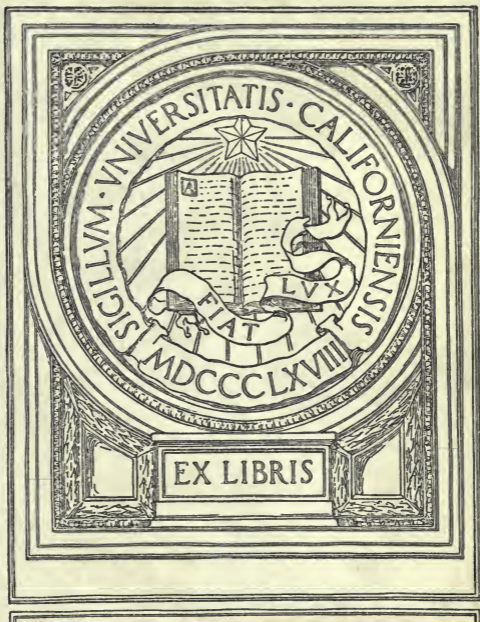




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THE  
SELECT DIALOGUES  
OF  
LUCIAN.

TO WHICH IS ADDED,  
A NEW LITERAL TRANSLATION  
IN  
LATIN,  
WITH  
NOTES IN ENGLISH.

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BY EDWARD MURPHY, M. A.

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

HOR.  
VIRG.

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TO THE  
AMERICAN

## PREFACE.

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

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

First, To correct the text of the current edition;

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

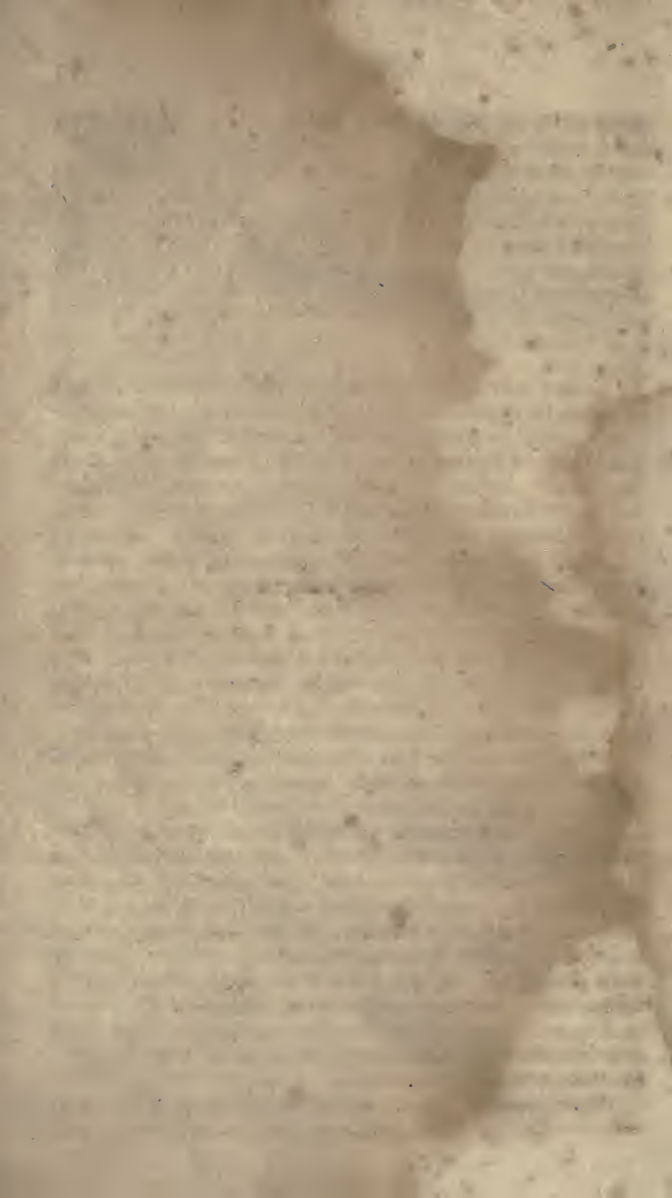
But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course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

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

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

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

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



THE LIFE  
OF  
LUCIAN.

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

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

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

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

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

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



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



# ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

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ΔΙΑΛΟΓΟΣ Α΄.

Κύκλωπος ἢ Ποσειδῶνος.

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

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

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

ΚΥΚΛ.—Ω πάτερ, οἶα πέπονθα ὑπὸ τοῦ καλκράτῃ ξένης ὁς  
 μεύσας ἐξετύφλωσέ με, κοιμαμένην ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ  
 ταῦτα τολμήσας, ὦ Πολύφημος; ΚΥΚΛ. Τὸ μὲν πρῶτον ὈΥΤΙΝ  
 ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ δέφυγε, καὶ ἔξω ἦν βέλεις, Ὀδυσσεὺς ὀνομά-  
 5 ζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ'  
 ἀνίπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, ἐδὲ πᾶν εὐθαρσῆς ὤν; ΚΥΚΛ.  
 Κατέλαβον ἐν τῷ ἄντρον, ἀπὸ τῆς νομῆς ἀνασρέψας, πολλές τινὰς  
 ἐπιβελούοντας δηλονότι τοῖς ποικυνοῖς. Ἐπεὶ δὲ ἔθηκα (a) τῇ θύρῃ  
 τὸ πᾶμα (πίτρυα δὲ ἐστὶ μοι περμεγέθης) καὶ τὸ πῦρ ἀνέκαυσαι,  
 10 ἐναυσάμεν ὁ ἔφερον δένδρον ἐν-ὸ τῆ ὄρεα, ἐφάνησαν ἀποκρύπτειν  
 αὐτὰς πειράμενοι. Ἐγὼ δὲ συλλαβῶν αὐτῶν τινὰς, ὡς περ εἰκὸς ἦν,  
 κατέφαγον λησῆς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος (εἴτε  
 ὈΥΤΙΣ, εἴτε Ὀδυσσεὺς, ἦν) δίδωσι μοι πιεῖν (b) φάρμακόν τι (c)  
 ἐγχέας, ἠδὲ μὲν καὶ εὖσομον, ἐπιβελουτότατον δὲ καὶ ταραχιδέστατον.  
 15 Ἀπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεισθαι πίνοντι, καὶ τὸ σπῆλαιον  
 αὐτὸ ἀνεσρέφετο, καὶ ἐκ ἔτι ἄλλως ἐν ἑμαυτῷ ἤμην. Τέλος δὲ, ἐς

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

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

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

ἔπνον κατεσπάρσθη· ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε (α)  
 προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνῃ τυφλὸς εἰμί σοι, ᾧ  
 Ποσειδόν. ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ᾧ τέκνον, ὃς ἐκ ἰξέδορες  
 μεταξὺ τυφλέμενος. Ὅδ' ἔν' Ὀδυσσεὺς πῶς διέφυγεν; ἐ γὰρ ἂν εὖ  
 εἶδ' ὅτι ἐδυνήθη ἀποκινήσασθαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. 5  
 Ἄλλ' ἐγὼ ἀφείλον, ὡς μάλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ καθίσας  
 παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνῃ παρῆς τὰ  
 πρόβατα ἐς τὴν νομήν, ἐντειλάμενος τῷ κριῷ ὅποσα ἐχρῆν πράττειν  
 αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθες  
 ὑπεξελεθῶν σε. Ἀλλὰ τὲς ἄλλες γε Κύκλωπας ἔδει ἐπιβοήσασθαι 10  
 ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ᾧ πατέρ, καὶ ἤκον· ἐπεὶ δὲ εἶροντο  
 τῷ ἐπιβολεύοντι τὸ ἄνομα, καὶ γὰρ ἔφην, ὅτι ὈΥΤΙΣ ἐστὶ, μελαγχολ-  
 λᾶν οἰηθέντες με, ἄχοντο ἀπίοντες. Οὕτω κατεσεφίσαστό με ὁ  
 κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλισα ἠνίασέ με, ὅτι καὶ ὄνειδιζων  
 ἐμοὶ τὴν συμφορὰν, “ Οὐδ' ὁ πατήρ (φησιν) ὁ Ποσειδῶν ἰάσεται σε.” 15  
 ΠΟΣ. Θάρσει, ᾧ τέκνον, ἀμυνῆμαι γὰρ αὐτόν, ὡς μάθη, ὅτι εἰ καὶ  
 πῆρσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γῶν τῶν πλεόντων, τὸ  
 σάξεν αὐτὲς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσσει. Πλεῖ δὲ ἔτι.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as *εἶπων locutus*, *ἐπιχειρήσας adortus*, &c.

(a) *προσέτι*.] The best editions add *προσέτι* to *ἐτύφλωσέ*; and, accordingly, the other translation renders both together, by *insuper excacavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he *προσέτι, moreover*, do any violence to him? For this reason, I have taken the liberty to subjoin *προσέτι* to *πυρώσας γε*. So that the sense of the whole may literally run thus: Ὅ δὲ ἀποξύσας τὸν μοχλὸν. *But he having sharpened a stake, καὶ, and* (not content with *sharpening* it) *πυρώσας γε προσέτι, having moreover made it red-hot in the fire, ἐτύφλωσέ με, blinded me, &c.*

## ΔΙΑΛ. β'. Μενέλαος κὺ Πρωτεύως.

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

MEN.—'Αλλὰ ὕδωρ μὲν σε γίνεσθαι ᾧ Πρωτεῦ, ἐκ ἀπίθανον, ἐνάλιον γε ὄντα, κὺ δένδρον ἔτι φορητόν, κὺ ἐς λέοντα ὁπότε ἀλλαγίης, ὅμως ἐδὲ τῆτο ἔξω πίσειως. Εἰ δὲ κὺ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάτῃ οἰκῶντα, τῆτο πάνυ θαυμάζω, κὺ ἀπισῶ. ΠΡΩΤ. Μὴ  
 5 θαυμάσης, ᾧ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον κὺ αὐτός. Ἄλλὰ μοι δοκεῖς (εἰρήσεται γάρ πρὸς σε) γοητεῖαν τίνα προσάγειν τῷ πράγματι, κὺ τὸς ὀφθαλμῆς ἐξαπατᾶν τῶν ὁράντων, αὐτὸς ἐδὲν τοῖςτο γιγνόμενῳ. ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ἕτας ἐναργῶν γένοιτο; ἐκ ἀνευγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα  
 10 μετεποίησα ἐμαυτόν; Εἰ δὲ ἀπισεῖς, κὺ τὸ πρᾶγμα (α) ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἰσαμένη, ἐπειδὴν πῦρ γένωμαι, προσένεγκε μοι, ᾧ γενναιοτάτε, τὴν χεῖρα εἰση γάρ, εἰ ὀρᾶμαι μόνον, ἢ κὺ τὸ καίειν τότε μοι πρόσσειν. MEN. Οὐκ ἀσφαλῆς ἡ πεῖρα, ᾧ Πρωτεῦ. ΠΡΩΤ. Σὺ δὲ μοι, Μενέλαε, δοκεῖς ἐδὲ  
 15 πολὺπυν ἰωρακένας πάποτε, ἐδ' ὁ πάσχει ὁ ἰχθύς ἕτῳ εἶδέναι. MEN. Ἄλλὰ τὸν μὲν πολὺπυν εἶδον. Ἄ πάσχει δὲ, ἠδέως ἂν μάθοιμι παρά σῶ. ΠΡΩΤ. Ὅποιᾶ ἂν ἀέτρα προσελθῶν, ἀρμόση τὰς (b) κοτύλας, κὺ πρῶσφὺς ἔχεται καλὰ τὰς (c) πλεκτάνας,

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

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

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

ἐκείνη ὁμοιον ἀπεργάζεται· ἑαυτὸν, καὶ μεταβάλλει τὴν χροιά, μιμνέμεν⊕ τὴν πέτραν, ὡς ἂν λάτρε τὰς ἀλίεας, μὴ διαλλάτταν, μηδὲ φανερός ἂν διὰ τῆτο, ἀλλ' ἐοικώς τῷ λιθά. ΜΕΝ. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῶ παραδοξότερον, ὦ Πρωτεύ. ΠΡΩΤ. Οὐκ εἶδα, ὦ Μενέλαε, τίνι ἂν ἄλλῳ πιστεύσειας, τοῖς σεαυτῆ ὀφθαλμοῖς ἢ ἀπιστῶν. ΜΕΝ. Ἴδὼν εἶδον· ἀλλὰ τὸ πρᾶγμα τεράσιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίνεσθαι.

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ΔΙΑΛ. γ'. Ποσειδῶν⊕ καὶ Δελφίαν.

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

ΠΟΣ.—Εὖγε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλόανθρωποι ἔσε. Καὶ πάλαι μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ (α) τὸν Ἴσθμὸν ἐκομίσασατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κιδαραδὸν τῆτον τὸν ἐκ Μηθύμνης ἀναλαβάν, ἐξενήξα ἐς Ταίναρον, αὐτῆ σκευῆ καὶ κιθάρα. ἔδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύ- 5 μινον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πόσειδον, εἰ τὰς ἀνθρώπους εὖ

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

- ποιῶμεν, (α) ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχῆσαι μετέβαλε, δεῖον χειρώσασθαι μόνον, ὡσπερ τὴν ἄλλαν ὑπηγάγετο. "Ὅπως γὰρ τὰ κατὰ πόν' Ἀρίονα τῆτον ἐγένετο, ὦ Δελφίν; ΔΕΛΦ. Ὁ Περὶάνδρῳ, 5 οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, Ὁ δὲ, πλεῖστας παρὰ τῆς τυράννης, ἐπεθύμησε, πλέυσας οἴκαδε ἐς τὴν Μηθυμναν, ἐπιδείξασθαι τὸν πλεῖστον καὶ ἐπιβὰς πορθμεῖς τινὸς κακῆργαν ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μίσην τὸ Αἰγαῖον ἐγένετο, ἐπιβλεύουσιν αὐτῷ οἱ ναῦται.
- 10 Ὁ δὲ (ἠκροάμην γὰρ ἅπαντα παρανίων τῷ σκάφει) "Ἐπεὶ ταῦτα ὑμῖν δίδουμαι (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, καὶ ἅπαντα θρηγόν τινα ἐπ' ἐμαυτῷ ἐκόντα εἰσατε ρίψαι ἐμαυτὸν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἤσσε πάνυ λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀπο- 15 θανάμην. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμενον αὐτὸν, ἐξενήξαμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ τῆς Φιλομυστίας ἄξιον γὰρ τὸν μισθὸν ἀποδεδωκας αὐτῷ τῆς ἀκροάσεως.

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

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



## ΔΙΑΛ. δ'. Ποσειδῶν ἔξ Νηρηίδων.

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

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

ΠΟΣ.—Τὸ μὲν σενὸν τέτο, ἐς ὃ ἡ παῖς καλινέχθη, Ἑλλάσποντι ἔστ' αὐτῆς καλεῖσθαι. Τὸν δὲ νεκρὸν ὑμεῖς ᾧ Νηρηΐδες, παραλαβῶσαι τῇ Τρωάδι προσενέγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ.  
(a) Μηδαμῶς, ᾧ Ποσειδῶν, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπώνυμῳ πελάγει

(a) Μηδαμῶς.] Pert enough.

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

- τεθάφθω· (a) ἐλεῦμεν γὰρ αὐτήν, οἰκτίσεια ὑπὸ τῆς μητρειᾶς πέτείν-  
 θυϊαν. ΠΟΣ. Τῆτο μὲν, ᾧ Ἀμφιτρίτη, ἔ΄ Ἰνός. Οὐδ' ἄλλως  
 καλὸν ἐπλαῦθ' αὖ κεῖσθαι ὑπὸ τῆ ψάμα αὐτήν· ἀλλ', ὅπερ ἔφη, ἔ-  
 ἐν τῇ Τραάδι (b) ἐν τῇ Χερρόνησῳ τεθάψεται. Ἐκεῖνο δὲ παραμύθιον  
 5 ἔσαι αὐτή, ὅτι μετ' ὀλίγον τὰ αὐτὰ κ' ἢ Ἰνώ πείσεται, κ' ἐμπεσιῦται  
 ὑπὸ τῆ Ἀθάμαντ' διακομῆναι εἰς τὸ πέλαγ', ἀπ' ἄνευ τῆ Κιβει-  
 ρῶν, καθόπερ καθήκει εἰς τὴν θάλασσαν, ἔχουσα κ' τὸν υἱὸν ἐπι τῆς  
 ἀγκάλῃς. ΝΗΡ. Ἀλλὰ (c) κακίην θῶσαι δεήσει, χαρισάμεν τῷ  
 Διονύσῳ· τροφὸς γὰρ αὐτῆ κ' τίθη ἢ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἔτω πο-  
 10 νηρᾶν ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαρισεῖν, ᾧ Ἀμφιτρίτη, ἐκ ἄξιον.  
 ΝΗΡ. Αὕτη δὲ ἄρα τί παῦσα κατέπεισεν ἀπὸ τῆ κριῆ, ὁ ἀδελφὸς

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

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

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

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

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

δὲ ὁ ΦρύξⓈ ἀσφαλῶς (a) ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, κὶ δύναται ἀντέχειν πρὸς τὴν (b) φορᾶν· ἢ δὲ, ὑπὸ ἀήθειας, ἐπιβᾶσα ὀχηματⓈ παραδόξως, κὶ ἀπιδῶσα ἐς βαθⓈ ἀχανές, ἐκπλαγεῖσα, κὶ τῷ δάμσει ἄμικα σχεθεῖσα, κὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πλήσεως, ἀκρατῆς ἐγένετο τῶν κερᾶτων τοῦ κριῦ, ὧν τέως ἐτείληπτο, 5 κὶ κατέπεσεν ἐς τὸ πέλαγⓈ. ΝΗΡ. Οὐκὲν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην βοηθεῖν πιπλύσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῶ τῆς Νεφέλης δυνατωτέρα.

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

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

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

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ΔΙΑΛ. ε΄. Ξάνθε κὶ Θαλάσσης.

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

ΞΑΝΘ.—Δίξαι μί, ᾧ Θαλάσση, δεινὰ πεπονδῶτα, κατὰσβεσόν με τὰ τρέματα. ΘΑΛ. Τι πῆτο, ᾧ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ. ἩφαιστⓈ. Ἄλλ' ἀπηνθράκωμαι ὅλας ὁ κακοδαίμων, κὶ ζέω. ΘΑΛ. Διὰ τί δὲ σοι ἐβόαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν

τῆς Θέτιδος· ἐπεὶ γὰρ Φονιύοντα τὴν Φρύγας ἰκίτευσα, ἧδ' ἐκ  
 ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥῆν,  
 ἐλεήσας τὴν ἀθλίαν, ἐπῆλθον, ἐπικλύσαι δέλων, ὡς φρονηθεὶς ἀπίσ-  
 5 χοίτο τῶν ἀνδρῶν. Ἐνλαῦθα ὁ Ἥφαιστος (ἔτυχε γὰρ πλησίον πε-  
 5 ἄν) πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἰποθι ἀλλοθι,  
 φέρον, ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας, καὶ μυρτιάκας, ἀπτησε  
 δὲ καὶ τὴν κακοδαίμοναν ἰχθυῖν, (α) καὶ τὰς ἐγγέλυας. Αὐτὸν δὲ ἐμὲ  
 (b) ὑπερκαχλάσαι ποιήσας, μικρῶς δὲ εἰν ὅλον ξηρὸν εἰργασαι. Ὁρᾶς  
 10 δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων; ΘΑΛ. Θολερὸς, ᾧ Ξάνθε,  
 καὶ Φερμὸς, ὡς εἰκός· τὸ αἶμα μὲν ἀπὸ τῶν νεκρῶν, ἡ δὲ ῥέμμη δὲ,  
 ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτὰς, ᾧ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν  
 ὄρησας, ἐκ αἰδέσθεις ὅτι Νερηίδος υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἔδει  
 ἐν ἐλεῆσαι γείτονας ὄντας τὴν Φρύγας; ΘΑΛ. Τὸν (c) Ἥφαιστον  
 δὲ ἐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα.

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

Καίοντο πτελέαι, καὶ ἰτέαι, ἠδὲ μυρτιάκαι.  
 Τείροντ' ἐγγέλυές τε, καὶ ἰχθυῖες.

*Hom. Iliad. φ'.*

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

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

ΔΙΑΛ. 5'. Διὸς, Ἄσκληπιῦ, καὶ Ἡρακλῆος.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of *Æsculapius* and *Hercules*. Read the stories of these two, and of *Omphale*, before you read the Dialogue.

ΖΕΥΣ.—Παύτασθε, ᾧ Ἄσκληπιὲ καὶ Ἡρακλῆϊ, ἐρίζοντες πρὸς ἀλλήλους ὡσπερ ἄνθρωποι. Ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τῆ συμποσίᾳ τῶν θεῶν. ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ᾧ Ζεῦ, ταστοὶ τὸν Φαρμακίᾳ προκατακλίνεσθαί με; ἌΣΚΛ. Νὴ Δία, καὶ ἀμείνων γὰρ εἰμι. ἩΡΑΚΛ. Κατὰ τί, ᾧ ἐριζόντητε; ἢ διότι σε ὁ Ζεὺς 5 ἐκεραύνωσεν, ἢ μὴ θίμεις ποιεῖντα; νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετείληφας; ἌΣΚΛ. Ἐπιλέληθας (a) γὰρ καὶ σὺ, ᾧ Ἡρακλῆϊ, ἐν τῇ Οἰτῇ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκ ἔν ἴσα καὶ ὅμοια βεβιάωται ἡμῖν, ὅς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ 10 ἀνθρώπους ὑβριστὰς τιμαζόμενος· σὺ δὲ ῥιζοτόμος εἶ καὶ ἀγροστῆς νοσῆσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιτηῆσιν τῶν Φαρμάκων, ἀνθρώπους δὲ ἐδὲν ἐπιδηειγμένον. ἌΣΚΛ. Εὖ λόγεις, ὅτι σε τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶτον ἀνήλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένον τῷ σώματι, τῆ χιτῶνος, καὶ μετὰ τῆτο τῆ πυρός. 15 Ἐγὼ δὲ εἶ καὶ μὴδὲν ἄλλο, ἔτε ἐδέλευσα ὡσπερ σὺ, ἔτε ἕξαινον ἔρια ἐν Λυδίᾳ, πορφυριδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφαλῆς χρυσῶ σανδάλῃ, ἀλλ' ἐδὲ μελαγχολήτας (b) ἀπέκλεινα τὰ τέκνα,

(a) γὰρ.] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, *ergo*: “Ὅτι, *since*, “you upbraid me with fire, ἐπιλέληθας γὰρ, you *therefore*, have “forgotten; since this might have been objected to your-  
“self.”

(b) ἀπέκλεινα.] This alludes to a part of the story of *Hercules*, which is not to be found in dictionaries, and which is as follows: *Hercules* was married to *Megara*, daughter of *Creon* king of *Thebes*; about which time, he made a descent into hell, to release *Pirithous* and *Theseus*, who were confined there, for their rudeness to *Proserpine*. During his absence, the *Thebans* deposed his father-in-law

καὶ τὴν γυναῖκα. ἩΡΑΚΛ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἶσθ, ὡς ἔ' πολὺ σε ὀνήσει ἡ ἄθανασία, ἐπεὶ ἀράμενός σε βίψω ἐπὶ κεφαλὴν ἐκ τῆ ἔρανῃ, ὥστε μὴδὲ τὸν Παιήονα ἰάσασθαι σε τὸ κρανίον συνθροῖόντα. ΖΕΥΣ. Παύσασθε, φημί, καὶ μὴ ἐπιτα-  
 5 ράττετε ἡμῖν τὴν ξυνοσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὦ Ἡράκλεις, προκατακλίνοσθαι ἐς τὸν Ἀσκληπιόν, ἄτε καὶ πρότερον (α) ἀποθανόντα.

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

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

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#### ΔΙΑΛ. ζ'. Ἄρειος καὶ Ἐρμῆ.

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

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

"ΑΡ.—"Ηκυσας, ὦ Ἐρμῆ, οἱ ἀήπειλῆσεν ἡμῖν ὁ Ζεὺς, ὡς ὑπερόπτικῶς  
 καὶ ἀπίθανα; " Ἦν ἐτελήσω (Φησὶν) ἐγὼ μὲν ἐκ τῶ ἔρανος σιγρὰν  
 " καθήσω, ὑμεῖς δ' ἦν ἀποκρεμασθέντες κατασπᾶν βιάζεσθε με,  
 " μάτην πονήσετε· ἔ γάρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήταιμι  
 " ἀνελκύσαι, ἔ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν 5  
 " συναρτήσας μετewριῶ." Καὶ τᾶλλα ὅσα καὶ συ ἀκήκοας. Ἐγὼ δὲ  
 ὅτι μὲν (α) καθ' ἓν ἀπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, ἐκ ἂν  
 ἀρνηθεῖην. Ὅμῳ δὲ τῶν τοσούτων ὑπερφέρειν, ὡς μὴ καταδαρξήσῃν  
 αὐτὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν προσλαβόμεν, ἐκ ἂν  
 πεισθεῖην. ἘΡΜ. Ἐυφήμει, ὦ Ἄρες· ἔ γάρ ἀσφαλὲς λέγειν τὰ 10  
 τοιαῦτα, μὴ καὶ τι (β) κακὸν ἀπολαύσωμεν τῆς φλυαρίας. ἌΡ.  
 Οἴει γὰρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, ἔχι δὲ πρὸς μόνον σέ,  
 ὃν ἐχεμυθεῖν ἠπιστάμην; ὁ γῆν μάλιστα γελοῖον ἔδοξέ μοι ἀκόντι  
 μεταξὺ τῆς ἀπειλῆς, ἐκ ἂν δυναίμην σιωπῆσαι πρὸς σε. Μέρμημαι  
 γὰρ ἔ πρὸ πολλῶ ὅποτε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ 15  
 ἐπανασάντες ἐπέβλευσαν ξυνοδῆσαι αὐτὸν λαβόντες, ὡς παντοῖα ἦν  
 δεδιῶς, καὶ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα  
 ἐκάλεσεν αὐτῶ σύμμαχον Βριάρεων ἐκατόγχιρα ὄντα, καὶν ἐδίδετο  
 αὐτῶ κεραυνῶ καὶ βροντῆ. Ταῦτα λογιζόμενος, ἐπῆει μοι γελᾶν ἐπὶ  
 τῆ καλιρρημοσύνῃ αὐτῶ. ἘΡΜ. Σιώπα, ευφήμει. Οὐ γὰρ 20  
 ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀκείν τὰ τοιαῦτα.

(a) καθ' ἓν] Pro καθ' ἓνα.

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

## ΔΙΑΔ. η'. Διογένης καὶ Πολυδεύκης.

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

(a) ΔΙΟΓ.—Ω Πολυδεύκης, ἐντέλλομαι σοι, ἐπειδὴν τάχιστα ἀνέλθῃς (σὸν γὰρ ἔστιν οἴκηαι, ἀναβῆναι αὐριον) ἢν πρὸς ἴδῃς (b) Μένιππον τὸν κύνα (εὐροῖς δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ (c) Κρανέιον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελάωντα) εἰπεῖν πρὸς αὐτὸν, ὅτι—“ Σοι, ᾧ Μένιππε, κελεύει ὁ Διογένης, εἰ σοι ἰκανῶς τὰ ὑπὲρ γῆς καταγεγέλασαι, ἤκειν ἐνθάδε πολλῶν πλοῖων ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ (d) ἐν ἀμφίβολῳ σοι ἔτι ὁ γέλας ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐνλαῦθα ὁ δὲ, ἐ παύτῃ (e) βεβαίως γελάει, κατὰπερ ἐγὼ νῦν· καὶ μάλιστα ἐπειδὴν ὄρξῃ τὴν πλουτίαν, καὶ σατραπείαν, καὶ τυραννίαν, ἕτω ταπεινὸς, καὶ ἄσημος, ἐκ μόνῃς οἰκωγῆς διαγινωσκομένης· καὶ ὅτι μαλθακοὶ καὶ

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

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

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

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

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



“ ἄγενεῖς εἰσι, μεμνημένοι τῶν ἄνω.” Ταῦτα λέγει αὐτῷ, ἢ προσέτι,  
 “ ἐμπλησάμενον τὴν σήραν ἵκειν (a) θέρμων τε πολλῶν, ἢ εἰ πε  
 “ εὔροι ἐν τῇ τριόδῳ (b) Ἐκάτης δεῖπνον κείμενον, ἢ ὠὸν ἐκ (c) καθαρι-  
 “ σίς, ἢ τι τοῖστο.” ΠΟΛ. Ἄλλ’ ἀπαγγελῶ ταῦτα, ὃ Διόγενες  
 ὅπως δὲ εἰδῶ μάλις, ὁποῖός τις ἐστὶ τὴν ὄψιν; ΔΙΟΓ. Γέρων  
 Φαλακρὸς, τριβάνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπταμένον,  
 ἢ ταῖς ἐπιπυχαῖς τῶν ῥακίων ποικίλον. Γελᾷ δ’ αἰεὶ, ἢ τὰ  
 πολλὰ τὸς ἀλαζόνας τέτρε φιλοσόφους ἐπισκάπτει. ΠΟΛ.  
 Ῥάδιον εὔρειν ἀπὸ γε τέτων. ΔΙΟΓ. Βέλει ἢ πρὸς αὐτὰς ἐκείνας  
 ἰνείλωμαί τι τὸς φιλοσόφους; ΠΟΛ. Λέγει, ἔ βαρὺ γὰρ ἐδὲ τέτο.

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

(b) Ἐκάτης δεῖπνον.] *Cognatus*, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called Ἐκάτης δεῖπνον.

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

*Tu pascis vilia rerum*

*Dante minor.*

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα ληῆσι, καὶ περὶ (b) τῶν ὅλων ἐρίζουσι, καὶ (c) κέρατα φύσιν ἀλλήλοις, καὶ (d) κροκοδείλους ποιῶσι, καὶ τοιαῦτα ἀπορα (e) ἐρωτῶν διδάσκουσι τὸν νῆν. ΠΟΛ. Ἄλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσουσι,

And again,

—franderet olus—

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

(a) παύσασθαι ληῆσι.] An idiom, or particular way of speaking, put for παύσασθαι ληεῖν.

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

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

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

κατηγορῶντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) οἰμῶζειν αὐτοῖς  
 παρ' ἐμῆ λέγε. ΠΟΛ. Καὶ ταῦτα, ᾧ Διόγενες, ἀπαγγελῶ. ΔΙΟΓ.  
 Τοῖς πλεσίοις δέ, ᾧ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ'  
 ἡμῶν. “ Τί, ᾧ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε  
 “ ἑαυτῆς, λογιζόμενοι τῆς τόκας, καὶ τάλαντα ἐπὶ ταλάντοις 5  
 “ συντιθέντες, ἕς χρη' ἓνα ὄβολον ἔχοντας, ἢ κειν μίτ' ὀλίγον;” ΠΟΛ.  
 Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνας. ΔΙΟΓ. Ἄλλὰ καὶ τοῖς  
 καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ  
 Δημοζένῳ, τῷ παλαιῇ, ὅτι παρ' ἡμῶν ἔτε ἡ ξανθὴ κόμη, ἔτε τὰ  
 χαροπὰ ἢ μέλανα ὄμματα, ἢ (b) ἐρύθημα ἐπὶ τῷ προσώπῳ ἔτι 10  
 ἐσίν, ἢ νεῦρα εὐτονα, ἢ ᾧμοι καρτεροί· ἀλλὰ πάντα μία ἡμῶν κόμης,  
 φασί, κρηνία γυμνὰ τῷ κάλλεος. ΠΟΛ. Οὐ' χαλεπὸν ἔδδὲ ταῦτα  
 εἰπεῖν πρὸς τῆς καλῆς καὶ ἰσχυρῆς. ΔΙΟΓ. Καὶ τοῖς πεινησιν, ᾧ  
 Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οὐκ εἰρόντες  
 τὴν ἀπορίαν) λέγε μῆτε δακρύειν, μῆτ' οἰμῶζειν, διηρησάμεν 15  
 ἐνλαῦτα ἰστομίαν· καὶ ὅτι ὄψονται τῆς ἐκεῖ πλεσίως ἐδὲν ἀμείνονας  
 αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ,  
 παρ' ἐμῆ ἐπιτίμησον, λέγων (d) ἐκκελύσθαι αὐτῆς. ΠΟΛ. Μηδὲν,  
 ᾧ Διόγενες, περὶ Λακεδαιμονίων λέγε· ἔ γὰρ ἀνέξομαι γε· “ Ἄ δὲ  
 πρὸς τῆς ἄλλης ἔφησθα, ἀπάγγελῶ. ΔΙΟΓ. Ἐάσωμην τέττας, 20  
 ἵππὶ σοι δοκεῖ. Σὺ δὲ, οἷς προεῖπον, ἀπένεγκε παρ' ἐμῆ τῆς λόγους.

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

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

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

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

(c) σοῖς.] Pollux was a Lacedæmonian.

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

## ΔΙΑΛ. 9'. Πλέτων, ἢ κατὰ Μένιππον.

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

ΚΡΟΙΣ.—Οὐ φέρομην, ὦ Πλέτων, Μένιππον τριτονὶ τὸν κύνα παροικῆντα. Ὡς ἢ ἐκείνον ποι κατὰσῃσον, ἢ ἡμεῖς μετοικήσωμεν εἰς ἕτερον τύπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρῶν; ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμάζομεν καὶ ἔνομεν, ἐκείνων  
 5 μεμνημένοι τῶν ἄνω, Μίδας μὲν ἕσσι τῆ χρυσίᾳ, Σαρδανάπαλ δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν δεστυρῶν, ἐπιγελαῖ, καὶ ἔξονειδίξει, ἀνδράποδα καὶ (a) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίστε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως λυπηρὸς ἐσι. ΠΛΟΥΤ. Τί ταῦτὰ φατιν, ὦ Μένιππε; ΜΕΝ. Ἀληθῆ, ὦ Πλέτων.  
 10 Μισῶ γὰρ αὐτὺς ἀγενεῖς καὶ ὀλεθρῆς ὄντας· οἷς ἐκ ἀπέχρησε βιῶνα κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαρῶν ἀνιῶν αὐτές. ΠΛΟΥΤ. Ἄλλ' ἐ χρῆ. λυπῶνται γὰρ ἐ μικρῶν σερέμενοι. ΜΕΝ. Καὶ σὺ μαραινεῖς, ὦ Πλέτων, ὁμόψυχῶν τοῖς τούτων σεναγμοῖς; ΠΛΟΥΤ. Οὐδα-  
 15 μῶς, ἀλλ' οὐκ ἂν ἔβλησαιμι σατίαζειν ὑμᾶς. ΜΕΝ. Καὶ μὲν, ὦ κακῖσοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὡς οὐδὲ παυσόμενου μου. Ἐνθα γὰρ ἂν ἴπτε, ἀκολεθήσω ἀνιῶν, καὶ κατάδων καὶ καταγελαῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ· ἀλλ' ἐκείνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι  
 20 ἀξίοντες, καὶ ἐλευθέρους ἀνδράσιν (b) ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παρὰ ταν οὐ μνημονεύοντες· τοιγαροῦν οἰμάζετε, πάντων ἐκείνων ἀφρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσα μὲν ἐγὼ χρυσῶ. ΣΑΡΔ. Ὅσης δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὐγε, ἔτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γινῶθι σαυτὸν,  
 25 πολλάκις συνείρων ἐπάτομαι ὑμῖν· Πρέπει γὰρ ἂν ταῖς τοιαυταῖς οἰμωγαῖς ἐπαδόμενον.

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

(b) ἐντρυφῶντες.] Wantonly-abusing, or, abusing-by-way-of-sport.

## ΔΙΑΛ. Γ'. Μένιππε, Ἀμφίλοχος καὶ Τροφώνια.

The impostures of some of the ancient oracles exposed.

MEN.—Σφῶ μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, ἔκ οἱδ' ὅπως νεῶν κατηξιάθητε, καὶ μάντις δοκεῖτε, καὶ οἱ μάλιστα τῶν ἀνθρώπων θεὸς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί ἔν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; MEN. Ἄλλ' ἔκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα 5 ἑτερατεύεσθε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχῶ μὲν ἔτῶ ἂν εἰδείη, ὅτι αὐτῶ ἀποκριτέον ὑπὲρ αὐτῆ.—Ἐγὼ δὲ ἤρωσ εἰμὶ, καὶ μαντεύομαι, ἢν τις κατέλθοι παρ' ἔμε. Σὺ δ' εἰκας ἔκ (a) ἐπιδημηκέναι Λεβαδεία τοπαρῶπαν' ἐ γὰρ ἠπίσεις σὺ τέτοις. MEN. 10 Τὶ φῆς; εἰ μὴ ἐς Λεβαδείαν γὰρ παρήλθω, καὶ ἐσαλμίνῳ ταῖς ὀδόναις, γιλοῖως (b) μάζαν ἐν ταῖν χερσῶν ἔχων, ἐτερπύσω διὰ τῆς σαρμῆς ταπεινῆ ὄντῳ ἐς τὸ σπήλαιον, ἔκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ γοητεία διαφέρων.—Ἄλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἤρωσ ἐσιν; Ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ ἀνδρώπυ 15 τι καὶ θεῶ σύνθετον. MEN. Ὁ μῆτε ἀνθρωπὸς ἐσιν, ὡς φῆς, μῆτε θεὸς, καὶ συναμφοτέρον ἐσιν. Νῦν ἔν πῆ σε τὸ θεῶ ἐκείνο ἡμίτομον ἀτελήλυθε; ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτία. MEN. Οὐκ οἶδα, ὦ Τροφώνιε, ὅ, τι καὶ λέγεις· ὅτι μὲν τοι ὄλῳ εἶ νεκρὸς, ἀκριβῶς ἔρω.

(a) ἐπιδημηκέναι.] Not *adisse*, as in the other translation, but *peregrinatus-fuisse*, *to-have-sojourned-at*. See *Judic. Vocal. Sect. 2*.

(b) μάζαν.] *A cake*, which the consulters of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in *Adag. de Trophon.*—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the *hist. of Bel and the Dragon*.

## ΔΙΑΛ. ιά. Ἐρμῆ καὶ Χάρων.

## Accounts settled between Charon and Mercury.

ἘΡΜ. (a) — Λογισάμεθα, ᾧ πορθηεῦ, εἰ δοκεῖ, ὅποσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὐτίς ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισάμεθα, ᾧ Ἐρμῆ· ἄμεινον γὰρ ὄρῃσαι περὶ αὐτῶν, καὶ ἀπραγμονέσειρον. ἘΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε (b) δραχμῶν. ΧΑΡ. Πολλῆ λέγεις. ἘΡΜ. Νῆ τὸν Ἀἰθωνία τῶν πέντε ἀνησάμενη, καὶ (c) τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμάς, καὶ ὀβολὸς δύο. ἘΡΜ. (d) Καὶ ἀκίεσαν ὑπὲρ τῆ ἰσιῦ πέντε ὀβολὸς

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

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

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

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

ἰγὼ κατέσβαλον. ΧΑΡ. Καὶ τέττις προσίθει. ἜΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τῆ σκαφιδίᾳ τὰ ἀνεργότα, κῆ ἤλκῃ δέ, κῆ καλώδιον, ἀφ' ἧ τὴν (a) ὑπέραν ἐποίησας, δύο δραχμῶν ἄπαντα. ΧΑΡ. Εὖγε, ἀξία ταῦτα ἀνήσω. ἜΡΜ. Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμεῖς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' ἐν ταῦτ' ἀποδάσειν φής; ΧΑΡ. Νῦν 5 μὲν, ὧ Ἐρμῆ ἀδύνατον. Ἦν δὲ λοιμός τις ἢ σίλερος καλαπέμψῃ ἀφρόος τίνας, ἐνέσαι τότε (b) ἀποκερδάναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθητῆα. ἜΡΜ. Νῦν ἐν ἐγὼ καθεδέμαι, τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τέτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἐστὶν ἄλλως, ὧ Ἐρμῆ. Νῦν δ' ὀλίγοι, ὡς ὄρας, ἀφικνεῖσθαι ἡμῖν 10 εἰρήνη γάρ. ἜΡΜ. Ἄρεινον ἔτας, εἰ κῆ ἡμῖν παρατείνοιτο ὑπὸ σε τὸ ὄφλημα. Πλὴν ἄλλ' οἱ μὲν παλαιοὶ, ὧ Χάρα, οἶδα οἷοι παρεγίνοντο ἀνδρεῖοι ἄπαντες, αἵματ' ἀνάπλω, κῆ τραυματῆαι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῃ τις ὑπὸ τῆ παιδὸς ἀποθανῶν, ἢ ὑπὸ τῆς 15 γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα, κῆ τὰ σκέλη ἀχροὶ γὰρ ἄπαντες, κῆ ἀγενεῖς, ἐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρέματα ἤκυσιν, ἐπιβλαύοντες ἀλλήλοις, ὡς εἰοικασί. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστὶ ταῦτα. ἜΡΜ. Οὐκ ἔν ἐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σῆ.

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

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

## ΔΙΑΛ. 16'. Πλέτων &amp; Ἑρμῆ.

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

- ΠΛΟΥΤ.—Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλείσιον Εὐκράτην, ᾧ παῖδες μὲν ἕκ εἰσιν, οἱ τὸν κλῆρον δὲ θηράντες πεντακισμύριοι. ἙΡΜ. Ναί, τὸν Σικυάνιον φησ' τί ἔν; ΠΛΟΥΤ. Ἐκεῖνον μὲν, ᾧ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς ἐγγενήκοιλα ἔτεσιν, ἀ βεβίωκεν, 5 ἐπιμετρήσας ἄλλα τοσαῦτα (εἶγε οἶόν τε ἦν) κ' ἔτι πλείω τῆς δέ γε κόλακας αὐτῆ, Χαρίνον τὸν νέον, κ' Δάμωνα, κ' τῆς ἄλλης κατάσπασον ἐφέξις ἅπαντας. ἙΡΜ. Ἄτοπον ἂν δόξεις τὸ τοῖσττον. ΠΛΟΥΤ. Οὐ μὲν ἔν, ἀλλὰ δικαιοτάτον. Τί γὰρ ἐκεῖνοι παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντικοῖσθαι, ἔδει 10 προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαινότατον, ὅτι κ' τοιαῦτα εὐχόμενοι, ὅμως θροατεύουσιν ἐν γε τῷ φανερῷ· κ' νοσῶντ', ἀ μὲν βλεῖνται, πᾶσι πρόδηλα· δύσειν δὲ ὅμως ὑπισχνῶνται ἢν ράτση, κ' ὅλως, (a) ποικίλη τίς ἢ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔσα ἀθάνατ', οἱ δὲ προαπίτασαν αὐτῆ μάτην ἐπιχαυόλητες. ἙΡΜ. 15 Γελοῖα πείσονται, πανῆργοι ὄντες· πολλὰ κάκειντ' εὖ μάλα διαβεβολοεῖ αὐτῆς, κ' ἐπελπίζει κ' ὅλως, ἀεὶ θανόντι εἰκῶς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ, ἦδη τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς ἑαυτῆς τιθέντες. ΠΛΟΥΤ. Οὐκ ἔν ὁ μὲν, ἀποδυσάμεντ' τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηρησάτω· οἱ δ' ἀπὸ 16 μέσων τῶν ἐλπίδων, τὸν ὄνειροποληθέντα πλεῖστον ἀπολιπόντες, ἐκέτωσαν ἦδη κακοὶ (b) κακῶς ἀποθανόντες. ἙΡΜ. Ἀμέλησον. ᾧ Πλῆτων. (c) μετελεύσομαι γάρ σοι ἦδη αὐτῆς κατ' ἓνα ἐξῆς.

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

(b) κακῶς] *Like Villains*.

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



\*Ἐπὶ δὲ οἶμαι, εἰσὶ. ΠΛΟΥΤ. Κατάσπα' ὁ δὲ (α) παραπέμψει  
ἕκαστον, ἀντὶ γέροντι αὐτίς ἔφησ' γενόμενῳ.

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

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

ΔΙΑΛ. ιγ'. Τερψίωνῳ κὶ Πλέτωνῳ.

ΤΕΡΨ.—Τοῦτο, ᾧ Πλέτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα  
ἔτη γεγονότα τὸν δὲ ὑπὲρ τὰ ἐννεήκοντα γέροντα, Θέκριτον ζῆν ἔτι ;  
ΠΛΟΥΤ. Δικαιοτάτον μὲν ἔν, ᾧ Τερψίων, εἰ γε ὁ μὲν ζῆ μηδένα  
εὐχόμενῳ ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον  
ἐπεβόλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἐχρῆν 5  
γέροντα ὄντα, κὶ μηκέτι χρῆσασθαι τῷ πλῆτε αὐτὸν δυνάμενον,  
ἀπελθεῖν τὲ βίβ, παραχωρήσαντα τοῖς νέοις ; ΠΛΟΥΤ. Καινὰ,  
ᾧ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλῆτε χρῆσασθαι δυνάμενον  
πρὸς ἡδονὴν ἀποθνήσκειν. Τὸ δὲ ἄλλως ἢ Μοῖρα κὶ ἡ Φύσις διέταξεν.  
ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ 10  
πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον, κὶ μετὰ  
τῆτον, ὅσις κὶ τῇ ἡλικίᾳ μετ' αὐτὸν ἀνασρέφεσθαι δὲ μηδαμῶς,  
μηδὲ ζῆν μὲν τὸν ὑπέργηρον, ὀδόντας τρεῖς ἔτι λοιπὰς ἔχοντα, μόγις  
ὄρωντα, οἰκέταις τετρασίην ἐπικεκυφῶτα, κορύζης μὲν τὴν ρίνα, λήμης  
δὲ τῆς ὀφθαλμῶς μεσὸν ὄντα, ἐδὲν ἔτι ἡδὺ εἰδῶτα, ἐμψυχόν τινα 15  
τάφον ὑπὸ τῶν νέων καταγελάμενον, ἀποθνήσκειν δὲ καλλίστως, κὶ  
ἔρρωμενεστάτως νεανίσκως. Ἄνω γὰρ ποταμῶν τῆτό γε. Ἡ τὸ  
τελευταῖον εἰδῆναι ἐχρῆν, πότε (α) κὶ (β) τεθνήξεται τῶν γερόντων

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

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

ἕκαστος, ἵνα μὴ ματην ἂν ἐνίς ἐθεράπευον. Νῦν δὲ τὸ τῆς παροι-  
 μίας, "Ἡ ἀμάξα τὸν βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα  
 μὲν, ὧ Τερψίων, πολὺ συνετώτερα γίνεται, ἢ περ σοὶ δοκεῖ. Καὶ  
 ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις (a) ἐπιχαινετε, κὶ τοῖς ἀτέκνοις  
 5 τῶν γερόντων (b) εἰσποιεῖτε, φέροντες αὐτῆς; Τοιγαρῶν γέλωτα ὀφλισ-  
 κάνετε, πρὸς ἐκείνων κατορυτόμενοι· τὸ κὶ πρᾶγμα τοῖς πολλοῖς  
 ἠδισον γίνεται. "Ὅσα γὰρ ὑμεῖς ἐκείνους ἀποθανεῖν εὐχεσθε, τοῦτ' αὖ  
 ἀπασιν ἠδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καινὴν γάρ τινα ταύτην  
 10 τέχνην ἐπιβουήκατε, γραῶν κὶ γερόντων ἑρῶντες· κὶ μάλιστα εἰ ἀτεκνοὶ  
 εἴεν. Οἱ δὲ ἔντεκνοι, ὑμῖν ἀνέραςοι· καίτοι πολλοὶ ἤδη τῶν  
 ἐρωμένων συνέντες ὑμῶν τὴν πανουργίαν τῆ ἔρωτος, ἢν κὶ τύχῳσι  
 παῖδας ἔχοντες, μισεῖν αὐτῆς πλάττονται, ὡς κὶ αὐτοὶ ἐρασὰς  
 ἔχωσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν μὲν οἱ πάλαι  
 δωροφορήσαντες· ὁ δὲ παῖς, κὶ ἡ φύσις, ὡσπερ ἐστὶ δίκαιον, κρατῆσι

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

(a) ἐπιχαινετε.] Ἐπιχαινετε, *inhiatis*. Bourdol. from a MS.

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

πάντων· οἱ δὲ, ὑποπρίεσι τὲς ὀδόντας, ἀποσφυγόντες. ΤΕΡΨ.  
 Ἀληθῆ ταῦτα φῆς. Ἐμῆ γὰρ Θέκριτε ὅσα κατέφαγεν, αἰεὶ  
 τεθνήξασθαι δοκῶν, καὶ ὅποτε εἰσοίμι, ὑποσένων, καὶ μύχιόν τι καθάπερ  
 ἐξ ἁῖς νεοτλὸς ἀτελής ὑποκράζων; "Ὡς" ἔγωγε ὅσον αὐτίκα οἴομεν  
 ἐπιβήσειν αὐτὸν τῆς σορῆ. ἔπεμπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιτό  
 με οἱ ἀντερασαὶ τῆ μεγαλοδωρεῶ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων  
 ἀγρυπνῶ ἐπέμην, ἀριθμῶν ἕκαστα, καὶ διατάτων. Ταῦτα γὰρ  
 μοι καὶ τῆ ἀποθανεῖν αἰτία γεγένηται, ἀγρυπνία καὶ φροντίδες· ὁ δὲ,  
 τασῆτόν μοι δέλεαρ καταπιῶν, ἐφεισήκει· θαυτομέγα πρῶτῃν ἐπιγελαῶν.  
 ΠΛΟΥΤ. Εὖ γε, ὦ Θέκριτε, ζῶης ἐπιμήκισον, πλεκτηῶν ἄμα, καὶ τῶν  
 τοιαύτων καταγελαῶν μηδὲ πρότερόν γε σὺ ἀποθάνοις, ἢ προπέμψεις  
 πάντας τὲς κόλακας. ΤΕΡΨ. Τῆτο μὲν, ὦ Πλέτων, καὶ ἔμοι ἦδισον  
 ἦδη, εἰ καὶ Χαριάδης προτεθνήξεται Θεκριτε. ΠΛΟΥΤ. Θάρρει,  
 ὦ Τερψίων· καὶ Φειδων γὰρ, καὶ Μέλανδῶ, καὶ ὅλως ἅπαντες  
 προελεύσονται αὐτῆ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαίνῳ  
 ταῦτα. Ζῶης ἐπιμήκισον, ὦ Θεκριτε.

ΔΙΑΛ. ιδ'. Ζηνοφάντης καὶ Καλλιδημίδης.

ΖΗΝ.—Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπίθανες; Ἐγὼ μὲν γὰρ  
 ὅτι, παρὰσιτῶ ὦν Δεινίς, πλείον τῆ ἱκανῆ ἐμφαγῶν, ἀπεπνίγην,  
 οἶσθα· παρῆς γὰρ ἀποδνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνοφάντες.  
 Τὸ δὲ ἐμὸν, παραδοξόν τι ἐγένετο. Οἶσθα γὰρ καὶ σὺ παρ Πτοιοδωρεν  
 τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλάσιον, ὦ σε τὰ πολλὰ  
 ἦδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν αἰεὶ ἐδερράπειον, ὑπισχνέμεν  
 (a) ἐπ' ἔμοι τῷ κληρονόμῳ τεθνήξασθαι· ἐπεὶ δὲ τὸ πρῶγμα ἐς

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

- μήκιστον ἐπεγίνετο. κὴ ὑπὲρ τὸν Τιθωνὸν ὁ γέρον ἔζη, ἐπίτομον τινὰ ὄδον ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμεν<sup>⊗</sup> γὰρ Φάρμακον, ἀπέπεισα τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιοδάρε<sup>⊗</sup> αἰτήσῃ πιεῖν (πίνει δ' ἐπιεικῶς) ζωρότερον ἐμοσάλλοντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸ. κὴ ἐπιδῆναι αὐτῷ. Εἰ δὲ τῆτο ποιήσῃ, ἐλεύθερον ἐπαμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί ἔν ἐγένετο; Πάνυ γὰρ τι παραδόξον ἐρεῖν ἔοικας. ΚΑΛ. Ἐτεῖ τοίνυν λασάμενοι ἠκομην, δύο ἡδὴ ὁ μειρακίτη<sup>⊗</sup> κύλικας ἔτοιμους ἔχων, τὴν μὲν τῷ Πτοιοδάρε, τὴν ἔχουσαν τὸ Φάρμακον, τὴν δ' ἑτέραν ἐμοί, σφαιεῖς ἐκ οἶδ' ὅπως, ἐμοὶ μὲν τὸ Φάρμακον, Πτοιοδάρε<sup>⊗</sup> δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἔγω δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖ<sup>⊗</sup> ἄντ' ἐκείνου νεκρός. Τί τῆτο γελάς, ὦ Ζηνόφαντες; Καὶ μὴν ἐκ ἔδει γε ἑταίρω ἀνδρὶ ἐπιγελᾶν. ΖΗΝ. Ἀσεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρον δὲ τί πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. 15 Εἶτα συνεῖς, οἶμαι, τὸ γεγενημένον, ἐγέλα κὴ αὐτὸς οἶά γε ὁ οἰνοχό<sup>⊗</sup> εἶργασαι. ΖΗΝ. Πλὴν ἀλλ' ἔδδὲ σε τὴν ὄδον ἐπίτομον ἔχεῖν τραπίσθαι. Ἦκε γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέςτερον, εἰ κὴ ὀλίγη βραδύτερ<sup>⊗</sup> ἦν.

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ΔΙΑΛ. ε'. Κνήμων<sup>⊗</sup> κὴ Δαμνίππυ.

- ΚΝΗΜ — Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεθρὸς τὸν λέοντα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πυνθάν, ὁ, τί ἀγανακτῷ; Κληρονόμον ἀκῆσι<sup>⊗</sup> καταλέλοιπα, κατασοφισθεῖς ὁ ἄβλι<sup>⊗</sup>, ἧς ἐξελόμην ἄν μάλιστ' ἀσχέιν τὰ μὰ, παραλιπών. ΔΑΜ. 5 Πῶς τῆτ' ἐγένετο; ΚΝΗΜ. Ἐρμόλαον τὸν πάνυ πλέσιον ἄτεκνον ὄντα, ἐτεράπευον (α) ἐπὶ θανάτῳ<sup>⊗</sup> ἐκ ἀηδᾶσ' τῆν θεραπεῖαν

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

προσίετο. Ἐδοξε δὴ μοι καὶ σοφὸν τῆσ' εἶναι, θέσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκεῖνα καταλέλοιπα τὰμὰ πάντα, ὡς κακεῖνⓄ ζηλώσειε, καὶ τὰ αὐτὰ πράξειε. ΔΑΜ. Τί ἐν δὴ ἐκεῖνⓄ; ΚΝΗΜ. Ὅ, τι μὲν (a) ἐν αὐτὸς ἐνέγραψε ταῖς ἑαυτῷ διαθήκαις, ἐκ οἶδα. Ἐγὼ γὰρ ἄφνω ἀπέθανον, τὲ τίγυς μοὶ ἐπιπετόνⓄ· καὶ νῦν Ἑρμόλαος ἔχει τὰμὰ, ὥσπερ τις (b) λάβραξ καὶ τὸ (c) ἄγκιστρον τῷ δελίατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ καὶ αὐτὸν σε τὸν ἀλίαν. Ὡσε σόφισμα κατὰ σεαυτῷ συντέθεικας. ΚΝΗΜ. Ἔοικα. Οἰμῶζω τοιγαρῶν.

ἐπὶ κλήρῳ. I should think, "usque ad, even to, θανάτῳ, his very death," a natural sense, but that, then, it should be θάνατον. Yet Stephanus says, that the dative case for the accusative, after ἐπὶ, is used, and instances in the expression, συνελάμβανεν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(a) ἐν.] Therefore, i. e. because you left him your fortune. This ἐν is, with a little sort of humour, repeated by Cnemon.

(b) λάβραξ.] *Lufus, the pike-fish.*

(c) ἄγκιστρον τῷ δελίατι.] *The hook, by which he thought to catch Hermolaus, was his last will, and the bait was his fortune, which he pretended to leave him.*

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ΔΙΑΛ. 15. Χάρανος καὶ Ἑρμῆς.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ἀκῶσατε ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, καὶ ὑπόσαθρόν ἐστι καὶ διαρρεῖ τὰ πολλὰ· καὶ ἐν τραπῆ ἐπὶ θάτερα, οἰχύνεται περιτραπῖν. Ὑμεῖς δὲ, τοσῶτοι ἅμα ἦκατε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἦν ἐν μετὰ τέτων ἔμβῳτε, δέδια μὴ ὑσερον μετανοήσετε· καὶ μάλιμα ὅποσοι νεῖν ἐκ ἐπίσασθε. ΝΕΚΡΟΙ. Πῶς ἐν ποιήσαντες εὐπλοήσομεν; ΧΑΡ.<sup>5</sup> Ἐγὼ ὑμῖν φράσω· Γυμνὰς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα

- πάντα ἐπὶ τῆς ἡόνος καταλιπόντας· μόλις γὰρ ἂν κὴ ἔτω δεξαίτω  
 ἡμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ᾧ Ἑρμῆ, μελήσει τὸ ἀπὸ τύττε μηδένα  
 παραδέχεσθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ᾖ, κὴ τὰ (α) ἐπιπλα, ὥσπερ  
 ἔφην, ἀποβαλὼν. Παρὰ δὲ τὴν ἀποβάθραν ἐσὰς, διαγίνωσκε  
 5 αὐτὲς, κὴ ἀναλάμβανε, γυμνὸς ἐπίβαινεν ἀναγκάζων. ἙΡΜ.  
 Εὖ λέγεις· καὶ ἔτω ποιήσωμεν.—Καὶ ἔτοσι τίς ὁ (b) πρῶτός  
 ἔστι; ΜΕΝ. Μένιππος ἔγωγε. Ἄλλ' ἰδὲ ἡ πῆρα μοί, ᾧ Ἑρμῆ,  
 κὴ τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀπορρίφθη· τὸν τρίβωνα δὲ ἐδ'  
 ἐκόμισα, εὖ ποιῶν. ἙΡΜ. Ἐμβαίνει, ᾧ Μένιππε, ἀνδρῶν ἄριστε,  
 10 κὴ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλῆ, ὡς ἐπισκοπῆς  
 ἀπαντας. Ὁ καλὸς δὲ ἔτ' τίς ἐστι; ΧΑΡ. Χαρμόλεως ὁ  
 Μεγαρικὸς ἐπέρας· ἔ τὸ φίλημα διτάλαντον ἦν. ἙΡΜ.  
 Ἀπόδουτι τοιγαρῶν τὸ κάλλος, κὴ τὰ χεῖλη αὐτοῖς φιλήμασι, κὴ  
 τὴν κόμην τὴν βαθεῖαν, κὴ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, κὴ τὸ δέρμα  
 ὅλον. Ἐχει καλῶς· εὐζωνος εἶ· ἐπίβαινε ἦδη. Ὁ δὲ τὴν πορφυ-  
 ρίδα ἔτοσι, κὴ τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ.  
 Λάμπιχος· Γελῶν (d) τύραννος. ἙΡΜ. Τί ἔν, ᾧ Λάμπιχε,  
 τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί ἔν ἐχεῖν, ᾧ Ἑρμῆ, γυμνὸν  
 ἦκειν τύραννον ἄνδρα; ἙΡΜ. Τύραννον μὲν ἑδαμῶς, νεκρὸν δὲ  
 20 μάλα· ὡς ἀπόθ' ταῦτα. ΛΑΜΠ. Ἰδὲ σοὶ ὁ πλεῖτος ἀπερρίπται.  
 ἙΡΜ. Καὶ τὸν τίφον ἀπορρίψον, ᾧ Λάμπιχε, κὴ τὴν ὑπεροφίαν·  
 βαρῆσει γὰρ τὸ πορθμεῖον συνεμπесόντα. ΛΑΜΠ. Οὐκ ἔν ἀλλὰ  
 τὸ διάδημα ἑασόν μὲ ἔχειν, κὴ τὴν ἐφεσρίδα. ἙΡΜ. Οὐδαμῶς,  
 ἀλλὰ κὴ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; Πάντα γὰρ  
 25 ἀφῆκα, ὡς ὀρεῖς. ἙΡΜ. Καὶ τὴν ὀμότητα, κὴ τὴν ἄνοϊαν, κὴ τὴν  
 ὑβρίν, κὴ τὴν ὀργὴν· κὴ ταῦτα ἄφες. ΛΑΜΠ. Ἰδὲ σοὶ, ψιλὸς

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

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

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

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

εἰμί. ἙΡΜ. Ἐμβαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολὺσαρκος, τίς εἶ; ΔΑΜ. Δέμαστιάς ὁ ἀθλητής. ἙΡΜ. Ναὶ ἴσικας. Οἶδα γὰρ σὶ πολλάκις ἐν ταῖς παλαιαῖς (a) ἰδών. ΔΑΜ. Ναί, ὦ Ἑρμῆ ἄλλὰ παράδεξάι με γυμνὸν ὄντα. ἙΡΜ. Οὐ γυμνὸν, ὦ βέλτισε, τοσαύτας σάρκας περιβεβλημένον ὡς ἀπόδυθι αὐτάς, 5 ἐπεὶ κατὰδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον. Ἄλλὰ καὶ τὸς τεφάνες τέττες ἀπόρριψον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἴδός σοι γυμνός, ὡς ὄρεός. ἀληθῶς εἰμί, καὶ (b) ἰσοσάσιος τοῖς ἄλλοις νεκροῖς. ἙΡΜ. Οὕτως ἀμεινον ἀβαρῆ εἶναι ὡς εἰμβαινε.—Καὶ σὺ δὲ τὸν πλεῖτον ἀποστέμενος, ὦ Κράτων, καὶ τὴν 10 μαλακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἵποτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς· μηδὲ ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχωσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. 15 Οὐκ ἔκων μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ πάθοιμι; ἙΡΜ.

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

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

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

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

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

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

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

Βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βελεῖ; Ἡ τί τὸ τρόπαιον τῆτο φέρεις;  
 (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ᾧ Ἐρμῆ, καὶ ἠρίσευσα, καὶ ἡ πόλις  
 ἐτίμησέ με. ἙΡΜ. Ἄφες ἐν γῆ τὸ τρόπαιον· ἐν ἅδ᾽ γὰρ  
 εἰρήνη, καὶ ἔδεν ὀπλων δεήσαι.—Ὁ σεμνὸς δὲ ἔτος ἀπὸ γε τῆ  
 5 σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρεῖς ἐπηρκᾶς, ὁ ἐπὶ τῶν

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

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

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



φροντίδων, τίς ἐστίν, ὁ τὸν βαρὺν πάγωνα καθευμένος; MEN. Φιλόσοφος τις, ὃ Ἐρμῆ· μᾶλλον δὲ γόης ἢ τερατείας μεσὸς ὡς ἀπόδυσον ἢ τῆτον· ἔπει γὰρ πολλὰ ἢ γελοῖα ὑπὸ τῶ ἱματίῳ κρυπτόμενα. EPM. Κατάθξ σὺ τὸ σχῆμα πρῶτον· εἶτα ἢ ταῦτα πάντα.—Ω Ζεῦ, ὅσων μὲν τὴν ἀλαζονείαν κομίζεις, ὅσων 5 δὲ ἀμαθείαν, ἢ ἔριν, ἢ κενοδοξίαν, ἢ ἐρωτήσεις ἀπόρως ἢ (a) λόγους ἀκανθῶδεις, καὶ ἐννοίας πολυπλόκους. Ἄλλὰ καὶ ματαιοπονίαν μάλα πολλὴν ἢ λήρον ἐκ ὀλίγον, ἢ ὕβρις, ἢ μικρολογίαν· νῆ Δία, ἢ χρυσίον γέ τριτὴ, ἢ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, ἢ ὀργὴν, ἢ τρυφήν, ἢ μαλακίαν· ἐλέληθε γὰρ 10 με, εἰ ἢ μάλα περικρύπτεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόθξ, ἢ τὸν τύφον, ἢ τὸ οἰεσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποῖα πεντηκόντερος δέξαιτο ἂν σέ; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτά, ἐπεὶ περ ἔτω κελεύεις. MEN. Ἄλλὰ ἢ τὸν πάγωνα τῆτον ἀποθξστω, ὃ Ἐρμῆ, βαρύν 15 τε ὄντα, ἢ λασίον, ἢ ὄρεῖς. Πέντε μναῖν τρίχες εἰσὶ τετράχισον. EPM. Εὖ λέγεις· Ἀπόθξ ἢ τῆτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσαι; EPM. Μένιππος ἔτοσι, λαβῶν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν, (b) ἐπικόπῃ τῇ ἀναβάθρῃ χρησάμενος. MEN. Οὐκ, ὃ Ἐρμῆ· ἀλλὰ πρίονά μοι ἀνάδος, γελοϊότερον γὰρ τῆτο. 20 EPM. Ὁ πέλεκυς ἰκανός.—MEN. (c) Εὖ γε· ἀνδρωπινώτερον γὰρ

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

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

(b) ἐπικόπῃ.] *A chopping-block*.

