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LIST OF LUCIAN'S WORKS
SHOWING THEIR DIVISION INTO VOLUMES IN THIS EDITION

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VOLUME II
The Downward Journey or The Tyrant—Zeus Catechized—Zeus Rants—The Dream or The Cock—Prometheus—Icaromenippus or The Sky-man—Timon or The Misanthrope—Charon or The Inspector—Philosophies for Sale.

VOLUME III
The Dead Come to Life or The Fisherman—The Double Indictment or Trials by Jury—On Sacrifices—The Ignorant Book Collector—The Dream or Lucian’s Career—The Parasite—The Lover of Lies—The Judgement of the Goddesses—On Salaried Posts in Great Houses.

VOLUME IV
Anacharsis or Athletics—Menippus or The Descent into Hades—On Funerals—A Professor of Public Speaking—Alexander the False Prophet—Essays in Portraiture—Essays in Portraiture Defended—The Goddess of Surrye.

VOLUME V
LIST OF LUCIAN'S WORKS

Volume VI


Volume VII


Volume VIII

Soloecista—Lucius or the Ass—Amores—Halcyon—Demosthenes—Podagra—Ocypus—Cyniscus—Philopatria—Charidemus—Nero.
PREFACE

As shown by Mras (Die Überlieferung Lucians) for the four works of Lucian in this volume the readings of the manuscripts are to be grouped into two classes, the γ class (of which the leading representative is Vaticanus Graecus 90 or Γ) and the β class (headed by Vindobonensis 123 or B). Neither B nor Γ is extant for the Dialogues of the Courtesans, for which the best representative of γ is X (Palatinus 73), while the β class is here best represented by L (Laurentianus 57.51).

In this volume I have endeavoured to follow the late Professor Harmon both in taking due account of the readings of Γ, and also in keeping to the order of the works of Lucian as found in Γ. This means that I have, in the Dialogues of the Dead, of the Sea-Gods, and of the Gods, departed from the traditional ordering of the dialogues within all three collections, but for the convenience of the reader I have added in brackets after the ordering of Γ the traditional reference number of the dialogue, and have also retained in the margin the page numbers of the edition of Hemsterhuys and Reitz. The tables on the following page will also be of service.

I have prepared my own text of the Dialogues of the Dead, of the Sea-Gods, and of the Gods, after collating Γ, Ω and B. For the Dialogues of the Courtesans, however, there is already in existence the excellent text and apparatus of Dr. Mras (Kleine Texte für Vorlesungen und Übungen, Berlin, 1930) which I have used as the basis of this text.
# PREFACE

## ORDER IN THIS VOLUME (as in \( \Gamma \))

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PREFACE

Of the many scholars who have helped me I should like particularly to thank Professors Mynors and Baldry and Mr. C. W. Whitaker. My thanks are due to the staffs of many libraries, particularly the Vatican Library, the Austrian National Library, and the Library of Trinity College, Cambridge, for their unerring kindness, and to the Library of Uppsala University for allowing me the use of Nilén's very accurate collations. Finally my thanks are due to the Winter Warr Fund at Cambridge and to my own college, Pembroke College, Cambridge, for making possible an extended visit to libraries in Vienna and Italy.

SIGLA

\[ \Gamma = \text{Vaticanus 90} \]
\[ B = \text{Vindobonensis 123} \]
\[ \Omega = \text{Marcianus 434} \]
\[ L = \text{Laurentianus 57.51} \]
\[ X = \text{Palatinus 73} \]
\[ \gamma = \Gamma \Omega \text{ (in Dialogues of the Courtesans = X et alii)} \]
\[ \beta = B \text{ et alii (in Dialogues of the Courtesans = L et alii)} \]
rec. = codex recentior
recc. = duo vel plures codices recentiores
DIALOGUES OF THE DEAD

Some dialogues in this collection are purely literary, as, for example, where Lucian rewrites scenes from *Odyssey*, Book XI, or the imaginative dialogues featuring Alexander, interest in whom for Lucian and his audience alike may have been heightened by the work of Arrian.

Other dialogues are satirical, dealing mainly with "captatio", or with the Cynic theme of the transitory nature of prosperity during this life. Roman writers and Juvenal, in particular, had dealt with similar topics (cf. Hight, *Juvenal the Satirist*, pp. 250 and 280 etc.); but this does not necessarily mean that Lucian was familiar with Latin literature or influenced by it, as such topics would have been the natural field of any satirist. Moreover, at times Lucian and the Roman satirists may have been drawing from common sources.
ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ
1 (1)
ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΠΟΛΥΔΕΥΚΟΥΣ

ΔΙΟΓΕΝΗΣ

1. Ὡ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὰν τάχιστα ἀνέλθης,—σοῦ γὰρ ἔστιν, οἶμαι, ἀναβιώναι αὕριον—ἡν ποὺ ἵδης Μένιππον τὸν κύνα,—εὐροις δὲ αὐτὸν ἐν Κορίνθῳ κατὰ τὸ Κράνειον ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἄλληλους φιλοσόφων καταγελώντα—εἰπεῖν πρὸς αὐτὸν, ὅτι σοὶ, ὦ Μένιππε, κελεύει ο Διογένης, εἰ σοὶ ἰκανῶς τὰ ὑπὲρ γῆς καταγελᾶσθαι, ἦκεν ἐνθάδε πολλῷ πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ σοὶ ἐτὶ ὁ γέλως ἢ καὶ πολὺ τὸ "τὸσ γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον;", ἐνταῦθα δὲ οὖ παῦσῃ βεβαίως γελῶν καθάπερ ἐγὼ νῦν, καὶ μάλιστα ἐπειδὰν ὅρᾶς τοὺς πλουσίους καὶ σατράπας καὶ τυράννους οὐτῶ ταπεινοὺς καὶ ἁσύμους, ἔκ μόνης οἰμωγῆς διαγινωσκομένους, καὶ ὅτι μαλθακοὶ καὶ ἀγέννεις εἰςι μεμνημένοι τῶν ἀνω. ταῦτα λέγει αὐτῷ, καὶ προσέτι ἐμπλησάμενον τὴν πηραν ἦκεν θέρμων τέ πολλῶν καὶ εἶ ποὺ εὐροὶ ἐν τῇ τριόδῳ Ἐκάτης δεῖπνον κείμενον ἢ ὅν ἐκ καθαρσίου ἢ τὸ τοιοῦτον.

Κράνιον codd. vett..
DIALOGUES OF THE DEAD

1 (1)

DIogenes and Pollux

Diogenes

My dear Pollux, I have some instructions for you as soon as you go up top. It's your turn for resurrection to-morrow, I believe. If you see Menippus, the Dog¹, anywhere (you'll find him in Corinth at the Craneum or in the Lyceum at Athens, laughing at the philosophers wrangling with each other), tell him this from me. "Diogenes bids you, Menippus, if you've laughed enough at the things on the earth above, come down here, if you want much more to laugh at; for on earth your laughter was fraught with uncertainty, and people often wondered whether anyone at all was quite sure about what follows death, but here you'll be able to laugh endlessly without any doubts, as I do now—and particularly when you see rich men, satraps and tyrants so humble and insignificant, with nothing to distinguish them but their groans, and see them to be weak and contemptible when they recall their life above." That's the message you've to give him and one further thing—that he's to come here with his wallet filled with lots of lupines and any meals dedicated to Hecate he finds at cross-roads, or eggs from sacrifices of purification, or anything of the sort.

¹ A nickname for a Cynic philosopher.
THE WORKS OF LUCIAN

ΠΟΛΥΔΕΥΚΗΣ

2. Ἄλλ' ἀπαγγελὼ ταῦτα, ὦ Διόγenes. ὡς δὲ εἰδῶ μάλιστα ὁποῖος τίς ἐστὶ τὴν ὑφιν—

ΔΙΟΓΕΝΗΣ

Γέρων, φαλακρός, τριβώνιον ἔχων πολύθυρον, ἀπαντη ἀνέμω ἀναπεπταμένων καὶ ταῖς ἐπιπτυχαῖς τῶν βακίων ποικίλον, γελά δ' ἀεὶ καὶ τὰ πολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους ἐπισκόπτει.

ΠΟΛΥΔΕΥΚΗΣ

Ῥάδιον εὑρέω ἀπὸ γε τοῦτων.

ΔΙΟΓΕΝΗΣ

Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαι τι τοὺς φιλοσόφους;

ΠΟΛΥΔΕΥΚΗΣ

Λέγε· οὐ βαρὺ 1 γὰρ οὔδὲ τοῦτο.

ΔΙΟΓΕΝΗΣ

Τὸ μὲν ὅλον παῦσασθαι αὐτοῖς παρεγγύα ληροῦσι καὶ περὶ τῶν ὅλων ἐρίζουσιν καὶ κέρατα φύουσιν ἀλόγλοι καὶ κροκοδείλους ποιοῦσι καὶ τὰ τοιαῦτα ἀπορα ἐρωτῶν διδάσκουσι τὸν νοῦν.

ΠΟΛΥΔΕΥΚΗΣ

Ἀλλὰ ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φάσκουσι κατηγοροῦντα τῆς σοφίας αὐτῶν.

1 οὐ βαρὺ β : βαρὺ γ.

1 and 2 Philosophers’ quibbles. Cf. Quintilian, I, 10, 5. For (1) vide Gellius, 18, 2, 8. “What you have not lost, you have; you have not lost horns; therefore you have
I'll deliver your message, Diogenes. But if I could have precise information about his appearance—

He's old and bald, with a decrepit cloak full of windows and open to every wind, a motley of flapping rags; he's always laughing and generally mocking those hypocritical philosophers.

If we judge from these details at any rate, he should be easy to find.

May I send a piece of advice to these philosophers also?

Yes; no difficulty with that either.

Pass on a brief message to them to stop their foolish talk and their bickering about the universe, and making each other grow horns, and composing puzzles about crocodiles, and teaching the human mind to ask such insoluble riddles.

But they say I'm an uneducated ignoramus to cast aspersions on their wisdom.

horns.” For (2) cf. Philosophies for Sale 22, “Suppose that a crocodile seizes your child . . . but promises to give it back, if you tell the crocodile correctly what it intends to do with the child; what answer will you give?”
THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ
Σὺ δὲ οἴμωξεν αὐτοὺς παρ’ ἐμοῦ λέγε.

ΠΟΛΥΔΕΥΚΗΣ
Καὶ ταῦτα, ὥ Διόγενες, ἀπαγγέλω.

ΔΙΟΓΕΝΗΣ
3. Τοῖς πλουσίοις δ’, ὥ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ’ ἡμῶν τί, ὥ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους καὶ τάλαντα ἐπὶ ταλάντωις συντιθέντες, οὐς χρῆ ἕνα ὀβολὸν ἔχοντας ἥκειν μετ’ ὀλίγον;

ΠΟΛΥΔΕΥΚΗΣ
Εἰρήσεται καὶ ταῦτα πρὸς ἑκεῖνος.

ΔΙΟΓΕΝΗΣ
Ἤλλα καὶ τοῖς καλοῖς τε καὶ ἴσχυροῖς λέγε, Μεγίλλῳ τε τῷ Κορινθίῳ καὶ Δαμοξένῳ τῷ παλα-ιστῇ, ὦτι παρ’ ἡμῖν οὔτε ἡ ξανθὴ κόμη οὔτε τὰ χαροπᾶ ἡ μέλαινα ομματα ἡ ἐρύθημα ἐπὶ τοῦ προσώπου ἐτί ἔστιν ἡ νεώρα εὐτονα ἡ ὦμοι καρτεροί, ἀλλὰ πάντα μία ἡμῖν κόνις, φασί, κρανία γυμνὰ τοῦ κάλλους.

ΠΟΛΥΔΕΥΚΗΣ
Ὁ’ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοῖς καὶ ἴσχυροῖς.

ΔΙΟΓΕΝΗΣ
4. Καὶ τοῖς τένησίν, ὥ Λάκων,—πολλοὶ δ’ εἰσί καὶ ἀχθόμενοι τῶι πράγματι καὶ ὁμανταὶ τῇ
THE DIALOGUES OF THE DEAD

DIOGENES

You tell them from me to go to the devil.

POLLUX

I’ll give this message too, Diogenes.

DIOGENES

And take this message to the rich men from us, my dearest Pollux. “Why do you guard your gold, you senseless fools? Why do you punish yourselves, counting interest, and piling talents on talents, when you must come here shortly with no more than a penny?”

POLLUX

They shall have this message too.

DIOGENES

Yes, and say to the men who are handsome and strong like Megillus of Corinth and Damoxenus the wrestler, “Here with us are no golden locks or blue eyes or dark eyes, or rosy cheek, no well-strung sinews or sturdy shoulders—all with us, to quote the proverb, is one and the same dust, skulls bereft of good looks.”

POLLUX

Another easy message for me to give—to the handsome and strong.

DIOGENES

And tell the poor, my Spartan friend, who are many, displeased with life and pitying themselves

1 The obol put in the mouth of a corpse as Charon’s fare.
THE WORKS OF LUCIAN

ἀπορίαν—λέγε μήτε δακρύειν μήτε οἰμώζειν διηγησάμενος τὴν ἐνταύθα ἱσοτιμίαν, καὶ ὅτι ὠφονται 335 τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν καὶ Λακεδαιμονίοις δὲ τοῖς σοις ταύτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον λέγων ἐκλελύσθαι αὐτούς.

ΠΟΛΥΔΕΥΚΗΣ

Μηδὲν, ὦ Διόγνες, περὶ Λακεδαιμονίων λέγε· οὐ γὰρ ἀνέξομαι γε. ἀ δὲ πρὸς τοὺς ἄλλους ἐφησθα, ἀπαγγέλω.

ΔΙΟΓΕΝΗΣ

'Εάσωμεν τούτους, ἐπεὶ σοι δοκεῖ· σὺ δὲ οἷς προείπον ἀπένεγκον παρ' ἐμοῦ τοὺς λόγους.

2 (22)

ΧΑΡΩΝΟΣ ΚΑΙ ΜΕΝΙΠΠΟΥ

ΧΑΡΩΝ

1. Ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα.

ΜΕΝΙΠΠΟΣ

Βόα, εἰ τοῦτο σοι, ὦ Χάρων, ἥδιον.

ΧΑΡΩΝ

Ἀπόδος, φημί, ἀνθ' ὄν σε διεπορθμεύσαμεν.

ΜΕΝΙΠΠΟΣ

Οὐκ ὁν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡΩΝ

Ἔστι δὲ τις ὀβολόν μὴ ἔχων;
THE DIALOGUES OF THE DEAD

for their poverty, not to cry and moan; describe to them our equality here, telling them how they’ll see the rich on earth no better here than they are themselves. And tell your own Spartans off from me, if you will, for having become so slack.

POLLUX

Not a word to me about Spartans, Diogenes; I won’t tolerate that. But I’ll deliver your messages to all the others.

DIOGENES

Let’s forget about the Spartans, since that’s your wish, but be sure to give my messages to the people I mentioned earlier on.

2 (22)

CHARON AND MENIPPUS

CHARON

Pay the fare, curse you.

MENIPPUS

Shout away, Charon, if that’s what you prefer.

CHARON

Pay me, I say, for taking you across.

MENIPPUS

You can’t get blood out of a stone.

CHARON

Is there anyone who hasn’t a single penny?
THE WORKS OF LUCIAN

MENIPPOS

Εἰ μὲν καὶ ἄλλος τις οὐκ οἶδα, ἐγώ δὲ οὐκ ἔχω.

ΧΑΡΩΝ

Καὶ μὴν ἄγξω σε νὴ τὸν Πλούτωνα, ὃ μιαρὲ, ἣν μὴ ἀποδώσ.

MENIPPOS

424 Κάγω τῷ ξύλῳ σου πατάξας διαλύσω¹ τὸ κρανίον.

ΧΑΡΩΝ

Μάτην οὖν ἔση πεπλευκὼς² τοσοῦτον πλοῦν.

MENIPPOS

"Ὄ Ἐρμῆς ὑπέρ ἐμοῦ σοι ἀποδότω, ὥς με παρέδωκέ σοι.

ΕΡΜΗΣ

2. Ἡ Δί οναίμην³ γε, εἰ μέλλω καὶ ὑπερεκτινῄνων τῶν νεκρῶν.

ΧΑΡΩΝ

Οὐκ ἀποστήσομαι σου.

MENIPPOS

Τούτου γε ἐνεκα νεωλκήσας τὸ πορθμεῖον παράμενε. πλὴν ἄλλο ὦ γε μὴ ἔχω, πῶς ἂν λάβοις;

ΧΑΡΩΝ

Σὺ δὲ οὐκ ἥδεις κομίζειν δέον;

¹ παραλύσω γ.
² ἔση πεπλευκὼς . . . . γ: πέπλευκας . . . . ; β.
³ ὡνάμην β.
THE DIALOGUES OF THE DEAD

MENIPPUS
I don't know about anyone else, but I am without one.

CHARON
But by Pluto, I'll throttle you, you blackguard, if you don't pay.

MENIPPUS
And I'll smash your head with a blow from my stick.

CHARON
Then you'll have sailed all this long way for nothing.

MENIPPUS
Hermes delivered me to you; let him pay.

HERMES
Heaven help me, if I'm going to pay for the dead too.

CHARON
I won't leave you alone.

MENIPPUS
Then you'd better beach your ferry, and stay put; but how will you get what I don't have?

CHARON
Didn't you know you had to bring it with you?
THE WORKS OF LUCIAN

MENIPPAS

"Hídein mév, ouk eíchon dé. ti ouv; èxhrhìn dia toúto mh àpobánevìn;

XARQN

Mónos ouv aúxhēseis proíka pepleukénai;

MENIPPAS

Où proíka, ò bèltiaste: kai gár ñntlhesta kai tìs kóptìs suveselabóimì kai ouk èklaon mónos tòn ãllwv èptibatòw.

XARQN

425 Oùdeìn taúta pròs porbeméa· tòn òbolòn àpo-
dóunai se deî· ou ðèmus ãllwv gevèsthai.

MENIPPAS

3. Oûkouìn ìpaqé me aðthìs ès tòn ñìouv.

XARQN

Xárìevn légeis, ìna kai plìgàs èpì toútw parà
tòu Aìakou pròsìbàw.

MENIPPAS

Mì èvòxìlei ouv.

XARQN

Dèìexon ti èv tì pírìa èxeis.

MENIPPAS

Òèrmous, eì ðèleis, kai tìs 'Èkàtìs tò deìppov.

XARQN

Πóthev toúton ëmìn, ò 'Ermì, tòn kûna ñgagìes;
oìa dê kai èlaléi parà tòn plòuv tòn èptibatòwv

12
THE DIALOGUES OF THE DEAD

MENIPPUS

Yes, but I didn’t have it. What of it? Did that make it wrong for me to die?

CHARON

So you’ll be the only one to boast of a free passage?

MENIPPUS

Not free, my good fellow; I baled, I helped at the oar, I was the only passenger who wasn’t weeping.

CHARON

That’s nothing to do with a ferryman; your penny must be paid. No alternative’s allowed.

MENIPPUS

Then take me back to life.

CHARON

That’s a bright remark! Do you want me also to get a thrashing from Aeacus for my pains?

MENIPPUS

Then don’t bother me.

CHARON

Show me what you have in your bag.

MENIPPUS

Lupines, if you want some, and a meal meant for Hecate.

CHARON

Where did you find us this Dog, Hermes? How he chattered on the crossing too, mocking and jeering
THE WORKS OF LUCIAN

ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ἄδων οἰμωξόντων ἐκεῖνων.

ΕΡΜΗΣ

"Αγνοεῖς, ὦ Χάρων, ὅτι νυν ἄνδρα διεπόρθμενας; ἐλεύθερον ἀκριβῶς· οὐδένος αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος.

ΧΑΡΩΝ

Καὶ μὴν ἂν σε λάβω ποτὲ—

ΜΕΝΙΠΠΟΣ

"Αν λάβης, ὦ βέλτιστε· δις δε οὐκ ἂν λάβοις.

3 (2)

336 ΝΕΚΡΩΝ ΠΛΟΥΤΩΝΙ ΚΑΤΑ ΜΕΝΙΠΠΟΥ

ΚΡΟΙΟΣ

1. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τούτον τὸν κύρια παροικοῦντα· ὥστε ἡ ἐκεῖνον ποι κατάστησον ἢ ἡμεῖς μετοικήσομεν εἰς ἐτερον τόπον.

ΠΛΟΥΤΩΝ

Τί δ' ὑμᾶς δεινὸν ἔργάζεται ὁμόνεκρος ὡν;

ΚΡΟΙΟΣ

"Επειδὰν ἡμεῖς οἰμωξόμεθα καὶ στένωμεν ἐκεῖνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὕτως τοῦ χρυσοῦ, Σαρδανάπαλλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ Κροίων τῶν θησαυρῶν, ἐπιγελά καὶ ἐξονειδίζει αὐν- δράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν, ἐνιότε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγάς, καὶ ὅλως λυπηρός ἐστιν.

1 Titulus: ΠΛΟΥΤΩΝ Η ΚΑΤΑ ΜΕΝΙΠΠΟΥ β.
THE DIALOGUES OF THE DEAD

at all the passengers and singing on his own while they were lamenting!

HERMES

Don’t you know, my dear Charon, what sort of man you’ve taken across? He is absolutely independent and cares for nobody. This is Menippus.

CHARON

But if ever I get my hands on you—

MENIPPUS

If you get your hands on me, my good fellow! But you won’t get them on me a second time.

3 (2)

SHADES TO PLUTO AGAINST MENIPPUS

CROESUS

Pluto, we can’t stand having this Dog, Menippus, for our neighbour. So put him somewhere else, or we’ll move ourselves.

PLUTO

What harm does he do you as a fellow-shade?

CROESUS

Whenever we moan and groan at our memories of life above, Midas recalling his gold, Sardanapalus\(^1\) his great luxury, and I, Croesus, my treasures, he mocks and reviles us, calling us slaves and scum: sometimes he even disturbs our lamentations by singing. In short, he’s a pest.

\(^1\) Assur-Bani-Pal.
THE WORKS OF LUCIAN

ΠΛΟΥΤΩΝ
Τί ταῦτα φασίν, ὁ Μένιππε;

ΜΕΝΙΠΠΟΣ
'Αληθῆ, ὁ Πλούτων. μισῶ γὰρ αὐτοὺς ἀγεννεῖς1 καὶ ὀλεθρίους ὄντας, οὐς οὔκ ἀπέχρησεν βιῶναι κακῶς, ἄλλα καὶ ἀποθανόντες ἔτι μέμνηται καὶ περιέχονται τῶν ἄνω· χαίρω τοιγαροῦν ἄνων αὐτοὺς.

ΠΛΟΥΤΩΝ
'Αλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερομενοί.2

ΜΕΝΙΠΠΟΣ
Καὶ σὺ μωραίεις, ὁ Πλούτων, ὁμόψηφος ὁν τοῖς τούτων στεναγμοῖς;

ΠΛΟΥΤΩΝ
Οὐδαμῶς, ἄλλ' οὐκ ἂν ἔθελομι στασιάζειν ὑμᾶς.

ΜΕΝΙΠΠΟΣ
2. Καὶ μήν, ὁ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ Ἀσσυρῶν, οὔτω γινώσκετε ὡς οὐδὲ παυσομένου μου· ἐνθα γὰρ ἂν ἤτε, ἀκολουθήσω ἁνίδων καὶ κατάδων καὶ καταγελῶν.

ΚΡΟΙΣΟΣ
Ταῦτα οὖχ ὑβρίς;

ΜΕΝΙΠΠΟΣ
Οὐκ, ἄλλ' ἐκεῖνα ὑβρίς ἦν, ὁ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἄξιοῦντες καὶ ἠλευθέρους ἄνδραςιν

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THE DIALOGUES OF THE DEAD

PLUTO

What's this they tell me, Menippus?

MENIPPUS

True enough, Pluto; I hate them; they're low
scoundrels, not content with having led bad lives,
but even in death they remember their past and
cling to it. That's why I enjoy tormenting them.

PLUTO

You shouldn't; they mourn great losses.

MENIPPUS

Are you a fool too, Pluto? Do you approve of
their groanings?

PLUTO

Not at all, but I wouldn't like you to be quarrelling.

MENIPPUS

Even so, you lowest of the low from Lydia,
Phrygia and Assyria, I'd have you know that
I'll never stop. Wherever you go, I'll follow, tor-
menting you with my songs and mockery.

CROESUS

Isn't this outrageous?

MENIPPUS

No, the outrageous thing was your behaviour,
when you expected people to worship you, treated
free men with contempt, and forgot all about death.

1 ἀγανεὶς γ. 2 στερούμενοι Β.
THE WORKS OF LUCIAN

ἐντρυφώντες καὶ τοῦ θανάτου παράπαν οὐ μνημο-

νεύσωνες· τοιγαροῦν οἴμωξεσθε πάντων ἐκείνων

ἀφηρημένοι.

ΚΡΟΙΣΟΣ

Πολλῶν γε, ὦ θεοὶ, καὶ μεγάλων κτημάτων.

ΜΙΔΑΣ

"Ὅσον μὲν ἐγὼ χρυσοῦ.

ΣΑΡΔΑΝΑΠΑΛΛΟΣ

"Ὅσης δὲ ἐγὼ τρυφῆς.

ΜΕΝΙΠΠΟΣ

Εἴ γε, οὕτω ποιεῖτε· ὃδυρεοθε μὲν ὑμεῖς, ἐγὼ
dὲ τὸ γνῶθι σαντόν πολλάκις συνείρων ἐπάσομαι

ὑμῖν· πρέποι γὰρ ἂν ταῖς τοιαύταις οἴμωγαῖς

ἐπαδόμενον.

4 (21)

ΜΕΝΙΠΠΟΥ ΚΑΙ ΚΕΡΒΕΡΟΥ

ΜΕΝΙΠΠΟΣ

1. Ὁ Κέρβερε—συγγενῆς γάρ εἰμὶ σοι κύων καὶ

αὐτὸς ὄν—εἰπέ μοι πρὸς τῆς Στυγός, οἷος ἦν ὁ

Σωκράτης, ὅποτε κατήκει παρ’ ὑμᾶς· εἰκὸς δὲ σὲ θεόν

ὀντα μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἄνθρωπίνως

φθέγγεσθαι, ὃποτ’ ἐθέλοις.

ΚΕΡΒΕΡΟΣ

421 Πόρρωθεν μὲν, ὁ Μένιππε, παντάπασιν ἐδόκει

ἀτρέπτῳ τῷ προσώπῳ προσιέναι καὶ οὐ πάνω δε-

δίεναι τὸν θάνατον δοκῶν] καὶ τούτῳ ἐμφῆναι τοῖς

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THE DIALOGUES OF THE DEAD

That's why you're going to lament the loss of all those things.

CROESUS

Oh, ye gods, many and great possessions they were!

MIDAS

All my gold!

SARDANAPALUS

All my luxury!

MENIPPUS

Bravo, go on. You keep up your whimperings, and I'll accompany you with song, with a string of "Know-Thyself"'s for my refrain. That's the proper accompaniment for such lamentations.

4 (21)

MENIPPUS AND CERBERUS

MENIPPUS

My dear Cerberus—I'm a relation, being a Dog myself—I beg you, in the name of the Styx, to tell me what Socrates was like when he came down to you. Seeing that you're a god, you can be expected not merely to bark, but also to talk like a human when you wish.

CERBERUS

When he was at a distance, Menippus, his face seemed completely impassive as he approached, and he appeared to have not the slightest fear of death, and he wanted to impress this on those who stood

1 ἀνθρωπικῶς β.
THE WORKS OF LUCIAN

ἐξω τοῦ στομίου ἐστῶσιν ἐθέλων, ἐπεί δὲ κατέκυψεν εἴσω τοῦ χάσματος καὶ εἰδε τὸν ζόφον, κἀγὼ ἔτι διαμέλλοντα αὐτὸν δακῶν τῷ κωνείῳ κατέσπασα τοῦ ποδός, ὥσπερ τὰ βρέφη ἐκώκυνεν καὶ ὑπὸ ἐαυτοῦ παιδία ὄδύρετο καὶ παντοῖος ἐγύνετο.

ΜΕΝΙΠΠΟΣ

2. Οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν καὶ οὐκ ἀληθῶς κατεφρόνει τοῦ πράγματος;

ΚΕΡΒΕΡΟΣ

Οὐκ, ἀλλ’ ἐπείπερ ἀναγκαίον αὐτὸ ἑώρα, κατε-θρασύνετο ὡς ἔθεθεν οὐκ ἄκων πεισόμενος ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσονται3 οἱ θεαταὶ καὶ ὅλως περὶ πάντων γε τῶν τουούτων εἶπεῖν ἄν ἔχομι, ἦς τοῦ στομίου τολμηροι καὶ ἀνδρείοι, τὰ δὲ ἔνδοθεν ἔλεγχος ἀκριβῆς.

ΜΕΝΙΠΠΟΣ

Ἐγὼ δὲ πῶς σοι κατεληλυθέναι ἔδοξα;

ΚΕΡΒΕΡΟΣ

422 Μόνος, ὁ Μένιππε, ἀξίως τοῦ γένους, καὶ Διογένης πρὸ σοῦ, ὅτι μὴ ἀναγκαζόμενοι ἐσῆτε μηδ’ ὥθομενοι, ἀλλ’ ἐθελοῦσιοι, γελώντες, οἴμω-ζειν παραγγείλαντες ἀπασιν.

5 (18)

ΜΕΝΙΠΠΟΥ ΚΑΙ ΕΡΜΟΥ

ΜΕΝΙΠΠΟΣ

1. Ποῦ δαι3 οἱ καλοὶ εἰσιν ἡ ἡ καλαι, Ἐρμῆ; ξενάγησόν με νέηλυν ὄντα.

20
outside the entrance, but when he had peeped into
the chasm, and seen the darkness, and I had bitten
him and dragged him by the foot, because he was
still slowed down by the hemlock, he shrieked like
an infant, and cried for his children and went frantic.

MENIPPUS

Then the fellow was just a sham, and didn’t really
despise his plight?

CERBERUS

No, but since he could see it was inescapable, he
put on a bold front, pretending he would be glad to
accept what was quite inevitable, all to win the
admiration of the onlookers. I could generalise
about all such men: as far as the entrance, they are
bold and brave, but what comes inside is the real test.

MENIPPUS

What did you think of me, when I came down?

CERBERUS

You alone were a credit to your breed—you and
Diogenes before you, because you came in without
having to be forced or pushed, but of your own
accord, laughing and cursing at everyone.

5 (18)

MENIPPUS AND HERMES

MENIPPUS

Tell me, Hermes, where are the beauties of both
sexes? Show me round, as I’m a newcomer.

1 haud scio an τῶ κανέων delendum sit.
2 θαυμάζεωντα L, rec., edd..
3 δαι β: δε γ, ut saepe.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

Ου σχολη μεν, ὁ Μένιππε· πλὴν κατ' ἐκεῖνο ἀπόβλεψον, ἐπὶ τὰ δεξιά, ἐνθα ὁ 'Υάκινθος τε ἐστιν καὶ Νάρκισσος καὶ Νιρέυς καὶ Ἀχιλλεύς καὶ Τυρώ καὶ 'Ελένη καὶ Λήδα καὶ ὅλος τὰ ἄρχαια πάντα κάλλη.

ΜΕΝΙΠΠΟΣ

ʿΟστὰ μόνα ὅρῳ καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλά.

ΕΡΜΗΣ

409 Καὶ μὴν ἐκεῖνα ἐστιν ἂ πάντες οἱ ποιηταὶ θαυμάζουσι τὰ ὀστα, ὅν σὺ έοικας καταφρονεῖν.

ΜΕΝΙΠΠΟΣ

"Ὁμως τὴν Ἐλένην μοι δείξον· οὐ γὰρ ἂν διαγνοίην ἔγωγε.

ΕΡΜΗΣ

Τοιτὶ τὸ κρανίον ἡ Ἐλένη ἐστίν.

ΜΕΝΙΠΠΟΣ

2. Εἶτα διὰ τοῦτο αἱ χιλιαὶ νῆες ἐπιθρώθησαν ἐξ ἀπάσης τῆς Ἐλλάδος καὶ τοσοῦτοι ἐπέσον "Ἐλληνεῖς τε καὶ βάρβαροι καὶ τοσάτται πόλεις ἀνάστατοι γεγόνασιν;"

ΕΡΜΗΣ

'Αλλ' οὐκ εἶδες, ὁ Μένιππε, ζώσαν τὴν γυναίκα· ἔφης γὰρ ᾧ καὶ σὺ ἀνεμέσητον εἶναι "τοιῇδ' ἀμφι γυναικὶ πολὺν χρῶνον ἄλγεα πάσχειν"· ἐπεὶ καὶ τὰ ἄνθη ἑτρὰ ὁντα εἰ τις βλέποι ἀποβεβληκότα τὴν βαφήν, ἀμορφα δῆλον ὦτι αὐτῷ δόξει, ὅτε μέντοι ἄνθει καὶ ἔχει τὴν χρόαν, κάλλιστα ἐστίν.

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THE DIALOGUES OF THE DEAD

HERMES

I have no time, Menippus. But just look over there to your right, where you'll see Hyacinthus, Narcissus, Nireus, Achilles, Tyro, Helen, and Leda, and, in fact, all the beauties of old.

MENIPPUSS

I can only see bones and bare skulls, most of them looking the same.

HERMES

Yet those are what all the poets admire, those bones which you seem to despise.

MENIPPUSS

But show me Helen. I can't pick her out myself.

HERMES

This skull is Helen.

MENIPPUSS

Was it then for this that the thousand ships were manned from all Greece, for this that so many Greeks and barbarians fell, and so many cities were devastated?

HERMES

Ah, but you never saw the woman alive, Menippus, or you would have said yourself that it was forgivable that they "for such a lady long should suffer woe". For if one sees flowers that are dried up and faded, they will, of course, appear ugly; but when they are in bloom and have their colour, they are very beautiful.

1 Homer, Iliad, III, 157.
THE WORKS OF LUCIAN

MENIPPOS

Oúkoûn touto, ò 'Ermyh, thamáçw, ei mè syníesavan oi 'Achais peri prágmatos ouútos ólignoxrônion kai rádion apavthountos pouvoûntes.

ERMHS

Où scholi mou, ò Méntippe, symphilosofoéin sou. òste ou mèn épilézámenvos topou, éntha òn ìðhla, keiço katakbalwv seauton, ègw dé toûs állovs nekrous ìðh meteleúsumai.

6 (20)

412 MENIPPOY KAI AIACKOU

MENIPPOS

1. Pròs tou Ploûtvwonou, ò Aïáke, periphýgoșai mou tà én zìðon pánta.

AIACKOS

Où rádion, ò Méntippe, apautâ. òsa méntov kefalaióðh, mànthave. ouûs mèn òti Kerberós èswv osìtha, kai ton porthméa touton, òs se dieperasen, kai tìn lìmhn kai ton Puvifleugéboanta ìðh èwraças élswv.

MENIPPOS

413 Òlda taúta kal se, òti puvrèweis, kai ton basileía elidon kai tás 'Erwvôs. toûs de anáthropous mou toûs pálaí deìçon kai màlìsta toûs épivsìmous1 autôn.

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THE DIALOGUES OF THE DEAD

MENIPPUΣ

Well, Hermes, what does surprise me is this: that the Achaeans didn’t know how short-lived a thing they strove for, and how soon it loses its bloom.

HERMES

I have no time to moralise with you, Menippus. Choose a place to lie down in, wherever you like, and I’ll be off now to fetch the other shades.

6 (20)

MENIPPUΣ AND AEACUS

MENIPPUΣ

I ask you, Aeacus, in the name of Pluto, to conduct me round every thing in Hades.

AEACUS

It’s not easy to do it all, Menippus, but I’ll show you the chief things. This is Cerberus, as you know, and on your way in you’ve already seen the ferryman here who brought you over, and the lake and Pyriphlegethon.

MENIPPUΣ

I know all that and that you are the gate-keeper, and I’ve seen the king and the Furies. But show me the men of old, and particularly the famous ones.

1 ἐπισήμους γ : ἐνδόξους β.
THE WORKS OF LUCIAN

AIAKOS

Οὗτος μὲν Ἀγαμέμνων, οὗτος δὲ Ἀχιλλεύς, οὗτος δὲ Ἰδομενέας πλησίον, οὗτος δὲ Ὄδυσσεύς, 1 εἶτα Ἀιας καὶ Διομήδης καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

MENIPPUS

2. Βαβαί, ὁ Ἄμφρε, οίᾳ σοι τῶν ῥαψωδιῶν τὰ κεφάλαια χαμαί ἐρριπταί ἀγνωστα καὶ ἀμορφα, κόνις πάντα καὶ λήρος πολὺς, ἄμενηνά ὡς ἀληθῶς κάρηνα. οὗτος δέ, ὁ Ἀιακῆς, τὶς ἐστὶν; 2

AIAKOS

Κύρος ἐστὶν· οὗτος δὲ Κροῖσος, ὁ δ᾽ ὑπὲρ αὐτὸν Σαρδανάπαλλος, ὁ δ᾽ ὑπὲρ τούτους Μίδας, ἐκεῖνος δὲ Σέρξης.

MENIPPUS

Εἶτα σὲ, ὁ κάθαρμα, ἡ Ἑλλὰς ἐφριττε γεννύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα; οἷος δὲ καὶ ὁ Κροῖσος ἐστιν. τὸν Σαρδανάπαλλον δέ, ὁ Ἀιακῆς, πατάξαι μοι κατὰ κόρρης ἑπίτρεψον.

AIAKOS

Μηδαμῶς· διαθρύπτεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὅν.

MENIPPUS

Οὐκοῦν ἄλλα προσπτύσομαι γε πάντως αὐτῷ ἀνδρογύνῳ γε ὅντι.

1 πλησίον εἶτα Ὅδυσσεύς γ.
2 κάρηνα: ( = change of speaker) οὗτος δέ, ὁ Μένιππε, Κύρος ἐστιν· β.

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THE DIALOGUES OF THE DEAD

AEACUS

This is Agamemnon, and this Achilles, here is Idomeneus close by, and here Odysseus, then come Ajax, Diomede and the finest of the Greeks.

MENIPPUSS

Dear me, Homer, how the central figures of your epics have been cast to the ground and lie unrecognisable and ugly, all so much dust and rubbish, "strengthless heads" ¹ in very truth! But who is this, Aeacus?

AEACUS

Cyrus, and this is Croesus, and the one beyond him Sardanapalus, and beyond them Midas, and that one is Xerxes.

MENIPPUSS

Then you, you scum, were the terror of Hellas? You bridged the Hellespont, and wanted to sail through the mountains? ² And what a sight Croesus is! And, Aeacus, let me slap the face of Sardanapalus.

AEACUS

Don't, you're breaking his skull; it's as weak as a woman's.

MENIPPUSS

Then at least I'll have a good spit at him, since he's as much woman as man.

¹ Cf. Homer, Od. II, 29, etc.
² By a canal through Athos.
THE WORKS OF LUCIAN

AIAKOS

3. Βούλει σοι ἐπιδείξω καὶ τοὺς σοφοὺς;

MENIPPPOS

Νὴ Δία γε.

AIAKOS

Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

MENIPPPOS

Χαίρε, ὥς ἐὕφορβε ἦ Ἀπολλων ἦ ὁ τι ἄν θέλη.

PYTHAGORAS

Μὴ καὶ σὺ γε, ὥς Μένιππε.

MENIPPPOS

Οὐκέτι χρυσοῦς ὁ μηρός σοι;

PYTHAGORAS

Οὗ γάρ; ἀλλὰ φέρε ἵδω εἰ τί σοι ἐδώδιμον ἢ πῆρα ἔχει.

MENIPPPOS

Κυάμους, ὤγαθέ· ὡστε οὐ τούτι σοι ἐδώδιμον.

PYTHAGORAS

Δὸς μόνον· ἀλλὰ παρὰ νεκροῖς δόγματα· ἔμαθον γάρ, ὡς οὐδὲν ἵσον κύαμοι καὶ κεφαλαὶ τοκῆων ἐνθάδε.

AIAKOS

416 4. Οὗτος δὲ Σόλων ὁ 'Ἐξηκεστίδου καὶ Θαλῆς ἐκεῖνος καὶ παρ' αὐτοὺς Πυττακός καὶ οἱ ἄλλοι· ἔπτα δὲ πάντες ἐίσον ὡς ὅρᾶς.


1, 2 Cf. Diogenes Laertius, VIII, 4 and 11.

3 Cf. note on The Cock, 4 (vol. 2, p. 181), for verse forbidding Pythagoreans to eat beans.
AEACUS

Would you like me to show you the philosophers?

MENIPPUSS

Oh yes, please.

AEACUS

Here first you have Pythagoras.

MENIPPUSS

Good day to you, Euphorbus or Apollo, or whatever name you prefer.¹

PYTHAGORAS

And a bad day to you, Menippus.

MENIPPUSS

Don’t you still have your thigh of gold?²

PYTHAGORAS

No; but let me see if there’s anything to eat in your wallet.

MENIPPUSS

Beans, my good fellow—something you mustn’t eat.

PYTHAGORAS

Just give me some. Doctrines are different among the dead; I’ve learnt that beans and parents’ heads³ are not the same thing here.

AEACUS

This is Solon, the son of Execestides, and that is Thales, and past them is Pittacus, and the others; they are seven in all, as you see.
THE WORKS OF LUCIAN

MENIPPUS

"Ἄλυποι, ὦ Αἰακέ, οὕτωι μόνοι καὶ φαίδροι τῶν ἄλλων: ὃ δὲ ὁποδοῦ ἀνάπλεως καθάπερ ἐγκρυφίας ἀρτος, ὃ ταῖς φλυκταίναις ἐξηνθηκώς, τίς ἔστιν;

ΑΙΑΚΟΣ

'Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτυμης παρῶν.

MENIPPUS

"Ὡ χαλκὸποι βέλτιστε, τι παθῶν σεαυτὸν εἰς τοὺς κρατήρας ἐνέβαλες;

ΕΜΠΕΔΟΚΛΗΣ

Μελαγχολία τις, ὦ Μένιππε.

MENIPPUS

Ὄ ν μὲ Δί' ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλῆ κόρυζα, ταῦτα σε ἀπηνθράκωσεν αὐταῖς κρητίσων οὐκ ἀνάξιον ὄντα: πλὴν οὐδὲν σε ἄνησεν τὸ σόφισμα· ἐφωράθης γὰρ τεθνεώς. ὃ Σωκράτης δὲ, ὦ Αἰακέ, ποῦ ποτε ἀρα ἔστιν;

ΑΙΑΚΟΣ

Μετὰ Νέστορος καὶ Παλαμήδους ἐκεῖνος ληρεῖ τὰ πολλά.

MENIPPUS

"Ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἰ που ἐνθάδε ἔστιν.

1 ἀνάπλεως καθάπερ γ: πλέως ὁσπερ β.
2 τὰς φλυκταίνας β.
THE DIALOGUES OF THE DEAD

MENIPPUS

These are the only happy and cheerful ones, Aeacus. But who is this covered with cinders, like a loaf baked in the ashes, and with such a crop of blisters on his skin?

AEACUS

Empedocles; he came half-boiled from Etna.

MENIPPUS

O brazen-foot ¹ most excellent, what came over you that you jumped into the crater?

EMPEDOCLES

A fit of mad depression, Menippus.

MENIPPUS

No, but a fit of vanity and pride and a dose of drivelling folly; that was what burnt you to ashes, boots and all—and well you deserved it! But the trick didn’t do you any good; they found out that you were dead. But wherever, Aeacus, is Socrates?

AEACUS

Usually he’s talking nonsense with Nestor and Palamedes.

MENIPPUS

However, I should like to see him, if he’s around.

¹ Empedocles was said to have died by leaping into the crater of Etna, which later threw out one of his bronze-shod sandals. Cf. Strabo, VI, 274; Diogenes Laertius, VIII, 69.

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THE WORKS OF LUCIAN

AIAKOS

'Orās tōn falakrōn;

MENIPPOS

'Apantēs falakrōi eisw· òste pántωn òn eî̂h tōutō tō gnwrisma.

AIAKOS

Tōn simōn lēgōw.

MENIPPOS

Kai toûto òmōion· simoi gār ãpantēs.

SOKRATHΣ

5. 'Emē zeteis, ò Mēnippē;

MENIPPOS

Kai māla, ò Sōkrateis.

SOKRATHΣ

Tī tā ēn 'Athetais;

MENIPPOS

418 Polloi tōn nēon philosophēin lēgousi, kai tā ge schēmatα αυτα kai tā bαdismatα eí theásaitō tīs, ákroī 1 filōsophoi.

SOKRATHΣ

Māla polloûs ēwróaka.

MENIPPOS

'Alla ēwróakas, oîmai, oîos ĕke parā soi 'Arī-stispos ἦ Plátow aútōs, ὃ μὲn āpōnnevōn múron, ὃ dē tōus ēn Sikelía tυrānνouς thēraperouvēn êkmathwv.

1 ēkroī filōsophoi māla polloī· tā 8' allā ēwróakas (without change of speaker) γ.
AEacus
Do you see the bald one?

Menippus
They’re all bald; that distinguishing feature would apply to them all.

AEacus
I mean the one with the snub nose.

Menippus
This too they have in common; they’re all snub-nosed.

Socrates
Looking for me, Menippus?

Menippus
Yes, I am, Socrates.

Socrates
What’s the news in Athens?

Menippus
Many of the young men call themselves philosophers, and, to judge at least from their garb and gait, are tiptop philosophers.

Socrates
I’ve seen lots of them.

Menippus
But you’ve seen, I imagine, what Aristippus was like when he came to join you, or Plato himself—the one reeking of scent, the other accomplished in flattering Sicilian tyrants.
THE WORKS OF LUCIAN

ΣΩΚΡΑΤΗΣ

Περὶ ἐμοῦ δὲ τὶ φρονοῦσιν;

ΜΕΝΙΠΠΟΣ

Εὐδαίμων, ὦ Σώκρατε, ἄνθρωπος εἰ τὰ γε τοιαῦτα. πάντες γοῦν σε θαυμάσιουν οἴονται ἄνδρα
gεγενήθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα—οἴμαι
gὰρ τάληθη λέγειν—οὐδὲν οἰδότα.

ΣΩΚΡΑΤΗΣ

Καὶ αὐτὸς ἐφασκὸν ταῦτα πρὸς αὐτούς, οὐ δὲ
eἰρωνείαν τὸ πράγμα ζῶντο εἶναι.

ΜΕΝΙΠΠΟΣ

6. Τίνες δὲ εἰσὶν οὗτοι οἱ περὶ σὲ;

ΣΩΚΡΑΤΗΣ

Χαρμίδης, ὦ Μένιππε, καὶ Φαῖδρος καὶ ὁ τοῦ
Κλεινίου.

ΜΕΝΙΠΠΟΣ

Εὖ γε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν
σεαυτοῦ τέχνην καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.

ΣΩΚΡΑΤΗΣ

Τί γὰρ ἃν ἤδιον ἀλλὸ πράττοιμ; ἀλλὰ πλησίον
ἡμῶν κατάκεισο, εἰ δοκεῖ.

ΜΕΝΙΠΠΟΣ

Μᾶ Δι', ἐπεὶ παρὰ τὸν Κροῖσον καὶ τὸν Σαρ-
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dανάπαλλον ἀπειμὶ πλησίον οὐκήσων αὐτῶν:
ἔσοικα γοῦν οὐκ ὀλίγα γελάσεσθαι οἰμωξόντων
ἀκούσειν.

1 καὶ ταῦτα· οἴμαι γὰρ γ.: ταῦτα· δεῖ γὰρ οἴμαι β.: καὶ ταῦτα—
dεῖ γὰρ οἴμαι εὖδ..
THE DIALOGUES OF THE DEAD

SOCRATES

And what do they think of me?

MENIPPUS

In these respects at least, you're a lucky fellow, Socrates. At any rate they all think you were a wonderful man, and knew everything, though—I think I'm right in saying so—you knew nothing.

SOCRATES

That's what I myself kept telling them, but they thought it was all pretence on my part.

MENIPPUS

But who are these round you?

SOCRATES

Charmides, my good fellow, and Phaedrus and Clinias' son.¹

MENIPPUS

Bravo, Socrates! Still following your own special line here! Still with an eye for beauty!

SOCRATES

What could I find to do more agreeable? But won't you lie down by us, please?

MENIPPUS

Oh, no; I'm going off to Croesus and Sardanapalus, to stay near them. I expect to have plenty of fun hearing their lamentations.

¹ Alcibiades.
THE WORKS OF LUCIAN

AIAKOS.

Κάνω ἣδη ἀπειμι, μὴ καὶ τις ἡμᾶς νεκρὸς λάθη διαφυγών. τὰ πολλὰ δ’ εἰσαύθις ὀψει, ὡ Μένιππε.

MENIPPOS

‘Ἀπιθι· καὶ ταυτὶ γὰρ ἰκανά, ὡ Αἰακέ.

7 (17)

MENIPPOY KAI TANTALOY

MENIPPOS

1. Τί κλάεις, ὡ Τάνταλε; ἡ τί σεαυτὸν ὁδύρη ἕπι τῇ λύμη ἕστως;

TANTALOS

‘Ὅτι, ὡ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δύσους.

MENIPPOS

Οὗτως ἂργος εἶ, ὡς μὴ ἔπικυψας πιεῖν ἡ καὶ νὴ Δί’ ἀρυσάμενος κολὴ τῇ χειρί;

TANTALOS

Οὐδὲν ὁφελος, εἰ ἔπικυψαμι’ φεύγει γὰρ τὸ υδωρ, ἐπειδὰν προσιόντα αἰσθηταῖ με· ἡν δὲ ποτε καὶ ἀρύσωμαι καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἀκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρεῖν οὐκ οἴδ’ ὅπως αὐθίς ἀπολείπει ξηρὰν τὴν χειρά μοι.

MENIPPOS

Τεράστιον τι πάσχεις, ὡ Τάνταλε. ἀτὰρ εἶπε 407 μοι, τί δαί καὶ δέη τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις,

1 ὁδύρη β: οἰκτείρεις γ.
THE DIALOGUES OF THE DEAD

AEACUS

I'm off now, too, to see that none of the dead gives us the slip and escapes. You'll see things in full another time, Menippus.

MENIPPUS

Off with you, Aeacus. What I've seen is enough.

7 (17)

MENIPPUS AND TANTALUS

MENIPPUS

Why are you crying, Tantalus? Why do you stand beside¹ the lake lamenting your lot?

TANTALUS

Because, Menippus, I'm dying of thirst.

MENIPPUS

Are you too lazy to bend your head down and drink, or even, bless us, to scoop the water up with your palm?

TANTALUS

It's no good bending down; the water runs away as soon as it feels me coming near, and, if ever I do scoop up any, and bring it to my mouth, I can't wet the tip of my lips before it runs through my fingers somehow and leaves my hand dry as before.

MENIPPUS

You're the victim of a miracle, Tantalus. But tell me, just why do you need to drink? You have

¹ Cf. *On Funerals* 8, Propertius 2, 17, 5, etc. The normal version (e.g. *Odyssey*, XI, 583) makes Tantalus stand up to his chin in water.
THE WORKS OF LUCIAN

αλλ' έκεινο μεν ἐν Δυνίᾳ που τέθαπται, οπερ καὶ πεινήν καὶ δυσήν ἐδύνατο, συ δὲ ἡ ψυχὴ πῶς ἄν ἐτί ἡ δυσής ἡ πίοις;

TANTALOS

Τοῦτ' αυτὸ ἡ κόλασις ἔστι, τὸ δυσήν τὴν ψυχὴν ὡς σῶμα οὖσαν.

MENIPPUS

2. Άλλα τοῦτο μὲν οὕτως πιστεύσομεν, ἐπεὶ φήσι κολάζεσθαι τῷ δύμει. τι δ' οὖν σοι τὸ δεινὸν έσται; ἡ δέδιας μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς; οὐχ ἵνα γὰρ ἄλλον ἄδην μετὰ τούτου ἡ θάνατον ἐντεῦθεν εἰς ἔτερον τόπον.

TANTALOS

"Ορθῶς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.

MENIPPUS

Ἀηρείς, ὁ Τάνταλε, καὶ ὃς ἀληθῶς ποτοῦ δείσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου νη Δία, ὃστις τοῦνατίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας οὐ τὸ ύδωρ ἀλλὰ τὴν δύσαν πεφοβημένοις.

TANTALOS

Οὐδὲ τὸν ἐλλέβορον, ὁ Μένιππε, ἀνάινομαι πιεῖν, 408 γένοιτο μοι μόνον.

MENIPPUS

Θάρρει, ὁ Τάνταλε, ὃς οὔτε σὺ οὔτε ἀλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καὶ τοι οὐ

1 ἐντεῦθεν εἰς οἴδ.: ἐντεῦθεν ἢ β.: ἐνταῦθα εἰς Γ.: ἐνταῦθα ποι εἰς Ω.

2 οὔτε σὺ οἷον γ.
THE DIALOGUES OF THE DEAD

no body, for that’s been buried in Lydia. That could feel hunger and thirst. But you are a ghost; how can you still be thirsty or able to drink?

TANTALUS

It’s just that that’s my punishment—that my ghost should be thirsty as if it were a body.

MENIPPUS

Well, we’ll believe it, since you tell us you’re punished by thirst. But what do you find so terrible in that? Are you afraid of dying for lack of drink? I can’t see another Hades after this one, or a death hereafter taking us elsewhere.

TANTALUS

You are quite right; but this is part of my sentence—to long to drink when I’ve no need.

MENIPPUS

Nonsense, Tantalus: I think you really do need a drink—neat hellebore,¹ so help me; you’re the opposite of people bitten by mad dogs; you don’t fear water, but you do fear thirst.

TANTALUS

I don’t mind drinking even hellebore—I only wish I could have some.

MENIPPUS

Don’t worry, Tantalus, for neither you nor any other dead man will drink; that’s impossible.

¹ A cure for madness.
πάντες ὁσπέρ σὺ ἐκ καταδίκης διψῶσι τοῦ ὕδατος αὐτούς οὐχ ὑπομένοντος.

8 (26)

434 ΜΕΝΙΠΠΟΥ ΚΑΙ ΧΕΙΡΩΝΟΣ

ΜΕΝΙΠΠΟΣ

1. "Ἡκουσα, ὁ Χείρων, ὡς θεὸς ᾧν ἐπεθύμησας ἀποθανεῖν.

ΧΕΙΡΩΝ

Ἀληθὴ ταῦτα ἥκουσας, ὁ Μένιππε, καὶ τέθνηκα, ὡς ὀρᾶς, ἄθανατος εἶναι δυνάμενος.

ΜΕΝΙΠΠΟΣ

Τίς δαί σε ἔρως τοῦ θανάτου ἔσχεν, ἀνεράστου τοῖς πολλοῖς χρήματος;

ΧΕΙΡΩΝ

Ἐρῶ πρὸς σὲ οὐκ ἀσύνετον ὄντα. οὐκ ἢν ἔτι ἄπολαύειν1 τῆς ἄθανασίας.

ΜΕΝΙΠΠΟΣ

Ὁχ ἢδο ἢν ζῶντα ὁρᾶν τὸ φῶς;

ΧΕΙΡΩΝ

Οὐκ, ὁ Μένιππε. τὸ γὰρ ἢδο ἐγωγεν ποικιλον τι καὶ οὐχ ἄπλοιν 2 ἥγοσμαι εἶναι. ἐγὼ δὲ ἔξων ἂν καὶ ἀπέλαυν τῶν ὁμοίων, ἧλιον, φωτός, τροφῆς, αἱ ὀραὶ δὲ αἱ αὐταὶ καὶ τὰ γνώμενα ἀπαντα ἐξής

1 οὐκ ἢν ἔτι ἢδο ἀπολαύειν β: οὐδέν τι ἢδο ἀπέλαυν γ.
2 οὐχ ἄπλοιν β: οὐ ταῦτών γ.
THE DIALOGUES OF THE DEAD

However, they’ve not all been condemned to thirst, as you do, for water which won’t wait for them.

8 (26)

MENIPPUSS AND CHIRON

MENIPPUSS

I heard, Chiron, that though you were a god, you wanted to die.

CHIRON

What you heard is true, Menippus, and I am dead, as you see, though I could have been immortal.

MENIPPUSS

Whatever made you so enamoured of death, a thing for which most men have no love?

CHIRON

I’ll tell you, seeing that you’re an intelligent fellow. I had no pleasure left in enjoying immortality.

MENIPPUSS

Was it not pleasant to live and see the light?

CHIRON

No, Menippus. I consider pleasure to come from variety and change; but I was living on and on, and enjoying the same things—sun, light and food; the seasons were always the same, and everything came in its turn, one thing seeming to follow
THE WORKS OF LUCIAN

ἐκαστον, ὥσπερ ἀκολουθοῦντα θάτερον θατέρω· ἐνεπλήσθην οὖν αὐτῶν· οὐ γὰρ ἐν τῷ αὐτῷ ἂεί, ἄλλα καὶ ἐν τῷ μη<μή> μετασχεῖν ὁλώς τὸ τερπνόν ἦν.

MENIPIPOS

Εὗ λέγεις, ὦ Χείρων. τὰ ἐν ἄδου δὲ πῶς φέρεις, ἀφ’ οὗ προελόμενος αὕτα ἥκεις;

XEIPΩΝ

436 2. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτιμία πάνυ δημοτικὴ καὶ τὸ πράγμα οὐδέν ἐχει τὸ διάφορον ἐν φωτὶ εἶναι ἡ ἐν σκοτῳ· ἀλλὰς τε οὕτε δυσῆν ὥσπερ ἁνω οὕτε πεινὴν ἂεί, ἀλλ’ ἀνεπιδεεῖσ 2 τούτων ἀπάντων ἔσμεν.

MENIPIPOS

"Ορα, ὦ Χείρων, μὴ περιπίπτης σεαυτῷ καὶ ἐς τὸ αὐτὸ σοι ὁ λόγος περιστῇ. 3

XEIPΩΝ

Πῶς τούτῳ φήσ; 

MENIPIPOS

"Οτι εἰ τῶν ἐν τῷ βίῳ τὸ ὁμοίων ἂεί καὶ ταυτῶν ἐγένετο σοι προσκορές, καὶ τάνταθα ὁμοια οὕτα προσκορὴ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολήν σε ζητεῖν τινα καὶ ἐντεῦθεν εἰς ἄλλον βίον, ὅπερ οἶμαι ἄδυνατον.

XEIPΩΝ

Τί οὖν ἂν πάθοι τις, ὦ Μένιππε;

2 ἀνεπιδεεῖς β: ἀτελεῖς γ. 3 περιστῇ γ: περιπέσῃ β.

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automatically upon another; and so I had too much of it all, for I found my pleasure not in always having the same thing, but also in doing quite without it.

MENIPPUS

Well spoken, Chiron. But how do you endure things in Hades, now that you’ve come down here out of preference?

CHIRON

I find them not unpleasant, Menippus. The equality here is truly democratic, and it makes no difference whether one is in light or in darkness. Besides, there’s no need to be thirsty or hungry, as up above; we don’t feel any of these needs.

MENIPPUS

Take care you don’t trip yourself up, Chiron, and have to use the same theory again.

CHIRON

What do you mean?

MENIPPUS

That if you became sick and tired of the constant monotony and sameness of things in life, things here too are monotonous; and so you may become just as sick and tired of them, and have to look for a change from here to yet another life—and that, I think, is impossible.

CHIRON

Then what can one do, Menippus?
THE WORKS OF LUCIAN

MENIPPOΣ

"Οπερ, οίμαι, φασί, συνετῶν οὖντα ἀρέσκεσθαι
cαὶ ἀγαπᾶν τοὺς παροῦσι καὶ μηδὲν αὐτῶν ἀφόρητον
οἴεσθαι.

9 (28)

MENIPPOY KAI TEIPESIOY

MENIPPOΣ

1. ῬΩ Τειρεσία, εἰ μὲν καὶ τυφλὸς εἶ, οὐκέτι
dιαγνώναι βάδιον. ἀπασὶ γὰρ ἡμῖν ὀμοία τὰ
ὀμματα, κενά, μόνον δὲ αἱ ἕως αὐτῶν. τὰ δὲ
olta oúkéte' an eípeíν Æxoí, tís o Finéus ἥν ἥ tís o
Λυγκέυς. ὅτι μέντοι μάντις ἡσθα καὶ ὅτι ἀμφότερα
ἐγένος μόνος καὶ άρρην καὶ γυνῆ, τῶν ποιητῶν
ἀκούσας οἶδα. πρὸς τῶν θεῶν τοιγαροῦν εἰπέ μοι,
ὀπτέρου ἡδίνος ἐπειράθης τῶν βίων, ὅποτε ἂνήρ
ἡσθα, ἢ ∆ γυναικεῖος ἀμείνων ἦν;

ΤΕΙΡΕΣΙΑΣ

Παρὰ πολὺ, ὦ Μένιππε, ὁ γυναικεῖος· ἀπραγ-
μονέστερος γάρ. καὶ δεσπόζουσι τῶν ἀνδρῶν αἱ
γυναίκες, καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς οὔτε
παρ' ἐπαλέξιν ἑστάναι οὔτ' ἐν ἔκκλησίᾳ διαφέρεσθαι
οὔτ' ἐν δικαστηρίοις ἐξετάζεσθαι.

MENIPPOΣ

2. Οὐ γὰρ ἀκήκοας, ὦ Τειρεσία, τῆς Εὐριπίδου
Μηδείας, οведущ εἰπέν οὐκείρουσα τὸ γυναικεῖον, ὡς

1 κενά, μόνον δὲ αἱ β: κεναὶ μόνοι γ: fortasse κεναι μονai αi
legendum est.

2 καὶ άρρην γ: ἂνήρ β.
THE DIALOGUES OF THE DEAD

MENIPPUS

What I imagine a sensible man is reputed to do—be content and satisfied with one's lot and think no part of it intolerable.

9 (28)

MENIPPUS AND TIRESIAS

MENIPPUS

It's difficult to tell now, Tiresias, whether you're blind, as our eyes are all alike—empty, with nothing but sockets. Indeed, you can no longer tell which was Phineus, or which was Lynceus. But I do know you were a prophet, and the only person to have been both man and woman. I heard that from the poets. So, for heaven's sake, tell me which life you found more pleasant—when you were a man, or a woman?

TIRESIAS

The woman's life, Menippus, by a long way. It has fewer worries, and women have the mastery over men, and don't have to fight in wars, or stand on the battlements, or argue in parliament, or be cross-examined in court.

MENIPPUS

Then you haven't heard, Tiresias, what Euripides' Medea said about women's pitiable plight in having

1 Phineus was blind, Lynceus renowned for his sharpness of sight.
2 Euripides, Medea, ll. 230-231 and ll. 250-251.
THE WORKS OF LUCIAN

ἀθλίας οὖσας καὶ ἀφόρητον τινα τὸν ἐκ τῶν ὁδίνων πόνον ύφισταμένας; ἀτάρ εἰπέ μοι,—

υπέμνησε γάρ με τὰ τῆς Μηδείας ἰαμβεία—καὶ ἔτεκες ποτε, ὅποτε γυνὴ ἤσθα, ἡ στείρα καὶ ἄγονος διετέλεσας ἐν ἐκείνῳ τῷ βίῳ;

ΤΕΙΡΕΣΙΑΣ

Τί τούτο, Μένιππε, ἔρωτάς;

ΜΕΝΙΠΠΟΣ

Οὐδὲν χαλεπόν, ὁ Τειρεσία· πλὴν ἀπόκριναι, εἶ σοι ράδιον.

ΤΕΙΡΕΣΙΑΣ

Οὐ στείρα μὲν ἡμῆν, οὐκ ἔτεκον δὲ ὀλως.

ΜΕΝΙΠΠΟΣ

'Ικανόν τούτο· εἰ γάρ καὶ μῆτραν εἶχες, ἐβουλὸμην εἰδέναι.

ΤΕΙΡΕΣΙΑΣ

Εἶχον δηλαδή.

ΜΕΝΙΠΠΟΣ

Χρόνῳ δὲ σοι ἡ μήτρα ἡφανίσθη καὶ τὸ χωρίον τὸ γυναικεῖον ἀπεφράγη καὶ οἱ μαστοὶ ἀπεστάθησαν καὶ τὸ ἄνδρεῖον ἀνέφυ καὶ πώγωνα ἐξήνεγκας, ἡ αὐτίκα ἐκ γυναικὸς ἄνηρ ἀνεφάνης;

ΤΕΙΡΕΣΙΑΣ

Οὐχ ὤρῳ τί σοι βούλεται τὸ ἐρωτήμα· δοκεῖς δὲ οὖν μοι ἀπιστεῖν, εἰ τοῦθ' οὖτως ἐγένετο.

1 χωρίον γ: μόριον β.  2 ἀνεφύ γ.
THE DIALOGUES OF THE DEAD

an unhappy lot, and having to endure intolerable suffering in childbirth? But tell me, now that I'm reminded of it by Medea's lines from the play, did you ever have any children, when you were a woman, or did you remain barren and childless in that life?

TIRESIAS

Why do you ask that, Menippus?

MENIPPU S

It's an easy enough question, Tiresias. Just answer, if it's not too difficult.

TIRESIAS

I wasn't barren, but I didn't have any children.

MENIPPU S

That will suffice; I wanted to know if you had a womb.

TIRESIAS

Of course I did.

MENIPPU S

And in time your womb gradually disappeared, the woman's place sealed up, your breasts subsided, you grew a male organ and produced a beard? Or was your change from woman to man sudden?

TIRESIAS

I don't understand the object of your question, but it seems to me you don't believe things happened like that.
THE WORKS OF LUCIAN

MENIPPOS

Οὐ χρῆ γὰρ ἀπιστεῖν, ὦ Τειρεσία, τοῖς τοιούτοις, ἀλλὰ καθάπερ τινὰ βλάκα μὴ ἐξετάζοντα, εἰτε δυνατὰ ἐστὶν εἰτε καὶ μή, παραδεχεσθαι;

ΤΕΙΡΕΣΙΑΣ

3. Σὺ οὖν οὐδὲ τὰ ἀλλα πιστεύεις οὕτω γενέσθαι, ὅποταν ἄκουσης ὅτι ὅρνεα ἐκ γυναικῶν ἐγένοντό τινες ἡ δένδρα ἡ θηρία, τὴν Ἀφόδον ἡ τὴν Δάφνην ἡ τὴν τοῦ Λυκάονος θυγατέρα;

MENIPPOS

"Ἡν ποι κάκειναις ἐντύχω, εἰσομαι ὁ τι καὶ λέγουσι. οὐ δέ, ὦ βέλτιστε, ὅποτε γυνὴ ἡσθα, καὶ ἐμαντεύον τότε ὠσπερ καὶ ὠστερον, ἡ ἀμα ἀνὴρ καὶ μάντες ἐμαθεῖς εἶναι;

ΤΕΙΡΕΣΙΑΣ

"Ὀρᾶς; ἄγνοεῖς τὰ περὶ ἐμοῦ ἀπαντα, ὡς καὶ διέλυσά τινα ἔριν τῶν θεῶν, καὶ ἡ μὲν Ὑρα ἐπήρωσέν με, ὥ δὲ Ζεὺς παρεμπυθήσατο τῇ μαντικῇ τὴν συμφοράν.

MENIPPOS

"Ετι ἔχῃ, ὦ Τειρεσία, τῶν ψευσμάτων; ἀλλὰ κατὰ τοὺς μάντεις τοῦτο ποιεῖς· ἔθος γὰρ ύμῖν μηδὲν ύγιὲς λέγειν.
THE DIALOGUES OF THE DEAD

MENIPPUSS

Why shouldn't I disbelieve such a story, Tiresias, rather than accept it like a dolt without examining whether its possible or not?

TIRESIAS

Then you don't believe any of the other stories either, when you hear of women changing into birds or trees or beasts, as, for example, Aedon, or Daphne, or the daughter of Lycaon? ¹

MENIPPUSS

If I ever come across them, I'll learn what they have to say. But when you were a woman, good sir, were you a prophet then too, just as later, or did you learn to be man and prophet at the same time?

TIRESIAS

You see, you know nothing about me, or how I settled a quarrel of the gods,² and Hera blinded me, and Zeus consoled me in my misfortune with the gift of prophecy.

