγγελοῦμεν;
THE DOUBLE INDICTMENT

without closing my eyes or eating, "ponder in heart and in soul." 1 for the benefit of all, rewarded only by being considered captain. So I should like to ask the philosophers, who say that only the gods are happy, when they suppose we really find leisure for our nectar and our ambrosia in the midst of our countless bothers.

Now, here is a case in point: for lack of spare time we are keeping all these stale lawsuits filed away, already spoiled by mildew and spiders' webs, especially those brought against certain persons by the sciences and the arts—some of these are very antiquated. 2 People are making an outcry on all sides and losing patience and hurling reproaches at Justice and blaming me for my slowness, not knowing that the hearings have not been postponed, as it happens, on account of our negligence, but on account of the bliss in which they imagine we exist: for that is what they call our press of business.

HERMES

I myself hear a great many complaints of that sort on earth, Zeus, but I did not venture to mention them to you. Now, however, I shall do so, as you began the discussion of this topic. They are indeed out of patience and indignant, father, and although they do not venture to talk openly, they put their heads together and grumble, finding fault with the delay. These men should have known long ago how things stood with them and should have acquiesced in the verdict in each case.

ZEUS

Well, what do you think, Hermes? Shall we open a session of court for them, or do you wish we should announce it for next year?

1 Iliad 2, 3. 2 What these are becomes clear later (p. 109).
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Οὐ μὲν οὖν, ἀλλὰ ἦδη προθώμεν.

ΖΕΤΣΕ
Οὔτω ποιεῖ: σὺ μὲν κήρυττε καταπτάμενος ὅτι ἀγορά δικών ἦσται κατὰ τάδε. πάντας ὁπόσου τὰς γραφὰς ἀπεννόχασιν, ἤκειν τῆμερον εἰς Ἀρείου πάγου, ἐκεῖ δὲ τὴν μὲν Δίκην ἀποκλήρον ςφίσαι τὰ δικαστήρια κατὰ λόγον τῶν τιμημάτων ἔξ ἀπάντων Ἀθηναίων· εἰ δὲ τις ἄδικον οἴνοιτό γεγενήσθαι τὴν κρίσιν, ἐξείναι ἐφέντι ἐπ᾽ ἐμὲ δικάζεσθαι ἐξ ὑπαρχῆς, ως εἰ μηδὲ τὸ παράπαν ἐδεδίκαστο. σὺ δὲ, ὁ θύγατερ, καθεξομένη παρὰ τὰς σεμνὰς θεᾶς ἀποκλήρου τὰς δίκας καὶ ἐπισκόπει τοὺς δικάζοντας.

ΔΙΚΗ

5 Ἀνθίς εἰς τὴν γῆν, ὅν᾽ ἐξελαυνομένη πρὸς αὐτῶν δραπετεύω πάλιν ἐκ τοῦ βίου τὴν Ἀδικίαν ἐπιγεγ- λώσαν οὐ φέρουσα;

ΖΕΤΣΕ
Χρηστὰ ἐλπίζειν σε δεῖ: πάντως γὰρ ἦδη πεπείκασιν αὐτοὺς οἱ φιλόσοφοι σὲ τῆς Ἀδικίας προτιμάν, καὶ μάλιστα ὁ τοῦ Σωφρονίσκου τὸ δίκαιον ὑπερεπαινέσας καὶ ἀγαθῶν τὸ μέγιστον ἀποφήνας.

ΔΙΚΗ

Πάνυ γοῦν ὅν φῆς αὐτῶν ἐκείνων ὤνησαν οἱ περὶ ἐμοῦ λόγοι, δς παραδοθεῖς τοῖς ἐνδεκα καὶ εἰς τὸ δεσμωτήριον ἐμπεσῶν ἐπιεῖν ἅθλιος τοῦ κωνείου, μηδὲ τῶν ἀλεκτρυνών τῷ Ἀσκληπιῷ.
THE DOUBLE INDICTMENT

HERMES

No, indeed; let us open it now.

ZEUS

Do so. Fly down and proclaim that there will be a session of court under the following regulations. All who have entered suit are to come to the Areopagus to-day; at that place Justice is to empanel juries for them out of the entire body of Athenians, the number of jurymen to depend upon the penalty involved; and if anyone thinks that his hearing has been unjust, he is to be allowed to appeal to me and have the case tried afresh, just as if it had not been tried at all. (To Justice) Daughter, take your place beside the Dread Goddesses, 1 empanel the juries and have an eye on the trials.

JUSTICE

Back to earth once more, to be driven off by them and to flee from the world again because I cannot stand being laughed at by Injustice?

ZEUS

You must be of good hope. Certainly by now the philosophers have persuaded them to regard you more highly than Injustice; especially the son of Sophroniscus, 2 who praised just dealing to the skies and declared it the greatest of blessings.

JUSTICE

Truly the very man you mention profited greatly by his talk about me! He was handed over to the Eleven, thrown into prison, and drank hemlock, poor fellow, before he had even paid that cock to

1 The Eumenides, since the trial of Orestes, had an altar on the Areopagus. 2 Socrates.
Τὸ ἀποδιδωκὼς· παρὰ τοσοῦτον ὑπερέσχον οἱ κατηγοροί τάναντία περὶ τῆς Ἀδικίας φιλοσοφοῦντες.

ΖΕΤΣ

6 Ἐνα ἐτί τοῖς πολλοῖς τὰ τῆς φιλοσοφίας ἢν τότε, καὶ ὁλόγοι ἦσαν οἱ φιλοσοφοῦντες, ὡστε εἰκότως εἰς τὸν Ἀνυτον καὶ Μέλητον ἔρρεπεν τὰ δικαστήρια. τὸ δὲ νῦν εἶναι, οὐχ ὁρᾶς ὅσοι τρίβωνες καὶ βακτηρίαι καὶ πηραί; καὶ ἀπανταχοῦ πώγων βαθὺς καὶ βιβλίον ἐν τῇ ἀριστερᾷ, καὶ πάντες ὑπὲρ σοῦ φιλοσοφοῦσι, μεστοὶ δὲ οἱ περίπατοι κατὰ ἕλας καὶ φάλαγγας ἀλλήλους ἀπαντῶντος, καὶ οὔδεις ὅστις οὐ πρόφιμος τῆς ἄρετῆς εἶναι δοκεῖν βούλεται. πολλοὶ γοῦν τὰς τέχνας ἀφέντες ἃς εἶχον τέως, ἐπὶ τὴν πήραν ἄξαντες καὶ τὸ τριβώνιον, καὶ τὸ σῶμα πρὸς τὸν ἠλιον εἰς τὸ Αἰθιοπικὸν ἐπιχράναντες αὐτοσχέδιοι φιλοσοφοὶ ἐκ σκυτότομων ἢ τεκτόνων περινοστοῦσί σὲ καὶ τὴν σὴν ἄρετὴν ἔπαινοντες. ὡστε κατὰ τὴν παροιμίαν, θάττον ἀν τὰς ἐν πλοῖῳ πεσῶν διαμάρτοιν ξύλου ἡ ἐνθα ἐν ἀπίδη ὅ ὀφθαλμός, ἀπορήσει φιλοσόφου.

ΔΙΚΗ

7 Καὶ μὴν οὕτωι με, ὦ Ζεῦ, δεδίττονται πρὸς ἀλλήλους ἔριζοντες καὶ ἀγνωμονοῦντες ἐν αὐτοῖς οἰς περὶ ἔμοι διεξέρχονται. φασὶ δὲ καὶ τοὺς πλείστους αὐτῶν ἐν μὲν τοῖς λόγοις προσποιεῖσθαι, οἷος ἐπὶ δὲ τῶν πραγμάτων μηδὲ τὸ παράπαν εἰς τὴν οἰκίαν παραδέχεσθαι, ἀλλὰ δῆλον εἶναι ἀποκλείσοντας ἣν ἀφίκομαι ποτε αὐτοῖς ἐπὶ τὰς θύρας· πάλαι γὰρ τὴν Ἀδικίαν προεπεξεργάθαι αὐτοῖς.
THE DOUBLE INDICTMENT

Asclepius; so much the better of the argument had his accusers, whose philosophy was directly opposed to his, and favoured Injustice.

ZEUS

The people were still unfamiliar with the teachings of philosophy at that time, and there were few that pursued it, so it was natural that the juries inclined towards Anytus and Meletus. But at present, do not you see how many short cloaks and staves and wallets there are? On all sides there are long beards, and books in the left hand, and everybody preaches in favour of you; the public walks are full of people assembling in companies and in battalions, and there is nobody who does not want to be thought a scion of Virtue. In fact, many, giving up the trades that they had before, rush after the wallet and the cloak, tan their bodies in the sun to Ethiopian hue, make themselves extemporaneous philosophers out of cobbler's or carpenters, and go about praising you and your virtue. Consequently, in the words of the proverb, it would be easier for a man to fall in a boat without hitting a plank than for your eye to miss a philosopher wherever it looks.

JUSTICE

Yes, but those very men frighten me, Zeus, by quarrelling with each other and showing unfairness even in their discussions of me. It is rumoured, too, that while most of them claim kinship with me in words, when it comes to facts they do not even open their house to me at all, but make it plain that they will lock me out if ever I come to their door; for they made Injustice their bosom friend long ago.

1 His last words were: "Crito, we owe a cock to Asclepius. Do pay it without fail." (End of Phaedo).
THE WORKS OF LUCIAN

ZETE

Οὐ πάντες, ὁ θύγατερ, μοχθηροὶ εἰσίν· ικανὸν δὲ κἂν ἐνίοις τισιν χρηστοῖς ἐντύχης. ἀλλ’ ἀπίτε ἢδη, ὡς κἂν ὀλίγαι τῆμερον ἐκδικασθῶσιν.

ΕΡΜΗΣ

8 Προώμεν, ὁ Δίκη, ταύτη εὐθὺ τοῦ Σούνιον μικρὸν ὑπὸ τὸν Ὅμηττον ἐπὶ τὰ λαῖα τῆς Πάρνηθος, ἐνθα αἱ δύο ἐκεῖναι ἄκραι· σὺ γὰρ ἔσκας ἐκλεῖσθαι πάλαι τὴν ὄδον. ἄλλα τὶ δακρύεις καὶ σχέτλιαις; μὴ δέδοθ’ οὖκεθ’ ὅμοια τὰ ἐν τῷ βίῳ τεθνάσιν ἐκεῖνοι πάντες οἱ Σκείρωνες καὶ Πιτυκάμπται καὶ Βουσίριδες καὶ Φαλάριδες οὐς ἐδεδεὶς τότε, νυνὶ δὲ Σοφία καὶ Ἄκαδῆμεια καὶ Στοᾶ κατέχουσιν πάντα καὶ πανταχοῦ σὲ ξητοῦσιν καὶ περὶ σοῦ διαλέγονται, κεχηροῖτες εἰ ποθεν εἰς αὐτοὺς καταπτοῖο πάλιν.

ΔΙΚΗ

Σὺ γοὺν μοι τάληθες, ὁ Ἑρμῆ, ἀν εἴποις μόνος, ἀτε συνὼν αὐτοῖς τὰ πολλὰ καὶ συνδιατρίβων ἐν τε γυμνασίοις καὶ ἐν τῇ ἄγορα—καὶ ἅγοραις γὰρ εἰ καὶ ἐν ταῖς ἐκκλησίαις κηρύττεις—οποίοι γεγένηται καὶ εἰ δυνατή μοι παρ’ αὐτοῖς ἢ μονή.

ΕΡΜΗΣ

Νὴ Δία, ἀδικοίην γὰρ ἄν πρὸς ἀδελφὴν σε οὕσαν μὴ λέγων. οὔκ ὀλίγα πρὸς τῆς φιλοσοφίας

1 Lycabettus and the Acropolis. The promontory of Sunium is the most conspicuous landmark because Hermes
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ZEUS

They are not all bad, my daughter, and it is enough if you find some that are good. But go now, so that a few cases, at least, may be heard to-day.

HERMES

Let us set out in this direction, Justice; straight for Sunium, not far from the foot of Hymettus, to the left of Parnes, where you see those two heights¹; you have probably forgotten the way long since. But why are you crying and taking it hard? Don’t be afraid: things are no longer the same in life. All those Scirons and Pinebenders and Busirises and Phalarises whom you used to fear in former days are dead, and now Wisdom and the Academy and the Porch are in full sway, seek for you everywhere, and hold conversations about you, in open-mouthed expectation that, from some quarter or other, you may perhaps come flying down to them once more.

JUSTICE

Well, Hermes, you are the only person who can tell me the truth, inasmuch as you associate with them a great deal, passing your days with them in the athletic clubs and in the market-place; for you are the god of the market, as well as being crier in the meetings of the assembly. What sort of people are they, and is it possible for me to abide among them?

HERMES

To be sure; I should not be treating you fairly if I did not tell you, since you are my sister. Most of

and Justice are coming down from above, and from seaward (cf. below, ἐν δέξει). Lucian’s gods live in Heaven, not on Olympus or Ida.
THE WORKS OF LUCIAN

ἀφέληνται οἱ πολλοὶ αὐτῶν καὶ γὰρ εἰ μηδὲν ἀλλο, αἰδοὶ γοῦν τοῦ σχῆματος μετριώτερα διαμαρτάνουσιν. πλὴν ἀλλὰ καὶ μοχθηροὶ τισιν ἐντεύξῃ αὐτῶν—χρῆ γὰρ, ὀϊμαι, τάληθη λέγειν—ἐνίοις δὲ ἡμισόφοις καὶ ἡμιφαύλοις. ἐπεὶ γὰρ αὐτῶν μετέβαπτεν ἡ σοφία παραλαβοῦσα, ὅποσοι μὲν εἰς κόρον ἔπιον τῆς βαφῆς, χρηστοὶ ἀκριβῶς ἀπετελέσθησαν ἁμηγεῖς ἐτέρων χρωμάτων, καὶ πρὸς γε τὴν σῆν ὑποδοχὴν οὕτω ἐτομιμότατοι ὅσοι δὲ ὑπὸ τοῦ πάλαι ῥυπον μὴ εἰς βάθος παρεδέξαντο ὅποσον δεσμοποιοῦν τοῦ φαρμάκου, τῶν ἀλλῶν ἁμείνους, ἀτελεῖς δὲ ὅμως καὶ μξόλευκοι καὶ κατεστημένοι καὶ παρδαλωτοὶ τὴν χρώαν. εἰσὶ δὲ οἱ καὶ μόνον ψαίσαντες ἐκτοσθεν τοῦ λέβητος ἀκρφ τῷ δακτύλῳ καὶ ἐπιχρισάμενοι τῆς ἀσβόλου ἱκανῶς οὖνται καὶ οὕτως μεταβεβάθαι. σοὶ μέντοι δήλον ὅτι μετὰ τῶν ἀρίστων ἡ διατριβὴ ἐσται.

9 Ἀλλὰ μεταξὺ λόγων ἦδη πλησιάζομεν τῇ Ἀττικῇ ὄστε τὸ μὲν Σούνιον ἐν δεξιᾷ καταλειπομεν, εἰς δὲ τὴν ἀκρόπολιν ἀπονεύομεν ἠδή. καὶ ἐπείπερ καταβεβήκαμεν, αὐτή μὲν ἐνταῦθα που ἐπὶ τοῦ πάγου κάθησο εἰς τὴν πνίκα ὁρῶσα καὶ περιμένονσα ἔστ’ ἄν κηρύξω τὰ παρὰ τοῦ Διός, ἐγὼ δὲ εἰς τὴν ἀκρόπολιν ἀναβας ῥαὸν οὕτως ἀπαντας ἐκ τοῦ ἐπηκόου προσκαλέσομαι.

ΔΙΚΗ

Μὴ πρῶτερον ἀπέλθῃς, ὥς Ἔρμη, πρὶν εἰπεῖν ὅστις οὕτως ὁ προσωπών ἔστιν, ὁ κερασφόρος, ὁ τὴν σύριγγα, ὁ λάσιος ἐκ τοῖν σκελοῖν.

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them have been helped not a little by philosophy: for if it goes no further, at least regard for their cloth makes them more circumspect in sinning. However, you will come upon a few rascals among them—I must tell the truth, I suppose—and some who are partly wise and partly foolish. You see, when Wisdom took them in hand and dyed them over, all those who thoroughly absorbed the dye were made entirely serviceable, without any intermixture of other hues, and they are quite ready to receive you; while those who because of their ingrained filth were not deeply penetrated by the colouring matter of the dyestuff are better than the rest, to be sure, but unfinished products, half-white, blemished, and spotted like the pard. And there are some who have only touched the kettle on the outside with a finger-tip and smeared on some of the soot, yet think that they too are well enough dyed over. You, however, will of course pass your time with the best of them.

But in the course of our talk we are already drawing near to Attica, so let us leave Sunium on our right, and now let us glide down to the Acropolis. . . . Now that we have alighted, you sit down here on the Areopagus somewhere, facing the Pnyx, and wait until I give out the proclamation from Zeus. If I climb the Acropolis it will be easier for me to summon everybody from that point of vantage for the voice.

JUSTICE

Don't go, Hermes, until you have told me who comes here, the person with the horns and the shepherd's pipe and the hairy legs.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

Τί φής; ἄγνοεῖς τὸν Πάνα, τῶν Διονύσου θερα
tόντων τὸν βακχικότατον; οὗτος ἦκεὶ μὲν τὸ
πρόσθεν ἀνά τὸ Παρθένιον, ὕπο δὲ τὸν Δάτιδος
ἐπίπλουν καὶ τὴν Μαραθώναδε τῶν βαρβάρων
ἀπόβασιν ἤκεν ἄκλητος τοῖς Ἀθηναίοις σύμμαχοι,
καὶ τὸ ἀπ’ ἐκείνου τὴν ὑπὸ τῇ ἀκρωτίᾳ στήλην
ταῦτην ἀπολαβόμενος οἶκεὶ μικρὸν ὑπὲρ τοῦ
Πελάσγων οἰς τὸ μετοίκιον συντελῶν. καὶ νῦν
ὡς τὸ εἰκὸς ἰδὼν ἡμᾶς ἐκ γειτόνων πρόσεισι δεξιω-
σόμενος.

ΠΑΝ

Χαίρετε, ὁ �ается καὶ Δίκη.

ΕΡΜΗΣ

Καὶ σὺ γε, ὁ Πάν, μουσικότατε καὶ πηδη-
tικότατε Σατύρων ἀπαντῶν, Ἀθήνηςί δὲ καὶ
πολεμικότατε.

ΠΑΝ

Τῆς δὲ ὑμᾶς, ὁ �箅ῆ, χρείᾳ δεύρω ἠγαγεν;

ΕΡΜΗΣ

Ἀυτὴ σοι διηγήσεται τὰ πάντα. ἐγὼ δὲ ἐπὶ τὴν
ἀκρόπολιν ἀπειμῆ 1 καὶ τὸ κήρυγμα.

ΔΙΚΗ

'Ὁ Ζεύς, ὁ Πάν, κατεπεμψέ με ἀποκληρώσου-
σαν τὰς δίκας. σοι δὲ πῶς τὰ ἐν Ἀθηναῖς ἔχει;

ΠΑΝ

Τὸ μὲν ὅλον οὐ κατ’ ἄξιαν πρᾶττω παρ’ αὐτοῖς,
ἀλλὰ πολὺ καταδεέστερον τῆς ἐλπίδος, καὶ ταῦτα

1 ἀπειμῆ N: not in other MSS. Probably a conjecture, and more than one word may have been lost.

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HERMES

What! Don't you know Pan, the most bacchana-
lian of the servants of Dionysus? He formerly lived
on Parthenion,¹ but at the time of the approach of
Datis by sea and the landing of the barbarians at
Marathon, he came unasked to fight on the side of
the Athenians; and since then, accepting this cavern
under the Acropolis, a little above the Pelasgicon,²
he lives in it, paying the usual tax as a resident
alien. Very likely he has seen us near and is coming
up to greet us.

PAN

Good day to you, Hermes and Justice.

HERMES

The same to you, Pan, most musical and most
frolicsome of all satyrs, and at Athens the most
bellicose!

PAN

What business brought you two here, Hermes?

HERMES

She will tell you the whole story; I am going to
the Acropolis, to make my proclamation.

JUSTICE

Zeus sent me down, Pan, to empanel juries for the
lawsuits. But how do you find things in Athens?

PAN

On the whole, I do not get on as well as I ought
here—much worse than I expected; and yet I dis-

¹ A mountain in Arcadia.
² The cave of Pan, being in the N.W. corner of the Acro-
polis, can be pointed out (ταυτήν) from the Areopagus, which
is close by (ἐκ γειτόνων). For the bit of the prehistoric wall
below it (Pelasgicon), see p. 63, note 1, and p. 71.
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tηλικοῦτον ἀπωσάμενος κυδωμον τὸν ἐκ τῶν βαρβάρων. ὅμως δὲ δὶς ἡ τρίς τοῦ ἔτους ἀνώντες ἐπιλεξάμενοι τράγων ἔνορχην θύουσί μοι πολλῆς τῆς κινάβρας ἀπόξοντα, εἰτ' εὐωχοῦνται τὰ κρέα, ποιησάμενοι με τῆς εὐφροσύνης μάρτυρα καὶ ψιλῷ τιμήσαντες τῷ κρότῳ. πλὴν ἀλλ' ἔχει τινά μοι ψυχαγωγίαν ὁ γέλως αὐτῶν καὶ ἡ παιδία.

ΔΙΚΗ

11 Τὰ δ' ἀλλα, ὁ Πάν, ἀμείνουσ πρὸς ἀρετὴν ἐγένοντο ὑπὸ τῶν φιλοσόφων;

ΠΑΝ

Τίνας λέγεις τοὺς φιλοσόφους; ἀρ' ἐκεῖνους τοὺς κατηφεῖς, τοὺς συνάμα πόλλους, τοὺς τὸ γένειον ὁμοίους ἐμοί, τοὺς λάλους;

ΔΙΚΗ

Καὶ μάλα.

ΠΑΝ

Οὐκ οἶδα ὅλως ὃ τι καὶ λέγουσιν οὐδὲ συνίημι τὴν σοφίαν αὐτῶν' ὅρειας γὰρ ἔγνωκ καὶ τὰ κομψὰ ταῦτα ῥημάτα καὶ ἀστικὰ οὐ μεμάθηκα, ὁ Δίκη. πόθεν γὰρ ἐν Ἀρκαδία σοφιστῆς ἡ φιλόσοφος; μέχρι τοῦ πλατύνον καλάμου καὶ τῆς σύριγγος ἐγὼ σοφός, τὰ δ' ἀλλα αἰτόλος καὶ χορευτής καὶ πολεμιστής, ἦν .δὲ. πλὴν ἀλλ' ἀκούω γε αὐτῶν ἂεὶ κεκραγότων καὶ ἀρετῆς τινα καὶ ἱδέας καὶ φύσιν καὶ ἁσώματα διεξιόντων, ἀγνωστὰ ἐμοὶ καὶ ξένα ὑνόματα. καὶ τὰ πρῶτα μὲν εἰρηνικῶς ἐνάρχονται τῶν πρὸς ἀλλήλους λόγων, προιόσης δὲ τῆς συνουσίας ἐπιτείνουσι τὸ φθέγμα μέχρι πρὸς τὸ ὀρθῖον, ὡστε ὑπερδιατεινομένων καὶ ἀμα λέγειν ἐθελόντων τὸ τε πρό-
THE DOUBLE INDICTMENT

pelled the mighty hue and cry of the barbarians. In spite of that, they come up only two or three times a year, pick out and sacrifice in my honour a he-goat with a powerful goatish smell, and then feast on the meat, making me a mere witness of their good cheer and paying their respects to me only with their noise. However, their laughter and fun afford me some amusement.

JUSTICE

In general, Pan, have they been improved in virtue by the philosophers?

PAN

What do you mean by philosophers? Those gloomy fellows, flocking together, with beards like mine, who talk so much?

JUSTICE

To be sure.

PAN

I do not know at all what they mean and I do not understand their wisdom, for I am a mountaineer and I have not studied those clever, citified, technical terms, Justice. How could a literary man or a philosopher possibly come from Arcadia? My wisdom does not go beyond the flute and the pipes; for the rest I am a goatherd, a dancer, and if need be a fighter. However, I hear them bawling continually and talking about "virtue" (whatever that means) and "ideas" and "nature" and "things incorporeal," terms that are to me unknown and outlandish. They begin their discussions peaceably, but as the conference proceeds they raise their voices to a high falsetto, so that, what with their excessive straining and their endeavour to talk at the same time, their
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σωτὴν ἐρυθριᾷ καὶ ὁ τράχηλος οίδει καὶ αἱ φλέβες ἥξανισται ὅσπερ τῶν ἄυλητῶν ὅποταν εἰς στενῶν τῶν ἄυλῶν ἔμπνευν βιάζονται. διαταράξαντες γούν τοὺς λόγους καὶ τὸ ἐξ ἀρχῆς ἐπὶ-
σκόπουμενον συγχέαντες ἀπίασι λοιδορησάμενοι ἀλλήλους οἱ πολλοὶ, τῶν ἱδρῶτα ἐκ τοῦ μετώπου ἀγκύλῳ τῷ δακτύλῳ ἀποξύόμενοι, καὶ οὗτος κρα-
τεῖν ἔδοξεν δὲ ἀν μεγαλοποφωνέτερος αὐτῶν ἡ καὶ θρασύτερος καὶ διαλυμένοις ἀπέλθη ὀστέρος.
πλὴν ἀλλ' ὁ γε λέως ὁ πολὺς τεθήκατον αὐτοῖς, καὶ μάλιστα ὁπόσους μηδὲν τῶν ἀναγκαiotéρων ἀσχολεῖ, καὶ παρεστάσατο πρὸς τὸ θράσος καὶ τὴν
βοήν κεκηλημένοι. ἐμοὶ μὲν οὖν ἀλαζόνες τινὲς ἐδόκουν ἀπὸ τοῦτων καὶ ἡμιώμην ἐπὶ τῇ τοῦ
πῶγους ὁμοιότητι. εἰ δὲ γε δημωφελές τι ἐνήν τῇ βοή αὐτῶν καὶ τῇ ἀγαθὸν ἐκ τῶν ῥημάτων ἐκείνων ἀνεφύετο αὐτοῖς, οὐκ ἂν εἰπεῖν ἑχοῖμι. πλὴν ἀλλ' εἰ γε δεῖ μηδὲν ὑποστειλάμενον τάληθες
dηγήθασθαι—οἶκῳ γὰρ ἐπὶ σκοπῆς, ὡς ὀρᾶς—
pολλοὺς αὐτῶν πολλάκις ἦδη ἐθεασάμην περὶ
deίλην ὀψίαν—

ΔΙΚΗ

12 Ἐπίσηχες, ὁ Πάν. οὖν ὁ Ἐρμης σοι κηρύττειν ἔδοξεν;

ΠΑΝ

Πάνι μὲν οὖν.

ἘΡΜΗΣ

'Ακούστε λεῷ, ἡ ἀγορᾶν δικῶν ἀγαθῇ τύχῃ καταστησόμεθα τήμερον Ἑλαφηβολιῶν ἐβδομή ἱσταμένον. ὑπὸσοι γράφας ἀπήνεγκαν, ἥκειν εἰς Ἀρείου πάγου, ἐνθα ἡ Δίκη ἀποκληρώσει τὰ

1 λεφ' Dindorf, Cobet: λεώς MSS.
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faces get red, their necks get swollen, and their veins stand out like those of flute-players when they try to blow into a closed flute. In fact, they spoil their arguments, confuse the original subject of inquiry, and then, after abusing one another, most of them, they go away wiping the sweat off their foreheads with their bent fingers; and the man that is most loud-mouthed and impudent and leaves last when they break up is considered to have the best of it. However, the common people admire them, especially those who have nothing more pressing to do, and stand there enchanted by their impudence and their shouting. For my part, I considered them impostors in consequence of all this, and was annoyed at the resemblance in beard. But perhaps there was something beneficial to the common weal in their shouting and some good sprang from those technical terms of theirs—I can't say. However, if I am to tell the truth without any reserve—for I dwell on a look-out, as you see—I have often seen many of them in the dark of the evening—

JUSTICE

Hush, Pan; didn't it seem to you that Hermes is making a proclamation?

PAN

Why, yes.

HERMES

Oyez, oyez! Under the blessing of Heaven, we shall hold a session of court to-day, the seventh of Elaphebolion. All who have entered suits are to come to the Areopagus, where Justice will empanel the juries

1 The seventh of Elaphebolion was not far from the first of April.
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dikastēria kai autē paraestai tois dikazousin.
oi dikastai eξ apantov 'Athenaion. o moisodos
triwbolou ekasths dikhs. arithmos twv dikastwv
kata lōgon tov eγklēmatos. ópōsoi de apothē-
mevoi graphēn prin eisellēsein apēthanoun, kai tou-
tous o Aiakos anapemptasw. ἥn de tis adika
dedikázētai ointai, efēsiov anagniētai tēn dikhn-
ē de efēsis épti tōn Día.

ΠΑΝ

Βαβαλ του θορύβου ἥλικον, ὡ Δίκη, ἀνεβούσαν, ὡς δὲ καὶ σπουδὴ συνθέουσιν ἐλκοντες ἀλλῆ-
lous prōs to anavtes euθu tov 'Areiou págon.
kai o 'Ermēs de ἦδη πάρεστιν. ὡστε ὑμεῖς μὲν
ἀμφὶ τᾶς δίκας ἔχετε καὶ ἀποκληροῦτε καὶ δια-
κρίνατε ὀσπερ ὑμῖν νόμος, ἐγὼ δὲ ἐπὶ τὸ στὴλαιον
ἀπελθὼν συρίζομαί τι μέλος τῶν ἑρωτικῶν ὡ τῆν
Ἡχῳ εἰσωθα ἐπικερτομεῖν. ἀκροάσεων δὲ καὶ λόγων
τῶν δικανικῶν ἀλὶς ἔχει μοι ὀσημέραι τῶν ἐν
'Areiō págo dikazoménwv ákouonti.

ΕΡΜΗΣ

13 Ἔγε, ὡ Δίκη, προσκαλῶμεν.

ΔΙΚΗ

Εὖ λέγεις. ἀθρόοι γοῦν, ὡς ὁρᾶς, προσίασι
θορυβούντες, ὀσπερ οἱ σφῆκες περιβομβοῦντες
τὴν ἀκραν.

ΑΘΗΝΑΙΟΣ

Εἰληφά σε, ὡ κατάρατε.

ἈΛΛΟΣ

Συκοφαντεῖς.

ἈΛΛΟΣ

Δώσεις ποτὲ ἢδη τὴν δίκην.

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and be present in person at the trials. The jurors will be drawn from the entire body of Athenians; the pay will be three obols a case, and the number of jurors will be in accordance with the charge. All those who have entered suits but have died before they came to trial are to be sent back to earth by Aeacus. If anyone thinks he has had an unjust hearing, he is to appeal the case, and the appeal will be to Zeus.

PAN

Heavens, what a hubbub! What a shout they raised, Justice, and how eagerly they are gathering at a run, dragging each other up the hill, straight for the Areopagus! Hermes, too, is here already, so busy yourselves with the cases, empanel your juries and give your verdicts as usual; I am going back to the cave to pipe one of the passionate melodies with which I am in the habit of provoking Echo. I am sick of trials and speeches, for I hear the pleaders on the Areopagus every day.

HERMES

Come, Justice, let's call them to the bar.

JUSTICE

Quite right. Indeed they are approaching in crowds, as you see, with a great noise, buzzing about the hilltop like wasps.

ATHENIAN

I've got you, curse you!

SECOND ATHENIAN

You are a blackmailer!

THIRD ATHENIAN

At last you are going to pay the penalty!
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ΔΑΔΟΣ
'Εξελέγξω σε δεινὰ εἱργασμένου.

ΔΑΔΟΣ
'Εμοὶ πρῶτοι ἀποκλήρωσον.

ΔΑΔΟΣ
'Εποι, μιαρὲ, πρὸς τὸ δικαστήριον.

ΔΑΔΟΣ
Μὴ ἄγχε με.

ΔΙΚΗ
Οἴσθα δι δράσωμεν, ὦ Ἑρμῆ; τὰς μὲν ἄλλας
dίκας εἰς τὴν αὐριον ὑπερβαλόμεθα, τὴμερον δὲ
κληρώμεν τὰς τοιαύτας ὅποσαι τέχναις ἢ βίοις ἢ
ἐπιστήμαις πρὸς ἄνδρας εἰσὶν ἐπηγγελμέναι. καὶ
μοι ταύτας ἀνάδος τῶν γραφῶν.

ΕΡΜΗΣ
Μέθη κατὰ τῆς Ἀκαδημείας περὶ Πολέ-
μωνος ἀνδραποδίσμου.

ΔΙΚΗ
'Επτὰ κληρῶσον.

ΕΡΜΗΣ
'Η Στοὰ κατὰ τῆς Ἡδονῆς ἀδικίας, ὅτι τὸν
erasthν αὐτῆς Διονύσιον ἀπεβουκόλησεν.

ΔΙΚΗ
. Πέντε ἰκανοὶ.

1 As Hermes gives each writ to Justice, he reads the head-
ing and she tells him how many jurors are to be drawn. Her
orders are carried out in silence, and the juries are all in
readiness when the first case is called, which is not until she
has filled the docket for the day (§ 15).

2 Polemo, intemperate in his youth, went to a lecture by
Xenocrates to create a disturbance, but was converted to
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FOURTH ATHENIAN
I will prove that you have committed horrible crimes!

FIFTH ATHENIAN
Empanel my jury first!

SIXTH ATHENIAN
Come to court with me, scoundrel!

SEVENTH ATHENIAN
Stop choking me!

JUSTICE
Do you know what we ought to do, Hermes? Let us put off the rest of the cases until to-morrow, and to-day let us provide only for those entered by professions or pursuits or sciences against men. Pass me up the writs of that description.¹

HERMES
Intemperance v. the Academy in re Polemo: kidnapping.²

JUSTICE
Draw seven jurors.

HERMES
Stoa v. Pleasure: alienation of affections—because Pleasure coaxed away her lover, Dionysius.³

JUSTICE
Five will do.

philosophy by what he heard. He succeeded Xenocrates as head of the Academy (Diog. L. iv. 1 ff.).

³ Dionysius the Convert was a pupil of Zeno, but became a Cyrenaic, "being converted to pleasure; for sore eyes gave him so much trouble that he could not bring himself to maintain any longer that pain did not matter" (Diog. L. vii. 1, 31; cf. vii. 4).
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ΕΡΜΗΣ
Περὶ Ἀριστίππου Τρυφῆ πρὸς Ἀρετήν.

ΔΙΚΗ
Πέντε καὶ τοῦτοις δικασάτωσαν.

ΕΡΜΗΣ
'Ἀργυραμοιβικὴ δρασμοῦ Διογένει.

ΔΙΚΗ
Τρεῖς ἀποκλήρου μόνους.

ΕΡΜΗΣ
Γραφικὴ κατὰ Πύρρωνος λιποταξίου.

ΔΙΚΗ
'Ἐννέα κρινάτωσαν.

ΕΡΜΗΣ
14 Βούλει καὶ ταύτας ἀποκληρώμεν, ὁ Δίκη, τὰς
dύο, τὰς πρώην ἀπενηνεγμένας κατὰ τοῦ ῥήτορος;

ΔΙΚΗ
Τὰς παλαιὰς πρότερον διανύσωμεν· αὐταὶ δὲ
eἰς υστερον δεδικάσονται.

ΕΡΜΗΣ
Καὶ μὴν ὅμοια γε καὶ αὐταὶ καὶ τὸ ἔγκλημα,
eἰ καὶ νεαρόν, ἀλλὰ παραπλήσιον τοῖς προαποκε-
κληρωμένοις· ὅστε ἐν τούτοις δικασθῆναι ἄξιον.

1 Follower of Socrates; later, founder of the Cyrenaic School.
2 Diogenes the Cynic was son and partner of the banker Hicesias in Sinope. They were caught making counterfeit
THE DOUBLE INDICTMENT

HERMES
High-living v. Virtue, in re Aristippus.¹

JUSTICE
Let five sit in this case too.

HERMES
Banking v. Diogenes: absconding.²

JUSTICE
Draw only three.

HERMES
Painting v. Pyrrho: breach of contract.³

JUSTICE
Let nine sit on jury.

HERMES
Do you want us to provide juries for these two cases also, recorded yesterday against the public speaker?⁴

JUSTICE
Let us first finish up the cases of long-standing; these can go over until to-morrow for trial.

HERMES
Why, these are of the same nature, and the complaint, although recent, is very like those for which we have already provided juries, so that it ought to be tried along with them.

¹ Pyrrho the Sceptic began life as an artist (Diog. L. vii. 2, 1).
² Pyrrho the Sceptic began life as an artist (Diog. L. ix. 11).
³ Lucian; coming from Samosata on the Euphrates, he is presently called “the Syrian.”

¹¹¹
ΔΙΚΗ
Εικάς, ὦ Ἑρμῆ, χαρίζομένῳ τὴν δέησιν. ἀποκλήρωμεν δ' ὁμοίως, εἰ δοκεῖ, πλὴν ἄλλα ταύτας μόνας· ἱκανά γὰρ αἱ ἀποκεκληρωμέναι. δὸς τὰς γραφάς.

ΕΡΜΗΣ
Ῥητορικὴ κακώσεως τῷ Σύρῳ. Διάλογος τῷ αὐτῷ ὑβρεως.

ΔΙΚΗ
Τὸς δὲ οὕτως ἔστιν; οὐ γὰρ ἐγγέγραπται τοὐνομα.

ΕΡΜΗΣ.
Οὕτως ἀποκλήρου, τῷ ῥήτορι τῷ Σύρῳ κωλύσει γὰρ οὐδὲν καὶ ἄνευ τοῦ ὀνόματος.

ΔΙΚΗ
'Ἰδοὺ, καὶ τὰς υπερορίους ἤδη Ἀθήνησιν ἐν Ἁρείῳ πάγῳ ἀποκληρώσωμεν, ὡς ὑπὲρ τὸν Εὐφράτην καλῶς εἰχε δεδικάσθαι; πλὴν ἄλλα κλήρου ἐνδεκα τοὺς αὐτοὺς ἐκατέρα τῶν δικῶν.

ΕΡΜΗΣ
Εὑ γε, ὦ Δίκη, φείδη μὴ πολὺ ἀναλίσκεσθαι τὸ δικαστικὸν.

ΔΙΚΗ
15 Οἱ πρῶτοι καθιζέτωσαν τῇ Ἀκαδημείᾳ καὶ τῇ Μέθῃ. σὺ δὲ τὸ ὕδωρ ἔγχει. προτέρα δὲ σὺ λέγει ἡ Μέθη. τί συγά καὶ διανεύει; μάθε, ὦ Ἑρμῆ, προσελθών.

ΕΡΜΗΣ
"Οὐ δύναμαι," φησί, "τὸν ἁγώνα εἴπειν ὑπὸ τοῦ ἀκράτου τὴν γλῶτταν πεπεδημένη, μὴ γέλωτα
THE DOUBLE INDICTMENT

JUSTICE
You appear to have been unduly influenced to make the request, Hermes. Let us make the drawing, however, since you wish; but only for these two cases; we have enough on the docket. Give me the writs.

HERMES

JUSTICE
Who is this man? His name is not recorded.

HERMES
Empanel a jury for him as it stands in the writ—for the public speaker, the Syrian. There is nothing to hinder its being done anonymously.

JUSTICE
Look here, are we really to try cases from over the border here in Athens, on the Areopagus? They ought to have been tried on the other side of the Euphrates. However, draw eleven jurors, the same to sit for both cases.

HERMES
You are right, Justice, to avoid spending too much in jury-fees.

JUSTICE
Let the first jury sit, in the case of the Academy v. Intemperance. Fill the water-clock. Plead first, Intemperance. . . . Why does she hold her tongue and shake her head? Go to her and find out, Hermes.

HERMES
She says that she cannot plead her case because her tongue is tied with drink and she is afraid of getting
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δόλω ἐν τῷ δικαστηρίῳ." μόλις δὲ καὶ ἔστηκεν, ὡς ὀρὲς.

ΔΙΚΗ

Οὐκοῦν συνήγορον ἀναβιβασάσθω τῶν κοινῶν τούτων τινά: πολλοὶ γὰρ οἱ κἂν ἐπὶ τριῳβόλῳ διαρραγήναι ἑτοίμοι.

ΕΡΜΗΣ

'Αλλ' οὖνδε εἰς ἑθελήσει ἔν γε τῷ φανερῷ συναγορεύσαι Μέθη. πλὴν εὐγνώμονα γε ταῦτα ἔστηκεν ἀξιοῦν.

ΔΙΚΗ

Τὰ ποία;

ΕΡΜΗΣ

"'Η Ἀκαδήμεια πρὸς ἀμφοτέρους ἂεὶ παρεσκευάσται τοὺς λόγους καὶ τούτ' ἄσκει τάναντ' καλῶς δύνασθαι λέγειν. αὐτὴ τοῖνυν," φησίν, "ὑπὲρ ἐμοῦ πρότερον εἰπάτω, εἰτα ὑστεροῦ ὑπὲρ ἕαυτης ἔρει."

ΔΙΚΗ

Καὶνὰ μὲν ταῦτα, εἰπὲ δὲ ὅμως, ὁ Ἀκαδήμεια, τὸν λόγον ἐκατέρω, ἔπει σοι ράδιον.

ἈΚΑΔΗΜΕΙΑ

16 Ἀκούετε, ὃ ἀνδρεῖς δικασταῖ, πρότερα τὰ ὑπὲρ τῆς Μέθης' ἐκείνης γὰρ τὸ γε νῦν ῥέουν.

Ἡδίκηται ἢ ἀθλία τὰ μέγιστα ὑπὸ τῆς Ἀκαδημείας ἐμοῦ, ἀνδράποδον ὁ μόνον εἶχεν εὖνοον καὶ πιστὸν αὐτη, μηδὲν αἰσχρὸν δὲν προστάξειν οἰόμενον, ἀφαιρεθεῖσα τὸν Πολέμωνα ἐκεῖνον, δὲ μεθ' ἤμεραν ἐκώμαξεν διὰ τῆς ἀγορᾶς μέσης, ψυλτρίαν ἔχων καὶ καταδόμενος ἐσθεν εἰς ἐσπέραν, μεθύων ὁεὶ καὶ κραυπάλων καὶ τὴν κεφαλὴν τοῖς

1 ἔστηκα γ. 2 δεινῶν β; cf. Ιυρ. Τραγ. 29.

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laughed at in court. She can hardly stand, as you see.

JUSTICE

Then let her have an advocate appear, one of these public pleaders. There are plenty of them ready to split their lungs for three obols!

HERMES

But not one will care to espouse the cause of Intemperance, not openly, at any rate. However, this request of hers seems reasonable.

JUSTICE

What request?

HERMES

"The Academy," she says, "is always ready to argue on both sides and trains herself to be able to speak eloquently both pro and con. Therefore let her plead first for me, and then after that she will plead for herself."

JUSTICE

That is unprecedented. Nevertheless, make both speeches, Academy, since it is easy for you.

ACADEMY

Listen first, gentlemen of the jury, to the plea of Intemperance, as the water now runs for her.

The poor creature has been treated with the greatest injustice by me, the Academy. She has been robbed of the only friendly and faithful slave she had, who thought none of her orders unbecoming, Polemo yonder, who used to go roistering through the middle of the square in broad day, who kept a music-girl and had himself sung to from morning to night, who was always drunk and debauched and
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στεφάνοις διηνυσμένοις. καὶ ταῦτα ὑπὶ ἀληθῆ, μάρτυρες Ἀθηναίοι ἀπαντεῖς, οἱ μηδὲ πῶς τοῦτο νοήσωνα Πολέμωνα εἶδον. ἔπει δὲ ὁ κακοδαίμων ἐπὶ τὰς τῆς Ἀκαδημείας θύρας ἐκώμασεν, ὡσπερ ἐπὶ πάντας εἰώθει, ἄνδραιποδισαμένη αὐτὸν καὶ ἀπὸ τῶν χειρῶν τῆς Μέθης ἀρπάσασα μετὰ βλας καὶ πρὸς ἀναγούσα ὕδραποτεῖν τε κατηνώγκασεν καὶ νήφειν μετεδιδαξέν καὶ τοὺς στεφάνους περιέσπασεν καὶ δέον πίνειν κατακείμενον, ῥημάτια σκολιὰ καὶ δύστημα καὶ πολλῆς φροντίδος ἀνάμεστα ἐπαιδεύεσαν. ὡστε ἀντὶ τοῦ τέως ἐπανθοῦντος αὐτῷ ἐρυθήματος ὄχρος ὁ ἄθλιος καὶ ῥυκνὸς τὸ σῶμα γεγένηται, καὶ τὰς φῶδας ἀπάσας ἀπομαθῶν ἀνίστο ἐνίστε καὶ δυσαλέος εἰς μέσην ἐσπέραν κάθηται ληρῶν ὅποια πολλὰ ἡ Ἀκαδήμεια ἐγὼ ληρεῖν διδάσκω. τὸ δὲ μέγιστον, ὅτι καὶ λοιδορεῖται τῇ Μέθη πρὸς ἐμοῦ ἐπαρθεῖς καὶ μυρία κακὰ διέξεισι περὶ αὐτῆς.

Εἰρηταὶ σχεδὸν τὰ ὑπὲρ τῆς Μέθης. ἦδη καὶ ὑπὲρ ἐμαυτῆς ἐρῶ, καὶ τὸ ἀπὸ τοῦτο ἐμοὶ ῥευσάτω.

ΔΙΚΗ

Τῇ ἀρα πρὸς ταῦτα ἐρεῖ; πλὴν ἄλλ' ἐγχεῖ τὸ ἢσον ἐν τῷ μέρει.

ΑΚΑΔΗΜΕΙΑ

17 Οὐτωσὶ μὲν ἀκούσαι πάνυ εὖλογα, ὃ ἀνδρεὶς δικασταὶ, ἡ συνήγορος εἰρήκειν ὑπὲρ τῆς Μέθης, ἢν ὁ κάμοι μετ' εὐνοίας ἀκούσητε, εἰσεσθέ ως οὐδὲν αὐτὴν ἡδίκηκα.

Τὸν γὰρ Πολέμωνα τοῦτον, ὅν φησιν ἐαυτῆς οἰκέτην εἶναι, πεφυκότα σὺ φαύλως οὐδὲ κατὰ τὴν

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1 ὁ du Soul; not in MSS. 2 ἢν Fritzsche: ei MSS.

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had garlands of flowers on his head. That this is true, all the Athenians will testify; for they never saw Polemo sober. But when the unhappy man went rollicking to the Academy’s door, as he used to go to everybody’s, she claimed him as her slave, snatched him out of the hands of Intemperance by main strength, and took him into her house. Then she forced him to drink water, taught him to keep sober, stripped off his garlands: and when he ought to have been drinking at table, she made him study intricate, gloomy terms, full of profound thought. So, instead of the flush that formerly glowed upon him, the poor man has grown pale, and his body is shrivelled; he has forgotten all his songs, and he sometimes sits without food or drink till the middle of the evening, talking the kind of balderdash that I, the Academy, teach people to talk unendingly. What is more, he even abuses Intemperance at my instigation and says any number of unpleasant things about her.

I have said about all that there is to say for Intemperance. Now I will speak for myself, and from this point let the water run for me.

JUSTICE

What in the world will she say in reply to that? Anyhow, pour in the same amount for her in turn.

ACADEMY

Heard casually, gentlemen of the jury, the plea which the advocate has made in behalf of Intemperance is quite plausible, but if you give an unprejudiced hearing to my plea also, you will find out that I have done her no wrong at all.

This man Polemo, who, she says, is her servant, was not naturally bad or inclined to Intemperance,
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Μέθην, ἀλλ' οικεῖον ἔμοι τὴν φύσιν, προαρπάσασα νέον ἔτι καὶ ἀπαλῶν ὅντα συναγωνιζομένης τῆς Ἡδονῆς, ἦπερ αὐτῇ τὰ πολλὰ ὑποργεῖ, διέθειερε τὸν ἄθλιον τοῖς κόμοις καὶ ταῖς ἑταίραις παρασχοῦσα ἐκδοτον, ὡς μηδὲ μικρὸν αὐτῷ τῆς αἴδους ὑπολείπεσθαι. καὶ ἂ γε ὑπὲρ ἑαυτῆς λέγεσθαι μικρὸν ἐμπροσθεν φητο, ταῦτα ὑπὲρ ἐμοῦ μᾶλλον εἰρῆσθαι νομίσατε, περιηγεὶ γὰρ ἔσθεν ὁ ἄθλιος ἐστεφανωμένος, κραυταλῶν, διὰ τῆς ἀγορᾶς μέσης κατανυλούμενος, οὐδέποτε νήφων, κωμᾶζων ἐπὶ πάντας, ὕβρις τῶν προγόνων καὶ τῆς πόλεως ὄλης καὶ γέλωσι τοῖς ἔξοις.

'Επεὶ μέντοι γε παρ' ἐμὲ ἤκεν, ἐγὼ μὲν ἐτυχον, ὥσπερ εἰῶθα ποιεῖν, ἀναπεπταμένων τῶν θυρῶν πρὸς τοὺς παρόντας τῶν ἑταίρων λόγους τινάς περὶ ἁρετῆς καὶ σωφροσύνης διεξούσα. ὁ δὲ μετὰ τοῦ αὐλοῦ καὶ τῶν στεφάνων ἐπιστᾶς τὰ μὲν πρῶτα ἐβόα καὶ συγχεῖν ἡμῶν ἐπειράτο τὴν συνουσίαν ἐπιταράξας τῇ βοᾷ ἐπεὶ δὲ οὐδὲν ἡμεῖς ἐπεφροντίκειμεν αὐτοῦ, κατ' ὀλίγον—οὐ γὰρ τέλεον ἢν διάβροχος τῇ Μέθῃ—ἀνένηφε πρὸς τοὺς λόγους καὶ ἀφηρεῖτο τοὺς στεφάνους καὶ τὴν αὐλητρίδα κατεσιώπα καὶ ἐπὶ τῇ πορφυρίδι ἑσχυνετο, καὶ ὥσπερ ἐξ ὑπνοῦ βαθέος ἀνεγρόμενος έαυτὸν τε ἐώρα ὅπως διέκειτο καὶ τοῦ πάλαι βίου κατεγέγυγμησεν. καὶ τὸ μὲν ἐρύθημα τὸ ἐκ τῆς Μέθης ἀπήνθει καὶ ἠφανίζετο, ἡμυρία δὲ κατ' αἰδῶ τῶν δρωμένων καὶ τέλος ἀποδρᾶς ὁσπερ εἴχεν ἡμοῦ ὅπως παρ' ἐμέ, οὔτε ἐπικαλεσμένης οὔτε βιασαμένης, ὡς αὕτη φησίν, ἐμοῦ, ἀλλ' ἐκὼν αὐτὸς ἀμείως ταῦτα εἶναι ὑπολαμβάνων.

1 αὕτη Fr.: αὕτη MSS.
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but had a nature like mine. But while he was still young and impressionable she preëempted him, with the assistance of Pleasure, who usually helps her, and corrupted the poor fellow, surrendering him unconditionally to dissipation and to light women, so that he had not the slightest remnant of shame. In fact, what she thought was said on her behalf a moment ago, you should consider said on my behalf. The poor fellow went about from early to late with garlands on his head, flushed with wine, attended by music right through the public square, never sober, making roisterous calls upon everybody, a disgrace to his ancestors and to the whole city and a laughing-stock to strangers.

But when he came to my house, it chanced that, as usual, the doors were wide open and I was discoursing about virtue and temperance to such of my friends as were there. Coming in upon us with his flute and his garlands, first of all he began to shout and tried to break up our meeting by disturbing it with his noise. But we paid no attention to him, and as he was not entirely sodden with Intemperance, little by little he grew sober under the influence of our discourses, took off his garlands, silenced his flute-player, became ashamed of his purple mantle, and, awaking, as it were, from profound sleep, saw his own condition and condemned his past life. The flush that came from Intemperance faded and vanished, and he flushed for shame at what he was doing. At length he abandoned her then and there, and took up with me, not because I either invited or constrained him, as this person says, but voluntarily, because he believed the conditions here were better.
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Καὶ μοι ἦδη κάλει αὐτόν, ὅπως καταμάθητε δὴ τρόπον διάκειται πρὸς ἐμοῦ.—τούτον, ὃ ἄνδρες δικασταῖ, παραλαβοῦσα γελοῖως ἔχοντα, μὴτε φωνὴν ἀφίειναι μὴτε ἔσταναι ύπὸ τοῦ ἀκράτου δυνάμενον, ὑπέστερπα καὶ ἀνένηπα καὶ ἀντὶ ἀνδραπόδου κόσμου ἄνδρα καὶ σώφρονα καὶ πολλοῦ ἄξιον τοῖς Ἐλλησιῶν ἀπέδειξα: καὶ μοι αὐτὸς τε χάριν οἰδὲν ἔπι τούτοις καὶ οἱ προσήκοντες ύπέρ αὐτοῦ.

Εἰρηκαί ὑμεῖς δὲ ἦδη σκοπεῖτε ποτέρᾳ ἡμῶν ἀμεινὸν ἢν αὐτῷ συνεῖναι.

ΔΙΚΗ

18 Ἀγε δῆ, μὴ μέλλετε, ψηφοφορήσατε, ἀνάστητε· καὶ ἄλλοις χρῆ δικαζεῖν.

ΕΡΜΗΣ

Πάσαις ἡ Ἀκαδήμεια κρατεῖ πλὴν μᾶς.

ΔΙΚΗ

Παράδοξον οὐδέν, εἶναι τίνα καὶ τῇ Μέθῃ τιθέμενον. καθίσατε οἱ τῇ Στοὰ πρὸς τὴν Ἡδονῆν λαχώντες περὶ τοῦ ἐραστοῦ δικαζεῖν· ἐγκέχυται τὸ ὕδωρ. ἡ κατάγραφος ἢ τὰ ποικίλα σὺ ἦδη λέγε.

ΣΤΟΑ

20 Όυκ ἄγνοῳ μὲν, ὃ ἄνδρες δικασταῖ, ὡς πρὸς εὐπρόσωπον μοι τὴν ἀντίδικον ὁ λόγος ἔσται, ἀλλὰ καὶ ὑμῶν τοὺς πολλοὺς ὅρῳ πρὸς μὲν ἐκείνην ἀποβλέποντας καὶ μειδίωντας πρὸς αὐτὴν, ἐμοὶ δὲ καταφρονοῦντας, ὅτι ἐν χρῷ κέκαρμαι καὶ ἀρρενιτῶν βλέπω καὶ σκυθρωτὴ δοκῶ. ὅμως δὲ,

1 An allusion to the famous frescoes of the Painted Porch; Polygnutus' Taking of Troy, Theseus and the Amazons, and

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Please summon him now, that you may see how he has fared at my hands. . . . Taking this man, gentlemen of the jury, when he was in a ridiculous plight, unable either to talk or to stand on account of his potations, I converted him and sobered him and made him from a slave into a well-behaved, temperate man, very valuable to the Greeks; and he himself is grateful to me for it, as are also his relatives on his account.

I have done. It is for you now to consider which of us it was better for him to associate with.

JUSTICE

Come, now, do not delay; cast your ballots and get up; others must have their hearing.

HERMES

The Academy wins by every vote but one.

JUSTICE

It is not at all surprising that there should be one man to vote for Intemperance. Take your seats, you who have been drawn to hear Stoa v. Pleasure in re a lover. The clock is filled. You with the paint upon you and the gaudy colours, make your plea now.1

STOA

I am not unaware, gentlemen of the jury, that I shall have to speak against an attractive opponent; indeed, I see that most of you are gazing at her and smiling at her, contemptuous of me because my head is close-clipped, my glance is masculine, and I seem dour. Nevertheless, if you are willing to hear me

Battle of Marathon. Lucian brings in a bit of fun by deliberately using language which suggests a painted face and a gay dress and is in this sense so incongruous as to be comical.
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δὴ ἐθελήσατε ἀκούσαι μοι λεγοὺσης, θαρρῶ πολὺ δικαϊότερα ταύτης ἔρειν.

Τοῦτο γάρ τοι καὶ τὸ παρὸν ἐγκλημα ἔστιν, ὅτι αὖτως ἑταρικῶς ἐσκευασμένη τῷ ἐπαγγελφῷ τῆς ὅψεως ἔραστην ἐμὸν ἄνδρα τότε σώφρονα τὸν Διονύσιον φενακίσασα πρὸς ἑαυτὴν περιέσπασεν, καὶ ἦν γε οἱ πρὸ ὑμῶν δίκην ἐδίκασαν τῇ Ἀκαδημείᾳ καὶ τῇ Μέθῃ, ἀδελφῇ τῆς παρούσης δίκης ἐστὶν ἐξετάζεται γὰρ ἐν τῷ παρόντι πότερα χοῖρων δίκην κἀτω νευεκότας ἡδομένους χρήβιον μηδὲν μεγαλόφορον ἐπινοοῦντας ἢ ἐν δευτέρῳ τοῦ καλῶς ἔχοντος ἡγησαμένου τὸ τερτύνι ἐλευθέρους ἐλευθέρας φιλοσοφεῖν, μήτε τὸ ἀλγείων ὡς ἀμαχον δεδιότας μήτε τὸ ἂνδραποδῶδς προαιρεμένους καὶ τὴν ευδαιμονίαν ξητοῦντας ἐν τῷ μέλιτι καὶ ταῖς ἱσχαίσι. τὰ τοιαῦτα γὰρ αὐτή δελέατα τοῖς ἀνοίγοις προτείνουσα καὶ μορμολυττομένη τῷ πόνῳ προσάγεται αὐτῶν τοὺς πολλοὺς, ἐν οἷς καὶ τὸν δείλαιον ἐκεῖνον ἀφημιά-σαι ἢμῶν πεποίηκεν, νοσοῦντα τηρήσασα· οὐ γὰρ ἀν υγιαίνων ποτὲ προσήκατο τοὺς παρὰ ταύτης λόγους.

Καίτοι τί δὲν ἔγωγε ἀγανακτοῖν κατ’ αὐτὴς, ὅπου μηδὲ τῶν θεῶν φείδεται, ἀλλὰ τὴν ἐπιμέλειαν αὐτῶν διαβάλλει; ὡστε εἰ σωφρονεῖτε, καὶ ἀσέβειας ἄν δίκην λάβοιτε παρ’ αὐτῆς. ἀκοὸν θ’ ἐγὼγε ὡς οὐδὲ αὐτὴ παρεσκεύασται ποιῆσασθαι τοὺς λόγους, ἀλλὰ τὸν Ἐπίκουρον ἀναβιβάσεται

1 ἕκουσον β.
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speak, I am confident that my plea will be far more just than hers.

As a matter of fact, the present charge is that by getting herself up in this courtesan style she beguiled my lover, Dionysius, a respectable man until then, by the seductiveness of her appearance, and drew him to herself. Furthermore, the suit which your predecessors decided between the Academy and Intemperance was the twin-sister of the present suit. For the point at issue now is whether we should live like swine with our noses to the ground in the enjoyment of pleasure, without a single noble thought, or whether, considering what is enjoyable secondary to what is right, we should follow philosophy in a free spirit like free men, neither fearing pain as invincible nor giving preference to pleasure in a servile spirit and seeking happiness in honey and in figs. By holding out such bait to silly people and by making a bogey out of pain,¹ my opponent wins over the greater part of them, and this poor man is one; she made him run away from me by keeping an eye upon him until he was ill, for while he was well he would never have accepted her arguments.

After all, why should I be indignant at her? Forsooth, she does not even let the gods alone, but slanders their management of affairs! If you are wise, then, you will give her a sentence for impiety also. I hear, too, that she is not even prepared to plead in person, but will have Epicurus appear as her

Illustrating the point that Cicero makes in the Tusculans (ii. 15): Haec duo (i.e. laborem et dolorem) Graeci illi, quorum copiosior est lingua quam nostra, uno nomine appellant... O verborum inopis interdum, quibus abundare te semper putas, Graecia!

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ΤΗΣ έρωτας ἔντυσα τῷ δικαστηρίῳ. πλὴν ἄλλα ἐκείνα γε: αὐτὴν ἔρωτάτε, οὕτως ἂν ὦς ἦταν γενέσθαι τὸν Ἡρακλέα καὶ τὸν ὑμέτερον Θῃσέα, εἰ προσθέντες τῇ ἡδονῇ ἔφυγον τοὺς πόνους. οὔδεν γὰρ ἂν ἐκώλυτον μεστὴν ἀδικίας εἶναι τὴν γῆν, ἐκείνων μὴ πονησάντων.

Ταῦτα εἶπον οἱ πάντες μακροῖς τὸν λόγον χαίροντα. εἰ δὲ γε ἐθελήσει κατὰ μικρὸν ἀποκρίνασθαι μοι συνερωτομένη, τάχιστα ἂν γνωσθεῖ τὸ μηδὲν οὐσά. πλὴν ἄλλα ὑμεῖς γε τοῦ ὅρκου μνημονεύσαντες ἑσθήσασθε ἧδη τά εὔορκα μὴ πιστεύσαντες Ἑπικούρῳ λέγοντι μηδὲν ἐπισκοπεῖν τῶν παρ’ ἕμιν γιγνομένων τοὺς θεοῖς.

ΑΙΚΗ

Μετάστηθι. ὁ Ἑπικούρος ὑπὲρ τῆς Ἡδονῆς λέγει.

ΕΠΙΚΟΤΡΟΧ

21 Οὐ μακρά, ὁ ἄνδρες δικασταί, πρὸς ύμᾶς ἔρωτι δεῖ γὰρ οὐδὲ πολλῶν μοι τῶν λόγων.

Ἀλλ’ εἰ μὲν ἐπῳδαῖς τισιν ἡ φαρμάκως ὧν φησὶν ἐρασθὴν ἐαυτῆς ἡ Στοὰ τοῦ Διονύσιου κατηνάγκασεν ταύτης μὲν ἀπέχεσθαι, πρὸς εαυτὴν δὲ ἀποβλέπειν ἡ Ἡδονή, φαρμακείς ἄν εἰκότως ἐδοξῶν καὶ ἀδικεῖν ἐκέκριτο ἐπὶ τοὺς ἀλλοτρίους ἐρασθὰς μαγγανεύουσα. εἰ δὲ τις ἐλευθερὸς ἐν ἐλευθερα τῇ πόλει, μὴ ἀπαγορεύοντων τῶν νόμων, τὴν παρὰ ταύτης ἂνθὶνας μυσαχθεῖν καὶ ἢν φησὶ κεφαλαίων τῶν πόνων τῇ εὐδαιμονίᾳ παραγίγνεσθαι λήτον οἰηθεὶς, τοὺς μὲν ἀγκύλους ἐκείνους λόγους καὶ λαβυρίνθους ὀμοίους ἀπέφυγε, πρὸς δὲ τὴν Ἡδονὴν ἄσμενος ἐδραπέτευσεν ὡςπερ δεσμὰ τίνα διακόψας

1 πεισθέντες β. 2 φασίν εἰ τε κεφαλαίῳ β.
THE DOUBLE INDICTMENT

advocate, such contempt does she show the court! But see here—ask her what kind of men she thinks Heracles and your own ¹ Theseus would have been if they had allied themselves to Pleasure and had shirked pain and toil. Nothing would hinder the earth from being full of wrong-doing if they had not toiled painfully.

This is all I have to say, for I am not at all fond of long speeches. But if she should consent to let me put questions and to give a brief reply to each, it would very soon be evident that she amounts to nothing. However, remember your oath and vote in accordance with it now, putting no faith in Epicurus, who says that the gods take no note of what happens among us.

JUSTICE

Stand aside. Epicurus, speak for Pleasure.

EPICURUS

I shall not address you at length, gentlemen of the jury, for I myself do not need many words.

If Pleasure had used charms or philtres to constrain Dionysius, whom Stoa claims to be her lover, to desert Stoa and to centre his regard upon her, she might fairly have been held a sorceress and might have been found guilty of using undue influence upon the lovers of others. But suppose a free man in a free city, unstopped by the laws, hating the tedium of life with her and thinking that the happiness which comes, she says, as the consummation of pain is stuff and nonsense, made his escape from her thorny, labyrinthine reasonings and ran away to Pleasure of his own free will, cutting the meshes of

¹ Athenian.
Τὰς τῶν λόγων πλεκτάνας, ἀνθρώπινα καὶ οὕτω θλακώδη φρονήσας καὶ τὸν μὲν πόνον, ὅπερ ἐστὶ, πονηρόν, ἣδειαν δὲ τὴν ἡδονὴν οἰηθεὶς, ἀποκλείειν ἐχρήν αὐτὸν, ὡσπερ ἐκ ναναγίου λιμένι προσνέ-οντα καὶ γαλήνης ἐπιθυμοῦντα συνωθοῦντα ἐπὶ κεφαλῆν εἰς τὸν πόνον, καὶ ἐκδοτον τὸν ἁθλιον παρέχειν ταῖς ἀπορίαις, καὶ ταῦτα ὡσπερ ἱκέτην ἐπὶ τὸν τοῦ Ἐλέου βωμὸν ἐπὶ τὴν Ἡδονὴν κατα-φεύγοντα, ἵνα τὴν πολυθρύλητον ἄρετην δηλαδὴ ἐπὶ τὸ ὀρθὸν ἱδρὼτε πολλῷ ἄνελθων ἵδη κἀτα δι’ ὀλου πονήσας τοῦ βίου εὐδαιμονίησθι μετὰ τὸν βίον;

Καὶ τοι τίς ἄν κριτῆς δικαιότερος δόξειεν αὐτοῦ ἐκείνου, ὃς τὰ παρὰ τῆς Στοὰς εἴδως, εἰ καὶ τις ἄλλος, καὶ μόνον τέως τὸ καλὸν ἀγαθὸν οἰόμενος εἰναι, μεταμαθῶν ὡς κακὸν ὁ πόνος ἢν, τὸ βέλτιον ἐξ ἀμφότερ ἀκινάσας εἰλετο; ἕωρα γὰρ, οἶμαι, τούτους περὶ τοῦ καρτερεῖν καὶ ἀνέχεσθαι τοὺς πόνους πολλὰ διεξόντας, ἕδα δὲ τὴν Ἡδονὴν θεραπεύοντας, καὶ μέχρι τοῦ λόγου νεανισμένους, οἴκοι δὲ κατὰ τοὺς τῆς Ἡδονῆς νόμους βιοῦντας, αἰσχυνομένους μὲν εἰ φανοῦνται χάλωντες τοῦ τόνου καὶ προδιδόντες τὸ δόγμα, πεποιθότας δὲ ἀθλίους τὸ τοῦ Ταυτάλου, καὶ ἔνθα ἄν λήσειν καὶ ἀσφαλῶς παρανομήσειν ἐλπίσωσιν, χαυδὸν ἐμπιπτα-πλαμένους τοῦ ἱδέος. εἰ γοῦν τις αὐτοῖς τοῦ τοῦ Γύγου δακτυλίων ἔδωκεν, ὡς περιθεμένοις μὴ ὀρᾶσθαι, ἥ τὴν τοῦ Ἁίδου κυνηγῆ, εὑρίσκοντες μηδὲν μακρά 126
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her logic as if they were bonds, because he had the spirit of a human being, not of a clod, and thought pain painful, as indeed it is, and pleasure pleasant, in that case would it have been right to bar him out, plunging him head over ears into a sea of pain when he was swimming from a wreck to a haven and yearned for calm water—to put the poor fellow at the mercy of her dilemmas in spite of the fact that he was seeking asylum with Pleasure like a suppliant at the Altar of Mercy—in order that he might climb "the steep" with copious sweat, cast eyes upon that famous Virtue,¹ and then, after toiling painfully his whole life long, be happy when life is over?

Who should be considered a better judge than this man himself, who knew the teachings of Stoic if ever a man did, and formerly thought that only what was right was good, but now has learnt that pain is bad, and so has chosen what he has determined to be the better? He saw, no doubt, that her set make a great deal of talk about fortitude and endurance of pain, but privately pay court to Pleasure; that they are bold as brass in the lecture-room, but live under the laws of Pleasure at home; that they are ashamed, of course, to let themselves be seen "lowering their pitch" and playing false to their tenets, but suffer the tortures of Tantalus, poor fellows, so that wherever they think they will be unobserved and can transgress their laws with safety, they eagerly glut themselves with pleasure. In fact, if they should be given the ring of Gyges, so that they could put it on and be unseen, or the Cap of Darkness, without a doubt they would bid good-bye

¹ For the Hill of Virtue, see Hesiod, Works and Days, 289 ff., and Simonides, 41.
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χαίρειν τοὺς πόνοις φράσαντες ἐπὶ τὴν Ἡδονήν ὀδοῦντο ἄν καὶ ἐμμοῦντο ἀπαίνες τῶν Διονύσιον, δὲ μέχρι μὲν τῆς νόσου ἠλπίζεα ωφελήσειν τι αὐτῶν τοὺς περὶ τῆς καρτερίας λόγους· ἐπεὶ δὲ ἠλπίζεα καὶ ἐνόσησεν καὶ ὁ πόνος ἄληθέστερος αὐτῶν καθίκετο, ἰδὼν τὸ σῶμα τὸ ἐαυτοῦ ἀντιφιλοσοφοῦν τῇ Στοᾷ καὶ τάναντια δογματίζον, αὐτῷ μᾶλλον ἡ τούτους ἐπίστευσεν καὶ ἐγνώ ἄνθρωπος ἂν καὶ ἄνθρωπον σῶμα ἔχων, καὶ διετέλεσεν οὖν ὡς ἄνδριαντι αὐτῷ χρόμενος, εἰδὼς ὅτι δὲ ἂν ἄλλως λέγη καὶ Ἡδονής κατηγορή.

λόγοις χαίρει, τὸν δὲ νοῦν ἐκεῖς ἐχει. .

Εἰρήκα· ὑμεῖς δὲ ἐπὶ τούτοις ψηφοφορήσατε.

ΣΤΟΑ

22 Μηδαμῶς, ἄλλ' ὀλίγα μοι συνερωτήσαι ἐπιστέψατε.

ΕΠΙΚΟΤΡΟΣ

'Ερωτήσον· ἀποκρινοῦμαι γάρ.

ΣΤΟΑ

Κακῶν ἡγῇ τῶν πόνων;

ΕΠΙΚΟΤΡΟΣ

Ναι.

ΣΤΟΑ

Τὴν Ἡδονὴν δὲ ἀγαθῶν;

ΕΠΙΚΟΤΡΟΣ

Πάνυ μὲν οὖν.

ΣΤΟΑ

Τί δὲ; οἶσθα τι διάφορον καὶ ἀδιάφορον καὶ προηγμένον καὶ ἀποπροηγμένον;

1 Euripides, Phoenissae 360.
2 Stoic technical terms: see vol. ii, p. 488. Stoa intends 128
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to pain for ever and would go crowding after Pleasure, one and all, imitating Dionysius who, until he was ill, expected to get some benefit from their discourses about fortitude, but when he encountered suffering and illness, and pain came closer home to him, he perceived that his body was contradicting Stoa and maintaining the opposite side. So he put more trust in it than in her set, decided that he was a man, with the body of a man, and thenceforward treated it otherwise than as if it were a statue, well aware that whoever maintains any other view and accuses Pleasure

"Doth like to talk, but thinks as others do!" 1

I have done. Cast your ballots with this understanding of the case.

STOA

No, no! Let me cross-question him a little.

EPICURUS

Put your questions: I will answer them.

STOA

Do you consider pain bad?

EPICURUS

Yes.

STOA

And pleasure good?

EPICURUS

Certainly.

STOA

Well, do you know the meaning of "material" and "immaterial," of "approved" and "disapproved"? 2 to prove that pleasure and pain are alike "immaterial," and neither "approved" nor "disapproved," because they neither help nor hinder the effort to attain Virtue.

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ΕΠΙΚΟΥΡΟΣ

Μάλιστα.

ΕΡΜΗΣ

Οὐ φασὶν, ὡς Στοὰ, συνιέναι οἱ δικασταὶ τὰ δισύλλαβα ταῦτα ἐρωτήματα· ὥστε ἥσυχίαν ἄγετε. ἡφασοφοροῦσι γάρ.

ΣΤΟΑ

Καὶ μὴν ἐκράτησα ἂν, εἰ συνηρώτησα ἐν τῷ τρίτῳ τῶν ἀναποδείκτων σχήματι.

ΔΙΚΗ

Τίς ύπερέσχεν;

ΕΡΜΗΣ

Πάσας ἡ Ἡδονή.

ΣΤΟΑ

Ἐφήμη ἐπὶ τὸν Δία.

ΔΙΚΗ

Τύχῃ τῇ ἀγαθῇ. σὺ δὲ ἄλλους κάλει.

ΕΡΜΗΣ

23 Περὶ Ἀριστίππου Ἀρετῆ καὶ Τρυφῆ, καὶ Ἀρίστιππος δὲ αὐτὸς παρέστω.

ΑΡΕΤΗ

Προτέραν ἐμὲ χρὴ τὴν Ἀρετήν λέγειν· ἐμὸς γὰρ ἔστιν Ἀρίστιππος, ὡς ἰηλούσιν ὦι λόγοι καὶ τὰ ἔργα.

ΤΡΥΦΗ

Οὐ μὲν οὖν, ἄλλα ἐμὲ τὴν Τρυφήν· ἐμὸς γὰρ ὁ ἀνήρ, ὡς ἐστὶν ὅραν ἀπὸ τῶν στεφάνων καὶ τῆς πορφυρίδος καὶ τῶν μύρων.

¹ The five “indemonstrables” of Chrysippus, so called because they are self-evident and require no proof, were all hypothetical or disjunctive syllogisms; examples are: (1) “if it is day, it is light; it is light, .: it is day”; (2) “if it
THE DOUBLE INDICTMENT

EPICURUS

Certainly.

HERMES

Stoa, the jurors say they can't understand these dissyllabic questions, so be silent; they are voting.

STOA

I should have won if I had put him a question in the form of the "third indemonstrable." 1

JUSTICE

Who won?

HERMES

Pleasure, unanimously.

STOA

I appeal to Zeus!

JUSTICE

Good luck to you! Hermes, call another case.

HERMES


VIRTUE

I ought to speak first; I am Virtue, and Aristippus belongs to me, as his words and his deeds indicate.

HIGH-LIVING

No, indeed; I ought to speak first; I am High-living, and the man is mine, as you can see from his garlands, his purple cloak and his perfumes.

1  "Plato is not both dead and alive; he is dead, \( \therefore \) he is not alive"; (4) "it is either day or night; it is day, \( \therefore \) it is not night"; (5) "it is either day or night; it is not night, \( \therefore \) it is day." Cf. Diog. Laert. Vit. Phil. 7, 1, 49; Sext. Emp. adv. Math. 7.
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ΔΙΚΗ

Μὴ φιλονεικεῖτε. ὑπερκείσεται γὰρ καὶ αὐτὴ ἡ δίκη ἕστ' ἀν ὁ Ζεὺς δικάσῃ περὶ τοῦ Διονυσίου· παραπλήσιον γὰρ τι καὶ τοῦτο ἐοικεῖ εἶναι. ὡστ' ἐὰν μὲν ἡ Ἡδονὴ κρατήσῃ, καὶ τὸν Ἀρίστιππον ἔξει ἡ Τρυφή· νυκώσης δὲ αὖ τῆς Στοᾶς, καὶ οὗτος ἐσται τῆς Ἀρετῆς κεκριμένος. ὡστε ἄλλοι παρέ- στωσαν. τὸ δεῖνα μέντοι, μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικὸν· ἄδικαστος γὰρ ἡ δίκη μεμέ- νηκεν αὐτοῖς.

ΕΡΜΗΣ

Μᾶτην οὖν ἀνεληλυθότες ὑσι γέροντες ἀνδρεὶς οὗτοι μακρὰν τὴν ἀνάβασιν;

ΔΙΚΗ

'Ἰκανόν, εἰ τριτημόριον λάβοιεν. ἄπιτε, μὴ ἀγανακτεῖτε, αὕτης δικάσετε.

ΕΡΜΗΣ

24. Διογένη Σιωπέα παρέίναι καιρός, καὶ σὺ ἡ Ἅργυραμοιβικὴ λέγε.

ΔΙΟΓΕΝΗΣ

Καὶ μὴν ἂν γε μὴ παύσηται ἐνοχλοῦσα, ὁ Δίκη, οὐκέτι δρασμόν δικάσεται μοι ἀλλὰ πολλῶν καὶ βαθέων τραυμάτων· ἐγὼ γὰρ αὐτίκα μάλα πατάξας τῷ ἔλυμφο—

ΔΙΚΗ

Τῷ τοῦτῳ; πέφευγεν ἡ Ἅργυραμοιβική, ὁ δὲ διώκει ἐπηρμένος τῷ βάκτρων. οὐ μέτριον τι κακὸν ἡ ἀθλία ἐοικε λήψεσθαι. τῶν Πύρρωνα κήρυττε.

1 πατάξω γ'.
THE DOUBLE INDICTMENT

JUSTICE

Do not wrangle; this case will stand over until Zeus decides the case of Dionysius, for this seems to be similar. Consequently, if Pleasure wins, High-living shall have Aristippus, but if Stoa prevails, he shall be adjudged to Virtue. So let others appear. Look here, though—these jurors are not to get the fee, for their case has not come to trial.

HERMES

Then are they to have come up here for nothing, old as they are, and the hill so high?

JUSTICE

It will be enough if they get a third. Go your ways; don’t be angry, you shall serve another day.

HERMES

It is time for Diogenes of Sinope to appear. Make your complaint, Banking.

DIOGENES

I protest, if she does not stop bothering me, Justice, it will not be running away that she will have me up for, but aggravated assault and battery, for I shall mighty soon take my staff and . . .

JUSTICE

What have we here? Banking has run away, and he is making after her with his stick raised. The poor creature is likely to catch it pretty badly! Call Pyrrho.
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ΕΡΜΗΣ

25 Ἄλλῃ ὡ μὲν Γραφικῇ πάρεστιν, ὢ Δίκη, ὁ Πύρρων δὲ οὐδὲ τὴν ἄρχην ἀνελήλυθεν, καὶ ἐφίκει τοῦτο πράξεων.

ΔΙΚΗ

Διὰ τί, ὡ Ἐρμή;  

ΕΡΜΗΣ

"Οτι οὐδὲν ἤγείται κριτῆριον ἀληθὲς εἶναι.

ΔΙΚΗ

Τουγαροῦν ἔρημην αὐτοῦ καταδικασάτωσαν. τὸν λογογράφον ἤδη κάλει τὸν Σύρουν. καὶ τοι πρὸς ἀπηνέχθησαν κατ' αὐτοῦ αἱ γραφαὶ, καὶ οὐδὲν ἤπειγεν ἤδη κεκρίσθαι. πλὴν ἂλλ' ἔπει ἐδοξεῖν, προτέραν εἰςάγαγε τῆς Ῥητορικῆς τὴν δίκην. βαβαί, ὅσοι συνελεύθησιν ἐπὶ τῆν ἄκροασιν.

ΕΡΜΗΣ

Εἰκότως, ὡ Δίκη· τὸ τε γὰρ μὴ ἔσωλον εἶναι τὴν κρίσιν, ἀλλὰ καὶ ἔξων, ἁχὲς, ὡσπερ ἐφής, ἐπηγγελμένην, καὶ τὸ ἐπίπτειν ἀκούσθαι Ῥητορικῆς μὲν καὶ Διαλόγου ἐν τῷ μέρει κατηγοροῦντων, ἀπολογουμένου δὲ πρὸς ἀμφότερος τοῦ Σύρου, τοῦτο πολλοὺς ἐπήγαγε τῷ δικαστήριῳ. πλὴν ἀλλὰ ἢρξαι ποτὲ, ὡ Ῥητορική, τῶν λόγων.

ΡΗΤΟΡΙΚΗ

26 Πρῶτον μὲν, ὡ ἄνδρες Ἀθηναῖοι, τοὺς θεοὺς εὐχομαι πᾶσι καὶ πάσαις, ὅσην εὐνοιαν ἔχονσα διατελῶ τῇ τε πόλει καὶ πᾶσιν ύμῖν, τοσαύτην ὑπάρξαι μοι παρ' ύμῶν εἰς τουτοῦ τῶν ἀγώνων, ἐπειδ' ὅπερ ἐστὶ μάλιστα δίκαιον, τοῦτο παραστήσομεν τοὺς θεοὺς ύμῖν, τῶν μὲν ἀντίδικον σιωπᾶν

1 καὶ ἔξωμ not in γ.  

2 χθές—ἐπηγγελμένη not in β.
THE DOUBLE INDICTMENT

HERMES

Painting is here, Justice, but Pyrrho has not come up at all. It might have been expected that he would do this.

JUSTICE

Why, Hermes?

HERMES

Because he does not believe there is any true standard of judgment.

JUSTICE

Then let them bring in a verdict by default against him. Now call the speech-writer, the Syrian. After all, it was only recently that the writs were lodged against him, and there was no pressing need to have tried the cases now. However, since that point has been decided, introduce the suit of Oratory first. Heavens, what a crowd has come together for the hearing!

HERMES

Naturally, Justice. The case is not stale, but new and unfamiliar, having been entered only yesterday, as you said, and they hope to hear Oratory and Dialogue bringing charges in turn and the Syrian defending himself against both; this has brought crowds to court. But do begin your speech, Oratory.

ORATORY

In the first place, men of Athens, I pray the gods and goddesses one and all that as much good will as I steadily entertain toward the city and toward all of you may be shown me by you in this case, and secondly that the gods may move you to do what is above all the just thing to do—to bid my
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κελεύειν, ἐμὲ δὲ ὡς προήρημαι καὶ βεβούλημαι τὴν κατηγορίαν ἐᾶσαι ποιήσασθαι. οὐχὶ δὲ ταύτα παρίσταται μοι γιγνώσκειν ὅταν τε εἰς ἡ πέτονθα ἀποβλέψῃ καὶ ὅταν εἰς τοὺς λόγους οὕς ἄκοιν· τοὺς μὲν γὰρ λόγους ὡς ὁμοιοτάτους τοῖς ἐμοῖς ὀντός ἐρεῖ πρὸς ὑμᾶς, τὰ δὲ πράγματα εἰς τοῦτο προήκουντα ὅστις ὅπως μὴ χείρὸν τι πείσομαι πρὸς αὐτοῦ σκέψασθαι δέον. ἀλλὰ γὰρ ἵνα μὴ μακρὰ προοιμάξωμαι τοῦ ὢδατος πάλαι εἰκῇ ῥέοντος, ἀρξομαι τῆς κατηγορίας.

27 Ἐγὼ γὰρ, ὥς ἄνδρες δικασταί, τοντούν κομιδῇ μειράκιον ὄντα, βάρβαρον ἔτι τὴν φωνὴν καὶ μονονονχί κάνων ἐνδεδυκότα εἰς τοὺς Ἀσσύριους τρόπου, περὶ τὴν Ἰωνίαν εὐροῦσα πλαζόμενον ἔτι καὶ ὁ τι χρῆσαιτο ἐαυτῷ οὐκ εἰδότα παραλαβόνσα ἐπαίδευσα. καὶ ἐπειδὴ ἐδόκει μοι εὐμαθὴς εἶναι καὶ ἀτενῆς ὅραν εἰς ἐμὲ—ὑπέπτησεν γὰρ τότε καὶ ἑθεράπευεν καὶ μόνην ἑθαύμαζεν—ἀπολυτοῦσα τοὺς ἄλλους ὁπόσοι ἐμνήστευνοι με πλούσιοι καὶ καλοὶ καὶ λαμπροὶ τὰ προγονικά, τῷ ἀξαρίστῳ τούτῳ ἐμαυτὴν ἐνεγγύσα πενητὶ καὶ ἀφανεὶ καὶ νέφω προῖκα οὐ μικρὰν ἐπενεγκαμένη πολλοὺς καὶ θαυμασίους λόγους. εἶτα ἀγαγοῦσα αὐτῶν εἰς τοὺς φυλέτας τοὺς ἐμοὺς παρενέγραψα καὶ ἄστον ἀπέφηνα, ὡστε τοὺς διαμαρτόντας τῆς ἐγγύτης ἀποπνύγεσθαι. δόξαν δὲ αὐτῷ περινοστείν ἐπὶ—

dειξομένῳ τοῦ γάμου τὴν εὐποτμίαν, οὐδὲ τότε

1 ἀμαρτάνοντας γ.
THE DOUBLE INDICTMENT

opponent hold his tongue and to let me make the complaint in the way that I have preferred and chosen. I cannot come to the same conclusion when I contemplate my own experiences and the speeches that I hear, for the speeches that he will make to you will be as like as can be to mine, but his actions, as you shall see, have gone so far that measures must be taken to prevent my experiencing worse injury at his hands. But not to prolong my introduction when the water has been running freely this long time, I will begin my complaint.

When this man was a mere boy, gentlemen of the jury, still speaking with a foreign accent and I might almost say wearing a caftan in the Syrian style, I found him still wandering about in Ionia, not knowing what to do with himself; so I took him in hand and gave him an education. As it seemed to me that he was an apt pupil and paid strict attention to me—for he was subservient to me in those days and paid court to me and admired none but me—I turned my back upon all the others who were suing for my hand, although they were rich and good-looking and of splendid ancestry, and plighted myself to this ingrate, who was poor and insignificant and young, bringing him a considerable dowry consisting in many marvellous speeches. Then, after we were married, I got him irregularly registered among my own clansmen and made him a citizen, so that those who had failed to secure my hand in marriage chocked with envy. When he decided to go travelling in order to show how happily married he was, I did not

1 Oratory, more concerned about form than content, borrows her prooemium from Demosthenes, adding the first sentence of the Third Olynthiac to the first sentence of the oration on the Crown, and adapting both as best she can.
ΤΗΣ ΕΛΛΑΔΟΣ ΚΑΙ ΤΗΣ ΙΩΝΙΑΣ ΜΕΤΡΙΑ, ΕΙΣ ΔΕ ΤΗΝ ΙΤΑΛΙΑΝ ἈΠΟΔΗΜΗΣΑΙ ΘΕΛΗΣΑΝΤΙ ΑΥΤῷ ΤΩΝ ΙΩΝΙΟΝ ΣΥΝΔΕΣΜΕΥΣΑΙ ΚΑΙ ΤΑ ΤΕΛΕΥΤΑΙΑ ΜΕΧΡΙ ΤΗΣ. ΚΕΛΤΙΚΗΣ ΣΥΝΑΠΑΡΑΣΑ ΕΥΠΟΡΕΙΣΘΑΙ ΕΠΟΙΗΣΑ.

ΚΑΙ ΜΕΧΡΙ ΜΕΝ ΠΟΛΛΟΥ ΠΑΝΤΑ ΜΟΙ ΕΠΕΙΘΕΤΟ ΚΑΙ ΣΥΝΗΝ ΑΕΙ, ΜΗΔΕΜΙΑΝ ΒΥΚΤΑ ΓΙΓΝΟΜΕΝΟΣ ΑΠΟΚΟΙΤΟΣ 28 ΠΑΡ’ ΗΜΩΝ. ΕΤΕΙ ΔΕ ΙΚΑΝΩΣ ΕΠΕΣΙΤΙΣΑΤΟ ΚΑΙ ΤΑ ΠΡΟΣ ΕΥΔΟΞΙΑΝ ΕΙΧΕΝ ΑΥΤΩ ΥΠΕΛΑΒΕΝ, ΤΑΣ ὌΦΡΟΥΣ ΕΠΑΡΑΣΙ ΚΑΙ ΜΕΓΑ ΦΡΟΝΗΣΑΣ ΕΙΜΟΥ ΜΕΝ ΗΜΕΛΗΣΕΝ, ΜΑΛΛΟΝ ΔΕ ΤΕΛΕΟΝ ΕΙΑΣΕΝ, ΑΥΤΟΣ ΔΕ ΤΟΝ ΓΕΝΕΙΤΗΝ ΕΚΕΙΝΟΝ, ΤΟΝ ἈΠΟ ΤΟΥ ΣΧΗΜΑΤΟΣ, ΤΟΝ ΔΙΑΛΟΓΟΝ, ΦΙΛΟΣΟΦΙΑΝ ΒΙΟΝ ΕΙΝΑΙ ΛΕΓΟΜΕΝΟΝ, ΥΠΕΡΑΓΑΠΗΣΑΣ ΜΑΛΑ ἘΡΩΤΙΚΩΣ ΠΡΕΣΒΥΤΕΡΟΝ ΑΥΤΟΥ ΆΝΤΑ, ΤΟΥΤΟ ΣΥΝΕΣΤΙΝ. ΚΑΙ ΟΥΚ ΑΙΣΧΥΝΕΤΑΙ ΤΗΝ ΜΕΝ ΕΛΕΥΘΕΡΙΑΝ ΚΑΙ ΤΟ ΆΝΕΤΟΝ ΤΩΝ ἘΝ ΕΜΟΙ ΛΟΓΩΝ ΣΥΝΤΕΜΩΝ, ΕΙΣ ΜΙΚΡΑ ΔΕ ΚΑΙ ΚΟΜΜΑΤΙΚΑ1 ἘΡΩΤΗΜΑΤΑ ΚΕΤΑΚΕΛΕΣΑΣ ΕΑΥΤΟΝ, ΚΑΙ ΑΝΤΙ ΤΟΥ ΛΕΓΕΙΝ Ο ΤΙ ΒΟΥΛΕΤΑΙ ΜΕΓΑΛΗ ΤΗ ΦΩΝΗ ΒΡΑΓΕΙΣ ΤΙΝΑΣ ΛΟΓΟΥΣ ἈΝΑΠΛΕΚΩΝ ΚΑΙ ΣΥΛΛΑΒΙΣΩΝ, ΑΦΙΟΝ ΆΘΡΟΥΣ ΜΕΝ ἘΠΑΙΝΟΣ Η ΚΡΟΤΟΣ ΠΟΛΥΣ ΟΥΚ ΑΝ ἈΠΑΝΤΗΣΕΙΕΝ ΑΥΤΩ, ΜΕΙΔΙΑΜΑ ΔΕ ΠΑΡΑ ΤΩΝ ΑΚΟΥΟΝΤΩΝ ΚΑΙ ΤΟ ἙΠΙΣΟΔΙΑΣΙ ΤΗΝ ΧΕΙΡΑ ΕΥΤΟΣ ΤΩΝ ὙΡΩΝ ΚΑΙ ΜΙΚΡΑ ἘΠΙΝΕΨΑΙ ΤΗ ΚΕΦΑΛΗ ΚΑΙ ΕΠΙΣΤΕΝΑΙΣ ΤΟΙΣ ΛΕΓΟΜΕΝΟΙΣ. ΤΟΙΟΥΤΩΝ ΗΡΑΣΘΗ Ο ΓΕΝΝΑΙΟΣ ΕΜΟΥ ΚΕΤΑΦΡΟΝΗΣΑΣ. ΦΑΣΙΝ ΔΕ ΑΥΤΟΝ ΜΗΔΕ ΠΡΟΣ ΤΟΝ ΕΡΩΜΕΝΟΝ ΤΟΥΤΟΝ ΕΙΡΗΝΗΝ ΑΓΕΙΝ, ἈΛΛΑ ΔΜΟΙΑ2 ΚΑΙ ΕΚΕΙΝΟΝ ΨΒΡΙΣΕΙΝ.

1 κωμικά β.
2 δμοια Fritzsche: οιμαί MSS. (Fritzsche writes τα δμοια, but the article is not necessary; Salt. 63.)
THE DOUBLE INDICTMENT

desert him even then, but trailed up and down after him everywhere and made him famous and renowned by giving him finery and dressing him out. On our travels in Greece and in Ionia I do not lay so much emphasis; but when he took a fancy to go to Italy, I crossed the Adriatic with him, and at length I journeyed with him as far as Gaul, where I made him rich.

