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Dialogues of the Gods and of the Dead

Lucian

ΘΕΩΝ ΔΙΑΛΟΓΟΙ
ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ

Dialogues of the Gods and of the Dead

With the Sea-Gods, the Courtesans, and Four Menippean Satires

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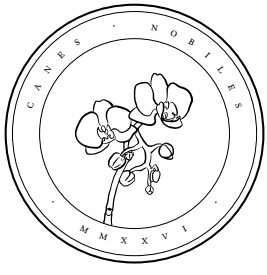
with a word-for-word interlinear English translation

preserving the original word order



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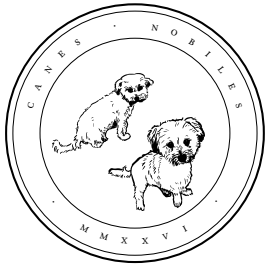

Volume 58 of the Canes Nobiles Greek interlinear texts

The Greek text follows Jacobitz's Teubner Lucian for the four books of dialogues and Harmon's Loeb Lucian for the satires. Dialogues of the Gods IV, V, and XX and Dialogues of the Courtesans VI are not printed.

Set from the Perseus Digital Library, with corrections

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Words the editors supply are printed without their brackets; ∗∗∗ marks a gap in the text.

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LUCIAN

ΘΕΩΝ ΔΙΑΛΟΓΟΙ

Dialogues of the Gods

Προμηθέως καὶ Διός

I · PROMETHEUS AND ZEUS

Prometheus, nailed to the Caucasus with an eagle feeding on his liver, begs Zeus for release. Zeus lists his crimes: he molded men, stole fire, fashioned women, and cheated Zeus at the sharing of the meat with bones wrapped in fat. Prometheus offers in exchange a secret Zeus needs and warns him not to lie with Thetis, since her son would do to him what he himself had done. Zeus gives up the marriage and orders Hephaestus to set him free.

PROME. λῦσόν με, ὦ Ζεῦ· δεινὰ γὰρ ἤδη πέπονθα. 1
release me O Zeus terrible-things for already I-have-suffered

ZEUS λύσω σε, φής, ὃν ἐχρῆν βαρυτέρας πέδας ἔχοντα
shall-I-release you you-say whom it-was-right heavier fetters having
καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον ὑπὸ
and — Caucasus whole above head lying-upon by
ἑκκαίδεκα γυπῶν μὴ μόνον κείρεσθαι τὸ ἧπαρ, ἀλλὰ καὶ
sixteen vultures not only to-be-torn the liver but also
τοὺς ὀφθαλμοὺς ἐξορύττεσθαι, ἀνθ' ὧν τοιαῦθ' ἡμῖν
the eyes to-be-dug-out in-return-for which such for-us
ζῷα τοὺς ἀνθρώπους ἔπλασας καὶ τὸ πῦρ ἔκλεψας καὶ
creatures the men you-molded and the fire you-stole and
γυναῖκας ἐδημιούργησας; ἃ μὲν γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ
women you-fashioned what indeed for me you-deceived in the
νομῇ τῶν κρεῶν ὀστᾶ πιμελῇ κεκαλυμμένα παραθεὶς καὶ
distribution of-the meats bones with-fat covered having-served and
τὴν ἀμείνω τῶν μοιρῶν σεαυτῷ φυλάττων, τί χρὴ λέγειν;
the better of-the portions for-yourself keeping why must-one to-say

PROME. οὔκουν ἱκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον
not-then sufficient already the penalty have-I-paid so-long
χρόνον τῷ Καυκάσῳ προσηλωμένος τὸν κάκιστα ὀρνέων
a-time — to-Caucasus nailed the most-wretchedly of-birds
ἀπολούμενον αἰετὸν τρέφων τῷ ἥπατι;
about-to-perish eagle feeding with-the liver
ZEUS οὐδὲ πολλοστημόριον τοῦτο ὧν σε δεῖ παθεῖν.
not-even a-tiny-fraction this of-what you it-is-necessary to-suffer
PROME. καὶ μὴν οὐκ ἀμισθί με λύσεις, ἀλλά σοι
and indeed not without-pay me you-will-release but to-you
μηνύσω τι, ὦ Ζεῦ, πάνυ ἀναγκαῖον.
I-will-reveal something O Zeus very necessary
2 ZEUS κατασοφίζῃ με, ὦ Προμηθεῦ.
you-outwit me O Prometheus
PROME. καὶ τί πλέον ἕξω; οὐ γὰρ ἀγνοήσεις αὖθις
and what more will-I-have not for you-will-be-ignorant again
ἔνθα ὁ Καύκασός ἐστιν, οὐδὲ ἀπορήσεις δεσμῶν, ἤν τι
where — Caucasus is nor you-will-lack fetters if anything
τεχνάζων ἁλίσκωμαι.
scheming I-am-caught
ZEUS εἰπὲ πρότερον, ὅντινα μισθὸν ἀποτίσεις ἀναγκαῖον
say first what fee you-will-pay necessary
ἡμῖν ὄντα.
to-us being
PROME. ἢν εἴπω ἐφ' ὅ τι βαδίζεις νῦν, ἀξιόπιστος ἔσομαί
if I-say for what ever you-are-going now trustworthy will-I-be
σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος;
to-you also about the remaining-things prophesying
ZEUS πῶς γὰρ οὔ;
how for not
PROME. παρὰ τὴν Θέτιν, συνεσόμενος αὐτῇ.
to — Thetis about-to-lie-with her

ZEUS τουτὶ μὲν ἔγνως· τί δ᾽ οὖν τὸ ἐπὶ τούτῳ; δοκεῖς
this indeed you-knew what and then the after this you-seem
γὰρ ἀληθές τι ἐρεῖν.
for true something to-be-going-to-say
PROME. μηδέν, ὦ Ζεῦ, κοινωνήσῃς τῇ Νηρηΐδι· ἢν γὰρ
in-no-way O Zeus have-dealings with-the Nereid if for
αὕτη κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεταί
she conceives by you the (child)-born equal-things will-do
σε οἷα καὶ σὺ ἔδρασας —
to-you such-as also you did
ZEUS τοῦτο φής, ἐκπεσεῖσθαί με τῆς ἀρχῆς;
this you-say to-be-going-to-be-thrown-out me from-the rule
PROME. μὴ γένοιτο, ὦ Ζεῦ. πλὴν τοιοῦτό γε ἡ μῖξις
not may-it-happen O Zeus except such-a-thing at-least the union
αὐτῆς ἀπειλεῖ.
with-her threatens
ZEUS χαιρέτω τοιγαροῦν ἡ Θέτις· σὲ δὲ ὁ Ἥφαιστος ἐπὶ
let-fare-well therefore — Thetis you and — Hephaestus for
τούτοις λυσάτω.
this let-release

Ἔρωτος καὶ Διός

II · EROS AND ZEUS

Eros pleads that he is only a child, and Zeus answers that he is older than Iapetus and a knave. Zeus complains that Eros has made him a satyr, a bull, gold, a swan, and an eagle, and that no woman loves him for himself. Eros says mortals cannot bear his true form; when Zeus asks how Apollo is loved, Eros answers that Daphne fled even him, and advises Zeus to set down the aegis and the thunderbolt, wear his curls long, dress in purple, and dance to pipe and drum, and more women will follow him than Dionysus' Maenads. Zeus refuses to be lovely on those terms but still wants to love and to win women with less trouble, and lets Eros go on that condition.

1 EROS ἀλλ᾽ εἰ καί τι ἥμαρτον, ὦ Ζεῦ, σύγγνωθί μοι·
but if even something I-did-wrong O Zeus forgive me
παιδίον γάρ εἰμι καὶ ἔτι ἄφρων.
a-child for I-am and still senseless
ZEUS σὺ παιδίον ὁ Ἔρως, ὃς ἀρχαιότερος εἶ πολὺ Ἰαπετοῦ;
you a-child — Eros who older are much than-Iapetus
ἢ διότι μὴ πώγωνα μηδὲ πολιὰς ἔφυσας, διὰ ταῦτα
or because not beard nor gray-hairs you-grew because-of these-things
καὶ βρέφος ἀξιοῖς νομίζεσθαι γέρων καὶ πανοῦργος ὤν;
also a-baby you-claim to-be-thought an-old-man and a-knave being
EROS τί δαί σε μέγα ἠδίκησα ὁ γέρων ὡς φὴς ἐγώ,
what then you great did-I-wrong the old-man as you-say I
διότι με καὶ πεδῆσαι διανοῇ;
that me even to-fetter you-intend
ZEUS σκόπει, ὦ κατάρατε, εἰ μικρά, ὃς ἐμοὶ μὲν οὕτως
consider O accursed-one whether small-things who me indeed so
ἐντρυφᾷς, ὥστε οὐδέν ἐστιν ὃ μὴ πεποίηκάς με, σάτυρον,
you-mock that nothing there-is which not you-have-made me satyr
ταῦρον, χρυσόν, κύκνον, αἰετόν· ἐμοῦ δὲ ὅλως οὐδεμίαν
bull gold swan eagle with-me but at-all no-one

ἥντινα ἐρασθῆναι πεποίηκας, οὐδὲ συνῆκα ἡδὺς γυναικὶ
whom to-fall-in-love you-have-made nor I-perceived pleasant to-a-woman
διὰ σὲ γεγενημένος, ἀλλά με δεῖ μαγγανεύειν ἐπ᾽
because-of you having-become but me it-is-necessary to-use-tricks upon
αὐτὰς καὶ κρύπτειν ἐμαυτόν· αἱ δὲ τὸν μὲν ταῦρον ἢ
them and to-hide myself they and the indeed bull or
κύκνον φιλοῦσιν, ἐμὲ δὲ ἢν ἴδωσι, τεθνᾶσιν ὑπὸ τοῦ δέους.
swan love me but if they-see they-die from the fear

EROS εἰκότως· οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θνηταὶ οὖσαι τὴν 2
naturally not for they-bear O Zeus mortal being the
σὴν πρόσοψιν.
your sight

ZEUS πῶς οὖν τὸν Ἀπόλλω ὁ Βράγχος καὶ ὁ Ὑάκινθος
how then — Apollo — Branchus and — Hyacinthus
φιλοῦσιν;
love

EROS ἀλλὰ ἡ Δάφνη κἀκεῖνον ἔφευγε καίτοι κομήτην καὶ
but — Daphne that-one-too fled and-yet long-haired and
ἀγένειον ὄντα. εἰ δ᾽ ἐθέλεις ἐπέραστος εἶναι, μὴ ἐπίσειε
beardless being if but you-wish lovely to-be not shake
τὴν αἰγίδα μηδὲ τὸν κεραυνὸν φέρε, ἀλλ᾽ ὡς ἥδιστον ποίει
the aegis nor the thunderbolt carry but as most-pleasant make
σεαυτὸν ἑκατέρωθεν καθειμένος βοστρύχους, τῇ μίτρᾳ
yourself on-both-sides having-let-down curls with-the headband
τούτους ἀνειλημμένος, πορφυρίδα ἔχε, ὑποδέου χρυσίδας,
these having-bound-up a-purple-robe wear bind-on golden-sandals
ὑπ᾽ αὐλῷ καὶ τυμπάνοις εὔρυθμα βαῖνε, καὶ ὄψει ὅτι
to pipe and drums in-rhythm step and you-will-see that
πλείους ἀκολουθήσουσί σοι τῶν Διονύσου Μαινάδων.
more will-follow you than-the of-Dionysus Maenads

ZEUS ἄπαγε· οὐκ ἂν δεξαίμην ἐπέραστος εἶναι τοιοῦτος
away not — I-would-accept lovely to-be such
γενόμενος.
having-become

EROS οὐκοῦν, ὦ Ζεῦ, μηδὲ ἐρᾶν θέλε· ῥᾴδιον γὰρ τοῦτό
then O Zeus not-even to-love wish easy for this
γε.
at-least

ZEUS οὔκ, ἀλλὰ ἐρᾶν μέν, ἀπραγμονέστερον δὲ αὐτῶν
no but to-love indeed more-easily and them
ἐπιτυγχάνειν· ἐπὶ τούτοις αὐτοῖς ἀφίημί σε.
to-win on these-terms very I-release you

Διός καὶ Ἑρμοῦ

III · ZEUS AND HERMES

Zeus tells Hermes that Io, the daughter of Inachus, is no longer a girl but a heifer, since the jealous Hera changed her and set the many-eyed Argus to herd her without sleep. Hermes is to fly down to Nemea, kill Argus, lead Io across the sea to Egypt, and make her Isis, goddess of the people there, who will raise the Nile, send the winds, and save sailors.

1 ZEUS τὴν τοῦ Ἰνάχου παῖδα τὴν καλὴν οἶσθα, ὦ Ἑρμῆ;
the — of-Inachus daughter the beautiful do-you-know O Hermes

HERMES ναί· τὴν Ἰὼ λέγεις.
yes — Io you-mean

ZEUS οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.
no-longer a-girl she is but a-heifer

HERMES τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;
a-marvel this in-what manner and was-she-changed

ZEUS ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν. ἀλλὰ καὶ
having-become-jealous — Hera changed her but also
καινὸν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι·
new other some terrible-thing she-has-contrived for-the wretched-girl
βουκόλον τινὰ πολυόμματον Ἄργον τοὔνομα ἐπέστησεν,
herdsman a-certain many-eyed Argus by-name she-set-over-(her)
ὃς νέμει τὴν δάμαλιν ἄϋπνος ὤν.
who pastures the heifer sleepless being
HERMES τί οὖν ἡμᾶς χρὴ ποιεῖν;
what then us must to-do
ZEUS καταπτάμενος ἐς τὴν Νεμέαν — ἐκεῖ δέ που ὁ
having-flown-down to — Nemea there and somewhere —
Ἄργος βουκολεῖ — ἐκεῖνον ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ
Argus herds him kill — and Io through
τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀγαγὼν Ἶσιν ποίησον· καὶ
the sea to — Egypt having-led Isis make and
τὸ λοιπὸν ἔστω θεὸς τῶν ἐκεῖ καὶ τὸν Νεῖλον ἀναγέτω
the (for)-rest let-her-be goddess of-the-ones there and — Nile let-her-raise
καὶ τοὺς ἀνέμους ἐπιπεμπέτω καὶ σωζέτω τοὺς πλέοντας.
and the winds let-her-send and let-her-save those sailing

Ἥρας καὶ Διός

VI · HERA AND ZEUS

Hera reports that Ixion, whom Zeus made a guest at the gods' table, has fallen in love with her: he sighs, gazes at her, and drinks from the cup she has touched. Zeus blames the gods' own kindness and the power of love and forgives him, and Hera taunts him that he pardons Ixion because he once seduced Ixion's wife. Zeus decides to fashion a cloud in her likeness and let Ixion lie with it, so that his passion may end. If Ixion boasts of it among men, Zeus says, he will be cast down to Hades and bound to a wheel forever, punished not for his love but for his boasting.

1 HERA τὸν Ἰξίονα τοῦτον, ὦ Ζεῦ, ποῖόν τινα τὸν τρόπον
— Ixion this O Zeus what sort the character
ἡγῇ;
do-you-think
ZEUS ἄνθρωπον εἶναι χρηστόν, ὦ Ἥρα, καὶ συμποτικόν·
a-man to-be good O Hera and convivial
οὐ γὰρ ἂν συνῆν ἡμῖν ἀνάξιος τοῦ συμποσίου ὤν.
not for — he-would-be-with us unworthy of-the banquet being
HERA ἀλλὰ ἀνάξιός ἐστιν, ὑβριστής γε ὤν· ὥστε μηκέτι
but unworthy he-is insolent at-least being so no-longer
συνέστω.
let-him-be-with-(us)
ZEUS τί δαὶ ὕβρισε; χρὴ γάρ, οἶμαι, κἀμὲ εἰδέναι.
what then did-he-do-insolently one-must for I-think me-too to-know
HERA τί δ' ἄλλο; — καίτοι αἰσχύνομαι εἰπεῖν αὐτό·
what and else and-yet I-am-ashamed to-say it
τοιοῦτόν ἐστιν ὃ ἐτόλμησε.
such is what he-dared
ZEUS καὶ μὴν διὰ τοῦτο καὶ μᾶλλον εἴποις ἄν, ὅσῳ
and indeed because-of this even more you-would-say — inasmuch-as
καὶ αἰσχροῖς ἐπεχείρησε. μῶν οὖν ἐπείρα τινά;
also shameful-things he-attempted surely-not then he-made-an-attempt-on someone

συνίημι γὰρ ὁποῖόν τι τὸ αἰσχρόν, ὅπερ ἂν σὺ
I-understand for of-what-kind ever the shameful-thing which — you
ὀκνήσειας εἰπεῖν.
would-hesitate to-say

HERA αὐτὴν ἐμέ, οὐκ ἄλλην τινά, ὦ Ζεῦ, πολὺν ἤδη χρόνον. 2
myself me not other someone O Zeus long now time
καὶ τὸ μὲν πρῶτον ἠγνόουν τὸ πρᾶγμα, διότι ἀτενὲς
and the indeed first I-did-not-understand the matter why intently
ἀφεώρα ἐς ἐμέ· ὁ δὲ καὶ ἔστενε καὶ ὑπεδάκρυε, καὶ εἴ
he-gazed at me he and both groaned and wept-a-little and if
ποτε πιοῦσα παραδοίην τῷ Γανυμήδει τὸ ἔκπωμα, ὁ δὲ
ever having-drunk I-handed — to-Ganymede the cup he and
ᾔτει ἐν αὐτῷ ἐκείνῳ πιεῖν καὶ λαβὼν ἐφίλει μεταξὺ
asked from it that to-drink and having-taken he-kissed meanwhile
καὶ πρὸς τοὺς ὀφθαλμοὺς προσῆγε καὶ αὖθις ἀφεώρα ἐς
and to the eyes brought-(it) and again gazed at
ἐμέ· ταῦτα δὲ ἤδη συνίειν ἐρωτικὰ ὄντα. καὶ ἐπὶ πολὺ
me these-things and now I-understood amorous being and for long
μὲν ᾐδούμην λέγειν πρὸς σὲ καὶ ᾤμην παύσεσθαι
indeed I-was-ashamed to-tell to you and I-thought to-be-going-to-cease
τῆς μανίας τὸν ἄνθρωπον· ἐπεὶ δὲ καὶ λόγους ἐτόλμησέ
from-the madness the man when but even words he-dared
μοι προσενεγκεῖν, ἐγὼ μὲν ἀφεῖσα αὐτὸν ἔτι δακρύοντα
to-me to-bring I indeed having-left him still weeping
καὶ προκυλινδούμενον, ἐπιφραξαμένη τὰ ὦτα, ὡς μηδὲ
and groveling having-stopped-up the ears so-that not-even
ἀκούσαιμι αὐτοῦ ὑβριστικὰ ἱκετεύοντος, ἀπῆλθον σοὶ
I-might-hear him insolent-things begging I-went-away to-you
φράσουσα· σὺ δὲ αὐτὸς ὅρα, ὅπως μέτει τὸν ἄνδρα.
about-to-tell you and yourself see how you-will-punish the man

