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LUCIAN

VII

LUCIAN

WITH AN ENGLISH TRANSLATION BY
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IN EIGHT VOLUMES

VII



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LIST OF LUCIAN'S WORKS

SHOWING THEIR DIVISION INTO VOLUMES
IN THIS EDITION

VOLUME I

Phalaris I and II—Hippias or the Bath—Dionysus—Heracles—Amber or The Swans—The Fly—Nigrinus—Demonax—The Hall—My Native Land—Octogenarians—A True Story I and II—Slander—The Consonants at Law—The Carousal or The Lapiths.

VOLUME II

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

VOLUME III

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

VOLUME IV

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

VOLUME V

The Passing of Peregrinus—The Runaways—Toxaris or Friendship—The Dance—Lexiphanes—The Eunuch—Astrology—The Mistaken Critic—The Parliament of the Gods—The Tyrannicide—Disowned.

LIST OF LUCIAN'S WORKS

VOLUME VI

Historia—Dipsades—Saturnalia—Herodotus—Zeuxis—
Pro Lapsu—Apologia—Harmonides—Hesiodus—Scythia
—Hermotimus—Prometheus Es—Navigium.

VOLUME VII

Dialogues of the Dead—Dialogues of the Sea-Gods—
Dialogues of the Gods (exc. Dearum Iudicium cf. Vol. III)
—Dialogues of the Courtesans.

VOLUME VIII

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

PREFACE

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

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

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

PREFACE

ORDER IN THIS VOLUME (as in *Γ*)

<i>Traditional Order</i>	<i>Dial. of Dead</i>	<i>Dial. of Sea-Gods</i>	<i>Dial. of Gods</i>
1	1	1	5
2	3	2	6
3	10	3	7
4	14	4	10
5	15	7	8
6	16	8	9
7	17	11	11
8	18	5	13
9	19	6	12
10	20	9	14
11	21	10	19
12	25	12	20
13	13	13	15
14	12	14	16
15	26	15	17
16	11	—	18
17	7	—	21
18	5	—	22
19	27	—	23
20	6	—	Dearum Iudicium (vol. 3)
21	4	—	1
22	2	—	2
23	28	—	3
24	29	—	4
25	30	—	24
26	8	—	25
27	22	—	—
28	9	—	—
29	23	—	—
30	24	—	—

PREFACE

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

SIGLA

Γ	=	Vaticanus 90
B	=	Vindobonensis 123
Ω	=	Marcianus 434
L	=	Laurentianus 57.51
X	=	Palatinus 73
γ	=	$\Gamma\Omega$ (in Dialogues of the Courtesans = X <i>et alii</i>)
β	=	B <i>et alii</i> (in Dialogues of the Courtesans = L <i>et alii</i>)
rec.	=	codex recentior
recc.	=	duo vel plures codices recentiores

DIALOGUES OF THE DEAD

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

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

1 (1)

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΠΟΛΥΔΕΥΚΟΥΣ

ΔΙΟΓΕΝΗΣ

1. ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὴν
 329 τάχιστα ἀνέλθης,—σὸν γὰρ ἔστιν, οἶμαι, ἀναβιῶναι
 αὔριον—ἦν που ἴδης Μένιππον τὸν κύνα,—εὔροις
 δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ Κράνειον¹ ἢ ἐν
 Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων
 καταγελῶντα—εἰπεῖν πρὸς αὐτόν, ὅτι σοί, ὦ
 Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἰκανῶς τὰ ὑπὲρ
 γῆς καταγεγέλασται, ἤκειν ἐνθάδε πολλῶ πλείω
 ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ σοὶ ἔτι
 330 τὸν βίον;”, ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν
 καθάπερ ἐγὼ νῦν, καὶ μάλιστα ἐπειδὴν ὄρας τοὺς
 πλουσίους καὶ σατράπας καὶ τυράννους οὕτω
 ταπεινοὺς καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς
 διαγινωσκομένους, καὶ ὅτι μαλθακοὶ καὶ ἀγεννεῖς
 εἰσι μεμνημένοι τῶν ἄνω. ταῦτα λέγε αὐτῷ, καὶ
 331 προσέτι ἐμπλησάμενον τὴν πῆραν ἤκειν θέρμων τε
 πολλῶν καὶ εἴ που εὔροι ἐν τῇ τριόδῳ Ἐκάτης
 δεῖπνον κείμενον ἢ ὦδὸν ἐκ καθαρσίου ἢ τι τοιοῦτον.

Κράνιον codd. vett..

DIALOGUES OF THE DEAD

1 (1)

DIOGENES AND POLLUX

DIOGENES

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

¹ A nickname for a Cynic philosopher.

THE WORKS OF LUCIAN

ΠΟΛΥΔΕΥΚΗΣ

2. Ἄλλ' ἀπαγγελῶ ταῦτα, ὧ Διόγετες. ὅπως
332 δὲ εἰδῶ μάλιστα ὁποῖός τις ἐστὶ τὴν ὄψιν—

ΔΙΟΓΕΝΗΣ

Γέρων, φαλακρός, τριβώνιον ἔχων πολύθυρον,
ἅπαντι ἀνέμῳ ἀναπεπταμένον καὶ ταῖς ἐπιπτυχαῖς
τῶν ρακίων ποικίλον, γελᾷ δ' αἰεὶ καὶ τὰ πολλὰ τοὺς
ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει.

ΠΟΛΥΔΕΥΚΗΣ

Ῥάδιον εὔρειν ἀπὸ γε τούτων.

ΔΙΟΓΕΝΗΣ

Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαί
τι τοὺς φιλοσόφους;

ΠΟΛΥΔΕΥΚΗΣ

Λέγε· οὐ βαρὺ¹ γὰρ οὐδὲ τοῦτο.

ΔΙΟΓΕΝΗΣ

Τὸ μὲν ὅλον παύσασθαι αὐτοῖς παρεγγύα ληροῦσι
καὶ περὶ τῶν ὄλων ἐρίζουσιν καὶ κέρατα φύουσιν
ἀλλήλοις καὶ κροκοδείλους ποιοῦσι καὶ τὰ τοιαῦτα
ἄπορα ἐρωτᾶν διδάσκουσι τὸν νοῦν.

ΠΟΛΥΔΕΥΚΗΣ

Ἄλλὰ ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φάσκουσι
333 κατηγοροῦντα τῆς σοφίας αὐτῶν.

¹ οὐ βαρὺ β : βαρὺ γ.

¹ and ² Philosophers' quibbles. Cf. Quintilian, I, 10, 5. For (1) vide Gellius, 18, 2, 8. "What you have not lost, you have; you have not lost horns; therefore you have

THE DIALOGUES OF THE DEAD

POLLUX

I'll deliver your message, Diogenes. But if I could have precise information about his appearance—

DIOGENES

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

POLLUX

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

DIOGENES

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

POLLUX

Yes; no difficulty with that either.

DIOGENES

Pass on a brief message to them to stop their foolish talk and their bickering about the universe, and making each other grow horns,¹ and composing puzzles about crocodiles,² and teaching the human mind to ask such insoluble riddles.

POLLUX

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

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

THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

Σὺ δὲ οἰμώζειν αὐτοὺς παρ' ἐμοῦ λέγε.

ΠΟΛΥΔΕΥΚΗΣ

Καὶ ταῦτα, ὦ Διόγετες, ἀπαγγελῶ.

ΔΙΟΓΕΝΗΣ

3. Τοῖς πλουσίοις δ', ὦ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν· τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους καὶ τάλαντα ἐπὶ τάλαντοις συντιθέντες, οὓς χρή ἓνα ὄβολὸν ἔχοντας ἦκειν μετ' ὀλίγον;

ΠΟΛΥΔΕΥΚΗΣ

Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

ΔΙΟΓΕΝΗΣ

334 Ἄλλὰ καὶ τοῖς καλοῖς τε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ καὶ Δαμοξένῳ τῷ παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη οὔτε τὰ χαροπὰ ἢ μέλανα ὄμματα ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἔστιν ἢ νεῦρα εὔτονα ἢ ὦμοι καρτεροί, ἀλλὰ πάντα μία ἡμῖν κόνις, φασί, κρανία γυμνὰ τοῦ κάλλους.

ΠΟΛΥΔΕΥΚΗΣ

Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυροὺς.

ΔΙΟΓΕΝΗΣ

4. Καὶ τοῖς πένησιν, ὦ Λάκων,—πολλοὶ δ' εἰσὶ καὶ ἀχθόμενοι τῷ πράγματι καὶ οἰκτείροντες τὴν

THE DIALOGUES OF THE DEAD

DIOGENES

You tell them from me to go to the devil.

POLLUX

I'll give this message too, Diogenes.

DIOGENES

And take this message to the rich men from us, my dearest Pollux. "Why do you guard your gold, you senseless fools? Why do you punish yourselves, counting interest, and piling talents on talents, when you must come here shortly with no more than a penny?"¹

POLLUX

They shall have this message too.

DIOGENES

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

POLLUX

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

DIOGENES

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

¹ The obol put in the mouth of a corpse as Charon's fare.

THE WORKS OF LUCIAN

335 ἀπορίαν—λέγε μήτε δακρύνειν μήτε οἰμώζειν διηγ-
ησάμενος τὴν ἐνταῦθα ἰσοτιμίαν, καὶ ὅτι ὄψονται
τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν· καὶ
Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ, παρ'
ἐμοῦ ἐπιτίμησον λέγων ἐκκελύσθαι αὐτούς.

ΠΟΛΥΔΕΥΚΗΣ

Μηδέν, ὦ Διόγεες, περὶ Λακεδαιμονίων λέγε· οὐ
γὰρ ἀνέξομαί γε. ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα,
ἀπαγγελῶ.

ΔΙΟΓΕΝΗΣ

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

2 (22)

ΧΑΡΩΝΟΣ ΚΑΙ ΜΕΝΙΠΠΟΥ

ΧΑΡΩΝ

1. Ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα.

ΜΕΝΙΠΠΟΣ

Βόα, εἰ τοῦτό σοι, ὦ Χάρων, ἦδιον.

ΧΑΡΩΝ

Ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύσαμεν.

ΜΕΝΙΠΠΟΣ

Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡΩΝ

Ἔστι δέ τις ὀβολὸν μὴ ἔχων;

THE DIALOGUES OF THE DEAD

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

POLLUX

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

DIOGENES

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

2 (22)

CHARON AND MENIPPUS

CHARON

Pay the fare, curse you.

MENIPPUS

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

CHARON

Pay me, I say, for taking you across.

MENIPPUS

You can't get blood out of a stone.

CHARON

Is there anyone who hasn't a single penny ?

THE WORKS OF LUCIAN

MENIPPΟΣ

Εἰ μὲν καὶ ἄλλος τις οὐκ οἶδα, ἐγὼ δ' οὐκ ἔχω.

ΧΑΡΩΝ

Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ μιარέ, ἦν μὴ ἀποδώς.

MENIPPΟΣ

424 Καὶ γὰρ τῷ ξύλῳ σου πατάξας διαλύσω¹ τὸ κρανίον.

ΧΑΡΩΝ

Μάτην οὖν ἔση πεπλευκῶς² τοσοῦτον πλουῖν.

MENIPPΟΣ

Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι.

ΕΡΜΗΣ

2. Νῆ Δί' ὀναίμην³ γε, εἰ μέλλω καὶ ὑπερεκτίθειν τῶν νεκρῶν.

ΧΑΡΩΝ

Οὐκ ἀποστήσομαί σου.

MENIPPΟΣ

Τούτου γε ἔνεκα νεωλκήσας τὸ πορθμείον παράμενε· πλήν ἄλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβεις;

ΧΑΡΩΝ

Σὺ δ' οὐκ ἦδεις κομίζειν δέον;

¹ παραλύσω γ.

² ἔση πεπλευκῶς γ: πέπλευκας; β.

³ ὀνάμην β.

THE DIALOGUES OF THE DEAD

MENIPPUS

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

CHARON

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

MENIPPUS

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

CHARON

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

MENIPPUS

Hermes delivered me to you ; let him pay.

HERMES

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

CHARON

I won't leave you alone.

MENIPPUS

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

CHARON

Didn't you know you had to bring it with you ?

THE WORKS OF LUCIAN

ΜΕΝΙΠΠΟΣ

Ἦιδειν μὲν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ τοῦτο μὴ ἀποθανεῖν;

ΧΑΡΩΝ

Μόνος οὖν ἀυγήσεις προῖκα πεπλευκέναι;

ΜΕΝΙΠΠΟΣ

Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἦντλησα καὶ τῆς κώπης συνεπελαβόμεν καὶ οὐκ ἔκλαον μόνος τῶν ἄλλων ἐπιβατῶν.

ΧΑΡΩΝ

425 Οὐδὲν ταῦτα πρὸς πορθμέα· τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ θέμις ἄλλως γενέσθαι.

ΜΕΝΙΠΠΟΣ

3. Οὐκοῦν ἄπαγέ με αὖθις ἐς τὸν βίον.

ΧΑΡΩΝ

Χάριεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.

ΜΕΝΙΠΠΟΣ

Μὴ ἐνόχλει οὖν.

ΧΑΡΩΝ

Δεῖξον τί ἐν τῇ πήρᾳ ἔχεις.

ΜΕΝΙΠΠΟΣ

Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.

ΧΑΡΩΝ

Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἦγαγες; οἶα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν τῶν ἐπιβατῶν

THE DIALOGUES OF THE DEAD

MENIPPUS

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

CHARON

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

MENIPPUS

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

CHARON

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

MENIPPUS

Then take me back to life.

CHARON

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

MENIPPUS

Then don't bother me.

CHARON

Show me what you have in your bag.

MENIPPUS

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

CHARON

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

THE WORKS OF LUCIAN

ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος
ἄδων οἰμωζόντων ἐκείνων.

ΕΡΜΗΣ

Ἄγνοεῖς, ὦ Χάρων, ὄντινα ἄνδρα διεπόρθμευσας;
ἐλεύθερον ἀκριβῶς· οὐδένος αὐτῷ μέλει. οὗτός
ἔστιν ὁ Μένιππος.

ΧΑΡΩΝ

Καὶ μὴν ἄν σε λάβω ποτέ—

ΜΕΝΙΠΠΟΣ

Ἄν λάβῃς, ὦ βέλτιστε· δις δὲ οὐκ ἄν λάβοις.

3 (2)

336 ΝΕΚΡΩΝ ΠΛΟΥΤΩΝΙ ΚΑΤΑ ΜΕΝΙΠΠΟΥ¹

ΚΡΟΙΣΟΣ

1. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ
τὸν κύνα παροικοῦντα· ὥστε ἢ ἐκεῖνόν ποι κα-
τάστησον ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον.

ΠΛΟΥΤΩΝ

Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὢν;

ΚΡΟΙΣΟΣ

Ἐπειδὴν ἡμεῖς οἰμώζωμεν καὶ στένωμεν ἐκείνων
μεμνημένοι τῶν ἄνω, Μίδας μὲν οὐτοσὶ τοῦ χρυσίου,
Σαρδανάπαλλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ
Κροῖσος τῶν θησαυρῶν, ἐπιγελαῖ καὶ ἐξονειδίζει ἀν-
δράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν, ἐνίοτε δὲ
καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως
λυπηρὸς ἔστιν.

¹ Titulus: ΠΛΟΥΤΩΝ Η ΚΑΤΑ ΜΕΝΙΠΠΟΥ β.

THE DIALOGUES OF THE DEAD

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

HERMES

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

CHARON

But if ever I get my hands on you—

MENIPPUS

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

3 (2)

SHADES TO PLUTO AGAINST MENIPPUS

CROESUS

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

PLUTO

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

CROESUS

Whenever we moan and groan at our memories of life above, Midas recalling his gold, Sardanapalus¹ his great luxury, and I, Croesus, my treasures, he mocks and reviles us, calling us slaves and scum : sometimes he even disturbs our lamentations by singing. In short, he's a pest.

¹ Assur-Bani-Pal.

THE WORKS OF LUCIAN

ΠΛΟΥΤΩΝ

Τί ταῦτά φασιν, ὦ Μένιππε;

ΜΕΝΙΠΠΟΣ

337 Ἀληθῆ, ὦ Πλούτων· μισῶ γὰρ αὐτοὺς ἀγενεῖς¹
καὶ ὀλεθρίους ὄντας, οἷς οὐκ ἀπέχρησεν βιώναι κα-
κῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηται καὶ
περιέχονται τῶν ἄνω· χαίρω τοιγαροῦν ἀνιῶν
αὐτούς.

ΠΛΟΥΤΩΝ

Ἄλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερό-
μενοι.²

ΜΕΝΙΠΠΟΣ

Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόσηφος ὢν τοῖς
τούτων στεναγμοῖς;

ΠΛΟΥΤΩΝ

Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθέλοιμι στασιάζειν ὑμᾶς.

ΜΕΝΙΠΠΟΣ

2. Καὶ μὴν, ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ
Ἀσσυρίων, οὕτω γινώσκετε ὡς οὐδὲ παυσομένου
μου· ἔνθα γὰρ ἂν ἴητε, ἀκολουθήσω ἀνιῶν καὶ
κατάδων καὶ καταγελῶν.

ΚΡΟΙΣΟΣ

Ταῦτα οὐχ ὕβρις;

ΜΕΝΙΠΠΟΣ

Οὐκ, ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε,
προσκυνεῖσθαι ἀξιούντες καὶ ἐλευθέρους ἀνδράσιν

THE DIALOGUES OF THE DEAD

PLUTO

What's this they tell me, Menippus ?

MENIPPUS

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

PLUTO

You shouldn't ; they mourn great losses.

MENIPPUS

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

PLUTO

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

MENIPPUS

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

CROESUS

Isn't this outrageous ?

MENIPPUS

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

¹ ἀγενεῖς γ.

² στερούμενοι β.

THE WORKS OF LUCIAN

ἐντροφῶντες καὶ τοῦ θανάτου παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμῶξεσθε πάντων ἐκείνων ἀφηρημένοι.

ΚΡΟΙΣΟΣ

Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων.

ΜΙΔΑΣ

“Ὅσου μὲν ἐγὼ χρυσοῦ.

ΣΑΡΔΑΝΑΠΑΛΛΟΣ

“Ὅσης δὲ ἐγὼ τρυφῆς.

ΜΕΝΙΠΠΟΣ

Εὖ γε, οὕτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς, ἐγὼ δὲ τὸ γνῶθι σαυτὸν πολλάκις συνείρων ἐπάσομαι ὑμῖν· πρέποι γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

4 (21)

ΜΕΝΙΠΠΟΥ ΚΑΙ ΚΕΡΒΕΡΟΥ

ΜΕΝΙΠΠΟΣ

1. ὦ Κέρβερε—συγγενῆς γάρ εἰμί σοι κύων καὶ αὐτὸς ὢν—εἶπέ μοι πρὸς τῆς Στυγός, οἶος ἦν ὁ Σωκράτης, ὅποτε κατῆι παρ' ὑμᾶς· εἰκὸς δέ σε θεὸν ὄντα μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπίνως¹ φθέγγεσθαι, ὅπότ' ἐθέλοις.

ΚΕΡΒΕΡΟΣ

421 Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπτω τῷ προσώπῳ προσιέναι καὶ οὐ πάνυ δεδιέναι τὸν θάνατον δοκῶν] καὶ τοῦτο ἐμφῆναι τοῖς

THE DIALOGUES OF THE DEAD

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

CROESUS

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

MIDAS

All *my* gold!

SARDANAPALUS

All *my* luxury!

MENIPPUS

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

4 (21)

MENIPPUS AND CERBERUS

MENIPPUS

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

CERBERUS

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

¹ ἀνθρωπικῶς β.

THE WORKS OF LUCIAN

ἔξω τοῦ στομίου ἐστῶσιν ἐθέλων, ἐπεὶ δὲ κατέκνυψεν εἴσω τοῦ χάσματος καὶ εἶδε τὸν ζόφον, καὶ γὰρ ἔτι διαμέλλοντα αὐτὸν δακῶν τῷ κωνείῳ¹ κατέσπασα τοῦ ποδός, ὥσπερ τὰ βρέφη ἐκώκνεν καὶ τὰ ἑαυτοῦ παῖδια ὠδύρετο καὶ παντοῖος ἐγίνετο.

ΜΕΝΙΠΠΟΣ

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

ΚΕΡΒΕΡΟΣ

Οὐκ, ἀλλ' ἐπεὶ περ ἀναγκαῖον αὐτὸ ἐώρα, κατεθρασύνετο ὡς δῆθεν οὐκ ἄκων πεισόμενος ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσονται² οἱ θεαταί. καὶ ὅλως περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ στομίου τολμηροὶ καὶ ἀνδρεῖοι, τὰ δὲ ἔνδοθεν ἔλεγχος ἀκριβής.

ΜΕΝΙΠΠΟΣ

Ἐγὼ δὲ πῶς σοι κατεληλυθῆναι ἔδοξα;

ΚΕΡΒΕΡΟΣ

422 Μόνος, ὦ Μένιππε, ἀξίως τοῦ γένους, καὶ Διογένης πρὸ σοῦ, ὅτι μὴ ἀναγκαζόμενοι ἐσῆειτε μηδ' ὠθούμενοι, ἀλλ' ἐθελούσιοι, γελῶντες, οἰμώζειν παραγγείλαντες ἅπασιν.

5 (18)

ΜΕΝΙΠΠΟΥ ΚΑΙ ΕΡΜΟΥ

ΜΕΝΙΠΠΟΣ

1. Ποῦ δαὶ³ οἱ καλοὶ εἰσιν ἢ αἱ καλαί, Ἐρμῆ; ξενάγησόν με νέηλυν ὄντα.

THE DIALOGUES OF THE DEAD

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

MENIPPUS

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

CERBERUS

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

MENIPPUS

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

CERBERUS

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

5 (18)

MENIPPUS AND HERMES

MENIPPUS

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

¹ *haud scio an τῷ κωνείῳ delendum sit.*

² *θαυμάσωνται* L, recs., edd..

³ *δαί β : δέ γ, ut saepe.*

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Οὐ σχολή μὲν, ὦ Μένιππε· πλήν κατ' ἐκείνο ἀπόβλεψον, ἐπὶ τὰ δεξιὰ, ἔνθα ὁ Ἰάκινθος τέ ἐστιν καὶ Νάρκισσος καὶ Νιρεὺς καὶ Ἀχιλλεὺς καὶ Τυρῶ καὶ Ἑλένη καὶ Λήδα καὶ ὄλως τὰ ἀρχαῖα πάντα κάλλη.

ΜΕΝΙΠΠΟΣ

Ὅστα μόνα ὀρώ καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλά.

ΕΡΜΗΣ

409 Καὶ μὴν ἐκεῖνά ἐστιν ἅ πάντες οἱ ποιηταὶ θαυμάζουσι τὰ ὄστα, ὧν σὺ ἕοικας καταφρονεῖν.

ΜΕΝΙΠΠΟΣ

Ὅμως τὴν Ἑλένην μοι δεῖξον· οὐ γὰρ ἂν διαγνοίην ἔγωγε.

ΕΡΜΗΣ

Τουτὶ τὸ κρανίον ἢ Ἑλένη ἐστίν.

ΜΕΝΙΠΠΟΣ

2. Εἶτα διὰ τοῦτο αἱ χίλιαι νῆες ἐπληρώθησαν ἐξ ἀπάσης τῆς Ἑλλάδος καὶ τοσοῦτοι ἔπεσον Ἕλληγες τε καὶ βάρβαροι καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασιν;

ΕΡΜΗΣ

Ἄλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι "τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν". ἐπεὶ καὶ τὰ ἄνθη ξηρὰ ὄντα εἶ τις βλέπει ἀποβεβληκότα τὴν βαφήν, ἄμορφα δῆλον ὅτι αὐτῷ δόξει, ὅτε μέντοι ἀνθεὶ καὶ ἔχει τὴν χροάν, κάλλιστά ἐστιν.

THE DIALOGUES OF THE DEAD

HERMES

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

MENIPPUS

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

HERMES

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

MENIPPUS

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

HERMES

This skull is Helen.

MENIPPUS

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

HERMES

Ah, but you never saw the woman alive, Menippus, or you would have said yourself that it was forgivable that they "for such a lady long should suffer woe".¹ For if one sees flowers that are dried up and faded, they will, of course, appear ugly; but when they are in bloom and have their colour, they are very beautiful.

¹ Homer, *Iliad*, III, 157.

THE WORKS OF LUCIAN

ΜΕΝΙΠΠΟΣ

Οὐκοῦν τοῦτο, ὦ Ἑρμῆ, θαυμάζω, εἰ μὴ συνίεσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρονίου καὶ ῥαδίως ἀπανθοῦντος πονοῦντες.

ΕΡΜΗΣ

Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι. ὥστε σὺ μὲν ἐπιλεξάμενος τόπον, ἔνθα ἂν ἐθέλῃς, κείσο καταβαλὼν σεαυτόν, ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἤδη μετελεύσομαι.

6 (20)

412

ΜΕΝΙΠΠΟΥ ΚΑΙ ΑΙΑΚΟΥ

ΜΕΝΙΠΠΟΣ

1. Πρὸς τοῦ Πλούτωνος, ὦ Αἰακέ, περιήγησαι μοι τὰ ἐν ἄδου πάντα.

ΑΙΑΚΟΣ

Οὐ ῥάδιον, ὦ Μένιππε, ἅπαντα· ὅσα μέντοι κεφαλαιώδη, μάνθανε· οὗτος μὲν ὅτι Κέρβερός ἐστιν οἶσθα, καὶ τὸν πορθμέα τοῦτον, ὃς σε διεπέρασεν, καὶ τὴν λίμνην καὶ τὸν Πυριφλεγέθοντα ἤδη ἐώρακας εἰσιών.

ΜΕΝΙΠΠΟΣ

413

Οἶδα ταῦτα καὶ σέ, ὅτι πυλωρεῖς, καὶ τὸν βασιλέα εἶδον καὶ τὰς Ἑρινῦς· τοὺς δὲ ἀνθρώπους μοι τοὺς πάλαι δείζον καὶ μάλιστα τοὺς ἐπισήμους¹ αὐτῶν.

THE DIALOGUES OF THE DEAD

MENIPPUS

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

HERMES

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

6 (20)

MENIPPUS AND AEACUS

MENIPPUS

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

AEACUS

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

MENIPPUS

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

¹ ἐπισήμους γ : ἐνδόξους β.

THE WORKS OF LUCIAN

ΑΙΑΚΟΣ

Οὗτος μὲν Ἀγαμέμνων, οὗτος δὲ Ἀχιλλεύς, οὗτος δὲ Ἴδομενεὺς πλησίον, οὗτος δὲ Ὀδυσσεύς,¹ εἶτα Αἴας καὶ Διομήδης καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

ΜΕΝΙΠΠΟΣ

2. Βαβαί, ὦ Ὅμηρε, οἶά σοι τῶν ραψωδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται ἄγνωστα καὶ ἄμορφα, κόνις πάντα καὶ λῆρος πολὺς, ἀμενηνὰ ὡς ἀληθῶς κάρηνα. οὗτος δέ, ὦ Αἰακέ, τίς ἐστιν;²

ΑΙΑΚΟΣ

Κῦρός ἐστιν· οὗτος δὲ Κροῖσος, ὁ δ' ὑπὲρ αὐτὸν Σαρδανάπαλλος, ὁ δ' ὑπὲρ τούτους Μίδας, ἐκεῖνος δὲ Ξέρξης.

ΜΕΝΙΠΠΟΣ

414 Εἶτα σέ, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα; οἶος δὲ καὶ ὁ Κροῖσός ἐστιν. τὸν Σαρδανάπαλλον δέ, ὦ Αἰακέ, πατάξαι μοι κατὰ κόρρης ἐπίτρεψον.

ΑΙΑΚΟΣ

Μηδαμῶς· διαθρύπτεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν.

ΜΕΝΙΠΠΟΣ

Οὐκοῦν ἀλλὰ προσπτύσομαί γε πάντως αὐτῷ ἀνδρογύνῳ γε ὄντι.

¹ πλησίον εἶτα Ὀδυσσεύς γ.

² κάρηνα: (: = change of speaker) οὗτος δέ, ὦ Μένιππε, Κῦρός ἐστιν· β.

THE DIALOGUES OF THE DEAD

AEACUS

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

MENIPPUS

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

AEACUS

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

MENIPPUS

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

AEACUS

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

MENIPPUS

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

¹ Cf. Homer, *Od.* II, 29, etc.

² By a canal through Athos.

THE WORKS OF LUCIAN

ΑΙΑΚΟΣ

3. Βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφούς;

ΜΕΝΙΠΠΟΣ

Νῆ Δία γε.

ΑΙΑΚΟΣ

Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

ΜΕΝΙΠΠΟΣ

415 Χαῖρε, ὦ Εὐφορβε ἢ Ἄπολλον ἢ ὅ τι ἂν θέλῃς.

ΠΥΘΑΓΟΡΑΣ

Μῆ¹ καὶ σύ γε, ὦ Μένιππε.

ΜΕΝΙΠΠΟΣ

Οὐκέτι χρυσοῦς ὁ μηρός σοι;

ΠΥΘΑΓΟΡΑΣ

Οὐ γάρ· ἀλλὰ φέρε ἴδω εἴ τί σοι ἐδώδιμον ἢ πῆρα ἔχει.

ΜΕΝΙΠΠΟΣ

Κυάμους, ὦγαθέ· ὥστε οὐ τουτί σοι ἐδώδιμον.

ΠΥΘΑΓΟΡΑΣ

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

ΑΙΑΚΟΣ

416 4. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου καὶ Θαλῆς ἐκεῖνος καὶ παρ' αὐτοὺς Πιπτακὸς καὶ οἱ ἄλλοι· ἐπτα δὲ πάντες εἰσὶν ὡς ὄρας.

¹ μῆ scripsi: νῆ vett.: νῆ Δία recs.: cf. p. 242.

^{1, 2} Cf. Diogenes Laertius, VIII, 4 and 11.

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

THE DIALOGUES OF THE DEAD

AEACUS

Would you like me to show you the philosophers ?

MENIPPUS

Oh yes, please.

AEACUS

Here first you have Pythagoras.

MENIPPUS

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

PYTHAGORAS

And a bad day to you, Menippus.

MENIPPUS

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

PYTHAGORAS

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

MENIPPUS

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

PYTHAGORAS

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

AEACUS

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

THE WORKS OF LUCIAN

ΜΕΝΙΠΠΟΣ

Ἄλυποι, ὦ Αἰακέ, οὗτοι μόνοι καὶ φαιδροὶ τῶν ἄλλων· ὁ δὲ σποδοῦ ἀνάπλεως καθάπερ¹ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυκταίναις² ἐξηνηθκώς, τίς ἐστίν;

ΑΙΑΚΟΣ

Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτνης παρών.

ΜΕΝΙΠΠΟΣ

ὦ χαλκόπου βέλτιστε, τί παθὼν σεαυτὸν εἰς τοὺς κρατῆρας ἐνέβαλες;

ΕΜΠΕΔΟΚΛΗΣ

Μελαγχολία τις, ὦ Μένιππε.

ΜΕΝΙΠΠΟΣ

417 Οὐ μὰ Δί' ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλή κόρυζα, ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα· πλὴν οὐδέν σε ὤνησεν τὸ σόφισμα· ἐφωράθης γὰρ τεθνεώς. ὁ Σωκράτης δέ, ὦ Αἰακέ, ποῦ ποτε ἄρα ἐστίν;

ΑΙΑΚΟΣ

Μετὰ Νέστορος καὶ Παλαμῆδους ἐκείνος ληρεῖ τὰ πολλά.

ΜΕΝΙΠΠΟΣ

Ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἴ που ἐνθάδε ἐστίν.

¹ ἀνάπλεως καθάπερ γ: πλέως ὡσπερ β.

² τὰς φλυκταίνας β.

THE DIALOGUES OF THE DEAD

MENIPPUS

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

AEACUS

Empedocles ; he came half-boiled from Etna.

MENIPPUS

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

EMPEDOCLES

A fit of mad depression, Menippus.

MENIPPUS

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

AEACUS

Usually he's talking nonsense with Nestor and Palamedes.

MENIPPUS

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

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

THE WORKS OF LUCIAN

ΑΙΑΚΟΣ

Ὅρᾱς τὸν φαλακρόν;

ΜΕΝΙΠΠΟΣ

Ἄπαντες φαλακροὶ εἰσιν· ὥστε πάντων ἂν εἴη
τοῦτο τὸ γνῶρισμα.

ΑΙΑΚΟΣ

Τὸν σιμὸν λέγω.

ΜΕΝΙΠΠΟΣ

Καὶ τοῦτο ὅμοιον· σιμοὶ γὰρ ἅπαντες.

ΣΩΚΡΑΤΗΣ

β. Ἐμὲ ζητεῖς, ὦ Μένιππε;

ΜΕΝΙΠΠΟΣ

Καὶ μάλα, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ

Τί τὰ ἐν Ἀθήναις;

ΜΕΝΙΠΠΟΣ

418 Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι, καὶ τά γε
σχήματα αὐτὰ καὶ τὰ βαδίσματα εἰ θεάσαιτό τις,
ἄκροι¹ φιλόσοφοι.

ΣΩΚΡΑΤΗΣ

Μάλα πολλοὺς ἐώρακα.

ΜΕΝΙΠΠΟΣ

Ἄλλὰ ἐώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρί-
στιππος ἢ Πλάτων αὐτός, ὁ μὲν ἀποπνέων μύρον, ὁ
δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθῶν.

¹ ἄκροι φιλόσοφοι μάλα πολλοί· τὰ δ' ἄλλα ἐώρακας (without
change of speaker) γ.

THE DIALOGUES OF THE DEAD

AEACUS

Do you see the bald one ?

MENIPPUS

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

AEACUS

I mean the one with the snub nose.

MENIPPUS

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

SOCRATES

Looking for me, Menippus ?

MENIPPUS

Yes, I am, Socrates.

SOCRATES

What's the news in Athens ?

MENIPPUS

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

SOCRATES

I've seen lots of them.

MENIPPUS

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

THE WORKS OF LUCIAN

ΣΩΚΡΑΤΗΣ

Περὶ ἐμοῦ δὲ τί φρονοῦσιν;

ΜΕΝΙΠΠΟΣ

419 Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἶ τά γε
τοιαῦτα. πάντες γοῦν σε θαυμάσιον οἶονται ἄνδρα
γεγενῆσθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα—οἶμαι
γὰρ¹ τᾶληθῆ λέγειν—οὐδὲν εἰδότα.

ΣΩΚΡΑΤΗΣ

Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς, οἱ δὲ
εἰρωνεῖαν τὸ πρᾶγμα ᾤοντο εἶναι.

ΜΕΝΙΠΠΟΣ

6. Τίνες δέ εἰσιν οὗτοι οἱ περὶ σέ;

ΣΩΚΡΑΤΗΣ

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

ΜΕΝΙΠΠΟΣ

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

ΣΩΚΡΑΤΗΣ

Τί γὰρ ἂν ἦδιον ἄλλο πράττοιμι; ἀλλὰ πλησίον
ἡμῶν κατάκεισο, εἰ δοκεῖ.

ΜΕΝΙΠΠΟΣ

420 Μὰ Δί', ἐπεὶ παρὰ τὸν Κροῖσον καὶ τὸν Σαρ-
δανάπαλλον ἄπειμι πλησίον οἰκῆσων αὐτῶν·
ἔοικα γοῦν οὐκ ὀλίγα γελάσεσθαι οἰμωζόντων
ἀκούων.

¹ καὶ ταῦτα· οἶμαι γὰρ γ: ταῦτα· δεῖ γὰρ οἶμαι β: καὶ ταῦτα—
δεῖ γὰρ οἶμαι edd..

THE DIALOGUES OF THE DEAD

SOCRATES

And what do they think of me ?

MENIPPUS

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

SOCRATES

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

MENIPPUS

But who are these round you ?

SOCRATES

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

MENIPPUS

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

SOCRATES

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

MENIPPUS

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

¹ Alcibiades.

THE WORKS OF LUCIAN

ΑΙΑΚΟΣ.

Κἀγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρὸς λάθῃ
διαφυγῶν. τὰ πολλὰ δ' εἰσαῦθις ὄψει, ὦ Μένιππε.

ΜΕΝΙΠΠΟΣ

Ἄπιθι· καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

7 (17)

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ΜΕΝΙΠΠΟΥ ΚΑΙ ΤΑΝΤΑΛΟΥ

ΜΕΝΙΠΠΟΣ

1. Τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρη¹ ἐπὶ
τῇ λίμνῃ ἐστῶς;

ΤΑΝΤΑΛΟΣ

Ἦτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

ΜΕΝΙΠΠΟΣ

Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν ἢ καὶ νῆ
Δί' ἀρυσάμενος κοίλῃ τῇ χειρὶ;

ΤΑΝΤΑΛΟΣ

Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ
ὔδωρ, ἐπειδὰν προσιόντα αἴσθηταί με· ἦν δέ
ποτε καὶ ἀρύσωμαι καὶ προσενέγκω τῷ στόματι, οὐ
φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύ-
λων διαρρυνὲν οὐκ οἶδ' ὅπως αὐθις ἀπολείπει ξηρὰν
τὴν χεῖρά μοι.

ΜΕΝΙΠΠΟΣ

407 Τεράστιόν τι πάσχεις, ὦ Τάνταλε. ἀτὰρ εἰπέ
μοι, τί δαὶ καὶ δέῃ τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις,

¹ ὀδύρη β: οἰκτεῖρεις γ.

THE DIALOGUES OF THE DEAD

AEACUS

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

MENIPPUS

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

7 (17)

MENIPPUS AND TANTALUS

MENIPPUS

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

TANTALUS

Because, Menippus, I'm dying of thirst.

MENIPPUS

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

TANTALUS

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

MENIPPUS

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

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

THE WORKS OF LUCIAN

ἀλλ' ἐκεῖνο μὲν ἐν Λυδία πού τέθραπται, ὅπερ καὶ πεινήν καὶ διψήν ἐδύνατο, σὺ δὲ ἢ ψυχὴ πῶς ἂν ἔτι ἢ διψώης ἢ πίοις;

ΤΑΝΤΑΛΟΣ

Τοῦτ' αὐτὸ ἢ κόλασίς ἐστι, τὸ διψήν τὴν ψυχὴν ὡς σῶμα οὔσαν.

ΜΕΝΙΠΠΟΣ

2. Ἀλλὰ τοῦτο μὲν οὕτως πιστεύομεν, ἐπεὶ φῆς κολάζεσθαι τῷ δίψει. τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας μὴ ἐνδεία τοῦ ποτοῦ ἀποθάνης; οὐχ ὀρῶ γὰρ ἄλλον ἄδην μετὰ τοῦτον ἢ θάνατον ἐντεῦθεν εἰς¹ ἕτερον τόπον.

ΤΑΝΤΑΛΟΣ

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

ΜΕΝΙΠΠΟΣ

Ληρεῖς, ὦ Τάνταλε, καὶ ὡς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου νῆ Δία, ὅστις τοῦναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας οὐ τὸ ὕδωρ ἀλλὰ τὴν δίψαν πεφοβημένος.

ΤΑΝΤΑΛΟΣ

408 Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γένοιτό μοι μόνον.

ΜΕΝΙΠΠΟΣ

Θάρρει, ὦ Τάνταλε, ὡς οὔτε σὺ² οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ

¹ ἐντεῦθεν εἰς eodd. : ἐντεῦθεν ἢ β : ἐνταῦθα εἰς Γ : ἐνταῦθά πού εἰς Ω.

² οὔτε συ om. γ.

THE DIALOGUES OF THE DEAD

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

TANTALUS

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

MENIPPUS

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

TANTALUS

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

MENIPPUS

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

TANTALUS

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

MENIPPUS

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

¹ A cure for madness.

THE WORKS OF LUCIAN

πάντες ὡσπερ σὺ ἐκ καταδίκης διψῶσι τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

8 (26)

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MENIPPΟΥ ΚΑΙ ΧΕΙΡΩΝΟΣ

MENIPPΟΣ

1. Ἦκουσα, ὦ Χείρων, ὡς θεὸς ὢν ἐπεθύμησας ἀποθανεῖν.

ΧΕΙΡΩΝ

Ἀληθῆ ταῦτα ἤκουσας, ὦ Μένιππε, καὶ τέθηκα, ὡς ὄρας, ἀθάνατος εἶναι δυνάμενος.

MENIPPΟΣ

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

ΧΕΙΡΩΝ

Ἐρῶ πρὸς σέ οὐκ ἀσύνετον ὄντα. οὐκ ἦν ἔτι
435 ἡδὺ ἀπολαύειν¹ τῆς ἀθανασίας.

MENIPPΟΣ

Οὐχ ἡδὺ ἦν ζῶντα ὄραν τὸ φῶς;

ΧΕΙΡΩΝ

Οὐκ, ὦ Μένιππε· τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι καὶ οὐχ ἀπλοῦν² ἡγοῦμαι εἶναι. ἐγὼ δὲ ἔζων αἰεὶ καὶ ἀπέλαυον τῶν ὁμοίων, ἡλίου, φωτός, τροφῆς, αἱ ὠραι δὲ αἱ αὐταὶ καὶ τὰ γινόμενα ἅπαντα ἐξῆς

¹ οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν β: οὐδέν τι ἡδὺ ἀπέλαυον γ.

² οὐχ ἀπλοῦν β: οὐ ταῦτόν γ.

THE DIALOGUES OF THE DEAD

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

8 (26)

MENIPPUS AND CHIRON

MENIPPUS

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

CHIRON

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

MENIPPUS

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

CHIRON

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

MENIPPUS

Was it not pleasant to live and see the light ?

CHIRON

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

THE WORKS OF LUCIAN

ἕκαστον, ὡσπερ ἀκολουθοῦντα θάτερον θατέρω·
ἐνεπλήσθην οὖν αὐτῶν· οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ
καὶ ἐν τῷ <μη> μετασχεῖν¹ ὄλως τὸ τερπνὸν ἦν.

ΜΕΝΙΠΠΟΣ

Εὐ λέγεις, ὦ Χείρων. τὰ ἐν ἄδου δὲ πῶς φέρεις,
ἀφ' οὗ προελόμενος αὐτὰ ἤκεις;

ΧΕΙΡΩΝ

436 2. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτιμία πάννυ
δημοτικὴ καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον ἐν
φωτὶ εἶναι ἢ ἐν σκοτῶ· ἄλλως τε οὔτε διψῆν ὡσπερ
ἄνω οὔτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς² τούτων ἀπάν-
των ἐσμέν.

ΜΕΝΙΠΠΟΣ

Ὅρα, ὦ Χείρων, μὴ περιπίπτῃς σεαυτῷ καὶ ἐς
τὸ αὐτό σοι ὁ λόγος περιστῆ.³

ΧΕΙΡΩΝ

Πῶς τοῦτο φῆς;

ΜΕΝΙΠΠΟΣ

Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὁμοιον ἀεὶ καὶ ταῦτόν
ἐγένετό σοι προσκορές, καὶ τὰνταῦθα ὅμοια ὄντα
προσκορῆ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν
σε ζητεῖν τινα καὶ ἐντεῦθεν εἰς ἄλλον βίον, ὅπερ
οἶμαι ἀδύνατον.

ΧΕΙΡΩΝ

Τί οὖν ἂν πάθοι τις, ὦ Μένιππε;

¹ μὴ μετασχεῖν Hermann: μετασχεῖν codd.: μεταβαλεῖν
Lehmann: μεταστῆναι Hemsterhuys: μεταλλάσσειν Post.

² ἀνεπιδεεῖς β: ἀτελεῖς γ.

³ περιστῆ γ: περιπέση β.

THE DIALOGUES OF THE DEAD

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

MENIPPUS

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

CHIRON

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

MENIPPUS

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

CHIRON

What do you mean ?

MENIPPUS

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

CHIRON

Then what can one do, Menippus ?

THE WORKS OF LUCIAN

MENIPPΟΣ

᾽Οπερ, οἶμαι, φασί, συνετὸν ὄντα ἀρέσκεσθαι καὶ ἀγαπᾶν τοῖς παροῦσι καὶ μηδὲν αὐτῶν ἀφόρητον οἷεσθαι.

9 (28)

445

MENIPPOY KAI TEIREΣIOY

MENIPPΟΣ

1. ᾽Ω Τειρεσία, εἰ μὲν καὶ τυφλὸς εἶ, οὐκέτι διαγνῶναι ῥάδιον. ἅπασι γὰρ ἡμῖν ὁμοῖα τὰ ὄμματα, κενά, μόνον δὲ αἰ¹ χῶραι αὐτῶν· τὰ δ' ἄλλα οὐκέτ' ἂν εἰπεῖν ἔχῃς, τίς ὁ Φινεὺς ἦν ἢ τίς ὁ Λυγκεύς. ὅτι μέντοι μάντις ἦσθα καὶ ὅτι ἀμφοτέρα ἐγένου μόνος καὶ ἄρρη² καὶ γυνή, τῶν ποιητῶν ἀκούσας οἶδα. πρὸς τῶν θεῶν τοιγαροῦν εἶπέ μοι, ὁποτέρου ἡδίουτος ἐπειράθης τῶν βίων, ὅποτε ἀνὴρ ἦσθα, ἢ ὁ γυναικεῖος ἀμείνων ἦν;

TEIREΣΙΑΣ

Παρὰ πολὺ, ᾽ὦ Μένιππε, ὁ γυναικεῖος· ἀπραγμονέστερος γάρ. καὶ δεσπόζουσι τῶν ἀνδρῶν αἱ γυναῖκες, καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς οὔτε παρ' ἔπαλξιν ἐστάναι οὔτ' ἐν ἐκκλησίᾳ διαφέρεσθαι οὔτ' ἐν δικαστηρίοις ἐξετάζεσθαι.

MENIPPΟΣ

2. Οὐ γὰρ ἀκήκοας, ᾽ὦ Τειρεσία, τῆς Εὐριπίδου Μηδείας, οἷα εἶπεν οἰκτείρουσα τὸ γυναικεῖον, ὡς

¹ κενά, μόνον δὲ αἰ β: κενὰ μόναι γ: fortasse κενὰ μοναὶ αἰ legendum est.

² καὶ ἄρρη γ: ἀνὴρ β.

THE DIALOGUES OF THE DEAD

MENIPPUS

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

9 (28)

MENIPPUS AND TIRESIAS

MENIPPUS

It's difficult to tell now, Tiresias, whether you're blind, as our eyes are all alike—empty, with nothing but sockets. Indeed, you can no longer tell which was Phineus, or which was Lynceus.¹ But I do know you were a prophet, and the only person to have been both man and woman. I heard that from the poets. So, for heaven's sake, tell me which life you found more pleasant—when you were a man, or a woman?

TIRESIAS

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

MENIPPUS

Then you haven't heard, Tiresias, what Euripides' *Medea*² said about women's pitiable plight in having

¹ Phineus was blind, Lynceus renowned for his sharpness of sight.

² Euripides, *Medea*, ll. 230-231 and ll. 250-251.

THE WORKS OF LUCIAN

446 ἀθλίας οὔσας καὶ ἀφόρητόν τινα τὸν ἐκ τῶν
 ὠδίνων πόνον ὑφισταμένας; ἀτὰρ εἶπέ μοι,—
 ὑπέμνησε γάρ με τὰ τῆς Μηδείας ἰαμβεῖα—καὶ
 ἔτεκές ποτε, ὅποτε γυνὴ ἦσθα, ἣ στείρα καὶ
 ἄγονος διετέλεσας ἐν ἐκείνῳ τῷ βίῳ;

ΤΕΙΡΕΣΙΑΣ

Τί τοῦτο, Μένιππε, ἐρωτᾷς;

ΜΕΝΙΠΠΟΣ

Οὐδὲν χαλεπόν, ὦ Τειρεσία· πλὴν ἀπόκριναι, εἴ
 σοι ῥάδιον.

ΤΕΙΡΕΣΙΑΣ

Οὐ στείρα μὲν ἦμην, οὐκ ἔτεκον δ' ὄλως.

ΜΕΝΙΠΠΟΣ

Ἰκανὸν τοῦτο· εἰ γὰρ καὶ μήτραν εἶχες, ἐβου-
 λόμην εἰδέναι.

ΤΕΙΡΕΣΙΑΣ

Εἶχον δηλαδὴ.

ΜΕΝΙΠΠΟΣ

Χρόνῳ δέ σοι ἡ μήτρα ἠφανίσθη καὶ τὸ χωρίον¹
 τὸ γυναικεῖον ἀπεφράγη καὶ οἱ μαστοὶ ἀπεστάθησαν
 καὶ τὸ ἀνδρεῖον ἀνέφυ² καὶ πώγωνα ἐξήνεγκας, ἣ
 αὐτίκα ἐκ γυναικὸς ἀνὴρ ἀνεφάνης;

ΤΕΙΡΕΣΙΑΣ

Οὐχ ὀρῶ τί σοι βούλεται τὸ ἐρώτημα· δοκεῖς
 δ' οὖν μοι ἀπιστεῖν, εἰ τοῦθ' οὕτως ἐγένετο.

¹ χωρίον γ: μόριον β.

² ἀνεφύη γ.

THE DIALOGUES OF THE DEAD

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

TIRESIAS

Why do you ask that, Menippus?

MENIPPUS

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

TIRESIAS

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

MENIPPUS

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

TIRESIAS

Of course I did.

MENIPPUS

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

TIRESIAS

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

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ΜΕΝΙΠΠΙΟΣ

447 Οὐ χρὴ γὰρ ἀπιστεῖν, ὦ Τειρεσία, τοῖς τοιούτοις,
ἀλλὰ καθάπερ τινὰ βλάκα μὴ ἐξετάζοντα, εἴτε δυνατὰ
ἔστιν εἴτε καὶ μὴ, παραδέχεσθαι;

ΤΕΙΡΕΣΙΑΣ

3. Σὺ οὖν οὐδὲ τὰ ἄλλα πιστεύεις οὕτω γενέσθαι,
ὁπόταν ἀκούσης ὅτι ὄρνεα ἐκ γυναικῶν ἐγένοντό
τινες ἢ δένδρα ἢ θηρία, τὴν Ἀηδόνα ἢ τὴν Δάφνην ἢ
τὴν τοῦ Λυκάονος θυγατέρα;

ΜΕΝΙΠΠΙΟΣ

*Ὦν που κακείναις ἐντύχω, εἶσομαι ὅ τι καὶ
λέγουσι. σὺ δέ, ὦ βέλτιστε, ὁπότε γυνὴ ἦσθα, καὶ
ἐμαντεύου τότε ὡσπερ καὶ ὕστερον, ἢ ἅμα ἀνὴρ
καὶ μάντις ἔμαθες εἶναι;

ΤΕΙΡΕΣΙΑΣ

*Ὁρᾶς; ἀγνοεῖς τὰ περὶ ἐμοῦ ἅπαντα, ὡς καὶ
διέλυσά τινα ἔριν τῶν θεῶν, καὶ ἡμὲν Ἔρα ἐπήρωσέν
με, ὁ δὲ Ζεὺς παρεμυθήσατο τῇ μαντικῇ τὴν
συμφορὰν.

ΜΕΝΙΠΠΙΟΣ

*Ἐτι ἔχῃ, ὦ Τειρεσία, τῶν ψευσμάτων; ἀλλὰ
κατὰ τοὺς μάντις τοῦτο ποιεῖς· ἔθος γὰρ ὑμῖν
μηδὲν ὑγιὲς λέγειν.

THE DIALOGUES OF THE DEAD

MENIPPUS

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

TIRESIAS

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

MENIPPUS

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

TIRESIAS

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

MENIPPUS

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

¹ Aedon became a nightingale, Daphne a laurel tree, and Callisto a bear.

² When Zeus and Hera were quarrelling as to whether males or females had more pleasure in life, cf. Ovid. *Met.* 3, 316.

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10 (3)

338 ΜΕΝΙΠΠΟΥ, ΑΜΦΙΛΟΧΟΥ ΚΑΙ ΤΡΟΦΩΝΙΟΥ

ΜΕΝΙΠΠΟΣ

1. Σφῶ μέντοι, ᾧ Τροφώνιε καὶ Ἀμφίλοχε, νεκροὶ ὄντες οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι.

ΑΜΦΙΛΟΧΟΣ

339 Τί οὖν ἡμεῖς αἴτιοι, εἰ ὑπὸ ἀνοίας ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν;

ΜΕΝΙΠΠΟΣ

Ἄλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἑτερατεύεσθε ὡς τὰ μέλλοντα προειδότες καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις.

ΤΡΟΦΩΝΙΟΣ

ᾧ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδείη ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ, ἐγὼ δὲ ἤρωσ εἰμὶ καὶ μαντεύομαι, ἣν τις κατέλθη παρ' ἐμέ. σὺ δὲ ἕοικας οὐκ ἐπιδεδημηκέναι Λεβαδεία τὸ παράπαν· οὐ γὰρ ἂν¹ ἠπίστεις σὺ τούτοις.

ΜΕΝΙΠΠΟΣ

340 2. Τί φῆς; εἰ μὴ εἰς Λεβάδειαν γὰρ παρέλθω καὶ ἐσταλμένος ταῖς ὀθόναις γελοίως μᾶζαν ἐν ταῖν χεροῖν ἔχων εἰσερπύσω διὰ τοῦ στομίου ταπεινοῦ ὄντος ἐς τὸ σπήλαιον, οὐκ ἂν ἠδυνάμην εἰδέναί, ὅτι νεκρὸς εἶ ὡσπερ ἡμεῖς μόνῃ τῇ γοητεία διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δαὶ ὁ ἤρωσ ἐστίν; ἀγνοῶ γάρ.

¹ οὐ γὰρ ἂν rec.: οὐ γὰρ βγ.

THE DIALOGUES OF THE DEAD

10 (3)

MENIPPUS, AMPHILOCHUS AND TROPHONIUS

MENIPPUS

And yet the pair of you, Trophonius and Amphilo-
chus, though shades, have somehow or other been
thought worthy of temples, and are considered
prophets, and empty-headed men have taken you
for gods!

AMPHILOCHUS

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

MENIPPUS

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

TROPHONIUS

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

MENIPPUS

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

THE WORKS OF LUCIAN

ΤΡΟΦΩΝΙΟΣ

Ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον.

ΜΕΝΙΠΠΟΣ

“Ο μήτε ἀνθρωπός ἐστιν, ὡς φῆς, μήτε θεός, καὶ συναμφοτέρον ἐστιν; νῦν οὖν ποῦ σου τὸ θεῶν ἐκεῖνο ἡμίτομον ἀπελήλυθεν;

ΤΡΟΦΩΝΙΟΣ

Χρᾶ, ὦ Μένιππε, ἐν Βοιωτία.

ΜΕΝΙΠΠΟΣ

Οὐκ οἶδα, ὦ Τροφώνιε, ὅ τι καὶ λέγεις· ὅτι μέντοι ὅλος εἶ νεκρὸς ἀκριβῶς ὀρῶ.

11 (16)

402

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΗΡΑΚΛΕΟΥΣ

ΔΙΟΓΕΝΗΣ

1. Οὐχ Ἡρακλῆς οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος, μὰ τὸν Ἡρακλέα. τὸ τόξον, τὸ ρόπαλον, ἡ λεοντή, τὸ μέγεθος, ὅλος Ἡρακλῆς ἐστιν. εἶτα τέθνηκεν Διὸς υἱὸς ὢν; εἰπέ μοι, ὦ καλλίνικε, νεκρὸς εἶ; ἐγὼ γάρ σοι ἔθνον ὑπὲρ γῆς ὡς θεῶ.

ΗΡΑΚΛΗΣ

Καὶ ὀρθῶς ἔθνες· αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν τῷ οὐρανῷ τοῖς θεοῖς σύνεστι “καὶ ἔχει καλλίσφυρον Ἡβην,” ἐγὼ δὲ εἰδωλὸν εἶμι αὐτοῦ.

ΔΙΟΓΕΝΗΣ

Πῶς λέγεις; εἰδωλον τοῦ θεοῦ; καὶ δυνατὸν ἐξ ἡμισείας μὲν τινα θεὸν εἶναι, τεθνάναι δὲ τῷ ἡμίσει;

THE DIALOGUES OF THE DEAD

TROPHONIUS

A compound of god and man.

MENIPPUS

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

TROPHONIUS

It's prophesying, Menippus, in Boeotia.

MENIPPUS

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

11 (16)

DIOGENES AND HERACLES

DIOGENES

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

HERACLES

And quite right too. The real Heracles is in heaven with the gods, and "hath beauteous-ankled Hebe for his wife";¹ I am his wraith.

DIOGENES

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

¹ Cf. Homer, *Od.* XI, 603.

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ΗΡΑΚΛΗΣ

Ναί· οὐ γὰρ ἐκεῖνος τέθνηκεν, ἀλλ' ἐγὼ ἢ εἰκὼν αὐτοῦ.

ΔΙΟΓΕΝΗΣ

403 2. Μανθάνω· ἄντανδρόν σε τῷ Πλούτῳ παραδ-
έδωκεν¹ ἀνθ' ἑαυτοῦ, καὶ σὺ νῦν ἀντ' ἐκείνου νεκρὸς
εἶ.

ΗΡΑΚΛΗΣ

Τοιοῦτό τι.

ΔΙΟΓΕΝΗΣ

Πῶς οὖν ἀκριβῆς ὢν ὁ Ἄιακὸς οὐ διέγνω σε μὴ
ὄντα ἐκεῖνον, ἀλλὰ παρεδέξατο ὑποβολιμαῖον Ἡρα-
κλέα παρόντα;

ΗΡΑΚΛΗΣ

“Ὅτι ἐώκειν ἀκριβῶς.

ΔΙΟΓΕΝΗΣ

Ἀληθῆ λέγεις· ἀκριβῶς γάρ, ὥστε αὐτὸς ἐκεῖνος
εἶναι. ὄρα γοῦν μὴ τὸ ἐναντίον ἐστὶ καὶ σὺ μὲν
εἶ ὁ Ἡρακλῆς, τὸ δὲ εἶδωλον γεγάμηκεν τὴν
“Ἡβην παρὰ τοῖς θεοῖς.

ΗΡΑΚΛΗΣ

3. Θρασύς εἶ καὶ λάλος, καὶ εἶ μὴ παύση σκώ-
πτων εἰς ἐμέ, εἴση αὐτίκα οἴου θεοῦ εἶδωλὸν εἶμι.

ΔΙΟΓΕΝΗΣ

Τὸ μὲν τόξον γυμνὸν καὶ πρόχειρον· ἐγὼ δὲ τί
ἂν ἔτι φοβοίμην σε ἅπαξ τεθνεώς;² ἀτὰρ εἶπέ μοι

¹ παρέδωκεν β.

² τεθνηκώς β.

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HERACLES

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

DIOGENES

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

HERACLES

Something like that.

DIOGENES

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

HERACLES

Because I was exactly like him.

DIOGENES

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

HERACLES

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

DIOGENES

The bow is out and ready. But why should I fear you now? I've died once and for all. But please tell

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404 πρὸς τοῦ σου Ἡρακλέους, ὅποτε ἐκεῖνος ἔζη, συνῆς αὐτῷ καὶ τότε εἶδωλον ὦν; ἢ εἰς μὲν ἦτε παρὰ τὸν βίον, ἐπεὶ δὲ ἀπεθάνετε, διαιρεθέντες ὁ μὲν εἰς θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἶδωλον, ὥσπερ εἰκὸς ἦν, εἰς ἄδου πάρει;

ΗΡΑΚΛΗΣ

Ἐχρῆν μὲν μηδὲ ἀποκρίνεσθαι πρὸς ἄνδρα ἐξεπίτηδες¹ ἐρεσχηλοῦντα· ὅμως δ' οὖν καὶ τοῦτο ἄκουσον· ὅποσον μὲν γὰρ Ἀμφιτρώωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο τέθνηκεν καὶ εἰμι ἐγὼ ἐκεῖνο πᾶν, ὃ δὲ ἦν τοῦ Διός, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

ΔΙΟΓΕΝΗΣ

4. Σαφῶς νῦν μανθάνω· δύο γὰρ φῆς ἔτεκεν ἢ Ἀλκμήνη κατὰ τὸ αὐτὸ Ἡρακλέας, τὸν μὲν ὑπ' Ἀμφιτρώωνι, τὸν δὲ παρὰ τοῦ Διός, ὥστε ἐλελήθειτε δίδυμοι ὄντες ὁμομήτριοι.

