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LUCIANI

MENIPPUS ET TIMON

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LUCIANI

MENIPPUS ET TIMON

WITH ENGLISH NOTES

BY

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PREFACE.

IN preparing these two dialogues for the press, I have used the text of Dindorf (1858), without any alterations in the *Menippus*, and with only a few in the *Timon*, duly noted. A few sentences have been omitted in *Timon* §§ 16, 17, as being scarcely suitable for class translation. I have also had by me Abbott's *Selections from Lucian*, Sommerbrodt's text, Yonge's *Scriptores Graeci*, and a Dublin edition of some of Lucian's dialogues by Wheeler (Walker). I am also greatly indebted to Heitland's little book in the Pitt Press Series, and, in writing the introduction, to Müller and Donaldson's *Literature of Ancient Greece*, and Collins' *Lucian* in his *Ancient Classics for English Readers*. When the notes were nearly ready for the press, I was, by the courtesy of the Cambridge University Librarian, enabled to consult Faber's notes on the *Timon*, and Hemsterhuis on both dialogues; and I can only express my regret that I had not the opportunity of seeing them before. Hemsterhuis is *facile princeps* among editors of Lucian. He was commissioned by the publisher Wetstein to edit the whole of Lucian; but after many years of

laborious research he had only covered one-sixth of his ground,—believing in thoroughness rather than speed,—and Wetstein impatiently handed over the task to T. F. Reitz, a man of whom Dindorf says, “hominem si quem alium suscepto negotio imparem” (A.D. 1743). My thanks are also due to Mr G. M. Edwards, of Sidney Sussex College, Cambridge, for many kind suggestions, and to my brother the Head Master of Godolphin School, for corrections in the *Menippus*, and the Introduction.

All the quotations from Dante are from Cary’s translation.

E. C. MACKIE.

BOLTON PERCY,

Oct. 20, 1891.



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INTRODUCTION.

LIFE OF LUCIAN.

OUR chief source of knowledge with regard to the life and work of Lucian (or Lycinus, as he often calls himself) is found in the references which he makes to himself and his family in his various works. The "inimitable Lucian," as Gibbon calls him, was born at Samosata¹, the chief town of the Syrian province of Commagene on the bank of the Euphrates². The date of his birth is uncertain. Suidas says it was ἐπὶ τοῦ Καίσαρος Τραϊανοῦ (A.D. 98—117); but by Lucian's own statements this seems to be false, unless by Trajanus Suidas means Trajan Hadrian. Probably A.D. 120 is about the time. His parentage was humble, though his father's profession is not known. His mother's family were chiefly sculptors, both his uncles and his grandfather having followed that occupation³. After a family council, held to consider what was the best thing to do with the lad, Lucian was, at the age of 15 or 16⁴, handed over to one of his uncles to follow the profession of a statuary, it being settled that a liberal education was too expensive for the family resources. The plan seemed the more likely to succeed, as this uncle was very celebrated in his art,

¹ *de hist. consc.* § 24, τὴν ἐμὴν πατρίδα τὰ Σαμόσατα.

² *Pisc.* § 19, πατρίς δέ; Σύρος, τῶν Ἑπενφρατιδίων. Cf. *de Syr. dea* § 1, γράφω δὲ Ἀσσύριος ὢν.

³ *Somn.* § 7, ὃ τε γὰρ πάππος λιθοξόος ἦν, καὶ τῷ θείῳ ἀμφοτέρῳ.

⁴ *Somn.* § 1, πρόσηβος ὢν, § 16, ἀντίπαις ἔτι ὢν, *bis acc.* § 27, κομδῇ μειράκιον.

ἀριστος ἑργαζόμενος καὶ λιθοξόμος ἐν τοῖς μάλιστα εὐδόκιμος¹, and Lucian himself had from earliest years shewn no little aptitude for modelling in wax. However it was not to be: the very first slab of marble entrusted to him he broke; and in a few minutes he had fled from his frangible uncle, smarting under the blows which he had got for his pains.

That very night he had a dream, wherein "Sculpture" and "Education" appeared as two women, each using the most persuasive words and demeanour to induce Lucian to follow her lead. Needless to say, without hesitation he chose the latter², and from that day devoted himself to literature. How he found the means, he does not tell us³; but we find him trained as a rhetorician, and before the age of 20, travelling into Ionia, and from thence into Greece, practising first as an advocate at Antioch, where he can hardly have failed to meet either in his professional duties or in his private life with the Christians⁴, and then as an itinerant professor of rhetoric. In this way he visited Syria, Phœnicia, Egypt, Greece, Italy and Gaul, picking up much information on his way about the manners and customs, the philosophy and geography, and the religious beliefs of the different nations; and being, as Lucian undoubtedly was, a man of shrewd observation, quick to recognize the salient features of nature and men, he laid up no ordinary store of knowledge in his retentive memory, ready to be reproduced as occasion needed in his oral lectures or his written works.

At Rome he fell in with Nigrinus the philosopher, with whom he had formed a friendship in Greece. Nigrinus tried to persuade him to give up rhetoric and take to philosophy, but found the Roman too lucrative to be cast aside for the present.

¹ Lucian § 1.

² Lucian § 10. ὁ δὲ δεικνύων ἀντιπρὸς αὐτὸν ἐν ὁμίᾳ ἀνθρώπων ἐκείνῳ τὸν ἑαυτοῦ νόμον ἐπέθηκεν.

³ In Lucian § 13 he depicts the young men of his native city who have no power to resist the example of the rhetoricians, and are thus led to follow a course of dissipation and extravagance which leads to ruin.

⁴ Lucian § 14. ὁ δὲ διδάσκειν οὐκ ἔμελλεν ἡμετέροις Χριστιανοῖς.

was not till his 40th year that he gave his last rhetorical lecture at Thessalonica¹, and returned to his native town. It would seem that it was at this point of his life that he wrote the *Dream*, intended probably to be an incentive to the youth of his native town to follow his own example². Finding his father alive he first removed him and his family to Greece³, and a year after followed them himself, A.D. 165.

On this journey he very nearly lost his life through the evil machinations of the impostor Alexander⁴, and travelled on into Greece with Peregrinus, who shortly after burned himself alive at Olympia, Lucian being himself a spectator of this very extraordinary scene, as he tells us in his treatise on that pseudo-Christian's death. From the year of his settlement at Athens, he gave up all thoughts of rhetoric and devoted himself to philosophy, not so much to one particular school of thought, but rather employing all his energies in exposing the fallacies of the different forms of philosophy so rampant at the time. It was here that he wrote his chief satires, and in these Lucian is to be seen at his best, for he is never so happy as when following in the footsteps of his great master Aristophanes. Probably no three dialogues can be found of more striking humour and caustic wit, than the *Vitarum Auctio*, or Sale of Philosophers' Lives, the *Piscator*, or "The Philosophers come to life again," and *The Timon*. Nor did Lucian forget to continue the careful study of the best masters of Greek thought and style. Homer, Thucydides, Demosthenes, Xenophon, Plato, Euripides, Aristophanes were his chief guides; and the more one reads Lucian's writings the more one is astonished at the high pitch of excellence to which he attained.

At the close of his life Lucian's means apparently became much straitened once again, and he found himself compelled to resort to the old profession of his youth for a livelihood. He

¹ *Bis accus.* § 32, καλῶς εἶχέ μοι ἀνδρὶ ἤδη τετταράκοντα ἔτη σχεδὸν γεγονότι θορύβῳ μὲν ἐκείνων καὶ δικῶν ἀπηλλάχθαι.

² Heitl. *Introd.* § 8.

³ *Alex.* § 56, τὸν πατέρα καὶ τοὺς ἐμούς εἰς Ἀμαστριν προῦκπεπομφάς.

⁴ *v. Alex.* §§ 55, 56, 57.

INTRODUCTION.

is, however, saved from the misery of an impecunious old age through the offer of a lucrative appointment in the law-courts at Alexandria by the Roman Emperor¹. His duties seem to have been those of clerk and registrar of the supreme court, president of the courts of justice and keeper of the records². The acceptance of such a post placed him in a somewhat awkward dilemma, as he had only recently published a short treatise "on those who let themselves out for hire." However, as he says³, future prospects seemed otherwise so black, and a man will do anything to run away from poverty; and he wisely quiets his conscience with the thought that there is a sufficiently wide difference between being the dependent of a private individual in a private house, "suffering all that I set forth in my pamphlet," and being the public servant of the Crown in a post of no mean distinction⁴. The post was of such emolument as to enable him to pass the close of his life in affluence⁵. But he was not left in undisturbed enjoyment of his good luck, as it is reasonable to infer from his many allusions to the gout, that he had much experience of this painful malady toward the close of his life⁶.

Of the attitude of Lucian toward Christianity, a subject which has been the battlefield of much controversy, it does not seem needful to speak here, as there is nothing in either of these dialogues to raise the question. Suffice it to say that it seems most natural that Lucian should have looked upon

¹ Authorities are divided as to who the Emperor was: *Marcus Aurelius* (Collins, &c.), *Commodus* (Wieland), *Severus* (M. and D.).

² In L.'s own words, *Apol.* § 12, τὰς δικὰς εἰσάγειν καὶ τάξιν αὐταῖς τὴν προσήκουσαν ἐπιτιθέναι καὶ τ. πρᾶττομένων καὶ λεγομένων ἀπαξαπάντων (misprinted in M. and D.) ὑπομνήματα γράφεσθαι.

³ *Apol.* § 10.

⁴ *Apol.* § 11, ἐννόησον ὡς πᾶμπολυ διαφέρει εἰς οἰκίαν τινὸς πλουσίου ὑπόμθοον παρελθόντα δουλεῦν καὶ ἀνέχεσθαι ὅσα μοι φησὶ τὸ βιβλίον, ἢ δημοσίᾳ πράττοντά τι τῶν κοινῶν καὶ ἐς δύναμιν πολιτευόμενον ἐπὶ τούτῳ παρὰ βασιλέως μισθοφορεῖν.

⁵ *Apol.* § 12, ὁ μισθὸς οὐ μικρὸς ἀλλὰ πολυτάλαντος.

⁶ He describes this affliction as part of the punishment of the wicked: cf. *Men.* § 11, ὥχρῳ καὶ προγαστορὲς καὶ ποδαγροί. He wrote two short serio-comedies in which he makes Ποδάγρα the chief

Christianity as akin to the many forms of religious worship that he had come across in his travels: and one sees no reason to believe that he was more opposed to Christianity than to the forms of Eastern superstition with which he had been led to class the history of our Saviour. Assuredly, if Lucian thought Peregrinus a fair specimen of a Christian, one cannot wonder at his severity against the sect.

Lucian lived on into the 3rd century, some averring that he was 100 years old at his death. Under any circumstances, surely even 80 years (the minimum estimate), assisted by *τὴν ἀκίνητον δεσπότην πόνων Ποδάγραν*, would be quite enough to account for his death by natural decay without the extraordinary assertion of Suidas, which deserves to be quoted *in extenso*, as a notable specimen of Christian charity when a man allows himself to be overmastered by his prejudices:

"Lucian of Samosata, nicknamed the Blasphemer or Slanderer, because in his dialogues he makes even what is told about divine things a subject-matter for ridicule is reported to have met his death at the hands of dogs for raving against the truth; for in his *Life of Peregrinus* he carps at Christianity, and blasphemes Christ Himself. Wherefore for his madness he paid an ample penalty in this life, and in the life to come he shall be an inheritor with Satan of everlasting fire."

dramatis persona, and puts into the mouth of Ποδαγρὸς these strong words as the opening lines of one of them:—

ὦ στυγρὸν ὄνομ', ὦ θεοῖς στυγούμενον,
Ποδάγρα πολυστένακτε, Κωκυτοῦ τέκνον.

His epigram (*Anth. Pal.* 11, 403) "To Gout" seems also the production of one who could write feelingly:—

Μισόπτωχε θεά, μούνη πλούτου δαμάτειρα,
ἢ τὸ καλῶς ζῆσαι πάντοτ' ἐπισταμένη.
εἰ δὲ καὶ ἄλλοις ἐπιζομένη ποσὶ χαιρεῖς,
ὀπλοφορεῖν τ' οἶδας, καὶ μύρα σοι μέλεται.
τέρπει καὶ στέφανός σε καὶ Αὔσονίον πόμα Βάκχου.
ταῦτα παρὰ πτωχοῖς γίγνεται οὐδέποτε.
τοῦνεκά νυν φεύγεις πενίης τὸν χάλκεον οὐδόν,
τέρπη δ' ἐς πλούτου πρὸς πόδας ἐρχομένη.

LUCIAN'S STYLE.

There is nothing more worthy of admiration in Lucian than the astonishing ability he displays in his imitations of the great Greek masters, whose style he set before himself as an ideal. "He evinces a perfect mastery over a language as wonderful in its inflexion as in its immense and varied vocabulary; and it is a well merited praise of this author to say that to a good scholar the pages of Lucian are almost as easy and entertaining as an English or French novel¹." To the tyro equally with the "good scholar," Lucian is "easy and entertaining." One forgets that he is an Asiatic, living in the age of the Antonines. His Attic dialect is so pure, its blemishes so few, that one could almost fancy him a contemporary of the great writers, whom he knows so thoroughly and quotes so frequently, instead of living in a century whose greatest writers after himself were Marcus Aurelius, Herodian, Hermogenes, Celsus, Galen, Pausanias, Appian, Aelian. It was only close study and much determination that could bring him to such a pitch of excellence. His works, like every good writer's, are stamped with his own individuality. There are but few traces of mannerism, and no remnant of the vernacular, which he confesses clung to him for many years: and what failings he had may be put down very largely to the carrying out of his own rule, "Sacrifice most of all to grace and clearness²."

Lucian is elegant, witty and sarcastic; of abundant resource, and fertile in imagination. As one of his earliest editors says, he is grammarian, rhetorician, physician, advocate, historian, poet, philosopher and politician rolled into one, and there is no author who can with greater advantage be placed in the hands of one fresh to the Greek language. Simple and straightforward as his construction is, he is yet full of interest. Here he is wise, there witty, here grave and there gay, here gentle,

¹ Prof. Paley. Art. sub v. in *Encyc. Brit.*

² *Lexiph.* § 23, μάλιστα δὲ χάρισι καὶ σαφήνεια θύε (cf. M. and D. 229).

there severe; Protean in his many changes, and like a chameleon in the variety of his colouring.

MENIPPUS, THE DIALOGUE.

Editors are divided as to the genuineness of this little brochure. Hemsterhuis and Dindorf accept it; Solanus rejects it; Müller and Donaldson dismiss it summarily with the remark:—"Menippus, or the oracle of the dead, seems to be the work of some imitator of Lucian, and is full of passages taken *verbatim* from his genuine works (adding in a footnote): According to Diogenes of Laërte (162 D), Menippus wrote a *Nέκυια*, and Solanus has accordingly supposed that he is the author of the 'Menippus' of Lucian." I will take each of these objections separately.

A. *Solanus* is clearly not very decided in his opinion. At one place he writes "*if Lucian wrote this dialogue, it must have been in A.D. 163.*" At another, "*if it is genuine, it is clear that it must have been written when Lucian was still quite young.*" How Solanus professes to make these remarks tally I cannot say, unless he considers 38 to 43 years of age as "quite young"! Solanus also takes exception to certain phrases occurring in the book:—

a. *τελῶναι*, § 11, placed between *μοιχοὶ* and *κόλακες*, and says "Lucian is not wont to inveigh against such." And yet, though I cannot find that he uses the noun elsewhere, in *Pseudol.* § 30 Lucian places the *verb* in almost as bad company, viz. among beggars and clothes-stealers! *εἴ τις ἀναισχύντως αἰτεί, μᾶλλον δὲ προσαιτεῖ καὶ λωποδυτεῖ καὶ τελωνεῖ.*

b. He complains in this work *quosdam igne torreri*, "which is stooping too low for Lucian." It is not quite clear what argument against its genuineness Solanus means to base on this. He is evidently referring to § 14, *οἰμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπτωμένων*, but this very phrase occurs also in the *Vera Hist.* II. § 29, *κῆσα δὲ πονηρὰ καὶ ἀφόρητος ὥσπερ ἀπ' ἀνθρώπων ὀπτωμένων*

...ἡκούμεν δὲ καὶ μαστίγων ψόφον καὶ οἰμωγὴν ἀνθρώπων πολλῶν¹.
Would Solanus think this spurious?

c. "*reges stipem colligentes*," § 17, he thinks is "*omnino puerilia et Luciano indigna*." This is a matter of opinion: the λέγω of Ξέρξας λέγω, and the phrase κατὰ κορρῆς παιόμενος are quite Lucianic (cf. *Inf. Dial.* 20. 2, *Tyr.* § 11, *Gall.* 29). Does it seem too mean an office for Philip of Macedon to be mending shoes? And yet it is well to remember that Lucian had no very high opinion of this king. In *Inf. Dial.* 14. 3 he makes Philip's own son, Alexander the Great, charge him with vices of no very light hue; and the attack though not direct is manifestly implied. Alexander says: οὐδὲ προδοσίαις ὠνούμενος τὰς νίκας ἐκράτουν αὐτῶν· οὐδ' ἐπιώρησα πώποτε ἢ ὑποσχόμενος ἐψευσάμην ἢ ἄπιστον ἔπραξά τι τοῦ νικᾶν ἔνεκα. I cannot think that this third objection is any strong argument against the whole piece.

d. The fact that Menippus had written a Νέκυια is surely a very lame reason for ascribing this work to him. Can anyone carefully read it through from beginning to end, full as it is of Lucian's phraseology and favourite words and idioms, and then ascribe it to a man who died two or three centuries before Lucian was born?

B. The assumption that it is by some imitator of Lucian, as Müller and Donaldson say, is at least more worthy of consideration than the theory of Solanus. And yet after carefully reading and studying the piece as a whole, I cannot help feeling that its author was no other than Lucian. A few excrescences may have grown on to it, but even that is doubtful. I believe no one could copy so minutely and exactly as this. It is above all most unsafe to reject anything ascribed to Lucian, because it appears to be taken in great part from some work that no one doubts to be his. Lucian is continually repeating himself. It is this which forms the chief drawback to his literary style. He palls on one at last. As Heitland says (*Introd. A.* 7), "In his matter and style alike there is a sort of sameness which is

¹ Cf. too *Phal.* 8 and *Fug.* 1.

rather wearisome to the reader. The same old simile, quotation and even turn of phrase reappears more often than is palatable." It is true that large pieces of chap. 15 are from the *Inf. Dial.*, and § 16 is just like *Nigrinus* § 20, and § 4 is like *Pisc.* § 11 and so on. But this is Lucian's usual plan¹. It would require no great labour to prove the *Timon* spurious too for similar reasons. To the student of Lucian his continual readjustment of the same old thoughts is so well known that there is no need to dwell on the point. I append one specimen from the *Timon*, and for others refer the student to the notes.

Tim. §§ 54, 55, 56.

τὸν πλησίον παραγωνιζόμενος
...κυνηδὸν ἐμφορούμενος...μεμψι-
μοιρος ἀέλ...λόγοι πολλοὶ ἐπὶ τῇ
κύλικι...ὑπὸ τοῦ ἀκράτου πονηρῶς
ἔχων...Τὸ χρυσίον μὲν γὰρ οὐδὲν
τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς
ψηφίδων μοι δοκεῖ.

Pisc. §§ 34, 35.

ἀλλήλους παραγωνιζόμενοι...
φορτικῶς ἐμφορούμενοι...μεμψι-
μοιροι φαινόμενοι καὶ ἐπὶ τῆς
κύλικος...φιλοσοφούντες καὶ τὸν
ἄκρατον οὐ φέροντες...τί γὰρ τὸ
χρυσίον ἢ ἀργύριον οὐδὲν τῶν ἐν
τοῖς αἰγιαλοῖς ψηφίδων διαφέρει;

I am confirmed in my opinion by the appearance throughout the whole dialogue of Lucian's own peculiar idiosyncrasies.

a. We have his own favourite phrases running through it. οὐκ οὐδ' ὅπως—ἄτε—ἀγαθῇ τύχῃ—καὶ δὴ—μονονουχὶ—οὐμένουν—καὶ ταῦτα—μικροῦ δεῖν, and the epithet in predicate.

b. Lucian's "slips" and non-atticisms abound: the misplaced ἂν, the heavy use of καὶ, e.g. (taken at random) § 4, 22 times in 31 lines; § 12, 12 in 23; § 11, 15 in 20; § 14, 20 in 17; § 18, 14 in 15 lines; μὴ for οὐ; the heavy perfect and plus-perfect forms.

c. The following too bespeak the pen of Lucian, I think. The introduction of eastern soothsayers, Zoroaster &c.; the πῶς οἶε inserted § 14 (v. note); the τί γὰρ ἂν πάθοι τις § 3, as in *Tim.* § 39 and *Char.* § 2; the introduction of his old enemy the gout, § 11, ποδαγροί: the ever-recurring Tantalus, Sisypheus and Ixion, Pyriphlegethon, Minos, Nireus, Thersites,

¹ One might as well say that S. Paul's Epistle to the Colossians is spurious, because it is in places worded verse for verse like the Ephesians.

...ἡκούομεν δὲ καὶ μαστίγων ψόφον καὶ οἰμωγὴν ἀνθρώπων πολλῶν¹.
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¹ Cf. too *Phal.* 8 and *Fug.* 1.

means another Cynic philosopher, named Menippus, who lived near to his own time; and Olearius, the chief editor of Philostratus' works, upholds the same theory, bringing to bear on the question the words placed by Lucian in the mouth of Diogenes at the end of the 1st Dialogue of the Dead where he asks Polydeuces to rebuke the Lacedaemonians for falling away from their former simplicity and discipline, and Olearius thinks this fits in with the times of the later rather than the earlier Menippus. Few scholars will assent to this argument, for surely no period in the history of Sparta more marks the decadence of that famous city than the time of Diogenes the Cynic and his successors, the fourth and beginning of the third centuries B.C., when Athens was captured at the close of the Peloponnesian War, and Lysander first introduced vast sums of gold and silver into the treasury, when effeminacy and luxury took the place of that hardihood, endurance and rigorous simplicity of living, which had always been associated with the Spartan race.

Menippus was a native of Gadara in Palestine; a pupil, as has been said, of Diogenes the celebrated Cynic of the time of Alexander the Great, and so we are continually finding them coupled together by Lucian¹; and Lucian is never tired of employing the nickname *κύων*, in allusion to the snarling nature of the Cynic school in general, and Menippus in particular². He seems to have been born a Phoenician slave, but in some way

¹ The Dialogues of the Dead open with a request by Diogenes to Polydeuces (Castor's twin-brother) that, if he happens to see Menippus, "the dog," he will let him know that absurd and ridiculous as things are on earth, they are nothing by the side of what he will find to be the case in the lower world. In the 21st Dialogue Cerberus says that Menippus and Diogenes alone of all men had met death in a manner creditable to the canine race. In *Fugit.* § 11 Antisthenes, Diogenes, Crates and Menippus are found together.

² Cf. note *Men.* § 1, the opening lines. In *Bis acc.* § 33 "Dialogue" complains of the way in which Lucian is always bringing in Menippus: *τελευταῖον δὲ καὶ Μένιππον τινα τῶν παλαιῶν κυνῶν μάλα ὑλακτικόν, ὡς δοκεῖ, καὶ κάρχαρον ἀνορύξας καὶ τοῦτον ἐπειστήγαγέ μοι φοβερόν τινα ὡς ἀληθῶς κύνα καὶ τὸ δῆγμα λαθραῖον, δσω καὶ γελῶν ἅμα ἔδακνε.* So in *Vit. Auc.* § 7 his master Diogenes is spoken of as a good "watch-dog," cf. *Pisc.* § 26; Varro speaks of M. as "nobilem canem."

&c. and other minor points too numerous to mention. Hemsterhuis also at § 18, where Nestor and Palamedes are represented as being companions of Socrates, reminds us that the same three are "congrerones" in *V. H.* II. 17; which is also a small undesigned coincidence.

This internal evidence of minute correspondence in detail is a safer argument for its genuineness, than is the repetition of lines and ideas from other works for its spuriousness.

It needs not many words to explain the object of the *Menippus*. It was doubtless written partly as a satire on the vast influx of Eastern peoples and customs, their religious, social and moral influence, but more especially, as in the case of the *Dialogues of the Dead*, to show the uncertainty of human life, the follies of many of the old tales still credited, and the ridiculous superstitions of the age. On this subject Bacon writes, "It was no mean apprehension of Lucian, who says of Menippus, that in his travels through hell he knew not the kings of the earth from other men, but only by their louder cryings and tears; which was fostered in them through the remorseful memory of the good days they had seen, and the fruitful havings which they so unwillingly left behind them. He that was well seated looked back at his portion and was loth to leave his farm; and others minding marriages, pleasures, profit or preferment, desired to be excused from death's banquet; they had made an appointment with earth, looking at the blessings, not the hand that enlarged them, forgetting how unclothedly they came hither, or with what naked ornaments they were arrayed¹."

MENIPPUS THE PHILOSOPHER.

Modern editors are of one mind in acknowledging this famous mouthpiece of Lucian to be the well-known philosopher, the pupil of Diogenes. Philostratus, a noted sophist, of the 2nd and 3rd centuries A.D., says that Lucian throughout his works

¹ *Essay on Death*, Vol. II. pp. 474, 5.

between Thersites and Nereus (*Inf. Dial.* 25). He is the subject of a round-robin sent to Pluto by the millionaires, for they cannot longer endure his ridicule (*Dial.* 2). He debates with Teiresias on vaticination (*D.* 28), with Trophonius and Amphilocheus on oracles (*D.* 3), and in *D.* 17 he begs Tantalus to cheer up, as he is in no way worse off than others, since the dead cannot eat and drink. Besides this there are dialogues with Cheiron, Aeacus, Charon, Hermes, Cerberus, &c., while in the *Icaromenippus* he takes a voyage by way of the Moon up to Jupiter, and there discusses with his Olympian Majesty the state of philosophy and religion upon earth.

Probably like other exorbitant money-lenders, he was not too scrupulous in his transactions, and the biter at last found that he had lost his wealth by the roguery of others, and is then said to have committed suicide¹.

TIMON THE MISANTHROPE.

Timon, the celebrated misanthrope, the son of Echecratides, remarkable, as Tanaquil Faber says, only for being the father of Timon, flourished about the time of the Peloponnesian war. He was of the deme of Colyttus (v. note, §§ 7, 44). The town Colyttus lay at the foot of Mt Hymettus; hence the appropriateness of Zeus' question (§ 7) τίς οὗτός ἐστιν, ὃ Ἑρμῇ, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ὑμηττόν; Faber does his best to whitewash the character of Timon. He says: "There is no need to say aught about this man's dis-

¹ Lucian alludes to this in *Inf. Dial.* 10, 11, where the philosopher asks: σὺ γάρ, ὦ Μένιππε, οὐκ ἀχθῇ ἀποθανών; to which M. replies πῶς, ὅς ἐσπευσα ἐπὶ τὸν θάνατον, καλέσαντος μηδενός; So in *Inf. Dial.* 21, 2 Cerberus, in answer to this question ἐγὼ δὲ πῶς σοι κατέληλυθέναι ἔδοξα; says μόνος, ὦ Μένιππε, ἀξίως τοῦ γένους, καὶ Διογένης πρὸ σοῦ, ὅτι μὴ ἀναγκαζόμενοι εἰσέχετε μὴδ' ὠθοόμενοι, ἀλλ' ἐθελοδούσιοι... Diogenes' death was caused by swallowing a raw polypus (*Vit. Auc.* 10) but M.'s is uncertain. Diog. Laert. 162 B says it was by hanging himself: ὑπ' ἀθυρίας βρόχῳ τὸν βίον μεταλλάξαι, but the scholiast in a note on *Inf. D.* 1, 1 says, ὡμὰ φαγὼν ψὰ τέθηκεν.

position, for Plutarch has done this in his life of Antony. I will merely add that Timon had been a good man, of such known excellence toward mankind, that no creature of a more kindly disposition (*χρηστότερον*) ever existed. For men to nickname him 'misanthrope' is most emphatically wrong. One may just as well apply the epithet *ἄθεος* to a man who refuses to believe in the existence of Mercury, Venus, Sylvanus and other follies of that stamp, as call Timon *μισάνθρωπος*. You will ask 'how so?' Because it was not men but wild beasts that he hated, with which that age abounded." And he brings forward pseudo-Plato to bear him out¹.

Hemsterhuis disagrees with this, and modern readers will probably see little to excuse, and very little to admire, in the sour and resentful spirit of the misanthrope. Hemsterhuis says the epistles of Plato are not to be taken too seriously; and against this testimony we have the whole weight of antiquity. In Aristophanes² we have in more than one place a strong allusion to the unnatural disposition of Timon, and two passages from Cicero³ bear equal testimony.

Pliny (*N. H.* vii. 19) also, in referring to Timon, says: "hunc quidem etiam in totius odium generis humani evectum." Diogenes Laertius, in writing of the life of Timon of Phlius, the well-known philosopher, speaks disparagingly of

¹ συνέγων ὅτι Τιμόν οὐκ ἦν ἄρα μισάνθρωπος, μὴ εὗρισκων μέντοι ἀνθρώπους, οὐκ ἠδύνατο θηρία φιλεῖν (Epis. 24 as collated by Leo Allatius).

² Τιμόν ἦν τις αἰδρότος ἀβάτοις ἐν | σκόλοισι τὰ πρόσωπα περιεργόμενος | Ἐρινύος ἀπορρώξ | οὗτος ἂρ' ὁ Τιμόν ἔχεθ' ὑπὸ μύσους [eis ἀγρόν ἐρημον] | πολλὰ καταρασάμενος ἀνδράσι πονηροῖς (*Lysist.* 808—815). So in *Aves* 1549, Peithetaerus says to Prometheus: νῆ τὸν Δι' αἰ δὲ δῆτα θεομοῆς ἔφες, to which Prom. replies Τιμόν καθαρὸς, "Yes, a Timon to the back-bone."

³ Cf. *de Amic.* 23, 87, "si quis ea asperitate est et immanitate naturae, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus." So in *Tusc. Disp.* iv. 11, 25, "But those feelings, which are the contrary of these, are supposed to have fear for their foundation...or the hatred of the whole human species, as Timon is reported to have had, whom they called the Misanthrope"; and a little lower down § 27, "the hatred of the human species like that displayed by Timon."

our Timon in a passage the more interesting as informing us that Timon was "fond of gardening" (*φιλόκηπος*), which adds a piquancy to Lucian's representation of him digging with smock-frock and spade.

Even more important than these is the well-known passage from Plutarch, alluded to above. "Antony in the meantime forsook the city and the society of his friends, and retired to a small house which he had built himself near Pharos, on a mound he had cast up in the sea. In this place, sequestered from all commerce with mankind, he affected to live like Timon, because there was a resemblance in their fortunes. He had been deserted by his friends, and their ingratitude had put him out of humour with his own species.

"This Timon was a citizen of Athens, and lived about the time of the Peloponnesian War, as appears from the comedies of Aristophanes and Plato, in which he is exposed as the hater of mankind. Yet, though he hated mankind in general, he caressed the bold and impudent boy Alcibiades, and being asked the reason of this by Apemantus, who expressed some surprise at it, he answered that it was because he foresaw that he would plague the people of Athens. Apemantus was the only one he admitted to his society, and he was his friend in point of principle. At the feast of sacrifices for the dead, these two dined by themselves, and when Apemantus observed that the feast was excellent, Timon answered, 'It would be so if you were not here.' Once in an assembly of the people, he mounted the rostrum, and the novelty of the thing occasioned a universal silence and expectation; at length he said, 'People of Athens, there is a fig tree in my yard, on which many worthy citizens have hanged themselves; and, as I have determined to build upon the spot, I thought it necessary to give this public notice, that such as choose to have recourse to this tree for the aforesaid purpose may repair to it before it is cut down'¹."

¹ Plutarch in *Alcib.* p. 948, Langhorne's translation. So Strabo (17, 745) says Antony, when conquered by Augustus, called his palace

Hemsterhuis, after alluding to this story, adds "what greater proof could one wish for to show the man's harshness of manner? Howbeit, this temper seems to have been brought about by the behaviour of his friends, whose ingratitude after so many kindnesses received drove Timon into such an estimate of the world at large, that he defined the highest happiness of life to consist in the universal hatred of mankind."

Something more on this point may be found under the section on "Timon, the Dialogue." Few will deny that the brooding spirit of malice is one of the worst of bad characters; the one that finds itself out of joint with all the world, and sees nothing but its "seamy side"; and one can feel more sympathy with the "dog" Menippus, who snarls and bites, and in the nether world "lies on his back and laughs" at the follies of men than with the narrow-minded pessimist, who bides his time, and nurses the smouldering embers of bitter hatred in his heart against the possible day of retribution. Callimachus has an epigram on Timon:

Τίμων (οὐ γὰρ ἔτ' ἐσσι) τί τοι, φάος ἢ σκότος ἐχθρόν;
Τὸ σκότος, ὕμνων γὰρ πλείονες ἐν Ἀΐδῃ.

Plutarch says that "he was buried at Halae near the sea, and the water surrounded his tomb in such a manner that he was even then inaccessible to mankind." Plutarch also adds two epitaphs¹, the former by Callimachus:

Τίμων μισάνθρωπος ἐσοικέω· ἀλλὰ παρέλθε·
Οἰμῶζειν εἴπας πολλά, παρέλθε μόνον·

the latter said to be Timon's own:

Ἐνθάδ' ἀπορρίψας ψυχὴν βαρυνδαίμονα κείμει·
Τοῦνομα δ' οὐ πένεσσε, κακοὶ δὲ κακῶς ἀπόλοισθε.

Timonium, hereafter in this intending to follow his example, viz., to have no more intercourse with mankind but to live in seclusion.

¹ Shakspeare seems to have joined these two in his paraphrase of the epitaph. Alcibiades [reads]:

Here lies a wretched corse, of wretched soul bereft:
Seek not my name. A plague consume you wicked caitiffs left!
Here lie I, Timon; who, alive, all living men did hate:
Pass by and curse thy fill; but pass and stay not here thy gait.

TIMON, THE DIALOGUE.

The *Timon*, on whose genuineness no one casts the slightest doubt, is almost universally acknowledged to be Lucian's masterpiece. Tanaquil Faber, who has devoted his talents and critical acumen to the elucidation of this dialogue in particular, speaks of it in the highest terms:

"However, I deem this dialogue to be so elegant and chaste, that I have no hesitation in placing it among the most finished of Lucian. It is written in so clever and easy a style, that no comedy can be compared with it. Here, if anywhere, you will find speech of such purity, that nothing can surpass it. Its beginning is, it is true, somewhat vehement and bordering on the tragic; but so exactly adapted to the circumstances and character of the man, that nothing more befitting can possibly be conceived."

Solanus also says:—"This is deservedly placed among the best efforts of Lucian. You have here a comedy of high excellence, in which the conduct and intrigues of more than one kind of flatterer are presented in an extremely picturesque form, and (with many other points bearing on wealth) are handled with consummate skill. If you compare this little work with the *Plutus* of Aristophanes, you will, if you are of my opinion, feel bound to give the palm to our author, for many reasons too numerous to specify."

Aristophanes wrote much that was better than his *Plutus*; but still this is high praise, and few will be found to dispute its justice. In the *Plutus* we have clear signs of the decadence of ancient comedy; there is no longer that keenness of wit and abundance of personal satire which mark the best works of Aristophanes; but the *Timon* abounds in satirical humour and in many an elegant turn of phrase and original situation—in a word, in all those chief characteristics which have given Lucian such a high position in the favour of critics. There is indeed a dramatic fitness about the whole piece with its five Acts.

I. Timon leaning solitarily with one hand on his spade, and the other stretched toward heaven, half cursing Zeus for his indifference, and half imploring him to come and help him.

II. Zeus, Hermes and Plutus in deep consultation, and the well-told hesitation of the last-named to go to a man who will turn him out as soon as he arrives.

III. Timon discovered, surrounded by Poverty, Want, Toil, Wisdom, &c. as his body-guard ; the disgust of Poverty, and the unwillingness of Timon to have any more to do with such a fellow as Plutus.

IV. Timón once more alone ; discovers Gold. "Now will I pay them back in their own coin—henceforth I am Misanthrope."

V. The news spreads. The toadies hasten to the gold, as moths to the light, and one seems to see the surly misanthrope wielding his spade, and laughing in his sleeve as each goes off with a broken head. The curtain falls upon him as he stands with stones all round, and his hands full, ready to give a warm reception to the next applicant.

After the *Plutus* of Aristophanes, which Lucian no doubt had in his thoughts when he wrote this dialogue, as the number of references to that play of his favourite master abundantly proves, one naturally seeks to compare the *Timon* with Shakspeare's play. It looks at times as if Shakspeare knew of Lucian's piece, though the *Timon of Athens* is acknowledged to be founded chiefly on the twenty-eighth novel in Painter's *Palace of Pleasure*. Shakspeare's aim is not the same as Lucian's. He introduces us to Timon in the opening scenes as still in the height of his popularity and luxuriousness ; we see men flocking to his riches, and surrounding him with all the flattery and toadyism which time out of mind have attended on wealth. We see the first advent of his poverty, the miserable way in which each so-called friend finds excuse for not holding out a helping hand ; and there is a feeling of no slight pity in one's heart for the philanthropic Timon, as the fourth Act opens and shows him outside the walls of Athens, soliloquizing, and ending his stinging satire with the lines :

“Timon will to the woods; where he will find
 The unkindest beast more kinder than mankind.
 The gods confound (hear me, ye good gods all!)
 The Athenians both within and out that wall!
 And grant, as Timon grows, his hate may grow
 To the whole race of mankind, high and low.
 Amen.”

The faithfulness of Flavius to his old master, the arrival of Senators (in the fifth Act) from Athens, begging the Misanthrope to come back to the city, the suicide of Timon, and the concluding words of the play spoken by Alcibiades:

“Dead
 Is noble Timon; of whose memory
 Hereafter more”—

all help to increase the feeling of compassion for Timon; and this was clearly Shakspeare's aim, his satire in the main being directed at the “trencher-friends,” and the hollowness of human friendship.

But Lucian's design was much wider:

(1) To cast ridicule upon the foolish teaching of ancient Greece about religion.

(2) To show up several sorts of parasites and sycophants.

(3) To rouse disgust against men, like Timon, who were so utterly incapable of choosing fitting friends; against those who spent all their substance upon these unworthy creatures. As Dr Abbott says (p. 151), “It is not till we bring Timon, no less than his flatterers, into the sphere of satire, that the full significance of such a story is reached. That one of the noblest of Athenians in Athens' noblest time should spend his substance in giving banquets to parasites and sycophants, and seek to obtain by such means the friendship of such men, is a fitter subject for ridicule than the fickleness of wretches, who know not where to look for a meal.”

That Lucian did not really think much of the character of Timon seems fairly clear from the only other passage in which he mentions him. In the *Vera Historia* he is represented as being the guardian of the narrow pass which runs between the various rivers of Acheron, surrounding the abode of the

damned¹. It is no doubt a sort of "half-way house"; but Lucian evidently could not find it in his heart to allow the surly cross-grained pessimist a home in any higher settlement.

PARASITISM.

The flattery and toadyism of the parasite or hanger on, the boorishness of the wealthy snob toward his humbler brethren, the extraordinary fascination to the neglected and over-worked plebeian of an annual dinner "under his patron's mahogany," have been such obvious subjects of satire from days long before Lucian that it scarcely seems necessary to allude to them. All satirists from Lucilius, Juvenal and Horace, down to Dryden, Swift and Dr Johnson, have loved to dwell upon the humiliating snubs doled out by the rich patrician to the poor dependent. How often the latter has to be contented with

"Black mouldy fragments which defy the saw,
The mere despair of every aching jaw,
While manchetts of the finest flour are set
Before your lord."

GIFFORD. *Juv.* v. 69.

It seems necessary, therefore, only to add a few remarks on the other two main subjects of satire in these two dialogues—the existing philosophy and the decaying theology; the former so humorously portrayed in the *Menippus*, and the latter in the *Timon*.

LUCIAN'S ATTITUDE TOWARDS GREEK RELIGION.

It is impossible within the narrow limits of an Introduction like this to discuss at all fully the position which Lucian assumed towards social and religious institutions, but a few thoughts are put together as more or less essential to the understanding of the spirit and object of these two dialogues.

¹ *V. H.* 2. 31, *δαίμων δὲ πᾶσι σαρὴν δὲ πόρνον ἴπ, καὶ τοιοῦτος ἐφαπτομένης ἑλκεῖ δ' Ἀφροδίτην.*

The ridiculous absurdity of much of the heathen mythology was too obvious to be allowed by Lucian to pass unnoticed. It had been the butt of its own adherents. A religion which could incorporate into its own original body the multifarious creeds of the many nations which fell under its political sway was clearly one which laid itself open to criticism. The Christian apologists of Lucian's time, when they came to attack it, found their task easy because the philosophers had exposed its falseness long before. The poets had only to put in an attractive form the disgraceful legends handed down from antiquity; the actors in their plays exposed the gods to popular ridicule; at the public games, the gods, in whose honour all were assembled, were so depicted as to expose them to the contempt and abhorrence of all. They furnished a mark for the low wit and scurrilous jests of the comedians. When a good hit was made, the spectators, we are told, shouted and rose up, and the whole pit resounded with the clapping of hands and applause. While a whisper against the king was deemed treason, and to insult a senator a crime, the gods were in no way guarded; about them, and them alone, anyone was at liberty to say what he would¹.

The fact that Lucian in early life had himself been a moulder of busts of Hermes, and had been surrounded by those who made their living by carving gods, was not likely to increase his respect for the heathen deities. A man who has hammered, or cast, or carved, or graven a god of marble, wood, stone or brass is not likely to have any deep feeling either of love or fear for that which could never have had an existence but for himself. And Lucian felt and thought about these things more than most men. The gods of the Greek world, Olympian and Infernal alike, were so very material: their birth, habits, surroundings, virtues and vices so tangible, that the faith which men had placed, or had professed to place, in them of old, had ceased. As Timon laments in the opening scene, the old Zeus is gone. Once he could instil terror into

¹ Cf. Lecky's *Europ. Morals*, 177—179.

the wicked, now the scoffers and cheats get off scot free, and "the smell of the sulphur" is the most disagreeable part of the once terrible bolt of Jove. Men of thought argued that many gods destroy the perfection of deity, that while each possessed in full some art or quality, yet each was lacking entirely in something else equally or more essential. History showed too that the world existed before the Greek gods. Men gave the gods their origin, not the gods men. Lucian, in his usual sarcastic and humorous way, makes a broad caricature of all this. The absurdity of so many gods he points out in the *Concilium Deorum*. There had been such an influx of deities into Olympus that the originals were in fear of being crowded out; there were Pan, Silenus, Heracles, Asclepius and all the host of new-fangled deities from Africa and Asia, Attis, Mithras, Mên, Anubis, the bull from Memphis, and the rest, and so a decree is proposed by Momus the jester, that "when Hermes shall call you, you are all to come, each bringing clear proof and undoubted testimony to your father's and mother's names; and why you were made a god, and how; your tribe and brotherhood; and whoever does not bring sufficient proof will no longer be deemed eligible to a seat in the House, no matter how huge his temple on earth, or how high he may be held in the esteem of mortals."

In the *Dialogues of the Gods*, *Prometheus* and *Zeus Tragoedus*, we have a further development of the same amusing satire. Zeus is buried in Crete; how can he be immortal? He deals greatly in quotations from Homer and Euripides, and strives to copy the good Attic style of Demosthenes. Eros is a child, yet older than Zeus' grandfather. Hermes, while still a helpless babe, steals Zeus' sceptre, invents the lyre, and runs away with Hephaestus' anvil, which he hides in his cradle. The gods all leave Olympus to go down and witness an argument between two philosophers as to their own existence. There is no more telling way of ridiculing any religion than by materialistic representations of this kind; and it was quite the fault of the Greek and Roman

people that their religion was especially open to such caricaturing. And because Lucian could see nothing to attract in this sort of religion, nor in what he personally experienced of our own Christian faith, he has been denounced in the bitterest terms¹. As has been remarked elsewhere, these two dialogues do not raise the question of Lucian's position as regards Christianity; so into that vexed question we need not enter. It is very true that Lucian was a puller down of existing institutions, rather than a builder up of a new one, but it was only because the truth was not clear to him. The only thing manifest was that the old religion was absurd and antiquated. But whether intentionally or not, at least "he did the same service to the advancing forces of Christianity as the explosion of a mine does to the storming party who are watching in the trenches; he blew into ruins the fortifications of pagan superstition already grievously shaken. He did not know who was to enter in at the breach, but he had a strong conviction that the old stronghold of falsehood ought at any cost not to stand²."

LUCIAN'S ATTITUDE TOWARD PHILOSOPHY.

It has been urged that next to the absurdities of the popular religion, the pretenders to philosophy lay most open to the attack of the satirist; and that in holding up to derision the charlatans and impostors who sheltered themselves under the names of the great masters of old times, who pushed their tenets to absurdity, Lucian lays himself open to the charge of caricaturing those venerable sages themselves³. This charge seems to be substantiated by his dialogue "Sale of Philosophers' Lives" (*Vitarum Auctio*), in which several philosophers representing the greatest schools are sold off at prices varying from about £500 for Socrates to 3½*l.* for

¹ Watson calls him "a scoffer at all religions and a licentious wit."

² Collins, *Anc. Class. for Eng. Readers*, p. 180.

³ *Ibid.*, pp. 90, 91.

Diogenes the Cynic; that some critics put this construction on this work seems clear from the fact that Lucian found it necessary to write an apologetic pamphlet known as "The Fisher" (*Piscator*), or "The Philosophers come to life again," which opens with a scene representing the greatest philosophers of the greatest schools chasing Lucian and pelting him, and threatening him with summary chastisement. Lucian takes this opportunity of freeing himself from any such unjust suspicions; he would like to ask Philosophy herself as to his real treatment of her, but it is hard to say where she lives just now¹. They find her, however, most opportunely walking in the porch of the Stoics, and immediately she consents to be arbitress in the case. After much discussion, Diogenes being chief accuser, aggrieved (as well he might be) for the paltry sum he fetched in the auction, it is finally settled that Lucian's attacks had been made only against the sham exponents of philosophy. He is triumphantly acquitted and declared by all, even by Diogenes, to be the real friend of truth and "one of us"².

Those who read Lucian most will be the first to acknowledge the truth of this conclusion. Lucian has been termed the "Voltaire of paganism," and described as "the universal mocker and censor," but all through his writings there is a genuine ring of one who abhors shams and loves the truth³. That Lucian had a high appreciation of the best philosophical teachers of Greece is shown clearly enough in his own peculiar way. Socrates he sells for £500. Aristotle he describes as "moderate, upright, consistent in his life, fair and exceedingly knowing"⁴. Aristippus fetches the highest price next to Socrates, viz. £80. Of Plato he speaks most highly as possessing "a marvellous loftiness of thought, a surpassing grace and the sweetest Attic

¹ *Pisc.* § 11, ποῦ τὴν Φιλοσοφίαν εὑροί τις ἄν; οὐ γὰρ οἶδα ἔνθα οἰκεῖ.

² *Pisc.* § 38. ΔΙΟΓ. καὶ αὐτός, ὡς Φιλοσοφία, πᾶν ἐπαινῶ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορημένα καὶ φίλον ποιῶμαι αὐτὸν γενναῖον ὄντα.

ΦΙΛ. εὐγε...ἀφιμέν σε τῆς αἰτίας...καὶ τὸ λοιπὸν ἴσθι ἡμέτερος ὢν.

³ *Pisc.* § 20, φιλαλήθης τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοϊκὸς καὶ ὅσα τῷ φιλεῖσθαι συγγενῇ.

⁴ *Vit. Auc.* § 26.

diction¹," while elsewhere² he seems to favour Epicurus more than any other philosopher. But he never ceases to raise his voice and pen against that vast army of pseudo-philosophers³ whom he naturally thought it was proper to consult when a man is in doubt as to the best mode of life; but having himself made trial of them, he can only call it jumping out of the frying-pan into the fire. No two men gave the same advice; their arguments were most specious, but the conclusions contradictory. It was impossible to say where the truth lay, and not a single one of them attempted to carry out in practice what he taught in theory⁴.

Having once made up his mind to lampoon these miserable self-constituted pretenders, Lucian, as might be expected, takes no half measures. It needs nothing but a bit of a "make up" to change an ordinary man into a philosopher. His garb must include a cloak and wallet; he must have his staff in his right hand and possibly a book in his left⁵. A long flowing beard and a solemn demeanour is indispensable, and an elevation of the eyebrows⁶, to give a look of superiority. His complexion⁷ is sallow, his voice harsh, his temper hot; he is a cheat⁸, juggler,

¹ *Pisc.* § 22.

² *Alex.* § 47.

³ *Pisc.* § 20, *μισαλαζών εἰμι καὶ μισογῆτης καὶ μισοψευδῆς καὶ μισό-τυφος καὶ μισὸ πάν τὸ τοιοντῶδες εἶδος τῶν μαρῶν ἀνθρώπων.*

⁴ Cf. a passage from Lactantius, *Div. Inst.* III. 15, "who is there who does not see those men are not teachers of virtue who are themselves destitute of virtue? for if anyone should diligently inquire into their character, he will find they are passionate, covetous, lustful, arrogant, wanton, and concealing their devices under a show of wisdom, doing those things at home which they had censured in the schools."

⁵ *Bis acc.* § 6.

⁶ Passages in support of the above abound. It may be well to note a few of the Greek terms. The stick is *βακτήριον* or *ξύλον*, the wallet *πήρα*, the cloak *τρίβων*, or *τριβώνιον*, or *πορφύρις*, the fashion of wearing it, *ἀναβολή*. His strut is *βάδισμα*. *τὸν βαθὺν πώγωνα καθεμμένος* or *ἐν βαθεῖ γενεῖω* is a common phrase for the beard.

⁷ His looks *σεμνός*—*βρενθυμένος*—*τὰς ὀφρὺς ἐπηκνῶς*, or *ἀνατείνας*. Complexion, *ώχρος*, *ύπυχρος*, Voice *τραχύφωνος*, Temper *ὀργίλος*.

⁸ He is a *γῆης*, *ἀλάζων*, *κόλαξ*, *ἐπίτριπτος*, *τεράτων μέστος*. His talk *λήρος*, *θῆλος*, *μικρολογία*. His qualities *ἀμαθία*, *ἔρις*, *κενοδοξία*, *ψεῦδος*, *ἡδυπάθεια*, *μαλακία*, *τύφος*, *ἀσελγεία*, *ὑβρις*, καὶ μυρία ἄλλα.

mountebank, rascal. His talk is nothing but drivelling twaddle; and he is a store-house of flattery, ignorance, wrangling, lying, vanity, luxury, effeminacy, vulgarity, discontent, swagger, greed, and impudence. When Zeus wishes to hear what two philosophers are disputing about, he passes for a philosopher at once by donning a cloak and beard and using his elbows¹. When Hermotimus declares that he will eschew philosophy, he says, "You say well, Lucian, so I will off at once and change my dress; you shall see me soon without any shaggy and thick beard; I will lay aside my cloak that all may know I no longer have aught to do with this nonsense²." When Socrates first meets Menippus in the shades and asks him what the latest news is from Athens, Menippus replies that "many of the young men *say* they are philosophers; and so far as external appearance and swagger go, they are consummate philosophers³." With Lucian, too, the philosophers are open to bribes and extortion; they stand open-mouthed at the chance of silver, they are "more snarling than little dogs, more cowardly than hares, greedier than cats, more quarrelsome than fighting-cocks, and can no more attain to true philosophy than a vulture can to the voice of a nightingale⁴." Is it to be wondered at, that ordinary people despised philosophy and blamed philosophy herself rather than her false exponents⁵?

If Thackeray's dictum be true, "if fun is good, truth is better, and love is best of all," Lucian, though he knew little of the last, certainly is unsurpassed in the first, and was a striver after the truth. Different people will regard Lucian in different ways, according to their standard of judgment. While some may blame him for his uncontrolled mirth, others will only look upon him as a "very good fellow," who has no wish to wound unnecessarily, but who has such a horror of shams and

¹ *Jup. Trag.* § 16.

² *Hermot.* § 86.

³ *Inf. Dial.* 20. 5.