3 ZEUS εὖ γε ὁ κατάρατος ἐπ᾽ ἐμὲ αὐτὸν καὶ μέχρι
well at-least the accursed-one against me myself and as-far-as
τῶν Ἥρας γάμων; τοσοῦτον ἐμεθύσθη τοῦ νέκταρος; ἀλλ᾽
— of-Hera marriage so-much was-he-drunk on-the nectar but
ἡμεῖς τούτων αἴτιοι καὶ πέρα τοῦ μετρίου φιλάνθρωποι,
we of-these-things the-cause and beyond the measure kind-to-men
οἵ γε καὶ συμπότας αὐτοὺς ἐποιησάμεθα. συγγνωστοὶ
who at-least even drinking-companions them made forgivable
οὖν, εἰ πιόντες ὅμοια ἡμῖν καὶ ἰδόντες οὐράνια κάλλη καὶ
then if having-drunk like us and having-seen heavenly beauties and
οἷα οὔ ποτε εἶδον ἐπὶ γῆς, ἐπεθύμησαν ἀπολαῦσαι αὐτῶν
such-as not ever they-saw on earth they-desired to-enjoy them
ἔρωτι ἁλόντες· ὁ δ᾽ ἔρως βίαιόν τί ἐστι καὶ οὐκ
by-love having-been-caught the and love violent something is and not
ἀνθρώπων μόνον ἄρχει, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.
men only rules but also us ourselves sometimes
HERA σοῦ μὲν καὶ πάνυ οὗτός γε δεσπότης ἐστὶ καὶ
of-you indeed even quite he at-least master is and
ἄγει σε καὶ φέρει τῆς ῥινός, φασίν, ἕλκων, καὶ σὺ
leads you and carries by-the nose as-they-say dragging and you
ἕπῃ αὐτῷ ἔνθα ἂν ἡγῆταί σοι, καὶ ἀλλάττῃ ῥᾳδίως
follow him wherever — he-leads you and you-change easily
ἐς ὅ τι ἂν κελεύσῃ, καὶ ὅλως κτῆμα καὶ παιδιὰ
into what ever — he-orders and altogether a-possession and plaything
τοῦ ἔρωτος σύ γε· καὶ νῦν τῷ Ἰξίονι οἶδα καθότι
of-the love you at-least and now — to-Ixion I-know why
συγγνώμην ἀπονέμεις ἅτε καὶ αὐτὸς μοιχεύσας ποτὲ
pardon you-grant inasmuch-as also yourself having-seduced once
αὐτοῦ τὴν γυναῖκα, ἥ σοι τὸν Πειρίθουν ἔτεκεν.
his the wife who to-you — Pirithous bore

ZEUS ἔτι γὰρ σὺ μέμνησαι ἐκείνων, εἴ τι ἐγὼ ἔπαιξα 4
still for you remember those-things if something I played
ἐς γῆν κατελθών; ἀτὰρ οἶσθα ὅ μοι δοκεῖ περὶ
to earth having-gone-down but do-you-know what to-me seems-good about
τοῦ Ἰξίονος; κολάζειν μὲν μηδαμῶς αὐτὸν μηδὲ ἀπωθεῖν
— *Ixion to-punish indeed by-no-means him nor to-thrust*
τοῦ συμποσίου· σκαιὸν γάρ· ἐπεὶ δὲ ἐρᾷ καὶ ὡς φὴς
from-the banquet clumsy for since and he-loves and as you-say
δακρύει καὶ ἀφόρητα πάσχει —
weeps and unbearable-things suffers
HERA τί, ὦ Ζεῦ; δέδια γάρ, μή τι ὑβριστικὸν καὶ σὺ
what O Zeus I-fear for lest something insolent also you
εἴπῃς.
may-say
ZEUS οὐδαμῶς· ἀλλ᾽ εἴδωλον ἐκ νεφέλης πλασάμενοι
by-no-means but an-image from cloud having-molded
αὐτῇ σοι ὅμοιον, ἐπειδὰν λυθῇ τὸ συμπόσιον κἀκεῖνος
yourself you like when is-broken-up the banquet and-he
ἀγρυπνῇ, ὡς τὸ εἰκός, ὑπὸ τοῦ ἔρωτος, παρακατακλίνωμεν
lies-awake as the likely from the love let-us-lay-beside
αὐτῷ φέροντες· οὕτω γὰρ ἂν παύσαιτο ἀνιώμενος
him bringing-(it) so for — he-would-stop grieving
οἰηθεὶς τετυχηκέναι τῆς ἐπιθυμίας.
having-thought to-have-obtained the desire
HERA ἄπαγε, μὴ ὥρασιν ἵκοιτο τῶν ὑπὲρ αὐτὸν
away not to-the-seasons may-he-come the-things above him
ἐπιθυμῶν.
desiring

ZEUS ὅμως ὑπόμεινον, ὦ Ἥρα. ἢ τί γὰρ ἂν καὶ
nevertheless endure O Hera or what for — even
πάθοις δεινὸν ἀπὸ τοῦ πλάσματος, εἰ νεφέλῃ ὁ
would-you-suffer terrible from the figure if with-a-cloud —
Ἰξίων συνέσται;
Ixion will-lie

HERA ἀλλὰ ἡ νεφέλη ἐγὼ εἶναι δόξω, καὶ τὸ αἰσχρὸν
but the cloud I to-be will-seem and the shameful-thing
ἐπ᾽ ἐμὲ ποιήσει διὰ τὴν ὁμοιότητα.
upon me he-will-do because-of the likeness

ZEUS οὐδὲν τοῦτο φής· οὔτε γὰρ ἡ νεφέλη ποτὲ Ἥρα
nothing this you-say neither for the cloud ever Hera
γένοιτ᾽ ἂν οὔτε σὺ νεφέλη· ὁ δ᾽ Ἰξίων μόνον
would-become — nor you cloud — and Ixion only
ἐξαπατηθήσεται.
will-be-deceived

HERA ἀλλὰ οἱ πάντες ἄνθρωποι ἀπειρόκαλοί εἰσιν·
but the all men vulgar are
αὐχήσει κατελθὼν ἴσως καὶ διηγήσεται ἅπασι λέγων
he-will-boast having-gone-down perhaps and will-relate to-all saying
συγγεγενῆσθαι τῇ Ἥρᾳ καὶ σύλλεκτρος εἶναι τῷ Διί,
to-have-lain — with-Hera and bedfellow to-be — to-Zeus
καί που τάχ᾽ ἂν ἐρᾶν με φήσειεν αὐτοῦ, οἱ δὲ
and perhaps likely — to-love me he-might-say him they and
πιστεύσουσιν οὐκ εἰδότες ὡς νεφέλῃ συνῆν.
will-believe not knowing that with-a-cloud he-lay

ZEUS οὐκοῦν, ἤν τι τοιοῦτον εἴπῃ, ἐς τὸν ᾅδην ἐμπεσὼν
then if anything such he-says to — Hades having-fallen
τροχῷ ἄθλιος προσδεθεὶς συμπεριενεχθήσεται μετ᾽ αὐτοῦ
to-a-wheel wretched having-been-bound will-be-whirled-around with it
ἀεὶ καὶ πόνον ἄπαυστον ἕξει δίκην διδοὺς οὐ τοῦ
forever and toil unceasing will-have penalty paying not for-the

ἔρωτος — οὐ γὰρ δὴ δεινὸν τοῦτό γε — ἀλλὰ τῆς
love not for indeed terrible this at-least but for-the
μεγαλαυχίας.
boasting

Ἡφαίστου καὶ Ἀπόλλωνος

VII · HEPHAESTUS AND APOLLO

Hephaestus and Apollo discuss Maia's newborn son. Just born, Hermes has stolen Poseidon's trident, Ares' sword, Apollo's bow and arrows, and Hephaestus's tongs, which Hephaestus goes to look for in the swaddling clothes; he has thrown Eros in wrestling and stolen Aphrodite's girdle and Zeus's scepter, and would have taken the thunderbolt had it not been too heavy and hot. He has made a lyre from a dead tortoise and plays it so well that Apollo envies him; Maia says he goes down even to Hades to steal, and he leads the souls of the dead with a wand, which Hephaestus says he gave him as a toy.

HEPHA. ἑώρακας, ὦ Ἄπολλον, τὸ τῆς Μαίας βρέφος τὸ 1
have-you-seen O Apollo the — of-Maia baby the
ἄρτι τεχθέν; ὡς καλόν τέ ἐστι καὶ προσμειδιᾷ πᾶσι
just-now born how beautiful both it-is and smiles-at all
καὶ δηλοῖ ἤδη μέγα τι ἀγαθὸν ἀποβησόμενον.
and shows already great some good about-to-turn-out
APOLLO ἐκεῖνο τὸ βρέφος, ὦ Ἥφαιστε, ἦ μέγα ἀγαθόν,
that the baby O Hephaestus truly great good
ὃ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν ὅσον ἐπὶ τῇ
which — than-Iapetus older is as-far-as regards the
πανουργίᾳ;
knavery
HEPHA. καὶ τί ἂν ἀδικῆσαι δύναιτο ἀρτίτοκον ὄν;
and what — to-do-wrong could-it newborn being

APOLLO ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαιναν ἔκλεψεν, ἢ
ask — Poseidon whose the trident he-stole or
τὸν Ἄρη· καὶ τούτου γὰρ ἐξείλκυσε λαθὸν ἐκ τοῦ κολεοῦ
— Ares also his for he-drew-out unnoticed from the sheath
τὸ ξίφος, ἵνα μὴ ἐμαυτὸν λέγω, ὃν ἀφώπλισε τοῦ
the sword that not myself I-may-mention whom he-disarmed of-the
τόξου καὶ τῶν βελῶν.
bow and the arrows

2 HEPHA. τὸ νεογνὸν ταῦτα, ὃ μόλις ἕστηκε, τὸ ἐν τοῖς
the newborn these-things which barely stands the in the
σπαργάνοις;
swaddling-clothes

APOLLO εἴσῃ, ὦ Ἥφαιστε, ἢν σοι προσέλθῃ μόνον.
you-will-know O Hephaestus if to-you he-comes only

HEPHA. καὶ μὴν προσῆλθεν ἤδη.
and indeed he-came already

APOLLO τί οὖν; πάντα ἔχεις τὰ ἐργαλεῖα καὶ οὐδὲν
what then all do-you-have the tools and none
ἀπόλωλεν αὐτῶν;
has-been-lost of-them

HEPHA. πάντα, ὦ Ἄπολλον.
all O Apollo

APOLLO ὅμως ἐπίσκεψαι ἀκριβῶς.
nevertheless look carefully

HEPHA. μὰ Δία, τὴν πυράγραν οὐχ ὁρῶ.
by Zeus the fire-tongs not I-see

APOLLO ἀλλ' ὄψει που ἐν τοῖς σπαργάνοις αὐτὴν τοῦ
but you-will-see somewhere in the swaddling-clothes them of-the
βρέφους.
baby

HERMA. οὕτως ὀξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ
so quick-handed is-he as-if in the womb
ἐκμελετήσας τὴν κλεπτικήν;
having-practiced the thieving

APOLLO οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα 3
not for you-heard him also chattering already glibly
καὶ ἐπίτροχα· ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθὲς δὲ
and fluently he and even to-serve us wants yesterday and
προκαλεσάμενος τὸν Ἔρωτα κατεπάλαισεν εὐθὺς οὐκ οἶδ᾽
having-challenged — Eros he-threw-(him) at-once not I-know
ὅπως ὑφελὼν τὼ πόδε· εἶτα μεταξὺ ἐπαινούμενος τῆς
how having-tripped the two-feet then meanwhile being-praised —
Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε προσπτυξαμένης αὐτὸν
of-Aphrodite indeed the girdle he-stole having-embraced him
ἐπὶ τῇ νίκῃ, τοῦ Διὸς δὲ γελῶντος ἔτι τὸ σκῆπτρον·
for the victory — of-Zeus and laughing still the scepter
εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν καὶ πολὺ τὸ πῦρ
if but not heavier the thunderbolt had-been and much the fire
εἶχε, κἀκεῖνον ἂν ὑφείλετο.
it-had that-too — he-would-have-filched

HERMA. γοργόν τινα τὸν παῖδα φής.
lively a the child you-say

APOLLO οὐ μόνον, ἀλλ᾽ ἤδη καὶ μουσικόν.
not only but already also musical

HERMA. τῷ τοῦτο τεκμαίρεσθαι ἔχεις;
by-what this to-infer can-you

APOLLO χελώνην που νεκρὰν εὑρὼν ὄργανον ἀπ᾽ 4
tortoise somewhere dead having-found an-instrument from
αὐτῆς συνεπήξατο· πήχεις γὰρ ἐναρμόσας καὶ ζυγώσας,
it he-put-together arms for having-fitted and having-yoked
ἔπειτα κολλάβους ἐμπήξας καὶ μαγάδα ὑποθεὶς καὶ
then pegs having-fixed and a-bridge having-put-under and

ἐντεινάμενος ἑπτὰ χορδὰς ἐμελῴδει πάνυ γλαφυρόν, ὦ
having-stretched seven strings he-played very elegantly O
Ἥφαιστε, καὶ ἐναρμόνιον, ὡς κἀμὲ αὐτῷ φθονεῖν πάλαι
Hephaestus and harmoniously so-that me-too him to-envy long
κιθαρίζειν ἀσκοῦντα. ἔλεγε δὲ ἡ Μαῖα, ὡς μηδὲ μένοι
to-play-the-lyre practicing said and — Maia that not-even he-stays
τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρι
the nights in the heaven but from meddlesomeness as-far-as
τοῦ ᾅδου κατίοι, κλέψων τι κἀκεῖθεν δηλαδή.
— Hades he-goes-down about-to-steal something from-there-too clearly
ὑπόπτερος δ' ἐστὶ καὶ ῥάβδον τινὰ πεποίηται θαυμασίαν
winged and he-is and a-wand a-certain he-has-made wonderful
τὴν δύναμιν, ᾗ ψυχαγωγεῖ καὶ κατάγει τοὺς νεκρούς.
the power with-which he-leads-souls and brings-down the dead

HEPHA. ἐγὼ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.
I that gave him a-toy to-be

APOLLO τοιγαροῦν ἀπέδωκέ σοι τὸν μισθόν, τὴν πυράγραν —
therefore he-repaid you the fee the fire-tongs

HEPHA. εὖ γε ὑπέμνησας· ὥστε βαδιοῦμαι ἀπολῃψόμενος
well at-least you-reminded-(me) so I-will-go about-to-recover
αὐτήν, εἴ που ὡς φὴς εὑρεθείη ἐν τοῖς σπαργάνοις.
them if somewhere as you-say they-should-be-found in the swaddling-clothes

Ἡφαίστου καὶ Διός

VIII · HEPHAESTUS AND ZEUS

Zeus orders Hephaestus to split his head with an axe to relieve his pains. When the blow falls Athena springs out armed, dancing a war dance and shaking her shield. Hephaestus at once asks to marry her as his midwife's fee, but Zeus tells him that she means to remain a virgin and that he asks the impossible, though he himself will not object. Hephaestus says he will carry her off, and Zeus lets him try, sure that he loves the impossible.

HEPHA. τί με, ὦ Ζεῦ, χρὴ ποιεῖν; ἥκω γάρ, ὡς 1
what me O Zeus must to-do I-have-come for as
ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθον
you-ordered having the axe very-sharp if even a-stone
δέοι μιᾷ πληγῇ διακόψαι.
it-should-be-necessary at-one stroke to-cut-through
ZEUS εὖ γε, ὦ Ἥφαιστε· ἀλλὰ δίελέ μου τὴν κεφαλὴν
well at-least O Hephaestus but split my the head
ἐς δύο κατενεγκών.
in two having-brought-(it)-down
HEPHA. πειρᾷ μου, εἰ μέμηνα; πρόσταττε δ' οὖν
you-are-testing me whether I-am-mad order but then
τι ἄλλο ὅπερ ἐθέλεις σοι γενέσθαι.
something else which you-wish for-you to-happen
ZEUS τοῦτο αὐτό, διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ
this very to-be-split for-me the skull if but
ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ. ἀλλὰ χρὴ
you-disobey not now first (me)-angry you-will-try but one-must
καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι
to-strike-home with-all the spirit nor to-delay I-am-perishing
γὰρ ὑπὸ ὠδίνων, αἵ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.
for from pangs which my the brain turn-upside-down

HEPHA. ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ ὁ
see O Zeus lest harm some we-do sharp for the
πέλεκύς ἐστι καὶ οὐκ ἀναιμωτὶ οὐδὲ κατὰ τὴν Εἰλήθυιαν
axe is and not bloodlessly nor after — Eileithyia
μαιώσεταί σε.
will-deliver you

ZEUS κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρῶν· οἶδα ἐγὼ τὸ
bring-(it)-down only O Hephaestus boldly know I the
συμφέρον.
advantage

HEPHA. ἄκων μέν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν
unwilling indeed I-will-bring-(it)-down but what for must-one to-do
σοῦ κελεύοντος; τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ,
you ordering what this a-maiden armed great O Zeus
κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος
an-evil you-had in the head naturally at-any-rate quick-tempered
ἦσθα τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζῳογονῶν
you-were so-big under the membrane a-maiden bearing-alive
καὶ ταῦτα ἔνοπλον· ἦ που στρατόπεδον, οὐ κεφαλὴν
and that armed truly surely a-camp not a-head
ἐλελήθεις ἔχων. ἡ δὲ πηδᾷ καὶ πυρριχίζει καὶ τὴν
you-escaped-notice having she and leaps and dances-the-war-dance and the
ἀσπίδα τινάσσει καὶ τὸ δόρυ πάλλει καὶ ἐνθουσιᾷ, καὶ
shield shakes and the spear brandishes and is-inspired and
τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν
the greatest beautiful very and in-her-prime has-become already in
βραχεῖ· γλαυκῶπις μέν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.
a-short-time gray-eyed indeed but adorns also this the helmet
ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας ἤδη αὐτήν.
so O Zeus midwife's-fee to-me pay having-betrothed now her

ZEUS ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος γὰρ ἀεὶ
impossible-things you-ask O Hephaestus a-maiden for always
ἐθελήσει μένειν. ἐγὼ δ' οὖν τό γε ἐπ' ἐμοὶ οὐδὲν
she-will-wish to-remain I but then the at-least upon me nothing
ἀντιλέγω.
object

HEPHA. τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ λοιπά, καὶ ἤδη
this I-wanted to-me will-be-a-care the rest and now
συναρπάσω αὐτήν.
I-will-carry-off her

ZEUS εἴ σοι ῥᾴδιον, οὕτω ποίει· πλὴν οἶδα ὅτι ἀδυνάτων
if to-you easy so do except I-know that impossible-things
ἐρᾷς.
you-love

Ποσειδῶνος καὶ Ἑρμοῦ

IX · POSEIDON AND HERMES

Poseidon asks to see Zeus, and Hermes turns him away, for Zeus has just given birth. Poseidon, recalling Athena's birth from the head, wonders at a father who conceives all over his body. Hermes explains that Hera persuaded Semele to ask Zeus to come to her with his thunder and lightning, that she perished when the roof caught fire, and that Hermes cut the seven-month child from her and Zeus put it into his own split thigh, from which he has now delivered it. Hermes took the child, named Dionysus, to the Nymphs of Nysa to rear, and goes to fetch water and do what is customary for a woman in childbed.