For a long time he took my advice in everything and lived with me constantly, never spending a single night away from home: but when he had laid in plenty of the sinews of war and thought that he was well off for reputation, he became supercilious and vain and neglected me, or rather deserted me completely. Having conceived an inordinate affection for that bearded man in the mantle, Dialogue, who is said to be the son of Philosophy and is older than he is, he lives with him. Showing no sense of shame, he has curtailed the freedom and the range of my speeches and has confined himself to brief, disjointed questions: and instead of saying whatever he wishes in a powerful voice, he fits together and spells out short paragraphs, for which he cannot get hearty praise or great applause from his hearers, but only a smile, or a restrained gesture of the hand, an inclination of the head, or a sigh to point his periods. That is the sort of thing this gallant gentleman fell in love with, despising me! They say, too, that he is not at peace with this favourite, either, but insults him in the same way.
29 Πώς οὖν οὐκ ἀχάριστος οὕτως καὶ ἐνοχὸς τοῖς περὶ τῆς κακῶσεως νόμοις, δι’ τὴν μὲν νόμῳ γαμετὴν παρ’ ἡς τοσαῦτα εἰληφεν καὶ δι’ ἡν ἐνδοξὸς ἐστιν οὕτως ἀτίμως ἀπέλειπεν, καὶ ών δὲ ἀρέχθη πραγμάτων, καὶ ταῦτα νῦν ὑπὸτε μόνην ἐμὲ θαυμάζουσιν καὶ ἑπειγράφονται ἀπαντεῖς προστάται ἑαυτῶν; ἀλλ’ ἐγὼ μὲν ἀντέχω τοσοῦτον μυηστενώτων, καὶ κόπτονσιν αὐτοῖς τὴν θύραν καὶ τούνομα ἐπιβοωμένοις μεγάλη τῇ φωνῇ οὕτε ἀνοίγειν οὕτε ὑπακούειν βούλομαι: ὅρω γὰρ αὐτοὺς οὐδὲν πλέον τὴς βοής κομῆσοντας. οὕτως δὲ οὐδὲ οὕτως ἐπιστρέφεται πρὸς ἐμὲ, ἀλλὰ πρὸς τὸν ἐρώμενον βλέπει, τί, ὁ θεός, χρηστὸν παρ’ αὐτοῦ λήψεσθαι προσδοκῶν, ὃν οἴδε τοῦ τρίβωνος οὐδὲν πλέον ἔχουσα;

Εἰρήκα, ὡς ἄνδρες δικασταὶ, ὑμεῖς δέ, ἢν εἰς τὸν ἐμὸν τρόπον τῶν λόγων ἀπολογεῖσθαι θέλη, τοῦτο μὲν μὴ ἐπιτρέπετε,—ἀγνωμον γὰρ ἐπ’ ἐμὲ τὴν ἐμὴν μάχαιραν ἄκοιν—κατὰ δὲ τὸν αὐτοῦ ἐρώμενον τὸν Διάλογον οὕτως ἀπολογείσθω, ἢν δύνηται.

ΕΡΜΗΣ

Τοῦτο μὲν ἀπίθανον· οὐ γὰρ ὅλον τε, ὃ Ῥητορική, μόνον αὐτὸν ἀπολογεῖσθαι κατὰ σχῆμα τοῦ Διαλόγου, ἀλλὰ ρήσιν καὶ αὐτὸς εἰπάτω.

ΣΤΡΟΣ

30 Ἐπεὶ καὶ τοῦτο, ὡς ἄνδρες δικασταῖ, ἡ ἀντίδικος ἡγανάκτησεν, εἰ μακρῷ χρήσομαι τῷ λόγῳ, καὶ ταῦτα τὸ δύνασθαι λέγειν παρ’ ἐκείνης λαβών, πολλὰ μὲν οὐκ ἐρῶ πρὸς ύμᾶς, τὰ κεφάλαια δὲ αὐτὰ ἀπολυσάμενος ¹ τῶν κατηγορηθέντων ύμῖν

¹ ἀπολυσάμενος Herwerden: ἔπιλυσάμενος MSS.
THE DOUBLE INDICTMENT

Is he not, then, ungrateful and subject to punishment under the laws that concern desertion, inasmuch as he so disgracefully abandoned his lawful wife, from whom he received so much and through whom he is famous, and sought a new arrangement, now of all times, when I alone am admired and claimed as patroness by everyone? For my part I hold out against all those who court me, and when they knock at my door and call my name at the top of their lungs, I have no desire either to open or to reply, for I see that they bring with them nothing but their voices. But this man even then does not come back to me: no, he keeps his eyes upon his favourite. Ye gods, what good does he expect to get from him, knowing that he has nothing but his short cloak?

I have finished, gentlemen of the jury. But I beg you, if he wishes to make his defence in my style of speaking, do not permit that, for it would be unkind to turn my own weapon against me; let him defend himself, if he can, in the style of his favourite, Dialogue.

HERMES

That is unreasonable. It is not possible, Oratory, for him, all by himself, to make his defence after Dialogue's manner. Let him make a speech as you did.

THE SYRIAN

Gentlemen of the jury, as my opponent was indignant at the thought of my using a long speech when I acquired my power of speaking from her, I shall not say much to you, but shall simply answer the main points of her complaint and then
THE WORKS OF LUCIAN

ἀπολείψω σκοπεῖν περὶ ἀπάντων. πάντα γὰρ ὀπόσα διηγήσατο περὶ ἐμοῦ ἀληθῆ ὑπὸ διηγήσατο. καὶ γὰρ ἐπαιδευσεν καὶ συναπεδήμησεν καὶ εἰς τοὺς Ἐλληνας ἐνέγραψεν, καὶ κατὰ γε τοῦτο χάριν ἂν εἰδείη τῷ γάμῳ. δὲ ἂς δὲ αὐτίας ἀπολιπῶν αὐτὴν ἐπὶ τοιοῦτον τὸν Διάλογον ἐτραπόμην, ἀκούσατε, ὦ ἄνδρες δικασταί, καὶ μὲ μηδὲν τοῦ χρησίμου ἕνεκα ψεῦδεσθαι ὑπολάβητε.

31 Ἐγὼ γὰρ ὅρων ταῦτην οὐκέτι σωφρονούσαν οὐδὲ μένουσαν ἐπὶ τοῦ κοσμίου σχήματος οἶνον ποτε ἐσχηματισμένην αὐτὴν ὁ Παιανεὺς ἐκεῖνος ἦγαγετο, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθετίζουσαν εἰς τὸ ἑταίρικον καὶ φυκίον ἐντριβομένην καὶ τῶφθαλμῷ ὑπογραφομένην, ὑπόπτευον εὐθὺς καὶ παρεφύλαττον ὅπου τὸν ὀφθαλμὸν φέρει. καὶ τὰ μὲν ἄλλα ἔως καθ’ ἐκάστην δὲ τὴν νύκτα ὁ μὲν στενωπὸς ἦμῶν ἐνεπιμπλατο μεθυόντων ἐραστῶν κομμαζόντων ἐπ’ αὐτὴν καὶ κοππόντων τὴν θύραν, ἐνίων δὲ καὶ εἰσβιάζεσθαι σὺν οὐδὲν κόσμῳ τολμῶντων. αὐτὴ δὲ ἐγέλα καὶ ἠδετο τοῖς δρώμενοι καὶ τὰ πολλὰ ἡ παρέκκυπτεν ἀπὸ του τέγους ἂδοντων ἀκούσα τραχεία τῇ φονῇ ὃδας τινας ἐρωτικὰς ἡ καὶ παρανοϊκόσσα τὰς θυρίδας ἐμὲ οἰμόμενη λανθάνειν ἥσέλγαυνε καὶ ἐμοιχεύετο πρὸς αὐτῶν. ὅπερ ἐγὼ μὴ φέρων γράψασθαι μὲν αὐτὴν μοιχείας οὐκ ἐδοκίμαζον, ἐν γειτόνων δὲ οἰκούντι τῷ Διαλόγῳ προσελθὼν ἥξιον καταδεχθῆναι ὑπ’ αὐτοῦ.

32 Ταύτά ἐστιν ἄ τὴν Ῥητορικήν ἐγώ μεγάλα ἡμίκηκα. καίτοι εἰ καὶ μηδὲν αὐτή τοιοῦτο ἑπετράκτο, καλῶς εἰχὲ μοι ἀνδρὶ ἦδη τετταράκοντα ἐτη σχεδὸν γεγονότι θορύβων μὲν ἐκείνων καὶ

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leave it to you to weigh the whole question. In all that she told about me she told the truth. She gave me an education and went abroad with me and had me enfranchised as a Greek, and on this account, at least, I am grateful to her for marrying me. Why I left her and took to my friend here, Dialogue, listen, gentlemen of the jury, and you shall hear; and do not imagine that I am telling any falsehood for the sake of advantage.

Seeing that she was no longer modest and did not continue to clothe herself in the respectable way that she did once when Demosthenes took her to wife, but made herself up, arranged her hair like a courtesan, put on rouge, and darkened her eyes underneath, I became suspicious at once and secretly took note where she directed her glances. I pass over everything else, but every night our street was full of maudlin lovers coming to serenade her, knocking at the door, and sometimes even venturing to force an entrance in disorderly fashion. She herself laughed and enjoyed these performances, and generally, when she heard them singing love-songs in a hoarse voice, she either peeped over the edge of the roof or else even slyly opened the windows, thinking that I would not notice it, and then wantoned and intrigued with them. I could not stand this, and as I did not think it best to bring an action for divorce against her on the ground of adultery, I went to Dialogue, who lived near by, and requested him to take me in.

That is the great injustice that I have done Oratory. After all, even if she had not acted as she did, it would have been proper that I, a man already about forty years of age, should take my leave of her
THE WORKS OF LUCIAN

δικών ἀπηλλάχθαι καὶ τοὺς ἄνδρας τοὺς δικαστὰς ἀτρεμείν ἐὰν, τυράννων κατηγορίας καὶ ἀριστέων ἐπαίνους ἐκφυγόντα, εἰς δὲ τὴν Ἀκαδήμειαν ἢ εἰς τὸ Δύκειον ἐλθόντα τῷ βελτίσσῳ τούτῳ Διαλόγογς συμπεριπατεῖν ἥρεμα διαλεγομένους, τῶν ἐπαίνων καὶ κρότων οὖ δεομένους.

Πολλὰ ἔχων εἰπεῖν ἦδη παύσομαι. ὑμεῖς δὲ εὐορκοῦν τὴν ψήφον ἐνέγκατε.

ΔΙΚΗ

Τίς κρατεῖ;

ΕΡΜΗΣ

Πάσαις ὁ Σύρος πλὴν μᾶς.

ΔΙΚΗ

Ῥήτωρ τις ἔοικεν εἶναι ὁ τὴν ἑναντίαν θέμενος. 33 ὁ Διάλογος ἐπὶ τῶν αὐτῶν λέγε. ὑμεῖς δὲ περι-


Πάσαις ὁ Σύρος πλὴν μᾶς.

ΔΙΑΛΟΓΟΣ

Ἐγὼ δὲ, ὁ ἄνδρας δικασταὶ, μακροῦς μὲν ἀπο-


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Πάσαις ὁ Σύρος πλὴν μᾶς.
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stormy scenes and lawsuits, should let the gentlemen of the jury rest in peace, refraining from accusations of tyrants and laudations of princes, and should betake myself to the Academy or the Lyceum to walk about with this excellent person Dialogue while we converse quietly without feeling any need of praise and applause.

Though I have much to say, I will stop now. Cast your vote in accordance with your oath.

(The votes are counted.)

JUSTICE

Who is the winner?

HERMES

The Syrian, with every vote but one.

JUSTICE

Very likely it was a public speaker who cast the vote against him. Let Dialogue plead before the same jury. (To the Jurors) Wait, and you shall get double pay for the two cases.

DIALOGUE

For my part, gentlemen of the jury, I should prefer not to make you a long speech, but to discuss the matter a little at a time, as is my wont. Nevertheless I will make my complaint in the way that is customary in courts of law, although I am completely uninformed and inexperienced in such matters. Please consider this my introduction.

The wrongs done me and the insults put upon me by this man are these. I was formerly dignified, and pondered upon the gods and nature and the cycle of the universe, treading the air\(^1\) high up above the

\(^1\) In the *Clouds* of Aristophanes (225) Socrates says: “I tread the air and contemplate the sun.”
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toûnta, éntha ò mégas én òurophû Zeûs ptenidn árma
ëlaúnoùne fëretai, katastássas áutôs êdhe kattê tênh
âfída petómenon kai aýbainontê upére tâ nóta
tôu òuropoû kai tê pterâ súntýfass isodíaitô
tôis pollolês époinfê, kai tê meûn tragonikôn ékeîno
cai sôfronikôn proswpeion Òfeîlê mou, kômikôn
dê kai sàtrunikôn állo épèthêke mou kai mikrou
dêin gêlôthon. eîtâ mou eis tê autô fêrfwn súngka-
theîrëin tê skômêma kai tôn Óimboû kai kûnismôn
kai tôun Eûpolôn kai tôun 'Aristofânê, deînoûs
ándras épikertomhêsai tê sêmâ kai òhlevásai tê
ôrbôs êxonta. têleutaiôn dê kai Mënuphôn tîn
 tôwn pàlaiôn kûnôwn màla ùlaktikôn ós dôkëi
kai kárkharon ànorûfâs, kai tôuûntô epëpisûgathê
mou fôberôn tînaw ós ìlêthôs kûna kai tô dêrrê
lathraîon, Ïsô kai gêlôwn àma êdakheîn.

Pôs òun ou ðeîna ùbrisômai mëkê't épi toû
oikeiôn diakeîmenos,1 allâ kômôdoûn kai gêlôto-
poiôn kai ùpôdêseis ãllkokûtôs ùpokrinômênos
autô; tô gâp pàng tôn àtopôtaton, krâsîn tîn
parâdôxon kékramai kai ou te pêzôs eîmî ou te
épi tôûn métrown bëbêka, allâ iîpokentauîrî
ðîkhn súnthetôn tô kai ëxôn fàsma tôis àkôûsì
dokó.

ΕΡΜΗΣ

34 Tî òun prôs taûta èreîs, Ï òûpê;

ΣΤΡΟΣ

'Aprossdókhtoûn, Ï àndres diakastaî, tôun àgôna
toûntô àgôniaiçomai par' ùmîn' pánta gôun màl-

1 épi toû oikeiôn skhìmatos diamênon ð.

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clouds where “great Zeus in heaven driving his winged car”\(^1\) sweeps on; but he dragged me down when I was already soaring above the zenith and mounting on “heaven’s back,”\(^2\) and broke my wings, putting me on the same level as the common herd. Moreover, he took away from me the respectable tragic mask that I had, and put another upon me that is comic, satyr-like, and almost ridiculous. Then he unceremoniously penned me up with Jest and Satire and Cynicism and Eupolis and Aristophanes, terrible men for mocking all that is holy and scoffing at all that is right. At last he even dug up and thrust in upon me Menippus, a prehistoric dog,\(^3\) with a very loud bark, it seems, and sharp fangs, a really dreadful dog who bites unexpectedly because he grins when he bites.

Have I not been dreadfully maltreated, when I no longer occupy my proper rôle but play the comedian and the buffoon and act out extraordinary plots for him? What is most monstrous of all, I have been turned into a surprising blend, for I am neither afoot nor ahorseback, neither prose nor verse, but seem to my hearers a strange phenomenon made up of different elements, like a Centaur.\(^4\)

HERMES

What are you going to say to this, Master Syrian?

THE SYRIAN

Gentlemen of the jury, the suit that I am contesting now before you is unexpected. In fact, I should

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1 Plato, *Phaedrus* 246 e.  
2 Plato, *Phaedrus* 247 b.  
3 Cynic.  
4 This refers to the practice of mingling verse and prose, borrowed by Lucian from Menippus. For good illustrations see the beginning of *Zeus Rants* and of *The Double Indictment.*
λον ἂν ἤλπισα ἢ τὸν Διάλογον τοιαύτα ἐρεῖν περὶ ἐμοῦ, δυν παραλαβὼν ἐγώ σκυθρωτόν ἐτε τοῖς πολλοῖς δοκοῦντα καὶ ὑπὸ τῶν συνεχῶν ἐρωτήσεων κατεσκληκτότα, καὶ ταύτῃ αἰδέσιμον μὲν εἶναι δοκοῦντα, οὐ πάντη δὲ ἤδην οὐδὲ τοῖς πλήθεις κεχαρισμένον, πρῶτον μὲν αὐτὸν ἐπὶ γῆς βαίνειν εἴθισα εἰς τὸν ἀνθρώπων τούτων τρόπον, μετὰ δὲ τὸν αὐχμὸν τὸν πολὺν ἀποπλύνας καὶ μεθιδάν καταναγκάσας ἢδίω τοῖς ὀρώσαι παρεσκέυασα, ἐπὶ πάσι δὲ τὴν κωμῳδίαν αὐτῷ παρέξευξα, καὶ κατὰ τούτο πολλὴν οἱ μηχανώμενοι τὴν εὖνοιαν παρὰ τῶν ἁκούοντων, οὐ τέως τὰς ἀκάνθας τὰς ἐν αὐτῷ δεδιόται ὡσπερ τὸν ἐχῖνον εἰς τὰς χείρας λαβέειν αὐτὸν ἐφυλάττουντο.

'Ἄλλ' ἐγὼ οὖν ὅπερ μάλιστα λυπεῖ αὐτὸν, ὅτι μὴ τὰ γλίσχρα ἐκεῖνα καὶ λεπτὰ κάθημαι πρὸς αὐτὸν σμικρολογοῦμενος, εἰ ἀθάνατος ἡ ψυχή, καὶ πόσας κοτύλας ὁ θεὸς ὁπότε τῶν κόσμων εἰργάσατο τῆς ἁμνοῦς καὶ κατὰ ταύτα ἐχούσης οὐσίας ἐνέχεεν εἰς τὸν κρατήρα ἐν ὁ τὰ πάντα ἐκεράνυντο, καὶ εἰ ἡ Ῥητορικὴ πολιτικῆς μορίου εἶδωλον, κολακείας τὸ τέταρτον. χαίρει γὰρ οὐκ οἰδ' ὅπως τὰ τοιαύτα λεπτολογῶν καθάπερ οἱ τὴν ψώραν ἠδέως κυώμενοι, καὶ τὸ φρόντισμα ἢδυ αὐτῷ δοκεῖ καὶ μέγα φρονεῖ ἣν λέγηται ὡς οὐ πάντος ἀνδρός ἐστι συνιδεῖν ἃ περὶ τῶν ἰδεῶν ὀξυνδορκεῖ.

Ταύτα δήλαδὴ καὶ παρ' ἐμοῦ ἀπαιτεῖ καὶ τὰ πτερὰ ἐκεῖνα ζητεῖ καὶ ἀνώ βλέπει τὰ πρὸ τοῖν

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have looked for anything else in the world sooner than that Dialogue should say such things about me. When I took him in hand, he was still dour, as most people thought, and had been reduced to a skeleton through continual questions. In that guise he seemed awe-inspiring, to be sure, but not in any way attractive or agreeable to the public. So first of all I got him into the way of walking on the ground like a human being; afterwards by washing off all his accumulated grime and forcing him to smile, I made him more agreeable to those who saw him: and on top of all that, I paired him with Comedy, and in this way too procured him great favour from his hearers, who formerly feared his prickles and avoided taking hold of him as if he were a sea-urchin.

I know, however, what hurts him most. It is that I do not sit and quibble with him about those obscure, subtle themes of his, like "whether the soul is immortal," and "when God made the world, how many pints of pure, changeless substance he poured into the vessel in which he concocted the universe,"¹ and "whether rhetoric is the false counterpart of a subdivision of political science, the fourth form of parasitic occupation."² Somehow he delights in dissecting such problems, just as people like to scratch where it itches. Reflection is sweet to him, and he sets great store by himself if they say that not everyone can grasp his penetrating speculations about "ideas."

That is what he expects of me, naturally; and he demands those wings of his and gazes on high without

¹ Cf. Plato, Timaeus 35 A and 41 D.
² Cf. Plato, Gorgias 463 B, D, 465 C.
THE WORKS OF LUCIAN

ποδοίων οὐχ ὅρων. ἐπεὶ τῶν γε ἄλλων ἐνεκα οὖν ἂν οἷμαι μέμψατο μοί, ὡς θοιμάτιον τούτο τὸ Ἑλληνικὸν περισπάσας αὐτοῦ βαρβαρικόν τι μετενέδυσα, καὶ ταύτα βάρβαρος αὐτὸς εἰναι δοκῶν· ἡδίκουν γὰρ ἂν τὰ τοιαύτα εἰς αὐτὸν παρανομῆς καὶ τὴν πάτριον ἐσθήτα λωποδυτῶν.

Αποκελόγημαι ὡς δυνατὸν ἐμοί· ὑμεῖς δὲ ὅμοίαν τῇ πάλαι· τῇ ψήφων ἐνέγκατε.

ΕΡΜΗΣ

35 Βαβάι, δέκα ὅλαις κρατεῖς· ὁ γὰρ αὐτὸς ἐκεῖνος ὁ πάλαι οὐδὲ νῦν ὀμόψηφος ἔστιν. ἀμέλει τούτο ἔθος ἔστιν, καὶ πᾶσι τῆν τετρυπημένην οὖντος φέρειν καὶ μὴ παῦσαιτο φθονῶν τοῖς ἀρίστοις. ἀλλ' ὑμεῖς μὲν ἄπιτε ἀγαθῇ τύχῃ, αὔριον δὲ τὰς λοιπὰς δικάσομεν.
THE DOUBLE INDICTMENT

seeing what lies at his feet. As far as the rest of it goes, he cannot complain, I am sure, that I have stripped him of that Greek mantle and shifted him into a foreign one; even though I myself am considered foreign. Indeed I should be doing wrong to transgress in that way against him and to steal away his native costume.

I have made the best defence that I can. Please cast the same ballot as before.

(The votes are counted.)

HERMES

Well, well! You win by all of ten votes! The same one who voted against you before will not vote as the rest even now. Without doubt it is a habit, and the man always casts the ballot that has a hole in it.¹ I hope he will keep on envying men of standing. Well, go your ways, and good luck to you. To-morrow we shall try the rest of the cases.

¹ Each juror was given two ballots of metal shaped like a Japanese top, a flat circular disk, pierced perpendicularly at its centre by a cylindrical axis, which in the one for acquittal was solid, in the other, tubular.
ON SACRIFICES

In matter and manner, this little skit approximates very closely to the Cynic diatribe as exemplified in the fragments of Teles and in some portions of Epictetus.

It has a counterpart in the piece, *On Funerals*, so close that one is tempted to believe them both parts of the same screed, although they now stand some distance apart in Lucian’s works; it may be, however, that this is simply a pendant to the other. They certainly belong together in some sense.
ΠΕΡΙ ΘΕΣΙΩΝ

1 "Α μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πράττουσι καὶ ταῖς ἐορταῖς καὶ προσόδοις τῶν θεῶν καὶ ἀιτοῦσι καὶ ἀ εὐχονται καὶ ἀ γιγνώσκουσι περὶ αὐτῶν, οὐκ οἶδα εἰ τις οὕτως κατηφῆς ἐστι καὶ λευτημένος ὅστις οὐ γελάσται τὴν ἀβελτερίαν ἐπίβλεψας τῶν δρωμέων. καὶ πολὺ γε, οἴμαι, πρότερον τῷ γελῶν πρὸς έαυτὸν ἔξετάσει πότερον εὐσεβεῖς αὐτῶς χρῆ καλεῖν ἢ τοῦνατίον θεοῖς ἐχθροὺς καὶ κακοδαίμονας, οὐ γε οὕτω τα-πεινών καὶ ἀγεννῆς τῷ θείον ὑπειλήφασιν ὡστε εἶναι ἀνθρώπων ἐνδεές καὶ κολακευμένων ἤδεσθαι καὶ ἀγανακτεῖν ἀμελούμενον.

Τὰ γοῦν Αἰτωλικὰ πάθη καὶ τὰς τῶν Καλυ-δωνίων συμφορὰς καὶ τοὺς τοσούτους φόνους καὶ τὴν Μελεάγρου διάλυσιν, πάντα ταῦτα ἐργα φασίν εἶναι τῆς Ἀρτέμιδος μεμψιμοιρούσης ὅτι μὴ παρελήφθη πρὸς τὴν θυσίαν ὑπὸ τοῦ Οἰνέως οὗτος ἄρα βαθέως καθίκετο αὐτής ἢ τῶν ἱερείων διαφορά. καὶ μοι δόκω ὅραν αὐτὴν ἐν τῷ οὐ-ρανῷ τότε μόνην τῶν ἄλλων θεῶν εἰς Οἰνέως πεπορευμένων, δεινὰ ποιοῦσαν καὶ σχετιά-ξουσαν οἷας ἐορτής ἀπολειφθήσεται.

Available in photographs: GN.

1 ἱερείων διαφορά γ: ἱερῶν διαμαρτία β; ἱερείων διαμαρτία odd.
ON SACRIFICES

In view of what the dolts do at their sacrifices and their feasts and processions in honour of the gods, what they pray for and vow, and what opinions they hold about the gods, I doubt if anyone is so gloomy and woe-begone that he will not laugh to see the idiocy of their actions. Indeed, long before he laughs, I think, he will ask himself whether he should call them devout or, on the contrary, irreligious and pestilent, inasmuch as they have taken it for granted that the gods are so low and mean as to stand in need of men and to enjoy being flattered and to get angry when they are slighted.

Anyhow, the Aetolian incidents—the hardships of the Calydonians, all the violent deaths, and the dissolution of Meleager—were all due, they say, to Artemis, who held a grudge because she had not been included in Oeneus' invitation to his sacrifice; so deeply was she impressed by the superiority of his victims! Methinks I can see her in Heaven then, left all by herself when the other gods and goddesses had gone to the house of Oeneus, fussing and scolding about being left out of such a feast!
THE WORKS OF LUCIAN

2 Τοὺς δ' αὐτ Αἰθίοπας καὶ μακαρίους καὶ τρισευ- 
δαίμονας εἴποι τις ἄν, εἰ γε ἀπομηνυμένει τήν 
χάριν αὐτοῖς ὁ Ζεύς ἢν1 πρὸς αὐτὸν ἔπεδεξαντο 
δώδεκα ἤκεις ἡμέρας ἑστιάσαντες, καὶ ταῦτα ἑπαγό- 
μενον καὶ τοὺς ἄλλους θεούς.

Οὕτως οὔδέν, ὡς ἔοικεν, ἀμοσθὶ ποιοῦσιν ὁν 
pοιοῦσιν, ἀλλὰ πολοῦσιν τοῖς ἀνθρώποις τᾶγαθά, 
kαὶ ἑνεστὶ πρίασθαι παρ' αὐτῶν τὸ μὲν ὑγιαίνειν, 
eὶ τύχοι, βοιδίου, τὸ δὲ πλουτεῖν βοῶν τεττάρων, 
tὸ δὲ βασιλεύειν ἐκατόμβης, τὸ δὲ σῶν ἐπανελ- 
θεῖν ἐξ Ἰλίου εἰς Πύλον ταύρων ἐνύεα, καὶ τὸ ἐκ 
τῆς Αὐλίδος εἰς Ἰλιον διαπλέσαι παρθένου 
βασιλικῆς. ἡ μὲν γὰρ Ἐκάθη τὸ μὴ ἀλὼν τὴν 
pόλιν τότε ἐπρίατο παρὰ τῆς Ἀθηνᾶς βοῶν 
dώδεκα καὶ πέπλουν. εἰκάζειν δὲ χρῆ πολλὰ εἶναι 
ἀλεκτρυνόνοι καὶ στεφάνου καὶ λιβανωτοῦ μόνου 
pαρ' αὐτοῖς ὤνια.

3 Ταῦτα γε, οἶμαι, καὶ ὁ Χρύσης ἐπιστάμενος 
ἀτε ἱερεὺς ὁν καὶ γέρων καὶ τὰ θεῖα σοφός, ἐπειδὴ 
ἀπρακτος ἀπήκει παρὰ τοῦ Ἀγαμέμνονος, ὡς ἂν 
kαὶ προδανείς τῷ Ἀπόλλωνι τῆν χάριν δικαίο- 
λογεῖται καὶ ἀπαιτεῖ τὴν ἀμοιβὴν καὶ μόνον οὐκ 
ὅνειδίζει λέγων, "Ω βέλτιστε Ἀπόλλων, ἐγὼ μὲν 
σου τῶν νεών τέως ἀστεφάνωτον ὁντα πολλάκις 
ἐστεφάνωσα, καὶ τοσαύτα σοι μηρία ταύρων τε 
kαὶ αἰγῶν ἔκαυσα ἐπὶ τῶν βωμῶν, σὺ δὲ ἀμελεῖς 
μου τοιαῦτα πεποιθότος καὶ παρ' οὔδεν τίθεσαι 
tὸν ἐνεργήτην." τοιχαροῦν οὔτω κατεδυσώπησεν 
αὐτὸν ἐκ τῶν λόγων, ὥστε ἀρπασάμενος τὰ τόξα

1 MSS. add (before ἢν in κ, after ἢν in β) ἐν ἄρχῃ τῆς 
Ὀμήρου ποιήσεως, bracketed by Schmieder and subsequent 
editors.

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The Ethiopians, on the other hand, may well be called happy and thrice-blessed, if Zeus is really paying them back for the kindness that they showed him in dining him for twelve days running, and that too when he brought along the other gods!

So nothing, it seems, that they do is done without compensation. They sell men their blessings, and one can buy from them health, it may be, for a calf, wealth for four oxen, a royal throne for a hundred, a safe return from Troy to Pylos for nine bulls, and a fair voyage from Aulis to Troy for a king's daughter! Hecuba, you know, purchased temporary immunity for Troy from Athena for twelve oxen and a flock. One may imagine, too, that they have many things on sale for the price of a cock or a wreath or nothing more than incense.

Chryses knew this, I suppose, being a priest and an old man and wise in the ways of the gods; so when he came away from Agamemnon unsuccessful, it was just as if he had loaned his good works to Apollo; he took him to task, demanded his due, and all but insulted him, saying: "My good Apollo, I have often dressed your temple with wreaths when it lacked them before, and have burned in your honour all those thighs of bulls and goats upon your altars, but you neglect me when I am in such straits and take no account of your benefactor." ¹ Consequently, he so discomfited Apollo by his talk that he

¹ Iliad 1, 33 ff.
καὶ ἐπὶ τοῦ ναυστάθμου καθίσας ἔαυτὸν κατετό- 
ξενεῖ τῷ λοιμῷ τούς Ἀχαιόνις αὐταῖς ἕμμονοις 
καὶ κυσίν.

4 Ἐπεὶ δὲ ἄπαξ τοῦ Ἀπόλλωνος ἐμνήσθην, βού-
λομαι καὶ τὰ ἄλλα εἰπεῖν, ἃ περὶ αὐτοῦ οἱ σοφοὶ 
tῶν ἀνθρώπων λέγουσιν, οὕτως περὶ τοὺς 
ἐρωτας ἐδυστύχησεν οὐδὲ τοῦ Ἡκίνθου τὸν 
φόνον οὐδὲ τῆς Δάφνης τὴν ὑπερηψίαν, ἀλλ’ ὅτι 
καὶ καταγνωσθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ 
καὶ ἐξοστρακισθεὶς διὰ τούτο ἐκ τοῦ ὀμρανοῦ, 
ἐπέμφθη εἰς τὴν γῆν ἀνθρωπίνη χρησόμενος τῇ 
tύχῃ. ὅτε δὴ καὶ ἔθηεσεν ἐν Θηταλίᾳ παρὰ 
Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Δαομέδοτι, παρὰ 
tοῦτο μὲν γε οὐ μόνος ἀλλὰ μετὰ τοῦ Ὀσειδώνος, 
ἀμφότεροι πλυνθέντες ὑπ’ ἀπορίας καὶ ἐργαζόμε-
νοι τὸ τεῖχος: καὶ οὐδὲ ἐντελῇ τὸν μισθὸν ἐκομι-
σαντο παρὰ τοῦ Φρυγώς, ἀλλὰ προσώφειλεν αὐτοῖς 
πλέον ἡ τριάκοντα, φασὶ, δραχμὰς Τρωίκας.

5 Ἡ γὰρ οὗ ταῦτα σημειολογοῦσιν οἱ ποιηταὶ 
περὶ τῶν θεῶν καὶ πολὺ τούτων ἑρώτηρα περὶ τε 
Ἡφαίστου καὶ Προμηθέως καὶ Κρόνου καὶ Ῥέας 
καὶ σχεδὸν ὀλῆς τῆς τοῦ Δίος οἰκίας; καὶ ταῦτα 
παρακαλέσαντες τᾶς Μούσας συνφόδους ἐν ἀρχῇ 
tῶν ἐπῶν, ὡς δὲ ἔνθεοι γενόμενοι, ὡς το εἰκὸς, 
ἀδοσίνων ὡς ὁ μὲν Κρόνος ἐπειδὴ τάχιστα ἐξέτεμε 
tὸν πατέρα τὸν Οὐρανόν, ἐβασίλευσεν τε ἐν 
αὐτῷ καὶ τὰ τέκνα κατήσθεν ὀσπερ ὁ Ἀργεῖος 
Θυέστης ύστερον. ὁ δὲ Ζεὺς ἡ κλαπεῖς ὑπὸ τῆς 
Ῥέας ὑποβαλομένης τῶν λίθων εἰς τὴν Κρήτην 
ἐκτεθεὶς ὑπ’ αἰγὸς ἀνετράφη καθάπερ ὁ Τήλεφος

1 Θυέστης: ύστερον δὲ ὁ Ζεὺς γ. 

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caught up his bow and arrows, sat himself down above the ships, and shot down the Achaeans with the plague, even to their mules and dogs.

Having once alluded to Apollo, I wish to mention something else that gifted men say about him, not his misfortunes in love, such as the slaying of Hyacinthus and the superciliousness of Daphne, but that when he was found guilty of killing the Cyclopes and was banished from Heaven on account of it, he was sent to earth to try the lot of a mortal. On this occasion he actually became a serf in Thessaly under Admetus and in Phrygia under Laomedon, where, to be sure, he was not alone, but had Poseidon with him; and both of them were so poor that they had to make bricks and work upon the wall;¹ what is more, they did not even get full pay from the Phrygian, who owed them, it is said, a balance of more than thirty Trojan drachmas!

Is it not true that the poets gravely tell these tales about the gods, and others, too, far more hallowed than these, about Hephaestus, Prometheus, Cronus, Rhea and almost the whole family of Zeus? Yet, in beginning their poems, they invite the Muses to join their song! Inspired, no doubt, by the Muses, they sing that as soon as Cronus had castrated his father Heaven, he became king there and devoured his own children, like the Argive Thyestes in later time; that Zeus, stolen away by Rhea, who put the stone in his place, and abandoned in Crete, was nursed by a nanny-goat (just as

¹ Of Troy.
Υπό έλαφον και ο Πέρσης Κύρος ο πρότερος υπό της κυνός, εἰτ' εξελάσας τον πατέρα καὶ εἰς τὸ δεσμωτήριον καταβαλὼν αὐτὸς ἔσχε τὴν ἀρχὴν· ἐγγῆμε δὲ πολλὰς μὲν καὶ ἄλλας, ὑστάτην δὲ τὴν ἀδελφήν 1 κατὰ τοὺς Περσῶν καὶ Ασσυρίων νόμους· ἐρωτικὸς δὲ ὄν καὶ εἰς τὰ ἀφροδίσια ἐκ- κεχυμένος 3 ῥαδίως ἐνέπλησε παίδων τὸν οὐρανόν, τοὺς μὲν ἐξ ὀμοτίμων ποιησάμενοι, ἐνίως δὲ νόθους ἐκ τοῦ θνητοῦ καὶ ἑπιγείου γένους, ἀρτὶ μὲν ὁ γεννάδας γενόμενος χρυσός, ἀρτὶ δὲ ταύρος ἢ κύκνος ἢ ἀετός, καὶ ὅλως ποικιλῶτερος αὐτοῦ Πρωτέως· μόνην δὲ τὴν Ἀθηνᾶν ἐφύσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς ὑπ' αὐτὸν ἀτεχνῶς τὸν ἐγκέ- φαλον συλλαβῶν· τὸν μὲν γὰρ Διόνυσον ἡμετηλή, φασίν, ἐκ τῆς μητρὸς ἦτε κατομένης ἀρτάσας ἐν τῷ μηρῷ φέρον κατόριζε κατὰ ἔξετεμεν τῆς ἁδιόν ἐντάσης.

6 Ὅμοια δὲ τοῦτοις καὶ περὶ τῆς "Ἡρας ἄδουσιν, ἀνευ τῆς πρὸς τὸν ἄνδρα ὁμιλίας ὑπηνέμουν αὐτὴν παίδα γενήσαι τὸν "Ηφαιστον, οὐ μάλα εὐτυχῇ τούτῳ, ἀλλὰ βάναυσουν καὶ χαλκέα καὶ πυρίτην, ἐν καπνῷ τὸ πάν βιοῦτα καὶ σπινθήρων ἀνά- πλεουν οἷα δὴ καμινευτὴν, καὶ οὐδὲ ἅρτιον τῷ πόδε- χωλευθήναι γὰρ αὐτῶν ἀπὸ τοῦ πτώματος, ὅποτε ἔρρήφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, καὶ εἰ γε μὴ οἱ Ἴημιοι καλός ποιοῦντες ἔτι φερόμενοι αὐτῶν ὑπεδέξαντο, κἂν ἐστινήκει ἢμῖν ὁ "Ηφαιστος ὅσπερ ὁ Ἀστυάναξ ἀπὸ τοῦ πύργου κατα- πεσών.

1 τὴν Ἕραν τὴν ἀδελφήν β.
2 τούτῳ καὶ β.
3 ἐκκεχυμένου Cobet: κεχυμένος, MSS.

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Telephus was nursed by a doe and the Persian, Cyrus the Elder, by a bitch) and then drove his father out, threw him into prison, and held the sovereignty himself; that, in addition to many other wives, he at last married his sister, following the laws of the Persians and the Assyrians; that, being passionate and prone to the pleasures of love, he soon filled Heaven with children, some of whom he got by his equals in station and some illegitimately of mortal, earthly stock, now turning into gold, this gallant squire, now into a bull or a swan or an eagle, and in short, showing himself more changeable than even Proteus; and that Athena was the only one to be born of his head, conceived at the very root of his brain, for as to Dionysus, they say, Zeus took him prematurely from his mother while she was still ablaze, implanted him hastily in his own thigh, and cut him out when labour came on.

Their rhapsodies about Hera are of similar tenor, that without intercourse with her husband she became the mother of a wind-child, Hephaestus, who, however, is not in great luck, but works at the blacksmith’s trade over a fire, living in smoke most of the time and covered with cinders, as is natural with a forge-tender; moreover, he is not even straight-limbed, as he was lamed by his fall when Zeus threw him out of Heaven. In fact, if the Lemnians had not obligingly caught him while he was still in the air, we should have had our Hephaestus killed just like Astyanax when he fell from the battlements.¹

¹ The notion that the Lemnians caught Hephaestus as he fell is Lucian’s own contribution. He expects his audience to be aware that he is giving them a sly misinterpretation of Homer’s ἀφαρ κομισαντο πεσόντα (Iliad, 1, 594).

VOL. III
ΤῊ Ηφαίστου μέτρια: τὸν δὲ Προμηθέα τὶς οὐκ οἶδεν οἷα ἔπαθεν, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν; καὶ γὰρ αὐτῷ καὶ τούτῳ εἰς τὴν Σκυθίαν ἀγαγῶν ὁ Ζεὺς ἀνεσταύρωσεν ἐπὶ τοῦ Καουκάσου, τὸν ἄετον αὐτῷ παρακατστήσας τῷ ἦπαρ ὑσμέραι κολάψοντα.

7. Οὕτως μὲν οὖν ἐξετέλεσε τὴν καταδίκην. ἢ Ῥέα δὲ—χρὴ γὰρ ἵσως καὶ ταῦτα εἰπεῖν—πῶς οὐκ ἄσχημονεί καὶ δεινὰ ποιεῖ, γραῦς μὲν ἤδη καὶ ἐξωρος ὅσα καὶ τοσοῦτων μὴτηρ ϑεοῦ, παιδεραστοῦσα δὲ ἐτί καὶ ξηλοτυποῦσα καὶ τὸν Ἀττιν ἐπὶ τῶν λεόντων περιφέρουσα, καὶ ταῦτα μηκέτι χρήσιμον εἰναι δυνάμενον; ὅστε πὼς ἂν ἔτι μέμφετο τις ἥ τῇ Ἀφροδίτῃ ὃτι μοιχεύεται, ἥ τῇ Σελήνῃ πρὸς τὸν Ἐνδυμώνα κατιούσῃ πολλάκις ἐκ μέσης τῆς ὁδοῦ;

8. Φέρε δὲ ἤδη τούτων ἀφέμενοι τῶν λόγων εἰς αὐτὸν ἀνέλθωμεν τῶν ὀυρανῶν ποιητικὸς ἀναπτάμενοι κατὰ τὴν αὐτὴν Ὀμήρου καὶ Ἑρμήδω ὁδὸν καὶ θεασώμεθα ὅπως διακεκόσμηται τὰ ἄνω. καὶ ὅτι μὲν χαλκοῦς ἔστιν τὰ ἔξω, καὶ πρὸ ἡμῶν τοῦ Ὀμήρου λέγοντος ἠκούσαμεν ὑπερβάντα δὲ καὶ ἀνακύψαντε μικρὸν εἰς τὸ ἄνω καὶ ἀτεχνῶς ἐπὶ τοῦ νῦτον γενομένῳ φῶς τε λαμπρότερον φαίνεται καὶ ἡλιός καθαρότερος καὶ ἀστρα διανυγέστερα καὶ τὸ πῶν ἡμέρα καὶ χρυσὸν τὸ δίσερον. εἰς ὕποντων δὲ πρώτα μὲν οἴκουσιν αἱ Ὀμῶν πυλώρουσι γὰρ ἐπείτα δ' ἢ Ἰρις καὶ Ὁ Ἐρμῆς ὄντες υπηρέται καὶ ἀγγέλιαφοροὶ τοῦ Διὸς, ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον ἀναμεστὸν ἀπάσης τέχνης, μετὰ δὲ αἱ τῶν θεῶν

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But Hephaestus came off quite well beside Prometheus. Who does not know what happened to him because he was too philanthropic? Taking him to Scythia, Zeus pegged him out on the Caucasus and posted an eagle at his side to peck at his liver every day.

Prometheus, then, received a sentence and served it out, but what about Rhea? One must surely speak of this also. Does not she misconduct herself and behave dreadfully? Although she is an old woman, past her best years, the mother of so many gods, nevertheless she still has a love affair with a boy and is jealous, and she takes Attis about with her behind her lions, in spite of the fact that he cannot be of any use to her now. So how can one find fault with Aphrodite for being unfaithful to her husband, or with Selene for going down to visit Endymion time and again in the middle of her journey?

Come, dismissing this topic, let us go up to Heaven itself, soaring up poet-fashion by the same route as Homer and Hesiod, and let us see how they have arranged things on high. That it is bronze on the outside we learned from Homer, who anticipated us in saying so. But when one climbs over the edge, puts up one's head a little way into the world above, and really gets up on the "back,"¹ the light is brighter, the sun is clearer, the stars are shinier, it is day everywhere, and the ground is of gold. As you go in, the Hours live in the first house, for they are the warders of the gate; then come Iris and Hermes, who are attendants and messengers of Zeus; next, there is the smithy of Hephaestus, filled with works of art of every kind, and after that,

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οίκια καὶ τοῦ Δίος τὰ βασίλεια, ταῦτα πάντα
περικαλλῆ τοῦ Ἡφαίστου κατασκευάσαντος.

9 "οἱ δὲ θεοὶ παρ' Ζηνὶ καθήμενοι"—πρέπει γάρ,
οίμαι, ἄνω ἄντα μεγαληγορεῖν—ἀποσκοποῦσιν
εἰς τὴν γῆν καὶ πάντη περιβλέπουσιν ἐπικύπτουν-
tes εἰ ποθεν ὄψονται πῦρ ἀναπτόμενον ἢ ἀνα-
φέρομεν κυσαν "ἐλισσομένην περὶ καπνῷ."  
καὶ μὲν θύη τις, εὐωχοῦνται πάντες ἐπικεχηροῖς
τῷ καπνῷ καὶ τὸ αἷμα πίνοντες τοῖς βωμοῖς
προσχεόμενον 1 ὄσπερ αἱ μύαι ἢν δὲ οἰκοσιτῶ-
σιν, νέκταρ καὶ ἀμβροσία τὸ δείπνουν. πάλαι
μὲν οὖν καὶ ἀνθρωποὶ συνειστίωντο καὶ συνέπτων
αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος: ἐπεὶ δὲ ἦσαν
ὑβρισταῖ καὶ λάλοι, ἑκείνοι μὲν ἐτι καὶ νῦν κολά-
ζονται, ἅβατος δὲ τῷ θυτῷ γένει καὶ ἀπόρρητος
ὁ οὐρανός.

10 Τοιοῦτος ὁ βίος τῶν θεῶν. τουγαροῦν καὶ οἱ
ἀνθρώποι συνφόδα τούτοις καὶ ἁκόλουθα περὶ τᾶς
θρησκείας ἐπιτηδεύουσιν. καὶ πρῶτον μὲν ὅλης
ἀπετέμοντο καὶ ὅρη ἀνέθεσαν καὶ ὅρνεα καθιέρω-
σαν καὶ φυτὰ ἐπεφώνησαν ἐκάστῳ θεῷ. μετὰ δὲ
νεμάμενοι κατὰ ἐθνη σέβοντι καὶ πολύτατα αὐτῶν
ἀποφαίνουσιν, ὁ μὲν Δελφὸς τὸν Ἀπόλλων καὶ ὁ
Δήλος, ὁ δὲ Ἀθηναῖος τὴν Ἀθηνᾶν—μαρτυρεῖται
γοῦν τὴν οἰκείοτητα τῷ ὄνοματι—καὶ τὴν Ἡραν
ὁ Ἀργεῖος καὶ ὁ Μυγδόνιος τὴν Ῥέαν καὶ τὴν
Ἀφροδίτην ὁ Πάφιος. οἱ δ' αὖ Κρήτες οὐ γε-
νέσθαι παρ' αὐτοῖς οὔδε τραφήναι μόνον τὸν Δία
λέγουσιν, ἀλλὰ καὶ τάφον αὐτοῦ δεικνύουσιν καὶ
ἡμεῖς ἅρα τοσοῦτον ἤπατήμεθα χρόνον οἴμενοι

1 tois bomeis proschaymenon: a gloss? periexomeneon CA, editors since Dindorf.

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the houses of the gods and the palace of Zeus, all very handsomely built by Hephaestus. "The gods, assembled in the house of Zeus" — it is in order, I take it, to elevate one's diction when one is on high — look off at the earth and gaze about in every direction, leaning down to see if they can see fire being lighted anywhere, or steam drifting up to them "about the smoke entwined." If anybody sacrifices, they all have a feast, opening their mouths for the smoke and drinking the blood that is spilt at the altars, just like flies; but if they dine at home, their meal is nectar and ambrosia. In days of old, men used to dine and drink with them — Ixion and Tantalus — but as they behaved shockingly and talked too much, they are still undergoing punishment to this day, and there is now no admission for human beings to Heaven, which is strictly private.

That is the way the gods live, and as a result, the practices of men in the matter of divine worship are harmonious and consistent with all that. First they fenced off groves, dedicated mountains, consecrated birds and assigned plants to each god. Then they divided them up, and now worship them by nations and claim them as fellow-countrymen; the Delphians claim Apollo, and so do the Delians, the Athenians Athena (in fact, she proves her kinship by her name), the Argives Hera, the Mygdonians Rhea, the Paphians Aphrodite. As for the Cretans, they not only say that Zeus was born and brought up among them, but even point out his tomb. We were mistaken all this while, then, in thinking that thunder

1 Iliad 4, 1. 2 Iliad 1, 317.
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tόν Δία βροντάν τε καὶ ύειν καὶ τά ἂλλα πάντα ἐπιτελεῖν, ὁ δὲ ἐλελήθη καὶ πάλαι τεθνεῶς παρὰ Κρησὶ τεθαμμένος.

11 Ἕπειτα δὲ ναοὺς ἐγείραντες ἵνα αὐτοῖς μὴ ἀοικοῦσιν μὴ ἀνέστιοι δὴθεν ὡσιν, εἰκόνας αὐτοῖς ἀπεικονίζοντι παρακαλέσαντες ἡ Πραξιτέλης ἡ Πολύκλειτος ἡ Φειδίας, οἱ δὲ οὐκ οἴδα ὅπου ἰδόντες ἀναπλάττοι γενεήτην μὲν τόν Δία, παϊδὰ δὲ εἰς αἱ τῶν Ἀπόλλωνα καὶ τῶν Ἐρμῆν ὑπηνύτην καὶ τῶν Ποσειδώνα κυανοχαῖτιν καὶ γλαυκῶπιν τὴν Ἀθηνᾶν. ὡμοὶ δ’ οὖν οἱ παρα- ὀντες εἰς τὸν νεῶν οὔτε τὸν ἐξ Ἰνδῶν ἐλέφαντα ἔτι οὖν ταῖς ὁμιῶν οὔτε τὸ ἐκ τῆς Θρᾴκης μεταλ- λευθέν χρυσόν ἀλλ’ αὐτὸν τὸν Κρόνου καὶ Ἡράς, εἰς τὴν γῆν ὑπὸ Φειδίου μετρικομένον καὶ τὴν Πισαίαν ἐρήμιαν ἐπισκοπεῖν κεκελευσμένον, ἀγα- πῶντα εἰ διὰ πέντε ὅλων ἔτών θύσει τῆς αὐτῆς πάρεργον Ἡλιοθῆραν.

12 Θέμενοι δὲ βωμοὺς καὶ προρρήσεις καὶ περιπατήσαν μισῆς τὰς θυσίας, βοῦν μὲν ἀρο- τήρα ὁ γεωργός, ἄρνα δὲ ὁ ποιήμα καὶ αἴγα ὁ αἰτόλος, ὁ δὲ τὶς λιβανωτῶν ἡ πόπανον, ὁ δὲ τὴν ἐλάσσοντα τὸν θεῶν κύσας μοὸν τὴν ἐαυτοῦ δεξιάν. ἀλλ’ οἱ γε θύταις—ἐπ᾽ ἐκείνων γὰρ ἑπάνεμι—στεφανώσαντες τὸ ξύλο καὶ πολὺ γε προτεροῦ ἐξετάσαντες εἰ ἐνετέλεσ εἰς, ῥα μηδὲ τῶν ἁργήστων τι κατασφάττωσιν, προσάγουσι τῷ βωμῷ καὶ φοινίκας ἐν ὀφθαλμοῖς του θεοῦ γορεῖν τι μυκόμενον καὶ ὡς τὸ εἰκὸς εὐφημοῖν καὶ ἡμῖνοι ήδη τῇ θυσίᾳ ἐπαυλοῦν. τὸι οὐκ

1 ὅπως γ. 2 κύσας Cobet: σείσας γ, φιλήσας β. 3 τὴν αὐτοῦ δεξιάν β.
ON SACRIFICES

and rain and everything else comes from Zeus; if we had but known it, he has been dead and buried in Crete this long time!

Then too they erect temples, in order that the gods may not be houseless and heartless, of course; and they fashion images in their likeness, sending for a Praxiteles or a Polycleitus or a Phidias, who have caught sight of them somewhere and represent Zeus as a bearded man, Apollo as a perennial boy, Hermes with his first moustache, Poseidon with sea-blue hair and Athena with green eyes! In spite of all, those who enter the temple think that what they behold is not now ivory from India nor gold mined in Thrace, but the very son of Cronus and Rhea, transported to earth by Phidias and bidden to be overlord of deserted Pisa, thinking himself lucky if he gets a sacrifice once in four long years as an incident to the Olympic games.

When they have established altars and formulae and lustral rites, they present their sacrifices, the farmer an ox from the plough, the shepherd a lamb, the goatherd a goat, someone else incense or a cake; the poor man, however, propitiates the god by just kissing his own hand. But those who offer victims (to come back to them) deck the animal with garlands, after finding out far in advance whether it is perfect or not, in order that they may not kill something that is of no use to them; then they bring it to the altar and slaughter it under the god’s eyes, while it bellows plaintively—making, we must suppose, auspicious sounds, and fluting low music to accompany the sacrifice! Who would not suppose that

\[1\] Cf. Sallat. 17.
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ἀν εἰκάσειςν ἥδεσθαι ταύτα ὅρωντας τοὺς θεούς;
καὶ τὸ μὲν πρὸγραμμά φησι μὴ παριέναι εἰς τὸ
eἰσὼ τῶν περιρραντηριῶν ὅστις μὴ καθαρὸς ἔστιν
tὰς χείρας· ὦ δὲ ἰερεύς αὐτὸς ἐστηκεν ἡμαγμένος
καὶ ὡσπερ ὁ Κύκλωψ ἐκεῖνος ἀνατέμνων καὶ τὰ
ἐγκατα ἔξαιρὼν καὶ καρδιόνυλκων καὶ τὸ αἷμα τῷ
βωμῷ περιχέων καὶ τῇ γὰρ ὦκ νεφελεῖς ἐπιτελῶν;
ἐπὶ πᾶσι δὲ πῦρ ἀνακαύσας ἐπέθηκε φέρων αὐτῇ
dορὰ τὴν αἴγα καὶ αὐτοῖς ἔριος τὸ πρόβατον· ἢ
dὲ κνίσα θεσπέσιος καὶ ἱεροπρεπὴς χωρεῖ ἂνω καὶ
eἰς αὐτὸν τὸν οὐρανὸν ἤρέμα διασκίδναται.

Ἅμεν γε Σκύθης πάσας τὰς θυσίας ἀφεῖς καὶ
ἡγησάμενος ταπεινὰς αὐτούς τοὺς ἀνθρώπους τῇ
Ἀρτέμιδι παρίστησθε καὶ οὕτως ποιῶν ἄρεσκει
tὴν θεόν.

14 Ταύτα μὲν δὴ ἵσως μέτρια καὶ τὰ ὑπ’ Ἀσ-
συρίων γιγνόμενα καὶ ὑπὸ Φρυγῶν καὶ Δυδῶν,
ἡν δ’ εἰς τὴν Αἴγυπτον ἔλθης, τότε δὴ τότε ὃς
πολλά τὰ σεμνὰ καὶ ὡς ἀληθῶς ἄξια τοῦ οὐρανοῦ,
κρισπρόσωπον μὲν τὸν Δία, κυνοπρόσωπον δὲ τὸν
βέλτιστον Ἑρμῆν καὶ τὸν Πάνα ὅλον τράγον καὶ
ἴβιν τινα καὶ κροκόδειλον ἔτερον καὶ πίθηκον.

εἰ δὲ ἔθελεις καὶ ταύτα δαήμεναι, ὃφ’ εὐ ἐἰδῆς,
ἀκοῦσῃ πολλῶν σοφιστῶν καὶ γραμματέων καὶ
προφητῶν ἐξυρημένων δυνηγουμένων,—πρότερον
dε, φησίν ὁ λόγος, “θύρας δ’ ἐπίθεσθε βέβηλοι”

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the gods like to see all this? And although the notice says that no one is to be allowed within the holy-water who has not clean hands, the priest himself stands there all bloody, just like the Cyclops of old, cutting up the victim, removing the entrails, plucking out the heart, pouring the blood about the altar, and doing everything possible in the way of piety. To crown it all, he lights a fire and puts upon it the goat, skin and all, and the sheep, wool and all; and the smoke, divine and holy, mounts upward and gradually dissipates into Heaven itself.

The Scythians, indeed, reject all the sacrificial animals and think them too mean; they actually offer men to Artemis and by so doing gratify the goddess!

These practices are all very well, no doubt, and also those of the Assyrians and those of the Phrygians and Lydians; but if you go to Egypt, then, ah! then you will see much that is venerable and truly in keeping with Heaven—Zeus with the head of a ram, good Hermes with the head of a dog, Pan completely metamorphosed into a goat, some other god into an ibis, another into a crocodile, another into a monkey!

Wouldst thou enquire the cause of these doings in order to know it," ¹

you will hear plenty of men of letters and scribes and shaven prophets say— but first of all, as the saying goes, "Uninitiate, shut up your doors!"—that

¹ *Iliad* 6, 150.

² An oft-quoted tag from a lost Orphic poem. Those who have not been initiated in the mysteries are required to go into their houses and close the doors, because the emblems of Dionysus are going to pass through the streets.
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—ώς ἀρα ὑπὸ τὸν πόλεμον 1 καὶ τῶν γυγάντων τὴν ἐπανάστασιν οἱ θεοὶ φοβηθέντες ἦκον εἰς τὴν Ἀἰγυπτίων ὡς δὴ ἐναῦθα λησόμενοι τοὺς πολεμίους· εἰθ’ ὁ μὲν αὐτῶν ὑπέδω τράγον, ὁ δὲ κρίνω ὑπὸ τοῦ δέους, ὁ δὲ θηρίων ἡ ὑρνευν· διὸ δὴ εἰσέτε καὶ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς. ταῦτα γὰρ ἀμέλει ἐν τοῖς ἄδυτοις ἀπόκειται γραφέντα πλεῖον ἡ πρὸ ἐτῶν μυρίων.

15 Αἱ δὲ θυσίαι καὶ παρ’ ἐκείνοις αἱ αὐταί, πλὴν ὅτι πενθοῦσι τὸ ἱερεῖον καὶ κόπτουται περιστάντες ἢδη πεφονευμένον. οἱ δὲ καὶ θάπτοντι μόνον ἀποσφάξαντες.

‘Ὁ μὲν γὰρ Ἄπις, ὁ μέγιστος αὐτοῖς θεός, ἔκκεντάμην, τὸς οὕτω περὶ πολλῶν ποιεῖται τὴν κόμην ὅστις ὅσκο καὶ ἐπεξύρησε καὶ ψιλὸν 2 ἐπὶ τῆς κεφαλῆς τὸ πένθος ἐπεδείξατο, κἂν τὸν Νίσσου ἔχῃ πλόκαμον τῶν πορφυρῶν; ἔστι δὲ ὁ Ἄπις ἐξ ἀγέλης θεὸς, ἐπὶ τῷ πρῶτῳ χειροτονούμενος ὡς πολὺ καλλίων καὶ σεμνότερος τῶν ἰδιωτῶν θεῶν.

Ταῦτα οὕτω γιγνόμενα καὶ ὑπὸ τῶν πολλῶν πιστευόμενα δεῖσθαι μοι δοκεῖ τοῦ μὲν ἐπιτιμήσοντος οὖδενός, Ἡρακλείτου δὲ τῶν ἡ Δημοκρίτου, τοῦ μὲν γελασομένου τὴν ἄγνοιαν αὐτῶν, τοῦ δὲ τὴν ἄνοιαν ὀδυρουμένου.

1 τῶν πολεμίων γ. 2 ψηλῶν β.
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on the eve of the war, the revolt of the giants, the
gods were panic-stricken and came to Egypt, thinking
that surely there they could hide from their enemies;
and then one of them in his terror entered into a
goat, another into a ram, and others into other
beasts or birds; so of course the gods still keep the
forms they took then. All this, naturally, is on
record in the temples, having been committed to
writing more than ten thousand years ago!

Sacrifices are the same there as with us, except
that they mourn over the victim, standing about it
and beating their breasts after it has been slain. In
some cases they even bury it after simply cutting its
throat.

And if Apis, the greatest of their gods, dies, who
is there who thinks so much of his hair that he does
not shave it off and baldly show his mourning on
his head, even if he has the purple tress of Nisus?¹
But Apis is a god out of the herd, chosen to succeed
the former Apis on the ground that he is far more
handsome and majestic than the run of cattle!

Actions and beliefs like these on the part of the
public seem to me to require, not someone to cen-
sure them, but a Heracleitus or a Democritus, the
one to laugh at their ignorance, the other to bewail
their folly.

¹ Nisus, king of Megara, had something in common with
Samson, for as long as the purple tress remained where it
belonged, his city was safe. Ovid (Metam. 8, 1-151) tells
how his daughter robbed him of it, and became Scylla.
THE IGNORANT BOOK-COLLECTOR

This too is a diatribe, an excellent illustration of that sort of diatribe which made the word to us moderns synonymous with invective. It is far from a school exercise, but was directed against a real person, a Syrian (§ 19), evidently well enough known to Lucian's auditors. A scholiast (probably Bishop Arethas, who was himself a book-collector) remarks: "If I may guess, Lucian, you asked him for the loan of a book, and when you did not get it, requited him with this handsome token of your esteem!" It was written after the death of Peregrinus Proteus and during the reign of Marcus Aurelius, about 170 A.D.
ΠΡΟΣ ΤΟΝ ΑΠΑΙΔΕΤΤΟΝ ΚΑΙ ΠΟΛΛΑ ΒΙΒΛΙΑ ΩΝΟΤΜΕΝΩΝ

1. Καὶ μὴν ἐναντίον ἐστὶν οὐ έθέλεις ὁ νῦν ποιεῖς.
οἵει μὲν γὰρ ἐν παιδείᾳ καὶ αὐτὸς εἰναὶ τὴς δόξης
σπουδῆς συνωνούμενος τὰ κάλλιστα τῶν βιβλίων.
τὸ δὲ σοι περὶ τὰ κάτω χωρεῖ, καὶ ἔλεγχος γίγνε-
ται τῇ ἀπαίδευσίᾳ πώς τούτο. μάλιστα δὲ
οὔδὲ τὰ κάλλιστα ὑνή, ἀλλὰ πιστεύεις τοῖς ὡς
ἐμιχεῖ ἑπαννοῦσί καὶ ἔρμαιον εἰ τῶν τὰ τοιαῦτα
ἐπιψευδομένων τοῖς βιβλίοις καὶ θησαυρός ἐτοιμός
τοῖς κατήλοις αὐτῶν. ἦ πόθεν γὰρ σοι διαγνῶναι
dυνατόν, τίνα μὲν παλαιὰ καὶ πολλοὶ ἄξια, τίνα
dὲ φαῦλα καὶ ἄλλως σαπρὰ, εἴ μὴ τῷ διαβε-
βρῶσθαι καὶ κατακεκόφθαι αὐτὰ τεκμάριον καὶ
συμβούλους τοὺς σέας ἐπὶ τὴν ἐξέτασιν παρα-
λαμβάνοις; 1 ἐπεὶ τοῦ ἀκριβοῦς ἡ ἀσφάλους ἐν
αὐτοῖς τώς ἡ ποία διάγνωσις;

2. Ἔνα δὲ σοι δῶ αὐτὰ ἐκεῖνα κεκρικέναι, ὡς ὁ
Καλλίνος εἰς κάλλος ἢ ὁ ἀοίδιος Ἄττικος σὺν
ἐπιμελείᾳ τῇ πάσῃ ἔγραψαν, 2 σοὶ τὶ ὄφελος, ὥ

Available in photographs: GRN.

1 παραλαμβάνοις Guyet: παραλαμβάνεις MSS.
2 ἔγραψαν Herwerden: γράφαιεν MSS.

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Truly, what you are now doing is the reverse of what you are aiming to do. You expect to get a reputation for learning by zealously buying up the finest books, but the thing goes by opposites and in a way becomes proof of your ignorance. Indeed, you do not buy the finest; you rely upon men who bestow their praise hit-and-miss, you are a god-send to the people that tell such lies about books, and a treasure-trove ready to hand to those who traffic in them. Why, how can you tell what books are old and highly valuable, and what are worthless and simply in wretched repair—unless you judge them by the extent to which they are eaten into and cut up, calling the book-worms into counsel to settle the question? As to their correctness and freedom from mistakes, what judgement have you, and what is it worth?

Yet suppose I grant you that you have selected the very éditions de luxe that were prepared by Callinus or by the famous Atticus with the utmost care.\footnote{Not old, though they look old.} \footnote{Both Atticus and Callinus are mentioned again as scribes in this piece (24); Callinus is not elsewhere mentioned, but Atticus is supposed to be the “publisher” of the Atticiana, editions which had great repute in antiquity. It is hardly likely that he is Cicero’s friend.}

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θαυμάσιε, τοῦ κτήματος οὔτε εἰδότι τὸ κάλλος αὐτῶν οὔτε χρησομένω ποτὲ οὐδὲν μᾶλλον ἢ τυφλὸς ἂν τις ἀπολάύσει κάλλους παιδικῶν; σὺ δὲ ἀνεφομένοις μὲν τοῖς ὀφθαλμοῖς ὀρᾶς τὰ βιβλία, καὶ νὴ Δία κατακόρως, καὶ ἀναγνώσκεις ἐνοικία πάνω ἐπιτρέχων, φθάνοντος τοῦ ὀφθαλμοῦ τὸ στόμα· οὐδέπω δὲ τούτῳ μοι ἰκανόν, ἣν μὴ εἰδής τὴν ἀρέτην καὶ κακίαν ἐκάστου τῶν ἐγγεγραμμένων καὶ συνήθες ὡστε μὲν ὁ νοῦς σύμπασιν, τίς δὲ ἡ τάξει τῶν ὄνομάτων, ὕσα τε πρὸς τὸν ὀρθῶν κανόνα τῷ συγγραφεῖ ἀπηκρίβωται καὶ ὕσα κίβδηλα καὶ νόθα καὶ παρακεκομένα.

3  Τι οὖν; φής καὶ ταύτα¹ μὴ μαθῶν ἦμιν εἰδέναι; πόθεν, εἰ μὴ ποτὲ παρὰ τῶν Μοῦσῶν κλώνα δάφνης καθάπερ ὁ ποιμὴν ἔκεινος λαβών; Ἔλικώνα μὲν γὰρ, ἵνα διατρίβειν ἂθει λέγονται, οὐδὲ ἀκήκοας οἴμαι ποτε, οὐδὲ τὰς αὐτὰς² διατριβὰς ἦμιν ἐν παισίν ἐποιοῦ· σοὶ καὶ μεμνήσθαι Μοῦσῶν ἀνόσσιον. ἔκειναι γὰρ ποιμένι μὲν οὐκ ἄν ὁλίγησαν φαινῆσαι σκληρῷ ἀνδρὶ καὶ δασεὶ καὶ πολύν τὸν ἦλιον ἐπὶ τῷ σώματι ἐμφαίνοντι, οὐδὲ δὲ σοὶ—καὶ μοι πρὸς τής Διβανίτιδος ἀφες ἐν τῷ παρόντι τὸ μὴ σύμπαντα σαφῶς εἰπεῖν—οὐδὲ ἐγγύς γενέσθαι ποτ’ ἄν εῦ οἴδ’ ὅτι ἤξισαν, ἀλλ’ ἀντὶ τῆς δάφνης μυρρίνη ἄν ἢ καὶ μαλάχης φύλλως μαστυγοῦσαι ἀπῆλλαξαν ἄν τῶν τοιούτων, ὡς μὴ

¹ ταύτα Naber: τάτα MSS.
² τὰς αὐτὰς Marcilius: τοιαύτας MSS.

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What good, you strange person, will it do you to own them, when you do not understand their beauty and will never make use of it one whit more than a blind man would enjoy beauty in favourites? To be sure you look at your books with your eyes open and quite as much as you like, and you read some of them aloud with great fluency, keeping your eyes in advance of your lips; but I do not consider that enough, unless you know the merits and defects of each passage in their contents, unless you understand what every sentence means, how to construe the words, what expressions have been accurately turned by the writer in accordance with the canon of good use, and what are false, illegitimate, and counterfeit.

Come now, do you maintain that without instruction you know as much as we? How can you, unless, like the shepherd of old, you once received a branch of laurel from the Muses? Helicon, which the goddesses are said to haunt, you never even heard of, I take it, and your haunts in your boyhood were not the same as ours. That you should even mention the Muses is impious. They would not have shrunk from showing themselves to a shepherd, a hard-bitten, hairy man displaying rich tan on his body, but as for the like of you—in the name of your lady of Lebanon ² dispense me for the present from giving a full description of you in plain language!—they would never have deigned, I am sure, to come near you, but instead of giving you laurel they would have scourged you with myrtle or sprays of mallow and would have made you keep your distance from those

¹ Hesiod: see the Theogony 29 ff.
² Aphrodite, perhaps, or Astarte; in later times there was a notorious cult of Aphrodite on Lebanon: Eusebius, Vit. Constantini 3, 53.
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μιᾶναι μήτε τὸν 'Ολμείων μήτε τὴν τοῦ Ἰπποῦ κρήνην, ἀπερ ἡ ποιμνίως διψῶσιν ἢ ποιμένων στόμασι καθαροῖς ποτίμα.

Καίτοι οὖν, εἰ καὶ πάνυ ἀναίσχυντος εἰ καὶ ἀνδρεῖος τὰ τοιαύτα, τολμήσειας ἂν ποτε εἴπειν ὡς ἐπαιδεύθησε ἡ ἐμέλησέ σοι πώποτε τῆς ἐν χρώ
ῥος τὰ βιβλία συνουσίας ἡ ὡς διδάσκαλος σοι
οδείν ἢ τῷ δείνι συνεφοίτας. ἀλλ' ἐν τούτῳ
μόνον πάντα ἐκείνα ἀναδραμεῖσθαι νῦν ἐπίτεις,
τῷ κτάσθαι πολλὰ βιβλία. κατὰ δὴ ταῦτα,
ἐκεῖνα ἔχει συλλαβῶν τὰ τοῦ Δημοσθένους ὡσα
τῇ χειρὶ τῇ αὐτοῦ ὁ ῥήτωρ ἐγραψε, καὶ τὰ τοῦ
Θουκυδίδου ὡσα παρὰ τοῦ Δημοσθένους καὶ αὐτὰ
ἀκτάκις μεταγεγραμμένα εὑρέθη, καὶ ὅλως
Ἀπαντᾶ ἐκεῖνα ὡσα ὁ Σύλλας Ἀθήνηθεν εἰς Ἰταλίαν
ἐξεπεμψε· τί ἂν πλέον ἐκ τούτου εἰς παιδείαν
κτῆσαιον, κὰν ὑποβαλόμενον αὐτὰ ἐπικαθεύνης ἡ
συγκολλήσας καὶ περιβαλόμενος περινοστῆσ; πίθηκος γὰρ ὁ πίθηκος, ἡ παροιμία φησὶ, κὰν
χρύσα ἐχθη σύμβολα. καὶ σὺ τοίνυν βιβλίον
μὲν ἔχεις ἐν τῇ χειρὶ καὶ ἀναγιγνώσκεις ἀεὶ, τῶν
de ἀναγιγνωσκομένων οἴσθα οὔδεν, ἀλλ' ὅνος
λύρας ἀκούεις κινῶν τὰ ὄντα.

Ὡς εἰ γε τὸ κεκτήσθαι τὰ βιβλία καὶ πεπαί
δεμένου ἀπεφαίνε τὸν ἐχοντα, πολλοὺ ἄν ὡς
ἄληθῶς τὸ κτῆμα ἤν ἄξιον καὶ μόνων ὑμῶν τῶν
πλουσίων, εἰ ὡσπερ ἐξ ἀγορᾶ ἢν πριασθαι τοὺς

1 εὑρέθη, καὶ ὅλως Α.Μ.Η.: εὑρέθη καλὸς MSS.; εὑρέθη
καλῶς, καὶ Bekker, Dindorf.

1 Of the copies of his own works and those of Thucydides
written by Demosthenes we have no other notice; Sulla
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regions, so as not to pollute either Olmeios or Hippocrene, whose waters only thirsty flocks or the clean lips of shepherds may drink.

No matter how shameless you are and how courageous in such matters, you would never dare to say that you have had an education, or that you ever troubled yourself to associate intimately with books, or that So-and-so was your teacher and you went to school with So-and-so. You expect to make up for all that now by one single expedient—by getting many books. On that theory, collect and keep all those manuscripts of Demosthenes that the orator wrote with his own hand, and those of Thucydides that were found to have been copied, likewise by Demosthenes, eight times over, and even all the books that Sulla sent from Athens to Italy.\(^1\) What would you gain by it in the way of learning, even if you should put them under your pillow and sleep on them or should glue them together and walk about dressed in them? "A monkey is always a monkey," says the proverb, "even if he has birth-tokens of gold."\(^2\) Although you have a book in your hand and read all the time, you do not understand a single thing that you read, but you are like the donkey that listens to the lyre and wags his ears.

If possessing books made their owner learned, they would indeed be a possession of great price, and only rich men like you would have them, since you could buy them at auction, as it were, outbidding us poor

\(^1\) These were trinkets put in the cradle or the clothing of a child when it was abandoned, as proof of good birth and as a possible means of identification later. Hyginus (187) calls them *insignia ingenii.*
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πένθητας ἡμᾶς ὑπερβάλλοντας. τίς δὲ τοῖς ἐμ-πόροις καὶ τοῖς βιβλιοκατῆλοις ἦρισεν ἄν περὶ παιδείας τοσαύτα βιβλία ἔχουσι καὶ πωλοῦσιν; ἀλλ' εἶ γε διελέγχειν ἔθελες, ὃψει μηδ' ἐκείνους πολὺ σοῦ τὰ εἰς παιδείαν ἀμείνους, ἀλλὰ βαρ-βάρους μὲν τὴν φωνήν ὠστερ σὺ, ἄξυνετός δὲ τῇ γνώσει, οὗτος εἰκός εἶναι τοὺς μηδὲν τῶν καλῶν καὶ αἰσχρῶν καθεωρακότας. καίτοι σὺ μὲν δῦό ἡ τρία παρ' αὐτῶν ἐκείνων πριάμενος ἔχει, οἱ δὲ νῦκτωρ καὶ μεθ' ἡμέραν διὰ χειρὸς ἔχουσιν αὐτά. 5 τίνος οὖν ἀγαθοῦ ἡνή ταῦτα, εἰ μὴ καὶ τὰς ἀπο-θήκας αὐτὰς τῶν βιβλίων ἡγῆ πεπαιδεύσθαι τοσάυτα περιεχοῦσας παλαιῶν ἀνδρῶν συγγράμ-

ματα;

Καὶ μοι, εἰ δοκεῖ, ἀπόκριναι: μᾶλλον δὲ, ἐπεῖ τοῦτο σοι ἀδύνατον, ἑπίνευσον γοῦν ἡ ἀνάνευσον πρὸς τὰ ἐρωτώμενα. εἰ τις αὐλεῖν μὴ ἐπιστάμενος κτήσαιτο τοὺς Τιμοθέου αὐλοὺς ἢ τοὺς Ἰσμηνίου, οὐδ' ἐπτά ταλάντων ὁ Ἰσμηνίας ἐν Κορίνθῳ ἔπριατο, ἄρ' ἄν διὰ τοῦτο καὶ αὐλεῖν δύνατο, ἡ οὐδὲν ὦφέλος αὐτῷ τοῦ κτήματος οὐκ ἐπισταμένῳ χρή-

σαθαί κατὰ τὴν τέχνην; εὖ γε ἀνένευσας; οὖδ' γὰρ τοὺς Μαρσύου ἡ Ὀλύμπου κτήσαμεν αὐλή-

σειεν ἁν μὴ μαθῶν. τί δ' εἰ τις τοῦ Ἡρακλεός τὰ τόξα κτήσαιτο μὴ Φιλοκτήτης ὃν ὡς δύνασθαι ἐπείνασθαι τε αὐτὰ καὶ ἐπίσκοπα τοξεύσαι; τί σοι καὶ οὕτως δοκεῖ; ἄρ' ἄν ἐπιδείξασθαι τι ἐργὸν τοξότου ἁξίου; ἀνένευσας καὶ τοῦτο. κατὰ ταῦτα δὴ καὶ ὁ κυβερνᾶν οὐκ εἰδὼς καὶ ἱππεύειν μὴ μεμελεῖτηκὼς εἰ ὁ μὲν ναὸν καλλίστην παραλάβοι, τοῖς πᾶσι καὶ εἰς κάλλος καὶ εἰς ἀσφάλειαν κάλ-
men. In that case, however, who could rival the dealers and booksellers for learning, who possess and sell so many books? But if you care to look into the matter, you will see that they are not much superior to you in that point; they are barbarous of speech and obtuse in mind like you—just what one would expect people to be who have no conception of what is good and bad. Yet you have only two or three books which they themselves have sold you, while they handle books night and day. What good, then, does it do you to buy them—unless you think that even the book-cases are learned because they contain so many of the works of the ancients!

Answer me this question, if you will—or better, as you are unable to answer, nod or shake your head in reply. If a man who did not know how to play the flute should buy the instrument of Timotheus or that of Ismenias, for which Ismenias paid seven talents in Corinth, would that make him able to play, or would it do him no good to own it since he did not know how to use it as a musician would? You did well to shake your head. Even if he obtained the flute of Marsyas or Olympus, he could not play without previous instruction. And what if a man should get the bow of Heracles without being a Philoctetes so as to be able to draw it and shoot straight? What do you think about him? That he would make any showing worthy of an archer? You shake your head at this, too. So, of course, with a man who does not know how to steer, and one who has not practised riding; if the one should take the helm of a fine vessel, finely constructed in every detail both for beauty and for seaworthiness, and the other should

1 Famous Theban flute-players of the fourth century B.C.; for Timotheus, see also Lucian's *Harmonides*. 181
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λιστα ἔξειργασμένην, ὁ δὲ ἦππον κτήσαιτο Μῆδον ἢ κενταυρίδην ἢ κοππαφόρον, ἐλέγχοιτο ἄν, σῶμα, ἕκατερος οὐκ εἶδος ὃ τι χρήσαιτο ἕκατέρω. ἐπινεύεις καὶ τούτο; πείθου δὴ καὶ τούτο μοι ἐπίνευσον· εἰ τις ὥσπερ σὺ ἀπαίδευτος ἄν ἄριστο πολλὰ βιβλία, οὐ σκώμματα οὔτος εἰς ἀπαίδευσιν καθ’ ἑαυτοῦ ἐκφέροι; τί ὀκνεῖς καὶ τούτο ἐπινεύειν; ἐλεγχος γὰρ, σῶμα, σαφῆς οὔτος, καὶ τῶν ὀρώτων ἑκαστός εὐθὺς τὸ προχειρότατον ἐκεῖνο ἐπιφθέγγεται, “τί κυνι καὶ βαλανεῖο;”

6 Καὶ ἐγένετό τις οὐ πρὸ πολλοῦ ἐν Ἀσίᾳ πλούσιος ἄνηρ ἐκ συμφορᾶς ἀποσμηθεὶς τοὺς πόδας ἀμφοτέρους, ἀπὸ κρύους, σῶμα, ἀποσαπέντας ἐπειδὴ ποτὲ διὰ χιόνος ὀδοιπορῆσαι συνέβη αὐτῷ. οὔτος τοῖς τούτο μὲν ἐλεεινὸν ἐπεπούθει, καὶ θεραπεύον τὴν δυστυχίαν ξυλίνους πόδας πεπονήσιον, καὶ τούτους ὑποδούμενος ἐβάδιζεν ἐπιστηριζόμενος ἁμα τοῖς οἰκέταις. ἐκεῖνο δὲ γελοῖον ἐποίει, κρηπίδας γὰρ καλλίστας ἐνωεῖτο νεοτήτους ἀεὶ, καὶ τὴν πλείστην πραγματείαν περὶ ταύτας ἐίχεν, ὡς καλλίστοις ὑποδήμασι κεκοσμημένα εἰς αὐτῷ τὰ ξύλα.¹ οὐ ταύτα οὖν καὶ σὺ ποιεῖς χωλὴν μὲν ἔχων καὶ συκίνην τὴν γνώμην, ὄνομεν ὃ σὲ χρυσὸς ἐμβεβάς, σὺς μόλις ἀν τὶς καὶ ἀρτίπους ἐμπεριστάτησεν;

7 Ἐπεὶ δὲ ἐν τοῖς ἄλλοις καὶ τὸν Ὀμηρόν ἐπρίῳ πολλάκις, ἀναγνώτῳ σοὶ τίς αὐτοῦ λαβὼν τὴν δευτέραν τῆς Ἰλιάδος ῥαψῳδίαν, ἂς τὰ μὲν ἄλλα τὰ ξύλα, οἵ πόδες δὴ MSS.: οἵ πόδες δὴ excised by Headlam.

¹ The “Centaur” horses probably came from Thessaly, the home of the Centaurs and a land of good horses. The
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get an Arab or a "Centaur" or a "Koppa-brand," each would give proof, I have no doubt, that he did not know what to do with his property. Do you assent to this? Take my advice, now, and assent to this also; if an ignorant man like you should buy many books, would he not give rise to gibes at himself for his ignorance? Why do you shrink from assenting to this also? To do so is a clear give-away, I maintain, and everybody who sees it at once quotes that very obvious proverb: "What has a dog to do with a bath?"

Not long ago there was a rich man in Asia, both of whose feet had been amputated in consequence of an accident; they were frozen, I gather, when he had to make a journey through snow. Well, this of course was pitiable, and to remedy the mischance he had had wooden feet made for him, which he used to lace on, and in that way made shift to walk, leaning upon his servants as he did so. But he did one thing that was ridiculous: he used always to buy very handsome sandals of the latest cut and went to the utmost trouble in regard to them, in order that his timber toes might be adorned with the most beautiful footwear! Now are not you doing just the same thing? Is it not true that although you have a crippled, fig-wood understanding, you are buying gilt buskins which even a normal man could hardly get about in?

As you have often bought Homer among your other books, have someone take the second book of his Iliad and read it to you. Do not bother about "Koppa-brand" were marked Ψ, which in the alphabet of Corinth corresponded to K, and was used (on coins, for instance) as the abbreviation for Korinthos.

2 The most worthless sort of wood.

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μὴ ἔξετάξειν· οὐδὲν γὰρ αὐτῶν πρὸς σέ· πεποίη-
tαι δὲ τις αὐτῷ δημηγορῶν παγγέλοιος ἀνθρωπος,
dιάστροφος τὸ σῶμα καὶ λειωβημένος. ἐκεῖνος
tοίνυν ὁ Θερσίτης ὁ τοιούτος εἰ λάβοι τὴν Ἀχιλ-
λέως παυσπλίαν, οἶει ὅτι αὐτίκα διὰ τούτο καὶ
cαλὸς ἂμα καὶ ἴσχυρὸς ἀν γένοιτο, καὶ ὑπε-
pηδήσεται μὲν τὸν ποταμὸν, ἐπιθυμῶσει δὲ αὐτῶν
tὸ ῥεῖθρον τῶν φόνω τῶν Φρυγῶν, ἀποκτενεῖ δὲ
tὸν Ἑκτόρα καὶ πρὸ αὐτοῦ τὸν Ἀνκάνωνα καὶ τῶν
Ἀστεροπαίων, μηδὲ φέρειν ἐπὶ τῶν ὅμων τὴν
μελίαν δυνάμενος; οὐκ ἂν εἴποις· ἀλλὰ καὶ γε-
λωτά ἄν ὀφλισκάνοι χολεύων ὑπὸ τῇ ἀσπίδι καὶ
ἐπὶ στόμα καταπίπτων ὑπὸ τοῦ βάρους καὶ ὑπὸ
τὸ κράνει ὅποτε ἀνανεύσειε δεικνὺς τοὺς παρα-
βιώτας ἐκεῖνους αὐτοῦ ὀφθαλμοὺς καὶ τὸν
θώρακα ἐπαίρων τῷ τοῦ μεταφρένου κυρτώματι
καὶ τὰς κυνημίδας ἐπισυρόμενος, καὶ ὅλως αἰσχύ-
nων ἀμφοτέρους, καὶ τὸν δημιούργον αὐτῶν καὶ
tὸν δεσπότην. τὸ αὐτὸ δὴ καὶ σὺ πάσχων οὕχ
ὁρᾶς, ὅπου τὰ μὲν βιβλίων ἐν τῇ χειρὶ ἔχως
πώγκαλον, πορφυράν μὲν ἔχον τὴν διφθέραν,
χρυσόν δὲ τῶν ὁμφαλῶν, ἀναγιγνώσκῃς δὲ αὐτὸ
βαρβαρίζων καὶ καταισχύνων καὶ διαστρέφων,
ὑπὸ μὲν τῶν πεπαιδευμένων καταγελώμενος, ὑπὸ
de τῶν συνώντων σοι κολάκων ἐπαινούμενος, οἷ
καὶ αὐτοὶ πρὸς ἀλλήλους ἐπιστρεφόμενοι γελῶσι
tὰ πολλὰ;

8 Θέλω γοῦν σοι διηγήσασθαι τι Πυθοῦ γενό-
μενον. Ταραντῖνος Εὐάγγελος τούνομα τῶν οὐκ
ἀφανῶν ἐν τῷ Τάραντī ἐπεθύμησεν νικῆσαι
Πύθια. τὰ μὲν οὖν τῆς γυμνῆς ἀγωνίας αὐτίκα
ἐδόκει αὐτῷ ἀδύνατον εἶναι μήτε πρὸς ἴσχυν μήτε
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the rest of the book, for none of it applies to you; but he has a description of a man making a speech, an utterly ridiculous fellow, warped and deformed in body.¹ Now then, if that man, Thersites, should get the armour of Achilles, do you suppose that he would thereby at once become both handsome and strong; that he would leap the river, redden its stream with Trojan gore, and kill Hector—yes, and before Hector, kill Lycaon and Asteropaeus—when he cannot even carry the "ash tree" on his shoulders?² You will hardly say so. No, he would make himself a laughing-stock, limping under the shield, falling on his face beneath the weight of it, showing those squint eyes of his under the helmet every time he looked up, making the corselet buckle up with the hump on his back, trailing the greaves on the ground—disgracing, in short, both the maker of the arms and their proper owner. Do not you see that the same thing happens in your case, when the roll that you hold in your hands is very beautiful, with a slipcover of purple vellum and a gilt knob, but in reading it you barbarize its language, spoil its beauty and warp its meaning? Men of learning laugh at you, while the toadies who live with you praise you—and they themselves for the most part turn to one another and laugh!

I should like to tell you of an incident that took place at Delphi. A man of Tarentum, Evangelus by name, a person of some distinction in Tarentum, desired to obtain a victory in the Pythian games. As far as the athletic competition was concerned, at the very outset that seemed to him to be impossible, as

¹ Iliad 2, 212. ² Cf. Iliad 19, 387 ff.
πρὸς ὑκάτητα εὗ πεφυκότι, κιθάρα δὲ καὶ φῶδη
ραδίως κρατήσειν ἐπείσθη ὑπὸ καταράτων ἀν-
θρώπων οὐς εἶχε περὶ αὐτοῦ ἐπαινούντων καὶ
βοώυτων ὅποτε καὶ τὸ σμικρότατον ἐκεῖνος ἀνα-
kρούσατο. ἦκεν οὖν εἰς τοὺς Δελφοὺς τοῖς τε
アルバム λαμπρὸς καὶ δὴ καὶ ἐσθήτα χρυσόπαστον
ποιησάμενος καὶ στέφανον δάφνης χρυσῆς κάλ-
lιστον, ὡς ἀντὶ καρποῦ τῆς δάφνης σμαράγδους
eῖναι ἵσομεγέθεις τῷ καρπῷ τὴν μὲν γε κιθάραν
αὐτῆν, ὑπερφυές τι χρήμα εῖς κάλλος καὶ πολυ-
tέλειαν, χρυσοῦ μὲν τοῦ ἀκηράτου πᾶσαν,
σφραγίσει δὲ καὶ λίθους ποικίλους κατακεκοσμη-
μένην, Μουσῶν μεταξὺ καὶ Ἀπόλλωνος καὶ
Ὀρφέως ἐντετοιοθεμένων, θαῦμα μέγα τοῖς
ὁρῶιν.

9 Ἐπεὶ δ’ οὖν ποτε καὶ ἦκεν ἡ τοῦ ἀγώνος ἡμέρα,
τρεῖς μὲν ἦσαν, ἔλαχεν δὲ μέσος αὐτῶν ὁ Ἐυλάγ-
γελος ἄδειν· καὶ μετὰ Θέσπιν τῶν Ὥσταν οὐν
φαύλως ἀγωνισάμενοι εἰσέρχεται ὅλος περιλαμ-
πόμενος τῷ χρυσῷ καὶ τοῖς σμαράγδοις καὶ
βηρύλλοις καὶ ὕακινθοις· καὶ ἡ πορφύρα δὲ ἐνέ-
πρεπεῖ τῆς ἔσθήτος, ἢ μεταξὺ τοῦ χρυσοῦ διεφαί-
νετο. τούτως ἀπασὶ προεκπλήξας τὸ θέατρον
καὶ θαυμαστῆς ἔλπιδος ἐμπλήσας τοὺς θεατάς,
ἐπειδὴ ποτε καὶ ἄσαι καὶ κιθαρίσαι πάντως ἑδει,
ἀνακρούεται μὲν ἀνάρμοστὸν τί καὶ ἀσύντακτον,
ἀπορρήγνυσι δὲ τρεῖς ἄμα χορδάς σφυδρότερον
τοῦ δέοντος ἐμπεσὼν τῇ κιθάρᾳ, ἄδειν δὲ ἀρχεῖ
ἄπομοουσόν τί καὶ λεπτόν, ὡς τε γέλωτα μὲν παρὰ
πάντων γενέσθαι τῶν θεατῶν, τοὺς ἀθλοθέτας δὲ
ἀγανακτήσαντας ἐπὶ τῇ τόλμῃ μαστιγώσαντας
αὐτῶν ἐκβαλεῖν τοῦ θεάτρου· ὅτεπερ καὶ γελοιό-
he was not well endowed by nature either for strength or for speed; but in playing the lyre and singing he became convinced that he would win easily, thanks to detestable fellows whom he had about him, who applauded and shouted whenever he made the slightest sound in striking up. So he came to Delphi resplendent in every way; in particular, he had provided himself with a gold-embroidered robe and a very beautiful laurel-wreath of gold, which for berries had emeralds as large as berries. The lyre itself was something extraordinary for beauty and costliness, all of pure gold, ornamented with graven gems and many-coloured jewels, with the Muses and Apollo and Orpheus represented upon it in relief—a great marvel to all who saw it.¹

When the day of the competition at last came, there were three of them, and Evangelus drew second place on the programme. So, after Thespis of Thebes had made a good showing, he came in all ablaze with gold and emeralds and beryls and sapphires. The purple of his robe also became him well, gleaming beside the gold. With all this he bedazzled the audience in advance and filled his hearers with wonderful expectations; but when at length he had to sing and play whether he would or no, he struck up a discordant, jarring prelude, breaking three strings at once by coming down upon the lyre harder than he ought, and began to sing in an unmusical, thin voice, so that a burst of laughter came from the whole audience, and the judges of the competition, indignant at his presumption, scourged him and turned him out of the theatre. Then indeed

¹ Compare the version of this story given in the Rhetorica ad Herennium 4, 47.
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tatōs ὤφθη δακρύων ὁ χρυσοῦς Εὐάγγελος καὶ ὕπο τῶν μαστιγοφόρων συρόμενος διὰ μέσης τῆς σκηνῆς καὶ τὰ σκέλη καθηματωμένος ἐκ τῶν μαστίγων καὶ συλλέγων χαμάθεν τῆς κιθάρας τᾶς σφραγίδας. ἐξεπεπτώκεσαν γὰρ κάκεινης συμμαστιγομένης αὐτῶ.

10 Μικρὸν δὲ ἐπισχῶν μετ’ αὐτῶν Εὐμηλὸς τις Ἡλείος εἰσέρχεται, κιθάραν μὲν παλαιὰν ἔχων, ἐνυλίνους δὲ κόλλοπας ἐπικειμένην, ἐσθῆτα δὲ μόνης σὺν τῷ στεφάνῳ δέκα δραχμῶν ἀξίαν. ἀλλ’ οὗτος γε ἄσας δεξίως καὶ κιθαρίσας κατὰ τὸν νόμον τῆς τέχνης ἐκράτει καὶ ἀνεκπρόττετο καὶ τοῦ Εὐαγγέλου κατεγέλα μᾶτην ἐμπομπεύσαντος τῇ κιθάρᾳ καὶ ταῖς σφραγίσον ἐκείναις. καὶ εἰπεῖν γε λέγεται πρὸς αὐτόν. "Ὡς Ἐὐαγγέλε, σὺ μὲν χρυσὴν δάφνην περίκεισαι, πλουτεῖς γὰρ, ἐγὼ δὲ ὁ πένης τῆς Δελφικῆς. πλὴν τούτῳ γε μόνων ὄνησο τῆς σκευῆς, ὅτι μηδὲ ἐλεούμενος ἐπὶ τῇ ἤττῃ ἀπέρχῃ, ἀλλὰ μεσούμενος προσέτη διὰ τὴν ἄτεχνον σοι ταύτην τρυφήν." περὶ πόδα δὴ σοι καὶ Εὐαγγέλος οὗτος, παρ᾽ ὅσον σοὶ γε οὖδ᾽ ὀλίγον μέλει τοῦ γέλωτος τῶν θεατῶν.

11 Ὄνικ ἀκαίρων δ᾽ ἂν γένοιτο καὶ Δέσβιον μῦθον τινα διηγήσασθαι σοι πάλαι γενόμενον. ὅτε τὸν Ὀρφέα διεσπάσαντο αἱ Θράτται, φασὶ τὴν κεφαλὴν αὐτοῦ σὺν τῇ λύρᾳ εἰς τὸν Ἐβρον ἐμπεσοῦσαν ἐκβληθῆναι εἰς τῶν μέλαινα κόλπων, καὶ ἐπιπλεῖν γε τῇ κεφαλῇ τῇ λύρᾳ, τὴν μὲν ἀδουσαν θρήνων τινα ἐπὶ τῷ Ὀρφεί, ὡς λόγος,

1 Ὀρφεί, ὡς λόγος P: Ὀρφεὶς λόγῳ other MSS. Bekker's conjecture Ὀρφεὶς μόρφω is anticipated rather than confirmed by a correction in Ψ.