MENIPPUSS

So you still keep to your falsehoods, Tiresias? That's just like you prophets; you're habitual liars.

¹ Aedon became a nightingale, Daphne a laurel tree, and Callisto a bear.
² When Zeus and Hera were quarrelling as to whether males or females had more pleasure in life, cf. Ovid. Met. 3, 316.
THE WORKS OF LUCIAN

10 (3)

338 MENIPPOY, AMFIOLOXOU KAI TROFONIOY

MENIPPOY

1. Σφώ μέντου, ὁ Τροφώνιε καὶ Ἄμφιλοχε, νεκροὶ ὄντες οὐκ οἶδ' ὡς ναὸν κατηχώθητε καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι.

AMFIOLOXOS

339 Τί οὖν ἡμεῖς αὐτοί, εἰ ὑπὸ ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν;

MENIPPOY

'Ἀλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζώντες καὶ ἡμεῖς τοιαῦτα ἐτερατεύσεθε ὡς τὰ μέλλοντα προειδότες καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις.

TROFONIOY

'Ὅ Μένιππε, Ἄμφιλοχος μὲν οὔτος ἂν εἰδείη ὅ τι αὐτῶ ἀποκριτέον ὑπὲρ αὐτοῦ, ἐγὼ δὲ ἦρως εἰμὶ καὶ μαντεύομαι, ἥν τις κατέλθῃ παρ' ἐμε. σὺ δὲ ἔσικας οὐκ ἐπιδεδημηκέναι Δεβαδεία τὸ παράπαν· οὐ γὰρ ἂν ἠπίστεις σὺ τούτοις.

MENIPPOY

2. Τί φησ; εἰ μὴ εἰς Δεβάδειαν γὰρ παρέλθω καὶ ἐσταλμένος ταῖς οἴνοις γελοίως μᾶζαν ἐν ταῖν χερῶν ἐξων εἰσερτύσω διὰ τοῦ στομίου ταπεινοῦ ὄντος ἐς τὸ σπήλαιον, οὐκ ἂν ἦδυνάμην εἰδέναι, ὅτι νεκρὸς εἰ ὡσπερ ἡμεῖς μόνη τῇ γοητείᾳ διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δαί ὁ ἦρως ἐστίν; ἄγνοον γάρ.

1 οὗ γάρ ἂν τεκ.: οὔ γάρ βγ.
And yet the pair of you, Trophonius and Amphilochos, though shades, have somehow or other been thought worthy of temples, and are considered prophets, and empty-headed men have taken you for gods!

Well, how is that our fault, if they are so silly as to think such things about dead men?

They would never have done so but for all your mysterious talk in your lifetime, and your pretence of knowing the future and foretelling it to anyone who asked.

My good Menippus, Amphilochos here will know what answer to give on his own behalf, but, as for me, I am a hero and prophesy if anyone comes down to me. But I don't think you've visited Lebadea at all, or you wouldn't be so sceptical.

What's that? Must I go to Lebadea, and make a fool of myself wearing linen and carrying a pancake in my hands, and crawl into your cave through that passage that's so low, in order to be able to tell that you're dead just like us, surpassing us only in your false pretences? But, in the name of prophecy, what is a hero? I don't know.
THE WORKS OF LUCIAN

ΤΡΟΦΩΝΙΟΣ

'Εξ ἀνθρώπου τι καὶ θεοῦ σύνθετον.

ΜΕΝΙΠΠΟΣ

"Ο μήτε ἀνθρωπός ἔστιν, ὡς φήσ, μήτε θεός, καὶ συναμφότερόν ἐστιν; νῦν οὖν ποῦ σου τὸ θεὸν ἐκεῖνο ἦμιτομον ἀπελήλυθεν;

ΤΡΟΦΩΝΙΟΣ

Χρᾶ, ὁ Μένιππε, ἐν Βοιωτίᾳ.

ΜΕΝΙΠΠΟΣ

Οὐκ οἶδα, ὁ Τροφώνιε, ὃ τι καὶ λέγεις· ὅτι μέντοι ὅλος εἶ νεκρὸς ἀκριβῶς ὃρῶ.

11 (16)

402 ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΗΡΑΚΛΕΟΥΣ

ΔΙΟΓΕΝΗΣ

1. Οὐχ Ἡρακλῆς οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος, μὰ τὸν Ἡρακλέα. τὸ τόξον, τὸ ῥόπαλον, ἡ λεοντῆ, τὸ μέγεθος, ὅλος Ἡρακλῆς ἐστιν. εἶτα τέθνηκεν Διὸς νῦς ὄν; εἰπέ μοι, ὁ καλλίνικε, νεκρὸς εἰ; ἐγὼ γὰρ σοι ἔδυον ὑπὲρ γῆς ὃς θεῖ.

ΗΡΑΚΛΗΣ

Καὶ ὁρθῶς ἔθνες· αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν τῷ οὐρανῷ τοῖς θεοῖς σύνεστι "καὶ ἔχει καλλισφυρόν Ἡβην," ἐγὼ δὲ εἰδωλῶν εἰμι αὐτοῦ.

ΔΙΟΓΕΝΗΣ

Πῶς λέγεις; εἰδωλὸν τοῦ θεοῦ; καὶ δυνατὸν εἰς ἡμισεῖας μὲν τίνα θεῶν εἶναι, τεθνάναι δὲ τῷ ἡμίσει; 52
THE DIALOGUES OF THE DEAD

TROPHONIUS
A compound of god and man.

MENIPPUS
Something neither man nor god, you mean, but both at once? Well then, where has your divine half gone at present?

TROPHONIUS
It’s prophesying, Menippus, in Boeotia.

MENIPPUS
I don’t know what you mean, Trophonius; but I can see quite clearly that all of you is dead.

11 (16)

DIOGENES AND HERACLES

DIOGENES
Isn’t that Heracles? No one else, by Heracles! Bow, club, lionskin, bulk—Heracles from head to toe. Is he dead, then, though a son of Zeus? Tell me, conquering hero, are you a shade? I used to sacrifice to you on earth above, thinking you a god.

HERACLES
And quite right too. The real Heracles is in heaven with the gods, and “hath beauteous-ankled Hebe for his wife”; I am his wraith.

DIOGENES
What do you mean? The god’s wraith? Is it possible for anyone to be half god, and half dead?

1 Cf. Homer, Od. XI, 603.
THE WORKS OF LUCIAN

ΗΡΑΚΛΗΣ

Ναί· οὐ γὰρ ἐκείνος τέθνηκεν, ἀλλ’ ἕγω ἡ εἰκών αὐτοῦ.

ΔΙΟΓΕΝΗΣ

403 2. Μανθάνω· ἀντανδρόν σε τῷ Πλούτωνι παραδέωκεν ἓνθ’ ἐαυτοῦ, καὶ οὐ νῦν ἀντ’ ἐκείνου νεκρὸς εἰ.

ΗΡΑΚΛΗΣ

Τοιοῦτό ὑπειράσκει 

ΔΙΟΓΕΝΗΣ

Πῶς οὖν ἀκριβῆς ἢν ὁ Ἀιακὸς οὐ διέγνω σε μὴ ὄντα ἐκείνου, ἀλλὰ παρεδέξατο ὑποβολιμαῖον Ἡρακλέα παρόντα;

ΗΡΑΚΛΗΣ

‘‘Ὅτι ἐώκειν ἀκριβῶς.

ΔΙΟΓΕΝΗΣ

Ἀληθῆ λέγεις· ἀκριβῶς γὰρ, ὡσπερ αὐτὸς ἐκείνος εἶναι. ὅρα γοῦν μὴ τὸ ἐναντίον ἐστὶ καὶ οὐ μὲν εἰ ὁ Ἡρακλῆς, τὸ δὲ ἐἰδωλὸν γεγάμηκεν τὴν Ἡβην παρὰ τοῖς θεοῖς.

ΗΡΑΚΛΗΣ

3. Ὑπασύς εὶ καὶ λάλος, καὶ εἰ μὴ παύσῃ σκόπτων εἰς ἐμὲ, εἰσὶν αὐτίκα οἶον θεοῦ εἰδωλὸν εἰμὶ.

ΔΙΟΓΕΝΗΣ

Τὸ μὲν τόξον γυμνὸν καὶ πρόχειρον· ἐγὼ δὲ τί ἂν ἔτι φοβοίμην σε ἀπαξ τεθνεώς; ἀτὰρ εἰπέ μοι

1 παρέδωκεν β.  2 τεθνηκὼς β.
THE DIALOGUES OF THE DEAD

HERACLES

Yes, for Heracles is not dead, but only I his likeness.

DIOGENES

I understand. He has given you to Pluto in his own place as a substitute, and you are now dead instead of him.

HERACLES

Something like that.

DIOGENES

But Aeacus is very exact. How did he fail to spot that you were a fraud? How did he accept a changeling Heracles whom he saw face to face?

HERACLES

Because I was exactly like him.

DIOGENES

Very true; an exact likeness indeed; you might be the fellow himself. But perhaps it’s the other way round, and you are Heracles, and the wraith has married Hebe in heaven.

HERACLES

What impudence! You talk too much. If you don’t stop these gibes at me, I’ll soon show you what sort of god has me for a wraith.

DIOGENES

The bow is out and ready. But why should I fear you now? I’ve died once and for all. But please tell
THE WORKS OF LUCIAN

πρὸς τοῦ σοῦ Ἦρακλέους, ὅποτε ἐκεῖνος ἔζη, συνῆς αὐτῷ καὶ τότε εἰδωλον ὄν; ἦ ἐσ μὲν ἦτε παρὰ τὸν βίον, ἐπεὶ δὲ ἀπεθάνετε, διαιρεθέντες ὃ μὲν εἰς θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἰδωλον, ὡσπερ εἰκὸς ἦν, εἰς ἄδου πάρει;

ΗΡΑΚΛΗΣ

'Ἐχρῆν μὲν μὴ δὲ ἀποκρίνεσθαι πρὸς ἄνδρα ἔξεπίτηδες ἐφεσχηλοῦντα· ὅμως δ' οὖν καὶ τοῦτο ἀκουσον. ὅπωσον μὲν γὰρ Ἄμφιτρύνων ἐν τῷ Ἦρακλεὶ ἦν, τοῦτο τέθνηκεν καὶ εἰμὶ ἐγώ ἐκεῖνο πᾶν, ὃ δὲ ἦν τοῦ Δίος, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

ΔΙΟΓΕΝΗΣ

4. Σαφῶς νῦν μικράνω. δῦο γὰρ φῆς ἐτεκεν ἡ Ἀλκιμήνη κατὰ τὸ αὐτὸ Ἦρακλέας, τὸν μὲν ὑπ' Ἄμφιτρύνων, τὸν δὲ παρὰ τοῦ Δίος, ὡστε ἐλελήθειτε δίδυμοι ὄντες ὀμομήτριοι.

ΗΡΑΚΛΗΣ

Οὐκ, ὥ μάταιε· ὁ γὰρ αὐτὸς ἁμφω ἦμεν.

ΔΙΟΓΕΝΗΣ

Οὐκ ἔστι μαθεῖν τοῦτο μάθιον, συνθέτους δῦο ὄντας Ἦρακλέας, ἐκτὸς εἰ μὴ ὡσπερ ἀποκενταυρός τις ἦτε εἰς ἐν συμπεφυκότες ἀνθρωπός τε καὶ θεὸς.

ΗΡΑΚΛΗΣ

Οὐ γὰρ καὶ πάντες οὕτως σοι δοκοῦσί συγκεῖσθαι ἐκ δυνεῖν, ψυχῆς καὶ σώματος; ὡστε τί τὸ

1 ἔξεπίτηδες γ: οὕτως β.
me, in the name of your Heracles; when he was alive, were you with him then too, as his wraith? Or were you both one during his lifetime, but split up when you died, Heracles flying off to heaven, while you, his wraith, came here to Hades, as was only right?

HERACLES

One who makes it his business to poke fun doesn’t so much as deserve a reply. However, I’ll let you have one more answer. All of Amphitryon that was in Heracles is dead, and I am all that part; but the part that came from Zeus is in heaven living with the gods.

DIOGENES

Now I understand perfectly. Alcmena, you mean, bore two Heracleses at the same time, one by Amphitryon, the other from Zeus, and so you were twin sons of the same mother—though nobody knew about it?

HERACLES

No, you fool. We were both the same person.

DIOGENES

That’s difficult to understand, two Heracleses in a compound, unless you were man and god fused together, like horse and man in a Centaur.

HERACLES

Well, don’t you think everyone is compounded of two parts, soul and body? What then prevents the
κωλύον ἔστι τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἦπερ ἦν ἐκ Δίως, τὸ δὲ θνητὸν ἐμὲ παρὰ τοῖς νεκροῖς;

ΔΙΟΓΕΝΗΣ

5. Ἄλλ’, ὁ βέλτιστε Ἀμφιτριωνιάδη, καλῶς ἂν ταῦτα ἔλεγες, εἰ σῶμα ἴσθα, νῦν δὲ ἀσώματον εἰδωλον εἰ. ἂστε κινδυνεύεις τριπλοῦν ἤδη ποιήσαι τὸν Ἡρακλέα.

ἩΡΑΚΛΗΣ

Πῶς τριπλοῦν;

ΔΙΟΓΕΝΗΣ

‘Ωδὲ πως’ εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ’ ἦμῖν σὺ τὸ εἰδώλων, τὸ δὲ σῶμα ἐν Ὄιτη ἡ κόινος ἤδη γενόμενον, τρία ταῦτα ἤδη γεγένηται· καὶ σκόπει ὄντων τὸν τρίτον πατέρα ἐπινοήσεις τῷ σώματι.

ἩΡΑΚΛΗΣ

Θρασύς εἰ καὶ σοφιστής· τίς δαὶ καὶ ὃν τυγχάνεις;

ΔΙΟΓΕΝΗΣ

Διογένους τοῦ Σινωπέως εἰδώλων, αὐτὸς δὲ οὐ μᾶ Δία “μετ’ ἄθανάτοις θεοῖσιν,” ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν σύνεστιν Ὅμηρον καὶ τῆς τοιαύτης ψυχρολογίας καταγελῶν.

1 ἐν Ὄιτη γ’: ἐλύθη β.
2 τῶν νεκρῶν σύνεστιν γ’: νεκρῶν ἀνδρῶν συνών β.
3 τοιαύτης β.
THE DIALOGUES OF THE DEAD

soul, the part which came from Zeus, from being in heaven, and me, the mortal part, from being with the dead?

DIOGENES

But, most excellent son of Amphitryon, you would be right enough, if you were a body, but in fact you are a bodiless wraith. So it looks as if you’re now making Heracles triple.

HERACLES

How triple?

DIOGENES

Like this. If there’s one of him in heaven, and one here with us (that’s you the wraith), and there’s his body on Oeta, now dust, he’s now become three. You’d better start thinking what third father you’ll invent for your body.

HERACLES

You’re an impudent quibbler. Who the blazes are you?

DIOGENES

I’m the wraith of Diogenes of Sinope, but Diogenes himself isn’t “among the gods that know not death”, no indeed, but in the company of the finest of the ghosts, laughing at Homer and nonsensical stories like this.

1 Cf. Homer, Od. XI, 602.
THE WORKS OF LUCIAN

12 (14)

ΦΙΛΙΠΠΟΥ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ

ΦΙΛΙΠΠΟΣ

1. Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἄν ἔξαρνος γένοιο μή οὐκ ἐμὸς νίδος εἶναι οὐ γὰρ ἂν τεθνήκεις Ἄμμωνός γε ὅν.

ΑΛΕΞΑΝΔΡΟΣ

Οὐδ᾽ αὐτὸς ἡγνόουν, ὦ πάτερ, ὦς Φιλίππον τοῦ Ἀμύντου νίδος εἴμι, ἀλλ' ἐδεξάμην τὸ μάντευμα, χρήσιμον εἰς τὰ πράγματα εἶναι οἰόμενος.

ΦΙΛΙΠΠΟΣ

Πῶς λέγεις; χρήσιμον ἔδοκει σοι τὸ παρέχειν σεαυτὸν ἐξαπατηθησόμενον ὑπὸ τῶν προφητῶν;

ΑΛΕΞΑΝΔΡΟΣ

Οὐ τοῦτο, ἀλλ' οἱ βάρβαροι κατεπλάγησάν με καὶ οὐδὲς ἐτὶ ἀνθίστατο οἰόμενοι θεῶ μάχεσθαι, ὡστε ράον ἐκράτουν αὐτῶν.

ΦΙΛΙΠΠΟΣ

2. Τίνων δὲ ἐκράτησας σύ γε ἄξιομάχων ἄνδρῶν, ὁς δειλοῖς αἰὲ συνηνέχθης τοξάρια καὶ πελτίδια dismissal 1 καὶ γέρρα οἰσύνα προβεβλημένοι; Ἑλλήνων κρατεῖν ἔργον ἢν, Βουλτῶν καὶ Φωκέων καὶ Ἀθηναίων, καὶ τὸ Ἀρκάδων ὀπλιτικὸν καὶ τὴν Θεσσαλὴν ἱππον καὶ τοὺς Ἡλείων ἀκοντιστᾶς καὶ τὸ Μαντινέων πελταστικὸν ἣ Θρᾶκας ἢ Ῥηγιόνα ἢ

1 Πελτάρια β.
PHILIP AND ALEXANDER

PHILIP

You can’t deny being my son now, Alexander; you wouldn’t be dead, if you were the son of Ammon.

ALEXANDER

I knew quite well myself, father, that I was the son of Philip, the son of Amyntas, but I accepted the oracle, because I thought it useful for my purposes.

PHILIP

What! Useful to allow yourself to be cheated by the prophets?

ALEXANDER

Not that, but the barbarians were terrified of me, and nobody resisted me any more; they thought they were fighting against a god, so that I conquered them the more easily.

PHILIP

What enemies did you conquer that were worth fighting? Your adversaries were always cowards, and armed with nothing better than bows and bucklers and wicker shields. But conquering Greeks, conquering Boeotians, Phocians and Athenians was a real task, and subduing Arcadian heavy troops, Thessalian horse, javelin men of Elis, and light troops from Mantinea, or Thracians, Illyrians
THE WORKS OF LUCIAN

καὶ Παῖονας χειρώσασθαι, ταῦτα μεγάλα. Μήδεν
de καὶ Περσῶν καὶ Χαλδαίων, χρυσοφόρων ἄνθ-
ρώπων καὶ ἄβρων, οὐκ οἶσθα ὡς πρὸ σοῦ μύριοι μετὰ
Κλεάρχου ἀνελθόντας ἐκράτησαν οὐδ' εἰς χεῖρας
ὑπομεινάντων ἠλθείν ἐκείνων, ἀλλὰ πρὶν ἡ τόξευμα
ἐξικνεῖσθαι φυγότων;

ἈΛΕΞΑΝΔΡΟΣ

3. 'Αλλ' οἱ Σκύθαι γε, ὥς πάτερ, καὶ οἱ 'Ινδῶν
ἐλέφαντες οὐκ εὐκαταφρόνητον τι ἔργον, καὶ ὅμως
οὐ διαστῆσας 1 αὐτοὺς οὐδὲ προδοσίας ὑνούμενος
tὰς νίκας ἐκράτουν αὐτῶν: οὐδ' ἐπιώρκησα πώποτε
η ὑποσχόμενος ἐμευσάμην ἣ ἀπιστον ἐπραξά τι τοῦ
νικᾶν ἑνεκα. καὶ τοὺς 'Ελλήνας δὲ τοὺς μὲν
ἀναμωτὶ παρέλαβον, Θηβαῖος δὲ ἵσως ἀκούεις
ὅπως μετήλθον.

ΦΙΛΙΠΠΟΣ

Ὁδα ταῦτα πάντα: Κλέιτος γὰρ ἀπήγγειλέ
μοι, ὅτι σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπνοῦντα
ἐφόνευσας, ὅτι μὲ πρὸς τὰς σὰς πράξεις ἑπανέσαι
ἐτόλμησεν. 4. σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμῦδα
καταβαλὼν κάνδων, ὡς φασί, μετενέδυσ καὶ τιάραν
ὄρθην ἐπέθου καὶ προσκυνεῖσθαι ὑπὸ Μακεδῶνων,
ἐλευθέρων ἄνδρῶν, ἡξίους, καὶ τὸ πάντων
γελοιότατον, ἐμιμοῦ τὰ τῶν νευκημένων. ὡς γὰρ
λέγειν ὅσα ἀλλὰ ἐπραξάς, λέοντι συγκατακλείων
πεπαιδευμένους ἄνδρας καὶ τοσοῦτος γαμῶν
γάμους καὶ Ἡφαιστίωνα ὑπεραγαπῶν. ἐν ἐπίνεσα

1 διαστῆσας γ.

1 This happened to Lysimachus according to Justin, XV, 3, etc. Curtius, however, VIII, 1, 17 is sceptical. The
or Paeonians was a great achievement. But as for Medes, Persians and Chaldaean, effeminate creatures bedecked in gold—you weren’t the first to conquer them. Don’t you know how Clearchus did so, going inland with a mere ten thousand men, and they didn’t even wait to fight at close quarters, but fled before they were in bow-shot?

**ALEXANDER**

But, father, the Scythians and the elephants of the Indians are not to be despised, and yet I won my victories over them without sowing dissension, or using bribery and treachery. I never went back on an oath or a promise, or broke faith to gain a victory, and, though I took over most of the Greeks without bloodshed, perhaps you’ve heard how I punished the Thebans.

**PHILIP**

I know all that; I was told by Clitus, whom you killed at dinner, by running him through with a spear, because he dared to praise me rather than your achievements. Furthermore, you discarded the Macedonian cloak, they tell me, for a Median doublet, and took to a tiara worn upright on your head, and expected Macedonians, free men, to bow down before you. And, most ridiculous thing of all, you aped the habits of your defeated foes! I won’t mention your other activities—how you locked up educated men along with lions, all your weddings, and your inordinate affection for Hephaestion. I’ve

scholiast on the following dialogue says this was the cause of the death of Callisthenes, but cf. Plutarch, *Alexander*, 56, 4, Arrian, *Anabasis*, IV, 14, 3.

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μόνον ἀκούσας, ὅτι ἀπέσχον τῆς τοῦ Δαρείου γυναικὸς καλῆς οὖσης, καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν θυγατέρων ἐπεμελήθης· βασιλικὰ γὰρ ταῦτα.

ΑΛΕΞΑΝΔΡΟΣ

5. Τὸ φιλοκίνδυνον δὲ, ὃ πάτερ, οὐκ ἐπαινεῖς καὶ τὸ ἐν Ὤξυδράκαις πρῶτον καθαλέσθαι ἐντὸς τοῦ τείχους καὶ τοσαῦτα λαβεῖν τραύματα;

ΦΙΛΙΠΠΟΣ

Οὐκ ἐπαινῶ τοῦτο, ὃ Ἀλέξανδρε, οὐχ ὃτι μὴ καλὸν οἶομαι εἰναι καὶ τιτρώσκεσθαι ποτὲ τὸν βασιλεὰ καὶ προκινδυνεύειν τοῦ στρατοῦ, ἀλλ' ὃτι σοι τὸ τοιοῦτο ἦκιστα συνέφερεν· θεὸς γὰρ εἶναι δοκῶν εἰ ποτὲ τρωθείς, καὶ βλέπονεν σε φοράδην τοῦ πολέμου ἐκκομιζόμενον, αἴματι ῥέομενον, οἷμὼζοντα ἐπὶ τῷ τραύματι, ταῦτα γέλως ἢν τοῖς ὀρῶσιν, ἢ καὶ ὁ Ἀμμων γόνης καὶ ψευδόμαντις ἡλέγχετο καὶ οἱ προφήται κόλακες. ἢ τὸς οὐκ ἂν ἐγέλασεν ὁ ὄρῶν τοῦ τοῦ Δίων νῦν ἀποψύχοντα,· δεόμενον τῶν ἱατρῶν βοηθεῖν; νῦν μὲν γὰρ ὅποτε ἡδὲ τέθνηκας, οὐκ οἷεὶ πολλοὺς εἰναι τοὺς τὴν προσποίησιν ἑκείνην ἐπικερτομοῦντας, ὁρῶντας τὸν νεκρὸν τοῦ θεοῦ ἐκτάδην κείμενον, μυδώντα ἡδὴ καὶ ἐξωθηκότα κατὰ νόμον ἀπάντων τῶν σωμάτων; ἀλλως τε καὶ τοῦτο, ὃ χρῆσιμον ἔφης, ὃ Ἀλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥαδίως, πολὺ τῆς δόξης ἀφίητε τῶν κατορθομένων· πᾶν γὰρ ἐδόκει ἐνδεεῖς ὑπὸ θεοῦ γέγνεσθαι δοκοῦν.

1 λειποψυχοῦντα β.

1 Statira. 2 Sisygambis.
THE DIALOGUES OF THE DEAD

only heard of one thing I can praise; you kept your attentions away from Darius' beautiful queen, and looked after his mother and his daughters. That was conduct befitting a king.

ALEXANDER

Don't you praise me for my adventurous spirit, father, and for being first man to leap into the fort of the Oxydracae, and for receiving so many wounds?

PHILIP

I don't. Not that I think it's a bad thing for a king to suffer an occasional wound and to face dangers at the head of his army; but that wasn't at all the sort of thing for you. For you were supposed to be a god, and any time you were wounded and seen being carried out of the fighting on a litter, streaming with blood and groaning from your wound, the onlookers were amused to see how Ammon was being shown up as an impostor whose forecasts were false, and his prophets as mere flatterers. Who wouldn't have been amused to see the son of Zeus fainting and calling for the assistance of the doctors? For now that you're dead, don't you think that there are many who wax witty about that pretence of yours, now that they see the corpse of the "god" lying at full length, clammy and swollen like any other body? Besides, this policy, which you said was so useful, Alexander, the policy of gaining easy victories in this way, greatly diminished the glory of your successes. For everything seemed disappointing, when regarded as the work of a god.

3 He married one of these, Statira the younger, or Barsine.
THE WORKS OF LUCIAN

ΑΛΕΞΑΝΔΡΟΣ

6. Οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλὰ Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασι με. καὶ τὴν Ἀορνον ἐκείνην, οὐδετέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρωσάμην.

ΦΙΛΙΠΠΟΣ

'Ορᾶ, ὅτι τὰῦτα ὡς Ἀμμωνος νῦς λέγεις, ὅς Ἡρα- κλεῖ καὶ Διονύσῳ παραβάλλεις σεαυτὸν; καὶ οὐκ αἰσχύνῃ, ὃ Ἀλέξανδρε, οὐδὲ τὸν τύφον ἀπομαθήσῃ καὶ γνώσῃ σεαυτὸν καὶ συνήσεις; ἡδὴ νεκρὸς ὃν;

13 (13)

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ

ΔΙΟΓΕΝΗΣ

1. Τί τοῦτο, ὃ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὄσπερ καὶ ἡμεῖς ἀπαντές;

ΑΛΕΞΑΝΔΡΟΣ

390 'Ορᾶ, ὃ Διόγενες· οὐ παράδοξον δὲ, εἰ ἄν- θρωπος ὃν ἀπέθανον.

ΔΙΟΓΕΝΗΣ

Οὐκοῦν ὃ Ἀμμων ἐψεύδετο λέγων ἑαυτοῦ σὲ εἶναι, σὺ δὲ Φιλίππου ἄρα ἤσθα;

ΑΛΕΞΑΝΔΡΟΣ

Φιλίππου δηλαδή· οὐ γὰρ ἄν ἐπεθνήκειν Ἀμμωνος ὃν.

1 συνήσεις recs.: συνής β: συνείς γ.
THE DIALOGUES OF THE DEAD

ALEXANDER

People don’t think like that about me, but put me on a par with Heracles and Dionysus. And yet I alone have subdued the famous Aornos, a place captured by neither of them.

PHILIP

Don’t you see how you’re speaking just now like the son of Ammon, in comparing yourself to Heracles and Dionysus? Aren’t you ashamed, Alexander? Won’t you learn to forget your pride, and know yourself, and realise that you’re now dead?

13 (13)

DIOGENES AND ALEXANDER

DIOGENES

What’s this, Alexander? Are you dead too, just like the rest of us?

ALEXANDER

As you see, Diogenes. There’s nothing strange in a human like me dying.

DIOGENES

Ammon lied, then, when he said you were his son? You were Philip’s son after all?

ALEXANDER

Of course I was Philip’s son. I shouldn’t have died, if Ammon was my father.
THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

Καὶ μὴν καὶ περὶ τῆς 'Ολυμπιάδος ὀμοία ἐλέγετο, δράκοντα ὁμιλεῖν αὐτῇ καὶ βλέπεσθαι ἐν τῇ εὐνή, εἶτα οὕτω σε τεχθῆναι, τὸν δὲ Φίλιππον ἐξηπατήσθαι οἰόμενον πατέρα σου εἶναι.

ΑΛΕΞΑΝΔΡΟΣ

Κάγῳ ταῦτα ἦκουν ὁπερ σύ, νῦν δὲ ὅρω ὦτι οὐδὲν ὑγιές οὕτε ἡ μῆτηρ οὕτε οἱ τῶν Ἀμμωνίων προφήται ἔλεγον.

ΔΙΟΓΕΝΗΣ

Ἀλλὰ το ὄρεσθαν αὐτῶν οὐκ ἄχρηστον σοι, 391 ὑ Ἀλέξανδρε, πρὸς τὰ πράγματα ἔγενετο· πολλοὶ γὰρ ὑπέπτησον θεον εἶναι σε νομίζοντες. 2. ἀτὰρ εἴπέ μοι, τίνι τῆν τοσαύτην ἀρχήν καταλέλοιπας;

ΑΛΕΞΑΝΔΡΟΣ

Οὐκ οἶδα, ὡ Διόγενες· οὐ γὰρ ἐφθασα ἐπισκῆψαί τι περὶ αὐτῆς ἦ τοῦτο μόνον, ὥστε ἀποδηνήσκων Περδίκκα τὸν δακτυλίουν ἐπέδωκα. πλὴν ἀλλὰ τί γελᾶς, ὡ Διόγενες;

ΔΙΟΓΕΝΗΣ

Τί γὰρ ἄλλο ἡ ἀνεμνήσθην οἷα ἐποίει η Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχήν κολακεύοντες καὶ προστάτην αἰρούμενοι καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους, ἔνοι δὲ καὶ τοῖς δώδεκα θεοῖς προστήθειστε καὶ οἰκοδομοῦντες σοι νέως καὶ θύοντες ὡς δράκοντος νῦν. 3. ἀλλ' εἴπε μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν; 392

68
DIOGENES

And it was another lie about Olympias—that a serpent came to her and was seen in her bed, that that was how you came to be born, and that Philip was deceived in thinking that he was your father?

ALEXANDER

I heard that too, just as you did, but now I see that there was not a word of truth in what my mother and the prophets of Ammon said.

DIOGENES

But their lies weren’t without practical advantage to you, Alexander. For many cowered down before you, thinking you a god. But tell me, to whom have you left your great empire?

ALEXANDER

I don’t know, Diogenes; I didn’t give any instructions about it in time; I merely gave my ring to Perdiccas when I died. But why do you laugh, Diogenes?

DIOGENES

I’m only recalling how Greece treated you, flattering you from the moment you succeeded to your kingdom, and choosing you as her champion and leader against the barbarians, and how some even added you to the twelve gods, built you temples, and sacrificed to you, as the son of the serpent. But tell me, where did the Macedonians bury you?
THE WORKS OF LUCIAN

АЛЕКСАНДРОС

"Ετι ἐν Βαβυλώνι κείμαι τριακοστήν ἡμέραν ταύτην, ὑποσχεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἢν ποτε ἀγάγη σχολὴν ἀπὸ τῶν θρούσων τῶν ἐν ποσίν, εἰς Αἴγυπτον ἀπαγαγὼν θάμειν ἐκεῖ, ὡς γενοῦμην εἰς τῶν Αἴγυπτίων θεῶν.

ΔΙΟΓΕΝΗΣ

Μὴ γελάσω οὖν, ὦ Ἀλέξανδρε, ὅρων καὶ ἐν ἄδου ἐτι σε μωραίνοντα καὶ ἐλπίζοντα Ἀνουβίῳ ἡ Ὀσι-ριν γενήσεσθαι; πλὴν ἄλλα ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσῃς· οὐ γὰρ θέμις ἀνέλθειν τινὰ τῶν ἀπαξ διαπλευσάντων τὴν λίμνην καὶ εἰς τὸ έἴσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελῆς ὁ Ἀλκής οὐδὲ ὁ Κέρβερος ἐκαταφρόνττας. 4. ἐκεῖνο δὲ γε ἡδέως ἂν μάθομι παρὰ σοῦ, πῶς φέρεις, ὅπως ἐννοήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιτών ἄφιξαι, σωματοφύλακας καὶ ὑπασπιστὰς καὶ σατράπας καὶ χρυσὸν τοσοῦτον καὶ ἔθνη προσκυνοῦντα καὶ Βαβυλὼνα καὶ Βάκτρα καὶ τὰ μεγάλα θηρία καὶ τιμήν καὶ δόξαν καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα διαδεδεμένον ταύρια λευκὴ τὴν κεφαλὴν πορφυρίδα ἐμπεπορπημένον. οὐ λυπεῖ ταῦτά σε ὑπὲρ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ μάταιε; οὐδὲ ταῦτα σε ὃ σοφὸς Ἀριστοτέλης ἐπαίδευσεν μὴ οἶς θαί βέβαια εἶναι τὰ παρὰ τῆς τύχης;

АЛЕКСАНДРОΣ

5. Ὅ σοφὸς ἐκεῖνοι ἀπάντησιν κολάκων ἐπιτριπτότατος ὃς; ἐμὲ μόνον ἔασυν τὰ Ἀριστοτέλους 70
THE DIALOGUES OF THE DEAD

ALEXANDER

I’ve been lying in Babylon for a whole thirty days now, but my guardsman Ptolemy promises that, whenever he gets a respite from the present disturbances, he’ll take me away to Egypt and bury me there, so that I may become one of the gods of the Egyptians.

DIOGENES

Well, can I help laughing, Alexander, when I see that even in Hades you still act like a fool and hope you’ll be an Anubis or an Osiris? But don’t be too hopeful about that, personage most divine. It’s against our law that anyone who has once sailed across our lake and passed within our entrance should go up again. For Aeacus does not neglect his duties, nor is Cerberus to be taken lightly. But what I should like you to tell me is how you bear the thought of the great happiness you left on the earth above, when you came here—your bodyguards, crack regiments and satraps, all that gold, the nations bowing down before you, and Babylon and Bactra, and those enormous beasts, and the honour and the glory, and your distinction, when you rode forth with a white ribbon on your head, and wearing a purple robe fastened with brooches. Don’t you feel sad that these things are passing beyond your memory? Why do you cry, you fool? Didn’t the wise Aristotle even teach you to realise the insecurity of the gifts of fortune?

ALEXANDER

Wise Aristotle! Why, he’s the arch-knave of all flatterers. Let me be the sole authority on him,

\[1\] τρικοστὶν Du Soul, cf. Aelian V. H. 12. 64, Plutarch, Alex. 57. 3: τρίτην codd.

\[2\] ὑπὸ τὴν μνήμην β.
THE WORKS OF LUCIAN

eidénai, ósa men ἥτησεν παρ' ἐμοῦ, οἷα δὲ ἐπέστηλεν, ὡς δὲ κατεχρήτο μου τῇ περὶ παιδείαν φιλοτιμία θωπεύων καὶ ἐπαινών ἄρτι μὲν πρὸς τὸ κάλλος, ὡς καὶ τούτο μέρος ὄν τάγαθο, ἄρτι δὲ ἐς τὰς πράξεις καὶ τὸν πλοῦτον. καὶ γὰρ αὐτῷ καὶ τούτῳ ἀγαθῷ ἡγεῖτο εἶναι, ὡς μὴ αἰσχύνωτο καὶ αὐτὸς λαμβάνων γόνης, ὡ Διόγenes, ἄνθρωπος καὶ τεχνίτης. πλὴν ἄλλα τοῦτο γε ἀπολέλαυκα τής σοφίας αὐτοῦ, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστους ἀγαθοῖς ἐκείνοις, ἅ κατηριθμήσω μικρῷ γε ἐμπροσθεν.

ΔΙΟΓΕΝΗΣ

6. 'Ἀλλ' οἶσθα ὁ δράσεις; ἂκος γὰρ σοι τῆς λύπης ὑποθήσομαι. ἐπεὶ ἐνταῦθα γε ἐλλέβορος οὐ φύεται, σὺ δὲ κἂν τὸ Δήθης ὕδωρ χανδὸν ἐπιστασάμενος πίε καὶ αὖθις πίε καὶ πολλάκις· οὕτω γὰρ αὐν παύσαι ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνωμένοις. καὶ γὰρ Κλείτων ἐκείνοις ὅρῳ καὶ Καλλισθένην καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὄρμωτας, ὡς διασπάσαντο καὶ ἀμύναντο σὲ ὄν ἔδρασας αὐτούς. οὕτο τῆς ἐτέραν σὺ ταύτην βάδιζε καὶ πίνε πολλάκις, ὡς ἐφην.

14 (4)

ΕΡΜΟΥ ΚΑΙ ΧΑΡΩΝΟΣ

ΕΡΜΗΣ

1. Δογισώμεθα, ὡ πορθμεῖ, εἰ δοκεῖ, ὅποσα μοι ὀφείλεις ἱδη, ὅπως μὴ αὖθις ἐρίζωμεν τι περὶ αὐτῶν.
THE DIALOGUES OF THE DEAD

with all his requests for gifts and his instructions, and the way he took advantage of my zeal for education by flattering and praising me, sometimes for my beauty (as though even that were part of the "Good"), or again for my achievements and my wealth. For that was yet another thing he counted as good, so that he need have no shame in accepting some for himself too. The fellow's an impostor, Diogenes, and a master at the game. But I did at least get one thing from his wisdom—grief for those things you've just enumerated, for I think them the greatest of goods.

DIOGENES

Well, here's what to do. I'll prescribe a cure for your grief. As there's no hellebore growing here, you'd better take a stiff drink of the water of Lethe, and repeat the dose frequently, and then you'll stop sorrowing for Aristotle's "goods". Do so, for I see Clitus over there and Callisthenes and many others bearing down on you, to tear you to pieces and get even with you for the things you did to them. So you'd better take this other path here, and take frequent doses as I've just said.

14 (4)
HERMES AND CHARON

HERMES

If you don't mind, ferryman, let's work out how much you owe me at the moment, so that we won't quarrel about it later.

^Cf. note on p. 39.
^Cf. note on p. 63.
THE WORKS OF LUCIAN

ΧΑΡΩΝ

Λογισώμεθα, ὦ Ἐρμή, ἂμεινοι γὰρ ὄρισθαι καὶ ἀπραγμονέστερον.

ΕΡΜΗΣ

'Ἄγκυραν ἕντειλαμένω ἐκόμισα πέντε δραχμῶν.

ΧΑΡΩΝ

Πολλοῦ λέγεις.

ΕΡΜΗΣ

Νὴ τὸν Ἀἰδώνεα, τῶν πέντε ὠνησάμην, καὶ τροπωτῆρα δύο ὀβολῶν.

ΧΑΡΩΝ

Τίθει πέντε δραχμᾶς καὶ ὀβολοὺς δύο.

ΕΡΜΗΣ

Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου· πέντε ὀβολοὺς 342 ἐγὼ κατέβαλον.

ΧΑΡΩΝ

Καὶ τούτους προστίθει.

ΕΡΜΗΣ

Καὶ κηρὸν ὡς ἔπιπλάσαι τοῦ σκαφιδίου τὰ ἄνευγότα καὶ ἠλοὺς δὲ καὶ καλύδιον, ἄφ᾽ οὐ τὴν ὑπέραν ἐποίησας,1 δύο δραχμῶν ἄπαντα.

ΧΑΡΩΝ

Καὶ ἄξια 2 ταῦτα ὑμῖν.

1 ἐποίησα β. 2 εὖ γε καὶ ἄξια γ.
THE DIALOGUES OF THE DEAD

CHARON

Let's do that, Hermes. It's better to have this settled, and it'll save trouble.

HERMES

I brought you an anchor as you ordered; five drachmae.

CHARON

That's dear.

HERMES

By Hades, that's what I paid for it, and a thong for an oar cost me two obols.

CHARON

Put down five drachmae and two obols.

HERMES

And a darning-needle for your sail. Five obols it cost me.

CHARON

Put that down too.

HERMES

And wax to plug up the leaks in your boat, and nails, and a bit of rope which you made into a brace, costing two drachmae in all.

CHARON

You got these cheap too!
THE WORKS OF LUCIAN

ΕΡΜΗΣ

Ταύτα ἐστίν, εἰ μὴ τι ἄλλο ἡμᾶς διέλαβεν ἐν τῷ λογισμῷ. πότε δ' οὖν ταύτα ἀποδώσειν φῆς;

ΧΑΡΩΝ

Νῦν μὲν, ὁ Ἔρμη, ἀδύνατον, ἣν δὲ λοιμὸς τις ἡ πόλεμος καταπέμψῃ ἄθροος τινάς, ἑνέσται τότε ἀποκερδάναι παραλογιζόμενον ἐν τῷ πλήθει τὰ πορθμεῖα.

ΕΡΜΗΣ

2. Νῦν οὖν ἐγώ καθεδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολάβομι;

ΧΑΡΩΝ

Οὐκ ἐστὶν ἄλλως, ὁ Ἔρμη. νῦν δὲ οὐλόγοι, ὡς ὅρας, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜΗΣ

'Αμεινόν οὕτως, εἰ καὶ ἡμῖν παρατεῖνοντο ὑπὸ σοῦ τὸ ὁφλήμα. πλῆν ἄλλ' οἱ μὲν πολαιοί, ὁ Χάρων,

343 οἶσθα οἵοι παρεγίγνοντο, ἀνδρεῖοι ἀπαντείς, αἴματος ἀνάπλευσι καὶ τραυματία οἱ πολλοὶ· νῦν δὲ ἡ φαρμάκως τις ὑπὸ τοῦ παιδὸς ἀποθανὼν ἡ ὑπὸ τῆς γυναικὸς ἡ ὑπὸ τρυφῆς ἐξωθηκός τὴν γαστέρα καὶ τὰ σκέλη, ὑχροὶ ἀπαντεῖς καὶ ἄγεννεῖς, οὐδὲν ὅμοιον ἐκείνους. οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἥκουσιν ἐπιβουλεύοντες ἄλληλοι, ὡς ἐσόκασι.

ΧΑΡΩΝ

Πάνω γὰρ περιπόθητά ἐστι ταύτα.

1 ἐν τῷ πλήθει om. β.
THE DIALOGUES OF THE DEAD

HERMES

That's all, unless we've forgotten something in our calculations. Well, when do you say that you are going to pay me?

CHARON

For the moment, Hermes, it's impossible, but if an epidemic or a war sends me down a large batch, I can then make a profit, by overcharging on the fares in the rush.

HERMES

So, for the present, I'll have to sit down and pray for the worst to happen so that I may be paid?

CHARON

It can't be helped, Hermes. We get few coming here at the moment, as you can see. It's peacetime.

HERMES

Better so, even if you do keep me waiting for what you owe me. Ah, but in the old days, Charon, you know what men they were that came, all of them brave, and most of them covered with blood and wounded; but now we get a few poisoned by a wife or a son, or with their legs and bellies all puffed out with rich living, a pale miserable lot, all of them, quite unlike the old ones. Most of them have money to thank for their coming here; they scheme against each other for it, apparently.

CHARON

Yes, it's the grand passion.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

Οὐκοῦν οὖθ' ἐγὼ δόξαμι ἂν ἀμαρτάνειν πικρῶς ἀπαίτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

15 (5)

ΠΔΟΥΤΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΠΔΟΥΤΩΝ

1. Τὸν γέροντα οἶδα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ὃ παῖδες μὲν οὐκ εἰσίν, οἱ τὸν κλῆρον δὲ θηρώντες πεντακισμύριοι;

ΕΡΜΗΣ

Ναὶ, τὸν Σικυώνιον φῆς. τί οὖν;

ΠΔΟΥΤΩΝ

(LEDON, ζήν έασφ ἐπὶ τοῖς ἐνενήκοντα ἐτεσίων, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα, εἰ γε οἰὼν τε ἢν, καὶ ἐτὶ πλείω, τοὺς δὲ κόλακας αὐτοῦ Χαρίνου τὸν νέον καὶ Δάμωνα καὶ τοὺς ἄλλους κατάσπασον ἐφεξῆς ἀπαντας.

ΕΡΜΗΣ

Ἄτοπον ἢν δόξει οὐκ οὕτως.

ΠΔΟΥΤΩΝ

Οὐ μὲν οὖν, ἀλλὰ δικαιότατον· τί γὰρ ἐκεῖνοι παθόντες εὑχονται ἀποθανεῖν ἐκεῖνον ἡ τῶν χρημάτων ἀντιποίουνται οὐδὲν προσήκοντες; δὲ δὲ πάντων ἐστὶ μικρότατον, ὅτι καὶ τὰ τοιαῦτα εὐχόμενοι ὃμως θεραπεύουσιν ἐν γε τῷ φανερῷ, καὶ νοσοῦντος ἡ μὲν βουλεύονται πάσιν πρόθελα, θύσειν δὲ ὃμως 78
Then you won't think it wrong of me if I dun you for my debt.

15 (5)

PLUTO AND HERMES

PLUTO

Do you know the old man—I mean that veritable greybeard, Eucrates the rich—the man with no sons, but with fifty thousand men hunting his estate?

HERMES

Yes, you mean the man from Sicyon. Well, what?

PLUTO

Let him go on living, Hermes, and, over and above the ninety years he's had already, measure out as many more for him, if possible, or even more; but as for his toadies, young Charinus and Damon and the rest, drag them all down here one after the other.

HERMES

That would look queer.

PLUTO

No; it would be perfectly just. What possesses them that they pray for his death, or aspire to his fortune, although not related? But what's most disgusting of all is the way they shower attentions on him in public in spite of such prayers, and make their plans obvious to everyone when he's sick, but,
Τὰ έργα τοῦ Λουκίαν

υποσχόμεναι, ἢν βαίνει, καὶ ὅλως ποικίλη τις ἡ κολακεία τῶν ἀνδρῶν. διὰ ταῦτα ὁ μὲν ἐστὶν ἀθάνατος, οἱ δὲ προαπέτωσαν αὐτοῦ μάτην ἔπιχανόντες.

ΕΡΜΗΣ

2. Γελοία πείσονται, πανούργοι ὄντες.

ΠΛΟΥΤΩΝ

Πολλά κάκεινοι εὖ μάλα διαβουκολεῖ αὐτούς καὶ 346 ἐπίζει,1 καὶ ὅλως[“αἰεὶ ἃνεύσει ἔοικὼς”] ἔρρωται πολὺ μᾶλλον τῶν νέων. οἱ δὲ ἦδη τὸν κλήρον ἐν σφίσι δημημένοι βόσκονται ζωήν μακαρίαν πρὸς ἑαυτοὺς τιθέντες. Οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ γῆρας ὥσπερ Ἰόλεως4 ἀνθηγησάτω, οἱ δὲ ἀπὸ μέσων τῶν ἐλπίδων τὸν ὀνειροποληθέντα πλοῦτον ἀπολυπόντες ἤκέτωσαν ἦδη κακοὶ κακῶς ἀποθανόντες.

ΕΡΜΗΣ

Ἀμέλησον, ὦ Πλούτων· μετελεύσομαι γὰρ σοι ἦδη αὐτοῦς καθ’ ἕνα ἔξθης. ἐπτὰ δὲ, ὦμαι, εἰσί.

ΠΛΟΥΤΩΝ

Κατάστα, δὲ παρατείμει ἑκαστόν ἀντὶ γέροντος αὕθις πρωθήβης λεομένος.

1 ἐπελπίζει Jensius fortasse recte.
2 aiei scripsi: aiei codd..
3 θανέντει γ: θανόντι β: θανόντι edd..
4 ὁ ἵλεως codd..

80
THE DIALOGUES OF THE DEAD

in spite of it all, they promise sacrifices if he recovers; in fact there's no little versatility in their flattery. So, I'd like him to be immortal, and them, thwarted in their open-mouthed greed, to depart the scene before him.

HERMES

That will be an amusing fate for the rascals to suffer.

PLUTO

He himself often leads them up the garden path with great skill, and has hopes of his own. In fact, though he always looks "close to death's dark vale",¹ he's a lot healthier than the young men. But they've already divided up his property amongst themselves and batten on it, thinking a life of bliss is already theirs. So, let him cast off his old age like Iolaus,² and grow young again, and let them leave behind the wealth they dreamed of, and in the midst of their hopes come here forthwith, dying the sorry death they deserve.

HERMES

Don't worry, Pluto. I'll start fetching them for you now, one after the other. There are seven of them, I think.

PLUTO

Drag them down, and he'll change from old age to the prime of youth, and attend each of the funerals.

¹ Editors have emended to θανόντι, having failed to see that this is a parody of Odyssey, XI, 608. Cf. following dialogue, c. 4. ἄει τεθνήξεσθαι δοκῶν.
² Cf. Euripides, Heraclidae, 850 ff.
THE WORKS OF LUCIAN

16 (6)

ΤΕΡΨΙΩΝΟΣ ΚΑΙ ΠΛΟΥΤΩΝΟΣ

ΤΕΡΨΙΩΝ

1. Τούτο, ὁ Πλοῦτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἐτη γεγονότα, τὸν δὲ ύπερ τὰ ἐνενήκοντα γέροντα Θούκριτον ζῆν ἔτι,

ΠΛΟΥΤΩΝ

Δικαιότατον μὲν οὖν, ὁ Τερψίων, εἰ γε ὁ μὲν ζῆν μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων, σὺ δὲ παρὰ πάντα τὸν χρόνον ἑπεβούλευες αὐτῷ περιμένων τὸν κλῆρον.

ΤΕΡΨΙΩΝ

Οὐ γὰρ ἔχρην γέροντα οὖν καὶ μηκέτι χρήσασθαι τῷ πλοῦτῳ αὐτῶν δυνάμενον ἀπελθεῖν τοῦ βίου παραχωρήσαντα τοῖς νέοις;

ΠΛΟΥΤΩΝ

Καὶ νὰ, ὁ Τερψίων, νομοθετείς, τὸν μηκέτι τῷ πλοῦτῳ χρήσασθαι δυνάμενον πρὸς ἡδονήν ἀποθνῄσκειν· τὸ δὲ ἄλλως ἡ Μοῖρα καὶ ἡ φύσις διέταξεν.

ΤΕΡΨΙΩΝ

2. Οὐκοῦν ταύτης αἰτίωμαι τῆς διατάξεως· ἔχρην γὰρ τὸ πράγμα ἔξης πως γίνεσθαι, τὸν πρεσβύτερον πρότερον καὶ μετὰ τοῦτον ὀστὶς καὶ τῇ ἡλικίᾳ μετ' αὐτῶν, ἀναστρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων ὁδόντας τρεῖς ἔτι λοιποὺς ἐξοντα, μόγις ὅρωντα, οἰκέταις γε τέτταρις εἰπικεκυφότα, κορύζης μὲν τὴν ρίνα, λήμνης δὲ

82
Is this just, Pluto? Me to die at thirty, and old Thucitus, already over ninety, to go on living?

Perfectly just, Terpsion; he lives on without praying for the death of any of his friends, but you spent all your time plotting against him and waiting for his possessions.

Well, oughtn't an old man like him, who can no longer make use of his wealth, to depart from life and make way for young men?

I never heard the like of this edict of yours, Terpsion, requiring the death of anyone who can no longer use his wealth on pleasure. But Fate and Nature have arranged things otherwise.

Then I object to the present arrangement. It ought to be a matter of turn, with the oldest man first, and after him the next oldest, without the slightest change in the order. Your Methuselah shouldn't live on, when he has no more than three teeth still left, and is scarcely able to see, supported by four servants, with his nose always running and his eyes bleary, past knowing any of the pleasures
THE WORKS OF LUCIAN

tous ὀφθαλμοὺς μεστὸν ὄντα, οὐδὲν ἐτὶ ἤδυ εἰδότα,

348 ἐμφυχόν τινα τάφον ύπὸ τῶν νέων καταγελῶμενον,

ἀποθήσκειν δὲ καλλίστους καὶ ἐρρωμενεστάτους

neauσίσκους. ἂνω γὰρ ποταμῶν τούτο γε. ἢ τὸ τε-

λευταῖον εἰδέναι γε ἐχρήν, πότε καὶ τεθνήξεται

tῶν γερόντων ἐκαστος, ἢν μὴ μάτην ἄν ἐνίους

349 ἐθεράπευν. νῦν δὲ τὸ τῆς παροιμίας, ἡ ἄμαξα τὸν

βοῦν πολλάκις ἐκφέρει.

ΠΛΟΥΤΩΝ

3. Ταῦτα μὲν, ὥς Τερψίων, πολὺ συνετώτερα

γίνεται ἣπερ σοὶ δοκεῖ. καὶ ύμεῖς δὲ τί παθόντες

350 ἀλλοτρίους ἐπιχιαύνετε ¹ καὶ τοῖς ἀτέκνοις τῶν γερόν-

των εἰσποιεῖτε φέροντες αὐτοὺς; τοιγαροῦν γέλωτα

ὁφλισκάνετε πρὸ ἐκείνων κατορυττόμενοι, καὶ τὸ

πράγμα τοῖς πολλοῖς ἕδιστον γίνεται· ὅσῳ γὰρ

ὕμεῖς ἐκείνους ἀποθανεῖν εὐχεσθέ, τοσοῦτῳ ἀπασν

ηδὺ προαποθανεῖν ὑμᾶς αὐτῶν. καὶνὴν γὰρ των
tαυτὴν τὴν τέχνην ἐπινενοήκατε γραῶν καὶ γερόντων

ἐρώντες, καὶ μάλιστα εἰ ἄτεκνοι εἶν, οἱ δὲ ἐντεκνοι

ὕμνῳ ἀνέραστοι. καίτοι πολλοὶ ἦδη τῶν ἐρωμένων

351 συνέντες ὑμῶν τὴν πανουργίαν τοῦ ἔρωτος, ἦν καὶ

tύχωσι παίδας ἔχοντες, μυσεῖν αὐτοὺς πλάττονται,

ὡς καὶ αὐτοὶ ἔραστὰς ἔχωσι. εἶτα ἐν ταῖς

dιαθήκαις ἀπεκλείσθησαν μὲν οἱ πάλαι δορυφο-

ρήσαντες, ὁ δὲ παῖς καὶ ἡ φύσις, ὥσπερ ἄστι
dικαίων, κρατοῦσι πάντων, οἱ δὲ ὑποπρίουσι τοὺς

ὁδόντας ἀπομυγέντες.²

1 ἐπιχαϊνετε rec. : ἐπιχαΐρετε γβ.
² ἀπομυγέντες β.
THE DIALOGUES OF THE DEAD

of life, a living tomb laughed at by the young men. He shouldn’t live, while handsome lusty young men die. That’s as unnatural as “rivers running backwards”. The young men ought at least to know when each old man is going to die, so that they wouldn’t waste their attentions upon some of them. But at present, it’s just one more case of the proverbial cart coming before the horse.

PLUTO

Things are done much more sensibly than you think, Terpsion. Tell me now, what makes you gape with greed at other people’s property, and foist yourselves upon childless old men? As a result you provide a good laugh, if your burial comes before theirs, and most folk find the situation really delightful. The more you pray for their death, the more delighted people are, if you die first; for there’s never been anything like this art you’ve invented, with your love for old men and women, and for the childless ones in particular, while those with children inspire no love in your hearts. However, many of those you love have seen through the wickedness behind your affection, and, even if they have children, they pretend to hate them, so that they too may have their own lovers. But later, when the wills are read, the bodyguard, for all their years of service, are excluded, and the sons and Nature herself, as is only right, prevail over all of them, and they gnash their teeth in secret at having been made to look such fools.

1 Cf. Euripides, Medea, 410.
4. Ἀληθὴ ταῦτα φήσε· ἐμοὺ γοὺν Θουκρίτως πόσα κατέφαγεν άεὶ τεθνήξεσθαι δοκῶν καὶ ὅποτε εἰσίομι ὑποστένων καὶ μύχιόν τι καθάπερ ἔξ ὁ ποὺ νεοτός ἀτελῆς ὑποκρώξων ὅστ’ ἐμὲ ὅσον αὐτίκα οἰόμε-νον ἐπιβήσειν αὐτόν τῆς σοροῦ ἐσπέμπειν τὰ πολλά, ὡς μὴ ὑπερβάλλουτό με οἱ ἀντερασταὶ τῇ μεγαλο-\[\text{[partial text]}\] 5. Ἐδ γε, ὡ Θουκρίτως, ζῶσε ἐπὶ μήκιστον πλούτων ἁμα καὶ τῶν τοιούτων καταγελῶν, μηδὲ πρότερον γε σὺ ἀποθάνοις ἣ προπέμψας πάντας τοὺς κόλακας.

ΠΛΟΥΤΩΝ

Τοῦτο μὲν, ὡ Πλούτως, καὶ ἐμοὶ ἡδιστον ἡδῆ, εἰ καὶ Χαροιάθης προτεθνήξεται Θουκρίτως.

ΠΛΟΥΤΩΝ

Θάρρει, ὡ Τερψίων· καὶ Φείδων γὰρ καὶ Μέλανθος καὶ ὅλως ἀπαντες προελεύσονται αὐτοῦ ὑπὸ ταῖς αὐταῖς φροντίσων.

ΤΕΡΨΙΩΝ

Ἐπαινῶ ταῦτα. ζῶσε ἐπὶ μήκιστον, ὡ Θουκρίτως.

1 ἐσπέμπειν recs.: ἐσέπεμπον β.: ἐσπέμπει γ.

1 Or, perhaps, “of what I had”.

352-355
355
THE DIALOGUES OF THE DEAD

TERPSION

True enough. Take me, for example—how much of mine has Thucritus devoured! Yet he always seemed on the point of death, and whenever I came in, would be groaning to himself, and his voice would be as faint and squeaky as an unfledged chicken straight from the egg; and so I, thinking I'd be putting him in his coffin any minute, would send in most of what he got, so that my rivals in love should not outdo me in generosity, and usually I lay awake at night, sleepless with worry, calculating each penny and arranging each move. It is this that has caused my death—the loss of sleep and the worry. But he gobbled down all that bait, and turned up the other day to gloat at my funeral.

PLUTO

Well done, Thucritus! Long may you live to keep your wealth, and, at the same time, have the laugh on fellows like that! May you never die till you have seen the funeral of all these toadies!

TERPSION

It will give me too, the greatest pleasure Pluto, under the circumstances, if Charoeades is another to die before Thucritus.

PLUTO

Don't worry, Terpsion. Not only he but Phidon and Melanthus, and, in fact, all of them will come here before him through the same worries.

TERPSION

I'm glad to hear it. Long life to you, Thucritus.
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17 (7)

ZHNOΦΑΝΤΟΥ ΚΑΙ ΚΑΛΛΙΔΗΜΙΔΟΥ

ZHNOΦΑΝΤΟΣ

1. Συ δε, ὃ Καλλιδημίδῃ, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ ὅτι παράσιτος ὁν Δεινίου πλέον τού ἴκανον ἐμφαγών ἀπεπνίγην, οἶσθα. παρῆς γὰρ ἀποθνη-σκοντί μοι.

ΚΑΛΛΙΔΗΜΙΔΗΣ

Παρῆν, ὃ Ζηνόφαντε· τὸ δὲ ἐμὸν παράδοξον τι ἐγένετο. οἶσθα γὰρ καὶ σύ ποι Πτοιόδωρον τὸν γέροντα;

ZHNOΦΑΝΤΟΣ

Τὸν ἀτεκνον, τὸν πλούσιον, ὃ σε τὰ πολλα ἤδειν συνόντα.

ΚΑΛΛΙΔΗΜΙΔΗΣ

Ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευον ὑπυχνούμενον ἐπ᾽ ἐμοὶ τεθνήξεσθαι. ἐπεὶ δὲ τὸ πράγμα εἰς μῆκι- στον ἐπεγίνετο καὶ ύπὲρ τὸν Τιθωνὸν ὃ γέρων ἔζη, ἐπιτομὸν τινα ὅδον ἐπὶ τὸν κλήρον ἤξηρον· πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οὐνοχόν, ἐπειδὰν τάχιστα ὁ Πτοιόδωρος αὐτής πιεῖν,—πίνει δὲ ἐπιεικῶς ξωρότερον—ἐμβαλόντα εἰς κύλικα ἐτοιμὸν ἔχειν αὐτὸ καὶ ἐπιδοῦναι αὐτῷ· εἰ δὲ τούτο ποιῆσει, ἑλεύθερον ἐπωμοσάμην ἀφήσειν αὐτὸν.

ZHNOΦΑΝΤΟΣ

Τι οὖν ἐγένετο; πάνυ γὰρ τι παράδοξον ἑρεῖν ἔοικας.
ZENOPHANTUS AND CALLIDEMIDES

ZENOPHANTUS
Well, Callidemides, how did you die? I used to be a parasite of Dinias, and choked myself to death by eating too much, as you know; for you were there when I died.

CALLIDEMIDES
Yes, I was there, Zenophantus. But my death was a strange one. I think you know Ptoeodorus, the old man?

ZENOPHANTUS
The rich man with no children? I knew you were often with him.

CALLIDEMIDES
I was always most attentive to him, because he promised I would benefit by his death. But since the matter was taking an unconscionable time, and he was living to be older than Tithonus, I found a short cut to the inheritance. I bought poison, and persuaded his butler, next time he asked for wine—he's a pretty heavy drinker, you know—to have the poison ready in the cup, and give it to him. I promised him his freedom, if he did it.

ZENOPHANTUS
Well, what happened? Your story looks like being a strange one.
THE WORKS OF LUCIAN

ΚΑΛΛΙΑΔΗΜΙΑΗΣ

2. Ἐπει τοῖνυν λονσάμενοι ἤκομεν, δύο δὴ ὁ μειρακίσκος κύλικας ἐτοίμους ἔχων τὴν μὲν τῷ Πτοιοδώρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δὲ ετέραν ἐμοὶ, σφαλεὶς οὗκ οἶδ᾽ ὡς ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον ἔδωκεν· εἶτα ὁ μὲν ἔπινεν, ἔγω δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην ὑποβολμαίος ἀντ᾽ ἐκείνου νεκρός. τί τούτο γελᾶς, ὃ Ζηνόφαντε; καὶ μὴν οὐκ ἔδει γε ἐταίρῳ ἀνδρὶ ἐπιγελάν.

ΖΗΝΟΦΑΝΤΟΣ

Ἀστεία γάρ, ὃ Καλλιδημίδη, πέπονθας. ὃ γέρων δὲ τί πρὸς ταῦτα;

ΚΑΛΛΙΑΔΗΜΙΑΗΣ

Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον, εἶτα συνεῖς, οἶμαι, τὸ γεγενημένον ἐγέλα καὶ αὐτός, οἷα γε ὁ οἰνοχόος εὑργασται.

ΖΗΝΟΦΑΝΤΟΣ

Πλὴν ἄλλ᾽ οὐδὲ σὲ τὴν ἐπίτομον ἔχρην τραπέσθαι· ἢκε γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγῳ βραδύτερος ἦν.

18 (8)

358 ΚΝΗΜΩΝΟΣ ΚΑΙ ΔΑΜΝΙΠΠΟΥ

ΚΝΗΜΩΝ

Τοῦτο ἑκεῖνο τὸ τῆς παροιμίας· ὁ νεβρὸς τὸν λέοντα.
THE DIALOGUES OF THE DEAD

CALLIDEMIDES

When we’d come in after our bath, the lad had two cups ready, one with the poison for Ptoeodorus, and the other for me, but somehow he made a mistake, giving me the poison, and Ptoeodorus the harmless cup. A moment later, while he was still drinking, I was lying my full length on the floor, and the wrong man was dead. Why do you find it amusing, Zenophantus? You oughtn’t to laugh at a friend.

ZENOPHANTUS

Well, it was a droll thing to happen. But what did the old man do?

CALLIDEMIDES

At first he was a little put out by the suddenness of it all, but then he understood what had happened, I suppose, and laughed himself to see what his butler had done.

ZENOPHANTUS

But you oughtn’t to have taken that short cut; you’d have been surer of getting him here by the highway, even if he was a little slow in coming.

18 (8)

CNEMON AND DAMNIPPUS

CNEMON

It’s just like the proverb; the fawn’s caught the lion.
THE WORKS OF LUCIAN

ΔΑΜΝΙΠΠΟΣ

Τί αγανακτεῖς, ὦ Κνήμων;

ΚΝΗΜΩΝ

Πυνθάνη ὃ τι αγανακτῶ; κληρονόμον ἀκούσιον καταλέλοιπα κατασοφισθεῖς ἄθλιος, ὦς ἐβουλομένην ἄν μάλιστα σχεῖν τὰμά παραλιπόμεν.

ΔΑΜΝΙΠΠΟΣ

Πῶς τούτο ἐγένετο;

ΚΝΗΜΩΝ

Ἐρμόλαον τὸν πάνυ πλοῦσιον ἀτεκνὸν ὄντα ἔθεράπευν ἔπι θανάτῳ, κάκεινος οὐκ ἁγίδως τὴν θεραπείαν προσέτετο. ἔδοξε δή μοι καὶ σοφὸν τούτο εἶναι, θέσθαι διαθῆκας εἰς τὸ φανερόν, ἐν αἷς ἑκεῖνω καταλέλοιπα τὰμά πάντα, ὡς κάκεινος ἤθλιός εἰσεῖν καὶ τὰ αὐτὰ πράξειν.

ΔΑΜΝΙΠΠΟΣ

359 Τί οὖν δὴ ἑκεῖνος;

ΚΝΗΜΩΝ

"Ὁ τι μὲν αὐτὸς ἐνέγραψεν ¹ ταῖς ἑαυτοῦ διαθήκαις οὐκ αἰδᾶ: ἐγὼ γοῦν ἅφεν ἀπέθανον τοῦ τέγους μοι ἐπιπεσόντος, καὶ νῦν Ἐρμόλαος ἔχει τὰμὰ ὦσπερ τις λάβραξ καὶ τὸ ἀγκιστρον τῷ δελέατι συγκατασπάσας.

ΔΑΜΝΙΠΠΟΣ

Οὐ μόνον, ἀλλὰ καὶ αὐτὸν σε τὸν ἄλιεα· ὦστε τὸ σύφισμα κατὰ σαυτοῦ συντέθεικας.

¹ ἀνέγραψε β.
THE DIALOGUES OF THE DEAD

DAMNIPPUS

Why so angry, Cnemon?

CNEMON

You ask why I'm angry? I've been outsmarted, poor fool that I am, and have left an heir I didn't want, passing over those I'd have preferred to have my property.

DAMNIPPUS

How did it happen?

CNEMON

I'd been showering my attentions on Hermolaus, the childless millionaire, in hopes of his death, and he was glad enough to have them. So I thought of another clever move, and decided to make my will public. I've left him all my property in it, hoping he in turn would emulate me, and do the same by me.

DAMNIPPUS

Well, what did he do?

CNEMON

What he put in his own will, I don't know; I can only tell you that I myself died suddenly, when my roof fell down upon me, and now Hermolaus is in possession of my property, like a greedy bass that has swallowed both hook and bait.

DAMNIPPUS

Not only that, but he's swallowed you the fisherman as well; you've been caught by your own cunning.
'Ενιακα· οἰμώζω τοιγαροῦν.

19 (9)

ΣΙΜΥΛΟΥ ΚΑΙ ΠΟΛΥΣΤΡΑΤΟΥ

ΣΙΜΥΛΟΣ

1. Ἡκεῖς ποτὲ, ὦ Πολύστρατε, καὶ σοὶ παρ' ἡμᾶς ἔτη οἶμαι οὐ πολὺ ἀποδέοντα τῶν ἐκατὸν βεβιωκῶς;

ΠΟΛΥΣΤΡΑΤΟΣ

’Οκτὼ ἐπὶ τοῖς ἐνενήκοντα, ὦ Σιμύλε.