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

νῦν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν (a) κινάβραν. Βλέπει  
 μικρὸν ἀφέλωμα καὶ τῶν ὀφρύων; ἘΡΜ. Μάλισα. Ὑπὲρ τὸ  
 μεταπον γὰρ καὶ ταύτας ἐπήκεν, ἐκ οἷδ' ἐφ' ὅτῳ (b) ἀνατείνων  
 5 ἀποδειλιάς; ἔμβηθι δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρυτάτον ὑπὸ  
 μάλης ἔχει. ἘΡΜ. Τί, ὦ Μένιππε; ΜΕΝ. Κολακείαν, ὦ  
 Ἐρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκἔν καὶ  
 σὺ, ὦ Μένιππε, ἀπόθε τὴν ἐλευθερίαν, καὶ (c) παρρησίαν, καὶ τὸ

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

The other translation says, *Euge ! Humanior nunc appares, deposito hircino fœtore*, taking no notice of αὐτὸν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνω never signifies *appareo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ἘΡΜ. Ὁ σέλευκος ἰκανὸς—Εὐγε· ἀνθρωπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτῷ τὴν κινάβραν. ΜΕΝ. Βλέπει μικρὸν ἀφέλωμα καὶ τῶν ὀφρύων; ἘΡΜ. Μάλισα, &c.

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

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

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

ἄλυτον, καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. Μόνος γὰρ τῶν ἄλλων  
 γελοῖς; ἘΡΜ Μηδαμῶς ἀλλὰ καὶ ἔχε ταῦτα, κῆφα γὰρ  
 καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν (α) κατάπλεν χρήσιμα.—Καὶ  
 ὁ ῥήτωρ δὲ σὺ, ἀπὸθε τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν,  
 καὶ (β) ἀντιθέσεις, καὶ (γ) παρισώσεις, καὶ (δ) περιόδους, καὶ (ε) βαρ-

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

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

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

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

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

ἑαρισμὸς, καὶ τ' ἄλλα (α) βάρη τῶν λόγων. 'ΡΗΤ. Εἶεν ἰδὲ, ἀποτίθεμαι. 'ΕΡΜ. Εὖ ἔχει. "Ωσε λύε τὰ ἀπίγεια, τὴν (b) ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπᾶσθω, πέτασον τὸ ἰσίον, εὐθύνε, ᾧ πορθημεῦ, τὸ πηδάλιον. Εὖ πάθωμεν.—  
 5 Τί οἰμάζετε, ᾧ μάταιοι, καὶ μάλις αὐτὸς φιλόσοφος σὺ, ὁ ἀρτίως τὸν πάγονα δεδηωμένος; ΦΙΛ. (c) "Οτι, ᾧ Ἑρμῆ, ἀθάνατον

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

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

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

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

— *Tristes sine sole domos,*—  
*Loca turbida*—

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

— *Solemque suum, sua sidera norunt.*

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

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

αμην τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Φεύδεται. Ἄλλὰ γὰρ  
 ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ παῖα; ΜΕΝ. Ὅτι μηκέτι  
 δειπνήσει πολυτελῆ δεῖπνα, μηδὲ νύκτωρ ἐξίων ἅπαντας  
 λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας, περιείσιν ἐν  
 κύκλῳ τὰ χαμαιτυπεῖα· κὴ ἔωθεν ἐξαπατῶν τὸς νέες, ἐπὶ τῇ σοφίᾳ 5  
 ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ὦ Μένιππε,  
 ἐκ ἄχθῃ ἀποθανών; ΜΕΝ. Πῶς, ὡς (a) ἔσπευσα ἐπὶ τὸν θάνατον,  
 καλέσαντος μηδενός;—Ἄλλὰ μεταξὺ λόγων, ἔκραυγῆ τις ἀκέεται,  
 ὡσπερ τινῶν ἀπὸ γῆς βοώντων; ΕΡΜ. Ναί, ὦ Μένιππε· ἐκ ἀφ'  
 ἑνός γε χώρος· ἀλλ' οἱ μὲν, ἐς τὴν (b) ἐκκλησίαν συνελθόντες, ὡσμενοι 10  
 γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ, κὴ ἡ γυνὴ αὐτῆ συνέχεται  
 πρὸς τῶν γυναικῶν, κὴ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κἀκεῖνα ὑπὸ  
 τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον  
 τὸν ῥήτορα ἐπαινῶσιν ἐν Σικυῶνι, ἐπιταφίως λόγους διεξιόντα ἐπὶ Κρά-  
 τῶνι τέττο· καὶ νῆ Δία γε, ἡ Δαμασίῃς μήτηρ κοκύνουσα ἐξάρχει τῆ 15  
 θρήνε σὺν γυναιξίν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ εἰδείς, ὦ Μένιππε,  
 διακρύει καθ' ἡσυχίαν δὲ κεῖσθαι μόνῳ. ΜΕΝ. Οὐδαμῶς· ἀλλ'  
 ἀκέση τῶν κυνῶν μετ' ὀλίγον ἀρυομένων οἰκτισον ἐπ' ἐμοί, κὴ τῶν  
 κοράκων τυπιομένων τοῖς πτεροῖς, ὅπότε ἂν συνελθόντες θάπτωσί με.  
 ΕΡΜ. Γεννάδας εἶ, ὦ Μένιππε.—Ἄλλ' ἐπεὶ καταπεπλεύκαμεν 20  
 ἡμεῖς ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθεῖαν ἐκεῖνην ποροῖοντες·  
 ἐγὼ δὲ, κὴ ὁ πορθμεὺς, ἄλλως (c) μετελευσόμεθα. ΜΕΝ. Εὐ-  
 πλοεῖτε, ὦ Ἑρμῆ.—Πρῶτον μὲν δὲ κὴ ἡμεῖς.—Τί ἔν ἐτι κὴ μέλλετε;  
 Δικασθῆναι δεήσει. κὴ τὰς καταδικὰς Φασὶν εἶναι βαρείας, τροχῶς,  
 κὴ γύπας, κὴ λίθους. Δειχθήσεται δὲ ὁ ἐκάσθε βίῳ.

“and superstitious people. How, then, can he make the  
 “dead speak and reason? By a figure, and in the way of  
 “fable.”

(a) ἔσπευσα.] Because he hanged himself, as before ob-  
 served.

(b) ἐκκλησίαν.] The assembly of the free-men or people  
 of Athens, when met together, to pass laws or decrees, was  
 called ἐκκλησία. Here, the subjects of the tyrant Lampichus  
 meet, to form such a free-assembly; having gained their  
 liberty by his death.

(c) μετελευσόμεθα.] *We will-go-for.*

## ΔΙΑΛ. ιζ'. Κράτητῳ κῆ Διογένες.

Both Biters bitten.

ΚΡΑΤ.—Μοίριχον τὸν πλῆσιον ἐγίνωσκεις, ᾧ Διόγενες, τὸν πάντων πλῆσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, ἔ ἀνεψιὸς Ἀριστέας, πλῆστι<sup>ῳ</sup> κῆ αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, (a) "Ἡ μ' ἀνάειξ', ἢ ἐγὼ σε. ΔΙΟΓ. Τίν<sup>ῳ</sup> ἔνεκα, ᾧ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τῷ κλήρῳ ἔνεκα ἐκάτερο<sup>ῳ</sup>, ἡλικιωῖται ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο Ἀριστίαν μὲν ὁ Μοίριχ<sup>ῳ</sup>, εἰ προαποθάνοι, δεσπότην ἀφίεις τῶν ἑαυτῷ πάντων Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτῷ. Ταῦτα μὲν ἐγγεγραπτο. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ

10 κολακείᾳ. Καὶ οἱ μάντις, εἴτε ἀπὸ τῶν ἄστρον τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὄνειράτων, ἄσχε (b) Χαλδαίων παῖδες ἀλλὰ κῆ ὁ Πύθιο<sup>ῳ</sup> αὐτὸς, ἄρτι μὲν Ἀριστέα παρεῖχε τὸ κράτ<sup>ῳ</sup>, ἄρτι δὲ Μοιρίχῳ καὶ τα τάλαντα, ποτὲ μὲν ἐπὶ τῷτον, νῦν δ' ἐπ' ἐκεῖνον ἔρρεπε. ΔΙΟΓ. Τί ἔν πέρρας ἐγένετο, ᾧ Κράτης; Ἀκῆσαι γὰρ ἄξιον.

15 ΚΡΑΤ. Ἄμφω τεθναῖσιν ἐπὶ μιᾷς ἡμέρας οἱ δὲ κλῆροι, ἐς Εὐνόμιον κῆ Θρασυκλία περιῆλθον, ἄμφω συγγενεῖς ὄντας, ἐδὲ πάποτε (c) προμαντιευομένους ἔτω γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

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

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

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

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

Σικυῶντες ἐς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι, ἀνετρέπτησαν. ΔΙΟΓ. Εὐ' ἐποίησαν. Ἡμεῖς δὲ, ὁπότε ἐν τῷ βίῳ ἤμεν, ἐδὲν τοῖστον ἐνενοῶμεν περὶ ἀλλήλων' ἕτε πώποτε εὐξάμεν Ἀντισθένην ἀποθανεῖν, ὡς κληρονομησάμεν τῆς βασιλείας αὐτῆ (εἶχεν δὲ πᾶνυ καρτεράν ἐκ (a) κοτίνης ποιησάμεν) ἕτε οἶμαι σὺ, ὦ Κράτης, ἐπιθύμεις κληρονομεῖν ἀποθανόντ' ἐμῆ, τὰ κλήματα, καὶ τὸν πίδακον, καὶ τὴν σήραν (b) χοίνικας δύο φέρμων ἔχουσαν. ΚΡΑΤ. Οὐδὲν γὰρ μοι τέτων ἔδει, ἀλλ' ἔδέ σοι, ὦ Δ' ὄγενες. Ἄ γὰρ ἐχρῆν, σὺ τε Ἀντισθένης ἐκληρονομήσας, καὶ ἐγὼ σὺ, πολλῶν μεῖζον καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φησ; ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμνημαι, τῆτον διαδεξάμεν τὸν πλεῖστον παρ' Ἀντισθένης, καὶ σοι ἔτι πλείω καταλιπών. ΚΡΑΤ. Ἄλλ' οἱ ἄλλοι ἠμέλεν τῶν τοῦτων κτημάτων, καὶ ἔδεις ἰθεράπευεν ἡμᾶς, κληρονομή-

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

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

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

	Pecks.	Galls.	Pints.	Solid Inches.
Κοχλάριον	0	0	0	0,276 $\frac{7}{8}$
Κύαθος	0	0	0	2,763 $\frac{1}{2}$
Ὁξύθαφον	0	0	0	4,144 $\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ξέσας	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέθιμον	4	0	6	3,501

Arbuthnot.

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

σειν προσδοκῶν· ἐς δὲ τὸ χρυσίον πάντες ἔολεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διερρήκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων· ὥστε, εἶποτε καὶ ἐμβάλλοι τις ἐς αὐτὰς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν  
 5 εὐθύς, καὶ διέρρει, τῷ πνυθμένῳ ἐγγεῖν ἔδυναμένῳ· οἷόν τι πάσχεισιν αἱ τῷ Δαναῷ (α) αὐταὶ παρθένοι, ἐς τὸν τετραπημέον πίθον ἐπαντλῆσαι. Τὸ δὲ χρυσίον ὀδῶσι, καὶ ὄνυξι, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκᾶν ἡμεῖς μὲν ἔχομεν κενταῦθα τὸν πλῆτον· οἱ δὲ ὀβολὸν ἤξισι κομίζοντες, καὶ τῷτον ἄχρι τῷ πορθμείως.

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

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

### THE STORY OF PHILIP.

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



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

## THE STORY OF ALEXANDER.

ALEXANDER the GREAT was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

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

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

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

## THE STORY OF HANNIBAL.

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

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

### CONCERNING SCIPIO.

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

ΔΙΑΛ ἡ'. Αλεξάνδρου, Ἀντίου, Μίνω, καὶ Σκιπίων.

ἌΛΕΞ.—Ἐμὲ δεῖ προκεκρίσθαι σε, ὦ Λίβυ ἀμείνων γὰρ εἰμι.  
 ἌΝΝ. Οὐ μένιν, ἀλλ' ἐμὲ. ἌΛΕΞ. Οὐκ ἔν ὁ Μίνω δικασάτω.  
 ΜΙΝ. Τίνες δ' ἐσὲ; ἌΛΕΞ. Οὐτ' μὲν Ἀντίου ὁ Καρχηδόνι.  
 ἐγὼ δὲ Ἀλέξανδρου ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἔνδοξοί γε ἀμφό-  
 5 τεροί. Ἀλλὰ καὶ περὶ τίν' ὑμῖν ἡ ἔρις; ἌΛΕΞ. Περὶ προεδρίας  
 Φησὶ γὰρ ἔτ' ἀμείνων γεγενῆσθαι στρατηγὸς ἐμῶ. Ἐγὼ δὲ, ὡς περ  
 ἅπαντες ἴσασιν, ἐχὶ τέττε μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ  
 ἐμῶ Φημὶ διενεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκ ἔν ἐν μέρει ἐκάτερον  
 εἰπάτω. Σὺ δὲ πρῶτον, ὦ Λίβυ, λέγε. ἌΝΝ. Ἐν μὲν τέττο,  
 ὦ Μίνω, ἀνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον ὡς  
 10 ἐδὲ ταύτη πλείον ἔτ' ἐνεγκαιτό με.—Φημὶ δὲ, τέττες μάλισα  
 ἐπαίνε ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα  
 προεχώρησαν, δι' αὐτῶν δυνάμιν τε περιβαλλόμενοι, καὶ ἀξιοὶ δόξαντες  
 ἀρχῆς. Ἐγὼ, γέν, μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰθέρην, τὸ  
 πρῶτον ὑπαρχ' ὦν τῶ ἀδελφῶ, μεγίστην ἡξιάθην, ἀριστ' κριθείς.  
 15 Καὶ τὲς γε Κελτίθης εἶλον, καὶ (α) Γαλατῶν ἐκράτησα τῶν  
 Ἑσπερίων. Καὶ τὰ μεγάλα ὄρη ὑπερῆας, τὰ περὶ τὸν Ἡριδανὸν  
 ἅπαντα κατέδραμον καὶ ἀνασάττες ἐποίησα τοσαύτας πόλεις καὶ τὴν  
 πεδινὴν Ἰταλίαν ἐχειρωσάμην καὶ μέχρι τῶν προασείων τῆς  
 πρὸς ἕως πόλεως ἦλθον καὶ τοσάττες ἀπέκλινα μιᾶς ἡμέρας, ὡς  
 20 τὲς δακτυλῆς αὐτῶν (β) μεδίμοις ἀπομετρήσαι, καὶ τὲς ποταμῶς  
 γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἐπραξα, ἔτε Ἀρμων  
 υἱὸς ἰομαζόμενον, ἔτε Θεὸς εἶναι προσποιέμενος, ἢ ἐνύπνια τῆς  
 μητρὸς διεξίαν, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγῶς τε τοῖς  
 συντωτάτοις ἀντιξισταζόμενος, καὶ στρατιώταις τοῖς μαχημωτάτοις  
 συμπλεκόμενος ἐ Μήδης καὶ Ἀρμενίης καταγωνιζόμενος ὑποφύγον-  
 τας, πρὶν διώκειν τίνα, καὶ τῶ τολμήσαντι παραδιδόντας εὐθὺ τὴν  
 νίκην. Ἀλέξανδρος δὲ, πατρῶαν ἀρχὴν παραλαβὼν, ἠύξησε, καὶ  
 παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὀρημῇ. Ἐπεὶ δ' ἐν  
 νίκῃσέ τε, καὶ τὸν ὀλεθρον ἐκεῖνον Δαρειῶν ἐν Ἰσῶ τε καὶ Ἀρβήλοισ

(α) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Ἑσπερίων, the Western, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(β) μεδίμοις.] See the note upon Dial. XVII.

- ἐκράτησεν, ἀποσὰς τῶν πατρῶν, προσκυνεῖσθαι ἡξίαι, καὶ δίαίταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν· καὶ ἔμιαίφονοι ἐν τοῖς συμποσίοις τὰς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης πατρίδος· καὶ ἐπειδὴ μετεπέμπετο, τῶν πολέμιων μεγάλη σὺν
- 5 ἐπιπλευσάντων τῆς Λιβύης, ταχέως ὑπήκυσσα, καὶ ἰδιότῃν ἑμαυτὸν παρέσχον. Καὶ καταδικασθεῖς, ἤνεγκα ευγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἔπραξα, βάρβαρος ἂν, καὶ ἀπαιδέυτος παιδείας τῆς Ἑλληνικῆς· καὶ ἔτε Ὀμηρον, ὡς περ ἔτις· ῥαψαδῶν, ἔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεῖς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησά-
- 10 μενος. Ταῦτά τιν' ἂν ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημί εἶναι. Εἰ δ' ἔστι καλλίων ἔτοςι, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά· ἔ μὴν διὰ τῆς ἀμείνων δόξῃεν ἂν γενναίαι, καὶ στρατηγικῆ ἀνδρὸς, τῇ γνώμῃ πλέον ἢ περ τῆ τύχῃ κεχηρημένα.
- MIN. Ὁ μὲν εἰρηκεν ἐκ ἀγεννῆ τὸν λόγον, ἔδ' ὡς Λίβου εἰκὸς ἦν
- 15 ὑπὲρ αὐτῆ. Σὺ δὲ, ὦ Ἀλεξάνδρῳ, τί πρὸς ταῦτα φῆς; ἈΛΕΞ. Ἐχεῖν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἔτω θρασύν· ἰκανὴ γὰρ καὶ ἡ φήμη διδάξει σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἔτος λῆσις ἐγένετο. Ὅμως δ' ὄρα εἰ κατ' ὀλίγον αὐτῆ διήνεγκα· ὅς νείεις ἂν ἔτι, παρελθὼν ἐπὶ τὰ πρᾶγματα, καὶ τὴν ἀρχὴν τεταραγμένην (α) κατέσχον, καὶ τὰς
- 20 Φοῖνας τὰ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπαλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθεῖς, ἐκ ἡξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἀρχὴν ὁπόσων ὁ πατήρ κατέλιπεν· ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἠῆσάμενος, εἰ μὴ πάντων κρατήσομαι, ὀλίγους ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ
- 25 τε Γραυικῶ ἐκράτησα μεγάλῳ μάχῃ. Καὶ τὴν Λυδίαν λαβὼν, καὶ Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλας τὰ ἐν ποσὶν αἰεὶ χειρέμενος, ἦλθον ἐπὶ Ἴσσον· ἐνθα Δαρείος ὑπέμεινε, μυριάδας πολλὰς στρατῆ ἄγων. Καὶ τὸ ἀπὸ τῆς, ὦ Μίνως, ὑμεῖς ἰσεῖσθε ὑμῖν νεκρὸς ἐπὶ μιᾷς ἡμέρας κατέπεψα. Φησὶ γὰρ ὁ πορθεὺς, μὴ διαρκέσαι αὐτοῖς τότε τὸ
- 30 σκάφος· ἀλλὰ (α) σχεδίας διαπηξάμενος τὰς πολλὰς αὐτῶν διαπλευσαι. Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνύων, καὶ τιτρώσκεσθαι ἀξίῳ. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβύλοισι διπηγήσομαι· ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὄρον ἐποιησάμην τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας αὐτῶν εἶλον, καὶ Πῶρον

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

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

ἰχειρωσάμην. Καὶ Σκύθας δὲ ἔκ εὐκαταφροῦντας ἄνδρας, ὑπερβὰς  
 τὸν Τάναϊν, ἐνίκησα μεγάλη ἵππομαχίᾳ. Καὶ τὲς φίλος εὖ  
 ἐποίησα, καὶ τὲς ἐχθρὸς ἠμυνάμην. Εἰ δὲ καὶ Θεὸς ἐδόκει τοῖς  
 ἀνθρώποις, συγγρασοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων,  
 καὶ τοιούτων τι πισεύσαντες περὶ ἐμῶ. Τὸ δ' ἐν τελευταῖον, ἐγὼ μὲν 5  
 βασιλεύων ἀπέθανον· ἔτος δὲ ἐν φυγῇ ἂν παρὰ Περσίᾳ τῷ Βιθυνῷ,  
 καθάπερ ἄξιον ἦν, πανουργότατον καὶ ἀμύτατον ὄντα. Ὡς γὰρ δὴ  
 ἐκράτησε τῶν Ἰταλῶν, εἰώ λέγειν ὅτι ἔκ ἰσχυῖ, ἀλλὰ πονηρίᾳ, καὶ  
 ἀπιστίᾳ, καὶ δόλοισι. Νόμιμον δὲ, ἢ προφανές, ἔθεν. Ἐπεὶ δὲ μοι  
 ἀνείδισε τὴν τρυφήν, ἐκλελῆσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, 10  
 ἑταίραις συνῶν, καὶ τὲς τῶ πολέμου καιρὸς ὁ Θαυμάσιος καθηδυπαθῶν.  
 Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ τὴν ἐγὼ μᾶλλον ὄρησθα,  
 τί ἂν μέγα ἐπραξῶ, Ἰταλιαν (α) ἀναιματί λαβῶν, καὶ Λιβύην, καὶ τὰ  
 μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ἔκ ἀξιομαχα ἐδοξέ μοι ἐκεῖνα,  
 ὑποπλήσσοινα ἤδη, καὶ δεσπότην ὁμολογῆντα. Εἴρηκα· Σὺ δὲ, ὦ 15  
 Μίνως, δίκαιζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ  
 πρότερον, ἢ μὴ καὶ ἐμῶ ἀκέρως. ΜΙΝ. Τίς γὰρ εἰ, ὦ βέλτιστε;  
 ἢ πόθεν ἂν ἔρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγός, ὁ  
 καδελῶν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλας μάχαις.  
 ΜΙΝ. Τί ἐν καὶ σὺ ἔρεῖς; ΣΚΙΠ. Ἀλέξανδρος μὲν ἤτις εἶναι, 20  
 τῶ δ' Ἀννίῳ ἀμείνων· ὃς ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν καταναγκάσας  
 ἀτίμως. Πῶς ἐν ἔκ ἀναίσχυντος ἔτος, ὃς πρὸς Ἀλέξανδρον  
 ἀμιλλᾷται, ὦ ἐδὲ Σκιπίων ἐγὼ, ὁ νενικηκὼς αὐτὸν, παραβάλλεσθαι  
 ἀξιῶ; ΜΙΝ. Ἡ δὲ εὐδῶμονα φησὶ, ὦ Σκιπίων. Ὡς πρῶτος  
 μὲν κεκρίσθαι Ἀλέξανδρος μετ' αὐτὸν δὲ σὺ· εἴτα, εἰ δοκεῖ, τρίτος 25  
 Ἀννίῳ, ἐδὲ ἔτος εὐκαταφρόνητος ὢν.

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

## ΔΙΑΛ. ΙΘ' Διογένης κὲ Αλέξανδρος.

- ΔΙΟΓ — Τι τῆτο, ᾧ Ἀλέξανδρος; κὲ σὺ τέθνηκας ὥσπερ ἡμεῖς ἅπαντες; ἈΛΕΞ. Ὁρᾶς, ᾧ Διόγενης· ἐπαράδοξον δὲ, εἰ ἄνθρωπος ἂν ἀπέθανον. ΔΙΟΓ. Οὐκἔν ὁ Ἀμμων ἐψεύδετο, λέγων ἑαυτῆ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα; ἈΛΕΞ. Φιλίππου δηλαδή.
- 5 Οὐ γὰρ ἂν ἐτεθνήκειν Ἀμμωνος ἂν. ΔΙΟΓ. Καὶ μὲν κὲ περὶ τῆς Ὀλυμπιάδος τῆς μητέρος σε ὁμοῖα πολλὰ ἐλέγοντο· δράκοντα ὁμιλεῖν αὐτῇ, κὲ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα ἔτω σε τεχθῆναι τὸν δὲ Φίλιππον ἐξαπατηῆσθαι οἰόμενον· πατέρα σε εἶναι. ἈΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον ὥσπερ σὺ. Νῦν δὲ ὁρᾶ ὅτι ἐδὲν ὑγιὲς ἔτε ἡ μήτηρ,
- 10 ἔτε οἱ τῶν Ἀμμωνίαν προφῆται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν ἐκ ἀχρηστῶν σοι, ᾧ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γὰρ ὑπέπησσαν Θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τί νι τὴν τσαύτην ἀρχὴν καταλέλοιπας; ἈΛΕΞ. Οὐκ οἶδα, ᾧ Διόγενης.
- 15 Οὐ γὰρ ἔφθασα ἐπιτεκῆψαί τι περὶ αὐτῆς, ἢ τῆτο μόνον, ὅτι ἀποθήσκων Περδίκκας τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελάς, ᾧ Διόγενης; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἶκ ἐποίησ ἡ Ἑλλάς, ἀρεῖ σε παρελιφῶτα τὴν ἀρχὴν κολακεύουτες, κὲ (α) προ-  
 20 σάτην αἰρέμενοι, κὲ στρατηγὸν ἐπὶ τὰς βαρβάρους, εἶναι δὲ κὲ τοῖς δώδεκα Θεοῖς προσιδέντες, κὲ νεῶς οἰκοδομέμενοι, κὲ δύοντες ὡς δράκοντος υἱῶ; Ἀλλ' εἰπέ μοι, πῶς σε οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ.
- Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπαττισῆς (ἢν ποτε ἀγάγη σχολὴν ἀπὸ τῶν Σορῶν τῶν ἐν ποσίν) ἐς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἴγυπτιῶν θεῶν. ΔΙΟΓ. Μὴ γελάσω, ᾧ Ἀλέξανδρε,
- 25 ὁρᾶν ἐν ἀδᾶ ἔτι σε μαρμαίνοισα, κὲ ἐλπίζοισα Ἀινυβιν, ἢ Ὀσιριν

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



γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ᾧ θειότατε, μὴ ἐλπίσης. Οὐ γὰρ θέμις ἀνελεθεῖν τίνα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην, καὶ εἰς τὸ εἶσω τῆς σομῆς παρελθόντων. Οὐ γὰρ ἀμελής ὁ Αἰακὸς, ἐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἠδέως ἂν μάθοιμι παρὰ σῆ, πᾶς φέρεις ὅπουτ' ἂν ἐννοήσης ὅσων εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπῶν 5 ἀφίξειαι σαματοφύλακας, καὶ ὑπασπιστὰς, καὶ σατράπας, καὶ χρυσὸν τοσούτον, καὶ ἔτη προσκυνῶντα, καὶ Βαβυλῶνα, καὶ Βάκτρα, καὶ τὰ (a) μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν, καὶ τὸ ἐπίσημον εἶναι ἐλαύνουλα, δεδεμένον ταινία λευκῇ τὴν κεφαλὴν, πορφυρίδα ἑμπεπορημένον· ἔλυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρυεῖς, ᾧ 10 μάταιε; ἐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσεν μὴ οἰεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ἈΛΕΞ. Σοφὸς, ἀπάντων ἐκεῖν' ἑκολάκων ἐπιτριπτότατ' ἄν; Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέσελλεν· ὡς δὲ κατεχρητό μὲν τῆ περὶ παιδείαν φιλοτιμία, θωπεύων, καὶ ἐπαινῶν, ἄρτι 15 μὲν εἰς τὸ κάλλ' ἔσθ', ὡς καὶ τῆτο μέρ' ὄν (b) τὰγαθῆ, ἄρτι δ' εἰς τὰς πρᾶξεις, καὶ τὸν πλεόντων. Καὶ γὰρ αὐτὸ καὶ τῆτ' ἀγαθὸν ἠγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων γόης, ᾧ Διόγενης, ἄνθρωπ' ἔσθ', καὶ τεχνίτης. Πλὴν ἀλλὰ τῆτό γε ἀπολέλειυκα αὐτῆ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηριβήσω μικρῶ γε 20 ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὁ δρᾶσεις; Ἄκ' ἄρα σοὶ τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνλαυδᾷ γε ἐλλέβορ' ἔφύεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανθὸν ἐπισπασάμεν' ἔπιε, καὶ αὐθις πῖε, καὶ πολλὰκις· ἔτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιά-

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

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

μεν⊕. Καὶ (α) γὰρ κ' Κλεῖτον ἐκεῖνον ὄρῳ, κ' Καλλισθένη, κ' ἄλλες πολλὰς ἐπὶ σε ὀργῶνται, ὡς διασπάσαιτο, κ' ἀμύναιτό σε ὧν ἔδρασας αὐτὰς. Ὡσε τὴν ἐτέραν σὺ ταύτην βιάδιζε, κ' πῶν πολλὰκις, ὡς ἴφην.

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

ΔΙΑΛ. κ'. Ἀλεξάνδρῳ κ' Φιλίππῳ.

ΦΙΛ.—Νῦν μὲν, ὦ Ἀλέξανδρε, ἐκ ἂν ἔξαρῃ⊕ γένοιτο μὴ ἐκ ἐμὸς υἱὸς εἶναι· ἐ γὰρ ἂν ἐτεθνήκεις, Ἀμμανὸς γε ἂν. ἈΛΕΞ. Οὐδ' αὐτὸς ἠγνόων, ὦ πάτερ, ὡς Φιλίππῳ τῷ Ἀμύντῳ υἱὸς εἶμι· ἀλλ' ἔδειξά μιν τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἴομενος εἶναι.

5 ΦΙΛ. Πῶς λέγεις; Χρήσιμον ἰδοκεῖ σοι τὸ παρέχειν σεαυτὸν ἔξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ἈΛΕΞ. Οὐ τῆτο. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, κ' ἔδειξ' ἐτι ἀνθίστατο, οἴομενοι Θεῶν μάχεσθαι. Ὡσε βῆρον ἐκράτην αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιωμαῶχον ἀνδρῶν. ὅς δειλοῖς ἀεὶ συνηέχθης, τοξάρια, κ' 10 πελτάρια, κ' γέρρα οἰσύνια προδεδλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, κ' Φακέων, κ' Ἀθηναίων· κ' τὸ Ἀρκάδων ὀπλιτικόν, κ' τὴν Θεσσαλίαν (α) ἵππον, κ' τὸς Ἡλείων ἀκοντιστάς, κ' τὸ Μαντινέων πελτασικόν, ἢ Θρακίας, ἢ Ἰλλυριῆς, ἢ κ' Παίονας χειρῶσασθαι, ταῦτα μεγάλα. Μήδων δὲ, κ' Περσῶν, κ' Καλδαίων, κ' 15 χρυσοφόρων ἀνθρώπων, κ' ἄβρῶν, ἐκ οἷσθα ὡς πρὸ σῆ μύριοι

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

(a) μετὰ Κλεάρχου ἀνελθόντες, ἐκράτησαν, ἔδ' εἰς χεῖρας ὑπομει-  
 νάντων ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τόξουμα ἐξικνεῖσθαι. Φυγόντων;  
 ἌΛΕΞ. Ἄλλ' οἱ Σκύθαι γε, ὧ πάτερ, καὶ οἱ Ἰνδῶν ἐλίφαντες, ἐκ  
 εὐκαταφρόνητόν τι ἔργον. Καὶ ὁμως εἰ διασήσας αὐτὲς, ἔδ' ἐπρο-  
 δοσίαις ἀνέμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρησα 5  
 πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον ἔπραξά τι τῶ νικῶν  
 ἕνεκα. Καὶ τὲς Ἑλληνας δὲ, τὲς μὲν ἀναιματὶ (b) παρέλαβον,  
 Θηβαίως δὲ ἴσως ἀκχείς ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα  
 πάντα. Κλεῖτ' ὅ γὰρ ἀπήγγειλέ μοι, ὅν σὺ τῷ δορατίῳ διελάσας  
 μεταξὺ δειπνῶντα ἐφονεύσας, ὅτι με (c) πρὸς τὰς σὰς πράξεις 10  
 ἐπαινέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμίδα κατα-  
 βαλὼν, (d) κἀνδυν, ὡς φασι, μετενέδυσ' καὶ τιάρην ὀρθὴν ἐπέδυσ', καὶ  
 προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἡξίως, καὶ τὸ  
 πάντων γελοιοτάτον, ἐμίμης τὰ τῶν νενικημένων. Ἐῷ γὰρ λέγειν  
 ὅσα ἄλλα ἔπραξας, λέξοι συσκευατακλείων πεπαιδευμένους ἀνδρας, 15  
 καὶ γάμος τοιάυτε γαμῶν, καὶ Ἡφαισίωνα ὑπεραγαπῶν. Ἐν

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

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

(c) πρὸς.] “ Πρὸς Comparationi etiam inservit, potestque  
 “ alicubi reddi *pro*, ut Plat. Ep. vii. Τὰ δὲ ἄλλα σμικρὰ ἂν  
 “ εἶη πρὸς ταῦτα. Et Herodot. Μὴ μὲ κατανόησ πρὸς λιθίνας  
 “ Πυραμίδας: Ne me contemnas *pro* Pyramidibus lapideis.”  
 Steph.

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

- ἔπνευσα μόνον ἀκέσας, ὅτι ἀπίσχος τῆς τῆ Δαρείης γυναικὸς καλῆς  
 ἔσης, καὶ τῆς μητρὸς αὐτῆς, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ  
 γὰρ ταῦτα. ἸΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, ἐκ ἐπαινεῖς,  
 καὶ τὸ ἐν (a) Ὀξυδράκκῃς πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῆς  
 5 τείχεως, καὶ τὸσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ ἐπαινῶ τῆτο, ὦ  
 Ἰαλέξανδρε, ἐχ' ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεισθαι ποτε τὸν  
 βασιλέα, καὶ προκινδυνεύειν τῆ στρατῆ, ἀλλ' ὅτι σοὶ τοῖστο ἠκίστα  
 συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τραθείης, καὶ βλέποίεν σε  
 φοράδην τῆ πολέμου ἐκκομιζόμενον, αἵματι ρέομενον, οἰμῶζοντα ἐπὶ  
 10 τῷ τραύματι, ταῦτα γέλας ἦν τοῖς ὄρωσι; καὶ ὁ Ἄμμων γόης, καὶ  
 ψευδόμαντις ἠλέγγετο, καὶ οἱ προσφῆται, κόλακες. Ἦ τίς ἐκ ἂν  
 ἐγέλασεν ὄρων τὸν τῆ Διὸς υἱὸν λειποψυχῶντα, δεόμενον τῶν ἰατρῶν  
 βοηθεῖν; Νῦν μὲν γὰρ ὅποτε ἦδη τέθνηκας, ἐκ οἷοι πολλὰς εἶναι  
 15 τῆς τῆ προσποίητιν ἐκείνην ἐπικερτομένοντας, ὄρωντας τὸν νεκρὸν  
 σαμάτων ἀπάντων; ἸΑλλως τε, καὶ τὸ χρεῖσιμον, ὃ ἔφης, Ἰαλέξανδρε,  
 τὸ διὰ τῆτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφαιρεῖτο τῶν κατορ-  
 θεμένων. (b) Πᾶν γὰρ ἐδόκει ἐνδεὲς, ὑπὸ Θεῶν γίνεσθαι δοκῶν.  
 ἸΑΛΕΞ. Οὐ ταῦτα φρονῶσιν οἱ ἄνθρωποι περὶ ἐμῆ, ἀλλ' Ἰακλεῖ  
 20 καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. Καίτοι τὴν Ἰαορνον ἐκείνην, ἐδ'  
 ἑτέρη ἐκείνων λαβόντ', ἐγὼ μόν' ἐχειρωσάμην. ΦΙΛ. Ὁρῶ  
 ὅτι ταῦτα ὡς υἱὸς Ἰαμμων λέγεις, ὅς Ἰακλεῖ καὶ Διονύσῳ  
 παραβάλλεις σεαυτὸν, καὶ ἐκ αἰσχύνῃ, ὦ Ἰαλέξανδρε, ἐδὲ τὸν τύφον  
 ἀπομαθήση, καὶ γνώση σεαυτὸν, καὶ συνῆς ἦδη νεκρὸς ἂν;

(a) Ἰαξυδράκκῃς.] Not "the name of a city, as is generally imagined, but the name of an Indian people."

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

## ΔΙΑΛ. κα'. Ἀχιλλέως κ' Ἀντιλόχου.

Homer ridiculed, for making the other world a worse state than the present, in the following verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to hell, to consult Tiresias the prophet, in *Odysseus*. xi.

Βέλοίμεν κ' ἐπάρεθ' ἴων θητεύμεν ἄλλω  
 Ἄνδρι παρ' ἀκλήρων, ὧ μὴ βίον πολὺς εἶη,  
 Ἥ πᾶσι νεκύεσσι καταφθιμένοισιν ἀιάσσειν.

ἌΝΤ.—Οἷα πρῶν, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεῖα σοι εἴρηται περὶ τῆς θανάτου ὡς ἀγεννή κ' ἀνάξια τοῖν διδασκάλοις ἀμφοῖν, Χείρωνός τε κ' Φοίνικος. Ἡκροώμενη γὰρ ὁπότε ἔφης βέλεισθαι ἐπάρεθ' ἄν, θητεύειν παρὰ τινι τῶν ἀκλήρων, ὧ μὴ βίον πολὺς εἶη, μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ἔν ἀγεννή τινι φρίγα, δειλὸν, κ' πέρα τῆς καλῶς ἔχοντος φιλοζων 5 ἴσως ἔχρη λέγειν τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἡρώων ἀπάντων, ταπεινὰ ἔτω περὶ αὐτῆς διανοεῖσθαι, πολλὴ αἰσχύνη, κ' ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ ὅς, ἔξον ἀκλεῶς ἐν τῇ Φθιάτιδι πολυχρόνιον βασιλεύειν, ἐκὼν προείλες τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. ΑΧΙΑ. Ὡ παῖ Νέστορ, ἀλλὰ τότε μὲν 10 ἀπειρεῖ ἔτι τῶν ἐνταῦθα ἄν, κ' τὸ βέλτιον ἐκείνων ὁπότερον ἦν ἀγνοῶν, τὸ δύσηνον ἐκεῖνο δοξάζον προετίμων τῆς βίης. Νῦν δὲ συνιημι ἤδη, ὡς ἐκείνη μὲν ἀνοφελής, κ' εἰ (α) ὅτι μάλιστα οἱ ἄνω φαθαδῆσσι μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ἔτε τὸ κάλλος ἐκεῖνο, ὧ Ἀντιλοχε ἔτε ἡ ἰσχὺς πάρεσιν ἀλλὰ κείμεθα ἅπαντες 15 ὑπὸ τῶν αὐτῶ ζῶντων ὁμοιοὶ κ' κατ' ἐδὲν ἀλλήλων διαφέροντες. Καὶ ἔτε οἱ τῶν Τρωῶν νεκροὶ διδασί με, ἔτε οἱ τῶν Ἀχαιῶν θεραπεύσιν ἰσηγορία δὲ ἀκριβής, κ' νεκρὸς ὁμοιος, ἡ μὲν κακός, ἡ δὲ κ' ἐσθλός. Ταῦτα με ἀνῶ κ' ἀχθομαι ὅτι μὴ θητεύω ζῶν. ἌΝΤ. Ὅμως τί ἐν ἄν τις πάθοι, ὧ Ἀχιλλεῦ; Ταῦτα γὰρ ἔδοξε τῇ φύσει, 20 πάντως ἀποθνήσκειν ἅπαντας. Ὡσε χρὴ ἐμμένειν τῷ νομῷ, κ' μὴ ἀνῶσθαι τοῖς διατεταγμένοις. Ἄλλως τε, ὅρας τῶν ἐταίρων ὅσοι περὶ σε ἐσμὲν ὧδε; Μετὰ μικρὸν δὲ κ' Ὀδυσσεὺς ἀφίξεται

(a) ὅτι.] Perperam in omnibus libris excusis scribitur εἰ κ' ὅ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, “maximè,” ut dicitur ὅτι τάχιστα, “celerrimè.” Grævius.

(α) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωρία τῶν πραγμάτων, καὶ τὸ μὴ μόνον αὐτὸν πεπονηταί. Ὁρᾶς τὸν Ἡρακλῆα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστὰς ἄνδρας οἱ, ἐκ ἂν οἶμαι, δέξαιντο ἀνελεθεῖν, εἰς αὐτὰς ἀνατίμψειε θητεύσοντα ἀκλήροισι καὶ ἀβίοισι ἀνδράσιν; ἌΧΙΛ. Ἐταιρικὴ μὲν ἡ παραίνεσις. Ἐμὲ δὲ ἐκ οἷδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι, δὲ καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρεσ ἐσέ, κατ' ἡσυχίαν αὐτὸ πάσχοιτε. ἌΝΤ. Οὐκ' ἀλλ' ἀμείνεις, ᾧ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελέσ τῶ λέγειν ὀρῶμεν. Σιωπᾶν γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δέδοται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

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

### ΔΙΑΛ. κβ'. Μενίππε καὶ Τάνταλε.

The absurdity of Tantalus's punishment.

MEN.—Τί κλαίεις, ᾧ Τάνταλε; ἢ τί σεαυτὸν ὀδύρη, ἐπὶ τῇ λίμνῃ ἐσῶς; TANT. Ὅτι, ᾧ Μενίππε, ἀπόλωλα ὑπὸ τῆ δίψης. MEN. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ἢ καὶ νῆ Δί' ἀρυσάμενοι κοίλῃ τῇ χειρὶ; TANT. Οὐδὲν ὕφελ' εἰ ἐπικύψαιμι; φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσιόντα αἰσθεταιί με. Ἦν δὲ ποτε καὶ ἀρυσάμεν, καὶ προσενέβω τῷ στόματι, καὶ φθάνω βρέξας ἄκρον τὸ χεῖλ', καὶ διὰ τῶν δακτύλων διαρρῦνεν, ἐκ οἷδ' ὅπως αὐτίσ ἀπολείπει ξηρὰν τὴν χεῖρά μου. MEN. Τεράσιόν τι πάσχεις, ᾧ Τάνταλε. Ἄτάρ εἰπέ μοι, τί γὰρ δὲ τῆ πιεῖν; καὶ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ περ τέταπται, ὅπερ καὶ πεινῆν καὶ διψῆν ἐδύνατο· σὺ δὲ ἢ ψυχῇ, πῶς ἂν ἐπὶ ἢ διψῶς ἢ πίνοις; TANT. Τῆτ' αὐτὸ ἢ κόλασις ἐστὶ, τὸ διψῆν μου τὴν ψυχὴν ὡς σῶμα ἔσαν. MEN. Ἄλλὰ τῆτο μὲν ἔτω αἰσεύσωμεν, ἐπεὶ φησὶ τῷ δίψει κολάζεσθαι. Τί δ' ἐν σοι τὸ δεινὸν ἔσαι; ἢ δέδωκας μὴ ἐνδεία τῆ ποτῆ ἀποθάνης; ἐκ ὀρῶ γὰρ ἄλλον μετὰ τῆτον ἄδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. TANT. Ὁρῶς μὲν λέγεις· καὶ τῆτο δ' ἐν μέρ' τῆσ καταδίκης, τὸ ἐπιδυμεῖν πιεῖν, μηδὲν δεόμενον. MEN. Ληθεῖς, ᾧ

Τάντα.ε. κ' ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτῃ γε ἑλλεβορῃ,  
 νῆ Δία· ὅσις τέναντίον τοῖς ὑπὸ τῶν λυττάντων κυνῶν δεδιγμένοις  
 πέπονθας, ἐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένῃ. ΤΑΝΤ.  
 Οὐδὲ τὸν ἑλλεβορον, ᾧ Μένιππε, ἀιαινοκαί πιεῖν γένοιτό μοι  
 μόνον. ΜΕΝ. Θάρρει, ὦ Τάνταλε. Εὐ ἰσθι ὡς ἔτε σὺ, ἔτε 5  
 ἄλλῃ πίεται τῶν νεκρῶν ἀδύνατον γάρ. Καίτοι ἐ πάντες,  
 ὡσπερ σὺ, ἐκ καταδίκης διψᾷσι, τῷ ὕδατι αὐτὲς ἐχ ὑπομέ-  
 νοντος.

ΔΙΑΛ. κγ'. Μενίππε κ' Αἰακῆ.

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

ΜΕΝ.—Πρὸς τῷ Πλέτωνῃ, ᾧ Αἰακῆ, περιήγησαί μοι τὰ ἐν ἅδῃ  
 πάντα. Αἰακ. Οὐ ρᾶδιον, ᾧ Μένιππε, ἀπανῖα. Ὅσα μέντοι  
 κεφαλαϊώδη μάνθανε. Οὔτοσι μὲν ὅτι Κέρβερός ἐστιν οἶσθαι· κ' τὸν  
 πορθητὰ τῆτον ὅς σε διεπέρασε κ' τὴν λίμνην, κ' τὸν Πυριφλεγέθοντα  
 ἤδη ἰάρακας ἐσιῶν. ΜΕΝ. Οἶδα ταῦτα, κ' σέ, ὅτι πυλαρεῖς. Καὶ 5  
 τὸν βασιλέα εἶδον κ' τὰς Ἐρινύς. Τὲς δ' ἀνθρώπους μοι τὲς πάλαι  
 δεῖξον, κ' μάλιστὰ τὲς ἐπισήμους αὐτῶν. Αἰακ. Οὐτῷ μὲν Ἀγα-  
 μέμνων· ἔτῳ δ' Ἀχιλλεύς· ἔτῳ δὲ Ἰδομενεὺς πλοσιόν. Ἐπεῖτα  
 Ὀδυσσεύς, εἶτα Αἰας, κ' Διομήδης, κ' οἱ ἄριστοι τῶν Ἑλλήνων.  
 ΜΕΝ. Βαβαί, Ὅμηρε, οἶά σοι τῶν ραψωδιῶν τὰ κεφάλαια χαμαὶ 10  
 ἔρριπται, ἄγνωστα, κ' ἄμορφα, κόνις πάντα, κ' λῆρῃ πολὺς,  
 (a) ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὐτῷ δὲ, ᾧ Αἰακῆ, τίς ἐσι;  
 Αἰακ. Κῦρός ἐστιν. Οὐτῷ δὲ Κροῖσῳ· ὁ δ' ὑπὲρ αὐτὸν Σαρ-  
 δανάπαλῳ· ὁ δ' ὑπὲρ τέτῃς, Μιδας· ἐκεῖνῳ δὲ Ξέρξης. ΜΕΝ.  
 Εἰτά σε, ᾧ κάθαρχμα, ἢ Ἑλλάς ἐφριγίε ζευγνῦντα μὲν τὸν Ἑλλήσ- 15  
 πολον, (b) διὰ δὲ τῶν ὄρεων πλεῖν ἐπιδυμῆντο;—(c) Οἶος δὲ κ'

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

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

(c) Οἶος.] *What a vile wretch.*

ὁ Κροΐσός ἐστι; Τὸν Σαρδανάπαλον δὲ, ᾧ Αἰακὲς παλάξαι μοι κατὰ κόρης ἐπίτρεψον. Αἰακ. Μηδαμῶς διαθρήψεις γὰρ αὐτῆ τὸ κρανίον γυναικεῖον ὄν. ΜΕΝ. Οὐκᾶν ἀλλὰ προσπίύξομαι γε πάντως ἀνδρογύνῃ ὄντι. Αἰακ. Βέλει δὲ σοι ἐπιδείξω καὶ τὰς σοφάς;  
 5 ΜΕΝ. Νῆ Δία γε. Αἰακ. Πρῶτῳ ἔτος σοι ὁ Πυθαγόρας ἐστὶ.  
 ΜΕΝ. Χαῖρε, ᾧ (a) Εὐφορβε, (b) ἢ Ἀπολλον, ἢ ὁ, τι ἂν ἐθέλῃς.  
 ΠΥΘ. Νῆ, καὶ σύ γε, ᾧ Μένιππε. ΜΕΝ. Οὐκ ἔτι (c) χρυσοῦς ὁ μηρός ἐστὶ σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρεΐδα, εἴ τι σοι ἐδάδιμον

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

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

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

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



ἢ σῆρα εχει. MEN. Κυάμυς, ᾧ ἄγαθέ. "Ὡς (a) ἔ τῆτό σοι  
 ἐδάδιμον. ΠΥΘ. Δὸς μόνον ἄλλα παρὰ νεκροῖς (b) δόγμαλα.  
 Ἐμαθον γὰρ, ὡς ἔδὲν ἴσον κύαμοι κῆ (c) κεφαλαὶ τοκήων ἐνθάδε.

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

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

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

ΑΙΑΚ. Οὗτ' ὅδε δὲ Σόλων ὁ Ἐξηκесίδε, καὶ Θαλῆς ἐκεῖν' ἢ καὶ παρ' αὐτῶν, Πιττακὸς, καὶ οἱ ἄλλοι. (a) Ἐπτά δὲ πάντες εἰσὶν, ὡς ὀρέῃς. ΜΕΝ. Ἄλυποι ἔσσι ὧ Αἰακῆ, μόνοι, καὶ Φαιδρὸι τῶν ἄλλων. Ὁ δὲ σποδῶ πλέως, ὥσπερ ἐγκρυφίας ἄρτ' ἔσσι, ὁ ταῖς φλυκταίναις ὄλ' ἔσσι

5 (b) ἐξηθηκῶς, τίς ἐστίν; ΑΙΑΚ. Ἐμπεδοκλῆς, ὧ Μένιππε, ἡμῖς φθ' ἔσσι ἀπὸ τῆς Αἴτνης παρών. ΜΕΝ. Ὡ (c) χαλκίους βέλτις, τί παθῶν σεαυτὸν ἐς τῶν (d) κρατῆρας ἐνέβαλες; ἘΜΠ. (e) Μελαγχολία τίς, ὧ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφ' ἔσσι, καὶ πολλή (f) κόρυζα. Ταῦτά σε ἀπηνθράκωσεν αὐταῖς

10 κρηπίσιν ἐκ ἄξιον ὄντα. Πλὴν ἀλλ' ἔδεν σε τὸ σόφισμα ὠνησεν ἐφωρέθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ὧ Αἰακῆ, πῶ ποτε ἄρ' ἔσσι; ΑΙΑΚ. Μετὰ Νέσσορ' ἢ (g) Παλαμῆδες ἐκεῖν' ἢ ληρεῖ τὰ

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

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

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

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

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

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

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

πολλά. ΜΕΝ. Ὅμως ἐξελόμεν ἰδεῖν αὐτὸν, εἶπε ἐνθάδε εἶν.  
 ΑΙΑΚ. Ὅρῳς τὸν Φαλακρὸν; ΜΕΝ. Ἄπαντες Φαλακροὶ εἰσιν  
 ὡσεὶ πάντων ἂν εἴη τῆτο τὸ γνώρισμα. ΑΙΑΚ. Τὸν σιμὸν λέγω.  
 ΜΕΝ. Καὶ τῆθ' ὅμοιον σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμεὲ ζητεῖς,  
 ὦ Μένιππε; ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν 5  
 Ἀθήναις; ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τά  
 γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλό-  
 σοφοι μάλα (a) πολλοί. Τὰ δ' ἄλλα εἰώρακας, οἶμαι, οἷοι ἦκε  
 παρὰ σοὶ (b) Ἀρίστιππον, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρα,  
 ὁ δὲ τὲς ἐν Σικελίᾳ τυράννης (c) θεραπεύειν ἐκμαθῶν. ΣΩΚΡ. 10

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

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

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

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

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

Περὶ ἐμῆ δὲ τί φρονῶσιν; ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος  
 εἶ τάγε τοιαῦτα. Πάντες ἔν σε θαυμάσιον οἴονται ἄνδρα γεγενῆ-  
 σθαι, καὶ πάντα ἐγνωκέναι (α) ταῦτα, (δεῖ γὰρ, οἶμαι, τέληθες λέγειν)  
 ἔδὲν εἰδότε. ΣΩΚΡ. (β) Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτὸς  
 5 οἱ δὲ, εἰρωνείαν. «οντο τὸ πρῶγμα εἶναι ΜΕΝ. Τίνας δὲ ἑτοί εἰσιν  
 οἱ περὶ σέ; ΕΩΚΡ. Χαρμίδης, ὦ Μένιππε, καὶ Φαῖδρος, καὶ ὁ τῆ  
 Κλεινίς. ΜΕΝ Εὖγε, Σώκρατες, ὅτι πάνταῦτα μέτει τὴν σεαυτῆ  
 τέχνην, καὶ ἐκ ὀλιγαρεῖς τῶν καλῶν. ΣΩΚΡ. Τί γὰρ ἂν ἄλλο ἤδιον  
 πρᾶττοιμι; Ἀλλὰ πλεσιον ἡμῶν κατάκεισο, εἰ δοκεῖ. ΜΕΝ. Οὐ,  
 10 μά Δί', ἐπὶ τὸν Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλεσιον οἰκή-  
 σων αὐτῶν. Ἔοικα γενεῖ ἐκ ὀλίγα γελάσσεσθαι, οἰμαζόντων ἀκύν.  
 ΑΙΑΚ Καγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφύγῶν.  
 Τὰ πολλὰ δ' ἐσαῦθις ἔψει, ὦ Μένιππε. ΜΕΝ. Ἄπιθι. Καὶ  
 ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

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

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

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

ΔΙΑΛ. κδ'. Μένιππε κὶ Κερβέρες.

Lucian's death of Socrates.

MEN.—<sup>5</sup>Ω Κέρβερε, (συγγενὲς γὰρ εἰμί σοι, κύων κὶ αὐτὸς ὢν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷ<sup>⊕</sup> ἦν ὁ Σωκράτης, ὅποτε κατῆι πρὸς ὑμᾶς. Εἰκὸς δὲ σε Θεὸν ὄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ κὶ ἀνθρωπικῶς φθέγγεσθαι, ἐπὶ τ' ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἰδοῦμαι ἀτρέπλω προσώπω προσιέναι, κὶ ἔ πάνυ δεδιέναι τὸν θάνατον δοκῶν, κὶ τῆτ' ἐμφῆναι (a) τοῖς ἔξω τῆ σομίας ἐσῶσιν ἐθέλων. Ἐπεὶ δὲ κατέκυψεν εἰσω τῆ χάσματ<sup>⊕</sup>, κὶ εἶδε τὸν Ζόφον, καγῶ ἔτι διαμέλλοντα αὐτὸν (b) δακῶν τῶ κανείῳ, κατέσπασα τῆ ποδὸς, ὥσπερ τὰ βρέφη (c) ἐκώκυε, κὶ τὰ ἑαυτῆ παιδιὰ ἀδύρετο,

(a) τοῖς ἔξω.] *To the world.*

(b) κανείῳ δακῶν.] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcilable to sense, by taking Cerberus, when he says, κανείῳ δακῶν, for death; because death may, indeed, be naturally said to seize Socrates κανείῳ, with the hemlock, or the juice of hemlock, which was the poison he had drank. Κάνειοι is reckoned to be rather a sort of plant, like our hemlock.

(c) ἐκώκυε.] I know no account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing, less than the con-

κὴ παντοῖος ἐγένετο. MEN. Οὐκ᾽ ἔν σοφιστῆς ὁ ἄνθρωπος ἦν, κὴ ἐκ ἀληθῶς κατεφρόνει τῶ πράγματι; ΚΕΡΒ. Οὐκ. Ἄλλ' ἐπειτέρ ἀναγκαῖον αὐτὸ εἶρα, κατεθρασύνετο, ὡς δῆθεν ἐκ ἄκων πεισόμενος, ὁ πάντως εἶδει φαθεῖν, ὡς θαυμάσονται οἱ θεαταί. Καὶ ὅλως, περι  
 5 πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τῶ σομῆς πολμηροί, κὴ ἀνδρείοι, τὰ δ' ἐνδοθεν, (a) ἔλεγχος ἀκριβοῦς. MEN. Ἐγὼ δὲ πῶς σοί κατεληλυθῆναι εἶδοξα; ΚΕΡΒ. Μόνος, ᾧ Μένιππε, ἀξίως τῶ γένεσ, κὴ Διογένης πρὸ σῶ· ὅτι μὴ ἀναγκαζόμενοι ἐσπεῖτε, μηδ' ἀθέμενοι, ἀλλ' ἐτελέσαιοι, γελῶντες, οἰμῶζειν παραγείλαντες  
 10 ἄπασιν.

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

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

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ΔΙΑΛ. κεί. Χάρωνος κὴ Μενίππε.

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

ΧΑΡ.—Ἀπόδος, ᾧ κατάρεατε, τὰ πορθμῖα. MEN. Βόα, εἰ τῆτό σοι ἦδον, ᾧ Χάρων. ΧΑΡ. Ἀπόδος, φημί, ἀνδ' ἂν σε διεπορθμευσάμην. MEN. Οὐκ ἂν λάβοις παρά τῶ μὴ ἔχοντος. ΧΑΡ. Ἐσι δὲ τις ὄβολον μὴ ἔχων; MEN. Εἰ μὲν κὴ ἄλλός τις, ἐκ οἶδα·  
 5 ἔγὼ δὲ, ἐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλέτωνα, ᾧ μιαρῆ, ἦν μὴ ἀποδοῦς. MEN. Καγὰ τῶ ξύλα (b) σῶ πατάξας, διαλύσω τὸ κρανίον. ΧΑΡ. (c) Μάτην ἐν ἔσῃ πεπλευκῶς τοσῶτον πλέν;

(b) σῶ.] MS. Γραυ.

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

MEN. Ὁ Ἑρμῆς ὑπὲρ ἐμῆ σοι ἀποδότω, ὅς με παρέδωκέ σοι.  
 EPM. Νῆ Δία ὀνειμένη, εἰ μέλλω γε κῆ ὑπερεκλίπειν τῶν νεκρῶν.  
 XAP. Οὐκ ἀποσήσομαι σε. MEN. Τῆς γε ἕνεκα νεωλκήσας τὸ  
 πορθμεῖον, παρέμεινε πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;  
 XAP. Σὺ δ' ἐκ ἡδεῖς ὡς κομίζεις δέον; MEN. Ἦδειν μὲν, ἐκ 5  
 εἶχον δέ. Τί ἔν; Ἐχρῆν διὰ τῆτο μὴ ἀποθανεῖν; XAP. Μόνος ἔν  
 αὐχῆσις προῖκα πεπλευκέναι; MEN. Οὐ προῖκα, ᾧ βέλτισε·  
 καὶ γὰρ ἠνίλησα, κῆ τῆς κόπης ἰεταβόμην, κῆ ἐκ ἔκλαιον μόνος τῶν  
 ἄλλων ἐπιθατῶν. XAP. Οὐδὲν ταῦτα πρὸς τὰ πορθμῖα. Τὸν  
 ὄσολὸν ἀποδῆναί σε δεῖ· ἔ γὰρ θεῖμις ἄλλως γενέσθαι. MEN. 10  
 Οὐκ ἔν ἀπάγαγέ με αὐθις εἰς τὸν βίον. XAP. Χαρίεν λέγεις, ἵνα  
 κῆ πληγὰς ἐπὶ τέτω παρὰ τῆ Αἰακῆ προσλάβω. MEN. Μὴ  
 ἐνόχλει ἔν. XAP. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις. MEN. (a) Θέρ-  
 μης, εἰ θελεῖς, κῆ τῆς Ἐκάτης τὸ δεῖπνον. XAP. Πόθεν τῆτον ἡμῖν,  
 ᾧ Ἑρμῆ, τὸν κύνα ἤγαγες; Οἶα δὲ κῆ ηλάλει παρὰ τὸν πλῆν, τῶν 15  
 ἐπιθατῶν ἀπάντων καταγελῶν, κῆ ἐπισκώπτων, κῆ μόνος ἄδων,  
 οἰρωζόντων ἐκείνων; EPM. Ἀγνοεῖς, ᾧ Χάρων, ὁποῖον ἄνθρωπος  
 διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, κῆθενὸς αὐτῷ μέλει. Οὗτός  
 ἐστὶν ὁ Μένιππος. XAP. Καὶ μὴν ἂν σε λάβω πατέ. MEN. Ἄν  
 κόρης, ᾧ βέλτισε—δὶς δὲ ἐκ ἂν λάβοις. 20

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

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

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ΔΙΑΛ. κς'. Διογένης κῆ Μανσώλης.

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

ΔΙΟΓ.—Ω Καρ, ἐπὶ τίνι μέγα φρονεῖς, κῆ πάντων ἡμῶν προσι-  
 μαῖσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ᾧ Σίνωπεῦ, ὅς  
 ἔδοσίλευσα Καρίας μὲν ἀπάσης, ἤρξα δὲ κῆ Λυδῶν ἐνίαν κῆ νήσους  
 δὲ τινὰς ὑπηγαγόμην, κῆ ἄχρι Μιλήτης ἐπέβην, τὰ πολλὰ τῆς Ιωνίας

κατασφιγμένῳ. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις καρτερὸς. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνήμα παμμέγεθες ἔχω ἐπικείμενον, ἠλίκον ἕκ ἄλλῳ νεκρὸς, ἀλλ' ἐδὲ ἔτιως ἐς κάλλῳ ἱεροσημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβοῦστατον εἰκασμένων λίθῃ τῷ  
 5 καλλίστῳ οἷον ἐδὲ νεῶν εὐρη τις ἂν ραδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ τέτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φησὶ, καὶ τῷ κάλλει, καὶ τῷ βάρει τῶ τάφῃ; ΜΑΥΣ. Νῆ Δί' ἐπὶ τέτοις. ΔΙΟΓ. Ἄλλ', ὦ καλὲ Μάυσωλε, ἔτε ἡ ἰσχὺς ἔτι σοι ἐκείνη, ἔτε ἡ μορφή πάρεσιν. Εἰ γέν τινα ἐλοίμεθα δικαστὴν εὐμορφίας πέρι, ἕκ ἔχω εἰπεῖν τίνῳ  
 10 ἕνεκα τὸ σὸν κρανίον προτιμηθεῖν ἂν τῷ ἐμῷ. Φαλακρὰ γὰρ ἄμφω, καὶ γυμνά, καὶ τὲς ὀδόντας ὁμοίως προφαίνομεν, καὶ τὲς ὀφθαλμοὺς ἀφρημένα, καὶ τὰς ῥίνας ἀποσεσιμώμεθα. Ὁ δὲ τάφῳ, καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδικνυσθαι, καὶ φιλοτιμιῦσθαι πρὸς τὲς ξένας, ὡς δὴ τι μέγα οἰκοδόμημα  
 15 αὐτοῖς ἐστὶ· σὺ δὲ, ὦ βέλτιστε, ἔχ ὀρθῶ ὅ, τι ἀπολαύεις αὐτῷ, πλὴν εἰ μὴ τῆτο φησὶ, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικέτοις λίθοις κειζόμενῳ. ΜΑΥΣ. Ἀνόητα ἦν μοι ἐκεῖνα πάντα, καὶ ἰσότημῳ ἔσαι Μάυσωλῳ καὶ Διογένει; ΔΙΟΓ. Οὐκ ἰσότημῳ, ὦ γενναϊότατε· Μάυσωλος μὲν γὰρ οἰμώζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς  
 20 εὐδαιμονεῖν εἶτο. Διογένης δὲ καταγελάσεται αὐτῷ. Καὶ τάφον εἰ μὲν ἐν Ἀλικαρνασσῶ ἐρεῖ ἑαυτῷ ὑπὸ Ἀρτεμισίας τῆς (α) γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον· ὁ Διογένης δὲ, τῷ μὲν σώματος εἰ καὶ τινα τάφον ἔχει, ἕκ οἶδεν, ἐδὲ γὰρ ἔμελεν αὐτῷ τέτῳ. Λόγον δὲ, τοῖς ἀρίστοις περὶ αὐτῷ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκῶς, ὑψηλό-  
 25 τερων, ὦ Κερῶν ἀνδραποδέσασθε, τῷ σῷ μνήματος, καὶ ἐν (b) βεβαιωτέρῳ χωρίῳ κατεσκευασμένον.