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that precious simpleton Evangelus cut a comical figure with his tears as he was chivvied across the stage by the scourgers, his legs all bloody from their whips, gathering up the gems of the lyre—for they had dropped out when it shared his flogging.

After a moment's delay, a man named Eumelus, from Elis, came on, who had an old lyre, fitted with wooden pegs, and a costume that, including the wreath, was hardly worth ten drachmas; but as he sang well and played skilfully, he had the best of it and was proclaimed victor, so that he could laugh at Evangelus for the empty display that he had made with his lyre and his gems. Indeed, the story goes that he said to him: "Evangelus, you wear golden laurel, being rich; but I am poor and I wear the laurel of Delphi! However, you got at least this much by your outfit: you are going away not only unpitied for your defeat but hated into the bargain because of this inartistic lavishness of yours." There you have your own living image in Evangelus, except that you are not at all put out by the laughter of the audience.

It would not be out of place to tell you another story about something that happened in Lesbos long ago. They say that when the women of Thrace tore Orpheus to pieces, his head and his lyre fell into the Hebrus, and were carried out into the Aegean Sea; and that the head floated along on the lyre, singing a dirge (so the story goes) over Orpheus,

1 The word χρυσός, applied to a person, means "simpleton" (Lapsus 1). Here, of course, it also has a punning turn.
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tην λύραν δὲ αὐτὴν ὑπηχεῖν τῶν ἀνέμων ἐμπιπτόντων ταῖς χορδαῖς, καὶ οὕτω μετ’ ὁδῆς προσενεχθῆναι τῇ Δέσβῳ, κακείνους ἀνελομένους τὴν μὲν κεφαλὴν καταθάψαι ἴωσπερ νῦν τὸ Βασιλεῖον αὐτοῖς ἔστι, τὴν λύραν δὲ ἀναθείναι εἰς τοῦ Ἀπόλλωνος τὸ ιέρον, καὶ ἐπὶ πολὺ γε σώ-12 ξέσθαι αὐτήν. χρόνῳ δὲ ύποτερον Νέανθον τὸν τοῦ Πεττακοῦ τοῦ τυράννου ταῦτα ὑπὲρ τῆς λύρας πυθανόμενον, ὡς ἔκηλε μὲν θηρία καὶ φυτά καὶ λίθους, ἐμελεύει δὲ καὶ μετὰ τὴν τοῦ Ὀρφέως συμφόραν μιθέονος ἀπτομένου, εἰς ἔρωτα τοῦ κτήματος ἐμπεσεῖν καὶ διαφθείραντα τὸν ἱερέα μεγάλους χρήμασι πείσαι ὑποθέντα ἐτέραν ὁμοιαν λύραν δοῦναι αὐτῷ τὴν τοῦ Ὀρφέως. λαβόντα δὲ μεθ’ ἡμέραν μὲν ἐν τῷ πόλει χρῆσθαι οὐκ ἁσφαλὲς οἰςείδοτε εἶναι, νύκτωρ δὲ ὑπὸ κόλπου ἐχοντων μόνων προελθεῖν εἰς τὸ προϊστείου καὶ προχειρισμένου κρούειν καὶ συνταράττειν τὰς χορδὰς ἀτεχνών καὶ ἁμοῦσαν νεανίσκου, ἐλπίζοντα μέλη τιμὰ θεσπέσια ὑπεχύριειν τὴν λύραν ὅφ’ ὅν πάντας καταθέξειν καὶ κηλήσειν, καὶ ὅλως μακάριον ἔσεσθαι κληρονομήσαντα τῆς Ὀρφέως μουσικῆς. ἄχρι δὴ συνελθόντας τοὺς κύνας πρὸς τὸν ἄχον—πολλοὶ δὲ ἤσαν αὐτῶθι—διασπάσασθαι αὐτὸν, ὡς τούτῳ γοὺς ὁμοιον τῷ Ὀρφεί παθεῖν καὶ μόνως ἐφ’ ἑαυτὸν συγκαλέσαι τοὺς κύνας. ὀτεπερ καὶ σαφέστατα ὀφθη ὡς οὐχ ἢ λύρα ἡ ἡθέλγουσα ἣν, ἀλλὰ ἡ τέχνη καὶ ἡ ὥθη, ἀ μόνα ἐξαιρετα τῷ Ὀρφεί παρὰ τῆς μητρὸς ὑπήρχεν· ἡ λύρα δὲ ἄλλους κτῆμα ἥν, οὐδεὶν ἀμεινον τῶν ἄλλων βαρβίτων.

1 eis Cobet: πρὸς MSS.
2 ἡ Hahn: not in MSS.
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while the lyre itself gave out sweet sounds as the winds struck the strings. In that manner they came ashore at Lesbos to the sound of music, and the people there took them up, burying the head where their temple of Dionysus now stands and hanging up the lyre in the temple of Apollo, where it was long preserved. In after time, however, Neanthus, the son of Pittacus the tyrant, heard how the lyre charmed animals and plants and stones, and made music even after the death of Orpheus without anyone's touching it; so he fell in love with the thing, tampered with the priest, and by means of a generous bribe prevailed upon him to substitute another similar lyre, and give him the one of Orpheus. After securing it, he did not think it safe to play it in the city by day, but went out into the suburbs at night with it under his cloak, and then, taking it in hand, struck and jangled the strings, untrained and unmusical lad that he was, expecting that under his touch the lyre would make wonderful music with which he could charm and enchant everybody, and indeed that he would become immortal, inheriting the musical genius of Orpheus. At length the dogs (there were many of them there), brought together by the noise, tore him to pieces; so his fate, at least, was like that of Orpheus, and only the dogs answered his call. By that it became very apparent that it was not the lyre which had wrought the spell, but the skill and the singing of Orpheus, the only distinctive gifts that he had from his mother; while the lyre was just a piece of property, no better than any other stringed instrument.

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13 Καὶ τί σοι τὸν Ὄρφεα ἢ τὸν Νέανθον λέγω, ὅτου καὶ καθ’ ἡμᾶς αὐτοὺς ἐγένετο τις, καὶ ἐτὶ ἐστίν, οἶμαι, ὅς τὸν Ἐπικτήτου λύχνου τοῦ Ἑπικτήτου κεραμεύνην ὄντα τρισχιλίων δραχμῶν ἔπριασε; ἦλπιζεν γὰρ οἴμαι κάκεινος, εἰ τῶν νυκτῶν άπ’ ἐκείνῳ τῷ λύχνῳ ἀναγιγνώσκοι, αὐτίκα μάλα καὶ τὴν Ἐπικτήτου σοφίαν ὅναρ ἐπικτήσεσθαι¹ καὶ ὁμοίως ἐσεθαί τῷ θαυμαστῷ ἐκείνῳ γέροντι. χθές δὲ καὶ πρώην ἄλλος τις τὴν Πρωτέας τοῦ Κυνικοῦ βακτηρίαν, ἢν καταθέμενος ἦλατο εἰς τὸ πῦρ, ταλάντου κάκεινος ἐπριάτο, καὶ ἔχει μὲν τὸ κειμῆλιον τοῦτο καὶ δείκνυσιν ὡς Τεγέαται τοῦ Καλυδώνιου ὅσο ² τὸ δέρμα καὶ Θηβαίοι τὰ ὅστα τοῦ Γηρυώνου καὶ Μεμφίται τῆς Ισίδου τοὺς πλοκάμους αὐτὸς δὲ τοῦ θαυμαστοῦ κτήματος δεσποτῆς καὶ αὐτὸν σὲ τῇ ἀπαίδευσι καὶ βδελυρία υπερηκόντισε. ὅρας ὅπως κακοδαιμόνως διάκειται, βακτηρίας εἰς τὴν κεφαλὴν ὡς ἀληθῶς δεόμενος.

15 Δέγεται δὲ καὶ Διονύσιον τραγῳδίαν ποιεῖν φαύλως πάνω καὶ γελοιώς, ὥστε τὸν Φιλόξενον πολλάκις δὲ αὐτὴν εἰς τὰς λατομίας ἐμπεσείν οὐ δυνάμενον κατέχειν τὸν γέλωτα. οὕτως τοῖς πυθόμενοι ὡς ἐγγελάται, τὸ Λισχύλου πυξίον εἰς ὁ ἐκεῖνος ἐγραφεῖ σὺν πολλῇ σπουδῇ κτησάμενος καὶ αὐτὸς ³ ζητοῦ ἐνθεος ἐσεθαί καὶ κάτοχος ἐκ τοῦ πυξίου ἄλλ’ ὅμως ἐν αὐτῷ ἐκείνῳ μακρῷ γελοϊότερα ἐγραφείν, οἶνον κάκεινό τοῦ.

Δωρίς τέθυηκεν ⁴ ἡ Διονυσίου γυνη.

¹ ἐπικτήσεσθαι Roepke: ἐπιστήσεσθαι MSS.
² ὅσ Cobet: not in MSS.
³ καὶ αὐτὸς Jacobs: αὐτὸ MSS.
⁴ Δωρίς τέθυηκεν C. F. Hermann: Δωρικὸν ἤκεν MSS.
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But why do I talk to you of Orpheus and Neanthus, when even in our own time there was and still is, I think, a man who paid three thousand drachmas for the earthenware lamp of Epictetus the Stoic: He thought, I suppose, that if he should read by that lamp at night, he would forthwith acquire the wisdom of Epictetus in his dreams and would be just like that marvellous old man. And only a day or two ago another man paid a talent for the staff which Proteus the Cynic laid aside before leaping into the fire;¹ and he keeps this treasure and displays it just as the Tegeans do the skin of the Calydonian boar, the Thebans the bones of Geryon, and the Memphites the tresses of Isis. Yet the original owner of this marvellous possession surpassed even you yourself in ignorance and indecency. You see what a wretched state the collector is in: in all conscience he needs a staff—on his pate.

They say that Dionysius² used to write tragedy in a very feeble and ridiculous style, so that Philoxenus³ was often thrown into the quarries on account of it, not being able to control his laughter. Well, when he discovered that he was being laughed at, he took great pains to procure the wax-tablets on which Aeschylus used to write, thinking that he too would be inspired and possessed with divine frenzy in virtue of the tablets. But for all that, what he wrote on those very tablets was far more ridiculous than what he had written before: for example,

Doris, the wife of Dionysius,
Is dead—

¹ Peregrinus; nicknamed Proteus because he changed his faith so readily. The story of his life and his voluntary death at Olympia is related in Lucian’s Peregrinus.
² The Elder, Tyrant of Syracuse (431–367 B.C.).
³ A contemporary poet.
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καὶ πάλιν

οἴμοι, γυναῖκα χρησίμην ἀπώλεσά.

καὶ τοῦτο γὰρ ἐκ τοῦ πυξίου, καὶ τὸ:

ἀυτὸς γὰρ ἐμπαίζουσιν οἱ μωροὶ βροτῶν.

Τοῦτο μὲν γε πρὸς σὲ μᾶλλον εὐστόχως ἂν
eἰρημένον εἰτῷ Διονυσίῳ, καὶ δὴ ἄυτὸ χρυσώσαι
16 αὐτοῦ ἔδει ἐκεῖνο τὸ πυξίον. τίνα γὰρ ἑλπίδα
καὶ αὐτὸς ἔχων εἰς τὰ βιβλία καὶ ἀνατυλίττεις
ἀεὶ καὶ διακόλαξι καὶ περικόπτεις καὶ ἀλείφεις
τῷ κρόκῳ καὶ τῇ κέδρῳ καὶ διφθέρας περιβάλλεις
καὶ ὀμφαλοὺς ἐντίθεσι, ὡς δὴ τὶ ἀπολαύσων αὐ-
τῶν; πάνυ γοῦν ἦδη βελτίων γεγένησαι διὰ τὴν
φυῆν, ὡς τοιαύτα μὲν φθέγγῃ—μᾶλλον δὲ τῶν
ιχθύων ἀφωνότερος εἰ—βιοῖς δὲ ὡς οὐδὲ εἰπεῖν
καλῶν, μίσος δὲ ἀγριον, φασί, παρὰ πάντων ἔχεις
ἐπὶ τῇ βδελυρίᾳ: ὡς εἰ τοιούτους ἀπειργάζετο τὰ
βιβλία, φυγῇ φευκτεόν ἃν ἦν ὅτι πορρωτάτω
17 ἀπ' αὐτῶν. δυνὸν δὲ ὧντοι ἂττ' ἄν παρὰ τῶν
παλαιῶν τις κτῆσαιτο, λέγειν τε δύνασθαι καὶ
πράττειν τὰ δέοντα ζήλῳ τῶν ἀρίστων καὶ φυγῇ
τῶν χειρῶν, ὅταν μὴ τί ἐκεῖνα μὴ ταῦτα φαί-
νηται τις παρ' αὐτῶν ωφελούμενος, τί ἄλλο ἢ
τοῖς μυσὶ διατριβᾶς ἀνέβαι καὶ ταῖς τίλφαις
οἰκῆσις καὶ πληγᾶς ὡς ἀμελοῦσι τοὺς οἰκέταις;
18 Πῶς δὲ οὕτω κακεῖνοι αἰσχρῶν, εἰ τίς ἐν τῇ
χειρὶ ἔχουτά σε βιβλίον ἰδὼν—ἀεὶ δὲ τι πάντως ἔχεις

1 &️<&φυλάττ>;εἰς? Α.Μ.Η.

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1 The few extant fragments of Dionysius' plays are given by Nauck, Trag. Graec. Fragm. pp. 793-796. Tzetzes 194
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and again,

Alackaday, a right good wife I've lost!

—for that came from the tablet; and so did this:

'Tis of themselves alone that fools make sport.¹

The last line Dionysius might have addressed to you with especial fitness, and those tablets of his should have been gilded for it. For what expectation do you base upon your books that you are always unrolling them and rolling them up, glueing them, trimming them, smearing them with saffron and oil of cedar, putting slip-covers on them, and fitting them with knobs, just as if you were going to derive some profit from them? Ah yes, already you have been improved beyond measure by their purchase, when you talk as you do—but no, you are more dumb than any fish!—and live in a way that cannot even be mentioned with decency, and have incurred everybody's savage hatred, as the phrase goes, for your beastliness! If books made men like that, they ought to be given as wide a berth as possible. Two things can be acquired from the ancients, the ability to speak and to act as one ought, by emulating the best models and shunning the worst; and when a man clearly fails to benefit from them either in the one way or in the other, what else is he doing but buying haunts for mice and lodgings for worms, and excuses to thrash his servants for negligence?

Furthermore, would it not be discreditable if someone, on seeing you with a book in your hand (you always

(Chil. 5, 180) says that he repeatedly took second and third place in the competitions at Athens, and first with the Ransom of Hector. Amusing examples of his frigidity are given by Athenaeus (iii. p. 98 D).
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—ἐρωτό οὕτως ἡ ῥήτορος ἡ συγγραφέως ἡ ποιητοῦ ἔστι, σὺ δὲ ἐκ τῆς ἐπιγραφῆς εἰδῶς πράξεις εἴποις τούτό γε: εἶτα, ὥς φιλεῖ τὰ τοιαῦτα ἐν συνοπτία προχωρεῖν εἰς μήκος λόγων, ὁ μὲν ἐπαινοῖ τι ἢ αἰτίῳτο τῶν ἐγγεγραμμένων, σὺ δὲ ἀποροθεὶς καὶ μηδὲν ἄχροις εἰπεῖν; οὐκ εὐξή τὸτε χάνειν σοι τὴν γῆν, κατὰ σεαυτοῦ ὁ Βελλεροφόντης περιφέρων τὸ βιβλίον;

19 Δημήτριος δὲ ὁ Κυνικὸς ἵδων ἐν Κορίνθῳ ἀπαῦδευτόν τινα βιβλίον κάλλιστον ἀναγγελωσκοντα —τὰς Βάκχας οἴμαι τοῦ Εὐριπίδου, κατὰ τὸν ἄγγελον δὲ ἦν τὸν διηγούμενον τὰ τοῦ Πενθέως πάθη καὶ τὸ τῆς Ἀγαύης ἔργον—ἀρπάσας διεσπασεν αὐτὸ εἰπών, "Ἀμεινὸν ἐστι τῷ Πενθεὶ ἀπαξ σπαραξθῇναι ὑπὸ ἐμοῦ ἢ ὑπὸ σοῦ πολλάκις."

Ζητὼν δὲ ἀεὶ πρὸς ἐμαυτοῦ οὕτω καὶ τήμερον εὔρεῖν δεδύνημαι τίνος ἑνεκα τὴν σπουδὴν ταύτην ἐσπούδακας περὶ τὴν ὁμήτων βιβλίων ὠφελείας μὲν γὰρ ἡ χρείας τῆς ὑπ᾽ αὐτῶν οὐδ᾽ ἄν οὐθὲν τις τῶν καὶ ἐπ᾽ ἐλάχιστον σε εἰδῶτων, οὐ μᾶλλον ἢ φαλακρὸς ἢ τις πρίοιτο κτένας ἢ κάτοπτρον ὁ τυφλὸς ἢ ὁ κωφὸς αὐλητὴν ἢ παλακὴν ὁ εὐνοῦχος ἢ ὁ ἡπειρώτης κόπην ἢ ὁ κυβερνήτης ἄροτρον. ἀλλὰ μὴ ἐπίδειξιν πλούτου σοι τὸ πράγμα ἔχει καὶ βούλει τούτο ἐμφήναι ἄπασιν, ὅτι καὶ εἰς τὰ μηδὲν σοι χρήσιμα ὅμως ἐκ πολλῆς τῆς περιούσιας ἀναλύσκεις; καὶ μὴν ὅσα γε κἀμὲ Σύρουν ὀντα εἰδέναι, εἰ μὴ σαυ—

1 The letter that Bellerophon carried to the King of Lycia contained a request that he be put to death: Iliad 6, 155–195.

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have one, no matter what), should ask what orator or historian or poet it was by, and you, knowing from the title, should easily answer that question; and if then—for such topics often spin themselves out to some length in conversation—he should either commend or criticise something in its contents, and you should be at a loss and have nothing to say? Would you not then pray for the earth to open and swallow you for getting yourself into trouble like Bellerophon by carrying your book about? ¹

When Demetrius, the Cynic, while in Corinth, saw an ignorant fellow reading a beautiful book (it was the Bacchae of Euripides, I dare say, and he was at the place where the messenger reports the fate of Pentheus and the deed of Agave),² he snatched it away and tore it up, saying: “It is better for Pentheus to be torn to tatters by me once for all than by you repeatedly.”

Though I am continually asking myself the question, I have never yet been able to discover why you have shown so much zeal in the purchase of books. Nobody who knows you in the least would think that you do it on account of their helpfulness or use, any more than a bald man would buy a comb, or a blind man a mirror, or a deaf-mute a flute-player, or an eunuch a concubine, or a landsman an oar, or a seaman a plough. But perhaps you regard the matter as a display of wealth and wish to show everyone that out of your vast surplus you spend money even for things of no use to you? Come now, as far as I know—and I too am a Syrian³—if you had not

² 1041 ff.
³ The implication is: “And therefore ought to know about your circumstances, if anyone knows.”

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τὸν φέρων ταῖς τοῦ γέροντος ἐκείνου διαθήκαις παρενέγραψας, ἀπωλώλεις ἄν ὑπὸ λιμοῦ ἔδη καὶ 20 ἀγοράν προύτιθεις τῶν βιβλίων. λοιπὸν οὖν δὴ ἐκεῖνο, πεπεισμένον ὑπὸ τῶν κολάκων ὡς οὐ μόνον καλὸς εἰ καὶ ἐράσμος ἄλλα σοφὸς καὶ ῥήτωρ καὶ συγγραφεὶς οἰς οὐδ’ ἔτερος, ὄνεισθαι τὰ βιβλία, ὡς ἀληθεύως τοὺς ἐπαίνους αὐτῶν. φασὶ δὲ σὲ καὶ λόγους ἐπιδείκνυσθαι αὐτοῖς ἐπὶ δὲ τῷ κάκεινος χερσαίων βατράχων δίκην διψώντας κεκραγέναι, ἣ μὴ πίνειν, ἢ μὴ διαρραγόσι βοῶντες.

Καὶ γὰρ οὐκ οἶδ’ ὅπως μᾶρτος εἰ τῇς ρινὸς ἐλκεσθαι, καὶ πιστεύεις αὐτοῖς ἀπαντα, ὡς ποτὲ κάκεινο ἐπείσθης, ὡς βασιλεὶ τινὶ ὁμοιώθης τὴν ὄψιν, καθάπερ ὁ ψευδαλέξανδρος καὶ ὁ ἵ  ψευδο-φίλυππος ἐκεῖνος κναφεὺς καὶ ὁ κατὰ τοὺς προ-πάτορας ἡμῶν ψευδονέρων καὶ εἰ τις ἄλλος τῶν 21 ὑπὸ τῷ ψευδὸ τεταγμένων. καὶ τὶ θαυμαστὸν εἰ τοῦτο ἔπαθες, ἀνόητος καὶ ἀπαίδευτος ἄθρω-πος, καὶ προμψίς ἐξυπταίζων καὶ μμούμενος βάδισμα καὶ σχῆμα καὶ βλέμμα ἐκείνου δι’ σεαν-τὸν εἰκάζων ἔχαιρες, ὅποιοι καὶ Πύρρον φασὶ τὸν ἦπερωτήν, τὰ ἄλλα θαυμαστὸν ἄνδρα, οὕτως ὑπὸ κολάκων ἐπὶ τῷ ὁμοίῳ ποτὲ διαφθαρήναι ὡς πιστεύειν ὅτι ὁμοίος ἦν Ἀλεξάνδρῳ ἐκείνῳ; καὶ-τοι τὸ τῶν μουσικῶν τοῦτο, δίς διὰ πασῶν 3 τὸ

1 ὁ Ηerwerden: not in MSS.
2 τῷ ψευδῷ Sommerbrodt: τὸ ψεύδος MSS.
3 μουσικῶν τοῦτο, δίς διὰ πασῶν ἢ: μουσῶν (μουσῶν Γ) τοῦτο διὰ πάντων MSS.

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smuggled yourself into that old man’s will with all speed, you would be starving to death by now, and would be putting up your books at auction! The only remaining reason is that you have been convinced by your toadies that you are not only handsome and charming but a scholar and an orator and a writer without peer, and you buy the books to prove their praises true. They say that you hold forth to them at dinner, and that they, like stranded frogs, make a clamour because they are thirsty, or else they get nothing to drink if they do not burst themselves shouting.

To be sure, you are somehow very easy to lead by the nose, and believe them in everything; for once you were even persuaded that you resembled a certain royal person in looks, like the false Alexander, the false Philip (the fuller), the false Nero in our grandfathers’ time, and whoever else has been put down under the title “false.”¹ And what wonder that you, a silly, ignorant fellow, were thus imposed upon and appeared in public holding your head high and imitating the gait and dress and glance of the man whom you delighted to make yourself resemble? Even Pyrrhus of Epirus, a marvellous man in other ways, was once, they say, so spoiled by toadies after the self-same fashion that he believed he was like the famous Alexander. Yet (to borrow a phrase from the musicians) the discrepancy

¹ Balas, in the second century B.C., claimed to be the brother of Antiochus V. Eupator on account of a strong resemblance in looks, and took the name of Alexander. At about the same time, after the defeat of Perses, Andiscus of Adramyttium, a fuller, claimed the name of Philip. The false Nero cropped up some twenty years after Nero’s death, and probably in the East, as he had strong support from the Parthians, who refused to surrender him to Rome.
πράγμα ἦν· εἰδον γὰρ καὶ τὴν τοῦ Πύρρου εἰκόνα· καὶ ὁμος ἐπέπειστο ἐκμεμάχθαι τοῦ Ἀλέξανδρου τὴν μορφήν. ἀλλ’ ἔνεκα μὲν δὴ τούτων ὑβρισταὶ μοι εἰς τὸν Πύρρον, ὅτι σὲ εἰκάσα κατὰ τοῦτο αὐτῷ· τὸ δὲ ἀπὸ τούτου καὶ πάνυ σοι πρέπον ἂν εἴη. ἐπεὶ γὰρ οὕτω διέκειτο ὁ Πύρρος καὶ ταῦτα ὑπὲρ ἐαυτοῦ ἐπέπειστο, οὔδεὶς ὅστις οὐ συνετιθέτο καὶ συνέτασχεν αὐτῷ, ἀρχὴ δὴ τις ἐν Λαρίσῃ πρεσβύτης ξένη αὐτῷ τάλαθης εἰπόθησα ἐπαυσεν αὐτὸν τῆς κορύζης. ὁ μὲν γὰρ Πύρρος ἐπιδείξας αὐτῇ εἰκόνα Φιλίππου καὶ Περδίκκου καὶ Ἀλέξανδρου καὶ Κασσάνδρου καὶ ἄλλων βασιλέων ἤρετο τίνι ὁμοίοις εἴη, πάνυ πεπεισμένοις ἐπὶ τὸν Ἀλέξανδρον ἤζειν αὐτὴν, ἡ δὲ πολὺν χρόνον ἐπισχοῦσα, “Βατραχίων,” ἔφθη, “τὸ μαγείρῳ” καὶ γὰρ ἦν τις ὑπὲρ τῆς Λαρίσης Βατραχίων μάγειρος τῷ Πύρρῳ ὁμοίος.

22 Καὶ σὺ δὴ ὃτι μὲν τῶν τοῖς ὀρχησταῖς συνόντων κινάδων ἔοικας οὐκ ἂν εἶπομεν, ὅτι δὲ μανίαν ἔρρωμένην ἔτι καὶ νῦν μαίνεσθαι δοκεῖς ἀπασιν ἐπ’ ἐκείνη τῇ εἰκόνι, πάνυ σαφῶς ὀλία. οὐκον θαυμαστόν, εἰ ἀπίθανος οὕτως ζωγράφος ὃν καὶ τὸς πεπαίδευμένος ἐξομοιοῦσαί εἶθελεῖς, πιστεῦων τοῖς τὰ τοιαύτα σε ἐπανοῦσι.

Καίτοι τι 1 ταῦτα ληρῶ; πρόδηλος γὰρ ἡ αἰτία τῆς περὶ τὰ βιβλία σπουδῆς, εἰ καὶ ὑπὸ νοθείας ἔγω μὴ πάλαι κατέδουν· σοφὸν γὰρ, ὥς γοῦν οἶει, τοῦτ’ ἐπινενόηκας καὶ ἐλπίδας οὐ μικρὰς ἔχεις περὶ τοῦ πράγματος, εἰ βασιλεὺς μάθοι ταῦτα σοφὸς ἀνὴρ καὶ παιδείαν μάλιστα τιμῶν’ εἰ δὲ ταῦτα ὑπὲρ σοῦ ἐκείνου ἀκούσεις, ὥς ὁνὴ βιβλία

1 καίτοι τι Fritzche: καὶ δτι (καὶ τι) MSS.
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was a matter of two octaves; for I have seen the portrait of Pyrrhus. But in spite of that he had acquired the conviction that he was a perfect replica of Alexander's beauty. To be sure, I have been uncomplimentary to Pyrrhus in comparing you with him in this matter, but what followed would be quite in character with you. When Pyrrhus was in this state of mind and had this conviction about himself, everyone without exception concurred with him and humoured him until an old foreign woman in Larissa told him the truth and cured him of drivelling. Pyrrhus showed her portraits of Philip, Perdiccas, Alexander, Cassander and other kings, and asked her whom he resembled, quite certain that she would fix upon Alexander; but, after delaying a good while, she said, "Batrachion, the cook": and as a matter of fact there was in Larissa a cook called Batrachion who resembled Pyrrhus.

As for you, I cannot say which of the profligates that hang about the actors in the pantomimes you resemble; I do know very well, however, that everyone thinks you are still downright daft over that likeness. It is no wonder, then, since you are such a failure at likenesses, that you want to make yourself resemble men of learning, believing those who praise you so.

But why do I talk beside the point? The reason for your craze about books is patent, even if I in my blindness failed to see it long ago. It is a bright idea on your part (you think so, anyhow), and you base no slight expectations upon the thing in case the emperor, who is a scholar and holds learning in especial esteem, should find out about it; if he should hear that you are buying books and making
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καὶ συνάγεις πολλὰ, πάντα ἐν βραχεὶ παρ’ αὐ-
23 τοῦ ἐσεσθαί σοι νομίζεις. ἀλλ’ ὃ κατάπνυγον,
οἶει τοσοῦτον μανδραγόραν κατακεχύσθαι αὐτοῦ
ὡς ταῦτα μὲν ἄκοινεν, ἔκεινα δὲ μὴ εἰδέναι, οἶος
μὲν σοι ὁ μεθ’ ἡμέραν βίος, οἶοι δὲ σοὶ πότοι,
ὄποιαὶ δὲ νῦκτες καὶ οἶοι καὶ ἡλίκοις συγκαθεῦ-
δεις, οὐκ. οἴσθα ὡς ὅτα καὶ ὀφθαλμοὶ πολλοὶ
βασιλέως; τὰ δὲ σὰ ὀὕτω περιφανὴ ἐστὶν ὡς καὶ
τυφλοῖς εἶναι καὶ κωφοὶς γνώριμα: εἰ γὰρ καὶ
φθέγγαιο μόνον, εἰ γὰρ καὶ λοιόμενος ἀποδύσαι,
μᾶλλον δὲ μὴ ἀποδύσῃ, εἰ δοκεῖ, οἱ δ’ οἴκεται
μόνον ἢν ἀποδύσωνταί σοι, τί οἶει; μὴ αὐτίκα
ἐσεσθαί πάντα σοι πρόδηλα τὰ τῆς νυκτὸς ἀπό-
ρητα; εἰπὲ γοῦν μοι καὶ τόδε, εἰ Βάσσος ὁ ὑμὲ-
τερος ἐκεῖνος σοφίστης ἢ Βάταλος ὁ αὐλητὴς
ἡ ὁ κύναιδος Ἡμιθέων ὁ Συβαρίτης, ὃς τοὺς
θαυμαστοὺς ὑμῖν νόμους συγεγράψεν, ὡς χρῆ
λεαίνεσθαι 1 καὶ παρατίθλεσθαι καὶ πάσχειν καὶ
τοιεὶν ἐκεῖνα,—εἰ τούτων τις νυνὶ λεωτήν περι-
βαλόμενος καὶ ῥόπαλον ἔχων βαδίζοι, τί οἶει
φανεῖσθαι 2 τοῖς ὀρῶσιν; Ἡρακλέα εἶναι αὐτὸν;
οὐκ, εἰ γε μὴ χύτραις λημῶντες τυγχάνοιεν.
μυρία γὰρ ἔστι τὰ ἀντιμαρτυροῦντα τῷ σχῆματι,
βάδισμα καὶ βλέμμα καὶ φωνὴ καὶ τράχηλος
ἐπικεκλασμένος καὶ ψυμύθιον καὶ μαστίχη καὶ
φύκος, οἷς ύμεῖς κοσμεῖσθε, καὶ ὅλως κατὰ τὴν
παροιμίαν, θάττων ἄν πέντε ἑλέφανται ὑπὸ μάλης
κρύψειας ἢ ἕνα κύναιδον. εἶτα ἡ λεωτή μὲν τὸν
tοιοῦτον οὐκ ἄν ἐκρυφεῖν, σὺ δ’ οἴει λῆσειν

1 λεαίνεσθαι: Markland: μαίνεσθαι MSS
2 φανεῖσθαι: Cobet: φαίνεσθαι MSS.
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a large collection, you think you will soon get all you want from him. But do you suppose, you rotter, that he is so steeped in mandragora as to hear that and yet not know how you pass your time during the day, what your drinking bouts are like, how you spend your nights, and in whose company? Do not you know that a monarch has many eyes and ears? And your doings are so conspicuous that even the blind and the deaf may know of them; for if you but speak, if you but bathe in public—or, if you choose, don't even do that—if your servants but bathe in public, do you not think that all your nocturnal arcana will be known at once? Answer me this question: if Bassus, that literary man who belonged to your following, or Battalus the flute-player, or the cinaedus Hemitheon of Sybaris, who wrote those wonderful regulations for you, which say that you must use cosmetics and depilatories and so forth—if one of those fellows should to-day walk about with a lion's skin on his back and a club in his hand, what do you suppose those who saw him would think? That he was Heracles? Not unless they were gravel-blind; for there are a thousand things in their appearance that would give the lie to their costume; the gait, the glance, the voice, the thin neck, the white lead and mastich and rouge that you beautify yourselves with; in short, to quote the proverb, it would be easier to conceal five elephants under your arm than a single cinaedus. Then if the lion's skin would not have hidden such as they, do you suppose that you will be undetected

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σκεπόμενος βιβλίων; ἀλλ' οὐ δυνατόν προδώσει γάρ σε καὶ ἀποκαλύψει τὰ ἄλλα ὑμῶν γνωρίσματα.

24 Τὸ δ' ὄλον ἀγνοεῖν μοι δοκεῖς ὅτι τὰς ἀγαθὰς ἐξήδιας οὐ παρὰ τῶν βιβλιοκαπηλῶν δεῖ ξητεῖν, ἅλλα παρ' αὐτοῦ καὶ τοῦ καθ' ἕμεραν βίου λαμβάνειν. σοὶ δ' οἶει συνήγορον κοινῶν καὶ μάρτυρα ἐσεσθαί σοι τῶν 'Αττικῶν καὶ Καλλινόν τοὺς βιβλιογράφους; οὐκ, ἀλλ' ὡμοίς τινὰς ἀνθρώπους ἐπιτρήψοντάς σε, ἣν οἱ θεοὶ ἐθέλοντι, καὶ πρὸς ἔσχατον πενίας συνελάσοντας: δέον ἔτι νῦν σωφρονήσαντα ἀποδόσθαι μὲν τινὶ τῶν πεπαιδευμένων τὰ βιβλία ταῦτα καὶ σὺν αὐτοῖς τὴν νεόκτιστον ταύτην οἰκίαν, ἀποδοῦναι δὲ τοῖς ἀνδραποδοκαπῆλοις μέρος γοῦν ἀπὸ πολλῶν τῶν ὀφείλομένων.

25 Καὶ γὰρ κάκεινα: περὶ δύο ταῦτα δεινῶς ἐστοῦδακας, βιβλίων τε τῶν πολυτελῶν κτήσιν καὶ μειρακίων τῶν ἐξωρων καὶ ἡδη καρτερῶν ὠνήν, καὶ τὸ πράγμα σοι πάνιν σπουδᾶσαι καὶ θηρεύεται. ἀδύνατον δὲ πένητα ὡντα πρὸς ἄμφω διαρκεῖν. σκοπεῖ τοῖνυν ὡς ἱερὸν χρήμα συμβουλή. ἀξιῶ γάρ σε ἀφεμενον τῶν μιθέων προσηκοντών τὴν ἔτεραν νόσον θεραπεύειν καὶ τοὺς υπηρέτας ἐκείνους ὀνεῖσθαι, ὡς ἤπιειπόντων σε τῶν οἰκοθέν τῆς αἰθαντοῦ τινας τῶν ἐλευθέρων, οἷς ἀκινδυνον ἀπελθούσιν, ἥν μὴ λάβωσιν ἄπαντα, ἔξαγορεύσαι τὰ πραξθέντα ὑμῖν μετὰ τῶν πότων, οἷα καὶ πρόχειρον αἰσχύστα περὶ σοι διηγείτο ἐξελθόν ὁ πόρνος, ἔτι καὶ δήματα ἐπιδεικνύος. ἀλλ' ἔγινε καὶ μάρτυρας ἄν παρασχοίμην τοὺς τότε παρόντας ὡς ἠγανάκτησα καὶ ὀλίγου πληγᾶς.
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behind a book? Impossible: the other earmarks of your sort will betray and reveal you.

You are completely unaware, it seems to me, that good expectations are not to be sought from the booksellers but derived from one's self and one's daily life. Do you expect to find public advocates and character-witnesses in the scribes Atticus and Callinus? No: you will find them heartless fellows, bent upon ruining you, if the gods so will it, and reducing you to the uttermost depths of poverty. Even now you ought to come to your senses, sell these books to some learned man, and your new house along with them, and then pay the slave dealers at least a part of the large sums you owe them.

For mark this, you have had a tremendous passion for two things, the acquisition of expensive books and the purchase of well-grown, vigorous slaves, and you are showing great zeal and persistence in the thing; but being poor, you cannot adequately manage both. See now what a precious thing advice is! I urge you to drop what does not concern you, cultivate your other weakness, and buy those menials of yours, so that your household may not be depleted and you may not for that reason have to send out for free men, who, if they do not get all they want, can safely go away and tell what you do after your wine. For instance, only the other day a vile fellow told a most disgraceful story about you when he came away, and even showed marks. I can prove by those who were there at the time that I was indignant and came near giving him a thrashing in my anger on your behalf,
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ενέτριψα αὐτῷ χαλεπαίνων ύπὲρ σοῦ, καὶ μάλιστ' ὃτε καὶ ἄλλον ἐπεκαλέσατο μάρτυρα τῶν ὁμοίων καὶ ἄλλον ταῦτα καὶ λόγους διηγομένους. πρὸς δὴ ταῦτα, ὡγαθε, ταμιεύου τάργυριον καὶ φύλαττε, ὡς οἶκοι καὶ κατὰ πολλῆν ἀσφάλειαν ταῦτα ποιεῖν καὶ πάσχειν ἔχης. ὡστε μὲν γὰρ μηκέτι ἐργάζεσθαι τίς ἂν μεταπεισείς σε; οὐδὲ γὰρ κύων 26 ἀπάξ παύσαιτ' ἂν σκυτοτραγεῖν μαθούσα. τὸ δ' ἔτερον ράδιον, τὸ μηκέτι ὠνείσθαι βιβλία. ἱκανῶς πεπαίδευσαι, ἀλις σοι τῆς σοφίας. μόνον οὐκ ἔπ' ἀκρον τοῦ χείλους ἔχεις τὰ παλαιὰ πάντα. πᾶσαν μὲν ἴστοριαν οἶσθα, πάσας δὲ λόγων τέχνας καὶ κάλλη αὐτῶν καὶ κακίας καὶ ὁνομάτων χρήσιν τῶν Ἀττικῶν πάνσοφον τι χρῆμα καὶ ἄκρον ἐν παιδείᾳ γεγένησαι διὰ τὸ πλῆθος τῶν βιβλίων. κωλύει γὰρ οὖν εἰς καίμε σοι ἐνδιατρίβειν, ἐπειδὴ χαίρεις ἐξαπατώμενος.

27 Ἡδέως δ' ἂν καὶ ἐρῴμην σε, τὰ τοσαῦτα βιβλία ἔχων τί μάλιστα ἀναγιγνώσκεις αὐτῶν; τὰ Πλάτωνος; τὰ Ἀντισθένους; τὰ Ἀρχιλόχου; 1 τὰ Ἱππόνακτος; ἡ τούτων μὲν υπερφρονεῖς, ῥήτορες δὲ μάλιστά σοι διὰ 2 χειρός; εἰπτέ μοι, καὶ Ἁλσχύνον τὸν κατὰ Τιμάρχου λόγον ἀναγιγνώσκεις; ἠ ἐκεῖνα γε πάντα οἶσθα καὶ γυγνώσκεις αὐτῶν ἐκαστον, τὸν δὲ Ἀριστοφάνην καὶ τὸν Εὐπόλιον ὑποδέκας; ἀνέγνωσ καὶ τοὺς Βάπτας, τὸ δράμα ὄλον; εἰτ' οὖδεν σοι τάκεις καθίκετο, οὐδ' ἱρυθρίασις γυνώσας αὐτά; τούτο γοῦν καὶ μάλιστα θαυμάσειν ἀν τις, τίνα ποτὲ ψυχήν 3 ἔχων ἀπτή

1 Ἀρχιλόχου Guyet: Ἀρτιλόχου MSS.
2 σοι διὰ Jacobitz: σοι τούτων διὰ MSS.
3 ποτὲ ψυχὴν Gesner: ἀπὸ ψυχῆς MSS.

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especially when he called upon one after another to corroborate his evidence and they all told the same story. In view of this, my friend, husband and save your money so that you may be able to misconduct yourself at home in great security; for who could persuade you now to change your ways? When a dog has once learned to gnaw leather, he cannot stop.\textsuperscript{1} The other way is easier, not to buy books any longer. You are well enough educated; you have learning to spare; you have all the works of antiquity almost at the tip of your tongue; you know not only all history but all the arts of literary composition, its merits and defects, and how to use an Attic vocabulary; your many books have made you wondrous wise, consummate in learning. There is no reason why I should not have my fun with you, since you like to be gulled!

As you have so many books, I should like to ask you what you like best to read? Plato? Antisthenes? Archilochus? Hipponax? Or do you scorn them and incline to occupy yourself with the orators? Tell me, do you read the speech of Aeschines against Timarchus? No doubt you know it all and understand everything in it, but have you dipped into Aristophanes and Eupolis? Have you read the Baptae, the whole play?\textsuperscript{2} Then did it have no effect upon you, and did you not blush when you saw the point of it? Indeed, a man may well wonder above all what the state of your soul is when you

\textsuperscript{1} Cf. Horace, \textit{Satires}, ii. 5, 83:
\begin{quote}
\textit{ut canis a corio nunquam absterrebitur uncto.}
\end{quote}

\textsuperscript{2} The \textit{Baptae} of Eupolis appears to have been a \textit{satire} upon the devotees of Cotys (Cotytto), a Thracian goddess worshipped with orgiastic rites.
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tōn βιβλίων, ὅποιας αὑτὰ χερσὶν ἀνελίττεις. πότε δὲ ἀναγιγνώσκεις; μεθ' ἡμέραν; ἀλλ' οὐδὲις ἐώρακε τοῦτο ποιοῦντα. ἀλλὰ νύκτωρ; πότερον ἐπιτεταγμένος ἦδη ἐκείνος ἤ πρὸ τῶν λόγων; ἀλλὰ πρὸς Κότνους 1 μηκέτι μὴ τολμήσῃς τοιούτο 28 μυδέν, ἀφες δὲ τὰ βιβλία καὶ μόνα ἐργάζου τὰ σαυτοῦ. καὶ τοῖς ἐχρημ. μηκέτι μηδὲ ἐκεῖνα, αἰδε- σθήναι δὲ τὴν τοῦ Εὐριπίδου Φαίδραν καὶ ὕπερ τῶν γυναικῶν ἀγανακτοῦσαν καὶ λέγουσαν,

οὔδε σκότουν φρίσσουσι τὸν συνεργάτην
tέρεμνα τ' οἶκοι μὴ ποτὲ φθογγήν ἄφη.

eἰ δὲ πάντως ἐμέμενεν τῇ ὁμοίᾳ νόσῳ διέγρωσται, ἰδί, ὅνοι μὲν βιβλία καὶ οἶκοι κατακλέισας ἔχε 
καὶ καρποὶ τὴν δόξαν τῶν κτημάτων. ἰκανόν σοι 
καὶ τοῦτο. προσάξῃ δὲ μηδέποτε μηδὲ ἀναγνῶ 
μηδὲ ὑπαγάγης τῇ γλώττῃ παλαιῶν ἄνδρῶν 
λόγους καὶ ποιήματα μηδὲν δεινὸν σε εἰργασμένα.

Οἴδα ὡς μάτην ταῦτά μοι λεληρηταί καὶ κατὰ 
τὴν παροιμίαν Αἴθιοπα σμήχειν ἐπιχειρῶ· σὺ 
γὰρ ὀνήσῃ καὶ χρήσῃ εἰς οὐδὲν καὶ καταγελα- 
σθῆναι πρὸς τῶν πεπαιδευμένων, ὡς ἀπόχρη 
ὡφελεῖσθαι οὐκ ἐκ τοῦ κάλλους τῶν βιβλίων οὐδ' 
ἐκ τῆς πολυτελείας αὐτῶν, ἀλλ' ἐκ τῆς φωνῆς καὶ 
29 τῆς γνώμης τῶν γεγραφῶν. σὺ δὲ οἶει θερα- 
πεύσεις τὴν ἀπαιδευσίαν καὶ ἐπικαλύψεις τῇ δόξῃ 
tαυτή καὶ ἐκπλήξεις τῷ πλήθει τῶν βιβλίων, οὐκ 
eἰδὼς ὃτι καὶ οἱ ἀμαθέστατοι τῶν ιατρῶν τὸ αὐτὸ 
σοι ποιοῦσιν, ἔλεφαντίνους νάρθηκας καὶ σικύας 
ἀργυρὰς ποιοῦμενοι καὶ σμίλας χρυσοκολλήτους; 
ὃπόταν δὲ καὶ χρήσασθαι τούτοις δὲν, οἱ μὲν

1 πρὸς Κότνου Burmeister: πρὸ σκότους MSS.

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lay hold of your books, and of your hands when you open them. When do you do your reading? In the daytime? Nobody ever saw you doing it. At night, then? When you have already given instructions to your henchmen, or before you have talked with them? Come, in the name of Cotys, never again dare to do such a thing. Leave the books alone and attend to your own affairs exclusively. Yet you ought not to do that, either; you ought to be put to shame by Phaedra in Euripides, who is indignant at women and says:

"They shudder not at their accomplice, night,
Nor chamber-walls, for fear they find a voice." 1

But if you have made up your mind to cleave to the same infirmity at all costs, go ahead: buy books, keep them at home under lock and key, and enjoy the fame of your treasures—that is enough for you. But never lay hands on them or read them or sully with your tongue the prose and poetry of the ancients, that has done you no harm.

I know that in all this I am wasting words, and, as the proverb has it, trying to scrub an Ethiop white. You will buy them and make no use of them and get yourself laughed at by men of learning who are satisfied with the gain that they derive, not from the beauty of books or their expensiveness, but from the language and thought of their author. You expect to palliate and conceal your ignorance by getting a reputation for this, and to dazzle people by the number of your books, unaware that you are doing the same as the most ignorant physicians, who get themselves ivory pill-boxes and silver cupping-glasses and gold-inlaid scalpels; when the time comes to use

1 Hippolytus 417 f.
THE WORKS OF LUCIAN

οὔδὲ ὅπως χρὴ μεταχειρίσασθαι αὐτὰ Ἰσασιν' παρελθῶν δὲ τίς εἰς τὸ μέσον τῶν μεμαθηκότων φλεβότομον εὗ μάλα ἥκουμενέν έχων ίοὺ τάλλα μεστοῦ ἀπῆλαξε τῆς ὁδύνης τὸν νοσοῦντα. ᾳν δὲ καὶ γελοιοτέρῳ τινὶ τὰ σὰ εἰκάσω, τοὺς κουρέας τούτους ἐπίσκεψαι, καὶ ὄψιν τοὺς μὲν τεχνώτας αὐτῶν ξυρὸν καὶ μαχαιρίδας καὶ κάτοπτρον σύμμετρον ἔχοντας, τοὺς δὲ ἀμαθέοις καὶ ἰδιώτας πλῆθος μαχαιρίδων προτιθέμενας καὶ κάτοπτρα μεγάλα, οὐ μὴν λήσειν γε διὰ ταύτα οὔδεν εἰδότας. ἀλλὰ τὸ γελοιότατον ἐκεῖνο πάσχουσιν, ὅτι κείρονται μὲν οἱ πολλοὶ παρὰ τοῖς γείτοσιν αὐτῶν, πρὸς δὲ τὰ ἐκείνων κάτοπτρα προσελθόντες τὰς 30 κόμας εὐθετίζουσιν. καὶ σὺ τοῖνυν ἀλλὰ μὲν δεσθέντι χρήσεις αὖ τὰ βιβλία, χρήσασθαι δὲ αὐτὸς οὐκ ἂν δύναιο. καίτωι οὔδὲ ἔχρησάς τινι βιβλίου πώποτε, ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης, ἢ ὡς αὐτὴ τῶν κριθῶν ἐσθίει ὡς τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπιτρέπει.

Ταύτα τὸ γε νῦν εἶναι ὑπὲρ μόνων τῶν βιβλίων παρηγορίαζομαι πρὸς σὲ, περὶ δὲ τῶν ἄλλων ὅσα κατάπτυστα καὶ ἐπονείδιστα ποιεῖς, αὕτης ἀκούσῃ πολλάκις.
THE IGNORANT BOOK-COLLECTOR

them, however, they do not know how to handle them, but someone who has studied his profession comes upon the scene with a knife that is thoroughly sharp, though covered with rust, and frees the patient from his pain. But let me compare your case with something still more comical. Consider the barbers and you will observe that the master-craftsmen among them have only a razor and a pair of shears and a suitable mirror, while the unskilled, amateurish fellows put on view a multitude of shears and huge mirrors; but for all that, they cannot keep their ignorance from being found out. In fact, what happens to them is as comical as can be—people have their hair cut next door and then go to their mirrors to brush it. So it is with you: you might, to be sure, lend your books to someone else who wants them, but you cannot use them yourself. But you never lent a book to anyone; you act like the dog in the manger, who neither eats the grain herself nor lets the horse eat it, who can.

I give myself the liberty of saying this much to you for the present, just about your books; about your other detestable and ignominious conduct you shall often be told in future.
THE DREAM, OR LUCIAN'S CAREER

The Dream contains no hint that a lecture is to follow it, but its brevity, its structure—a parable followed by its application—and the intimacy of its tone show that it is an introduction similar to Dionysus and Amber. Read certainly in Syria, and almost certainly in Lucian's native city of Samosata, it would seem to have been composed on his first return to Syria, after the visit to Gaul that made him rich and famous; probably not long after it, for his return home is quite likely to have come soon after his departure from Gaul. It reads, too, as if it were written in the first flush of success, before his fortieth year.

Since it gives us a glimpse of his early history, and professes to tell us how he chose his career, it makes a good introduction to his works. For that reason it was put first in the early editions, and has found a place in a great many school readers, so that none of his writings is better known.

The amount of autobiography in it is not great. Lucian names no names, which might have given us valuable information as to his race, and he says nothing about his father except that he was not well off in the world. That his mother's father and brothers were sculptors, that he evinced his inheritance of the gift by his cleverness in modelling, and that he was therefore apprenticed to his uncle to learn the trade—all this is inherently probable, and interesting because it accounts for the seeing eye that made his pen-pictures so realistic. As to the dream, and his deliberate choice of a literary career on account of it, that is surely fiction. From what he does not say here, from what Oratory lets drop in the Double Indictment—that she found him wandering up and down Ionia, all but wearing native garb—we may guess that distaste for the sculptor's trade led him to run away from home without any very definite notion where he was going or what he should do, and that the dream, plainly inspired less by a thrashing than by the famous allegory of the sophist Prodicus, Heracles at the Crossways (Xenophon, Memorabilia 2, 1, 21), came to him in later years, while he meditated what he should say to those at home upon his return to them.
ΠΕΡΙ ΤΟΥ ΕΝΤΙΠΝΙΟΤ
HTOI
ΒΙΟΣ ΔΟΤΚΙΑΝΟΤ

1 Ἄρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν ἦδη τὴν ἁλικίαν πρόσηβος ὡν, ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὁ τι καὶ διδάσκαλοι με. τοῖς πλείστοις οὖν ἔδουξεν παιδεία μὲν καὶ πόνου πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δείσθαι λαμπρᾶς, τὰ δ' ἡμέτερα μικρὰ τε εἶναι καὶ ταχεῖαν τινα τὴν ἐπικουρίαν ἀπαίτειν' εἰ δὲ τίνα τέχνην τῶν βαναύσων τούτων ἐκμάθομι, τὸ μὲν πρῶτον εὐθὺς ἄν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης καὶ μηκέτι οἰκόσιτος εἶναι τηλικοῦτος ὡν, οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν ἀποφέρων ἄει τὸ γιγνόμενον.

2 Δευτέρας οὖν σκέψεως ἀρχῇ προωτέθη, τὰς ἀρίστης τῶν τεχνῶν καὶ ράστην ἐκμαθεῖν καὶ ἄνδρι ἐλευθέρῳ πρότεινα καὶ πρόχειρον ἔχουσα τὴν χορηγίαν καὶ διαρκῆς τὸν πόρον. ἄλλου τούτων ἄλλην ἔπαινοντος, ὃς ἐκαστὸς γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπειδῶν,—παρὴν γὰρ ὁ πρὸς μητρὸς θεῖος, ἀριστος ἐρμογλύφος εἶναι δοκῶν 1—"Ὁ θέμις," εἶπεν, "ἄλλην τέχνην

Available in photographs: ΡΝΖ.

1 MSS. add καλ (not in γ) λαθούσος εν τοῖς μάλιστα εὐδοκίμωι: excised by Schmieder. Cf. 7.

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No sooner had I left off school, being then well on in my teens, than my father and his friends began to discuss what he should have me taught next. Most of them thought that higher education required great labour, much time, considerable expense, and conspicuous social position, while our circumstances were but moderate and demanded speedy relief; but that if I were to learn one of the handicrafts, in the first place I myself would immediately receive my support from the trade instead of continuing to share the family table at my age; besides, at no distant day I would delight my father by bringing home my earnings regularly.

The next topic for discussion was opened by raising the question, which of the trades was best, easiest to learn, suitable for a man of free birth, required an outfit that was easy to come by, and offered an income that was sufficient. Each praised a different trade, according to his own judgement or experience; but my father looked at my uncle (for among the company was my uncle on my mother’s side, who had the reputation of being an excellent sculptor) and said: "It isn’t right that any other
THE WORKS OF LUCIAN

ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τούτου ἄγε"—
δείξας ἐμὲ—"δίδασκε παραλαβῶν λίθων ἐργάτην
ἀγαθὸν εἶναι καὶ συναρμοστὴν καὶ ἐρμογυλυφέα
δύναται γὰρ καὶ τούτο, φύσεως γε, ὡς οἶσθα, ἔχων
dεξιῶς." ἐτεκμαιρέτο δὲ ταῖς ἐκ τοῦ κηροῦ παι
dιαίς: ὅποτε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων,
ἀποξέων ἄν τὸν κηρὸν ἢ βοᾶς ἢ ἱπποὺς ἢ καὶ νὴ
Δι' ἀνθρώπους ἀνέπλαττον, εἰκότας,1 ὡς ἔδοκοι
τῇ πατρί ἐφ' ὦς παρὰ μὲν τῶν διδασκάλων
πληγὰς ἔλάμβανον, τότε δὲ ἐπαυνὸς εἰς τὴν
ἐυφυίαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἰχὼν ἐπ'
ἐμοὶ τὰς ἐλπίδας ὡς ἐν βραχεῖ μαθῆσομαι τὴν
τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς.

3 Αἱ ὁδὸν ἐπιτῆδεος ἐδόκει ἡμέρα τέχνης
ἐνάρχεσθαι, κἀγὼ παρεδεδόμην τῷ θείῳ μὰ τῶν
Δι' οὐ σφόδρα τῷ πράγματι ἄχθομεν, ἀλλὰ μοι καὶ
παιδιῶν τίνα οὐκ ἀτερπὴ ἐδόκει ἐχεῖν καὶ
πρὸς τοὺς ἥλικιώτας ἐπίδειξιν, εἰ φαινοῖμην θεοὺς
tε γλύφον καὶ ἀγαλμάτια μικρὰ τίνα κατασκευά
ζων ἐμαυτῷ τε κάκεινοι οἷς προηροῦμην. καὶ
tὸ γε πρῶτον ἐκεῖνο καὶ σύνηθες τοῖς ἀρχομένοις
ἐγίγνετο. ἐγκοπέα γὰρ τινὰ μοι δοὺς ο θείος
ἐκέλευσεν ἡρέμα καθικέθαι πλάκος ἐν μέσῳ
κειμένης, ἐπειπὼν τὸ κοινὸν "ἀρχῇ δε τῷ ἡμιν
παντὸς." σκληρότερον δὲ κατενεγκόντος ὑπ' ἀπει
ρίας κατείγη μὲν ἡ πλάξ, ὃ δὲ ἀγανακτήσας
σκυτάλην τινὰ πλησίου κειμένην λαβόν οὐ πράσω
οὐδὲ προτρητικῶς μοῦ κατηρξατο, ὡστε δάκρυα
μοὶ τὰ προοίμια τῆς τέχνης.

4 Αποδρας οὖν ἐκεῖθεν ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι
συνεχὲς ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς

1 εἰκότας Naber: εἰκότως MSS.

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trade should have the preference while you are by. Come, take this lad in hand”—with a gesture toward me—“and teach him to be a good stone-cutter, mason, and sculptor, for he is capable of it, since, as you know, he has a natural gift for it.” He drew this inference from the way in which I had played with wax; for whenever my teachers dismissed me I would scrape the wax from my tablets and model cattle or horses or even men, and they were true to life, my father thought. I used to get thrashings from my teachers on account of them, but at that time they brought me praise for my cleverness, and good hopes were entertained of me, on the ground that I would soon learn the trade, to judge from that modelling.

So, as soon as it seemed to be a suitable day to begin a trade, I was turned over to my uncle, and I was not greatly displeased with the arrangement, I assure you; on the contrary, I thought it involved interesting play of a sort, and a chance to show off to my schoolmates if I should turn out to be carving gods and fashioning little figures for myself and for those I liked best. Then came the first step and the usual experience of beginners. My uncle gave me a chisel and told me to strike a light blow on a slab that lay at hand, adding the trite quotation: “Well begun, half done.” But in my inexperience I struck too hard; the slab broke, and in a gust of anger he seized a stick that lay close by and put me through an initiation of no gentle or encouraging sort, so that tears were the overture to my apprenticeship.

I ran away from the place and came home sobbing continuously, with my eyes abrim with tears. I told
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υπόπλεως, καὶ διηγοῦμαι τὴν σκυτάλην καὶ τοὺς μῶλοπας ἐδείκνυον, καὶ κατηγόρουν πολλὴν τινα ὥμοτητα, προσθεὶς ὅτι ὑπὸ φθόνον ταὐτα ἔδρασε, μὴ αὐτῶν ὑπερβάλλομαι κατὰ τὴν τέχνην. ἀνακτησαμένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νῦς ἐπήλθεν κατέδαρθον ἐτὶ ἐνδακρυς καὶ τὴν σκυτάλην 1 ἐνυόνιν.

5 Μέχρι μὲν δὴ τούτων γελάσιμα καὶ μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ οὐκέτι εὐκαταφρόνητα, ὥ ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δείμενα· ἵνα γὰρ καθ’ ὁμηρον εἴπω,

θείος μοι ἐνύπνιον ἦλθεν ὑνερός ἀμβροσίην διὰ νύκτα,

ἐναργῆς οὕτως ὡστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. ἢτο γοῦν καὶ μετὰ τοσοῦτον χρόνου τὰ τε σχήματα μοι τῶν φανέρων ἐν τοῖς ὀφθαλμοῖς παραμένει καὶ ἡ φωνὴ τῶν ἀκουσθέντων ἐναυλος· οὕτω σαφὴ πάντα ἦν.

6 Δύο γυναῖκες λαβόμεναι ταῖς χεροῖς εἶλκόν με πρὸς ἐαυτῆς ἐκατέρα μάλα βιαίῳς καὶ καρτερῶς· μικροῦ γούν με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμοῦμενα· καὶ γὰρ καὶ ἄρτι μὲν ἂν ἢ ἐτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὀλοικέ με, ἄρτι δ’ ἂν αὕτης ὑπὸ τῆς ἐτέρας εἰχόμεν. ἔβομεν δὲ πρὸς ἀλλήλας ἐκατέρα, ἢ μὲν ὡς αὐτῆς ὅντα με κεκτήσθαι βούλοιτο, ἢ δὲ ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῖτο. ἢν δὲ ἢ μὲν ἐργατικὴ καὶ ἄνδρική καὶ αὐχμηρὰ τὴν κόμην, τῷ χείρε τῶν ἀνάπλεως, διεξωσμένη τὴν ἔσθητα, τετάνου

1 σκυτάλην Steigerthal; νύκτα δλη MSS,
THE DREAM, OR LUCIAN'S CAREER

about the stick, showed the welts and charged my uncle with great cruelty, adding that he did it out of jealousy, for fear that I should get ahead of him in his trade. My mother comforted me and roundly abused her brother, but when night came on, I fell asleep, still tearful and thinking of the stick.

Up to this point my story has been humorous and childish, but what you shall hear next, gentlemen, is not to be made light of; it deserves a very receptive audience. The fact is that, to use the words of Homer,

"a god-sent vision appeared unto me in my slumber
Out of immortal night,"

so vivid as not to fall short of reality in any way. Indeed, even after all this time, the figures that I saw continue to abide in my eyes and the words that I heard in my ears, so plain was it all.

Two women, taking me by the hands, were each trying to drag me toward herself with might and main; in fact, they nearly pulled me to pieces in their rivalry. Now one of them would get the better of it and almost have me altogether, and now I would be in the hands of the other. They shouted at each other, too, one of them saying, "He is mine, and you want to get him!" and the other: "It is no good your claiming what belongs to someone else." One was like a workman, masculine, with unkempt hair, hands full of callous places, clothing tucked up, and a heavy layer of

\footnote{Iliad 2, 56.}
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καταγέμουσα, οἷος ἦν ὁ θεῖος ὁπότε ξέοι τοὺς λίθους. ἡ ἐτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπῆς καὶ κόσμιος τὴν ἀναβολὴν.
Τέλος δ’ οὖν ἐφιάσει μοι δικάζειν ὁποτέρα βουλοῦμην συνεῖναι αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἑκείνη καὶ ἀνδρώδης ἐλεξεν.

7 "Ἐγώ, φίλε παῖ, Ἐρμογλυφικῇ τέχνῃ εἰμί, ἧν χθές ἥρξον μανθάνειν, οἰκεία τέ σοι καὶ συγγενῆς οἰκοδεν’ 1 ὁ τε γάρ πάππος σου”—εἰποῦσα τοῦνομα τοῦ μυτροπάτορος—“Ἀθηναῖος ἦν καὶ τὸ θείον ἀμφοτέρω καὶ μάλα εὐδοκιμεῖτον δὲ ἡμᾶς. εἰ δ’ ἐθέλεις λήρων μὲν καὶ φλεγάντων τῶν παρὰ τάύτης ἀπέχεσθαι,”—δείξασα τὴν ἐτέραν—“ἐπεσθαί δὲ καὶ συνοικεῖν ἐμοὶ, πρῶτα μὲν θρέψη γεννικῶς καὶ τοὺς ὄμους ἔξεις καρτεροὺς, φθόνου δὲ παντὸς ἀλλότριος ἔση καὶ ὅποτε ἀπει ἐπὶ τὴν ἀλλοδαπὴν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλιπὼν, οὐδὲ ἐπὶ λόγοις . . . 2 εἰπαίνεσσονταί σε πάντες.

8 "Μὴ μυσαχθῆς δὲ τοῦ σχῆματος 3 τὸ εὐτελές μηδὲ τῆς ἐσθήτος τὸ πιναρέν. ἀπὸ γὰρ τοιούτων ὀρμώμενος καὶ Φειδίας ἐκείνος ἐδείξε τὸν Δία καὶ Πολύκλειτος τὴν "Ἡραν εἰργάσατο καὶ Μύρων ἐπηνεθή καὶ Πραξιτέλης ἑθαυμάσθη. προσκυνοῦνται γούν οὕτω μετὰ τῶν θεών. εἰ δὴ τούτων εἰς γένοιο, πῶς μὲν οὐ κλεινῶς αὐτὸς παρὰ πᾶσιν ἀνθρώπους ἔση, 4 ξηλωτῶν δὲ καὶ τὸν πατέρα

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1 μυτρόθεν Fritzsch. as in Toxar. 51.
2 Lacuna noted by Bourdelot. At least ἄλλ’ ἐν’ ἔργοις is necessary.
3 σχῆματος Bekker: σώματος MSS.
4 ἔση Dindorf: γένοι MSS.

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marble-dust upon her, just as my uncle looked when he cut stone. The other, however, was very fair of face, dignified in her appearance, and nice in her dress.

At length they allowed me to decide which of them I wanted to be with. The first to state her case was the hard-favoured, masculine one.

"Dear boy, I am the trade of Sculpture which you began to learn yesterday, of kin to you and related by descent; for your grandfather"—and she gave the name of my mother's father—"was a sculptor, and so are both your uncles, who are very famous through me. If you are willing to keep clear of this woman's silly nonsense"—with a gesture toward the other—"and to come and live with me, you will be generously kept and will have powerful shoulders, and you will be a stranger to jealousy of any sort; besides you will never go abroad, leaving your native country and your kinsfolk, and it will not be for mere words, either, that everyone will praise you.

"Do not be disgusted at my humble figure and my soiled clothing, for this is the way in which Phidias began, who revealed Zeus, and Polycleitus, who made Hera, Myron, whom men praise, and Praxiteles, at whom they marvel. Indeed, these men receive homage second only to the gods. If you become one of them, will you not yourself be famous in the sight of all mankind, make your
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ἀποδείξεις, περίβλεπτον δὲ ἀποφανεὶς καὶ τὴν πατρίδα;"

Ταῦτα καὶ ἔτι τούτων πλείονα διαπτάουσα καὶ βαρβαρίζουσα πάμπολλα εἶπεν ἡ Τέχνη, μάλα δὴ σπουδὴ συνείρουσα καὶ πείθει με πειρωμένη· ἀλλὰ οὐκέτι μέμνημαι· τὰ πλεῖστα γὰρ ἢδη μου τὴν μνήμην διέφυγεν.

Επεὶ δ’ οὖν ἐπαύσατο, ἀρχεῖαι ἡ ἐτέρα ὁδὲ πως:

9 "Ἐγὼ δὲ, ὁ τέκνον, Παιδεία εἰμὶ ἢδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος μου πεπείρασαι. ἥλικα μὲν οὖν τὰ ἀγαθὰ ποριᾷ λιθοβός γενόμενος, αὕτη προείρηκεν· οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση τῷ σώματι πονῶν κἂν τούτῳ τὴν ἀπασαν ἑπίδια τοῦ βίου τεθειμένου, ἀφανῆς μὲν αὐτῶς ὄν, ὅλγα καὶ ἄγεννὴ λαμβάνων, ταπεινῶς τὴν γυνώμην, εὐτελῆς δὲ τὴν πρόοδον, οὔτε φίλοις ἐπιδικάσιμος οὔτε ἐχθροῖς φοβερὸς οὔτε τοῖς πολίταις ζηλωτός, ἀλλ’ αὐτὸ μόνον ἐργάτης καὶ τῶν ἐκ τοῦ πολλοῦ δήμου εἰς, ἀεὶ τὸν προὔχοντα ὑποπτήσσων καὶ τὸν λέγειν δυνάμενον θεραπεύων, λαγὸ βίον ξῶν καὶ τοῦ κρεῖττονος ἐρμαιον ὁνὶς· δὲ καὶ Φείδιας ἡ Πολύκλειτος γένοιο καὶ πολλὰ θαυμαστὰ ἐξεργάσαιο, τὴν μὲν τέχνην ἀπαντεῖς ἐπαινέσουσι, οὐκ ἔστι δὲ οὗτος τῶν ἱδότων, εἰ νῦν ἔχοι, εὐξαίτ’ ἀν σοὶ ὅμοιος γενέσθαι· οἶς γὰρ ἂν ἦς, βάναυσος καὶ χειρώναξ καὶ ἀποχειροβίωτος νομισθήσῃ.

10 "Ἦν δ’ ἐμοὶ ¹ πείθη, πρῶτον μὲν σοὶ πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις ταυ-

¹ δ’ ἐμοὶ Lehmann: δὲ μοι MSS.

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father envied, and cause your native land to be admired?"

Sculpture said all this, and even more than this, with a great deal of stumbling and bad grammar, talking very hurriedly and trying to convince me: I do not remember it all, however, for most of it has escaped my memory by this time.

When she stopped, the other began after this fashion:

"My child, I am Education, with whom you are already acquainted and familiar, even if you have not yet completed your experience of me. What it shall profit you to become a sculptor, this woman has told you; you will be nothing but a labourer, toiling with your body and putting in it your entire hope of a livelihood, personally inconspicuous, getting meagre and illiberal returns, humble-witted, an insignificant figure in public, neither sought by your friends nor feared by your enemies nor envied by your fellow-citizens—nothing but just a labourer, one of the swarming rabble, ever cringing to the man above you and courting the man who can use his tongue, leading a hare's life, and counting as a godsend to anyone stronger. Even if you should become a Phidias or a Polycleitus and should create many marvellous works, everyone would praise your craftsmanship, to be sure, but none of those who saw you, if he were sensible, would pray to be like you; for no matter what you might be, you would be considered a mechanic, a man who has naught but his hands, a man who lives by his hands.

"If you follow my advice, first of all I shall show you many works of men of old, tell you their
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μαστᾶς καὶ λόγους αὐτῶν ἀπαγγέλω, καὶ πάντων ὡς εἰπεῖν ἐμπειρὸν ἀποφανῶ, καὶ τὴν ψυχήν, ὅπερ σοι κυριώτατον ἐστὶ, κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι—σωφροσύνη, δικαιοσύνη, εὐσεβεία, πραότητι, ἐπιεικεία, συνέσει, καρτερία, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὅρμῃ ταύτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκήρατος ὁ ἀληθῶς κόσμος. λήσει δὲ σε οὔτε παλαίντων οὐδὲν οὔτε νῦν γενέσθαι δέον, ἀλλὰ καὶ τὰ μέλλοντα προοψεῖ μετ' ἐμοῦ, καὶ ὅλως ἀπαντά ὀπόσα ἐστὶ, τὰ τε θεία τά τ' ἀνθρώπινα, οὐκ εἰς μακράν σε δίδαξομαι.

11 "Καὶ ὁ νῦν πένης ὁ τοῦ δείνος, ὁ βουλευσάμενος τι περὶ ἀγεννοῦσι οὕτω τέχνης, μετ' ὅλγον ἀπασί ξηλωτός καὶ ἐπίφθεις ἐση, τυμάμενος καὶ ἐπαυγνύμενος καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν καὶ ὑπὸ τῶν γένει καὶ πλούτων προὐχόντων ἀποβλεπόμενος, ἔσθημα μὲν τοιαύτην ἀμπεχόμενος,"—

ddeίξασα τὴν ἑαυτῆς πάνυ δὲ λαμπραν ἐφορεῖ—

"ἀρχής δὲ καὶ προεδρίας ἀξιόμενος. καὶ που ἀποδημῆς, οὐδ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνωσίαν ὑπὸ ἀφανής ἐση τοιαύτα σοι περιθήσω τὰ γνωρίσματα ὡστε τῶν ὀρώντων ἐκαστὸς τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ, 'Οὗτοι ἐκεῖνοι.'

12 λέγων. ἀν δὲ τι σπουδὴς ἄξιον ἢ τοὺς φίλους ἢ καὶ τὴν πόλιν όλην καταλαμβάνη, εἰς σὲ πάντες ἀποβλέψονται· καὶ ποῦ τι λέγον τύχης, κεχνοῦτες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες καὶ εὐδαιμονίζοντες σε τῆς δυνάμεως τῶν λόγων καὶ τὸν πατέρα τῆς εὐποτμίας.1 ὃ δὲ λέγουσιν, ὡς ἄρα καὶ ἀδάνατοι γίγνονται τίνες ἐξ ἀνθρώπων,

1 ἐπωαίδας ψ (conjectural?) and Hemsterhuys.
wondrous deeds and words, and make you conversant with almost all knowledge, and I shall ornament your soul, which concerns you most, with many noble adornments—temperance, justice, piety, kindliness, reasonableness, understanding, steadfastness, love of all that is beautiful, ardour towards all that is sublime; for these are the truly flawless jewels of the soul. Nothing that came to pass of old will escape you, and nothing that must now come to pass; nay, you will even foresee the future with me. In a word, I shall speedily teach you everything that there is, whether it pertains to the gods or to man.

"You who are now the beggarly son of a nobody, who have entertained some thought of so illiberal a trade, will after a little inspire envy and jealousy in all men, for you will be honoured and lauded, you will be held in great esteem for the highest qualities and admired by men preeminent in lineage and in wealth, you will wear clothing such as this"—she pointed to her own, and she was very splendidly dressed—"and will be deemed worthy of office and precedence. If ever you go abroad, even on foreign soil you will not be unknown or inconspicuous, for I will attach to you such marks of identification that everyone who sees you will nudge his neighbour and point you out with his finger, saying, 'There he is!' If anything of grave import befalls your friends or even the entire city, all will turn their eyes upon you; and if at any time you chance to make a speech, the crowd will listen open-mouthed, marveling and felicitating you upon your eloquence and your father upon his good fortune. They say that some men become immortal. I shall bring this to pass
THE WORKS OF LUCIAN

touto sou periptoiesou kai gar hen autous ek tou bion apellth, oupote pauta sunon tois pepai-
deuminoi kai prosoimiloun tois aristous. oras
ton Dhmoseven ekeinou, tinon vion ontai egw
hlikon epoia. oras ton Aischyn, os twn-
paiastrias vion hen, alli omois auton di eme
Filippou eterapeveu. o de Swkrateis kai autous
upto tis Ermosulik taute trafeis, epieidh
tachista sunkeven tou kreitontos kai drapeteusas
par autis hupomolhan os eme, akoueis os para
pantwn aedetai.

13 'Afeis de au touis thilikountous kai toioioutous
andrasi kai praxeis lamprah kai logous semnoi
kai skhima evprenei kai twn kai doxan kai
epainon kai proebrrias kai dynamin kai arxas kai
to epit logous evdokimew kai to epit synei
evdaimouniethai, xitoun i tin pianor evdusia kai
skhima douloprenei analiphi kai mochlia kai
plufeia kai kopasis kai kolapthras en taiv
xeroi exesi kata vnevikos eis to erghon, xamai-
petis kai xamaiylos kai pantta tropou tapan-
ynas, anakypton de oudeptote oude anorades oude
eleuvheron oude epinov, alla ta mev ergha otwos
euridha kai evskhima estai sou proonwn, otwos
de autous eurythmos te kai cosmos esphi, hkiota
pefrontikos, alla atimoterou poiwn seauton
lythos.'

14 Tauta eti leghousi autis ou perimeinas egw
to telos ton logon anastas apefhanymen, kai
tin amorfon ekeinen kai ergaticen apolipon

1 omois N marg., 5, vulg.: omois MSS.
THE DREAM, OR LUCIAN'S CAREER

with you; for though you yourself depart from life, you will never cease associating with men of education and conversing with men of eminence. You know whose son Demosthenes was, and how great I made him. You know that Aeschines was the son of a tambourine girl, but for all that, Philip paid court to him for my sake. And Socrates himself was brought up under the tutelage of our friend Sculpture, but as soon as he understood what was better he ran away from her and joined my colours; and you have heard how his praises are sung by everyone.

"On the other hand, if you turn your back upon these men so great and noble, upon glorious deeds and sublime words, upon a dignified appearance, upon honour, esteem, praise, precedence, power and offices, upon fame for eloquence and felicitations for wit, then you will put on a filthy tunic, assume a servile appearance, and hold bars and gravers and sledges and chisels in your hands, with your back bent over your work; you will be a groundling, with groundling ambitions, altogether humble; you will never lift your head, or conceive a single manly or liberal thought, and although you will plan to make your works well-balanced and well-shapen, you will not show any concern to make yourself well-balanced and sightly; on the contrary, you will make yourself a thing of less value than a block of stone."

While these words were still on her lips, without waiting for her to finish what she was saying, I stood up and declared myself. Abandoning the ugly
THE WORKS OF LUCIAN

μετέβαινον πρὸς τὴν Παιδείαν μάλα γεγοθῶς, καὶ μᾶλιστα ἐπεὶ μοι καὶ εἰς νόμων ἁλθὲν ἡ σκυτάλη καὶ ὅτι πληγᾶς εὐθὺς ὁ όγγας ἀρχομένῳ μοι χθες ἐνετρίψατο. ἦ δὲ ἀπολείφθεισα τὸ μὲν πρῶτον ἴγανάκτει καὶ τὸ χείρε συνεκρότει καὶ τοὺς ὁδώντας συνέτριε. τέλος δὲ, ὡσπερ τὴν Νιόβην ἀκούομεν, ἐπετήγχει καὶ εἰς λίθου μετεβίβλητο. εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσησθε: θαυματοποιοὶ γὰρ οἱ ὄνειροι.

15 "Ἡ ἔτερα δὲ πρὸς με ἀπιδούσα, "Τοιγαροῦν ἅμεινομαί σε," ἔφη, "τήσδε τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἔδικασας, καὶ ἐλθὲ ἥδι, ἐπίβεθησθι τούτοι τοῦ ὁχήματος,"—δείξασα τι ὁχήμα ὑποπτέρων ἢππων τινὸς τῷ Πηγάσῳ ἔοικόντων—"ὅτως εἰδῆς οίκα καὶ ἡλίκα μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσεις ἐμελλες." ἐπεὶ δὲ ἀνῆλθον, ἦ μὲν ἤλαυνε καὶ ὑφηνιοχεί, ἀρθείς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἑω ἄρξαμενος ἄχρι πρὸς τὰ ἐσπέρια πόλεις καὶ ἐθνε καὶ δήμους, καθάπερ ὁ Τριπτόλεμος ἀποσπείρων τι εἰς τὴν γῆν. οὐκέτι μέντοι μέμνησαι ὁ τι τὸ σπειρόμενον ἔκειν ἡ, πλὴν τούτο μόνον ὅτι κάτωθεν ἀφορὼντες ἀνθρώποι ἐπῆνοι καὶ μετ’ εὐφημίας καθ’ οὐς γενοίμην τῇ πτήσει παρέπεμπον.

16 Δείξασα δὲ μοι τὰ τοσαῦτα κάμε τοῖς ἑπανοῦσιν ἔκεινος ἔπανηγαγεν αὐθεῖς, οὐκέτι τὴν αὐτὴν ἐσθήτα ἐκεϊνὴν ἐνδεδεικότα ἦν εἰχον ἀφιππάμενος, ἀλλὰ μοι ἐδόκουν εὐπάρυφος τις ἑπανήκειν. καταλαβοῦσα οὖν καὶ τὸν πατέρα ἔστώτα καὶ

1 ὁ θεῖος Hemsterhuys.
2 ἡ ἐσπέρια Gronovius: τὰ ἐσπέρια MSS.

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working-woman, I went over to Education with a right good will, especially when the stick entered my mind and the fact that it had laid many a blow upon me at the very outset the day before. When I abandoned Sculpture, at first she was indignant and struck her hands together and ground her teeth; but at length, like Niobe in the story, she grew rigid and turned to stone. Her fate was strange, but do not be incredulous, for dreams work miracles.

The other fixed her eyes upon me and said: "I will therefore repay you for the justice that you have done in judging this issue rightly: come at once and mount this car"—pointing to a car with winged horses resembling Pegasus—"in order that you may know what you would have missed if you had not come with me." When I had mounted she plied whip and reins, and I was carried up into the heights and went from the East to the very West, surveying cities and nations and peoples, sowing something broadcast over the earth like Triptolemus. I do not now remember what it was that I sowed; only that men, looking up from below, applauded, and all those above whom I passed in my flight sped me on my way with words of praise.

After all this had been shown to me and I to the men who applauded, she brought me back again, no longer dressed in the same clothing that I wore when I began the flight; I dreamed that I came back in princely purple. Finding my father standing and waiting, she pointed him out my clothing and the
THE WORKS OF LUCIAN

περιμένοντα ἐδείκνυεν αὐτῷ ἐκείνη ἣ τὴν ἐσθήτα καμέ, οἷος ἦκομι, καὶ τι καὶ ὑπέμνησεν ὅλα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο.

Ταύτα μέμημαι ἰδών ἀντίπασι ἐτί ὦν, ἐμοὶ δοκεῖν ἐκταραχθεῖς πρὸς τὸν τῶν πληγῶν φόβον.

17 Μεταξὺ δὲ λέγοντος, "Ἡράκλεις," ἐφη τις, "ὡς μακρὸν τὸ ἐνύπνιον καὶ δικανικὸν." εἰτ' ἄλλος ὑπέκρουσε, "Χειμερινὸς ὁινερος, ὡτε ² μηκισταὶ εἰσὶν αἱ νύκτες, ἥ τάχα που τρίσπερος, ὦσπερ ὁ Ἡρακλῆς, καὶ αὐτὸς ἐστι. τῷ δ’ οὔν ἐπήλθεν αὐτῷ ληφθὲι ταύτα πρὸς ἡμᾶς καὶ μνησθῆναι παιδικής νυκτὸς καὶ ὀνείρων παλαιῶν καὶ γεγηρακότων; ἐωλος γὰρ ἡ ψυχρολογία. μὴ ὀνείρων τινὰς ὑποκριτὰς ἡμὰς ὑπείληφεν," οὐκ, ὡγαθεῖ οὔδὲ γὰρ ὁ Ἐνεοφῶν ποτὲ δηγούμενος τὸ ἐνύπνιον, ὡς ἑδόκει αὐτῷ κεραυνὸς ἐμπεσὼν καλεῖν τὴν πατρῷαν οἰκίαν ³ καὶ τὰ ἄλλα,—ιστε γάρ—οὐχ ὑπόκρισιν τὴν ὅψιν οὐδ’ ὡς φλυαρεῖν ἐγνωκώς αὐτὰ διεξῆι, καὶ ταύτα ἐν πολέμῳ καὶ ἀπογνώσει πραγμάτων, περιστώτων πολεμίων, ἄλλα τι καὶ χρήσιμον εἰχεν ἡ διήγησις.

18 Καὶ τοίνυν καὶ γὰρ τοῦτον τὸν ὀνείρον ὑμῖν διηγησάμην ἐκείνῳ ἑνεκα, ὅπως οἱ νεοὶ πρὸς τὰ βελτίω τρέπωνται καὶ παιδείας ἔχονται, καὶ

1 ἐκείνης, Allinson: ἐκείνη MSS.
2 ὡτε Graevius (Z') : ὡτε MSS.
3 <κεραυνὸς ἐμπεσὼν> καλεῖν τὴν πατρῷαν οἰκίαν Α.Μ.Η.: καὶ ἐν τῇ πατρῷᾳ οἰκίᾳ MSS.
THE DREAM, OR LUCIAN'S CAREER

guise in which I had returned, and even reminded him gently of the plans that they had narrowly escaped making for me.

That is the dream which I remember having had when I was a slip of a lad; it was due, I suppose, to my agitation on account of the fear inspired by the thrashing.

Even as I was speaking, "Heracles!" someone said, "what a long and tiresome dream!" Then someone else broke in: "A winter dream, when the nights are longest; or perhaps it is itself a product of three nights, like Heracles!" What got into him to tell us this idle tale and to speak of a night of his childhood and dreams that are ancient and superannuated? It is flat to spin pointless yarns. Surely he doesn't take us for interpreters of dreams?" No, my friend; and Xenophon, too, when he told one time how he dreamed that a bolt of lightning, striking his father's house, set it afire, and all the rest of it—you know it—did not do so because he wanted the dream interpreted, nor yet because he had made up his mind to talk nonsense, particularly in time of war and in a desperate state of affairs, with the enemy on every side; no, the story had a certain usefulness.

So it was with me, and I told you this dream in order that those who are young may take the better direction and cleave to education, above all if poverty

1 The Alexandrians called Heracles "him of the three nights," because Zeus tripled the length of the night which he spent with Alcmena. See Dial. of the Gods 14 (vulg. 10).
2 Anabasis 3, 1, 11. Lucian, perhaps confusing this with a later dream (4, 3, 7), evidently thinks that it was told to the soldiers to hearten them, but this is not the case. Xenophon was unable to interpret it until after the event, and did not tell it to anyone until he put it into his book.
THE WORKS OF LUCIAN

μίλιστα εἰ τις αὐτῶν ὑπὸ πενίας ἑθελοκακεῖ καὶ πρὸς τὴν ἢπτω ἀποκλίνει, φύσιν οὐκ ἀγεννή
dιαφθείρων. ἐπιρρωσθήσεται εὗ όδ' ὃτι κἀκεῖνος ἰκούσας τοῦ μύθου, ἰκανὸν ἐαυτῷ παράδειγμα
ἐμὲ προστησάμενος, ἐννοῶν οἶος μὲν ὃν πρὸς τὰ κάλλιστα ὄρμησα καὶ παιδείας ἐπεθύμησα, μηδὲν
Ὑποδειλάσας πρὸς τὴν πενίαν τὴν τότε, οἶος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο,
οὐδενὸς γοῦν τῶν λιθογλύφων ἀδοξότερος.
THE DREAM, OR LUCIAN'S CAREER

is making any one of them faint-hearted and inclining him toward the worse, to the detriment of a noble nature. He will be strengthened, I am very sure, by hearing the tale, if he takes me as an adequate example, reflecting what I was when I aspired to all that is finest and set my heart on education, showing no weakness in the face of my poverty at that time, and what I am now, on my return to you—if nothing more, at least quite as highly thought of as any sculptor.
THE PARASITE
PARASITIC AN ART

Ludwig Radermacher has shown that *The Parasite* owes its being to the age-long war of words between philosophy and rhetoric, and should be read in the light of controversial tracts such as the Rhetoric of Philodemus. Ever since the time of Plato and Isocrates, the two systems of education had been fighting for pupils, and philosophy had found it well worth her while to test the pretensions of her rival by investigating the nature and value of rhetoric. As usual, her schools did not agree in their results. The Stoics found rhetoric fruitful in her promise if cultivated under proper management; but most of the other schools would have naught of her. The leading voice of the opposition was that of Critolaus, the Peripatetic, who, debating against Diogenes the Stoic, tested rhetoric by the Stoic definition of an "art," and demonstrated to his own satisfaction that it was none.

The author of *The Parasite* makes fun of the question, still very much alive in his time, and of both parties to it by arguing that Parasitic is an art by the terms of the Stoic definition, and a better one than either rhetoric or philosophy. No other pursuit could have served his turn better than that of the parasite, who made a business of sponging, who, along with the cook, had been a standing butt of the New Comedy, and now had become the rival of the philosopher and the rhetorician for the favour of rich patrons.

The author of this clever comparison had the same standpoint as Lucian with reference to philosophy and rhetoric; he knows Lucian’s writings; and the name of Tychiades is one of Lucian’s masks. He is either Lucian himself or a conscious imitator. But the vocabulary, syntax, and style are so dissimilar as to seem another’s, and even the humour has a different quality, for instance; "Aristotle only made a beginning in Parasitic, as in every other art!" Possibly Lucian wrote the piece in his extreme old age; but to my mind it is more likely to be the work of someone else. It is certainly prior to the *Ungrammatical Man*, which satirizes many words and expressions that occur in it. The text has come down to us through a single channel, and is exceptionally corrupt.
ΠΕΡΙ ΠΑΡΑΣΙΤΟΤ
ΟΤΙ ΤΕΧΝΗ Η ΠΑΡΑΣΙΤΙΚΗ.

ΤΤΧΙΑΔΗΣ

1 Τί ποτε ἄρα, ὦ Σίμων, οί μὲν ἄλλοι ἀνθρώποι καὶ ἐλεύθεροι καὶ δοῦλοι τέχνην ἐκαστὸς τινα ἐπιστανται δι' ἦς αὐτοῖς τέ εἰσιν καὶ ἄλλῳ χρήσιμοι, σὺ δὲ, ὡς ἔοικεν, ἔργον οὐδὲν ἔχεις δι' οὐ ἄν τι ἡ αὐτὸς ἀπόναιο ἡ ἄλλῳ μεταδοῖς;

ΣΙΜΩΝ

Πῶς τούτο ἐρωτᾶς, ὦ Τυχιάδη; οὐδέπω οἶδα. πειρῶ δὴ σαφέστερον ἐρωτᾶν.

ΤΤΧΙΑΔΗΣ

Ἐστιν ἣντινα τυγχάνεις ἑπιστάμενος τέχνην, οίον μουσικὴν;

ΣΙΜΩΝ

Μᾶ Δία.

ΤΤΧΙΑΔΗΣ

Τί δὲ, ἰατρικὴν;

ΣΙΜΩΝ

Οὐδὲ ταύτην.

ΤΤΧΙΑΔΗΣ

Ἄλλα γεωμετρίαν;

ΣΙΜΩΝ

Οὐδαμῶς.

Available in photographs: ΡΡΝΖ.

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THE PARASITE
PARASITIC AN ART

TYCHIADES

Why in the world is it, Simon, that while other men, both slave and free, each know some art by which they are of use to themselves and to someone else, you apparently have no work which would enable you to make any profit yourself or give away anything to anybody else?

SIMON

What do you mean by that question, Tychiades? I do not understand. Try to put it more clearly.

TYCHIADES

Is there any art that you happen to know? Music, for instance?

SIMON

No, indeed.

TYCHIADES

Well, medicine?

SIMON

Not that, either.

TYCHIADES

Geometry, then?

SIMON

Not by any means.
THE WORKS OF LUCIAN

ΣΙΜΩΝ

Ἅνω μέν, εἰ οἶνον τε εἶναι, καὶ πλείον. ὡστε μὴ δοκεῖ τούτο καθάπερ ἀγνοοῦντι ὑνειδίσαι· φημὶ γὰρ κακὸς εἶναι καὶ χείρων ἢ σὺ δοκεῖς.

ΣΙΜΩΝ

Ὅρθως λέγεις, ὁ Τυχιάδης; ἀλλ’ οὐδὲ γὰρ τούτων οὐδεμιᾶς ἐπιστήμων εἰμί.

ΣΙΜΩΝ

ΣΙΜΩΝ

ΣΙΜΩΝ

Οὔτω μοι δοκῶ τοὺς περὶ ταύτην ἑκμεμελετη-κέναι λόγους. ὡστε ὦτι τέχνην μὲν τινα ἐπί-

1 δοκεῖ vulg.: δοκεῖν MSS.
2 ἀλλ’ οὐδὲ γὰρ Α.Μ.Η.: ἀλλ’ οὐδὲ Ν, οὐδὲ γὰρ other MSS.
3 εἰ δὲ σοι καὶ λόγῳ Α.Μ.Η.: εἰ δὲ καὶ σοι (σὺ, σὺν) λόγῳ MSS. Editors, except Jacobitz, omit σοι.
THE PARASITE

TYCHIADES

Well, rhetoric? For as to philosophy, you are as remote from that as vice itself is!

SIMON

Indeed, even more so, if possible. So don't suppose you have touched me with that taunt, as if I did not know it. I admit that I am vicious, and worse than you think!

TYCHIADES

Quite so. Well, it may be that although you have not learned those arts because of their magnitude and difficulty, you have learned one of the vulgar arts like carpentry or shoemaking; you are not so well off in every way as not to need even such an art.

SIMON

You are right, Tychiades; but I am not acquainted with any of these either.

TYCHIADES

What other art, then?

SIMON

What other? A fine one, I think. If you knew about it, I believe you would speak highly of it too. In practice, I claim to be successful at it already, but whether you will find me so in theory also I can't say.

TYCHIADES

What is it?

SIMON

I do not feel that I have yet thoroughly mastered the literature on that subject. So for the present
THE WORKS OF LUCIAN

σταμαί, ὑπάρχει ἢδη σοι γυγνώσκειν καὶ μὴ διὰ τοῦτο χαλεπῶς μοι ἔχειν· ἤντινα δὲ, αὐθεὶς ἀκούσῃ.

ΤΤΧΙΑΔΗΣ

'Αλλ' οὖκ ἀνέξομαι.

ΣΙΜΩΝ

Τὸ γε τῆς τέχνης παράδοξον ἵσως φανεῖταί σοι ἀκούσαντί.

ΤΤΧΙΑΔΗΣ

Καὶ μὴν διὰ τοῦτο σπουδάζω μαθεῖν.

ΣΙΜΩΝ

Εἰσαύθης, ὁ Τυχιάδη.

ΤΤΧΙΑΔΗΣ

Μηδαμῶς, ἀλλ' ἢδη λέγε, εἰ μὴ περ ἀρα αἰσχύνη.

ΣΙΜΩΝ

'Η παρασιτική.

ΤΤΧΙΑΔΗΣ

2 Κάτα εἰ μὴ μαίνοιτό τις, ὁ Σίμων, τέχνην ταύτην φαίη ἄν;

ΣΙΜΩΝ

'Εγὼ γε· εἰ δὲ σοι μαίνεσθαι δοκῶ, τοῦ μηδεμίαν ἀλλην ἐπίστασθαι τέχνην αἰτίαν εἶναι μοι τὴν μανίαν δόκει καὶ με τῶν ἐγκλημάτων ἢδη ἄφιει. φασὶ γὰρ τὴν δαίμονα ταύτην τὰ μὲν ἀλλὰ χαλεπὴν εἶναι τοῖς ἔχοντι, παραιτεῖσθαι δὲ τῶν ἀμαρτημάτων αὐτοὺς ὡσπερ διδάσκαλον ἡ παίδα-γωγὸν1 τούτων ἀναδεχομένην εἰς αὐτὴν τὰς αἰτίας.

ΤΤΧΙΑΔΗΣ

Οὐκοὖν, ὁ Σίμων, ἡ παρασιτική τέχνη ἔστι;

1 παιδαγωγὸν ψ (?), vulg.: παῖδα MSS. (πατέρα N).