1 POSEIDON ἔστιν, ὦ Ἑρμῆ, νῦν ἐντυχεῖν τῷ Διί;
is-it-possible O Hermes now to-meet — with-Zeus

HERMES οὐδαμῶς, ὦ Πόσειδον.
by-no-means O Poseidon

POSEIDON ὅμως προσάγγειλον αὐτῷ.
nevertheless announce-(me) to-him

HERMES μὴ ἐνόχλει, φημί· ἄκαιρον γάρ ἐστιν, ὥστε οὐκ ἂν
not bother I-say ill-timed for it-is so not —
ἴδοις αὐτὸν ἐν τῷ παρόντι.
you-could-see him at the present

POSEIDON μῶν τῇ Ἥρᾳ σύνεστιν;
surely-not — with-Hera is-he-lying

HERMES οὔκ, ἀλλ' ἑτεροῖόν τί ἐστι.
no but different something it-is

POSEIDON συνίημι· ὁ Γανυμήδης ἔνδον.
I-understand — Ganymede inside

HERMES οὐδὲ τοῦτο· ἀλλὰ μαλακῶς ἔχει αὐτός.
not-even this but poorly is he-himself

POSEIDON πόθεν, ὦ Ἑρμῆ; δεινὸν γὰρ τοῦτο φής.
from-what O Hermes terrible for this you-say

HERMES αἰσχύνομαι εἰπεῖν, τοιοῦτόν ἐστιν.
I-am-ashamed to-say such it-is

POSEIDON ἀλλὰ οὐ χρὴ πρὸς ἐμὲ θεῖόν γε ὄντα.
but not one-must before me uncle at-least being

HERMES τέτοκεν ἀρτίως, ὦ Πόσειδον.
he-has-given-birth just-now O Poseidon

POSEIDON ἄπαγε, τέτοκεν ἐκεῖνος; ἐκ τίνος; οὐκοῦν
away has-given-birth he by whom then
ἐλελήθει ἡμᾶς ἀνδρόγυνος ὤν; ἀλλὰ οὐδὲ ἐπεσήμανεν
escaped-the-notice-of us hermaphrodite being but not-even showed
ἡ γαστὴρ αὐτῷ ὄγκον τινά.
the belly his swelling any

HERMES εὖ λέγεις· οὐ γὰρ ἐκείνη εἶχε τὸ ἔμβρυον.
well you-say not for that held the embryo

POSEIDON οἶδα· ἐκ τῆς κεφαλῆς ἔτεκεν αὖθις ὥσπερ τὴν
I-know from the head he-bore again as —
Ἀθηνᾶν· τοκάδα γὰρ τὴν κεφαλὴν ἔχει.
Athena fertile for the head he-has

HERMES οὔκ, ἀλλὰ ἐν τῷ μηρῷ ἐκύει τὸ ἐκ τῆς Σεμέλης
no but in the thigh he-carried the by — Semele
βρέφος.
baby

POSEIDON εὖ γε ὁ γενναῖος, ὡς ὅλος ἡμῖν κυοφορεῖ καὶ
well at-least the noble-one how whole for-us he-is-pregnant and
πανταχόθι τοῦ σώματος. ἀλλὰ τίς ἡ Σεμέλη ἐστί;
everywhere of-the body but who — Semele is

HERMES Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτῃ 2
a-Theban — of-Cadmus daughters one with-her
συνελθὼν ἐγκύμονα ἐποίησεν.
having-lain pregnant he-made

POSEIDON εἶτα ἔτεκεν, ὦ Ἑρμῆ, ἀντ' ἐκείνης;
then bore O Hermes instead-of her

HERMES καὶ μάλα, εἰ καὶ παράδοξον εἶναί σοι δοκεῖ·
yes indeed if even strange to-be to-you it-seems
τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα ἡ Ἥρα — οἶσθα
— indeed for Semele having-cajoled — Hera you-know
ὡς ζηλότυπός ἐστι — πείθει αἰτῆσαι παρὰ τοῦ Διὸς
how jealous she-is persuades to-ask from — Zeus
μετὰ βροντῶν καὶ ἀστραπῶν ἥκειν παρ᾽ αὐτήν· ὡς δὲ
with thunders and lightnings to-come to her when and
ἐπείσθη καὶ ἦκεν ἔχων καὶ τὸν κεραυνόν, ἀνεφλέγη ὁ
he-was-persuaded and came having also the thunderbolt blazed-up the
ὄροφος, καὶ ἡ Σεμέλη μὲν διαφθείρεται ὑπὸ τοῦ πυρός,
roof and — Semele indeed is-destroyed by the fire
ἐμὲ δὲ κελεύει ἀνατεμόντα τὴν γαστέρα τῆς γυναικὸς
me and he-orders having-cut-open the belly of-the woman
ἀνακομίσαι ἀτελὲς ἔτι αὐτῷ τὸ ἔμβρυον ἑπτάμηνον· καὶ
to-bring-back unfinished still to-him the embryo seven-months-old and
ἐπειδὴ ἐποίησα, διελὼν τὸν ἑαυτοῦ μηρὸν ἐντίθησιν,
when I-did-(so) having-split the his-own thigh he-puts-(it)-in
ὡς ἀποτελεσθείη ἐνταῦθα, καὶ νῦν τρίτῳ ἤδη μηνὶ
so-that it-might-be-completed there and now in-the-third now month
ἐξέτεκεν αὐτὸ καὶ μαλακῶς ἀπὸ τῶν ὠδίνων ἔχει.
he-has-brought-forth it and poorly from the pangs is
POSEIDON νῦν οὖν ποῦ τὸ βρέφος ἐστίν;
now then where the baby is
HERMES ἐς τὴν Νῦσαν ἀποκομίσας ἔδωκα ταῖς Νύμφαις
to — Nysa having-carried-off I-gave to-the Nymphs
ἀνατρέφειν Διόνυσον ἐπονομασθέντα.
to-rear Dionysus named
POSEIDON οὐκοῦν ἀμφότερα τοῦ Διονύσου τούτου καὶ μήτηρ
then both — of-Dionysus this both mother
καὶ πατὴρ ὁ ἀδελφός ἐστιν;
and father the brother is

HERMES ἔοικεν. ἄπειμι δ' οὖν ὕδωρ αὐτῷ πρὸς τὸ τραῦμα
so-it-seems I-am-going and then water for-him for the wound
οἴσων καὶ τὰ ἄλλα ποιήσων ἃ νομίζεται ὥσπερ
about-to-bring and the other-things about-to-do which are-customary as
λεχοῖ.
for-a-woman-in-childbed

Ἑρμοῦ καὶ Ἡλίου

X · HERMES AND HELIOS

Hermes brings Helios Zeus's order not to drive for three days, so that one long night may cover the earth. Helios asks whether he has strayed from his course, and Hermes explains that Zeus is in Boeotia with Amphitryon's wife and needs a long night to beget a great god of many labors. Helios grumbles that under Cronus such things never happened, for Cronus never slept away from Rhea or consorted with a mortal woman, while now for a wretched woman his horses will stiffen and men live in darkness for three days. Hermes hushes him and goes on to tell Selene and Sleep.

HERMES ὦ Ἥλιε, μὴ ἐλάσῃς τήμερον, ὁ Ζεὺς φησι, μηδὲ 1
O Helios not drive today — Zeus says nor
αὔριον μηδὲ ἐς τρίτην ἡμέραν, ἀλλὰ ἔνδον μένε, καὶ
tomorrow nor on the-third day but inside stay and
τὸ μεταξὺ μία τις ἔστω νὺξ μακρά· ὥστε λυέτωσαν
the meantime one a-certain let-there-be night long so let-unyoke
μὲν αἱ Ὧραι αὖθις τοὺς ἵππους, σὺ δὲ σβέσον τὸ πῦρ
indeed the Hours again the horses you and quench the fire
καὶ ἀνάπαυε διὰ μακροῦ σεαυτόν.
and rest through a-long-time yourself
HELIOS καινὰ ταῦτα, ὦ Ἑρμῆ, καὶ ἀλλόκοτα ἥκεις
new these-things O Hermes and strange you-come
παραγγέλλων. ἀλλὰ μὴ παραβαίνειν τι ἔδοξα ἐν τῷ
announcing but not to-transgress at-all did-I-seem in the

δρόμῳ καὶ ἔξω ἐλάσαι τῶν ὅρων, κᾆτά μοι ἄχθεται
course and outside to-drive the bounds and-then with-me he-is-angry
καὶ τὴν νύκτα τριπλασίαν τῆς ἡμέρας ποιῆσαι διέγνωκεν;
and the night triple of-the day to-make he-has-decided

HERMES οὐδὲν τοιοῦτον, οὐδὲ ἐς ἀεὶ τοῦτο ἔσται· δεῖται δέ
nothing such nor for ever this will-be he-needs but
τι νῦν αὐτὸς ἐπιμηκεστέραν γενέσθαι οἱ τὴν νύκτα.
some now himself longer to-be for-him the night

HELIOS ποῦ δὲ καὶ ἔστιν ἢ πόθεν ἐξεπέμφθης ἀγγελῶν
where and even is-he or whence were-you-sent about-to-announce
ταῦτά μοι;
these-things to-me

HERMES ἐκ Βοιωτίας, ὦ Ἥλιε, παρὰ τῆς Ἀμφιτρύωνος,
from Boeotia O Helios from the (wife)-of-Amphitryon
ᾗ σύνεστιν ἐρῶν αὐτῆς.
with-whom he-lies loving her

HELIOS εἶτα οὐχ ἱκανὴ νὺξ μία;
then not enough night one

HERMES οὐδαμῶς· τεχθῆναι γάρ τινα δεῖ ἐκ τῆς
by-no-means to-be-born for someone it-is-necessary from the
ὁμιλίας ταύτης μέγαν καὶ πολύαθλον θεόν· τοῦτον οὖν ἐν
union this great and of-many-labors god this then in
μιᾷ νυκτὶ ἀποτελεσθῆναι ἀδύνατον.
one night to-be-completed impossible

2 HELIOS ἀλλὰ τελεσιουργείτω μὲν ἀγαθῇ τύχῃ. ταῦτα δ'
but let-him-finish-the-work indeed with-good luck these-things but
οὖν, ὦ Ἑρμῆ, οὐκ ἐγίνετο ἐπὶ τοῦ Κρόνου — αὐτοὶ
then O Hermes not happened under — Cronus ourselves
γὰρ ἡμεῖς ἐσμέν — οὐδὲ ἀπόκοιτός ποτε ἐκεῖνος παρὰ
for we are nor sleeping-away ever he from
τῆς Ῥέας ἦν οὐδὲ ἀπολιπὼν ἂν τὸν οὐρανὸν ἐν Θήβαις
— Rhea was nor having-left — the heaven in Thebes

ἐκοιμᾶτο, ἀλλὰ ἡμέρα μὲν ἡμέρα, νὺξ δὲ κατὰ μέτρον
would-sleep but day indeed day night and according-to measure
τὸ αὐτῆς ἀνάλογον ταῖς ὥραις, ξένον δὲ ἢ παρηλλαγμένον
the its-own proportionate to-the seasons strange and or altered
οὐδέν, οὐδ' ἂν ἐκοινώνησέ ποτε ἐκεῖνος θνητῇ γυναικί·
nothing nor — would-have-consorted ever he with-a-mortal woman
νῦν δὲ δυστήνου γυναίου ἕνεκα χρὴ ἀνεστράφθαι
now but wretched little-woman for-the-sake-of one-must to-be-turned-upside-down
τὰ πάντα καὶ ἀκαμπεστέρους μὲν γενέσθαι τοὺς ἵππους
the all-things and stiffer indeed to-become the horses
ὑπὸ τῆς ἀργίας, δύσπορον δὲ τὴν ὁδὸν ἀτριβῆ μένουσαν
from the idleness hard-to-travel and the road untrodden remaining
τριῶν ἑξῆς ἡμερῶν, τοὺς δὲ ἀνθρώπους ἀθλίως ἐν
for-three successive days the and men miserably in
σκοτεινῷ διαβιοῦν. τοιαῦτα ἀπολαύσονται τῶν Διὸς
darkness to-live such-things they-will-reap from-the of-Zeus
ἐρώτων καὶ καθεδοῦνται περιμένοντες, ἔστ' ἂν ἐκεῖνος
loves and they-will-sit waiting until — he
ἀποτελέσῃ τὸν ἀθλητήν, ὃν λέγεις, ὑπὸ μακρῷ τῷ ζόφῳ.
completes the athlete whom you-mean under long the gloom
HERMES σιώπα, ὦ Ἥλιε, μή τι κακὸν ἀπολαύσῃς τῶν
hush O Helios lest some harm you-reap from-the
λόγων. ἐγὼ δὲ παρὰ τὴν Σελήνην ἀπελθὼν καὶ τὸν Ὕπνον
words I and to — Selene having-gone and — Sleep
ἀπαγγελῶ κἀκείνοις ἅπερ ὁ Ζεὺς ἐπέστειλε, τὴν μὲν σχολῇ
will-report to-them-too what — Zeus ordered her indeed slowly
προβαίνειν, τὸν δὲ Ὕπνον μὴ ἀνιέναι τοὺς ἀνθρώπους,
to-advance — and Sleep not to-release the men
ὡς ἀγνοήσωσι μακρὰν οὕτω τὴν νύκτα γεγενημένην.
so-that they-may-not-know long so the night having-become

Ἀφροδίτης καὶ Σελήνης

XI · APHRODITE AND SELENE

Aphrodite asks Selene whether it is true that she stops her team over Caria to gaze at the sleeping hunter Endymion. Selene blames Aphrodite's son, and Aphrodite complains of what Eros has done to her, sending her down to Ida for Anchises and to Lebanon for the Assyrian youth, whom he made Persephone love as well, and of how he forgets her threats and blows. Selene describes Endymion asleep on his cloak, his breath ambrosial, and how she steps down on tiptoe so as not to wake him, and says she is dying of love.

1 APHRO. τί ταῦτα, ὦ Σελήνη, φασὶ ποιεῖν σε; ὁπόταν κατὰ
what these-things O Selene they-say to-do you whenever over
τὴν Καρίαν γένῃ, ἱστάναι μέν σε τὸ ζεῦγος ἀφορῶσαν ἐς τὸν
— Caria you-are to-stop indeed you the team gazing at —
Ἐνδυμίωνα καθεύδοντα ὑπαίθριον ἅτε κυνηγέτην ὄντα,
Endymion sleeping in-the-open inasmuch-as a-hunter being
ἐνίοτε δὲ καὶ καταβαίνειν παρ' αὐτὸν ἐκ μέσης τῆς ὁδοῦ;
sometimes and even to-go-down to him from mid the road
SELENE ἐρώτα, ὦ Ἀφροδίτη, τὸν σὸν υἱόν, ὅς μοι τούτων
ask O Aphrodite the your son who to-me of-these-things
αἴτιος.
the-cause
APHRO. ἔα· ἐκεῖνος ὑβριστής ἐστιν· ἐμὲ γοῦν αὐτὴν
let-be he insolent is me at-any-rate myself
τὴν μητέρα οἷα δέδρακεν, ἄρτι μὲν ἐς τὴν Ἴδην
the mother what-things he-has-done now indeed to — Ida
κατάγων Ἀγχίσου ἕνεκα τοῦ Ἰλιέως, ἄρτι δὲ ἐς τὸν
bringing-down Anchises for-the-sake-of the Ilian now and to —
Λίβανον ἐπὶ τὸ Ἀσσύριον ἐκεῖνο μειράκιον, ὃ καὶ τῇ
Lebanon for the Assyrian that lad whom also —
Φερσεφάττῃ ἐπέραστον ποιήσας ἐξ ἡμισείας ἀφείλετό με
to-Persephone lovely having-made by half he-took-from me

τὸν ἐρώμενον· ὥστε πολλάκις ἠπείλησα, εἰ μὴ παύσεται
the beloved so often I-threatened if not he-stops
τοιαῦτα ποιῶν, κλάσειν μὲν αὐτοῦ τὰ τόξα καὶ τὴν
such-things doing to-be-going-to-break indeed his the bow and the
φαρέτραν, περιαιρήσειν δὲ καὶ τὰ πτερά· ἤδη δὲ καὶ
quiver to-be-going-to-strip-off and also the wings already and even
πληγὰς αὐτῷ ἐνέτεινα ἐς τὰς πυγὰς τῷ σανδάλῳ· ὁ
blows on-him I-laid on the buttocks with-the sandal he
δὲ οὐκ οἶδ' ὅπως τὸ παραυτίκα δεδιὼς καὶ ἱκετεύων
but not I-know how the moment fearing and begging
μετ' ὀλίγον ἐπιλέλησται ἁπάντων.
after a-little has-forgotten all
ἀτὰρ εἰπέ μοι, καλὸς ὁ Ἐνδυμίων ἐστίν; εὐπαραμύθητον 2
but tell me handsome — Endymion is easy-to-console
γὰρ οὕτως τὸ δεινόν.
for so the trouble
SELENE ἐμοὶ μὲν καὶ πάνυ καλός, ὦ Ἀφροδίτη, δοκεῖ,
to-me indeed even very handsome O Aphrodite he-seems
καὶ μάλιστα ὅταν ὑποβαλόμενος ἐπὶ τῆς πέτρας
and especially when having-spread-under-(him) on the rock
τὴν χλαμύδα καθεύδῃ τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια
the cloak he-sleeps in-the left indeed holding the javelins
ἤδη ἐκ τῆς χειρὸς ὑπορρέοντα, ἡ δεξιὰ δὲ περὶ τὴν
already from the hand slipping the right and around the
κεφαλὴν ἐς τὸ ἄνω ἐπικεκλασμένη ἐπιπρέπῃ τῷ προσώπῳ
head to the upward bent-back adorns the face
περικειμένη, ὁ δὲ ὑπὸ τοῦ ὕπνου λελυμένος ἀναπνέῃ τὸ
lying-around he and by the sleep loosened breathes the
ἀμβρόσιον ἐκεῖνο ἆσθμα. τότε τοίνυν ἐγὼ ἀψοφητὶ
ambrosial that breath at-that-time then I noiselessly
κατιοῦσα ἐπ' ἄκρων τῶν δακτύλων βεβηκυῖα, ὡς ἂν μὴ
going-down on tips of-the toes stepping so-that — not

ἀνεγρόμενος ἐκταραχθείη — οἶσθα· τί οὖν ἄν σοι λέγοιμι
waking-up he-might-be-startled you-know what then — to-you should-I-tell
τὰ μετὰ ταῦτα; πλὴν ἀπόλλυμαί γε ὑπὸ τοῦ ἔρωτος.
the after these-things except I-am-perishing at-least from the love

Ἀφροδίτης καὶ Ἔρωτος

XII · APHRODITE AND EROS

Aphrodite scolds Eros for the mischief he does among gods as well as men, making Zeus change his shape and drawing Selene and Helios from their duties. Now he has made the aged Rhea love the Phrygian youth Attis, and she roams Ida with her lions and the frenzied Corybants, who wound themselves and raise an uproar. Aphrodite fears that Rhea will have him torn apart, but Eros says he has made friends with the lions and rides them, that Rhea is too taken up with Attis to bother him, and asks whether Aphrodite herself would stop loving Ares.