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

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



ΔΙΑΛ. κζ'. Νιρέως, Θεραίτης, κ' Μένιππε.

The vanity of beauty.

NIP.—'Ιδὲ δὴ, Μένιππος ἔτοσι δικάσει πότερος εὐμορφότερός  
 ἔστιν. Εἰπέ, ᾧ Μένιππε, ἔ καλλίων σοι δοκῶ; MEN. Τίνες δὲ καὶ  
 ἔσε; Πρότερον, οἶμαι, χρὴ γὰρ τῷτο εἰδῆναι. NIP. Νιρέως κ'  
 Θεραίτης. MEN. Πότερος ὁ Νιρέως, κ' πότερος ἔν ὁ Θεραίτης;  
 Οὐδέπω γὰρ τῷτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἤδη τῷτ' ἔχω, ὅτι ὁμοίος 5  
 εἰμί σοι, κ' ἔδεν τηλικῶτον διαφέρεις, ἠλίκον σε Ὅμηρος ἐκεῖνος ὁ  
 ὁ τυφλὸς ἐπηνεσεν, ἀπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοβὸς  
 ἐγὼ, κ' ψεδνός, ἔδεν χείρων ἐφάνην τῷ δικασῆ. (a) Ὄρα δέ σοι, ᾧ  
 Μένιππε, ὄντινα κ' εὐμορφότερον ἦγῃ. NIP. Ἐμὲ τὸν Ἀγλαίας κ'  
 Χάρπος, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. MEN. Ἄλλ' ἐχί 10  
 κ' ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὅσα ὁμοία· τὸ  
 δὲ κρανίον, ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τῆ Θεραίτη κρανίε, ὅτι  
 εὐδρυπιον τὸ σόν· ἀλαπαδὸν γὰρ αὐτὸ, κ' ἐκ ἀνδρῶδες ἔχεις. NIP.  
 Καὶ μὴν ἔρε Ὅμηρον, ὁποῖο ἦν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς.  
 MEN Ὀνειράτά μοι λέγεις. Ἐγὼ δὲ ἄ βλέπω, κ' νῦν ἔχεις 15  
 ἔκεινα δὲ οἱ τότε ἴσασιν. NIP. Οὐκἔν ἐγὼ ἐπλαῦδα εὐμορφότερός  
 εἰμι, ᾧ Μένιππε; MEN. Οὔτε σὺ, ἔτε ἄλλο εὐμορφο· ἰσο-  
 τιμία γὰρ ἐν ἀδῃ, κ' ὁμοιοὶ ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν κ' τῷτο  
 ἰκανόν.

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

ΔΙΑΛ. κη'. Μένιππε καὶ Χείρων.

Contentment necessary in all circumstances.

MEN.—Ἦκιστα, ᾧ (a) Χείρων, ὡς Θεὸς ἂν ἐπιθυμήσειας ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκιστας, ᾧ Μένιππε. Καὶ τέθηκα, ὡς ὄρεᾶς, ἀθάνατος εἶναι δυνάμενος. MEN. Τίς δέ σε ἔρωσ τῆ θανάτου ἔσχεν, ἀνερέσας τοῖς πολλοῖς χρήματός; ΧΕΙΡ. Ἐρῶ πρὸς σε ἕκαστον ἀσύνητον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. MEN. Οὐκ ἡδὺ ἦν ζῶντα ὄρεῖν τὸ φῶς; ΧΕΙΡ. Οὐκ, ᾧ Μένιππε. Τὸ γὰρ ἡδὺ ἔγωγέ ποικίλον τί καὶ ἕχ ἀπλῆν ἠγῆμαι εἶναι. (b) Ἐγὼ

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

(b) Ἐγὼ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολοθεῖντα to ἠκολοθεῖντο, and to include some of the words in a parenthesis, as follows: Ἐγὼ δὲ ζῶν ἀεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίας, φωτός, τροφῆς (αἱ ἄραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα, ἕξῃς ἕκασον, ὡς πρὸς ἠκολοθεῖντο θάτερον θατέρω) ἐνεπλήσθην γὰρ αὐτῶν.—I translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῶν ἀεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτός, τροφῆς, (αἱ ὥραι δὲ αὐταί, καὶ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἕκαστον, ὥσπερ ἀκολυθῆντα πατέρα πατέρα) ἐνεπλήσθη γὰρ αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν ὅλως, τὸ τερπνὸν ἦν. ΜΕΝ. Εὖ λέγεις, ὦ Χείρων. Τὰ ἐν ἀδῆ δὲ πῶς φέρεται, ἀφ' ἧ προελόμεν αὐτὰ ἦκεις; 5  
 ΧΕΙΡ. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτομία πάνυ δημοτικόν, καὶ τὸ πρᾶγμα ἑδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἢ ἐν σκότῳ. Ἄλλως τε, οὐδὲ διψῆν, ὥσπερ ἄνω, ἕτε πεινῆν δεῖ, ἀλλ' ἀνεπιθεῖς τέτρωσ ἀπάντων ἐσμέν. ΜΕΝ. Ὅρα, ὦ Χείρων, μὴ (α) περιπίπτῃς σεαυτῷ, καὶ ἐς τὸ αὐτό σοι ὁ λόγος περιεῖῃ. ΧΕΙΡ. Πῶς; τῆτο φῆς; ΜΕΝ. 10  
 (β) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ καὶ ταύτων ἐγένετό σοι προσκορῆς, καὶ ἐνταῦθα ὅμοια ὄντα, προσκορῆ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν γε ζητεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον. ΧΕΙΡ. Τί ἐν ἂν πάθοι τις, ὦ Μένιππε; ΜΕΝ. Ὅπερ, οἶμαι, καὶ φασὶ, συνετὸν ὄντα ἀρέσκεσθαι, καὶ ἀγαπᾶν τοῖς παρῆσι, 15  
 καὶ μηδὲν αὐτῶν ἀφόρητον οἶεσθαι.

compare them with the text, which I have left as I found it:  
 “ Verum, cum ego semper viverem, iisdemque fruerer sole,  
 “ luce, cibo, tum horæ eadem recurrerent, reliqua item om-  
 “ nia, quæcunque contingunt in vita, reciproco quodam orbe  
 “ redirent, atque aliis alia per vices succederent; satietas vi-  
 “ delicet eorum me cepit.

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

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

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

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

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

(a) ΔΙΟΓ.—Ἀντίσθενης κ' Κράτης, σχολὴν ἄγομεν ὥστε τί ἐκ ἄπιμεν (b) εὐθὺ τῆς καθόδου περιπατήσοιτες, ἀψόμενοι τῆς κυτιότητας, οἰοί τινές εἴσι, κ' τί ἕκαστος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπίωμεν, ᾧ Διόγενης. Καὶ γὰρ ἂν τὸ θάμα ἡδὺ γένοιτο, τῆς μὲν δακρύουσις αὐτῶν ὄραν, τῆς δὲ ἰκελεύουσις ἀφεθῆναι ἑνὶς δὲ μόλις κατιότητας, κ' ἐπὶ τραχιλὸν ἀθῆλος τῷ Ἐρμῆ, ὅμως ἀντιδοαίνοντας, κ' ὑπίστεις ἀγλερείδοντας, ἐδὲν δέον. ΚΡΑΤ. Ἐγὼ γῆν κ' διηγῆσομαι ὑμῖν, ἃ εἶδον ὁπότε καθρεῖν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ᾧ Κράτης ἔοικας γὰρ τινα παρ' ἡμέτερον ἔρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδαρος τε ὁ πλάστις, ὁ ἡμέτερος, κ' Ἀρσάκης ὁ Μηδίας ὑπαρχος, κ' Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ἐν Ἰσμηνόδαρος (ἐπεφόνευστο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι, βαδίζων) ἔτενέ τε, κ' τὸ τραῦμα ἐν ταῖν χερσῶν εἶχε, κ' τὰ παῖδια τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλείτο, κ' ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὅς Κιθαιρῶνα ὑπερβάλλων, κ' τὰ περὶ τὰς Ἐλευθερίας χωρία πάνεργμα ὄντα ὑπὸ τῶν πολέμων διδοεύων, δύο μόνους οἰκέτας ἐπήγετο κ' ταῦτα, Φιάλας πέντε χρυσᾶς, κ' κυμβία τέτταρα μὲδ' ἑαυτῷ ἔχων. Ὁ δ' Ἀρσάκης (γεραῖος γὰρ ἦδη, κ' νῆ Δι' ἐκ ἄσμενος τὴν ὄψιν ἐς τὸ βαρβαρικόν) ἤχθετο, κ' ἠγανάκτει πρὸς βαδίζων, κ' ἤξισ τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συντεθνήκει, μὴ πωληγῆ ἀμφοτέροι διαπαρέντες ὑπὸ Θρακός τινος πωλτασῆ, ἐν τῇ ἐπὶ τῷ Ἀρσάξῃ πρὸς τον (c) Καππαδόκην συμπλοκῆ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυεν, ὡς

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

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

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

διηγείτο, πολὺ τῶν ἄλλων προὔπεζορμήτας. Ὑποσᾶς δὲ ὁ Θραῦξ, τῇ πέλτῃ μὲν ὑποδὺς, ἀποσειεται τὸν Ἀρσάκην κοντόν. Οὗτος δὲ ὑπόθεις τὴν σάρισσαν, αὐτὸν τε διαπείρει, καὶ τὸν ἵππον. ἌΝΤ. Πῶς οἶόν τε, ᾧ Κράτης, μιᾷ πληγῇ τῆτο γενέσθαι; ΚΡΑΤ. Ῥᾶσα, ᾧ Ἄντίσθενες. Ὁ μὲν γὰρ ἐπήλαυεν, εἰκοσίπηχυν τινα κοντόν προ- 5 βεβλημένος· ὁ Θραῦξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρέσατο τὴν προσβολὴν, καὶ παρεῖλθεν αὐτὸν ἡ ἀκακὴ, ἐς γόνυ ὀκλάσας δέχεται τῇ σαρίσσει τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ ξέρονον, ὑπὸ θυμῷ καὶ σφοδρότητος ἑαυτὸν διαπείραντα· διαλαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βεβῶνα διαμπᾶξ ἄχρις ὑπὸ τὴν πυγὴν. Ὁρᾶς οἶόν τι ἐγένετο; 10 τῷ ἀνδρὸς, ἀλλὰ τῷ ἵππῳ μᾶλλον τὸ ἔργον. Ἠγανάκτει δὲ ὁμῶς, ὁμοίτιμος ἂν τοῖς ἄλλοις, καὶ ἡξίε ἵππεὺς κατέιναι.—Ὁ δὲ γε Ὀροίτης ὁ ἰδιώτης, καὶ πᾶν ἀπαλὸς τῷ πόδι, καὶ ἐδ' ἐσάναι χαμαί, ἐκ ὅπως βαδιζειν ἰδύνατο. Πάσχεσι δ' αὐτὸ ἀτεχνῶς Ἰλῆδοι πάντες, ἐπεὶ ἀποδῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀπρο- 15 ποδητὶ, μόλις βαδιζοσιν. Ὡστε ἐπεὶ καθάβαλὼν ἑαυτὸν ἔπειτο, καὶ ἐδεμιᾶ μηχανῆ ἀνίστασθαι ἠθέληεν, ὁ βέλτις Ἐρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον· ἐγὼ δὲ ἐγέλων. ἌΝΤ. Καγὰρ δὲ, ὅτε καίπειν, ἐδ' ἀνέμιζα ἱμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφείς οἰμάζοντας αὐτὰς, προσδραμῶν ἐπὶ τὸ πορθμεῖον, προκατέλαβον χώραν, 20 ὡς ἂν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλῆν δὲ, οἱ μὲν ἰδάκρυον τε, καὶ ἑναυτίαν· ἐγὼ δὲ μάλα ἑτεροπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ᾧ Κράτης, καὶ Ἄντίσθενες, τοιούτων ἐτύχετε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστὴς, ὁ ἐκ Πειραιῶς, καὶ Λάμπις ὁ Ἀκαρνᾶν, ξεναγὸς ἂν, καὶ Δάμις ὁ πλῆσις ἐκ Κορίνθου, συγκατησαν· ὁ μὲν 25 Δάμις ὑπὸ τῷ παιδὸς ἐκ Φαρμάκων ἀποθανών· ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίς τῆς ἑταίρας, ἀποσφάξας ἑαυτὸν· ὁ δὲ Βλεψίας λιμῶ ἀβλιος ἐλέγετο (α) ἀπεσκληκέναι, καὶ ἐδήλω ὠχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὃν τρόπον ἀποθάνοι.—Εἶτα τῷ μὲν Δάμιδι αἰτιωμένην τὸν υἱόν, 30 “ Οὐκ ἄδικα μέντοι ἔπαθες, ἔφη, ὑπ' αὐτῆς, ὅς τάλαντα ἔχων ὁμῶ χίλια, καὶ τρυφῶν αὐτὸς ἐννενηκοντάετης ἂν, ὀκτακαιδεκάτει νεα- “ νίσκῳ τέτταρας ὄβολους παρεῖχες.”—“ Σὺ δὲ, ᾧ Ἀκαρνᾶν, (ἔσενε “ γὰρ κακείνος, καὶ κατηράτο τῇ Μυρτίᾳ) τί αἰτίᾳ τὸν ἔρωτα, σεαυτὸν “ δὲ;” Ὅς τῆς μὲν πολέμιος ἐδὲ πᾶσι ἐτρεσας, ἀλλὰ φιλοκινδύνως 35 “ ἠγωνίζετο πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίε, καὶ θακρῶν

The word must here signify, *the Cappadocian*, i. e. *the king of the Cappadocians*.

(a) ἀπεσκληκέναι.] From ἀποσκλημι, exaresco.

“ἐπιπλάσων καὶ φανάγωμῶν, ἄλλως ὁ γενναῖος.”—Ὁ μὲν Βλεψίας  
 αὐτὸς, ἐαυτῷ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρήματα  
 ἐφύλαττε τοῖς μηδὲν προσήκασσι κληρονόμοις εἰς, ἀεὶ βιάσασθαι ὁ  
 μάταια νομίζων.—Πλὴν ἔμοί γε ἐπὶ τὴν τυχεύσασιν τερπωλὴν παρέσ-  
 5 χον τότε φρονότις.—Ἄλλ’ ἤδη μὲν ἐπὶ τῷ σομίῳ ἐσμέν. Ἀποβλέπειν  
 χρὴ καὶ ἀποσκοπεῖν πόρρωθεν τὰς ἀφικνεύμενας. Βαβαῖ πολλοὶ γε,  
 καὶ ποικίλοι, καὶ πάντες δακρύνοντες, πλὴν τῶν νεογνῶν τέτων καὶ νηπίων.  
 Ἄλλὰ καὶ οἱ πάνυ γεγηρακότες ὀδύρονται. Τί τῆτο; Ἄρα τὸ  
 (a) φίλτρον αὐτὰς ἔχει τῆ βίης; Τῆτον ἔν τὸν ὑπέργηρων ἔρεσθαι  
 10 βέλομαι.—“Τί δακρύνεις τηλικῶτα ἀποθανῶν; Τί ἀγανακτεῖς,  
 “ὦ βέλτισσι, καὶ ταῦτα, γέρον ἀφιγμένῳ; Ἦπερ βασιλεὺς ἦσθα;  
 “ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἄλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ  
 “τῆτο. ΔΙΟΓ. Ἄρα ἔν ἐπλάτεις, εἴτα ἀνῆλθ’ σε τὸ πολλὴν τρυφὴν  
 “ἀπολιπόντα τελευτᾶναι; ΠΤΩΧ. Οὐδὲν τοιῦτον· ἀλλ’ ἔτι μὲν  
 15 ἐγεγόνειν ἀμφὶ τὰ ἐννεήκοντα. Βίον δὲ ἀπορον ἀπὸ καλῶν καὶ  
 “ὀρμιάς εἶχον, ἐς ὑπερβολὴν πτωχὸς ἂν, ἀτεκνὺς τε, καὶ προσέτι  
 “χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἴτα τοιῶτα ἂν, ζῆν ἠθέλεις;  
 “ΠΤΩΧ. Ναί. Ἦδὲ γὰρ ἦν τὸ Φῶς καὶ τὸ τελευτᾶναι δεινὸν καὶ Φευκίον.  
 “ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μειρακιεὺς πρὸς τὸ χρεῶν, καὶ  
 20 ταῦτα, ἡλικιώτης ἂν τῆ πορθημέως. Τί ἔν ἂν τις ἔτι λέγει περὶ  
 “τῶν νέων, ὅποτε οἱ τηλικῶτοι φιλόζωοί εἰσιν; Οὐς ἐχρῆν διάκειν  
 “τὸν θάνατον, ὡς τῶν ἐν τῷ γήρα κακῶν φάρμακον.”—Ἄλλ’  
 ἀπίωμεν, μὴ καὶ τις ἡμᾶς ὑπιθῆται, ὡς ἀπόδρασιν βεβλῦοντας, ὁρῶν  
 περὶ τὸ σομίον εἰλαμένους.

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

## ΔΙΑΛ. λ'. Αἴαντ' ἢ Ἀγαμέμνον'.

The contest about the armour of Achilles ridiculed.

ἌΓΑΜ.—Εἰ σὺ μανεῖς, ᾧ Αἴαν, σεαυτὸν ἐφόνευσας, (a) ἐμελί-  
 σας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιᾶ τὸν Ὀδυσσεῖα; Καὶ πρῶτην,  
 ὅτε προσέβλεψας αὐτὸν, ὁπότε ἤκε μανλευσόμενος, ἔτε προσει-  
 πεῖν ἠξιώσας ἄνδρα συστραλιώτην, καὶ ἑταῖρον ἄλλ' ὑπεροπλικῶς,  
 μεγάλα βαίνων, παρῆλθες. ΑἴΑΣ. Εἰκότως, ᾧ Ἀγάμεμνον' 5  
 αὐτὸς γὰρ μοι τῆς μανίας αἰτία καλέσῃ, μόν' ἀνεξετασθεῖς ἐπὶ  
 τοῖς ὅπλοις. ἌΓΑΜ. Ἠξίως δὲ ἀνανταγώνιστος εἶναι, καὶ ἀκονιτὴ  
 κραλεῖν ἅπάντων; ΑἴΑΣ. Ναί, τάγε τοιαῦτα οἰκεία γὰρ μοι ἦν  
 ἢ πανοπλία, τὲ ἀνεψιῶ γε ἔσα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνεις  
 ὄντες ἀπείπασθε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἀθλων. 10  
 Ὁ δὲ Λαέρτης, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακεκόφθαι  
 ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίως εἶναι, καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα.  
 ἌΓΑΜ. Αἰτιῶ τοιγαρῶν, ᾧ γενναῖε, τὴν Θετίν, ἢ, δεῖν σοι τὴν  
 κληρονομίαν τῶν ὅπλων παραδιδόναι συγγενεῖ γε ὄντι, φέρεσθα, ἐς τὸ  
 κοινὸν κατέθετο αὐτά. ΑἴΑΣ. Οὐκ ἄλλὰ τὸν Ὀδυσσεῖα, ὅς 15  
 (b) ἀντεποιήθη μόνος. ἌΓΑΜ. Συγγνώμη, ᾧ Αἴαν, εἰ ἄνθρωπος  
 ὢν ὠρέχθη δόξης ἠδὲ πρᾶγματις, ὑπὲρ ἔ καὶ ἡμῶν ἕκαστος κινδυ-  
 νεύειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σε, καὶ ταῦτα, παρὰ (c) Τρῶσι

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

(b) ἀντεποιήθη.] When ἀντιποιόμαι hath its genitive case after it, it signifies *vindico*, as τῶν χρημάτων ἀντιποιῶνται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονεικία, *ambulo*; which is justly remarked.

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

Παῖδες δὲ Τρῶων δίκασαν καὶ Παλλὰς Ἀθήνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnæus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

Οἱ γὰρ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται,  
 Οὐ τινὲς ἤρὰ φέροντες, ἔπειτα μάλ' ἅπαντας Ἀχαιῆς.  
 Ἴσὸν ἀπεχθαίρουσι, κάκῃς μεμνημένοι ἄτης.

*Coint. Smyrn. Lib. V.*

Thus, in plain English:

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

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



δικασαῖς. ΑΐΑΣ. Οἶδα ἐγὼ, ἥτις με καλεδίκασεν· ἀλλ' ἐθέμις λέγειν τι περὶ τῶν Θεῶν. Τὸν γὰρ Ὀδυσσεῖα μὴ ἔχι μισεῖν ἐκ ἂν δυναίμην, ᾧ Ἀγάμεμνον, ἐδ' εἰ αὐτῇ μοι Ἀθηναῖ τῆτο ἐπιτάττοι.

ΔΙΑΛ. λα'. Μίνως κὲ Σωσράτης.

The absurdity of predestination.

MIN.—Ὁ μὲν λησὴς ἔτος Σώσρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήστω. Ὁ δ' ἱερέσυλος ὑπὸ τῆς Χιμαίρας διασπαστήτω. Ὁ δὲ τύραννος, ᾧ Ἐρμῆ, παρὰ τὸν Τίτυον ἀπολαθεῖς, ὑπὸ τῶν γυπῶν κειρέστω κὲ αὐτὸς τὸ ἦπαρ. Ἰμεῖς δὲ οἱ ἀγαθοὶ, ἀπίτε κατὰ τάχος ἐς τὸ Ἥλυσιον πεδίον, κὲ τὰς μακάρων νήσους καλοικεῖτε, ἀνδ' ἂν 5 δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἄκισσον, ᾧ Μίνως, εἰ σοὶ δίκαια δόξω λέγειν. MIN. Νῦν ἀκόσω αὐθις; Οὐ γὰρ ἐξελέλεγξαι, ᾧ Σώσρατε, πονηρὸς ἂν, κὲ τοσούτους ἀπεικονώεις; ΣΩΣΤ. Ἐλέλεγμαι μὲν· ἀλλ' ὄρα, εἰ δικαίως κολασθήσομαι. MIN. Καὶ πᾶν, εἶγε ἀποτίνοι τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (α) ἀποκρίναί 10 μοι, ᾧ Μίνως· βραχὺ γὰρ τι ἐρήσομαί σε. MIN. Λέγε, μὴ μακρὰ μόνον, ὅπως κὲ τὰς ἄλλας διακρίνωμεν ἤδη. ΣΩΣΤ. Ὅποσα ἐπραττον ἐν τῷ βίῳ, πότερα ἐκὼν ἐπραττον, ἢ ἐπεκέκλωσό μοι ὑπὸ τῆς Μοίρας; MIN. Ὑπὸ τῆς Μοίρας δηλαδή. ΣΩΣΤ. Οὐκ ἔν κὲ οἱ χρεστοὶ ἀπάντες, κὲ οἱ πονηροὶ δοκῶντες ἡμεῖς, ἐκείνη ὑπηρετήσῃς; ταῦτα ὄρω 15 μεν; MIN. Ναὶ, τῇ Κλαθοί, ἢ ἐκάστω ἐπίταξε γεννηθέντι τὰ πρᾶκτα. ΣΩΣΤ. Εἰ ἔν τις ἀναγκασθεῖς ὑπ' ἄλλου Φονεύσειν τινα, ἐδυναίμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος (οἶον, δῆμιος, ἢ δορυφόρος, ὁ μὲν δικαστῆ πεισθεῖς, ὁ δὲ τυράννη) τίνα αἰτίαση τῆ φόνου; MIN. Δῆλον ὡς τὸν δικαστῆν, ἢ τὸν τύραννον· ἐπεὶ ἐδὲ τὸ ξίφος αὐτό ὑπη 20 ρεστὲ γὰρ τῆτο ὄργανον ἐν πρὸς τὸν θυμὸν, τῷ πρᾶτως παρασχόντι τὴν αἰτίαν. ΣΩΣΤ. Εὐγε, ᾧ Μίνως, ὅτι κὲ ἐπιδαψιλεύῃ τῷ

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

παραδείγματι. Ἦν δέ τις, ἀποσεύλιανος τῆ δισπότα, ἤκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἰσέον, ἢ τίνα εὐεργέτην ἀναγραπτόν; MIN. Τὸν πέμπαντα, ὃ Σάσρατε διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκἔν ὀρέας, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς 5 ὑπηρέτας γενομένους, ὧν ἡ Κλωθὰ προσέταττε, καὶ τέττες τιμῶν τῆς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοις τις ἂν, ὡς ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστέλαγμένοις. MIN. ὦ Σάσρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα ἐκατὰ λόγον γινόμενα, εἰ ἀκροῖσ ἔξειάζοις. Πλὴν ἀλλὰ σὺ τῆτο ἀπολαύσεις 10 τῆς ἐπερωλήσεως, διότι ἐ ληθῆς μόνον, ἀλλὰ καὶ σοφιστῆς τις εἶναι δοκεῖς.— Ἀπόλυσον αὐτὸν, ὃ Ἐρμῆ, καὶ μηκέτι κολάζεσθω.— Ὁρα δὲ, μὴ καὶ τῆς ἄλλης νεκρῆς ἐρωτᾶν τὰ ὅμοια διδάξης.

ΔΙΑΛ. λδ'. Μένιππος, ἢ Νικουμαντία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

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

MEN. (a) ὦ Χαῖρε μέλαθρον, πρὸ πυλάδ' ἐσίας ἐμῆς.  
ὦς ἄσμενός σ' ἐσείδον, ἐς Φάος μολών.—

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

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

And

*Dis genti,*

ΦΙΛ. Οὐ Μένιππος ἕτός ἐστιν ὁ κύων; Οὐ μὲν γὰρ ἄλλος, (a) εἰ μὴ ἐγὼ παρεστέλεπον Μένιππος ὄλης. Τί δ' αὐτῷ βέλεται τὸ ἀλλόκοτον τῆς σχήματος, (b) πῖλος, καὶ λύρα, καὶ λεοντή; Προσίειον δὲ ὅμως αὐτῷ — Χαῖρε, ὦ Μένιππε. Καὶ πόθεν ἡμῖν ἀφίξει; Πολὺν γὰρ χρόνον ἐπέφηνας ἐν τῇ πόλει. ΜΕΝ.

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

5

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

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

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

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

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανῶν, κατ' ἐξ ἰπαρχῆς ἀνασθεσίωκεν; ΜΕΝ.

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

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παρὰδόξε ταύτης ἀποδημίας; ΜΕΝ.

Νιότης μ' ἐπῆρε, καὶ θράσος τῷ νῆς πλείον.

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

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

ΦΙΛ. Παῦσαι, μακάριε, τραγηδῶν, κὶ λέγε ἕτωσί πως ἀπλῶς,  
(a) καταβᾶς ἀπὸ τῶν ἰαμβοείων, τίς ἢ σολή, τί σοι τῆς κάτω πορείας  
ἔδῃσεν; Ἄλλως γὰρ ἐκ ἡδεϊά τις, ἐδὲ ἀσπάσις ἢ ὁδός. ΜΕΝ.

(b) ὦ Φιλότης, χρειώ με κατήγαγεν εἰς αἴδοιο,

Ψυχῇ χρησόμενον Θῆσάϊς Τειρεσίαιο.

5

ΦΙΛ. Οὐτῷ ἄλλ' (c) ἢ παραπαίεις; Οὐ γὰρ ἂν ἕτως ἐμμέτρως  
ἔρραψαδεις πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θαυμάσης, ὦ ἑταῖρε·  
νεωστὶ γὰρ Εὐριπίδῃ κὶ Ὀμήρῳ συγγενόμενῳ, ἐκ οἷδ' ὅπως ἀνεπλήσ-  
θην τῶν ἑπῶν, κὶ αὐτόματα μοι τὰ μέτρα ἐπὶ τὸ σῶμα ἔρχεται.—

Ἄτὰρ εἶπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, κὶ τί ποιῶσιν ἐν τῇ πόλει; 10

ΦΙΛ. Καινὸν ἐδὲν, ἄλλ' οἷα κὶ πρὸ τῆς ἀρπάζουσιν, ἐπιπορῶσι  
τοκογλυφῶσιν, (d) ὄλοοσατῆσιν. ΜΕΝ. Ἄθλιοι κὶ κακοδαίμονες·

οὐ γὰρ ἴσασιν, οἷα ἑαγχος κεκύρωται παρὰ τοῖς κάτω, κὶ οἷα  
κεχειροδύνηται τὰ ψηφίσματα κατὰ τῶν πλεσίων, ἃ, μὰ τὸν Κέρβε-  
ρον, οὐδεμία μηχανὴ τῆς διαφυγεῖν αὐτές. ΦΙΛ. Τί φης; Δεδοκ- 15

ταί τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία κὶ  
πολλά· ἄλλ' ἔθίμεις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἐδὲ τὰ ἀπόρρητα

ἐξαγορεύειν, μὴ καὶ τις (e) ἡμᾶς γράψεται γραφὴν ἀσεβείας ἐπὶ τῆς  
Ῥαδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τῆς Διὸς, μὴ  
φθονήσης τῶν λόγων φίλων ἀνδρῶν· πρὸς γὰρ εἰδῶτα σιωπᾶν ἐρεῖς, τὰ 20  
τ' ἄλλα, κὶ πρὸς μεμνημένον. ΜΕΝ. Χαλεπὸν μὲν ἐπιλάτεις

(a) καταβᾶς.] *Coming-down*; because tragical iambics are a lofty language.

(b) ὦ Φιλότης, &c.] Menippus here says, ὦ Φιλότης, from himself. The rest of these two verses are spoken by Ulysses, *Odys.* λ. v. 163.—But, it is to be observed that, though Lucian here uses the word *Φιλότης* for *amicæ*, yet, almost every-where else, it signifies either *amicitia* or *amor*.

(c) ἦ.] I take ἦ to be, here, interrogative, as in *Dial.* xxxiii. ἦ ἀξιοῖς; num existimas?

(d) ὄλοοσατῆσιν.] The verb *ὄλοοσατέω* is, as far as I can find, always rendered by *fæneror*. Nor do writers of lexicons give us more of its composition than *ὄλοος*, although it be plainly compounded of that, and *ἴσημι*, *pondero*, and, therefore, must signify to *weigh the very farthings*; which is justly said of miserly men, who are anxious about the most minute parts of gain.

(e) ἡμᾶς γράψεται.] A Greek idiom: *κατὰ* is understood. In Latin, it is expressed, *Tibi dicam scribam*. *Ter.* in *Phorm.*

τὸ πῆγμα, καὶ ἔσται πάντῃ ἀσφαλές. Πλὴν ἀλλὰ σὺ γε ἕνεκα τολμήῃον.— Ἐδοξε δὲ, “ Τὸς πλεονεξίας τέττες, καὶ πολυχηρημάτες, καὶ τὸ χρυσίον κατὰ κλειστον, ὡς περὶ τὴν Δανάην, Φυλάττουίαν.”

2. ΦΙΛ. Μὴ πρότερον εἶπης, ἢ γὰρ δὲ, τὰ δεδογμένα, πρὶν ἐκεῖνα  
 5 διελθεῖν, ἢ μάλιστα ἂν ἰδίως ἀκέσαιμι σοι ἢ τις αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών εἶδ' ἐξῆς ἢ τε εἶδες, ἢ τε ἤκυσας παρ' αὐτοῖς. Εἰκὸς γὰρ δὴ Φιλόκαλον ὄντά σε, μηδὲν τῶν ἀξίων θείας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπεργηῖον καὶ ταῦτά σοι. Τί γὰρ ἂν καὶ πάθοι τις, ὅποτε Φίλῳ ἀνὴρ βιάζοιτο;— Καὶ δὴ πρῶτά, 10 σοι δίδεμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ἀρμήθην πρὸς τὴν καλιόασιν. Ἐγὼ γὰρ, ἄχρι μὲν ἐν παλαισίν ἦν, ἀκάν' Ὀμήρου καὶ Ἡσιόδου (α) πολέμους καὶ εἴσεις διηγεμένων, ἔμῳνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἤδη τῶν Θεῶν, ἔτι δὲ καὶ (β) μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγῆς, καὶ δίκας, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν (γ) γάμους, πάντα ταῦτα 15 ἡγέμην εἶναι (δ) καλὰ, καὶ ἔσται παρέρως ἐκινέμην πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἀνδρας τελεῖν ἡξάμην, πάλιν αὐτὸ ἐναυῦτα ἤκον τῶν νόμων τάναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε σασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ ἔνκαθεσῆκεν ἀμφιβολία, ἐκ εἰδῶς ὅτι χηρσαίμην ἐμαυτῷ. Οὔτε γὰρ τὸς Θεὸς ἂν ποτε ἡγέμην μοι- 20 χεῦσαι, καὶ σασιάζειν πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων ἐγίνωσκον· ἔτ' ἂν τὸς νομαδέτας τάναντία τέτοις παραινέειν, εἰ μὴ λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρην, ἔδοξε μοι ἐλθόντα παρὰ τὸς καλεμένους τέττες φιλοσόφους, ἐχειρίσαι τε ἐμαυτὸν, καὶ δεηθῆναι αὐτῶν χηρσθῆναι 25 μοι, ὅτι βέλονται, καὶ τίνα ὁδὸν ἀπλὴν καὶ βεβαίαν ὑποδείξειν τῆ βίᾳ. Ταῦτα μὲν δὴ Φρονῶν προσεῖπεν αὐτοῖς. Ἐλελήθειν δ' ἐμαυτὸν, ἐς αὐτὸ, φασί, τὸ (ε) πῦρ ἐκ τῆ καπνῆ βιαζόμενον. Παρὰ γὰρ δὴ τέτοις μάλιστα εὐρίσκον ἐπισκοπῶν τὴν ἀγνοίαν καὶ τὴν ἀπορίαν πλείονα, ὡς μοι τάχιστα χηρσῆν ἀπέδειξαν ἔτοι τὸν τῶν ἰδιωτῶν βίον. (f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρρηγεῖ τὸ πᾶν ἡδεσθῆναι, καὶ μόνον τέτο

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

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

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

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

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

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

(g) ὁ μὲν.] Aristippus.

ἐκ παντός μείλιαι· τῆτο γὰρ εἶναι τὸ εὐδαιμον. (a) Ὁ δὲ τις  
 ἔμπαλιν, πονεῖν τὰ πάντα, κὲ μοχθεῖν, κὲ τὸ σῶμα καταναγκάζειν,  
 ῥυπῶνιαι κὲ αὐχμῶνιαι, κὲ πᾶσι δυσαρρεσῆνιαι, κὲ λοιδορούμενον, συνε-  
 χῆς ἐπιρῥαψαδῶν τὰ πάνδημα ἐκεῖνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς  
 (b) ἔπη, κὲ τὸν ἰδρωῶτα, κὲ τὴν ἐπὶ τὸ ἄκρον ἀνάσασιν. Ἄλλῃ 5  
 καταφρονεῖν χρημάτων παρεκελεύετο, κὲ ἀδιάφορον οἰεσθαι τὴν κτῆσιν  
 αὐτῶν. Ὁ δὲ τις αὖ πάλιν ἀγαθὸν εἶναι κὲ τὸν πλῆτον αὐτὸν ἀπεφαί-  
 νετο. Περὶ μὲν γὰρ τῷ (c) κόσμῳ τί χρῆ κὲ λέγειν, ὅσῃ (d) ἰδέας,

(a) Ὁ δέ.] Any of the Cynics.

(b) ἔπη.] The following are they :

Τὴν μὲν τοι κακότητα κὲ ἴλαδὸν ἐσιν ἔλσσαι  
 Ρῆιδιάς· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἐγγυθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρωῶτα Θεοὶ προπάροιθεν ἔθηκαν  
 Ἄθανατοὶ μακρὸς δὲ κὲ ὄρθιος οἶμος ἐπ' αὐτήν  
 Καὶ τρηχὺς τὸ πρῶτον· ἔπην δ' εἰς ἄκρον ἴκηαι  
 Ρῆιδιη δ' ἔπειτα πέλει. ·Hesiod. Op. de. D.

Thus, in literal English :

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

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

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

κὴ (a) ἀτόματα, κὴ (b) ἀτόμους, κὴ κενὰ, κὴ τοῖξτόν τινα ὄχλον ἐνομάτων ὁσημέραι παρ' αὐτῶν ἤκουον ἐναλίω; Καὶ τὸ πάντων

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

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

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

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



δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωλιότατων ἕκαστον αὐτῶν λέγων, σφόδρα νικῶντας καὶ πιθανῶς λόγους ἐπορίζετο, (α) ὥστε μίτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μίτε τῷ ψυχρὸν ἀνιλέγειν ἔχειν, καὶ ταῦτα εἰδῶτα σαφῶς, ὡς ἔκ ἂν ποτε θερμὸν τι εἴη καὶ ψυχρὸν ἐν ταύτῳ χρόνῳ. Ἀτεχνῶς ἔν ἐπασχον τοῖς νυσάζουσι τέτοις ὁμοίον, ἄρτι 5 μὲν ἐπινύων, ἄρτι δὲ, ἀνανεύων ἔμπαλιν. Ἔτι δὲ πολλῶν τέτο ἐκείνων ἀτοπώτερον. Τὲς γὰρ αὐτὲς τέτρε εὗρισκον ἐπιτηρῶν, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύοντας. Τὲς γὰρ καὶ φρονεῖν παραινέσις χρημάτων, εἰρῶν ἀπρίξ ἐχομένεσ αὐτῶν, καὶ περὶ τίκων διαφερομένεσ, καὶ ἐπὶ μισθῶ παιδεύοντασ, καὶ πάντα ἕνεκα τέτων 10 ὑπομείοντασ· τὲσ τε τὴν δόξαν ἀποδολλομένεσ, αὐτῆσ ἕνεκα πάντα ἐπιτηδεύοντασ· ἡδονῆσ τε αὐ σχεδὸν ἀπαντασ κατηγορεῖντασ, ἰδίᾳ δὲ μίτη ταύτη προσηρτημένεσ. Σφαλεῖσ ἔν καὶ ταύτησ τῆσ ἐλπίδον, ἔτι μᾶλλον ἐδυσχέραινον· ἡρέμα παρκαυθόμενον ἑμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβέβησσημένων, ἀνόητοσ 15 εἶμι, καὶ ταληθῆσ ἔτι ἀγνοῶν περιέρχομαι.

4. Καὶ μοι ποτὶ διαγρυπνύντι τέτων ἕνεκα, ἔδοξεν ἐσ Βαβυλωνία ἐλθόντα δεηθῆναί τινον τῶν μάγων, τῶν Ζηροάτρεσ μαθητῶν καὶ διαδόχων. Ἦκων δ' αὐτῆσ ἐπαυδαῖσ τε καὶ τελεταῖσ τισιν ἀνοίγειν τε τῷ ἄδσ τὰσ πύλασ, καὶ καλιάγειν ὄν ἂν βύλωνιασ ἀσφαλῶσ, καὶ 20 ἐπίσσω αὐθισ ἀναπέμπτειν. Ἄρισον ἔν ἠγύμνην εἶναι, παρὰ τινον τέτων διαπραξάμενον τὴν κατάδοσιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιάτιον, ματιῶν παρ' αὐτῆ, ἄτε μάντιωσ καὶ σοφῆ, τίσ ἐσιν ὁ ἄρισον βιον, καὶ ὄν ἂν τίσ ἐλοῖτο εὐ φρονῶν. Καὶ δὴ, ἀναπηθῆτασ (b) ὡσ

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

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

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

εἶχον τάχες, ἔτεινον εὐθὺ Βαβυλῶν. Ἐλθὼν δὲ, συγγίνομαι τινὲς τῶν Χαλδαίων σοφῶ ἀνδρῶ, καὶ θισπεσίω τὴν τέχνην, ποσιῶ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν καθειμένον· τῆνομα δὲ ἦν αὐτῷ Μισρο-βαρζάνης. Διηθεῖς δὲ καὶ καθικελεύσας, μόλις ἔτυχον παρ' αὐτῶ,

5 ἔφ' ὅτι βέλιοιο μισθῶ, καθηγῆσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δὲ με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἑνέα καὶ εἴκοσιν ἅμα τῇ σελήνῃ ἀρξάμενοι, ἔλκε, κατὰ γων ἐπὶ τὸν Εὐφράτην· ἔωθεν πρὸς ἀνατέλλοισα τὸν ἥλιον, ῥῆσιν τινα μακρὰν ἐπιλέγων, ἧς ἔσφῳδρα κατήκεον.

10 Ὡστερ γὰρ οἱ Φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτρεχόν τι καὶ ἐκ ἀσφαλῆς ἐφθέγγετο· πλὴν ἀλλ' ἔρκει γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ γὰρ τὴν ἐπαθὴν τρεῖς ἂν με πρὸς τὸ πρόσωπον ἀποπλύσας, ἐπανήμι πάλιν, ἐδένα τῶν ἀπανιάντων προσόλεπων. Καὶ σιλία μὲν ἡμῖν τὰ ἀκρόδρυα, ποσιὸν δὲ γοῖα, καὶ μελίκρατον, καὶ τὸ τῷ Χοάσπῃ ὕδωρ· εὐνὴ δὲ ὑπαιθρῆ ἐπὶ τῆς πόσεως. Ἐπεὶ δὲ ἄλις

15 εἶχε τῆς προηλαιτήσεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγρηνα ποταμὸν ἀγαγὰν, ἐκαθρέ τέ με, καὶ ἀπέμαξε, καὶ περιήγνισε δαδί καὶ σκίλλη, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐπαθὴν ἐκείνην ὑποτονθορύσας. Εἶτα ὅλον με (b) καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοίμεν ὑπὸ τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, (c) ὡς

20 εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλῆθ' εἶχομεν. Αὐτὸς μὲν ἔν μαγικῆν τιν' ἔδου σολὴν, τὰ πολλὰ ἰοικουῖαν τῇ Μηδικῇ. Ἐμὲ δὲ τρεῖσι φέρων ἐνεσκεύασε τῷ πάλῳ καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρα· καὶ παρεκελεύσατο ἵν' τις ἔρηται με τῆνομα, Μένιππον μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσεῖα, ἢ Ὀρφέα. ΠΙΛ. Ὡς δὴ τί

25 τῆτο, ᾧ Μένιππε; Οὐ γὰρ συνήμι τὴν αἰτίαν ἕτε τῷ σχήματι, ἕτε τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν προῶδῳλόν γε τῆτο, καὶ ἔσφανε-λῶς ἀπόρρητον. Ἐπεὶ γὰρ ἔστοι πρὸ ἡμῶν ζῶντες ἐς αἶθερ (d) κατε-ληλύθεσαν, ἠγεῖτο, εἰ με ἀπεικάσειεν αὐτοῖς, ῥαδίως ἂν τὴν τῷ Αἰακῷ φρερὰν διαλαθεῖν, καὶ ἀκαλύτας παρελθεῖν, ἄτε συνήβησεν, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τῷ σχήματι.

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

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

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

(d) κατεληλύθεσαν.] Atticè, *pro κατεληλύθεισαν.*

5. Ἦδη δ' ἔν ὑπέφαινεν ἡμέρα, κὲ καλεθόντες ἐπὶ τὸν ποταμὸν, περὶ ἀναγωγὴν ἐγγιγνόμεθα. Παρεσκευάσο δ' αὐτῶ κὲ σκάφῳ, κὲ (a) ἱερεῖα, κὲ μελίκρατα, κὲ ἄλλα ὅσα πρὸς τὴν τελειὴν χρήσιμα. Ἐμβαλόμενοι ἔν ἅπαντα τὰ παρεσκευασμένα, ἔτω δὴ κὲ αὐτοὶ

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

5

Καὶ μέχρι μὲν τινῶ ὑπερφερόμεθα ἐν τῷ ποταμῷ. Εἶτα δ' ἔσεπλεύσαμεν ἐς τὸ ἔλῳ κὲ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ κὲ ταύτην, ἀφικνέμεθα ἐς τι χωριὸν ἔρημον, κὲ ὑλῶδες κὲ ἀνήλιον. Ἐς ὃ ἀποσιάντες (ἠγείτο δὲ ὁ Μιθροδορζάνης) βόθρον τε ἀρυξάμεθα, κὲ τὰ μῆλα ἐσφάζαμεν, κὲ τὸ αἷμα περὶ τὸν βόθρον ἐσπίσαμεν. Ὁ δὲ μάγῳ ἐν τοσῆτα δῶδα καιομένην ἔχων, ἐκ ἐτ' ἡρεμία τῆ Φωνῆ, παμμέγεθες δὲ ὡς οἶός τε ἦν ἀνακραγῶν, δαίμονάς τε ὁμῆ πάντας ἐπέσαῶτο, κὲ Ποινῆς, κὲ Ἐρινύας, (c) κὲ νυχίαν

(a) ἱερεῖα, κὲ μελίκρατα.] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἐνθ' ἱερέϊα μὲν Περμείδης Εὐρύλοχῳ τε  
Εἶχον. —————

And,

Πρωτὰ μελικρήτα. — Hom. Odys. Lib. xi.

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

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

Νῆσφ ἐν ἀμφιζύτῃ, βασιλεὺς δὲ τις εὐχεται εἶναι.

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

Κικλήσκως Ἀἴδην κὲ ἐπαίνην Περσεφονείαν;

Ἐκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παρμιγίνυς ἅμα βαρβαρικά  
τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθύς ἐν πάντις ἐκεῖνα  
ἰσαλεῦετο, καὶ ὑπὸ τῆς ἐπαθῆς τῆδαφος ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τῆ  
Κερεερεῖς πόρρωθεν ἠκέτο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν καὶ σκυ-  
5 θρωπὸν.

(a) Ἐδδειςεν δ' ὑπένερθεν ἀναξ ἐνέραν Ἀϊδωνεύς.

Κατεφάνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων,  
καὶ τῆ Πλέτανος τὰ βασιλεία. Κατελθόντες δ' (b) ὅμως διὰ τῆ  
χάσματος, τὸν μὲν Ῥαδάμανθυν εὗρομεν τεθνεῶτα μικρῶς δεῖν ὑπὸ  
10 τῆ δέξος. Ὁ δὲ Κερεερεῖς ὑλάκτησε μέντοι, καὶ (c) παρεκίνησε  
ταχὺ δὲ με κρέσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῆ  
μέλως. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικρῶς μὲν ἔδ' ἐπεραιώθη-  
μεν ἦν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυ-  
ματίαι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλτος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ  
15 ἄλλο τι συντετριμμέντος· ἐμοὶ δοκεῖν ἐκ τινος πολέως παρόντες.  
Ἄλλως δ' ἐν ὁ βέλτιος Χάρων, ὡς εἶδε τὴν λεοντῆν, οἴηθείς με τὸν  
Ἡρακλέα εἶναι, ἰσοδίζατό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ  
ἀποβάσει διεσήμεναι τὴν ἀτραπὸν.

6. Ἐπεὶ δὲ ἤμεν ἐν τῷ σκότῳ, προοι μὲν ὁ Μιθροβαρζάνης.  
20 Εἰπόντων δ' ἐγὼ κατόπιν ἐχόμενος αὐτῆς, ἕως πρὸς λειμῶνα μεγίστον  
ἀφικνήμεθα τῷ ἀσοφδέλω κατάφυτον. Ἐνθα δὲ περιεπέτοιο ἡμᾶς  
(d) τετριγυῖαι τῶν νεκρῶν αἰσικαί. Κατ' ὀλίγον δὲ προΐοντες,  
παρεγενόμεθα πρὸς τὸ τῆ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, Odys. xi.

Ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαίνῳ Περσεφόνειας,

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

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

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

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

(d) τετριγυῖαι.] *Jesting upon*:

—Ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς

Ἦχετο τετριγυῖα. Il. xxiii. v. 101.

θρόνε τινὸς ὑψηλῆ καθήμενος. Παρρησίησαν δὲ αὐτῶ Ποιναι, κὴ  
 (a) Ἀλάστορες, κὴ Ἐρινύες. Ἐτέρωθεν δὲ προσήγοντο πολλοὶ τινες  
 ἐφειξῆς ἀλύσει μακρᾶ δεδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοὶ, κὴ πορ-  
 νοβοσκοὶ, κὴ τελῶναι, κὴ κόλακες, κὴ συκοφάνται, κὴ τοῖστ' ὁμιλ-  
 τῶν πάντα κυκάντων ἐν τῷ βίῳ. Χωρὶς δὲ οἶτε πλῆσιοι, κὴ τοκογ- 5  
 λύφοι προσήσαν, ὄχτροι, κὴ προγάστορες, κὴ ποδαγροὶ, (b) κλοῖον  
 ἕκαστ' αὐτῶν κὴ κόρακα διτάλαντον ἐπικείμενος. Ἐφεισῶτες ἔν  
 ἡμεῖς, ἐαρῶμέν τε τὰ γιγνόμενα, κὴ ἠκόμεν τῶν ἀπολογημένων.  
 Κατηγόρεν δὲ αὐτῶν καινοὶ τινες κὴ παράδοξοι ῥήτορες. ΦΙΛ.  
 Τίνες ἔσσι πρὸς Διός; Μὴ γὰρ ὀκνήσης κὴ τῆτο εἰπεῖν. ΜΕΝ. 10  
 Οἷσθ' ἀπὸ ταυτασί τὰς πρὸς τὸν ἥλιον ἀποτελεσμένης σκιάς ἀπὸ τῶν  
 σωματῶν; ΦΙΛ. Πάνυ μὲν ἔν. ΜΕΝ. Αὐται τοίνυν, ἐπειδὴν  
 ἀποθάνωμεν, καταγορεῖσί τε, κὴ καταμαρτυρεῖσι, κὴ διελέγχεσι τὰ  
 πεπραγμένα ἡμῖν παρὰ τὸν βίον· κὴ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι  
 δοκῶσιν, ἅτε αἰεὶ συνῆσαι, κὴ μηδέποτε ἀφιστάμεναι τῶν σωματῶν. 15  
 Ὁ δ' ἔν Μίνως ἐπιμελῶς ἐξελάζων ἀπέπεμπεν ἕκαστον ἐς τὸν τῶν  
 ἀσεβῶν χῶρον, δίκην ὑφίξοντα καὶ ἀξίαν τῶν τετολημμένων· κὴ  
 μάλιστα ἐκείνων ἤπτετο, τῶν ἐπὶ πλῆτοις τε κὴ ἀρχαῖς τετυφαμένων,  
 κὴ μονονεχί κὴ προσκυνεῖσθαι περιμενόντων, τήν τε ὀλιγοχρόνιον  
 ἀλαζονείαν αὐτῶν, κὴ τήν ὑπεροψίαν μυσσαττόμεν, κὴ ὅτι μὴ 20  
 ἐμίμνηντο, θνητοὶ τε ὄντες αὐτοὶ, κὴ θνητῶν ἀγαθῶν τετυχηκότες.  
 Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλῆτες λέξω, κὴ  
 γένη, κὴ δυνατείας) γυμνοὶ κάτω νενευκότες, παρρησίησαν, ὥσπερ  
 τινὰ ὄνειρον ἀνατεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔρωγε  
 ταῦθ' ὄρων, ὑπερέχαιρον· κὴ εἴ τινα γνωρίζοιμι αὐτῶν, προσίων ἄν 25  
 ἡσυχῇ πως ὑπεμίμνησκον, “Οἷσθ' ἔν παρὰ τὸν βίον, κὴ ἡλικόν  
 “ἐφυσᾶ τότε, (c) ἠνίκα πολλοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων  
 “παρρησίησαν, τὴν πρόσοδον αὐτῶ περιμενόντες, ἀθῆμενοι τε κὴ  
 “ἀποκθειόμενοι πρὸς τῶν οἰκετῶν. Ὁ δὲ μόγις ἄν ποῖτε ἀνατείλαις

(a) Ἀλάστορες.] The grammarians agree that Ἀλάστωρ sig-  
 nifieth an *evil genius*, who inflicts upon men ἀλασα, *not-to-be-*  
*forgotten*; that is, *grievous* punishments. *Steph.*

(b) κλοῖον, κὴ κόρακα.] Κλοῖος, a κλείω, *claudio*, a *neck-yoke*.  
*Steph.*—The κόραξ was, probably, some massy iron, having  
 a beak like that of a *crow*, and thereby fitted to pierce and  
 break through any thing that was solid and strong. We call  
 that sort of iron handspike, with which we break up quar-  
 ries, “a *crow*.”

(c) ἠνίκα.] Quando, or *quum*: ἔνικα, *quia*, or *causa*.

“ αὐτοῖς πορφυρῆς τις, ἢ περιχρυσῶ, ἢ διαποίκιλῶ, εὐδαίμονας  
 “ ἄετο καὶ μακαρίας ἀποφαίνειν τῆς προσηπόντας, ἢ τὸ σῆθῶ, ἢ  
 “ τὴν δεξιὰν προτεινῶν δοίη καταφιλεῖν.” — Ἐκεῖνοι μὲν ἐν ἡνιῶντο  
 κέχοντες.

5 7. Τῷ δὲ Μίνῳ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ  
 τοι Σικελιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Δίωνῳ  
 κατηγορηθέντα, καὶ (b) ὑπὸ τῆς σοῦς καταμαρτυρηθέντα, παρελθὼν

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

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

Ἄριστιππος ὁ Κυρηναῖος (ἀγασσι δ' αὐτὸν ἐν τιμῇ, καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικρῶ δεῖν τῇ Χιμαίρᾳ προσδεδίχτα παρῆλυσεν τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (α) πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν. Ἀποσάντες δὲ ὅμως τῆ δικαστηρίου, πρὸς τὸ κολαστήριον ἀφικνήμεθα. Ἐνθα δὲ, ὦ φίλε, πολλὰ καὶ ἐλεεινὰ ἦν ἀκῶσαι τε, καὶ ἰδεῖν· μασίγαν τε γὰρ ὁμῶς ψόφον ἤκετο, καὶ οἰμαγὴ τῶν ἐπὶ τῆ πυρὸς ὀπτωμένων, καὶ (β) στρέβλαι, καὶ κύφωνες, καὶ τροχοί· καὶ ἡ Χιμαίρα ἐσπαράττει, καὶ ὁ Κέρβερος ἰδάρεδαπτε· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δῆλοι, σατράπαι, πῆνητες, πλάσσιοι, πτωχοί· καὶ μετέμελε πᾶσι τῶν τετολημημένων. Ἐνίης δὲ αὐτῶν καὶ ἔγνωρισά-10  
 μιν ἰδόντες, ὅποσοι ἦσαν τῶν ἐναγχοῦ τετελευτηκότων· οἱ δὲ ἐνικαλύπτοντο καὶ ἀπεστρέφοντο· εἰ δὲ καὶ προσῆλίοιεν, μάλλα δελο-

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

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

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

πρεπὶς τε, καὶ κολακευτικῶν καὶ ταῦτα, πῶς οἱ βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μέντοι πένησιν ἡμιτέλεια τῶν πακῶν ἐδίδото, καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κάκεινα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον,  
 5 καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γεγενῆ Τιτυόν·  
 Ἡράκλεις ὅσθι. Ἐκειτο γὰρ τόποι ἐπέχων ἀγρῶ. Διελθόντες δὲ  
 καὶ τέττες, εἰς τὸ πεδίον ἐσθ' ἄλλομεν, τὸ Ἀχερῆσιον εὐρίσκομέν τε  
 αὐτόθι τὲς ἡμέτερας τε, καὶ τὰς ἡρώνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκ-  
 ρῶν, κατὰ ἔθνη καὶ φύλα διαιτωμένους· τὲς μὲν παλαιῆς τινος, καὶ  
 10 εὐρωτιῶνης, καὶ, ὡς Φησιν Ὀμηρῶ, ἀμεινῆς· τὲς δὲ νηλεῖς καὶ  
 συνεσηκότας, καὶ μάλιστα τὲς Αἰγυπτίαν αὐτῆς, διὰ τὸ πολυαρκῆς  
 τῆς (α) ταριχείας. Τὸ μέντοι διαγιγνώσκειν ἕκασον, ἐ πάνυ τι ἦν  
 ῥάδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὁσίων  
 γεφυρωμένων· πλὴν μόγις καὶ διὰ πολλῶ ἀναθεωρῶντες αὐτῆς  
 15 ἐγιγνώσκοντες. Ἐκειντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι, καὶ ἔδεν  
 ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. Ὡς, πολλῶν ἐν ταυτῇ,  
 σκελετῶν κειμένων, καὶ πάντων ὁμοίων, καὶ φοβερὸν τι καὶ διάκνον  
 διδορκόταν, καὶ γυμνὰς τὲς ὀδόντας προφαινόταν, ἠπόρην πρὸς ἑμαυ-  
 τον, ὃ τινι διακρίναμι τὸν Θεοσίτην ἀπὸ τῆ καλῆς Νιρέως, ἢ τὸν  
 20 μεταίτην Ἰρον, ἀπὸ τῆ (β) Φαιάκων βασιλέως, ἢ Πυρρίαν τὴν μάγειρον  
 ἀπὸ τῆ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων  
 αὐτοῖς παρέμενεν· ἀλλ' ὅμοια τὰ ὅσα ἦν, ἄδηλα, καὶ (γ) ἀνεπίγραφα,  
 καὶ ὑπ' ἔδενος ἔτι διακρίνεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὁρῶντι ἰδοῦκε μοι ὁ τῶν ἀνθρώπων βίος·  
 25 πομπῇ τινι μακρῶ προσηοικῆσαι, (δ) χορηγεῖν δὲ καὶ διατάττειν ἕκασον  
 ἢ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευταῖς σχήματα προσάπ-

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

(β) Φαιάκων βασιλέως.] Alcinous.

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

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



ἴστα. Τὸν μὲν γὰρ λαβῶσα ἡ τύχη, βασιλικῶς διεσκέυατε τιάρην  
 τε ἐπιθείσα, καὶ δορυφόρους παραδῶσα, καὶ τὴν κεφαλὴν εἴψασα τῷ  
 διαδέματι· τῷ δὲ οἰκέτῃ σχῆμα περιέθηκε· τὸν δὲ τινα καλὸν εἶναι  
 ἐκόσμησε· τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκέυασε· πανδοκίην γὰρ  
 οἶμαι δεῖν γενέσθαι τὴν Δίαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς 5  
 μετέβαλε τὰ ἐνίαν σχήματα, ἐκ ἑῶσα ἐς τὸ τέλος διαπομπεῦσαι  
 ὡς ἐτάχθησαν· ἀλλὰ μεταμφίεσασα, τὸν μὲν (α) Κροῖσον ἠνάγκασε  
 τὴν τῆ οἰκέτῃ καὶ αἰχμαλώτῃ σκευὴν ἀναλαβεῖν· τὸν δὲ Μαιάνδριον,  
 τῶς ἐν τοῖς οἰκέταις πομπεούῳ, τὴν (β) Πολυκράτους τυραννίδα

(α) Κροῖσον.] See your dictionary.

(β) Πολυκράτης.] The story of Polycrates is very extraor-  
 dinary, and is related to this purpose, in the 3d book of  
 Herodotus.—He first seized upon Samos, then conquered  
 many of the Ægean islands, and took several towns upon the  
 coast of Asia; and all this without the least interruption of  
 his success. Upon which, Amasis, king of Egypt, sent him  
 a message, to desire he would throw away whatever he had  
 of greatest value, and the loss of which would most afflict  
 him; for that his successes were too extraordinary, and  
 must be followed by some terrible disaster, if he did not  
 inflict upon himself a share of the misfortunes which neces-  
 sarily attend this life. Upon this, Polycrates took an emerald  
 signet, of inestimable value, and, getting into a boat, went  
 out to a good distance from Samos, and there dropped it  
 into the sea, before many witnesses. In four or five days  
 after, he had a present made him of a fine fish, in the belly  
 of which was found this very signet: of which surprising  
 piece of fortune, when Amasis had been informed, he in-  
 stantly sent ambassadors to Polycrates, by whom he re-  
 nounced all future commerce and friendship with a man who  
 must come to some dreadful end. His apprehensions were,  
 in the end, verified; for Orætes, governor of Sardis, under  
 Cyrus, having, by way of a lure, invited Polycrates to come  
 and accept of a great treasure he had at his service, where-  
 by to push on his conquests, Polycrates thereupon created  
 his secretary, Mæandrius, regent, in his own stead, and  
 went to wait upon Orætes, who instantly seized and crucified  
 him: and thus did Mæandrius get the possession of his  
 crown. Herodotus mentions nothing of Mæandrius's be-

- κετινέδουσι, κὴ μέχρι μὲν τινῶν εἴασε χρῆσθαι τῷ σχήματι. Ἐπειδὴν δ' ὁ τῆς πομπῆς (a) καιρὸς παρέλθῃ, τηνικαῦτα ἕκαστος ἀποδοῦναι τὴν πικρὴν, κὴ ἀποδυσάμενος τὸ σχῆμα μετὰ τῆς σάματῶς, ὥσπερ ἦν πρὸ τῆς, γίνεταί, μηδὲν τῆς πλοσίσ διαφέρειν. Ἐνιοὶ δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὴν (b) ἀπαιτῆ τὸν κόσμον ἐπισῆσσα ἡ τύχη, ἄχθοιναί γε, κὴ ἀγανακτῆσιν, ὥσπερ οἰκείαν τινῶν φερισκόμενοι, κὴ ἔχ' ἄπρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. Οἶμαι δὲ κὴ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακέναι τὰς τραγικὰς ὑποκριτὰς τέττας πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέουλας, ἐνίοτε δὲ Πριάμους γιγνομένους,
- 10 ἢ Ἀγαμέμνονας· κὴ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τῆς Κέκροπος ἢ Ἐρεχθῆος σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκείτης προῆλθεν ὑπὸ τῆς ποιητῆς κεκελευσμένῶς. Ἦδη δὲ πέρασ' ἔχοντ' τῆς δράματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπασον ἐκείνην ἐσθῆτα, κὴ τὸ προσωπεῖον ἀποθέμενος, κὴ κατα-
- 15 θῆσ' ἀπὸ τῶν ἐμβαστῶν, πένης, κὴ ταπεινὸς περιέρχεται, ἐκ ἑτ' Ἀγαμέμνων ὁ Ἀτρείας, ἐδὲ Κρέων ὁ Μεινοκίεως· ἀλλὰ (c) Πῶλος Χαρικλῆς Σενιεύς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογεῖτῶνος Μαραθάνιος.— Τοιαῦτα κὴ τὰ τῶν ἀνδρῶπων πρᾶγματὰ εἶσι, ὡς τότε μοι ὀρῶντι ἔδοξεν.
- 20 10. ΦΙΛ. Εἰπέ μοι, ᾧ Μένιππε, οἱ τὰς πολυτελεῖς τέττας κὴ ὑψηλὰς τάφους ἔχοντες ὑπὲρ γῆς, κὴ σήλας, κὴ εἰκόνας, κὴ ἐπιγράμματα, ἐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ἀπρεῖς, ᾧ ἔστος· εἰ γὰρ ἐθεάσω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρρα, τὴν ἐκ τῆς τάφου περιβόητον, εὖ οἶδα, ὅτι ἐκ ἂν ἐπαύσω
- 25 γελῶν· ἔτω ταπεινῶς ἔρριπτο ἐν παραθύσῳ παρὰ λαυθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσῶτον ἀπολαύων τῆς μνήματος, παρ' ὅσον ἐβαρύνετο τηλικῶτον ἄχθος ἐπικείμενος. Ἐπειδὴν γὰρ, ᾧ ἑταίρε, ὁ Αἰακὸς ἀπομετρήσῃ ἐκῆσῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον

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

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

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

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

ἔς πλεον ποδός) ἀνάγκη ἀγαπᾶντα καλακεῖσθαι, πρὸς τὸ μέτρον  
 συνεσαλμένον. Πολλῶ δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ ἐθεάσω τὴς  
 παρ' ἡμῖν βασιλέας καὶ σατράπας, πῶχεύοντας παρ' αὐτοῖς, καὶ  
 ἦτοι ταριχαπολῆνας ὑπ' ἀπορίας, ἢ τὰ πρῶτα (α) διδάσκονίας  
 γράμματα, καὶ ὑπὸ τῆς τυχόνιος ὑβριζομένους, καὶ κατὰ κόρρης παιο- 5  
 μένης, ὡσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτατα. Φίλιππον γὰρ τὸν  
 Μακεδόνα ἐγὼ θεασάμενος, ἐδὲ κρατεῖν ἑμαυτῆ δυνατὸς ἦν. Ἐδείχ-  
 τη δέ μοι ἐν γωνιδίᾳ τινὶ, μισθῆ ἀκέμενος τὰ σατρά τῶν ὑποδημάτων.  
 Πολλὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτῆντας. Ζέφυρος  
 λέγω, καὶ Δαρείους, καὶ Πολυκράτεις. 10

ΦΙΛ. Ἄτοκα διηγῆ τὰ περὶ τῶν βασιλέων, καὶ μικρῆ δεῖν  
 ἄπιστα. Τί δὲ ὁ Σωκράτης ἔπρατιε, καὶ Διογένης, καὶ εἰ τις ἄλλος  
 τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κάκει περιέρχεται (β) διελέσχων  
 ἅπαντας· σύνεισι δ' αὐτῷ Παλαμῆδης, καὶ Ὀδυσσεύς, καὶ Νέστωρ, καὶ  
 εἰ τις ἄλλος λάλος νεκρός. Ἐτι μέντοι ἐπεφύσσητο αὐτῷ, καὶ διωδῆ- 20  
 κει ἐκ τῆς Φαρμακοποσίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης  
 παροικεῖ μὲν Σαρδανακάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδα τῷ Φρυγί, καὶ  
 ἄλλοις τισὶ τῶν πολυτελῶν· ἀκῶν δὲ οἰμαζίνων αὐτῶν, καὶ τὴν  
 παλαιὰν τύχην ἀναμετρημένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

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

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

ὑπτιος κατακειμένος ἄδει μάλα τραχεία κ' ἀπνεῖ τῇ Φωνῇ, τὰς οἰμωγὰς αὐτῶν (a) ἐπικαλύπτων, ὥστε ἀνιάσθαι τὸς ἄνδρας, κ' διασκέπτεσθαι μετοικεῖν, ἔ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν  
5 ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλεσίων; ΜΕΝ. Εὖγε ὑπερ-  
νητας· ἔ γὰρ οἶδ' ὅπως περὶ τέττα λέγειν προβέμενος, παμπολὺ  
ἀπεπλανήθην τῷ λόγῳ. Διατρέξοντος γάρ μου παρ' αὐτοῖς, πρέθεσαν  
οἱ (b) πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἴδων ἔν  
πολλὰς συνθέοντας, ἀναμιξας ἑμαυτὸν τοῖς νεκροῖς εὐθύς εἰς κ' αὐτὸς  
10 ἦν τῶν (c) ἐκκλησιασῶν. Διακίθη μὲν ἔν κ' ἄλλα' τελευταῖον δὲ  
τὸ περὶ τῶν πλεσίων. Ἐπεὶ γὰρ αὐτῶν κατηγορήτο πολλὰ κ'  
δεινὰ, βία, κ' ἀλαζονεία, κ' ὑπεροψία, κ' ἀδικία, τέλ' ἀνασάς τις  
τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτο.