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THE PARASITE

you may know that I possess an art and need not be dissatisfied with me on that score; some other day you shall hear what art it is.

TYCHIADES

But I can't wait.

SIMON

The nature of the art will perhaps seem extraordinary when you hear it.

TYCHIADES

Truly, that is just why I am keen to know about it.

SIMON

Some other day, Tychiades.

TYCHIADES

Oh, no! Tell me now—unless you are ashamed!

SIMON

Parasitic.

TYCHIADES

Really, would anyone who was not insane call that an art, Simon?

SIMON

I do; and if you think I am insane, think also that my insanity is the reason for my not knowing any other art and acquit me of your charges at once. They say, you know, that this malign spirit, cruel in all else to those whom she inhabits, at least secures them remission of their sins, like a schoolmaster or a tutor, by taking the blame for them upon herself.

TYCHIADES

Well then, Simon, Parasitic is an art?
THE WORKS OF LUCIAN

ΣΙΜΩΝ
Τέχνη γάρ, κάγω ταύτης δημιουργός.

ΤΤΧΙΑΔΗΣ
Καὶ σὺ ἄρα παράσιτος;

ΣΙΜΩΝ
Πάνυ ὄνειδισας, ὦ Τυχιάδη.

ΤΤΧΙΑΔΗΣ
'Άλλ' οὖκ ἐρυθριᾶς παράσιτον σαυτὸν καλῶν;

ΣΙΜΩΝ
Οὐδαμῶς: αἰσχυνοὶμη γὰρ ἂν, εἰ μὴ λέγοιμι.

ΤΤΧΙΑΔΗΣ
Καὶ νὴ Δία ὅπωταν σε βουλώμεθα γνωρίζειν
tῶν οὖκ ἐπισταμένων τῷ, ὅτε χρήζοι μαθεῖν, ὁ
παράσιτος δῆλον ὅτι φήσομεν εὐ λέγοντες; ¹

ΣΙΜΩΝ
Πολὺ μᾶλλον τοῦτο λέγοντες ἐμὲ ἡ Φειδίαν
ἀγαλματοποιῶν. χαῖρω γὰρ τῇ τέχνῃ οὐδέν τι
ἡττον ἡ Φειδίας ἐξαιρεῖ τῷ Δ añ.

ΤΤΧΙΑΔΗΣ
Καὶ μὴν ἐκεῖνὸ μοι σκοποῦντι προσίσται γέλως
πάμπολυς.

ΣΙΜΩΝ
Τὸ ποίον;

ΤΤΧΙΑΔΗΣ
Εἰ γε καὶ ² ταῖς ἐπιστολαῖς ἀνωθεν ὡςπερ ἔθος
ἐπιγράφοιμεν, Σίμωνι παρασίτῳ.

¹ εὖ λέγοντες Α.Μ.Η.: not in MSS. Dindorf supplies εὐφρανεῖτε after ἐμὲ, below.
² εἰ γε καὶ Hirschig: εἰ ἔσα, MSS.
THE PARASITE

SIMON
Indeed it is, and I am a craftsman in it.¹

TYCHIADES
Then you are a parasite?

SIMON
That was a cruel thrust, Tychiades!

TYCHIADES
But do not you blush to call yourself a parasite?

SIMON
Not at all; I should be ashamed not to speak it out.

TYCHIADES
Then, by Zeus, when we wish to tell about you to someone who does not know you, when he wants to find out about you, of course we shall be correct in referring to you as "the parasite"?

SIMON
Far more correct in referring to me so than in referring to Phidias as a sculptor, for I take quite as much joy in my art as Phidias did in his Zeus.

TYCHIADES
I say, here is a point; as I think of it, a gale of laughter has come over me!

SIMON
What is it?

TYCHIADES
What if we should address you in due form at the top of our letters as "Simon the Parasite"!

¹ In the word δημιουργός there is an allusion to the definition of Rhetoric as Πειθός δημιουργός.
ΣΙΜΩΝ
Καὶ μὴν ἀν ἐμοὶ μᾶλλον χαρίζοιo ἢ Δίωνι ἐπιγράφων φιλοσόφοι.

ΤΤΧΙΑΔΗΣ
3 Ἄλλα σὺ μὲν ὡς χαίρεις καλούμενος, οὐδὲν ἢ μικρὸν μοι μέλει: σκοπεῖν δὲ δεῖ καὶ τὴν ἄλλην ἀτοπίαν.

ΣΙΜΩΝ
Τίνα μὴν;

ΤΤΧΙΑΔΗΣ
Εἰ καὶ ταύτην ταῖς ἄλλαις τέχναις ἐγκαταλέξομεν, ὡστε ἐπειδὰν πυνθάνηται τις, ὅποια τις αὐτὴ τέχνη ἐστὶ, λέγειν, ὅλον γραμματικὴ ἢ ἰατρικὴ, παρασιτική.

ΣΙΜΩΝ
Ἐγὼ μὲν, ὁ Τυχιάδη, πολὺ μᾶλλον ταύτην ἢ τίνα έτέραν τέχνην φαίνῃ ἂν, εἰ δὲ σοι φίλον ἀκούειν, καὶ ὡς σοὶ οἶμαι λέγομι ἂν, καὶ περὶ οὐ παντάπασιν ὃν, ὡς ἐφθην εἰπῶν, ἐπὶ τοῦτο παρεσκευασμένος.

ΤΤΧΙΑΔΗΣ
Οὐθέν, εἰ καὶ σμικρὰ λέγοις, ἢ ἀληθὴ δὲ, διόσει.

ΣΙΜΩΝ
Ἰδι δὴ πρῶτον, εἰ σοὶ δοκεῖ, περὶ τῆς τέχνης, ἢτις ποτὲ ὡς τυχανεὶ τῷ γένει, σκοπῶμεν· οὕτως γὰρ ἐπακολουθήσαμεν ἂν καὶ ταῖς κατ’ εἶδος τέχναις, εἰπερ ἄρα ὅρθως μετέχοιειν ἃ ἀυτῆς.

1 ἢ Fritzsche: not in MSS.
2 λέγοις Jacobs: δὲ τοῖς (δὲ τοι, δέοι) MSS.
3 μετέχοιειν Gesner: μετέχοιειν MSS.

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THE PARASITE

SIMON
Why, you would do me greater pleasure than you would Dion by addressing him as "the Philosopher." ¹

TYCHIADES
Well, how it pleases you to be styled matters little or nothing to me; but you must consider the general absurdity of it.

SIMON
What absurdity, I should like to know?

TYCHIADES
If we are to list this among the other arts, so that when anybody enquires what art it is, we shall say "Parasitic," to correspond with Music and Rhetoric. ²

SIMON
For my part, Tychiades, I should call this an art far more than any other. If you care to listen, I think I can tell you why, although, as I just said, I am not entirely prepared for it.

TYCHIADES
It will make no difference at all if you say little, as long as that little is true.

SIMON
Come now, first of all, if it please you, let us consider what an art is in general; for in that way we can go on to the individual arts and see if they truly come under that head.

¹ Dion of Syracuse, the friend of Plato.
² The examples in the Greek are "Grammar and Medicine," but it was necessary to choose English examples which retained the Greek ending.
THE WORKS OF LUCIAN

ΤΙΧΙΑΔΗΣ

Τί ποτ' οὖν ἔστιν ἡ τέχνη; πάντως ἐπίστασαι.

ΣΙΜΩΝ

Πάνω μὲν οὖν.

ΤΙΧΙΑΔΗΣ

Μὴ τοῖνυν οὖν οὐ γείγειν αὐτήν, εἴπερ οἶωθα.

ΣΙΜΩΝ

4 Τέχνη ἔστιν, ὡς ἑγώ διαμνημονεύω σοφοῦ τινος ἀκούσας, σύστημα ἐκ καταλήψεων συγγεγμματομένων πρὸς τὶ τέλος εὑρηστὸν τῷ βίῳ.

ΤΙΧΙΑΔΗΣ

Ορθῶς ἐκείνος γε εἰπὼν σύ τε ἀπομνημονεύσας.

ΣΙΜΩΝ

Εἰ δὲ μετέχοι τοῦτων ἀπάντων ἡ παρασιτική, τί διν ἄλλο ἢ καὶ αὐτὴ τέχνη εἰ;ς.

ΤΙΧΙΑΔΗΣ

Τέχνη γάρ, εἴπερ οὖτος ἔχοι.

ΣΙΜΩΝ

Φέρε δὴ καθ' ἐκαστὸν τοῦς τῆς τέχνης εἰδεσιν ἑφαρμόζοντες τὴν παρασιτικὴν, εἰ συνάδει σκοπῶ- 

meν ἢ ἐπὶ ἁπτὴς λόγος, καθάπερ αἱ ποιημα 

χύται διακρούομεναί, σαθρὸν ἀποφθέγγεται. 4 δε") 

τοῖνυν 5 πᾶσαν τέχνην σύστημα ἐκ καταλήψεων

1 πάντως Seiler: πάνω ὡς MSS.

2 σύ τε ἀπομνημονεύσας A.M.H.: οὗτος ἀπομνημονεύσας Γ1; οὗτος ἀπεμνημονεύσας Γ2, other MSS. Cf. ὥρθως σύ γε λέγων 7. 

3 ἢ Fritzschsch: καὶ MSS.

4 σαθρὸν (Seager) ἀποφθέγγεται Fritzschsch: μὴ σαθρὸν 

ἀποφθέγγεται (ἀποφθέγγεται) MSS.

5 MSS. (except ΓΩ) insert εἰναι καὶ ταῦτην ὡς ἵδι εἰ.

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THE PARASITE

TYCHIADES
What on earth is an art, then? Surely you know.

SIMON
To be sure.

TYCHIADES
Then do not hesitate to tell, if you do know.

SIMON
An art, I remember to have heard a learned man say,¹ is a complex of knowledges exercised in combination to some end useful to the world.

TYCHIADES
He was quite right in what he said, and you in your recollection of it.

SIMON
If Parasitic satisfies this definition completely, what other conclusion could there be than that it is an art?

TYCHIADES
It would be an art, of course, if it should really be like that.

SIMON
Now then, let us apply to Parasitic the individual characteristics of an art and see whether it is in harmony with them or whether its theory, like a good-for-nothing pot when you try its ring, sounds cracked.² Every art, then, must be a complex of

¹ The particular learned man who said it first is not known to us. It is the orthodox Stoic definition, quoted repeatedly by Sextus Empiricus. Cf. Quint. 2, 17, 41: ille ab omnibus fere probatus finis . . . artem constare ex perceptionibus consentientibus et coexercitatis ad finem utilem vitæ.

² Just so Critolaus had tested rhetoric and found it wanting: see Philodemus, Rhetor. 2; Sextus, Against the Rhetoricians; and Quintilian 2, 17.
THE WORKS OF LUCIAN

. . . πρῶτον 1 μὲν τὸ δοκιμάζειν καὶ διακρίνειν ὅστις ἂν ἐπιτηδείος γένοιτο τρέφειν αὐτὸν, καὶ ὅτω παρασιτεῖν ἀρξάμενος οὐκ ἂν μεταγνώθη. ἦ τὸν μὲν ἄργυρογνώμονα τέχνην τινὰ φήσομεν ἔχειν, εἴπερ ἐπίσταται διαγνώσκειν τά τε κιβδήλα τῶν νομισμάτων καὶ τά μὴ, τούτον δὲ ἀνεύ τέχνης διακρίνειν τοὺς τε κιβδήλους τῶν ἀνθρώπων καὶ τοὺς ἀγαθούς, καὶ ταύτα οὐχ 2 ὁσπερ τῶν νομισμάτων καὶ τῶν ἀνθρώπων φανερῶν εὐθὺς ὅρτων; αὐτὰ μέντοι ταύτα 3 καὶ ὁ σοφὸς Εὐριπίδης καταμέμφεται λέγων.

ἀνδρῶν δ’ ὅτ’ Χρῆ τὸν κακὸν διειδέναι, οὐδεὶς χαρακτῆρ ἐμπέφυκε σῶματι.

ὁ δὴ καὶ μείζων 4 ή τοῦ παρασίτου τέχνη, ἢ γε καὶ τά οὔτως ἁδῆλα καὶ ἀφανῆ μᾶλλον τῆς μαντε- κής γνωρίζει τε καὶ οἶδεν.

5 Τὸ δὲ γε ἐπίστασθαι λόγον λέγειν ἐπιτηδείον καὶ πράγματα πράττειν δ’ ὅν οἰκειώσεται καὶ εὖνοστατον ἐαυτὸν τῷ τρέφοντι ἀποδείξει, ἄρ’ οὗ συνεσεως καὶ καταληψεως ἐρρωμένης εἶναι σοι δοκεῖ.

ΤΤΧΙΑΔΗΣ

Καὶ μάλα.

ΣΙΜΩΝ

Τὸ δὲ γε ἐν ταῖς ἐστιάσεσιν αὐταῖς ὅπως παντὸς ἀπέλθοι πλέον ἔχων καὶ παρευδοκιμῶν τοὺς μὴ τὴν αὐτὴν αὐτῷ κεκτημένους τέχνην, ἀνεύ τινὸς λόγου καὶ σοφίας πράττεσθαι 5 οἶει;

1 Lacuna Fritzche: supply εἶναι ὅτ’ ἂν τῷ παρασίτῳ Α.Μ.Η.
2 οὐχ vulg.: not in MSS.
3 ταύτα vulg.: αὐτὰ MSS.
4 μείζων vulg.: μείζων MSS.
5 πράττεσθαι vulg.: πλάττεσθαι MSS.

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THE PARASITE

knowledges; and of these, in the case of the parasite, first of all there is testing and deciding who would be suitable to support him, and whom he could begin to cultivate without being sorry for it later. Or do we care to maintain that assayers possess an art because they know how to distinguish between coins that are counterfeit and those that are not, but parasites discriminate without art between men that are counterfeit and those that are good, even though men are not distinguishable at once, like coins? Wise Euripides criticizes this very point when he says:

"In men, no mark whereby to tell the knave
Did ever yet upon his body grow." ¹

This makes the parasite's art even greater, since it is better than divination at distinguishing and recognizing things so obscure and hidden.

As for knowing how to talk appropriately and to act in such a way as to become intimate and show himself extremely devoted to his patron, do not you think that this shows intelligence and highly-developed knowledge?

TYCHIADES

Yes, indeed.

SIMON

And at banquets, to go away with more than anybody else, enjoying greater favour than those who do not possess the same art—do you think that can be managed without some degree of theory and wisdom?

¹ Euripides, Medea 518.
ΤΙΧΙΑΔΗΣ

Οὐδαμῶς.

ΣΙΜΩΝ

Τί δέ, τὸ ἐπίστασθαι τὰς ἀρετὰς καὶ κακίας τῶν σιτίων καὶ τῶν ὅψων πολυπραγμοσύνην ἀτέχνου τινὸς εἶναι σοι δοκεῖ, καὶ ταῦτα τοῦ γενναιοτάτου Πλάτωνος οὔτωσι λέγοντος, "Τοῦ μέλλοντος ἐστιάσθαι μὴ μαγειρικοῦ ὄντος, σκευαζομένης θοίνης ἀκυροτέρα ἡ κρίσις";

6 "Ὅτι γε μὴν οὐκ ἐκ καταλήψεως μόνον, ἀλλὰ συγγεγυμνασμένης ἔστιν ἡ παρασιτική, μάθοις ἄν ἐνθένδε ῥαδίως· αἱ μὲν γὰρ τῶν ἄλλων τεχνῶν καταλήψεις καὶ ἡμέρας καὶ νύκτας καὶ μῆνας καὶ ἐναυτοῦς πολλάκις ἀυγαγύμναις μένουσιν, καὶ ὁμοὶ οὐκ ἀπόλλυται παρὰ τῶν κεκτημένων αἱ τέχναι, ἢ δὲ τοῦ παρασίτου κατάληψις ἡ μὴ καθ' ἡμέραν εἰς ἐν γυμνασίᾳ, ἀπόλλυσιν οὐ μόνον, οἴμαι, τὴν τέχνην, ἀλλὰ καὶ αὐτὸν τῶν τεχνῶν.

7 Τὸ γε μὴν "πρὸς τὶ τέλος εὐχρηστόν τῷ βίῳ" μὴ καὶ μανίας ἡ ἡ ᾿ζητεῖν. ἐγὼ γὰρ τοῦ φαγεῖν καὶ τοῦ πιεῖν οὐδὲν εὐχρηστότερον εὐρίσκω ἐν τῷ βίῳ, ὡς αὐτῆς ξην γε ἄνευ ἐστίν.

ΤΙΧΙΑΔΗΣ

Πάνυ μὲν οὖν.

ΣΙΜΩΝ

8 Καὶ μὴν οὖν τοιοῦτον τὶ ἐστίν ἡ παρασιτικὴ ὑποίον τὸ κάλλος καὶ ἡ ἱσχύς, ὥστε τέχνην μὲν μὴ δοκεῖν αὐτὴν, δύναμιν δὲ τινα τοιαύτην.

1 Text Fritzche: ai δὲ τοῦ παρασίτου καταλήψεις MSS.
2 ᾿Ζ Jacobitz:  οἰc MSS.
3 ὡς Hirschchig: δν MSS. which (except Γ', Ω) insert τοῦτον before ἄνευ.
THE PARASITE

TYCHIADES

Not by any means.

SIMON

What about knowing the merits and defects of bake-stuffs and made dishes? Does that seem to you matter for an untrained man's bumptious inquisitiveness? Yet excellent Plato says: "When a man is about to partake of a banquet, if he be not versed in the art of cookery, his opinion of the feast in preparation is something deficient in weight." 1

That Parasitic is based not only on knowledge, but on exercised knowledge, you may readily assure yourself from this fact: the knowledges that belong to the other arts often remain unexercised for days and nights and months and years, and yet the arts are not lost to those who possess them; but if the parasite's knowledge is not in exercise daily, not only the art, I take it, but the artist himself, is lost thereby!

And as to its being "directed to some end useful to the world," it would be crazy, don't you think, to investigate that point. I, for my part, cannot discover that anything in the world is more useful than eating and drinking, and in fact without them it is impossible to live at all!

TYCHIADES

Quite so.

SIMON

Again, Parasitic is not the same sort of thing as beauty and strength, so as to be considered a gift, like them, rather than an art. 2

1 Plato, Theaetetus 178 d.
2 Again a thrust at Rhetoric, which some considered "vis tantum"; cf. Quintilian 2, 15, 2.
THE WORKS OF LUCIAN

ΤΤΧΙΑΔΗΣ

'Αληθή λέγεις.

ΣΙΜΩΝ

'Αλλὰ μέντοι οὐδὲ ἀτεχνία ἐστίν· ἢ γὰρ ἀτεχνία οὐδέποτε οὐδέν κατορθοὶ τῷ κεκτημένῳ. φέρε γάρ, εἰ ἐπιτρέψειας σὺ σεαυτῷ ναῦν ἐν θαλάττῃ καὶ χειμῶνι μὴ ἐπιστάμενος κυβερνᾶν, σωθεῖς ἄν; 2

<ΤΤΧΙΑΔΗΣ>

<Οὐδαμῶς.>

<Tί δ', εἰ ἰπποὺς ἐπιτραφθεῖ ἡ τυπιστάμενος ἡμισχεῖν;>

Οὐδ' οὖτος.

ΣΙΜΩΝ

Τί δὴ ποτε, ἢ τῷ μὴ ἔχειν τέχνην, δι' ᾧς δυνήσεται σώζειν ἑαυτόν;

Καὶ μάλα.

ΣΙΜΩΝ

Οὐκοῦν καὶ παράσιτος ὑπὸ τῆς παρασιτικῆς, εἴπερ ἢν ἀτεχνία, οὐκ ἂν ἐσώζετο;

ΝΑΙ.

ΣΙΜΩΝ

Οὐκοῦν τέχνη σώζεται, ἀτεχνία δὲ οῦ;

Πάνυ μὲν οὖν.

1 ἐπιτρέψειας Hirschig: ἐπιτρέψας MSS.
2 Λαουνα Fritzsche: supplemented partly by Fritzsche, partly by A.M.H.
THE PARASITE

TYCHIADES

You are right.

SIMON

But on the other hand, it is not want of art; for want of art never achieves anything for its possessor.¹ For example, if you should put yourself in command of a ship at sea in a storm without knowing how to steer, should you come safely through?

TYCHIADES

Not by any means.

SIMON

How about a man who should take horses in hand without knowing how to drive?

TYCHIADES

He would not come through, either.

SIMON

Why, pray, except because he does not possess the art by which he would be able to save himself?

TYCHIADES

To be sure.

SIMON

Then the parasite would not be saved by Parasitic if it were want of art?

TYCHIADES

True.

SIMON

Then it is art that saves him, and not want of art?

TYCHIADES

Quite so: -

¹ Rhetoric is a want of art: cf. § 27, and Quint. 2, 15, 2.
THE WORKS OF LUCIAN

ΣΙΜΟΝ

Τέχνη ἄρα ἔστιν ἡ παρασιτική.

ΤΤΧΙΑΔΗΣ

Τέχνη, ὡς ἔσχεσαν.

ΣΙΜΟΝ

Καὶ μὴν κυβερνήτας μὲν ἀγαθοὺς νααγαγίας περιπεσόμενας καὶ ἡμίόχους τεχνώτας ἐκπεσόμενας τῶν διέφρων οἶδα ἐγὼ πολλάκις, καὶ τοὺς μὲν συντριβέντας, τοὺς δὲ καὶ πάμπαν διαφθαρέντας, παρασίτον δὲ νααγίον οὐδὲ εἰς ἔχοι τοιούτων εἰπεῖν.

Οὐκόν εἰ μήτε ἀτεχνία ἔστιν ἡ παρασιτική μήτε δύναμις, σύστημα δέ τι ἐκ καταλήψεων γεγυμνασμένων, τέχνη ἰδίων ὅτι διωμολόγηται ἡμῖν σήμερον.

ΤΤΧΙΑΔΗΣ

9 Ὁσον ἐκ τούτου εἰκάζω: ἄλλη ἔκεινο, δπως καὶ ὅρον ἡμῶν τινα γενναίον ἀποδῶς τῆς παρασιτικῆς.

ΣΙΜΟΝ

Ὀρθῶς σὺ γε λέγων. δοκεῖ γὰρ δὴ μοι οὕτως ἄν μάλιστα ὀρίσθαι: παρασιτική ἔστιν τέχνη ποτέων καὶ βρατέων καὶ τῶν διὰ ταῦτα λεκτέων καὶ πρακτέων, τέλος δὲ αὐτῆς τὸ ἡδύ.

ΤΤΧΙΑΔΗΣ

Τπέρευγεν: μοι δοκεῖς ὀρίσασθαι τήν σεαυτοῦ τέχνην: ἄλλη ύκεινο σκοτεί, μὴ πρὸς ἐνίους τῶν φιλοσόφων μάχη σοι περὶ τοῦ τέλους γυ.

1 νααγαγία περιπεσόμενας Fritzsche: not in MSS.
2 καὶ πρακτέων Fritzsche: not in MSS.
THE PARASITE

SIMON,
Then Parasitic is an art?

TYCHIADES

It is, apparently.

SIMON
I assure you I know of many instances when good helmsmen have been wrecked and expert drivers thrown from their seats, and some had broken bones, while others were completely done for; but nobody can cite any such mishap in the case of a parasite.

Then if Parasitic is not want of art and not a gift, but a complex of knowledges exercised in combination, evidently we have reached an agreement to-day that it is an art.

TYCHIADES

As far as I can judge from what has been said. But wait a bit: give us a first-class definition of Parasitic.

SIMON
Right. It seems to me that the definition might best be expressed thus: Parasitic is that art which is concerned with food and drink and what must be said and done to obtain them, and its end is pleasure.

TYCHIADES

That, to my mind, is a tip-top definition of your art; but look out that you do not get into conflict with some of the philosophers over the end.¹

¹ With the Epicureans, who claimed the same sumnum bonum, and the Stoics, who rejected it. The Stoics are met first, with the argument that not virtue but Parasitic is the consummation of happiness. The sense of τέλος shifts slightly, to prepare for its use in the citation from Homer.
THE WORKS OF LUCIAN

ΣΙΜΩΝ

Καὶ μὴν ἀπόχρη γε εἴπερ ἔσται τὸ αὐτὸ τέλος 10 εὐδαιμονίας καὶ παρασιτικῆς. φανεῖται δὲ οὕτως: ὁ γὰρ σοφὸς "Ομήρος τὸν τοῦ παρασίτου βίον θανάμαζων ὡς ἀρά μακάριος καὶ ζηλωτὸς εἰς μόνος, οὕτω φησίν":

οὐ γὰρ ἐγὼ γέ τι φημὶ τέλος χαρέστερον εἶναι, ἢ ὅτ' ἂν εὑροσύνη μὲν ἔχῃ κάτα δήμον ἀπαντά, δαιτυμόνες δ' ἀν' δώματ' ἄκοναξωνται ἀοίδοι ἢμενοι ἐξείης; 2) παρὰ δὲ πλῆθως τράπεζαι σίτου καὶ κρείων, μέθυ δ' ἐκ κρητήρος ἀφύσσων οἰνοχός φορέησι καὶ ἐγχείη δεπάσσεσι.

καὶ ὡς οὐχ ἰκανῶς ταῦτα θανάμαζων μᾶλλον τὴν αὐτοῦ γνώμην ποιεῖ φανερώτεραν εὖ λέγων·

tοῦτό τί μοι κάλλιστον ἐνί φρεσίν εἴδεται εἶναι,

οὐχ ἐτερόν τι, ἐξ δὲν φησίν, ἢ τὸ παρασιτεῖν εὐδαιμὸν νομίζων. καὶ μὴν οὐδὲ τῷ τυχόντι ἄνδρι περιτέθεικε τούτους τοὺς λόγους, ἀλλὰ τῷ σοφωτάτῳ τῶν ὅλων. καίτοι γε εἴπερ ἐβούλετο ὁδυσσεῦς τὸ κατὰ τοὺς Στώϊκους ἑπαινεῖν τέλος, ἐδύνατο ταυτὶ λέγειν ὅτε τὸν Φιλοκτήτην ἀνήγαγεν ἐκ τῆς Λήμνου, ὅτε τὸ Ἰλιὸν ἐξεπόρθησεν, ὅτε τοὺς Ἐλλήνας φεύγοντας κατέσχεν, ὅτε εἰς Τροίαν εἰσῆλθεν ἐαυτὸν μαστιγώσας καὶ κακὰ καὶ Στώϊκα ράκη ἐνδύς: ἀλλὰ τότε οὐκ εἴπε

1 οὕτω φησίν Fritzche: not in MSS.
2 δαιτυμόνες—ἐξείης not in MSS.: supplied by Cobet.

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SIMON

It will be quite sufficient if I can show that happiness and Parasitic have the same end, and that will be plain from this: wise Homer, admiring the life of a parasite on the ground that it alone is blessed and enviable, says:

"I for my own part hold that there is no end more delightful
Than when cheerfulness reigneth supreme over all of the people;
Banqueters down the long halls give ear to the bard as he singeth,
Sitting in regular order, and by each man is a table Laden with bread and with meat; while the server from out of the great bowl
Dippeth the mead, and beareth and poureth it into the beakers." ¹

And as if this were not enough to express his admiration, he makes his own opinion more evident, rightly saying:—

"This is a thing that to me in my heart doth seem very goodly." ²

From what he says, he counts nothing else happy but to be a parasite. And it was no ordinary man to whom he ascribed these words, but the wisest of them all. After all, if Odysseus had wished to commend the Stoic end, he could have said so when he brought Philoctetes back from Lemnos, when he sacked Troy, when he checked the Greeks in their flight, when he entered Troy after flogging himself and putting on wretched Stoic rags; but on those

¹ Odyssey 9, 5 ff. ² Odyssey 9, 11.

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toúto télos χαριέστερον. ἀλλὰ μὴν καὶ ἐν τῷ τῶν Ἐπίκουρεών βίῳ γενόμενος αὐθίς παρὰ τῇ Καλυψῷ, ἦτε αὐτῷ ὑπήρχεν ἐν ἀργίᾳ τε βιοτεύειν καὶ τρυφᾶν καὶ βινεῖν τήν Ἀτλαντος θυγατέρα καὶ κινεῖν πάσας τὰς λείας κινήσεις, οὐδὲ τότε 1 εἰπε τούτο τὸ τέλος χαριέστερον, ἀλλὰ τῶν τῶν παρασίτων βίων. ἐκαλοῦντο δὲ δαίτυμονες οἱ παράσιτοι τότε. πῶς οὖν λέγει; πάλιν γὰρ ἄξιον ἀναμνησθῆναι τῶν ἑπόν᾽ οὐδὲν γὰρ οἷον ἀκούειν αὐτῶν πολλάκις 2 λεγόμενων: "δαίτυμόνες καθήμενοι ἔξεις" καὶ.

παρὰ δὲ πλήθωσι τράπεζαι σίτου καὶ κρεῖών.

11 "Ο γε μὴν Ἐπίκουρος σφόδρα ἀναισχύντως ύφελόμενος τὸ τῆς παρασιτικῆς τέλος τῆς καθ' αὐτὸν εὐδαιμονίας τέλος αὐτὸ ποιεῖ. καὶ ὅτι κλοπὴ τὸ πράγμα ἐστὶν καὶ οὐδὲν Ἐπίκουρος μέλει τὸ ἥδυ, ἀλλὰ τῷ παρασίτῳ, οὗτῳ μάθος ἂν. ἢγογε ἡγούμαι τὸ ἥδυ πρῶτον μὲν τὸ τῆς σαρκὸς ἄχυλητον, ἔπειτα τὸ μὴ θορύβου καὶ ταραχῆς τὴν ψυχὴν ἐμπεπλῆσθαι. τούτων τοῖνοι ὁ μὲν παρασίτος ἐκατέρων τυχάναι, ὁ δὲ Ἐπίκουρος οὐδὲ βατέρου; ο γὰρ ξητῶν περὶ σχῆματος γῆς καὶ κόσμων ἀπειρίας καὶ μεγέθους ἡλίου καὶ ἀποστημάτων καὶ πρῶτον στοιχείων καὶ περὶ θεῶν, εἰτε εἰσὶν εἰτε οὐκ εἰσί, καὶ περὶ αὐτοῦ τοῦ τέλους ἅμι πολεμῶν καὶ διαφερόμενος πρὸς τινας οὐ μόνον ἐν ἀνθρωπίναις, ἀλλὰ καὶ ἐν

1 οὐδὲ τότε vulg.: οὐδέκτε ρα ΜSS.

2 Text anonymous friend of Cobet's: οἶν ο τε ἄκονειν αὐτῶν μὴ πολλάκις MSS.

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occasions he did not call that a more delightful end! Moreover, after he had entered into the Epicurean life once more in Calypso’s isle, when he had it in his power to live in idleness and luxury, to dally with the daughter of Atlas, and to enjoy every pleasurable emotion, even then he did not call that end more delightful, but the life of a parasite, who at that time was called a banqueter. What does he say, then? It is worth while to cite his verses once more, for there is nothing like hearing them said over and over: “banqueters sitting in regular order,” and:

“by each man is a table
Laden with bread and with meat.”

As to Epicurus, quite shamelessly filching the end of Parasitic, he makes it the end of his conception of happiness. That the thing is plagiarism, and that pleasure does not concern Epicurus at all, but does concern the parasite, you can assure yourself from this line of reasoning. I for my part consider that pleasure is first of all the freedom of the flesh from discomfort, and secondly, not having the spirit full of turbulence and commotion. Now then, each of these things is attained by the parasite, but neither by Epicurus. For with his inquiries about the shape of the earth, the infinitude of the universe, the magnitude of the sun, distances in space, primal elements, and whether the gods exist or not, and with his continual strife and bickering with certain persons about the end itself, he is involved not only in the troubles
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κοσμικαὶς ἔστιν ὀχλῆσεως. ὁ δὲ παράσιτος πάντα καλῶς ἔχειν οἰόμενος καὶ πεπιστευκῶς μὴ ἀλλὸς ταῦτα ἔχειν ἀμεινὸν ἡ ἔχει, μετὰ πολλῆς ἀδείας καὶ γαλήνης, οὕδενὸς αὐτῷ τοιούτου παρενοχλοῦτος, ἐσθίει καὶ κοιμᾶται ὑπτίος ἀφεικὼς τοὺς πόδας καὶ τὰς χεῖρας ὡσπερ Ὄδυσσεὺς τῆς Σχέριας ¹ ἀποπλέων οἶκας.

12 Καὶ μὴν οὐχὶ κατὰ ταῦτα μόνον οὐδὲν προσήκει τὸ ἥδυ τῷ Ἐπικούρῳ, ἀλλὰ καὶ κατ᾽ ἐκεῖνα· ὁ γὰρ Ἐπίκουρος οὗτος, ὅστις ποτὲ ἔστιν ὁ σοφός, ἦτοι φαγεῖν ἔχει ἡ οὐ· εἰ μὲν οὐκ ἔχει, οὐχ ὡσ τὸ ἠδέως ἔσται, ἀλλ’ οὐδὲ ἔσται· εἰ δὲ ἔχει, εἴτε παρ’ ἑαυτοῦ εἴτε παρ’ ἄλλου· εἰ μὲν οὐν παρ’ ἄλλου τὸ φαγεῖν ἔχοι, παράσιτός ἔστι καὶ οὐχ ὃς ³ λέγει· εἰ δὲ παρ’ ἑαυτοῦ, οὐχ ἠδέως ἔσται.

ΤΤΧΙΑΔΗΣ

Πῶς οὖν ἠδέως;

ΣΙΜΩΝ

Εἰ γὰρ ἔχοι τὸ φαγεῖν παρ’ ἑαυτοῦ, πολλὰ τοι, ὁ Τυχιάδης, τὰ ἄθεδα ⁴ τῷ τοιοῦτῷ βίῳ παρακολουθεῖν ἀνάγκη· καὶ ἄθρει πᾶσα. δεῖ τὸν μέλλοντα βιώσεσθαι καὶ ηδονὴν τᾶς ἐγγυγυμομένας ὀρέξεις ἀπάσας ἀναπληρῶν. ἡ τι φής;

ΤΤΧΙΑΔΗΣ

Κάμοι δοκεῖ.

ΣΙΜΩΝ

Οὐκοὖν τῷ μὲν συχνὰ κεκτημένῳ ἴσως τούτο παρέχει, τῷ δὲ ὀλίγα καὶ μηδὲν οὐκέτι· ὡστε

¹ τῆς Σχέριας du Soul : τῆς σχέδιας MSS.
² ξῆσται Cobet : οὐ ξῆσται MSS.
³ ὃς vulg. : ὃς MSS. ⁴ τὰ ἄθεδα A.M.H.: not in MSS.

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of man but in those of the universe. The parasite, however, thinking that everything is all right and thoroughly convinced it would not be any better if it were other than as it is, eats and sleeps in great peace and comfort, with nothing of that sort annoying him, flat on his back, with his arms and legs flung out, like Odysseus sailing home from Scheria.¹

Again, it is not only in this way that pleasure is foreign to Epicurus, but in another way. This Epicurus, whoever the learned gentleman is, either has or has not his daily bread. Now if he has not, it is not a question of living a life of pleasure; he will not even live! But if he has, he gets it either from his own larder or that of someone else. Now if he gets his daily bread from someone else, he is a parasite and not what he calls himself; but if he gets it from his own larder, he will not lead a life of pleasure.

TYCHIADES

Why not?

SIMON

If he gets his daily bread from his own larder, many are the unpleasantnesses which must needs attend such a life, Tychiades! Just see how many! A man who intends to shape his life by pleasure should satisfy all the desires that arise in him. What do you say to that?

TYCHIADES

I agree with you.

SIMON

Therefore the man of vast means no doubt has the opportunity of doing so, while the man of little or no means has not; consequently a poor

λέγω δή τοῦ ἡδέος. ἂλλ' οὐδὲ μὴν ὁ πλοῦσιος, ο παρὰ τῆς οὐσίας ἀφθόνως ταῖς ἐπιθυμίαις χορηγῶν, δυνήσεται οὖν ἐφικέσθαι. τί δὴ ποτε; ὅτι πᾶσα ἀνάγκη τῶν ἀναλίσκοντα τὰ έαυτῷ πολλαῖς περιπτίπτειν ἀνδίαις, τούτῳ μὲν τῷ μαγείρῳ κακῶς σκευάσας τὸ ὄψιν μαχόμενον ἢ εἰ μὴ μάχοιτο φαύλα παρὰ τούτῳ ἐσθίοντα τὰ ὄψι καὶ τοῦ ἡδέος ὑστεροῦντα, τούτῳ δὲ τῷ οἰκονομοῦντο τὰ κατὰ τὴν οἰκίαν, εἰ μὴ καλῶς οἰκονομοῖτη, μαχόμενον. ἢ οὖν οὕτως;

ΤΥΧΙΑΔΗΣ

Νὴ Δία, κἀμοὶ δοκεὶ.

ΣΙΜΩΝ

Τῷ μὲν οὖν Ἑπικούρῳ πάντα συμβαίνειν εἰκός, ὡστε οὐδέποτε τεῦξεται τοῦ τέλους. τῷ δὲ παρασιτῷ οὔτε μᾶγχειρός ἐστιν ὁ χαλεπόναι, οὔτε ἀγρὸς οὔτε οἰκος. οὔτε ἀργυρία, ὑπὲρ ὧν ἀπολλυμένων ἀχθεσθείη, ὡστε καὶ φάγοι καὶ πίοι μόνος οὕτως ὑπὸ μηδενός, δὲν ἐκείνους ἀνάγκη, ἐνοχλούμενοι.

13 ἂλλ' ὅτι μὲν τέχνη ἐστὶν ἡ παρασιτική, κάκι τούτων καὶ τῶν ἄλλων ἱκανῶς δέδεκται. λοιπὸν ὅτι καὶ ἄριστῃ δεικτεόν, καὶ τούτῳ οὖν ἅπλῶς, ἄλλα πρῶτον μὲν, ὅτι κοινὴ πασῶν διαφέρει τῶν τεχνῶν, εἶτα ὅτι καὶ ίδια ἑκάστης.

Κοινὴ μὲν οὖν ἀπασῶν οὕτω διαφέρει πάσης γὰρ τέχνης ἀνάγκη προάγειν μάθησιν πόνον φό-

1 ὑστεροῦντα Seager : ὑστερεῖν MSS.
2 οἰκος Α.Μ.Η. : οἰκονόμος MSS. Cf. 53.
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man cannot become an adept or attain the end, that is to say, pleasure. Even the rich man, however, who through his wealth ministers lavishly to his desires, cannot attain that. Why? Because quite inevitably, when a man spends his money, he becomes involved in many an unpleasantness, at one moment quarrelling with his cook for preparing the meat badly—or else if he does not quarrel, eating poor food on that account and coming short of his pleasure—and the next moment quarrelling with the man who manages his household affairs, if he does not manage them well. Is not that so?

TYCHIADES

Yes, by Zeus, I agree with you.

SIMON

Now Epicurus is likely to have all this happen to him, so that he will never reach the end. But the parasite has no cook with whom to lose his temper, nor lands nor house nor money over the loss of which to be vexed, so that he alone can eat and drink without being annoyed by any of the matters which inevitably annoy the rich.

That Parasitic is an art has been well enough demonstrated by means of this argument and the others. It remains to show that it is the best art, and not simply this, but first that it excels all the other arts put together, and then that it excels each of them individually.

It excels all put together for this reason. Every art has to be prefaced by study, hardships, fear and
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βον πληγάς, ἀπερ οὐκ ἔστιν ὡστις οὐκ ἂν ἄπευ-
ξαίτο· ταύτην δὲ τὴν τέχνην, ὡς ἐοικεν, μόνην
έξεστι μαθείν ἀνευ πόνου. τίς γὰρ ἀπὸ δείπνου
ποτὲ ἀπῆλθεν κλαίων, ὃσπερ τίνας ἐκ τῶν διδα-
σκάλων ὀρῶμεν, τίς δὲ ἐπὶ δείπνου ἀπιῶν ὁφθη
σκυθρωπός, ὃσπερ οἳ εἰς διδασκαλεῖα φοιτῶντες;
καὶ μὴν οὐκοῦν παράσιτος ἐκών αὐτὸς ἐπὶ δείπνου
ἐρχεται μάλα ἐπιθυμῶν τῆς τέχνης, οἱ δὲ τὰς
ἀλλὰς τέχνας μανθάνουσης μισοῦσιν αὐτᾶς, ὡστε
ἐνοι οὕτως αὐτὰς ἀποδιδράσκουσι.

Τῇ δὲ, οὗ κάκειον ἐννοησαί σε δεί, ὅτι καὶ τοῖς
ἐν ἐκείναις ταῖς τέχναις προκόπτωντας οἱ πατέρες
καὶ μητέρες τούτως τιμῶσι μάλιστα, οἷς καθ’
ἡμέραν καὶ τὸν παράσιτον, "Καλῶς νὴ Δία
ἐγραφεὶν τοιαίς," λέγοντες, "游戏当中 τοιαίς φαγεῖν.
"Οὐκ ἐγραφεὶν ὅρθως, μὴ δότε;" οὕτω τὸ πρα-
γμα καὶ ἐντιμον καὶ ἐν τιμωρίᾳ μέγα φαίνεται.

14 Καὶ μὴν αἰ ἄλλαι τέχναι τὸ τέλος 1 ὑστερον
 tremendo ἔχουσι, μετὰ τὸ μαθείν καὶ τοὺς καρποὺς
ἡδέως ἀπολαμβάνουσαι: 2 πολλὴ γὰρ "καὶ ὅρθιος
οἶμος ἐς αὐτᾶς:" 3 η δὲ παρασιτική μόνη τῶν
ἀλλῶν εὐθὺς ἀπολάμβανε τῆς τέχνης ἐν αὐτῆς τῷ
μανθάνειν, καὶ ἀμα το ἄρχεται καὶ ἐν τῷ τέλει
ἐστὶν.

Καὶ 4 μεντοὶ τῶν ἄλλων τεχνῶν οὐ τινές, ἄλλα
πάσαι ἐπὶ μόνην τὴν τροφὴν γεγόμασιν, ὁ δὲ
παράσιτος εὐθὺς ἐχει τὴν τροφὴν ἀμα τῷ ἄρξα-
σαι τῆς τέχνης. ἡ οὖτε ἐννοεῖς ὅτι ὃ μὲν γεωργὸς

1 τέλος: Fritzsch: not in MSS.
2 ἀπολαμβάνουσα A.M.H.: ἀπολαμβάνουσι: MSS.
3 αὐτὰς vulg.: αὐτὰν MSS.
4 καὶ vulg.: al MSS.

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floggings, from which everyone would pray to be delivered. But this art alone, it seems, can be learned without hardships. Who ever went home from a dinner in tears, as we see some going home from their schools? Who ever set out for a dinner looking gloomy, like those who go to school? I promise you, the parasite goes to dinner of his own accord, with a right good will to exercise his art, while those who are learning the other arts hate them so much that some run away from home on account of them!

Again, should you not note that when pupils make progress in those arts, their fathers and mothers give them as special rewards what they give the parasite every day? "By Zeus, the boy has written nicely," they say; "give him something to eat!" "He has not written correctly; don't give him anything!" So highly is the thing esteemed, both as a reward and by way of punishment.

Again, the other arts attain to this end late, reaping their harvest of pleasure only after their apprenticeship; for "the road to them leadeth uphill" and is long.¹ Parasitic alone of them all derives profit from the art immediately, in the apprenticeship itself, and no sooner does it begin than it is at its end.

Moreover, the other arts, not merely in certain cases but in every case, have come into existence to provide support and nothing else, while the parasite has his support immediately, as soon as he enters upon his art. Do not you see that while the farmer

¹ The quotation is from Hesiod, Works and Days 290, and refers to the road that leads to virtue. The scholasticus, the grey-headed student, was a familiar figure; see Lucian's Hermotimus.
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gεωργεῖ οὐ τοῦ γεωργεῖν ἕνεκα καὶ ὁ τέκτων τεκταίνεται οὐχὶ τοῦ τεκταίνεσθαι ἕνεκα, ὁ δὲ παράσιτος οὐχ ἔτερον μὲν τι διώκει, ἀλλὰ τὸ αὐτὸ καὶ ἔργον μὲν ἐστὶν αὐτοῦ καὶ οὗ ἕνεκα γίγνεται;

15 Καὶ μὴν ἐκεῖνα γε οὐδεὶς ἐστὶν ὅστις οὐκ ἐπίσταται, ὅτι οἱ μὲν τὰς λοιπὰς τέχνας ἐργαζόμενοι τὸν μὲν ἄλλον χρόνον ταλαιπωροῦσι, μίαν δὲ ἡ δύο μόνας τοῦ μηνὸς ἡμέρας ἕρας ἀγούσι, καὶ εὐφραίνεσθαι λέγονται τότε· ὁ δὲ παράσιτος τοῦ μηνὸς τὰς τρίμικους ἡμέρας ἔρας ἀγεί· πᾶσαι γὰρ αὐτῷ δοκοῦσιν εἶναι τῶν θέων.

16 Ἐστι οἱ μὲν βουλόμενοι τὰς ἄλλας τέχνας κατορθοῦν ὄλγοσιτίαις καὶ ὄλγοσιτίαις χρώνται καθάπερ οἱ νοσοῦντες, πολυσιτίαις δὲ καὶ πολυσιτίαις οὐκ ἐστιν εὐφραίνομενον μανθάνειν.

17 Καὶ αἱ μὲν ἄλλαι τέχναι χωρίς ὅργανον οὐ- δαμῶς τῷ κεκτημένῳ ύπηρετεῖν δύνανται· οὐτε γὰρ αὐλεῖν ἐνι χωρίς αὐλῶν οὐτε ψάλλειν ἄνευ λύρας οὔτε ἰππεύειν ἄνευ ἱπποῦ· αὐτὴ δὲ οὗτος ἐστὶν ἀγαθὴ καὶ οὐ βαρεία τῷ τεχνίτῃ, ὡστε υπάρχει καὶ μηδὲν ἔχοντι ἄπλον χρῆσθαι αὐτῇ.

18 Καὶ ως ἐοίκεν ἄλλας τέχνας μανθάνομεν μισθῶν διδόντες, ταῦτην δὲ λαμβάνοντες. ἔτι τῶν μὲν

19 ἄλλων τεχνῶν εἰσὶ διδάσκαλοι τινες, τῆς δὲ παρασιτικῆς οὐδεὶς, ἀλλ᾿ ὁ ποιητικὸς κατὰ Σωκράτη καὶ αὐτὴ τινὶ θείᾳ μοίρᾳ παραγίγνεται.

20 κάκεινο δὲ σκόπει, ὅτι τὰς μὲν ἄλλας τέχνας

1 MSS. add. καὶ αἱ πόλεις δὲ τὰς μὲν δὲ ἔστους, τὰς δὲ ἐμφύτους ἐστὶν διατελοῦσιν, excised by A.M.H. as a comment. Note also διατελοῦσι for τελοῦσιν, or ἔπιτελοῦσι.
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does not farm for the sake of farming, nor the builder build for the sake of building, the parasite does not aim at something different; his work and its object are one and the same thing.

Everybody knows, too, that those who ply the rest of the arts drudge all the time except one or two days a month which they celebrate as holidays,\textsuperscript{1} and are said to have their good time then. But the parasite celebrates thirty holidays a month, for he thinks that every day belongs to the gods.

Furthermore, those who wish to be successful in the other arts eat little and drink little, like invalids, and it is impossible to learn them while one is rejoicing the inner man with plenty of food and plenty of wine.

The other arts, moreover, cannot be of use to their possessor without tools, for it is impossible to pipe without a pipe or to strum without a lyre or to ride without a horse; but this one is so genial and presents so little difficulty to the artisan that even one who has no tools can follow it.

And we pay, it is likely, for our lessons in the other arts, but get paid in this one. Besides, the other arts have teachers, but Parasitic has none; like the Art of Poetry according to the definition of Socrates, it comes by some divine dispensation.\textsuperscript{2} Reflect, too, that we cannot exercise the other arts

\textsuperscript{1} The manuscripts add: "and the cities too hold some feasts once a year and others once a month."

\textsuperscript{2} Plato, \textit{Ion} 534 b–c.

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οδεύοντες ἢ πλέοντες οὐ δυνάμεθα διαπράττεσθαι, ταύτης 
δὲ ἐστὶ χρῆσθαι καὶ ἐν ὦμῷ καὶ πλέοντι.

ΤΥΧΙΑΔΗΣ

21 Πάν' μὲν οὖν.

ΣΙΜΩΝ

Καὶ μέντοι, ὁ Τυχιάδης, αἱ μὲν ἄλλαι τέχναι
δοκοῦσι μοι ταύτης ἐπιθυμεῖν, αὕτη δὲ οὐδεμιᾶς
ἐτέρας.

ΤΥΧΙΑΔΗΣ

Τι δὲ, οὐχ οἱ τὰ ἀλλότρια λαμβάνοντες ἀδικεῖν
σοι δοκοῦσι;

ΣΙΜΩΝ

Πῶς γὰρ οὖν;

ΤΥΧΙΑΔΗΣ

Πῶς οὖν ὁ παράσιτος τὰ ἀλλότρια λαμβάνων
οὐκ ἄδικεὶ μόνος;

ΣΙΜΩΝ

22 Οὐκ ἔχω λέγειν. καὶ μην τῶν ἄλλων τεχνῶν
αἱ ἀρχαὶ φαύλαί τινες καὶ εὐτελεῖς εἰσί, τῆς δὲ
παρασιτικῆς ἀρχῆς πάνω γενναία τις. τὸ γὰρ
θρυλούμενον τούτο τῆς φιλίας οἶνομα οὐκ ἂν ἄλλο
τι εὔροις ἢ ἀρχὴν παρασιτικῆς.

ΤΥΧΙΑΔΗΣ

Πῶς λέγεις;

ΣΙΜΩΝ

"Ὅτι οὐδεὶς ἔχθρον ἢ ἀγνώτα ἀνθρώπον ἄλλο
οὐδὲ συνήθη μετρίως ἐπὶ δείπνου καλεῖ, ἀλλὰ δεῖ

1 ταύτη vulg.: αὕτη MSS.

1 This point is not dwelt upon here because the author
proposes to use it with great effect later at the expense of
philosophy (§§ 31 ff.).

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while on a journey or a voyage, but this one can be plied both on the road and at sea.

TYCHIADES

Quite true.

SIMON

Moreover, Tychiades, it seems to me that the other arts stand in need of this one, but this one does not stand in need of any other.¹

TYCHIADES

But, I say, don't you think that people who take what belongs to someone else do wrong?

SIMON

Certainly.

TYCHIADES

How is it, then, that the parasite is the only one that does not do wrong in taking what belongs to someone else?

SIMON

I can't say!²—Again, in the other arts the first steps are shabby and insignificant, but in Parasitic the first step is a very fine one, for friendship, that oft-lauded word, is nothing else, you will find, than the first step in Parasitic.

TYCHIADES

What do you mean?

SIMON

That nobody invites an enemy or an unknown person to dinner; not even a slight acquaintance. A

² Fritzsche gives the two questions to Simon and the answers to Tychiades, at the expense of a little rewriting. Perhaps he is right, but it is rather too bad to lose the humorous effect of the "I can't say" in the mouth of Simon, followed by the change of subject.
πρότερον οἷμαι τούτον γενέσθαι φίλον, ἵνα κοινωνήσῃ σπουδῶν καὶ τραπέζης καὶ τῶν τῆς τέχνης ταύτης μυστηρίων. ἐγὼ γοῦν πολλάκις ἥκουσά τινων λεγόντων, "Ποταπὸς δὲ οὗτος φίλος ὁ δυτικοὶ οὔτε βέβρωκεν οὔτε πέπωκεν μεθ' ἡμῶν," δῆλον ὅτι τὸν συμπίπτοντά καὶ συνεσθίοντα μόνον πιστῶν φίλον ἱγαμένων.

23 Ὅτι γε μὴν ἢ βασιλικωτάτη τῶν τεχνῶν ἔστιν αὐτή, μάθοις ἀν καὶ ἐκ τούτως οὐχ ἥκιστα ταῖς μὲν γὰρ λοιπὰς τέχνας οὐ μόνον κακοπαθοῦντες καὶ ἐδροῦντες, ἀλλὰ νὴ Δία καθήμενοι καὶ ἐστῶτες ἐργάζονται ὅσπερ ἀμέλει δοῦλοι τῶν τεχνῶν, ὁ δὲ παράσιτος μεταχειρίζεται τὴν αὐτοῦ τέχνην ὡς βασίλειος κατακείμενος.

24 Εἰκὼν μὲν γὰρ τί δεῖ λέγειν περὶ τῆς εὐδαιμονίας αὐτοῦ, ὅτι δὴ μόνος κατὰ τὸν σοφὸν "Ομηρον "οὗτε φυτεύει χερσὶ φυτὸν οὔτε ἀροῖ, ἀλλὰ τὰ γ' ἀσπαρτα καὶ ἀνήρτα πάντα" νέμεται.

25 Καὶ μὴν ῥήτορά τε καὶ γεωμέτρην καὶ χαλκέα οὐδὲν κωλύει τὴν ἑαυτοῦ τέχνην ἐργάζεσθαι εἰνε το ποιηρὸς εἰνε το καὶ μωρὸς ἦν, παρασιτεῖν δὲ οὕτως δύναται ἢ μωρὸς ὡς ἢ ποιηρὸς.

ΤΤΧΙΑΔΗΣ

Παπαί, οἶνον χρῆμα ἀποφαίνῃ τὴν παρασιτικὴν ὥστε καὶ αὐτὸς ἢδη βούλεσθαι δοκῶ μοι παράσιτος εἶναι ἀντὶ τούτου ὡς εἰμί.

ΣΙΜΟΝ

26 Ὅς μὲν τοῖνυν κοινὴ πασῶν διαφερεῖ, δε-

1 οὗτος φίλος Cobet: οὗτος ὁ φίλος MSS.
2 χ' Dindorf: not in MSS.
3 πασῶν Jacobitz: πάντων MSS.

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man must first, I take it, become a friend in order to share another's bowl and board, and the mystic rites of this art. Anyhow, I have often heard people say: "How much of a friend is he, when he has neither eaten nor drunk with us?" That is of course because they think that only one who has shared their meat and drink is a trusty friend.

That in truth it is the most royal of the arts, you can infer from this fact above all: men work at the rest of them not only with discomfort and sweat but actually sitting or standing, just as if they were slaves to the arts, while the parasite plies his art lying down, like a king!

What need is there, in speaking of his felicity, to mention that he alone, according to wise Homer, "neither planteth a plant with his hands nor plougheth, but all, without sowing or ploughing," 1 supply him with pasture?

Again, there is nothing to hinder a rhetorician or a geometer or a blacksmith from working at his trade whether he is a knave or a fool, but nobody can be a parasite who is either a knave or a fool.

TYCHIADES

Goodness! What a fine thing you make out Parasitic to be! I myself already want to be a parasite, I think, rather than what I am.

SIMON

Well, that it excels all put together, I think I

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deíchthai mou dokw. fére dh' ós kai kat' idiaν ékaσtths diaferei skopoμwe. tò mèν dh' tais βαναυςος τέχναι παραβάλλειν αυτήν ἀνόητον ἑστιν, καὶ μᾶλλον πως καθαροῦντος τὸ ἀξίωμα τῆς τέχνης. ὥτι γε μὴν τῶν. καλλίστων καὶ μεγίστων τεχνῶν διαφέρει δεικτέον. ὡμολογήται δὴ πρὸς πάντων τὸν τε ρητορικὴν καὶ τὴν φιλοσοφίαν, ὡς διὰ γενναιότητα καὶ ἐπιστήμασι ἀποφαίνονται πιὸ, . . . ἐπειδὰν¹ καὶ τούτων ἀποδεῖξαιμι τὴν παρασιτικὴν πολὺ κρατοῦσαν, δήλον ὥτι² τῶν ἄλλων τεχνῶν δόξει προφερεστάτη καθάπερ ἡ Ναυσικάα τῶν θεραπαινίδων.

27. Κομή μὲν οὖν ἀμφοῖν διαφέρει καὶ τῆς ῥητορικῆς καὶ τῆς φιλοσοφίας, πρῶτον κατὰ τὴν ὑπόστασιν· ἢ μὲν γὰρ ὑφέστηκεν, αἴ δὲ οὐ. οὔτε γὰρ τὴν ῥητορικὴν ἐν τι καὶ τὸ αὐτὸ νομίζομεν, ἀλλ' οἱ μὲν τέχνην, οἱ δὲ τοῦνατιον ἀτεχνίαν, ἄλλοι δὲ κακοτεχνίαν, ἄλλοι δὲ ἄλλο τι. ὡμοίως δὲ καὶ τὴν φιλοσοφίαν οὔ³ κατὰ τὰ αὐτὰ καὶ ὁσαύτως ἔχουσαν, ἔτερως μὲν γὰρ Ἑπικούρῳ δοκεῖ τὰ σπράγματα ἔχειν, ἐτέρως δὲ τοῖς ἀπὸ τῆς Στοὰς, ἔτερως δὲ τοῖς ἀπὸ τῆς Ἀκαδημίας, ἔτερως δὲ τοῖς ἀπὸ τοῦ Περιπάτου, καὶ ἀπλῶς ἄλλος ἄλλην ἄξιον τὴν φιλοσοφίαν εἶναι· καὶ μέχρι γε νῦν οὔτε οἱ αὐτοὶ γνώμης κρατοῦσιν οὔτε αὐτῶν ἡ τέχνη μία φαίνεται. ἐξ ὧν δὴλον ὧ τι τεκμαίρεσθαι καταλείπεται. ἀρχὴν γὰρ φήμη μηδὲ⁴ εἶναι τέχνην ἢς οὐκ ἑστὶν ὑπόστασις. ἐπεὶ τί δὴ

¹ Lacuna Dindorf: ἐπειδὰν (ἐπειδὰν γοῦν) also is corrupt. μεγίστας εἶναι, δῶτε εἰ gives the required sense.
² δήλον δτι vulg.: σχολὴ δὴλον δτι MSS.
³ οὗ Cobet, ψ (?) : not in other MSS.
⁴ μηδὲ vulg.: μήτε MSS.

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have demonstrated. Come now, let us see how it excels each individually. To compare it with the vulgar arts is silly, and, in a way, more appropriate to someone who is trying to belittle its dignity. We must prove that it excels the finest and greatest of them. It is universally admitted that rhetoric and philosophy, which some people even make out to be sciences because of their nobility, are the greatest. Therefore, if I should prove that Parasitic is far superior to these, obviously it will appear preeminent among the other arts, like Nausicca among her handmaidens.¹

It excels both rhetoric and philosophy, in the first place in its objective reality; for it has this, and they have not. We do not hold one and the same view about rhetoric; some of us call it an art, some a want of art, others a depraved art, and others something else. So too with philosophy, which is not uniform and consistent; for Epicurus has on opinion about things, the Stoics another, the Academics another, the Peripatetics another; in brief, everybody claims that philosophy is something different, and up to now, at all events, it cannot be said either that the same men control opinion or that their art is one. By this it is clear what conclusion remains to be drawn. I maintain that there can be no art at all which has not objective reality. For how else can you

¹ Odyssey 6, 102–109.
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ποτε ἀριθμητικὴ μὲν μία ἐστὶ καὶ ἡ αὐτὴ 1 καὶ
dις δύο παρὰ τε ἡμῖν καὶ παρὰ Πέρσαις τέσσαρα
ἐστιν καὶ συμφωνεὶ ταῦτα καὶ παρὰ "Ελλησι καὶ
βαρβάροις, φιλοσοφίας δὲ πολλάς καὶ διαφόρους
ὄρωμεν καὶ οὐτὲ τὰς ἄρχας οὐτὲ τὰ τέλη σύμφωνα
πασῶν;

ΤΤΧΙΑΔΗΣ

'Αληθῆ λέγεις, μίαν μὲν γὰρ τὴν φιλοσοφίαν
eῖναι λέγουσιν, αὐτοὶ δὲ αὐτὴν 3 ποιοῦσι πολλάς.

ΣΙΜΩΝ

28 Καὶ μὴν καὶ τὰς μὲν ἄλλας τέχνας, εἰ καὶ τι
κατὰ ταύτας ἀσύμφωνον εἰη, κἂν παρέλθοι τις
συγγνώμης ἀξιώσας, ἐπεὶ μέσα τε δοκοῦσι καὶ
αἱ καταλήψεις αὐτῶν οὐκ εἰσὶν ἀμετάπτωτοι. 4
φιλοσοφίαν δὲ τίς ἂν καὶ 5 ἀνάσχοιτο μὴ μίαν
eῖναι καὶ μηδὲ σύμφωνον αὐτήν ἑαυτῆ μᾶλλον
tῶν ὀργάνων; μία μὲν οὖν οὐκ ἐστὶν φιλοσοφία,
ἐπειδὴ ὅρω καὶ ἀπεἰρον οὔσαιν πολλαὶ δὲ οὐ
dύνανται εἶναι, ἐπειδήπερ ἡ σοφία 6 μῖα.

29 Ὄμοιώς δὲ καὶ περὶ τῆς ὑποστάσεως τῆς ἰθη-
ρικῆς ταύτα φαίη τις ἂν τὸ γὰρ περὶ ἑνὸς
προκειμένου ταύτα μὴ λέγειν ἀπαντάς, ἀλλὰ
μάχην εἶναι φορᾶς ἀντιδόξου, ὑπόθεσις μεγίστη
tοῦ μηδὲ ἄρχην εἶναι τούτο οὖ μία κατάληψις
οὐκ ἐστιν τὸ γὰρ ξητεῖν τὸ, τί μᾶλλον αὐτὸ 7

1 καὶ ἡ αὐτὴ vulg.: καὶ αὐτὴ MSS.
2 τε vulg.: γε MSS.
3 αὐτὴν Cobet's anonymous friend: αὐτὰς MSS.
4 MSS. (except Ω) add: προσδεκτέος ἂν εἰη.
5 ἄν καὶ vulg.: ἀναγκαῖαν MSS.

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explain it that arithmetic is one and the same, and
twice two is four not only here but in Persia, and
all its doctrines are in tune not only in Greece but
in strange lands, yet we see many different philoso-
phies, all of them out of tune both in their be-
ginnings and in their ends?

TYCHIADES

You are right: they say philosophy is one, but
they themselves make it many

SIMON

As far as the other arts are concerned, if there
should be some discord in them, one might pass it
over, thinking it excusable, since they are sub-
ordinate and their knowledges are not exempt from
change. But who could endure that philosophy
should not be one, and in better tune with itself
than a musical instrument? Well now, philosophy
is not one, for I see that it is infinitely many; yet
it cannot be many, for wisdom is one.

The same can be said, too, of the objective reality
of rhetoric. When all do not express the same views
about one subject, but there is a battle royal of con-
tradictory declarations, that is the greatest proof
that the subject of which there is not a single de-
finite conception does not exist at all; for to enquire
whether it is this rather than that, and never to agree

6 σοφία Cobet's friend: φιλοσοφία MSS.
7 αὐτό Halm: αὐτῶν MSS.
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30 Ἡ μέντοι παρασιτικὴ οὖχ οὕτως ἔχει, ἀλλὰ καὶ ἐν "Ἐλλησὶ καὶ βαρβάροις μία ἔστιν καὶ κατὰ ταῦτα καὶ ωσαύτως, καὶ οὐκ ἂν εἶποι τις ἄλλως μὲν τούσδε, ἐτέρως δὲ τούσδε παρασιτείν, οὐδὲ εἰσίν ὡς ἑοίκεν ἐν παρασίτοις τῷ τιμήσει Στωϊκοὶ ἢ Ἑπικούρειοι δόγματα ἔχοντες διάφορα, ἀλλὰ πάσι πρὸς ἀπαντας ὠμολογίᾳ τής ἔστιν καὶ συμφωνίᾳ τῶν ἑργῶν καὶ τοῦ τέλους. ὡστε ἐμοιγε δοκεῖ ἡ παρασιτικὴ κινδυνεύειν κατὰ γε τούτῳ καὶ σοφία εἶναι.

ΤΥΧΙΑΔΗΣ

31 Πάνυ μοι δοκεῖς ἰκανῶς ταῦτα εἰρήκεναι. ὡς δὲ καὶ τὰ ἄλλα χεῖρων ἔστιν ἡ φιλοσοφία τῆς σῆς τεχνῆς, πῶς ἀποδεικνύεις;

ΣΙΜΩΝ

Οὐκοῦν ἄνωγκη πρῶτον εἴπειν ὅτι φιλοσοφίας μὲν οὐδέποτε ἡράσθη παράσιτος, παρασιτικής δὲ πάμπολλοι ἐπιθυμήσαντες μνημονεύονται φιλόσοφοι, καὶ μέχρι γε νῦν ἔρωσιν.

ΤΥΧΙΑΔΗΣ

Καὶ τίνας ἰν ἐχεῖς εἴπειν φιλοσόφους παρασιτεῖν σπουδάσαντας;

ΣΙΜΩΝ

Οὔστινας μέντοι, ὦ Τυχιάδη; οὐς καὶ σὺ γυνώσκων ὑποκρίνῃ ἀγνοεῖν κἂμε κατασοφίζῃ ὡς

1 ἐν Fritzsche: ἐν Γ', μίαν Γ², other MSS.
3 κἂμὲ κατασοφίζῃ ὡς Fritzsche: κἂμὲ κατὰ Γ', κἂμὲ ὡς Γ², other MSS.

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that it is one, does away with the very existence of the subject that is questioned.
This is not the case, however, with Parasitic. Both among Greeks and among foreigners it is one and uniform and consistent, and nobody can say that it is practised in one way by this set of men and in another by that set. Nor are there, it seems, among parasites any sects like the Stoics or the Epicureans, holding different doctrines; no, there is concord among them all, and agreement in their works and in their end. So to my thinking Parasitic may well be, in this respect at least, actually wisdom.

TYCHIADES

It seems to me that you have put all this very well. But how do you prove that philosophy is inferior to your art in other ways?

SIMON

Well, it must first be mentioned that no parasite ever fell in love with philosophy; but it is on record that philosophers in great number have been fond of Parasitic, and even to-day they love it!

TYCHIADES

Why, what philosophers can you mention that have been eager to play parasite?

SIMON

What philosophers, Tychiades? Though you know them yourself, you pretend not to, and try to pull
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tinon autōs aischúnes enuteúthen gynoménhhs, ouxí
timhhs.

ΤΤΧΙΑΔΗΣ

Oú ma taon Dìa, ó Simon, allà kai sfódra
aporw oustínas kai eúrois eípeìn.

ΣΙΜΩΝ

'Ω geneíne, su moj dōkeis anhekos eínai kai
ton anagrapántow tois ekeínwv bións, epiei
pántws an kai épigynóvai oustínas légo dúnavo.

ΤΤΧΙΑΔΗΣ

Kai mèntoi vē ton 'Hrakleá pòtho dē akóuèin
tínes eisín.

ΣΙΜΩΝ

'Egówn sou kataleixw autōn onta ouxí touj
faúlous, all' ws1 eátw dokh, touj arístous kai
32 ouj ἤκιστα so ouj. Aischínhs mèntoi o Sokrā-
tikós, ouj o touj makrōw kai asteiwos dia-
lógous grafás, ἥκεν potē eis Silélíaan komízw
autōn, eí pws2 dúnavo di autōn gnwsthmain
Dionusíw tò tuýmwn, kai ton Miltonídon aná-
γnuos kai doxas eudokimevnai loipton ekástheto ei
Sikelía paraçitówn Dionusíw kai taís Sokrátous
33 diatreferai ērrósthain phýsas. tî dé, kai.'Arí-
sstippos o Kyrnwaioj ouxí touj dokímwn faínetai
soi filosófoin;

ΤΤΧΙΑΔΗΣ

Kai pánvı.

ΣΙΜΩΝ

Kai oujotos mèntoi katà touj autōn chrónon dié-
trubhn eín Syrakoúsias paraçitów Dionusíw.

1 ws Gesner : òn MSS. 2 et pws Dindorf : òpws MSS.

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the wool over my eyes, as if it brought them disgrace instead of honour!

TYCHIADES

No, by Zeus, Simon; I am very much at a loss as to whom you can find to mention.

SIMON

My dear fellow, you seem to be unfamiliar with their biographers, as otherwise you would certainly be able to recognize whom I mean.

TYCHIADES

Well, anyhow, by Heracles, I long to find out now who they are.

SIMON

I shall give you a list of them, and they are not the riff-raff, but in my opinion the best, and those whom you would least expect. Aeschines the Socratic, the man who wrote the long and witty dialogues, once went to Sicily, taking them with him, in the hope that through them he might be able to get acquainted with Dionysius the tyrant; and after he had read his "Miltiades" and was considered to have made a hit, he made himself at home in Sicily from then on, playing parasite to the tyrant and bidding adieu to the haunts of Socrates. And what about Aristippus of Cyrene? Is he not in your opinion one of the philosophers of distinction?

TYCHIADES

Very much so.

SIMON

But he too lived in Syracuse at about the same time, playing parasite to Dionysius. In fact, of all
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πάντων γούν ἀμέλει τῶν παρασίτων αὐτῶς ἦν-
dokίμει παρ’ αὐτῷ καὶ γαρ ἦν πλέον τι τῶν
ἀλλῶν πρὸς τὴν τέχνην εὐφυῆς, ὡστε τοὺς
ὀφθαλμοὺς ὁσμέραι ἐπεμπεν παρὰ τούτον ὁ
Διονύσιος ὅσ τι παρ’ αὐτοῦ μαθησομένους.

Οὗτος μεντοι δοκεῖ καὶ κοσμῆσαι τὴν τέχνην
34 ἄξιως. ὁ δὲ Πλάτων ὑμῶν ὁ γενναίοτάτος καὶ
αὐτὸς μὲν ἦκεν εἰς Σικελίαν ἐπὶ τούτῳ, καὶ ὅλιγας
παρασιτήσας ἥμερας τῷ τυράννῳ τοῦ παρασιτείν
ὑπὸ ἀφυίας ἐξέπεσε, καὶ πάλιν Ἀθηναζέ ἄφικό-
μενος καὶ φιλοποιήσας καὶ παρασκευάσας ἑαυτοῦ
αὐθής δευτέρῳ στόλῳ ἐπέπλευσε τῇ Σικελία καὶ
deιπνήσας πάλιν ὅλιγας ἥμερας υπὸ ἀμαθίας
ἐξέπεσε καὶ αὐτὴ ἡ συμφορὰ Πλάτωνι περὶ
Σικελίαν ὁμοία δοκεῖ γενέσθαι τῇ Νικίου.

ΤΥΧΙΑΔΗΣ

Καὶ τίς, ὁ Σίμων, περὶ τούτου λέγει;

ΣΙΜΩΝ

35 Πολλοὶ μὲν καὶ ἄλλοι, Ἀριστόξενος δὲ ὁ μου-
σικὸς, πολλοὶ λόγου ἄξιοι.1

Εὐριπίδης μὲν γαρ ὅτι Ἀρχελάω μέχρι μὲν
τοῦ θανάτου παρασίτει καὶ Ἀνώξαρχος Ἀλε-
36 ἐκάνθρῳ πάντως ἐπίστασαι. καὶ Ἀριστοτέλης
de τῆς παρασιτικῆς ἕξιον μόνον ὁσπερ καὶ τῶν
ἀλλῶν τεχνῶν.

37 Φιλοσόφοις μὲν οὖν, ὡσπερ ἦν, παρασιτεῖν2
σπουδάσαντας ἐδείξα: παρασιτῖν δὲ οὐδεὶς ἔχει
φράσαι φιλοσοφεῖν ἐθελήσαντα.

1 MSS. add. καὶ αὐτὸς δὲ παράσιτος Νηλίως ἦν, excised by
Cobet. Dindorf, referring it to Aristotle, sets it after τεχνῶν.
2 παρασιτεῖν du Soul: παρασιτίσ τὰ MSS.
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the parasites he was in highest favour with him, being, to be sure, somewhat more gifted for the art than the rest of them, so that Dionysius sent his cooks to him every day, to learn something from him.

Aristippus, indeed, appears to have been a worthy ornament to the art; but your most noble Plato also came to Sicily for this purpose, and after being parasite to the tyrant only a few days, was turned out of his place as parasite on account of inaptitude. Then, after going back to Athens and working hard and preparing himself, he cruised once more to Sicily on a second venture, and again, after only a few days of dining, was turned out on account of stupidity; and this "Sicilian disaster" of Plato's is considered equal to that of Nicias.

TYCHIADES

Why, who tells about this, Simon?

SIMON

A great many; among them, Aristoxenus the musician, who deserves great consideration.¹

That Euripides was parasite to Archelaus until he died, and Anaxarchus to Alexander, you surely know. As to Aristotle, he only made a beginning in Parasitic, as in every other art.

I have shown that, as I said, philosophers have been eager to play parasite; but nobody can instance a parasite who has cared to practise philosophy.

¹ The MSS. add: "and he himself was parasite to Neleus." Both were pupils of Aristotle. Aristoxenus wrote a life of Plato, which was used by Diogenes Laertius.
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38 Καὶ μέντοι εἰ ἐστὶν εὐδαίμον τὸ μὴ πεινὴν μὴ ὑπάρχῃ ὁ παράτηρ. ὂστε φιλοσόφους μὲν ἂν τις πολλοὺς καὶ ῥηγοῦντας καὶ πεινῶντας εὑρεῖ, παράσιτου δὲ οὐ. ἢ οὐκ ἂν εἰς παράσιτος, ἀλλὰ δυστυχῆς τις καὶ 1 πτωχὸς ἀνθρωπός καὶ 1 φιλοσόφῳ ὁμοίος.

ΤΤΧΙΑΔΗΣ

39 Ἰκανῶς ταῦτά γε. ὅτι δὲ κατὰ τάλλα 2 διαφέρει φιλοσοφίας καὶ ῥητορικῆς ἡ παρασιτικὴ πῶς ἐπιδεικνύεις;

ΣΙΜΩΝ

Εἰσίν, ὦ βέλτιστε, καιρὸι τῶν ἀνθρώπων βίου, ὁ μὲν τις εἰρήνης, οἶμαι, ὁ δὲ αὐτοῦ πολέμου. ἐν δὴ τούτοις πᾶσα ἀνάγκη φανερὰς γίγνεσθαι τὰς τέχνας καὶ τοὺς ἔχοντας ταῦτα ὁποῖοι τινὲς εἰσίν. πρῶτον δὲ, εἰ δοκεῖ, σκοπώμεθα τὸν τοῦ πολέμου καιρόν, καὶ τίνες ἂν εἰεν μᾶλλον ἀρνησιμώτατοι ἤδια τε ἐκαστὸς αὐτῷ καὶ κοινὰ τῇ πόλει.

ΤΤΧΙΑΔΗΣ

Ὡς οὖ μέτριον ἀγώνα καταγγέλλεις τῶν ἀνδρῶν καὶ ἐγώγε πάλαι γελῶ κατ᾽ ἐμαυτῶν ἐννοοῦν ποῖος ἂν εἰς συμβαλλόμενος παρασιτῷ φιλόσοφος.

ΣΙΜΩΝ

40 Ἡν τοῖνυν μὴ πάνω θαυμάζῃς μηδὲ τὸ πράγμα σου δοκῇ χλευῆς ἀξίου, φέρε προτυπωσώμεθα παρ᾽ ἡμῖν αὐτοῖς ἡγγέλθαι μὲν αἰφνίδιον εἰς τὴν χώραν ἐμβεβληκέναι πολεμίους, εἶναι δὲ ἀνάγκην

1 καὶ Α.Μ.Η.: ἢ MSS.
2 τάλλα Fritzsche: πολλά MSS.
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Furthermore, if happiness lies in not hungering or thirsting or shivering, nobody has this in his power except the parasite. Consequently you can find many cold and hungry philosophers, but never a parasite; otherwise he would not be a parasite, but an unfortunate beggar fellow, resembling a philosopher.

TYCHIADES

You have been sufficiently explicit on that score. But how do you prove that Parasitic excels philosophy and rhetoric in other respects?

SIMON

There are seasons, my dear fellow, in the life of man, seasons of peace, I take it, and again seasons of war. Well, in those seasons it is absolutely inevitable that the arts and those who possess them should show what they are. First, if you please, let us consider the season of war, and what class of men would be above all most useful to themselves individually and to the state in general.

TYCHIADES

What a searching test of manhood you are announcing! I have long been laughing inwardly to think how a philosopher would look in comparison with a parasite.

SIMON

Then in order to prevent you from wondering too much and also from thinking it a laughing matter, let us imagine that right here in our city proclamation has been made that the enemy has unexpectedly invaded the country; that it is
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ἐπεξείναι καὶ μὴ περιορᾶν ἐξω δηομένην τὴν γῆν, τὸν στρατηγὸν δὲ παραγγέλλειν ἀπαντας εἰς τὸν κατάλογον τοὺς ἐν ἡλικία, καὶ δὴ χωρείν τοὺς ἀλλού, ἐν δὲ δὴ τούτων φιλοσόφους τινὰς καὶ ῥήτορας καὶ παρασίτους. πρῶτον τοῖνυν ἀποδύσωμεν αὐτοὺς· ἀνάγκη γὰρ τῶν μέλλοντας ὁπλίζεσθαι γυμνοῦσθαι πρότερον. θεῶ δὴ τοὺς ἀνδρας, ὃ γενναῖε, καθ' ἐκαστόν καὶ δοκίμαζε τὰ σώματα. τοὺς μὲν τοῖνυν αὐτῶν ὑπὸ ἐνδείας ἴδοις ἀν λεπτοὺς καὶ ωχροὺς, πεφρικότας, ὄσπερ ἡδ θραυματίας παρειμένους· ἀγώνα μὲν γὰρ καὶ μάχην σταδιαίαν καὶ ὀδύσσωμαι καὶ κόινων καὶ τραύματα μὴ γελοίον ή λέγειν δύνασθαι φέρειν ἀνθρώπων όσπερ εκείνους τινὸς δεσμούσιν ἀναλήψεως.

41 ἄθρει δὲ πάλιν μεταβὰς τὸν παράσιτον ὅποιός τις φαίνεται. ἄρ’ οὐχ ὃ μὲν τὸ σῶμα πρῶτον πολὺς καὶ τὸ χρώμα ἤδε, οὐ μέλας δὲ οὐδὲ λευκός—τὸ μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσέκυκεν—ἐπείτα θυμοειδής, δεινὸν βλέπων ήποίον ἤμεις, μέγα καὶ ὑφαιμον; οὔ γὰρ καλὸν δεδοικότα καὶ θῆλυν ὀφθαλμὸν εἰς πόλεμον φέρειν. ἄρ’ οὐχ ὃ τοιοῦτος καλὸς μὲν γένοιτ’ ἀν καὶ ξῶν ὀπλίτης, καλὸς δὲ καὶ εἰ ἀποθάνοι νεκρός; ¹

42 Ἀλλὰ τί δεῖ ταῦτα εἰκάζειν ἐχοντας αὐτῶν παραδείγματα; ἀπλῶς γὰρ εἰπεῖν, ἐν πολέμῳ τῶν πώποτε ῥητόρων ἡ φιλοσόφων οἱ μὲν οὐδὲ ἀλασὺ υπέμειναν ἐξω τοῦ τείχους προελθέων, εἰ δὲ τίς καὶ ἀναγκασθεῖς παρετάξατο, φημὶ τούτον λείψαντα τὴν τάξιν ὑποστρέφειν.

¹ νεκρός Α.Μ.Η.: καλὸς MSS. Sommerbrodt excises καλὸς.
THE PARASITE

necessary to take the field against them and not allow the farm-lands outside the walls to be laid waste, that the commander has called to the colours all those of military age, and that of course everybody is going, including certain philosophers and rhetoricians and parasites. First, then, let us strip them to the skin; for those who are going to put on armour must first take off their clothes. Now inspect your men, sir, one by one, and give them a physical examination. Some of them you can see to be thin and pale through privation, shuddering, and as limp as if they had already been wounded. Surely it would be ridiculous to say that fighting, hand-to-hand combat, pushing, dust, and wounds can be borne by men like these, who need something to brace them up! Pass on, and now see how the parasite looks! In the first place, is he not generous in his proportions and pleasing in his complexion, neither dark nor fair of skin; for the one befits a woman, and the other a slave; and besides, has he not a spirited look, with a fiery glance like mine, high and bloodshot? It is not becoming, you know, to go into battle with a timorous and womanish eye. Would not such a man make a fine soldier in life and a fine corpse if he should die?¹

But what is the good of guessing about all this, when we have historical examples? To put it briefly, in war, of all the rhetoricians and philosophers that ever were, some have not dared to go outside the walls at all, and if any one of them ever took the field under compulsion, he deserted his post, I maintain, and beat a retreat.

¹ Cf. Tyrtæus 8, 29–30, and § 55.
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ΤΥΧΙΔΗΣ

'Ως θαυμάσια πάντα καὶ οὐδὲν ὑπίσχυκη μέτριον. λέγε δὲ ὄμως.

ΣΙΜΩΝ

Τῶν μὲν τοίνυν ῥητόρων Ἰσοκράτης οὐχ ὅπως εἰς πόλεμον ἐξῆλθέν ποτὲ, ἀλλ' οὐδ' ἐπὶ δικαστήριον ἀνέβη, διὰ δειλίαν, οἷμαι, ὅτι οὐδὲ τὴν φωνήν διὰ τούτο ἔχειν ἔτι. τί δ' ὃν Ἑμάδης μὲν καὶ Λιγόπης καὶ Φιλοκράτης ὑπὸ δέους εὐθὺς τῇ καταγγελίᾳ τοῦ Φιλίππου πολέμοι τὴν πόλιν προῦδοσαν καὶ σφᾶς αὐτοὺς τῷ Φιλίππῳ καὶ διετέλεσαν Ἀθήνης ἀλή τὰ ἐκείνου πολεμεόμενοι, ὡς εἴ γε καὶ ἄλλος τις Ἀθηναῖος κατὰ ταῦτα ἐπολέμει κάκεινος ἐν αὐτοῖς ἢν φίλος.

Τιπέριδης δὲ καὶ Δημοθένης καὶ Δυσκόργος, οὔ γε δοκοῦντες ἀνδρείότεροι κάν ταῖς ἐκκλησίαις ἀλῶθορβουντες καὶ λοιποφούμενοι τῷ Φιλίππῳ, τὶ ποτὲ ἀπειργάσαντο γενναίον ἐν τῷ πρὸς αὐτὸν πολέμῳ; καὶ Τιπέριδης μὲν καὶ Δυσκόργος οὐδὲ ἐξῆλθον, ἀλλ' οὐδὲ ὅλως ἐτόλμησαν μικρὸν ἔξω παρακύψαι τῶν πυλῶν, ἀλλ' ἐνεκεῖνοι ἐκάθηντο παρ' αὐτοῖς ἦδη πολιορκούμενοι γνωσίμως καὶ προβουλευμάτα συντιθέντες. οἷ δ' ἦ τοι κορυφαίον τατος αὐτῶν, ο ταυτί λέγων ἐν ταῖς ἐκκλησίαις συνεχῶς: "Φιλίππος γὰρ ὁ Μακεδών ὀλεθρος, οθὲν οὐδὲ ἀνδράποδον πρίατο τίς ποτε," τολμήσας

1 τί δ' Φρίτσσης: not in MSS.
2 ὅσ—Ἀθηναῖος Α.Μ.Η.: ὅσ—Ἄθηναιος MSS.
THE PARASITE

TYCHIADES

What assertions, all surprising and none moderate! But say your say, nevertheless.

SIMON

Among the followers of rhetoric, Isocrates not only never went to war but never even went to court, through cowardice, I assume, as that is why he could not even keep his voice. And did not Demades and Aeschines and Philocrates, through fright, directly upon the declaration of war against Philip, betray their city and themselves to Philip and continually direct public affairs at Athens in the interest of that man, who was waging war upon the Athenians at that time, if ever a man was; and he was their friend. Moreover, Hyperides and Demosthenes and Lycurgus, who put up a more courageous front and were always making an uproar and abusing Philip in the assemblies—what on earth did they do that was valiant in the war with him? Hyperides and Lycurgus did not even take the field—why, they did not even dare to show their heads just outside the gates, but safe within the walls, they sat at home as if the city were already besieged, framing trivial motions and petty resolutions! And as for the topmost of them, the man who was continually talking in the assembly about "Philip, the scoundrel from Macedon, where one could never even buy a decent slave!" he did

1 Every schoolboy knew—such was the interest in rhetoric—that Isocrates did not practise in the courts because his voice was too weak. The author pretends to think that its weakness must have been due to fright, and that therefore he was a terrible coward.

2 Demosthenes, Third Philippic 31.

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προελθεῖν εἰς τὴν Βουωτίαν, πρὶν ἡ συμμίξαι τὰ στρατόπεδα καὶ συμβαλεῖν εἰς χεῖρας ῥίψας τὴν ἀσπίδα ἐφυγεν. ἡ οὐδέπω ταῦτα πρότερον διήκουσας οὐδενός, πάνω γνώριμα ὅταν ὁπως Ἀθηναῖος, ἀλλὰ Θραξί καὶ Σκύθαις, ὀδεν ἐκεῖνο τὸ κάθαρμα ἦν;

ΤΤΧΙΑΔΗΣ

43 'Επίσταμαι ταῦτα· ἀλλ' οὗτοι μὲν ῥήτορες καὶ λόγους λέγειν ἂσκηκότας, ἀρετὴν δὲ οὐ. τί δὲ περὶ τῶν φιλοσόφων λέγεισ; οὔ γαρ δὴ τούτοις ἔχεις ὀσπερ ἐκεῖνοις αὐτιᾶσθαι.

ΣΙΜΩΝ

Οὗτοι πάλιν, ὁ Τυχιάδη, οἱ περὶ τῆς ἀνδρείας ὁσημέραι διαλεγόμενοι καὶ κατατρίβοντες τὸ τῆς ἀρετῆς ὄνομα πολλή μᾶλλον τῶν ῥητόρων φανοῦνται δειλότεροι καὶ μαλακώτεροι. σκόπει δὴ οὕτως. πρῶτον μὲν οὐκ ἔστιν ὅστις εἰπεῖν ἔχοι φιλόσοφοι ἐν πολέμῳ τετελευτηκότα· ήτοι γὰρ οὔδὲ ὅλως ἐστρατεύσαντο, ἡ ἐσπερ ἐστρατεύσαντο, πάντας ἐφυγον. 'Αντισθένης μὲν οὖν καὶ Διογένης καὶ Κράτης καὶ Ζήνου καὶ Πλάτων καὶ Αἰσχίνης καὶ Ἀριστοτέλης καὶ πᾶς οὗτος ὁ ὁμίλος οὔδὲ εἶδον παράταξιν· μόνος δὲ τολμήσας ἐξελθεῖν εἰς τὴν ἐπὶ Δηλίῳ 1 μάχην ὁ σοφὸς αὐτῶν Σωκράτης φεύγων ἐκείθεν ἀπὸ τῆς Πάρνηθος εἰς τὴν Ταυρέου

1 ἐπὶ Δηλίῳ Gesner: ἐν τῇ πόλει MSS.

1 The story that Demosthenes played the coward at Chaeronea was spread by his political enemies Aeschines (3, 244; 253) and Pytheas (Plut. Demosth. 20); see also Gellius 17, 21.
THE PARASITE

venture to join the advance into Boeotia, but before the armies joined battle and began to fight at close quarters he threw away his shield and fled! Has nobody ever told you that before? It is very well known, not only to the Athenians, but to the people of Thrace and Scythia, where that vagabond came from.  

TYCHIADES

I know all that. They were orators, however, who cultivated speech-making, not virtue. What have you to say about the philosophers? Surely you are not able to censure them as you did the others.

SIMON

They in turn, Tychiades, though they talk every day about courage and wear the word virtue smooth, will be found far more cowardly and effeminate than the orators. Look at it from this standpoint. In the first place, there is nobody that can mention a philosopher who died in battle; either they did not enter the service at all, or if they did, every one of them ran away. Antisthenes, Diogenes, Crates, Zeno, Plato, Aeschines, Aristotle, and all that motley array never even saw a line of battle. The only one who had the courage to go out for the battle at Delium, their wise Socrates, fled the field, fleeing for cover all the way from Parnes to the gymnasium of Taureas.  

2 Cleobule, the mother of Demosthenes, was said to be Scythian on her mother's side (Aesch. 3, 171).

3 As a matter of fact Socrates displayed conspicuous valour in the retreat from Delium (Plato, Laches 181 b). The allusion to the gymnasium of Taureas rests upon a hazy re-collection of the opening of the Charmides, where Socrates says that he visited it on the morning after his return from Potidaea. Furthermore, there were no Spartan troops at Delium.

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παλαιστραν κατέφυγεν. πολὺ γὰρ αὐτῷ ἀστειότερον ἔδοκει μετὰ τῶν μειρακυλιών καθεξόμενον ὀδρίζειν καὶ σοφισμάτα προβάλλειν τοῖς ἐντυγχάνονσιν ἡ ἀνδρὶ Σπαρτιάτῃ μάχεσθαι.

ΤΤΧΙΑΔΗΣ

'Ω γενναίε, ταῦτα μὲν ἦδη καὶ παρ' ἄλλων ἐπιθύμην, οὐ μᾶ Δία σκόππειν αὐτοὺς καὶ ὀνειδίζειν βουλομένων· ὡστε ὦδεν τί μοι δοκεῖς χαριζόμενος τῇ σεαντοῦ τέχνῃ καταψεύδεσθαι τῶν 44 ἀνδρῶν. ἄλλ' εἰ δοκεῖ ἦδη, φέρε καὶ σὺ τὸν παράσιτον ὀποίος τίς ἐστιν ἐν πολέμῳ λέγε, καὶ εἰ καθόλως λέγεται παράσιτός τις γενεσθαι τῶν παλαιῶν;

ΣΙΜΩΝ

Καὶ μήν, ὁ φιλότης, οὐδεῖς οὕτως ἀνήκοος 'Ομήρου, οὐδ' ἂν πάμπαν ἰδιώτης τὺχῃ, ὡς οὐκ ἐπίσταται παρ' αὐτῷ τοὺς ἀρίστους τῶν ἡρώων παράσιτους ὀντας. ὦ τε γὰρ Νέστωρ ἐκεῖνος, οὐ ἀπὸ τῆς γλώττης ὦσπερ μέλι ὁ λόγος ἀπέρρει,3 αὐτοῦ τοῦ βασιλέως παράσιτος ἦν, καὶ οὕτε τὸν Ἀχιλλέα, ὦσπερ ἔδοκε τε καὶ ἦν τὸ σῶμα γενναίοτατος, οὕτε τὸν Διομήδην οὕτε τὸν Αἰαντα ὁ Ἀγαμέμνων οὕτως ἐπαινεῖ τε καὶ θαυμάζει ὦσπερ τὸν Νέστορα. οὐδὲ γὰρ δέκα Αἰαντας εὐχεταί γενέσθαι αὐτῳ οὕτε δέκα Ἀχιλλέας· πάλαι δ' ἂν ἐαλωκέναι τὴν Τροίαν, εἰ τοιοῦτος ὀποῖος ἦν οὕτος ὁ παράσιτος, καίτερ γέρων ὡς, στρατιώτας εἰχεν δέκα. καὶ τὸν Ἱδομενέα τὸν τοῦ Δίδς ἐγγονον παράσιτον Ἀγαμέμνονος ὀμοίως λέγει.

1 καθόλως A.M.H.: καὶ ἄλως MSS.
2 οὕτως Dindorf: not in MSS.
3 ἀπέρρει vulg.: ἀπορρεῖ MSS.
THE PARASITE

He thought it far nicer to sit and philander with boys and propound petty sophistries to anyone who should come along than to fight with a Spartan soldier.

TYCHIADES

My excellent friend, I have already heard this from others, who certainly did not wish to ridicule or libel them; so I do not in the least think that you are belying them out of partiality to your own art. But if you are now willing, tell what the parasite is like in war, and whether anybody at all among the ancient heroes is said to have been a parasite.¹

SIMON

Why, my dear friend, no one is so unfamiliar with Homer, even if he is completely unlettered, as not to know that in him the noblest of the heroes are parasites! The famous Nestor, from whose tongue speech flowed like honey, was parasite to the king himself; and neither Achilles, who seemed and was the finest in physique, nor Diomed nor Ajax was so lauded and admired by Agamemnon as Nestor. He does not pray to have ten of Ajax or ten of Achilles, but says that he would long ago have taken Troy if he had had ten soldiers like that parasite, old as he was.² Idomeneus, too, the son of Zeus, is similarly spoken of as parasite to Agamemnon.³

¹ The first orators were found in Homer; notably Odysseus, Nestor, Menelaus. Also the beginnings of philosophy (Philod. 2, frg. xxi). So the first parasites should be found there.
² Iliad 2, 371–374. ³ Iliad 4, 257–263.
ΤΑΔΤΑ ΜΕΝ ΚΑΙ ΑΥΤΟΣ ΕΠΙΣΤΑΡΑΙ ΟΥΠΩ ΓΕ ΜΗΝ
ΔΟΚΑΙ ΜΟΙ ΓΗΓΝΩΣΚΕΙΝ, ΠΩΣ ΔΗ ΤΩ ΑΝΔΡΕ ΤΟΥ 'ΑΓΑ-
ΜΕΜΝΟΥΝΙ ΠΑΡΑΣΙΤΟΙ ΉΣΑΝ.