1 APHRO. ὦ τέκνον Ἔρως, ὅρα οἷα ποιεῖς· οὐ τὰ ἐν τῇ γῇ
O child Eros see what-things you-do not the on the earth
λέγω, ὁπόσα τοὺς ἀνθρώπους ἀναπείθεις καθ' αὑτῶν ἢ
I-mean how-many-things the men you-persuade against themselves or
κατ' ἀλλήλων ἐργάζεσθαι, ἀλλὰ καὶ τὰ ἐν τῷ οὐρανῷ, ὃς
against one-another to-do but also the in the heaven who
τὸν μὲν Δία πολύμορφον ἐπιδεικνύεις ἀλλάττων ἐς ὅ τι
— indeed Zeus many-shaped you-display changing into what ever
ἄν σοι ἐπὶ τοῦ καιροῦ δοκῇ, τὴν Σελήνην δὲ καθαιρεῖς
— to-you at the moment seems-good — Selene and you-bring-down
ἐκ τοῦ οὐρανοῦ, τὸν Ἥλιον δὲ παρὰ τῇ Κλυμένῃ
from the heaven — Helios and beside — Clymene
βραδύνειν ἐνίοτε ἀναγκάζεις ἐπιλελησμένον τῆς ἱππασίας·
to-linger sometimes you-compel having-forgotten the driving
ἃ μὲν γὰρ ἐς ἐμὲ τὴν μητέρα ὑβρίζεις, θαρρῶν

ποιεῖς. ἀλλὰ σύ, ὦ τολμηρότατε, καὶ τὴν Ῥέαν αὐτὴν
you-do but you O most-audacious even — Rhea herself
γραῦν ἤδη καὶ μητέρα τοσούτων θεῶν οὖσαν ἀνέπεισας
an-old-woman already and mother of-so-many gods being you-persuaded
παιδεραστεῖν καὶ τὸ Φρύγιον μειράκιον ποθεῖν, καὶ νῦν
to-love-a-boy and the Phrygian lad to-long-for and now
ἐκείνη μέμηνεν ὑπὸ σοῦ καὶ ζευξαμένη τοὺς λέοντας,
she has-gone-mad because-of you and having-yoked the lions
παραλαβοῦσα καὶ τοὺς Κορύβαντας ἅτε μανικοὺς καὶ
having-taken-along also the Corybants inasmuch-as frenzied also
αὐτοὺς ὄντας, ἄνω καὶ κάτω τὴν Ἴδην περιπολοῦσιν,
themselves being up and down — Ida they-roam
ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττῃ, οἱ Κορύβαντες δὲ
she indeed wailing for — Attis the Corybants and
ὁ μὲν αὐτῶν τέμνεται ξίφει τὸν πῆχυν, ὁ δὲ
the-one indeed of-them cuts with-a-sword the forearm the-other and
ἀνεὶς τὴν κόμην ἴεται μεμηνὼς διὰ τῶν ὀρῶν, ὁ
having-let-loose the hair rushes maddened through the mountains another
δὲ αὐλεῖ τῷ κέρατι, ὁ δὲ ἐπιβομβεῖ τῷ τυμπάνῳ
and pipes on-the horn another and booms on-the drum
ἢ ἐπικτυπεῖ τῷ κυμβάλῳ, καὶ ὅλως θόρυβος καὶ μανία
or clashes on-the cymbal and altogether uproar and madness
τὰ ἐν τῇ Ἴδῃ ἅπαντά ἐστι. δέδια τοίνυν ἅπαντα, δέδια
the-things on — Ida all is I-fear then everything I-fear
ἡ τὸ τοιοῦτον σὲ κακὸν ἐγὼ τεκοῦσα μὴ ἀπομανεῖσά
the-one the such you evil I having-borne lest having-gone-mad
ποτε ἡ Ῥέα ἢ καὶ μᾶλλον ἔτι ἐν αὑτῇ οὖσα κελεύσῃ
sometime — Rhea or even rather still in herself being may-order
τοὺς Κορύβαντας συλλαβόντας σε διασπάσασθαι ἢ τοῖς
the Corybants having-seized you to-tear-apart or to-the
λέουσι παραβαλεῖν· ταῦτα δέδια κινδυνεύοντά σε ὁρῶσα.
lions to-throw these-things I-fear in-danger you seeing

2 EROS θάρρει, μῆτερ, ἐπεὶ καὶ τοῖς λέουσιν αὐτοῖς ἤδη ξυνήθης
take-heart mother since even with-the lions themselves already familiar
εἰμί, καὶ πολλάκις ἐπαναβὰς ἐπὶ τὰ νῶτα καὶ τῆς κόμης
I-am and often having-climbed onto the backs and the mane
λαβόμενος ἡνιοχῶ αὐτούς, οἱ δὲ σαίνουσί με καὶ τὴν
having-taken-hold-of I-drive them they and fawn-on me and the
χεῖρα δεχόμενοι ἐς τὸ στόμα περιλιχμησάμενοι ἀποδιδόασί
hand receiving into the mouth having-licked-around give-back
μοι. αὐτὴ μὲν γὰρ ἡ Ῥέα πότε ἂν ἐκείνη σχολὴν ἀγάγοι
to-me herself indeed for — Rhea when — she leisure could-have
ἐπ᾽ ἐμὲ ὅλη οὖσα ἐν τῷ Ἄττῃ; καίτοι τί ἐγὼ ἀδικῶ δεικνὺς
for me wholly being in — Attis and-yet what I do-wrong showing
τὰ καλὰ οἷά ἐστιν; ὑμεῖς δὲ μὴ ἐφίεσθε τῶν καλῶν·
the beautiful-things what they-are you and not desire the beautiful-things
μὴ τοίνυν ἐμὲ αἰτιᾶσθε τούτων. ἢ θέλεις σύ, ὦ μῆτερ,
not then me blame for-these-things or do-you-wish you O mother
αὐτὴ μηκέτι ἐρᾶν μήτε σὲ τοῦ Ἄρεως μήτε ἐκεῖνον σοῦ;
yourself no-longer to-love neither you — Ares nor him you
APHRO. ὡς δεινὸς εἶ καὶ κρατεῖς ἁπάντων· ἀλλὰ
how clever you-are and you-master all but
μεμνήσῃ μού ποτε τῶν λόγων.
you-will-remember my someday the words

Διὸς καὶ Ἀσκληπιοῦ καὶ Ἡρακλέους

XIII · ZEUS, ASCLEPIUS, AND HERACLES

Heracles objects to Asclepius taking a higher place at the gods' feast. He boasts of his labors against beasts and insolent men and sneers at Asclepius as a root-cutter and quack whom Zeus struck with the thunderbolt. Asclepius retorts that he healed Heracles' burns when he came up half-burned from Oeta, and that he never served Omphale in purple or killed his children and wife in madness. Heracles threatens to hurl him headlong from heaven, and Zeus stops the quarrel and rules that Asclepius, who died first, shall recline above.

ZEUS παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς 1
stop O Asclepius and Heracles quarreling with
ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπῆ γὰρ ταῦτα καὶ
one-another like men unseemly for these-things and
ἀλλότρια τοῦ συμποσίου τῶν θεῶν.
foreign to-the banquet of-the gods
HERACLES ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα
but do-you-wish O Zeus this the drug-man
προκατακλίνεσθαί μου;
to-recline-above me
ASCLE. νὴ Δία· καὶ ἀμείνων γάρ εἰμι.
by Zeus also better for I-am
HERACLES κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς
in what O thunderstruck-one or because you — Zeus
ἐκεραύνωσεν ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον
thunderbolted what not lawful doing now but out-of pity
αὖθις ἀθανασίας μετείληφας;
again immortality you-have-shared-in
ASCLE. ἐπιλέλησαι γὰρ καὶ σύ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ
have-you-forgotten for also you O Heracles on — Oeta
καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;
burned-up that me you-reproach-with the fire

HERACLES οὔκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, ὃς Διὸς
not-then equal and alike have-been-lived by-us who of-Zeus
μὲν υἱός εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν
indeed son am so-much and have-toiled cleansing the
βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς
life beasts subduing and men insolent
τιμωρούμενος· σὺ δὲ ῥιζοτόμος εἶ καὶ ἀγύρτης, νοσοῦσι
punishing you but a-root-cutter are and a-quack to-sick
μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων,
indeed perhaps men useful to-apply some-of-the drugs
ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.
manly but nothing having-shown

2 ASCLE. εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
well you-say because your the burns I-healed when
πρῴην ἀνῆλθες ἡμίφλεκτος ὑπ᾽ ἀμφοῖν διεφθαρμένος τὸ
lately you-came-up half-burned by both ruined the
σῶμα, καὶ τοῦ χιτῶνος καὶ μετὰ τοῦτο τοῦ πυρός·
body both the tunic and after this the fire
ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ
I but if even nothing else neither was-a-slave as you
οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ πορφυρίδα ἐνδεδυκὼς καὶ
nor carded wool in Lydia a-purple-robe wearing and
παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλὰ
being-beaten by — Omphale with-a-golden sandal but
οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.
nor having-gone-mad I-killed the children and the wife
HERACLES εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα
if not you-stop abusing me at-once very
εἴσῃ ὡς οὐ πολύ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ
you-will-know that not much you will-help the immortality since

ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε
having-lifted you I-will-throw on head from the heaven so-that
μηδὲ τὸν Παιῶνα ἰάσασθαί σε τὸ κρανίον συντριβέντα.
not-even — Paean to-heal you the skull crushed
ZEUS παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν
stop I-say and not disturb for-us
τὴν ξυνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ
the party or both I-will-send-away you from-the
ξυμποσίου. καίτοι εὔγνωμον, ὦ Ἡράκλεις, προκατακλίνεσθαί
banquet and-yet reasonable O Heracles to-recline-above
σου τὸν Ἀσκληπιὸν ἅτε καὶ πρότερον ἀποθανόντα.
you — Asclepius inasmuch-as also earlier having-died

Ἑρμοῦ καὶ Ἀπόλλωνος

XIV · HERMES AND APOLLO

Apollo tells Hermes that he mourns Hyacinthus, the Laconian son of Oebalus, whom he killed by accident. As they practiced the discus, Zephyrus, jealous and long neglected by the boy, blew the discus down from Taygetus onto his head. Apollo shot Zephyrus as he fled, raised a tomb at Amyclae, and made the earth send up a flower from the blood that bears the letters of lament. Hermes tells him he knew that he loved a mortal and should not grieve.

HERMES τί σκυθρωπός, ὦ Ἄπολλον; 1
why gloomy O Apollo
APOLLO ὅτι, ὦ Ἑρμῆ, δυστυχῶ ἐν τοῖς ἐρωτικοῖς.
because O Hermes I-am-unlucky in the love-affairs
HERMES ἄξιον μὲν λύπης τὸ τοιοῦτο· σὺ δὲ τί δυστυχεῖς;
worthy indeed of-grief the such you but how are-you-unlucky
ἢ τὸ κατὰ τὴν Δάφνην σε λυπεῖ ἔτι;
or the about — Daphne you grieves still

APOLLO οὐδαμῶς· ἀλλὰ ἐρώμενον πενθῶ τὸν Λάκωνα τὸν
by-no-means but a-beloved I-mourn the Laconian the
Οἰβάλου.
(son)-of-Oebalus

HERMES τέθνηκε γάρ, εἰπέ μοι, ὁ Ὑάκινθος;
is-dead for tell me — Hyacinthus

APOLLO καὶ μάλα.
yes indeed

HERMES πρὸς τίνος, ὦ Ἄπολλον; ἢ τίς οὕτως ἀνέραστος
by whom O Apollo or who so loveless
ἦν ὡς ἀποκτεῖναι τὸ καλὸν ἐκεῖνο μειράκιον;
was as to-kill the beautiful that lad

APOLLO αὐτοῦ ἐμοῦ τὸ ἔργον.
myself of-me the deed

HERMES οὐκοῦν ἐμάνης, ὦ Ἄπολλον;
then were-you-mad O Apollo

APOLLO οὔκ, ἀλλὰ δυστύχημά τι ἀκούσιον ἐγένετο.
no but misfortune a unintended happened

HERMES πῶς; ἐθέλω γὰρ ἀκοῦσαι τὸν τρόπον.
how I-wish for to-hear the manner

2 APOLLO δισκεύειν ἐμάνθανε κἀγὼ συνεδίσκευον αὐτῷ, ὁ
to-throw-the-discus he-was-learning and-I threw-with him the
δὲ κάκιστα ἀνέμων ἀπολούμενος ὁ Ζέφυρος ἤρα μὲν
and most-wretchedly of-winds about-to-perish — Zephyrus loved indeed
ἐκ πολλοῦ καὶ αὐτός, ἀμελούμενος δὲ καὶ μὴ φέρων τὴν
for long also himself being-neglected but and not bearing the
ὑπεροψίαν, ἐγὼ μὲν ἀνέρριψα, ὥσπερ εἰώθειμεν, τὸν
disdain I indeed threw-up as we-were-accustomed the
δίσκον ἐς τὸ ἄνω, ὁ δὲ ἀπὸ τοῦ Ταϋγέτου καταπνεύσας
discus to the upward he and from — Taygetus having-blown-down
ἐπὶ κεφαλὴν τῷ παιδὶ ἐνέσεισε φέρων αὐτόν, ὥστε ἀπὸ
on head on-the boy he-dashed carrying it so-that from

τῆς πληγῆς αἷμά τε ῥυῆναι πολὺ καὶ τὸν παῖδα εὐθέως
the blow blood both to-flow much and the boy at-once
ἀποθανεῖν. ἀλλὰ ἐγὼ τὸν μὲν Ζέφυρον αὐτίκα ἠμυνάμην
to-die but I — indeed Zephyrus at-once punished
κατατοξεύσας, φεύγοντι ἐπισπόμενος ἄχρι τοῦ ὄρους,
having-shot-down (him)-fleeing having-followed as-far-as the mountain
τῷ παιδὶ δὲ καὶ τὸν τάφον μὲν ἐχωσάμην ἐν Ἀμύκλαις,
for-the boy and both the tomb indeed I-heaped-up in Amyclae
ὅπου ὁ δίσκος αὐτὸν κατέβαλε, καὶ ἀπὸ τοῦ αἵματος
where the discus him struck-down and from the blood
ἄνθος ἀναδοῦναι τὴν γῆν ἐποίησα ἥδιστον, ὦ Ἑρμῆ, καὶ
a-flower to-send-up the earth I-made sweetest O Hermes and
εὐανθέστατον ἀνθέων ἁπάντων, ἔτι καὶ γράμματα ἔχον
most-blooming of-flowers all still also letters having
ἐπαιάζοντα τῷ νεκρῷ. ἆρά σοι ἀλόγως λελυπῆσθαι δοκῶ;
crying-alas for-the dead then to-you unreasonably to-have-grieved do-I-seem
HERMES ναί, ὦ Ἄπολλον· ᾔδεις γὰρ θνητὸν πεποιημένος
yes O Apollo you-knew for mortal having-made
τὸν ἐρώμενον· ὥστε μὴ ἄχθου ἀποθανόντος.
the beloved so not be-grieved (him)-having-died

Ἑρμοῦ καὶ Ἀπόλλωνος

XV · HERMES AND APOLLO

Hermes and Apollo wonder that the lame smith Hephaestus has married Aphrodite and Grace, the most beautiful of goddesses, while they, handsome and gifted, sleep alone. Apollo recalls his loves, Daphne, who chose to become a tree, and Hyacinthus, killed by the discus, and Hermes begins a boast about Aphrodite and checks himself. Apollo asks why Grace and Aphrodite are not jealous of each other, and Hermes explains that Grace lives with Hephaestus on Lemnos while Aphrodite stays in heaven, taken up with Ares. Hephaestus knows, he says, but can do nothing against a young soldier beyond threatening to net the lovers in their bed, and Apollo wishes he were the one to be caught.

1 HERMES τὸ δὲ καὶ χωλὸν αὐτὸν ὄντα καὶ χαλκέα τὴν
the and also lame him being and a-smith the
τέχνην, ὦ Ἄπολλον, τὰς καλλίστας γεγαμηκέναι, τήν τε
by-craft O Apollo the most-beautiful to-have-married — both
Ἀφροδίτην καὶ τὴν Χάριν.
Aphrodite and — Grace
APOLLO εὐποτμία τις, ὦ Ἑρμῆ· πλὴν ἐκεῖνό γε θαυμάζω,
good-luck a O Hermes except that at-least I-wonder-at
τὸ ἀνέχεσθαι συνούσας αὐτῷ, καὶ μάλιστα ὅταν ὁρῶσιν
the to-bear living-with him and especially when they-see
ἱδρῶτι ῥεόμενον, ἐς τὴν κάμινον ἐπικεκυφότα, πολὺν
with-sweat streaming over the forge bent much
αἴθαλον ἐπὶ τοῦ προσώπου ἔχοντα· καὶ ὅμως τοιοῦτον
soot on the face having and nevertheless such
ὄντα περιβάλλουσί τε αὐτὸν καὶ φιλοῦσι καὶ ξυγκαθεύδουσι.
being they-embrace both him and kiss and sleep-with-(him)
HERMES τοῦτο καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἡφαίστῳ φθονῶ·
this also myself I-resent and — Hephaestus I-envy
σὺ δὲ κόμα, ὦ Ἄπολλον, καὶ κιθάριζε καὶ μέγα ἐπὶ
you and wear-long-hair O Apollo and play-the-lyre and greatly on

τῷ κάλλει φρόνει, κἀγὼ ἐπὶ τῇ εὐεξίᾳ καὶ τῇ λύρᾳ·
the beauty pride-yourself and-I on the good-condition and the lyre
εἶτα, ἐπειδὰν κοιμᾶσθαι δέῃ, μόνοι καθευδήσομεν.
then when to-sleep it-is-necessary alone we-will-sleep

APOLLO ἐγὼ μὲν καὶ ἄλλως ἀναφρόδιτός εἰμι ἐς τὰ 2
I indeed also otherwise unlucky-in-love am in the
ἐρωτικά· δύο γοῦν, οὓς μάλιστα ἠγάπησα, τὴν Δάφνην
love-affairs two at-any-rate whom most I-loved — Daphne
καὶ τὸν Ὑάκινθον, ἡ μὲν Δάφνη οὕτως ἐμίσησέ με,
and — Hyacinthus — indeed Daphne so hated me
ὥστε εἵλετο ξύλον γενέσθαι μᾶλλον ἢ ἐμοὶ ξυνεῖναι,
that she-chose wood to-become rather than with-me to-be
τὸν Ὑάκινθον δὲ ὑπὸ τοῦ δίσκου ἀπώλεσα, καὶ νῦν
— Hyacinthus and by the discus I-lost and now
ἀντ᾽ ἐκείνων στεφάνους ἔχω.
instead-of them wreaths I-have

HERMES ἐγὼ δὲ ἤδη ποτὲ τὴν Ἀφροδίτην — ἀλλὰ οὐ
I and already once — Aphrodite but not
χρὴ αὐχεῖν.
one-must to-boast

APOLLO οἶδα, καὶ τὸν Ἑρμαφρόδιτον ἐκ σοῦ λέγεται
I-know and — Hermaphroditus by you she-is-said
τεκεῖν. πλὴν ἐκεῖνό μοι εἰπέ, εἴ τι οἶσθα, πῶς οὐ
to-have-borne except that me tell if anything you-know how not
ζηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις ταύτην;
is-jealous — Aphrodite — Grace or — Grace of-her

HERMES ὅτι, ὦ Ἄπολλον, ἐκείνη μὲν αὐτῷ ἐν τῇ Λήμνῳ 3
because O Apollo she indeed with-him in — Lemnos
σύνεστιν, ἡ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ· ἄλλως τε περὶ
lives — and Aphrodite in the heaven otherwise both with

τὸν Ἄρη ἔχει τὰ πολλὰ κἀκείνου ἐρᾷ, ὥστε ὀλίγον
— *Ares is-taken-up the most-part and-him she-loves so little*
αὐτῇ τοῦ χαλκέως τούτου μέλει.
to-her for-the smith this it-is-a-care
APOLLO καὶ ταῦτα οἴει τὸν Ἥφαιστον εἰδέναι;
and these-things do-you-think — Hephaestus to-know
HERMES οἶδεν· ἀλλὰ τί ἂν δρᾶσαι δύναιτο γενναῖον ὁρῶν
he-knows but what — to-do could-he a-gallant seeing
νεανίαν καὶ στρατιώτην αὐτόν; ὥστε τὴν ἡσυχίαν ἄγει·
young-man and soldier him so the quiet he-keeps
πλὴν ἀπειλεῖ γε δεσμά τινα ἐπιμηχανήσεσθαι αὐτοῖς
except he-threatens at-least bonds some to-be-going-to-contrive for-them
καὶ συλλήψεσθαι σαγηνεύσας ἐπὶ τῆς εὐνῆς.
and to-be-going-to-catch-(them) having-netted on the bed
APOLLO οὐκ οἶδα· εὐξαίμην δ' ἂν αὐτὸς ὁ ξυλληφθησόμενος
not I-know I-would-pray but — myself the one-about-to-be-caught
εἶναι.
to-be

Ἥρας καὶ Λητοῦς

XVI · HERA AND LETO

Hera and Leto trade insults over their children. Leto says not every mother can bear a son like the lame Hephaestus, and Hera answers that he is a craftsman who adorned heaven and married Aphrodite, while Artemis is a mannish mountain-roamer who kills strangers among the Scythians and Apollo a false prophet whose oracles at Delphi, Claros, and Didyma answer both ways, and who foresaw neither that he would kill his beloved with the discus nor that Daphne would flee him. Leto says Hera is pained to see her children admired among the gods. Hera laughs that Marsyas would have flayed Apollo had the Muses judged fairly, and that Artemis set the dogs on Actaeon for seeing her. Leto retorts that Hera will weep again when Zeus goes down to earth as a bull or a swan.