#### Ψήφισμα.

15 “ Ἐπειδὴ πολλὰ κ' παράνομα οἱ πλέσιοι δρῶσι παρὰ τὸν βίον,  
“ ἀρπάζοντες κ' βιαζόμενοι, κ' πάνια τρόπον τῶν πονητῶν καταφρο-  
“ νῆτες, δίδοκλαι τῇ (d) βελῇ κ' τῇ δῆμῳ, ἐπειδὴν ἀποθάνωσι, τὰ  
“ μὲν σώματα αὐτῶν κολάζεσθαι, καθάπερ κ' τὰ τῶν ἄλλων πονη-  
“ ρῶν· τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄνω εἰς τὸν βίον, καταλύεσθαι  
20 “ εἰς τὸς ὄντας, ἄχρις ἂν ἐν τῷ τοιαύτῳ διαγάγωσι (e) μυριάδας ἑτῶν  
“ πέντε κ' εἴκοσιν, ὅνοι ἐξ ὄνων γιγνόμενοι, κ' ἀχθοφορέντες, κ' ὑπὸ  
“ τῶν πονητῶν ἑλαυνόμενοι. Τέντε ὕδεν δὲ λοιπὸν, ἐξείναι αὐτοῖς  
“ ἀποθανεῖν.” — (f) “ Εἶπε τὴν γνώμην Κρατίων Σκελετίων, ”

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

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

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

(d) βελῇ κ' δῆμῳ.] See the notes upon *Conc. Deor.*

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

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

“ Νικυσιεύς, Φυλῆς Ἀλιβαντιάδης.”—Τέττε ἀναγνωσθήσεται τῷ ψηφίσματι, (a) ἐπιψήφισαν μὲν αἱ ἀρχαί, ἐπιχειροτόνησε δὲ τὸ πλῆθος, καὶ ἐνεδριμήσατο ἡ Βριμῶν, καὶ ὑλακτῆσεν ὁ Κέρκιερ. Οὕτω γὰρ ἐντελεῖ γίγνεται, καὶ κύρια, τὰ ἀνεγνωσμένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ ἔπερ ἀφίγ- 5  
 μνη ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἰκέτευον αὐτὸν τὰ πάντα διηγη-  
 σάμεν, εἰπεῖν πρὸς με, ποῖόν τινα ἠγέϊτο τὸν ἄριστον βίον. Ὁ δὲ  
 γελάσας (ἔστι δὲ τυφλόν τι γερόντιον, καὶ ἄχρον, καὶ λεπτόφρονον), “ὦ  
 τέκνον (Φησί) τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν  
 σοφῶν ἐγένετο, καὶ τὰ αὐτὰ γινωσκόντων ἑαυτοῖς. Ἀτὰρ ἔθιμις 10  
 λέγειν πρὸς σε ἀπειρήται γὰρ ὑπὸ τῷ Ῥαδαμάνθου. Μηδαμῶς,  
 (ἔφη) ὦ Πατέριον· ἀλλ’ εἰπέ, καὶ μὴ περιῖδες με σὺ τυφλότερον  
 περιῖοντα ἐν τῷ βίῳ.” Ὁ δὲ, δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν  
 ἄλλων ἀποστάσας, ἠρέμα προσκύνψας πρὸς τὸ ἔς Φησίν. “Ὁ τῶν  
 (b) ἰδιωτῶν ἄριστος βίος καὶ σωφρονέστερος ὡς τῆς ἀφροσύνης  
 παυσάμεν τὰ μετεωρολογεῖν, καὶ (c) τέλη καὶ ἀρχὰς ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, to propose that opinion. The following proper names have here been occasionally made, and humourously adapted, by Lucian. I accordingly take the liberty to render Ἀλιβαντιάδης by the made word *exsanguana*, the bloodless. I would render the whole sentence thus, in English: *Skull*, the son of *Skeleton*, a native of *Ghostland*, of the tribe of the bloodless, proposed this decree—Ἀλιβαντίας, ab a priv. & λειβάς gutta, vel humor.

(a) ἐπιψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted for the question, he put his white pebble into the urn, placed for that purpose in the assembly; if against it, the black one, See *Pott. Antiq.*

(b) ἰδιωτῶν.] *Plain unlearned men.*

(c) τέλη καὶ ἀρχὰς.] The *ends* for which the world was made, and the *principles* out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

- “ κὶ (a) καταπτύσας τῶν (b) σοφῶν τέτων συλλογισμῶν, κὶ τὰ  
 “ τοιαῦτα λῆρον ἠγασάμενος, τῆτο μόνον ἐξ ἀπαντος θηράσῃ, ὅπως, τὸ  
 “ παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, κὶ (c) περὶ  
 “ μηδὲν ἐσπεδακώς.” (d) Ὡς εἰπὼν, πάλιν ᾤρητο κατ’ Ἀσφοδιλὸν  
 5 λειμῶνα.
14. Ἐγὼ δὲ (κὶ γὰρ ἤδη ὀψέ ῃν), “ Ἀγε δὴ, ᾧ Μιθροβασζάνη,  
 “ (φημι) τί διαμέλλομεν, κὶ ἐκ ἄπιμεν αὐθις ἐς τὸν βίον;” Ὁ δὲ  
 πρὸς ταῦτα, “ Θάρρει, (φησὶν) ᾧ Μένιππε, ταχεῖαν γὰρ σοι κὶ  
 “ ἀπράγμονα ἰποδείξω ἀτραπὸν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι  
 10 χωρίον τῆ ἄλλε ζοφορώτερον, δείξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι  
 κὶ λεπτὸν ὥσπερ διὰ κλειθρίας ἰσρέον φῶς, “ Ἐκεῖνο (εἶπε) ἐστὶ τὰ  
 “ ἱερὸν τῆ Τροφονίε, κακείθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην  
 “ ἔν ἀνίθι, κὶ εὐθύς ἐστὶ ἐπὶ τῆς Ἑλλάδος.” Ἡσθεῖς δὲ τοῖς εἰρημένοις  
 ἐγὼ, κὶ τὸν Μάγον ἀσπασάμενος, χαλεπῶς μάλα διὰ τῆ τομῆς  
 15 ἀνερπύσας, ἐκ οἷδ’ ὅπως, ἐν Λεῖναδίᾳ γίγνομαι.

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

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

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

(d) Ὡς εἰπὼν, &c.] *Odys. xii.*

## ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοπῆνες.

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

ἘΡΜ.—Τί γελᾷς, ᾧ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν, δεῦρο ἀνελήλυθας ἐς τὴν παρεῖσαν ἡμέραν, ἔ πανυ εἰσβάς ἐπιχωριάζεις τοῖς ἀνω πράγμασι; ΧΑΡ. Ἐπιθύμησα, ᾧ Ἐρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων σερούμενοι, πάντες οἰμάζουσι κατιόντες παρ' ἡμῶν· εἴδεις γὰρ αὐτῶν ἀδακρυτι 5  
διέπλευσεν. Αἰτησάμεν ἔν παρὰ τῷ ἄδῃ καὶ αὐτὸς ὡσπερ καὶ ὁ Θεσιλάδος ἐκεῖν (a) νεανίσκῳ, μίαν ἡμέραν λειπόνως γενέσθαι, ἀνελήλυθα ἐς τὸ Φῶς. Καί μοι δοκῶ ἐς δεῖον ἐντετυχηκέμαι σοι· ξιναγίσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοσῶν, καὶ δεῖξαις ἕκαστα, ὡς ἂν εἰδῶς ἅπαντα. ἘΡΜ. Οὐ σχολή μοι, ᾧ πορθμεῦ' ἀπέρχομαι γὰρ τι 10  
διακονησόμεν (b) τῷ ἀνω Διὶ τῶν ἀνθρωπικῶν. Ὁ δὲ ἐξύθυμός τέ ἐστι, καὶ δέδωκα μὴ βραδύναυιά με, ὅλον ὑμέτερον εἶσθ' εἶναι, παραδῆς τῷ Ζόφῳ· ἢ ὅπερ τὸν Ἥφαιστον πρῶην ἐποίησε, ῥιψῆ καμὲ τεταγῶς τῆ ποδὸς ἀπὸ τῆ δεσπεσίς βηλῆ ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ. Περιόψει ἔν με (d) ἄλλως πλανῶ- 15

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

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

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

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

ρεινον ὑπὲρ γῆς, κὶ ταῦτα, ἑταῖρῶν, κὶ ξύμπλευς, κὶ συνδιάκτορῶν;  
 5 Καὶ μὴν καλῶς εἶχεν, ὡ παῖ Μαίαιας, ἐκείνων γέν σε μεμνήσθαι,  
 ὅτι μηδὲ πάποτε σε ἢ ἀλίλειν ἐκέλευσα, ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ,  
 μὲν ῥέγκεις ἐπὶ τῷ κατασφράματῷ ἑκταθεῖς, ἄμωκς ἔτω καρτερὸς  
 10 ἔχων· ἢ, εἰ τινα λάλον νεκρὸν εὐροῖς, ἑκείνῳ παρ' ὄλον τὸν πλῆν  
 διαλέγῃ· ἐγὼ δὲ προσεύτης ὢν, τὴν δικαιοσύνην ἔλκων, ἐρέτω μόνῳ.  
 Ἄλλὰ πρὸς τῷ πατρὸς, ὡ φίλτατον Ἑρμῆδιον, μὴ καταλίπης με  
 περιήγησαι· δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι κὶ ἰδὼν ἐπανέλθοιμι.  
 Ὡς ἦν με σὺ ἀφῆς, ἐδὲν τῶν τυφλῶν διοίσω. Κατάπερ γὰρ ἐκείνοι  
 15 σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, ἔτω δὴ καὶ γὰρ σοὶ πάλιν  
 ἀμβλυότῳ πρὸς τὸ φῶς. Ἄλλὰ δὸς, ὡ Κυλλήνι, μοι εἰς αἰεὶ  
 μέμνησομένην τὴν χάριν. ἙΡΜ. Τρεῖς τὸ πρᾶγμα πηλιγῶν αἴτιον  
 κατασῆσεται μοι. Οὐρῶ γέν ἤδη τὸν μισθὸν τῆς περιηγήσεως ἐκ  
 ἀκόνδυλον πανιάπασιν ἡμῖν ἰσόμενον. Ὑπερηγῆτιον δὲ ὅμως· τί γὰρ  
 20 ἂν κὶ πάθη τις, ὁπότε φίλῳ τις ἂν βιάζοιτο; Πάντα μὲν ἔν σε  
 ἰδεῖν κατ' ἕκαστον ἀκριβοῶς ἀμήχανόν ἐστιν, ὡ φορβευῖ· πολλῶν γὰρ  
 ἂν ἐτῶν ἢ διατριβῆ γένοιτο. Εἴτα ἐμὲ μὲν ἀποκηρύττεσθαι δεήσει,  
 κατάπερ ἀποδράνῃα ἀπὸ τῷ Διὸς· σὲ δὲ κὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ  
 τῷ θανάτῳ ἔργα, κὶ τὴν τῷ Πλάτωνῳ ἀρχὴν (α) ζημιῶν, μὴ νεκ-  
 25 ραγωγῆντα πολλῶν τῷ χρόνῳ. Καὶ ὁ τελευτῆς Αἰακὸς ἀγανακτῆσει,  
 μηδ' ὄσοδον ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἰδῆς,  
 τῶν ἤδη σκεπτόν.

2. ΧΑΡ: Αὐτὸς, ὡ Ἑρμῆ, ἐπινοεῖ τὸ βέλτιστον. Ἐγὼ δὲ ἐδὲν  
 οἶδα τῶν ὑπὲρ γῆς, ξένῳ ὢν. ἙΡΜ. Τὸ μὲν ὄλον, ὡ Χάρων ὑψηλῶ  
 25 τινος ἡμῖν ἔδει χωρεῖν, ὡς ἀπ' ἐκείνου πάλιν ἰδοῖς. Σοὶ δὲ, εἰ μὲν εἰς τὸν  
 ἔρανον ἀνελθεῖν δυνατὸν ἦν, ἐκ ἂν ἕκαμον· ἐκ περιωπῆς γὰρ ἂν  
 ἀκριβοῶς ἀπαντῆα καθεύρας. Ἐπεὶ δὲ ἐθῆμις εἰδώλοισι αἰεὶ ζυνοῦντα  
 ἐπίστατεύειν τῶν βασιλείων τῷ Διὸς, ἄρα ἡμῖν ὑψηλὸν τι ὄρος περι-  
 σκοπεῖν. ΧΑΡ. Οἶσθαι, ὡ Ἑρμῆ, ἄτερ εἰώθα λέγειν ἐγὼ πρὸς  
 30 ὑμᾶς, ἐπειδὴν πλέωμεν; Ὅποταν γὰρ τὸ πνεῦμα καταγιγῆσιν  
 πωλαγία τῇ ὀθόνην ἐμπέσῃ, κὶ τὸ κύμα ὑψηλὸν ἀρθῆ, τότε ὑμεῖς μὲν  
 ὑπ' ἀγνοίας κελεύετε τὴν (b) ὀθόνην σείλαι, ἢ ἐνδῆναι ὀλίγον τῷ

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

(b) ὀθόνην σείλαι.] To furl the sail.



(a) ποδός, ἢ συνεκθεσμεῖν τῷ πνεύματι. Ἐγὼ δὲ τὴν ἡσυχίαν ἀγειν παρακλεύομαι ὑμῖν· αὐτὸς γὰρ εἶδέναι τὰ βελτίω. Κατὰ ταῦτα δὲ καὶ σὺ πράττει, ὅποσα καλῶς ἔχειν νομιζεις κυβερνήτης νῦν γε ἂν. Ἐγὼ δὲ, ὡς περ ἐπίδοταις νόμος, σιωπῇ καθεδεῖμαι, πάντοτε πειθόμενος κελύουσί σοι. ἘΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ εἶσομαι τί ποιητέον, κάξευρήσω τὴν ἰκανὴν σκοπὴν. Ἄρ' ἔν ὁ Καίκεας ἐπιτήδει, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἀμφοῖν ὁ Ὀλυμποῦ ἐκεινοσὶ; Καί τοι ἐ φαῦλόν τι ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπιδῶν· συγκαμῖν δέ τι καὶ ὑπεργῆσαι καὶ σὲ δεῖ. ΧΑΡ. Πρὸς ταῦτε ὑπεργῆσω γὰρ ὅσα δυνατά. 5

3. ἘΡΜ. Ὀμηροῦ ὁ ποιητὴς φησι τὲς (b) Ἀλωείας υἱίας, δύο καὶ αὐτὰς ὄντας ἐτι παιῖδας, ἐτελῆσαι ποτε τὴν Ὀσσαν ἐκ βᾶθρων ἀνοσπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῆς, ἰκανὴν ταύτην κλίμακα ἔξεν οἰομένους καὶ πρόσδοσιν πρὸς τὸν ἔρανον. Ἐκεῖνο μὲν ἔν τῷ μεираκίῳ (ἀταστάλω γὰρ ἦσεν) δικας ἐτισατήν. 15 Νῶ δὲ (ἐ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βελεύομεν) τί ἐχθὶ οἰκοδομεῖμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδῶντες ἐπάλληλα τὰ ὄρη, ὡς ἔχομεν ἀφ' ὑψηλότερος ἀκριβοτέραν τὴν σκοπὴν; ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἐρμῆ, δὴ ὄντες ἀναθέσθαι, ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν; ἘΡΜ. Διὰ τί δ' ἐκ ἂν, ὦ Χάρων; Ἡ ἀξιοῖς ἡμᾶς ἀγεννετέρους εἶναι τοῖν βρεφυλλίοι ἐκεῖνοι, καὶ ταῦτα, Θεὸς ὑπάρχοντας; ΧΑΡ. Οὐκ· ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλουργίαν ἔχειν. ἘΡΜ. Εἰκότως. Ἰδιότης γὰρ εἶ, ὦ Χάρων, καὶ ἠκιστα ποιητικὸς. Ὁ δὲ γεννάδας Ὀμηροῦ ἀπὸ δυοῖν εἰχοῖν αὐτίκα ἡμῖν ἀμφοῖν ἐποίησε τὸν ἔρανον, ἔτω ραδίως συνίθεις τὰ ὄρη. 25 Καὶ θαυμάζω εἰ σοι ταῦτα τεράσια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὲ εἰδότε, ὃς τὸν πόλον αὐτὸν εἰς ἂν φέρει, ἀνεχων ἡμᾶς ἀπάντας. Ἀκείεις δὲ ἴσως καὶ τῆ ἐμῆ ἀδελφῆ πῆρι, τῆ Ἡρακλέου, ὡς διαδέξαιτό ποτε αὐτὸν ἐκεῖνον τὸν Ἀτλαντα καὶ ἀναπαύσεις πρὸς ὀλίγον τῆ ἀχθῆς, ὑποθεῖς ἑαυτὸν φορτίον. ΧΑΡ. Ἀκέω καὶ ταῦτα. Εἰ δὲ ἀληθῆ ἔσι, σὺ ἂν, ὦ Ἐρμῆ, καὶ οἱ ποιηταὶ εἰδῆτε. ἘΡΜ. Ἀληθέστατα, ὦ Χάρων· ἢ τίνος γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοιστο ἂν;—Ὡς ἀναμοχλεύομεν τὴν Ὀσσαν πρῶτον, ὡς περ ἡμῖν ὑφηγεῖται τὸ ἐπὶ καὶ ὁ ἀρχιτέκτων Ὀμηροῦ,

Αὐτὰρ ἐπ' Ὀσση Πήλιον εἰσοσίφυλλον.

(a) ποδός.] Πῆς is used to signify that rope by which the lower corner of a sail is managed, called, in English, the sheet. The Latins also called this rope, *pes*:

Una omnes fecere pedem. *Virg. Æn. v.*

(b) Ἀλωείας υἱίας.] *Otus and Ephialtes.*

- Ὄρεῶς, ἅπως ῥαδίως ἄμα κὶ ποιητικῶς ἐξεργασάμεθα; Φέρε ἔν ἀναβάς ἴδω, ἢ κὶ ταῦτα ἱκανά, ἢ ἐτοιμοδομεῖν ἔτι δεήσει.— Παπαί· Κάτω ἔτι ἴσμεν ἐν τῇ ὑπαρξείᾳ τῆς ἕρανθ· ἀπὸ μὲν γὰρ τῶν ἐῶων, μόνως Ἰωνία κὶ Λυδία φαίνεται. Ἀπὸ δὲ τῆς ἐσπέρας, ἔ πλείοις
- 5 Ἰταλίας κὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκλιῶν, (α) τὰ ἐπὶ τάδε τῆς Ἰστρού μόνως. Κάκειθεν ἢ Κρήτη ἔ πάνυ σαφῶς. Μετακινήσειά ἡμῖν, ἢ πορθμεῦ, κὶ ἢ Οἶτη, ὡς ἔοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.
- ΧΑΡ. Οὕτω ποιῶμεν· ὄρα μόνον μὴ λεπτότερον ἐξεργασάμεθα τὸ ἔργον, ἀπομηκύνοντες πέρα τῆς πιδανθ, εἶτα συγκαταρρίφθentes αὐτῶ
- 10 σικεραῶς τῆς Ὀμήρου οἰκοδομητικῆς σειραθῶμεν, ξυνήρῳένις τῶν κραινίαν. ἘΡΜ. Θάρρει· ἀσφαλῶς γὰρ ἔξει ἅπαντα μετατιθεῖ τὴν Οἶτην, ἐτικυλινδείσθω κὶ ὁ Παρνασσός. Ἰδῶ, ἐπάνειμι αὐθις. Εὔ ἔχει, πᾶντα ὄρεῶ. Ἀνάβαινε ἡδὴ κὶ σύ. ΧΑΡ. Ὁρεξον, ἢ Ἐρμη, τὴν χεῖρα· ἔ γὰρ ἐπὶ μικράν με ταύτην τὴν μηχανὴν ἀναβιδιάζεις.
- 15 ἘΡΜ. Εἴγε μὲν ἰδεῖν ἐθέλεις, ἢ Χάραν, ἄταπια, ἔκ ἐνὶ δὲ ἄμφω, κὶ ἀσφαλῆ, κὶ φιλοθεάμονα εἶναι. Ἄλλ' ἔχω με τῆς δεξιᾶς, κὶ φείδω μὴ κατὰ τῆς ὀλισθηρῆς πατεῖν. Εὔγε ἀνελήλυθας κὶ σύ. Καὶ ἐπειπερ διχόρυμβῶ ὁ Παρνασσός ἐστὶ, μίαν ἐκάτερον ἄκραν ἐκίλασθῶμενοι, καθεζάμεθα. Σὺ δὲ μοι ἡδὴ ἐν κύκλῳ περιβλέπων ἐπισκῶτει
- 20 ἅπαντα.

4. ΧΑΡ. Ὄρεῶ γῆν πολλὴν κὶ (b) λίμνην τινὰ μεγάλην περιβρέσαν, κὶ ὄρη, κὶ ποταμῶς, τῆς Κωκυθῆ, κὶ Πυριφλεγέθονι μεζονας· κὶ ἀνθρώπων πᾶνυ σμικρῶς, καὶ τινας φωλεῶς αὐτῶν. ἘΡΜ. Πόλεις ἐκεῖναί εἰσιν, ἔς φωλεῶς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ἢ Ἐρμη, ὡς
- 25 ἔδεν ἡμῖν πύρακλαι; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασαλίᾳ, κὶ τὴν Οἶτην, κὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ἘΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβῆς ἔγωγε ἀπὸ τῆς ὑψηλῆς ὄρεῶ. Ἐβελόμενυ δὲ ἔ πόλεις, κὶ ὄρη αὐτῶ μόνον, ὡσπερ ἐν γραφαῖς ὄρεῶν, ἀλλὰ τῶς ἀνθρώπων αὐτῶς, κὶ ἄ πρᾶτιστα, κὶ οἶα λέγουσιν ὡσπερ ὅτε με τὸ πρῶτον ἐνυχῶν εἶδες γελῶντα, κὶ ἔρε με, ὅ, τι γελῶν; Ἀκῆσας γὰρ τινῶ, ἢ σθηνὲς ὑπερβολήν. ἘΡΜ. Τί δὲ τῆτ' ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τάδε τῆς Ἰστρού.] *The-places-ufion-these-hither-parts of the Ister; that is, "next to him, as he stood."* For the article ὁ, with the syllable δὲ, as ὅδε, ἡδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like ἐτῶ; as, ἐν τῆδε τῇ πολεί, *in hac urbe*.

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

δειπνον, οἶμαι, κληεῖς, ὑπό τινος τῶν φίλων, “ Ἐς τὴν ὑπεραίαν  
 “ μάλισα ἤξω,” ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τῆς τέγυος κεραμῆς  
 ἐπιπεσῶσα, ἐκ οἷδ’ ὅτι κινήσαντος, ἀπέκτεινεν αὐτόν. Ἐγέλασα  
 ἔν ἐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. “ Ἔοικα δὲ καὶ νῦν ὑποκαταθή-  
 σσθαι, ὡς μᾶλλον βλέπομαι καὶ ἀκούομαι. ἘΡΜ. “ Ἐχ’ ἀτρέμας; ” 5  
 καὶ τῆτο γὰρ ἐγὼ ἰάσομαι σοι, καὶ ὄξυδερέκεσάτον ἐν βραχεὶ ἀποφανῶ,  
 παρ’ Ὀμήρου τινὰ καὶ πρὸς τῆτο ἐπαθὴν λαβῶν. Καπεῖδαν εἶπω τὰ  
 ἔπη, μέμνητο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντῃα ὀρεῶν.  
 ΧΑΡ. Λέγε μόνον. ἘΡΜ.

Ἀχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἢ σφῖν ἐπῆεν, 10  
 “ Ὀφρ’ εὖ γινώσκεις ἡμῶν Θεὸν ἠδὲ καὶ ἄνδρα.

ΧΑΡ. Τί ἔστιν; ἘΡΜ. Ἥδη ὀρεῶς; ΧΑΡ. Ὑπερφυῶς γὰρ Τυφλὸς  
 ὁ Λυγκεύς ἐκεῖντος, ὡς πρὸς ἐμὲ ὥστε σὺ τὸ ἐπὶ τῆτω προδίδασκέ  
 με, καὶ ἀπεκρίνε ἐρωτῶντι. Ἀλλὰ βέλει κατὰ τὸν Ὀμηρον κάγω  
 ἔρωμαί σε, ὡς μάθης ἐδ’ αὐτόν ἀμελή ὄντῃα με τῶν Ὀμήρου; ἘΡΜ. 15  
 Καὶ πόθεν σὺ ἔχεις τὶ τῶν ἐκείνου εἰδέναί, ναύτης αἰεὶ καὶ πρόσκαπτος  
 ὢν; ΧΑΡ. Ὀρεῶς; Ὀνειδισικὸν τῆτο ἐς τὴν τέχνην ἐγὼ δὲ ὀπότε  
 διεπόρθμευον αὐτόν ἀποθανόντῃα, πολλὰ ραψωδῶντος ἀκίσεας, ἐνίαν  
 ἔτι μέμνημαι. Καίτοι χειρῶν ἡμᾶς ἐ μικρὸς τότε κατέλαβεν. Ἐπεὶ  
 γὰρ ἤρξατο ἄδειν ἐ πάντῃ αἰσίον τινὰ ἀθὴν τοῖς πλέεσιν, “ (α) Ὡς 20

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

“ ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὡς περ  
 “ τορύνῃν τινὰ ἔμβολων τὴν τριαιναίαν, καὶ πάσας τὰς θυέλλας ἀρόθουε,  
 “ καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν,” ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω  
 καὶ γνώφῳ ἐμπεισῶν, ὀλίγῃ δὲ περιέτρεψεν ἡμῖν τὴν ναῦν. “ Ὅτε περ  
 5 καὶ ναυτιάσας ἐκείνῳ ἀπήμισε τῶν ραψῳδιῶν τὰς πολλὰς (a) αὐτῇ  
 Σκύλλῃ, καὶ Χαρυβδί, καὶ Κύκλωπι. ἘΡΜ. Οὐ χαλεπὸν ἔν ᾧ ἐκ  
 τούτων ἐμὲτε ὀλίγα (b) γῆν διαφυλάττειν.

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

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

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

ΧΑΡ. Εἰπέ γάρ μοι·

Τίς γάρ ὄδ' ἐστὶ πάχιστος ἀνὴρ, ἢς τε, μέγας τε,

Ἐξοχὸς ἀνθρώπων κεφαλὴν ἢ δ' εὐρέας ὤμους;

ΕΡΜ. Μίλων ἔστι ὁ ἐκ Κρότων ἀθλητής. Ἐπικροτῶσι δ' αὐτῶν οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τῆς σαδείας μέσας. 5

ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμὲ, ὦ Ἐρμῆ, ἐπαινοῖεν, ὅς αὐτὸν σοὶ τὸν Μίλωνα μίε' ὀλίγον ξυλλαβῶν ἐνδήσομαι ἐς τὸ σκαφίδιον, ὅπότεν ἤκη πρὸς ἡμᾶς ὑπὸ τῆ ἀμαχωτάτῃ τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τῆ θανάτῃ, μηδὲ ξυνεὶς ὅπως αὐτὸν ὑποσκελιζέι. Κατὰ οἰμᾶζεται ἡμῖν δηλαδὴ μεμνημένῳ τῶν τεφάνων τέτων, καὶ τῆ κρότῃ. 10

Νῦν δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῆ τῆ ταύρου φορᾶ. Τί ἐν οἰηθῶμεν; Ἄρα (α) ἐλπίζειν αὐτὸν (β) καὶ τεθνήξουσάι ποτε; ΕΡΜ.

Πόθεν ἐκεῖνος θανάτῃ νῦν μνημονεύσειεν ἂν ἐν ἀκμῇ τσαύτῃ;

ΧΑΡ. Ἐὰ τῷτον ἐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοιτα, ὅπότε ἂν πλέρ, μηδὲ ἐμπύδα, ἐχ' ὅπως ταῦρον ἐτι ἀρασθαι δυνάμενος. 15

5. Σὺ δὲ μοι ἐκεῖνο εἰπέ, Τίς τε ἄρ' ὄδ' ἄλλος ὁ σεμνὸς ἀνὴρ; ἐχ' Ἕλληνας εἰοικεν, ἀπὸ γῆν τῆς σολῆς. ΕΡΜ. Κῦρος, ὦ Χάρα, ὁ Καμβύσης, ὅς τὴν ἀρχὴν πάλαι Μήδων ἐχόντων, νῦν Περσῶν ἤδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίαν ἐναγχῶς ἔστῃ ἐκράτησε, καὶ Βαβυλῶνα παρεσήτατο καὶ νῦν ἐλασεῖοντι ἐπὶ Λυδίας εἰοικεν, ὡς καθελὼν τὸν Κροῖσον, ἀρχοὶ ἀπάνταν. ΧΑΡ. Ὁ Κροῖστος δὲ πῶς ποτε κακείνός ἐστιν; ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλῆν τεῖχος. Σάρδεις ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν ὄρεῖς ἤδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον; Βάλεϊ ἀκέσωμεν αὐτῶν ὅ, τι καὶ λέγῃσι; ΧΑΡ. Πάνου 25

μὲν ἐν.—ΚΡΟΙΣ. “ὦ ξένε Ἀθηναῖε (εἶδες γάρ με τὸν πλεῖστον, καὶ τῆς θησαυρῆς, καὶ ὅσος ἀσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην πολυτέλειαν) εἰπέ μοι τίνα ἠγῆ τῶν πάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.” ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ; ΕΡΜ. Θάρρει. Οὐδὲν ἀγενές, ὦ Χάρα. ΣΟΛ. “ὦ Κροῖσε, ὀλίγοι μὲν εὐδαιμόνες. Ἐγὼ 30

(a) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(b) καὶ] This particle, here, seems very odd. I know not how it comes in, except by understanding the sentence thus: “Is it, that he expects to die also? (That is) Must we think that he expects to be, at any time, concerned with death too, as he is, at present, engaged in the affairs of this life?”

“ δὲ ὧν οἶδα, Κλείσειν, καὶ Βίωνα ἠγῆμαι εὐδαιμονεσάτους γενέσθαι,  
 “ τὰς τῆς ἱερείας παιδῶν.” ΧΑΡ. Τῆς Ἀργόθεν Φησὶν ἔτῳ, τὰς  
 ἅμα πρῶτην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς  
 ἀπῆνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. “ Ἐστῶ. Ἐχέτωσαν τὰ πρῶτα  
 5 “ ἐκεῖνοι τῆς εὐδαιμονίας. Ὁ δεῦτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλῳ  
 “ ὁ Ἀθηναῖος, ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.  
 “ Ἐγὼ δὲ, κάταρμα, ἔσοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω  
 “ οἶδα, Κροῖσε, ἢ μὴ πρὸς τὸ τέλος ἀφίκη τῆ βίῃ· ὁ γὰρ θάνατος  
 “ ἀκριβοῦς ἔλεγχος τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέλος εὐδαι-  
 10 “ μόνως διαβιῶναι.” ΧΑΡ. Κάλλις, ὦ Σολων, ὅτι ἡμῶν ἐκ  
 ἐπιλέλησαι, (a) ἀλλὰ τὸ πορθηεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περι-  
 τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκεῖνος ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὤμων  
 φέρεσι; ΕΡΜ. Πλίνθος τῷ Πυθίῳ χρυσοῦς ἀνατίθησι, μισθὸν τῶν  
 15 χρησμῶν, (b) ὑφ’ ὧν καὶ ἀπολεῖται μικρὸν ὑστερον. Φιλόμαντις δὲ  
 ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γὰρ εἰς ὃ χρυσοῦς τὸ λαμπρὸν, ὃ  
 ἀποσὶλβει τὸ ὑπῶχρον μετ’ ἐρυθμήματος· νῦν γὰρ πρῶτον εἶδον, ἀκῶν

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

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

αί. ἜΡΜ. Ἐκείνο, ᾧ Χάρων, τὸ ἀοίδιμον ὄνομα, καὶ περιμάχητον.  
 ΧΑΡ. Καὶ μὴν ἔχ' ὄρῳ ὅ, τι ἀγαθὸν αὐτῷ πρόσσειν, εἰ μὴ ἄρα τῆτο  
 μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό. ἜΡΜ. Οὐ γὰρ οἶσθα ὅσοι  
 πόλεμοι διὰ τῆτο, καὶ ἐπιβελαι, καὶ ληστήρια, καὶ ἱπιορκίαι, καὶ φόνοι,  
 καὶ δεσμὰ, καὶ πλῆς μακρὸς, καὶ ἔμποροιαι, καὶ δελεΐαι. ΧΑΡ. Διὰ 5  
 τῆτο, ᾧ Ἑρμῆ, τὸ μὴ πολὺ τῆ χαλκῆ διαφέρων. Οἶδα γὰρ τὸν  
 χαλκὸν, ὄβολον, ὡς οἶσθα, παρὰ τῶν καταπλέοντων ἐκάσθ' ἐκλέγαν.  
 ἜΡΜ. Ναί. Ἄλλ' ὁ χαλκὸς μὲν πολὺς ἄσθ' ἐ πάνυ σπευδάζεται  
 ὑπ' αὐτῶν τῆτον δὲ ὀλίγον ἐκ πολλῆ τῆ βάρους οἱ μεταλλεύοντες  
 ἀνορύττῃσι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ ἔτ', ὥσπερ ὁ μόλιθ', 10  
 καὶ τάλλα. ΧΑΡ. Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν (α) ἀβελ-  
 τερίαν, οἱ τοσῶτον ἔρωτα ἐρῶσιν, ὠχρῆ, καὶ βαρείως κλήματ'. ἜΡΜ.  
 Ἄλλ' ἐ Σόλων γε ἐκεῖν', ᾧ Χάρων, ἐρᾶν αὐτῆ φαίνεται, ὡς ὄρῳ.  
 Καταγελαῖ γὰρ τῆ Κροῖσθ' καὶ τῆς μεγαλαυχίας τῆ βαρῆρας. Καὶ  
 μοι δοκεῖν ἔρεσθαι τι βῆλεται αὐτόν. Ἐπακῆσωμεν ἔν. 15  
 “ 7. ΣΟΛ. Εἰπέ μοι, ᾧ Κροῖσε, οἷε γὰρ τι δεῖσθαι τῶν πλίν-  
 “ θων τέτων τὸν Πύθιον; ΚΡΟΙΣ. Νὴ Δί' ἐ γὰρ ἐσιν αὐτῷ ἐν Δελφοῖς  
 “ ἀνάθημα ἐδὲν τοῖσθ'. ΣΟΛ. Οὐκῆν μακάριον οἷε τὸν Θεὸν ἀπο-  
 “ φαίνειν, εἰ κλήσαιτο ἐν τοῖς ἄλλοις, καὶ πλίνθης χρυσᾶς; ΚΡΟΙΣ.  
 “ Πῶς γὰρ ἔ; ΣΟΛ. Πολλὴν μοι λέγεις, ᾧ Κροῖσε, πεινίαν ἐν τῷ 20  
 “ ἔρανῳ, εἰ ἐκ Λυδίας (b) μετασέλλεσθαι τὸ χρυσιὸν δεήσει αὐτῆς,  
 “ ἢ ἐπιθυμήσῃσι. ΚΡΟΙΣ. Πῆ γὰρ τοσῶτ' ἂν γένοιτο χρυσοῦς,  
 “ ὅσθ' παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρ' δὲ φύεται ἐν Λυδίᾳ;  
 “ ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ. Τῆ βελτίον' ἄρα ἐνδείεις ἐσε.  
 “ ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος χρυσοῦς; ΣΟΛ. (c) Ἦν ἀπο- 25  
 “ κρήνη μὴδὲν ἀγαννακλῶν, μάθοις ἂν. ΚΡΟΙΣ. Ἐρώτα, ᾧ Σόλων.  
 “ ΣΟΛ. Πότερον, ἀμείνως οἱ σῶζοντές τινας, ἢ οἱ σῶζόμενοι πρὸς  
 “ αὐτῶν; ΚΡΟΙΣ. Οἱ σῶζοντες δηλαδὴ. ΣΟΛ. Ἄρ' ἔν ἢ  
 “ Κῦρος, ὡς λογοποιῆσιν τινες, ἐπὶ Λυδοῖς, χρυσᾶς μαχαίρας σὺ  
 “ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὅσο  
 “ σίδηρος δηλαδὴ. ΣΟΛ. Καὶ εἶγε μὴ τῆτον παρασκευάσαιο,  
 “ οἴχοιτο ἂν σοι ὁ χρυσοῦς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφῆ-  
 “ μει, ᾧ ἀνδραπε. ΣΟΛ. Μὴ γένοιτο μὲν ἔν ἔτω ταῦτα. Φαίνη  
 “ δὲ ἔν ἀμείνω τὸν σίδηρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκῆν καὶ τῷ Θεῷ

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

(b) μετασέλλεσθαι] Mittere-qui-advocant. Steph.

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

- “ κελύεις σιδηρᾶς πλίνθας ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὐθις  
 “ ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδηρᾶ ἐκεῖνός γε δεῖσεται· ἀλλ’ ἦν τε  
 “ χαλκὸν, ἦν τε χρυσὸν ἀγαθῆς, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον  
 “ ἔση ἀνατεθεικῶς, Φωκεῦσιν ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι  
 5 “ τυράνῳ λ. σῆ· τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.  
 “ ΚΡΟΙΣ. Αἰεὶ σύ με τῷ πλεῖστον προσπολεμεῖς, καὶ Φροῖς.” ἘΡΜ.  
 Οὐ φέρει ὁ Λυδὸς, ᾧ Χάρων, τὴν παρρησίαν, καὶ τὴν ἀλήθειαν τῶν  
 λόγων· ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἀνθρώπος ἐχ  
 ὑποπλήσσω, τὸ δὲ (α) παρισάμενον ἐλευθέρας λέγων. Μενήσεται  
 10 δ’ ἔν μικρὸν ὑπερον τῆ Σόλωνος ὅταν αὐτὸν δὴν ἀλόντα ἐπὶ τῇ πυρᾷ  
 ὑπὸ τῆ Κύβε ἀναχθῆναι· ἤκιστα γὰρ τῆς Κλωθῆς πρώην ἀναγινωσ-  
 κῆσι· τὰ ἐκάστω ἐπικεκλωσμένα. Ἐν οἷς καὶ ταῦτ’ ἐγγράφη,  
 “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κύβε, Κύβρον δὲ αὐτὸν ὑπ’ ἐκεινητῆ τῆς  
 “ Μασσαγέτιδος ἀποθανεῖν.” Ὁρᾶς τὴν Σκυθίδα, τὴν ἐπὶ τῆ ἵππε  
 15 τῆ λευκῆ ἐξελαύνουσαν; ΧΑΡ. Νῆ Δία. ἘΡΜ. Τάμυρις ἐκείνη  
 ἐστὶ καὶ τὴν κεφαλὴν γε ἀποτεμῆσα τῆ Κύβε αὐτὴ ἐς ἀσκὸν ἐμβαλεῖ  
 πλῆρη αἵματι. Ὁρᾶς δὲ καὶ τὸν υἱὸν αὐτῆ τὸν νεανίσκον; Καμ-  
 βύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, καὶ μυρία  
 (b) σφαλεῖς ἐν τε Λιεύρ καὶ Αἰθιοπία, τὸ τελευταῖον μανεῖς ἀποθα-  
 20 νεῖται, ἀποκλείνας τὸν Ἄπιν. ΧΑΡ. Ὡ πολλῆ γέλωτος. Ἀλλὰ  
 νῦν τίς ἂν αὐτῆς προσδoléψειεν ἕτως ὑπερφρονῆντας τῶν ἄλλων;  
 ἢ τίς ἂν πισεύσειεν, ὡς μετ’ ὀλίγον ἔτος μὲν αἰχμαλώτος ἔσται,  
 ἔτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσπῷ αἵματος;

8. Ἐκεῖνος δὲ τίς ἐστιν, ᾧ Ἐρμῆ. ὁ τὴν πορφυρᾶν ἐφειρίδα  
 25 ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι,  
 τὸν ἰχθῦν ἀνατεκάν.

Νήσῳ ἐν ἀμφιρύτῳ, βασιλεὺς δὲ τίς εὐχεται εἶναι;

(a) παρισάμενον] Ut παρισάσθαι dicitur pro in mentem venire, ita παρισάναί pro menti alicujus indere. Steph.

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



ΕΜΡ. Εὐγε (a) παραδείεις, ᾧ Χάρων ἀλλὰ (b) Πολυκράτην ὄρεᾶς τῶν Σαμίων τύραννον εὐδαιμόνα οἰόμενον εἶναι. Ἄτάρ κ' ἔτ' αὐτὸν ὑπὸ τῆ παρρησίᾳ οἰκέτεσ Μαιανδρεῖς προδοθεῖς Ὀροίτη τῷ σατραπῆ, (c) ἀνασκολοτιθῆσεται, ἀθλιῶν ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῆ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθῆς ἐπήκασα. ΧΑΡ. Εὐγε, ᾧ 5 Κλωθοῖ γενικῶς κ' αὐτῆς, ᾧ βελτίστη, κ' τὰς κεφαλὰς ἀπότεμνε, κ' ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὄντες. Ἐν τισέτω δὲ ἐπαίρουσθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσέμενοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκασον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίην χρυσῆν κομίζοντας. 10

9. ΕΡΜ. Καὶ τὰ μὲν τέτων ᾧδε ἔξει.—Τὴν δὲ πλοῦτον, ᾧ Χάρων, ὄρεᾶς, τῆς πλείοντασ αὐτῶν, τῆς πολεμῶντασ, τῆς δικαζομένεσ, τῆς γεωργῶντασ, τῆς δανείζοντασ, τῆς προσαιτῶντασ; ΧΑΡ. Ὀρεῶ ποικίλην τινὰ τύρβην, κ' μεσὸν ταραχῆσ τὸν βίον, κ' τὰσ (d) πόλεισ γε αὐτῶν εἰκυίας τοῖσ σμήνεσιν, ἐν οἷσ ἅπασ μὲν (e) ἰδίον τι κέντρον 15 ἔχει, κ' τὸν πλοῦσιον κεντεῖ. Ὀλίγοι δὲ τινεσ, ὡσπερ σφῆκεσ, ἄγασσι,

(a) παραδείεις] Παραδείω signifies, to make verses, in mimicry of another man's, for the sake of *humour*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's *Odyssea* hath, from

Ἄνδρά μοι ἔνεπε μῦσα πολύτροπον, —

Been *burlesqued* to

Ἄνδρά μοι ἔνεπε μῦσα πολύκροτον, —

πολύτροπος signifying much versed in the knowledge of the world; but πολύκροτος, much clapped, or applauded.—The *burlesque*, in *Νῆσα ἐν ἀμφιρύτῃ*—*βασιλεὺς δὲ τις εὐχεται εἶναι*, seems to me to consist in Charon's patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτης, in *Dial.* xxxii.

(c) ἀνασκολοπιθῆσεται.] *Palo-infixus-tolletur.* Steph.

(d) πόλεισ σμήνεσιν εἰκυίας.] The meaning is, that the people of the cities are like swarms of bees.

(e) ἰδίον τι κέντρον.] Some peculiar sting; by which is meant, that particular way each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

κὴ φέρῃσι τὸν (α) ὑποδείεσον. Ὁ δὲ περιπετόμενος αὐτὸς ἐκ τ'  
 ἀθανῆς ἔτος ὄχλος, τίνες εἰσίν; ἘΡΜ. Ἐλπίδες, ᾧ Χάρων, κὴ  
 δαίματα, κὴ ἄνοιαι κὴ ἡδοναί, κὴ Φιλαργυρία, κὴ ὄργαι, κὴ μίση,  
 κὴ τὰ τοιαῦτα. Τύτων δὲ ἡ ἄγνοια μὲν κάτω ζυγναμειμικται  
 5 αὐτοῖς κὴ ζυμπολιεύεται γὰρ νῦν Δία, κὴ τὸ μῖστος, κὴ ἡ ὄργη, κὴ  
 ζηλοτυπία, κὴ ἀμαθία, κὴ ἀτορία, κὴ Φιλαργυρία. Ὁ φόβος δὲ  
 κὴ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐπιπίπτων, ἐκπλήττει ἐνίοτε, κὴ  
 ὑποπτήσσειν ποιεῖ· αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρῶμεναι, ὅπότε ἂν  
 μάλισα οἴηται τις ἐπιλήψεται αὐτῶν ἀναπτάμεναι οἰχονοίαι,  
 10 κερχηνότας αὐτὸς ἀπολιπῆσαι· ὅπερ κὴ τὸν Τάνταλον κάτω πάσχοινα  
 ὄρεῖς ὑπὸ τῆ ὕδατος. Ἦν δ' ἀτενισης, κατόψει κὴ μοίρας ἀνω  
 ἐπικλωθῆσας ἐκάστου τὸν (β) ἀτρακτον, ἀφ' ἧς ἡρτῆσθαι ζυμωθήκειν  
 ἀπαντας ἐκ λεπτῶν νημάτων Ὁρεῖς καθάπερ ἀράχνια τινα κατα-  
 βαίνοντα ἐφ' ἑκάστον ἀπὸ τῶν ἀτρακτων; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν  
 15 ἐκάστου νῆμα ἐπιπεπλεγμένον γὰρ τὰ πολλὰ· τῆτο μὲν ἐκεῖνα, ἐκεῖνο  
 δὲ ἄλλα. ἘΡΜ. Εἰκότως, ᾧ Πορδμεῦ εἰμαρται γὰρ ἐκεῖνο μὲν  
 ὑπὸ τέττε Φονευθῆναι, τέττε δὲ ὑπ' ἄλλης κὴ κληρονομῆσαι γὰρ τῆτον  
 μὲν ἐκεῖνος, ὅττι ἂν ἡ μικρότερον τὸ νῆμα· ἐκεῖνον δ' αὖ τέττε τοιόνδε  
 γὰρ τι ἡ (γ) ἐπιπλοκὴ δηλοῖ. Ὁρεῖς δ' ἔν ὑπὸ λεπτῆ κρεμαμένως  
 20 ἀπαντας; Καὶ (δ) ἔτος μὲν ἀνασπασθεῖς ἀνω μετέωρός ἐστί, κὴ  
 μετὰ μικρὸν καταπεσὼν ἀπορραγένη τῆ λίνης, ἐπειδὴν μηκέτι  
 ἀνίληχρὸς πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται· ἔτος δὲ ὀλίγον  
 ἀπὸ γῆς αἰωρῶμενος, ἦν κὴ πῆσρ ἀψοφητὶ κείσεται, μόγις κὴ τοῖς  
 γείτοσιν ἐξακυσθέντι τῆ πλώματος. ΧΑΡ. Παγγέλοια ταῦτα,  
 25 ᾧ Ἐρμῆ.

10. ἘΡΜ. Καὶ μὲν ἐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ  
 καταγίλασα, ᾧ Χάρων κὴ μάλισα αἱ ἄγαν σπεδαὶ αὐτῶν, κὴ τὸ  
 μεταξὺ τῶν ἐλπίδων οἰχισθῆναι, ἀναρπάσθως γιγνομένως ὑπὸ τῆ βελτίστῃ

(α) ὑποδείεσον.] *Debiliorem*: ab ὑποδεῖμαι, egeo. Steph.

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

— *teretem versabat pollice fusum.* Ovid. and

— *Dixerunt, currite, fuisis.* Virg.

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

(γ) ἐπιπλοκὴ.] I chuse to render this word *implexus*, the  
*tying-on* of the threads upon the heads of mortals.

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

θανάτου. Ἄγγελοι δὲ αὐτῶ, καὶ ὑπηρεταὶ μάλα πολλοί, ὡς ὄρας,  
 (a) ἠπίαλοι, καὶ πυρετοί, καὶ φθόαι, καὶ περιπνευμονίαι, καὶ ξίφη, καὶ  
 λησῆρια, καὶ κάνεια, καὶ δικασαί, καὶ τύρανοι, καὶ τέτων ἕδὲν ὅλας  
 αὐτὰς εἰσέρχεται, ἐς' ἃν εὖ φράτῳσιν. Ὅταν δὲ σφαλῶσι, πολλὴ  
 τὸ "Ὀτιοτοί" καὶ "Αἰ, αἰ," καὶ "Ὡμοί μοι." Εἰ δ' εὐθὺς ἐκ 5  
 ἀρχῆς ἐνενοῶν ὅτι θνητοὶ τέ εἰσιν αὐτοί, καὶ ὀλίγον τῆτον χρόνον  
 ἐπιδημήσαντες τῷ βίῳ, ἀπίασιν, ὥσπερ ἐξ ὄνειρατο, πάντα ὑπὲρ  
 γῆς ἀφέντες ἔζων τε ἂν σωφρονέστερον, καὶ ἕτλον ἠνεῶντο ἀποθανόντες·  
 νῦν δὲ ἐς αἰεὶ ἐλπίζαντες χρῆσθαι τοῖς παρῶσιν, ἐπειδὴν ἐπιστὰς ὁ  
 ὑπηρετὴς καλῆ καὶ ἀπάγη, πεδίτας τῷ πυρετῷ, ἢ τῇ φθῶ, ἀγανακ- 10  
 τῆσι πρὸς τὴν ἀγωγὴν, ἢ ποτε προσδοκίσαντες ἀποσπασθῆσθαι  
 αὐτῶν. (b) Ἡ, τί γὰρ ἐκ ἂν ποιήσειεν ἐκεῖνο, ὁ τὴν οἰκίαν  
 σπυδῆ οἰκοδομῶμενο, καὶ τὰς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ  
 μὲν, ἔξει τέλος αὐτῶ, ὁ δὲ, ἄρτι ἐπίδειξ τὸν ὄρατον. ἀπίοι, τῷ κληρο-  
 νόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μὲν δὲ δειτησίας ἀθλιος ἐν 15  
 αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρειν, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἡ  
 γυνὴ, καὶ φίλος διὰ τῆτο ἑσῶν καὶ τῆνομα τῆ πατρὸς τιθέμενος, εἰ  
 ἠπίστατο ὡς ἐπταίτης γενόμενος ὁ παῖς τεθνήξεται, ἄρα ἂν σοι δοκῆ  
 χαίρειν ἐπ' αὐτῷ γενομένῳ; Ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχῆναι  
 ἐπὶ τῷ παιδί ἐκεῖνον ὄρα τὸν τῆ ἀθλητῆ πατέρα, τῆ Ὀλύμπια 20  
 νενικηκότος· τὸν γείτονα δὲ τὸν ἐκκομιζοῖνα τὸ παιδίον ἐχ ὄρα, ἐδὲ  
 οἶδεν ἀφ' οἴας αὐτῷ κρόκης ἐκρέματο. Τὰς μὲν γὰρ περὶ τῶν ὄραν  
 διαφερομένους ὄρας ὅσοι εἰσι, καὶ τὰς ζυγαγείροντας τὰ χεῖμαλια, εἴτα  
 πρὶν ἀπολαῦσαι αὐτῶν καλεσμένους ὑφ' ὧν εἶπον, ἐπιόντων ἀγγέλων τε,  
 καὶ ὑπηρετῶν; ΧΑΡ. Ὅρα πάντα ταῦτα, καὶ πρὸς ἐμαυτὸν ἐγὼ ἐνοῶ, 25  
 τί τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, ἢ σερῶμενοι  
 ἀγανακτῶσιν.

11. ἘΡΜ. Ἡν γὰρ τὰς βασιλέας ἴδῃ τις αὐτῶν, οἵπερ εὐδαι-  
 μονέστατοι εἶναι δοκῶσιν, ἔξω τῆ ἀβείδαις, καὶ, ὡς φῆς, ἀμφιβόλας τῆς  
 τύχης πλείω τῶν ἡδῶν τὰ ἀνιαρὰ εὐρήσει προσόντα αὐτοῖς, φόβος καὶ  
 ταραχὰς, καὶ μίσθ, καὶ ἐπιβλαῶς, καὶ ὀργὰς, καὶ κολακείας· τέτοις

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

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

γὰρ ἅπαντες ζύνεισιν. Ἐἷ πένθη, καὶ νόσος, καὶ (a) πᾶθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν, (b) ὅπως δὲ τὰ τέτων πονηρὰ, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΧΑΡ. Ἐβέλω γῆν σοι, ὦ Ἐρμῆ, εἰπεῖν, ὅτινι εἰκέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίβη ἅπα  
 5 αὐτῶν. Ἦδη ποτὲ ποιφύλλυγας ἐν ὕδατι ἐθείασα ὑπὸ κρηνῶ τινι καταρράτῳ ἀνισαμέναις; Τὰς φυσαλλίδας λέγω, ἀφ' ὧν ζυγαγείρεται ὁ ἄφρός. Ἐκεῖναι τοίνυν αἱ μὲν (c) τινες μικραὶ εἰσι, καὶ αὐτίκα ἐκραεῖσθαι, ἀπίσθησαν αἱ δ' ἐπὶ πλεόν διαρκῆσι, καὶ (d) προσχωρεσῶν αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσώμεναι ἐς  
 10 μέγιστον ὄγκον αἰρῶνται. Εἶτα μὲν τοὶ κακέϊναι πᾶνως ἐξερράγην ποτὲ ἔ γὰρ οἶόν τε ἄλλως γενέσθαι. Τῆτό ἐστιν ὁ ἀνδρῶπων βίβη. Ἄπαντες ὑπὸ πνεύματ' ἐμπέφυσθαι μὲν, οἱ μὲν μείζους, οἱ δ' ἐλάττους, καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ἀκύμορον τὸ φύσημα, οἱ

(a) πᾶθη.] *Passions.*

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

(c) τινες μικραὶ.] *Infants.*

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

δὲ ἄρα τῷ ζυεῖναι ἐπαύτατο· πᾶσι δ' ἔν ἀπορρηγῆναι ἀναγκαῖον.  
 ἘΡΜ. Οὐδὲν χεῖρον σὺ τῆ Ὀμήρῳ εἰκασας, ᾧ Χάραν, ὃς φύλλοις τὸ  
 γέν<sup>θ</sup> αὐτῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοιαῦτοι ὄντες, ᾧ Ἐριμῆ. ὀρεῖς οἷα ποιῆσι, καὶ ὡς  
 φιλοτιμῆναι πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τιμῶν καὶ κλήσεων ἀμιλ- 5  
 λόμενοι, ἄπερ ἅπαντα καταλιπόντας αὐτῆς, δεήσει ἕνα ὄσοδὸν ἔχοντας,  
 ἥκειν παρ' ἡμᾶς. Βλέπει ἔν ἐπιπέτρῳ ἐφ' ὑψηλῆ ἔσμεν, ἀναδοῦσας  
 παμμέγεθες, παραινίσω αὐτοῖς “ἀπέχεσθαι μὲν τῶν ματαίων  
 “ πόνων, ζῆν δὲ, αἰεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας,” λέγων  
 “ ὦ μάταιοι, τί ἐσπευδάκατε περὶ ταῦτα; Παύσασθε κέκνοντες· 10  
 “ ἔ γάρ ἐς αἰεὶ βιώσεσθε. Οὐδὲν τῶν ἐλαῦτα σεμνῶν αἰδῖόν ἐστιν.  
 “ Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ζῆν αὐτῷ ἀποθάναν. Ἄλλ' ἀνάγκη  
 “ τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ, καὶ τὸν ἀγρόν, καὶ τὸ χρυσίον  
 “ αἰεὶ ἄλλων εἶναι, καὶ μεταβάλλειν τῆς δεσπότας.” — Εἰ ταῦτα, καὶ  
 τὰ τοιαῦτα ἐξ ἐπήκοῦς ἐμδοῆσαιμι αὐτοῖς, ἐκ ἂν οἶμι μέγα ὠφελῆθῆναι 15  
 τὸν βίον, καὶ σωφρονεσέμεν ἂν γενέσθαι παραπολύ; ἘΡΜ. ὦ μακάριε,  
 ἐκ οἷσα ὅπως αὐτῆς ἡ ἀγνοια, καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μὴδ'  
 ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ᾧτα, τοσῆτα κηρῶ ἔβυσαν  
 αὐτὰ, οἷον ᾧερ Ὀδυσσεὺς τῆς ἐταίρης ἔδρατε, δέει τῆς (α) Σειρήνων  
 ἀκροάτους. Πόθεν ἔν ἂν ἐκεῖνοι δυνηθεῖεν ἀκῆσαι, ἢν καὶ σὺ κεκραγῶς 20  
 διαρράγῃς; Ὅτερ γὰρ παρ' ὑμῖν ἡ λήθη δύναται τῆτο ἐλαῦτα ἡ  
 ἀγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι καὶ παραδειγμένοι  
 τὸν κηρὸν ἐς τὰ ᾧτα, πρὸς τὴν ἀλήθειαν (β) ἀποκλιναῖτες, ὃξὺ δεδωρ-  
 κότες ἐς τὰ πράγματα, καὶ κατεγνωκότες οἰά ἐσι. ΧΑΡ. Οὐκ ἔν  
 ἐκεῖνοις γῆν ἐμδοῆσαιμεν. ἘΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτῆς 25  
 ἂ ἴσασι. Ὀρεῖς ὅπως ἀποσάντες τῶν πολλῶν, καταγελῶσι τῶν  
 γιγνομένων, καὶ ἔδαμῃ ἔδαμῶς ἀρίστοιλοι αὐτοῖς, ἀλλὰ δῆλοί εἰσι  
 δρασιμὸν ἤδη βελεύοντες παρ' ὑμᾶς ἀπὸ τῆ βίης; Καὶ γὰρ καὶ  
 μισῶνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὐγε, ᾧ γεννάει.  
 Πλὴν πάνυ ὀλίγοι εἰσὶν, ᾧ Ἐριμῆ. ἘΡΜ. Ἰκανοὶ καὶ ἔτοι.— Ἀλλὰ 80  
 κατίωμεν ἤδη.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλιναῖτες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, περιπαρῶς, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἐν ἔτι ἐπὶ θέν εἰδέναι, ᾧ Ἑρμῆ, (καί μοι δεῖξας αὐτὸ, ἐντελῆ ἴση τὴν περιήγησιν πεποιηκός) τὰς ἀποθήκας τῶν σαρμάτων, ἵνα κατορύτῃσι, θεῶσασθαι. ἙΡΜ. Ἡεῖα, ᾧ Χάρων, καὶ τύμβους, καὶ τάφους καλῶσι τὰ τοιαῦτα. Πλην τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ
- 5 χόματα ὄρῃς, καὶ τὰς (a) σήλας, καὶ πυραμίδας; Ἐκεῖνα πάντα νεκροδοχεῖα, καὶ σωματοφυλάκιά ἐσι. ΧΑΡ. Τί ἐν ἐκεῖνοι εὐφρανεῖται τὲς (b) λίθους, καὶ χρεῖσι μύρη; Οἱ δὲ καὶ πυρᾶν (c) νήσαντες πρὸ τῶν χαμάτων, καὶ βόθρον τινὰ ὀρύξαντες, καί σι τε ταυτὶ τὰ πολυτελῆ οὐκ ἔπινα, καὶ εἰς τὰ ὀρύγματα οἶνον, καὶ μελίκρατον ὡς γῆν εἰκάσαι,
- 10 εἴχουσιν; ἙΡΜ. Οὐκ οἶδα, ᾧ Πορβμεῦ, τί ταῦτα πρὸς τὲς ἐν ἄδῃ. Πειπίευκας δ' ἐν τὰς ψυχὰς ἀναπεμπομένης κάτωθεν, δειπνεῖν μὲν ὡς οἶόν τε περιπετομένης τὴν κνίσσαν, καὶ τὸν καπνὸν, πινεῖν δὲ ἀπὸ τῆς βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκεῖνος ἔτι πίνεῖν ἢ ἐσθίειν, ὧν τὰ κρανία ξηρότατα; Καί τοι γελοῖός εἰμί σοι λέγων ταῦτα, ὅσημέραι
- 15 κατάγοντι αὐτὲς. Οἶσδ' ἐν εἰ δύναιμι ἂν ἔτι ἀνελθεῖν ἀπαξ, ὑποχθάνιοι γενόμενοι. Ἐπειτοὶ καὶ παρ' ἑλθοῖα ἂν, ᾧ Ἑρμῆ, ἔπασχον, ἐκ ὀλίγα πρᾶγματ' ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτὲς, ἀλλὰ καὶ αὐτῶν ἀνάγειν πτωμένους. Ὡ μάταιοι, τῆς ἀνοίας, ἐκ εἰδότες ἡλικίους ὄροισι διακέκρεται τὰ νεκρῶν, καὶ τὰ ζώντων πρᾶγματα, καὶ οἷα παρ'
- 20 ἡμῖν ἐσι, καὶ ὅτι
- (d) Κάτθαν' ὄμως ὁ, τ' ἀτυμβῶν ἀνὴρ ὅς' ἔλαχε τύμβου,  
Ἐν δ' ἰῆ τιμῆ ἱερῶν κρείων Ἄγαμέμνων.  
Θερσίτη δ' ἱστῶ Θετίδῳ παῖσι ἠυκόμοιο.  
Πάντες δ' εἰσὶν ὄμως νεκρῶν ἀμνηστὰ κέρηνα.
- 25 Γυμνοὶ τε, ξηροὶ τε, κατ' ἀσφοδελὸν λειμῶνα.  
ἙΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον (e) ἐπαντλεῖς. Ἄλλ', ἐπεὶ περ ἀμνηστὰς με, θέλω σοι δεῖξαι τὸν τῆς Ἀχιλλέως τάφον. Ὅρῃς τὸν ἐπὶ τῆς θαλάττης; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκὸν ἀντικρῦ

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

Τύμβου καὶ σήλα.—*Hom. Il.* xvi.

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

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

(d) *Homer*.