⁴ Cf. *Pisc.* §§ 34—37, *νῦν δὲ θάπτον ἂν γὰρ ἀνδρῶνα μιμήσαιο ἢ οὗτοι φιλοσόφους*: cf. description of Thrasycles below, *Tim.* §§ 54, 55.

⁵ *Fug.* § 21.

such a love of truth, that to keep silence is impossible; such at least will agree that we are the richer for his writings, and that in his life he did a noble work, and left behind him at his death an example of honest straightforward plain-speaking, which many would do well to imitate¹.

¹ Cf. Müller and Donaldson, III. 228.

LIST OF READINGS IN DINDORF'S TEXT NOT
ADOPTED IN THIS BOOK. (Leipzig 1858.)

Menippus.

None.

Timon.

- § 6. Οἷτης for Αἵτης.
- § 10. [τινας] omitted.
- § 24. παρ' αὐτόν, no brackets.
- § 27. πρὸς after ἀμβλυώττοντες.
- § 38. πρὸς, before οὕτω...κατηγορηθέντα.
- § 43. ἐκὰς ὢν τῶν ἄλλων.
- § 44. ἐν after ἐπεψήφισεν.
- § 55. omit [ῆ].

ΜΕΝΙΠΠΟΣ Η ΝΕΚΥΟΜΑΝΤΕΙΑ.

The scene opens in Lebadeia (v. last note of dialogue). Menippus appears, with his head full of quotations, having just returned from a journey to the lower world, and a talk with Homer and Euripides; he meets his friend Philonides, who begs him to cease quoting poetry, and to explain the reason of his descent.

ΜΕΝΙΠΠΟΣ ΚΑΙ ΦΙΛΩΝΙΔΗΣ.

Ι. ΜΕΝ. ὦ χαῖρε μέλαθρον πρόπυλά θ' ἑστίας
ἐμῆς,

ὥς ἄσμενός σ' ἐπεῖδον ἐς φάος μολών.

ΦΙΛ. Οὐ Μένιππος οὗτός ἐστιν ὁ κύων; οὐ μὲν
οὖν ἄλλος, εἰ μὴ ἐγὼ παραβλέπω· Μένιππος ὅλος. τί 5
οὖν αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, πῖλος
καὶ λύρα καὶ λεοντή; προσιτέον δὲ ὅμως αὐτῷ.
χαῖρε, ὦ Μένιππε· πόθεν ἡμῖν ἀφίξει; πολλὺς γὰρ
χρόνος ἐξ ὅτου οὐ πέφηνας ἐν τῇ πόλει.

ΜΕΝ. Ὅκω νεκρῶν κευθμῶνα καὶ σκότου πύλας 10
λιπών, ἔν' Ἀδης χωρὶς ᾤκισται θεῶν.

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀπο-
θανών, κἄτ' ἐξ ὑπαρχῆς ἀναβεβιωκώς;

ΜΕΝ. Οὐκ, ἀλλ' ἔτ' ἔμπνουν Ἀΐδης μ' ἐδέξατο.

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

MEN. Νεότης μ' ἐπήρε καὶ θράσος τοῦ νοῦ πλέον.

5 ΦΙΛ. Παῦσαι, μακάριε, τραγωδῶν καὶ λέγε οὐτωσὶ πως ἀπλῶς καταβὰς ἀπὸ τῶν ἱαμβείων, τίς ἡ στολή; τί σοι τῆς κάτω πορείας ἐδέχσεν; ἄλλως γὰρ οὐχ ἡδεῖά τις οὐδὲ ἀσπάσιος ἡ ὁδός.

MEN. Ὡ φιλότης, χρειώ με κατήγαγεν εἰς Ἀἴδαο,

10 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο.

ΦΙΛ. Οὗτος, ἀλλ' ἡ παραπαλεῖς; οὐ γὰρ ἂν οὕτως ἐμμέτρως ἐρραψφδεῖς πρὸς ἄνδρας φίλους.

MEN. Μὴ θαυμάσης, ὦ ἐταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγενόμενος οὐκ οἶδ' ὅπως
15 ἀνεπλήσθην τῶν ἐπῶν καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχεται.

Woe betide the usurers, perjurers, et hoc genus omne: terrible laws have lately been passed in the nether world. "But I must not reveal such secrets," says M. "You can to a friend, and one of the initiated," replies Ph., "so tell me the reason of your going, who showed you the way, and what you saw and heard."

2. ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει καὶ τί ποιοῦσιν οἱ ἐν τῇ πόλει;

ΦΙΛ. Καινὸν οὐδέν, ἀλλ' οἶα καὶ πρὸ τοῦ ἀρπά-
20 ζουσιν, ἐπιорκοῦσι, τοκογλυφοῦσιν, ὀβολοστατοῦσιν.

MEN. Ἀθλιοὶ καὶ κακοδαίμονες· οὐ γὰρ ἴσασιν οἶα ἔναγχος κεκύρωται παρὰ τοῖς κάτω καὶ οἶα κεχειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσιῶν, ἀμὰ τὸν Κέρβερον οὐδεμίᾳ μηχανῇ τὸ διαφυγεῖν αὐτούς.

ΦΙΛ. Τί φής; δέδοκται τι νεώτερον τοῖς κάτω
περὶ τῶν ἐνθάδε;

MEN. Νῆ Δία, καὶ πολλά γε· ἀλλ' οὐ θέμις
ἐκφέρειν αὐτὰ πρὸς ἅπαντας οὐδὲ τὰ ἀπόρρητα ἐξα-
γορεύειν, μὴ καὶ τις ἡμᾶς γράψῃται γραφὴν ἀσεβείας 5
ἐπὶ τοῦ Ῥαδαμάνθυος.

ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διός, μὴ
φθονήσης τῶν λόγων φίλῳ ἀνδρί· πρὸς γὰρ εἰδότα
σιωπᾶν ἔρεῖς, τὰ τ' ἄλλα καὶ πρὸς μεμνημένον.

MEN. Χαλεπὸν μὲν ἐπιτάττεις τοῦπίταγμα καὶ 10
οὐ πάντῃ ἀσφαλές· πλὴν ἀλλὰ σοῦ γε ἕνεκα τολ-
μητέον. ἔδοξε δὴ τοὺς πλουσίους τούτους καὶ πολυ-
χρημάτους καὶ τὸ χρυσίον κατάκλειστον ὥσπερ τὴν
Δανάην φυλάττοντας—

ΦΙΛ. Μὴ πρότερον εἴπῃς, ὦγαθέ, τὰ δεδογμένα, 15
πρὶν ἐκεῖνα διελθεῖν, ἃ μάλιστα ἂν ἡδέως ἀκούσαιμι
σου, τίς ἢ ἐπινόιά σου τῆς καθόδου ἐγένετο, τίς δὲ ὁ
τῆς πορείας ἡγεμών, εἴθ' ἐξῆς ἅ τε εἶδες ἅ τε ἤκουσας
παρ' αὐτοῖς· εἰκὸς γὰρ δὴ φιλόκαλον ὄντα σε μηδὲν
τῶν ἀξίων θεᾶς ἢ ἀκοῆς παραλιπεῖν. 20

*Well, I suppose I must. The stories which Homer and
Hesiod tell us about the gods have always puzzled me:
their conduct is quite at variance with what the laws
lay down. So my first step was to consult the so-
called professors of philosophy as to the proper mode of
living. But here I was worse off than ever. Each
school told me differently.*

3. MEN. Ἐπουργητέον καὶ ταῦτά σοι· τί γὰρ
ἂν καὶ πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; καὶ δὴ
πρῶτά σοι δίδεμι τὰ περὶ τῆς γνώμης τῆς ἐμῆς καὶ

ὅθεν ὠρμήθην πρὸς τὴν κατάβασιν· ἐγὼ γάρ, ἄχρι
 μὲν ἐν παισὶν ἦν, ἀκούων Ὀμήρου καὶ Ἡσιόδου πολέ-
 μους καὶ στάσεις διηγουμένων οὐ μόνον τῶν ἡμιθέων,
 ἀλλὰ καὶ αὐτῶν ἤδη τῶν θεῶν, ἔτι δὲ καὶ μοιχείας
 5 αὐτῶν καὶ βίας καὶ ἀρπαγὰς καὶ δίκας καὶ πατέρων
 ἐξελάσεις καὶ ἀδελφῶν γάμους, πάντα ταῦτα ἐνόμιζον
 εἶναι καλὰ καὶ οὐ παρέργως ἐκνώμην πρὸς αὐτά· ἐπεὶ
 δὲ εἰς ἄνδρας τελεῖν ἠρξάμην, πάλιν αὖ ἐνταῦθα
 ἤκουον τῶν νόμων τάναντία τοῖς ποιηταῖς κελευόντων,
 10 μῆτε μοιχεύειν μῆτε στασιάζειν μῆτε ἀρπάζειν. ἐν
 μεγάλῃ οὖν καθειστήκειν ἀμφιβολίᾳ, οὐκ εἰδὼς ὃ τι
 χρῆσαιμην ἑμαντῶ· οὔτε γὰρ ἂν ποτε τοὺς θεοὺς μοι-
 χεύσαι καὶ στασιάζαι πρὸς ἀλλήλους ἠγοούμεν, εἰ μὴ
 ὥς περὶ καλῶν τούτων ἐγίγνωσκον, οὔτ' ἂν τοὺς νομο-
 15 θέτας τάναντία τούτοις παραινέειν, εἰ μὴ λυσιτελεῖν
 ὑπελάμβανον.

4. Ἐπεὶ δὲ διηπόρουν, ἔδοξέ μοι ἐλθόντα παρὰ
 τοὺς καλουμένους τούτους φιλοσόφους ἐγχειρίσθαι τε
 ἑμαντὸν καὶ δεηθῆναι αὐτῶν χρῆσθαι μοι ὃ τι βού-
 20 λοντο καὶ τινα ὁδὸν ἀπλὴν καὶ βέβαιον ὑποδείξαι
 τοῦ βίου. ταῦτα μὲν δὴ φρονῶν πρόσῃεν αὐτοῖς,
 ἐλελήθειν δ' ἑμαντὸν εἰς αὐτό, φασί, τὸ πῦρ ἐκ τοῦ
 καπνοῦ βιαζόμενος· παρὰ γὰρ δὴ τούτοις μάλιστα
 ἡῦρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὴν ἀπορίαν
 25 πλείονα, ὥστε μοι τάχιστα χρυσὸν ἀπέδειξαν οὗτοι
 τὸν τῶν ἰδιωτῶν βίον· ἀμέλει ὃ μὲν αὐτῶν παρήνει
 τὸ πᾶν ἡδεσθαι καὶ μόνον τοῦτο ἐκ παντὸς μετιέναι·
 τοῦτο γὰρ εἶναι τὸ εὐδαιμον· ὃ δέ τις ἔμπαιιν, πονεῖν
 τὰ πάντα καὶ μοχθεῖν καὶ τὸ σῶμα καταναγκάζειν
 30 ῥυπῶντα καὶ αὐχμῶντα καὶ πᾶσι δυσαρεστοῦντα καὶ
 λοιδορούμενον, συνεχὲς ἐπιρραψφδῶν τὰ πάνδημα

ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς ἀρετῆς ἔπη καὶ τὸν ἰδρώτα καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν· ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο καὶ ἀδιάφορον οἶσθαι τὴν κτήσιν αὐτῶν· ὁ δὲ τις ἔμπαλιν ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο· περὶ μὲν 5 γὰρ τοῦ κόσμου τί χρή καὶ λέγειν; ὅς γε ἰδέας καὶ ἀσώματα καὶ ἀτόμους καὶ κενὰ καὶ τοιοῦτόν τινα ὄχλον ὀνομάτων ὁσημέραι παρ' αὐτῶν ἀκούων ἐναντίων. καὶ τὸ πάντων ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἕκαστος αὐτῶν λέγων σφόδρα νικῶντας καὶ 10 πιθανοὺς λόγους ἐπορίζετο, ὥστε μὴδὲ τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι καὶ ψυχρὸν ἀντιλέγειν ἔχειν, καὶ ταῦτα εἰδὼς ὡς οὐκ ἂν ποτε θερμὸν εἶη τὸ καὶ ψυχρὸν ἐν ταύτῳ χρόνῳ· ἀτεχνῶς οὖν ἐπασχον τοῖς νυστάζουσιν τούτοις ὅμοιον, ἄρτι μὲν ἐπινεύων, 15 ἄρτι δὲ ἀνανεύων ἔμπαλιν.

Moreover, the most ridiculous thing of all was that not one of them attempted to practise what he preached.

5. Πολλῷ δὲ τούτων ἐκεῖνο ἀλογώτερον· τοὺς γὰρ αὐτοὺς τούτους ἡῦρισκον ἐπιτηρῶν ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύοντας· τοὺς γοῦν καταφρονεῖν παραινοῦντας χρημάτων ἑώρων ἀπρὶξ ἐχομένους αὐτῶν καὶ περὶ τόκων διαφορομένους καὶ ἐπὶ μισθῷ παιδεύοντας καὶ πάντα ἔνεκα τούτων ὑπομένοντας, τοὺς τε τὴν δόξαν ἀποβαλλομένους αὐτῆς ταύτης χάριν τὰ πάντα καὶ πράττοντας καὶ λέγοντας, ἡδονῆς τε αὐ σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ 25 μόνῃ ταύτῃ προσηρτημένους.

So I came away in disappointment and disgust. However, one day it struck me that I would go to Babylon and ask one of the followers of Zoroaster to show me the way down to the lower world, where I might find that famous old blind soothsayer, Teiresias of Bœotia ; no sooner had I formed this resolve than I went and found one Mithrobarzanes, who fixed his own charge, and agreed to act as my guide.

6. Σφαλεῖς οὖν καὶ τῆσδε τῆς ἐλπίδος ἔτι μᾶλλον
 ἐδυσχέραινον ἡρέμα παραμυθούμενος ἑμαυτόν, ὅτι
 μετὰ πολλῶν καὶ σοφῶν καὶ σφόδρα ἐπὶ συνέσει δια-
 βεβοημένων ἀνόητός τέ εἰμι καὶ τάληθές ἔτι ἀγνοῶν
 5 περιέρχομαι· καὶ μοί ποτε διαγρυπνοῦντι τούτων
 ἕνεκα ἔδοξεν εἰς Βαβυλῶνα ἐλθόντα δεηθῆναι τινος
 τῶν μάγων τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων,
 ἡκουον δ' αὐτοὺς ἐπωδαῖς τε καὶ τελεταῖς τισιν ἀνοί-
 γειν τε τοῦ Ἄδου τὰς πύλας καὶ κατὰγειν ὃν ἂν
 10 βούλωνται ἀσφαλῶς καὶ ὀπίσω αὖθις ἀναπέμπειν.
 ἄριστον οὖν ἡγούμην εἶναι παρά τινος τούτων διαπραξ-
 ἄμενον τὴν κατάβασιν ἐλθόντα παρὰ Τειρεσίαν τὸν
 Βοιωτίου μαθεῖν παρ' αὐτοῦ, ἅτε μάντεως καὶ σοφοῦ,
 τίς ἐστὶν ὁ ἄριστος βίος καὶ ὃν ἂν τις ἔλοιτο εἰ
 15 φρονῶν· καὶ δὴ ἀναπηδήσας ὡς εἶχον τάχους ἔτεινον
 εὐθὺ Βαβυλῶνος. ἐλθὼν δὲ συγγίγνομαι τινι τῶν
 Χαλδαίων σοφῷ ἀνδρὶ καὶ θεσπεσίῳ τὴν τέχνην,
 πολιῷ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν καθει-
 μένῳ, τοῦνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης· δεηθεὶς
 20 δὲ καὶ καθικετεύσας μόγις ἐπέτυχον παρ' αὐτοῦ, ἐφ'
 ὅτῳ βούλοιτο μισθῷ, καθηγήσασθαι μοι τῆς ὁδοῦ.

I had many preliminaries to go through first. Incantations and spells—ablutions and fixed diet.

7. Παραλαβὼν δέ με ὁ ἀνὴρ/πρῶτα μὲν/ἡμέρας
 ἐννέα καὶ εἴκοσιν/ἅμα τῇ σελήνῃ ἀρξάμενος/ἔλouve
 κατάγων ἔωθεν/ἐπὶ τὸν Εὐφράτην,/πρὸς ἀνίσχοντα
 τὸν ἥλιον/ῤῆσιν τινα μακρὰν ἐπιλέγων/ἧς οὐ σφόδρα
 κατήκουον· ὥσπερ γὰρ οἱ φαῦλοι/τῶν ἐν τοῖς ἀγῶσι 5
 κηρύκων/ἐπίτροχόν τι καὶ ἀσαφὲς ἐφθέγγετο·/πλήν
 ἔφκει γέ τινας/ἐπικαλείσθαι δαίμονας./μετὰ δ' οὖν
 τὴν ἐπῳδὴν/τρὶς ἂν μου ἐς τὸ πρόσωπον ἀποπτύσας/
 ἐπανῆειν πάλιν οὐδένα τῶν ἀπάντωντων προσβλέ-
 πων· καὶ σιτία μὲν ἡμῖν τὰ ἀκρόδρυα/ποτὸν δὲ γάλα 10
 καὶ μελίκρατον καὶ τὸ τοῦ Χοάσπου ὕδωρ,/εὐνὴ δὲ
 ὑπαίθριος ἐπὶ τῆς πῶας./ἐπεὶ δὲ ἄλις εἶχε τῆς προ-
 διαιτήσεως, περὶ μέσας νύκτας ἐπὶ τὸν Τίγρητα ποτα-
 μὸν ἀγαγὼν ἐκάθηρέ τέ με καὶ ἀπέμαξε καὶ περιήγνισε
 δαδίοις καὶ σκίλλῃ/καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν 15
 ἐπῳδὴν ἐκείνην ὑποτονθορύσας, εἶτα ὅλον με κατα-
 μαγεύσας καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ
 τῶν φασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, ὥς εἶχον, ἀνα-
 ποδίζοντα, καὶ τὸ λοιπὸν ἀμφὶ πλοῦν εἴχομεν.

I was then decked out with a cap like Odysseus, a lion's skin like Heracles, and a lyre like Orpheus, and strictly enjoined if I was asked my name to give one of these names and not Menippus.

8. Αὐτὸς μὲν οὖν μαγικὴν τινα ἐνέδυστολὴν τὰ 20
 πολλὰ ἐοικυῖαν τῇ Μηδικῇ, ἐμέ δὲ τουτοῖσι φέρων
 ἐνεσκέασε, τῷ πῖλῳ καὶ τῇ λεοντῇ καὶ προσέeti τῇ
 λύρῃ, καὶ παρεκελεύσατο, ἥν τις ἔρηται με τοῦνομα.

Μένιππον μὲν μὴ λέγειν, Ἑρακλέα δὲ ἡ Ὀδυσσέα ἡ Ὀρφέα.

ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππέ; οὐ γὰρ συνίημι τὴν αἰτίαν οὔτε τοῦ σχήματος οὔτε τῶν ὀνομάτων.

MEN. Καὶ μὴν πρόδηλον τοῦτό γε καὶ οὐ παντελῶς ἀπόρρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες εἰς Ἄδου κατεληλύθεσαν, ἡγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥαδίως ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν
10 καὶ ἀκωλύτως παρελθεῖν ἅτε συνηθέστερον τραγικῶς μάλα παραπεμπόμενον ὑπὸ τοῦ σχήματος.

On the 30th day at dawn we went down to the river Euphrates—where everything had been prepared for the voyage—and landed at a certain place, where my guide sacrificed with much bawling to all the nether gods.

9. Ἦδη δ' οὖν ὑπέφαινεν ἡμέρα, καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ ἀναγωγὴν ἐγγιγνόμεθα· παρεσκεύαστο δ' αὐτῷ καὶ σκάφος καὶ ἱερεῖα καὶ μελίκρα-
15 τον καὶ ἄλλ' ὅσα πρὸς τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παρεσκευασμένα οὕτω δὴ καὶ αὐτοὶ

βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. καὶ μέχρι μὲν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ, εἶτα
20 δ' εἰσεπλεύσαμεν ἐς τὸ ἔλος καὶ τὴν λίμνην, εἰς ἣν ὁ Εὐφράτης ἀφανίζεται· περαιωθέντες δὲ καὶ ταύτην ἀφικνούμεθα ἐς τι χωρίον ἔρημον καὶ ὑλῶδες καὶ ἀνήλιον, εἰς ὃ δὴ ἀποβάντες—ἡγεῖτο δὲ ὁ Μιθροβαρζάνης—βόθρον τε ὠρυξάμεθα καὶ τὰ μῆλα ἐσφάζαμεν
25 καὶ τὸ αἷμα περὶ αὐτὸν ἐσπείσαμεν. ὁ δὲ μάγος ἐν

τοσούτῳ δᾶδα καομένην ἔχων οὐκέτ' ἡρεμαία τῇ φωνῇ,
παμμέγεθες δέ, ὡς οἷός τε ἦν, ἀνακραγὼν δαίμονάς τε
ὁμοῦ πάντας ἐπεβοᾶτο καὶ Ποινὰς καὶ Ἑρινύας,

καὶ νυχλὶν Ἑκάτην καὶ ἑπαινὴν Περσεφόνειαν.
παραμυγνὺς ἅμα καὶ βαρβαρικά τινα καὶ ἄσχημα 5
ὀνόματα καὶ πολυσύλλαβα.

*Suddenly a rumbling was heard, and in a moment the
rivers of hell, the watch-dog, and all the realm of
Pluto was revealed. Charon taking me to be
Heracles was polite enough to row us over and
show us which path to take.*

10. Εὐθύς οὖν ἅπαντα ἐκείνα ἐσαλεύετο καὶ ὑπὸ
τῆς ἐπφδῆς τοῦδαφος ἀνερρήγνυτο καὶ ἡ ὕλακῃ τοῦ
Κερβέρου καὶ πόρρωθεν ἠκούετο καὶ τὸ πρᾶγμα
ὑπερκατηφές ἦν καὶ σκυθρωπόν. 10

Ἐδδειςεν δ' ὑπένερθεν ἀναξ ἐνέρων Ἀιδωνεύς·
κατεφαίνετο γὰρ ἤδη τὰ πλείστα, καὶ ἡ λίμνη καὶ
ὁ Πυριφλεγέθων καὶ τοῦ Πλούτωνος τὰ βασίλεια.
κατελθόντες δ' ὅμως διὰ τοῦ χάσματος τὸν μὲν
Ῥαδάμανθυν ἠΰρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ 15
δέους· ὁ δὲ Κέρβερος ὑλάκτησε μὲν τι καὶ παρε-
κίνησε, ταχὺ δέ μου κρούσαντος τὴν λύραν παρα-
χρήμα ἐκηλήθη ὑπὸ τοῦ μέλους. ἐπεὶ δὲ πρὸς τὴν
λίμνην ἀφικόμεθα, μικροῦ μὲν οὐδ' ἐπεραιώθημεν·
ἦν γὰρ πλήρης ἤδη τὸ πορθμεῖον καὶ οἰμωγῆς ἀνά- 20
πλεων, τραυματίαι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ
σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἄλλο τι συντετριμ-
μένος, ἐμοὶ δοκεῖν, ἕκ τινος πολέμου παρόντες. ὅμως
δ' οὖν ὁ βέλτιστος Χάρων ὡς εἶδε τὴν λεοντὴν, οἴη-
θεὶς με τὸν Ἡρακλέα εἶναι, εἰσεδέξατό με καὶ διε-

πρόρθμευσέ τε ἄσμενος καὶ ἀποβᾶσι διεσήμενε τὴν
ἄτραπὸν.

*Before long we reached the judgment seat of Minos; aveng-
ing deities stood all around, while each culprit was
brought up in turn for judgment; each man being
convicted or condoned on the evidence of his own
shadow!*

11. Ἐπεὶ δὲ ἤμεν ἐν τῷ σκότῳ, προΐει μὲν ὁ
Μιθροβαρζάνης, εἰπόμεν δ' ἐγὼ κατόπιν ἐχόμενος
5 αὐτοῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφικνούμεθα τῷ
ἀσφοδέλῳ κατάφυτον, ἔνθα δὴ περιεπέτοντο ἡμᾶς
τετριγυῖαι τῶν νεκρῶν αἱ σκιαί· κατ' ὀλίγον δὲ προΐ-
όντες παραγιγνόμεθα πρὸς τὸ τοῦ Μίνω δικαστήριον,
ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνου τινὸς ὑψηλοῦ καθήμε-
10 νος, παρειστήκεσαν δὲ αὐτῷ Ποιναὶ καὶ ἀλάστορες
καὶ Ἐρινύες· ἐτέρωθεν δὲ προσήγοντο πολλοὶ τινες
ἐφεξῆς ἀλύσει μακρᾷ δεδεμένοι, ἐλέγοντο δὲ εἶναι
μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες καὶ
συκοφάνται καὶ ὁ τοιοῦτος ὄμιλος τῶν πάντα κυκλῶν-
15 των ἐν τῷ βίῳ· χωρὶς δὲ οἳ τε πλούσιοι καὶ τοκογλύ-
φοι προσήεσαν ὄχροι καὶ προγᾶστορες καὶ ποδαγροί,
κλοιὸν ἕκαστος αὐτῶν καὶ σκύλακα διτάλαντον ἐπι-
κείμενος. ἐφεστῶτες οὖν ἡμεῖς ἐωρῶμέν τε τὰ γιγνώ-
μενα καὶ ἠκούομεν τῶν ἀπολογουμένων· κατηγοροῦν
20 δὲ αὐτῶν καινοὶ τινες καὶ παράδοξοι ῥήτορες.

ΦΙΛ. Τίνες οὗτοι, πρὸς Διός; μὴ γὰρ ὀκνήσης
καὶ τοῦτο εἰπεῖν.

MEN. Οἷσθά που ταυτασὶ τὰς πρὸς τὸν ἥλιον
ἀποτελουμένας σκιὰς ἀπὸ τῶν σωμάτων;

15 ΦΙΛ. Πάνυ μὲν οὖν.

MEN. Αὐται τοίνυν, ἐπειδὴν ἀποθάνωμεν, κατηγοροῦσί τε καὶ καταμαρτυροῦσι καὶ διελέγχουσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον, καὶ σφόδρα τινὲς ἀξίόπιστοι δοκοῦσιν ἅτε αἰεὶ συνοῦσαι καὶ μηδέποτε ἀφιστάμεναι τῶν σωμάτων.

5

The wealthy and powerful amongst mankind were the special subjects of wrath ; and we could see them counting over their past blessings and misused opportunities upon their fingers. Dionysius of Syracuse was pardoned, however, because of his kindly patronage of literature.

12. Ὁ δ' οὖν Μίνως ἐπιμελῶς ἐξετάζων ἀπέπεμπεν ἕκαστον ἐς τὸν τῶν ἀσεβῶν χώρον δίκην ὑφέξοντα κατ' ἀξίαν τῶν τετολμημένων, καὶ μάλιστα ἐκείνων ἥπτετο τῶν ἐπὶ πλούτοις τε καὶ ἀρχαῖς τετυφωμένων καὶ μονονουχὶ καὶ προσκυνεῖσθαι περιμε-
νόντων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν καὶ
τὴν ὑπεροφίαν μυσαττόμενος, καὶ ὅτι μὴ ἐμέμνητο
θυητοί τε ὄντες αὐτοὶ καὶ θυητῶν ἀγαθῶν τετυχηκό-
τες· οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκείνα πάντα,
πλούτους λέγω καὶ γένη καὶ δυναστείας, γυμνοὶ κάτω
νενευκότες παρειστήκεσαν ὥσπερ τινα ὄνειρον ἀνα-
πεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔγωγε
ταῦθ' ὁρῶν ὑπερέχαιρον καὶ εἴ τινα γινώρισαίμι αὐτῶν,
προσιὼν ἂν ἥσυχῇ πως ὑπεμύνησκον οἷος ἦν παρὰ
τὸν βίον καὶ ἡλικὸν ἐφύσα τότε, ἡνίκα πολλοὶ μὲν
ἔωθεν ἐπὶ τῶν πυλῶνων παρειστήκεσαν τὴν πρόδοον
αὐτοῦ περιμένοντες ὠθούμενοί τε καὶ ἀποκλειόμενοι
πρὸς τῶν οἰκετῶν· ὁ δὲ μόγις ἂν ποτε ἀνατείλας
αὐτοῖς πορφυροῦς τις ἢ περίχρυσος ἢ διαποικίλος εὐ-

δαίμονας ᾤετο καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, ἢ τὸ στήθος ἢ τὴν δεξιὰν προτείνων καταφιλεῖν. ἐκεῖνοι μὲν οὖν ἡνιῶντο ἀκούοντες.

13. Τῷ δὲ Μίνῳ μία τις καὶ πρὸς χάριν ἐδικάσθη· τὸν γάρ τοι Σικελιώτην Διονύσιον πολλὰ καὶ ἀνόσια ὑπὸ τε Δίωνος κατηγορηθέντα καὶ ὑπὸ τῆς σκιᾶς καταμαρτυρηθέντα παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος — ἄγουσι δ' αὐτὸν ἐν τιμῇ καὶ δύνатаι μέγιστον ἐν τοῖς κάτω — μικροῦ δεῖν τῇ Χιμαίρᾳ παραδοθέντα παρέλυσε τῆς καταδίκης λέγων· πολλοῖς αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν.

From the judgment-hall we moved on into the place of punishments ; really, the sight was most heartrending — every instrument of torture was in use ; and all classes from kings to beggars ; even the fabulous Sisyphus, and his crew.

14. Ἀποστάντες δ' ἡμεῖς τοῦ δικαστηρίου πρὸς τὸ κολαστήριον ἀφικνούμεθα. ἔνθα δὴ, ὦ φίλε, πολλὰ καὶ ἐλεεινὰ ἦν καὶ ἀκοῦσαι καὶ ἰδεῖν· μαστίγων τε γὰρ ὁμοῦ ψόφος ἠκούετο καὶ οἰμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπταμένων καὶ στρέβλαι καὶ κύφωνες καὶ τροχοί, καὶ ἡ Χιμαῖρα ἐσπάραττε καὶ ὁ Κέρβερος ἐδάρδαπτεν, ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δοῦλοι, 20 σατράπαι, πένητες, πλούσιοι, πτωχοί, καὶ μετέμελε πᾶσι τῶν τετολμημένων. ἐνίοις δὲ αὐτῶν καὶ ἐγνωρίσαμεν ἰδόντες, ὅποσοι ἦσαν τῶν ἐναγχοῦς τετελευτηκότων· οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεστρέφοντο, εἰ δὲ καὶ προσβλέποιεν, μάλα δουλοπρεπές τι καὶ κολα25 κευτικόν, καὶ ταῦτα πῶς οἶει βαρεῖς ὄντες καὶ ὑπερ-

όπται παρὰ τὸν βίον; τοῖς μέντοι πένησιν ἡμιτέλεια τῶν κακῶν ἐδίδοδο, καὶ διαναπαυόμενοι πάλιν ἐκολλάζοντο. καὶ μὴν κακεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα καὶ τὸν Σίσυφον καὶ τὸν Φρύγα Τάνταλον καὶ τὸν γηγενῆ Τιτυόν, Ἡράκλεις ὄσος· ἔκειτο γοῦν τόπον 5 ἐπέχων ἀγροῦ.

Passing through here, we reached the plain of Acheron—where dwell the heroes and heroines and general mass of mankind—not that it was possible to distinguish individuals even with the most careful scrutiny. The Egyptians were in the best state of preservation. But with the Greeks there was no telling the most handsome from the ugliest; or the highest born from the meanest beggar.

15. Διελθόντες δὲ καὶ τούτους! ἐς τὸ πεδίον ἐσβάλλομεν τὸ Ἀχερούσιον, εὐρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε καὶ τὰς ἡρώνας καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν κατὰ ἔθνη καὶ κατὰ φύλα διαιτωμένους, 10 τοὺς μὲν παλαιούς τινες καὶ εὐρωτιῶντας καί, ὥς φησιν Ὀμηρος, ἀμενηνοὺς, τοὺς δ' ἔτι νεαλεῖς καὶ συνεστηκότας, καὶ μάλιστα τοὺς Αἰγυπτίους αὐτῶν διὰ τὸ πολυαρκεῖς τῆς ταριχείας. τὸ μέντοι διαγιγνώσκειν ἕκαστον οὐ πάνυ τι ἦν ῥάδιον· ἅπαντες γὰρ 15 ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι τῶν ὀστών γεγυμνωμένων· πλην ἀλλὰ μόγισ τε καὶ διὰ πολλοῦ ἀναθεωροῦντες αὐτοὺς ἐγιγνώσκομεν. ἔκειντο δ' ἐπ' ἀλλήλοις ἄμαυροὶ καὶ ἄσημοι καὶ οὐδὲν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. ἀμέλει πολλῶν ἐν ταύτῃ 20 σκελετῶν κειμένων καὶ πάντων ὁμοίων φοβερόν τι καὶ διάκενον δεδορκότων καὶ γυμνοὺς τοὺς ὀδόντας προ-

φαίνοντων, ἡπόρουσεν πρὸς ἑμαυτὸν ὅτινι διακρίναιμι
 τὸν Θερσίτην ἀπὸ τοῦ καλοῦ Νιρέως ἢ τὸν Ἴρον ἀπὸ
 τοῦ Φαίακων βασιλέως ἢ Πυρρίαν τὸν μάγειρον ἀπὸ
 τοῦ Ἀγαμέμνονος· οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρι-
 5 σμάτων αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ ὅστ' ἦν,
 ἄδηλα καὶ ἀνεπίγραφα καὶ ὑπ' οὐδενὸς ἔτι διακρίνε-
 σθαι δυνάμενα.

And I thought to myself:—The life of men is like a great procession; and fickle Fortune is the mistress of the ceremonies. She decks this man in regal, and that one in servile, attire, just at her own caprice; she sets up or pulls down according to the whim. She changes the costumes and status of a man, exactly like an actor on the stage, who now takes the part of Creon, or Agamemnon, and a few minutes after comes forth as a messenger, or slave; and then at the close, he throws everything aside and goes home, no longer a great man, but just Polus or Satyrus, the tragedian.

16. Τοιγάρτοι ἐκεῖνα ὁρῶντι ἐδόκει μοι ὁ τῶν
 ἀνθρώπων βίος πομπῇ τινι μακρᾷ προσεικέναι, χορη-
 10 γεῖν δὲ καὶ διατάττειν ἕκαστα ἢ Τύχῃ διάφορα καὶ
 ποικίλα τοῖς πομπευταῖς τὰ σχήματα προσάπτουσα·
 τὸν μὲν γὰρ λαβοῦσα, εἰ τύχοι, βασιλικῶς ἐνεσκεύασε
 τῖάραν τε ἐπιθείσα καὶ δορυφόρους παραδοῦσα καὶ
 τὴν κεφαλὴν στέψασα τῷ διαδήματι, τῷ δὲ οἰκέτου
 15 σχῆμα περιέθηκε, τὸν δὲ τινα καλὸν εἶναι ἐκόσμησε,
 τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε· παντοδα-
 πὴν γάρ, οἶμαι, δεῖ γενέσθαι τὴν θεάν. πολλάκις δὲ
 καὶ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχή-
 ματα οὐκ ἑῶσα ἐς τέλος διαπομπεῦσαι ὥς ἐτάχθησαν,

ἀλλὰ μεταμφιέσασα τὸν μὲν Κροῖσον ἠνάγκασε τὴν οἰκέτου καὶ αἰχμαλώτου σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον τέως ἐν τοῖς οἰκέταις πομπεύοντα τὴν τοῦ Πολυκράτους τυραννίδα μετενέδυσσε, καὶ μέχρι μέν τινος εἶασε χρῆσθαι τῷ σχήματι· ἐπειδὴν δ' ὁ τῆς 5 πομπῆς καιρὸς παρέλθῃ, τῆνικαῦτα ἕκαστος ἀποδοὺς τὴν σκευὴν καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τοῦ σώματος ὅσπερ ἦν πρὸ τοῦ γίγνεται, μηδὲν τοῦ πλησίον διαφέρων. ἔνιοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὴν ἀπαιτῇ τὸν κόσμον ἐπιστάσα ἡ Τύχη, ἄχθονται τε καὶ ἀγα- 10 νακτοῦσιν ὅσπερ οἰκείων τινῶν στερίσκόμενοι καὶ οὐχ ἂ πρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. οἶμαι δέ σε καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐορακέναι τοὺς τραγικοὺς ὑποκριτὰς τούτους πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέοντας, ἐνίοτε δὲ Πριάμους 15 γιγνομένους ἢ Ἀγαμέμνονας, καὶ ὁ αὐτός, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος μετ' ὀλίγον οἰκέτης προήλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσμένος· ἤδη δὲ πέρας ἔχοντος τοῦ δράματος ἀποδυσάμενος ἕκαστος 20 αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα καὶ τὸ προσωπεῖον ἀποθέμενος καὶ καταβὰς ἀπὸ τῶν ἐμβατῶν πένης καὶ ταπεινὸς περίεισιν οὐκέτ' Ἀγαμέμνων ὁ Ἀτρεΰς οὐδὲ Κρέων ὁ Μενοικέως, ἀλλὰ Πῶλος Χαρίκλέους Σουινεύς ὀνομαζόμενος ἢ Σάτυρος Θεογείτονος 25 Μαραθῶνιος. τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πράγματά ἐστιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

“*But, Menippus, what about those who have magnificent tombs, and laudatory epitaphs, here on earth?*”—

“*Such things are folly, my dear fellow; I can only*

say misery seems to weigh upon them just in proportion to the size of their monuments. And you would laugh to see their menial occupations and the insults they receive from the passers by. I saw Philip of Macedon cobbling shoes."

17. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ δὲ τοὺς πολυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ γῆς καὶ στήλας καὶ εἰκόνας καὶ ἐπιγράμματα οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν ;
- 5 ΜΕΝ. Ληρεῖς, ὦ οὗτος· εἰ γοῦν ἐθεάσω τὸν Μαύσωλον αὐτὸν — λέγω δὲ τὸν Κᾶρα, τὸν ἐκ τοῦ τάφου περιβόητον — εὖ οἶδα οὐκ ἂν ἐπαύσω γελῶν, οὕτω ταπεινὸς ἔρριπτο ἐν παρὰβύστῳ που λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖν, τοσοῦτον
- 10 ἀπολαύων τοῦ μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπικείμενος· ἐπειδὴν γάρ, ὦ ἑταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον — δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός — ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον. πολλῷ δ'
- 15 ἂν, οἶμαι, μᾶλλον ἐγέλασας, εἰ ἐθεάσω τοὺς παρ' ἡμῖν βασιλέας καὶ σατράπας πτωχεύοντας παρ' αὐτοῖς καὶ ἦτοι ταριχοπωλοῦντας ὑπ' ἀπορίας ἢ τὰ πρῶτα διδάσκοντας γράμματα καὶ ὑπὸ τοῦ τυχόντος ὑβρίζομένους καὶ κατὰ κόρρης παιομένους ὥσπερ τῶν ἀν-
- 20 δραπτόδων τὰ ἀτιμότατα· Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος οὐδὲ κρατεῖν ἐμαντοῦ δυνατὸς ἦν· ἐδείχθη δέ μοι ἐν γωνιδίῳ τινὶ μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ὑποδημάτων. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδους μεταιτοῦντας, Ξέρξας λέγω
- 25 καὶ Δαρείους καὶ Πολυκράτας.

"Why, it is almost incredible. And Socrates, Diogenes, &c. what of them?" "Socrates goes about 'button-holing' people as he always used to here; Diogenes has to live side by side with Midas, and other millionaires: but he amuses himself continually by lying on his back, and laughing or singing."

18. ΦΙΛ. Ἀποπα διηγῇ τὰ περὶ τῶν βασιλέων καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης ἐπράττε καὶ Διογένης καὶ εἴ τις ἄλλος τῶν σοφῶν;

MEN. Ὁ μὲν Σωκράτης κακεῖ περιέρχεται διελέγων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμήδης καὶ 5 Ὀδυσσεὺς καὶ Νέστωρ καὶ εἴ τις ἄλλος λάλος νεκρός. ἔτι μέντοι ἐπεφύσητο αὐτῷ καὶ διωδήκει ἐκ τῆς φαρμακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ καὶ Μίδα τῷ Φρυγί καὶ ἄλλοις τισὶ τῶν πολυτελῶν· ἀκούου 10 δὲ οἰμωζόντων αὐτῶν καὶ τὴν παλαιὰν τύχην ἀναμετρούμενων γελᾷ τε καὶ τέρπεται καὶ τὰ πολλὰ ὑπτίος κατακείμενος ᾄδει μάλα τραχεῖα καὶ ἀπηνεῖ τῇ φωνῇ τὰς οἰμωγὰς αὐτῶν ἐπικαλύπτων, ὥστε ἀνιᾶσθαι τοὺς 15 ἄνδρας καὶ διασκέπτεσθαι μετοικεῖν οὐ φέροντας τὸν Διογένην.

"Well, but what about that decree you mentioned at the beginning?" "Thank you for reminding me! I am afraid I've wandered away a little; but I'll tell you. I saw a crowd rushing along one day, so I joined in; and heard among other business which was transacted, the following bill proposed.

19. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς· τί δὲ τὸ ψήφισμα

ἦν, ὅπερ ἐν ἀρχῇ ἔλεγεσ κεκυρώσθαι κατὰ τῶν πλουσίων;

MEN. Εὖ γε ὑπέμνησας· οὐ γὰρ οἶδ' ὅπως περὶ τούτου λέγειν προθέμενος πάμπολυ ἀπεπλανήθην τοῦ λόγου. διατρίβοντος γάρ μου παρ' αὐτοῖς προὔθεσαν οἱ πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. ἰδὼν οὖν πολλοὺς συνθέοντας ἀναμίξας ἑμαυτὸν τοῖς νεκροῖς εὐθὺς εἰς καὶ αὐτὸς ἦν τῶν ἐκκλησιαστών. διφκῆθη μὲν οὖν καὶ ἄλλα, τελευταῖον δὲ τὸ περὶ τῶν πλουσίων· ἐπεὶ γὰρ αὐτῶν κατηγορητο πολλὰ καὶ δεινά, βία καὶ ἀλαζονεία καὶ ὑπεροψία καὶ ἀδικία, τέλος ἀναστάς τις τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτον.

The souls of all extortioners and oppressors of the poor are to be sent into asses for 250,000 years. The bill was duly read, put to the vote, and passed.

ΨΗΦΙΣΜΑ.

20. “Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλούσιοι δρώσι παρὰ τὸν βίον ἀρπάζοντες καὶ βιαζόμενοι καὶ πάντα τρόπον τῶν πενήτων καταφρονούντες, δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ, ἐπειδὰν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν κολάζεσθαι καθόπερ καὶ τὰ τῶν ἄλλων πονηρῶν, τὰς δὲ ψυχὰς ἀναπέμφθείσας ἄνω εἰς τὸν βίον καταδύεσθαι εἰς τοὺς ὄνους, ἄχρι ἂν ἐν τῷ τοιοῦτῳ διαγάγῃσι μυριάδας ἑτῶν πέντε καὶ εἴκοσιν, ὅνοι ἐξ ὄνων γιγνόμενοι, καὶ ἀχθοφοροῦντες καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι, τοῦντεῦθεν δὲ [λοιπὸν] ἐξεῖναι αὐτοῖς ἀποθανεῖν. εἶπε τὴν γνώμην Κρανίων Σκελε-
25 τίωνος Νεκυσιεὺς φυλῆς Ἀλιβαντίδος.” τοῦτου ἀναγνωσθέντος τοῦ ψηφίσματος ἐπεψήφισαν μὲν αἱ ἀρ-

χαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος καὶ ἐνεβριμήσατο
ἡ Βριμὴ καὶ ὑλάκτησεν ὁ Κέρβερος. οὕτω γὰρ ἐντελέ,
γίγνεται καὶ κύρια τὰ ἀνεγνωσμένα.

"So much for the decree. But about Teiresias: I found him to be a little old man, pale, and thin-voiced and blind. He guessed the object of my journey, but said he couldn't reveal such secrets. After a little inducement, however, he led me aside and whispered in my ear, 'The life of a plain citizen is best—make good use of the present time; eschew metaphysical research, and have nothing to do with philosophers.'

21. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δὲ, οὐπερ ἀφίγμην ἔνεκα, τῷ Τειρεσίᾳ προσελθὼν 5
ικέτευον αὐτὸν τὰ πάντα διηγήσάμενος εἰπεῖν πρὸς με
ποιῶν τινα ἡγέται τὸν ἄριστον βίον. ὁ δὲ γελάσας
— ἔστι δὲ τυφλὸν τι γερόντιον καὶ ὠχρόν καὶ λεπτό-
φωνον — ὦ τέκνον, φησί, τὴν μὲν αἰτίαν οἶδά σοι τῆς
ἀπορίας ὅτι παρὰ τῶν σοφῶν ἐγένετο οὐ τὰ αὐτὰ 10
γυγνώσκόντων ἑαυτοῖς· ἀτὰρ οὐ θέμις λέγειν πρὸς σέ·
ἀπείρηται γὰρ ὑπὸ Ῥαδαμάνθου. μηδαμῶς, ἔφην, ὦ
πατέριον, ἀλλ' εἰπὲ καὶ μὴ περιῖδης με σοῦ τυφλότε-
ρον περιούντα ἐν τῷ βίῳ. ὁ δὲ δὴ με ἀπαγαγὼν καὶ
πολὺ τῶν ἄλλων ἀποσπᾶσας ἡρέμα προσκύνσας πρὸς 15
τὸ οὖς φησιν, ὁ τῶν ἰδιωτῶν ἄριστος βίος, ὥστε τῆς
ἀφροσύνης πάυσάμενος τοῦ μετεωρολογεῖν καὶ τέλη
καὶ ἀρχὰς ἐπισκοπεῖν καὶ καταπτύσας τῶν σοφῶν
τούτων συλλογισμῶν καὶ τὰ τοιαῦτα λήρον ἡγήσάμε-
νος τοῦτο μόνον ἐξ ἅπαντος θήρασαι, ὅπως τὸ παρὸν 20
εὖ θεμένος παραδράμῃ γελῶν τὰ πολλὰ καὶ περὶ
μηδὲν ἐσπουδακώς.

ὡς εἰπὼν πάλιν ὤρτο κατ' ἀσφοδελὸν λειμῶνα.

"Having accomplished my object, I told Mithrobarzanes we had better return. He led me into a very dark tunnel, where a little glimmering of light could be seen through a tiny hole. 'The Temple of Trophonius' he said. I crept through the hole, with some difficulty, and found myself here."

22. Ἐγὼ δὲ — καὶ γὰρ ἤδη ὄψε ἦν — ἄγε δὴ, ὦ Μιθροβαρζάνη, φημί, τί διαμέλλομεν καὶ οὐκ ἄπιμεν αὐθις ἐς τὸν βίον; ὁ δὲ πρὸς ταῦτα, θάρρει, φησὶν, ὦ
 5 Μένιππε· ταχεῖαν γάρ σοι καὶ ἀπράγμονα ὑποδείξω ἀτραπὸν, καὶ δὴ ἀπαγαγὼν με πρὸς τι χώριον τοῦ ἄλλου ζοφερώτερον δέξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι καὶ λεπτόν ὥσπερ διὰ κλειθρίας ἐσρέον φῶς, ἐκεῖνο, ἔφη, ἐστὶ τὸ ἱερὸν τὸ Τροφωνίου, κακεῖθεν κατίαςιν
 10 οἱ ἀπὸ Βοιωτίας· ταύτην οὖν ἀνίθι καὶ εὐθύς ἔσῃ ἐπὶ τῆς Ἑλλάδος. ἡσθεὶς δὲ τοῖς εἰρημένοις ἐγὼ καὶ τὸν μάγον ἀσπασάμενος χαλεπῶς μάλα διὰ τοῦ στομίου ἀνερπύσας οὐκ οἶδ' ὅπως ἐν Λεβαδείᾳ γίγνομαι.

ΤΙΜΩΝ Η ΜΙΣΑΝΘΡΩΠΟΣ.

ΤΙΜΩΝ, ΖΕΥΣ, ΕΡΜΗΣ, ΠΛΟΥΤΟΣ, ΠΕΝΙΑ, ΓΝΑΘΩΝΙΑΔΗΣ,
ΦΙΛΙΑΔΗΣ, ΔΗΜΕΑΣ, ΘΡΑΣΥΚΛΗΣ.

Timon (*stopping his work, and leaning on his spade*), "O Zeus, Thou god of Friendship, Hearths, Oaths, &c. &c. What has become of thy lightning, and thunder and bolts? Are they all cold? Hast thou not one spark left with which to scorch rascals? Men are no longer afraid of thy lightning; it is no better than a smoky torch. Thou art surely under the influence of some drug, or half-blind, or deaf.

Ι. ΤΙΜ. ὦ Ζεῦ φίλιε καὶ ξένιε καὶ ἑταιρεῖε καὶ ἐφέστιε καὶ ἀστεροπητὰ καὶ ὕρκιε καὶ νεφεληγερέτα καὶ ἐρίγδουπε καὶ εἴ τί σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυνῦμος γιγνόμενος ὕπ- 5 ερεΐδεις τὸ πίπτου τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχηνὸς τοῦ ῥυθμοῦ· ποῦ σοι νῦν ἡ ἐρισμάραγος ἀστραπή καὶ ἡ βαρύβρομος βροντὴ καὶ ὁ αἰθαλόεις καὶ ἀργήεις καὶ σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λήρος ἤδη ἀναπέφηνε καὶ καπνὸς ποιητικὸς ἀτεχνῶς ἔξω 10 τοῦ πατάγου τῶν ὀνομάτων. τὸ δὲ αἰδιμόν σου καὶ ἐκηβόλον ὕπλον καὶ πρόχειρον οὐκ οἶδ' ὅπως τελέως

ἀπέσβη καὶ ψυχρόν ἐστι μηδὲ ὀλίγον σπιυθῆρα ὀργῆς
κατὰ τῶν ἀδικούντων διαφυλάττον.

2. Θάττον γοῦν τῶν ἐπιорκεῖν τις ἐπιχειρούντων
ἔωλον θρυαλλίδα φοβηθείη ἂν ἢ τὴν τοῦ πανδαμάτο-
5 ρος κεραυνοῦ φλόγα· οὕτω δαλόν τινα ἐπανατείνεσθαι
δοκεῖς αὐτοῖς, ὥς πῦρ μὲν ἢ καπνὸν ἀπ' αὐτοῦ μὴ δε-
διέναι, μόνον δὲ τοῦτο οἶεσθαι ἀπολαύσειν τοῦ τραύ-
ματος, ὅτι ἀναπλησθήσονται τῆς ἀσβόλου. ὥστε ἤδη
διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντᾶν ἐτόλμα,
10 οὐ πάντη ἀπίθανος ὢν, πρὸς οὕτω ψυχρόν τὴν ὀργὴν
Δία θερμουργὸς ἀνὴρ μεγαλαυχούμενος. πῶς γάρ;
ᾧ γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, ὅς οὔτε
τῶν ἐπιорκούντων ἀκούεις οὔτε τοὺς ἀδικούντας ἐπι-
σκοπεῖς, λημῆς δὲ καὶ ἀμβλυώττεις πρὸς τὰ γυγνό-
15 μενα καὶ τὰ ὅτα ἐκκεκώφησαι καθάπερ οἱ παρηρη-
κότες.