ΣΙΜΥΛΟΣ

360 Πῶς δαί τὰ μετ’ ἐμὲ ταῦτα ἐβίως τριάκοντα; ἐγὼ γὰρ ἀμφὶ τὰ ἐβδομήκοντά σου οὖντος ἀπέθανον.

ΠΟΛΥΣΤΡΑΤΟΣ

’Ὑπερῆδιστα, εἰ καὶ σοι παράδοξον τούτο δόξει.

ΣΙΜΥΛΟΣ

Παράδοξον, εἰ γέρων τε καὶ ἀσθενῆς ἄτεκνός τε προσέτι ήδεσθαι τοῖς ἐν τῷ βίῳ ἐδύνασο.

ΠΟΛΥΣΤΡΑΤΟΣ

2. Τὸ μὲν πρῶτον ἀπαντᾷ ἐδυνάμην· ἔτι καὶ παιδεῖς ὡραῖοι ἦσαν πολλοὶ καὶ γυναικεῖς ἀβρόταται καὶ μύρα καὶ οἶνος ἀνθοσμίας καὶ τράπεζα ὑπὲρ τὰς ἐν Σικελίᾳ.

ΣΙΜΥΛΟΣ

Καὶνὰ ταῦτα· ἐγὼ γὰρ σε πάνυ φειδόμενον ἠπιστάμην.
THE DIALOGUES OF THE DEAD

CNEMON
So it seems; that’s why I’m so sorry for myself.

19 (9)
SIMYLUS AND POLYSTRATUS

SIMYLUS
So, you’ve come to join us at last, Polystratus, after living to be, I think, almost a hundred?

POLYSTRATUS
Ninety-eight, Simylus.

SIMYLUS
Whatever sort of life did you have for these thirty years after my death? I died when you were about seventy.

POLYSTRATUS
An exceedingly pleasant life, even if you will think it strange.

SIMYLUS
Strange indeed, if you were not only old and weak but also childless, and yet could enjoy life.

POLYSTRATUS
At first, I could do anything. I still could enjoy plenty of pretty boys, and the nicest women, unguents and fragrant wine, and a table to outdo any in Sicily.

SIMYLUS
That’s something new. I knew you to be very sparing.
Phaon was said to have been an ugly old ferryman of Mytilene, who was made young and handsome by Aphrodite as a reward for ferrying her, and then to have won the love of Sappho.
THE DIALOGUES OF THE DEAD

POLYSTRATUS

Ah, but the good things came pouring in from others, my good fellow; at crack of dawn crowds of folk would start flocking to my doors, and later in the day all kinds of choice gifts from every corner of the earth would arrive.

SIMYLUS

Did you become tyrant, Polystratus, after my time?

POLYSTRATUS

No, but I had thousands of lovers.

SIMYLUS

You make me laugh. Lovers? At your age? With only four teeth in your head?

POLYSTRATUS

Yes indeed, the noblest lovers in the city. Though I was old and bald, as you see, yes, and bleary-eyed and snivelling too, they were delighted to court me, and anyone of them I favoured with a mere glance thought himself in heaven.

SIMYLUS

You weren't another to have a divine passenger, as did Phaon,¹ when he ferried Aphrodite over from Chios, and have your prayers answered, becoming young, handsome and attractive all over again?

POLYSTRATUS

No, I was the desire of all, though just as you see me now.
THE WORKS OF LUCIAN

ΣΙΜΥΛΟΣ

Αἰνίγματα λέγεις.

ΠΟΛΥΣΤΡΑΤΟΣ

3. Καὶ μὴν πρόδηλος γε ὁ ἔρως οὕτως πολὺς ὃν ὁ περὶ τοὺς ἀτέκνους καὶ πλουσίους γέροντας.

ΣΙΜΥΛΟΣ

Νῦν μανθάνω σου τὸ κάλλος, ὁ θαυμάσιε, ὅτι παρὰ τῆς χρυσῆς Ἀφροδίτης ἦν.

ΠΟΛΥΣΤΡΑΤΟΣ

Ἄταρ, ὁ Σιμύλε, οὐκ ὀλίγα τῶν ἐραστῶν ἀπολέλαυκα μονονούχῳ προσκυνούμενος ὑπ’ αὐτῶν καὶ ἑθυπτώμην δὲ πολλάκις καὶ ἀπέκλειον αὐτῶν τινας ἐνίοτε, οἳ δὲ ἡμιλλώντο καὶ ἀλλήλους ὑπερβάλλοντο ἐν τῇ περὶ ἐμὲ φιλοτιμίᾳ.

ΣΙΜΥΛΟΣ

Τέλος δ’ οὖν πῶς ἐβουλεύσω περὶ τῶν κτημάτων;

ΠΟΛΥΣΤΡΑΤΟΣ

Εἰς τὸ φανερὸν μὲν ἐκαστὸν αὐτῶν κληρονόμον ἀπολιπεῖν ἐφασκὼν, δ’ ἐπίστευεν τε ἂν καὶ κολακευτικῶτερον παρεσκευάζειν αὐτὸν, ἄλλας δὲ τὰς ἀληθείς διαθήκας ἐκεῖνας ἔχων κατέλιπον οἰμώξειν ἀπασὶ φράσας.

ΣΙΜΥΛΟΣ

4. Τίνα δὲ αἰ τελευταία τὸν κληρονόμον ἔσχον; ἥ ποῦ τινα τῶν ἀπὸ τοῦ γένους;

ΠΟΛΥΣΤΡΑΤΟΣ

Οὐ μὰ Δία, ἄλλα νεώνητὸν τινα τῶν μειρακίων τῶν ὁραίων Φρύγα.
SIMYLUS
You’re talking in riddles.

POLYSTRATUS
Yet this great love for rich, childless old men is there for all to see.

SIMYLUS
Now I understand your beauty, you old wonder; it came from the golden Aphrodite.

POLYSTRATUS
And no small enjoyment, Simylus, my lovers have brought me; I was almost worshipped by them. Often I would be coy, and occasionally bar my door to some of them, but they would vie with each other in their zeal for my affection.

SIMYLUS
But what decision did you make about your property in the end?

POLYSTRATUS
I would keep saying in public that I had left each of them as my heir, and each would believe me, and show himself more assiduous than ever in his flattery; but all the time my real will was different and I left them —— instructions to go to the devil one and all.

SIMYLUS
And who was the heir under your final will? One of your family, no doubt?

POLYSTRATUS
Good heavens no; it was a pretty boy from Phrygia I’d just bought.
THE WORKS OF LUCIAN

ΣΙΜΥΛΟΣ

Ἀμφὶ πόσα ἐτη, Ὄ Πολυστράτε;

ΠΟΛΥΣΤΡΑΤΟΣ

Σχεδὸν ἀμφὶ τὰ εἶκοσι.

ΣΙΜΥΛΟΣ

"Ἡδὴ μανθάνω ἅτινά σοι ἐκεῖνος ἐχαρίζετο.

ΠΟΛΥΣΤΡΑΤΟΣ

Πλὴν ἄλλα πολὺ ἐκεῖνων ἀξιῶτερος κληρονομεῖν, εἰ καὶ βάρβαρος ἦν καὶ ὦλεθρος, ὄν ἦδη καὶ αὐτῶν οἱ ἀριστοὶ θεραπεύοντο. ἐκεῖνος τοῖς ἐκληρονόμησε μου καὶ νῦν ἐν τοῖς εὐπατρίδαις ἀριθμεῖται ὑπεξυρισμένος μὲν τὸ γένειον καὶ βαρβαρίζων, Κόδρου δὲ εὐγενεότερος καὶ Νιρέως καλ-

λίων καὶ Ὁδυσσέως συνετῶτερος λεγόμενος εἶναι.

ΣΙΜΥΛΟΣ

Οὐ μοι μέλει καὶ στρατηγησάτω τῆς Ἑλλάδος, εἰ δοκεῖ, ἐκεῖνοι δὲ <μὴ>¹ κληρονομεῖτωσαν μόνον.

20 (10)

ΧΑΡΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΧΑΡΩΝ

1. Ἀκούσατε ὡς ἔχει ὑμῖν τὰ πράγματα. μικρὸν μὲν ὑμῖν, ὡς ὀρᾶτε, τὸ σκαφίδιον καὶ ὑπόσαβρὸν ἔστιν καὶ διαρρεῖ τὰ πολλὰ, καὶ ἦν τραπή ἐπὶ θάτερα, οἰχύσατε περιτραπέν, ὑμεῖς δὲ τοσοῦτοι ἂμα ἦκετε πολλὰ ἐπιφερόμενοι ἐκαστος. ἢν οὖν

¹ μὴ om. vett.. corr. recce..
THE DIALOGUES OF THE DEAD

SIMYLUS
What sort of age was he?

POLYSTRATATUS
Roughly about twenty.

SIMYLUS
Now I understand how he won your favour.

POLYSTRATATUS
Oh well, he deserved to be my heir much more than they did, even if he was a barbarian and a pest. He’s already being courted by the noblest of them all. So he became my heir, and is now numbered among the aristocrats, and, despite his smooth chin and foreign accent, is credited with bluer blood than Codrus, greater beauty than Nireus, and more intelligence than Odysseus.

SIMYLUS
That doesn’t worry me. Let him even be generalissimo of Greece, if he wishes to, so long as those fellows don’t inherit.

20 (10)

CHARON AND HERMES

CHARON
Let me tell you how you stand; your boat is small, as you can see, and unsound, and leaks almost all over; if it lists one way or the other, it will capsize and sink. Yet you come in such numbers all at once, each of you laden with luggage. If, then,
THE WORKS OF LUCIAN

μετὰ τούτων ἐμβητε, δέδιαι μὴ ὑστερον μετανοήσητε, 364 καὶ μάλιστα ὁπόσοι νεῖν οὐκ ἐπίστασθε.

ΕΡΜΗΣ

Πῶς οὖν ποιήσαντες εὐπλοήσομεν;

ΧΑΡΩΝ

'Εγὼ ύμῖν φράσω· γυμνοὺς ἐπιβαίνειν χρὴ τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἕιδονος καταλιπόντας· μόλις γὰρ ἂν καὶ οὕτως δέξατο ¹ ὕμᾶς τὸ πορθμεῖον. σοὶ δὲ, ὦ 'Ερμή, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ἢ καὶ τὰ ἐπιπλα, ὦσπερ ἐφεν, ἀποβαλῶν. παρὰ δὲ τὴν ἀποβάθραν ἐστῶς διαγίνωσκε αὐτούς καὶ ἀναλαμ-βανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

ΕΡΜΗΣ

2. Εὖ λέγεις, καὶ οὕτω ποιήσωμεν.—Οὕτωσὶ τίς ὁ πρῶτός ἐστιν;

ΜΕΝΙΠΠΟΣ

Μένιππος ἔγωγε. ἀλλ’ ἰδοὺ ἡ πέρα μοι, ὦ 365 'Ερμή, καὶ τὸ βάκτρον εἰς τὴν λίμνην ἀπερρίφθων, ² τὸν τρίβονα δὲ οὖδέ ἐκόμισα εὖ ποιῶν.

ΕΡΜΗΣ

"Εμβαινε, ὦ Μένιππε ἀνδρῶν ἀριστε, καὶ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ’ ύψηλοῦ, ὡς ἐπίσκοπῆς ἀπαντα. 3. ὁ καλὸς δ’ οὕτως τίς ἐστιν;

ΧΑΡΜΟΛΕΨΩΣ

Χαρμόλεως ὁ Μεγαρικὸς ἐπέραστος, οὗ τὸ φίλημα διτάλαντον ἦν.

¹ δέξατο rec.: δέξιοτο βγ. ² ἀπερρίφθως γ.
THE DIALOGUES OF THE DEAD

you take all this on board, I'm afraid you'll be sorry for it later on, particularly those of you that can't swim.

DEAD MEN

Well, what shall we do to have a good passage?

CHARON

I'll tell you. Strip yourselves before you come on board, and leave all this useless stuff on the shore; for, even then, the ferry will hardly hold you. It will be up to you, Hermes, to let none of them aboard after this, unless he has stripped himself and thrown away his trappings, as I said he must. Go and stand by the gangway, and sort them out for admission. Make them strip, before you let them on board.

HERMES

Well spoken. Let's do as you say. Who's this first one?

MENIPPUS

I'm Menippus. But see, here's my bag for you, Hermes, and my stick; into the water with them. My cloak I didn't even bring—and a good job too!

HERMES

Come on board, Menippus, best of men, and take the seat of honour up beside the steersman, so that you can keep an eye on the others. And who's this handsome fellow?

CHARMOLEOS

Charmoleos, the darling of Megara, whose kiss was worth two talents.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

'Απόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ χείλη αὐτοῖς φιλήμασι καὶ τὴν κόμην τὴν βαθεῖαν καὶ τὸ ἐπὶ τῶν παρειῶν ἔρυθρα καὶ τὸ δέρμα ὅλον. ἔχει καλῶς, εὐζωνος εἶ, ἐπίβαινε ἡδῆ. 4. ὦ δὲ τὴν πορφυρίδα οὕτοσὶ καὶ τὸ διάδημα ὁ βλοσυρὸς τὸς ὄν τυγχάνεις;

ΛΑΜΠΙΧΟΣ

366 Λάμπιχος Γελώφων τύραννος.

ΕΡΜΗΣ

Τί σὺν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει;

ΛΑΜΠΙΧΟΣ

Τί σὺν; ἔχρην, ὦ Ἑρμή, γυμνὸν ἥκειν τύραννον ἄνδρα;

ΕΡΜΗΣ

Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὦστε ἀπόθου ταῦτα.

ΛΑΜΠΙΧΟΣ

Ἰδοὺ σοι ὁ πλοῦτος ἀπέρριπται.

ΕΡΜΗΣ

Καὶ τὸν τύφον ἀπόρρυψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρήσει γὰρ τὸ πορθμεῖον συνεμπεσόντα.

ΛΑΜΠΙΧΟΣ

Οὐκοῦν ἄλλα τὸ διάδημα ἔασον με ἔχειν καὶ τὴν ἐφεστρίδα.

ΕΡΜΗΣ

Οὐδαμῶς, ἄλλα καὶ ταῦτα ἀφες.
THE DIALOGUES OF THE DEAD

HERMES

Then off with your beauty and your lips, kisses and all, your luxuriant hair, your rosy cheeks and all your skin; that’s fine, now you’re travelling light, and may come on board. And who are you over here, with the purple robe and diadem, you who are so solemn?

LAMPICHUS

Lampichus, tyrant of Gela.

HERMES

Well why, Lampichus, do you bring all that with you?

LAMPICHUS

Well, what should I do? Ought a tyrant to come naked, Hermes?

HERMES

A tyrant shouldn’t, but a dead man most certainly should. So off with it all.

LAMPICHUS

There you are; there goes my wealth.

HERMES

Away too with your vanity, Lampichus, and your pride; they will weigh down the ferry, if they come in along with you.

LAMPICHUS

Then at least allow me to keep my diadem and my mantle.

HERMES

Certainly not; away with these too.
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ΔΑΜΠΙΧΟΣ

Εἶνεν. τί ἔτι; πᾶν γὰρ ἀφήκα, ὡς ὀρᾶς.

ΕΡΜΗΣ

Καὶ τὴν ὑμόστητα καὶ τὴν ἄνοιαν καὶ τὴν ὑβρίν καὶ τὴν ὄργην, καὶ ταῦτα ἄφες.

ΔΑΜΠΙΧΟΣ

Ἰδοὺ σοι ψιλός εἰμι.

ΕΡΜΗΣ

5. Ἐμβαινε ἡδή. σὺ δὲ ὁ παχύς, ὁ πολύσαρκος τῆς ὄν τυχχάνεις;

ΔΑΜΑΣΙΑΣ

Δαμασίας ὁ ἄθλητής.

ΕΡΜΗΣ

Ναι, ἔοικας. οἶδα γὰρ σὲ πολλάκις ἐν ταῖς παλαίστραις ἱδών.

ΔΑΜΑΣΙΑΣ

Ναι, ὁ Ἐρμής. ἀλλὰ παράδεξαι με γυμνὸν ὄντα.

ΕΡΜΗΣ

Οὐ γυμνὸν, ὡς βέλτιστε, τοσαῦτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ κατα-

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dύσεις τὸ σκάφος τὸν ἑτερον πόδα ὑπερθείς μόνον· ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον καὶ τὰ κηρύγματα.

ΔΑΜΑΣΙΑΣ

Ἱδοὺ σοι γυμνὸς, ὡς ὀρᾶς, ἀληθῶς εἰμι καὶ ἴσοστάσιος τοῖς ἄλλοις νεκροῖς.

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THE DIALOGUES OF THE DEAD

LAMPICHUS

Very well. What else? I've thrown away everything, as you can see.

HERMES

There remain your cruelty, folly, insolence, and temper; away with these too.

LAMPICHUS

There you are; I'm stripped.

HERMES

Now you may get in. You, the fat and fleshy one, who are you?

DAMASIAS

Damasias, the athlete.

HERMES

Yes, you look like him. I know you, having often seen you in the ring.

DAMASIAS

Yes, Hermes; but let me in; I'm stripped to the skin.

HERMES

No, you're not, my good fellow, not while you have all that flesh on you. Well, take it off, for you'll sink the boat, if you only put one foot aboard. Off too with those wreaths and proclamations of your prowess.

DAMASIAS

There you are; I'm really stripped now, as you see, and no heavier than the other dead.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

6. Οὕτως ἀμεινὸν ἀβαρῆ εἶναι ὡστε ἐμβαίνε. καὶ σὺ τὸν πλούτον ἀποθέμενος, ὡς Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι καὶ τὴν τρυφὴν μηδὲ τὰ ἐντάφια κόμιζε μηδὲ τὰ τῶν προγόνων ἄξιωματα, κατάλιπτε δὲ καὶ γένος καὶ δόξαν καὶ εἰ ποτὲ σε ἡ πόλις ἀνεκήρυξεν καὶ τὰς τῶν ἀνδριάντων ἐπιγραφὰς, μηδὲ ὅτι μέγαν τάφον ἐπὶ σοι ἔχωσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονεύμενα.

ΚΡΑΤΩΝ

Οὐχ ἐκὼν μὲν, ἀπορρύψω δὲ· τί γὰρ ἂν καὶ πάθοιμι;

ΕΡΜΗΣ

7. βαβαί. σὺ δὲ ὁ ἐνοπλὸς τί βούλει; ἡ τί τὸ τρόπαιον τοῦτο φέρεις;

ΣΤΡΑΤΗΓΟΣ

"Ὅτι ἑνίκησα, ὡς 'Ερμῆ, καὶ ἠρίστευσα καὶ ἡ πόλις ἐτίμησέν με.

ΕΡΜΗΣ

"Ἀφες ύπὲρ γῆς τὸ τροπαίον· ἐν άδου γὰρ εἰρήνη καὶ οὐδὲν ὅπλων δείχσει. 8. ὁ σεμνὸς δὲ οὕτως ἀπό γε τοῦ σχήματος καὶ βρενθυόμενος, ὁ τὰς ὀφρύς ἐπηρκὼς, ὁ ἐπὶ τῶν φροντίδων τῆς ἔστω, ὁ τὸν βαθὺ πώγωνα καθεμένος;

ΜΕΝΙΠΠΟΣ

Φιλόσοφος τύς, ὡς 'Ερμῆ, μᾶλλον δὲ γοῆς καὶ τερατείας μεστος· ὡστε ἀπόδυσον καὶ τοῦτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῶν ἰματίων σκεπόμενα.

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HERMES

It's better that you should be light like that; get in then. You too, Craton, off with your wealth and your effeminacy too, and your luxury, and don't bring your funeral trappings or your ancestors' reputations, but leave behind family, fame, all public proclamations in your honour, and the inscriptions on your statues, and say nothing of the mighty tomb they raised over your body. Even the mention of such things weighs down the boat.

CRATON

I don't like it, but away they go. What choice have I?

HERMES

Good gracious! You there—what do you want with all that armour? Why do you carry that trophy?

GENERAL

Because I was victorious, won the prize for valour, and was honoured by my city.

HERMES

Leave your trophy on earth above; there's peace in Hades and weapons won't be needed. But here's an august personage, to judge by his appearance, and a proud man. Who can he be, with his haughty eyebrows, thoughtful mien, and bushy beard?

MENIPPUSS

A philosopher, Hermes, or rather an impostor, full of talk of marvels. Strip him too, and you'll see many amusing things covered up under his cloak.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

Κατάθουν 1 οὐ τὸ σχῆμα πρῶτον, εἶτα καὶ ταυτὶ πάντα. ὁ Ζεῦ, ὅσην μὲν τὴν ἄλαξονεῖαν κομίζει, ὅσην δὲ ἀμαθίαν καὶ ἔρυν καὶ κενοδοξίαν καὶ ἐρωτήσεις ἀπόρους καὶ λόγους ἀκανθώδεις καὶ ἐννοίας πολυπλόκους, ἄλλα καὶ ματαιοπονίαν ὀμαλὰ πολλὴν καὶ λήρον ὅπλον καὶ ὀθλους καὶ

369 μικρολογίαν, νὴ Δία καὶ χρυσὸν γε τούτῳ καὶ ἡδυπάθειαν δὲ καὶ ἀναισχυντίαν καὶ ὁργὴν καὶ τρυφὴν καὶ μαλακίαν· οὐ λέληθεν γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου καὶ τὸν τύφον καὶ τὸ οἴεσθαι ἁμείνων εἶναι τῶν ἄλλων· ὡς εἰ γε ταύτα πάντα ἑξων ἐμβαίνῃς, ποία πεντηκόνταρος δέξαιτο ἀν σε;

370 ΦΙΛΟΣΟΦΟΣ

Ἀποτίθεμαι τοῖνυν αὐτά, ἐπείπερ ὅτι τοῖς κελεύεις.

ΜΕΝΙΠΠΟΣ

371 9. ἄλλα καὶ τὸν πώγωνα τοῦτον ἀποθέσθω, ὁ Ἐρμῆς, βαρύν τε ὅντα καὶ λάσιον, ὡς ὅρᾶς· πέντε μναὶ τριχῶν εἰς τοῦλαχιστον.

ΕΡΜΗΣ

Ἐξ λέγεις· ἀπόθου καὶ τοῦτον.

ΦΙΛΟΣΟΦΟΣ

Καὶ τὸς ἀποκείρων ἔσται;

ΕΡΜΗΣ

Μενιππος οὕτωσι λαβῶν πέλεκυν τῶν ναυπηγικῶν ἀποκόψει αὐτὸν ἐπικόπτω τῇ ἀποβάθρᾳ χρησάμενος.

1 κατάθου βγ.: ἀπόθου τεος...
HERMES

You there, off first with your clothes, and then with all this here. Ye gods, what hypocrisy he carries, what ignorance, contentiousness, vanity, unanswerable puzzles, thorny argumentations, and complicated conceptions—yes, and plenty of wasted effort, and no little nonsense, and idle talk, and splitting of hairs, and, good heavens, here's gold too, and soft living, shamelessness, temper, luxury, and effeminacy! I can see them, however much you try to hide them. Away with your falsehood too, and your pride, and notions of your superiority over the rest of men. If you came on board with all these, not even a battleship would be big enough for you.

PHILOSOPHER

Then I take them off, since these are your orders.

MENIPPUS

But he ought to take off that beard as well, Hermes; it's heavy and shaggy, as you can see. He has at least five pounds of hair there.

HERMES

Well spoken. Off with that too.

PHILOSOPHER

Who will be my barber?

HERMES

Menippus here will take a shipwright's axe and cut it off; he can use the gangway as his block.
THE WORKS OF LUCIAN

MENIPPUS

372 Οὐκ, ὁ Ἕρμη, ἄλλα πρίονά μοι ἀνάδος· γελοῖότερον γὰρ τοῦτο.

ΕΡΜΗΣ

"Ὁ πέλεκυς ἰκανός. εὖ γε. ἀνθρωπινώτερος νῦν ἀναπέφηνας ἀποθέμενος σαυτοῦ τὴν κινάβραν.

MENIPPUS

Βουλεῖ μικρόν ἀφέλωμαι καὶ τῶν ὀφρών;

ΕΡΜΗΣ

Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ ταύτας ἐπήρκεν, οὐκ οἶδα ἐφ᾽ ὅτι ἀνατείνων εαυτόν. τί τοῦτο; καὶ δακρύεις, ὡς κάθαρμα, καὶ πρὸς θάνατον ἀποδειλιᾶς; ἐμβηθι δ᾽ οὖν.

MENIPPUS

"Εν ἐτι τὸ βαρύτατον ὑπὸ μάλης ἔχει.

ΕΡΜΗΣ

373 Τί, ὁ Μένιππε;

MENIPPUS

Κολακείαν, ὁ Ἕρμη, πολλὰ ἐν τῷ βίῳ χρησιμεύσαν αὐτῷ.

ΦΙΛΟΣΟΦΟΣ

Οὐκοῦν καὶ σὺ, ὁ Μένιππε, ἀπόθου τὴν ἐλευθερίαν καὶ παρρησίαν καὶ τὸ ἄλλον καὶ τὸ γενναῖον καὶ τὸν γέλωτα· μόνος γοῦν τῶν ἄλλων γελάς.

ΕΡΜΗΣ

Μηδαμῶς, ἄλλα καὶ ἔχε ταύτα, κοῦφα γὰρ καὶ πάνυ εὖφορα ὄντα καὶ πρὸς τὸν κατάπλουν χρήσιμα.
THE DIALOGUES OF THE DEAD

MENIPPUSS

No, Hermes, pass me up a saw. That'll be better fun.

HERMES

The axe will do well enough. That's fine. You look more human, now that you've lost that goat's beard of yours.

MENIPPUSS

Shall I take a little off his eyebrows as well?

HERMES

By all means; he has them rising high over his forehead, as he strains after something or other. What's this? Crying, you scum? Afraid to face death? Get in with you.

MENIPPUSS

He still has the heaviest thing of all under his arm.

HERMES

What, Menippus?

MENIPPUSS

Flattery, Hermes, which was often most useful to him in life.

PHILOSOPHER

What about you then, Menippus? Off with your independence, plain speaking, cheerfulness, noble bearing, and laughter. You're the only one that laughs.

HERMES

Do nothing of the sort, but keep them, Menippus; they're light and easy to carry, and useful for the
10. καὶ ὁ ῥήτωρ δὲ σὺ ἀπόθου τῶν ρημάτων τὴν τοσαύτην ἀπεραντολογίαν καὶ ἀντιθέσεις καὶ παρ-ισώσεις καὶ περιόδους καὶ βαρβαρισμούς καὶ τὰ ἄλλα βάρη τῶν λόγων.

ΡΗΤΩΡ

"Ἡν ἵδον, ἀποτίθεμαι.

ΕΡΜΗΣ

Εῦ ἔχειν ὅστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεστάσθω, πέτασον τὸ ἱστίον, εὕθυνε, ὡς πορθμεῖ, τὸ πηδάλιον· εὐθὺς πάθωμεν. 1 11. τί οἴμωξετε, ὦ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ ὁ ἀρτίως τὸν πώγωνα δεδημένος;

ΦΙΛΟΣΟΦΟΣ

"Ὅτι, ὥς Ἐρμή, ἀθάνατον ὤμην τὴν ψυχὴν ὑπάρχειν.

ΜΕΝΙΠΠΟΣ

Ψεύδεται· ἄλλα γὰρ ἔοικε λυπεῖν αὐτὸν.

ΕΡΜΗΣ

Τὰ ποία;

ΜΕΝΙΠΠΟΣ

"Ὅτι μηκέτι δειπνήσει πολυτελῆ δεῖπνα μὴ δὲ νύκτωρ ἔξων ἀπαντας λανθάνων τῷ ἰματίῳ τῇ κεφαλῇ κατειλήσας περέισθαι ἐν κύκλῳ τὰ χαμαί-τυπειά, καὶ ἔωθεν ἐξαπατῶν τοὺς νέους ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται· ταῦτα λυπεῖ αὐτὸν.

1 εὐπλοώμεν ρεος.
vouge. But you, rhetorician, throw away your endless loquacity, your antitheses, balanced clauses, periods, foreign phrases, and everything else that makes your speeches so heavy.

**RHETORICIAN**

Look, away they go.

**HERMES**

Good. Loose the hawsers, then, let’s pull in the gangway, raise anchor and spread the sail, and you, Charon, take the rudder and see to the steering, and good luck to us. Why are you groaning like that, you fools, and you, in particular, the philosopher just despoiled of the beard?

**PHILOSOPHER**

Because, Hermes, I thought my soul was immortal.

**MENIPPUS**

He’s lying; something else seems to be grieving him.

**HERMES**

What?

**MENIPPUS**

That he’ll have no more expensive dinners, or go out at night, unknown to all, with his cloak wrapped over his head, and go the round of the brothels, and never again take money next morning for cheating the young men with his show of wisdom. That’s what grieves him.
THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΟΣ

Σὺ γὰρ, οὐκ ἄχθη ἀποθανῶν;

ΜΕΝΙΠΠΟΣ

Πῶς, ὅσ ἐσπευσά ἐπὶ τὸν θάνατον καλέσαντος μηδενός; 12. ἀλλὰ μεταξύ λόγων οὐ κραυγῇ τις ἀκοὐεται ὦσπερ τινῶν ἀπὸ γῆς ἑ βοῶντων;

ΕΡΜΗΣ

Ναὶ, οὐκ Μένιππε, οὐκ ἄφ’ ἐνός γε χῶρου, ἀλλ’ οἱ μὲν εἰς τὴν ἐκκλησίαν συνελθόντες ἀσμενοὶ γελῶσι πάντες ἐπὶ τῷ Δαμπίχῳ θανάτῳ καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν καὶ τὰ παιδία νεογνά ὄντα ὀμοίως κάκεινα ὑπὸ τῶν παιδῶν βάλλεται ἀφθόνοις τοῖς λίθοις. ἀλλοὶ δὲ Διόφαντον τὸν ῥήτορα ἑπαινοῦσιν ἐν Σικυώνι ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτωνι τοῦτῳ. καὶ νὴ Δία γε ἡ Δαμασίου μήτηρ κωκύνουσα ἐξάρχει τοῦ θρήνου σὸν γυναιξίν ἐπὶ τῷ Δαμασίᾳ. σὲ δὲ οὐδείς, οὐκ Μένιππε, δακρύει, καθ’ ἀνυχίαν δὲ κεῖσαι μόνος.

ΜΕΝΙΠΠΟΣ

13. Οὐδαμῶς, ἀλλ’ ἀκούση τῶν κυνῶν μετ’ ὀλίγων ὑρνομένων οὐκτιστόν ἐπ’ ἐμοὶ καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ὅπως συνελθόντες θάπτωσί με.

ΕΡΜΗΣ

Γεννάδας εἶ, οὐκ Μένιππε. ἀλλ’ ἐπεὶ καταπε- πλεύκαμεν ἡμεῖς, ἡμεῖς μὲν ἀπίτε πρὸς τὸ δικα- στήριον εὐθείαν ἐκείνην προϊόντες, ἐγὼ δὲ καὶ ὦ πορθμεὺς ἄλλους μετελευσόμεθα.

1 ἀπὸ γῆς rec., ὑπὸ γῆς sy.
Aren't you sorry to die yourself, Menippus?

MENIPPUSS

How so, when I was eager for death and needed no invitation? But, as I speak, don't I hear the noise of what seems to be shouting on earth?

HERMES

Yes, Menippus, and coming from several quarters. In one place they've all flocked to the assembly, glad and laughing over the death of Lampichus, while the women have got hold of his wife, and his tiny children too are being pelted by the other children with showers of stones. Then there are others, in Sicyon, applauding Diophonatus, the rhetorician, for his funeral speech over Craton here; and, upon my word, there's the mother of Damasias wailing with the other women, and leading the dirge over him. But nobody weeps for you, Menippus; you're the only one lying in peace.

MENIPPUSS

Not so; soon you'll hear the dogs howling most piteous laments over me, and the ravens flapping their wings in mourning, when they gather and perform my burial.

HERMES

You're a man of spirit, Menippus. But, now that we've reached port, off to the court with you along that straight path, while the ferryman and I go for another lot.

1 According to Diogenes Laertius, VI. 100, Menippus hanged himself.
THE WORKS OF LUCIAN

MENIPPUS

Εὐπλοεῖτε, ὦ Ἐρμῆ, προίωμεν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; δικασθῆναι δεῖσθε, καὶ τὰς καταδίκας φασίν εἶναι βαρεῖας, τροχοὺς καὶ λίθους καὶ γύπας· δειχθήσεται δὲ ὁ ἐκάστου βίος.

21 (11)

ΚΡΑΣΤΗΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ

ΚΡΑΣΤΗΣ

1. Μοῖριχον τὸν πλούσιον ἐγὺνώσκες, ὦ Διόγενες, τὸν πᾶν πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, οὗ ἀνεψιος Ἀριστέας, πλούσιος καὶ αὐτὸς ὄν, τὸ Ὄμηρικον ἐκεῖνο εἰώθη επιλέγειν, ἦ μὐ ἀνάειρ' ἦ ἐγὼ σέ'.

ΔΙΟΓΕΝΗΣ

Τίνος ἐνεκα, ὦ Κράτης;

ΚΡΑΣΤΗΣ

Ἐθεράπευον ἀλλήλους τοῦ1 κλῆρον ἐνεκα ἐκάτερος ἦλικιωταί ὄντες, καὶ τὰς διαθήκας εἰς τὸ φανερὸν ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοῖριχος, εἰ προαποθάινοι, δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοῖριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγέγραπτο, οἱ δὲ ἐθεράπευον ὑπέρβαλλόμενοι ἀλλήλους τῇ κολακείᾳ. καὶ οἱ μάντεις, εἰτε ἀπὸ τῶν ἀστρων τεκμαιρόμενοι τὸ μέλλον εἰτε ἀπὸ τῶν

1 ὁ κρατῆς, ἐθεράπευον ἀλλήλους: (= change of speaker).

βγ: corr. recce.

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MENIPPUSS

A good voyage to you, Hermes; but let's be on our way too. Why do you keep on lingering? We shall have to be judged, and they say the sentences are heavy, wheels and stones and vultures; and the life of each of us will be revealed.

21 (11)

CRATES AND DIOGENES

CRATES

Diogenes, did you know Moerichus, the rich man, the millionaire from Corinth, who owned a fleet of merchant ships, and had a cousin called Aristeas, another rich man, who used to quote Homer and say, "You try to throw me, or let me try to throw you"? ¹

DIOGENES

Why, Crates?

CRATES

They were of an age and showering attentions each on the other for his property. They made no secret of their wills; Moerichus was leaving Aristeas master of all he had, if he died first, and Aristeas was doing the same for Moerichus. This was all down in black and white, and they tried to outdo each other with obsequious attentions, and not only the prophets, divining the future from stars or from

¹ As Ajax said to Odysseus in the wrestling match. (Iliad, XXIII, 724.)
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όνειράτων, ὡς γε Χαλδαίων παιδείς, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς ἄρτι μὲν Ἀριστέα παρείχε τὸ κράτος, ἄρτι δὲ Μοιρίχως, καὶ τὰ τάλαντα ποτὲ μὲν ἐπὶ τούτον, νῦν δὲ ἐπ᾽ ἐκείνου ἔρρεπε.

ΔΙΟΓΕΝΗΣ

2. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκούσαι γὰρ άξιον.

ΚΡΑΤΗΣ

"Αμφω τεθνάσω ἐπὶ μιᾶς ἡμέρας, οἷς δὲ κλῆροι 378 εἰς Εὐνόμιον καὶ Ὑσαυκλέα περιήλθον ἀμφω συγγενεῖς οὖν πώποτε προμαντευομένους οὕτω γενέσθαι ταῦτα· διαπλέοντες γὰρ ἀπὸ Σικυῶνος εἰς Κίρραν κατὰ μέσον τὸν πόρον πλαγίω περιπεσόντες τῷ Ίάπυγι ἀνετράπησαν.

ΔΙΟΓΕΝΗΣ

3. Εὗ ἐποίησαν. ἡμεῖς δὲ ὅποτε ἐν τῷ βίῳ ἡμεν, οὐδὲν τοιοῦτον ἐνενοούμεν περὶ ἄλληλων· οὔτε πώποτε ἡμᾶς Ἀντισθένην ἀποθάνειν, ὡς κληρονομήσαμι τῆς βακτηρίας αὐτοῦ—εἰ ἔχειν δὲ πάνω καρτέραν ἐκ κοτῖνου ποιησάμενος—οὔτε οἶμαι σὺ ὁ Κράτης ἐπεθύμεις 1 κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πίθον καὶ τὴν πήραν χούνικας δύο θέρμων ἔχουσαν.

ΚΡΑΤΗΣ

Οὔδὲν γὰρ μοι τούτων ἔδει, ἀλλ᾽ οὐδὲ σοί, ὦ Διόγενες· ἀ γὰρ ἔχρην, σὺ τε Ἀντισθένους ἐκληρονόμησας καὶ ἔγὼ σοῦ, πολλῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς.

1 ἐπεθύμησας γν.
THE DIALOGUES OF THE DEAD

dreams in the best Chaldaean tradition, but even the Delphic god himself would assign the victory first to Aristeas, and then to Moerichus, and the scales would dip in favour now of one, now of the other.

DIOGENES

Well, what happened in the end? The story’s worth hearing.

CRATES

Both have died on one day, and the properties have passed on to Eunomius and Thrasyycles, two relations who have never imagined things turning out thus. Their ship was halfway across from Sicyon to Cirrha, when a squall from the north-west caught her on the beam and capsized her.

DIOGENES

And a good thing too! We never had such thoughts about each other, when we were alive. I never prayed for the death of Antisthenes, so that I could inherit his staff—though he had a very strong one that he had made for himself from the wild olive—nor did you, Crates, I imagine, wish that I should die and leave you my property, the tub and the bag with its two measures of lupines.

CRATES

No, I didn’t need any of these things; but neither did you, Diogenes. All that was needful you inherited from Antisthenes and I from you—things far more important and august than the Persian empire.
THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

Τίνα ταύτα φήσιν;

ΚΡΑΤΗΣ

Σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἔλευθερίαν.

ΔΙΟΓΕΝΗΣ

379 Νὴ Δία, μέμνημαι τοῦτον διαδεξάμενον τὸν πλούτον παρὰ Ἀντισθένους καὶ σοι ἐτι πλείω καταλιπών.

ΚΡΑΤΗΣ

4. Ἀλλ' οἱ ἄλλοι ἡμέλουν τῶν τοιοῦτων κτημάτων καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς κληρονομήσειν προσδοκῶν, εἰς δὲ τὸ χρυσίον πάντες ἐβλεπον.

ΔΙΟΓΕΝΗΣ

Εἰκότως· οὐ γὰρ εἶχον ἐνθα δέξαντο τὰ τοιαῦτα παρ' ἡμῶν διερρυηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαπρὰ τῶν βαλλαντίων· ὥστε εἰ ποτὲ καὶ ἐμβάλου τις ἐς αὐτοὺς ἡ σοφία ἡ παρρησία ἡ ἀλήθεια ἐξέπιπτεν εὐθὺς καὶ διέρρευε, τοῦ πυθμένος στέγειν οὐ δυναμένου, οἷον τι πάσχοιν αἰ τοῦ Δαναοῦ αὕται παρθένοι εἰς τὸν τετρυπημένον πίθον ἐπαντλοῦσα· τὸ δὲ χρυσίον ὠδοῦσι καὶ ὄνυξε καὶ πᾶση μηχανῇ ἐφύλαττον.

ΚΡΑΤΗΣ

Οὐκοῦν ἡμεῖς μὲν ἔξομεν κάνταύθα τὸν πλούτον, οἱ δὲ ὀβολὸν ἦξουσι κομίζουσι οἱ τοῦτον ἀχρι τοῦ πορθμέως.

1 τὰ σαθρὰ τῶν βαλλαντίων β.
THE DIALOGUES OF THE DEAD

DIOGENES

What things do you mean?

CRATES

Wisdom, independence, truth, plain speaking, freedom.

DIOGENES

Good heavens, yes. I remember taking over these riches from Antisthenes, and leaving you them in still greater measure.

CRATES

But no one else cared for wealth of this sort, or paid us attentions in the hope of inheriting it from us; it was gold on which they all had their eyes.

DIOGENES

Only to be expected; they had nowhere to put such a legacy from us. They were falling apart from rich living, and were like rotten purses; and so no sooner did one put wisdom or plain speech or truth into them, than it would fall out through a hole, for the bottom couldn’t hold it. It was just like what happens to those daughters of Danaus here, as they pour water into that jar full of holes. But their gold they would keep safe with teeth or nails or any means in their power.

CRATES

In consequence we shall retain our wealth even down here, but they will bring with them no more than an obol, and even that won’t go beyond the ferryman.
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22 (27)

437 ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΝΤΙΣΘΕΝΟΥΣ ΚΑΙ ΚΡΑΤΗΤΟΣ

ΔΙΟΓΕΝΗΣ

1. Ἀντίσθενες καὶ Κράτης, σχολὴν ἀγομεν. ῥώστε τί οὐκ ἄπιμεν εὐθὺ τῆς καθόδου περιπατήσοντες, ὑψόμενοι τοὺς κατιόντας οἶοι τινὲς εἰσὶ καὶ τί ἕκαστος αὐτῶν ποιεῖ;

ΑΝΤΙΣΘΕΝΗΣ

Ἀπίωμεν, ὡ Διόγενες καὶ γὰρ ἂν ἦδυ τὸ θέαμα γένοιτο, τοὺς μὲν δακρύωντας αὐτῶν ὀρὰν, τοὺς δὲ ἱκετεύοντας ἀφεθῆναι. ἐνίοις δὲ μόλις κατιόντας καὶ ἔπι τράχηλον ὁδοῦντος τοῦ Ἐρμοῦ ὄμως ἀντιβαίνοντας καὶ ὑπτίους ἀντερείδοντας οὐδὲν δέον.

ΚΡΑΤΗΣ

'Εγγὺς οὖν καὶ διηγήσομαι ὑμῖν ἃ εἶδον ὅποτε κατήμεν κατὰ τὴν ὄδον.

ΔΙΟΓΕΝΗΣ

Διήγησαι, ὡ Κράτης· ἐοικας γὰρ τίνα ἐω-438 ρακέναι1 παγγέλοια.

ΚΡΑΤΗΣ

2. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν, ἐν αὐτοῖς δὲ ἐπίσημοι Ἰσμηνόδωρος 2 τε ὁ πλουσίος ὁ ἡμέτερος καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος καὶ Ὁροίτης 2 ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδωρος—

1 ἐωρακέναι γ νέπεῖν β.
2 per dialogum Μηδίαν οδωρος β.

'Οροίτης Ι: 'Ορύτης γ: 'Ορώδης β.
DIOGENES

Seeing that we’ve nothing to do, Antisthenes and Crates, why don’t we make straight for the entrance, to have a walk around, and see what the newcomers are like, and how each of them acts?

ANTISTHENES

Let’s do that, Diogenes. It will be a pleasant sight to see some of them weeping, others begging to be let go, and some most reluctant to come down, resisting, though Hermes pushes them along head foremost, lying on their backs, and bracing their bodies against him. Quite unnecessary behaviour!

CRATES

Then I’ll tell you what I saw on my way down.

DIOGENES

Do tell us, Crates. It looks as though what you saw was really amusing.

CRATES

We had quite a crowd with us on our way down, but the most distinguished were our rich countryman\(^1\) Ismenodorus, Arsaces, governor of Media, and Oroetes the Armenian. Well, Ismenodorus, who’d been killed by bandits on his way past Cithaeron to

\(^1\) Crates was a Theban.
439 ἐπεφῶνευτο γὰρ ὑπὸ τῶν ληστῶν ὑπὸ τὸν Κιθαιρῶνα Ἑλευσοῦνε—ἔστενε καὶ τὸ τραύμα ἐν ταῖν χερῶν εἴχε καὶ τὰ παιδιά, ἡ νεογνὰ καταλελοίπει, ἀνεκάλεῖτό και ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὡς Ἐλευθερᾶς χωρία πανέρημα ὄντα ὑπὸ τῶν πολέμων διοδεύων δύο μόνους οἰκέτας ἐπηγάγετο, καὶ ταῦτα φιάλας πέντε χρυσάς καὶ κυμβία τέταρα μεθ’ ἑαυτοῦ κομίζων. 3. ὁ δὲ Ἀρσάκης—γηραιός ἦδη καὶ νή Δή οὐκ ἀσεμνὸς τὴν ὀμίν—εἰς τὸ βαρβαρικὸν ἡχθετο καὶ ἡγανάκτει πεζὸς βαδίζων καὶ ἦξιον τὸν ἱππὸν αὐτῷ προσαχθήναι· καὶ γὰρ καὶ ὁ ἵππος αὐτῷ συνεστηνῆκε, μιᾷ πληγῇ ἀμφότεροι διαπαρέντες ὑπὸ Θρακός τινὸς πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν Καππαδόκην συμπλοκῇ. ὁ μὲν γὰρ Ἀρσάκης ἐπῆλαυνεν, ὡς διηγείτο, πολὺ τῶν ἄλλων προεξορμήσας, ὑποστὰς δὲ ὁ Θραξ τῇ πέλτῃ μὲν ὑποδύς ἀποσείεται τοῦ Ἀρσάκου τὸν κοντὸν, ὑποθεῖς δὲ τὴν σάρισαν αὐτῶν τε διαπεῖρει καὶ τὸν ἱππὸν.

ANTΙΣΘΕΝΗΣ

4. Πῶς οἶδο τε, ὁ Κράτης, μᾶ πληγῇ τοῦτο γενέσθαι;

ΚΡΑΤΗΣ

‘Ῥαστ’, ὁ Ἀντισθένε. ὁ μὲν γὰρ ἐπῆλαυνεν εἰκοσάπηχὺν τινα κοντὸν προβεβλημένον, ὁ Ἐρᾶς δ’ ἐπειδὴ τῇ πέλτῃ παρεκρούσατο τῇ προσβολῆν καὶ παρῆλθεν αὐτῶν ἡ ἀκωκή, ἐς τῷ γόνῳ ὀκλάσας δέχεται τῇ σαρίσῃ τῇ ἐπέλασιν καὶ τιτρώσκει τὸν

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Eleusis, I believe, was groaning, holding his wound with both hands, and calling upon the young children he had left behind, reproaching himself for his rashness in only bringing two servants when crossing Cithaeron and passing the district round Eleutherae, when it had been desolated by the wars, although he was taking five golden bowls and four cups with him. Arsaces, an old man, and, in all truth, not undignified to look at, showed his annoyance in true barbarian fashion at having to walk, and kept calling for his horse; for his horse had been killed with him, both pierced by the same blow from a Thracian targeteer in the fight with the Cappadocians by the Araxes. Arsaces was riding, he told us, a long way ahead of the rest, when the Thracian, standing his ground and crouching beneath his shield, parried his lance, and, planting his pike beneath him, pierced both man and horse with it.

ANTISTHENES

How, Crates, could that be done by one blow?

CRATES

Very easily, Antisthenes. He rode to the attack with his twenty cubit lance levelled, but the Thracian parried his thrust with his target, and, when the point had passed him, bent down on one knee, and, meeting the charge with his pike, wounded

1 ὑπὸ γ: peri β.
2 καὶ . . . δὲς β: καὶ αὐτὸν ἀντὶ τῆς τόλµης ὡς γ.
3 πολέµων διοδεύων β: πολέµιών γ.
4 Καππάδοκα β.
5 ὑπεξορµήσας β.
6 ἀπεκρούσατο β.
THE WORKS OF LUCIAN

ἐππον ὑπὸ τὸ στέρνον ὑπὸ θυμοῦ καὶ σφοδρότητος ἑαυτὸν διαπείραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐκ τοῦ βουβῶνος διαμπάξ ἄχρι ὑπὸ τὴν πυγήν. ὅρας οἶνον τι ἐγένετο, οὐ τοῦ ἀνδρός, ἀλλὰ τοῦ ἐππον μᾶλλον τὸ ἔργον. ἠγανάκτει δὲ ὦμως ὁμότιμος ὄν τοῖς ἄλλοις καὶ ἧξιον ἐπεύμας κατιέναι. 5. ὁ δὲ γε ὃ ὁρῶτις καὶ πάνυ ἀπαλός ἦν τῷ πόδε καὶ οὐδ' ἐστάναι χαμάι, οὐχ ὥσ τις βαδίζειν ἐδύνατο· πάσχουσι δ' αὐτὸ ἀτεχνῶς Μηδοὺ πάντες, ἦν ἕποβοσι τῶν ἐππον· ὡσπερ οἱ ἐπὶ τῶν ἄκανθῶν ἀκροποδῆτι μόλις βαδίζουσιν. ὡστε ἐπεὶ καταβάλων ἑαυτὸν ἐκεῖτο καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἥθελεν, ὁ βελτιστος Ἐρμής ἀράμενος αὐτὸν ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον, ἐγὼ δὲ ἐγέλων.

ANTISΘΕΝΗΣ

6. Κάγώ δὲ ὁπότε κατῆειν, οὐδ' ἀνέμιξα ἐμαυ-τὸν τοῖς ἄλλοις, ἀλλ' ἀφεῖς οἰμώξοντας αὐτοὺς προδραμών ἐπὶ τὸ πορθμεῖον προκατέλαβον χώραν, ὡς ἀν ἐπιτηδείως πλεύσασίμη· καὶ παρὰ τὸν πλοῦν οἱ μὲν ἑδάκρυνον τε καὶ ἐναυτίων, ἐγὼ δὲ μάλα ἐτερπόμην ἐπ' αὐτοῖς.

DIOGENΗΣ

7. Σὺ μὲν, ὁ Κράτης καὶ Ἀντίσθενες, τοιοῦτων ἐτύχετε τῶν ξυνοδοπόρων, ἐμοὶ δὲ Βλεφίας τε ὁ δανειστικὸς ὁ ἐκ Πειραιῶς ὁ Δάμπις ὁ Ἀκαρναν ξεναγὸς ὀν καὶ Δάμις ὁ πλούσιος ὁ ἐκ Κορίνθου

1 ἐπὶ νῦ.
2 οἱ ἄκανθων β.: ἐπὶ τῶν ἄκανθων βαίνοντες γ.
3 ὁ δανειστής ἐκ Πίος β.
the chest of the horse, which impaled itself by its own fire and force, while Arsaces too was run right through from groin to buttock. You see what happened; it was done, not by the Thracian, but rather by the horse. However, Arsaces was annoyed at having no more honour than the rest, and wanted to come down on horseback. Oroetes had very tender feet, and couldn’t even stand on the ground, much less walk. All Medes are just like that, once they’re off their horses; like men walking on thistles, they go on tiptoe and can hardly move. So he threw himself down and lay there and defied all efforts to put him on his feet. But Hermes, excellent fellow, picked him up and carried him all the way to the ferry. How I laughed!

ANTISTHENES

So did I, when I came down. I didn’t mix with the rest, but left them to their groans, and ran on ahead to the ferry, and made sure of a comfortable place for the voyage. During the crossing, they cried and were seasick, but I found it all most enjoyable.

DIOGENES

So such, my friends, were your companions on the journey; for my part, I came down with Blepsias, the money-lender from the Piraeus, Lampis, the free-lance officer from Acarnania, and Damis, the rich man from Corinth. Damis had been poisoned by his son, Lampis had committed suicide out of
THE WORKS OF LUCIAN

442 συγκατήσαν, ὁ μὲν Δάμις ὑπὸ τοῦ παιδὸς ἐκ

φαρμάκων ἀποθανόν, ὁ δὲ Λάμπης δι᾽ ἑρωτα

Μυρτίου τῆς ἐταίρας ἀποσφάξας ἔαυτόν, ὁ δὲ

_BLEΦΙΑΣ_ λιμῷ ἀθλίος ἔλεγετο ἀπεσκληκέναι καὶ

ἐδώλου δὲ ὠχρός εἰς ὑπερβολὴν καὶ λεπτὸς εἰς τὸ

ἀκριβέστατον φαινόμενον. ἔγω δὲ καίπερ εἰδῶς

ἀνέκρυνον, ὃν τρόπον ἀποθάνοιεν. εἶτα τῷ μὲν

Δάμῳ αὐτιωμένῳ τὸν υἱόν, ὦκ ἄδικα μέντοι ἔπαθες,

ἐφη, ὅπ’ αὐτοῦ, εἰ τάλαντα ἔχων ὁμοί χίλια καὶ

τρυφῶν αὐτὸς ἐνενεκοντοῦτος ὁ ὄν ὀκτωκαιδεκάετε

νεανίσκω ἑττορας ὀβολοὺς παρεῖχες. σὺ δέ, ὃ

Ἀκαρνᾶν,—ἐστενε γὰρ κάκεινος καὶ κατηράτο τῇ

Μυρτίῳ—τί αἰτία τὸν Ἔρωτα, σεαυτὸν δέον, ὅς

tοὺς μὲν πολεμίους οὐδεπώτοτε ἑττοσας, ἀλλά

φιλοκινδύνως ἱγωνίζου πρὸ τῶν ἄλλων, ἀπὸ δὲ τοῦ

τυχόντος παιδισκαρίου καὶ δακρύων ἐπιπλάστων καὶ

στεναγμῶν ἐάλως ὁ γενναῖος; ὁ μὲν γὰρ

_BLEΦΙΑΣ_ αὐτὸς ἐαυτοῦ κατηγόρει φθάσας πολλὴν

τὴν ἁνοιαν, ὡς τὰ χρήματα ἐφύλαττεν τοῖς οὐδὲν

προσήκουσιν κληρονόμοις, εἰς ἀεὶ βισέσεθαι ὁ

μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν τυχόσαν

τερπωλὴν παρέσχον τότε στένοντες. 8. ἀλλ’ ἦδη

μὲν ἐπὶ τῷ στομίῳ ἐσμέν, ἀποβλέπειν δὲ χρῆ καὶ

ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνομένους. βαβαί,

πολλοὶ γε καὶ ποικίλοι καὶ πάντες δακρύοντες

πλὴν τῶν νεογονῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ

πάνυ γέροντες ὀδύρονται. τί τουτό; ἄρα τὸ φίλτρον

αὐτοὺς ἔχει τοῦ βίοῦ; 9. τοῦτον οὖν τὸν ὑπέργηρων

ἔρεσθαι βούλομαι. τί δακρύεις τηλικοῦτος ἀποθανόν; τί

ἀγανακτεῖς, ὃ βέλτιστε, καὶ ταύτα γέρων ἀφιγμένος; ἢ που βασιλεύς τις ἤσθα;
love for Myrtium, the courtesan, while Blepsias, poor fellow, was said to have starved to death, and you could see quite clearly that he was pale in the extreme and completely wasted away. I knew how they died, but I asked just the same. Then, when Damis railed at his son, I said to him, "But your treatment at his hands was quite just, if you, who had a thousand talents in all, and lived a life of pleasure at ninety, wouldn't allow your eighteen-year-old son any more than fourpence. And you, the gentleman from Acarnania" (for he was groaning too, and cursing Myrtium) "why do you blame Love instead of yourself as you should? Though you never showed fear in the face of the enemy, but would always court danger and fight in front of the others, yet, for all your courage, you admitted defeat to a quite ordinary wench with her artificial tears and lamentations." As for Blepsias, he was the first to accuse himself of great folly in hoarding his money for heirs who were unrelated, thinking in his folly that he would live for ever. But they afforded me uncommon pleasure by their lamentations on that occasion.

But here we are at the entrance. We must look out and watch the distance for the first appearance of the newcomers. Hullo! What a crowd! What an assortment! And all crying except for those children and infants! Yes, even the oldest among them are in tears. Why such behaviour? Does Life hold them in her spell through a love-potion? I'd like to put a question to this hoary old fellow. Why do you weep at having died at your age? Why, good sir, are you so annoyed, though you've come here only in old age? Were you a king?
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ΠΤΩΧΟΣ

Οὐδαμῶς.

ΔΙΟΓΕΝΗΣ

Ἀλλὰ σατράπης τις;

ΠΤΩΧΟΣ

444 Οὔδε τούτο.

ΔΙΟΓΕΝΗΣ

Ἀρα οὖν ἐπλούτεις, εἴτε ἀνιᾷ σε τὸ πολλῆν τρυφῆν ἀπολιπόντα τεθνάαι;

ΠΤΩΧΟΣ

Οὔδεν τοιοῦτο, ἀλλ' ἐτη μὲν ἐγεγόνεν ἀμφὶ τὰ ἐνενήκοντα, βίον δὲ ἀπορον ἀπὸ καλάμου καὶ ὀρμιᾶς εἶχον εἰς ὑπερβολὴν πτωχὸς ὥν ἀτεκνὸς τε καὶ προσέτι χωλὸς καὶ ἀμυνδρὸν βλέπων.

ΔΙΟΓΕΝΗΣ

Εἴτε τοιοῦτος ὅν ζῆν ἥθελες;

ΠΤΩΧΟΣ

Ναι· ἡδο γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάι δεινὸν καὶ φευκτέον.

ΔΙΟΓΕΝΗΣ

Παραπάλεις, ὁ γέρων, καὶ μειρακιεύῃ πρὸς τὸ χρεών, καὶ ταῦτα ἡλικιώτης ὑν τοῦ πορθμεῶς. τί οὖν ἄν τις ἔτη λέγων περὶ τῶν νέων, ὅπως οἱ τηλικοῦτοι φιλόζωοι εἰσίν, οὐς ἔχρην διώκειν τὸν θάνατον ὡς τῶν ἐν τῷ γῆρᾳ κακῶν φάρμακον. ἀλλ' ἀπίστως ἣδη, μή καὶ τις ἡμᾶς ὑπίδηται ὡς ἀπόδρασιν βουλεύοντας, ὅρων περὶ τὸ στόμιον εἰλουμένους.

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BEGGAR

By no means.

DIOGENES

A satrap?

BEGGAR

Not that either.

DIOGENES

Were you rich, then, and grieve at having left great luxury by your death?

BEGGAR

Nothing of the kind. I was about ninety years old, I got a poor living by rod and line, I was utterly penniless, had no children, and besides all that, was lame and half blind.

DIOGENES

And in spite of your condition you still wanted to live?

BEGGAR

Yes, for the light was sweet to me, and death was a frightening thing and to be avoided.

DIOGENES

You’re out of your mind, old fellow, and acting just like a boy, with such timidity in the face of the inevitable, though you’re as old as our ferryman. Why should we talk any more about the young, when men as old as you are such lovers of life, men who ought to be eager for death as a cure for the evils of old age? But let’s be off now, or we may be suspected of plotting our escape, if we’re seen crowding round the entrance.
THE WORKS OF LUCIAN

23 (29)

448 AIANTOS KAI AGRAMEMNONOS

AGRAMEMNON

1. Ei su manveis, o Aion, seavton epónevas, emelhiasa de kai hmaas apantas, ti1 aitias ton 'Odys-
sea kai prwvs ourte proseblevas auton, opote heken
manteusomenos, ourte proseipein keixwvas andra
systratiwtin kai etairov, all' uperopitikos
megala baivn parhelthes;

AIAS

Eikotws, o 'Agamemnon autos gouv mou ti
manias aitios kastes monos antexetaiseis epil
tois oplois.

AGRAMEMNON

'Hxiou de anantagwvistos einai kai akoniti
kratein apantwv;

AIAS

449 Nai, ta ge tounata oikeia gar mou hy
pavoplia tou aneiymou ge oufosa. kai uveis oi alloi polu
ameinous ontas apeipasthe ton agwvna kai parexw-
rhsete mou ton othlon,2 o de LAeertou, dun egw
pollakis exwosa kivduneyonta katakekokphi
ypo ton Fhrkvn, ameinov keiou einai kai epitideio-
teros echein ta opla.

1 ti om. y.
2 ton othlon om. b.

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23 (29)

AJAX AND AGAMEMNON

AGAMEMNON

If you went mad, Ajax, and killed only yourself, instead of all of us as you had intended, why do you blame Odysseus? Why wouldn’t you look at him the other day, when he came to consult the prophet,¹ or even deign to speak to your fellow-soldier and comrade, but went striding past him with your head in the air?

AJAX

And quite right, too, Agamemnon. He was personally to blame for my madness, by being my only rival for the arms.²

AGAMEMNON

Did you expect to be unopposed and to overcome us all without a struggle?

AJAX

Yes, under the circumstances. The armour belonged to me by natural right, as it was my cousin’s, and the rest of you, though far superior to him, wouldn’t compete, but left the prize for me; the son of Laertes, however, whom I’d often saved when in danger of being cut to pieces by the Phrygians, claimed he was my superior and more deserving of the arms.

¹ Tiresias; cf. Odyssey, XI. 90 ff. and 541-565.
² The arms of the dead Achilles offered by Thetis as a prize for the bravest of the Greeks.
THE WORKS OF LUCIAN

AGAMEMNÖN

2. Αἵτις τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἥ δὲν σοὶ τὴν κληρονομίαν τῶν ὁπλῶν παραδοῦναι συγ-γενεῖ γε ὄντι, φέρουσα ἐς τὸ κοινὸν κατέθετο αὐτά.

ΑΙΑΣ

Οὐκ, ἀλλὰ τὸν Ὅδυσσεά, δὲ ἀντεποιήθη μόνος.

AGAMEMNÖN

Συγγνώμη, ὦ Αἶαν, εἰ ἄνθρωπος ᾧν ὑφερῆθη δόξης ἤδιστου πράγματος, ὕπερ οὗ καὶ ἦμων ἐκα-στος κινδυνεύειν ὑπέμενεν, ἐπεὶ καὶ ἐκράτησέ σου καὶ ταῦτα ἐπὶ ὁ Τρώωι δικασταίς.

ΑΙΑΣ

Οἶδα ἔγω, ἦτις μου κατεδίκασεν· ἀλλ’ οὗ θέμις λέγειν τι περὶ τῶν θεῶν. τὸν δ’ οὖν Ὅδυσσεά μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην, ὦ Ἀγάμεμνον, οὔθ’ εἰ αὐτὴ μοι ἡ Ἀθηνᾶ τοῦτο ἐπιτάττοι.

24 (30)

MINÖS KAI SÖSTRATOU

MINÖS

1. Ὅ μὲν ληστῆς οὕτως Σώστρατος εἰς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ο δὲ ἱερόσυλος ὑπὸ τῆς Χιμαιρας διασπασθήτω, ο δὲ τύραννος, ὦ

1 ἐπὶ γ: παρὰ β.
THE DIALOGUES OF THE DEAD

AGAMEMNON

Blame Thetis, then, my good man. She ought to have left you the arms as a legacy to a kinsman, but she brought them and delivered them up to the community.

AJAX

No, Odysseus is to blame, as the only one to make a rival claim.

AGAMEMNON

There’s some excuse for him, Ajax, as he’s only a man, and was eager for glory, the sweetest thing of all, the thing for which each of us faced danger, especially as he was judged your better—and, what’s more, by Trojans.¹

AJAX

I know who voted against me, but it’s not right to discuss the gods. However, as far as Odysseus is concerned, I couldn’t stop myself from hating him, even if Athena herself ordered me to do so.

24 (30)

MINOS AND SOSTRATUS²

MINOS

Let this pirate, Sostratus, be cast into Pyriphlegethon, the temple-robber be torn apart by

¹ Cf. Odyssey, XI, 547.
² Not the subject of Lucian’s lost work (cf. Demonax, init.), but probably the pirate who seized Halonnesus (cf. Letter of Philip, 13, Demosthenes, vol. 1, p. 373); Sostratus, the notorious villain of Alexander, 4, may be either this pirate or the man condemned for his misdeeds by Diodorus, XIX. 3 (cf. however, ibid. XIX. 71).
THE WORKS OF LUCIAN

'Ερμη, παρά τὸν Τιτυνὸν ἀποταθείς ὑπὸ τῶν γυνῶν καὶ αὐτὸς κειρέσθω τὸ ἦπαρ, ὑμεῖς δὲ οἴ άγαθοὶ ἀπίτε κατὰ τάχος εἰς τὸ Ὡλύσιον πεδίον καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον.

ΣΩΣΤΡΑΤΟΣ

'Ακουσον, ὃ Μίνως, εἰ σοι δίκαια δόξῳ λέγειν.

ΜΙΝΩΣ

Νῦν ἀκούσω αὖθις; οὐ γὰρ ἐξελήλεγξαι, ὃ
451 Σώστρατε, πονηρὸς ὃν καὶ τοσοῦτος ἀπεκτονῶς;

ΣΩΣΤΡΑΤΟΣ

'Ελήλεγμαι μὲν, ἀλλ’ ὁρὰ, εἰ δικαίως κολασθήσομαι.

ΜΙΝΩΣ

Καὶ πᾶν, εἰ γε ἀποτίνεων τὴν ἀξίαν δίκαιον.

ΣΩΣΤΡΑΤΟΣ

'Ομως ἀπόκριναι μοι, ὃ Μίνως· βραχὺ γὰρ τι ἐρήσομαι σε.

ΜΙΝΩΣ

Λέγε, μὴ μακρὰ μόνον, ὃς καὶ τοὺς ἄλλους διακρίνωμεν ἢδη.

ΣΩΣΤΡΑΤΟΣ

2. 'Οπόσα ἔπραττον ἐν τῷ βίῳ, πότερα ἐκὼν ἔπραττον ἢ ἐπεκέκλωστό μοι ὑπὸ τῆς Μοίρας;

ΜΙΝΩΣ

'Ὑπὸ τῆς Μοίρας δηλαδή.

1 ὡς β.
THE DIALOGUES OF THE DEAD

Chimera, and the tyrant be stretched alongside Tityus, Hermes, and have his liver too torn by the vultures; but you good ones go off with all speed to the Elysian Fields, and live in the Isles of the Blest, as a reward for your just dealings in life.

SOSTRATUS

Listen, Minos, and see if what I say is just.

MINOS

Listen again now? Haven’t you already been found guilty of wickedness, Sostratus, and of committing all these murders?

SOSTRATUS

I admit I have, but consider whether it will be just for me to be punished.

MINOS

Of course it will, if it is just to pay the proper penalty.

SOSTRATUS

But answer me this, Minos. My question will be a short one.

MINOS

Speak on, then, only be brief, so that we can settle the other cases at once.

SOSTRATUS

Were my actions in life carried out by me of my own will, or already spun for me by Fate?

MINOS

Already spun by Fate, of course.
THE WORKS OF LUCIAN

ΣΩΣΤΡΑΤΟΣ

Οὐκοῦν καὶ οἱ χρηστοὶ ἁπαντες καὶ οἱ πονηροὶ δοκοῦντες ἡμεῖς ἐκεῖνη ὑπηρετοῦντες ταῦτα ἔδρωμεν; ¹

ΜΙΝΩΣ

Ναί, τῇ Κλωθοῖ, ἡ ἐκάστῳ ἐπέταξε γεννηθέντι τὰ πρακτέα.

ΣΩΣΤΡΑΤΟΣ

Εἰ τοῖνυν ἀναγκασθείς τις ὑπ' ἄλλου φονεύσειν τινα οὐ δυνάμενος ἀντιλέγειν ἐκεῖνῳ βιαζόμενῳ,² οἶον δήμως ἡ δορυφόρος, ὁ μὲν δικαστὴ πεισθεῖς, ὁ δὲ τυράννῳ, τίνα αἰτιάσῃ τοῦ φόνου;

ΜΙΝΩΣ

Δήλου ὡς τὸν δικαστὴν ἡ τὸν τυράννῳ, ἐπεὶ οὐδὲ τὸ ξίφος αὐτό. ὑπηρετεῖ γὰρ ὀργανόν ὅν τοῦτο πρὸς τὸν θυμὸν τῷ πρώτῳ παρασχόντι τὴν αἰτίαν.

ΣΩΣΤΡΑΤΟΣ

452 Ἐξ γε, ὁ Μίνως, ὅτι καὶ ἐπιδαψίλευῃ τῷ παρα-
453 δείγματι. ἢν δὲ τις ἀποστελλαντος τοῦ δεσπότου ἡκῃ αὐτὸς χρυσὸν ἡ ἄργυρον κομίζων, τίνι τὴν
454 χάριν ἱστεόν ἡ τίνα εὐεργετὴν ἀναγραπτέον;

ΜΙΝΩΣ

Τὸν πέμψαντα, ὁ Σώστρατε διάκονος γὰρ ὁ κομίσας ἢν.