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

δὲ ὁ Αἴας τέταπται ἐν τῷ Ῥοιτείῳ. ΧΑΡ. Οὐ μεγάλοι, ᾧ Ἐρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι, (a) ἄς κάτω ἀκρόομεν τὴν Νῆον, τὴν Σαρδαναπάλα, καὶ Βαβυλῶνα, καὶ Μυκῆνας, καὶ Κλεωνάς, καὶ τὴν Ἴλιον αὐτὴν. Πολλὰς γὰρ μέμνημαι διαπορθεύσας ἐκεῖθεν, ὡς δίκαια ὄλων ἐτῶν μηδὲ νεωκλήσται, μηδὲ διαψύξαι τὸ σκαφίδιον. ἘΡΜ. Ἡ Νῆον μὲν, ᾧ πορθευῖ, ἀπόλωλεν ἤδη, καὶ ἐδὲν ἰχθῶν ἐτι λοιπὸν αὐτῆς, εἴδ' ἂν εἴπης ὅπερ σοί' ἦν. Ἡ Βαβυλῶν δέ σοι ἐκείνη ἐστίν, ἡ εὐπυργῶν, ἡ τὸν μέγαν περίβολον εἰ μεταπολὺ καὶ αὐτὴ ζητηθσομένη, ὡσπερ ἡ Πῆνον. Μυκῆνας δὲ καὶ Κλεωνάς αἰσχύνουμαι δεῖξά σοι, καὶ μάλιστα τὴν Ἴλιον ἀποπνίξεις γὰρ εἴ οἶδ' ὅτι τὸν Ὀμηρον καλεθῶν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάσαι μὲν ἦσαν εὐδαιμόνες, νῦν δὲ τεθνήκασι καὶ αὐταί. Ἀποθνήσκασι γὰρ, ᾧ πορθευῖ, καὶ πόλεις, ὡσπερ ἄνθρωποι, καὶ τὸ παραδοξότερον, καὶ ποταμοὶ ὅλοι. Ἰνάχῃ ἐν ἐδὲ τάφῳ ἐν Ἀργεὶ ἐτι καλαίεται. ΧΑΡ. Παπαί, τῶν ἐπαίνων, Ὀμηρε, καὶ τῶν ὀνομάτων,

—— Ἴλιον ἰχθῶν,  
καὶ —— εὐρυάγειαν,  
καὶ —— εὐκλίμεναι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεῖνοι, ἢ ὑπὲρ τίνῃ ἀλλήλους φονεύσασιν; ἘΡΜ. Ἀργεῖος ὄρξας, ᾧ Χάραν,

(a) ἄς κάτω ἀκρόομεν.] Stephanus accounts for the accusative case after ἀκρόο, as it is here put, by observing that ἀκρόο, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, ὡς ἤκουσεν ἀνδρὸς ἠδὲ ἐργὰ διαπραττόμενον τὸν Κυρόν. Pæd. Lib. i. And Lucian another, in his *Dream*: Ὡσπερ τὴν Νιόβην ἀκρόομεν, as we hear of Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juventus,

And again,

Audire magnos jam videor duces.

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

- κὴ Λακεδαιμονίαις, κὴ τὸν ἡμιθνήτα ἐκείνον στρατηγὸν (α) Ὀθρυάδην, τὸν ἐπιγεράφοντα τὸ τρίπαιον τῷ αὐτῷ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς ὦ Ἑρμῆ, ὁ πόλεμος; ΕἶΜ. Ὑπὲρ τῆς πεδίας αὐτῆς, ἐν ᾗ μάχονται. ΧΑΡ. Ὡς τῆς ἀνοίας, οἷγε ἐκ ἴσασιν ὅτι κὰν ὄλην τὴν
- 5 Πελοπόννησον ἕκαστος αὐτῶν κηλίσωνται, μόγις ἂν ποδιαῖον λαβοῖεν τόπον παρὰ τῆς Αἰακῆς. Τὸ δὲ πεδίον τῆτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλὰκις ἐκ βάρβρων τὸ τρίπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ΕἶΜ. Οὕτω μὲν ταῦτα ἴσαι. Ἡρεῖς δὲ καταβάλλεις ἤδη, κὴ κατὰ χάριν εὐθελήσαντες αὐδὶς τὰ ὄρη, ἀπαλλαττάμεθα. ἐγὼ μὲν κατ' ἄεσάλην,
- 10 σὺ δ' ἐπὶ τὸ πορθμεῖον ἤξω δὲ σοι μὲν ὀλίγον, (β) κὴ αὐτὸς νεκροσολῶν. ΧΑΡ. Εὐγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης αἰεὶ ἀναγεγεράψῃ.— Ὡνάμην δὲ τι διὰ σὲ τῆς ἀποδημίας.— Οἷά ἐσι τὰ τῶν κακοδαιμόνων

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

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



ἀνθρώπων πράγματα, βασιλεῖς, κλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι.  
 ΧάρωνⓄ δὲ ἐδεῖς (a) λόγⓄ.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of Charon* (as some will have it), he would have put in *περὶ*, as he hath done, in the end of *Dial.* xxvi. *λόγον δὲ περὶ αὐτῆ καταλέλοιπεν.*—*Λόγος*, for *ratio*, an *account* or *estimation*, is of frequent use. So *Theocrit.* *Id.* iii.—*τὸ δὲ μεῦ λόγον ἔδεναι ποιῆ.* *But you make no account of me;* that is, *You think nothing of me, or, You set me at naught.*

τίλⓄ γῆ βίβλις πρώτα.

# ΛΟΥΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

Δ Ι Α Λ Ο Γ Ω Ν

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

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ΔΙΑΛΟΓΑΣ α΄.

Περὶ τῆς Ἐνυπνίας ἤτοι Βίβου Λυκικανῆς.

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

ἌΡΤΙ μὲν ἔπεταύμην εἰς τὰ (α) διδασκαλεῖα (β) φοιτῶν, ἤδη τὴν ἡλικίαν πρόσθη<sup>σ</sup> ἄν. Ὁ δὲ πατὴρ ἐσκοπιῖτο μετὰ τῶν φίλων ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις ἐν ἔδοξε παιδεία μὲν, καὶ πόνησ πολλῆ, καὶ χρόνος μακρῶς, καὶ δαπάνης ἔσμικρῶς, καὶ τύχης δεῖσθαι λαμπρῶς τὰ δὲ ἡμέτερα, μικρὰ τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπιχειρίαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν (γ) βαναύσων τέτων ἐκμάθοιμι,

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

(β) φοιτῶν.] The verb φοιτάω hath been so constantly used to signify, in particular, to go-to-school, that school-scholars have been called φοιτῆται, instead of μαθηταί. Bourd.

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

τὸ μὲν πρῶτον εὐδὺς ἂν αὐτὸς ἔχειν τὰ ἀρκῆντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκίσσι εἶναι, τηλικῶτ' ἂν· ἐκ εἰς μακρὸν δὲ καὶ τὴν πατέρα εὐφρανεῖν, ἀποφέρειν αἰεὶ τὸ γιγνόμενον. - Δευτέρως, ἐν σκέψει ἀρχὴ πρῆτιθη, τίς ἀρίστη τῶν τεχνῶν, καὶ βία ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευτέρῳ πρέπυσσα, καὶ πρὸ χειρὸν ἔχουσα τὴν (α) χορηγίαν, καὶ διαρκῆ τὸν πόνον. " Ἄλλα τοίνυν ἄλλην ἐπαινῆν, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατήρ εἰς τὸν θεῖον, ἀπιδὼν (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἀριστος (b) ἐρμογλύφος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) " Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, " σὲ παρόν. Ἄλλὰ τῆτον ἄγε (δειξάς ἐμὲ) καὶ δίδασκε παραλαβῶν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμοσὴν, καὶ ἐρμογλυφέα· " δύναται γὰρ καὶ τῆτο, φύσει γέ. ὡς οἶσθα, (c) ἔχων δεξιῶς." Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηρῆ παιδιαῖς· ὅποτε γὰρ ἀφειθήν ὑπὸ τῶν διδασκάλων, ἀποξίαν ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δι' ἀνθρώπους, ἀνέπλαττον (εἰκότως, ὡς ἐδόκην τῷ πατρί) ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πηγάς ἐλάμβανον. Τότε δὲ ἐπαινῶ εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν· καὶ χρῆσάς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γέ τῆς (d) πλαστικῆς.— (e) Ἄμα τε ἐν ἐπιτιθέει ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι· κατὰ παρεδεδόμην τῷ θεῖα, μὰ τὸν Δι' ἐσφόδρα τῷ πράγματι ἀχθόμενος· ἀλλὰ μοι καὶ παιδιάν τινα ἐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τὴς ἡλικιώτας ἐπιδείξιν, εἰ φαινομένην θεῶς τε γλύφων, καὶ ἀγαλματῖά τινα μικρὰ κατασκευάζων ἑμαυτῷ τε, καὶ κεινοῖς, οἷς προῖχθη. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηδες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγχοπέα γὰρ τινά μοι δὲς ὁ θεῖος ἐκέλευσέ μοι ἡμέρα καθικέσθαι πλακὸς, ἐν μέσῳ κειμένης, ἐπειπῶν τὸ κοινόν,

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

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

(c) ἔχων δεξιῶς. Minus Atticè. Bourd.

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

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

— (a) Ἀρχὴ δὲ τοι ἤμισυ πάντος.

Σκληρότερον δὲ κατενεγκούῃ ὑπ' ἀπειρίας, κατεάγη, μὲν ἢ πλάξ.  
 Ὁ δὲ ἀγανακλήσας, σκυτάλην τινα πλεσιόν κειμένην λαβὼν, ἔπραξας,  
 5 ἔδδ' προτρεπτικῶς μιν κατήρξατο, ὥστε δάκρυά μοι τὰ προοίμια τῆς  
 τέχνης. Ἀποδράς ἔν' ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνούμαι συνεχῆς  
 ἀνολολύζων, καὶ δακρύων τὰς ὀφθαλμούς ὑπόπλευς· καὶ διηγῆμαι τὴν  
 σκυτάλην, καὶ τὰς μάλωπας εἰδείκνυον, καὶ κατηγορεῖν πολλὴν τινα  
 ἀμώτητα, προσθεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβά-  
 λωμαι κατὰ τὴν τέχνην. Ἀγανακτισαμένης δὲ τῆς μητρὸς, καὶ πολλὰ  
 10 τῶ ἀδελφῶ λαιδορησαμένης, ἐπεὶ νύξ ἐπῆλθε, κατέδραπον, ἔτι ἔνδακ-  
 ρυς, καὶ τὴν νύχθ' ὅλην ἐνοῶν. Μέχρι μὲν δὲ τέτων, γελάσιμα, καὶ  
 μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἔκτι εὐκαταφρόνητα, ὡ  
 Ἄνδρες, ἀπέσσειδε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δεόμενα. Ἴνα  
 γὰρ κατ' Ὀμηρον εἶπα,

15 — (b) Θεῖός μοι ἐνύπνιον ἤλθεν ὄνειρ,

Ἄμβροσίην διὰ νύκτα, —

ἑναργῆς ἔτας, ὥστε μηδὲν ἀπολείπεισθαι τῆς ἀληθείας. Ἔτι γὰρ καὶ  
 μετὰ τοσῶτον χρόνον τὰ τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλ-  
 μοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκροθέντων ἔναυλ', ἔτω σαφῆ  
 20 πάντα ἦν.

2. (c) Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκόν με πρὸς ἑαυτὴν  
 ἑκατέρω μάλᾳ βιαίως, καὶ καρτερῶς. Μικροῦ γοῦν με διασπᾶσαντο  
 πρὸς ἀλλήλας φιλοτιμύμεναι. καὶ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει,  
 καὶ παρὰ μικρὸν ὅλον εἶχέ μιν· ἄρτι δὲ ἂν αὐτῆς ὑπὸ τῆς ἑτέρας εἰχό-  
 25 μιν. Ἐβῶν δὲ πρὸς ἀλλήλας ἑκάτερα· ἡ μὲν ὡς αὐτῆς ὀλίγᾳ με  
 κελῆσθαι βούλοίτο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτριῶν ἀνιπιποιοῖτο. Ἦν  
 δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κόμην, τὰ χεῖρε τύλων  
 ἀνάπλευς, διεζωσμένη τὴν ἐσθῆτα, τιάνου καλαγέμουσα, οἷος ἦν ὁ  
 Θεῖος, ὁπότε ξεῖο τοὺς λίθους· ἡ ἑτέρα δὲ μάλᾳ εὐπρόσωπ', καὶ τὸ

(a) Ἀρχή, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. II. ii.

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

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

σχῆμα εὐπρεπῆς, καὶ κόσμιος τὴν ἀναβολήν. Τέλος δ' ἐν ἐφιάσι μοι  
δικάζειν ὅποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδράδης ἔλεξεν.—“ Ἐγὼ,  
“ φίλε παῖ, ἐρμολυφικὴ τέχνη εἰμὶ, ἢν χθῆς ἤρξω μανθάνειν, οἰκεία 5  
“ τέ σοι, καὶ συγγενὴς οἰκοθεν. Ὅ τε γὰρ πάπτου σου, (εἰποῦσα  
“ τοῦνομα τοῦ μητροπάτορος) λιθοζόου ἦν, καὶ τὸ θεῖον ἀμφοτέρω,  
“ καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. Εἰ δὲ θέλοις λήρων μὲν καὶ φλη-  
“ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δεῖξασα τὴν ἑτέραν, ἐπεσθαι 10  
“ δὲ, καὶ συνοικεῖν ἐμοί, πρῶτα μὲν θρέψῃ γενικῶς, καὶ τὰς ἄμικς ἔξεις  
“ καρτεροῦς, φθόνου δὲ παντὸς ἀλλότριου ἔση, καὶ οὐ ποτε ἄπυ ἐπὶ  
“ τὴν ἀλλοδαπὴν, τὴν πατριδα, καὶ τοὺς οἰκείους καταδικῶν, (a) οὐδὲ  
“ ἐπὶ λόγοις ἐπαινέσονται σε πάντες. Μὴ μυσσαχθῆς δὲ τοῦ σώματός 15  
“ (b) τὸ εὐτελεῖς, μηδὲ τῆς ἐσθῆτός τὸ πιναρόν. Ἄτο γὰρ τῶν  
“ τοιάτων ὀρμώμενος, καὶ Φειδίας ἐκείνος (c) ἔδειξε τὸν (d) Δία, καὶ  
“ Πολύκλειτος τὴν Ἥραν εἰργάσατο, καὶ Μύρων ἐπρνήθη, καὶ Πραξιτε-  
“ λης ἑθαυμάσθη. Προσκυῖνται γὰρ ἔτσι μετὰ τῶν θεῶν. Εἰ δὲ  
“ τέτων εἰς γένοιο, πῶς μὲν ἔκλεινός αὐτὸς παρὰ πᾶσιν ἀνθρώποις  
“ γένοιο; Ζηλαῖον δὲ καὶ τὸν πατέρα ἀποδείξεις, περιελεπτον δὲ ἀπο- 20  
“ φανείς καὶ τὴν πατριδα.”—Ταῦτα καὶ ἔτι τέτων πλείονα διαπλάισσα,  
“ καὶ βαρβαρίζουσα πάμπολλα, εἶπεν ἡ τέχνη, μάλα δὲ σπεδῆ συνέρρασα,  
“ καὶ πειθεῖν με πειρωμένη· ἀλλ' ἔκτετι μέμνημαι. Τὲ πλείονα γὰρ  
“ ἔδη με τὴν μνήμην διέφυγεν.

4. Ἐπεὶ δ' ἐν ἐπαύσατο, ἀρχέλαι ἡ ἑτέρα ἴδιε πῶς. “ Ἐγὼ δὲ, 25  
“ ὦ τέκνον, Παιδεία εἰμὶ, ἡδὴ συνήθης σοι, καὶ γνωρίμη, εἰ καὶ μηδέπω  
“ εἰς τέλος (e) μεσπεύραται. Ἡλικία μὲν ἐν τὰ ἀγαθὰ ποριῆ  
“ λιθοζόος γενόμενος, αὐτὴ προεῖρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης

(a) ἔδὲ ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελεῖς] The *uncostly trim*; from εὖ, *facile*, and τέλος, *sumptus*.

(c) ἔδειξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, ἔδειξε. *Spectatum admissi*.—*Hor. de Art. Poet.*

(d) Δία.] *Olympicum*. Bourd. & Ἥραν, Argivami. Idem.

(e) με.] This genitive case doth not follow τέλος, but *μεσπεύραται*. Πειρᾶ ἐμοῖο (pro ἐμῶ) γέρας. *Hom. Il. xxiv.* and *πειραθῆναι ἔγχος ἡμετέρῃ*. *Hesiod. in Alp.*

- “ ἔση, τῷ σώματι ποιῶν, καὶν τίττω τὴν ἄπχσιν ἐλπῖδα τῆ βίης τεθει-  
 “ μένος· ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα κὲ ἀγενῆ λαμβάνων, ταπεινὸς  
 “ τὴν γνώμην, εὐτελής δὲ τὴν πρόσδοτον ἕτε Φίλοις ἐπιδικάσιμος, ἕτε  
 “ ἐχθροῖς φοδερὸς, ἕτε τοῖς πολιταῖς ζηλωτὶς ἀλλ’ αὐτὸ μόνον, ἐργά-  
 5 “ τῆς, κὲ τῶν ἐκ τῆ πολλῆς δῆμῶς εἰς, αἰὶ τὸν φρέγγοντα ὑποπτήσων,  
 “ κὲ τὸν λέγειν δυνάμενον θεραπεύων. (α) λάγω βίον ζῶν, κὲ τῆ  
 “ κρείττονος ἔρμαιον ἄν. Ε. δὲ κὲ Φειδίας ἢ Πολύκλειτος γένοιο, κὲ  
 “ θαυμαστὰ πολλὰ ἐξεργάταιο, τὴν μὲν (β) τέχνην ἀπαίτες ἐπαινέσον-  
 “ ται, ἐκ ἐστὶ δὲ ὅστις τῶν ἰδούων, εἰ νῦν ἔρχοι, εὐξαίη’ ἂν σοι ὁμοῖος  
 10 “ γενέσθαι. Οἷός γὰρ ἂν ἦ, βάνουτος κὲ (γ) χειράναξ, κὲ ἀποχει-  
 “ ροβίωτος νομισθῆσ. Ἦν δὲ μοι πεῖτη, φρεῖτον μὲν σοι πολλὰ  
 “ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, κὲ πράξεις θαυμαστὰς, κὲ λόγους  
 “ αὐτῶν ἀταγέλλησα, κὲ πάντων (ως εἰπεῖν) ἔμπειρον ἀποφαίνεσα·  
 “ κὲ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, καλακοσμήσω πολλοῖς, κὲ  
 15 “ ἀγαθοῖς κοσμήμασι, σωφρασύτη, δικαιοσύνη, εὐσεβεία, φραότητι,  
 “ ἐπιεικεία, συνέσει, καρίερία, τῷ τῶν καλῶν ἔρατι, τῆ φρὸς τὰ σεμνό-  
 “ ταια ὀρημῆ. Ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς  
 “ κόσμος. Λήσει δὲ σε ἕτε παλαιὸν ἔδεν, ἕτε νῦν γενέσθαι δεόν  
 “ ἀλλὰ κὲ τὰ δέοντα προόψει μετ’ ἐμεῖ, κὲ ὅλοις, ἀπάντα ὅποσα ἐστὶ,  
 20 “ τάτε θεῖα, τάτε ἀνθρώπινα, ἐκ εἰς μακρῶν σε διδάξομαι. Καὶ  
 “ ὁ νῦν πένης, ὁ τῆ δεινός, ὁ βελευσάμενός τι περὶ ἀγενές ἕτω τέχνης,  
 “ μετ’ ὀλίγον ἄπασι ζηλωτὸς, κὲ ἐπίφθοτος ἔση, τιμώμενος κὲ ἐπαινέ-  
 “ μένος, κὲ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, κὲ ὑπὸ τῶν γένει κὲ πλάττω  
 “ φρέγγοντων ἀποδλεπόμενος· ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος

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

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

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

“ (δείξασα τὴν ἐαυτῆς, πᾶν δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προσι-  
 “ δρίας ἀξιόκμενος. Κὰν πα ἀποδημῆς ἐδ’ ἐπὶ τῆς ἀλλοδαπῆς  
 “ ἀγνώστῃ, ἐδ’ ἀθηνῆς ἐστὶ τοιαῦτά σοι περιήτω τὰ γνωστὰ καὶ ὥστε  
 “ τῶν ὀράντων ἕκαστος, τὸν πλησίον κινήσει, δείξει σε τῷ δακτύλῳ,  
 “ ἔτος ἐκεῖνος, λέγων. Ἐὰν δὲ τι σπαρδῆς ἀξιὸν ἢ, καὶ τῆς φίλης, ἢ καὶ 5  
 “ τὴν πόλιν ὅλην καθ’ ἑαυτὴν εἰς σε πάντες ἀποστεύουσαι. Κὰν  
 “ πα τι λέγων τύχης καχρότες οἱ πολλοὶ ἀκροῦνται. Φρυμάζοντες,  
 “ καὶ εὐδαιμονίζοντες σε τὸν λόγον τῆς δυναμείας, καὶ τὸν πατέρα τῆς  
 “ εὐπορίας, ὃ δὲ λέγεις, ὡς ἀρα ἀθάνατοι γίνονται τινες ἐξ ἀνθρώ-  
 “ πων. τῆτό σοι περιποιήσω. Καὶ γὰρ ἤν’ αὐτὸς ἐκ τῆς βίβης ἀπέλθῃς, 10  
 “ ἔποτε παύσει συνὰν τοῖς πεπαιδευμένοις, καὶ προσημιλῶν τοῖς  
 “ ἀρίστοις. Ὅσας τὸν Δημόσθηνον ἐκεῖνον τίνῃ υἱὸν ὄντα, ἐγὼ ἤλικον  
 “ ἐποίησα; Ὅσας τὸν Αἰσχίνην ὅς τιμπαυσιρεῖς υἱὸς ἦν, ἀλλ’ ὅμως  
 “ αὐτὸν δι’ ἐμέ (a) Φίλιππος ἐτερότευσεν; Ὁ δὲ (b) Σουκράτης,  
 “ καὶ αὐτὸς ὑπὸ τῆ ἐρμογλυφικῆ ταύτῃ, τραφεῖς, ἐπειδὴ τάχιστα συνῆκε 15  
 “ τῆ κρείττονος, καὶ δρακιτεύσας παρ’ αὐτῆς κῆτομόλησεν ὡς ἐμεῖ,  
 “ ἀκείεις ὡς παρὰ πάντων ἀδεσται; Ἀφείεις δὲ αὐτὲς τηλικῆτες,  
 “ καὶ τοιαῦτες ἀνδρασι, καὶ πράξιεις λαμπραῖς, καὶ λόγους σεμνῆς, καὶ  
 “ σχῆμα εὐπρεπῆς καὶ τιμῆν, καὶ δόξαν, καὶ ἔπαινον, καὶ προσδρίας, καὶ  
 “ δύναμιν, καὶ ἀρχάς, καὶ τὸ ἐπὶ λόγοις εὐδαιμονεῖν, καὶ τὸ ἐπὶ συνέσει 20  
 “ εὐδαιμονεῖσθαι, χιτώνιον τὸ πικρὸν ἐνδύσει, καὶ σχῆμα δέλοπρε-  
 “ πῆς ἀνεκλήφῃ, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοτέας, καὶ κολαπτῆρας  
 “ ἐν ταῖν χερσὶν ἔχεις, κάτω νεφεκάς εἰς τὸ ἔργον, χαμαιπετῆς, καὶ  
 “ χαμαιζήλος καὶ πάντα τρόπον ταπεινός. (c) ἀνακύπτων δὲ ἐδέποτε, 25  
 “ ἐδέ ἀνδράδεις, ἐδέ ἐλευθέριον, ἐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως  
 “ εὐρυθρα καὶ εὐσχίμονα ἐσάισοι, πρηνῶν, ὅπως δὲ αὐτὸς εὐρυθρὸς  
 “ τε, καὶ κόσμιος ἔση, ἥκιστα πεφροντικῶς, ἀλλ’ ἀτιμότερον ποιῶν  
 “ σιαυτὸν λίθων.

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

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

(c) ἀνακύπτων.] ἀνακύπτω is, properly, said of a bird lift-  
 ing up his head, as he drinks. Bud.

5. Ταῦτα ἔτι λεγέσθης αὐτῆς, ἔ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀνασῶς ἀπεφηνάμεν· καὶ τὴν ἀμορφον ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν Παιδείαν μάλα γεγηθῶς, καὶ μάλιστα, ἐπεὶ μοι καὶ εἰς νῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς εὐθύς ἐκ ὀλίγας
- 5 ἀρχομένη μοι χθὲς ἐνετρέψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἠγανάκτει, καὶ τὰ χεῖρε συνεκρότει, καὶ τὰς ὀδόντας ἐπέπριε· τέλος δὲ, ὡς περ τὴν Νιόβην ἀκκόμεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέβητο. Εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπισήσητε, θαυμαστοί γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπιδῆσα, “Τοιγαρῶν ἀμίψομαί σε (ἔφη) τῆς
- 10 “δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δικὴν ἐδίκασα. Καὶ ἔλθε ἤδη, “ἐπίσθητι τῆς τῶ ὀχλήματος (διῆξά τι ὄχημα ὑποπτέρων ἵππων “τινῶν, τῷ Πηγάτῳ ἰσοκότῳ) ὅπως ἴδῃς οἴα καὶ ἡλικία μὴ ἀκολοθήσας “ἐμοὶ ἀγνοήσῃν ἐμελλεῖς.” Ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἔλαυνε, καὶ ὑφηνιόχει. Ἀρθεῖς δὲ εἰς ὑψὺ ἐγὼ ἐπεσκόπων, ἀπὸ τῆς ἑῶ ἀρξάμενος
- 15 ἀχεῖ πρὸς ἐσπέρην, πόλει, καὶ ἔθνη, καὶ δήμους, (α) καθάπερ ὁ Τριπτόλεμος, ἀποσπεύρων τι ἐς τὴν γῆν. (β) Οὐκέτι μέντοι μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τῆτο μόνον, ὅτι κάτῳθεν ἀφορῶντες οἱ ἄνθρωποι ἐπῆλθον, καὶ μετ’ εὐφημίας, κατ’ ἕς γενοίμην τῆ στήσει, (γ) παρέπεμπον. Διῆξα δὲ μοι τὰ τοσαῦτα,
- 20 καὶ μετ’ οἷς ἐπαινῶσιν ἐκείνοις, ἐπανήγαγεν αὐτίς, ἐκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεσνύκῳτα ἦν εἶχον ἀριπτάμεν, ἀλλ’ ἐμοὶ ἐδόκεν ἐπ’ ἀρῶφός τις ἐπανήκειν. Καταλαβῆσα ἔν καὶ τὸν πατέρα ἐσῶτα,

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

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

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



καὶ περιμένοντα, ἐδείκνυεν αὐτῶ ἐκείνην τὴν ἐσθῆτα, καὶ μὲν οἱ ἤκοιμι  
καὶ τι καὶ ὑπέμνησεν, οἷα μικρῶ δεινὸν περὶ ἐμοῦ ἐβλεύεσθαι.

6. Ταῦτα μύθημαί ἰδὼν, ἀντίποις ἐτιμῶν, ἐμοὶ δοκεῖ ἐκλαραχθεῖς,  
πρὸς τὸν τῶν πλεονῶν φόβον.—Μεταξὺ δὲ λίγων, “(a) Ἡράκλεις  
(ἔφη τις) ὡς μακρὸν τὸ ἰνύπνιον, καὶ δικανικόν.” Εἰτ’ ἄλλος (b) ὑπέκ- 5  
ρυσσε, “Χειμερινὸς ὄνειρος, ὅτε μήκιστά εἰσιν αἱ νύκτες ἢ τάχα πρὸς  
“τρίσπερος, ὥσπερ ὁ (c) Ἡρακλῆς καὶ αὐτὸς ἐστὶ. Τί δ’ ἐν ἐπιήλ-  
“θεν αὐτῶ ληθῆται ταῦτα πρὸς ἡμᾶς, καὶ μνηστῆναι παιδικῆς  
“νυκτὸς, καὶ ὄνειρον παλαιῶν, καὶ ἡδὴ γεγηρακότων; Ἐωλὸς γὰρ  
“ἢ ψυχρολογία.—Μὴ (d) ὄνειρον τινῶν ἡμᾶς ὑποκριτάς τινας ὑπέ- 10  
“ληφεν.”—Οὐκ, ὦ γὰρ (e) ἐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγόμενος

(a) Ἡράκλεις.] Proper names in ης—εος often make their  
vocative case in εις.

(b) ὑπέκρυσσε.] Succinuerit; that is, will put in his word:  
which metaphor is taken from playing the bass to a harp, or  
other stringed instrument, as is signified by the verb ὑποκρῆσθαι,  
to strike under the treble, or to play the bass to it. See  
Siefh.

(c) Ἡρακλῆς.] It hath been fabled that Jupiter spent three  
nights with Alcmena, when he begat Hercules.

(d) ὄνειρον τινῶν ἡμᾶς ὑποκριτάς τινας.] I cannot but think  
τινῶν and τινας, here, strange language; and that because  
τινῶν appears to me to carry a quite trifling meaning.

(e) ἐδὲ γὰρ ὁ Ξενοφῶν, &c.] In this sentence I meet with  
several particulars, for which I cannot account, with any  
great satisfaction to myself. Such as, in the first place, the  
nominative case Ξενοφῶν, without a verb, or, at best, only with  
one to be understood, with difficulty and uncertainty. Sec-  
ondly, the two next καὶ’s; one followed by the preposition ἐν,  
with the dative case παλαιῶν οἰκίῳ; and the other, very  
strangely, by the accusative τὰ ἄλλα; which seems to have  
but a forced dependence on either this latter καὶ or any other  
word, either expressed or understood, in the sentence.  
Thirdly, γὰρ seeming to begin a distinct sentence with ἴτε,  
that precedes it. Fourthly, the want of ὅτι after γὰρ, to bring in  
διεξήκει below, with justness, if it ought to be brought in after  
γὰρ. Fifthly, the great obscurity of the word ὑποκρισιν, in  
this place. And, sixthly, the uncertainty whether εἶναι  
should be here understood thus, ἴτε γὰρ ὅψιν ἔχει εἶναι ὑποκρι-

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

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

ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποφύσσει πραγμαμάτων, περιεσώτων πολεμίων· ἀλλά τι καὶ χεῖρισμον εἶχεν ἡ διήγησις. Καὶ τοίνυν κατὰ τῆτον

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

*Cantando tu illum, &c.*

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

ἔπειρον ὑμῖν διηγησάμην ἐκείνη ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω  
 τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιτα, εἴ τις αὐτῶν ὑπὸ πενίας  
 ἐθελοκακεῖ, καὶ πρὸς τὰ ἥττω ἀποκλίνει. Φύσιν ἔκ ἀγεννή διαφθείρων.  
 Ἐπιῤῥωσθήσεται, εὖ οἶδ', ὅτι κακῆϊνος ἀκῆσας τῷ μύθῳ, ἰκανὸν ἑαυ-  
 3 τῷ παρὰδειγμα ἐμὲ προσησάμενος, ἐνοῶν οἷον μὲν ὄν, πρὸς τὰ κάλ-  
 λιστα ἄρμησα, καὶ παιδείας, ἐπεθύμησα, μηδὲν ἀποδειλιάσας πρὸς  
 τὴν πενίαν τὴν τότε· οἷον δὲ πρὸς ἑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν  
 ἄλλο, ἔθενδς γῆν τῶν λιθογλύφων ἀδοξότερον.

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

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ΔΙΑΔ. β'. Θεῶν Ἐκκλησία.

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

ΖΕΥΣ.—Μηκέτι τονθορίζετε, ὦ θεοί. μηδὲ κατὰ γυνίαις ευσχε-  
 φόμενοι, πρὸς ἕς ἀλλήλοις κοινολογεῖσθε, ἀγανακτικῆνες, εἰ πολλοὶ  
 ἀνάξιοι μετέχουσιν ἡμῖν τῷ συμπόσι. Ἄλλ' ἐπεὶ περ ἀποδιδόλαι  
 περὶ τέτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερὸν τὰ δοκυνία οἱ,  
 5 καὶ κατηγορεῖται. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ  
 τῆ νόμου. ἘΡΜ. (α) Ἄκουε σίγα. Τίς ἀγορεύειν βέλεται τῶν τελείων

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

Θεῶν, οἷς ἔξεσι: Ἡ δὲ σκέψις περὶ τῶν μετρίων καὶ (a) ξένων.  
 ΜΩΜ. Ἐγὼ ὁ ΜῶμⓄ, ὦ Ζεῦ, εἰ μοι ἐπιτρέψῃς εἰπεῖν. ΖΕΥΣ.  
 Τὸ κήρυγμα ἤδη ἐφίπσιν. ὥστε ἐδὲν ἐμῆ δεήσει. ΜΩΜ. Φημί τοι οὖν  
 δεινὰ ποιεῖν ἐνὶς ἡμέων, οἷς ἐκ ἀπόχρη Θεὸς ἐξ ἀνθρώπων αὐτὰς  
 γεινῆσθαι, ἀλλ' εἰ μὴ καὶ τὰς ἀκολούθους, καὶ θεράποντας αὐτῶν 5  
 ἰσολίμους ἡμῖν ἀποφανῆσιν, ἐδὲν μέγα, ἐδὲ νεανικὸν οἶοναί ἐργάζεσ-  
 θαι. Ἀξίῳ δὲ, ὦ Σεῦ, μετὰ παρρησίας μοι δεῖναι εἰπεῖν· ἐδὲ γὰρ  
 ἂν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἴσασι ὡς ἐλεύθερός εἰμι τὴν  
 γλῶττιαν, καὶ ἐδὲν ἂν καλασιωπήσομαι τῶν ἐ καλῶς γιγνομένων.  
 Διελέγχω γὰρ ἅπαντα, καὶ λέγω τὰ δοκῆιά μοι ἐς τὸ φανερόν, ἐτέ 10  
 δεδιώς τινα, ἐδὲ ὑπ' αἰδῆς ἐπικαλύπτειν τὴν γνώμην· ὥστε καὶ ἐπαυχθῆς  
 δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατή-  
 γορεⓄ ὑπ' αὐτῶν ἐπονομαζόμενⓄ. Πλὴν ἀλλ' ἐπέιπερ ἔξεσι, καὶ  
 κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, ἐδιδως μετ' ἔξεσι εἰπεῖν, ἐδὲν (b) ὑπο-

Who of those above fifty years of age hath a mind to speak?  
 And, when the old men had spoken, he made this second  
 proclamation: Λέγειν τῶν Ἀθηναίων οἷς ἔξεσι, Any of the  
 Athenians, for whom it is lawful, may speak; for none,  
 under thirty, had a right to speak; as neither had the μέτοικοι,  
 or the ξένοι. See *Potter*.

Mercury's proclamation, here, seems to be made up out  
 of the above two: for τελείων Θεῶν answers to men above fifty,  
 in the former; and οἷς ἔξεσι is a part of the latter, and seems  
 to be levelled at those deities who, being ξένοι and μέτοικοι  
 in heaven, had, therefore, no right to speak in this assembly  
 of the gods, and are hereby warned against presuming so  
 to do.

(a) Ξένοι, at Athens, were only sojourners, who lodged there  
 for some short time. The μέτοικοι were such as, being first  
 registered in the court of Areopagus, took up their abode in  
 the city, and followed any lawful business they pleased, but  
 were not allowed to vote in the assemblies, or have any  
 share in the government, and were obliged, under pain of  
 confiscation, to have all their business in the courts managed  
 by patrons, called προσάται, as hath been already observed.  
 They also paid a yearly tribute to the state, called μετοίκιον,  
 which is mentioned a little below. See *Potter's Antiq.*

(b) ὑποσειλάμενⓄ.] Ὑποσέλλομαι, animo contrahor, I am  
 afraid. *Steph.*

σειλάμεν⊕ ἐρῶ.—Πολλοὶ γάρ, φημί, ἐκ ἀγαπήνης, ὅτι αὐτοὶ  
 μέλειχσι τῶν αὐτῶν ἡμῖν ξυνεδρίαν, κὲ εὐαχῆνται ἐπίσης (κὲ ταῦτα,  
 θνητοὶ ἐξ ἡμισείας ὄντες) ἔτι κὲ τὰς ὑπηρετίας, κὲ διασώτας τὰς αὐτῶν  
 ἀνήγαγον ἐς τὸν ἔρανον, κὲ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομὰς  
 5 τε (a) νέμονται, κὲ θυσιῶν μετέχουσιν, ἐδὲ καταβαλόντες ἡμῖν τὸ  
 μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνίσματωδῶς, ᾧ Μῶμι, ἀλλὰ σαφῶς,  
 κὲ διαρρήδην λέγε, προσιθεὶς κὲ τῆνομα. Νῦν γὰρ ἐς τὸ μίσην  
 ἀπέρριπταί σοι ὁ λόγ⊕, ὡς πολλὰς εἰκάζει, κὲ ἐφαρμάζειν ἄλλοτε  
 ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρρησιασῆν ὄντα, μηδὲν ὀκνεῖν  
 10 λέγειν.

2. ΜΩΜ. Εὖγε, ᾧ Ζεῦ, ὅτι κὲ παροτρύνεις με πρὸς τὴν παρ-  
 ῆσιαν. Ποιεῖς γὰρ τῆτο βασιλικόν, ὡς ἀληθῶς, κὲ μεγαλόφρον.  
 Ὡσε ἐρῶ κὲ τῆνομα.—Ὁ γὰρ τοι γενναϊότατ⊕ Διόνυσ⊕ ἡμιάν-  
 θρωπ⊕ ὦν, ἐδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοινικός τιν⊕ ἐμπόρεα  
 15 τε (b) Κάδμω θυγατριδῆς, ἐπειτέρη ἠξιώθη τῆς ἀθανασίας, οἱ⊕ μὲν  
 αὐτός ἐστιν ἐ λέγω, ἔτε (c) τὴν μήτραν, ἔτε τὴν μέσην, ἔτε τὸ βᾶδισμα·  
 πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς, κὲ γυναικεῖ⊕ τὴν φύσιν, ἡμιμα-  
 νῆς, ἀκράτεα ἕωθεν ἀτοπνίαν. Ὁ δὲ, κὲ ὅλην (d) φρατρίαν εἰσεποίησεν  
 ἡμῖν, κὲ τὸν χόρον ἐπαγόμεν⊕ πάρεσι, κὲ Θεὸς ἀπέφηνε. τὸν Πᾶνα,  
 20 κὲ τὸν Σιληνόν, κὲ Σατίρεα, ἀγροίκεα σινᾶς, κὲ αἰπόλεα τὰς πολλὰς,  
 σκιρτητικὰς ἀνδρώπεα, κὲ τὰς μορφὰς ἀλλοκότεα· ὦν ὁ μὲν, κέρετα

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

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

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

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

ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγί εἰκόσας, καὶ γένειον βαθὺ  
καθαιμένος, ὀλίγον τράγος διαφέρων ἐσίν· ὁ δὲ, Φαλακρὸς γέρον, σιμὸς  
τὴν ρίνα, ἐπὶ ὄνυα τὰ πολλὰ ὀχόμενος, (a) Λυδὸς ἕτος· οἱ δὲ Σάτυ-  
ροί, ὄξεις τὰ ἄτα, καὶ αὐτοὶ Φαλακροί, κεράσαι (οἷα τοῖς ἄρτι γεννηθεῖ-  
σιν ἐριφοῖς τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἐχσι δὲ 5  
(b) καὶ ἕρας ἅπαντες. Ὁρᾶτε οἷς ἡμῖν Θεὸς ποιεῖ ὁ γεννάδας;  
Εἶτα θαυμάζομεν, εἰ καταφρονῶσιν ἡμῶν οἱ ἄνθρωποι, ὀρῶντες ἕτω  
γελοῖς Θεὸς, καὶ τερασίς; Ἐῷ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας  
ἀνήγαγε, τὴν μὲν ἐραμένην ἔσαν αὐτῷ, τὴν Ἀριάδην (ἧς καὶ τὸν σέφανον  
ἐγκατέλεξε τῷ τῶν ἀσέρων χορῷ) τὴν δὲ Ἰκαρίε τῷ γεωργῷ θυγατέρα. 10  
Καὶ (ὁ πάντων γελοῖοτάτος, ὃ Θεοὶ) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ  
τῆτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ ἔρανῳ τὸ ζύνηθες  
ἐκεῖνο καὶ ὅπερ ἠγάπα κυνίδιον αὐτῆς. Τχῦτα ἐχ' ὄξρις ὑμῖν δοκεῖ,  
καὶ παροινία, καὶ γέλας;— Ἀκῶσατε δ' ἐν καὶ ἄλλας.

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

— πολλῶν ἀντάξει ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ἂν ἐμὸς, ἐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανα-  
σίαν. Ὡσε μὴ κατηγόρει αὐτῶν. ΜΩΜ Σιωπήτομαι διὰ σέ, ὦ Ζεῦ, 20  
πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχσι τῷ  
πυρός. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτὸν σετῆ παρρησία χρῆσθαι, πολλὰ  
ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξει μάλισα. Μῶν  
δ' ἐν καμὲ ξενίας διάκει; ΜΩΜ. Ἐν Κρήτῃ μὲν ἔ μόνον τῆτο  
ἀκῶσαί ἐσιν, ἀλλὰ καὶ ἄλλο τι περὶ σέ λέγεται, καὶ τάφον ἐπιδεικνύ- 25  
σιν. Ἐγὼ δὲ ἕτε ἐκεῖνοις πειθόμεαι, ἕτε Ἀχαιῶν Αἰγιεῦσιν, ὑπο-  
βολιμαῖόν σε εἶναι φάσκουσιν.— Ἄ δὲ μάλισα ἐλεῖσθῆναι δεῖν ἠγῶμαι,  
ταῦτα ἐρῶ. Τὴν γὰρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ  
τὴν αἰτίαν τῷ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὦ Ζεῦ, παρέσχες,  
θνηταῖς ἐπιμιθύνουμένῳ, καὶ κατιῶν παρ' αὐτάς ἐν ἄλλοτε ἄλλο σχή- 30  
ματι. Ὡσε ἡμᾶς δεδιέναι, μή σε καταθύση τις ξυλλαβάν, ὁπότε  
ἂν ταῦρ ἦς ἢ τῶν χρυσοχόων τις κατεργάζεται χρυτὸν ὄντα· καὶ  
ἀντι Διὸς, ἢ ὄρημῳ, ἢ ψέλλιον, ἢ ἐλλόδιον ἡμῖν γένη. Πλὴν ἀλλὰ  
ἐμπέπληκός γε τὸν ἔρανὸν τῶν ἡμιθέων τέτων· ἔ γὰρ ἂν ἄλλως  
εἴποιμι. Καὶ τὸ πρᾶγμα γελοῖοτάτον ἐσιν, ὁπότε ἂν τις ἄφρων 35  
ἀκῶσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεύς, ὃς

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

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

ἐπέταπεν αὐτῷ, τέθηκε. κὴ (a) πλησίον Ἡρακλῆος νεῶς, οἰκέτεσσι ὄντοσσι,  
 κὴ Εὐρυσθέως τάφος, τῷ δεσπότῃ αὐτῷ. Καὶ πάλιν ἐν Θήβαις,  
 Διόνυσος μὲν Θεός· οἱ δ' ἀνέψιοι αὐτῷ, ὁ Πενθεύς, ὁ Ἀκλαιῶν, κὴ ὁ  
 5 Ἀεάρχῃ, ἀνθρώπων ἀπάντων (b) κακοδαιμονέσατοι. Ἄφ' ἧ δὲ  
 5 ἀπαῖς σὺ, ὦ Ζεῦ, ἀνέχῃαι τοῖς τοιαύτοις τὰς θυράς, κὴ ἐπὶ τὰς  
 θυρὰς ἐτράπε, ἅπαντες μεμιμνηταί σε, κὴ ἔχι ἄρρενες μόνον,  
 ἀλλ' (ὅπερ αἰσχισον) (c) κὴ αἱ θήλειαι Θεαί. Τίς γὰρ ἔκ οἷδε

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

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

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

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



τὸν (α) Ἀγχίστην, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσωνα, καὶ τὰς ἄλλας; Ὡστε ταῦτα μὲν εἴσειν μοι δοκῶ μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῆς Γανυμήδους, ᾧ Μῶμι, εἶπες χαλεπανῶ γὰρ, εἰ λυπήτεις τὸ μειράκιον, ὄνειδίσας ἐς τὸ γένος ΜΩΜ. Οὐκ ἔν 5 μηδὲ περὶ τῆς ἀετῆς εἶπω, ὅτι καὶ ἔστι ἐν τῷ ἔρασι εἶναι ἐπὶ τῆς βασιλείας σκῆπτρα κατεζόμενος, καὶ μονοαρχίᾳ ἐπὶ τὴν κεφαλὴν σε νεοτεύων Θεὸς εἶναι δοκῶν; Ἡ καὶ τῆτον τῆς Γανυμήδους ἕνεκα εἴσομεν; Ἄλλ' ὁ Ἄτλις γε, ᾧ Ζεῦ, καὶ ὁ Κορύμβας καὶ ὁ Σαδάζι, πῶθεν ἡμῖν ἐπεισεκεκληθήσαν ἔτοι; Ἡ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κἀνδυν, 10 καὶ τὴν τιάραν, ἔδδ' ἐλληνίζων τῇ Φωνῇ, ἄσε ἔδ' ἢν παροπίη τις, ξυνήσι; Τοιγαρῆν οἱ Σκύθαι, καὶ οἱ Γέται, ταῦτα ὀρῶντες αὐτῶν, μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοὶ ἀπαθαναλίζουσι, καὶ Θεὸς χειροτονῶσιν, ἕς ἂν ἰδελήσωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις, δὲλ' ἂν, παρενεγράφη, ἐκ εἰδ' ὅπως διαλαθῶν. Καί τοι ταῦτα πάντα, ᾧ Θεοί, 15 μέτρια. Σὺ δὲ, ᾧ (b) κυνοπρόσωπε, καὶ σινδόσιν ἐσαλμῖνε Αἰγύπτει, τίς εἶ, ᾧ βέλτιστε, ἢ πῶς ἀξιοῖς Θεὸς εἶναι ὑλακίων; Τί δὲ βεβλόμενος, καὶ ὁ Μεμφίτης ἔτος (c) ταῦρος, ὁ ποικίλος, προσκυνεῖται, καὶ χρῆ, καὶ προφήτας ἔχει; Αἰσχύνομαι δὲ ἰδίους, καὶ πιθήκας εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῶν γελιότερα, ἐκ εἰδ' ὅπως ἐξ Αἰγύπτου 20 παραβυσσθῆνα ἐς τὸν ἔρανον. Ἄ ὑμεῖς, ᾧ Θεοί, πῶς ἀνέχεσθε ὀρῶντες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνέμενα; Ἡ σὺ, ᾧ Ζεῦ, πῶς φέρεῖς, ἐπειδὴν κρεῖα κέρατα φύσασί σοι. ΖΕΥΣ. Αἰσχερὰ ἄς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' ἔν, ᾧ Μῶμι, τὰ πολλὰ αὐτῶν αἰνίγματά ἐσι, καὶ ἔ πάνυ χρὴ καταγελαῖν ἀμύηλον ὄντα. 25 ΜΩΜ. Πάνυ γῆν μυστηρίων, ᾧ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι, Θεὸς μὲν, τὰς Θεὰς, κυνοκεφάλους δὲ τὰς κυνοκεφάλους.

this of Lucian is a sneer upon the epithet, *Φηλῆς*, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίστην.] Venus had an amour with Anchises, Aurora with Tithonus, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

—Latrator Anubis.

Virg. *Æn.* viii.

(c) ταῦρος.] Osiris.

5. ΖΕΥΣ. Ἐὰ φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περὶ  
 τῶν ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τῆς ἀλλης λέγε. ΜΩΜ.  
 Τὸν Τρορόνιον, ᾧ Ζεῦ, καὶ ὁ μητριαί με ἐποπνίγει, τὸν Ἀμφίλοχον  
 ὃς ἐναγῆς ἀνθρώπου καὶ (a) μητριαλοῖς υἱὸς ἂν δεσπιδεῖ ὁ γενναῖος  
 5 ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ καὶ γοητεύων τοῖν δυοῖν ὀλοοῖν  
 ἕνεκα. Τοιγαρῶν ἐκ ἔτι σὺ, ᾧ Ἀπολλων, εὐδοκιμεῖς, ἀλλὰ ἤδη  
 πᾶς λίθος, καὶ πᾶς βαμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυθῆ, καὶ  
 σφάραγες ἔχη, καὶ γόητος ἀνδρὶς εὐτορήσῃ, οἷοι πολλοὶ εἰσιν. Ἦδη  
 καὶ ὁ Πολυδάμανος τῷ ἀθλητῆ ἀνδρὶας ἰᾶται τὰς πυρέτλους ἐν  
 10 Ὀλυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἐκτορι θύσσει ἐν Ἰλίῳ, καὶ  
 Πρωτεσίλαον καταντικρὺ ἐν Χερρόνήσῳ. Ἀφ' ὅθ' ἐν τοσῶτοι γεγό-  
 ναμεν, (b) ἐπιδίδωκε μᾶλλον ἢ ἐπιτορκία, καὶ ἱεροτυλία καὶ ὄλωσ, κα-  
 ταπεφρονήκασιν ἡμῶν εὖ ποιεῖντες. Καὶ ταῦτα μὲν περὶ τῶν νόμων.  
 καὶ παρεγχερόμεν.—Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκῶν, ἔτε  
 15 ὄντων τινῶν παρ' ἡμῶν, ἔτε συσηκα ὄλωσ δυναμένων, πάνυ, ᾧ Ζεῦ καὶ  
 ἐπὶ τῶτοις γελοῦ. Ἦ πῶ γὰρ εἰσιν ἢ πολυφρὺλλητος ἀρετή, καὶ  
 φύσις, καὶ εἰμαρμένη, καὶ τύχη, ἀνυπάστατα, καὶ κενὰ πρᾶγματων ὀνο-

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

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

ματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα ἔτα τῆς ἀνοήτης πέπεικεν, ὡσεὶ ἐθεὶς ἡμῖν, ἐδὲ θύειν βέλεται εἰδὼς ὅτι καὶ μυρίας ἐκατόμβας παρασήσῃ, ὅμως τὴν τύχην πράξασαν τὰ μεμοιραμένα καὶ ἂ ἐξ ἀρχῆς ἐκάστῃ ἐπεκλώσθη. Ἡδῶς ἂν ἦν ἐροίμην σε, ᾧ Ζεῦ, εἰ ποε εἶδες ἢ ἀρείην, ἢ φύσιν, 5 ἢ εἰμαρμένην; Ὅτι μὲν γὰρ καὶ σὺ ἀκείεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ κωφός τις εἴ, ὡς βοώντων αὐτῶν μὴ ἔπαιειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὅρῳ γὼν τῆς πολλῆς ἀχθαιμένης μοι λέγουσι, καὶ συρέτλοντας ἐκείνης μάλισσα, ὧν καθήψατο ἢ παρήσσια τῶν λόγων. Πέρας γὼν, εἰ ἐθέλεις, ᾧ Ζεῦ, 10 (a) ψήφισμά τι περὶ τέτων ἀναγνώσομαι ἤδη ξυγέγραμμένον. ΖΕΥΣ Ἀνάγνωθι. Οὐ πάντα γὰρ ἀλόγως ἠτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισηεῖν, ὡς μὴ ἐπιπλεῖον ἂν γίνηται.

### ΨΗΦΙΣΜΑ.

### ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμῃ ἀγομένῃς, (c) ἐσδόμενῃ ἰσαμένῃς,

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

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

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

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

ὁ Ζεὺς (α) ἐπρυτάνευε, καὶ προῆδρευε Ποσειδῶν, ἐπιστάτη Ἀπόλλων, ἑγραμμιάτευε Μῆνη τῆς Νυκτὸς, καὶ Ὑπιος τὴν

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

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

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

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

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

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

Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the *βελή* to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called *πρυτανεῖς*; and the space of thirty-five days, during which they presided, was termed *πρυτανεία*.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty five days; that is, the *πρυτανεία*, or whole time of the tribe's presiding.

Now the ten, whom the fifty *πρυτανεῖς* deputed out of themselves, were, for the time being, called *πρόεδροι*; and one of these, again, who was chosen by lot to preside, in chief was styled *ἐπιστάτης*.

With regard to the *ἐκκλησίαι*, or popular assemblies, the distinct business of the *πρυτανεῖς* was to summon the people to meet; that of the *πρόεδροι*, to lay before them what they were to deliberate upon; and that of the *ἐπιστάτης*, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the *βέλη*, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people, and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the *πρυτανεῖς*, in his single person, and Neptune the *πρόεδροι*; but Apollo and Momus only the single officers, called *ἐπιστάτης* and *γραμματεῖς*; by which it appears that a proper pre-eminence is here preserved, in the distribution of these offices.

- (a) γνώμην εἶπεν.—'ΕΠΕΙΔΗ πολλοὶ τῶν ξένων, (b) ἑ μόνον Ἕλλη-  
 ληνες, ἀλλὰ καὶ Βάρβαροι, ἑδραμῶς ἀξιοὶ ὄντες κοινοῦναι ἡμῖν τῆς  
 πολιτείας παρεγγράφοντες, ἐκ οἷδ' ὅπως καὶ Θεοὶ δόξαντες, ἐμπε-  
 5 πλῆκασιν μὲν τὸν ἕρανον, ὡς μετὸν εἶναι τὸ συμπόσιον ἔχλα ταρα-  
 χῶδες πολυγλώσσων τινῶν. καὶ (c) ξυγκλύδων ἐπιλείοιτε δὲ ἢ  
 ἀμβροσία, καὶ τὸ νέκταρ, ὥσε (d) μιν ἢ δὴ τὴν (e) κοτύλην εἶναι, διὰ  
 τὸ πλῆθος τῶν πιόντων· οἱ δὲ ὑπὸ ἀνθαδείας παρωσάμενοι τὸς  
 παλαιῆς τε, καὶ ἀληθεῖς Θεοὺς, προεδρίας ἠξιώκασιν ἑαυτοὺς παρὰ  
 πάντα τὰ πάτρια, καὶ ἐν τῇ γῆ προσιμασθαι δέλοισι ΔΕΔΟΧΘΩ  
 10 τῇ βελῆ, καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ  
 τροπᾶς χειμερινᾶς, ἐλεσθαι δὲ ἐτιγνώμονας τελείους Θεοὺς ἐπὶ τῷ τρεῖς  
 μὲν, ἐκ τῆς παλαιᾶς βελῆς τῆς ἐπὶ Κρόνου, τέτραυρας δὲ ἐκ τῶν δώδεκας,  
 καὶ ἐν αὐτοῖς τὸν Δία. Τύτους δὲ τὸς ἐπιγνώμονας, αὐτοὺς μὲν καθί-  
 ζεσθαι ὁμόσας τὸν νόμιμον ὄρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ,  
 κηρύξαστα ξυναγαγεῖν ἀπαντας, ὅσοι ἀξιῶσι (f) ξυτελεῖν εἰς τὸ

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

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

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

(c) ξυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς—ὑδθ, a derivative from συγκαλέω, conuoco.

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

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

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

συνέδειον. Τὸς δὲ ἕκειν μάρτυρας ἐπαγομένους ἐνάμοτους, καὶ ἀπο-  
 δεῖξεις τῆ γένεος. Τῆντεῦθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἓνα. Οἱ δὲ,  
 ἐπιγνώμονες ἐξελάζοντες, ἢ Θεὸς εἶναι ἀποφανθῆναι, ἢ καλαπέμψατιν  
 ἐπὶ τὰ σφέτερα ἠρία, καὶ τὰς θήκας τὰς προγονικάς. Ἦν δὲ τις  
 (a) ἀλλὰ τῶν ἀδοκίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκκριθεῖσαν 5  
 ἐπιδοαίων τῆ ἕρανῃ, ἐς τὸν τάξαρον ἐμπεσεῖν τέτον. Ἐργάζεσθαι  
 δὲ τὰ αὐτῆ ἕκαστον. Καὶ μήτε τὴν Ἀθηναίων ἰατρῶν, μήτε τὸν Ἀσκλη-  
 πιδὸν χρησμάδειν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνον ποιεῖν, ἀλλ' ἐν  
 τι ἐπιλεξάμενον, μάντιν, ἢ κιθαροδὸν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ  
 φιλοσόφοις προειπεῖν, μὴ ἀναπλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν 10  
 περὶ ὧν ἔκ ἴσασιν. Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιάθησαν, ἐκείνων  
 μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐνθῆναι δὲ ἢ Διὸς, ἢ Ἡραὸς, ἢ  
 Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν,  
 καὶ σήλην ἐπιστῆται ἀντίβωμῶ. Ἦν δὲ τις παρακῆσθαι τῆ κηρύγματος,  
 καὶ μὴ ἐτελέσθαι ἐπὶ τὸς ἐπιγνωμόνας ἐλθεῖν, (b) ἐρήμην αὐτῆ (c) κατα- 15  
 δαιτησάμενον.—ΖΕΥΣ. Τέτο μὲν ἡμῖν τὸ Ψήφισμα δικαιοτάτον, ὃ

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

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

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

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

Μῶμε, καὶ ὅτε δοκεῖ ἀναλαινάτω τὴν χεῖρα. Μᾶλλον δὲ ἔτω γινέσθω  
 πλείους γὰρ οἶδ' ὅτι ἴσονται, οἱ μὴ χειροτονήσοιτες. Ἀλλὰ νῦν μὲν  
 ἄπιτε. Ὅποτεν δὲ κηρύξῃ ὁ Ἑρμῆς, ἢ κείε, κομίζοντες ἕκαστος  
 5 ἑναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, καὶ  
 μητρὸς, καὶ ὄθεν, καὶ ὅπως Θεὸς ἐγένετο, καὶ φυλὴν, καὶ (α) φράτορας.  
 Ὡς ὅστις ἂν μὴ παράσχηται, εἶδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεόν  
 τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσιν.

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

(α) φράτορας.] See the note upon φρατρίαν, Lib. II. Dial. ii.



## ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers. So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour sneering face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

TIM.—'Ω Ζεῦ (a) φίλιε, κὲ ξέμιε, κὲ ἵταιριεῖε, κὲ ἐφέσειε, κὲ ἀσεροπητά. κὲ ὄρκιε, κὲ νεφεληγερέτα, κὲ ἐρίγδωπε, κὲ εἴ τι σε ἄλλο οἱ εμβρόντητοι ποιηταὶ καλῆσι, κὲ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα, (τότε γὰρ αὐτοῖς πολυάνυμος γινόμενος, ὑπερείδεις τὸ πίπτον τῷ (b) μέτρῳ, κὲ ἀναπληροῖς τὸ κεχρηθὲς τῷ ῥυθμῷ) πῶς σοι νῦν ἡ ἐρισμάραγ' ἀστραπή, κὲ ἡ βαρύβρονον βροντή, κὲ ὁ αἰθαλόεις, κὲ ἀργήεις, κὲ σμερδαλέος κεραυνός; Ἄπαντα γὰρ ταῦτα λῆρ' ἤδη ἀναπέφρινε, κὲ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τῷ πατάγῃ τῶν ὀνομάτων. Τὸ δὲ αἰοιδίμῳ σε, κὲ ἐκησόλον ὄπλον, κὲ πρόχειρον, ἐκ οἷδ' ὅπως τελείως ἀπέσθη, κὲ ψυχρὸν ἐστὶ, μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφύλαττον. Θᾶττον γὰρ τῶν ἐπιπορκεῖν τις ἐπιχειρῆντων ἕωλον θρυαλλίδα φοβηθεῖν ἂν, ἢ τὴν τῷ πανδαμάτορος κεραυνῷ φλόγα. Οὕτω δαλὸν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν, ἢ καπνὸν ἀπ' αὐτῷ μὴ δεδιέναι, μόνον δὲ τῷτο οἶσθαι ἀπολαβεῖν τῷ τραύματι, ὅτι ἀναπληροθήσονται τῆς ἀσβολῆς. Ὡς ἤδη διὰ ταῦτά σοι κὲ ὁ Σαλμονεὺς ἀνιήροντᾶν ἐτόλμα, ἔκ' ἄνω τοι ἀπίταν' ἂν πρὸς ἔτω ψυχρὸν τὴν ὀργὴν Δία, θερμεργὸς

(a) φίλιε.] The words philie, hospitalie, and jusjuridice, in the translation, are coined.

(b) μέτρῳ.] Βαίονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μέτρα ἔκ' βαίονται. Scholiast. Æschyli. Faber.—So that ῥυθμὸς signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ἀνήρ, ἢ μεγαλαυχόμενος. Πῶς γὰρ, ὅπερ γε καθάπερ (a) ὑπὸ  
μανδραγόρα καθεύδεις; ὅς ἔτε τῶν ἐπιροκύντων ἀκέεις, ἔτε τὰς

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

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

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

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

ἀδικούντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμβλυώτεις πρὸς τὰ γινόμενα, καὶ τὰ ἄλλα ἐκκεκώφωσαι, καθάπερ οἱ παρηθηκότες. Ἐπεὶ γὰρ γε ἔτι καὶ ὀξύθυμοι ἂν καὶ ἀκμαῖος τὴν ὀργὴν, πολλὰ κατὰ τῶν ἀδίκων, καὶ βιαίων ἐποίεις, καὶ ἔδέποτε ἦγες τότε πρὸς αὐτὰς ἐκεχειρίαν, ἀλλ' αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, καὶ ἡ αἰγίς ἐπεσειέτο, καὶ ἡ βροντὴ ἔπαταγεῖτο, καὶ ἡ ἀστραπὴ συνεχὲς, ὡσπερ (a) εἰς ἀκροβολισμὸν προσηκοῦντο. Οἱ σεισμοὶ δὲ (b) κοσκινηδόν, καὶ ἡ χιῶν σωρηδόν, καὶ ἡ χάλαζα πετρηδόν, καὶ ἵνα σοι (c) φορτικῶς διαλέγωμαι, ὑετοί τε

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

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

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

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

ῤαγδαῖοι, κὲ βίαιοι· (a) ποταμὸς ἐκάσῃ σαγάν· ὥς τε ηλικαύτη ἐν ἀκαρεῖ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίῳ ἐγένετο, ὡς ὑποθερίας ἀπάντων καταδεδυκόταν, μόγις ἐν τι κισώτιον περιτωθῆναι, προσοκέιλαν τῷ (b) Λυκαρεῖ, ζάπυρόν τι τῷ ἀνθρώπινῳ σπέριματος διαφύλαττον εἰς ἐπιγονὴν κακίας μείζον. Τοι γάρ τοι ἀκίεδα τῆς ῤαθυμίας τὰτίχειρα κομίζῃ παρ' αὐτῶν, ἔτε θύοντ' ἔτι σοί τιν', ἔτε σεφανῶντ', (c) εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίῳν· κὲ ἔτ'

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

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

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

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

ἔσταν ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἄλλο τι ἀρχαῖον συντελών. Καὶ κατ' ὀλίγον Κρόνον σε, ᾧ Θεῶν γενναϊότατε, ἀποφαίνεσι, παρὰ σάμενοι τῆς τιμῆς.

2. Ἐῷ λέγειν, ὅσοάκις ἤδη σε τὸν νῶν σεσυλήκασι. Οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας (a) Ὀλυμπιάσιν ἐπιβελήκασι. Καὶ σὺ ὁ 5 ὑψιφροσύνης ἄκησας, ἢ ἀναστῆσαι τὰς κύνας, ἢ τὰς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτὰς συλλάβοιεν, ἔτι συσκευαζομένους πρὸς τὴν φυγὴν. Ἄλλ' ὁ γενναῖος, καὶ γιγαντολέτωρ, καὶ Τιτανοκράτωρ, ἐκάθητο, τὰς πλοκάμους περιχειρόμενος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, (b) ᾧ θανμάσει, πηνίκα 10 παύσεται, ἕτως ἀμελῶς παρορώμενα; Ἡ πότε κολάσεις τὴν τοσαύτην ἀδικίαν; (c) Πόσοι Φαέθοντες, ἢ Δευκαλιῶνες, ἱκανοὶ πρὸς ἕτως ὑπέραντλον ὕδριν τῆ βίῃ; Ἴνα γὰρ τὰ κοινὰ ἑάσας, τὰ μὰ εἶπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας, καὶ πλοσίσας ἐκ πανεσάτων ἀποφύνας, καὶ πᾶσι τοῖς δεομένοις ἐτικρηῆσας, μᾶλλον δὲ ἀβρόον ἐς εὐεργε- 15 σίαν τῶν φίλων ἐκχίας τὸν πλῆτον, ἐπειδὴ πίνης διὰ ταῦτα ἐγενόμην, ἔκ' ἔτι ἐδὲ γνωρίζομαι πρὸς αὐτῶν, ἔτι προσβλέπεσιν οἱ τίως ὑποπτήσσοντες, καὶ προσκυνῆντες, καὶ τῆ ἐμῆ νεύματ' ἀνηρητημένοι. Ἄλλ' ἦν περ καὶ ὁδῶ βαδίζων ἐντύχοιμί τινα αὐτῶν, ὡσπερ τινὰ σήλην παλαιῶ νεκρῶ ὑπτίαν, ὑπὸ τῆ χρόνῃ ἀνατετραμμένην παρέρχονται, 20 (d) μηδὲ ἀναγνόντες. Οἱ δὲ καὶ σὸρράωθην ἰδόντες, ἐτίραν ἐκτερεπονται,

“corum.” And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὀλυμπιάσιν.] The dative case singular of Ὀλύμπια, the name of that city, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπιάδην, ab-olympia; and Ὀλυμπιάζει, Olympiam-versus.