ΗΡΑΚΛΗΣ

Οὐκ, ὦ μάταιε· ὁ γὰρ αὐτὸς ἄμφω ἦμεν.

ΔΙΟΓΕΝΗΣ

Οὐκ ἔστι μαθεῖν τοῦτο ῥάδιον, συνθέτους δύο ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἵπποκένταυρός τις ἦτε εἰς ἓν συμπεφυκότες ἄνθρωπός τε καὶ θεός.

ΗΡΑΚΛΗΣ

Οὐ γὰρ καὶ πάντες οὕτως σοι δοκοῦσι συγκεῖσθαι ἐκ δυεῖν, ψυχῆς καὶ σώματος; ὥστε τί τὸ

¹ ἐξεπίτηδες γ: οὕτως β.

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

HERACLES

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

DIOGENES

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

HERACLES

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

DIOGENES

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

HERACLES

Well, don't you think everyone is compounded of two parts, soul and body ? What then prevents the

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405 κωλυόν ἐστι τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ ἦν ἐκ Διός, τὸ δὲ θνητὸν ἐμὲ παρὰ τοῖς νεκροῖς;

ΔΙΟΓΕΝΗΣ

5. Ἄλλ', ὦ βέλτιστε Ἀμφιτρυωνιάδη, καλῶς ἂν ταῦτα ἔλεγες, εἰ σῶμα ἦσθα, νῦν δὲ ἀσώματον εἶδωλον εἶ· ὥστε κινδυνεύεις τριπλοῦν ἤδη ποιῆσαι τὸν Ἡρακλέα.

ΗΡΑΚΛΗΣ

Πῶς τριπλοῦν;

ΔΙΟΓΕΝΗΣ

*Ὡδέ πως· εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν σὺ τὸ εἶδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ¹ κόνις ἤδη γενόμενον, τρία ταῦτα ἤδη γεγένηται· καὶ σκόπει ὄντινα τὸν τρίτον πατέρα ἐπινοήσεις τῷ σώματι.

ΗΡΑΚΛΗΣ

Θρασοῦς εἶ καὶ σοφιστής· τίς δαὶ καὶ ὧν τυγχάνεις;

ΔΙΟΓΕΝΗΣ

Διογένους τοῦ Σινωπέως εἶδωλον, αὐτὸς δὲ οὐ μὰ Δία "μετ' ἀθανάτοισι θεοῖσιν," ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν σύνεστιν² Ὀμήρου καὶ τῆς τοιαύτης³ ψυχρολογίας καταγελῶν.

¹ ἐν Οἴτῃ γ: ἐλύθη β.

² τῶν νεκρῶν σύνεστιν γ: νεκρῶν ἀνδρῶν συνῶν β.

³ τοσαύτης β.

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

DIOGENES

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

HERACLES

How triple ?

DIOGENES

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

HERACLES

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

DIOGENES

I'm the wraith of Diogenes of Sinope, but Diogenes himself isn't "among the gods that know not death",¹ no indeed, but in the company of the finest of the ghosts, laughing at Homer and nonsensical stories like this.

¹ Cf. Homer, *Od.* XI, 602.

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12 (14)

ΦΙΛΙΠΠΟΥ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ

ΦΙΛΙΠΠΟΣ

395 1. Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἕξαρνος
γένοιο μὴ οὐκ ἐμὸς υἱὸς εἶναι· οὐ γὰρ ἂν τεθνήκεις
Ἄμμωνός γε ὢν.

ΑΛΕΞΑΝΔΡΟΣ

Οὐδ' αὐτὸς ἠγγύουν, ὦ πάτερ, ὡς Φιλίππου τοῦ
Ἀμύντου υἱὸς εἶμι, ἀλλ' ἐδεξάμην τὸ μάντευμα,
χρήσιμον εἰς τὰ πράγματα εἶναι οἰόμενος.

ΦΙΛΙΠΠΟΣ

Πῶς λέγεις; χρήσιμον ἐδόκει σοι τὸ παρέχειν
σεαυτὸν ἕξαπατηθησόμενον ὑπὸ τῶν προφητῶν;

ΑΛΕΞΑΝΔΡΟΣ

Οὐ τοῦτο, ἀλλ' οἱ βάρβαροι κατεπλάγησάν με
καὶ οὐδεὶς ἔτι ἀνθίστατο οἰόμενοι θεῷ μάχεσθαι,
ὥστε ῥᾶον ἐκράτουν αὐτῶν.

ΦΙΛΙΠΠΟΣ

2. Τίνων δὲ ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν,
ὃς δειλοῖς ἀεὶ συνηνέχθης τοξάρια καὶ πελτίδια¹
καὶ γέρρα οἰοῦντα προβεβλημένοις; Ἑλλήνων
κρατεῖν ἔργον ἦν, Βοιωτῶν καὶ Φωκέων καὶ
Ἀθηναίων, καὶ τὸ Ἀρκάδων ὀπλιτικὸν καὶ τὴν
Θετταλὴν ἵππον καὶ τοὺς Ἡλείων ἀκοντιστὰς καὶ τὸ
Μαντινέων πελταστικὸν ἢ Θραῆκας ἢ Ἰλλυριοὺς ἢ

¹ πελτάρια β.

THE DIALOGUES OF THE DEAD

12 (14)

PHILIP AND ALEXANDER

PHILIP

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

ALEXANDER

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

PHILIP

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

ALEXANDER

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

PHILIP

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

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396 καὶ Παίονας χειρώσασθαι, ταῦτα μεγάλα· Μήδων δὲ καὶ Περσῶν καὶ Χαλδαίων, χρυσοφόρων ἀνθρώπων καὶ ἄβρῶν, οὐκ οἶσθα ὡς πρὸ σοῦ μύριοι μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν οὐδ' εἰς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τόξευμα ἐξικνεῖσθαι φυγόντων;

ΑΛΕΞΑΝΔΡΟΣ

3. Ἄλλ' οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες οὐκ εὐκαταφρόνητόν τι ἔργον, καὶ ὅμως οὐ διαστήσας¹ αὐτοὺς οὐδὲ προδοσίαις ὠνούμενος τὰς νίκας ἐκράτουν αὐτῶν· οὐδ' ἐπιώρκησα πώποτε ἢ ὑποσχόμενος ἐψευσάμην ἢ ἄπιστον ἔπραξά τι τοῦ νικᾶν ἔνεκα. καὶ τοὺς Ἕλληνας δὲ τοὺς μὲν ἀναιμωτὶ παρέλαβον, Θηβαίους δὲ ἴσως ἀκούεις ὅπως μετήλθον.

ΦΙΛΙΠΠΟΣ

397 Οἶδα ταῦτα πάντα· Κλείτος γὰρ ἀπήγγειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπνοῦντα ἐφόνευσας, ὅτι με πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησεν. 4. σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν κἀνδυν, ὡς φασι, μετενέδυσ καὶ τιάραν ὀρθὴν ἐπέθου καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ἐλευθέρων ἀνδρῶν, ἡξίους, καὶ τὸ πάντων γελοιώτατον, ἐμμοῦ τὰ τῶν νενικημένων. ἐγὼ γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λέουσι συγκατακλείων πεπαιδευμένους ἄνδρας καὶ τοσοῦτους γαμῶν γάμους καὶ Ἡφαιστιῶνα ὑπεραγαπῶν. ἐν ἐπήνεσα

¹ διασπάσας γ.

¹ This happened to Lysimachus according to Justin, XV, 3, etc. Curtius, however, VIII, 1, 17 is sceptical. The

THE DIALOGUES OF THE DEAD

or Paeonians was a great achievement. But as for Medes, Persians and Chaldaeans, effeminate creatures bedecked in gold—you weren't the first to conquer them. Don't you know how Clearchus did so, going inland with a mere ten thousand men, and they didn't even wait to fight at close quarters, but fled before they were in bow-shot?

ALEXANDER

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

PHILIP

I know all that ; I was told by Clitus, whom you killed at dinner, by running him through with a spear, because he dared to praise me rather than your achievements. Furthermore, you discarded the Macedonian cloak, they tell me, for a Median doublet, and took to a tiara worn upright on your head, and expected Macedonians, free men, to bow down before you. And, most ridiculous thing of all, you aped the habits of your defeated foes ! I won't mention your other activities—how you locked up educated¹ men along with lions, all your weddings, and your inordinate affection for Hephaestion. I've scholiast on the following dialogue says this was the cause of the death of Callisthenes, but cf. Plutarch, *Alexander*, 56, 4, Arrian, *Anabasis*, IV, 14, 3.

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

ΑΛΕΞΑΝΔΡΟΣ

5. Τὸ φιλοκίνδυνον δέ, ὦ πάτερ, οὐκ ἐπαινεῖς καὶ τὸ ἐν Ὀξυδράκαις πρῶτον καθαλέσθαι ἐντὸς τοῦ τείχους καὶ τοσαῦτα λαβεῖν τραύματα;

ΦΙΛΙΠΠΟΣ

398 Οὐκ ἐπαινῶ τοῦτο, ὦ Ἀλέξανδρε, οὐχ ὅτι μὴ καλὸν οἶομαι εἶναι καὶ τιτρώσκεσθαι ποτε τὸν βασιλέα καὶ προκινδυνεύειν τοῦ στρατοῦ, ἀλλ' ὅτι σοι τὸ τοιοῦτο ἤκιστα συνέφερον· θεὸς γὰρ εἶναι δοκῶν εἶ ποτε τρωθείης, καὶ βλέποιέν σε φοράδην τοῦ πολέμου ἐκκομιζόμενον, αἵματι ρέομενον, οἰμώζοντα ἐπὶ τῷ τραύματι, ταῦτα γέλως ἦν τοῖς ὀρώσιν, ἧ καὶ ὁ Ἄμμων γόης καὶ ψευδόμαντις ἠλέγχετο καὶ οἱ προφήται κόλακες. ἦ τίς οὐκ ἂν ἐγέλασεν ὀρών τὸν τοῦ Διὸς υἱὸν ἀποψύχοντα,¹ δεόμενον τῶν ἰατρῶν βοηθεῖν; νῦν μὲν γὰρ ὁπότε ἤδη τέθνηκας, οὐκ οἶε πολλοὺς εἶναι τοὺς τὴν προσποίησιν ἐκείνην ἐπικερτομοῦντας, ὀρώντας τὸν νεκρὸν τοῦ θεοῦ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξωδηκότα κατὰ νόμον ἀπάντων τῶν σωμάτων; ἄλλως τε καὶ τοῦτο, ὃ χρήσιμον ἔφησ, ὦ Ἀλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥαδίως, πολὺ τῆς δόξης ἀφήρει τῶν κατορθουμένων· πᾶν γὰρ ἐδόκει ἐνδεὲς ὑπὸ θεοῦ γίγνεσθαι δοκοῦν.

¹ λειποψυχούντα β.

¹ Statira.

² Sisygambis.

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only heard of one thing I can praise ; you kept your attentions away from Darius' beautiful queen,¹ and looked after his mother ² and his daughters.³ That was conduct befitting a king.

ALEXANDER

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

PHILIP

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

³ He married one of these, Statira the younger, or Barsine.

THE WORKS OF LUCIAN

ΑΛΕΞΑΝΔΡΟΣ

6. Οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλὰ Ἑρακλεῖ καὶ Διονύσω ἐνάμιλλον τιθέασί με. καίτοι τὴν Ἄορνον ἐκείνην, οὐδετέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρωσάμην.

ΦΙΛΙΠΠΟΣ

ἽΟρας ὅτι ταῦτα ὡς Ἄμμωνος υἱὸς λέγεις, ὃς Ἑρακλεῖ καὶ Διονύσω παραβάλλεις σεαυτόν; καὶ οὐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, οὐδὲ τὸν τύφον ἀπομαθήσῃ καὶ γνώσῃ σεαυτόν καὶ συνήσεις¹ ἤδη νεκρὸς ὢν;

13 (13)

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ

ΔΙΟΓΕΝΗΣ

1. Τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὡσπερ καὶ ἡμεῖς ἅπαντες;

ΑΛΕΞΑΝΔΡΟΣ

390 ἽΟρας, ὦ Διόγευες· οὐ παράδοξον δέ, εἰ ἄνθρωπος ὢν ἀπέθανον.

ΔΙΟΓΕΝΗΣ

Οὐκοῦν ὁ Ἄμμων ἐψεύδετο λέγων ἑαυτοῦ σε εἶναι, σὺ δὲ Φιλίππου ἄρα ἦσθα;

ΑΛΕΞΑΝΔΡΟΣ

Φιλίππου δηλαδὴ· οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὢν.

¹ συνήσεις recs. : συνῆς β: συνιείς γ.

THE DIALOGUES OF THE DEAD

ALEXANDER

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

PHILIP

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

13 (13)

DIOGENES AND ALEXANDER

DIOGENES

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

ALEXANDER

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

DIOGENES

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

ALEXANDER

Of course I was Philip's son. I shouldn't have died, if Ammon was my father.

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ΔΙΟΓΕΝΗΣ

Καὶ μὴν καὶ περὶ τῆς Ὀλυμιάδος ὁμοία ἐλέγετο, δράκοντα ὁμιλεῖν αὐτῇ καὶ βλέπεσθαι ἐν τῇ εὐνῇ, εἶτα οὕτω σε τεχθῆναι, τὸν δὲ Φίλιππον ἐξηπατησθαι οἰόμενον πατέρα σου εἶναι.

ΑΛΕΞΑΝΔΡΟΣ

Καγὼ ταῦτα ἤκουον ὥσπερ σύ, νῦν δὲ ὀρώ ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ οὔτε οἱ τῶν Ἀμμωνίων προφήται ἔλεγον.

ΔΙΟΓΕΝΗΣ

391 Ἄλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ ὑπέπτησον θεὸν εἶναί σε νομίζοντες. 2. ἀτὰρ εἶπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας;

ΑΛΕΞΑΝΔΡΟΣ

Οὐκ οἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ αὐτῆς ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες;

ΔΙΟΓΕΝΗΣ

392 Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ Ἑλλάς, ἄρτι σε παρεληφότα τὴν ἀρχὴν κολακεύοντες καὶ προστάτην αἰρούμενοι καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους, ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες καὶ οἰκοδομοῦντές σοι νεῶς καὶ θύοντες ὡς δράκοντος νιῶ. 3. ἀλλ' εἶπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

THE DIALOGUES OF THE DEAD

DIOGENES

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

ALEXANDER

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

DIOGENES

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

ALEXANDER

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

DIOGENES

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

THE WORKS OF LUCIAN

ΑΛΕΞΑΝΔΡΟΣ

"Ἐτι ἐν Βαβυλῶνι κείμεαι τριακοστὴν¹ ἡμέραν ταύτην, ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἣν ποτε ἀγάγη σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσίν, εἰς Αἴγυπτον ἀπαγαγὼν θάψειν ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν.

ΔΙΟΓΕΝΗΣ

Μὴ γελάσω οὖν, ὦ Ἀλέξανδρε, ὄρων καὶ ἐν ἄδου ἔτι σε μωραίνοντα καὶ ἐλπίζοντα Ἄνουβιν ἢ Ὅσιριν γενήσεσθαι; πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσης· οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην καὶ εἰς τὸ εἶσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἰακὸς οὐδὲ ὁ Κέρβερος εὐκαταφρόνητος. 4. ἐκεῖνο δέ γε ἠδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὅποταν ἐννοήσης ὄσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπῶν ἀφίξει, σωματοφύλακας καὶ ὑπασπιστάς καὶ σατράπας καὶ χρυσὸν τοσοῦτον καὶ ἔθνη προσκυνοῦντα καὶ Βαβυλῶνα καὶ Βάκτρα καὶ τὰ μεγάλα θηρία καὶ τιμὴν καὶ δόξαν καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα διαδεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν πορφυρίδα ἐμπεπορπημένον. οὐ λυπεῖ ταῦτά σε ὑπὲρ τὴν μνήμην² ἰόντα; τί δακρύνεις, ὦ μάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσεν μὴ οἶεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης;

ΑΛΕΞΑΝΔΡΟΣ

5. Ὁ σοφὸς ἐκεῖνος ἀπάντων κολάκων ἐπιτριπτότατος ὢν; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους

THE DIALOGUES OF THE DEAD

ALEXANDER

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

DIOGENES

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

ALEXANDER

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

¹ τριακοστήν Du Soul, cf. Aelian *V. H.* 12. 64, Plutarch, *Alex.* 57. 3: τρίτην codd..

² ὑπὸ τὴν μνήμην β.

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εἰδέναι, ὅσα μὲν ἤτησεν παρ' ἐμοῦ, οἷα δὲ ἐπέσ-
τελλεν, ὡς δὲ κατεχρήτό μου τῇ περὶ παιδείαν
φιλοτιμία θωπεύων καὶ ἐπαινῶν ἄρτι μὲν πρὸς τὸ
κάλλος, ὡς καὶ τοῦτο μέρος ὄν τὰγαθοῦ, ἄρτι δὲ
ἐς τὰς πράξεις καὶ τὸν πλοῦτον. καὶ γὰρ αὖ καὶ
τοῦτο ἀγαθὸν ἠγεῖτο εἶναι, ὡς μὴ αἰσχύνοιτο καὶ
αὐτὸς λαμβάνων· γόης, ὦ Διόγενης, ἄνθρωπος καὶ
τεχνίτης. πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα τῆς
σοφίας αὐτοῦ, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις
394 ἀγαθοῖς ἐκείνοις, ἃ κατηριθμήσω μικρῶ γε ἔμ-
προσθεν.

ΔΙΟΓΕΝΗΣ

6. Ἄλλ' οἶσθα ὃ δράσεις; ἄκος γάρ σοι τῆς
λύπης ὑποθήσομαι. ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ
φύεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανδὸν ἐπισπα-
σάμενος πίε καὶ αὖθις πίε καὶ πολλάκις· οὕτω
γὰρ ἂν παύσαιο ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς
ἀνιῶμενος. καὶ γὰρ Κλεῖτον ἐκείνον ὀρῶ καὶ
Καλλισθένην καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὀρμῶντας,
ὡς διασπάσαιντο καὶ ἀμύναιντο σε ὡν ἔδρασας
αὐτούς. ὥστε τὴν ἑτέραν σὺ ταύτην βάδιζε καὶ
πῖνε πολλάκις, ὡς ἔφην.

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ΕΡΜΟΥ ΚΑΙ ΧΑΡΩΝΟΣ

ΕΡΜΗΣ

1. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα μοι
ὀφείλεις ἤδη, ὅπως μὴ αὖθις ἐρίζωμέν τι περὶ
αὐτῶν.

THE DIALOGUES OF THE DEAD

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

ADIOGENES

Well, here's what to do. I'll prescribe a cure for your grief. As there's no hellebore¹ growing here, you'd better take a stiff drink of the water of Lethe, and repeat the dose frequently, and then you'll stop sorrowing for Aristotle's "goods". Do so, for I see Clitus over there and Callisthenes² and many others bearing down on you, to tear you to pieces and get even with you for the things you did to them. So you'd better take this other path here, and take frequent doses as I've just said.

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HERMES AND CHARON

HERMES

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

¹ Cf. note on p. 39.

² Cf. note on p. 63.

THE WORKS OF LUCIAN

ΧΑΡΩΝ

Λογισώμεθα, ὦ Ἑρμῆ· ἄμεινον γὰρ ὠρίσθαι
καὶ ἀπραγμονέστερον.

ΕΡΜΗΣ

Ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

ΧΑΡΩΝ

Πολλοῦ λέγεις.

ΕΡΜΗΣ

Νῆ τὸν Ἀϊδωνέα, τῶν πέντε ὠνησάμην, καὶ
τροπωτῆρα δύο ὀβολῶν.

ΧΑΡΩΝ

Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜΗΣ

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

ΧΑΡΩΝ

Καὶ τούτους προστίθει.

ΕΡΜΗΣ

Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ
ἀνεωγότα καὶ ἦλους δὲ καὶ καλῶδιον, ἀφ' οὗ τὴν
ὑπέραν ἐποίησας,¹ δύο δραχμῶν ἅπαντα.

ΧΑΡΩΝ

Καὶ ἄξια² ταῦτα ὠνήσω.

¹ ἐποίησα β.

² εὖ γε καὶ ἄξια γ.

THE DIALOGUES OF THE DEAD

CHARON

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

HERMES

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

CHARON

That's dear.

HERMES

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

CHARON

Put down five drachmae and two obols.

HERMES

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

CHARON

Put that down too.

HERMES

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

CHARON

You got these cheap too!

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. πότε δ' οὖν ταῦτα ἀποδώσειν φήσῃ;

ΧΑΡΩΝ

Νῦν μὲν, ὦ Ἑρμῆ, ἀδύνατον, ἣν δὲ λοιμός τις ἢ πόλεμος καταπέμψῃ ἀθρόους τινάς, ἐνέσται τότε ἀποκερδᾶναι παραλογιζόμενον [ἐν τῷ πλήθει¹] τὰ πορθμεῖα.

ΕΡΜΗΣ

2. Νῦν οὖν ἐγὼ καθεδουῖμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολάβοιμι;

ΧΑΡΩΝ

Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. νῦν δὲ ὀλίγοι, ὡς ὄρας, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜΗΣ

343 Ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. πλὴν ἄλλ' οἱ μὲν παλαιοί, ὦ Χάρων, οἶσθα οἶοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω καὶ τραυματαῖα οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τοῦ παιδὸς ἀποθανῶν ἢ ὑπὸ τῆς γυναικὸς ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα καὶ τὰ σκέλη, ὠχροὶ ἅπαντες καὶ ἀγενεῖς, οὐδὲν ὅμοιοι ἐκείνοις. οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὡς εἰκόασι.

ΧΑΡΩΝ

Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

¹ ἐν τῷ πλήθει om. β.

THE DIALOGUES OF THE DEAD

HERMES

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

CHARON

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

HERMES

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

CHARON

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

HERMES

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

CHARON

Yes, it's the grand passion.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν πικρῶς
ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

15 (5)

ΠΛΟΥΤΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΠΛΟΥΤΩΝ

344 1. Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα
λέγω, τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ
εἰσίν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι;

ΕΡΜΗΣ

Ναί, τὸν Σικυώνιον φῆς. τί οὖν;

ΠΛΟΥΤΩΝ

Ἐκεῖνον μὲν, ᾧ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς
ἐνεθήκοντα ἕτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα
τοσαῦτα, εἴ γε οἷόν τε ἦν, καὶ ἔτι πλείω, τοὺς δὲ
κόλακας αὐτοῦ Χαρίνον τὸν νέον καὶ Δάμωνα καὶ
τοὺς ἄλλους κατάσπασον ἐφεξῆς ἅπαντας.

ΕΡΜΗΣ

Ἄτοπον ἂν δόξειε τὸ τοιοῦτον.

ΠΛΟΥΤΩΝ

345 Οὐ μὲν οὖν, ἀλλὰ δικαιοτάτον· τί γὰρ ἐκεῖνοι
παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον ἢ τῶν χρη-
μάτων ἀντιποιοῦνται οὐδὲν προσήκοντες; ὁ δὲ πάντων
ἐστὶ μιαιώτατον, ὅτι καὶ τὰ τοιαῦτα εὐχόμενοι
ὁμῶς θεραπεύουσιν ἔν γε τῷ φανερῷ, καὶ νοσοῦντος
ἃ μὲν βουλεύονται πᾶσι πρόδηλα, θύσειν δὲ ὁμῶς

THE DIALOGUES OF THE DEAD

HERMES

Then you won't think it wrong of me if I dun you for my debt. /

15 (5)

PLUTO AND HERMES

PLUTO

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

HERMES

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

PLUTO

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

HERMES

That *would* look queer.

PLUTO

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

THE WORKS OF LUCIAN

ὑπισχοῦνται, ἣν ῥά τισι, καὶ ὅλως ποικίλη τις ἢ
κολακεία τῶν ἀνδρῶν. διὰ ταῦτα ὁ μὲν ἔστω
ἀθάνατος, οἱ δὲ προαπίτωσαν αὐτοῦ μάτην ἐπιχα-
ρόντες.

ΕΡΜΗΣ

2. Γελοῖα πείσονται, πανούργοι ὄντες.

ΠΛΟΥΤΩΝ

346 Πολλὰ κάκεινος εὖ μάλα διαβουκολεῖ αὐτοὺς καὶ
ἐλπίζει,¹ καὶ ὅλως [“αἰεὶ² θανέοντι³ εἰκῶς” ἔρρωται
πολὺ μᾶλλον τῶν νέων. οἱ δὲ ἤδη τὸν κλῆρον ἐν
σφίσι διηρημένοι βόσκονται ζωὴν μακαρίαν πρὸς
ἑαυτοὺς τιθέντες. Οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ
γῆρας ὡσπερ Ἰόλεως⁴ ἀνηβησάτω, οἱ δὲ ἀπὸ μέσων
τῶν ἐλπίδων τὸν ὄνειροποληθέντα πλοῦτον ἀπολιπόν-
τες ἠκέτωσαν ἤδη κακοὶ κακῶς ἀποθανόντες.

ΕΡΜΗΣ

Ἀμέλησον, ὦ Πλούτων· μετελεύσομαι γάρ σοι
ἤδη αὐτοὺς καθ’ ἓνα ἐξῆς· ἑπτὰ δέ, οἶμαι, εἰσί.

ΠΛΟΥΤΩΝ

Κατάσπα, ὁ δὲ παραπέμψει ἕκαστον ἀντὶ γέροντος
αὐθις πρωθήβης γενόμενος.

¹ ἐπελπίζει Jensius fortasse recte.

² αἰεὶ scripsi : αἰεὶ codd..

³ θανέοντι γ : θανούντι β : θανόντι edd..

⁴ ὁ ἰλέως codd..

THE DIALOGUES OF THE DEAD

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

HERMES

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

PLUTO

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

HERMES

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

PLUTO

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

¹ Editors have emended to *θανόντι*, having failed to see that this is a parody of *Odyssey*, XI, 608. Cf. following dialogue, c. 4. *ἀεὶ τεθνήξασθαι δοκῶν*.

² Cf. Euripides, *Heracidae*, 850 ff.

THE WORKS OF LUCIAN

16 (6)

ΤΕΡΨΙΩΝΟΣ ΚΑΙ ΠΛΟΥΤΩΝΟΣ

ΤΕΡΨΙΩΝ

1. Τοῦτο, ὦ Πλούτων, δίκαιον, ἐμὲ μὲν τε-
θνάσαι τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ
347 ἐνενήκοντα γέροντα Θούκριτον ζῆν ἔτι;

ΠΛΟΥΤΩΝ

Δικαιοτάτον μὲν οὖν, ὦ Τερψίων, εἴ γε ὁ μὲν
ζῆ μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων, σὺ δὲ
παρὰ πάντα τὸν χρόνον ἐπεβούλευες αὐτῷ περιμέ-
νων τὸν κλῆρον.

ΤΕΡΨΙΩΝ

Οὐ γὰρ ἐχρῆν γέροντα ὄντα καὶ μηκέτι χρή-
σασθαι τῷ πλούτῳ αὐτὸν δυνάμενον ἀπελθεῖν τοῦ
βίου παραχωρήσαντα τοῖς νέοις;

ΠΛΟΥΤΩΝ

Καινά, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ
πλούτῳ χρήσασθαι δυνάμενον πρὸς ἡδονὴν ἀπο-
θνήσκειν· τὸ δὲ ἄλλως ἢ Μοῖρα καὶ ἡ φύσις διέταξεν.

ΤΕΡΨΙΩΝ

2. Οὐκοῦν ταύτης αἰτιῶμαι τῆς διατάξεως·
ἐχρῆν γὰρ τὸ πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν
πρεσβύτερον πρότερον καὶ μετὰ τοῦτον ὅστις καὶ
τῇ ἡλικίᾳ μετ' αὐτόν, ἀναστρέφεσθαι δὲ μηδαμῶς,
μηδὲ ζῆν μὲν τὸν ὑπέργηρων ὀδόντας τρεῖς ἔτι
λοιποὺς ἔχοντα, μόγις ὀρώντα, οἰκέταις γε τέτταρ-
σιν ἐπικεκυφότα, κορύζης μὲν τὴν ρίνα, λήμης δὲ

THE DIALOGUES OF THE DEAD

16 (6)

TERPSION AND PLUTO

TERPSION

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

PLUTO

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

TERPSION

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

PLUTO

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

TERPSION

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

THE WORKS OF LUCIAN

- 348 τοὺς ὀφθαλμοὺς μεστὸν ὄντα, οὐδὲν ἔτι ἠδὺ εἰδότα,
 ἔμφυχόν τινα τάφον ὑπὸ τῶν νέων καταγελώμενον,
 ἀποθνήσκειν δὲ καλλίστους καὶ ἔρρωμενεστάτους
 νεανίσκους· ἄνω γὰρ ποταμῶν τοῦτό γε· ἢ τὸ τε-
 λευταῖον εἰδέναί γε ἔχρῆν, πότε καὶ τεθνήξεται
 349 τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίους
 ἐθεράπευον. νῦν δὲ τὸ τῆς παροιμίας, ἡ ἄμαξα τὸν
 βούν πολλάκις ἐκφέρει.

ΠΛΟΥΤΩΝ

3. Ταῦτα μὲν, ὦ Τερψίων, πολὺ συνετώτερα
 γίνεται ἢπερ σοὶ δοκεῖ. καὶ ὑμεῖς δὲ τί παθόντες
 ἀλλοτρίοις ἐπιχαίνετε¹ καὶ τοῖς ἀτέκνοις τῶν γερόν-
 350 των εἰσποιεῖτε φέροντες αὐτούς; τοιγαροῦν γέλωτα
 ὀφλισκάνετε πρὸ ἐκείνων κατορυπτόμενοι, καὶ τὸ
 πρᾶγμα τοῖς πολλοῖς ἠδιστον γίνεται· ὅσω γὰρ
 ὑμεῖς ἐκείνους ἀποθανεῖν εὐχεσθε, τοσοῦτω ἅπασιν
 ἠδὺ προαποθανεῖν ὑμᾶς αὐτῶν. καινὴν γάρ τινα
 ταύτην τὴν τέχνην ἐπινενοήκατε γραῶν καὶ γερόντων
 ἐρῶντες, καὶ μάλιστα εἰ ἄτεκνοι εἶεν, οἱ δὲ ἔντεκνοι
 351 ὑμῖν ἀνέραστοι. καίτοι πολλοὶ ἤδη τῶν ἐρωμένων
 συνέντες ὑμῶν τὴν πανουργίαν τοῦ ἔρωτος, ἣν καὶ
 τύχῳσι παῖδας ἔχοντες, μισεῖν αὐτοὺς πλάττονται,
 ὡς καὶ αὐτοὶ ἐραστὰς ἔχωσιν· εἶτα ἐν ταῖς
 διαθήκαις ἀπεκλείσθησαν μὲν οἱ πάλοι δορυφο-
 ρήσαντες, ὁ δὲ παῖς καὶ ἡ φύσις, ὥσπερ ἐστὶ
 δίκαιον, κρατοῦσι πάντων, οἱ δὲ ὑποπρίουσι τοὺς
 ὀδόντας ἀπομυγνέντες.²

¹ ἐπιχαίνετε γεcc. : ἐπιχαίρετε γβ.

² ἀποσμιγνέντες β.

THE DIALOGUES OF THE DEAD

of life, a living tomb laughed at by the young men. He shouldn't live, while handsome lusty young men die. That's as unnatural as "rivers running backwards".¹ The young men ought at least to know when each old man is going to die, so that they wouldn't waste their attentions upon some of them. But at present, it's just one more case of the proverbial cart coming before the horse.

PLUTO

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

¹ Cf. Euripides, *Medea*, 410.

ΤΕΡΨΙΩΝ

352 4. Ἀληθῆ ταῦτα φῆς· ἐμοῦ γοῦν Θούκριτος πόσα
 353 κατέφαγεν αἰεὶ τεθνήξασθαι δοκῶν καὶ ὁπότε εἰσίοιμι
 354 ὑποστένων καὶ μύχιόν τι καθάπερ ἐξ ὤου νεο-
 τὸς ἀτελῆς ὑποκρώζων ὥστ' ἐμε ὅσον αὐτίκα οἰόμε-
 νον ἐπιβήσειν αὐτὸν τῆς σοροῦ ἐσπέμπειν¹ τὰ πολλά,
 ὡς μὴ ὑπερβάλλοιτό με οἱ ἀντερασταὶ τῇ μεγαλο-
 δωρεᾷ, καὶ τὰ πολλά ὑπὸ φροντίδων ἄγρυπνος
 ἐκείμην ἀριθμῶν ἕκαστα καὶ διατάττων. ταῦτα
 γοῦν μοι καὶ τοῦ ἀποθανεῖν αἷτια γεγένηται,
 ἀγρυπνία καὶ φροντίδες· ὁ δὲ τοσοῦτόν μοι
 δέλεαρ καταπιῶν ἐφειστήκει θαπτομένῳ πρῶην
 ἐπιγελῶν.

ΠΛΟΥΤΩΝ

5. Εὐ γε, ὦ Θούκριτε, ζῶης ἐπὶ μήκιστον
 πλουτῶν ἅμα καὶ τῶν τοιούτων καταγελῶν, μηδὲ
 πρότερόν γε σὺ ἀποθάνοις ἢ προπέμψας πάντας τοὺς
 κόλακας.

ΤΕΡΨΙΩΝ

Τοῦτο μὲν, ὦ Πλούτων, καὶ ἐμοὶ ἡδιστον ἤδη,
 εἰ καὶ Χαροιάδης προτεθνήξεται Θουκρίτου.

ΠΛΟΥΤΩΝ

Θάρρει, ὦ Τερψίων· καὶ Φείδων γὰρ καὶ
 Μέλανθος καὶ ὄλως ἅπαντες προελεύσονται αὐτοῦ
 355 ὑπὸ ταῖς αὐταῖς φροντίσιν.

ΤΕΡΨΙΩΝ

Ἐπαινῶ ταῦτα. ζῶης ἐπὶ μήκιστον, ὦ Θούκριτε.

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

¹ Or, perhaps, "of what I had".

THE DIALOGUES OF THE DEAD

TERPSION

True enough. Take me, for example—how much of mine has Thucritus devoured! Yet he always seemed on the point of death, and whenever I came in, would be groaning to himself, and his voice would be as faint and squeaky as an unfledged chicken straight from the egg; and so I, thinking I'd be putting him in his coffin any minute, would send in most of what he got,¹ so that my rivals in love should not outdo me in generosity, and usually I lay awake at night, sleepless with worry, calculating each penny and arranging each move. It is this that has caused my death—the loss of sleep and the worry. But he gobbled down all that bait, and turned up the other day to gloat at my funeral.

PLUTO

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

TERPSION

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

PLUTO

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

TERPSION

I'm glad to hear it. Long life to you, Thucritus.

THE WORKS OF LUCIAN

17 (7)

ΖΗΝΟΦΑΝΤΟΥ ΚΑΙ ΚΑΛΛΙΔΗΜΙΔΟΥ

ΖΗΝΟΦΑΝΤΟΣ

1. Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ ὅτι παράσιτος ὢν Δεινίου πλέον τοῦ ἱκανοῦ ἐμφαγὼν ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι.

ΚΑΛΛΙΔΗΜΙΔΗΣ

Παρῆν, ὦ Ζηνόφαντε· τὸ δὲ ἐμὸν παράδοξόν τι ἐγένετο. οἶσθα γὰρ καὶ σύ που Πτοιόδωρον τὸν γέροντα;

ΖΗΝΟΦΑΝΤΟΣ

Τὸν ἄτεκνον, τὸν πλούσιον, ὦ σε τὰ πολλὰ ἤδειν συνόντα.

ΚΑΛΛΙΔΗΜΙΔΗΣ

356 Ἐκεῖνον αὐτὸν αἰεὶ ἐθεράπευον ὑπισχνούμενον ἐπ' ἐμοὶ τεθνήξεσθαι. ἐπεὶ δὲ τὸ πρᾶγμα εἰς μήκιστον ἐπεγίνετο καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κληρὸν ἐξηῦρον· πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν,—πίνει δὲ ἐπιεικῶς ζωρότερον—ἐμβαλόντα εἰς κύλικα ἔτοιμον ἔχειν αὐτὸ καὶ ἐπιδούναί αὐτῷ· εἰ δὲ τοῦτο ποιήσῃ,¹ ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν.

ΖΗΝΟΦΑΝΤΟΣ

Τί οὖν ἐγένετο; πάνυ γὰρ τι παράδοξον ἐρεῖν ἔοικας.

THE DIALOGUES OF THE DEAD

17 (7)

ZENOPHANTUS AND CALLIDEMIDES

ZENOPHANTUS

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

CALLIDEMIDES

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

ZENOPHANTUS

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

CALLIDEMIDES

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

ZENOPHANTUS

Well, what happened? Your story looks like being a strange one.

¹ ποιήσει γ: ποιήσῃ β.

THE WORKS OF LUCIAN

ΚΑΛΛΙΔΗΜΙΔΗΣ

2. Ἐπεὶ τοίνυν λουσάμενοι ἤκομεν, δύο δὴ ὁ
μειρακίσκος κύλικας ἐτοίμους ἔχων τὴν μὲν τῷ
Πτοιοδώρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δὲ
357 ἑτέραν ἐμοί, σφαιεῖς οὐκ οἶδ' ὅπως ἐμοὶ μὲν τὸ
φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον ἔδωκεν·
εἶτα ὁ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην
ἐκείμην ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός. τί
τοῦτο γελᾷς, ὦ Ζηνόφαντε; καὶ μὴν οὐκ ἔδει γε
ἐταίρῳ ἀνδρὶ ἐπιγελᾶν.

ΖΗΝΟΦΑΝΤΟΣ

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

ΚΑΛΛΙΔΗΜΙΔΗΣ

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

ΖΗΝΟΦΑΝΤΟΣ

Πλὴν ἀλλ' οὐδὲ σέ τὴν ἐπίτομον ἐχρῆν τραπέσθαι·
ἦκε γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ
καὶ ὀλίγῳ βραδύτερος ἦν.

18 (8)

358 ΚΝΗΜΩΝΟΣ ΚΑΙ ΔΑΜΝΙΠΠΟΥ

ΚΝΗΜΩΝ

Τοῦτο ἐκείνο τὸ τῆς παροιμίας· ὁ νεβρός τὸν
λέοντα.

THE DIALOGUES OF THE DEAD

CALLIDEMIDES

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

ZENOPHANTUS

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

CALLIDEMIDES

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

ZENOPHANTUS

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

18 (8)

CNEMON AND DAMNIPPUS

CNEMON

It's just like the proverb; the fawn's caught the lion.

THE WORKS OF LUCIAN

ΔΑΜΝΙΠΠΟΣ

Τί ἀγανακτεῖς, ὦ Κνήμων;

ΚΝΗΜΩΝ

Πυνθάνη ὃ τι ἀγανακτῶ; κληρονόμον ἀκούσιον καταλέλοιπα κατασοφισθεῖς ἄθλιος, οὓς ἐβουλόμην ἂν μάλιστα σχεῖν τὰμὰ παραλιπῶν.

ΔΑΜΝΙΠΠΟΣ

Πῶς τοῦτο ἐγένετο;

ΚΝΗΜΩΝ

Ἐρμόλαον τὸν πάνυ πλούσιον ἄτεκνον ὄντα ἐθεράπευον ἐπὶ θανάτῳ, κακείνος οὐκ ἀηδῶς τὴν θεραπείαν προσίετο. ἔδοξε δὴ μοι καὶ σοφὸν τοῦτο εἶναι, θέσθαι διαθήκας εἰς τὸ φανερόν, ἐν αἷς ἐκείνῳ καταλέλοιπα τὰμὰ πάντα, ὡς κακείνος ζηλώσειεν καὶ τὰ αὐτὰ πράξειεν.

ΔΑΜΝΙΠΠΟΣ

359 Τί οὖν δὴ ἐκείνος;

ΚΝΗΜΩΝ

Ὅτι μὲν αὐτὸς ἐνέγραψεν¹ ταῖς ἑαυτοῦ διαθήκαις οὐκ οἶδα· ἐγὼ γοῦν ἄφνω ἀπέθανον τοῦ τέγουσ μοι ἐπιπεσόντος, καὶ νῦν Ἐρμόλαος ἔχει τὰμὰ ὥσπερ τις λάβραξ καὶ τὸ ἄγκιστρον τῷ δελέατι συγκατασπάσας.

ΔΑΜΝΙΠΠΟΣ

Οὐ μόνον, ἀλλὰ καὶ αὐτόν σε τὸν ἀλιέα· ὥστε τὸ σόφισμα κατὰ σαυτοῦ συντέθεικας.

¹ ἀνέγραψε β.

THE DIALOGUES OF THE DEAD

DAMNIPPUS

Why so angry, Cnemon ?

CNEMON

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

DAMNIPPUS

How did it happen ?

CNEMON

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

DAMNIPPUS

Well, what did he do ?

CNEMON

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

DAMNIPPUS

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

THE WORKS OF LUCIAN

ΚΝΗΜΩΝ

Ἔοικα· οἰμώζω τοιγαροῦν.

19 (9)

ΣΙΜΥΛΟΥ ΚΑΙ ΠΟΛΥΣΤΡΑΤΟΥ

ΣΙΜΥΛΟΣ

1. Ἦκεις ποτέ, ὦ Πολύστρατε, καὶ σὺ παρ' ἡμᾶς ἔτη οἶμαι οὐ πολὺ ἀποδέοντα τῶν ἑκατὸν βεβιωκώς;

ΠΟΛΥΣΤΡΑΤΟΣ

Ὅκτώ ἐπὶ τοῖς ἐνετήκοντα, ὦ Σιμύλε.

ΣΙΜΥΛΟΣ

360 Πῶς δαὶ τὰ μετ' ἐμέ ταῦτα ἐβίως τριάκοντα; ἐγὼ γὰρ ἀμφὶ τὰ ἑβδομήκοντά σου ὄντος ἀπέθανον.

ΠΟΛΥΣΤΡΑΤΟΣ

Ἐπερήδιστα, εἰ καὶ σοι παράδοξον τοῦτο δόξει.

ΣΙΜΥΛΟΣ

Παράδοξον, εἰ γέρων τε καὶ ἀσθενῆς ἀτεκνός τε προσέτι ἠδεσθαι τοῖς ἐν τῷ βίῳ ἐδύνασο.

ΠΟΛΥΣΤΡΑΤΟΣ

2. Τὸ μὲν πρῶτον ἅπαντα ἐδυνάμην· ἔτι καὶ παῖδες ὠραῖοι ἦσαν πολλοὶ καὶ γυναῖκες ἀβρόταται καὶ μύρα καὶ οἶνος ἀνθοσμίας καὶ τράπεζα ὑπὲρ τὰς ἐν Σικελίᾳ.

ΣΙΜΥΛΟΣ

Καινὰ ταῦτα· ἐγὼ γάρ σε πάνυ φειδόμενον ἠπιστάμην.

THE DIALOGUES OF THE DEAD

CNEMON

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

19 (9)

SIMYLUS AND POLYSTRATUS

SIMYLUS

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

POLYSTRATUS

Ninety-eight, Simylus.

SIMYLUS

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

POLYSTRATUS

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

SIMYLUS

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

POLYSTRATUS

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

SIMYLUS

That's something new. I knew you to be very sparing.

THE WORKS OF LUCIAN

ΠΟΛΥΣΤΡΑΤΟΣ

Ἄλλ' ἐπέρρει μοι, ὦ γενναῖε, παρὰ ἄλλων τὰ ἀγαθὰ· καὶ ἔωθεν μὲν εὐθὺς ἐπὶ θύρας ἐφοίτων μάλα πολλοί, μετὰ δὲ παντοῖά μοι δῶρα προσήγετο ἀπανταχόθεν τῆς γῆς τὰ κάλλιστα.

ΣΙΜΥΛΟΣ

Ἐτυράννησας, ὦ Πολύστρατε, μετ' ἐμέ;

ΠΟΛΥΣΤΡΑΤΟΣ

Οὐκ, ἀλλ' ἐραστὰς εἶχον μυρίους.

ΣΙΜΥΛΟΣ

361 Ἐγέλασα· ἐραστὰς σὺ τηλικούτος ὢν, ὀδόντας τέτταρας ἔχων;

ΠΟΛΥΣΤΡΑΤΟΣ

Νῆ Δία, τοὺς ἀρίστους γε τῶν ἐν τῇ πόλει· καὶ γέροντά με καὶ φαλακρόν, ὡς ὄραῖς, ὄντα καὶ λημῶντα προσέτι καὶ κορυζῶντα ὑπερήδοντο θεραπεύοντες, καὶ μακάριος ἦν αὐτῶν ὄντινα ἂν καὶ μόνον προσέβλεψα.

ΣΙΜΥΛΟΣ

Μῶν καὶ σὺ τινα ὥσπερ ὁ Φάων τὴν Ἀφροδίτην ἐκ Χίου διεπόρθμευσας, εἶτά σοι εὐξαμένῳ ἔδωκεν νέον εἶναι καὶ καλὸν ἐξ ὑπαρχῆς καὶ ἀξιέραστον;

ΠΟΛΥΣΤΡΑΤΟΣ

Οὐκ, ἀλλὰ τοιοῦτος ὢν περιπόθητος ἦν.

¹ Phaon was said to have been an ugly old ferryman of Mytilene, who was made young and handsome by Aphrodite as a reward for ferrying her, and then to have won the love of Sappho.

THE DIALOGUES OF THE DEAD

POLYSTRATUS

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

SIMYLUS

Did you become tyrant, Polystratus, after my time ?

POLYSTRATUS

No, but I had thousands of lovers.

SIMYLUS

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

POLYSTRATUS

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

SIMYLUS

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

POLYSTRATUS

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

THE WORKS OF LUCIAN

ΣΙΜΥΛΟΣ

Αινίγματα λέγεις.

ΠΟΛΥΣΤΡΑΤΟΣ

3. Καὶ μὴν πρόδηλός γε ὁ ἔρως οὕτοσιν πολὺς ὢν ὁ περὶ τοὺς ἀτέκνους καὶ πλουσίους γέροντας.

ΣΙΜΥΛΟΣ

Νῦν μανθάνω σου τὸ κάλλος, ὦ θαυμάσιε, ὅτι παρὰ τῆς χρυσοῦς Ἀφροδίτης ἦν.

ΠΟΛΥΣΤΡΑΤΟΣ

362 Ἀτάρ, ὦ Σιμύλε, οὐκ ὀλίγα τῶν ἐραστῶν ἀπολέλαυκα μονονουχὶ προσκυνούμενος ὑπ' αὐτῶν· καὶ ἔθρυπτόμην δὲ πολλάκις καὶ ἀπέκλειον αὐτῶν τινὰς ἐνίοτε, οἱ δὲ ἡμιλλῶντο καὶ ἀλλήλους ὑπερέβαλλοντο ἐν τῇ περὶ ἐμὲ φιλοτιμίᾳ.

ΣΙΜΥΛΟΣ

Τέλος δ' οὖν πῶς ἐβουλεύσω περὶ τῶν κτημάτων;

ΠΟΛΥΣΤΡΑΤΟΣ

Εἰς τὸ φανερὸν μὲν ἕκαστον αὐτῶν κληρονόμον ἀπολιπεῖν ἔφασκον, ὁ δ' ἐπίστευέν τε ἂν καὶ κολακευτικώτερον παρεσκεύαζεν αὐτόν, ἄλλας δὲ τὰς ἀληθεῖς διαθήκας ἐκείνας ἔχων κατέλιπον οἰμῶζειν ἅπασιν φράσας.

ΣΙΜΥΛΟΣ

4. Τίνα δὲ αἱ τελευταῖαι τὸν κληρονόμον ἔσχον; ἢ πού τινα τῶν ἀπὸ τοῦ γένους;

ΠΟΛΥΣΤΡΑΤΟΣ

Οὐ μὰ Δία, ἀλλὰ νεώνητόν τινα τῶν μειρακίων τῶν ὠραίων Φρύγα.

THE DIALOGUES OF THE DEAD

SIMYLUS

You're talking in riddles.

POLYSTRATUS

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

SIMYLUS

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

POLYSTRATUS

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

SIMYLUS

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

POLYSTRATUS

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

SIMYLUS

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

POLYSTRATUS

Good heavens no ; it was a pretty boy from Phrygia I'd just bought.

THE WORKS OF LUCIAN

ΣΙΜΥΛΟΣ

Ἄμφι πόσα ἔτη, ὦ Πολύστρατε;

ΠΟΛΥΣΤΡΑΤΟΣ

Σχεδὸν ἀμφὶ τὰ εἴκοσι.

ΣΙΜΥΛΟΣ

Ἦδη μανθάνω ἄτινά σοι ἐκεῖνος ἐχαρίζετο.

ΠΟΛΥΣΤΡΑΤΟΣ

Πλὴν ἀλλὰ πολὺ ἐκείνων ἀξιώτερος κληρονομεῖν, εἰ καὶ βάρβαρος ἦν καὶ ὄλεθρος, ὃν ἤδη καὶ αὐτῶν οἱ ἄριστοι θεραπεύουσιν. ἐκεῖνος τοίνυν ἐκληρονόμησέ μου καὶ νῦν ἐν τοῖς εὐπατρίδαις ἀριθμεῖται ὑπεξυρημένος μὲν τὸ γένειον καὶ βαρβαρίζων, Κόδρου δὲ εὐγενέστερος καὶ Νιρέως καλίων καὶ Ὀδυσσεώς συνετώτερος λεγόμενος εἶναι.

ΣΙΜΥΛΟΣ

Οὐ μοι μέλει· καὶ στρατηγησάτω τῆς Ἑλλάδος, εἰ δοκεῖ, ἐκεῖνοι δὲ <μῆ>¹ κληρονομείτωσαν μόνον.

20 (10)

ΧΑΡΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΧΑΡΩΝ

1. Ἀκούσατε ὡς ἔχει ὑμῖν τὰ πράγματα. μικρὸν μὲν ὑμῖν, ὡς ὁράτε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστιν καὶ διαρρεῖ τὰ πολλά, καὶ ἦν τραπῆ ἐπὶ θάτερα, οἰχήσεται περιτραπέν, ὑμεῖς δὲ τοσοῦτοι ἅμα ἦκετε πολλὰ ἐπιφερόμενοι ἕκαστος. ἦν οὖν

¹ μῆ om. vett.. corr. recce..

THE DIALOGUES OF THE DEAD

SIMYLUS

What sort of age was he?

POLYSTRATUS

Roughly about twenty.

SIMYLUS

Now I understand how he won your favour.

POLYSTRATUS

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

SIMYLUS

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

20 (10)

CHARON AND HERMES

CHARON

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

THE WORKS OF LUCIAN

364 μετὰ τούτων ἐμβήητε, δέδια μὴ ὕστερον μετανοήσητε,
καὶ μάλιστα ὁπόσοι νεῖν οὐκ ἐπίστασθε.

ΕΡΜΗΣ

Πῶς οὖν ποιήσαντες εὐπλοήσομεν;

ΧΑΡΩΝ

Ἐγὼ ὑμῖν φράσω· γυμνοὺς ἐπιβαίνειν χρὴ τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡϊόνος καταλιπόντας· μόλις γὰρ ἂν καὶ οὕτως δέξαιτο¹ ὑμᾶς τὸ πορθμεῖον. σοὶ δέ, ὦ Ἐρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ᾖ καὶ τὰ ἔπιπλα, ὥσπερ ἔφην, ἀποβαλὼν. παρὰ δὲ τὴν ἀποβάθραν ἔστῶς διαγίνωσκε αὐτοὺς καὶ ἀναλάμβανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

ΕΡΜΗΣ

2. Εὐ λέγεις, καὶ οὕτω ποιήσωμεν.—Οὐτοσί τις ὁ πρῶτός ἐστιν;

ΜΕΝΙΠΠΟΣ

365 Μένιππος ἔγωγε. ἀλλ' ἰδοὺ ἡ πήρα μοι, ὦ Ἐρμῆ, καὶ τὸ βιάκτρον εἰς τὴν λίμνην ἀπερρίφθων,² τὸν τρίβωνα δὲ οὐδὲ ἐκόμισα εὖ ποιῶν.

ΕΡΜΗΣ

Ἐμβαινε, ὦ Μένιππε ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλοῦ, ὡς ἐπισκοπῆς ἅπαντας. 3. ὁ καλὸς δ' οὗτος τις ἐστιν;

ΧΑΡΜΟΛΕΩΣ

Χαρμόλεως ὁ Μεγαρικὸς ἐπέραστος, οὗ τὸ φίλημα διτάλαντον ἦν.

¹ δέξαιτο γεcc. : δέξοιτο βγ.

² ἀπερρίφθω γ.

THE DIALOGUES OF THE DEAD

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

DEAD MEN

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

CHARON

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

HERMES

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

MENIPPUS

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

HERMES

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

CHARMOLEOS

Charmoleos, the darling of Megara, whose kiss was worth two talents.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Ἀπόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ χεῖλη αὐτοῖς φιλήμασι καὶ τὴν κόμην τὴν βαθείαν καὶ τὸ ἐπὶ τῶν παρειωῶν ἐρύθημα καὶ τὸ δέρμα ὅλον. ἔχει καλῶς, εὖζωνος εἶ, ἐπίβαινε ἤδη. 4. ὁ δὲ τὴν πορφυρίδα οὕτωσιν καὶ τὸ διάδημα ὁ βλοσυρὸς τίς ὦν τυγχάνεις;

ΛΑΜΠΙΧΟΣ

366 Λάμπιχος Γελῶων τύραννος.

ΕΡΜΗΣ

Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει;

ΛΑΜΠΙΧΟΣ

Τί οὖν; ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἦκειν τύραννον ἄνδρα;

ΕΡΜΗΣ

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

ΛΑΜΠΙΧΟΣ

Ἴδού σοι ὁ πλοῦτος ἀπέρριπται.

ΕΡΜΗΣ

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

ΛΑΜΠΙΧΟΣ

Οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν καὶ τὴν ἐφεστρίδα.

ΕΡΜΗΣ

Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες.

THE DIALOGUES OF THE DEAD

HERMES

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

LAMPICHUS

Lampichus, tyrant of Gela.

HERMES

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

LAMPICHUS

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

HERMES

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

LAMPICHUS

There you are ; there goes my wealth.

HERMES

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

LAMPICHUS

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

HERMES

Certainly not ; away with these too.

THE WORKS OF LUCIAN

ΛΑΜΠΙΧΟΣ

Εἶπεν. τί ἔτι; πᾶν γὰρ ἀφῆκα, ὡς ὀράς.

ΕΡΜΗΣ

Καὶ τὴν ὠμότητα καὶ τὴν ἄνοιαν καὶ τὴν ὕβριν
καὶ τὴν ὀργήν, καὶ ταῦτα ἄφες.

ΛΑΜΠΙΧΟΣ

Ἴδού σοι ψιλός εἰμι.

ΕΡΜΗΣ

ὅ. Ἐμβαινε ἤδη. σὺ δὲ ὁ παχύς, ὁ πολύσαρκος
τίς ὢν τυγχάνεις;

ΔΑΜΑΣΙΑΣ

Δαμασίας ὁ ἀθλητής.

ΕΡΜΗΣ

Ναί, ἔοικας· οἶδα γάρ σε πολλάκις ἐν ταῖς
παλαιστραῖς ἰδών.

ΔΑΜΑΣΙΑΣ

Ναί, ὦ Ἐρμῆ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα.

ΕΡΜΗΣ

367 Οὐ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας
περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ κατα-
δύσεις τὸ σκάφος τὸν ἕτερον πόδα ὑπερβείς μόνον·
ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον καὶ τὰ
κηρύγματα.

ΔΑΜΑΣΙΑΣ

Ἴδού σοι γυμνός, ὡς ὀράς, ἀληθῶς εἰμι καὶ
ἰσοστάσιος τοῖς ἄλλοις νεκροῖς.

THE DIALOGUES OF THE DEAD

LAMPICHUS

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

HERMES

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

LAMPICHUS

There you are; I'm stripped.

HERMES

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

DAMASIAS

Damasias, the athlete.

HERMES

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

DAMASIAS

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

HERMES

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

DAMASIAS

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

THE WORKS OF LUCIAN

ΕΡΜΗΣ

6. Οὕτως ἄμεινον ἀβαρῆ εἶναι ὥστε ἔμβαινε. καὶ σὺ τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι καὶ τὴν τρυφήν μηδὲ τὰ ἐντάφια κόμιζε μηδὲ τὰ τῶν προγόνων ἀξιώματα, κατάλιπε δὲ καὶ γένος καὶ δόξαν καὶ εἶ ποτέ σε ἡ πόλις ἀνεκήρυξεν καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς, μηδέ ὅτι μέγαν τάφον ἐπὶ σοι ἔχωσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα.

ΚΡΑΤΩΝ

Οὐχ ἑκὼν μὲν, ἀπορρίψω δέ· τί γὰρ ἂν καὶ πάθοιμι;

ΕΡΜΗΣ

7. βαβαί. σὺ δὲ ὁ ἔνοπλος τί βούλει; ἢ τί τὸ τρόπαιον τοῦτο φέρεις;

ΣΤΡΑΤΗΓΟΣ

Ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἠρίστευσα καὶ ἡ πόλις ἐτίμησέν με.

ΕΡΜΗΣ

Ἄφες ὑπὲρ γῆς τὸ τρόπαιον· ἐν ἄδου γὰρ εἰρήνη καὶ οὐδὲν ὄπλων δεήσει. 8. ὁ σεμνὸς δὲ οὗτος ἀπὸ γε τοῦ σχήματος καὶ βρενθυόμενος, ὁ
368 τὰς ὀφρῦς ἐπηρκῶς, ὁ ἐπὶ τῶν φροντίδων τίς ἔστιν, ὁ τὸν βαθὺν πώγωνα καθειμένος;

ΜΕΝΙΠΠΟΣ

Φιλόσοφός τις, ὦ Ἑρμῆ, μᾶλλον δὲ γόης καὶ τερατείας μεστός· ὥστε ἀπόδυσον καὶ τοῦτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ σκεπόμενα.

THE DIALOGUES OF THE DEAD

HERMES

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

CRATON

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

HERMES

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

GENERAL

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

HERMES

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

MENIPPUS

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

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ΕΡΜΗΣ

- 369 Κατάθου¹ σὺ τὸ σχῆμα πρῶτον, εἶτα καὶ ταυτὶ πάντα. ὦ Ζεῦ, ὅσῃν μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃν δὲ ἀμαθίαν καὶ ἔριν καὶ κενοδοξίαν καὶ ἐρωτήσεις ἀπόρους καὶ λόγους ἀκανθώδεις καὶ ἐννοίας πολυπλόκους, ἀλλὰ καὶ ματαιοπονίαν μάλα πολλὴν καὶ λῆρον οὐκ ὀλίγον καὶ ὕθλους καὶ
- 370 μικρολογίαν, νῆ Δία καὶ χρυσίον γε τουτὶ καὶ ἡδυπάθειαν δὲ καὶ ἀναισχυντίαν καὶ ὀργὴν καὶ τρυφήν καὶ μαλακίαν· οὐ λέληθεν γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου καὶ τὸν τῦφον καὶ τὸ οἶεσθαι ἀμείνων εἶναι τῶν ἄλλων· ὡς εἴ γε ταῦτα πάντα ἔχων ἐμβαίης, ποία πεντηκόντορος δέξαιτο ἄν σε;

ΦΙΛΟΣΟΦΟΣ

Ἀποτίθεται τοίνυν αὐτά, ἐπεὶ περ οὕτω κελεύεις.

ΜΕΝΙΠΠΟΣ

- 371 9. Ἀλλὰ καὶ τὸν πώγωννα τοῦτον ἀποθέσθω, ὦ Ἑρμῆ, βαρύν τε ὄντα καὶ λάσιον, ὡς ὄρας· πέντε μναὶ τριχῶν εἰσι τοῦλάχιστον.

ΕΡΜΗΣ

Εὖ λέγεις· ἀπόθου καὶ τοῦτον.