HERA καλὰ μέν, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διί. 1
beautiful indeed O Leto also the children you-bore — to-Zeus

LETO οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος
not all O Hera such to-bear can as

ὁ Ἥφαιστός ἐστιν.
— Hephaestus is

HERA ἀλλὰ οὗτος μὲν ὁ χωλὸς ὅμως χρήσιμός γε ἐστι
but this-one indeed the lame-one nevertheless useful at-least is

τεχνίτης ὢν ἄριστος καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανὸν
craftsman being best and has-adorned for-us the heaven

καὶ τὴν Ἀφροδίτην ἔγημε καὶ σπουδάζεται πρὸς αὐτῆς, οἱ δὲ
and — Aphrodite he-married and is-made-much-of by her the but

σοὶ παῖδες ἡ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μετρίου καὶ
your children the-one indeed of-them mannish beyond the measure and

ὄρειος, καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν ἀπελθοῦσα
a-mountain-roamer and the last to — Scythia having-gone

πάντες ἴσασιν οἷα ἐσθίει ξενοκτονοῦσα καὶ μιμουμένη
all know what-things she-eats killing-strangers and imitating

τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους ὄντας· ὁ δὲ Ἀπόλλων
the Scythians themselves cannibals being — and Apollo
προσποιεῖται μὲν πάντα εἰδέναι καὶ τοξεύειν καὶ κιθαρίζειν
pretends indeed all-things to-know both to-shoot and to-play-the-lyre
καὶ ἰατρὸς εἶναι καὶ μαντεύεσθαι καὶ καταστησάμενος
and a-doctor to-be and to-prophesy and having-set-up
ἐργαστήρια τῆς μαντικῆς τὸ μὲν ἐν Δελφοῖς, τὸ δὲ
workshops of-the prophecy the-one indeed at Delphi the-other and
ἐν Κλάρῳ καὶ ἐν Διδύμοις ἐξαπατᾷ τοὺς χρωμένους αὐτῷ
at Claros and at Didyma deceives those consulting him
λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἑκάτερον τῆς ἐρωτήσεως
obliquely and ambiguously to either-side of-the question
ἀποκρινόμενος, ὡς ἀκίνδυνον εἶναι τὸ σφάλμα. καὶ
answering so-that without-risk to-be the error and
πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ
grows-rich indeed from the such many for the fools and
παρέχοντες αὑτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖταί
offering themselves to-be-bewitched except not he-is-unknown
γε ὑπὸ τῶν ξυνετωτέρων τὰ πολλὰ τερατευόμενος·
at-least by the more-intelligent the most-part telling-marvels
αὐτὸς γοῦν ὁ μάντις ἠγνόει μὲν ὅτι φονεύσει τὸν
himself at-any-rate the prophet did-not-know indeed that he-would-kill the
ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ ὡς φεύξεται
beloved with-the discus not foretold and that would-flee
αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα.
him — Daphne and that so handsome and long-haired being
ὥστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.
so not I-see why blessed-with-finer-children — than-Niobe you-seemed

2 LETO ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος καὶ ὁ
these however the children the stranger-killer and the
ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε ὁρώμενα ἐν τοῖς θεοῖς,
false-prophet I-know how grieve you being-seen among the gods

καὶ μάλιστα ὁπόταν ἡ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ
and especially whenever she indeed is-praised for the beauty he
δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ᾽ ἁπάντων.
and plays-the-lyre at the banquet admired by all

HERA ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας,
I-laughed O Leto he admirable whom — Marsyas
εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἂν
if the just-things the Muses to-judge had-been-willing would-have-flayed —
αὐτὸς κρατήσας τῇ μουσικῇ· νῦν δὲ κατασοφισθεὶς ἄθλιος
himself having-won in-the music now but having-been-tricked wretched
ἀπόλωλεν ἀδίκως ἁλούς· ἡ δὲ καλή σου παρθένος
has-perished unjustly having-been-convicted the and beautiful your virgin
οὕτω καλή ἐστιν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ
so beautiful is that when she-learned having-been-seen by —
Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἶσχος
Actaeon having-feared lest the youth should-proclaim the ugliness
αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας· ἐῶ γὰρ λέγειν ὅτι
her she-set-on him the dogs I-leave-aside for to-say that
οὐδὲ τὰς τεκούσας ἐμαιοῦτο παρθένος γε αὐτὴ οὖσα.
not-even the women-giving-birth she-delivered a-virgin at-least herself being

LETO μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ καὶ
greatly O Hera you-pride-yourself because you-live-with — Zeus and
συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν
share-the-throne with-him and because-of this you-are-insolent fearlessly except
ἀλλ᾽ ὄψομαί σε μετ᾽ ὀλίγον αὖθις δακρύουσαν, ὁπόταν σε
but I-will-see you after a-little again weeping when you
καταλιπὼν ἐς τὴν γῆν κατίῃ ταῦρος ἢ κύκνος γενόμενος.
having-left to the earth he-goes-down a-bull or a-swan having-become

Ἀπόλλωνος καὶ Ἑρμοῦ

XVII · APOLLO AND HERMES

Hermes tells Apollo, laughing, how Aphrodite has been caught in bed with Ares. Hephaestus, who had long known, set invisible bonds around the bed; Helios saw Ares slip in and told him, and the bonds closed on the lovers, while Ares struggled and then begged. Hephaestus called the gods together to see them, and the lovers, naked and bound together, bowed their heads and blushed, while he stood over them laughing. Hermes confesses that he envied Ares and would gladly have been bound in his place, and says Apollo would too.

1 APOLLO τί γελᾷς, ὦ Ἑρμῆ;
why do-you-laugh O Hermes

HERMES ὅτι γελοιότατα, ὦ Ἄπολλον, εἶδον.
because most-laughable-things O Apollo I-saw

APOLLO εἰπὲ οὖν, ὡς καὶ αὐτὸς ἀκούσας ἔχω
tell then so-that also myself having-heard I-may-be-able
ξυγγελᾶν.
to-laugh-with-(you)

HERMES ἡ Ἀφροδίτη ξυνοῦσα τῷ Ἄρει κατείληπται καὶ ὁ —
Aphrodite lying-with — with-Ares has-been-caught and —
Ἥφαιστος ἔδησεν αὐτοὺς ξυλλαβών.
Hephaestus bound them having-seized-(them)

APOLLO πῶς; ἡδὺ γάρ τι ἐρεῖν ἔοικας.
how sweet for something to-be-going-to-tell you-seem

HERMES ἐκ πολλοῦ, οἶμαι, ταῦτα εἰδὼς ἐθήρευεν αὐτούς,
for long I-think these-things knowing he-was-hunting them
καὶ περὶ τὴν εὐνὴν ἀφανῆ δεσμὰ περιθεὶς εἰργάζετο
and around the bed invisible bonds having-put he-was-working
ἀπελθὼν ἐπὶ τὴν κάμινον· εἶτα ὁ μὲν Ἄρης ἐσέρχεται
having-gone to the forge then — indeed Ares comes-in
λαθών, ὡς ᾤετο, καθορᾷ δὲ αὐτὸν ὁ Ἥλιος καὶ λέγει
unnoticed as he-thought sees but him — Helios and tells

πρὸς τὸν Ἥφαιστον. ἐπεὶ δὲ ἐπέβησαν τοῦ λέχους καὶ ἐν
to — Hephaestus when and they-had-mounted the bed and in
ἔργῳ ἦσαν καὶ ἐντὸς ἐγεγένηντο τῶν ἀρκύων, περιπλέκεται
the-act were and within had-come the nets are-wound-round
μὲν αὐτοῖς τὰ δεσμά, ἐφίσταται δὲ ὁ Ἥφαιστος. ἐκείνη
indeed them the bonds appears and — Hephaestus she
μὲν οὖν — καὶ γὰρ ἔτυχε γυμνὴ οὖσα — οὐκ εἶχεν ὅπως
indeed then also for happened naked being not had how
ἐγκαλύψαιτο αἰδουμένη, ὁ δὲ Ἄρης τὰ μὲν πρῶτα
she-might-cover-herself being-ashamed — and Ares the indeed first
διαφυγεῖν ἐπειρᾶτο καὶ ἤλπιζε ῥήξειν τὰ δεσμά, ἔπειτα
to-escape tried and hoped to-be-going-to-break the bonds then
δὲ συνεὶς ἐν ἀφύκτῳ ἐχόμενον ἑαυτὸν ἱκέτευε.
and having-realized in an-inescapable-(trap) held himself he-begged

APOLLO τί οὖν; ἀπέλυσεν αὐτοὺς ὁ Ἥφαιστος; 2
what then released them — Hephaestus

HERMES οὐδέπω, ἀλλὰ ξυγκαλέσας τοὺς θεοὺς ἐπιδείκνυται
not-yet but having-called-together the gods he-shows
τὴν μοιχείαν αὐτοῖς· οἱ δὲ γυμνοὶ ἀμφότεροι κάτω
the adultery to-them they and naked both down
νενευκότες ξυνδεδεμένοι ἐρυθριῶσι, καὶ τὸ θέαμα ἥδιστον
having-bowed bound-together blush and the sight most-pleasant
ἐμοὶ ἔδοξε μονονουχὶ αὐτὸ γινόμενον τὸ ἔργον.
to-me seemed all-but itself happening the act

APOLLO ὁ δὲ χαλκεὺς ἐκεῖνος οὐκ αἰδεῖται καὶ αὐτὸς
the and smith that not is-he-ashamed also himself
ἐπιδεικνύμενος τὴν αἰσχύνην τοῦ γάμου;
displaying the shame of-the marriage

HERMES μὰ Δί', ὅς γε καὶ ἐπιγελᾷ ἐφεστὼς αὐτοῖς. ἐγὼ
by Zeus who at-least even laughs-at standing-over them I
μέντοι, εἰ χρὴ τἀληθὲς εἰπεῖν, ἐφθόνουν τῷ Ἄρει μὴ
however if one-must the-truth to-tell envied — Ares not

μόνον μοιχεύσαντι τὴν καλλίστην θεόν, ἀλλὰ καὶ δεδεμένῳ
only having-seduced the most-beautiful goddess but also bound
μετ' αὐτῆς.
with her

APOLLO οὐκοῦν καὶ δεδέσθαι ἂν ὑπέμεινας ἐπὶ τούτῳ;
then even to-be-bound — would-you-have-endured on these-terms

HERMES σὺ δ' οὐκ ἄν, ὦ Ἄπολλον; ἰδὲ μόνον ἐπελθών·
you and not — O Apollo look only having-gone-up
ἐπαινέσομαι γάρ σε, ἢν μὴ τὰ ὅμοια καὶ αὐτὸς εὔξῃ
I-will-praise for you if not the same also yourself you-pray
ἰδών.
having-seen

Ἥρας καὶ Διός

XVIII · HERA AND ZEUS

Hera says she would be ashamed of a son like Dionysus, effeminate, drunk, bound in a headband, and dancing with women. Zeus answers that this soft son conquered Lydia, Tmolus, and Thrace, marched against India with his womanly army, took the elephants, captured its king, and punished those who scorned his rites, all while dancing. Hera mocks his discovery of the vine and what drunken men do, as Icarius's drinking companions killed him, and Zeus replies that the wine is not to blame but drinking unmixed wine to excess, and that Hera is still jealous and remembers Semele.

1 HERA ἐγὼ μὲν ᾐσχυνόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος
I indeed would-be-ashamed — O Zeus if to-me such
υἱὸς ἦν θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης,
a-son were effeminate so and ruined by the drunkenness
μίτρᾳ μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ
with-a-headband indeed bound the hair the most-part and

μαινομέναις ταῖς γυναιξὶ συνών, ἁβρότερος αὐτῶν
raving the women consorting-with more-delicate very
ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλῷ καὶ κυμβάλοις χορεύων,
than-those to drums and pipe and cymbals dancing
καὶ ὅλως παντὶ μᾶλλον ἐοικὼς ἢ σοὶ τῷ πατρί.
and altogether anyone rather resembling than you the father
ZEUS καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἁβρότερος
and indeed this-one at-least the woman-turbaned the more-delicate
τῶν γυναικῶν οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο
than-the women not only O Hera — Lydia subdued
καὶ τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε καὶ τοὺς
and those inhabiting — Tmolus took and the
Θρᾷκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ᾽ Ἰνδοὺς ἐλάσας τῷ
Thracians brought-under but also against Indians having-marched with-the
γυναικείῳ τούτῳ στρατιωτικῷ τούς τε ἐλέφαντας εἶλε
womanish this army the both elephants took
καὶ τῆς χώρας ἐκράτησε καὶ τὸν βασιλέα πρὸς ὀλίγον
and the country mastered and the king for a-little
ἀντιστῆναι τολμήσαντα αἰχμάλωτον ἀπήγαγε, καὶ ταῦτα
to-resist having-dared captive led-away and these-things
πάντα ἔπραξεν ὀρχούμενος ἅμα καὶ χορεύων θύρσοις
all he-did dancing at-the-same-time and reveling thyrsi
χρώμενος κιττίνοις, μεθύων, ὡς φής, καὶ ἐνθεάζων. εἰ
using ivy drunk as you-say and possessed if
δέ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ ὑβρίσας ἐς
and anyone attempted to-abuse him having-insulted against
τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο ἢ καταδήσας
the rite also him he-punished either having-bound
τοῖς κλήμασιν ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς
with-the vine-shoots or to-be-torn-apart having-made by the mother
ὥσπερ νεβρόν. ὁρᾷς ὡς ἀνδρεῖα ταῦτα καὶ οὐκ ἀνάξια
like a-fawn you-see how manly these-things and not unworthy

τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσεστιν αὐτοῖς,
of-the father if and play and luxury is-added to-them
οὐδεὶς φθόνος, καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν
no grudge and especially if should-consider one what-sort —
οὗτος νήφων ἦν, ὅπου ταῦτα μεθύων ποιεῖ.
he sober would-be when these-things drunk he-does

2 HERA σύ μοι δοκεῖς ἐπαινέσεσθαι καὶ τὸ εὕρημα αὐτοῦ,
you to-me seem to-be-going-to-praise also the discovery his
τὴν ἄμπελον καὶ τὸν οἶνον, καὶ ταῦτα ὁρῶν οἷα
the vine and the wine and that seeing what-things
οἱ μεθυσθέντες ποιοῦσι σφαλλόμενοι καὶ πρὸς ὕβριν
the drunk do staggering and to insolence
τρεπόμενοι καὶ ὅλως μεμηνότες ὑπὸ τοῦ ποτοῦ· τὸν
turning and altogether maddened by the drink —
γοῦν Ἰκάριον, ᾧ πρώτῳ ἔδωκε τὸ κλῆμα, οἱ
at-any-rate Icarius to-whom first he-gave the vine-shoot the
ξυμπόται αὐτοὶ διέφθειραν παίοντες ταῖς δικέλλαις.
drinking-companions themselves killed striking with-the mattocks

ZEUS οὐδὲν τοῦτο φής· οὐ γὰρ ὁ οἶνος ταῦτα οὐδὲ ὁ
nothing this you-say not for the wine these-things nor —
Διόνυσος ποιεῖ, τὸ δὲ ἄμετρον τῆς πόσεως καὶ τὸ πέρα
Dionysus does the but excess of-the drinking and the beyond
τοῦ καλῶς ἔχοντος ἐμφορεῖσθαι τοῦ ἀκράτου. ὃς δ' ἂν
the well being to-fill-oneself with-the unmixed-wine who but —
ἔμμετρα πίνῃ, ἱλαρώτερος μὲν καὶ ἡδίων γένοιτ' ἄν·
in-measure drinks more-cheerful indeed and more-pleasant would-become —
οἷον δὲ ὁ Ἰκάριος ἔπαθεν, οὐδὲν ἂν ἐργάσαιτο οὐδένα
such-as but — Icarius suffered nothing — would-do to-any
τῶν ξυμποτῶν. ἀλλὰ σὺ ἔτι ζηλοτυπεῖν ἔοικας, ὦ Ἥρα,
of-the drinking-companions but you still to-be-jealous seem O Hera

καὶ τῆς Σεμέλης μνημονεύειν, ἥ γε διαβάλλεις τοῦ
and — Semele to-remember (you)-who at-least you-slander —
Διονύσου τὰ κάλλιστα.
of-Dionysus the finest-things

Ἀφροδίτης καὶ Ἔρωτος

XIX · APHRODITE AND EROS

Aphrodite asks Eros why he has conquered all the gods but leaves Athena untouched. He fears her fierce eyes, her shaking crest, her threats, and the Gorgon with its snaky hair on her breast. He spares the Muses because he reveres them and stands charmed by their singing, and Artemis because she is always in the mountains and loves only the hunt, unlike her brother Apollo, whom, as Aphrodite agrees, he has often shot.