*"When thou wast young and hot-brained, men trembled before
thy arms; there were most terrible earthquakes and
floods then: now thou art too lazy; and hast reaped
the fruits of idleness. No man honours thee; and
soon thy fate will be like thy father's; thy temples are
robbed, thine own person dishonoured, but thou dost not
even trouble to undo the dogs—Will there never be an
end to all this?"*

3. Ἐπεὶ νέος γε ἔτι καὶ ὀξύθυμος ὢν καὶ ἀκμαῖος
τὴν ὀργὴν πολλὰ κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις
καὶ οὐδέποτε ἦγες τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ'
20 αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν καὶ ἡ αἰγὴς ἐπε-
σείετο καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνε-
χῆς ὥσπερ εἰς ἀκροβολισμὸν προσηκοντίζετο· οἱ

σεισμοὶ δὲ κοσκινηδὸν καὶ ἡ χιῶν σωρηδὸν καὶ ἡ χά-
λαζα πετρηδόν· καὶ ἵνα σοι φορτικῶς διαλέγωμαι,
ὑετοὶ τε ῥαγδαῖοι καὶ βίαιοι, ποταμὸς ἐκάστη σταγῶν
ᾧστε τηλικαύτη ἐν ἀκαρεῖ χρόνου ναυαγία ἐπὶ τοῦ
Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων κατα- 5
δεδυκότων μόγις ἐν τι κιβώτιον περισωθῆναι προσο-
κεῖλαν τῷ Λυκωρεῖ ζώπυρόν τι τοῦ ἀνθρωπίνου
σπέρματος διαφυλάττον εἰς ἐπιγονήν κακίας μείζονος.

4. Τσιγγάρτοι ἀκόλουθα τῆς ῥαθυμίας τὰ πλῆχειρα
κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοὶ τινος οὔτε 10
στεφανοῦντος, εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων,
καὶ οὗτος οὐ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς
ἔθος τι ἀρχαῖον συντελῶν· καὶ κατ' ὀλίγον Κρόνον
σε, ὃ θεῶν γενναιότατε, ἀποφανοῦσι παρωσάμενοι τῆς
τιμῆς. ἐὼ λέγειν ποσάκις ἤδη σου τὸν νεῶν σεσυλη- 15
κασιν· οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπίαςιν
ἐπιβεβλήκασιν, καὶ σὺ ὁ ὑψιβρεμέτης ὤκνησας ἢ ἀνα-
στήσαι τοὺς κύνας ἢ τοὺς γελίτονας ἐπικαλέσασθαι,
ὡς βοηδρομήσαντες αὐτοὺς συλλάβοιεν ἔτι συσκευα-
ζομένους πρὸς τὴν φυγὴν· ἀλλ' ὁ γενναῖος καὶ Γιγαν- 20
τολῆτωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους
περικειρόμενος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων
ἐν τῇ δεξιᾷ. ταῦτα τοίνυν, ὃ θαυμάσιε, πηνίκα παύ-
σεται οὕτως ἀμελῶς παρορώμενα; ἢ πότε κολάσῃ τὴν
τοσαύτην ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκαλίωνες 25
ἱκανοὶ πρὸς οὕτως ὑπέραντλον ὕβριν τοῦ βίου;

*"Just look at me! How many Athenians have I not exalted,
and enriched!—aye! poured out my wealth wholesale
on them, with what result? I am now so poor, they
will not even look at me. I might be an old moss-*

grown stone, they scorn me so! And here I dig—out-cast, and despised—alone with my spade, and clad in an old sheepskin. Well! at least I shall not see 'the ungodly in great power' if I stay here. But, Zeus, Zeus, wake up and blow on thy bolt, and make it blaze—and come and help me!"

5. "Ἰνα γὰρ τὰ κοινὰ ἐάσας τὰμὰ εἶπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας καὶ πᾶσι τοῖς δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἄθροον εἰς εὐεργεσίαν τῶν φίλων 5 ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσσοντες καὶ προσκυνοῦντες κακ τοῦ ἐμοῦ νεύματος ἀπηρτημένοι, ἀλλ' ἦν που καὶ ὁδῷ βαδίζων ἐντύχω τινὶ αὐτῶν, ὥσπερ τινα στήλην 10 παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνόντες, οἱ δὲ καὶ πόρρωθεν ἰδόντες ἐτέραν ἐκτρέπονται δυσάντητον καὶ ἀποτροπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες τὸν οὐ πρὸ πολλοῦ σωτήρα καὶ εὐεργέτην αὐτῶν γεγενημένον.
- 15 6. "Ὡστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχάτην τραπόμενος ἐναψάμενος διφθέραν ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν τεττάρων, τῇ ἐρημῇ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα τοῦτο γοῦν μοι δοκῶ κερδαίνειν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν 20 ἀξίαν εὖ πράττοντας· ἀνιαρότατον γὰρ τοῦτό γε. ἤδη ποτὲ οὖν, ὦ Κρόνου καὶ Ῥέας υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος καὶ νήδυμον — ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοίμησαι — καὶ ἀναρριπίσας τὸν κεραυνὸν ἢ ἐκ τῆς Αἴτης ἐναυσάμενος μεγάλην ποιήσας 25 τὴν φλόγα ἐπιδείξαίό τινα χολὴν ἀνδρώδους καὶ νεα-

νικοῦ Διός, εἰ μὴ ἀληθὴ ἐστὶ τὰ ὑπὸ Κρητῶν περὶ σοῦ
καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα.

Zeus: "*Hermes, who is that bawling so? Probably some philosopher, judging by his language!*" Hermes: "*What! father, not know Timon of Athens, the man who used to treat us so handsomely?*" "O how sad! what a change! How did it come about?"

7. ΖΕΤΣ. Τίς οὗτός ἐστιν, ὃ Ἑρμῇ, ὁ κεκραγὼς
ἐκ τῆς Ἀττικῆς παρὰ τὸν Ἑμμηττὸν ἐν τῇ ὑπωρείᾳ
πιναρὸς ὄλος καὶ αὐχμῶν καὶ ὑποδίφθερος; σκάπτει 5
δὲ οἶμαι ἐπικεκυφώς· ἄλλος ἄνθρωπος καὶ θρασύς.
ἢ που φιλόσοφός ἐστιν· οὐ γὰρ ἂν οὕτως ἀσεβεῖς
τοὺς λόγους διεξῆει καθ' ἡμῶν.

ΕΡΜ. Τί φῆς, ὃ πάτερ; ἀγνοεῖς Τίμωνα τὸν
Ἑχεκρατίδου τὸν Κολλυτέα; οὗτός ἐστιν ὁ πολλάκις 10
ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος, ὁ
τὰς ὄλας ἐκατόμβας, παρ' ᾧ λαμπρῶς εἰώθεμεν ἐορ-
τάζειν τὰ Διάσια.

ΖΕΤΣ. Φεῦ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ
πλούσιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; τί παθῶν, τοι- 15
οὗτός ἐστιν; αὐχμηρός, ἄθλιος καὶ σκαπανεὺς καὶ
μισθωτός, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν
δίκελλαν.

"Well! to tell you the truth, it was simple-heartedness
which ruined him. He looked upon the greatest of
toadies and 'sharks' as a thorough friend. And now
they have bled him as much as they can, they will not
even look at him; so he has left the city, and taken to
digging, as a livelihood."

8. ΕΡΜ. Οὕτωςι μὲν εἰπεῖν, χρηστότης ἐπί-
 τριψεν αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεο-
 μένους ἅπαντας οἶκτος, ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια καὶ
 εὐθήθεια καὶ ἀκρισία περὶ τῶν φίλων, ὃς οὐ συνίει
 5 κόραξι καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυνῶν τοσ-
 οῦτων ὁ κακοδαίμων κειρόμενος τὸ ἥπαρ φίλους εἶναι
 αὐτοὺς καὶ ἐταίρους φετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν
 χαίροντας τῇ βορᾷ· οἱ δὲ τὰ ὅσα γυμνώσαντες ἀκρι-
 βῶς καὶ περιτραγόντες, εἰ δέ τις καὶ μυελὸς ἐνῆν,
 10 ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα ἐπιμελῶς, φῶχοντο
 αὐὸν αὐτὸν καὶ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες,
 οὐδὲ γνωρίζοντες ἔτι οὐδὲ προσβλέποντες — πόθεν
 γάρ; — ἢ ἐπικουροῦντες ἢ ἐπιδιδόντες ἐν τῷ μέρει.
 διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὀράς, ἀπολι-
 15 πῶν ὑπ' αἰσχύνῃς τὸ ἄστν μισθοῦ γεωργεῖ μελαγχο-
 λῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μάλα
 ὑπεροπτικῶς παρέρχονται οὐδὲ τὸννομα, εἰ Τίμων
 καλοῖτο, εἰδότες.

*"Oh! but this man must not be passed over, or we shall
 be as bad as his parasites. The fact is I've been so
 occupied with false-swearers, extortioners, and sacrile-
 gious rascals, that I've not had time to look at Attica
 lately.*

9. ΖΕΤΣ. Καὶ μὴν οὐ παροπτέος ἀνὴρ οὐδὲ
 20 ἀμελητέος· εἰκότως γὰρ ἡγανάκει δυστυχῶν· ἐπεὶ
 καὶ ὅμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις
 ἐπιλελησμένοι ἀνδρὸς τοσαῦτα μηρία ταύρων τε καὶ
 αἰγῶν πióτατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι
 γοῦν ἐν ταῖς ρίσιν τὴν κνῖσαν αὐτῶν ἔχω. πλὴν ὑπ'
 25 ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιιορκούντων

καὶ βιαζομένων καὶ ἄρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ
 παρὰ τῶν ἱεροσυλούντων — πολλοὶ γὰρ οὗτοι καὶ
 δυσφύλακτοι καὶ οὐδὲ ἐπ' ὀλίγον καταμύσαι ἡμῖν
 ἐφιάσι — πολλὴν ἤδη χρόνον οὐδὲ ἀπέβλεψα ἐς τὴν
 Ἀττικὴν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγων 5
 ἔριδες ἐπεπόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλή-
 λους καὶ κεκραγόντων οὐδὲ ἐπακούειν ἔστι τῶν εὐχῶν·
 ὥστε ἡ ἐπιβυσάμενον χρὴ τὰ ὅτα καθῆσθαι ἡ ἐπιτρι-
 βῆναι πρὸς αὐτῶν, ἀρετὴν τινα καὶ ἀσώματα καὶ
 λήρους μεγάλη τῇ φωνῇ συνειρόντων. διὰ ταῦτά τοι 10
 καὶ τοῦτον ἀμεληθῆναι συνέβη πρὸς ἡμῶν οὐ φαῦλον
 ὄντα.

"So, Hermes, take Plutus and Thesaurus, and go quickly to Timon. Meanwhile I will think about punishing these flatterers; I am sorry to say my two best bolts are broken; but I think I shall make the scamps pay sufficient penalty for the present if I make Timon's wealth an object of the greatest envy."

10. "Ὅμως δὲ τὸν Πλούτον, ὦ Ἑρμῆ, παραλαβὼν
 ἀπιθι παρ' αὐτὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλούτος
 καὶ τὸν Θησαυρὸν μεθ' αὐτοῦ καὶ μενέτωσαν ἄμφω 15
 παρὰ τῷ Τίμωνι μηδὲ ἀπαλλατέσθωσαν οὕτω ῥα-
 δίως, κἂν ᾖτι μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκῃ
 αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ
 τῆς ἀχαριστίας, ἣν ἐπεδείξαντο πρὸς αὐτόν, καὶ αὐθις
 μὲν σκέψομαι καὶ δίκην δώσουσιν, ἐπειδὴν τὸν κεραυ- 20
 νὸν ἐπισκευάσω· κατεαγμένοι γὰρ αὐτοῦ καὶ ἀπεστο-
 μωμένοι εἰσι δύο ἀκτῖνες αἱ μέγισται, ὅποτε φιλοτι-
 μότερον ἡκόντισα πρῶην ἐπὶ τὸν σοφιστὴν Ἀναξαγό-
 ραν, ὃς ἔπειθε τοὺς ὁμιλητὰς μηδὲ ὅλως εἶναι [τινας]

ἡμᾶς τοὺς θεοὺς. ἀλλ' ἐκείνου μὲν διήμαρτον,—ὑπερ-
 ἔσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς—ὁ δὲ κεραυνὸς
 ἐς τὸ Ἀνάκειον παρασκήψας ἐκείνῳ τε κατέφλεξε καὶ
 αὐτὸς ὀλίγου δεῖν συνετρίβη περὶ τῇ πέτρᾳ. πλὴν
 5 ἱκανῇ ἐν τοσοῦτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, εἰ
 ὑπερπλουτοῦντα τὸν Τίμωνα ὀρώσιν.

Hermes: "*What a fine thing bawling is! Here is
 Timon, going to have his poverty changed for great
 wealth, all because of his shouting!*" Plut.: "*But I
 have no intention of going to him!*" Zeus: "*Not if
 I tell you, Plutus?*"

11. EPM. Οἶον ἦν τὸ μέγα κεκραγῆναι καὶ
 ὀχληρὸν εἶναι καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι
 μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον·
 10 ἰδοὺ γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστάτου
 καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος
 ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία· εἰ δὲ σιωπῇ
 ἔσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος.

ΠΛΟΥΤ. Ἄλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ,
 15 παρ' αὐτόν.

ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλούτε, καὶ ταῦτα ἐμοῦ
 κελεύσαντος;

*Plutus goes on to give his reasons for not wishing to go.
 Timon only scatters him wholesale, as soon as he can
 get hold of him. Won't Zeus send him to some one
 better able to appreciate the gift? Ah! but Timon
 will have grown wiser now, replies Zeus; besides, you
 seem very difficult to please. Here you grumble at
 being scattered too freely—at other times you make com-
 plaint of being shut up under lock and seal, until your*

complexion is quite pale, and your joints stiff; and those who possess you will neither enjoy you themselves nor allow others to do so.

12. ΠΛΟΥΤ. "Οτι νῆ Δία ὕβριζεν εἰς ἐμέ καὶ ἐξεφόρει καὶ ἐς πολλὰ κατεμέριζε καὶ ταῦτα πατρῶν αὐτῷ φίλον ὄντα, καὶ μονονουχὶ δικράνοισ με ἐξεώθει τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὐθις οὖν ἀπέλθω παρασίτοις καὶ κόλαξι 5 καὶ ἐταίραις παραδοθσόμενος; ἐπ' ἐκείνους, ὦ Ζεῦ, πέμπε με τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος· οὗτοι δὲ οἱ λάροι τῇ πενίᾳ συνέστωσαν, ἣν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες καὶ δίκηλλαν ἀγαπά- 10 τωσαν ἄθλιοι τέτταρας ὀβολοὺς ἀποφέροντες, οἱ δεκαταλάντους δωρεὰς ἀμελητὶ προΐεμενοι.

13. ΖΕΥΣ. Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάζεται περὶ σέ· πάνν γάρ αὐτὸν ἡ δίκηλλα πεπαιδαγώγηκεν, εἰ μὴ παντάπασιν ἀνάληγτός ἐστι τὴν ὀσφύν, 15 ὡς χρῆν σὲ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνν μεμφίμοιρος εἶναι μοι δοκεῖς, ὃς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπετάσας ἡφίει περινοστεῖν ἑλευθέρως οὔτε ἀποκλείων οὔτε ζηλοτυπῶν· ἄλλοτε δὲ τούναντίον ἡγανάκεις κατὰ τῶν 20 πλουσιῶν κατακεκλείσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακῦψαί σοι ἐς τὸ φῶς δυνατόν εἶναι. ταῦτα γοῦν ἀπωδῦρου πρὸς με ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο ὥχρὸς ἡμῖν ἐφαίνου καὶ φρον- 25 τίδος ἀνάπλεως, συνεσπακῶς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ

καιροῦ λάβοιο, παρ' αὐτῶν· καὶ ὅλως, τὸ πρῶγμα
 ὑπέρδεινον ἐδόκει σοι, ἐκ χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ
 καθάπερ τὴν Δανάην παρθενεύεσθαι ὑπ' ἀκριβέσι καὶ
 παμπονήροις παιδαγωγοῖς ἀνατρεφόμενον, τῷ Τόκῳ
 5 καὶ τῷ Λογισμῷ.

14. Ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς ἐρῶντας
 μὲν εἰς ὑπερβολήν, ἔξδ' οὖν ἀπολαύειν οὐ τολμῶντας,
 οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι κυρίους γε ὄντας,
 ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν
 10 μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν
 οἰομένους οὐ τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μη-
 δενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ
 φάτῃ κῦνα μήτε αὐτὴν ἐσθίουσαν τῶν κριθῶν μήτε
 τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ
 15 κατεγέλας αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ
 καινότερον αὐτοὺς ζηλοτυπούντων, ἀγνοούντων δὲ ὡς
 κατάρατος οἰκέτης ἢ οἰκονόμος πεδότριψ ὑπέσιων
 λαθραίως ἐμπαροινήσει τὸν κακοδαίμονα καὶ ἀνέρα-
 στον δεσπότην πρὸς ἄμαυρόν τι καὶ μικρόστομον
 20 λυχνίδιον καὶ διψαλέον θρυαλλίδιον ἐπαγρυπνεῖν
 εἰσας τοῖς τόκοις. πῶς οὖν οὐκ ἄδικα ταῦτα, πάλαι
 μὲν ἐκεῖνα αἰτιᾶσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία
 ἐπικαλεῖν;

*"Well! but there is surely a mean between these two
 extremes; there is a wide difference between the extra-
 vagant spendthrift, and the stingy miser."*

15. ΠΛΟΤΤ. Καὶ μὴν εἴ γε τὰληθὲς ἐξετάζοις,
 25 ἄμφο σοι εὐλογα δόξω ποιεῖν· τοῦ τε γὰρ Τίμωνος τὸ
 πᾶν τοῦτο ἀνειμένον ἀμελὲς καὶ οὐκ εὐνοϊκὸν ὡς
 πρὸς ἐμὲ εἰκότως ἂν δοκοίη, τούς τε αὖ κατὰκλειστον

ἐν θύραις καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύ-
τερος γενοίμην καὶ πιμελὴς καὶ ὑπέρογκος ἐπιμελου-
μένους, οὔτε προσαπτομένους αὐτοὺς οὔτε ἐς τὸ φῶς
προάγοντας, ὥς μηδὲ ὀφθείην πρὸς τινος, ἀνοήτους
ἐνόμιζον εἶναι καὶ ὑβριστάς, οὐδὲν ἀδικοῦντά με ὑπὸ 5
τοσούτοις δεσμοῖς κατασέποντας, οὐκ εἰδότας ὥς μετὰ
μικρὸν ἀπίαςιν ἄλλῃ τινὶ τῶν εὐδαιμόνων με κατα-
λιπόντες.

*Plutus says his fate is as bad as that of a young maiden
shut up in close confinement by one who professes to
love her deeply.*

16. Οὐτ' οὖν ἐκείνους οὔτε τοὺς πάνυ προχείρους
εἰς ἐμὲ τούτους ἐπαινῶ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι, 10
μέτρον ἐπιθήσοντας τῷ πράγματι καὶ μήτε ἀφεξομέ-
νους τὸ παράπαν μήτε προησομένους τὸ ὅλον. σκόπει
γάρ, ὦ Ζεῦ, πρὸς τοῦ Διός, εἴ τις νόμφ γήμας γυναῖκα
νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε ζηλοτυ-
ποῖ τὸ παράπαν, ἀφιεῖς καὶ βαδίζειν ἔνθα ἂν ἐθέλοι 15
νύκτωρ καὶ μεθ' ἡμέραν, ἄρα ὁ τοιοῦτος ἐρᾷ δόξειεν
ἄν; οὐ σύ γε, ὦ Ζεῦ, τοῦτο φαίης ἂν ἐρασθεὶς πολ-
λάκις.

17. Εἰ δέ τις ἔμπαλιν ἐλευθέραν γυναῖκα ἐς
τὴν οἰκίαν νόμφ παραλαβών, ὁ δὲ μήτε αὐτὸς προσ- 20
ἄπτοιτο ἀκμαίας καὶ καλῆς παρθένου μήτε ἄλλῃ
προσβλέπειν ἐπιτρέποι, καὶ ταῦτα ἐρᾷ φάσκων καὶ
δῆλος ὦν ἀπὸ τῆς χροᾶς καὶ τῆς σαρκὸς ἐκτετηκυίας
καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ
τοιοῦτος οὐ παραπαίειν δόξειεν ἄν, καταμαραίνων 25
εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην καθάπερ
ἱέρειαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ βίου;

ταῦτα καὶ αὐτὸς ἀγανακτῶ πρὸς ἐνίων μὲν ἀτίμως
λακτιζόμενος καὶ λαφυρτόμενος καὶ ἐξαντλούμενος,
ὑπ' ἐνίων δὲ ὥσπερ στιγματίας δραπέτης πεπεδη-
μένος.

*"Never mind, Plutus, both get paid out eventually. Any-
how, do go!" "Yes, and be poured out almost before
I'm in—like water from a leaky tub." "Well, good
bye; and, Hermes, don't forget to remind the Cyclops
about my bolt."*

5 18. ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν; δι-
δᾶσι γὰρ ἄμφω καλὴν τὴν δίκην, οἱ μὲν ὥσπερ ὁ
Τάνταλος ἄποτοι καὶ ἄγευστοι καὶ ξηροὶ τὸ στόμα,
ἐπικεχηνότες μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ
Φινεύς ἀπὸ τῆς φάρυγγος τὴν τροφήν ὑπὸ τῶν Ἀρ-
10 πυῶν ἀφαιρούμενοι. ἀλλ' ἅπιθι ἤδη σωφρονεστέρῳ
παρὰ πολὺ τῷ Τίμῳ ἐντευξόμενος.

ΠΑΛΟΤ. Ἐκεῖνος γὰρ ποτε παύσεται ὥσπερ ἐκ
κοφίνου τετρυπημένου, πρὶν ὅλως εἰςρυῆναί με, κατὰ
σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροήν,
15 μὴ ὑπέραντλος ἐσπесῶν ἐπικλύσω αὐτόν; ὥστε ἐς
τὸν τῶν Δαναίδων πίθον ὕδροφορήσειν μοι δοκῶ καὶ
μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ
πρὶν εἰςρυῆναι, σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέον-
τος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηνὸς
20 τοῦ πίθου καὶ ἀκώλυτος ἢ ἔξοδος.

19. ΖΕΥΣ. Οὐκοῦν εἰ μὴ ἐμφράζεται τὸ κεχη-
νὸς τοῦτο καὶ ἐς τὸ ἡπαξ ἀναπεπταμένον, ἐκχυθέντος
ἐν βραχεῖ σου ῥαδίως εὐρήσει τὴν διφθέραν αὐθις καὶ
τὴν δίκηλααν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἅπιτε ἤδη
25 καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ὦ Ἑρμῇ, ἐπα-

νιὼν πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτης,
ὅπως τὸν κεραυνὸν ἀκουήσαντες ἐπισκευάσωσιν· ὥς
ἦδη γε τεθηγμένον αὐτοῦ δεησόμεθα.

*Hermes and Plutus converse as they go. Hermes finds
Plutus is lame. "It is my general complaint, when I
am going to any one's house. When I am leaving, I
run swifter than a bird." "And yet I've known men
who were exceedingly poor become quite wealthy in
a single day."*

20. EPM. Προῖωμεν, ὦ Πλοῦτε. τί τοῦτο;
ὑποσκάξεις; ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μό- 5
νον, ἀλλὰ καὶ χωλὸς ὢν.

ΠΛΟΥΤ. Οὐκ αἶν τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὅπότεν
μὲν ἀπῶ παρὰ τινα πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ'
ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροισι, ὥς μόλις
τελεῖν ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίστε τοῦ περι- 10
μένοντος, ὅπότεν δὲ ἀπαλλάττεσθαι δέη, πτηνὸν ὄψει,
πολὺ τῶν ὀνείρων ὠκύτερον· ἅμα γοῦν ἔπεσεν ἡ
ὑσπληγξ, καὶ γὰρ ἦδη ἀνακηρύττομαι νενικηκώς, ὑπερ-
πηδήσας τὸ στάδιον οὐδὲ ἰδόντων ἐνίστε τῶν θεατῶν.

EPM. Οὐκ ἀληθῆ ταῦτα φῆς· ἐγὼ δέ τοι πολ- 15
λοὺς ἂν εἰπεῖν ἔχοιμί σοι χθές μὲν οὐδὲ ὀβολόν, ὥστε
πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμερον πλου-
σίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνον-
τας, οἷς οὐδὲ κἂν ὄνος ὑπήρξε πώποτε· καὶ ὅμως
πορφυροῖ καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ 20
πιστεύοντες, οἶμαι, ὅτι μὴ ὄναρ πλουτοῦσιν.

*"That's another matter; I don't go on my own feet then:
others send me. A little tablet does it, and you should*

see how all those around open their mouths when the seal is broken and the tablet opened.

21. ΠΛΟΥΤ. 'Ετεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἑμαυτοῦ ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς ἅτε πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὦν· δηλοῖ
5 γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες με καὶ κατασημνῶμενοι ἐπιμελῶς φορηδὸν ἀράμενοι μετακομίζουσι· καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαιᾷ τῇ ὀθόνη
10 σκεπόμενος, περιμάχητος ταῖς γαλαῖς, ἐμὲ δὲ οἱ ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχηρνότες ὥσπερ τὴν χελιδόνα προσπετομένην τετριγότες οἱ νεοττοί.

22. Ἐπειδὴν δὲ τὸ σημεῖον ἀφαιρεθῇ καὶ τὸ λίνον ἐντμηθῇ καὶ ἡ δέλτος ἀνοιχθῇ καὶ ἀνακηρυχθῇ μου ὁ
15 καινὸς δεσπότης ἦτοι συγγενής τις ἢ κόλαξ ἢ καταπύγων οἰκέτης, ἐκεῖνος μὲν, ὅστις ἂν ᾗ ποτε, ἀρπασάμενός με αὐτῇ δέλτῳ θεῖ φέρων ἀντὶ τοῦ τέως Πυρρίου ἢ Δρόμωνος ἢ Τιβίου Μεγακλῆς ἢ Μεγάβυζος ἢ Πρώταρχος μετονομασθεῖς, τοὺς μάτην κεχηρνότας
20 ἐκείνους εἰς ἀλλήλους ἀποβλέποντας καταλιπὼν ἀληθὲς ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν οὐκ ὀλίγον τὸ δέλεαρ καταπιών.

"The man lucky enough to catch me, though he may before have known the feel of chains, and made acquaintance with the treadmill, becomes overbrimming with pride and insult, while he is of course surrounded with the most abject flattery."

23. Ὁ δὲ ἐμπεσὼν ἀθρόος εἰς ἐμὲ ἀπειρόκαλος
καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικὼς
καὶ εἰ παριὼν μαστίζειέ τις, ὄρθιον ἐφίστας τὸ οὖς
καὶ τὸν μυλῶνα ὥσπερ τὸ Ἀνάκτορον προσκυνῶν
οὐκέτι φορητός ἐστι τοῖς ἐντυγχάνουσιν, ἀλλὰ τοὺς 5
τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὁμοδούλους μαστιγοῖ
ἀποπειρώμενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξῃστιν, ἄχρι
ἂν ἡ ἐς πορνιδίων τι ἐμπεσὼν ἢ ἱπποτροφίας ἐπιθυ-
μήσας ἢ κόλαξι παραδὸς ἑαυτὸν ὁμνύουσιν ἢ μὴν
εὐμορφότερον μὲν Νιρέως εἶναι αὐτόν, εὐγενέστερον δὲ 10
τοῦ Κέκροπος ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσ-
σέως, πλουσιώτερον δὲ συνάμα Κροίσων ἐκκαίδεκα,
ἐν ἀκαρεὶ τοῦ χρόνου ἄθλιος ἐκχέῃ τὰ κατ' ὀλίγον ἐκ
πολλῶν ἐπιγορκιῶν καὶ ἀρπαγῶν καὶ πανουργιῶν
συνειλεγμένα.

15

*"And how do you distinguish men, if you are blind?" "I
don't distinguish men; I wait about till some one car-
ries me off."*

24. EPM. Αὐτά που σχεδὸν φῆς τὰ γυγνόμενα·
ὁπότεν δ' οὖν αὐτόπους βαδίζης, πῶς οὕτω τυφλὸς ὢν
εὐρίσκεῖς τὴν ὁδόν; ἢ πῶς διαγινώσκεις ἐφ' οὓς ἂν σε
ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἀξίους;

ΠΛΟΤΤ. Οἶε γὰρ εὐρίσκειν με οἴτινές εἰσι; μὰ 20
τὸν Δία οὐ πάνυ; οὐ γὰρ ἂν Ἀριστείδην καταλιπὼν
Ἱππονίκῃ καὶ Καλλίᾳ προσήειν καὶ πολλοῖς ἄλλοις
Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίους.

EPM. Πλὴν ἀλλὰ τί πράττεῖς καταπεμφθεῖς;

ΠΛΟΤΤ. Ἄνω καὶ κάτω πλανῶμαι περινοστών, 25
ἄχρι ἂν λάθω τινὲ ἐμπεσόν· ὁ δὲ, ὅστις ἂν πρῶτός
μοι περιτύχῃ, ἀπαγαγὼν [παρ' αὐτόν] ἔχει, σὲ τὸν

Ἑρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσ-
κυνῶν.

"Then Zeus makes a great mistake in sending you?" "Yes, he does. The evil are many more than the good; so that I generally fall into their hands." "And how do you get away from them?" "I become swift and keen-sighted for the nonce."

25. EPM. Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἰόμενός
σε κατὰ τὸ αὐτῷ δοκοῦν πλουτίζειν ὄσους ἂν οἴηται
5 τοῦ πλουτεῖν ἀξίους;

ΠΛΟΤΤ. Καὶ μάλα δικαίως, ὦγαθέ, ὅς γε τυφλὸν
ὄντα εἰδὼς ἔπεμπεν ἀναζητήσοντα δυσέυρετον οὕτω
χρήμα καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου, ὅπερ
οὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι ῥαδίως, ἀμεινρὸν οὕτω καὶ
10 μικρὸν ὄν. τοιγαροῦν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων
ὄντων, πονηρῶν δὲ πλείστων, ἐν ταῖς πόλεσι τὸ πᾶν
ἐπεχόντων, ῥᾶον ἐς τοὺς τοιούτους ἐμπίπτω περιωὴν
καὶ σαγήνεύομαι πρὸς αὐτῶν.

EPM. Εἶτα πῶς, ἐπειδὴν καταλίπης αὐτούς, ῥα-
15 δίως φεύγεις οὐκ εἰδὼς τὴν ὁδόν;

ΠΛΟΤΤ. Ὅξυδερκής τότε πως καὶ ἀρτίπους
γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

"Is it not strange (excuse my remark) that, being lame and blind and sickly-looking as you are, you should have so many admirers? They seem ready to do anything for your sake."

26. EPM. Ἐτι δὴ μοι καὶ τοῦτο ἀπόκριναι,
πῶς τυφλὸς ὢν, εἰρήσεται γάρ, καὶ προσέτι ὥχρὸς
20 καὶ βαρὺς ἐκ τοῖν σκελοῖν τοσούτους ἐραστὰς ἔχεις,

ὥστε πάντας ἀποβλέπειν ἐς σέ, καὶ τυχόντας μὲν εὐ-
 δαιμονεῖν οἴεσθαι, εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι
 ζῶντας; οἶδα γοῦν τινὰς οὐκ ὀλίγους αὐτῶν οὕτω σου
 δυσέρωτας ὄντας, ὥστε καὶ ἐς βαθυκήτεα πόντον φέ-
 ροντες ἔρριψαν αὐτοὺς καὶ πετρῶν κατ' ἡλιβάτων 5
 ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτι περ οὐδὲ τὴν
 ἀρχὴν ἐώρας αὐτοὺς. πλὴν ἀλλὰ καὶ σὺ ἂν εὖ οἶδα
 ὅτι ὁμολογήσειας, εἴ τι συνίης σαντοῦ, κορυβαντιᾶν
 αὐτοὺς ἐρωμένῳ τοιούτῳ ἐπιμεμνηνότας.

*"They never see me as I really am; they are blind and
 foolish; I wear a mask, so that they never see my real
 self underneath."*

27. ΠΛΟΤΤ. Οἶει γὰρ τοιοῦτον οἶός εἰμι ὅρᾱ- 10
 σθαι αὐτοῖς, χῶλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσ-
 εστιν;

ΕΡΜ. Ἄλλα πῶς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ
 αὐτοὶ πάντες εἰσίν;

ΠΛΟΤΤ. Οὐ τυφλοί, ὦ ἄριστε, ἀλλ' ἡ ἄγνοια 15
 καὶ ἡ ἀπάτη, αἵ περ νῦν κατέχουσι τὰ πάντα, ἐπισκιά-
 ζουσιν αὐτούς· ἔτι δὲ καὶ αὐτός, ὥς μὴ παντάπασιν
 ἄμορφος εἶην, προσωπεῖόν τι περιθέμενος ἐρασμιώ-
 τατον, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐν-
 δὺς ἐντυγχάνω αὐτοῖς· οἱ δὲ αὐτοπρόσωπον οἰόμενοι 20
 ὁρᾶν τὸ κάλλος ἐρώσι καὶ ἀπόλλυνται μὴ τυγχάνον-
 τες. ὥς εἰ γέ τις αὐτοῖς ὅλον ἀπογυμνώσας ἐπέδειξέ
 με, δῆλον ὥς κατεγίνωσκον ἂν αὐτῶν ἀμβλυώττοντες
 τὰ τηλικαῦτα καὶ ἐρῶντες ἀνεράστων καὶ ἀμόρφων
 πραγμάτων. 25

*"But when men really have you in possession are they still
 ignorant of your characteristics?" "Yes, Hermes, be-*

cause Pride, Ignorance, Insult, and such like, always follow closely behind me into whatsoever house I may enter."

28. ΕΡΜ. Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν γενόμενοι καὶ τὸ προσωπεῖον αὐτοὶ περιθήμενοι ἔτι ἐξαπατῶνται, καὶ ἢ τις ἀφαιρήται αὐτούς, θάπτον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοινο; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτούς ὡς ἐπίχριστος ἡ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὀρώντας.

ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται.

ΕΡΜ. Τὰ ποῖα;

10 ΠΛΟΥΤ. Ἐπειδὴν τις ἐντυχὼν πρῶτον τὸ ἀναπετάσας τὴν θύραν ἐσδέχεται με, συμπαραεἰσέρχεται μετ' ἐμοῦ λαθὼν ὁ τύφος καὶ ἡ ἄνοια καὶ ἡ μεγαλαυχία καὶ μαλακία καὶ ὕβρις καὶ ἀπάτη καὶ ἄλλ' ἅττα μυρία· ὑπὸ δὴ τούτων ἀπάντων καταληφθεὶς τὴν
15 ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστά καὶ ὀρέγεται τῶν φευκτῶν καὶ μὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθοι ἂν ἢ ἐμὲ προέσθαι ὑπομένειεν ἂν.

"And how slippery you are too, while Poverty sticks like bird-lime. But, oh! dear, we've forgotten Thesaurus."

"Never mind, I left him safe at home. But what is that noise?"

20 29. ΕΡΜ. Ὡς δὲ λείος εἶ, ὦ Πλούτε, καὶ ὀλισθηρὸς καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὥσπερ αἱ ἐγγέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις

οὐκ οἶδ' ὅπως· ἡ Πενία δ' ἔμπαλιν ἰξώδης τε καὶ
 εὐλαβής καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκότα ἐξ ἅπαν-
 τος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθύς
 ἔχεσθαι καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ με-
 ταξὺ φλυαρούντας ἡμᾶς πρᾶγμα ἤδη οὐ μικρὸν διέ- 5
 λαθε.

ΠΛΟΥΤ. Τὸ ποῖον;

ΕΡΜ. "Ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα,
 οὐπερ ἔδει μάλιστα.

*"It is Timon digging; and he has Poverty with all her
 bodyguard around him."—"Then let us run away by
 the shortest cut." "No, Zeus has sent us."*

30. ΠΛΟΥΤ. Θάρρει τούτου γε ἔνεκα· ἐν τῇ γῇ 10
 αὐτὸν αἰεὶ καταλιπὼν ἀνέρχομαι παρ' ὑμᾶς ἐπισκή-
 ψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν
 δὲ μηδενί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος.

ΕΡΜ. Οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς·
 καὶ μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἄχρι ἂν πρὸς 15
 τὴν ἐσχατιὰν ἀφίκωμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῇ, χειραγωγῶν· ἐπεὶ
 ἦν γε ἀπολίπης με, Ἵπερβόλῃ τάχα ἢ Κλέωνι ἐμπε-
 σοῦμαι περινοστών. ἀλλὰ τίς ὁ ψόφος οὗτός ἐστι
 καθάπερ σιδήρου πρὸς λίθον; 20

31. ΕΡΜ. Ὁ Τίμων οὕτωσ' σκάπτει πλησίον
 ὀρεινὸν καὶ ὑπόλιθον γῆδιον. παπαῖ, καὶ ἡ Πενία
 πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ
 Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ
 τῷ Λιμῷ ταττομένων ἀπάντων, πολὺ ἀμείνους τῶν 25
 σῶν δορυφόρων.

ΠΛΟΥΤ. Τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῇ,

τὴν ταχίστην; οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιώλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον.

ΕΡΜ. Ἄλλως ἔδοξε τῷ Διὶ· μὴ ἀποδειλιῶμεν
5 οὖν.

Poverty naturally grumbles a great deal at finding herself ousted, and Plutus once more re-instated in Timon's favour. But she will go, and take her companions with her; and Timon will find out very soon what a friend he has lost.

32. ΠΕΝ. Ποῖ τοῦτον ἀπάγεις; ὦ Ἀργειφόντα, χειραγωγῶν;

ΕΡΜ. Ἐπὶ τουτονὶ τὸν Τίμωνα ἐπέμφθημεν εἰς τὸ τοῦ Διός.

10 ΠΕΝ. Νῦν ὁ Πλούτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ καὶ εὐαδίκητος ὥσθ'
15 ὃ μόνον κτῆμα εἶχον ἀφαιρείσθαι με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἢν' αὐθις ὁ Πλούτος παραλαβὼν αὐτὸν Ὑβρεὶ καὶ Τύφῳ ἐγχειρίσας ὅμοιον τῷ πάλαι, μαλθακὸν καὶ ἀγεννῆ καὶ ἀνόητον ἀποφήνας ἀποδῶ πάλιν ἐμοὶ βῆκος ἥδη γεγεννημένον;

20 ΕΡΜ. Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διὶ.

33. ΠΕΝ. Ἀπέρχομαι· καὶ ὑμεῖς δέ, ὦ Πόνε καὶ Σοφία καὶ οἱ λοιποί, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται ὅταν με οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδάσκαλον τῶν ἀρίστων, ἥ συνὼν ὑγιεινὸς
25 μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνώμην διετέλεσεν,

ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστίν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜ. Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

Timon :—“ *Go away, go away, you scoundrels ! Don't come near me, or I will pelt you with sods and stones.*”
Hermes explains who his visitors are ; but Timon says, gods or men, he will have none of them.

34. TIM. Τίνες ἐστέ, ὦ κατάρατοι ; ἢ τί βουλό- 5
μενοι δεῦρο ἤκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνο-
χλήσοντες ; ἀλλ' οὐ χαίροντες ἄπιτε μισοὶ πάντες
ὄντες· ἐγὼ γὰρ ὑμᾶς ἀντίκα μάλα βάλλων ταῖς βώ-
λοις καὶ τοῖς λίθοις συντρίψω.

ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· οὐ γὰρ 10
ἀνθρώπους ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι,
οὐτοσὶ δὲ ὁ Πλούτος· ἐπεμψε δὲ ὁ Ζεὺς ἐπακούσας
τῶν εὐχῶν. ὥστε ἀγαθῇ τύχῃ δέχου τὸν ὄλβον ἀπο-
στάς τῶν πόνων.

TIM. Καὶ ὑμεῖς οἰμώξεσθε ἤδη καίτοι θεοὶ ὄντες, 15
ὥς φατε· πάντας γὰρ ἅμα καὶ θεοὺς καὶ ἀνθρώπους
μισῶ, τουτοῦ δὲ τὸν τυφλόν, ὅστις ἂν ᾗ, καὶ ἐπιτρί-
ψειν μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΥΤ. Ἀπλώμεν, ὦ Ἑρμῇ, πρὸς τοῦ Διὸς·
μελαγχολᾷν γὰρ ὁ ἄνθρωπός μοι οὐ μετρίως δοκεῖ, 20
μή τι κακὸν ἀπέλθω προσλαβών.

“ *Come, come, Timon, don't be foolish. Make the most of your good fortune.—Because you hate men, you need not hate gods.*”

35. ΕΡΜ. Μηδὲν σκαιόν, ὦ Τίμων, ἀλλὰ τὸ
πάνυ τοῦτο ἄγριον καὶ τραχὺ καταβαλὼν προτείνας

τῷ χεῖρι λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει
 πάλιν καὶ ἴσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν
 ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονῶν.

TIM. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι·
 5 ἵκανός ἐμοὶ πλούτος ἢ δίκελλα· τὰ δ' ἄλλα εὐδαιμο-
 νέστατός εἰμι, μηδενός μοι πλησιάζοντος.

ΕΡΜ. Οὕτως, ὦ τᾶν, ἀπανθρώπως;

τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;
 καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε τοσαῦτα
 10 ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς,
 οὕτως ἐπιμελουμένων σου τῶν θεῶν.

*"Do you think I'm going to have P. back, when he was the
 cause of all my misery—while Poverty taught me how
 to support myself, and to live in peace and content-
 ment?"*

36. TIM. Ἀλλὰ σοὶ μὲν, ὦ Ἑρμῇ, καὶ τῷ Διὶ
 πλείστη χάρις τῆς ἐπιμελείας, τουτοῦ δὲ τὸν Πλού-
 τον οὐκ ἂν λάβοιμι.

15 ΕΡΜ. Τί δῆ;

TIM. "Ὅτι καὶ πάλαι μυρίων κακῶν μοι αἴτιος
 οὗτος κατέστη κόλαξι τε παραδούς καὶ ἐπιβούλους
 ἐπαγαγὼν καὶ μῖσος ἐπεγείρας καὶ ἡδυπαθείᾳ διαφθεί-
 ρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφνω καταλι-
 20 πὼν οὕτως ἀπίστως καὶ προδοτικῶς· ἡ βελτίστη δὲ
 Πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα
 καὶ μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα τά
 τε ἀναγκαῖα κάμνοντι παρέιχε καὶ τῶν πολλῶν ἐκεί-
 νων καταφρονεῖν ἐπαίδευεν ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπί-
 25 δας ἀπαρτήσασά μοι τοῦ βίου καὶ δέξασα ὅστις ἦν ὁ
 πλούτος ὁ ἐμός, ὃν οὔτε κόλαξ θωπεύων οὔτε συκο-

φάντης φοβῶν, οὐ δῆμος παροξυνθείς, οὐκ ἐκκλησιαστικῆς ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας ἀφελέσθαι δύναται' ἄν.

"So now I can get along very well with my spade.—Run away back, Hermes, and take P. with you."

37. Ἐρρωμένος τοιγαροῦν ὑπὸ τῶν πόνων τουτονὶ τὸν ἀγρόν φιλοπόνως ἐργαζόμενος, οὐδὲν ὄρων τῶν 5 ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος ἄπιθι, ὦ Ἑρμῇ, τὸν Πλοῦτον ἀπάγων τῷ Δίῳ· ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν, πάντας ἀνθρώπους ἡβηδὸν οἰμῶζειν ποιῆσαι.

10

ΕΡΜ. Μηδαμῶς, ὦγαθέ· οὐ γὰρ πάντες εἰσὶν ἐπιτήδειοι πρὸς οἰμωγὴν. ἀλλ' ἔα τὰ ὀργίλα ταῦτα καὶ μειρακιώδη καὶ τὸν Πλοῦτον παράλαβε. οὗτοι ἀπόβλητὰ ἐσσι τὰ δῶρα τὰ παρὰ τοῦ Διός.

ΠΛΟΥΤ. Βούλει, ὦ Τίμων, δικαιολογήσωμαι 15 πρὸς σέ; ἢ χαλεπανεῖς μοι λέγοντι;

ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀνέξομαι γὰρ σε ὀλίγα λέγοντα διὰ τὸν Ἑρμῆν τουτονί.

Plutus now speaks up, and reasons with T., pointing out that if either side has good cause for grumbling, it is he, and not T. He had been the means of all T.'s honour and titles—and in return had only been bundled out of doors, and given over to cheats and rascals; it is with no willing consent that he has been sent back again.

38. ΠΛΟΥΤ. Ἐχρῆν μὲν ἴσως καὶ μακρὰ εἰπεῖν, 20

οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὅρα εἴ
 τί σε, ὡς φῆς, ἡδίκηκα, ὃς τῶν μὲν ἡδίστων ἀπάντων
 αἰτιός σοι κατέστην, τιμῆς καὶ προεδρίας καὶ στεφά-
 νων καὶ τῆς ἄλλης τρυφῆς, περίβλεπτός τε καὶ αἰ-
 5 διμος δι' ἐμὲ ἦσθα καὶ περισπούδαστος· εἰ δέ τι
 χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγὼ σοι·
 μάλλον δὲ αὐτὸς ἡδίκημαι τοῦτο ὑπὸ σοῦ, διότι με
 οὕτως ἀτίμως ὑπέβαλες ἀνδράσι καταράτοις ἐπαι-
 νοῦσι καὶ καταγοητεύουσι καὶ πάντα τρόπον ἐπιβου-
 10 λεύουσί μοι· καὶ τό γε τελευταῖον ἔφησθα ὡς προδέ-
 δωκά σε, τὸνναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα
 τρόπον ἀπελαθεὶς ὑπὸ σοῦ καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς
 τῆς οἰκίας. τοιγαρὺν ἀντὶ μαλακῆς χλανίδος ταύτην
 τὴν διφθέραν ἢ τιμιωτάτῃ σοι Πενία περιτέθεικεν.
 15 ὥστε μάρτυς ὁ Ἑρμῆς οὕτοσὶ πῶς ἰκέτευον τὸν Δία
 μηκέθ' ἦκειν παρὰ σέ οὕτω δυσμενῶς μοι προσενηνεγ-
 μένον.

*Timon at last gives way, since no one can go against the
 gods. Hermes says good bye, and Plutus summons
 Thesaurus to come forth to the sound of Timon's
 spade.*

39. EPM. Ἀλλὰ νῦν ὁρᾷς, ὦ Πλούτε, οἷος ἤδη
 γεγένηται; ὥστε θαρρῶν συνδιάτριβε αὐτῷ· καὶ σὺ
 20 μὲν σκάπτε ὡς ἔχεις· σὺ δὲ τὸν Θεσαυρὸν ὑπάγαγε
 τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

TIM. Πειστέον, ὦ Ἑρμῇ, καὶ αὐθις πλουτητέον.
 τί γὰρ ἂν καὶ πάθοι τις, ὅποτε οἱ θεοὶ βιάζονται;
 25 δαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων χρυσὸν

ἄφνω τοσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.

40. ΕΡΜ. Ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκείνοι διαρραγῶσιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν 5 Αἴτην ἐς τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὥς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περιμένε· ἀναπέμφω γάρ σοι τὸν Θησαυρὸν ἀπελθών· μᾶλλον δὲ παῖε. σέ φημι, Θησαυρὲ χρυσοῦ, ὑπάκου· 10 σὸν Τίμωνι τουτῷ καὶ παράσχεις σεαυτὸν ἀνελέσθαι. σκάπτε, ὦ Τίμων, βαθείας καταφέρων. ἐγὼ δὲ ὑμῶν ὑπεκστήσομαι.

Timon discovers vast treasures.—Such wealth seems more like a dream. But, having gold in such quantities that even Cræsus or Midas might well envy him, he determines to live a life of solitude—and proposes to himself, and passes, a law, forbidding himself to mix with the rest of mankind.

41. ΤΙΜ. Ἄγε, ὦ δῖκελλα, νῦν μοι ἐπίρρυσον σεαυτὴν καὶ μὴ κάμης ἐκ τοῦ βάθους τὸν Θησαυρὸν 15 ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ τεράστιε καὶ φίλοι Κορύβαντες καὶ Ἑρμῇ κερδῶε, πόθεν χρυσίον τοσοῦτον; ἢ που ὄναρ ταῦτά ἐστι; δέδια γοῦν μὴ ἀνθρακας εὗρω ἀνεγρόμενος· ἀλλὰ μὴν χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσονψιν ὑπερή- 20 διστον.

ὦ χρυσέ, δεξίωμα κάλλιστον βροτοῖς· αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ καὶ μεθ' ἡμέραν. ἐλθέ, ὦ φίλτατε καὶ ἐρασμώτατε. νῦν

παίθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν· τίς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπέδεξατο οὕτω καλὸν ἐραστὴν διὰ τοῦ τέγουσ καταρρέοντα;

- 5 42. Ὡ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα ὥς οὐδὲν ἄρα ἦτε ὥς πρὸς Τίμωνα καὶ τὸν Τίμωνος πλούτον, ᾧ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος. ὦ δίκελλα καὶ φιλάτῃ διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀναθεῖναι καλόν· αὐτὸς δὲ ἤδη πᾶσαν
10 πριάμενος τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ, μόνῳ ἐμοὶ ἱκανὸν ἐνδικοιτᾶσθαι, τὸν αὐτὸν καὶ τάφον ἀποθανῶν ἔξειν μοι δοκῶ. δεδοχθῶ δὲ ταῦτα καὶ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἅπαντας καὶ ἀγνωσία καὶ ὑπερο-
15 ψία· φίλος δὲ ἢ ξένος ἢ ἐταῖρος ἢ Ἑλέου βωμὸς ὕβλος πολὺς· καὶ τὸ οἰκτεῖραι δακρύοντα ἢ ἐπικουρῆσαι δεομένῳ παρανομία καὶ κατάλυσις τῶν ἐθῶν· μονήρης δὲ ἢ δλῆαιτα καθάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων.

"May the day be cursed whereon I see, or speak with, any man.—I will have no more to do with demes and tribes.—I, Timon, stand alone, in my wealth—scorning all else. Alone I live, and alone will I die! Henceforth my name shall be The Misanthrope. I will hold out no hand of succour to any man—not even if he be drowning. Thus will I requite mankind. I, Timon, put this to the assembly, and pass it!

- 20 43. Οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι· καὶ τὸ προσομιλῆσαί τινι αὐτῶν μῖασμα· καὶ ἦν τινα

ἴδω μόνον, ἀποφράς ἡ ἡμέρα· καὶ ὅλως ἀνδριάντων
 λιθίνων ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν· καὶ
 μήτε κήρυκα δεχώμεθα παρ' αὐτῶν μήτε σπονδὰς
 σπενδώμεθα· ἡ ἐρημία δὲ ὅρος ἔστω πρὸς αὐτούς.
 φυλεῖται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρίς 5
 αὕτη ψυχρὰ καὶ ἀνωφελὴ ὀνόματα καὶ ἀνοήτων ἀν-
 δρῶν φιλοτιμήματα. πλουτεῖτω δὲ Τίμων μόνος καὶ
 ὑπεροράτω ἀπάντων καὶ τρυφάτω μόνος καθ' ἑαυτόν,
 κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλλαγμένος· καὶ
 θεοὺς θυέτω καὶ εὐωχεῖσθω μόνος ἑαυτῷ γείτων καὶ 10
 ὄμορος, ἐκαστάτω τῶν ἄλλων. καὶ ἅπαξ ἑαυτὸν δε-
 ξιώσασθαι δεδόχθω, ἣν δέη ἀποθανεῖν, καὶ ἑαυτῷ
 στέφανον ἐπενεγκεῖν.

44. Καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἡδιστον,
 τοῦ τρόπου δὲ γνωρίσματα δυσκολία καὶ τραχύτης 15
 καὶ σκαιότης καὶ ὀργὴ καὶ ἀπανθρωπία· εἰ δέ τινα
 ἴδοιμι ἐν πυρὶ διαφθειρόμενον καὶ κατασβεννύναι
 ἱκετεύοντα, πίττη καὶ ἐλαίῳ κατασβεννύναι· καὶ ἣν
 τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρει, ὁ δὲ τὰς 20
 χεῖρας ὀρέγων ἀντιλαβέσθαι δέχεται, ὠθεῖν καὶ τοῦτον
 ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μηδὲ ἀνακῦνθαι δυνηθεῖν·
 οὕτω γὰρ ἂν τὴν ἴσῃ ἀπολάβοιεν. εἰσηγήσατο τὸν
 νόμον Τίμων Ἐχεκρατίδου Κολλυτεύς, ἐπεψήφισεν
 τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός. εἰεν, ταῦτα ἡμῖν δεδόχ-
 θω καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. 25

*"All men shall know my exceeding great wealth. They
 will hang themselves from envy. See! already they
 come running to me. I will put aside my own law
 this once, and go and converse with them."*

45. Πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποιησάμην

ἄπασι γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλου-
τῶ· ἀγχόνη γὰρ ἂν τὸ πρῶγμα γένοιτο αὐτοῖς. καίτοι
τί τοῦτο; φεῦ τοῦ τάχους. πανταχόθεν συνθέουσι
κεκονιμένοι καὶ πνευστιῶντες, οὐκ οἶδα ὅθεν ὀσφραι-
5 νόμενοι τοῦ χρυσίου. πότερον οὖν ἐπὶ τὸν πάγον
τοῦτον ἀναβάς ἀπελαύνω αὐτοὺς τοῖς λίθοις ἐξ ὑπερ-
δεξίων ἀκροβολιζόμενος, ἢ τό γε τοσοῦτον παρανομή-
σωμεν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὥς πλέον ἀνιῶντο
ὑπερορώμενοι; τοῦτο οἶμαι καὶ ἄμεινον. ὥστε δεχώ-
10 μεθα ἤδη αὐτοὺς ὑποστάντες. φέρ' ἴδω, τίς ὁ πρῶτος
αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτην
ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πίθους ὅλους
παρ' ἐμοὶ πολλάκις ἐμημεκώς. ἀλλ' εὖ γε ἐποίησεν
ἀφικόμενος· οἰμώζεται γὰρ πρὸ τῶν ἄλλων.

Gnathonides is the first to arrive; he addresses Timon in the most flattering terms, but only gets blows for his pains, which causes him to hurry away vowing vengeance.

15 46. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὥς οὐκ ἀμελήσουσι
Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορ-
φότατε καὶ ἡδιστε καὶ συμποτικώτατε.

TIM. Νηδὶ καὶ σύ γε, ὦ Γναθωνίδη, γυνῶν ἀπάν-
των βορώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

20 ΓΝΑΘ. Ἄει φιλοσκώμμων σύ γε· ἀλλὰ ποῦ τὸ
συμπόσιον; ὥς καινόν τί σοι ἄσμα τῶν νεοδιδάκτων
διθυράμβων ἤκω κομίζων.

TIM. Καὶ μὴν ἐλεγεῖά γε ἄση μάλα περιπαθῶς
ὑπὸ ταύτῃ τῇ δικάλλῃ.

25 ΓΝΑΘ. Τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι

ὦ Ἡράκλεις, ἰὸν ἰού, προσκαλοῦμαί σε τραύματος εἰς
 Ἄρειον πάγον.

TIM. Καὶ μὴν ἂν γε μικρὸν ἔτι βραδύνῃς, φόνου
 τάχα προσκεκλήσομαι.

ΓΝΑΘ. Μηδαμῶς· ἀλλὰ σύ γε πάντως τὸ τραῦμα
 ἴασαι μικρὸν ἐπιπάσας τοῦ χρυσίου· δεινῶς γὰρ
 ἰσχυαίμῳ ἐστι τὸ φάρμακον.

TIM. Ἔτι γὰρ μένεις;

ΓΝΑΘ. Ἄπειμι· σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς
 ἐκ χρηστοῦ γενόμενος.

10

*Philiades is the next, whose professed friendship for Timon
 totally disappeared with his wealth. He has a good
 deal to say for himself, but fares no better than the
 last man.*

47. TIM. Τίς οὗτός ἐστιν ὁ προσιών, ὁ ἀναφα-
 λαντίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτα-
 τος. οὗτος δὲ ἀγρὸν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῇ
 θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου,
 ὅποτε ἄσαντά με πάντων σιωπῶντων μόνος ὑπερεπή- 15
 νεσεν ἐπομοσάμενος ᾧδικώτερον εἶναι τῶν κύκνων,
 ἐπειδὴ νοσοῦντα πρόην εἶδε με καὶ προσῆλθον ἐπι-
 κουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινεν.

48. ΦΙΛ. ὦ τῆς ἀναισχυντίας. νῦν Τίμωνα
 γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοι- 20
 γαροῦν δίκαια πέπονθεν οὗτος ἀχάριστος ἄν. ἡμεῖς
 δὲ οἱ πάλαι συνήθεις καὶ συνέφηβοι καὶ δημόται
 ὅμως μετριάζομεν, ὥς μὴ ἐπιπηδᾶν δοκῶμεν. χαῖρε,
 ὦ δέσποτα, καὶ ὅπως τοὺς μιαροὺς τούτους κόλακας
 φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ 25
 κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευτέα τῶν

νῦν οὐδενί· πάντες ἀχάριστοι καὶ πονηροί. ἐγὼ δὲ
τάλαντόν σοι κομίζων, ὥς ἔχοις πρὸς τὰ κατεπειγόντα
χρησθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα ὡς πλουτοίης
ὑπερμεγέθη τινα πλούτον. ἤκω τοιγαροῦν ταῦτά σε
5 νοθεύτησων· καίτοι σύ γε οὕτω σοφὸς ὢν οὐδὲν ἴσως
δεήσῃ τῶν παρ' ἐμοῦ λόγων, ὃς καὶ τῷ Νέστορι τὸ
δέον παραινέσειας ἄν.

TIM. Ἔσται ταῦτα, ὦ Φιλιάδῃ. πλὴν ἀλλὰ
πρόσιθι· καὶ σὲ φιλοφρονήσομαι τῇ δικέλλῃ.

10 ΦΙΛ. Ἀνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ
ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

Demeas is the third, another example of the grossest ingratitude. He professes to be the bearer of good tidings for Timon; viz. that the "assemblies" have passed a resolution that inasmuch as Timon had won the contest at the Olympian games (it is useless for Timon to declare that he had never been to Olympia even as a spectator) and had vanquished the Peloponnesians,

49. TIM. Ἴδου τρίτος οὗτος ὁ ῥήτωρ Δημέας
προσέρχεται ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγε-
νὴς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ
15 τάλαντα μιᾷς ἡμέρας ἐκτίσας τῇ πόλει—κατεδεδί-
καστο γὰρ καὶ ἐδέδετο οὐκ ἀποδιδούς, καὶ γὰρ ἐλεήσας
ἐλυσάμην αὐτόν—ἐπειδὴ πρόφην ἔλαχε τῇ Ἑρεχθίδι
φυλῇ διανέμειν τὸ θεωρικὸν καὶ γὰρ προσήλθον αἰτῶν
τὸ γιγνόμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα με.

20 50. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ
γένους, τὸ ἔρεισμα τῶν Ἀθηνῶν, τὸ πρόβλημα τῆς
Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος συνειλεγμένος
καὶ αἱ βουλαὶ ἀμφοτέραι περιμένουσι. πρότερον δὲ

ἀκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα· “ἐπειδὴ Τίμων ὁ Ἐχέκρατίδου Κολλυτεύς, ἀνὴρ οὐ μόνον καλὸς καὶ ἀγαθός, ἀλλὰ καὶ σοφός ὥς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττων τῇ πόλει, νενίκηκε δὲ πύξ καὶ πάλην καὶ 5 δρόμον ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδι πωλικῇ—”

TIM. Ἄλλ’ οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.

ΔΗΜ. Τί οὖν; θεωρήσεις ὕστερον· τὰ τοιαῦτα 10 δὲ πολλὰ προσκεῖσθαι ἄμεινον. “καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε Πελοποννησίων δύο μόρας—”

and had otherwise performed the highest services for the state, it was their intention to present him with a golden crown at the coming “Dionysian festival.” Demeas himself was the first to propose this.

51. TIM. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα οὐδὲ 15 προϋγράφην ἐν τῷ καταλόγῳ.

ΔΗΜ. Μέτρια τὰ περὶ σου λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες. “ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλευόντων καὶ στρατηγῶν οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις ἅπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἑλλιάδι κατὰ 20 φυλὰς καὶ τοῖς δήμοις ἰδίᾳ καὶ κοινῇ πᾶσι χρυσοῦν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει, κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα καὶ ἀκτῖνας ἐπὶ τὰ περὶ τῇ κεφαλῇ, καὶ στεφανῶσαι αὐτὸν χρυσοῖς στεφάνοις καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τῆμερον 25 Διονυσίους τραγῳδοῖς καινοῖς—ἀχθῆναι γὰρ δι’ αὐτὸν

δεῖ τήμερον τὰ Διονύσια.—εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ, συγγενὴς αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς ὢν· καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὅποσα αὖ ἐθέλη.”

Moreover D. intends to name his future son after Timon, and.....but he is stopped short in his harangue by a good blow with the spade and he too goes off to seek requital in the law courts.

5 52. Τουτὶ μὲν οὖν σοι τὸ ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὀνόμακα.

TIM. Πῶς, ὦ Δημέα, ὃς οὐδὲ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι;

10 ΔΗΜ. Ἄλλα γαμῶ, ἣν διδῶ θεός, ἐς νέωτα καὶ παιδοποιήσομαι καὶ τὸ γεννηθησόμενον—ἄρρεν γὰρ ἔσται—Τίμωνα ἤδη καλῶ.

TIM. Οὐκ οἶδα εἰ γαμεῖς ἔτι, ὦ οὗτος, τηλικαύτην παρ' ἐμοῦ πληγὴν λαμβάνων.

15 ΔΗΜ. Οἴμοι, τί τοῦτο; τυραννίδι, Τίμων, ἐπιχειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς ἐλεύθερος οὐδ' ἄστος ὢν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τά τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

Nay, more! he will denounce Timon as an incendiary, and a pillager of the Treasury. But he only gets a second and a third blow for his trouble.

53. TIM. Ἄλλ' οὐκ ἐμπέπρησται, ὦ μιარέ, ἡ 20 ἀκρόπολις· ὥστε δῆλος εἰ συκοφαντῶν.

ΔΗΜ. Ἄλλα καὶ πλουτεῖς τὸν ὀπισθόδομον διорύξας.

TIM. Οὐ διώρυκται οὐδὲ οὗτος· ὥστε ἀπίθανά σου καὶ ταῦτα.

ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις.

TIM. Οὐκοῦν καὶ ἄλλην λάμβανε.

5

ΔΗΜ. Οἷμοι τὸ μετάφρενον.

TIM. Μὴ κέκραχθι· κατοίσω γάρ σοι καὶ τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν ἂν πάθοιμι δύο μὲν Λακεδαιμονίων μόρας κατακόψας ἄνοπλος, ἐν δὲ μιάρὸν ἀνθρώπιον μὴ ἐπιτρίψας· μάτην γὰρ ἂν εἶην καὶ 10 νενικηκὼς Ὀλύμπια πύξ καὶ πάλην.

The next to come is the philosopher Thrasycles.—His garb, face, gait, and demeanour all mark him out as a typical philosopher: his mode of eating is on a par with everything else. He is excessively selfish and greedy, given to intemperance, if nothing worse; and none can beat him in the art of lying, cupidity, flattery, perjury, and shamelessness.

54. Ἀλλὰ τί τοῦτο; οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν τὸν πώγωνα καὶ τὰς ὀφρύς ἀνατείνας καὶ βρενθυμένός τι πρὸς αὐτὸν ἔρχεται, τιτανῶδες βλέπων, ἀνασσεσοβη- 15 μένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Ἀντοβορέας τις ἢ Τρίτων, οἷους ὁ Ζεῦξις ἔγραψεν. οὗτος ὁ τὸ σχῆμα εὐσταλῆς καὶ κόσμιος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἔωθεν μυρία ὅσα περὶ ἀρετῆς διεξιῶν καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν καὶ τὸ δλιγαρκὲς 20 ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ—τῷ ζωροτέρῳ δὲ χαίρει μάλιστα—καθάπερ τὸ Λήθης

ὕδωρ ἐκπιῶν ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθινοῖς
ἐκείνοις λόγοις προαρπάζων ὥσπερ ἱκτῖνος τὰ ὄψα
καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γέ-
νειον ἀνάπλεως, κυνηδὼν ἐμφορούμενος, ἐπικεκυφώς,
5 καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειεν προσδο-
κῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὥς
μηδὲ ὀλίγον τοῦ μυττωτοῦ καταλίποι.

55. Μεμψίμοιρος ἀεὶ, κὰν τὸν πλακοῦντα ὄλον ἦ
τὸν σὺν μόνος τῶν ἄλλων λάβῃ, [ἦ] ὃ τι περ λιχνείας
10 καὶ ἀπληστίας ὄφελος, μέθυσος καὶ πάροις, οὐκ
ἄχρι ῥῆθης καὶ ὀρχηστῦος μόνον, ἀλλὰ καὶ λοιδορίας
καὶ ὀργῆς προσέτι. καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι,
τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμοτή-
τος· καὶ ταῦτά φησιν ἤδη ὑπὸ τοῦ ἀκράτου πονήρως
15 ἔχων καὶ ὑποτραυλίζων γελοίως· εἰτα ἔμετος ἐπὶ τού-
τοις· καὶ τὸ τελευταῖον ἀράμενοί τινες ἐκφέρουσιν
αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις
ἐπειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ τῶν
πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα ἢ θρα-
20 σύτης ἢ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ τὰ
πρῶτα καὶ ἐπιорκεῖ προχειρότατα, καὶ ἡ γοητεία
προηγείται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ ὅλως
πάνσοφόν τι χρῆμα καὶ πανταχόθεν ἀκριβὲς καὶ ποι-
κίλως ἐντελές. οἰμώζεται τουγαροῦν οὐκ ἐς μακρὰν
25 χρηστὸς ὢν. τί τοῦτο; παπαῖ, χρόνιος ἡμῖν Θρασυ-
κλῆς.

*He tells Timon much about his own abstemiousness, and
simple habits of living, and his utter disregard of
wealth. It would be well if T. would throw all his
gold into the sea—but not so far out but what Thras.
can walk in and pick it up.*

56. ΘΡΑΣ. Οὐ κατὰ ταυτά, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφύγμαι, ὥσπερ οἱ τὸν πλοῦτόν σου τεθηπότες ἀργυρίου καὶ χρυσίου καὶ δείπνων πολυτελῶν ἐλπιδι συνδεδραμῆκασι πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα οἶον σὲ ἀπλοϊκὸν καὶ τῶν 5 ὄντων κοινωνικόν· οἶσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δεῖπνον ἱκανόν, ὄψον δὲ ἡδιστον θύμον ἢ κάρδαμον ἢ εἴ ποτε τρυφώην, ὀλίγον τῶν ἀλῶν· ποτόν δὲ ἡ ἐννεάκρουνος· ὁ δὲ τρίβων οὗτος ἥς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν 10 ἐν τοῖς αἰγιαλοῖς ψήφιδων μοι δοκεῖ. σὴν δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτήμα ὁ πλούτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγεννημένος· εἰ γάρ μοι πείθοιο, μάλιστα μὲν ὅλον ἐς τὴν θάλατταν 15 ἐμβαλεῖς αὐτόν, οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντι καὶ τὸν φιλοσοφίας πλούτον ὁρᾶν δυναμένῳ· μὴ μέντοι ἐς βάθος, ὡγαθέ, ἀλλ' ὅσον ἐς βουβῶνας ἐπεμβὰς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὁρῶντος μόνου·

Or better still—let T. dispose of his wealth to those in need; all philosophers to have triple shares. Thrasycles will be contented if he gets only 20 gallons or so of gold: a philosopher's needs do not go beyond a wallet-full. He fares however no better than the others—and finds himself getting full measure not of gold, but of blows!

57. Εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον 20 ἀμείνω κατὰ τάχος ἐκφόρησον αὐτόν ἐκ τῆς οἰκίας μηδ' ὀβολὸν σαυτῷ ἀνείς, διαδιδούς ἅπασιν τοῖς δεομένοις, ᾧ μὲν πέντε δραχμάς, ᾧ δὲ μνᾶν, ᾧ δὲ ἡμιτάλαντον· εἰ δὲ τις φιλόσοφος εἴη, διμοιρίαν ἢ τριμοιρίαν

φέρεισθαι δίκαιος· ἐμοὶ δέ—καίτοι οὐκ ἐμαντοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις—ἱκανὸν εἰ ταυτηνὶ τὴν πῆραν ἐκπλήσας παράσχοις οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν Αἰγυπτιακοὺς.
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οὐ γὰρ ἂν οὕτως "otherwise you would not," &c. So in *Timon* § 7.

- 12 ἔραψός εἰς. The imperfect denotes *continuous* action, "you wouldn't *keep on quoting* poetry in this way." The word is often used by Lucian in this sense; technically a *ῥαψωδός* was a man who got his living by going about from place to place reciting Homer's poems. The last lines which Menippus quoted being from Homer would suggest the use of this word to Philonides.

- 14 οὐκ οἶδ' ὅπως. The phrase occurs again in § 19, and at the very end of this dialogue, also twice in the *Timon*, §§ 1, 20. It seems best to take it parenthetically "somehow or other." It is used in much the same way by Plutarch, e.g. *Themist.* XXIV. 3, εἰτ' οὐκ οἶδ' ὅπως ἐπιλαθόμενος...φησὶν. Lucian is very fond of it.

- 20 § 2. τοκογλυφούςιν (so τοκογλύφοι § 11) "split interest," "calculate minute fractions," i.e. "practise usury." This metaphor is of "*dolting down*," as ὀβολοστατοῦσιν is usury by "*weighing*" every obol. Cf. Aristoph. *Nub.* 1155, κλάετ' ὀβολοστάται. Becker, *Char.* 71, quoting this passage from the *Menippus* says "from their weighing the coin thus the 'trapezitae' were contemptuously called ὀβολοστάται." Cf. *Sympt.* 36, δανείζετε καὶ τοκογλυφεῖτε καὶ ἐπὶ μισθῷ παιδεύετε.

- 22 οἷα ἔναγχος κεκύρωται, "what law has just now been ratified."
οἷα...τὰ ψηφίσματα. Notice this is not οἷα ψηφίσματα but οἷα τὰ ψηφ. "how fearful are the decrees, which they have passed." Lucian is *very* fond of this use of the predicate; see a little lower down in this section, χαλεπὸν...τοῦ πλίταγμα and cf. p. 9, l. 1; p. 17, l. 13; *Timon* § 7, ἀσεβεῖς τοὺς λόγους.

- 24 μὲν τὸν Κέρβερον. A very natural oath, considering he had only just come up from the lower world, and was himself a *κύνων*, cousin to Cerberus as he jocularly says elsewhere.

- p. 3. 3 οὐ θέμις...Μηδαμῶς, for a similar turn of phrase cf. note on § 21. Μηδαμῶς, "Don't by any means."

- 4 τὰ ἀπόρητα ἔξαγορεύειν: ἀπόρητα = *tacenda* = things which should not be mentioned. The word is especially applied to the secrets of the Eleusinian mysteries, cf. our Freemasonry. See note

on μεμνημένον below. Cf. *Pisc.* § 33, οὐκοῦν ἦν τινα καὶ τῶν μεμνημένων ἰδὼν ἐξαγορεύοντα τοῖν θεοῖν τάπορρητα.

- 5 γράφεται γραφὴν ἀσεβείας. The technical phrase for "bringing an indictment" is γράφεσθαι γραφὴν or δίκην. The charge is put in the genitive as here; ἐπὶ "before the tribunal" is also the legal word.
- 9 τὰ τ' ἄλλα καὶ πρὸς μεμνημένον, "and what is more to one who has been initiated." Cf. Arist. *Ran.* 456, ὅσοι μεμνήμεθα, and *Pisc.* quoted just above. The reference is to the mysteries of Eleusis, which had a share of Lucian's satire like every other form of religious worship in Greece.
- 10 Χαλεπὸν...τοῦπίταγμα. Cf. § 2 just above.
- 11 πλὴν ἄλλᾳ, another very common expression of Lucian's, see § 7. *Timon* §§ 24, 26, 45, 48, 55. It simply = πλὴν.
- 13 ὥσπερ τὴν Δανάην, "keep guard over their gold shut up, as over a Danaë." The story of Danaë is well known. She was daughter of Acrisius, king of Argos. In fear of an oracle which declared her son should put him to death, Acrisius had her confined in a brazen tower. The story, told with true poetical power, may be found in Kingsley's *Heroes* or Morris's *Earthly Paradise*. Her fate was a very common subject of allusion in ancient poetry. She is mentioned again in *Timon* §§ 13, 41. Νῦν πείθομαι γε καὶ Δία ποτὲ γενέσθαι χρυσόν is a tacit allusion to her. Cf. also Hor. *Od.* III. 16. 1, "Inclusam Danaën turris aenea | Robustaeque fores...munierant," &c.
- 15 ὦγαθέ, "my good sir." The expression occurs again in *Timon* §§ 25, 37, and elsewhere frequently. It implies a gentle remonstrance.
- 21 § 8. τί γὰρ ἂν πάθοι, κ.τ.λ., quite a favourite turn of sentence, cf. *Timon* § 39, τί γὰρ ἂν καὶ πάθοι τις, ὅποτε οἱ θεοὶ βιάζονται; "what can a man do, when the gods compel?" and note there.
- 22 βιάζονται. This optat. is due to the previous πάθοι. It is not an uncommon thing for one optative to succeed another through attraction, cf. below, p. 44, l. 23. So *Ajax* 1218, γενόμεν ἴνα...προσέλπομεν (Jebb's note), and Aesch. *Eum.* 288, ἔλθοι...ὅπως γένοιτο. καὶ δὴ, "so there." One can't resist a bosom-friend, "so here goes," to use a slang term.
- ρ. 4. 1 ὅθεν ὁρμήθη πρὸς, "what prompted me to make the descent."
- ἐγὼ γάρ, κ.τ.λ. The order in translation is ἐγὼ γάρ, ἄχρι μὲν

ἐν παισὶν ἦν, ἀκούων Ὀμήρου καὶ Ἡσ. διηγουμένων πολέμους, καὶ στάσεις οὐ μόνον... ἡγούμενη πάντα ταῦτα, &c.

- 7 οὐ παρέργως. παρέργως, or ἐν παρέργῳ, is a good classical term=Lat. *obiter*, "by the way." Here it means "by no means as a secondary consideration" i.e. "very zealously." Cf. *Ephes. to Nigr.*, ὅπως τε νῦν ἔχω καὶ ὅτι μὴ παρέργως ἐλημμαι πρὸς τῶν σῶν λόγων..."how I now am, and that I am 'taken' with your arguments in no slight degree." So *Apol.* 15, οὐκ ἐν παρέργῳ θέμενος. Cf. *Tim.* § 4, ἄρεργον.

- 8 εἰς ἀνδρας τελεῖν, "to arrive at the full stage of manhood," "to take a place among men." So in *Soph. Oed. Tyr.* 222, νῦν δ' ὕστερος γὰρ ἀστὸς εἰς ἀστούς τελεῶ, "I become a full citizen," *Plat. Menexenus* 21, ἐπειδὴν εἰς ἀνδρὸς τέλος ἴωσιν.

πάλιν αὖ. The double adverb is not at all uncommon, αὖθις πάλιν, αὖθις, αὖ πάλιν, even αὖθις αὖ πάλιν, and αὖ πάλιν αὖθις, are all used classically. Here it="on the contrary." αὖ πάλιν occurs in the next section.

- 11 ὃ τι χρησαίμην ἑαυτῷ, "in what way I should make use of myself," i.e. "what I was to do with myself." *χρησθαι ἑαυτῷ ἀφειδῶς πρὸς τι*, *Plut. Alex.* § 45; and so in next section, as he does not know what to do with himself he goes to the philosophers *δεηθῆναι αὐτῶν χρῆσθαι μοι ὃ τι βούλοιντο*.

- 13 εἰ μὴ ὥς περὶ καλῶν τούτων ἐγίγνωσκον. The meaning is plain, but the construction mixed;=εἰ μὴ ἐγίγνωσκον περὶ τούτων ὥς ὄντων καλῶν; "unless they judged of these actions as being honourable," i.e. "if they had not regarded them as honourable."

- 14 οὐτ' ἂν τοὺς νομοθέτας. The τοὺς is "generic," i.e. it denotes the class, "lawgivers" generally, e.g. Solon and Lycurgus, "nor would lawgivers have laid down rules contrary to these, had they not deemed them expedient."

This passage is only one among scores in which L. spends his humour upon satirizing philosophy, or rather, not philosophy herself so much as that tribe of professed philosophers, rhetoricians and dialecticians, who abounded in his day. Not being able to solve a difficulty, he naturally applies to those who made such solutions their daily profession (*παρὰ τοὺς καλουμένους φιλοσόφους*), only to find that he had "jumped out of the frying-pan into the fire."

In *Dial. Inf.* 20. 4 in answer to Socrates' question, "Well, what's doing at Athens?" Menippus says: "Many of the young men say

they are philosophers; and if one is to judge by their swagger and their general 'cut' there are many consummate philosophers!" v. Introd. Section on "L.'s attitude toward philosophy."

- 17 § 4. διηπόρουν, "utterly at a loss," διὰ in composition frequently denotes *thoroughness*, e.g. διαπράττειν = *conficere*, διαπονεῖν = *elaborare*.

- 18 ἐγχειρίσαι τε ἑμαυτὸν, "to place myself in their hands," so in *Tim.* § 32 ὁ Πλούτος... ἔβρει καὶ Τύφῳ ἐγχειρίσας, "having given him over to insult," &c., *Icarom.* § τοῦτοις ἐγχειρίσας ἑμαυτὸν.

- 22 ἐλελήθαν δ' ἑμαυτὸν... βιαζόμενος, "but without knowing it, I had forced myself;" see note on ἐλελήθει, § 1.

εἰς αὐτὸ... τὸ πῦρ, "right into the fire."

φασί = ὡς φασι as often in Lucian; cf. *de merc. cond.* § 1, τί πρῶτον, ἢ τί ὅστατον, φασί, καταλέξω. *Apolog.* § 9, κῆρα εὐρίσκωμαι ἥλῳ, φασίν, ἐκκρούων τὸν ἥλον.

- 24 ἡύρισκον ἐπισκοπῶν, "on examination I found," cf. p. 5, l. 18.

- 25 χρυσὸν... τὸν τῶν ἰδιωτῶν βίον, "that the life of an ordinary man is the golden one." This was the general cry of ancient philosophy; cf. the following from among several passages: *Arist. Pol.* iv. 11, ὁ μέσος βίος βέλτιστος; *Plat. Rep.* x. § 14, τὸν μέσον, κ.τ.λ. "One should ever choose the moderate life, and flee excess on either hand... for so does a man become the more blessed." *Hor. Od.* 11. 10. 5, "Auream quisquis mediocritatem | Diligit," and *Aesch. Supp.* 244. So in *Prov.* xxx. 8, "Give me neither poverty nor riches." Cf. *Tim.* 16.

- 26 τῶν ἰδιωτῶν. ἰδιώτης is used in innumerable passages by Lucian = the unprofessional man, opposed to φιλόσοφος, e.g. *Fugit.* § 3, εἰ μήτε τοὺς ἰδιώτας μήτε τοὺς φιλοσόφους αἰτιᾶ, and § 21, where the usual wallet, cloak, &c. of the philosopher are mentioned, and he adds: οἱ ἰδιώται δὲ πάντα ὀρῶντες καταπτύουσιν ἤδη φιλοσοφίας.

ὁ μὲν... ὁ δὲ τις—ἄλλος... ὁ δὲ τις. In philosophic writers the *indefinite* τις was often added to the *article*, in order to individualize a general term, especially in opposite clauses as here. See L. and S. (τις, A. 11. c).

ἀμέλεια ὁ μὲν αὐτῶν, κ.τ.λ. Here and in the following lines are given four chief schools of philosophy, with their "summum bonum," or highest perfection of happiness.

(a) The Epicurean, founder Epicurus (B.C. 341—270), taught in his gardens (κήποι). Chief good, *pleasure*.

(b) The Cynics, founder Antisthenes, first half of 4th cent. B.C. (Diogenes, the most famous), taught abstinence from marriage, repudiation of all civil claims, like mendicant friars. Received their name from their churlish manners; endured hard fare, begged their bread, rebuked luxury, and posed as models of virtue. Chief good, *wisdom*.

(c) Stoic, founder Zeno (320—260, B.C. circ.), taught in porch (στοά). Chief good finally stood with them as *life in accordance with nature*.

(d) Peripatetic, really founded by Aristotle (B.C. 384—322), though his successors Theophrastus and Strato departed widely from his teaching, taught in "Lyceum" *while walking* (περιπατῶν), hence their name. Chief good, *happiness*.

The well-known lines of Pope (*Essay on Man* 4) are very apposite:—

"Ask of the learned the way? The learned are blind:
This bids to serve, and that to shun, mankind;
Some place their bliss in action, some in ease,
Those call it pleasure, and contentment these;
Some sunk to beasts find pleasure end in pain,
Some swelled to gods, confess e'en virtue vain;
Or indolent, to each extreme they fall,
To trust in ev'rything, or doubt of all.
Who thus define it, say they more or less
Than this, that happiness is happiness?"

Varro (B. C. 50) reckoned 288 different opinions held on the point.

31 συνεχής. The neuter adjective used as an adverb, as is commonly the case. Cf. *Timon* § 3, and § 9 in this book παμύγεβες δρακπαγών, and εικότα = εικότως *Timon* § 9. So in Lat., e.g. Verg. *Aen.* VI. 288, *horrendum stridens*.

ἐπιγραφῶν, cf. note on § 1.

τὰ πάνδημα ἑκείνα ἔπη, "those well-known lines of Hesiod."

The lines referred to are in *Works and Days* (287—290),

τῆς ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν
ἄθᾶντοι· μακρὸς δὲ καὶ ὀρθὸς οἶμος ἐπ' αὐτῶν
καὶ τρηχὺς τὸ πρῶτον, ἔπῃ δ' εἰς ἄκρον ἔκπαι
ρηδίῃ δ' ἤπειτα πέλει, χαλεπὴ περ εὐδῶσα.

p. 5. 2 τὴν ἀνάβασιν. There is a sarcastic hit at this "steep ascent" in the *V. Hist.* II. § 18, where the Stoics are absent from the philosophers in the Isles of the Blessed, as not yet having got up "the straight ascent" (εἰτι γὰρ ἐλέγοντο ἀναβαίνειν τὸν τῆς ἀρετῆς δρθιον λόφον).

3 ἀδιάφορον. Things "indifferent" were with the Stoics everything between the "summum bonum" and "summum malum."

6 δὲ γὰρ is subject of ἐναντίων ἀκούων, "sick of hearing." This, the reading of a few MSS., is almost certain; most have ἤκουον ἐναντίων.

ἰδέαι, the Platonic "ideas," or "originals," of which existing things are only patterns.

7 ἀσώματα, "incorporeal things," *Tim.* § 9, cf. *V. H.* II. § 12, Jerram's note.

ἀτόμους, κενὰ, of Epicurus. Democritus originated the theory that varied atoms combined to form all existing things. And so Democritus says in *Sale of Philosophers' Lives*, § 13, κενὰ δὲ τὰ πάντα, καὶ ἀτόμων φορῇ.

8 ὁσημέραι, contracted from ὅσαι ἡμέραι (εἰς τὸν); cf. quoti-die, quotannis; "daily."

11 ὥστε...ἀντιλέγειν ἔχειν, "so that one could not contradict even," &c....καὶ ταῦτα εἰδὸτα σαφῶς, "and that too, though one knew perfectly well." καὶ ταῦτα is used not uncommonly by the best writers in this way, i.e. as a particle, quite irrespective of construction, and very frequently by Lucian, cf. *Tim.* § 11, καὶ ταῦτα ἐμοῦ κελεύσαντος. *Gallus* § 10, καὶ ταῦτα φιλόσοφον ἀνδρα. Cf. § 14, καὶ ταῦτα, πῶς οἰεῖ, βαρεῖς ὄντες. *Navis*. § 19, καὶ ταῦτα εἰσηγητῆς αὐτὸς γενόμενος. § 46, καὶ ταῦτα φιλοσοφίαν ἐπαινοῦντες. Cf. too Cic. *Phil.* II. 27, "Totus dies potabatur, atque id locis pluribus."

14 ἀτεχνῶς οὖν ἔπασχον, κ.τ.λ., "I was, therefore, in the same condition as those nodding puppets, now bobbing forward, now back again;" for this use of πᾶσχω cf. *Char.* 22, παγγέλοι' ἂν ἔπασches, "you would have been in the same ridiculous condition;" *de dips.* § 9, ὁμοίων τι καὶ αὐτὸς παθεῖν πρὸς ὑμᾶς οἷον ἐκείνοι πασχουσι πρὸς τὸ ποτὸν οἱ δηχθέντες ὑπὸ τῆς διψάδος, "I was in much the same condition toward you, as those who are bitten by the thirst-snake feel toward drink."

15 For νυστάζουσι, cf. *de mer. cond.* § 29, οὐ μόνον τάληθθ' ὀρώντες ἀλλ' ἀεὶ τι καὶ προσεπιμετροῦντες, ὥς μὴ νυστάζειν δοκοῖεν.

ἐπινεύων, nodding 'yes.' ἀνανεύων, shaking the head for 'no.'

In *adv. indoc.* § 5 the distinction is clearly seen. "If you think good, answer me; or rather, since this is impossible for you," *ἐπινεύσον γοῦν ἢ ἀνάνευσον πρὸς τὰ ἐρωτώμενα*... "answer my questions with a nod or shake"... *εὖ γε ἀνένευσας*, "You are right, in saying no." For the general sentiment, cf. Hor. *Sat.* II. 7. 82, "Ducris ut nervis alienis mobile lignum."

- 17 § 5. *Πολλῶ...διλογώτερον*, MSS. *ἀτοπώτερον* which is probable; just above it was *πάντων δεινῶν ἀτοπώτατον*, and now it is *πολλῶ ἐκείνων ἀτοπώτερον*. *ἐκείνο*, of what follows, as Cicero often uses *illud*.

- 19 γοῦν, "at any rate." ἀπρίξ, "tooth and nail."

- 21 τόκων. Aristotle, for one, condemned *usury*, on the principle that *money*, being naturally *barren*, if it beget offspring (τόκος, *τίκτω*, I bear) acts *contrary to nature* (*Polit.* I. 10. 5). Shakespeare's "breed of barren metal" is well known. Bacon calls interest, "the bastard use of money."

ἐπὶ μισθῷ παιδεύοντας. The sophists and rhetoricians demanded often a most exorbitant fee, making no reduction for a poorer pupil. Aristippus and Isocrates charged 1000 drachmae (₯40). Socrates most strongly condemned this money-taking. He himself taught gratis to all comers, and is said to have lived on ₯20 a year.

- 23 αὐτῆς ταύτης χάριν, "for the sake of this very thing" (i.e. *δόξα*).

- 26 προσσηρημένους. Lucian is fond of this verb with its different compounds: "clinging to it alone." Cf. *Tim.* §§ 5, 36.

- p. 6. 1 § 6. Σφάλεις, "being disappointed of my hope." σφάλλω usually takes the *genitive* in this sense. Cf. Thuc. IV. 85, σφάλλῃσθαι τῆς δόξης. *pro laps.* 1, ἀπεσφάλην τοῦ καλῶς ἔχοντος. Cf. Plato *Phaed.* § 47, where Socrates says ἀπὸ δὴ θαυμαστῆς, ὧ ἐταῖρε, ἐλπίδος ῥέχοντι φερόμενος.

- 2 ἡρέμα παραμυθούμενος ἑμαυτόν, *δτι*, κ.τ.λ. Paraphrased, the passage means, "I consoled myself with the thought that I was not the only foolish and ignorant one; I had many to keep me company, aye, wise men too (so people called them), and men famed for their sense."

- 3 ἐπὶ συνέσει διαβεβημένων, "celebrated for prudence." So in *Somnium* § 13 we have τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι. An Athenian especially prided himself on his *σύνεσις*.

- 7 Ζωροάστρου. Zoroaster was said to have been the founder of the Median or Magian religion, i.e. a religion of fire-worship. No Greek writer mentions him before the time of Plato.

- 8 ἐφθαις τε καὶ τελεταῖς. The former refers to *incantations*, or charms, sung over some one to heal or harm. The latter is *initiation* into some mystic rites. The witches of *Macbeth* are instances of the first; the ceremony of initiating into the Eleusinian mysteries gives an example of the second.
- 11 ἀριστον οὖν, κ.τ.λ. "I deemed it best therefore, having effected my descent through one of these, to go to Teiresias," &c.
- 12 Τειρεσίαν τὸν Βοιώτιον. The old blind prophet of Thebes, who had extraordinary powers of divination conferred upon him. He was held in great honour by the ancients. Circe thus describes him to Odysseus. Cf. *Odys.* x. 493 :

μάντης ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
ὡς πεπνύσθαι.

Cf. also note § 1; in *de Astrol.* § 11 he calls him ἄνδρα Βοιώτιον, τοῦ δὲ κλέος μαντοσύνης περὶ πολλὸν αἰρεται.

- 13 ἅτε. One of L.'s most favourite words. Cf. in this dialogue § 8, ἅτε συνηθέστερον : § 11, ἅτε αἰετὶ συνοῦσαι, and *Timon* § 21, ἅτε πλουτοδότης : § 25, ἅτε τῶν μὲν ἀγαθῶν : § 41, &c. = "as," "as being," "inasmuch as;" the omission of the participle is particularly Lucianic.
- 14 ὃν ἄν...φρονῶν. ὃν is a relative, "the life which," not interrogative like τίς before, "which is the best life and the one which a man would be wise in choosing." Notice that the participle often in Greek carries the main idea, and becomes in English the finite verb.
- 15 καὶ δὴ. Cf. note §§ 3, 22. They help to cut short the previous conversation (something like the Tacitean *ceterum* after a digression), cf. the three places in this dialogue : § 3, "I can't refuse you, so I'll begin by telling you," &c. *Here*, "So up I jumped." § 22, "And so, true to his word, he led me off."
- ὡς εἶχον τάχους. For similar phrases, cf. πῶς ἔχεις δόξης, ἰκανῶς ἐπιστήμης ἔξει, ὡς ποδῶν εἶχον, &c., e.g. Herod. viii. 107, ὡς τάχους εἶχε ἕκαστος. Lit. "according to what (measure) of speed I had," "as quickly as I could."
- 16 εὐθὺ Βαβυλῶνος. In Xen. *Cyr.* v. 2. 37 we have εὐθὺ ἐπὶ Βαβυλῶνος, but εὐθὺ is commonly used as a *prepos. gov. the genitive* itself. Aristophanes is fond of it: cf. among several passages, *Pax* 68, εὐθὺ τοῦ Διός. So Eur. *Hipp.* 1197, τὴν εὐθὺς Ἀργεῖος κάπι-

δαυρίας ὁδόν, "the road leading direct to Argos and Epidaurus." Cf. *Hermot.* § 46, *μαθὼν ὡς μόνῃ ἀγεί εὐθὺ τῆς εὐδαμονίας*.

- 18 *γίνεσθαι δὲ μάλα σεμνὸν καθεμένῳ*. A beard was esteemed "a sign of manliness and power," a necessary concomitant of a philosopher, "a dignified ornament of maturity and old age." Beck. *Char.* 457. Cf. *Tim.* § 54, *ἐκπετάσας τὸν πώγωνα*; see the passage from *Dial. Inf.* x. 7 quoted there. Missionaries from the Beloochees relate that the natives despise all white men who have no beard and no wife.

- 19 *Μίθροβαρζάνης*, who conducts Menippus to the lower world, as Vergil did Dante, and the Sybil Vergil, and shews him the way back again (see end of dialogue), is quite an imaginary person. The name is formed, no doubt, on the analogy of Ariobarzanes, and other historic names, from Mithras the sun-god of the Magi, mentioned by Lucian in *Jur. Trag.* 8 with Attis, Anubis, and Mên, and in *Conc. Deor.* 9 with Attis, Sabazius and Corybas, as *ὁ Μίθρης ἐκεῖνος, ὁ Μῆδος, ὁ τὸν κἀνδυν καὶ τὴν τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ ὥστε οὐδ' ἦν προπῆτι τις, ξυνίησι*, "that Mithras, the Median, with the robe and diadem, who can't even speak Greek, and won't understand you, if you drink his health." Cf. also Xen. *Cyr.* vii. 5. 53, and Mithropaustes, Plut. *Them.* 29. 3.

- 21 *καθηγήσασθαι...τῆς ὁδοῦ*. The genitive is here a partitive one, cf. Xen. *Anab.* i. 3. 1, *λέγει τοῦ πρόσω*, Thuc. iv. 47, *ἐπιταχύνειν (τινάς) τῆς ὁδοῦ*, "to hasten them on their way."

p. 7. 2 § 7. *ἄμα τῇ σελήνῃ*, "at full moon."

- 6 *ἐπίτροχόν τι καὶ ἀσαφές*, "some indistinct gabble." *πλήν*, "save that."

- 7 *ὅ' οὖν*. "Well! and after the incantation," used to emphasize or else to pick up the thread after some digression, v. p. 8, l. 12; and p. 11, l. 6; 9. 24, &c. Cf. Arist. *Ach.* 186, *οἱ δ' οὖν βοῶντων*, "Then let them shout." Eur. *Herc. F.* 213, *εἰ δ' οὖν θέλεις*, "but if you do wish."

- 8 *ἐπιδήν*, cf. note, § 6.

τρὶς ἀν...ἀποπτόσας. "Having spat in my face three times." The number three seems specially devoted to superstitions and mystic rites, cf. *Philops.* 35, *μῦθ' δὲ ποτε ἡμέρᾳ λαθὼν ἐπήκουσα τῆς ἐπωδῆς —ἦν δὲ τρισύλλαβος*. Hor. *Od.* i. 28. 35, "*Licebit injecto ter pulvere curras*." Verg. *Aen.* vi. 229, "*Idem ter socios pura circumtulit unda*." Cf. Theoc. quoted below.

The usage of "spitting in the face" is clearly explained by Becker, *Char.* p. 132. He there says it was (1) To appease the vengeance of the gods for having cherished over-sanguine expectations, (2) a preventive against the evil eye, or some bad malady, cf. Pliny, *N. H.* xxviii. 4. 7, "Veniam quoque a deis spei alicujus audacioris petimus in sinum spuētes." So Theoc. vi. 39, *ὡς μὴ βασκανθῶ δέ, τρις εἰς ἐμὸν ἐπτύσα κόλπον*. Becker also quotes Lucian *Navig.* 15, *ὑπερμαζῆς γε, ὦ Ἀδελμαντε, καὶ ἐς τὸν κόλπον οὐ πτύεις*. Theoph. *Char.* 16, on the "superstitious" man: "And if he sees a madman, or an epileptic person, he shudders *and spits into his own bosom*." Plaut. *Capl.* III. 4. 18, "Et illic isti, qui sputatur, morbus interdum venit."

The *ἀν* goes, not with *ἀποπτύσας*, as it seems to do, but with the finite verb *ἐπανήεν*, and has a frequentative sense; cf. § 12, *προσιῶν ἀν*, and see Heitland's note on *Somnium* § 2, and *Pisc.* § 11; so in Macrobi. 7, *οὕτω γὰρ ἀν ἀπιδὼν καὶ σὺ...ἐλπίσεις γῆρας ὑγιεινόν*.

9 *ἐπανήεν*. MSS. *ἐπανήει*. The first person (Dindorf, &c.) makes better sense, as Menippus much more than his guide would be likely to have to avoid looking back lest the spell should be broken. The chief difficulty, however, is that *ἀποπτύσας* becomes a nom. absolute.

10 *τὰ ἀκρόδδρυα*. In Theoc. xv. 112 we find the word broken into its two parts: *σσα δρύες ἄκρα φέροντι*. The word therefore means literally all the eatable produce of *δρύες*, or forest trees (acorns, walnuts, &c.), as opposed to fruit trees (Snow).

11 *μελίκρατον*, a mixture of wine and honey. Heitland, in his note on *Char.* § 22, where the word occurs again, refers to Hom. *Odys.* x. 519, *πρώτα μελικρήτω μετέπειτα δὲ ἡδέϊ οἶνω τὸ τρίτον αἶθ' ὕδατι*, a quotation especially apposite to the present passage, as Odysseus used these three, when descending to Hades, like Menippus here. Cf. also *Philops.* 21, *εἰ τις ἐναγλῶσειεν αὐτῷ ἢ μελίκρατον ἐπισπῶσειεν*.

Χοάσπου. The water of the Choaspes, one of the tributaries of the Tigris, was so pure, that the kings of Persia always drank of it. Cf. Milt. *Par. Reg.* III. 289, "The drink of none but kings," and Tib. iv. 140, "Regia lymphæ Choaspes."

12 *προδιαίτησις*, "preliminary mode of living," "preparatory diet."

13 *περὶ μέσας νύκτας*, "about the middle watch of the night"; *νύξ* in the plural is used of the night *watches*, which with the Greeks were three. Cf. Hom. *Od.* xii. 312 *τρίχα νυκτὸς ἐστίν*.

- 14 ἀπμάξε—περιήγνισε—καταμαγεύσας, “wipe down,” “thoroughly purify,” “cast spells over me.” Cf. a similar ceremonial in *Philops.* § 12, ἐς τὸν ἀγρὸν γὰρ ἔλθὼν ἔωθεν, ἐπειπὼν ἱερατικά τινα ἐκ βιβλίου παλαιᾶς ὀνόματα ἑπτὰ, θείω καὶ θαυμάσιας τὸν τόπον περιελθὼν ἐς τρεῖς, ἐξήλασεν ὅσα ἦν ἐρπετὰ ἐντὸς τῶν ὁρῶν.
- 15 σκίλλη, the “squill,” an onion-shaped plant, used in medicines. Cf. *Alex.* § 47, καθαῖρον ὡς ἀληθῶς τὰς γνώμας οὐχὶ θαδί καὶ σκίλλη καὶ τοιαύταις φλυαρίαις, ἀλλὰ λόγῳ ὀρθῷ, κ.τ.λ.
- 16 ὑποτονθορύσας. The simple verb is used at the very opening to the *Deor. Conc.*, Μηκέτι τονθορύξετε, ὦ θεοί, “mutter that same old incantation” which he had uttered for 29 days previously. For the mumbled prayers, cf. *Juv.* vi. 539, “*Illius lacrimae meditataque murmura praestant.*”
- The force of the word is well seen in the *Symposium* (§ 12), where the Cynic Alcidas comes to the banquet uninvited, and all the philosophers ἄλλοι ἄλλα πρὸς τὸν καιρὸν εὖστοχα καὶ χαρίεντα ὑποτονθορύζοντες· ἐς μέντοι τὸ φανερὸν οὐδεὶς ἐτόλμα λέγειν. “They each *muttered low* (ὑπὸ) some suitable quotation, but not out loud” for fear of Alcidas. Cf. also *bis accus.* § 4, καὶ ἐς τὸ φανερὸν μὲν οὐ τολμῶσι λέγειν ὑποτονθορύζουσι δὲ συγκεκυφότες.
- 18 ὡς εἶχον, “just as I was.” ἔχειν with adv. = εἶναι. ἀναποδίζοντα, “walking backwards.”
- 19 τὸ λοιπὸν, adverbially, “for the future,” “forthwith.” ἔχειν ἀμφι=“to busy oneself about.” Cf. *bis accus.* § 12, ὥστε ὑμεῖς μὲν ἀμφὶ τὰς δίκας ἔχετε... ἐγὼ δὲ συρίζομαι τι μέλος. Pan is speaking to Zeus, Hermes and Dikē.
- 22 § 8. πῶ—λεοντῇ—λύρῃ. See note on § 1 for the use of these words. *Heracles* went down to bring up Cerberus; *Odysseus* to consult Teiresias as to his future; *Orpheus* to bring back his wife.
- p. 8. 3 Ὡς δὴ τί τοῦτο; elliptical=ὡς δὴ τί γένοιτο, τοῦτο ἔλεξεν; “for what reason did he say this?”
- 6 Καὶ μὴν, “yet surely.” It occurs in *Tim.* § 15 and § 46 (twice), and § 9=“Well!” Cf. the use of it in two consecutive lines in *Soph. Oed. Tyr.* 1004, 5.
- 8 εἰς Ἄδου. In such expressions the δόμον is easily understood. This elliptical use is chiefly employed with proper names, e.g. ἐς Πιράμοιο, ἐς Διονύσου, &c., cf. Latin *ad Castoris, templum* being understood. So we talk of going “to Whiteley’s.”

- 10 καὶ ἀκωλύτως, "and should get across without any hindrance, as being more accustomed (*δυντα* supplied, cf. note p. 6, l. 13), commended in true tragic style by my garb."
- 12 § 9. ὑπέφαιεν. ὑπό, like Lat. *sub*, in composition denotes what is *gradual*. The word is of course properly transitive, but is frequently used intransitively as here in reference to day-break, &c.; cf. Xen. *Anab.* III. 2. 1, ἐπεὶ δὲ ἡμέρα σχεδὸν ὑπέφαινε, and ἔως ὑπέφαιεν (IV. 3. 9). This is the morning of the 30th day from the "new moon" of § 7 (beginning). For δ' οὖν cf. p. 7, l. 7.
- 13 ἐγγγόμεθα περὶ = εἰχομεν ἀμφί, end of § 7.
- 14 αὐτόφ. The dative of the agent is commonly used after the perf. and plup. passive, e.g. p. 11, l. 2; less frequently with other tenses, cf. Thuc. III. 64, τίνες ἂν ὑμῶν δικαίτερον πᾶσι τοῖς Ἕλλησι μισοῦντο; it is used after 1st aor. p. 12, l. 3.
- μελίκρατον, cf. note § 7.
- 18 βαίνομεν, κ.τ.λ. Hom. *Odys.* XI. 5, which whole passage Lucian had in his mind, as is clear from the following columns:

Homer.

Lucian.

XI. 1.

ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν.

κατελθόντες ἐπὶ τὸν ποταμὸν
—παρεσκεύαστο σκάφος.

XI. 4.

ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.

ἐμβαλόμενοι οὖν ἅπαντα τὰ
παρεσκευασμένα.
[Cf. μῆλα (note), below.]

XI. 4, 5.

ἂν δὲ καὶ αὐτοὶ βαίνομεν, κ.τ.λ.

οὕτω δὲ καὶ αὐτοὶ βαίνομεν,
κ.τ.λ.(Cf. also *Odys.* x. 517 quoted below.)

The κατὰ is separated from χέοντες by tmesis = καταχέοντες.

- 19 ὑπεφερόμεθα, "be borne down stream"; cf. *defero*, often employed by Caesar of vessels storm-tossed and driven by the wind.
- 20 ἐς τὸ ὕλος. Yonge well refers to the passage in Pliny, "Euphraten dexteriore alveo...distrahi in partes" (*N. H.* v. 26).
- 21 ἀφανίζεται, "loses itself."
- 24 βόθρον τε ὠρυξάμεθα. So in *Charon* 22, Charon asks Hermes why at the tombs βόθρον τιὰ ὀρύξαντες καίουσιν τε ταυτὶ τὰ πολυτελῆ δείπνα and pour μελίκρατον, to which Hermes replies that the be-

reaved imagine the dead can drink the *μελίκρατον* out of the trench. In *Philops.* 14 *βόθρον τε δρυζόμενος* is part of the preliminaries for calling up the dead. In Hom. *Odys.* x. 517 and xi. 25, which I have said in the last note Luc. had in his mind, part of the ceremony is *βόθρον δρύζαι ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα* "to dig a trench a foot and a half each way."

τὰ μῆλα. No "sheep" have been mentioned before, but it is clear from *Odys.* xi. quoted above that they were included in the things put into the boat.

25 *ἐν τοσούτῳ*, "meanwhile."

p. 9. 1 *ἤρμ. τῇ φωνῇ*. For L.'s frequent use of the predicate in this way cf. note, p. 2, l. 22.

2 *παμμέγεθες δὲ ἀνακραγῶν*. For the adverbial use cf. *συνεχές*, note § 4. We have a similar phrase in *Char.* § 20, *ἀναβοήσας παμμέγεθες*, and *de Luc.* § 19, *παμμέγεθες ἀνακαγχάσαι*. The word *παμμεγέθης* is used by classical writers, but by no one more frequently than Lucian. It is merely an intensified form of *μέγας*.