(b) ᾧ θανμάσει.] “Honoris appellatio: ut, ᾧ γενάδα, “εὐδαιμόνιε, &c.” *Faber*.

(c) πόσοι Φαέθοντες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over.

(d) Μηδὲ ἀναγνόντες.] *Faber* renders these words, “ne legentes quidem,” as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

δυσάντητον, κὴ ἀποτρόπαιον θάμα ὄψεσθαι ὑπολαμβάνοντες, τὸν  
 ἔτι πρὸ πολλῆ σωτήρα, κὴ εὐεργέτην αὐτῶν γεγενημένον. "Ὡστε ὑπὸ  
 τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατίαν τραπόμενος, ἐναψάμενος διφθέραν,  
 ἐργάζομαι τὴν γῆν, ὑπόμισθος ὄβολῶν τισσάρων, τῇ ἐρημίᾳ κὴ τῇ  
 5 δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. Τῆτο γὰρ μοι δοκῶ κερδαίνειν,  
 μηκέτι ὄψεσθαι πολλὰς παρὰ τὴν ἀξίαν εὐπράττοντας. (a) Ἀνια-  
 ρότερον γὰρ τῆτό γε. "Ἦδη ποτὲ ἔν. ᾧ Κρόνος κὴ Γείας υἱὲ, τὸν  
 βαδύν τῆτον ὑπνον ἀποσεισάμενος, κὴ νήδυμον (ὑπὲρ τὸν (b) Ἐπιμε-  
 νίδην γὰρ κεκοίμησαι) κὴ (c) ἀναρρίπισας τὸν κεραυνόν, ἢ ἐκ τῆς

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

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

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

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

Κεῖτες αἰψεύσαι, κακὰ θηρία, γαστέρις ἀργαί.

Steph.

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

(a) Οἷτης ἐναυσάμενον, μεγάλην ποιήσας τὴν φλόγα. ἐπιδείξασθαι  
 τινα χολὴν ἀνδράδου καὶ νεανικῆ Διὸς, εἰ μὴ ἀληθὴ ἐστὶ τὰ ὑπὸ  
 (b) Κρητῶν περὶ σε, καὶ τῆς ἐκεῖ σῆ ταφῆς μυθολογούμενα.

3. ΖΕΥΣ. Τίς γὰρ ἐστὶν, ὃ Ἐρεμῆ, ὁ κεκραγὼς ἐκ τῆς  
 Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ἵππορεια, πῖναρ ὄλθ, καὶ 5  
 κύχρεων, καὶ ὑποδίφτερ; Σκάπτει δὲ (c) οἶμαι, ἐπιτεκυφῶς  
 λάλος ἀνδρωτος, καὶ θρασύς. Ἦπερ (d) φιλόσοφος ἐστὶν ἔ γὰρ  
 ἂν ἔτως ἀπέδειξεν τὰς λόγους (e) διεξίει καθ' ἡμῶν. ἜΡΜ Τί  
 φῆς ὃ πάτερ; Ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου, τὸν Κολυττία;  
 Οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἡμεῶν (f) τελείων ἐσιάσας, ὁ 10

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

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

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

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

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

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

- (a) νεόπλετος, ὁ τὰς ὅλας ἑκατόμβας, παρ' ᾧ λαμπρῶς εἰσθάμεν ἑορτάζειν τὰ διάσια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ κάλῳς ἐκεῖνος, ὁ πλέσιος, περὶ ὃν οἱ τοσῶτοι φίλοι; Τι παθῶν ἔν τοιῶτός ἐστιν, αὐχμηρὸς, ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἔοικεν, ἔτω βαρεῖαν καταφῆρων τὴν δίκελλαν; ἘΡΜ. (b) Οὕτωςί μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τὴς δεομένους ἀπαντας οἶκτος, ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια, καὶ (c) εὐήθεια, καὶ ἀκρισία περὶ τὴς φίλους, ὅς ἐ συνίει, κόραξι καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσῶτων ὁ κακοδαίμων κειρόμενος τὸ ἦπαρ, φίλους εἶναι αὐτὸς καὶ ἐταίρους ἄετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ. Οἱ δὲ τὰ ὅσα γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες, καὶ τῶτον εὖ μάλα ἐπιμελῶς, ἄχοντο, αὖθις αὐτὸν καὶ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες· ἐδὲ γνωρίζοντες ἔτι, ἐδὲ προσβλέποντες. Πόθεν γὰρ ἢ ἐπικερῆντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει;
- 15 Διὰ ταῦτα δίκελλίτης καὶ διφθερίας, ὡς ὀρεῖς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθῆ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλετῆντες παρ' αὐτῆ, μάλα ὑπεροπτικῶς παρέρχονται, ἐδὲ τῆνομα, εἰ Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ἐ παροπτίος ἀνὴρ, ἐδὲ ἀμελητέος· εἰκότα γὰρ ἠγανάκτει δυσυχῶν' ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς
- 20 καταράτοις κόλαξιν ἐκείνοις, ἐπιλελησμένοι ἀνδρὸς (d) τσαῦτα ταύρων

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

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

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

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

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



τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν ἔτι γὰρ ἐν ταῖς  
 ῥησὶ τὴν (α) κνίσσαν αὐτῶν ἔχων πλὴν ὑπ' ἀσχολίας τε, καὶ θορύβου  
 πολλῆ τῶν ἐπιουρκέντων, καὶ βιαζομένων, καὶ ἀρπαζόντων, ἔτι δὲ καὶ  
 φόβου τῆ παρὰ τῶν ἱεροσυλέων (πολλοὶ γὰρ ἔτι καὶ δυσφύλακτοι,  
 καὶ ἔδὲ ἐπ' ὀλίγον καλαμῦσαι ἡμῖν ἐφ' ἡμῖν) πολὺν ἤδη χρόνον, ἔδ' 5  
 ἀπέδραμα εἰς τὴν Ἀττικὴν, καὶ μάλιστ' ἐξ ἧς φιλοσοφίας, καὶ (b) λόγων  
 ἔριδες, ἐπεπόλασαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ  
 κεκραγόντων, ἔδὲ ἐπακκεῖν ἐς τὴν εὐχῶν. Ὡς ἂν ἐπιβουλάμενον χρὴ  
 τὰ ἅτα καθῆσθαι, ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα, καὶ (c) ἀσώ-  
 ματα, καὶ λήρης μεγάλῃ τῇ φωνῇ ξυνεύρυντων. Διὰ ταῦτά τοι καὶ 10  
 τῆτον ἀμεληθῆναι συνέθη, πρὸς ἡμᾶς ἔ φαῦλον ὄντα. Ὅμως δὲ τὸν  
 Πλάτωνα, ὃ Ἐρμῆ, παραλαβὼν, ἄπειδι παρ' αὐτὸν κατὰ τάχους.  
 Ἀγέτω δὲ ὁ Πλάτων καὶ τὸν Θεσαυρὸν μεί' αὐτῆ, καὶ μενέτωσαν ἄμφω  
 παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλαττίσθωσαν ἔτω βραδίας, καὶ ὅτι  
 μάλιστ' ὑπὸ χρηστότητος αὐθις ἐκδιώκῃ αὐτῆς τῆς οἰκίας. Περί δὲ 15  
 τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπιδείξαντο πρὸς αὐτὸν,  
 καὶ αὐθις μὲν σκέψομαι, καὶ δίκην δώσωσιν, ἐπειδὴ τὸν κεραυνὸν ἐπισ-  
 κευάσω καλεαυμέναι γὰρ αὐτῆ καὶ ἀποσομνεμένοι εἰσὶ δύο (d) ἀκτίνες  
 αἱ μέγισται, ὅπως φιλοτιμότερον ἠκόνησα πρῶτην ἐπὶ τὸν (e) σοφιστὴν

it is, τσαῦτα μέρια ταύρων, &c. "So many thighs of bulls."  
 For the thighs, especially, were wont to be offered.

— πύονα μέρη ἔκαστα.

Hom.

(a) κνίσσαν ἔχων.] As Jupiter utters these words, he, no  
 doubt, must be supposed, as it were, to snuff up the delicious  
 fume.

(b) λόγων ἔριδες.] Disputes, in which was no just reasoning,  
 because they were only about words.

(c) ἀσώματα.] See the note to this word, Lib. I. Dial.  
 xxxii.

(d) ἀκτίνες.] Ἀκτίν properly signifies a sun-beam. I sup-  
 pose, the shafts darted by Jupiter, or the thunderbolts, were  
 called ἀκτίνες, both as they were supposed to resemble the  
 rays of the sun, in point of brightness, and to be darted with  
 much the same velocity.

(e) σοφιστὴν Ἀναξαγόραν.] Diogenes Laërtius observes that  
 the σοφοί, or wise-men, afterwards called φιλόσοφοι, were,  
 anciently, styled σοφισταί.

Anaxagoras was very eminent for his knowledge in natu-  
 ral philosophy, especially the astronomical part. He held

Ἀναξαγόραν, ὃς ἔπειθε τὰς ὀμιλητάς, μηδὲ ὅλας εἶναι τινὰς ἡμᾶς τὰς Θεάς. Ἄλλ' ἐκείνους μὲν διήμαρτον ὑπέερχε γὰρ αὐτῷ τὴν χεῖρα Περικλῆς. Ὁ δὲ κεραυνὸς, εἰς τὸ (α) ἀνάκειον παρασκήψας, ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγως δεῖν συνελθῆ παρὰ τὴν πύετραν  
 5 πλὴν ἰκανῆ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσαι αὐτοῖς, εἰ ὑπερπλετύνει τὸν Τίμωνα ὀρεῶσιν.

4. ἘΡΜ. Οἷον ἦν τὸ μέγα κεκραγέται, καὶ ὄχληρον εἶναι, καὶ θρασύν; ἔ τοῖς δικαιολογῆσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τῆτο χρήσιμον. Ἴδὲ γὰρ αὐτίκα μάλα πλέσιος ἐκ πανεσάτε καλαση-  
 10 σεται ὁ Τίμων, βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιστρέψας

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

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

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

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

τὸν Δία. Εἰ δὲ σιωπῇ ἕσκαπτεν ἐπικεκυφῶς, ἔτι ἂν ἕσκαπτεν ἀμελέμενος. ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἐκ ἂν ἀπέλθοιμι, ᾧ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ᾧ ἄρισε Πλῆτε, κ' ταῦτα, ἔμμε κελεύσαντος; ΠΛΟΥΤ. Ὅτι νῆ Δία ὑβρίζειν εἰς ἐμὲ, κ' ἐξεφόρει, κ' εἰς πολλὰ καλέμεριζε (κ' ταῦτα, παλῶρον αὐτῷ φίλον ὄντα) κ' μόνον 5 ἐχὶ δ' κρᾶνοις με ἐξεῖθε τῆς οἰκίας, κατ' ἄτερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρίπτοντες. Αὐθις ἔν ἀπέλθω, παρασίτοις, κ' κόλαξι, κ' ἐταίραις παραδοθησόμενος; Ἐπ' ἐκείνας, ᾧ Ζεῦ. πέμπε με, τὲς αἰσθησομένους τῆς δωρεᾶς, τὲς περιέψοντας, οἷς τίμιον ἐγὼ κ' περιπόθητος. Οὗτοι δὲ οἱ (a) λάροι τῇ πεινίᾳ ξυνέσσωσαν, ἣν προτιμῶσιν 10 ἡμῶν, κ' διφθέραν παρ' αὐτῆς λαβόντες, κ' δίκηλλαν, ἀγαπάτωσαν ἄδλιοι, τέτλαρας ἐβόλους ἀποφέροντες, οἱ δεκαταλάντες δωρεὰν ἀμελητὶ προΐεμενοι. ΖΕΥΣ Οὐδὲν ἔτι τοῖσιν ὁ Τίμων ἐργάζεται περὶ σε, πάνυ γὰρ αὐτόν ἡ δίκηλλα πεπαιδαγωγῆκεν (εἰ μὴ πωντῶ- 15 πασιν ἀνάληγτός ἐστι τὴν ὀσφύν) ὡς χρεῖν σε ἀντὶ τῆς πεινίας προσι- 15 ρεῖσθαι. Σὺ μέντοι πάνυ μεμψίμοιρον εἶναι μοι δοκεῖς, ὅς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπέλασας, ἠφίει περινοσεῖν ἐλευθέρως, ἔτε ἀποκλείων, ἔτε ζηλοτυπῶν. Ἄλλοτε δὲ τὲνανλίον ἠγανάκεις κατὰ τῶν πλεσίων, κατακεκλειῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς κ' κλεισῇ, κ' σημείων ἐπιβουλαῖς, ὡς μηδὲ 20 παρακύψαι σοι εἰς τὸ φῶς δυνατὸν εἶναι. Ταῦτα γὰρ ἀπαδύρε φρεῖς με, ἀποτινίεσθαι λέγων ἐν πολλῷ τῷ σκότει. Καὶ διὰ τῆτο ὠχρὸς ἡμῖν ἐφαίνε, κ' φροντιδος ἀνάπλεως, συνεσπακῶς τὲς δακτύλους (b) πρὸς τὸ ἔθον τῶν (c) συλλογισμῶν, κ' ἀποδράσασθαι ἀπειλῶν, εἰ καιρῶ λάβοιο παρ' αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει 30

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

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

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

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

σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρθευέεσθαι, ὑπ' ἀκριβέσι καὶ παμπονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. Ἄτοπα γὰρ ποιεῖν ἔφασκες αὐτῆς, ἐρωτίας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἐς τολμῶντας, ἐδὲ ἐπ' αὐτέας χρωμένους τῷ ἔρωτι, κυρίως γε ὄντας, ἀλλὰ φυλάττειν ἐγγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκίῃ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους, ἐς τὸ αὐτῆς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ Φάτιγῃ κύνα, μήτε αὐτὴν ἐσθίεισαν τῶν κριθῶν, μήτε τῷ ἴππῳ σεινῶντι ἐπιτρέψασαν.

10 Καὶ προσέτι γε καὶ καταγέλας αὐτῶν φειδομένων, καὶ φυλαττόνων. καὶ (τὸ καινότερον) (c) αὐτῆς ζηλοτυπῶντων ἀγνοούντων δὲ ὡς καλίσρατος οἰκέτης, ἢ οἰκονόμου, ἢ παιδοτρέφου (d) ὑπεισιῶν λαθραίως, ἐμπαροήσει τὸν κακοδαίμονα, καὶ (e) ἀνέραςον δεσπότην, πρὸς ἀμαυρὸν τε καὶ μικρόσομον λυχνίδιον, καὶ (f) διψαλίον θρυαλλίδιον, (g) ἐπαγρυπνεῖν εἰσας τοῖς τόκοις. Πῶς ἔν ἐκ ἀδίκον, σε πάσαι μὲν ταῦτα αἰτιασθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖται;

15

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληθῆ ἐξελάζεις, ἄμφω σοι εὐλογα δόξω ποιεῖν. (h) Τῆ τε γὰρ Τίμωνος τὸ πᾶν τετὸ ἀνειμένον, ἀμελής, καὶ ἐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ, εἰκότως ἂν δοκοίη τῆς τε αὐτῆς κατὰ κλειστον (i) ἐν θύραις, καὶ σκότω φυλάττονας, ὅπως αὐτοῖς

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

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

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

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

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

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

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

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

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

παχύτερον γεινομένην, κὴ πικρῆς, κὴ ὑτέρογκον, ἐπιμελεζόμενης, ἔτε προσαπιόμενης αὐτῆς, ἔτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθεινῆν πρὸς τινος, ἀνοήτης ἐνόμιζον εἶναι κὴ ὑβριστῆς, ἔδεν ἀδικεῖντά με ὑπὸ τούτοις δεσμοῖς καλασότητος, ἔκ εἰδοτάς ὡς μεῖα μικρὸν ἀπίασιν ἄλλω τινὶ τῶν εὐδαιμόνων με κάλασιπόντες. Οὐτ' ἔν ἐκείνης, ἔτε τῆς πάνυ προχείρης εἰς ἐμὲ τῆτης ἐπαινω, ἀλλὰ τῆς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιδήσοντας τῷ πρῶματι, κὴ μήτε ἀφεξομένους τὸ παραπάν, μήτε προσητομένους τὸ ὅλον. Σκόπει γὰρ, ὦ Ζεῦ, (a) πρὸς τῆ Διὸς, εἴ τις νόμος (b) γήμας γυναῖκα νέαν, κὴ καλὴν, ἐπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τὸ παραπάν, ἀφίεις κὴ βαδιζειν ἔνθα ἂν ἐθέλοι νύκτωρ, κὴ μεθ' ἡμέραν, κὴ ξυνεῖναι τοῖς βυλομένοισι, μάλλον δὲ αὐτὸς (c) ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, κὴ μασηπυάν, κὴ πάντας ἐπ' αὐτὴν καλῶν, ἔρχ ὁ τοῖστ' ἔραν δόξειεν ἂν; Οὐ σύ γε, ὦ Ζεῦ, φαίης ἂν, ἐρασθεῖς πολλάκις. Εἰ δὲ τις ἐμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμος παραλαῶν ἐπ' ἀρότω παιδῶν γνησιῶν, ὁ δὲ, μήτε αὐτὸς προσάπτοιτο ἀκμαίας κὴ καλῆς παρθένης, μήτε ἄλλω προσβλέπειν ἐπιρέποι, ἄγονον δὲ κὴ σεῖραν κάλακλείσας παρθενοῖσι, κὴ ταῦτα ἔραν φάσκων, κὴ δῆλ' ἂν ἀπὸ τῆς χροίας, κὴ τῆς σαρκὸς ἐκτετηκυίας, κὴ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοῖστ' ἔ παραπαίειν δόξειεν ἂν, δῖον παιδοποιεῖσθαι, κὴ ἀπαλαύειν τῆ γάμου, κάλαμαραῖων εὐπρόσωπον ἔτω κὴ ἐπέρασον κόρην, καθάπερ ἰέρειαν τῆ (d) θεσμοφόρα τρέφων διὰ παντὸς τῆ βίης; Διόπερ ταῦτα κὴ αὐτὸς πολκάκις ἀγανακτῶ, πρὸς ἐνίαν μὲν ἀτίμως λακλιζόμενον, κὴ λαφυσσόμενον, κὴ ἐξανιλάμενον. ὑπ' ἐνίαν δὲ, ὡσπερ (e) σιγμαλίας δραπέτης πεπιδημένον. ΖΕΥΣ. Τί ἔν ἀγα-

hath, in this very dialogue, said, ὑπὸ μόχλοις κὴ κλεισί — This is very probable; for, ἐν θύραις seems to border upon nonsense.

(a) πρὸς τῆ Διὸς.] The swearing by Jove, to Jupiter's own face, is very humorous.

(b) γήμας.] Pro γαμήσας, per syncopen, à γαμία.

(c) ἀπάγοι.] Faber would have it προάγοι, because Erasmus hath, out of his book, rendered it “producat;” and because προάγωγος signifies, “a man who prostitutes his wife.”

(d) θεσμοφόρα.] Ceres was called θεσμόφορος, because husbandry occasioned laws about the division of lands.

(e) σιγμαλίας.] One who had been branded on the forehead with φφ. Such, generally, were slaves who had run

νακτεῖς, κατ' αὐτῶν; Διδόασι γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάνταλ<sup>Ⓞ</sup>, ἀποτοί, καὶ ἄγευσοί, καὶ ξηροὶ τὸ σῶμα, ἐπικεχηγνότες μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς, ἀπὸ τῆς Φάρυγγ<sup>Ⓞ</sup> τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἄλλ' ἄπιθ<sup>Ⓞ</sup> 5 ἤδη, σωφρονεσέτω παραπολὺ τῷ Τίμωνι ἐντευξόμεν<sup>Ⓞ</sup>. ΠΛΟΥΤ.  
Ἐκείν<sup>Ⓞ</sup> γὰρ ποτε παύσεται, ὥσπερ ἐν κοφίνῳ τετραυπημένῳ, πρὶν ὅλας εἰσρῆναί με, κατὰ σπυδὴν ἐξαντλῶν, φθάσαι βυλόμεν<sup>Ⓞ</sup> τὴν ἐπιρροὴν, μὴ ὑπέρανίλος εἰσπεσῶν ἐπικλύσω αὐτόν; Ὡς εἰς τὸν τῶν Δαναϊδῶν (a) πῖθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἴπαντλήσειν, 10 τῷ κύτῳ μὴ σέγοντ<sup>Ⓞ</sup>, ἀλλὰ πρὶν εἰσρῆναι σχεδὸν ἐκχυθησομένῳ τοῦ ἐπιρρέοντ<sup>Ⓞ</sup>, ἕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηγνός τῷ σίτῳ, καὶ ἀκάλυτ<sup>Ⓞ</sup> ἢ ἐξοδ<sup>Ⓞ</sup>. ΖΕΥΣ. Οὐκ ἔν εἰ μὴ ἐμφράξῃται τὸ κεχηγνός τῆτο, (b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σῶ,

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

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

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

ῥαδίως εὐρήσει τὴν διφθέραν αὐθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τῷ  
πίθῃ. Ἄλλ' ἄπιτε ἤδη, καὶ πλερίζετε αὐτὸν. Σὺ δὲ μέμνησο, ὦ  
Ἑρμῆ, ἐπανιῶν, πρὸς ἡμᾶς ἄγειν τὰς Κύκλωπας ἐξ τῆς Αἴτνης,  
ὅπως τὸν κεραυτὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένῃ  
αὐτῷ δεητόμεθα.

5

6. ΕΡΜ. Πρωῖωμεν, ὦ Πλῦτε.—Τί τῷτο; Ὑποσκάζεις; Ἐλελή-  
θεις με, ὦ γεννάδα, εἰ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἄν. ΠΛΟΥΤ.  
Οὐκ αἰεὶ τῷτο, ὦ Ἑρμῆ. Ἄλλ' ὁπόταν μὲν ἀπίω παρὰ τινά  
(a) πεμφθεὶς ὑπὸ τῷ Διὸς, ἐκ οἷδ' ὅπως βραδύς εἰμι καὶ χωλὸς  
ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προσηγάσαντ' ἔνιότε τῷ 10  
περιμένοντ'. Ὅποταν δὲ ἀπαλλάττεσθαι δέη, πτηνὸν ὄψει, πολὺ  
τῶν ὀρνέων ἀκύτερον. Ἄμα γέν' ἔπεσεν ἢ (b) ὕσπληγξ, κάγω ἤδη

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

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

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

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

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

ἀνακηρύττομαι νενικηκᾶς, (a) ὑπερπηδήσας τὸ στάδιον, (b) ἐδὲ ἰδόντων  
 εἴητε τῶν θεατῶν. ἙΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῆς. Ἐγὼ δὲ  
 καὶ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν ἐδὲ ὄλοδὸν ὡςτε πρίασθαι  
 βρόχον ἐσχηκότας, ἄφνα δὲ σήμερον πλεσιύς καὶ πολυτελεῖς ἐπὶ λευκᾷ  
 5 ζεύγος ἐξελαύνοντας, οἷς ἐδὲ καὶ ὄναρ ὑπῆρξε πάπολε. Καὶ ὁμοῦ  
 πορφυροὶ καὶ χρυσόχειρες περιέρχονται, ἐδ' αὐτοὶ πιστεύοντες οἶμαι,  
 ὅτι μὴ (d) ὄναρ πλετῶσιν. ΠΛΟΥΤ. Ἐτεροῖον τῆτ' ἐστίν, ὦ Ἑρμῆ,  
 καὶ ἐχί τοῖς ἑμαυτῶ ποσὶ βαδίζω τότε, ἐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλάτων  
 ἀποσέλλει με παρ' αὐτὸς, ἅτε πλετοδότης καὶ μεγαλόδαρτος καὶ  
 10 αὐτὸς ἂν δηλοῖ γῆν καὶ τῶ ὄνομαλι. Ἐπειδὴν τοίνυν μείλοισι δῆναί  
 δὲρ με παρ' ἑτέρω πρὸς ἕτερον, ἐς (e) δέλτον ἐμβαλόντες με, καὶ κα-  
 ταστηριάζομενοι ἐπιμελῶς, φορηδὸν ἀράμενοι μετακομίζομεν. Καὶ ὁ  
 μὲν (f) νεκρὸς ἐν σκοτεινῷ παρ τῆς οἰκίας προκείται, ὑπὲρ τὰ γόνατα  
 παλαιᾷ τῇ ὀθῶνι σκεπόμενος, περιμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ  
 15 οἱ ἐπιελπίσαντες (g) ἐν τῇ ἀγορᾷ περιμένονσι κελυγνότες, ὡςπερ τὴν  
 χελιδόνα προσπετομένην, τετριγότες οἱ νεοτοί. Ἐπεὶ δ' ἂν δὲ τὸ  
 σημεῖον ἀφαιρεθῆ, καὶ τὸ λῖνον ἐντριμθῆ, καὶ ἡ δέλτος ἀνοιχθῆ, καὶ  
 ἀνακηρυχθῆ με ὁ καινὸς δεσπότης, ἦτοι συγγενῆς τις, ἢ κόλαξ, ἢ

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

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

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

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

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

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

(f) νεκρὸς.] His corpse.

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



καταπύγων οικήτης, ἐκ παιδικῶν τίμιον, ὑπεξυρημένον (a) ἔτι τὴν  
 γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἠδονῶν, ὡς ἡδὴ ἔξωρος ὢν ὑπε-  
 ρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὅς  
 τις ἂν ἦ, ποτὲ ἀρπασάμενός με, αὐτῇ δέλωθαι θεῖν φέρων, ἀντὶ τῆς  
 τέως Πυρρίδος, ἢ Δρόμωνος, ἢ Τισίης, Μεγακλῆος, ἢ Μεγαβύζου, ἢ Πρώ- 5  
 ταρχος μελονομαστῆς, τὰς μάτην κεχηρῶτας ἐκείνας εἰς ἀλλήλους  
 ἀποδλέποντας καταλιπὼν, (b) ἀληθῆς ἀγοντας τὸ πένθος, οἷος αὐτὸς  
 ὁ Θύνιος ἐκ μυχῆ τῆς σαγήνης διέφυγεν, ἐκ ὀλίγον τὸ (c) δέλεαρ  
 καλαπιῶν. Ὁ δὲ ἐμπροσθὼν ἀδρόως ἐς ἐμὲ ἀπειροκάλος, καὶ παχυδερμὸς  
 ἄνθρωπος, ἔτι τὴν πύδην πεφρικῶς, καὶ εἰ παριῶν ἄλλος μασίξειέ τις, 10  
 ὄρεδιον ἐφιστᾷ τὸ ἔς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν,  
 ἕκ ἔτι φορητὸς ἐστὶ τοῖς ἐπὶ γυγῶνισιν, ἀλλὰ τὸς τε ἐλευθέρους ὑβρίζει,  
 καὶ τὸς ὀμοδόλους μασίγοι, ἀποπειράμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα  
 ἔξεσιν, ἄχρισ ἂν ἦ ἐς πορνιδίαν τι ἐμπροσθῶν, ἢ ἰπποδροφίας ἐπιθυμή-  
 σας, ἢ κόλαξι παραδὲς ἑαυτὸν ὀρνύσων, ἢ εὐμορφότερον μὲν Νιρέως 15  
 εἶναι αὐτὸν, εὐγενέστερον δὲ τῆς Κέρροπος, ἢ Κόδρου, συνετώτερον δὲ τῆς  
 Ὀδυσσεως, πλεσιώτερον δὲ συνάμα Κροίτων ἑκακίδεκα, ἐν ἀκαρεῖ τῆς  
 χροῆς ἄφελος ἐκχῆ τὰ καὶ ὀλίγον ἐκ πόλλων ἐπιτορκίων, καὶ ἀρπαγῶν,  
 καὶ πανουργιῶν συνειλεγμένα.

7. ἘΡΜ. Αὐτὰ περ σχεδὸν φῆς τὰ γιγνόμενα. Ὅποταν δὲ εἶναι 20  
 αὐτόπερ βαδίξῃς, πῶς ἔγωγε τυφλὸς ὢν εὐρίσκεις τὴν ἰδὸν; Ἡ πῶς  
 διαγιγνώσκεις, ἐφ' ἧς ἂν σε ὁ Ζεὺς ἀποστείλῃ, κρινας εἶναι τῆς πλετεῖν  
 ἀξίας; ΠΛΟΥΤ. Οἷσι γὰρ εὐρίσκεις με οἵτινές εἰσι; ἘΡΜ. Μὰ τὸν  
 Δία ἐ πάνυ. Οὐ γὰρ (d) Ἀρισείδην καταλιπὼν, Ἴππονίκην καὶ  
 Καλλιᾶ προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ἐδὲ ὄβολοῦ ἀξίοις. 25  
 Πλὴν ἀλλὰ τί πρᾶττεῖς καταπεμψθεῖς. ΠΛΟΥΤ. Ἄνω καὶ κάτω  
 πλανᾶμαι περιουσῶν, ἄχρισ ἂν λάθω τινὲς ἐμπροσθῶν. Ὁ δὲ, ὅστις ἂν  
 πρῶτός μοι περιτύχῃ, ἀπαγαγὼν ἔχει, σὲ τὴν (e) Ἐρμῆν, ἐπὶ τῷ  
 παραλόγῳ τῆς κέρου, προσκυνῶν. ἘΡΜ. Οὐκ ἔν ἐξηπάτηται ὁ Ζεὺς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθῆς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δέλεαρ.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀρισείδην.] See his story, in your dictionary,

(e) Ἐρμῆν.] He was reckoned the god of gain.

οϊόμενός σε κατὰ τὰ αὐτῶ δοκῶντα πλετίζειν, ὅσως ἂν οἴεται τοῦ  
 πλετεῖν ἀξίως; ΠΛΟΥΤ. Καί μάλα δικαίως, ὦ γὰρ δὲ, ὅς γε  
 τυφλὸν ὄντα εἰδῶς, ἐπεμπεν ἀναζητήσοντα δυσεύρετον ἔτω (α) χρῆμα,  
 καὶ πρὸ πολλῆ ἐκλειποῦς ἐκ τῆ βίης, ὅπερ ἐδ' ὁ Λυγκεὺς ἂν ἐξέρχοι  
 5 ραδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄν. Τοιγαρῆν ἄτε τῶν μὲν ἀγαθῶν  
 ὀλίγων ὄντων, πονηρῶν δὲ πλείων, ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων,  
 ῥᾶον ἐς τὸς τοιάτους ἐπιπίπτω περιῶν, καὶ σαγηνεύομαι πρὸς αὐτῶν.  
 ἜΡΜ. Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτὸς, ραδίως φεύγεις, οὐκ  
 εἰδῶς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκής τότε πῶς καὶ ἀρίπεις γίγνο-

10 μαι πρὸς μόνον τὸν καιρὸν τῆς Φυγῆς.  
 8. ἜΡΜ. Ἔτι δὴ μοι καὶ τῆτο ἀπόκριναι πῶς τυφλὸς ἂν, (εἰρή-  
 σεται γὰρ) καὶ προσίτι ἀχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσούτους ἐρα-  
 σὰς ἔχοις, ὥστε πάντας ἀποδλέπειν εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν  
 οἴεσθαι· εἰ δὲ ἀποτύχοιεν, ἔκ ἀνέχεσθαι ζῶντας; Οἶδα γὲν τινὰς  
 15 ἔκ ὀλίγης αὐτῶν ἔτω σε δυσέρωτας ἄντας, ὡς τε καὶ εἰς (β) βαθυκή-  
 τεα πόντον φέροντες, ἔρριψαν αὐτὸς, καὶ (β) πετρῶν κατ' ἠλιβάτων,  
 ὑπερορᾶσθαι νομίζοντες ὑπὸ σῶ, ὅτι περ ἐδὲ (γ) τὴν ἀρχὴν ἐώρας  
 αὐτὸς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εὖ οἶδα, ὅτι ὁμολογήσειας (εἰ τι  
 ξυνίης σεαυτῆ) κορυβαντιᾶν αὐτὸς, ἐραμίνα τοιάτω ἐπιμεμενότηας.  
 20 ΠΛΟΥΤ. Οἶε γὰρ τοῖστων, οἷός εἰμι, ὀρᾶσθαι αὐτοῖς, χαλὸν, ἢ  
 τυφλὸν, ἢ ὅσα ἀλλὰ μοι πρόσσειν; ἜΡΜ. Ἀλλὰ πῶς, ὦ Πλᾶτι,  
 εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσί; ΠΛΟΥΤ. Οὐ τυφλαί, ὦ ἀρίστ'  
 ἀλλ' ἢ ἀγνοια καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζου-  
 25 σιν αὐτὸς. Ἔτι δὲ καὶ αὐτὸς, ὡς μὴ φαντάσασιν ἄμορφος εἶην, προ-  
 σαπειὸν περιθήμενον ἐρασιμιάτων, διάχρυσον καὶ λιθοκόλλητον, καὶ  
 ποικίλα ἐνδύς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι  
 ὀρᾶν τὸ κάλλος, ἐρᾶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς εἰ  
 γέ τις αὐτοῖς ὄλον ἀπογυμνώσας, ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον  
 30 ἂν αὐτῶν, ἀμβλυάτιοντες τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσων καὶ  
 ἀμόρφων παραγμάτων. ἜΡΜ. Τί ἔν, ὅτι ἐν αὐτῶ ἤδη τῶ πλετεῖν

(α) χρῆμα.] A good man.

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

Ἦν (Πενίαν. scil.) δὴ χρεὶ φεύγοντα καὶ εἰς βαθυκήτεα πόντον

ῥίπτειν, καὶ πετρῶν, Κυρνέ, κατ' ἠλιβάτων.

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

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

γενόμενοι, κὲ τὸ προσωπιῶν αὐτὸ περιδόμενοι, ἔτι ἕξαπατῶνται; Καὶ ἢν τις ἀφαιρῆται αἰτῆς, θᾶπτον ἂν τὴν κεφαλὴν ἢ τὸ προσωπιῶν (α) πρῶοιντο. Οὐ γὰρ δὲ κὲ τότε ἀγνοεῖν εἰκὸς αὐτῆς ὡς ἐπίχρισθαι ἢ εὐμορφία ἐστίν, ἐνδοθεν τὰ πάντα ὀρῶντας ΠΛΟΥΤ. Οὐκ ὀλίγα, ὧ Ἑρμῆ, κὲ πρὸς τῆτό μοι συναγωνίζεσαι. ἙΡΜ. 5 Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις ἐνὶ υἰχῶν τὸ πρῶτον ἀναπειλάσας τὴν θύραν εἰσδέχεταιί με, συμπαρειτέρχεταιί μετ' ἐμῆ λαδῶν ὁ τύφθαι, κὲ ἡ ἀνοία, κὲ ἡ μεγαλαυχία κὲ ἡ μαλακία, κὲ ὕβρις, κὲ ἀπάτη, κὲ ἄλλα ἄττα μυρία. Ἰπὺ δὴ τῶτων ἀπάντων καταληφθεὶς τὴν ψυχὴν, θανυμάζει τε τὰ ἐ θανυμασὰ, κὲ ὀρέγεται τῶν φευκλῶν, (b) κάμει 10 τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν (b) τέθηπε, δορυφορέμενον ὑπ' αὐτῶν κὲ πάντα πρότερον πάθει ἂν, ἢ ἐμὲ πρόσθαι ὑπομείνειεν ἂν.

9. ἙΡΜ. Ὡς δὲ λείθαι εἶ, ὧ Πλῆστε, κὲ ὀλισθηρὸς, κὲ δυσκάθικθαι κὲ διαφρευκτικὸς, ἐδεμίαν ἀντιλαβὴν παρεχόμενον βεβαίαν 15 ἀλλ' ὡσπερ ἐγχείλις, ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετενεῖς, ἐκ οἶδα ὅπως; Ἡ πενία ἔμπαλιν ἰξώδης τε, κὲ εὐλαβῆς, κὲ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἀπαντθαι τῆ σώματθαι ἔχουσα, ὡς πηλοσάσαντας εὐθύς ἔχουσαι, κὲ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.— Ἀλλὰ μεταξὺ ἡδὴ φλυαρῶντας ἡμᾶς πρῶγμα ἐ μικρὸν δῖελαθε. ΠΛΟΥΤ. 20 Τὸ ποῖον; ἙΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα, ἔπερ ἔδει μάλις. ΠΛΟΥΤ. Θάρρει τέττα γε ἕνεκα ἐν τῇ γῆ αὐτὸν καταλειπῶν (c) ἀνέρχομαι παρ' ὑμᾶς, ἐπισκήψας ἐνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἢν μὴ ἐμῆ ἀκῆσθαι βοήταντος. ἙΡΜ. Οὐκἔν ἐπίθαινωμεν ἡδὴ τῆς Ἀττικῆς. Καὶ μοι ἔπερ ἐχόμε- 25 νος τῆς χλαμύδος ἄχρης ἂν πρὸς τὴν ἐσχατιὰν ἀφικωμαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ὧ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἢν γε ἀπολίπης με, (d) Ἰπερ-

(a) πρῶοιντο.] The third person plural of the second aorist of the middle voice, from *προΐημι*, “projicio,” *poëticè pro prōoien-to*. The second aorist, from *προΐημι*, is *πρῶον*; thence is the second aorist of the middle voice, *πρῶοισθαι*; imperat. *πρῶοσο*; optat. *πρῶοίμεν*, whose third person plural is *πρῶοειντο*, not to be found in lexicons.

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

“Pars stupet innuptæ donum exitiale Minervæ.”

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

(c) *ἀνέρχομαι*.] The MS. hath *ἀεὶ* before *ἀνέρχομαι*. *Faber*.

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

βίῳ τάχα ἢ Κλέωνι ἐμπροσθε περινοσῶν. Ἄλλὰ τίς ὁ ψόφος  
 ἔτις ἐστὶ, καθάπερ σιδήρεα πρὸς λίθον; ἙΡΜ. Ὁ Τίμων ἔτσι  
 σκώπτει πλησίον, ὄρεινόν κ' ὑπόλιθον γήθιον.—Παπαί' κ' ἡ Πενία  
 πάρεστι, κ' ὁ Πόνος ἐκεῖνος, κ' ἡ Καρτερία, κ' ἡ Σοφία, κ' ἡ Ἀνδρεία,  
 5 κ' ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ τατιομένων ἀπάντων, πολὺ  
 ἀμεινυς τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἔν' ἐκ ἀπαλλαττόμεθα,  
 ὦ Ἑρμῆ, τὴν ταχίστην; Οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον  
 πρὸς ἄνδρα ὑπὸ τιλικέτε στρατοπέδε περιεσχήμενον. ἙΡΜ. Ἄλ-  
 λως ἔδοξε τῷ Διὶ. Μὴ ἀποδειλιῶμεν ἔν.

10 10. ΠΕΝΙΑ. Ποῖ τῆτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγω-  
 γῶν; ἙΡΜ. Ἐπὶ τῆτον τὸν Τίμονα ἐπέμφθημεν ὑπὸ τῷ Διῷ.  
 ΠΕΝ. Νῦν ὁ Πλῆτος ἐπὶ Τίμονα, ὁπότε αὐτὸν ἐγὼ κακῶς ἔχοντα  
 ὑπὸ τῆς τρυφῆς παραλαβῶσα, τισὶσι παραδῶσα, τῇ Σοφίᾳ κ' τῷ  
 Πόνῳ, γενναῖον ἄνδρα κ' πολλῶ ἀξιὸν ἀπέδειξα; Οὕτως ἄρα εὐκα-  
 15 ταφρόνητ' ὑμῖν ἡ Πενία δοκῶ, κ' εὐαδίκητ', ὡσθ' ὁ μόνον κλῆμα  
 εἶχον, ἀφαιρεῖσθε με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵν' αὐτὸς ὁ  
 Πλῆτ' παραλαβῶν αὐτὸν ἴθρῃ κ' Τύφῳ ἐγχειρίσας, (ὅμοιον τῷ  
 πάλαι) μαλθακόν, κ' ἀγενῆ, κ' ἀνόητον ἀποφίνας, ἀποδῶ πάλιν  
 20 ἐμοὶ (α) ῥάκος ἤδη γεγενημένον; ἙΡΜ. Ἐδοξε ταῦτα, ὦ Πενία,  
 τῷ Διὶ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ἡμεῖς δέ, ὦ Πόνε, κ' Σοφία,  
 κ' οἱ λοιποὶ, ἀκολουθεῖτε μοι. Οὗτος δὲ τάχα εἴσεται, οἶάν με ἔσαν  
 ἀπολίψει ἀγαθὴν συνεργόν, κ' διδάσκαλον τῶν ἀρίστων, ἢ συνῶν,  
 ὑγιεινὸς μὲν τὸ σῶμα, ἐρῶμέν' δὲ τὴν γνώμην διστελέσειν, ἀνδρὸς  
 βίον ζῶν, κ' (β) πρὸς αὐτὸν ἀποσβλέπων, τὰ δὲ περὶ τὰ κ' πολλὰ  
 25 ταῦτα, ὡσπέρ ἐστιν, ἀλλότρια ὑπολαμβάνων. ἙΡΜ. Ἀπέρχομαι  
 ἡμεῖς δὲ προσιωμεν αὐτῷ.

11 Τίνες ἐσὲ, ὦ κατάρτατοι; Ἡ τι βεβλόμενοι δεῦρο ἦκετε, ἄνδρα  
 ἐργάτην κ' μισθοφόρον ἐνοχλήσοντες; Ἄλλ' ἐ χαίροντες ἀπιτε  
 μιαιοὶ πάντες ὄντες ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βιάλλων τοῖς  
 30 βάλῃς· ἐ γὰρ ἀνθρώπους ὄντας βαλεῖς. Ἄλλ' ἐγὼ μὲν Ἑρμῆς εἰμι,  
 ἔτ' δὲ ὁ Πλῆτ'. Ἐπεμψε δὲ ὁ Ζεὺς, ἐπακχῆσας τῶν εὐχῶν.  
 Ὡσε ἀγαθῆ τύχῃ δέχῃ τὸν ὄλβον, ἀποσᾶς τῶν πόνων. ΤΙΜ. Καὶ  
 ἡμεῖς οἰμῶξισθε ἤδη, καίτοι Θεοὶ ὄντες, ὡς φατέ. Πάντας γὰρ

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

(b) πρὸς αὐτὸν ἀποσβλέπων.] "Looking toward himself." That is, seeking his happiness in nothing but himself.

—Nec te quæsieris extra.

*Persius*.

ἕμα καὶ Θεὸς καὶ ἀνθρώπος μισῶ. Τυτονὶ δὲ τὸν τυφλὸν, ὅστις ἂν ἦ, καὶ ἐπιτρέψει μοι δοκῶ τῇ οἰκέλλῃ. ΠΛΟΥΤ. Ἀπίωμεν, ᾧ Ἐρμῆ, πρὸς τῷ Διὸς, (μελαγχολῶν γὰρ ὁ ἀνθρώπου ἔμετρίως μοι δοκεῖ), μή τι κακὸν ἀπέλω προσλάβῶν. ἘΡΜ. (a) Μηδὲν σκαῖον, ᾧ Τίμων ἀλλὰ τὸ πᾶνυ τῆτο ἄγριον καὶ τραχὺ καταβαλῶν, πρῶ- 5  
 τείνας τὰ χεῖρε, λάμβανε τὴν ἀγαθὴν τυχὴν, καὶ πλάττει πάλιν, καὶ ἴσθι Ἀθηναίων (b) τὰ πρῶτα, καὶ ὑτερόρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δίομαι· μή ἐνοχλεῖτέ μοι ἰκανὸς ἐμοὶ πλῆτο ἢ δικελλα· τὰ δ' ἄλλα εὐδαιμονόστατός εἰμι, μηδενός μοι πλησιάζοντός. ἘΡΜ. Οὕτως, ᾧ τᾶν, ἀπάνθρωπος; 10

Τὸν δὲ Φέρω Διὶ μῦθον ἀπηνία τε, κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, ἕτως ἐπιμελεμένον σὺ τῶν Θεῶν.

ΤΙΜ. Ἀλλὰ σοὶ μὲν, ἔ Ἐρμῆ, καὶ τῷ Διὶ πλείη χάρις τῆς ἐπιμελείας, τυτονὶ δὲ τὸν Πλῆτον ἔκ ἂν λάβοιμι. ἘΡΜ. Τί δὴ; ΤΙΜ. 15

Ἵτι καὶ πάλαι μυρίων κακῶν μοι αἰτίος ἕτος κατέση, κόλαξί τε παραδῆς, καὶ ἐπιπῆλκς ἐπαγαγῶν, καὶ μῖτος ἐπεγείρας, καὶ ἠδυπαθείας διαφθείρας, καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ, ἀφνω καίκαλιπῶν, ἕτως ἀπιστως, καὶ προδοτικῶς. Ἡ βελτίστη δὲ Πενία πόνους με τοῖς ἀνδρικωτάτοις καταγυμνάσασα, καὶ (c) μετ' ἀληθείας καὶ παρρησίας προσο- 20  
 μιλήσα, τὰ τε ἀναγκαῖα κέρνοντι παρεῖχε, καὶ (d) τῶν πολλῶν

(a) Μηδὲν σκαῖον.] “Nihil sinistrum;” that is (as we are wont to say in English), “Nothing unlucky,” i. e. “rashly violent,” good Timon.

(b) τὰ πρῶτα.] “Interdum verò dicitur aliquis esse τὰ πρῶτα, i. e. *princeps*.” Steph.

(c) μετ' ἀληθείας καὶ παρρησίας.] “With truth and freedom.” That is, like a friend, who speaks nothing but truth, and that with full freedom; and is, therefore, void of falsehood and flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in rendering πολλῶν, “vulgaria;” as I have also done, in rendering πολλὰ, page 146, line 32. But Faber says, that Erasmus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies “vulgus,” but that the usage of the Greek tongue will not allow τὰ πολλὰ to signify “vulgaria.” And he, therefore, renders πολλῶν ἐκείνων, here, “tot illa.” I think he is in the right; for I could not, after much enquiry, find that πολλὰ ever signified “vulgaria.”

ἐκείνων καταφρονεῖν ἐπαίδευσεν, ἐξ αὐτῆ ἐμῆ τὰς ἐλπίδας ἀπαρτήσασθαι  
 μοι τῆ βίης, καὶ δείξασθαι ὅσους ἦν ὁ πλεῖστον ὁ ἐμός, ὃν ἔτε κόλαξ  
 Δωπεύων, ἔτε συκοφάντης Φοῶν, ἔ δὴ μὲν παροξυνθεῖς, καὶ ἐκκλη-  
 σιαστῆς ψηφοφορήσας, ἔ τυραννῶ ἐπιβλεύσας, ἀφελίσθαι δύναται  
 5 ἄν. Ἐρῶ μὲν τοιγαροῦν ὑπὸ τῶν πόνων, τετονὶ τὸν ἀγρὸν φιλοπό-  
 νως ἐπεργαζόμενῳ, ἔδὲν ὄρων τῶν ἐν ἄσει κακῶν, ἱκανὰ καὶ διαρκῆ  
 ἔχω τὰ ἀλφίτα παρὰ τῆς δικέλλης. Ὡσε παλίνδρομον ἀπιδι, ὦ  
 Ἐρμῆ, τὸν Πλεῖστον ἀπαγαγὼν τῷ Διῷ. Ἐμοὶ δὲ τῆτο ἱκανὸν ἦν  
 πάντας ἀνθρώπους (a) ἠδὲ δὸν οἰμώζειν ποιῆσαι. ΕΡΜ. Μηδαμῶς,

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

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

ὧ' γὰρ ἐ, γὰρ πάντες εἰσὶν (a) ἐπιτήδαιοι πρὸς οἰμώγην, ἀλλ' ἴα-  
τὰ ὀργίλα ταῦτα, κὴ μειρακιώδη, κὴ τὸν Πλῆστον παρὰ λαθεῖ (b) ἕτε  
ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῷ Διός.

12. ΠΛΟΥΤ. Ἐβλεῖ, ὦ Τίμων, δικαιολογήσομαι πρὸς σε, ἢ  
χαλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ 5  
μετὰ προσιμίῳν, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες, ἀνέξομαι γὰρ σε  
ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τρυτονί. ΠΛΟΥΤ. Ἐχρῆν μέντοι  
ἴτως (c) κὴ μακρὰ εἰπεῖν, ἕτω πολλὰ ὑπὸ σε κατηγορηθέντα· ὅμως  
δὲ ὄρα, εἴ τι σε, ὡς Φῆς, ἠδίκηκα, ὅς τῶν μὲν ἠδίστων ἀπάντων αἰτίος  
σοι κατέσην, κὴ τιμῆς, κὴ προεδρίας, κὴ σεφάνων, κὴ τῆς ἄλλης τρυφῆς· 1  
Περίβλεπτος δὲ τοι κὴ αἰδιμῶς δι' ἐμὲ ἤσθη, κὴ περισπύδατος. Εἰ  
δὲ τι χαλεπὸν ἐκ τῶν κολάκων πέπονδας, ἀναίτιος ἐγὼ σοι· μᾶλλον  
δὲ αὐτὸς ἠδίκημαι τῆτο ὑπὸ σε, διότι με ἕτως ἀτίμως (d) ὑπέβαλλες  
ἀνδράσι καταρτίοις, ἐπαινῆσι, κὴ καταγοητεύσει, κὴ πάντα τρόπον  
ἐπίσβλύσει μοι. Καὶ τό γε τελευταῖον ἔφησθα, ὡς προδιδασκὰ σε· 15  
τὴναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον. ἀπελασθεῖς ὑπὸ  
σῆ, κὴ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. Τοιγαρῶν ἀντὶ μαλακῆς  
χλαμύδου, ταύτην τὴν διφθέραν (e) ἢ τιμιωτάτη, σοι Πενία περι-  
τέθεικεν. Ὡσε μάρτυς ὁ Ἑρμῆς ἕτοσι, πῶς ἰκίτευον τὸν Δία  
(f) μηδ' ἤκειν παρὰ σε, ἕτω δυσμενῶς μοι προσενηνεγμένον. ἘΡΜ. 20  
Ἄλλὰ νῦν ὀρᾶς, ὦ Πλήστε, οἷον ἤδη γεγέννηται; Ὡσε θαρρῶν ξυν-  
διάτριβε αὐτῶ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θησαυρὸν  
ὑπάγαγε τῇ δικέλλῃ· ὑπακύσεται γὰρ ἐμβόησαντί σοι.

13. ΤΙΜ. Πείθειον, ὦ Ἑρμῆ, κὴ αὐθις πλεστητέον. Τί γὰρ ἂν κὴ  
πάθοι τις, ὁπόταν οἱ Θεοὶ βιάζονται; Πλὴν ὄρα γε, εἰς οἷά με πρῶγ- 25  
ματα ἐμβαλεῖς τὸν κακοδαίμονα, ὅς ἄχρι νῦν εὐδαιμονέστατα διάγων,  
χρυσὸν ἄφνω τσοῦτον λήψομαι, (g) ἕδεν ἀδικήσας, κὴ τοσαύτας  
φροντίδας ἀναδέξομαι. ἘΡΜ. Ὑπέστηθι, ὦ Τίμων, δι' ἐμὲ, κὴ εἰ

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

(b) ἕτε ἀπόβλητά.

Οὐ τοι ἀπόβλητ' εἰς Θεῶν ἐρικυδία δῶρα.

*Hom.*

(c) κὴ μακρὰ.] Timon's word repeated.

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

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

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

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

χαλεπὸν τῆτο καὶ ἐκ οἷσόν ἐσιν, ὅπως οἱ κόλακες ἐκείνοι διαρρήχῃσιν  
 ὑπὸ τῆ φθόνου· ἐγὼ δὲ (a) ὑπερ τὴν Αἴτην, ἐς τὸν ἔρανὸν ἀναπήσο-  
 μαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαιρόμαι γὰρ τῇ  
 εἰρησία τῶν ποτερῶν. Σὺ δὲ αὐτῆ περιμένει· ἀναπέμψω γὰρ σοι τὸν  
 5 Δησαυρὸν ἀπελθῶν· μᾶλλον δὲ παῖε. Σέ φημι, Δησαυρὲ χρυσῶ,  
 ὑπάκυσσον Τίμωνι τῆτα, καὶ πάρασσε σεαυτὸν ἀνελέσθαι. Σκαπτέ,  
 ὦ Τίμων, (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποσῆσομαι.

14. TIM. "Αγε δὴ, ὦ δίκηλλα· νῦν μοι ἐπιφύσσον σεαυτὴν, καὶ  
 μὴ κάμεις ἐκ τα βάθους τὸν Δησαυρὸν ἐς τῆμφανὲς προαιαλημένη —  
 10<sup>3</sup> Ω Ζεῦ τεράσιε, καὶ Φίλοι (d) Κορύσαντες, καὶ Ἐρμῆ κερθῶε, πόθου

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

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

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

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



χρυσίον τοῦτον; Ἦπερ ὄναρ ταῦτά ἐστι; Δέδια γὰρ, μὴ ἀνθρακας  
 εὔρω ἀνεγρόμενος. Ἀλλὰ μὴν χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον,  
 βαρὺ, καὶ τὴν πρόσοψιν (a) ὑπερήδισον. Ὡ χρυσεῖ, δεξιῶμα κάλλισον  
 βροτοῖς. “ (b) Αἰθόμενον γὰρ πῦρ ἄτε διαπρέπεις καὶ νύκτωρ” καὶ  
 μεθ’ ἡμέραν. Ἐλθεῖ, ᾧ φίλτατε, καὶ ἐρασμιώτατε. Νῦν πειθομαί 5  
 γε καὶ Δία ποτὲ γενέσθαι (c) χρυσόν. Τίς γὰρ ἐκ ἂν παρθένος  
 ἀναπεπταμένοις τοῖς κολποῖς ὑποδέξαιτο ἔτω καλὸν ἐραστὴν διὰ τῆ  
 τέγῃς καταρρίοντα; Ὡ Μίδα, καὶ Κροῖσι, καὶ τὰ ἐν Δελφοῖς ἀναθή-  
 ματα, ὡς ἐδὲν ἄρα ἦτε πρὸς Τίμανα, καὶ τὸν Τίμανος πλέτον ᾧ γε  
 ἐδὲ βασιλεὺς ὁ Περσῶν ἴσθη. Ὡ δίκελλα, καὶ φίλτατε διφθέρα, 10  
 ὑμᾶς μὲν τῷ (d) Πανὶ τέττα ἀναθεῖναι καλόν. Αὐτὸς δὲ ἤδη ωᾶσαν  
 πριάμενος τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ Ψησαυρῆ

mixed uproar of piping, drumming, and shouting, raised a  
 great astonishment in the minds of the spectators. *Steph.*  
 Perhaps, then, it was usual with such persons, upon any  
 extraordinary surprise, to cry out, ᾧ Κορύβαντες; and that  
 thence it became a common exclamation, in the mouths of  
 such as were struck with any sudden astonishment.

(a) ὑπερήδισον.] When Mr. Locke was reckoning up the  
 qualities of gold, such as fusible, malleable, ductile, &c. he  
 forgot this of ὑπερήδισον; which omission a tolerable miser  
 would never pardon.

(b) Αἰθόμενον, &c.] These words are taken from the first  
 Ode of Pindar, which begins thus:

Ἄριστον μὲν ὕδαρ· ὁ δὲ  
 Χρυσὸς, αἰθόμενον πῦρ  
 Ἄτε διαπρέπει νυ-  
 κτὶ, μεγάνορος ἕξοχα πλέττω.

In the version thus:

*Optima quidem est aqua; sed  
 Aurum, ardens ignis  
 Velut, excellit no-  
 ctu superbificas supra divitias.*

(c) χρυσόν.] As when he courted Danaë.

(d) Πανὶ τέττα.] “To Pan here.” It is supposed that  
 some temple, or statue, of Pan stood near him, to which  
 rural deity he offers up his rustic implements.

μόνον ἐμοὶ ἱκανὸν ἐνδαιτυᾶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀποθανόντων  
 ἔξειν μοι δοκῶ.— Δεδόχθω δὲ ταῦτα, καὶ νενομοθετήσθω πρὸς τὸν  
 ἐπίλοιπον βίον, ἀμιξία πρὸς ἀπαντας, καὶ ἀγνωσία, καὶ ὑπεροψία.  
 Φίλος δὲ, ἢ ξένος, ἢ ἐταῖρος, ἢ (b) ἐλεῖ βαμῶς, ὑβλήσθω πολὺς· καὶ  
 5 τὸ οἰκτεῖραι δακρύνοντα, ἢ ἐτικκρῆσαι δεομένα, παρρηγομία, καὶ κατά-  
 λυσις τῶν ἐθῶν. Μονήρης δὲ ἡ δίαίτα, καθάπερ τοῖς λύκοις, καὶ φίλος  
 εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἐχθροὶ, καὶ ἐπίστροφοι, καὶ τὸ προσωμιλή-  
 σαί τι αὐτῶν, μίσημα. Καὶ εἴ τινα ἴδω μόνον, ἀποφρᾶς ἢ ἡμέρα.  
 Καὶ ὅλως ἀνδριάνταν λιθίναν, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν,  
 10 καὶ (c) μῆτε κήρυκα δεχόμεθα παρ' αὐτῶν, μῆτε σπονδὰς σπενδώ-  
 μεθα, (d) ἢ ἐρημία δὲ ὄρθω ἔσω πρὸς αὐτὰς. Φυλῆται δὲ, καὶ  
 φράτορες, καὶ δημόται, καὶ ἡ πατρις αὐτῆ, ψυχρὰ, καὶ ἀνωφελῆ ὀνόμαζα,  
 καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλετεῖται δὲ Τίμων μόνος, καὶ  
 15 ἐπαίνων φορτικῶν ἀπιλλαγμένος. Καὶ θεοῖς θυέτω, καὶ (e) εὐωχεῖται,  
 μόνος αὐτῷ γείτων καὶ ὄμορος, ἐκσειῶν (f) τῶν ἄλλων. Καὶ ἅπασι  
 ἐκυλὸν δεξιῶσασθαι δεδόχθω, ἢν δὲ ἀποθανεῖν, ἢ αὐτῷ (g) σέφανον

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

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

— *Hæc Ara tuebitur omnes.*

Virg.

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

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

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

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

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

ἔπενεγκεῖν κὲ ὄνομα μὲν ἔσω ὁ ΜΙΣΑΨΝΘΡΩΠΟΣ ἦδισον. Τῆ  
 τρόπε δὲ γνωρίσματα, δυσκολία, κὲ τραχύτης, κὲ σκαιότης, κὲ ὀργή,  
 κὲ ἀπάνδραπία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, κὲ σθεν-  
 νύναι ἰκετεύοντα, πωτὴ κὲ ἐλαίω κατασθενύναι. Καὶ ἦν τινα τῆ  
 χειρῶν ὁ ποταμὸς παραφέρει, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀνίλαβέσ- 5  
 ται δέρται, ἀθεῖν κὲ τῆτον ἐπὶ κεφαλὴν (α) πίπτοντα, ὡς μηδὲ  
 ἀνακύψαι δυνηθεῖν· ἔτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν.—(b) Εἰσηγή-

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

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

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

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

Ἐνθάδ' ἀπορήξας, ψυχὴν βαρυδαίμονα κεῖμαι.

Τ' ὄνομα δ' ἔψύσοισθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

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

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

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

15 Πλὴν ἀλλὰ περὶ πολλῶν ἀν' ἐποισάμην ἅπασιν γνῶριμά πως ταῦτα γενέσθαι, διότι ὑπερπλετῶν, ἀγγλὴν γὰρ ἀν' τὸ πρῶτον γένοιτο αὐτοῖς.—Καίτοι τί τῆτο; Φεῦ τῆ τάχως· πανταχόθεν συνδέσσει, κεκοιμένοι καὶ πνευστιῶντες, ἐκ οἶδα, ὅθεν ὀσφραϊνόμενοι τῆ χρυσίᾳ. Πότερον ἔν' ἐπὶ τὸν πάγον τῆτον ἀναβῶς ἀπελαύνω αὐτὸς τοῖς λίθοις, (c) ἐξ ὑπερδέξιων ἀκροβολιζόμενος, ἢ τότε τοσῶτον 10 παρνομήσομεν, εἰσάπαξ αὐτοῖς ἐμιλήσαντες, ὡς πλέον ἀνιῶντο παροράμενοι; Τῆτο οἶμαι καὶ ἄμεινόν' ὥσε δεχόμεθα ἤδη αὐτὸς, ὑποσάντες. Φέρε, ἴδω, τίς ὁ πρῶτος αὐτῶν ἔτος ἐσι; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτος (d) ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πῖθως ὅλως παρ' ἐμοὶ πολλακίς ἐμημεκάς. Ἄλλ' εὐγε ἐποίησεν ἀφικόμενος· 15 οἰμῶξεται γὰρ πρὸ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς ἐκ ἀμελήσσει Τίμων ἀγαθὸς ἀνδρὸς οἱ Θεοὶ; Χαῖρε Τίμων εὐμορφότατε, καὶ ἠδιστε, καὶ συμποτικώτατε. ΤΙΜ. Νῆ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορώτατε, καὶ ἀνδρῶπων ἐπιτριπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκώμων σύ γε. Ἄλλὰ πῶς τὸ συμπόσιον; 20 Ὡς καινόν τί σοι ἄσμα τῶν (e) νεοδιδάκτων διδυράμβων ἡκα

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

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

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

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

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

κομιζων. TIM. Καὶ μὴν ἔλεγείᾳ γε ἄση μάλα περὶ παθῶς (a) ὑπὸ ταύτρ τῇ δικέλλῃ. ΓΝΑΘ. Τί τῆτο; Παίεις, ᾧ Τίμων; Μαρτύρομαι, ᾧ Ἡράκλει; ἰδ', ἰδ' προκαλῆμαί σε τραύματ' εἰς Ἄρειον πάγον. TIM. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, Φόνε τάχα προκεκλήσῃ με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τῆ χρυσί; δεινῶς γὰρ ἴσχαϊμόν ἐσι τὸ φάρμακον. TIM. Ἔτι μένεις; ΓΝΑΘ. Ἄπειμι· σὺ δὲ ἔχαιρῃσεις, ἔτω σκαῖος ἐκ χρυσῆ γενόμεν'.

16. Τίς ἔτος ἐξίν ὁ προσίων, ὁ ἀναφаланτίας; Φιλιάδης κολάκων ἀπάντων ὁ (b) βδελυρώτατ'. Οὗτ' δὲ παρ' ἐμᾶ ἀγρὸν ὄλον λαβῶν, καὶ τῇ θυγατρὶ (c) προῖκα δύο τάλαντα μισθόν, τῆ ἐπαίνε, ἐπότε ἄσαντά με, πάντων σιωπᾶντων, μόν' ὑπερεπήνεσεν, ἐπομοσάμεν' ἄδικαίτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσῆντα πρῶην εἶδὲ με, καὶ προσῆλθον ἐπικερίας δεόμεν', πληγὰς ὁ γενναῖος προσενέτεινε. ΦΙΛ. Ὡ τῆς ἀναισχυνίᾳς. Νῦν Τίμονα γνωρίζετε; Νῦν Γναθῶνίδης φίλος καὶ συμπότης; Τοιγαρῶν δίκαια πέπονθεν ἔτ' ἀχάρις ἂν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηβοι, καὶ δημόται, ὁμῶς

“published.” The authors of plays, or songs, among the Grecians were called διδάσκαλοι, as, καμαροδοδιδάσκαλοι, τραγωδοδοδιδάσκαλοι, διθυραμοδοδιδάσκαλοι. Horace uses the same manner of expression:

*Vel qui Prætextas, vel qui docuere Togatas.*

The reason of the expression is, that the authors taught the actors, or singers, how to speak or sing their performances.