¹ δρώμεν β.
² βιαζόμενος γ.
³ ὁ κομίσας γ: ὁ πεμφθεῖς β.

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Then all of us, whether we are thought good or bad, acted as we did as the servants of Fate?

Yes, as servants of Clotho, who has ordained for each of us at birth what he must do.

If, then, a man is forced by another man to kill, and is unable to gainsay the compulsion he brings to bear, if, for instance, he is a public executioner, or a mercenary, obeying, in one case, a judge, and, in the other, a tyrant, whom will you hold responsible for the killing?

Clearly the judge or the tyrant, since the actual sword can't be blamed; for it merely serves as a tool to serve the passion of the person who is responsible in the first instance.

Many thanks, Minos, for your generous elaboration of my example. And, if some one brings with his own hands gold or silver sent by his master, whom must we thank and record as the benefactor?

The sender, Sostratus; the bringer was merely a servant.
THE WORKS OF LUCIAN

ΣΩΣΤΡΑΤΟΣ

3. Ούκοιν ὅρας πῶς ἀδικα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους ἃν ἡ Κλωθώ προσεταττεν, καὶ τούτους τιμῆσας¹ τοὺς διακονησαμένους² ἀλλοτρίοις ἁγαθοῖς; οὐ γὰρ δὴ ἐκεῖνο γε εἰπεῖν ἔχοι τις ὃς ἀντιλέγειν δυνατόν ἢν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις.

ΜΙΝΩΣ

"Ὡ Σώστρατε, πολλὰ ἵδοις ἃν καὶ ἄλλα οὐ κατὰ λόγον γιγνόμενα, εἰ ἄκριβῶς ἔξεταξοις. πλὴν ἄλλα οὐ τοῦτο ἀπολαύσεις τῆς ἐπερωτήσεως, διότι οὐ ληστής μόνον, ἄλλα καὶ σοφιστῆς τις εἶναι δοκεῖς. ἀπόλυσον αὐτόν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω. ὅρα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς τὰ ὅμοια ἔρωτάν διδάξῃς.

25 (12)

380 ἈΛΕΞΑΝΔΡΟΥ, ἈΝΝΙΒΟΥ, ΜΙΝΩΟΣ ΚΑΙ ΣΚΙΠΙΩΝΟΣ

ἈΛΕΞΑΝΔΡΟΣ

1. Ἐμὲ δεὶ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γὰρ εἶμι.

ἈΝΝΙΒΑΣ

Οὐ μὲν οὖν, ἄλλ’ ἐμὲ.

ἈΛΕΞΑΝΔΡΟΣ

Οὐκοῦν ὁ Μίνως δικασάτω.

¹ τιμῆσας scripsi: τιμῆσεις codd.: τιμῶν edd..
² διακονησαμένους rec.: διακονησαμένους by.
THE DIALOGUES OF THE DEAD

SOSTRATUS

Don't you see then how wrong it is for you to punish us, who have been the servants of the commands of Clotho, and to have shown honour to those who ministered to the good deeds of others? No one can say that it was possible for us to gainsay ordinances that are all-compelling.

MINOS

These are not the only illogicalities you could find, Sostratus, by examining things carefully. However, you shall have your reward for your persistent questions, as I can see you're not merely a pirate but also something of a master in the art of argument. Set him free, Hermes, and have his punishment stopped. But take care, fellow, that you don't teach the other shades to ask questions like that.

25 (12)

ALEXANDER, HANNIBAL, MINOS AND SCIPIO

ALEXANDER

I should be preferred¹ to you, Libyan; I'm the better man.

HANNIBAL

No, I should.

ALEXANDER

Let Minos decide, then.

¹ Or "heard before".
THE WORKS OF LUCIAN

MINΩΣ

Τίνες δὲ ἔστε;

ALEXANDROS

Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος, ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου.

MINΩΣ

Νὴ Δία ἐνδοξοῖ γε ἀμφότεροι. ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις;

ALEXANDROS

Περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείωνον γεγενηθαι στρατηγὸς ἐμοῦ, ἐγὼ δὲ, ὅσπερ ἀπαντεῖς ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ διενεγκεῖν τὰ πολέμια.

MINΩΣ

Οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω, σὺ δὲ πρῶτος ὁ Λίβυς λέγε.

ANNIBAS

2. "Ἐν μὲν τούτῳ, ὁ Μίνως, ὀνάμην, ὑπὶ ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθαι. ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. φημὶ δὲ τούτους μάλιστα ἐπαίνον ἄξιοις εἶναι, ὡς οἱ τοῦ μηδὲν ἐξ ἀρχῆς οντες ὡμίς ἐπὶ μέγα προενεχώρησαν δι᾽ αὐτῶν δύναμιν τε περιβαλόμενοι καὶ ἄξιοι δόξαντες ἀρχῆς. ἐγών' οὖν μετ' ὀλίγων ἐξορμήσας
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MINOS

Who are you?

ALEXANDER

This is Hannibal of Carthage, and I am Alexander, son of Philip.

MINOS

Both famous indeed. But what are you disputing?

ALEXANDER

The first place. He says he was a better general than I was, but I say, as is known to all, that in the arts of war I was superior not only to him, but to pretty well every one who went before me.

MINOS

Then let each of you speak in turn; you start, Libyan.

HANNIBAL

I've one thing to be thankful for, Minos, for, while I've been here, I've added Greek to my other accomplishments; he won't, as a result, have the advantage of me even in that. I maintain that those are most deserving of praise who began from nothing, and yet advanced to greatness by their own efforts, by winning power for themselves and being thought worthy of command. Thus it was that I, setting out for Spain with a few followers, served at

1 Cf. however Livy 35.14, Appian XI. 10, Plutarch Vit. Flam. 21.3 where Hannibal's order is given as (1) Alexander, (2) Pyrrhus, (3) himself. Plutarch elsewhere (Vit. Pyrrh. 8.2) gives his order as (1) Pyrrhus, (2) Scipio, (3) himself.

2 Nepos, however (Hannibal 13.2) says Hannibal wrote several books in Greek.
eis tην 'Ιβηρίαν το πρώτον ὑπαρχος ὃν τῷ ἀδελφῷ μεγάλωτων ἡξίωθην ἅριστος κρυθείς, καὶ τοὺς τε Κελτίβηρας εἶλον καὶ Γαλατῶν ἐκράτησα τῶν ἐσπερίων καὶ τα μεγάλα ὅρη ὑπερβας τὰ περὶ τὸν Ἡριδανὸν ἀπαντα κατέδραμον καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην καὶ μέχρι τῶν προαστείων τῆς προυχοῦσης πόλεως ἤλθον καὶ τοσούτους ἀπέκτεινα μιᾶς ἡμέρας, ἀντε τοὺς δακτυλίους αὐτῶν μεδίμνους ἀπομετρῆσαι καὶ τοὺς ποταμοὺς γεφυρώσαι νεκροῖς. καὶ ταῦτα πάντα ἔπραξα οὕτε Ἀμμωνος νῦν ὀνομαζόμενος οὕτε θεὸς εἶναι προσποιούμενος ἡ ἐνύπνια τῆς μητρὸς διεξίων, ἄλλ' ἄνθρωπος εἶναι ὀμολογών, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντε-μεταξόμενος καὶ στρατιώταις τοῖς μαχιμωτάτοις 

383 συμπλεκόμενος, οὐ Μῆδους καὶ Ἀρμενίους καταγωνιζόμενος 1 ύποφεύγοντας πρὸν διώκειν τινὰ καὶ τῷ τολμῆσαντι παραδιδόντας εὐθὺς τὴν νίκην. 3. Ἀλέξανδρος δὲ πατρὸν ἀρχὴν παραλαβὼν ἡζήσεν καὶ παρὰ πολὺ ἐξέτεινε χρησάμενος τῇ τῆς τύχης ὅμη, ἐπεὶ δ' οὖν ἔνικησε τε καὶ τὸν ὀλέθρων ἐκείνον Δαρείου ἐν Ἰσσῷ τε καὶ Ἄρβηλοις ἐκράτησε, ἀποστὰς τῶν πατρών προσκυνεῖσθαι ἣξιον καὶ δίαιταν 2 τὴν Μηδικὴν μετεδύτησεν ἑαυτὸν καὶ ἐμαυφόνει ἐν τοῖς συμποσίοις τοὺς φίλους καὶ συνελάμβανεν ἐπὶ θανάτων. ἐγὼ δὲ ἤρξα ἐπὶ ἵσις τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπτο τῶν πολεμίων μεγάλω στόλῳ ἐπιπλευσάντων τῇ Λιβύη, ταχέως ὑπῆκουσα, καὶ ἰδιώτην ἐμαυτὸν παρέσχον

1 καταγωνιζόμενος recce.: om. βγ.
2 ἐς δίαιταν edd.
first as my brother's lieutenant,¹ and then was thought worthy of the highest command, because I was judged to be the best man, and conquered the Celtiberians, mastered the Gauls of the West,² crossed the mighty mountains, overran the whole Po Valley, devastated all those cities, subdued the plains of Italy, reached the outskirts of the greatest city of all, and killed so many in one day, that I measured their rings by the bushel, and bridged rivers with the dead. Moreover, I did all this without being called the son of Ammon, or pretending to be a god, or recounting dreams of my mother, but I admitted I was a man, I matched myself against the most accomplished generals, and locked myself in battle with the finest of soldiers. My opponents were no Medes or Armenians who flee before they are pursued and yield immediate victory to anyone who shows a bold front. But Alexander inherited his kingdom from his father, and was helped in enlarging it and extending it so far by the impetus of fortune. In any case, when he was victorious, and had defeated that contemptible Darius at Issus and Arbela, he renounced the traditions of his fathers; he demanded the worship of men; he changed over to the Median way of life; at his banquets he murdered his friends or arrested them to have them killed. But I led my country as her equal, and, when she sent for me, after the enemy had invaded Africa with a great force, I promptly obeyed, gave myself up as

¹ This Hasdubral was, strictly speaking, Hannibal's brother-in-law. Lucian is either using ἀδελφός very loosely, or has confused him with the other Hasdubral, Hannibal's brother. Cf. Polybius 2. 1. 9 etc.
² As opposed to those of Galatia.
καὶ καταδικασθεὶς ἦγενκα εὐγνωμόνως τὸ πράγμα. καὶ ταῦτα ἔπραξα βάρβαρος ὡν καὶ ἀπαίδευτος παιδείας τῆς Εὐληνικῆς καὶ οὕτε Ὀμηρον ὡσπερ οὗτος ῥᾳσφώδων 1 οὕτε ὑπ' Ἀριστοτέλει τῷ

σοφιστῇ παιδείᾳ, μόνη δὲ τῇ φύσει ἀγαθῆ
χρησάμενος. ταῦτα ἐστὶν ᾧ ἐγὼ Ἀλεξάνδρου
ἀμείνων φήμι ἐννα. εἰ δὲ ἐστὶν καλλίων οὗτος,
διὸτι διαδήματι τῆς κεφαλῆς διδέδετο, Μακεδονὸς
ίως καὶ ταῦτα σεμνά, οὐ μὴν δὲ τοῦτο ἀμείνων μὲν
doξευν ᾧ γενναίου καὶ στρατηγικοῦ ἀνδρὸς τῇ
γνώμῃ πλέον ἥπερ τῇ τύχῃ κεχρημένου.

MINOS

Ο μὲν εἰρηκεν οὐκ ἀγεννη τὸν λόγον οὐδὲ ὡς
Λίβυν εἰκὸς ἦν ὑπὲρ αὐτοῦ. οὐ δὲ, ὁ Ἀλέξανδρε,
tὶ πρὸς ταῦτα φής;

ALEXANDROS

4. 'Εχρῆμ μὲν, ὁ Μίνως, μηδὲν πρὸς ἄνδρα
οὕτω θρασὺν· ἰκανὴ γὰρ ἡ φήμη διδάξαι σε, οἶνος
μὲν ἐγὼ βασίλευς, οἶνος δὲ οὗτος ληστὴς ἐγένετο.
ομὼς δὲ ὅρα εἰ κατ᾽ ὅλγον αὐτοῦ δῆγενκα, ὡς νέος
ὡν ἐτὶ παρελθὼν ἐπὶ τὰ πράγματα καὶ τὴν ἄρχην
tetaraghmenēn katechōn kai toutous phonēs tou
patrios metēlthou, kata phocheias tēn 'Ellada tē
θηβαιων ἀπολείπα στρατηγός ὑπ’ αὐτῶν χειροτο-
νηθεῖς οὐκ ἥξιωσα τὴν Μακεδόνων ἄρχην περίεπων
ἀγαπάν ἄρχεων 2 ὁπόσων ὁ πατὴρ κατέλυπεν, ἀλλὰ
pāsas eπινοήσας tēn γῆn kai dēvōn ἡγησάμενος,
ei μὴ ἀπάντων κρατήσαμι, ὠλίγους ἄγων εἰσέβα-
lon eis tēn 'Asiavn, kai eπὶ te Graiancē ektratηsα

1 ρασφωδων edd.: ἐρρασφώδουν βγ.
2 ἀρχων γ.
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a private citizen, and, when tried and condemned, accepted it without rancour. All this did I do, although I was a barbarian without the advantage of a Greek education, and unable to declaim Homer like him.\(^1\) I had no education under Professor Aristotle, but relied solely on my natural gifts. These are the things in which I claim to excel Alexander. If he is more handsome because he wore a diadem on his head—well, perhaps Macedonians respect such things, but he cannot be thought better for that reason than a noble and skilful general who depended more on his own intellect than on fortune.

MINOS

This is no mean speech that he’s made on his own behalf, and not at all what one would have expected from a Libyan. What have you to say to this, Alexander?

ALEXANDER

A man so impudent, Minos, deserves no answer. Common report suffices to show you what a king I was and what a brigand he was. But consider whether I was not greatly superior to him. I was still young when I came to power, put an end to the disorders of my kingdom, and punished my father’s murderers. Then I struck fear into Hellas by the destruction of the Thebans, and was elected her leader, but I was not content to govern Macedonia, and rule only the domain left to me by my father, but, thinking in terms of the whole world, and considering it a disgrace not to conquer it all, I invaded Asia with a few men, was victorious in a great battle at the Granicus, took over Lydia, and, subduing

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megály máxh kai tín Ludías labíw kai Ἰωνίαν καὶ Φρυγίαν καὶ ὅλως τα ἐν ποιω ἀεὶ χειρούμενος ἥλθον ἐπὶ Ἰσσόν, ἐνθα Δαρεῖος ὑπέμενεν μυριάδας πολλάς στρατοῦ ἄγων. 5. καὶ τὸ ἀπὸ τούτου, ὡς Μίνως, ὑμεῖς ἱστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα· φησί γοῦν ὁ πορθμεὺς μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ σχεδόν διαπέξαμένους τοὺς πολλοὺς αὐτῶν διαπλέσαι. καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκυνδυνεύων καὶ τυπρῶσκεσθαι ἄξιων. καὶ ἐνα σοὶ μή τὰ ἐν Τύρῳ μηδὲ τὰ ἐν Ἀρβήλοις διηγήσωμαι, ἀλλὰ καὶ μέχρι Ἰνδῶν ἥλθον καὶ τὸν Ὅκεανον ὄρον ἐποίησάμην τῆς ἄρχης καὶ τοὺς ἐλέφαντας αὐτῶν εἶχον¹ καὶ Πῶρων ἐχειρωσάμην, καὶ Σκύθας δὲ οὐκ εὐκαταφρονήτους ἀνδρας ὑπερβᾶς τὸν Τάναϊν ἐνίκησα μεγάλη ἱππομαχία, καὶ τοὺς φίλους εὖ ἐποίησα καὶ τοὺς ἐχθροὺς ἡμινάμην. εἰ δὲ καὶ θεοὶ ἐδόκουν τοῖς ἄνθρωποις, συγγνωστοί ἔκεινοι πρὸς τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτον τι πιστεύσαντες περὶ ἔμοι. 6. τὸ δ’ οὖν τελευταίον ἐγὼ μὲν βασιλεύων ἀπέθανον, οὕτος δὲ ἐν φυγῇ ὃν παρὰ Προσιὰ τῷ Βυθνῷ, καθὰπερ ἄξιων ἦν πανουργότατον καὶ ἀμότατον ἄντα· ὥς γὰρ δὴ ἐκράτησεν τῶν Ἰταλῶν, ἐώς λέγειν ὅτι οὐκ ἵσχύς, ἀλλὰ πονηρία καὶ ἀπιστία καὶ δόλαις, νόμοις δὲ ἦ προφανὲς οὐδὲν. ἐπεὶ δὲ μοι ὑπείδιεσεν τὴν τριφήν, ἐκλελήσθαι μοι δοκεῖ ὅτα ἐποίει ἐν Καπτὴ ἔταιραις συνῶν καὶ τοὺς τοῦ πολέμου καρποὺς ὁ θαυμάσιος καθηδυπαθῶν. ἐγώ δὲ εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας

¹ εἰχὸν codd.: εἶλον edd..

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Ionia, Phrygia, and, in short, whatever lay before me, reached Issus, where Darius awaited me at the head of countless thousands of men. The result you all know, Minos, and the numbers of dead I sent down to you in a single day. The ferryman certainly says that his boat could not cope with them on that occasion, but that the majority of them made their own rafts and crossed over in that way. Moreover, while doing this, I faced danger at the head of my men, and did not object to wounds. Not to speak of what happened at Tyre and Arbela, I marched as far as India, making the Ocean the boundary of my empire. I kept their elephants and overcame Porus; I crossed the Tanais, and defeated the Scythians, formidable foes, in a mighty cavalry battle; I treated my friends well, and wrought vengeance on my enemies. Even if men did think me a god, they had some excuse for such beliefs about me in view of the greatness of my achievements. Last of all, I died a king, whereas he died an exile, at the court of Prusias of Bithynia—a proper end for so exceedingly wicked and cruel a man. Take for instance his conquests in Italy. I won’t mention that these were achieved not by might, but by knavery and treachery and deceit, but of open legitimate warfare there was nothing at all; but when he reproaches me with luxurious living, I think the distinguished gentleman has forgotten how he behaved in Capua, consorting with loose women, and wasting in debauchery his opportunities for victory in the war. But suppose I hadn’t despised the west, and preferred to march against the east,

1 Cf. Arrian, Anabasis, 5, 18, 2.
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ἐπὶ τὴν ἐω μᾶλλον ὄρμητα, τί ἄν μέγα ἐπραξά Ἦταλλιαν ἀναμωτὶ λαβῶν καὶ Λιβύην καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ’ οὐκ ἀξιόμαχα ἐδοξέ μοι ἐκεῖνα ὑποπτήσοντα ἦδη καὶ δεσπότην ὄμολο-γούντα. εἰρηκα· σὺ δὲ, ὦ Μίνως, δίκαζε· ἰκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

ΣΚΙΠΙΩΝ

7. Μὴ πρῶτερον, ἢν μὴ καὶ ἐμοῦ ἀκούσης.

ΜΙΝΩΣ

Τίς γὰρ εἰ, ὦ βέλτιστε; ἡ πόθεν ὄν ἐρεῖς;

ΣΚΙΠΙΩΝ

Ἤταλλής Σκιπίων στρατηγὸς ὁ καθελὼν Καρχηδόνα καὶ κρατήσας Λιβύων μεγάλας μάχαις.

ΜΙΝΩΣ

Τί οὖν καὶ σὺ ἐρεῖς;

ΣΚΙΠΙΩΝ

Ἤλεξάνδρου μὲν ἦττων εἶναι, τοῦ δὲ Ἀινίβου ὀμέινων, δε ἐδίωξα νικήσας αὐτὸν καὶ φυγεῖν καταναγκάσας ἀτίμως. τῶς οὖν οὐκ ἀναίσχυν-τος οὕτως, δε πρὸς Ἁλεξάνδρον ἀμιλλᾶται, ὥς οὐδὲ Σκιπίων ἐγὼ ὁ νεκικηκὼς ἐμαυτὸν παραβάλλεσθαι ἄξιος;

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what great feat would I have accomplished by a bloodless conquest of Italy and the subjection of Libya and everything as far as Gades? But I didn’t think it worth fighting against peoples who were already cowering before me, and ready to admit me their master. I have had my say. Do you, Minos, make you decision. Though I could have said much, this is enough.

SCIPIO

Do not do so yet, but hear what I have to say.

MINOS

Who are you, my good man? Where do you come from, that you wish to speak?

SCIPIO

From Italy. I am Scipio, the general who destroyed Carthage, and overcame the Libyans in mighty battle.

MINOS

Well, what have you to say?

SCIPIO

That I am a lesser man than Alexander, but superior to Hannibal, for I drove him before me, after defeating him, and forcing him to flee ignominiously. Is he not shameless, then, in posing as the rival of Alexander, with whom even I, Scipio, the conqueror of Hannibal, do not presume to compare myself?

1 Lucian seems to have confused the victor of Zama with Scipio Aemilianus.
THE WORKS OF LUCIAN

MINΩΣ

Νὴ Δί' εὐγνώμονα φῆς, ὥ Σκιτίων· ὡστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτῶν δὲ σὺ, εἶτα, εἶ δοκεῖ, τρῖτος Ἀννίβας οὐδὲ οὕτος εὐκατα-φρόνητος ὄν.

26 (15)

AXILAEOΣ KAI ANTILLOXOU

ANTILLOXOU

1. Οἷα πρῶην, Ἀχιλλεύ, πρὸς τὸν Ὀδυσσέα σοι εὑρηται περὶ τοῦ θανάτου, ὡς ἀγεννή καὶ ἀνάξια τοῖς διδασκάλοις ἄμφοῖν, Χείρωνός τε καὶ Φοίνικος. ἥκροωμην γάρ, ὅποτε ἐφὶς βούλεσθαι ἐπάρουρος ὡν θητεύειν παρὰ τυν̄ τῶν ἀκλήρων, "ὡ μὴ βίοτος πολὺς 2 εἶη," μάλλον ἡ πάντων ἀνάσσειν τῶν νεκρῶν. ταῦτα μὲν οὐν ἀγεννἡ τινα Φρύγα δειλόν καὶ πέρα τοῦ καλῶς ἔχοντος φιλόξων ἵσως ἔχρην λέγειν, τὸν Πηλέως δὲ νιόν, τὸν φιλοκυννότατον ἦρων ἀπάντων, ταπείνα οὕτω περὶ αὐτοῦ διανοεῖσθαι πολλὴ αἰσθήνη καὶ ἑναντίοτης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ, δὲ 400 ἐξὸν ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεῖς, ἐκὼν προεῖλον τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον.

AXILAEOΣ

2. Ὡ παὶ Νέστορος, ἀλλὰ τότε μὲν ἀπειρος ἐτὶ τῶν ἑνταῦθα ὀν καὶ τὸ βέλτιον ἐκεῖνων ὀπότερον

1 παρά τις βγ : corr. rec.
2 βίος τινι πολὺς βγ.
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MINOS

By heaven, what you say, Scipio, is reasonable! So let Alexander be adjudged first, and after him you, and then, if you don’t mind, Hannibal third, though even he is of no little account.

26 (15)

ACHILLES AND ANTILOCHUS

ANTILOCHUS

I was surprised at what you had to say the other day, Achilles, to Odysseus on the subject of death. What ignoble words! What little credit they reflected on both of your teachers, Chiron and Phoenix! I was listening, you know, when you said you would gladly “if but on earth above” be thrall to any man “whose lot is poverty, whose substance small”, rather than be king of all the dead. To speak thus might perhaps have been right for some mean cowardly Phrygian, who loves life regardless of honour, but for the son of Peleus, who surpassed all the heroes in his love of danger, to have such mean ideas for himself is utterly shameful, and opposed to the way you acted in life; for, though you could have had a long and obscure reign in the land of Phthia, you gladly preferred death with glory.

ACHILLES

But in those days, son of Nestor, I still had no experience of this place, and, not knowing which

1 Cf. note on p. 143.
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ἡμ ἄγνωστον τὸ δύστημον ἐκείνο δοξάριον προετίμων τοῦ βίου, γιὰν δὲ συνήμι ἤδη ὡς ἐκείνη μὲν ἀνωφελῆς, εἰ καὶ ὅτι μάλιστα οἱ ἄνω ῥαψυκτόνωσιν. μετὰ νεκρῶν δὲ ὀμοτιμία, καὶ οὔτε τὸ κάλλος ἐκεῖνο, ὁ Ἀντίλοχε, οὔτε ἡ ἱσχύς πάρεστιν, ἀλλὰ κειμέθα ἀπαντεῖ ὑπὸ τῷ αὐτῷ ζόφῳ ὁμοιοὶ καὶ κατ’ οὐδὲν ἀλλήλων διαφέροντες, καὶ οὔτε οἱ τῶν Ῥώμην νεκροὶ δεδιασάν με οὔτε οἱ τῶν Ἀχαϊῶν θεραπεύοντος, ἱστογρία δὲ ἀκριβῆς καὶ νεκρῶς ὁμοιοὶ, "ὁμεν κακὸς ἦδε καὶ ἔσθλος." ταῦτα με ἀνία καὶ ἄχθομαι, ὅτι μὴ θητεύων ζῶν.

ΑΝΤΙΛΟΧΟΣ

3. Ὅμως τί οὖν ἂν τις πάθοι, ὃ Ἀχιλλεύ; ταῦτα γὰρ ἐδοξε τῇ φύσεϊ, πάντως ἀποθνήσκειν ἀπαντάς, οὐτε χρὴ ἐμμένειν τῷ νόμῳ καὶ μὴ ἀνιάσθαι τοῖς διατεταγμένοις. ἄλλως τε ὅρας τῶν ἑταίρων ὅσοι περὶ σέ ἐσμεν οἶδε: ἡ μετὰ μικρὸν δὲ καὶ Ὁδυσσεύς ἀφίξεται πάντως. φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τοῦ πράγματος καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. ὅρας τὸν Ἡρακλέα καὶ τὸν Ἔλεαγρον καὶ ἄλλους θαυμαστοὺς ἄνδρας, οἱ οὐκ ἂν οἶμαι δέξαντο ἄνελθείν, εἰ τις αὐτοὺς ἀναπέμψειε θητεύσοντας ἀκλήροις καὶ ἄβιοις ἄνδράσιν.

ἈΧΙΛΛΕΥΣ

4. Ἐταρικῇ μὲν ἡ παραίνεσις, ἐμὲ δὲ οὐκ οἶδ’ ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἄνια, οἶμαι δὲ καὶ ὑμῶν ἐκαστὸν; εἰ δὲ μὴ ὀμολογεῖτε, ταῦτα χείρους ἐστε καθ’ ἤσυχίαν αὐτὸ πάσχοντες.

1 οἴδε γ: οἴδε β.
existence was preferable, I preferred that miserable empty shadow of glory to life itself; but now I realise that glory is useless, however much men above hymn its praises, that among the dead all have but equal honour, and neither the beauty nor the strength we had remain with us, but we lie buried in the same darkness, all of us quite alike, and no better one than the other, and I am neither feared by the Trojan dead nor respected by the Greeks, but there is complete equality of speech and one dead man is like another, "be he mean or be he great". That's why I'm distressed and annoyed at not being a thrall alive on earth.

ANTILYCHUS

But what can one do about it, Achilles? Nature has decreed that, come what may, all men must die; we must, therefore, abide by her law, and not be distressed at the way she orders things. In any case you can see such of us, your old companions, as are present here, and assuredly, Odysseus too will join us down here before very long. It's a comfort that all share in this, and that one doesn't suffer this alone and by oneself. You can see Heracles and Meleager and other great men, who would, I think, refuse a return to earth, if they were sent up to be thralls to poor men without substance.

ACHILLES

You give your advice out of friendship; but somehow I am distressed by my memory of life above, just as I think each of you is. If you won't admit it, you show yourselves my inferiors, by submitting to it without protest.

1 Cf. Iliad, IX, 319.
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ANTILLOXOS

Οὐκ ἀλλ’ ἀμείνους, ὧν Ἀχιλλεὺς· τὸ γὰρ ἀνωφέλες τοῦ λέγειν ὁρώμεν· σιωπᾶν γὰρ καὶ φέρειν καὶ ἀνέχεσθαι δέδοκται ἡμῖν, μή καὶ γέλωτα ὀφλωμεν ὥσπερ σὺ τοιαῦτα εὐχόμενος.

27 (19)

410 AIAKOU KAI PROTESILAOY

AIAKOS

1. Τί ἄγχεις, ὦ Πρωτεσίλαυ, τὴν Ἐλένην προσπεσών;

PROTESILAOUS

"Ὅτι διὰ ταύτην, ὦ Αἰακέ, ἀπέθανον ἡμετέρη μὲν τὸν δόμον καταλιπών, χήραν τε νεόγαμον γυναῖκα.

AIAKOS

Αἰτιῶ τοῖς τὸν Μενέλαον, ὡστὶς ὑμᾶς ύπερ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἦγαγεν.

PROTESILAOUS

Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

MENELAOS

Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, διὸ ἐμοὶ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τα δίκαια ὥχετο ἀρπάσας· οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ’ ὑπὸ πάντων Ἕλληνων τε καὶ βαρβάρων ἄξιος ἀγχεσθαι τοσοῦτοις θανάτου αἰτιῶν γεγενημένοις.

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ANTIOCHUS

No, but your betters, Achilles. We see the uselessness of speaking. We’ve resolved to say nothing, and to bear and endure it all, for fear that we too become a laughing-stock, as you have by indulging in wishes of that sort.

27 (19)

AEACUS AND PROTESILAUS

AEACUS

Why do you dash at Helen, and choke her, Protesilaus?

PROTESILAUS

It was because of her that I was killed, Aeacus, and left my house half-built,¹ and my newly-wed wife a widow.

AEACUS

Then blame Menelaus, for taking you to Troy to fight for a woman like that.

PROTESILAUS

Quite right. I should blame him.

MENELAUS

Don’t blame me, my good man; it would be fairer to blame Paris. Though I was his host, he carried off my wife with him, contrary to all justice. Paris ought to be strangled, and not by you only, but by all the soldiers on both sides, for bringing death to so many.

¹ Cf. Iliad, II, 701.
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ΠΡΩΤΕΣΙΛΑΟΣ

411 'Ἀμεινον οὖτω· σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἄφησω ποτὲ ἀπὸ τῶν χειρῶν.

ΠΑΡΙΣ

'Αδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὀμότεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτὸς εἰμι καὶ τῷ αὐτῷ θεῷ κατέσχμαι· οἶσθα δὲ ὡς ἀκούσιόν τί ἐστιν καὶ τις ἡμᾶς δαίμων ἀγεὶ ἐνθα ἂν θέλη, καὶ ἀδύνατον ἐστιν ἀντιτάττεσθαι αὐτῷ.

ΠΡΩΤΕΣΙΛΑΟΣ

2. Ἐξ λέγεις. εἰθε οὖν μοι τὸν Ἐρωτα ἐνταῦθα λαβεῖν δυνατὸν ἢν.

ΑΙΑΚΟΣ

'Ἐγὼ σοι καὶ περὶ τοῦ 'Ἐρωτος ἀποκρινοῦμαι τὰ δίκαια· φήσει γὰρ αὐτὸς μὲν τοῦ ἐρῶν τῷ Πάριδι ἵως γεγενήσθαι αὐτίως, τοῦ θανάτου δὲ σοι οὐδένα ἄλλον, ὦ Πρωτεσίλαε, ἡ σεαυτόν. ὅσ ἐκλαθόμενος τῆς νεογάμου γυναῖκός, ἐπεὶ προσεφέρεσθε τῇ Τρυφάδι, οὕτως φιλοκυνδύνως καὶ ἀπονενομένως προεπήδησας τῶν ἄλλων δόξης ἐρασθείς, δι’ ἥν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

ΠΡΩΤΕΣΙΛΑΟΣ

Οὐκόν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὦ Αιακέ, ἀποκρινοῦμαι δικαίωτερα· οὐ γὰρ ἐγὼ τούτων αὐτίως, ἀλλὰ ἡ Μοῖρα καὶ το ἔξ ἀρχής οὕτως ἐπικεκλώθαι.

ΑΙΑΚΟΣ

'Ὀρθῶς· τί οὖν τούτων αἰτιᾶ;
THE DIALOGUES OF THE DEAD

PROTESILAUS

A better idea; then you, accursed Paris,\(^1\) are the one I’ll keep forever in my grip.

PARIS

That would be unjust too, Protesilaus, for I practise the same craft as you; I’m a lover too, and subject to the same god; you know how it’s none of our wishing, but some divine power leads us wherever it chooses, and it’s impossible to resist him.

PROTESILAUS

True enough. Well, I wish I could catch Eros here.

AEACUS

I will answer you in defence of Eros. He will say that he may have been the cause of the love of Paris, but that you, Protesilaus, were the sole cause of your own death; for, when your fleet was approaching the land of Troy, you forgot your new-wed wife, and made that mad adventurous leap ashore before any of the others; you were in love with glory, and because of her were the first to die at the landing of the army.

PROTESILAUS

Then, Aeacus, I shall retort with an even stronger argument in my defence; the responsibility lies not with me, but with Fate and the way the thread was spun from the start.

AEACUS

Quite right; why, then, blame the present company?

\(^{1}\) Cf. Iliad, III, 39, etc.
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28 (23)

426 ΠΡΩΤΕΣΙΛΑΟΥ, ΠΛΟΥΤΩΝΟΣ ΚΑΙ ΠΕΡΣΕΦΟΝΗΣ

ΠΡΩΤΕΣΙΛΑΟΣ

1. 'Ω δέσποτα καὶ βασιλεὺς καὶ ἥμετέρε Ζεὺς καὶ σὺ Δήμητρος θύγατερ, μὴ ὑπερίδητε δέσπουν ἐρωτικήν.

ΠΛΟΥΤΩΝ

Σὺ δὲ τίνων δέχ παρ' ἡμῶν; ἡ τίς ὃν τυγχάνεις;

ΠΡΩΤΕΣΙΛΑΟΣ

Εἰμὶ μὲν Πρωτεσίλαος ὁ Ἰφίκλος Φυλάκιος συστρατιώτης τῶν Ἀχαιῶν καὶ πρῶτος ἀποθανὼν τῶν ἐπ' Ἰλίῳ. δέομαι δὲ ἀφθεῖες πρὸς ὅλην ἀναβιώναι πάλιν.

ΠΛΟΥΤΩΝ

Τούτον μὲν τὸν ἔρωτα, ὃς Πρωτεσίλαος, πάντες νεκροὶ ἐρώσων, πλὴν οὐδεὶς ἂν αὐτῶν τύχοι.

ΠΡΩΤΕΣΙΛΑΟΣ

427 Ἀλλ' οὐ τοῦ ζῆν, Ἀἴδωνεῦ, ἐρῶ ἐγγυς, τῆς γυναικὸς δὲ, ἂν νεόγαμον ἔτι ἐν τῷ θαλάμῳ καταλιπὼν ψυχήν ἀποπλέων, ἔτα ὁ κακοδαίμων ἐν τῇ ἀποβάσει ἀπέθανον ὑπὸ τοῦ Ἐκτορος. ὁ σὺν ἔρως τῆς γυναικὸς οὐ μετρίως ἀποκναῖει με, ὃς δέσποτα, καὶ βούλομαι κἂν πρὸς ὅλην ὀφθεῖς αὐτῇ καταβηήναι πάλιν.

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PROTESILAUS, PLUTO AND PERSEPHONE

PROTESILAUS

O master and king, and Zeus of our world, and you, daughter of Demeter, scorn not a lover's prayer.

PLUTO

What do you ask of us? Who are you?

PROTESILAUS

I am Protesilaus, son of Iphiclus, from Phylace, one who served with the Achaean army, and first man to die at Troy. I beg to be released and restored to life for a little.

PLUTO

That's a love that's common to all the dead, but will come to pass for none of them.

PROTESILAUS

My love, Aidoneus, is not for life, but for my wife, whom, while still but newly wed, I left in her bower and sailed away; and then, by evil fortune, I was slain by Hector, while I was landing; and so my love for my wife is eating my heart out, my lord; could I be restored to her sight even for a short while, I would gladly return here again.
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ΠΛΟΥΤΩΝ

2. Όυκ ἔπιες, ο Πρωτεσίλαος, τὸ Λήθης ὑδωρ;

ΠΡΩΤΕΣΙΛΑΟΣ

Καὶ μάλα, ὃ δέσποτα· τὸ δὲ πρᾶγμα ὑπέροχον ἦν.

ΠΛΟΥΤΩΝ

Οὐκοῦν περὶμεινον· ἀφιέται γὰρ κάκεινη ποτὲ καὶ οὐδὲ σὲ ἀνελθεῖν δεήσει.

ΠΡΩΤΕΣΙΛΑΟΣ

'Αλλ' οὐ φέρω τὴν διατριβήν, ο Πλούτων· ἡράσθης δὲ καὶ αὐτὸς ἦδη καὶ οἶσθα οἶον τὸ ἐρᾶν ἔστιν.

ΠΛΟΥΤΩΝ

Εἶτα τί σε ὀνήσει μίαν ἡμέραν ἀναβίωναι μετ' ὀλίγον τὰ αὐτὰ ὀδυρόμενον;

ΠΡΩΤΕΣΙΛΑΟΣ

428 Οἴμαι πείσειν κάκεινην ἀκολουθεῖν παρ' ὑμᾶς, ὅτε ἀνθ' ἐνὸς δύο νεκροὺς λήψῃ μετ' ὀλίγον.

ΠΛΟΥΤΩΝ

Οὐ ¹ θέμις γενέσθαι ταῦτα οὐδὲ γέγονεν ² πῶποτε.

ΠΡΩΤΕΣΙΛΑΟΣ

3. Ἀναμνήσου σε, ο Πλούτων· Ὀρφεῖ γὰρ δι' αὐτὴν ταῦτην τὴν αἰτίαν τὴν Εὐρυδίκην παρέδοτε καὶ τὴν ὁμογενῆ μου Ἀλκηστίν παρεπέμψατε Ἡρακλεῖ χαριζόμενοι.

¹ οὐ θέμις ... πῶποτε. o.m. γ. ² γέγονεν rec. : γίνεται β.

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THE DIALOGUES OF THE DEAD

PLUTO

Have you not drunk, Protesilaus, from the waters of Lethe?

PROTESILAUS

Deeply have I drunk, my lord, but my affliction was too strong.

PLUTO

Then be patient; in time, she will join you here; you won't have to go up there.

PROTESILAUS

I can't bear to wait, Pluto. You've been in love yourself, before now, Pluto, and know what it's like.

PLUTO

What good will it do you to return to life for a single day, if shortly afterwards you must bewail the same misfortune?

PROTESILAUS

I think I'll be able to persuade her to follow me here, so that soon you'll have two of us dead instead of one.

PLUTO

All this would be wrong, and has never happened before.

PROTESILAUS

Let me refresh your memory, Pluto. You gave up Eurydice to Orpheus for this very reason, and sent back my kinswoman, Alcestis,¹ as a favour to Heracles.

¹ Both Alcestis and Protesilaus were descended from Aeolus.
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ΠΛΟΥΤΩΝ

Θελήσεις δὲ οὕτως κρανίον γυμνὸν ὁν καὶ ἄμορφον τῇ καλῇ σου ἐκείνη νύμφη φανήναι; πῶς δὲ κάκειν προσήξεται σε οὐδὲ διαγνώναι δυναμένη; φοβήσεται γὰρ εἰ σῶδα καὶ φεύξεται σε καὶ μάτην ἔση τοσαύτην ὄδὸν ἀνεληλυθώς.

ΠΕΡΣΕΦΟΝΗ

Οὐκοῦν, ὦ ἄνερ, σὺ καὶ τοῦτο ἱασαι καὶ τὸν 'Ερμήν κέλευσον, ἐπειδὰν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος ἦ, καθικόμενον ἐν τῇ βάρδῳ νεανίαν εὐθὺς καλὸν ἀπεργάσασθαι αὐτὸν, οἷος ἢν ἐκ τοῦ παστοῦ.

ΠΛΟΥΤΩΝ

'Επεὶ Φερσεφόνη συνδοκεῖ, ἀναγαγὼν τοῦτον αὖθις ποίησον νυμφίον· σὺ δὲ μέμνησο μίαν λαβὼν ἡμέραν.

29 (24)

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΜΑΥΣΩΛΟΥ

ΔΙΟΓΕΝΗΣ

1. Ὦ Κάρ, ἐπὶ τίνι μέγα φρονεῖς καὶ πάντων ἡμῶν προτιμᾶσθαι ἄξιοίς;

ΜΑΥΣΩΛΟΣ

Καὶ ἐπὶ τῇ βασιλείᾳ μέν, ὦ Σινωπεῖ, ὦ ἐβασίλευσα Καρίας μὲν ἀπάσης, ἦρξα δὲ καὶ Λυδῶν ἐνίων καὶ νύσσους δὲ τινὰς ὑπηγαγόμην καὶ ἀρχὶ Μιλήτου ἐπέβην τὰ πολλὰ τῆς 'Ιωνίας καταστρεφόμενος· καὶ καλὸς ἦν καὶ μέγας καὶ ἐν πολέμοις καρπερος· τὸ 1 ἐν codd.; del. edd..

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THE DIALOGUES OF THE DEAD

PLUTO

Do you want that fair bride of yours to see you as you are now—a bare unsightly skull? What sort of a welcome will she give you, if she can’t even recognise you? She’ll be frightened, I’m sure, and run away from you, and you’ll find your long journey up to earth to have been a waste of time.

PERSEPHONE

Then, dear husband, you must put matters right, and instruct Hermes to touch Protesilaus with his wand the moment he’s in the light, and make him the handsome youth he was when he left the bridal chamber.

PLUTO

Well, Hermes, since Persephone agrees, take him up and make him into a bridegroom again. And you, sir, remember you’ve only been given one day.

29 (24)

DIOGENES AND MAUSOLUS

DIOGENES

Why, Carian, are you so proud, and expect to be honoured above all of us?

MAUSOLUS

Firstly, Sinopean, because of my royal position. I was king of all Caria, ruler also of part of Lydia, subdued some islands, too, and advanced as far as Miletus, subjugating most of Ionia. Moreover, I was
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dἐ μέγιστον, ὅτι ἐν Ὁλικαρνασσῷ μνῆμα παμμέγεθε ἑκὼ ἐπικείμενον, ἦλικον οὐκ ἄλλος νεκρός. ἄλλ᾽ οὐδὲ οὕτως ἐσ κάλλος ἑξησκημένον, ἱππων καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθου τοῦ καλλίστου, οἶνον οὐδὲ νεών εὗροι τις ἀν ῥαδίως. οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν;

ΔΙΟΓΕΝΗΣ

2. Ἐπὶ τῇ βασιλείᾳ φῆς καὶ τῷ κάλλει καὶ τῷ βάρει τοῦ τάφου;

ΜΑΥΣΩΛΟΣ

Νὴ Δ᾽ ἐπὶ τούτοις.

ΔΙΟΓΕΝΗΣ

"Αλλ᾽, ὦ καλὲ Μαύσωλε, οὔτε ἡ ἴσχὺς ἐτί σοι ἐκεῖνη οὔτε ἡ μορφή πάρεστιν· εἰ γοῦν τινα ἐλοίμεθα δικαστὴν εὔμορφίας πέρι, οὐκ ἔχω εἰπεῖν, τίνος ἕνεκα τὸ σὸν κρανίον προτιμηθεῖν ἄν τοῦ ἐμοῦ· φαλακρὰ γὰρ ἀμφω καὶ γυμνά, καὶ τοὺς ὁδὸντας ὅμοιος προφαίνομεν καὶ τοὺς ὀφθαλμοὺς ἀφηρήμεθα καὶ τὰς ρίνας ἀποσειμώμεθα. ὦ δὲ τάφος καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι Ὁλικαρνασσεῖνοι μὲν ἴσως εἶχεν ἐπιδείκνυσθαι καὶ φιλοτιμεῖσθαι πρὸς τοὺς ἔξενους, ὥς δὴ τι μέγα ὁἰκοδόμημα αὐτοῖς ἔστων· οὐ δὲ, ὦ βέλτιστε, οὐχ ὁρῶ ὦ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῆς, ὅτι μᾶλλον ἡμῶν ἄχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενοι.

ΜΑΥΣΩΛΟΣ

431 3. Ἀνόνητα οὖν μοι ἐκεῖνα πάντα καὶ ἱσότιμος ἐσται Μαύσωλος καὶ Διογένης;

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handsome and tall and mighty in war. But, most important of all, I have lying over me in Halicarnassus a vast memorial, outdoing that of any other of the dead not only in size but also in its finished beauty, with horses and men reproduced most perfectly in the fairest marble, so that it would be difficult to find even a temple like it. Don’t you think I’ve a right to be proud of these things?

**DIOGENES**

Of your royal position, you say, and your beauty, and the weight of your tomb?

**MAUSOLUS**

Good heavens, yes.

**DIOGENES**

But, my handsome Mausolus, the strength and the beauty you mention aren’t still with you here. If we chose a judge of beauty, I can’t see why your skull should be thought better than mine. Both of them are bald and bare, both of us show our teeth in the same way, and have lost our eyes, and have snub noses now. Perhaps your tomb and all that costly marble may give the people of Halicarnassus something to show off, and they can boast to strangers of the magnificent building they have, but I can’t see what good it is to you, my good fellow, unless you’re claiming that, with all that marble pressing down on you, you have a heavier burden to bear than any of us.

**MAUSOLUS**

Will all that, then, be of no good to me? Will Mausolus and Diogenes be on an equal footing?
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ΔΙΟΓΕΝΗΣ

Οὐκ ἵστοιμος, ὦ γενναίοτατε, οὐ γὰρ. Μαύσωλος μὲν γὰρ οἷμώξεται μεμυημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ἤπει, Διογένης δὲ καταγελάσεται αὐτοῦ. καὶ τάφον ὁ μὲν ἐν Ἄλικαρνασσῷ ἔρει ἑαυτοῦ ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον, ὁ Διογένης δὲ τοῦ μὲν σώματος εἰ καὶ τινα τάφον ἔχει ὦκ όιδεν· οὐδὲ γὰρ ἐμελεν αὐτῷ τούτον· λόγον δὲ τοῖς ἀρίστοις περὶ τούτου καταλέλοιπεν ἄνδρος βίων βεβιωκώς ὑψηλότερον, ὁ Καρῶν ἄνδραποδώδεστατε, τοῦ σοῦ μνήματος καὶ ἐν βεβαιοτέρῳ χωρίῳ κατεσκευασμένον.

30 (25)

ΝΙΡΕΩΣ ΚΑΙ ΘΕΡΣΙΤΟΥ ΚΑΙ ΜΕΝΙΠΠΟΥ

ΝΙΡΕΥΣ

1. Ἰδοὺ δὴ, Μένιππος οὗτος δικάσει, πότερος εὐμορφότερός ἐστιν. εἰπέ, ὁ Μένιππε, οὗ καλλίων σοι δοκῶ;

ΜΕΝΙΠΠΟΣ

Τίνες δὲ καὶ ἔστε; πρότερον, οἶμαι, χρῆ γὰρ τοῦτο εἰδέναι.

ΝΙΡΕΥΣ

Νιρεύς καὶ Θερσίτης.

ΜΕΝΙΠΠΟΣ

Πότερος οὖν ὁ Νιρεύς καὶ πότερος ὁ Θερσίτης; οὐδέπω γὰρ τοῦτο δῆλον.
DIOGENES

No indeed, your excellency; we shan’t be on an equal footing. Mausolus will groan when he remembers the things on earth above, which he thought brought him happiness, while Diogenes will be able to laugh at him. Mausolus will talk of the tomb erected to him at Halicarnassus by his wife and sister, Artemisia, whereas Diogenes has no idea whether he even has a tomb for his body, for he didn’t care about that, but he has left for the best of those who come after the report that he has lived the life of a man, a life, most servile of Carions, that towers above your memorial, and is built on surer foundations.

30 (25)

NIREUS. THERSITES. MENIPPUSS

NIREUS

Look, here’s Menippus, who will decide which of us is more handsome. Tell us, Menippus, don’t you think I am?

MENIPPUSS

Whoever are you both? I ought to know that first, I suppose.

NIREUS

Nireus and Thersites.

MENIPPUSS

Well, which is Nireus, and which Thersites? That’s still not clear.
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ΘΕΡΣΙΤΗΣ

"Εν μὲν ἡδὴ τοῦτο ἔχω, ὅτι ὁμοίως εἰμί σοι καὶ οὐδὲν τηλικοῦτον διαφέρεις ἡλικόν σε Ἄφημος ἐκεῖνος ὁ τυφλὸς ἐπίνεσεν ἀπάντων εὐμορφότερον προσεπτών, ἀλλ' ὁ φοξὸς ἐγὼ καὶ ψευδὸς οὐδὲν χείρων ἐφάνη τῷ δικαστῇ. ὅρα δὲ σὺ, οivirus, ὃντινα καὶ εὐμορφότερον ἔχεις.

ΝΙΡΕΥΣ

'Εμέ γε τὸν Ἀγλατας καὶ Χάροπος, "ὁς κάλλιστος ἀνήρ ὑπὸ Ἱλιον ἠλθον."

ΜΕΝΙΠΠΟΣ

433 2. Ἀλλ' οὐχὶ καὶ ὑπὸ γῆν, ὥσ οἴμαι, κάλλιστος ἠλθες, ἀλλὰ τὰ μὲν ὡστὰ ὃμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοντο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπτὸν τὸ σόν· ἀλλαπαδνὸν γὰρ αὐτὸ καὶ οὐκ ἀνδρώδες ἔχεις.

ΝΙΡΕΥΣ

Καὶ μὴν ἔροι ΄Ομηρον, ὅποιος ἦν, ὅποτε συνε-στράτευον τοῖς Ἀχαιοῖς.

ΜΕΝΙΠΠΟΣ

'Ονείρατα μοι λέγεις· ἐγὼ δὲ ἄ βλέπω 1 καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τὸτε ἱσασίν.

ΝΙΡΕΥΣ

Οὐκον ἔγω ἐνταῦθα εὐμορφότερος εἰμι, οivirus;

1 ἄ βλέπω βγ : βλέπω à edd..

172
That’s already one point in my favour, if I’m like you, and you don’t have the great superiority for which Homer the blind praised you, when he called you the most handsome of them all; I, with my sugarloaf head, and thin hair,\(^1\) seemed just as good-looking as you to Minos; but you, Menippus, take a good look to see which you think more handsome.

**NIREUS**

*Me*, son of Charops and Aglaea, “handsomest man of all who came to Troy”.\(^2\)

**MENIPPU**

But not, methinks, the handsomest that has come to the lower world; your bones are no different here, and your skull can only be told from that of Tersites, by its brittleness. Your skull is fragile and unmanly.

**NIREUS**

But just ask Homer what I was like when I was fighting in the Greek army.

**MENIPPU**

You talk of dreams; I of what I see, and of your present state; your past is only known to the men of that time.

**NIREUS**

Then, Menippus, I’m not handsomer here than he is?

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\(^1\) Cf. *Iliad*, II, 219.

\(^2\) Cf. *Iliad*, II, 672-3.
MENIPPPOS

Οὔτε σὺ οὔτε ἄλλος εὖμορφος· ἰσοτιμία γὰρ ἐν ἄδου καὶ ὁμοίοι ἀπαντεῖς.

ΘΕΡΣΙΤΗΣ

'Εμοὶ μὲν καὶ τοῦτο ἴκανόν.
THE DIALOGUES OF THE DEAD

MENIPPUSS

Neither you nor anyone else is handsome here. In Hades all are equal, and all alike.

THERSITES

That’s good enough for me.
This collection of dialogues is one of Lucian's most attractive works. Though he seems mainly to draw his inspiration from poetry (e.g. The Odyssey, the Iliad, the Homeric Hymn to Dionysus, Theocritus, and perhaps Moschus) he may also at times be thinking of paintings he has seen.
ΕΝΑΛΙΟΙ ΔΙΑΛΟΓΟΙ

1

ΔΩΡΙΔΟΣ ΚΑΙ ΓΑΛΑΤΕΙΑΣ

ΔΩΡΙΣ

1. Καλὸν ἑραστήν, ὦ Γαλάτεια, τὸν Σικελὸν τούτον ποιμένα φασίν ἐπιμεμηνέναι σοί.

ΓΑΛΑΤΕΙΑ

Μὴ σκῶπτε, Δωρί. Ποσειδώνος γὰρ νῖος ἐστὶν, ὅποιος ἂν ἦ.

ΔΩΡΙΣ

Τί ὁδὲ; εἰ καὶ τοῦ Δίως αὐτοῦ παῖς ὄν ἄγριος οὕτως καὶ λάσιος ἐφαίνετο καὶ, τὸ πάντων ἄμορφο-τατον, μονόφθαλμος, οἷοὶ τὸ γένος ἂν τί ὄνησαι αὐτὸν πρὸς τὴν μορφήν;

ΓΑΛΑΤΕΙΑ

Οὐδὲ τὸ λάσιον αὐτοῦ καὶ, ὡς φής, ἄγριον ἄμορφον ἐστίν—ἀνδρῶδες γάρ—ὁ τε ὀφθαλμὸς ἐπι-πρέπει τῷ μετώπῳ οὐδὲν ἐνδεέστερον ὀρῶν ἦ εἰ δό' ἱσαν.

ΔΩΡΙΣ

"Εοικας, ὦ Γαλάτεια, οὐκ ἑραστήν ἀλλ’ ἐρώ-μενον ἔχειν τὸν Πολύφημον, οἷα ἑπαυνεῖς αὐτὸν. 178
DORIS

A good-looking lover they say you have, Galatea, in this Sicilian shepherd who’s so mad about you!

GALATEA

None of your jokes, Doris. He’s Poseidon’s son, whatever he looks like.

DORIS

What of it? Though it was a son of Zeus himself that had so wild and hairy an appearance and, most hideous thing of all, only one eye, do you think his birth would help him to be any better-looking?

GALATEA

His wild and hairy appearance, as you call it, isn’t ugly. It’s manly. And his eye goes very nicely with his forehead, and it sees just as well as if it were two.

DORIS

My dear Galatea, from the way you’re praising him, it looks as if your Polyphemus is more loved than loving.

1 Doris in Lucian is always the daughter and never the wife of Nereus.
ΤΑ ΛΟΓΙΑ ΤΟΥ ΛΟΥΣΙΑΝΟΥ

ΓΑΛΑΤΕΙΑ

289 2. Οὐκ ἐρώμενον, ἄλλα τὸ πάνυ ὀνειδιστικὸν τοῦτο οὐ φέρω ὑμῶν, καὶ μοι δοκεῖτε ὑπὸ φθόνον αὐτὸ ποιεῖν, οτι ποιμαίνων 1 ποτὲ ἀπὸ τῆς σκοπῆς παρασύρας ἦμας ἐπὶ τῆς ἱδίων εἰς τοῖς πρόποσι τῆς Ἀἰτίνης, καθ’ ὃ μεταξὺ τοῦ ὅρους καὶ τῆς θαλάσσης αἰγιαλὸς ἀπομηκύνεται, ὑμᾶς μὲν οὐδὲ προσέβλεψεν, ἐγὼ δὲ ἐξ ἀπασῶν ἡ καλλίστη ἔδοξα, καὶ μόνη ἐμοὶ ἔπειχε τὸν ὀφθαλμὸν. ταῦτα ὑμᾶς ἀνιᾷ· δείγμα γάρ, ὡς ἁμείνων εἰμὶ καὶ ἀξιέραστος, ὑμεῖς δὲ παρώθητε.

ΔΩΡΙΣ

Εἰ ποιμένι καὶ ἐνδεεὶ τὴν ὀφνὶν καλὴ ἔδοξας, ἐπίθενον οὐεὶ γεγονέναι; καὶ τοι τὸ ἀλλο ἐν σοὶ ἐπαινέσαι εἰχεν ἡ τὸ λευκὸν μόνον; καὶ τοῦτο, οἶμαι, ὅτι συνήθης ἐστὶν τυρῷ καὶ γάλακτι· πάντα οὖν τὰ ὄμοια τούτοις ἤγείται καλά. 3. ἐπεὶ τὰ γε ἄλλα ὅπωσιν ἑθελήσῃς μαθεῖν, οὐα τυγχάνεις οὗσα τὴν ὀφνὶν, ἀπὸ πέτρας τυνός, εἰ ποτὲ γαλήνη εὐή, ἐπικύψασα ἐς τὸ ὑδωρ ὅμως σεαυτὴν οὖν ἄλλο ἡ χροῖαν λευκὴν ἄκριβῶς· οὐκ ἐπαινεῖται δὲ τοῦτο, ἦν μὴ ἐπιπρέπη αὐτῷ καὶ τὸ ἔρυθμα.

ΓΑΛΑΤΕΙΑ

Καὶ μὴν ἐγὼ μὲν ἡ ἀκράτως λευκὴ ὀμως ἔραστὴν ἔχω κἂν τοῦτον, ὑμῶν δὲ οὐκ ἐστὶν ἡντινα ἡ ποιμὴν ἡ ναύτης ἡ πορθμεύς ἐπαινεῖ· ὁ δὲ γε Πολύφημος τὰ τε ἄλλα καὶ μουσικὸς ἔστι.

1 ποιμὴν ὃν γ.
That's not true; but the way you all criticise him annoys me. If you ask me, I think you're jealous of the day when, looking after his sheep, he caught sight of us from his watch-point, as we were playing on the shore at the foot of Etna, where there's a long stretch of beach between the mountain and the sea. He didn't even look at you, but thought me the prettiest of us all, and was all eye for me and me only. That's what's annoying you; because it proves that I'm better than any of you, and that I deserve to be loved. None of you got so much as a glance.

Do you think people should be jealous of you, just because a shepherd with bad eyesight thought you pretty? Anyhow, what could he see to praise in you but your white skin? And he only likes that, I imagine, because he's used to cheese and milk, and so thinks everything like them pretty. Apart from all that, any time you want to find out what your face really looks like, take a peep into the water from a rock when it's calm and look at yourself. You're nothing but white skin. Nobody thinks much of that, unless there's some rosy colour as well to show it off.

Still, though I am unrelieved white, I have got a lover, even if it's only Polyphemus. But not one of you has any shepherd or sailor or boatman to admire her. Besides, Polyphemus is musical.
4. Σιώπα, ὃ Γαλάτεια: ἢκουόμαςεν αὐτοῦ ἀδοντος ὅποτε ἐκώμασε πρῶν ἐπὶ σέ· Ἀφροδίτη φίλη, ὅνον ἂν τις ὅγκάσθαι ἔδοξεν: καὶ αὐτὴ δὲ ἡ πηκτίς ὦνα; κρανίον ἐλάφου γυμνὸν τῶν σαρκῶν, καὶ τὰ μὲν κέρατα πήχεις ὥσπερ ἥσαν, ἦγνώσας δὲ αὐτὰ καὶ ἐνάψας τὰ νέφρα, οὐδὲ κολλάβοις ἡ περιστρέψας, ἐμελῶδεί ἁμοισών τι καὶ ἀπωδόν, ἀλλο μὲν αὐτός βοῶν, ἀλλο δὲ ἡ λύρα ὑπήχει, ὥστε οὐδὲ κατέχειν τὸν γέλωτα ἐδυνάμεθα ἐπὶ τῷ ἑρωτικῷ ἑκέινῳ ἁσματί· ἡ μὲν γὰρ Ἡχὼ οὐδὲ ἀποκρίνεσθαι αὐτῷ ἦθελεν οὕτω λάλος οὔσα βρυχομένω, ἀλλ ἡσχύνετο, εἰ φανεῖ μιμομενή τραχεῖαν ἑοθῷ καὶ κατα-γέλαστον. 5. ἐθερεν δὲ ὁ ἐπέραστος ἐν ταῖς ἀγκάλαις ἀθυρμάτιον ἀρκτού σκύλακα τὸ λάσιον αὐτῷ προσεοικότα. τὸς οὐκ ἄν φθονήσει ἡμι, ὃ Γαλάτεια, τοιούτῳ ἐραστοῦ;

ΓΑΛΑΤΕΙΑ

Οὐκοῦν σὺ, Δωρί, δεῖξον ἢμῖν τὸν σεαυτῆς, καλλιῶν δήλον ὅτι ὄντα καὶ ὄδικότερον καὶ κυθα-ρίζεων ἁμεινὸν ἐπιστάμενον.

ΔΩΡΙΣ

'Αλλὰ ἐραστής μὲν οὖν οὐδεὶς ἐστι μοι οὐδὲ σεμι-νομαι ἐπέραστος εἶναι· τοιοῦτος δὲ οἶος ὁ Κύκλωφ ἐστί, κινάβρας ἀπόξων ὥσπερ ὁ τράγος, ὤμοβόρος, ὃς φασι, καὶ σιτούμενος τοὺς ἐπιδημοῦντας τῶν ξένων, σοι γένοιτο καὶ πάντοτε σὺ ἀντερῆς αὐτοῦ.

1 κόλλοπ τη β. 
2 ἄθυρμα οἴον γ. 
3 καὶ τὸ λάσιον β. 
4 ὡμοφάγος β.
DIALOGUES OF THE SEA-GODS

DORIS

You’d better not talk about that, Galatea. We heard his singing the other day, when he came serenading you. Gracious Aphrodite! Anyone would have taken it for the braying of an ass. And as for the lyre itself! What a thing it was! The fleshless skull of a stag! Its horns served as the arms of the lyre and he’d joined them with a yoke, and fitted on his strings, without bothering to twist them round a peg, so that his performance was scarcely tuneful or harmonious, with him roaring away himself in one key, and his lyre accompanying him in another. So we just couldn’t help laughing at such attempts at a love song. For even Echo, who’s such a chatterbox, wouldn’t so much as answer his bellowing, but was ashamed to be caught imitating such a rough, ridiculous song. And your Prince Charming was carrying in his arms as his little plaything a bear-cub just as hairy as himself. Who wouldn’t envy you such a lover, Galatea?

GALATEA

Well, Doris, let us see your own lover. Obviously he’s handsomer, more musical and a better player of the harp.

DORIS

I’ve not got one. I don’t pride myself on being a charmer. But as for a fellow like your Cyclops, that smells as rank as any he-goat, and, by all accounts, eats his meat raw, and makes a meal of visiting strangers—may you keep him for yourself, and ever return his affection.
THE WORKS OF LUCIAN

2

KYKΛΩΠΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΚΥΚΛΩΨ

1. Ὡ πάτερ, οἱ πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με κοιμωμένῳ ἐπι-χειρῆσας.

ΠΟΣΕΙΔΩΝ

292 Τίς δὲ ἢν ὁ ταῦτα τολμήσας, ὣς Πολύφημε;

ΚΥΚΛΩΨ

Τὸ μὲν πρῶτον Ὀδυτὶν ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε καὶ ἐξὼ ἢν βέλους, Ὅδυσσεῦς ὄνομάζεσθαι ἔφη.

ΠΟΣΕΙΔΩΝ

Οἶδα δὲν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἡλίῳ δ’ ἀνέπλει. ἀλλὰ πῶς ταῦτα ἐπραξέν οὐδὲ πάνυ εὐθαρσῆς ὄν;

ΚΥΚΛΩΨ

2. Κατέλαβον αὐτοὺς ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς ἀναστρέψας πολλοὺς τινας, ἑπιβουλεύοντας δῆλον ὅτι τοὺς ποιμνίους· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τό πῶμα—πέτρα δὲ ἐστὶ μοι παμμεγέθης—καὶ τὸ πῦρ ἀνέκαυσα ἕνανσάμενος ὃ ἐφερον δένδρον ἀπὸ τοῦ ὀρους, ἐφάνησαν ἀποκρύπτεων αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβῶν τινας αὐτῶν, ὥσπερ εἰκός ἦν, κατέφαγον ληστᾶς γε ὄντας. ἐνταῦθα ὁ παυμυγο-τατος ἐκεῖνος, ἐὰν Ὅδυτι ἐφὲ Ὅδυσσεῦς ἦν, δίδωσι μοι πιεῖν φάρμακον τι ἐγχέας, ἥδυ μὲν καὶ ἐῦσομον, ἑπιβουλότατον δὲ καὶ ταραχωδέστατον·

1 ἐπέκαυσα γ.
DIALOGUES OF THE SEA-GODS

2

CYCLOPS AND POSEIDON

CYCLOPS

What terrible treatment, father, I’ve had from that foreigner, curse him! Made me drunk and blinded me, setting on me in my sleep!

POSEIDON

Who dared to do that, Polyphemus?

CYCLOPS

At first he called himself Noman, but once he’d escaped and was out of range, he said his name was Odysseus.

POSEIDON

I know whom you mean—the fellow from Ithaca. He was sailing back from Troy. But how did he manage it, for he’s no hero?

CYCLOPS

When I got back from the pastures, I caught quite a few of them in my cave, obviously with designs on my flocks. For after I’d put the lid on my doorway—I’ve a huge rock for that—and had got my fire going with a tree I had with me from the mountain, I saw them, though they were trying to hide. I grabbed a few of them and ate them up, as was only natural, seeing that they were robbers. Then that out-and-out scoundrel, be his name Noman or Odysseus, gave me a drink which he’d drugged. It tasted and smelt nice, but was right treacherous and landed me in a heap of trouble. For the
THE WORKS OF LUCIAN

ἀπαντα γὰρ εἶδος ἐδόκει μοι περιφέρεσθαι πιὸντι ¹
293 καὶ τὸ στήλαιον αὐτὸ ἀνεστρέφετο καὶ οὐκέτι ὅλως ἐν ἐμαυτοῦ ἡμην, ² τέλος δὲ εἰς ὑπνον κατεσπάσθην. ὁ δὲ ἀποξύνας τὸν μοχλὸν καὶ πυρώσας προσέτι ἐτύφλωσε με καθεύδοντα, καὶ ἀπ’ ἐκείνου τυφλὸς εἰμὶ σοι, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ

3. 'Ως βαθὺν ἐκομιθῆς, ὦ τέκνον, ὦς οὐκ ἔξεθορες μεταξὺ τυφλοῦμενος. ὁ δ’ οὖν 'Οδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν εὑ ὁδ’ ὅτι ἠδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

ΚΥΚΛΩΨ

'Αλλ’ ἐγὼ ἀφεῖλον, ὦς μᾶλλον αὐτὸν λάβομι ἑξιόντα, καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, μονὰ παρεῖς τὰ πρόβατα εἰς τὴν νομήν, ἐντειλάμενος τῷ κριῷ ὡς ἔχρην πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

ΠΟΣΕΙΔΩΝ

4. Μανθάνω· ὑπ’ ἐκείνοις ἔλαθον ὑπεξελθόντες· σε δὲ τοὺς ἄλλους Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ’ αὐτὸν.

ΚΥΚΛΩΨ

Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ θρόντο τοῦ ἐπιβουλεύοντος τοῦνομα κἀγὼ ἐφην ὅτι
294 Οὐτίς ἐστι, μελαγχολὰν οὐθέντες με ἀπιόντες ὕχοντο. οὐτω κατεσφοίσατο με ὁ κατάρατος τῷ ὁνόματι. καὶ ὁ μάλιστα ἦμιασέ με, ὅτι καὶ ὄνειδιζων ἐμοὶ τὴν συμφοράν, Ὡνδὲ ὁ πατὴρ, φησίν, ὁ Ποσειδῶν ἱάσεται σε.

¹ πιὸντι om. β.
² εν ἐμαυτοῦ ἡμην β: ἐμαυτοῦ ἦν γ.
moment I’d drunk it, everything seemed to whirl round and round, and the cave itself started to turn upside down, and I began to lose my bearings,¹ and in the end was overcome by sleep. And he, after sharpening that stake, yes, and making it red-hot in the fire, blinded me while I was asleep, and it’s thanks to him that you’ve a blind son, Poseidon.

POSEIDON

How soundly you must have slept, my son, if you didn’t jump up while he was blinding you! But how did Odysseus escape? I’m sure he couldn’t have moved the rock from the doorway.

CYCLOPS

No, I did that myself; I thought it’d be easier for me to catch him as he went out. I sat down by the doorway, with my hands stretched out to feel for them. It was only my sheep I let out to the pasture, and I told my ram everything he’d to do for me.

POSEIDON

I see it all. They slipped out under your sheep. But you should have called in the other Cyclopes to look for him.