APHRO. τί δήποτε, ὦ Ἔρως, τοὺς μὲν ἄλλους θεοὺς 1
why ever O Eros the indeed other gods
κατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶ, τὸν Ἀπόλλω,
you-have-overcome all — Zeus — Poseidon — Apollo
τὴν Ῥέαν, ἐμὲ τὴν μητέρα, μόνης δὲ ἀπέχῃ τῆς Ἀθηνᾶς
— Rhea me the mother alone but you-keep-off — Athena
καὶ ἐπ᾽ ἐκείνης ἄπυρος μέν σοι ἡ δᾴς, κενὴ δὲ οἰστῶν
and against her fireless indeed your the torch empty and of-arrows
ἡ φαρέτρα, σὺ δὲ ἄτοξος εἶ καὶ ἄστοχος;
the quiver you and bowless are and aimless
EROS δέδια, ὦ μῆτερ, αὐτήν· φοβερὰ γάρ ἐστι καὶ χαροπὴ
I-fear O mother her fearsome for she-is and fierce-eyed
καὶ δεινῶς ἀνδρική· ὁπόταν γοῦν ἐντεινάμενος τὸ τόξον
and terribly manly whenever at-any-rate having-drawn the bow
ἴω ἐπ᾽ αὐτήν, ἐπισείουσα τὸν λόφον ἐκπλήττει με καὶ
I-go against her shaking the crest she-terrifies me and

ὑπότρομος γίνομαι καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ
trembling I-become and slip-away my the arrows from
τῶν χειρῶν.
the hands

APHRO. ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν; καὶ ὅμως
— Ares for not more-fearsome was and nevertheless
ἀφώπλισας αὐτὸν καὶ νενίκηκας.
you-disarmed him and have-conquered-(him)

EROS ἀλλὰ ἐκεῖνος ἑκὼν προσίεταί με καὶ προσκαλεῖται,
but he willingly admits me and invites
ἡ Ἀθηνᾶ δὲ ὑφορᾶται ἀεί, καί ποτε ἐγὼ μὲν
— Athena but eyes-(me)-suspiciously always and once I indeed
ἄλλως παρέπτην πλησίον ἔχων τὴν λαμπάδα, ἡ δέ, εἴ
idly flew-past near holding the torch she and if
μοι πρόσει, φησί, νὴ τὸν πατέρα, τῷ δορατίῳ σε
me you-will-approach she-says by the father with-the spear you
διαπείρασα ἢ τοῦ ποδὸς λαβομένη καὶ ἐς τὸν Τάρταρον
having-run-through or by-the foot having-seized and into — Tartarus
ἐμβαλοῦσα ἢ αὐτὴ διασπασαμένη διαφθερῶ. πολλὰ
having-thrown or myself having-torn-apart I-will-destroy-(you) many
τοιαῦτα ἠπείλησε· καὶ ὁρᾷ δὲ δριμὺ καὶ ἐπὶ τοῦ στήθους
such-things she-threatened and looks and fiercely and on the breast
ἔχει πρόσωπόν τι φοβερὸν ἐχίδναις κατάκομον, ὅπερ
she-has a-face some fearsome with-vipers thick-haired which
ἐγὼ μάλιστα δέδια· μορμολύττεται γάρ με καὶ φεύγω,
I most fear frightens for me and I-flee
ὅταν ἴδω αὐτό.
whenever I-see it

2 APHRO. ἀλλὰ τὴν μὲν Ἀθηνᾶν δέδιας, ὡς φής, καὶ τὴν
but — indeed Athena you-fear as you-say and the
Γοργόνα, καὶ ταῦτα μὴ φοβηθεὶς τὸν κεραυνὸν τοῦ Διός.
Gorgon and that not having-feared the thunderbolt — of-Zeus

αἱ δὲ Μοῦσαι διὰ τί σοι ἄτρωτοι καὶ ἔξω βελῶν εἰσιν;
the and Muses for what to-you unwounded and out-of missiles are
ἢ κἀκεῖναι λόφους ἐπισείουσι καὶ Γοργόνας προφαίνουσιν;
or they-too crests shake and Gorgons show-forth
EROS αἰδοῦμαι αὐτάς, ὦ μῆτερ· σεμναὶ γάρ εἰσι καὶ
I-revere them O mother august for they-are and
ἀεί τι φροντίζουσι καὶ περὶ ᾠδὴν ἔχουσι καὶ ἐγὼ
always something ponder and with song are-busy and I
παρίσταμαι πολλάκις αὐταῖς κηλούμενος ὑπὸ τοῦ μέλους.
stand-by often them charmed by the melody
APHRO. ἔα καὶ ταύτας, ὅτι σεμναί· τὴν δὲ Ἄρτεμιν τίνος
let-be also these because august — and Artemis what
ἕνεκα οὐ τιτρώσκεις;
for not do-you-wound
EROS τὸ μὲν ὅλον οὐδὲ καταλαβεῖν αὐτὴν οἷόν τε
the indeed whole not-even to-catch her possible —
φεύγουσαν ἀεὶ διὰ τῶν ὀρῶν· εἶτα καὶ ἴδιόν τινα
fleeing always through the mountains then also her-own certain
ἔρωτα ἤδη ἐρᾷ.
love already she-loves
APHRO. τίνος, ὦ τέκνον;
of-what O child
EROS θήρας καὶ ἐλάφων καὶ νεβρῶν, αἱρεῖν τε διώκουσα
of-the-hunt and deer and fawns to-catch both pursuing
καὶ κατατοξεύειν, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν· ἐπεὶ
and to-shoot-down and altogether at the such she-is since
τόν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα
the at-least brother her and-yet an-archer also himself being
καὶ ἑκηβόλον —
and far-shooter
APHRO. οἶδα, ὦ τέκνον, πολλὰ ἐκεῖνον ἐτόξευσας.
I-know O child many-times him you-shot

Ἄρεος καὶ Ἑρμοῦ

XXI · ARES AND HERMES

Ares repeats to Hermes Zeus's boast that he could let down a cord from heaven which all the gods together could not drag down, and could haul them up with the earth and the sea. Ares grants that Zeus is stronger than any one god but not than all at once. Hermes warns him to be silent, but Ares says he speaks to Hermes alone and cannot help laughing, recalling that not long ago Poseidon, Hera, and Athena rose to bind Zeus, how he cowered in terror, and how he would have been bound, thunderbolt and all, had not Thetis called up the hundred-handed Briareus. Hermes tells him again to hold his tongue.

1 ARES ἤκουσας, ὦ Ἑρμῆ, οἷα ἠπείλησεν ἡμῖν ὁ Ζεύς, ὡς
did-you-hear O Hermes what-things threatened us — Zeus how
ὑπεροπτικὰ καὶ ὡς ἀπίθανα; ἢν ἐθελήσω, φησίν, ἐγὼ μὲν
arrogant and how incredible if I-wish he-says I indeed
ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δὲ ἀποκρεμασθέντες
from the heaven a-cord will-let-down you and hanging-on
κατασπᾶν βιάσεσθέ με, ἀλλὰ μάτην πονήσετε· οὐ γὰρ
to-drag-down will-try me but in-vain you-will-toil not for
δὴ καθελκύσετε· εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ
indeed you-will-drag-(me)-down if but I should-wish to-haul-up not
μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλατταν
only you but also the earth together and the sea
συναρτήσας μετεωριῶ· καὶ τἆλλα ὅσα καὶ σὺ
having-hung-from-(it) I-will-raise-aloft and the-rest as-much-as also you
ἀκήκοας. ἐγὼ δὲ ὅτι μὲν καθ' ἕνα πάντων ἀμείνων καὶ
have-heard I but that indeed by one of-all better and
ἰσχυρότερός ἐστιν οὐκ ἂν ἀρνηθείην, ὁμοῦ δὲ τῶν τοσούτων
stronger he-is not — I-would-deny together but the so-many

ὑπερφέρειν, ὡς μὴ καταπονήσειν αὐτόν, κἂν τὴν γῆν
to-surpass so-as not to-be-going-to-overpower him even the earth
κἂν τὴν θάλατταν προσλάβωμεν, οὐκ ἂν πεισθείην.
even the sea if-we-add not — I-would-be-persuaded
HERMES εὐφήμει, ὦ Ἄρες· οὐ γὰρ ἀσφαλὲς λέγειν τὰ 2
hush O Ares not for safe to-say the
τοιαῦτα, μὴ καί τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.
such-things lest even some harm we-reap from-the babbling
ARES οἴει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ
do-you-think for me to all — these-things to-say not
δὲ πρὸς μόνον σέ, ὃν ἐχεμυθεῖν ἠπιστάμην; ὃ δ' οὖν
but to only you whom to-hold-your-tongue I-knew what but then
μάλιστα γελοῖον ἔδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς,
most laughable seemed to-me hearing in-the-midst-of the threat
οὐκ ἂν δυναίμην σιωπῆσαι πρὸς σέ· μέμνημαι γὰρ οὐ πρὸ
not — I-could to-keep-silent to you I-remember for not before
πολλοῦ, ὁπότε ὁ Ποσειδῶν καὶ ἡ Ἥρα καὶ ἡ Ἀθηνᾶ
long when — Poseidon and — Hera and — Athena
ἐπαναστάντες ἐπεβούλευον συνδῆσαι λαβόντες αὐτόν, ὡς
having-risen-up plotted to-bind having-seized him how
παντοῖος ἦν δεδιώς, καὶ ταῦτα τρεῖς ὄντας, καὶ εἰ
in-every-shape he-was fearing and that three being and if
μή γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον
not at-least — Thetis having-pitied called for-him ally
Βριάρεων ἑκατόγχειρα ὄντα, κἂν ἐδέδετο ἂν
Briareus hundred-handed being even he-would-have-been-bound —
αὐτῷ κεραυνῷ καὶ βροντῇ. ταῦτα λογιζομένῳ ἐπῄει
together-with thunderbolt and thunder these-things reckoning it-came-over
μοι γελᾶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.
me to-laugh at the fine-speaking his

HERMES σιώπα, φημί· οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν
hush I-say not for safe neither for-you to-say
οὔτ' ἐμοὶ ἀκούειν τὰ τοιαῦτα.
nor for-me to-hear the such-things

Πανὸς καὶ Ἑρμοῦ

XXII · PAN AND HERMES

Pan hails Hermes as his father, and Hermes, looking at his horns, beard, goat's legs, and tail, asks if he begot him on a she-goat. Pan reminds him of Penelope, daughter of Icarius, whom he lay with in the form of a goat. Hermes fears he will be laughed at for such a son, and Pan answers that he will not disgrace him: he tells of his piping and his place in Dionysus' band, his flocks and his rule of Arcadia, the help he gave Athens at Marathon and the cave beneath the Acropolis he won there as his prize, and, asked whether he has married, of his loves, Echo, Pitys, and all the Maenads. Hermes asks him not to call him father before others.

1 PAN χαῖρε, ὦ πάτερ Ἑρμῆ.
hail O father Hermes
HERMES καὶ σύ γε. ἀλλὰ πῶς ἐγὼ σὸς πατήρ;
and you at-least but how I your father
PAN οὐχ ὁ Κυλλήνιος Ἑρμῆς ὢν τυγχάνεις;
not — Cyllenian Hermes being do-you-happen
HERMES καὶ μάλα. πῶς οὖν υἱὸς ἐμὸς εἶ;
yes indeed how then son my are-you
PAN μοιχίδιός εἰμι, ἐξαίρετός σοι γενόμενος.
a-love-child I-am special to-you having-become

HERMES νὴ Δία, τράγου ἴσως τινὸς μοιχεύσαντος αἶγα· ἐμοὶ
by Zeus of-a-he-goat perhaps some having-seduced a-she-goat to-me
γὰρ πῶς, κέρατα ἔχων καὶ ῥῖνα τοιαύτην καὶ πώγωνα λάσιον
for how horns having and nose such and beard shaggy
καὶ σκέλη διχαλὰ καὶ τραγικὰ καὶ οὐρὰν ὑπὲρ τὰς πυγάς;
and legs cloven and goatish and tail above the buttocks
PAN ὁπόσα ἂν ἀποσκώψῃς με, τὸν σεαυτοῦ υἱόν, ὦ
as-many-as — you-mock me the your-own son O
πάτερ, ἐπονείδιστον ἀποφαίνεις, μᾶλλον δὲ σεαυτόν, ὃς
father disgraceful you-show rather but yourself who
τοιαῦτα γεννᾷς καὶ παιδοποιεῖς, ἐγὼ δὲ ἀναίτιος.
such-things beget and make-children I but blameless
HERMES τίνα δὲ καὶ φήσ σου μητέρα; ἤ που ἔλαθον
whom and even do-you-call your mother or somewhere I-unwittingly
αἶγα μοιχεύσας ἔγωγε;
a-she-goat having-seduced I-at-least
PAN οὐκ αἶγα ἐμοίχευσας, ἀλλ' ἀνάμνησον σεαυτόν, εἴ
not a-she-goat you-seduced but remind yourself if
ποτε ἐν Ἀρκαδίᾳ παῖδα ἐλευθέραν ἐβιάσω. τί δακὼν
ever in Arcadia a-girl freeborn you-forced why biting
τὸν δάκτυλον ζητεῖς καὶ ἐπὶ πολὺ ἀπορεῖς; τὴν
the finger do-you-search and for long are-you-at-a-loss the
Ἰκαρίου λέγω Πηνελόπην.
(daughter)-of-Icarius I-mean Penelope
HERMES εἶτα τί παθοῦσα ἐκείνη ἀντ' ἐμοῦ τράγῳ σε
then what having-suffered she instead-of me to-a-he-goat you
ὅμοιον ἔτεκεν;
like bore
PAN αὐτῆς ἐκείνης λόγον σοι ἐρῶ· ὅτε γάρ με ἐξέπεμπεν 2
her very word to-you I-will-tell when for me she-sent-away
ἐπὶ τὴν Ἀρκαδίαν, Ὦ παῖ, μήτηρ μέν σοι, ἔφη, ἐγώ εἰμι,
to — Arcadia O child mother indeed your she-said I am

Πηνελόπη ἡ Σπαρτιᾶτις, τὸν πατέρα δὲ γίνωσκε θεὸν ἔχων
Penelope the Spartan the father and know a-god having
Ἑρμῆν Μαίας καὶ Διός. εἰ δὲ κερασφόρος καὶ τραγοσκελὴς
Hermes of-Maia and of-Zeus if and horn-bearing and goat-legged
εἶ, μὴ λυπείτω σε· ὁπότε γάρ μοι συνῄει ὁ πατὴρ
you-are not let-it-grieve you when for with-me lay the father
ὁ σός, τράγῳ ἑαυτὸν ἀπείκασεν, ὡς λάθοι,
the your to-a-be-goat himself he-likened so-that he-might-escape-notice
καὶ διὰ τοῦτο ὅμοιος ἀπέβης τῷ τράγῳ.
and because-of this like you-turned-out to-the he-goat

HERMES νὴ Δία, μέμνημαι ποιήσας τοιοῦτόν τι. ἐγὼ οὖν
by Zeus I-remember having-done such something I then
ὁ ἐπὶ κάλλει μέγα φρονῶν, ἔτι ἀγένειος αὐτὸς ὢν
the-one on beauty greatly priding still beardless myself being
σὸς πατὴρ κεκλήσομαι καὶ γέλωτα ὀφλήσω παρὰ πᾶσιν
your father will-be-called and laughter I-will-incur from all
ἐπὶ τῇ εὐπαιδίᾳ;
for the fine-offspring

3 PAN καὶ μὴν οὐ καταισχυνῶ σε, ὦ πάτερ· μουσικός τε
and indeed not I-will-disgrace you O father musical both
γάρ εἰμι καὶ συρίζω πάνυ καπυρόν, καὶ ὁ Διόνυσος οὐδὲν
for I-am and I-pipe very loudly and — Dionysus nothing
ἐμοῦ ἄνευ ποιεῖν δύναται, ἀλλὰ ἑταῖρον καὶ θιασώτην
me without to-do can but companion and fellow-reveler
πεποίηταί με, καὶ ἡγοῦμαι αὐτῷ τοῦ χοροῦ· καὶ τὰ
has-made me and I-lead for-him the dance and the
ποίμνια δὲ εἰ θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ
flocks and if you-should-see my how-many around Tegea and on
τὸ Παρθένιον ἔχω, πάνυ ἡσθήσῃ· ἄρχω δὲ καὶ τῆς
— Parthenium I-have very you-will-be-pleased I-rule and also —
Ἀρκαδίας ἁπάσης· πρῴην δὲ καὶ Ἀθηναίοις συμμαχήσας
Arcadia all lately and also Athenians having-allied

οὕτως ἠρίστευσα Μαραθῶνι, ὥστε καὶ ἀριστεῖον ἡρέθη
so I-excelled at-Marathon that also prize-of-valor was-chosen
μοι, τὸ ὑπὸ τῇ ἀκροπόλει σπήλαιον. ἢν γοῦν ἐς
for-me the under the acropolis cave if at-any-rate to
Ἀθήνας ἔλθῃς, εἴσῃ ὅσον ἐκεῖ τοῦ Πανὸς ὄνομα.
Athens you-come you-will-know how-great there — of-Pan name
HERMES εἰπὲ δέ μοι, γεγάμηκας, ὦ Πάν, ἤδη; τοῦτο γάρ, 4
tell and me have-you-married O Pan already this for
οἶμαι, καλοῦσί σε.
I-think they-call you
PAN οὐδαμῶς, ὦ πάτερ· ἐρωτικὸς γάρ εἰμι καὶ οὐκ ἂν
by-no-means O father amorous for I-am and not —
ἀγαπήσαιμι συνὼν μιᾷ.
I-would-be-content living-with one
HERMES ταῖς οὖν αἰξὶ δηλαδὴ ἐπιχειρεῖς.
the then she-goats clearly you-try
PAN σὺ μὲν σκώπτεις, ἐγὼ δὲ τῇ τε Ἠχοῖ καὶ τῇ
you indeed mock I but — both with-Echo and —
Πίτυϊ σύνειμι καὶ ἀπάσαις ταῖς τοῦ Διονύσου Μαινάσι
with-Pitys consort and with-all the — of-Dionysus Maenads
καὶ πάνυ σπουδάζομαι πρὸς αὐτῶν.
and very am-made-much-of by them
HERMES οἶσθα οὖν, ὦ τέκνον, ὅ τι χαρίσῃ τὸ πρῶτον
do-you-know then O child what ever you-will-grant the first
αἰτοῦντί μοι;
asking me
PAN πρόσταττε, ὦ πάτερ· ἡμεῖς μὲν ἴδωμεν ταῦτα.
order O father we indeed let-us-see these-things
HERMES καὶ πρόσιθί μοι καὶ φιλοφρονοῦ· πατέρα δὲ ὅρα
and come-near me and greet-me-kindly father but see
μὴ καλέσῃς με ἄλλου ἀκούοντος.
not you-call me another hearing

Ἀπόλλωνος καὶ Διονύσου

XXIII · APOLLO AND DIONYSUS

Apollo wonders how Aphrodite's sons, Eros, Hermaphroditus, and Priapus, can be so unlike, and Dionysus explains that they have different fathers. Apollo objects that he and Artemis are alike, both archers, and Dionysus answers that they differ beyond the bow, she killing strangers among the Scythians, he prophesying and healing; Apollo replies that his sister loathes the slaughter and is ready to sail away with any Greek who comes to the Tauric land. Dionysus tells how Priapus entertained him at Lampsacus and in the night made an attempt on him, and that he only laughed. He warns that the long-haired Apollo may be tried next, and Apollo answers that he has a bow as well as his hair.