ΦΙΛΟΣΟΦΟΣ

Καὶ τίς ὁ ἀποκείρων ἔσται;

ΕΡΜΗΣ

Μένιππος οὔτοσὶ λαβὼν πέλεκυν τῶν ναυπηγικῶν ἀποκόψει αὐτὸν ἐπικόπῳ τῇ ἀποβάθρᾳ χρησάμενος.

¹ κατάθου βγ: ἀπόθου γεcc..

THE DIALOGUES OF THE DEAD

HERMES

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

PHILOSOPHER

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

MENIPPUS

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

HERMES

Well spoken. Off with that too.

PHILOSOPHER

Who will be my barber?

HERMES

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

THE WORKS OF LUCIAN

ΜΕΝΙΠΠΟΣ

372 Οὐκ, ὦ Ἑρμῆ, ἀλλὰ πριονά μοι ἀνάδος· γελοϊότερον γὰρ τοῦτο.

ΕΡΜΗΣ

Ὁ πέλεκυς ἱκανός. εὖ γε. ἀνθρωπινώτερος νῦν ἀναπέφηνας ἀποθέμενος σαντοῦ τὴν κινάβραν.

ΜΕΝΙΠΠΟΣ

Βούλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων;

ΕΡΜΗΣ

Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ ταύτας ἐπῆρκεν; οὐκ οἶδα ἐφ' ὅτῳ ἀνατείνων ἑαυτόν. τί τοῦτο; καὶ δακρύεις, ὦ κάθαρμα, καὶ πρὸς θάνατον ἀποδειλιᾷς; ἔμβηθι δ' οὖν.

ΜΕΝΙΠΠΟΣ

Ἐν ἔτι τὸ βαρύτατον ὑπὸ μάλῃς ἔχει.

ΕΡΜΗΣ

373 Τί, ὦ Μένιππε;

ΜΕΝΙΠΠΟΣ

Κολακείαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ.

ΦΙΛΟΣΟΦΟΣ

Οὐκοῦν καὶ σύ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν καὶ παρρησίαν καὶ τὸ ἄλυπον καὶ τὸ γενναῖον καὶ τὸν γέλῳτα· μόνος γοῦν τῶν ἄλλων γελᾷς.

ΕΡΜΗΣ

Μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα, κοῦφα γὰρ καὶ πάνυ εὐφορα ὄντα καὶ πρὸς τὸν κατάπλουν χρήσιμα.

THE DIALOGUES OF THE DEAD

MENIPPUS

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

HERMES

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

MENIPPUS

Shall I take a little off his eyebrows as well ?

HERMES

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

MENIPPUS

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

HERMES

What, Menippus ?

MENIPPUS

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

PHILOSOPHER

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

HERMES

Do nothing of the sort, but keep them, Menippus ; they're light and easy to carry, and useful for the

THE WORKS OF LUCIAN

374 10. καὶ ὁ ῥήτωρ δὲ σὺ ἀπόθου τῶν ῥημάτων τὴν
 τοσαύτην ἀπεραντολογίαν καὶ ἀντιθέσεις καὶ παρ-
 ισώσεις καὶ περιόδους καὶ βαρβαρισμούς καὶ τὰ ἄλλα
 βάρη τῶν λόγων.

ΡΗΤΩΡ

Ἦν ἰδού, ἀποτίθεμαι.

ΕΡΜΗΣ

Εὖ ἔχει· ὥστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν
 ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ
 ἰστίον, εὐθυνε, ὦ πορθμεῦ, τὸ πηδάλιον· εὖ
 πάθωμεν.¹ 11. τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα
 ὁ φιλόσοφος σὺ ὁ ἀρτίως τὸν πώγωνα δεδηωμένος;

ΦΙΛΟΣΟΦΟΣ

Ὅτι, ὦ Ἑρμῆ, ἀθάνατον ὦμην τὴν ψυχὴν
 ὑπάρχειν.

ΜΕΝΙΠΠΟΣ

Ψεύδεται· ἄλλα γὰρ ἔοικε λυπεῖν αὐτόν.

ΕΡΜΗΣ

Τὰ ποῖα;

ΜΕΝΙΠΠΟΣ

Ὅτι μηκέτι δειπνήσει πολυτελεῆ δεῖπνα μηδὲ
 νύκτωρ ἐξιών ἅπαντας λανθάνων τῷ ἱματίῳ τὴν
 κεφαλὴν κατειλήσας περίεισιν ἐν κύκλῳ τὰ χαμαι-
 τυπεῖα, καὶ ἔωθεν ἐξαπατῶν τοὺς νέους ἐπὶ τῇ σοφίᾳ
 ἀργύριον λήψεται· ταῦτα λυπεῖ αὐτόν.

¹ εὐπλωῶμεν γεcc..

THE DIALOGUES OF THE DEAD

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

RHETORICIAN

Look, away they go.

HERMES

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

PHILOSOPHER

Because, Hermes, I thought my soul was immortal.

MENIPPUS

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

HERMES

What ?

MENIPPUS

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

THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΟΣ

Σὺ γάρ, ὦ Μένιππε, οὐκ ἄχθη ἀποθανών;

ΜΕΝΙΠΠΟΣ

375 Πῶς, ὃς ἔσπευσα ἐπὶ τὸν θάνατον καλέσαντος
μηδενός; 12. ἀλλὰ μεταξύ λόγων οὐ κραυγή τις
ἀκούεται ὡσπερ τινῶν ἀπὸ γῆς¹ βοώντων;

ΕΡΜΗΣ

Ναί, ὦ Μένιππε, οὐκ ἀφ' ἑνός γε χώρου, ἀλλ'
οἱ μὲν εἰς τὴν ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι
πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ καὶ ἡ γυνὴ αὐτοῦ
συνέχεται πρὸς τῶν γυναικῶν καὶ τὰ παιδιά νεογνὰ
ὄντα ὁμοίως κἀκεῖνα ὑπὸ τῶν παίδων βάλλεται
ἀφθόνοις τοῖς λίθοις· ἄλλοι δὲ Διόφαντον τὸν
ρήτορα ἐπαινοῦσιν ἐν Σικυῶνι ἐπιταφίους λόγους
διεξιόντα ἐπὶ Κράτῳ τούτῳ. καὶ νῆ Δία γε ἡ
Δαμασίου μήτηρ κωκύουσα ἐξάρχει τοῦ θρήνου σὺν
γυναιξίν ἐπὶ τῷ Δαμασίᾳ· σὲ δὲ οὐδεὶς, ὦ Μένιππε,
δακρύνει, καθ' ἡσυχίαν δὲ κεῖσαι μόνος.

ΜΕΝΙΠΠΟΣ

13. Οὐδαμῶς, ἀλλ' ἀκούση τῶν κυνῶν μετ'
ὀλίγον ὠρυομένων οἴκτιστον ἐπ' ἐμοὶ καὶ τῶν
κοράκων τυπτομένων τοῖς πτεροῖς, ὅποταν συνελ-
θόντες θάπτωσί με.

ΕΡΜΗΣ

376 Γεννάδας εἶ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπε-
πλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικα-
στήριον εὐθεῖαν ἐκείνην προϊόντες, ἐγὼ δὲ καὶ ὁ
πορθμεὺς ἄλλους μετελευσόμεθα.

¹ ἀπὸ γῆς recs.. ὑπὸ γῆς βγ.

THE DIALOGUES OF THE DEAD

PHILOSOPHER

Aren't you sorry to die yourself, Menippus ?

MENIPPUS

How so, when I was eager for death¹ and needed no invitation ? But, as I speak, don't I hear the noise of what seems to be shouting on earth ?

HERMES

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

MENIPPUS

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

HERMES

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

¹ According to Diogenes Laertius, VI. 100, Menippus hanged himself.

THE WORKS OF LUCIAN

ΜΕΝΙΠΠΟΣ

Εὐπλοεῖτε, ὦ Ἑρμῆ· προῖωμεν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; δικασθῆναι δεήσει, καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχοὺς καὶ λίθους καὶ γῦπας· δειχθήσεται δὲ ὁ ἐκάστου βίος.

21 (11)

ΚΡΑΤΗΤΟΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ

ΚΡΑΤΗΣ

1. Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγετες, τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, οὗ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, ἢ μ' ἀνάειρ' ἢ ἐγὼ σέ'.

ΔΙΟΓΕΝΗΣ

Τίνος ἔνεκα, ὦ Κράτης;

ΚΡΑΤΗΣ

Ἐθεράπευον ἀλλήλους τοῦ¹ κλήρου ἔνεκα ἐκάτερος ἠλικιωῦνται ὄντες, καὶ τὰς διαθήκας εἰς τὸ φανερὸν ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι, δεσπότην ἀφίεις τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγέγραπτο, οἱ δὲ ἐθεράπευον ὑπερβαλλόμενοι ἀλλήλους τῇ κολακείᾳ. καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ἄστρον τεκμαιρόμενοι τὸ μέλλον εἴτε ἀπὸ τῶν

¹ ὦ κρατης, ἐθεράπευον ἀλλήλους: (= change of speaker).
βγ: corr. recs..

THE DIALOGUES OF THE DEAD

MENIPPUS

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

21 (11)

CRATES AND DIOGENES

CRATES

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

DIOGENES

Why, Crates ?

CRATES

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

¹ As Ajax said to Odysseus in the wrestling match. (*Iliad*, XXIII, 724.)

THE WORKS OF LUCIAN

ὄνειράτων, ὡς γε Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς ἄρτι μὲν Ἀριστέα παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ, καὶ τὰ τάλαντα ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκείνον ἔρρεπε.

ΔΙΟΓΕΝΗΣ

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

ΚΡΑΤΗΣ

378 Ἄμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας, οἱ δὲ κληροῖ εἰς Εὐνόμιον καὶ Θρασυκλέα περιῆλθον ἄμφω συγγενεῖς ὄντας οὐδὲ πώποτε προμαντευομένους οὕτω γενέσθαι ταῦτα· διαπλέοντες γὰρ ἀπὸ Σικυῶνος εἰς Κίρραν κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι ἀνετράπησαν.

ΔΙΟΓΕΝΗΣ

3. Εὐὶ ἐποίησαν. ἡμεῖς δὲ ὅποτε ἐν τῷ βίῳ ἦμεν, οὐδὲν τοιοῦτον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε πώποτε ηὐξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ—εἶχεν δὲ πάνυ καρτερὰν ἐκ κοτίνου ποιησάμενος—οὔτε οἶμαι σὺ ὦ Κράτης ἐπεθύμεις¹ κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πῖθον καὶ τὴν πῆραν χοίνικας δύο θέρμων ἔχουσαν.

ΚΡΑΤΗΣ

Οὐδὲν γὰρ μοι τούτων ἔδει, ἀλλ' οὐδὲ σοί, ὦ Διόγενες· ἃ γὰρ ἐχρῆν, σύ τε Ἀντισθένης ἐκληρονόμησας καὶ ἐγὼ σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς.

¹ ἐπεθύμησας γ.

THE DIALOGUES OF THE DEAD

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

ADIOGENES

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

CRATES

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

ADIOGENES

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

CRATES

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

THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

Τίνα ταῦτα φήσ;

ΚΡΑΤΗΣ

Σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν.

ΔΙΟΓΕΝΗΣ

379 Νῆ Δία, μέμνημαι τοῦτον διαδεξάμενος τὸν πλοῦτον παρὰ Ἄντισθέου καὶ σοὶ ἔτι πλείω καταλιπών.

ΚΡΑΤΗΣ

4. Ἄλλ' οἱ ἄλλοι ἡμέλουν τῶν τοιούτων κτημάτων καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς κληρονομῆσει προσδοκῶν, εἰς δὲ τὸ χρυσίον πάντες ἔβλεπον.

ΔΙΟΓΕΝΗΣ

Εἰκότως· οὐ γὰρ εἶχον ἔνθα δέξαιτο τὰ τοιαῦτα παρ' ἡμῶν διερρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαπρὰ τῶν βαλλαντίων¹ ὥστε εἴ ποτε καὶ ἐμβάλοι τις ἐς αὐτοὺς ἢ σοφίαν ἢ παρρησίαν ἢ ἀλήθειαν, ἐξέπιπτεν εὐθύς καὶ διέρρει, τοῦ πυθμένος στέγειν οὐ δυναμένου, οἷόν τι πάσχουσιν αἱ τοῦ Δαναοῦ αὐται παρθένοι εἰς τὸν τετρυπημένον πίθον ἐπαντλοῦσαι· τὸ δὲ χρυσίον ὀδοῦσι καὶ ὄνυξι καὶ πάσῃ μηχανῇ ἐφύλαττον.

ΚΡΑΤΗΣ

Οὐκοῦν ἡμεῖς μὲν ἔξομεν κἀνταῦθα τὸν πλοῦτον, οἱ δὲ ὀβολὸν ἤξουσι κομίζοντες καὶ τοῦτον ἄχρι τοῦ πορθμέως.

¹ τὰ σαπρὰ τῶν βαλαντίων β.

THE DIALOGUES OF THE DEAD

DIOGENES

What things do you mean ?

CRATES

Wisdom, independence, truth, plain speaking, freedom.

DIOGENES

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

CRATES

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

DIOGENES

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

CRATES

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

437 ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΝΤΙΣΘΕΝΟΥΣ ΚΑΙ
ΚΡΑΤΗΤΟΣ

ΔΙΟΓΕΝΗΣ

1. Ἀντίσθενης καὶ Κράτης, σχολὴν ἄγομεν· ὥστε τί οὐκ ἄπιμεν εὐθὺ τῆς καθόδου περιπατήσονται, ὀψόμενοι τοὺς κατιόντας οἷοί τινές εἰσι καὶ τί ἕκαστος αὐτῶν ποιεῖ;

ΑΝΤΙΣΘΕΝΗΣ

Ἀπίωμεν, ὦ Διόγενης· καὶ γὰρ ἂν ἡδὺ τὸ θέαμα γένοιτο, τοὺς μὲν δακρύνοντας αὐτῶν ὄραν, τοὺς δὲ ἰκετεύοντας ἀφελῆναι. ἐνίους δὲ μόλις κατιόντας καὶ ἐπὶ τράχηλον ὠθοῦντος τοῦ Ἑρμοῦ ὅμως ἀντιβαίνοντας καὶ ὑπτίους ἀντερείδοντας οὐδὲν δέον.

ΚΡΑΤΗΣ

Ἔγωγ' οὖν καὶ διηγῆσομαι ὑμῖν ἃ εἶδον ὁπότε κατήειν κατὰ τὴν ὁδόν.

ΔΙΟΓΕΝΗΣ

438 Διήγησαι, ὦ Κράτης· ἕοικας γάρ τινα ἑωρακένας¹ παγγέλοια.

ΚΡΑΤΗΣ

2. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν, ἐν αὐτοῖς δὲ ἐπίσημοι Ἰσμηνόδαρος² τε ὁ πλούσιος ὁ ἡμέτερος καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος καὶ Ὀροίτης² ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδαρος—

¹ ἑωρακένας γ: ἐρεῖν β.

² per dialogum Μηνόδαρος β.

Ὀροίτης L: Ὀρύτης γ: Ὀρώδης β.

THE DIALOGUES OF THE DEAD

22 (27)

DIOGENES, ANTISTHENES AND CRATES

DIOGENES

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

ANTISTHENES

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

CRATES

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

DIOGENES

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

CRATES

We had quite a crowd with us on our way down, but the most distinguished were our rich countryman¹ Ismenodorus, Arsaces, governor of Media, and Oroetes the Armenian. Well, Ismenodorus, who'd been killed by bandits on his way past Cithaeron to

¹ Crates was a Theban.

THE WORKS OF LUCIAN

- ἐπεφόνευτο γὰρ ὑπὸ τῶν ληστῶν ὑπὸ¹ τὸν Κιθαι-
 ρῶνα Ἐλευσινάδε οἶμαι βαδίζων—ἔστενε καὶ τὸ
 τραῦμα ἐν ταῖν χεροῖν εἶχε καὶ τὰ παιδία, ἃ νεογνά
 καταλελοίπει, ἀνεκαλεῖτο καὶ ἑαυτῷ ἐπεμέμφετο
 τῆς τόλμης, ὃς² Κιθαιρῶνα ὑπερβάλλων καὶ τὰ περὶ
 439 τὰς Ἐλευθερὰς χωρία πανέρημα ὄντα ὑπὸ τῶν
 πολέμων διοδεύων³ δύο μόνους οἰκέτας ἐπηγάγετο,
 καὶ ταῦτα φιάλας πέντε χρυσᾶς καὶ κυμβία τέτταρα
 μεθ' ἑαυτοῦ κομίζων. 3. ὁ δὲ Ἀρσάκης—γηραιὸς
 ἦδη καὶ νῆ Δί' οὐκ ἄσεμνος τὴν ὄψιν—εἰς τὸ
 βαρβαρικὸν ἤχθετο καὶ ἠγανάκτει πεζὸς βαδίζων
 καὶ ἠξίου τὸν ἵππον αὐτῷ προσαχθῆναι· καὶ γὰρ
 καὶ ὁ ἵππος αὐτῷ συνετεθνήκει, μιᾷ πληγῇ ἀμφοτέροι
 διαπαρέντες ὑπὸ Θρακὸς τινος πελταστοῦ ἐν τῇ ἐπὶ
 τῷ Ἀράξῃ πρὸς τὸν Καππαδόκην⁴ συμπλοκῇ. ὁ μὲν
 γὰρ Ἀρσάκης ἐπήλαυεν, ὡς διηγείτο, πολὺ τῶν
 ἄλλων προεξορμήσας,⁵ ὑποστὰς δὲ ὁ Θραῶξ τῇ
 440 πέλτῃ μὲν ὑποδύς ἀποσειέται τοῦ Ἀρσάκου τὸν
 κοντόν, ὑποθεὶς δὲ τὴν σάρισαν αὐτόν τε διαπείρει
 καὶ τὸν ἵππον.

ANTISΘΕΝΗΣ

4. Πῶς οἶόν τε, ὦ Κράτης, μιᾷ πληγῇ τοῦτο
 γενέσθαι;

ΚΡΑΤΗΣ

Ῥᾶστ', ὦ Ἀντισθένης· ὁ μὲν γὰρ ἐπήλαυεν
 εἰκοσάπηχύν τινα κοντόν προβεβλημένος, ὁ Θραῶξ δ'
 ἐπειδὴ τῇ πέλτῃ παρεκρούσατο⁶ τὴν προσβολὴν καὶ
 παρῆλθεν αὐτόν ἢ ἀκωκῆ, ἐς τὸ γόνυ ὀκλάσας
 δέχεται τῇ σαρίσῃ τὴν ἐπέλασιν καὶ τιτρώσκει τὸν

THE DIALOGUES OF THE DEAD

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

ANTISTHENES

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

CRATES

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

¹ ὑπὸ γ: περὶ β.

² καὶ . . . ὅς β: καὶ αὐτὸν ἤτιᾶτο τῆς τόλμης ὡς γ.

³ πολέμων διοδεύων β: πολεμίων γ.

⁴ Καππάδοκα β.

⁵ ὑπεξορμήσας β.

⁶ ἀπεκρούσατο β.

THE WORKS OF LUCIAN

ἵππον ὑπὸ τὸ στέρνον ὑπὸ θυμοῦ καὶ σφοδρότητος
 ἑαυτὸν διαπείραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης
 ἐκ τοῦ βουβῶνος διαμπὰξ ἄχρι ὑπὸ τὴν πυγὴν.
 ὄρᾱς οἶόν τι ἐγένετο, οὐ τοῦ ἀνδρός, ἀλλὰ τοῦ
 ἵππου μᾶλλον τὸ ἔργον. ἠγανάκτει δ' ὅμως ὁμό-
 τιμος ὦν τοῖς ἄλλοις καὶ ἡξίου ἵππεὺς κατιέναι.
 5. ὁ δέ γε Ὀροίτης καὶ πάννυ ἀπαλὸς ἦν τῷ
 πόδε καὶ οὐδ' ἐστάναι χαμαί, οὐχ ὅπως βαδίζειν
 ἐδύνατο· πάσχουσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες,
 441 ἦν¹ ἀποβῶσι τῶν ἵππων· ὥσπερ οἱ ἐπὶ τῶν
 ἀκανθῶν² ἀκροποδητὶ μόλις βαδίζουσιν. ὥστε ἐπεὶ
 καταβαλὼν ἑαυτὸν ἔκειτο καὶ οὐδεμιᾶ μηχανῇ
 ἀνίστασθαι ἤθελεν, ὁ βέλτιστος Ἑρμῆς ἀράμενος
 αὐτὸν ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον, ἐγὼ δὲ
 ἐγέλων.

ΑΝΤΙΣΘΕΝΗΣ

6. Καγὼ δὲ ὅποτε κατήειν, οὐδ' ἀνέμιξα ἔμαν-
 τὸν τοῖς ἄλλοις, ἀλλ' ἀφείς οἰμώζοντας αὐτοὺς
 προδραμῶν ἐπὶ τὸ πορθμεῖον προκατέλαβον χώραν,
 ὡς ἂν ἐπιτηδείως πλεύσαιμι· καὶ παρὰ τὸν πλοῦν
 οἱ μὲν ἐδάκρυνόν τε καὶ ἐναντίων, ἐγὼ δὲ μάλα
 ἑτερπόμην ἐπ' αὐτοῖς.

ΔΙΟΓΕΝΗΣ

7. Σὺ μὲν, ὦ Κράτης καὶ Ἀντίσθενες, τοιούτων
 ἐτύχετε τῶν ξυνοδοιπόρων, ἐμοὶ δὲ Βλεψίας τε ὁ
 δανειστικὸς ὁ ἐκ Πειραιῶς³ καὶ Λάμπις ὁ Ἄκαρνὰν
 ξεναγὸς ὦν καὶ Δᾶμις ὁ πλούσιος ὁ ἐκ Κορίνθου

¹ ἐπὴν β.

² οἱ . . . ἀκανθῶν β: ἐπὶ τῶν ἀκανθῶν βαίνοντες γ.

³ ὁ δανειστής ἐκ Πίσης β.

THE DIALOGUES OF THE DEAD

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

ANTISTHENES

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

DIOGENES

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

THE WORKS OF LUCIAN

- 442 συγκατήεσαν, ὁ μὲν Δάμις ὑπὸ τοῦ παιδὸς ἐκ
 φαρμάκων ἀποθανών, ὁ δὲ Λάμπις δι' ἔρωτα
 Μυρτίου τῆς ἐταίρας ἀποσφάξας ἑαυτόν, ὁ δὲ
 Βλεψίας λιμῶ ἄθλιος ἐλέγετο ἀπεσκληκέναι καὶ
 ἐδήλου δὲ ὠχρὸς εἰς ὑπερβολὴν καὶ λεπτὸς εἰς τὸ
 ἀκριβέστατον φαινόμενος. ἐγὼ δὲ καίπερ εἰδὼς
 ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. εἶτα τῷ μὲν
 Δάμιδι αἰτιωμένῳ τὸν υἱόν, Οὐκ ἄδικα μέντοι ἔπαθες,
 ἔφην, ὑπ' αὐτοῦ, εἰ τάλαντα ἔχων ὁμοῦ χίλια καὶ
 τρυφῶν αὐτὸς ἐνενηκοντούτης ὦν ὀκτωκαιδεκαέτει
 νεανίσκῳ τέτταρας ὀβολοὺς παρείχες. σὺ δέ, ὦ
 Ἄκαρνάν,—ἔστενε γὰρ κάκεῖνος καὶ κατηράτο τῇ
 Μυρτίῳ—τί αἰτιᾶ τὸν Ἔρωτα, σεαυτὸν δέον, ὃς
 τοὺς μὲν πολεμίους οὐδεπώποτε ἔτρεσας, ἀλλὰ
 φιλοκινδύνως ἠγωνίζου πρὸ τῶν ἄλλων, ἀπὸ δὲ τοῦ
 τυχόντος παιδισκαρίου καὶ δακρῦν ἐπιπλάστων
 καὶ στεναγμῶν ἐάλως ὁ γενναῖος; ὁ μὲν γὰρ
 Βλεψίας αὐτὸς ἑαυτοῦ κατηγόρει φθάσας πολλήν
 443 τὴν ἄνοιαν, ὡς τὰ χρήματα ἐφύλαττεν τοῖς οὐδὲν
 προσήκουσιν κληρονόμοις, εἰς αἰὲ βιώσεσθαι ὁ
 μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν τυχοῦσαν
 τερπωλὴν παρέσχον τότε στένοντες. 8. ἀλλ' ἤδη
 μὲν ἐπὶ τῷ στομίῳ ἐσμέν, ἀποβλέπειν δὲ χρῆ καὶ
 ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαί,
 πολλοί γε καὶ ποικίλοι καὶ πάντες δακρύνοντες
 πλὴν τῶν νεογνῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ
 πάνυ γέροντες ὀδύρονται. τί τοῦτο; ἄρα τὸ φίλτρον
 αὐτοὺς ἔχει τοῦ βίου; 9. τοῦτον οὖν τὸν ὑπέργηρων
 ἐρέσθαι βούλομαι. τί δακρύνεις τηλικούτος ἀποθανών;
 τί ἀγανακτεῖς, ὦ βέλτιστε, καὶ ταῦτα γέρων
 ἀφιγμένος; ἦ που βασιλεύς τις ἦσθα;

THE DIALOGUES OF THE DEAD

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

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

THE WORKS OF LUCIAN

ΠΤΩΧΟΣ

Οὐδαμῶς.

ΔΙΟΓΕΝΗΣ

Ἄλλὰ σατράπης τις;

ΠΤΩΧΟΣ

444 Οὐδὲ τοῦτο.

ΔΙΟΓΕΝΗΣ

Ἄρα οὖν ἐπλούτεις, εἶτα ἀνιᾶ σε τὸ πολλὴν
τρυφὴν ἀπολιπόντα τεθνάναι;

ΠΤΩΧΟΣ

Οὐδὲν τοιοῦτο, ἀλλ' ἔτη μὲν ἐγεγόνειν ἀμφὶ τὰ
ἐνενήκοντα, βίον δὲ ἄπορον ἀπὸ καλάμου καὶ
ὄρμιᾶς εἶχον εἰς ὑπερβολὴν πτωχὸς ὦν ἄτεκνός τε
καὶ προσέτι χωλὸς καὶ ἀμυδρὸν βλέπων.

ΔΙΟΓΕΝΗΣ

Εἶτα τοιοῦτος ὦν ζῆν ἤθελες;

ΠΤΩΧΟΣ

Ναί· ἡδὺ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν
καὶ φευκτέον.

ΔΙΟΓΕΝΗΣ

Παραπαίεις, ὦ γέρον, καὶ μειρακιεύη πρὸς τὸ
χρεῶν, καὶ ταῦτα ἡλικιώτης ὦν τοῦ πορθμέως. τί
οὖν ἂν τις ἔτι λέγοι περὶ τῶν νέων, ὅποτε οἱ τηλι-
κούτοι φιλόζωοί εἰσιν, οὓς ἐχρῆν διώκειν τὸν
θάνατον ὡς τῶν ἐν τῷ γήρᾳ κακῶν φάρμακον. ἀλλ'
ἀπίωμεν ἤδη, μὴ καὶ τις ἡμᾶς ὑπίδηται ὡς ἀπό-
δρασιν βουλευόντας, ὁρῶν περὶ τὸ στόμιον εἰλουμέ-
νους.

THE DIALOGUES OF THE DEAD

BEGGAR

By no means.

DIOGENES

A satrap ?

BEGGAR

Not that either.

DIOGENES

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

BEGGAR

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

DIOGENES

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

BEGGAR

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

DIOGENES

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

ΑΙΑΝΤΟΣ ΚΑΙ ΑΓΑΜΕΜΝΟΝΟΣ

ΑΓΑΜΕΜΝΩΝ

1. Εἰ σὺ μανείς, ὦ Αἴαν, σεαυτὸν ἐφόνευσας, ἐμέλλησας δὲ καὶ ἡμᾶς ἅπαντας, τί¹ αἰτιᾶ τὸν Ὀδυσσεά καὶ πρῶην οὔτε προσέβλεψας αὐτόν, ὅποτε ἦκεν μαντευσόμενος, οὔτε προσειπεῖν ἠξίωσας ἄνδρα συστρατιώτην καὶ ἐταῖρον, ἀλλ' ὑπεροπτικῶς μεγάλα βαίνων παρῆλθες;

ΑΙΑΣ

Εἰκότως, ὦ Ἀγαμέμνον· αὐτὸς γοῦν μοι τῆς μανίας αἴτιος κατέστη μόνος ἀντεξετασθεῖς ἐπὶ τοῖς ὅπλοις.

ΑΓΑΜΕΜΝΩΝ

Ἡξίους δὲ ἀνανταγώνιστος εἶναι καὶ ἀκονιτὶ κρατεῖν ἀπάντων;

ΑΙΑΣ

449 Ναί, τά γε τοιαῦτα· οἰκεία γάρ μοι ἦν ἡ πανοπλία τοῦ ἀνεψιοῦ γε οὔσα. καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες ἀπέεπασθε τὸν ἀγῶνα καὶ παρεχωρήσατέ μοι τῶν ἄθλων,² ὃ δὲ Λαέρτου, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίου εἶναι καὶ ἐπιτηδειότερος ἔχειν τὰ ὄπλα.

¹ τί om. γ.

² τῶν ἄθλων om. β.

THE DIALOGUES OF THE DEAD

23 (29)

AJAX AND AGAMEMNON

AGAMEMNON

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

AJAX

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

AGAMEMNON

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

AJAX

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

¹ Tiresias; cf. *Odyssey*, XI. 90 ff. and 541-565.

² The arms of the dead Achilles offered by Thetis as a prize for the bravest of the Greeks.

THE WORKS OF LUCIAN

ΑΓΑΜΕΜΝΩΝ

2. Αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἣ δέον σοὶ τὴν κληρονομίαν τῶν ὄπλων παραδοῦναι συγγενεῖ γε ὄντι, φέρουσα ἐς τὸ κοινὸν κατέθετο αὐτά.

ΑΙΑΣ

Οὐκ, ἀλλὰ τὸν Ὀδυσσέα, ὃς ἀντεποιήθη μόνος.

ΑΓΑΜΕΜΝΩΝ

Συγγνώμη, ὦ Αἴαν, εἰ ἄνθρωπος ὢν ὠρέχθη δόξης ἡδίστου πράγματος, ὑπὲρ οὗ καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπέμενεν, ἐπεὶ καὶ ἐκράτησέ σου
450 καὶ ταῦτα ἐπὶ¹ Τρωσὶ δικασταῖς.

ΑΙΑΣ

Οἶδα ἐγώ, ἥτις μου κατεδίκασεν· ἀλλ' οὐ θέμις λέγειν τι περὶ τῶν θεῶν. τὸν δ' οὖν Ὀδυσσέα μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην, ὦ Ἀγάμεμνον, οὐδ' εἰ αὐτῇ μοι ἡ Ἀθηνᾶ τοῦτο ἐπιτάττοι.

24 (30)

ΜΙΝΩΟΣ ΚΑΙ ΣΩΣΤΡΑΤΟΥ

ΜΙΝΩΣ

1. Ὁ μὲν ληστής οὗτος Σώστρατος εἰς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω, ὁ δὲ τύραννος, ὦ

¹ ἐπὶ γ: παρὰ β.

THE DIALOGUES OF THE DEAD

AGAMEMNON

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

AJAX

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

AGAMEMNON

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

AJAX

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

24 (30)

MINOS AND SOSTRATUS²

MINOS

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

¹ Cf. *Odyssey*, XI, 547.

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

THE WORKS OF LUCIAN

Ἐρμῆ, παρὰ τὸν Τιτυὸν ἀποταθεὶς ὑπὸ τῶν γυπῶν
καὶ αὐτὸς κειρέσθω τὸ ἦπαρ, ὑμεῖς δὲ οἱ ἀγαθοὶ
ἄπιτε κατὰ τάχος εἰς τὸ Ἡλύσιον πεδῖον καὶ τὰς
μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε
παρὰ τὸν βίον.

ΣΩΣΤΡΑΤΟΣ

Ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.

ΜΙΝΩΣ

451 Νῦν ἀκούσω αὐθις; οὐ γὰρ ἐξελέγηξαι, ὦ
Σώστρατε, πονηρὸς ὢν καὶ τοσοῦτους ἀπεκτονῶς;

ΣΩΣΤΡΑΤΟΣ

Ἐλήλεγμαι μὲν, ἀλλ' ὄρα, εἰ δικαίως κολασθήσο-
μαι.

ΜΙΝΩΣ

Καὶ πάνυ, εἴ γε ἀποτίνειν τὴν ἀξίαν δίκαιον.

ΣΩΣΤΡΑΤΟΣ

Ἄλλως ἀπόκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι
ἐρήσομαί σε.

ΜΙΝΩΣ

Λέγε, μὴ μακρὰ μόνον, ὡς¹ καὶ τοὺς ἄλλους
διακρίνωμεν ἤδη.

ΣΩΣΤΡΑΤΟΣ

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

ΜΙΝΩΣ

Ἐπὶ τῆς Μοίρας δηλαδὴ.

¹ ὅπως β.

THE DIALOGUES OF THE DEAD

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

SOSTRATUS

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

MINOS

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

SOSTRATUS

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

MINOS

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

SOSTRATUS

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

MINOS

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

SOSTRATUS

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

MINOS

Already spun by Fate, of course.

THE WORKS OF LUCIAN

ΣΩΣΤΡΑΤΟΣ

Οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες καὶ οἱ πονηροὶ
δοκοῦντες ἡμεῖς ἐκείνη ὑπηρετοῦντες ταῦτα ἔδρω-
μεν;¹

ΜΙΝΩΣ

Ναί, τῇ Κλωθοῖ, ἣ ἐκάστω ἐπέταξε γεννηθέντι
τὰ πρακτέα.

ΣΩΣΤΡΑΤΟΣ

Εἰ τοίνυν ἀναγκασθεῖς τις ὑπ' ἄλλου φονεύσειέν
τινα οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζομένῳ,²
οἷον δῆμιος ἢ δορυφόρος, ὁ μὲν δικαστῆ πεισθεῖς, ὁ
δέ τυράννῳ, τίνα αἰτιάσῃ τοῦ φόνου;

ΜΙΝΩΣ

Δῆλον ὡς τὸν δικαστῆν ἢ τὸν τύραννον, ἐπεὶ
οὐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ ὄργανον ὄν
τοῦτο πρὸς τὸν θυμὸν τῷ πρώτῳ παρασχόντι τὴν
αἰτίαν.

ΣΩΣΤΡΑΤΟΣ

452 Εὖ γε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ παρα-
453 δείγματι. ἦν δέ τις ἀποστειλάντος τοῦ δεσπότου
ἦκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίτι τὴν
454 χάριν ἰστέον ἢ τίνα εὐεργέτην ἀναγραπτέον;

ΜΙΝΩΣ

Τὸν πέμφσαντα, ὦ Σώστρατε· διάκονος γὰρ ὁ
κομίσας³ ἦν.

¹ δρῶμεν β.

² βιαζόμενος γ.

³ ὁ κομίσας γ· ὁ πεμφθεῖς β.

THE DIALOGUES OF THE DEAD

SOSTRATUS

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

MINOS

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

SOSTRATUS

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

MINOS

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

SOSTRATUS

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

MINOS

The sender, Sostratus ; the bringer was merely a servant.

THE WORKS OF LUCIAN

ΣΩΣΤΡΑΤΟΣ

3. Οὐκοῦν ὄρας πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους ὧν ἡ Κλωθὴ προσεταπτεν, καὶ τούτους τιμήσας¹ τοὺς διακονησαμένους² ἀλλοτρίοις ἀγαθοῖς; οὐ γὰρ δὴ ἐκεῖνό γε εἰπεῖν ἔχοι τις ὡς ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προσεταγμένοις.

ΜΙΝΩΣ

᾽Ω Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον γιγνόμενα, εἰ ἀκριβῶς ἐξετάζοις. πλὴν ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἐπερωτήσεως, διότι οὐ ληστής μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς. ἀπόλυσον αὐτόν, ὧ Ἐρμῆ, καὶ μηκέτι κολαζέσθω. ὄρα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς τὰ ὅμοια ἐρωτᾶν διδάξης.

25 (12)

380 ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ ΚΑΙ ΣΚΙΠΙΩΝΟΣ

ΑΛΕΞΑΝΔΡΟΣ

1. Ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γάρ εἰμι.

ΑΝΝΙΒΑΣ

Οὐ μὲν οὖν, ἀλλ' ἐμέ.

ΑΛΕΞΑΝΔΡΟΣ

Οὐκοῦν ὁ Μίνως δικασάτω.

¹ τιμήσας scripsi: τιμήσεις codd.: τιμῶν edd..

² διακονησαμένους recc.: διακονησομένους βγ.

THE DIALOGUES OF THE DEAD

SOSTRATUS

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

MINOS

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

25 (12)

ALEXANDER, HANNIBAL, MINOS AND SCIPIO

ALEXANDER

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

HANNIBAL

No, *I* should.

ALEXANDER

Let Minos decide, then.

¹ Or "heard before".

THE WORKS OF LUCIAN

ΜΙΝΩΣ

Τίνες δὲ ἐστέ;

ΑΛΕΞΑΝΔΡΟΣ

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

ΜΙΝΩΣ

Νῆ Δία ἔνδοξοί γε ἀμφότεροι. ἀλλὰ περὶ τίνος ὑμῶν ἡ ἔρις;

ΑΛΕΞΑΝΔΡΟΣ

381 Περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ, ἐγὼ δέ, ὡσπερ ἅπαντες ἴσασι, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημι διενεγκεῖν τὰ πολέμια.

ΜΙΝΩΣ

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

ANNIBAS

2. "Ἐν μὲν τούτο, ὦ Μίνως, ὠνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτη πλέον οὗτος ἐνέγκαιτό μου. φημὶ δὲ τούτους μάλιστα ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες ὅμως ἐπὶ μέγα προεχώρησαν δι' αὐτῶν δυνάμιν τε περιβαλόμενοι καὶ ἀξιοδόξαντες ἀρχῆς. ἔγωγ' οὖν μετ' ὀλίγων ἐξορμήσας

THE DIALOGUES OF THE DEAD

MINOS

Who are you ?

ALEXANDER

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

MINOS

Both famous indeed. But what are you disputing?

ALEXANDER

The first place. He says¹ he was a better general than I was, but I say, as is known to all, that in the arts of war I was superior not only to him, but to pretty well every one who went before me.

MINOS

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

HANNIBAL

I've one thing to be thankful for, Minos, for, while I've been here, I've added Greek² to my other accomplishments ; he won't, as a result, have the advantage of me even in that. I maintain that those are most deserving of praise who began from nothing, and yet advanced to greatness by their own efforts, by winning power for themselves and being thought worthy of command. Thus it was that I, setting out for Spain with a few followers, served at

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

² Nepos, however (*Hannibal* 13.2) says Hannibal wrote several books in Greek.

THE WORKS OF LUCIAN

- εἰς τὴν Ἰβηρίαν τὸ πρῶτον ὑπαρχος ὢν τῷ ἀδελφῷ
 μεγίστων ἠξιώθην ἄριστος κριθείς, καὶ τοὺς τε
 382 Κελτίβηρας εἶλον καὶ Γαλατῶν ἐκράτησα τῶν ἐσπε-
 ρίων καὶ τὰ μεγάλα ὄρη ὑπερβὰς τὰ περὶ τὸν Ἡρι-
 δανὸν ἅπαντα κατέδραμον καὶ ἀναστάτους ἐποίησα
 τοσαύτας πόλεις καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσά-
 μην καὶ μέχρι τῶν προαστείων τῆς προῦχούσης
 πόλεως ἦλθον καὶ τοσοῦτους ἀπέκτεινα μιᾶς
 ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις
 ἀπομετρήσαι καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς.
 καὶ ταῦτα πάντα ἔπραξα οὔτε Ἄμμωνος υἱὸς
 ὀνομαζόμενος οὔτε θεὸς εἶναι προσποιούμενος ἢ
 ἐνύπνια τῆς μητρὸς διεξιῶν, ἀλλ' ἄνθρωπος εἶναι
 ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντε-
 ξεταζόμενος καὶ στρατιώταις τοῖς μαχιμωτάτοις
 383 συμπλεκόμενος, οὐ Μήδους καὶ Ἀρμενίου κατα-
 γωνιζόμενος¹ ὑποφεύγοντας πρὶν διώκειν τινὰ καὶ
 τῷ τολμήσαντι παραδιδόντας εὐθύς τὴν νίκην.
 3. Ἀλέξανδρος δὲ πατρώαν ἀρχὴν παραλαβὼν ἠϋξήσεν
 καὶ παρὰ πολὺ ἐξέτεινε χρησάμενος τῇ τῆς τύχης
 ὀρμῇ. ἐπεὶ δ' οὖν ἐνίκησέ τε καὶ τὸν ὄλεθρον ἐκείνον
 Δαρεῖον ἐν Ἰσσωῖ τε καὶ Ἀρβήλοις ἐκράτησεν,
 ἀποστὰς τῶν πατρώων προσκυνεῖσθαι ἠξίου καὶ
 384 δίαιταν² τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν καὶ
 ἐμιαίφονει ἐν τοῖς συμποσίοις τοὺς φίλους καὶ
 συνελάμβανεν ἐπὶ θανάτῳ. ἐγὼ δὲ ἤρξα ἐπ' ἴσης
 τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο τῶν πολε-
 μίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ,
 ταχέως ὑπήκουσα, καὶ ἰδιώτην ἑμαυτὸν παρέσχον

¹ καταγωνιζόμενος recs.: om. βγ.

² ἐς δίαιταν edd..

THE DIALOGUES OF THE DEAD

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

¹ This Hasdubral was, strictly speaking, Hannibal's brother-in-law. Lucian is either using ἀδελφός very loosely, or has confused him with the other Hasdubral, Hannibal's brother Cf. Polybius 2. 1. 9 etc.

² As opposed to those of Galatia.

THE WORKS OF LUCIAN

καὶ καταδικασθεὶς ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα.
καὶ ταῦτα ἔπραξα βάρβαρος ὢν καὶ ἀπαιδευτος
παιδείας τῆς Ἑλληνικῆς καὶ οὔτε Ὅμηρον ὡσπερ
385 οὔτος ραψωδῶν¹ οὔτε ὑπ' Ἀριστοτέλει τῷ
σοφιστῇ παιδευθεὶς, μόνη δὲ τῇ φύσει ἀγαθῇ
χρησάμενος. ταῦτά ἐστιν ἃ ἐγὼ Ἀλεξάνδρου
ἀμείνων φημι εἶναι. εἰ δέ ἐστι καλλίων οὔτοσί,
διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι
ἴσως καὶ ταῦτα σεμνά, οὐ μὴν διὰ τοῦτο ἀμείνων μὲν
δόξειεν ἂν γενναίου καὶ στρατηγικοῦ ἀνδρὸς τῇ
γνώμῃ πλέον ἢπερ τῇ τύχῃ κεκρημένου.

ΜΙΝΩΣ

Ὁ μὲν εἶρηκεν οὐκ ἀγεννῆ τὸν λόγον οὐδὲ ὡς
Λίβυν εἰκὸς ἦν ὑπὲρ αὐτοῦ. σὺ δέ, ὦ Ἀλέξανδρε,
τί πρὸς ταῦτα φῆς;

ΑΛΕΞΑΝΔΡΟΣ

386 4. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα
οὔτω θρασὺν· ἱκανὴ γὰρ ἡ φήμη διδάξαι σε, οἷος
μὲν ἐγὼ βασιλεύς, οἷος δὲ οὔτος ληστής ἐγένετο.
ὁμῶς δὲ ὄρα εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα, ὃς νέος
ὢν ἔτι παρελθὼν ἐπὶ τὰ πράγματα καὶ τὴν ἀρχὴν
τεταραγμένην κατέσχον καὶ τοὺς φονέας τοῦ
πατρὸς μετήλθον, κᾶτα φοβήσας τὴν Ἑλλάδα τῇ
Θηβαίων ἀπωλείᾳ στρατηγὸς ὑπ' αὐτῶν χειροτο-
νηθεὶς οὐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων
ἀγαπᾶν ἄρχειν² ὀπόσων ὁ πατὴρ κατέλιπεν, ἀλλὰ
πᾶσαν ἐπινοήσας τὴν γῆν καὶ δεινὸν ἠγησάμενος,
εἰ μὴ ἀπάντων κρατήσαιμι, ὀλίγους ἄγων εἰσέβα-
λον εἰς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκράτησα

¹ ραψωδῶν edd.: ἐρραψώδου βγ.

² ἄρχων γ.

THE DIALOGUES OF THE DEAD

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

MINOS

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

ALEXANDER

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

¹ Cf. Dio Chrys. IV, 65. Plutarch, *Vita Alexandri*, c. 8.

THE WORKS OF LUCIAN

μεγάλη μάχη καὶ τὴν Λυδίαν λαβὼν καὶ Ἴωνίαν καὶ
 Φρυγίαν καὶ ὅλως τὰ ἐν ποσὶν αἰεὶ χειρούμενος
 ἦλθον ἐπὶ Ἰσσόν, ἔνθα Δαρεῖος ὑπέμεινεν μυριάδας
 πολλὰς στρατοῦ ἄγων. 5. καὶ τὸ ἀπὸ τούτου, ὦ
 Μίνως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾶς
 ἡμέρας κατέπεμψα· φησὶ γοῦν ὁ πορθμεὺς μὴ διαρ-
 κέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ σχεδιάς
 387 διαπηξαμένους τοὺς πολλοὺς αὐτῶν διαπλευσαι.
 καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων καὶ
 τιτρώσκεσθαι ἀξιῶν. καὶ ἵνα σοὶ μὴ τὰ ἐν
 Τύρῳ μηδὲ τὰ ἐν Ἀρβήλοις διηγῆσωμαι, ἀλλὰ καὶ
 μέχρι Ἰνδῶν ἦλθον καὶ τὸν Ὀκεανὸν ὄρον ἐποίη-
 σάμην τῆς ἀρχῆς καὶ τοὺς ἐλέφαντας αὐτῶν εἶχον¹
 καὶ Πῶρον ἐχειρωσάμην, καὶ Σκύθας δὲ οὐκ
 εὐκαταφρονήτους ἄνδρας ὑπερβὰς τὸν Τάναϊν
 ἐνίκησα μεγάλη ἵππομαχίᾳ, καὶ τοὺς φίλους εὖ
 ἐποίησα καὶ τοὺς ἐχθροὺς ἡμυνάμην. εἰ δὲ καὶ
 θεὸς ἐδόκουν τοῖς ἀνθρώποις, συγγνωστοὶ ἐκείνοι
 πρὸς τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτόν τι
 πιστεύσαντες περὶ ἐμοῦ. 6. τὸ δ' οὖν τελευταῖον
 ἐγὼ μὲν βασιλεύων ἀπέθανον, οὗτος δὲ ἐν φυγῇ ὦν
 παρὰ Προυσία τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν
 πανουργότατον καὶ ὠμότατον ὄντα· ὡς γὰρ δὴ
 ἐκράτησεν τῶν Ἰταλῶν, ἐὼ λέγειν ὅτι οὐκ ἰσχύι,
 ἀλλὰ πονηρίᾳ καὶ ἀπιστίᾳ καὶ δόλοισι, νόμιμον δὲ ἢ
 προφανὲς οὐδέν. ἐπεὶ δέ μοι ὠνειδίσεν τὴν τρυφήν,
 388 ἐκλελησθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ ἑταίραις
 συνῶν καὶ τοὺς τοῦ πολέμου καιροὺς ὁ θαυμάσιος
 καθηδυπαθῶν. ἐγὼ δὲ εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας

¹ εἶχον codd. : εἶλον edd..

THE DIALOGUES OF THE DEAD

Ionia, Phrygia, and, in short, whatever lay before me, reached Issus, where Darius awaited me at the head of countless thousands of men. The result you all know, Minos, and the numbers of dead I sent down to you in a single day. The ferryman certainly says that his boat could not cope with them on that occasion, but that the majority of them made their own rafts and crossed over in that way. Moreover, while doing this, I faced danger at the head of my men, and did not object to wounds. Not to speak of what happened at Tyre and Arbela, I marched as far as India, making the Ocean the boundary of my empire. I kept their elephants¹ and overcame Porus; I crossed the Tanais, and defeated the Scythians, formidable foes, in a mighty cavalry battle; I treated my friends well, and wrought vengeance on my enemies. Even if men did think me a god, they had some excuse for such beliefs about me in view of the greatness of my achievements. Last of all, I died a king, whereas he died an exile, at the court of Prusias of Bithynia—a proper end for so exceedingly wicked and cruel a man. Take for instance his conquests in Italy. I won't mention that these were achieved not by might, but by knavery and treachery and deceit, but of open legitimate warfare there was nothing at all; but when he reproaches me with luxurious living, I think the distinguished gentleman has forgotten how he behaved in Capua, consorting with loose women, and wasting in debauchery his opportunities for victory in the war. But suppose I hadn't despised the west, and preferred to march against the east,

¹ Cf. Arrian, *Anabasis*, 5, 18, 2.

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ἐπὶ τὴν ἔω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα Ἰταλίαν ἀναιμωτὶ λαβὼν καὶ Λιβύην καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἔδοξέ μοι ἐκεῖνα ὑποπτήσσοντα ἤδη καὶ δεσπότην ὁμολογῶντα. εἶρηκα· σὺ δέ, ὦ Μίνως, δίκαιζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

ΣΚΙΠΙΩΝ

7. Μὴ πρότερον, ἦν μὴ καὶ ἐμοῦ ἀκούσης.

ΜΙΝΩΣ

Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὦν ἐρεῖς;

ΣΚΙΠΙΩΝ

Ἰταλιώτης Σκιπίων στρατηγὸς ὁ καθελὼν Καρχηδόνα καὶ κρατήσας Λιβύων μεγάλαις μάχαις.

ΜΙΝΩΣ

Τί οὖν καὶ σὺ ἐρεῖς;

ΣΚΙΠΙΩΝ

389 Ἀλεξάνδρου μὲν ἦππων εἶναι, τοῦ δὲ Ἀννίβου ἀμείνων, ὃς ἐδίωξα νικήσας αὐτὸν καὶ φυγεῖν καταναγκάσας ἀτίμως. πῶς οὖν οὐκ ἀναίσχυντος οὗτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, ᾧ οὐδὲ Σκιπίων ἐγὼ ὁ νενικηκὼς ἐμαυτὸν παραβάλλεσθαι ἀξιῶ;

THE DIALOGUES OF THE DEAD

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

SCIPIO

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

MINOS

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

SCIPIO

From Italy. I am Scipio, the general who destroyed Carthage,¹ and overcame the Libyans in mighty battle.

MINOS

Well, what have you to say?

SCIPIO

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

¹ Lucian seems to have confused the victor of Zama with Scipio Aemilianus.

THE WORKS OF LUCIAN

ΜΙΝΩΣ

Νῆ Δί' εὐγνώμονα φῆς, ὦ Σκιπίων· ὥστε
πρῶτος μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτὸν δὲ σύ,
εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας οὐδὲ οὗτος εὐκατα-
φρόνητος ὢν.

26 (15)

399

ΑΧΙΛΛΕΩΣ ΚΑΙ ΑΝΤΙΛΟΧΟΥ

ΑΝΤΙΛΟΧΟΣ

1. Οἷα πρῶην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα
σοι εἶρηται περὶ τοῦ θανάτου, ὡς ἀγεννῆ καὶ
ἀνάξια τοῖν διδασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ
Φοίνικος. ἠκροώμην γάρ, ὅποτε ἔφησ βούλεσθαι
ἐπάρουρος ὢν θητεύειν παρά τινι¹ τῶν ἀκλήρων,
“ ὦ μὴ βίοςτος πολὺς² εἶη,” μᾶλλον ἢ πάντων
ἀνάσσειν τῶν νεκρῶν. ταῦτα μὲν οὖν ἀγεννῆ
τινα Φρύγα δειλὸν καὶ πέρα τοῦ καλῶς ἔχοντος
φιλόζωνον ἴσως ἐχρῆν λέγειν, τὸν Πηλέως δὲ υἱόν,
τὸν φιλοκινδυνότατον ἠρώων ἀπάντων, ταπεινὰ
οὕτω περὶ αὐτοῦ διανοεῖσθαι πολλὴ αἰσχύνη καὶ
ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ, ὃς
400 ἐξὸν ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν,
ἐκῶν προεῖλου τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον.

ΑΧΙΛΛΕΥΣ

2. ὦ παῖ Νέστορος, ἀλλὰ τότε μὲν ἄπειρος ἔτι
τῶν ἐνταῦθα ὢν καὶ τὸ βέλτιον ἐκείνων ὀπότερον

¹ παρά τισι βγ: corr. rec..

² βίος τινι πολὺς βγ.

THE DIALOGUES OF THE DEAD

MINOS

By heaven, what you say, Scipio, is reasonable ! So let Alexander be adjudged¹ first, and after him you, and then, if you don't mind, Hannibal third, though even he is of no little account.

26 (15)

ACHILLES AND ANTILOCHUS

ANTILOCHUS

I was surprised at what you had to say the other day, Achilles, to Odysseus on the subject of death. What ignoble words ! What little credit they reflected on both of your teachers, Chiron and Phoenix ! I was listening, you know, when you said you would gladly " if but on earth above " be thrall to any man " whose lot is poverty, whose substance small ", rather than be king of all the dead.² To speak thus might perhaps have been right for some mean cowardly Phrygian, who loves life regardless of honour, but for the son of Peleus, who surpassed all the heroes in his love of danger, to have such mean ideas for himself is utterly shameful, and opposed to the way you acted in life ; for, though you could have had a long and obscure reign in the land of Phthia, you gladly preferred death with glory.

ACHILLES

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

¹ Cf. note on p. 143.

² Cf. *Odyssey*, XI, 489-491.

ἦν ἀγνοῶν τὸ δύστηνον ἐκεῖνο δοξάριον προετίμων τοῦ βίου, νῦν δὲ συνίημι ἤδη ὡς ἐκείνη μὲν ἀνωφελής, εἰ καὶ ὅτι μάλιστα οἱ ἄνω ραψωδῆσουσιν. μετὰ νεκρῶν δὲ ὁμοτιμία, καὶ οὔτε τὸ κάλλος ἐκεῖνο, ὦ Ἀντίλοχε, οὔτε ἡ ἰσχὺς πάρεστιν, ἀλλὰ κείμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι καὶ κατ' οὐδὲν ἀλλήλων διαφέροντες, καὶ οὔτε οἱ τῶν Τρώων νεκροὶ δεδίασίν με οὔτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν, ἰσηγορία δὲ ἀκριβῆς καὶ νεκρὸς ὅμοιος, " ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός." ταυτὰ με ἀνιᾶ καὶ ἄχθομαι, ὅτι μὴ θητεύω ζῶν.

ANTILOXOS

3. "Ὅμως τί οὖν ἂν τις πάθοι, ὦ Ἀχιλλεῦ; ταυτὰ γὰρ ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας, ὥστε χρὴ ἐμμένειν τῷ νόμῳ καὶ μὴ ἀνιᾶσθαι τοῖς διατεταγμένοις. ἄλλως τε ὄρας τῶν ἐταίρων ὅσοι περὶ σέ ἐσμεν οἶδε¹ μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται πάντως. φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τοῦ πράγματος καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. ὄρας τὸν Ἡρακλέα καὶ τὸν Μελέαγρον καὶ ἄλλους θαυμαστοὺς ἄνδρας, οἳ οὐκ ἂν οἶμαι δέξαιντο ἀνελθεῖν, εἴ τις αὐτοὺς ἀναπέμψειε θητεύσοντας ἀκλήροισ καὶ ἀβίοις ἀνδράσιν.

ΑΧΙΛΛΕΥΣ

4. 'Ἐταιρική μὲν ἡ παραίνεσις, ἐμὲ δὲ οὐκ οἶδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι δὲ καὶ ὑμῶν ἕκαστον· εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρους ἐστὲ καθ' ἡσυχίαν αὐτὸ πάσχοντες.

¹ οἶδε γ: ὦδε β.

THE DIALOGUES OF THE DEAD

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

ANTILOCHUS

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

ACHILLES

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

¹ Cf. *Iliad*, IX, 319.

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ΑΝΤΙΛΟΧΟΣ

Οὐκ, ἀλλ' ἀμείνους, ὦ Ἀχιλλεῦ· τὸ γὰρ ἀνωφελὲς τοῦ λέγειν ὀρώμεν· σιωπᾶν γὰρ καὶ φέρειν καὶ ἀνέχεσθαι δέδοκται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν ὥσπερ σὺ τοιαῦτα εὐχόμενος.

27 (19)

410

ΑΙΑΚΟΥ ΚΑΙ ΠΡΩΤΕΣΙΛΑΟΥ

ΑΙΑΚΟΣ

1. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

ΠΡΩΤΕΣΙΛΑΟΣ

Ἔστι διὰ ταύτην, ὦ Αἰακέ, ἀπέθανον ἡμιτελῆ μὲν τὸν δόμον καταλιπών, χήραν τε νεόγαμον γυναῖκα.

ΑΙΑΚΟΣ

Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

ΠΡΩΤΕΣΙΛΑΟΣ

Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

ΜΕΝΕΛΑΟΣ

Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριον, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τα δίκαια ὤχето ἀρπάσας· οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων τε καὶ βαρβάρων ἄξιος ἄγχεσθαι τοσούτοις θανάτου αἷτιος γεγενημένος.

THE DIALOGUES OF THE DEAD

ANTILOCHUS

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

27 (19)

AEACUS AND PROTESILAUS

AEACUS

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

PROTESILAUS

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

AEACUS

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

PROTESILAUS

Quite right. I should blame him.

MENELAUS

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

¹ Cf. *Iliad*, II, 701.

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ΠΡΩΤΕΣΙΛΑΟΣ

411 Ἄμεινον οὕτω· σέ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτέ ἀπὸ τῶν χειρῶν.

ΠΑΡΙΣ

Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτὸς εἰμι καὶ τῷ αὐτῷ θεῷ κατέσχημαι· οἶσθα δὲ ὡς ἀκούσιόν τί ἐστιν καὶ τις ἡμᾶς δαίμων ἄγει ἔνθα ἂν ἐθέλη, καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

ΠΡΩΤΕΣΙΛΑΟΣ

2. Εὖ λέγεις. εἶθε οὖν μοι τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

ΑΙΑΚΟΣ

Ἐγὼ σοι καὶ περὶ τοῦ Ἐρωτος ἀποκρινοῦμαι τὰ δίκαια· φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δέ σοι οὐδένα ἄλλον, ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικός, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτως φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

ΠΡΩΤΕΣΙΛΑΟΣ

Οὐκοῦν καὶ ὑπὲρ ἔμαντοῦ σοι, ὦ Αἰακέ, ἀποκρινοῦμαι δικαιότερα· οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλὰ ἡ Μοῖρα καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

ΑΙΑΚΟΣ

Ὅρθως· τί οὖν τούτους αἰτιᾶ;

THE DIALOGUES OF THE DEAD

PROTESILAUS

A better idea ; then you, accursed Paris,¹ are the one I'll keep forever in my grip.

PARIS

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

PROTESILAUS

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

AEACUS

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

PROTESILAUS

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

AEACUS

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

¹ Cf. *Iliad*, III, 39, etc.

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28 (23)

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ΠΡΩΤΕΣΙΛΑΟΥ, ΠΛΟΥΤΩΝΟΣ ΚΑΙ
ΠΕΡΣΕΦΟΝΗΣ

ΠΡΩΤΕΣΙΛΑΟΣ

1. ὦ δέσποτα καὶ βασιλεῦ καὶ ἡμέτερε Ζεῦ καὶ
σὺ Δήμητρος θύγατερ, μὴ ὑπερίδῃτε δέησιν ἔρω-
τικῆν.

ΠΛΟΥΤΩΝ

Σὺ δὲ τίνων δέη παρ' ἡμῶν; ἢ τίς ὦν τυγχάνεις;

ΠΡΩΤΕΣΙΛΑΟΣ

Εἰμὶ μὲν Πρωτεσίλαος ὁ Ἰφίκλου Φυλάκιος
συστρατιώτης τῶν Ἀχαιῶν καὶ πρῶτος ἀποθανῶν
τῶν ἐπ' Ἰλίῳ. δέομαι δὲ ἀφεθεῖς πρὸς ὀλίγον
ἀναβιῶναι πάλιν.