CYCLOPS

So I did, father, and they came. But when they asked the name of the fellow responsible for the trick, and I said it was Noman, they thought I was out of my mind and went off home. Thus he outwitted me by that name, curse him. But what’s annoyed me most of all, is that he taunted me with my misfortune and said, “Not even your father, Poseidon himself, will be able to cure you”.

¹ Cf. Plato, Charmides, 155 D.
THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

Θάρρει, ὥ τέκνον· ἀμνοῦμαι γὰρ αὐτόν, ὡς μάθῃ ὅτι, εἴ καὶ πήρωσιν μοι τῶν ὀφθαλμῶν ἱάσθαι ἄδυνατον, τὰ γούν τῶν πλεόντων [τὸ σῶζειν αὐτοὺς καὶ ἀπολλύναι] ἐπ’ ἐμοὶ ἔστιν· πλεῖ δὲ ἔτι.

3

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΑΛΦΕΙΟΥ

ΠΟΣΕΙΔΩΝ

1. Τί τοῦτο, ὡ Ἁλφείε; μόνος τῶν ἄλλων ἐμ-πεσὼν ἐς τὸ πέλαγος οὕτε ἀναμίγνυσαι τῇ ἀληθείᾳ, ὡς νόμος 3 ποταμοὶς ἀπάσιν, οὕτε ἀναπαύεις σεαυτόν διαχυθεὶς, ἀλλὰ διὰ τῆς θαλάσσης συνεστῶς καὶ γλυκὰ φυλάττων τὸ βεῖθρον, ἀμμηγῆς ἔτι καὶ καθαρὸς ἐπείγη οὐκ οἶδ’ ὅπου βούθιος ὑπόδυς καθάπερ οἱ λάροι καὶ ἐρωτοί; καὶ ἔσκις ἀνακύψειν ποὺ καὶ αὕθις ἀναφανεῖν 4 σεαυτόν.

ΑΛΦΕΙΟΣ

Ἐρωτικὸν τι τὸ πρᾶγμα ἐστιν, ὡ Πόσειδον, ὡστε μὴ ἔλεγχε· ἡράσθης δὲ καὶ αὐτὸς πολλάκις.

ΠΟΣΕΙΔΩΝ

296 Γυναικὸς, ὡ Ἁλφείε, ἡ νύμφης ἔρας ἡ καὶ τῶν Ἡρείδων ἄλιας, 5

1 τὸ [ὅτι γ'] σῶζειν καὶ ἀπολλύναι delent. edd..
2 ἐπ' ἐμοὶ πρόσεσθι γ.
3 νόμος γ': ἐθος β.
5 ἄλιας γ' : αὐτῶν μιᾶς β.
POSEIDON

Cheer up, son. I'll punish him. I'll teach him that, though I can't cure blindness, I do have control over the fortunes of sailors. He's still at sea, remember.

POSEIDON AND ALPHEUS

POSEIDON

What's all this, Alpheus? When you run into the sea, you're the only one that doesn't mix with the salt water like all the other rivers! You don't disperse and give yourself a rest, but go through the sea without disintegrating, and keep your water fresh! You dive right down like a gull or a heron, and hurry on, I don't know where, undiluted and pure. I suppose you'll pop up again somewhere and show yourself once more.

ALPHEUS

It's a matter of love, Poseidon; so no questions, please; you've been in love often enough yourself.

POSEIDON

Is it a woman you love, Alpheus, or a Nymph or a Nereid from the sea?
THE WORKS OF LUCIAN

ΑΛΦΕΙΟΣ
Οὐκ, ἄλλα πηγῆς, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ
'Ἡ δὲ ποῦ σοι γῆς αὐτὴ ἰηεί;

ΑΛΦΕΙΟΣ
NAMESPACE ἑστὶ Σικελή. Ἀρέθουσαν αὐτὴν ὄνομα-ξουσίν.

ΠΟΣΕΙΔΩΝ
2. Οἶδα οὐκ ἀμορφον, ὦ Ἀλφείε, τὴν Ἀρέθουσαν, ἄλλα διανυγῆς ἑστὶ καὶ διὰ καθαροῦ ἀναβλύζει καὶ τὸ ὑδωρ ἐπιπρέπει ταῖς ψηφῖσιν 297 ὅλον ὑπὲρ αὐτῶν φαινόμενον ἀργυροειδές.

ΑΛΦΕΙΟΣ
'Ὡς ἀληθῶς οἶδα τὴν πηγήν, ὦ Πόσειδον. παρ’ ἑκείνην οὐν ἀπέρχομαι.

ΠΟΣΕΙΔΩΝ
'Αλλ’ ἀπεθανα τὸ εὐτύχει ἐν τῷ ἑρωτε. ἑκείνο δὲ μοι εἰπέ, ποῦ τὴν Ἀρέθουσαν εἰδες αὐτὸς μὲν Ἀρκάς ὤν, ἢ δὲ ἐν Συρακούσαις ἑστίν;

ΑΛΦΕΙΟΣ
'Ἐπειγόμενον με κατέχεις, ὦ Πόσειδον, περίεργα ἑρωτῶν.

ΠΟΣΕΙΔΩΝ
Ἐν λέγεις. χώρει παρὰ τὴν ἀγαπωμένην, καὶ ἀναδύς ἀπὸ τῆς θαλάσσης συναναμίγνυσο 1 τῇ πηγῇ καὶ ἐν ὑδωρ γίγνεσθε.

1 ξυναλία μέγνυσο β.
DIALOGUES OF THE SEA-GODS

ALPHEUS

No, Poseidon, a fountain.

POSEIDON

And where on earth does she have her waters?

ALPHEUS

In an island—in Sicily; they call her Arethusa.

POSEIDON

I know Arethusa, and she's not at all bad-looking. She's translucent and gushes up pure. Her water makes a pretty picture along with her pebbles, all of it gleaming above them like silver.

ALPHEUS

You certainly do know my fountain, Poseidon. Well, I'm off to her.

POSEIDON

Off with you, then, and good luck in your love. But tell me, where did you see her? You're from Arcadia, and she's at Syracuse.

ALPHEUS

I'm in a hurry, Poseidon, and you're delaying me with these pointless questions.

POSEIDON

Well spoken. Away with you to your beloved, come up from the sea, mingle with your fountain and become one water.
THE WORKS OF LUCIAN

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MENELAOS

1. Ἀλλὰ ὑδωρ μὲν σε γενέσθαι, ὃ Πρωτεῦ, οὐκ ἀπεθανοῦν, ἐνάλιον γε ὄντα, καὶ δένδρον, ἔτε φορητόν, καὶ εἰς λέοντα δὲ εἰ ἀλλαγείης, ὃμως οὐδὲ τούτο ἔξω πίστεως: εἰ δὲ καὶ πῦρ γίγνεσθαι δυνατὸν ἐν τῇ θαλάσσῃ οἰκοῦντά σε, τούτο πάνυ θαυμάζω καὶ ἀπιστῶ.

PROTEUS

Μὴ θαυμάσῃς, ὃ Μενέλαι· γίγνομαι γάρ.

MENELAOS

Εἶδον καὶ αὐτὸς· ἀλλὰ μοι δοκεῖς—εἰρήσεται γάρ πρὸς σὲ—γοητεῖαν τινὰ προσάγειν τῷ πράγματι καὶ τοὺς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὀρώντων αὐτὸς οὐδὲν τοιοῦτο γιγνόμενος.

PROTEUS

2. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; οὐκ ἀνευγμένοις τοῖς ὀφθαλμοῖς εἴδες, εἰς ὅσα μετεποίησα ἐμαυτόν; εἰ δὲ ἀπιστεῖς καὶ τὸ πράγμα σοι ψευδές εἶναι δοκεῖ, καὶ φαντασία τις πρὸ τῶν ὀφθαλμῶν ἑσταμένη, ἐπειδὰν πῦρ γένωμαι, προσέγγεικέ μοι, ὃ γενναῖε, τὴν χεῖρα· εἴσῃ γάρ, εἰ ὀρῶμαι μόνον ἢ καὶ τὸ κάεων τότε μοι πρόσεστιν.

MENELAOS

Οὐκ ἀσφαλῆς ἡ πείρα, ὃ Πρωτεῦ.
MENELAUS AND PROTEUS

MENELAUS

I’m willing to believe you turn into water, Proteus, since you come from the sea, and I can even put up with your becoming a tree, and even your changing into a lion is not quite beyond the bounds of belief—but that you can actually become fire, although you live in the sea, I find quite amazing and incredible.

PROTEUS

Well you mustn’t, Menelaus, for it’s true enough.

MENELAUS

I saw it with my own eyes. But I’ll tell you what I think. I think it’s all a trick, and you cheat the eyes of the onlookers, and don’t turn into any of these things.

PROTEUS

How could there be any deception when everything’s so clearly visible? Weren’t your eyes open when you saw all my changes? If you don’t believe it, and think it’s all a fraud and an optical illusion, just try touching me with your hand, my fine fellow, when I turn myself into fire. That will teach you whether I’m only to be seen with the eyes or can burn as well.

MENELAUS

That would be dangerous, Proteus.
THE WORKS OF LUCIAN

ΠΡΩΤΕΥΣ

Σὺ δὲ μοι, ὦ Μενέλαε, δοκεῖς οὐδὲ πολύποδα ἑωράκεναι πώποτε οὐδὲ ἃ πάσχει ὁ ἰχθὺς οὗτος εἶδέναι.

ΜΕΝΕΛАОΣ

Ἀλλὰ τὸν μὲν πολύποδα εἶδον, ἃ δὲ πάσχει, ἥδεως ἀν μάθομι παρὰ σοῦ.

ΠΡΩΤΕΥΣ

3. ὘οιά ἂν πέτρα προσελθὼν ἀρμόσῃ τὰς κοτῦλας καὶ προσφύς ἔχῃται κατὰ τὰς πλεκτάνας, ἐκεῖνη ὡμοίων ἐργάζεται έαυτὸν καὶ μεταβάλλει τὴν χροῖνα μμοῦμενος τὴν πέτραν, ὡς λανθάνειν τοὺς ἀλιεὰς μὴ διαλλάττων μηδὲ ἐπίσημοι ὃν διὰ τούτῳ, ἄλλα ἑοικὼς τῷ λίθῳ.

ΜΕΝΕΛΑΟΣ

Φασί ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεύ.

ΠΡΩΤΕΥΣ

Οὐκ οἶδα, ὦ Μενέλαε, ὃτινὶ ἂν ἄλλῳ πιστεύσεις τοῖς σεαυτῷ ὀφθαλμοῖς ἀπιστῶν.

ΜΕΝΕΛΑΟΣ

Εἴδον· ἄλλα τὸ πράγμα τεράστιον, ὁ αὐτὸς πῦρ καὶ ὕδωρ.

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1 πολύποδα γ: πολύπον β bis.
2 κοτῦλας γ: σκυτάλας β.
3 λανθάνειν γ: ἀν λάθοι β.
4 ἐπίσημοι γ: φανερὸς β.
DIALOGUES OF THE SEA-GODS

PROTEUS

I don't suppose you've ever seen an octopus, Menelaus, or know what happens to that sort of fish?

MENELAUS

I have seen one, but please tell me what happens to it.

PROTEUS

Whenever it goes to a rock and puts its suckers on it, clinging tight with the full length of its arms, it makes itself just like that rock, changing its colour to match it; thus it escapes the notice of fishermen, by blending with its surroundings, thereby remaining inconspicuous and looking just like the stone.

MENELAUS

So people say. But your goings on, Proteus, are much harder to believe.

PROTEUS

I don't know what else will convince you, Menelaus, if you won't believe your own eyes.

MENELAUS

I admit I saw it. But it's quite miraculous for one and the same person to be fire and water.
ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΔΕΛΦΙΝΩΝ

ΠΟΣΕΙΔΩΝ

1. Εὖ γε, ὁ Δελφῖνες, ὡς ἀεὶ φιλάνθρωποί ἐστε, καὶ πάλαι μὲν τὸ τῆς Ἰονίας παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσατε ὑποδεξάμενοι ἀπὸ τῶν Σκειρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν, καὶ νῦν σὺ τὸν κυθαρώδον τούτον τὸν ἐκ Μηθύμνης ἀναλαβὼν ἔξενηξὼ ἐστὶ Ταῦναρον αὐτὴ σκευὴ καὶ κυθάρα, οὐδὲ περιείδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον.

ДЕΛΦΙΝΕΣ

Μὴ θαυμᾶσθε, ὡς Πόσειδόν, εἰ τοὺς ἀνθρώπους εὗ ποιοῦμεν ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι. Καὶ μέμφομαι¹ γε τῷ Διονύσῳ, ὡς ἡμᾶς καταναμαχήσας καὶ μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγετο.

ΠΟΣΕΙΔΩΝ

Πῶς δ’ οὖν τὰ κατὰ τὸν Ἀρίωνα τούτον ἐγένετο, ὡς Δελφῖν;

ДЕΛΦΙΝΕΣ

2. Ὁ Περιάνδρος, οἷμαι, ἔχαιρεν αὐτῷ καὶ πολλάκις μετεπέμπτο τοῦτον ἐπὶ τῇ τέχνῃ, ὡς δὲ πλουτίσας παρὰ τοῦ τυράννου ἐπεθύμησεν πλεύσαι οὐκαδε εἰς τὴν Μήθυμναν ἐπιδείξασθαι τοῦ πλούτου, καὶ ἐπιβάς πορθμείου τινὸς κακούργων ἀνδρῶν ὡς

¹ ΠΟΣ. καὶ μέμφομαι . . . ὡς ἢμᾶς . . . Δελφῖν; β.
² πολλάκις μετεπέμπτο τοῦτον β: πολλά ἐδωρήσατο πολλάκις γ.
POSEIDON AND THE DOLPHINS

POSEIDON

It's greatly to the credit of you dolphins, that you've always been kind to men. Long ago you caught up Ino's son after his fall with his mother from the Scironian cliffs, and carried him to the Isthmus. And now one of you has picked up this harper from Methymna, and swum away with him to Taenarum, robes and harp and all, stopping those seamen from murdering him.

DOLPHIN

Don't be surprised, Poseidon, that we're kind to men. We were men ourselves, before we became fishes. It wasn't very nice of Dionysus to change our shape after he'd beaten us in that sea-battle; he ought merely to have reduced us to submission as he did to all the others.

POSEIDON

But what's the true story about Arion, my dear dolphin?

DOLPHIN

Periander was fond of him, I believe, and would be continually sending for him to perform. But when the tyrant had made him a rich man, Arion became eager to sail off home to Methymna and show off his riches. So he embarked on a passage-boat,

1 Melicertes, son of Athamas, who became the sea-god Palaemon, while his mother became Leucothea. Cf. following dialogue.
2 Arion.
ΤΟΙΟΤΑ ΜΕΣΩΝ ΤΟΙΟΤΑ ΡΩΜΙΟΥ ΤΕ ΚΑΙ ΑΡΓΥΡΟΥ, ἔπειτα κατὰ μέσον τὸ Αἰγαῖον ἔγενετο, ἐπιβουλεύουσιν αὐτῷ οἱ ναύται· ὁ δὲ—ἡκροῦμην γὰρ ἀπαντα παρανέων τῷ σκάφει—'Επεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἄλλα τὴν σκευὴν ἀναλαβόντα μὲ καὶ ᾧσαντα θρήνον τινα ἐπὶ ἐμαυτῷ ἐκόντα ἐάσατε ῥύβαι ἐμαυτόν. ἐπέτρεπαν οἱ ναύται καὶ ἀνέλαβε τὴν σκευὴν καὶ ἤσε πάνω λιγυρὸν, καὶ ἔπεσεν εἰς τὴν θάλασσαν ὡς αὐτίκα πάντως ἀποθανοῦμενος. ἐγὼ δὲ ὑπολαβὼν καὶ ἀναθέμενος αὐτὸν ἔξενηξάμην ἔχων εἰς Ταύναρον.

ΠΟΣΕΙΔΩΝ

'Επαινῶ σε τῆς φιλομουνίας· ἄξιον γὰρ τὸν μισθὸν ἀπέδωκας αὐτῷ τῆς ἀκροάσεως.

6 (9)

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΝΗΡΕΙΔΩΝ

ΠΟΣΕΙΔΩΝ

1. Τὸ μὲν στενὸν τοῦτο, ἐνθα ἡ παῖς καθ

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νέχθη, Ἐλλήσποντος ἀπ' αὐτῆς καλείσθω· τὸν δὲ νεκρὸν ὑμείς, ὁ Νηρείδες, παραλαβοῦσαι τῇ Τριώδι προσενέγακτε, ὡς ταφεί ὑπὸ τῶν ἐπιχωρίων.

ΑΜΦΙΤΡΙΤΗ

Μηδαμώς, ὁ Πόσειδον, ἄλλ' ἐνταῦθα ἐν τῷ ἐπωνύμῳ πελάγει τεθάφθω· ἠλεοῦμεν γὰρ αὐτὴν οὐκιστοῦτο ὑπὸ τῆς μητρινᾶς πεπονθῆς.

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but the crew were scoundrels, and, when he let them see that he had a great deal of gold and silver with him, they plotted against him in mid Aegean. But—I heard it all, for I was swimming alongside the ship—he said to them, “Since your minds are made up, at least allow me to put on my robes and sing my own dirge, and then I’ll be willing to throw myself into the sea.” The crew agreed; he dressed up and sang a beautiful song, and jumped into the sea to ensure a quick death if nothing else. But I caught him up, and put him on my back and swam all the way to Taenarum with him.

POSEIDON

Your love of music does you great credit. You paid him well for the song you heard.

6 (9)

POSEIDON AND THE NEREIDS

POSEIDON

Let this strait, where the girl 1 fell from the skies, be called Hellespont after her. You, Nereids, take the body to the Troad, so that it can be buried by people there.

AMPHITRITE

Please not that, Poseidon, but let her be buried here in the sea named after her. We feel very sorry for the pitiable way she was treated by her step-mother.2

1 Helle, daughter of Athamas and Nephele.
2 Ino.
THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

Τούτο μέν, ὁ Ἀμφιτρίτης, οὐ θέμιν· οὐδὲ ἄλλως καλὸν ἐνταῦθα ποιεῖται ὑπὸ τῇ ψάμμῃ αὐτήν, ἀλλ’ ὀπερ ἐφήν ἐν τῇ Τρωάδι ἡ ἐν Χερσονήσῳ ὑπαύξει. ἔκεινο δὲ παραμύθιον οὐ μικρὸν ἔσται αὐτῇ, ὅτι μετ’ ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται καὶ ἐμπεσεῖται ὑπὸ τοῦ Ἀθάμαντος διωκομένης ἐς τὸ πέλαγος ἀπ’ ἄκρον τοῦ Κιθαιρώνος, καθ’ ὀπερ καθήκει ἐς τὴν θάλασσαν, ἐχουσα καὶ τὸν ὕδων ἐπὶ τῆς ἀγκάλης. ἀλλὰ κἀκεῖνην σώσαι δεῖσαι χαρισμένους τῷ Διονύσῳ· τροφὸς γὰρ αὐτοῦ καὶ τίθη ἡ Ἰνώ.

ΑΜΦΙΤΡΙΤΗ

2. Ὁυκ ἔχρην οὔτω πονηράν οὐσαν.

ΠΟΣΕΙΔΩΝ

Ἁλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὁ Ἀμφιτρίτης, οὐκ ἀξίον.

ΝΗΡΕΙΔΕΣ

Αὕτη δὲ ἄρα τί παθοῦσα κατέπεσεν ἀπὸ τοῦ κριοῦ, ὁ ἄδελφος δὲ ὁ Φρίξος ἀσφαλῶς ὀχεῖται;

ΠΟΣΕΙΔΩΝ

Εἰκότως· νεανίας γὰρ καὶ δύναται ἀντέχειν πρὸς τὴν φοράν, ἡ δὲ ὑπ’ ἀνθείας ἐπιβάσα ὄχιματος παραδόξου καὶ ἀπίδουσα ἐς βάθος ἀχανές, ἐκπλαγείσα καὶ τῷ θάλπει 2 ἁμα συσχεθεῖσα καὶ ἱλυγιάσασα πρὸς τὸ σφοδρὸν τῆς πτήσεως ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριοῦ, ὅν τέως ἐπείληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγος.

1 Ἀμφιτρίτης, οὐκ ἀχαριστεῖν ἀξίον γ.
2 θάμβει γ.

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POSEIDON

That would be wrong, Amphitrite, and it's not quite the thing either to leave her lying here under the sand; no, she'll be buried, as I said, in the Troad or the Chersonese. She'll find it no small consolation that, before long, the same thing will happen to Ino; she'll be pursued by Athamas, and plunge into the sea with her child in her arms from the heights of Cithaeron, where a ridge runs down into the sea. But we must save Ino to please Dionysus; for she was his nurse and his nanny.

AMPHITRITE

You shouldn't save a bad woman like that!

POSEIDON

But, Amphitrite, we mustn't offend Dionysus.

NEREIDS

But what came over her that she fell from the ram, while Phrixus, her brother, is having a safe ride?

POSEIDON

That's natural; he's a young man and can withstand the speed; but she has no experience, and when she got on that strange mount, and looked down into the gaping depths beneath her, she was terrified, and, overcome at the same time by the heat, and growing dizzy at the speed of the flight, lost hold of the ram's horns, to which she'd been clinging, and fell into the sea.

1 Melicertes. Cf. p. 197.
THE WORKS OF LUCIAN

NΗΡΕΙΔΕΣ
Οὐκον ἐχρῆν τὴν μητέρα τὴν Νηφέλην βοηθήσαι πιπτοῦση;

ΠΟΣΕΙΔΩΝ
Ἐχρῆν ἀλλ’ ἡ Μοῖρα τῆς Νηφέλης πολλῷ δυνατωτέρα.

7 (5)
ΠΑΝΟΠΗΣ ΚΑΙ ΓΑΛΗΝΗΣ

ΠΑΝΟΠΗ
1. Εἶδες, ὃ Γαλήνη, χθὲς οία ἐποίησεν ἡ "Ερις παρὰ τὸ δεὶπνον ἐν Θεταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη εἰς τὸ συμπόσιον;

ΓΑΛΗΝΗ
Οὔ συνειστιῶμην ὡμῖν ἐγώγε· ὃ γὰρ Ποσείδων ἐκέλευσέ μέ, ὃ Πανόπη, ἀκύμαντον ἐν τοσοῦτω φυλάττειν τὸ πέλαγος. τί δ’ οὖν ἐποίησεν ἡ "Ερις μὴ παροῦσα;"¹

ΠΑΝΟΠΗ
'Ἡ Θέτις μὲν ἦδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν ἐς τὸν θάλαμον ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδώνος παραπεμφθέντες, ἢ "Ερις δὲ ἐν τοσοῦτῳ λαθοῦσα πάντας—ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνώς δὲ κροτοῦντων ἢ τῷ Ἀπόλλωνι κιθαρίζοντι ἢ ταῖς Μούσαις ἄδουσαι προσεχόντων τὸν νοῦν—ἐνέβαλεν ἐς τὸ συμπόσιον μὴλὸν τι πάγκαλον, χρυσοῦν ὅλον, ὃ Γαλήνη· ἐπεγέγραπτο δὲ "Ἡ καλὴ λαβέτω." κυλιδούμενον δὲ τοῦτο ὡσπερ ἐξεπιτήδες ἤκεν ἕνθα "Ἡρα τε καὶ Ἀφροδίτη

¹ μὴ παροῦσα β: ἐρεῖς μοι παροῦσα γ.
DIALOGUES OF THE SEA-GODS

NEREIDS

But shouldn’t Nephele, her mother, have helped her when she was falling?

POSEIDON

Yes, indeed, but Fate is far stronger than Nephele.

7 (5)

PANOPE AND GALENE

PANOPE

Did you see, Galene, what Discord did yesterday at the banquet in Thessaly, because she wasn’t invited?

GALENE

I wasn’t with you people in person at the banquet. For Poseidon had told me, my dear Panope, to keep the sea calm while it lasted. But what did the absent Discord do?

PANOPE

Thetis and Peleus had already left and gone to their chamber, escorted by Amphitrite and Poseidon. Meanwhile Discord had crept in unseen by all—that was easy enough, with the guests drinking, applauding, or listening to Apollo’s playing or the Muses’ singing—and she threw a beautiful apple amongst the guests—an apple of solid gold, my dear, with the inscription “For the queen of Beauty”. The apple rolled, as if aimed, to where Hera, Aphrodite
καὶ Ἀθηνᾶ κατεκλύνοντο. 2. κατειδη ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Ἡραῖες ἥμεῖς ἐσιωπήσαμεν. τί γὰρ ἐδει ποιεῖν ἐκεῖνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη καὶ αὐτὴς εἶναι τὸ μῆλον ἥξιον, καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτὰς, καὶ ἄχρι χειρῶν ἂν τὸ πράγμα προὐχώρησεν. ἀλλ' ἐκεῖνοι, Αὐτὸς μὲν οὐ κρινὼ, φησί, περὶ τούτου,—καλτοὶ ἐκεῖναι αὐτῶν δικάσαι ἥξιον—ἀπίτε δὲ ἐς τὴν "Ηδην παρὰ τὸν" Πριάμου παιδα, ὡς οἶδε τε διαγνῶναι τὸ κάλλιον φιλόκαλος ὦν, καὶ οὐκ ἂν ἐκεῖνος κρίναι κακῶς.

ΓΑΛΗΝΗ

Τί οὖν αἱ θεαί, ὁ Πανόπτη;

ΠΑΝΟΠΗ

Τῇμερον, οἴμαι, ἀπίασιν εἰς τὴν "Ηδην, καὶ τις ήξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρατοῦσαν.

ΓΑΛΗΝΗ

"Ηδη σοί φημι, οὐκ ἄλλῃ κρατήσῃ τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ πάνυ ὁ διαιτητὴς ὁμβλυώτη.

8 (6)

ΤΡΙΤΩΝΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΤΡΙΤΩΝ

1. 'Επὶ τὴν Λέρναν, ὁ Πόσειδον, παραγίνεται καθ' ἐκάστην ἦμέραν ὑδρευσομένη παρθένοις, πάγ-καλόν τι χρήμα. οὐκ οἶδα ἐγγευ καλλίω παιδα ἰδῶν.

1 τοῦ Πάριν τοῦ γ.

2 δικαστῆς γ.
and Athena were at table. Then Hermes picked it up, and read out the inscription, but we Nereids held our tongues. What could we do when such august ladies were present? Each of them laid claim to the apple, insisting it should rightly be hers, and it would have come to blows, if Zeus hadn’t parted them, saying, “I won’t judge this matter myself”,—though they kept insisting he should—“but you go to Priam’s son 1 on Ida. He knows how to decide between beauties, for he’s a connoisseur of beauty; his verdict is bound to be right.”

GALENE

And what have the goddesses done, Panope?

PANOPE

They’ll be going to Ida today, I believe, and we’ll soon have a messenger with news of the winner.

GALENE

I can tell you that now. Only Aphrodite can win, if she competes—unless the umpire is very short-sighted.

8 (6)

TRITON AND POSEIDON

TRITON

Poseidon, there’s a girl who comes to Lerna for water every day—ever such a pretty little thing. I don’t know that I ever saw a prettier girl.

1 Paris.
THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

'Ελευθέραν τινά, ο Τρίτων, λέγεις, ἡ θεράπαινα τίς ὑδροφόρος ἐστίν;

ΤΡΙΤΩΝ

Οὐ μὲν οὖν, ἀλλὰ τοῦ Αἰγυπτίου ἐκείνου θυγάτηρ, μία τῶν πεντήκοντα καὶ αὐτή, Ἀμμώνη τούνομά· ἐπιθύμην γὰρ ἦτις καλεῖται καὶ τὸ γένος. ὁ Δανάως δὲ σκληραγωγεῖ τὰς θυγατέρας καὶ αὐτουργεῖν διδάσκει καὶ πέμπει ὑδωρ τε ἄρουσμένας καὶ πρὸς τὰ ἄλλα παίδευει ἄοκνοις εἶναι αὐτάς.

ΠΟΣΕΙΔΩΝ

2. Μόνῃ δὲ παραγίνεται μακρὰν οὗτω τήν ὄδον ἐξ 'Αργος εἰς Λέρναν;

ΤΡΙΤΩΝ

Μόνῃ· πολυδύσιον δὲ τὸ 'Αργος, ὥς οἶοθα· ὡστε ἀνάγκη αἰεὶ ὑδροφορεῖν.

ΠΟΣΕΙΔΩΝ

*Ω Τρίτων, οὐ μετρίως με διετάραξαι περὶ τῆς παιδὸς εἰπών· ὡστε ἰώμεν ἐπ' αὐτήν.

ΤΡΙΤΩΝ

*Ἰώμεν· ἣδη γὰρ καιρὸς τῆς ὑδροφορίας· καὶ σχεδὸν ποι κατὰ μέσην τὴν ὄδον ἐστιν ἱοῦσα ἐς τὴν Λέρναν.

ΠΟΣΕΙΔΩΝ

Οὕκοιν ζεύξον τὸ ἄρμα· ἦ τοῦτο μὲν πολλῆν ἔχει τὴν διατριβὴν ὑπάγεν τοὺς ἵππους τῆς ζεύγης καὶ τὸ ἄρμα ἐπισκευάζειν, οὐ δὲ ἄλλα δελφινᾶ μοι τινα τῶν ὑκέων παράστησον· ἀφιππάσομαι 1 γὰρ ἐπ' αὐτοῦ τάχιστα.

1 ἀφιππάσομαι β.
POSEIDON

Free, do you say, Triton, or a serving water-girl?

TRITON

No servant, but a daughter of that Egyptian. She's another of those fifty sisters, and is called Amymone. I asked after her name and family. Danaus brings up his daughters the hard way, and teaches them to fend for themselves, sending them for water and training them not to shirk hard work.

POSEIDON

Does she come all that long way from Argos to Lerna alone?

TRITON

Indeed she does, and Argos is a pretty thirsty place, as you know, so that she must for ever be carrying water.

POSEIDON

My dear fellow, I'm really excited at what you've told me about her. Let's go and find her.

TRITON

Let's do that. It's just the time for her to be getting her water. She must be about halfway to Lerna by now.

POSEIDON

Then get the horses into my chariot, or rather, since it takes too long harnessing the horses and getting the chariot ready, fetch me a quick dolphin. Riding on that, I'll be able to get away most quickly.

1 cf. Iliad, IV, 171 etc.
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TRITΩΝ

304 Ἰδοὺ σοι οὕτως δελφίνων ὁ ὁμότατος.

ΠΟΣΕΙΔΩΝ

Ἐν γε ἀπελαύνομεν σὺ δὲ παρανήχου, ὃ Τρίτων. κἀπειδὴ πάρεσμεν εἰς τὴν Λέρναν, ἐγὼ μὲν λοχῆσο ἐνταῦθα ποι, σὺ δὲ ἀποσκόπεῖς ὃποταν αἴσθη προσιούσαν ¹ αὐτὴν—

TRITΩΝ

Αὐτὴ σοι πλησίον.

ΠΟΣΕΙΔΩΝ

3. Καλῇ, ὃ Τρίτων, καὶ ὁραῖα παρθένος· ἀλλὰ συλληπτέα ἦμῖν ἔστιν.

ΑΜΥΜΩΝΗ

Ἄνθρωπε, ποὶ μὲ συναρπάσας ἄγεις; ἀνδραποδιστὴς εἰ, καὶ έουκας ἦμῖν ὑπ’ Ἀἰγύπτου τοῦ θείου ἐπιπεμφθῆναι· ὥστε βοήσομαι τὸν πατέρα.

TRITΩΝ

Σιώπησον, ὃ Ἀμυμώνη· Ποσειδών ἔστι.

ΑΜΥΜΩΝΗ

Τί Ποσειδών λέγεις; τί βιαζῇ με, ὃ ἀνθρωπε, καὶ εἰς τὴν θάλασσαν καθέλκεις; ἐγὼ δὲ ἀποπνιγήσομαι ἡ ἄθλια καταδύσα.

ΠΟΣΕΙΔΩΝ

Θάρρει, οὐδὲν δεινὸν μὴ πάθης· ἀλλὰ καὶ 305 πηγὴν ἐπώνυμον ἀναδοθήναι σοι ποιήσω ² ἐνταῦθα

¹ περιούσαν γ.
² επώνυμον σοι ἀναδοθήναι εάσω β.
DIALOGUES OF THE SEA-GODS

TRITON

Look, here's the fastest dolphin you have.

POSEIDON

Capital. Let's be on our way; you can swim alongside, my good fellow. . . . Well, now that we're at Lerna, I'll lie in wait here somewhere, and you'll have to keep a look-out, and when you see her coming——

TRITON

Here she is now, not far off.

POSEIDON

She is pretty, my dear fellow, a real beauty. We must get hold of her.

AMYMONE

Where are you carrying me off to, fellow? You're a kidnapper, that's what you are. I've an idea Uncle Egyptus sent you. I'm going to scream for my father.

TRITON

Silence, Amymone, it's Poseidon.

AMYMONE

Why do you say Poseidon? Why this force, fellow? Why are you dragging me into the sea? Oh, dear me, I'll drown if I go under.

POSEIDON

Don't worry, you're in no danger. I'll give the rock a tap with my trident near the beach, and start
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πατάξας τῇ τριαίνῃ τὴν πέτραν πλησίον τοῦ κλύσματος, καὶ σὺ ευδαίμων ἔση καὶ μόνη τῶν ἀδελφῶν οὐχ ὑδροφορήσεις ἀποθανοῦσα.

9 (10)

ΙΡΙΔΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΙΡΙΣ

1. Τὴν νῆσον τὴν πλανωμένην, ὥς Πόσειδον, ἦν ἀποσπασθείσαν τῆς Σικελίας ὕφαλον ἐτι νήχεσθαι 1 συμβεβηκεν, ταύτῃ, φησίν ὁ Ζεὺς, στῆσον ἡδή καὶ ἀνάφθην καὶ ποίησον ἡδὴ δήλον ἐν τῷ Αἰγαίῳ μέσῳ βεβαίως μένειν στηρίξας πάνυ ἀσφαλῶς· δεῖται γάρ τι αὐτῆς.

ΠΟΣΕΙΔΩΝ

Πεπράξεται ταῦτα, ὥς Ἰρη. τίνα δʼ ὁμως παρέ-315 ξει τὴν χρείαν αὐτῷ ἀναφανείσα καὶ μηκέτι πλέονσα;

ΙΡΙΣ

Τὴν Λητῶ ἐπ’ αὐτῆς δεῖ ἀποκυνήσαι· ἡδὴ δὲ πονήρως ὑπὸ τῶν ὁδίνων ἔχει.

ΠΟΣΕΙΔΩΝ

Τί οὖν; οὐχ ἵκανος ὁ οὐρανὸς ἐντεκεῖν; εἰ δὲ μὴ οὕτως, ἄλλ’ ἡ γε γῆ πᾶσα οὖκ ἂν ὑποδέξασθαι δύνατο τὰς γονάς αὐτῆς;

1 ἐτι νήχεσθαι Hemsterhuys: ἐπωνήχεσθαι codd.
DIALOGUES OF THE SEA-GODS

a fountain that will have your name. You'll be happy, and, unlike any of your sisters, you won't have to carry water after death.

9 (10)

IRIS AND POSEIDON

IRIS

That wandering island, ¹ Poseidon, which was broken off from Sicily, and is still propelling itself about under water—Zeus says you are to make it stop now, and bring it into view. You are to fix it quite securely, and make it stand firm, clearly visible² from now on in the middle of the Aegean. He wants it for something.

POSEIDON

It will be done, Iris. But what use will it be to him by coming to light and ceasing its seafaring?

IRIS

Leto must be delivered upon it. She's already in distress from her birth pains.

POSEIDON

What of it? Hasn't heaven room enough for bearing children? If not heaven, couldn't all the earth accommodate her for the birth?

¹ Pindar, Fr. 58 (followed by Callimachus, Hymns, IV, 35 ff.) tells how the island of Delos floated in the sea, till the time when it was moored by pillars to the sea-bed to enable Leto to bear Apollo and Artemis. The story may have originated from a doubtful interpretation of the Homeric Hymn to Delian Apollo, l. 73.

² For the etymology cf. Callimachus, Hymns, IV, 53.
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IPIS

Οὐκ, ὥς Πόσειδον. ἡ Ἡρα γὰρ ὀρκω μεγάλῳ κατέλαβε τὴν γῆν, μὴ παρασχεῖν τῇ Λητῷ τῶν ὠδίνων ὑποδοχήν. ἡ τούτων νῆσος αὕτη ἀνώμοτός ἐστιν· ἀφανής γὰρ ἦν.

ΠΟΣΕΙΔΩΝ

2. Συνήμμεν. στῆθι, ὥς νήσε, καὶ ἀνάδυθι αὐθις ἐκ τοῦ βυθοῦ καὶ μηκέτι ύποφέρου, ἀλλὰ βεβαιῶς μένε καὶ ύπόδεξαι, ὥς εὐδαιμονεσάτη, τοῦ ἀδελφοῦ τα τέκνα δύο, τοὺς καλλίστους τῶν θεῶν· καὶ ὡς, ὥς Τριτώνες, διαπορθμεῦσατε τὴν Λητὼ ἐς αὐτήν· καὶ γαληνά ἀπαντά ἐστω. τὸν ὀρακόντα δὲ, ὅς ἐνν ἔξωοτρεῖ αὐτήν φοβῶν, τὰ νεογνα ἐπειδάν τεχθῃ, αὐτίκα μέτειοι καὶ τυμωρήσει τῇ μητρί. σὺ δὲ ἀπαγγελλε τῷ Διῷ ἀπαντά εἶναι εὑτρεπῆ· ἐστηκεν ἡ Δήλος· ἥκετω ἡ Λητὼ ἰδὴ καὶ τυκτέτω.

10 (11)

ΣΑΝΘΟΥ ΚΑΙ ΘΑΛΑΣΣΗΣ

ΣΑΝΘΟΣ

1. Δέξαι με, ὥς θάλασσα, δεινὰ πεπονθότα καὶ κατάσβεσόν μου τὰ τραύματα.

ΘΑΛΑΣΣΑ

Τί τούτο, ὥς Εάνθε; τίς σε κατέκαυσεν;

ΣΑΝΘΟΣ

'Ὁ Ὁφαινότος. ἀλλ' ἀπηνθράκωμαι ὅλος ὁ κακοδαίμων καὶ ζέω.

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IRIS

No, Poseidon. Hera has laid the earth under strict oath not to give Leto anywhere for her travail; thus this island is not bound by the oath, for it was not visible.

POSEIDON

I see. Stop still, island. Come up again from the deep, and drift below the surface no more. Remain in a fixed position, and receive, most lucky of islands, my brother’s two children, the most beautiful of all the gods. And you, Tritons, give Leto passage to the island, and let all be calm. And the moment the babes are born, they’ll pursue the serpent that’s now maddening Leto with fright, and exact vengeance for their mother. And you, Iris, go and tell Zeus that all is ready. Delos is stationary. Let Leto come now and have her children.

10 (11)

XANTHUS \(^1\) AND SEA

XANTHUS

Take me to you, Sea, for I’ve suffered terribly. Please put a stop to my burning wounds.

SEA

What’s this, Xanthus? Who has burnt you?

XANTHUS

Hephaestus. See how I’ve been charred to cinders all over, poor thing that I am, and am at boiling point.

\(^1\) A river of the Troad, also called Scamander. See *Iliad*, XXI, 211 ff.
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ΘΑΛΑΣΣΑ

317  Διὰ τί δαὶ σοι καὶ ἐνέβαλε τὸ πῦρ;

ΕΞΑΝΘΟΣ

Διὰ τὸν ταύτης ¸διν τῆς Θέτιδος· ἐπεὶ γὰρ
φονεύοντα τοὺς Φρύγας ἱκετεύσας οὐκ ἔπαυσα 1 τῆς
ὄργης, ἀλλ’ ὑπὸ τῶν νεκρῶν ἐνέφρατε μοι τὸν
μοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον ἐπικλύσαι
ἐθέλων, ὡς φοβηθεῖς ἀπόσχυτο τῶν ἀνδρῶν. 2. ἐνταῦθα ὁ Ἡφαιστος—ἐτυχε γὰρ πλησίον που ὤν—
pάν οἶμαι ὅσον ἐν τῇ καμίνῳ πῦρ ἐχεν 2 καὶ ὁσον
ἐν τῇ Αἴτημι φέρων 3 ἐπῆλθε μοι, καὶ ἐκαυσε μὲν 
tὰς πτελέας μου καὶ μυρίκας, ὄμπτησε δὲ καὶ τοὺς
κακοδαιμόνια ἰχθύς καὶ τὰς ἐγχέλεις, αὐτὸν δὲ ἐμὲ
ὑπερκαχλάσαι ποιήσας μικρὸν δεῖν ὄλον ἔργασται.
ὁρᾶς γοῦν ὅπως διάκειμαι ἀπὸ 4 τῶν
318 ἐγκαυμάτων.

ΘΑΛΑΣΣΑ

Θολερός, ὁ Εάνθης, καὶ θερμός, οὐς εἰκός, τὸ
αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ, ὡς φής, ἀπὸ
tοῦ πυρὸς: καὶ εἰκότως, ὁ Εάνθης, ὃς ἐπὶ τὸν ἐμὸν
νῦ<νν>όν 5 ὄρμησας οὐκ αἰδεσθείς ὅτι Νηρείδος νίδοσ ἢν.

ΕΞΑΝΘΟΣ

Οὐκ ἔδει ὅν ἐλεήσαι γείτονας ὃντας τοὺς
Φρύγας;

1 ἱκετεύσα ὃ δὲ οὐκ ἔπαυσατο γ.
2 πάν ὁσον οἶμαι πῦρ εἶχε β.
3 φέρων γ: καὶ εἰ ποίη ἄλλοθι φέρων β.
4 ὑπὸ β.
5 νῦν γβ: corr. edd..

1 Achilles.
2 It is very difficult to retain the νῦν of the MSS. in
the sense of “descendant”. I have adopted the correc-

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Whatever made him attack you with his fire?

XANTHUS

It's all because of the son of Thetis here. He was butchering the Phrygians, and I begged him to relent from his anger, but he wouldn't; he only blocked up my stream with their bodies. Out of pity for the poor wretches, I attacked him, hoping to swallow him in a flood, and frighten him away from them. Then Hephaestus, happening to be near, attacked me, with all the fire he had in his forge it seemed to me, yes, with all his fire in Etna, and burnt my elms and tamarisks, roasting my unhappy fish and my eels, and making me myself bubble all over, and nearly dry all up. You can see the state I'm in from my burns.

SEA

You're muddy and hot, Xanthus, as is only natural, what with the blood from the bodies and the heat from that fire you've been talking about—and quite right too, when you had the cheek to attack my grandson though he was the son of a Nereid!

XANTHUS

Was it wrong for me, then, to feel sorry for my neighbours of Phrygia?

1 The son of Thetis usually referred to as a Nereus or Nereid, though Thalatta is also mentioned as a general goddess of the sea.

2 For the tradition that Lucian replaces Doris, the traditional mother of Thetis, with Thalatta, see Bion, I, 13 and Meleager, A.P. V, 180. Lucian may be thinking of works of art, as Pausanias, 2.1.7 mentions statues of Thalatta at Corinth, while Philostratus, Imag. II, 16 also describes Thalattai at Corinth.
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ΘΑΛΑΣΣΑ

Τὸν Ἡφαίστον δὲ οὐκ ἔδει ἔλεησαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

11 (7)

NOTOY KAI ZΕΦΥΡΟΥ

NOTOS

1. Ταύτῃν, ὡς Ζεφυρε, τὴν δάμαλιν, ἣν διὰ τοῦ πελάγους εἰς Ἀἰγυπτον ὁ Ἐρμῆς ἀγεί, ὁ Ζεὺς διεκόρθησεν ἅλοὺς ἐρωτῶι;

ΖΕΦΥΡΟΣ

Ναί, ὡς Νότε· οὐ δάμαλις δὲ τότε, ἀλλὰ ποιή ἢν τοῦ ποταμοῦ Ἰνάχου· νῦν δὲ ἡ Ἡρα τοιαύτην ἐποίησεν αὐτὴν ζηλοτιπῆσασα, ὅτι πάνυ ἐώρα ἔρωντα τὸν Δία.

NOTOS

Νῦν δὲ ἐτί ἐρᾷ τῆς βοὸς;

ΖΕΦΥΡΟΣ

306 Καὶ μάλα, καὶ διὰ τοῦτο αὐτὴν εἰς Ἀἰγυπτον ἐπεμβεν καὶ ἡμῖν προσέταξε μὴ κυμαίνειν τὴν θάλασσαν ἐστ᾽ ἀν διανήξεται,2 ὡς ἀποτεκοῦσα ἐκεῖ—κυεῖ δὲ ᾧθη—θεὸς γένοιτο καὶ αὐτῇ καὶ τὸ τεχθὲν.

NOTOS

2. Ἡ δάμαλις θεὸς;

1 διεκόρθησεν B.
2 διανήξεται B post correctionem, et recce.
DIALOGUES OF THE SEA-GODS

SEA

Or wrong for Hephaestus to be sorry for Thetis’ son, Achilles?

11 (7)

SOUTH WIND AND WEST WIND

SOUTH WIND

Is it true, Zephyrus, about Zeus and this heifer¹ that Hermes is escorting by sea to Egypt? Did he fall for her and have his way with her?

WEST WIND

Yes, Notus; only she wasn’t a heifer then, but the daughter of Inachus, the river. But now Hera, in her jealousy, has turned her into this, because she saw Zeus was very much in love with her.

SOUTH WIND

Is he still in love with her now she’s a heifer?

WEST WIND

Very much so, my good fellow. That’s why he’s sent her to Egypt, and told us he doesn’t want any rough seas, until she swims across, so that, when she has her baby there—she’s expecting at the moment—both mother and child² may become gods.

SOUTH WIND

The heifer a god?

¹ Io.
² Epaphus.
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ZEΦΥΡΟΣ

Καὶ μᾶλα, ὁ Νότε: ἀρξεὶ τε, ὡς ὁ Ἑρμῆς ἐφη, τῶν πλεόντων καὶ ἕμων ἔσται δέσποινα, ὡντινα ἂν ἕμων ἔθελη ἐκπέμψαι ἢ κωλύσαι ἐπιπνεῖν.

ΝΟΤΟΣ

Θεραπευτέα τοιγαροῦν, ὁ Ζέφυρε, ἥδη δέσποινά γε οὐσα. εὐνουστέρα γὰρ ἂν οὕτως γένοιτο.

ZEΦΥΡΟΣ

'Αλλ' ἥδη γὰρ διεπέρασε καὶ ἐξένευσεν ἐς τὴν γῆν. ὅρας ὡς οὐκέτι μὲν τετραποδητή 1 βαδίζει, ἄνορθωσας δὲ αὐτὴν ὁ Ἑρμῆς γυναίκα παγκάλην αὕθις ἐποίησεν;

ΝΟΤΟΣ

Παράδοξα γονὶ ταῦτα, ὁ Ζέφυρε: οὐκέτι τὰ 307 κέρατα οὐδὲ οὐρὰ καὶ δίχηλα τὰ σκέλη, ἄλλ' ἐπέραστος κόρη. ὁ μέντοι Ἑρμῆς τί παθὼν μεταβέβληκεν ἑαυτὸν καὶ ἀντὶ νεανίου κυνοπρόσωπος γεγένηται;

ZEΦΥΡΟΣ

Μὴ πολυπραγμονώμεν, ὅτι ἂμεινον ἐκεῖνος οἶδε τὸ πρακτέον. 2

12

ΔΩΡΙΔΟΣ ΚΑΙ ΘΕΤΙΔΟΣ

ΔΩΡΙΣ

1. Τί δακρύεις, ὁ Θέτι;

1 τετραποδιστή β.
2 ὅτε ... τὰ πρακτέα β.
Indeed she will be. According to Hermes, she’ll have power over those at sea and be our mistress, choosing for herself which of us to send out or to stop from blowing.

In that case we’d better be attentive to her, if she’s now our mistress. Then we’ll be sure of her good-will.

But look, she’s over now, and has swum ashore. See how she no longer walks on all fours, but has been straightened up by Hermes and changed back again into a most attractive woman.

How very strange, Zephyrus. No horns now, or tail or cloven hooves, but instead a lovely girl. But what’s come over Hermes, that he’s changed himself and given up his own fine face for that of a dog?

Let’s not be inquisitive. He knows his business better than we do.

Why are you crying, Thetis?

Anubis, an Egyptian god with the head of a dog, was identified with Hermes by the Greeks.
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ΘΕΤΙΣ

Καλλιστην, ὁ Δωρί, κόρην εἶδον ἐς κιβωτὸν ὑπὸ τοῦ πατρὸς ἐμβληθείσαν, αὐτὴν τε καὶ βρέφος αὐτῆς ἀρτυγέννητον. ἐκέλευσεν δὲ ὁ πατὴρ τούς ναύτας ἀναλαβόντας τὸ κιβώτιον, ἐπειδὰν πολὺ τῆς γῆς ἀποσπάσωσιν, ἀφεῖναι εἰς τὴν θάλασσαν, ὡς ἀπόλοιπο ἡ ἅθλια, καὶ αὐτὴ καὶ τὸ βρέφος.

ΔΩΡΙΣ

Τίνος ἔνεκα, ὃ ἀδελφὴ; εἰπέ, εἰ τὸ 1 ἐμαθεὶς ἄκριβώς.

ΘΕΤΙΣ

"Ἀπαντα. ὁ γὰρ Ἀκρίσιος ὁ πατὴρ αὐτῆς καλλιστὴν οὖσαν ἐπαρθένευεν ἐς χαλκοῦντινα θάλαμον ἐμβαλὼν· εἶτα, εἰ μὲν ἄλλθες οὐκ ἐχὼ εἰπένν, φασὶ δ᾽ οὖν τὸν Δία χρυσὸν 3 γενόμενον ῥυήναι διὰ τοῦ ὀρόφου ἐπ᾽ αὐτὴν, δεξαμένην δὲ ἐκείνην ἐς τὸν κόλπον καταρρέοντα τὸν θεὸν ἐγκύμονα γενέσθαι. τοῦτο αἰσθόμενος ὁ πατὴρ, ἄγριός τις καὶ ζηλότυπος γέρων, ἡγανάκτησε καὶ ὑπὸ τινὸς μεμοιχεύσθαι οὐχθεῖς αὐτὴν ἐμβάλλει εἰς τὴν κιβωτὸν ἀρτί τετοκυίαν.

ΔΩΡΙΣ

2. Ἡ δὲ τί ἔπραττεν, ὃ Θέτι, ὡς καθετο; Ἑπιγραφή: Ἡ δὲ τί ἔπραττεν, ὃ Θέτι, ὡς καθετο; ὡς καθετο; ΘΕΤΙΣ

Ὑπὲρ αὐτῆς μὲν ἐσίγα, ὡς Δωρί, καὶ ἐφετερ τὴν καταδίκην. τὸ βρέφος δὲ παρητεῖτο μὴ ἀποθανεῖν

1 εἰπὲ εἴ τι γ.: ἐπεῖ β.
2 ἄκριβῶς ἀπαντά: ὃ (ὁ, ὁ 26) ὁ Ἀκρίσιος β.
3 χρυσὸν β.
DIALOGUES OF THE SEA-GODS

THETIS

Oh, Doris, I’ve just seen a lovely girl put into a box by her father along with her newborn baby. He told his sailors to take the box and, when well away from land, to drop it into the sea, so that the mother should be killed, poor thing, herself and her baby.

DORIS

Why, sister? Please tell me, if you have any definite information.

THETIS

I have the whole story. Because she was ever so beautiful, her father Acrisius locked her up in a brazen room to keep her away from lovers. Then—I can’t say whether it’s true but it’s what they say—Zeus turned himself into gold and came pouring through the roof at her, and she received the god in her bosom as he came showering down, and became pregnant. When her father found out, the cruel, jealous old creature flew into a temper and, thinking she’d had a lover, threw her into the box just after her baby was born.

DORIS

And what did she do, Thetis, when they were putting her there?

THETIS

She kept quiet about herself, submitting to her sentence, but she kept pleading for her child’s life,

1 Danae, daughter of Acrisius.
2 Perseus.
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dakrúvousa kai tó pàppw 1 deiknúvousa autó, kál-
líston ón: to dè òp' ágwoías tów kaków úpeimeidía
320 prós tìn thalassan. úpopímplamai áthís tów
óphalmoús dakrúwn mnhmoneúsasa autów.

ΔΩΡΙΣ
Kàmé dakrússai épooísgas. álλe 'hde tevhnás;

ΘΕΤΙΣ
Oúdaimós: níxetai gar éti ò kibwtdós ámfi tìn
Sèrifwv òwntas autów púlásttousa.

ΔΩΡΙΣ
Tí oúv ouxí sówzomen autów tois áliewsi toustós
émbaloutai ès tà diktwv tois Sèrifwv; oí dè ònav-
spázantés sówsoisi dhlwv óti.

ΘΕΤΙΣ
Eú légeis, outh poiómven: mh gar ápoploésw
mítte autí mítte to pайдión outhw outhw oux kálwv.

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ΕΝΙΠΈΩΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΕΝΙΠΈΥΣ

1. Oú kàlå tauta, ò Póséidon ειρήsetai gar
tálwtes: úpelthwv mou tìn érwmevn éikastheis
èmòi diekóressas 2 tìn pайдa: h dè òwto òp'
èmou autò peponthévai kai dià touto parèixhe
ëautn.

1 pàppw β: patrί γ.
2 diekóressas β.
DIALOGUES OF THE SEA-GODS

weeping and showing it to its grandad, for it was a lovely baby. And it, unaware of its troubles, was looking at the sea with a smile on its face. Remembering them brings tears again to my eyes.

DORIS

You’ve made me weep, too. But are they dead now?

THETIS

Oh, no! The box is still floating round Seriphos, and keeping them alive and safe.

DORIS

Well, why don’t we save them by bringing them into the nets of these fishermen here from Seriphos? They’ll be sure to pull them up and save them.

THETIS

A good idea, let’s do that. I wouldn’t like the mother to die, or the baby either. It’s so pretty.

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ENIPEUS AND POSEIDON

ENIPEUS

I won’t mince words, Poseidon. Your behaviour’s been disgraceful—tricking my sweetheart by impersonating me, and leading the child astray. She thought I was doing it and submitted.

THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

Σὺ γὰρ, ὦ Ἐνιπεῦ, ὑπεροπτικὸς ἴσθαν καὶ βραδὺς, ὃς κόρης οὕτω καλῆς φοιτώσῃς ὀσμέραι παρὰ σέ, ἀπολλυμένης ὑπὸ τοῦ ἐρωτοῦ, ὑπερεώρας καὶ ἔχαρες λυπῶν αὐτήν, ἢ δὲ περὶ τὰς ὀχθὰς ἀλύουσα καὶ ἐπεμβαίνουσα καὶ λουομένη ἐνίοτε ηὐχετὸ σοι ἐντυχεῖν, ςο δὲ ἐθρύπτου πρὸς αὐτήν.

ΕΝΙΠΕΥΣ

2. Τί οὖν; διὰ τούτῳ ἐχρῆν σε προαρτάσαι τὸν ἐρωτα καὶ καθυποκρίνασθαι Ἐνιπέα ἀντὶ Ποσειδῶνος εἶναι καὶ κατασοφίσασθαι τὴν Τυρῶν ἀφελῆ κόρην οὖσαν;

ΠΟΣΕΙΔΩΝ

Ὀψὲ ζηλοτυπεῖς, ὦ Ἐνιπεῦ, ὑπερόπτης πρότερον ἄν. ἢ Τυρῶ δὲ οὐδὲν δεινὸν πέπονθεν οἰομένη ὑπὸ σοῦ διακεκορήθαι.1

ΕΝΙΠΕΥΣ

Οὐ μὲν οὖν ἐφησθα γὰρ ἀπιῶν ὧτι Ποσειδῶν ἴσθα. δ καὶ μάλιστα ἐλύπησεν αὐτήν καὶ ἐγὼ τούτῳ ἥδικημαι, ὡτι τὰ ἔμα σφ ηὐφραίνου τότε καὶ περιστήσας πορφύρεον τι κύμα, ὃπερ ὑμᾶς συνέκρυ-πτεν ἄμα, συνήσθα τῇ παιδὶ ἀντ’ ἐμοῦ.

ΠΟΣΕΙΔΩΝ

Ναὶ. σὺ γὰρ οὐκ ἥθελες, ὦ Ἐνιπεῦ.

1 διακεκορεῖθαι recce. et edd.
You were so proud and so slow, Enipeus. A pretty girl like that came to you every day, dying of love, and you wouldn’t look at her, but enjoyed tormenting her! She would wander about your banks, putting her feet in and washing sometimes, praying for your love, but you always turned up your nose at her.

Even if I did, what right had you to forestall me and steal her love, pretending to be Enipeus rather than Poseidon, and winning a simple girl like Tyro by a trick?

It’s too late to be jealous now, Enipeus. You despised her before. Tyro’s suffered no harm. She thought it was you.

Oh, no! When you left her, you said you were Poseidon, and that upset her very much. It was unfair to me, too, for you to enjoy pleasures that should be mine, making a blue wave arch above you and hide you both, and making love to the girl in my place.

Yes, but only because you didn’t want her, Enipeus.
1. Τὸ κῆτος ὑμῶν, ὁ Νηρείδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παιδὰ ἤδικησεν, ὡς οἴεσθε, καὶ αὐτὸ ἦδη τέθηκεν.

2. Ἀπὸ τίνος, ὁ Τρίτων; ἢ ὁ Κηφέως καθάπερ δέλεαρ προθεῖς τὴν κόρην ἀπέκτεινεν ἐπιών, λοχήσας μετὰ πολλῆς δυνάμεως;

3. Οὐκ ἀλλὰ ἵστε, οἴμαι, ὁ Ἰφιάνασσα, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κυβωτῷ ἐμβληθέν εἰς τὴν βάλασσαν ὑπὸ τοῦ μητροπάτορος ἐσώσατε ἀικτείρασαι αὐτοὺς.

4. Οἶδα ὅν λέγεις: εἰκὸς δὲ ἣδη νεανίαν εἶναι καὶ μάλα γενναίον τε καὶ καλὸν ἴδεῖν.

5. Οὗτος ἀπέκτεινεν τὸ κῆτος.

6. Διὰ τι, ὁ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοι- αὐτὰ ἐκτίνευν αὐτὸν ἔχρην.

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ΤΡΙΤΩΝΟΣ ΚΑΙ ΝΗΡΕΙΔΩΝ

ΤΡΙΤΩΝ

1. Τὸ κῆτος ὑμῶν, ὁ Νηρείδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παιδὰ ἤδικησεν, ὡς οἴεσθε, καὶ αὐτὸ ἦδη τέθηκεν.

ΝΗΡΕΙΔΕΣ

'Υπὸ τίνος, ὁ Τρίτων; ἢ ὁ Κηφέως καθάπερ δέλεαρ προθεῖς τὴν κόρην ἀπέκτεινεν ἐπιών, λοχήσας μετὰ πολλῆς δυνάμεως;

ΤΡΙΤΩΝ

Οὐκ ἀλλὰ ἵστε, οἴμαι, ὁ Ἰφιάνασσα, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κυβωτῷ ἐμβληθέν εἰς τὴν βάλασσαν ὑπὸ τοῦ μητροπάτορος ἐσώσατε ἀικτείρασαι αὐτοὺς.

ΙΦΙΑΝΑΣΣΑ

Οἶδα ὅν λέγεις: εἰκὸς δὲ ἣδη νεανίαν εἶναι καὶ μάλα γενναίον τε καὶ καλὸν ἴδεῖν.

ΤΡΙΤΩΝ

Οὗτος ἀπέκτεινεν τὸ κῆτος.

ΙΦΙΑΝΑΣΣΑ

Διὰ τι, ὁ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοι- αὐτὰ ἐκτίνευν αὐτὸν ἔχρην.

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TRITON

Your monster of the deep, my dear Nereids, the one of you sent against Andromeda, the daughter of Cepheus, didn’t harm the girl, as you’ve been thinking it would, but is now dead itself.

NEREIDS

Who killed it, Triton? Did Cepheus set the girl there like a bait, and then attack and kill it, after lying in wait for it with a large force?

TRITON

No. But I imagine, Iphianassa, you all know what happened to Perseus, Danae’s child, whom his mother’s father threw into the sea in a chest with his mother, and you saved out of pity.

IPHIANASSA

I know whom you mean. He must be a young man by now, and a very fine handsome fellow.

TRITON

It was he who killed the monster.

IPHIANASSA

Why, Triton? He shouldn’t have paid us in this coin for saving him.
THE WORKS OF LUCIAN

TRITON

2. Ἐγὼ ὑμῖν φράσω τὸ πάν ὡς ἐγένετο· ἐστάλη μὲν οὖτος ἐπὶ τὰς Γοργόνας ἄθλον τινα τῷ βασιλεῖ ἐπιτελῶν, ἐπεὶ δὲ ἀφίκετο εἰς τὴν Λιβύην—

ΙΦΙΑΝΑΣΣΑ

Πῶς, ὁ Τρίτων; μόνος; ἥ καὶ ἄλλος συμμάχους ἤγεν; ἄλλως γὰρ δύσπορος ἢ ὁδὸς.

TRITON

Αἰα τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ ἐθηκεν. ἐπεὶ δ' οὖν ἤκεν ὅπου διητώντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὁ δὲ ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ὄχετο ἀποπτάμενος.

ΙΦΙΑΝΑΣΣΑ

323 Πῶς ἴδων; ἀθέατοι γὰρ εἰσιν· ὡς ἢ ἄν ἴδῃ, οὐκ ἄν τι ἄλλο μετὰ ταύτας ἴδοι.

TRITON

Ἡ Ἀθηνᾶ τὴν ἀστίδα προφαίνουσα—τοιαῦτα γὰρ ἢκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν καὶ πρὸς τὸν Κηφέα ύστερον—ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος ἀποστιλβοῦσα ὥσπερ ἐπὶ κατόπτρον παρέσχεν αὐτῷ ἰδεὶν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαμὰ τῆς κόμης, ἔνορων δ' ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμεν τὴν κεφαλήν αὐτῆς, καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. 3. ἐπεὶ δὲ κατὰ τὴν παράλυν ταύτην Ἀἰθιοπίαν ἐγένετο, ἦδη πρόσγειος πετόμενος, ὅρα τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τυος πέτρας προβλήτος προσπεπατταλευμένην,1 καλλίστην, ὡς

1 προσπεπατταλευμένην γ.
DIALOGUES OF THE SEA-GODS

TRITON

I'll tell you everything, just as it happened. He was sent against the Gorgons, to carry out a task for the king. But when he reached Libya——

IPHIANASSA

How did he do it, Triton? By himself? Did he take others to help him? Otherwise it's a difficult journey.

TRITON

He went through the air. Athena had given him wings on his feet. Well, when he'd reached where they lived, they must all have been asleep, and Perseus cut off Medusa's head and flew away.

IPHIANASSA

How could he see? They are not for the eye to behold. Anyone who sees them won't see anything afterwards.

TRITON

Athena held up her shield—I heard him describe it to Andromeda and later to Cepheus—and let him see the reflection of Medusa on that bright shield as though on a mirror; then, looking at the reflection, he caught her hair in his left hand, and holding his scimitar in his right, cut off her head, and flew away before her sisters woke up. When he was at the Ethiopian shore here, and now flying low, he saw Andromeda lying fastened to a projecting rock—ye gods, what a beautiful sight she was!—with her

1 Polydectes, king of Seriphos, who wished to be rid of Perseus and marry Danae.
THE WORKS OF LUCIAN

theoî, katheménn tás kómas, ἥμιγμινον πολὺ ἔνερθε τῶν μαστῶν: καὶ τὸ μὲν πρῶτον οἰκτείρας τὴν τύχην αὐτῆς ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης, κατὰ μικρὸν δὲ ἀλούς ἔρωτι—ἐχρῆν γὰρ σεσώσθαι τὴν παιδὰ—βοηθεῖν διέγνυ: καὶ ἐπειδὴ τὸ κῆτος ἐπήμει μάλα φοβερὸν ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεῖς ὁ νεανίσκος πρόκωπον ἔχων τὴν ἀρπην τῇ μὲν καθικείται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον ἐποίει αὐτῷ, τὸ δὲ τέθυνεν ὁμοῦ καὶ πέπηγεν αὐτοῦ τὰ πολλά, ὅσα εἴδε τὴν Μέδουσαν: ὃ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχῶν τὴν χείρα ὑπεδέξατο ἀκροποδητῇ κατιούσαν ἐκ τῆς πέτρας ὀλισθήρας ὁφθης, καὶ νῦν γαμεῖ ἐν τοῖς Κηφέως καὶ ἀπάξει αὐτὴν εἰς Ἄργος, ὡστε ἀντί θανάτου γάμον οὐ τὸν τυχόντα εὑρέτο.

ΙΦΙΑΝΑΣΣΑ

4. Ἐγὼ μὲν οὐ πάνω τῷ γεγονότι ἄχθομαι: τῷ γὰρ ἡ παῖς ἡδίκει ἡμᾶς, εἰ ἡ μήτηρ αὐτῆς, ἐμεγαλαυχεῖτο καὶ ἥξιον εἶναι καλλίων;

ΔΩΡΙΣ

"Οτι οὕτωσ ἃν ἡλιγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὐσα.

ΙΦΙΑΝΑΣΣΑ

Μηκέτι μεμνώμεθα, ὡ Δωρί, ἐκείνων, εἰ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἁξίαν ἐλάλησεν· ἦκανὴ γὰρ ἡμῖν τιμωρίαν ἐδωκεν φοβηθείσα ἐπὶ τῇ παιδὶ. χαίρωμεν οὖν τῷ γάμῳ.

1 οτι οὕτωσ ἃν β: πλὴν γ.
hair let down, but largely uncovered from the breasts downwards. At first he pitied her fate and asked the reason for her punishment, but little by little he succumbed to love, and decided to help, since she had to be saved. So when the monster came—a fearsome sight it was too!—to gulp her down, the young man hovered above it with his scimitar unsheathed, and, striking with one hand, showed it the Gorgon with the other, and turned it into stone. At one and the same time was the monster killed, and most of it, all of it that faced Medusa, petrified. Then Perseus undid the maiden’s chains, and supported her with his hand as she tip-toed down from the slippery rock. Now he’s marrying her in Cepheus’ palace and will take her away to Argos, so that, instead of dying, she’s come by an uncommonly good marriage.

IPHIANASSA

I, for one, am not sorry to hear it. What harm did the girl do to us, if her mother was always boasting and claiming to be more beautiful than we are?

DORIS

Well that way as a mother she would have suffered through her daughter.

IPHIANASSA

Let’s forget all that, Doris, if a barbarian woman’s talk has been too big. She’s paid us penalty enough by being frightened for her daughter. So let’s accept the marriage with a good grace.
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ZEΦΥΡΟΥ KAI NOTΟΥ

ZEΦΥΡΟΣ

1. Οὐ πῶστε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, ὥσπερ οὐ γέ εἰμι καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε;

NOTΟΣ

Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπὴν; ἥ τίνες οἱ πέμπτοντες ἦσαν;

ZEΦΥΡΟΣ

'Ηδίστοι θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἰδοις ἔτη.

NOTΟΣ

Περὶ τῆς ἐρυθρᾶν γὰρ θάλασσαν εἰργαζόμην, ἐπέπνευσα δὲ καὶ μέρος τῆς Ἰνδικῆς, ὡςα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὡν λέγεις.

ZEΦΥΡΟΣ

'Αλλὰ τὸν Σιδώνιον γε Ἀγήνορα οἶδας;

NOTΟΣ

Ναι· τὸν τῆς Εὐρώπης πατέρα. τί μήν;

ZEΦΥΡΟΣ

Περὶ αὐτῆς ἐκείνης διηγήσομαι σοι.

NOTΟΣ

Μῶν ὅτι ὁ Ζεὺς ἐραστῆς τῆς παιδὸς ἐκ πολλοῦ; τούτο γὰρ καὶ πάλαι ἡπιστάμην.
DIALOGUES OF THE SEA-GODS

15

WEST WIND AND SOUTH WIND

WEST WIND

I’ve never seen a more magnificent pageant on the sea, ever since I began to live and blow. Didn’t you see it, Notus?