1 APOLLO τί ἂν λέγοιμεν; ὁμομητρίους, ὦ Διόνυσε,
what — might-we-say of-the-same-mother O Dionysus
ἀδελφοὺς εἶναι Ἔρωτα καὶ Ἑρμαφρόδιτον καὶ Πρίαπον
brothers to-be Eros and Hermaphroditus and Priapus
ἀνομοιοτάτους ὄντας τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα;
most-unlike being the forms and the pursuits
ὁ μὲν γὰρ πάγκαλος καὶ τοξότης καὶ δύναμιν
the-one indeed for all-beautiful and archer and power
οὐ μικρὰν περιβεβλημένος ἁπάντων ἄρχων, ὁ δὲ
not small invested-with all ruling the-other and
θῆλυς καὶ ἡμίανδρος καὶ ἀμφίβολος τὴν ὄψιν· οὐκ ἂν
effeminate and half-man and ambiguous the appearance not —
διακρίναις εἴτ' ἔφηβός ἐστιν εἴτε καὶ παρθένος· ὁ
you-could-tell whether a-youth he-is or also a-maiden the-other
δὲ καὶ πέρα τοῦ εὐπρεποῦς ἀνδρικὸς ὁ Πρίαπος.
and also beyond the seemly manly — Priapus
DIONYSUS μηδὲν θαυμάσῃς, ὦ Ἄπολλον· οὐ γὰρ Ἀφροδίτη
nothing wonder O Apollo not for Aphrodite
αἰτία τούτου, ἀλλὰ οἱ πατέρες διάφοροι γεγενημένοι,
the-cause of-this but the fathers different having-been

ὅπου γε καὶ ὁμοπάτριοι πολλάκις ἐκ μιᾶς γαστρός,
where at-least even of-the-same-father often from one womb
ὁ μὲν ἄρσην, ἡ δὲ θήλεια, ὥσπερ ὑμεῖς, γίνονται.
the-one indeed male the-other and female as you are-born
APOLLO ναί· ἀλλ᾽ ἡμεῖς ὅμοιοί ἐσμεν καὶ ταὐτὰ
yes but we alike are and the-same-things
ἐπιτηδεύομεν· τοξόται γὰρ ἄμφω.
pursue archers for both
DIONYSUS μέχρι μὲν τόξου τὰ αὐτά, ὦ Ἄπολλον, ἐκεῖνα
as-far-as indeed bow the same-things O Apollo those
δὲ οὐχ ὅμοια, ὅτι ἡ μὲν Ἄρτεμις ξενοκτονεῖ ἐν
but not alike because — indeed Artemis kills-strangers among
Σκύθαις, σὺ δὲ μαντεύῃ καὶ ἰᾷ τοὺς κάμνοντας.
Scythians you but prophesy and heal the sick
APOLLO οἴει γὰρ τὴν ἀδελφὴν χαίρειν τοῖς Σκύθαις, ἥ
do-you-think for the sister to-delight in-the Scythians who
γε καὶ παρεσκεύασται, ἤν τις Ἕλλην ἀφίκηταί ποτε ἐς τὴν
at-least even is-prepared if any Greek comes ever to —
Ταυρικήν, συνεκπλεῦσαι μετ᾽ αὐτοῦ μυσαττομένη τὰς σφαγάς;
Tauric-land to-sail-away with him loathing the slaughters
DIONYSUS εὖ γε ἐκείνη ποιοῦσα. ὁ μέντοι Πρίαπος, 2
well at-least she doing — however Priapus
γελοῖον γάρ τί σοι διηγήσομαι, πρώην ἐν Λαμψάκῳ
laughable for something to-you I-will-tell lately at Lampsacus
γενόμενος, ἐγὼ μὲν παρῄειν τὴν πόλιν, ὁ δὲ ὑποδεξάμενός
having-been I indeed was-passing the city he and having-received
με καὶ ξενίσας παρ᾽ αὑτῷ, ἐπειδὴ ἀνεπαυσάμεθα ἐν τῷ
me and having-entertained with himself when we-had-retired in the
συμποσίῳ ἱκανῶς ὑποβεβρεγμένοι, κατ᾽ αὐτάς που μέσας
banquet sufficiently soaked about very somewhere middle
νύκτας ἐπαναστὰς ὁ γενναῖος — αἰδοῦμαι δὲ λέγειν.
nights having-risen-up the noble-one I-am-ashamed but to-say

APOLLO ἐπείρα σε, Διόνυσε;

he-tried you Dionysus

DIONYSUS τοιοῦτόν ἐστι.

such it-is

APOLLO σὺ δὲ τί πρὸς ταῦτα;

you and what to these-things

DIONYSUS τί γὰρ ἄλλο ἢ ἐγέλασα;

what for else than I-laughed

APOLLO εὖ γε, τὸ μὴ χαλεπῶς μηδὲ ἀγρίως· συγγνωστὸς

well at-least the not harshly nor savagely forgivable

γάρ, εἰ καλόν σε οὕτως ὄντα ἐπείρα.

for if beautiful you so being he-tried

DIONYSUS τούτου μὲν ἕνεκα καὶ ἐπὶ σὲ ἄν, ὦ Ἄπολλον,

of-this indeed for-the-sake also against you — O Apollo

ἀγάγοι τὴν πεῖραν· καλὸς γὰρ σὺ καὶ κομήτης, ὡς

he-might-make the attempt beautiful for you and long-haired so-that

καὶ νήφοντα ἄν σοι τὸν Πρίαπον ἐπιχειρῆσαι.

even sober — you — Priapus to-attempt

APOLLO ἀλλ᾽ οὐκ ἐπιχειρήσει γε, ὦ Διόνυσε· ἔχω γὰρ

but not he-will-attempt at-least O Dionysus I-have for

μετὰ τῆς κόμης καὶ τόξα.

with the hair also a-bow

Ἑρμοῦ καὶ Μαίας

XXIV · HERMES AND MAIA

Hermes complains to his mother that no god in heaven is more wretched. He sweeps the banquet hall, sets out the couches, runs Zeus's errands all day, serves the ambrosia still dusty, and poured the nectar too until the new cup-bearer came; at night he must lead the souls of the dead for Pluto and wait on the court, besides his work in the wrestling schools and the assemblies. Leda's sons are in heaven and Hades on alternate days while he must do both every day, and Alcmene's and Semele's sons feast at ease. Zeus has just sent him to Sidon after Cadmus's daughter and now sends him to Argos for Danae and on to Boeotia for Antiope, so that he would gladly be sold, like the slaves on earth. Maia tells him to obey his father and hurry, since lovers are quick-tempered.

HERMES ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος 1
is-there for any O mother in heaven god more-wretched
ἐμοῦ;
than-me

MAIA μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.
not say O Hermes such anything

HERMES τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω μόνος
why not should-I-say who so-many affairs have alone
κάμνων καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἕωθεν
toiling and among so-many services torn-apart at-dawn
μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ
indeed for having-got-up to-sweep the banquet-room it-is-necessary
καὶ διαστρώσαντα τὴν κλισίαν εὐθετίσαντά τε ἕκαστα
and having-spread the couches having-arranged both each-thing
παρεστάναι τῷ Διὶ καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ᾽
to-stand-by — Zeus and to-carry the messages the from
αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα, καὶ ἐπανελθόντα
him up and down running-all-day and having-returned

ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν
still dusty to-serve the ambrosia before and the
νεώνητον τοῦτον οἰνοχόον ἥκειν, καὶ τὸ νέκταρ ἐγὼ
newly-bought this cup-bearer to-come also the nectar I
ἐνέχεον. τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς
poured the and of-all most-terrible that not-even at-night
καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε
I-sleep alone of-the others but it-is-necessary me even then
τῷ Πλούτωνι ψυχαγωγεῖν καὶ νεκροπομπὸν εἶναι καὶ
— for-Pluto to-lead-souls and escort-of-the-dead to-be and
παρεστάναι τῷ δικαστηρίῳ· οὐ γὰρ ἱκανά μοι τὰ τῆς
to-stand-by the court not for enough for-me the of-the
ἡμέρας ἔργα, ἐν παλαίστραις εἶναι κἀν ταῖς ἐκκλησίαις
day works in wrestling-schools to-be and-in the assemblies
κηρύττειν καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ᾽ ἔτι καὶ νεκρικὰ
to-herald and orators to-teach but still also the-dead's-affairs
συνδιαπράττειν μεμερισμένον.
to-help-manage divided

2 καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ᾽ ἡμέραν ἑκάτερος
and-yet the indeed — of-Leda children on every-other-day each
ἐν οὐρανῷ ἢ ἐν ᾅδου εἰσίν, ἐμοὶ δὲ καθ᾽ ἑκάστην
in heaven or in Hades are for-me but on each
ἡμέραν κἀκεῖνα καὶ ταῦτα ποιεῖν ἀναγκαῖον, καὶ οἱ
day both-those and these to-do necessary and the
μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων
indeed (sons)-of-Alcmene and of-Semele from women wretched
γενόμενοι εὐωχοῦνται ἀφρόντιδες, ὁ δὲ Μαίας τῆς
born feast carefree the but (son)-of-Maia the
Ἀτλαντίδος διακονοῦμαι αὐτοῖς. καὶ νῦν ἄρτι ἥκοντά
daughter-of-Atlas serve them and now just having-come
με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρός, ἐφ᾽ ἣν
me from Sidon from — of-Cadmus daughter to whom

πέπομφέ με ὀψόμενον ὅ τι πράττει ἡ παῖς, μηδὲ
he-sent me about-to-see what ever is-doing the girl not-even
ἀναπνεύσαντα πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισκεψόμενον
having-caught-breath he-has-sent again to — Argos about-to-visit
τὴν Δανάην, εἶτ' ἐκεῖθεν ἐς Βοιωτίαν, φησίν, ἐλθὼν ἐν
— Danae then from-there to Boeotia he-says having-gone on
παρόδῳ τὴν Ἀντιόπην ἰδέ. καὶ ὅλως ἀπηγόρευκα ἤδη. εἰ
the-way — Antiope see and altogether I-am-worn-out already if
γοῦν δυνατὸν ἦν, ἡδέως ἂν ἠξίωσα πεπρᾶσθαι,
at-any-rate possible it-were gladly — I-would-have-asked to-be-sold
ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.
as those on earth badly serving-as-slaves

ΜΑΙΑ ἔα ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν
let-be these-things O child one-must for everything to-serve
τῷ πατρὶ νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμφθης, σόβει
the father young being and now as you-were-sent hurry
ἐς Ἄργος, εἶτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων
to Argos then to — Boeotia lest even blows dawdling
λάβῃς ὀξύχολοι γὰρ οἱ ἐρῶντες.
you-get quick-tempered for the lovers

Διὸς καὶ Ἡλίου

XXV · ZEUS AND HELIOS

Zeus rebukes Helios for trusting his chariot to a foolish boy, who burned what lay near the earth and froze what lay far from it, so that Zeus had to strike him down with the thunderbolt. Helios admits his fault but says the boy and his mother Clymene begged him, and he gave the boy full instructions; but the boy took fright, the horses saw that their master was not aboard and left the road, and the boy, letting go the reins, clung to the rail. Zeus pardons him this once, orders the boy's sisters to bury him by the Eridanus and become poplars weeping amber, tells Helios to mend the broken chariot and drive it, and threatens him with the thunderbolt if he sends out such a successor again.

1 ZEUS οἷα πεποίηκας, ὦ Τιτάνων κάκιστε; ἀπολώλεκας
what-things you-have-done O of-Titans worst you-have-destroyed
τὰ ἐν τῇ γῇ ἅπαντα, μειρακίῳ ἀνοήτῳ πιστεύσας τὸ
the on the earth all to-a-lad foolish having-entrusted the
ἅρμα, ὃς τὰ μὲν κατέφλεξε πρόσγειος ἐνεχθείς,
chariot who the-things indeed burned-up near-the-earth having-been-carried
τὰ δὲ ὑπὸ κρύους διαφθαρῆναι ἐποίησε πολὺ αὐτῶν
the-things and by cold to-perish made far from-them
ἀποσπάσας τὸ πῦρ, καὶ ὅλως οὐδὲν ὅ τι οὐ
having-drawn-away the fire and altogether nothing what ever not
ξυνετάραξε καὶ ξυνέχεε, καὶ εἰ μὴ ἐγὼ ξυνεὶς τὸ
he-confounded and confused and if not I having-perceived the
γιγνόμενον κατέβαλον αὐτὸν τῷ κεραυνῷ, οὐδὲ λείψανον
happening had-struck-down him with-the thunderbolt not-even a-remnant
ἀνθρώπων ἐπέμεινεν ἄν· τοιοῦτον ἡμῖν ἡνίοχον τὸν
of-men would-have-remained — such for-us charioteer the
καλὸν ἐκεῖνον καὶ διφρηλάτην ἐκπέπομφας.
fine that and chariot-driver you-have-sent-out

HELIOS ἥμαρτον, ὦ Ζεῦ, ἀλλὰ μὴ χαλέπαινε, εἰ ἐπείσθην
I-erred O Zeus but not be-angry if I-was-persuaded
υἱῷ πολλὰ ἱκετεύοντι· πόθεν γὰρ ἂν καὶ ἤλπισα
by-a-son much begging whence for — even could-I-have-expected
τηλικοῦτο γενήσεσθαι κακόν;
so-great to-be-going-to-happen an-evil
ZEUS οὐκ ᾔδεις, ὅσης ἐδεῖτο ἀκριβείας τὸ πρᾶγμα
not did-you-know how-much needed precision the business
καὶ ὡς, εἰ βραχύ τις ἐκβαίη τῆς ὁδοῦ, οἴχεται πάντα;
and that if a-little one goes-out of-the road is-gone everything
ἠγνόεις δὲ καὶ τῶν ἵππων τὸν θυμόν, ὡς δεῖ ξυνέχειν
you-did-not-know and also of-the horses the spirit how one-must to-hold
ἀνάγκῃ τὸν χαλινόν; εἰ γὰρ ἐνδοίη τις, ἀφηνιάζουσιν
by-force the bit if for should-slacken one they-bolt
εὐθύς, ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν, ἄρτι μὲν ἐπὶ τὰ
at-once just-as doubtless also him they-carried-off now indeed to the
λαιά, μετ᾽ ὀλίγον δὲ ἐπὶ τὰ δεξιά, καὶ ἐς τὸ ἐναντίον τοῦ
left after a-little and to the right and into the opposite of-the
δρόμου ἐνίοτε, καὶ ἄνω καὶ κάτω, ὅλως ἔνθα ἐβούλοντο
course sometimes both up and down altogether where wished
αὐτοί· ὁ δὲ οὐκ εἶχεν ὅ τι χρήσαιτο αὐτοῖς.
they-themselves he and not knew what ever he-should-do-with them
HELIOS πάντα μὲν ἠπιστάμην ταῦτα καὶ διὰ τοῦτο 2
all indeed I-knew these-things and because-of this
ἀντεῖχον ἐπὶ πολὺ καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν·
I-held-out for long and not entrusted to-him the driving
ἐπεὶ δὲ κατελιπάρησε δακρύων καὶ ἡ μήτηρ Κλυμένη μετ᾽
when but he-besought weeping and the mother Clymene with
αὐτοῦ, ἀναβιβασάμενος ἐπὶ τὸ ἅρμα ὑπεθέμην, ὅπως
him having-mounted-(him) on the chariot I-instructed-(him) how
μὲν χρὴ βεβηκέναι αὐτόν, ἐφ᾽ ὁπόσον δὲ ἐς τὸ ἄνω
indeed one-must to-stand him to what-height and to the upward

ἀφέντα ὑπερενεχθῆναι, εἶτα ἐς τὸ κάταντες αὖθις ἐπινεύειν
having-let-go to-be-carried-over then to the downward again to-incline
καὶ ὡς ἐγκρατῆ εἶναι τῶν ἡνιῶν καὶ μὴ ἐφιέναι τῷ θυμῷ
and how in-control to-be of-the reins and not to-give-way to-the spirit
τῶν ἵππων· εἶπον δὲ καὶ ἡλίκος ὁ κίνδυνος, εἰ μὴ ὀρθὴν
of-the horses I-told and also how-great the danger if not straight
ἐλαύνοι· ὁ δὲ — παῖς γὰρ ἦν — ἐπιβὰς τοσούτου πυρὸς
he-drove he but a-boy for he-was having-mounted so-much fire
καὶ ἐπικύψας ἐς βάθος ἀχανὲς ἐξεπλάγη, ὡς τὸ εἰκός·
and having-leaned-over into depth yawning was-terrified as the likely
οἱ δὲ ἵπποι ὡς ᾔσθοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα,
the and horses when they-perceived not being me the one-mounted
καταφρονήσαντες τοῦ μειρακίου ἐξετράποντο τῆς ὁδοῦ καὶ
having-scorned the lad turned-aside from-the road and
τὰ δεινὰ ταῦτα ἐποίησαν· ὁ δὲ τὰς ἡνίας ἀφείς, οἶμαι
the terrible-things these did he and the reins having-let-go I-think
δεδιὼς μὴ ἐκπέσῃ αὐτός, εἴχετο τῆς ἄντυγος. ἀλλὰ ἐκεῖνός
fearing lest he-fall-out himself held-on to-the rail but he
τε ἤδη ἔχει τὴν δίκην κἀμοί, ὦ Ζεῦ, ἱκανὸν τὸ πένθος.
both already has the penalty and-for-me O Zeus enough the grief

3 ZEUS ἱκανὸν λέγεις τοιαῦτα τολμήσας; νῦν μὲν οὖν
enough you-say such-things having-dared now indeed then
συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπόν, ἤν τι ὅμοιον
pardon I-grant you for but the future if anything similar
παρανομήσῃς ἢ τινα τοιοῦτον σεαυτοῦ διάδοχον ἐκπέμψῃς,
you-transgress or any such of-yourself successor you-send-out
αὐτίκα εἴσῃ, ὁπόσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς
at-once you-will-know how-much than-the your fire the thunderbolt
πυρωδέστερος. ὥστε ἐκεῖνον μὲν αἱ ἀδελφαὶ θαπτέτωσαν
more-fiery so him indeed the sisters let-bury
ἐπὶ τῷ Ἠριδανῷ, ἵναπερ ἔπεσεν ἐκδιφρευθείς, ἤλεκτρον
by — Eridanus where-indeed he-fell thrown-from-the-chariot amber

ἐπ᾽ αὐτῷ δακρύουσαι καὶ αἴγειροι γενέσθωσαν ἐπὶ τῷ πάθει,
over him weeping and poplars let-them-become at the calamity
σὺ δὲ ξυμπηξάμενος τὸ ἅρμα — κατέαγε δὲ καὶ ὁ ῥυμὸς
you and having-fixed-up the chariot is-broken and both the pole
αὐτοῦ καὶ ἄτερος τῶν τροχῶν συντέτριπται — ἔλαυνε
its and one of-the wheels is-smashed drive
ὑπαγαγὼν τοὺς ἵππους. ἀλλὰ μέμνησο τούτων ἁπάντων.
having-yoked the horses but remember these-things all

Ἀπόλλωνος καὶ Ἑρμοῦ

XXVI · APOLLO AND HERMES

Apollo cannot tell Castor from Pollux, and Hermes shows him how: Pollux bears the marks of boxing, especially from Amycus the Bebrycian on the voyage with Jason, while Castor's face is clear. Apollo asks why they are never in heaven together, and Hermes explains that one of Leda's sons had to be dead and one immortal, so they share the immortality by turns. Apollo calls the division foolish and asks what craft they practice, and Hermes says they serve as saviors of sailors in storms.