δαίμονας...ἐπεβοάτο, "he invoked all the deities (of the nether world) in a body."

3 *Ποινᾶς καὶ Ἐρινύας*, the evil geniuses and furies. The latter are three in number. Cf. Dante, *Inf.* c. ix.:

"He, knowing well the miserable hags
Who tend the queen of endless woe, thus spake:
'Mark thou each dire *Erinnys*. To the left
This is *Megaera*; on the right hand, she
Who wails, *Allecto*; and *Tisiphone*
I' th' midst."

4 *νυχίαν Ἑκάτην*, Persephone. In heaven she is the *Moon*; on earth *Diana*.

ἐπαινήν Περσεφόνειαν. The combination used by Homer, *Odys.* x. 564, xi. 47, &c. The epithet *ἐπαινή* is only found in the feminine, and always of Persephone in relation to Hades. Its derivation and meaning are doubtful, but the interpretation of it by the Schol. as = *αἰνή*, "dread," is most probably right.

6 *πολυπόδῃ*. Cf. Hor. *Ars Poet.* 97, "*Projicit ampullas et sesquipedalia verba*" (words a foot and a half long). Of course the various deities of the Chaldaeans would be a *sine quâ non* with a Babylonian.

8 § 10. τοῦδαφος=τὸ ἔδαφος.

9 Κερβέρου. See Dante's fine description (*Inf.* vi.),

"Cerberus, cruel monster, fierce and strange,
Through his wide threefold throat, barks as a dog.
Over the multitude immersed beneath,
His eyes glare crimson, black his unctuous beard,
His belly large, and clawed the hands, with which
He tears the spirits, flays them, and their limbs
Piecemeal disparts."

Cf. also Verg. *Aen.* vi. 417, Hor. *Od.* iii. 11. 17.

10 ὑπερκατηφές, "very gloomy."

11 ἔδδεισεν, cf. *Il.* xx. 61, whence L. gets his idea.

ἔδδεισεν δ' ὑπένερθεν ἀναξ ἐνέρων Ἀΐδωνεύς.
δείσας δ' ἐκ θρόνου ἄλτο, καὶ λαχε, μὴ οἱ ὑπερθεῖν
γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανήη
σμερδαλέ' εὐρώνετα, τὰ τε στυγέουσι θεοὶ περ.

13 Πυριφλεγέθων. Lucian seems particularly fond of this special river, probably as being the most terrible in sound; cf. *Inf. Dial.* 30. 1, ἐς τὸν Πυριφλ. ἐμβεβλήσθω, and *Tyrant. ad fin.*, ὅρ' ἐς τὸν Πυριφ. ἔστω ἐμβλητέος: so also *Char.* § 13, *de Luctu* § 3, *Philops.* 24, &c.

For the four rivers of hell cf. Hom. *Od.* x. 512,

ἐνθα μὲν εἰς Ἀχέρωντα, Πυριφλεγέθων τε ρέουσι
Κώκυτος θ' ὅς δὴ Στυγὸς ὕδατος ἔστω ἀπορρώξ.

So Milton, *P. L.* 11. 577,

"Abhorred *Styx*, the flood of deadly hate;
Sad *Acheron* of sorrow, black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream. Fierce *Phlegethon*
Whose waves of torrent fire inflame with rage."

15 μικροῦ δεῖν, "all but," lit. "to want a little," just as *δυοῦν δέοντα* ἑκατον=100-2=98. This, with *ὀλίγου δεῖν*, is a very common phrase; cf. *Asin.* 38, *ὀλίγον ἐδέησαν ἀποκτείναι*; *Hermoi.* 71, *ὀλίγου δέουσι τὴν βίαν τοῦ παιδὸς ἀποτραγεῖν*. The infinitives *ὀλίγου δεῖν*, *μικροῦ δεῖν*, *πολλοῦ δεῖν*, *ἐμοὶ δοκεῖν* (just below, and also § 17), *οὕτως μὲν εἰπεῖν* (*Timon* § 8), are all similar constructions.

νενευκῶς ἐς τὸ ἔργον, but that refers to grovelling over some mechanical work.

- 16 ἀναπεμπαζόμενοι (ἀνά—πέντε) “to count up on five fingers,” “reckon.” It is worth while comparing a very similar passage at the end of the *Tyrannus*:—χαλεπὴν οὕτως ὑφέξει τὴν δίκην μεμνημένος οἷος ἦν καὶ ὅσον ἐδύνατο ἐν τοῖς ἀνω, καὶ ἀναπεμπαζόμενος τὴν τρυφήν.

- 19 προσιών ἀν...ὑπεμύνησκον. For the position of ἀν, and its frequentative use, cf. note on § 7, “going up to him gently, I would remind him.” παρὰ with the acc. of *time* is post-Homeric, and not very frequent; v. Plat. *Legg.* 733 A, παρὰ τὸν βίον ἅπαντα, and cf. παρὰ δέικνον, παρὰ τὴν κύλικα.

- 20 ἐφύσα, not to be confounded with ἔφυσα, 1 aor. of φύω. This word comes from φυσάω.

πολλοὶ μὲν ἔωθεν, cf. a similar passage in *Nigr.* §§ 21, 22, οἱ δὲ σεμνότεροι καὶ προσκυνεῖσθαι περιμένοντες...δεῖ προσελθόντα καὶ ὑποκύψαντα...τὸ στήθος ἢ τὴν δεξιὰν καταφιλεῖν...νυκτὸς μὲν ἐξανιστάμενοι μέσης, περιθέοντες δὲ ἐν κύκλῳ τὴν πόλιν καὶ πρὸς τῶν οικητῶν ἀποκλείμενοι. And Luc. goes on to say how the reward of all this devotion is τὸ φορτικὸν ἐκεῖνο δέικνον, κ.τ.λ.

- 21 πυλῶν, the vestibule of the house, where the clients of a great man assembled. In addition to other duties, the client had to accompany his patron when he went out, an office to which Luc. is here alluding. Such a man was called an “anteambulo.” Martial who belongs to the century before Luc. spends a good deal of satire upon such people. Cf. II. 18, where we clearly see the abuse of such a system. This wealthy man has Martial as an “anteambulo,” and yet performs the same functions to a wealthier patron himself.

“Sum comes ipse tuus timidique anteambulo regis,
Tu comes alterius; jam sumus ergo pares.”

Cf. *Somm.* § 9, εὐτελὴς τὴν πρόδον, “making a shabby show, when you go out.”

- 23 μόγος ἀνατιώας. As may well be imagined, the patron did not put himself out, however many clients might be waiting to salute him, as Juvenal says *Sat.* X. 161, “the client may sit at the door until it may please his Bithynian majesty to get up.” The customary mode of salutation was to kiss the patron’s breast, right hand, or knee. Cf. *Alex.* 55, προθευέ μοι κύσαι τὴν δεξιάν, ὥσπερ εἰώθει

ὀβολὸν ἐς τὸ στόμα κατέθηκαν αὐτῷ μισθὸν τῷ πορθμεῖ ναυτίας γενησόμενον.

οἰηθεῖς με τὸν Ἡρακ. The old ferryman seems to have had a special dread of Heracles, cf. *Aen.* vi. 392, "Nec vero *Alciden* me sum laetatus euntem | Accepisse lacu." So he dared not oppose this pseudo-Heracles again.

p. 10. 1 ἀποβάσι. Understand ἡμῶν. "Showed us the path when we landed."

4 § 11. ἐχόμενος αὐτοῦ. The partitive genitive is common after verbs of this class, chiefly in the middle voice, as λαμβάνομαι, ἄπτομαι, &c., implying "touching," or "cleaving to;" cf. next section, ἐκείνων ἤπτετο.

6 ἀσφοδελφ, cf. § 21, very nearly the end of the dialogue, and *de Luc.* § 7, and *Char.* § 22. In Hom. *Od.* xi. 539 and 573 we have κατ' ἀσφοδελὸν λειμῶνα; cf. also Theoc. vii. 68, Calverley's version:

"They shall roast me beans,

And elbow-deep in thyme and *asphodel*

And quaintly-curling parsley shall be piled

My bed of rushes."

7 τετριγυῖαι...αἱ σκιαί. The word τρίζω is evidently an *onomatopoeic* word. In *Tim.* 21 we have it of the twittering of swallows. Here it refers to the cries of the bodiless spirits; so in Hor. *Sat.* i. 8. 41 we have "Umbræ...resonarent triste et acutum." Cf. *Aen.* xii. *ad fin.*; and Shak.'s "squeak and gibber."

8 τὸ τοῦ Μίνω: cf. *Aen.* vi. 432: "Quaesitor Minos urnam movet; ille silentium | Consiliumque vocat vitasque et crimina discit."

10 παρειστήκεσαν. Remember that the pluperf. of ἵστημι has an *imperfect* signification; cf. καθεστήκειν, § 3.

ἀλάστορες, "avenging spirits," much the same as the *Πωαί*: § 9, note.

13 τελῶναι. The "publicans" or "tax-gatherers" have become well-known from Biblical usage. In *Char.* § 2 Oecacus, who generally is ranked with Minos and Rhadamanthus as a supreme judge in the nether world, is mentioned as the τελώνης, to collect the passage money. In *Tyrannus* § 4 he performs the same kind of office. Atropos, one of the three Moiræ, enters the spirits on the pass-sheet, and Hermes has to make account for every spirit so entered.

κόλακες. Becker (*Char.* p. 92, note) divides the “parasites” of Greek and Roman society into three classes. (1) The **γελωτοποιοί** “the professional wit,” something after the fashion of a king’s “fool.” (2) The **κόλακες**, “the toadies,” who were always flattering their patrons. (3) **θεραπευτικοί** the “cavalier servente,” who did various little services, enough to warrant a place at table. The Gnatho of Terence, and Artotrogus in Plautus’ *Miles Gloriosus* are instances. They were all men **οὓς οὔτε πῦρ οὔτε σίδηρος οὔτε χαλκὸς εἰργεῖ μὴ φοιτᾶν ἐπὶ δεῖπνον** (Plutarch).

14 **συκοφάνται**, a much more detestable class than the flatterers.

They were the very bane of Greek as of Roman society under the Empire; men whose whole and sole occupation was to spy out any one doing anything likely to prove disastrous to him in a law-court, and who then extorted money from him or threatened to report him. The rich and influential were, therefore, naturally the most exposed to these wretches, and many a one was compelled to purchase silence at a great price; groundless though the charge might be, the verdict was almost always a foregone conclusion.

15 **τοκογύφοι.** Cf. note § 2.

16 **ὥχροί, προγάστορες, ποδαγροί**, “sallow, pot-bellied, and gouty.”

The first is the usual epithet applied by Lucian to philosophers; to Zeus in *Ύμν. Trag.* § 1 twice, as being careworn. So **ὄπωχρον** in *Fugit.* 27, also in *Tyr.* 17 to a miser, and in *Tim.* 14 to Plutus through confinement. In the last epithet no doubt L. speaks feelingly, if tradition is to be relied on. He is said to have been troubled much with the gout in his later years. He makes Gout the principal character in two of his extant works; v. *Introd.* Section on “Timon the Misanthrope.” **προγάστωρ** is a somewhat favourite epithet. In *Philops.* 24 it is applied to Socrates; cf. also *de merc. cond.* 42, *Philops.* 18, *Bacc.* 2 (of Silenus).

17 **κλούς.** This instrument of punishment for slaves is not identical with the **ξύλον**. The latter was more like our “stocks,” feet, hands and neck being in five different holes. But the **κλούς** did not keep the *feet* confined at all, and not always, or necessarily, the *hands*. So that it would then become a mere “dog-collar,” a heavy wooden burden, which would prevent a man standing or walking, and force him to keep in a bent position; it seems to have been much the same as **κύφων** § 14, which gets its name from **κύπτω**.

σκόλακα. Hemst. first restored this word for the corrupt **κόρακα**

of previous editors. Lit. it is a young dog, then the collar it wore, and so an instrument of punishment. Cf. Plaut. *Curr.* v. 3. 13, "Delicatum te hodie faciam cum catello ut accubes, | Ferreo ego dico."

διτάλαντον. The weight of these instruments speaks for itself, something over a hundredweight.

ἐπικείμενος, commonly employed as the passive, sometimes (as here) is the middle of ἐπιτίθημι, so again in § 15, ἀχθος ἐπικείμενος. Cf. Eur. *Supp.* 717, κάπικείμεναι κάρα κυνέας, "having their heads covered with helmets," and Hor. *Sat.* i. 6. 74, "Laevo *suspensi loculos tabulamque* lacerto." So here "having placed upon them."

24 ἀποτελουμένας, "formed."

p. 11. 2 τὰ πεπραγμένα ἡμῖν. Notice the dative of the agent, and cf. note on p. 8, l. 14. So also in Latin.

6 § 12. It is not unlikely that the well-known myth of Er, at the end of Plato's *Republic*, was in the mind of Lucian, when he wrote this scene of the trial of the spirits in the world below.

Ὁ δ' οὖν Μίνως, cf. note on last section, and for δ' οὖν, p. 7, l. 7. With ἐπιμελῶς ἐξετάζων, κ.τ.λ. cf. Dante *Inf.* c. v.,

"There Minos stands
Grinning with ghastly feature; he of all
Who enter *strict examining the crimes*
Gives sentence, and *dismisses them beneath*."

7 ὑφ' ἔξοντα. Fut. participle to express *purpose*.

9 ἐκείνων ἤπτετο. For the genitive cf. the note at beginning of last section; for this use of ἄπτομαι, "to lay hands upon," in violence, cf. Aesch. *Agam.* 1608, καὶ τοῦδε τάνδρ' ἡψάμην θυραῖος ὦ. Translate, "and he was particularly hard upon those who had been inflated with pride through their riches or position," &c.

10 προσκυνεῖσθαι περιμένοντων: so in *Nigr.* 21, οἱ δὲ σεμνότεροι καὶ προσκυνεῖσθαι περιμένοντες. The whole passage there is very similar to this, v. l. 20, below; cf. note on ll. 20—23 just below.

13 θνητῶν ἀγαθῶν, "because they had not remembered that both *they themselves* were mortal and the goods they possessed were mortal too." They, like Dives in the parable, "had in their life-time received their good things."

15 κάτω νενυκότες, "with heads bent down," through shamefacedness. In *Somn.* § 13 we have the same expression κάτω

νενευκῶς ἐς τὸ ἔργον, but that refers to grovelling over some mechanical work.

- 16 ἀναπεμπαζόμενοι (ἀνά—πέντε) “to count up on five fingers,” “reckon.” It is worth while comparing a very similar passage at the end of the *Tyrannus*:—χαλεπὴν οὕτως ὑπέξει τὴν δίκην μεμνημένος οἷος ἦν καὶ ὅσον ἐδύνατο ἐν τοῖς ἀνω, καὶ ἀναπεμπαζόμενος τὴν τρυφήν.

- 19 προσιών ἀν...ὑπεμύνησκον. For the position of ἀν, and its frequentative use, cf. note on § 7, “going up to him gently, I would remind him.” παρὰ with the acc. of time is post-Homeric, and not very frequent; v. Plat. *Legg.* 733 A, παρὰ τὸν βίον ἅπαντα, and cf. παρὰ δεῖπνον, παρὰ τὴν κύλικα.

- 20 ἐφύσα, not to be confounded with ἔφυσα, 1 aor. of φύω. This word comes from φυσάω.

πολλοὶ μὲν ἔωθεν, cf. a similar passage in *Nigr.* §§ 21, 22, οἱ δὲ σεμνότεροι καὶ προσκυνεῖσθαι περιμένοντες...δεῖ προσελθόντα καὶ ὑποκύψαντα...τὸ στήθος ἢ τὴν δεξιὰν καταφιλεῖν...νυκτὸς μὲν ἐξανισταμένοι μέσης, περιθέοντες δὲ ἐν κύκλῳ τὴν πόλιν καὶ πρὸς τῶν οἰκετῶν ἀποκλειόμενοι. And Luc. goes on to say how the reward of all this devotion is τὸ φορτικὸν ἐκεῖνο δεῖπνον, κ.τ.λ.

- 21 πυλῶν, the vestibule of the house, where the clients of a great man assembled. In addition to other duties, the client had to accompany his patron when he went out, an office to which Luc. is here alluding. Such a man was called an “anteambulo.” Martial who belongs to the century before Luc. spends a good deal of satire upon such people. Cf. II. 18, where we clearly see the abuse of such a system. This wealthy man has Martial as an “anteambulo,” and yet performs the same functions to a wealthier patron himself.

“Sum comes ipse tuus timidique anteambulo regis,
Tu comes alterius; jam sumus ergo pares.”

Cf. *Somn.* § 9, εὐτελής τὴν πρόδον, “making a shabby show, when you go out.”

- 23 μόγῃς ἀνατελας. As may well be imagined, the patron did not put himself out, however many clients might be waiting to salute him, as Juvenal says *Sat.* x. 161, “the client may sit at the door until it may please his Bithynian majesty to get up.” The customary mode of salutation was to kiss the patron’s breast, right hand, or knee. Cf. *Alex.* 55, προθυμῶ μοι κύσαι τὴν δεξιὰν, ὥσπερ εἰώθει

τοῖς πολλοῖς. So *Nigritinus* 21, δεῖ προσελθόντα καὶ ὑποκύψαντα, ...τὸ στήθος ἢ τὴν δεξιὰν καταφιλεῖν.

ἀν ἀνατελλας...ῥετο, cf. note on *προσιῶν* ἀν just above.

- 24 εὐδαίμονας, κ.τ.λ. The order is ῥετο ἀν ἀποφαίνειν τοὺς προσειπόντας εὐδαίμονας καὶ μακαροὺς, κ.τ.λ. In fact snobs were much the same then as now, thinking it a great condescension to offer you two fingers to shake.

p. 12. 4 § 18. Dionysius the younger, tyrant of Syracuse 367 B.C., expelled Dion his brother-in-law from his kingdom for treason (360 B.C.); who, in revenge, collected an army and expelled Dionysius (356 B.C.). But three years later he was murdered by one of his own friends. Dionysius, like his father, the elder tyrant, affected literature, and welcomed men of learning (Plato among others) at his court. It is for this that he is here acquitted.

The structure of the whole section is grammatically rather confused. *Σικελιώτην Διονύσιον* is accusative after *παρέλυσε* some lines down. *Ἀρίστιππος* is subject of the whole sentence, *παρελθὼν* and *λέγων* (lower down) agreeing with it. In agreement with *Διονύσιον* we have *κατηγορηθέντα*, *καταμαρτυρηθέντα*, and *παραδοθέντα*. Lucian alludes to D. in several places.

- 6 τῆς σκιᾶς, his own shadow, which followed him in life; see § 11, end.

7 Ἀρίστιππος ὁ Κυρηναῖος, founder of the Cyrenaic school (early half of 4th cent. B.C.). He placed "the highest good" in pleasure; he was famous for his apothegms and witticisms. We find him honoured, as here, in *The Sale of Philos. Lives* § 12, τὸν Κυρηναῖον τὸν ἐν τῇ πορφύρῃ, τὸν ἐστεφανωμένον. So in *Dem. vita* Demonax, being asked which of the philosophers he liked most, said πάντες μὲν θαυμαστοί, ἐγὼ δὲ Σωκράτην μὲν σέβω, θαυμάζω δὲ Διογένην καὶ φιλῶ Ἀρίστιππον. Cf. *V. H.* II. 18.

- 9 μικροῦ δειν: see note on § 10.

τῇ Χιμαίρῃ, a monster so fabulous, as now to be a term denoting what has no foundation. So in *Philops.* 2 Lucian classes Pegasuses, Chimaeras, Gorgons and Cyclopes as πάνυ ἀλλόκοτα καὶ τεράστια μυθία. It was supposed to have infested Lycia, being the offspring of Typhon and Echidna (Cerberus had the same parents); it was like a lion in front, a goat in the middle, and a dragon behind, afterwards slain by Bellerophon on his winged horse Pegasus.

It seems to have been a monster of special fearfulness, and an-

swered well as a "bogy" to frighten with; cf. *Inf. Dial.* 30. 1, δ δὲ ἱερόσυλος ὑπὸ τῆς Ξυμαίρας διασπασθήτω, v. Verg. *Aen.* vi. 288, and Hor. *Od.* i. 27. 23.

- 11 τῶν πεπαιδευμένων, "men of learning."
πρὸς, "in the matter of."

With this section, cf. a passage very similar in *Ver. Hist.* ii. 29, καὶ μαστίγων ψόφος ἠκούετο καὶ οἰμωγὴ ἀνθρώπων πολλῶν, ... καὶ κνίσσα δὲ πονηρά... ὥσπερ ἀπ' ἀνθρώπων ὀπτωμένων. Cf. also *Phalaris* § 8, ὅλως δὲ τίνα αἰσθε οὕτως ἄγριον ἢ ἀνήμερον ἄνθρωπον εἶναι ὥς ἡδεσθαι μαστιγοῦντα καὶ οἰμωγῶν ἀκούοντα καὶ σφαττομένους ὀρῶντα.

Cf. Verg. *Aen.* vi. 557, "Hinc exaudiri gemitus, et saeva sonare | Verbera." So in Milton, *P. L.* viii. 242,

"But long, ere our approaching, heard within
Noise, other than the sound of dance or song,
Torment and loud lament."

- 17 § 14. κύφωνες, probably identical with the κλοιός (see § 11, and Beck. *Char.* 370).

στρέβλαι... τροχοί. The "rack" and the "wheel" were punishments not allowed to masters, but only inflicted by the public executioner (δήμος).

- 18 ἐδάρδαπτε, a word found both in *Iliad* (e.g. ii. 479) and *Odys.* (xiv. 92, xvi. 315); it is a stronger form of δάπτω, "tear to pieces."

- 19 βασιλεῖς... σατράπαι. These words occur together again in § 17, so too in *Nig.* § 20, we have τὸν δὲ σατράπην (προϊόντα) ἐκ πένητος ἢ βασιλέα, and in *Inf. Dial.* 27. 9, ἦπου βασιλεὺς ἦσθα; οὐδαμῶς... ἀλλὰ σατράπης; They are somewhat similar to *reges* and *tetrarchae* in Latin, cf. Hor. *Sat.* i. 3. 12, and Sall. *Cat.* 20 (Long's note).

- 20 πένητες... πτωχοί. Cf. *Timon* § 5, note. The former are *poor*, the latter *beggars*. It is πένης that is continually opposed to πλούσιος: cf. *Nig.* § 1, ἀντὶ δὲ πένητος ὡς ἀληθῶς πλούσιον. *Ψυρρ. confut.* § 8, καὶ ἐκ πλουσιωτάτων πενέστατοι ἐν ἀκαρεὶ γίγνεσθε.

- 23 ἐνεκαλύπτοντο, κ.τ.λ. "they covered their faces, and turned their heads away; and if they did look, it was truly a servile and cringing look:" with δουλοπρεπές understand προσέβλεπον.

- 25 καὶ ταῦτα, cf. note, § 4.

πῶς οἶα; parenthetic; "and that too, having been in this life, how important and overweening *think you?*"

- p. 13. 3 Ἰξίωνα, Σίσυφον, Τάνταλον. These three poor wretches are in scores of passages classed together as typical of the general misery of the wicked in Tartarus.

Tantalus (v. *Timon* § 18; cf. "tantalize") stood up to his neck in water, which receded when he tried to drink it, while apples hung over his head, ready to spring back when he tried to pluck the fruit. Thus he endured the endless agony of hunger and thirst.

Sisyphus rolled a stone up a hill, which, as soon as it neared the summit, fell to the bottom again. His punishment was an endless life of fruitless toil.

Ixion revolved continually on a wheel, bound arms and legs to the spokes, cf. Verg. *Georg.* III. 38.

- 5 Τιτυόν, a son of Earth, who covered nine acres of ground in Tartarus, and had vultures eternally feeding on his heart (cf. *Odyss.* XI. 576).

Ἡράκλεις ὄσος, "My word! what a monster!" Cf. *Aen.* VI. 596,

"Nec non et Tityon, Terrae omniparentis alumnus,
Cernere erat, per tota novem cui jugera corpus
Porrigitur."

- 10 § 18. κατὰ ἔθνη. With the *acc.* κατὰ has a distributive sense, and corresponds to the Latin adverbs in *-atim*, e.g. κατ' ὀλίγον (*Tim.* § 4) = *paulatim* = little by little; καθ' ἓνα = *singulatim* = one by one; κατ' ὄνομα = *nominatim* = name by name.

διαιωμένους, cf. *Tim.* 42, μόνη ἐμοὶ ἱκανὸν ἐνδιατᾶσθαι.

- 11 εὐρωτιῶντας, der. from εὐρώς (*Bis acc.* 3), "mould." The verb also occurs in *Jur. Trag.* 15. The adjec. εὐρώεις occurs as a general epithet of the nether world in Homer, e.g. οἰκία εὐρώεντα, *Il.* XX. 65; εὐρώεντα κέλευθα, *Od.* XXIV. 10. L. doubtless had *Odyss.* X. 512 in his mind, where it says αὐτὸς δ' εἰς Ἀΐδωα ἵναί τε δόμον εὐρώεντα, for he is at once reminded of ἀμενηνός "ὥς φησιν Ὀμηρος" occurring a few lines later (511), πολλὰ δὲ γουνοῦσθαι νεκῶν ἀμενηνὰ κάρηνα. The line is parodied in *Char.* § 22 also, and cf. *Inf. Dial.* 20. 2, ἀμενηνὰ ὥς ἀληθῶς κάρηνα = "unsubstantial," "fleeing." ἀμενηνός is apparently from α priv. and μένος = "strength-less."

- 12 νεαῖς opposed to παλαιούς, as "fresh" to "stale."

- 13 συνεστηκόςας opposed to εὐρωτιῶντας, as "firm" to "gone soft."

τοὺς Αἰγυπτίους αὐτῶν, "those of them who were Egyptians." Some MSS. have τοὺς Αἰγυπτίων αὐτοῦς which is hardly Greek. Hemst. wished to read ἀλτοὺς for αὐτοῦς.

Αἰγυπτίους...τῆς ταριχέας: so in *de Luctu* § 20 we have "the Greek cremated, the Persian buried, the Indian besmeared with alabaster, the Scythian devours, ὁ δὲ Αἰγύπτιος ταριχεύει," "pickles," "embalms." "The word refers in strictness only to that part of the embalming process, which consisted in laying the body to soak in a bath of λίτρον or νίτρον (hydrocarbonate of soda, acc. to Blakesley)." Heitland *in loc.* Cf. Herod. II. 86—88.

- 16 τῶν ὁσῶν γεγυμνωμένων. So too in the *Inf. Dial.* 18. 1, "Menip. Where are all the beautiful men and women, Hermes? Shew me.

Herm. I have no time, Menippus, only look there on the right, where are Hyacinthus, Narcissus, Nireus, &c.

Menip. I see only bones and skulls, devoid of flesh, for the most part indistinguishable."

See Bacon's allusion to this passage, quoted in the *Introd.*, Section on "Menippus, the Dialogue."

- 21 φοβερὸν τι...δεδορκότων. For the form of sentence cf. note (last section) on μάλα δουλοπρεπές.

p. 14. 2 Θεοσίτην...Νιρέως. The former the most ugly, the latter the most beautiful man (except Achilles) at Troy; cf. for the former Hom. *Il.* II. 216; for the latter, *Timon* § 23, note. *Inf. Dial.* 25. 2 is very similar, where Menip. is talking to Nireus: τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θεοσίτου κρανίου, ὅτι εὐθρυπτον τὸ σόν. So in *pro Imagin.* § 20 L. says the κόλαξ has no hesitation in declaring Nestor the youngest of those who served under Troy, or τὸν Θεοσίτην εὐμορφότερον ἀποφῆναι τοῦ Ἀχιλλέως.

τὸν Ἴρον. The beggar Irus used to wait upon the suitors of Penelope in the house of Odysseus. The latter, when returning from his wanderings, disguised as a beggar also, picked a quarrel with Irus, broke his jaw and turned him out of the palace. So Adeimantus says in *Navig.* 24, of those whom he is paying out for their former slights, οἱ δὲ νῦν πλοῦσοι πρὸς ἐμέ Ιροι δηλαδὴ ἅπαντες, and in *Char.* 22 Lucian makes Charon parody lines from Homer and say, ἐν δὲ ἰῇ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων. | Θεοσίτην δ' Ἴσος Θέτιδος παῖς ἡυκόμεο. The older editions insert μεταλίτην ("beggar"), probably a gloss.

- 3 τοῦ Φαίακ. βασιλέως. Alcinous, whose gardens bloomed continually, and who treated Odysseus so hospitably in his wanderings; and before whom Odysseus recounts his descent to Hades, which L. parodies here.

Πυρρῆας. Nothing to do with the Pyrrhians in *Tim.* § 22, mentioned as a common name for a Greek slave.

- 5 ὅμοια τὰ ὀστέα ἦν, κ.τ.λ. So in *Inf. Dial.* 25. 2 of Nireus and Thersites, τὰ μὲν ὀστέα ὅμοια...ισοτιμία γὰρ ἐν ᾧδου καὶ ὅμοιοι ἅπαντες.

- 6 ἀνεπίγραφα, lit. "without any inscription" on them, i.e. "without anything to distinguish." So in *Tyrant.* 25 Rhadamanthus says, εὖγε, ὦ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος (στυγερὸς εἶ) = *nulla nota inscriptus*, "known by no mark."

§ 16. The fickleness of fortune is illustrated by the following epigram of Lucian:—

ἀγρός Ἀχαιμενίδου γενόμεν ποτέ, νῦν δὲ Μενίππου
καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.

καὶ γὰρ ἐκεῖνος ἔχει με ποτ' ᾤετο, καὶ πάλιν οὗτος
αἰεταί· εἰμὶ δ' ὅλως οὐδενός, ἀλλὰ Τύχης.

- 9 χορηγεῖν δέ, technically "to serve as choregus," whose duty it was to find choruses, actors, and chorus masters, at his own expense; here merely = "to marshal."
- 10 ἡ Τύχη. So Dem. says (*Olyn.* II. 22), "For Fortune is a great influence (ροπή), nay, rather, she is everything in all the concerns of men." So another epigram of Luc. says:—

ἀν πταίσης, οὐδεὶς ἐτι σοι φίλος, ἀλλ' ἅμα πάντα
ἐχθρά, τύχης τε ῥοπαῖς συμμεταβαλλόμενα.

- 13 τιάραν ἐπιθέσα. Cf. Hor. *Od.* I. 34. 14, "hinc apicem rapax Fortuna cum stridore acuto Sustulit, hic posuisse gaudet," "placing the tiara on his head." Perhaps the ἐπὶ has the force of "placing upright," which is allowed only to the great king. Plut. *Them.* xxix. 3, and Xen. *Anab.* II. 5. 23.

δορυφόρους παραδοῦσα. To get a body-guard was one of the first steps with one aiming at despotism. Cf. *Tyrant.* 26, ἐπεὶ δὲ τοὺς θρασυτάτους προσεταιρισάμενος καὶ δορυφόρους συναγαγὼν ἐπαναστὰς τῇ πόλει τύραννος κατέστη.

- 14 τὴν κεφαλὴν στέψασα τῷ διαδήματι. Cf. *Piscator* § 35, which bears out the probability of the force of ἐπὶ mentioned in the last

note, ὡς εἰ τις ἐν βασιλικῷ σχήματι ὀρθὴν τιὰραν ἔχον καὶ διὰ δῆμα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα, &c.

The διὰ δῆμα was a white band encircling the royal tiara. So in *Inf. Dial.* 10, where Lampichus, tyrant of Gela, is being stripped of all his regal and moral characteristics, L. says, οὐκοῦν ἀλλὰ τὸ διὰ δῆμα ἔασόν με ἔχειν καὶ τὴν ἐφεστρίδα (robe)...Hermes, οὐδαμῶς ἀλλὰ καὶ ταῦτα ἀφες.

15 τὸν δέ τινα...τὸν δέ, "some other too...while another," cf. p. 4, l. 26.

17 τὴν θέαν: notice from θέα, not θεά.

19 διαπομπεύσαι, "to continue in the procession *up to the end*," "to go right through."

p. 15. 1 Κροίσον. Conquered by Cyrus, he was condemned to death, but was pardoned, when already the pyre was being lighted, having touched the heart of his conqueror by his recital of a conversation he had had with Solon on the uncertainty of life. Lucian relates the whole story in *Charon* § 12, &c.

3 Μαίνανδριον...Πολυκράτους: a story again alluded to in *Charon* § 14, "*Hermes*. Well! there you see Polycrates, tyrant of Samos, who thinks himself the happiest of mortals; and yet he shall be betrayed to Oroetes the satrap by that attendant standing by, Maeandrius, and shall be impaled, poor wretch, being thrown down from his sovereignty in a moment of time."

4 μετενέδω. μετενέδω, causal sense, while μετὰ in composition implies change, "make a person change his dress," "to put other clothes on a person"; we have a similar use in *Inf. Dial.* 14. 4, κἀνδυν (a short Persian robe), ὥς φάσι, μετενέδυσ καὶ τιὰραν ὀρθὴν ἐπέθου.

8 μηδὲν would be οὐδέν in Attic Greek.

9 ἀγνομοσύνης, "folly."

10 ἐπιστάσῃ ἢ Τύχῃ. For similar thought and phraseology cf. *Charon* § 17, "Expecting to enjoy their present blessings for ever, ἐπειδὴν ἐπιστάς ὁ ὑπὸ κέρους καλῇ...ἀγανακτοῦσιν."

12 εἰ ἐχρήσαντο. "What they had had furnished to them," a rare usage; but as the active verb, in the signification of "lend," takes an acc., so the middle "to have lent to one" (i.e. to "borrow") might be expected to have the same construction.

13 τοὺς τραγικοὺς ὑποκριτάς. So in *Gallus* § 25 there is a passage very similar to this section. "And then when they fall, they seem to resemble *tragic actors* many of which you can see, who

are for the time Cecropses or Sisyphuses or Telephuses, wearing diadems...and *gold-bespangled cloak*...and who cause much amusement to the spectators, when they trip up, as they often do, and their rags are seen underneath and their bursting shoes, never made to fit."

- 14 πρὸς τὰς χρεῖας, "according to the exigencies of the play." As, even at its height, the Attic drama did not allow more than three actors, each one had to sustain two or three parts, and thus the characters had to be so arranged, that a man (for no women were allowed to act) might have time to change his dress.
- 21 χρυσόπαστον, "gold-bespangled." The same word is used in a like sense in the passage from *Gallus*, quoted just above; cf. also a very close parallel from *Icarom.* 29, ἐμπερεῖς μάλιστα τοῖς τραγικοῖς ἐκείνους ὑποκριταῖς, ὡν ἦν ἀφελὴ τις τὰ προσωπεῖα καὶ τὴν χρυσόπαστον ἐκείνην στολήν, τὸ καταλειπόμενον ἐστὶ γελόιον ἀνθρώπιον ἐπὶ δραχμῶν ἐς τὸν ἀγῶνα μεμσθωμένον.
- 22 ἐμβατῶν. In the parallel passage above the reading is ἐμβάδων (*cothurnus*) which should perhaps be read here: "putting off that fine gold-bespangled dress, and laying aside his mask, and coming down from his stilts, he goes away, poor and lowly, no longer called Agamemnon son of Atreus, but Polus, the son of Charicles, of the deme of Sunium."
- p. 16. 3 § 17. στήλας, κ.τ.λ., = *columnas, imagines, titulos*, "monuments, busts, inscriptions."
- 4 παρ' αὐτοῖς, i.e. in the nether world.
ιδιωτῶν, "than the *ordinary* dead," *Char.* 18, καιρὸς λογίζεσθαι οἷα τὰ τῶν ιδιωτῶν ἂν εἴη. "You may guess how great would be those of *ordinary* mortals."
- 5 τὸν Μαύσωλον αὐτόν. "Mausolus himself—the Carian you know, the man noted on all sides for his tomb." This tomb, erected to the King of Caria by his wife Artemisia, was one of the seven wonders of the ancient world. The "Mausoleum" gallery in the British Museum is devoted entirely to the fragments discovered of this magnificent erection.
- 6 τὸν ἐκ τοῦ τάφου περιβήτητον. περιβήτητος, "noised abroad."
L. uses the word in several other places.
- 7 ἐπαύσω. "You would never have stopped laughing."
- 8 ἐν παραβύστω πον, "somewhere, away in a corner, not noticed (*λανθάνων*) among the rest of the crowd." παράβυστος = "pushed

aside," "stuffed away," and τὸ παράβυστον was the little out-of-the-way law-court where "the eleven" sat.

9 ἐμοὶ δοκεῖν, see note § 10.

11 ἐπικείμενος, cf. note § 11. "Enjoying the monument erected to him, just in proportion to the burden he has to bear through having such a weight laid upon him."

13 οὐ πλεον ποδός. Cf. *Char.* § 24; though each of them should get the mastery even of the whole of Greece, yet scarcely will they get a square foot from Aeacus (ποδιαῶν τόπον).

The well-known passage in Shaks. *Henry IV.* Part I. Act 5, Sc. 4, is similar in sentiment:

Prince Henry (over the corpse of Percy Hotspur):

"Ill-weav'd ambition, how much art thou shrunk!
When that this body did contain a spirit
A kingdom for it was too small a bound;
But now, *two paces of the vilest earth*
Is room enough."

ἀγαπῶντα, "content," the ordinary usage of ἀγαπᾶν. Cf. *Timon* § 12, ἀγαπάτωσαν ἄθλιοι.

14 πρὸς τὸ μέτρον συνεσταλμένον. This last word is not in agreement with μέτρον, but with the dead man:—cf. Shak. *Jul. Caes.* III. 1,

"O mighty Caesar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure?"

16 βασιλείας καὶ σατράπας, cf. note, § 14.

17 ταριχοπωλοῦντας. It is clear from the custom of the Egyptians alluded to in § 15, why they should be "selling spirits-of-wine." L. and S. say "engaged in the embalming of corpses," but give no parallel usage. In *Tax.* § 4 the noun appears in its common meaning of fish-seller: οὗς κατὰ τὸν αὐτὸν λόγον θεοὺς νόμιζε, καὶ ταῦτα καπήλους καὶ ταριχοπώλας, εἰ τύχοι, τοὺς πολλοὺς αὐτῶν ὄντας.

ἦτοι...ἦ. The τοι gives the more probable alternative; cf. below, p. 34, l. 15. So Thuc. II. 40, καὶ αὐτοὶ ἦτοι κρινόμεν γε ἢ ἐνθυμούμεθα. Cf. Aesch. *Choeph.* 497.

18 τοῦ τυχόντος, "any chance person," a very common use. Cf. *Vit. Auc.* II. Cf. note on ἐντυγχάνοντες, *Timon* § 23.

- 19 κατὰ κόρρης παιομένους, a by no means uncommon phrase with Lucian, e.g. *Tyrann.* § 11, παρέτιλλέ τέ με κατὰ κόρρης ἔπαιε. *Inf. Dial.* 10, § 2, τὸν Σαρδανάπαλλον...πατάξαι μοι κατὰ κόρρης ἐπίτρεψον, "to smite on the cheek," "box the ears." Cf. Theoc. XIV. 34.
- 20 Φίλιππον γοῦν, "anyhow, when I saw Philip...I couldn't contain myself" (from bursting with laughter).
- 22 γωνιδίῳ. The diminutive increases the ridiculousness of the picture; ἀκούμενος (ἀέτομαι) "mending."
- 23 τὰ σαθρά. So in *Catapl.* we have ὅττο τοῖ τῶν σαθρῶν ὑποδημάτων. τὰ σαθρά τῶν βαλαντίων (purse) in *Inf. Dial.* 11. 14. So elsewhere in *Inf. Dial.* 10. 1 Charon says his boat is ὑπόσαθρον. σαθρός, "with holes in" connected with σήθω, as σαπρός, "rotten" with σήπω. Cf. *de merc. cond.* § 37, χιτώνιον ὑπόσαθρον. *de Calumnia*, § 19, "Just as the enemy in a siege attack the part of the fortifications which is unprotected, low, and σαθρόν, so do calumniators make their attack on that part of a man's life which they see to be easily assailable and ὑπόσαθρον."
- 24 μεταιτύντας, taking us back in thought to Irus, the μεταίτης, in § 15, q. v.
- p. 17. 2 § 18. μικροῦ δέιν, cf. note § 10.
- 4 κἀκεῖ, "there too," just as he did when on earth.
διελέγχων, "confute," "prove wrong." This art of dialectics was that in which Socrates was the greatest proficient of antiquity—the power not only of proving your adversary's argument wrong, but *convincing* the adversary too. The opening book of Plato's *Republic*, where the true definition of justice is sought, is the most celebrated "*locus classicus*" on the subject.
- 5 Παλαμήδης, the reputed inventor of dice, draughts, &c., and supposed to have added four letters (φ, χ, θ, ξ) to the ancient alphabet. He was one of the Greek heroes in the siege of Troy. The most celebrated story about him is that which tells how, when Odysseus pretended to be mad, so as to avoid going to the war, P. proved it to be a mere imposition by placing Telemachus, the son of Odys., in the way of the plough which Odys. was driving. Of course Odys. was sane enough to turn his plough aside, and he never forgave Palamedes his trick, but in the end forged a letter, implicating him in apparent treachery, so that he was stoned to death by the whole army. It is clear, therefore, why the mention

of Palamedes here should at once suggest the name of Odysseus also.

6 **Νέστωρ**, the aged counsellor of the Greeks, who had seen three generations of men (i.e. presumably 300 years), and of whom Homer says: τοῦδ' ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

7 **ἐπιφύσητο**, τὰ σκέλη is the subject. Socrates' legs are amusingly represented as still retaining the effect of the draught of hemlock, which he had been forced to drink at Athens, B.C. 399. This (from φινάω, cf. § 12) and διωδῆκει (διοιδέω, to be swollen) are pluperfects.

8 **Διογένης**, the Cynic, see note on κύων at the very beginning of this dialogue. In the *Sale of the Philosophers' Lives* he only fetches 4*d.*, as against 2 talents, the price of Socrates. Here, though on earth he hated mankind and shunned all show of luxury, he is bound to associate with such voluptuous and wealthy people as

9 **Σαρδανάπαλλος**, one of Lucian's favourite characters. He was king of Assyria, celebrated for his luxurious mode of life. Being defeated in civil war, he collected wives, treasures and all, and burned them together with himself in the flames of his palace, which he had set on fire 820 B.C. (?). He is mentioned in *Inf. Dial.* 2. 1, also 20. 2, *Jur. Conf.* 16, *Char.* 23, and in other passages.

Μίδας, King of Phrygia, who begged of Jove that all he touched might turn to gold, and so died of starvation. Cf. *Inf. Dial.* 2. 1, "Midas here remembering his gold, and Sardanapallus his great voluptuousness."

12 **ὑπίστος**, cf. also note on *Timon* 5, ὑπίαν στήλην, = Lat. *supinus*: "thrown backward," "on the back," &c. Cf. *Dial. Mer.* 3. 3, ὑπίον καταβαλὼν ἐαυτὸν: *Symp.* § 13, μικροῦ δὲν ὑπίτοι κατακείμενοι ἐπτάσθε: § 20, εἰς ὑπίαν τῆς χεῖρας ("palms upward," "into the hollow of his hands").

13 **ἀπτηεῖ**. The word occurs again in *Timon* § 35, in a line quoted from Homer (*Il.* xv. 202); it is used by classical writers, but not frequently. The derivation is doubtful, = "rough," "harsh." This is another good instance of L.'s use of the predicate, cf. p. 2, l. 22.

15 **μετοικεῖν**. There is here, of course, an allusion to one who is technically known as a μέτοικος, a "resident alien," "a foreigner who was allowed to settle in a state not his own" = "take up fresh quarters." Translate, "so that these worthies are annoyed, and are contemplating a move, as they cannot endure Diogenes."

17 § 19. Ταυτὶ μὲν ἱκανῶς: ἐστὶ, or ἐρήται, or ἐλέξας understood.

p. 18. 1 ἐν ἀρχῇ λέγεις, "which you mentioned when you began," i.e. at the beginning of § 2.

3 Εὖ γε ὑπέμνησας, "thank you for reminding me." The same phrase occurs in several other places; cf. also εὖ ποιεῖν: *Timon* § 30, εὖ ποιεῖς χειραγωγῶν, "Thank you for conducting me," and § 45, εὖ γε ἐποίησεν. Cf. also Hor. *Sat.* I. 4. 17, *Di bene fecerunt*, "Thanks to the gods."

οὐ γὰρ οὐδ' ὅπως. One of L.'s most favourite phrases, "some-how or other:" see note § 1.

5 προῦθεσαν οἱ πρυτάνεις ἐκκλησίαν. προτῖναι is the usual formula for "summoning" an assembly. Here it is active, but in Soph. *Ant.* 159 (προσθετο λέσχην) the middle voice is used, because Creon called that assembly not for the people but for *himself* to issue an edict.

The Athenian Senate (βουλὴ) was composed of 50 from each of the 10 tribes=500. The 50 of each tribe formed a committee which presided in the council in turn (ἐπρυτάνευε) for about 5 weeks. This period was a πρυτανεία; the presiding committee the πρυτάνεις. These πρυτάνεις summoned the ἐκκλησία at least four times during its πρυτανεία,—and, if necessary, more often. Cf. Gow, *Companion to School Classics*, pp. 115—118.

9 διακρήθη, "other business was transacted, but at the end."

10 αὐτῶν κατηγορήτο πολλά καὶ θανά. For the form of construction with κατηγορεῖν, cf. Thuc. II. 95 (see Arnold's note) ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ, "much criminality was imputed to him." So too Herod. VII. 205. We find the passive form too in *Timon* § 38. Verbs of accusing, condemning, acquitting, &c. always take a *genitive* of the person. Trans. "many terrible charges had been brought forward against them."

§ 20. A similar kind of decree occurs in *Timon* § 51. The whole decree is written in a mock-heroic style, in imitation of the proper legal phraseology: cf. for instance the psephism in the *De Corona*, proposing to give Demosthenes a crown, ἐπειδὴ Δημοσθένης Δημοσθένους Παιανιεύς πολλὰς καὶ μεγάλας χρείας παρέσχηται...δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπαινεῖσαι Δημοσθένην...κ.τ.λ. εἶπεν Ἀριστόνικος ὁ Φρεῆριος. A more elaborate decree is to be found at the end of the *Concilium Deorum*.

19 τὰς ψυχὰς καταδύεσθαι, "their souls descend into asses," according to the Pythagorean doctrine of transmigration.

- 24 **Κρανίων Σκελετίωνος**, κ.τ.λ., all in regular legal order, name, father's name, deme, tribe. "Skull, son of Skeleton, of Corpse-deme, of the tribe of the dead."
- 25 **Ἀλιβαντίς**, comically formed from ἀλίβας (ἀ...λιβάς, "sap-less"), a word used of the dead in Plat. *Rep.* 387 c, and of the river Styx in Soph. *Frag.* 751; cf. too note on ἡλιβάτων, p. 37, l. 5.
- 26 **ἐπεψήφισαν**, "put it to the vote:" so in *Timon* § 44, ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός.
- p. 19. 1 **ἐπιχειροτόνησε**, stronger than the simple word χειροτονέω, = to confirm or ratify, by show of hands, cf. Dem. *de Cor.* § 29 (235), ἡ εἰρήνη ἡ ἐπιχειροτονηθεῖσα. So at the end of *Conc. Deor.*, we have the simple verb after a similar decree: *Momus*. "This then is our decree." *Zeus*. "A very just one, Momus, and let all who favour it hold up their hand (ἀνατελεῖν τὴν χεῖρα)—or rather, let it be held as passed—for I know that those who will *not* hold up their hands (χειροτονέω) will be in the majority,"—a ridiculous ending of a solemn assembly.
- 2 **Βρομῶ**, an onomatopoeic word, as shown by the verb. It was a special title of Proserpine, or Hecate, given, because supposed to cause those horrors and terrors which the weak-minded and superstitious are subject to at night. Compare § 13, *Χίμαιρα* for a similar "bogey." We find the word in Propertius, II. 2. 12, "Mercurio et sanctis fertur Boebeidos undis | Virgineum Brimo composuisse latus."
- 5 § 21. **ὅσπερ ἀφ' ἑγμην ἔνεκα**, "my object in descending," which he had mentioned before in § 1 in a parody from Hom. *Odys.* XI.
- 7 **ποιῶν τινα**, more indefinite than ποῖος by itself; cf. Herod. III. 34, κοῖδ' ἂν μέ τινα νομίζουσιν εἶναι; observe the graphic use of the present ἡγεῖται.
- 8 **τυφλὸν τι γερόντιον**, κ.τ.λ., "a little old man, blind and sawy, with a thin little voice."
- 9 **αἰτίαν οἶδα**, κ.τ.λ., "I know the cause of your perplexity, that it arose from wise men disagreeing among themselves in their opinions." τὰ αὐτὰ...ἐαυτοῖς. The reflexive is commonly employed in a reciprocal sense, ἐαυτοῖς = ἀλλήλοις.
- 11 **οὐ θέμις λέγειν...μηδαμῶς...μή**, exactly as in § 2 where Menippus says οὐ θέμις ἐκφέρειν and Philonides answers μηδαμῶς...μή: see note there, and p. 41, l. 10.
- 13 **περιδῆς**, "allow me to wander about the world in a blinder state

than yourself." For the participial construc. after *περιορώ* cf. Herod. I. 89, *οὐ περιείδον αὐτὸν ἀναρπασθέντα*.

- 16 *ὁ τῶν ἰδιωτῶν ἀριστος βίος*. Notice the order; *βίος* goes with *ἀριστος* as part of the predicate, not with *ὁ*. "That of private individuals is the best life;" and cf. § 4 note *χρυσὸν...τὸν τῶν ἰδιωτῶν βίον*.

- 17 *μετεωρολογεῖν*, "to study sublime subjects," "to live up in the clouds."

τέλη καὶ ἀρχαί, "fines ac principia," "beginning and end," "whence and whither."

- 18 *καὶ καταπτύσας, κ.τ.λ.*, "and eschewing these clever sophistries, and deeming such things to be rubbish, seek after this alone of all, viz. how," &c.

- 19 *συλλογισμῶν*. Technically *συλλογισμός* is a logical term, meaning an inference from certain premises (= Lat. *rationatio*), as opp. to *ἐπαγωγή*, an argument by Induction (= Lat. *inductio*).

τὰ τοιαῦτα λήρον ἡγησάμενος. Certainly Lucian himself is never tired of "deeming such things as humbug"—not *true* philosophy, remember, in any shape or form—but all the false shams prevailing in his time (see Introduction); so too of all the foolish stories and legends which many still professed to believe: cf. *Timon* § 9.

- 20 *τὸ παρὸν εὖ θέμενος*, a well-known Thucydidean expression, cf. I. 25, *ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν*, and IV. 59, *τὰ γὰρ ἴδια ἕκαστοι εὖ βουλόμενοι δὴ θέσθαι*. The idea is that of *making a good investment of the present time*, e.g. by not wasting it, or by showing forbearance toward a foe, in case luck may turn (the common meaning in Thucydides), or, as here, spending your time on something which may be practically useful.

p. 20. 1 *κατ' ἀσφοδελὸν λειμῶνα*, see note § 11.

- 4 § 22. *ἐς τὸν βίον*. Hitherto we have had *βίος* in the sense of "manner of life." Here it manifestly refers to the earth, and means "the world," opposed to the nether-world. So in one of the *Inf. Dial.* of the gods we have Hercules boasting: *ὁς Διὸς μὲν υἱὸς εἰμι τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον*, i.e. *our earth* in opposition to the heaven where he is dwelling. So *Charon* (§ 15) says he sees *τὸν βίον μεστὸν ταραχῆς*.

- 6 *ἀτραπὸν*. Cf. p. 10, l. 2.
καὶ δὴ, see note § 6.

6 *ῥυθμός...μέτρον*. The first is not exactly our "rhythm," which is only used of *sounds* with us, but *ῥυθμός* was applicable to *motion* as well as sounds, and to prose as well as verse. "*Time*" is nearer the word, and *μέτρον* is "*verse*."

7 *ποῦ σοι νῦν, κ.τ.λ.* "Where is now thy loud-crashing lightning? where thy deep-booming thunder, and thy flaming, white-hot, terror-bearing bolt?"