SOUTH WIND

What pageant do you mean, Zephyrus? Who were in it?

WEST WIND

You missed a most delightful spectacle, the like of which you’ll never see again.

SOUTH WIND

Well, I was at work about the Red Sea, and I blew also over the parts of India near the coast. So I’ve no idea what you’re talking about.

WEST WIND

But you do know Agenor of Sidon?

SOUTH WIND

Yes, Europa’s father. Of course I do.

WEST WIND

I’ll tell you something about the girl herself.

SOUTH WIND

Not that Zeus has long been in love with her? I’ve known that for ages.
ΤΟΙΟΥ ὁ Ἐρωτα τὰ μὲν ἑρωτα ὑπὸ τὸ δὲ ἦδη ἀκούσαν. 2. ἢ μὲν Εὐρώπη κατελήλυθε ἡ τὴν ἡδὼν παίξουσα τὰς ἥλικιωτίδας παραλαβοῦσα, τὸ ταύρῳ ἐικάσας ἑαυτὸν συνεπαίζειν αὐταῖς κάλλιστοι φαινόμενοι· λευκός τε γὰρ ἦν ἀκριβῶς καὶ τὰ κέρατα ἑυκαμπτὴς καὶ τὸ βλέμμα ἡμερός· ἐσκήρτα οὖν καὶ αὐτὸς ἔπι τῆς ἡδόνος καὶ ἐμυκάτῳ ἡδιστον, ὡστε τὴν Εὐρώπην τολμήσας καὶ ἀναβήναι αὐτόν. ὡς δὲ τούτῳ ἐγένετο, δρομαῖος μὲν ὁ Ζέφυρος ὑρμησεν ἐπὶ τὴν θάλασσαν φέρων αὐτὸν καὶ ἐνίχθετο ἐμπεσών. ἢ δὲ πάνη ἐκπλαγῆς τῷ πράγματι τῇ λαϊκῇ, μὲν εἰχετο τοῦ κέρατος, ἢς μὴ ἀπολισθάναι, τῇ ἐτέρᾳ δὲ ἤνεμωμένον τὸν πεπλων συνείχεν.

ΝΟΤΟΣ
3. Ἡδῷ τούτῳ θέαμα εἴδες, οὗ Ζέφυρος καὶ ἐρωτικῶν, νηχόμενον τὸν Δία καὶ φέροντα τὴν ἀγαπωμένην.

ΖΕΦΥΡΟΣ
Καὶ μὴν τὰ μετὰ ταύτα ἦδιών παρὰ πολὺ, ὦ Νότε. ἢ τε γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο καὶ τὴν γαλήνην ἐπιστασαμένη λείαν παρείχεν ἑαυτήν, ἡμεῖς δὲ πάντες ἰσχυόμενοι ἄγοντες οὐδὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγαντείων παρηκολουθοῦμεν. Ἔρωτες δὲ παραπετέμονει μικρὸν ὑπὲρ τὴν θάλασσαν, ώς ἐνίστε ἄκροι τοῖς ποσίν ἐπιφαίνειν τοῦ ύδατος, ἡμείας τὰς δὰς φέροντες ἤδιον ἀμα τὸν ὑμέναιον, αἱ Νηρεῖδες δὲ ἀναδύσας παρίππευνον

1 εὐκαμπτὴ γ. 2 ἀπολισθοὶ νέοντος γ.
3 ἐκ τῆς θαλάσσης β.
DIALOGUES OF THE SEA-GODS

WEST WIND

Well, you may know about his love, but let me now tell you what followed. Europa in her play had come down to the beach with her companions, and Zeus took the shape of a bull, and started playing with them, looking magnificent, for he was all white with nice curly horns and gentle eyes. Well, he too started skipping about on the beach, and bellowed most charmingly, so that Europa even dared to climb up on to him. Thereupon Zeus galloped off to the sea with her on his back, plunged in and began to swim; she was quite terrified, and clutched his horn with her left hand so as not to slip off, while she held her robe down against the wind with her right hand.

SOUTH WIND

Indeed a delightful spectacle for you, my dear Zephyrus—a real love-scene! Zeus swimming along and carrying off his beloved!

WEST WIND

But what followed was far more delightful, Notus. The sea became waveless at once, and draping herself in calm, made herself smooth; we all kept quiet, and followed beside them, just watching what was going on, while the Loves fluttered alongside just above the sea, occasionally just touching the water with their feet, carrying lighted torches, and singing the marriage hymn, and the Nereids, coming...
327 ἐπὶ τῶν δελφίνων ἐπικροτοῦσαι ἤμιγγυμνοι τὰ πολλά, τὸ τε τῶν Τριτών γένος καὶ εἰ τι ἄλλο μὴ φοβερὸν ἰδεῖν1 τῶν θαλασσίων ἀπαντα περιεχό-
ρευε2 τὴν παιδὰ· ὁ μὲν γὰρ Ποσειδών ἐπιβεβηκὼς ἄρματος, παροχομένην τὴν Ἀμφιτρίτην ἔχων, προῆγε3 γεγηθῶς ὁδοποιῶν 4 νηχομένω τῷ ἀδελφῷ.
ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρῖτων ἐφερον ἐπὶ κόγχης κατακειμένην, ἀνθή παντοῖα ἐπιπάτ-
tουσαν τῇ νύμφῃ. 4. ταῦτα ἐκ Φοινίκης ἄχρι τῆς
Κρήτης ἐγένετο· ἐπεὶ δὲ ἐπέβη τῇ νήσῳ ἃν ταῦτα 
οὐκέτι ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς 
χειρὸς ὁ Ζεὺς ἀπῆγε τὴν Εὐρώπην εἰς τὸ Δικταῖον ἀντρον ἐρυθριώσαν καὶ κάτω ὀρῶσαν· ἦπιστατο 
γὰρ ἥδη ἐφ' ὁτὶ ἄγοιτο. ἥμεις δὲ ἐμπεσόντεs 
ἄλλο ἄλλος τοῦ πελάγους μέρος διεκυμαίνομεν.

NOTOS

*Ω μακάριε6 Ζέφυρε τῆς θέας· ἐγὼ δὲ γρῦπα 
καὶ ἐλέφαντας καὶ μέλανας ἀνθρώπους ἐώρων.

1 ἰδεῖν β.: ὀφθηναι γ.
2 περιεχόρευον γ.
3 προῆι γ.
4 προοδοιοποιῶν β.
5 ἐπεὶ . . . νήσῳ β.: ἐπὶ δὲ τῆς νήσου γ
6 ως μακάριος γ.
to the surface, rode alongside on dolphins, clapping their hands, pretty well half-naked. The Tritons and all other creatures of the sea that do not frighten the eye, were dancing round the girl. Poseidon astride his car, with Amphitrite beside him, was driving in front, delighted to lead the way for his brother as he swam. To cap all, two Tritons were carrying Aphrodite reclining on a shell, and sprinkling all manner of flowers over the bride. This went on all the way from Phoenicia to Crete; but when he set foot on his island, the bull was no more to be seen, but Zeus took Europa's hand and led her to the cave on Mount Dicte—blushing she was, and looking on the ground, for now she knew why she was being carried off. But we each assailed a different part of the sea, and stirred up the waves.

SOUTH WIND

How lucky you are, Zephyrus to have seen all that! All I saw was griffins and elephants and black men.
DIALOGUES OF THE GODS

To many this collection of minor dialogues (the Dearum Iudicium is to be found in vol. 3) is Lucian’s most attractive, if not his greatest, work. Criticisms of the gods as described by Homer, Hesiod and the Homeric Hymns had been made by many earlier thinkers, and scarcely any educated or intelligent men of Lucian’s day could still believe in these traditional myths. Lucian’s primary purpose, then, in this collection would seem to be to amuse, and in this he is brilliantly successful. Nevertheless Lucian’s “reductio ad absurdum” of Homer’s Olympians is a no less effective criticism than the more serious strictures of Xenophanes and Plato.
1. "Ηκουσας, ὦ Ἑρμή, οία ἦπείλησεν ἡμῖν ὁ Ζεύς, ὡς ὑπεροπτικὰ καὶ ὡς ἀπίθανα; Ἡν ἐθελήσω, φησίν, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δὲ ἀποκρεμασθέντες καταστάν βιάσεσθε με, ἀλλὰ μάτην πονήσετε· οὐ γὰρ ἤ ἑκαθελκύσετε· εἰ δὲ ἐγὼ θελήσαμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἀμα καὶ τὴν θάλασσαν συνανασπάσας 1 μετεωρίω· καὶ τάλλα ὅσα καὶ οὐ ἄκηκοας. ἐγὼ δὲ ὑτι μὲν καθ’ ἑνα πάντων ἀμείωνων καὶ ἰσχυρό- 

terός ἐστιν οὐκ ἂν ἀρνηθείην, ὁμοὶ δὲ τῶν τοσούτων ὑπερφέρεω, ὡς μὴ καταβαρήσεων 2 αὐτόν, ἦν καὶ 

τὴν γῆν καὶ τὴν θάλασσαν προσλάβωμεν, οὐκ ἂν πεισθείην.

2. Εὐφήμει. ὦ Ἀρεσ· οὐ γὰρ ἀσφαλὲς λέγει τὰ τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν τῆς 

φλυαρίας.

Οὗτι γὰρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ 

δὲ πρὸς μόνον σέ, διὸ ἐχεμυθήσειν ἡπιστάμην; ὅ

1 συναρτήσας β. 2 καταπονήσεων β.
DIALOGUES OF THE GODS

1 (21)

ARES AND HERMES

ARES

My dear Hermes, have you heard Zeus' threats? How proud and preposterous they are! "If I please", says he, "I'll let a cord 1 down from heaven; you'll be hanging on it, trying with all your might to pull me down, but you'll be wasting all your efforts, for you'll never succeed. And, if I choose to tug up, it won't be only you, but I'll pull up the earth and the sea into the bargain, and leave the lot dangling in mid-air." He goes on and on like that. You've heard it all too. I'll admit that he's more than a match and too strong for any one of us, but that he's too much for all of us put together, so that, even if we have the earth and the sea with us, our weight wouldn't overpower him—that I'll never believe.

HERMES

Hush, Ares. It isn't safe to talk like that, or we may be sorry for our silly chatter.

ARES

Do you think I'd have said that to just anyone, or only to you? I knew you would hold your

1 Cf. Iliad, VIII, 17-27, also referred to in Zeus Catechized 4.
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gούν μάλιστα γελοῖον ἐδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναμὴν σωπῆσαι πρὸς σέ· μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν καὶ ἡ Ὁρα καὶ ἡ Ἀθηνᾶ ἐπαναστάντες ἐπεβούλευον ἐυνήσαι λαβόντες αὐτὸν, ἃς παντοῖος ἢν δεδιώσ, καὶ ταῦτα τρεῖς ὄντας, καὶ εἰ μή γε ἡ Θέτις κατελέξασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἐκατόγχειρα ὄντα, κἀν ἐδέδετο αὐτῷ κεραυνῷ καὶ βροντῆ. ταῦτα λογιζομένῳ ἐπῄει μοι γελῶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.

ERMHS
Σιώπα, φημί· οὐ γὰρ ἀσφαλές οὔτε σοι λέγειν οὔτ' ἔμοι ἀκούειν τὰ τοιαῦτα.

2 (22)

ΠΑΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΠΑΝ
1. Χαῖρε, ὥ πάτερ Ἕρμη.

ERMHS
Μὴ καὶ σὺ γε. ἅλλα πῶς ἐγὼ σος πατήρ;

ΠΑΝ
Οὐχ ὁ Κυλλήνιος Ἕρμης ὁν τυγχάνεις;

ERMHS
Καὶ μᾶλα. πῶς οὖν νῦν ἐμὸς εἶ;

1 Καὶ σὺ γε β. cf. p. 28.
DIALOGUES OF THE GODS

tongue. But I must tell you what struck me as most ridiculous as I listened to his threats. I remember, just the other day, when Poseidon and Hera and Athena rebelled,¹ and were plotting to catch him and clap him in irons, he was crazy with terror though there were only three of them. And in irons he would have been, thunder and lightning and all, if Thetis had not been sorry for him, and called in to his help Briareos with his hundred hands. When I thought of that, I had to laugh at his fine talk.

HERMES

Quiet, I tell you. It’s dangerous for you to talk like that, and for me to listen.

2 (22)

PAN AND HERMES

PAN

Good day to you, Hermes, Daddy mine.

HERMES

And a bad day to you. But how am I your daddy?

PAN

Aren’t you Hermes of Cyllene?

HERMES

Yes. How, then, are you my son?

¹ Cf. Iliad, I, 396 ff.
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ΠΑΝ
Μοιχείδιος εἶμι, ἐξ ἐρωτός ¹ σοι γενόμενος.

ΕΡΜΗΣ

Νὴ Δία, τράγου ἵσως τινὸς μοιχεύσαντος αἶγα· ἐμοὶ γὰρ πῶς, κέρατα ἔχων καὶ ρίνα τοιαύτην καὶ πώγωνα λάσιον καὶ σκέλη διχαλά καὶ τραγικὰ καὶ οὐρὰν ὑπὲρ τὰς πυγᾶς;

ΠΑΝ

"Οσα ἂν ἀποσκώψῃ με, τὸν σεαυτοῦ νῦν, ὁ πάτερ, ἐπονείδιστον ἀποφαίνεις, μᾶλλον δὲ σεαυτόν, ὅς τοιαῦτα γεννᾶς καὶ παιδοποιεῖς, ἐγὼ δὲ ἀναίτιος.

ΕΡΜΗΣ

Τίνα καὶ φής σου μητέρα; ἥ ποι ἔλαθον αἶγα μοιχεύσας ἐγὼγε;

ΠΑΝ

Οὐκ αἶγα ἐμοίχευσας, ἄλλῳ ἀνάμνησον σεαυτόν, εἰ ποτε ἐν Ἀρκαδίᾳ παίδα ἐλευθέρων ἐβιάσω. τῇ δακτυλίᾳ τὸν δάκτυλον ζητεῖς καὶ ἐπὶ πολὺ ἀπορεῖς; τῇ Ἰκαρίου λέγω Πηνελόπην.

ΕΡΜΗΣ

270 Ἐίτα τῇ παθοῦσα ἐκείνῃ ἀντ’ ἐμοῦ τράγῳ σε ὁμοίων ἔτεκεν;

¹ ἐξαιρετός B.
DIALOGUES OF THE GODS

PAN
I'm your bastard boy, your love-child.

HERMES
Oh quite so, when some billy-goat, I suppose, led a nanny astray! How could you be mine, you with your horns and ugly snout and shaggy beard and a goat's cloven hooves and a tail over your behind?

PAN
When you jeer at me, daddy, you're mocking your own son, or rather yourself for producing such creatures as your children. It's not my fault.

HERMES
Who do you say your mother was? Perhaps I led a nanny astray without knowing it.

PAN
No, not a nanny. But try to remember if you ever forced your attentions on a freeborn girl in Arcadia. Why are you biting your nails and thinking so hard? Why so puzzled? I'm speaking of Icarius' girl, Penelope.¹

HERMES
Then what possessed her to produce in you a child not like me but like a goat?

¹Lucian (with Cicero, De Natura Deorum, III, 22) follows Herodotus, II, 145 in making Pan the son of Penelope. There are other versions of his birth, of which the most important is the Homeric Hymn to Pan 34, where his mother is the daughter of Dryops.
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PAN

2. Αὐτὴς ἑκεῖνης λόγου σοι ἐρῶ· ὅτε γάρ με ἔξεπεμπεν ἐπὶ τὴν Ἀρκαδίαν, Ὡ ταῖ, μήτηρ μέν σοι, ἐφη, ἐγώ εἰμι, Πηνελόπη ἡ Σπαρτιάτις, τὸν πατέρα δὲ γίνοισθε θεοῖν ἔχουν Ἐρμήν Μαίας καὶ Διὸς. εἰ δὲ κερασφόρος καὶ τραγοσκελής εἰ, μὴ λυπεῖτω σε· ὅποτε γάρ μοι συνήει ὁ πατὴρ ὁ σός, τράγῳ ἕαυτὸν ἀπείκασεν, ὡς λάθοι, καὶ διὰ τοῦτο ὄμοιος ἀπέβης τῷ τράγῳ.

ΕΡΜΗΣ

Νὴ Δία, μέμνημαι ποιήσας τοιοῦτον τι. ἐγώ οὖν ὁ ἐπὶ κάλλει μέγα φρονών, ἔτι ἀγένειος αὐτὸς ὄν σὸς πατὴρ κεκλήσομαι καὶ γέλωτα ὀφλήσω παρὰ πάσιν ἐπὶ τῇ εὐπαιδίᾳ;

PAN

3. Καὶ μὴν οὐ κατασχυνῷ σε, ὡ πάτερ· μουσικὸς τε γάρ εἰμι καὶ συρίζω πάνυ καπνοῦν, καὶ ὁ Διόνυσος οὐδὲν ἐμοὶ ἀνευ ποιεῖν δύναται, ἀλλὰ ἐταῖρον καὶ θιασώτην πεποιήται με, καὶ ἥγονμαι αὐτῷ τοῦ χοροῦ· καὶ τὰ ποίμνα δὲ ἐιθεάσαι μου, ὑπόσα 1 περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένον ἕχω, 2 πάνυ ἡσθήσῃ· ἀρχῶ δὲ καὶ τῆς Ἀρκαδίας ἀπάθης· τρώην δὲ καὶ Ἀθηναίους συμμαχήσας οὕτως ἤριστευσα Μαραθῶνι, ὡστε καὶ ἄριστειον ἥρεθη μοι τὸ ὕπο τῇ ἀκροπόλει σπύλαιον. ἦν γοῦν εἰς Ἀθήνας ἔλθης, εἰσή ὁσον ἐκεῖ τοῦ Πανὸς ὄνομα.

1 ὑπόσα β· ὃσα τε γ.
2 ἀνὰ . . . ἔχω om. γ.

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PAN

I'll tell you what she said herself. When she was packing me off to Arcadia, she said, “My boy, I, Penelope, a true blue Spartan, am your mother, but your father, let me tell you, is a god, Hermes, son of Maia and Zeus. Don’t worry because you have horns and a goat’s shanks, for when your father came courting me, he made himself into a goat so that no one would notice him. That’s why you’ve turned out like the goat.”

HERMES

Ah, yes. I do remember doing something like that. Am I, then, to be called your father? I, who am so proud of my good looks! I, who’ve still got a smooth chin! Am I to be laughed at by all for having such a bonny boy?

PAN

But I won’t disgrace you, father. I’m a musician and play the pipe loud and true. Dionysus is lost without me, and has made me his companion and fellow-reveller; I’m his dance-leader, and if you could see how many flocks I have around Tegea and on Parthenium, you’d be delighted. I’m lord and master of all Arcadia. Besides that, the other day, I fought so magnificently on the side of the Athenians at Marathon that a prize of valour was chosen for me—the cave under the Acropolis. Anyhow, go to Athens and you’ll soon find out what a great name Pan has there.

1 Cf. Herodotus, VI, 105, Euripides, Ion, 492 ff., Lucian, Double Indictment 9, and Lover of Lies 3.
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ΕΡΜΗΣ

4. Εἰπε δέ μοι, γεγάμηκας, ὦ Πάν, ἡδη; τούτο γὰρ, οἴμαι, καλοῦσιν σε.

ΠΑΝ

Οὐδαμῶς, ὦ πάτερ· ἐρωτικὸς γὰρ εἰμι καὶ οὐκ ἄν ἀγαπήσαμι συνών μιᾶ.

ΕΡΜΗΣ

Ταῖς οὖν αἰζὶ 1 δηλαδή ἐπιχειρεῖς.

ΠΑΝ

Σὺ μὲν σκόππεις, ἐγὼ δὲ τῇ τῇ Ἡχοί καὶ τῇ Πίτνη σύνεμι καὶ ἀπάσαις ταῖς τοῦ Διονύσου Μαινάσι καὶ πάνυ σπουδάζομαι πρὸς αὐτῶν.

ΕΡΜΗΣ

Οἰσθα οὖν, ὦ τέκνων, ὦ τι χαρίσῃ τὸ πρῶτον αἰτοῦντί μοι;

ΠΑΝ

Πρόστατε, ὦ πάτερ· ἤμείς μὲν ἴδωμεν ταῦτα.

ΕΡΜΗΣ

Καὶ πρὸσιθί μοι καὶ φιλοφρονοῦ· πατέρα δὲ ὀρα μὴ καλέσῃς με άλλου ἀκούοντος.

3 (23)

ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΔΙΟΝΥΣΟΥ

ΑΠΟΛΛΩΝ

1. Τί ἀν λέγομεν; ὁμομητρίους, ὦ Διόνυσε, ἀδελφοὺς ὄντας Ἐρωτα καὶ Ἐρμαφρόδιτον καὶ 1 ταῖς γυναιξὶ γ.
I

DIALOGUES OF THE GODS

HERMES

Tell me, are you married yet, Pan? Pan's the name they give you, isn't it?

PAN

Of course not, daddy. I'm romantically inclined, and wouldn't like to have to confine my attentions to just one.

HERMES

No doubt, then, you try your luck with the nanny-goats?

PAN

A fine jest coming from you! My lady-friends are Echo and Pitys and all the Maenads of Dionysus, and I'm in great demand with them.

HERMES

Please do me a favour, son. I've never asked one from you before.

PAN

Tell me what you want, daddy, and let me see to it.

HERMES

You may come here and pay your respects to me, but please don't call me daddy when anyone can hear.

3 (23)

APOLLO AND DIONYSUS

APOLLO

What can we make of it? Won't we have to admit that Eros and Hermaphroditus and Priapus,
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Πρίατον, ἀνομοιοτάτους εἶναι τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα; ὦ μὲν γὰρ πάγκαλος καὶ τοξότης καὶ δύναμιν οὐ μικρὰν περιβεβλημένος ἀπάντων ἄρχων, ὦ ὃ ἀδίκης καὶ ἡμιανδρος καὶ ἀμφίβολος τὴν ὄψιν, οὐκ ἂν διακρίνας εἴτε ἐφηβός ἐστιν εἴτε καὶ παρθένος, ὦ ὃ καὶ πέρα τοῦ εὐπρεποῦς ἀνδρικος ὁ Πρίαπος.

ΔΙΟΝΥΣΟΣ

Μηδὲν θαυμάσης, ὦ Ἀπόλλων, οὐ γὰρ Ἀφροδίτη аἰτία τούτου, ἀλλὰ οἱ πατέρες διάφοροι γεγένησαν, ὅπον γε καὶ ὁμοπάτριοι πολλάκις ἐκ μιᾶς γαστρὸς, ὦ μὲν ἄρσην, ἥ δὲ θήλεια, ὥσπερ ὑμεῖς, γίνονται.

ΑΠΟΛΛΩΝ

Ναί· ἀλλ' ἡμεῖς ὁμοιοὶ ἐσμεν καὶ ταῦτα ἐπιτηδεύσαμεν· τοξόται γὰρ ἄμφω.

ΔΙΟΝΥΣΟΣ

Μέχρι μὲν τὸξον τὰ αὐτά, ὦ Ἀπόλλων, ἐκεῖνα δὲ οὐχ ὤμοια, ὅτι ἡ μὲν Ἀρτέμις ξενοκτονεῖ ἐν Σκύθαις, οὐ δὲ μαντεύῃ καὶ ἣς τοὺς κάμνοντας.

ΑΠΟΛΛΩΝ

Οἶει γὰρ τὴν ἀδελφήν χαίρειν τοῖς Σκύθαις, ἡ γε καὶ παρεσκευάσται, ἦν τις Ἐλλην ἀφίκηται ποτὲ εἰς τὴν Ταυρικὴν, συνεκπλεῦσαι μετ' αὐτοῦ μυσαττομένη τὰς σφαγὰς;

1 ἢ β.: θεραπεύεις γ.

1 Hermaphroditus was the son of Hermes and Priapus of Dionysus; Eros is variously described as the son of Ares or Zeus or indeed Hermes; he is probably regarded by Lucian as the son of Ares rather than of Zeus.

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though sons of the same mother, are utterly different in appearance and habits? Eros is really handsome, and an archer invested with great power, and lord of all. Hermaphroditus is an effeminate pansy, half one thing and half the other in appearance, for you can’t tell whether he’s boy or girl; whereas Priapus is quite indecently masculine.

DIONYSUS

There’s no need to be surprised, Apollo. It’s not Aphrodite’s fault, but the fathers were different. Why, even when the father’s the same, the one mother often has both boys and girls in her family. Take for example your sister and yourself.

APOLLO

Quite so, but we are alike and have the same interests. We’re both archers.

DIONYSUS

The same as far as the bow goes, Apollo, but no farther, for Artemis kills visitors in Scythia, while you are a prophet and healer of the sick.

APOLLO

What? Do you think my sister likes her Scythians? Why, the moment a Greek reaches Taurica, she’s all ready and waiting to sail off with him, in disgust at their human sacrifices.²

² A reference to the Iphigenia in Tauris of Euripides, where Iphigenia, as priestess of Artemis, is compelled to sacrifice foreigners to the goddess, but sails off with Orestes and Pylades, who carry off with them the statue of Artemis. Cf. On Sacrifices 13.
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ΔΙΟΝΥΣΟΣ

2. Εὖ γε ἐκεῖνη πουοῦσα. ὁ μέντοι Πρίαπος, γελοῖον γάρ τι σοι διηγήσομαι, πρῶν ἐν Λαμφάκῳ γενόμενος, ἐγὼ μὲν παρῄειν τὴν πόλιν, ὡ δὲ ὑποδεξάμενός με καὶ ξενίσας παρ' αὐτῷ, ἐπειδὴ ἄνεπανσάμεθα ἐν τῷ συμποσίῳ ἰκανῶς ὑποβεβρεγμένου, κατ' αὐτᾶς που μέσας νῦκτας ἐπαναστὰς ὁ γενναῖος—αἰδοῦμαι δὲ λέγειν.

ΑΠΟΛΛΩΝ

'Επείρα σε, Διόνυσε;

ΔΙΟΝΥΣΟΣ

Τοιοῦτον ἐστὶ.

ΑΠΟΛΛΩΝ

Σὺ δὲ τί πρὸς ταῦτα;

ΔΙΟΝΥΣΟΣ

Τί γὰρ ἄλλο ἡ ἐγέλασα;

ΑΠΟΛΛΩΝ

Εὖ γε, τὸ μὴ χαλεπῶς μηδὲ ἀγρίως· συγγνωστὸς γάρ, εἰ καλὸν σε οὕτως ὄντα ἐπείρα.

ΔΙΟΝΥΣΟΣ

Τοιτοῦ μὲν ἕνεκα καὶ ἐπὶ σε ἂν, ὡς Ἀπολλον, 275 ἀγάγοι τὴν πείραν· καλὸς γὰρ σὺ καὶ κομήτης, ὡς καὶ νήφοντα ἂν σοι τὸν Πρίαπον ἐπιχειρήσαι.

ΑΠΟΛΛΩΝ

Ἀλλ’ οὐκ ἐπιχειρήσει γε, ὡς Διόνυσε· ἔχω γὰρ μετὰ τῆς κόμης καὶ τόξα.

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DIONYSUS

And the best thing she could do. But now as for Priapus—I’ll tell you something really funny. The other day—it was in Lampsacus—I was passing the city, when he invited me home with him, and put me up for the night. Now we’d gone to sleep in his dining-room, after and were pretty well soaked, when about midnight up gets our bold lad—but I’m ashamed to tell you.

APOLLO

And made an attempt on you, Dionysus?

DIONYSUS

Something like that.

APOLLO

How did you deal with the situation?

DIONYSUS

What could I do but laugh?

APOLLO

The best thing too, no bad temper or violence. He’d some excuse for making an attempt on you. You’re so good-looking.

DIONYSUS

As far as that goes, he might make an attempt on you too, Apollo. You’re so handsome and have such a fine head of hair, that he might assault you, even when he was sober.

APOLLO

Oh no, he won’t. I have arrows as well as long hair.
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4 (24)

ΕΡΜΟΥ ΚΑΙ ΜΑΙΑΣ

ΕΡΜΗΣ

1. Ἐστι γὰρ τις, ὃς μητέρ, ἐν οὐρανῷ θεὸς ἀθλιῶτερος ἐμοῦ;

ΜΑΙΑ

Μὴ λέγε, ὃς 'Ερμή, τοιοῦτον μηδέν.

ΕΡΜΗΣ

Τὴ μὴ λέγω, ὅσ τοσαῦτα πράγματα ἔχω μόνος κάμνων καὶ πρὸς τοσαῦτας ὑπηρεσίας διασπούμενος; ἐῳθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεὶ καὶ διαστρώσαντα τὴν κλισίαν εὐθετίσαντά τε ἐκαστά ἐπεστάναι τῷ Διὶ καὶ διάφερειν τὰς ἄγγελιάς τὰς παρ' αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα, καὶ ἔπανελθόντα ἐτι κεκονιμένον παρατιθέναι τὴν ἁμβροσίαν· πρὶν δὲ τὸν νεώνητον τούτον οἰνοχόν ἥκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεων. τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεὶ με καὶ τότε τῷ Πλούτωνι ψυχαγωγεῖν καὶ νεκροπομπὸν εἶναι καὶ παρεστάναι τῷ δικαστηρίῳ· οὐ γὰρ ἰκανά μοι τὰ τῆς ἡμέρας ἑργα, ἐν παλαιόστροφι εἶναι καὶ ταῖς ἐκκλησίαις κηρύττειν καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἐτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. 2. καίτοι τὰ μὲν τῆς Δήδας τέκνα παρ' ἡμέραν ἐκάτερος ἐν οὐρανῷ ἥ ἐν ᾧδου εἰςίν, ἐμοὶ δὲ καθ' ἐκάστην ἡμέραν

1 τὴν ἐκκλησίαν εἰ ἐλτα ἐχοῦτα ἐκαστα γ.
DIALOGUES OF THE GODS

4 (24)

HERMES AND MAIA

HERMES

Is there a god in heaven, mother, more miserable than I am?

MAIA

Hermes, dear, you mustn't talk like that.

HERMES

Why shouldn't I, when I'm so busy—and the only one that does a hand's turn, too—quite distracted with so many different jobs? I must be up at crack of dawn, and sweep the dining-room, seeing to the cushions on the couch and tidying everything up, and then be at Zeus' beck and call, a courier to carry his messages high and low, and the moment I'm back, I've to lay out the ambrosia, without even time for a wash; and before his latest acquisition, this wine waiter, arrived, I used to pour out the nectar as well. But worst of all, it's just the same at night. I'm the only one that loses his sleep, and must be busy then too—for Pluto, this time, acting as guide of souls and usher of the dead, and then be on duty with Justice Rhadamanthys. My day's work isn't enough for me, it seems, on the go in the wrestling schools, announcing in parliament, and training speakers, but I've to help out with the dead as well, for they all want their share of me. Yet Leda's children ¹ can take turns at being in heaven and Hades on alternate days, but I

¹ Castor and Pollux; cf. pp. 351-353.
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κάκεινα καὶ ταῦτα ποιεῖν ἀναγκαῖον, καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων γενόμενοι εὐωχοῦνται ἀφρόντιδες, ὃ δὲ Μαίας τῆς Ἀτλαντίδος ἔδικενον μαῖα αὐτοῖς. καὶ νῦν ἄρτι ἦκοντα μὲ ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρός, ἐφ’ ἂν πέπομφε με ὀφόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναινεύοντα πέπομφεν αὖθις εἰς τὸ Ἀργος ἐπισκεφώμενον τὴν Δανάην, εἴτ’ ἐκείθεν εἰς 277 Βοωτίαν, φησίν, ἐλθὼν ἐν παρόδῳ τὴν Ἀντιόπην ἱδε. καὶ ὅλως ἀπηγόρευκα ἡδή. εἰ γούν δυνατὸν ἦν, ἥδεως ἂν ἥξισασε πεπράσθαι, ὡσπερ οἱ εἰ γῆ κακῶς δουλεύοντες.

ΜΑΙΑ

"Εὰ ταῦτα, ὃ τέκνον πρὸς γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ νεανίαν ὄντα. καὶ νῦν ὡσπερ ἐπέμφθης σώμεθα εἰς Ἀργος, εἴτα εἰς τὴν Βοωτίαν, μή καὶ πληγάς βραδύνων λάβης. ὄξυχολοι γὰρ οἱ ἐρώταιντες.

5 (1)

ΠΡΟΜΗΘΕΩΣ ΚΑΙ ΔΙΟΣ

ΠΡΟΜΗΘΕΥΣ

1. Λύσον με, ὦ Ζεῦ. δεῦνα γὰρ ἡδη πέπονθα.

1"Ἀτλαντός γ."

1 Heracles and Dionysus respectively. See Odyssey, XI, 602.

2 Lucian seems to have made a mistake here and to be referring to Europa. In Dea Syria 4 and D. Mar. 15 he more correctly makes her the sister of Cadmus and daughter of Agenor (cf. Herodotus, 4.147, etc., although the version of Iliad, XIV, 321 makes her the daughter of Phoenix). He can scarcely be referring to Ino, the

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must carry out all those jobs every day in both places. Yes, and the sons of Alcmena and Semele,¹ whose mothers were only women, and came to a bad end, can gorge themselves without a care in the world, while I, the son of Maia, the daughter of Atlas, must wait on them hand and foot. Now I’m just back from Cadmus’ daughter at Sidon,² where he sent me to see how things were with her, and, without giving me time to get my breath back, he’s sent me off again to Argos to have a look at Danae, and “Then”, says he, “you’d better go on from there to Boeotia, and take a peep at Antiope on your way”. But I’m quite fagged out already. If only it were possible, I’d gladly have asked to be sold in the market, like slaves on earth who find their lot too bad.³

MAIA

Enough of that, my lad. You must do everything your father wants. You’re still a youngster. Off with you now to Argos, as you were told, and then to Boeotia, or you may get a whipping for dawdling. Lovers have sharp tempers.

5 (1)

PROMETHEUS AND ZEUS

PROMETHEUS

Free me, Zeus. I’ve suffered terribly already.

daughter of Cadmus, who (cf. p. 201, Apollodorus, 3.4.3 and Ovid, Met. 3.313) was entrusted with the care of the infant Dionysus. Dionysus earlier in the dialogue is at a later stage of his development as he is already able to feast with Heracles, presumably in heaven.

³ Discontented slaves could ask to be sold. Cf. Plutarch, De Superstitione, 166 D, and Pollux, 7.13 (quoting Eupolis).
THE WORKS OF LUCIAN

ZEUS

Δύσω σε, φής, διν ἐχρῆν βαρυτέρας πέδας ἔχοντα καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικεῖμενον ὑπὸ ἐκκαίδεκα γυπῶν μὴ μόνον κεῖσθαι τὸ ἦπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύπτεσθαι, ἀνθ' ὅτι τοιαύθ' ἦμιν ἥμιν ἔμπλασας καὶ τὸ πῦρ ἐκλεφας καὶ γυναῖκας ἐδημούργησας; ἀ μὲν γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ νομῇ τῶν κρεών ὀστᾶ πυμελῇ κεκαλυμμένα παραθεῖς καὶ τὴν ἀμείνω τῶν μοιρῶν σεαυτῷ φυλάττων, τί χρῆ λέγειν;

ΠΡΟΜΗΘΕΥΣ

Οὐκοιν ἴκανήν ἦδη τὴν δίκην ἐκτέτικα τοσοῦτον 205 χρόνον τῷ Καύκασῳ προσηλωμένος τὸν κάκιστα ὄρνεων ἀπολούμενον ἀετὸν τρέφων τῷ ἦπατι;

ZEUS

Οὐδὲ πολλοστημόριον τοῦτο ὅν σε δεῖ παθεῖν.

ΠΡΟΜΗΘΕΥΣ

Καὶ μὴν οὐκ ἀμισθὶ με λύσεις, ἀλλὰ σοι μηνύσω τι, ὦ Ζεὺς, πάνυ ἀναγκαῖον.

ZEUS

2. Κατασοφίζῃ με, ὦ Προμήθει.]

ΠΡΟΜΗΘΕΥΣ

Καὶ τί 1 πλέον ἔξω; οὐ γὰρ ἀγνοῆσεις ἀδῆς ἐνθα ὁ Καύκασος ἐστὶν, οὐδὲ ἀπορῆσεις δεσμῶν, ἦν τι τεχνάζων ἀλήσκωμαι.

1 καὶ τί β': τί γὰρ τι γ.
ZEUS

I'm to free you, am I? You ought to have had heavier chains, and all of Caucasus on your head, and a whole sixteen vultures to tear at your liver, and dig your eyes out too, for making such creatures as humans to plague us, and stealing fire and producing women.¹ For need I mention how you tricked me in serving out the meat, by serving me with bones wrapped in fat, and keeping the better portion for yourself?²

PROMETHEUS

Well, haven't I already been punished enough for that, nailed all this time to Caucasus, with that accursed eagle feeding on my liver?

ZEUS

That's not the tiniest fraction of what you deserve.

PROMETHEUS

But you shall have your reward for my freedom. I'll give you some very vital information, Zeus.

ZEUS

You're trying to trick me, Prometheus.

PROMETHEUS

What good will that do me? You'll still know where Caucasus is, and still have plenty of chains left, if I'm caught up to any tricks.

¹ Cf. Hesiod, Theogony, 560 ff.
² Cf. ibid. 637 ff.
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ZEYS
Εἴπε ρπότερον οντινα μισθον ἀποτίσεις ἀναγκαίον ἡμῖν οντα.

ΠΡΟΜΗΘΕΥΣ
"Ἡν εἴπω ἑφ' ὁ τι βαδίζεις νῦν, ἀξιόπιστος ἐσομαι σοι και περὶ τῶν ὑπολοίπων μαντευόμενος;

ZEYS
Πῶς γὰρ οὐ;

ΠΡΟΜΗΘΕΥΣ
Παρὰ τὴν Θέτιν, συνεσόμενος αὐτῆ.

ZEYS
Τούτῳ μὲν ἔγνως· τί δ' οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γὰρ ἄλθης τι ἑρεῖν.

ΠΡΟΜΗΘΕΥΣ
Μηδέν, ὁ Ζεὺς, κοινωνήσῃ τῇ Νηρείδι· ἡν γὰρ αὕτη κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἵσα ἐργάσεται σε οἷα καί σὺ ἔδρασας 1—

ZEYS
Τοῦτο φής, ἐκπεσεῖσθαι με τῆς ἀρχῆς;

ΠΡΟΜΗΘΕΥΣ
Μὴ γένοιτο, ὁ Ζεὺς. πλὴν τοιοῦτο γε ἡ μῆξις αὐτῆς ἀπειλεῖ.

ZEYS
Χαίρετω τοιγαροῦν ἡ Θέτις· σὲ δὲ ὁ Ἡφαίστος ἐπὶ τούτους λυσάτω.

1 ἔδρασας τὸν Κρόνον γ.
DIALOGUES OF THE GODS

ZEUS

Tell me first what is this vital reward I’ll have from you?

PROMETHEUS

Suppose I tell you what you’re after in your present expedition, will you trust the rest of my prophecies?

ZEUS

Yes, indeed.

PROMETHEUS

You’re off to Thetis, to make love to her.

ZEUS

So far you’re right, but what’s to follow? For I think what you say will prove true.

PROMETHEUS

Have nothing to do with that daughter of Nereus, for if she brings you a child,¹ it will treat you just as you treated——

ZEUS

Do you mean that I’ll be cast out of my kingdom?²

PROMETHEUS

I hope not, Zeus, but something of the sort threatens if you tamper with her.

ZEUS

Goodbye, then, to Thetis; and you, Prometheus, must be released by Hephaestus for this.

¹ Cf. Pindar, Isthmians, 7.27 and Aeschylus, P. V. 907 ff.
THE WORKS OF LUCIAN

6 (2)

ΕΡΩΤΟΣ ΚΑΙ ΔΙΟΣ

ΕΡΩΣ

1. Ἄλλ' εἶ καὶ τι ἡμαρτον, ὦ Ζεῦ, σύγγνωθι μοι παιδίον γάρ εἰμι καὶ ἐτί ἄφρων.

ΖΕΥΣ

Σὺ παιδίον ὦ Ἐρως, ὃς ἀρχαιότερος εἶ πολὺ Ἰαπετοῦ; ἡ διότι μὴ πώγωνα μηδὲ πολιάς ἐφυσας, διὰ ταῦτα καὶ βρέφος ἄξιος νομίζεσθαι γέρων καὶ πανοῦργος ὡν;

ΕΡΩΣ

Τί δαί σε μέγα ἡδίκησα ὃ γέρων ὡς φῆς ἐγώ, διότι με καὶ πεδήσαι διανοή;

ΖΕΥΣ

Σκόπει, ὦ κατάρατε, εἰ μικρά, ὃς ἐμοὶ μὲν οὕτως ἐντρυφᾶς, ὡστε οὐδὲν ἐστιν ὃ μὴ πεποίηκας με, σάτυρον, ταῦρον, χρυσόν, κύκνον, ἄετόν· ἐμοῦ δὲ ὅλως οὐδεμίαν ἤντινα ἐρασθήναι πεποίηκας, οὐδὲ συνῆκα 1 ἢδος γυναικὶ διὰ σὲ γεγενημένος, ἀλλὰ μὲ δεὶ μαγγανεύειν ἐπ' αὐτὰς καὶ κρύπτειν ἐμαυτὸν· αἱ δὲ τὸν μὲν ταῦρον ἢ κύκνον φιλοῦσιν, ἐμὲ δὲ ἦν ἱδωσι, τεθνάσων ύπὸ τοῦ δέους.

1 συνῆκα β: συνῆλθον γ.
DIALOGUES OF THE GODS

6 (2)

EROS AND ZEUS

EROS

Even if I have done something wrong, Zeus, please forgive me, for I'm only a child, and still without sense.

ZEUS

You a child, you Eros, who are far older than Iapetus! Just because you have no beard or grey hairs, do you really think you should be considered a babe in arms, you old villain?

EROS

What great harm have I, old villain as you call me, done you, that you even think of putting me in chains?

ZEUS

Curse you, do you think it no great harm when you make such a fool of me that you’ve turned me into everything under the sun—satyr, bull, shower of gold, swan, eagle? Yet you’ve never made one woman fall for me in my true colours, and, as far as I know, I’ve not got you to thank for any of my conquests, but I’ve to practise black magic to win the ladies, hiding my true self. They’ve plenty of affection for the bull or the swan, but if they see me as I really am, they’re frightened to death.

^ Cf. Hesiod, Theogony, 120 and 134, and, for the proverbial expression, p. 293.
^ I.e. when in pursuit of Antiope, Europa, Danae, Leda and Ganymede respectively.
THE WORKS OF LUCIAN

ΕΡΩΣ

2. Εἰκότως· οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θυνται ὅσαι τὴν σήν πρόσοψιν.

ΖΕΥΣ

Πῶς οὖν τὸν Ἀπόλλων ὁ Βράγχος καὶ ὁ Ὑάκωθος φιλοῦσιν;

ΕΡΩΣ

Ἄλλα ἡ Δάφνη κάκεινον ἐφευγε καίτου κο-μήτην καὶ ἀγένειον ὁντα· εἰ δ’ ἐθέλεις ἐπέραστος εἶναι, μὴ ἐπίσειε τὴν αἰγίδα μηδὲ τὸν κεραυνὸν féρε, ἀλλ’ ὃς ἱδίοντο ποῖει σεαυτόν, ἀπαλὸν ὀφθήναι,1 καθεμένος 2 βοστρύχους, τῇ μέτρᾳ τού-itous ἀνειλημμένος, πορφυρίδα ἕχε, ὑποδέου χρυ-207 σίδας, ὑπ’ αὐλῶ καὶ τυμπάνοις εὐρυθμίᾳ βαίνει, καὶ ὅψει ὃτι πλείους ἀκολουθήσουσί σοι τῶν Διονύσου Μαινάδων.

ΖΕΥΣ

Ἀπαγε· οὖν ἰδεῖ ταχαίμην ἐπέραστος εἶναι τοιοῦτος γενόμενος.

ΕΡΩΣ

Οὐκοῦν, ὦ Ζεῦ, μηδὲ ἐρὰν θέλε· ῥάδιον γὰρ τούτῳ γε.

ΖΕΥΣ

Οὐκ, ἀλλὰ ἐρὰν μὲν, ἀπραγμονέστερον δὲ αὐτῶν ἐπιτυγχάνειν· ἐπὶ τούτοις αὐτοῖς ἀφήμι σε.

1 ποίει σεαυτόν ἀπαλὸν ὀφθήναι Ω· ἀπαλὸν ποίει σεαυτόν καλὸν ὀφθήναι Γ· ποίει σεαυτόν ἀπολλον ἐκατέρωθεν Β.

2 καθεμένον codd. vetv..
That's only natural. The sight of your face is too much for mortal women like them.

How, then, is Apollo so popular with Branchus and Hyacinthus?

And yet even he had Daphne run from him, for all his flowing locks and beardless face. But if you want them to fall for you, you mustn't go shaking that shield of yours or carrying your thunderbolt around with you, but make yourself as attractive as you can and tender to behold. Let your hair grow down in curls, do them up with a ribbon like Bacchus, wear a purple robe and golden slippers, and come dancing in to the music of pipes and timbrels, and you'll find you have more of them running after you than all his Bacchantes put together.

Be off with you. I'd rather they didn't fall for me, if I've to be like that.

Then give up all ideas of romance, Zeus. That's a simple enough way out.

Oh, no! I want my women, but I want success with them without so much trouble. Promise me just that, and I'll let you go.
THE WORKS OF LUCIAN

7 (3)

ΔΙΟΣ ΚΑΙ ΕΡΜΟΥ

ΖΕΥΣ
Τὴν τοῦ Ἰνάχου παίδα τὴν καλὴν οἶσθα, ὁ Ἕρμη;

ΕΡΜΗΣ
Ναὶ· τὴν Ἰώ λέγεις;

ΖΕΥΣ
Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

ΕΡΜΗΣ
Τεράστιον τούτο· τῷ τρόπῳ δ' ἐνηλλάγη;

ΖΕΥΣ
Ζηλοτυπήσασα ἡ Ἡρα μετέβαλεν αὐτήν. ἀλλὰ καὶ καινὸν 1 ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι. βουκόλον τινὰ πολυόμματον Ἀργον τούνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν ἀυπνος ὡς.

ΕΡΜΗΣ
Τί οὖν ἡμᾶς χρὴ ποιεῖν;

ΖΕΥΣ
Καταπτάμενος ἐς τὴν Νεμέαν—ἐκεῖ δὲ ποὺ ὁ Ἀργος βουκολεῖ—ἐκεῖνον ἀπόκτεινον, τὴν δὲ Ἰώ διὰ τοῦ πελάγους ἐς τὴν Αἰγυπτίων ἀγαγῶν Ἰσιων ποίησον· καὶ τὸ λοιπὸν ἐστώθεος τῶν ἐκεῖ καὶ τῶν Νεῖλον ἀναγέτω καὶ τοὺς ἀνέμους ἐπιπεμπέτω καὶ σφιζέτω τοὺς πλέοντας.

1 καὶ καινὸν β: καὶ νῦν γ.

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ZEUS AND HERMES

ZEUS

Hermes, do you know Inachus’ daughter, the one that’s so pretty?

HERMES

Yes. You mean Io,¹ don’t you?

ZEUS

She’s not a girl, but a heifer now.

HERMES

Wonders will never cease! How this change?

ZEUS

Hera did it out of jealousy. But that’s not all. She’s played another nasty unheard-of trick on the poor girl. She’s put a herdsman called Argus with ever so many eyes in charge of her. He keeps an eye on her as she grazes, and he never goes to sleep.

HERMES

Well, what are we to do about it?

ZEUS

You must fly down to Nemea—Argus is on his beat thereabouts—and kill him. Then take Io over the sea to Egypt, and make her into Isis. Hereafter let her be goddess of the folk there, raising the waters of the Nile, sending them their winds, and preserving seafarers from harm.

¹ For Io see pp. 217-219.
1. Ἡδὶ οὖ οὗ τὸ μειράκιον τοῦτο. Ὡ Ζεῦ, τὸ Φρύγιον ἀπὸ τῆς Ἰδης ἀρπάσας δεῦρο ἀνήγαγες, ἐλαττὸν μοι τὸν νοῦν προσέχεις.

ΖΕΥΣ

Καὶ τοῦτο γὰρ, ὡ "Ἡρα, ξηλοτυπεῖς ἥδη ἀφελὲς οὔτω καὶ ἀλυπότατον; ἐγὼ δὲ ἤμην ταῖς γυναιξὶ μόναις χαλεπῶν σε εἶναι, ὅποσα ἂν ὀμιλῆσωσί μοι.

2. Οὐδὲ ἐκείνα μὲν εὖ ποιεῖς οὔδε πρέποντα σεαυτῷ δὲ ἀπάντων θεῶν δεσπότης ὡν ἀπολυτῶν ἔμε τὴν νόμω γαμετὴν ἐπὶ τὴν γῆν κάτει μοιχεύσων, χρυσίον ἣ σάτυρος ἢ ταῦρος γενόμενον. πλὴν ἀλλὰ ἐκεῖνα μὲν σοὶ κἂν ἐν γῇ μένουσι, τὸ δὲ τούτι Ἰδαίον 1 ποιδίον ἀρπάσας ἀνέπτης, ὡ γενναίότατε ἄετῶν, 2 καὶ συνοικεὶ ἡμῖν ἐπὶ κεφαλήν μοι ἐπαχθέν, 3 οἶνοχοοῦν δὴ τῷ λόγῳ. οὔτως ἦπορεις οἶνοχόων, καὶ ἀπηγορεύκασιν ἄρα ἦ τε Ἡβη καὶ ὁ Ἡφαιστός διακονοῦμενοι; σὺ δὲ καὶ τὴν κύλικα οὐκ ἂν ἄλλως λάβοις παρ’ αὐτοῦ ἡ φιλήσας πρότερον αὐτὸν ἀπάντων ὅρωντων, καὶ τὸ φίλημά σοι ἦδιον τοῦ νεκταρος, καὶ διὰ τούτο οὔδε διψῶν πολλάκις αἴτεῖς πιεῖν’ ὅτε δὲ 4 καὶ ἀπογευσάμενος μόνον

1 Ἰδαίον γ: εἰκαίον β. 2 ἄετῶν γ: θεῶν β. 3 ἐπαχθέν β: ἀνενεχθέν γ. 4 ὅτε δὲ β: ἐνίστε γε γ.
ZEUS AND HERA

HERA

Since you’ve brought this lad \(^1\) up here, Zeus, this Phrygian you carried off from Ida, you’ve been neglecting me.

ZEUS

What, Hera? Jealous already? Of him too, though he’s so simple and harmless? I thought you were only down on my various lady friends.

HERA

It’s bad enough and quite out of place for you, the master of all gods, to desert me, your lawful wife, and go down to earth, turning into gold or satyr or bull, to commit adultery.\(^2\) But your women do stay on the earth, but as for this boy from Ida, you grabbed hold of him and flew him up here, my fine king of the birds, and you’ve brought him into our family over my head, “as wine-waiter”, you say. Were you so badly in need of wine-waiters? Have Hebe and Hephaestus, then, gone on strike? And you can’t take the cup from him, without kissing him first before all our eyes, and you find his kiss sweeter than the nectar, and so you keep on and on asking for a drink, even when you’re not thirsty. Sometimes, too, you just take a sip, and give him

\(^{1}\) Ganymede. Cf. p. 281. \(^{2}\) Cf. p. 263.
ἐδωκας ἐκεῖνω, καὶ πιόντος ἀπολαβὼν τὴν κύλικα ὅσον ὑπόλοιπον ἐν αὐτῇ πίνεις, οὔθεν καὶ ὁ παῖς ἐπιε καὶ ἐνθα προσήμισε τὰ χείλη, ἵνα καὶ πίνης ἁμα καὶ φιλῆς. πρῶην δὲ ὁ βασιλεὺς καὶ ἀπάντων πατήρ ἀποθέμενος τὴν αἰγίδα καὶ τὸν κεραυνὸν ἐκάθησο ἀστραγαλίζων μετ' αὐτοῦ ὁ πώγωνα τηλικοῦτον καθεμένος. ἀπαντά οὖν ὅρω ταῦτα, ὡστε μὴ οὗτοι λανθάνειν.

ΖΕΥΣ

3. Καὶ τὴ δεινὸν, ὁ Ἡρα, μειράκιον οὕτω καλὸν μεταξὺ πίνοντα καταφιλεῖν καὶ ἕδεσθαι ἀμφοῖν καὶ τῷ φιλήματι καὶ τῷ νέκταρι; ἦν γοῦν ἐπιτρέψει αὐτῷ κἂν ἄπαξ φιλῆσαι σε, οὐκέτι μέμψη μοι προτιμότερον ¹ τοῦ νέκταρος οἰομένω τὸ φιλήμα εἶναι.

ΗΡΑ

Παιδεραστῶν οὕτω λόγοι. ἐγὼ δὲ μὴ οὕτω μανεῖν ὡς τὰ χείλη προσενεγκεῖν τῷ μαλθακῷ τούτῳ Φρυγὶ οὕτως ἐκτεθηλυμένῳ.

ΖΕΥΣ

Μὴ μοι λοιδοροῦ, ὁ γενναιότατη, τοῖς παιδικοῖς. 215 οὕτοι γὰρ ὁ θηλυδρίας, ὁ βάρβαρος, ὁ μαλθακός, ἢδιων ἐμοὶ καὶ ποθενότερος—οὐ βουλομαί δὲ εἰ- πεῖν, μὴ σε παροξύνω ἔπι πλέον.

ΗΡΑ

4. Εἶθε καὶ γαμήσεις αὐτὸν ἐμοῦ γε οὖνεκα- μέμνησο γοῦν οἰά μοι διὰ τὸν οἰνοχόν τοῦτον ἐμπαροινεῖς.

¹ ποτιμότερον γ.
the cup, and when he has drunk, you take it back and drain it, from the side he's drunk from and touched with his lips, so that you can be drinking and kissing at the same time. And the other day, you, the king and father of all, laid aside your aegis and thunderbolt, and sat down playing dice with him, you with that great beard on your face! I see it all. Don't think you're hoodwinking me.

ZEUS

And what's so terrible, my dear, in kissing a pretty boy like that while I'm drinking, and enjoying both the kiss and the nectar? Why, if I let him kiss you just once, you'll never again blame me for preferring his kiss to the nectar.

HERA

Admirers of boys may talk like that, but I hope I'll never be so mad as to give my lips to that Phrygian softie. Oh, the effeminate creature!

ZEUS

Please don't abuse my little darling, noble Hera. This effeminate foreigner, this softie, is more delightful and desirable to me than—I won't say it, for fear that I make you still angrier.

HERA

Well, you can go ahead and marry him, for all I care. But I hope you remember how you're showering tipsy abuse on me because of this wine-boy.
THE WORKS OF LUCIAN

ZEYS

Οὖκ, ἀλλὰ τὸν Ἡφαιστον ἐδει τὸν σὸν υἱὸν οἰνοχοεῖν ἡμῖν χωλεύοντα, ἐκ τῆς καμάνου ἰκοντα, ἐτὶ τῶν σπινθήρων ἀνάπλεων, ἀρτὶ τὴν πυράγραν ἀποτεθεμένων, καὶ ἀπ’ ἐκείνων αὐτοῦ τῶν δακτύλων λαμβάνειν ἡμᾶς τὴν κύλικα καὶ ἐπιστασαμένος γε φιλήσαι μεταξύ, ὅν οὐδ’ ἄν ἦ μήτηρ σὺ ἡδέως φιλήσεις ὑπὸ τῆς ἀσβόλου κατηθαλωμένον τὸ πρόσωπον. ἦδοι ταῦτα· οὐ γάρ; καὶ παρὰ πολὺ ὁ οἰνοχόος ἐκεῖνος ἐπρεπε 1 τῷ συμποσίῳ τῶν θεῶν, ὁ Γανυμήδης δὲ κατάπεμπτεός 2 αὕθις ἐς τὴν Ἰδην· καθάριος γάρ καὶ ῥοδοδάκτυλος καὶ ἐπιστασαμένως ὁρέγει τὸ ἐκπωμα, καὶ ὃ σε λυπεῖ μάλιστα, καὶ φιλεῖ ἄδιον τοῦ νέκταρος.

HPA

5. Νῦν καὶ χωλός, ὦ Ζεὺ, ὁ Ἡφαιστος καὶ οἱ δάκτυλοι αὐτοῦ ἀνάξιοι τῆς σῆς κύλικος καὶ ἀσβόλου μεστός ἐστι, καὶ ναυτίας ὅρων αὐτὸν, ἐξ ὅτου τὸν καλὸν κομήτην τούτον Ἰδη ἀνέθρεψε πάλαι δὲ οὐχ ἑώρας ταῦτα, οὐδ’ οἱ σπινθήρες οὐδὲ ἡ κάμνος ἀπέτρεπτον σε μὴ οὐχὶ πίνειν παρ’ αὐτοῦ.

ZEYS

Λυπεῖς, ὦ Ἡρα, σεαυτὴν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα ζηλοτυποῦσα· εἰ δὲ ἄχθη παρὰ παιδὸς ὦραίον δεχομέν τὸ ἐκπωμα, σοὶ μὲν ὁ υἱὸς οἰνοχοεῖτω, οὐ δέ, ὦ Γανύμηδε, ἐμοὶ μόνῳ ἀναδίδου 3 τὴν κύλικα καὶ ἐφ’ ἕκαστη δῖς φίλει με

1 ἐμπρέπει β.
2 κατάπεμπτος γ.
3 δίδου γ.

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ZEUS

What nonsense! I suppose we ought to have our wine from your son, Hephaestus, hobbling about, straight from the forge, still filthy from the sparks, having just put down his tongs. I suppose I should take the cup from those dirty fingers of his, and between each mouthful of wine give him a kiss? Why, even you, his own mother, wouldn’t want to kiss his face, all black with soot. That would be nicer, wouldn’t it? Hephaestus was a much more suitable wine-waiter for the table of the gods, I suppose, and Ganymede should be packed off home to Ida? He’s too clean, and has rosy fingers, he’s not clumsy when he offers the drink, and what annoys you most of all, his kiss is sweeter than the nectar.

HERA

Oh, so now you complain that Hephaestus is lame, and his fingers aren’t good enough for your cup, and he is all sooty, and that the sight of him turns your stomach? You’ve been like that ever since Ida produced this long-haired darling. In the old days, you didn’t notice these things. The sparks and the forge didn’t stop you from taking your wine from him.

ZEUS

You’re only making yourself miserable, my dear, and me fonder of him, by being jealous. If you don’t like taking your drink from a lovely boy, you can have your own son serve you, and I’ll have you, Ganymede, all to myself, waiting on me, and giving me two kisses with each cup, one when you hold it
THE WORKS OF LUCIAN

καὶ ὁτε πλήρη ὀρέγοις κατα συνὶς ὁπώτε παρ’ ἐμοῦ ἀπολαμβάνοις. τί τοῦτο; δακρύεις; μὴ δέδιθι οἰμᾶξεται γάρ, ἢν τίς σε λυπεῖν θέλη.

9 (6)

ΗΡΑΣ ΚΑΙ ΔΙΟΣ

ΗΡΑ

1. Τὸν Ἰξίωνα τοῦτον, ὁ Ζεῦ, ποίον τινα τὸν τρόπον ἡγή:

ΖΕΥΣ

Ἄνθρωπον εἶναι χρηστόν, ὁ Ἡρα, καὶ συμποτικὸν· οὐ γὰρ ἀν συνήν ἡμῖν ἀνάξιος τοῦ συμποσίου ὄν.

ΗΡΑ

Ἄλλα ἀνάξιος ἑστιν, ὑβριστής γε ὄν· ὡς τε μηκετί συνέστω.

ΖΕΥΣ

Τί δαί ὑβρισε; χρῆ γὰρ, οἶμαι, καμὲ εἰδέναι.

ΗΡΑ

217 Τί γὰρ ἄλλο;—καίτοι αἰσχύνομαι εἰπεῖν αὐτῷ τοιοῦτόν ἑστιν ὁ ἐτόλμησεν.

ΖΕΥΣ

Καὶ μὴν διὰ τοῦτο καὶ μᾶλλον εἶποις ἂν, ὅσω καὶ αἰσχρὸς ἐπεχείρησε· μῶν δ’ οὖν ἐπείρα τινά; συνίημι γὰρ ὁποίον τι τὸ αἰσχρόν, ὅπερ ἂν σὺ ὀκνήσειας εἰπεῖν.

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out to me full, and a second when I give you it back. Hullo, not crying, are you? Don’t be afraid. Anyone that chooses to hurt you will regret it.

9 (6)

HERA AND ZEUS

HERA

This Ixion, Zeus, what sort of a fellow do you think he is?

ZEUS

Why, an honest man, my dear, and grand company. He wouldn’t be our guest, if he were unworthy of our table.

HERA

But he isn’t worthy, for his behaviour’s outrageous. So don’t invite him again.

ZEUS

How’s it been outrageous? I think I should be in the know too.

HERA

Of course you should. But I’m ashamed to mention it. Such a thing to dare!

ZEUS

But if he’s tried to do anything shameful, that’s all the more reason for telling me about it. He’s not been making attempts on anyone, has he? I think I can guess the sort of shameful thing you wouldn’t like to mention.

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HPA

2. Αὐτὴν ἐμὲ, οὐκ ἄλλην τινά, ὦ Ζεῦ, πολὺν ἠδή χρόνον. καὶ τὸ μὲν πρῶτον ἠγνόουν τὸ πράγμα, διότι ἄτενὲς ἀφεώρα εἰς ἐμὲ· ὦ δὲ καὶ ἔστενε καὶ ὑπεδάκρυε, καὶ εἶ ποτε πιοῦσα παραδοίην τῷ Γανυμήδει τὸ ἐκπώμα, ὦ δὲ ἦτει ἐν αὐτῷ ἐκεῖνῳ πιεῖν καὶ λαβὼν ἐφίλει μεταξὺ καὶ πρὸς τοὺς ὁφθαλμοὺς προσήγη καὶ αὕθες ἀφεώρα ἐς ἐμὲ· ταῦτα δὲ ἦδη συνήν ἑρωτικα ὑντα. καὶ ἐπὶ πολὺ μὲν ἠδούμην λέγειν πρὸς σὲ καὶ ἤμην παῦσεσθαι τῆς μανίας τὸν ἄνθρωπον· ἐπεὶ δὲ καὶ λόγους ἔτολμησε μοι προσενεγκείν, ἐγὼ μὲν ἀφείσα αὐτὸν ἐπὶ δακρύστα καὶ προκυλινδούμενον, ἐπιφραξαμένη τὰ ὀντα, ὅς μηδὲ ἀκούσαμι αὐτοῦ ὑβριστικὰ ἱκετεύοντος, ἀπέθλθον σοι φράσουσα· σὺ δὲ αὐτὸς ὡρα, ὅπως μέτει τὸν ἄνδρα.

ZEUS

3. Εὖ γε ὃ κατάρατος· ἐπ᾽ ἐμὲ αὐτὸν καὶ μέχρι τῶν ᾿Ηρας γάμων; τοσοῦτον ἐμεθύσθη τοῦ νέκταρος; ἀλλ᾽ ἡμεῖς τούτων αὐτοῦ καὶ πέρα τοῦ μετρίου φιλάνθρωποι, οὐ γε καὶ συμπότας αὐτοὺς ἐποιησάμεθα. συγγνωστοὶ οὖν, εἰ πιόντες ὅμοια ἡμῖν καὶ ἰδόντες ὑφάναι κάλλη καὶ οἶα οὐ ποτε εἴδον ἐπὶ γῆς, ἐπεθύμησαν ἀπολάθαι αὐτῶν ἑρωτί ἀλόντες· ὦ δ᾽ ἔρως βλαίων τί ἐστι καὶ οὐκ ἀνθρώπων μόνον ἀρχει, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

HPA

Σοῦ μὲν καὶ πάνυ οὕτως γε δεσπότης ἐστὶ καὶ ἄγει σε καὶ φέρει τῆς ρινός, φασίν, ἐλκών, καὶ σὺ
DIALOGUES OF THE GODS

HERA

It’s me he’s been after. Me of all people! And for a long time too! At first I didn’t know what it all meant, when he kept gazing hard at me. He would sigh and whimper, and whenever I gave the cup to Ganymede after drinking, he would ask for a drink from the same cup, and when he got it, would stop in the middle of his drink and kiss the cup, bringing it up to his eyes, and staring at me again. Presently I realised these were signs of love, and for a long time I was ashamed to mention the matter to you, thinking the man would get over his madness. But now that he’s actually dared to broach the subject with me, I’ve left him still weeping and grovelling on the ground, and, stopping up my ears so that I wouldn’t even hear his outrageous pleas, I’ve come to tell you. I leave his punishment in your own hands.

ZEUS

The enterprising old devil! Supplanting me! Aspiring to Hera’s affections! So drunk with the nectar! Well, it’s our own fault; we’ve been far too good to men, inviting them up to drink with us. So you can’t blame them, when they’ve had the same to drink as us, and seen the beauty of heaven’s ladies, the like of which they never saw on earth, if they fall in love and want such beauties for themselves. After all, Love’s a pretty violent thing, and gets the mastery not only of men, but sometimes even of us gods.

HERA

Love’s your master, good and proper. He drags you along, pulling you by the nose, as they say, and
THE WORKS OF LUCIAN

ἐπὶ αὐτῷ ἐνθα ἂν ἦγηται σοι, καὶ ἀλλὰ τῇ ῥαδίως ἐσ ὁ τι ἁν κελεύσῃ, καὶ ὅλως κτῆμα καὶ παιδιὰ τοῦ ἑρωτὸς σύ γε· καὶ νῦν τῇ Ἰξίωνι οἶδα καθότι συγγνώμην ἀπονέμεις ἀτε καὶ αὐτὸς μοιχεύσας ποτὲ αὐτοῦ τὴν γυναῖκα, ἡ σοι τὸν Πειρίθουν ἔτεκεν.

ZΕΥΣ

4. Ἡτι γὰρ σὺ μέμνησαι ἐκείνων, εἶ τι ἐγὼ ἔπαιξα εἰς γῆν κατελθών· ἀτὰρ οἶσθα ὃ μοι δοκεῖ περὶ τοῦ Ἰξίωνος; κολάξεων μὲν μηδαμῶς αὐτὸν μηδὲ ἀπωθεῖν τοῦ συμποσίου· σκιῶν γὰρ ἐπεὶ δὲ ἐρὰ καὶ ὃς φῆς δακρύει καὶ ἀφόρητα πάσχει—

ΗΡΑ

Τί, ὃ Ζεῦ; δέδια γάρ, μὴ τι ὑβριστικὸν καὶ σὺ εἴπης.

ZΕΥΣ

Οὐδαμῶς· ἀλλ' εἴδωλον ἐκ νεφέλης πλασάμενοι αὐτῇ σοι ὁμοίων, ἐπειδὰν λυθῇ τὸ συμπόσιον κάκεινος ἀγρυπνῆ, ὡς τὸ ἐκός, ὑπὸ τοῦ ἑρωτοῦ, παρακατακλίνωμεν αὐτῷ φέροντες· οὕτω γὰρ ἂν παύσατο ἀνιῶμενος οἰνθεὶς τετυχηκέναι τῆς ἐπιθυμίας.

ΗΡΑ

Ἁπαγε, μὴ ὠρασιν ἵκοιτο τῶν ὑπὲρ αὐτῶν ἐπιθυμῶν.

ZΕΥΣ

"Ομως ὑπόμεινον, ὃ Ἡρα. ἡ τί γὰρ ἂν καὶ πάθοις δεινῶν ἀπὸ τοῦ πλάσματος,1 εἰ νεφέλη ὁ Ἰξίων συνέσται;

1 πράγματος γ.
you follow wherever he leads you, and don’t mind changing into anything he bids you. Why, you’re nothing but love’s chattel and plaything. I can see already that you sympathise with Ixion, because you yourself once made free with his wife,¹ and she brought you Peirithous.