ΣΙΜΩΝ

'ΑΝΑΜΝΗΣΘΗΤΙ, Ο ΓΕΥΝΑΙΕ, ΤΩΝ ΕΠΩΝ ΕΚΕΙΝΩΝ
ΑΝΠΕΡ ΑΥΤΟΣ Ο 'ΑΓΑΜΕΜΝΟΝ ΠΡΟΣ ΤΟΝ 'ΙΔΟΜΕΝΕΑ
ΛΕΓΕΙ.

ΤΑΔΤΑ ΜΕΝ

ΠΟΙΩΝ;

ΣΙΜΩΝ

ΣΟΝ ΔΕ ΠΛΕΙΟΝ ΔΕΠΑΣ ΑΙΕΙ
ΕΣΤΗΧ' ΩΣΠΕΡ ΕΜΟΙ ΠΙΕΕΙΝ ΩΤΕ ΘΥΜΟΣ ΑΝΩΓΙΟΙ.

ΕΝΤΑΒΘΑ ΓΑΡ ΤΟ ΑΙΕΙ ΠΛΕΙΟΝ ΔΕΠΑΣ ΕΙΡΗΚΕΝ ΟΥΧ
ΩΤΙ ΤΟ ΠΟΤΗΡΙΟΝ ΔΙΑ ΠΑΝΤΟΣ ΠΛΗΡΕΣ ΕΣΤΗΚΕΙ ΤΟΥ
'ΙΔΟΜΕΝΕΙ ΚΑΙ ΜΑΧΟΜΕΝΟΡ ΚΑΙ ΚΑΘΕΥΔΟΝΤΙ, ΑΛΛ' ΩΤΙ
ΑΥΤΟΙ ΔΕ ΌΛΟΥ ΤΟΥ ΒΙΟΥ ΜΟΝΟΥ ΣΥΝΘΕΙΠΝΕΙΝ ΥΨΗΡΧΕΝ
ΤΟ ΒΑΣΙΛΕΙ, ΟΥΧ ΩΣΠΕΡ ΤΟΙΣ ΛΟΙΠΟΙΣ ΣΤΡΑΤΙΩΤΑΙΣ
ΠΡΟΣ ΗΜΕΡΑΣ ΤΙΝΑΣ ΚΑΛΟΥΜΕΝΟΙΣ.

ΤΟΝ ΜΕΝ ΓΑΡ ΑΙΑΝΤΑ, ΕΠΕΙ ΚΑΛΙΔ ΕΜΟΝΟΜΑΧΗΣΕΝ
ΤΟΤΕ' ΕΚΤΟΡΙ, "ΕΙΣ 'ΑΓΑΜΕΜΝΟΝΑ ΔΙΟΝ ΆΓΟΝ," ΦΗΣΙΝ,
ΚΑΤΑ ΤΙΜΗΝ ΆΞΙΩΘΕΝΤΑ ΩΨΕ ΤΟΥ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΙ
ΔΕΙΠΝΟΙ. Ο ΔΕ 'ΙΔΟΜΕΝΕΙΣ ΚΑΙ Ο ΝΕΣΤΟΡ ΟΣΗΜΕΡΑΙ
ΣΥΝΕΘΕΙΠΝΟΥΝ ΤΟ ΒΑΣΙΛΕΙ, ΩΣ ΑΥΤΟΣ ΦΗΣΙΝ. ΝΕΣ-
ΤΟΡ ΔΕ ΠΑΡΑΣΙΤΟΣ ΜΟΙ ΔΟΚΕΙ ΤΩΝ ΒΑΣΙΛΕΩΝ ΜΑΛΙΣΤΑ
ΤΕΧΝΗΣ ΚΑΙ ΑΓΑΘΟΣ ΓΕΝΕΣΩΘΑΙ: ΩΝ ΓΑΡ ΕΠΙ ΤΟΥ
'ΑΓΑΜΕΜΝΟΝΟΥ ΆΡΞΑΣΘΑΙ ΤΗΣ ΤΕΧΝΗΣ, ΑΛΛΑ ΆΝΩΘΕΝ
ΕΠΙ ΚΑΙΝΕΩΣ ΚΑΙ 'ΕΞΑΘΙΟΝ. ΔΟΚΕΙ ΔΕ ΟΥΔΕ ΔΥΝ
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TYCHIADES

Of course I myself know all this, but I do not think that I yet see how the two men were parasites to Agamemnon.

SIMON

Remember, my friend, those lines that Agamemnon himself addresses to Idomeneus.

TYCHIADES

What lines?

SIMON

"Your beaker has always
Stood full, even as mine, to be drunk when the spirit should move you." ¹

For in saying there that the beaker "always stood full," he did not mean that Idomeneus' cup stood full under all circumstances, even when he fought or when he slept, but that he alone was privileged to eat with the king all the days of his life, unlike the rest of the soldiers, who were invited only on certain days.

As for Ajax, when he had fought gloriously in single combat with Hector, "they brought him to great Agamemnon,"² Homer says, and by way of special honour, he was at last counted worthy of sharing the king's table. But Idomeneus and Nestor dined with the king daily, as he himself says. Nestor, indeed, in my opinion was the most workmanlike and efficient parasite among the kings; he began the art, not in the time of Agamemnon, but away back in the time of Caeneus and Exadius.³

¹ Iliad 4, 262–263. ² Iliad 7, 312. ³ Two generations earlier; Iliad 1, 250, 264.
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παύσασθαι παρασιτῶν, εἰ μὴ ὁ Ἀγαμέμνων ἀπέθανεν.

ΣΥΧΙΑΔΗΣ

Οὗτοσὶ μὲν γενναῖος ὁ παράσιτος. εἰ δὲ καὶ ἄλλους τινὰς οἰσθα, πειρῶ λέγειν.

ΣΙΜΩΝ

46 Τί οὖν, ὁ Τυχιάδη, οὐχὶ καὶ Πάτροκλος τοῦ Ἀχιλλέως παράσιτος ἦν, καὶ ταῦτα οὐδενὸς τῶν ἄλλων Ἐλλήνων φαυλότερος οὔτε τὴν ψυχήν οὔτε τὸ σῶμα νεανίας ὠν; ἐγὼ γὰρ οὐδ' αὐτοῦ μοι δοκῶ τοῦ Ἀχιλλέως τεκμαίρεσθαι τοῖς ἐργοῖς αὐτοῦ χείρω εἶναι. τὸν τε γὰρ Ἕκτωρ ῥήξαντα τὰς πύλας καὶ παρὰ ταῖς ναυσὶν εἶσω μαχόμενον οὔτος ἐξέωσεν καὶ τὴν Πρωτεσιλάου ναίν ήδη καιομένην ἔσβεσεν, καίτοι ἑπεβάτευον αὐτῆς οὐχ οἱ φαυλότατοι, ἀλλ' οἱ τοῦ Τελαμώνος Αἴας τε καὶ Τεῦκρος, ὁ μὲν ὀπλίτης ἄγαθός, ὁ δὲ τοξότης. καὶ πολλοὺς μὲν ἀπέκτεινε τῶν βαρβάρων, ἐν δὲ δὴ τοῦτοι καὶ Σαρπηδόνα τὸν παῖδα τοῦ Δίως, ὁ παράσιτος τοῦ Ἀχιλλέως. καὶ ἀπέθανεν δὲ οὐχὶ τοῖς ἄλλοις ὁμοίως, ἀλλὰ τὸν 1 μὲν Ἕκτωρ Ἀχιλλέως ἀπέκτεινεν, εἰς ἑνα, καὶ αὐτὸν τὸν Ἀχιλλέα Πάρις, τὸν δὲ παράσιτον θεός καὶ δύο ἀνθρώποι. καὶ τελευτῶν δὲ φωνᾶς ἀφήκεν οὐχ οίς ὁ γενναῖοτάτος Ἕκτωρ καὶ προσπίπτων τὸν Ἀχιλλέα καὶ ἱκετεύων ὁπως ὁ νεκρὸς αὐτοῦ τοῖς

1 ἀλλὰ τὸν Fritzsche: ὁτ' αὐτὸν MSS.
THE PARASITE

and by all appearances would never have stopped practising it if Agamemnon had not been killed.

TYCHIADES

He was a doughty parasite, I grant you. Try to name some more, if you know of any.

SIMON

What, Tychiades, was not Patroclus parasite to Achilles, and that too although he was quite as fine a young man, both in spirit and in physique, as any of the other Greeks? For my part I think I am right in concluding from his deeds that he was not even inferior to Achilles himself. When Hector broached the gates and was fighting within them beside the ships, it was he that thrust him out and extinguished the ship of Protesilaus, which was already in flames. Yet the fighters who manned that ship were not the most cowardly of all: they were the sons of Telamon, Ajax and Teucer, one of whom was a good spearman, the other a good archer. And he slew many of the barbarians, among them Sarpedon, the son of Zeus, this parasite of Achilles! In his death too, he was not to be compared with the others. Achilles slew Hector, man to man, and Paris slew Achilles himself, but it needed a god and two men to slay the parasite.¹ And in dying, the words that he uttered were not like those of noble Hector, who humbled himself before Achilles and besought that his body be given back to his family; no, they

¹ Apollo, Hector, and Euphorbus, Hector's squire; Iliad 16, 849–860.
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οἰκείους ἀποδοθῇ, ἀλλ' ονάς εἰκὸς ἀφεῖναι παρά-
σιτον. τίνας δὴ ταύτας;

toιωτι δ' εἶπερ μοι ἑξίκοσιν ἀντεβόλησαν,
pάντες κ' αὐτόθ' ὅλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.

ΤΤΧΙΑΔΗΣ

47 Ταῦτα μὲν ἰκανῶς· ὅτι δὲ μὴ φίλος ἀλλὰ
παράσιτος ἦν ὁ Πάτροκλος· τοῦ Ἀχιλλέως πειρῶ
λέγειν.

ΣΙΜΩΝ

Αὐτόν, ὁ Τυχιάδη, τὸν Πάτροκλον ὅτι παρά-
σιτος ἦν λέγοντά σοι παρέξομαι.

ΤΤΧΙΑΔΗΣ

Θαυμαστὰ λέγεις.

ΣΙΜΩΝ

"Ἀκούε τοίνυν αὐτῶν τῶν ἑπῶν·
μὴ ἐμὰ σὸν ἀπάνευθε τιθήμεναι ὅστε', Ἀχιλλέως,
ἀλλ' ὅμοι, ὡς ἑτράφην περ ἐν ὑμετέροισι δόμοισι.
καὶ πάλιν ὑποβάς, "καὶ νῦν με δεξάμενος," φησίν,
"ὁ Πηλεύς

ἐτρεφεν ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνε."
THE PARASITE

were the sort of words that a parasite would naturally utter. What were they, do you ask?

"Even if twenty such men had come in my way in the battle,
All would have met their death, laid low by my spear on the instant." ¹

TYCHIADES

Enough said as to that; but try to show that Patroclus was not the friend but the parasite of Achilles.

SIMON

I shall cite you Patroclus himself, Tychiades, saying that he was a parasite.

TYCHIADES

That is a surprising statement.

SIMON

Listen then to the lines themselves:

"Let my bones not lie at a distance from thine,
O Achilles:
Let them be close to your side, as I lived in the house of our kindred." ²

And again, farther on, he says: "And now Peleus took me in and

Kept me with kindliest care, and gave me the name of thy servant." ³

That is, he maintained him as a parasite. If he had wanted to call Patroclus a friend, he would not have given him the name of servant, for Patroclus was a freeman. Whom, then, does he mean by

¹ Iliad 16, 8  ² Iliad 23, 83  ³ Iliad 23, 89.
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μήτε τοὺς δούλους μήτε τοὺς φίλους; τοὺς παρασίτους δὴλον ὅτι ἢ καὶ τὸν Μηριώνην τοῦ Ἰδομενέως καὶ αὐτὸν θεράποντα ὀνομάξει.1

Σκόπει δὲ ὅτι καὶ ἐνταῦθα τὸν μὲν Ἰδομενέα Δίδος ὡντα νῦν οὐκ ἄξιοὶ λέγειν "ἀτάλαντον Ἀρην," Μηριώνην δὲ τὸν παράσιτον αὐτοῦ.

48 Τί δὲ; οὐχὶ καὶ Ἀριστογείτων, δημοτικὸς δὲν καὶ πένης, ὥσπερ Ὑσυκοῦδής φησί, παράσιτος ἦν Ἀρμοδίου; τί δὲ; οὐχὶ καὶ ἔραστῆς; ἐπιεικῶς γὰρ οἱ παράσιτοι καὶ ἔρασται τῶν τρεφόντων εἰσίν. οὕτως τοίνυν πάλιν ὁ παράσιτος τὴν Ἀθηναίων πόλιν τυραννουμένην εἰς ἑλευθερίαν ἀφεῖλε, καὶ μὲν ἑστηκε χαλκοὺς ἐν τῇ ἄγορᾷ μετὰ τῶν παιδεικῶν.

Οὗτοι μὲν δὴ, τοιοῦδε ὄντες, μάλα ἀγαθοὶ παράσιτοι ἦσαν.

49 Σὺ δὲ δὴ τοῖν τινα εἰκάζεις ἐν πολέμῳ τὸν παράσιτον; οὐχὶ πρῶτον μὲν ὁ τοιοῦτος ἀριστοποιησάμενος ἔξεισιν ἐπὶ τὴν παράταξιν, καθάπερ καὶ ὁ Ὀδυσσεύς ἀξιοὶ; οὐ γὰρ ἄλλως ἐν πολέμῳ μάχεσθαι, φησίν, ἐστιν, εἰ καὶ 2 εὗρος ἀμα ἔρ μάχεσθαι δέοι. καὶ ὅπως στρατιῶται χρόνον ὑπὸ δέους ὁ μὲν τις ἀκριβῶς ἁρμόζει τῷ κράνος, ὁ δὲ θωράκιον, ἐνδύεται, ὁ δὲ αὐτὸ τὸ δεινὸν ὑποπτευόν τοῦ πολέμου τρέμει, οὕτως δὲ ἐσθείει τότε μάλα φαινώ τῷ προσώπῳ καὶ μετὰ τὴν ἔξοδον εὗρος ἐν πρῶτοις διαγωνίζεται. ὁ δὲ τρέφων αὐτὸν ὀπισθεὶ ὑποτετάκται τῷ παρασίτῳ, κάκει-

1 MSS. (except Γ) add οὕτως οἷοι καλομένους τότε τῶν παρασίτων, excised by Hirschig, Jacobitz.

2 Text A.M.H.: οὐ γὰρ ἄλλ' ἢν ἐν πολέμῳ μάχεσθαι φησίν ἐστις; καὶ MSS.

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servants, if not either friends or slaves? Parasites, evidently. In the same way he calls Meriones too a servant of Idomeneus.1

Observe also that in the same passage it is not Idomeneus, the son of Zeus, whom he thinks fit to call "unyielding in battle," but Meriones, his parasite.2

Again, was not Aristogeiton, who was a man of the people and a pauper, as Thucydides says, parasite to Harmodius?3 Was he not his lover also? Naturally parasites are lovers of those who support them. Well, this parasite restored the city of Athens to freedom when she was in bondage to a tyrant, and now his statue stands in bronze in the public square along with that of his favourite.

Certainly these men, who were of such distinction, were very doughty parasites.

What is your own inference as to the character of the parasite in war? In the first place, does he not get his breakfast before he leaves his quarters to fall in, just as Odysseus thinks it right to do? Under no other circumstances, he says, is it possible to continue fighting in battle even if one should be obliged to begin fighting at the very break of day.4 While the other soldiers in array are adjusting their helmets with great pains, or putting on their breastplates, or quaking in sheer anticipation of the horrors of war, the parasite eats with a very cheerful visage; and directly after marching out he begins to fight in the first line. The man who supports him is posted in the second line, behind the parasite, who covers

1 Iliad 13, 246. 2 Iliad 13, 295. 3 Thucydides 6, 54, 2. 4 Iliad 19, 160-163.

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νος αὐτοῦ ὁ Άιας τῶν Τεύκρων ὑπὸ τῷ σάκει καλύπτει, καὶ τῶν βελῶν ἀφιμένων γυμνώσας ἐαυτὸν τοῦτον σκέπει· βούλεται γὰρ ἐκεῖνον μᾶλλον σώζειν ἢ ἑαυτὸν.

50 Εἰ δὲ δὴ καὶ πέσοι παράσιτοι ἐν πολέμῳ, οὐκ ἂν ἔπι αὐτῷ δῆσιν οὔτε λοχαγὸς οὔτε στρατιώτης αἰσχυνθείη μεγάλῳ τε ὡντι νεκρῷ καὶ ὁσπερ ἐν συμποσίᾳ καλῷ καλῶς κατακειμένῳ. ὡς ἄξιόν γε φιλοσόφου νεκρὸν ἱδεῖν τοὺτῳ παρακείμενον, ἔχοντα, ἐμπρόσθεν τοῖς ἀνθρώποις. τίς οὖν ἂν καταφρονήσει ταύτης τῆς πόλεως τοὺς ὑπασπιστὰς αὐτῆς οὕτως κακοδαίμωνας ὀρῶν; τίς δὲ οὖν ἂν εἰκάσαι, χλωροῦς καὶ κομῆς ὀρὼν ἀνθρώπισκους κειμένους, τὴν πόλιν ἀποροῦντα συμμάχων τοὺς ἐν τῇ εἰρήνῃ κακούργος ἐπιλύσας τῷ πολέμῳ;

Τοιοῦτοι μὲν ἐν πολέμῳ πρὸς ῥήτορας καὶ φιλο- 51 σόφους εἰσὶν οἱ παράσιτοι. ἐν εἰρήνῃ δὲ τοσοῦτῳ μοι δοκεῖ διαφέρειν τὸ παρασιτικὴν ἐπάθειαν ὁσον αὐτῇ ἐντελῶς πολέμου.

Καὶ πρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης χωρία.

ΤΙΧΙΑΔΗΣ

Οὔπω συνίημι· τι τοῦτο πως βούλεται, σκοπῶμεν δὲ ὁμως.

ΣΙΜΩΝ

Οὐκοῦν ἀγορὰν καὶ δικαστήρια καὶ παλαιστράς καὶ γυμνάσια καὶ κυνηγεσία καὶ συμπόσια ἐγωγε φαίνην ἂν πόλεως χωρία.

1 διαφέρειν vulg.; καὶ διαφέρειν MSS.
THE PARASITE

him with his shield as Ajax covered Teucer, and when missiles are flying exposes himself to protect his patron; for he prefers to save his patron rather than himself.

If a parasite should actually fall in battle, certainly neither captain nor private soldier would be ashamed of his huge body, elegantly reclining as at an elegant banquet. Indeed it would be worth one's while to look at a philosopher's body lying beside it, lean, squalid, with a long beard, a sickly creature dead before the battle! Who would not despise this city if he saw that her targeteers were such wretches? Who, when he saw pale, long-haired varlets lying on the field, would not suppose that the city for lack of reserves had freed for service the malefactors in her prison?

That is how parasites compare with rhetoricians and philosophers in war. In peace, it seems to me, Parasitic excels philosophy as greatly as peace itself excels war.

First, if you please, let us consider the strongholds of peace.

TYCHIADES

I do not understand what that means, but let us consider it all the same.

SIMON

Well, I should say that market-places, law-courts, athletic fields, gymnasias, hunting-parties and dinners were a city's strongholds.
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ΤΥΧΙΑΔΗΣ

Πάνω μὲν οὖν.

ΣΙΜΩΝ

'Ο τοῖνυν παράσιτος εἰς ἀγωρὰν μὲν καὶ δικαστήρια οὐ πάρεισιν, ὅτι, οἶμαι, τοῖς συκοφάνταις πάντα τὰ χωρία ταῦτα μᾶλλον προσήκει καὶ ὅτι οὐδὲν μέτριον ἔστιν τῶν ἐν τούτοις γιγνομένων, τάς δὲ παλαιόστρας καὶ τὰ γυμνάσια καὶ τὰ συμπόσια διώκει καὶ κοσμεῖ μόνος οὖντος. ἔπει τίς ἐν παλαιόστρα φιλόσοφος ἢ ῥήτωρ ἀποδύς ἂξιος συγκριθήναι παρασίτου τῷ σώματι; ἢ τίς ἐν γυμνασίῳ τούτων ὀφθεὶς οὐκ αἰσχύνη μᾶλλον τοῦ χωρίου ἐστί; καὶ μὴν ἐν ἔρημῳ τούτων οὐδὲν ἄν υποσταῖ θηρίων ὁμόσε ἰῶν, ὃ δὲ παράσιτος αὐτά τε ἐπίοντα μένει καὶ δέχεται ράδιως, μεμελετηκὼς αὐτῶν ἐν τοῖς δείπνοις καταφρονεῖν, καὶ οὔτε ἔλαφος οὔτε σύς αὐτῶν ἐκπλήττει πεφρικῶς, ἀλλὰ κἂν ἐπ’ αὐτὸν ὁ σὺς τόν ὀδόντα θήγη, καὶ ὁ παράσιτος ἐπὶ τοῦ σὺν ἀντιδῆγη. τοὺς μὲν γὰρ λαγώς διώκει μᾶλλον τῶν κυνών. ἐν δὲ δὴ συμποσίῳ τῆς ἀν καὶ ἀμφιλήσαιτο παρασίτῳ ἦτοι παῖζοντι ἢ ἔσβλοντι; τίς δ’ ἂν μᾶλλον εὐφράναι τοὺς συμπότας; πότερον ποτὲ οὕτως ἄδων καὶ σκόπτων, ἢ ἀνθρωπος μὴ γελών, ἐν τριβωνίωι κείμενοι, εἰς τὴν γῆν ὀρῶν, ὡσπερ ἐπὶ πένθος οὕχι συμπόσιοι ἢκων; καὶ ἐμοιυμέει, ἐν συμποσίῳ φιλόσοφος τοιοῦτον ἔστιν οἶνον ἐν βαλανείῳ κυνῶν.

52 Φέρε δὴ ταῦτα ἀφέντες ἐπ’ αὐτὸν ἡδὴ βασίζωμεν τὸν βίον τοῦ παρασίτου, σκοποῦντες ἀμα καὶ παραβάλλοντες ἐκεῖνον.

Πρῶτον τοῖνυν ἵδοι τις ἀν τὸν μὲν παράσιτον

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TYCHIADES

To be sure.

SIMON

The parasite does not appear in the market-place or the courts because, I take it, all these points are more appropriate to swindlers, and because nothing that is done in them is good form; but he frequents the athletic fields, the gymnasium, and the dinners, and ornaments them beyond all others. On the athletic field what philosopher or rhetorician, once he has taken his clothes off, is fit to be compared with a parasite’s physique? What one of them when seen in the gymnasium is not actually a disgrace to the place? In the wilds, too, none of them could withstand the charge of a beast; the parasite, however, awaits their attack and receives it easily, having learned to despise them at dinners; and neither stag nor bristling boar affrights him, but if the boar whets his tusks for him, the parasite whets his own for the boar! After a hare he is as keen as a hound. And at a dinner, who could compete with a parasite either in making sport or in eating? Who would make the guests merrier? He with his songs and jokes, or a fellow who lies there without a smile, in a short cloak, with his eyes upon the ground, as if he had come to a funeral and not to a banquet? In my opinion, a philosopher at a banquet is much the same thing as a dog in a bath-house!

Come now, let us dismiss these topics and forthwith turn to the parasite’s way of living, considering at the same time and comparing with it that of the others.

In the first place, you can see that the parasite...
THE WORKS OF LUCIAN

ωὲι δόξης καταφρονοῦντα καὶ οὐδὲν αὐτῷ μέλον ὁ τι ἄν¹ οἱ ἀνθρώποι οἰωνται περὶ αὐτοῦ, ῥήτορας δὲ καὶ φιλοσόφους εὐροὶ τις ἀν οὐ τινάς, ἀλλὰ πάντας ὑπὸ τύφου καὶ δόξης τριβέντας, καὶ οὐ δόξης μόνον, ἀλλὰ καὶ ὁ τούτου αἰσχρόν ἔστιν, ὑπ’ ἀργυρίου. καὶ ὁ μὲν παράσιτος οὕτως ἔχει πρὸς ἀργύριον ὡς οὐκ ἢ τις οὐδὲ πρὸς τὰς ἐν τοῖς αἰγιαλοῖς ψηφίδαις ἀμελώς ἔχοι, καὶ οὐδὲν αὐτῷ δοκεῖ διαφέρειν τὸ χρυσίον τοῦ πυρὸς. οὐ γε μὴν ῥήτορες, καὶ δ’ ἰδιώτερόν ἔστιν, καὶ οἱ φιλοσοφεῖν φάσκοντες πρὸς αὐτὰ οὕτως διάκεινται κακοδαιμόνωσι, ὥστε τῶν μάλιστα νῦν εὐδοκιμούντων φιλοσόφων—περὶ μὲν γὰρ τῶν ῥητόρων τι δεῖ λέγειν;—ὁ μὲν δικάζων δίκην δῷροις ἐπ’ αὐτῇ ἐάλω,² ὁ δὲ παρὰ βασιλέως ὑπὲρ τοῦ συνεῖναι μισθὸν αἰτεῖ καὶ οὐκ αἰσχύνεται ὅτι ³ πρεσβύτης ἀνήρ διὰ τούτο ἀποδημεῖ καὶ μισθοφορεῖ καθάπερ Ἰνδὸς ἡ Σκύθης αἰχμάλωτος, καὶ οὐδὲ αὐτὸ τὸ ὄνομα αἰσχύνεται δ’ λαμβάνει.

53 Εὐροῖς δ’ ἄν οὐ μόνον ταῦτα περὶ τούτους, ἀλλὰ καὶ ἄλλα πάθη, οἴκον λύπας καὶ ὀργάς καὶ φθόνους καὶ παντοίας ἐπιθυμίας. ὁ γε μὴν παράσιτος ἐξωθεῖ τούτων ἐστὶν ἀπάντων: οὕτε γὰρ ὀργίζεται δι’ ἀνεξικακίαν καὶ ὅτι οὐκ ἔστιν αὐτῷ ὅτῳ ὀργιοσθείν καὶ εἰ ἀγανακτήσειν δὲ ποτε, ἡ ὀργὴ αὐτοῦ χαλεπὸν μὲν οὐδὲ σκυθρωπὸν οὐδὲν ἀπεργάζεται, μᾶλλον δὲ γέλωτα, καὶ εὐφραίνει τοὺς συνόντας. Λυπεῖται γε μὴν ἢκιστα πάντων, τούτο

¹ δ’ τι ἄν Fritzsche: τι ἄν MSS. (τι δὲν Γ: δὲν vulg.).
² MSS. (except ΓΩΖ¹) add ἀλλ’ δ’ μὲν (ἄλλος δ’ Ν) μισθων σοφιστεῖων εἰσπράττεται τοὺς μανθάνοντας, excised by Jacobitz.
³ δ’τι Α.Μ.Η.: δ’τι (ἐν τι) MSS.
THE PARASITE

always despises reputation and does not care at all what people think about him, but you will find that rhetoricians and philosophers, not merely here and there but everywhere, are harassed by self-esteem and reputation—yes, not only by reputation, but what is worse than that, by money! The parasite feels greater contempt for silver than one would feel even for the pebbles on the beach, and does not think gold one whit better than fire. The rhetoricians, however, and what is more shocking, those who claim to be philosophers, are so wretchedly affected by it that among the philosophers who are most famous at present—for why should we speak of the rhetoricians?—one was convicted of taking a bribe when he served on a jury, and another demands pay from the emperor as a private tutor; he is not ashamed that in his old age he resides in a foreign land on this account and works for wages like an Indian or Scythian prisoner of war—not even ashamed of the name that he gets by it.¹

You will find too that they are subject to other passions as well as these, such as distress, anger, jealousy, and all manner of desires. The parasite is far from all this; he does not become angry because he is long-suffering, and also because he has nothing to get angry at; and if he should become indignant at any time, his temper does not give rise to any unpleasantness or gloom, but rather to laughter, and makes the company merry. He is least of all subject

¹ The allusion is uncertain. The emperor is probably Marcus Aurelius; if so, the philosopher may be Sextus of Chaeronea, or the Apollonius whom Lucian mentions in Demonax 31.
ΤΗΣ ΤΕΧΝΗΣ ΠΑΡΑΣΚΕΥΑΖΟΥΣΗΣ ΑΥΤῸΥ ΚΑΙ ΧΑΡΙΖΟ-
ΜΕΝΗΣ, ΜΗ ΞΕΧΙΝ ὙΠΈΡ ὌΤΟΥ ΛΥΠΗΘΕΙῼ ΟΥΣΤΕ ΓΑΡ
ΧΡΗΜΑΤΑ ΕΣΤΙΝ ΑΥΤῸΥ ΟΥΣΤΕ ΟΙΚΟΣ ΟΥΣΤΕ ΟΙΚΕΤῼΗΣ ΟΥΣΤΕ
ΓΥΝΗ ΟΥΣΤΕ ΠΑΪΔΕΣ, ὌΝ ΔΙΑΦΘΕΙΡΟΜΕΝῼΝ ΠΑΣΑ ΑΝΑΓΚῼΗ
ΕΣΤΙ ΛΥΠΕΙΎΣΗΑΙ ΤΟΝ ἘΧΟΝΤΑ ΑΥΤῼ. ¹ ἘΠΙΘΥΜΕΙ ΔΕ
ΟΥΣΤΕ ΔΩΞΗΎ ΟΥΣΤΕ ΧΡΗΜΑΤΩΝ, ΄ΑΛΛῼ ΟΥΔΕ ΄ΩΡΑΙΟΝ
ΤΙΝΟΣ.

ΤΤΧΙΑΔΗΣ

54 Ὁ 'ΑΛΛῼ, Ὅ ΣΙΜΟΝ, ΕΙΚΟΣ ΓΕ ΕΝΔΕΙΑ ΤΡΟΦΗΎ ΛΥΠΗ-
ΘΕΙΝΩΝ ΑΥΤῼΝ.

ΣΙΜΟΝ

'ΑΓΝΟΕΙΣ, Ὅ ΤΤΧΙΑΔΗ, ὅΤΙ ΕΞ ΑΡΧῼΗΣ ΟΥΔΕ ΠΑΡΑ-
ΣΙΤΟΣ ΕΣΤΙΝ ΟΥΤΟΣ, ὍΣΙΤΙΣ ΑΠΟΡΕΙΤΕ ΤΡΟΦΗΎΣ ΟΥΔΕ ΓΑΡ
ΑΝΔΡΕΙΟΣ ΑΠΟΡΙΑ ΑΝΔΡΕΙΑΣ ΕΣΤΙΝ ΑΝΔΡΕΙΟΣ, ΟΥΔΕ
ΦΡΟΝΙΜΟΣ ΑΠΟΡΙΑ ΦΡΕΝΩΝ ΕΣΤΙΝ ΦΡΟΝΙΜΟΣ ΄ΑΛΛῼΣ
ΓΑΡ ΟΥΔΕ ² ΠΑΡΑΣΙΤΟΣ ΑΝ ΕΙΗ. ΠΡΟΚΕΙΤΑΙ ΔΕ ΕΡΙῼΝ
ΠΕΡΙ ΠΑΡΑΣΙΤΟΥ ΨΗΤΕΙΝ ΟΥΝ, ΟΥΧΙ ΜΗ ΟΥΝΟΣ, ΕΙ
ΔΕ ³ Ο ΑΝΔΡΕΙΟΣ ΟΥΚ ΄ΑΛΛῼΣ Η ΠΑΡΟΥΣΙΑ ΑΝΔΡΕΙΩ-
ΤΗΣ ΚΑΙ Ο ΦΡΟΝΙΜΟΣ ΠΑΡΟΥΣΙΑ ΦΡΟΝΗΣΕΩΣ, ΚΑΙ Ο
ΠΑΡΑΣΙΤΟΣ ΔΕ ΠΑΡΟΥΣΙΑ ΤΟΥ ΠΑΡΑΣΙΤΕΙΝ ΠΑΡΑΣΙΤΟΣ
ΕΣΤΑΙ: Ώς ΕΙ ΓΕ ΤΟΥΤΟ ΜΗ ὝΠΑΡΧΟΙ ΑΥΤῼ, ΠΕΡΙ
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to distress, as his art supplies him gratuitously with the advantage of having nothing to be distressed about. For he has neither money nor house nor servant nor wife nor children, over which, if they go to ruin, it is inevitable that their possessor should be distressed. And he has no desires, either for reputation or money, or even for a beautiful favourite.

TYCHIADES

But, Simon, at least he is likely to be distressed by lack of food.

SIMON

You fail to understand, Tychiades, that a priori one who lacks food is not a parasite. A brave man is not brave if he lacks bravery, nor is a sensible man sensible if he lacks sense. On any other supposition the parasite would not exist; and the subject of our investigation is an existent, not a non-existent parasite. If the brave man is brave for no other reason than because he has bravery at his command, and the sensible man because he has sense at his command, so, too, the parasite is a parasite because he has food at his command; consequently, if this be denied him, we shall be studying some other sort of man instead of a parasite.

TYCHIADES

Then a parasite will never lack food?

SIMON

So it appears; therefore he cannot be distressed, either by that or by anything else whatsoever.
THE WORKS OF LUCIAN

55 Καὶ μὴν καὶ πάντες ὁμοῦ καὶ φιλόσοφοι καὶ ῥήτορες φοβοῦνται μάλιστα. τοὺς γέ τοι πλεί-
στους αὐτῶν εὗροι τις ἀν μετὰ ξύλου προϊόντας,
οὐκ ἀν δὴ ποιοί, εἰ μὴ ἔφοβοιντο, ὀπλισμένους,
καὶ τὰς θύρας δὲ μάλα ἐρρωμένως ἀποκλείοντας,
μὴ τις ἄρα νῦκτωρ ἐπίβουλεύσειεν αὐτοῖς δεδιό-
τας. ὁ δὲ τὴν θύραν τοῦ δωματίου προστίθησιν εἰκὴ,
καὶ τούτο ὡς μὴ ὑπ᾿ ἀνέμου ἀνοιχθεῖν, καὶ
γενομένου ψόφον νῦκτωρ οὐδὲν τι μάλλον θορυ-
βεῖται ἡ μὴ γενομένου, καὶ δὲ ἔρημιας δὲ ἀπίων
ἀνευ ξύφους ὄδευς· φοβεῖται γὰρ οὐδὲν οὐδαμοῦ.
φιλοσόφους δὲ ἡ ἡ ἐγὼ πολλάκις εἶδον, οὐδὲνος
ὅτος δεινὸς, τὸξα ἑνεσκευασμένους· ξύλα μὲν
γὰρ ἔχοντι καὶ εἰς βαλανείον ἀπίοντες καὶ ἐπ᾿ ἀριστον.

56 Παρασίτου μὲντοι οὐδεῖς ἔχοι κατηγορηθῆσαι
μοιχείαν ἢ βίαν ἢ ἀρταγὴν ἢ ἀλλο τὸ ἀδίκημα
ἀπλῶς· ἐπεὶ δὲ γε τοιοῦτος οὐκ ἀν εἰ ἐγὼ παράσιτος,
ἀλλ᾿ ἐαυτὸν ἐκεῖνος ἀδικεῖ. ὡστε εἰ μοιχεύσας,
τύχοι, ἀμα τὸ ἀδικήματι καὶ τούνομα μεταλαμ-
βάνει τοῦ ἀδικήματος. ὡσπερ γὰρ ὁ ἀγαθὸς
φαῦλα ποιῶν διὰ τούτο οὐκ ἀγαθὸς, ἀλλὰ φαῦλος
εἶναι ἀναλαμβάνει, οὕτως, οὕμαι, καὶ ὁ παρά-
σιτος, ἐὰν τὸ ἀδικηματὶ καὶ τούνομα ἁμεθαλ-
βάνει τοῦ ἀδικήματος. ὡσπερ γὰρ ὁ ἀγαθὸς
φαῦλα ποιῶν διὰ τούτο οὐκ ἀγαθὸς, ἀλλὰ φαῦλος
εἶναι ἀναλαμβάνει, οὕτως, οὕμαι, καὶ ὁ παρά-
σιτος, ἐὰν τὸ ἀδικηματὶ καὶ τούνομα ἁμεθαλ-
βάνει τοῦ ἀδικήματος. ὡσπερ γὰρ ὁ ἀγαθὸς
φαῦλα ποιῶν διὰ τούτο οὐκ ἀγαθὸς, ἀλλὰ φαῦλος
εἶναι ἀναλαμβάνει, οὕτως, οὕμαι, καὶ ὁ παρά-
σιτος, ἐὰν τὸ ἀδικηματὶ καὶ τούνομα ἁμεθαλ-
βάνει τοῦ ἀδικήματος. 
1 Text A.M.H.: ὡσπερ τὸ σοῦ ἀγαθὸς Γ'ΩΖ, ὡσπερ οὐ τὸ ἀγαθὸς Γ', other MSS. ὡσπερ δὲ τὸ κακὸς οὐ τὸ ἀγαθὸς Jacobitz,
ὡσπερ δὲ τὸ ποιῆ ἀγαθὸν ψάλλει οὐ τὸ ἀγαθὸς Fritzsche.
2 αὐτοῖς Cobet: αὐτοῖς MSS.

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Moreover, all the philosophers and rhetoricians, to a man, are particularly timid. At all events you will find that most of them appear in public with a staff,—of course they would not have armed themselves if they were not afraid—and that they lock their doors very securely for fear that someone might plot against them at night. The parasite, however, casually closes the door of his lodgings, just to prevent it from being opened by the wind, and when a sound comes at night, he is no more disturbed than as if it had not come, and when he goes through unfrequented country he travels without a sword; for he does not fear anything anywhere. But I have often seen philosophers armed with bows and arrows when there was nothing to fear; and as for staves, they carry them even when they go to the bath and to luncheon.

Again, nobody could accuse a parasite of adultery or assault or larceny or any other offence at all, since a man of that character would be no parasite; he wrongs himself. Therefore if he should commit adultery, for instance, along with the offence he acquires the name that goes with it. Just as a good man who behaves badly thereby acquires the name of bad instead of good, so, I take it, if the parasite commits any offence, he loses his identity and becomes identified with his offence. But not only are we ourselves aware of such offences on the part of rhetoricians and philosophers committed without
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καὶ τοῖς βιβλίοις ἀπολελειμμένα ὑπομνήματα ἔχομεν ὧν ἦδίκησαν. ἀπολογία μὲν γὰρ Σωκράτους ἐστίν καὶ Αἰσχύλον καὶ Τερίδου καὶ Δημοσθένους καὶ τῶν πλείστων σχέδου τι ρητόρων καὶ σοφῶν, παρασίτου δὲ οὐκ ἔστιν ἀπολογία οὐδ’ ἔχει τις εἰπεῖν δίκην πρὸς παρασίτον τινὶ γεγραμμένην.

57 Ἀλλὰ νὴ Δία ὃ μὲν βίος τοῦ παρασίτου κρείττων ἐστίν τοῦ τῶν ρητόρων καὶ τῶν φιλοσόφων, ὃ δὲ θάνατος φαινότερος; πάνυ μὲν οὐν τούτων παρὰ πολὺ εὐδαιμονέστερος. φιλοσόφους μὲν γὰρ ἵσμεν ἄπαντας ἢ τοὺς πλείστους κακοὺς κακῶς ἀποθανόντας, τοὺς μὲν ἐκ καταδίκης, ἐαλωκότας ἐπὶ τοῖς μεγίστοις ἀδικήμασι, φαρμάκῳ, τοὺς δὲ καταπρησθέντας τὸ σῶμα ἄπαν, τοὺς δὲ ἀπὸ δυσορίας φθινόσαντας, τοὺς δὲ φυγόντας. παρασίτου δὲ θάνατον οὔδεις ἔχει τοιούτων εἰπεῖν, ἄλλα τὸν εὐδαιμονέστατον φαγόντος καὶ πίνοντος. εἰ δὲ τις καὶ δοκεῖ βιαῖρ τετελευτηκέναι θανάτῳ, ἀπεπτῆσας ἀπέθανεν.

ΤΥΧΙΑΔΗΣ

58 Ταῦτα μὲν ἱκανῶς διημίλληται σοι τὰ πρὸς τοὺς φιλοσόφους ὑπὲρ τοῦ παρασίτου. λοιπὸν δὲ εἰ καλὸν καὶ λυσιτελές ἐστιν τὸ κτήμα τοῦτο τῷ τρέφοντι, πειρῶ λέγειν· ἐμοὶ μὲν γὰρ δοκοῦσιν ὃσπερ ἐνεργετοῦντες καὶ χαριζομενοὶ τρέφειν αὐτοὺς ὁ πλούσιοι, καὶ εἶναι τοῦτο ἀισχύνη τῷ τρεφομένῳ.

ΣΙΜΩΝ

Ὡς ἥλιθια γε σοι, ὦ Τυχιάδη, ταῦτα, εἰ μὴ

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THE PARASITE

number in our times, but we also possess records of their misdeeds left behind in books. And there are speeches in defence of Socrates, Aeschines, Hyperides, Demosthenes, and very nearly the majority of orators and sages, whereas there is no speech in defence of a parasite, and nobody can cite a suit that has been brought against a parasite.

Granted that the life of a parasite is better than that of a rhetorician or a philosopher, is his death worse? Quite to the contrary, it is happier by far. We know that most, if not all, of the philosophers died as wretchedly as they had lived; some died by poison, as a result of judicial sentence, after they had been convicted of the greatest crimes; some had their bodies completely consumed by fire; some wasted away through retention of urine; some died in exile.¹ But in the case of a parasite no one can cite any such death—nothing but the happy, happy death of a man who has eaten and drunk; and any one of them who is thought to have died by violence died of indigestion.

TYCHIADES

You have satisfactorily championed the cause of the parasite against the philosophers. Next try to explain whether he is a good and useful acquisition to his supporter; for to me it seems that the rich play the part of benefactors and philanthropists in supporting them, and that this is dishonourable to the man who receives support.

SIMON

How silly of you, Tychiades, not to be able to

¹ Socrates; Empedocles (and Peregrinus Proteus); Epicurus; Aristotle.
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dύνασαι γινώσκειν ὅτι πλούσιος ἀνήρ, εἰ καὶ τὸ Γύγου χρυσίον ἔχοι, μόνος ἑσθίαν πένης ἐστίν καὶ προϊόν ἄνευ παρασίτου πτωχὸς δοκεῖ, καὶ ὁσπερ στρατιώτης χωρίς ὀπλων ἀτιμότερος καὶ ἑσθής ἄνευ πορφύρας καὶ ὕπος ἄνευ φαλάρων, ὀυτῶ καὶ πλούσιος ἄνευ παρασίτου ταπεινὸς τις καὶ εὐτελής φαίνεται. καὶ μὴν ὁ μὲν πλούσιος κοσμεῖται ὑπ' αὐτοῦ, τὸν δὲ παράσιτον πλούσιος

59 οὐδέποτε κοσμεῖ. ἀλλὰς τε οὔδὲ οὐνείδος αὐτῷ ἐστίν, ὡς σὺ φῆς, τὸ παρασίτειν ἐκεῖνῳ, δῆλον ὅτι ὡς τινι κρείττοιν χείρονα, ὅποι 1 ἐν μὴν τῷ πλούσιῳ τοῦτο λυσιτελές ἐστιν, τὸ τρέφει τὸν παράσιτον, ὃν τούτῳ κοσμεῖσθαι ὑπ' αὐτοῦ καὶ ἀσφάλεια πολλὴ ἐκ τῆς τούτου δορυφορίας ὑπάρχει. οὐτὲ γὰρ μάχη ῆδιῶς ἀν τίς ἐπιχειρήσῃ τῷ πλούσιῳ τοῦτον ὁρῶν παρεστῶτα, ἀλλ' οὖν ἀποθάνοι φαρμάκων οὔδεὶς ἔχον παράσιτον. τίς γὰρ ἄν τολμήσειν ἐπιβουλεύσαι τῖνι τούτου προεσθίοντος καὶ προπίνουτος; ὡστε ὁ πλούσιος οὐχί κοσμεῖται μόνον, ἀλλὰ καὶ ἐκ τῶν μεγίστων κινδύνων ὑπὸ τοῦ παρασίτου σώζεται. οὖτω μὲν 2 ὁ παράσιτος διὰ φιλοστοργίαν πάντα κινδύνον υπομένει, καὶ οὐκ ἂν παραχωρήσει τῷ πλούσιῳ φαγεῖν μόνῳ, 3 ἀλλὰ καὶ ἀποθάνειν αἰρεῖται συμφαγῶν.

ΤΥΧΙΑΔΗΣ

60 Πάντα μοι δοκεῖς, ὦ Σίμων, διεξέλθεῖν ἀντι-

ρήσας οὔδεν τῆς σεαυτοῦ τέχνης, οὐχ ὁσπερ αὐτὸς

1 ὅποι vulg.: ὁπως MSS.
2 οὖτω μὲν vulg.: αὐτε μὴν, ἐτε μὴν, ὅτι μὲν MSS.
3 μόνῳ N: μόνον other MSS.
THE PARASITE

realise that a rich man, even if he has the wealth of Gyges, is poor if he eats alone; that if he takes the air without a parasite in his company he is considered a pauper, and that just as a soldier without arms, or a mantle without a purple border, or a horse without trappings is held in less esteem, so a rich man without a parasite appears low and cheap. Truly, he is an ornament to the rich man, but the rich man is never an ornament to the parasite. Furthermore, it is no disgrace to him to be the rich man's parasite, as you imply, evidently assuming that he is the inferior and the other a superior; since surely it is profitable for the rich man to support the parasite, seeing that, besides having him as an ornament, he derives great security from his service as bodyguard. In battle nobody would readily attack the rich man while he saw the other standing by, and in fact no one could die by poison who had a parasite; for who would dare to make an attempt on a man when a parasite tastes his meat and drink first? So the rich man not only is ornamented but is actually saved from the greatest perils by the parasite, who faces every danger on account of his affection, and will not suffer the rich man to eat alone, but chooses even to die from eating with him.

TYCHIADES

It seems to me, Simon, that you have treated of everything without being in any degree inadequate
THE WORKS OF LUCIAN

ἐφασκε, ἀμελέτητος ὦν, ἀλλ' ὀσπερ ἂν τις ὑπὸ τῶν μεγίστων γεγυμνασμένος. λοιπὸν, εἰ μὴ αἰσχρόν αὐτὸ τὸ ὀνόμα ἔστι τῆς παρασιτικῆς, θέλω μαθεῖν.

ΣΙΜΩΝ

"Ὅρα δὴ τὴν ἀπόκρισιν, ἐὰν σοι ἰκανῶς λέγεσθαι δοκῇ, καὶ πειρῶ πάλιν αὐτὸς ἀποκρίνασθαι πρὸς τὸ ἐρωτώμενον ἃ ἀριστα οἱ. φέρε γάρ, τὸν σίτον οἱ παλαιοὶ τί καλοῦσι;

ΤΤΧΙΑΔΗΣ

Τροφήν.

ΣΙΜΩΝ

Τί δὲ τὸ σιτεῖσθαι, οὐχὶ τὸ ἐσθίειν;

ΤΤΧΙΑΔΗΣ

Ναί.

ΣΙΜΩΝ

Ὀυκοῦν καθωμολόγηται τὸ παρασιτεῖν ὅτι οὐκ ἄλλο ἐστίν;

ΤΤΧΙΑΔΗΣ

Τούτο γάρ, ὦ Σίμων, ἐστίν ὦ αἰσχρὸν φαίνεται.

ΣΙΜΩΝ

61 Φέρε δὴ πάλιν ἀπόκριναι μοι, πῦτερόν σοι δοκεῖ διαφέρειν, καὶ προκειμένων ἄμφοτερον πῶς ἀν αὐτὸς ἔλοι, ἀρά γε τὸ πλεῖν ἢ τὸ παραπλεῖν;

ΤΤΧΙΑΔΗΣ

Τὸ παραπλεῖν ἐγώγε.  

1 ἢ vulg. εἰ MSS

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to your art. You are not deficient in preparation, as you said you were; on the contrary, you are as thoroughly trained as one could be by the greatest masters. And now I want to know whether the very name of Parasitic is not discreditable.

SIMON

Note my answer and see if you think it is satisfactory, and try on your part to answer my question as you think best. Come, now, what about the noun from which it is derived? To what did the ancients apply it?

TYCHIADES

To food.

SIMON

And what about the simple verb, does it not mean "to eat"?

TYCHIADES

Yes.

SIMON

Then we have admitted, have we not, that to be a parasite is nothing but to eat with someone else?

TYCHIADES

Why, Simon, that is the very thing which seems discreditable!

SIMON

Come, then, answer me another question. Which seems to you to be the better, and which should you choose if both were open to you, to voyage or to voyage with someone else?

TYCHIADES

To voyage with someone else, for my part.
THE WORKS OF LUCIAN

ΣΙΜΩΝ
Τί δέ, τὸ τρέχειν ἢ τὸ παρατρέχειν;
ΤΥΧΙΑΔΗΣ
Τὸ παρατρέχειν.
ΣΙΜΩΝ
Τί δέ, τὸ ἱππεύειν ἢ τὸ παριππεύειν;
ΤΥΧΙΑΔΗΣ
Τὸ παριππεύειν.
ΣΙΜΩΝ
Τί δέ, τὸ ἀκοντίζειν ἢ τὸ παρακοντίζειν;
ΤΥΧΙΑΔΗΣ
Τὸ παρακοντίζειν.
ΣΙΜΩΝ
Οὐκοῦν ὁμοίως ἄν ἔλοιοι¹ καὶ τοῦ ἐσθίειν μᾶλλον τὸ παρασιτεῖν;
ΤΥΧΙΑΔΗΣ
‘Ομολογεῖν ἀνάγκη. καὶ σοι λοιπὸν ὡσπερ οἱ παιδεῖς ἀφίξομαι καὶ ἐφὸς καὶ μετ’ ἀριστον μαθησόμενος τὴν τέχνην. σὺ δέ με αὐτὴν δίκαιον διδάσκειν ἀφθόνως, ἐπεὶ καὶ πρῶτος μαθητής σοι γίγνομαι. φασὶ δὲ καὶ τὰς μητέρας μᾶλλον τὰ πρῶτα φιλεῖν τῶν τέκνων.

¹ ἔλοιο Fritzche: ἔθελοι ΡΩ, θέλοις, θέλης other MSS.
THE PARASITE

SIMON
To run, or to run with someone else?

TYCHIADES
To run with someone else.

SIMON
To ride, or to ride with someone else?

TYCHIADES
To ride with someone else.

SIMON
To throw the javelin, or to throw it with someone else?

TYCHIADES
To throw it with someone else.

SIMON
Then, in like manner, should you not choose to eat with someone else, rather than just to eat?

TYCHIADES
I cannot but admit it. Hereafter I shall go to you like a schoolboy both in the morning and after luncheon to learn your art. You, for your part, ought to teach me ungrudgingly, for I shall be your first pupil. They say that mothers love their first children more.
THE LOVER OF LIES, OR
THE DOUBTER

A conversation dealing with the supernatural, recently
held at the house of Eucrates, is recounted by one of the
chief participants, Tychiades, to his friend Philocles, to show
how mendacious and how credulous people are.

To put ourselves in tune with Lucian and his audience
requires very little effort, now that we too are inclined to
believe in supernatural manifestations. To be sure, the
other world manifested itself to men in those days through
somewhat different channels; but the phenomena, then as
now, were considered extremely well authenticated, and were
credited by men of high standing. Take but one example,
the younger Pliny. In a famous letter, which should be
read in full (7, 27), he asks Licinius Sura for his opinion
about phantasmata, citing as well vouched for by others
the story of Curtius Rufus (told also by Tacitus: Annals
11, 21) and that of the haunted house, which we find in
Lucian, and then relating two incidents that happened in
his own family: in both cases a boy dreamed that his hair
was being cut, and awoke in the morning to find it lying on
the pillow beside him. Pliny does not seek a rationalistic
explanation in the pranks of pages; he takes the incidents
very seriously, and surely does not expect either Sura or
the general public to do otherwise. Eucrates is Pliny's
spiritual grandson.

Lucian's auditors, too, were credulous, and whether they
fully believed such tales or not, anyhow they were eager to
listen to them. Lucian for his part was uncommonly eager
to repeat them because he was quite aware that he could do
it very well. Was he to be debarred from that privilege
simply because he did not believe in them? Not he! He
could kill two birds with a single lucky stone, for he could
tell what his audience craved to hear, and at the same time
he and they could laugh at those who liked to tell and hear
such stories. The inclusiveness of the satire is clearly shown
in its last words. Both Tychiades and Philocles confess that
they have been bitten with the prevailing mania.
ΦΙΛΟΨΕΤΔΗΣ Η ΑΠΙΣΤΩΝ

ΤΤΙΧΙΑΔΗΣ

1 Ἐχεις μοι, ὥ Фιλόκλεις, εἰπεῖν τί ποτε ἄρα ἐστίν ὃ πολλοὺς ¹ εἰς ἐπιθυμίαν τοῦ ψεύδος ² προάγεται, ὡς αὐτοῦ τε χαίρειν μηδὲν ὑγιεῖς λέγοντας καὶ τοῖς τὰ τοιαύτα διεξιούσιν μάλιστα προσέχειν τὸν νοῦν;

ΦΙΛΟΚΛΗΣ

Πολλά, ὥ Τυχιάδη, ἐστίν ἃ τοὺς ἀνθρώπους ἐνίους ἀναγκάζει τὰ ψευδή λέγειν εἰς τὸ χρήσιμον ἀποβλέποντας.

ΤΤΙΧΙΑΔΗΣ

Ὁύδεν πρὸς ἔπος ταῦτα, φασίν, οὐ γὰρ περὶ τούτων ἡρόμην ὁπόσοι τῆς χρείας ἐνεκα ψεύδονται. συγγνωστοὶ γὰρ οὕτως ἑκεῖνοι μᾶλλον δὲ καὶ ἐπαίνου τινὲς αὐτῶν ἄξιοι, ὁπόσοι ἡ πολεμίως εξηπάτησαν ἢ ἐπὶ σωτηρία τῷ τοιούτῳ φαρμάκῳ ἐχρήσαντο ἐν τοῖς δεινοῖς, οἷα πολλὰ καὶ ὁ Ὁδυσσέας ἐποίει τὴν τε αὐτοῦ ψυχὴν ἀρνύμενος καὶ τὸν νόστον τῶν ἑκατέρων. ἀλλὰ περὶ ἑκείνων, ὦ ᾠριστε, φημὶ οἷς αὐτὸ ἀνευ τῆς χρείας τὸ ψεῦδος πρὸ πολλοῦ τῆς ἀληθείας τίθενται, ἡδόμενοι τῷ πράγματι καὶ ἐνδιατρίβοντες ἔπει οὐδεμιᾷ προφάσει ἀναγκαία. τούτως οὖν ἐθέλω εἰδέναι τίνος ἀγαθοῦ τοῦτο ποιοῦσιν.

Available in photographs: Ρ, PN.

¹ τί ποτε ἄρα τοῦτό ἐστιν ὃ τοὺς πολλοὺς γ ² ψεύδεσθαι γ.
THE LOVER OF LIES, OR
THE DOUBTER

TYCHIADÉS

Can you tell me, Philocles, what in the world it is
that makes many men so fond of lying that they
delight in telling preposterous tales themselves and
listen with especial attention to those who spin yarns
of that sort?

PHILOCLES

There are many reasons, Tychiades, which constrain
men occasionally to tell falsehoods with an eye to
the usefulness of it.

TYCHIADÉS

That has nothing to do with the case, as the phrase
is, for I did not ask about men who lie for advantage.
They are pardonable—yes, even praiseworthy, some
of them, who have deceived national enemies or for
safety's sake have used this kind of expedient in
extremities, as Odysseus often did in seeking to win
his own life and the return of his comrades.¹ No,
my dear sir, I am speaking of those men who put
sheer useless lying far ahead of truth, liking the
thing and whiling away their time at it without any
valid excuse. I want to know about these men, to
what end they do this.

¹ An echo of Odyssey 1, 5.
THE WORKS OF LUCIAN

ΦΙΛΟΚΛΗΣ

2 'Η που κατανεώθηκας ἡδη τινας τοιούτους, οίς ἔμφυτος ὁ ἔρως οὐτός ἐστι πρὸς τὸ ψεῦδος;

ΤΤΧΙΑΔΗΣ

Καὶ μᾶλα πολλοὶ εἰσίν οἱ τοιοῦτοι.

ΦΙΛΟΚΛΗΣ

Τί δ' οὖν ἄλλο ᾧ ἄνων χρή αἰτίαν εἶναι αὐτοῖς φάναι τοῦ μὴ τάληθη λέγειν, εἰ γε τὸ χείριστον ἀντὶ τοῦ βελτίστου προαιροῦνται;

ΤΤΧΙΑΔΗΣ

Οὐδὲν οὐδὲ τούτο, ὁ Φιλόκλεις 1 ἐπει τολ- λούς ἀν ἐγὼ σοι δείξαμι συνετοὺς τάλλα καὶ τὴν γνώμην θαυμαστοὺς οὐκ οἶδ' ὅπως ἐαλωκότας τούτῳ τῷ κακῷ καὶ φιλοψευδεῖς ὄντας, ὡς ἀνιᾶσθαι με, εἰ τοιοῦτοι ἄνδρες ἄριστοι τὰ πάντα ὅμως χαίρουσιν αὐτοῖς τε καὶ τοὺς ἑντυγχά- νοντας ἐξαπατῶντες. ἐκεῖνοις μὲν γὰρ τοὺς παλαιοὺς πρὸ ἐμοῦ σὲ χρή εἰδέναι, τὸν Ἡρόδοτον καὶ Κτησίαν τὸν Κυίδιον καὶ πρὸ τοῦτων τοὺς ποιητὰς καὶ τὸν Ὀμηρὸν αὐτῶν, ἀοιδίμους ἄνδρας, ἐγγράφῳ τῷ ψεύσματι κεχρημένους, ὡς μὴ μόνος ἐξαπατάν τοὺς τότε ἀκούοντας σφῶν, ἀλλὰ καὶ μέχρις ἧμῶν δικνεῖσθαι τὸ ψεῦδος ἐκ διαδοχῆς ἐν καλλίστοις ἐπεσι καὶ μέτρους φυλαττόμενον. ἐμοὶ γοῦν πολλάκις αἰδεῖσθαι υπὲρ αὐτῶν ἐπει- σιν, ὅποταν Οὐρανοῦ τομὴν καὶ Προμηθέως δεσμὰ δηνηγώνται καὶ Γιγαντῶν ἐπανάστασιν καὶ τὴν ἐν 'Αιδοῦ πάσαν τραγῳδιὰν, καὶ ὡς δ' ἔρωτα ὁ Ζεὺς ταύρος ἡ κύκνος ἐγενετο καὶ ὡς ἐκ γυναῖκος τίς εἰς ὅρνεον ἡ εἰς ἀρκτον μετέπεσεν, ἔτι δὲ 1 oýdēn tóuto g, omitting ὁ Φιλόκλεις.
THE LOVER OF LIES

PHILOCLES

Have you really noted any such men anywhere in whom this passion for lying is ingrained?

TYCHIADES

Yes, there are many such men.

PHILOCLES

What other reason, then, than folly may they be said to have for telling untruths, since they choose the worst course instead of the best?

TYCHIADES

That too has nothing to do with the case, Philocles, for I could show you many men otherwise sensible and remarkable for their intelligence who have somehow become infected with this plague and are lovers of lying, so that it irks me when such men, excellent in every way, yet delight in deceiving themselves and their associates. Those of olden time should be known to you before I mention them—Herodotus, and Ctesias of Cnidus, and before them the poets, including Homer himself—men of renown, who made use of the written lie, so that they not only deceived those who listened to them then, but transmitted the falsehood from generation to generation even down to us, conserved in the choicest of diction and rhythm. For my part it often occurs to me to blush for them when they tell of the castration of Uranus, and the fetters of Prometheus, and the revolt of the Giants, and the whole sorry show in Hades, and how Zeus turned into a bull or a swan on account of a love-affair, and how some woman changed into a bird or a
THE WORKS OF LUCIAN

Πηγάσους καὶ Χιμαίρας καὶ Γοργόνας καὶ Κύκλωπας καὶ ὃσα τοιαῦτα, πάνω ἄλλοκοτα καὶ τεράστια μυθίδια παίδων ψυχὰς κηλεύει δυνάμενα ἔτι τὴν Μορμοὶ καὶ τὴν Δάμαν δεδιότων.

3 Καίτοι τὰ μὲν τῶν ποιητῶν ὶσως μέτρια, τὸ δὲ καὶ πόλεις ἤδη καὶ ἐθνὶν ὥλα κοινῆ καὶ δημοσία ψεύδεσθαι πῶς οὐ γελοιοῦν; εἴ Κρήτες μὲν τοῦ Διὸς τάφον δεικνύντες οὐκ αἰσχύνονται, Ἀθηναῖοι δὲ τῶν Ἐρεχθώνοι ἐκ τῆς γῆς ἀνδροθηναί φασίν καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφύναι καθάπερ τὰ λάχανα, πολὺ σεμνότερον οὔτοι γαί τῶν Θεσπάιων, οὗ εἴ ὁφεως οὐδόντων Σπαρτοὺς τινας ἀναβεβλαστηκέναι διηγοῦνται.

ὅς δὲ ἄν οὖν ταύτα καταγέλαστα οὖντα μὴ οἴηται ἀλήθη εἶναι, ἄλλῃ ἐμφρόνῳς εξετάσων αὐτὰ Ἱππολιθοῦν τινὸς ἢ Μαργίτου νομίζῃ τὸ πείθεσθαι ἢ Τριπτόλεμον ἐλάσαι διὰ τοῦ ἀέρος ἐπὶ δρακόντων ὑποπτέρων ἢ Πάνα ἢκειν εἴ ἶφικις ἡ Ἀρκαδίας σύμμαχος εἰς Μαραθῶνα ἢ ναὸι τοῦ Βορέον ἀρπασθηναι, ἄσεθης οὔτος γε καὶ ἀνόητος αὐτοῖς ἔδοξεν οὔτοι προδήλοις καὶ ἀληθεία πράγμασιν ἀπιστῶν· εἰς τοσοῦτον ἐπικρατεῖ τὸ δειοῦσ.

ΦΙΛΟΚΛΗΣ

4 Ἀλλ’ οἱ μὲν ποιηταὶ, ὁ Τυχιάδης, καὶ αἱ πόλεις δὲ συγγνώμης εἰκότως τυγχάνοιεν ἄν, οἱ μὲν τὸ ἐκ τοῦ μύθου τερπινὸν ἐπαγωγοτατόν ἄν ἐγκαταμεγυνύτες τῇ γραφῇ, οὕτε μάλιστα δέονται πρὸς τοὺς ἀκροατάς, Ἀθηναῖοι δὲ καὶ Θεσπάιοι

1 πολλὰ γ. 2 νομίζῃ Bekker: νομίζοι MSS. 3 γε vulg.: τε γβ.

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bear; yes, and of Pegasi, Chimaerae, Gorgons, Cyclopes, and so forth—very strange and wonderful fables, fit to enthrall the souls of children who still dread Mormo and Lamia.

Yet as far as the poets are concerned, perhaps the case is not so bad; but is it not ridiculous that even cities and whole peoples tell lies unanimously and officially? The Cretans exhibit the tomb of Zeus and are not ashamed of it, and the Athenians assert that Erichthonius sprang from the earth and that the first men came up out of the soil of Attica like vegetables; but at that their story is much more dignified than that of the Thebans, who relate that "Sown Men" grew up from serpents' teeth. If any man, however, does not think that these silly stories are true, but sanely puts them to the proof and holds that only a Coroebus or a Margites\(^1\) can believe either that Triptolemus drove through the air behind winged serpents, or that Pan came from Arcadia to Marathon to take a hand in the battle, or that Oreithyia was carried off by Boreas, they consider that man a sacrilegious fool for doubting facts so evident and genuine; to such an extent does falsehood prevail.

**PHILOCLES**

Well, as far as the poets are concerned, Tychiades, and the cities too, they may properly be pardoned. The poets flavour their writings with the delectability that the fable yields, a most seductive thing, which they need above all else for the benefit of their readers; and the Athenians, Thebans and others, if

\(^1\) Coroebus is known as a typical fool only from this passage, and the scholion upon it, which attributes to him a story told elsewhere of Margites, the hero of the lost mock-epic ascribed to Homer.
καὶ εἰ τινες ἄλλοι σεμνοτέρας ἀποφαίνοντες τὰς πατρίδας ἐκ τῶν τοιούτων. εἰ γοῦν τις ἀφέλοι τα μυθώδη ταῦτα ἐκ τῆς Ἑλλάδος, οὐδὲν ἄν κωλύσει λιμῷ τοὺς περιηγητὰς αὐτῶν διαφθαρῆναι μηδὲ ἀμισθὶ τῶν ξένων τάληθες ἀκούειν ἑθελησάντων. οἱ δὲ μηδεμίας ἕνεκα αἰτίας τοιαῦτης ὅμως χαίροντες τῷ ψεύσματι παγγέλοιοι εἰκότως δοκοῦν ἂν.

ΤΤΧΙΑΔΗΣ

5 Ἔννέγεισ᾽ ἐγὼ γέ τοι παρὰ Εὐκράτους ἢκω σοι τοῦ πάνυ, πολλὰ τὰ ἀπίστα καὶ μυθώδη ἁκούσας: μᾶλλον δὲ μεταξὺ λεγομένων ἀπαίων φῶλομὴν οὐ φέρων τοῦ πράγματος τὴν ὑπερβολὴν, ἀλλὰ μὲ ὁσπέρ αἱ Ἐρινύες ἐξήλασαν πολλὰ τεράστια καὶ ἀλλόκοτα διεξιόντες.¹

ΦΙΛΟΚΛΗΣ

Καίτοι, ὁ Ττχιάδη, ἀξιόπιστός τις ὁ Εὐκράτης ἔστιν, καὶ οὖδεὶς ἄν οὐδὲ πιστεύσειν ὡς ἐκεῖνος οὕτω βαθὺν πώγωνα καθεμένον ἐξηκουσάντωσί ἀνὴρ, ἔτει καὶ φιλοσοφία συνών τὰ πολλὰ, ὑπομείνειν ἄν καὶ ἄλλου τυμὸς ψευδομένου ἐπακούσαί παρών, οὐχ ὅπως αὐτὸς τῷ τολμῆσαι τοιοῦτον.

ΤΤΧΙΑΔΗΣ

Οὐ γὰρ οἶσθα, ὦ ἑταῖρε, ὅλα μὲν εἰπεν, ὅπως δὲ αὐτὰ ἐπιστώσατο, ὡς δὲ καὶ ἐπώμυντο τοῖς πλείστοις, παραστησάμενος τὰ παιδία, ὡστε μὲ ἀποβλέποντα εἰς αὐτῶν ποικίλα ἐννοεῖν, ἄρτι μὲν ὡς μεμήνοι καὶ ἔξω εἰπ τοῦ καθεστηκότος, ἄρτι δὲ ὡς γόνης ὅν ἄρα τοσοῦτον χρόνον ἐκελήθει με

¹ διεξιόντος β.
any there be, make their countries more impressive by such means. In fact, if these fabulous tales should be taken away from Greece, there would be nothing to prevent the guides there from starving to death, as the foreigners would not care to hear the truth, even gratis! On the other hand, those who have no such motive and yet delight in lying may properly be thought utterly ridiculous.

TYCHIADES

You are quite right in what you say. For example, I come to you from Eucrates the magnificent, having listened to a great lot of incredible yarns; to put it more accurately, I took myself off in the midst of the conversation because I could not stand the exaggeration of the thing: they drove me out as if they had been the Furies by telling quantities of extraordinary miracles.

PHILOCLES

But, Tychiades, Eucrates is a trustworthy person, and nobody could ever believe that he, with such a long beard, a man of sixty, and a great devotee of philosophy too, would abide even to hear someone else tell a lie in his presence, let alone venturing to do anything of that sort himself.

TYCHIADES

Why, my dear fellow, you do not know what sort of statements he made, and how he confirmed them, and how he actually swore to most of them, taking oath upon his children, so that as I gazed at him all sorts of ideas came into my head, now that he was insane and out of his right mind, now that he was only a fraud, after all, and I had failed, in all these
Τῇ λεοντῇ γελοϊόν τινα πίθηκον περιστέλλων οὔτως ἀτοπα διηγεῖτο.

Φιλόκλης

Τίνα ταύτα πρὸς τῆς Ἑστίας, ὃς Τυχιάδη; ἔθελω γὰρ εἰδέναι ἤμυνα τὴν ἄλαξονεῖαν ὑπὸ τηλικοῦτῳ τῷ πώγωνι ἐσκεπεν.

Τυχιάδης

6 Εἰώθενὲ μὲν καὶ ἄλλοτε, ὃς Φιλόκλεις, φοιτᾶν παρ’ αὐτὸν, εἳ ποτὲ πολλὴν τὴν σχολὴν ἁγομί, τήμερον δὲ Λεοντίχῳ συγγενόθαι δεόμενος—ἐταῖρος δὲ μοι, ὅς οἶδα—ἀκούσας τοῦ παιδὸς ὡς παρὰ τὸν Ἐυκράτην ἔωθεν ἀπέλθοι νοσοῦντα ἐπισκεψόμενος, ἀμφοῖν ἑνεκα, ὡς καὶ τῷ Λεοντίχῳ συγγενόμην κάκεινον ἵοιμι—χγυνήκειν γὰρ ὡς νοσοῖ—παραγίγνομαι πρὸς αὐτὸν.

Εὐρίσκω δὲ αὐτόθι τὸν μὲν Λεοντίχου οὐκέτι—ἐφθάκει γὰρ, ὃς ἐφασκοῦν, ὅλιγον προεξεληλυθῶς—ἀλλος δὲ συχνοῦς, ἐν οἷς Κλεόδημος τε ἦν ὁ ἐκ τοῦ Περιπάτου καὶ Δεινόμαχος ὁ Στωικὸς καὶ Ἰων, οἶδα τὸν ἐπὶ τοῖς Πλάτωνοι λόγους θαυμάζεσθαι ἄξιοντα ὡς μόνον ἀκριβῶς κατανενοηκότα τὴν γνώμην τοῦ ἀνδρός καὶ τοῖς ἄλλοις ὑποθετεύσαι δυνάμενον. ὅρας οἴους ἄνδρας σοὶ φημι, πάνσφορας καὶ παναρέτους, ὃ τι περὶ τὸ κεφάλαιον αὐτὸ ἐξ ἐκάστης προαιρέσεως, αἰδεσίμοις ἀπαντᾶς καὶ μονονυχί φοβηροῦς τὴν πρόσοψιν; ἔτι καὶ ὁ ιατρὸς Ἀντίγονος παρῆν, κατὰ χρείαν, οἷμαι, τῆς νόσου ἐπικινηθείς. καὶ ῥὰν αὐδώς ἤδη ἐνεὼν ὁ Ἐυκράτης καὶ τὸ νόσημα τῶν συντρόφων ἦν· τὸ ῥέμα γὰρ εἰς τοὺς πόδας αὐθις αὐτῷ κατεληλύθει.
years, to notice that his lion's skin covered a silly ape; so extravagant were the stories that he told.

**PHILOCLES**

What were they, Tychiades, in the name of Hestia? I should like to know what sort of quackery he has been screening behind that great beard.

**TYCHIADES**

I used to visit him previously, Philocles, whenever I had a good deal of leisure; and to-day, when I wanted to find Leontichus, a close friend of mine, as you know, and was told by his boy that he had gone off to the house of Eucrates in the early morning to pay him a call because he was ill, I went there for two reasons, both to find Leontichus and to see Eucrates, for I had not known that he was ill.

I did not find Leontichus there, for he had just gone out a little while before, they said; but I found plenty of others, among whom there was Cleodemus the Peripatetic, and Deinomachus the Stoic, and Ion—you know the one that thinks he ought to be admired for his mastery of Plato's doctrines as the only person who has accurately sensed the man's meaning and can expound it to the rest of the world. You see what sort of men I am naming to you, all-wise and all-virtuous, the very fore-front of each school, every one venerable, almost terrible, to look at. In addition, the physician Antigonus was there, called in, I suppose, by reason of the illness. Eucrates seemed to be feeling better already, and the ailment was of a chronic character; he had had another attack of rheumatism in his feet.

1 The oath amounts to "In the name of friendship."
THE WORKS OF LUCIAN

Καθέξοσθαι οὖν με παρ’ αὐτὸν ἐπὶ τῆς κλίνης ὁ Εὐκράτης ἐκέλευεν, ἥρεμα ἐγκλίνας τῇ φωνῇ εἰς τὸ ἀσθενικὸν ὅποτε εἰδέ με, καίτοι βοῶντος αὐτοῦ καὶ διατεινομένου τι μεταξὺ εἰσιῶν ἐπηκοοῦν. κἀγὼ μάλα πεφυλαγμένως, μὴ παύσαιμι τοῖν ποδῶν αὐτοῦ, ἀπολογησάμενος τὰ συννήθη ταῦτα, ὡς ἀγνοῆσαι μοσοῦντα καὶ ὡς ἐπεὶ ἔμαθον δρομαῖος ἐλθοῦμι, ἐκαθεξόμην πλησίον.

7. Οἱ μὲν δὴ ἑτύγχανον οἶμαι 1 περὶ τοῦ νοσήματος τὰ μὲν ἦδη πολλὰ προειρηκότες, τὰ δὲ καὶ τότε διεξίοντες, ἔτι δὲ καὶ θεραπείας τινὰς ἐκαστὸς υποβάλλοντες. ο γοῦν Κλεόδημος, “Εἰ τοίνυν,” φησίν, “τῇ αριστερᾷ τις ἀνελόμενος χαμάθεν 2 τὸν θόντα τῆς μυγαλῆς οὕτω φονευθείσῃ, ὡς προείπον, ἐνδήσειν εἰς δέμα λέοντος ἀρτί ἀποδάρεν, εἶτα περιάψειε περὶ τὰ σκέλη, αὐτίκα παύεται τὸ ἀλγήμα.”

“Οὐκ εἰς λέοντος,” ἔφη ο Δεινόμαχος, “ἐγὼ ἠκουσα, ἔλαφον δὲ θηλείας ἐτι παρθένου καὶ ἀβάτου καὶ τὸ πράγμα οὕτω πιθανώτερον ὥσιν γὰρ ἔλαφος καὶ ἐρρωταὶ μάλιστα ἐκ τῶν ποδῶν. ὦ δὲ λέων ἄλκιμος μὲν, καὶ τὸ λίπος αὐτοῦ καὶ ἡ χείρ ἡ δεξία καὶ αἱ τρίχες ἐκ τοῦ πώγωνος αἱ ὀρθαὶ μεγάλα δύνανται, 3 εἰ τις ἐπίστατο αὐτοῦς χρησθαι μετὰ τῆς οἰκειας ἐπιφάνης ἐκάστου ποδῶν δὲ ἱασιν ἤκοιτα ἐπαγγέλλεται.”

“Καὶ αὐτός,” ἡ δ’ ὅσ ο Κλεόδημος, “οὕτω πάλαι ἐγίγνωσκον, ἔλαφον χρῆμα τὸ δέμα εἶναι, διότι ἃν καὶ ἔλαφος· ἐναγχῶς δὲ Λίβας ἀνήρ σοφὸς

1 ἦδη γ.
2 χαμάθεν Cobet: χαμάθεν Γ marg. χαμάθεν other β sources: χαμαλ γ.
THE LOVER OF LIES

He bade me sit by him on the couch, letting his voice drop a little to the tone of an invalid when he saw me, although as I was coming in I heard him shouting and vigorously pressing some point or other. I took very good care not to touch his feet, and after making the customary excuses that I did not know he was ill and that when I learned of it I came in hot haste, sat down beside him.

It so happened that the company had already, I think, talked at some length about his ailment and were then discussing it further; they were each suggesting certain remedies, moreover. At any rate Cleodemus said: "Well then, if you take up from the ground in your left hand the tooth of the weasel which has been killed in the way I have already described and wrap it up in the skin of a lion just flayed, and then bind it about your legs, the pain ceases instantly."

"Not in a lion's skin, I was told," said Deinomachus, "but that of a hind still immature and unmated; and the thing is more plausible that way, for the hind is fleet and her strength lies especially in her legs. The lion is brave, of course, and his fat and his right fore-paw and the stiff bristles of his whiskers are very potent if one knew how to use them with the incantation appropriate to each; but for curing the feet he is not at all promising."

"I myself," said Cleodemus, "was of that opinion formerly, that it ought to be the skin of a hind because the hind is fleet; but recently a man from
τὰ τοιαῦτα μετεδίδαξέ με εἰπὼν ὤκυτέρους εἶναι τῶν ἔλαφων τοὺς λέοντας. Ἄμελει, ἐφη, καὶ αἰροῦσιν αὐτὰς διώκοντες.”

8 Ἐπήμενεν οἱ παρόντες ὡς εἰ ἐιπόντος τοῦ Δέιβους. ἐγὼ δέ, “Οἶς θείος γὰρ,” ἐφη, “ἐπιφάνεις τισιν τὰ τοιαῦτα παύεσθαι ἢ τοῖς ἔχωθεν παρατήμασιν τοῦ κακοῦ ἔδοχον διατρίβοντος;” ἐγέλασαν ἐπὶ τῷ λόγῳ καὶ δήλοι ἤσαν κατεγρωκότες μον πολλὴν τὴν ἁμοιαν, εἰ μὴ ἐπισταίμην τὸ προδηλότατα καὶ περὶ ὧν οὐδεὶς ἢν εἰ φρονὼν ἁντείποι μὴ οὐχὶ οὕτως ἔχειν. ὁ μέντοι ἰατρὸς Ἀντίγονος ἔδόκει μοι ἢσθήναι τῇ ἔρωτήσει μου· πάλαι γὰρ ἡμελεῖτο, οἴμαι, βοηθεῖν ἄξιόν τῷ Ἔνυρατει μετὰ τῆς τέχνης οὕτω τε παραγγέλλων ἀπέχεσθαι καὶ λάχανα σιτεῖσθαι καὶ ὅλως ὑφαιρεῖν τοῦ τόνου.

Ὁ δ’ οὖν Κλεόδημος ὑπομειδών ἄμα, “Τί λέγεις,” ἐφη, “ὁ Τυχιάδη; ἀπιστον εἶναι σοι δοκεῖ τὸ ἐκ τῶν τοιούτων γίγνεσθαι τινας ὄφελείς εἰς τὰ νοσήματα;” “Εμοιγε,” ἢν δ’ ἐγὼ, “εἰ μὴ πάνω κορύφης τὴν ρίνα μεστὸς εἶν, ὡς πιστεύει τὰ ἔξω καὶ μηδὲν κοινωνοῦντα τοῖς ἐνδοθεν ἐπεγείρουσι τὰ νοσήματα μετὰ ῥηματίων, ὡς φατε, καὶ γοητείας τινὸς ἐνεργεῖν καὶ τὴν ἱασίν ἐπιτέμπειν προσαρτώμενα. τὸ δ’ οὖν ἄν γένοιτο, ὦδ’ ἢν εἰς τοῦ Νεμείου λέοντος τὸ δέρμα ἐνδήσῃ τις ἐκκαίδεκα ὅλας μυγαλὰς· ἐγὼ γονὴν αὐτὸν τὸν λέοντα ἐδοὺς πολλάκις χωλεύοντα ὕπ’ ἀλγηδόνων ἐν ὀλοκλήρῳ τῷ αὐτοῦ δέρματι.”

9 “Πάνω γὰρ ἰδιώτης,” ἐφη ὁ Δεινόμαχος, “εἰ καὶ τὰ τοιαῦτα οὐκ ἐμέλησὲ σοι ἐκμαθεῖν ὄντων

1 οὐδεὶς φρονὼν γ. 2 τὸν vulg.: not in MSS.
THE LOVER OF LIES

Libya, well informed in such things, taught me better, saying that lions were fleeter than deer. 'No fear!' said he: 'They even chase and catch them!'

The company applauded, in the belief that the Libyan was right in what he said. But I said, "Do you really think that certain incantations put a stop to this sort of thing, or external applications, when the trouble has its seat within?" They laughed at my remark and clearly held me convicted of great stupidity if I did not know the most obvious things, of which nobody in his right mind would maintain that they were not so. The doctor Antigonus, however, seemed to me to be pleased with my question, for he had been overlooked a long time, I suppose, when he wanted to aid Eucrates in a professional way by advising him to abstain from wine, adopt a vegetarian diet, and in general to "lower his pitch."

But Cleodemus, with a faint smile, said: "What is that, Tychiades? Do you consider it incredible that any alleviations of ailments are effected by such means?" "I do," said I, "not being altogether full of drivel, so as to believe that external remedies which have nothing to do with the internal causes of the ailments, applied as you say in combination with set phrases and hocus-pocus of some sort, are efficacious and bring on the cure. That could never happen, not even if you should wrap sixteen entire weasels in the skin of the Nemean lion; in fact I have often seen the lion himself limping in pain with his skin intact upon him!"

"You are a mere layman, you see," said Deinomachus, "and you have not made it a point to learn
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τρόπον ὄμιλε; τοῖς νοσήμασι προσφερόμενα, κάμοι δοκεῖς οὐδὲ τὰ προφανεῖστα τὰν παρα-
δέξαι ταύτα, τῶν ἐκ περίοδον πυρετῶν τὰς
ἀποστομπὰς καὶ τῶν ἐρπετῶν τὰς καταδέξεις καὶ
βουβῶνων ἵασεις καὶ τάλλα ὅποσα καὶ αἱ γραῖς
ηδὴ ποιοῦσιν. εἰ δὲ ἐκεῖνα γίγνεται ἀπαντα, τί
δὴ ποτὲ οὐχὶ ταύτα οἰήσῃ γίγνεσθαι ὑπὸ τῶν
ὅμων;

"Απέραντα," ἦν δ᾽ ἑγώ, "σὺ περαίνεσ; ὡ
Debeí̂mache, καὶ ἡ λογία, φασίν, ἐκκρούεις τῶν ἥλυσ
οὐδὲ γαρ ἄ φης ταύτα δήλα μετὰ τοιαύτης δυνά-
μεως γιγνόμενα. ἵν γοῦν μὴ πείσῃς πρότερον
ἐπάγων τῷ λόγῳ διότι φύσιν ἔχει οὕτω γίγνεσθαι,
tοῦ τε πυρετοῦ καὶ τοῦ ἵασματος δεδομένος ἡ ἀνάμο
θεσπέσιον ἡ ῥῆσιν βαρβαρικὴν καὶ διὰ τούτῳ ἐκ
τοῦ βουβῶνος ὑπὲρευνόστος, ἐτι σοι γράδων μύθοι
τὰ λεγόμενα ἐστὶν.

10 "Σὺ μοι δοκεῖς," ἦν δ᾽ ὡς Ὅ Δείνομαχος, "τὰ
τοιαύτα λέγων οὐδὲ θεοὺς εἶναι πιστεύειν εἰ γε μὴ
οἷει τὰς ἵασεις οἶχον τε εἶναι ὑπὸ ἱερῶν ὄνομάτων
γίγνεσθαι." "Τοῦτο μὲν," ἦν δ᾽ ἑγώ, "μὴ λέγε,
ὥ ἄριστε; κωλύει γαρ οὐδὲν καὶ θεῶν ὄντων ὅμως
τὰ τοιαύτα ψευδή εἶναι. ἑγώ δὲ καὶ θεοὺς σέβω
καὶ ἵασεις αὐτῶν ὁρῶ καὶ ἐν ποιοῦσι τοὺς
κάμνουσας ὑπὸ φάρμακων καὶ ιατρικῆς ἀνιστάντες
ὁ γοῦν Ἀσκληπίδος αὐτῶς καὶ οἱ παῖδες αὐτοῦ
ἡπιὰ φάρμακα πάσοντες ἑθεράπευον τοὺς νοσοῦν-
tας, οὐ λεοντάς καὶ μυγαλάς περιάπτοντες."

11 "Εἰ τούτων," ἑφη ὁ Ἰων, "ἐγὼ δὲ ὑμῖν θαυμά-

1 ὀφελεῖ N Vat. 87.
2 σὺ περαινεῖς Fritzche: σὺ περαινεῖς γ, ἐμπεραινη β.
3 λεοντάς Cobet: λέοντας MSS.

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how such things agree with ailments when they are applied. I do not suppose you would accept even the most obvious instances—periodic fevers driven off, snakes charmed, swellings cured, and whatever else even old wives do. But if all that takes place, why in the world will you not believe that this takes place by similar means?"

"You are reasoning from false premises, Deinomachus," I replied, "and, as the saying goes, driving out one nail with another; for it is not clear that precisely what you are speaking of takes place by the aid of any such power. If, then, you do not first convince me by logical proof that it takes place in this way naturally, because the fever or the inflammation is afraid of a holy name or a foreign phrase and so takes flight from the swelling, your stories still remain old wives' fables."

"It seems to me," said Deinomachus, "that when you talk like that you do not believe in the gods, either, since you do not think that cures can be effected through holy names."

"Don't say that, my dear sir!" I replied. "Even though the gods exist, there is nothing to prevent that sort of thing from being false just the same. For my part, I revere the gods and I see their cures and all the good that they do by restoring the sick to health with drugs and doctoring. In fact, Asclepius himself and his sons ministered to the sick by laying on healing drugs, not by fastening on lions' skins and weasels."¹

"Never mind him," said Ion, "and I will tell you

¹ C. Iliad 4, 218; 11, 830.
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σίν τι διηγήσομαι. ἦν μὲν ἐγὼ μειράκιον ἐτὶ ἀμφὶ τὰ τετταρακαίδεκα ἐτη σχεδόν ἤκεν ἐκ τῆς ἀγγέλλων τὸ πατρὶ Μίδαν τὸν ἀμπελουργόν, ἐρωμένον εἰς τὰ ἄλλα οἰκέτην καὶ ἐργατικόν, ἀμφὶ πλέθουσαν ἀγορᾶν ὑπὸ ἐχίδνης δηχθέντα κεῖσθαι ἢ δη σεσηπότα τὸ σκέλος· ἀναδοῦντι γὰρ αὐτῷ τὰ κλῆματα καὶ ταῖς χάραξι περιπλέκοντι προσεπτύσαν τὸ θηρίον δακεῖν κατὰ τὸν μέγαν δάκτυλον, καὶ τὸ μὲν φθάσαι και καταδύωναι αὕθες εἰς τὸν φωλεόν, τὸν δὲ οἰμώζεων ἀπολλύμενον ὑπ᾽ ἀλγηδόνων.

"Ταῦτά τε οὖν ἀπηγγέλλετο καὶ τὸν Μίδαν ἔωρῳμεν αὐτὸν ἐπὶ σκίμποδος ὑπὸ τῶν ὁμοδουλῶν προσκομιζόμενου, ὀλον φίδηκότα, πελιδνόν, μυδῶντα ἐπιπολής, ὁ λύγον ἐτί ἐμπνέουντα. λευπημένω δὴ τῷ πατρὶ τῶν φίλων τις παρῶν, 'Θάρρει,' ἐφη, 'ἐγὼ γάρ σοι ἄνδρα Βαβυλώνων τῶν Χαλδαίων, ὡς φασίν, αὐτικα μέτειμι, ὃς ιάσεται τὸν ἀνθρωπὸν.' καὶ ἦν μὴ διατρίβων λέγων, ἤκεν ὁ Βαβυλώνως καὶ ἀνέστησε τὸν Μίδαν ἐποδή τινι ἐξελάσας τὸν ἰδι εκ τοῦ σώματος, ἐτί καὶ προσαρτήσας τῷ ποδὶ νεκρας 2 παρθένου λίθου ἀπὸ τῆς στήλης ἐκκολάξας.

"Καὶ τοῦτο μὲν ἵσως μέτριον καίτοι ο Μίδας αὐτὸς ἀράμενος τὸν σκίμποδά ἐφ' ὦν ἐκεκομιστὸ ψυχοτο εἰς τὸν ἀγρὸν ἀπιών τοσοῦτον ἡ ἐποδή 12 ἐδυνηθη καὶ ὁ στηλίτης ἐκείνος λίθος. ὁ δὲ καὶ ἄλλα ἐποίησε θεσπεσία ὡς ἀληθῶς εἰς γὰρ τὸν ἀγρὸν ἑλθὼν ἐσθενε, ἐπειτῶν ἵερατικά τινα ἐκ βιβλίου παλαιᾶς ὀνόματα ἐπτᾶ καὶ θείω καὶ δαδι καθαγνίσας τὸν τόπον περιελθὼν ἐς τρίς, ἐξεκά-

1 τὴν ἐπιφάνειαν γ. 2 τεθηκύλας γ.
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a wonderful story. I was still a young lad, about fourteen years old, when someone came and told my father that Midas the vine-dresser, ordinarily a strong and industrious servant, had been bitten by a viper toward midding and was lying down, with his leg already in a state of mortification. While he was tying up the runners and twining them about the poles, the creature had crawled up and bitten him on the great toe; then it had quickly gone down again into its hole, and he was groaning in mortal anguish.

"As this report was being made, we saw Midas himself being brought up on a litter by his fellow-slaves, all swollen and livid, with a clammy skin and but little breath left in him. Naturally my father was distressed, but a friend who was there said to him: 'Cheer up: I will at once go and get you a Babylonian, one of the so-called Chaldeans, who will cure the fellow.' Not to make a long story of it, the Babylonian came and brought Midas back to life, driving the poison out of his body by a spell, and also binding upon his foot a fragment which he broke from the tombstone of a dead maiden.

"Perhaps this is nothing out of the common: although Midas himself picked up the litter on which he had been carried and went off to the farm, so potent was the spell and the fragment of the tombstone. But the Babylonian did other things that were truly miraculous. Going to the farm in the early morning, he repeated seven sacred names out of an old book, purified the place with sulphur and torches, going about it three times, and called out all the
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λεσεν ὅσα ἴν ἔρπετα ἐντὸς τῶν ὄρων. ἦκον οὖν ὄσπερ ἐλκόμενοι πρὸς τήν ἐπώδην ὄφεις πολλοὶ καὶ ἀσπίδες καὶ ἐχιδναὶ καὶ κεράσται καὶ ἀκοντίαι φρύνοι τε καὶ φύσαλοι, ἐλείπετο δὲ εἰς δράκων παλαιός, ὡπὸ γῆρως, οἶμαι, ἐξερπύοι μὴ δυνάμενος ἢ παρακούσας τοῦ προστάγματος· ὁ δὲ μάγος οὕς ἑφή παρεῖναι ἀπαντᾶς, ἀλλ' ἔνα τινὰ τῶν ὄφεων τὸν νεώτατον χειροτονήσας προς βευτὴν ἐπεμψεν ἐπὶ τῶν δράκωντα, καὶ μετὰ μικρὸν ἦκε κάκεινος. ἐτεί δὲ συνηλίσθησαν, ἐνεφύσησε μὲν αὐτοῖς ὁ Βαβυλώνιος, τὰ δὲ αὐτίκα μάλα κατεκάυθη ἀπαντᾶ ὡπὸ τῷ φυσίματι, ἡμεῖς δὲ ἐθαυμάζομεν."

13 "Εἰπέ μοι, ὦ 'Ἰω', ἢν δ' ἐγώ, "ὁ ὄφις δὲ ὁ προσβευτὴς ὁ νέος ἄρα καὶ ἐχειραγώγηε τὸν δράκοντα ἣδη, ὡς φής, γεγηρακότα, ἢ σκίπωνα ἔχων ἔκεινος ἐπεστηρίζετο;"

"Σὺ μὲν παῖζεις," ἔφη ὁ Κλεόδημος, "ἐγὼ δὲ καὶ αὐτός ἀπιστότερος ὃν σου πάλαι τὰ τοιαύτα— φίλη ὡρα σοφίη λόγῳ δυνατὸν γίγνεσθαι ἂν αὐτὰ— ὡμώς ὅτε τὸ πρῶτον εἶδον πετόμενον τὸν ἔκειν τῶν βάρβαρων— ἔξ Ἡπερβορέων δὲ ἦν, ὡς ἐφασκεν— ἐπίστευσα καὶ ἐνικήθη ἐπὶ πολὺ ἀντισχών. τί γάρ ἐδει ποιεῖν αὐτὸν ὧρῶντα διὰ τοῦ ἀέρος φερόμενον ἡμέρας οὐσίας καὶ ἐφ' ὤδας βαδίζοντα καὶ διὰ πυρὸς διεξίσσα τεχνη καὶ βάδην;" "Σὺ ταῦτα εἴδες," ἦν δ' ἐγώ, "τὸν Ἡπερβορέον ἄνδρα πετόμενον ἢ ἐπὶ τοῦ ὤδας βεβηκότα;" "Καὶ μάλα," ἢ δ' ὡς, "ὑποδεδεμένοι γε καρβατίμας, οἷα μάλιστα ἔκεινο ὑποδούνται. τὰ μὲν γάρ σμικρὰ

1 ἐκλασαν γ.  
2 συνηλίσθησαν du Soul: συνηλίσθησαν MSS.