ΠΛΟΥΤΩΝ

Τοῦτον μὲν τὸν ἔρωτα, ὦ Πρωτεσίλαε, πάντες
νεκροὶ ἐρώσιν, πλὴν οὐδεὶς ἂν αὐτῶν τύχοι.

ΠΡΩΤΕΣΙΛΑΟΣ

427

Ἄλλ' οὐ τοῦ ζῆν, Αἰδωνεῦ, ἐρῶ ἔγωγε, τῆς
γυναικὸς δέ, ἣν νεόγαμον ἔτι ἐν τῷ θαλάμῳ κατα-
λιπὼν ὠχρόμην ἀποπλέων, εἶτα ὁ κακοδαίμων ἐν
τῇ ἀποβάσει ἀπέθανον ὑπὸ τοῦ Ἑκτορος. ὁ οὖν
ἔρως τῆς γυναικὸς οὐ μετρίως ἀποκναίει με, ὦ
δέσποτα, καὶ βούλομαι κἂν πρὸς ὀλίγον ὀφθεῖς αὐτῇ
καταβῆναι πάλιν.

THE DIALOGUES OF THE DEAD

28 (23)

PROTESILAUS, PLUTO AND PERSEPHONE

PROTESILAUS

O master and king, and Zeus of our world, and you, daughter of Demeter, scorn not a lover's prayer.

PLUTO

What do you ask of us ? Who are you ?

PROTESILAUS

I am Protesilaus, son of Iphiclus, from Phylace, one who served with the Achaean army, and first man to die at Troy. I beg to be released and restored to life for a little.

PLUTO

That's a love that's common to all the dead, but will come to pass for none of them.

PROTESILAUS

My love, Aidoneus, is not for life, but for my wife, whom, while still but newly wed, I left in her bower and sailed away ; and then, by evil fortune, I was slain by Hector, while I was landing ; and so my love for my wife is eating my heart out, my lord ; could I be restored to her sight even for a short while, I would gladly return here again.

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ΠΛΟΥΤΩΝ

2. Οὐκ ἔπιες, ὦ Πρωτεσίλαε, τὸ Λήθης ὕδωρ;

ΠΡΩΤΕΣΙΛΑΟΣ

Καὶ μάλα, ὦ δέσποτα· τὸ δὲ πρᾶγμα ὑπέρογκον ἦν.

ΠΛΟΥΤΩΝ

Οὐκοῦν περίμεινον· ἀφίξεται γὰρ κακείνη ποτὲ καὶ οὐδὲ σὲ ἀνελθεῖν δεήσει.

ΠΡΩΤΕΣΙΛΑΟΣ

Ἄλλ' οὐ φέρω τὴν διατριβήν, ὦ Πλούτων· ἡράσθης δὲ καὶ αὐτὸς ἤδη καὶ οἶσθα οἶον τὸ ἐρᾶν ἔστιν.

ΠΛΟΥΤΩΝ

Εἶτα τί σε ὀνήσει μίαν ἡμέραν ἀναβιῶναι μετ' ὀλίγον τὰ αὐτὰ ὀδυρόμενον;

ΠΡΩΤΕΣΙΛΑΟΣ

428 Οἶμαι πείσειν κακείνην ἀκολουθεῖν παρ' ὑμᾶς, ὥστε ἀνθ' ἑνὸς δύο νεκροὺς λήψῃ μετ' ὀλίγον.

ΠΛΟΥΤΩΝ

Οὐ¹ θέμις γενέσθαι ταῦτα οὐδὲ γέγονε² πώποτε.

ΠΡΩΤΕΣΙΛΑΟΣ

3. Ἀναμνήσω σε, ὦ Πλούτων· Ὅρφεϊ γὰρ δι' αὐτήν ταύτην τὴν αἰτίαν τὴν Εὐρυδίκην παρέδοτε καὶ τὴν ὁμογενῆ μου Ἄλκηστιν παρεπέμψατε Ἑρακλεῖ χαριζόμενοι.

¹ οὐ θέμις . . . πώποτε. om. γ.

² γέγονε γεcc. : γίνεται β.

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PLUTO

Have you not drunk, Protesilaus, from the waters of Lethe ?

PROTESILAUS

Deeply have I drunk, my lord, but my affliction was too strong.

PLUTO

Then be patient ; in time, she will join you here ; you won't have to go up there.

PROTESILAUS

I can't bear to wait, Pluto. You've been in love yourself, before now, Pluto, and know what it's like.

PLUTO

What good will it do you to return to life for a single day, if shortly afterwards you must bewail the same misfortune ?

PROTESILAUS

I think I'll be able to persuade her to follow me here, so that soon you'll have two of us dead instead of one.

PLUTO

All this would be wrong, and has never happened before.

PROTESILAUS

Let me refresh your memory, Pluto. You gave up Eurydice to Orpheus for this very reason, and sent back my kinswoman, Alcestis,¹ as a favour to Heracles.

¹ Both Alcestis and Protesilaus were descended from Aeolus.

THE WORKS OF LUCIAN

ΠΛΟΥΤΩΝ

Θελήσεις δὲ οὕτως κρανίον γυμνὸν ὦν καὶ ἄμορφον τῇ καλῇ σου ἐκείνῃ νύμφῃ φανῆναι; πῶς δὲ κάκείνῃ προσήσεται σε οὐδὲ διαγνῶναι δυναμένη; φοβήσεται γὰρ εὖ οἶδα καὶ φεύζεται σε καὶ μάτην ἔσῃ τοσαύτην ὁδὸν ἀνεληλυθώς.

ΠΕΡΣΕΦΟΝΗ

Οὐκοῦν, ὦ ἄνερ, σὺ καὶ τοῦτο ἴασαι καὶ τὸν Ἑρμῆν κέλευσον, ἐπειδὴν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος ἦ, καθικόμενον ἐν¹ τῇ ῥάβδῳ νεανίαν εὐθύς
429 καλὸν ἀπεργάσασθαι αὐτὸν, οἷος ἦν ἐκ τοῦ παστοῦ.

ΠΛΟΥΤΩΝ

Ἐπεὶ Φερσεφόνη συνδοκεῖ, ἀναγαγὼν τοῦτον αὐθις ποιήσον νυμφίον· σὺ δὲ μέμνησο μίαν λαβῶν ἡμέραν.

29 (24)

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΜΑΥΣΩΛΟΥ

ΔΙΟΓΕΝΗΣ

1. ὦ Κάρ, ἐπὶ τίνι μέγα φρονεῖς καὶ πάντων ἡμῶν προτιμᾶσθαι ἀξιοῖς;

ΜΑΥΣΩΛΟΣ

Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ὦ Σινωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἀπάσης, ἦρξα δὲ καὶ Λυδῶν ἐνίων καὶ νήσους δέ τινας ὑπηγαγόμεν καὶ ἄχρι Μιλήτου ἐπέβην τὰ πολλὰ τῆς Ἰωνίας καταστρεφόμενος· καὶ
430 καλὸς ἦν καὶ μέγας καὶ ἐν πολέμοις καρτερός· τὸ

¹ ἐν codd.; del. edd..

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PLUTO

Do you want that fair bride of yours to see you as you are now—a bare unsightly skull? What sort of a welcome will she give you, if she can't even recognise you? She'll be frightened, I'm sure, and run away from you, and you'll find your long journey up to earth to have been a waste of time.

PERSEPHONE

Then, dear husband, *you* must put matters right, and instruct Hermes to touch Protesilaus with his wand the moment he's in the light, and make him the handsome youth he was when he left the bridal chamber.

PLUTO

Well, Hermes, since Persephone agrees, take him up and make him into a bridegroom again. And you, sir, remember you've only been given one day.

29 (24)

DIOGENES AND MAUSOLUS

DIOGENES

Why, Carian, are you so proud, and expect to be honoured above all of us?

MAUSOLUS

Firstly, Sinopean, because of my royal position. I was king of all Caria, ruler also of part of Lydia, subdued some islands, too, and advanced as far as Miletus, subjugating most of Ionia. Moreover, I was

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δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνήμα παμμέγεθες ἔχω ἐπικείμενον, ἠλίκον οὐκ ἄλλος νεκρός, ἀλλ' οὐδὲ οὕτως ἐς κάλλος ἐξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθου τοῦ καλλίστου, οἶον οὐδὲ νεῶν εὖροι τις ἂν ραδίως. οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν;

ΔΙΟΓΕΝΗΣ

2. Ἐπὶ τῇ βασιλείᾳ φῆς καὶ τῷ κάλλει καὶ τῷ βάρει τοῦ τάφου;

ΜΑΥΣΩΛΟΣ

Νῆ Δί' ἐπὶ τούτοις.

ΔΙΟΓΕΝΗΣ

Ἄλλ', ὦ καλὲ Μαύσωλε, οὔτε ἡ ἰσχὺς ἔτι σοι ἐκείνη οὔτε ἡ μορφή πάρεστιν· εἰ γοῦν τινα ἐλοίμεθα δικαστὴν εὐμορφίας πέρι, οὐκ ἔχω εἰπεῖν, τίνος ἔνεκα τὸ σὸν κρανίον προτιμηθεῖη ἂν τοῦ ἐμοῦ· φαλακρὰ γὰρ ἄμφω καὶ γυμνά, καὶ τοὺς ὀδόντας ὁμοίως προφαίνομεν καὶ τοὺς ὀφθαλμοὺς ἀφηρήμεθα καὶ τὰς ρίνας ἀποσεσιμώμεθα. ὁ δὲ τάφος καὶ οἱ πολυτελεῖς ἐκείνοι λίθοι Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδείκνυσθαι καὶ φιλοτιμεῖσθαι πρὸς τοὺς ξένους, ὡς δὴ τι μέγα οἰκοδόμημα αὐτοῖς ἔστιν· σὺ δέ, ὦ βέλτιστε, οὐχ ὀρώ ὅ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῆς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενος.

ΜΑΥΣΩΛΟΣ

431 3. Ἀνόνητα οὖν μοι ἐκείνα πάντα καὶ ἰσότημος ἔσται Μαύσωλος καὶ Διογένης;

THE DIALOGUES OF THE DEAD

handsome and tall and mighty in war. But, most important of all, I have lying over me in Halicarnassus a vast memorial, outdoing that of any other of the dead not only in size but also in its finished beauty, with horses and men reproduced most perfectly in the fairest marble, so that it would be difficult to find even a temple like it. Don't you think I've a right to be proud of these things ?

DIOGENES

Of your royal position, you say, and your beauty, and the weight of your tomb ?

MAUSOLUS

Good heavens, yes.

DIOGENES

But, my handsome Mausolus, the strength and the beauty you mention aren't still with you here. If we chose a judge of beauty, I can't see why your skull should be thought better than mine. Both of them are bald and bare, both of us show our teeth in the same way, and have lost our eyes, and have snub noses now. Perhaps your tomb and all that costly marble may give the people of Halicarnassus something to show off, and they can boast to strangers of the magnificent building they have, but I can't see what good it is to you, my good fellow, unless you're claiming that, with all that marble pressing down on you, you have a heavier burden to bear than any of us.

MAUSOLUS

Will all that, then, be of no good to me ? Will Mausolus and Diogenes be on an equal footing ?

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ΔΙΟΓΕΝΗΣ

Οὐκ ἰσότιμος, ὦ γενναιότατε, οὐ γὰρ· Μαύσωλος μὲν γὰρ οἰμώζεται μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ᾤετο, Διογένης δὲ καταγελάσεται αὐτοῦ. καὶ τάφον ὁ μὲν ἐν Ἀλικαρνασσῶ ἐρεῖ ἑαυτοῦ ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον, ὁ Διογένης δὲ τοῦ μὲν σώματος εἰ καὶ τινα τάφον ἔχει οὐκ οἶδεν· οὐδὲ γὰρ ἔμελεν αὐτῷ τούτου· λόγον δὲ τοῖς ἀρίστοις περὶ τούτου καταλέλοιπεν ἀνδρὸς βίον βεβιωκῶς ὑψηλότερον, ὦ Καρῶν ἀνδραποδωδέστατε, τοῦ σοῦ μνήματος καὶ ἐν βεβαιωτέρῳ χωρίῳ κατεσκευασμένον.

30 (25)

ΝΙΡΕΩΣ ΚΑΙ ΘΕΡΣΙΤΟΥ ΚΑΙ ΜΕΝΙΠΠΟΥ

ΝΙΡΕΥΣ

432 1. Ἴδου δὴ, Μένιππος οὐτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ;

ΜΕΝΙΠΠΟΣ

Τίνες δὲ καὶ ἔστε; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἶδέναι.

ΝΙΡΕΥΣ

Νιρεὺς καὶ Θερσίτης.

ΜΕΝΙΠΠΟΣ

Πότερος οὖν ὁ Νιρεὺς καὶ πότερος ὁ Θερσίτης; οὐδέπω γὰρ τοῦτο δῆλον.

THE DIALOGUES OF THE DEAD

ADIOGENES

No indeed, your excellency ; we shan't be on an equal footing. Mausolus will groan when he remembers the things on earth above, which he thought brought him happiness, while Diogenes will be able to laugh at him. Mausolus will talk of the tomb erected to him at Halicarnassus by his wife and sister, Artemisia, whereas Diogenes has no idea whether he even has a tomb for his body, for he didn't care about that, but he has left for the best of those who come after the report that he has lived the life of a man, a life, most servile of Carians, that towers above your memorial, and is built on surer foundations.

30 (25)

NIREUS. THERSITES. MENIPPUS

NIREUS

Look, here's Menippus, who will decide which of us is more handsome. Tell us, Menippus, don't you think I am ?

MENIPPUS

Whoever are you both ? I ought to know that first, I suppose.

NIREUS

Nireus and Thersites.

MENIPPUS

Well, which is Nireus, and which Thersites ? That's still not clear.

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ΘΕΡΣΙΤΗΣ

Ἐν μὲν ἤδη τοῦτο ἔχω, ὅτι ὁμοίος εἰμί σοι καὶ οὐδὲν τηλικούτον διαφέρεις ἡλίκον σε Ὅμηρος ἐκείνος ὁ τυφλὸς ἐπήνεσεν ἀπάντων εὐμορφότερον προσειπών, ἀλλ' ὁ φοξὸς ἐγὼ καὶ ψεδνὸς οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. ὄρα δὲ σύ, ὦ Μένιππε, ὄντινα καὶ εὐμορφότερον ἡγήῃ.

ΝΙΡΕΥΣ

Ἐμέ γε τὸν Ἀγλαΐας καὶ Χάροπος, “ὄς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.”

ΜΕΝΙΠΠΟΣ

433 2. Ἄλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες, ἀλλὰ τὰ μὲν ὀστά ὅμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερασίτου κρανίου, ὅτι εὐθρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτὸ καὶ οὐκ ἀνδρώδες ἔχεις.

ΝΙΡΕΥΣ

Καὶ μὴν ἐροῦ Ὅμηρον, ὁποῖος ἦν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς.

ΜΕΝΙΠΠΟΣ

Ὀνειράτά μοι λέγεις· ἐγὼ δὲ ἂ βλέπω¹ καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἴσασι.

ΝΙΡΕΥΣ

Οὐκουν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιππε;

¹ ἂ βλέπω βγ: βλέπω ἂ edd..

THE DIALOGUES OF THE DEAD

THERSITES

That's already one point in my favour, if I'm like you, and you don't have the great superiority for which Homer the blind praised you, when he called you the most handsome of them all ; I, with my sugarloaf head, and thin hair,¹ seemed just as good-looking as you to Minos ; but *you*, Menippus, take a good look to see which you think more handsome.

NIREUS

Me, son of Charops and Aglaea, "handsomest man of all who came to Troy".²

MENIPPUS

But not, methinks, the handsomest that has come to the lower world ; your bones are no different here, and your skull can only be told from that of Thersites, by its brittleness. Your skull is fragile and unmanly.

NIREUS

But just ask Homer what I was like when I was fighting in the Greek army.

MENIPPUS

You talk of dreams ; I of what I see, and of your present state ; your past is only known to the men of that time.

NIREUS

Then, Menippus, I'm not handsomer here than he is ?

¹ Cf. *Iliad*, II, 219.

² Cf. *Iliad*, II, 672-3.

THE WORKS OF LUCIAN

ΜΕΝΙΠΠΟΣ

Οὔτε σὺ οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν
ἄδου καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣΙΤΗΣ

Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

THE DIALOGUES OF THE DEAD

MENIPPUS

Neither you nor anyone else is handsome here.
In Hades all are equal, and all alike.

THERSITES

That's good enough for *me*.

DIALOGUES OF THE SEA-GODS

This collection of dialogues is one of Lucian's most attractive works. Though he seems mainly to draw his inspiration from poetry (e.g. The *Odyssey*, the *Iliad*, the Homeric *Hymn to Dionysus*, Theocritus, and perhaps Moschus) he may also at times be thinking of paintings he has seen.

ΕΝΑΛΙΟΙ ΔΙΑΛΟΓΟΙ

1

ΔΩΡΙΔΟΣ ΚΑΙ ΓΑΛΑΤΕΙΑΣ

ΔΩΡΙΣ

1. Καλὸν ἐραστήν, ὦ Γαλάτεια, τὸν Σικελὸν τοῦτον ποιμένα φασὶν ἐπιμεμηνῆναι σοί.

ΓΑΛΑΤΕΙΑ

Μὴ σκῶπτε, Δωρί· Ποσειδῶνος γὰρ υἱὸς ἐστίν, ὁποῖος ἂν ᾔῃ.

ΔΩΡΙΣ

Τί οὖν; εἰ καὶ τοῦ Διὸς αὐτοῦ παῖς ὢν ἄγριος οὕτως καὶ λάσιος ἐφαίνεται καί, τὸ πάντων ἀμορφότατον, μονόφθαλμος, οἷε τὸ γένος ἂν τι ὀνήσαι αὐτὸν πρὸς τὴν μορφήν;

ΓΑΛΑΤΕΙΑ

Οὐδὲ τὸ λάσιον αὐτοῦ καί, ὡς φῆς, ἄγριον ἀμορφόν ἐστίν—ἀνδρῶδες γάρ—ὃ τε ὀφθαλμὸς ἐπιπρέπει τῷ μετώπῳ οὐδὲν ἐνδεέστερον ὀρώων ἢ εἰ δὴ ᾔσαν.

ΔΩΡΙΣ

Ἔοικας, ὦ Γαλάτεια, οὐκ ἐραστήν ἀλλ' ἐρώμενον ἔχειν τὸν Πολύφημον, οἷα ἐπαινεῖς αὐτόν.

DIALOGUES OF THE SEA-GODS

1

DORIS¹ AND GALATEA

DORIS

A good-looking lover they say you have, Galatea, in this Sicilian shepherd who's so mad about you!

GALATEA

None of your jokes, Doris. He's Poseidon's son, whatever he looks like.

DORIS

What of it? Though it was a son of Zeus himself that had so wild and hairy an appearance and, most hideous thing of all, only one eye, do you think his birth would help him to be any better-looking?

GALATEA

His wild and hairy appearance, as you call it, isn't ugly. It's manly. And his eye goes very nicely with his forehead, and it sees just as well as if it were two.

DORIS

My dear Galatea, from the way you're praising him, it looks as if your Polyphemus is more loved than loving.

¹ Doris in Lucian is always the daughter and never the wife of Nereus.

THE WORKS OF LUCIAN

ΓΑΛΑΤΕΙΑ

289 2. Οὐκ ἐρώμενον, ἀλλὰ τὸ πᾶν ὄνειδιστικὸν τοῦτο οὐ φέρω ὑμῶν, καί μοι δοκεῖτε ὑπὸ φθόνου αὐτὸ ποιεῖν, ὅτι ποιμαίνων¹ ποτὲ ἀπὸ τῆς σκοπῆς παιζούσας ἡμᾶς ἰδὼν ἐπὶ τῆς ἡϊόνος ἐν τοῖς πρόποσι τῆς Αἴτνης, καθ' ὃ μεταξὺ τοῦ ὄρους καὶ τῆς θαλάσσης αἰγιαλὸς ἀπομηκύνεται, ὑμᾶς μὲν οὐδὲ προσέβλεψεν, ἐγὼ δὲ ἐξ ἀπασῶν ἢ καλλίστη ἔδοξα, καὶ μόνη ἐμοὶ ἐπέιχε τὸν ὀφθαλμόν. ταῦτα ὑμᾶς ἀνιᾶ· δεῖγμα γάρ, ὡς ἀμείνων εἰμι καὶ ἀξιέραστος, ὑμεῖς δὲ παρώφθητε.

ΔΩΡΙΣ

Εἰ ποιμένι καὶ ἐνδεεῖ τὴν ὄψιν καλὴ ἔδοξας, ἐπίφθονος οἶε γεγονέναι; καίτοι τί ἄλλο ἐν σοὶ ἐπαιnéσαι εἶχεν ἢ τὸ λευκὸν μόνον; καὶ τοῦτο, οἶμαι, ὅτι συνήθης ἐστὶ τυρῶ καὶ γάλακτι· πάντα οὖν τὰ ὅμοια τούτοις ἡγεῖται καλά. 3. ἐπεὶ τά γε
290 τὴν ὄψιν, ἀπὸ πέτρας τινός, εἴ ποτε γαλήνη εἶη, ἐπικύψασα ἐς τὸ ὕδωρ ἰδὲ σεαυτὴν οὐδὲν ἄλλο ἢ χροῖαν λευκὴν ἀκριβῶς· οὐκ ἐπαινεῖται δὲ τοῦτο, ἢν μὴ ἐπιπρέπη αὐτῶ καὶ τὸ ἐρύθημα.

ΓΑΛΑΤΕΙΑ

Καὶ μὴν ἐγὼ μὲν ἢ ἀκράτως λευκὴ ὅμως ἐραστὴν ἔχω καὶν τοῦτον, ὑμῶν δὲ οὐκ ἔστιν ἦντινα ἢ ποιμὴν ἢ ναύτης ἢ πορθμεὺς ἐπαινεῖ· ὁ δὲ γε Πολύφημος τά τε ἄλλα καὶ μουσικός ἐστι.

¹ ποιμὴν ὦν γ.

DIALOGUES OF THE SEA-GODS

GALATEA

That's not true ; but the way you all criticise him annoys me. If you ask me, I think you're jealous of the day when, looking after his sheep, he caught sight of us from his watch-point, as we were playing on the shore at the foot of Etna, where there's a long stretch of beach between the mountain and the sea. He didn't even look at you, but thought me the prettiest of us all, and was all eye for me and me only. That's what's annoying you ; because it proves that I'm better than any of you, and that I deserve to be loved. None of you got so much as a glance.

DORIS

Do you think people should be jealous of you, just because a shepherd with bad eyesight thought you pretty ? Anyhow, what could he see to praise in you but your white skin ? And he only likes that, I imagine, because he's used to cheese and milk, and so thinks everything like them pretty. Apart from all that, any time you want to find out what your face really looks like, takē a peep into the water from a rock when it's calm and look at yourself. You're nothing but white skin. Nobody thinks much of that, unless there's some rosy colour as well to show it off.

GALATEA

Still, though I am unrelieved white, I have got a lover, even if it's only Polyphemus. But not one of you has any shepherd or sailor or boatman to admire her. Besides, Polyphemus is musical.

THE WORKS OF LUCIAN

ΔΩΡΙΣ

4. Σιώπα, ὦ Γαλάτεια· ἠκούσαμεν αὐτοῦ ἄδοντος ὁπότε ἐκώμασε πρῶην ἐπὶ σέ· Ἀφροδίτη φίλη, ὄνον ἂν τις ὀγκᾶσθαι ἔδοξεν. καὶ αὐτὴ δὲ ἡ πηκτὶς οἴα; κρανίον ἐλάφου γυμνὸν τῶν σαρκῶν, καὶ τὰ μὲν κέρατα πήχεις ὥσπερ ἦσαν, ζυγώσας δὲ αὐτὰ καὶ ἐνάψας τὰ νεῦρα, οὐδὲ κολλάβοις¹ περιστρέψας, ἐμελώδει ἄμουσόν τι καὶ ἀπωδόν, ἄλλο μὲν αὐτὸς βοῶν, ἄλλο δὲ ἡ λύρα ὑπήχει, ὥστε οὐδὲ κατέχειν τὸν γέλωτα ἐδυνάμεθα ἐπὶ τῷ ἐρωτικῷ ἐκείνῳ ἄσματι· ἡ μὲν γὰρ Ἥχῳ οὐδὲ ἀποκρίνεσθαι αὐτῷ ἠθέλεν οὕτω λάλος οὔσα βρυχομένῳ, ἀλλ' ἠσχύνετο, εἰ φανείη μιμουμένη τραχεῖαν ᾠδὴν καὶ κατα-
 291 γέλαστον. 5. ἔφερεν δὲ ὁ ἐπέραστος ἐν ταῖς ἀγκάλαις ἄθυρμάτιον² ἄρκτου σκύλακα τὸ λάσιον³ αὐτῷ προσεοικότα. τίς οὐκ ἂν φθονήσειέ σοι, ὦ Γαλάτεια, τοιούτου ἐραστοῦ;

ΓΑΛΑΤΕΙΑ

Οὐκοῦν σύ, Δωρί, δεῖξον ἡμῖν τὸν σεαυτῆς, καλλίῳ δῆλον ὅτι ὄντα καὶ ᾠδικώτερον καὶ κιθαρίζειν ἄμεινον ἐπιστάμενον.

ΔΩΡΙΣ

Ἄλλὰ ἐραστῆς μὲν οὐδεὶς ἔστι μοι οὐδὲ σεμνύνομαι ἐπέραστος εἶναι· τοιούτος δὲ οἶος ὁ Κύκλωψ ἐστί, κινάβρας ἀπόζων ὥσπερ ὁ τράγος, ὠμοβόρος,⁴ ὡς φασι, καὶ σιτούμενος τοὺς ἐπιδημοῦντας τῶν ξένων, σοὶ γένοιτο καὶ πάντοτε σὺ ἀντερῶναι αὐτοῦ.

¹ κόλλοπι β.

² ἄθυρμα οἶον γ.

³ καὶ τὸ λάσιον β.

⁴ ὠμοφάγος β.

DIALOGUES OF THE SEA-GODS

DORIS

You'd better not talk about that, Galatea. We heard his singing the other day, when he came serenading you. Gracious Aphrodite! Anyone would have taken it for the braying of an ass. And as for the lyre itself! What a thing it was! The fleshless skull of a stag! Its horns served as the arms of the lyre and he'd joined them with a yoke, and fitted on his strings, without bothering to twist them round a peg, so that his performance was scarcely tuneful or harmonious, with him roaring away himself in one key, and his lyre accompanying him in another. So we just couldn't help laughing at such attempts at a love song. For even Echo, who's such a chatterbox, wouldn't so much as answer his bellowing, but was ashamed to be caught imitating such a rough, ridiculous song. And your Prince Charming was carrying in his arms as his little plaything a bear-cub just as hairy as himself. Who wouldn't envy you such a lover, Galatea?

GALATEA

Well, Doris, let us see your own lover. Obviously he's handsomer, more musical and a better player of the harp.

DORIS

I've not got one. I don't pride myself on being a charmer. But as for a fellow like your Cyclops, that smells as rank as any he-goat, and, by all accounts, eats his meat raw, and makes a meal of visiting strangers—may you keep him for yourself, and ever return his affection.

ΚΥΚΛΩΠΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΚΥΚΛΩΨ

1. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με κοιμωμένῳ ἐπιχειρήσας.

ΠΟΣΕΙΔΩΝ

292 Τίς δὲ ἦν ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

ΚΥΚΛΩΨ

Τὸ μὲν πρῶτον Οὐτιν ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.

ΠΟΣΕΙΔΩΝ

Οἶδα ὃν λέγεις, τὸν Ἴθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. ἀλλὰ πῶς ταῦτα ἔπραξεν οὐδὲ πάνυ εὐθαρσῆς ὢν;

ΚΥΚΛΩΨ

2. Κατέλαβον αὐτοὺς ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς ἀναστρέψας πολλοὺς τινας, ἐπιβουλεύοντας δῆλον ὅτι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα—πέτρα δὲ ἐστὶ μοι παμμεγέθης—καὶ τὸ πῦρ ἀνέκαυσα ¹ ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν τινας αὐτῶν, ὥσπερ εἰκὸς ἦν, κατέφαγον ληστάς γε ὄντας. ἐνταῦθα ὁ πανουργότατος ἐκείνος, εἴτε Οὐτις εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγγχείας, ἥδὺ μὲν καὶ εὖσομον, ἐπιβουλότατον δὲ καὶ παραχωδέστατον·

¹ ἐπέκαυσα γ.

DIALOGUES OF THE SEA-GODS

2

CYCLOPS AND POSEIDON

CYCLOPS

What terrible treatment, father, I've had from that foreigner, curse him! Made me drunk and blinded me, setting on me in my sleep!

POSEIDON

Who dared to do that, Polyphemus?

CYCLOPS

At first he called himself Noman, but once he'd escaped and was out of range, he said his name was Odysseus.

POSEIDON

I know whom you mean—the fellow from Ithaca. He was sailing back from Troy. But how did he manage it, for he's no hero?

CYCLOPS

When I got back from the pastures, I caught quite a few of them in my cave, obviously with designs on my flocks. For after I'd put the lid on my doorway—I've a huge rock for that—and had got my fire going with a tree I had with me from the mountain, I saw them, though they were trying to hide. I grabbed a few of them and ate them up, as was only natural, seeing that they were robbers. Then that out-and-out scoundrel, be his name Noman or Odysseus, gave me a drink which he'd drugged. It tasted and smelt nice, but was right treacherous and landed me in a heap of trouble. For the

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293 ἅπαντα γὰρ εὐθὺς ἔδοκει μοι περιφέρεσθαι πiónτι¹
καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο καὶ οὐκέτι
ὄλως ἐν ἔμαντοῦ ἤμην,² τέλος δὲ εἰς ὕπνον κατε-
σπάσθην. ὁ δὲ ἀποξύνας τὸν μοχλὸν καὶ πυρώσας
προσέτι ἐτύφλωσέ με καθεύδοντα, καὶ ἀπ' ἐκείνου
τυφλὸς εἰμί σοι, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ

3. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ
ἐξέθορες μεταξὺ τυφλούμενος. ὁ δ' οὖν Ὀδυσσεὺς
πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ' ὅτι ἠδυνήθη
ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

ΚΥΚΛΩΨ

Ἄλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμι
ἐξιόντα, καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς
χεῖρας ἐκπετάσας, μόνα παρῆς τὰ πρόβατα εἰς τὴν
νομήν, ἐντειλάμενος τῷ κριῶ ὅσα ἐχρῆν πράττειν
αὐτὸν ὑπὲρ ἐμοῦ.

ΠΟΣΕΙΔΩΝ

4. Μανθάνω· ὑπ' ἐκείνοις ἔλαθον ὑπεξελθόντες· σὲ δὲ
τοὺς ἄλλους Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

ΚΥΚΛΩΨ

294 Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ
ἤροντο τοῦ ἐπιβουλεύοντος τοῦνομα καὶ γὰρ ἔφην ὅτι
Οὐτίς ἐστι, μελαγχολᾶν οἰηθέντες με ἀπίοντες
ᾤχοντο. οὕτω κατεσοφίσάτο με ὁ κατάρατος τῷ
ὀνόματι. καὶ ὁ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων
ἐμοὶ τὴν συμφορὰν, Οὐδὲ ὁ πατήρ, φησί, ὁ
Ποσειδῶν ἰάσεται σε.

¹ πiónτι om. β.

² ἐν ἔμαντοῦ ἤμην β: ἔμαντοῦ ἦν γ.

DIALOGUES OF THE SEA-GODS

moment I'd drunk it, everything seemed to whirl round and round, and the cave itself started to turn upside down, and I began to lose my bearings,¹ and in the end was overcome by sleep. And he, after sharpening that stake, yes, and making it red-hot in the fire, blinded me while I was asleep, and it's thanks to him that you've a blind son, Poseidon.

POSEIDON

How soundly you must have slept, my son, if you didn't jump up while he was blinding you! But how did Odysseus escape? I'm sure he couldn't have moved the rock from the doorway.

CYCLOPS

No, I did that myself; I thought it'd be easier for me to catch him as he went out. I sat down by the doorway, with my hands stretched out to feel for them. It was only my sheep I let out to the pasture, and I told my ram everything he'd to do for me.

POSEIDON

I see it all. They slipped out under your sheep. But you should have called in the other Cyclopes to look for him.

CYCLOPS

So I did, father, and they came. But when they asked the name of the fellow responsible for the trick, and I said it was Noman, they thought I was out of my mind and went off home. Thus he outwitted me by that name, curse him. But what's annoyed me most of all, is that he taunted me with my misfortune and said, "Not even your father, Poseidon himself, will be able to cure you".

¹ Cf. Plato, *Charmides*, 155 D.

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ΠΟΣΕΙΔΩΝ

Θάρρει, ὦ τέκνον· ἀμνοῦμαι γὰρ αὐτόν, ὡς μάθη ὅτι, εἰ καὶ πῆρωσί μοι τῶν ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γούν τῶν πλεόντων [τὸ σῶζειν αὐτοὺς καὶ ἀπολλύναι] ¹ ἐπ' ἐμοί ἐστι·² πλεῖ δέ ἔτι.

3

295

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΑΛΦΕΙΟΥ

ΠΟΣΕΙΔΩΝ

1. Τί τοῦτο, ὦ Ἀλφειέ; μόνος τῶν ἄλλων ἐμπεσὼν ἐς τὸ πέλαγος οὔτε ἀναμίνγνυσαι τῇ ἄλμῃ, ὡς νόμος ³ ποταμοῖς ἅπασιν, οὔτε ἀναπαύεις σεαυτὸν διαχυθεῖς, ἀλλὰ διὰ τῆς θαλάσσης συνεστῶς καὶ γλυκὴν φυλάττων τὸ ρεῖθρον, ἀμιγῆς ἔτι καὶ καθαρὸς ἐπέιγῃ οὐκ οἶδ' ὅπου βύθιος ὑποδὺς καθάπερ οἱ λάροι καὶ ἐρωδιοί; καὶ ἔοικας ἀνακύψειν που καὶ αὐθις ἀναφανεῖν ⁴ σεαυτόν.

ΑΛΦΕΙΟΣ

Ἐρωτικόν τι τὸ πρᾶγμά ἐστιν, ὦ Πόσειδον, ὥστε μὴ ἔλεγχε· ἠράσθης δὲ καὶ αὐτὸς πολλάκις.

ΠΟΣΕΙΔΩΝ

296 Γυναικός, ὦ Ἀλφειέ, ἢ νύμφης ἐρᾶς ἢ καὶ τῶν Νηρεΐδων ἀλίας;⁵

¹ τὸ [ὅτι γ] σῶζειν καὶ ἀπολλύναι delent edd..

² ἀπ' ἐμοῦ πρόσσεσι γ.

³ νόμος γ: ἔθος β.

⁴ ἀναφαίνειν codd.: corr. Jensius.

⁵ ἀλίας γ: αὐτῶν μιᾶς β.

DIALOGUES OF THE SEA-GODS

POSEIDON

Cheer up, son. I'll punish him. I'll teach him that, though I can't cure blindness, I do have control over the fortunes of sailors. He's still at sea, remember.

3

POSEIDON AND ALPHEUS

POSEIDON

What's all this, Alpheus? When you run into the sea, you're the only one that doesn't mix with the salt water like all the other rivers! You don't disperse and give yourself a rest, but go through the sea without disintegrating, and keep your water fresh! You dive right down like a gull or a heron, and hurry on, I don't know where, undiluted and pure. I suppose you'll pop up again somewhere and show yourself once more.

ALPHEUS

It's a matter of love, Poseidon; so no questions, please; you've been in love often enough yourself.

POSEIDON

Is it a woman you love, Alpheus, or a Nymph or a Nereid from the sea?

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ΑΛΦΕΙΟΣ

Οὐκ, ἀλλὰ πηγῆς, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ

Ἡ δὲ ποῦ σοι γῆς αὕτη ρεῖ;

ΑΛΦΕΙΟΣ

Νησιωτίς ἐστι Σικελή· Ἀρέθουσαν αὐτὴν ὀνομάζουσιν.

ΠΟΣΕΙΔΩΝ

2. Οἶδα οὐκ ἄμορφον, ὦ Ἀλφειέ, τὴν Ἀρέθουσαν, ἀλλὰ διαυγῆς ἐστι καὶ διὰ καθαροῦ ἀναβλύζει καὶ τὸ ὕδωρ ἐπιπρέπει ταῖς ψηφίσιν
297 ὄλον ὑπὲρ αὐτῶν φαινόμενον ἀργυροειδές.

ΑΛΦΕΙΟΣ

Ὅς ἀληθῶς οἶσθα τὴν πηγὴν, ὦ Πόσειδον· παρ' ἐκείνην οὖν ἀπέρχομαι.

ΠΟΣΕΙΔΩΝ

Ἄλλ' ἄπιθι μὲν καὶ εὐτύχει ἐν τῷ ἔρωτι· ἐκεῖνο δέ μοι εἶπέ, ποῦ τὴν Ἀρέθουσαν εἶδες αὐτὸς μὲν Ἄρκας ὢν, ἡ δὲ ἐν Συρακούσαις ἐστίν;

ΑΛΦΕΙΟΣ

Ἐπειγόμενόν με κατέχεις, ὦ Πόσειδον, περίεργα ἔρωτῶν.

ΠΟΣΕΙΔΩΝ

Εὖ λέγεις· χῶρει παρὰ τὴν ἀγαπωμένην, καὶ ἀναδύς ἀπὸ τῆς θαλάσσης συναναμίγνυσο¹ τῇ πηγῇ καὶ ἐν ὕδωρ γίγνεσθε.

¹ ξυναλία μίγνυσο β.

DIALOGUES OF THE SEA-GODS

ALPHEUS

No, Poseidon, a fountain.

POSEIDON

And where on earth does she have her waters ?

ALPHEUS

In an island—in Sicily ; they call her Arethusa.

POSEIDON

I know Arethusa, and she's not at all bad-looking. She's translucent and gushes up pure. Her water makes a pretty picture along with her pebbles, all of it gleaming above them like silver.

ALPHEUS

You certainly do know my fountain, Poseidon. Well, I'm off to her.

POSEIDON

Off with you, then, and good luck in your love. But tell me, where did you see her ? You're from Arcadia, and she's at Syracuse.

ALPHEUS

I'm in a hurry, Poseidon, and you're delaying me with these pointless questions.

POSEIDON

Well spoken. Away with you to your beloved, come up from the sea, mingle with your fountain and become one water.

ΜΕΝΕΛΑΟΥ ΚΑΙ ΠΡΩΤΕΩΣ

ΜΕΝΕΛΑΟΣ

1. Ἄλλὰ ὕδωρ μὲν σε γενέσθαι, ὦ Πρωτεῦ, οὐκ ἀπίθανον, ἐνάλιόν γε ὄντα, καὶ δένδρον, ἔτι φορητόν, καὶ εἰς λέοντα δὲ εἰ ἀλλαγείης, ὅμως οὐδὲ τοῦτο ἔξω πίστεως· εἰ δὲ καὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάσῃ οἰκοῦντά σε, τοῦτο πάνυ θαυμάζω καὶ ἀπιστῶ.

ΠΡΩΤΕΥΣ

Μὴ θαυμάσης, ὦ Μενέλαε· γίγνομαι γάρ.

ΜΕΝΕΛΑΟΣ

Εἶδον καὶ αὐτός· ἀλλά μοι δοκεῖς—εἰρήσεται γὰρ πρὸς σέ—γοητείαν τινὰ προσάγειν τῷ πράγματι καὶ τοὺς ὀφθαλμοὺς ἔξαπατᾶν τῶν ὁρώντων αὐτὸς οὐδὲν τοιοῦτο γιγνόμενος.

ΠΡΩΤΕΥΣ

299 2. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; οὐκ ἀνεωγμένοις τοῖς ὀφθαλμοῖς εἶδες, εἰς ὅσα μετεποίησα ἑμαυτόν; εἰ δὲ ἀπιστεῖς καὶ τὸ πρᾶγμά σοι ψευδὲς εἶναι δοκεῖ, καὶ φαντασία τις πρὸ τῶν ὀφθαλμῶν ἵσταμένη, ἐπειδὴν πῦρ γένωμαι, προσένεγκέ μοι, ὦ γενναῖε, τὴν χεῖρα· εἴσῃ γάρ, εἰ ὁρῶμαι μόνον ἢ καὶ τὸ κάειν τότε μοι πρόσεστιν.

ΜΕΝΕΛΑΟΣ

Οὐκ ἀσφαλῆς ἡ πεῖρα, ὦ Πρωτεῦ.

DIALOGUES OF THE SEA-GODS

4

MENELAUS AND PROTEUS

MENELAUS

I'm willing to believe you turn into water, Proteus, since you come from the sea, and I can even put up with your becoming a tree, and even your changing into a lion is not quite beyond the bounds of belief—but that you can actually become fire, although you live in the sea, I find quite amazing and incredible.

PROTEUS

Well you mustn't, Menelaus, for it's true enough.

MENELAUS

I saw it with my own eyes. But I'll tell you what I think. I think it's all a trick, and you cheat the eyes of the onlookers, and don't turn into any of these things.

PROTEUS

How could there be any deception when everything's so clearly visible? Weren't your eyes open when you saw all my changes? If you don't believe it, and think it's all a fraud and an optical illusion, just try touching me with your hand, my fine fellow, when I turn myself into fire. That will teach you whether I'm only to be seen with the eyes or can burn as well.

MENELAUS

That would be dangerous, Proteus.

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ΠΡΩΤΕΥΣ

Σὺ δέ μοι, ὦ Μενέλαε, δοκεῖς οὐδὲ πολύποδα ¹
ἔωρακένας πώποτε οὐδὲ ἂ πάσχει ὁ ἰχθύς οὗτος
εἰδένας.

ΜΕΝΕΛΑΟΣ

Ἄλλὰ τὸν μὲν πολύποδα εἶδον, ἂ δὲ πάσχει, ἡδέως
ἂν μάθοιμι παρὰ σοῦ.

ΠΡΩΤΕΥΣ

3. Ὅποιά ἂν πέτρα προσελθὼν ἀρμόσῃ τὰς
κοτύλας ² καὶ προσφύς ἔχηται κατὰ τὰς πλεκτάνας,
300 ἐκείνη ὅμοιον ἐργάζεται ἑαυτὸν καὶ μεταβάλλει τὴν
χροίαν μιμούμενος τὴν πέτραν, ὡς λανθάνειν ³ τοὺς
ἀλίεας μὴ διαλλάττων μηδὲ ἐπίσημος ⁴ ὧν διὰ
τοῦτο, ἀλλὰ εἰκῶς τῷ λίθῳ.

ΜΕΝΕΛΑΟΣ

Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον,
ὦ Πρωτεῦ.

ΠΡΩΤΕΥΣ

Οὐκ οἶδα, ὦ Μενέλαε, ὧτινι ἂν ἄλλῳ πιστεύσειας
τοῖς σεαυτοῦ ὀφθαλμοῖς ἀπιστῶν.

ΜΕΝΕΛΑΟΣ

Εἶδον· ἀλλὰ τὸ πρᾶγμα τεράστιον, ὁ αὐτὸς πῦρ
καὶ ὕδωρ.

¹ πολύποδα γ: πολύποιν β bis.

² κοτύλας γ: σκυτάλας β.

³ λανθάνειν γ: ἂν λάθοι β.

⁴ ἐπίσημος γ: φανερός β.

DIALOGUES OF THE SEA-GODS

PROTEUS

I don't suppose you've ever seen an octopus, Menelaus, or know what happens to that sort of fish?

MENELAUS

I have seen one, but please tell me what happens to it.

PROTEUS

Whenever it goes to a rock and puts its suckers on it, clinging tight with the full length of its arms, it makes itself just like that rock, changing its colour to match it ; thus it escapes the notice of fishermen, by blending with its surroundings, thereby remaining inconspicuous and looking just like the stone.

MENELAUS

So people say. But your goings on, Proteus, are much harder to believe.

PROTEUS

I don't know what else will convince you, Menelaus, if you won't believe your own eyes.

MENELAUS

I admit I saw it. But it's quite miraculous for one and the same person to be fire and water.

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΔΕΛΦΙΝΩΝ

ΠΟΣΕΙΔΩΝ

1. Εὖ γε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἔστε, καὶ πάλαι μὲν τὸ τῆς Ἰουῦς παιδίον ἐπὶ τὸν Ἴσθμὸν ἐκομίσατε ὑποδεξάμενοι ἀπὸ τῶν Σκειρωνιδῶν μετὰ
308 τῆς μητρὸς ἐμπεσόν, καὶ νῦν σὺ τὸν κιθαρωδὸν τουτονὶ τὸν ἐκ Μηθύμνης ἀναλαβὼν ἐξενήξω ἐς Ταίναρον αὐτῇ σκευῇ καὶ κιθάρα, οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον.

ΔΕΛΦΙΝΕΣ

Μὴ θαυμάσης, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ ποιούμεν ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι. Καὶ μέμφομαί¹ γε τῷ Διονύσῳ, ὅτι ἡμᾶς καταναυμαχῆσας καὶ μετέβαλε, δέον χειρῶσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγετο.

ΠΟΣΕΙΔΩΝ

Πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν;

ΔΕΛΦΙΝΕΣ

2. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ καὶ πολλάκις μετεπέμπετο αὐτὸν² ἐπὶ τῇ τέχνῃ, ὃ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησεν πλεύσας οἴκαδε
309 εἰς τὴν Μηθύμναν ἐπιδείξασθαι τὸν πλοῦτον, καὶ ἐπιβάς πορθμείου τινὸς κακούργων ἀνδρῶν ὡς

¹ ΠΟΣ. καὶ μέμφομαι . . . ὅτι ὑμᾶς . . . Δελφίν; β.

² πολλάκις μετεπέμπετο αὐτὸν β: πολλὰ ἔδωρῆσατο πολλάκις γ.

DIALOGUES OF THE SEA-GODS

5 (8)

POSEIDON AND THE DOLPHINS

POSEIDON

It's greatly to the credit of you dolphins, that you've always been kind to men. Long ago you caught up Ino's son¹ after his fall with his mother from the Scironian cliffs, and carried him to the Isthmus. And now one of you has picked up this harper from Methymna,² and swum away with him to Taenarum, robes and harp and all, stopping those seamen from murdering him.

DOLPHIN

Don't be surprised, Poseidon, that we're kind to men. We were men ourselves, before we became fishes. It wasn't very nice of Dionysus to change our shape after he'd beaten us in that sea-battle; he ought merely to have reduced us to submission as he did to all the others.

POSEIDON

But what's the true story about Arion, my dear dolphin?

DOLPHIN

Periander was fond of him, I believe, and would be continually sending for him to perform. But when the tyrant had made him a rich man, Arion became eager to sail off home to Methymna and show off his riches. So he embarked on a passage-boat,

¹ Melicertes, son of Athamas, who became the sea-god Palaemon, while his mother became Leucothea. Cf. following dialogue.

² Arion.

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ἔδειξεν πολὺν ἄγων χρυσόν τε καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται· ὁ δὲ—ἠκροώμην γὰρ ἅπαντα παρανέων τῷ σκάφει—'Ἐπεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντα με καὶ ἄσαντα θρῆνόν τινα ἐπ' ἐμαυτῷ ἐκόντα ἐάσατε ρῦψαι ἐμαυτόν. ἐπέτρεψαν οἱ ναῦται καὶ ἀνέλαβε τὴν σκευὴν καὶ ἦσε πάνυ λιγυρόν, καὶ ἔπεσεν εἰς τὴν θάλασσαν ὡς αὐτίκα πάντως ἀποθανούμενος· ἐγὼ δὲ ὑπολαβὼν καὶ ἀναθέμενος αὐτὸν ἐξενηξάμην ἔχων εἰς Ταίναρον.

ΠΟΣΕΙΔΩΝ

Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀπέδωκας αὐτῷ τῆς ἀκροάσεως.

6 (9)

310 ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΝΗΡΕΙΔΩΝ

ΠΟΣΕΙΔΩΝ

311 1. Τὸ μὲν στενὸν τοῦτο, ἔνθα ἡ παῖς κατηνέχθη, Ἐλλήσποντος ἀπ' αὐτῆς καλείσθω· τὸν δὲ νεκρὸν ὑμεῖς, ὦ Νηρεῖδες, παραλαβοῦσαι τῇ Τρωάδι προσενέγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων.

ΑΜΦΙΤΡΙΤΗ

Μηδαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ ἐπωνύμῳ πελάγει τεθάφθω· ἐλεοῦμεν γὰρ αὐτὴν οἴκτιστα ὑπὸ τῆς μητρυιᾶς πεπονθυῖαν.

DIALOGUES OF THE SEA-GODS

but the crew were scoundrels, and, when he let them see that he had a great deal of gold and silver with him, they plotted against him in mid Aegean. But—I heard it all, for I was swimming alongside the ship—he said to them, “ Since your minds are made up, at least allow me to put on my robes and sing my own dirge, and then I’ll be willing to throw myself into the sea.” The crew agreed ; he dressed up and sang a beautiful song, and jumped into the sea to ensure a quick death if nothing else. But I caught him up, and put him on my back and swam all the way to Taenarum with him.

POSEIDON

Your love of music does you great credit. You paid him well for the song you heard.

6 (9)

POSEIDON AND THE NEREIDS

POSEIDON

Let this strait, where the girl ¹ fell from the skies, be called Hellespont after her. You, Nereids, take the body to the Troad, so that it can be buried by people there.

AMPHITRITE

Please not that, Poseidon, but let her be buried here in the sea named after her. We feel very sorry for the pitiable way she was treated by her step-mother.²

¹ Helle, daughter of Athamas and Nephele.

² Ino.

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ΠΟΣΕΙΔΩΝ

312 Τοῦτο μὲν, ὦ Ἀμφιτρίτη, οὐ θέμις· οὐδὲ ἄλλως καλὸν ἐνταῦθά που κείσθαι ὑπὸ τῇ ψάμμῳ αὐτήν, ἀλλ' ὅπερ ἔφην ἐν τῇ Τρωάδι ἢ ἐν Χερρονήσῳ τεθάψεται. ἐκείνο δὲ παραμύθιον οὐ μικρὸν ἔσται αὐτῇ, ὅτι μετ' ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται καὶ ἐμπεσεῖται ὑπὸ τοῦ Ἀθάμαντος διωκομένη ἐς τὸ πέλαγος ἀπ' ἄκρου τοῦ Κιθαιρώνος, καθ' ὅπερ καθήκει ἐς τὴν θάλασσαν, ἔχουσα καὶ τὸν υἱὸν ἐπὶ τῆς ἀγκάλῃς. ἀλλὰ κακείνην σῶσαι δεήσει χαρισμένους τῷ Διονύσῳ· τροφὸς γὰρ αὐτοῦ καὶ τίτθη ἡ Ἰνώ.

ΑΜΦΙΤΡΙΤΗ

2. Οὐκ ἐχρῆν οὕτω πονηρὰν οὔσαν.

ΠΟΣΕΙΔΩΝ

313 Ἄλλὰ τῷ Διονύσῳ ἀχαριστεῖν,¹ ὦ Ἀμφιτρίτη, οὐκ ἄξιον.

ΝΗΡΕΙΔΕΣ

Αὕτη δὲ ἄρα τί παθοῦσα κατέπεσεν ἀπὸ τοῦ κριοῦ, ὁ ἀδελφὸς δὲ ὁ Φρίξος ἀσφαλῶς ὀχεῖται;

ΠΟΣΕΙΔΩΝ

314 Εἰκότως· νεανίας γὰρ καὶ δύναται ἀντέχειν πρὸς τὴν φορὰν, ἢ δὲ ὑπ' ἀηθείας ἐπιβᾶσα ὀχήματος παραδόξου καὶ ἀπιδουσα ἐς βάθος ἀχανές, ἐκπλαγεῖσα καὶ τῷ θάλπει² ἅμα συσχεθεῖσα καὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πτήσεως ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριοῦ, ὧν τέως ἐπέιληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγος.

¹ Ἀμφιτρίτη, οὐκ ἀχαριστεῖν ἄξιον γ.

² θάμβει γ.

DIALOGUES OF THE SEA-GODS

POSEIDON

That would be wrong, Amphitrite, and it's not quite the thing either to leave her lying here under the sand; no, she'll be buried, as I said, in the Troad or the Chersonese. She'll find it no small consolation that, before long, the same thing will happen to Ino; she'll be pursued by Athamas, and plunge into the sea with her child ¹ in her arms from the heights of Cithaeron, where a ridge runs down into the sea. But we must save Ino to please Dionysus; for she was his nurse and his nanny.

AMPHITRITE

You shouldn't save a bad woman like that!

POSEIDON

But, Amphitrite, we mustn't offend Dionysus.

NEREIDS

But what came over her that she fell from the ram, while Phrixus, her brother, is having a safe ride?

POSEIDON

That's natural; he's a young man and can withstand the speed; but she has no experience, and when she got on that strange mount, and looked down into the gaping depths beneath her, she was terrified, and, overcome at the same time by the heat, and growing dizzy at the speed of the flight, lost hold of the ram's horns, to which she'd been clinging, and fell into the sea.

¹ Melicertes. Cf. p. 197.

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ΝΗΡΕΙΔΕΣ

Οὐκουν ἐχρῆν τὴν μητέρα τὴν Νεφέλην βοηθῆσαι πιπτούσῃ;

ΠΟΣΕΙΔΩΝ

Ἐχρῆν· ἀλλ' ἢ Μοῖρα τῆς Νεφέλης πολλῶ δυνατωτέρα.

7 (5)

ΠΑΝΟΠΗΣ ΚΑΙ ΓΑΛΗΝΗΣ

ΠΑΝΟΠΗ

1. Εἶδες, ὦ Γαλήνη, χθὲς οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλία, διότι μὴ καὶ αὐτὴ ἐκλήθη εἰς τὸ συμπόσιον;

ΓΑΛΗΝΗ

Οὐ συνεισιτώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;¹

ΠΑΝΟΠΗ

301 Ἡ Θέτις μὲν ἦδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν ἐς τὸν θάλαμον ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδῶνος παραπεμφθέντες, ἡ Ἔρις δὲ ἐν τοσοῦτῳ λαθοῦσα πάντας—ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων ἢ τῷ Ἀπόλλωνι κιθαρίζοντι ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν—ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ “ἡ καλὴ λαβέτω.” κυλινδούμενον δὲ τοῦτο ὡσπερ ἐξεπίτηδες ἦκεν ἔνθα Ἦρα τε καὶ Ἀφροδίτη

¹ μὴ παροῦσα β: ἐρεῖς μοι παροῦσα γ.

DIALOGUES OF THE SEA-GODS

NEREIDS

But shouldn't Nephelē, her mother, have helped her when she was falling ?

POSEIDON

Yes, indeed, but Fate is far stronger than Nephelē.

7 (5)

PANOPE AND GALENE

PANOPE

Did you see, Galene, what Discord did yesterday at the banquet in Thessaly, because she wasn't invited ?

GALENE

I wasn't with you people in person at the banquet. For Poseidon had told me, my dear Panope, to keep the sea calm while it lasted. But what did the absent Discord do ?

PANOPE

Thetis and Peleus had already left and gone to their chamber, escorted by Amphitrite and Poseidon. Meanwhile Discord had crept in unseen by all—that was easy enough, with the guests drinking, applauding, or listening to Apollo's playing or the Muses' singing—and she threw a beautiful apple amongst the guests—an apple of solid gold, my dear, with the inscription "For the queen of Beauty". The apple rolled, as if aimed, to where Hera, Aphrodite

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καὶ Ἀθηνᾶ κατεκλίνοντο. 2. κάπειδῆ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρεΐδες ἡμεῖς ἐσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιούντο ἐκάστη καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου, καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν τὸ πρᾶγμα προὔχώρησεν. ἀλλ' ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τούτου,—καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡξίου—ἄπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν¹ Πριάμου παῖδα, ὃς οἶδέ τε διαγνῶναι τὸ κάλλιον φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος κρίναι κακῶς.

ΓΑΛΗΝΗ

Τί οὖν αἱ θεαί, ὦ Πανόπη;

ΠΑΝΟΠΗ

Τήμερον, οἶμαι, ἀπίασιν εἰς τὴν Ἰδην, καί τις ἥξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρατοῦσαν.

ΓΑΛΗΝΗ

Ἦδη σοί φημι, οὐκ ἄλλη κρατήσει τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ πάνυ ὁ διαιτητῆς² ἀμβλυώττη.

8 (6)

302

ΤΡΙΤΩΝΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΤΡΙΤΩΝ

1. Ἐπὶ τὴν Λέρναν, ὦ Πόσειδον, παραγίνεται καθ' ἐκάστην ἡμέραν ὑδρευσομένη παρθένος, πάγκαλόν τι χρῆμα· οὐκ οἶδα ἔγωγε καλλίω παῖδα ἰδῶν.

¹ τὸν Πάριν τὸν γ.

² δικαστῆς γ.

DIALOGUES OF THE SEA-GODS

and Athena were at table. Then Hermes picked it up, and read out the inscription, but we Nereids held our tongues. What could we do when such august ladies were present? Each of them laid claim to the apple, insisting it should rightly be *hers*, and it would have come to blows, if Zeus hadn't parted them, saying, "I won't judge this matter myself",—though they kept insisting he should—"but you go to Priam's son¹ on Ida. He knows how to decide between beauties, for he's a connoisseur of beauty; his verdict is bound to be right."

GALENE

And what have the goddesses done, Panope?

PANOPE

They'll be going to Ida today, I believe, and we'll soon have a messenger with news of the winner.

GALENE

I can tell you that now. Only Aphrodite can win, if she competes—unless the umpire is *very* short-sighted.

8 (6)

TRITON AND POSEIDON

TRITON

Poseidon, there's a girl who comes to Lerna for water every day—ever such a pretty little thing. I don't know that I ever saw a prettier girl.

¹ Paris.

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ΠΟΣΕΙΔΩΝ

Ἐλευθέραν τινά, ὦ Τρίτων, λέγεις, ἢ θεραπείαιά τις ὑδροφόρος ἐστίν;

ΤΡΙΤΩΝ

303 Οὐ μὲν οὖν, ἀλλὰ τοῦ Αἰγυπτίου ἐκείνου θυγάτηρ, μία τῶν πενήκοντα καὶ αὐτή, Ἀμμώνη τοῦνομα· ἐπιθόμην γὰρ ἦτις καλεῖται καὶ τὸ γένος. ὁ Δαναὸς δὲ σκληραγωγεῖ τὰς θυγατέρας καὶ αὐτουργεῖν διδάσκει καὶ πέμπει ὕδωρ τε ἀρυσόμενας καὶ πρὸς τὰ ἄλλα παιδεύει ἀόκνους εἶναι αὐτάς.

ΠΟΣΕΙΔΩΝ

2. Μόνη δὲ παραγίνεται μακρὰν οὕτω τὴν ὁδὸν ἐξ Ἄργους εἰς Λέρνην;

ΤΡΙΤΩΝ

Μόνη· πολυδίψιον δὲ τὸ Ἄργος, ὡς οἴσθα· ὥστε ἀνάγκη αἰεὶ ὑδροφορεῖν.

ΠΟΣΕΙΔΩΝ

ᾧ Τρίτων, οὐ μετρίως με διατάραξας περὶ τῆς παιδὸς εἰπών· ὥστε ἴωμεν ἐπ' αὐτήν.

ΤΡΙΤΩΝ

Ἰωμεν· ἤδη γὰρ καιρὸς τῆς ὑδροφορίας· καὶ σχεδὸν που κατὰ μέσσην τὴν ὁδὸν ἐστὶν ἰοῦσα ἐς τὴν Λέρνην.

ΠΟΣΕΙΔΩΝ

Οὐκοῦν ζεῦξον τὸ ἄρμα· ἢ τοῦτο μὲν πολλὴν ἔχει τὴν διατριβὴν ὑπάγειν τοὺς ἵππους τῇ ζεύγλῃ καὶ τὸ ἄρμα ἐπισκευάζειν, σὺ δὲ ἄλλὰ δελφίνα μοί τινα τῶν ὠκέων παράστησον· ἀφιππάσομαι¹ γὰρ ἐπ' αὐτοῦ τάχιστα.