(a) ὑπὸ δικέλλῃ.] Quod Latinè dicitur, “canare, vel saltare, ad tibiam, ad citharam,” id Græcè est, ἄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρα. Ita ridiculè, qui vertunt, “ab hoc doctus ligone.” *Faber.*

This sense, from this consideration, seems just, and further deserves acceptance, on account of the humour it expresses.

(b) βδελυρώτατ'.] Βδελυρὸς (ἀ βδέω, “flatum ventris emitto”) *impurus*, or *spurcus*; “a dirty fellow, who does not matter doing the filthiest things, before people’s faces.” And, hence, the word hath signified, “quite impudent,” or “brazen.” *Steph.*

(c) προῖκα.] The accusative case singular of προῖκα—ἴκος, “dos à patre data filix.” *Steph.*

μετριάζομεν, ὡς μὴ ἐπιτηδᾶν δοκῶμεν. Χαῖρε, ᾧ δέσποτα· κῆ ὅπως  
 τὲς μιὰρὲς τέτες κόλακας φυλάξῃ, τὲς ἐπὶ τῆς τρεπίζης μόνον, τὰ  
 ἄλλα δὲ κοράκων ἐδὲ διαφέροντας. Οὐκ' ἐτι πισευτέα τῶν νῦν ἐδενί.  
 Πάντες ἀχάριστοι κῆ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς  
 8 ἔχοις πρὸς τὰ καλεπείγοντα χρῆσθαι, καθ' ἑδὸν ἡδὴ πλησίον ἤκεσα  
 ὡς πλετοῖς ὑπερμεγέθη τινὰ πλετον. Ἦκω τοιγαρῶν ταῦτά σε  
 νεφετήσαν· καίτοι σύ γε ἔτω σοφὸς ἂν, ἐδὲν ἴσως δεήση τῶν παρ'  
 ἐμῆ λόγων, ὡς κῆ τῷ Νέσορι τὸ δέον παραινέσειας ἂν. TIM. Ἐσαι  
 ταῦτα, ᾧ Φιλιάδῃ. Πλὴν ἄλλὰ πρόσσιθι, ὡς κῆ σὲ φιλοφρονήσομαι  
 10 τῇ δικίλλῃ. ΘΙΑ. Ἄνθρωποι, κατῆγα τῆ κρανίς ὑπὸ τῆ ἀχαρίστῃ,  
 διότι τὰ συμφέροντα ἐνεθέθεν αὐτόν.  
 17. TIM Ἰδὲ, τρίτῃ ἔτῃ ὁ ῥήτωρ Δημέας προσέχεται, Ψήφισ-  
 μα ἔχων ἐν τῇ δεξιᾷ, κῆ συγγίνης ἡμέτερος εἶναι λέγων. Οἷτῃ ἐκκαί-  
 δεκα παρ' ἐμῆ τάλαντα μιᾷς ἡμέρας ἐκτίσας τῇ πόλει, (καταδεδίκασο  
 15 γὰρ, κῆ ἐδέδετο, ἐκ ἀποδιδῆς,) κάγὰ ἐλείπας ἐλυσάμην αὐτόν· ἐπειδὴ  
 πρῶν ἔλαχε τῇ (α) Ἐρεχθίδι Φυλῆ διανέμειν τὸ (β) θεωρικόν, κάγὰ  
 προσῆλθον αἰτῶν τὸ γιγνόμενον, ἐκ ἔφη γνωρίζειν πολίτην ὄντα με.  
 ΔΗΜ. Χαῖρε, ᾧ Τίμων, τὸ μέγα ὄφελῃ τῆ γένεσ, τὸ ἔρεσμα τῶν  
 Ἀθηναίων, τὸ φρόβλημα τῆς Ἑλλάδῃ. Καί μὴν πάλαι σε ὁ  
 20 δῆμῃ ξυνειλεγμένῃ, κῆ αἰ (c) βελαί ἀμφοτέραι περιμένεσι.

(a) Ἐρεχθίδι.] *Lege Αἰγνίδι.* Quippe Κόλυτος erat δῆμος  
 Φυλῆς Αἰγνίδος, teste Harpocratio. *Faber.*

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

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

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

Πρότερον δὲ ἄκυστον τὸ ψήφισμα, ὁ ὑπὲρ σε γέγραφα. “ἘΠΕΙΔΗ  
 “Τίμων ὁ Ἐχεκρατίδου Κολυτῆς, ἀνὴρ ἔμνον καλὸς κάγαθός,  
 “ἀλλὰ καὶ σοφός, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι. παρὰ πάντα χρόνον  
 “διατελεῖ τὰ ἄριστα πράττων τῇ πόλει· νενίκηκε δὲ πύξ, καὶ πάλην,  
 “καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ (α) τελείῳ ἄρματι, καὶ 5  
 “συναριδί πωλικῇ.”—TIM. Ἄλλ’ ἐδὲ ἐθεώρησα ἐγὼ πάποτε εἰς  
 Ὀλυμπίαν. ΔΗΜ. Τί ἔν; Θεωρήσεις ὕστερον. Τὰ τοιαῦτα δὲ

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

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

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

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

πῶλλά προσκείμεται ἄρκεινον.—“ Καὶ ἤξιςεστε δὲ ὑπὲρ τῆς πόλεως  
 “ πέρυσι (a) πρὸς Ἀχαρνεάς, καὶ κατέκοψε (b) Πελοποννησίων  
 “ (c) δύο μοίρας.” TIM. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, ἐδὲ  
 5 προειγράφην ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῆ λέ-  
 γεις· ἡμεῖς δὲ ἀχάριστοι ἂν εἴμεν ἀμνημονεῦντες.—“ Ἔτι δὲ, καὶ  
 “ Ψηφίσματα γράφω, καὶ συμβουλεύω, καὶ στρατηγῶν, οὐ μικρὰ  
 “ ἀφέλῃσε τὴν πόλιν. Ἐπεὶ τέτοις ἀπάσι, ΔΕΔΟΚΤΑΙ τῇ  
 “ βελῇ, καὶ τῷ δήμῳ, ἐκ τῆ Ἡλιαία (d) κατὰ φυλάς, καὶ τοῖς δήμοις

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

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

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀναπλερεῖσθαι  
 ἀνδρες πεντακίσιοι. Faber.

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

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



“ ἰδίᾳ, καὶ κοινῇ πᾶσι, χρυσῶν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν  
 “ Ἀθηναίων ἐν τῇ ἀκροπόλει, (a) κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ  
 “ ἀκτῖνας ἐπὶ τῇ κεφαλῇ, καὶ σεφανῶσαι αὐτὸν χρυσοῖς σεφάνοις  
 “ ἐπιτὰ, καὶ ἀνακηρυχθῆναι τὸς σεφάνους σήμερον (b) Διονυσίοις τρα-

agreeable to reason; as it, also, was easy to be mis-transcribed to κατὰ φυλὰς. And I am the more of this opinion, because, as Dr. Potter shews, the δῆμοι, mentioned immediately after, were subdivisions of the φυλαί, being in number, one hundred and seventy-four smaller districts of the country of Attica: for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the βεβλή: then, of the δῆμος, that is, of the principal δῆμος, that of Athens, the capital: then, of the court of Ἐλιᾶ, by its tribes: then, of all the δῆμοι, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) κεραυνὸν, &c.] In order to make a Jupiter of him.

(b) Διονυσίοις τραγωδοῖς.] Τραγωδὸς signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, τραγωδὸς, the person, should be put for τραγωδία, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

—————Nam sic.

Et Labeurî mimos ut pulchra poemata mirer.

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the βεβλή, or senate; or in the assembly of the people; or in the tribe, or δῆμος, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state; and it was afterwards objected to him, as a

- “ γὰρ τοῖς καινοῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν δεῖ σήμερον τὰ Διοιούσια.)  
 “ Εἶτε τὴν γνόμενὴν Δημέας ὁ ρήτωρ συγγενὴς αὐτῷ, ἀγχιστεὺς, ἢ  
 “ μαθητὴς αὐτῷ ὢν. Καὶ γὰρ ρήτωρ ἄριστος ὁ Τίμων, ἢ τὰ ἄλλα  
 “ πάντα ὅποσα ἂν ἐθέλοι.”—Τῆτι μὲν ἐν σοὶ τὸ ψήφισμα.—Ἐγὼ δὲ  
 5 (a) σοὶ ἢ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρὰ σε; “Ὀν ἐπὶ τῷ σῶ ἀνό-  
 ματι Τίμωνα ἀνόμακα. ΤΙΜ. Πῶς, ὦ Δημέας, ὃς εἰδὲ γεγάμηκας,  
 ὅσα γε ἢ ἡμᾶς εἰδέναι; ΔΗΜ. Ἀλλὰ γαμῶ, ἢν διδῶ Θεὸς, ἐς  
 νῦντα ἢ παιδοποιήσομαι, ἢ τὸ γεννηθησόμενον, ἄρβεν γὰρ ἔσαι,  
 Τίμωνα ἤδη καλῶ. ΤΙΜ. Οὐκ οἶδα, εἰ γαμήσεις ἔτι, ὦ ἕτος,  
 10 τηλικαύτην πᾶρ’ ἐμῆ πωλήγην λαμβάνων. ΔΗΜ. Οἴμοι. Τί τῆτο;  
 (b) Τυραννίδι Τίμων ἐπιχειρεῖς, ἢ τύπεις τὸς ἐλευθέρους, οὐ καθαρῶς  
 ἐλεύθερος, εἰδ’ (c) ἄσος ὢν; Ἀλλὰ δάσεις ἐν τάχει τὴν δίκην, τάτε  
 ἄλλα, ἢ ὅτι τὴν ἀκρόπολιν ἐπέπρησας. ΤΙΜ. Ἀλλ’ ἐκ ἐμπέπρη-  
 σαι, ὦ μιαιρῆ, ἢ ἀκρόπολις ὥσε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἀλλὰ  
 15 ἢ πλετεῖς, τὸν (d) ὀπισθοδόμον διορύξας. ΤΙΜ. Οὐ διώρυκται εἰδὲ

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

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

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

(c) ἄσος.] The city of Athens was, peculiarly, called ἄστυ, and the citizens thereof ἄσοι. Stephanus, from Eustathius, p. 3491 and 1383.

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

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

ἔτος ἄσε ἀτίθανά σου καὶ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ἕτερον ἢ δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκ ἔν καὶ ἄλλαν λάμβανε. ΔΗΜ. Οἶμοι τὸ μετὰ θρονόν. ΤΙΜ. Μὴ (a) κίεραχθι· κατοίτω γὰρ σοι καὶ τρίτην ἑπί καὶ γελοία πάμπαν πάθοιμι, δύο μὲν Δακεδαίμονιόν μοιρας κατακόψας ἀνοπλῶ, ἐν δὲ μισθὸν ἀνθρώπων μὴ ἐπιτρέψας. Μάτην γὰρ ἀνείην καὶ νενικηκὸς Ὀλύμπια αὐτῷ, καὶ πάλην.

18. Ἄλλὰ τί τῆτο; Οὐ Θρατυκλῆς ὁ Φιλόσοφος ἔτος ἔστιν; Οὐ μὲν ἔν ἄλλος. Ἐκτετάτας γὰρ τὸν πάγωννα, καὶ τὰς ὄφρῦς ἀνακείνας, καὶ βρενθυμένός τι πρὸς αὐτὸν, ἔρχεται, (b) τιλανῶδες 10 βλέπων, ἀνατισσομένην τὴν ἐπὶ τῷ μετὰ πρὶ κόμην, (c) Αὐτοβορέας τις, ἢ Τρίτων, οἷος ὁ Ζεῦξις ἔγραφεν. Οὗτος ὁ τὸ (d) σχῆμα εὐσαλῆς,

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

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

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

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

κὴ κόσμιος τὸ βᾶδισμα, σωφροικὸς τὴν ἀναβολὴν, ἔωθιν μυρία ὅσα  
 περὶ ἀρετῆς διεξιῶν, κὴ τῶν ἡδονῆ χαίροντων κατηγορῶν, κὴ τὸ  
 ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λησάμεν⊕ ἀφίκοιτο ἐπὶ τὸ δεῖπνον, κὴ ὁ  
 παῖς μιν γάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρῳ δὲ χαίρει  
 5 μάλισα) καθάπερ τὸ Λύδης ὕδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδεικνύσαι  
 τοῖς ἰωθινοῖς ἐκείνοις λόγοις, προκαρπάζων ὡσπερ Ἴκτινος τὰ ἔψα,  
 κὴ τὸν πλοσιὸν παραγκωνίζομεν⊕, (a) καρύκης τὸ γίνειον  
 ἀνάπλευς, κυνηδὸν ἐμφορέμενος, ἐπικεκυθῶς, καθάπερ ἐν ταῖς  
 λοπάτι τὴν ἀρετὴν εὐρήσειεν προσδοκῶν, ἀκριβοῶς τὰ τρύβλια τῷ  
 10 λιχανῷ ἀποσμήχων, ὡς μηδὲ ὀλίγον τῆ (b) μυτίωτῆ καταλίποι  
 μευψίμοιρος ἀεὶ ὡς τὸν πλακῆντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων  
 λάβοι ὅτι περ (c) λιχνείας κὴ ἀπλησίας (d) ὄφελος, μέδυσος κὴ  
 πάροισος, ἐκ ἀχρεῖς ὠδῆς κὴ ὀρχηστῶς μόνον, ἀλλὰ κὴ λοιδορίας κὴ  
 ὀργῆς προσέτι, κὴ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ κὴ μάλισα  
 15 περὶ σωφροσύνης, κὴ κοσμιότητος, κὴ ταῦτά φησιν, ἤδη ὑπὸ τῆ  
 ἀκράτῃ πονηρῶς ἔχων, κὴ ὑποτραυλίζων γελοῖος· εἶτα ἔμετος ἐπὶ  
 τέτοις, κὴ τὸ τελευταῖον, ἀράμενοι τινες ἐκφέρουσιν αὐτὸν ἐκ τῆ  
 συμποσίης τῆς ἀύλητρίδος ἀμφοτέραις ἐπειλημμένον. Πλὴν ἀλλὰ  
 κὴ τῆφω, ἐδενὶ τῶν φρεντεῖων παραχωρήσειεν ἂν ψεύσματ⊕ ἕνεκα,  
 ἢ θρασυτήτος, ἢ φιλαργυρίας. Ἀλλὰ κὴ κολάκων ἐς τὰ πρῶτα,  
 κὴ ἐπιπροκῆ προχειρότατα, κὴ ἡ (e) γοητεία προηγεῖται, κὴ ἡ ἀναι-

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

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

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

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

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

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

σχυρήα παρομαρτεῖ· κὲ ὅλως πάνσοφον (a) τὸ χρῆμα, κὲ παντα-  
 χόθεν ἀκριβῆς, κὲ φοικίλως ἐνελές· οἰμώζεται τοιγαρῶν ἐκ εἰς  
 μακρὰν χρῆσος ἄν. Τί τῆτο; Παπαί. Χρόνιος ἡμῖν Θρασυκλῆς.  
 ΘΡΑΣ. Οὐ κατὰ ταῦτα, ᾧ Τίμων, τοῖς πολλοῖς τέτοις ἀφῖγμαί,  
 (b) ὥσπερ οἱ τὸν πλεῖτον σοι τεθεπότες, ἀργυρίαι, κὲ χρυσίαι, κὲ 5  
 δεῖπνων πολυτελῶν ἐλπίδι συνδεδραμήκασι, πολλὴν τὴν κολακείαν  
 ἐπιδειζόμενοι πρὸς ἄνδρα, οἷόν σε ἀπλοῖκόν, κὲ τῶν ὄντων κοινωνικόν.  
 Οἷσθα γὰρ ὡς μάζα μὲν ἐμοὶ δεῖπνον ἱκανόν, (c) ὄψον δὲ ἤδισον  
 θυμόν, ἢ κάρδαμον, ἢ, εἴποτε τρυφάνη, ὀλίγον τῶν ἄλῶν· ποτὸν δὲ  
 ἢ (d) Ἐννεάκρην· ὃ δὲ τρίτων ἔτος, ἧς βέλει πορφυρίδ· ἀμεί- 10  
 νων. Τὸ χρυσίον μὲν γὰρ ἔδεν τιμωτέρον τῶν ἐν τοῖς αἰγικλοῖς  
 ψηφίδαν μοι δοκεῖ. Σὲ δὲ αὐτῆ χάριν (e) ἐσάλην, ὡς μὴ διαφθείρη  
 σε τὸ κάκισον τῆτο κὲ ἐπιβελότατον κλήμα ὃ πλεῖτ·, ὃ πολλοῖς  
 πολλάκις αἴτιος ἀνηκῆτων συμφερῶν γεγενημένος. Εἰ γὰρ μοι  
 πείθοιο, μάλισα ὅλον εἰς τὴν θάλατταν ἐμβάλεις αὐτόν, ἔδεν ἀναγ- 15  
 καῖον ἀνδρὶ ἀγαθῷ ὄντα, κὲ τὸν φιλοσοφίας πλεῖτον ὄρῶν δυναμένω.  
 Μὴ μέντοι ἐς βάθος, ᾧ γὰρ, ἀλλ' ὅσον ἐς βεβῶνας ἐπεμβὰς ὀλίγον  
 πρὸ τῆς κυματῶδης γῆς, ἐμῆ ὄρῶντ· μόνε. Εἰ δὲ μὴ τῆτο βέλει,  
 σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτόν ἐκ τῆς οἰκίας·  
 κὲ μηδ' (f) ὅσολόν αὐτῷ ἀνῆς, διαδιδὲς ἅπασι τοῖς δεομένοις· ᾧ μὲν, 20  
 πέντε δραχμάς, ᾧ δὲ μνᾶν, ᾧ δὲ τάλαντον. Εἰ δὲ τις φιλόσοφος  
 εἴη, διμοιρίαν, ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ (καίτοι ἐκ  
 ἐμαυτῆ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἑταίρων τοῖς δεομένοις)  
 ἱκανόν εἰ ταύτην τὴν πῆραν ἐμπλήσας παράσχοις, ἔδὲ ὅλως δύο  
 μεδιδμνῆς χωρῆσαν Αἰγινήτικῆς. Ὀλιγαρχῆ δὲ κὲ μέτριον χρῆ εἶναι 25  
 τὸν φιλοσοφῶντα, κὲ μηδὲν ὑπὲρ τὴν πῆραν φρονεῖν. ΤΙΜ. Ἐπαινῶ  
 ταῦτά σε, ᾧ Θρασύκλεις. Πρὸ γὰρ τῆς πῆρας, εἰ δοκεῖ, φέρε σοι

(a) τὸ.] Lege τι. *Faber.*

(b) ὥσπερ.] *Delendum. Faber.*

(c) ὄψον.] I know no word, in the English tongue, that answers to ὄψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρην·.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐσάλην.] This second aorist passive is, here, taken in the neuter sense, “concessi,” or, “veni,” which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὅσολόν.] See the note to δραχμῶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήσω κοιδύλων, ἐπιμειρήσας τῇ δικέλλῃ. ΘΡΑΣ.  
 (a) Ὡ δημοκρατία, καὶ νόμοι, παιόμεθα ὑπὸ τῶ καταράτῃ ἐν ἐλευθέρῃ  
 τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὦ γὰρ δὲ Θρασίκλεις; Μῶν  
 (b) παρακίρησμάί σε; Καὶ μὲν ἐπρεῖδαλῶ χοίνας ὑπὲρ τὸ μέτρον  
 5 τίτηρας. Ἄλλὰ τι τῆτο; Πολλοὶ ξυνέρχονται Βλεψίας ἐκείνῳ,  
 καὶ Λάχης, καὶ Γυίφωιν, ὅλως τὸ σύνταγμα τῶν οἰμαζομένων. Ὡσε  
 τί ἐκ ἐπὶ τὴν πέτρην ταύτην ἀνελεῖδων, τὴν μὲν δίκελλαν ὀλίγον ἀνα-  
 παύω, πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστας λίθας ξυμφο-  
 ρήσας, ἐπιχαλαζῶ πῶρρωθεν αὐτῆς; ΒΛΕΨ. Μὴ βάλλι, ὦ Τίμων,  
 10 ἀπίμεν γαρ. ΤΙΜ. Ἄλλ' ἐκ ἀγαιματί γε ὑμεῖς, ἐδὲ ἄνευ τραυ-  
 μάτων.

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

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

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#### ΔΙΑ' Α. δ'. Δίκη Φαινέντων.

(a) Ἐπὶ (b) ἄρχοντῶ (c) Ἀρισάρχῃς (d) Φαληρέας, (e) Πυ-  
 ανψιῶν ἐξδόμη ἰσαμένε, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντῶ.] This manner of expression is usual;  
 as, ἐπ' Ἀλεξάνδρῃς, “tempore Alexandri; ἐπὶ Κρόνῃς, “tempore  
 “Saturni.” *Steph.*

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

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

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

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

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

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

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

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

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

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

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

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



(a) ἐπὶ τῶν ἐπὶ τὰ Φωνήεντων, (b) βίας ὑπαρχόντων, καὶ ἀρπαγῆς ἀφρηῆσθαι λέγον πάντων τῶν ἐν διπλῷ Ταῦ ἐκφερομένων.

ΜΕΧΡΙ μὲν, ὃ Φωνήεντα Δικασταί, ὀλίγα ἠδικέμεν ὑπὸ τετραῖ τῷ Ταῦ, καταχρῶμεν τοῖς ἑμοῖς, καὶ καταίροντο ἕνθα μὴ δεῖ, ἔ βαρέως ἔφερον τὴν βλάβην· καὶ παρήκον ἕνια τῶν λεγομένων ὑπὸ τῆς 5 μετριότητος, ἣν ἴσέ με φυλάσσοιτα πρὸς τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς. Ἐπεὶ δὲ ἐς τοσῶτον ἤκει πλεονεξίας, καὶ ἀνοίας, ὥστε, ἰφ' οἷς ἠσύχιστα πολλάκις, ἐκ ἀγοπῶν, ἦδη καὶ πλείω προσβιάζεσθαι,

(a) ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

(b) βίας ὑπαρχόντων, καὶ ἀρπαγῆς.] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, “constitutis iudicibus de vi et rapinâ;” which, however, I leave as I found it, to keep the text company. But hath the verb ὑπαρχω ever signified “constituor?” or, with what propriety are the words, “iudicibus,” and “de,” here, understood?—I, therefore, cannot but think that Lucian wrote it ὑπάρχων, because, so, it will make tolerable sense: for Stephanus plainly shews that ὑπάρχω, very frequently, signifies, “primus facio,” as from Herodotus, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from Plutarch, ὑπάρχω βίας, “prior vim infero.” So that, upon this alteration, the text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπὶ τὰ Φωνήεντων, βίας ὑπάρχων, καὶ ἀρπαγῆς. The grammatical order of which is plainly thus: τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἐπὶ τὰ Φωνήεντων πρὸς τὸ Ταῦ ὑπάρχων βίας, καὶ ἀδικίας. “Sigma instituit actionem coram septem Vo-  
“calibus contra Tau, incipiens, sive prius-inferens vim et  
“injustitiam,”—“against Tau, being the first aggressor.—  
But we must not omit a pretty opinion of Gronovius, upon this place, who says, that ὑπαρχόντων is not the genitive case plural of ὑπάρχων, but of the neuter plural ὑπάρχοντα—των, which signifies, “bona,” worldly goods or possessions. So that, thus, the sense will be, ἔθετο γραφὴν βίας καὶ ἀρπαγῆς ὑπαρχόντων, “He laid an action of violence and rapine of  
“goods.” Stephanus shews, that ὑπάρχοντα does signify goods.

ἀνεγκαιῶς αὐτὸ (a) εὐθύνα νῦν παρὰ τοῖς ἀμφότερα εἰδόνιν ὑμῖν. Δείξαι δὲ ἕ μικρὸν με ἐπὶ τῆς ἀποθλίψεως ἐπίρχεται τῆς ἐμαυτῆ. Τοῖς γὰρ στροπετραγμένοις ἀεὶ τι μείζον προσιδέν, ἄρδην με τῆς οἰκείας ἀποθλίψει χάρας, ὡς ὀλίγη δεῖν ἡσυχίαν ἀγαγόντα, μηδὲ ἐν  
 5 γράμμασιν ἀριθμῶνται, (b) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ. Δίκαιον ἐν ἔχ ὑμᾶς, οἱ δικάζετε νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακὴν. Εἰ γὰρ ἐξῆσαι τοῖς βελομένοις ἀπὸ  
 (c) τῆς καθ' αὐτὰ τάξεως εἰς ἄλλοτρίαν βιάζεσθαι, καὶ τῷτο ἐπι-  
 10 τρέψετε ὑμεῖς, ὦν χωρὶς ἕδεν (d) καθόλου τι γράφεται, ἐκ ὁρῶ τίνα τρόπον αἱ συντάξεις τὰ νόμιμα, ἢφ' οἷς ἐτάχθη (e) τὰ κατ' ἀρχαίς,

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

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

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

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

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

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

ἔξουσιν. Ἄλλ' ἔτε ὑμᾶς οἴμαι ποτε εἰς τοῦτον ἀμελείας τε καὶ  
 παροξύσεως ἤξειν, ὥστε ἐπιτρέψαι τινὰ μὴ δίκαια· ἔτε εἰ καθυφίεθε  
 τὸν ἀγῶνα ὑμῖς, ἐμοὶ παραλείπτον ἐστὶν ἀδικεῖναι. Ὡς εἶθε καὶ τῶν  
 ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι, εὐδὲ ἀρχαμένον παρανομοῖν.  
 Καὶ ἐκ ἂν ἐπολέμοι μέχρι νῦν τὸ Λάμβδα, τῷ Ἰῶ διαμεφισθητῆν 5  
 περὶ τῆς κισθήσεως, καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμα τῷ Κάππα  
 δὴλωνίζετο, καὶ ἐς χείρας μικρῶ δεῖν ἤρχετο πολλάκις ἐν τῇ γναφείῳ  
 ὑπὲρ γναφάλων· ἐπέπαυτο δ' ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ  
 Μόλις ἀφαιρεμένον αὐτῷ, (α) καὶ μάλιστα παρακλέπτον. Καὶ τὰ  
 λοιπὰ ἂν δ' ἤρρειε συγχύτως ἀρχεσθαι παρανόμα. Καλὸν γὰρ 10  
 ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἄ μὴ  
 χρεὴ, λύνοντός ἐστι τὸ δίκαιον. Καὶ (b) ὄγε πρῶτ' ὅ μῖν τὰς νόμους  
 τέττες διατυπώσας, εἴτε Κάδμ' (c) ὁ νησιώτης, εἴτε Παλαμῆδης

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

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

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

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

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

ὁ Ναυπλίης (κ) (α) Σιμωνίδῃ δὲ ἔνιοι προσάπλυσι τὴν προμήθειαν ταύτην) ἐ τῇ τάξει μόνον, κατ' ἢν αἱ προεδραῖα βεβαιῶνται διέρισαν, τί πρῶτον ἔσαι ἢ δεύτερον, ἀλλὰ κ) ποιότητος, ὡς ἕκαστον ἡμῶν ἔχει, κ) δυνάμεις συνείδον. Καὶ ὑμῖν μὲν, ᾧ Δικασαί, τὴν μείζω δεδῶκασι τιμὴν, ὅτι κατ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμιφώνοις δὲ, τὴν ἐφεξῆς, ὅτι προσδήκης εἰς τὸ ἀκυσθῆναι δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἕνια τῶν πάντων, οἷς ἐδὲ φωνὴ πρόσεσι. Κατ' αὐτὰ μὲν ἔν τὰ φωνήεντα φυλάσσειν ἔοικε τὲς νόμους τέττες. Τὸ δὲ Ταῦ τῆτο (ἐ γὰρ ἔχω αὐτὸ χεῖρονι ὀνομάσαι ῥήματι, ἢ ᾧ καλεῖται) ὁ, μὰ τὲς Θεῆς, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγαθοὶ κ) καθήκοιτες ὀραθῆναι, τό, τε Ἄλφα, κ) τὸ Υ, ἐκ ἂν ἡκέσθη μόνον, τῆτο ἔν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πάποτε βιασαμένων, ὀνομάτων με, κ) ῥημάτων ἀπελάσαν παλῶων, ἐκδιωξάσαν δὲ ὀμῆ Συνδίσμων ἄμα κ) Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν.

15 Ὅθεν δὲ, κ) ἀπὸ τίνων ἀρξάμενον, ὠρα λέγειν.

2. Ἐπεδήμην ποτὲ (b) Κυβέλα (τὸ δὲ ἐστὶ πολίχνιον ἐκ ἀηδῆς ἀποικον, ὡς ἐπέχει λόγῳ, Ἀθηναίων) ἐπηγόμεν δὲ κ) τὸ (c) κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον. Κατηγόμεν δὲ παρὰ κωμαδιῶν τινι ποιητῇ (Λυσίμαχῳ ἐκαλεῖτο, (d) Βοιώτιος μὲν, ὡς ἐφαίνετο, τὸ

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

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

(b) Κυβέλα.] See Bourdolotius and Pausanias.

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

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

γένεσθαι ἀνεκαθεύειν) ἀπὸ μίσης δὲ ἀξιοῦντι λέγεσθαι τῆς Ἀττικῆς. Παρὰ τῆς δὲ τῶ ξένῳ τὴν τῆ Ταῦ τῆς πλεονεξίαν (a) ἐφάρασα. Μέχρι μὲν γὰρ ὀλίγοις ἐπεχειρεῖ, τετραράκοντα (b) λέγειν, ἀποσερῶν με τῶν συγγεγενημένων μοι, συνήθειαν ὡμῆν συντετραμμένων γραμμάτων. (c) Ἔτι δὲ Τήμερον καὶ τὰ ὅμοια ἐπισπόμενον, ἴδια ταυτί λέγειν, καὶ οἷόν ἦν μοι τὸ ἄκασμα, καὶ ἐπάνυτι ἐδακνόμην ἐπ' αὐτοῖς. Ὅποτε δὲ καὶ ἐκ τῶν ἀρξάμενον ἐτόλμησε Κατίλιτρον εἰπεῖν, καὶ Κάτιυμα, καὶ Πίτιαν, εἶτα ἀπερυσθίασαν, καὶ Βασίλιτιαν ὀνομάζειν, ἐ μετρίως δὲ τῆτοις ἀγκνακτῶ, καὶ πῖμπραμαι, δεδιὸς μὴ τῶ χρόνον καὶ τὰ Σῦκα Τῦκά τις ὀνομάσῃ. Καί μοι πρὸς Δίῳς ἀδυμέντι, καὶ μεμονωμένῳ τῶν βοηθησόντων, σύγγνατε τῆς δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχόντα ἐστὶν ὁ κίνδυνος, ἀφαιρέμενα τῶν συνηθῶν καὶ συνεσχολακότων μοι γραμμάτων. Κίσσαν με λάλον ὄργεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἀρπάσαν, Κίτιαν ὀνόμασεν. Ἀφείλετο δὲ με Φάσσαν ἅμα Νήσσαις τε καὶ Κοσσύφοις, ἀπαγορεύον- 15 τῶν Ἀρισάρχου. Περιέσπασε δὲ καὶ μελισσῶν ἐκ ὀλίγας. Ἐπ' Ἀττικὴν δὲ ἦλθη, καὶ ἐκ μίσης αὐτῆς ἀνέρπασεν ἀνόμως Ἵμητιόν, ὀργάντων ἡμῶν καὶ τῶν ἄλλων συλλαβῶν. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας με ἐξῆραλεν ὄλης, Θετταλίαν ἀξιοῦν λέγειν, (d) καὶ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter T, instead of Σ.

(a) ἐφάρασα.] Φωράω signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τῆς ἔσι were understood, just after ἐπεχειρεῖ? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) Ἔτι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) καὶ πᾶσαν, &c.] What language is this, down to σεύτλαν, inclusive? In what case, or in what sense, does this καὶ couple the passive participle of the preterperfect, ἀποκεκλεισμένον, with the active of the present tense, ἀξιοῦν? Or, how does ἐδὲ couple φεισόμενον with ἀποκεκλεισμένον, when this latter participle is, manifestly, applied to Sigma, and the former to Tau?

ἀποκλεισμένον τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων (a) ὡς, τὸ δὴ λεγόμενον, “μηδὲ πάσσαλον μοι καταλιπεῖν.” Ὅτι δὲ ἀνεξίκακόν ἐμι γράμμα, μαρτυρεῖτέ μοι κὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῆτα, σμάραγδον ἀποσπάσαντι, κὶ πᾶσαν ἀφελομένην τὴν Σμύρναν, μήτε τὸ Εὔ, πᾶσαν παραβῆλι συνθήκην, κὶ τὸν συγγραφέα τῶν τοιῶτων ἔχοντι Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονί με Ῥῶ νοσήσαντι, συγγνώμη κὶ παρ’ αὐτῷ φευτεύσαντί με τὰς μυρρίνας, κὶ παῖσαντί με πωτὲ ὑπὸ μελαγχολίας ἐπὶ κόρρη. Καγὼ μὲν τοιῶτον.

10 3. Τὸ δὲ Ταῦ τῷτο σκοπῶμεν ὡς φύσει βίαιον, κὶ πρὸς τὰ λοιπὰ ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπέσχετο γραμμαμάτων, ἀλλὰ κὶ τὸ Δέλλα, κὶ τὸ Θῆτα, κὶ τὸ Ζῆτα, μικρῆ δεινὴ πάντα ἠδίκησε τὰ σοιχεῖα. Αὐτὰ μοι (b) κάλει τὰ ἀδικηθέντα γράμματα. Ἀκέετε, Φωνήεντα Δικασαί, τῆ μὲν Δέλλα λέγοντο, “Ἀφείλετό με τὴν ἐνδελέχειαν, ἐντελέχειαν ἀξίην λήγεσθαι παρὰ πάντας τῆς νόμους” τῆ Θῆτα κέοντο, κὶ τῆς κεφαλῆς τὰς τρίχας τίλλοντο, ἐπὶ τὸ τῆς κολοκύνθης ἐσερῆσθαι τὸ Ζῆτα “τῆ συρίζειν, κὶ σαλπίζειν, ὡς “μηκέτ’ αὐτῷ ἐξείναι μηδὲ γρύζειν.” Τίς ἂν (c) τέταν ἀνάσχοιτο;

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

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

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

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

ἢ τίς ἐξαρκέσει δίκη πρὸς τὸ πονηρότατον τῆτι Ταῦ; τὸ δὲ, ἄρα  
 ἔ τὸ ὁμόφυλον τῶν σοικειῶν μόνον ἀδικεῖ γένῳ, ἀλλ' ἤδη κὲ πρὸς τὸ  
 ἀνθρώπειον μελαβέθηκε, τῆτονι τὸν τρόπον· ἔ γὰρ ἐπιτρέπει γε αὐτὸς  
 κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ᾧ Δικασταί,  
 (μεταξὺ γὰρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ 5  
 τῆς γλώσσης, ὅτι κὲ ταύτης με τὸ μέρῳ ἀπήλασε) κὲ γλώττιαν  
 ποιεῖ τὴν γλώσσαν ᾧ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μελα-  
 βήσομαι πάλιν ἐπ' ἐκεῖνο, κὲ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ᾧν  
 εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γὰρ τισι σρεβλῆν κὲ σταρατῆιν  
 αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ μὲν τι καλὸν ἰδᾶν, καλὸν εἰπεῖν 10  
 βῆλεται, τὸ δὲ παρρησιεπὸν, ταλὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ᾧ πασι  
 σροεδριάν ἔχειν ἀξιῶν. Πάλιν ἕτεροῦ περὶ κλήματῳ διαλέγεταί  
 τὸ δὲ (τλήμον γὰρ ἐσιν ἀληθῶς) τλήμα πεποίηκε τὸ κλήμα. Καὶ ἔ  
 μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ' ἤδη κὲ τῷ (a) μεγάλῳ βασιλεῖ,  
 ᾧ κὲ γῆν κὲ θάλασσαν εἰζαί φασι, κὲ τῆς αὐτῶν φύσεως ἐκσῆναι, τὸ 15  
 δὲ, κὲ τάτῳ ἐπίθελεύει· κὲ (b) Κῦρον αὐτὸν ὄντα, τῦρον τινα ἀπί-

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

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

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

Φησιν. Οὕτω μὲν ἐν ὅσον ἐς Φωνὴν ἀνθρώπου ἀδικεῖ ἔργα δὲ πῶς;  
 Κλαίουσιν ἄνθρωποι καὶ τὴν αὐτὴν τύχην ὀδύρονται, καὶ Κάδμω κατα-  
 ρῶνται πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν σοιχείων γένεσθαι παρήγαγε.  
 Τῶ γὰρ τέττε σάμμι φασὶ τὸς τυράννους ἀκολοθῆσαντας μιμησαμένους  
 5 αὐτῆ τὸ πλάσμα, ἔπειτα σχήματι τοιῶτα ξύλα τεκλήναντας, ἀνθρώ-  
 πους ἀνασκολοπίζειν ἐπ' αὐτά. Ἀπὸ δὲ τέττε καὶ τῶ τεχτήματι τῶ  
 πονηρῶ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν.—Τέτων ἐν ἀπάντων ἕνεκα,  
 πόσων θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; Εγὼ μὲν γὰρ οἶμαι  
 δικαίως τέτο μόνον ἐς τὴν τῆ Ταῦ τιμωρίαν ὑπολείπεσθαι, τὸ τῶ  
 10 σχήματι τῶ αὐτῆ τὴν δίκην ὑποσχεῖν. (a) Ὁ δὲ σαυρὸς εἶναι, ὑπὸ  
 τέττε μὲν ἰδημιεργήθη, ὑπὸ δὲ ἀνθρώπων ὀνομάζεται.

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

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

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

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



# DIALOGORUM LUCIANI

## SAMOSATENSIS.

### LIBER I.

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## DIALOGUS I.

### CYCLOPIS ET NEPTUNI.

CYCL. **O** PATER, qualia passus sum ab hospite isto execrabilī, qui, postquam inebriāset, excācavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus hęc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit *se* nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hęc, cum esset non admodum fortis? CYCL. Reverſus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripuens quosdam eorum, ut par erat, devoravi *eos*, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsumtrahebar in somnum. Ille verò, postquam-exacuisset sudem, et insuper ignitam-reddidisset, excācavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altum dormiebas, ô fili, qui non exsiluisti, dum excācareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere

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

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## DIALOGUS II.

### MENELAI ET PROTEI.

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

## DIALOGUS III.

## NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus-amici!—Et olim quidem portâstis filium Inûs in Isthmum, cum-susceperatis *eum*, postquam-incidit unâ-cum matre a scopulis-Scironiis.—Et tu nunc, postquam-recepisti citharædum hunc Methymnensem, enatâsti in Tænarum *cum* ipso *ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si beneficiamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-prælio-vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “Quoniam (inquit) hæc visa-sunt vobis, saltem “sinite me, postquam-assumpsero ornatum, et cecinero in me “quoddam funebre carmen, *sinite, inquam*, volentem præcipitare “me ipsum.” Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo *te ob* musicæ studium: rependisti enim ei dignam mercedem *pro* auscultatione.

## DIALOGUS IV.

## NEPTUNI ET NEREIDUM.

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

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

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## DIALOGUS V.

### XANTHI ET MARIS.

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

## DIALOGUS VI.

## JOVIS, ÆSCULAPII, ET HERCULIS

JUP. DESINITE, ô Æsculapi, et tu Hercules, rixantes altercum-altero, sicut homines. Hæc etenim *sunt* indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere supra me? Æsc. Sum etenim præstantior, per Jovem. HERC. Qua in re, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas erat? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. Æsc. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in vitagesta-sunt a nobis, *te scilicet, et me* qui filius sum Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrta; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. Æsc. Rectè dicis, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cœlo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-est Æsculapium accumbere-superiorem te, utpote priùs mortuum.

## DIALOGUS VII.

## MARTIS ET MERCURII.

MARS. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e cœlo; si verò vos *omnes, Dii*, indensus suspensi nitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, una-suspendens tollam in sublimè non solùm vos, verùm etiam terram simul et mare."—Et cætera, quotquot et tu audîsti—Ego autem non negarem, quòd præstantior est et robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum*

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

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## DIALOGUS VIII.

### ADIOGENIS ET POLLUCIS

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

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

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## DIALOGUS IX.

### PLUTO, SEU CONTRA MENIPPUM.

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

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

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## DIALOGUS X.

### MENIPPI, AMPHILOCHI, ET TROPHONII.

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



## DIALOGUS XI.

## MERCURII ET CHARONTIS.

MER. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est enim melius et minoris-negotii de iis nunc statuere.* MER. Attuli tibi ut-mandârus, anchoram quinque drachmarum. CHAR. Magni dicis pretii. MER. Per Plutonem, emi eam quinque; et tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum emi pro velo—*pro illa quinque ego obolos deposui.* CHAR. Appone et hos. MER. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt quæ emi, nisi quid aliud effugit nos in computatione. Quando igitur dices te hæc soluturum? CHAR. Nunc sanè impossibile est; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit mihi lucrari aliquid in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans pessima quæque evenire mala, ut ex his fructum capiam. CHAR. Non aliter est (*i. e. non aliter licet mihi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim est. MER. Ita melius, etiamsi debitum hoc prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui illi advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi omnes, et degeneres, nec similes illis antiquis. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) insidiantes, ut videntur, alii-aliiis. CHAR. Nec mirum; hæ etenim sunt prorsus expetibiles. MEN. Ego ergo minimè videar peccare, acriter exigens debita a te.

## DIALOGUS XII.

## PLUTONIS ET MERCURII.

PLUT. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagiesmille qui-venantur ejus hæreditatem. MER. Etiam; dicis, nempe, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos jam vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem *buc* adulatorum ejus Charinum juvenem, et Damonem, cæterosque omnes

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

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## DIALOGUS XIII.

### TERPSIONIS ET PLUTONIS.

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

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

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## DIALOGUS XIV.

### ZENOPHANTÆ ET CALLIDEMIDÆ.

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

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

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## DIALOGUS XV.

### CNEMONIS ET DAMNIPPI.

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

## DIALOGUS XVI.

## CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ sese habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque asserentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, et præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim velsic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atque ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego: At ecce, ô Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optinè, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. æstimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurâ et diademate *indutus*, truculentus hic? quis, *inquam es tu?* LAMP. Lampichus *sum* ego, Gelorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquam, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidêris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, *à bone, utpotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice et coronas hæc et præconia. DAM. Ecce tibi re verâ nudus sum, ut vides, et par pondere cæteris mortuis. MER. Ita meliùs *est te* levem esse, quare jam ingredi. —Et tu, ô Crato, depositis divitiis, et mollitie, et luxu insuper, nec portato

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

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

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## DIALOGUS XVII.

### CRATETIS ET DIOGENIS.

CRAT. NOSTIN<sup>9</sup>, ô Diogenes, Mærichum illum divitem, illum prorsus divitem, illum è Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristetas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò? CRAT. Hæreditatio causâ uterque, quum-essent coævi. Et in lucem proferebant testamenta; Mærichus quidem relinquens Aristetam dominum suorum omnium, si ipse priùs-moreretur; Aristetas verò Mærichum, si *idem Aristetas* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se-mutuò, superantes *alter alterum* adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii;

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

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## DIALOGUS XVIII.

### ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

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



dicito. ANN. O Minos, adjutus sum *quo ad hoc unum (i. e. profeci hac una in re)* quòd hîc Græcam etiam linguam didici; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet*.—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum* induti imperio per se (*i. e. propriâ virtute*), et digni habiti magistratu. Ego, itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum dignus maximis *honoribus*, *utpotè* judicatus *omnium præstantissimus*. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestem Italiam subjugavi, et veni usque ad suburbia præcellentis urbis *Romæ*; et tot occîdi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, et æquiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, aufugientes, priusquam aliquis sequeretur, et statim victoriam tradentes, audenti *eam* petere. Alexander verò, accepto paterno imperio, *id* auxit, et late extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquàm igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens à patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et cæde fœdavit amicos in conviviiis, et corripuit *eos* ad mortem. Ego verò exæquo imperavi patriæ, et quum *illa* revocabat, hostibus magnâ expeditione navigantibus-*contra*-Libyam, statim parui, et exhibui *me* *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, et Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpotè*, usus solâ bonâ naturâ.—Hæc sunt *ea*, in-*quibus* dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior; quod vinctum-erat caput diademate (forsan quidem et hæc honesta *sunt* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus est ingenio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adèd strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, *res-gerendas* aggressus et cohibui (*i. e. pacavi*) turbatum regnum, et ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantum regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi *Asiam*

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

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## DIALOGUS XIX.

### DIOGENIS ET ALEXANDRI.

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

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

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

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## DIALOGUS XX.

### ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari te esse meum filium: non enim mortuus-fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quòd eram filius Philippi filii Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res gerendas. PHIL. Quid ais? Utilene tibi videbatur præbere te fallendum a vatibus? ALEX. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quòd opinarentur *se cum* Deo pugnare; quapropter faciliùs superavi eos. PHIL. Quosnam pugnâ dignos viros vicisti tu, qui semper confixisti *cum* timidis, prætendentibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bœotios, *nempe*, et Phocensés, et Athenienses, erat opus *præclarum*. Præterea subigere Arcadam armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuere. Nõnne verò nõsti, quomodo *vel* decem millia *hominum* ascendentes ante te cum *duce* Clearcho superârunt Medos, et Persas, et Chaldæos, et homines illos auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. configere*), sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, et Indorum elephantes *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* prodiones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audîsti quomodo ultus-sum Thebanos. PHIL. Novî hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quòd ausus-esset laudibus extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyne, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maximeridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus,

et celebrans tales (*i. e. tam fœdas*) nuptias, et deperiens Hephæstionem. Cum-audirem hæc, laudavi unum solummodo nempe, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Hæc etenim sunt regia. ALEX. Nõnne verò laudas, ô pater, meam periculorum appetentiam, et me primum desiliisse intra mœnia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, vel regem aliquando etiam vulnerari, et periclitantem præire exercitum; sed quòd tale facinus minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et homines viderent in-morem-oneris exportatum è prælio, sanguine manantem, et gementem propter vulnus; hæc, inquam, essent ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adultores. Aut (*si hanc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo deficientem et medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nõnne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Aliterque considerando, ô Alexander, etiam utile illud, ut vocâsti, nempe, te, per hoc (*i. e. fictionem*) facilè vincere; illud, inquam, ipsum abstulit tibi multum gloriæ rerum benè gestarum. Quodque enim tuum memorabile facinus videbatur minutius, à Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt me æmulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, quam neuter illorum cepit. PHIL. Vidên', ut hæc dicas, quasi Ammonis filius? qui comparas teipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapiēs jam mortuus.

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## DIALOGUS XXI.

### ACHILLIS ET ANTILOCHI.

ANT. QUALIA, ô Achilles, nuper dicta-sunt à te Ulyssi de morte? Quam ignava, et indigna ambobus tuis præceptoribus, Chirone et Phœnice? Auscultabam enim, cum diceres, te velle colonum mercede-servire apud aliquem è pauperibus, cui multus non suppetat victus, potiùs quàm mortuus omnibus imperare. Hæc dicere deceret quidem forsàn Phrygem aliquem abjectum, timidum, et ultra pulchrè se habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in vita, te filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adedè de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc impe-

ritus eorum *que hinc sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infelicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa sit. Et, etiãmsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos est apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò est *hinc* æqualitas, et mortuus similis est *mortuo*, sive ignavus fuerit sive strenuus. Hæc discruciant me; atque *ideo* gavor, quòd non mercede-servio, vivens, (*i. e. in vita*). ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciari statutis. Et præterea, videsne quot sociorum *tuorum* sumus hinc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên' Herculem, et Meleagrum, aliosquè admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? ACHIL. Consilium quidem *tuum* est amicum. Memoria verò eorum *que aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc peiores, per silentium (*i. e. secretò*) patientes idem quod ego. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur et nos*) sicut tu.

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## DIALOGUS XXII.

### MENIPPI ET TANTALI.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Qia, ô Menippe, enectus sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum esset commodum, si incumberem; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non præoccupo madefaciens (*i. e. non priùs, sive sat citò madefacio*) summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita esse credamus,

quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupidum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe*, mero (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

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## DIALOGUS XXIII.

### MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda *sunt*. Hic quidem, quòd Cerbèris est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, et informia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Cræsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Cræsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabortamen eum, cum-sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophos? MEN. Ita, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. Habet, ô bone, fabas; ita ut hoc non *sit* tibi edule. PYTH. Da modò; alia *sunt* apud mortuos dogmata. Jam enim didici, quòd fabæ et testiculi parentum, hic *saltem*, nil *sint* simile, *sive*, non *sint* idem.

ÆAC. Hic autem est Solon *filius* Execestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti *sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiustus. MEN. Quid passus (*i. e. quâ causâ motus*), ô æripes optime, injecisti teipsum in crateras? EMP. Insania quædam, ô Menippe, *adegit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (*i. e. stultitia*;) Hæc, *inquam*, combusserunt te *cum* ipsis crepidis *tuis*; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates? ÆAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum? MEN. Sunt omnes calvi; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. *Est* et hoc idem: *sunt* enim omnes simi. SOCR. Mene quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodò res *se habent* Athenis? MEN. Multi Juniorum profitentur philosophari: et certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. Quo-ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo *quoad* talia (*i. e. fama beatus es*). Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi et ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, et Phædrus, et ille Clinixæ *filius*. MEN. Euge, ô Socrates, quoniam hic etiam exerces artem tuam, et pulchros non despicias. SOCR. Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Cræsum et Sardanapalum prope ipsos habitaturus; videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

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## DIALOGUS XXIV.

### MENIPPI ET CERBERI.

MEN. O Cerbere, (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descendet ad vos? Par *est* enim te Deum non solùm latrare, sed etiam



humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutà mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplorabat liberos suos, et fiebat omnigenus (*i. e. versabat se in omnes partes.*) MEN. Homo igitur sôphista fuit, et non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *cum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orei* fauces; quæ verò *sunt* intùs certissimum *sunt* indicium, *an sint verè* fortes. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimiter;*) et Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus PLORARE.

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## DIALOGUS XXV.

### CHARONTIS ET MENIPPI.

CHAR. REDDE portoria, ô sceleste. MEN. Vociferare, ô Charon, si hoc est tibi jucundius. CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Tunc* igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria pro* mortuis. CHAR. Non absistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus *rei* (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nonne nōsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuitne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone? exhausti enim *sentinam*, et remum arripui, et unus *e cæteris* vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim *fas est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab *Æaco*. MEN. Ne ergo turbascieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis

canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis? MEN. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, et cui nil est curæ. Hic est Menippus ille. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis verò non capies.

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## DIALOGUS XXVI.

### DIOGENISET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) et dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ionix partibus. Et pulcher eram, et amplus, et in bellis validus. Hoc verò est maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem; equis et viris ad absolutissimam *formam* expressis *e* marmore pulcherrimo? quale ne vel templum aliquis facilè inveniatur. Nonne tibi videor jure magna-cogitare *sive* *efferi*, propter hæc? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ ampliùs tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis *nostræ* arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim *sunt* calvæ, et nudæ, et pariter dentes ostendimus, et orbatum-sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint-esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *non pe, cum ostendant*, quàm magnificum sit ipsis ædificium: non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis (*i. e. majus*) quam nos. MAUS. *Fuerintne* ergo illa omnia stolidum (*i. e. inania*) mihi, et eritne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua*: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim curerat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extructam quam tuum *illud* monumentum.

## DIALOGUS XXVII.

## NIREI, THERSITÆ ET MENIPPI

NIR. EN sanè, Menippus hic dijudicabit, uter *nostram* est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? MEN. Quinam vero estis? Oportet enim, opinor, hoc prius scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis, et non tantum differo, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterior te. Tempus verò est tibi, ô Menippe, *dicere*, utrum existimes formosiozem. NIR. Me sanè filium Aglaïæ et Charopis, *qui veri pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia sunt; calvaria verò *tua* dignosci potest hoc solummodo a Thersitæ calvariâ, quod *tua est* fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *æstimo* quæ video, et nunc possides: qui autem tunc *vivebant* nôrunt illa, *quæ tu nunc jactas*. NIR. Nõnne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque es tu, neque alius formosus. *Aequalitas enim est apud inferos, et pares sunt omnes.* THERS. *vel hoc quidem mihi sufficit.*

## DIALOGUS XXVIII.

## MENIPPI ET CHIRONIS.

MEN. AUDIVI, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat amplius *mibi* jucundum immortalitate frui. MEN. Nõnne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea

quæ apud inferos sunt, ex quo, iis prælatis, huc venisti? CHIR. Non insuaviter, ô Menippe? equalitas enim est prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sifire necesse est, ut apud superos, neque es urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodẽm. CHIR. Quomodo hoc dicis? MEN. Dico hoc, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hîc existentia similiter fient causa-fastidii, oportebit te quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, et alii dicunt; nempe, oportere, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile

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## DIALOGUS XXIX.

### UDIOGENIS, ANTISTHENSIS, ET CRATETIS.

DIOG. OTIUM nunc agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectâ versus orci descensum, visuri descendentes, quales, nempe, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio eos in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, (i. e. frustra.) CRAT. Ego itaque etiam narabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres quidam, nempe, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediæ, et Orœtes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et in clamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter-faciens per loca circa Eleutheras bellis vastata, adduxerat tamen duos tantum famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero (erat enim jam natu-grandis, et, per Jovem, non inhonestus facie pro barbarico, (i. e. pro barbarorum hominum aspectu) ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prælio ad Araxim contra Cappadocem. Arsaces enim, ut ipse narrabat, prorumpens longè ante alios adequitabat. Thrax verò subsistens, et scutum suum subiens, excutit hastam Arsacis. Hic verò

et (*nempe Thrax*) supponens sarissam transfodit ipsumque equum. ANT. Quommodo, ô Crates, possibile erat hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Araces*) aequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præterîisset ipsum, subsidens in genu exceptit impetum *Arsacis* sarissâ, et subpectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et *Arsaces* penitus in inguen usque ad nates. Vides quale hoc factum evenit: opus fuit non viri, sed potius equi. Indignabatur tamen *Arsaces*, quòd esset, cæteris tantùm honore-æqualis, et volebat eques decendere.—Orates autem erat privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, agrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens se ipsum jacêret, et vellet nullo pacto resurgere, tunc Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, et accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et flebant, et nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè, ô Crates, et tu Antisthenes, tales sortiti-estis comites. At et Blepsias fœnerator ille ex Piræo, et Lampis Acarnan externorum militum-ductor, et Damis dives ille e Corintho, simul descendebant mecum: Damis quidem mortuus ex veneno dato a filio; Lampis verò jugulatus a seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exaruisse fame; et ostendebat hoc, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi ante nôram interrogabam tamen, quomodo mortuus-fuisset.—Dixi dein' Damidi filium accusanti: "Passus es sanè non injusta ab eo, qui habens  
 " mille simul talenta, et luxurians ipse jam nonagenarius, suppe-  
 " ditabas tamen quatuor tantùm obolos adolescentulo octodecim-  
 " annorum."—Tu verò (*deinde aiebam*) "ô Acarnan (gemebat  
 " enim et ille, et Myrtium execrabatur) quid accusas amorem, non  
 " verò teipsum? Tu, qui nunquam formidabas hostes, sed audacter  
 " præliabaris ante alios, captus-es tamen tu fortis ille a puellâ vul-  
 " gari, et fictis lacrymis, et gemitibus!"—Blepsias equidem, ipse  
 " præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus (*i.  
 " e. nequicquam*) putans se in perpetuum victurum custodierat opes  
 " suas hæredibus nil attinentibus (*i. è. nullo modo sibi cognatis*)—  
 " Sed, denique, gementes illi tum mihi præbebant voluptatem non  
 " modicam—At jam quidem sumus ad ostium orci. Oportet itaque  
 " nos prospicere et procul contempleri advenientes. Papæ? plurimi  
 " quidem sunt, et varii, et lacrymantes omnes, præter nuper natos  
 " hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid  
 " hoc? Num vitæ philtum quoddam eos tenet? Libet ergo interro-  
 " gare decrepitem hunc—" Quid lacrymaris tu mortuus tam ætate-  
 " proventus? Quid indignaris, ô optime, idque, cum adveniris huc

“ senex? Nuncubi rex eras? MEN. Nequaquam. DIOG. At  
 “ satrapa *forsan?* MER. Neque hoc. DIOG. Num ergo dives-  
 “ eras, ideòque dolet te obìsse, relictis deliciis plurimis? MEN.  
 “ Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta.  
 “ Habui verò victum inopem ex arundine et linea, egenus supra  
 “ modum, et liberis carens, et claudus insuper, et aquosum intu-  
 “ ens (*i. e. lippiens.*) DIOG. Anne dein’, talis cum-esses, cupie-  
 “ bas vivere? MEN. Etiam: Lux enim erat dulcis, mori autem  
 “ dirum et fugiendum. DIOG. Deliras, ò senex, et pueriliter-  
 “ agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid  
 “ igitur posthac dixerit quispiam de adolescentibus, cum tam  
 “ grandævi sunt vivendi-cupidi, quos oportebat mortem sectari  
 “ tanquam malorum in senectute remedium.”—Sed abeamus, ne  
 quis etiam suspicetur nos quasi fugam meditantes, videns collec-  
 tos circa ostium.

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## DIALOGUS XXX.

### AJACIS ET AGAMEMNONIS

AGAM. SI tu, ò Ajax, furore-correptus interfecisti teipsum, ac membratim-concidisti et nos omnes, quid accusas Ulyssem? Et nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus; nec dignatus-es alloqui virum commilitonem ac sodalem, sed fastuosè et grandi incessu *eum* præteristi. AJAX. Meritò, ò Agamemnon; nam idem *ille* extitit mihi causa furoris, *quippe qui solus mihi* competitor-oppositus *fuerat* pro armis. AGAM. Voluistine verò esse sine-æmulo, et absque-pulvere superare omnes? AJAX. Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat mihi domestica (*i. e. cognatione debita.*) Et vos cæteri *proceres*, multò præstantiores *isto* detrectastis certamen, et cessistis mihi certaminis præmia. Iste verò *filius*-Laertæ, quem ego sæpe servavi periclitantem (*i. e. cum parum abesset quin*) concideretur a Phrygibus, voluit esse præstantior *me*, et magis idoneus obtinendis armis. AGAM. Accusa igitur, ò generose, Thetidem; quæ, cum-oporterat tibi tradere hæreditatem armorum, cum esses cognatus *Achilli*, afferens *tamen eadem* in medio posuit. AJAX. Minimè; sed Ulyssem, qui solus æmulatus est. AGAM. Venia, ò Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dulcissimam, cujus gratiâ et nostrum unusquisque periclitari sustinet: quandoquidem etiam vicit te, et hoc apud iudices Trojanos. AJAX. Novi ego, quæ me condemnavit; sed non fas est dicere aliquid de Diis. At non possum, ò Agamemnon, non odisse Ulyssem, ne *quidem* si ipsa mihi Minerva hoc imperet:

## DIALOGUS XXXI.

## MINOIS ET SOSTRATI.

MIN. IMMITTATUR sanè Sostratus hicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iisquæ justa fecistis in vita, SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui sis malus, et tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si justum est meritum cuique rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam et alios judicemus. SOST. Quæcunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parcæ*? MIN. Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ* agenda. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem* vi compulsus (ut, cum carnifex, aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) (tyranno) quemnam *in re tali* accusabis tu cædis? MIN. Judicem proculdubio, aut tyrannum? quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum-sit *nil, nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) SOST. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidén' ergo, quàm injusta facias, puniens nos, qui fuimus ministri *tantùm* eorum quæ Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ imperata fuere cum omni necessitate. MIN. O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies fructum hunc e *quæstione tua*; quoniam vidêris esse non solùm latro, sed et sophista quidam—Solvito ipsum, ô Mercuri, et ne-amplius puniatur.—Vide verò, ne doceas alios etiam mortuos interrogare similia.

## DIALOGUS XXXII.

## MENIPPUS, SEU NECYOMANTIA.

## MENIPPUS ET PHILONIDES.

MEN. SALVE, *ô atrium, vestibulumque domûs meæ. Ut lubens te aspexi, progressus in lucem*—PHIL. Nõnne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitûs novitas, pileus, scilicet, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.—Salve, *ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe.* MEN. *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul a Diis.* PHIL. O Hercules! *Itane Menippus mortuus latuit nos (i. e. clam nos obiit) et denuo revixit?* MEN. *Non; sed orcus recepit me adhuc spirantem.* PHIL. *Quænam verò fuit tibi causa novæ hujus et incredibilis peregrinationis?* MEN. *Juventa, et plurima animi audacia me incitavit.* PHIL. *Desine *ô* beate, tragicè loqui, et descendens ab Iambis dicito simpliciter quodammodo, quænam est vestis illa, et quid tibi opus fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata.* MEN. *Necessitas, *ô* dilecte, dimisit me ad domum Ditis, consulturum animam Tiresie Thebani.* PHIL. Heus, tu! at num deliras? *aliter enim non ita metricè-decantares apud homines-amicos.* MEN. Ne mireris, *ô amice; nuper enim versatus cum Euripide et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, quomodo se habent res apud superos, et quid agunt in urbe?* PHIL. Nil novi, sed qualia antehac, *nempe, rapiunt, pejerant, tabulis-in-scribunt-nomina-usuras-debentium (i. e. fænerantur) obolos-trutinant (i. e. vilissimum quodque faciunt lucellum.)* MEN. O miseri et infelices! non enim nõrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab inferis de iis-qui hîc agunt?* MEN. Per Jovem, et multa. Sed non fas est ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, *ô Menippe, per Jovem, ne inideas sermones homini amico. Dices enim apud me tacendi gnarum, et præterea apud etiam sacris-initiatum.* MEN. Mandas quidem *mibi durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ,—Decretum est itaque, ‘Divites hosce, “et opulentos, et aurum inclusum, tanquam Danaen, custodientes’—*

2. PHIL. Ne prius, *ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, nempe, quænam fuit tibi causa descensûs; quis verò itineris dux: tum singula ordine, et quæ vidisti, et quæ audisti apud eos. Veri-simile enim est*



te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum est tibi etiam in his. Quid enim quis faciat, cum cogat amicus?—Et primùm exponam tibi sententiam meam, et unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùm semideorum, sed et ipsorum jam Deorum; præterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsionones, et sororum nuptias, exinde putabam hæc omnia pulchra esse, et non leviter erga eadem incitabar. Postquam verò cœpi inter viros censerì, hîc rursus audiebam leges jubentes poetis contraria, scil. neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem.*) Neque enim putabam Deos unquam adulteria-patrâsse, et seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-hærerem, visum est mihi, *me* hosce adeuntem, qui philosophi vocantur, et *iis* me ipsum in manus tradere, et orare eos ut uterentur me quomodocunque vellent, et ostenderent *mibi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. Nam alius videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam ex omnibus; hanc etenim esse fœlicitatem. Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad *montis* verticem, *suadebat me* semper laborare, et ærumnosum-esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum-me-præbentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse *BONUM quid*. Quid verò opus est *me* memorare etiam de mundo? qui quotidie audiebam ab *iis* *hujusmodi voces*, nempe, ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam? Et quod absurdissimum *erat* horum omnium difficilium *fuit hoc*, quòd illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat questio*, esse calidam, neque illi *asserenti eandem esse* frigidam; et hoc, cum plane scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his-qui dormitant, modò quidem annuens, modò iterum renuens. Hoc *quod sum dicturus, est* adhuc multo absurdius illis *que jam dixi*. Observans enim, comperi ipsos hosce *philosophos* studiosè-exercentes maximè-contraria ipsorum sermonibus. Vidi itaque eos,

qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes : et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos-qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes : et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremoniis quibusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrandem descensum ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad* venerandum admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi *viæ ad inferos* dux-esse quâcunque vellet mercede. Vir autem, *me* recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versùs solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspisset in faciem meam, rediit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua ; lectus autem sub dio in herba. Postquam verò satis habuit præparati-*per* diætæ, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem : et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper ; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe ? Non enim intelligo causam neque habitûs, neque nomen. MEN Hec sanè manifestum est, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimilâsset me illis, facilè custodias Æaci decepturum, et nullo

prohibente transiturum, utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant-usui ad cæremoniam*. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus mæsti, et uberes lacrymas fundentes*. Et jam quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignota, et polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes tamen unâ per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur; nam navigium erat jam onustum, et e-julatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furiæ assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mæchi, et lenones, publicani, et adultores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et ventricosi, et podagrici, gravatus quisque eorum collari, et corvo talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *se*. Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere et hoc dicere. MËN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MËN. Hæ igitur, postquam mortui-fuer-

imus, accusant nos et contra-testantur, et redarguunt ea quæ facta sunt a nobis in vitâ: et videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, et nunquam abcedentes a corporibus nostris. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, et vultu demisso vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam eum, "Qualis erat in vita, et quantum tunc turgeret, cum multi manè adstarent vestibulo expectantes egressum ejus, protrusique interim, et exclusi a famulis. At is, vix tandem illis expriens purpureus, aut auratus, aut versicolor quispiam, putabat se reddere alloquentes fœlices, et beatos, si, protendens pectus aut dextram, daret iis alterutrum osculandum.—Tum illi hæc audientes discruciabantur.