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reptiles that there were inside the boundaries. They came as if they were being drawn in response to the spell, snakes in great numbers, asps, vipers, horned snakes, darters, common toads, and puff-toads; one old python, however, was missing, who on account of his age, I suppose, could not creep out and so failed to comply with the command. The magician said that not all were there, and electing one of the snakes messenger, the youngest, sent him after the python, who presently came too. When they were assembled, the Babylonian blew on them and they were all instantly burned up by the blast, and we were amazed."

"Tell me, Ion," said I, "did the messenger snake, the young one, give his arm to the python, who you say was aged, or did the python have a stick and lean on it?"

"You are joking," said Cleodemus: "I myself was formerly more incredulous than you in regard to such things, for I thought it in no way possible that they could happen; but when first I saw the foreign stranger fly—he came from the land of the Hyperboreans, he said—, I believed and was conquered after long resistance. What was I to do when I saw him soar through the air in broad daylight and walk on the water and go through fire slowly on foot?"

"Did you see that?" said I—"the Hyperborean flying, or stepping on the water?" "Certainly," said he, "with brogues on his feet such as people of that country commonly wear. As for the trivial
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tauta ti xrei kai legene osa epideikyneto, erwtaas
epitpempan kai daimonaas, anagnw kai nekrous
ewlon anakalw kai tin 'Ekathn autn enargh
14 paristh kai tin Selhnn kathairwn;1 egw goun
deigonomai emi d eido yngymene up autou en
Plankion ton 'Alekikleous.

"Arte gar o Plankias ton patros apothanontos
paralabw ton ouiian hrasth Xrusidos tis
Dhmew gynaikeos. emoi de didaskalw erchito
pro tois logous, kai ei ge mi o erwos ekewos
aphekolhsein auton, anant a n 'hde ta to Peri-
patou hpiostato, de kai oktokedekathis ou
anelve kai tin phusikh akroasine metelhilei
eis telos. amhkanwv de omos to erwti mhnvei
moi to pvn, egw de wospere ekid ou, didaskalov
onta, ton 'Uperebroon ekewon maqon anw par'
auton epil mwin teptarse mev to parantika-
edei gar protelasei ti eis tas thesias ekkaideka
de, ei tuchoi tis Xrusidos. o de aubmenein
theias tin selhnn toste gar ws ento to polu
ta toiauta telesiourgeitei bthron ton oui
amoves en upaidrow2 tin tis oikias perimeqas
niktas anekalesen hmin protton mev ton 'Alekiklea ton
patera ton Plankiou pro estma mwnon tehnedota-
hgnakitei de o yeros ento t o erwto kai orghzeto,
ta telentai de omos efhkev autw eran. metad
de tin 'Ekathn te anhgyan epagomenein ton Ker-
beron kai tin Selhnn katetopasein, polymorfon
thema kai allote allion tis fantaxhmeinon
to men gar protton gynaikeian morfh en
epideikyneto, eita bovs egynetov pan kalos, eita skula

1 kataspwv y. 2 airopi y.
feats, what is the use of telling all that he performed, sending Cupids after people, bringing up supernatural beings, calling mouldy corpses to life, making Hecate herself appear in plain sight, and pulling down the moon? But after all, I will tell you what I saw him do in the house of Glaucias, son of Alexicles.

"Immediately after Glaucias' father died and he acquired the property, he fell in love with Chrysis, the wife of Demeas. I was in his employ as his tutor in philosophy, and if that love-affair had not kept him too busy, he would have known all the teachings of the Peripatetic school, for even at eighteen he was solving fallacies and had completed the course of lectures on natural philosophy. ¹ At his wit's end, however, with his love-affair, he told me the whole story; and as was natural, since I was his tutor, I brought him that Hyperborean magician at a fee of four minas down (it was necessary to pay something in advance towards the cost of the victims) and sixteen if he should obtain Chrysis. The man waited for the moon to wax, as it is then, for the most part, that such rites are performed; and after digging a pit in an open court of the house, at about midnight he first summoned up for us Alexicles, Glaucias' father, who had died seven months before. The old gentleman was indignant over the love-affair and flew into a passion, but at length he permitted him to go on with it after all. Next he brought up Hecate, who fetched Cerberus with her, and he drew down the moon, a many-shaped spectacle, appearing differently at different times; for at first she exhibited the form of a woman, then she turned into a handsome bull, and then she looked like a puppy.

¹ Aristotle's *Physics*.
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έφαινετο. τέλος δ’ οὖν ὁ Τπερβόρεος ἐκ πηλοῦ ἐρωτιῶν τι ἀναπλάσασ, ‘Ἀπιθή, ἐφη, καὶ ἂγε Χρυσίδα. καὶ ὁ μὲν πῆλος ἐξέπτατο, μετὰ μικρόν δὲ ἐπέστη κόπτουσα τὴν θύραν ἐκεῖνη καὶ εἰσελθοῦσα περιβάλλει τὸν Πλαυκίαν ὡς ἄν ἐκμανέστατα ἔρωσα καὶ συνὴν ἀχρὶ δὴ ἀλεκτρυόνων ἣκουσαμεν ἀδόντων. τότε δὴ ἢ τε Σελήνη ἀνέπτατο εἰς τὸν οὐρανὸν καὶ ἢ Ἐκάτη ἐδι κατὰ τὴς γῆς καὶ τὰ ἀλλα φάσματα ἡφαισθη καὶ τὴν Χρυσίδα ἔξεπτεμψαμεν περὶ αὐτὸ που σχεδὸν τὸ λυκανγύς. 15 εἰ ταῦτα εἴδες, ὁ Τυχλάδη, οὐκ ἂν ἔτι ἡπίστησας εἶναι πολλὰ ἐν ταῖς ἐπωδαῖς χρήσιμα.

“Ἐν λέγεις,” ἦν δ’ ἐγώ. “ἐπίστευσαν γὰρ ἂν, εἰ γε εἰδον αὐτὰ, νῦν δὲ συγγνώμη, οἷμαι, εἰ μὴ τὰ δμοια ὑμῖν ἡξυδorcεῖν ἔχω. 1 πλὴν ἀλλ’ οἴδα γάρ τὴν Χρυσίδα ἢν λέγεις, ἐρασθν γυναίκα καὶ πρόχειρον, οὐχ ὀρῶ δὲ τίνος ἐνεκα ἐδηθῆτε ἐπ’ αὐτὴν τοῦ πηλίου πρεσβευτοί καὶ μάγου τοῦ ἐξ Ἁπερβορέων καὶ Σελήνης αὐτῆς, ἢν εἰκοσι δραχμῶν ἀγαγεὶν εἰς Ἁπερβορέους δυνατὸν ἂν. πάνυ γὰρ ἐνδίδωσιν πρὸς ταῦτη τὴν ἐπωδὴν ἡ γυνὴ καὶ τὸ έναντίον τοῖς φάσμασιν πέπονθην ἐκείνα μὲν γὰρ ἢν ψόφον ἀκοῦσῃ χαλκοῦ ἢ σιδήρου, πέφευγε—καὶ ταῦτα γὰρ ὑμεῖς φατε—αὐτὴ δὲ ἄν ἄργυριον ποὺ ψοφῇ, ἑρχεται πρὸς τὸν ἠχον. ἀλλ’ τε καὶ αὐτοῦ θαυμάζω τοῦ μάγου, εἰ δυνάμενος αὐτὸς ἐρᾶσαι πρὸς τῶν πλουσιωτάτων γυναικῶν καὶ τάλαντα ὀλα παρ’ αὐτῶν λαμβάνειν, ὁ δὲ τεττάρων μνῶν πάνυ σμικρολόγος δὲν 2 Πλαυκίαν ἐπέραστον ἐργάζεται.”

1 eι μὴ τις τὰ δμοια ὑμῖν ἡξυδερκεί β.
2 τὸν σμικρολόγον β (omitting πάνυ and δὲ).
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Finally, the Hyperborean made a little Cupid out of clay and said: 'Go and fetch Chrysis.' The clay took wing, and before long Chrysis stood on the threshold knocking at the door, came in and embraced Glaucias as if she loved him furiously, and remained with him until we heard the cocks crowing. Then the moon flew up to the sky, Hecate plunged beneath the earth, the other phantasms disappeared, and we sent Chrysis home at just about dawn. If you had seen that, Tychiades, you would no longer have doubted that there is much good in spells."

"Quite so," said I, "I should have believed if I had seen it, but as things are I may perhaps be pardoned if I am not able to see as clearly as you. However, I know the Chrysis whom you speak of, an amorous dame and an accessible one, and I do not see why you needed the clay messenger and the Hyperborean magician and the moon in person to fetch her, when for twenty drachmas she could have been brought to the Hyperboreans! The woman is very susceptible to that spell, and her case is the opposite to that of ghosts; if they hear a chink of bronze or iron, they take flight, so you say, but as for her, if silver chinks anywhere, she goes toward the sound. Besides, I am surprised at the magician himself, if he was able to have the love of the richest women and get whole talents from them, and yet made Glaucias fascinating, penny-wise that he is, for four minas."
"Γελοία ποιεῖς," ἔφη ὁ Ἰων, "ἀπιστῶν ἀπασιν. 16 ἐγὼ γοῦν ἥδεις ἄν ἐροίμην σε, τί περὶ τούτων φῆς ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δειμάτων οὕτω σαφῶς ἔξαδοντες τὰ φάσματα. καὶ ταῦτα οὐκ ἔμε χρῆ λέγειν, ἀλλὰ πάντες ἔσαι τὸν Σύρον τὸν ἐκ τῆς Παλαιστίνης, τὸν ἐπὶ τούτῳ σοφιστήν, ὅσους παραλαβὼν καταπίπτονται πρὸς τὴν σελήνην καὶ τῷ ὀφθαλμῷ διαστρέφοντας καὶ ἀφροῦ πιμπλαμένους τὸ στόμα ὅμως ἁνίστησι καὶ ἀποφέμπτει ἁρτίους τὴν γνώμην, ἐπὶ μισθῷ μεγάλῳ ἀπαλλάξας τῶν δεινῶν. ἔστειλαν γὰρ ἐπιστάτας κειμένους ἔρηται οἴθεν εἰσεληλύθασι εἰς τὸ σῶμα, ὁ μὲν νοσῶν αὐτὸς σιωπᾶ, ὁ δαίμων δὲ ἀποκρίνεται, ἐλληνίζων ἡ βαρβαρίζων ὁπόθεν ἡ αὐτὸς ὡς ὅπως τε καὶ οἴθεν εἰσῆλθεν εἰς τὸν ἀνθρώπον. ὁ δὲ ὁρκοὺς ἐπάγων, εἰ δὲ μὴ πεισθείη, καὶ ἀπειλῶν ἔξελαύνει τὸν δαίμονα. ἐγὼ γοῦν καὶ εἴδον ἔξιόντα μέλανα καὶ καταψύχη τὴν χρῶν."

"Οὐ μέγας," ἦν ὁ Ιων, "τὰ τοιαύτα σε ὅραν, ὡς Ἰων, ὅ γε καὶ αἱ ἱδεῖς αὐταὶ φαίνονται ἢ ὁ πατήρ ὑμῶν Πλάτων δείκνυσιν, ἀμαυρόν τι θέαμα ὡς πρὸς ἢμᾶς τοὺς ἀμβλυώττοντας."

17 "Μόνος γὰρ Ἰων," ἔφη ὁ Εὐκράτης, "τὰ τοιαύτα εἶδεν, οὐχὶ δὲ καὶ ἄλλοι πολλοὶ δαιμοσιν ἐντευχήσασιν οἱ μὲν νῦστωρ, οἱ δὲ μεθ᾽ ἡμέραν; ἐγὼ δὲ σοῦ ἀπαξ ἀλλὰ μυριάκις ἡδὴ σχέδου τὰ τοιαύτα τεθέαμαι: καὶ τὸ μὲν πρῶτον ἐταραττόμην πρὸς αὐτά, νῦν δὲ δὴ ὑπὸ τοῦ ἐθούς οὐδὲν τι

1 ἦ θεῖν γ.
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"You act ridiculously," said Ion, "to doubt everything. For my part, I should like to ask you what you say to those who free possessed men from their terrors by exorcising the spirits so manifestly. I need not discuss this: everyone knows about the Syrian from Palestine, the adept in it,¹ how many he takes in hand who fall down in the light of the moon and roll their eyes and fill their mouths with foam; nevertheless, he restores them to health and sends them away normal in mind, delivering them from their straits for a large fee. When he stands beside them as they lie there and asks: 'Whence came you into his body?' the patient himself is silent, but the spirit answers in Greek or in the language of whatever foreign country he comes from, telling how and whence he entered into the man; whereupon, by adjuring the spirit and if he does not obey, threatening him, he drives him out. Indeed, I actually saw one coming out, black and smoky in colour." "It is nothing much," I remarked, "for you, Ion, to see that kind of sight, when even the 'forms'² that the father of your school, Plato, points out are plain to you, a hazy object of vision to the rest of us, whose eyes are weak."

"Why, is Ion the only one who has seen that kind of sight?" said Eucrates. "Have not many others encountered spirits, some at night and some by day? For myself, I have seen such things, not merely once but almost hundreds of times. At first I was disturbed by them, but now, of course, because of

¹ A scholiast takes this as a reference to Christ, but he is surely in error. The Syrian is Lucian's contemporary, and probably not a Christian at all. Exorcists were common then.
² i.e. the "ideas."
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παράλογον ὁρᾶν μοι δοκῶ, καὶ μάλιστα ἐξ οὗ μοι τὸν δακτύλιον ὁ Ἀραψ ἐξώκε σιδήρου τοῦ ἐκ τῶν σταυρῶν πεποιημένου καὶ τὴν ἐπώδην ἐδίδαξεν τὴν πολυώνυμον, ἐκτὸς εἰ μὴ κάμοι ἀπιστήσεις, ὁ Τυχιάδη.” “Καὶ πῶς ἀν,” ἦν δ’ ἐγώ, “ἀπιστήσαμι Εὐκράτει τῷ Δείωνων, σοφῶ ἄνδρι καὶ μάλιστα ἐλευθερίῳ, τα δοκοῦντα οἱ λέγονται οἶκοι

18 παρ’ αὐτῷ ἐπ’ ἐξουσίας;” “Τὸ γοῦν περὶ τοῦ ἄνδριάντος,” ἦ δ’ ὅσ ὁ Εὐκράτης, “ἀπασί τοὺς ἐπὶ τῆς οἰκίας διὰ νῦκτες φαινόμενον καὶ παιδὶ καὶ νεανίας καὶ γέρουσι, τούτῳ ὡς παρ’ ἔμοι. μόνον ἀκούσει ἀν ἀλλὰ καὶ παρὰ τῶν ἡμετέρων ἀπαντῶν.” “Ποίον,” ἦν δ’ ἐγώ, “ἀνδριάντος;”

“Οὐχ ἐώρακας,” ἔφη, “εἰσὶν ἐν τῇ αὐλή ἀνεσθηκότα πάγκαλον ἄνδριάντα, Δημητρίου ἔργον τοῦ ἄνθρωποποιοῦ;” ʻʼΜόν τὸν δισσκεύοντα,” ἦν δ’ ἐγώ, “φής; τὸν ἑπικεκυφότα κατὰ τὸ σχῆμα τῆς ἄφεσεως, ἀπεστραμμένον εἰς τὴν δισκοφόρον, ἡρέμα ὁκλάξοντα τῷ ἐτέρῳ, ἑοικότα συναναστησομένῳ μετὰ τῆς βολῆς;” “Οὐκ ἐκείνον,” ἦ δ’ ὅσ, “ἐπεὶ τῶν Μύρωνος ἔργων ἐν καὶ τούτῳ ἐστιν, ὁ δισκοβόλος ὃν λέγεις; οὔδε τὸν παρ’ αὐτοῦ φημι, τὸν διαδούμενον τὴν κεφαλὴν τῇ ταυτίᾳ, τὸν καλὸν, Πολυκλείτου γὰρ τούτῳ ἔργῳ. ἀλλὰ τούς μὲν ἐπὶ τὰ δεξιὰ εἰσίν τοῖν ἀφές, ἐν οἷς καὶ τὰ Κριτίου καὶ 2 Νησιώτου πλάσματα ἐστηκαν, οἱ τυραννοκτόνοι σὺ δὲ εἰ τινα παρὰ τὸ ὕδωρ τὸ ἐπιρρέουν εἰδες προγάστορα, φαλαντίαν, ἡμύγμυμον τὴν ἀναβολήν, ἡνεμομένον τοῦ πώγωνος τὰς τρίχας ἐνίας, ἐπίσημον τὰς φλέβας, αὐτοανθρώπῳ ὀμοιών, ἐκεῖ—

1 ἐλευθερίῳ Friztsche: ἐλευθερίῳ γ: μάλιστα καὶ ἐλευθερίῳ β.
2 καὶ Ross: τοῦ MSS.
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their familiarity, I do not consider that I am seeing anything out of the way, especially since the Arab gave me the ring made of iron from crosses and taught me the spell of many names. But perhaps you will doubt me also, Tychiades.” “How could I doubt Eucrates, the son of Deinon,” said I, “a learned and an uncommonly independent gentleman, expressing his opinions in his own home, with complete liberty?” “Anyhow,” said Eucrates, “the affair of the statue was observed every night by everybody in the house, boys, young men and old men, and you could hear about it not only from me but from all our people.” “Statue!” said I, “what do you mean?”

“Have you not observed on coming in,” said he, “a very fine statue set up in the hall, the work of Demetrius, the maker of portrait-statues?” “Do you mean the discus-thrower,” said I, “the one bent over in the position of the throw, with his head turned back toward the hand that holds the discus, with one leg slightly bent, looking as if he would spring up all at once with the cast?” “Not that one,” said he, “for that is one of Myron’s works, the discus-thrower you speak of. Neither do I mean the one beside it, the one binding his head with the fillet, the handsome lad, for that is Polycleitus’ work. Never mind those to the right as you come in, among which stand the tyrant-slayers, modelled by Critius and Nesiotes; but if you noticed one beside the fountain, pot-bellied, bald on the forehead, half bared by the hang of his cloak, with some of the hairs of his beard wind-blown and his veins prominent, the image of a real man, that is the one I mean;
νον λέγω. Πέλλιχος ο Κορίνθιος στρατηγὸς εἶναι
dοκεῖ."  
19 "Νή Δί," ἦν δ' ἐγώ, "εἰδόν τινα ἐπὶ δεξιὰ τοῦ
kρουνοῦ,1 ταινίας καὶ στεφάνους ξηροὺς ἔχοντα,
katakeχουσαμένον πετάλωις τὸ στῆθος." "Εγὼ
δὲ," ο Ὑκράτης ἔφη, "ἐκεῖνα ἐχρύσωσα, ὅποτε
μ' ἱάσατο διὰ τρίτης ὑπὸ τοῦ ἕπιαλου ἀπολλύ-
μενον." "Ἡ γὰρ καὶ ιατρός," ἦν δ' ἐγώ, "ὁ
βέλτιστος ἡμῖν Πέλλιχος οὖτος ἔστων;" "Μὴ
σκῶπτε," ἦδ' ὃς ὁ Ὑκράτης, "ἡ σε οὐκ εἰς μακρὰν
μέτεισιν ὁ ἀνήρ· οἶδα ἐγὼ δοσον δύναται οὗτος ὁ
ὑπὸ σοῦ γελόμενος ἀνδριάς. ἦ οὐ νομίζεις τοῦ
αὐτοῦ εἶναι καὶ ἐπιπέμπειν ἕπιαλους οἷς ἀν ἐθέλῃ,
eἰ γε καὶ ἀποτέμπειν δυνατὸν αὐτῷ;" "Ἰλεως,"
ἡν δ' ἐγώ, "ἔστω ὁ ἀνδριάς καὶ ἦπιος οὗτος
ἀνδρεῖος ὁν. τί δ' οὖν καὶ ἀλλο ποιοῦντα ὅρατε
ἀυτὸν ἀπαντεῖς οί ἐν τῇ οἰκίᾳ;"  
"Ἐπειδὰν τάχιστα," ἔφη, "ὕψε γένηται, ὁ δὲ
καταβᾶς ἀπὸ τῆς βάσεως ἐφ' ἡ ἐστηκε περίεισιν
ἐν κύκλῳ τήν οἰκίαν, καὶ πάντες ἐντυγχάνομεν
αὐτῷ ἐνίοτε καὶ ἄδοντι, καὶ οὐκ ἐστιν ὄντων
ἡδίκησεν ἐκτρέπεσθαι γὰρ χρὴ μόνον ὁ δὲ παρέρ-
χεται μηδὲν ἐνοχλήσας τοὺς ἰδόντας. καὶ μὴν
καὶ λούσται τὰ πολλὰ καὶ παίζει δέ ἐλης τῆς
νυκτός, ὡστε ἀκούειν τοῦ ὕδατος ψοφοῦντος."  
"Ὀρα τοίνυν," ἦν δ' ἐγώ, "μὴ οὐχὶ Πέλλιχος ὁ
ἀνδριάς, ἀλλὰ Τάλως ὁ Κρῆς ὁ τοῦ Μίνωος ἦ', καὶ

1 Κρόνου γ.
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he is thought to be Pellichus, the Corinthian general.”

“Yes,” I said, “I saw one to the right of the spout, wearing fillets and withered wreaths, his breast covered with gilt leaves.” “I myself put on the gilt leaves,” said Eucrates, “when he cured me of the ague that was torturing me to death every other day.” “Really, is our excellent Pellichus a doctor also?” said I. “Do not mock,” Eucrates replied, “or before long the man will punish you. I know what virtue there is in this statue that you make fun of. Don’t you suppose that he can send fevers upon whomsoever he will, since it is possible for him to send them away?” “May the manikin be gracious and kindly,” said I, “since he is so manful. But what else does everyone in the house see him doing?”

“As soon as night comes,” he said, “he gets down from the pedestal on which he stands and goes all about the house; we all encounter him, sometimes singing, and he has never harmed anybody. One has but to turn aside, and he passes without molesting in any way those who saw him. Upon my word, he often takes baths and disports himself all night, so that the water can be heard splashing.” “See here, then,” said I, “perhaps the statue is not Pellichus but Talos the Cretan, the son of Minos; he was a

1 Probably the Pellichus named as the father of Aristeus, a Corinthian general in the expedition against Epidamnus in 434 B.C. The statue would thus be about contemporary with that of Simon by the same Demetrius of Alopece, which is mentioned in Aristophanes. It is surprisingly realistic for so early a period. Furtwängler thought the description inaccurate, but the statue may have been the work of some later Demetrius. Certainly its identification as a portrait of Pellichus was conjectural (dōkei).
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gar ekeinos xalkous tis hv tis Khrtis peripolos. 
edo me xalkov, o Eukrates, alla zylou pepoi-
hto, oudev auton ekoluev ou Demetrion ergon 
einai, allla ton Daidalou tekhnymaton. drapete-
tevui goyn, wos phi, apo tis basews kal ouvto.

20 ""Ora, efh, o Tychiadhe, me soi metamelisi 
tou skommatos usteron. oidha eg w oli epathan o 
tous osolois ufelemevos ouz kata tis voumhrin 
ekasthyn tistheme autw." "Pandeina exrhn," efh 
o Iow, "ierosulon ge dunta. pows o ouv autow 
hymnato, o Eukrates; thelelo gar akousai, ei kai 
hti malista ouvto Tychiadhe aposthisei." 

"Polloi," h d' os, "ekeinto osoloi pro toin 
podoin auton kai allla nomismata ena argyro 
pro toin mhrin khrho kekollhmeva kai petala  
argyron, evxa iunos h missdos eti th iasei opaso 
di auton epausanto purgeto exhmenoi. hiv de 
hymn Libus tis oikethis katartos, iptokomos: 
ouz excheirhse vuktos ufelesthai pantata ekeina 
kal ufeileto katabetaekota the parhesas th 
andrianta. etel de epavellhov tachista exw 
perisestelhmenov o Pelliychos, ora otopos hymnato 
kai katafhorase ton Libun di olysh gar th 
vuktos perihei ev kulkly thn avlynh o athlhos 
exelthein ou dynamevos wster eis labуrion epeme-
swn, archi de Katelephi th exon ta fura theyn 
mpesmevhs hymeras. kal tote mev planhsh ouk olynas 
exabven allous, ou polun de eptibious chronon kata 
kalos aptebainen mastignymenov, wos elgev, kata 
thn vuktta ekasthyn, ooste kal molwpa eis thn 

1 o athlous du Soul: athlous MSS.

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bronze man, you know, and made the rounds in Crete. If he were made of wood instead of bronze, there would be nothing to hinder his being one of the devices of Daedalus instead of a work of Demetrius; anyhow, he is like them in playing truant from his pedestal, by what you say.” “See here, Tychiades,” said he, “perhaps you will be sorry for your joke later on. I know what happened to the man who stole the obols that we offer him on the first of each month.” “It ought to have been something very dreadful,” said Ion, “since he committed a sacrilege. How was he punished, Eucrates? I should like to hear about it, no matter how much Tychiades here is going to doubt it.”

“A number of obols,” he said, “were lying at his feet, and some other small coins of silver had been stuck to his thigh with wax, and leaves of silver, votive offerings or payment for a cure from one or another of those who through him had ceased to be subject to fever. We had a plaugy Libyan servant, a groom; the fellow undertook to steal and did steal everything that was there, at night, after waiting until the statue had descended. But as soon as Pellichus came back and discovered that he had been robbed, mark how he punished and exposed the Libyan! The unhappy man ran about the hall the whole night long unable to get out, just as if he had been thrown into a labyrinth, until finally he was caught in possession of the stolen property when day came. He got a sound thrashing then, on being caught, and he did not long survive the incident, dying a rogue’s death from being flogged, he said, every night, so that welts showed on his body the
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ἐπιούσαν φαίνεσθαι αὐτοῦ ἐπὶ τοῦ σώματος. πρὸς ταύτα, ὦ Τυχιάδη, καὶ τὸν Πέλλιχον σκόπτε
cάμε ὦσπερ τοῦ Μίνωος ἡλικιώτην παραπαίειν ἦδη δόκει." "Ἀλλ', ὦ Εὐκρατεῖς," ἦν δ' ἐγώ,
"ἐστ' ἀν χαλκὸς μὲν ὁ χαλκός, τὸ δὲ ἔργον Δημή-
tριος ὁ Ἀλωπεκήθειν εἰργασμένος ἦ, οὐ θεοτοιός
tίς ἀλλ' ἀνθρωποποιῶς ὦν, οὐποτε φοβησομαι τὸν ἀν
dριάντα Πελλίχου, ὅτι οὐδὲ ἤσοντα πάνυ ἔδεδειν
ἀν ἀπειλοῦντα μοι."

21 Ἐπὶ τούτους Ἀντίγονος ὁ ιατρὸς ἐίπε, "Κάμοι,
ὡ Εὐκρατεῖς, Ἰπποκράτης ἐστὶ χαλκοῦς ὅσῳν
πηχυαίος τὸ μέγεθος· οὕτως ἐπειδὰν μόνον ἡ θρυ-
αλλία ἀποσβή, περείσων τὴν οἰκίαν ὅλην ἐν κύκλῳ
ψοφῶν καὶ τὰς πυξίδας ἀνατρέπων καὶ τὰ φάρ-
μακα συγχέων καὶ τὴν θυίαν 1 περιτρέπων, καὶ
μάλιστα ἐπειδὰν τὴν θυσίαν ὑπερβαλώμεθα, ἢ
κατὰ τὸ ἐτὸς ἐκαστὸν αὐτὸ θύμεν."

22 "Ἀκοῦε τοίνυν," ἔφη ὁ Εὐκράτης, "—τοῦτο μὲν
καὶ ἐπὶ μαρτύρων—δ' πρὸ ἑτὰν πέντε εἴδον· ἐτύγ-
χανε μὲν ἀμφὶ τρυγητὸν τοῦ ἑτοῦς δι', ἐγὼ δὲ
ἀνὰ τὸν ἄγρον μεσούσης ἡμέρας τρυγώντας ἀφείς
τοὺς ἐργάτας κατ' ἐμαυτὸν εἰς τὴν ὑλὴν ἀπήν
μεταξὺ φροντίζον τι καὶ ἀνασκοπούμενος. ἐπεὶ δ' ἐν
τῷ συνηρεφεῖ ἦν, τὸ μὲν πρῶτον ὑλαγμὸς ἐγέ-
νετο κυνῷ, κἀγὼ εἴκαζον Μνάσωνα τὸν νῖόν,
ὡσπερ εἰώθηκε, παῖζειν καὶ κυνηγετεῖν εἰς τὸ λάσιον

1 θύραν γ. 2 κεφαλήν γ.
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next day. In view of this, Tychiades, mock Pellichus and think me as senile as if I were a contemporary of Minos!" "Well, Eucrates," I said, "as long as bronze is bronze and the work a product of Demetrius of Alopece, who makes men, not gods, I shall never be afraid of the statue of Pellichus, whom I should not have feared very much even when he was alive if he threatened me."

Thereupon Antigonus, the physician, said, "I myself, Eucrates, have a bronze Hippocrates about eighteen inches high. As soon as the light is out, he goes all about the house making noises, turning out the vials, mixing up the medicines, and overturning the mortar, particularly when we are behindhand with the sacrifice which we make to him every year." "Has it gone so far," said I, "that even Hippocrates the physician demands sacrifice in his honour and gets angry if he is not feasted on unblemished victims at the proper season? He ought to be well content if anyone should bring food to his tomb or pour him a libation of milk and honey or put a wreath about his gravestone!"

"Let me tell you," said Eucrates, "—this, I assure you, is supported by witnesses—what I saw five years ago. It happened to be the vintage season of the year; passing through the farm at midday, I left the labourers gathering the grapes and went off by myself into the wood, thinking about something in the meantime and turning it over in my mind. When I was under cover, there came first a barking of dogs, and I supposed that my son Mnason was at his usual sport of following the hounds, and had
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μετὰ τῶν ἡλικιωτῶν παρελθόντα. τὸ δὲ οὖχ εἰχὲν οὕτως, ἀλλὰ μετ’ ὁλίγον σεισμοῦ τινος ἄμα γενομένου καὶ βοῆς οἶνον ἐκ βροντῆς γυναῖκα ὁρῶ προσιόυσαν φοβεράν, ἡμισταδιαίαν σχέδον τὸ ψυγα. εἰχὲν δὲ καὶ δᾶδα ἐν τῇ ἀριστερᾷ καὶ ξίφος ἐν τῇ δεξιᾷ ὁσον εἰκοσάπηκην, καὶ τὰ μὲν ἐνερθεὶν ὀφιότον ἦν, τὰ δὲ ἄνω Γοργόνων ἐμφερῆς, τὸ βλέμμα φημὶ καὶ τὸ φρικῶδες τῆς προσόψεως, καὶ ἀντὶ τῆς κόμης τοὺς δράκοντας βοστρυχηθῶν καθεῖτο εἰλουμένους περὶ τὸν αὐχένα καὶ ἔπὶ τῶν ὁμών ἔνιον ἑσπειραμένους. ὅρατε," ἐφη, "ὁπως ἔφριξα, οἱ φίλοι, μεταξὺ διηγούμενος." καὶ ἀμα λέγων ἐδείκνυς ὁ Εὐκράτης τὰς ἑπὶ τοῦ πῆχους τρίχας δῆθεν ὅρθας ὑπὸ τοῦ φόβου.

23 Οἱ μὲν οὖν ἀμφὶ τὸν Ἰωάν καὶ τὸν Δεινόμαχον καὶ τῶν Κλεόδημον κεχνότες ἀτενεὶς προσείχον αὐτῷ, γέροντες ἄνδρες ἐλκόμενοι τῆς ὑμα, ἡρέμα προσκυνοῦντες οὕτως ἀπίθανον κολοσσόν, ἡμισταδιαίαν γυναίκα, γυγάντειον τι μορμολύκειον. ἐγὼ δὲ ἐνενοοούν μεταξὺ οἶνον ὄντες αὐτοὶ νέοις τε ὁμιλοῦσιν ἐπὶ σοφία καὶ ὑπὸ πολλῶν θειανάξονται, μόνη τῇ πολια καὶ τῷ πώγωνι διαφέροντες τῶν βρεφῶν, τὰ δὲ ἄλλα καὶ αὐτῶν ἐκείνουν εὐαγγεγο-24 τεροὶ πρὸς τὸ ψεῦδος. ὁ γοῦν Δεινόμαχος ἐπὶ τέ μοι," ἐφη, ὁ Ἕλκρατες, οἱ κύνες δὲ τῆς θεοῦ πηλίκοι τοι μέγεθος ἦσαν;

"Ἐλεφάντων," ὃ δ’ ὅς, "ἡψηλότεροι τῶν Ἰνδικῶν, μέλανε καὶ αὐτοὶ καὶ λάσιοι πιναρά καὶ αὐχώμος τῇ λάρυγγ. —ἐγὼ μὲν οὖν ἢδον ἐστὶν ἀναστρέψας ἄμα τὴν σφραγίδα ἢν μοι ὁ Ἀραψ ἔδωκεν εἰς τὸ εἴσιν τοῦ δακτύλου. ἡ Ἐκάτη δὲ

1 περιεκείτο γ'.
entered the thicket with his companions. This was not the case, however; but after a short time there came an earthquake and with it a noise as of thunder, and then I saw a terrible woman coming toward me, quite half a furlong in height. She had a torch in her left hand and a sword in her right, ten yards long; below, she had snake-feet, and above she resembled the Gorgon, in her stare, I mean, and the frightfulness of her appearance; moreover, instead of hair she had the snakes falling down in ringlets, twining about her neck, and some of them coiled upon her shoulders.—See,” said he, “how my flesh creeps, friends, as I tell the story!” And as he spoke he showed the hairs on his forearm standing on end (would you believe it?) because of his terror.

Ion, Deinomachus, Cleodemus, and the rest of them, open-mouthed, were giving him unwavering attention, old men led by the nose, all but doing obeisance to so unconvincing a colossus, a woman half a furlong in height, a gigantic bugaboo! For my part I was thinking in the meantime: “They associate with young men to make them wise and are admired by many, but what are they themselves? Only their grey hair and their beard distinguishes them from infants, and for the rest of it, even infants are not so amenable to falsehood.” Deinomachus, for instance, said: “Tell me, Eucrates, the dogs of the goddess—how big were they?”

“Taller than Indian elephants,” he replied; “black, like them, with a shaggy coat of filthy, tangled hair.—Well, at sight of her I stopped, at the same time turning the gem that the Arab gave me to the inside of my finger, and Hecate, stamping
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πατάξασα τῷ δρακοντείῳ ποδὶ τοῦδαφος ἐποίησεν χάσμα παμμέγεθες, ἡλίκων Ταρτάρειον τὸ βάθος· εἶτα ὥχετο μετ' ὀλύγον ἄλλομενη εἰς αὐτό. ἐγὼ δὲ θαρρήσας ἐπέκυψα λαβόμενος δένδρου τινὸς πλησίον περικότος, ὡς μὴ σκοτοδινᾶσας ἐμπέσομι ἐπὶ κεφαλὴν εἶτα ἑώρων τὰ ἐν "Αἰδοὺ ἀπαντά, τὸν Πυριφλεγέθοντα, τὴν λίμνην, τὸν Κέρβερον, τοὺς νεκροὺς, ὥστε γνωρίζειν ἐνίοις αὐτῶν τὸν γοῦν πατέρα εἶδον ἀκριβῶς αὐτὰ ἐκεῖνα ἐτί ἀμπεχόμενον ἐν ὅις αὐτῶν κατεθάψαμεν."

"Τί δὲ ἐπραττοῦν," ὁ Ἰων ἐφη, "ὁ Εὐκρατεῖς, αἰ ψυχαί;" "Τί δ' ἄλλο," ἦ δ' ὅς, "ἡ κατὰ φύλα καὶ φρήτρας μετὰ τῶν φίλων καὶ συγγενῶν διατρίβουσιν ἐπὶ τοῦ ἀσφοδέλου κατακείμενοι."

"Ἀντιλεγέτωσαν νῦν ἐτί," ἦ δ' ὅς ὁ Ἰων, "οἱ ἁμφὶ τὸν Ἑπίκουρον τῷ ἱερῷ Πλάτωνι καὶ τῷ περὶ τῶν ψυχῶν λόγῳ. σὺ δὲ μὴ καὶ τὸν Σωκράτην αὐτὸν καὶ τὸν Πλάτωνα εἶδες ἐν τοῖς νεκροῖς;"

"Τὸν Σωκράτην ἔγωγε," ἦ δ' ὅς, "οὔτε τοῦτον σαφῶς, ἀλλὰ εἰκάζων ὁτι φαλακρός καὶ προγάστωρ ἦν τὸν Πλάτωνα δὲ οὐκ ἐγνώρισα. χρὴ γάρ, ομια, πρὸς φίλους ἀνδρῶς τάληθι λέγειν."

"Ἀμα δ' οὖν ἐγώ τε ἀπαντᾷ ἵκανός ἔσωράκειν, καὶ τὸ χάσμα συνήηε καὶ συνέμυκε καὶ τών τῶν οἰκετῶν ἀναζητοῦντες με, καὶ Πυρρίας οὕτος ἐν αὐτοῖς, ἐπέστησαν οὕτω τέλεον μεμνύκτος τοῦ χάσματος. εἰπέ, Πυρρία, εἰ ἀληθῆ λέγω." "Νη Δε," ἐφη ο Πυρρίας, "καὶ υλακῆς δὲ ἦκουσα διὰ τοῦ χάσματος καὶ πῦρ τί ὑπέλαμπεν, ἀπὸ τῆς

1 νῦν Cobet: οὖν MSS. 2 εἰκάζων β.
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on the ground with her serpent foot, made a tremendous chasm, as deep as Tartarus; then after a little she leaped into it and was gone. I plucked up courage and looked over, taking hold of a tree that grew close by, in order that I might not get a dizzy turn and fall into it headlong. Then I saw everything in Hades, the River of Blazing Fire, and the Lake, and Cerberus, and the dead, well enough to recognise some of them. My father, for instance, I saw distinctly, still wearing the same clothes in which we buried him."

"What were the souls doing, Euctates?" said Ion. "What else would they be doing," he said, "except lying upon the asphodel to while away the time, along with their friends and kinsmen by tribes and clans?"

"Now let the Epicureans go on contradicting holy Plato," said Ion, "and his doctrine about the souls! But you did not see Socrates himself and Plato among the dead?" "Socrates I saw," he replied, "and even him not for certain but by guess, because he was bald and pot-bellied; Plato I could not recognise, for one must tell the truth to friends, I take it.

"No sooner had I seen everything sufficiently well than the chasm came together and closed up; and some of the servants who were seeking me, Pyrrhias here among them, came upon the scene before the chasm had completely closed. Tell them, Pyrrhias, whether I am speaking the truth or not." "Yes, by Heaven," said Pyrrhias, "and I heard barking, too, through the chasm and a gleam of fire was
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δαδός μοι δοκεῖν,”¹ κἀγὼ ἐγέλασα ἐπιμετρήσαντος τοῦ μάρτυρος τὴν ὑλακὴν καὶ τὸ πῦρ.

25 Ὅ Ὁ Κλεόδημος δὲ, “Ὅυ καίνα,” εἶπεν, “οὐδὲ ἄλλοις ἀόρατα ταῦτα εἴδες, ἔπει καὶ αὐτῶς ὦ πρὸ πολλοῦ νοσήσας τοιόνδε τὶ ἐθεασάμην· ἐπεσκόπει δὲ μὲ καὶ ἑθεράπευεν Ἀντίγονος οὗτος. ἐβδόμη μὲν ἦν ἡμέρα, ὃ δὲ πυρετὸς ὁς καύσως σφοδρότατος. ἀπαντεῖς δὲ μὲ ἀπολιπόντες ἐπὶ ἐρημίας ἐπικλεισάμενοι τὰς θύρας ἔξω περείμενον οὗτος γὰρ αὐτὸς ἐκέλευσας, ὃ Ἀντίγονε, εἰ πῶς δυνηθεῖν εἰς ὑπνον τραπέσθαι. τότε οὖν ἐφίσταται μοι νεκρίας ἐγκηγορότι πάγκαλος λευκὸν ἰμάτιον περιβεβλημένος, ἐπὶ ἀναστήσας ἅγει διά τινος χάσματος εἰς τὸν Ἅιδην, ὡς αὐτίκα ἐγνώρισα Τάνταλον ἱδών καὶ Τιτυὸν καὶ Σίνυφον. καὶ τὰ μὲν ἄλλα τὶ ἄν ὕμων λέγοιμι; ἔπει δὲ κατὰ τὸ δικαστήριον ἐγενόμην—παρὴν δὲ καὶ ὁ Ἁιάκος καὶ ὁ Χάρων καὶ αἱ Μοῖραι καὶ αἱ Ἑρμινῖς—ὁ μὲν τῶν ὁσπερ βασιλεὺς (ὁ Πλοῦτων,² μοι δοκεῖ) καθήστο ἐπιλεγόμενος τῶν τεθνηκόμενῶν τὰ ὅνοματα, οὐς ἦδη ὑπερημέρους τῆς ξοῆς συνέβαινεν εἶναι. ὁ δὲ νεανίσκος ἐμὲ φέρων παρέστησεν αὐτῷ· ὁ δὲ Πλοῦτων ἡγαμάκτησεν ταῖς καὶ πρὸς τὸν ἁγαγόντα με, Ὅπω πεπλήρωται, φησίν, ὅ τε νήμα αὐτῷ, ὥστε ἀπίτω. σὺ δὲ δὴ τὸν χαλκέα Δήμυλον ἄγε· ὑπὲρ γὰρ τὸν ἀτρακτὸν βιοῦ. κἀγὼ ἄσμενος ἀναδραμών αὐτὸς μὲν ἢδη ἀπύρετος ἦν, ἀπήγγελλον δὲ ἀπασίν ὡς τεθνηξεται Δημύλος· ἐν γείτόνων δὲ ἧμιν ὄχει νοσῶν τι καὶ αὐτὸς, ὡς ἀπηγγέλλετο. καὶ μετὰ μικρὸν ἣκούομεν οἴμων ἡδυρομένων ἐπὶ αὐτῷ.”

¹ ὑπολάματειν ἄπὶ τῆς δαδός μοι ἐδόκει γ. ² Ἀιδης β.
shining, from the torch, I suppose." I had to laugh when the witness, to give good measure, threw in the barking and the fire!

Cleodemus, however, said, "These sights that you saw are not novel and unseen by anyone else, for I myself when I was taken sick not long ago witnessed something similar. Antigonus here visited and attended me. It was the seventh day, and the fever was like a calenture of the most raging type. Leaving me by myself and shutting the door, they all were waiting outside; for you had given orders to that effect, Antigonus, on the chance that I might fall asleep. Well, at that time there appeared at my side while I lay awake a very handsome young man, wearing a white cloak; then, raising me to my feet, he led me through a chasm to Hades, as I realised at once when I saw Tantalus and Ixion and Tityus and Sisyphus. Why should I tell you all the details? But when I came to the court—Aeacus and Charon and the Fates and the Furies were there—a person resembling a king (Pluto, I suppose) sat reading off the names of those about to die because their lease of life chanced to have already expired. The young man speedily set me before him; but Pluto was angry and said to my guide: 'His thread is not yet fully spun, so let him be off, and bring me the blacksmith Demylius, for he is living beyond the spindle.' I hastened back with a joyful heart, and from that time was free from fever; but I told everyone that Demylius would die. He lived next door to us, and himself had some illness, according to report. And after a little while we heard the wailing of his mourners.'
"Τί θαυμαστόν;" εἶπεν ὁ Ἀντίγονος: "ἔγω γὰρ οἶδα τινα μετὰ εἰκοστὴν ἡμέραν ἦς ἡ ἐτάφη ἀναστάντα, θεραπεύσας καὶ πρὸ τοῦ θανάτου καὶ ἐπεὶ ἀνέστη τὸν ἀνθρώπου." "Καὶ πῶς," ἦν δ' ἐγώ, "ἐν εἰκοσίν ἡμέραις οὐτ' ἐμύθησεν τὸ σῶμα οὔτε ἄλλως ὑπὸ λιμοῦ διεφθάρη; εἰ μὴ τινα ἑπιμενίδην σὺ γε ἐθεράπευς."  

"Αμα ταῦτα λεγόντων ἡμῶν ἐπεισήλθον οἱ τοῦ Ἐυκράτους νῦι ἐκ τῆς παλαιότρας, ὁ μὲν ἦδη ἐξ ἐφήθων, ὁ δὲ ἔτερος ἀμφὶ τὰ πεντεκαίδεκα ἔτη, καὶ ἁπασάμενοι ἡμᾶς ἐκαθέξοντο ἑπὶ τῆς κλίνης παρὰ τῷ πατρί. ἐμοὶ δὲ εἰσεκομίσθη θρόνος. καὶ ὁ Ἐυκράτης ὅσπερ ἀναμνησθεῖς πρὸς τὴν ὀψιν τῶν ἕτερων, "Οὐτὼς ὡναίμην," ἐφη, "τούτων"—ἐπιβαλῶν αὐτοῖν τὴν χείρα—"ἀληθῆ, ὁ Τυχιάδη, πρὸς σὲ ἐρῶ. τὴν μακαρίτιν μου γυναίκα τὴν τούτων μπτέρα πάντες ἵππους ὅπως ἡγάπησα, ἐδήλωσα δὲ οἷς περὶ αὐτὴν ἐπαξία οὐ ζῶσαν μόνον, ἀλλὰ καὶ ἔπει ἀπέθανεν, τὸν τε κόσμον ἀπαντά συγκατακαύσας καὶ τὴν ἐσθήτα ἡ ζῶσα ἔχαιρεν. ἐβδομῆ δὲ μετὰ τὴν τελευτὴν ἡμέρα ἐγὼ μὲν ἐνταῦθα ἑπὶ τῆς κλίνης ὅσπερ καὶ αὐτὴν ἐκείμην παραμυθούμενος τὸ πένθος· ἀνεγίγνωσκον γὰρ τὸ περὶ ψυχῆς τοῦ Πλάτωνος βιβλίον ἐφ' ἡσυχίας· ἐπεισερχεται δὲ μεταξὺ ἡ Δημαϊνήτη αὐτὴ ἐκείμην καὶ καθίζεται πλησίον ὅσπερ καὶ Εὐκράτεις οὕτως;" δείξας τῶν νεωτέρον τῶν νυέων οὐ βατίκα ἐφρίξε μάλα παιδικῶς, καὶ πάλαι ἤδη ὡχρὸς ὁ ἐν τῇ διηγησιω. "Ἐγὼ δέ," ἦν δ' ὁ Ἐυκράτης, ὡς εἰδον, περιπλακεῖς αὐτή  

1 ἡ β.  
2 ἡ γν.
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"What is there surprising in that?" said Antigonus: "I know a man who came to life more than twenty days after his burial, having attended the fellow both before his death and after he came to life." "How was it," said I, "that in twenty days the body neither corrupted nor simply wasted away from inanition? Unless it was an Epimenides\(^1\) whom you attended."

While we were exchanging these words the sons of Eucrates came in upon us from the palaestra, one already of age, the other about fifteen years old, and after greeting us sat down upon the couch beside their father; a chair was brought in for me. Then, as if reminded by the sight of his sons, Eucrates said: "As surely as I hope that these boys will be a joy to me"—and he laid his hand upon them—"what I am about to tell you, Tychiades, is true. Everyone knows how I loved their mother, my wife of blessed memory; I made it plain by what I did for her not only while she was alive but even when she died, for I burned on the pyre with her all the ornaments and the clothing that she liked while she lived. On the seventh day after her death I was lying here on the couch, just as I am now, consoling my grief; for I was peacefully reading Plato's book about the soul. While I was thus engaged, Demaenete herself in person came in upon me and sat down beside me, just as Eucratides here is sitting now"—with a gesture toward the younger of his sons, who at once shuddered in a very boyish way; he had already been pale for some time over the story. "When I saw her," Eucrates continued, "I

\(^1\) The Cretan priest who slept for forty years, or thereabouts.
"Ετι ἀπιστεῖν τούτως, ὦ Τυχιάδη, ἄξιον ἐναργέσιν οὗσιν καὶ κατὰ τὴν ἡμέραν ἐκάστην φαινομένους;” “Μὰ Δί,” ἦν δὲ ἐγώ. “Ἐπεὶ σανδάλω γε χρυσῷ εἰς τὰς πυγὰς ὄστερ τὰ παιδία παίεσθαι ἄξιοι ἂν εἰέν οἱ ἀπιστοῦντες καὶ οὕτως ἀναιρεχυντοῦντες πρὸς τὴν ἀλήθειαν.”


1 πολλὰ β. 2 ἀλλήλους β.
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captured her in my arms with a cry of grief and began to weep. She would not permit me to cry, however, but began to find fault with me because, although I had given her everything else, I had not burned one of her gilt sandals, which, she said, was under the chest, where it had been thrown aside. That was why we did not find it and burned only the one. We were continuing our conversation when a cursed toy dog that was under the couch, a Maltese, barked, and she vanished at his barking. The sandal, however, was found under the chest and was burned afterwards.

"Is it right, Tychiades, to doubt these apparitions any longer, when they are distinctly seen and a matter of daily occurrence?" "No, by Heaven," I said: "those who doubt and are so disrespectful toward truth deserve to be spanked like children, with a gilt sandal!"

At this juncture Arignotus the Pythagorean came in, the man with the long hair and the majestic face—you know the one who is renowned for wisdom, whom they call holy. As I caught sight of him, I drew a breath of relief, thinking: "There now, a broadaxe has come to hand to use against their lies. The wise man will stop their mouths when they tell such prodigious yarns." I thought that Fortune had trundled him in to me like a *deus ex machina*, as the phrase is. But when Cleodemus had made room for him and he was seated, he first asked about the illness, and when Eucrates told him that it was already less troublesome, said: "What were you debating among yourselves? As I came
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eisidw eptikousa, kai moi edokeite1 eis kalon diatebhesedhach 2 tin diatremiwn.

"Tì di' allon, eipen o Eukratês, "h touton toùn adamantrinon peithomeiv"—deixas eme—"hgei-
sthai daimonias tinas einaiv kai fasmata kai nekroni
psuchas periptolein uper gês kai faineshai ois an
ethelwvn." egw men onwn hruhrisa kai kato
envesa aìdesheis ton' Arignwton. ò de, ""Ora,"
eph, "o Eukrateis, mh touto fhsin Tukhaðhsh, tas
twn biaiws apothanonton monas psuchas perino-
stein, oion ei tis aptêghato h apetmhtsh tin
kefalhn h aneskolopiswth h allw ge tw trópou
touotw aptelthen ek tou bios, tas de twv kata
moiran apothanonton ouketei: hhn gar touto legh,
oi pâno apolhtheta fhsai." "Ma Di", h di de
o Deinomachos, "all' oude polws einaiv ta toiautâ
oude sunevstôta orasotai oixeisai."

30 "Poiws legeis," h di de o' Arignwton, drim
aptidwn eis eme, "oudein sou toutou gynweswai
okedi, kai tauta panton, ws eipsein, oronton;"
"Apolologhshai,"3 hinh di' egw, "upere emou, ei mh
pisteuws, dioti mhtê orô symos twv allonw ei de
êorwn, kai epitsewos an dhlaðh ësster yeveis."
"Alla," h di de, "hôn pote eis Kórimon elthps,
erou eîntha estin h Eufratidou oikia, kai epeidân
sou deîkthi para to Kranêuon, parelthan eis
authên lege proi tou thourwv Tîbeion ws ethelous

1 edokeite y.
2 diatetheswai ß. diatheseswai Cobet, Fritzsch; but cf.
Scynthia 9 fin.
3 apolologhshai A.M.H.: apolophh ãP (followed by a lacuna
of 4 letters in ãP): apoleloghsho N Vat. 87.

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in, I overheard you, and it seemed to me that you were on the point of giving a fine turn to the conversation!"

"We are only trying to persuade this man of adamant," said Eucrates, pointing at me, "to believe that spirits and phantoms exist, and that souls of dead men go about above ground and appear to whomsoever they will." I flushed and lowered my eyes out of reverence for Arignotus. "Perhaps, Eucrates," he said, "Tychiades means that only the ghosts of those who died by violence walk, for example, if a man hanged himself, or had his head cut off, or was crucified, or departed life in some similar way; and that those of men who died a natural death do not. If that is what he means, we cannot altogether reject what he says." "No, by Heaven," replied Deinomachus, "he thinks that such things do not exist at all and are not seen in bodily form."

"What is that you say?" said Arignotus, with a sour look at me. "Do you think that none of these things happen, although everybody, I may say, sees them?" "Plead in my defence," said I, "if I do not believe in them, that I am the only one of all who does not see them; if I saw them, I should believe in them, of course, just as you do." "Come," said he, "if ever you go to Corinth, ask where the house of Eubatides is, and when it is pointed out to you beside Cornel Grove, enter it and say to the doorman Tibius that you should like to see where the
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ιδείν θεν τὸν δαίμονα ὁ Πυθαγορικὸς Ἀρίγνωτος ἀνορύξας ἀπῆλασε καὶ πρὸς τὸ λοιπὸν οἰκεῖσθαι τὴν οἰκίαν ἐποίησεν.

31 "Τί δὲ τοῦτο ἦν, ὦ Ἀρίγνωτε;" ἦρετο ὁ Εὐκράτης. "Ἀοίκητος ἦν," ἦ δ’ ὦσ, "ἐκ πολλοῦ ὑπὸ δειμάτων, εἰ δὲ τις οἰκήσειν εὐθὺς ἐκπλαγεῖσ ἐφευγεν, ἐκδώχθεις ὑπὸ τινος φοβεροῦ καὶ τα- ραχώδους φάσματος. συνεπεπτεν ὁμ ήδη καὶ ἡ στέγη κατέρρει, καὶ ὅλως οὐδεὶς ἦν ὁ θαρρήσων παρελθειν εἰς αὐτὴν.

"Εγὼ δὲ ἐπεὶ ταῦτα ήκουσα, τὰς βίβλους λαβὼν—εἰσὶ δὲ μοι Αἰγύπτιαι μάλα πολλαὶ περὶ τῶν τοιούτων—ἡκον εἰς τὴν οἰκίαν περὶ πρῶτον ὑπὸν ἀποτρέποντος τού ξένου καὶ μόνον οὐκ ἐπιλαμβανόμενον, ἐπεὶ ἐμαθεν οἱ βαδίζομι, εἰς προοπτον κακῶν, ὡς φέτο. ἐγὼ δὲ λύχνων λαβὼν μόνως εἰσέρχομαι, καὶ ἐν τῷ μεγίστῳ οἰκήματι καταθεῖς τὸ φῶς ἀνεγίγνωσκον ἡσυχὴ χαμαι καθεζόμενος· ἐφίσταται δὲ ὁ δαίμων ἐπὶ τινα τῶν πολλῶν ἥκειν νομίζων καὶ δεδίξεσθαι καμὲ ἐλ- πίζων φόρο τους ἄλλους, αὐχμηρὸς καὶ κομήτης καὶ μελάντερος τοῦ ξόφου. καὶ ὁ μὲν ἑπιστὰς ἐπειρᾶτο μου, πανταχόθεν προσβάλλων εἰ ποθεν κρατήσειν, καὶ ἄρτι μὲν κύων ἄρτι δὲ ταύρος γυγνόμενος ἡ λέων. ἐγὼ δὲ προειρισάμενος τὴν φρικβεστάτην ἐπίρρησιν αἰγυπτιάζων τῇ φωνῇ συνήλασα κατάδων αὐτῶν εἰς τινα γωνίαν σκο- τεινοῦ¹ οἰκήματος· ἰδὼν δὲ αὐτόν οἶ οικέδυ, τὸ λοιπὸν ἀνεπαύμην.

" Erothein δὲ πάντων ἀπεγγυκτῶν καὶ νεκρῶν εὐρήσεων μὲ οἰομένων καθάπερ τοὺς ἄλλους, προ- ¹ μικροῦ τινος β. Perhaps σκοτεινή (Fritzschel) μικροῦ τινος.
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Pythagorean Arignotus exhumed the spirit and drove it away, making the house habitable from that time on."

"What was that, Arignotus?" asked Eucrates. "It was uninhabitable," he replied, "for a long time because of terrors; whenever anyone took up his abode in it, he fled in panic at once, chased out by a fearful, terrifying phantom. So it was falling in and the roof was tumbling down, and there was nobody at all who had the courage to enter it.

"When I heard all this, I took my books—I have a great number of Egyptian works about such matters—and went into the house at bed-time, although my host tried to dissuade me and all but held me when he learned where I was going—into misfortune with my eyes open, he thought. But taking a lamp I went in alone; in the largest room I put down the light and was reading peacefully, seated on the ground, when the spirit appeared, thinking that he was setting upon a man of the common sort and expecting to affright me as he had the others; he was squalid and long-haired and blacker than the dark. Standing over me, he made attempts upon me, attacking me from all sides to see if he could get the best of me anywhere, and turning now into a dog, now into a bull or a lion. But I brought into play my most frightful imprecation, speaking the Egyptian language, pent him up in a certain corner of a dark room, and laid him. Then, having observed where he went down, I slept for the rest of the night.

"In the morning, when everybody had given up hope and expected to find me dead like the others,
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ελθὼν ἀπροσδόκητος ἀπασι πρόσειμι τῷ Ἐὐβατίδῃ, εὑ ἀγγέλλων ὅτι καθαρὰν αὐτῷ καὶ ἀδελμαντὸν ἤδη ἔξην τὴν οἰκίαν οἰκεῖν. παραλαβὼν οὖν αὐτόν τε καὶ τῶν ἄλλων πολλοὺς—εἴποντο γὰρ τοῦ παραδόξου ἔνεκα—ἐκέλευσαν ἀγαγών ἔπι τῶν τόπων οὐ καταδεδυκότα τὸν δαίμονα ἐωράκειν, σκάπτειν λαβόντας δικέλλας καὶ σκαφεία, καὶ ἐπείδη ἐποίησαν, εὐρέθη ὅσον ἐπὶ ὀργυίαν κατορωνυμένος τοῖς νεκρῶς ἔως καὶ οὐκ ὅστα κατὰ σχῆμα συγκεκίμνου. ἐκείνου μὲν οὖν ἐδάψαμεν ἀνορύξαντες, ἡ οἰκία δὲ τὸ ἀπ’ ἐκείνου ἐπαύσατο ἐνοχλουμένη ὑπὸ τῶν φασμάτων."

32 Ὡς δὲ ταύτα εἰπεν ὁ Ἀρίγνωτος, ἀνὴρ δαιμόνιος τὴν σοφίαν καὶ ἀπασιν αἰδέσιμος, οὐδεὶς ἦν ἐτὶ τῶν παρόντων δι’ οὐχὶ κατεγιγμοσφόκε μου πολλῆς τὴν ἀνοιαν τοὺς τοιούτους ἀπιστοῦτος, καὶ ταύτα Ἀρίγνωτον λέγουτος. ἐγὼ δὲ ὅμως οὐδὲν τρέσας οὔτε τὴν κόμην οὔτε τὴν δόξαν τὴν περὶ αὐτοῦ, "Τί τούτ’," ἔφην, "ὁ Ἀρίγνωτε; καὶ σὺ τοιούτος ἡ σβα, ἡ μόνη ἐλπίς τῆς ἀληθείας—καπνοῦ μεστὸς καὶ ἱδαλμάτων; τὸ γοῦν τοῦ λόγου ἐκείνω, ἄνθρακες ἡμῖν ὁ θησαυρὸς πέφηνε."

"Σὺ δὲ," ἡ δ’ ὅς ὁ Ἀρίγνωτος, "εἰ μὴτε ἐμοὶ πιστεύεις μήτε Δεινομάχῳ ἢ Κλεοδήμῳ τοιτωλ’ μὴτε αὐτῷ Ἐὐκράτει, φέρε εἰπὲ τίνα περὶ τῶν τοιούτων ἀξιοπιστότερον ἡγῇ τάναντα ἡμῖν λέγουτα;" "Νὴ Δι’," ἡ δ’ ἔγω, "μάλα θαυμαστὸν ἄνδρα τὸν Ἀβδηρόθεν ἐκείνου Δημόκριτον, δι'
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I came forth to the surprise of all and went to Eubatides with the good tidings that he could now inhabit his house, which was purged and free from terrors. So, taking him along and many of the others too—they went with us because the thing was so amazing—I led them to the place where I had seen that the spirit had gone down and told them to take picks and shovels and dig. When they did so, there was found buried about six feet deep a mouldering body of which only the bones lay together in order. We exhumed and buried it; and the house from that time ceased to be troubled by the phantoms."

When Arignotus, a man of superhuman wisdom, revered by all, told this story, there was no longer any one of those present who did not hold me convicted of gross folly if I doubted such things, especially as the narrator was Arignotus. Nevertheless I did not blench either at his long hair or at the reputation which encompassed him, but said: "What is this, Arignotus? Were you, Truth's only hope, just like the rest—full of moonshine and vain imaginings? Indeed the saying has come true: our pot of gold has turned out to be nothing but coals."

"Come now," said Arignotus, "if you put no trust either in me or in Deinomachus or Cleodemus here or in Euocrates himself, tell whom you consider more trustworthy in such matters that maintains the opposite view to ours." "A very wonderful man," said I, "that Democritus who came from Abdera, who surely
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οὕτως ἀρα ἐπέπειστο μηδὲν οἷόν τε εἶναι συστήναι τοιοῦτον ὡστε, ἐπειδὴ καθεύρξας ἑαυτὸν εἰς μνήμα ἔξω πυλῶν ἐνταῦθα διετέλει γράφων καὶ συντάττων καὶ νῦκτωρ καὶ μεθ’ ἡμέραν, καὶ τινες τῶν νεανίσκων ἐρεσχελείν αὐτὸν βουλόμενοι καὶ δειμματον στειλάμενοι νεκρικῶς ἐστήται μελαίνη καὶ προσωπεῖοι εἰς τὰ κρανία μεμιμημένοι περιστάντες αὐτὸν περιεχόμενον ὑπὸ πυκνῆ τῇ βάσει ἀναπηδώντες, ὦ δὲ οὗτε ἐδεισεν τὴν προσποίησιν αὐτῶν οὔτε ὅλως ἀνέβλεψεν πρὸς αὐτούς, ἀλλὰ μεταξὺ γράφων, 'Παύσασθε,' ἐφη, 'παίζοντες' οὕτω βεβαιώς ἐπιστευε τινὲς μηδὲν εἶναι τὰς ψυχὰς ἐτι ἔξω γενομένας τῶν σωμάτων.

'Toúto phí̔s,' ἦ δ’ ὦ ὁ Εὐκράτης, "ἀνόητόν τινα ἄνδρα καὶ τὸν Δημόκριτον γενέσθαι, εἰ γε 33 οὕτως ἐγίγνωσκεν. ἕγω δὲ ύμῖν καὶ ἀλλο διηγή-σομαι αὐτὸς παθών, οὐ παρ’ ἄλλον ἀκούσας τάχα γὰρ ἄν καὶ σὺ, ὁ Τυχιάδη, ἀκούων προσβι-βασθείης πρὸς τὴν ἀλήθειαν τῆς διηγήσεως.

"Ὅποτε γὰρ ἐν Αἰγύπτῳ διήγην ἔτι νέος ὦν, ὑπὸ τοῦ πατρὸς ἐπὶ παιδείας προφάσει ἀποσταλέσ, ἐπεθύμησα εἰς Κοπτῶν ἀναπλεύσας ἐκείθεν ἐπὶ τὸν Μέμνονα ἐλθὼν ἀκούσαι τὸ θαυμαστὸν ἐκεῖνο ἥχοντα πρὸς ἀνίσχοντα τὸν ἰλιον. ἐκείνου μὲν οὖν ἦκουσα οὐ κατὰ τὸ κοινὸν τοῖς πολλοῖς ἀσημίνῃ τινὰ φωνῆν, ἀλλὰ μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς ἀνοίξας γε τὸ στόμα ἐν ἐπεσιν ἐπτά, καὶ εἰ γε μὴ περιττὸν ἦν, αὐτὰ ἄν 34 ύμῖν εἰπον τὰ ἔπη. κατὰ δὲ τὸν ἀνάπλουν ἐτυχεν ἱμῖν συμπλέων Μεμφίτης ἀνήρ τῶν ἱερῶν γραμ-
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was thoroughly convinced that nothing of this kind can exist. He shut himself up in a tomb outside the gates, and constantly wrote and composed there by night and by day. Some of the young fellows, wishing to annoy and alarm him, dressed themselves up like dead men in black robes and masks patterned after skulls, encircled him and danced round and round, in quick time, leaping into the air. Yet he neither feared their travesty nor looked up at them at all, but as he wrote said: 'Stop your foolery!' So firmly did he believe that souls are nothing after they have gone out of their bodies.'

"That," said Euclates, "amounts to your saying that Democritus, too, was a foolish man, if he really thought so. But I will tell you another incident derived from my own experience, not from hearsay. Perhaps even you, Tychiades, when you have heard it, may be convinced of the truth of the story.

"When I was living in Egypt during my youth (my father had sent me travelling for the purpose of completing my education), I took it into my head to sail up to Koptos and go from there to the statue of Memnon in order to hear it sound that marvellous salutation to the rising sun. Well, what I heard from it was not a meaningless voice, as in the general experience of common people; Memnon himself actually opened his mouth and delivered me an oracle in seven verses, and if it were not too much of a digression, I would have repeated the very verses for you. But on the voyage up, there chanced to be sailing with us a man from Memphis, one of the scribes of the temple, wonderfully
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ματέων,¹ θαυμάσιος τήν σοφίαν καὶ τήν παιδείαν πάσαν εἴδος τήν Αἰγύπτιον ἐλέγετο δὲ τρία καὶ εἰκοσιν ἔτη ἐν τοῖς ἀδύτοις ὑπόγειοι φικηκέναι μαγεύειν παιδεύομενος ὑπὸ τῆς Ἰσίδους.

“Παγκράτην,” ἔφη ὁ Ἀρίγνωτος, “λέγεις ἐμὸν διδάσκαλον, ἀνδρα ιερὸν, ἐξυρημένον, ἐν ὠθονίοις, ἀεὶ νοήμονα, οὐ καθαρῶς ἐλληνιζόντα, ἐπιμήκη, σιμόν, πρόχειλον, ὑπόλεπτον τὰ σκέλη.”

“Αὐτὸν,” ἦ δ' ὦς, “ἐκεῖνον τὸν Παγκράτην” καὶ τὰ μὲν πρῶτα ἡγνόνον ὅστις ἦν, ἐπεὶ δὲ ἑώρων αὐτὸν εἰ ποτὲ ὀρμίσαμεν τὸ πλοῖον ἄλλα τε πολλὰ τεράστια ἐργαζόμενον, καὶ δὴ καὶ ἐπὶ κροκοδείλων ὁχούμενον καὶ συννέοντα τοῖς θηρίοις, τὰ δὲ ὑποπτήσοντα καὶ σαίνοντα ταῖς οὐραῖς, ἔγνων ιερὸν τινα ἀνθρωπὸν ὄντα, κατὰ μικρὸν δὲ φιλοφρονοῦμενος ἐλαθὼν ἑταῖρος αὐτῷ καὶ συνήθης γενόμενος, ὡστε πάντων ἐκοινώνει μοι τῶν ἀπορρήτων.

“Καὶ τέλος πείθει με τοὺς μὲν οἰκέτας ἀπαντᾶς ἐν τῇ Μέμφιδι καταλεπτεῖν, αὐτὸν δὲ μόνον ἀκολουθεῖν μετ' αὐτοῦ, μὴ γὰρ ἀπορήσειν ἡμᾶς τῶν διακονησμένων καὶ τὸ μετὰ τοῦτο οὗτο διη-35 γομεν. ἐπειδὴ δὲ ἐξεθομεν εἰς τι καταγωγίον, λαβὼν δὲ ὁ ἄνηρ ἣ τὸν μοχλὸν τῆς θύρας ἢ τὸ κόρηθρον ἢ καὶ τὸ ύπερον περὶβαλλὼν ἢ ματίους ἐπεισόν τινα ἐπεφθην ἐποίει βαδίζειν, τοῖς ἄλλοις ἀπασιν ἀνθρωπὸν εἶναι δοκοῦντα. τὸ δὲ ἀπίδον ὑδωρ τε ἐμπίπτην ² καὶ ὁφώνει καὶ ἐσκεύαξεν καὶ πάντα δεξίῳς ὑπηρέτει καὶ δημοκεντοὶ ἡμῶν. εἰτα ἐπειδὴ ἄλιος ἔχει τῆς διακονίας, ἀὐθίς κόρηθρον

¹ ἱερογραμματίων Fritzsche, Dindorf.
² ἐπίμπλη τ' ἡΡ: ἐπήνυτει Ν.
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learned, familiar with all the culture of the Egyptians. He was said to have lived underground for twenty-three years in their sanctuaries, learning magic from Isis."

"You mean Pancrates," said Arignotus, "my own teacher, a holy man, clean shaven, in white linen, always deep in thought, speaking imperfect Greek, tall, flat-nosed, with protruding lips and thinnish legs." "That self-same Pancrates," he replied: "and at first I did not know who he was, but when I saw him working all sorts of wonders whenever we anchored the boat, particularly riding on crocodiles and swimming in company with the beasts, while they fawned and wagged their tails, I recognised that he was a holy man, and by degrees, through my friendly behaviour, I became his companion and associate, so that he shared all his secret knowledge with me.

"At last he persuaded me to leave all my servants behind in Memphis and to go with him quite alone, for we should not lack people to wait upon us; and thereafter we got on in that way. But whenever we came to a stopping-place, the man would take either the bar of the door or the broom or even the pestle, put clothes upon it, say a certain spell over it, and make it walk, appearing to everyone else to be a man. It would go off and draw water and buy provisions and prepare meals and in every way deftly serve and wait upon us. Then, when he was through with its
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tò kóρηθρον ἢ ύπερον τὸ ύπερον ἄλλην ἐπωδήν ἐπειπὼν ἐποίει αὐτῷ.

"Τούτῳ ἐγὼ πάνυ ἐσπούδακὼς οὐκ εἶχον ὁπως ἐκμάθομαι παρ' αὐτοῦ· ἐβάσκαινε γάρ, καίτοι πρὸς τὰ ἄλλα προχειρότατος ὁμοιὸς. μὴ δὲ ποτε ἡμέρα λαθῶν ἐπηκουσα τῆς ἐπωδῆς, ἢ γὰρ τρι- σύλλαβος σχέδον, ἐν σκοτεινῷ ὑποστάσοις. καὶ οὗ μὲν χειτο εἰς τὴν ἀγορὰν ἐντειλάμενος τῷ ύπέρῳ
36 ἰ ἐδει ποιεῖν. ἐγὼ δὲ εἰς τὴν ύστεραίαν ἐκείνου τι κατὰ τὴν ἀγοράν πραγματευομένου λαβὼν τὸ ύπερον σχηματίσας ὁμοίως, ἐπειπὼν τὰς συλ- λαβάς, ἐκέλευσα ύδροφορεῖν. ἐπεὶ δὲ ἐμπλησά- μενον τὸν ἀμφορέα ἐκόμισε, 'Πέπαυσο,' ἐφη, 'καὶ μηκέτι ύδροφορεῖ, ἀλλ' ἵσθι αὖθις ὑπερον' τὸ δὲ οὐκέτι μοι πείθεσθαι ήθελεν, ἀλλ' ύδροφορεῖ ἅμι, ἄχρι δὴ ἐνέπλησεν ἡμῖν ὑδατος τὴν οἰκίαν ἐπαντλοῦν. ἐγὼ δὲ ἄμηχανῶν τῷ πράγματι—
ἐδείειν γὰρ μὴ ὁ Παγκράτης ἐπανελθὼν ἀγα- νακτήσῃ, ὅπερ καὶ ἐγένετο—ἀξίων λαβὼν δια- κόπτω τὸ ύπερον εἰς δύο μέρη τὰ δὲ, ἐκατερον 
tὸ μέρος,3 ἀμφορέας λαβόντα ύδροφορεὶ καὶ ἀνθ' ἐνὸς δύο μοι ἐγεγένητο οἱ διάκονοι. ἐν τούτῳ καὶ
ὁ Παγκράτης ἐφίσταται καὶ συνεῖς τὸ γενόμενον ἐκείνα μὲν αὖθις ἐποίησε ξύλα, ὡσπερ ἦν πρὸ τῆς ἐπωδῆς, αὐτός δὲ ἀπολιπτὼν με λαθῶν ὁγκ 
οῖδ ὅποι ἀφανίς χειτο ἀπιών.

"Νῦν οὖν," ἐφη ὁ Δεινόμαχος, "οἴσθα καὶ ἐκείνο, ἀνθρωπον ποιεῖν ἐκ τοῦ ύπέρου;" "Νη 
Δή," ἢ ὦ ὦς, 'ἐξ ἡμισείας γε' οὐκέτι γὰρ εἰς τὸ ἄρχαιον οἶδ τέ μοι ἀπάγειν αὐτὸ, ἢν ἄπαξ

1 ἐφοβέοι γὰρ αὐτοῦ β. 2 ἐκάτερα κατὰ μέρος γ.
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services, he would again make the broom a broom or the pestle a pestle by saying another spell over it.

"Though I was very keen to learn this from him, I could not do so, for he was jealous, although most ready to oblige in everything else. But one day I secretly overheard the spell—it was just three syllables—by taking my stand in a dark place. He went off to the square after telling the pestle what it had to do, and on the next day, while he was transacting some business in the square, I took the pestle, dressed it up in the same way, said the syllables over it, and told it to carry water. When it had filled and brought in the jar, I said, 'Stop! don't carry any more water: be a pestle again!' But it would not obey me now: it kept straight on carrying until it filled the house with water for us by pouring it in! At my wit's end over the thing, for I feared that Pancrates might come back and be angry, as was indeed the case, I took an axe and cut the pestle in two; but each part took a jar and began to carry water, with the result that instead of one servant I had now two. Meanwhile Pancrates appeared on the scene, and comprehending what had happened, turned them into wood again, just as they were before the spell, and then for his own part left me to my own devices without warning, taking himself off out of sight somewhere."

"Then you still know how to turn the pestle into a man?" said Deinomachus. "Yes," said he: "only half way, however, for I cannot bring it back to its original form if it once becomes a water-"
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gένηται ὑδροφόρος, ἀλλὰ δεήσει ἡμῖν ἐπικλυσθή-

vai τήν οἰκίαν ἐπαντλουμένην.”

37 “Οὐ παύσεσθε,” ἡ δ’ ἐγώ, “τὰ τοιαῦτα τερα-
tολογούντες γέροντες ἀνδρεῖς; εἰ ὅδε μή, ἀλλὰ κἂν
toύτων γε τῶν μειρακίων ἔνεκα εἰς ἄλλον τινὰ
cαιρόν ύπερβάλλεσθε τὰς παραδόξους ταύτας
καὶ φοβερὰς διηγήσεις, μή πως λάθωσιν ἡμῖν
ἐμπληθήσειν δειμάτων καὶ ἀλλοκότων μυθο-
λογομάτων. φείδεσθαι οὖν χρῆ αὐτῶν μηδὲ
tοιαῦτα ἑδίξεων ακούειν, ἀ διὰ παντὸς τοῦ βίου
συνόντα ἐνοχλήσει καὶ ψυφοδεείς ποιήσει ποι-
kήλης τῆς δεισιδαιμονίας ἐμπιπλάνταντα.”

38 “Εὐ γε ὑπέμνησας,” ἡ δ’ ὅς ὁ Ἐυράτης, “εἰπὼν
τὴν δεισιδαιμονίαν. τί γάρ σοι, ὃ Τυχιάδη, περὶ
tων τοιούτων δοκεῖ, λέγω δὴ χρησμῶν καὶ θεσφά-
tων καὶ ὁσα θεοφορούμενοι τινες ἀναβοῦσιν ἢ ἐξ
ἀδύτων ἀκούει καὶ παρθένος ἐμετρα φθεγγο-
μένη προθεσπίζει τὰ μέλλοντα; ἡ δηλαδή καὶ
tῶ τοιοῦτοι ἀπιστήσεις; ἐγὼ δὲ ὅτι μὲν καὶ
δακτύλιον τινα ἵερδων ἔχω Ἀπόλλωνος τοῦ Πυ-
θίου εἰκόνα ἐκτυποῦντα 1 τὴν σφραγίδα καὶ οὗτος
ὁ Ἀπόλλων φθέγγεται πρὸς ἑμέ, οὐ λέγω, μή σοι
ἀπιστα δόξω περὶ ἐμαυτοῦ μεγαλαυχεῖθας. ἀ δὲ
Ἀμφιλόχου 2 τε ἢκουσα ἐν Μαλλᾶ, τοῦ ἢρως
ὑπάρ διαλεχθέντος 3 μου καὶ συμβουλεύσαντος
περὶ τῶν ἐμῶν, καὶ ἀ εἴδον αὐτός, ἔθελω ἡμῖν
eἰπεῖν, εἰτὰ ἐξῆς ἄ ἐν Περγάμῳ εἴδον καὶ ἡ
ᾶκουσα ἐν Πατάροις.

1 ἐκτυποῦντα Fritzsche: ἐκτυποῦσαν γΡ: ἐκτυπούσης τῆς
σφραγίδος N Vat. 87.
2 Ἀμφιλόχου P: ἐν Ἀμφιλόχου γΝ.
3 ὑπάρ διαλεχθέντος Larocher: ὑπερδιαλεχθέντος MSS.

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carrier, but we shall be obliged to let the house be flooded with the water that is poured in!"

"Will you never stop telling such buncombe, old men as you are?" said I. "If you will not, at least for the sake of these lads put your amazing and fearful tales off to some other time, so that they may not be filled up with terrors and strange figments before we realise it. You ought to be easy with them and not accustom them to hear things like this which will abide with them and annoy them their lives long and will make them afraid of every sound by filling them with all sorts of superstition."

"Thank you," said Eucrates, "for putting me in mind of superstition by mentioning it. What is your opinion, Tychiades, about that sort of thing—I mean oracles, prophecies, outcries of men under divine possession, voices heard from inner shrines, or verses uttered by a maiden who foretells the future? Of course you doubt that sort of thing also? For my own part, I say nothing of the fact that I have a holy ring with an image of Apollo Pythius engraved on the seal, and that this Apollo speaks to me: you might think that I was bragging about myself beyond belief. I should like, however, to tell you all what I heard from Amphiloctus in Mallus, when the hero conversed with me in broad day and advised me about my affairs, and what I myself saw, and then in due order what I saw at Pergamon and what I heard at Patara.

1 A famous shrine in Cilicia. "After the death of his father Amphiaraurus and his disappearance at Thebes, he (Amphiloctus) was exiled from his own country and went to Cilicia, where he fared quite well, for he, like his father, foretold the future to the Cilicians and received two obols for each oracle."—Alexander 19.
Ταύτα ἐπὶ τοῦ Ἑὐκράτους λέγοντος ἱδῶν οἱ τὸ πρᾶγμα προχωρήσειν ἔμελλε καὶ ὡς οὐ μικρὰς ἐνήρχετο τῆς περὶ τὰ χρηστήρια τραγῳδίας, οὐ δοκιμάσας ἕνος ἀντιλέγειν ἀπασίν, ἀπολυτόν αὐτὸν ἔτι διαπλέοντα ἐξ Αἰγύπτου εἰς τὴν Μαλλόν—καὶ γὰρ συνίει ὅτι μοι ἁχθονται παρόντες καθάπερ ἀντισφιστή τῶν ψευσμάτων—” Ἄλλ’ ἐγὼ ἀπειμι,” ἔφην. “Δεόντιχον ἀναξιητῆσων” δέομαι γὰρ τι αὐτῷ συγγενέσθαι. ὑμεῖς δὲ ἔπειπερ οὐ χαὶκαν ἡγεῖσθε τὰ ἀνθρώπινα εἰναι, καὶ αὐτοὺς ἢδη τοὺς θεοὺς καλεῖτε συνεπιληψο-μένους ὑμῖν τῶν μυθολογομένων” καὶ ἀμα λέγων ἔξηειν. οἱ δὲ ἀσμενοί ἔλευσθείσας λαβόμενοι εἰστίνω, ὡς τὸ εἰκός, αὐτοὺς καὶ ἐνεφοροῦντο τῶν ψευσμάτων.

Τοιαύτα σοι, ὦ Φιλόκλεις, παρὰ Ἑὐκράτει ἀκούσας περείμεν2 νὴ τῶν Δία ὀσπερ οἱ τοῦ γιλεύ-κους πίοντες ἐμπεφυσημένος τὴν γαστέρα ἐμέτον δεόμενος. ἦδεως δ’ ἂν ποθεν ἐπὶ πολλῷ ἐπριάμην ληθεδανόν τι φάρμακον δὲν ἦκουσαν, ὡς μὴ τι κακὸν ἐργάσται μὲ ἡ μνήμη αὐτῶν ἐνοικουροῦσα: τέρατα γοῦν καὶ δαίμονας καὶ Ἐκάτας ὄραν μοι δοκῶ.

1 οὐ δοκεῖν οἴηθεις δεῖν β.  2 ἥκω β.
THE LOVER OF LIES

"When I was on my way home from Egypt I heard that this shrine in Mallus was very famous and very truthful, and that it responded clearly, answering word for word whatever one wrote in his tablet and turned over to the prophet. So I thought that it would be well to give the oracle a trial in passing and ask the god for some advice about the future—"

While Eucrates was still saying these words, since I could see how the business would turn out and that the cock-and-bull story about oracles upon which he was embarking would not be short, I left him sailing from Egypt to Mallus, not choosing to oppose everyone all alone: I was aware, too, that they were put out at my being there to criticise their lies. "I am going away," I said, "to look up Leontichus, for I want to speak to him about something. As for you, since you do not think that human experiences afford you a sufficient field, go ahead and call in the gods themselves to help you out in your romancing." With that I went out. They were glad to have a free hand, and continued, of course, to feast and to gorge themselves with lies.

There you have it, Philocrates! After hearing all that at the house of Eucrates I am going about like a man who has drunk sweet must, with a swollen belly, craving an emetic. I should be glad if I could anywhere buy at a high price a dose of forgetfulness, so that the memory of what I heard may not stay with me and work me some harm. In fact, I think I see apparitions and spirits and Hecates!

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ΦΙΛΟΚΛΗΣ

40 Καὶ αὐτὸς, ὁ Τυχιάδης, τοιοῦτον τι ἀπέλαυσα τῆς διηγήσεως. φασὶ γέ τοι μὴ μόνον λυττὰν καὶ
tὸ ὕδωρ φοβεῖσθαι ὡπόσους ἀν οἱ λυττῶντες κύνες
dάκωσιν, ἀλλὰ κἂν τινὰ ὁ δηχθεὶς ἀνθρώπος
dάκη, ἵσα τῷ κυνὶ δύναται τὸ δήγμα, καὶ τὰ
αὐτὰ κάκεινος φοβεῖται. καὶ σὺ τοίνυν ἔοικας
αὐτὸς ἐν Εὐκράτους δηχθεὶς ὑπὸ πολλῶν ψευ-
σμάτων μεταδεδωκέναι κάμοι τοῦ δήγματος· οὕτω
δαμόνων μοι τὴν ψυχὴν ἐνέπλησας.

ΤΤΧΙΑΔΗΣ

’Αλλὰ θαρρῶμεν, ὁ φιλότης, μέγα τῶν τοιούτων
ἀλεξιφάρμακαν ἔχοντες τὴν ἀλήθειαν καὶ τὸν ἐπὶ
πάσι λόγου ὁρθόν, ὃ χρωμένους ἡμᾶς μηδὲν
μὴ ταράξῃ τῶν κενῶν καὶ ματαίων τούτων
ψευσμάτων. ¹

¹ φασμάτων β.
THE LOVER OF LIES

PHILOCLES

Your story has had the same enjoyable effect upon me, Tychiades. They say, you know, that not only those who are bitten by mad dogs go mad and fear water, but if a man who has been bitten bites anyone else, his bite has the same effect as the dog's, and the other man has the same fears. It is likely, therefore, that having been bitten yourself by a multitude of lies in the house of Eucrates, you have passed the bite on to me; you have filled my soul so full of spirits!

TYCHIADES

Well, never mind, my dear fellow; we have a powerful antidote to such poisons in truth and in sound reason brought to bear everywhere. As long as we make use of this, none of these empty, foolish lies will disturb our peace.
THE JUDGEMENT OF THE GODDESSES

The judgement of Paris, reviewed by Lucian.
Since the first edition, it has always been printed as the twentieth of the Dialogues of the Gods, but in all the MSS. it is a separate piece and has a separate caption of its own, whereas in the Dialogues of the Gods the individual dialogues are headed merely by the names of their interlocutors. Then too it is longer than any of these, and although substantially of the same cloth, more markedly satirical than most of them.

In connection with Lucian's dialogue, it is well worth one's while to read Apuleius' detailed description of a pantomime on the same subject (Metamorphoses 10, 232). The strong contrast between the two treatments shows how little Lucian was influenced by the contemporary theatre.
ΘΕΩΝ ΚΡΙΣΙΣ

ΖΕΤΣ

1 Ἐρμῆ, λαβὼν τούτῳ τὸ μήλου ἀπεθανεῖ εἰς τὴν Φρυγίαν παρὰ τὸν Πριάμον παιδὰ τὸν βουκόλον —νέμει δὲ τῆς Ἰδης ἐν τῷ Γαργάρῳ—καὶ λέγει πρὸς αὐτὸν, ὅτι "Σέ, ὁ Πάρης, κελεύει ὁ Ζεύς, ἐπειδὴ καλὸς τε αὐτὸς εἰ καὶ σοφὸς τὰ οἰνωπικά, δικάσαι ταῖς θεαίς, ἔτις αὐτὸν ἡ καλλιστή ἔστιν· τοῦ δὲ ἄγωνος τὸ ἄλθον ἢ νικῶσα λαβέτω τὸ μήλου." ὡρα δέ ἤδη καὶ ὑμῖν αὐταίς ἀπιέναι παρὰ τὸν δικαστήν· ἐγὼ γὰρ ἀπωθοῦμαι τὴν δίαιταν ἐπὶ ἱσές τῃ ὑμᾶς ἀγαπῶν, καὶ εἰ γε οἶον τε ἦν, ἡδέως ἢ ἀπάσας νεωνικήμιας ἴδων. ἄλλως τε καὶ ἀνάγκη, μᾶ τὸ καλλιστεῖν ἀποδόντα πάντως ἀπεχθάνεσθαι ταῖς πλείσσοιν. διὰ ταῦτα αὐτὸς μὲν ὁυκ ἐπετίθεσιν ὑμῖν δικαστῆς, ὅ δὲ νεανίας οὗτος ὁ Φρυξ ἐφ' ὅν ἀπιτε βασιλικὸς μὲν ἐστι καὶ Γαυμμήδους τοιούτω συγγενῆς, τὰ ἄλλα δὲ ἀφελῆς καὶ ὅρειος, κοῦκ ᾃν τις αὐτὸν ἀπαξιώσειε τοιαύτης θέας.

ΑΦΡΟΔΙΤΗ

2 Ἐγὼ μὲν, ὁ Ζεῦ, εἰ καὶ τὸν Μώμον αὐτὸν ἐπιστήσεις ἢ μὲν δικαστήν, θαρροῦσα βαδιοῦμαι πρὸς τὴν ἐπιδείξειν τί γὰρ ἂν καὶ μωμήσασί μου; χρὴ δὲ καὶ ταύταις ἄρεσκειν τὸν ἀνθρώπον.

Available in photographs: Π, ΠΝ. Π contains only c. 16 ἐρασθῆς—end.

1 αὐτὸς μὲν Fritzsche: μὲν αὐτὸς γθ.
THE JUDGEMENT OF THE GODDESSES

ZEUS

Hermes, take this apple; go to Phrygia, to Priam's son, the herdsman—he is grazing his flock in the foothills of Ida, on Gargaron—and say to him: "Paris, as you are handsome yourself, and also well schooled in all that concerns love, Zeus bids you be judge for the goddesses, to decide which of them is the most beautiful. As the prize for the contest, let the victor take the apple." (To the Goddesses) You yourselves must now go and appear before your judge. I refuse to be umpire because I love you all alike and if it were possible, should be glad to see you all victorious. Moreover, it is sure that if I gave the guerdon of beauty to one, I should inevitably get into the bad graces of the majority. For those reasons I am not a proper judge for you, but the young Phrygian to whom you are going is of royal blood and near of kin to our Ganymede; besides, he is ingenious and unsophisticated, and one cannot consider him unworthy of a spectacle such as this.

APHRODITE

For my part, Zeus, even if you should appoint Momus himself to be our judge, I would go and face the inspection confidently, for what could he carp at in me? The others, too, ought to be satisfied with the man.
THE WORKS OF LUCIAN

ΗΡΑ

Οὐδ’ ἡμεῖς, ὦ Ἀφροδίτη, δέδιμεν, οὔτε ἄν ὁ Ἀρης ὁ σὸς ἐπιτραπῇ τὴν δίαιταν · ἀλλὰ δεχόμεθα καὶ τοῦτον, ὅστις ἄν ἦ, τὸν Πάριν.

ΖΕΤΣ

· Ἡ καὶ σοι ταῦτα, ὦ θύγατερ, συνδοκεῖ; τί φής; ἀποστρέφῃ καὶ ἐρυθράς; ἔστι μὲν ἰδιον ὁ ἄιδει- σθαι τὰ τοιαῦτα ὑμῶν τῶν παρθένων· ἐπινεύεις δ’ ὅμως. ἀπίτε οὐν καὶ μὴ χαλεπήνητε τῷ δικαστῇ αἰ νευκηκέναι μηδὲ κακῶν ἐντρίψησθε τῷ νεανίσκῳ· ὦ γὰρ οἶον τε ἐπ’ ἰσης πάσας εἶναι καλᾶς.

ΕΡΜΗΣ

3 Προὶ τοῦ εὐθὺ τῆς Φρυγίας, ἐγὼ μὲν ἤγομένος, ὑμεῖς δὲ μὴ βραδέως ἀκολουθεῖτε μοι καὶ θαρρεῖτε. οἶδα ἐγὼ τὸν Πάριν. νεανίας ἐστὶ καλὸς καὶ τάλλα ἐρωτικός καὶ τὰ τοιαῦτα κρίνειν ἰκανῶ- τατος. οὐκ ἀν ἐκεῖνος δικάσειεν κακῶς.

ἈΦΡΟΔΙΤΗ

Τοῦτο μὲν ἀπαν ἀγαθὸν καὶ πρὸς ἐμοῦ λέγεις, τὸ δικαίον ἡμῖν εἶναι τὸν δικαστὴν· πότερα δὲ ἀγαμός ἐστιν οὕτως ἢ καὶ γυνὴ τις αὐτῷ σύνεστιν;

ΕΡΜΗΣ

Ὡς παντελῶς ἀγαμὸς, ὦ Ἀφροδίτη.

ἈΦΡΟΔΙΤΗ

Πῶς λέγεις;

ΕΡΜΗΣ

Δοκεῖ τις αὐτῷ συνοικεῖν Ἰδαλά γυνῆ, ἱκανή μὲν, ἀγροίκος δὲ καὶ δεινῶς ὀρειστός, ἀλλ’ οὖν σφόδρα προσέχειν αὐτῇ ἐοικε. τίνος οὖν ἔνεκα ταῦτα ἐρωτάς;

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THE JUDGEMENT OF THE GODDESSES

HERA

We are not afraid either, Aphrodite, not even if the arbitration is turned over to your own Ares. We accept this Paris, whoever he may be.

ZEUS

Is that your view too, daughter? What do you say? You turn away and blush? Of course, it is the way of a maid like you to be bashful in such matters, but you nod assent anyhow. Go, then, and do not get angry at your judge, those of you who are defeated, and do not inflict any harm on the lad. It is not possible for all of you to be equally beautiful.

HERMES

Let us make straight for Phrygia; I will lead the way, and you follow me without delaying. Be of good courage; I know Paris. He is young and handsome and in every way susceptible to love; just the sort to decide such questions. He would not judge amiss, not he.

APHRODITE

What you say is all to the good and in my favour, that our judge is just. Is he unmarried, or does some woman live with him?

HERMES

Not quite unmarried, Aphrodite.

APHRODITE

What do you mean by that?