¹ ἐφιππάσομαι β.

DIALOGUES OF THE SEA-GODS

POSEIDON

Free, do you say, Triton, or a serving water-girl ?

TRITON

No servant, but a daughter of that Egyptian. She's another of those fifty sisters, and is called Amygone. I asked after her name and family. Danaus brings up his daughters the hard way, and teaches them to fend for themselves, sending them for water and training them not to shirk hard work.

POSEIDON

Does she come all that long way from Argos to Lerna alone ?

TRITON

Indeed she does, and Argos is a pretty thirsty¹ place, as you know, so that she must for ever be carrying water.

POSEIDON

My dear fellow, I'm really excited at what you've told me about her. Let's go and find her.

TRITON

Let's do that. It's just the time for her to be getting her water. She must be about halfway to Lerna by now.

POSEIDON

Then get the horses into my chariot, or rather, since it takes too long harnessing the horses and getting the chariot ready, fetch me a quick dolphin. Riding on *that*, I'll be able to get away most quickly.

¹ cf. *Iliad*, IV, 171 etc.

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ΤΡΙΤΩΝ

304 Ἴδού σοι οὐτοσὶ δελφίνων ὁ ὠκύτατος.

ΠΟΣΕΙΔΩΝ

Εὖ γε· ἀπελαύνωμεν· σὺ δὲ παρανήχου, ὦ Τρίτων. κάπειδὴ πάρεσμεν εἰς τὴν Λέρναν, ἐγὼ μὲν λοχήσω ἐνταῦθά που, σὺ δὲ ἀποσκοπεῖ· ὁπόταν αἴσθη προσιούσαν¹ αὐτήν—

ΤΡΙΤΩΝ

Αὕτη σοι πλησίον.

ΠΟΣΕΙΔΩΝ

3. Καλή, ὦ Τρίτων, καὶ ὠραία παρθένος· ἀλλὰ συλληπτέα ἡμῖν ἔστιν.

ΑΜΥΜΩΝΗ

Ἄνθρωπε, ποῖ με συναρπάσας ἄγεις; ἀνδραποδιστῆς εἶ, καὶ ἔοικας ἡμῖν ὑπ' Αἰγύπτου τοῦ θεοῦ ἐπιπεμφθῆναι· ὥστε βοήσομαι τὸν πατέρα.

ΤΡΙΤΩΝ

Σιώπησον, ὦ Ἀμμυώνη· Ποσειδῶν ἔστι.

ΑΜΥΜΩΝΗ

Τί Ποσειδῶν λέγεις; τί βιάζῃ με, ὦ ἄνθρωπε, καὶ εἰς τὴν θάλασσαν καθέλκεις; ἐγὼ δὲ ἀποπνιγῆσομαι ἢ ἀθλία καταδῦσα.

ΠΟΣΕΙΔΩΝ

305 Θάρρει, οὐδὲν δεινὸν μὴ πάθῃς· ἀλλὰ καὶ πηγγὴν ἐπώνυμον ἀναδοθῆναί σοι ποιήσω² ἐνταῦθα

¹ περιούσαν γ.

² ἐπώνυμόν σοι ἀναδοθῆναι εἶσω β.

DIALOGUES OF THE SEA-GODS

TRITON

Look, here's the fastest dolphin you have.

POSEIDON

Capital. Let's be on our way; you can swim alongside, my good fellow. . . . Well, now that we're at Lerna, I'll lie in wait here somewhere, and you'll have to keep a look-out, and when you see her coming——

TRITON

Here she is now, not far off.

POSEIDON

She is pretty, my dear fellow, a real beauty. We must get hold of her.

AMYMONE

Where are you carrying me off to, fellow? You're a kidnapper, that's what you are. I've an idea Uncle Egyptus sent you. I'm going to scream for my father.

TRITON

Silence, Amymone, it's Poseidon.

AMYMONE

Why do you say Poseidon? Why this force, fellow? Why are you dragging me into the sea? Oh, dear me, I'll drown if I go under.

POSEIDON

Don't worry, you're in no danger. I'll give the rock a tap with my trident near the beach, and start

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πατάξας τῇ τριαίνῃ τὴν πέτραν πλησίον τοῦ κλύσματος, καὶ σὺ εὐδαίμων ἔση καὶ μόνη τῶν ἀδελφῶν οὐχ ὑδροφορήσεις ἀποθανοῦσα.

9 (10)

ΙΡΙΔΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΙΡΙΣ

1. Τὴν νῆσον τὴν πλανωμένην, ᾧ Πόσειδον, ἦν ἀποσπασθεῖσαν τῆς Σικελίας ὑφαλον ἔτι νήχεσθαι¹ συμβέβηκεν, ταύτην, φησὶν ὁ Ζεὺς, στήσον ἤδη καὶ ἀνάφηνον καὶ ποιήσον ἤδη δῆλον ἐν τῷ Αἰγαίῳ μέσῳ βεβαίως μένειν στηρίξας πάνυ ἀσφαλῶς· δείται γάρ τι αὐτῆς.

ΠΟΣΕΙΔΩΝ

315 Πεπράξεται ταῦτα, ᾧ Ἴρι. τίνα δ' ὅμως παρέξει τὴν χρεῖαν αὐτῷ ἀναφανείσα καὶ μηκέτι πλέουσα;

ΙΡΙΣ

Τὴν Λητῶ ἐπ' αὐτῆς δεῖ ἀποκυῆσαι· ἤδη δὲ πονήρως ὑπὸ τῶν ὠδίνων ἔχει.

ΠΟΣΕΙΔΩΝ

Τί οὖν; οὐχ ἰκανὸς ὁ οὐρανὸς ἐντεκεῖν; εἰ δὲ μὴ οὗτος, ἀλλ' ἦ γε γῆ πᾶσα οὐκ ἂν ὑποδέξασθαι δύναίτο τὰς γονὰς αὐτῆς;

¹ ἔτι νήχεσθαι Hemsterhuys: ἐπινήχεσθαι codd..

DIALOGUES OF THE SEA-GODS

a fountain that will have your name. You'll be happy, and, unlike any of your sisters, you won't have to carry water after death.

9 (10)

IRIS AND POSEIDON

IRIS

That wandering island,¹ Poseidon, which was broken off from Sicily, and is still propelling itself about under water—Zeus says you are to make it stop now, and bring it into view. You are to fix it quite securely, and make it stand firm, clearly visible² from now on in the middle of the Aegean. He wants it for something.

POSEIDON

It will be done, Iris. But what use will it be to him by coming to light and ceasing its seafaring?

IRIS

Leto must be delivered upon it. She's already in distress from her birth pangs.

POSEIDON

What of it? Hasn't heaven room enough for bearing children? If not heaven, couldn't all the earth accommodate her for the birth?

¹ Pindar, Fr. 58 (followed by Callimachus, *Hymns*, IV, 35 ff.) tells how the island of Delos floated in the sea, till the time when it was moored by pillars to the sea-bed to enable Leto to bear Apollo and Artemis. The story may have originated from a doubtful interpretation of the Homeric *Hymn to Delian Apollo*, l. 73.

² For the etymology cf. Callimachus, *Hymns*, IV, 53.

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ΙΡΙΣ

Οὐκ, ὦ Πόσειδον· ἢ Ἥρα γὰρ ὄρκω μεγάλῳ κατέλαβε τὴν γῆν, μὴ παρασχεῖν τῇ Λητοῖ τῶν ὠδίνων ὑποδοχὴν. ἢ τοίνυν νῆσος αὕτη ἀνώμοτός ἐστιν· ἀφανὴς γὰρ ἦν.

ΠΟΣΕΙΔΩΝ

2. Συνίημι. στήθι, ὦ νῆσε, καὶ ἀνάδυσθι αὖθις ἐκ τοῦ βυθοῦ καὶ μηκέτι ὑποφέρου, ἀλλὰ βεβαίως μένε καὶ ὑπόδεξαι, ὦ εὐδαιμονεσάτη, τοῦ ἀδελφοῦ τα τέκνα δύο, τοὺς καλλίστους τῶν θεῶν· καὶ ὑμεῖς, ὦ Τρίτωνες, διαπορθμεύσατε τὴν Λητὴν εἰς αὐτήν· καὶ γαλήνῃ ἅπαντα ἔστω. τὸν δράκοντα δέ, ὃς νῦν ἐξοιστρεῖ αὐτὴν φοβῶν, τὰ νεογνὰ ἐπειδὰν τεχθῆ, ἀντίκα μέτεισι καὶ τιμωρήσει τῇ μητρὶ. σὺ δὲ ἀπάγγελλε τῷ Διὶ ἅπαντα εἶναι εὐτρεπῆ· ἔστηκεν ἢ Δῆλος· ἠκέτω ἢ Λητὴν ἤδη καὶ τικτέτω.

10 (11)

ΞΑΝΘΟΥ ΚΑΙ ΘΑΛΑΣΣΗΣ

ΞΑΝΘΟΣ

1. Δέξαι με, ὦ θάλασσα, δεινὰ πεπονθότα καὶ κατάσβεσόν μου τὰ τραύματα.

ΘΑΛΑΣΣΑ

Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;

ΞΑΝΘΟΣ

Ὁ Ἥφαιστος. ἀλλ' ἀπηνθράκωμαι ὅλος ὁ κακοδαίμων καὶ ζέω.

DIALOGUES OF THE SEA-GODS

IRIS

No, Poseidon. Hera has laid the earth under strict oath not to give Leto anywhere for her travail ; thus this island is not bound by the oath, for it was not visible.

POSEIDON

I see. Stop still, island. Come up again from the deep, and drift below the surface no more. Remain in a fixed position, and receive, most lucky of islands, my brother's two children, the most beautiful of all the gods. And you, Tritons, give Leto passage to the island, and let all be calm. And the moment the babes are born, they'll pursue the serpent that's now maddening Leto with fright, and exact vengeance for their mother. And you, Iris, go and tell Zeus that all is ready. Delos is stationary. Let Leto come now and have her children.

10 (11)

XANTHUS¹ AND SEA

XANTHUS

Take me to you, Sea, for I've suffered terribly. Please put a stop to my burning wounds.

SEA

What's this, Xanthus ? Who has burnt you ?

XANTHUS

Hephaestus. See how I've been charred to cinders all over, poor thing that I am, and am at boiling point.

¹ A river of the Troad, also called Scamander. See *Iliad*, XXI, 211 ff.

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ΘΑΛΑΣΣΑ

317 Διὰ τί δαί σοι καὶ ἐνέβαλε τὸ πῦρ;

ΞΑΝΘΟΣ

Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἱκετεύσας οὐκ ἔπαυσα ¹ τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἐνέφραττέ μοι τὸν ροῦν, ἐλεήσας τοὺς ἀθλίους ἐπήλθον ἐπικλύσαι ἐθέλων, ὡς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. 2. ἐνταῦθα ὁ Ἡφαιστος—ἔτυχε γὰρ πλησίον που ὦν— πᾶν οἶμαι ὅσον ἐν τῇ καμίνῳ πῦρ εἶχεν ² καὶ ὅσον ἐν τῇ Αἴτνῃ φέρων ³ ἐπήλθέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας μου καὶ μυρίκας, ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς καὶ τὰς ἐγγέλεις, αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἴργασται. ὁρᾶς γοῦν ὅπως διάκειμαι ἀπὸ ⁴ τῶν ἐγκαυμάτων.

ΘΑΛΑΣΣΑ

Θολερός, ὦ Ξάνθε, καὶ θερμός, ὡς εἰκός, τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἢ θέρμη δέ, ὡς φῆς, ἀπὸ τοῦ πυρός· καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν νίκων ὄν⁵ ὠρμησας οὐκ αἰδεσθεῖς ὅτι Νηρεΐδος υἱὸς ἦν.

ΞΑΝΘΟΣ

Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

¹ ἱκέτευσα ὁ δὲ οὐκ ἐπαύσατο γ.

² πᾶν ὅσον οἶμαι πῦρ εἶχε β.

³ φέρων γ: καὶ εἴ ποθι ἄλλοθι φέρων β.

⁴ ὑπὸ β.

⁵ υἱὸν γβ: corr. edd..

¹ Achilles.

² It is very difficult to retain the υἱὸν of the MSS. in the sense of "descendant". I have adopted the correc-

DIALOGUES OF THE SEA-GODS

SEA

Whatever made him attack you with his fire ?

XANTHUS

It's all because of the son of Thetis¹ here. He was butchering the Phrygians, and I begged him to relent from his anger, but he wouldn't; he only blocked up my stream with their bodies. Out of pity for the poor wretches, I attacked him, hoping to swallow him in a flood, and frighten him away from them. Then Hephaestus, happening to be near, attacked me, with all the fire he had in his forge it seemed to me, yes, with all his fire in Etna, and burnt my elms and tamarisks, roasting my unhappy fish and my eels, and making me myself bubble all over, and nearly dry all up. You can see the state I'm in from my burns.

SEA

You're muddy and hot, Xanthus, as is only natural, what with the blood from the bodies and the heat from that fire you've been talking about—and quite right too, when you had the cheek to attack my grandson² though he was the son of a Nereid!

XANTHUS

Was it wrong for me, then, to feel sorry for my neighbours of Phrygia ?

tion *υίωνόν* (though *υίδοῦν* would be equally possible) on the assumption that Lucian (who reserves the name Doris for the Nereid, cf. p. 179 note) has replaced Doris, the traditional mother of Thetis, by the general goddess of the sea, Thalatta, who first appears thus in Bion, I, 13 and Meleager, *A.P.* V, 180. Lucian may be thinking of works of art, as Pausanias, 2.1.7 mentions statues of Thalatta at Corinth, while Philostratus, *Imag.* II, 16 also describes Thalattai at Corinth.

THE WORKS OF LUCIAN

ΘΑΛΑΣΣΑ

Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν
ὄντα τὸν Ἀχιλλέα;

11 (7)

ΝΟΤΟΥ ΚΑΙ ΖΕΦΥΡΟΥ

ΝΟΤΟΣ

1. Ταύτην, ὦ Ζέφυρε, τὴν δάμαλιν, ἦν διὰ τοῦ
πελάγους εἰς Αἴγυπτον ὁ Ἑρμῆς ἄγει, ὁ Ζεὺς
διεκόρησεν¹ ἀλοὺς ἔρωτι;

ΖΕΦΥΡΟΣ

Ναί, ὦ Νότε· οὐ δάμαλις δὲ τότε, ἀλλὰ παῖς
ἦν τοῦ ποταμοῦ Ἰνάχου· νῦν δὲ ἡ Ἡρα τοιαύτην
ἐποίησεν αὐτὴν ζηλοτυπήσασα, ὅτι πάνυ ἐώρα
ἐρῶντα τὸν Δία.

ΝΟΤΟΣ

Νῦν δὲ ἔτι ἐρᾶ τῆς βοός;

ΖΕΦΥΡΟΣ

306 Καὶ μάλα, καὶ διὰ τοῦτο αὐτὴν εἰς Αἴγυπτον
ἔπεμψεν καὶ ἡμῖν προσέταξε μὴ κυμαίνειν τὴν
θάλασσαν ἔστ' ἂν διανήξεται,² ὡς ἀποτεκοῦσα ἐκεῖ
—κυεῖ δὲ ἤδη—θεὸς γένοιτο καὶ αὐτὴ καὶ τὸ
τεχθέν.

ΝΟΤΟΣ

2. Ἡ δάμαλις θεός;

¹ διεκόρευσεν β.

² διανήξεται B post correctionem, et recc..

DIALOGUES OF THE SEA-GODS

SEA

Or wrong for Hephaestus to be sorry for Thetis' son, Achilles ?

11 (7)

SOUTH WIND AND WEST WIND

SOUTH WIND

Is it true, Zephyrus, about Zeus and this heifer¹ that Hermes is escorting by sea to Egypt ? Did he fall for her and have his way with her ?

WEST WIND

Yes, Notus ; only she wasn't a heifer then, but the daughter of Inachus, the river. But now Hera, in her jealousy, has turned her into this, because she saw Zeus was very much in love with her.

SOUTH WIND

Is he still in love with her now she's a heifer ?

WEST WIND

Very much so, my good fellow. That's why he's sent her to Egypt, and told us he doesn't want any rough seas, until she swims across, so that, when she has her baby there—she's expecting at the moment—both mother and child² may become gods.

SOUTH WIND

The heifer a god ?

¹ Io.

² Epaphus.

THE WORKS OF LUCIAN

ΖΕΦΥΡΟΣ

Καὶ μάλα, ὦ Νότε· ἄρξει τε, ὡς ὁ Ἑρμῆς ἔφη, τῶν πλεόντων καὶ ἡμῶν ἔσται δέσποινα, ὄντινα ἂν ἡμῶν ἐθέλη ἐκπέμψαι ἢ κωλύσαι ἐπιπνεῖν.

ΝΟΤΟΣ

Θεραπευτέα τοιγαροῦν, ὦ Ζέφυρε, ἤδη δέσποινά γε οὔσα. εὐνουστέρα γὰρ ἂν οὕτως γένοιτο.

ΖΕΦΥΡΟΣ

Ἄλλ' ἤδη γὰρ διεπέρασε καὶ ἐξένευσεν ἐς τὴν γῆν. ὄρᾳς ὅπως οὐκέτι μὲν τετραποδητὶ ¹ βαδίζει, ἀνορθώσας δὲ αὐτὴν ὁ Ἑρμῆς γυναῖκα παγκάλην αὔθις ἐποίησεν;

ΝΟΤΟΣ

307 Παράδοξα γοῦν ταῦτα, ὦ Ζέφυρε· οὐκέτι τὰ κέρατα οὐδὲ οὐρὰ καὶ δίχηλα τὰ σκέλη, ἀλλ' ἐπέραστος κόρη. ὁ μέντοι Ἑρμῆς τί παθὼν μεταβέβληκεν ἑαυτὸν καὶ ἀντὶ νεανίου κυνοπρόσωπος γεγένηται;

ΖΕΦΥΡΟΣ

Μὴ πολυπραγμονῶμεν, ὅτι ἄμεινον ἐκείνος οἶδε τὸ πρακτέον.²

12

ΔΩΡΙΔΟΣ ΚΑΙ ΘΕΤΙΔΟΣ

ΔΩΡΙΣ

1. Τί δακρύεις, ὦ Θέτι;

¹ τετραποδιστί β.

² ὅτε . . . τὰ πρακτέα β.

DIALOGUES OF THE SEA-GODS

WEST WIND

Indeed she will be. According to Hermes, she'll have power over those at sea and be our mistress, choosing for herself which of us to send out or to stop from blowing.

SOUTH WIND

In that case we'd better be attentive to her, if she's now our mistress. Then we'll be sure of her good-will.

WEST WIND

But look, she's over now, and has swum ashore. See how she no longer walks on all fours, but has been straightened up by Hermes and changed back again into a most attractive woman.

SOUTH WIND

How very strange, Zephyrus. No horns now, or tail or cloven hooves, but instead a lovely girl. But what's come over Hermes, that he's changed himself and given up his own fine face for that of a dog¹?

WEST WIND

Let's not be inquisitive. He knows his business better than we do.

12

DORIS AND THETIS

DORIS

Why are you crying, Thetis?

¹ Anubis, an Egyptian god with the head of a dog, was identified with Hermes by the Greeks.

ΘΕΤΙΣ

319 Καλλίστην, ᾧ Δωρί, κόρην εἶδον ἐς κιβωτὸν ὑπὸ τοῦ πατρὸς ἐμβληθεῖσαν, αὐτὴν τε καὶ βρέφος αὐτῆς ἀρτιγέννητον· ἐκέλευσεν δὲ ὁ πατὴρ τοὺς ναύτας ἀναλαβόντας τὸ κιβώτιον, ἐπειδὴν πολὺ τῆς γῆς ἀποσπάσωσιν, ἀφεῖναι εἰς τὴν θάλασσαν, ὡς ἀπόλοιτο ἡ ἀθλία, καὶ αὐτὴ καὶ τὸ βρέφος.

ΔΩΡΙΣ

Τίνος ἔνεκα, ᾧ ἀδελφή; εἶπέ, εἴ τι¹ ἔμαθες ἀκριβῶς.

ΘΕΤΙΣ

Ἄπαντα. ὁ γὰρ² Ἀκρίσιος ὁ πατὴρ αὐτῆς καλλίστην οὖσαν ἐπαρθένευεν ἐς χαλκοῦντινα θάλαμον ἐμβαλὼν· εἶτα, εἰ μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, φασὶ δ' οὖν τὸν Δία χρυσὸν³ γενόμενον ῥυῆναι διὰ τοῦ ὀρόφου ἐπ' αὐτὴν, δεξαμένην δὲ ἐκείνην ἐς τὸν κόλπον καταρρέοντα τὸν θεὸν ἐγκύμονα γενέσθαι. τοῦτο αἰσθόμενος ὁ πατὴρ, ἄγριός τις καὶ ζηλότυπος γέρων, ἠγανάκτησε καὶ ὑπὸ τινος μεμοιχεῦσθαι οἰηθεὶς αὐτὴν ἐμβάλλει εἰς τὴν κιβωτὸν ἀρτιτετοκυῖαν.

ΔΩΡΙΣ

2. Ἡ δὲ τί ἔπραττεν, ᾧ Θετί, ὁπότε καθίετο;

ΘΕΤΙΣ

Ἵπὲρ αὐτῆς μὲν εἰῖγα, ᾧ Δωρί, καὶ ἔφερε τὴν καταδίκην. τὸ βρέφος δὲ παρητεῖτο μὴ ἀποθανεῖν

¹ εἶπε εἴ τι γ: ἐπεὶ β.

² ἀκριβῶς ἄπαντα: ὁ (cf. p. 26) ὁ Ἀκρίσιος β.

³ χρυσοῦν β.

DIALOGUES OF THE SEA-GODS

THETIS

Oh, Doris, I've just seen a lovely girl¹ put into a box by her father along with her newborn baby.² He told his sailors to take the box and, when well away from land, to drop it into the sea, so that the mother should be killed, poor thing, herself and her baby.

DORIS

Why, sister? Please tell me, if you have any definite information.

THETIS

I have the whole story. Because she was ever so beautiful, her father Acrisius locked her up in a brazen room to keep her away from lovers. Then—I can't say whether it's true but it's what they say—Zeus turned himself into gold and came pouring through the roof at her, and she received the god in her bosom as he came showering down, and became pregnant. When her father found out, the cruel, jealous old creature flew into a temper and, thinking she'd had a lover, threw her into the box just after her baby was born.

DORIS

And what did she do, Thetis, when they were putting her there?

THETIS

She kept quiet about herself, submitting to her sentence, but she kept pleading for her child's life,

¹ Danae, daughter of Acrisius.

² Perseus.

320 δακρύνουσα καὶ τῷ πάππῳ¹ δεικνύουσα αὐτό, κάλ-
λιστον ὄν· τὸ δὲ ὑπ' ἀγνοίας τῶν κακῶν ὑπεμειδία
πρὸς τὴν θάλασσαν. ὑποπίμπλαμαι αὖθις τοὺς
ὀφθαλμοὺς δακρύων μνημονεύσασα αὐτῶν.

ΔΩΡΙΣ

Κὰ μὲ δακρῦσαι ἐποίησας. ἀλλ' ἤδη τεθνᾶσιν;

ΘΕΤΙΣ

Οὐδαμῶς· νήχεται γὰρ ἔτι ἡ κιβωτὸς ἀμφὶ τὴν
Σέριφον ζῶντας αὐτοὺς φυλάττουσα.

ΔΩΡΙΣ

Τί οὖν οὐχὶ σώζομεν αὐτοὺς τοῖς ἀλιεῦσι τούτοις
ἐμβαλοῦσαι ἐς τὰ δίκτυα τοῖς Σεριφίοις; οἱ δὲ ἀνα-
σπάσαντες σώσουσι δῆλον ὅτι.

ΘΕΤΙΣ

Εὖ λέγεις, οὕτω ποιῶμεν· μὴ γὰρ ἀπολέσθω
μήτε αὐτὴ μήτε τὸ παιδίον οὕτως ὄν καλόν.

13

ΕΝΙΠΕΩΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ

ΕΝΙΠΕΥΣ

1. Οὐ καλὰ ταῦτα, ὦ Πόσειδον· εἰρήσεται γὰρ
τάληθές· ὑπελθὼν μου τὴν ἐρωμένην εἰκασθεὶς
ἐμοὶ διεκόρησας² τὴν παῖδα· ἡ δὲ ᾤετο ὑπ'
ἐμοῦ αὐτὸ πεπονθέναι καὶ διὰ τοῦτο παρέιχεν
ἑαυτήν.

¹ πάππῳ β: πατρὶ γ.

² διεκόρευσας β.

DIALOGUES OF THE SEA-GODS

weeping and showing it to its grandad, for it was a lovely baby. And it, unaware of its troubles, was looking at the sea with a smile on its face. Remembering them brings tears again to my eyes.

DORIS

You've made me weep, too. But are they dead now ?

THETIS

Oh, no ! The box is still floating round Seriphos, and keeping them alive and safe.

DORIS

Well, why don't we save them by bringing them into the nets of these fishermen here from Seriphos ? They'll be sure to pull them up and save them.

THETIS

A good idea, let's do that. I wouldn't like the mother to die, or the baby either. It's so pretty.

13

ENIPEUS AND POSEIDON

ENIPEUS

I won't mince words, Poseidon. Your behaviour's been disgraceful—tricking my sweetheart¹ by impersonating me, and leading the child astray. She thought I was doing it and submitted.

¹ Tyro, cf. *Odyssey*, XI, 235 ff.

THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

321 Σὺ γάρ, ὦ Ἐνιπεῦ, ὑπεροπτικὸς ἦσθα καὶ βραδύς, ὃς κόρης οὕτω καλῆς φοιτώσης ὀσημέραι παρὰ σέ, ἀπολλυμένης ὑπὸ τοῦ ἔρωτος, ὑπερεώρας καὶ ἔχαιρες λυπῶν αὐτήν, ἣ δὲ περὶ τὰς ὄχθας ἀλύουσα καὶ ἐπεμβαίνουσα καὶ λουομένη ἐνίοτε ηὔχετό σοι ἐντυχεῖν, σὺ δὲ ἐθρύπτου πρὸς αὐτήν.

ΕΝΙΠΕΥΣ

2. Τί οὖν; διὰ τοῦτο ἐχρῆν σε προαρπάσαι τὸν ἔρωτα καὶ καθυποκρίνασθαι Ἐνιπέα ἀντὶ Ποσειδῶνος εἶναι καὶ κατασοφίσασθαι τὴν Τυρῶ ἀφελῆ κόρην οὖσαν;

ΠΟΣΕΙΔΩΝ

Ὅψέ ζηλοτυπεῖς, ὦ Ἐνιπεῦ, ὑπερόπτης πρότερον ὢν· ἣ Τυρῶ δὲ οὐδὲν δεινὸν πέπονθεν οἰομένη ὑπὸ σοῦ διακεκορηῆσθαι.¹

ΕΝΙΠΕΥΣ

Οὐ μὲν οὖν· ἔφησθα γὰρ ἀπιὼν ὅτι Ποσειδῶν ἦσθα. ὃ καὶ μάλιστα ἐλύπησεν αὐτήν· καὶ ἐγὼ τοῦτο ἠδίκημαι, ὅτι τὰ ἐμὰ σὺ ηὔφραινου τότε καὶ περιστήσας πορφύρεόν τι κῦμα, ὅπερ ὑμᾶς συνέκρυσεν ἄμα, συνῆσθα τῇ παιδί ἀντ' ἐμοῦ.

ΠΟΣΕΙΔΩΝ

Ναί· σὺ γὰρ οὐκ ἤθελες, ὦ Ἐνιπεῦ.

¹ διακεκορευῆσθαι recs. et edd..

DIALOGUES OF THE SEA-GODS

POSEIDON

You were so proud and so slow, Enipeus. A pretty girl like that came to you every day, dying of love, and you wouldn't look at her, but enjoyed tormenting her! She would wander about your banks, putting her feet in and washing sometimes, praying for your love, but you always turned up your nose at her.

ENIPEUS

Even if I did, what right had you to forestall me and steal her love, pretending to be Enipeus rather than Poseidon, and winning a simple girl like Tyro by a trick?

POSEIDON

It's too late to be jealous now, Enipeus. You despised her before. Tyro's suffered no harm. She thought it was you.

ENIPEUS

Oh, no! When you left her, you said you were Poseidon, and that upset her very much. It was unfair to me, too, for you to enjoy pleasures that should be mine, making a blue wave arch above you and hide you both, and making love to the girl in my place.

POSEIDON

Yes, but only because you didn't want her, Enipeus.

ΤΡΙΤΩΝΟΣ ΚΑΙ ΝΗΡΕΙΔΩΝ

ΤΡΙΤΩΝ

1. Τὸ κῆτος ὑμῶν, ὦ Νηρεΐδες, ὃ ἐπὶ τὴν τοῦ
 322 Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε
 τὴν παῖδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη
 τέθνηκεν.

ΝΗΡΕΙΔΕΣ

Ἐπὶ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς καθάπερ
 δέλεαρ προθεῖς τὴν κόρην ἀπέκτεινεν ἐπιών, λοχῆσας
 μετὰ πολλῆς δυνάμεως;

ΤΡΙΤΩΝ

Οὐκ· ἀλλὰ ἴστε, οἶμαι, ὦ Ἰφιάνασσα, τὸν
 Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς
 ἐν τῇ κιβωτῷ ἐμβληθὲν εἰς τὴν θάλασσαν ὑπὸ τοῦ
 μητροπάτορος ἐσώσατε οἰκτεῖρασαι αὐτούς.

ΙΦΙΑΝΑΣΣΑ

Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι καὶ
 μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

ΤΡΙΤΩΝ

Οὗτος ἀπέκτεινεν τὸ κῆτος.

ΙΦΙΑΝΑΣΣΑ

Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοι-
 αὔτα ἐκτίνειν αὐτὸν ἐχρῆν.

DIALOGUES OF THE SEA-GODS

14

TRITON AND NEREIDS

TRITON

Your monster of the deep, my dear Nereids, the one of you sent against Andromeda, the daughter of Cepheus, didn't harm the girl, as you've been thinking it would, but is now dead itself.

NEREIDS

Who killed it, Triton? Did Cepheus set the girl there like a bait, and then attack and kill it, after lying in wait for it with a large force?

TRITON

No. But I imagine, Iphianassa, you all know what happened to Perseus, Danae's child, whom his mother's father threw into the sea in a chest with his mother, and you saved out out of pity.

IPHIANASSA

I know whom you mean. He must be a young man by now, and a very fine handsome fellow.

TRITON

It was he who killed the monster.

IPHIANASSA

Why, Triton? He shouldn't have paid us in this coin for saving him.

THE WORKS OF LUCIAN

ΤΡΙΤΩΝ

2. Ἐγὼ ὑμῖν φράσω τὸ πᾶν ὡς ἐγένετο· ἐστάλη μὲν οὗτος ἐπὶ τὰς Γοργόνας ἄθλον τινα τῷ βασιλεῖ ἐπιτελών, ἐπεὶ δὲ ἀφίκετο εἰς τὴν Λιβύην—

ΙΦΙΑΝΑΣΣΑ

Πῶς, ὦ Τρίτων; μόνος; ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἢ ὁδός.

ΤΡΙΤΩΝ

Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηνᾶ ἔθηκεν. ἐπεὶ δ' οὖν ἦκεν ὅπου διητῶντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὁ δὲ ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ὥχето ἀποπτάμενος.

ΙΦΙΑΝΑΣΣΑ

323 Πῶς ἰδών; ἀθέατοι γάρ εἰσιν· ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταύτας ἴδοι.

ΤΡΙΤΩΝ

Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα—τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν καὶ πρὸς τὸν Κηφέα ὕστερον—ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος ἀποστιλβούσης ὡσπερ ἐπὶ κατόπτρου παρέσχεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δ' ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμεν τὴν κεφαλὴν αὐτῆς, καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτато. 3. ἐπεὶ δὲ κατὰ τὴν παράλιον ταύτην Αἰθιοπίαν ἐγένετο, ἤδη πρόσγειος πετόμενος, ὄρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος προσπεπατταλευμένην,¹ καλλίστην, ὦ

¹ προσπεπατταλωμένην γ.

DIALOGUES OF THE SEA-GODS

TRITON

I'll tell you everything, just as it happened. He was sent against the Gorgons, to carry out a task for the king.¹ But when he reached Libya——

IPHIANASSA

How did he do it, Triton? By himself? Did he take others to help him? Otherwise it's a difficult journey.

TRITON

He went through the air. Athena had given him wings on his feet. Well, when he'd reached where they lived, they must all have been asleep, and Perseus cut off Medusa's head and flew away.

IPHIANASSA

How could he see? They are not for the eye to behold. Anyone who sees them won't see anything afterwards.

TRITON

Athena held up her shield—I heard him describe it to Andromeda and later to Cepheus—and let him see the reflection of Medusa on that bright shield as though on a mirror; then, looking at the reflection, he caught her hair in his left hand, and holding his scimitar in his right, cut off her head, and flew away before her sisters woke up. When he was at the Ethiopian shore here, and now flying low, he saw Andromeda lying fastened to a projecting rock—ye gods, what a beautiful sight she was!—with her

¹ Polydectes, king of Seriphos, who wished to be rid of Perseus and marry Danae.

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θεοί, καθειμένην τὰς κόμας, ἡμίγυμνον πολὺ ἔνερθε τῶν μαστῶν· καὶ τὸ μὲν πρῶτον οἰκτείρας τὴν τύχην αὐτῆς ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης, κατὰ μικρὸν δὲ ἀλοὺς ἔρωτι—ἐχρῆν γὰρ σεσωσθαι τὴν παιδα—βοηθεῖν διέγνω· καὶ ἐπειδὴ τὸ κῆτος ἐπήει μάλα φοβερόν ὡς καταπιόμενον τὴν Ἄνδρομέδαν, ὑπέραιωρηθεὶς ὁ νεανίσκος πρόκωπον ἔχων τὴν ἄρπην τῇ μὲν καθικνεῖται, τῇ δὲ προδικνὺς τὴν Γοργόνα λίθον ἐποίει αὐτό, τὸ δὲ τέθηκεν
 324 ὁμοῦ καὶ πέπηγεν αὐτοῦ τὰ πολλά, ὅσα εἶδε τὴν Μέδουσαν· ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα ὑπεδέξατο ἀκροποδητὶ κατιούσαν ἐκ τῆς πέτρας ὀλισθηρᾶς οὔσης, καὶ νῦν γαμῆ ἐν τοῦ Κηφέως καὶ ἀπάξει αὐτὴν εἰς Ἄργος, ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὔρετο.

ΙΦΙΑΝΑΣΣΑ

4. Ἐγὼ μὲν οὐ πάνυ τῷ γεγονότι ἄχθομαι· τί γὰρ ἢ παῖς ἠδίκηει ἡμᾶς, εἰ ἢ μήτηρ αὐτῆς, ἐμεγαλαυχεῖτο καὶ ἠξίου εἶναι καλλίων;

ΔΩΡΙΣ

Ὅτι οὕτως ἂν¹ ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὔσα.

ΙΦΙΑΝΑΣΣΑ

Μηκέτι μεμνώμεθα, ὦ Δωρί, ἐκείνων, εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκεν φοβηθεῖσα ἐπὶ τῇ παιδί· χαίρωμεν οὖν τῷ γάμῳ.

¹ ὅτι οὕτως ἂν β: πλὴν γ.

DIALOGUES OF THE SEA-GODS

hair let down, but largely uncovered from the breasts downwards. At first he pitied her fate and asked the reason for her punishment, but little by little he succumbed to love, and decided to help, since she had to be saved. So when the monster came—a fearsome sight it was too!—to gulp her down, the young man hovered above it with his scimitar unsheathed, and, striking with one hand, showed it the Gorgon with the other, and turned it into stone. At one and the same time was the monster killed, and most of it, all of it that faced Medusa, petrified. Then Perseus undid the maiden's chains, and supported her with his hand as she tip-toed down from the slippery rock. Now he's marrying her in Cepheus' palace and will take her away to Argos, so that, instead of dying, she's come by an uncommonly good marriage.

IPHIANASSA

I, for one, am not sorry to hear it. What harm did the girl do to us, if her mother was always boasting and claiming to be more beautiful than we are?

DORIS

Well that way as a mother she would have suffered through her daughter.

IPHIANASSA

Let's forget all that, Doris, if a barbarian woman's talk has been too big. She's paid us penalty enough by being frightened for her daughter. So let's accept the marriage with a good grace.

ΖΕΦΥΡΟΥ ΚΑΙ ΝΟΤΟΥ

ΖΕΦΥΡΟΣ

1. Οὐ πρόποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, ἀφ' οὗ γέ εἰμι καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε;

ΝΟΤΟΣ

Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

ΖΕΦΥΡΟΣ

Ἐδίστου θεάματος ἀπελείφθης, οἶον οὐκ ἂν ἄλλο ἴδοις ἔτι.

ΝΟΤΟΣ

Περὶ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν, ἐπέπνευσα δὲ καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις.

ΖΕΦΥΡΟΣ

Ἄλλὰ τὸν Σιδώνιον γε Ἀγήνορα οἶδας;

ΝΟΤΟΣ

Ναί· τὸν τῆς Εὐρώπης πατέρα. τί μὴν;

ΖΕΦΥΡΟΣ

Περὶ αὐτῆς ἐκείνης διηγῆσομαί σοι.

ΝΟΤΟΣ

Μῶν ὅτι ὁ Ζεὺς ἐραστὴς τῆς παιδὸς ἐκ πολλοῦ; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

DIALOGUES OF THE SEA-GODS

15

WEST WIND AND SOUTH WIND

WEST WIND

I've never seen a more magnificent pageant on the sea, ever since I began to live and blow. Didn't you see it, Notus ?

SOUTH WIND

What pageant do you mean, Zephyrus ? Who were in it ?

WEST WIND

You missed a most delightful spectacle, the like of which you'll never see again.

SOUTH WIND

Well, I was at work about the Red Sea, and I blew also over the parts of India near the coast. So I've no idea what you're talking about.

WEST WIND

But you do know Agenor of Sidon ?

SOUTH WIND

Yes, Europa's father. Of course I do.

WEST WIND

I'll tell you something about the girl herself.

SOUTH WIND

Not that Zeus has long been in love with her ? I've known that for ages.

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ΖΕΦΥΡΟΣ

326 Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα, τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. 2. ἢ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἠϊόνα παίζουσα τὰς ἠλικιώτιδας παραλαβοῦσα, ὁ Ζεὺς δὲ ταύρω εἰκάσας ἑαυτὸν συνέπαιζεν αὐταῖς κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς καὶ τὰ κέρατα εὐκαμπῆς¹ καὶ τὸ βλέμμα ἡμερος· ἔσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἠϊόνος καὶ ἐμυκάτο ἡδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. ὡς δὲ τοῦτο ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν φέρων αὐτὴν καὶ ἐνήχετο ἐμπεσῶν, ἢ δὲ πάνυ ἐκπλαγῆς τῷ πράγματι τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὡς μὴ ἀπολισθάνοι,² τῇ ἑτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον συνέϊχεν.

ΝΟΤΟΣ

3. Ἐδὲ τοῦτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικόν, νηχόμενον τὸν Δία καὶ φέροντα τὴν ἀγαπωμένην.

ΖΕΦΥΡΟΣ

Καὶ μὴν τὰ μετὰ ταῦτα ἠδῖω παρὰ πολὺ, ὦ Νότε· ἢ τε γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρεῖχεν ἑαυτήν, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες οὐδὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων παρηκολουθοῦμεν, Ἐρωτες δὲ παραπετόμενοι μικρὸν ὑπὲρ τὴν θάλασσαν,³ ὡς ἐνίοτε ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾶδας φέροντες ἦδον ἅμα τὸν ὑμέναιον, αἱ Νηρείδες δὲ ἀναδύσαι παρίππευον

¹ εὐκαμπῆ γ.

² ἀπολισθοῖη νέοντος γ.

³ ἐκ τῆς θαλάσσης β.

DIALOGUES OF THE SEA-GODS

WEST WIND

Well, you may know about his love, but let me now tell you what followed. Europa in her play had come down to the beach with her companions, and Zeus took the shape of a bull, and started playing with them, looking magnificent, for he was all white with nice curly horns and gentle eyes. Well, he too started skipping about on the beach, and bellowed most charmingly, so that Europa even dared to climb up on to him. Thereupon Zeus galloped off to the sea with her on his back, plunged in and began to swim ; she was quite terrified, and clutched his horn with her left hand so as not to slip off, while she held her robe down against the wind with her right hand.

SOUTH WIND

Indeed a delightful spectacle for you, my dear Zephyrus—a real love-scene ! Zeus swimming along and carrying off his beloved !

WEST WIND

But what followed was far more delightful, Notus. The sea became waveless at once, and draping herself in calm, made herself smooth ; we all kept quiet, and followed beside them, just watching what was going on, while the Loves fluttered alongside just above the sea, occasionally just touching the water with their feet, carrying lighted torches, and singing the marriage hymn, and the Nereids, coming

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327 ἐπὶ τῶν δελφίνων ἐπικροτοῦσαι ἡμίγυμοι τὰ πολλά, τό τε τῶν Τριτώνων γένος καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν¹ τῶν θαλασσίων ἅπαντα περιεχόρουε² τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκῶς ἄρματος, παροχουμένην τὴν Ἀμφιτρίτην ἔχων, προῆγε³ γεγηθῶς ὁδοποιῶν⁴ νηχομένῳ τῷ ἀδελφῷ· ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον ἐπὶ κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάτουσαν τῇ νύμφῃ. 4. ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο· ἐπεὶ δὲ ἐπέβη τῇ νήσῳ⁵ ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς χειρὸς ὁ Ζεὺς ἀπῆγε τὴν Εὐρώπην εἰς τὸ Δικταῖον ἄντρον ἐρυθριῶσαν καὶ κάτω ὀρώσαν· ἠπίστατο γὰρ ἤδη ἐφ' ὅτῳ ἄγοιτο. ἡμεῖς δὲ ἐμπεσόντες ἄλλο ἄλλος τοῦ πελάγους μέρος διεκυμαίνομεν.

ΝΟΤΟΣ

ᾠ μακάριε⁶ Ζέφυρε τῆς θεάς· ἐγὼ δὲ γρῦπας καὶ ἐλέφαντας καὶ μέλανας ἀνθρώπους ἐώρων.

¹ ἰδεῖν β: ὀφθῆναι γ.

² περιεχόρουον γ.

³ προῆει γ.

⁴ προοδοιπορῶν β.

⁵ ἐπεὶ . . . νήσῳ β: ἐπὶ δὲ τῆς νήσου γ

⁶ ὡς μακάριος γ.

DIALOGUES OF THE SEA-GODS

to the surface, rode alongside on dolphins, clapping their hands, pretty well half-naked. The Tritons and all other creatures of the sea that do not frighten the eye, were dancing round the girl. Poseidon astride his car, with Amphitrite beside him, was driving in front, delighted to lead the way for his brother as he swam. To cap all, two Tritons were carrying Aphrodite reclining on a shell, and sprinkling all manner of flowers over the bride. This went on all the way from Phoenicia to Crete ; but when he set foot on his island, the bull was no more to be seen, but Zeus took Europa's hand and led her to the cave on Mount Dicte—blushing she was, and looking on the ground, for now she knew why she was being carried off. But we each assailed a different part of the sea, and stirred up the waves.

SOUTH WIND

How lucky you are, Zephyrus to have seen all that!
All I saw was griffins and elephants and black men.

The first part of the document
 discusses the importance of
 maintaining accurate records
 and the role of the
 various departments in
 ensuring that all
 necessary information is
 collected and analyzed
 in a timely manner.
 It also highlights the
 need for regular
 communication and
 collaboration between
 all stakeholders
 involved in the
 process.

The second part of the document
 provides a detailed overview of
 the current status of the
 project and the progress made
 to date.

DIALOGUES OF THE GODS

To many this collection of minor dialogues (the *Dearum Iudicium* is to be found in vol. 3) is Lucian's most attractive, if not his greatest, work. Criticisms of the gods as described by Homer, Hesiod and the Homeric Hymns had been made by many earlier thinkers, and scarcely any educated or intelligent men of Lucian's day could still believe in these traditional myths. Lucian's primary purpose, then, in this collection would seem to be to amuse, and in this he is brilliantly successful. Nevertheless Lucian's "reductio ad absurdum" of Homer's Olympians is a no less effective criticism than the more serious strictures of Xenophanes and Plato.

ΘΕΩΝ ΔΙΑΛΟΓΟΙ

1 (21)

ΑΡΕΩΣ ΚΑΙ ΕΡΜΟΥ

ΑΡΗΣ

1. Ἦκουσας, ὦ Ἑρμῆ, οἶα ἠπέιλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικά καὶ ὡς ἀπίθανα; Ἦν ἐβελήσω, φησὶν, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δὲ ἀποκρεμασθέντες κατασπᾶν βιάσεσθέ με, ἀλλὰ μάτην πονήσετε· οὐ γὰρ δὴ καθελκύσετε· εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συνανασπάσας¹ μετεωριῶ· καὶ τᾶλλα ὅσα καὶ σὺ ἀκήκοας. ἐγὼ δὲ ὅτι μὲν καθ' ἓνα πάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν οὐκ ἂν ἀρνηθείην, ὁμοῦ δὲ τῶν τοσοῦτων ὑπερφέρειν, ὡς μὴ καταβαρήσειν² αὐτόν, ἣν καὶ τὴν γῆν καὶ τὴν θάλασσαν προσλάβωμεν, οὐκ ἂν πεισθείην.

ΕΡΜΗΣ

2. Εὐφήμει. ὦ Ἄρες· οὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

ΑΡΗΣ

Οἶει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σέ, ὃν ἐχεμυθήσειν ἠπιστάμην; ὁ

¹ συναρτήσας β.

² καταπονήσειν β.

DIALOGUES OF THE GODS

1 (21)

ARES AND HERMES

ARES

My dear Hermes, have you heard Zeus' threats? How proud and preposterous they are! "If I please", says he, "I'll let a cord¹ down from heaven; you'll be hanging on it, trying with all your might to pull me down, but you'll be wasting all your efforts, for you'll never succeed. And, if I choose to tug up, it won't be only you, but I'll pull up the earth and the sea into the bargain, and leave the lot dangling in mid-air." He goes on and on like that. You've heard it all too. I'll admit that he's more than a match and too strong for any one of us, but that he's too much for all of us put together, so that, even if we have the earth and the sea with us, our weight wouldn't overpower him—that I'll never believe.

HERMES

Hush, Ares. It isn't safe to talk like that, or we may be sorry for our silly chatter.

ARES

Do you think I'd have said that to just anyone, or only to you? I knew you would hold your

¹ Cf. *Iliad*, VIII, 17-27, also referred to in *Zeus Catechized* 4.

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γοῦν μάλιστα γελοῖον ἔδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπήσαι πρὸς σέ· μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν καὶ ἡ Ἥρα καὶ ἡ Ἀθηνᾶ ἐπαναστάντες ἐπεβούλευον ξυνδῆσαι λαβόντες αὐτόν, ὡς παντοῖος ἦν δεδιώς, καὶ ταῦτα τρεῖς ὄντας, καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἑκατόγχειρα ὄντα, κἄν ἐδέδετο αὐτῷ κεραυνῷ καὶ βροντῇ. ταῦτα λογιζομένῳ ἐπήγει μοι γελᾶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.

ΕΡΜΗΣ

Σιώπα, φημί· οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν οὔτ' ἐμοὶ ἀκούειν τὰ τοιαῦτα.

2 (22)

269

ΠΑΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΠΑΝ

1. Χαῖρε, ὦ πάτερ Ἑρμῆ.

ΕΡΜΗΣ

Μὴ καὶ σύ γε.¹ ἀλλὰ πῶς ἐγὼ σὸς πατήρ;

ΠΑΝ

Οὐχ ὁ Κυλλήμιος Ἑρμῆς ὢν τυγχάνεις;

ΕΡΜΗΣ

Καὶ μάλα. πῶς οὖν υἱὸς ἐμὸς εἶ;

¹ Καὶ σύ γε β. cf. p. 28.

DIALOGUES OF THE GODS

tongue. But I must tell you what struck me as most ridiculous as I listened to his threats. I remember, just the other day, when Poseidon and Hera and Athena rebelled,¹ and were plotting to catch him and clap him in irons, he was crazy with terror though there were only three of them. And in irons he would have been, thunder and lightning and all, if Thetis had not been sorry for him, and called in to his help Briareos with his hundred hands. When I thought of that, I had to laugh at his fine talk.

HERMES

Quiet, I tell you. It's dangerous for you to talk like that, and for me to listen.

2 (22)

PAN AND HERMES

PAN

Good day to you, Hermes, Daddy mine.

HERMES

And a bad day to you. But how am I your daddy?

PAN

Aren't you Hermes of Cyllene?

HERMES

Yes. How, then, are you my son?

¹ Cf. *Iliad*, I, 396 ff.

THE WORKS OF LUCIAN

ΠΑΝ

Μοιχίδιός εἰμι, ἐξ ἔρωτός ¹ σοι γενόμενος.

ΕΡΜΗΣ

Νῆ Δία, τράγου ἴσως τινὸς μοιχεύσαντος αἶγα·
ἐμοὶ γὰρ πῶς, κέρατα ἔχων καὶ ῥίνα τοιαύτην καὶ
πώγωνά λάσιον καὶ σκέλη διχαλὰ καὶ τραγικὰ καὶ
οὐρὰν ὑπὲρ τὰς πυγὰς;

ΠΑΝ

Ὅσα ἂν ἀποσκώψῃς με, τὸν σεαυτοῦ υἱόν, ὦ
πάτερ, ἐπονείδιστον ἀποφαίνεις, μᾶλλον δὲ σεαυτόν,
ὃς τοιαῦτα γεννᾷς καὶ παιδοποιεῖς, ἐγὼ δὲ ἀναί-
τιος.

ΕΡΜΗΣ

Τίνα καὶ φῆς σου μητέρα; ἢ που ἔλαθον αἶγα
μοιχεύσας ἔγωγε;

ΠΑΝ

Οὐκ αἶγα ἐμοίχευσας, ἀλλ' ἀνάμνησον σεαυτόν,
εἴ ποτε ἐν Ἀρκαδίᾳ παῖδα ἐλευθέραν ἐβιάσω. τί δα-
κῶν τὸν δάκτυλον ζητεῖς καὶ ἐπὶ πολὺ ἀπορεῖς; τὴν
Ἰκαρίου λέγω Πηνελόπην.

ΕΡΜΗΣ

270 Εἶτα τί παθοῦσα ἐκείνη ἀντ' ἐμοῦ τράγω σε
ὄμοιον ἔτεκεν;

¹ ἐξαιρέτός B.

DIALOGUES OF THE GODS

PAN

I'm your bastard boy, your love-child.

HERMES

Oh quite so, when some billy-goat, I suppose, led a nanny astray! How could you be mine, you with your horns and ugly snout and shaggy beard and a goat's cloven hooves and a tail over your behind?

PAN

When you jeer at me, daddy, you're mocking your own son, or rather yourself for producing such creatures as your children. It's not my fault.

HERMES

Who do you say your mother was? Perhaps I led a nanny astray without knowing it.

PAN

No, not a nanny. But try to remember if you ever forced your attentions on a freeborn girl in Arcadia. Why are you biting your nails and thinking so hard? Why so puzzled? I'm speaking of Icarius' girl, Penelope.¹

HERMES

Then what possessed her to produce in you a child not like me but like a goat?

¹ Lucian (with Cicero, *De Natura Deorum*, III, 22) follows Herodotus, II, 145 in making Pan the son of Penelope. There are other versions of his birth, of which the most important is the Homeric *Hymn to Pan* 34, where his mother is the daughter of Dryops.

THE WORKS OF LUCIAN

ΠΑΝ

2. Αὐτῆς ἐκείνης λόγον σοι ἐρῶ· ὅτε γάρ με ἐξέπεμπεν ἐπὶ τὴν Ἀρκαδίαν, ὦ παῖ, μήτηρ μὲν σοι, ἔφη, ἐγὼ εἰμι, Πηνελόπη ἢ Σπαρτιάτις, τὸν πατέρα δὲ γίνωσκε θεὸν ἔχων Ἑρμῆν Μαίας καὶ Διός. εἰ δὲ κερασφόρος καὶ τραγοσκελῆς εἶ, μὴ λυπείτω σε· ὁπότε γάρ μοι συνῆει ὁ πατὴρ ὁ σός, τράγω ἑαυτὸν ἀπέικασεν, ὡς λάθοι, καὶ διὰ τοῦτο ὁμοῖος ἀπέβης τῷ τράγω.

ΕΡΜΗΣ

271 Νῆ Δία, μέμνημαι ποιήσας τοιοῦτόν τι. ἐγὼ οὖν ὁ ἐπὶ κάλλει μέγα φρονῶν, ἔτι ἀγένειος αὐτὸς ὢν σὸς πατὴρ κεκλήσομαι καὶ γέλωτα ὀφλήσω παρὰ πᾶσιν ἐπὶ τῇ εὐπαιδίᾳ;

ΠΑΝ

3. Καὶ μὴν οὐ καταισχνῶ σε, ὦ πάτερ· μουσικός τε γάρ εἰμι καὶ συρίζω πάνυ καπυρόν, καὶ ὁ Διόνυσος οὐδὲν ἐμοῦ ἄνευ ποιεῖν δύναται, ἀλλὰ ἑταῖρον καὶ θιασώτην πεποιήταί με, καὶ ἡγοῦμαι αὐτῷ τοῦ χοροῦ· καὶ τὰ ποιμνία δὲ εἰ θεάσαιό μου, ὅποσα¹ περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον ἔχω,² πάνυ ἡσθήσῃ· ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἀπάσης· πρῶτην δὲ καὶ Ἀθηναίους συμμαχήσας οὕτως
272 ἡρίστευσα Μαραθῶνι, ὥστε καὶ ἀριστεῖον ἡρέθη μοι τὸ ὑπὸ τῇ ἀκροπόλει σπήλαιον. ἦν γοῦν εἰς Ἀθήνας ἔλθης, εἴσῃ ὅσον ἐκεῖ τοῦ Πανὸς ὄνομα.

¹ ὅποσα β: ὅσα τε γ.

² ἀνὰ . . . ἔχω om. γ.

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PAN

I'll tell you what she said herself. When she was packing me off to Arcadia, she said, "My boy, I, Penelope, a true blue Spartan, am your mother, but your father, let me tell you, is a god, Hermes, son of Maia and Zeus. Don't worry because you have horns and a goat's shanks, for when your father came courting me, he made himself into a goat so that no one would notice him. That's why you've turned out like the goat."

HERMES

Ah, yes. I do remember doing something like that. Am I, then, to be called your father? I, who am so proud of my good looks! I, who've still got a smooth chin! Am I to be laughed at by all for having such a bonny boy?

PAN

But I won't disgrace you, father. I'm a musician and play the pipe loud and true. Dionysus is lost without me, and has made me his companion and fellow-reveller; I'm his dance-leader, and if you could see how many flocks I have around Tegea and on Parthenium, you'd be delighted. I'm lord and master of all Arcadia. Besides that, the other day, I fought so magnificently on the side of the Athenians at Marathon that a prize of valour was chosen for me—the cave under the Acropolis.¹ Anyhow, go to Athens and you'll soon find out what a great name Pan has there.

¹ Cf. Herodotus, VI, 105, Euripides, *Ion*, 492 ff., Lucian, *Double Indictment* 9, and *Lover of Lies* 3.

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ΕΡΜΗΣ

4. Εἰπέ δέ μοι, γεγάμηκας, ὦ Πάν, ἤδη; τοῦτο γάρ, οἶμαι, καλοῦσίν σε.

ΠΑΝ

Οὐδαμῶς, ὦ πάτερ· ἐρωτικός γάρ εἰμι καὶ οὐκ ἂν ἀγαπήσαιμι συνῶν μιᾶ.

ΕΡΜΗΣ

Ταῖς οὖν αἰξί¹ δηλαδὴ ἐπιχειρεῖς.

ΠΑΝ

Σὺ μὲν σκώπτεις, ἐγὼ δὲ τῇ τε Ἑχκοῖ καὶ τῇ Πίτυϊ σύνειμι καὶ ἀπάσαις ταῖς τοῦ Διονύσου Μαινάσι καὶ πάνυ σπουδάζομαι πρὸς αὐτῶν.

ΕΡΜΗΣ

Οἶσθα οὖν, ὦ τέκνον, ὅ τι χάριση τὸ πρῶτον αἰτοῦντί μοι;

ΠΑΝ

Πρόσταττε, ὦ πάτερ· ἡμεῖς μὲν ἴδωμεν ταῦτα.

ΕΡΜΗΣ

Καὶ πρόσθι μοι καὶ φιλοφρονοῦ· πατέρα δὲ ὄρα μὴ καλέσης με ἄλλου ἀκούοντος.

3 (23)

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ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΔΙΟΝΥΣΟΥ

ΑΠΟΛΛΩΝ

1. Τί ἂν λέγοιμεν; ὁμομητρίους, ὦ Διόνυσε, ἀδελφούς ὄντας Ἑρωτα καὶ Ἑρμαφρόδιτον καὶ¹ ταῖς γυναῖξι γ.

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HERMES

Tell me, are you married yet, Pan? Pan's the name they give you, isn't it?

PAN

Of course not, daddy. I'm romantically inclined, and wouldn't like to have to confine my attentions to just one.

HERMES

No doubt, then, you try your luck with the nanny-goats?

PAN

A fine jest coming from you! My lady-friends are Echo and Pitys and all the Maenads of Dionysus, and I'm in great demand with them.

HERMES

Please do me a favour, son. I've never asked one from you before.

PAN

Tell me what you want, daddy, and let me see to it.

HERMES

You may come here and pay your respects to me, but please don't call me daddy when anyone can hear.

3 (23)

APOLLO AND DIONYSUS

APOLLO

What can we make of it? Won't we have to admit that Eros and Hermaphroditus and Priapus,

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Πρίαπον, ἀνομοιοτάτους εἶναι τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα; ὁ μὲν γὰρ πάγκαλος καὶ τοξότης καὶ δύναμιν οὐ μικρὰν περιβεβλημένος ἀπάντων ἄρχων, ὁ δὲ θῆλυς καὶ ἡμίανδρος καὶ ἀμφίβολος τὴν ὄψιν· οὐκ ἂν διακρίναις εἴτ' ἔφηβός ἐστιν εἴτε καὶ παρθένος· ὁ δὲ καὶ πέρα τοῦ εὐπρεποῦς ἀνδρικός ὁ Πρίαπος.

ΔΙΟΝΥΣΟΣ

274 Μηδὲν θαυμάσης, ὦ Ἄπολλον· οὐ γὰρ Ἄφροδίτη αἰτία τούτου, ἀλλὰ οἱ πατέρες διάφοροι γεγενημένοι, ὅπου γε καὶ ὁμοπάτριοι πολλάκις ἐκ μιᾶς γαστρὸς, ὁ μὲν ἄρσην, ἡ δὲ θήλεια, ὡσπερ ὑμεῖς, γίνονται.

ΑΠΟΛΛΩΝ

Ναί· ἀλλ' ἡμεῖς ὅμοιοί ἐσμεν καὶ ταῦτ' ἐπιτηδεύομεν· τοξόται γὰρ ἄμφω.

ΔΙΟΝΥΣΟΣ

Μέχρι μὲν τόξου τὰ αὐτά, ὦ Ἄπολλον, ἐκεῖνα δὲ οὐχ ὅμοια, ὅτι ἡ μὲν Ἄρτεμις ξενοκτονεῖ ἐν Σκύθαις, σὺ δὲ μαντεύῃ καὶ ἰᾶ¹ τοὺς κάμνοντας.