ἐρισμάραγος. For form cf. *ἐρι-σθενής, ἐρι-τιμος, ἐρι-γδοπος* (supra), &c.

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σπινθήρα, "a spark of anger," used in its literal sense in *Dial.*

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The wick was called *θρυαλλίς, ἐλλύχνιον*, or *φλόμος*: so Hesych. *φλόμος=πῶα τις, ἣ καὶ ἀντὶ ἐλλυχνίου χρῶνται. ἡ αὐτὴ δὲ καὶ θρυαλλίς*. It was made in part of the woolly leaves of a plant, known as *φλόμος λυχνίτις*. Cf. *θρυαλλίς διψῶσα, Gall.* 29: so *διψαλέον θρυαλλίδιον* (§ 14 below), and *Philops.* § 21, *ἐπειδὴν ἡ θρυαλλίς ἀποσβῆ*.

πανδαμάτορος: cf. *Soph. Philoc., ad fin.*, of Zeus, *χὼ πανδαμάτωρ δαίμων, ὃς ταῦτ' ἐπέκρανεν*.

5 *κεραυνῷ φλόγα*: cf. *Aesch. Prom.* 1017, *βροντῇ καὶ κεραυνῷ φλογὶ Πατὴρ σπαράξει*, and *Eur. Med.* 144, *διὰ μου κεφαλᾶς φλόξ οὐρανία βαίη*.

οὕτω δαλόν. *δαλός* is a "burnt-out torch." Cf. *Asin.* § 31, *ἐκ τῆς ἐστίας κλέψας δαλὸν ἐτι θερμόν*="to such an extent do you seem to be holding out to them a smoky torch."

6 *ὥστε*=*ὥστε*, see Introduction.

TIMON.

p. 21. § 1. The Dialogue opens with a volley of abuse from Timon in a mock-heroic style, addressing Zeus in several of those epithets which suppliants were wont to use according to their several needs. "O Zeus, thou god of friendship, hospitality, fellowship, thou god of our homes, thou lightner, guardian of oaths, cloud-gatherer, thunderer."

1 φίλια, so of Zeus in *Tox.* 11, ἀρ' ἱκανὸς ὁ φίλιος; *Icarom.* 3, μηδὲ πρὸς φίλιον με περιῖθης. Cf. Arist. *Ach.* 734, καὶ τὸν φίλιον.

ξένια. *Amor.* 6, πάντας ἐπιχωρίους θεοὺς προσκυνήσας καὶ Δία ξένιον...ἐπικαλεσάμενος, so also Aesch. *Agam.* 61 and 353, Δία τοι Ξένιον μέγαν αἰδοῦμαι, and Paley's note.

ἐταυρεῖ καὶ ἐφέστιε. Cf. Herod. 1. 44, where it says Croesus ἐκάλεε μὲν Δία καθάρσιον ἐκάλεε δὲ ἐπέστιόν τε καὶ ἐταιρήϊον τὸν αὐτὸν τοῦτον ὀνομάζων θεόν. For the latter see also Jebb, *Ajax* 492.

2 δαστεροπητὰ, an Homeric epithet, *Il.* 1. 580. Cf. Soph. *Phil.* 1198, πυρφόρος δαστεροπητής.

δρκει, Soph. *Phil.* 1324, Ζήνα δ' ὄρκιον καλῶ.

νεφεληγερέτα and ἐρίγδονπε, not employed elsewhere by L., but common epithets of Zeus with Homer.

3 καὶ εἴ τι ἄλλο. At last, getting exhausted, Timon ends up with, "and any other epithet which crack-brained poets are wont to apply to you, especially when they are hard up to make the line scan."

καὶ. This is the eighth καὶ in the first three lines. The whole section is a specimen of a paragraph overloaded with καὶ's, there being 18 in these few lines. Cf. *Introd.*, section on "Menippus, the Dialogue," and also on "Lucian's style."

εἴ τι ἄλλο = *si quid aliud*, "whatever else."

ἐμβρόντητος. So Heracles calls Asclepius in *Dial. Deor.* 13. 1, ὦ ἐμβρόντητος. Cf. *Phil.* 2, πόσοι ἐμβρόντητοι ποιηταί.

5 ὑπερβείδεις τὸ πίπτον, κ.τ.λ. "You help to prop up the weak parts of the metre, and to fill the gap in the rhythm."

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6 ὥς=ὥστε, see Introduction.

- 7 ἀπολαύσειν, lit. "to have a share in anything," usually in a good sense "enjoy" (§§ 14, 17); here, in a bad sense, "to get harm from"—"and only so far do they think they will get any harm from its wounding." Cf. *Ψυφ. Conf.* § 15, οὐδὲ γὰρ τὸν κεραυνὸν αὐτὸν φαίην ἂν αἰτῖόν μοι γενέσθαι τοῦ τραύματος.
- 9 Σαλμωνεύς imitated lightning with burning torches, and thunder by driving his chariot over a brazen bridge. For which impious act he was hurled into Tartarus by a bolt from Zeus. Cf. *Philop.* § 4, ἡ ἀγνοεῖς ὡς τοὺς θεοὺς πάντας ἀπέρριψεν ἀπὸ τοῦ θεσπεσίου βηλοῦ καὶ τὸν Σαλμωνέα ἀντιβροντῶντα πρῶην κατεκεραύνωσε. Cf. also Verg. *Aen.* vi. 585, "Vidi et crudeles dantem Salmonea poenas | Dum flammas Jovis et sonitus imitatur Olympi."
- 10 οὐ πάντη, lit. "not quite" (ironical), much the same as οὐ πᾶν. Cf. § 4, οὐ πᾶν ἀναγκαῖα ποιεῖν δοκῶν. So *Dial. Inf.* 21. 1, οὐ πᾶν δεδιέναι δοκῶν. So here="being by no means unlikely to persuade." ἀπίθανος, here used in an active sense "non-persuasive;" cf. *Ψυφ. Trag.* 27, σφόδρα πιθανὸς ὦν. *Bacc.* 2, πᾶν πιθανὸν τινα συνταγματάρχην. *Adv. ind.* 22, ἀπίθανος ὦν ζωγράφος. More commonly ἀπίθανος and πιθανός are passive, "credible, incredible."
- 11 θερμουργός, in antithesis to the ψυχρόν just applied to Zeus, "hot-headed;" cf. Aesch. *Eum.* 530, γελῶ δὲ δαιμῶν ἐπ' ἀνδρὶ θερμῷ (v. l. θερμουργῷ).
πῶς γάρ; ὅπου γε. "And what wonder, when." See note on § 8, πόθεν γάρ;
- 12 μανδραγόρα. This is probably correct (i.e. genitive), not μανδραγόρῃ (dative). The word is used by Lucian again in *V. H.* ii. 33, where Jerram quotes Shak. *Othello*, III. 3, "Not poppy nor mandragora shall ever medicine thee to that sweet sleep which thou owedst yesterday." So *adv. indoc.* § 23, οἷοι τοσοῦτον μανδραγόραν κατακεχύσθαι αὐτοῦ ὡς ταῦτα μὲν ἀκούειν, ἐκεῖνα δὲ μὴ εἰδέναι. "The mandrake (*Mandragora officinalis*) was anciently thought to possess miraculous properties. It was said to shriek when taken from the ground, and to cause the instant death of any one who heard its cries. The person who gathered it, therefore, always stopped his ears with cotton, and harnessed a dog to the root, who in his efforts to escape, uprooted the plant and instantly fell dead. The forked root was then trimmed so as to resemble the human form, a berry being left to represent the head." Johns, *Flowers of the Field*, p. 443. Lord Bacon also (vol. i. p. 454) speaks of enchanters and

sorcerers using this plant to frighten people, cutting the head into fantastic shapes, and letting the fibrous part serve as a beard. The plant is allied to *Atropa Belladonna* (Deadly Nightshade). Cf. also Shakspeare's "insane root that takes the reason prisoner," and Cleopatra says: "Give us to drink mandragora, | That I may sleep out this great gap of time."

- 14 **λημψς.** Cf. *Inf. Dial.* 9. 2, γέροντά με καὶ φαλακρὸν ὄντα καὶ λημῶντα, and *Hor. Sat.* 1. 3. 25, Cum tua pervideas oculis mala *lirhus* inunctis.

ἀμβλυώττεις πρὸς. The same construction (with *πρὸς*) occurs in *Char.* § 1, ἀμβλυώττω πρὸς τὸ φῶς, "be dazzled at the light;" so here, "you are blind to what is happening." In § 27 we have the plain accusative. In *Char.* § 7 it is used absolutely.

- 15 **ἐκκεκώφησαι,** so Dind. Most read *ἐκκεκώφωσαι*, and so Dind. reads in *Philop.* 1, δυσχεραίνεις καθ' ἡμῶν ἢ ἐκκεκώφωσαι. *ἐκκεκώφειν* seems the more classical word. The word is *passive* not middle, "and as for your ears, why, you are as deaf as a man in his dotage."

οἱ παρηγηκότες, "those past their prime." In *Lexiph.* 13 the word is applied to *οἶνος*. In *Tyran.* 1 it is opposed to *ἀκμάζοντα*:—τὸν μὲν ἤδη παρηγηκότα, τὸν δὲ ἀκμάζοντα.

- 19 § 8. **ἦγες...ἐκεχειρίαν.** *ἐκεχειρίαν* ἔχειν, *ἄγειν*, *ποιεῖσθαι*="to make a truce," "hold out terms."

- 20 **αἰγίς.** Cf. *Sat. Epis.* 3, ἀλλὰ τὴν αἰγίδα ἐπισείων καὶ τὸν κεραυνὸν ἐπανατενόμενος. The "aegis," or shield, of Zeus is described *Hom. Il.* v. 738, &c.

- 21 **συνεχὲς προηκοντίζετο,** "was continually being hurled, as in a skirmish." I am not sure what L. means by this. Dr Abbott says, "Zeus threw his lightning so freely that he was not careful whether it hit or missed," which can hardly be, when the passage is about the way in which Zeus in his earlier days punished the wicked. The German editors say either "jaculorum in morem densissime et edito loco devolantium" ("like darts hurled from higher ground in clouds"), or "in morem velitaris pugnae," as I have taken it. The *εἰς* needs noting. Wheeler compares *Inf. Dial.* 27. 3, εἰς τὸ βαρβαρικὸν ἤχθετο, "he was annoyed, as barbarians are wont to be." Cf. *Jur. Trag.* 33, οὐδέπω, ἀλλ' ἐν ἀκροβόλοισις ἐτι ἦσαν ἀποσφενδονῶντες ἀλλήλοις.

- 22 **οἱ σεισμοί, κ.τ.λ.** "Your earthquakes were as though in a

sieve," i.e. "Zeus shook the earth, as though it were a mere sieve," "your snow came in heaps," "your hail was like rock."

p. 23. ἰ κοσκινηδόν, σωρηδόν, πετρηδόν, a favourite form of adverb, cf. βοστρυχηδόν, ποταμηδόν, ακτινηδόν, ταυρηδόν, ἐλικηδόν.

2 καὶ ἴνα, κ.τ.λ. "And, to use a slang term," seems to be the meaning. Cf. *Pisc.* 5, ἐλ μὴ φορτικὸν εἰπεῖν.

3 βραγδαῖοι, akin to βήγνυμι, a post-classical word, "violent."

4 ἐν ἀκαρεῖ χρόνου, "in a moment," either with or without χρόνου. Cf. *Fug.* § 21, "Whatever I weave, τοῦτο ἐν ἀκαρεῖ αὐθις ἀναλύεται." *Ψυφ. Conf.* 8, ἐκ πλουσιωτάτων πενέστατοι ἐν ἀκαρεῖ γίγνεσθε.

ἐπὶ τοῦ Δευκαλίωνος, "in the days of D.," a common use of ἐπὶ with gen., cf. ἐπὶ Κέρου, ἐπὶ Καμβύσῳ in Herodotus. Cf. the spurious *Philopatris* § 1, ἡκηκείς τὸν κόσμον κλυσθῆναι ὥσπερ ἐπὶ τοῦ Δευκαλίωνος. Ovid tells the story *Met.* I. 318.

5 ὑποβρυχίων...καταδεδουκέντων, "all things being sunk under water." ὑποβρύχιος, "under water." In *Dips.* § 3 we have it in opposition to ἐπιπολάζων: v. note on latter word, § 9.

6 προσοκείλαν. Neut. part. aor. agreeing with κιβώτιον.

7 Δυκωρεῖ. Lycoreus was one of the peaks of "the two-peaked Parnassus." Lycorea was a small town on its summit, whither (Pausanias says) the people vainly fled, being drawn thither by the howling of *wolves*, hence its name.

9 § 4. ἀκόλουθα governs τῆς βραθυμίας, "commensurate with" or "as a natural consequence of your apathy." Cf. Arist. *Ach.* 438, κάκεινά μοι ὁδὸς τὰκόλουθα τῶν βράων, "give me the things that go with the rags." In *Hermot.* 74 we have the dative, ἀκόλουθα γὰρ τῇ ἀρχῇ, "these things are the natural consequence of his power." For τὰπίχειρα cf. Aesch. *P. V.* 318, τοιαῦτα...τῆς ἄγαν ὑψηλόρου | γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται. "The ἐπὶ gives the sense of reciprocity," Paley. Trans.:—"You get paid out as your laziness deserves."

11 πάρεργον, evidently an accusative in apposition to the whole sentence; "unless perhaps by way of appendage to the Olympic games." Same sentiment in *Icarom.* 24, ἐμὲ δὲ ὥσπερ παρηβηκότα ἱκανῶς τετιμηκέναι νομίζουσιν, ἣν διὰ πέντε δλων ἐτῶν θύσωσιν ἐν Ὀλυμπίῳ, and cf. παρέργως, *Men.* § 3 and note. For this well-known idiom, cf. Eur. *Orest.* 1105, Ἑλένην κτάνωμεν Μενελάῳ λύπην πικράν. Soph. *Ajax* 559, τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν |

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν. Cf. *Aen.* III. 305, "Tumulus viridi quem cespite inanem | Et geminas, caussas lacrimis, sacraverat aras."

Lucian uses the same phrase in several other places, cf. *Ψυρ. Trag.* 21, ὁ Θόσευς ἐκ Τροισίηνος εἰς Ἀθήνας ἴων ὁδοῦ πάρεργον ἐξέκοψε τοὺς κακούργους. Herod. VI., ἀπῆλθε γήμας καὶ αὐτὸς, πάρεργον τῶν Ἀλεξάνδρου γάμων.

A verb from the previous sentence is easily supplied to *τις*, "offer a sacrifice or a garland to you."

- 13 συντελῶν, "conforming to a kind of old custom."

κατ' ὀλίγον. For the distributive force cf. note on *Men.* § 15.

- 14 ἀποφανοῦσι, "they will render," in which sense the word occurs again a few lines down in § 5, and end of § 32. Here="They will make a Kronos of you."

- 15 ἰὼ λῆγειν, *praetermitto dicere*, a phrase continually recurring.

- 17 ὑψιβρεμέτης, so Homer styles him often.

ἀναστήσαι τοὺς κύνας, "to set the dogs loose." A dog was usually placed at the door of large houses, in the absence of the porter; hence "cave canem." Cf. Theoc. xv. 43, τὰν κύν' ἔσω κάλεσον, and Arist. *Lysist.* 1215, εὐλαβεῖσθαι τὴν κύνα. In the same way the temples were guarded, which is the point in question here. So in *Vit. Auc.* 7 Hermes says of Diogenes the Cynic, with a play on his name (κυνικός), that he is as good as a watchdog, ἢ θυρωρὸν αὐτὸν ἐπιστήσης, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν.

- 18 τοὺς γείτονας ἐπικαλέσασθαι, "to call out for your neighbours' help," very likely alluding to the well-known story of Cyclops and "Οὐτις."

- 19 συσκευαζομένους, note the present, "while in the act of packing up," a word very often employed by Xen. e.g. *Cyr.* I. 4. 25.

- 20 Γίγαντολέτωρ. Cf. *Philop.* 4, παρὰ δὲ τῶν ποιητῶν Τιτανοκράτωρ καὶ Γίγαντολέτης ἀνυμνεῖται ὡς καὶ παρ' Ὁμήρῳ. Cf. Hor. *Od.* III. 1. 6, "Reges in ipsos imperium est Jovis | Clari Giganteo triumpho."

- 21 Τιτανοκράτωρ, cf. *Od.* III. 4. 42, "Scimus, ut impios | Titanas immanemque turmam | Fulmine sustulerit caduco."

- 22 περικαρόμενος, "letting them cut your hair, though you held a 15-foot thunderbolt in your hand." Here used passively. The hair was thought to contribute greatly to the nobility and bearing of a man; cf. also § 8, for the simple verb. The story of Samson,

and how he was shorn of his strength naturally recurs to one's mind.

- 23 **ὁ θαυμάσιος.** Abbott says "strange god." But why not in an ironical sense as in Dem. *de F. L.* 113, αὐτὸς ὃν οἶμαι θαυμάσιος στρατιώτης, ὦ Ζεῦ, in some such sense as "your serene highness"? Other places where the word occurs rather make for this sense, e.g. Momus uses it to Apollo, Damon to Timocles (*Ψυφ. Trag.* §§ 30, 39, 49), Solon to Anacharsis (§ 28).

πηνίκα παρορώμενα, "When will these things cease to be overlooked in so careless a fashion?" *παρορώσθαι* implies a passing over either from contempt or wilful neglect. Cf. Dem. *de Cor.* § 161, *παρορώντας καὶ οὐδὲ καθ' ἐν φυλαττομένους*, "shutting their eyes to the fact, &c."

- 25 **πόσοι Φαέθοντες, κ.τ.λ.** Concrete for abstract. "How many conflagrations and floods," in allusion to the well known story given in full *D. D.* 25, of Phaethon, who upset the chariot of his father, the Sun. For Deucalion see above, § 3.

- 26 **ὑπέραντλον,** a nautical expression, occurring again in § 18, *μὴ ὑπέραντλος εἰσπεσὼν ἐπικλύσω αὐτόν*; "water-logged," "overflowing," the condition of a ship in which the water is too much for the pumps to pump out. The passage in *Nav.* § 16 shows the metaphor well: ὁρᾶς ὡς ἐρυθριᾷν Ἀδείμαντον ἐποίησας πολλῶ τῷ γέλῳ ἐπικλύσας τὸ πλοῖον, ὡς ὑπέραντλον εἶναι καὶ μηκέτι ἀντέχειν πρὸς τὸ ἐπιπρέον.

§ 5. The two following short passages from Shakspeare are apposite enough to this section to deserve quotation. *Timon* IV. 3. 259:

"But myself,

Who had the world as my confectionery,
The mouths, the tongues, the eyes and hearts of men
At duty, more than I could frame employment,
That numberless upon me stuck, as leaves
Do on the oak, have with one winter's brush
Fell from their boughs and left me open, bare
For every storm that blows."

Id. I. 1. 83:

"When Fortune in her shift and change of mood
Spurns down her late beloved, all his dependants,
Which labour'd after him to the mountain's top



Even on their knees and hands, let him slip down,
Not one accompanying his declining foot."

p. 24. 1 ἴνα γὰρ...ἄπω, "Passing over public misfortunes, and speaking of my own."

3 πενεστάτων, *poverty* as distinguished from *beggary*: cf. § 11, and *Men.* § 14 note. Cf. Aristophanes on the same, *Plut.* 553, πτωχοῦ μὲν γὰρ βλος, οὐδὲν σὺ λέγεις, ζῆν ἐστὶν μηδὲν ἔχοντα, τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα.

ἀποφίνας, see § 4.

4 ἀθρόον, *en masse*, "all at once." Cf. note on ἀθρόως, § 23.

6 οὐδὲ...οὐδὲ="not even"... "nor." Cf. p. 26, l. 12.

γνώριζομαι. The universal story, "he that is rich hath many friends," &c. Cf. Eur. *Med.* 561, πένητα φεύγει πᾶς τις ἐκποδὼν φίλος, and Soph. *Frag.* 773, φίλου κακῶς πρῶξαντος ἐκποδὼν φίλοι.

7 οἱ τέως ὑποπτήσσοντες, "those who formerly toadied." Cf. *Prom.* § 13, τὸ τέως ἀκίνητον ἐς κίνησιν ἡγαγόν.

8 νεῦμα, Lat. *numen*, Lucr. III. 145, and *nutus*, Aen. IX. 106, "nutu tremefecit Olympum."

ἀπηρημένον, see note on *Men.* § 5.

10 ὑπτίαν, cf. *Men.* § 18, = Lat. *supinus*, "thrown backwards" or "lying on the back." Cf. Hor. *Sat.* I. 5. 19, "stertitque supinus."

11 μηδὲ ἀναγνόντες. μηδὲ for οὐδὲ of good Greek—"not even glancing at me" (or "it").

12 ἑτέραν. Understand *ἑδον*, the dative is more common.

δυσάντητον, "unlucky to meet." ἀποτρόπαιον "ill-omened;" cf. in *Gall.* 2, where, when the Cock speaks, it says, ἀποτρόπαιον ἡγούμενος τὸ ἄκουσμα. For δυσάντητον, cf. *Pseudol.* 8, ὦρα ἡμῶν ἐκτρέπεσθαι τὸ δυσάντητον τοῦτο θέαμα. *Trans.*:—"And moreover, if they catch sight of me at some distance, they turn their heads, as though they felt they would only see some ill-omened and terrible sight, though a little while ago I was their saviour and benefactor."

15 § 6. ἐπὶ ταύτην τὴν ἐσχατίαν, "to this desolate spot." The word occurs also in §§ 30, 42.

16 διφθέραν. Cf. § 38, ταύτην τὴν διφθέραν...Πενία περιτέθεικεν, and § 12, διφθέραν παρ' αὐτῆς λαβόντες καὶ δίκελλαν. "The διφθέρα was a coat of skins used by herdmen and country folks. It could be drawn over the head." Becker, *Char.* p. 442.

17 ὑπόμισθος, "hired for pay;" apparently a word peculiar to Lucian. It occurs in *de merc. cond.* § 5, πένης καὶ ἐνδεῆς καὶ

ὑπόμσθος ὦν. *Arlog.* 5, γίγνονται ὑπόμσθοι τραγωδοῦντες, and in two or three other places.

ὀβολῶν τεττάρων. Better pay than as a dicast; viz. $7\frac{1}{2}d.$ as against $5d.$

τῇ ἡρημίᾳ καὶ τῇ δικᾷ, "on my solitude and my spade." A case of zeugma, for which cf., among many passages, Verg. *Aen.* i. 426 and ii. 258. Tennyson, *Princess*, has a good example: "The sloping pasture murmured sown | With happy *faces* and with *holiday*." So Dickens says: "She went home in a flood of tears and a sedan-chair," and "The girls were in tears and white muslin" (*Pickwick Papers*). I quote from memory.

- 18 προσφιλοσοφῶν, "making speculations on." For the preposition cf. Cic. *ad Attic.* ii. 19, nimium τῷ καλῷ προσπέπονθα, "I am passionately devoted to the beautiful." ἐνταῦθα, so modern editors generally. The older editions put the stop after this word.

- 20 ἀνιάρωτατον γάρ, "for this is most loathsome to me:" to find "the ungodly in such great power and flourishing like a green bay-tree" is much more a burden to him than his solitary digging. Cf. Shaks. *Timon* iv. i. 35, "Timon will to the woods, where he shall find | The unkindest beast more kinder than mankind."

- 22 νήδυμον, an Homeric word. *Il.* ii. 2, Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Cf. *his acc.* 2.

Ἐπιμενίδην, "the Rip Van Winkle of classic story. He is said to have sought shelter in a cave from the heat of the sun while keeping his father's sheep, and to have slept there 57 years." *Collins*. He was held in such estimation by the ancients that in the time of Solon he was sent for by the Athenians to stay their great plague. S. Paul quotes from his works *Titus* i. 12. Plutarch (*Life of Solon*) says some placed him as the seventh Sage of Greece instead of Periander.

- 23 ἀναρριπτός. The simple verb ριπίζω occurs in Arist. *Frogs* 360, στάσιν ἐχθράν...ἀνεγείρει καὶ ριπίζει="fan into flame," though the connexion of the word with ρίπτω suggests the idea of ignition by quick revolution. Cf. *Anacharsis* § 21, τὴν ψυχὴν μουσικῇ καὶ ἀριθμητικῇ ἀναρριπίζομεν.

- 24 ἐναυσάμενος, "having got your light from Aetna," or "having set fire to," as in *Mar. Dial.* 2. 2, where Cyclops telling his story of Odysseus says καὶ τὸ πῦρ ἀνέκασα ἐναυσάμενος δ' ἔφερον δένδρον ἀπὸ τοῦ ὄρους. Collins takes the word with *κεραυνόν*, though it seems

better to keep it with *φλόγα* and take *μεγάλην ποιήσας* "having made it great." *Αἰτνης* is the reading adopted by Faber, Hemst., &c. though Dindorf has *Οἴτης*, a Thessalian mountain, where Heracles burnt himself. But we do not find it to have been volcanic.

- p. 25. 1 τὰ ὑπὸ Κρητῶν. The story was that when Pythagoras visited the sepulchre of Minos in Crete, he found on it this inscription τοῦ Διός = "the sepulchre of Zeus." So in *Conc. Deor.* § 6, Momus says to Z., Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκούσαι ἔστιν, ἀλλὰ καὶ ἄλλοτε περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν. *Ψυφ. Trag.* 45, also bears on this passage well: καὶ πῶς οὐ μέλλω βροντῆς ἀκοῦεν, ὃ Τιμόκλεις; εἰ δ' ὁ Ζεὺς ὁ βροντῶν ἐστί, σὸ ἀμεινον ἂν εἰδείης ἐκείθεν ποθεν παρὰ τῶν θεῶν ἀφιγμένος, ἐπεὶ οἱ γε ἐκ Κρήτης ἤκοντες ἄλλα ἡμῶν διηγοῦνται, τάφον τινα ἐκείθι δείκνυσθαι καὶ στήλην ἐφεστάναι δηλοῦσαν ὡς οὐκέτι βροντῆσειεν ἂν ὁ Ζεὺς πάλαι τεθνεὺς.

- 2 ἐκεῖ. This is Dindorf's reading. The older editors had τῆς σῆς ταφ. Hemst. τῆς ἐκεῖ σῆς ταφ.

§ 7. Zeus begins to wake up at last, and asks Hermes who the man is, bawling at him and abusing him thus. "He can only suppose it is some philosopher, as no one else would dare to do it." Hermes is amazed to think that Z. doesn't know Timon. It only shows how fast asleep he must have been.

- 4 Ὑμηττόν, the well-known mountain near Athens. In *Hor. Od.* II. 18. 3 we have "trabes Hymettiae," alluding to its white marble; *Sat.* II. 2. 15 "Hymettia mella," alluding to its far-famed honey.

ὑπὸ πείρῃ, "foot of the mountain." So in *Char.* § 5, when they have piled Pelion on Ossa, Hermes says to Charon παπαῖ, κάτω ἔτι ἐσμέν ἐν ὑπὸ πείρῃ τοῦ οὐράνου. In *Hermot.* 3 Luc. says to H. ποῦ σε φάμεν τῆς ὁδοῦ τυγχάνειν ὄντα; and H. says, ἐν τῇ ὑπὸ πείρῃ κάτω ἔτι, ἄρτι προβαίνειν βιαζόμενον: so *Rhet. Praec.* 3, ἐν τῇ ὑπὸ τῆς ἀνόδου.

- 5 ὑποδιφθέρως, see note § 6 on διφθέρα.

- 6 ἐπικεκυφώς, cf. note § 54.

- 7 ἦ που φιλόσοφος... οὐ γὰρ ἔν, κ.τ.λ. For ἦ που cf. *Dial. Deor.* 8, ἦ που στρατόπεδον... ἐλελήθεις ἔχων, "surely you've got" &c. In *Inf. Dial.* 27. 9 it is used interrogatively, ἦ που βασιλεὺς τις ἦσθα; οὐδαμῶς. ἀλλὰ σατράπης; οὐδὲ τοῦτο: "Of course you were a king of some kind?" "Oh dear no!" "Well then, a satrap?" "No, not even that." So here it = "of course a philosopher."

οὐ γὰρ ἔν οὕτως. Cf. note *Menip.* § 1, and fuller note below, *Timon*, § 24.

- 11 καθ' ἑρῶν τελείων ἐστιάσας: "κατὰ with a genit. follows εὔχομαι, and similar verbs or phrases. ἐστιάω, as used of a sacrifice, may perhaps be classed with them, but it does not occur with this construction elsewhere," *Yonge*. Cf. Arnold Thuc. v. 47, and his note. "The victims were to be full-grown animals, and not the young, a bull, or ox, e.g. and not a calf or a lamb."

ὁ τὰς ἄλλας ἐκατόμβας, with ellipse of θύων. This ellipse of a participle is common, so *Tyran*. § 13, ποῦ δὲ ὁ τὸ ξύλον (supply ἐχων). Cf. also *Conc. Deor.* 9, ὁ τὸν κίνδυν καὶ τὴν τῖάναν. So ἡ τὸν μέγαν περίβολον *Char.* § 23, and cf. Heitland's note on *Char.* § 9, τὴν τὸ τριπλοῦν τείχος (περιβεβλημένην) where he cites several instances from Lucian.

- 12 παρ' ᾧ = *apud quem*. Cf. § 10, παρὰ τῷ Τιμῶνι.

- 13 τὰ Διάσια, a festival in honour of Zeus Meilichius (Μειλίχιος). It was held at Athens twice a year, cf. Thuc. i. 126, ἐστὶ γὰρ καὶ Ἀθηναίοις Διάσια, ἃ καλεῖται Διὸς ἐορτὴ Μειλίχιου μεγίστη, ἐξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, and in *Icarom.* 24. Zeus asks *Men.* δι' ἣν αἰτίαν ἐλλίστοιεν Ἀθηναῖοι τὰ Διάσια τοσοῦτων ἐτών.

- 14 Φεῦ τῆς ἀλλαγῆς. The genitive with interjections is very common, e.g. *Char.* § 13, ὦ πολλοῦ γέλωτος, § 23, παπαῖ τῶν ἐπαίων, § 24, ὦ τῆς ἀνοίας. So lower down § 45, φεῦ τοῦ τάχους. § 48, ὦ τῆς ἀναισχυντίας.

- 15 τί παθὼν, a very common idiom, lit. "experiencing what, is he thus?" i.e. "what possesses him to be like this?" So in Arist. *Vesp.* 251, τί δὲ παθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς; cf. τί μαθὼν.

- 16 ἀύχμηρὸς = *squalidus*, "dirty."

σκαπανεύς, "digger," a less common word than σκαφεύς, cf. also *Vit. auct.* 7.

- p. 26. 1 § 8. Οὕτως μὲν εἰπεῖν. The phrase is balanced by ὡς δὲ ἀληθεῖ λόγῳ (supply εἰπεῖν) two lines below:="ut ita dicam ...sed ut vere loquar."

This section is clearly aimed against the folly of those who have such little sense as to choose these worthless creatures to be their associates. Cf. *Introd.* "Timon, the Dialogue."

χρηστότης. So Shakspere, *Tim.* III. 1. "Every man has his fault, and honesty is his."

- 3 ὡς δὲ ἀληθεῖ λόγῳ, κ.τ.λ. "But to tell you the truth, it was his folly, and simpleness, and inability to judge of true friends."

4 *ὅς οὐ συνίει κόραξ...χαρίζομενος*, "Inasmuch as he couldn't see that he was being courted," &c. The *ὅς* here is=*quippe qui*.

5 *κόραξ καὶ λύκοις*, "by sharks and wolves." Cf. Pers. v. 116, "et fronte politus *Astutam* vapido servas sub pectore *νυίρεμ*." So *λόκοι* in the N. Test., S. Matt. vii. 15, Acts xx. 29. The use of *κόραξ* as an expression of worthlessness is well-known, cf. Hor. *Ep.* I. 16. 48. See also § 12 *λάροι*.

ὑπὸ γυνῶν...τὸ ἦπαρ. No doubt the story of Prometheus was in L.'s mind.

6 *καίρομενος*, cf. note *περικειρόμενος* § 4.

8 *χαίροντας τῇ βορᾷ*. Cf., among the many abusive words which Shakspeare more or less justly puts into Timon's mouth, Act III. *ad fin.*:

"You fools of fortune, trencher friends, time's flies,
Cap and knee slaves, vapours, and minute-jacks."

10 *ἐκμυζήσαντες*, "squeezing, or draining out." For the metaphor cf. Juv. VIII. 9, "*Ossa vides regum vacuis exsucta medullis*," Hor. *Epod.* v. 37, "*Exsucta uti medulla et aridum jecur | Amoris esset poculum*," and see Pretor's note on Pers. vi. 52, "*Non adeo*," inquis, "*Exossatus ager juxta est*."

εὖ μάλα ἐπιμελῶς. The double duty which *μάλα* has to do is rather curious. We are all but bound to make two adverbs of it, "right well and thoroughly."

11 *τὰς ῥέξας*. Note the sudden change of metaphor.

12 *οὐδέ...οὐδέ*, cf. p. 24, l. 6.

πῶθεν γάρ; "How should they?" Cf. *πῶς γάρ*; § 2. Soph. *Elec.* 910, *οὐκ ἔδρασα...οὐδ' αὖ σὺ*. *πῶς γάρ*; "I never put it there, nor you—How could you?" So Dem. *de Cor.* 312, *ἐπ' ἔδωκας οὐδέν, οὐκ ἀπορῶν, πῶς γάρ*; so in *Pseud.* 29, *οὐ γὰρ ἂν ἅπαντες δημοῖ σοι λέγειν δυναίμεθα*. *πῶθεν*; *τίς οὕτως ἐν λόγοις μεγαλότολμος*;

13 *ἐν τῷ μέρει*=*à leur tour* (*Anach.* I, *Pisc.* 8); not quite synonymous with *ἐν μέρει* (*Symp.* 17, *Nig.* 3) which=*vicissim*.

15 *ὑπ' αἰσχύνῃς*. *ὑπὸ*=*"owing to."* Cf. § 9, *ὑπ' ἀσχολίας*. § 10, *ὑπὸ χρηστότητος*.

μελαγχολῶν, "melancholy mad"—a superfluity of bile was supposed to be one of the causes of madness. Cf. *Dial. Deor.* 13. 2, *ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα*. "I didn't kill my children and wife in a fit of madness," Asclepius retorts on

Heracles. And again *Dial. Marin.* 2. 4, Cyclops relating the story of Odysseus to Poseidon, his father, says his neighbours *μελαγχολῶν ἀληθέντες με ῥῆχοντο ἀπίωντες*. Cf. below § 34, *ἀπίωμεν, ὧ Ἐρμῇ, μελαγχολῶν γὰρ ὁ ἀνθρώπος μοι δοκεῖ*.

- 16 οἱ πλουτοῦντες παρ' αὐτοῦ. *πλουτεῖν* is constructed here as though it were passive in form, "enriched at his hand." So in *Dial. Mar.* 8. 2, ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε. In *Dem.* 576. 1 we have ὑφ' ὑμῶν πεπλουτηκότας.

- 19 § 9. Καὶ μὴν. See note *Menip.* § 8.

- 20 ἦγαν. *δυστυχ.*, "for he would naturally be indignant if left to his misfortune."

ἐπεὶ καὶ, "since if we do otherwise, we shall act like," &c.

- 22 τοσαῦτα μηρία, κ.τ.λ. Nearly all the MSS. omit *μηρία*. The Cod. Reg. inserts it. Faber says it is a barbarism without the *μηρία*; to which Hemst. agrees, adding that *αἰγῶν πιότατα* is not Attic, only *αἴγας πιστάτας* or *αἰγῶν πιστάτας* being permissible; *de Sacr.* § 3 probably settles the point, *τοσαῦτά σοι μηρία ταύρων τε καὶ αἰγῶν ἔκαυσα ἐπὶ τ. βωμῶν*; cf. *Thuc.* 1. 5, *τὸν πλείστον τ. χρόνον*.

- 23 ἔτι γοῦν, "still at any rate."

- 24 πλὴν ὑπ' ἀσχολίας, "moreover, *through* being so busy." Cf. last section, note on ὑπ' ἀσχύνης.

- p. 27. 2 παρὰ τῶν ἱεροσυλούντων, cf. Timon's complaint § 4, ἐὼ λέγειν ποσάκις ἦδη σου τὸν νεῶν σεσυλήκασιν.

- 3 καταμύσαι. Twice used in N. Test. in its shortened form *καμύω*, S. Matt. xiii. 15, and Acts xxviii. 27, in reference to the prophecy of Isaiah, "their ears are dull of hearing, and their eyes have they closed."

- 4 πολὺν ἤδη. "For a long time past I haven't even had a glance at Attica."

- 6 ἐπεδόλσαν. Lit. "lie on the surface," and in this sense used by Aristotle of *eels*, αἱ ἐγγέλεις οὐκ ἐπιπολάζουσι (*H. A.* VIII. 2. 7). Then used metaphorically in many ways: hence "to prevail," "to be insolent," &c. Here it means "to be all the fashion," "to be popular." Luc. seems to use the verb in this sense in *de Salt.* 34, *πηδήματα καὶ νῦν ἐτι ταῖς ἀγροικίαις ἐπιπολάζοντα*, certain steps in dancing "still in vogue."

μαχομένων, *not* dependent on τῶν εὐχῶν or we should have the article, but genit. absolute.

- 8 ἐπιβυσσόμενον (cf. *de imag.* 29, ἦδη ἀποσοβῶ παρ' αὐτὴν ἐπι-

βυσάμενος τὰ ὦτα. Arist. *Plutus* 379, τὸ στόμα ἐπιβύσας. Cf. in *Men.* § 17, ἐν παραβύσῳ που), "stuffing up" one's ears, no doubt in allusion to Odysseus, who stuffed his sailors' ears with wax, that they might not hear the Sirens' song, as L. says in *Saturn. Epist.*, § 32, τοὺς γὰρ οἰνοχόους ὑμῶν ὥσπερ τοὺς Ὀδυσσεύς ἐταίρους κηρῷ βεβύσθαι τὰ ὦτα.

9 δσώματα, cf. note on the word, *Men.* § 4.

10 λήρους, cf. note on *Men.* § 21, and *Tim.* 1.

μεγάλη τῇ φωνῇ. For the predicate see note on p. 9, l. 1, and p. 2, l. 22.

συνειρόντων, "stringing together." *συνεῖρειν* is often used in this metaphorical sense by Lucian. So in *Ψυφ. Trag.* 14 Hermes advises Zeus to "string a few phrases from Demosthenes' *Philippics* together, and change the words a little" (*σύνειρε ὀλίγα ἐναλλάττων*). Cf. *Acn.* vi. 160, "Multa inter sese vario sermone serebant."

11 οὐ φαῦλον go closely together = "good."

16 § 10. παρὰ τῷ Τίμωνι, so παρ' ᾧ § 7, = *apud Timonem* = *ches Timon*, "in Timon's house." On this part of the section, cf. Shaks. *Tim.* Act 1. Sc. 1 (end).

"Come, shall we in,

And taste Lord Timon's bounty? He outgoes

The very heart of kindness.

He pours it out; Plutus, the god of gold,

Is but his steward."

17 ὅτι μάλιστα go closely together = *quam maxime*, "ever so much." *χρηστότης*, cf. § 8 (init.). So in § 46 T. is called *χρηστός*.

19 καὶ αὖθις μὲν answered by πλὴν (at end of section). "But I'll think about these toadies another time," "meanwhile for the present," &c. (πλὴν ἐν τούτῳ).

23 τὸν σοφιστὴν Ἀναξαγόραν. Anaxagoras was one of the early Greek philosophers, born circ. B.C. 500. He came to Athens about B.C. 456. Aristotle says that he appeared among the older philosophers as a sober man among drunkards. He departed from his predecessors in their attempt to explain the phenomena of nature, and was the first to assume a non-material cause, viz. intelligence (*νοῦς*), as the First Cause. Among his pupils were Pericles and Euripides. He was accused by the faction hostile to Pericles of atheism, and sentenced to death. By the interposition of

Pericles, however, the sentence was commuted to banishment. Hence the remark of Zeus here, that Pericles "put his hand in the way."

- p. 28. 3 τὸ Ἀνάκειον, cf. *Pisc.* § 42. Castor and Pollux were called *Anakes* or *Anaktes* for their kindness toward Athens. So in *Sympos.* § 9 Hermon the Epicurean is called *ιερεὺς τοῖν ἀνάκειον*. Hence their temple was ἀνάκειον. Cf. *Sympr.* 24, *ἔωθεν ἐπὶ τῇ οἰκίᾳ καὶ ἐν τῷ ἀνακείῳ θύοντα ὕστερον*.

4 ὀλίγου δεῖν. Cf. note on *μικροῦ δεῖν*, *Men.* § 10.

5 ἐν τοσούτῳ. For the sense of this sentence v. heading to the section.

7 § 11. Οἶον. The few lines of Hermes' are spoken "aside." "What a grand thing bawling is!" The Imperfect seems to mean, "always was and still is."

τὸ μέγα κεκραγῆναι. For the adverb cf. *Men.* §§ 4, 9. The absence of τὸ before *ὀχληρὸν* shows the whole expression is one—"loud bawling, importunity, and brazenfacedness."

8 τοῖς δικαιο λόγοισι, "advocates," i.e. in a law court. Cf. note on *δικαιολογήσωμαι*, § 37.

10 αὐτῖκα μάλα. The very numerous places in which this collocation is found show that *μάλα* does not go with *πλούσιος*. Cf. § 34, *αὐτῖκα μάλα βάλλων*. *Dial. Deor.* 1, *αὐτῖκα μάλα εἰση*.

πλούσιος...πενέστατος, cf. § 5.

11 βοήσας...παρησιασάμενος, "thanks to his shouting and declamation" &c.

12 εἰ δὲ σιωπῇ, "whereas, had he gone on digging in silence."

13 ἐπικεικυφώς, cf. note § 54.

14 οὐκ ἂν ἀπέλθοιμι. Slightly more polite than a direct "won't." "I would rather not go, Zeus." Cf. *Dem.*, *ἡδέως ἂν ἐγωγε ἐρόμην Λεπτίνην*, "I should just, please, like to ask Leptines."

16 καὶ ταῦτα. Cf. *Men.* § 4.

p. 29. 1 § 12. νῆ Δία, a rather comical affirmation when he is addressing Zeus himself.

2 ἐς πολλὰ κατεμέριξε, "scattered me hither and thither in many fragments."

πατρῶον...φίλον, "though I was an old family friend."

3 μονονουχί, cf. note *Men.* § 12.

δικράνοις, "a two-pronged pitchfork," Lat. *furca*. Cf. *Hor. Ep.* 1. 10. 24, "Naturam expellas furca, tamen usque recurrit," and cf. *Arist. Pax* 637, *δικοῖς ἐώθουν τὴν θεὸν κεκράγμασιν*.

5 ἀπέλθω... παραδοθῆσόμενος, "Am I to go back again, then, (delib. subj.) to be given up" (purpose)?

7 τοὺς αἰσθησομένους, "those who will appreciate the gift, and will take care of me, and who esteem me as an object of worth and of great affection."

περιέψοντες, from περιέπω, imperf. περιεῖπον. The future is found in Herodotus, but in Attic prose only the pres. and imperf., as in *Inf. Dial.* 12. 4 we have τὴν Μακεδόνων ἀρχὴν περιέπων, "managing the government."

8 περιπόθητος. περι intensive, as in περιθυμος, περικαλλής, &c. Cf. *Inf. Dial.* 9. 2, οὐκ, ἀλλὰ τοιοῦτος ὢν περιπόθητος ἦν, and ib. 4. 2, πᾶν γὰρ περιπόθητά ἐστι ταῦτα.

9 λάροι. Greedy people he had called *crovus* and *wolves* in § 8. He now likens the foolish to "cormorants," birds which were supposed to be easy of capture. Cleon in Arist. *Nub.* 591, is called λάρος because of his greed: ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς. Cf. our slang terms "fleeced," "gulled." "But as for these silly creatures, let them dwell with poverty, if they prefer her to us."

10 ἀγαπάτωσαν, cf. note *Menip.* § 17.

12 ἀμελητί. In § 3 was given a note, showing L.'s fondness for adverbs in -δόν. The following will no less show his partiality for the form in -τί: ἀσκαρδαμυκτί, ἀδακρυτί, ἀψοφητί, ἀπονητί, ἀκονιτί, ἀμισθί, ἀπνευστί, ἀμογητί, ἀμυστί, ἀναιμωτί, νεωστί, ἀμεταστρεπτί, τετραποδιστί, ἀγελαστί, ἀκροποδητί, μεγαλωστί, and for proper names Συριστί, Κελτιστί, Ἑλληνιστί.

13 § 18. ἐργάζεται περὶ. ἐργάζεσθαι simply = ποιεῖν or δρᾶν, in which case the preposition is usually omitted, e.g. *Pisc.* § 4, ἀπανα εἰργασαί ἡμᾶς τὰ δεινὰ, and *Alex.* 56, μηδὲν ἡμᾶς δεινὸν ἢ κακὸν ἐργάσασθαι. Cf. however Plat. *Gorg.* 522 D, ἐργάζεσθαι περὶ θεοῦ ἀδικόν.

14 πεπαιδαγωγῆκεν, "has educated him," so in *de Sall.* 72, ὁρᾷ τὸ θέατρον... ὅπως τὰ ἥθη τῶν ὁρώντων παιδαγωγούσιν. S. Paul's phraseology is somewhat similar, in Gal. iii. 24, 25, where he says the Law "is our schoolmaster to bring us to Christ" (παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν).

15 εἰ μή, κ.τ.λ., "unless his loins are altogether impervious to pain."

16 ὥς = ὥστε, as just below.

17 μεμψίμοιρος, "querulous," "grumbling," cf. § 55 too. The word occurs not unfrequently in L.; in *Bis acc.* 2 Zeus says, try as

he will to listen to every one at once, still τὸ μεμψίμοιρον οὐδὲ οὕτω διαφυγεῖν ῥάδιον. *Cynic.* 17, καθάπερ οἱ νοσοῦντες δυσάρεστοι καὶ μεμψίμοιροι ὄντες.

- 18 ἡφίει. Observe the double augment, a form of ἀφίημι by no means uncommon. Cf. *Hermot.* § 74 (twice), Thuc. II. 49. So in N.T., S. Mk. xi. 16.

- 19 περινοστεῖν, "to wander about;" cf. fuller note § 24.
ζηλοτυπῶν, "showing jealousy," cf. § 14.

- 22 μοχλοῖς, κλεισὶ, σημαίων ἐπιβολαῖς. So in the *Thesmophoriazusae*, the women complain: ταῖς γυναικωνίτισιν | σφραγίδας ἐπιβάλλουσιν ἥδη καὶ μοχλοῖς.

ὥς = ὥστε.

- 24 ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. So in *Plutus* 234 the sentiment is similar.

Plutus. "If I perchance took lodging with a miser,
He digs a hole i' the earth, and buries me;
And if some honest friend shall come to him,
And ask a loan of me, by way of help,
He swears him out, he never saw my face.
Or if I quarter with your man of pleasure,
He wastes me on his dice and courtesans,
And forthwith turns me naked on the street."

COLLINS.

- 25 ὥχρως, "sallow;" cf. note on this word, *Men.* § 11. Cf. *Gall.*

22, Micyllus says to Simon, ὁμῶς καὶ διαγράφει, καὶ ὁμοίως γίγνου τὸ χρῶμα τῷ χρυσῷ, προστετηκὼς αὐτῷ. So for φροντίδος ἀνάπλωσ and συνεσπακὼς τοὺς δακτύλους, "full of care and with contracted fingers." Cf. *Gall.* 30, ὁρᾷς ἐπαγρυπνοῦντα καὶ τοῦτον ἐπὶ φροντίδων ἀναλογιζόμενον τοὺς τόκους, καὶ τοὺς δακτύλους κατεσκληκῶτα...ἐκτέτηκεν ὅλος ὑπὸ τῶν λογισμῶν.

- 27 λογισμῶν. So Dind. and Somm.; the MSS. have συλλογισμῶν. Gronovius suggested συλλογιστῶν.

p. 30. 1 καιροῦ λάβω, "if you could snatch an opportunity."

- 3 παρθενεύσθαι, "to be left untouched." For *Danaë*, cf. *Menip.* § 2.

§ 14. The subject of this section, the love of a miser for his hoards, is one which satirists have always delighted in: e.g. cf. Hor. *Sat.* I. 1. 70—72:

“Congestis undique saccis

Indormis inhians, et tanquam parcere sacris

Cogeris, aut pictis tanquam gaudere tabellis,”

and *Sat.* II. 3. 109, I. I. 42, and Verg. *Aen.* VI. 610, *Georg.* II. 507.

6 ἐρώντας μὲν, balanced by οὐ δὲ τολμῶντας, “enamoured, but not daring, though it was in their power to enjoy” (ἐξόν, accus. absol. like παρόν, ὑπάρχον). Then the construction changes to φυλάττειν, instead of φυλάττωντας, the word being still governed by ἐφασκες.

8 ἐπ’ ἀδείας. ἀδεία is the technical word for “immunity” or “indemnity” from war, taxation, &c. Hence τῶν σωμάτων ἀδειαν in Thuc. III. 58. So in Dem. *de Cor.* 286, ὧν ἐφρόνον λαβόντας ἀδειαν (“secured impunity for their aims”). And so ἐν ἀδείᾳ became commonly used as = ἀδεῶς “fearlessly,” “without fear of results,” like ἐπ’ ἀδείας in this passage, which is not so common.

9 φυλάττειν ἐγρηγορότας, so *Gall.* § 28, ὁρᾷς αὐτὸν ἀγρυπνοῦντα, and § 30 as quoted last section.

10 ἀσκαρδαμυκί. Cf. *Tyrant.* § 26, ῥῆδιον γοῦν ἂν τις τὸν ἥλιον ἢ τοῦτον ἀσκαρδαμυκί προσέβλεψεν: “without blinking;” v. § 12.

11 τὸ...ἔχειν go together: “deeming it sufficient enjoyment *not* to be able to enjoy them, *but* to keep others from sharing.”

13 ἐσθίουσαν τῶν κριθῶν. Partitive gen., “eating of the barley.” The same fable is mentioned in *adv. indoc.* 30: “You cannot use your library yourself, nor do you let any one else, ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτῃ κατακειμένης, ἢ οὔτε αὐτὴ τῶν κριθῶν ἐσθίει οὔτε τῷ ἱππὶ ἐπιτρέπει.”

15 τὸ καινότατον, “what was most strange.” This turn of phrase, which is to be explained grammatically as an accusative in apposition to the sentence (cf. note on *πάρεργον* § 4), is very commonly employed by Lucian, e.g. τὸ οἰκτιστον, τὸ παραδοξότατον, τὸ δλον, τὸ μέγιστον, &c.

16 αὐτοὺς ζηλοτυπούντων, “being jealous of themselves,” being afraid lest even they themselves should touch it.

17 παιδότριψ. Hemst. following the MSS. reads παιδότριψ = a slave who had care of children; L. and S. say this is a fals. lect. for παιδότριψ. Dr Abbott has παιδοτρίβης, “a gymnastic master,” a reading too easy to be probable; v. next note for translation.

18 ἐμπαροινῆσει, “will revel,” “will indulge himself.” Earlier editors make it govern δεσπότην, in sense of “insulting” (ludibrio habiturus, *Hemst.*): but δεσπότην is governed by ἐάσας, and this word is

used absolutely. So we find it in *Sympos.* § 2, εἰτε γέροντες εἰτε νέοι ἐμπαρόντων τι παρὰ τὸ δεῖπνον, and *Alex.* § 41, ἐμπαροινῶν πάντα τρόπον. Translate, "And not knowing that some cursed slave or rascally steward will creep in stealthily and make himself merry, leaving his luckless and loveless master to keep watch over his gains by the light of a dim and narrow-necked little lamp, and a small dried-up wick." The sarcastic diminutives are to be noticed; the master would not afford himself even a decent lamp or a sufficiency of oil to count his treasures properly.

§ 18. For this section cf. Goldsmith, *Traveller*, ad init.:

"As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er—
Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still."

24 Καὶ μὴν, cf. § 9.