HERMES

Apparently someone is living with him, a woman from Mount Ida, well enough, but countrified and terribly unsophisticated; however, he does not seem to think much of her.1 But why do you ask?

1 The reference is to Oenone.
THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ

'Αλλως ἡρόμην.

ΑΘΗΝΑ

4 Παραπρεσβεύεις, ὦ οὖτος, ἵδια πάλαι ταύτῃ κοινολογούμενος.

ΕΡΜΗΣ

Οὐδέν, ὦ Ἁθηνᾶ, δεινὸν οὐδὲ καθ' ὕμων, ἀλλ' ἥρετο με εἰ ἄγαμος ὁ Πάρις ἔστιν.

ΑΘΗΝΑ

Ὡς δὴ τί τούτο πολυπραγμονοῦσα;

ΕΡΜΗΣ

Οὐκ οἶδα· φησὶ δ' οὖν ὧτι ἁλλὼς ἐπελθὼν, οὐκ ἐξεπίτηδες ἥρετο.

ΑΘΗΝΑ

Τί οὖν; ἄγαμός ἐστίν;

ΕΡΜΗΣ

Οὐ δοκεῖ.

ΑΘΗΝΑ

Τί δὲ; τῶν πολεμικῶν ἔστιν αὐτῷ ἐπιθυμία καὶ φιλόδοξός τις, ἢ τὸ πᾶν βουκόλος;

ΕΡΜΗΣ

Τὸ μὲν ἄληθὲς οὐκ ἔχω εἰπεῖν, εἰκάζει μὲν δὲ χρῆ νέον ὄντα καὶ τούτων ὅρεγεσθαι τυχεῖν καὶ βουλε- σθαι ἀν πρῶτον αὐτὸν εἶναι κατὰ τὰς μάχας.

ἈΦΡΟΔΙΤΗ

'Ορᾶς, οὐδὲν ἐγὼ μέμφομαι οὐδὲ ἐγκαλῶ σοι τὸ πρὸς ταύτην ἱδία λαλεῖν μεμψιμοῖρων γὰρ καὶ οὐκ Ἀφροδίτης τὰ τοιαῦτα.

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APHRODITE
It was just a casual question.

ATHENA
I say, you are betraying your trust in talking to her privately all this while.

HERMES
It was nothing alarming, Athena, or against you and Hera; she asked me whether Paris is unmarried.

ATHENA
Why was she inquisitive about that?

HERMES
I don’t know; she says, however, that she asked because it came into her head casually, and not because she had anything definite in view.

ATHENA
Well, what about it? Is he unmarried?

HERMES
Apparently not.

ATHENA
Tell me, does he covet success in war and is he fond of glory, or nothing but a herdsman?

HERMES
I can’t say for certain, but it is fair to suppose that, being young, he yearns to acquire all that too, and would like to be first in war.

APHRODITE
You see, I am not making any complaint or reproaching you with talking confidentially to her; that is the way of fault-finders, not of Aphrodite!
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Καὶ αὕτη σχεδὸν τὰ αὐτὰ μὲ ἣρετο. διὸ μὴ χαλεπῶς ἔχει μηδ’ οἶον μειονεκτεῖν, εἰ τι καὶ 5 ταύτῃ κατὰ τὸ ἀπλοῦν ἀπεκρινάμην. ἀλλὰ μεταξὺ λόγων ἡ ἡ πολὺ προϊόντες ἀπεσπάσαμεν τῶν ἀστέρων καὶ σχεδὸν γε κατὰ τὴν Φρυγίαν ἔσμεν. ἔγω δὲ καὶ τὴν Ἰδὴν ὅρῳ καὶ τὸ Γάργαρον δὸλον ἀκριβῶς, εἰ δὲ μὴ ἐξαπατῶμαι, καὶ αὐτὸν ὑμῶν τὸν δικαστὴν τὸν Πάριν.

ΗΡΑ
Ποῦ δὲ ἔστιν; οὐ γὰρ κάμοι φαίνεται.

ΕΡΜΗΣ
Ταύτῃ, ὁ Ἡρά, πρὸς τὰ λαϊκα περισκόπει, μὴ πρὸς ἄρρητο τῷ ὄρει, παρὰ δὲ τὴν πλευράν, οὐ τὸ ἄντρον, ἔνθα καὶ τὴν ἄγελην ὀρᾶς.

ΗΡΑ
'Αλλ' οὐχ ὅρῳ τὴν ἄγελην.

ΕΡΜΗΣ
Πῶς φῆς; οὐχ ὁρᾶς βοίδια κατὰ τὸν ἐμὸν οὐτωσὶ δάκτυλον ἐκ μέσων τῶν πετρῶν προερχόμενα καὶ τίνα ἐκ τοῦ σκοπέλου καταθέοντα καλαύροπα ἔχοντα καὶ ἀνείργοντα μὴ πρόσω διασκίδνασθαί τὴν ἄγελην;

ΗΡΑ
'Ὀρῶ νῦν, εἰ γε ἐκείνὸς ἔστιν.

ΕΡΜΗΣ
'Αλλὰ ἐκείνος. ἐπειδῆ δὲ πλησίον ἡ ἡ ἐσμέν, ἐπὶ τῆς γῆς, εἰ δοκεῖ, καταστάντες βαδίζομεν, ἵνα μὴ διαταράξωμεν αὐτὸν ἀνωθὲν ἐξ ἀφανοῦς καθιπτάμενοι.

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HERMES

She herself asked me practically the same questions; so do not be ill-tempered or think you are getting the worst of it if I answered her as I did you, in a straightforward way. But in the course of our conversation we have already left the stars far behind as we pressed on, and we are almost over Phrygia. Indeed I can see Ida and the whole of Gargaron plainly, and unless I am mistaken, even Paris himself, your judge.

HERA

Where is he? I do not see him.

HERMES

Look in this direction, Hera, to the left; not near the mountain-top, but on the side, where the cavern is, near which you see the herd.

HERA

But I do not see the herd.

HERMES

What? Don't you see tiny cattle over here in the direction of my finger, coming out from among the rocks, and someone running down from the cliff, holding a crook and trying to prevent the herd from scattering out ahead of him?

HERA

I see now—if that is really he.

HERMES

Yes, it is he. As we are near now, let us alight upon the earth and walk, if it is your pleasure, so that we may not alarm him by flying suddenly down from above.
THE WORKS OF LUCIAN

ΗΡΑ

Εὖ λέγεις, καὶ οὐτω ποιῶμεν. ἔπει δὲ κατα-
βεβήκαμεν, ὥρα σοι, ὡ Ἀφροδίτη, προϊέναι καὶ
ἡγεῖσαι ἢμιν τῇ ὁδῷ· σὺ γὰρ ὡς τὸ εἰκός
ἐμπευρος εἰ τοῦ χωρίου πολλάκις, ὥς λόγος,
κατελθοῦσα πρὸς Ἀγχίσην.

ΑΦΡΟΔΙΤΗ

Οὐ σφόδρα, ὡ "Ηρα, τούτοις ἁχθομαι τοῖς
σκώμμασιν.

ΕΡΜΗΣ

6 Ἀλλ’ οὖν ἐγὼ ὑμῖν ἡγήσομαι· καὶ γὰρ αὐτὸς
ἐνδιέτριψα τῇ Ἰδῇ, ὅποτε δὴ ὁ Ζεὺς ἦρα τοῦ
μειρακίου τοῦ Φρυγός, καὶ πολλάκις δὲ ἔδει
ἡλθον ὑπὸ ἐκείνου καταπεμφθεῖσι εἰς ἐπισκοπὴν τοῦ παῖ-
δός. καὶ ὅποτε γε ἦδη ἐν τῷ ἀετῷ ἦν, συμπαρι-
πτάμην αὐτῷ καὶ συνεκούφιζον τὸν καλὸν, καὶ
ἐἰ γε μέμνημαι, ἀπὸ ταύτης τῆς πέτρας αὐτῶν.
ἀνήρτασεν. ὁ μὲν γὰρ ἔτυγχε τότε συρίζων πρὸς
τὸ ποίμνιον, καταπτάμενος δὲ ὅπισθεν αὐτοῦ ὁ
Ζεὺς κούφως μάλα τοῖς ὄνυξι περιβαλὼν καὶ τῷ
στόματι τὴν ἐπὶ τῇ κεφαλῇ τιάραν ἔχων ἀνέφερε
τὸν παῖδα τεταραγμένου καὶ τῷ τραχήλῳ ἀπε-
στραμμένῳ εἰς αὐτὸν ἀποβλέποντα. τότε οὖν
ἐγὼ τὴν σύριγγα λαβὼν, ἀποβεβλήκει γὰρ αὐτῆς
ὑπὸ τοῦ δέους—ἀλλὰ γὰρ ὁ διαίτητής οὔτοι
7 πλησίον, ὡστε προσείπωμεν αὐτῶν. Χαίρε, ὦ
βουκόλε.

ΠΑΡΙΣ

Νὴ καὶ σὺ γε, ὡ νεανίσκε. τίς δὲ ὁν ἔδερο
ἀφίξαι πρὸς ἡμᾶς; ἡ τίνας ταύτας ἀγεῖς ἂς
γυναικας; οὐ γὰρ ἐπιτηδεῖαι ὀρεσπολεῖν, οὔτως
γε οὐσάι καλαί.

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HERA

You are right: let us do so... Now that we have descended, it is in order, Aphrodite, for you to go in front and lead the way for us. You are probably acquainted with the countryside, since by common report you often came down to visit Anchises.

APHRODITE

These jokes do not vex me greatly, Hera.

HERMES

No matter: I will lead you, for I myself spent some time on Ida when Zeus was in love with his Phrygian lad, and I often came here when he sent me down to watch the boy. Indeed, when he was in the eagle, I flew beside him and helped him to lift the pretty fellow, and if my memory serves me, it was from this rock just here that Zeus caught him up. You see, he chanced to be piping to his flock then, and Zeus, flying down behind him, grasped him very delicately in his talons, held in his beak the pointed cap which was on the boy's head, and bore him on high, terrified and staring at him with his head turned backwards. So then I took the syrinx, for he had let it fall in his fright—but here is your umpire close by, so let us speak to him. Good day, herdsman.

PARIS

Good day to you also, young man. But who are you, to have come here to see me, and who are these women whom you have with you? They are not of a sort to roam the mountains, being so beautiful.
'Αλλ’ οὐ γυναίκες εἶσιν," Ἡραν δὲ, ὦ Πάρι, καὶ Ἀθηναῖν καὶ Ἀφροδίτην ὀρᾶς· κἀκε τὸν Ἐρμῆν ἀπέστειλεν ὁ Ζεὺς—ἀλλὰ τί τρέμεις καὶ ὕπραξ; μὴ δέδωθι χαλεπὸν γὰρ οὐδὲν. κελεύει δὲ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν. "Επεὶ γὰρ," φησί, "καλὸς τε αὐτὸς εἶ καὶ σοφὸς τὰ ἔρωτικά, σοι τὴν γνῶσιν ἐπιτρέπω." τοῦ δὲ ἄγωνος τὸ ἄθλον εἰσὶν ἀναγνωστὸ τὸ μῆλον.

ΠΑΡΙΣ

Φέρ' ἵδω τί καὶ βούλεται. "Ἡ καλὴ," φησίν, λαβέτων. πῶς ἄν οὖν, ὦ δέσποτα Ἐρμῆ, δυνηθείσην ἐγώ θυντὸς αὐτὸς καὶ ἀγροίκος ὃν δικαστὴς γενέσθαι παραδόξου θέας καὶ μείζονος ἢ κατὰ βουκόλου; τὰ γὰρ τοιαύτα κρίνειν τῶν ἁβρῶν μᾶλλον καὶ ἀστικῶν τὸ δὲ ἔμοι, ἀγα μὲν αἰγὸς ὀποτέρα ἢ καλλίων καὶ δὰμαλιν ἀλλὶς δαμά-8 λεως, τάχι δὲν δικάσαιμι κατὰ τὴν τέχνην αὐτὰ δὲ πᾶσα τε ὁμοίως καλαί καὶ οὐκ ὤν ὅπως ἀν τις ἀπὸ τῆς ἑτέρας ἐπὶ τὴν ἑτέραν μεταγάγοι τὴν ὄψιν ἀποσπάσας· οὐ γὰρ ἐθέλει ἀφίστασθαι ῥαδίως, ἀλλ’ ἔνθα ἀν ἀπερείσῃ τὸ πρῶτον, τούτου ἐχεται καὶ τὸ παρὸν ἐπανεὶ καὶ ἐπ’ ἄλλο μεταβῇ, κάκεινο καλὸν ὀρᾶ καὶ παραμεῖνει, καὶ ἅπτο τῶν πλησίον παραλαμβάνεται. καὶ ὅλως περικέχυται μοι τὸ κάλλος αὐτῶν καὶ ὅλον περιείληφέ με καὶ ἄχθομαι, ὅτι μὴ καὶ αὐτὸς ὡσπερ ὁ Ἀργός ὁλῷ βλέπειν δύναμαι τῷ σώματι. διόκῳ δ’ ἂν μοι καλὸς δικάσαι πάσαις ἀποδοὺς τὸ μῆλον. καὶ γὰρ αὐ καὶ τὸ δε, ταύτην μὲν εἶναι συμβέβηκεν

1 ἡ Fritz sche: ἡ γθ.
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HERMES

They are not women; it is Hera and Athena and Aphrodite whom you see, Paris, and I am Hermes, sent by Zeus—but why do you tremble and turn pale? Don't be afraid; it is nothing terrible. He bids you be judge of their beauty, saying that as you are handsome yourself and also well schooled in all that concerns love, he turns over the decision to you. You will find out the prize for the contest if you read the writing on the apple.

PARIS

Come, let me see what it says; "The fairest may have me."—How could I, Lord Hermes, a mere mortal and a countryman, be judge of an extraordinary spectacle, too sublime for a herdsman? To decide such matters better befits dainty, city-bred folk. As for me, I could perhaps pass judgement as an expert between two she-goats, as to which is the more beautiful, or between two heifers; but these goddesses are all equally beautiful and I do not know how a man could withdraw his eyes from one and transfer them to another. They are not inclined to come away readily, but wherever one directs them first, they take firm hold and commend what is before them; and if they pass over to something else, they see that this too is beautiful and linger upon it, mastered by what is near. In short, their beauty encompasses and completely enthralls me, and I am distressed that I cannot see with my whole body as Argus did. I think I should pass a becoming judgement if I should give the apple to them all.—Another thing: one of them is Zeus' sister and wife,
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tou Διός ἀδελφὴν καὶ γυναῖκα, ταῦτας δὲ θυγατέρας· πῶς οὖν οὐλ χαλεπὴ καὶ οὕτως ἡ κρίσις;

ΕΡΜΗΣ

Οὐκ οἶδα· πλὴν οὖχ οἶν ςε ἀναδύναι πρὸς τοῦ Διός κεκελευσμένον.

ΠΑΡΙΣ

9 Ἐν τούτῳ, ὃ Ἐρμῆ, πείσον αὐτάς, μὴ χαλεπῶς ἔχειν μοι τὰς δύο τὰς νενικημένις, ἀλλὰ μόνων τῶν ὀφθαλμῶν ἤγείσθαι τὴν διαμαρτίαν.

ΕΡΜΗΣ

Οὐτω φασί ποιήσειν· ὥρα δὲ σοι ἡ ἤθη περαινεῖν τὴν κρίσιν.

ΠΑΡΙΣ

Πειρασόμεθα· τί γὰρ ἂν καὶ πάθοι τις; ἐκεῖνο δὲ πρῶτον εἰδέναι βούλομαι, πότερ' ἔξαρκεσθαι σκοπεῖν αὐτές ὡς ἔχουσιν, ἢ καὶ ἀποδύσαι δεῖσθαι πρὸς τὸ ἄκριβες τῆς ἐξετάσεως;

ΕΡΜΗΣ

Τοῦτο μὲν σοι ἂν εἴη τοῦ δικαστοῦ, καὶ πρόστατε ὁπη καὶ θέλεις.

ΠΑΡΙΣ

"Οπη καὶ θέλω; γυμνὰς ιδεῖν βούλομαι.

ΕΡΜΗΣ

'Απόδυστε, ὃ αὐταί· σὺ δ' ἐπισκόπει· ἐγὼ δὲ ἀπεστράφην.

ΑΦΡΟΔΙΤΗ¹

10 Καλῶς, ὁ Πάρη· καὶ πρώτη γε ἀποδύσομαι, ὡσποὺ μάθης ὅτι μὴ μόνας ἔχω τὰς ὀλένας λευκὰς

¹ ΑΦΡΟΔΙΤΗ vulg.: HPA MSS. editors since Jacobitz.

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and the other two are his daughters! How, then, could the decision help being hazardous from that point of view also?

HERMES
I do not know; but it is impossible to escape carrying out what Zeus has commanded.

PARIS
Do me this one favour, Hermes: persuade them not to be angry with me, the two that are defeated, but to think that only my sight is at fault.

HERMES
They say they will do so, and now it is high time for you to get your judging done.

PARIS
I shall try; what else can one do? But first I want to know whether it will satisfy the requirements to look them over just as they are, or must I have them undress for a thorough examination?

HERMES
That is your affair, as you are the judge. Give your orders as you will.

PARIS
As I will? I want to see them naked.

HERMES
Undress, goddesses. Make your inspection, Paris. I have turned my back.

APHRODITE
Very well, Paris. I shall undress first, so that you may discover that I am not just "white-armed".
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μηδὲ τῷ βοῶπις εἶναι μέγα φρονῶ, ἐπ’ ἵσης δὲ εἰμι πᾶσα καὶ ὁμοίως καλή.1

ἈΘΗΝΑ
Μὴ πρότερον ἀποδύσῃς αὐτήν, ὃ Πάρι, πρὶν ἀν τὸν κεστὸν ἀπόθηται—φαρμάκης γὰρ ἐστίν—
μὴ σε καταγοητεύσῃ δι’ αὐτοῦ. καίτοι γε ἐχρήν
μηδὲ οὕτω κεκαλλωπισμένην παρεῖναι μηδὲ τοσαύ-
τα ἐντετριμμένην χρώματα καθάπερ ὡς ἄλθος
ἐταίραν τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπίδεικνύειν.

ΠΑΡΙΣ
Εὐ λέγουσι τό περὶ τοῦ κεστοῦ, καὶ ἀπόθουν.

ΑΦΡΟΔΙΤΗ
Τί οὖν οὐχὶ καὶ σὺ, ὃ Ἀθηνᾶ, τὴν κόρυν ἀφε-
λούσα ψιλὴν τὴν κεφαλὴν ἐπίδεικνύεις, ἀλλ’
ἐπισείεις τὸν λόφον καὶ τὸν δικαστὴν φοβεῖς;
ἡ δέδιας μὴ σοι ἐλέγχηται τὸ γλαυκὸν τῶν ὀμ-
μάτων ἄνευ τοῦ φοβηροῦ βλεπόμενον;

ἈΘΗΝΑ
Ἰδοὺ σοι ἡ κόρυς αὕτη ἀφήρηται.

ΑΦΡΟΔΙΤΗ
Ἰδοὺ καὶ σοι ὁ κεστός.

1 Most editors insert, with the Juntine edition, ΠΑΡ.
Ἀπόθευ; καὶ σὺ, ὃ Αφροδίτη, for which there is no MSS. autho-
rity. Giving the preceding speech to Aphrodite makes this
unnecessary. Hemsterhuys’ note should have settled the
matter.

1 Aphrodite, vexed at Hera for twitting her about
Anchises, makes fun of her by implying that she has no other
beauties than those habitually commended in her by Homer.

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and vain of "ox-eyes," but that I am equally and uniformly beautiful all over.¹

ATHENA

Do not let her undress, Paris, until she puts aside her girdle, for she is an enchantress; otherwise she may bewitch you with it.² And indeed she ought not to appear before you made up to that extent and bedaubed with all those colours, as if she were a courtesan in earnest: she ought to show her beauty unadorned.

PARIS

They are right about the girdle, so lay it aside.

APHRODITE

Then why do not you take off your helmet, Athena, and show your head bare, instead of tossing your plumes at the judge and frightening him? Are you afraid that you may be criticized for the green glare of your eyes if it is seen without trappings that inspire terror?³

ATHENA

There is the helmet for you: I have taken it off.

APHRODITE

There is the girdle for you.

² See Iliad 14, 214 ff.
³ The word with which Homer describes the eyes of Athena had an uncomplimentary sense in Lucian's time. "Don't let it trouble you that her eyes are very green (παρις γλαυκαύς), or that they squint and look at each other!" says a girl to her lover about a rival (Dial. Mer. 2, 1). And Ηephæstus finds Athena very beautiful, but must except her eyes: "To be sure, she has green eyes, but the helmet makes even that a mark of beauty" (Dial. Deor. 13 (vulg. 8)). So caesius in Latin; cf. Lucretius 4, 1161.
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ΗΡΑ

'Αλλὰ ἀποδυσώμεθα.

ΠΑΡΙΣ

11 Ω Ζεύ τεράστιε τῆς θέας, τοῦ κάλλους, τῆς ἠδονῆς. οία μὲν ἡ παρθένος, ὡς δὲ βασιλικῶν αὐτῆ καὶ σεμνῶν ἀπολάμπει καὶ ἄληθῶς ἄξιον τοῦ Δίως, ἥδε δὲ ὅρα ἡδύ τι καὶ γλαφυρόν, καὶ προσαγωγὸν ἐμειδίασεν—Ἀλλ’ ἡδη μὲν ἀλης ἔχω τῆς εὐδαιμονίας· εἰ δοκεῖ δὲ, καὶ ἰδίᾳ καθ’ ἐκάστην ἐπιδείγων βούλομαι, ὡς νῦν ὑπὸ ἀμφιβολός εἰμι καὶ οὐκ οἶδα πρὸς ὅ τι ἀποβλέψω, πάντη τὰς ὤψεις περισσώμενος.

ΑΦΡΟΔΙΤΗ

Οὐτῷ ποιῶμεν.

ΠΑΡΙΣ

'Απιτέ οὖν αἰ δύο· σὺ δέ, ὡ "Ηρα, περίμενε.

ΗΡΑ

Περίμενὼ, καὶ πειδᾶν με ἀκρίβως ἴδης, οίρα σοι καὶ τάλλα ἴδη σκοπεῖν εἰ καλὰ σοι, τὰ δῶρα τῆς ψήφου τῆς ἐμῆς. ἦν γάρ με, ὡ Πάρι, δικάσῃς εἶναι καλήν, ἀπάσῃς ἑσῇ τῆς Ἀσίας δεσπότης.

ΠΑΡΙΣ

Οὐκ ἐπὶ δῶροις μὲν τὰ ἡμέτερα. πλὴν ἀπίθην,

12 πετράξεται γὰρ ἀπερ ἀν δοκῆ. σὺ δὲ πρόσιθι ἡ Ἀθηνᾶ.

ΑΘΗΝΑ

Παρέστηκά σοι, καὶ ἦν με, ὡ Πάρι, δικάσῃς καλήν, οὕποτε Ἑττῶν ἀπει ἐκ μάχης, ἄλλ’ ἀεὶ

1 ἥδε Α.Μ.Η.: ἡδῶς Γ. The β MSS. read ὅρα δὲ ἡδῶς καὶ γλαφυρὸν τι. Editors read ὃς δὲ ὅρα ἥδε ἡδῶς, καὶ γλαφυρὸν τι (Juntine).

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HERA

Come, let us undress.

PARIS

O Zeus, god of miracles! What a spectacle! What beauty! What rapture! How fair the maiden is! How royal and majestic and truly worthy of Zeus is the matron’s splendour! How sweet and delicious is the other’s gaze, and how seductively she smiled! But I have more than enough of bliss already; and if you please, I should like to examine each of you separately, for at present I am all at sea and do not know what to look at; my eyes are ravished in every direction.

APHRODITE

Let us do that.

PARIS

Then you two go away, and you, Hera, stay here.

HERA

Very well, and when you have examined me thoroughly, you must further consider whether the rewards of a vote in my favour are also beautiful in your eyes. If you judge me to be beautiful, Paris, you shall be lord of all Asia.

PARIS

My decisions are not to be influenced by rewards. But go; I shall do whatever seems best. Come, Athena.

ATHENA

I am at your side, and if you judge me beautiful, Paris, you shall never leave the field of battle
κρατῶν· πολεμιστὴν γάρ σε καὶ νικηφόρον ἀπεργάσομαι.

ΠΑΡΙΣ
Οὐδὲν, ὦ Ἀθηνᾶ, δεῖ μοι πολέμου καὶ μάχης·
εἰρήνη γάρ, ὡς ὤρας, τὰ νῦν ἔπεχει τὴν Φρυγίαν
τε καὶ Δυσίαν καὶ ἀπολέμητος ἦμων ἥ τοῦ πατρὸς
ἀρχῆ. θάρρει δὲ· οὐ μειονεκτήσεις γάρ, κἂν μὴ
ἐπὶ δώρους δικάζωμεν. ἀλλ' ἐνδυθι ἥδη καὶ
ἐπίθου τὴν κόρυν· ἴκανός γὰρ εἶδος. τὴν Ἀφρο-
δίτην παρεῖναι καίρος.

ΑΦΡΟΔΙΤΗ
13 Ἀύτη σοι ἐγὼ πλησίον, καὶ σκόπει καθ' ἐν
ἀκριβῶς μηδὲν παρατρέχων, ἀλλ' ἐνδιατρίβων
ἐκάστοτε τῶν μερῶν. εἰ δ' ἐθέλεις, ὦ καλέ, καὶ
tάδε μου ἄκουσον. ἐγὼ γάρ πάλαι ὅρωσά σε
νέον ἄντα καὶ καλὸν ὅποιον οὐκ οἶδα εἰ τινά
ἐτερον ἡ Φρυγία τρέφει, μακαρίζω μὲν τοῦ κάλ-
λους, αἰτιῶμαι δὲ τὸ μὴ ἀπολυπόντα τοὺς σκοπέ-
lους καὶ ταυτασί τας πέτρας κατ' ἀστυ ξῆν,
ἀλλὰ διαφθείρεις τὸ κάλλος ἐν ἔρημα. τί μὲν
γὰρ ἂν σὺ ἀπολαύσεις τῶν ὥρων; τί δ' ἂν ἀπό-
ναυντο τοῦ σοῦ κάλλους αἱ βοῖες; ἐπρεπεν δὲ ἡδὴ
σοι καὶ γεγαμηκέναι, μὴ μέντοι ἀγροίκον τινα καὶ
χωρίτως, οὐαί κατὰ τὴν Ἰδην αἱ γυναίκες, ἀλλὰ
tινα ἐκ τῆς Ἑλλάδος, ἢ ἀργόθεν ἢ ἐκ Κορινθου
ἡ Δάκαιαν ὅπαρε ἡ Ἑλένη ἐστίν, νέα τε καὶ
καλὴ καὶ κατ' οὐδὲν ἐλάττων ἐμοῦ, καὶ τὸ δὴ
μέγιστον, ἐρωτικῆ· ἐκείνη γὰρ εἰ καὶ μόνον θεά-
sαιό σε, εὑ οἶδα ἐγὼ ὡς ἀπαντᾷ ἀπολυπόντα
καὶ παρασχοῦσα ἐαντὴν ἐκδοτον ἐφεται καὶ
συνοικησει. πάντως δὲ καὶ σὺ ἀκήκοας τι περὶ
αὐτῆς.

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THE JUDGEMENT OF THE GODDESSES

defeated, but always victorious, for I shall make you a warrior and a conqueror.

PARIS

I have no use, Athena, for war and battle. As you see, peace reigns at present over Phrygia and Lydia, and my father's realm is free from wars. But have no fear; you shall not be treated unfairly, even if my judgement is not to be influenced by gifts. Dress yourself now, and put on your helmet, for I have seen enough. It is time for Aphrodite to appear.

APHRODITE

Here I am close by; examine me thoroughly, part by part, slighting none, but lingering upon each. And if you will be so good, my handsome lad, let me tell you this. I have long seen that you are young and more handsome than perhaps anyone else whom Phrygia nurtures. While I congratulate you upon your beauty, I find fault with you because, instead of abandoning these crags and cliffs and living in town, you are letting your beauty go to waste in the solitude. What joy can you get of the mountains? What good can your beauty do the kine? Moreover, you ought to have married by this time—not a country girl, however, a peasant, like the women about Ida, but someone from Greece, either from Argos or Corinth or a Spartan like Helen, who is young and beautiful and not a bit inferior to me, and above all, susceptible to love. If she but saw you, I know very well that, abandoning everything and surrendering without conditions, she would follow you and make her home with you. No doubt you yourself have heard something of her.
THE WORKS OF LUCIAN

ΠΑΡΙΣ
Οὐδέν, ὁ Ἀφροδίτης νῦν δὲ ἢδεως ἄν ἀκούσαιμί σου τὰ πάντα διηγουμένης.

ΑΦΡΟΔΙΤΗ
14 Αὕτη θυγάτηρ μέν ἔστι Δήδας ἐκείνης τῆς καλῆς ἐφ’ ἦν ὁ Ζεὺς κατέπτη κύκνος γενόμενος.

ΠΑΡΙΣ
Ποία δὲ τὴν ὄψιν ἔστι;

ΑΦΡΟΔΙΤΗ
Λευκὴ μὲν, οίαν εἰκὸς ἐκ κύκνου γεγενημένην, ἀπαλὴ δὲ, ὡς ἐν φῷ τραφεῖσα, γυμνὰς τὰ πολλὰ καὶ παλαιστικὴ, καὶ οὕτω δὴ τὶ περισσοῦδαστος ὦστε καὶ πόλεμον ἀμφ’ αὐτῆ γενέσθαι, τοῦ Θησέως ἄωρον ἔτι ἀρπάσαντος. οὐ μὴν ἀλλ’ ἐπειδήπερ εἰς ἀκμὴν κατέστη, πάντες οἱ ἀριστοὶ τῶν Ἀχαιῶν ἔπι τήν μνηστείαν ἀπήγνησαν, προ- εκρίθη δὲ Μενέλεως τοῦ Πελοπίδων γένους. εἰ δὴ θέλοις, ἐγώ σοι καταπράξομαι τὸν γάμον.

ΠΑΡΙΣ
Πῶς φῆς; τὸν τῆς γεγαμημένης;

ΑΦΡΟΔΙΤΗ
Νέος εἰ σὺ καὶ ἀγρόικος, ἐγώ δὲ οἶδα ὡς χρῆ τὰ τοιαῦτα δραν.

ΠΑΡΙΣ
Πῶς; ἔθελο γὰρ καὶ αὐτὸς εἰδέναι.

ΑΦΡΟΔΙΤΗ
15 Σὺ μὲν ἀποδημήσεις ὡς ἐπὶ θέαν τῆς Ἑλλάδος, κατειδαν ἀφίκη εἰς τὴν Δακεδαίμονα, ὃπεται σε ἡ Ἐλένη. τούτω πεθαίνεν ὥς ἐμῶν ἄν εἰη τὸ ἔργον, ὅπως ἐρασθήσεται σου καὶ ἀκολουθήσει.
THE JUDGEMENT OF THE GODDESSES

PARIS

Nothing, Aphrodite, but I should be glad to hear you tell all about her now.

APHRODITE

In the first place, she is the daughter of that lovely Leda to whom Zeus flew down in the form of a swan.

PARIS

What is her appearance?

APHRODITE

She is white, as is natural in the daughter of a swan, and delicate, since she was nurtured in an egg-shell, much given to exercise and athletics, and so very much sought for that a war actually broke out over her because Theseus carried her off while she was still a young girl. Moreover, when she came to maturity, all the noblest of the Achaeans assembled to woo her, and Menelaus, of the line of Pelops, was given the preference. If you like, I will arrange the marriage for you.

PARIS

What do you mean? With a married woman?

APHRODITE

You are young and countrified, but I know how such things are to be managed.

PARIS

How? I too want to know.

APHRODITE

You will go abroad on the pretext of seeing Greece, and when you come to Sparta, Helen will see you. From that time on it will be my look-out that she falls in love with you and follows you.

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ΠΑΡΙΣ

Τούτο αυτὸ καὶ ἀπιστον εἶναι μοι δοκεῖ, τὸ ἀπολιποῦσαν τὸν ἄνδρα ἔθελησαι βαρβάρῳ καὶ ξένῳ συνεκπλέεσαι.

ΑΦΡΟΔΙΤΗ

Θάρρει τούτου γε ἐνεκα. παῖδε γὰρ μοι ἐστὸν δύο καλῶ, Ἰμερος καὶ Ἑρως, τούτῳ σοι παραδώσῳ ἢγεμόνε τῆς ὕδου γενησομένω καὶ ὃ μὲν Ἑρως ὅλος παρελθὼν εἰς αὐτὴν ἀναγκάσαι τὴν γυναῖκα ἔραν, ὃ δὲ Ἰμερος αὐτῷ σοι περιχυθεῖς τοῦθ᾽ ὑπὲρ ἐστὶν, ἵμερτον τε θήσει καὶ ἐράσμιον. καὶ αὐτῇ δὲ συμπαροῦσα δεήσομαι καὶ τῶν Χαρίτων ἀκολουθεῖν καὶ οὕτως ἀπαντεῖς αὐτὴν ἀναπείσομεν.

ΠΑΡΙΣ

"Οπως μὲν ταῦτα χωρήσει, ἄδηλον, ὁ Ἀφροδίτης, πλὴν ἔρω γε ἥδη τῆς Ἑλένης καὶ ὅλῳ οἴδ᾽ ὅπως καὶ ὅραν αὐτῆς οἴομαι καὶ πλέω εὐθὺ τῆς Ἑλλάδος καὶ τῇ Σπάρτῃ ἐπίδημῳ καὶ ἐπάνειμι ἠγών τῆς γυναίκα—καὶ ἀχθομιᾷ ὑπὶ μὴ ταῦτα ἥδη πάντα ποιῶ.

ΑΦΡΟΔΙΤΗ

16 Μὴ πρότερον ἐρασθῆς, ὁ Πάρις, πρὶν ἐμὲ τὴν προμνήστριαν καὶ νυμφαγωγὸν ἀμείψασθαι τῇ κρίσει. πρέποι γὰρ ἅν κἀκε ἔκγορὸν ὑμῖν συμπαρεῖναι καὶ ἐορτάξειν ἁμα καὶ τοὺς γάμους καὶ τὰ ἑπινίκια. πάντα γὰρ ἐνεστὶ σοι—τὸν ἔρωτα, τὸ κάλλος, τὸν γάμον—τούτου τοῦ μὴλου πρᾶσθαι.

ΠΑΡΙΣ

Δέδοικα μὴ μον ἀμελήσῃς μετὰ τὴν κρίσιν.

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THE JUDGEMENT OF THE GODDESSES

PARIS

That is just the thing that seems downright incredible to me, that she should be willing to abandon her husband and sail away with a foreigner and a stranger.

APHRODITE

Be easy on that score; I have two beautiful pages, Desire and Love; these I shall give you to be your guides on the journey. Love will enter wholly into her heart and compel the woman to love you, while Desire will encompass you and make you what he is himself, desirable and charming. I myself shall be there too, and I shall ask the Graces to go with me; and in this way, by united effort, we shall prevail upon her.

PARIS

How this affair will turn out is uncertain, Aphrodite; but, anyhow, I am in love with Helen already; somehow or other I think I see her; I am sailing direct to Greece, visiting Sparta, coming back again with the woman—and it irks me not to be doing all this now!

APHRODITE

Do not fall in love, Paris, until you have requited me, your match-maker and maid of honour, with the decision. It would be only fitting that when I am there with you, I too should be triumphant, and that we should celebrate at the same time your marriage and my victory. It is in your power to buy everything—her love, her beauty, and her hand—at the price of this apple.

PARIS

I am afraid you may dismiss me from your mind after the decision.
THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ
Βούλει οὖν ἐπομόσομαι;

ΠΑΡΙΣ
Μηδαμῶς, ἀλλ’ ὑπόσχου πάλιν.

ΑΦΡΟΔΙΤΗ
Τπισχυνοῦμαι δὴ σοι τὴν Ἐλένην παραδώσειν γυναῖκα, καὶ ἀκολούθησειν γέ. σοι αὑτήν καὶ ἀφίξεσθαι παρ’ ὑμᾶς εἰς τὴν Ἰλιον καὶ αὑτὴν παρέσομαι καὶ συμπράξω τὰ πάντα.

ΠΑΡΙΣ
Καὶ τὸν Ἐρωτα καὶ τὸν Ἰμερον καὶ τὰς Χάριτας ἄξεις;

ΑΦΡΟΔΙΤΗ
Θάρρει, καὶ τὸν Πόθον καὶ τὸν Ῥεῖναιν ἔτι πρὸς τούτοις παραλήψομαι.

ΠΑΡΙΣ
Οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον· ἐπὶ τούτοις λάμβανε.
THE JUDGEMENT OF THE GODDESSSES

APHRODITE
Do you want me to take an oath?

PARIS
Not at all; but promise once again.

APHRODITE
I do promise that I will give you Helen to wife, and that she shall follow you and come to your people in Troy; and I myself will be there and help in arranging it all.

PARIS
And shall you bring Love and Desire and the Graces?

APHRODITE
Have no fear; I shall take with me Longing and Wedlock as well.

PARIS
Then on these conditions I award you the apple: take it on these conditions.
ON SALARIED POSTS IN GREAT HOUSES

A Hogarthian sketch of the life led by educated Greeks who attached themselves to the households of great Roman lords—and ladies. Lucian feigns to be advising a young friend, whom he dubs Timocles (Master Ambitious), against such a career—a most effective stratagem, since by giving him a pretext for his criticism, it relieves him from all semblance of personal animus and even enables him to appear sympathetic toward the varlets while he dusts their jackets. In after years, when Lucian went into the Roman civil service in Egypt, this essay rose up to haunt him, and he had to write his Apology in order to lay its ghost.
ΠΕΡΙ ΤΩΝ ΕΠΙ ΜΙΣΘΩΝ ΣΤΝΟΝΤΩΝ

1 Καὶ τὶ σοὶ πρῶτον, ὥ φιλότης, ἢ τὶ ὦστατον, φασὶ, καταλέξω τούτων ἢ πάσχειν ἢ ποιεῖν ἀνάγκη τοὺς ἐπὶ μισθὸν συνώντας κἂν ταῖς τῶν εὐδαιμόνων τούτων φιλίαις ἐξεταζομένους—εἰ χρῆ φιλίαι τὴν τοιαύτην αὐτῶν δουλείαν ἐπο- νομάζειν; οἴδα γὰρ πολλὰ καὶ σχεδὸν τὰ πλεῖστα τῶν συμβαινόντων αὐτοῖς, οὐκ αὐτὸς μᾶ Δία τοῦ τοιούτου πειραθείς, οὔ γὰρ ἐν ἀνάγκῃ μοι ἡ πείρα ἐγεγένητο, μηδὲ, ὡς θεό, γένοιτο· ἀλλὰ πολλοὶ τῶν εἰς τὸν βίον τούτον ἐμπεπτωκότων ἐξηγόρευον πρὸς με, οἱ μὲν ἐπὶ ἐν τῷ κακῷ ὄντες, ἀποδυρόμενοι ὁπόσα καὶ ὅποια ἐπασχοῦν, οἱ δὲ ὡσπερ ἐκ δεσμωτηρίου τινὸς ἀποδράντες οὐκ ἀγδῶς μυθομενύοντες ὅσον ἐπέπονθεσαν· ἀλλὰ γὰρ εὐφραίνοντο ἀναλογιζόμενοι οὐν ἀπηλλάγησαν.

Ἄξιοπιστότεροι δὲ ἦσαν οὗτοι διὰ πάσης, ὡς εἰπεῖν, τῆς τελετῆς διεξεληλυθότες καὶ πάντα ἐξ ἀρχῆς εἰς τέλος ἐποπτεύσαντες. οὐ παρέργως οὐν οὐδὲ ἀμελῶς ἐπήκουν αὐτῶν καθάπερ ναυα- γίαν τινὰ καὶ σωτηρίαν αὐτῶν παράλογον διηγοῦ- μένων, οἷοι εἰσίν οἱ πρὸς τοῖς ἱεροῖς ἐξυρημένοι τὰς κεφαλὰς συνάμα πολλοὶ τὰς τρικυμίας καὶ ξάλας καὶ ἀκρωτηρια καὶ ἕκβολας καὶ ἱστοῦ κλά-

Available in photographs: G, UN.

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ON SALARIED POSTS IN GREAT HOUSES

"Where shall I make a beginning," my friend, "and where make an end of relating"¹ all that must be done and suffered by those who take salaried posts and are put on trial in the friendship of our wealthy men—if the name of friendship may be applied to that sort of slavery on their part? I am familiar with much, I may say most, of their experiences, not because I myself have ever tried anything of that kind, for it never became a necessity for me to try it, and, ye gods! I pray it never may; but many of those who have blundered into this existence have talked to me freely, some, who were still in their misery, bewailing the many bitter sufferings which they were then undergoing, and others, who had broken jail, as it were, recalling not without pleasure those they had undergone; in fact they joyed in recounting what they had escaped from.

These latter were the more trustworthy because they had gone through all the degrees of the ritual, so to speak, and had been initiated into everything from beginning to end. So it was not without interest and attention that I listened to them while they spun yarns about their shipwreck and unlooked-for deliverance, just like the men with shaven heads who gather in crowds at the temples and tell of third waves, tempests, headlands, strandings, masts carried

¹ Cf. Odyssey 9, 14.
THE WORKS OF LUCIAN

τες καὶ πηδαλίων ἀποκαυλίσεις διεξόντες, ἐπὶ πᾶσι δὲ τοὺς Διοσκούρους ἐπεφαινομένους,—οἰκεῖοι γὰρ τῆς τοιαύτης τραγῳδίας οὔτοι γε—ἡ τιν’ ἄλλων ἐκ μηχανῆς θεοῦ ἐπὶ τῷ καρχισίῳ καθεξόμενον ἢ πρὸς τοῖς πηδαλίοις ἔστώτα καὶ πρὸς τινὰ ἥνα μαλακὴν ἀπευθύνοντα τὴν ναῦν, οἱ προσενεκθεῖσα ἐμελλεῖν αὐτὴ μὲν ἥρεμα καὶ κατὰ σχολὴν διαλυθήσεθαι, αὐτοὶ δὲ ἀσφαλῶς ἀποβηθήσεθαί χάριτι καὶ εὑμενεία τοῦ θεοῦ.

Ἐκεῖνοι μὲν οὖν τὰ πολλὰ ταῦτα πρὸς τὴν χρείαν τὴν παραντικα ἐπιτραγῳδοῦσιν ὡσ παρὰ πλεῖόνων λαμβάνοιν, οὐ δυστυχεῖς μόνον ἄλλα 2 καὶ θεοφιλεῖς τινες εἰναι δοκοῦντες οἱ δὲ τοὺς ἐν ταῖς οἰκίαις χειμῶνας καὶ τὰς τρικυμίας καὶ νῆ Δία πεντακυμίας τε καὶ δεκακυμίας, εἰ οἷον τε εἰπείν, διηγούμενοι, καὶ ως τὸ πρῶτον εἰσέπλευσαν, γαληνοῦ ὑποφαίνομένου τοῦ πελάγους, καὶ ὁσα πράγματα παρὰ τὸν πλούν ὅλων ὑπέμειναν ἢ διψώντες ἢ ναυτιῶντες ἢ ὑπεραντλούμενοι τῇ ἀλμη, καὶ τέλος ὡς πρὸς πέτραν τινὰ ὕφαλον ἢ σκόπελον ἀπόκρημνων περιρρήξαντες τὸ δύστηρον σκαφίδιον ἀθλοί κακῶς ἔξενθαντο γυμνοί καὶ πάντων ἐνδει ἐς τῶν ἀναγκαίων—ἐν δὴ τούτοις καὶ τῇ τούτῳ διηγήσει ἐδόκουν μοι τὰ πολλὰ οὕτω ὑπ’ αἰσχύνης ἐπικρύπτεσθαι, καὶ ἐκοντες εἰναι ἐπιλαμβάνεσθαι αὐτῶν.

'Αλλ’ ἔγγυς κάκεινα καὶ εἰ τιν’ ἀλλα ἐκ τοῦ λόγου συνισθεῖς εὐρήσκω προσόντα ταῖς τοιαύταις συνουσίαις, οὐκ ὁκνῆσοι σοι πάντα, δὴ καλὲ Τιμόκλεις, διεξελθεῖν δοκὸ γάρ μοι ἐκ πολλοῦ ἢ δη κατανενωκέναι σε τούτῳ τῷ βίῳ ἐπιβουλεύοντα,

1 εἰ τιν’ Halm: ἔστιν γ, τινα N.

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away, rudders broken, and to cap it all, how the Twin Brethren appeared (they are peculiar to this sort of rhodomontade), or how some other deus ex machina sat on the masthead or stood at the helm and steered the ship to a soft beach where she might break up gradually and slowly and they themselves get ashore safely by the grace and favour of the god.

Those men, to be sure, invent the greater part of their tragical histories to meet their temporary need, in order that they may receive alms from a greater number of people by seeming not only unfortunate but dear to the gods; but when the others told of household tempests and third waves—yes, by Zeus, fifth and tenth waves, if one may say so—and how they first sailed in, with the sea apparently calm, and how many troubles they endured through the whole voyage by reason of thirst or sea-sickness or inundations of brine, and finally how they stove their unlucky lugger on a submerged ledge or a sheer pinnacle and swam ashore, poor fellows, in a wretched plight, naked and in want of every necessity—in these adventures and their account of them it seemed to me that they concealed the greater part out of shame, and voluntarily forgot it.

For my part I shall not hesitate to tell you every-thing, my dear Timocrates, not only their stories but whatever else I find by logical inference to be characteristic of such household positions; for I think I detected long ago that you are entertaining designs
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3 καὶ πρῶτον γε ὁπνεύκα περὶ τῶν τοιούτων ὁ λόγος ἐνέπεσεν, εἶτα ἐπήνεσε τις τῶν παρόντων τὴν τοιαῦτην μισθοφοράν, τρισευδαίμονας εἶναι λέγων ὁς μετὰ τοῦ φίλου ἔχειν τοὺς ἄριστους Ὀρμαίων καὶ δειπνεῖν δεῖπνα πολυτελῆ καὶ ἀσύμβολα καὶ οἴκειν ἐν καλῷ καὶ ἀποδημεῖν μετὰ πάσης βρα- στώνης καὶ ἱδονῆς ἐπὶ λευκοῦ ξεύγους, εἰ τύχοι, ἔξυπτιάζοντας, προσέτι καὶ μισθέων τῆς φιλίας καὶ ὁν ἐν πάσχοισιν τούτων λαμβάνειν οὐκ ὄλιγον ἐστὶν· ἀτεχνῶς γὰρ ἁστορα καὶ ἀνήρτα τοῖς τοιούτοις τὰ πάντα φύεθαι. ὑπὸ τοῦ ὁν ταῦτα καὶ τὰ τοιαύτα ἱκουσι, ἐώρων ὅπως ἐκεχή- νεις πρὸς αὐτὰ καὶ πάντων σφόδρα πρὸς τὸ δέλεαρ ἀναπεπταμένον παρεῖχε τὸ στόμα.

'Ως οὖν τὸ γε ἡμέτερον εἰσαύθης ποτε ἀναίτιον ἦ μηδὲ ἔχης 1 λέγειν ὅσ ὀρῶντες σε τηλικοῦτο μετὰ τῆς καρίδος ἀγκιστρον καταπίνοντα οὐκ ἐπελα- βόμεθα οὐδὲ πρὶν ἐμπεσεῖν τῷ λαμφῷ περιεσπά- σαμεν οὐδὲ προεδηλώσαμεν, ἀλλὰ περιμεῖναντες εξ ἐλκομένου 2 καὶ ἐμπεπηγότος ἡ δια συρόμενον καὶ πρὸς ἀνάγκην ἀγόμενον ὅραν, οτσ' οὖδὲν ὄφελος ἑστῶτες ἐπεδακρύσαμεν· ὅπως μὴ ταῦτα λέγης ποτέ, πάνω εὐλογα, ἡν λέγηται, καὶ ἀφυκτὰ ἡμῖν, ὡς οὐκ ἀδικοῦμεν μὴ προμηνύσαντες, ἀκουσον ἐξ ἀρχῆς ἀπάντων, καὶ τὸ δίκτυόν τε αὐτὸ καὶ τῶν κύρτων τὸ ἀδιέξοδον ἐκτοσθεν ἐπὶ σχολῆς, ἀλλὰ

1 ἔχης Fritzche: ἔχοις MSS.
2 ἔξ ἐλκομένου Α.Μ.Η.: ἔξελκομένου MSS.

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upon that life. I detected it first one time when our conversation turned to that theme, and then someone of the company praised this kind of wage-earning, saying that men were thrice happy when, besides having the noblest of the Romans for their friends, eating expensive dinners without paying any scot, living in a handsome establishment, and travelling in all comfort and luxury, behind a span of white horses, perhaps, with their noses in the air,¹ they could also get no inconsiderable amount of pay for the friendship which they enjoyed and the kindly treatment which they received; really everything grew without sowing and ploughing for such as they. When you heard all that and more of the same nature, I saw how you gaped at it and held your mouth very wide open for the bait.

In order, then, that as far as I am concerned I may be free from blame in future and you may not be able to say that when I saw you swallowing up that great hook along with the bait I did not hold you back or pull it away before it got into your throat or give you forewarning, but waited until I saw you dragged along by it and forcibly haled away when at last it was pulled and had set itself firmly, and then, when it was no use, stood and wept—in order that you may not say this, which would be a very sound plea if you should say it, and impossible for me to controvert on the ground that I had done no wrong by not warning you in advance—listen to everything at the outset; examine the net itself and the impermeability of the pounds beforehand, from the outside at

¹ That this is the meaning of ἐχυμηδοτής, and not "lolling at ease," is clear from Book-Collector 21 and Downward Journey 16.
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μὴ ἔνδοθεν ἐκ τοῦ μυχοῦ προεπισκόπησον, καὶ
tοῦ ἀγκίστρου δὲ τὸ ἀγκύλον καὶ τὴν εἰς τὸ
ἐμπαλιν τοῦ σκόλοπος ἀναστροφὴν καὶ τῆς τριαὶ-
vης τάς ἀκμὰς εἰς τὰς χεῖρας λαβῶν καὶ πρὸς τὴν
γνάθον πεφυσομένην ἀποπειρόμενος, ἥν μὴ πάνεν
ὀξέα μηδὲ ἀφυκτα μηδὲ ἀνιαρα ἐν τοῖς τραύμασι
φαίνηται βιαίως σπώντα καὶ ἀμάχως ἀντιλαμβα-
νόμενα, ἡμᾶς μὲν ἐν τοῖς δειλοῖς καὶ διὰ τοῦτο
πεινώσιν ἀνύγραφαι, σεαυτὸν δὲ παρακαλέσας
θαρρεῖν ἐπιχείρει τῇ ἁγρᾳ, εἰ θέλεις, καθάπερ ὁ
λάρος ὅλον περιχαγὼν τὸ δέλεαρ.

4 Ῥηθήσεται δὲ ὁ πᾶς λόγος τὸ μὲν ὅλον ἵσως
diὰ σὲ, πλὴν ἄλλ’ οὐ γε περὶ τῶν φιλοσοφοῦντων
ὑμῶν μόνον, οὔτε ὅποιοι σπουδαῖοτέραν τὴν
προαίρεσιν προείλοντο ἐν τῷ βίῳ, ἀλλὰ καὶ περὶ
γραμματιστῶν καὶ ῥητόρων καὶ μουσικών καὶ
ὁλος τῶν ἐπὶ παιδείας συνείναι καὶ μισθοφορεῖν
ἀξιομένων. κοινῶν δὲ ὡς ἐπίπαν ὡντων καὶ
ὅμοιοι τῶν συμβαινόντων ἀπασί, δὴλον ὡς οὐκ
ἐξαίρεται μὲν, αἰσχὼ δὲ τὰ αὐτὰ ὑπαίτα γίγνεται
tοῖς φιλοσοφοῦσιν, εἰ τῶν ὡμοίων τοῖς ἅλλοις
ἀξιούντο καὶ μηδὲν αὐτοὺς σεμώντερον οἱ μισθο-
δόται ἁγιοι. ὁ τί δ’ ἀν οὐν ὁ λόγος αὐτὸς ἐπίων
ἐξευρίσκῃ, τοῦτο τὴν αἰτίαν μάλιστα μὲν οἱ
ποιοῦντες αὐτοὶ, ἐπείτα δὲ οἱ ὑπομένοντες αὐτὰ
dίκαιοι ἐξείν. ἔγω δὲ ἁναίτιος, εἰ μὴ ἀληθείας καὶ
παρρησίας ἐπιτιμῶν τί ἔστιν.

Τοὺς μέντοι τοῦ ἅλλου πλῆθους, οἶνον γυμνα-
στάς τινας ἡ κόλακας, ἵδιώτας καὶ μικροὺς τᾶς
γνώμας καὶ ταπεινοὺς αὐτόθεν ἀνθρώπους, οὔτε
ἀποτρέπειν ἄξιον τῶν τοιούτων συνουσίων, οὔτε
γὰρ ἄν πεισθεῖν, οὔτε μὴν αἰτίασθαι καλῶς ἔχει
μὴ ἀπολειπομένους τῶν μισθοδοτῶν εἰ καὶ πάνυ
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your leisure, not from the inside after you are in the fyke; take in your hands the bend of the hook and the barb of its point, and the tines of the harpoon; puff out your cheek and try them on it, and if they do not prove very keen and unescapable and painful in one’s wounds, pulling hard and gripping irresistibly, then write me down a coward who goes hungry for that reason, and, exhorting yourself to be bold, attack your prey if you will, swallowing the bait whole like a gull!

The whole story will be told for your sake, no doubt, in the main, but it will concern not only students of philosophy like yourself, and those who have chosen one of the more strenuous vocations in life, but also grammarians, rhetoricians, musicians, and in a word all who think fit to enter families and serve for hire as educators. Since the experiences of all are for the most part common and similar, it is clear that the treatment accorded the philosophers, so far from being preferential, is more contumelious for being the same, if it is thought that what is good enough for the others is good enough for them, and they are not handled with any greater respect by their paymasters. Moreover, the blame for whatever the discussion itself brings out in its advance ought to be given primarily to the men themselves who do such things and secondarily to those who put up with them. I am not to blame, unless there is something censurable in truth and frankness.

As to those who make up the rest of the mob, such as athletic instructors and parasites, ignorant, petty-minded, naturally abject fellows, it is not worth while to try to turn them away from such household positions, for they would not heed, nor indeed is it proper to blame them for not leaving their paymasters,
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πολλὰ υβρίζοιντο υπ’ αὐτῶν, ἐπιτήδειοι γὰρ καὶ
οὐκ ἀνάξιοι τῆς τοιαύτης διατριβῆς. ἄλλως τε ὁ
οὐδὲ σχοίεν ἂν τι ἄλλο πρὸς ὃ τι χρῆ ἀποκλί-
νατας αὐτοὺς παρέχειν αὐτοὺς ἐνεργοὺς, ἀλλ’ ἦν
τις αὐτῶν ἀφέλη τοῦτο, ἀτεχνοι αὐτίκα καὶ ἀργοὶ
καὶ περιττοὶ εἴσιν. οὐδὲν οὐν οὐτ’ αὐτὸι δεινὸν
πάσχοιεν ἂν οὐτ’ ἐκεῖνοι υβρισταὶ δοκοῖεν εἰς τὴν
ἀμίδα, φασίν, ἐνυροῦντες· ἐπὶ γάρ τοι τὴν υβρίν
ταύτην εἰς ἄρχης παρέχονται εἰς τὰς οἰκίας, καὶ
ἡ τέχνη φέρει καὶ ἀνέχεσθαι τὰ γιγνόμενα. περὶ
dὲ δὲ όν προεῖπον τῶν πεπαιδευμένων ἄξιον ἀγανα-
κτεῖν καὶ πειρᾶσθαι ὡς ἐνι μάλιστα μετάγειν
αὐτοὺς καὶ πρὸς ἔλευθεριαν ἀφαιρέσθαι.

5 Δοκῶ δὲ μοι καλῶς ἂν ποιῆσαι, εἰ τὰς αἰτίας
ἀφ’ ὧν ἐπὶ τὸν τοιοῦτον βλον ἀφικνοῦνται τινες
προεξετάσας δείξαμεν οὐ πάνυ βιαιόν οὐδ’ ἀναγ-
καίας· οὕτω γὰρ ἂν αὐτοὶς ἡ ἀπολογία προανα-
ροῖτο καὶ ἡ πρώτη υπόθεσις τῆς ἑθελοδουλείας.
οἱ μὲν δὴ πολλοὶ τὴν πενίαν καὶ τὴν τῶν ἀναγ-
καίων χρεῖαν προθέμενοι ἰκανὸν τούτο προκάλυμμα
οίνυνται προβεβλήσθαι τῆς πρὸς τὸν βλον τοῦτον
αὐτομολίας, καὶ ἀποχρῆν αὐτοῖς νομίζοσιν εἰ
λέγοιεν ὡς συγγνώμης ἄξιον ποιοῦσιν τὸ χαλεπώ-
τατον τῶν ἐν τῷ βίῳ, τὴν πενίαν, διαφυγεῖν
ζητοῦντες· εἰτα ὁ Θεογνις πρόχειρος καὶ πολύ τῷ,

πᾶς γὰρ ἀνήρ πενίῃ δεδημημένος

1 ἄλλως τε οὐδὲ σχοίεν ἂν πρὸς ὃ τι ἄλλο ἀποκλινόντες παρέ-
χοιεν αὐτοὺς ἐνεργοὺς Hartman.

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however much they may be insulted by them, for they are adapted to this kind of occupation and not too good for it. Besides, they would not have anything else to which they might turn in order to keep themselves busy, but if they should be deprived of this, they would be without a trade at once and out of work and superfluous. So they themselves cannot suffer any wrong nor their employers be thought insulting for using a pot, as the saying goes, for a pot's use. They enter households in the first instance to encounter this insolence, and it is their trade to bear and tolerate it. But in the case of the educated men whom I mentioned before, it is worth while to be indignant and to put forth every effort to bring them back and redeem them to freedom.

It seems to me that I should do well to examine in advance the motives for which some men go into this sort of life and show that they are not at all urgent or necessary. In that way their defence and the primary object of their voluntary slavery would be done away with in advance. Most of them plead their poverty and their lack of necessities, and think that in this way they have set up an adequate screen for their desertion to this life. They consider that it quite suffices them if they say that they act pardonably in seeking to escape poverty, the bitterest thing in life. Then Theognis comes to hand, and time and again we hear:

“All men held in subjection to Poverty,” 1

1 Theognis 173 ff. :

"Ανδρί άγαθν πενίη πάντων δάμνηι μάλιστα, καλ γήρως πολιού, Κύρνη, καλ ηπιάλου, ἡν δη χρή φεύγοντα καλ ες βαθυκήτεα πόντον ριπτείν καλ πετρέων, Κύρνη, κατ ήλιβάτων, καλ γαρ άνηρ πενίη δεδημένος ουτε τι είπείν ουθ' έμεξαι δύναται, γλώσσα δε οι δέδεται.

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καὶ ὅσα ἄλλα δείματα ὑπὲρ τῆς πενίας οἱ ἀγεννέ-στατοί τῶν ποιητῶν ἔξευγνόγασιν.

'Εγὼ δ' εἰ μὲν ἐώρων αὐτοὺς φυγὴν τινὰ ὡς ἀληθῶς τῆς πενίας εὐρισκομένους ἐκ τῶν τοιούτων συνοψίων, οὐκ ἂν ὑπὲρ τῆς ἄγαν ἐλευθερίας ἐμικρολογούμην πρὸς αὐτοὺς· ἐπεὶ δὲ—ὡς ὁ καλὸς που ῥήτωρ ἐφή—τοῖς τῶν νοσοῦντων σιτίως ἐοικότα λαμβάνουσι, τίς ἂτι μηχανὴ μὴ οὐχὶ καὶ πρὸς τούτο κακῶς βεβουλεύσθαι δοκεῖν αὐτοὺς, ἀεὶ μενούσης αὐτοῖς ὀμοίας τῆς ὑποθέσεως τοῦ βίου; πενία γὰρ εἰσαει καὶ τὸ λαμβάνειν ἀναγκαίον καὶ ἀπόθετον οὐδὲν οὐδὲ περιττὸν εἰς φυλακῆς, ἀλλὰ τὸ δοθὲν, καὶ δοθῆ, καὶ ἀθρόως ληφθῆ, πάν ἁκριβῶς καὶ τῆς χρείας ἐνδεχὸς καταναλίσκεται. καλῶς δὲ εἰχὲ μὴ τοιαύτας τινὰς ἀφορμὰς ἐπινοεῖν αἰ τὴν πενίαν τηροῦσι παραβοηθοῦσαι μόνον αὐτῇ, ἀλλ' αἱ τέλεους ἐξαιρήσουσιν, καὶ ὑπὲρ γε τοῦ τοιοῦτον καὶ εἰς βαθυκήτερα πόνων ἵσως ῥιπτεῖν, εἰ δεῖ, ὁ Θεόγνις, καὶ πετρέων, ὡς φῆς, κατ' ἡλβάτων. εἰ δὲ τις ἄλλη πένης καὶ ἐνδεχὴς καὶ ὑπόμισθος ὄν οἶνται πενίαν αὐτῷ τούτῳ διαπεφυγέναι, οὐκ οἶδα πῶς ὁ τοιοῦτος οὐκ ἂν δόξειεν ἑαυτὸν ἔξαπατάν.

6 Ἀλλοι δὲ πενίαις μὲν αὐτῇ οὐκ ἂν φοβηθήμαι οὐδὲ καταπληγήμα τοίον φασίν, εἰ ἐκδύπαντο τοῖς ἄλλοις ὀμοίως ποιοῦντες ἐκποτίζειν τὰ ἀλφίτα, καὶ δὲ, πεποιηκέναι γὰρ αὐτοῖς τὰ σώματα ἡ ὑπὸ γῆς ἡ ὑπὸ νόσων, ἐπὶ τὴν ἡμέραν οὐσαν τὴν μυσθο-φοράν ἀπηντηκέναι. φέρ, οὖν ἰδώμεν εἰ ἄληθῆ λέγοντι καὶ ἐκ τοῦ ῥάστου, μὴ πολλὰ μηδὲ πλεῖον τῶν ἄλλων ποιοῦσι, περιγιγνεῖται αὐτοῖς τὰ διδό-μενα· εὐχὴ γὰρ ἂν ἐοικότα εἰς ταύτα γε, μὴ
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and all the other alarming statements about poverty that the most spiritless of the poets have put forth.

If I saw that they truly found any refuge from poverty in such household positions, I should not quibble with them in behalf of excessive liberty; but when they receive what resembles "the diet of invalids," as our splendid orator once said, 1 how can one avoid thinking that even in this particular they are ill advised, inasmuch as their condition in life always remains the same? They are always poor, they must continue to receive, there is nothing put by, no surplus to save: on the contrary, what is given, even if it is given, even if payment is received in full, is all spent to the last copper and without satisfying their need. It would have been better not to excogitate any such measures, which keep poverty going by simply giving first aid against it, but such as will do away with it altogether—yes, and to that end perhaps even to plunge into the deep-bosomed sea if one must, Theognis, and down precipitous cliffs, as you say. But if a man who is always poor and needy and on an allowance thinks that thereby he has escaped poverty, I do not know how one can avoid thinking that such a man deludes himself.

Others say that poverty in itself would not frighten or cow them if they could get their daily bread by working like the rest, but as things are, since their bodies have been debilitated by old age or by illnesses, they have resorted to this form of wage-earning, which is the easiest. Come, then, let us see if what they say is true and they secure their gifts easily, without working much, or any more than the rest. It would indeed be a godsend to get money readily

1 Demosthenes 3, 33.
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πονήσαντα μηδὲ καμόντα ἔτοιμον ἀργύριον λαβεῖν. τὸ δὲ ἐστὶ καὶ ῥηθήναι καὶ ἄξιον ἀδύνατον
tosünsta pnovusin kal kāmnuvusin ēn tāis sννουςιais, ἄντη pλεῖνονσ ενταύθα καὶ ἐπὶ τοῦτο
mālīsta tῆs ὕγειας δεῖσθαι, μυρίων ὄντων ὁσῆ-
mērāi tōn ēpitrībōntωn tō sōma καὶ πρῶς ἑσχά-
tēn ἀπόγυνσιν καταπονούντων. λέξομεν δὲ αὐτὰ
ἐν τῷ προσήκοντι καιρῷ, ἐπειδὰν καὶ τὰς ἄλλας
αὐτῶν δυσχερείας διεξῖωμεν τὸ δὲ νῦν εἶναι ἰκανὸν
 ян ὑποδείξαι ὡς σῦ διὰ ταύτην λέγοντες αὐτοὺς
ἀποδίδοσθαι τὴν πρόφασιν ἀληθεύοντες ἀν.

7 Διατόπο δὴ καὶ ἀληθέστατον μὲν, ἣκιστα δὲ
πρὸς αὐτῶν λεγόμενον, ἢδονῆς ἕνεκα καὶ τῶν
πολλῶν καὶ ἀθρόων ἐπίτιδων εἰσπηδὰν αὐτοὺς εἰς
tὰς οἰκίς, καταπλαγέντας μὲν τὸ πλῆθος τοῦ
χρυσοῦ καὶ τοῦ ἀργύρου, εὐδαιμονισάντας δὲ ἐπὶ
tοῖς δείπνοις καὶ τῇ ἄλλῃ τρυφῇ, ἐλπίσαντας δὲ
ὀσον αὐτικὰ χαμόν οὐδένος ἐπιστομίζοντος πιέ-
σθαι τοῦ χρυσίου. ταῦτα ὑπάγει αὐτοὺς καὶ
dούλους ἀντὶ ἐλευθέρων τίθησιν—οὐχ ἦ τῶν ἀναγ-
καίων χρεία, ἂν ἔφασκον, ἀλλ’ ἦ τῶν οὐκ ἀναγ-
καίων ἐπιθυμία καὶ ὁ τῶν πολλῶν καὶ πολυτελῶν
ἐκείνων ξῆλος. τοιγαροῦν ὅσπερ δυσέρωτα αὐ-
τοὺς καὶ κακοδαιμόνιας ἐραστὰς ἐντεχνοὶ τίνες καὶ
tρίβωνες ἐρώμενοι παραλαβόντες ὑπεροπτικῶς
περεύοντες, ὅπως ἂε ἐρασθήσονται αὐτῶν θερα-
pεύοντες, ἀπολαῦσαι δὲ τῶν παιδικῶν ἄλλ’ οὐδὲ
μέχρι φιλήματος ἀκρον μεταδίδοντες ἵσασι γὰρ
ἐν τῷ τυχεῖν τὴν διάλυσιν τοῦ ἑρωτοῦ γενησο-
μένην. ταύτην οὖν ἀποκλείουσιν καὶ ξηλοτύπως
φυλάττουσιν τὰ δὲ ἄλλα ἐπ’ ἐλπίδος ἂεὶ τὸν
ἐραστὴν ἐχοῦσιν. δεδίασι γὰρ μὴ αὐτὸν ἢ ἀπό-
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without toiling and moiling. As a matter of fact, the thing cannot even be put into adequate words. They toil and moil so much in their household positions that they need better health there and need health more than anything else for that occupation, since there are a thousand things every day that fret the body and wear it down to the lowest depths of despair. We shall speak of these at the proper time, when we recount their other hardships. For the present it is enough to indicate that those who allege this reason for selling themselves are not telling the truth either.

One motive remains, which is exceedingly genuine but not mentioned at all by them, namely, that they plunge into these households for the sake of pleasure and on account of their many extravagant expectations, dazzled by the wealth of gold and silver, enraptured over the dinners and the other forms of indulgence, and assured that they will immediately drink gold in copious draughts, and that nobody will stop their mouths. That is what seduces them and makes them slaves instead of freemen—not lack of necessaries, as they alleged, but desire for unnecessaries and envy of that abundance and luxury. Therefore, like unsuccessful and unhappy lovers, they fall into the hands of shrewd, experienced minions who treat them superciliously, taking good care that they shall always love them, but not permitting them to enjoy the objects of their affection even to the extent of a meagre kiss; for they know that success will involve the dissolution of love. So they hold that under lock and key and guard it jealously, but otherwise they keep their lover always hopeful, since they fear that despair may wean him
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γνωσις ἀπαγάγῃ τῆς ἁγαν ἐπιθυμίας καὶ ἀνέ-
ραστος αὐτῶς γένηται· προσμειδώσων οὖν καὶ
ὑπισχυόνται καὶ ἀει εὕ1 ποιήσουσι καὶ χαριοῦ-
ται καὶ ἐπιμελήσονται πολυτελῶσ. εἰτ’ ἔλαθον
ἀμφω γηράσαντες, ἐξωροι γενόμενοι καὶ οὕτος τοῦ
ἐράν κάκεινος τοῦ μεταδιδόναι. πέπρακται δ’ οὖν
αὐτῶς οὐδὲν ἐν ἀπαντὶ τῷ βίῳ πέρα τῆς ἔλπιδος.

8 Τὸ μὲν δὴ δὴ ἡδονῆς ἐπιθυμίαν ἀπαντά ὑπο-
μένειν οὖ πάνω ἵσως ὑπαίτιον, ἀλλὰ συγγνώμη εἰ
tis ἡδονῆ χαίρει καὶ τοῦτο ἐξ ἀπαντὸς θεραπεύει ὁ
πως μεθέξει αὐτῆς. καίτοι αἰσχρὸν ἵσως καὶ
ἀνδραποδῶδες ἀποδόσθαι διὰ ταύτην ἐαυτῶν· πολὺ
γὰρ ἡδῶν ἐκ τῆς ἐλευθερίας ἡδονῆ. ὁμως δ’ οὖν
ἐχέτω τινά συγγνώμην αὐτῶς, εἰ ἐπιτυγχάνοιτο·
tὸ δὲ δὴ ἡδονῆς ἔλπιδα μόνον πολλὰς ἁγίας
ὑπομένειν γελοίον οἴμαι καὶ ἁνόητον, καὶ ταῦτα
ὀρῶντας ὡς οἱ μὲν-πόνοι σαφεῖς καὶ πρόδηλοι καὶ
ἀναγκαῖοι, τὸ δὲ ἐλπιζόμενον ἐκεῖνο, ὄτι ἕποτε
ἐστιν τὸ ἡδύ, οὔτε ἐγένετό πω τοσοῦτον χρόνου,
προσέτι δὲ οὐδὲ γενήσεται ἐοίκεν, εἰ τις ἐκ τῆς
ἀληθείας λογίζοιτο. οἱ μὲν γε τοῦ Ὀδυσσέως
ἐταίροι γλυκῶν τινὰ τὸν λατότον ἐσθίοντες ἡμέλουν
τῶν ἄλλων καὶ πρὸς τὸ παρὸν ἡδύ τῶν καλῶς
ἐχόντων κατεφρόνουν· ὡστε οὐ πάντη ἄλογος
αὐτῶν ἢ λήθη τοῦ καλοῦ, πρὸς τῷ ἢδεὶ ἐκείνῳ
τῆς ψυχῆς διατριβούσης. τὸ δὲ λιμῷ συνόντα
παρεστώτα ἄλλω τοῦ λωτοῦ ἐμφορομένῳ μηδὲν

1 εἰ Bekker: not in MSS.

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from his overmastering desire, and that he may grow out of love for them. They smile upon him, then, and make promises, and are always on the point of being good to him, and generous, and lavish with their attentions. Then before they know it, they both are old, the one has passed the season for loving, the other for yielding to love. Consequently they have done nothing in all their life except to hope.

Now to put up with everything on account of desire for pleasure is perhaps not altogether blame-worthy, even excusable, if a man likes pleasure and makes it his aim above all else to partake of it. Yet perhaps it is shameful and ignoble for him to sell himself on that account; for the pleasure of freedom is far sweeter. Nevertheless, let us grant that he would be excusable in a measure, if he obtained it. But to put up with many unpleasantnesses just on account of the hope of pleasure is ridiculous in my opinion and senseless, particularly when men see that the discomforts are definite and patent in advance and inevitable, while the pleasure that is hoped for, whatever it is, has never yet come in all the past, and what is more, is not even likely to come in the future, if one should figure the matter out on the basis of hard fact. The companions of Odysseus neglected all else because they were eating the lotus and found it sweet, and they contempt what was honourable because they contrasted it with their immediate pleasure; therefore it was not entirely unreasonable of them to forget honour while their souls dwelt upon that sweetness. But for a man in hunger to stand beside another who eats his fill of lotus without giving him any, and to be chained

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μεταδιδόντι ὑπὸ ἐλπίδος μόνης τοῦ κἂν αὐτὸν παραγεύσασθαι ποτε δεδέθαι, τῶν καλῶς καὶ ὀρθῶς ἐχόντων ἐπιλελησμένον, Ἡράκλεις, ὡς καταγέλαστον καὶ πληγῶν τινών Ὁμηρικῶν ὡς ἀληθῶς δεόμενον.

9 Τὰ μὲν τοῖνυν πρὸς τὰς συνουσίας αὐτοὺς ἄγοντα καὶ ἄφ’ ὃν αὐτοὺς φέροντες ἐπιτρέποντοι τοῖς πλουσίοις χρήσθαι πρὸς ὦ τι ἂν ἐθέλωσιν, ταύτα ἐστὶν ὡς ἐγχύτατα τούτων, πλὴν εἰ μὴ κάκεινων τις μεμυῆσθαι ἄξιοσείειν τῶν καὶ μόνη τῇ δόξῃ ἔπαιρομένων τοῦ συνεῖναι εὐπατρίδας τε καὶ εὐπαρύφους ἀνδράσιν· εἰςὶν γὰρ οἱ καὶ τοῦτο περὶ βλεπτόν καὶ ύπέρ τοὺς πολλοὺς νομίζουσιν, ὡς ἔγωγε τοῦμὸν ἰδιον ὀυδὲ βασιλεῖ τῷ μεγάλῳ αὐτὸ μόνον συνεῖναι καὶ συνών ὀρᾶσθαι μηδὲν χρηστῶν ἀπολαύσων τῆς συνουσίας δεξαίμην ἄν.

10 Τοιαύτης δὲ αὐτοῖς τῆς ὑποθέσεως οὖσης, φέρε ἢδη πρὸς ἡμᾶς αὐτοὺς ἐπισκοπήσωμεν οἶα μὲν πρὸ τοῦ εἰσδεχθῆναι καὶ τυχεῖν ὑπομένουσιν, οἶα δὲ ἐν αὐτῷ ἢδη ὑπὲς πάσχουσιν, ἐπὶ πᾶσι δὲ ἢτοι αὐτοῖς ἡ καταστροφή τοῦ δράματος γίγνεται. οὐ γὰρ δὴ ἐκεῖνο γε εἰπεῖν ἐστὶν, ὡς εἰ καὶ πονηρὰ ταύτα, εὔληπτα γοῦν καὶ οὐ πολλοῦ δεχεῖ τοῦ πόνου, ἀλλὰ θελῆσαι δεῖ μόνον, εἰτά σοι πέπρακται τὸ πᾶν εὐμαρῶς· ἀλλὰ πολλῆς μὲν τῆς διαδρομῆς δεῖ,1 συνεχοῦς δὲ τῆς θυραυλίας, ἔως ἐν τε ἐξαινιστάμενον περιμένειν ὧθουμενον καὶ ἀποκλειόμενον καὶ ἀναίσχυντον ἐνίοτε

1 δεὶς, du Soul: not in best MSS.

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to the spot, forgetful of all that is honourable and right, by the mere hope that he himself may get a taste some day—Heracles! how ridiculous and in very truth deserving of a proper Homeric thrashing!\(^1\)

Well, the motives which attract them to these household positions, which cause them to put themselves eagerly into the power of the rich to treat as they will, are these or as near as may be to these, unless one should think it worth while to mention also those men who are impelled by the mere name of associating with men of noble family and high social position. There are people who think that even this confers distinction and exalts them above the masses, just as in my own case, were it even the Great King, merely to associate with him and to be seen associating with him without getting any real benefit out of the association would not be acceptable to me.

So much for their object. Let us now consider between ourselves what they put up with before they are received and gain their end, and what they endure when they are fairly in the thing, and to cap the climax, what the outcome of the drama proves to be. For surely it cannot be said that even if all this is unworthy, at least it is easy to get and will not call for much trouble; that you need only wish, and then the whole thing is accomplished for you without any effort. No, it calls for much running hither and thither, and for continual camping on doorsteps; you must get up early and wait about; meanwhile you are elbowed, you are kept locked out, you are sometimes thought impudent and annoying, you are

\(^1\) Like that bestowed upon Thersites by Odysseus (Iliad 2, 199, 265).
καὶ ὀχληρῶν δοκοῦντα καὶ ὑπὸ θυρωρῶ κακῶς συρίζοντι καὶ ὀνομακλήτορι Διβυκή ταττόμενον καὶ μισθὸν τελοῦντα τῆς μνήμης τοῦ ὄνοματος. καὶ μὴν καὶ ἐσθήτος ὑπὲρ τὴν ὑπάρχουσαν δύναμιν ἐπιμεληθήναι χρὴ πρὸς τὸ τοῦ θεραπευομένου ἢξίωμα, καὶ χρώματα αἰρεῖσθαι οἷς ἂν ἔκεινος ἦδηται, ὡς μῆ ἀπάθης μηδὲ προσκρούσθη βλεπόμενος, καὶ φιλοπόνους ἐπεσθαί, μᾶλλον δὲ ἡγεῖσθαι, ὑπὸ τῶν οἰκετῶν πρωθοῦμενον καὶ ὧσπερ τινὰ πομπὴν ἀναπληροῦντα.

Ὁ δὲ οὔδε προσβλέπει πολλῶν ἐξῆς ἠμερῶν. 11 ἂν δὲ ποτε καὶ τὰ ἄριστα πράξεις, καὶ ἢδη σε καὶ προσκαλέσας ἔρχοντα τι ὄν ἄν, τύχῃ, τότε δὴ τότε ποιλύς μὲν ὁ ἱδρὼς, ἄθροις δὲ ὁ ἰλιγγὸς καὶ τρόμος ἄκαρος καὶ γέλως τῶν παρόντων ἐπὶ τῇ ἀπορίᾳ. καὶ πολλάκις ἀποκρίνασθαι δέον, “Τίς ἦν ὁ βασιλεὺς τῶν Ἀχαιῶν,” ὅτι “Χίλιαν νῆς ἦσαν αὐτοῖς,” λέγεις. τούτῳ οἱ μὲν χρηστὸς αἰδῶ ἐκάλεσαν, οἱ δὲ τολμηροὶ δειλίαν, οἱ δὲ κακοθείς ἀπαίδευσίαν. σὺ δ’ όμων ἐπισφαλεστάτης πειραθείς τῆς πρώτης φιλοφροσύνης ἀπῆλθες καταδικάσας σεαυτοῦ πολλὴν τὴν ἀπόγνωσιν.

Ἕπειδάν δὲ.

πολλὰς μὲν ἀἵματος νῦκτας ἵππος ἡμετα δ’ αἰματόεντα

diāγάγης, οὐ μὰ Δίᾳ τῆς Ἑλένης ἐνεκα οὔδὲ τῶν Πριάμου Περγάμων, ἀλλά τῶν ἐπίσιμανων πέντε ὀβόλων, τύχης δὲ καὶ τραγικῶν τινος θεοῦ συνεστάντος, ἐξέτασις τούτοις οἰσθα τὰ μαθῆματα. καὶ τῷ μὲν πλονιώ ὡ γιατρίβη οὐκ

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subordinate to a door-man with a vile Syrian accent and to a Libyan master of ceremonies, and you tip them for remembering your name. Moreover you must provide yourself with clothing beyond the means at your command, to correspond with the dignity of the man whom you are cultivating, and choose whatever colours he likes in order that you may not be out of harmony or in discord when he looks at you, and you must follow him zealously, or rather, lead the way, shoved on by the servants and filling out a guard of honour, as it were.

But your man does not even look at you for many days on end. And if ever you have a rare stroke of luck—if he sees you, calls you up and asks you a casual question, then, ah! then you sweat profusely, your head swims confusedly, you tremble inopportune, and the company laughs at you for your embarrassment. Many a time, when you should reply to the question: "Who was the king of the Achaeans," you say, "They had a thousand ships!" Good men call this modesty, forward men cowardice, and unkind men lack of breeding. So, having found the beginning of friendly relations very unstable footing, you go away doomed by your own verdict to great despair.

When "many a sleepless night you have pillowed" and have lived through "many a blood-stained day," not for the sake of Helen or of Priam's Trojan citadel, but the five obols that you hope for, and when you have secured the backing of a tragedy god, there follows an examination to see if you are learned in the arts. For the rich man that way of

1 Iliad 9, 325.
2 Some person, as opportune and powerful as a deus ex machina, to press your suit.
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ἀνήθης ἐπαινοῦμένω καὶ εὐδαιμονιζομένω, σοι δὲ ὁ ὑπὲρ τῆς ψυχῆς ἀγὼν καὶ ὑπέρ ἀπαντος τοῦ βίου τότε προκείσθαι δοκεῖ: ὑπεισέρχεται γὰρ εἰκότως τὸ μηδ' ὑπ' ἄλλου ἀν καταδεχθήναι πρὸς τοῦ προτέρου ἀποβληθέντα καὶ δοξαντα εἰναι ἀδόκιμον. ἀνάγκη τοίνυν εἰς μυρία διαίρεθηναι τότε, τοῖς μὲν ἀντεξεταζομένοις φθονοῦντα,—τίθει γὰρ καὶ ἄλλους εἰναι τῶν αὐτῶν ἀντιποιουμένους—αὐτῶν δὲ πάντα ἐνδεώς εἰρηκέναι νομίζοντα, φοβούμενον δὲ καὶ ἐπιίζοντα καὶ πρὸς τὸ ἐκείνου πρόσωπον ἀτενίζοντα καὶ εἰ μὲν ἐκθαυμάξοι τὸ τῶν λεγομένων, ἀπολλύμενον, εἰ δὲ μειδών ἀκούοι, 12 γεγηθότα καὶ εὐελπίσι καθιστάμενον. εἰκὸς δὲ πολλοὺς εἰναι τοὺς ἐναντία σοι φρονοῦντας καὶ ἄλλους ἀντὶ σοι τιθεμένους, ὃν ἕκαστος ὡσπερ ἐκ λόχου τοξεύων λέληθεν. εἰτ' ἐνυόσον ἄνδρα ἐν βαδεὶ πώγοι καὶ πολία τῇ κόμῃ ἐξεταζόμενον εἰ τι οἴδεν ὀψείμον, καὶ τοῖς μὲν δοκοῦντα εἰδέναι, τοῖς δὲ μὴ.

Μέσος ἐν τοσούτῳ χρόνος, καὶ πολυπραγμονεῖται σοι ἀπας ὁ παρεληλυθὼς βίος, καὶ μὲν τις ἡ πολίτης ὑπὸ φθόνον ἢ γείτων ἐκ τινος εὔτελους αἰτίας προσκεκροικως ἀνακρινόμενος εὑρή μοιχὸν ἡ παιδεραστὴν, τοῦτ' ἐκεῖνο, ἐκ τῶν Δίως δέλτων ὁ μάρτυς, ἀν δὲ πάντες ἀμα ἐξῆς ἐπαινῶσιν, ὑποπτοι καὶ ἁμφίβολοι καὶ δεδεκασμένοι. θὰ τοίνυν πολλὰ εὐτυχῆσαι καὶ μηδὲν ὀλος ἐναντιωθήναι μόνως γὰρ ἀν οὕτως κρατήσειας.

Εἴην καὶ θεὶ εὐτυχηται σοι πάντα εὐχῆς 1 μεξόνους: αὐτὸς τε γὰρ ἐπήνεσε τοὺς λόγους καὶ

1 εὐχῆς du Soul: εὐτυχῆς (—ης, —εῖσ) MSS.
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passing time is not unpleasant, since he is praised and felicitated, but you feel that you have then before you the struggle for your life and for your entire existence, for the thought of course steals into your mind that no one else would receive you if you were rejected by his predecessor and considered unacceptable. So you cannot help being infinitely distracted then; for you are jealous of your rivals (let us suppose that there are others competing with you for the same object); you think that everything you yourself have said has been inadequate, you fear, you hope, you watch his face with straining eyes; if he scouts anything you say, you are in distress, but if he smiles as he listens, you rejoice and become hopeful. No doubt there are many who side against you and favour others in your stead, and each of them stealthily shoots at you, so to speak, from ambush. Then too imagine, a man with a long beard and grey hair undergoing examination to see if he knows anything worth while, and some thinking that he does, others that he does not!

Then a period intervenes, and your whole past life is pried into. If a fellow-countryman out of jealousy or a neighbour offended for some insignificant reason says, when questioned, that you are a follower of women or boys, there they have it! the witness speaks by the book of Zeus; but if all with one accord commend you, they are considered questionable, dubious, and suborned. You must have great good fortune, then, and no opposition at all; for that is the only way in which you can win.

Well, suppose you have been fortunate in everything beyond your fondest hopes. The master himself has commended your discussions, and those of
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tōn φίλων οἱ ἐντιμότατοι καὶ οἷς μάλιστα πιστεύει τὰ τοιαῦτα οὐκ ἀπέτρεψαν· ἔτι δὲ καὶ ἡ γυνὴ βούλεται, οὐκ ἀντιλέγει δὲ οὔτε ὁ ἐπίτροπος οὔτε ὁ οἰκονόμος· οὔδε τις ἐμέμψατο σοῦ τὸν βίον, ἀλλὰ πάντα ἰλεο καὶ πανταχόθεν αἴσια τὰ ἱερά.

13 κεκράτηκας οὖν, ὦ μακάριε, καὶ ἔστεψαι τὰ Ὀλύμπια, μᾶλλον δὲ Βασιλιώνα εἰληφας ἡ τὴν Σάρδεων ἀκρόπολιν καθήρηκας, καὶ ἔξεις τὸ τῆς Ἀμαλθείας κέρας καὶ ἀμέλειες οἰνίθων γάλα. δεῖ δὴ σοὶ ἀντὶ τῶν τοσούτων πόνων μέγιστα ἥλικα γενέσθαι τὰγαθά, ὡν μὴ φύλλινος μόνον ὁ στέφανος ἦ, καὶ τὸν τε μισθὸν οὐκ εὐκαταφρόνητον ὄρισθηναι καὶ τούτον ἐν καιρῷ τῆς χρείας ἀπραγμόνως ἀποδίδοσθαι καὶ τὴν ἄλλην τιμὴν ὑπὲρ τοὺς πολλοὺς ὑπάρχειν, πόνων δὲ ἐκείνων καὶ πηλοῦ καὶ δρόμων καὶ ἀγρυπνῶν ἀναπεπαύσθαι, καὶ τούτῳ δὴ τὸ τῆς εὔχης, ἀποτείναντα τὸ πόδε καθεύδειν, μόνα ἐκεῖνα πράττοντα ὑπὲρ ἑνεκα τὴν ἀρχὴν παρελήφθης καὶ ὑν ἐμμισθός εἰ. ἔχρην μὲν οὖτως, ὦ Τιμόκλεις, καὶ οὐδὲν ἂν ἦν μέγα κακῶν ὑποκύψατα φέρειν τὸν ζυγὸν ἐλαφρόν τε καὶ εὕφορον καὶ τὸ μέγιστον, ἐπίχρυσον οὖντα. ἀλλὰ πολλοῦ, μᾶλλον δὲ τοῦ παντὸς δεῖ· μυρία γὰρ ἐστὶν ἁφόρητα ἐλευθέρῳ ἀνδρὶ ἐν αὐταῖς ἡδη ταῖς συνουσίαις γιγνόμενα. σκέψαι δὲ αὐτὸς ἐξῆς 1 ἀκούσων, εἰ τις ἂν αὐτὰ ὑπομείνα δύναιτο παιδεία καὶ ἔπτ᾽ ἐλάχιστον 14 ὀμιλητῶς. ἀρξομαι δὲ ἀπὸ τοῦ πρῶτου δείπνου.

1 τὰ ἔξης; ἔξης ἐκαστα Fritzsche.
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his friends whom he holds in the highest esteem and trusts most implicitly in such matters have not advised him against you. Besides, his wife is willing, and neither his attorney nor his steward objects, nor has anyone criticized your past; everything is propitious and from every point of view the omens are good. You have won, then, lucky man, and have gained the Olympic crown—nay, you have taken Babylon or stormed the citadel of Sardis; you shall have the horn of Plenty and fill your pails with pigeon's milk. It is indeed fitting that in return for all your labours you should have the very greatest of blessings, in order that your crown may not be mere leaves; that your salary should be set at a considerable figure and paid you when you need it, without ado; that in other ways you should be honoured beyond ordinary folk; that you should get respite from your former exertions and muddiness and running about and loss of sleep, and that in accordance with your prayer you should "sleep with your legs stretched out,"¹ doing only what you were engaged for at the outset and what you are paid for. That ought to be the way of it, Timocles, and there would be no great harm in stooping and bearing the yoke if it were light and comfortable and, best of all, gilded. But the case is very different—yes, totally different. There are thousands of things insupportable to a free man that take place even after one has entered the household. Consider for yourself, as you hear a list of them, whether anyone could put up with them who is even to the slightest degree cultured. I shall begin, if you like, with the first dinner which will be

¹ A proverbial expression for "taking it easy."
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ἡν δοκῇ, ὅσα εἰκός δειπνήσεις τὰ προτέλεια τῆς μελλούσης συνουσίας.

Εὐθὺς οὖν πρόσεις παραγγέλλων τις ἥκειν ἐπὶ τὸ δείπνον, οὐκ ἀνομίλητος οἰκήτης, δυν χρή πρῶτον ἑλεον ποιήσασθαι, παραβύσαντα εἰς τὴν χείρα, ὥσ ἃ δέξιον εἶναι δοκής, τούτων ἐπεντε δραχμάς, ὁ δὲ ἀκκισάμενος καί, "Ἀπαγε, παρὰ σοῦ δὲ ἐγώ," καί, "Ἡράκλεισ, μὴ γένοιτο," ὑπειπῶν τέλος ἑπείσθῃ, καὶ ἀπειοί σοι πλατύ ἐγχανόν. σὺ δὲ ἐσθήτα καθαράν προχειρισάμενος καὶ σεαυτὸν ὡς κοσμώτατα σχηματίσας λουσάμενος ἥκεις, δεδωκός μὴ πρὸ τῶν ἄλλων ἀφίκοιοι ἀπειρόκαλοι γάρ, ὥσπερ καὶ τὸ υστατον ἥκειν φορτικόν. αὐτὸ οὖν τηρήσας τὸ μέσον τοῦ καιροῦ εἰσελήλυθας, καὶ σε πάνω ἐντιμως ἐδέξατο, καὶ παραλαβὼν τίς κατέκλυσε μικρὸν ὑπὲρ τοῦ πλουσίου μετὰ δύο ποὺ σχεδὸν τῶν παλαιῶν 15 φίλων. σὺ δ' ὥσπερ εἰς τὸν Δίος τὸν οἶκον παρελθὼν πάντα τεθαύμακας καὶ ἐφ' ἐκάστῳ τῶν πραττομένων μετέωρος εἰς ξένα γάρ σοι καὶ ἀγνωστα πάντα· καὶ ἦ τε οἰκεῖτα εἰς σὲ ἀποβλέπει καὶ τῶν παρόνων ἐκαστος ὅ τι πράξεις ἑπιτηροῦσιν, οὐδὲ αὐτῷ δὲ ἀμέλες τῷ πλουσίῳ τούτῳ, ἀλλὰ καὶ προειπτε τισι τῶν οἰκετῶν ἐπισκοπεῖν εἰ πως εἰς τοὺς παίδας ἢ εἰς τὴν γυναῖκα πολλάκις ἐκ περιωπῆς ἀποβλέψεις. οἱ μὲν γὰρ τῶν συνδείπνου ἀκόλουθοι ὀρῶντες ἐκπε- πληγμένου εἰς τὴν ἀπειρίαν τῶν δρωμένων ἀποσκόπτουσι, τεκμήριον τὸν μὴ παρ' ἄλλω

1 εἰς Coraës: not in MSS.
2 εἰ τὼν Fritzche: διὰ τῶν MSS. adding εἰ before πολλάκις.
3 τεκμήριον Cobet: τεκμήριον ποιούμενοι MSS.
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given you, no doubt, as a formal prelude to your future intimacy.
Very soon, then, someone calls, bringing an invitation to the dinner, a servant not unfamiliar with the world, whom you must first propitiate by slipping at least five drachmas into his hand casually so as not to appear awkward. He puts on airs and murmurs: "Tut, tut! I take money from you?" and: "Heracles! I hope it may never come to that!"; but in the end he is prevailed upon and goes away with a broad grin at your expense. Providing yourself with clean clothing and dressing yourself as neatly as you can, you pay your visit to the bath and go, afraid of getting there before the rest, for that would be gauche, just as to come last would be ill-mannered. So you wait until the middle moment of the right time, and then go in. He receives you with much distinction, and someone takes you in charge and gives you a place at table a little above the rich man, with perhaps two of his old friends. As though you had entered the mansion of Zeus, you admire everything and are amazed at all that is done, for everything is strange and unfamiliar to you. The servants stare at you, and everybody in the company keeps an eye on you to see what you are going to do. Even the rich man himself is not without concern on this score; he has previously directed some of the servants to watch whether you often gaze from afar at his sons or his wife. The attendants of your fellow-guests, seeing that you are impressed, crack jokes about your unfamiliarity with what is doing and conjecture
ΤΟΥ ΛΟΓΟΥ ΑΥΤΟΥ ΣΠΟΡΕΙ ΜΟΝΟΝ ΣΕ ΤΟΝ ΚΑΙΝΟΥΡΙΟΝ ΧΕΙΡΟΜΑΚΤΡΟΝ ΤΙΘΕΜΕΝΟΥ.