ΑΠΟΛΛΩΝ

Οἶει γὰρ τὴν ἀδελφὴν χαίρειν τοῖς Σκύθαις, ἧ γε καὶ παρεσκευάσται, ἣν τις Ἑλλήν ἀφίκηται ποτε εἰς τὴν Ταυρικὴν, συνεκπλευσαι μετ' αὐτοῦ μυσσαττομένη τὰς σφαγὰς;

¹ ἰᾶ β: θεραπείεις γ.

¹ Hermaphroditus was the son of Hermes and Priapus of Dionysus; Eros is variously described as the son of Ares or Zeus or indeed Hermes; he is probably regarded by Lucian as the son of Ares rather than of Zeus.

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though sons of the same mother, are utterly different in appearance and habits? Eros is really handsome, and an archer invested with great power, and lord of all. Hermaphroditus is an effeminate pansy, half one thing and half the other in appearance, for you can't tell whether he's boy or girl; whereas Priapus is quite indecently masculine.

DIONYSUS

There's no need to be surprised, Apollo. It's not Aphrodite's fault, but the fathers were different.¹ Why, even when the father's the same, the one mother often has both boys and girls in her family. Take for example your sister and yourself.

APOLLO

Quite so, but we are alike and have the same interests. We're both archers.

DIONYSUS

The same as far as the bow goes, Apollo, but no farther, for Artemis kills visitors in Scythia, while you are a prophet and healer of the sick.

APOLLO

What? Do you think my sister likes her Scythians? Why, the moment a Greek reaches Taurica, she's all ready and waiting to sail off with him, in disgust at their human sacrifices.²

² A reference to the *Iphigenia in Tauris* of Euripides, where Iphigenia, as priestess of Artemis, is compelled to sacrifice foreigners to the goddess, but sails off with Orestes and Pylades, who carry off with them the statue of Artemis. Cf. *On Sacrifices* 13.

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ΔΙΟΝΥΣΟΣ

2. Εὖ γε ἐκείνη ποιῶσα. ὁ μέντοι Πρίαπος, γελοῖον γάρ τί σοι διηγῆσομαι, πρῶην ἐν Λαμφιάκῳ γενόμενος, ἐγὼ μὲν παρήειν τὴν πόλιν, ὁ δὲ ὑποδεξάμενός με καὶ ξενίσας παρ' αὐτῷ, ἐπειδὴ ἀνεπαυσάμεθα ἐν τῷ συμποσίῳ ἱκανῶς ὑποβεβρεγμένοι, κατ' αὐτάς που μέσας νύκτας ἐπαναστὰς ὁ γενναῖος — αἰδοῦμαι δὲ λέγειν.

ΑΠΟΛΛΩΝ

Ἐπίερα σε, Διόνυσε;

ΔΙΟΝΥΣΟΣ

Τοιοῦτόν ἐστι.

ΑΠΟΛΛΩΝ

Σὺ δὲ τί πρὸς ταῦτα;

ΔΙΟΝΥΣΟΣ

Τί γὰρ ἄλλο ἢ ἐγέλασα;

ΑΠΟΛΛΩΝ

Εὖ γε, τὸ μὴ χαλεπῶς μηδὲ ἀγρίως· συγγνωστός γάρ, εἰ καλόν σε οὕτως ὄντα ἐπίερα.

ΔΙΟΝΥΣΟΣ

275 Τούτου μὲν ἔνεκα καὶ ἐπὶ σέ ἄν, ὦ Ἄπολλον, ἀγάγοι τὴν πείραν· καλὸς γὰρ σὺ καὶ κομήτης, ὡς καὶ νήφοντα ἄν σοι τὸν Πρίαπον ἐπιχειρήσαι.

ΑΠΟΛΛΩΝ

Ἄλλ' οὐκ ἐπιχειρήσει γε, ὦ Διόνυσε· ἔχω γὰρ μετὰ τῆς κόμης καὶ τόξα.

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DIONYSUS

And the best thing she could do. But now as for Priapus—I'll tell you something really funny. The other day—it was in Lampsacus—I was passing the city, when he invited me home with him, and put me up for the night. Now we'd gone to sleep in his dining-room, after and were pretty well soaked, when about midnight up gets our bold lad—but I'm ashamed to tell you.

APOLLO

And made an attempt on you, Dionysus ?

DIONYSUS

Something like that.

APOLLO

How did you deal with the situation ?

DIONYSUS

What could I do but laugh ?

APOLLO

The best thing too, no bad temper or violence. He'd some excuse for making an attempt on you. You're so good-looking.

DIONYSUS

As far as that goes, he might make an attempt on you too, Apollo. You're so handsome and have such a fine head of hair, that he might assault you, even when he was sober.

APOLLO

Oh no, he won't. I have arrows as well as long hair.

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4 (24)

ΕΡΜΟΥ ΚΑΙ ΜΑΙΑΣ

ΕΡΜΗΣ

1. Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

ΜΑΙΑ

Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

ΕΡΜΗΣ

Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω μόνος κάμνων καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ καὶ διαστρώσαντα τὴν κλισίαν εὐθετίσαντά τε ἕκαστα¹ παρεστάναι τῷ Διὶ καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα, καὶ ἐπανελθόντα ἔτι κεκοιμημένον παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν
276 ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν καὶ νεκροπομπὸν εἶναι καὶ παρεστάναι τῷ δικαστηρίῳ· οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι καὶ ταῖς ἐκκλησίαις κηρύττειν καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. 2. καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν, ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν

¹ τὴν ἐκκλησίαν εὐ εἶτα ἔχοντα ἕκαστα γ.

DIALOGUES OF THE GODS

4 (24)

HERMES AND MAIA

HERMES

Is there a god in heaven, mother, more miserable than I am ?

MAIA

Hermes, dear, you mustn't talk like that.

HERMES

Why shouldn't I, when I'm so busy—and the only one that does a hand's turn, too—quite distracted with so many different jobs ? I must be up at crack of dawn, and sweep the dining-room, seeing to the cushions on the couch and tidying everything up, and then be at Zeus' beck and call, a courier to carry his messages high and low, and the moment I'm back, I've to lay out the ambrosia, without even time for a wash ; and before his latest acquisition, this wine waiter, arrived, I used to pour out the nectar as well. But worst of all, it's just the same at night. I'm the only one that loses his sleep, and must be busy then too—for Pluto, this time, acting as guide of souls and usher of the dead, and then be on duty with Justice Rhadamanthys. My day's work isn't enough for me, it seems, on the go in the wrestling schools, announcing in parliament, and training speakers, but I've to help out with the dead as well, for they all want their share of me. Yet Leda's children¹ can take turns at being in heaven and Hades on alternate days, but I

¹ Castor and Pollux ; cf. pp. 351-353.

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κακέϊνα καὶ ταῦτα ποιεῖν ἀναγκαῖον, καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων γενόμενοι εὐχοῦνται ἀφρόντιδες, ὁ δὲ Μαίας τῆς Ἀτλαντίδος¹ διακονοῦμαι αὐτοῖς. καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀψόμενον ὅ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα πέπομφεν αὐθις εἰς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην, εἴτ' ἐκείθεν εἰς 277 Βοιωτίαν, φησίν, ἐλθὼν ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. καὶ ὅλως ἀπηγόρευκα ἤδη. εἰ γοῦν δυνατὸν ἦν, ἡδέως ἂν ἠξίωσα πεπραῖσθαι, ὥσπερ οἱ ἐν γῆ κακῶς δουλεύοντες.

ΜΑΙΑ

Ἔα ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμφθης σόβει εἰς Ἄργος, εἴτα εἰς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρώωντες.

5 (1)

ΠΡΟΜΗΘΕΩΣ ΚΑΙ ΔΙΟΣ

ΠΡΟΜΗΘΕΥΣ

1. Λῦσόν με, ὦ Ζεῦ· δεινὰ γὰρ ἤδη πέπονθα.

¹ Ἄτλαντος γ.

¹ Heracles and Dionysus respectively. See *Odyssey*, XI, 602.

² Lucian seems to have made a mistake here and to be referring to Europa. In *Dea Syria* 4 and *D. Mar.* 15 he more correctly makes her the sister of Cadmus and daughter of Agenor (cf. Herodotus, 4.147, etc., although the version of *Iliad*, XIV, 321 makes her the daughter of Phoenix). He can scarcely be referring to Ino, the

DIALOGUES OF THE GODS

must carry out all those jobs every day in both places. Yes, and the sons of Alcmena and Semele,¹ whose mothers were only women, and came to a bad end, can gorge themselves without a care in the world, while I, the son of Maia, the daughter of Atlas, must wait on them hand and foot. Now I'm just back from Cadmus' daughter at Sidon,² where he sent me to see how things were with her, and, without giving me time to get my breath back, he's sent me off again to Argos to have a look at Danae, and "Then", says he, "you'd better go on from there to Boeotia, and take a peep at Antiope on your way". But I'm quite fagged out already. If only it were possible, I'd gladly have asked to be sold in the market, like slaves on earth who find their lot too bad.³

MAIA

Enough of that, my lad. You must do everything your father wants. You're still a youngster. Off with you now to Argos, as you were told, and then to Boeotia, or you may get a whipping for dawdling. Lovers have sharp tempers.

5 (1)

PROMETHEUS AND ZEUS

PROMETHEUS

Free me, Zeus. I've suffered terribly already.

daughter of Cadmus, who (cf. p. 201, Apollodorus, 3.4.3 and Ovid, *Met.* 3.313) was entrusted with the care of the infant Dionysus. Dionysus earlier in the dialogue is at a later stage of his development as he is already able to feast with Heracles, presumably in heaven.

³ Discontented slaves could ask to be sold. Cf. Plutarch, *De Superstitione*, 166 D, and Pollux, 7.13 (quoting Eupolis).

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ZEYΣ

Λύσω σε, φῆς, ὃν ἐχρῆν βαρυτέρας πέδας ἔχοντα καὶ τὸν Καύκασον ὄλον ὑπὲρ κεφαλῆς ἐπι-
κείμενον ὑπὸ ἐκκαίδεκα γυπῶν μὴ μόνον κείρεσθαι
τὸ ἦπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύττεσθαι,
ἀνθ' ὧν τοιαῦθ' ἡμῖν ζῶα τοὺς ἀνθρώπους ἔπλασας
καὶ τὸ πῦρ ἔκλειψας καὶ γυναῖκας ἐδημιούργησας;
ἃ μὲν γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ νομῇ τῶν κρεῶν
ὄστ' ἀπιμελῆ κεκαλυμμένα παραθεῖς καὶ τὴν
ἀμείνω τῶν μοιρῶν σεαυτῷ φυλάττων, τί χρῆ
λέγειν;

ΠΡΟΜΗΘΕΥΣ

205 Οὐκ οὐκ ἰκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον
χρόνον τῷ Καυκάσῳ προσηλωμένος τὸν κάκιστα
ὄρνέων ἀπολούμενον ἀετὸν τρέφων τῷ ἦπατι;

ZEYΣ

Οὐδὲ πολλοστημόριον τοῦτο ὧν σε δεῖ παθεῖν.

ΠΡΟΜΗΘΕΥΣ

Καὶ μὴν οὐκ ἀμισθὶ με λύσεις, ἀλλὰ σοι μηνύσω
τι, ὦ Ζεῦ, πάνυ ἀναγκαῖον.

ZEYΣ

2. Κατασοφίζη με, ὦ Προμηθεῦ.

ΠΡΟΜΗΘΕΥΣ

Καὶ τί¹ πλέον ἔξω; οὐ γὰρ ἀγνοήσεις αὐθις
ἔνθα ὁ Καυκάσός ἐστιν, οὐδὲ ἀπορήσεις δεσμῶν, ἣν
τι τεχνάζων ἀλίσκωμαι.

¹ καὶ τί β: τί γάρ τι γ.

DIALOGUES OF THE GODS

ZEUS

I'm to free you, am I? You ought to have had heavier chains, and all of Caucasus on your head, and a whole sixteen vultures to tear at your liver, and dig your eyes out too, for making such creatures as humans to plague us, and stealing fire and producing women.¹ For need I mention how you tricked me in serving out the meat, by serving me with bones wrapped in fat, and keeping the better portion for yourself?²

PROMETHEUS

Well, haven't I already been punished enough for that, nailed all this time to Caucasus, with that accursed eagle feeding on my liver?

ZEUS

That's not the tiniest fraction of what you deserve.

PROMETHEUS

But you shall have your reward for my freedom. I'll give you some very vital information, Zeus.

ZEUS

You're trying to trick me, Prometheus.

PROMETHEUS

What good will that do me? You'll still know where Caucasus is, and still have plenty of chains left, if I'm caught up to any tricks.

¹ Cf. Hesiod, *Theogony*, 560 ff.

² Cf. *ibid.* 637 ff.

THE WORKS OF LUCIAN

ZEYΣ

Εἰπέ πρότερον ὄντινα μισθὸν ἀποτίσεις ἀναγκαιὸν ἡμῖν ὄντα.

ΠΡΟΜΗΘΕΥΣ

Ἦν εἶπω ἐφ' ὃ τι βαδίσεις νῦν, ἀξιόπιστος ἔσομαί σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος;

ZEYΣ

Πῶς γὰρ οὔ;

ΠΡΟΜΗΘΕΥΣ

Παρὰ τὴν Θέτιν, συνεσόμενος αὐτῇ.

ZEYΣ

Τουτὶ μὲν ἔγνωσ'· τί δ' οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γὰρ ἀληθές τι ἐρεῖν.

ΠΡΟΜΗΘΕΥΣ

Μηδέν, ὦ Ζεῦ, κοινωνήσης τῇ Νηρείδι· ἦν γὰρ αὕτη κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεται σε οἶα καὶ σὺ ἔδρασας¹—

ZEYΣ

Τοῦτο φήσ, ἐκπεσεῖσθαί με τῆς ἀρχῆς;

ΠΡΟΜΗΘΕΥΣ

Μὴ γένοιτο, ὦ Ζεῦ. πλὴν τοιοῦτό γε ἡ μῖξις αὐτῆς ἀπειλεῖ.

ZEYΣ

Χαιρέτω τοιγαροῦν ἡ Θέτις· σὲ δὲ ὁ Ἕφαιστος ἐπὶ τούτοις λυσάτω.

¹ ἔδρασας τὸν Κρόνον γ.

DIALOGUES OF THE GODS

ZEUS

Tell me first what is this vital reward I'll have from you ?

PROMETHEUS

Suppose I tell you what you're after in your present expedition, will you trust the rest of my prophecies ?

ZEUS

Yes, indeed.

PROMETHEUS

You're off to Thetis, to make love to her.

ZEUS

So far you're right, but what's to follow ? For I think what you say will prove true.

PROMETHEUS

Have nothing to do with that daughter of Nereus, for if she brings you a child,¹ it will treat you just as you treated——

ZEUS

Do you mean that I'll be cast out of my kingdom? ²

PROMETHEUS

I hope not, Zeus, but something of the sort threatens if you tamper with her.

ZEUS

Goodbye, then, to Thetis ; and you, Prometheus, must be released by Hephaestus for this.

¹ Cf. Pindar, *Isthmians*, 7.27 and Aeschylus, *P.V.* 907 ff.

² A reference to Zeus' dethronement of his father Cronos. Cf. *On Sacrifices* 5 and *Zeus Catechized* 8.

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6 (2)

ΕΡΩΤΟΣ ΚΑΙ ΔΙΟΣ

ΕΡΩΣ

1. Ἄλλ' εἰ καί τι ἡμαρτον, ὦ Ζεῦ, σύγγνωθί μοι·
παιδίον γάρ εἶμι καὶ ἔτι ἄφρων.

ΖΕΥΣ

Σὺ παιδίον ὁ Ἔρως, ὃς ἀρχαιότερος εἶ πολὺ
Ἰαπετοῦ; ἢ διότι μὴ πώγωνα μηδὲ πολιὰς ἔφυσας,
διὰ ταῦτα καὶ βρέφος ἀξιοῖς νομίζεσθαι γέρων καὶ
πανουῖργος ὢν;

ΕΡΩΣ

Τί δαί σε μέγα ἠδίκησα ὁ γέρων ὡς φῆς ἐγώ, διότι
με καὶ πεδήσαι διανοῆ;

ΖΕΥΣ

Σκόπει, ὦ κατάρατε, εἰ μικρά, ὃς ἐμοὶ μὲν
οὕτως ἐντροφᾶς, ὥστε οὐδέν ἐστιν ὃ μὴ πεποίηκας
με, σάτυρον, ταῦρον, χρυσόν, κύκνον, ἀετόν·
ἐμοῦ δὲ ὄλως οὐδεμίαν ἦντινα ἐρασθῆναι πεποίηκας,
οὐδὲ συνῆκα¹ ἠδὺς γυναικὶ διὰ σὲ γεγενημένος,
ἀλλὰ με δεῖ μαγγανεύειν ἐπ' αὐτὰς καὶ κρύπτειν
ἐμαντόν· αἱ δὲ τὸν μὲν ταῦρον ἢ κύκνον φιλοῦσιν,
ἐμὲ δὲ ἦν ἴδωσι, τεθνᾶσιν ὑπὸ τοῦ δέους.

¹ συνῆκα β: συνῆλθον γ.

DIALOGUES OF THE GODS

6 (2)

EROS AND ZEUS

EROS

Even if I have done something wrong, Zeus, please forgive me, for I'm only a child, and still without sense.

ZEUS

You a child, you Eros, who are far older than Iapetus¹! Just because you have no beard or grey hairs, do you really think you should be considered a babe in arms, you old villain?

EROS

What great harm have I, old villain as you call me, done you, that you even think of putting me in chains?

ZEUS

Curse you, do you think it no great harm when you make such a fool of me that you've turned me into everything under the sun—satyr, bull, shower of gold, swan, eagle?² Yet you've never made one woman fall for me in my true colours, and, as far as I know, I've not got you to thank for any of my conquests, but I've to practise black magic to win the ladies, hiding my true self. They've plenty of affection for the bull or the swan, but if they see me as I really am, they're frightened to death.

¹ Cf. Hesiod, *Theogony*, 120 and 134, and, for the proverbial expression, p. 293.

² I.e. when in pursuit of Antiope, Europa, Danae, Leda and Ganymede respectively.

THE WORKS OF LUCIAN

ΕΡΩΣ

2. *Εικότως· οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θνηταὶ οὖσαι τὴν σὴν πρόσοψιν.*

ΖΕΥΣ

Πῶς οὖν τὸν Ἀπόλλω ὁ Βράγχος καὶ ὁ Ὑάκινθος φιλοῦσιν;

ΕΡΩΣ

207 *Ἄλλὰ ἡ Δάφνη κάκεινον ἔφευγε καίτοι κομήτην καὶ ἀγένειον ὄντα. εἰ δ' ἐθέλεις ἐπέραστος εἶναι, μὴ ἐπίσειε τὴν αἰγίδα μηδὲ τὸν κεραυνὸν φέρε, ἀλλ' ὡς ἡδιστον ποίει σεαυτὸν, ἀπαλὸν ὀφθῆναι,¹ καθειμένος² βοστρύχους, τῇ μίτρα τούτους ἀνειλημμένος, πορφυρίδα ἔχε, ὑποδέου χρυσίδας, ὑπ' αὐλῶ καὶ τυμπάνοις εὐρυθμα βαῖνε, καὶ ὄψει ὅτι πλείους ἀκολουθήσουσί σοι τῶν Διονύσου Μαινάδων.*

ΖΕΥΣ

Ἄπαγε· οὐκ ἂν δεξαίμην ἐπέραστος εἶναι τοιοῦτος γενόμενος.

ΕΡΩΣ

Οὐκοῦν, ὦ Ζεῦ, μηδὲ ἐρᾶν θέλε· ράδιον γὰρ τοῦτό γε.

ΖΕΥΣ

Οὔκ, ἀλλὰ ἐρᾶν μὲν, ἀπραγμονέστερον δὲ αὐτῶν ἐπιτυγχάνειν· ἐπὶ τούτοις αὐτοῖς ἀφήμι σε.

¹ ποίει σεαυτὸν ἀπαλὸν ὀφθῆναι Ω: ἀπαλὸν ποίει σεαυτὸν καλὸν ὀφθῆναι Γ: ποίει σεαυτὸν ἀπολλὸν ἐκατέρωθεν Β.

² καθειμένον codd. vett..

DIALOGUES OF THE GODS

EROS

That's only natural. The sight of your face is too much for mortal women like them.

ZEUS

How, then, is Apollo so popular with Branchus and Hyacinthus ?

EROS

And yet even he had Daphne run from him, for all his flowing locks and beardless face. But if you want them to fall for you, you mustn't go shaking that shield of yours or carrying your thunderbolt around with you, but make yourself as attractive as you can and tender to behold. Let your hair grow down in curls, do them up with a ribbon like Bacchus, wear a purple robe and golden slippers, and come dancing in to the music of pipes and timbrels, and you'll find you have more of them running after you than all his Bacchantes put together.

ZEUS

Be off with you. I'd rather they didn't fall for me, if I've to be like that.

EROS

Then give up all ideas of romance, Zeus. That's a simple enough way out.

ZEUS

Oh, no ! I want my women, but I want success with them without so much trouble. Promise me just that, and I'll let you go.

THE WORKS OF LUCIAN

7 (3)

ΔΙΟΣ ΚΑΙ ΕΡΜΟΥ

ZEYΣ

Τὴν τοῦ Ἰνάχου παῖδα τὴν καλὴν οἶσθα, ᾧ Ἑρμῆ;

ΕΡΜΗΣ

Ναί· τὴν Ἰὼ λέγεις;

ZEYΣ

Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

ΕΡΜΗΣ

Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

ZEYΣ

Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν. ἀλλὰ καὶ καινὸν¹ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν ἄϋπνος ὢν.

ΕΡΜΗΣ

Τί οὖν ἡμᾶς χρὴ ποιεῖν;

ZEYΣ

208 Καταπτάμενος ἐς τὴν Νεμέαν—ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ—ἐκεῖνον ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀγαγὼν Ἴσιω ποίησον· καὶ τὸ λοιπὸν ἔστω θεὸς τῶν ἐκεῖ καὶ τὸν Νεῖλον ἀναγέτω καὶ τοὺς ἀνέμους ἐπιπεμπέτω καὶ σωζέτω τοὺς πλέοντας.

¹ καὶ καινὸν β: καὶ νῦν γ.

DIALOGUES OF THE GODS

7 (3)

ZEUS AND HERMES

ZEUS

Hermes, do you know Inachus' daughter, the one that's so pretty ?

HERMES

Yes. You mean Io,¹ don't you ?

ZEUS

She's not a girl, but a heifer now.

HERMES

Wonders will never cease ! How this change ?

ZEUS

Hera did it out of jealousy. But that's not all. She's played another nasty unheard-of trick on the poor girl. She's put a herdsman called Argus with ever so many eyes in charge of her. He keeps an eye on her as she grazes, and he never goes to sleep.

HERMES

Well, what are we to do about it ?

ZEUS

You must fly down to Nemea—Argus is on his beat thereabouts—and kill him. Then take Io over the sea to Egypt, and make her into Isis. Hereafter let her be goddess of the folk there, raising the waters of the Nile, sending them their winds, and preserving seafarers from harm.

¹ For Io see pp. 217-219.

ΗΡΑΣ ΚΑΙ ΔΙΟΣ

ΗΡΑ

1. Ἐξ οὗ τὸ μεράκιον τοῦτο. ὦ Ζεῦ, τὸ Φρύγιον ἀπὸ τῆς Ἰδῆς ἀρπάσας δεῦρο ἀνήγαγες, ἔλαττόν μοι τὸν νοῦν προσέχεις.

ΖΕΥΣ

Καὶ τοῦτο γάρ, ὦ Ἥρα, ζηλοτυπεῖς ἤδη ἀφελές οὔτω καὶ ἀλυπότατον; ἐγὼ δὲ ὤμην ταῖς γυναιξὶ μόναίς χαλεπὴν σε εἶναι, ὅποσαι ἂν ὀμιλήσωσί μοι.

ΗΡΑ

2. Οὐδ' ἐκεῖνα μὲν εὖ ποιεῖς οὐδὲ πρέποντα σεαυτῷ ὅς ἀπάντων θεῶν δεσπότης ὢν ἀπολιπὼν ἐμέ τὴν νόμῳ γαμετὴν ἐπὶ τὴν γῆν κάτει μοιχεύσων, χρυσίον ἢ σάτυρος ἢ ταῦρος γενόμενος. πλὴν ἀλλ' ἐκεῖναι μὲν σοι κἂν ἐν γῆ μένουσι, τὸ δὲ τουτὶ Ἰδαῖον¹ παιδίον ἀρπάσας ἀνέπτῃς, ὦ γενναιότατε ἀετῶν,² καὶ συνοικεῖ ἡμῖν ἐπὶ κεφαλὴν μοι ἐπαχθέν,³ οἰνοχοοῦν δὴ τῷ λόγῳ. οὕτως ἠπόρεις οἰνοχόων, καὶ ἀπηγορεύκασιν ἄρα ἢ τε Ἥβη καὶ ὁ Ἥφαιστος
214 διακονούμενοι; σὺ δὲ καὶ τὴν κύλικα οὐκ ἂν ἄλλως λάβοις παρ' αὐτοῦ ἢ φιλήσας πρότερον αὐτὸν ἀπάντων ὀρώντων, καὶ τὸ φίλημά σοι ἡδίον τοῦ νέκταρος, καὶ διὰ τοῦτο οὐδὲ διψῶν πολλάκις αἰτεῖς πιεῖν· ὅτε δὲ⁴ καὶ ἀπογευσάμενος μόνον

¹ Ἰδαῖον γ: εἰκαῖον β.

² ἀετῶν γ: θεῶν β.

³ ἐπαχθέν β: ἀνενεχθέν γ.

⁴ ὅτε δὲ β: ἐνίοτέ γε γ.

DIALOGUES OF THE GODS

8 (5)

ZEUS AND HERA

HERA

Since you've brought this lad¹ up here, Zeus, this Phrygian you carried off from Ida, you've been neglecting me.

ZEUS

What, Hera? Jealous already? Of him too, though he's so simple and harmless? I thought you were only down on my various lady friends.

HERA

It's bad enough and quite out of place for you, the master of all gods, to desert me, your lawful wife, and go down to earth, turning into gold or satyr or bull, to commit adultery.² But your women do stay on the earth, but as for this boy from Ida, you grabbed hold of him and flew him up here, my fine king of the birds, and you've brought him into our family over my head, "as wine-waiter", you say. Were you so badly in need of wine-waiters? Have Hebe and Hephaestus, then, gone on strike? And you can't take the cup from him, without kissing him first before all our eyes, and you find his kiss sweeter than the nectar, and so you keep on and on asking for a drink, even when you're not thirsty. Sometimes, too, you just take a sip, and give him

¹ Ganymede. Cf. p. 281.

² Cf. p. 263.

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ἔδωκας ἐκείνω, καὶ πίνοντας ἀπολαβὼν τὴν κύλικα ὅσον ὑπόλοιπον ἐν αὐτῇ πίνεις, ὅθεν καὶ ὁ παῖς ἔπιδε καὶ ἔνθα προσήρμοσε τὰ χεῖλη, ἵνα καὶ πίνης ἅμα καὶ φιλήῃς· πρῶτον δὲ ὁ βασιλεὺς καὶ ἀπάντων πατὴρ ἀποθέμενος τὴν αἰγίδα καὶ τὸν κεραινον ἐκάθησο ἀστραγαλίζων μετ' αὐτοῦ ὁ πώγωννα τηλικούτον καθειμένος. ἅπαντα οὖν ὁρῶ ταῦτα, ὥστε μὴ οἴου λανθάνειν.

ZEYΣ

3. Καὶ τί δεινόν, ὦ Ἡρα, μεράκιον οὕτω καλὸν μεταξὺ πίνοντα καταφιλεῖν καὶ ἡδεσθαι ἀμφοῖν καὶ τῷ φιλήματι καὶ τῷ νέκταρι; ἦν γοῦν ἐπιτρέψω αὐτῷ κἂν ἅπαξ φιλήσαι σε, οὐκέτι μέμψῃ μοι προτιμότερον¹ τοῦ νέκταρος οἰομένῳ τὸ φίλημα εἶναι.

HPA

Παιδεραστῶν οὗτοι λόγοι. ἐγὼ δὲ μὴ οὕτω μανείην ὡς τὰ χεῖλη προσενεγκεῖν τῷ μαλθακῷ τούτῳ Φρυγὶ οὕτως ἐκτεθηλυμένῳ.

ZEYΣ

215 Μή μοι λαιδοροῦ, ὦ γενναιοτάτη, τοῖς παιδικοῖς· οὕτοσι γὰρ ὁ θηλυδρίας, ὁ βάρβαρος, ὁ μαλθακός, ἡδίων ἐμοὶ καὶ ποθεινότερος—οὐ βούλομαι δὲ εἰπεῖν, μή σε παροξύνω ἐπὶ πλέον.

HPA

4. Εἴθε καὶ γαμήσειας αὐτὸν ἐμοῦ γε οὐνεκα· μέμνησο γοῦν οἷά μοι διὰ τὸν οἰνοχόον τοῦτον ἐμπαροινεῖς.

¹ ποτιμότερον γ.

DIALOGUES OF THE GODS

the cup, and when he has drunk, you take it back and drain it, from the side he's drunk from and touched with his lips, so that you can be drinking and kissing at the same time. And the other day, you, the king and father of all, laid aside your aegis and thunderbolt, and sat down playing dice with him, you with that great beard on your face! I see it all. Don't think you're hoodwinking me.

ZEUS

And what's so terrible, my dear, in kissing a pretty boy like that while I'm drinking, and enjoying both the kiss and the nectar? Why, if I let him kiss you just once, you'll never again blame me for preferring his kiss to the nectar.

HERA

Admirers of boys may talk like that, but I hope I'll never be so mad as to give my lips to that Phrygian softie. Oh, the effeminate creature!

ZEUS

Please don't abuse my little darling, noble Hera. This effeminate foreigner, this softie, is more delightful and desirable to me than—I won't say it, for fear that I make you still angrier.

HERA

Well, you can go ahead and marry him, for all I care. But I hope you remember how you're showering tipsy abuse on me because of this wine-boy.

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ZEYΣ

Οὐκ, ἀλλὰ τὸν Ἡφαιστον ἔδει τὸν σὸν υἱὸν οἰνοχοεῖν ἡμῖν χωλεύοντα, ἐκ τῆς καμίνου ἤκοντα, ἔτι τῶν σπινθήρων ἀνάπλεων, ἄρτι τὴν πυράγραν ἀποτεθειμένον, καὶ ἀπ' ἐκείνων αὐτοῦ τῶν δακτύλων λαμβάνειν ἡμᾶς τὴν κύλικα καὶ ἐπισπασαμένους γε φιλήσαι μεταξύ, ὃν οὐδ' ἂν ἡ μήτηρ σὺ ἠδέως φιλήσειας ὑπὸ τῆς ἀσβόλου κατηθαλωμένον τὸ πρόσωπον. ἠδῶ ταῦτα · οὐ γάρ; καὶ παρὰ πολὺ ὁ οἰνοχόος ἐκεῖνος ἔπρεπε¹ τῷ συμποσίῳ τῶν θεῶν, ὁ Γανυμήδης δὲ καταπεμπτός² αὐθις ἐς τὴν Ἰδην · καθάριος γὰρ καὶ ῥοδοδάκτυλος καὶ ἐπισταμένως ὀρέγει τὸ ἔκπωμα, καὶ ὃ σε λυπεῖ μάλιστα, καὶ φιλεῖ ἦδιον τοῦ νέκταρος.

HPA

216 5. Νῦν καὶ χωλός, ὦ Ζεῦ, ὁ Ἡφαιστος καὶ οἱ δάκτυλοι αὐτοῦ ἀνάξιοι τῆς σῆς κύλικος καὶ ἀσβόλου μεστός ἐστι, καὶ ναυτιᾶς ὀρών αὐτόν, ἐξ ὅτου τὸν καλὸν κομήτην τοῦτον ἡ Ἰδη ἀνέθρεψε· πάλαι δὲ οὐχ ἑώρας ταῦτα, οὐδ' οἱ σπινθήρες οὐδὲ ἡ κάμιμος ἀπέτρεπόν σε μὴ οὐχὶ πίνειν παρ' αὐτοῦ.

ZEYΣ

Λυπεῖς, ὦ Ἡρα, σεαυτήν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα ζηλοτυπούσα· εἰ δὲ ἄχθη παρὰ παιδὸς ὥραίου δεχομένη τὸ ἔκπωμα, σοὶ μὲν ὁ υἱὸς οἰνοχοεῖτω, σὺ δέ, ὦ Γανύμηδες, ἐμοὶ μόνῳ ἀναδίδου³ τὴν κύλικα καὶ ἐφ' ἐκάστη δις φίλει με

¹ ἐμπρέπει β.

² κατάπεμπτος γ.

³ δίδου γ.

DIALOGUES OF THE GODS

ZEUS

What nonsense ! I suppose we ought to have our wine from your son, Hephaestus, hobbling about, straight from the forge, still filthy from the sparks, having just put down his tongs. I suppose I should take the cup from those dirty fingers of his, and between each mouthful of wine give him a kiss ? Why, even you, his own mother, wouldn't want to kiss his face, all black with soot. That would be nicer, wouldn't it ? Hephaestus was a much more suitable wine-waiter for the table of the gods, I suppose, and Ganymede should be packed off home to Ida ? He's too clean, and has rosy fingers, he's not clumsy when he offers the drink, and what annoys you most of all, his kiss is sweeter than the nectar.

HERA

Oh, so now you complain that Hephaestus is lame, and his fingers aren't good enough for your cup, and he is all sooty, and that the sight of him turns your stomach ? You've been like that ever since Ida produced this long-haired darling. In the old days, you didn't notice these things. The sparks and the forge didn't stop you from taking your wine from him.

ZEUS

You're only making yourself miserable, my dear, and me fonder of him, by being jealous. If you don't like taking your drink from a lovely boy, you can have your own son serve you, and I'll have you, Ganymede, all to myself, waiting on me, and giving me two kisses with each cup, one when you hold it

THE WORKS OF LUCIAN

καὶ ὅτε πλήρη ὀρέγοις κᾶτα αὐθις ὁπότε παρ' ἐμοῦ ἀπολαμβάνοις. τί τοῦτο; δακρύνεις; μὴ δέδιθι· οἰμώζεται γάρ, ἣν τίς σε λυπεῖν θέλῃ.

9 (6)

ΗΡΑΣ ΚΑΙ ΔΙΟΣ

ΗΡΑ

1. Τὸν Ἰξίονα τοῦτον, ὦ Ζεῦ, ποῖόν τινα τὸν τρόπον ἠγάγη;

ΖΕΥΣ

Ἄνθρωπον εἶναι χρηστόν, ὦ Ἥρα, καὶ συμποτικόν· οὐ γὰρ ἂν συνῆν ἡμῖν ἀνάξιος τοῦ συμποσίου ὢν.

ΗΡΑ

Ἄλλὰ ἀνάξιος ἐστίν, ὑβριστής γε ὢν· ὥστε μηκέτι συνέστω.

ΖΕΥΣ

Τί δαὶ ὑβρισε; χρῆ γάρ, οἶμαι, καμὲ εἰδέναί.

ΗΡΑ

217 Τί γὰρ ἄλλο;—καίτοι αἰσχύνομαι εἰπεῖν αὐτό· τοιοῦτόν ἐστιν ὃ ἐτόλμησεν.

ΖΕΥΣ

Καὶ μὴν διὰ τοῦτο καὶ μᾶλλον εἶποις ἂν, ὅσῳ καὶ αἰσχροῖς ἐπεχείρησε. μῶν δ' οὖν ἐπίερα τινά; συνήμι γὰρ ὁποῖόν τι τὸ αἰσχρόν, ὅπερ ἂν σὺ ὀκνήσειας εἰπεῖν.

DIALOGUES OF THE GODS

out to me full, and a second when I give you it back. Hullo, not crying, are you? Don't be afraid. Anyone that chooses to hurt you will regret it.

9 (6)

HERA AND ZEUS

HERA

This Ixion, Zeus, what sort of a fellow do you think he is?

ZEUS

Why, an honest man, my dear, and grand company. He wouldn't be our guest, if he were unworthy of our table.

HERA

But he isn't worthy, for his behaviour's outrageous. So don't invite him again.

ZEUS

How's it been outrageous? I think I should be in the know too.

HERA

Of course you should. But I'm ashamed to mention it. Such a thing to dare!

ZEUS

But if he's tried to do anything shameful, that's all the more reason for telling me about it. He's not been making attempts on anyone, has he? I think I can guess the sort of shameful thing you wouldn't like to mention.

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HPA

2. Αὐτὴν ἐμέ, οὐκ ἄλλην τινά, ὦ Ζεῦ, πολὺν ἤδη χρόνον. καὶ τὸ μὲν πρῶτον ἠγγούουν τὸ πρᾶγμα, διότι ἀτενὲς ἀφεώρα εἰς ἐμέ· ὁ δὲ καὶ ἔστενε καὶ ὑπεδάκρυε, καὶ εἴ ποτε πιούσα παραδοίην τῷ Γανυμήδει τὸ ἔκπωμα, ὁ δὲ ἦτει ἐν αὐτῷ ἐκείνῳ πιεῖν καὶ λαβὼν ἐφίλει μεταξὺ καὶ πρὸς τοὺς ὀφθαλμοὺς προσῆγε καὶ αὖθις ἀφεώρα ἐς ἐμέ· ταῦτα δὲ ἦδη συνίην ἐρωτικά ὄντα. καὶ ἐπὶ πολὺ μὲν ἠδούμην λέγειν πρὸς σέ καὶ ὦμην παύσεσθαι τῆς μανίας τὸν ἄνθρωπον· ἐπεὶ δὲ καὶ λόγους ἐτόλμησέ μοι προσενεγκεῖν, ἐγὼ μὲν ἀφείισα αὐτὸν ἔτι δακρύνοντα καὶ προκυλινδούμενον, ἐπιφραξαμένη τὰ ὦτα, ὡς μηδὲ ἀκούσαιμι αὐτοῦ ὑβριστικά ἰκετεύοντος, ἀπῆλθον σοὶ φράσουσα· σὺ δὲ αὐτὸς ὄρα, ὅπως μέτει τὸν ἄνδρα.

ZEYΣ

218 3. Εὐὶ γε ὁ κατάρατος· ἐπ' ἐμὲ αὐτὸν καὶ μέχρι τῶν Ἦρας γάμων; τοσοῦτον ἐμεθύσθη τοῦ νέκταρος; ἀλλ' ἡμεῖς τούτων αἴτιοι καὶ πέρα τοῦ μετρίου φιλόανθρωποι, οἳ γε καὶ συμπότας αὐτοὺς ἐποιησάμεθα. συγγνωστοὶ οὖν, εἰ πίνοντες ὅμοια ἡμῖν καὶ ἰδόντες οὐράνια κάλλη καὶ οἶα οὐ ποτε εἶδον ἐπὶ γῆς, ἐπεθύμησαν ἀπολαῦσαι αὐτῶν ἔρωτι ἀλόντες· ὁ δ' ἔρωσι βίαιόν τί ἐστι καὶ οὐκ ἀνθρώπων μόνον ἄρχει, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

HPA

Σοῦ μὲν καὶ πάνυ οὐτός γε δεσπότης ἐστὶ καὶ ἄγει σε καὶ φέρει τῆς ῥίνός, φασίν, ἔλκων, καὶ σὺ 276

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HERA

It's *me* he's been after. *Me* of all people! And for a long time too! At first I didn't know what it all meant, when he kept gazing hard at me. He would sigh and whimper, and whenever I gave the cup to Ganymede after drinking, he would ask for a drink from the same cup, and when he got it, would stop in the middle of his drink and kiss the cup, bringing it up to his eyes, and staring at me again. Presently I realised these were signs of love, and for a long time I was ashamed to mention the matter to you, thinking the man would get over his madness. But now that he's actually dared to broach the subject with me, I've left him still weeping and grovelling on the ground, and, stopping up my ears so that I wouldn't even hear his outrageous pleas, I've come to tell you. I leave his punishment in your own hands.

ZEUS

The enterprising old devil! Supplanting me! Aspiring to Hera's affections! So drunk with the nectar! Well, it's our own fault; we've been far too good to men, inviting them up to drink with us. So you can't blame them, when they've had the same to drink as us, and seen the beauty of heaven's ladies, the like of which they never saw on earth, if they fall in love and want such beauties for themselves. After all, Love's a pretty violent thing, and gets the mastery not only of men, but sometimes even of us gods.

HERA

Love's your master, good and proper. He drags you along, pulling you by the nose, as they say, and

THE WORKS OF LUCIAN

ἔπη αὐτῷ ἔνθα ἂν ἡγήται σοι, καὶ ἀλλάττη ῥαδίως ἐς ὃ τι ἂν κελεύσῃ, καὶ ὄλως κτήμα καὶ παιδιὰ τοῦ ἔρωτος σύ γε· καὶ νῦν τῷ Ἰξίονι οἶδα καθότι συγγνώμην ἀπονέμεις ἅτε καὶ αὐτὸς μοιχεύσας ποτὲ αὐτοῦ τὴν γυναῖκα, ἣ σοι τὸν Πειρίθου ἐτεκεν.

ΖΕΥΣ

4. Ἔτι γὰρ σὺ μέμνησαι ἐκείνων, εἴ τι ἐγὼ ἔπαιξα εἰς γῆν κατελθόν; ἀτὰρ οἶσθα ὃ μοι δοκεῖ περὶ τοῦ Ἰξίου; κολάζειν μὲν μηδαμῶς αὐτὸν μηδὲ ἀπωθεῖν τοῦ συμποσίου· σκαιὸν γάρ· ἐπεὶ δὲ ἐρᾷ καὶ ὡς φῆς δακρῦει καὶ ἀφόρητα πάσχει—

ΗΡΑ

Τί, ὦ Ζεῦ; δέδια γάρ, μή τι ὕβριστικὸν καὶ σὺ εἴπης.

ΖΕΥΣ

219 Οὐδαμῶς· ἀλλ' εἶδωλον ἐκ νεφέλης πλασάμενοι αὐτῇ σοι ὅμοιον, ἐπειδὰν λυθῆ τὸ συμπόσιον κακεῖνος ἀγρυπνῆ, ὡς τὸ εἰκός, ὑπὸ τοῦ ἔρωτος, παρακατακλίνωμεν αὐτῷ φέροντες· οὕτω γὰρ ἂν παύσαιτο ἀνιώμενος οἰηθεῖς τετυχηκέναι τῆς ἐπιθυμίας.

ΗΡΑ

Ἄπαγε, μὴ ὤρασιν ἴκοιτο τῶν ὑπὲρ αὐτὸν ἐπιθυμῶν.

ΖΕΥΣ

Ὅμως ὑπόμεινον, ὦ Ἥρα. ἦ τί γὰρ ἂν καὶ πάθοις δεινὸν ἀπὸ τοῦ πλάσματος,¹ εἰ νεφέλη ὃ Ἰξίων συνέσται;

¹ πράγματος γ.

DIALOGUES OF THE GODS

you follow wherever he leads you, and don't mind changing into anything he bids you. Why, you're nothing but love's chattel and plaything. I can see already that you sympathise with Ixion, because you yourself once made free with his wife,¹ and she brought you Peirithous.

ZEUS

What? Do you still remember every time I went down to earth to have some fun? Do you know what I think we should do with Ixion? We shouldn't punish him or forbid him our table. That would be ill-bred. No, since he's in love, and reduced to tears and suffers intolerable torment——

HERA

Quick, out with it; for I'm afraid you too will make some outrageous suggestion.

ZEUS

Nothing of the sort. No, let's make a model of you out of cloud, and every night after dinner, when he can't get to sleep for love, as is only natural, we can bring it and put it beside him. Thus he could be out of his misery, and imagine he's got what he longs for.

HERA

Never! Curse him for lusting after what's above him.

ZEUS

Still you must put up with it, my dear. What harm will the model do you, if Ixion makes love to a cloud?

¹ Dia.

THE WORKS OF LUCIAN

HPA

5. Ἀλλὰ ἡ νεφέλη ἐγὼ εἶναι δόξω, καὶ τὸ αἰσχρὸν ἐπ' ἐμὲ ἤξει¹ διὰ τὴν ὁμοίότητα.

ZEYΣ

Οὐδὲν τοῦτο φῆς· οὔτε γὰρ ἡ νεφέλη ποτὲ Ἦρα γένοιτ' ἂν οὔτε σὺ νεφέλη· ὁ δ' Ἰξίων μόνον ἐξαπατηθήσεται.

HPA

Ἀλλὰ οἱ πάντες ἄνθρωποι ἀπειρόκαλοί εἰσιν· αὐχῆσει κατελθὼν ἴσως καὶ διηγήσεται ἅπασιν λέγων συγγεγενῆσθαι τῇ Ἦρα καὶ σύλλεκτρος εἶναι τῷ Δίῳ, καὶ που τάχα² ἔραν με φήσειεν αὐτοῦ, οἱ δὲ πιστεύουσιν οὐκ εἰδότες ὡς νεφέλη συνῆν.

ZEYΣ

Οὐκοῦν, ἦν τι τοιοῦτον εἶπη, ἐς τὸν ἄδην ἐμπεσὼν τροχῶ ἄθλιος προσδεθείς συμπεριενεχθήσεται μετ' αὐτοῦ αἰεὶ καὶ πόνον ἄπαυστον ἔξει δίκην διδοῦς οὐ τοῦ ἔρωτος—οὐ γὰρ δεινὸν τοῦτό γε—ἀλλὰ τῆς μεγαλαυχίας.

10 (4)

ΔΙΟΣ ΚΑΙ ΓΑΝΥΜΗΔΟΥΣ

ZEYΣ

1. Ἄγε, ὦ Γανύμηδες—ἦκομεν γὰρ ἔνθα ἐχρῆν—φίλησόν με ἦδη, ὅπως εἰδῆς³ οὐκέτι ράμφος

¹ ἤξει γ: ποιήσει β.

² τάχ' ἂν edd..

³ ἴδης γ.

DIALOGUES OF THE GODS

HERA

But I'll be mistaken for the cloud and so be put to shame, because we can't be told apart.

ZEUS

What nonsense ! The cloud could never become Hera or you a cloud. Ixion will be deceived, that's all.

HERA

But humans are all so ill-bred. Perhaps he'll start boasting down on earth, telling his story to everyone and claiming that he's been keeping company with Hera, and sharing Zeus' bed ; perhaps he may even say I'm in love with him, and they'll believe him, not knowing he was with a cloud.

ZEUS

Very well, if he says anything like that, he'll be thrown down to Hades and tied to a wheel—he won't like that a bit—and carried round and round with the wheel for ever, and suffer torment without end, not as a punishment for his love—for that's no crime—but for boasting.

10 (4)

ZEUS AND GANYMEDE

ZEUS

Come now, Ganymede. We've got there, so you can give me a kiss right away, and you'll know I've

THE WORKS OF LUCIAN

ἀγκύλον ἔχοντα οὐδ' ὄνυχας ὀξεῖς οὐδὲ πτερά,
οἷος ἐφαινόμην σοι πτηνὸς εἶναι δοκῶν.

ΓΑΝΥΜΗΔΗΣ

209 Ἄνθρωπε, οὐκ αἰτὸς ἄρτι ἦσθα καὶ κατα-
πτάμενος ἦρπασάς με ἀπὸ μέσου τοῦ ποιμνίου;
πῶς οὖν τὰ μὲν πτερά σοι ἐκεῖνα ἐξερρήκε, σὺ δὲ
ἄλλος ἤδη ἀναπέφνης;

ΖΕΥΣ

Ἄλλ' οὔτε ἄνθρωπον ὄρας, ὦ μειράκιον, οὔτε
αἰτὸν, ὁ δὲ πάντων βασιλεὺς τῶν θεῶν οὗτός εἰμι
πρὸς τὸν καιρὸν ἀλλάξας ἐμαντόν.

ΓΑΝΥΜΗΔΗΣ

Τί φῆς; σὺ γὰρ εἶ ὁ Πᾶν ἐκεῖνος; εἶτα πῶς
σύριγγα οὐκ ἔχεις οὐδὲ κέρατα οὐδὲ λάσιος εἶ τὰ
σκέλη;

ΖΕΥΣ

Μόνον γὰρ ἐκεῖνον ἠγάθην θεόν;

ΓΑΝΥΜΗΔΗΣ

Ναί· καὶ θύομέν γε αὐτῷ ἔνορχιν τράγον ἐπὶ
τὸ σπήλαιον ἄγοντες, ἔνθα ἔστηκε· σὺ δὲ ἀνδραποδι-
στής τις εἶναι μοι δοκεῖς.

ΖΕΥΣ

2. Εἰπέ μοι, Διὸς δὲ οὐκ ἠκουσας ὄνομα οὐδὲ
βωμὸν εἶδες ἐν τῷ Γαργάρῳ τοῦ ὕοντος καὶ βρον-
τῶντος καὶ ἀστραπὰς ποιοῦντος;

DIALOGUES OF THE GODS

no crooked beak now, or sharp claws or wings, as you thought when you took me for a bird.

GANYMEDE

Mister man, weren't you an eagle just now? Didn't you swoop down, and carry me away from the middle of my flock? How, then, have your feathers moulted? You look quite different now.

ZEUS

It's no man you see here, my lad, nor eagle either. No, I'm the king of all the gods, but I've changed my shape for the moment.

GANYMEDE

What's that? Are you Pan himself? How is it, then, you've no pipe or horns or shaggy legs?

ZEUS

Is he your only god?

GANYMEDE

Yes, and we sacrifice one of our best billies to him, taking it to the cave where he has his statue. But you're just a kidnapper, if you ask me.

ZEUS

Tell me, have you never heard the name of Zeus? Never seen his altar on Gargaron¹—the one who sends rain, thunder and lightning?

¹ A peak on Mount Ida. Cf. *Iliad*, VIII, 48 and *Judgement of the Goddesses*, 1 and 5.

THE WORKS OF LUCIAN

ΓΑΝΥΜΗΔΗΣ

210 Σύ, ὦ βέλτιστε, φῆς εἶναι, ὃς πρῶην κατέχεας ἡμῖν τὴν πολλὴν χάλαζαν, ὃ οἰκεῖν ὑπεράνω λεγόμενος, ὃ ποιῶν τὸν ψόφον, ὦ τὸν κριὸν ὃ πατὴρ ἔθυσεν; εἶτα τί ἀδικήσαντά με ἀνήρπασας, ὦ βασιλεῦ τῶν θεῶν; τὰ δὲ πρόβατα ἴσως οἱ λύκοι διαρπάσσονται ¹ ἤδη ἐρήμοις ἐπιπεσόντες.

ΖΕΥΣ

Ἔτι γὰρ μέλει σοι τῶν προβάτων ἀθανάτω γεγενημένῳ καὶ ἐνταῦθα συνεσομένῳ μεθ' ἡμῶν;

ΓΑΝΥΜΗΔΗΣ

Τί λέγεις; οὐ γὰρ κατάξεις με ἤδη ἐς τὴν Ἰδην τήμερον;

ΖΕΥΣ

Οὐδαμῶς· ἐπεὶ μάτην ἀετὸς ἂν εἶην ἀντὶ θεοῦ γεγενημένος.

ΓΑΝΥΜΗΔΗΣ

Οὐκοῦν ἐπιζητήσει με ὃ πατὴρ καὶ ἀγανακτήσει μὴ εὐρίσκων, καὶ πληγὰς ὕστερον λήψομαι καταλιπὼν τὸ ποίμνιον.

ΖΕΥΣ

Ποῦ γὰρ ἐκεῖνος ὄψεται σε;

ΓΑΝΥΜΗΔΗΣ

Μηδαμῶς· ποθῶ γὰρ ἤδη αὐτόν. εἰ δὲ ἀπάξεις με, ὑπισχνουμαί σοι καὶ ἄλλον παρ' αὐτοῦ κριὸν τυθήσεσθαι λύτρα ὑπὲρ ἐμοῦ. ἔχομεν δὲ τὸν τριετῆ, τὸν μέγαν, ὃς ἡγείται πρὸς τὴν νομῆν.

¹ διηρπάσαντο γ.

DIALOGUES OF THE GODS

GANYMEDE

Oh, sir, do you mean you're the one that poured down that tremendous hailstorm on us the other day, the one they say lives up top and makes all the noise, the one my father sacrificed the ram to? What harm have I done you, mister king of the gods, that you've carried me off up here? Perhaps the wolves will fall on my sheep now that they're unprotected, and tear them to pieces.

ZEUS

What? Still worrying about your sheep? You're an immortal now and will be living up here with us.

GANYMEDE

What's that? Won't you be taking me back to Ida today?

ZEUS

Of course not. That would mean I'd changed from god to eagle all for nothing.

GANYMEDE

Then my daddy will be looking everywhere for me and getting cross if he doesn't find me, and I'll get a thrashing by and by for leaving my flock.

ZEUS

How so? Where will he see you?

GANYMEDE

Please don't go on with it, for I miss him already. If only you take me back, I promise you you'll get another ram from him, sacrificed as my ransom. We have the three-year-old one, the big one that leads the way to the pasture.

THE WORKS OF LUCIAN

ZEYΣ

3. Ὡς ἀφελῆς ὁ παῖς ἐστι καὶ ἀπλοϊκὸς καὶ αὐτὸ δὴ τοῦτο παῖς ἔτι.—ἀλλ', ὦ Γανύμηδες, ἐκεῖνα μὲν πάντα χαίρειν ἔα καὶ ἐπιλάβου αὐτῶν, τοῦ ποιμνίου καὶ τῆς Ἰδης. σὺ δὲ—ἤδη γὰρ ἐπουράνιος εἶ—πολλὰ εὖ ποιήσεις ἐντεῦθεν καὶ τὸν πατέρα καὶ πατρίδα, καὶ ἀντὶ μὲν τυροῦ καὶ γάλακτος ἀμβροσίαν ἔδη καὶ νέκταρ πῖη· τοῦτο 211 μέντοι καὶ τοῖς ἄλλοις ἡμῖν αὐτὸς παρέξεις ἐγγέων· τὸ δὲ μέγιστον, οὐκέτι ἄνθρωπος, ἀλλ' ἀθάνατος γενήσῃ, καὶ ἀστέρα σου φαίνεσθαι ποιήσω κάλλιστον, καὶ ὄλως εὐδαίμων ἔσῃ.

ΓΑΝΥΜΗΔΗΣ

Ἦν δὲ παίζειν ἐπιθυμήσω, τίς συμπαίξεται μοι; ἐν γὰρ τῇ Ἰδῇ πολλοὶ ἡλικιωῶται ἦμεν.

ZEYΣ

Ἔχεις κἀνταῦθα τὸν συμπαιζόμενόν σοι τουτονὶ τὸν Ἔρωτα καὶ ἀστραγάλους μάλα πολλούς. θάρρει μόνον καὶ φαιδρὸς ἴσθι καὶ μηδὲν ἐπιπόθει τῶν κάτω.

ΓΑΝΥΜΗΔΗΣ

4. Τί δαὶ ὑμῖν χρήσιμος ἂν γενοίμην; ἢ ποιμαίνειν δεήσει κἀνταῦθα;

ZEYΣ

Οὐκ, ἀλλ' οἰνοχοήσεις καὶ ἐπὶ τοῦ νέκταρος τετάξῃ καὶ ἐπιμελήσῃ τοῦ συμποσίου.

DIALOGUES OF THE GODS

ZEUS

How simple the child is, how innocent he is! Still just a child, that's what he is. Look here, Ganymede, you can say good-bye to all those things and forget all about them—about your flock and about Ida. You're one of heaven's company now, and can do a lot of good to your father and country from here. Instead of your cheese and milk, you'll have ambrosia to eat and nectar to drink, only you'll have to serve the nectar to the rest of us too with your own fair hand. And most important of all, you won't be human any more, but immortal, and I'll make your own star—the prettiest one shining in the sky—and you'll enjoy perfect happiness.

GANYMEDE

But what if I want to play? Who will play with me? There were a lot of us who were of my age on Ida.

ZEUS

You have someone to play with here too—there's Eros over there—and lots and lots of knucklebones¹ as well. Only you must cheer up and be a bit more pleased with life, and stop longing for things below.

GANYMEDE

But how could I possibly be any use to you? Will I have to look after a flock here too?

ZEUS

No, you'll pour wine, and be in charge of the nectar, looking after us at table.

¹ Cf. Apollonius Rhodius, 3, 114 ff.

THE WORKS OF LUCIAN

ΓΑΝΥΜΗΔΗΣ

Τοῦτο μὲν οὐ χαλεπὸν· οἶδα γὰρ ὡς χρῆ
ἐγχεῖται τὸ γάλα καὶ ἀναδοῦναι τὸ κισσύβιον.

ΖΕΥΣ

Ἴδού, πάλιν οὗτος γάλακτος μνημονεύει καὶ
ἀνθρώποις διακονήσεσθαι οἶεται· ταυτὶ δ' ὁ
οὐρανός ἐστι, καὶ πίνομεν, ὥσπερ ἔφην, τὸ νέκταρ.

ΓΑΝΥΜΗΔΗΣ

Ἦδιον, ὦ Ζεῦ, τοῦ γάλακτος;

ΖΕΥΣ

Εἴση μετ' ὀλίγον καὶ γευσάμενος οὐκέτι πο-
θήσεις τὸ γάλα.

ΓΑΝΥΜΗΔΗΣ

Κοιμήσομαι δὲ ποῦ τῆς νυκτός; ἢ μετὰ τοῦ
ἡλικιώτου Ἔρωτος;

ΖΕΥΣ

Οὐκ, ἀλλὰ διὰ τοῦτό σε ἀνήρπασα, ὡς ἅμα
καθεύδοιμεν.

ΓΑΝΥΜΗΔΗΣ

212 Μόνος γὰρ οὐκ ἂν δύναιο, ἀλλὰ ἦδιόν σοι καθεύδειν
μετ' ἐμοῦ;

ΖΕΥΣ

Ναί, μετὰ γε τοιούτου οἶος εἰ σύ, Γανύμηδες,
οὕτω καλός.

DIALOGUES OF THE GODS

GANYMEDE

That's quite simple. I know how to pour milk, and hand round the milk bowl.

ZEUS

There he goes again. Keeps harping on his milk ! Think's he'll be waiting on men ! This is heaven, let me tell you, and, as I said just now, our drink is nectar.

GANYMEDE

Is that nicer than milk, Zeus ?

ZEUS

You'll know very soon, and once you've tasted it, you won't miss your milk any more.

GANYMEDE

Where shall I sleep at night ? With Eros, my playmate ?

ZEUS

No, that's why I carried you off up here ; I wanted us to sleep together.

GANYMEDE

Can't you sleep alone ? Will you prefer sleeping with me ?

ZEUS

Yes, when it's with a beautiful boy like you.

THE WORKS OF LUCIAN

ΓΑΝΥΜΗΔΗΣ

5. Τί γάρ σε πρὸς τὸν ὕπνον ὀνήσει τὸ κάλλος;

ΖΕΥΣ

Ἔχει τι θέλγητρον ἠδὺ καὶ μαλακώτερον ἐπάγει αὐτόν.

ΓΑΝΥΜΗΔΗΣ

Καὶ μὴν ὃ γε πατήρ ἤχθητό μοι συγκαθεύδοντι καὶ διηγείτο ἔωθεν, ὡς ἀφείλον αὐτοῦ τὸν ὕπνον στρεφόμενος καὶ λακτίζων καὶ τι φθεγγόμενος μεταξὺ ὁπότε καθεύδοιμι· ὥστε παρὰ τὴν μητέρα ἔπεμπέ με κοιμησόμενον ὡς τὰ πολλά. ὦρα δὴ σοι, εἰ διὰ τοῦτο, ὡς φῆς, ἀνήρπασάς με, καταθῆναι αὐθις εἰς τὴν γῆν, ἢ πράγματα ἕξεις ἀγρυπνῶν· ἐνοχλήσω γάρ σε συνεχῶς στρεφόμενος.

ΖΕΥΣ

Τοῦτ' αὐτό μοι τὸ ἥδιστον ποιήσεις, εἰ ἀγρυπνήσαιμι μετὰ σοῦ φιλῶν πολλάκις καὶ περιπτύσσων.

ΓΑΝΥΜΗΔΗΣ

Αὐτὸς ἂν εἰδείης· ἐγὼ δὲ κοιμήσομαι σοῦ καταφιλοῦντος.