εἰ γε...ἐξετάζοις...δόξω. Notice this. "If you were to examine" (which is very unlikely), "both sides of the question will turn out reasonable" (positive fact).

25 τὸ πᾶν τοῦτο ἀνεμένον. For πᾶν cf. *Charon* § 17, αἱ ἀγαν σπουδαί, "over-eagerness:" so here, "excessive wastefulness." So § 16, τοὺς πᾶν προχείρους, and § 35, τὸ πᾶν τοῦτο ἀγριον.

26 ὡς πρὸς ἐμέ. Faber would omit πρὸς and read εἰς: but for this reading cf. *Charon* § 7, Τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὡς πρὸς ἐμέ. *Hermot.* § 13, παῖδας εὖ ἰσθι οἴησθ' ἅπαντας ὡς πρὸς σέ ("be assured you will deem all as children by the side of yourself"). Cf. § 42, ὡς πρὸς Τίμωνα. The phrase occurs again and again in L. Here it seems elliptical for *quod ad me attinet* = "as far as my opinion goes," "as far as I can see."

27 τοὺς τε αὖ κατὰ κλειστον, κ.τ.λ., cf. *Gall.* 28, οὐκοῦν τάλαντα μὲν ἐβδόμηκοντα ἐκεῖνα πᾶν ἀσφαλῶς ὑπὸ τῇ κλινῇ κατορώρυκται, τὰ δὲ ἑκατάδεκα εἶδεν, οἶμαι, Σωσύλος ὁ ἱπποκόμος ὑπὸ τῇ φάτνῃ κατακρύπτοντά με.

p. 31. 2 πιμελής, "fat." Cf. *Sympos.* § 40, ἡ δὲ ὄρνις ἡ πρὸ τοῦ Ἑρμῶνος πιμελεστέρα, "but the bird placed in front of Hermon happened to be plumper." The noun πιμελή "fat" occurs in *Prom.* 7, ὅσῃ κεκαλυμμένα τῇ πιμελῇ. ὑπέρογκος, "of vast bulk."

10 § 18. τοὺς, ὅπερ ἀριστόν ἐστι, μέτρον ἐπιθήσοντας, moderation once again inculcated, as in *Men.* § 4.

17 οὐ σὺ γε, "You at least wouldn't say so, who have had so much experience in love."

19 § 17. Εἰ δέ τις. The apodosis does not come till ἐσθ' ὅπως.

22 καὶ ταῦτα, as so often before, v. *Men.* § 4: "and that too, though he affirms he loves her, and clearly does so, judging by his pallor and wasted body and sunken eyes."

25 παραπαλεῖν, cf. note *Men.* § 1.

καταμαραίνων, "causing to waste away."

27 Ἰέρειαν τῇ Θεομοφώρῃ, cf. *Dial. Merd.* 7. 4, οὐκοῦν ἀνέραςτος σὺ μενεῖς διὰ τοῦτο καὶ σωφρονήσεις καθάπερ οὐχ ἑταῖρα, τῆς δὲ Θεομοφώρου Ἰέρειά τις οὔσα = "priestess of Demeter," who was bound by vows like the Roman Vestal. Cf. Verg. *Aen.* ix. 58 for the epithet: "legiferae Cereri."

p. 32. 2 λαφυντόμενος, "swallowed up;" cf. *Asin.* 27, ἐώρων κῆρας ...λαφύττωτας πολλὰ. ἐξαγτλούμενος, v. l. 14 just below.

3 στιγματίας. Branding was a very common punishment, especially for runaway slaves or thieves; cf. Arist. *Av.* 759, εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος. Very often the mark was on the forehead, and many tried to conceal it under the hair, cf. Athen. vi. 225, ἀλλ' ἐστιγμένος | πρὸ τοῦ μετώπου παραπέτασθ' αὐτὴν ἔχει, "but being branded on the forehead he wears it (his hair) as a veil." There is an amusing story to the point in *Tyr.* 24.

5 § 18. διδᾶσι...ἀμφω, "both get paid out grandly."

6 οἱ μὲν ὥσπερ ὁ Τάνταλος ἀποτοί, cf. Hor. *Sat.* i. 1. 68,

"Tantalus a labris sitiens fugientia captat

Flumina. Quid rides? Mutato nomine de te

Fabula narratur."

Cf. *Men.* § 14; a somewhat similar passage occurs in *Char.* § 16, οἰχοῦνται κεχηγνότες αὐτοὺς ἀπολιπούσαι, ὥπερ καὶ τὸν Τάνταλον κἀνὸν πᾶσχοντα ὁρᾷ: ἐπὶ τοῦ ἔδατος.

8 ἐπικεχηγνότες. L. is very fond of using this word as expressing open-mouthed astonishment or expectation; e.g. below § 22, τοῦτ' ἄνθρωπος κεχηγνότες. *Pis.* 34, πρὸς τὸ ἀργύριον κεχηγνᾶσθαι. *Sonn.* 12, κἀν ποῖ τι λέγων τίχρη, κεχηγνότες οἱ πολλοὶ ἀκούσονται.

9 Φινείας...Ἀρπυιών, cf. *Aen.* iii. 211,

"Insulae Ionio in magno, quas dira Celaeno
Harpyiaeque colunt aliae. Phineia postquam
Clausa domus, mensasque metu liquere priores."

The story of Phineus and the Harpies is found in *Apol. Rhod.* II. 178, &c. For cruelty to his step-children he was tormented by the Harpies, who carried off his food whenever it was brought on the table (cf. Aeneas' experience *Verg. Aen.* III. 225, &c.). They were slain by Zethus and Calais, two of the Argonauts. Translate, "and the others, like Phineus, see their food snatched away from their very mouths by the Harpies."

Ἀρπυιών. Cf. Dante, *Inf.* Canto XIII.

"Here the brute Harpies make their nest...

Broad are their pennons, of the human form

Their neck and countenance, armed with talons keen

The feet, and the huge belly fledge with wings."

10 σωφρονιστέρῳ παρὰ πολὺ, "by far the more prudent." So *Char.* § 20, σωφρονιστέρους ἀν γενέσθαι παρὰ πολὺ.

12 Ἐκείνος γάρ ποτε. "Why! will he ever cease from emptying me out with all his might, as if from a leaky tub, before I have fairly run in, wishing to be first with my stream, that I may not break in upon him with a flood, and wash him away?" *Abbott.*

13 κοφίνου τετρυπημένου. The κόφινος was a small wicker-basket, used for carrying provisions about. Cf. *Juv.* III. 14 of the Jews, "Judaëis: quorum cophinus foenumque supellex," and the miracle of the feeding of the 5000 in N. T. Here it seems used rather as = πίθος, v. below, = "a tub with a hole in it." For *τρυνάω* cf. *Sat. Epis.* 24, κοσκινηδὸν διατετρυπησθαι, "with holes in like a sieve."

15 ὑπέραντλος, cf. note, end of § 4.

16 τὸν τῶν Δαναΐδων πίθον. The whole passage in *Inf. Dial.* II. 4 is worth quoting, as showing how L. is always repeating himself, v. *Intro.* "Menippus, the Dialogue."

Timon, 18.

παύσεται ὥσπερ ἐκ κοφί-
νου τετρυπημένου, ...κατὰ
σπουδὴν ἐξαντλῶν, ...Ὡστε
ἐς τὸν τ. Δαναΐδων πίθον
ὕδροφορήσειν μοι δοκῶ καὶ μά-
την ἐπαντλήσειν, τοῦ κύ-
τους μὴ στέγοντος.

Inf. Dial. II.

ὥστε εἰ ποτε καὶ ἐμβάλλοι τις ἐς
αὐτοὺς ἢ σοφίαν ἢ παρρησίαν, ἢ ἀλή-
θειαν, ἐξέπιπτεν εὐθὺς, καὶ διέρρει,
τοῦ πυθμένος στέγειν οὐ δυνα-
μένου· οἷόν τι πάσχουσιν αἱ τοῦ
Δαναοῦ αὐτὰι παρθένοι, ἐς τὸν
τετρυπημένον πίθον ἐπαντλοῦ-
σαι.

21 **δναρ πλοντοῦσιν**, cf. note on § 41, p. 45, l. 19. **μη** would be οὐκ in good Greek.

p. 34. 1 § 21. **Ἐτεροῖον**, that is, *the other side*, the reverse side of the picture, **ἐτεροῖος** can be only like **ἕτερος**=either of two: so **παρ' ἐτέρου πρὸς ἕτερον** just below, "from the first to the second."

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5 **μετοικισθῆναι**, "to *change* my residence." Cf. § 16, **μετέβαλε, μεταμφιέσασα, μετενέδυνε**.

6 **ἐς δάλτον ἐμβαλόντες με**, "having thrown me into a will, sealed me *down*, and wrapped me up in a parcel, they carry me away." A **δέλτος** is properly a writing-tablet; here it means the "will" inscribed on the tablet.

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11 **κεχηγνότες**. For this word v. note § 18.

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And upright only: so he made me blind,
That I should not discern them from the knaves."

COLLINS.

12 ἡ ὑσπληγξ, the bar drawn across the racecourse; Dr Abbott says "the winning tape" which is surely a mistake, as it must mean, "the moment the starting tape is dropped I am announced as victor," flying so fast, as he says in the next line, that the spectators could not see him. A passage from *de Calumniā* § 12 settles this: *κάκει γὰρ ὁ μὲν ἀγαθὸς δρομεὺς τῆς ὑσπληγγος εὐθὺς καταπεσοῦσης μόνον τοῦ πρόσω ἐφιέμενος καὶ τὴν διάνοιαν ἀποτείνας πρὸς τὸ τέρμα κἂν τοῖς ποσὶ τὴν ἐλπίδα τῆς νίκης ἔχων τὸν πλησίον οὐδὲν κακουργεῖ*, and cf. *Tyr.* 4, *καὶ ὥσπερ ἀπὸ ὑσπληγγος θέοντες καταλαμβάνομεν αὐτὸν ἥδη ἐν ταυνάρῳ*.

16 χθες μὲν οὐδὲ ὀβολὸν...βρόχον. Cf. *Hor. Sat.* II. 2. 99, "Te tibi iniquum, | Et frustra mortis cupidum, cum deerit egenti | *As, laquei pretium*," and *Plaut. Pseud.* I. 1. 86, "*P. Sed quid de drachma facere uis? C. Restim uolo mihi emere. P. Quamobrem? C. Qui me faciam pensilem.*" Here, "yesterday not having even so much as a penny to buy a yard of rope to hang themselves."

18 ἐπὶ λευκοῦ ζεύγους, "driving out with a pair of greys." From earliest times white horses were highly esteemed (*Hom. Il.* x. 437, *ἱπποὶ λευκότεροι χιόνος*), cf. *Eur. Phoen.* 172, *ἄρμα λευκὸν ἥριστροφεῖ*. So again *Sat. Epis.* 29, *ἦν ἰδητέ ποτε ἐξελαύνοντας ἐπὶ λ. ζεύγους, κερήνατε καὶ προσκινεῖτε*, and *Gall.* 12, *ἐξήλανον ἐπὶ λευκοῦ ζεύγους ἐξυπτιάζων*.

19 οἷς οὐδὲ κἂν ὄνος. In later times *κἂν* came to be used as a stronger form of *καί*: cf. *D. D.* 5. 2, *πλὴν ἀλλ' ἐκέμαι μὲν σοι κἂν ἐν γῇ μένουσι. Tyr.* 20, *κἂν μικρόν τι ἐπιστέναζον*. Here="to whom not even so much as an ass belonged before." Notice also *ὐπῆρξε* not *ἐγένετο*.

20 χρυσόχαρες, i.e. with rings on their fingers. A Greek usually wore one ring, if only to serve as a signet, but of course fops, as now, were often bedizened with them. Thus in *Icarom.* § 18 a man has eight, and in *Gall.* 12 even more: *ἔχων δακτυλίους βαρεῖς, ὅσον ἐκκαίδεκα, ἐξημμένους τῶν δακτύλων*. With this last compare the well-known passage of Juvenal (I. 28):

"Crispinus, Tyrias humero revocante lacernas,
Ventilet aestivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmae."

- 21 *δναρ πλουτοῦσιν*, cf. note on § 41, p. 45, l. 19. *μή* would be *οὐκ* in good Greek.
- p. 34. 1 § 21. *Ἐτεροῖον*, that is, *the other* side, the reverse side of the picture, *ἐτεροῖος* can be only like *ἕτερος*=either of two: so *παρ' ἑτέρου πρὸς ἕτερον* just below, "from the first to the second."
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12 **τετριγότες**, "twittering," cf. Hom. *Il.* II. 314; and note *Men.* § 11.

13 § 22. **τὸ σημεῖον ἀφαιρεθῇ**. Note the four steps here, in due order: (1) The breaking of the seal, (2) The cutting of the string, (3) The unfolding of the will, (4) The chief inheritor published.

15 **ἦτοι...ῆ**. See note, p. 16, l. 17.

17 **αὐτῇ δέλω**, "will and all." This use of *αὐτὸς* is well-known, cf. *αὐτοῖσι συμμάχοισι*, Aesch. *Prom.* 229. *Alect.* 25, *τοῦ προσωπείου μὲν συντριβέντος αὐτῷ διαδήματι*. Mar. *Dial.* 8. 1, *αὐτῇ σκευῇ καὶ κιθάρᾳ*, "robe, lyre and all."

ἀντὶ τοῦ τέως Πυρρῶλου. Pyrrhias was a common name for a slave; so in *de merc. cond.* 23 and *Philops.* 24. Pyrrhia, Hor. *Ep.* I. 13. 14, and the cook *Men.* 15. *Dromo* is equally common, *de merc. cond.* 25, *dial. meret.* X. 2. 4. *Tibius* also, *de merc. cond.* 25, *dial. meret.* 9. 5. For *ἀντὶ τοῦ τέως Πυρρῶλου*, "the quondam Pyrrhias," cf. *Men.* 16, *τὸν δὲ Μαιάνδριον τέως ἐν τοῖς οἰκέταις πομπεύοντα*.

19 **μετονομασθῆς**. For *μετὰ* = change, cf. *μετοικισθῆναι*, last section. For a similar sentiment, Yonge well compares Pers. *Sat.* v. 78: "Verterit hunc dominus, momento turbinis exit | Marcus Dama." "'Dama' is his original name, but with a twirl he comes out 'Marcus Dama.'" Cf. *Gall.* 14, *εἴπατε τῷ πτωχῷ μὴ κατασμικρύνειν μου τοῦνομα, οὐ γὰρ Σίμων ἀλλὰ Σιμωνίδης ὀνομάζομαι*.

τοὺς μάτην κεχηγόντας: cf. § 18, and Hor. *Sat.* II. 5. 56: "Scriba ex quinqueviro corvum deludet hiantem."

21 **ἀληθὲς ἄγοντας**, "And unfeigned is their grief, (when they think) what a fine fish &c.!" Their grief was feigned before, now there is no doubt of it.

οἶος = *ὅτι τοιοῦτος*, a not uncommon idiom: cf. Xen. *Cyr.* VII. 3. 14, *Κῦρος ἀπῆει κατοικτεῖρων τήν τε γυναῖκα, οἷον ἀνδρὸς στέρειτο, καὶ τὸν ἄνδρα, οἷαν γυναῖκα καταλιπὼν οὐκέτ' ὄφοιτο* = *ὅτι τοιοῦτος ἄνδρος...ὅτι τοιαύτην γυναῖκα*. *Tyr.* 16, *κῆμαντοῦ ἐτι μᾶλλον κατεγέλων οἷον κάθαρμα ἐτεθήπειν*.

ὁ θύννος. So Horace, *Sat.* II. 5. 44, likens credulous and foolish old men to the tunny: "Plures adnabunt thunni et cetaria crescent." The tunny-fish is still caught in the Mediterranean, being very common round Sicily. It is a large fish of the mackerel species. A looker-out for the shoal was posted on some conspicuous spot, as in the case of the pilchard fishery now round S. Michael's Mount. The watchman was called *θυνοσκοπός*, and he gave the signal to

lower the nets. Cf. Theoc. III. 26, ὥπερ τὼς θύννως σκοπιδίεται "Ὀλπις ὁ γριπεύς. In Aesch. Pers. 426 the defeated Persians are likened to the tunnies caught in a net and beaten to death, as seems to have been the custom: ὥστε θύννους ἢ τιν' ἰχθύων βδλον. So in Arist. Eq. 300, Cleon is said τοὺς πόρους θυννοσκοπεῖν. L. refers to the tunny in not a few passages, the best being Eur. Trag. 25.

- 22 τὸ δέλεαρ καταπιών. οὐκ ὀλίγον go closely together, "after swallowing the bait so finely." Inf. Dial. 6. 4, ὁ δὲ τοσοῦτον μοι δέλεαρ καταπιών ἐφειστήκει θαπτομένῳ πρῶν ἐπιγελῶν. Mart. VI. 63. 5, "Munera magna quidem misit, sed misit in hamo," and Hor. Sat. II. 5. 24, "si vafer unus et alter | Insidiatorem praeraso fugerit hamo."

p. 35. I § 28. Ὁ δὲ, subject of οὐκέτι φορητός ἐστι.

ἐμπεσὼν ἀθρόος. The use of ἀθρόος of a single person is not uncommon in Plutarch, e.g. Themist. 12. 1, αὐτὸς τε βασιλεὺς... ἀθρόους ὥφθη: Lucullus 27, ὑπερβαλὼν τὸν Ταῦρον ἀθρόους κατεφάνη, though these are not quite parallel to L.'s usage here, because there were armies with these individuals, while the legacy-gainer was alone. Theoc. XIII. 50 is a better instance, κατήριπε δ' ἐς μέλαν ὄθωρ ἀθρόος "in a heap:" and in xxv. 252, of a lion ἀπόπροθεν ἀθρόος ἄλτο.

ἀπειρόκαλος καὶ παχύδερμος, "unrefined and thick-skinned," i.e. stupid. In de domo 2 we find ἀπειροκαλία in company with ἀγροικία καὶ ἀμουσία. Cf. Nigr. 21, "How ridiculous do the wealthy make themselves, as they sport their fine purple, and air their rings, πολλὰν κατηγοροῦντες ἀπειροκαλίαν."

- 2 ἔτι τὴν πέδην πεφρικώς, "Still shuddering at the fetters" he had been wont to wear as a slave. For the general sentiment, cf. Hor. Epod. IV. 2 and 11, "Ibericis peruste funibus latus, | Et crura dura compede... | ...Sectus flagellis hic Triumviralibus."

- 3 εἰ...μαστιγιά τις, "if anyone cracked his whip as he went by;" so Hor. Sat. I. 2. 42, "Ille flagellis | Ad mortem caesus."

ὄρθον ἐφιστάς τὸ οὖς, "pricking his ears up." Cf. Aesch. Theb. 569, τριχὺς δ' ὄρθιος πλόκαμος ἵσταται = "stands on end," and Soph. Elec. 27, ὄρθον οὖς ἵστησιν.

- 4 τὸν μύλωνα...προσκυνῶν. μύλων = *pistrinum*, a mill-house, in which the grinding-pole was generally worked by asses (cf. Asin. 42), but refractory slaves were often threatened with it, as a punishment; cf. Eur. Cycl. 240, πέτρους μοχλεύσειν, ἢ 's μύλωνα καταβαλεῖν,

and so *detrudere* (*tradere*) *in pistrinum* is a common expression in Lat. comedy: Terence, *Andria* I. 2. 28; Plautus, *Mostel.* I. 1. 16; *Bacc.* IV. 6. 11. This man is so used to the treadmill that he looks upon it as his peculiar temple. For *προσκυνεῖν* cf. I. 27 below, and *Men.* 12.

5 οὐκέτι φορητός ἐστι. His behaviour is unsufferable.

τοῖς ἐντυγχ., anybody that he comes across. Cf. *Tyr.* 16, ἐαυτὸν ἐξυπτιάζων, καὶ τοὺς ἐντυγχάνοντας ἐκπλήττων, and *Thuc.* IV. 132.

9 δυνόουσιν is dative, agreeing with κόλαξι.

ἢ μὴν, commonly used in introducing oaths and asseverations; cf. *Thuc.* IV. 118 fin., σπεύσασθαι ἢ μὴν ἐμμενεῖν ἐν ταῖς σπονδαῖς, and VIII. 81, ὑπεδέξατο ἢ μὴν...μὴ ἀπορήσειν αὐτοὺς τροφῆς.

10 Νιρέως, cf. *Men.* 15, note. In *Inf. Dial.* 25 Nireus adapts *Hom.* II. 11. 672, and describes himself as τὸν Ἀγλαῖας καὶ Χαρόπου | θεὸς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον, carefully stopping short of the next line, τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεῖωνα.

11 Κέκροπος...Κόδρου. The former, the most ancient king of Attica, founder of Athens, cf. *Men.* 16. The latter, the last king of Athens, who by devotion defeated Sparta; in honour of his patriotism, the citizens discontinued the title of 'king.'

12 Κροίσων, "eleven Croesus taken together." The famous king of Sardis, conquered by Cyrus, whose wealth was a proverb.

13 τὰ κατ' ὀλίγον...συνειλεγμένα, "what he has accumulated bit by bit" (for κατ' ὀλίγον = *paulatim*, cf. note § 4) "through a long course of perjury, and rapine, and knavery."

16 § 24. Αὐτὰ που, κ.τ.λ., "You're not very wide of the mark, in what you say." "However, when you go on your own account," &c.

17 αὐτόπους, "on your own feet," in contradistinction to οὐχὶ τοῖς ἐμαντοῦ ποσὶ βαδίζω τότε of § 21. Is αὐτόπους purposely used as a play on αὐτὰ που σ | χεδόν? The Greeks were very fond of this.

20 Οἷα γάρ. The same interrogative γάρ occurs again at beginning of § 27, = "*videlicet*" or "*nimirum*." "Why! surely you don't suppose," &c. Cf. *D. D.* 4. 2, where Ganymede says to Zeus, τί λέγεις; οὐ γάρ κατάξεις με ἤδη ἐς τὴν Ἰδην τήμερον;

21 οὐ γάρ...προσῆεν, "No, by Zeus, not at all: for if I did, I shouldn't leave Aristides in the lurch, and go to such fellows as Hipponicus and Callias," &c. So too in § 7, οὐ γάρ ἂν οὕτως q. v., and *Men.* § 1.

24 Πλὴν ἄλλα, cf. note, *Men.* §§ 2, 9.

25 περινοστῶν, often used by L. of an aimless sort of wandering. Our slang term of "hanging about" often expresses it. Cf. §§ 13, 30; Arist. *Plut.* 121 (Ζεὺς) νῦν δ' οὐ τοῦτο ὁρᾷ, *ὅστις σε προσπαλοντα περινοστεῖν ἐᾷ*; and 494, ἦν γὰρ ὁ Πλοῦτος νυνὶ βλέψῃ καὶ μὴ τυφλὸς ὢν περινοστῇ.

26 ἄχρη δὲν λάθω, "I wander up and down listlessly, until I unexpectedly fall into somebody or other's hands."

ὅστις—πρῶτος—περιτύχη, not "whoever *first* comes across me (πρῶτον)," but "whoever *is the first to*," &c. Cf. *ille primus fecit = ille (erat) primus (qui) fecit*.

27 σὲ...προσκυνῶν, "Blessing you, Hermes, for such an unexpected godsend." So in Soph. *Antig.* 397, ἀλλ' ἔστ' ἐμὸν θεοῦρμαιον οὐκ ἄλλου τόδε. Hermes was the god of gain: hence any lucky windfall was attributed to him. So below in § 41, and in *Navig.* 18 he is addressed as Ἑρμῇ κερδῶε: in *Jur. Trag.* 33 as ἀγοραῖος: in Arist. *Plut.* 1156 as παλιγκάπηλος.

For Latin passages, cf. Hor. *Od.* 1. 10, Ov. *Fasti* v. 671, and "saliva mercurialis" in Pers. v. 112.

p. 36. 1 ἐπὶ τῷ π. τ. κ. = ἐπὶ τῷ παραλόγῳ κέρδει.

6 § 28. Καὶ μάλα δικαίως, "aye, and rightly so, my good sir, inasmuch as he sends a fellow to seek out...though he knows he is blind," &c. There is no μέ expressed in the Greek purposely, therefore avoid the first person in translating. καὶ μάλα is one of the many forms of affirmation in Greek: cf. *Jur. Conf.* § 2, ληρεῖν δηλαδὴ φήσομεν τότε αὐτόν;...καὶ μάλα. *Herm.* 17, οἱ δ' ἄρα ἰδιῶται ταῦτα ἔλεγον; καὶ μάλα. For ὄγαθέ cf. note, *Menip.* § 2. ὅς γε = *qui*, causal.

7 δυσεύρετον οὕτω χρῆμα, "a creature so hard to find," cf. § 55. χρῆμα is a very interesting word in its wide usage: e.g. Herod. 1. 36, ὡς χρῆμα μέγιστον, "a great monster of a boar." Arist. *Nub.* 1, τὸ χρῆμα τῶν νυκτῶν ὅσον ἀπέραντον, "What an interminable length of a night!" *Frogs* 1278, τὸ χρῆμα τῶν κόπων ὅσον, "What a lot of toils there are!" *Achar.* 150, ὅσον τὸ χρῆμα παρνόπων προσέρχεται, "What a heap of locusts are coming!" So L. again in *V. H.* 1. 8, ἤυρομεν ἀμπέλων χρῆμα τεράστιον, "We found a marvellous monster of a vine!"

8 πρὸ πολλοῦ ἐκλελοιπός, "long ago has left this earth." πρὸ πολ. = *jamdudum*. βλος, here, as often, = the upper air, opposed to the world below.

- 9 **Λυγκεύς.** Lynceus was one of the Argonauts, so keen of sight as to be able to see through the Earth. Cf. *Hermot.* 20, σὺ δὲ ὑπὲρ τὸν Λυγκέα ἡμῖν δέδορκας καὶ ὄρας, ὡς τοῖκε, τὰ ἔνδον.

ἀμαυρόν, cf. end of *Menip.* and *T.* § 14.

- 13 **σαγηνεύομαι,** "caught in a net."

- 16 **Ὁξυδερκής** instead of **τυφλός**, and **ἀρτίπους** instead of **ὑποσκάζων**: cf. opening line of § 20.

- 17 **πρὸς μόνον τὸν καιρὸν,** "just for the time of my flight."

- 19 **§ 26. εἰρήσεται γάρ,** "By your leave," "Excuse my saying so," or some such apologetic phrase. Cf. *Zeux.* § 2, πλὴν ἐμέ—εἰρήσεται γάρ—οὐ μετρίως ἦν ἡ δὲ ἐπαινος αὐτῶν. In *Mar. Dial.* 13. 1 the subject is expressed: Οὐ καλὰ ταῦτα, ὧ Πίσειδον. εἰρήσεται γάρ τάληθές. ὄχρός. Cf. § 13 note.

- 20 **ἔχεις.** This is the general reading of modern editors with the weight of MSS. Earlier editions have **ἔχouis**, "How is it you should have?"

- p. 37. 1 **τυχόντας μὲν,** counterbalanced by **εἰ δὲ ἀποτύχ.** which is equal to **ἀποτυχόντας δὲ**, "if they possess you," "if they do not."

- 3 **ζῶντας,** part. constr. after **ἀνέχεσθαι.**

- 4 **δυσέρωτας,** "miserably in love."

ᾧστε...ἔρριψαν. Three lines above **ᾧστε** has the *infinitive* (**ἀποβλέπειν**); here the *indicative*, which it takes when a positive actual fact is stated—"that they cast themselves (have done so, and will do it again) into the sea,"—a *fact*.

βαθυκήτεια πόντον. In *Apolog.* 10 Lucian tells us this is taken from Theognis (175), τὸ μὲν γὰρ τοῦ Θεόγνιδος κἄν ἐγὼ μὴ λέγω, τίς οὐκ οἶδεν, οὐκ ἀπαξιούντος καὶ ἐς βαθυκήτεια πόντον σφᾶς αὐτοὺς ρίπτειν καὶ κατὰ κρημνῶν γε ἡλιβάτων, εἰ μέλλοι τις οὕτως ἀποδράσασθαι τὴν πενίαν; **βαθυκήτεια.** Hemsterhuis, in his note on this passage, classes this word with **μεγακῆτης** and **κητώεις**; and says **κητός**, though originally meaning a huge sea-monster, came eventually to have the sense of any vast depth, space, gulf. Hence **βαθυκῆτης** merely—"vast and deep."

- 5 **ἡλιβάτων.** The derivation very doubtful. Perhaps D. B. Monro's explanation, connecting it with **ἀλίβας**, "dry" (Plato *Rep.* 387 C), as **ἀκάματος** with **ἀκάμας**, is the best; see Edwards' note on Hom. *Od.* x. 88. Then it will mean "craggy," "hard;" "inaccessible" was the old rendering, cf. Eur. *Hipp.* 732, ἀλιβάτοις ὑπὸ κευθμῶσι γενόμεαν, and p. 18, l. 25.

6 οὐδὲ τὴν ἀρχὴν, lit. "not even to begin with"=*omnino non*: then "not at all;" cf. *Icarom.* 9, οὐδὲ τὴν ἀρχὴν εἶναι θεοὺς τυῶς ἐπίστευον. So *Tyr.* 21, ἀρχὴν δὲ οὐδὲ οἶδα="in fact I do not even know."

7 πλὴν ἄλλα, cf. *Men.* §§ 2, 9, &c. &c.

εὖ οἶδα ὅτι, a common parenthetic phrase, like οὐκ οἶδ' ὅπως, § 1.

It occurs, as here, between ἄν and its verb in *Alex.* 4, πᾶσις ἄν εὖ οἶδ' ὅτι...ἔδοξε. *Mar. Dial.* 23, οὐ γὰρ ἄν εὖ οἶδ' ὅτι ἐδυνήθη.

8 εἴ τι συνίης σαντοῦ, "if you are at all conscious of yourself," i.e. "if you know who and what you are."

κορυβαντιᾶν αὐτοὺς, "that they are mad," "frenzied;" lit. "to play the Corybant," something similar to our "living like a Bohemian," or Lat. *Graecari*="merry as a grig" (i.e. a Greek). The Corybantes were priests of Cybele, whose religious services were noisy music and wild dances, cf. Verg. *Aen.* III. 111, "Hinc mater cultrix Cybelae Corybantiaque aera | Idaeumque nemus." Cf. in Lucian *D. D.* 12. 1, τοὺς Κορύβαντας ἄτε μανικοὺς.

9 ἐρωμένος, here as in Xen. *Symp.* VIII. 36 "the beloved object." In Hdt. III. 31 we have ἡ ἐρωμένη; and Pind. *Ol.* I. 128, ἐρών, as "a lover."

ἐπιμεληνόμενος, "being so desperately enamoured of such an object."

10 § 27. Οἷα γὰρ, cf. note § 24.

δρᾶσθαι is not the same as δοκεῖν, as it implies actual sight, which δοκεῖν does not necessarily.

13 Ἀλλὰ πῶς, "Well! but how could it be otherwise?"

19 λιθοκόλλητον, "set with gems," cf. *Prom.* § 4, λιθοκόλλητος χαλυβός, and *Tyrant.* § 16, τὸν χρυσὸν καὶ τὰ λιθοκόλλητα ἐκπώματα.

20 αὐτοπρόσωπον, i.e. without any mask on, as in *pro Imag.* 3, φανῆναι αὐτοπρ. Cf. also *Trag.* § 29, λέγειν αὐτοπρόσωπον, "face to face." For αὐτὸς in composition v. § 54 note.

23 ἀμβλυώττοντες, cf. § 2. It is to be taken closely with κατεγλῶσκον ἄν, "would blame themselves for being so blind." Dindorf inserts πρὸς before the accusative.

p. 38. 1 § 28. Τί οὖν ὅτι, "Why then is it that...?" cf. S. Luke II. 49, Τί ὅτι ἐζητείτέ με;

4 πρόοιντο, "surrender," "give up," cf. I. 18, below.

5 ἐπίχριστος in nearly all the MSS. is certainly preferable to ἐπὶ-χρυσος (Faber with 2 MSS.),="smeared over." Cf. the Ciceronian

word "fucatus," e.g. *de Amic.* 95, "omnia fucata et simulata a sinceris atque veris."

11 **συνπαρεσέρχεται.** Note the force of each preposition, *σὺν*, *παρὰ*, *ἐς*, "there enters *in with* me *at my side*."

15 **θαυμάζει τε τὸ οὐ θαυμαστόν.** Cf. *Hor. Ep.* 1. 6, "Nil admirari prope res est una, Numici, | Solaque, quae possit facere et servare beatum."

17 **τίθειπε,** "admire." Cf. § 56 *ad init.*; so *Tyr.* § 16, κάμαντοῦ ἐπὶ μᾶλλον κατεγέλων, οἶον κάθαρμα ἐτεθήπειν.

23 § 29. **ἐγγέλεις,** cf. *Anach.* § 1, ὥσπερ αἱ ἐγγέλεις ἐκ τῶν χειρῶν διολισθάνοντες. No MSS. appear to have the *αἱ* which D. inserts.

δραπετεύεις. So in Lucian's *Dream Education* says of Socrates, *δραπετεύσας παρ' αὐτῆς ἡτομοδόλησεν ὡς ἐμέ.*

P. 39. 1 **ἱξώδης,** "sticky," opposed to *δλισθηρὸς* (*supra*), "oily," as *εὐλαβής*, "easy to keep hold of," is to *δυσκάθεκτος*. It is quite a late word, though *ἱξός* (=viscum, "birdlime" or "mistletoe") is found in *Eur.* in the former sense (*Cyc.* 433). Cf. *Tyr.* § 14, οὐ γὰρ οἶδ' ὅπως καθάπερ ἱξῶ τινι προσέχεται τοῖς τοιοῦτοις ἡ ψυχῇ.

2 **ἀγκιστρα,** "fish-hooks." Cf. *Pisc.* 47, τὸ ἀγκιστρον δελεάσας ἰσχαδί καθήκει, "having baited the hook, he lowered it down." The idea of the word is that of "feelers" or "hooks" or "tendrils," anything which is likely to cling to what it touches; another good instance of Lucian's favourite predicate, p. 9, l. 1.

10 § 30. **τοῦτου γε ἕνεκα,** "as far as *this* is concerned:" cf. *Xen. Cyr.* v. 5. 20, τόδε γε εἰπέ, "at any rate tell me *this*."

11 **ἐπισκήψας,** "having straitly charged him." Cf. *Tyrann.* § 8, ἀχρις ἂν τι ἐπισκῆψω τῇ γυναικὶ περὶ τῶν χρημάτων.

15 **ἐχόμενος τῆς χλαμύδος.** The genitive naturally follows after the idea of "clinging to" (partitive).

This whole scene is very amusing. Picture the blind god of riches, holding on to Hermes' coat-tails, and creeping slowly along. Suddenly he hears the noise of Timon digging, and then when he finds who are keeping him company, he wants to slip off by the shortest cut.

17 **Εὖ ποιεῖς.** Cf. *Men.* § 19 and note there: "you are very good," "it is very kind of you." Cf. § 45, εὖ γε ἐποίησεν ἀφικόμενος.

18 **Ὑπερβόλῃ ἢ Κλέωνι,** the two much-abused Athenian demagogues, whom Grote has shown to be not quite so black as they had been painted. *Cleon* was a tanner; *Hyperbolicus* a lamp-maker; the

former is especially noted for his strange capture of the Spartan nobles at the siege of Sphacteria; the latter gained considerable power and influence after Cleon's death, but was eventually banished by ostracism. Each was the continual butt of Aristophanes.

- 22 § 31. γήδιον, dimin. of γῆ, as *agellum* of *ager* = "a farm."
παπαί, "Hullo!"

Πενία. Poverty has such a body-guard as Plutus never could gather, a body-guard of virtues, Labour, Perseverance, Wisdom, Fortitude. So with these around Timon, what good can Plutus do? Had he not better be gone? So in Arist. *Plutus* 469 where Πενία pleads against Chremylus: ἀγαθῶν πάντων οὖσαν αἰτίαν ἐμέ. Cf. also 558.

- 24 ὑπό, "under," not "by."

p. 40. 1 τὴν ταχίστην, understand *ἔδον*. For similar instances of suppressed substantives cf. below, note on § 40, βαθείας.

- 6 § 32. Ἀργειφόντης. The old Argus legend is believed by some philologists to be due to a misunderstanding of this epithet, which they say is from ἀργός and φαίνω and means, "bright-shining one;" for further note see Edwards on *Odys.* x. 302.

- 10 Νῦν. This is very emphatic, by its position. "What! Plutus been sent to Timon after all I've done for him?" ἐπέμφθη is easily supplied from the lines above.

- 11 κακῶς ἔχοντα, "treated ill," is equal to a passive construction, and so is naturally followed by ὑπὸ of the agent; cf. § 8, πλουτεῖν παρὰ τινος. For the sentiment, cf. Ar. *Plut.* 575-6.

- 13 εὐκαταφρόνητος "despicable," a very favourite word of L. εὐαδικητος, "easy of injury."

- 15 ὁ μόνον κτήμα. The antecedent, as often, is here put in the relative sentence, = τὸ μόνον κτήμα ὃ εἶχον.

- 18 ἀποφύνας. Cf. note on § 4.

- 19 ῥάκος ἤδη γεγενημένον. Cf. *de merc. cond.* 39, καὶ τὸ ἀκαυβότατον τοῦ σώματος ἐπιτρίψας καὶ ῥάκος σε πολυσχιδὲς ἐργασάμενος..., and *Pseud.* 18, ἀχρι δὴ σε, τὸ τοῦ λόγου, ῥάκος πολυσχιδὲς ἐργασάμενος ἐξέωσε. It is clear by this latter passage that the phrase had passed into a proverb.

- 21 § 33. Ἀπέρχομαι, a vivid present, "Then, I'm off!"

καὶ ὑμεῖς δέ, "aye and you;" cf. for καὶ...δέ, p. 51, l. 11.

- 23 οἶαν με οὖσαν ἀπολείψει. οἶος is rather a complicated word when attracted, as here and often, into the case of the ante-

cedent. Here the full meaning is *τάχα εἴσεται ὅσα ἐγὼ εἰμὶ, ἣν ἀπολείψει*, "He will soon find out how great a friend he loses in losing me." Faber says *ἀπολείψει* should be read, which Solanus and others deny, inasmuch as innumerable passages in L. would have to be altered for the same reason.

- 24 *ἢ συνῶν*. Avoid taking this after *διετέλεσεν*. *συνῶν, ζῶν, ἀποβλέπων* are part of the subject; *ὕγιενός* and *ἐρρωμένος* part of the predicate. "For so long as he associated with me, he had a 'mens sana in corpore sano,' while he lived a manly and independent life."

p. 41. 1 *πρὸς αὐτὸν ἀποβλέπων*, i.e. depending on none but himself. The sentiment is exactly the same as in § 36, *ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου* (v. note).

τὰ δὲ περιττά, κ.τ.λ., "deeming these many superfluous things foreign to himself as indeed they are." The *ὥσπερ ἐστὶν* modifies *ἀλλότρια* not *περιττά*. Notice we say "many good," "many great" &c. Gk. "many and good," &c.

- 7 § 34. *οὐ χαίροντες*, "unrequited," "without due reward."

8 *ταῖς βώλοισι καὶ τοῖς λίθοις*. Note the article, "*the* clods, and *the* stones" [lying about]. Cf. *Pisc.* § 1, *βάλλε τοῖς λίθοις...ἐπιβάλλε τῶν βώλων* and § 32, *παῶν τοῖς ξύλοις*.

- 10 *Μηδαμῶς...μή*, cf. 19. 12.

οὐ...όντας βαλεῖς. A good instance of the common Greek idiom, by which the more important thought is found in the participle not the finite verb; "for we are not *men*, at whom you will be pelting." Cf. *Men.* § 6, *ὃν ἀν...φρονῶν*.

- 13 *ἀγαθὴ τύχη*, a common expression = Lat. *quod bene vortat* or *quod felix faustumque sit*. So Thuc. IV. 118, at the beginning of the form of ratification by the Athenians, *Ἀέχης εἶπε τύχῃ ἀγαθῇ τῇ Ἀθηναίων ποιέσθαι τὴν ἐκεχειρίαν*. So too the heading of the Psephism in the *Conc. Deor.*, &c.

- 15 *καίτοι* would be *καίπερ* in good Greek. Note *καίπερ* in prose always is constructed with a participle.

- 17 *τουνού*. *οὐτοσί* &c. are stronger forms of the demonstrative, denoting a pointing of the finger or a wave of the hand; cf. the Lat. *hic-ce* and French *celui-ci*.

- 18 *μοι δοκῶ*, cf. § 18, "I seem to myself," i.e. "I've got it in my mind." Cf. *Pisc.* § 29, *προσθήσων μοι δοκῶ*: so in Arist. *Phil.* 1186, *μοι δοκῶ καταμενέω*.

20 **μελαγχολᾶν**, cf. note § 8.

21 **μή τι κακόν**, to be taken after **ἀπίωμεν**.

22 § 85. **Μηδὲν σκαῖόν**. Cf. p. 43, l. 11; p. 49, l. 5.

τὸ πᾶν, κ.τ.λ., "this exceeding boorishness," cf. note § 15.

p. 42. 1 **τῷ χεῖρι**. Cobet (*V. L.* 69, 70, 85; *N. L.* 695) says there is only one form of the dual for all genders, i.e. the masculine. Good Gk. forms are only **τῷ**, **τοῖν**, **τούτῳ**, **τούτοις**, **λέγοντε**, **-τοιν** &c., and this is the case with all adjectives, pronouns and participles. The fem. forms, given in grammars, **τὰ**, **αῖ**, **λεγούσα** &c. are wrong. Hence **τῷ** here, not **τά**. Cf. Thuc. IV. 23. 2 where the true reading is **δυοῖν νεοῖν ἐναντίον**, and I. 93, **δύο ἀμαξαὶ ἐναντία ἀλλήλοις** (not **-αῖς**).

2 **τὰ πρῶτα** = **ὁ πρῶτος**. Supply **ὦν** after **ἴσθι**. For similar usage of the neuter cf. § 55, **κολάκων ἐστὶ τὰ πρῶτα**. Sommerbrodt quotes *Hierp.* § 3, **ὁ δὲ μηχανικῶν τε ὦν τὰ πρῶτα καὶ γεωμετρικῶν**. So in Eur. *Med.* 916, **οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας | τὰ πρῶτ' ἐσεσθαι**, and Lucr. I. 87, "prima virorum."

7 **ὦ τᾶν**, "my friend." The form, accent, and derivation of the word are all equally doubtful, though it is of common occurrence. Sometimes it is used in addressing several persons. It carries with it generally a touch of inferiority or contempt.

8 **τόνδε φέρω**, κ.τ.λ. (deliberat. subjunctive) from Hom. *Il.* xv. 202.

9 **ἦν** for **ἐστὶ**, just as *we* say "it *were* natural" for "it *is*."

12 § 86. **Ἄλλὰ**, modifying his previous statement of hatred. "Very well, then, I'm much obliged to you for your kind attention; but I'll have none of this Plutus."

18 **ἡδοναθρία**, "luxury."

19 **ἀποφήνας**, cf. § 4.

24 **ἐξ αὐτοῦ ἐμοῦ...ἀπαρτήσασα**. Cf. note on **πρὸς αὐτὸν ἀποβλέπων** § 33. Cf. Plat. *Menex.* 20, **ὅτω γὰρ ἀνδρὶ εἰς αὐτὸν ἀνήρηται πάντα τὰ πρὸς εὐδαιμονίαν φέροντα**. So in Hor. *Sat.* II. 7. 86, "In se ipso totus, teres atque rotundus, | In quem manca ruit semper fortuna."

p. 43. 1 **ἐκκλησιαστῆς**, an assembly-man, a member of the Athenian **ἐκκλησία**. The word occurs in *Men.* § 19; cf. note there.

6 § 87. **ἱκανὰ καὶ διαρκῆ**. **ἱκανός** sufficient in quantity; **διαρκής** sufficient in length of time, as we talk of provisions "lasting out." Cf. *de hist.* § 21, **ἀπόσται δὲ καὶ εἰς ἑβδόμην διαρκέουσιν οἱ πολλοί**, "hold out till the 7th day."

- 9 ἦν, "it *was* sufficient;" that *was* my only object when I first set out here.
 ἡβηδόν, to be taken closely with πάντες=omnes omnino; so Faber and Hemst.; L. and S.'s "from the youth upwards" is unsatisfactory. Cf. the capture of Sybaris in Her. vi. 21, Μιλήσιοι πάντες ἡβηδόν ἀπεκελευντο τὰς κεφαλὰς, and Vit. auc. 14, ἐγὼ κέλομαι πᾶσιν ἡβηδόν οἰμῶζειν.
- 11 Μηδαμῶς, cf. p. 19, l. 12, and p. 49, l. 5.
 ὦγαθέ, § 25, and Men. § 2.
- 13 οὗτοι ἀπόβλητα, adapted from Hom. Il. III. 65, οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα.
- 15 Βούλει δικαιολογήσωμαι, so Hemst. followed by Dind. and Somm. and other editors. The MSS. give the future -σωμαι. Grammarians tell us that after βούλει the aor. subj. and not the future must be used, cf. Goodwin, *M. and T.* §§ 287, 8; but it seems very probable that the MSS. are right and the editors wrong, and the ἐθέλεις ἐγὼ αὖθις ἐπᾶναιμι quoted by Heitland, note *Char.* § 9, shows Lucian at least is not tied down to this rule.
- 17 μὴ μακρὰ μέντοι, κ.τ.λ. Observe the alliteration. Cf. Eur. *Med.* 476, ἔσωσά σ', ὥς ἴσασιν Ἑλλήνων ὄσοι. *Aen.* vi. 833, "Neu patriae validas in viscera vertite vires." All MSS. but one have μακράν. Hemst. first restored μακρά.
- 18 ἐπιτριπτοί. Cf. Soph. *Ajax* 103, ἧ τοῦπιτριπτον κινᾶσθαι ἐξήρου μ' ὅπου; where Prof. Jebb says "accursed" not "knaveish" is the proper meaning. Cf. also Arist. *Plut.* 619, αὕτη μὲν ἡμῶν ἡ 'πιτριπτος οἴχεται; The word occurs also in § 46 below, and in *Inf. Dial.* 13. 5, ὁ σοφός; ἀπάντων ἐκείνος κολάκων ἐπιτριπτότατος ὢν.
- 20 § 38. Ἐχρήν. For the imperfect, cf. ἦν § 35. "It were fitting that," "I ought to *have* replied," not "I ought to reply." For πολλὰ ...κατηγορηθέντα cf. note Men. § 19, ἐπεὶ γὰρ κ.τ.λ.
- p. 44. 3 προεδρίας καὶ στεφάνων, the natural concomitants of the τ.μ.ή. The former means front seats, the best places, in the games and theatre; the latter the garlands or crowns of honour given to distinguished citizens, e.g. to Demosthenes.
- 4 περιβλεπτος, "the cynosure of neighbouring eyes." So Education says τῶν ὁρώντων ἕκαστος τὸν πλησίον κινήσας δεῖξει σε τῷ δακτύλῳ "οὗτος ἐκεῖνος" λέγων, which exactly expresses the notion of περιβλεπτος (*Somm.* 11).
 ἀδιδιμος. So again in *Somm.* § 12, ὁ δὲ Σωκράτης...ἀκούεις ὡς παρὰ πάντων ᾄδεται.

- 5 *περισπούδαστος*, a man much sought after, in a social sense, a man whose acquaintance is cultivated; corresponding to the words *ἐπὶ τοῖς ἀρίστοις εὐδοκίμων καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προύχοντων ἀποβλεπόμενος*, in *Sonit.* § 11.
- 12 *ἐπὶ κεφαλὴν ἐξωσθῆις*. So in *Rhaet. Prec.* § 25, *ἐξωσθῆις δὲ ἐπὶ κεφ.* Cf. § 44 below, and *D. D.* 13. 2, *σε βίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ*, = "turned out headlong," or "neck and crop." Cf. Catullus xvii., "Ire praecepitem in lutum per caputque pedesque."
- 13 *χλανίδος*. This reading was first suggested by Hemst. and is adopted by most editors; the mss. have *χλαμύδος*. The epithet *μαλακῆς* is far more applicable to the former; and the two words are often confused in the mss.
- 14 *διφθέραν*, cf. note § 6.
- 16 *προσσηνηγμένον*, "who had behaved in so unfriendly a manner toward me," so *προσφέρεσθαι* with or without an adv. is used not uncommonly; cf. Thuc. v. 111, *τοῖς δὲ κρείσσοσι καλῶς προσφέρονται*, Id. *ibid.* 105, *ὡς προσφέρονται*.
- 19 § 39. *θαρρῶν συνδιάτριβε*. Cf. *D. D.* 8. 1, *κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρῶν*.
σὺ μὲν σκάπτει...σὺ δὲ ὑπάγαιε. The first is addressed to Timon, "Go on with your digging" (continuous), the second to Plutus, "Summon Treasure to his spade" (single action). Cf. the tenses in next section, when P. does summon Treasure, *παῖε, ὑπάκουσον, παράσχεε, σκάπτει*. For *ὑπακούσεται*, "will answer," cf. our "answering" a door.
- 23 *τί γὰρ ἂν καὶ, κ.τ.λ.* Cf. note on *Men.* § 3 for this phrase and the attracted optative; so in *Char.* § 2 the same words occur. The mss. seem to have had *ὅπουτα*, which violates all grammar; modern editors reject the *ἂν*.
- 24 *πράγματα*, "trouble," as so often.
- 25 *ἔχει νῦν*. *ἔχει* with *πρὸς*, or *μεχρὶ πρὸς*, is common enough (cf. *αἰχμὴ αὐτῷ*), but a plain adverb following is not usual: L. and S. give *ἔχ. τῷ τῷ* and *ἔχ. δεῦρο*. *ἔχει τοῦ νῦν* is found, but that is a very different phrase. Cf. *μεχρὶ τότε*, Thuc. viii. 24.
- P. 45. 2 *φροντίδας*, "cares," "anxieties."
- 3 § 40. *Ὑπόστηθι*, "Endure it for my sake, Timon, even though," &c.
- 4 *οἰονέν*, verbal of *φέρω*.
- 5 *δαρραγίσιν*, a word very commonly used in this sense. Cf. Arist. *Phil.* 179, *δαρραγέτης*. Cf. also Verg. *Ecl.* vii. 26, "Invidia

rumpantur ut ilia." Juv. VII. 117, "Rumpe miser tensum jecur," and Dem. to Aesch. in *de Cor.* 21, οὐδ' ἂν σὺ διαρραγῆς ψευδόμενος. So Shak. *T.* IV. 3,

Timon. Choler does tell me that thou art alive: I swoon to see thee. *Artem.* Would thou would'st burst!

- 8 τῇ εἰρεσίᾳ τ. π., "winged oars." Cf. *Aen.* VI. 19 and I. 301, "remigio alarum." For a similar phrase see also Soph. *Elec.* 19, ἀστρων εὐφρόνη="a starry night;" where Prof. Jebb gives other instances and says, "This seems to be a genitive of material, like οἰκημα λίθων."

- 10 παῖε... σκάπτε, "go on striking," "dig away;" cf. note on these tenses in last section.

- 12 βαθείας καταφέρων. Supply πληγὰς, a word commonly omitted, e.g. § 53 with ἀλλην and τρίτην. Cf. δευτέραν πεπληγμένος in Aesch. *Agam.* 1316. In § 44 μόραν or δίκην is suppressed with τὴν ἴσιν.

- 13 ὑπεκστήσομαι, so Dindorf. The majority of MSS. read ὑποστήσομαι (= ὑποχωρεῖν); Hemst., Faber, Somm. read with a few MSS. ἀποστήσομαι: the first-named thinking ὑπεκστήσομαι a too common form to have been altered. ὑμῖν ὑπεκστήσομαι means "I will withdraw for you" (i.e. in your favour).

- 16 § 41. προκαλουμένη. For similar construction with προσκαλεῖσθαι cf. note § 46.

- 17 Ἑρμῇ κερδαῖ. Cf. note on § 24, end.