7. Una verò causa judicata-fuit a Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et valet plurimum apud inferos) interveniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione de multis et nefariis criminibus, tum testimonio-convictum a Porticu, et pene alligatum Chimæræ; liberavit, inquam, eum Aristippus, asserens multis eum eruditus benignum fuisse in suppelicanda pecunia. Discedentès verò unà a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, nempe, quotquot erant e nuper mortuis: illi verò occultabant sese, et avertebantur. Si verò aspicerent nos, erat id quiddam servile admodum et adulatorium; et hoc, cum-fuissent in vita, quàm putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè se habentem; et terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans totius agri spatium. Pratergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et heroïnas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;

alios verò juveniles, et firmos, ipsosque maximè ex Ægyptiis, vim propter condituræ. Erat sanè quiddam non facilè admodum quemque eorum dignoscere; sunt enim omnes prorsus sibi-mutuo similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-*loco* jacentibus, et similibus *sibi invicem* omnibus, et terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam-*signo* discernerein Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro-præesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter inſtruxit, tiaramque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem inſtruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens *eos* ad finem pompam-usque-agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Cræsum assumere servi et mancipii habitum: Mæandrium verò, eò-usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, et aliquantisper *tantùm* sinebat *eum* uti habitu *regali*. Postquam verò pompæ tempus præterit, tum unusquisque vestitum reddens, et habitum cum *ipso* corpore exuens, fit qualis erat priùs, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, agrè-ferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant*). Et idem actor, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erecthei, paulò *tamen* post, a poeta jussus, servus prodit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Menecei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis.—Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratiores sunt apud eos (*scil. inferos*) quàm un-

bræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto loco, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse est decumbere contentum, et ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsamenta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, sive infirmos, calceos mercede sanans (*i. e. sarciens*). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis est alius-sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis est alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, suppressens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et de sede mutandâ dispiciant.

12. PHIL. Hæc quidem satis enarrasti.—Quodnam verò erat decretum illud, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novî quomodo, cum-proposuissem dicere de hoc, præcul aberravi ab ejusdem mentione. Commorante enim me apud illos, magistratus proponebant concionem de rebus publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia multa: postremò verò illud de divitibus. Postquam enim iis multa et atrocía objecta fuissent, violentia, scil. et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

## DECRETUM.

“ QUANDOQUIDEM Divites in vita perpetrant multa et illi-  
 “ cita, rapientes, et vim inferentes, et omni modo pauperes des-  
 “ picientes: VISUM EST Senatui Populoque *Inferno*, corpora  
 “ eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum  
 “ scelestorum; animas verò remissas sursum in vitam dimitti in

“ asinos, donec transegerint quinque et viginti myriadas annorum  
 “ in tali *statu*, asini renati ex asinis, et onera ferentes, et agitati a  
 “ pauperibus. At, reliquo deinde *tempore*, licere illis mori.”—  
 “ Dixit sententiam *hanc* Calvarius filius Aridelli, patriâ Macinen-  
 “ sis, e tribu Exsanguanâ.”—Decreto hoc lecto, magistratus qui-  
 dem suffragiis confirmabant, plebs verò manus protendebat, et  
 fremuit Proserpina, et latravit Cerberus. Sic enim quæ *decreta*  
*ibi* leguntur perfecta fiunt, et rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata* fuere. Ego  
 verò aggressus Tiresiam, cujus rei gratiâ veneram, et, narrans ei  
 omnia *mibi* *difficilia*, supplicabam eum, ut diceret mihi, qualem  
 putabat optimam vitam. Ille verò ridens (est autem vetulus quis-  
 piam cæcus, pallidusque, gracilique voce), “ O fili, inquit, novi  
 “ quidem causam perplexitatis tuæ, quòd profecta sit a sapienti-  
 “ bus illis, non eadem inter-se sentientibus. Sed non fas est re-  
 “ spondere tibi; interdictum enim est a Rhadamantho. Nequa-  
 “ quam, (aiebam, ô patercule, sed dicito, et ne negligas me  
 “ oberrantem in vita, teipso cæciorem.” Ille verò, abducens me,  
 et abstrahens procul *ab* aliis, et leniter inclinans ad aurem, inquit,  
 “ *Vita idiotarum*, sive privatorum, est optima et prudentissima.  
 “ Quare, desistens a dementia tractandi sublimia, et speculandi  
 “ fines et principia, respuensque vafros hosce syllogismos, et du-  
 “ cens talia omnia nugas, hoc solum venaberis e tota re, nempe,  
 “ *Quomodo, rectè dispositis presentibus, percurras vitam ridens ple-*  
 “ *rumque, et de re nullâ sollicitus.*” Sic locutus prorupit iterum in  
 praturn asphodelo-consitum.

14. Ego verò (serum enim jam erat), “ Age, (inquam) ô Mi-  
 “ throbarzane, quid cunctamur, et non abimus rursus in vitam?”  
 Ille verò ad hæc, “ Confide, (inquit) ô Menippe; ostendam enim  
 “ tibi brevem et facilem viam.” Et abducens me in regionem  
 quandam reliquâ obscuriorem, et procul manu ostendens sub-ob-  
 scurum et tenue quoddam lumen, quasi per rimam influens, “ Illud  
 “ (inquit) est Trophonii templum, et illinc descendunt Bœotii.  
 “ Hæc igitur ascendito, et statim eris in Græcia.” Ego verò ga-  
 visus *ejus* dictis, et Magum amplexus, agrè admodum per fauces  
 sursum repens, nescio quomodo, in Lebadia sum.

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## DIALOGUS XXXIII.

### CHARON, SIVE SPECULANTES.

MERC. QUID rides, ô Charon? aut, cur, relicto navigio, huc  
 ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mor-  
 talium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia  
 sunt in vita, et quid faciunt homines in eadem, aut quibus privati

plorent omnes, qui descenderunt ad nos: nemo enim eorum trajecit sine lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petissem a Dite, et ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse in te: bene enim novi, quòd unà circumiens me peregrinum duces, et ostendes singula, ut qui nôris omnia. MER. Non otium est mihi, ô portitor: ab eo enim Jovi supero administraturus aliquid *rerum* humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripuens et me, ut nuper Vulcano fecit, dejiciat a limine cœlesti, *ita* ut *superis* risum præbeam, et ipse claudicans pocillatorem-agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et sodalis, et negotiorum collega? Et sanè, ô Maiæ filii, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaurire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro: aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego verò senex, remun- utrumque trahens, solus remigo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deseras; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllonie, concede *illud* mihi beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa mihi plagarum. Video itaque jam-nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, *scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-factu. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cælum ascendere, non laborarem; accuratè enim omnia despectares e speculâ. Quum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut *cum* vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu-potiora*. Si-



militer verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Rectè dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim *in omnibus* quotquot *sunt* mihi *possibilia*.

3. MER. Homerus poeta dicit Aloëi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossæ, putantes *se* habituros idoneam hanc scalam, et in cælum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super-alios, ut ab altiore *specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ *tibi ita videtur*; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cælum scansile reddidit ex verbis duobus, eo-modo congestis facilè montibus. Et miror quòd hæc tibi videantur prodigiosa esse, nempe cum-nôris Atlantem, qui, unus cum-sit, fert cælum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hercule, ut cum supponens-seipsum oneri successerit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et hæc. Tu verò, ô Mercuri, et poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam posuere Pelion sylvosum*.—Videsne, quàm facilè simul et poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidentè verò non amplius Italiâ et Siciliâ; porrò a septentrione ea *loca* solummodo *quæ sunt* juxta has *proximas-partes* Istri; indeque (*scil. a meridie*) Creta *duntaxat* non conspicuè admodum. Transmovenda *est* nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *hoc* gracilius, sursum producentes ultra fidem; et dein', deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo; omnia enim tutò *se* habebunt: transpone Oetam, advolvatur et Parnassus. En! iterum conscendam. Bene habet; video omnia. Ascendito jam et tu. CHAR. Porrigè manum, ô

Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam; et cave ne pedem-ponas in lubrico. Euge! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspiciens speculari omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstin' quàm nil effectum sit nobis? Sed frustra transmovimus Parnassum *cum ipsa Castalia, Oetamque, et alios montes.* MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut cum primùm occurrens vidisti me ridentem, et interrogabas me, quid riderem? Audistā enim *ridiculā* quādam *re*, delectabar supramodum. MER. Quid verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè, inquit, veniam in crastinum diem;*" et, inter hæc verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ priùs inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Cæcus erat Lynceus ille, quā *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeto interroganti. Sed vñ' *tu*, ut ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum-sis nauta semper, et remex? CHAR. Vidē'? *Opprobrium est hoc in artem meam: ego verò, cum illum jam mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini.* Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*), "*Quomodo Neptunus coegit nubes, et excitavit procellas omnes, et turbavit pontum, injiciens tridentem, tanquam tory-*" nam quandam, et commiscens mare multis aliis *modis;*" cum, *inquam capit hæc canere, tum e versibus (i. e. vi versuum ejus)* tempestas et caligo subitò incumbens prope-modum subvertit nobis navem. Quo tempore, et ille (*scil. Homerus*) nauseabundus evomuit plurima carmina *in ipsam Scyllam et Charybdem, et Cyclopem (vel potiùs unà cum ipsa Scylla, &c.).* MER. Non

difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, ampliusque, supereminens homines capite et humeris latis?* MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justius laudarent me, qui paulo post corripuens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plausûsque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabitur? Anne eum expectare se etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere vel culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius Cambysis*, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem parare in Lydiam, ut, capto Cræso, imperet universis. CHAR. Ubinam verò est et Cræsus ille? MER. Illuc aspice in magnam *illam arcem septam* triplicem muro. Sardes sunt illæ. Et vidên' jam Cræsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè.—CROES. "O hospes Atheniensis, (vidisti enim divitias meas, et thesauros, et quantum est nobis auri non impressi, et cæteram magnificentiam) dic mihi quemnam omnium hominum putas esse fœlicissimum?" CHAR. Quid tandem dicet Solon? MER. Bono sis animo: indignum nil, ô Charon. SOL. "O Cræse, pauci quidem fœlices sunt. Ego, verò puto Cleobin et Bitona, sacerdotis filios, fuisse fœlicissimos omnium quos novi." CHAR. *Filios, nempe*, illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum locum fœlicitatis. Quis verò fuerit secundus? SOL. Tellus ille Atheniensis; qui et bene vixit, et mortuus est pro patria. CROES. Ego verò, impudens, nōne tibi videor esse fœlix? SOL. Nondum novi, ô Cræse, nisi perveris ad finem vitæ; mors enim, et fœliciter vixisse, usque ad finem, est certum indicium talium rerum." CHAR. Optimè, ô Solon! quòd non oblitus sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Cræsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est autem vir egregiè vatibus deditus.* CHAR. Splendidum istud, nimirum, quod refulget subpallidum, cum rubore, est aurum; nunc enim primùm vidi, continuò de eo audiens. MER. Istud, ô Charon, est celebre illud nomen, et

eujus-gratiâ tantopere pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiæ, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercatura, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt ab ære! Novi enim æs, cum exigam, ut nôsti, obolum a singulis vectoribus. MER. Iia sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. At tamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Cræsum, et barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Cræse, num putas Pythium quid indigere lateribus hisce? CROES. *Ita*, per Jovem: nullum enim est ei Delphis tale donarium. SOL. Arbitraris igitur te Deum beatum reddere, si inter alia possideat et lateres aureos. CROES. Quidni? SOL. Narras mihi, ô Cræse, multam in cælo paupertatem, si oportuerit eos, *nempe*, Deos, mittere qui advehant aurum ex Lydia, si *quando* desiderent. CROES. Ubinam enim nascitur tantum auri, quantum apud nos? SOL. Dic mihi, num ferrum in Lydia nascitur? CROES. Non prorsus aliquid. SOL. Estis igitur indigi potioris *metalli*. CROES. Quomodo est ferrum melius auro? SOL. Discas, si, nil ægrè ferens, respondeas. CROES. Interroga, ô Solon. SOL. Utrum meliores *sunt* qui servant aliquos, an qui ab iisdem servantur. CROES. Qui servant proculdubio. SOL. Num igitur, si Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu exercitui gladios aureos, an *fuerit* ferrum tunc necessarium? CROES. Ferrum haud-dubiè. SOL. Et, nisi hoc comparaveris, aurum iverit ad Persas captivum. CROES. Bona verba, ô homo! SOL. Ne sanè sic fiant hæc, *precor*. Vidêris ergo confiteri ferrum esse præstantius. CROES. Jubesne ergo me consecrare Deo lateres ferreos; aurum verò retro rursus revocare? SOL. Neque indigebit ille ferro: sed, sive æs dicaveris, sive aurum, consecraveris quidem *id* possessionem aliquando, et prædam aliis, *scil.* Phocensibus, aut Bœotiis, aut Delphis ipsis, aut latroni cuiquam tyranno: Deo verò parva est cura aurificum vestrorum. CROES. Oppugnas tu semper divitias meas, et invides." MER. Non fert, ô Charon, Lydus iste libertatem *Solonis*, et verborum veritatem; sed pauper homo non trepidans, et liberè dicens quod videtur, apparet ei res *prorsus* nova. Reminiscetur verò Solonis paulò post, quum oportebit ipsum captum sursum agi a Cyro in rogam: nuper enim audivi Clôtho perlegentem quæ cuique destinata *sunt*. In quibus scripta fuere et hæc, " Cræsum quidem a Cyro capiendum, Cyrum verò ipsam moriturum e Massagetide illa." Videsne Scythicam

*illam*, in equo albo equitantem? CHAR. *Video*, per Jovem. MER. Tomyris est illa; et hæc, abscisso Cyri capite, injiciet *idem* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem? Cambyses est ille. Regnabit hic post patrem, atque-inceptis-frustratus mille *modis* et in Libya, et Æthiopia, tandem insaniâ correptus, quòd-occiderit Apim, morietur. CHAR. O *res* multo risu *dignas!* At quis nunc eos *vel* aspicere sustineat, alios adedè despicientes? Aut quis crederet quòd, paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ substrictus, ille diademate *indutus*, cui coquus, pisce dissecto, tradit annulum, *In insula circumflua; gloriatur verò esse rex quipiam?* MER. Bellè parodiam-struis, ô Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Orœtæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audivi enim et hæc a Clotho. CHAR. Eugè, ô Clotho! Fortiter, ô optima, abscinde et ipsos et capita, et palis-infigito *eos*, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-*statu* gravius casuri. Ego verò tunc ridebo, cum agnovero quem-que eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidèn' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apud examinibus similes, in quibus quisque quidem proprium quendam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa-circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentix, et voluptates, et avaritiæ, et iræ, et odia, et similia. *Ex bis* verò inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæc verò, *nempe*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantalum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicias Parcas etiam in alto fusum cuique adnentes, unde contigit omnes suspendi e filis tenuibus. Videsne quasi quædam aranearum fila descendentia in unumquem-que a fuisis? CHAR. Video tenue prorsus filum innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; et hunc quidem hæredem-fieri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo?* Et hic quidem, sub-

tractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ ejus vix a vicinis auditâ. CHAR. Hæc, O Mercuri, sunt prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut merentur*) dicere, quam sit ridicula; et præcipuè vehementia eorum (*i. e. hominum*) studia, et quòd ipsi in media spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicuræ, et judices, et tyranni: et nil omnino horum subit eos (*i. e. eorum mentes*) dum bene agunt (*i. e. prosperi sunt*). Cum verò dejecti-fuerint, tum illud iis in ore frequens est, *Obe, et, Væ, væ, et Hei mihi!* Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et quòd in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in æternum ut præsentibus, cum minister superveniens vocet et abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia-nunquam expectant se abreptos-fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, *arbitraris*, non faceret ille, *potius quam ædificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, cum ipse miser ne vel cœnâri in ea? *Et porrò ille*, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit puero patris nomen, si *hic, inquam*, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa *falsi hujus gaudii est*, quod spectat quidem illum *alium* in filio fortunatum, nempe, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium *ad rogum*, neque novit a quali filo suspensus erat ipsi. Videsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui cocervant opes, deinde verò, priusquam iis fruantur, advocatos ab incurrentibus nunciis et ministris *illis*, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fœlicissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhaerentia, *scil. timores, et tumultus, et odia, et insidias, et iras, et adulationes*; omnes enim *reges* versantur-cum his. Omitto luctus, et morbos, et affectus, planè dominantia ipsis ex æquo cum cæteris hominibus quoniam quidem tempus recensendi mala horum (*scil. regum*) esset *idem ac tempus considerandi* qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam ho-

mines mihi visi sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuose desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus inflatæ in maximum attolluntur tumorem. At deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti sunt, esse desiêrunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimilâsti tu *homines* nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contententes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum tantum obolum. Visne igitur, quoniam sumus in hoc excelso loco, ut vociferatus quàm maximè possum adhorter eos, "abstinere quidem a vanis laboribus, vivere autem, semper habentes mortem ante oculos." dicens, *O vani, quid solliciti estis de his rebus? Desinite laborare, non enim vivetis in æternum. Nil eorum quæ hîc splendida sunt sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco unde audiri possim, nōne putas vitam magno opere adjutam fore, et *homines* futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia et error disposuerint eos; aded ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. CHAR. Ergo inclamare velim vel illis. MER. Supervacaneum est dicere iis hæc quæ sciunt. Videsne ut absistentes a vulgo derident ea quæ fiunt, et nequaquam iis delectantur, sed apparent vel jam meditantes fugam a vita ad vos? Quippe odio habentur ab *hominibus*, quod redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum ostenderis, expositionem hanc perfectam feceris) nempe, videre corporum repositoria, ubi defodiunt eadem.—MER. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidên' aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt eadaverum receptacula, et corporum reconditoria.

CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc sunt ad eos qui in orco sunt. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile est, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. CHAR. Illosne adhuc bibere aut edere, quorum calvariæ sunt aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nosti itaque tu, an semel subterranei facti possint amplius redire. Quin et ego, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solum deducere eos, sed etiam reducere rursus, postquam biberint. O stulti præ amentia! nescientes quantis terminis res mortuorum et vivorum discretæ-sunt, et quales sunt res apud nos, et quòd, *Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est. Ius verò, imperatorque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomæ est æqualis Thersitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratum.* MER. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus-est Ajax in littore Rhæteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, nempe, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas, et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adedò ut per decem totos annos ne navim subdixerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa est, et nullum ejus vestigium adhuc reliquum manet; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrata, illa circumdata magno manium-ambitu; et ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant hæc urbes: nunc verò interierunt et ipsæ. Moriuntur enim, ô portitor, et urbes quemadmodum homines; et, quod est incredibilius, tota etiam flumina. Ergo Inachi ne vel monumentum adhuc restat in Argo. CHAR. Vah, quæ-laudes, Homere, et quæ-nomina! *Ilium Sacrum, et latas-vias habens, et pulchrè structæ Cleonæ.*

15. Sed, inter sermones nostros, quinam sunt illi bellantes, aut cujus rei gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedæmonios, et Othryadem imperatorem illum semi-mortuum inscribentem trophæum sanguine suo. CHAR. Quâ verò de re bellum est iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit



spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revellentes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *bosce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos-deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in-bac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *habetur* Charontis ratio.



# DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER II.

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## DIALOGUS I.

DE SOMNIO: SEU, VITA LUCIANI.

**N**UPER quidem desieram in ludos ire, cum-essem ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et tenues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hisce (*ut vocantur*) primùm quidem *me*-ipsum statim habiturum sufficientia *alimenta* ab arte, et non-diutiùs fore domi-pastum, cum-essem tam-ætate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; *nempe*, quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata*-sententia, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus a matre tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) “ Non fas (inquit) aliam artem prævalere, te præsentem; sed abducito hunc (commonstrans me) et assumptum doceto esse bonum lapidum opificem, et concinnatorem, et statuarium: potest enim vel hoc, fœliciter *se* habens, ut nôsti, *a natura*.” Conjiciebat verò *id e* ludicris *a me confectis* e cera; cum enim dimissus-essem a præceptoribus, ceram abradens effingebam aut boves, aut equos, aut, per Jovem, et homines;

*atque* consimiliter satis, ut patri videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem *meam*; et concipiebant *omnes* bonam de me spem, utpote *qui* artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, *ea*-re gravatus: sed videbatur mihi *ars illa* habere et lusum quendam non injucundum, et ostentandi-occasionem apud æquales *meos*, si conspicerer et Deos sculperere, et parvas quasdam imagines fabricare, cum mihi, tum illis quibus malle. Et tunc primùm illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cælo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium* bonum est *dimidium* *omnis* operis. Durius verò impingente *me* præ imperitia, tabula quidem est-fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, initiavit *me* non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis proœmium. Aufugiens igitur isthinc domum abeo, ululans continuò, et oppletus oculos lachrymis: et commemoro scuticam, et ostendebant vibices, et accusabam nimiam quandam *avunculi* crudelitatem, addens quòd fecerat hæc præ invidia, ne ipsum arte superare. Matre verò indignatâ, et multùm fratri convitiatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata *sunt* quidem ridicula et puerilia: audietis verò, ò viri, post hæc non ampliùs contemnenda, sed quæ poscunt auditores vel prorsus auscultandi-cupidos. Nam, ut dicam juxta *Homerum*, *Divinus Somnus* venit ad *me* in quiete, benignam per noctem, manifestus ita ut nil veritati deesset. Adhuc itaque, vel tantum post tempus, habitusque conspectorum restant mihi in oculis, et vox auditorum insonans est (*i. e. insonat auribus meis*) erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant *me*, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *abfuit* quin discernerent *me* contententes inter se: nam altera quidem jam superabat, et habuit propemodum *me* totum; jam verò rursus habebat ab altera. Clamabant verò ambar in se-invicem; hæc quidem, quasi *illa* vellet possidere *me*, suus utpote-qui-essem; at illa, quasi *hec* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marino oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum malle *me*-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est.—“ Ego, chare fili, ars sum statuaria, quam heri discere cœpisti, et domestica tibi, et a-familia *tua* cognata. Nam et avus tuus (addens nomen avi-materni) marmorarius fuit, et avunculi *tui* ambo, magnopereque claruerunt per *me*. Si verò velis abstinere a nugis et

“ tricis hujus (alteram indicans) sequi verò et cohabitare mecum;  
 “ primùm quidem fortiter alère, et habebis humeros validos; eris  
 “ verò alienus ab omni invidia, et nunquam abibis in terram-ex-  
 “ ternam, relictâ patriâ, et familiaribus; neque laudabunt te  
 “ omnes propter verba. Ne verò averseris corporis *hujusce* fru-  
 “ galitatem, neque vestimenti sordes. Nam et Phidias ille, pro-  
 “ gressus ab hujusmodi *inistiis*, spectandum-exhibuit Jovem, et  
 “ Polycletus Junonem fabricavit, et Myron laudatus est, et Praxi-  
 “ teles in admiratione-fuit. Hi igitur cum Diis adorantur. Si  
 “ verò ex his unus factus-fueris, quomodo quidem non fies et ipse  
 “ celebris apud omnes homines? Exhibebis verò patrem *tuum*  
 “ æmulandum, reddes autem et patriam spectabilem.”—Talia,  
 atque his etiam plura, dixit Ars illa (*nempe, statuarie artis Dea*)  
 hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum  
 connectens *verba*, et contendens mihi persuadere. Sed non ulte-  
 rius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-mo-  
 dum.—“ Ego verò, ô fili, Doctrina sum; consueta jam, et nota  
 “ tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque  
 “ bona quæsiveris marmorarius factus, hæc quidem jam-dixit.  
 “ Nihil enim eris quod non operarius fuerit (*i. e. nil nisi operarius*  
 “ *eris*) corpore laborans, et in hoc ponens totam vitæ spem: ob-  
 “ scurus quicquam ipse, parvum et abjectum *lucellum* accipiens,  
 “ sentiendiâ humilis, reditu verò tenuis: neque *eris* amicis in-fore-  
 “ auxiliariis, nec inimicis formidabilis, nec civibus æmulandus;  
 “ sed unum illud, *nempe*, opifex, et e promiscua plebe unus; sem-  
 “ per formidans eminentem *quemque*, et colens dicere valentem,  
 “ leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-  
 “ fueris etiam Phidias, aut Polycletus, et elaborâris mirabilia  
 “ multa, omnes quidem laudabunt artem, non erit verò *aliquis ex*  
 “ videntibus, si mentem habeat, qui optârît fieri tibi similis. Qua-  
 “ lisqualis enim fueris, censebere mechanicus *tantum*, et opifex,  
 “ et manibus-victum-quæritans. Si verò mihi obsequaris, primùm  
 “ quidem ostendam tibi opera multorum virorum antiquorum,  
 “ enarrans et gesta mirabilia, et sermones eorundem, reddensque  
 “ *te* (ut *ita* dicam) omnium peritum: et exornabo animum, quod  
 “ est *in-te* præcipuum, multis bonisque ornamentis, *nempe*, modes-  
 “ tiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, fortit-  
 “ tudine, pulchrorum amore, appetitu erga honestissima. Hæc  
 “ enim sunt re verâ purus animi ornatus. Nil verò aut antiquum  
 “ aut nunc agendum latebit te: sed et mecum providebis quæ  
 “ opus-sunt: et, in-summa, brevè docebo te omnia et quotquot  
 “ divina sunt, et quot humana. Et qui nunc pauper *es*, filius ali-  
 “ cuius (*i. e. nescio cuius*) qui statuisti aliquid de arte adeò illibe-  
 “ rali, eris paulò post æmulandus, et invidendus omnibus, *utpote*  
 “ honestatus, et laudatus, et propter optima æstimatus, et con-  
 “ spectus a præcellentibus genere et divitiis; indutus quidem  
 “ hujusmodi veste (ostendens suam, gerebat autem prorsus splen-

didam) magistratu verò, et primo loco honestatus. Et, si aff-  
 cubi peregrineris, nec ignotus eris, neque obscurus in terra  
 aliena; talia (*i. e. illustria adeò*) tibi addam insignia; ita ut  
 unusquisque aspicientium, proximum tangens, monstrârit te  
 digito, dicens, *Hic ille est*. Si verò fuerit aliquid studio dignum,  
 et occupaverit amicos tuos, aut totam etiam civitatem, omnes  
 convertent oculos in te. Et, sicubi fortè dicas quid, ausculta-  
 bunt plurimi inhiantes, admirantes, et fœlicem-prædicantes te  
 propter vim sermonum, et patrem tuum propter fortunam. Quod  
 verò dicunt, scilicet, 'quod quidam fiunt immortales ex homini-  
 bus,' id tibi adjiciam. Si etenim decesseris ipse e vita, nun-  
 quam desines adesse eruditis, et versari cum optimis. Videsne  
 Demosthenem illum, cujus filium, et quantum ego reddidi?  
 Videsne Æschinem, qui filius fuit tympanistræ? At tamen Phi-  
 lippus colebat eum per me (*i. e. meâ operâ*). Socrates verò, et  
 ipse educatus sub statuaria hac, quamprimum intellexit meliora,  
 et ab ea aufugiens transiit ad me, audin' ut ab omnibus decan-  
 tetur? Rejiciens verò tantos illos, talesque viros, et gesta splen-  
 dida, et orationes graves, et habitum decorum, et honorem, et  
 gloriam, et laudem, et sedes primas, et potentiam, et imperia,  
 et celebrem esse propter sermones, et beatum-prædicari propter  
 prudentiam (*rejiciens, inquam, hæc*) andiesque tuniculam sor-  
 didam, et resumes habitum servilem, et habes in manibus  
 vectes, et scalpra, et cæla, et malleos; deorsum in opus incli-  
 natus, abjectus ipse, et abjecta-affectans, et omni modo demis-  
 sus; nunquam caput-erigens, nihil aut virile aut liberum  
 cogitans, sed providens quomodo quidem opera erunt tibi pro-  
 portione concinna, et speciosa, minimè verò sollicitus, quomodo  
 eris ipse concinnusque et ornatus; sed reddens teipsum saxis  
 ipsis despectiorem."

5. Illâ hæc adhuc dicente, ego non expectans finem orationis,  
*sel,* assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ,  
 transivi ad Doctrinam, lætus admodum; et præcipuè, quem scutica  
 venit mihi in mentem, et quod pridie statim inflixerat plagas non  
 paucas mihi incipienti. Illa verò, deserta, primùm quidem indig-  
 nabatur, et manus complodebat, et dentibus infrendebat: postre-  
 mō verò dirigit, et mutata-est in saxum, quemadmodum audimus  
 de Niobe. Si verò passa-est incredibilia, ne diffidite *mibi*; somnia  
 enim mirifica sunt. Altera verò, ad me aspiciens, inquit, "Re-  
 munerabo igitur te pro-justitia, quod rectè dijudicâris hanc  
 causam. Et jam adesto, ascende currum hunc (ostendens cur-  
 rum quendam alatorum quorundam equorum Pegaso similium)  
 ut videas qualia et quanta, non secutus me, ignoraturus eras."  
 Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego  
 verò sublatus in altum, et incipiens ab ortu, usque ad occidentem  
 contemplantur urbes, et gentes, et populos, quemadmodum Tripto-  
 lemus ille, seminans et ipse aliquid in terram. Non jam verò me-  
 mini, quid seminatum illud erat; sed hoc solum, quod homines.

ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa-laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-amplius indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis (*i. e. quàm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum hæc narro, “O Hercules, (dixerit aliquis) quàm longum et judiciale est hoc somnium!” Tum succinuerit alius, “Hyemale est somnium, cum noctes sunt longissimæ; aut forsan trinociale, ut est et Hercules ipse. Quid ergo venit illi *in mentem*, ut-nugaretur talia (*i. e. sic*) apud nos, et memoraret noctem puerilem, et vetera jamque obsoleta somnia; *omnis enim frigida narratio insipida est*. Num suspicatus est nos *esse* quosdam somniorum aliquorum interpretes?”—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in domo paterna, et cætera *deinceps somnia, nugari, voluit, sive, interpretandum quid proposuit*. Nôstis enim quòd-enarravit-visionem, non ut simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscius *se* nugari in iis rebus; et hoc, in bello et rerum desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum-audierit narrationem *hanc*, confirmabitur, proponens sibi *me* sufficiens exemplum, dum-considerat, qualis quidem cum-essem, prorupi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenirim, *adsum* obscurior nullo saltem statuario, etiamsi nil aliud.

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## DIALOGUS II.

### DEORUM CONCIO.

JUP. NE amplius, ô superi, susurretis, neque in angulos conversi in aurem alii-aliiis sermones communicetis, *utpote*-indignantibus, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce rebus, apertè dicat unusquisque quæ sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tacè. Quis ex per-

fectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquilinis et hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Præconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) MOM. Dico igitur, nostrum nonnullos atrocita facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et pedissequos et famulos suos honore-pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, quòd-que nil eorum reticebo, quæ non decorè fiunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiâ: quare plerisque et molestus videor, et naturâ calumniosus, cum vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui dicam sanè nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum consessûs, et quòd ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam*, subvexerunt insuper in cælum et ministros, et thiasi-sodales, et adscripserunt eos *Deorum numero*. Et nunc, æquè ac nos, cum portiones factâ distributione-possident, tum participes-sunt sacrificiorum; et *hoc*, ne-quidem persolventes nobis pensionem inquilinis-solvendam.—JUP. Dicitò, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis *tuis* adaptemus aliàs alium. Oportet verò concionatorem-liberum nil tergiversari *in* dicendo.

2. MOM. Euge, ô Jupiter! quòd et cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè et magnanimiter: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semi-homo tantùm, nec a stirpe-materna Græcus, sed Cadmi Syrophœnicis, cujusdam mercatoris, nepos, quoniam in-mortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quàm naturâ mollis sit, et effœminatus; semi-insanus, et a summo-manc merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro suo, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum est a medio ad imum, capræ similis, et barbam profundam demittens, parum differt-ab hirco; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam*, iste: Satiri verò sunt alii, auribus acuti, calvi et ipsi, et cornigeri (qualia cornua nascuatur hœdis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? *Anne*-deinde miramur, si homines nos contempnant, videntes ridiculòs adè et monstrosos Deos? Omitto verò dicere, quòd adduxit et mulieres duas,



alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quemque dilexit, catellum. Nōne hæc videntur vobis contumelia, temulenti petulantia, et ludibrium?—Audite verò et alios (*i. e. de aliis*).

3. JUP. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et sucitat *ægrotos e morbis*, et est *pretio-æqualis multis aliis*. Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos æcusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra et teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis? MOM. Licet quidem in Creta audire non solùm hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus *inter-Achaïos*, qui dictitant te supposititium esse.—Quæ verò, opinor, oportere præcipuè reprehendî, hæc dicam. Tu etenim, ô Jupiter, mortalibus *feminis* commixtus, et ad eas descendens in-aliâ aliâ formâ præbuisti principium talium delictorum, et causam cur cœtus noster nothis completeretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum-esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò compievisti cœlum semideis hisce; non enim aliter dicere-possim. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subitò audierit, quòd Hercules quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; et *quòd* propè *se invicem sunt* templum quidem Herculis famuli, et Eurysthei domini ejus sepulchrum *tantum*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solùm mares, sed, quod est turpissimum, fœminæ etiam Deæ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd et hæc in cœlo est in sceptro regio considens, et solùm-non nidificans super capite tuo, Deus esse existimatus. An omitemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt-accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo-ut non intelli-

gat, si quis ei præbibat! Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt et ipsi, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos*). Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator-cum *sic*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, et oracula-edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Ægypto in cælum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia hæc re verâ dicis de Ægyptiis. At tamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. JUP. Omitte, inquam, ea de Ægyptiis: aliàs enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochem; qui, cum sit filius scelesti et matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et præstigiatores-agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstinaris, sed jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo, et coronas habeat, et homine præstigiatores abundet; quales *nunc dierum* sunt plurimi. Jam enim et Polydamantis athletæ statua medetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis et adscriptitiis.—Cæterùm ego, audiens jam multa etiam peregrina nomina *numinum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multum celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere ficta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, et quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adèd-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes; præ-

cipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; et oportet nos cohibere ex iis plurima, ne supra modum fiant, (*i. e. crescant*).

## DECRETUM.

*Bonâ fiat Fortunâ.*

6. CONCIONE legitimâ coactâ, septimo die mensis ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus Noctis-filius; et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, minimè digni nobiscum participes-esse civitatis *hujusce*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cælum, aded-ut convivium *nostrum* sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit (*i. e. æstimatur*) minæ, propter multitudinem bibentium: alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censent seipsos priina-sede, præter omnia patria (*i. e. contra mores patrios*) et volunt præponi nobis in terris; propter hæc omnia, VISUM ESTO Senatui Populoque *Cælesti*, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu qui fuit sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento per Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum* consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò rem expedientes, vel declarabunt eos esse Deos, vel ablegabunt ad sepulchra sua, et repositoria majorum. Si verò quis e non-probatis, et ab arbitris semel segregatis, deprehensus-fuerit in cælum ascendens, eundem in Tartarum præcipitari. Quemque verò exercere suam *artem*; et neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa: sed deligentem unum quiddam, vatem esse, aut citharædurum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quæ non nôrunt. Quotquot verò jam immeritò habiti-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam alterius; civitatem verò suam aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audisse præconium, et noluerit venire ad arbitros, damnanto desertam ejus *causam*.—JUP. Hoc quidem est justissimum nobis Decretum, ô Mome; et, cuicumque ita videtur, protendat manum. Ita

verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicumque non exhibebit *hæc omnia*, nil curæ-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

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## DIALOGUS III.

### TIMON, SIVE MISANTHROPUS.

TIM. O JUPITER philie, et hospitalitie, et sodalitie, et domesticæ, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citiùs ellychnium metueret, quam flammam cuncta-domantis fulminis; titionem adedò quempiam vidère iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent *se* accepturos hoc solum *incommodi e* vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi obtonare, non prorsus *justæ*-fiduciæ-expers, *se id impune ausurum, quippe*, contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facitora promptus, et gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea-quæ patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, et animo-acer, et ira vicens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas: sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-edebat tonitru, et continuo immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et terræ*-motus *fuere tunc* instar-cribri *frequentes*, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluvixque *fuere* effusæ, et impetuosæ, *et gutta* qualibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione,

ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit in Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter in ludis Olympicis; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu altifremus ille piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, et gigantum-extinctor, et Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc *a te* negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut omissis communibûs, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non ampliùs agnoscor ab iis, neque aspiciunt *me*, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per-viam* incédens incidam in eorum quempiam, prætereunt *me* quasi olim mortui cippum quendam jacentem, *ac* tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ divertunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, et rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactorus, *nempe me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ fili, excusso hoc profundo dulcique somno (dormîisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, et factâ magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicibus, sordidus totus, et squalidus, et rhenone-amictûs? Fodit verò, opinor, pronus-cùm-sit homo *sanè* loquax, et confidens. Philosophus nimirum est: *alio* qui enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic *est* ille qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus* mactare nobis totas hecatombas, apud quem consuevimus splendide celebrare Jovialia.

JUP. Heu commutationem! *Hic* est honorabilis ille, ille (*inquam*) dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus*? squalidus, ærumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? MER. *Ut* ita quidem dicam, benignitas affixit eum, et humanitas, et misericordia, in egenos omnes; re verâ autem, dementia, et simplicitas, et delectus nullus in amicis; qui, corvis et lupis largiens, non sensit *se ita facere*: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum; *eos inquam, escâ interim solummodo* gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa *ejus*, et, si qua etiam medulla inerat, exuissent et hanc diligenter admodum; *post hæc, inquam,* aufugiebant deserentes eum siccum, et radicitus succisum; nec ampliùs agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, et rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malòrum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt *eum*, nec nomen *ejus* nôrint, an Timon vocetur. JUP. Et sanè vir *est* non despiciendus, nec negligendus: et merito indignabatur *in nos*, calamitosus cum sit; quoniam vel eadem egerimus ac execrandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprasque pinguisimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiaque, et magnum pejerantium tumultum, et vim-inferentium, et rapientium; præterea verò et formidinem *ortam a sacrilegis* (hi etenim plurimi *sunt*, et observatu-difficiles, nec sinunt *me vel paululum connivere*) *propter hæc, inquam,* jam-diu non aspexi in Atticam: et præcipuè, ex quo philosophia et verborum contentiones *apud eos* increbuerunt. Pugnantis enim inter se, et vociferantis *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, *virum* erga nos non immerentem. At *tu, ô Mercuri,* assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et manent ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitude quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi *ejus* radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem *ab eo*: Pericles enim manum protendebat supra ipsum: fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, *nempe,* si viderint Timonem eximiè ditatum.

4. MER. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam pre-

antibus. Nam, ecce, Timon statim e pauperissimo dives fiet, *idque quia*-clamavit, et liberè locutus-est in precatone, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc me jubente? PLUT. Quia per Jovem contumelias-exercebat in me, et exportabat (*i. e. exbau-riabat*) et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contenti-sunt miseris obolos quatuor lucravi, qui *olim* negligenter dono profundeabant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidèris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te*. Aliàs verò contra in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te*, tanquam Danaen, virgineam-ducere-vitam in æreo ferreove thalamo, sub attentissimis ac scelestissimis pædagogis nutritum, fœnore et supputatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, et oculis-fixis-aspicientes sigillum et vectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*: ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile est) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infœlicem et odiosum herum, sinens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum est *te* olim hæc incusâsse, nunc verò Timoni contraria obijcere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me

*attinet*: et rursus putabam, illos qui servant me inclusum intra fores ac tenebras, illos studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producant in lucem, ita-ut a quoquam ne vel videar; putabam, inquam, hos esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes verò quòd paulò post abibunt (*i. e. morientur*), relicto me alii cuiquam fortunatorum. Laudo igitur neque illos ita negligentis, neque hos qui prompti admodum sunt in me; sed eos solos qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque me totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat eam, neque omnino zelotypiâ-prosequatur, permittens noctu et interdium ire quò velit, et versari cum volentibus; sed et ipse potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad eam invitans; num, inquam, talis videatur tibi amare uxorem? Non dices, ô Jupiter, hoc tu, qui ipse sæpenumero amore-captus-es. Si verò quis rursus in domum legitimè recipiens uxorem ingenuam ad liberorum legitimorum procreationem, hic verò neque attingat ipse virginem ætate-florentem, pulchramque, neque permittat alii aspicere; includens verò eandem, virgineam-vitam-ducere-cogat, infœcundam, et sterilem; idque, cum-dicat se amare eam, et manifestus sit (*i. e. appareat amare*) e colore, et corpore tabefacto, et oculis refugis; estne (*i. e. fieri potest*) ut talis non videatur delirare? Qui, cum-oporteat eam liberos-gignere, et nuptiis frui, nihilominus tabescere-faciat puellam formosam adeò et amabilem, dum-alat eam tanquam Cereri sacerdotem per omnem vitam? Quare sæpenumero et ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devoratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. JUP. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantum auro, absque-potu, et absque-cibo, siccique ora; illi verò, ut Phineus ille, ab Harpyis spoliati cibo e faucibus.—Sed abito jam nactus Timonem multo prudentiorem. PLUT. Illene unquam desinet cum studio (*i. e. festinanter*) exhaurire me quasi e cophino perforato, idque priusquam omnino influxerim, dum-vult vel prævenire influxum, ne abundantius incidens ipsum undisobruam? Quare mihi videor in Danaïdum dolium aquam-allaturus, frustra infusus, vase non continente; sed eo, quod influit, propemodum effuso, priusquam influxerit; ita latior est dolii hiatus ad effusionem, ac liber est exitus. JUP. Ergo, nisi obturaverit hiatus hunc, et simul-ac-semel (*i. e. prorsus*) expansum fundi spatium, brevè effuso te, facilè rursus invenerit rhenonem et lignonem in dolii face. Verùm abite jam, et ditate eum. Tu verò, ô Mercuri, memineris rediens, Cyclopa ad nos ex Ætna adducere, ut fulmen acuentes resarciant; adeò jam eodem acuminato opus erit.



6. MER. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te non solum cæcum, verum etiam claudum esse.* PLUT. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita ut vix pertingam ad metam, sene-prius-facto *illo*, qui *me* expectabat. Quum verò discedere-ab-aliquo opus fuerit, videbis *me* alatum, et multo avibus celeriores. Repagulum igitur simul cadit, et ego jam victor a-præcone-promulgor, *totum stadium uno saltu-transensus*, videntibus aliquando *me ne vel* spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possum commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, et bigis albis agitantes: quibus *antea ne vel* asinus unquam suppetebat: et, *tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per-somnium solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto *me tum* ad eos dimittit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere linteo super genua *injecto* tectum, et felibus pugnæ-cause. Qui verò me obtinere-speraverant in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinædus in-honore-habitus propter puerilia *officia*, et *vel* jam mentum rasmus; magno, generosus *ille*, acepto præmio pro variis et omnigenis voluptatibus, quas jam *quoque*, exoletus cum-esset, suppeditavit ei (*scil. domino*) ille quidem, quicumque-fuerit, me tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato-nomine-appellatus *jam* Megacles, aut Megabyzus, aut Protarchus pro *nomine* eo-usque *usitato*, *nempe*, Pyrrha, aut Dromone, aut Tibia; *aufugit*, *inquam*, relictis frustra inhiantibus illis, semutò intuentibus, et verum luctum agentibus, *dum reputant*, qualis eos thynnus e sinu-intimo sagenæ effugit, *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, et crassi-pellis homo, exhorrens adhuc compedes, et, si alius quispiam præteriens loro-incepuerit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *hic*, *inquam*, non ampliùs tolerabilis est obviis *quibusvis*; sed et *homines* liberos contumeliâ afficit, et flagris cædit conservos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiores, Cecrope verò aut Codro nobiliores, at Ulysse prudentiores, sedecim autem simul Cræsis ditio-

rem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta sunt.

7. MER. Dicis propemodum *ea ipsa quæ fiunt (i. e. vera)*. Quam verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârît *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicumque sunt? MER. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adîisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicumque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo *verò* deinde, postquam deserueris eos, facilè aufugis, ignarus-cum sis viæ? PLUT. Tum perspicax fio, et pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis (*apertè enim dicam*) et pallidus præterea, et cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, et putent *se, te* obtinentes, fœlices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, “et piscosum in mare, et scopulis ab aeriis ruentes;” rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis et tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime; verùm inscitia, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, né sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus *vestibus* versicoloribus: illi verò, rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes et amantes (*i. e. quòd tantopere cæcutiant et ament*) inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tameu* decipiantur, et si quis iis detrahere-velit *eam*, caput citius quam personam projicerent? Quomodo, *inquam*, *defendes hoc*? Non enim *verisimile est* eos etiam tunc

ignorare, quòd illita sit venustas tua, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unà-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At ille, qui nos excipit, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum malorum patrem, et ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam præbens ansam; sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, contra, viscosa est, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo enim ad vos, relicto illo in terra, et dato-mandato ut oclusis foribus intus mâneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secesum Timonis pervenero. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incederem in Hyperbolum forsan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hiccè in-propinquo fodit agellum montanum et lapidosum.—Papæ! adest ei et Paupertas, et Labor iste; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPER-TAS. Quorsum hunc, ô Argicida, ducis, manu-trahens? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, et hisce tradens, nempe, Sapientiæ, et Labori, fortem reddidi magnique pretii virum? Egone Paupertas, contemptibilis adeò, et injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; et hoc, ut Plutus eum denuo acceptum, et Contumeliæ ac Fastui in-manus-traditum, et mollem, et abjectum, et vecordem (qualis olim erat) redditum, mihi rursus restituat tritum-paniculum jam factum? MER. O Paupertas! visum-est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor et Sapientia, reliquique sequimini me. Brevè verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, et rerum optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua

hæc et vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti? aut qua de causa huc venistis, hominem operarium et mercenarium turbaturi? At non læti abibitis vos impuri omnes, ut-estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exauditis precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis: Odi enim simul omnes, et Deos, et homines. Cæcum verò hunc, quicumque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quopiam, discedam. MER. Nil sinistrum agas, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligò: quo'ad-alia verò, fœlicissimus sum, nemine ad me accedente. MER. Adeone inhumaniter, ô amice? Fero itaque ad Jovem nuncium hoc immiteque durumque. Atqui par erat forsân te esse Misanthropum tot gravia ab iis (scil. hominibus) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque me adulatoribus, et insidiatores adducens, et in me odium excitans, et luxuriâ corrumpens, et invidiæ-obnoxium reddens, tandem verò subito me deserens, perfidè adeò, et proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit mihi laboranti, et contemnere docuit vulgariâ illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, et agrum hunc gnaviter exercens, et nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc ad Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit FLORARE. MER. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei (i. e. eo ingenio ut plórent) sed mitte iracunda hæc et puerilia, et Plutum accipito: nec enim a Jove munera sunt rejcienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-meam, aut mihi dicenti irascêris? TIM. Dicas, sed nec prolixè, nec cum proœmiis, ut perditii rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem me forsân de tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium

tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulato-ribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius in hoc a te injuria-affectus-sum, quòd me ignominiosè adeò scelestis homini-bus subjeceris, laudantibus et ludificantibus *te*, mihi que omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chla-myde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, ô *Timon*, fodito *ita*, ut facis. Tu verò, ô *Plute*, supponito thesaurum ligoni: parebit enim tibi inclamanti.

13. TIM. Parendum est, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies, qui, hucusque fœlicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. MER. Tolerato, ô Timon, *vel* meâ causâ, etiamsi grave sit hoc, et non ferendum, *idque*, ut adula-tores illi invidiâ rumpantur. Ego verò, superatâ *Ætnâ*, in cœlum revolabo. PLÛT. Abiit quidem ille, ut videtur; conjicio enim alarum remigio. Tu verò operire *hic*: digressus enim remittam tibi thesaurum: sed fortius impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offero. Fodito, ô Timon, altè adigens *ligonem*; ego verò vobis subtus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, et Corybantes amici, et Mercuri lucrifer, unde-nam tantum auri! Num somnium est hoc? Metuo igitur, ne exper-rectus carbones inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspicium: “Ardens enim ignis quemadmodum, præ-luces noctu” et interdiu. Veni, ô charissimum, et amabilissi-mum! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluentem? O Mida, et Crœse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes; cui ne rex quidem Persarum *par est*? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, *et*, extractâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum (*i. e. pro sepulchro*) habiturum.—At de-creta sunt hæc, et pro-legibus-rata in reliquum vitæ, *nempe*, com-mercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ *existi-mentur*: tum miserâri lachrymantem, aut opitulari egenti, *babea-*

ur legum-violatio, et morum subversio. Solitaria verò esto mihi vivendi-ratio, ut lupis, et unus Timon esto sibi amicus: alii autem omnes hostes judicentur, et insidiatores; et congregati-cum eorum quopiam piaculum ducatur. Et, si aliquem vel videro, nefastus sit ille dies. Et, in-summa, nil apud-nos differant homines a lapideis aut æneis statuis; et neque caduceatorem ab iis recipiamus, neque cum iis libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa babeantur frigida et inutilia nomina, et stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, et omnes despicio, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis omnibus. Et simul-ac-semel decretum-esto se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò notæ sunt morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et, ut-extinguam, supplicantem, tum, pice atque oleo, restinguere. Et, si hyeme flumen quem ad me adferat, is verò manum porrigens, roget prehendere, propellere et hunc præcipitem, ita ut emergere non possit: sic enim par-pari acceperint.—Legem hanc rogavit Timon Echecratidis filius Colyttensis. Concione suffragatus-est Timon idem: esto. Rata sunt hæc nobis, et fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, nempe, quò prædives-sum: nam ea res esset iis quasi suspendium.—Quanquam quid hoc! Hem, quæ acceleratio! Undique concurrunt pulverulenti et anhelii, aurum, nescio unde, odorantes. Utrùm igitur, consenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans? An eatenus leges-violabimus, ut cum iis semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, hic subsistentes, excipiamus jam eos. Agè, videam, quisnam hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, et qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (i. e. gaudeo eum venisse) plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu quoque, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit poeta (i. e. ex nuper editis). TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc edoctus. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum de vulnere. TIM. Et sanè si paululum morabere, mox de cæde vocabis. GNATH. Nequaquam: sed vulnere tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem-sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non

guadebis (*i. e. tibi male sit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, et talenta duo dotem filiaë mercedem, *scil.* laudum, dum canentem me, silentibus omnibus *aliis*, solus supra-modum laudaret, dejerans, vocaliorem esse *me* cynnis (*post hæc, inquam*), quum nuper vidit me ægrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et æquales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ô here; et *cura* ut observes scelestos hosce adultores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujusce cuiquam. Ingrati sunt omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo* in *rebus* urgentibus uteris, in via jam haud-procul *hinc* audivi, quòd immensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adeò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu*-necessarium commendare-possis. TIM. Sunt hæc, *ita ut dicis*, ô Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato *hoc*, quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se* nostrum esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non solvens in-vincula-conjectus), et ego liberavi *eum* præ-misericordia; *hic, inquam*, cum nuper sortem-tulit distribuendi ærarium in tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit *se* non agnoscere me civem. DEM. Salve, ô Timon, magnum familiae *tue* præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quod pro te conscripsi.—“ QUANDDQUIDEM Timon Echekratidæ *filius* Colyttensis, vir  
“ non solum honestus bonusque, verum etiam sapiens, ut nemo  
“ alius in Græcia, continuò pergit præstare civitati optima *queque*  
“ officia; vicit verò in Olympia eodem die pugillatu, et luctâ, et  
“ cursu, et curru perfecto, et bijugibus junioribus.”—TIM. At ego ne unquam *vel* spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.—“ Et anno superiore fortissimè *se*-gessit pro civitate apud Achar-  
“ nenses; et duas Peloponnensium cohortes concidit.” TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo *militari* ne *vel* adscriptus sum. DEM. Modestè de te ipso loqueris; nos verò ingrati essemus, oblitum *rerum a te gestarum*.—“ Præ-  
“ terea, et Plebiscita scribendo, et consilium-dando, et exercitus-

“ducendo multum profuit urbi. Propter hæc omnia VISUM-EST  
 “senatui, populoque, et Elieæ-curie per tribus, et plebi viritim,  
 “et communiter omnibus, aureum statuere Timonem in arce juxta  
 “Minervam, fulmen dextrâ, et radios in capite gerentem: et co-  
 “ronare eundem coronis aureis septem, et coronas hodie promul-  
 “gari in tragædiis novis Dionysiis (nam agenda sunt ejus causâ  
 “vel hodie Dionysia). Dixit sententiam *banc* Demeas rhetor,  
 “ipsius *Timonis* cognatus, et propinquus, et discipulus. Optimus  
 “enim rhetor est Timon, et quicquid aliud vult.”—Hoc itaque est  
 tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere,  
 quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô  
 Demea, qui ne unquam uxorem duxeris, quantum nobis compertum  
 est? DEM. At ducam, in annum-proximum, si Deus permiserit;  
 et liberos-procreabo, et futuram-prolem Timonem jam nomino:  
 mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me  
 acceptâ plaga. DEM. Hei mihi! quid hoc rei est? Tyrannidem,  
 Timon, occupas: et pulsas viros liberos, cum sis ipse nec verè  
 liber, neque civis. Sed dabis brevè pœnas, cum propter alia, tum  
 quòd arcem incenderis. TIM. At non incensa-est, ô impure, arx;  
 quare in hac re delator-falsus appares. DEM. Sed et dives-es, per-  
 fosso postico. TIM. Neque perfossum est hoc; quare et hæc tua  
*indicia* incredibilia sunt. DEM. Perfodietur sanè posthac: jam  
 verò tu omnia quæ in eo *fuere* possides. TIM. Alteram ergo accipe  
*plagam*. DEM. Hei tergo meo! TIM. Ne vociferare; illidam  
 enim tibi et tertiam: essem etenim vel ridiculus, si duas Lacedæ-  
 moniorum *gohor* inermis concidissem, unum verò impurum  
 homuncionem non proterrem. Quin et frustra pugillatu et luctâ  
 in Olympicis *vicissem*.

18. Sed quid hoc? Annon est hic Thrasyclus philosophus? Non  
 sanè alius. Ideo-que venit barbam demittens, supercilia attollens,  
 et magnum-*quid* secum *murmurans*; præterea Titaniacum obtuens,  
 cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) quasi  
 Autoboreas quispiam, vel Triton, quales pinxit eos Zeuxis. Hic  
 est ille habitu concinnus, et incessu moderatus, et amictu modestus,  
 innumera manè de virtute disserens, et voluptate gaudentes  
 damnans, et frugalitatem laudans: postquam verò lotus ad cœnam  
 venerit, et puer magnum ei calicem porrexit, (meraciore verò  
 (*nempe vino*) maximè gaudet) tum, quasi Lethes aquam ebibisset,  
 matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut  
 milvius, præcipiens, et proximum cubito-arcens, barbam condi-  
 mento oppictus, canis-more ingurgitans, corpore prono incumbens,  
 quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè  
 digito-indice detergens, ita-ut ne paululum quidem moreti relin-  
 quat; querulus continuò; *idque*, ut solus aliorum placentam totam  
 vel suam accipiat; quod est edacitatis et insatiabilitates fructus.  
 Ebrius, ac vino-petulans, non ad cantum modò et saltationem,  
 verùm etiam *ad* convitia, et iracundiam insuper; tum plurimi inter  
 pocula sermones. Tunc enim vel præcipuè de sobrietate et decoro



*concionatur*; et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum e convivio sublato efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed et inter adultores primas tenet, et promptissimè pejerat; et anteit *eum* imposturâ, et cômîtatur impudentiâ; et in summâ, *est ille* RES quædam sapientiâ-omni-prædita, et undique accurata, et variè absoluta. Plorabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papæ! Tandem nobis Thrasycles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarum, opipararum spe *huc* concurrerunt, plurimam exhibentes adulationem apud virum, qualis *es* tu, simplicem, et quæcunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat in cœnam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando deliciar, paululùm salis. At potus *est* mihi Ennæacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littorè calculi. Sed tui ipsius gratiâ *huc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quàm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed *tantum* ad nates usque ingressus; paululùm ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ociùs *ex* ædibus; nec obolum tibi-ipsi relinquo; egenis, *nempe*, omnibus dividens; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) *sat* fuerit, si peram hanc impletam dederis, non omnino modios duos Æginentes capientem. Nam paucis-contentus, et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua *dicta*, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. THRAS. O respublica, legesque! Pulsamur a scelesto in civitate liberâ. TIM. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Guiphon, *totum* denique agmen ploratorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululùm recreo; ipse verò, congestis saxis plurimis, *in-eos* procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

## DIALOGUS IV.

## JUDICIUM VOCALIUUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de vi et rapina*; dicens spoliari se omnibus *vocabulis* quæ cum duplici *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, res meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audisse-dissimulabam præ modestia, quam servare me nôstis, cum erga vos, tum alias erga syllabas. Quoniam verò eò procedit avaritiæ et amentitiæ, ut, ad ea quæ sæpe invitus tacui, jam et alia plura violentiæ-facिनora-adjiciat, ipsum ergo nunc præ-necessitate reum-ago apud vos, qui utrumque nostrum novistis. Occupat verò me non exiguus timor super oppressionem hanc, hanc, inquam, mei-ipsius oppressionem. Nam, ante patratu semper majus aliquod facinus addendo, expellet me prorsus domesticâ e sede, ita-ut parum absit quin, silentium agens, ne vel inter literas numerer; in æquali verò versentur metu et CÆTERÆ LITERÆ. Æquum est ergo non solum vos, qui nunc jus-dicitis, verum etiam cæteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus quibusque ex ordine apud has literas constituto in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur non video-quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutæ-sunt. At neque arbitror vos unquam eò negligentia et conniventia venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, est mihi quoque supersedendum injuriâ-affecto. Utinam itaque et aliarum *literarum* audacia tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda* cum *Rho* disceptans de voce *Cisseris* (i. e. *Pumice*) et *Cephalalgia* (i. e. *Capitis Dolore*). Neque decertaret *Gamma* cum *Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomentis, sive Floccis fullonicis*). Desineret verò idem *Gamina* cum *Lambda* pugnare, abripiens ei vocem *Molis* (i. e. *Ægrè*) imo prorsus suffrans. Et cessarent etiam cætera *litera* conturbationem illicitam moliri. Pulchrum enim est unamquamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet, ejus est qui jus solvit. Et qui primus has nobis leges constituit, sive *Cadmus fuerit* insularis ille, sive *Palamedes Nauplii filius* (quanquam *Simonidi* attribuant nonnulli sagacitatem hanc) hi, inquam, non solum ordine (i. e. per certum ordinem) juxta quem loci nostri confirmantur, determinarunt, quæ prima fuerit *litera*, quæ secunda; sed et qualitates, quas nostrum unaquæque habet, et potestates cognoverunt (i. e. perspexerunt).

Et vobis, ô Judices, majorem (*i. e. primum*) tribuerunt honorem, quod per vosmet-ipsas potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò ut ex omnibus nonnullæ, illæ, nempe, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur statuta par-est, Vocales leges hasce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, inquam, per Deos, nisi vestrum dux, bonæ et aspectu decoræ, *Alpha scil.* et *U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, tale cum sit, pluribus me injuriis afficere est ausum, quàm aliquis unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et prepositionibus exacto, adeò ut non amplius immodicam ejus avaritiam ferre-possim. Unde verò, et a quibus incipiens hæc fecit, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamœnum, et colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* et fortissimum *Rho* e vicinis meis optimum. Diversabar autem apud poetam quendam comicum (*Lysimachus* vocabatur, aborigine quidem, ut apparebat, genere Bæotius, at) postulantem e mediâ se ortum dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta* (*i. e. quadraginta*) dicendo, me mihi cognatis privans, putabam eam esse consuetudinem literarum simul nutritarum. Præterea eandem hanc literam *Tau* arripientem *Temeron* (*i. e. Hodie*) et similia, eam, inquam, ita se gerentem sua hæc vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de rebus. Quando verò ab iis incipiens ausum-est *Cattitteron* (*i. e. Stanium*) dicere, et *Cattuma* (*i. e. Corium sarciendis calceis aptum*) et *Pitlan* (*i. e. Picem*) deinceps verò nequaquam-erubescens etiam *Basilittan* (*i. e. Reginam*) nominare est ausum; non mediocriter de hisce stomachor, et excandesco; timens ne, temporis-progressu, quis etiam *Suca* (*i. e. Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo-despondenti, et opem-laturis omnibus destituto, condonate, ô Judices, justam hanc iram. Non enim de parvis et vulgaribus periculum est mihi spoliato, quippe, familiaribus et consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (*i. e. Picem*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam* (*i. e. Columbam*) cum *Nessais* (*i. e. Anatibus*) simul et *Cossuphois* (*i. e. Merulis*) idque, interdicante Aristarcho. Eripuit verò mihi *Melissas* (*i. e. Apes*) non paucas. Invasit autem *Atticam*, et ex eâ mediâ *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit, *Thetaliâ* dicere volens, postquam et totâ *Thalassâ* (*i. e. Mari*) me inclusit, nec *Seutlôn* (*i. e. Betis*) in hortis meis pepercit; adeò-ut, sanè dici-solet, “ne-vel *Passalon* (*i. e. Paxillum*) mihi eripit.” Quod verò litera sum injuriarum-patiens, testes mihi et vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit

*mibi Smaragdum, et totam abstulit Smyrnam; neque Xu, fœdus omne cum-violârit, et habeat Thucydidem historicum talium facinororum auxiliatorem. At vicino meo Rho, quum ægrotârat, venia est danda, cum vel plantârit apud se Myrtos meas, et præ melancholia me aliquando in Corrbes (i. e. Maxillam) percusserit. Et talis quidem litera sum ego.*

3. Consideremus verò, quàm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinuerit; sed et *Delta*, et *Theta*, et *Zeta*, et, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, *Delta* dicentem, "Meam abstulit *Endelecheian* (i. e. *Assiduitatem*) volens contra leges omnes *Entelecheian* dici;" et *Theta* plangentem, et capitis crines evellentem, eò quòd privata sit *Colocynthos* (i. e. *Cucurbitâ*) et *Zeta* dicentem, "quòd non diutiùs sibi licet *surizein* (i. e. *fistulâ-canere*) vel *salpizein* (i. e. *tubâ-canere*) neque vel *gruzein* (i. e. *nutire*)." Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc *Tau*? At hoc idem *Tau* injuriis afficit non solum literarum genus sibi-ipsi contribule, sed jam et in humanum quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd et ex hac me partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam* facit; ô linguæ re-verâ morbus *Tau*! At redibo ad illud unde abii, atque cum hominibus de *ensionem*-conjungam de iis-*quibus* in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere et discernere conatur. Et qui, pulchrum aliquid videns, vult idem illud *Calon* (i. e. *Pulchrum*) vocare, tum irrupens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus forsàn de *Clemate* (i. e. *Palmite*) loquitur: hoc idem verò *Tau* (enimvero hæc est res verè misera) fecit *Clema* esse *Tlema* (i. e. *Miseriam*). Et non solum plebcios homines injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, inquam, *Tau* et huic insidiatum est; et *Cyrus* cum-esset, *Tyrum* quandam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, nempe, idem illi homines, et fortunam suam lugent, et *Cadmum* sæpe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hujusce literæ corpus secutos, et ejusdem figuram imitatos, tali deinde in forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò eodem, et perniciosæ illi fabricæ, nempe, *cruci*, malum accessisse cognomen.—Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, nempe, ut pœnam sustineat in illa ipsius figurâ. *Cruce* enim ut-sit (i. e. quòd omnino existit) ab hoc fabricatum est (i. e. effectum est) ab hominibus verò sic nominatur.

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