ΖΕΥΣ

Εἰσόμεθα τότε ὃ πρακτέον. νῦν δὲ ἄπαγε αὐτόν, ὦ Ἑρμῆ, καὶ πιόντα τῆς ἀθανασίας ἄγε οἰνοχοήσοντα ἡμῖν διδάξας πρότερον ὡς χρῆ ὀρέγειν τὸν σκύφον.

DIALOGUES OF THE GODS

GANYMEDE

But how will you sleep better because of my beauty ?

ZEUS

It's sweet and soothing, and brings softer sleep.

GANYMEDE

But Daddy would get annoyed with me when I slept with him, and kept telling us first thing in the morning how he couldn't sleep for me tossing and turning, kicking out and talking in my sleep ; so he usually sent me to sleep with mummy. So, if that's why you brought me up here, as you say it is, the sooner you put me back down on earth again, the better, or you'll have a terrible time with sleepless nights. For I'll be an awful nuisance to you, tossing and turning all night long.

ZEUS

That's just what I'll like best—staying awake with you, kissing and hugging you again and again.

GANYMEDE

You can find out by yourself. *I'll go to sleep and leave the kissing to you.*

ZEUS

We'll find out how to manage, when the time comes. Take him off now, Hermes, and let him have a draught of immortality, and when you've shown him how to offer the cup, bring him back to serve our wine.

THE WORKS OF LUCIAN

11 (7)

ΗΦΑΙΣΤΟΥ ΚΑΙ ΑΠΟΛΛΩΝΟΣ

ΗΦΑΙΣΤΟΣ

220 1. Ἐώρακας, ὦ Ἄπολλον, τὸ τῆς Μαίας βρέφος τὸ ἄρτι τεχθέν, ὡς καλὸν τέ ἐστι καὶ προσγελα¹ πᾶσι καὶ δηλοῖ ἤδη μέγα τι ἀγαθὸν ἀποβησόμενον;

ΑΠΟΛΛΩΝ

Ἐκεῖνο τὸ βρέφος, ὦ Ἡφαιστε, ἦ μέγα ἀγαθόν, ὃ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν ὅσον ἐπὶ τῇ πανουργίᾳ;

ΗΦΑΙΣΤΟΣ

Καὶ τί² ἂν ἀδικῆσαι δύναίτο ἀρτίτοκον ὄν;

ΑΠΟΛΛΩΝ

Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαιναν ἔκλεψεν, ἢ τὸν Ἄρη· καὶ τούτου γὰρ ἐξείλκυσε λαθὸν ἐκ τοῦ κολεοῦ τὸ ξίφος, ἵνα μὴ ἑμαυτὸν λέγω, ὃν ἀφώπλισε τοῦ τόξου καὶ τῶν βελῶν.

ΗΦΑΙΣΤΟΣ

221 2. Τὸ νεογνὸν ταῦτα, ὃ μόλις ἔστηκε,³ τὸ ἐν τοῖς σπαργάνοις;

ΑΠΟΛΛΩΝ

Εἶση, ὦ Ἡφαιστε, ἦν⁴ σοι προσέληθῃ μόνον.

¹ προσμειδιᾷ β.

³ μόγις ἐκινεῖτο γ.

² καὶ τίνα γ.

⁴ ἦν β: εἶ γ.

DIALOGUES OF THE GODS

11 (7)

HEPHAESTUS AND APOLLO

HEPHAESTUS

Have you seen how bonny Maia's newborn baby¹ is, Apollo, and what a nice smile it has for everyone? You can see already it'll be a real treasure.

APOLLO

That baby a real treasure, Hephaestus? Why, it's already older than Iapetus² when it comes to mischief.

HEPHAESTUS

What harm could it do? It was born only the other day.

APOLLO

Ask Poseidon—it stole his trident—or Ares—it filched his sword out of his scabbard—not to mention myself—it disarmed me of my bow and arrows.

HEPHAESTUS

What? That newborn infant, which can hardly stand up, and is still in its baby-clothes?

APOLLO

You'll see for yourself, my dear fellow, if he gets near you.

¹ Hermes. For the subject-matter, cf. Homeric *Hymn to Hermes* and Sophocles' *Ichneutae*.

² Cf. Hesiod, *Theogony*, 134, and note on p. 263.

THE WORKS OF LUCIAN

ΗΦΑΙΣΤΟΣ

Καὶ μὴν προσῆλθεν ἤδη.

ΑΠΟΛΛΩΝ

Τί οὖν; πάντα ἔχεις τὰ ἐργαλεία καὶ οὐδὲν ἀπό-
λωλεν¹ αὐτῶν;

ΗΦΑΙΣΤΟΣ

Πάντα, ὦ Ἄπολλον.

ΑΠΟΛΛΩΝ

Ὅμως ἐπίσκεψαι ἀκριβῶς.

ΗΦΑΙΣΤΟΣ

Μὰ Δία, τὴν πυράγραν οὐχ ὀρώ.

ΑΠΟΛΛΩΝ

Ἄλλ' ὄψει που ἐν τοῖς σπαργάνοις αὐτὴν τοῦ
βρέφους.

ΗΦΑΙΣΤΟΣ

Οὕτως ὀξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκ-
μελετήσας τὴν κλεπτικὴν;

ΑΠΟΛΛΩΝ

222 3. Οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη
στωμύλα καὶ ἐπίτροχα· ὁ δὲ καὶ διακονεῖσθαι
ἡμῖν ἐθέλει. χθὲς δὲ προκαλεσάμενος² τὸν Ἐρωτα
κατεπάλαισεν εὐθύς οὐκ οἶδ' ὅπως ὑφελῶν³ τῶ
πόδε· εἶτα μεταξύ ἐπαινούμενος τῆς Ἀφροδίτης
μὲν τὸν κεστὸν ἔκλειψε προσπτυξαμένης αὐτὸν ἐπὶ
τῇ νίκῃ, τοῦ Διὸς δὲ γελῶντος ἔτι⁴ τὸ σκῆπτρον·
εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν καὶ πολὺ τὸ πῦρ
εἶχε, κάκεῖνον ἂν ὑφείλετο.

¹ διόλωλεν γ.

³ ὑφέλκων γ.

² προκαλεσάμενος γ.

⁴ ἔτι β: ἦλθεν ἐπὶ γ.

DIALOGUES OF THE GODS

HEPHAESTUS

But he's already been near me.

APOLLO

And what happened? Still got all your tools?
None gone?

HEPHAESTUS

All present and correct, Apollo.

APOLLO

All the same, have a really good look.

HEPHAESTUS

Good heavens, I can't see my tongs.

APOLLO

No, you'll see them in his baby-clothes.

HEPHAESTUS

Can he have been practising stealing in his
mother's womb, that he's so light-fingered?

APOLLO

Well, haven't you heard him speaking? He
already has a glib and fluent tongue. And he
wants to be our message boy. And yesterday he
challenged Eros to wrestle with him, and in no time
at all took his feet from under him somehow and
had him on the ground. When they were still
congratulating him and Aphrodite gave him a hug
for winning, he stole her girdle, and, before Zeus
had stopped laughing, his sceptre into the bargain;
and if his thunderbolt hadn't been too heavy and
scorching hot, he'd have had that too and nobody
any the wiser.

THE WORKS OF LUCIAN

ΗΦΑΙΣΤΟΣ

Ἐπέρδριμύν¹ τινα τὸν παῖδα φῆς.

ΑΠΟΛΛΩΝ

Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.

ΗΦΑΙΣΤΟΣ

Τῷ τοῦτο τεκμαίρεσθαι ἔχεις;

ΑΠΟΛΛΩΝ

- 223 4. Χελώνην που νεκρὰν² εὐρῶν ὄργανον ἀπ' αὐτῆς συνεπήξατο· πήχεις γὰρ ἐναρμόσας καὶ ζυγώσας, ἔπειτα κολλάβους ἐμπήξας καὶ μαγάδιον³
- 224 ὑποθεῖς καὶ ἐντεινάμενος ἑπτὰ χορδὰς μελωδεῖ πάννυ γλαφυρόν, ὧν ἠφαιστε, καὶ ἐναρμόνιον, ὡς καὶ αὐτῷ φθονεῖν πάλαι κιθαρίζειν ἀσκοῦντα.⁴ ἔλεγε δὲ ἡ Μαῖα, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρι τοῦ ἄδου κατίοι, κλέψων τι κακέϊθεν δηλαδῆ. ὑπόπτερος δ' ἐστὶ καὶ ράβδον τινὰ πεποιήται θαυμασίαν τὴν δύναμιν, ἣ ψυχαγωγεῖ καὶ κατάγει τοὺς νεκρούς.

ΗΦΑΙΣΤΟΣ

Ἐγὼ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

ΑΠΟΛΛΩΝ

Τοιγαροῦν ἀπέδωκέ σοι τὸν μισθόν, τὴν πυάγραν—

ΗΦΑΙΣΤΟΣ

Εὖ γε ὑπέμνησας· ὥστε βαδιοῦμαι ἀποληψόμενος αὐτήν, εἴ που ὡς φῆς εὐρεθείη ἐν τοῖς σπαργάνοις.

¹ ὑπέρδριμύν γ: γοργόν β

³ μαγάδα β.

² χελώνης που νεκρὸν γ.

⁴ ἀκούσαντα γ.

DIALOGUES OF THE GODS

HEPHAESTUS

The child's too sharp for words, by your account.

APOLLO

Yes, and he's already shown he's musical.

HEPHAESTUS

How can you tell that ?

APOLLO

He picked up a dead tortoise somewhere, and made himself a musical instrument out of it ; he's fitted arms to it, with a yoke across, then driven in pegs, fitted a bridge, and stretched seven strings across ; he plays a dainty melody with it, Hephaestus, well in tune, so that even I am green with envy for all my years of practice on the harp. Even at night, Maia was telling me, he wouldn't stay in heaven, but would go all the way down to Hades out of curiosity—to steal something from there, I've no doubt. He has wings on his feet, and has had someone make him a rod with marvellous powers, and with it leads down the souls of the dead.

HEPHAESTUS

I gave him that for a toy.

APOLLO

Well, he's paid you back for that good and proper—the tongs, you know.

HEPHAESTUS

Thanks for reminding me. I'll go and get them back, if they're to be found, as you say, in his baby-clothes.

THE WORKS OF LUCIAN

12 (9)

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΠΟΣΕΙΔΩΝ

227 1. Ἔστιν, ὦ Ἑρμῆ, νῦν ἐντυχεῖν τῷ Δί;

ΕΡΜΗΣ

Οὐδαμῶς, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ

Ὅμως προσάγγειλον αὐτῷ.

ΕΡΜΗΣ

Μὴ ἐνόχλει, φημί· ἄκαιρον γάρ ἐστιν, ὥστε οὐκ ἂν ἴδοις αὐτὸν ἐν τῷ παρόντι.

ΠΟΣΕΙΔΩΝ

Μῶν τῆ Ἡρα σύνεστιν;

ΕΡΜΗΣ

Οὐκ, ἀλλ' ἕτεροῖόν τί ἐστιν.

ΠΟΣΕΙΔΩΝ

Συνήμι· ὁ Γανυμήδης ἔνδον.

ΕΡΜΗΣ

Οὐδὲ τοῦτο· ἀλλὰ μαλακῶς ἔχει αὐτός.

ΠΟΣΕΙΔΩΝ

Πόθεν, ὦ Ἑρμῆ; δεινὸν γὰρ τοῦτο φής.

ΕΡΜΗΣ

Αἰσχύνομαι εἰπεῖν, τοιοῦτόν ἐστιν.

DIALOGUES OF THE GODS

12 (9)

POSEIDON AND HERMES

POSEIDON

May I have a word with Zeus, Hermes ?

HERMES

Impossible, Poseidon.

POSEIDON

Just tell him I'm here.

HERMES

Don't bother us, I tell you. It's not convenient.
You can't see him just now.

POSEIDON

He's not with Hera, is he ?

HERMES

No, it's something quite different.

POSEIDON

I know what you mean. He's got Ganymede in
there.

HERMES

No, it's not that either. He's poorly.

POSEIDON

How come, Hermes ? That's surprising.

HERMES

I'm ashamed to tell you ; it's so awful.

THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

Ἄλλὰ οὐ χρή¹ πρὸς ἐμὲ θεῖόν γε ὄντα.

ΕΡΜΗΣ

Τέτοκεν ἀρτίως, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ

228 Ἄπαγε, τέτοκεν ἐκείνος; ἐκ τίνος; οὐκοῦν ἐλελήθει ἡμᾶς ἀνδρόγυνος ὦν; ἀλλὰ οὐδὲ ἐπεσήμανεν ἢ γαστήρ αὐτῷ ὄγκον τινά.

ΕΡΜΗΣ

Εὖ λέγεις· οὐ γὰρ ἐκείνη εἶχε τὸ ἔμβρυον.

ΠΟΣΕΙΔΩΝ

Οἶδα· ἐκ τῆς κεφαλῆς ἔτεκεν αὖθις ὥσπερ τὴν Ἀθηνᾶν· τοκάδα γὰρ τὴν κεφαλὴν ἔχει.

ΕΡΜΗΣ

Οὐκ, ἀλλὰ ἐν τῷ μηρῷ ἐκύει² τὸ τῆς Σεμέλης βρέφος.

ΠΟΣΕΙΔΩΝ

Εὖ γε ὁ γενναῖος, ὡς ὅλος ἡμῖν κνοφορεῖ καὶ πανταχόθι τοῦ σώματος· ἀλλὰ τίς ἢ Σεμέλη ἐστί;

ΕΡΜΗΣ

2. Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτη συνελθὼν ἐγκύμονα ἐποίησεν.

ΠΟΣΕΙΔΩΝ

Εἶτα ἔτεκεν, ὦ Ἑρμῆ, ἀντ' ἐκείνης;

¹ οὐ χρή β: οὐχὶ γ.

² ἐκύει β: κατέιχε Ω: κατέχει Γ.

DIALOGUES OF THE GODS

POSEIDON

There's nothing wrong with telling Uncle Poseidon.

HERMES

He's just had a baby, uncle.

POSEIDON

Nonsense. How could he? Who's the father? Was he a man-woman, then, without us knowing? His belly didn't show he was pregnant.

HERMES

True enough; the child wasn't there.

POSEIDON

Oh, I've got it. He produced it out of his head again, just as he did Athena.¹ He's got a prolific head.

HERMES

No, it was from his thigh that Semele's child² came.

POSEIDON

Bravo! He's a fine one for you. Gets pregnant from head to toe. Breeds all over his body. But who is Semele?

HERMES

She's from Thebes—one of Cadmus' daughters. He got her into trouble.

POSEIDON

And then had the baby himself, instead of her?

¹ Cf. *Theogony*, 886 ff. and 924, where Hesiod tells how Zeus swallowed his pregnant paramour Metis (or Thought) and then gave birth to their child, Athena, from his head.

² Dionysus.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Καὶ μάλα, εἰ καὶ παράδοξον εἶναί σοι δοκεῖ· τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα ἡ Ἥρα—οἶσθα ὡς ζηλότυπός ἐστι—πειθεὶ αἰτῆσαι παρὰ τοῦ Διὸς μετὰ βροντῶν καὶ ἀστραπῶν ἤκειν παρ' αὐτήν· ὡς δὲ ἐπίεσθη καὶ ἤκεν ἔχων καὶ τὸν κεραυνόν, ἀνεφλέγη¹ ὁ ὄροφος, καὶ ἡ Σεμέλη μὲν διαφθείρεται ὑπὸ τοῦ πυρός, ἐμὲ δὲ κελεύει ἀνατεμόντα τὴν γαστέρα τῆς γυναικὸς ἀνακομίσει ἀτελὲς ἔτι αὐτῷ τὸ ἔμβρυον ἐπτάμηνον· καὶ ἐπειδὴ ἐποίησα, διελὼν τὸν ἑαυτοῦ μηρὸν ἐντίθησιν, ὡς ἀποτελεσθεῖν ἐνταῦθα, καὶ νῦν τρίτῳ ἤδη μηνὶ ἐξέτεκεν αὐτὸ καὶ μαλακῶς ἀπὸ τῶν ὠδίνων ἔχει.

ΠΟΣΕΙΔΩΝ

Νῦν οὖν ποῦ τὸ βρέφος ἐστίν;

ΕΡΜΗΣ

229 Ἐς τὴν Νῦσαν ἀποκομίσας παρέδωκα ταῖς Νύμφαις ἀνατρέφειν Διόνυσον αὐτὸν² ἐπονομασθέντα.

ΠΟΣΕΙΔΩΝ

Οὐκοῦν ἀμφοτέρα τοῦ Διονύσου τούτου καὶ μήτηρ καὶ πατήρ ὁ ἀδελφός ἐστιν;

ΕΡΜΗΣ

Ἐοικεν. ἄπειμι δ' οὖν ὕδωρ αὐτῷ πρὸς τὸ τραῦμα οἷσων καὶ τὰ ἄλλα ποιήσων ἃ νομίζεται ὡσπερ λεχοῖ.

¹ ἀνεφλέχθη β.

² αὐτὸν om. β.

DIALOGUES OF THE GODS

HERMES

Exactly, even if you do think it odd. The fact is that Hera—you know how jealous she is—talked Semele into persuading Zeus to visit her complete with thunder and lightning. He agreed, and came with his thunderbolt too ; the roof caught fire, and Semele was burnt up, and he told me to cut open her womb, and bring him the half-formed seven-month child. When I did so, he cut a slit in his own thigh, and slipped it in to finish its growth there ; now, two months later, he's brought it into the world, and he's ill from the birth-pains.

POSEIDON

Then, where's the baby now ?

HERMES

I took him to Nysa, and gave him to the Nymphs to bring up. His name is Dionysus.

POSEIDON

Is my brother, then, both father and mother of Dionysus ?

HERMES

So it seems. But I'll be off now to bring him water for his wound, and give him the other attentions usual after a confinement.

THE WORKS OF LUCIAN

13 (8)

ΗΦΑΙΣΤΟΥ ΚΑΙ ΔΙΟΣ

ΗΦΑΙΣΤΟΣ

225 Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γάρ, ὡς ἐκέ-
λευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους
δέοι μιᾷ πληγῇ διατεμεῖν.¹

ΖΕΥΣ

Εὖ γε, ὦ Ἥφαιστε· ἀλλὰ δῖέλέ μου τὴν κε-
φαλὴν εἰς δύο κατενεγκῶν.

ΗΦΑΙΣΤΟΣ

Πειρᾶ μου, εἰ μέμνηνα; πρόσταττε δ' οὖν τάληθές²
ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ

Τοῦτο αὐτό, διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ
ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου.
ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ μηδὲ μέλλειν·
ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μοι τὸν
ἐγκέφαλον ἀναστρέφουσιν.

ΗΦΑΙΣΤΟΣ

Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξύς γὰρ
ὁ πέλεκυς ἐστί καὶ οὐκ ἀναιμωτὶ οὐδὲ κατὰ τὴν
Εἰλήθυιαν μαιώσεται σε.

¹ λίθους . . . διατεμεῖν γ: λίθον . . . διακόψαι β.

² τάληθές γ: τι ἄλλο β.

DIALOGUES OF THE GODS

13 (8)

HEPHAESTUS AND ZEUS

HEPHAESTUS

What do you want me to do, Zeus? Here I am, as you ordered, all ready with my axe at its sharpest, even if I must chop through stones with a single blow.

ZEUS

That's grand, Hephaestus. Now, down with it on my head and cut it in two.¹

HEPHAESTUS

Are you trying to see if I'm mad? Tell me what you really want me to do.

ZEUS

You heard. I want my skull split. If you don't obey, I'll be angry—and you know what that's like already.² Hit away with all your might. Come on, hurry up. The birth-pangs shooting through my brain are killing me.

HEPHAESTUS

Take care, Zeus, or I may hurt you. My axe is sharp. You'll find her a midwife that draws blood and quite different from Ilithyia.³

¹ Cf. Pindar, *Olympians*, 7, 35.

² When Zeus in anger threw Hephaestus out of heaven and he landed in Lemnos (*Iliad*, I, 589 ff.). Cf. *On Sacrifices* 6 and *Charon* 1.

³ The goddess who helps in childbirth. See note on pp. 326-327.

THE WORKS OF LUCIAN

ΖΕΥΣ

Κατένευκε μόνον, ὦ Ἡφαιστε, θαρρῶν· οἶδα γὰρ ἐγὼ τὸ σύμφερον.

ΗΦΑΙΣΤΟΣ

Κατοίσω·¹ τί γὰρ χρὴ ποιεῖν σοῦ κελεύοντος; τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα τηλικαύτην ὑπὸ τὴν μήνιγγα² παρθένον ζωογονῶν καὶ ταῦτα ἔνοπλον· ἦ που στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων. ἦ δὲ πηδᾶ³ καὶ πυρ-
 226 ριχίζει καὶ τὴν ἀσπίδα τινάσσει καὶ τὸ δόρυ πάλλει⁴ καὶ ἐνθουσιᾶ καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται δὴ ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ τοῦτο ἢ κόρυς. ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας ἤδη αὐτήν.

ΖΕΥΣ

Ἀδύνατα αἰτεῖς, ὦ Ἡφαιστε· παρθένος γὰρ αἰεὶ ἐθελήσει μένειν. ἐγὼ δ' οὖν⁵ τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

ΗΦΑΙΣΤΟΣ

Τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ λοιπά, καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ

Εἴ σοι ῥάδιον, οὕτω ποίει· πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾶς.

¹ Ἄκων μὲν, κατοίσω δέ· β.

² τῇ μήνιγγι β.

³ ἦ δὲ πηδᾶ β: ἤδη γ.

⁴ καὶ τὸ δόρυ πάλλει om. γ.

⁵ γοῦν γ.

DIALOGUES OF THE GODS

ZEUS

Hit away, Hephaestus. Don't be afraid ; I know what's good for me.

HEPHAESTUS

All right, here goes. How can I help it, when it's your orders ? Hullo, what's this ? A girl in armour ?¹ That was no small trouble you had in your head. No wonder you were short-tempered, breeding a big girl like that in your brain—and her with armour into the bargain. It wasn't a head you had but a barracks, though we didn't know it. She's leaping up and down in a war-dance, shaking her shield and poising her spear, full of the spirit of battle ; and, most wonderful of all, see how good-looking and grown-up she's become in this short time ; she's got grey eyes, but they go very well with her helmet. So, Zeus, pay me for my services as midwife, by betrothing her to me this minute.

ZEUS

That's impossible. She'll want to remain single for ever, though for my part I've no objection to your request.

HEPHAESTUS

That's all I wanted to hear. Leave the rest to me. I'll be off with her right away.

ZEUS

Do so, if you can manage it, but I know that what you want is impossible.

¹ Athena. See previous dialogue.

THE WORKS OF LUCIAN

14 (10)

ΕΡΜΟΥ ΚΑΙ ΗΛΙΟΥ

ΕΡΜΗΣ

1. ὦ Ἥλιε, μὴ ἐλάσης τήμερον, ὁ Ζεὺς φησι, μηδὲ αὐριον¹ μηδὲ εἰς τρίτην ἡμέραν, ἀλλὰ ἔνδον μένε, καὶ τὸ μεταξὺ μία τις ἔστω νύξ μακρά· ὥστε λυέτωσαν μὲν αἱ Ὠραι αὐθις τοὺς ἵππους, σὺ δὲ σβέσον τὸ πῦρ καὶ ἀνάπαυε διὰ μακροῦ σεαυτόν.

ΗΛΙΟΣ

Καινὰ ταῦτα, ὦ Ἐρμῆ, καὶ ἀλλόκοτα ἦκεις παραγγέλλων. ἀλλὰ μὴ παραβαίνειν τι ἔδοξα ἐν τῷ δρόμῳ καὶ ἔξω ἐλάσαι τῶν ὄρων, κᾶτά μοι ἄχθεται καὶ τὴν νυκτα τριπλασίαν τῆς ἡμέρας ποιῆσαι διέγνωκεν;

ΕΡΜΗΣ

Οὐδὲν τοιοῦτον, οὐδὲ ἐς αἰὲ τοῦτο ἔσται· δεῖται δέ τι νῦν² αὐτὸς ἐπιμηκεστέραν γενέσθαι οἱ τὴν νύκτα.

ΗΛΙΟΣ

230 Ποῦ δὲ καὶ ἔστιν ἢ πόθεν ἐξεπέμφθης ταῦτα διαγγελῶν μοι;

ΕΡΜΗΣ

Ἐκ Βοιωτίας, ὦ Ἥλιε, παρὰ τῆς Ἀμφιτρύωνος, ἧ σύνεστιν ἐρῶν αὐτῆς.

¹ ὁ Ζεὺς . . . αὐριον om. γ. ² δέ τι νῦν β: δὲ νῦν ἔτι γ.

DIALOGUES OF THE GODS

14 (10)

HERMES AND HELIOS

HERMES

Zeus says you're not to go out driving today, Mr. Sun-god, or tomorrow or the next day. You've to stay at home, and all that time's to be one long night; so the Hours¹ can unyoke your horses, and you can put out your fire and have a nice long rest.

HELIOS

A strange message you've brought, Hermes. Why, I've never heard the like of it! He doesn't think I've been going off my course and breaking bounds, does he? He's not annoyed with me, that he's decided to make the night three times as long as the day?

HERMES

Not a bit of it. This won't go on for ever; but for this once, it's his personal wish that he should get a longer night at this time.

HELIOS

Where is he? Where were you sent from with this message?

HERMES

From Boeotia, Mr. Sun, from Amphitryon's wife.² He's been keeping company with her. He's in love with her.

¹ The goddesses of the seasons and doorkeepers of heaven (*Iliad*, 5, 749 and 8, 393; *Zeus Rants* 33, *On Sacrifices* 8. Cf. also Ovid, *Met.* 2, 118).

² Alcmena, mother of Heracles.

THE WORKS OF LUCIAN

ΗΛΙΟΣ

Εἶτα οὐχ ἰκανὴ νύξ μία;

ΕΡΜΗΣ

Οὐδαμῶς· τεχθῆναι γάρ τινα δεῖ ἐκ τῆς ὁμιλίας ταύτης μέγαν καὶ πολύμοχθον.¹ τοῦτον οὖν ἐν μιᾷ νυκτὶ ἀποτελεσθῆναι ἀδύνατον.

ΗΛΙΟΣ

2. Ἄλλὰ τελεσιουργεῖτω μὲν ἀγαθῇ τύχῃ. ταῦτα δ' οὖν, ὦ Ἑρμῆ, οὐκ ἐγένετο ἐπὶ τοῦ Κρόνου—αὐτοὶ² γὰρ ἡμεῖς ἐσμεν—οὐδὲ ἀποκοιτὸς ποτε ἐκεῖνος παρὰ τῆς Ῥέας ἦν οὐδὲ ἀπολιπὼν ἂν τὸν οὐρανὸν ἐν Θήβαις ἐκοιμάτο, ἀλλὰ ἡμέρα μὲν ἦν ἡ ἡμέρα, νύξ δὲ κατὰ μέτρον τὸ αὐτῆς ἀνάλογον³ ταῖς ὥραις, ξένον δὲ ἢ παρηλλαγμένον οὐδέν, οὐδ' ἂν ἐκοινωνήσέ ποτε ἐκεῖνος θνητῇ γυναικί· νῦν δὲ δυστήνου γυναίου ἔνεκα χρὴ ἀνεστράφθαι τὰ πάντα καὶ ἀκαμπεστέρους μὲν γενέσθαι τοὺς ἵππους ὑπὸ τῆς ἀργίας, δύσπορον δὲ τὴν ὁδὸν ἀτριβῆ μένουσαν τριῶν ἑξῆς ἡμερῶν, τοὺς δὲ ἀνθρώπους ἀθλίους⁴ ἐν σκοτεινῷ διαβιοῦν. τοιαῦτα ἀπολαύσσονται τῶν Διὸς ἐρώτων καὶ καθεδοῦνται περιμένοντες, ἔστ' ἂν ἐκεῖνος ἀποτελέσῃ τὸν ἀθλητὴν, ὃν λέγεις, ὑπὸ μακρῷ τῷ ζόφῳ.

ΕΡΜΗΣ

231 Σιώπα, ὦ Ἥλιε, μή τι κακὸν ἀπολαύσης τῶν λόγων. ἐγὼ δὲ παρὰ τὴν Σελήνην ἀπελθὼν καὶ τὸν

¹ πολύμοχθον γ: πολυάθλον θεόν β. ² αὐτοὶ β: μόνοι γ.

³ ἀναλόγως γ.

⁴ ἀθλίως β.

DIALOGUES OF THE GODS

HELIOS

Isn't one night enough, then ?

HERMES

Not at all. From this romance must come one who is mighty and fit for many labours ; so they can't do justice to him in a single night.

HELIOS

Well, I hope he makes a success of the job, though I must say, Hermes, this sort of thing didn't happen in *Cronos'* day. (It's all right, we're alone.) *He* would never sleep away from *Rhea*,¹ or leave heaven for a bed in Thebes, but day was day, and night night, varying only within their proper limits with the seasons of the year, with none of these strange upheavals. No, *Cronos* would never have had anything to do with a mortal woman. Now, however, for some poor miserable woman, everything must be turned topsy-turvy, my horses become stiff for want of exercise, the road grows difficult, left untrodden for three days on end, and men must spend a miserable time in the dark. That's what they'll get from *Zeus'* love-affairs. Why, they'll have to sit waiting in darkness for hours, till he finishes his job on the labouring fellow you've been telling me about.

HERMES

Quiet, Mr. Sun, or your words may get you into trouble. I'll be off now to the Moon and to Sleep,

¹ Cf. however, Pindar, *Nemean* 3, 75 and Apollonius Rhodius 2, 1235 ff., for the love of *Cronos* for *Philyra*, daughter of *Oceanus*, and the birth of their son *Chiron*.

THE WORKS OF LUCIAN

“Υπνον ἀπαγγελῶ κακείνοις ἅπερ ὁ Ζεὺς ἐπέστειλε, τὴν μὲν σχολῇ προβαίνειν, τὸν δὲ “Υπνον¹ μὴ ἀνεῖναι² τοὺς ἀνθρώπους, ὡς ἀγνοήσωσι μακρὰν οὔτω τὴν νύκτα γεγενημένην.

15 (13)

ΔΙΟΣ, ΑΣΚΛΗΠΙΟΥ ΚΑΙ ΗΡΑΚΛΕΟΥΣ

ΖΕΥΣ

1. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπῆ γὰρ ταῦτα καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑΚΛΗΣ

Ἄλλὰ θέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακία προκατακλίνεσθαί μου;

ΑΣΚΛΗΠΙΟΣ

Νῆ Δία· καὶ γὰρ ἀμείνων εἰμί.

ΗΡΑΚΛΗΣ

236 Κατὰ τί, ὦ ἐμβρόντητε; ἢ ὅτι σε ὁ Ζεὺς ἐκεραύνωσεν ἅ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετείληφας;

ΑΣΚΛΗΠΙΟΣ

Ἐπιλέλησαι γὰρ καὶ σύ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

¹ ἀπαγγελῶ . . . “Υπνον β: κελεύσω γ.

² ἀνεῖναι β.

¹ In resurrecting men from the dead (cf. Pindar, *Pythians*, 3, 54). According to Lucian, *The Dance* 45, one of these was Tyndareus, while other authorities (see Apollodorus, 3.10.3) mention Capaneus, Lycurgus, Hippolytus, Hy-

DIALOGUES OF THE GODS

and pass on Zeus' instructions to them too, telling her to take her time, and Sleep not to leave men, so that they may not know the night's been so long.

15 (13)

ZEUS, ASCLEPIUS AND HERACLES

ZEUS

Stop quarrelling, you two; you're just like a couple of men. It's quite improper and out of place at the table of the gods.

HERACLES

But, Zeus, do you really mean this medicine man to have a place above me?

ASCLEPIUS

He does, by Zeus, for I'm your better.

HERACLES

How, you crackbrain? Because Zeus blasted you with his thunderbolt for your impious doings,¹ and you've now received immortality because he relented and pitied you?

ASCLEPIUS

You must have forgotten, Heracles, how you too were scorched to death on Oeta,² that you taunt me with getting burned.

menaeus and Glaucus. The version of Diodorus (4.71.1-3) is that Asclepius' skill so lowered the death-rate that Hades accused him before Zeus of trespassing on his preserves, and Zeus in anger struck him down with the thunderbolt.

² For the suicide of Heracles on Mount Oeta see the *Trachiniae* of Sophocles.

THE WORKS OF LUCIAN

ΗΡΑΚΛΗΣ

Οὐκουν ἴσα καὶ ὁμοια βεβίωται ἡμῖν, ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ ρίζοτόμος εἶ καὶ ἀγύρτης, ἐν ἀθλίοις δὲ¹ ἴσως ἀνθρώποις χρήσιμος ἐπιθέσει² τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚΛΗΠΙΟΣ

237 Οὐ³ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος ὑπ' ἀμφοῖν διεφθορῶς τὸ σῶμα,⁴ καὶ τοῦ χιτῶνος καὶ μετὰ τοῦτο τοῦ πυρός; ἐγὼ δὲ εἶ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ οὔτε ἔξαινον ἔρια ἐν Λυδία πορφυρίδα ἐνδεδυκῶς⁵ καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῶ σανδάλω, ἀλλὰ οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

ΗΡΑΚΛΗΣ

238 Εἰ μὴ παύση λαιδορούμενός μοι, αὐτίκα μάλα εἴσῃ ὅτι οὐ πολὺ σε ὀνήσει ἢ ἀθανασία, ἐπεὶ ἀράμενός σε ρίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιῶνα ἰάσασθαί σε τὸ κρανίον συντριβέντα.

ΖΕΥΣ

Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν εὐωχίαν,⁶ ἢ ἀμφοτέρους ὑμᾶς ἀποπέμψομαι

¹ ἐν ἀθλίοις δὲ γ: νοσοῦσι μὲν β. ² ἐπιθήσειν β.

³ Οὐ . . . ; γ: Εὐ . . . β. ⁴ διεφθαρμένος τῷ σώματι β.

⁵ ἐν Λυδία . . . ἐνδεδυκῶς β: ἐνδεδουκῶς ποδήρη ἢ πορφυρίδα γ.

⁶ εὐωχίαν γ: ξυνοσίαν β.

DIALOGUES OF THE GODS

HERACLES

That doesn't mean our lives were the same. I'm the son of Zeus, and performed all those labours cleaning up the world, by overcoming monsters, and punishing men of violence ; but you're just a herb-chopper and quack, useful perhaps among suffering humanity for administering potions, but without one manly deed to show.

ASCLEPIUS

Have you nothing to say of how I healed your burns, when you came up half-scorched the other day ? Between the tunic and the fire after it, your body was in a fine mess. Besides, if nothing else, I was never a slave like you, carding wool in Lydia, wearing purple, and being beaten with Omphale's ¹ golden sandal. What's more, I never killed my wife ² and children in a fit of spleen.

HERACLES

If you don't stop insulting me, you'll pretty soon find out that your immortality won't help you much. I'll pick you up and throw you head first out of heaven, so that you'll crack your skull, and not even Apollo the Healer will be able to do anything for you.

ZEUS

Stop it, I say ; don't disturb our dinner-party, or I'll send you both from the table. But it's only

¹ A queen of Lydia, as whose slave Heracles had to serve for three years. Lucian describes a painting on this topic in *How to Write History* 10.

² Megara. Cf. Euripides' *Hercules Furens*.

THE WORKS OF LUCIAN

τοῦ συμποσίου. καίτοι εὔγνωμον, ὦ Ἡράκλεις,
προκατακλίνεσθαί σου τὸν Ἀσκληπιὸν ἅτε καὶ
πρότερον ἀποθανόντα.

16 (14)

ΕΡΜΟΥ ΚΑΙ ΑΠΟΛΛΩΝΟΣ

ΕΡΜΗΣ

1. Τί κατηφῆς εἶ,¹ ὦ Ἄπολλον;

ΑΠΟΛΛΩΝ

Ὅτι, ὦ Ἑρμῆ, δυστυχῶ ἐν τοῖς ἐρωτικοῖς.

ΕΡΜΗΣ

Ἄξιον μὲν λύπης τὸ τοιοῦτο· σὺ δὲ τί δυστυχεῖς;
ἢ τὸ κατὰ τὴν Δάφνην σε λυπεῖ ἔτι;

ΑΠΟΛΛΩΝ

239 Οὐδαμῶς· ἀλλὰ ἐρώμενον πενθῶ τὸν Λάκωνα
τὸν Οἰβάλου.²

ΕΡΜΗΣ

Τέθνηκε γάρ, εἶπέ μοι, ὁ Ὑάκινθος;

ΑΠΟΛΛΩΝ

Καὶ μάλα.

ΕΡΜΗΣ

Πρὸς τίνος, ὦ Ἄπολλον; ἢ τίς οὕτως ἀνέρα-
στος ἦν ὡς ἀποκτεῖναι τὸ καλὸν ἐκείνο μειράκιον;

ΑΠΟΛΛΩΝ

Αὐτοῦ ἐμοῦ τὸ ἔργον.

¹ κατηφῆς εἶ γ: σκυθρωπός β.

² Οἰβάλου ἐκείνον. γ.

DIALOGUES OF THE GODS

reasonable, Heracles, that Asclepius should have a place above you, as he died before you.

16 (14)

HERMES AND APOLLO

HERMES

Why so down in the mouth, Apollo ?

APOLLO

It's my bad luck in love, Hermes.

HERMES

Ah, yes, that could well make a chap sad. But what's your bad luck ? Still sore about Daphne ?

APOLLO

Oh, no ; I'm in mourning for my Laconian darling, Oebalus' son.

HERMES

Is Hyacinthus dead then ?

APOLLO

He certainly is.

HERMES

Who did it, Apollo ? Who was so insensible to charm as to kill that lovely boy ?

APOLLO

I did it with my own hand.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Οὐκοῦν ἐμάνης, ὦ Ἄπολλον;

ΑΠΟΛΛΩΝ

Οὐκ, ἀλλὰ δυστύχημά τι ἀκούσιον ἐγένετο.

ΕΡΜΗΣ

Πῶς; ἐθέλω γὰρ ἀκούσαι τὸν τρόπον.

ΑΠΟΛΛΩΝ

2. Δισκεύειν ἐμάνθανε καὶ γὰρ συνεδίσκευον αὐτῷ, ὁ δὲ κάκιστα ἀνέμων ἀπολούμενος ὁ Ζέφυρος ἦρα μὲν ἐκ πολλοῦ καὶ αὐτός, ἀμελούμενος δὲ καὶ μὴ φέρων τὴν ὑπεροψίαν ταῦτα εἰργάσατο.¹ ἐγὼ μὲν ἀνέρριψα, ὥσπερ εἰώθειμεν, τὸν δίσκον εἰς τὸ ἄνω, ὁ δὲ ἀπὸ τοῦ Ταῦγέτου καταπνεύσας ἐπὶ κεφαλὴν τῷ παιδί ἐνέσεισε φέρων² αὐτόν, ὥστε ἀπὸ τῆς 240 πληγῆς αἷμα ῥυῆναι πολὺ καὶ τὸν παῖδα εὐθύς ἀποθανεῖν. ἀλλὰ ἐγὼ τὸν μὲν Ζέφυρον αὐτίκα ἡμννάμην κατατοξεύσας, φεύγοντι ἐπισπόμενος ἄχρι τοῦ ὄρους, τῷ παιδί δὲ καὶ τὸν τάφον μὲν ἐχωσάμην ἐν Ἀμύκλαις, ὅπου ὁ δίσκος αὐτὸν κατέβαλε, καὶ ἀπὸ τοῦ αἵματος ἄνθος ἀναδοῦναι τὴν γῆν ἐποίησα ἡδιστον, ὦ Ἑρμῆ, καὶ εὐανθέστατον ἀνθρώπων ἀπάντων, ἔτι καὶ γράμματα ἔχον ἐπαιάζοντα τῷ νεκρῷ. ἀρά σοι ἀλόγως λελυπηῆσθαι δοκῶ;

ΕΡΜΗΣ

Ναί, ὦ Ἄπολλον· ἦδεις γὰρ θνητὸν πεποιημένος τὸν ἐρώμενον.³ ὥστε μὴ ἄχθου ἀποθανόντος.

¹ ταῦτα εἰργάσατο om. β.

² ἐνέσεισε φέρων β: ἐνείσας ἐφόνευσεν γ.

³ τὸν ἐρώμενον om. γ.

DIALOGUES OF THE GODS

HERMES

What ! Were you mad, Apollo ?

APOLLO

No, it was an unlucky accident.

HERMES

How ? I'd like to hear how it happened.

APOLLO

He was learning to throw the quoit, and I was throwing it with him, when Zephyrus did it—curse that wind above them all—Zephyrus, too, had been in love with him for a long time, but the boy wouldn't look at him, and he couldn't stand his contempt. Well, I threw my quoit as usual, and Zephyrus blew down from Taygetus, and dashed it down on the boy's head. Blood poured out where it hit him, and he died on the spot, poor lad. I shot back at Zephyrus with my arrows and chased him hard, all the way back to the mountain. The boy I've had buried in Amyclae, where he was struck down by the discus, and I've made the earth send up from his blood the sweetest and fairest flower of them all, one which bears lettering¹ of mourning for the dead one. Do you think it's unreasonable of me to have a broken heart ?

HERMES

Yes I do, my good chap. You knew you'd chosen a mortal to love ; so you mustn't be vexed at his death.

¹ A sort of iris forming the letters of AIAI (alas) ; cf. Ovid, *Met.* 10, 215 and *The Dance* 45.

THE WORKS OF LUCIAN

17 (15)

ΕΡΜΟΥ ΚΑΙ ΑΠΟΛΛΩΝΟΣ

ΕΡΜΗΣ

1. Τὸ δὲ καὶ χωλὸν αὐτὸν ὄντα καὶ τέχνην ἔχοντα βάνουσον,¹ ὦ Ἄπολλον, τὰς καλλίστας γεγαμηκέναι, τὴν Ἀφροδίτην καὶ τὴν Χάριν.

ΑΠΟΛΛΩΝ

242 Εὐποτμία τις, ὦ Ἑρμῆ· πλὴν ἐκεῖνό γε θαυμάζω, τὸ ἀνέχεσθαι συνούσας αὐτῷ, καὶ μάλιστα ὅταν ὀρῶσιν ἰδρῶτι ρέομενον, εἰς τὴν κάμινον ἐπικεκυφότα, πολλὴν αἰθάλην² ἐπὶ τοῦ προσώπου ἔχοντα· καὶ ὅμως τοιοῦτον ὄντα περιβάλλουσί τε αὐτὸν καὶ φιλοῦσι καὶ ξυγκαθεύδουσι.

ΕΡΜΗΣ

Τοῦτο καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἡφαίστῳ φθονῶ· σὺ δὲ κόμα, ὦ Ἄπολλον, καὶ κιθάριζε καὶ μέγα ἐπὶ τῷ κάλλει φρόνει, κἀγὼ ἐπὶ τῇ εὐεξίᾳ, καὶ τῇ λύρᾳ· εἶτα, ἐπειδὰν κοιμᾶσθαι δέη, μόνοι καθευδήσομεν.

ΑΠΟΛΛΩΝ

2. Ἐγὼ μὲν καὶ ἄλλως ἀναφρόδιτός εἰμι εἰς τὰ ἔρωτικά καὶ δύο γούν, οὓς μάλιστα ὑπερηγάπησα, τὴν Δάφνην καὶ τὸν Ἰάκινθον· ἡ μὲν ἀποδιδράσκει με καὶ μισεῖ,³ ὥστε εἴλετο ξύλον γενέσθαι

¹ τέχνην ἔχοντα βάνουσον γ: χαλκία τὴν τέχνην β.

² πολὴν αἰθαλον β.

³ ἀποδιδράσκει . . . μισεῖ γ: Δάφνη οὕτως ἐμίσησέ με β.

DIALOGUES OF THE GODS

17 (15)

HERMES AND APOLLO

HERMES

To think, Apollo, that a poor cripple and mere artisan like him has married the two fairest of the fair, Aphrodite and Charis ! ¹

APOLLO

That's just good luck, my dear fellow ; but what does surprise me is that they can stand living with him, especially when they see him bathed in sweat, bending over his furnace, with soot all over his face. And yet they embrace a creature like that and kiss him and sleep with him.

HERMES

That annoys me too, and makes me jealous of Hephaestus. You can show off your fine hair, Apollo, and play on your harp, and be proud of your beauty, and I of my fine physique and my lyre, but when it comes to bedtime, we've got to sleep alone.

APOLLO

I'm generally unlucky in love ; at least I lost my two special sweethearts, Daphne and Hyacinthus. Daphne so loathes and shuns me that she's chosen to turn into a tree rather than share my company,

¹ Cf. *Iliad*, XVIII, 382. Hesiod, *Theogony*, 945-946 calls her Aglaea, youngest of the Charites (Graces).

THE WORKS OF LUCIAN

μᾶλλον ἢ ἐμοὶ ξυνεῖναι, ὁ δὲ ἀπόλετο ὑπὸ τοῦ δίσκου,¹ καὶ νῦν ἀντ' ἐκείνων στεφάνους ἔχω.

ΕΡΜΗΣ

Ἐγὼ δὲ ἤδη ποτὲ τὴν Ἀφροδίτην—ἀλλὰ οὐ χρὴ αὐχεῖν.

ΑΠΟΛΛΩΝ

Οἶδα, καὶ τὸν Ἐρμαφρόδιτον ἐκ σοῦ λέγεται τετοκέναι. πλὴν ἐκεῖνό μοι εἶπέ,² εἴ τι οἶσθα, πῶς οὐ ζηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις αὐτήν.

ΕΡΜΗΣ

3. Ὅτι, ὦ Ἄπολλον, ἐκείνη μὲν αὐτῷ ἐν τῇ Λήμνῳ σύνεστιν, ἡ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ· ἄλλως τε περὶ τὸν Ἄρη ἔχει τὰ πολλὰ κακείνου ἐρᾶ, ὥστε ὀλίγον αὐτῇ τοῦ χαλκέως τούτου μέλει.

ΑΠΟΛΛΩΝ

Καὶ ταῦτα οἶει τὸν Ἡφαιστον εἶδέναι;

ΕΡΜΗΣ

243 Οἶδεν· ἀλλὰ τί ἂν δράσαι δύναιτο γενναῖον ὄρων νεανίαν καὶ στρατιώτην αὐτόν; ὥστε τὴν ἡσυχίαν ἄγει· πλὴν ἀπειλεῖ γε δεσμὰ τινα ἐπιμηχανήσεσθαι³ αὐτοῖς καὶ συλλήψεσθαι σαγηνεύσας ἐπὶ τῆς εὐνής.

ΑΠΟΛΛΩΝΟΣ

Οὐκ οἶδα· εὐξαίμην⁴ δ' ἂν αὐτὸς ὁ ξυλληφθησόμενος εἶναι.

¹ ὁ . . . δίσκου γ: τὸν Ἰάκινθον δὲ ὑπὸ τοῦ δίσκου ἀπόλεσα β.

² πλὴν . . . εἶπέ οσμ. γ.

³ μηχανήσασθαι γ.

⁴ οὐκ οἶδα· εὐξαίμην β: εὐξάμην γ.

DIALOGUES OF THE GODS

and Hyacinthus was killed by that quoit. All that's left of them for me is wreaths.

HERMES

And I once with Aphrodite—but I mustn't boast.

APOLLO

I know. They say she presented you with Hermaphroditus. But tell me, if you can, why Aphrodite and Charis are not jealous of each other.

HERMES

Because, my dear fellow, Charis keeps company with him in Lemnos, and Aphrodite in heaven. Besides, Aphrodite is most wrapped up in Ares, and in love with him, and so doesn't trouble much about this blacksmith fellow.

APOLLO

Do you think Hephaestus knows of this ?

HERMES

Of course he does, but what can he do when he sees Ares is such a fine strapping young fellow, and a man of war ? So he keeps quiet. But he's threatening to invent some sort of trap¹ for them, and to catch them in a net on the bed.

APOLLO

That's news to me ; but I know I'd like to be destined to fall into that trap myself.

¹ Cf. pp. 335-337.

THE WORKS OF LUCIAN

18 (16)

ΗΡΑΣ ΚΑΙ ΛΗΤΟΥΣ

ΗΡΑ

1. Καλὰ μὲν, ὦ Λητοῖ, καὶ τὰ τέκνα¹ ἔτεκες τῷ Δί.

ΛΗΤΩ

Οὐ πάσαι γάρ, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

ΗΡΑ

244 Ἄλλ' οὖν οὗτος, εἰ καὶ χωλός, ἀλλ' ὅμως² χρήσιμός γέ ἐστι τεχνίτης ὢν ἄριστος καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανὸν καὶ τὴν Ἀφροδίτην γεγάμηκε καὶ σπουδάζεται πρὸς αὐτῆς, οἱ δὲ σοὶ παῖδες ἡ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μετρίου καὶ ὄρειος, καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν ἀπελθοῦσα πάντες ἴσασιν οἷα ἐσθίει ξενοκτονοῦσα καὶ μιμου-
 μένη τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους ὄντας· ὁ δὲ Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι καὶ τοξεύειν καὶ κιθαρίζειν καὶ ἰατρὸς εἶναι καὶ μαντεύεσθαι καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς τὸ μὲν ἐν Δελφοῖς, τὸ δὲ ἐν Κλάρῳ καὶ ἐν Κολοφῶνι καὶ ἐν Διδύμοις ἐξαπατᾷ τοὺς χρωμένους αὐτῷ λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἑκάτερον³ τῆς ἐρωτήσεως ἀποκρινόμενος, πρὸς τὸ⁴ ἀκίνδυνον εἶναι τὸ σφάλμα. καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες

¹ τέκνα ᾠ γ.

² Ἄλλὰ οὗτος μὲν ὁ χωλός ὅμως β.

³ πρὸς ἑκάτερον om. γ.

⁴ πρὸς τὸ γ: ὡς β.

DIALOGUES OF THE GODS

18 (16)

HERA AND LETO

HERA

My dear Leto, the children ¹ you've given to Zeus are beautiful too.

LETO

My dear Hera, we can't all have children like Hephaestus.

HERA

Cripple though he is, he's certainly useful; he's an excellent craftsman, and has done a fine job of work on our heaven; what's more, he's married Aphrodite, and she thinks the world of him, but as for your children—the girl's far too much of a tomboy and roamer of the mountains, and now, to cap it all, she's gone off to Scythia, and everyone knows about her diet there, how she murders visitors and eats them, just like the Scythian cannibals ² themselves; while Apollo pretends to know everything, be it archery, harping, medicine or prophecy, and has set up prophecy factories in Delphi, Claros, Colophon and Didyma, deceiving his customers by giving crooked replies, hedging between two possible answers, so that there's no risk of a slip-up. He gets rich in this way, for there are plenty of fools as willing victims of his quackery. However, the more

¹ Artemis and Apollo.

² See note on p. 251.

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αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν ξυνηγετώρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἠγνόει μὲν ὅτι φονεύσει τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύετο δὲ ὡς φεύξεται αὐτὸν ἢ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα· ὥστε οὐχ ὀρώ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

ΛΗΤΩ

2. Ταῦτα μέντοι¹ τὰ τέκνα, ἢ ξενοκτόνος καὶ ὁ ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα ὅποταν ἢ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

ΗΡΑ

Ἐγέλασα, ὦ Λητοῦ· ἐκείνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἂν αὐτὸς κρατήσας τῇ μουσικῇ· νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν ἀδίκως ἀλούς· ἢ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ
245 ἔμαθεν ὀφθειῖσα ὑπὸ τοῦ Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας· ἐγὼ γὰρ λέγειν ὅτι οὐδὲ τὰς τεκούσας ἐμαιοῦτο παρθένος γε αὐτῆ οὔσα.

ΛΗΤΩ

Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς·

¹ ταῦτα μέντοι ad. fin. om. γ.

¹ Hyacinthus. See pp. 317-319.

² One of the epithets of Artemis was *Εἰλειθῖα* (goddess who helps in childbirth) though earlier Homer in *Iliad*, XI,

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intelligent people see through most of his mystery-mongering. The prophet himself didn't know he was going to kill his darling¹ with that quoit, and didn't foretell that Daphne would run away from him, for all his beauty and fine hair. So I can't see why you thought you had better children than Niobe.

LETO

Anyway, I know how it vexes you to see my children among the gods, murderer and false prophet though you call them—particularly when they praise my daughter for her beauty, and all admire my son for his harp-playing at dinner.

HERA

You make me laugh, Leto. Who could admire one that Marsyas would have beaten at music and skinned alive with *his* own hands, if the Muses had chosen to judge fairly? But as it was, he was tricked and wrongly lost the vote, poor fellow, and had to die. And your pretty maid is so pretty that, when she found out that Actaeon had seen her, she was afraid the young fellow would tell everyone how hideous she was, and set her hounds on him. I won't bother pointing out she could never have been a midwife,² if she were a virgin herself.

LETO

Living with Zeus and sharing his throne has swollen your head, Hera, and so you don't mind

270 and XIX, 119 talks of *Εἰλειθυῖαι* the daughters of Hera, while Hesiod *Theogony* 922 also calls *Εἰλειθυῖα* the daughter of Hera and Zeus.

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πλὴν ἄλλ' ὄψομαί σε μετ' ὀλίγον αὖθις δακρύουσαν,
ὅποταν σε καταλιπὼν ἐς τὴν γῆν κατῆ ταύρος
ἢ κύκνος γενόμενος.

19 (11)

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΣΕΛΗΝΗΣ

ΑΦΡΟΔΙΤΗ

1. Τί ταῦτα, ὦ Σελήνη, φασὶ ποιεῖν σε; ὅπο-
ταν κατὰ τὴν Καρίαν γένη, ἰστάναι μὲν σε τὸ ζεύγος
ἀφορῶσαν ἐς τὸν Ἐνδυμίωνα καθεύδοντα ὑπαί-
θριον ἅτε κυνηγέτην ὄντα, ἐνίοτε δὲ καὶ καταβαίνειν
παρ' αὐτὸν ἐκ μέσης τῆς ὁδοῦ;

ΣΕΛΗΝΗ

Ἐρώτα, ὦ Ἀφροδίτη, τὸν σὸν υἱόν, ὃς μοι
τούτων αἴτιος.

ΑΦΡΟΔΙΤΗ

Ἔα· ἐκεῖνος ὑβριστῆς ἐστίν· ἐμὲ γοῦν αὐτὴν
τὴν μητέρα οἶα δέδρακεν, ἄρτι μὲν ἐς τὴν Ἰδην
κατάγων Ἀγχίσου ἕνεκα τοῦ Ἰλιέως, ἄρτι δὲ ἐς
τὸν Λίβανον ἐπὶ τὸ Ἀσσύριον ἐκεῖνο μεράκιον,
ὃ καὶ τῇ Φερσεφάττῃ ἐπέραστον ποιήσας ἐξ
ἡμισείας ἀφείλετό με τὸν ἐρώμενον· ὥστε
232 πολλάκις ἠπειλήσα, εἰ μὴ παύσεται τοιαῦτα
ποιῶν, κλάσειν μὲν αὐτοῦ τὰ τόξα καὶ τὴν φαρέτραν,
περιαιρήσειν δὲ καὶ τὰ πτερὰ· ἤδη δὲ καὶ πληγὰς
αὐτῷ ἐνέτεινα ἐς τὰς πυγὰς τῷ σανδάλῳ· ὁ δὲ
οὐκ οἶδ' ὅπως τὸ παραυτίκα δεδιῶς καὶ ἱκετεύων

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how you insult others. But it won't be long before I see you in tears again—the next time he leaves you and goes down to earth as a bull or swan.

19 (11)

APHRODITE AND SELENE

APHRODITE

What's this I hear you're up to, Mistress Moon? They say that every time you get over Caria, you stop your team and gaze at Endymion sleeping out of doors in hunter's fashion, and sometimes even leave your course and go down to him.

SELENE

Ask your own son,¹ Aphrodite; it's his fault.

APHRODITE

You needn't tell me. He's got a cheek right enough. See what he's done to me, his own mother. First he brought me down to Ida after Anchises the Trojan, and then to Mount Libanus after that Assyrian lad²; and then he made Persephone fall in love with the boy and robbed me of half my sweetheart. So I've threatened him time and again, if he doesn't stop it, I'll smash his archery set and strip off his wings. Last time I even took my sandal to his behind. But somehow or other, though he's scared for the moment and begs for

¹ Eros.

² Adonis.

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μετ' ὀλίγον ἐπιλέλησται ἀπάντων. 2. ἀτὰρ εἰπέ μοι, καλὸς ὁ Ἐνδυμίων ἐστίν; ἀπαραμύθητον¹ γὰρ οὕτως τὸ δεινόν.

ΣΕΛΗΝΗ

Ἔμοι μὲν καὶ πάνυ καλός, ὦ Ἀφροδίτη, δοκεῖ, καὶ μάλιστα ὅταν ὑποβαλλόμενος ἐπὶ τῆς πέτρας τὴν χλαμύδα καθεύδῃ τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια ἤδη ἐκ τῆς χειρὸς ὑπορρέοντα, ἡ δεξιὰ δὲ περὶ τὴν κεφαλὴν ἐς τὸ ἄνω ἐπικεκλασμένη ἐπιπρέπη τῷ προσώπῳ περικειμένη, ὁ δὲ ὑπὸ τοῦ ὕπνου λελυμένος ἀναπνέῃ τὸ ἀμβρόσιον ἐκεῖνο ἄσθμα. τότε τοίνυν ἐγὼ ἀφοφῆτι κατιοῦσα ἐπ' ἄκρων τῶν δακτύλων βεβηκυῖα ὡς ἂν μὴ ἀνεγρόμενος ἐκταραχθείη—οἶσθα· τί οὖν ἂν σοι λέγοιμι τὰ μετὰ ταῦτα; πλὴν ἀπόλλυμαί γε ὑπὸ τοῦ ἔρωτος.

20 (12)

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ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ

ΑΦΡΟΔΙΤΗ

1. ὦ τέκνον Ἔρως, ὄρα οἶα ποιεῖς· οὐ τὰ ἐν τῇ γῇ λέγω, ὅποσα τοὺς ἀνθρώπους ἀναπείθεις καθ' αὐτῶν ἢ κατ' ἀλλήλων ἐργάζεσθαι, ἀλλὰ καὶ τὰ ἐν τῷ οὐρανῷ, ὃς τὸν μὲν Δία πολύμορφον ἐπιδεικνύεις ἀλλάττων ἐς ὃ τι ἂν σοι ἐπὶ τοῦ καιροῦ δοκῆ, τὴν Σελήνην δὲ καθαιρεῖς ἐκ τοῦ οὐρανοῦ, τὸν Ἥλιον δὲ παρὰ τῇ Κλυμένη βραδύνει ἐνίοτε ἀναγκάζεις ἐπιλελησμένον τῆς ἵππασίας· ἂ μὲν γὰρ

¹ εὐπαραμύθητον γεσς..

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mercy, it's not long before he's forgotten all about it. But tell me, is Endymion good-looking? If so, your plight is sorry indeed.

SELENE

I think he's very good-looking, Aphrodite, especially when he sleeps with his cloak under him on the rock, with his javelins just slipping out of his left hand as he holds them, and his right hand bent upwards round his head and framing his face makes a charming picture, while he's relaxed in sleep and breathing in the sweetest way imaginable. Then I creep down quietly on tip-toe, so as not to waken him and give him a fright, and then—but you can guess; there's no need to tell you what happens next. You must remember I'm dying of love.