- 19 ἀνθρακας εὔρω. "Surely it is all a dream! I fear I shall wake, and find only ashes." Cf. *Gall.* § 1, σὺ δὲ ὄρα, ὅπως μὴ, ὅναρ πλουτῶν, λιμώττης ἀνεγρόμενος: v. § 20 end. Suidas says ἀνθρακες ὁ θησαυρὸς ἦσαν was a Greek proverb for disappointed hopes. The wealth possessed in dreams is referred to in Theoc. IX. 16, ἔχω δὲ τοι ὅσ' ἐν ὀνείρῳ | φαίνονται, πολλὰς μὲν δῖς, πολλὰς δὲ χιμαῖρας. Cf. Plato, *Theaet.* 208 B, ὅναρ ἐπλουτήσαμεν.

- 20 ἐπίσημον, "stamped," "coined," opposed to ἀσημος, "bearing no stamp or inscription," as in *Char.* § 10, Croesus speaks of his offerings to the Delphic Temple: εἶδες γάρ μου τὸν πλοῦτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἀσημος χρυσὸς ἐστὶν ἡμῖν. The words are contrasted in Thuc. II. 13, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων...χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου...οὐκ ἐλάσσονος ἢ πεντακοσίων ταλάντων.

ὑπέρυθρον, so gold is described in *Char.* § 11, τὸ ὑπωχρον μετ' ἐρυθμάτος, "that pale substance with a ruddy glow" (Heitland).

editors. The whole passage is in confusion. Somm. reads *καθάπαξ* for *καὶ ἀπαξ*, and *αὐτῷ* for *καὶ ἐαυτῷ*. The reading in the text is as likely as any.

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- 14 § 44. ὁ Μισάνθρωπος. Shak. *Tim.* IV. 3,

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Cf. the passages from Cicero, and the epigrams of Callimachus given in Introduction under "Timon the Misanthrope."

- 15 *δυσκολία*, "moroseness," opposed to *εύκολία*, an easy-going temperament, such as is ascribed to Sophocles in Arist. *Ranae*, 82, ὁ δ' *εύκολος μὲν ἐνθάδ', εύκολος δ' ἐκεῖ*.

- 20 *ἀντιλαβεῖσθαι*, "to give him a helping hand."

- 21 *ἐπὶ κεφαλῇν*, v. note § 38.

- 22 *τὴν ἴσῃν*, scil. *μοῖραν* or *δικὴν*.

εἰσηγήσατο...ἐπεψήφισεν, "moved," "put to the vote." Cf.

Thuc. IV. 76, *Προιοδώρου...ἐσηγουμένου τὰδε αὐτοῖς παρεσκευάσθη*. For *ἐπεψήφισεν* cf. *Meni.* § 20, and for the order of the names T. *Ἐχ.* Κολ. cf. note in that place.

- 25 *ἐμμένωμεν*, "abide by them." Cf. *Anab.* IV. 4. 16, Thuc. IV. 118 &c.

- 26 § 45. *περὶ πολλοῦ ᾄν*, "I should deem of first importance," with a suppressed protasis; *περὶ π. ποιεῖσθαι* is a common idiom = *magni facere*. Sometimes, but rarely, the preposition is omitted, and the genit. becomes one of price.

'Αθήναις ἔδυνται. So Pausanias, 'Αθηναίοις δὲ ἐν τῇ ἀγορᾷ τὰ ἄλλα ἐστὶν...εἰς ἅπαντας ἐπίσημα, καὶ ἐλέου βωμός. Lucian mentions it again in *Vit. Demon.* 57, μὴ πρότερον ταῦτα, ὧ 'Αθηναῖοι, ψηφίσασθε, ἢν μὴ τοῦ 'Ελέου τὸν βωμόν καθέλητε.

16 ἔθλος = *nuage*, "fudge," often occurring. Cf. *Inf. Dial.* 10. 8, λῆρον οὐκ ὀλίγον καὶ ἔθλους καὶ μικρολογίαν.

17 κατάλυσις τῶν ἐθῶν = "subversion of custom;" so καταλύειν of "annulling" laws.

18 μονήρης...λύκοις. Apparently the ancients thought that wolves were non-gregarious: so Luc. says in *Sat. Ep.* 34, ἡδὺ μόνον ἐμπίπλασθαι, ὥσπερ τοὺς λέοντάς φασι καὶ τοὺς μονίους τῶν λύκων.

20 § 43. Οἱ δὲ ἄλλοι, κ.τ.λ. Continue to supply *ἔστωσαν* or *ἔστω* from last section.

21 ἢν τινα ἴδω, "If I so much as set my eyes on any one."

p. 47. 1 ἀποφράς ἡ ἡμέρα. There is much about this in L.'s *Pseudologistae*. In § 12 it is described as a day *ὅταν μήτε αἱ ἀρχαὶ χρηματίζωσι μήτε εἰσαγώγιμοι αἱ δίκαι ὥσι μήτε τὰ ἱερὰ λειτουργῇται μήθ' ὅπως τι τῶν αἰσίων τελεῇται*, a day of ill-luck, on which no public business of any kind could be transacted, corresponding to the *nefastus dies* of the Romans. Cf. Ovid, *F.* 1. 47.

"The last three days but one in each month were 'unlucky' days, and belonged to the dead and the gods of the infernal regions." Gow, *Comp. to Sc. Classics*, p. 84.

2 λιθίνων...διαφερέτωσαν. He is turning the tables on them now. In § 5 he complains of men treating *him* like some overturned moss-eaten pillar; now they shall be as stone monuments to him.

5 φυλέται, φράτορες, δημόται. So the MSS. and earlier editors with Somm. followed by Abbott and others. Dind. and Herm. and some others read *φράτερες* here and in other places (e.g. *Conc. Deor., ad fin.*). φυλ. "tribesmen" = *tribules* = of same φυλή:—10 φυλαὶ after Cleisthenes, B.C. 509. φράτ. "clansmen" = *curiales*. Three to each φυλή. These two are genealogical divisions, while δημός is a territorial division. Cleisthenes made 10 to each φυλή. Cf. passage at end of *Conc. Deorum*, mentioned above, where the gods are bidden at the summons of Hermes to bring clear proofs of their divinity: πατρὸς ὄνομα καὶ μητρός, καὶ φυλὴν, καὶ φράτορας.

11 ἐκαστάτω τῶν ἄλλων. So Sommerbrodt; Faber, followed by Hemst. and Dindorf, reads *ἕκας ὧν τ. ἄλλων*. Abbott *ἐκείνων* τ. ἄλλων. Yonge the same, omitting τὰ the reading of the earliest

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p. 48. 1 διότι here = ὅτι, "that," a very common usage in Aris-
totle: e.g. *Pol.* I. 2. 10, διότι δὲ πολιτικὸν ὁ ἄνθρωπος ζῆλον πάσῃ
μελίτῃ καὶ παντὶ ἀγέλαον ζῆλου μᾶλλον, δῆλον.

2 ἀγχόνῃ. Cf. *Soph. Oed. Tyr.* 1374, ἐργ' ἐστὶ κρείσσον' ἀγχόνῃ
εἰργασμένα ("hanging is too good for such deeds"), and Arist
Achar. 125. Here = "It will be as good (or bad) as hanging to
them," i.e. they will hang themselves from envy.

καίτοι τί, κ.τ.λ. "Hullo! but what's this? Shame on their
hastiness!" For φεῦ c. gen. cf. § 7.

3 πανταχόθεν, κ.τ.λ. Cf. what Apemantus says. *Shak. Tim.* IV. 3
"I'll say thou hast gold, | Thou wilt be throng'd to shortly."

4 κεκον. καὶ πνευστ., "covered with dust and out of breath."
So *Tyr.* § 3, οὐχ ὁρᾷς δὲ καὶ τὸν Ἑρμῆν αὐτὸν ἰδρῶτι ῥέεοντα καὶ τὴν
πόδε κεκοιμημένον καὶ πνευστιῶντα; μέστον γοῦν ἄσθματος αὐτῷ τὸ στόμα

5 τὸν πᾶγον τοῦτον means some rocky knoll, or peak close by
probably the same thing as that on which T. *does* climb at the very
end of the book.

6 ἀπελαύνω is subj. mood.

ἐξ ὑπερδείου. Abbott takes it in its primary sense, and trans-
lates, "pelting them from the right hand." It would seem rather
to mean "from higher ground" (locally): cf. § 58, ἐπιχαλαζῶ πρόβ
ρωθεν αὐτούς. For this sense of ἐξ ὑπ. cf. *Xen. Hell.* VII. 4. 13, and
Anab. III. 4. 7, ὑπερδείου χωρίον. It may also have the meaning of
"from a vantage-ground" i.e. "at an advantage."

7 ἀκροβολιζόμενος. Cf. *ἀκροβολισμός* § 3 and note; apparently
quite literally, *eminus jacere* as opp. to *comminus pugnare*.

ἢ τό γε τοσοῦτον. The γε helps to point this second one out as
the better of the two alternatives: "or rather, shall I just for this
once break my own law?" He means, of course, the serio-comic
law he has just passed, forbidding him to speak with any man.

12 ἔρανον αἰτήσαντί μοι, "when I asked a loan." Technically, at
Athens ἔρανοι were clubs or friendly-societies and ἔρανος was the
club-feast, usually monthly. The societies lent charitable loans to
those in need, on the understanding that any money advanced was
to be repaid when the borrower's circumstances allowed of it.
Timon says here, then, that he only borrowed a loan.

The parallel scenes in *Shak.* are worth noticing. Timon there
sends his servants to borrow of his friends. The first gives the mar-
a "tip," to say he was out! The second says he unfortunately spent

all his money yesterday, or he would have been very pleased to oblige. The third pretended to be very much aggrieved because Timon did not ask him first and says: "Who bates mine honour shall not know my coin."

πίθους ὀλους, κ.τ.λ. He has "returned" this quantity. How much therefore must he have gorged himself with, and yet he cannot spare a penny.

- 13 παρ' ἐμοί, *arud me, chez moi* = "when dining at my house." Cf. §§ 7, 10.

ἐμμεκώς is no doubt put *παρὰ προσδοκίαν* for *ἐκπεκώς*.

εὖ γε ἐποίησεν, cf. note § 30.

- 15 § 40. ΓΝΑΘΩΝΙΑΗΣ, from γνάθος, the man celebrated for the exercising of his "jaw," either in flattery or gluttony, a perfect type of the true parasite, or toady. Cf. *Fugit.* § 19, *κολακείας ἕνεκα τὸν Γναθωνίδην ἢ τὸν Σπρονθλίαν ὑπερβαλέσθαι δυνάμενοι*.

- 17 συμποτικώτατε, "most convivial." In *Cronosolon* §§ 17, 18 we have the νόμοι συμποτικοί or "laws of drinking." The superlative does not seem common. It occurs again in *Sat. Epist.* § 32, τὸ γούρῃδιστον καὶ συμποτικώτατον ἡ ἱστομίλια ἐστί.

- 18 Νῆδι καὶ σύ γε is Dindorf's emendation. The MSS. read νῆ καὶ σύ γε. But νῆ requires some god's name after it. One MS. has νῆ Δία, and from that Dind. restores νῆδι = νῆ Δία. He also thinks this is the true reading at Arist. *Equit.* 319, νῆδι κάμ' ἐδρασε ταυτόν. So apparently *Ran.* 164, νῆδι καὶ σύ γε ὑγλαυε.

γυπῶν. He has called his late friends appropriately "wolves," "crows," "gulls;" he now adds "vultures."

- 12 διθυράμβων. Arion was its reputed inventor. It was a free kind of composition, sung to the flute. The chorus of ten responded to these recitations; hence the first beginnings of the Drama.

- 23 Καὶ μὴν. Cf. *Men.* 8, *Tim.* 9, 15. "I'll make you sing something beside dithyrambs. You shall chant dirges."

- 25 μαρτύρομαι, used absolutely, "I protest." Cf. *Thuc.* VI. 80. 3, δεόμεθα δὲ καὶ μαρτυρόμεθα ἅμα, εἰ μὴ πείσομεν, ὅτι ἐπιβουλεύομεθα ὑπὸ Ἰώνων. Cf. too *Lysias* 97. 40, βοῶντα καὶ κεκραγόντα καὶ μαρτυρόμενον.

- p. 49. 1 προσκαλοῦμαι, another technical word "to challenge" anyone to anything, *εἰς ὄρκον, εἰς ἀντιδόσω, εἰς μαρτυρίαν*. Here, as usual, the genit. is used of the charge. "I summon you for assault and battery before the Areopagus." The present implies: "I'm on

my way to do it." Cf. for exactly similar phraseology, *Vit. A* εἰτα οὐ δέδιαις μὴ προσκαλέσῃται σε εἰς "Ἀρειον πάγον.

- 4 **προσκεικλήσμαι.** "I'll give you reason to indict me" (*l*) The MSS. and some editors read **προ(σ)κέκλησσει με**, "Y very soon bring a charge of murder against me,"—said, of ridiculously.

- 5 **Μηδαμῶς**, cf. p. 43, l. 11.

- 7 **Ἰσχαίμον** (ἐχω αἷμα), "a marvellous stancher of blood."

- 9 **οὐ χαίρήσεις**, almost invariably used with the future in this sense, "thou shalt not get off scot free" i.e. "thou shalt dearly" (= κλαύσει). The **γενόμενος** is probably a causal participle "for having changed your disposition." Cf. Arist. *Plut.* 64 μὰ τὴν Δήμητρα χαίρήσεις ἔτι.

- 10 **χρηστοῦ.** Remember it was this virtue which had Timon, § 8, **χρηστότης ἐπέτριψεν αὐτὸν**, and which made Z that Timon would refuse to house Plutus § 10, **κἂν ὅτι μάλιν χρηστότητος αὐθις ἐκδιώκῃ αὐτοὺς τῆς οἰκίας.**

- 11 § 47. **ὁ ἀναφαλαντίας**, "the man with the bald-head" *Navig.* § 6, **εἰδείχθη γάρ μοι ἀναφαλαντίας τις**, and *Herc.* γέρων ἔστιν αὐτοῖς ἀναφαλαντίας.

- 12 **Φιλιάδης**, the friendly man.

- 13 **οὗτος δὲ.** The verb to this subject is the last word of the from **παρ' ἐμοῦ τοῦ κύκνων** may be bracketed.

- 14 **προίκα**, "as a dowry." It was considered a very essential of the marriage, for the bride to have a dowry (**προίξ** or **φερί** Dem. *adv. Boeot.* 1016, the unseemliness of the marriage plaintiff's mother, who was **ἀπρικοις**, is dwelt upon. To pitch did these dowries come that Solon passed a law to res amount, lest the independence of the husband might be ended. Cf. Andoc. *con. Alcib.* 14, **λαβὼν δὲ τοσαύτην προίκα ὄσπιν οὐ Ἑλλήνων.**

- 16 **φθικώτερον εἶναι τῶν κύκνων.** The wild swan's song is proverbial. Cf. Verg. *Ecl.* VIII. 56, "Certent et cycnis ululae." Hor. *Od.* IV. 3. 19, "O mutis quoque piscibus donatura libeat, sonum," and II. 20. 15, "canorus ales." Cf. The beautiful ode on *The Dying Swan*. Lucian mentions the again in *Elect.* § 6, **χρύσος αὐτὸς ἀποστάζει τῶν λόγων, π κύκνων τῶν ποιητικῶν λιγυρωτέροις.**

- 19 **"ὦ τῆς ἀναισχ.**, cf. § 43. The first few words are addressed to Gnathonides, as he goes off to seek redress.

- 23 § 48. *μετρίζομεν*, "We keep within bounds" (are not too impetuous), "lest we may seem to intrude."
- 24 *ὅπως. βλέπε* or *δρα* being supplied, as commonly. Cf. Arist. *Nub.* 824, *ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα*, "take care not to tell any one," i.e. *don't* do so. So here, "mind you keep off."
- 25 *τοὺς...τραπέζης*, "trencher-friends," Shak. *Tim.* III. *ad fin.*
- p. 50. 2 *τὰ κατεπείγοντα*, a phrase used also by Isoc. and Polyb. for "urgent necessity." The sing. *τὸ κατέπειγον* occurs in Xen. *Mem.* II. I. 2.
- 3 *καθ' ὁδόν*=*in itinere*, "on my way here."
- 6 *Νέστορι*. Cf. *Men.* § 18 where we have his garrulousness alluded to. Here of course it is his wisdom, "You could give the needful advice even to N."
- 8 *"Ἔσται ταῦτα*, i.e. "Thank you, I shall be very pleased to have your advice."
- 9 *καὶ φιλοφρονήσομαι*. The MSS. seem to have *ὡς* before *καὶ*, which editors agree in omitting. If it is retained, we must read *-ήσωμαι*.
- 10 *τοῦ κρανίου*. The accusative is more usual, but the gen. is not uncommon: e.g. Ar. *Ach.* 480, *τῆς κεφαλῆς κατέαγε*.
- 11 *ἐνουθέτουν*, the imperfect of "intention," "was for advising him."
- 12 § 49. *Δημέας*. As the first was from *γάθος* and the second from *φίλια*, so this character is from *δημος*, "the public character."
- 14 *ἐκκαίδεκα*, if a talent = £240, the sum would be £3840.
- παρ' ἐμοῦ*, "(borrowed) from me."
- 15 *κατεδεδέικαστο*, "for he had been condemned and thrown into chains for not paying."
- 17 *Ἰαχε διανέμειν*, "it was his lot to distribute." Cf. S. Luke, i. 9 of Zacharias, *ἔλαχε τοῦ θυμᾶσαι* "it fell to his turn to burn incense."
- Ἐρχεθῆτι*. There seems to be some mistake here. Timon was of the deme of Colyttus (§§ 44, 50), which was in the tribe of *Ἀιγυῖς*, not *Ἐρεχθίδης*. Faber would alter the word. Hemst. Dind. Somn. retain the text. It seems most probable that the mistake was Lucian's own.
- There were 10 tribes, named after 10 famous Attic heroes (Herod. v. 66), viz. Aeneus, Aegeus, Acamas, Ajax, Antiochus, Cecrops, Erechtheus, Hippothoon, Leo, Pandion.
- 18 *τὸ θεωρικόν*. The fund, from which money was given to the poorer citizens to pay for their seats in the theatre at the great festi-

vals. The ticket was 2 obols ($\frac{3}{4}$ d.). Note the humorous contrast between this which D. refused T., and what T. had given to D.

- 19 τὸ γιγνόμενον, "what was coming in to me:" "my proper share." Cf. *Somn.* § 1, ἀποφέρων δὲ τὸ γιγνόμενον "when from time to time I brought home my earnings," where Heitland quotes *Tox.* § 18, τὸ γιγνόμενον ἐκ τούτου ἀποφέρων. Cf. also *de merc. cond.* § 23, λάβης ἐκεῖνο ὅτιδήποτε ἦν τὸ γιγνόμενον.

- 21 § 50. τὸ θρεῖσμα τ. 'Αθ., so Theron is called θρεῖσμ' Ἀκραγάντος, Pind. *Olym.* II. 6.

- 22 ὁ δῆμος συνειλεγμένος, "The people in assembly, and the two Councils." The first is the Ecclesia, or assembly of all male citizens. The other two are the Areopagus and the Senate of 500. The *Areop.* sat only at night, was a religious and moral council, composed of the highest and most approved in the state, who were life-members. The *other* sat every day; they were chosen annually.

- p. 51. 1 γέγραφα, "I have drawn up."

- 5 πῖξ, πάλην, κ.τ.λ., boxing, wrestling, racing, and a double chariot race; the first with four horses, full grown, the latter with only a pair, and those colts.

- 8 οὐδὲ ἐθεώρησα, "But I've never been there, even as a *spectator*, let alone a competitor."

- 11 ἡρίστευσα, "distinguished himself." So in *Inf. Dial.* 10. 7, the strategus says: ἐνίκησα, καὶ ἡρίστευσα καὶ ἡ πόλις ἐτίμησέ με. Cf. *Soph. Ajax*, 435, τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ. For καὶ...δὲ, "and...too," cf. p. 40, l. 21; so *Thuc.* II. 36, δίκαιον γὰρ αὐτοῖς καὶ πρέπον δέ.

- 12 πέρυσι, "last year" opp. to ἐς νέωτα, "next year" (cf. § 52, note). Cf. *Bacc.* 7, ἐς νέωτα πῶν αὐθις ἐκεῖνα συνάπτει ἂ πέρυσιν αὐτὸν λέγοντα ἢ μέθῃ κατέλιπε.

πρὸς Ἀχαρναῖς, "near Acharnae," so *Somm.*, *Dind.*, *Abbott*. The MSS. have Ἀχαρνεάς, "against the Acharnians:" but these people were not likely to be at enmity with Athens, being themselves of Attica. Hemsterhuis suggested Ἀχαρνᾶνας. *Faber* περὶ Ἀχάρνας referring to *Thuc.* II. 19, 20.

- 13 μόρας. MSS. vary between this and μολρας. The "mora" was according to Xenophon the largest division of the Lacedaemonian army = 4 λόχοι = about 2000 men. Others make it only from 400 to 1000.

- 14 § 51. Πῶς, "What *do* you mean? Why, I wasn't even enrolled with the rest because I had no arms." He means his name was not even on the *κατάλογος*, or muster-roll of the citizens liable for service, and which was kept by the *ταξίαρχος* of each tribe (Gow, p. 121).
 20 *δεδύχθω*, so modern editors, though the MSS. seem to have *δέδοκται*. For such legal formulae, cf. Dem. *de Cor.* §§ 54, 84, 115.

τῇ Ἑλιαίᾳ κατὰ φυλὰς. "The great majority of cases in Athens, both criminal and civil, were tried before *ἡλιασταί*, a body of jurymen so called because they had a special meeting-place called *ἡλιαία*, 'the sunny Hall'" (Gow, p. 125). There were 6000 of them, 600 from each of the 10 tribes. Every citizen over 30 was eligible. The whole number "was divided into 10 groups, numbered with the letters of the Ionic Alphabet from A to K, and each *ἡλιαστής* received a bronze ticket bearing his name and the letter of his group."

None of the commentators take note of the strange use of *κατὰ φυλὰς* with τῇ Ἑλιαίᾳ except Wheeler, who thinks *καὶ ταῖς φυλαῖς* may have been what L. wrote. As it stands, it is either (1) used in reference to the fact of their being chosen 600 from each tribe: or (2) it means "according to their (10) groups" mentioned above, or (3) it is one of L.'s mock-heroic expressions, having no particular meaning. To me it seems that (3) is the most likely.

- 21 χρυσοῦν...παρὰ τὴν Ἀθηνᾶν. Cf. *Anacharsis* § 17 where a parallel passage occurs: ὥστε ἐνεργέτης ὑμῶν ὁ ἀνὴρ ἀναγεγράφθω καὶ χαλκοῦν αὐτὸν ἀναστήσατε παρὰ τοὺς ἐπωρῦμους ἢ ἐν πόλει παρὰ τὴν Ἀθηνᾶν.
 23 κεραυνὸν...ἔειξ, a symbol of power, being the special weapon of Zeus.

ἀκτῖνας ἑπτὰ. The best editors place the ἑπτὰ here, instead of after *στεφάνους*, which the MSS. read. The object of seven golden crowns is not easy to discover, but the statues of the sun had commonly seven (or 12) rays, so that the text is a fairly certain emendation. Cf. Verg. *Aen.* XII. 163, where Latinus's descent from the sun is shown by the crown of 12 rays: "cui tempora circum | Aurati bis sex radii fulgentia cingunt, | Solis avi specimen."

- 26 Διονυσίοις τραγικοῖς καινοῖς, "at the great Dionysia, at the time of the new tragedies" (lit. "tragedians"). Τὰ ἐν ᾧσιν, τὰ κατ' ᾧσιν, τὰ ἀστικά, or τὰ μεγάλα Διονύσια or sometimes simply τὰ

Διονύσια were celebrated between the 8th and 18th of Elaphebolion (March—April)...“It was then that the new tragedies were brought out, and the great annual contest took place” (Donaldson, *Theat. of Gks.* p. 102). Cf. Dem. *de Cor.* 243, ὡς ἄρα δέῃ στεφανῶσαι Δημοσθένην καὶ ἀναγορεύσαι ἐν τῷ θεάτρῳ Διονυσίοις τοῖς μεγάλοις, τραγικοῖς καὶ κωμοῖς, οὗτοι στεφανοὶ δὲ δῆμος. So § 265, &c.

- p. 52. 2 συγγενὴς αὐτοῦ ἀγχιστεὺς, “being his nearest of kin.” ἀγχιστεὺς is only a connexion (by marriage); συγγενής a “blood-relation” in strict law. But the two together denote the nearest blood-relation, and consequently the heir-at-law; a polite hint to Timon that τὰ ἀγχιστεῖα (Soph. *Ant.* 174), or “the rights of inheritance,” are legally due to Demeas.
- 4 ὅποσα ἂν ἐθέλῃ, for MSS. ἐθέλοι. Cf. Hor. *Sat.* II. 3. 94, “Sapiensne? Etiam: et rex, *Et quicquid volet.*”
- 8 § 52. ὅσα γε καὶ ἡμῶς εἰδέναι, “At least so far as I am aware.” “The acc. with inf. in some places stands without a governing word, expressing merely the thought present to the mind in the form of an indefinite sentence...so also an acc. with infin. is added in a qualifying or restricting sense to a statement with ὡς or ὅσον.” Madv. *G. S.* § 168. Cf. Plat. *Theact.* 145, ἡ οὖν ζωγραφικὸς Θεόδωρος; οὐχ, ὅσον γ’ ἐμὲ εἰδέναι. So in poetry: Ar. *Nub.* 1252, οὐκ ἄρ’ ἀποδώσεις; οὐχ, ὅσον γέ μ’ εἰδέναι: Soph. *O. C.* 150, ὡς (δὲ) αἱ ἀπεικάσαι.
- 10 ἐς νέωτα, “when the new year comes.” Cf. § 50, note on πέρυσι.
- 13 εἰ γαμείς ἔτι, “whether you will *any longer* have a chance of marrying.”
- 15 τυραννίδι ἐπιχειρεῖς, not “make an attack upon” (as in Herod. v. 46, τῇ τυραννίδι ἐπιχειρεῖν) but “set your hand to,” “aim at.” To aim at despotism, it need hardly be said, was in the eyes of an Athenian a most heinous offence: cf. the boast of the tyrannicide in L.’s dialogue so called (*passim*).
- 16 καθαρῶς, cf. Τιμῶν καθαρῶς, quoted in *Introd.* p. xxii. note 2.
- 17 τὴν δίκην, the *proper* penalty; note the article.
- 18 τὰ τε ἄλλα καὶ οὗτοι, “among other reasons, because.”
- 20 § 53. δῆλος εἰ συκοφαντῶν, “You are clearly acting the sycophant.”
- 21 ὁμισθόδομον. “A private chamber like the modern sacristy, built at the back of a temple,” Rich. Here it evidently refers to the treasury of Athens in the rear of Athena’s Temple in the Acropolis,

cf. *de Pereg. morte* § 32, ἐπεὶ δὲ ἐς τὴν Ὀλυμπίαν ἀφικόμεθα, μεστὸς ἦν ὁ ὀπισθόδομος τῶν κατηγορούντων, and Arist. *Plut.* 1191,

ἰδρυσόμεσθ' αὐτίκα μάλ', ἀλλὰ περίμενε
τὸν Πλούτων, ὅπερ πρότερον ἦν ἰδρυμένος
τὸν ὀπισθόδομον ἀεὶ φυλάττων τῆς θεοῦ.

- p. 53. 1 δῶρνυται, shortened for the more common διαρῶρνυται.
5 ἄλλην—πληγὴν (so with τρίτην below) supplied, as commonly;
cf. note § 40.
8 γέλοια...πάθοιμι, "I should be in a very ridiculous position."
See note on ἐπασχον...δμοιον, *Men.* § 4, and exx. given there.
δύο...μόρας, v. note at end of § 50.
11 Ὀλύμπια πῆξ καὶ πάλην. For the construction cf. § 50, and
coronari Olympia of Hor. *Ep.* 1. 1. 50.
13 § 54. οὐ μὲν οὖν ἄλλος, "Surely, none other," cf. *Men.* § 1.
Thrasycles makes the fourth type. Thus we have had Gna-
thonides, the κόλαξ, who offered him a rope when he asked for a
loan; Philicides, the κολάκων βδελυρώτατος, who struck Timon when
sick and in sore need of help; Demeas, the important man of state,
who refused T. a 4*d.* ticket, though he had received thousands of
pounds from him in his better days, and now Thrasycles, the typical
philosopher, with cloak, beard, stick and wallet, ever greedy after
gain, called κολάκων τὰ πρῶτα.
14 πύγωνα. For the great importance which attached to a beard
cf. note on *Men.* § 6, and a passage in *Inf. Dial.* 10. 8, very similar
to this: ὁ σεμνὸς δὲ οὗτος ἀπὸ γε τοῦ σχήματος, καὶ βρενθυόμενος,
ὁ τὰς ὀφρύς ἐπηρκῶς...τίς ἐστὶν ὁ τὸν βαθὺν πύγωνα καθεϊμέ-
νος; φιλόσοφός τις, ὦ Ἐρμῆ.
τὰς ὀφρύς ἀνατείνας (the phrase occurs in *Tyran.* § 4 of Aeacus),
"lift up the eyebrows," as opp. to "knitting them:" which helped
to increase the air of grave importance. ἀνασπᾶν is the word in
more common use, e.g. *Ar. Ach.* 1069, τὰς ὀφρύς ἀνεσπασκώς; *Eq.* 631,
τὰ μέτωπ' ἀνέσπασεν.

βρενθυόμενος, v. passage from *Inf. Dial.* 10, quoted above. The
noun βρένθος is used by Athenaeus of "conceit," a pompous bearing.
The verb therefore means to "carry one's head high" which seems to
be the meaning in *Dial.* 10, *Lexiph.* 24, and also in Arist. *Nub.* 362,
ὅτι βρενθῆει τ' ἐν ταῖσιν ὁδοῖς καὶ τώφθαλμῳ παραβάλλεις. But in
our passage it rather means "muttering," or "grumbling" to him-

self; cf. Ar. *Lys.* 887, καὶ δυσκολῶναι πρὸς ἐμὲ καὶ βρενθῆναι, and in Luc. *de mer. cond.* § 37 that sense is certain; πάντες δ' οὖν ἀπαλλάττονται λαβόντες τι καὶ βρενθόμενοι οἱ μὴ πλείω ἐδωκας.

- 15 **τιτανῶδες βλέπων.** Cf. Ar. *Eq.* 631, κάβλεψε νῆπυ ("looked mustard!"); *Vesp.* 454, βλέπόντων κάρδαμα ("garlic"); Luc. *Icarom.* § 23, ὁ δὲ Ζεὺς μάλα φοβερῶς δριμύ τε καὶ τιτανῶδες εἰς ἐμὲ ἀπιδῶν. Theoc. XIII. 45, ἔαρ ὀρώσα, and cf. our "looking daggers."

ἀνασσοβημένος τὴν κόμην, L. and S. say "with hair on end through fright," and quote this passage; which is surely wrong. In *Jup. Trag.* § 30, κόμη ἀνασσο. certainly seems to mean this: for he is speaking there of Phoebus' eyes rolling, and colour changing and hair standing on end, before he utters his oracular prophecy (cf. the passage of the frenzied Sybil in *Aen.* vi. 48, "non comptae mansere comae," &c.); but here it must mean "having his hair thrown back," brushed back from his forehead, and so standing up high in front. Dr Abbott thinks it is "dishevelled," but see note on εὐσταλής below l. 17.

- 16 **Αὐτοβορέας,** "a veritable Boreas." Cf. *Præc. Rhet.* § 12, Αὐτοθαῖς, "Thais herself;" *Philos.* 18, αὐτοανθρώπῳ ὅμοιον, "the very image of a man," and cf. note § 27 on αὐτοπρόσωπον.

- 17 **ὁ τὸ σχῆμα εὐσταλής,** "neat in his dress and orderly in his gait." Cf. *Pisc.* § 12, τὰ σχήματα εὐσταλῶν. This rather tells against ἀνασσοβεῖν being "dishevelled," or "on end."

- 18 **σωφρονικὸς τὴν ἀναβολὴν,** "seemly in the way he wears his cloak." ἀναβολή is not the cloak, but the way it hangs: cf. *Somn.* § 6, τὸ σχῆμα εὐπρεπὲς καὶ κόσμος τὴν ἀναβολήν, and a good example in *Gall.* 9, ἀπέρχομαι, κοσμίως μάλα ἐσχηματισμένος, ἀντιστρέψας τὸ τριβώνιον, ὡς ἐπὶ τοῦ καθαρωτέρου γένοιτο ἡ ἀναβολή.

- 19 **μυρία ὄσα,** "ever so many." So too *his acc.* § 3, μυρία ὄσα ἔχοντας πράγματα. Cf. *Halcyon.* § 6, θαυμαστὴν δσὴν ἔχει τὴν διαφορὰν. *Prot.* § 12, ὀλίγον δσον τοῦ πηλοῦ λαβεῖν. So in Arist. *Plut.* 750, ὄχλος ὑπερφυῆς δσος, "prodigiously large."

- 20 **ὀλιγαρκὲς** (avoid confusing with ὀλιγαρχία), "contentment with little." Cf. § 57.

- 21 **λουσάμενος...δεῖπνον.** The hour before δεῖπνον was in the better period always the time for going to the baths, though some bathed as often as five times in the day. Cf. Menander (*Athen.* iv. 166), καίτοι νέος ποτ' ἐγενόμην κάγώ, γύναι | ἀλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας.

22 **κύλιξ.** The most frequent drinking-vessel depicted on monuments, having a double handle; there are many exx. to be seen in the vase rooms of the Brit. Museum. For the predicate, cf. p. 9, l. 1.

23 **ζωροτέρῳ.** Among the Greeks wine was always drunk diluted. To drink *οὔος* *κρατος* was a barbarism. Hence *ζωρότερον πίνειν* was to drink *purer* wine than usual, i.e. less proportion of water (the proportion of water to wine was about 6 : 3 or 4), and so in time came to mean "to drink hard," "be a drunkard." So in a somewhat similar passage in *Inf. Dial.* 7, we have *πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχόον...* (*πίνει δ' ἐπεικῶς ζωρότερον*) *ἐμβαλόντα ἐς κύλικα ἔτοιμον ἔχειν αὐτὸ καὶ ἐπιδύναται αὐτῷ*, and *Ephr. Sat.* § 7, *ζωρότερον πίνων τὸ νέκταρ.*

καθόπερ...ἐκπίνων, i.e. just as though he had drunk up the water of Forgetfulness, and so no longer remembered his teaching in the morning.

This whole passage is very similar in thought to *Men.* §§ 4, 5.

p. 54. 3 **τὸν πλησίον παραγκωνιζόμενος**, "elbowing his neighbours;" *Piscat.* § 34, *περὶ τὰς τῶν πλουσίων θύρας ἀλλήλους παραγκωνιζόμενοι*; *de Cal.* § 10, *πρῶτος αὐτὸς ἕκαστος εἶναι βουλόμενος παρωθεῖται καὶ παραγκωνίζεται τὸν πλησίον*;

καρῳκῆς τὸ γένειον ἀνάπλεως, "getting his beard full of soup." *καρύκη* was properly a savoury sauce of blood and rich spices.

4 **κυνηδὸν ἐμφορούμενος**, "stuffing himself like a dog." So again *Pisc.* § 34, *φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι*. For form of adverb v. note § 3.

ἐπικεκυφός. So of T. stooping over his work §§ 7, 11.

6 **τῷ λιχανῷ**, "carefully wiping with his forefinger." *λιχανός* is properly an adjective like "sinistra," "dextra," &c., *δάκτυλος* being understood, i.e. the "licking" finger.

8 § 55. **Μεμφύμιμος**, "grumbling," "discontented," as in § 13 q. v. **τὸν πλακοῦντα δλον**, a round flat cake. Cf. *Arist. Eq.* 1191,

ΚΑ. *λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.*

ΑΛ. *παρ' ἐμοῦ δ' δλον γε τὸν πλακοῦντα τουνόνι.*

So *Achar.* 1125, *κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον*. Cf. *Hor. Sat.* 11. 8. 24, "Porcius infra | Ridiculus totas simul obsorbere placentas." The MSS. have *ὥς...λάβοι* for *κἂν...λαβῇ*.

9 **δ τι περ λιχνείας καὶ ἀπληστίας ὀφελος**. In *Xen. Hell.* v. 3. 6

we have *ἐπὶ περ ὄφελος στρατεύματος* "the flower of the army," and in Arist. *Eccles.* 53, *ἐπὶ πέρ ἐστ' ὄφελος* "all that is good for anything." So it would mean "whatever is serviceable to luxury and greed." Abbott translates, "which is the very crown of his gluttony and greed." L. and S. curiously make it refer to Thrasycles = ὁ πάντων ἀπληστίτατος. The ἦ was first suggested by Hemst. and helps to simplify the passage. Somm. adds it.

- 10 *πάροιθος... ἄχρι... ὀρχηστῆς*. "To dance was always thought a symptom of the highest state of transport that could be induced by wine; cf. the epithet *παρόινοι ὀρχήσεις*." Beck. *Char.* 103.
- 11 *λοιδορίας καὶ ὀργῆς προσέτι*. So Eubulus (Athen. II. 36) says with regard to the number of goblets drunk, "that wise men go home after their third:"

ὁ δὲ τέταρτος οὐκ ἐτι
 ἡμέτερός ἐστ', ἀλλ' ὕβρεως· ὁ δὲ πέμπτος βοῆς·
 ἕκτος δὲ κώμων· ἑβδομος δ' ὑπωπίων·
 ὁ δ' ὀγδοὺς κλητῆρος· ὁ δ' ἑνατος χολῆς·
 ἑκάτος δὲ μανίας, ὥστε καὶ βάλλειν ποιεῖ.

- 12 *ἐπὶ τῇ κύλικι*, *inter pocula*.
- 14 *ὑπὸ τοῦ ἀκράτου*, cf. *ἱωρότερῳ* § 54.
- 15 *ὑποτραυλίζων*. I cannot find another instance of the use of this compound. The simple verb is not uncommon. Cf. Ar. *Vesp.* 44 of the "lisp" of Alcibiades: *εἰτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας, |* "ὀλῆς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει," for *ὀλῆς, Θέωρος, κόλακος*.
- 17 *ἀμφοτέραις, χερσίν* understood; cf. note § 20.
- 18 *πλήν ἀλλὰ*, § 25 note. *καὶ νήφων*, "even when sober."
τῶν πρωτέων. The singular is occasionally used, e.g. Dem. *de Cor.* § 321, *τὴν τοῦ γενναίου καὶ τοῦ πρωτέου τῇ πόλει προαίρεσιν διαφυλάττειν*, but more commonly the plural. Cf. Id. *ibid.* § 66, *δεῖ περὶ πρωτέων* ("primacy") *καὶ τιμῆς καὶ δόξης ἀγωνιζομένην τὴν πατρίδα*. Here it means "the first prize," "the palm."
παρὰχωρήσειεν ἂν, "would yield the palm to none." The word has its ordinary classical construction, a *genitive* of the place or thing from which one retires, and a *dative* of the person to whom you yield: e.g. Dem. 63. 16, *Φιλίππῳ Ἀμφιπόλειως παρακεχωρήκαμεν*.
- 20 *τὰ πρῶτα* = ὁ πρῶτος. Cf. note § 35.
- 21 *γοητεία*, "jugglery," "quackery," always a concomitant of Lucian's pseudo-philosophers.

- 23 πάνσοφόν τι χρῆμα, "it is a wondrously learned creature, on all points perfect, and of finished versatility." For χρῆμα v. full note § 25; as applied to human beings, cf. *Vit. Auct.* § 12, πολυτέλεις τὸ χρῆμα καὶ πλουσίων δεόμενον.
- 24 οὐκ ἐς μακρὰν, "shortly."
- 25 χρηστός, ironical, "being such a fine fellow," cf. §§ 8, 10.
 χρόνιος, "late arriving." Cf. *pro laps.* 6, ἂ δέσποθ', ὕγλαιν', ὥς χρόνιος ἐλήλυθας.
- p. 55. 2 § 86. οἱ...τεθῆπότες. This word and κέχηνα are L.'s two stock words for expressing open-mouthed astonishment: cf. *Pisc.* § 34, τοὺς πλουσίου τεθήπασι, "are amazed at."
- 3 πρὸς ἄνδρα οἷον σὲ ἀπλοῖκόν = πρὸς τοιοῦτον ἄνδρα, οἷος σὺ εἶ, attrac. of the relative, more common with gen. and dat.
 τῶν ὄντων κοινωνικόν, "ready to share your goods." Cf. *Pisc.* § 35, πολλὸς δὲ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος.
- 6 μᾶζα. "A staple article of diet with the Gks., something similar to the Roman *puls*. It was made of flour, oil and wine, and continued to be the food of the lower classes till a late period," *Becker*.
- 8 ἐννεάκρουνος, cf. *Thuc.* II. 15. It was a celebrated spring in Athens originally called Callirhoë, when it was open; but it was afterwards covered by Pisistratus, and made to run through *nine* *ρίγες*. In the days of *Thuc.* it was still used for sacred purposes, esp. for marriage ceremonies.
- 9 τρίβων, a short mantle of coarse texture worn by the Spartans, affected too by the Stoic and Cynic schools; while the πορφύρις was a bright-coloured garment worn by those of higher rank; it seems to have been used by dandies, cf. *Bis acc.* § 17.
- 10 τὸ χρυσίον...ψηφίδων, cf. *Pisc.* § 35, τί γὰρ τὸ χρυσίον ἢ ἀργύριον οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων διαφέρει;
- 11 σὴν δὲ αὐτοῦ χάριν ἐστάλην, "for thy special sake." Cf. *Lat. mea, tua gratia*, and *Soph. Trach.* 485, κείνου τε καὶ σὴν...χάριν, v. p. 56, l. 1.
- 12 ἐστάλην, "I have come." Cf. *Soph. Ajax* 328, τοῦτων γὰρ οὐνεκ ἐστάλην and *Ar. Vespr.* 487, ὅστις ἡμῶν ἐπὶ τυραννίδ' ὤδ' ἐστάλης.
- 24 αἱ γὰρ...ἐμβαλεῖς. Cf. *Vit. Auct.* § 9, where Diogenes, on being put up for sale, says: τὰ δὲ χρήματα, ἃ ἔχεις, ἐμοὶ τευόμενος ἐς τὴν θάλατταν φέρων ἐμβαλεῖς. Cf. *Hor. Od.* III. 24. 47.
- 17 μὴ μόνον, a common form of ellipsis (μὴ ἐμβαλεῖς); so μόνον and

μόνον μῆ, of which S. Paul is so fond, e.g. Gal. ii. 10, vi. 12; 2 Thess. ii. 17. "Don't fling it into the deep, my good fellow, but go in as far as your waist, and (throw it) a little beyond the line where the waves break, with me as your sole witness."

19 κυματωγῆς. Fab. Hemst. Dind. &c. with the Reg. Codex; other MSS. read κυματώδους. Cf. *Hermot.* 84, ἔφη γὰρ ἄνθρωπον τινα ἐπὶ τῇ ἡδονῇ καθιζόμενον πρὸς τὴν κυματωγὴν ἀριθμεῖν τὰ κύματα.

20 § 57. Εἰ δὲ μὴ...σὺ δέ. Notice the δέ in apodosis, which occurs not uncommonly: cf. Herod. i. 112, ἐπεὶ οὐ δύναμαι σε πείθειν, σὺ δὲ ὧδε ποίησον. D. D. 6. 2, εἴποτε πιούσα παραδοίην τῷ Γανυμήδει τὸ ἐκπωμα, ὃ δὲ ἦται ἐν αὐτῷ πιεῖν.

23 δραχμαίς, μνᾶν, τάλαντον. 6 obols = 1 drachma (9d.), 100 drachmae = 1 mina (℥4), 60 minae = 1 talent (℥235).

24 διμοιρίαν, τριμοιρίαν, "double or triple share."

p. 56. 4 δύο μεδίμνους...Αἰγινητικούς. The medimnus was the largest Attic dry measure = 11½ gallons. The Aeginetan was even larger; so that this man's wallet was pretty capacious, holding some 25 gallons. The πήρα, ostensibly provided for the carrying of a few bare necessities, was much worn by philosophers: cf. *Piscator* (the beginning) where the philosophers pelt Lucian, and Socrates calls on Plato, Chrysippus, &c. to help; ὡς πήρη πήρηφιν ἀρήγη, βάκτρα δὲ βάκτροις. In *Inf. D.* 11. 3 the wallet of Diogenes has only two choenikes of beans χοίνικας δύο θέρμων ἔχουσαν, i.e. not half a gallon.

χωροῦσαν, "holding," often used of measures in this sense; cf. Ar. *Nub.* 1238, ἐξ χοῶς χωρήσεται. Dem. 579, ἡ πόλις αὐτὸν οὐ χωρεῖ.

8 φέρε, "come."

9 κονδύλων, lit. "knuckles," hence the "blows" received. Cf. Aris. *Vesp.* 254, εἰ νῆ Δι' αὐθις κονδύλοις ρουθετήσῃς ἡμᾶς.....ἄπιμεν οἰκάδε. So in *Char.* § 2, ὁρῶ γοῦν ἥδη τὸν μισθὸν τῆς περιγηγῆσεως οὐκ ἀκόνδυλον παντάσιν ἡμῶν ἐσόμενον ("will not be without blows").

ἐπιμετρήσας, "giving you full measure."

11 λευθέρε τῇ π., for the predicate v. p. 9, l. 1.

12 μὴν παρακέρουσαι σε; παρακρούειν, "to cheat," the metaphor being prob. from striking the balance unfairly. Cf. Dem. *de Cor.* 276, φυλάττειν ἐμὲ ἐκέλευον, ὅπως μὴ παρακρούσομαι μήδε ἐξαπατήσω. So in Arist. *Pol.* vi. 12. 6, ἐν τῷ παρακρούεσθαι τὸν δῆμον. Here "Have I given you false measure?" "Have I cheated you?"

Then here's an extra gallon above your due." So *Pisc.* § 9, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης.

- 15 § 58. **Βλεψίας.** There is a Blepsias in *Inf. Dial.* 27. 7, a well-known usurer, who may be the man in L.'s mind (Βλεψίας ὁ δανειστικός). **Δάχης**, a wealthy man of this name is mentioned in *dial. meret.* 7. 2, belonging to the same deme as Timon, Δάχης ὁ Κολυτρεὺς. **Γνίφων**, Gniphō too was a rich money-lender, mentioned again in *Υγρ.* 17, τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα.

- 17 ἐπὶ τὴν πέτραν ταύτην. This was the plan he had first proposed to himself: § 45, ἐπὶ τὸν πάγον τοῦτον ἀναβάς.

- 19 αὐτὸς δέ, placed intentionally in a very emphatic position. Hitherto the *δικέλλα* has done all the work, § 46 with Gnatho, ἄσκει ὑπὸ ταύτῃ τῇ δικέλλῃ: § 48, with Philiadēs, σὲ φιλοφρονήσομαι τῇ δικέλλῃ: § 53 with Demeas. Now that it has worked so hard (πάλαι πεπονηκυῖαν), it shall rest awhile, αὐτὸς δὲ ἐπιχαλαζῶ.

- 20 ἐπιχαλαζῶ αὐτοῖς. αὐτοῖς is the more general reading, so Hemsterhuis, Somm., Abbott, &c. Dindorf reads αὐτοῖς. Anyhow, whether acc. or dat. the word refers to the new arrivals, not the stones. "I will hail them down upon them." Cf. *Gall.* § 21, κἀν σοι δοκῇ, κατεχαλάξῃσας αὐτῶν ἀφθόνους τοὺς λίθους. But the compound verb there is no help to fixing the construction of the simple verb.

- 22 οὐκ...γε. "Anyhow" if you do go off at once, "it shall not be without loss of blood." Cf. Shak. *Tim.* IV. 3,

Tim. (to Apemantus.)

"Away,

Thou tedious rogue; I am sorry, I shall lose

A stone by thee!"

The last words that Timon utters according to Shakspeare will be a fitting close:—The Senators, and Flavius his ever-faithful servant have come to beseech him to return with them to Athens,

"And of our Athens (thine, and ours) to take
The captainship."

But all words are useless:—

"Come not to me again: but say to Athens
Timon hath made his everlasting mansion
Upon the beachèd verge of the salt flood;

Which once a day with his embossèd froth
The turbulent surge shall cover; thither come,
And let my gravestone be your oracle.—
Lips, let sour words go by, and language end:
What is amiss, plague and infection mend!
Graves only be men's works; and death their gain!
Sun, hide thy beams! Timon hath done his reign.”

[*Exit.*

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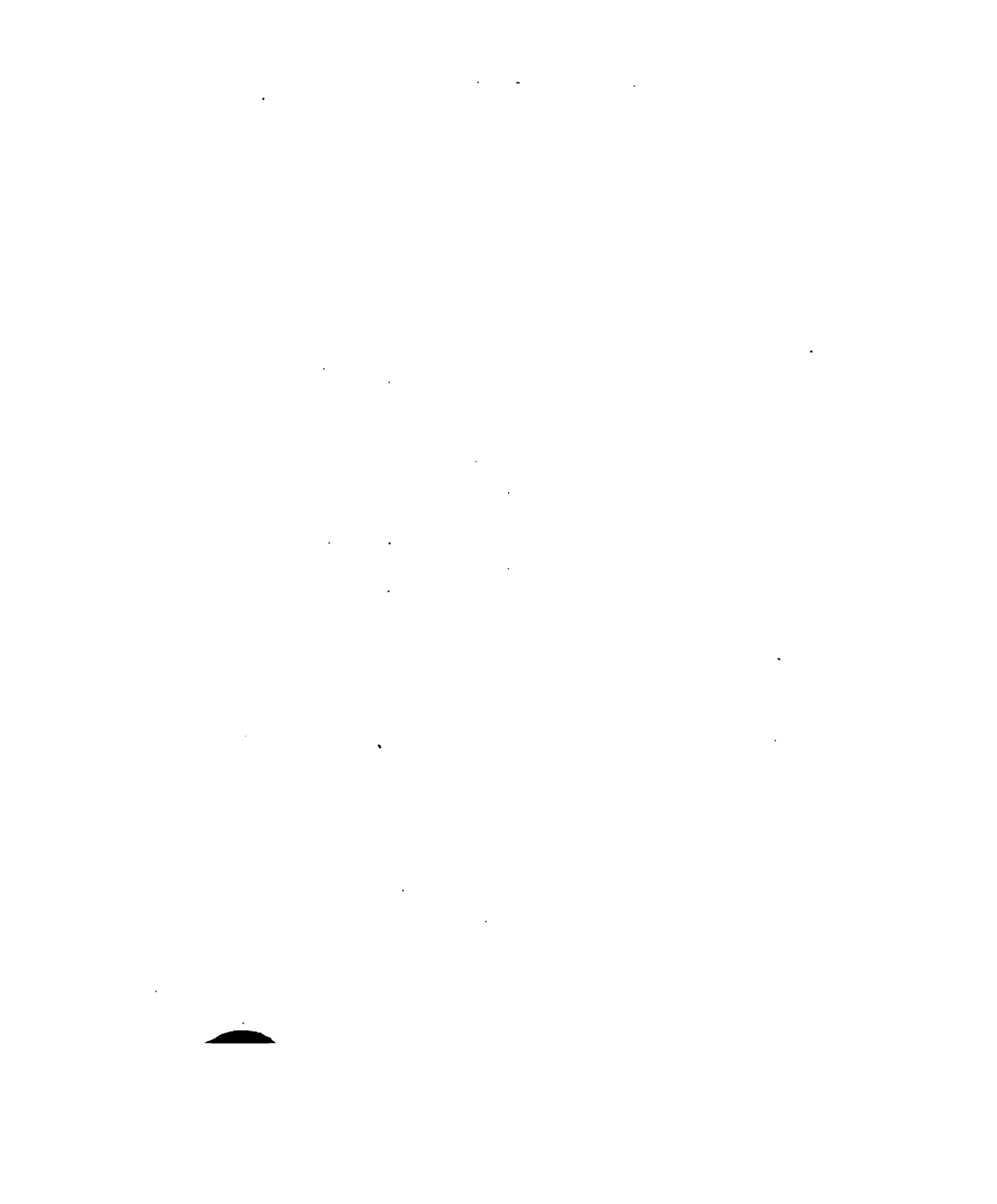
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