"Ωστερ οὖν εἰκός, ἵδειν τε ἀνάγκη ὑπ᾽ ἀπορίας καὶ μήτε διψώντα πιεῖν αἰτεῖν τολμᾶν, μή δόξης αὖτις ὀφθαλμοῖς τίς εἶναι, μήτε τῶν ὠφων παρατεθέντων ποικίλων καὶ πρὸς τινα τάξιν ἐσκευασμένων εἰδέναι ἐφ᾽ ὦ τι πρῶτον ἢ δεύτερον τὴν χεῖρα ἐνέγκεισιν ὑποβλέπειν οὖν εἰς τὸν πλησίον δεήσει κακείνου ξηλοῦ καὶ μαυθάνειν τοῦ δείπνου τὴν ἀκολούθιαν. τὰ δ᾽ ἄλλα ποικίλος εἰ καὶ θορύβου πλέως τὴν ψυχὴν, πρὸς ἕκαστα τῶν πραττόμενων ἐκπεπληγμένος, καὶ ἄρτι μὲν εὐδαιμονίας τὸν πλοῦσιον τοῦ χρυσοῦ καὶ τοῦ ἐλέφαντος καὶ τῆς τοσαύτης τρυφῆς, ἄρτι δὲ οἰκτείρεις σεαυτόν, ὡς τὸ μηδὲν ὃν εἶτα ξῆν ὑπολαμβάνεις. ἐνίοτε δὲ κακεῖνο εἰσέρχεται σε, ὡς ξηλωτὸν τίμια βιώσῃ τὸν βίον ἀπασίων ἐκείνως ἐντρυφήσων καὶ μεθέξοις αὐτῶν ἐξ ἰσοτιμίαις οἴει γὰρ εἰσαεὶ Διονύσια ἑρτάσειν. καὶ πον καὶ μειράκια ώραία διακονούμενα καὶ ἥρεμα προσμειδίωτα γλαφυρωτέραν ὑπογράφει σοί τὴν μέλλουσαν διατριβῆν, ὡστε συνεχῶς τὸ Ὄμηρικὸν ἐκείνο ἐπιφθέγγεσθαι,

οὐ νέμεσις Τρώας καὶ εὐκυνήμιδας Ἀχαιῶν

πολλὰ πονεῖν καὶ ὑπομένειν ὑπὲρ τῆς τοσαύτης εὐδαιμονίας.

Φιλοτησία τὸ ἐπὶ τούτῳ, καὶ σκύφον εὕμεγέθη

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that you have never before dined anywhere because your napkin is new.¹

As is natural, then, you inevitably break out in a cold sweat for perplexity; you do not dare to ask for something to drink when you are thirsty for fear of being thought a toper, and you do not know which of the dishes that have been put before you in great variety, made to be eaten in a definite order, you should put out your hand to get first, or which second; so you will be obliged to cast stealthy glances at your neighbour, copy him, and find out the proper sequence of the dinner. In general, you are in a chaotic state and your soul is full of agitation, for you are lost in amazement at everything that goes on. Now you call Dives lucky for his gold and his ivory and all his luxury, and now you pity yourself for imagining that you are alive when you are really nothing at all. Sometimes, too, it comes into your head that you are going to lead an enviable life, since you will revel in all that and share in it equally; you expect to enjoy perpetual Bacchic revels. Perhaps, too, pretty boys waiting upon you and faintly smiling at you paint the picture of your future life in more attractive colours, so that you are forever quoting that line of Homer:

“Small blame to the fighters of Troy and the bright-greaved men of Achaea” ²

that they endure great toil and suffering for such happiness as this.

Then come the toasts, and, calling for a large bowl,

¹ Guests brought their own napkins.
² Said of Helen by the Trojan elders; Iliad 3, 156. They continue:

“That for a woman like this they long have endured tribulations.”
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tinā aitēsas proûpiēn sou tō didadskalō, ἢ ὀτιδήποτε προσεεπών, σὺ δὲ λαβών, ὅτι μὲν τὶ σε καὶ αὐτὸν ὑπειπεῖν ἔδει ἡγνόηςας ὑπ' ἀπειρίας, 17 καὶ ἀγροκίας δόξαν ὑφλες. ἐπιφθονος δ' οὖν ἀπὸ τῆς προτόσεως ἐκείνης πολλοῖς τῶν παλαιῶν φιλῶν γεγένησαι, καὶ πρότερον ἐπὶ τῇ κατακλίσει λυπήςας1 τινάς αὐτῶν, ὅτι τῇμερον ἦκων προύκριθης ἀνδρῶν πολνετὴ δουλείαν ἡμτληκότων. εὔθως οὖν καὶ τοιοῦτός τις εὖ αὐτοῖς περὶ σοῦ λόγος. "Τούτῳ ἡμῖν πρὸς τοῖς ἀλλοις δεινοῖς ἐλείπετο, καὶ τῶν ἄρτι εἰσεληλυθότων εἰς τὴν οἰκίαν δευτέρους εἶναι, καὶ μόνοις τοῖς "Ελλησὶ τούτοις ἀνἐφραται ἡ Ρωμαίων πόλις, καὶ τοῖς τί ἐστιν ἐφ' ὅτῳ προτιμόντες ἡμῶν; οὐ2 ῥηματιὰ δύστηντα λέγοντες οἴονταί τι παμμέγεθες ὠφιεῖν;" ἄλλος δὲ, "Οὐ γὰρ εἴδες ὅσα μὲν ἔστε, ὅπως δὲ τὰ παραθέντα συναβρῶν κατέβαγεν; ἀπερόκαλος ἀνθρωπος καὶ λιμοῦ πλέως, οὐ δὲναρ λευκοῦ ποτε ἀρτον ἐμφορηθεὶς, οὕτως οὐκ Ἡνομαδίκου ἢ Φασιανοῦ ὄρνιθος, ὅν μόλις τὰ ὅστα ἡμῖν καταλέλοιπεν." τρίτος ἄλλος, "Ω ματαιος," φησίν, "πέντε οὖν ὅλων ἡμερῶν ὑψεῖθε αὐτὸν ἐνταῦθα που ἐν ἡμῖν τὰ ὁμοια ποτιῳμένουν νῦν μὲν γὰρ ὄσπερ τὰ καὶ τῶν ὑποδημάτων ἐν τιμῇ τινὶ καὶ ἐπιμελεία ἔστιν, ἐπειδὰν δὲ πτηθῆ πολλάκις καὶ ὑπὸ τοῦ πηλοῦ ἀναπλασθῇ, ὑπὸ τῇ κλίνῃ ἀθλίως ἐρρίψεται κόρεων ὄσπερ ἡμεῖς ἀνάπλεως." Ἐκεῖνοι μὲν οὖν τοιαῦτα πολλὰ περὶ σοῦ στρέ

1 λυπήςας Bekker: λυπήςας MSS.
2 οἱ Naber.

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he drinks your health, addressing you as "the professor" or whatever it may be. You take the bowl, but because of inexperience you do not know that you should say something in reply, and you get a bad name for boorishness. Moreover, that toast has made many of his old friends jealous of you, some of whom you had previously offended when the places at table were assigned because you, who had only just come, were given precedence over men who for years had drained the dregs of servitude. So at once they begin to talk about you after this fashion: "That was still left for us in addition to our other afflictions, to play second fiddle to men who have just come into the household, and it is only these Greeks who have the freedom of the city of Rome. And yet, why is it that they are preferred to us? Isn't it true that they think they confer a tremendous benefit by turning wretched phrases?" Another says: "Why, didn't you see how much he drank, and how he gathered in what was set before him and devoured it? The fellow has no manners, and is starved to the limit; even in his dreams he never had his fill of white bread, not to speak of guinea fowl or pheasants, of which he has hardly left us the bones!" A third observes: "You silly asses, in less than five days you will see him here in the midst of us making these same complaints. Just now, like a new pair of shoes, he is receiving a certain amount of consideration and attention, but when he has been used again and again and is smeared with mud, he will be thrown under the bed in a wretched state, covered with vermin like the rest of us."

Well, as I say, they go on about you indefinitely in

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φοισι, καὶ ποὺ ἡδὴ καὶ πρὸς διαβολὰς τινες 18 αὐτῶν παρασκευάζονται. τὸ δ’ οὐν συμπόσιον ὄλου ἐκεῖνο σὺν ἐστιν καὶ περὶ σοῦ οἱ πλεῖστοι τῶν λόγων. σὺ δ’ ὑπ’ ἀπθείας πλέον τοῦ ἱκανοῦ ἐμπιών οἶνον λεπτοῦ καὶ δριμέος, πάλαι τῆς γαστρὸς ἐπειγούσης, πονήρως ἔχεις, καὶ οὔτε προεξαναστήναι σοι καλὸν οὔτε μὲν εἰς ἀσφαλές. ἀποτεινομένου, τοῖνυ τοῦ πότου καὶ λόγων ἐπὶ λόγους γιγνομένων καὶ θεαμάτων ἐπὶ θεάμασι παριόντων—ἀπαντα γὰρ ἐπιδείξασθαι σοι τὰ αὐτοῦ βούλεται—κόλασιν οὐ μικρὰν ὑπομένεις μήτε ὅρῳ τὰ γιγνόμενα μήτε ἀκούων εἰ τις ἄδει ἢ κιθαρίζει πάνω τιμώμενος μειρακίσκος, ἀλλ’ ἐπαυνεῖς μὲν ὑπ’ ἀνάγκης, ἐν χη δὲ ἡ σεισμῆ συμπεσεῖν ἐκεῖνα πάντα ἢ πυρκαίαν τινα προσαγ-γελθῆναι, ἵνα ποτὲ καὶ διαλυθῇ τὸ συμ-πόσιον.

19 Τοῦτο μὲν δὴ σοι τὸ πρῶτον, ὦ ἑταῖρε, καὶ ἠδιστον ἐκεῖνο δεῖπνον, οὐκ ἔμοιγε τοῦ θύμου καὶ τῶν λευκῶν ἅλων ἡδίον ὑπνικὰ βοῦλομαι καὶ ὤπόσον ἐλευθέρως ἐσθιομένων.

"Ἰνα γοῦν σοι τὴν ὄξυρεμίαν τὴν ἐπὶ τούτοις παρὼ καὶ τὸν ἐν τῇ νυκτὶ ἐμετον, ἑωθὲν δεήσει περὶ τοῦ μισθοῦ συμβῆναι ἑμᾶς, ὁπόσον τε καὶ ὀπότε τοῦ ἔτους χρῆ λαμβάνειν. παρώντων οὖν ἡ1 δύο ἡ τριῶν φίλων προσκαλέσας σε καὶ καθι-ξεσθαι κελεύσας ἀρχεται λέγειν. "Τὰ μὲν ἡμέ-τερα ὅποια ἐστὶν ἑώρακας ἡδῆ, καὶ ὃς τύφος ἐν αὐτοῖς οὐδὲ ἐλς, ἀτραγφηδὴν δὲ καὶ ἐκα τάντα καὶ δημοτικά, χρῆ δὲ σε σε οὖτως ἔχειν ὡς ἀπάντων

1 καὶ? Cobet exoises.
that vein, and perhaps even then some of them are getting ready for a campaign of slander. Anyhow, that whole dinner-party is yours, and most of the conversation is about you. For your own part, as you have drunk more than enough subtle, insidious wine because you were not used to it, you have been uneasy for a long time and are in a bad way: yet it is not good form to leave early and not safe to stay where you are. So, as the drinking is prolonged and subject after subject is discussed and entertainment after entertainment is brought in (for he wants to show you all his wealth!), you undergo great punishment; you cannot see what takes place, and if this or that lad who is held in very great esteem sings or plays, you cannot hear; you applaud perforce while you pray that an earthquake may tumble the whole establishment into a heap or that a great fire may be reported, so that the party may break up at last.

So goes, then, my friend, that first and sweetest of dinners, which to me at least is no sweeter than thyme and white salt eaten in freedom, when I like and as much as I like.

To spare you the tale of the flatulence that follows and the sickness during the night, early in the morning you two will be obliged to come to terms with one another about your stipend, how much you are to receive and at what time of year. So with two or three of his friends present, he summons you, bids you to be seated, and opens the conversation: "You have already seen what our establishment is like, and that there is not a bit of pomp and circumstance in it, but everything is unostentatious, prosaic, and ordinary. You must feel that we shall have everything in
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ἡμῖν κοινῶν ἐσομένων γὰρ εἰ τὸ κυριώτατον, τὴν ψυχὴν σοι τὴν ἐμαυτοῦ ἢ καὶ νὴ Δία τῶν παῖδων”—εἰ παῖδες εἶεν αὐτῷ παιδεῦσεως δὲόμενοι—“ἐπιτρέπων τῶν ἄλλων μὴ ἐπ᾿ ἔσθις ἡγοίμην δεσπότην. ἐπεὶ δὲ καὶ ώρίσθαι τι δεῖ, ὁρῶ μὲν τὸ μέτριον καὶ αὐτάρκες του σου τρόπου καὶ συνίημι ὡς οὐχὶ μισθοῦ ἐλπίδι προσελήφθεις ἡμῶν τῇ σίκια, τῶν δὲ ἄλλων ἕνεκα, τῆς εὐνοίας τῆς παρ᾿ ἡμῶν καὶ τιμῆς, ἣν παρὰ πάσιν ἔξεις ὅμως δ᾿ οὐν καὶ ώρίσθω τι,—σὺ δ᾿ αὐτὸς δ᾿ τι καὶ βούλει λέγε, μεμνημένος, ὃ φίλτατε, κάκεινων ἀπερ ἐν ἑορταῖς διετησίως εἰκὸς ἡμᾶς παρέξειν. οὐ γὰρ ἀμελήσωμεν οὐδὲ τῶν τοιούτων, εἰ καὶ μὴ νῦν αὐτὰ συντιθέμεθα: πολλαὶ δὲ, οὐθα, τοῦ ἑτοὺς αἱ τοιαῦται ἀφορμαί. καὶ πρὸς ἐκεῖνα τόλων ἀποβλέπων μετρώτερον δῆλον ὅτι ἐπιβαλεῖς ἡμῖν τὸν μισθὸν. ἄλλως τε καὶ πρέπουν δὲν εἰ ὁτι πεπαιδευμένους ὑμῖν κρεῖττοι εἰναι χρημάτων.”

20 Ὁ μὲν τάῦτα εἰπὼν καὶ ὅλων σε διασείσας ταῖς ἐλπίσι τιθασόν ἑαυτῷ πεποίηκε, σὺ δὲ πάλαι τάλαντα καὶ μυριάδας ὀνειροπολήσας καὶ ἄγροις ὅλους καὶ συνουκίας συνῆς μὲν ἠρέμα τῆς μικρολογίας, σαίνεις δὲ ὅμως τὴν ὑπόσχεσιν καὶ τὸ, “Πάντα ἡμῖν κοινὰ ἔσται,” βέβαιον καὶ ἄληθες ἔσεθαι νομίζεις, οὐκ εἰδὼς ὅτι τὰ τοιαῦτα

χείλεια μὲν τῷ ἐδίην’, ὑπερφίην δ᾿ οὐκ ἐδίηνε.

τελευταῖον δ᾿ ὑπ᾿ αἴδοὺς αὐτῷ ἐπέτρεψας. ὃ δὲ
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canmon; for it would be ridiculous if I trusted you with what is most important, my own soul or that of my children"—suppose he has children who need instruction—"and did not consider you equally free to command everything else. But there should be some stipulation. I recognise, to be sure, that you are temperate and independent by nature, and am aware that you did not join our household through hope of pay but on account of the other things, the friendliness that we shall show you and the esteem which you will have from everyone. Nevertheless, let there be some stipulation. Say yourself what you wish, bearing in mind, my dear fellow, what we shall probably give you on the annual feast-days. We shall not forget such matters, either, even though we do not now reckon them in, and there are many such occasions in the year, as you know. So, if you take all that into consideration, you will of course charge us with a more moderate stipend. Besides, it would well become you men of education to be superior to money."

By saying this and putting you all in a flutter with expectations, he has made you submissive to him. You formerly dreamed of thousands and millions and whole farms and tenements, and you are somewhat conscious of his meanness; nevertheless, you welcome his promise with dog-like joy, and think his "We shall have everything in common" reliable and truthful, not knowing that this sort of thing

"Wettesth the lips, to be sure, but the palate it leaveth unwetted."¹

In the end, out of modesty, you leave it to him. He

¹ Iliad 22, 495.
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αὐτὸς μὲν οὖν φησιν ἐρείν, τῶν φίλων δὲ τινα τῶν παρόντων κελεύει μέσου εἴλθόντα τοῦ πράγματος εἰπείν ὃ μὴ τἀυτῷ γίγνοιτ' ἂν βαρὺ καὶ πρὸς ἄλλα τούτων ἀναγκαίοτερα δαπανώντι μήτε τῷ ληψομένῳ εὐτελές. ὃ δὲ ὅμοιόρων τις ἐκ παίδων κολακεία σύντροφος, "Ὡς μὲν οὖν εὐδαιμονεστατός εἰ, φησίν, "τῶν ἀν τῇ τόλμῃ ἀπάντων, ὃ ὅτι, οὐκ ἂν εἴποις, ὃ γε τούτο πρῶτον ὑπῆρχεν ὁ πολλοῖς πάνυ γλιχομένους μόλις ἀν γένοιτο παρὰ τῆς Τύχης. λέγω δὲ ὁμιλίας ἀξιωθῆναι καὶ ἑστίας κοινωνήσαι καὶ εἰς τὴν πρότην οἰκίαν τῶν ἐν τῇ Ὀμμαίων ἀρχῆ καταδεχθῆναι· τούτο γὰρ ὑπὲρ τὰ Κροίσου τάλαντα καὶ τὸν Μίδου πλούτου, εἰ σωφρονεῖν οὐθα. ἵδιν 1 δὲ πολλοὺς τῶν εὐδοκίμων ἐθελήσαντας ἂν, εἰ καὶ προσδίδοναι δέόι, μόνης τῆς δόξης ἑνεκα συνείναι τοῦτῳ καὶ ὅρασθαι περὶ αὐτῶν ἑταίρους καὶ φίλους εἰναι δοκοῦντας, οὐκ ἔχω ὅπως σε τῆς εὐποτμίας μακαρίως, δὲ καὶ προσλήψῃ μισθὸν τῆς τοιαύτης εὐδαιμονίας. ἀρκείν οὖν νομίζω, εἰ μὴ πάνυ ἁσωτος εἰ, τοσόντει τι· —εἰπὼν ἐλάχιστον καὶ μάλιστα πρὸς τὰς σὰς ἐκεῖνας ἐλπίδας. ἀγαπάν δ' ὅμως ἀναγκαίον· οὐ γὰρ οὐδὲ ἂν φυγεῖν ἔτι σοι δυνατὸν ἐντὸς ἀρκεύων γενομένῳ. δεχὴ τοῖνυν τὸν χαλικόν μύσας καὶ τὰ πρῶτα εὐάγγειος εἰ πρὸς αὐτῶν οὐ πάνυ περισσῶντα οὐδὲ ὄξεως νύττοντα, μέχρι ἄν λάθης τέλεον αὐτῷ συνήθης γενόμενος.

Οἱ μὲν δὴ ἔξω ἀνθρωποί τὸ μετὰ τούτο ζηλοῦσί σε ὀρῶντες ἐντὸς τῆς κυκλίδος διατίβοντα καὶ ἀκωλύτως εἰσιόντα καὶ τῶν πάνυ

1 ἵδιν Gesner: εἰδον MSS.

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himself refuses to say, but tells one of the friends who are present to intervene in the business and name a sum that would be neither burdensome to him, with many other expenses more urgent than this, nor paltry to the recipient. The friend, a sprightly old man, habituated to flattery from his boyhood, says: "You cannot say, sir, that you are not the luckiest man in the whole city. In the first place you have been accorded a privilege which many who covet it greatly would hardly be able to obtain from Fortune; I mean in being honoured with his company, sharing his hospitality, and being received into the first household in the Roman Empire. This is better than the talents of Croesus and the wealth of Midas, if you know how to be temperate. Perceiving that many distinguished men, even if they had to pay for it, would like, simply for the name of the thing, to associate with this gentleman and be seen about him in the guise of companions and friends, I cannot sufficiently congratulate you on your good luck, since you are actually to receive pay for such felicity. I think, then, that unless you are very prodigal, about so and so much is enough"—and he names a very scanty sum, in striking contrast to those expectations of yours. You must be content, however, for it would not even be possible for you to get away, now that you are in the paddock. So you take the bit with your eyes shut, and in the beginning you answer his touch readily, as he does not pull hard or spur sharply until you have imperceptibly grown quite used to him.

People on the outside envy you after that, seeing that you live within the pale and enter without let and have become a notable figure in the inner circle.
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τινᾶ ἔνδον γεγενημένων σὺ δὲ αὐτὸς οὐδέπω ὀρᾶς ὀντινὸς ἐνεκα εὐδαίμων αὐτοὶς εἶναι δοκεῖς. πλὴν ἄλλα χαίρεις γε καὶ σεαντὸν ἐξαπατᾷς καὶ ἀεὶ τὰ μέλλοντα βελτίω γενήσεσθαι νοমίζεις. τὸ δ’ ἐμπαλιν ἢ σὺ ἡλπισάς γίγνεται καὶ ὡς ἡ παροιμία φησίν, ἐπὶ Μαυδροβοῦλου χωρεῖ τὸ πράγμα, καθ’ ἐκάστην, ὡς εἰπεῖν, τὴν ἡμέραν ἀποσμικρυν.

22 νόμενον καὶ εἰς τούτοις ἀναποδίζουν. ἥρεμα οὖν καὶ κατ’ ὅλιγον, ὅσπερ ἐν ἀμυνδρῷ τῷ φωτὶ τὸτε πρῶτον διαβλέπων, ἀρχὴ κατανοεῖν ὡς αἱ μὲν χρυσαἱ ἐκεῖναι ἐπίθεσις συνέδεται ἀλλ’ ἡ φύσαί τινες ἢσαν ἐπίχρυσοι, βαρεῖς δὲ καὶ ἀλήθεις καὶ ἀπαραίτητοι καὶ συνεχεῖς οἱ πόνοι. "Τίνες οὖν οἱ τοῖς καθ’ ἁμαρτίας συνονομαζεῖ ἡ ὑμεῖς εἰς ταῖς τουαύταις συνονομίαις ἐστὶν οὐδ’ ἐπινοῶ ἀτινα ἐφήσατα τὰ καματηρὰ καὶ ἀφόρητα.” οὐκοῦν ἄκουσον, ὃ γενναίε, μὴ εἰ κάματος ἐνεστὶν ἐν τῷ πράγματι μόνον ἐξετάζων, ἀλλὰ καὶ τὸ αἰσχρὸν καὶ ταπεινὸν καὶ συνόλως δουλοπρεπῆς οὐκ ἐν παρέργῳ τῆς ἀκροάσεως τιθέμενος.

23 Καὶ πρῶτον γε μέμνησο μηκέτι ἐλεύθερον τὸ ἂπτ’ ἐκεῖνον μηδὲ εὐπατρίδην σεαντὸν αἰσθαί. πάντα γὰρ ταῦτα, τὸ γένος, τὴν ἐλευθερίαν, τοὺς προγόνους ἐξω τοῦ ὠδοῦ καταλείψων ὢσθι ἐπειδὰν ἐπὶ τοιαύτῃ σαυτὸν λατρείαν ἀπεμπολῆςας εἰσίς’ οὐ γὰρ ἐθελήσεις σοι ἡ Ἕλευθερία συνεισελθεῖν ἐφ’ οὕτως ἀγενήν πράγματα καὶ ταπεινὰ εἰσιντ’. δοῦλος οὖν, εἰ καὶ πάνω ἀχθέσῃ τῷ ὑνόματι, καὶ οὐχ ἐνός, ἀλλὰ πολλῶν δοῦλος ἀναγ.
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You yourself do not yet see why you seem to them to be fortunate. Nevertheless, you are joyous and delude yourself, and are always thinking that the future will turn out better. But the reverse of what you expected comes about: as the proverb has it, the thing goes Mandrobulus-wise,¹ diminishing every day, almost, and dropping back. Slowly and gradually, therefore, as if you could then distinguish things for the first time in the indistinct light, you begin to realize that those golden hopes were nothing but gilded bubbles, while your labours are burdensome and genuine, inexorable and continuous. "What are they?" perhaps you will ask me: "I do not see what there is in such posts that is laborious, nor can I imagine what those wearisome and insupportable things are that you spoke of."²

Listen, then, my worthy friend, and do not simply try to find out whether there is any weariness in the thing, but give its baseness and humility and general slavishness more than incidental consideration in the hearing.

First of all, remember never again from that time forward to think yourself free or noble. All that—your pride of race, your freedom, your ancient lineage—you will leave outside the threshold, let me tell you, when you go in after having sold yourself into such service; for Freedom will refuse to enter with you when you go in for purposes so base and humble. So you will be a slave perforce, however distasteful you may find the name, and not the slave of one man but of many; and you will

¹ "This Mandrobulus once found a treasure in Samos and dedicated to Hera a golden sheep, and in the second year one of silver, and in the third, one of bronze." Scholia.
² In chapter 13.
καίως ἐσῃ καὶ θητεύσεις κατώ νευνκός ἐωθεν εἰς ἐσπέραν "ἀεικελώ ἐπὶ μισθφ." καὶ ἀτε δή μὴ ἐκ παίδων τῇ Θουλείᾳ συντραφείς, ὁψιμαθήσας δὲ καὶ πόρρω ποὺ τῆς ἥλικίας παϊδευόμενος πρὸς αὐτῆς οὐ πάνω εὐδόκιμος ἔσῃ οὐδὲ πολλοῦ ἄξιος τῷ δεσπότῃ. διαφθείρει γάρ σε ἡ μνήμη τῆς ἐλευθερίας ὑπαύσα καὶ ἀποσκιρτάν ἐνίοτε ποιεῖ καὶ δέ αὐτὸ ἐν τῇ Θουλείᾳ πονηρῶς ἀπαλλάττειν.

Πλήν εἰ μὴ ἀποχρήν σοι πρὸς ἐλευθερίαν νομίζεις τὸ μὴ Πυρρίῳ μηδὲ Ζωπυρίωνος οἶνον εἶναι, μηδὲ ὁσπερ τις Βιθυνός ὑπὸ μεγαλοφώνῳ τῷ κήρυκι ἀπημπολήσθαι. ἀλλ’ ὀπόταν, ὁ βέλτιστε, τῆς νουμνήμεις ἐπιστάσεις ἀναμηχνεῖς τῷ Πυρρίᾳ καὶ τῷ Ζωπυρίῳ προτείνῃ τῆν χείρα ὀμοίως τοῖς ἄλλοις οἰκέταις καὶ λάβῃς ἐκείνο ὀτιδήποτε ἦν τὸ γεγονόμενον, τοῦτο ἡ πρᾶσίς ἐστι. κήρυκος γὰρ οὐκ ἔδει ἐπ’ ἄνδρα ἑαυτὸν ἀποκηρύξαντα καὶ μακρῷ χρόνῳ μηστευσάμενον ἑαυτῷ τὸν δεσπότην.

24 Εἰς’, ὁ κάθαρμα, φαίνῃ ἂν, καὶ μᾶλλον πρὸς τὸν φιλοσοφεῖν φάσκοντα, εἰ μὲν σὲ τις ἡ πλέοντα καταποντιστής συλλαβῶν ἡ λήστῃς ἀπεδίδοτο, φικτείρες ἂν σεαυτὸν ὡς παρὰ τὴν ἄξιαν δυστυχόντα, ἡ εἰ τίς σου λαβόμενος ἤγε δούλον εἶναι λέγων, ἐβόας ἂν τοὺς νόμους καὶ δεινὰ ἑποίεις καὶ ἥγανάκτεις καὶ, "Ὡ γῆ καὶ θεοί," μεγάλη τῇ φωνῇ ἐκεκράγεις ἂν, σεαυτὸν δὲ ὀλίγων ἕνεκα ὀβολῶν ἐν τούτῳ τῆς ἥλικίας, ὅτε καὶ εἰ φύσει δούλος ἥσθα, καίρως ἦν πρὸς ἐλευθερίαν ἆθη ὅραν, αὐτῇ 450
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drudge from morn till night with hanging head, "for shameful hire." 1 Since you were not brought up in the company of Slavery from your boyhood but made her acquaintance late and are getting your schooling from her at an advanced age, you will not be very successful or highly valuable to your master. The memory of your freedom, stealing over you, plays the mischief with you, sometimes causing you to be skittish, and for that reason to come off badly in slavery.

Perhaps, however, you think it quite enough to establish your freedom that you are not the son of a Pyrrhias or a Zopyrion, and that you have not been sold in the market like a Bithynian by a loud-voiced auctioneer. But, my excellent friend, when the first of the month arrives and side by side with Pyrrhias and Zopyrion you stretch out your hand like the rest of the servants and take your earnings, whatever they are—that is sale! There was no need of an auctioneer in the case of a man who put himself up at auction and for a long time solicited a master.

Ah, scurvy outcast (that would be my language, above all to a self-styled philosopher), if a wrecker or a pirate had taken you at sea and were offering you for sale, would you not pity yourself for being ill-fated beyond your deserts; or if someone had laid hands upon you and were haling you off, saying that you were a slave, would you not invoke the law and make a great stir and be wrathful and shout "Heavens and Earth!" at the top of your voice? Then just for a few obols, at that age when, even if you were a slave by birth, it would be high

1 Either a variation upon Homer (cf. Odyssey 19, 341: Iliad 13, 84, 21, 444-5), or a quotation from a lost epic.
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άρετή καὶ σοφία φέρων ἀπημπόληκας, οὐδὲ τοὺς πολλούς ἐκεῖνους λόγους αἰδευθεῖς οὐδὲ ὁ καλὸς Πλάτων ἢ ὁ Χρύσιππος ἢ Ἀριστοτέλης διεξε-ληλύθασι τὸ μὲν ἐλευθέρουν ἐπαινοῦντες, τὸ δουλο-πρεπὲς δὲ διαβάλλοντες; καὶ οὐκ αἰσχύνῃ κόλαξιν ἀνθρώπων καὶ ἄγοραίων καὶ βωμολόχως ἀντεξε-ταξόμενος καὶ ἐν τοσούτῳ πλήθει Ῥώμαικοί·

μόνον ξενίζων τῷ τρίβων καὶ πονηρῶς τὴν Ῥώ-μαϊων φωνῆν βαρβαρίζων, εἶτα δειπνῶν δείπνα θορυβώδη καὶ πολυνάθρωτα συγκλύδων τινῶν καὶ τῶν πλείστων μοχθηρῶν; καὶ ἐν αὐτοῖς ἐπαινεῖς φορτικῶς καὶ πίνεις πέρα τοῦ μετρίως ἔχοντος. ἔσωθεν τοῦ υπὸ κῶδων εἴχαναστά ἀπο-σεισάμενος τοῦ ὑπὸ τοῦ ἤδιστον συμπεριθεῖς ἀνώ καὶ κάτω ἐτί τοῦ χθιδόν ἐχων πηλῶν ἐπὶ τοῖν σκελῶν. οὕτως ἀπορία μὲν σε θέρμων ἔσχεν ἢ τῶν ἀγρίων λαχάνων, ἐπέλυσον δὲ καὶ αἱ κρήναι βέουσαι τοῦ ψυχροῦ ὑδατος, ὡς ἐπὶ ταῦτα σε ὑπ’ ἀμηχανίας ἐλθεῖν; ἀλλὰ δήλον ὡς οὐχ ὑδατος οὐδὲ θέρμων, ἀλλὰ περμάτων καὶ ὄψιν καὶ οἴνου ἀνθρωμίου ἐπιθυμῶν ἐάλως, καθάπερ ὁ λάβραξ αὐτὸν μᾶλα δικαῖος τὸν ὁρεγόμενον τοῦτον λαμόν διαπαρείς. παρὰ πόδας τοιχαροῦ τῆς λυχνείας ταύτης τάπιχειρα, καὶ ὡσπερ οἱ πίθηκοι δεθεῖς κλοιῷ τὸν τράχηλον ἁλλοὺς μὲν γέλωτα παρέχεις, σεαυτῷ δὲ δοκεῖς τρυφάν, ὅτι ἔτι σοι τῶν ἱσχα-δῶν ἀφθόνως ἐντραγεῖν. ἡ δὲ ἐλευθερία καὶ τὸ εὐγενὲς αὐτοῖς φυλέταις καὶ φρατερσι φρούδα πάντα καὶ οὐδὲ μνήμη τις αὐτῶν.

25 Καὶ ἀγαπητὸν εἰ μόνον τὸ αἰσχρὸν προσῆν τῷ

1 ἀστεικῷ N: ἀστικῷ Dindorf, edd.
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time for you to look forward at last to liberty, have you gone and sold yourself, virtue and wisdom included? Had you no respect, either, for all those wonderful sermons that your noble Plato and Chrysippus and Aristotle have preached in praise of freedom and in censure of servility? Are you not ashamed to undergo comparison with flatterers and loafers and buffoons; to be the only person in all that Roman throng who wears the incongruous cloak of a scholar and talks Latin with a villainous accent; to take part, moreover, in uproarious dinners, packed with human flotsam that is mostly vile? At these dinners you are vulgar in your compliments, and you drink more than is discreet. Then in the morning, roused by a bell, you shake off the sweetest of your sleep and run about town with the pack, up hill and down dale, with yesterday's mud still on your legs. Were you so in want of lupines and herbs of the field, did even the springs of cold water fail you so completely, as to bring you to this pass out of desperation? No, clearly it was because you did not want water and lupines, but cates and meat and wine with a bouquet that you were caught, hooked like a pike in the very part that hankered for all this—in the gullet—and it served you quite right! You are confronting, therefore, the rewards of this greediness, and with your neck in a collar like a monkey you are a laughing-stock to others, but seem to yourself to be living in luxury because you can eat figs without stint. Liberty and noblesse, with all their kith and kin, have disappeared completely, and not even a memory of them abides.

Indeed, it would be lucky for you if the thing
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πράγματι, δούλου ἀντ' ἑλευθέρου δοκεῖν, οἱ δὲ πόνοι μὴ κατὰ τοὺς πάνω τοῦτοις οἰκέτας. ἀλλ' ὁρὰ εἰ μετριώτερα σοι προστέτακται τῶν Δρόμων καὶ Τιβέιφ προστεταγμένων. ὃν μὲν γὰρ ἔνεκα, τῶν μαθημάτων ἐπιθυμεῖν φήσας, παρέίληφε σε, ὄλγον αὐτῷ μέλει. "Τί γὰρ κοινὸν," φασὶ, "λύρα καὶ ὄψι;" πάνυ γοῦν,—οὐχ ὀρᾶς;—ἐκτε-τήκασι τῷ πόθῳ τῆς Ὁμήρου σοφίας ἢ τῆς Δημοσθένους δεινότητος ἢ τῆς Πλάτωνος μεγαλο-φροσύνης, ὃν ἦν τις ἐκ τῆς ψυχῆς ἀφέλη τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὰς περὶ τοῦτον φροντίδας, τὸ καταλειπόμενὸν ἐστὶ τύφος καὶ μαλακία καὶ ἡδυπάθεια καὶ ἀσέλγεια καὶ ὑβρίς καὶ ἀπαίδευσις. δεῖται δὴ σου ἐπὶ ἐκείνα μὲν οὐδαμῶς, ἔπει δὲ πώγωνα ἔχεις βαθὺν καὶ σεμνὸς τις εἰ τὴν πρόσοψιν καὶ ἱμάτιον Ἑλληνικὸν εὐσταλῶς περιβέβλησαι καὶ πάντες ἱσασί σε γραμματικὸν ὣ ῥήτορα ὣ φιλόσοφον, καλὸν αὐτῷ δοκεῖ ἀναμεμίχθαι καὶ τοιούτον τινα τοῖς προϊόντοι καὶ προπομπεύουσιν αὐτοῦ. δόξει γὰρ ἐκ τοῦτον καὶ φιλομαθῆς τῶν Ἑλληνικῶν μαθημάτων καὶ ὅλως περὶ παιδείαν φιλόκαλος. ὡστε κινδυνεύεις, ὁ γενναῖε, ἀντὶ τῶν θαμμαστῶν λόγων τῶν πώγωνα καὶ τῶν τρίβωνα μεμοσθωκέναι.

Χρὴ οὖν σε ἄει σὺν αὐτῷ ὀράσθαι καὶ μηδέποτε ἀπολείπεσθαι, ἀλλὰ ἐωθέν ἐξαναστάντα παρέχειν σεαυτὸν ὀφθησόμενον ἐν τῇ θεραπείᾳ καὶ μὴ λυπεῖν τὴν τάξιν. ὁ δὲ ἐπιβάλλων ἐνίστε σοι τὴν χεῖρα, ὁ τι ἄν τύχῃ ληρεῖ, τοῖς ἐντυγχάνουσιν

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involved only the shame of figuring as a slave instead of a free man, and the labour was not like that of an out-and-out servant. But see if what is required of you is any more moderate than what is required of a Dromo or a Tibius! To be sure, the purpose for which he engaged you, saying that he wanted knowledge, matters little to him; for, as the proverb says, "What has a jackass to do with a lyre?" Ah, yes, can't you see? they are mightily consumed with longing for the wisdom of Homer or the eloquence of Demosthenes or the sublimity of Plato, when, if their gold and their silver and their worries about them should be taken out of their souls, all that remains is pride and softness and self-indulgence and sensuality and insolence and ill-breeding! Truly, he does not want you for that purpose at all, but as you have a long beard, present a distinguished appearance, are neatly dressed in a Greek mantle, and everybody knows you for a grammarian or a rhetorician or a philosopher, it seems to him the proper thing to have a man of that sort among those who go before him and form his escort; it will make people think him a devoted student of Greek learning and in general a person of taste in literary matters. So the chances are, my worthy friend, that instead of your marvellous lectures it is your beard and mantle that you have let for hire.

You must therefore be seen with him always and never be missing; you must get up early to let yourself be noted in attendance, and you must not desert your post. Putting his hand upon your shoulder now and then, he talks nonsense at random,
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ἐπιδεικνύμενος ως οὐδὲ ὁδῷ βαδίζων ἀμελής ἐστὶ τῶν Μουσῶν, ἀλλʼ εἰς καλὸν τὴν ἐν τῷ περιπάτῳ διατίθεται σχολήν. σὺ δὲ ἄθλιος τὰ μὲν παραδραμῶν, τὰ δὲ βάδην ἀναντα πολλὰ καὶ κάταντα—τοιαύτη γὰρ, ως οἶσθα, ἡ πόλις—περιελθῶν ἵδρωκὼς τέ καὶ πνευστιᾶς, κάκεινου ἐνδον τινὶ τῶν φίλων πρὸς ὃν ἦλθεν διαλεγομένου, μηδὲ ὅπου καθίζης ἔχων ὀρθῶς ὑπ’ ἀπορίας ἀναγιγνώσκεις τὸ βιβλίον προχειρισάμενος.

Ἐπειδὰν δὲ ἀσιτὸν τε καὶ ἀποτοῦν ἡ νυξ καταλάβῃ, λουσάμενος πονηρῶς ἀωρί περὶ αὐτὸ που σχέδον τὸ μεσονυκτικὸν ἱκεῖς ἐπὶ τὸ δείπνον, οὐκέθεν ὁμοίως ἐντιμὸς οὐδὲ περίβλεπτος τοῖς παροῦσιν, ἀλλʼ ἦν τις ἄλλος ἐπεισέλθη νεαλέστερος, εἰς τούτισσάς σὺ καὶ οὔτως εἰς τὴν ἀτιμοτάτην γαώλην ἐξωσθεῖς κατάκεισαι μάρτυς μόνον τῶν παραφερμένων, τὰ ὅστα, εἰ ἐφίκειτο μέχρι σοῦ, καθάπερ οἱ κύριες περιεσθῶν ἦ τὸ σκληρὸν τῆς μαλάχης φύλλου δὲ τὰ ἄλλα συνειλοῦσιν, εἰ ὑπεροφθείη ὑπὸ τῶν προκατακειμένων, ἀσμένους ὑπὸ λιμοῦ παρασώμενοι. 1

Οὐ μὴν οὐδὲ ἡ ἄλλη ὤβρις ἀπεστών, ἀλλʼ οὔτε φῶν ἐχεῖς μόνος—οὐ γὰρ ἀναγκαῖον ἐστὶν καὶ σὲ τῶν αὐτῶν ἀεὶ τοῖς ἐξόνως καὶ ἀγώνως τίς ἀντιποιεῖται. ἀγωμοσύνη γὰρ δὴ 2 τούτῳ γε—οὔτε ἡ ὄρνις ὁμοία ταῖς ἄλλαις, ἀλλὰ τῷ μὲν πλησίον παχεία καὶ πιμελής, σοὶ δὲ νεοτὸς ἡμῶν ἢ φάττα τις ύπόσκληρος, ὤβρις ἀντικρυς καὶ ἀτιμία. πολλάκις δὲ εἰ 3 ἐπιλίποι ἄλλου τινὸς αἰφνιδίως.

1 παραψώμενος: Jensius: παραψώμενος MSS. (παραψώμενος U).
2 δὴ Fritzsche: σὺ MSS.
3 δʼ εἰ U2: δὲ other MSS., all except N continuing ἐπεὶ λέποι.
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showing those who meet him that even when he takes a walk he is not inattentive to the Muses but makes good use of his leisure during the stroll. For your own part, poor fellow, now you run at his side, and now you forge about at a foot's pace, over many ups and downs (the city is like that, you know), until you are sweaty and out of breath, and then, while he is indoors talking to a friend whom he came to see, as you have no place to sit down, you stand up, and for lack of employment read the book with which you armed yourself.

When night overtakes you hungry and thirsty, after a wretched bath you go to your dinner at an unseasonable hour, in the very middle of the night; but you are no longer held in the same esteem and admiration by the company. If anyone arrives who is more of a novelty, for you it is "Get back!" In this way you are pushed off into the most unregarded corner and take your place merely to witness the dishes that are passed, gnawing the bones like a dog if they get as far as you, or regaling yourself with gratification, thanks to your hunger, on the tough mallow leaves with which the other food is garnished, if they should be disdained by those nearer the head of the table.

Moreover, you are not spared other forms of rudeness. You are the only one that does not have an egg. There is no necessity that you should always expect the same treatment as foreigners and strangers: that would be unreasonable! Your bird, too, is not like the others; your neighbour's is fat and plump, and yours is half a tiny chick, or a tough pigeon—out-and-out rudeness and contumely! Often, if there is a shortage when another guest appears of
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ἐπιπαρόντος, ἀράμενος ὁ διάκονος τὰ σοὶ παρακείμενα φέρων ἐκείνης παρατέθεικεν ὑποτονθορύσας, "Σὺ γὰρ ἡμέτερος εἰ." τεµνοµένου μὲν γὰρ ἐν τῷ µέσῳ ἡ συνὸς ὑπογαστρίου ἡ ἐλάφου, χρῆ ἐκ παντὸς τὸν διανεµοντα ἱλεων ἐχειν ἡ τὴν Προµηθέως µερίδα φέρεσθαι, ὡστὰ κεκαλυµµένα τῇ πιµελῇ. τὸ γὰρ τῷ µὲν ύπέρ σὲ τὴν λοπάδα παρεστάναι ἐστ', ἀν ἀπαγορεύσῃ ἐµφορούµενος, σὲ δὲ οὖτῳ ταχεῖς παραδραµεῖν, τίνι φορητὸν ἐλευθέρῳ ἀνδρὶ καὶ ὁπόσην αἱ ἔλαφοι τὴν χολὴν ἔχοντι; καίτοι οὐδέπω ἐκείνῳ ἔφην, ὅτι τὸν ἄλλον ἡδιστὸν τε καὶ παλαιότατον οἶνον πινόντων μόνος σὺ ποηρὸν τινα καὶ παχὺν πίνειν, θεραπεύων ἀει ἐν ἀργύρῳ ἡ χρυσῷ πίνειν, ὡς μὴ ἐλεγχθεῖσα ἀπὸ τοῦ χρώματος οὕτως ἀτίµος ὅν συµπότης. καὶ εἴθε γε κὰν ἐκείνου εἰς κόρον ἦν πιεῖν, νῦν δὲ πολλάκις αἰτήσαντος ὁ παῖς "οὐδ' ἀγαντὶ ἐοικεν."

27 Ἀνὰ δὴ σε πολλὰ καὶ ἀθρόα καὶ σχεδὸν τὰ πάντα, καὶ μάλιστα ὅταν σε παρευδοκιµή κίναιδός τις ἡ ὀρχηστοδίδασκαλος ἡ Ἰωνικὴ συνείρων Ἀλεξανδρεωτικός ἀνθρωπίσκος. τοῖς μὲν γὰρ τὰ ἑρωτικὰ ταύτα διακοινοµένους καὶ γραµµατίδια ὑπὸ κόλπων διακοµίζοντων πόθεν σὺ γ' ἱσότιµος; κατακείµενος τοιγαροῦν ἐν μνήµατι τοῦ συµποσίου καὶ ὑπ' αἰδοὺς καταδεδυκός στένεις ὡς τὸ εἰκὸς καὶ σεαυτὸν ὀικτείρει καὶ αἰτία τὴν Τύχην οὐδ' ὀλίγα σοι τῶν χαρίτων ἐπιψεκάσασαν. ἦδεως δ' ἂν μοι δοκεῖσ καὶ ποιητῆς γενέσθαι τῶν ἑρωτικῶν παλαιῶν 458
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a sudden, the waiter takes up what you have before you and quickly puts it before him, muttering: "You are one of us, you know." Of course when a side of pork or venison is cut at table, you must by all means have especial favour with the carver or else get a Prometheus-portion, bones hidden in fat. That the platter should stop beside the man above you until he gets tired of stuffing himself, but speed past you so rapidly—what free man could endure it if he had even as much resentment as a deer? And I have not yet mentioned the fact that while the others drink the most delectable and oldest of wines, you alone drink one that is vile and thick, taking good care always to drink out of a gold or silver cup so that the colour may not convict you of being such an unhonoured guest. If only you might have your fill, even of that! But as things are, though you ask for it repeatedly, the page "hath not even the semblance of hearing"?!

You are annoyed, indeed, by many things, a great many, almost everything; most of all when your favour is rivalled by a cinaedus or a dancing-master or an Alexandrian dwarf who recites Ionics. How could you be on a par, though, with those who render these services to passion and carry notes about in their clothing? So, couched in a far corner of the dining-room and shrinking out of sight for shame, you groan, naturally, and commiserate yourself and carp at Fortune for not besprinkling you with at least a few drops of the amenities. You would be glad, I think, to become a composer of

1 Iliad 23, 430.
2 Anacreontics, Sotadeans, and in general, the "erotic ditties" mentioned below.

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ασμάτων ἢ καὶ ἄλλου ποιήσαντος δύνασθαι ἄδειων ἄξιως: ὃ ὅρας γὰρ οὐ τὸ προτιμᾶσθαι καὶ εὐδοκιμεῖν ἐστίν. ὑποσταῖς δὲ ἂν, εἰ καὶ μάγον ἢ μάντιν ὑποκρίνασθαι δέοι τῶν κλήρων πολυταλάντους καὶ ἀρχὰς καὶ ἄθροις τῶν πλούτους ὑπισχυομένων καὶ γὰρ αὐτοῖς τῶν ὅρας εὐ φερομένους ἐν ταῖς φιλίαις καὶ πολλῶν ἄξιομένους. καὶ ἐν τί ὁ οὐν τούτων ἡδέως ἀν γένοιο, ὡς μὴ ἀπόβλητος καὶ περιττὸς εἴης: ἀλλ' οὐδὲ πρὸς ταύτα ὁ κακοδαίμων πνεῦμος εἰ. τούγαρον ἀνάγκη μειοῦσθαι καὶ σιωπῆ ἀνέχεσθαι ὑπομόρ-ζοντα καὶ ἀμελοῦμενον.

28 Ὑπερμέν γὰρ κατείπτη σοῦ τις ψυθυρὸς οἰκέτης, ὡς μόνον οὐκ ἐπήνεις τὸν τῆς δεσπόινης παιδίσκουν ὀρχούμενον ἢ κιθαρίζοντα, κίνδυνος οὐ μικρὸς ἐκ τοῦ πράγματος. χρή οὖν χειραίον βατράχον δίκην διηγοῦντα κεκραγέναι, ὡς ἐπίσημος ἔσθη ἐν τοῖς ἐπαινοῦσι καὶ κορυφαῖος ἐπιμελοῦμενον πολλάκις δὲ καὶ τῶν ἄλλων σωπησάντων αὐτῶν ἐπείπειν ἐσκεμμένοι τινὰ ἐπαινὸν πολλὴν τὴν κολακείαν ἐμφανιοῦντα.

Τὸ μὲν γὰρ λιμῷ συνόντα καὶ νὴ Δία γε διψῶντα μύρῳ χρείεσθαι καὶ στεφανοῦσθαι τὴν κεφάλην, ἥρεμα καὶ γελοιον ἔοικας γὰρ τότε στῆλη ἐσώλου τινὸς νεκροῦ ἄγουτος ἐναγίσματα καὶ γὰρ ἐκεῖνων καταχέαντες μύρον καὶ τῶν στέφανον ἐπιθέντες αὐτὸν πίνουσι καὶ εὐωχοῦντα τὰ παρεσκευασμένα.

29 Ὑπερμέν γὰρ καὶ ζηλότυπος τις ἦ καὶ παῖδες εὐμορφοὶ ὡσιν ἦ νέα γυνὴ καὶ σὺ μὴ παυτελως πόρρω Ἀφροδίτης καὶ Χαρίτων ἡς, οὐκ ἐν εἰρήνῃ

1 δεξιῶσ Jacobs.
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erotic ditties, or at all events to be able to sing them properly when somebody else had composed them: for you see where precedence and favour go! You would put up with it if you had to act the part of a magician or a soothsayer, one of those fellows who promise legacies amounting to many thousands, governorships, and tremendous riches; you see that they too get on well in their friendships and are highly valued. So you would be glad to adopt one of those rôles in order not to be entirely despicable and useless; but even in them, worse luck, you are not convincing. Therefore you must needs be humble and suffer in silence, with stifled groans and amid neglect.

If a whispering servant accuse you of being the only one who did not praise the mistress's page when he danced or played, there is no little risk in the thing. So you must raise your thirsty voice like a stranded frog, taking pains to be conspicuous among the claque and to lead the chorus; and often when the others are silent you must independently let drop a well-considered word of praise that will convey great flattery.

That a man who is famished, yes, and athirst, should be perfumed with myrrh and have a wreath on his head is really rather laughable, for then you are like the gravestone of an ancient corpse that is getting a feast to his memory. They drench the stones with myrrh and crown them with wreaths, and then they themselves enjoy the food and drink that has been prepared!

If the master is of a jealous disposition and has handsome sons or a young wife, and you are not wholly estranged from Aphrodite and the Graces,
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to prágma oude ó kíndunos éukatafragárontos. óta
gar kai ófhalmoi básiléws polloi, ou mónon
tálythi órōntes, all' áeí ti kai prosopéme-
tróntes, ós mē nustáxein dokóien. deí ouin óspere
en tois Persikois deíntous kátw neúonta kata-
keíshai, dediáta mē tis eunouchnos se idh proso-
bleúantai mia tōn pallaikídow, épein állos ge
eunouchnos enetetaménon palai to toúxen exoun a
mē thēmis órōnta étopimos kolásai, 1 diapéiraiσ tow
oístów metaxé pínontos tēn gnáthon.

30 Eíta ápélthōn toú deíntou mikróv tì kate-
darshēs; upo dè phthi aléktrunówn anegromenos,
"Ω deilaios égō, phís, "kai άθλios, oías tás
pálai diátrimās ápouliptón kai étaiρuous kai βíon
ápragmóna kai únnon metróumeon tē épisthmía
kai periptáton éleubherións eis oíon bárrathron
phéron emantón ensešeika. tivnès ènèka, o theó, h
tis ó lamprós oustos məstós èstēn; ou gar kai
állos mπο πλείω toútwv ékporízein dunatów hè
kai proshēn to éleubheron kai to pánhta étp èxou-
siaś; vûn dè to toú lógon, leōn krókh debeis,
ánw kai kátw periσúromai, to pánhtow oiktisos,
oúk vouktemenenv eídow ouδè kecharisméνos einaí
dunaméνos. idiáthtēs gar ègonge tōn toioútωn kai
áteçhōs, kai málista parakalómenvos anóðası
tékhni to prágma peypoiménov, φsē 2 kai aχá-
rístos eιμι kai ἤκιστα συμπτικός, ouδέ ὅσον
gélwsta poú̂sai dunaméνos. sýnēmhe dè ωs kai
éνοχλω pollákiws bléptómenos, kai máliσθ' ὅταν

1 étopimos kolásai Bekker: not in MSS.
2 φsē, edd.: φs δε MSS.

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your situation is not peaceful or your danger to be taken lightly. The king has many ears and eyes, which not only see the truth but always add something more for good measure, so that they may not be considered heavy-lidded. You must therefore keep your head down while you are at table, as at a Persian dinner, for fear that an eunuch may see that you looked at one of the concubines; for another eunuch, who has had his bow bent this long time, is ready to punish you for eyeing what you should not, driving his arrow through your cheek just as you are taking a drink.

Then, after you have left the dinner-party, you get a little bit of sleep, but towards cock-crow you wake up and say: "Oh, how miserable and wretched I am! To think what I left—the occupations of former days, the comrades, the easy life, the sleep limited only by my inclination, and the strolls in freedom—and what a pit I have impetuously flung myself into! Why, in heaven's name? What does this splendid salary amount to? Was there no other way in which I could have earned more than this and could have kept my freedom and full independence? As the case stands now, I am pulled about like a lion leashed with a thread, as the saying is, up hill and down dale; and the most pitiful part of it all is that I do not know how to be a success and cannot be a favourite. I am an outsider in such matters and have not the knack of it, especially when I am put in comparison with men who have made an art of the business. Consequently I am unentertaining and not a bit convivial; I cannot even raise a laugh. I am aware, too, that it often actually annoys him to look at me, above all when he
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δίων αὐτὸς αὐτοῦ εἶναι θέλῃ· σκυθρωτός γὰρ
αὐτῷ δοκῶ. καὶ ὅλως οὐκ ἔχω ὅτως ἀρμόσωμαι
πρὸς αὐτόν. ἢν μὲν γὰρ ἐπὶ τοῦ σεμνοῦ φυλάττω
ἐμαυτόν, ἀνὴρ ἐδοξά καὶ μονονουχὶ φευκτεός· ἢν
dὲ μειδίασω καὶ ῥυθμίσω τὸ πρόσωπον εἰς τὸ
ηδίστον, κατεφρόνησε εὐθὺς καὶ διέπτυσεν, καὶ
tὸ πράγμα ὅμων δοκεῖ ὅσπερ ἂν εἰ τις κυμοδίαν
ὑποκρίναιτο τραγικὸν προσωπεῖον περικείμενος.
tὸ δ’ ὅλον, τίνα ἄλλον ὁ μάταιος ἐμαυτῷ βιώσομαι
βίον τὸν παρόντα τούτων ἄλλῳ βεβιωκὼς;”

31 Ὑποκρίναιτο τραγικὸν προσωπεῖον περικείμενος.
καὶ πολλάκις κατακείσθαι δέεν, οὐδὲ τοῦτο
συγκεκώρθηται· σκηψίς γὰρ ἡ νόσος καὶ φυγὴ
tῶν καθηκοντῶν ἐδοξέων. ὡστε ἐξ ἀπάντων ὅχρος ἀεὶ
cαὶ ὅσον οὐδέπω τεθηκομένῳ ἐοίκας.

32 Καὶ τὰ μὲν ἐν τῇ πόλει ταύτα. ἢν δὲ σου καὶ
ἀποδημῆσαι δέξῃ, τὰ μὲν ἄλλα ἔδω νουτος δὲ πολ-
lάκις ὕστατος ἐλθὼν—τοιοῦτο γὰρ σοι ἀποκε-
κλήρωται καὶ τὸ ἕσώματο—περιμένεις ἐστ’ ἂν
οὐκέτ’ οὐς καταγωγῆς τῷ μαγείρῳ σε ἡ τῷ τῆς
dεσποινῆς κομμωτῇ συμπαραβύσσωσιν, οὗδὲ τῶν

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wishes to be merrier than his wont, for I seem to him gloomy. I cannot suit him at all. If I keep to gravity, I seem disagreeable and almost a person to run away from; and if I smile and make my features as pleasant as I can, he despises me outright and abominates me. The thing makes no better impression than as if one were to play a comedy in a tragic mask! All in all, what other life shall I live for myself, poor fool, after having lived this one for another?"

While you are still debating these matters the bell rings, and you must follow the same routine, go the rounds and stand up; but first you must rub your loins and knees with ointment if you wish to last the struggle out! Then comes a similar dinner, prolonged to the same hour. In your case the diet is in contrast to your former way of living; the sleeplessness, too, and the sweating and the weariness gradually undermine you, giving rise to consumption, pneumonia, indigestion, or that noble complaint, the gout. You stick it out, however, and often you ought to be abed, but this is not permitted. They think illness a pretext, and a way of shirking your duties. The general consequences are that you are always pale and look as if you were going to die any minute.

So it goes in the city. And if you have to go into the country, I say nothing of anything else, but it often rains; you are the last to get there—even in the matter of horses it was your luck to draw that kind!—and you wait about until for lack of accommodation they crowd you in with the cook or the mistress's hairdresser without giving you even a generous supply of litter for a bed!
33 Οὐκ ὥστε δὲ σοι καὶ διηγήσασθαι ὁ μοι Ἑσσό-
πολις οὗτος ὁ Στωίκος διηγήσατο συμβαίν αὐτῷ
πάνω γελοιόν καὶ νὴ Δι' οὖν ἀνέλπιστον ὡς ἂν
καὶ ἄλλῳ ταύτῳ συμβαίνῃ. συνῆν μὲν γὰρ
πλουσία τινὶ καὶ τρυφώσῃ γυναικὶ τῶν ἐπιφανῶν
ἐν τῇ πόλει. δεήσαν δὲ καὶ ἀποδήμησαι ποτε, τὸ
μὲν πρῶτον ἐκεῖνο παθεῖν ἐφὶ γελοιότατον,
συγκαθέσθαι γὰρ ἅν ἀυτῷ παραδεδοθῇ φιλο-
σόφῳ οὕτω κιναίδον τινὰ τῶν πεπιττωμένων τὰ
σκέλη καὶ τὸν πώγωνα περιεξυρημένων· διὰ
τιμῆς δ' αὐτῶν ἐκείνη, ὡς τὸ εἶκος, ἦγεν.
καὶ τούνομα δ' τού κιναίδου ἀπεμνημόνευν. Χελι-
δόνιον γὰρ καλείσθαι. τούτῳ τοῖς πρῶτον
ἡλίκοις, σκυθρωτῷ καὶ γέροντι ἀνδρὶ καὶ πολιῷ
tο γένειον—οἶσθα δὲ ὡς βαθὺν πώγωνα καὶ
σεμνὸν ὁ Ἑσσόπολις εἶχεν—παρακαθέσθαι
φύκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς
ὀφθαλμοὺς καὶ διασεσαλευμένον τὸ βλέμμα καὶ
τὸν τράχηλον ἐπικεκλασμένον, οὐ χελιδόνα μᾶ
Δι', ἀλλὰ γυπά τινα περιτετιμένον τὰ πτερά
καὶ εἰ γε μὴ πολλὰ δεσθῆναι αὐτοῦ, καὶ τὸν κεκρύ-
φαλον ἔχουτα ἐπὶ τῇ κεφαλῇ ἄν συγκαθίσθαι.
tὰ δ' οὖν ἀλλὰ παρ' ὅλην τὴν ὀδὸν μυρίας τὰς
ἀνθέλαι ανασχέσθαι ὑπαδόντος καὶ τερετίζοντος,
eἰ δὲ μὴ ἐπείχεν αὐτός, ἵσως ἂν καὶ ὀρχομένου
ἐπὶ τῆς ἀπήνης.

34 Ὁτερον δ' οὖν τι καὶ τοιοῦτον αὐτῷ προστα-
χθῆναι. καλέσασα γὰρ αὐτὸν ἡ γυνὴ, "Ἑσσό-
πολις," φησίν, "οὕτως ὅνιοι, χάριν οὐ μικρὰν

1 γὰρ Fritzche: παρ' MSS.
2 Text Halbertsma, de Jong: περιτετιμένον τοῦ πώγωνος τὰ
πτερά MSS.

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I make no bones of telling you a story that I was told by our friend Thesmopolis, the Stoic, of something that happened to him which was very comical, and it is not beyond the bounds of possibility that the same thing may happen to someone else. He was in the household of a rich and self-indulgent woman who belonged to a distinguished family in the city. Having to go into the country one time; in the first place he underwent, he said, this highly ridiculous experience, that he, a philosopher, was given a favourite to sit by, one of those fellows who have their legs depilated and their beards shaved off; the mistress held him in high honour, no doubt. He gave the fellow's name; it was Dovey.¹ Now what a thing that was, to begin with, for a stern old man with a grey beard (you know what a long, venerable beard Thesmopolis used to have) to sit beside a fellow with rouged cheeks, underlined eyelids, an unsteady glance, and a skinny neck—no dove, by Zeus, but a plucked vulture! Indeed, had it not been for repeated entreaties, he would have worn a hair-net on his head. In other ways too Thesmopolis suffered numerous annoyances from him all the way, for he hummed and whistled and no doubt would even have danced in the carriage if Thesmopolis had not held him in check.

Then too, something else of a similar nature was required of him. The woman sent for him and said: "Thesmopolis, I am asking a great favour of you;¹

¹ Chelidonion: Little Swallow.
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αὐτούσῃ δὸς μηδὲν ἀντειπὼν μηδὲ ὅπως ἐπὶ πλείον
σου δεήσομαι περιμεῖνας." τοῦ δὲ, ὅπερ εἰκὸς
 ἦν, ὑποσχομένου πάντα πράξειν, "Δέομαι σου
τούτο," ἐφι, "χρηστὸν ὀρῶσι σε καὶ ἐπιμελῇ
 καὶ φιλόστοργον, τὴν κύνα ἦν οίσθα τὴν Μυρ-
ρίνθην ἀναλαβὼν εἰς τὸ ὄχυρα φύλαττε μοι καὶ
ἐπιμελοῦ ὅπως μηδὲν ἐνδείχῃς ἕστατι βαρύνεται
 γὰρ ἡ ὠθεῖα τὴν γαστέρα καὶ σχεδὸν ὡς ἐπίτεξ
 ἐστίν οἱ δὲ κατάρατοι οὕτωι καὶ ἀπευθεῖς οἰκεῖται
 ὅπως ἐκείνης, ἀλλ' οὐδ' ἐμοῦ αὐτὴς πολὺν
ποιοῦνται λόγον ἐν ταῖς ὁδοῖς. μὴ τοῖς τι
σμικρὸν οἰηθῆς εὐ ποιήσει με τὸ περίστοιχαστὸν
μοι καὶ ἥδιοντο κυνίδιον διαφυλάξας." ὑπεσχέτο
ὁ Θεσμόπολης πολλὰ ἱκετεύοντος καὶ μονονουχὶ
cαὶ δακρυνοῦσας. τὸ δὲ πρᾶγμα παγγέλοιον ἦν,
cυνίδιον ἐκ τοῦ ᾿Ιματίου προκύπτον μικρὸν ὑπὸ τὸν
πώγονα καὶ κατουρῆσαν πολλάκις, εἰ καὶ μὴ
tαῦτα ὁ Θεσμόπολης προσετίθει, καὶ βαύζουν
λεπτῇ τῇ φωνῇ—τοιαῦτα γὰρ τὰ Μελιταῖα—καὶ
τὸ γένειον τοῦ φίλοσόφου περιληχμώμενον, καὶ
μάλιστα εἰ τι τοῦ χθιδοῦ αὐτῷ ἥκομοι ἐγκατε-
μέμικτο. καὶ ὁ γε κύναιδος, ὁ σύνεδρος, οὐκ
ἀμούσως ποτὲ καὶ εἰς τοὺς ἀλλούς τοὺς παροῦς
ἐν τῷ συμποσίῳ ἄποσκοπτων, ἑπειδὴ ποτὲ καὶ
ἐπὶ τὸν Θεσμόπολι παθῆκε τὸ σκῶμα, "Περὶ
de Θεσμοπόλιτος," ἐφι, "τοῦτο μὸνον εἰπεῖν ἔχω,
ὅτι ἄντι Στοϊκὸν ἦδη Κυνίκος ἡμῖν γεγένηται.
τὸ δ' οὖν κυνίδιον καὶ τετοκέαι ἐν τῷ τρίβωντι τῷ
tοῦ Θεσμόπολιτῶς ἐπιμηκήν.

35 Τοιαῦτα ἐντυφώσι, μᾶλλον δὲ ἐνυβρίζουσι
tοῖς συνοὐσι, κατὰ μικρὸν αὐτοὺς χειροθέτεσι
tῇ ὑβρεὶ παρασκευάζοντες. οἴδα δ' ἐγὼ καὶ ῥήτορα
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please do it for me without making any objections or waiting to be asked repeatedly.” He promised, as was natural, that he would do anything, and she went on: “I ask this of you because I see that you are kind and thoughtful and sympathetic—take my dog Myrrhina (you know her) into your carriage and look after her for me, taking care that she does not want for anything. The poor thing is unwell and is almost ready to have puppies, and these abominable, disobedient servants do not pay much attention even to me on journeys, let alone to her. So do not think that you will be rendering me a trivial service if you take good care of my precious, sweet doggie.” Thesmopolis promised, for she plied him with many entreaties and almost wept. The situation was as funny as could be: a little dog peeping out of his cloak just below his beard, wetting him often, even if Thesmopolis did not add that detail, barking in a squeaky voice (that is the way with Maltese dogs, you know), and licking the philosopher’s beard, especially if any suggestion of yesterday’s gravy was in it! The favourite who had sat by him was joking rather wittily one day at the expense of the company in the dining-room, and when in due course his banter reached Thesmopolis, he remarked: “As to Thesmopolis, I can only say that our Stoic has finally gone to the dogs!”¹ I was told, too, that the doggie actually had her puppies in the cloak of Thesmopolis.

That is the way they make free with their dependants, yes, make game of them, gradually rendering them submissive to their effrontery. I know a sharp-

¹ i.e. had become a Cynic.
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τῶν καρχάρων ἐπὶ τῷ δεῖπνῳ κελευσθέντα μελετήσαντα μᾶ τὸν Δί' οὐκ ἀπαίδευτος, ἀλλὰ πάνυ τορως καὶ συγκεκροτημένως. ἐπηνεῖτο γοῦν μεταξὺ πυρόντων ὑπὸ πρὸς ὕδωρ μεμετρημένον, ἀλλὰ πρὸς σῖνον ἀμφόρεας λέγων, καὶ τοῦτο ὑποστήναι τὸ τόλμημα ἐπὶ διακοσίας δραχμαῖς ἐλέγετο.

Ταῦτα μὲν ὦν ἱσως μέτρια. ἦν δὲ ποιητικὸς αὐτὸς ἡ συγγραφικὸς ὁ πλούσιος γὰ, παρὰ τὸ δεῖπνον τὰ αὐτοῦ βασιλεῖ, τότε καὶ μάλιστα διαρραγὴνα χρῆ ἐπαινοῦντα καὶ κολακεύοντα καὶ τρόπους ἐπαίνων καινοτέρους ἐπινοοῦντα. εἰσὶ δ' οὗ καὶ ἐπὶ κάλλει θαυμάζεσθαι ἐθέλουσιν, καὶ δεῖ Ἀδώνιδας αὐτοὺς καὶ Ἀκαίνθους ἀκούειν, πῆχεως ἐνίοτε τὴν μίνα ἔχοντας. σὺ δ' οὖν ἄν μὴ ἐπαίνης, εἰς τὰς λιθοτομίας τὰς Διονυσίου εὔθυς ἀφίξῃ ὡς καὶ φθονῶν καὶ ἐπιβουλεύων αὐτῷ. χρῆ δὲ καὶ σοφοὺς καὶ βήτορας εἶναι αὐτοὺς, καὶ εἰ τι σολοικίσαντες τύχωσιν, αὐτὸ τοῦτο1 τῆς Ἀττικῆς καὶ τοῦ Τμηττοῦ μεστοὺς δοκεῖν τοὺς λόγους καὶ νόμουν εἶναι τὸ λοιπὸν οὗτω λέγειν.

36 Καίτων φορητὰ ἱσως τὰ τῶν ἀνδρῶν. αἱ δὲ οὖν2 γυναῖκες—καὶ γὰρ αὖ καὶ τόδε ὑπὸ τῶν γυναικῶν σπουδάζεται, τὸ εἶναι τινας αὐταῖς πεπαϊδευμένους μυθοῦ ὑποτελεῖς 3 συνόντας καὶ

1 αὐτὸ τοῦτο edd.: αὐτὸ τὸ MSS. Perhaps something more has been lost.
2 δὲ οὖν Seager: δὴ οὖν MSS.
3 μυθοῦ ὑποτελεῖς = ὑπομολόθους. Cobet and Fritzschemend.

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tongued rhetorician who made a speech by request at dinner in a style that was not by any means uncultivated, but very finished and studied. He was applauded, however, because his speech, which was delivered while they were drinking, was timed by flasks of wine instead of measures of water! And he took this venture on, it was said, for two hundred drachmas.¹

All this is not so bad, perhaps. But if Dives himself has a turn for writing poetry or prose and recites his own compositions at dinner, then you must certainly split yourself applauding and flattering him and excogitating new styles of praise. Some of them wish to be admired for their beauty also, and they must hear themselves called an Adonis or a Hyacinthus, although sometimes they have a yard of nose. If you withhold your praise, off you go at once to the quarries of Dionysius because you are jealous and are plotting against your master. They must be philosophers and rhetoricians, too, and if they happen to commit a solecism, precisely on that account their language must seem full of the flavour of Attica and of Hymettus, and it must be the law to speak that way in future.

After all, one could perhaps put up with the conduct of the men. But the women—! That is another thing that the women are keen about—to have men of education living in their households on a salary

¹ It was not the fashion at ancient banquets for guests to make speeches. In consenting to deliver a selection from his repertory, the rhetorician put himself on a par with a professional entertainer. This was bad enough, but he made things still worse by allowing the company to time his speech with a substitute for a water-clock which they improvised out of a flask of wine.
τῷ φορείῳ ἐπομένους· ἐν γὰρ τι καὶ τούτο τῶν ἄλλων καλλωπισμάτων αὐταῖς δοκεῖ, ἢν λέγηται ὡς πεπαιδευμέναι τε εἰσιν καὶ φιλόσοφοι καὶ ποιοῦσιν ἁσματα οὐ πολὺ τῆς Σαπφοῦς ἀποδεόντα—διὰ ἢ ταῦτα μισθωτοὺς καὶ αὐτοῖς περιάγονται ῥήτορας καὶ γραμματικοὺς καὶ φιλοσόφους, ἀκροώντας ὧν αὐτῶν—πηνίκα; γελοῖον γὰρ καὶ τούτο—ὕτους μεταξὺ κομμούμεναι καὶ τὰς κόμας παραπλεκόμεναι ἢ παρὰ τὸ δείπνον ἀλλοτε γὰρ οὐκ ἀγούσι σχολήν. πολλάκις δὲ καὶ μεταξὺ τοῦ φιλοσοφοῦ τι διεξόντος ἡ ἅβρα προσελθοῦσα ὥρεξε παρὰ τοῦ μοιχοῦ γραμμάτιον, οἱ δὲ περὶ σωφροσύνης ἐσκείνι ξοντοι ἐστάσει περιμένοντες, ἐστ' ἂν ἐκείνη ἀντιγράψασα τῷ μοιχῷ ἐπαναδράμη πρὸς τὴν ἀκρόασιν.

37 Ἐπειδὰν δὲ ποτὲ διὰ μακροῦ τοῦ χρόνου Κρονίως ἢ Παναθηναίων ἐπιστάντων πέμπται τί σοι ἐφεστρίδιον ἁθλιον ἢ χιτώνιον ὑπόσαθρον, ἐνταῦθα μάλιστα πολλὴν δεῖ καὶ μεγάλην γενέσθαι τὴν πομπήν. καὶ ο ὡς πρώτος εὐθὺς ἐτι σκεπτομένου1 παρακούσας τοῦ δεσπότου προδραμὸν καὶ προμηνύσας ἀπέρχεται μισθον οὐκ ὀλίγον τῆς ἀγγελίας προλαβῶν. ἐσθεν δὲ τρισκαίδεκα ἦκουσιν κομίζοντες, ἐκαστος ὡς πολλὰ ἐπὶ καὶ ὡς ὑπέμηπε καὶ ὡς ἐπιτραπέτεις τὸ κάλλιον ἐπελέξατο διεξόμων. ἀπαντεῖ δ' οὖν ἀπαλλάττονται λαβόντες, ἐτι καὶ βρενθώμονοι ὥτι μὴ πλείω ἔδωκας.

38 Ὀ μὲν γὰρ μισθὸς αὐτός κατὰ δὲν ὀβολοὺς ἢ τέτταρας, καὶ βαρὺς αἰτῶν σὺ καὶ ὀχληρὸς δοκεῖς. ἴνα δ' οὖν λάβης, κολακευτέος μὲν αὐτὸς

1 ἐτι σκεπτομένου σ', edd.; ἐπισκεπτομένου MSS.

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and following their litters. They count it as one among their other embellishments if it is said that they are cultured and have an interest in philosophy and write songs not much inferior to Sappho's. To that end, forsooth, they too trail hired rhetoricians and grammarians and philosophers about, and listen to their lectures—when? it is ludicrous!—either while their toilet is being made and their hair dressed, or at dinner; at other times they are too busy! And often while the philosopher is delivering a discourse the maid comes up and hands her a note from her lover, so that the lecture on chastity is kept waiting until she has written a reply to the lover and hurries back to hear it.

At last, after a long lapse of time, when the feast of Cronus \(^1\) or the Panathenaic festival comes, you are sent a beggarly scarf or a flimsy undergarment. Then by all means there must be a long and impressive procession. The first man, who has overheard his master still discussing the matter, immediately runs and tells you in advance, and goes away with a generous fee for his announcement, paid in advance. In the morning a baker's dozen of them come bringing it, and each one tells you: "I talked about it a great deal!" "I jogged his memory!" "It was left to me, and I chose the finest one!" So all of them depart with a tip, and even grumble that you did not give more.

As to your pay itself, it is a matter of two obols, or four, at a time, and when you ask for it you are a bore and a nuisance. So, in order to get it you

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\(^1\) The Greek festival that corresponded to the Roman Saturnalia.
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καὶ ἰκετευτέος, θεραπευτέος δὲ καὶ ὁ οἰκονόμος,
οὗτος μὲν κατ’ ἄλλον θεραπείας τρόπον· ὁ, χκ
ἀμελητέος δὲ σοῦ ὁ σύμβουλος καὶ φίλος. καὶ τὸ ληθέων ἤδη προσφείλετο ἰματιοκατήληφ \( \eta \) ιατρόν \( \eta \) σκυτοτόμῳ τινί. ἀδώρα ὁ, χν σοι τὰ δώρα καὶ ἀνώνιτα.

39 Πολυς δὲ ὁ φθόνος, καὶ πον καὶ διαβολή τις
ἵρεμα ὑπεξαιροσταται πρὸς ἄνδρα ἤδη τοὺς κατὰ
σοῦ λόγους ἤδεως εὐδεχόμενου ὁρὰ γὰρ ἤδη σὲ
μὲν ὑπὸ τῶν συνεχῶν πόνων ἑκτετρυχωμένων καὶ
πρὸς τὴν θεραπείαν σκάζοντα καὶ ἀπηνυδηκότα,
τὴν ποδάγραν δὲ υπαινιοῦσαν. ὁ, χως γὰρ ὁ, χπρ \( \eta \) νοστιμώτατον ἐν σοι ἀπανθισάμενος καὶ τὸ ἐγ-
καρπότατον τῆς ἡλικίας καὶ τὸ ἀκμαίοτατον τοῦ
σώματος ἐπιτρίψας καὶ ῥάκος σε πολυσχίδες
ἐργασάμενος ἤδη περιβλέπει, σὲ μὲν οὐ τῆς
κόπρου ἀπορρίψει φέρων, ἄλλον δὲ ὅπως τῶν
δυναμένων τοὺς πόνους καρτερεῖν προσλήγεται.
καὶ ἦτοι μειράκιον αὐτοῦ ὅτι ἐπείρασάς ποτε 4 ἡ
τῆς γυναικὸς ἄβραν παρθένον γέρων ἀνήρ δια-
φθείρεις ἢ ἀλλο τοιούτον ἐπικληθεῖς, νυκτερ
ἐγκεκαλυμμένος ἐπὶ τράχηλον ὡσθεὶς ἐξελήλυθασ,
ἐρμος ἀπάντων καὶ ἀπορός, τὴν βελτιστὴν
ποδάγραν αὐτῷ γήρα παραλαβῶν, καὶ ἀ μὲν τέως
ἤδεις ἀπομαθῶν ἐν τοσοῦτο χρόνῳ, θυλάκου δὲ
μείζω τῆς γαστέρας ἐργασάμενος, ἀπληρωτῶν τι
καὶ ἀπαραιτήτου κακῶν, καὶ γὰρ ὁ λαίμος
απαίτει τὰ 5 ἐκ τοῦ έθους καὶ ἀπομανθάνων αὐτὰ
ἀγανακτεῖ.

1 κατ’ Α.Μ.Η.: καὶ ΜΣ.
2 Text ἅ, edd.: ἄλλος ... τρόπος ΜS.
3 ἀδώρα vulg.: ἀδώρα ΜS. 4 ποτε ἅ: τότε ΜS.
5 τὰ Lehmann: not in ΜS.

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must flatter and wheedle the master and pay court to his steward too, but in another way; and you must not neglect his friend and adviser, either. As what you get is already owing to a clothier or doctor or shoemaker, his gifts are no gifts and profit you nothing.¹

You are greatly envied, however, and perhaps some slanderous story or other gradually gets afoot by stealth and comes to a man who by now is glad to receive charges against you, for he sees that you are used up by your unbroken exertions and pay lame and exhausted court to him, and that the gout is growing upon you. To sum it up, after garnering all that was most profitable in you, after consuming the most fruitful years of your life and the greatest vigour of your body, after reducing you to a thing of rags and tatters, he is looking about for a rubbish-heap on which to cast you aside unceremoniously, and for another man to engage who can stand the work. Under the charge that you once made overtures to a page of his, or that, in spite of your age, you are trying to seduce an innocent girl, his wife’s maid, or something else of that sort, you leave at night, hiding your face, bundled out neck and crop, destitute of everything and at the end of your tether, taking with you, in addition to the burden of your years, that excellent companion, gout. What you formerly knew you have forgotten in all these years, and you have made your belly bigger than a sack, an insatiable, inexorable curse. Your gullet, too, demands what it is used to, and dislikes to unlearn its lessons.

¹ An allusion to Sophocles, Ajax 665: ἔχθρων ἡδῶρα δῶρα κοῦν ἄνθησιμα.
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40 Καί σε ούκ ἀν τις ἄλλος δέξατο ἐξωρον ἡδη γεγονότα καὶ τοῖς γεγρακόσις ὑποίοις έουκότα, ὥν οὐδὲ τὸ δέρμα ὅμως χρήσιμον. ἄλλως τε καὶ ἦ ἐκ τοῦ ἀπωσθῆναι διαβολή πρὸς τὸ μείζον εἰκαζομένη μοιχὸν ἢ φαρμακέα σε ἢ τι τοιούτων ἄλλο δοκείν ποιεῖ· ὁ μὲν γὰρ κατήγορος καὶ σωπῶν ἀξιόπιστος, σὺ δὲ Ἐλλην καὶ βάδιος τὸν τρόπον καὶ πρὸς πᾶσαν ἀδικίαν εὐκόλος. τοιούτων γὰρ ἀπανταὶ ήμᾶς εἶναι οἴονται, καὶ μάλα εἰκότως· δοκῶ γὰρ μοι καὶ τῆς τοιαύτης δόξης αὐτῶν, ἢν ἔχουσι περὶ ἡμῶν, κατανενοη-κέναι τὴν αἰτίαν. πολλοὶ γὰρ εἰς τὰς οἰκίας παρελθόντες ὑπὲρ τοῦ μηδέν ἄλλο χρήσιμον εἰδέναι μαντείας ἱ καὶ φαρμακείας ὑπέσχοντο καὶ χάριτας ἐπὶ τοῖς ἐρωτικοῖς καὶ ἐπαγγείλας τοῖς ἐξθροῖς, καὶ ταῦτα πεπαιδευθεὶς λέγοντες καὶ τρίβοναι ἀμπεχόμενοι καὶ πῶγωνας οὕκ εἰκατα-φρονήτους καθεμένοι. εἰκότως οὖν τὴν ὅμοιαν περὶ πάντων ὑπόνοιαν ἔχουσιν, οὐς ἀρίστους θέσοντο τοιούτων ὀρόντες, καὶ μᾶλιστα ἐπιτη-ροῦντες αὐτῶν τὴν ἐν τοῖς δείπνοις καὶ τῇ ἄλλῃ συνουσίᾳ κολακεῖαν καὶ τὴν πρὸς τὸ κέρδος δουλοπρέπειαν.

41 Ἀποσεισάμενοι δὲ αὐτοὺς μισοῦσι, καὶ μάλα εἰκότως, καὶ ἐξ ἀπαντος ξητούσιν ὅπως ἀρδὴν ἀπολέσωσιν, ἢν δύνωται· λογίζονται γὰρ ὡς ἐξαγορεύουσιν αὐτῶν τὰ πολλὰ ἐκεῖνα τῆς φύ-σεως ἀπόρρητα ως ἀπαντα εἰδότες ἀκριβώς καὶ γνωμονεῖ αὐτοὺς ἐπωπτευκότες. τοῦτο τοῖνυν ἀποπνίγει αὐτοὺς· ἀπαντες γὰρ ἀκριβώς ὁμοίοι 1 μαγείας Valckenaker, which has been generally adopted; but cf. 27 μάγων ἢ μάντων.

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Nobody else would take you in, now that you have passed your prime and are like an old horse whose hide, even, is not as serviceable as it was. Besides, the scandal of your dismissal, exaggerated by conjecture, makes people think you an adulterer or poisoner or something of the kind. Your accuser is trustworthy even when he holds his tongue, while you are a Greek, and easy-going in your ways and prone to all sorts of wrong-doing. That is what they think of us all, very naturally. For I believe I have detected the reason for that opinion which they have of us. Many who have entered households, to make up for not knowing anything else that was useful, have professed to supply predictions, philtres, love- charms, and incantations against enemies; yet they assert they are educated, wrap themselves in the philosopher's mantle, and wear beards that cannot lightly be sneered at. Naturally, therefore, they entertain the same suspicion about all of us on seeing that men whom they considered excellent are that sort, and above all observing their obsequiousness at dinners and in their other social relations, and their servile attitude toward gain.

Having shaken them off, they hate them, very naturally, and endeavour in every way to destroy them outright if possible; for they expect them to betray the many hidden mysteries of their make-up, inasmuch as they are thoroughly acquainted with everything and have looked upon them unveiled. That sticks in their throat, because they are all exactly like
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eἰσιν τοῖς καλλίστοις τούτοις βιβλίοις, δὲν χρυσοὶ μὲν οἱ ὄμφαλοί, πορφυρά δὲ ἐκτοσθεν ἡ διφθέρα, τὰ δὲ ἔνδον ἡ Θεόστης ἐστὶν τῶν τέκνων ἐστιμάμενος ἡ Οἰδίπους τῇ μητρὶ συνὼν ἡ Τηρεώς δύο ἀδελφὰς ἀμα ὅπιον. τοιούτοι καὶ αὐτοὶ εἰσὶ, λαμπροὶ καὶ περίβλεπτοι, ἔνδον δὲ ὕπο τῇ πορφύρᾳ πολλὴν τὴν τραγῳδίαν σκέ-ποντες ἐκαστὸν γοῦν αὐτῶν ἡ ἐξειλήσης, δράμα
οὐ μικρὸν εὐρήσεις Εὐριπίδου τινὸς ἡ Σοφοκλέους,
tὰ δ᾽ ἔξω πορφύρα εὐανθής καὶ χρυσοῦς ὁ ὄμφαλος. ταῦτα ὅπων συνεπιστάμενοι αὐτοῖς,
μισοῦσι καὶ ἐπιβουλεύουσιν εἰ τις ἀποστάς ἀκριβῶς κατανευθηκὼς αὐτοὺς ἐκτραγῳδήσει καὶ
πρὸς πολλοὺς ἔρει.

42 Βοῦλομαι δ᾽ ὅμως ἔγγονε ὁσπερ ὁ Κέβης ἐκεῖνος εἰκόνα τινὰ τοῦ τοιούτου βίου σοι γράψαι,
ὅπως εἰς τάςν ἄποθέτων εἰδής εἰς σοι παρατη-
tέον ἐστιν εἰς αὑτήν. ἡδέως μὲν οὖν Ἄπελλοῦ τινὸς ἡ Παρρασίου ἡ Ἀετίωνος ἡ καὶ Εὐφράνορος
ἀν ἐδεήθην ἐπὶ τὴν γραφήν ἐπεὶ δὲ ἀρπον νῦν ἐυρεῖν τινα ὅτως γενναίου καὶ ἀκριβῆ τὴν τέχ-
νην, ψιλῆν ως οἶν τέ σοι ἐπιδεῖξε τὴν εἰκόνα.

Καὶ δὴ γεγράφθω προπύλαια μὲν υψηλὰ καὶ
ἐπίχρυσα καὶ μὴ κάτω ἐπὶ τοῦ ἑδάφους, ἀλλὰ ἄνω
τῆς γῆς ἐπὶ λόφου κείμενα, καὶ ἡ ἄνωδος ἐπὶ πολὺ
cαι ἀνάντης καὶ ὅλισθον ἐχουσα, ως πολλάκις ἤδη
πρὸς τῷ ἄκρῳ ἐσεθαί ἐλπίσαντας ἐκτραγῳ-
δηθῆναι διαμαρτύρως τοῦ ποδοῦ. ἔνδον δὲ ὁ
Πλοῦτος αὐτοῦ καθήσθω χρυσοῦς ὄλους, ως δοκεῖ,
pάνυ εὔμορφος καὶ ἐπεράστως. ὁ δὲ ἐραστής
μόλις ἀνέλθων καὶ πλησιάσας τῇ θύρᾳ τεθητέτω
ἀφορῶν εἰς τὸ χρυσίον. παραλαβοῦσα δ᾽ αὐτῶν
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ON SALARIED POSTS IN GREAT HOUSES

the finest of papyrus rolls, of which the knobs are of gold and the slip-cover of purple, but the content is either Thyestes feasting on his children or Oedipus married to his mother, or Tereus debauching two sisters at once. They too are splendid and universally admired, but inside, underneath their purple, they hide a deal of tragedy; in fact if you unroll any one of them, you will find an ample drama by an Euripides or a Sophocles, while on the outside there is a gaudy purple laticlave and a golden bulla. Conscious of all this, they hate and plot against any renegade who, having become thoroughly familiar with them, is likely to expose the plot and tell it broadcast.

I desire, nevertheless, in imitation of Cebes,¹ to paint you a picture of this career that we have discussed, so that you may look at it and determine whether you should enter it. I should gladly have requisitioned an Apelles, or Parrhasius, or Aetion, or Euphranor to paint it, but since it is impossible nowadays to find anyone so excellent and so thoroughly master of his craft, I shall show you the picture as best I can in unembellished prose.

Imagine painted a lofty, golden gateway, not down on the level ground but above the earth on a hill; the slope is long and steep and slippery, so that many a time those who hoped soon to be at the summit have broken their necks by a slip of the foot. Within, let Wealth himself be sitting, all golden, seemingly, very beautiful and fascinating; and let his lover, after ascending with great toil, draw near the door and gaze spellbound at the gold. Let Hope, herself

¹ Reputed author of the Tabula, a description of an imaginary allegorical painting representing human life.
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ἡ Ἕλπις, εὐπρόσωπος καὶ αὐτὴ καὶ ποικίλα ἀμπεχομένη, εἰσαγέτω σφόδρα ἐκπεπληγμένον τῇ εἰσόδῳ. τούτως δὲ ἡ μὲν Ἕλπις ἀεὶ προ-ηγείσθω, διαδεξάμεναι δ' αὐτὸν ἄλλας γυναῖκες, Ἀπάτη καὶ Δουλεία, παραδότωσαν τῷ Πόνῳ, ὃ δὲ πολλὰ τὸν ἄθλιον καταγυμνάσας τελευτῶν ἐγχειρισάτω αὐτὸν τῷ Γῆρᾳ ἤδη ύπονοσοῦντα καὶ τετραμμένου τὴν χρώαν. υστάτη δὲ ἡ Ῥῆθρις ἐπιλαβομένη συρέτω πρὸς τὴν Ἀπόγνωσιν. ἡ δὲ Ἕλπις τὸ ἀπὸ τούτου ἁφάνης ἀποπτέσθω, καὶ μηκέτι καθ' οὐδ' εἰσήλθε τοὺς χρυσοὺς θυρώνας, ἐκ τινὸς δὲ ἀποστρόφου καὶ λεληθυίας ἔξοδον ἐξωθείσθω γυμνὸς προγάστωρ ἄχρος γέρων, τῇ ἔτερᾳ μὲν τὴν αἰδῶ σκέπων, τῇ δὲ ἔξιά δὲ αὐτῶς ἔαυτὸν ἄγχων. ἀπαντάτω δ' ἔξοιντι ἡ Μετάνοια δακρύουσα εἰς οὐδὲν ὀφελὸς καὶ τὸν ἄθλιον ἐπαπολλύουσα.

Τούτῳ μὲν ἔστω τὸ τέλος τῆς γραφῆς. σὺ δ' οὖν, ὥς ἀριστε Τιμόκλεισ, αὐτὸς ἡδὴ ἀκριβῶς ἐπισκοπῶν ἔκαστα ἐυνόησον, εἰ σοι καλῶς ἔχει παρελθόντα ἐν τῇ τινὶ ἐκείνῃ κατὰ ταύτας τὰς θύρας ἐκείνης τῆς 1 εἰς τὴν εἰκόνα κατὰ ταύτας τὰς θύρας ἐκείνης τῆς 2 ἐμπαλιν αἰσχρῶς οὕτως ἐκπεσεῖν. ὁ τι δ' ἀν πράττῃς, μεμνημένο τοῦ σοφοῦ λέγοντος ὡς θεὸς ἀναίτιος, αἰτία δὲ ἐλομένου.

1 παρελθόντα Α.Μ.Η.: προσελθόντα MSS.
2 ἐκείνης τῆς Bourdelot: ἐκείνη τῆν MSS.

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fair of face and gaily dressed, take him in charge and conduct him within, tremendously impressed by his entrance. Then let Hope keep always in advance of him, and let other women, Deceit and Servitude, receive him successively and pass him on to Toil, who, after breaking the wretch with hard labour, shall at length deliver him, now sickly and faded, to Old Age. Last of all, let Insolence lay hold of him and drag him along to Despair; let Hope then fly away and vanish, and instead of the golden portal by which he entered, let him be ejected by some remote and secret postern, naked, paunchy, pale, and old, screening his nakedness with his left hand and throttling himself with his right; and on the way out, let him be met by Repentance, weeping to no avail and helping to make an end of the poor man.

Let that be the conclusion of the painting. The rest, my dear Timocles, is up to you; examine all the details with care and make up your mind whether it suits you to enter the pictured career by these doors and be thrown out so disgracefully by that one opposite. Whatever you do, remember the words of the philosopher: "God is not at fault; the fault is his who maketh the choice." \(^1\)

\(^1\) Plato Republic 10, 617 e.
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