ZEUS

What? Do you still remember every time I went down to earth to have some fun? Do you know what I think we should do with Ixion? We shouldn’t punish him or forbid him our table. That would be ill-bred. No, since he’s in love, and reduced to tears and suffers intolerable torment—

HERA

Quick, out with it; for I’m afraid you too will make some outrageous suggestion.

ZEUS

Nothing of the sort. No, let’s make a model of you out of cloud, and every night after dinner, when he can’t get to sleep for love, as is only natural, we can bring it and put it beside him. Thus he could be out of his misery, and imagine he’s got what he longs for.

HERA

Never! Curse him for lusting after what’s above him.

ZEUS

Still you must put up with it, my dear. What harm will the model do you, if Ixion makes love to a cloud?

¹ Dia.
THE WORKS OF LUCIAN

HPA

5. Ἀλλὰ ἡ νεφέλη ἐγὼ εἶναι δόξω, καὶ τὸ αἰσχρὸν ἐπ’ ἑμὲ ήξει ¹ διὰ τὴν ὁμοίωτητα.

ZEYS

Οὐδὲν τούτο φήσι· οὔτε γὰρ ἡ νεφέλη ποτὲ Ἡρα γένοιτ' ἀν οὔτε σὺ νεφέλη· ὥς δ’ Ἰξίων μόνον ἐξαπατηθήσεται.

HPA

Ἀλλὰ οἱ πάντες ἃνθρωποι ἀπειρόκαλοι εἰσίν· αὐχήσει κατελθὼν ὦσις καὶ διηγήσεται ἁπασι λέγων συγγεγενηθαι τῇ Ἡρᾳ καὶ σύλλεκτρος εἶναι τῷ Διῷ, καὶ ποι ἑρἁν μὲ φήσειν αὐτού, οἵ δ’ πιστεύουσιν οὐκ εἰδότες ὡς νεφέλη συνήν.

ZEYS

Οὐκοῦν, ἄν τι τοιοῦτον εἴπη, ἐς τὸν ἄδην ἐμπεσὼν τροχῷ ἄθλιος προσδέθης συμπεριενεχθήσεται μετ’ αὐτοῦ ἀει καὶ πόνον ἀπαυστὸν ἔξει δίκην διδοὺς οὐ τοῦ ἐρωτος—οὐ γὰρ δεινόν τούτο γε—ἀλλὰ τῆς μεγαλαυχίας.

10 (4)

ΔΙΟΣ ΚΑΙ ΓΑΝΥΜΗΔΟΥΣ

ZEYS

1. Ἀγε, ὦ Γανύμηδες—ηκομεν γὰρ ἐνθα ἐχρὴν—φιλησόν με ἡδη, ὅπως εἰδῆς ² οὐκέτι ράμφος

¹ ήξει γ: ποιήσει β.           ² τάχ’ ἃν εdd.,
² ηδῆς γ.

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HERA

But I’ll be mistaken for the cloud and so be put to shame, because we can’t be told apart.

ZEUS

What nonsense! The cloud could never become Hera or you a cloud. Ixion will be deceived, that’s all.

HERA

But humans are all so ill-bred. Perhaps he’ll start boasting down on earth, telling his story to everyone and claiming that he’s been keeping company with Hera, and sharing Zeus’ bed; perhaps he may even say I’m in love with him, and they’ll believe him, not knowing he was with a cloud.

ZEUS

Very well, if he says anything like that, he’ll be thrown down to Hades and tied to a wheel—he won’t like that a bit—and carried round and round with the wheel for ever, and suffer torment without end, not as a punishment for his love—for that’s no crime—but for boasting.

10 (4)

ZEUS AND GANYMEDE

ZEUS

Come now, Ganymede. We’ve got there, so you can give me a kiss right away, and you’ll know I’ve
THE WORKS OF LUCIAN

ἀγκύλων ἔχοντα οὐδ’ ὄνυχας ὄξεῖς οὐδὲ πτερά, οἶος ἐφαινόμην σοι πτηνὸς εἶναι δοκῶν.

ΓΑΝΥΜΗΔΗΣ

"Ἀνθρωπε, οὐκ ἄετὸς ἄρτι ἡσθα καὶ καταπτάμενος ἤρπασάς με ἀπὸ μέσου τοῦ πομνίου; πῶς οὖν τὰ μὲν πτερά σοι ἐκείνα ἐξερρύηκε, σὺ δὲ ἄλλος ἡδή ἀναπέφηγασ;

ΖΕΥΣ

'Αλλ' οὔτε ἄνθρωπον ὄρας, ὦ μειράκιον, οὔτε ἄετον, ὦ δὲ πάντων βασιλεὺς τῶν θεῶν οὐτός εἰμι πρὸς τὸν καυρὸν ἀλλάξας ἐμαυτόν.

ΓΑΝΥΜΗΔΗΣ

Τι φής; σὺ γὰρ εἶ ο Πᾶν ἐκεῖνος; εἶτα πῶς σύριγγα οὖκ ἔχεις οὐδὲ κέρατα οὐδὲ λάσιος εἶ τὰ σκέλη;

ΖΕΥΣ

Μόνον γὰρ ἐκεῖνον ἡγήθη θεόν;

ΓΑΝΥΜΗΔΗΣ

Ναί· καὶ θύμομέν γε αὐτῶ ἐνυρχὶν τράγῳ ἐπὶ τὸ σπῆλαιον ἄγοντες, ἐνθα ἔστηκε· σὺ δὲ ἀνδραποδιστής τις εἶναι μοι δοκεῖς.

ΖΕΥΣ

2. Εἰπέ μοι, Δίως δὲ οὐκ ἤκουσα ὄνομα οὐδὲ βωμὸν εἴδες ἐν τῷ Γαργάρῳ τοῦ θόντος καὶ βροντώντος καὶ ἀστραπᾶς ποιοῦντος;

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no crooked beak now, or sharp claws or wings, as you thought when you took me for a bird.

GANYMEDE

Mister man, weren’t you an eagle just now? Didn’t you swoop down, and carry me away from the middle of my flock? How, then, have your feathers moulted? You look quite different now.

ZEUS

It’s no man you see here, my lad, nor eagle either. No, I’m the king of all the gods, but I’ve changed my shape for the moment.

GANYMEDE

What’s that? Are you Pan himself? How is it, then, you’ve no pipe or horns or shaggy legs?

ZEUS

Is he your only god?

GANYMEDE

Yes, and we sacrifice one of our best billies to him, taking it to the cave where he has his statue. But you’re just a kidnapper, if you ask me.

ZEUS

Tell me, have you never heard the name of Zeus? Never seen his altar on Gargaron¹—the one who sends rain, thunder and lightning?

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GANYMHΔΗΣ

Σύ, ὦ βέλτιστε, φής εἶναι, ὅσ πρώην κατέχεας ἡμῖν τὴν πολλὴν χάλαζαν, οὐκεῖν ὑπέρανω λεγό-μενος, ὁ ποιῶν τὸν ψόφον, ὃ τὸν κριῶν ὁ πατὴρ ἔθυσεν; εἶτα τί ἀδικήσατα με ἀνήρπασας, ὃ βασιλεὺ τῶν θεῶν; τὰ δὲ πρόβατα ἰσως οἱ λύκοι διαρπάζονται ¹ ἤδη ἐρήμους ἐπιπεσόντες.

ΖΕΥΣ

"Ετι γὰρ μέλει σοι τῶν προβάτων ἀθανάτω γεγενημένω καὶ ἐνταῦθα συνεσομένω μεθ’ ἡμῶν;

GANYMHΔΗΣ

Τί λέγεις; οὐ γὰρ κατάξεις με ἧδη ἐς τὴν "Τιὴν τήμερον;

ΖΕΥΣ

Οὐδαμῶς. ἐπεὶ μάτην ἀετὸς ἃν εἶχιν ἀντὶ θεοῦ γεγενημένοι.

GANYMHΔΗΣ

Οὐκοῦν ἐπιζητήσει με ὁ πατὴρ καὶ ἀγανακτήσει μὴ εὐρίσκων, καὶ πληγάς ὡστερον λήψομαι καταλι-πών τὸ ποίμνιον.

ΖΕΥΣ

Ποῦ γὰρ ἐκείνος ὄψεται σε;

GANYMHΔΗΣ

Μηδαμῶς. ποθῶ γὰρ ἦδη αὐτῶν. εἰ δὲ ἀπά-ξεις με, υπισχυόμαι σοι καὶ ἀλλον παρ’ αὐτῶν κριῶν τυθήσεσθαι λύτρα ὑπὲρ ἐμοῦ. ἔχομεν δὲ τὸν τριετῆ, τὸν μέγαν, ὃς ἤγεται πρὸς τὴν νομὴν.

¹ διηρπάσαντο γ.
GANYMEDe

Oh, sir, do you mean you’re the one that poured down that tremendous hailstorm on us the other day, the one they say lives up top and makes all the noise, the one my father sacrificed the ram to? What harm have I done you, mister king of the gods, that you’ve carried me off up here? Perhaps the wolves will fall on my sheep now that they’re unprotected, and tear them to pieces.

ZEUS

What? Still worrying about your sheep? You’re an immortal now and will be living up here with us.

GANYMEDe

What’s that? Won’t you be taking me back to Ida today?

ZEUS

Of course not. That would mean I’d changed from god to eagle all for nothing.

GANYMEDe

Then my daddy will be looking everywhere for me and getting cross if he doesn’t find me, and I’ll get a thrashing by and by for leaving my flock.

ZEUS

How so? Where will he see you?

GANYMEDe

Please don’t go on with it, for I miss him already. If only you take me back, I promise you you’ll get another ram from him, sacrificed as my ransom. We have the three-year-old one, the big one that leads the way to the pasture.
3. Όσι ἀφελῆς ὁ παῖς ἐστὶ καὶ ἀπλοῖκος καὶ αὐτὸ δὴ τοῦτο παῖς ἔτι.—ἀλλ’, ὦ Γανύμηδες, ἐκεῖνα μὲν πάντα χαίρειν ἐὰν καὶ ἐπιλάθου αὐτῶν, τοῦ ποιμνίου καὶ τῆς Ἰδης. οὐ δὲ—ἡδη γὰρ ἐπουράνιος εἰ—πολλὰ εὗ θυγήσεις ἐντεῦθεν καὶ τὸν πατέρα καὶ πατρίδα, καὶ ἀντὶ μὲν τυροῦ καὶ γάλακτος ἀμβροσίαν ἔδη καὶ νέκταρ πῖς τοῦτο μέντοι καὶ τῶς ἀλλοις ἡμῖν αὐτῶς παρέξεις ἐγχέων· τὸ δὲ μέγιστον, οὐκέτι ἀνθρώπος, ἀλλ' ἀθάνατος γενήσῃ, καὶ ἀστέρα σον φαίνεσθαι ποιήσω κάλλιστον, καὶ οἶκος εὐδαιμόνης ἔσῃ.

ΓΑΝΥΜΗΔΗΣ

"Ην δὲ παῖζεν ἐπιθυμήσω, τίς συμπαίξεται μοι; εὖ γὰρ τῇ Ἰδῇ πολλοὶ ἠλικιώτατι ἤμεν.

ΖΕΥΣ

"Εχεις κάνταδθα τὸν συμπαιξόμενον σοι τούτοι τὸν Ἑρωτα καὶ ἀστραγάλους μάλα πολλοὺς. θάρρει μόνον καὶ φανδρός ἵσθι καὶ μηδὲν ἐπιπόθει τῶν κάτω.

ΓΑΝΥΜΗΔΗΣ

4. Τί δαί ὑμῖν χρήσιμον ἄν γενοίμην; ἡ ποιμαίνειν δεήσει κάνταθα;

ΖΕΥΣ

Οὐκ, ἀλλ' οἰνοχοήσεις καὶ ἐπὶ τοῦ νέκταρος τετάξῃ καὶ ἑπιμελήσῃ τοῦ συμποσίου.

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ZEUS

How simple the child is, how innocent he is! Still just a child, that’s what he is. Look here, Ganymede, you can say good-bye to all those things and forget all about them—about your flock and about Ida. You’re one of heaven’s company now, and can do a lot of good to your father and country from here. Instead of your cheese and milk, you’ll have ambrosia to eat and nectar to drink, only you’ll have to serve the nectar to the rest of us too with your own fair hand. And most important of all, you won’t be human any more, but immortal, and I’ll make your own star—the prettiest one shining in the sky—and you’ll enjoy perfect happiness.

GANYMEDe

But what if I want to play? Who will play with me? There were a lot of us who were of my age on Ida.

ZEUS

You have someone to play with here too—there’s Eros over there—and lots and lots of knucklebones as well. Only you must cheer up and be a bit more pleased with life, and stop longing for things below.

GANYMEDe

But how could I possibly be any use to you? Will I have to look after a flock here too?

ZEUS

No, you’ll pour wine, and be in charge of the nectar, looking after us at table.

1 Cf. Apollonius Rhodius, 3, 114 ff.
THE WORKS OF LUCIAN

ΓΑΝΥΜΗΔΗΣ
Τοῦτο μὲν οὐ χαλεπόν· οἶδα γὰρ ὡς χρή ἐγχέαι τὸ γάλα καὶ ἀναδοῦναι τὸ κισσόβιον.

ΖΕΥΣ
'Ἰδοὺ, πάλιν οὗτος γάλακτος μνημονεύει καὶ ἀνθρώποις διακονήσεσθαι οἴεται· ταυτὶ δ’ ὁ οὐρανός ἐστι, καὶ πίνομεν, ὡσπερ ἐφην, τὸ νέκταρ.

ΓΑΝΥΜΗΔΗΣ
"Ἡδιον, ὦ Ζεῦ, τοῦ γάλακτος;

ΖΕΥΣ
Εἴση μετ’ ὀλίγον καὶ γευσάμενος οὐκέτι πο-θήσεις τὸ γάλα.

ΓΑΝΥΜΗΔΗΣ
Κοιμήσομαι δὲ ποῦ τῆς νυκτὸς; ἦ μετὰ τοῦ ἡλικιῶτον "Ερωτὸς;

ΖΕΥΣ
Οὐκ, ἀλλὰ διὰ τοῦτο σε ἀνήρπασα, ὡς ἅμα καθεύδομεν.

ΓΑΝΥΜΗΔΗΣ
212 Μόνος γὰρ οὐκ ἂν δύναιο, ἀλλὰ ἠδιόν σοι καθεύδειν μετ’ ἐμοῦ;

ΖΕΥΣ
Ναὶ, μετὰ γε τοιούτου οἶος εἰ σὺ, Γανύμηδε, οὔτω καλὸς.

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DIALOGUES OF THE GODS

GANYMEDE

That's quite simple. I know how to pour milk, and hand round the milk bowl.

ZEUS

There he goes again. Keeps harping on his milk! Think's he'll be waiting on men! This is heaven, let me tell you, and, as I said just now, our drink is nectar.

GANYMEDE

Is that nicer than milk, Zeus?

ZEUS

You'll know very soon, and once you've tasted it, you won't miss your milk any more.

GANYMEDE

Where shall I sleep at night? With Eros, my playmate?

ZEUS

No, that's why I carried you off up here; I wanted us to sleep together.

GANYMEDE

Can't you sleep alone? Will you prefer sleeping with me?

ZEUS

Yes, when it's with a beautiful boy like you.
THE WORKS OF LUCIAN

ΓΑΝΥΜΗΔΗΣ

5. Τι γάρ σε πρὸς τὸν ὦπνον ονήσει τὸ κάλλος;

ΖΕΥΣ

"Εχει τι θέλητρον ἥδυ καὶ μαλακώτερον ἐπάγει αὐτὸν.

ΓΑΝΥΜΗΔΗΣ

Καὶ μὴν ὁ γε πατὴρ ἡχθετό μοι συγκαθεύδοντι καὶ διηγεῖτο ἐωθεν, ὡς ἀφείλον αὐτοῦ τὸν ὦπνον στρεφόμενος καὶ λακτίζων καὶ τι φθεγγόμενος μεταξὺ ὅποτε καθεύδομι· ὅστε παρὰ τὴν μητέρα ἐπεμπεῖ με κοιμηόμενον ὡς τὰ πολλά. ὥρα δὴ σοι, εἰ διὰ τοῦτο, ὡς φής, ἀνήρπασάς με, καταθείναι αὖθις εἰς τὴν γήν, ἡ πράγματα ἔξεις ἀγρυπνῶν· ἐνοχλήσω γάρ σε συνεχῶς στρεφόμενος.

ΖΕΥΣ

Τούτ’ αὐτό μοι τὸ ἡδιστὸν ποιῆσεις, εἰ ἀγρυπνήσαμεὶ μετὰ σοῦ φιλῶν πολλάκις καὶ περιπτύσσων.

ΓΑΝΥΜΗΔΗΣ

Αὐτὸς ἄν εἰδεῖς· ἐγὼ δὲ κοιμήσομαι σοῦ καταφιλοῦντος.

ΖΕΥΣ

Εἰςομέθα τότε ὁ πρακτέον. νῦν δὲ ἄπαγε αὐτῶν, ὁ Ἐρμή, καὶ πῶντα τῆς ἀθανασίας ἃγε οἰνοχόσοντα ἡμῖν διδάξας πρότερον ὡς χρὴ ὀρέγειν τὸν σκύφον.

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DIALOGUES OF THE GODS

GANYMEDE

But how will you sleep better because of my beauty?

ZEUS

It's sweet and soothing, and brings softer sleep.

GANYMEDE

But Daddy would get annoyed with me when I slept with him, and kept telling us first thing in the morning how he couldn't sleep for me tossing and turning, kicking out and talking in my sleep; so he usually sent me to sleep with mummy. So, if that's why you brought me up here, as you say it is, the sooner you put me back down on earth again, the better, or you'll have a terrible time with sleepless nights. For I'll be an awful nuisance to you, tossing and turning all night long.

ZEUS

That's just what I'll like best—staying awake with you, kissing and hugging you again and again.

GANYMEDE

You can find out by yourself. I'll go to sleep and leave the kissing to you.

ZEUS

We'll find out how to manage, when the time comes. Take him off now, Hermes, and let him have a draught of immortality, and when you've shown him how to offer the cup, bring him back to serve our wine.
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ΗΦΑΙΣΤΟΥ ΚΑΙ ΑΠΟΛΛΩΝΟΣ

ΗΦΑΙΣΤΟΣ

220 1. 'Εσώρακας, ὦ Ἀπολλων, τὸ τῆς Μαίας βρέφος
tὸ ἠρτι τεχθὲν, ὦς καλὸν τὲ ἔστι καὶ προσγελά 1
πάσι καὶ θηλοὶ ἡ ἡ μέγα τι ἁγαθὸν ἀποβησόμενον;

ΑΠΟΛΛΩΝ

'Εκεῖνο τὸ βρέφος, ὦ Ἡφαιστε, ἡ μέγα ἁγαθὸν,
ὡ τοῦ Ἰαπετοῦ πρεσβύτερον ἐστιν ὁσον ἐπὶ τῇ παν-
ουργίᾳ;

ΗΦΑΙΣΤΟΣ

Καὶ τί 2 ἂν ἀδικήσαι δύνατο ἁρτίτοκον ὦν;

ΑΠΟΛΛΩΝ

'Ερώτα τὸν Ποσειδῶνα, οὐ τὴν τρίαναν ἐκλε-
ψεν, ἢ τὸν Ἀρη. καὶ τούτου γὰρ ἔξειλκυσε λαθὸν
ἐκ τοῦ κολεοῦ τὸ ἕφος, ἵνα μὴ ἔμαυτὸν λέγω, ὅν
ἀφώπισε τοῦ τόξου καὶ τῶν βελῶν.

ΗΦΑΙΣΤΟΣ

221 2. Τὸ νεογνὸν ταῦτα, δ ἡ μόλις ἔστηκε, 3 τὸ ἐν τοῖς
σπαργάνοις;

ΑΠΟΛΛΩΝ

Ἐσῆ, ὦ Ἡφαιστε, ἢν 4 σοι προσέλθῃ μόνον.

1 προσμεδιὰ β. 2 καὶ τίνα γ. 3 μόγις ἑκνεῖτο γ. 4 ἢν β: εἰ γ.

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HEPHAESTUS AND APOLLO

HEPHAESTUS

Have you seen how bonny Maia's newborn baby is, Apollo, and what a nice smile it has for everyone? You can see already it'll be a real treasure.

APOLLO

That baby a real treasure, Hephaestus? Why, it's already older than Iapetus when it comes to mischief.

HEPHAESTUS

What harm could it do? It was born only the other day.

APOLLO

Ask Poseidon—it stole his trident—or Ares—it filched his sword out of his scabbard—not to mention myself—it disarmed me of my bow and arrows.

HEPHAESTUS

What? That newborn infant, which can hardly stand up, and is still in its baby-clothes?

APOLLO

You'll see for yourself, my dear fellow, if he gets near you.

1 Hermes. For the subject-matter, cf. Homeric *Hymn to Hermes* and Sophocles' *Ichneutae*.
THE WORKS OF LUCIAN

ΗΦΑΙΣΤΟΣ

Καὶ μὴν προσῆλθεν ἡδὴ.

ΑΠΟΛΛΩΝ

Τί οὖν; πάντα ἔχεις τὰ ἐργαλεῖα καὶ οὐδὲν ἀπόλωλεν ¹ αὐτῶν;

ΗΦΑΙΣΤΟΣ

Πάντα, ὁ Ἀπόλλων.

ΑΠΟΛΛΩΝ

"Ομοι ἐπίσκεψαι ἀκριβῶς.

ΗΦΑΙΣΤΟΣ

Μᾶ Δία, τὴν πυράγραν οὐχ ὀρῶ.

ΑΠΟΛΛΩΝ

Ἀλλ' οἴει ποι ἐν τοῖς σπαργάνοις αὐτὴν τοῦ βρέφους.

ΗΦΑΙΣΤΟΣ

Οὔτως ὃξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν;

ΑΠΟΛΛΩΝ

3. Οὐ γὰρ ἡκουσας αὐτοῦ καὶ λαλοῦντος ἡδὴ στωμῦλα καὶ ἐπίτροχα· ὡς καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθές δὲ προκαλεσάμενος ² τὸν Ἑρωτα κατεπάλαισεν εὐθὺς οὐκ οἶδ' ὅπως ὕφελὼν ³ τὸ πόδε· εἶτα μεταξὺ ἐπαινούμενος τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἐκλεψε προσπτυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ, τοῦ Διός δὲ γελώντος ἔτι ⁴ τὸ σκήπτρον·

222 εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἡν καὶ πολὺ τὸ πῦρ εἶχε, κάκεινον ἃν ὑφεῖλετο.

¹ διόλωλεν γ. ² προκαλεσάμενος γ. ³ ὕφελκων γ. ⁴ ἔτι β.: ἠλθεν ἐπὶ γ.
DIALOGUES OF THE GODS

HEPHAESTUS
But he’s already been near me.

APOLLO
And what happened? Still got all your tools? None gone?

HEPHAESTUS
All present and correct, Apollo.

APOLLO
All the same, have a really good look.

HEPHAESTUS
Good heavens, I can’t see my tongs.

APOLLO
No, you’ll see them in his baby-clothes.

HEPHAESTUS
Can he have been practising stealing in his mother’s womb, that he’s so light-fingered?

APOLLO
Well, haven’t you heard him speaking? He already has a glib and fluent tongue. And he wants to be our message boy. And yesterday he challenged Eros to wrestle with him, and in no time at all took his feet from under him somehow and had him on the ground. When they were still congratulating him and Aphrodite gave him a hug for winning, he stole her girdle, and, before Zeus had stopped laughing, his sceptre into the bargain; and if his thunderbolt hadn’t been too heavy and scorching hot, he’d have had that too and nobody any the wiser.
THE WORKS OF LUCIAN

ΗΦΑΙΣΤΟΣ

"Υπέρδριμών 1 τινα τὸν παίδα φής.

ΑΠΟΛΛΩΝ

Οὐ μόνον, ἀλλ' ἡδη καὶ μουσικόν.

ΗΦΑΙΣΤΟΣ

Τἀ τούτο τεκμαίρεσθαι ἔχεις;

ΑΠΟΛΛΩΝ

223 4. Χελώνην που νεκράν 2 εὐρών ὀργανόν ἀπ’ αὐτής συνεπῆξατο. πῆχεις γὰρ ἐναρμόσας καὶ ζυγώσας, ἐπείτα κολλάσσως ἐμπήξας καὶ μαγάδιον 3 ύποθείς καὶ ἐντεινάμενος ἐπτὰ χορδὰς μελῳδεῖ πάνω γλαφυρόν, ὁ "Ηφαιστε, καὶ ἐναρμόνιον, ὃς κὰμὲ αὐτῷ φθονεῖν πάλαι κυθαρίζειν ἀσκοῦντα. 4 ἔλεγε δὲ ἡ Μαία, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ’ ὑπὸ περιεργίας ἅρχι τοῦ ζῷου κατίοι, κλέψων τι κάκειθεν δηλαδή. ύπόπτερος δ’ ἐστὶ καὶ βάρδον τυνα πεποίηται θαυμασίαν τὴν δύναμιν, ἠ ψυχαγωγεῖ καὶ κατάγει τοὺς νεκροὺς.

ΗΦΑΙΣΤΟΣ

"Εγὼ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

ΑΠΟΛΛΩΝ

Τουγαρων ἀπέδωκέ σοι τὸν μισθὸν, τὴν πυ- Áγραν—

ΗΦΑΙΣΤΟΣ

Εἴ γε ύπέμνησας: ὡστε βαδιοῦμαι ἀποληψόμενος αὐτήν, εἰ που ὃς φής εὑρεθεὶ ἐν τοῖς σπαργάνοις.

1 ὑπέρδριμων γ: γοργόν β 2 χελώνης που νεκρόν γ. 3 μαγάδα β. 4 ἀκούσαντα γ.
HEPHAESTUS

The child's too sharp for words, by your account.

APOLLO

Yes, and he's already shown he's musical.

HEPHAESTUS

How can you tell that?

APOLLO

He picked up a dead tortoise somewhere, and made himself a musical instrument out of it; he's fitted arms to it, with a yoke across, then driven in pegs, fitted a bridge, and stretched seven strings across; he plays a dainty melody with it, Hephaestus, well in tune, so that even I am green with envy for all my years of practice on the harp. Even at night, Maia was telling me, he wouldn't stay in heaven, but would go all the way down to Hades out of curiosity—to steal something from there, I've no doubt. He has wings on his feet, and has had someone make him a rod with marvellous powers, and with it leads down the souls of the dead.

HEPHAESTUS

I gave him that for a toy.

APOLLO

Well, he's paid you back for that good and proper—the tongs, you know.

HEPHAESTUS

Thanks for reminding me. I'll go and get them back, if they're to be found, as you say, in his baby-clothes.
ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΠΟΣΕΙΔΩΝ

1. "Εστιν, ὃ Ἐρμή, νῦν ἐντυχεῖν τῷ Δι;"

ΕΡΜΗΣ

Οὐδαμῶς, ὁ Πόσειδόν.

ΠΟΣΕΙΔΩΝ

"Ομως προσάγγειλον αὐτῷ.

ΕΡΜΗΣ

Μὴ ἐνόχλει, φημί. ἀκαίρον γὰρ ἐστιν, ὡστε οὐκ ἂν ἔδοξε αὐτὸν ἐν τῷ παρόντι.

ΠΟΣΕΙΔΩΝ

Μῶν τῇ Ἡρα σύνεστιν;

ΕΡΜΗΣ

Οὐκ, ἄλλ' ἐτεροίον τί ἐστιν.

ΠΟΣΕΙΔΩΝ

Συνίημι; ὁ Γανυμήδης ἔνδον.

ΕΡΜΗΣ

Οὐδὲ τοῦτο. ἄλλα μαλακῶς ἔχει αὐτός.

ΠΟΣΕΙΔΩΝ

Πόθεν, ὃ Ἐρμή; δεινὸν γὰρ τοῦτο φῆς.

ΕΡΜΗΣ

Αἰσχύνομαι εἶπεῖν, τοιοῦτον ἐστιν.
POSEIDON AND HERMES

POSEIDON
May I have a word with Zeus, Hermes?

HERMES
Impossible, Poseidon.

POSEIDON
Just tell him I'm here.

HERMES
Don't bother us, I tell you. It's not convenient. You can't see him just now.

POSEIDON
He's not with Hera, is he?

HERMES
No, it's something quite different.

POSEIDON
I know what you mean. He's got Ganymede in there.

HERMES
No, it's not that either. He's poorly.

POSEIDON
How come, Hermes? That's surprising.

HERMES
I'm ashamed to tell you; it's so awful.
THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

'Αλλά οὐ χρη 1 πρὸς ἐμε θείον γε οντα.

ΕΡΜΗΣ

Τέτοκεν ἀρτίως, ὁ Πόσειδον.

ΠΟΣΕΙΔΩΝ

228 Ἀπαγε, τέτοκεν ἐκείνος; ἐκ τίνος; οὐκοῦν ἐλελήθει ἡμᾶς ἀνδρόγυνος ὁν; ἀλλὰ οὐδὲ ἐπεσή-μανεν ἡ γαστὴρ αὐτῷ ὅγκον τῶν.

ΕΡΜΗΣ

Εὖ λέγεις· οὐ γὰρ ἐκείνη εἰχὲ τὸ ἐμβρυον.

ΠΟΣΕΙΔΩΝ

Ὁίδα· ἐκ τῆς κεφαλῆς ἐτεκεν ἀδῆς ὡσπερ τὴν Ἀθηνᾶν· τοκάδα γὰρ τὴν κεφαλὴν ἔχει.

ΕΡΜΗΣ

Οὐκ, ἀλλὰ ἐν τῷ μηρῷ ἐκὺει2 τὸ τῆς Σεμέλης βρέφος.

ΠΟΣΕΙΔΩΝ

Εὖ γε ὁ γενναῖος, ὡς ὅλος ἡμῖν κυοφορεί καὶ πανταχόθι τοῦ σώματος. ἀλλὰ τὶς ἡ Σεμέλη ἐστὶ;

ΕΡΜΗΣ

2. Θηβαία, τῶν Κάδμου θυγατέρων μία. ταῦτη συνελθὼν ἐγκύμονα ἐποίησεν.

ΠΟΣΕΙΔΩΝ

Εἶτα ἐτεκεν, ὁ 'Ερμή, ἀντ' ἐκείνης;

1 οὐ χρη β· οὐχὶ γ.
2 ἐκὺει β· κατείχε ω· κατέχει Γ.
POSEIDON

There's nothing wrong with telling Uncle Poseidon.

HERMES

He's just had a baby, uncle.

POSEIDON

Nonsense. How could he? Who's the father? Was he a man-woman, then, without us knowing? His belly didn't show he was pregnant.

HERMES

True enough; the child wasn't there.

POSEIDON

Oh, I've got it. He produced it out of his head again, just as he did Athena. He's got a prolific head.

HERMES

No, it was from his thigh that Semele's child came.

POSEIDON

Bravo! He's a fine one for you. Gets pregnant from head to toe. Breeds all over his body. But who is Semele?

HERMES

She's from Thebes—one of Cadmus' daughters. He got her into trouble.

POSEIDON

And then had the baby himself, instead of her?

1 Cf. *Theogony*, 886 ff. and 924, where Hesiod tells how Zeus swallowed his pregnant paramour Metis (or Thought) and then gave birth to their child, Athena, from his head.

2 Dionysus.
THE WORKS OF LUCIAN

ERMΗΣ

Καὶ μάλα, εἰ καὶ παράδοξον εἶναι σοι δοκεῖ: τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα ἢ Ἕρα—οἰσθα ὡς ζη- λότυπος ἐστὶ—πείθει αἰτήσαι παρὰ τοῦ Διὸς μετὰ βροντῶν καὶ ἀστραπῶν ἤκειν παρ’ αὐτῆν· ὡς δὲ ἐπείσθη καὶ ἦκεν ἔχων καὶ τὸν κεραυνόν, ἀνέφλεγη 1 ὁ ὀρόφος, καὶ ἡ Σεμέλη μὲν διαφθείρεται ὑπὸ τοῦ πυρός, ἐμὲ δὲ κελεύει ἀνατεμόντα τὴν γαστέρα τῆς γυναικὸς ἀνακοίμασαι ἀτελὲς ἐτι αὐτῶ τὸ ἔμβρυον ἐπτάμηνον· καὶ ἐπειδὴ ἐποίησα, διελὼν τὸν ἔαυτοῦ μηρὸν ἐντίθησιν, ὡς ἀποτελε- σθεὶς ἐνταῦθα, καὶ νῦν τρίτῳ ἦδη μηνὶ ἐξέτεκεν αὐτὸ καὶ μαλακῶς ἀπὸ τῶν ὁδίνων ἔχει.

ΠΟΣΕΙΔΩΝ

Νῦν οὖν ποῦ τὸ βρέφος ἔστιν;

ERMΗΣ

229 'Εσ τὴν Νύσαν ἀποκομίσας παρέδωκα ταῖς Νύμ- φαις ἀνατρέφειν Δίονυσον αὐτὸν 2 ἐπονομασθέντα.

ΠΟΣΕΙΔΩΝ

Οὐκοῦν ἀμφότερα τοῦ Διονύσου τοῦτοι καὶ μῆτηρ καὶ πατὴρ ὁ ἀδελφὸς ἐστιν;

ERMΗΣ

"Εοικεν. ἄπειμι δ’ οὖν ὦδωρ αὐτῶ πρὸς τὸ τραῦμα οἴσων καὶ τὰ ἄλλα ποιήσων ἀ νομίζεται ἀσπερ λέχοι.

1 ἀνεφλεξθῇ β.
2 αὐτὸν ὁμ. β.
Exactly, even if you do think it odd. The fact is that Hera—you know how jealous she is—talked Semele into persuading Zeus to visit her complete with thunder and lightning. He agreed, and came with his thunderbolt too; the roof caught fire, and Semele was burnt up, and he told me to cut open her womb, and bring him the half-formed seven-month child. When I did so, he cut a slit in his own thigh, and slipped it in to finish its growth there; now, two months later, he’s brought it into the world, and he’s ill from the birth-pains.

Then, where’s the baby now?

I took him to Nysa, and gave him to the Nymphs to bring up. His name is Dionysus.

Is my brother, then, both father and mother of Dionysus?

So it seems. But I’ll be off now to bring him water for his wound, and give him the other attentions usual after a confinement.
Ti με, ὦ Ζεὺς, δεῖ ποιεῖν; ἦκω γὰρ, ὡς ἐκεῖ-225 λευσας, ἔχων τὸν πέλεκυν ἰεύτατον, εἰ καὶ λίθους δέοι μᾶ πληγῇ διατεμεῖν. 1

ΖΕΥΣ

Εὖ γε, ὦ Ἡφαιστε. ἀλλὰ διελέ μου τὴν κεφαλήν εἰς δύο κατενεγκών.

ἩΦΑΙΣΤΟΣ

Πειρᾶ μου, εἰ μέμηνα; πρόστατε δ᾽ οὖν τάληθες 2 ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ

Τοῦτο αὐτό, διαμεθήναι μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου. ἀλλὰ χρῆ καθικνεῖσθαι παντὶ τῷ θυμῷ μηδὲ μέλλων· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὦδίων, αἳ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

ἩΦΑΙΣΤΟΣ

"Ὄρα, ὦ Ζεὺς, μὴ κακὸν τι ποιήσωμεν· δέξας γάρ ὁ πέλεκυς ἐστὶ καὶ οὐκ ἀναμωτὶ οὐδὲ κατὰ τὴν Εἰλήθνην μαίωσεται σε.

1 λίθους... διατεμεῖν γ: λίθον... διακόψαι β. 2 τάληθες γ: τι ἄλλο β.
HEPHAESTUS AND ZEUS

HEPHAESTUS

What do you want me to do, Zeus? Here I am, as you ordered, all ready with my axe at its sharpest, even if I must chop through stones with a single blow.

ZEUS

That’s grand, Hephaestus. Now, down with it on my head and cut it in two.¹

HEPHAESTUS

Are you trying to see if I’m mad? Tell me what you really want me to do.

ZEUS

You heard. I want my skull split. If you don’t obey, I’ll be angry—and you know what that’s like already.² Hit away with all your might. Come on, hurry up. The birth-pangs shooting through my brain are killing me.

HEPHAESTUS

Take care, Zeus, or I may hurt you. My axe is sharp. You’ll find her a midwife that draws blood and quite different from Ilithyia.³

¹ Cf. Pindar, Olympians, 7, 35.
² When Zeus in anger threw Hephaestus out of heaven and he landed in Lemnos (Iliad, I, 589 ff.). Cf. On Sacrifices 6 and Charon 1.
³ The goddess who helps in childbirth. See note on pp. 326-327.
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ZEYS

Κατένεγκε μόνον, δ' Ἡφαιστε, θαρρῶν· οἶδα γὰρ ἐγὼ τὸ σύμφερον.

ΗΦΑΙΣΤΟΣ

Κατοίσω· 1 τί γὰρ χρὴ ποιεῖν σοῦ κελεύοντος; τί τούτο; κόρη ἐνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὄξυθυμος ἦσσα τηλικαύτην ὑπὸ τῆν μὴν γαγαν. 2 παρθένον ζωγονών καὶ ταῦτα ἐνοπλον· ἣ που στρατόπεδον, οὐ κεφαλῆς ἐλελήθεις ἐχον. ἤ δὲ πηδᾶ 3 καὶ πυρ-ριχίζει καὶ τὴν ἀσπίδα τινάσσει καὶ τὸ δόρυ πάλλει 4 καὶ ἐνθουσία καὶ τὸ μέγιστον, καλὴ πάνω καὶ ἀκμαία γεγένηται δὴ ἐν βραχεί· γλαυκώπις μὲν, ἄλλα κοσμεῖ τοῦτο ἡ κόρυσ. ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήςας ἦδη αὐτῆν.

ZEYS

Ἄδυνατα αἰτεῖς, δ' Ἡφαιστε· παρθένος γὰρ ἂεὶ ἑθελήσει μένειν. ἐγὼ δ' οὖν 5 τὸ γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

ΗΦΑΙΣΤΟΣ

Τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ λοιπά, καὶ ἦδη συναρπάσω αὐτῆν.

ZEYS

Εἴ σοι ράδιον, οὖτω ποιεῖ· πλὴν οἶδα ὅτι ἀδινάτων ἔρας.

1 Ἀκων μεν, κατοίσω δέ· β.
2 τῇ μὴν ἐγαν. β.
3 ἤ δὲ πηδᾶ β· ἦδη γ.
4 καὶ τὸ δόρυ πάλλει ομ. γ.
5 γοῦν γ.
DIALOGUES OF THE GODS

ZEUS

Hit away, Hephaestus. Don’t be afraid; I know what’s good for me.

HEPHAESTUS

All right, here goes. How can I help it, when it’s your orders? Hullo, what’s this? A girl in armour? That was no small trouble you had in your head. No wonder you were short-tempered, breeding a big girl like that in your brain—and her with armour into the bargain. It wasn’t a head you had but a barracks, though we didn’t know it. She’s leaping up and down in a war-dance, shaking her shield and poising her spear, full of the spirit of battle; and, most wonderful of all, see how good-looking and grown-up she’s become in this short time; she’s got grey eyes, but they go very well with her helmet. So, Zeus, pay me for my services as midwife, by betrothing her to me this minute.

ZEUS

That’s impossible. She’ll want to remain single for ever, though for my part I’ve no objection to your request.

HEPHAESTUS

That’s all I wanted to hear. Leave the rest to me. I’ll be off with her right away.

ZEUS

Do so, if you can manage it, but I know that what you want is impossible.

1 Athena. See previous dialogue.
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14 (10)

ΕΡΜΟΥ ΚΑΙ ΗΛΙΟΥ

ΕΡΜΗΣ

1. Ἡλία, μὴ ἐλάσης τῇμερον, ὁ Ζεὺς φησι, μηδὲ αὖριον μηδὲ εἰς τρίτην ἡμέραν, ἀλλὰ ἐνδον μένε, καὶ τὸ μεταξὺ μία τις ἔστω νῦς μακρὰ· ἔστε λυντώσαν μὲν αἱ ῥ̄ο̄μάς τους ἵππους, οὐ δὲ σβέσον τὸ πῦρ καὶ ἀνάπαυε διὰ μακρὸν σεαυτόν.

ΗΛΙΟΣ

Καὶνὰ ταῦτα, ὁ Ἐρμῆς, καὶ ἀλλόκοτα ἦκεις παραγγέλλων. ἀλλὰ μὴ παραβαίνεις τι ἐδοξά ἐν τῷ δρόμῳ καὶ ἔξω ἑλάσαι τῶν ὄρων, κατὰ μοι ἄχθεται καὶ τὴν νυκτὰ τριπλασίαν τῆς ἡμέρας ποιήσαι διέγνωκεν;

ΕΡΜΗΣ

Οὐδὲν τοιοῦτον, οὐδὲ ἐς ἂεὶ τούτῳ ἐσται· δεῖται δὲ τι νῦν ἀυτὸς ἐπιμηκεστέραν γενέσθαι οἱ τῆς νύκτα.

ΗΛΙΟΣ

230 Ποῦ δὲ καὶ ἔστιν ἡ πόθεν ἐξεπέμψθης ταῦτα διαγγελῶν μοι;

ΕΡΜΗΣ

ἔκ Βουοτίας, ὁ Ἡλία, παρὰ τῆς Ἀμφιτρύωνος, ἡ σύνεστιν ἐρών αὐτῆς.

1 ὁ Ζεὺς . . . αὖριον om. γ. 2 δὲ τι νῦν β: δὲ νῦν ἐτὶ γ.
HERMES AND HELIOS

HERMES

Zeus says you’re not to go out driving today, Mr. Sun-god, or tomorrow or the next day. You’ve to stay at home, and all that time’s to be one long night; so the Hours\(^1\) can unyoke your horses, and you can put out your fire and have a nice long rest.

HELIOS

A strange message you’ve brought, Hermes. Why, I’ve never heard the like of it! He doesn’t think I’ve been going off my course and breaking bounds, does he? He’s not annoyed with me, that he’s decided to make the night three times as long as the day?

HERMES

Not a bit of it. This won’t go on for ever; but for this once, it’s his personal wish that he should get a longer night at this time.

HELIOS

Where is he? Where were you sent from with this message?

HERMES

From Boeotia, Mr. Sun, from Amphitryon’s wife.\(^2\) He’s been keeping company with her. He’s in love with her.

\(^1\) The goddesses of the seasons and doorkeepers of heaven (Iliad, 5, 749 and 8, 393; Zeus Rants 33, On Sacrifices 8. Cf. also Ovid, Met. 2, 118).
\(^2\) Alcmena, mother of Heracles.
THE WORKS OF LUCIAN

Ἡλιός

Εἶτα οὖν ἰκανῆ νῦξ μία;

ΕΡΜΗΣ

Οὐδαμῶς· τεχθήναι γάρ τινα δεῖ ἐκ τῆς ὅμολας ταύτης μέγαν καὶ πολύμοχθων. ¹ τούτον οὖν ἐν μιᾷ νυκτὶ ἀποτελεσθήναι ἀδύνατον.

Ἡλιός

2. Ἀλλὰ τελεσιουργεῖτο μὲν ἀγαθὴ τύχη. ταῦτα δ᾽ οὖν, ὃ ἔρμη, οὐκ ἐγίνετο ἐπὶ τοῦ Κρόνου—αὐτοὶ ² γὰρ ἡμεῖς ἐσμεν—οὐδὲ ἀπόκοιτος ποτὲ ἐκεῖνος παρὰ τῆς Ἐρέας ἦν οὐδὲ ἀπολιπὼν ἀν τὸν οὐρανὸν ἐν Θήβαις ἐκοιμάτω, ἀλλὰ ἡμέρα μὲν ἢ ἡ ἡμέρα, νῦξ δὲ κατὰ μέτρον τὸ αὐτῆς ἀνάλογον ³ ταῖς ὁραίς, ξένου δὲ ἡ παρηλλαγμένων οὐδὲν, οὐδὲ ἀν ἐκοινώνησεν ποτὲ ἐκεῖνος θυητῇ γυναίκι· νῦν δὲ δυστήνου γυναίκον ἐνεκα χρῆ ἀνεστράφθαι τὰ πάντα καὶ ἀκαμπτετέρους μὲν γενέσθαι τοὺς ἵππους ὑπὸ τῆς ἁργίας, δύσπορον δὲ τὴν ὀδὸν ἀτρυβῇ μένουσαν τριῶν ἐξῆς ἡμερῶν, τοὺς δὲ ἀνθρώπους ἅθλιον ⁴ ἐν σκοτεινῷ διαβιοῦν. τοιαῦτα ἀπολαύσονται τῶν Δίας ἑρώτων καὶ καθεδοῦνται περιμένουτες, ἔστι ἂν ἐκεῖνος ἀποτελέση τῶν ἁθλητῶν, ὃν λέγεις, ὑπὸ μακρῷ τῷ ξόφῳ.

ΕΡΜΗΣ

231 Σιώπα, ὥ Ἡλιε, μὴ τι κακὸν ἀπολαύσῃς τῶν λόγων. ἕγὼ δὲ παρὰ τὴν Σελήνην ἀπελθὼν καὶ τὸν

¹ πολύμοχθων γ.: πολύαθλον θεόν β. ² αὐτοὶ β.: μόνοι γ. ³ ἀνάλογος γ. ⁴ ἅθλιως β.

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HELIOS

Isn’t one night enough, then?

HERMES

Not at all. From this romance must come one who is mighty and fit for many labours; so they can’t do justice to him in a single night.

HELIOS

Well, I hope he makes a success of the job, though I must say, Hermes, this sort of thing didn’t happen in Cronos’ day. (It’s all right, we’re alone.) He would never sleep away from Rhea,¹ or leave heaven for a bed in Thebes, but day was day, and night night, varying only within their proper limits with the seasons of the year, with none of these strange upheavals. No, Cronos would never have had anything to do with a mortal woman. Now, however, for some poor miserable woman, everything must be turned topsy-turvy, my horses become stiff for want of exercise, the road grows difficult, left untrodden for three days on end, and men must spend a miserable time in the dark. That’s what they’ll get from Zeus’ love-affairs. Why, they’ll have to sit waiting in darkness for hours, till he finishes his job on the labouring fellow you’ve been telling me about.

HERMES

Quiet, Mr. Sun, or your words may get you into trouble. I’ll be off now to the Moon and to Sleep,

¹ Cf. however, Pindar, Nemeans 3, 75 and Apollonius Rhodius 2, 1235 ff., for the love of Cronos for Philyra, daughter of Oceanus, and the birth of their son Chiron.
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"ὢν νον ἀπαγγελώ κάκεινοι ἀπερ ὁ Ζεὺς ἐπέστειλε, τὴν μὲν σχολὴ προβαίνειν, τὸν δὲ "Ὃπνον μὴ ἀνείναι τοὺς ἄνθρωποις, ὡς ἀγνοήσωσι μακρὰν οὔτω τὴν νύκτα γεγενημένην.

15 (13)

ΔΙΟΣ, ΑΣΚΛΗΠΙΟΥ ΚΑΙ ΗΡΑΚΛΕΟΥΣ

ΖΕΥΣ

1. Παύσασθε, ὡ Ἄσκληπιε καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὡσπερ ἄνθρωποι· ἀπρεπῇ γὰρ ταῦτα καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑΚΛΗΣ

Ἀλλὰ θέλεις, ὡ Ζεῦ, τούτοι τῶν φαρμακέα προκατακλίνεσθαι μου;

ΑΣΚΛΗΠΙΟΣ

Νὴ Δία· καὶ γὰρ ἀμείνων εἰμί.

ΗΡΑΚΛΗΣ

236 Κατὰ τί, ὡ ἐμβρόντητε; ἦ ὅτι σὲ ὁ Ζεὺς ἐκεραύνωσεν ὡ μὴ θέμις ποιοῦντα, νῦν δὲ κατ᾽ ἔλεον αὕτης ἀθανασίας μετειληφας;

ΑΣΚΛΗΠΙΟΣ

Ἐπιλέλησαι γὰρ καὶ σύ, ὡ Ἡράκλεις, ἐν τῇ Οἴσῃ καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

1 ἀπαγγελῶ . . . "Ｏπνον β: κελεύσω γ.

2 ἀνείναι β.

1 In resurrecting men from the dead (cf. Pindar, Pythians, 3, 54). According to Lucian, The Dance 45, one of these was Tyndareus, while other authorities (see Apollodorus, 3.10.3) mention Cepheus, Lycurgus, Hippolytus, Hy-
and pass on Zeus’ instructions to them too, telling her to take her time, and Sleep not to leave men, so that they may not know the night’s been so long.

15 (13)

ZEUS, ASCLEPIUS AND HERACLES

ZEUS

Stop quarrelling, you two; you’re just like a couple of men. It’s quite improper and out of place at the table of the gods.

HERACLES

But, Zeus, do you really mean this medicine man to have a place above me?

ASCLEPIUS

He does, by Zeus, for I’m your better.

HERACLES

How, you crackbrain? Because Zeus blasted you with his thunderbolt for your impious doings,¹ and you’ve now received immortality because he relented and pitied you?

ASCLEPIUS

You must have forgotten, Heracles, how you too were scorched to death on Oeta,² that you taunt me with getting burned.

menaeus and Glaucus. The version of Diodorus (4.71.1-3) is that Asclepius’ skill so lowered the death-rate that Hades accused him before Zeus of trespassing on his preserves, and Zeus in anger struck him down with the thunderbolt.

¹For the suicide of Heracles on Mount Oeta see the Trachiniae of Sophocles.
THE WORKS OF LUCIAN

HRAKLHΣ

Οὐκον ἵσα καὶ ὁμοία βεβίωται ἡμῖν, ὅσ Διὸς μὲν νῦς εἴμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ ριζότομος εἶ καὶ ἀγάρτης, ἐν ἀθλίοις δὲ ἴσως ἀνθρώπους χρήσιμος ἐπιθέσει 2 τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚΛΗΠΙΟΣ

237 Οὐ 3 λέγεις, ὅτι σου τὰ ἐγκαύματα ἱασάμην, ὅτε πρώην ἀνήλθες ἡμίφλεκτος ὑπ’ ἀμφοῖν διεθθώρως τὸ σῶμα,4 καὶ τοῦ χιτῶνος καὶ μετὰ τοῦτο τοῦ πυρὸς; ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὡσπερ σὺ οὔτε ἐξαινον ἔρια ἐν Λυδία πορφυρίδα ἐνδεδικῶς 5 καὶ παιόμενος ὑπὸ τῆς Ομφάλης χρυσῷ σανδάλῳ, ἀλλὰ οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναίκα.

HRAKLHΣ

Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ ὅτι οὐ πολύ σε ὄνησει ἡ ἄθανασία, ἐπεὶ ἀράμενός σε ρύμω ἐπὶ κεφαλῆν ἐκ τοῦ οὐρανοῦ, 238 ὥστε μηδὲ τὸν Παιώνα ἴασασθαί σε τὸ κρανίον συντριβέντα.

ZEUS

Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν εὐωχίαν, 6 ἡ ἀμφοτέρους ὕμας ἀποτέμψομαι

1 ἐν ἀθλίοις δὲ γ: νοσοῦσι μὲν β. 2 ἐπιθήσεων β.
3 Οὐ . . .; γ: Εὐ . . . β. 4 διεθθαρμένος τῷ σώματι β.
5 ἐν Λυδία . . . ἐνδεδικὸς β: ἐνδεδικὸς ποδήρῃ ἡ πορφυρίδα γ.
6 εὐωχίαν γ: ξυνονοιαν β.

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HERACLES

That doesn't mean our lives were the same. I’m the son of Zeus, and performed all those labours cleaning up the world, by overcoming monsters, and punishing men of violence; but you're just a herb-chopper and quack, useful perhaps among suffering humanity for administering potions, but without one manly deed to show.

ASCLEPIUS

Have you nothing to say of how I healed your burns, when you came up half-scorched the other day? Between the tunic and the fire after it, your body was in a fine mess. Besides, if nothing else, I was never a slave like you, carding wool in Lydia, wearing purple, and being beaten with Omphale’s golden sandal. What's more, I never killed my wife and children in a fit of spleen.

HERACLES

If you don’t stop insulting me, you’ll pretty soon find out that your immortality won’t help you much. I’ll pick you up and throw you head first out of heaven, so that you’ll crack your skull, and not even Apollo the Healer will be able to do anything for you.

ZEUS

Stop it, I say; don’t disturb our dinner-party, or I’ll send you both from the table. But it’s only

1 A queen of Lydia, as whose slave Heracles had to serve for three years. Lucian describes a painting on this topic in How to Write History 10.

THE WORKS OF LUCIAN

tοῦ συμποσίου. καίτοι εὐγνωμον, ὁ Ἡράκλεις, προκατακλίνεσθαι σου τὸν Ἀσκληπιὸν ἄτε καὶ πρότερον ἀποθανόντα.

16 (14)

ΕΡΜΟΥ ΚΑΙ ΑΠΟΛΛΩΝΟΣ

ΕΡΜΗΣ

1. Τί κατηφής εἰ, ὁ Ἀπολλόν;

ΑΠΟΛΛΩΝ

"Οτι, ὁ Ἐρμή, δυστυχῶ εν τοῖς ἐρωτικοῖς.

ΕΡΜΗΣ

"Αξιον μὲν λύπης τὸ τοιοῦτον ὅπερ δὲ τί δυστυχεῖς; ἢ τὸ κατὰ τὴν Δάφνην σε λυπεῖ ἢτι;

ΑΠΟΛΛΩΝ

239 Οὐδαμῶς, ἄλλα ἐρώμενον πενθῶ τὸν Δάκωνα τὸν Οἰβάλου.

ΕΡΜΗΣ

Τέθνηκε γάρ, εἰπέ μοι, ὁ Ἰάκωνθος;

ΑΠΟΛΛΩΝ

Καὶ μάλα.

ΕΡΜΗΣ

Πρὸς τίνος, ὁ Ἀπολλόν; ἢ τίς οὕτως ἀνέραστος ἦν ὡς ἀποκτείναι τὸ καλὸν ἐκεῖνο μειράκιον;

ΑΠΟΛΛΩΝ

Αὐτοῦ ἐμοῦ τὸ ἔργον.

1 κατηφής εἰ γ.: σκυθρωπός β.
2 Οἰβάλου ἐκείνον. γ.
reasoneble, Heracles, that Asclepius should have a place above you, as he died before you.

16 (14)

HERMES AND APOLLO

HERMES
Why so down in the mouth, Apollo?

APOLLO
It's my bad luck in love, Hermes.

HERMES
Ah, yes, that could well make a chap sad. But what's your bad luck? Still sore about Daphne?

APOLLO
Oh, no; I'm in mourning for my Laconian darling, Oebalus' son.

HERMES
Is Hyacinthus dead then?

APOLLO
He certainly is.

HERMES
Who did it, Apollo? Who was so insensible to charm as to kill that lovely boy?

APOLLO
I did it with my own hand.
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Οὐκοὖν ἐμάνης, ὥς Ἀπολλον;

ΑΠΟΔΑΩΝ
Οὐκ, ἄλλα δυστύχημα τι ἀκούσιον ἐγένετο.

ΕΡΜΗΣ
Πῶς; ἔθελω γὰρ ἀκούσαί τὸν τρόπον.

ΑΠΟΔΑΩΝ

2. Δισκεύειν ἐμάνθανε κἀγὼ συνεδίσκευον αὐτῷ, ὁ δὲ κάκιστα ἀνέμων ἀπολούμενος ὁ Ζέφυρος ἤρα μὲν ἐκ πολλοῦ καὶ αὐτός, ἀμελοῦμενος δὲ καὶ μὴ φέρων τὴν ὑπεροβὴν ταῦτα εἰργάσατο ἔγω μὲν ἀνέφρασεν, ὦσπερ εἰώθειμεν, τὸν δίσκον εἰς τὸ ἄνω, ὁ δὲ ἀπὸ τοῦ Ταύγητος καταπνεύσας ἐπὶ κεφαλῆς τῷ παιδὶ ἐνέσεισε φέρων 2 αὐτὸν, ὡστε ἀπὸ τῆς πληγῆς αἴμα ρυήναι πολὺ καὶ τὸν παιδὰ εὐθὺς ἀποθανεῖν. ἄλλα ἔγω τὸν μὲν Ζέφυρον αὐτίκα ἡμυνμάμην κατατοξεύσας, φεύγουντες ἐπισφόρμενοι ἄχρι τοῦ ὄρους, τῷ παιδὶ δὲ καὶ τὸν τάφον μὲν ἐχωσάμην ἐν Ἀμύκλαισ, ὅπου ὁ δίσκος αὐτὸν κατέβαλε, καὶ ἀπὸ τοῦ αἵματος ἀνθῶς ἀναδόθη τῇ γῆν ἐποίησα ἡδιστὸν, ὡς Ἐρμῆ, καὶ εὐανθέστατον ἀνθῶν ἀπάντων, ἔτι καὶ γράμματα ἔχον ἐπαιάζοντα τῷ νεκρῷ. ἄρα σοι ἀλόγως λευτησθαί δοκῶ;

ΕΡΜΗΣ

Ναι, ὥς Ἀπολλον. ἥδεις γὰρ θυτῶν πεποιημένος τὸν ἑρώμενον 3 ὡστε μὴ ἁχθοῦ ἀποθανόντος.

1 ταῦτα εἰργάσατο om. β.
2 ἐνέσεισε φέρων β.: ἐνεσείσας ἐφόνευσεν γ.
3 τὸν ἑρώμενον om. γ.
DIALOGUES OF THE GODS

HERMES

What! Were you mad, Apollo?

APOLLO

No, it was an unlucky accident.

HERMES

How? I’d like to hear how it happened.

APOLLO

He was learning to throw the quoit, and I was throwing it with him, when Zephyrus did it—curse that wind above them all—Zephyrus, too, had been in love with him for a long time, but the boy wouldn’t look at him, and he couldn’t stand his contempt. Well, I threw my quoit as usual, and Zephyrus blew down from Taygetus, and dashed it down on the boy’s head. Blood poured out where it hit him, and he died on the spot, poor lad. I shot back at Zephyrus with my arrows and chased him hard, all the way back to the mountain. The boy I’ve had buried in Amyclae, where he was struck down by the discus, and I’ve made the earth send up from his blood the sweetest and fairest flower of them all, one which bears lettering of mourning for the dead one. Do you think it’s unreasonable of me to have a broken heart?

HERMES

Yes I do, my good chap. You knew you’d chosen a mortal to love; so you mustn’t be vexed at his death.

A sort of iris forming the letters of AIAI (alas); cf. Ovid, Met. 10, 215 and The Dance 45.
1. Τὸ δὲ καὶ χωλόν αὐτὸν ὄντα καὶ τέχνην ἔχοντα βάναυσον, ὃ Ἀπόλλων, τὰς καλλίστας γεγαμηκέναι, τὴν Ἀφροδίτην καὶ τὴν Χάριν.

2. Εὐποτμία τις, ὃ Ἐρμή· πλὴν ἔκεινό γε θαυμάζω, τὸ ἀνέχεσθαι συνούσας αὐτῷ, καὶ μάλιστα ὅταν ὄρωσιν ἰδρώτι βεόμενον, εἰς τὴν κάμινον ἐπικεκυφότα, πολλὴν αἴθαλην ἑπὶ τοῦ προσώπου ἔχοντα· καὶ ὄμως τοιοῦτον ὄντα περιβάλλουσί τε αὐτὸν καὶ φιλοῦσι καὶ ξυγκαθεῦδουσι.

3. Τούτῳ καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἡφαῖστῳ φθονῶ· οὐ δὲ κόμα, ὃ Ἀπόλλων, καὶ κιθάριζε καὶ μέγα ἑπὶ τῷ κάλλει φρόνει, κἀγὼ ἑπὶ τῇ εὐεξίᾳ, καὶ τῇ λύρᾳ· εἰτα, ἐπειδὰν κοιμᾶσθαι δὲν, μόνοι καθευνήσομεν.

4. 'Εγὼ μὲν καὶ ἄλλως ἀναφρόδιτός εἰμι εἰς τὰ ἐρωτικὰ καὶ δύο γοῦν, οὕς μάλιστα ὑπερηγάπησα, τὴν Δάφνην καὶ τὸν Ὑάκινθον· ἢ μὲν ἀποδιδράσκει με καὶ μισεῖ, ὡστε εἰλετὸ ξύλον γενέσθαι.
HERMES AND APOLLO

HERMES

To think, Apollo, that a poor cripple and mere artisan like him has married the two fairest of the fair, Aphrodite and Charis! ¹

APOLLO

That's just good luck, my dear fellow; but what does surprise me is that they can stand living with him, especially when they see him bathed in sweat, bending over his furnace, with soot all over his face. And yet they embrace a creature like that and kiss him and sleep with him.

HERMES

That annoys me too, and makes me jealous of Hephaestus. You can show off your fine hair, Apollo, and play on your harp, and be proud of your beauty, and I of my fine physique and my lyre, but when it comes to bedtime, we've got to sleep alone.

APOLLO

I'm generally unlucky in love; at least I lost my two special sweethearts, Daphne and Hyacinthus. Daphne so loathes and shuns me that she's chosen to turn into a tree rather than share my company,

¹ Cf. Iliad, XVIII, 382. Hesiod, Theogony, 945-946 calls her Aglaea, youngest of the Charites (Graces).
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μᾶλλον ἦ ἕμοι ἐννεάναι,  ὁ δὲ ἀπώλετο ὑπὸ τοῦ δίσκου,  καὶ νῦν ἀντ’ ἐκείνων στεφάνους ἔχω.

ΕΡΜΗΣ

'Εγώ δὲ ἦδη ποτὲ τὴν Ἀφροδίτην—ἀλλὰ οὐ χρή αὖχείν.

ΑΠΟΛΛΩΝ

Οἶδα, καὶ τὸν 'Ερμαφρόδιτον ἐκ σοῦ λέγεται τετοκέναι. πλὴν ἐκεῖνο μοι εἰπέ,  εἰ τι οἶσθα, πῶς οὐ ξηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις αὐτῆν.

ΕΡΜΗΣ

3. "Ὅτι, ὃ Ἀπολλόν, ἐκείνη μὲν αὐτῷ ἐν τῇ Αἴμυν κύστεσθιν, ἢ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ: ἀλλὰ τε περὶ τὸν Ἄρη ἔχει τὰ πολλὰ κάκεινον ἔρα, ὥστε ὅλον αὐτὴ τοῦ χαλκέως τοῦτο μέλει.

ΑΠΟΛΛΩΝ

Καὶ ταῦτα οἶει τὸν "Ηφαιστον εἰδέναι;

ΕΡΜΗΣ

243 Οἶδεν· ἀλλὰ τί ἂν δράσαι δύνατο γενναῖον ὅρων νεανίαν καὶ στρατιώτην αὐτὸν; ὥστε τὴν ἡσυχίαν ἅγει· πλὴν ἀπείλει γε δεσμα τινα ἐπιμηχανήσεσθαι 3 αὕτοις καὶ συλλήψεσθαι σαγη- νεύσας ἐπὶ τῆς εὐνῆς.

ΑΠΟΛΛΩΝΟΣ

Οὐκ οἶδα· εὐξαίμην 4 δ' ἂν αὐτὸς ὁ εὐληθηθή- σόμενος εἶναι.

1 ὁ... δίσκου γ: τὸν Ὁικυνθον δὲ ὑπὸ τοῦ δίσκου ἀπώλεσα β.
2 πλὴν... εἰπέ om. γ.
3 μηχανήσεσθαι γ.
4 οὐκ οἶδα· εὐξαίμην β: εὐξάμην γ.

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and Hyacinthus was killed by that quoit. All that’s left of them for me is wreaths.

**HERMES**

And I once with Aphrodite—but I mustn’t boast.

**APOLLO**

I know. They say she presented you with Hermaphroditus. But tell me, if you can, why Aphrodite and Charis are not jealous of each other.

**HERMES**

Because, my dear fellow, Charis keeps company with him in Lemnos, and Aphrodite in heaven. Besides, Aphrodite is most wrapped up in Ares, and in love with him, and so doesn’t trouble much about this blacksmith fellow.

**APOLLO**

Do you think Hephaestus knows of this?

**HERMES**

Of course he does, but what can he do when he sees Ares is such a fine strapping young fellow, and a man of war? So he keeps quiet. But he’s threatening to invent some sort of trap for them, and to catch them in a net on the bed.

**APOLLO**

That’s news to me; but I know I’d like to be destined to fall into that trap myself.

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1 Cf. pp. 335-337.
1. Καλὰ μὲν, ὁ Δητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί.

ΔΗΤΩ

Οὐ πᾶσαι γὰρ, ὁ Ἡρα, τοιούτως τίκτειν δυνάμεθα, οἶος ὁ Ἡφαίστος ἔστιν.

ΗΡΑ

Ἀλλ’ οὖν οὗτος, εἱ καὶ χωλός, ἀλλ’ ὁμως χρήσιμός γέεστι τεχνίτης ἄναριστος καὶ κατακεκόσμηκεν ἦμιν τὸν οὐρανὸν καὶ τὴν Ἁφροδίτην γεγάμηκε καὶ σπουδάζεται πρὸς αὐτῆς, οἱ δὲ σοὶ παίδες ἢ μὲν αὐτῶν ἄρρενική πέρα τοῦ μετρίου καὶ ὀρείσος, καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν ἀπελθοῦσα πάντες ἵσασιν οὐα ἐσθίει ξενοκτονοῦσα καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους οὕτως·

244 ο δὲ Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι καὶ τοξεύειν καὶ κιθαρίζειν καὶ ἱατρὸς εἶναι καὶ μαντεύεσθαι καὶ καταστησάμενος ἐργασθήρα τῆς μαντικῆς τὸ μὲν ἐν Δελφοῖς, τὸ δὲ ἐν Κλάρῳ καὶ ἐν Κολοφώνι καὶ ἐν Διδύμοις ἐξαπατᾶ τοὺς χρωμένους αὐτῷ λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἐκάτερον τῆς ἐρωτήσεως ἀποκρυμμένος, πρὸς τὸ ἀκίνδυνον εἶναι τὸ σφάλμα. καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιοῦτον πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες

1 τέκνα δ’ γ.
2 Ἀλλ’ οὗτος μὲν ὁ χωλός ὁμως β.
3 πρὸς ἐκάτερον ὁμ. γ.
4 πρὸς τὸ γ: ὁς β.
DIALOGUES OF THE GODS

18 (16)

HERA AND LETO

HERA

My dear Leto, the children you’ve given to Zeus are beautiful too.

LETO

My dear Hera, we can’t all have children like Hephaestus.

HERA

Cripple though he is, he’s certainly useful; he’s an excellent craftsman, and has done a fine job of work on our heaven; what’s more, he’s married Aphrodite, and she thinks the world of him, but as for your children—the girl’s far too much of a tomboy and roamer of the mountains, and now, to cap it all, she’s gone off to Scythia, and everyone knows about her diet there, how she murders visitors and eats them, just like the Scythian cannibals themselves; while Apollo pretends to know everything, be it archery, harping, medicine or prophecy, and has set up prophecy factories in Delphi, Claros, Colophon and Didyma, deceiving his customers by giving crooked replies, hedging between two possible answers, so that there’s no risk of a slip-up. He gets rich in this way, for there are plenty of fools as willing victims of his quackery. However, the more

1 Artemis and Apollo.
2 See note on p. 251.
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αὐτοῦς καταγορθεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν ἔννεπτωτέρων τὰ πολλὰ περατεύμενος· αὐτὸς γοῦν ὁ μάντις ἦγνοει μὲν ὅτι φονεύσει τὸν ἔρωμεν τῷ δίσκῳ, οὐ προεμαυτεύετο δὲ ὡς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομῆτην ὑντα· ὥστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

ΔΗΤΩ

2. Ταῦτα μέντοι ¹ τὰ τέκνα, ἡ ἐξουκτόνος καὶ ὁ ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε ὁρῶμενα ἐν τοῖς θεοῖς, καὶ μάλιστα ὅποταν ἡ μὲν ἑπανήται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος υφ' ἀπάντων.