20 (12)

APHRODITE AND EROS

APHRODITE

Eros, my boy, you must watch what you're about. I don't mean on earth, when you persuade men to work against themselves or each other, but in heaven too, when you make Zeus turn into shape after shape, changing him into whatever you choose for the time, and bring Lady Moon down from the sky, and sometimes keep the Sun-god lingering at Clymene's side forgetful of his driving. You may go scot-free

THE WORKS OF LUCIAN

ἐς ἐμέ τὴν μητέρα ὑβρίζεις, θαρρῶν ποιεῖς. ἀλλὰ σύ,
 ὦ τολμηρότατε, καὶ τὴν Ῥεάν αὐτὴν γραῦν ἤδη καὶ
 μητέρα τοσοῦτων θεῶν οὔσαν ἀνέπεισας παιδε-
 ραστεῖν καὶ τὸ Φρύγιον μεράκιον ποθεῖν, καὶ νῦν
 ἐκείνη μέμνηεν ὑπὸ σοῦ καὶ ζευξαμένη τοὺς λέοντας,
 παραλαβοῦσα καὶ τοὺς Κορύβαντας ἅτε μανικοὺς καὶ
 αὐτοὺς ὄντας, ἄνω καὶ κάτω τὴν Ἰδην περιπο-
 λοῦσιν, ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττη, οἱ Κορύ-
 βαντες δὲ ὁ μὲν αὐτῶν τέμνεται ξίφει τὸν πῆχυν, ὁ
 234 δὲ ἀνεῖς τὴν κόμην ἴεται μεμνηνὸς διὰ τῶν ὀρῶν, ὁ
 δὲ αὐλεῖ τῷ κέρατι, ὁ δὲ ἐπιβομβεῖ τῷ τυμπάνῳ ἢ
 ἐπικτυπεῖ τῷ κυμβάλῳ, καὶ ὅλως θόρυβος καὶ
 μανία τὰ ἐν τῇ Ἰδῇ ἅπαντά ἐστι. δέδια τοίνυν
 ἅπαντα, δέδια τὸ τοιοῦτο ἢ τὸ μέγα σε κακὸν ἐγὼ
 τεκοῦσα, μὴ ἀπομανεῖσά ποτε ἢ Ῥέα ἢ καὶ μᾶλλον
 ἔτι ἐν αὐτῇ οὔσα κελεύσῃ τοὺς Κορύβαντας συλλα-
 βόντας σε διασπάσασθαι ἢ τοῖς λέουσι παραβαλεῖν·
 ταῦτα δέδια κινδυνεύοντά σε ὀρώσα.

ΕΡΩΣ

2. Θάρρει, μῆτερ, ἐπεὶ καὶ τοῖς λέουσι αὐτοῖς
 ἤδη ξυνήθης εἰμί, καὶ πολλάκις ἐπαναβὰς ἐπὶ τὰ
 νῶτα καὶ τῆς κόμης λαβόμενος ἡνιοχῶ αὐτούς, οἱ
 δὲ σαίνουσί με καὶ χεῖρα δεχόμενοι ἐς τὸ στόμα
 περιλιχησάμενοι ἀποδιδόασί μοι. αὐτὴ μὲν γὰρ ἢ
 Ῥέα πότε ἂν ἐκείνη σχολὴν ἀγάγοι ἐπ' ἐμέ ὅλη
 οὔσα ἐν τῷ Ἄττη; καίτοι τί ἐγὼ ἀδικῶ δεικνὺς τὰ
 235 καλὰ οἶά ἐστιν; ὑμεῖς δὲ μὴ ἐφίεσθε τῶν καλῶν·
 μὴ τοίνυν ἐμέ αἰτιᾶσθε τούτων. ἢ θέλεις σύ, ὦ
 μῆτερ, αὐτὴ μηκέτι ἐρᾶν μήτε σέ τοῦ Ἄρεως
 μήτε ἐκείνον σοῦ;

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for the liberties you take with me, your mother but you've had the audacity even to turn the thoughts of Rhea to love of boys and have her pining for that Phrygian lad ¹—at her time of life, too, and she the mother of so many gods! Now you've driven her mad, and she's taken her team of lions and her Corybants, who are just as mad as herself, and is wandering up and down Ida; she keeps shrieking for Attis, while the Corybants slash their arms with swords, or let down their hair and rush madly over the mountains, or blow on the horn, thunder on the drums, or bang cymbals; it's just chaotic frenzy all over Ida. So I fear everything; yes, your mother's afraid of such goings on, for you're just one big nuisance, and I'm scared that one day Rhea, in a fit of madness, or, more likely, when still in her right mind, will tell her Corybants to catch you and tear you to pieces or throw you to her lions. That's what I fear, when I see you running such risks.

EROS

Don't worry, mother; I'm quite used to the lions already; I often get up on their backs, grab hold of their manes and have a ride on them, and they make a fuss of me, letting me put my hand in their mouths, and licking it all over, and then let me take it out again. But what time will Rhea have to devote to me? She's thinking of Attis the whole time. Anyway, what harm do I do by showing what beauty is like? It's up to you to keep your hands off things of beauty; so you shouldn't blame me for this. Or would you rather stop loving Ares and have him stop loving you?

¹ Attis. Cf. *On Sacrifices* 5 and 7.

THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ

Ὡς δεινὸς εἶ καὶ κρατεῖς ἀπάντων· ἀλλὰ μεμνήσῃ μού ποτε τῶν λόγων.

21 (17)

ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΑΠΟΛΛΩΝ

1. Τί γελᾷς, ὦ Ἑρμῆ;

ΕΡΜΗΣ

Ὅτι γελοιότατα, ὦ Ἄπολλον, εἶδον.

ΑΠΟΛΛΩΝ

Εἰπέ οὖν, ὡς καὶ αὐτὸς ἀκούσας ἔχω ξυγγελᾶν.

ΕΡΜΗΣ

Ἡ Ἀφροδίτη ξυνοῦσα τῷ Ἄρει κατείληπται καὶ ὁ Ἡφαιστος ἔδησεν αὐτοὺς ξυλλαβῶν.

ΑΠΟΛΛΩΝ

Πῶς; ἡδὺ γάρ τι ἐρεῖν ἔοικας.

ΕΡΜΗΣ

Ἐκ πολλοῦ, οἶμαι, ταῦτα εἰδὼς ἐθήρευεν αὐτούς, καὶ περὶ τὴν εὐνήν ἀφανῆ δεσμὰ περιθεῖς εἰργάζετο ἀπελθὼν ἐπὶ τὴν κάμινον· εἶτα ὁ μὲν Ἄρης ἐσέρχεται λαθῶν, ὡς ᾤετο, καθορᾶ δὲ αὐτὸν ὁ Ἡλιος καὶ λέγει πρὸς τὸν Ἡφαιστον. ἐπεὶ δὲ ἐπέβησαν τοῦ λέχους καὶ ἐν ἔργῳ ἦσαν καὶ ἐντὸς ἐγεγένητο τῶν ἀρκύων, περιπλέκεται μὲν αὐτοῖς

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APHRODITE

How smart you are. Got us all under your thumb, haven't you? But you'll remember what I've been saying one day.

21 (17)

APOLLO AND HERMES

APOLLO

What's the joke, Hermes?

HERMES

It's the funniest thing I ever saw, Apollo.

APOLLO

Well tell me, so that I too can hear and share the joke.

HERMES

Aphrodite has been surprised with Ares, and Hephaestus has caught them and tied them up.¹

APOLLO

How? It sounds as if you have a good story to tell.

HERMES

He'd known about all this for a long time, and had been out to catch them. He put invisible cords round the bed, and went off to work at his furnace. Then Ares crept in, unnoticed, as he thought, but the Sun-god saw him and told Hephaestus. And when they'd got on the bed, and were in the act, and in his trap, the cords folded themselves round about

¹ Cf. *Odyssey*, VIII, 266 ff., also referred to in *The Cock* 3 (vol. 2, p. 177) and p. 323.

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246 τὰ δεσμά, ἐφίσταται δὲ ὁ Ἡφαιστος. ἐκείνη μὲν οὖν—καὶ γὰρ ἔτυχε γυμνῆ οὔσα—οὐκ εἶχεν ὅπως ἐγκαλύψαιτο αἰδουμένη, ὁ δὲ Ἄρης τὰ μὲν πρῶτα διαφυγεῖν ἐπειράτο καὶ ἠλπιζε ῥήξειν τὰ δεσμά, ἔπειτα δὲ, συνεῖς ἐν ἀφύκτῳ ἐχόμενον ἑαυτὸν, ἰκέτευεν.

ΑΠΟΛΛΩΝ

2. Τί οὖν; ἀπέλυσεν αὐτὸν¹ ὁ Ἡφαιστος;

ΕΡΜΗΣ

Οὐδέπω, ἀλλὰ ξυγκαλέσας τοὺς θεοὺς ἐπιδείκνυται τὴν μοιχείαν αὐτοῖς· οἱ δὲ γυμνοὶ ἀμφοτέροι κατὰ νενευκότες ξυνδεδεμένοι ἐρυθριῶσι, καὶ τὸ θέαμα ἥδιστον ἐμοὶ ἔδοξε μονονουχὶ αὐτὸ γινόμενον τὸ ἔργον.

ΑΠΟΛΛΩΝ

Ὁ δὲ χαλκεὺς ἐκείνος οὐκ αἰδεῖται καὶ αὐτὸς ἐπιδεικνύμενος τὴν αἰσχύνην τοῦ γάμου;

ΕΡΜΗΣ

Μὰ Δί', ὅς γε καὶ ἐπιγελᾷ ἐφεστῶς αὐτοῖς. ἐγὼ μέντοι, εἰ χρὴ τάληθές εἰπεῖν, ἐφθόνουν τῷ Ἄρει μὴ μόνον μοιχεύσαντι τὴν καλλίστην θεόν, ἀλλὰ καὶ δεδεμένῳ μετ' αὐτῆς.

ΑΠΟΛΛΩΝ

247 Οὐκοῦν καὶ δεδέσθαι ἂν ὑπέμεινας ἐπὶ τούτῳ;

ΕΡΜΗΣ

Σὺ δ' οὐκ ἂν, ὦ Ἄπολλον; ἰδὲ μόνον ἐπελθὼν· ἐπαινέσομαι γὰρ σε, ἦν μὴ τὰ ὅμοια καὶ αὐτὸς εὖξῃ ἰδῶν.

¹ αὐτὸν βγ: αὐτοὺς recs..

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them, and Hephaestus put in an appearance. Aphrodite, being in the nude, was most embarrassed that she couldn't hide her nakedness, while Ares tried at first to escape, hoping to break the cords, but later on, realising he was prisoner and couldn't escape, kept begging for mercy.

APOLLO

And what's happened? Has Hephaestus let him go?

HERMES

Not yet, but he's got all the gods together, and is showing them the guilty pair. They're lying there bound together naked, hiding their faces and blushing, and I must say I found it a most delightful spectacle. Why, they're almost in the act.

APOLLO

Isn't that blacksmith ashamed himself to put on show this insult to his marriage?

HERMES

Not a bit of it. He's standing over them, chortling. But I personally, if truth must be told, envied Ares for having made a conquest of the fairest of the goddesses, and even for being a fellow-prisoner with her.

APOLLO

Do you mean you wouldn't have minded being tied up in such circumstances?

HERMES

Would you, my dear fellow? Just come and have a look. If you don't make the same wish when you've seen them, you'll earn my praise.

ΗΡΑΣ ΚΑΙ ΔΙΟΣ

ΗΡΑ

1. Ἐγὼ μὲν ἡσχυνόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος υἱὸς ἦν, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης, μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνών, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλῶ καὶ κυμβάλοις χορεύων, καὶ ὅλως παντὶ μᾶλλον εἰκὼς ἢ σοὶ τῷ πατρί.

ΖΕΥΣ

248 Καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἀβρότερος τῶν γυναικῶν οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρῶσατο καὶ τοὺς κατοικοῦντας τὸν Τρωῶλον ἔλαβε καὶ Θρᾶκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικείῳ τούτῳ στρατιωτικῶ τούς τε ἐλέφαντας εἶλε καὶ τῆς χώρας ἐκράτησε καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα αἰχμάλωτον ἀπήγαγε, καὶ ταῦτα πάντα ἔπραξεν ὀρχούμενος ἄμα καὶ χορεύων θύρσοις χρώμενος κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. εἰ δέ τις

[Footnote to p. 341.]

* This seems to be a reference to Lycurgus who is frequently associated with Pentheus for his hostility to, and punishment by Dionysus. His punishment is variously described. In *Iliad*, VI, 139 he is blinded by Zeus. Other accounts say he was driven mad, killing his wife and son and cutting off one of his own legs, or even committing suicide. Apollodorus says he was bound by the Edonians and taken to Mt. Pangaeum. This is presumably the punishment to which Sophocles (*Antigone*, 955) refers. Lucian may, however, be thinking of a less common

DIALOGUES OF THE GODS

22 (18)

HERA AND ZEUS

HERA

I'd be ashamed of such a son, if he were mine, Zeus. He's so effeminate, and such a degenerate sot, putting ribbons in his hair, spending most of his time with mad women, himself a bigger softie than any of them, and dancing to drums, pipes and cymbals. Indeed he's like anyone but you his father, Zeus.

ZEUS

Yet, Hera, this wearer of females' ribbons, this "bigger softie than the women", has subdued Lydia and the inhabitants of Tmolus, and forced the Thracians into subjection; he's been on an expedition against Indians with this army of women, capturing their elephants and seizing their country, and when their king dared to stand up to him for a little, he took him prisoner and carried him off; and while he was doing all this, he was dancing and cavorting the whole time, and used nothing but wands of ivy, drunk and possessed though you say he was. And if any one dares to scoff at his rites and

feature of the story found more in works of art than in literature, whereby Lycurgus finds himself imprisoned by vineshoots. Thus Nonnus, *Dionysiaca*, 21.30 tells how Ambrosia turns herself into a vineshoot and wraps herself around him (for this scene in art see Roscher, *Lexicon* col. 2202). Longus in his novel (4.3) places paintings of *Λυκοῦργος δεδεμένος* and *Πενθεὺς διαιρούμενος* in a temple of Dionysus at Mytilene. Pausanias 1.20.3 also mentions paintings (in the sanctuary of Dionysus at Athens) of the punishment of both Pentheus and Lycurgus.

THE WORKS OF LUCIAN

ἐπεχείρησε λαιδορήσασθαι αὐτῷ ὑβρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο ἢ καταδήσας τοῖς κλήμασιν ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὡσπερ νεβρόν. ὄρας ὡς ἀνδρεῖα ταῦτα καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφή πρόσσεστιν αὐτοῖς, οὐδεὶς φθόνος, καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν οὗτος νήφων ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

HPA

249 2. Σὺ μοι δοκεῖς ἐπαινέσασθαι καὶ τὸ εὔρεμα αὐτοῦ, τὴν ἄμπελον καὶ τὸν οἶνον, καὶ ταῦτα ὄρων οἷα οἱ μεθυσθέντες ποιοῦσι σφαλλόμενοι καὶ πρὸς ὕβριν τρεπόμενοι καὶ ὄλως μεμνηότες ὑπὸ τοῦ ποτοῦ· τὸν γοῦν Ἰκάριον, ᾧ πρώτῳ ἔδωκεν τὸ κλήμα, οἱ ξυμπόται αὐτοῖ διέφθειραν παίοντες ταῖς δικέλλαις.

ZEYΣ

Οὐδὲν τοῦτο φῆς· οὐ γάρ οἶνος ταῦτα οὐδὲ ὁ Διόνυσος ποιεῖ, τὸ δὲ ἄμετρον τῆς πόσεως καὶ τὸ πέρα τοῦ καλῶς ἔχοντος ἐμφορεῖσθαι τοῦ ἀκράτου. ὅς δ' ἂν ἔμμετρα πίνῃ, ἰλαρώτερος μὲν καὶ ἡδίων γένοιτ' ἂν· οἷον δὲ ὁ Ἰκάριος ἔπαθεν, οὐδὲν ἂν ἐργάσαιτο οὐδένα τῶν ξυμποτῶν . ἀλλὰ σὺ ἔτι ζηλοτυπεῖν¹ ἔοικας, ᾧ Ἡρα, καὶ τῆς Σεμέλης μνημονεύειν, ἢ γε² διαβάλλεις τοῦ Διονύσου τὰ κάλλιστα.

¹ ἔτι ζηλ . . . recs.: ἐπιζηλ . . . γ: ἐπεὶ ζηλ . . . β.

² εἴ γε γ.

DIALOGUES OF THE GODS

insult him, punishes him by tying him up with vine-twigs *, or makes the mans mother tear him to pieces as though he were a fawn.¹ Can't you see in this manly courage, worthy of his father? If these activities are accompanied by fun and soft living, why grudge him these things, especially if you imagine what he would be like if sober, when he can do this when tipsy?

HERA

It sounds as if you'll be all for his invention, too—I mean the vine and its juice—though you see how drunks behave, staggering about and turning to violence, quite maddened by their drink. Take Icarius², the first one to whom he gave the vine—he was killed by his boon companions with mattocks.

ZEUS

That doesn't get you anywhere. You can't blame wine or Dionysus for such things, but drinking to excess, and swilling down neat wine beyond what's decent. But the man who drinks in moderation will become more cheerful and better company, and never treat any of his cronies as Icarius was treated. I see what's wrong with you, Hera; you're still jealous and haven't forgotten Semele, judging by the way you find fault with all that's best in Dionysus.

¹ A reference to Pentheus, who was torn to pieces by his mother Agave. See Euripides' *Bacchae*.

² For the story see Apollodorus, 3.14.7.

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ

ΑΦΡΟΔΙΤΗ

1. Τί δήποτε, ὦ Ἔρωσ, τοὺς μὲν ἄλλους
θεοὺς κατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶ,
250 τὸν Ἀπόλλω, τὴν Ῥέαν, ἐμὲ τὴν μητέρα, μόνῃς δὲ
ἀπέχη τῆς Ἀθηνᾶς καὶ ἐπ' ἐκείνης ἄπυρος μὲν σοὶ
ἢ δᾶς, κενὴ δὲ οἰστών ἢ φαρέτρα, σὺ δὲ ἄτοξος εἶ
καὶ ἄστοχος;

ΕΡΩΣ

Δέδια, ὦ μῆτερ, αὐτήν· φοβερὰ γάρ ἐστι καὶ
χαροπὴ καὶ δεινῶς ἀνδρική· ὅποταν γοῦν ἐντεινά-
μενος τὸ τόξον ἴω ἐπ' αὐτήν, ἐπισείουσα τὸν
λόφον ἐκπλήττει με καὶ ὑπότρομος γίνομαι καὶ
ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν.

ΑΦΡΟΔΙΤΗ

Ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν; καὶ ὅμως
ἀφώπλισας αὐτὸν καὶ νενίκηκας.

ΕΡΩΣ

Ἄλλὰ ἐκεῖνος ἐκὼν προσίεται με καὶ προσκα-
λεῖται, ἢ Ἀθηνᾶ δὲ ὑφορᾶται αἰεὶ, καὶ ποτε ἐγὼ
μὲν ἄλλως παρέπτην πλησίον ἔχων τὴν λαμπάδα,
ἢ δέ, Εἴ μοι πρόσσει, φησί, νῆ τὸν πατέρα, τῷ
δορατίῳ σε διαπείρασα ἢ τοῦ ποδὸς λαβομένη καὶ
ἐς τὸν Τάρταρον ἐμβαλοῦσα ἢ αὐτὴ διασπασαμένη—
πολλὰ τοιαῦτα ἠπέιλησε· καὶ ὄρα δὲ δριμῦ καὶ ἐπὶ
τοῦ στήθους ἔχει πρόσωπόν τι φοβερὸν ἐχίδναις
κατάκομον, ὅπερ ἐγὼ μάλιστα δέδια· μορμολύτ-
251 τεται γάρ με καὶ φεύγω, ὅταν ἴδω αὐτό.

DIALOGUES OF THE GODS

23 (19)

APHRODITE AND EROS

APHRODITE

Why is it, Eros, that though you've triumphed over all the other gods, Zeus, Poseidon, Apollo, Rhea and myself, your mother, you make an exception of Athena and keep clear of her, and for her your torch has no fire, your quiver no arrows, and you no bow or sense of aim?

EROS

I'm afraid of her, mother. She scares me with her flashing eyes, and she's terribly like a man. Why, when I string my bow and go after her, I get terrified at the first shake of her crest, and start trembling and dropping my arrows from my hands.

APHRODITE

Well, didn't you find Ares more frightening? Yet you disarmed him and conquered him.

EROS

No. He's glad to welcome and encourage me, but Athena always glowers at me. Once I just flew past with my torch near her, and says she, "If you come near me, as sure as I'm Zeus' daughter, I'll run my spear through you, or catch you by the foot and throw you into Tartarus, or I'll tear you to bits with my own hands and then"—she hurled many threats like that at me. Besides she stares at me so grimly and, oh, she's got on her breast that terrible face with the snaky hair—that's what scares me most of all. It gives me the creeps and makes me run the moment I see it.

THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ

2. Ἀλλὰ τὴν μὲν Ἀθηναῖν δέδιας, ὡς φῆς, καὶ τὴν Γοργόνα, καὶ ταῦτα μὴ φοβηθεῖς τὸν κεραυνὸν τοῦ Διός. αἱ δὲ Μοῦσαι διὰ τί σοι ἄτρωτοι καὶ ἕξω βελῶν εἰσιν; κάκειναι λόφους ἐπισειοῦσιν καὶ Γοργόνας προφαίνουσιν;

ΕΡΩΣ

Αἰδοῦμαι αὐτάς, ὦ μῆτερ· σεμναὶ γάρ εἰσιν καὶ αἰεὶ τι φροντίζουσιν καὶ περὶ ᾧδὴν ἔχουσι καὶ ἐγὼ παρίσταμαι πολλάκις αὐταῖς κηλούμενος ὑπὸ τοῦ μέλους.

ΑΦΡΟΔΙΤΗ

Ἔα καὶ ταύτας, ὅτι σεμναί· τὴν δὲ Ἄρτεμιν τίνος ἔνεκα οὐ τιτρώσκεις;

ΕΡΩΣ

Τὸ μὲν ὄλον οὐδὲ καταλαβεῖν αὐτὴν οἶόν τε φεύγουσαν αἰεὶ διὰ τῶν ὀρώων· εἶτα καὶ ἴδιόν τινα ἔρωτα ἤδη ἐρᾷ.

ΑΦΡΟΔΙΤΗ

Τίνος, ὦ τέκνον;

ΕΡΩΣ

Θήρας καὶ ἐλάφων καὶ νεβρῶν, αἰρεῖν τε διώκουσα καὶ κατατοξεύειν, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν· ἐπεὶ τὸν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα καὶ ἐκηβόλον—

ΑΦΡΟΔΙΤΗ

Οἶδα, ὦ τέκνον, πολλὰ ἐκεῖνον ἐτόξευσας.

DIALOGUES OF THE GODS

APHRODITE

Do you mean to tell me you're afraid of Athena and her Gorgon, though you don't fear the thunderbolt of Zeus? But why do you leave the Muses unwounded? Why are they safe from your arrows? Do they too have tossing plumes and Gorgons on display?

EROS

I have respect for them, mother; they're so solemn, always with something to think about or busy with their music; I often stand beside them, bewitched by their melodies.

APHRODITE

Never mind them, then, seeing that they're so solemn; but why don't you wound Artemis?

EROS

It's quite impossible to catch her; she's always running away over the mountains. Besides, she's now got a love of her own.

APHRODITE

And its object, my child?

EROS

Hunting deer and fawn, chasing them and catching them, or shooting them down; that's all she cares about. But that brother of hers, though he's an archer too and a long shot——

APHRODITE

I know, my boy, you've hit him often enough with your arrows.

ΔΙΟΣ ΚΑΙ ΗΛΙΟΥ

ΖΕΥΣ

278 1. Οἶα πεποίηκας, ὦ Τιτάνων κάκιστε; ἀπο-
 λώλεκας τὰ ἐν τῇ γῆ ἅπαντα, μειρακίῳ ἀνοήτῳ
 πιστεύσας τὸ ἄρμα, ὃς τὰ μὲν κατέφλεξε πρόσγειος
 ἐνεχθείς,¹ τὰ δὲ ὑπὸ κρύους διαφθαρῆναι ἐποίησε
 πολὺ αὐτῶν ἀποσπάσας τὸ πῦρ, καὶ ὄλως οὐδὲν ὅ
 τι οὐ ξυνετάραξε καὶ ξυνέχεε, καὶ εἰ μὴ ἐγὼ ξυνεῖς
 τὸ γιγνόμενον κατέβαλον αὐτὸν τῷ κεραυνῷ, οὐδὲ
 λείψανον ἀνθρώπων ἐπέμεινεν ἄν· τοιοῦτον ἡμῖν
 τὸν καλὸν ἡνίοχον καὶ διφρηλάτην ἐκπέπομφας.

ΗΛΙΟΣ

Ἡμαρτον, ὦ Ζεῦ, ἀλλὰ μὴ χαλέπαινε, εἰ ἐπέι-
 σθην υἱῷ πολλὰ ἰκετεύοντι· πόθεν γὰρ ἂν καὶ
 ἤλπισα τηλικούτο γενήσεσθαι κακόν;

ΖΕΥΣ

Οὐκ ἤδεις, ὅσης ἐδεῖτο ἀκριβείας τὸ πρᾶγμα καὶ
 ὥς, εἰ βραχὺ τις ἐκβαίη τῆς ὁδοῦ, οἷχεται πάντα;
 ἡγνόεις δὲ καὶ τῶν ἵππων τὸν θυμόν, ὥς δεῖ ξυνέχειν
 ἀνάγκη² τὸν χαλινόν; εἰ γὰρ ἐνδοίη τις, ἀφηνιάζου-
 σιν εὐθύς, ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν,
 ἄρτι μὲν ἐπὶ τὰ λαιά, μετ' ὀλίγον δὲ ἐπὶ τὰ δεξιά,
 καὶ ἐς τὸ ἐναντίον τοῦ δρόμου ἐνίοτε, καὶ ἄνω καὶ
 κάτω, ὄλως ἔνθα ἐβούλοντο αὐτοί· ὁ δὲ οὐκ
 εἶχεν ὅ τι χρήσαιτο αὐτοῖς.

¹ post ἐνεχθείς deficit Γ.

² ὥς δὴ συνέχειν ἀνάγκη Ω.

DIALOGUES OF THE GODS

24 (25)

ZEUS AND THE SUN

ZEUS

See what you've done, you confounded Titan! You've destroyed everything on the earth by trusting a foolish boy¹ with your car. Some places he's scorched by driving close to the earth, and elsewhere he's frozen everything to death by taking the heat right away, bringing chaos and confusion on the whole wide world. Why, if I hadn't realised what was afoot, and brought him down with my thunderbolt, there'd have been nothing left of mankind. A pretty poor driver of the chariot you sent us out—for all his good looks!

SUN

It's all my fault, Zeus, but don't be angry with me for giving in to my boy. He kept nagging at me to let him. How could I have expected such trouble to follow?

ZEUS

Didn't you know what a delicate operation it was, how getting the least bit off course spoils everything? Didn't you know how the horses are full of mettle and need a tight rein? Let it go slack, and they take the bit in their teeth right away, as of course they did with him, running away with him, now to the left, and after a moment to the right, and sometimes right back on their tracks, and up and down, doing just what they liked, and he didn't know how to deal with them.

¹ His son Phaethon.

THE WORKS OF LUCIAN

ΗΛΙΟΣ

279 2. Πάντα μὲν ἠπιστάμην ταῦτα καὶ διὰ τοῦτο ἀντεῖχον ἐπὶ πολὺ καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν· ἐπεὶ δὲ κατελιπάρησε δακρύων καὶ ἡ μήτηρ Κλυμένη μετ' αὐτοῦ, ἀναβιβασάμενος ἐπὶ τὸ ἄρμα ὑπεθέμην, ὅπως μὲν χρὴ βεβηκέναι αὐτόν, ἐφ' ὅποσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερενεχθῆναι, εἶτα ἐς τὸ κάταντες αὐθις ἐπινεύειν καὶ ὡς ἐγκρατῆ εἶναι τῶν ἡνιωῶν καὶ μὴ ἐφίεναι τῷ θυμῷ τῶν ἵππων· εἶπον δὲ καὶ ἡλίκος ὁ κίνδυνος, εἰ μὴ ὀρθὴν ἐλαύνοι· ὁ δὲ—παῖς γὰρ ἦν—ἐπιβάς τοσοῦτου πυρὸς καὶ ἐπικύψας ἐς βάθος ἀχανὲς ἐξεπλάγη, ὡς τὸ εἰκός· οἱ δὲ ἵπποι ὡς ἦσθοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μειρακίου ἐξετράποντο τῆς ὁδοῦ καὶ τὰ δεινὰ ταῦτα ἐποίησαν· ὁ δὲ τὰς ἡνίας ἀφείς, οἶμαι δεδιὼς μὴ ἐκπέσῃ αὐτός, εἶχετο τῆς ἄντυγος· ἀλλὰ ἐκεῖνός τε ἦδη ἔχει τὴν δίκην κάμοι, ὦ Ζεῦ, ἱκανὸν τὸ πένθος.

ΖΕΥΣ

Ἰκανὸν λέγεις τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπόν, ἦν τι ὅμοιον παρανομήσης ἢ τινα τοιοῦτον σεαυτοῦ διάδοχον ἐκπέμψης, αὐτίκα εἶση, ὅποσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς πυρωδέστερος· ὥστε ἐκείνῳ μὲν αἰ 280 ἀδελφαὶ θαπτέτωσαν ἐπὶ τῷ Ἡριδανῷ, ἵνα περ ἔπεσεν ἐκδιφρευθεῖς, ἠλεκτρον ἐπ' αὐτῷ δακρύουσαι καὶ αἴγειροι γενέσθωσαν ἐπὶ τῷ πάθει, σὺ δὲ ξυμψηξάμενος τὸ ἄρμα—κατέαγε δὲ καὶ ὁ ῥυμὸς αὐτοῦ καὶ ἄτερος τῶν τροχῶν συντέτριπται—ἔλαυνε ἐπαγαγῶν¹ τοὺς ἵππους· ἀλλὰ μέμνησο τούτων ἀπάντων.

¹ ὑπαγαγῶν γεοσ..

DIALOGUES OF THE GODS

SUN

I knew all that. That's why I held out for a long time and wouldn't trust him to drive. But when he started weeping and begging and imploring, and his mother Clymene joined in, I planted him in the car and told him how to stand, how long he was to climb giving the horses their head, how long to descend again, and how to be in control of the reins and keep his mettlesome team in check. Yes, and I warned him how dangerous it was not to drive straight, but the poor boy, mounted on so great a fire and looking down on yawning space, lost his nerve, and can you wonder? Then the horses, sensing it wasn't me in the chariot, didn't care two hoots for the lad and left their course with these terrible results. He dropped the reins—I suppose he was afraid of falling out, and clung to the rail. But he's already had his punishment, Zeus, and my grief is punishment enough for me.

ZEUS

Punishment enough, you say, for such effrontery? All right, I forgive you this time, but if ever again you commit such an offence, or send out another like him in your place, you'll soon find out my thunderbolt's a lot hotter than your fire. The boy, then, can be buried by his sisters beside the Eridanus, where he fell after the spill. They can weep tears of amber over him and become poplars in their sorrow, and you'd better patch up your car—the pole's broken and one of the wheels is in smithereens—bring up your horses and get on with your round. And I hope you won't forget all this in a hurry.

THE WORKS OF LUCIAN

25 (26)

ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΕΡΜΟΥ

ΑΠΟΛΛΩΝ

281 1. Ἐχεις μοι εἰπεῖν, ὦ Ἑρμῆ, πότερος ὁ Κάστωρ ἐστὶ τούτων ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναιμι αὐτούς.

ΕΡΜΗΣ

Ὁ μὲν χθὲς ἡμῖν ξυγγενόμενος ἐκεῖνος Κάστωρ ἦν, οὗτος δὲ Πολυδεύκης.

ΑΠΟΛΛΩΝ

Πῶς διαγινώσκεις; ὅμοιοι γάρ.

ΕΡΜΗΣ

Ὅτι οὗτος μὲν, ὦ Ἄπολλον, ἔχει ἐπὶ τοῦ προσώπου τὰ ἴχνη τῶν τραυμάτων ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων, καὶ μάλιστα ὅποσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου ἐτρώθη τῷ Ἰάσони συμπλέων, ἄτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἀλλὰ καθαρὸς ἐστὶ καὶ ἀπαθὴς τὸ πρόσωπον.

ΑΠΟΛΛΩΝ

282 Ὡνησας διδάξας¹ τὰ γνωρίσματα, ἐπεὶ τά γε
283 ἄλλα πάντα ἴσα, τοῦ ὤου τὸ ἡμίτομον καὶ ἀστήρ
284 λευκός, ὥστε πολλάκις ἐγὼ τὸν μὲν προσεῖπον
285 Κάστορα Πολυδεύκην ὄντα, τὸν δὲ τῷ τοῦ Πολυδεύ-
286 κους ὀνόματι. ἀτὰρ εἶπέ μοι καὶ τότε, τί δήποτε οὐκ ἄμφω ξύνεισιν ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός ἐστὶν ἄτερος αὐτῶν;

¹ δείξας Ω. (cf. p. 346 note 1).

DIALOGUES OF THE GODS

25 (26)

APOLLO AND HERMES

APOLLO

Can you tell me, Hermes, which of these two is Castor and which is Pollux? I can't tell them apart.

HERMES

The one with us yesterday was Castor, this one is Pollux.

APOLLO

How can you tell? They look identical.

HERMES

This one, Apollo, has on his face the marks of the injuries he's got from his opponents when boxing, and especially from Bebryx, the son of Amycus,¹ when he sailed on that expedition with Jason. The other has no marks like that; his face is free from blemish.

APOLLO

Thanks for telling me the difference, for all the rest's the same, the half egg-shell on the head, and the star above it, the javelin in the hand, and a white horse each; so I've often called Pollux Castor and Castor Pollux. And there's something else you can tell me. Why don't we see them together? Why do they take turns of being dead and being a god?

¹ Cf. Theocritus, 22.26 and Apollonius Rhodius 2, 1 ff.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Ἵπὸ φιλαδελφίας τοῦτο ποιοῦσιν· ἐπεὶ γὰρ ἔδει ἓνα μὲν τεθνάναι τῶν Λήδας υἱέων, ἓνα δὲ ἀθάνατον εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.

ΑΠΟΛΛΩΝ

Οὐ ξυνετήν, ὦ Ἑρμῆ, τὴν νομήν, οἷ γε οὐδὲ ὄψονται οὕτως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα· πῶς γάρ, ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὢν; πλὴν ἀλλ' ὥσπερ ἐγὼ μαντεύομαι, 287 ὁ δὲ Ἄσκληπιὸς ἰᾶται, σὺ δὲ παλαίειν διδάσκεις παιδοτρίβης ἄριστος ὢν, ἡ δὲ Ἄρτεμις μαιεύεται καὶ τῶν ἄλλων ἕκαστος ἔχει τινὰ τέχνην ἢ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί ποιήσουσιν ἡμῖν; ἢ ἄργοι εὐωχῆσονται τηλικοῦτοι ὄντες;

ΕΡΜΗΣ

Οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν τῷ Ποσειδῶνι καὶ καθιππεύειν δεῖ τὸ πέλαγος καὶ εἰάν που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον σώζειν τοὺς ἐμπλέοντας.

ΑΠΟΛΛΩΝ

Ἄγαθὴν, ὦ Ἑρμῆ, καὶ σωτήριον λέγεις τὴν τέχνην.

DIALOGUES OF THE GODS

HERMES

That's because of their brotherly love. When one of the sons of Leda had to die, and one to be immortal, they shared out the immortality in this way themselves.

APOLLO

Not a very clever way of sharing it, was it, Hermes? This way they won't even see each other, and that's what they wanted most of all, I take it. How can they, when one's with the gods and one with the dead? Another thing; I play the prophet, Asclepius goes in for doctoring, you teach wrestling and are an excellent trainer, Artemis is a mid-wife,¹ and everyone else among us has some special craft, which helps gods or men. But what will we get them to do? We can't have big strapping fellows like them sitting in idleness all day stuffing themselves.

HERMES

You needn't worry. They've been put on to serving Poseidon; they must ride over² the sea, and anywhere they see sailors in a storm, they must perch on the vessel and keep the crew safe.

APOLLO

A useful vocation that, Hermes, and one of salvation.

¹ Cf. note on pp. 326-327.

² Or perhaps "ride, subduing the stormy seas".

THE WORKS OF LUCIAN

ΧΗΝΙΔΑΣ

Λέγω οὖν ὡς ἐψεύσω ἅπαντα γενναῖος αὐτῇ
δόξαι βουλόμενος;

ΛΕΟΝΤΙΧΟΣ

319 Αἰσχρόν, ὦ Χηνίδα.

ΧΗΝΙΔΑΣ

Καὶ μὴν οὐκ ἄλλως ἀφίκοιτο. ἐλοῦ τοίνυν
θάτερον ἢ μισεῖσθαι ἀριστεύς εἶναι δοκῶν ἢ
καθεύδειν μετὰ Ὑμνίδος ἐψεῦσθαι ὁμολογῶν.

ΛΕΟΝΤΙΧΟΣ

Χαλεπὰ μὲν ἄμφω· αἰροῦμαι δ' ὅμως τὴν
Ὑμνίδα. ἄπιθι οὖν καὶ λέγε, ὦ Χηνίδα, ἐψεῦσθαι
μὲν, μὴ πάντα δέ.

14

ΔΩΡΙΩΝ ΚΑΙ ΜΥΡΤΑΛΗ

ΔΩΡΙΩΝ

1. Νῦν με ἀποκλείεις, ὦ Μυρτάλη, νῦν, ὅτε
πένης ἐγενόμην διὰ σέ, ὅτε δέ σοι τοσαῦτα ἐκόμιζον,
ἐρώμενος, ἀνὴρ, δεσπότης, πάντ' ἦν ἐγώ. ἐπεὶ δ'
ἐγὼ μὲν αὖτος ἤδη ἀκριβῶς, σὺ δὲ τὸν Βιθυνὸν
ἔμπορον εὕρηκας ἐραστήν, ἀποκλείομαι μὲν ἐγὼ
καὶ πρὸ τῶν θυρῶν ἔστηκα δακρῦων, ὁ δὲ τῶν
νυκτῶν φιλεῖται καὶ μόνος ἔνδον ἐστὶ καὶ παννυχί-
ζεται, καὶ κνεῖν φῆς ἀπ' αὐτοῦ.

DIALOGUES OF THE COURTESANS

CHENIDAS

Am I to say, then, that your whole story was a pack of lies, because you wished to appear a hero in her eyes ?

LEONTICHUS

I'd be ashamed if you did.

CHENIDAS

But that's the only way she'll come. You've only two choices ; you can either be hated and retain your reputation for valour, or you can spend the night with Hymnis and admit you've been lying.

LEONTICHUS

Either choice goes against the grain ; but I choose Hymnis. So go, Chenidas, and tell her that I did lie, but it wasn't *all* lies.

14

DORIO AND MYRTALE

DORIO

So, Myrtale, you shut the door in my face now that I've beggared myself because of you, though, when I brought all those gifts, I was your darling, your man, your lord, your all ! But now that I've been drained completely dry, and you have found your Bithynian merchant to love you, I'm shut out and stand before your doors in tears, while he enjoys your kisses at night, spending the whole night alone with you, and you say you're about to have his child.

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ΜΥΡΤΑΛΗ

Ταῦτά με ἀποπνίγει, Δωρίων, μάλιστα ὅποταν λέγῃς ὡς πολλὰ ἔδωκας καὶ πένης γεγένησαι δι' ἐμέ. λόγισαι γοῦν ἅπαντα ἐξ ἀρχῆς ὅποσα μοι ἐκόμισας.

ΔΩΡΙΩΝ

2. Εὐ γε, ὦ Μυρτάλη, λογισώμεθα. ὑποδήματα ἐκ Σικυῶνος τὸ πρῶτον δύο δραχμῶν· τίθει δύο δραχμάς.

ΜΥΡΤΑΛΗ

Ἄλλ' ἐκοιμήθης νύκτας δύο.

ΔΩΡΙΩΝ

320 Καὶ ὅποτε ἤκον ἐκ Συρίας, ἀλάβαστρον μύρου ἐκ Φοινίκης, δύο καὶ τοῦτο δραχμῶν νῆ τὸν Ποσειδῶ.

ΜΥΡΤΑΛΗ

Ἐγὼ δέ σοι ἐκπλέοντι τὸ μικρὸν ἐκείνο χιτώνιον τὸ μέχρι τῶν μηρῶν, ὡς ἔχοις ἐρέττων, Ἐπιούρου τοῦ πρωρέως ἐκλαθομένου αὐτὸ παρ' ἡμῖν, ὅποτε ἐκάθειυδε παρ' ἐμοί.

ΔΩΡΙΩΝ

Ἀπέλαβεν αὐτὸ γνωρίσας ὁ Ἐπίουρος πρῶτην ἐν Σάμῳ μετὰ πολλῆς γε, ὦ θεοί, τῆς μάχης. κρόμυα¹ δὲ ἐκ Κύπρου καὶ σαπέρδας πέντε καὶ πέρκας τέτταρας, ὅποτε κατεπλεύσαμεν ἐκ Βοσπόρου, ἐκόμισά σοι. τί οὖν; καὶ ἄρτους ὀκτῶ

¹ cc. 2, 3, 4, κρόμυα XL.

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MYRTALE

That's what riles me most of all, Dorio—the way you keep saying you've been generous to me and have beggared yourself for me. Just start from the beginning and reckon up all the gifts you've brought me.

DORIO

An excellent idea, Myrtale ; let's do that. First, a pair of shoes from Sicyon worth two drachmas. Put down two drachmas.

MYRTALE

But you spent two nights with me.

DORIO

Then, when I came from Syria, a vase of Phoenician perfume, also costing two drachmas, I swear it by Poseidon.

MYRTALE

But, when you had to sail, I gave you that little waistcoat to wear while rowing. Epiurus, the officer of the fo'c'sle, had left it here by mistake, when he spent a night with me.

DORIO

Epiurus recognised it in Samos the other day, and got it back, though, by heaven, we had quite a fight over it. Then I brought you onions from Cyprus, five fish from the Nile,¹ and four perches, on our

¹ i. e. *κορακίνας*, which abounded in the Nile, and is perhaps *Tilapia nilotica*.

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ναυτικούς ἐν γυργάθῳ ξηρούς καὶ ἰσχάδων βίκον
ἐκ Καρίας καὶ ὕστερον ἐκ Πατάρων σανδάλια
ἐπίχρυσα, ὧ ἀχάριστε· καὶ τυρόν ποτε μέμνημαι
τὸν μέγαν ἐκ Γυθίου.

ΜΥΡΤΑΛΗ

Πέντε ἴσως δραχμῶν, ὧ Δωρίων, πάντα ταῦτα.

ΔΩΡΙΩΝ

3. ὦ Μυρτάλη, ὅσα ναύτης ἄνθρωπος ἐδύ-
νάμην μισθοῦ ἐπιπλέων. νῦν γὰρ ἤδη τοίχου
ἄρχω τοῦ δεξιοῦ καὶ σὺ ἡμῶν ὑπερορᾶς, πρῶτην δὲ
ὁπότε τὰ Ἀφροδίσια ἦν, οὐχὶ δραχμὴν ἔθηκα πρὸ
τοῖν ποδοῖν τῆς Ἀφροδίτης σοῦ ἔνεκεν ἀργυρᾶν;
καὶ πάλιν τῇ μητρὶ εἰς ὑποδήματα δύο δραχμὰς
καὶ Λυδῇ ταύτῃ πολλάκις εἰς τὴν χεῖρα νῦν μὲν
δύο, νῦν δὲ τέτταρας ὀβολούς. ταῦτα πάντα συντε-
θέντα οὐσία ναύτου ἀνδρὸς ἦν.

ΜΥΡΤΑΛΗ

321 Τὰ κρόμμυα καὶ οἱ σαπέρδαι, ὧ Δωρίων;

ΔΩΡΙΩΝ

Ναί· οὐ γὰρ εἶχον πλείω κομίζειν· οὐ γὰρ ἂν
ἤρεττον, εἴ γε πλουτῶν ἐτύγχανον. τῇ μητρὶ δὲ
οὐδὲ κεφαλίδα μίαν σκορόδου ἐκόμισα πώποτε.
ἡδέως δ' ἂν ἔμαθον ἅτινά σοι παρὰ Βιθυνοῦ τὰ
δῶρα.

ΜΥΡΤΑΛΗ

Τουτὶ πρῶτον ὄρᾶς¹ τὸ χιτώνιον; ἐκεῖνος
ἐπρίατο, καὶ τὸν ὄρμον τὸν παχύτερον.

¹ ὁ ὄρᾶς Naber.

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return from the Bosphorus. Oh yes, and a basket with eight ship's loaves, and a jar of dried figs from Caria, and another time a pair of gilded sandals from Patara, you ungrateful creature! And I remember the time I brought you that great cheese from Gythium.¹

MYRTALE

All this comes to perhaps five drachmas, Dorio.

DORIO

Oh Myrtale, I brought you all a seaman could afford out of his pay. Recently I've been put in charge of the starboard hands, and you despise me! Not so long ago, when it was the feast of Aphrodite, didn't I put a silver drachma at the feet of the goddess on your account? Then again I gave your mother two drachmas for a pair of shoes, and many's the time I've slipped two or even four obols into the hand of Lyde here. All these together amounted to the whole worldly wealth of any sailor.

MYRTALE

The onions, you mean, Dorio, and those fish from the Nile?

DORIO

Yes, I'd nothing more to give you. I shouldn't be an oarsman, if I were a man of means. Why, I've never to this day brought my mother a single head of garlic. I wish you'd told me what gifts you had from the Bithynian.

MYRTALE

Well, first take a look at this dress. He bought it, and the thicker of my necklaces.

¹ A port in Laconia.

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ΔΩΡΙΩΝ

Ἐκεῖνος; ἦδειν γάρ σε πάλαι ἔχουσαν.

ΜΥΡΤΑΛΗ

Ἄλλ' ὃν ἦδεις,¹ πολὺ λεπτότερος ἦν καὶ σμαράγδους οὐκ εἶχε. καὶ ἐλλόβια ταυτὶ καὶ δάπιδα, καὶ πρῶην δύο μνᾶς, καὶ τὸ ἐνοίκιον κατέβαλεν ὑπὲρ ἡμῶν, οὐ σάνδαλα Παταρικὰ καὶ τυρὸν Γυθιακὸν καὶ φληνάφους.

ΔΩΡΙΩΝ

4. Ἄλλὰ ἐκεῖνο οὐ λέγεις, οἷω ὄντι συγκαθεύδεις αὐτῷ; ἔτη μὲν ὑπὲρ τὰ πενήκοντα πάντως, ἀναφаланτίας καὶ τὴν χροῶν οἶος κάραβος. οὐδὲ τοὺς ὀδόντας αὐτοῦ ὄρας; αἱ μὲν γὰρ χάριτες, ὧ Διοσκόρω, πολλαί, καὶ μάλιστα ὀπόταν ἄδη καὶ ἄβρὸς εἶναι θέλη, ὄνος αὐτολυρίζων,² φασίν. ἀλλὰ ὄναιο αὐτοῦ ἀξία γε οὔσα καὶ γένοιτο ὑμῖν παιδίον ὅμοιον τῷ πατρί, ἐγὼ δὲ καὶ αὐτὸς εὐρήσω Δελφίδα ἢ Κυμβάλιον τινα τῶν κατ' ἐμὲ ἢ τὴν γείτονα ὑμῶν τὴν αὐλητρίδα ἢ πάντως τινά. 322 δάπιδας δὲ καὶ ὄρμους καὶ διμναῖα μισθώματα οὐ πάντες ἔχομεν.

ΜΥΡΤΑΛΗ

Ἔω μακαρία ἐκείνη, ἣτις ἐραστήν σέ, ὧ Δωρίων, ἔξει· κρόμμυα γὰρ αὐτῇ οἶσεις ἐκ Κύπρου καὶ τυρόν, ὅταν ἐκ Γυθίου καταπλέης.

¹ ἄλλ' ὃν ἦδεις, recs.: ἄλλον ἦδεις. XL.

² αὐτολυρίζων recs.: αὐτὸ λυρίζων L: αὐτῷ λυρίζων γ.

DIALOGUES OF THE COURTESANS

DORIO

It came from him, did it ? I knew you'd had it for a long time.

MYRTALE

No, the one you knew was much thinner, and had no emeralds. Then there's these earrings and that rug, and only the other day he gave me two minas, and paid our rent for us. That's a little different from sandals from Patara or Gythian cheese, or rubbish like that !

DORIO

But won't you tell me what sort of a lover you find him ? He must be well over fifty, he's going thin at the front, and he has the colour of a crawfish. And haven't you noticed his teeth ? By Castor and Pollux, the graces have been kind to him, particularly when he sings, and tries to show his good taste ! He's like the proverbial donkey treating himself to a solo on the harp. Good luck to you, for he's just what you deserve, and I hope your child takes after his father ! For my part I'll find a Delphis or a Cymbalium who's more my own sort, or perhaps it'll be your neighbour who plays the pipe, but I'll certainly find somebody. We don't all have rugs or necklaces or presents of two minas to give you.

MYRTALE

What a lucky girl it'll be that gets you for her lover, Dorio ! You'll bring her onions from Cyprus, and cheese any time you come from Gythium !

ΚΟΧΛΙΣ¹ ΚΑΙ ΠΑΡΘΕΝΙΣ

ΚΟΧΛΙΣ

1. Τί δακρύεις, ὦ Παρθενί, ἢ πόθεν κατεαγότας τοὺς αὐλοὺς φέρεις;

ΠΑΡΘΕΝΙΣ

Ὁ στρατιώτης ὁ Αἰτωλὸς ὁ μέγας² ὁ Κροκάλης ἐρῶν ἐρράπισέ με αὐλοῦσαν εὐρῶν παρὰ τῇ Κροκάλῃ ὑπὸ τοῦ ἀντεραστοῦ αὐτοῦ Γόργου μεμισθωμένην καὶ τοὺς τε αὐλοὺς μου συνέτριψε καὶ τὴν τράπεζαν μεταξὺ δειπνούντων ἀνέτριψε καὶ τὸν κρατῆρα ἐξέχεεν ἐπεισπαίσας³. τὸν μὲν γὰρ ἀγροῖκον ἐκείνον τὸν Γόργον ἀπὸ τοῦ συμποσίου κατασπάσας τῶν τριχῶν ἔπαιον περιστάντες αὐτὸς τε ὁ στρατιώτης—Δεινόμαχος, οἶμαι, καλεῖται—καὶ ὁ συστρατιώτης αὐτοῦ· ὥστε οὐκ οἶδα εἰ βιώσεται ὁ ἄνθρωπος, ὦ Κοχλί· αἱμά τε γὰρ 323 ἐρρῦη πολὺ ἀπὸ τῶν ῥινῶν καὶ τὸ πρόσωπον ὄλον ἐξώδηκεν αὐτοῦ καὶ πελιδνὸν ἔστιν.

ΚΟΧΛΙΣ

2. Ἐμάνη ὁ ἄνθρωπος ἢ μέθη τις ἦν καὶ παροιμία τὸ πρᾶγμα;

ΠΑΡΘΕΝΙΣ

Ζηλοτυπία τις, ὦ Κοχλί, καὶ ἔρωσ ἔκτοπος· ἢ Κροκάλῃ δέ, οἶμαι, δύο τάλαντα αἰτήσασα, εἰ

¹ Κοχλῖς per dialogum L.

² ὁ μέγας plerique codd., om. X: ὁ Μεγαρεὺς rec..

³ ἐπεισπαίσας recs.: ἐπεισπέσας γ: ἐπεισπεσῶν L.

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15

COCHLIS AND PARTHENIS

COCHLIS

Why these tears, Parthenis? How did you break these pipes you're carrying?

PARTHENIS

It was that soldier from Aetolia, the big fellow who loves Crocale. He slapped me when he found me playing at Crocale's house, when I'd been hired by his rival Gorgos, and bursting in smashed my pipes, overturned the table while we were still at dinner, and spilt the wine out of the bowl. Then he dragged Gorgos, that poor fellow from the country, out of the room by the hair, and both the soldier himself—Dinomachus I think he's called—and his comrade, stood over him beating him up. And so I don't know whether the fellow will survive, Cochlis, for blood poured in streams from his nose, and his whole face is swollen and all black and blue.

COCHLIS

Was the fellow out of his senses or was it a drunken fit?

PARTHENIS

It was jealousy, my dear, and excess of love. Crocale, I believe, had asked for two talents, if he wanted to keep her all to himself. When he refused

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βούλεται μόνος ἔχειν αὐτήν, ἐπεὶ μὴ ἐδίδου ὁ Δεινόμαχος, ἐκείνον μὲν ἀπέκλεισεν ἤκοντα προσαράξασά γε αὐτῷ τὰς θύρας, ὡς ἐλέγετο, τὸν Γόργον δὲ Οἰνοέα τινὰ γεωργὸν εὖπορον ἐκ πολλοῦ ἐρώντα καὶ χρηστὸν ἄνθρωπον προσιεμένη ἔπινε μετ' αὐτοῦ καμὲ παρέλαβεν ἀλλήσουσαν αὐτοῖς. ἤδη δὲ προχωροῦντος τοῦ πότου ἐγὼ μὲν ὑπέκρεκόν τι τῶν Λυδίων, ὁ γεωργὸς δὲ ἤδη ἀνίστατο ὡς ὀρχησόμενος, ἡ Κροκάλῃ δὲ ἐκρότει, καὶ πάντα ἦν ἡδέα· ἐν τοσοῦτῳ δὲ κτύπος ἠκούετο καὶ βοή καὶ ἡ αὐλειος ἠράσσετο, καὶ μετὰ μικρὸν ἐπεισέπεσον ὅσον ὀκτὼ νεανίσκοι μάλα καρτεροὶ καὶ ὁ Μεγαρεὺς¹ ἐν αὐτοῖς. εὐθύς οὖν ἀνετέτραπτο πάντα καὶ ὁ Γόργος, ὡσπερ ἔφην, ἐπαίετο καὶ ἐπατεῖτο χαμαὶ κείμενος· ἡ Κροκάλῃ δὲ οὐκ οἶδ' ὅπως ἔφθη ὑπεκφυγοῦσα παρὰ τὴν γείτονα Θεσπιάδα· ἐμὲ δὲ ράπισας ὁ Δεινόμαχος, Ἐκφθείρου, φησί, κατεαγότας μοι τοὺς αὐλοὺς προσρίψας. καὶ νῦν ἀποτρέχω φράσουσα ταῦτα τῷ δεσπότῃ· ἀπέρχεται δὲ καὶ ὁ γεωργὸς ὀψόμενός τινας φίλους τῶν ἀστικῶν, οἱ παραδώσουσι τοῖς πρυτανεῦσι τὸν Μεγαρέα.

ΚΟΧΛΙΣ

3. Ταῦτ' ἐστὶν ἀπολαῦσαι τῶν στρατιωτικῶν τούτων ἐραστῶν, πληγὰς καὶ δίκας· τὰ δὲ ἄλλα ἡγεμόνες εἶναι καὶ χιλιάρχοι λέγοντες, ἦν τι δοῦναι δέη, Περίμεινον, φασί, τὴν σύνταξιν, ὁπότεν ἀπολάβω

¹ Μεγαρεὺς codd. : Μεταπεὺς Gesner : Ἀγραεὺς Meiser.

¹ "Megarian" can hardly be taken literally, as the soldier has already been called an Aetolian, and Legrand's suggestion that he was an Aetolian stationed in Megara

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to pay, she banged the door shut in his face, so they said, and asked in Gorgos of Oenoe, a rich farmer, an admirer of long standing, and an excellent fellow, drank with him and brought me in to give them some music. The wine had begun to flow, I was striking up one of my Lydian airs, the farmer was just getting up to dance, Crocale was clapping, and everything was most pleasant, when we heard crashes and shouts, there was a battering on the front door, and a moment later eight or nine strapping young fellows including that yahoo¹ came rushing in. Well everything was turned upside down at once, and Gorgos, as I said, was knocked about, and kicked as he lay on the ground. Somehow Crocale was quick enough to escape next door to Thespias' house, but I was slapped by Dinomachus, who then threw my broken pipes after me, and told me to "get to blazes out of it". Now I'm hurrying off to tell my master about this, while the farmer is on his way to see some friends in town, who will bring that yahoo before the magistrates.

COCHLIS

That's the profit one may get from having these soldiers for lovers—violence and suits in the law-courts. Besides, though they claim to be generals and colonels, when the time comes to pay, they say, "Wait for pay-day, and the time I'm paid seems unlikely. I follow Mras in taking "Megarian" as a term of general abuse. Thus Diogenes (according to Aelian, *V.H.* 12, 56) talks of the ignorance and boorishness of the Megarians, while Megara itself was regarded as a contemptible city. (Cf. Plutarch, *Lys.* 22 and Alciphron 3, 8, 1). Mras also suggests that *Μεγαρεὺς* may be a comic adaptation of *μέγας*.

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τὴν μισθοφοράν, καὶ ποιήσω πάντα. ἐπιτριβεῖεν δ' οὖν ἀλαζόνες ὄντες· ἔγωγ' οὖν εὖ ποιῶ μὴ προσιεμένη αὐτοὺς τὸ παράπαν. ἀλιεύς τις ἐμοὶ γένοιτο ἢ ναύτης ἢ γεωργὸς ἰσότιμος κολακεύειν
325 εἰδὼς μικρὰ καὶ κομίζων πολλά, οἱ δὲ τοὺς λόφους ἐπισείοντες οὗτοι καὶ τὰς μάχας διηγούμενοι, ψόφοι, ὦ Παρθενί.

DIALOGUES OF THE COURTESANS

for my soldiering, and I'll do anything you ask." Oh, a plague on them with their empty boasts! I'm glad I've nothing at all to do with them. Give me a fisherman or sailor or farmer of my own class, who may have little skill in paying compliments, but gives lots of presents. But as for these fellows who shake their plumes and tell us all about their battles, why, Parthenis, they're nothing but noise!

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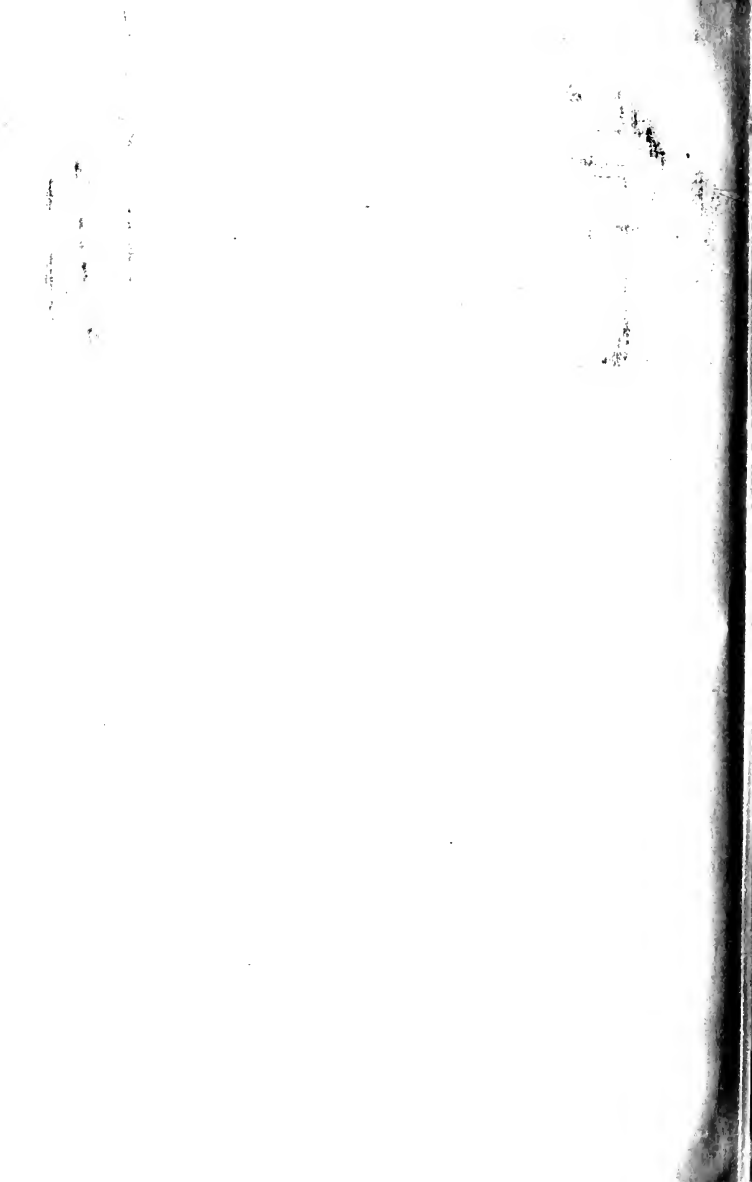
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