ΗΡΑ

'Εγέλασα, οὐ Λητοῖ· ἐκεῖνοι θαυμαστός, ὅν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἃν αὐτὸς κρατήσας τῇ μονικῇ· νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστὶν, ὥστε ἐπεὶ 245 ἐμαθεν ὄφθεισα ὑπὸ τοῦ ἄκταίωνος, φοβηθείσα μὴ ὁ νεανῖς ἐξαγορεύσῃ τὸ ἀῖσχος αὐτῆς, ἐπαφήκεν αὐτῷ τοὺς κύνας· ἐὼ γὰρ λέγειν ὅτι οὐδὲ τὰς τεκοῦσας ἐμαιοῦτο παρθένος γε αὐτὴ οὖσα.

ΔΗΤΩ

Μέγα, ὁ Ἡρα, φρονεῖς, ὅτι ἔνει τῷ Διὶ καὶ συμβασιλεῦεις αὐτῷ, καὶ διὰ τοῦτο ύβρίζεις ἄδεως·

1 ταῦτα μέντοι ad. fin. om. γ.

¹ Hyacinthus. See pp. 317-319.
² One of the epithets of Artemis was Εἰλείβωιa (goddess who helps in childbirth) though earlier Homer in Iliad, XI, 326
intelligent people see through most of his mystery-mongering. The prophet himself didn’t know he was going to kill his darling with that quoit, and didn’t foretell that Daphne would run away from him, for all his beauty and fine hair. So I can’t see why you thought you had better children than Niobe.

LETO

Anyway, I know how it vexes you to see my children among the gods, murderer and false prophet though you call them—particularly when they praise my daughter for her beauty, and all admire my son for his harp-playing at dinner.

HERA

You make me laugh, Leto. Who could admire one that Marsyas would have beaten at music and skinned alive with his own hands, if the Muses had chosen to judge fairly? But as it was, he was tricked and wrongly lost the vote, poor fellow, and had to die. And your pretty maid is so pretty that, when she found out that Actaeon had seen her, she was afraid the young fellow would tell everyone how hideous she was, and set her hounds on him. I won’t bother pointing out she could never have been a midwife, if she were a virgin herself.

LETO

Living with Zeus and sharing his throne has swollen your head, Hera, and so you don’t mind 270 and XIX, 119 talks of Εἰλείθυαι the daughters of Hera, while Hesiod Theogony 922 also calls Εἰλείθυα the daughter of Hera and Zeus.
πλὴν ἀλλ’ ὄψομαι σε μετ’ ὀλίγον αὕθις δακρύουσαν, ὅποταν σε καταλιπῶν ἐσ τὴν γῆν κατὶς ταῦρος ἡ κύκνος γενόμενος.

19 (11)

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΣΕΛΗΝΗΣ

ΑΦΡΟΔΙΤΗ

1. Τί ταῦτα, ὡ Σελήνη, φασὶ ποιεῖν σε; ὅπο-
tαν κατὰ τὴν Καρίαν γένη, ἰστάναι μὲν σε τὸ ἰεύγος
ἀφορώσαν ἐς τὸν Ἐνδυμίωνα καθεύδοντα ὑπαί-
θριον ἀτε κυνηγήτην ὄντα, ἐνίοτε δὲ καὶ καταβαίνειν
παρ’ αὐτὸν ἐκ μέσης τῆς ὄδοι;

ΣΕΛΗΝΗ

Ἐρώτα, ὡ Ἀφροδίτη, τὸν σὸν νίον, ὡς μοι
tοῦτων αἵτιος.

ΑΦΡΟΔΙΤΗ

"Εα. ἐκεῖνος ύβριστὴς ἔστιν· εἰμὲ γοῦν αὐτὴν
tὴν μητέρα οὐ δέδρακεν, ἄρτι μὲν ἐς τὴν "Ιδὴν
κατάγων Ἀγχίσου ἕνεκα τοῦ Ἰλιέως, ἄρτι δὲ ἐς
tὸν Δίβανον ἐπὶ τὸ Ἀσσύριον ἐκεῖνο μειράκιον,
ὁ καὶ τῇ Фερσεφάττη ἐπέραστον πονῆσας ἐξ
ἡμισείας ἀφείλετο με τὸν ἐρώμενον· ὥστε
πολλάκις ἡπείλησα, εἰ μὴ παύσεται τοιαῦτα
ποιῶν, κλάσεων μὲν αὐτοῦ τὰ τόξα καὶ τὴν φαρέτραν,
περιαρῆσει δὲ καὶ τὰ πτερά. ἦδη δὲ καὶ πληγάς
αὐτῷ ἐνέτεινα ἐς τὰς πυγὰς τῷ σανδάλῳ· ὁ δὲ
οὐκ οἴδ’ ὅπως τὸ παραυτίκα δεδιώς καὶ ἱκετεύων
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how you insult others. But it won’t be long before I see you in tears again—the next time he leaves you and goes down to earth as a bull or swan.

19 (11)

APHRODITE AND SELENE

APHRODITE

What’s this I hear you’re up to, Mistress Moon? They say that every time you get over Caria, you stop your team and gaze at Endymion sleeping out of doors in hunter’s fashion, and sometimes even leave your course and go down to him.

SELENE

Ask your own son,¹ Aphrodite; it’s his fault.

APHRODITE

You needn’t tell me. He’s got a cheek right enough. See what he’s done to me, his own mother. First he brought me down to Ida after Anchises the Trojan, and then to Mount Libanus after that Assyrian lad²; and then he made Persephone fall in love with the boy and robbed me of half my sweetheart. So I’ve threatened him time and again, if he doesn’t stop it, I’ll smash his archery set and strip off his wings. Last time I even took my sandal to his behind. But somehow or other, though he’s scared for the moment and begs for

¹ Eros. ² Adonis.
THE WORKS OF LUCIAN

μετ’ ὀλέγον ἐπιλέξησται ἀπάντων. 2. ἀτὰρ εἰπέ μοι, καλὸς ὁ Ἑνδυμίων ἐστίν; ἀπαραμύθητον γὰρ οὕτως τὸ δεινόν.

ΣΕΛΗΝΗ

'Εμοὶ μὲν καὶ πάνυ καλὸς, ὁ Ἀφροδίτη, δοκεῖ, καὶ μάλιστα ὅταν ὑποβαλλόμενος ἐπὶ τῆς πέτρας τὴν χλαμύδα καθεύδῃ τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια ἦδη ἐκ τῆς χειρὸς ὑπορρέοντα, ἦ δεξιὰ δὲ περὶ τὴν κεφαλὴν ἐς τὸ ἀνώ ἐπικεκλασμένη ἐπιπρέπῃ τῷ προσώπῳ περικεμένη, ὁ δὲ ὑπὸ τοῦ ὑπνοῦ λευκέμενος ἀναπνῄ τὸ ἀμβρόσιον ἐκεῖνο ἁσθμὰ. τότε τοῖνυν ἐγὼ ἀφωβητί κατιοῦσα ἐπ’ ἄκρων τῶν δακτύλων βεβηκυῖα ὡς ἂν μὴ ἀνεγρόμενος ἐκταραχθεί—οίσθα: τί οὖν ἂν σοι λέγομι τὰ μετὰ ταῦτα; πλὴν ἀπόλλυμαι γε ὑπὸ τοῦ ἑρωτὸς.

20 (12)

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ

ΑΦΡΟΔΙΤΗ

1. Ἡ Ω τέκνον 'Ερως, ὥρᾳ οία ποιεῖς· οὐ τὰ ἐν τῇ γῇ λέγω, ὅπως τοὺς ἀνθρώπους ἀναπείθεις καθ’ αὐτῶν ἡ κατ’ ἀλλήλων ἐργάζεσθαι, ἀλλὰ καὶ τὰ ἐν τῷ οὐρανῷ, ὡς τὸν μὲν Δία πολύμορφον ἐπιδεικνύεις ἀλλάττων ἐς ὃ τι ἂν σοι ἐπὶ τοῦ καιροῦ δοκῇ, τὴν Σελήνην δὲ καθαρεῖς ἐκ τοῦ οὐρανοῦ, τὸν Ὡλιον δὲ παρὰ τῇ Κλυμένῃ βραδύνειν ἐνίοτε ἀναγκάζεις ἐπιλελημέον τῆς ἰππασίας· ὃ μὲν γὰρ

1 εὐπαραμύθητον γεεε..
merciful, it's not long before he's forgotten all about it. But tell me, is Endymion good-looking? If so, your plight is sorry indeed.

SELENE

I think he's very good-looking, Aphrodite, especially when he sleeps with his cloak under him on the rock, with his javelins just slipping out of his left hand as he holds them, and his right hand bent upwards round his head and framing his face makes a charming picture, while he's relaxed in sleep and breathing in the sweetest way imaginable. Then I creep down quietly on tip-toe, so as not to waken him and give him a fright, and then—but you can guess; there's no need to tell you what happens next. You must remember I'm dying of love.

20 (12)

APHRODITE AND EROS

APHRODITE

Eros, my boy, you must watch what you're about. I don't mean on earth, when you persuade men to work against themselves or each other, but in heaven too, when you make Zeus turn into shape after shape, changing him into whatever you choose for the time, and bring Lady Moon down from the sky, and sometimes keep the Sun-god lingering at Clymene's side forgetful of his driving. You may go scot-free
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ἐς ἐμὲ τὴν μητέρα ὑβρίζεις, θαρρῶν ποιεῖς. ἀλλὰ σὺ, ὦ τολμηρότατε, καὶ τὴν Ὄρεων αὐτῆς γραῦν ἦδη καὶ μητέρα τοσοῦτων θεῶν οὖσαν ἀνέπεισας παιδερατείν καὶ τὸ Φρύγιον μειράκιον ποθέων, καὶ νῦν ἐκείνη μέμηνεν ὑπὸ σοῦ καὶ ξενξαμένη τοὺς λέοντας, παραλαβοῦσα καὶ τοὺς Κορύβαντας ἀτε μανικοῦ καὶ αὐτοῦς ὄντας, ἀνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν, ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἀττη, οἱ Κορύβαντες δὲ ὁ μὲν αὐτῶν τέμνεται ξίφει τὸν πῆχυν, ὅ δὲ ἀνείς τὴν κόμην ἵεται μεμηνὼς διὰ τῶν ὀρῶν, ὅ δὲ αὐλεῖ τῷ κέρατι, ὅ δὲ ἐπιβομβεῖ τῷ τυμπάνῳ ἡ ἐπικτυπεῖ τῷ κυμβάλῳ, καὶ ὅλως θόρυβος καὶ μανία τὰ ἐν τῇ Ἰδῃ ἀπαντά ἐστι. δέδια τοῖνυν ἀπαντα, δέδια τὸ τοιοῦτο ἡ τὸ μέγα σε κακὸν ἐγώ τεκοῦσα, μὴ ἀπομανεῖσα ποτὲ ἡ Ὄρεα ἡ καὶ μᾶλλον ἐτι ἐν αὐτῇ οὖσα κελεύσῃ τοὺς Κορύβαντας συλλαβόντας σε διαστάσασθαι ἡ τοῖς λέουσι παραβαλεῖν. ταύτα δέδια κινδυνεύοντά σε ὀρῶσι.

ΕΡΩΣ

2. Θάρρει, μήτερ, ἐπεί καὶ τοῖς λέουσιν αὐτοῖς ἦδη ἐξυνήθης εἰμί, καὶ πολλάκις ἐπαναβάς ἐπὶ τὰ νῦτα καὶ τῆς κόμης λαβόμενος ἦνοχῶ αὐτοῦς, οἱ δὲ σαίνουσί με καὶ χείρα δεχόμενοι ἐς τὸ στόμα περιλυχμησάμενοι ἀποδιδόσασί μοι. αὐτὴ μὲν γὰρ ἡ Ὄρεα πότε ἄν ἐκείνη σχολὴν ἀγάγοι ἐπ᾽ ἐμὲ ὀλὴ οὖσα ἐν τῷ Ἀττη; καὶ τοῖ τὰ ἐγὼ ἄδικω δεκυνοὺς τὰ καλὰ ολὰ ἐστὶν; ὡμεῖς δὲ μὴ ἐφίεσθε τῶν καλῶν. μὴ τοῖνυν ἐμὲ αἰτῶσθε τούτων. ἡ θέλεις σύ, ὦ μήτερ, αὐτὴ μηκέτι ἔραν μήτε σὲ τῷ Ἀρεώς μήτε ἐκείνον σοῦ;

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for the liberties you take with me, your mother but you've had the audacity even to turn the thoughts of Rhea to love of boys and have her pining for that Phrygian lad— at her time of life, too, and she the mother of so many gods! Now you've driven her mad, and she's taken her team of lions and her Corybants, who are just as mad as herself, and is wandering up and down Ida; she keeps shrieking for Attis, while the Corybants slash their arms with swords, or let down their hair and rush madly over the mountains, or blow on the horn, thunder on the drums, or bang cymbals; it's just chaotic frenzy all over Ida. So I fear everything; yes, your mother's afraid of such goings on, for you're just one big nuisance, and I'm scared that one day Rhea, in a fit of madness, or, more likely, when still in her right mind, will tell her Corybants to catch you and tear you to pieces or throw you to her lions. That's what I fear, when I see you running such risks.

EROS

Don't worry, mother; I'm quite used to the lions already; I often get up on their backs, grab hold of their manes and have a ride on them, and they make a fuss of me, letting me put my hand in their mouths, and licking it all over, and then let me take it out again. But what time will Rhea have to devote to me? She's thinking of Attis the whole time. Anyway, what harm do I do by showing what beauty is like? It's up to you to keep your hands off things of beauty; so you shouldn't blame me for this. Or would you rather stop loving Ares and have him stop loving you?

1 Attis. Cf. On Sacrifices 5 and 7.
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ΑΦΡΟΔΙΤΗ

'Ως δεινὸς εἶ καὶ κρατεῖς ἀπάντων· ἀλλὰ μεμνήσῃ μοῦ ποτὲ τῶν λόγων.

21 (17)

ἈΠΟΛΛΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ἈΠΟΛΛΩΝ

1. Τι γελάσ, ὦ 'Ερμή;

ΕΡΜΗΣ

"Οτι γελοιότατα, ὦ Ἀπόλλων, εἶδον.

ἈΠΟΛΛΩΝ

Εἶπε οὖν, ὦς καὶ αὐτὸς ἀκούσας ἔχω ἔυγγελῶν.

ΕΡΜΗΣ

'Ἡ Ἀφροδίτη ἔυνοοσα τῷ Ἀρεί κατεῖληπται καὶ ὁ Ὕφαιστος ἔδησεν αὐτοὺς ἔυλλαβῶν.

ἈΠΟΛΛΩΝ

Πῶς; ἢδυ γάρ τι ἔρειν ἔοικας.

ΕΡΜΗΣ

'Εκ πολλοῦ, οἶμαι, ταῦτα εἴδως ἔθηρευεν αὐτοὺς, καὶ περὶ τὴν εὐνήν ἀφανῆ δεσμὰ περιθεὶς εἰργά-ζετο ἀπελθὼν ἐπὶ τὴν κάμινον· εἶτα ὁ μὲν Ὅρης ἐσέρχεται λαθῶν, ὡς ἄφετο, καθορᾶ δὲ αὐτὸν ὁ Ἅλιος καὶ λέγει πρὸς τὸν Ὅφαιστον. ἔπει δὲ ἐπέβησαν τοῦ λέχους καὶ ἐν ἔργῳ ἦσαν καὶ εὐτὸς ἐγεγένητο τῶν ἄρκυων, περιπλέκεται μὲν αὐτοῖς

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APHRODITE

How smart you are. Got us all under your thumb, haven't you? But you'll remember what I've been saying one day.

21 (17)

APOLLO AND HERMES

APOLLO

What's the joke, Hermes?

HERMES

It's the funniest thing I ever saw, Apollo.

APOLLO

Well tell me, so that I too can hear and share the joke.

HERMES

Aphrodite has been surprised with Ares, and Hephaestus has caught them and tied them up.¹

APOLLO

How? It sounds as if you have a good story to tell.

HERMES

He'd known about all this for a long time, and had been out to catch them. He put invisible cords round the bed, and went off to work at his furnace. Then Ares crept in, unnoticed, as he thought, but the Sun-god saw him and told Hephaestus. And when they'd got on the bed, and were in the act, and in his trap, the cords folded themselves round about

¹ Cf. Odyssey, VIII, 266 ff., also referred to in The Cock 3 (vol. 2, p. 177) and p. 323.
246 τὰ δεσμά, ἐφίσταται δὲ ὁ Ἡφαιστος. ἐκεῖνη µὲν οὖν—καὶ γὰρ ἔτυχε γυμνὴ οὖσα—οὐκ εἶχεν ὅπως ἐγκαλύψατο αἴδουμένη, ὁ δὲ Ἀρης τὰ µὲν πρῶτα διαφυγεῖν ἐπειράτο καὶ ἤλπιζε ῥήξειν τὰ δεσμά, ἐπείτα δὲ, συνεῖς ἐν ἀφύκτῳ ἐχόμενον έαυτὸν, ἴκέτευεν.

ΑΠΟΛΛΩΝ

2. Τῇ οὖν; ἀπέλυσεν αὐτὸν ὁ Ἡφαιστος;

ΕΡΜΗΣ

Οὐδέποτε, ἀλλὰ ἐγκαλέσασ τοὺς θεοὺς ἐπι- δείκνυται τῇ µοιχείαν αὐτοῖς. οἱ δὲ γυμνοὶ ἀµφότεροι κάτω νεανικότες ἐξυδεδεµένοι ἐρυθρίωσι, καὶ τὸ θέαµα ἦδιστον ἐµοὶ ἔδοξε µονονοχὴ αὐτὸ γινόµενον τὸ έργον.

ΑΠΟΛΛΩΝ

‗Ο δὲ χαλκεὺς ἐκεῖνος οὐκ αἰδεῖται καὶ αὐτὸς ἐπιδεικνύµενος τῇν αἰσχύνῃν τοῦ γάµου;

ΕΡΜΗΣ

Μὰ Δἰ", ὡς γε καὶ ἐπιγελᾶ ἐφεστῶς αὐτοῖς. ἐγὼ µέντοι, εἰ χρῆ τάληθες εἴπειν, ἐφθόνουν τῷ Ἀρεί µὴ µόνον µοιχεύσαντι τῇν καλλίστην θεόν, ἀλλὰ καὶ δεδεµένῳ µετ' αὐτῆς.

ΑΠΟΛΛΩΝ

247 Οὐκοῦν καὶ δεδέσθαι ἃν ὑπέµεινας ἐπὶ τούτω;

ΕΡΜΗΣ

Σὺ δ' οὐκ ἂν, ὁ Ἀπολλὸν; ἵδε µόνον ἐπελθὼν ἐπαινέσομαι γὰρ σε, ἣν µὴ τὰ ὁµοία καὶ αὐτὸς εὐξη ἴδων.

1 αὐτὸν βγ.: αὐτοὺς τεσσ. 

336
them, and Hephaestus put in an appearance. Aphrodite, being in the nude, was most embarrassed that she couldn’t hide her nakedness, while Ares tried at first to escape, hoping to break the cords, but later on, realising he was prisoner and couldn’t escape, kept begging for mercy.

**APOLLO**

And what’s happened? Has Hephaestus let him go?

**HERMES**

Not yet, but he’s got all the gods together, and is showing them the guilty pair. They’re lying there bound together naked, hiding their faces and blushing, and I must say I found it a most delightful spectacle. Why, they’re almost in the act.

**APOLLO**

Isn’t that blacksmith ashamed himself to put on show this insult to his marriage?

**HERMES**

Not a bit of it. He’s standing over them, chortling. But I personally, if truth must be told, envied Ares for having made a conquest of the fairest of the goddesses, and even for being a fellow-prisoner with her.

**APOLLO**

Do you mean you wouldn’t have minded being tied up in such circumstances?

**HERMES**

Would you, my dear fellow? Just come and have a look. If you don’t make the same wish when you’ve seen them, you’ll earn my praise.
1. 'Εγὼ μὲν ἡσυχασμένη ἄν, ὡς Ζεῦ, εἴ μοι τοιοῦτος υἱὸς ἂν, θῆλυς οὖτω καὶ διεφθαρμένος ύπὸ τῆς μέθης, μύτρα μὲν ἄναδεδειμένος τὴν κόμην, τὰ πολλὰ δὲ μακροθυμίας γυναῖκι συνών, ἀβρότερος αὐτῶν ἐκείνων, ύπὸ τυπάνους καὶ αὐλῶ καὶ κυμβάλους χορεύων, καὶ ὅλως παντὶ μᾶλλον ἑοικὼς ἥ σοι τῷ πατρί.

ΖΕΥΣ

Καὶ μὴν οὖτός γε ὁ θηλυκόμηρος, ὁ ἀβρότερος τῶν γυναικῶν οὐ μόνον, ὡς Ἡρα, τὴν Λυδίαν ἐχειρώσατο καὶ τοὺς κατοικοῦντας τὸν Τμώλον ἔλαβε καὶ Θράκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ᾽ Ἰνδοὺς ἐλάσας τῷ γυναικεῖῳ τούτῳ στρατιωτικῷ τούς τε ἐλέφαντας εἴλε καὶ τῆς χώρας ἐκράτησε καὶ τὸν βασιλέα πρὸς ὅλιγον ἀντιστήναι τολμήσαντα αἰχμάλωτον ἀπήγαγε, καὶ ταῦτα πάντα ἐπράξεν ὀρχούμενος ἀμα καὶ χορεύων θύροις χρώμενος κυττάνους, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. εἴ δὲ τις

[Footnote to p. 341.]

* This seems to be a reference to Lycurgus who is frequently associated with Pentheus for his hostility to, and punishment by Dionysus. His punishment is variously described. In Iliad, VI, 139 he is blinded by Zeus. Other accounts say he was driven mad, killing his wife and son and cutting off one of his own legs, or even committing suicide. Apollodorus says he was bound by the Edonians and taken to Mt. Pangaeum. This is presumably the punishment to which Sophocles (Antigone, 955) refers. Lucian may, however, be thinking of a less common
DIALOGUES OF THE GODS

22 (18)

HERA AND ZEUS

HERA

I'd be ashamed of such a son, if he were mine, Zeus. He's so effeminate, and such a degenerate sot, putting ribbons in his hair, spending most of his time with mad women, himself a bigger softie than any of them, and dancing to drums, pipes and cymbals. Indeed he's like anyone but you his father, Zeus.

ZEUS

Yet, Hera, this wearer of females' ribbons, this "bigger softie than the women", has subdued Lydia and the inhabitants of Tmolus, and forced the Thracians into subjection; he's been on an expedition against Indians with this army of women, capturing their elephants and seizing their country, and when their king dared to stand up to him for a little, he took him prisoner and carried him off; and while he was doing all this, he was dancing and cavorting the whole time, and used nothing but wands of ivy, drunk and possessed though you say he was. And if any one dares to scoff at his rites and

feature of the story found more in works of art than in literature, whereby Lycurgus finds himself imprisoned by vineshoots. Thus Nonnus, Dionysiaca, 21.30 tells how Ambrosia turns herself into a vineshoot and wraps herself around him (for this scene in art see Roscher, Lexicon col. 2202). Longus in his novel (4.3) places paintings of Λυκοῦργος δεδεμένος and Πενθεύς διαμούμενος in a temple of Dionysus at Mytilene. Pausanias 1.20.3 also mentions paintings (in the sanctuary of Dionysus at Athens) of the punishment of both Pentheus and Lycurgus.
THE WORKS OF LUCIAN

έπεχείρησε λοιπον σαθαί αυτῷ ύβρίσασ ἐς τὴν
teleτὴν, καὶ τούτων ἐτμωρήσατο ἡ καταδήσας
toῖς κλήμασιν ἡ διασπασθήμαι ποιήσας ὑπὸ τῆς
μητρὸς ὑσπερ νεβρόν. ὥρας ὃς ἀνδρεία ταῦτα καὶ
οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφή
πρόσεστιν αὐτοῖς, οὐδείς φθόνος, καὶ μάλιστα εἰ
λογίσαιτο τις, οἶος ἂν οὔτος νήφων ἦν, ὅπου
ταῦτα μεθύων ποιεῖ.

HPA

2. Σύ μοι δοκεῖς ἐπαινέσεσθαι καὶ τὸ εὑρέμα
αὐτοῦ, τὴν ἄμπελον καὶ τὸν οἶνον, καὶ ταῦτα ὄρων
οία οἱ μεθυσθέντες ποιοῦσι σφαλλόμενοι καὶ πρὸς

249 ύβριν τρεπόμενοι καὶ ὅλως μεμηνότες ὑπὸ τοῦ ποτοῦ.
tὸν γοῦν Ἱκάριον, ὃ πρώτῳ ἐδωκεν τὸ κλῆμα,
oἱ ἐμπόται αὐτοῖ διέφθειραν παῖοντες ταῖς
δικέλλαις.

ZEUS

Οὐδὲν τούτῳ φής· οὐ γάρ οἶνος ταῦτα οὐδὲ ὁ Διόνυ-
σος ποιεῖ, τὸ δὲ ἀμέτρον τῆς πόσεως καὶ τὸ πέρα τοῦ
καλῶς ἔχοντος ἐμφαρεῖον τοῦ ἀκράτου. ὃς δὲ ἂν
ἔμετρα πίνῃ, ἱλαρώτερος μὲν καὶ ἠδίων γένοιτ' ἂν·
oν δὲ ὁ Ἰκάριος ἐπαθεν, οὐδὲν ἂν ἐργάσαιτο
οὐδένα τῶν ἕμποτῶν. ἀλλὰ σὺ ἐτὶ ζηλοτυπεὶν 1
ἔσωσ, ὃ "Ηρα, καὶ τῆς Σεμέλης μνημονεύειν, ἥ
γε 2 διαβάλλεις τοῦ Διονύσου τὰ κάλλιστα.

1 ἐτὶ ζηλ...: ἐπιζηλ...: ἐπεὶ ζηλ...: β.
2 εἰ γε γ.
DIALOGUES OF THE GODS

insult him, punishes him by tying him up with vine-twigs *, or makes the mans mother tear him to pieces as though he were a fawn.¹ Can’t you see in this manly courage, worthy of his father? If these activities are accompanied by fun and soft living, why grudge him these things, especially if you imagine what he would be like if sober, when he can do this when tipsy?

HERA

It sounds as if you’ll be all for his invention, too—I mean the vine and its juice—though you see how drunks behave, staggering about and turning to violence, quite maddened by their drink. Take Icarius ², the first one to whom he gave the vine—he was killed by his boon companions with mattocks.

ZEUS

That doesn’t get you anywhere. You can’t blame wine or Dionysus for such things, but drinking to excess, and swilling down neat wine beyond what’s decent. But the man who drinks in moderation will become more cheerful and better company, and never treat any of his cronies as Icarius was treated. I see what’s wrong with you, Hera; you’re still jealous and haven’t forgotten Semele, judging by the way you find fault with all that’s best in Dionysus.

¹ A reference to Pentheus, who was torn to pieces by his mother Agave. See Euripides’ Bacchae.
² For the story see Apollodorus, 3.14.7.
THE WORKS OF LUCIAN

23 (19)

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ

ΑΦΡΟΔΙΤΗ

1. Τι δήποτε, ὦ Ἐρως, τοὺς μὲν ἄλλους θεοὺς κατηγωνίσω ἀπαντας, τὸν Δία, τὸν Ποσειδῶ, τὸν Ἀπόλλω, τὴν Ῥέαν, ἐμὲ τὴν μητέρα, μόνης δὲ ἀπέχῃ τῆς Ἀθηνᾶς καὶ ἐπ’ ἐκείνης ἀπυρος μὲν σοι ἡ δᾶς, κενή δὲ οἰστῶν ἡ φαρέτρα, οὐ δὲ ἄτοξοι εἶ καὶ ἄστοχος;

ΕΡΩΣ

Δέδια, ὦ μήτερ, αὐτήν· φοβερᾶ γάρ ἔστι καὶ χαροπὴ καὶ δεινῶς ἀνδρική· ὅποταν γούν ἐντεινά-μενος τὸ τόξον ἦν ἔτ’ αὐτήν, ἐπισείουσα τὸν λόφον ἐκπλήττει με καὶ ὑπότρομος γίνομαι καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν.

ΑΦΡΟΔΙΤΗ

Ὀ Ἀρης γὰρ οὐ φοβερώτερος ἤν; καὶ ὁμος ἀφὼπλυσας αὐτὸν καὶ νεῦκηκας.

ΕΡΩΣ

Ἀλλὰ ἐκεῖνος ἐκῶν προσεταῖ με καὶ προσκα-λεῖται, ἡ Ἀθηνᾶ δὲ υφορᾶται ἀεί, καὶ ποτε ἐγὼ μὲν ἄλλως παρέπτην πλησίον ἐχων τὴν λαμπάδα, ἡ δὲ, Ἐι μοι πρόσει, φησί, νὴ τὸν πατέρα, τῷ δορατίῳ σε διασείρασα ἡ τοῦ ποδὸς λαβομένη καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα ἡ αὐτὴ διαστασαμένη—πολλὰ τοιαῦτα ἥπειληκε· καὶ ὅρα δὲ δρμὺ καὶ ἐπὶ τοῦ στήθος ἔχει πρόσωπὸν τι φοβερὸν ἐχίδναις κατάκομην, ὅπερ ἐγὼ μάλιστα δέδια· μορμολύτ-251 τεται γάρ με καὶ φεῦγω, ὅταν ἑδω αὐτὸ.
APHRODITE AND EROS

APHRODITE

Why is it, Eros, that though you've triumphed over all the other gods, Zeus, Poseidon, Apollo, Rhea and myself, your mother, you make an exception of Athena and keep clear of her, and for her your torch has no fire, your quiver no arrows, and you no bow or sense of aim?

EROS

I'm afraid of her, mother. She scares me with her flashing eyes, and she's terribly like a man. Why, when I string my bow and go after her, I get terrified at the first shake of her crest, and start trembling and dropping my arrows from my hands.

APHRODITE

Well, didn't you find Ares more frightening? Yet you disarmed him and conquered him.

EROS

No. He's glad to welcome and encourage me, but Athena always glowers at me. Once I just flew past with my torch near her, and says she, "If you come near me, as sure as I'm Zeus' daughter, I'll run my spear through you, or catch you by the foot and throw you into Tartarus, or I'll tear you to bits with my own hands and then"—she hurled many threats like that at me. Besides she stares at me so grimly and, oh, she's got on her breast that terrible face with the snaky hair—that's what scares me most of all. It gives me the creeps and makes me run the moment I see it.
2. Ἀλλὰ τὴν μὲν Ἀθηνᾶν δέδιας, ὡς φήσ, καὶ τὴν Γοργόνα, καὶ ταῦτα μὴ φοβηθεῖς τὸν κεραυνὸν τοῦ Διὸς. αἰ δὲ Μοῦσαι διὰ τί σοι ἀτρωτοὶ καὶ ἔξω βελῶν εἰσιν; κάκειναι λόφους ἐπισείουσιν καὶ Γοργόνας προφαίνουσιν;

ΕΡΩΣ

Αἰδοίμαι αὕτας, ὡς μὴτερ, σεμναί γὰρ εἰσιν καὶ αἰεὶ τι φροντίζουσιν καὶ περὶ ὕδην ἔχουσι καὶ ἔγω παρίσταμαι πολλάκις αὕτας κηλούμενος ὑπὸ τοῦ μέλους.

ΑΦΡΟΔΙΘ

"Εα καὶ ταῦτας, ὅτι σεμναί. τὴν δὲ Ἀρτεμίν τίνος ἔνεκα οὐ τιτρώσκεις;

ΕΡΩΣ

Τὸ μὲν ὅλον οὐδὲ καταλαβεῖν αὕτην οἶον τε φεύγουσαν αἰεὶ διὰ τῶν ὀρῶν εἰτα καὶ ἢδιόν τινα ἔρωτα ἥδη ἐρᾶ.

ΑΦΡΟΔΙΘ

Τίνος, ὃ τέκνον;

ΕΡΩΣ

Θῆρας καὶ ἐλάφων καὶ νεβρῶν, αἱρείν τε διώκουσα καὶ κατατοξεύειν, καὶ ἀλως πρὸς τῷ τοιούτῳ ἔστιν. ἐπεί τόν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα καὶ ἐκηβόλον——

ΑΦΡΟΔΙΘ

Οἶδα, ὃ τέκνον, πολλὰ ἔκεινον ἐτοξεύσας.
APHRODITE

Do you mean to tell me you’re afraid of Athena and her Gorgon, though you don’t fear the thunderbolt of Zeus? But why do you leave the Muses unwounded? Why are they safe from your arrows? Do they too have tossing plumes and Gorgons on display?

EROS

I have respect for them, mother; they’re so solemn, always with something to think about or busy with their music; I often stand beside them, bewitched by their melodies.

APHRODITE

Never mind them, then, seeing that they’re so solemn; but why don’t you wound Artemis?

EROS

It’s quite impossible to catch her; she’s always running away over the mountains. Besides, she’s now got a love of her own.

APHRODITE

And its object, my child?

EROS

Hunting deer and fawn, chasing them and catching them, or shooting them down; that’s all she cares about. But that brother of hers, though he’s an archer too and a long shot——

APHRODITE

I know, my boy, you’ve hit him often enough with your arrows.
THE WORKS OF LUCIAN

24 (25)

ΔΙΟΣ ΚΑΙ ΗΛΙΟΥ

ΖΕΥΣ

1. Οία πεποίηκας, ὁ Τιτάνων κάκιστε; ἀπο-278 λώλεκας τὰ ἐν τῇ γῇ ἀπαντα, μειρακίω ἀνοητῷ πιστεύσας τὸ ἄρμα, ὥς τὰ μὲν κατέφλεξῃ πρόσγειος ἐνεχθεῖς,1 τὰ δὲ ύπὸ κρόους διαφθαρῆται ἐποίησε πολὺ αὐτῶν ἀποσπάσας τὸ πῦρ, καὶ ὅλως οὔδὲν ὁ τι οὐ ἐξυνετάραξε καὶ ἐξυνέχει, καὶ εἰ μὴ ἐγὼ ἐξυνεῖ τὸ γεγονόμενον κατέβαλον αὐτὸν τῷ κεραυνῷ, οὐδὲ λείψανον ἀνθρώπων ἑπέμενεν ἃν· τοιοῦτον ἥμιν τὸν καλὸν ἡνίοχον καὶ διφρηλάτην ἐκπέπομφα.

ΗΛΙΟΣ

“Ἡμαρτον, ὁ Ζεῦ, ἀλλὰ μὴ χαλέπαινε, εἰ ἐπεί-284 σθην υἱῷ πολλὰ ἱκετεύοντι· πόθεν γὰρ ἂν καὶ ἡλπίσα τηλικοῦτο γενήσεσθαι κακῶν;

ΖΕΥΣ

Οὐκ ἦδεις, ὅσης ἐδείτο ἄκριβείας τὸ πράγμα καὶ ὡς, εἰ βραχύ τις ἐκβαίνῃ τῆς ὀδοῦ, οἶχεις πάντα; ἡγνόεις δὲ καὶ τῶν ἵππων τὸν θυμόν, ὥς δεὶ ἐξυνέχειν ἀνάγκη ὑπὸ τῶν χαλινῶν; εἰ γὰρ ἐνδοῖν τις, ἀφηναίζου-278 σαι εὐθὺς, ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν, ἀρτι μὲν ἐπὶ τὰ λαϊα, μετ' ὀλύον δὲ ἑπὶ τὰ δεξιά, καὶ ἐς τὸ ἐναντίον τοῦ ἱρὸμον ἑνίστε, καὶ ἀνω καὶ κάτω, ὅλως ἑνθα ἐβοῦλοντο αὐτοῖ· ὁ δὲ οὐκ εἶχεν ὁ τι χρήσαιτο αὐτοῖς.

1 post ἐνεχθεῖς deficit Γ.
2 ὡς δὴ συνέχειν ἀνάγκη Ω.
ZEUS

See what you’ve done, you confounded Titan! You’ve destroyed everything on the earth by trusting a foolish boy\(^1\) with your car. Some places he’s scorched by driving close to the earth, and elsewhere he’s frozen everything to death by taking the heat right away, bringing chaos and confusion on the whole wide world. Why, if I hadn’t realised what was afoot, and brought him down with my thunderbolt, there’d have been nothing left of mankind. A pretty poor driver of the chariot you sent us out—for all his good looks!

SUN

It’s all my fault, Zeus, but don’t be angry with me for giving in to my boy. He kept nagging at me to let him. How could I have expected such trouble to follow?

ZEUS

Didn’t you know what a delicate operation it was, how getting the least bit off course spoils everything? Didn’t you know how the horses are full of mettle and need a tight rein? Let it go slack, and they take the bit in their teeth right away, as of course they did with him, running away with him, now to the left, and after a moment to the right, and sometimes right back on their tracks, and up and down, doing just what they liked, and he didn’t know how to deal with them.

\(^1\) His son Phaethon.
THE WORKS OF LUCIAN

ΧΑΙΟΣ

2. Πάντα μὲν ἣπιστάμην ταῦτα καὶ διὰ τοῦτο ἀντείχον ἐπὶ πολὺ καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν· ἐπεὶ δὲ κατελιπάργησε δακρύων καὶ ἡ μῆτηρ Κλυμένη μετ’ αὐτοῦ, ἀναβιβασόμενος ἐπὶ τὸ ἄρμα ὑπεθέμην, ὡς μὲν χρῆ βεβηκέναι αὐτόν, ἐφ’ ὁπόσον δὲ ἐσ ὁ ἄφεντα ὑπερενεχθῆναι, εἶτα ἐσ τὸ κάταντες ἀθικῶς ἐπινεύειν καὶ ὡς ἐγκρατὴ εἶναι τῶν ἁμαῖν καὶ μὴ ἐφιέναι τῷ θυμῷ τῶν ἱππων· εἶπον δὲ καὶ ἡλίκος ὁ κύνδυνος, εἰ μὴ ὁρθὴν ἐλαύνοι· ὁ δὲ—παῖς γὰρ ἦν—ἐπιβᾶς τοσοῦτον πυρὸς καὶ ἐπικύψας ἐς βάθος ἄχανες ἐξεπλάγῃ, ὡς τὸ εἰκός· οἱ δὲ ἱπποὶ ὡς ἱσθοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μειρακίου ἐξετράποντο τῆς ὀδοῦ καὶ τὰ δεινὰ ταῦτα ἐποίησαν· ὃ δὲ τὰς ἁμαις ἁφεῖς, οἶμαι δεδώμυ ὡς ἐκτέση αὐτὸς, εἵχετο τῆς ἀντυγος. ἀλλὰ ἐκεῖνος τε ἐξέχει τὴν δίκην κάμοι, ὦ Ζεῦ, ἰκανον τὸ πένθος.

ΖΕΥΣ

‘Ἰκανὸν λέγεις τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπὸν, ἦν τι ὁμοίον παρανομήσης η τῆς τοιούτοι σεαυτοῦ διάδοχον ἐκπέμψης, αὐτίκα εἴη, ὡς ὁπόσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς πυρωδέστερος. ὥστε ἐκεῖνον μὲν αἰ ἀδελφαὶ βαπτέτωσαν ἐπὶ τῷ Ἡριδανῷ, ἱναπερ ἐπεσεν ἐκδιφρευθεῖς, ἡλεκτρον ἐπ’ αὐτῷ δακρύνουσα καὶ αὐγεροὶ γενέσθωσαν ἐπὶ τῶν πάθει, σὺ δὲ ἐξυπηξάμενος τὸ ἄρμα—κατέαγε δὲ καὶ ὁ ῥυμὸς αὐτοῦ καὶ ἀτέρος τῶν τροχῶν συντετριμταί—ἐλαυνε ἐπαγαγὼν τοὺς ἱππόσου. ἀλλὰ μέμνησο τούτων ἀπαντῶν.

1 ἐπαγαγὼν ῥεο.,
DIALOGUES OF THE GODS

SUN

I knew all that. That’s why I held out for a long time and wouldn’t trust him to drive. But when he started weeping and begging and imploring, and his mother Clymene joined in, I planted him in the car and told him how to stand, how long he was to climb giving the horses their head, how long to descend again, and how to be in control of the reins and keep his mettlesome team in check. Yes, and I warned him how dangerous it was not to drive straight, but the poor boy, mounted on so great a fire and looking down on yawning space, lost his nerve, and can you wonder? Then the horses, sensing it wasn’t me in the chariot, didn’t care two hoots for the lad and left their course with these terrible results. He dropped the reins—I suppose he was afraid of falling out, and clung to the rail. But he’s already had his punishment, Zeus, and my grief is punishment enough for me.

ZEUS

Punishment enough, you say, for such effrontery? All right, I forgive you this time, but if ever again you commit such an offence, or send out another like him in your place, you’ll soon find out my thunderbolt’s a lot hotter than your fire. The boy, then, can be buried by his sisters beside the Eridanus, where he fell after the spill. They can weep tears of amber over him and become poplars in their sorrow, and you’d better patch up your car—the pole’s broken and one of the wheels is in smithereens—bring up your horses and get on with your round. And I hope you won’t forget all this in a hurry.
THE WORKS OF LUCIAN

25 (26)

ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΑΠΟΛΛΩΝ

1. Ἐχεις μοι εἰπεῖν, ὡς Ἐρμῆ, πότερος ὁ Κάστωρ ἐστὶν τούτων ἡ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναμι αὐτούς.

ΕΡΜΗΣ

"Ο μὲν χθὲς ἡμῖν ξυγγενόμενος ἐκεῖνος Κάστωρ ἦν, οὖτος δὲ Πολυδεύκης.

ΑΠΟΛΛΩΝ

Πῶς διαγινώσκεις; ὅμοιοι γὰρ.

ΕΡΜΗΣ

"Οτι οὖτος μὲν, ὡς Ἀπολλὸν, ἔχει ἐπὶ τοῦ προσώπου τὰ ἄχη τῶν τραυμάτων ἀνέλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων, καὶ μάλιστα ὡς ὄσον ἐπὶ τοῦ Βέβρυκος Ἀμύκου ἐτρώθη τῷ Ἰάσον συμπλέων, ἄτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἄλλα καθαρὸς ἐστὶ καὶ ἀπαθῆς τὸ πρόσωπον.

ΑΠΟΛΛΩΝ

"Ωνησας διδάξας ἐπεὶ τὰ γνωρίσματα, ἐπεὶ τὰ γε 281 ἄλλα πάντα ἵσα, τού ἐρα νῦν τὸ ἡμίτομον καὶ ἀστήρ 282 ὑπεράνω καὶ ἀκόντιον ἐν τῇ χειρὶ καὶ ἱππὸς ἐκατέρω 283 λευκός, ὡστε πολλάκις ἐγὼ τῶν μὲν προσείπων 284 Κάστορα Πολυδεύκην ὄντα, τὸν δὲ τῷ Πολυδεύ- 285 κους ὀνόματι. ἀτὰρ εἰπέ μοι καὶ τόδε, τί δήποτε 286 οὐκ ἀμφοῖ σύνειοι ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρὸς, ἄρτι δὲ θεὸς ἐστιν ἄτερος αὐτῶν;

1 δεῖξας Ω. (cf. p. 346 note 1).

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25 (26)

APOLLO AND HERMES

APOLLO

Can you tell me, Hermes, which of these two is Castor and which is Pollux? I can’t tell them apart.

HERMES

The one with us yesterday was Castor, this one is Pollux.

APOLLO

How can you tell? They look identical.

HERMES

This one, Apollo, has on his face the marks of the injuries he’s got from his opponents when boxing, and especially from Bebryx, the son of Amycus, when he sailed on that expedition with Jason. The other has no marks like that; his face is free from blemish.

APOLLO

Thanks for telling me the difference, for all the rest’s the same, the half egg-shell on the head, and the star above it, the javelin in the hand, and a white horse each; so I’ve often called Pollux Castor and Castor Pollux. And there’s something else you can tell me. Why don’t we see them together? Why do they take turns of being dead and being a god?

1 Cf. Theocritus, 22.26 and Apollonius Rhodius 2, 1 ff.

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ΕΡΜΗΣ

"Ὑπὸ φιλαδελφίας τούτο ποιοῦσιν· ἔπει γὰρ ἔδει ἕνα μὲν τεθνάναι τῶν Λήδας νεῖσιν, ἕνα δὲ ἅθανα-τον εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἅθανασίαν.

ΑΠΟΔΑΛΩΝ

Οὐ ἔστην, ὡς Ἐρμη, τὴν νομῆν, οὐ γε οὐδὲ ὕψονται οὕτως ἀλλήλους, ὅπερ ἐπόδουν, οἷοι, μάλιστα· πῶς γάρ, ὃ μὲν παρὰ θεοῖς, ὃ δὲ παρὰ τοῖς φθιτοῖς ὄν; πλὴν ἄλλ' ὥσπερ ἔγὼ μαντεύομαι, 287 ὃ δὲ Ἀσκληπίων ἴαται, σὺ δὲ παλαιεῖν διδάσκεις παιδοτρίβης ἀριστος ὄν, ἢ δὲ Ἀρτεμίς μαιεύεται καὶ τῶν ἄλλων ἔκαστος ἔχει τινὰ τέχνην ἢ θεοῖς ἢ ἀνθρώποις χρησίμην, οὕτω δὲ τὶ ποιῆσουσιν ἠμῖν; ἢ ἄργοι εὐωχήσονται τηλικοῦτοι ὄντες;

ΕΡΜΗΣ

Οὐδαμῶς, ἅλλα προστέτακται αὐτοῦ ὑπηρε-τεῖν τῷ Ποσειδώνι καὶ καθιπτεύειν δεῖ τὸ πέλαγος καὶ ἐὰν που ναύτας χειμαζομένους ἵδωσιν, ἐπικαθή-σαντας ἑπὶ τὸ πλοῖον σῳδεῖν τους ἐμπλέοντας.

ΑΠΟΔΑΛΩΝ

'Αγαθὴν, ὡς Ἐρμη, καὶ σωτηριον λέγεις τὴν τέχνην.
That's because of their brotherly love. When one of the sons of Leda had to die, and one to be immortal, they shared out the immortality in this way themselves.

Not a very clever way of sharing it, was it, Hermes? This way they won't even see each other, and that's what they wanted most of all, I take it. How can they, when one's with the gods and one with the dead? Another thing; I play the prophet, Asclepius goes in for doctoring, you teach wrestling and are an excellent trainer, Artemis is a mid-wife, and everyone else among us has some special craft, which helps gods or men. But what will we get them to do? We can't have big strapping fellows like them sitting in idleness all day stuffing themselves.

You needn't worry. They've been put on to serving Poseidon; they must ride over the sea, and anywhere they see sailors in a storm, they must perch on the vessel and keep the crew safe.

A useful vocation that, Hermes, and one of salvation.

1 Cf. note on pp. 326-327.
2 Or perhaps "ride, subduing the stormy seas".
THE WORKS OF LUCIAN

XHNIDAS

Λέγω οὖν ὡς ἐφεύσω ἀπαντα γενναιος αὐτῇ δόξαι βουλόμενος;

ΔΕΟΝΤΙΧΟΣ

319 Αἰσχρόν, ὦ Χηνίδα.

XHNIDAS

Καὶ μὴν οὖκ ἄλλως ἀφίκοιτο. ἔλοι τοῖνυν θάτερον ἡ μισεῖσαί ἀριστεὺς εἶναι δοκῶν ἡ καθεύδειν μετὰ 'Ὑμνίδος ἐφεύσαται ὁμολογῶν.

ΔΕΟΝΤΙΧΟΣ

Χαλεπὰ μὲν ἀμφω· αἵρομαι δ' ὀμοσ τὴν 'Ὑμνίδα. ἀπιθι οὖν καὶ λέγε, ὦ Χηνίδα, ἐφεύσαται μὲν, μὴ πάντα δέ.

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ΔΩΡΙΩΝ ΚΑΙ ΜΥΡΤΑΛΗ

ΔΩΡΙΩΝ

1. Νῦν μὲ ἀποκλείεις, ὦ Μυρτάλη, νῦν, ὅτε πένης ἐγενόμην διὰ σὲ, ὅτε δὲ σοι τοσάῦτα ἑκόμιζον, ἐρώμενος, ἄνηρ, δεσπότης, πάντα ἢν ἔγω. ἤπει δ' ἔγω μὲν αὖθι ήδη ἄκριβῶς, σὺ δὲ τὸν Βιθυνόν ἐμπορον εὐρήκας ἑραστήν, ἀποκλείομαι μὲν ἔγω καὶ πρὸ τῶν θυρῶν ἑστηκα δακρύων, ὦ δὲ τῶν νυκτῶν φιλεῖται καὶ μόνος ἐνδον ἑστὶ καὶ πανυχί-ζεται, καὶ κυεῖν φῆς ἀπ' αὐτοῦ.

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CHENIDAS

Am I to say, then, that your whole story was a pack of lies, because you wished to appear a hero in her eyes?

LEONTICHUS

I’d be ashamed if you did.

CHENIDAS

But that’s the only way she’ll come. You’ve only two choices; you can either be hated and retain your reputation for valour, or you can spend the night with Hymnis and admit you’ve been lying.

LEONTICHUS

Either choice goes against the grain; but I choose Hymnis. So go, Chenidas, and tell her that I did lie, but it wasn’t all lies.

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DORIO AND MYRTALE

DORIO

So, Myrtale, you shut the door in my face now that I’ve beggared myself because of you, though, when I brought all those gifts, I was your darling, your man, your lord, your all! But now that I’ve been drained completely dry, and you have found your Bithynian merchant to love you, I’m shut out and stand before your doors in tears, while he enjoys your kisses at night, spending the whole night alone with you, and you say you’re about to have his child.
THE WORKS OF LUCIAN

ΜΥΡΤΑΛΗ

Ταύτα με ἀποτίγγει, Δωρίων, μᾶλιστα ὅπως λέγης ὡς πολλὰ ἐδωκας καὶ πένης γεγένησαι δι’ ἐμὲ. λόγισαι γοῦν ἀπαντᾷ ἐξ ἀρχῆς ὅποσα μοι ἐκόμισας.

ΔΩΡΙΩΝ

2. Ἐν γε, ὁ Μυρτάλη, λογισώμεθα, ὑποδήματα ἐκ Σικυῶνος τὸ πρῶτον δύο δραχμῶν· τίθει δύο δραχμὰς.

ΜΥΡΤΑΛΗ

'Αλλ' ἐκοιμήθης νύκτας δύο.

ΔΩΡΙΩΝ

320 Καὶ ὅποτε ἤκον ἐκ Συρίας, ἀλάβαστρον μὺρου ἐκ Φοινίκης, δύο καὶ τοῦτο δραχμῶν νη τὸν Ποσειδῶ.

ΜΥΡΤΑΛΗ

'Ἐγώ δὲ σοι ἐκπλέοντι τὸ μικρὸν ἐκεῖνο χιτώνιον τὸ μέχρι τῶν μηρῶν, ὡς ἔχουσ ἔρεττων, 'Ἐπιούρον τοῦ πρωρῶς ἐκλαθομένου αὐτὸ παρ' ἤμιν, ὅποτε ἐκάθευδε παρ' ἐμοί.

ΔΩΡΙΩΝ

Ἀπέλαβεν αὐτὸ γνωρίσας ὁ Ἐπίουρος πρῶτην ἐν Σάμῳ μετὰ πολλῆς γε, ὁ θεοί, τῆς μάχης. κρόμμια 1 δὲ ἐκ Κύπρου καὶ σαπέρδας πέντε καὶ πέρκας τετταρας, ὅποτε κατεπλεύσαμεν ἐκ Βοσπόρου, ἐκόμισά σοι. τί οὖν; καὶ ἅρτους ὅκτω

1 cc. 2, 3, 4, κρόμμια XL.
DIALOGUES OF THE COURTESANS

MYRTALE

That's what riles me most of all, Dorio—the way you keep saying you've been generous to me and have beggared yourself for me. Just start from the beginning and reckon up all the gifts you've brought me.

DORIO

An excellent idea, Myrtale; let's do that. First, a pair of shoes from Sicyon worth two drachmas. Put down two drachmas.

MYRTALE

But you spent two nights with me.

DORIO

Then, when I came from Syria, a vase of Phoenician perfume, also costing two drachmas, I swear it by Poseidon.

MYRTALE

But, when you had to sail, I gave you that little waistcoat to wear while rowing. Epiurus, the officer of the fo’c’sle, had left it here by mistake, when he spent a night with me.

DORIO

Epiurus recognised it in Samos the other day, and got it back, though, by heaven, we had quite a fight over it. Then I brought you onions from Cyprus, five fish from the Nile,1 and four perches, on our

1 i.e. κορακίνως, which abounded in the Nile, and is perhaps *Tilapia nilotica.*
THE WORKS OF LUCIAN

ναυτικούς ἐν γυργάθω ξηροὺς καὶ ἵσχαδων βίκον ἐκ Καρίας καὶ ὑστερον ἐκ Πατάρων σαινάλαι ἐπίχρυσα, ὁ ἀχάριστο· καὶ τυρόν ποτε μέμνημαι τον μέγαν ἐκ Γυθίου.

ΜΥΡΤΑΛΗ

Πέντε ἵσως δραχμῶν, ὡ Δωρίων, πάντα ταῦτα.

ΔΩΡΙΩΝ

3. Ὁ Μυρτάλη, ὅσα ναύτης ἀνθρωπος ἐδυνάμην μισθοῦ ἐπιπλέων. νῦν γὰρ ἡδη τοίχου ἄρχῳ τοῦ δεξιοῦ καὶ συ ἡμῶν ὑπερορᾶς, πρώην δὲ ὡπότε τὰ Ἀφροδίσια ἦν, οὐχὶ δραχμὴν ἐθηκα πρὸ τοῦ ποδοῦ τῆς Ἀφροδίτης σοῦ ἐνεκεν ἀργυράν; καὶ πάλιν τῇ μητρὶ εἰς ὑποδήματα δύο δραχμὰς καὶ Λυδῇ ταῦτῃ πολλάκις εἰς τὴν χεῖρα νῦν μὲν δύο, νῦν δὲ τέτταρα ὀβολούς. ταῦτα πάντα συντεθέντα οὐσία ναύτου ἀνδρὸς ἦν.

ΜΥΡΤΑΛΗ

321 Τὰ κρόμμαν καὶ οἱ σαπέρδαι, ὡ Δωρίων;

ΔΩΡΙΩΝ

Ναί· οὐ γὰρ εἶχον πλείως κομίζειν· οὐ γὰρ ἂν ἡρεττον, εἰ γε πλουτῶν ἐτύγχανον. τῇ μητρὶ δὲ οὐδὲ κεφαλίδα μίαν σκορόδου ἐκόμισα πώποτε. ἥδεως δὲ ἂν ἐμαθον ἄτινα σοι παρὰ Βιθυνοῦ τὰ δώρα.

ΜΥΡΤΑΛΗ

Τούτι πρῶτον ὀρᾶς τὸ χιτώνιον; ἐκεῖνος ἐπρίατο, καὶ τὸν ὄρμον τὸν παχύτερον.

1 ὁ ὀρᾶς Naber.
DIALOGUES OF THE COURTESANS

return from the Bosporus. Oh yes, and a basket with eight ship's loaves, and a jar of dried figs from Caria, and another time a pair of gilded sandals from Patara, you ungrateful creature! And I remember the time I brought you that great cheese from Gythium.¹

MYRTALE

All this comes to perhaps five drachmas, Dorio.

DORIO

Oh Myrtale, I brought you all a seaman could afford out of his pay. Recently I've been put in charge of the starboard hands, and you despise me! Not so long ago, when it was the feast of Aphrodite, didn't I put a silver drachma at the feet of the goddess on your account? Then again I gave your mother two drachmas for a pair of shoes, and many's the time I've slipped two or even four obols into the hand of Lyde here. All these together amounted to the whole worldly wealth of any sailor.

MYRTALE

The onions, you mean, Dorio, and those fish from the Nile?

DORIO

Yes, I'd nothing more to give you. I shouldn't be an oarsman, if I were a man of means. Why, I've never to this day brought my mother a single head of garlic. I wish you'd told me what gifts you had from the Bithynian.

MYRTALE

Well, first take a look at this dress. He bought it, and the thicker of my necklaces.

¹ A port in Laconia.
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ΔΩΡΙΩΝ

'Εκεῖνος; ἦδειν γάρ σε πάλαι ἔχουσαν.

ΜΥΡΤΑΛΗ

'Αλλ' ὁν ἦδεις,1 πολὺ λεπτότερος ἦν καὶ σμαράγδους οὐκ εἶχε. καὶ ἐλλόβια ταυτί καὶ δάπιδα, καὶ πρώην δύο μνᾶς, καὶ τὸ ἐνοίκιον κατέβαλεν ὑπὲρ ἡμῶν, οὗ σάνδαλα Παταρικὰ καὶ τυρὸν Γυθιακὸν καὶ φληνάφους.

ΔΩΡΙΩΝ

4. Ἀλλὰ ἐκεῖνο οὐ λέγεις, οὐ̣ς ὅντι συγκαθεύδεις αὐτῷ; ἦτι μὲν ὑπὲρ τὰ πεντήκοντα πάντως, ἀναφαλαντίας καὶ τὴν χρόαν οἷος κάραβος. οὔδε τοὺς ὀδόντας αὐτοῦ ὀρᾶς; αἱ μὲν γὰρ χάριτες, ὦ Διοσκόρῳ, πολλαί, καὶ μάλιστα ὅποταν ἄδη καὶ ἄβρος εἶναι θέλη, ὅνος αὐτολυρίζων,2 φασίν. ἀλλὰ ὅναι αὐτοῦ ἀξία γε οὕσα καὶ γένοιτο ὑμῖν παιδίον ὀμοιον τῷ πατρί, ἑγὼ δὲ καὶ αὐτὸς εὐρήσω Δελφίδα ἢ Κυμβαλίον τινα τῶν κατ' ἐμὲ ἢ τὴν γείτονα ὑμῶν τὴν αὐλητρίδα ἢ πάντως τινά. δάπιδας δὲ καὶ ὀρμοὺς καὶ διμναία μισθώματα οὐ πάντες ἔχομεν.

ΜΥΡΤΑΛΗ

Ὄ̣ Μακαρία ἐκεῖνη, ἦτις ἐραστήν σέ, ὁ Δωρίων, ἔξει· κρόμμυα γάρ αὐτῇ οἶσεις ἐκ Κύπρου καὶ τυρόν, ὅταν ἐκ Γυθίου καταπλέγη.

1 ἀλλ', ὁν εἶδες, rec. : ἀλλ' ὁν ἦδεις. XL.
2 αὐτολυρίζων rec. : αὐτὸ λυρίζων L : αὐτῷ λυρίζων γ.
DIALOGUES OF THE COURTESANS

DORIO

It came from him, did it? I knew you’d had it for a long time.

MYRTALE

No, the one you knew was much thinner, and had no emeralds. Then there’s these earrings and that rug, and only the other day he gave me two minas, and paid our rent for us. That’s a little different from sandals from Patara or Gythian cheese, or rubbish like that!

DORIO

But won’t you tell me what sort of a lover you find him? He must be well over fifty, he’s going thin at the front, and he has the colour of a crawfish. And haven’t you noticed his teeth? By Castor and Pollux, the graces have been kind to him, particularly when he sings, and tries to show his good taste! He’s like the proverbial donkey treating himself to a solo on the harp. Good luck to you, for he’s just what you deserve, and I hope your child takes after his father! For my part I’ll find a Delphis or a Cymbalium who’s more my own sort, or perhaps it’ll be your neighbour who plays the pipe, but I’ll certainly find somebody. We don’t all have rugs or necklaces or presents of two minas to give you.

MYRTALE

What a lucky girl it’ll be that gets you for her lover, Dorio! You’ll bring her onions from Cyprus, and cheese any time you come from Gythium!
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KOXΛΙΣ¹ KAI ΠΑΡΘΕΝΙΣ

KOΧΛΙΣ

1. Τί δακρύεις, ὦ Παρθενί, ἢ πόθεν κατεαγότας τοὺς αὐλοὺς φέρεις;

ΠΑΡΘΕΝΙΣ

'Ὁ στρατιώτης ὁ Ἀἰτωλὸς ὁ μέγας ὁ Κροκάλης ἐρῶν ἔρρατο τιμήᾳ ἐπαύσαν εὐρών παρὰ τῇ Κροκάλη ὑπὸ τοῦ ἀντεραστοῦ αὐτοῦ Γόργου μεμισθωμένην καὶ τοὺς τε αὐλοὺς μου συνέτρυψε καὶ τὴν τράπεζα ἐξέχεεν ἐπεισόδιασας. τὸν μὲν γὰρ ἀγροῖκον ἑκεῖνον τὸν Γόργον ἀπὸ τοῦ συμποσίου καταστάσας τῶν τριχῶν ἐπαιων περιστάντες αὐτὸς τε ὁ στρατιώτης—Δευνόμαχος, οἶμαι, καλεῖται—καὶ ὁ συστρατιώτης αὐτοῦ· ὦτε οὐκ οἶδα εἰ βιώσεται ὁ ἄνθρωπος, ὦ Κοχλί. αἰμά τε γὰρ ἐρρήνι πολὺ ἀπὸ τῶν ῥινῶν καὶ τὸ πρόσωπον ὅλον ἐξώδηκεν αὐτοῦ καὶ πελιδνόν ἔστιν.

KOΧΛΙΣ

2. Ἐμάνη ὁ ἄνθρωπος ἢ μέθη τις ἢν καὶ παροιμία τὸ πράγμα;

ΠΑΡΘΕΝΙΣ

Ζηλοτυπία τις, ὦ Κοχλί, καὶ ἔρως ἐκτοπος· ἥ Κροκάλη δὲ, οἶμαι, δύο τάλαντα αἰτήσασα, εἰ

¹ Kolchis per dialogum L.
² ὁ μέγας plerique codd., om. X: ὁ Megareus rec..
³ ἐπεισόδιασας rec.: ἐπεισόδεας γ.: ἐπεισόδεων L.

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COCHLIS AND PARTHENIS

COCHLIS

Why these tears, Parthenis? How did you break these pipes you’re carrying?

PARTHENIS

It was that soldier from Aetolia, the big fellow who loves Crocale. He slapped me when he found me playing at Crocale’s house, when I’d been hired by his rival Gorgos, and bursting in smashed my pipes, overturned the table while we were still at dinner, and spilt the wine out of the bowl. Then he dragged Gorgos, that poor fellow from the country, out of the room by the hair, and both the soldier himself—Dinomachus I think he’s called—and his comrade, stood over him beating him up. And so I don’t know whether the fellow will survive, Cochlis, for blood poured in streams from his nose, and his whole face is swollen and all black and blue.

COCHLIS

Was the fellow out of his senses or was it a drunken fit?

PARTHENIS

It was jealousy, my dear, and excess of love. Crocale, I believe, had asked for two talents, if he wanted to keep her all to himself. When he refused
THE WORKS OF LUCIAN

βούλεται μόνος ἐχειν αὐτήν, ἐπεὶ μὴ ἐδίδου ὁ Δεινόμαχος, ἐκείνων μὲν ἀπέκλεισεν ἥκοντα προσαράξασα γε αὐτῷ τὰς θύρας, ὡς ἐλέγετο, τὸν Γόργον δὲ Οίνοεα τινὰ γεωργὸν εὐπορον ἐκ πολλοῦ ἔρωτα καὶ χρηστὸν ἄνθρωπον προσιμένη ἐπινε μετ’ αὐτοῦ καµὲ παρέλαβεν αὐλήσουσαν αὐτοῖς. ἦδη δὲ προχωροῦντος τοῦ πότου ἐγὼ μὲν ὑπέκρεκόν τι τῶν Λυδίων, ὁ γεωργὸς δὲ ἦδη ἀνίστατο ὡς ῥρηχο衽ονος, ἡ Κροκάλη δὲ ἐκρότει, καὶ πάντα ἦν ἦδεα. ἐν τοσούτω δὲ κτύπος ἢκούετο καὶ βοὴ καὶ ἡ αὐλείος ἡράσετο, καὶ μετὰ μικρὸν ἐπεισέπεσον ὅσον ὁκτὼ νεανίσκοι μάλα καρτεροί καὶ ὁ Μεγαρεύς ἐν αὐτοῖς. εὐθὺς οὖν ἀνετέραπτο πάντα καὶ ὁ Γόργος, ὅσπερ ἐφην, ἐπαίετο καὶ ἐπατείτο χαμαὶ κείμενος· ἡ Κροκάλη δὲ οὐκ οἶδ’ ὅπως ἠφθη ὑπεκφυγοῦσα παρὰ τὴν γείτονα Θεσπιάδα· ἐμὲ δὲ ῥαπίσας ὁ Δεινόμαχος, Ἑκφθείρου, φησί, κατεαγότας μοι τοὺς αὐλοὺς προσρίψας. καὶ νῦν ἀποτρέχῳ φράσουσα ταύτα τῷ δεσπότῃ· ἀπέρχεται δὲ καὶ ὁ γεωργὸς ὁψόμενός τινας φίλους τῶν ἀστικῶν, οἱ παραδώσουσι τοῖς πρυτανεύσι τὸν Μεγαρέα.

ΚΟΧΛΙΣ

3. Ταῦτ’ ἐστὶν ἀπολαύσαι τῶν στρατιωτικῶν τούτων ἔραστῶν, πληγᾶς καὶ δίκας· τὰ δὲ ἄλλα ἰγεμόνες εἶναι καὶ χιλιάρχοι λέγοντες, ἥν τι δοῦναι δέη, Περίμεινον, φασὶ, τὴν σύνταξιν, ὅποταν ἀπολάβω

1 Megareus codd.: Metapei Gsncr: 'Agapæus Meiser.

1 "Megarian" can hardly be taken literally, as the soldier has already been called an Aetolian, and Legrand’s suggestion that he was an Aetolian stationed in Megara.
DIALOGUES OF THE COURTESANS

to pay, she banged the door shut in his face, so they said, and asked in Gorgos of Oenoe, a rich farmer, an admirer of long standing, and an excellent fellow, drank with him and brought me in to give them some music. The wine had begun to flow, I was striking up one of my Lydian airs, the farmer was just getting up to dance, Crocale was clapping, and everything was most pleasant, when we heard crashes and shouts, there was a battering on the front door, and a moment later eight or nine strapping young fellows including that yahoo came rushing in. Well everything was turned upside down at once, and Gorgos, as I said, was knocked about, and kicked as he lay on the ground. Somehow Crocale was quick enough to escape next door to Thespias’ house, but I was slapped by Dinomachus, who then threw my broken pipes after me, and told me to “get to blazes out of it”. Now I’m hurrying off to tell my master about this, while the farmer is on his way to see some friends in town, who will bring that yahoo before the magistrates.

COCLIS

That’s the profit one may get from having these soldiers for lovers—violence and suits in the law-courts. Besides, though they claim to be generals and colonels, when the time comes to pay, they say, “Wait for pay-day, and the time I’m paid seems unlikely. I follow Mras in taking “Megarian” as a term of general abuse. Thus Diogenes (according to Aelian, V.H. 12, 56) talks of the ignorance and boorishness of the Megarians, while Megara itself was regarded as a contemptible city. (Cf. Plutarch, Lys. 22 and Alciphron 3, 8, 1). Mras also suggests that Megapóς may be a comic adaptation of μέγας.

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THE WORKS OF LUCIAN

τὴν μισθοφοράν, καὶ ποιήσω πάντα. ἐπιτριβεῖεν δ᾽ οὖν ἀλαζόνες ὄντες· ἔγωγ᾽ οὖν εὖ ποιῶ μὴ προσιμένη αὐτοὺς τὸ παράπαν. ἄλλεισ τις ἐμοὶ γένοιτο ἡ ναύης ἡ γεωργὸς ἴσοτιμος κολακεύειν εἰδὼς μικρὰ καὶ κομίζων πολλά, οἱ δὲ τοὺς λόφους ἐπισείοντες ὅτι καὶ τὰς μάχας διηγοῦμενοι, ψόφοι, ὦ Παρθενί.
for my soldiering, and I'll do anything you ask." Oh, a plague on them with their empty boasts! I'm glad I've nothing at all to do with them. Give me a fisherman or sailor or farmer of my own class, who may have little skill in paying compliments, but gives lots of presents. But as for these fellows who shake their plumes and tell us all about their battles, why, Parthenis, they're nothing but noise!
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