APOLLO ἔχεις μοι εἰπεῖν, ὦ Ἑρμῆ, πότερος ὁ Κάστωρ 1
can-you me to-tell O Hermes which — Castor
ἐστὶ τούτων ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν
is of-these or which — Pollux I for not —
διακρίναιμι αὐτούς.
could-distinguish them
HERMES ὁ μὲν χθὲς ἡμῖν ξυγγενόμενος ἐκεῖνος Κάστωρ
the-one indeed yesterday with-us having-been he Castor
ἦν, οὗτος δὲ Πολυδεύκης.
was this-one and Pollux
APOLLO πῶς διαγινώσκεις; ὅμοιοι γάρ.
how do-you-tell-apart alike for

HERMES ὅτι οὗτος μέν, ὦ Ἄπολλον, ἔχει ἐπὶ τοῦ προσώπου τὰ
because this-one indeed O Apollo has on the face the
ἴχνη τῶν τραυμάτων ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν
marks of-the wounds which he-received from the opponents
πυκτεύων, καὶ μάλιστα ὁπόσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου
boxing and especially those-which by the Bebrycian Amycus
ἐτρώθη τῷ Ἰάσονι συμπλέων, ἄτερος δὲ οὐδὲν τοιοῦτον
he-was-wounded — with-Jason sailing the-other and nothing such
ἐμφαίνει, ἀλλὰ καθαρός ἐστι καὶ ἀπαθὴς τὸ πρόσωπον.
shows but clean is and unmarked the face

APOLLO ὤνησας διδάξας τὰ γνωρίσματα, ἐπεὶ τά γε
you-have-helped-(me) having-taught the tokens since the at-least
ἄλλα πάντα ἴσα, τοῦ ᾠοῦ τὸ ἡμίτομον καὶ ἀστὴρ ὑπεράνω
other all equal of-the egg the half and a-star above
καὶ ἀκόντιον ἐν τῇ χειρὶ καὶ ἵππος ἑκατέρῳ λευκός, ὥστε
and javelin in the hand and horse for-each white so
πολλάκις ἐγὼ τὸν μὲν προσεῖπον Κάστορα Πολυδεύκην
often I the-one indeed addressed Castor Pollux
ὄντα, τὸν δὲ τῷ τοῦ Πολυδεύκους ὀνόματι. ἀτὰρ εἰπέ
being the-other and by-the — of-Pollux name but tell
μοι καὶ τόδε, τί δήποτε οὐκ ἄμφω ξύνεισιν ἡμῖν, ἀλλ᾽ ἐξ
me also this why ever not both are-with us but by
ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός ἐστιν ἄτερος αὐτῶν;
half now indeed dead now and god is each-one of-them

2 HERMES ὑπὸ φιλαδελφίας τοῦτο ποιοῦσιν· ἐπεὶ γὰρ ἔδει
from brotherly-love this they-do since for it-was-necessary
ἕνα μὲν τεθνάναι τῶν Λήδας υἱέων, ἕνα δὲ ἀθάνατον
one indeed to-be-dead — of-Leda sons one and immortal
εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.
to-be divided so themselves the immortality

APOLLO οὐ ξυνετήν, ὦ Ἑρμῆ, τὴν νόμην, οἵ γε οὐδὲ
not sensible O Hermes the division who at-least not-even
ὄψονται οὕτως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα·
will-see thus one-another which they-desired I-think most
πῶς γάρ, ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς
how for the-one indeed among gods the-other and among the dead
ὤν; πλὴν ἀλλ' ὥσπερ ἐγὼ μαντεύομαι, ὁ δὲ Ἀσκληπιὸς
being except but as I prophesy — and Asclepius
ἰᾶται, σὺ δὲ παλαίειν διδάσκεις παιδοτρίβης ἄριστος ὤν,
heals you and to-wrestle teach trainer best being
ἡ δὲ Ἄρτεμις μαιεύεται καὶ τῶν ἄλλων ἕκαστος ἔχει
— and Artemis acts-as-midwife and of-the others each has
τινὰ τέχνην ἢ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί
some craft either to-gods or to-men useful these but what
ποιήσουσιν ἡμῖν; ἢ ἀργοὶ εὐωχήσονται τηλικοῦτοι ὄντες;
will-they-do for-us or idle will-they-feast so-grown being
HERMES οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν
by-no-means but it-has-been-ordered for-them-both to-serve
τῷ Ποσειδῶνι καὶ καθιππεύειν δεῖ τὸ πέλαγος καὶ
— Poseidon and to-ride-over it-is-necessary the sea and
ἐάν που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας
if somewhere sailors storm-tossed they-see having-settled
ἐπὶ τὸ πλοῖον σώζειν τοὺς ἐμπλέοντας.
on the ship to-save those sailing-in-(it)
APOLLO ἀγαθήν, ὦ Ἑρμῆ, καὶ σωτήριον λέγεις τὴν τέχνην.
good O Hermes and saving you-mean the craft

LUCIAN

ΕΝΑΛΙΟΙ ΔΙΑΛΟΓΟΙ

Dialogues of the Sea-Gods

Δωρίδος καὶ Γαλατείας

I · DORIS AND GALATEA

Doris mocks Galatea for her lover, the Sicilian shepherd Polyphemus, savage, shaggy, and one-eyed. Galatea defends him as Poseidon's son and manly, says his single eye sees as well as two, and accuses Doris of envy, since he chose Galatea when the Nereids played on the shore below Etna. Doris answers that he praised only her whiteness, being used to cheese and milk, and Galatea that none of the others has even a shepherd or a sailor to praise her, while Polyphemus is musical besides. Doris jeers at his serenade, his voice like an ass braying, his lyre made from a deer's skull, and the bear cub as shaggy as himself that he carried in his arms. Galatea dares Doris to show a better lover, and Doris owns she has none and wishes the Cyclops, goaty and an eater of strangers, on Galatea.

DORIS καλὸν ἐραστήν, ὦ Γαλάτεια, τὸν Σικελὸν τοῦτον 1
a-fine lover O Galatea the Sicilian this
ποιμένα φασὶν ἐπιμεμηνέναι σοί.
shepherd they-say to-have-gone-mad-for you
GALATEA μὴ σκῶπτε, Δωρί· Ποσειδῶνος γὰρ υἱός ἐστιν,
not mock Doris of-Poseidon for son he-is
ὁποῖος ἂν ᾖ.
whatever-sort — he-be
DORIS τί οὖν; εἰ καὶ τοῦ Διὸς αὐτοῦ παῖς ὢν ἄγριος οὕτω καὶ
what then if even — of-Zeus himself son being savage so and
λάσιος ἐφαίνετο καί, τὸ πάντων ἀμορφότατον, μονόφθαλμος,
shaggy he-appeared and the of-all most-ugly one-eyed
οἴει τὸ γένος ἄν τι ὀνῆσαι αὐτὸν πρὸς τὴν μορφήν;
do-you-think the birth — at-all to-help him toward the looks

GALATEA οὐδὲ τὸ λάσιον αὐτοῦ καί, ὡς φής, ἄγριον ἄμορφόν
not-even the shagginess his and as you-say savage ugly
ἐστιν — ἀνδρῶδες γάρ — ὅ τε ὀφθαλμὸς ἐπιπρέπει τῷ
is manly for the both eye suits the
μετώπῳ οὐδὲν ἐνδεέστερον ὁρῶν ἢ εἰ δύ' ἦσαν.
forehead nothing less seeing than if two there-were
DORIS ἔοικας, ὦ Γαλάτεια, οὐκ ἐραστὴν ἀλλ' ἐρώμενον
you-seem O Galatea not a-lover but a-beloved
ἔχειν τὸν Πολύφημον, οἷα ἐπαινεῖς αὐτόν.
to-have — Polyphemus such-as you-praise him

2 GALATEA οὐκ ἐρώμενον, ἀλλὰ τὸ πάνυ ὀνειδιστικὸν τοῦτο οὐ
not beloved but the very reproachful this not
φέρω ὑμῶν, καί μοι δοκεῖτε ὑπὸ φθόνου αὐτὸ ποιεῖν, ὅτι
I-bear of-you and to-me you-seem from envy it to-do because
ποιμαίνων ποτὲ ἀπὸ τῆς σκοπῆς παιζούσας ἡμᾶς ἰδὼν ἐπὶ
tending-sheep once from the lookout playing us having-seen on
τῆς ἠόνος ἐν τοῖς πρόποσι τῆς Αἴτνης, καθ' ὃ μεταξὺ τοῦ
the shore at the foothills — of-Etna at which between the
ὄρους καὶ τῆς θαλάττης αἰγιαλὸς ἀπομηκύνεται, ὑμᾶς μὲν
mountain and the sea beach stretches you indeed
οὐδὲ προσέβλεψεν, ἐγὼ δὲ ἐξ ἁπασῶν ἡ καλλίστη ἔδοξα,
not-even he-looked-at I but of all the most-beautiful seemed
καὶ μόνῃ ἐμοὶ ἐπεῖχε τὸν ὀφθαλμόν. ταῦτα ὑμᾶς ἀνιᾷ· δεῖγμα
and alone on-me he-fixed the eye these-things you vex a-proof
γάρ, ὡς ἀμείνων εἰμὶ καὶ ἀξιέραστος, ὑμεῖς δὲ παρώφθητε.
for that better I-am and worthy-of-love you but were-overlooked
DORIS εἰ ποιμένι καὶ ἐνδεεῖ τὴν ὄψιν καλὴ ἔδοξας, ἐπίφθονος
if to-a-shepherd and deficient in-the sight beautiful you-seemed enviable
οἴει γεγονέναι; καίτοι τί ἄλλο ἐν σοὶ ἐπαινέσαι εἶχεν ἢ
do-you-think to-have-become and-yet what else in you to-praise could-he than

τὸ λευκὸν μόνον; καὶ τοῦτο, οἶμαι, ὅτι ξυνήθης ἐστὶ τυρῷ
the whiteness only and this I-think because accustomed he-is to-cheese
καὶ γάλακτι· πάντα οὖν τὰ ὅμοια τούτοις ἡγεῖται καλά.
and milk all then the-things like these he-thinks beautiful
ἐπεὶ τά γε ἄλλα ὁπόταν ἐθελήσῃς μαθεῖν, οἷα 3
since the at-least other-things whenever you-wish to-learn what-sort
τυγχάνεις οὖσα τὴν ὄψιν, ἀπὸ πέτρας τινός, εἴ ποτε
you-happen being in-the looks from rock some if ever
γαλήνη εἴη, ἐπικύψασα ἐς τὸ ὕδωρ ἰδὲ σεαυτὴν
calm it-should-be having-leaned-over into the water look-at yourself
οὐδὲν ἄλλο ἢ χρόαν λευκὴν ἀκριβῶς· οὐκ ἐπαινεῖται
nothing else than complexion white exactly not is-praised
δὲ τοῦτο, ἢν μὴ ἐπιπρέπῃ αὐτῷ καὶ τὸ ἐρύθημα.
but this if not is-added to-it also the blush
GALATEA καὶ μὴν ἐγὼ μὲν ἡ ἀκράτως λευκὴ ὅμως
and indeed I indeed the purely white nevertheless
ἐραστὴν ἔχω κἂν τοῦτον, ὑμῶν δὲ οὐκ ἔστιν ἥντινα
a-lover have even-if this-one of-you but not there-is whom
ἢ ποιμὴν ἢ ναύτης ἢ πορθμεὺς ἐπαινεῖ· ὁ δέ γε
either shepherd or sailor or ferryman praises — and at-least
Πολύφημος τά τε ἄλλα καὶ μουσικός ἐστι.
Polyphemus the both other-things and musical is
DORIS σιώπα, ὦ Γαλάτεια· ἠκούσαμεν αὐτοῦ ᾄδοντος ὁπότε 4
hush O Galatea we-heard him singing when
ἐκώμασε πρῴην ἐπὶ σέ· Ἀφροδίτη φίλη, ὄνον ἄν
he-came-serenading lately to you Aphrodite dear an-ass —
τις ὀγκᾶσθαι ἔδοξε. καὶ αὐτὴ δὲ ἡ πηκτὶς οἵα;
one to-bray would-have-thought and itself and the lyre what-sort
κρανίον ἐλάφου γυμνὸν τῶν σαρκῶν, καὶ τὰ μὲν κέρατα
a-skull of-a-deer bare of-the flesh and the indeed horns
πήχεις ὥσπερ ἦσαν, ζυγώσας δὲ αὐτὰ καὶ ἐνάψας
arms as they-were having-yoked and them and having-fastened

τὰ νεῦρα, οὐδὲ κόλλοπι περιστρέψας, ἐμελῴδει ἄμουσόν
the strings not-even with-a-peg having-tuned he-sang unmusical
τι καὶ ἀπῳδόν, ἄλλο μὲν αὐτὸς βοῶν, ἄλλο δὲ ἡ
something and out-of-tune one-thing indeed he shouting another and the
λύρα ὑπήχει, ὥστε οὐδὲ κατέχειν τὸν γέλωτα
lyre sounded-in-accompaniment so-that not-even to-hold the laughter
ἐδυνάμεθα ἐπὶ τῷ ἐρωτικῷ ἐκείνῳ ᾄσματι· ἡ μὲν γὰρ
could-we at the amorous that song — indeed for
Ἠχὼ οὐδὲ ἀποκρίνεσθαι αὐτῷ ἤθελεν οὕτω λάλος οὖσα
Echo not-even to-answer him was-willing so talkative being
βρυχωμένῳ, ἀλλ᾽ ᾐσχύνετο, εἰ φανείη μιμουμένη
roaring but she-was-ashamed if she-should-appear imitating
τραχεῖαν ᾠδὴν καὶ καταγέλαστον.
a-harsh song and ridiculous
ἔφερε δὲ ὁ ἐπέραστος ἐν ταῖς ἀγκάλαις ἀθυρμάτιον
carried and the lovely-one in the arms a-plaything
ἄρκτου σκύλακα τὸ λάσιον αὐτῷ προσεοικότα. τίς οὖν
of-a-bear cub the shagginess him resembling who then
οὐκ ἂν φθονήσειέ σοι, ὦ Γαλάτεια, τοιούτου ἐραστοῦ;
not — would-envy you O Galatea such a-lover

GALATEA οὐκοῦν σύ, Δωρί, δεῖξον ἡμῖν τὸν σεαυτῆς, καλλίω
then you Doris show us the your-own handsomer
δῆλον ὅτι ὄντα καὶ ᾠδικώτερον καὶ κιθαρίζειν ἄμεινον
clear that being and more-musical and to-play-the-lyre better
ἐπιστάμενον.
knowing-how

DORIS ἀλλ᾽ ἐραστὴς μὲν οὐδείς ἐστι μοι οὐδὲ σεμνύνομαι
but lover indeed no is to-me nor do-I-pride-myself
ἐπέραστος εἶναι· τοιοῦτος δὲ οἷος ὁ Κύκλωψ ἐστί,
lovely to-be such but as — Cyclops is
κινάβρας ἀπόζων ὥσπερ τράγος, ὠμοφάγος, ὥς φασι,
goaty-smell smelling-of like a-he-goat eater-of-raw-flesh as they-say

καὶ σιτούμενος τοὺς ἐπιδημοῦντας τῶν ξένων, σοὶ γένοιτο
and eating the visiting of-the strangers to-you may-he-be
καὶ σὺ ἀντερῴης αὐτοῦ.
and you may-you-love-in-return him

Κύκλωπος καὶ Ποσειδῶνος

II · THE CYCLOPS AND POSEIDON

Polyphemus complains to his father that a stranger called Noman, who named himself Odysseus once out of reach, made him drunk and blinded him in his sleep. He tells how he trapped the men in his cave and ate some, how Odysseus gave him a drugged drink and blinded him asleep, and how he moved the rock himself and groped at the door as his sheep went out, under which, Poseidon guesses, the men slipped away. The other Cyclopes, told that Noman was the plotter, left him for mad, and Odysseus taunted that not even Poseidon would heal him. Poseidon promises to punish Odysseus at sea, though he cannot heal the eye.

CYCLOPS ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, 1
O father what-things I-have-suffered from the accursed stranger
ὃς μεθύσας ἐξετύφλωσέ με κοιμωμένῳ ἐπιχειρήσας.
who having-made-drunk blinded me (me)-sleeping having-set-upon
POSEIDON τίς δὲ ἦν ὁ ταῦτα τολμήσας, ὦ Πολύφημε;
who and was the-one these-things having-dared O Polyphemus
CYCLOPS τὸ μὲν πρῶτον Οὖτιν αὐτὸν ἀπεκάλει, ἐπεὶ δὲ
the indeed first Noman himself he-called when but
διέφυγε καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.
he-escaped and out was of-range Odysseus to-be-named he-said

POSEIDON οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ'
I-know whom you-mean the Ithacan from Ilium and
ἀνέπλει. ἀλλὰ πῶς ταῦτα ἔπραξεν οὐδὲ πάνυ
he-was-sailing-home but how these-things did-he-do not-even very
εὐθαρσὴς ὤν;
bold being

2 CYCLOPS κατέλαβον ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς ἀναστρέψας
I-caught in the cave from the pasture having-returned
πολλούς τινας, ἐπιβουλεύοντας δῆλον ὅτι τοῖς ποιμνίοις·
many some plotting clear that against-the flocks
ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα — πέτρα δέ ἐστι
when for I-put on-the door the lid a-rock and it-is
παμμεγέθης — καὶ τὸ πῦρ ἀνέκαυσα ἐναυσάμενος ὃ
enormous and the fire I-lit having-kindled which
ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν
I-was-carrying tree from the mountain they-appeared to-hide
αὑτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβών τινας αὐτῶν, ὥσπερ
themselves trying I and having-seized some of-them as
εἰκὸς ἦν, κατέφαγον λῃστάς γε ὄντας. ἐνταῦθα ὁ
fitting was ate-up robbers at-least being then the
πανουργότατος ἐκεῖνος, εἴτε Οὖτις εἴτε Ὀδυσσεὺς ἦν,
most-villainous that-one whether Noman or Odysseus he-was
δίδωσί μοι πιεῖν φάρμακόν τι ἐγχέας, ἡδὺ μὲν καὶ
gives me to-drink drug a having-poured sweet indeed and
εὔοσμον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον· ἅπαντα
fragrant most-treacherous but and most-confusing everything
γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι καὶ τὸ σπήλαιον αὐτὸ
for at-once seemed to-me to-spin-around and the cave itself
ἀνεστρέφετο καὶ οὐκέτι ὅλως ἐν ἐμαυτοῦ ἤμην, τέλος
was-turned-upside-down and no-longer at-all in myself I-was finally
δὲ ἐς ὕπνον κατεσπάσθην. ὁ δὲ ἀποξύνας τὸν μοχλὸν
and into sleep I-was-dragged-down he and having-sharpened the stake

καὶ πυρώσας γε προσέτι ἐτύφλωσέ με καθεύδοντα, καὶ
and having-heated at-least besides blinded me sleeping and
ἀπ᾽ ἐκείνου τυφλός εἰμί σοι, ὦ Πόσειδον.
from that-time blind I-am for-you O Poseidon

POSEIDON ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες 3
how deeply you-slept O child who not leapt-up
μεταξὺ τυφλούμενος. ὁ δ᾽ οὖν Ὀδυσσεὺς πῶς διέφυγεν;
meanwhile being-blinded — and then Odysseus how escaped
οὐ γὰρ ἂν εὖ οἶδ᾽ ὅτι ἠδυνήθη ἀποκινῆσαι τὴν πέτραν
not for — well I-know that he-could to-move-away the rock
ἀπὸ τῆς θύρας.
from the door

CYCLOPS ἀλλ᾽ ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμι
but I removed-(it) so-that the-better him I-might-catch
ἐξιόντα, καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας
going-out and having-sat by the door I-hunted the hands
ἐκπετάσας, μόνα παρεὶς τὰ πρόβατα ἐς τὴν νομήν,
having-spread-out only having-let-pass the sheep to the pasture
ἐντειλάμενος τῷ κριῷ ὁπόσα ἐχρῆν πράττειν αὐτὸν
having-instructed the ram what-things it-was-necessary to-do him
ὑπὲρ ἐμοῦ.
for me

POSEIDON μανθάνω· ὑπ᾽ ἐκείνοις ἔλαθον ὑπεξελθόντες· 4
I-understand under them they-escaped-notice having-slipped-out
σὲ δὲ τοὺς ἄλλους Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ᾽
you but the other Cyclopes ought to-call-to-help against
αὐτόν.
him

CYCLOPS συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο
I-called-together O father and they-came when but they-asked
τοῦ ἐπιβουλεύοντος τοὔνομα κἀγὼ ἔφην ὅτι Οὐτίς
the plotter the-name and-I said that Noman

ἐστι, μελαγχολᾶν οἰηθέντες με ᾤχοντο ἀπιόντες. οὕτω
it-is to-be-mad having-thought me they-went departing so
κατεσοφίσατό με ὁ κατάρατος τῷ ὀνόματι. καὶ ὃ
outwitted me the accursed-one with-the name and what
μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφοράν,
most vexed me that also taunting me the misfortune
Οὐδὲ ὁ πατήρ, φησίν, ὁ Ποσειδῶν ἰάσεταί σε.
not-even the father he-says — Poseidon will-heal you
POSEIDON θάρρει, ὦ τέκνον· ἀμυνοῦμαι γὰρ αὐτόν, ὡς
take-heart O child I-will-punish for him so-that
μάθῃ ὅτι, καὶ εἰ πήρωσίν μοι ὀφθαλμῶν ἰᾶσθαι
he-may-learn that even if maiming for-me of-eyes to-heal
ἀδύνατον, τὰ γοῦν τῶν πλεόντων ἐπ᾽ ἐμοί ἐστι· πλεῖ
impossible the at-any-rate of-the sailing upon me depends he-sails
δὲ ἔτι.
and still

Ποσειδῶνος καὶ Ἀλφειοῦ

III · POSEIDON AND ALPHEUS

Poseidon asks the river Alpheus why he alone does not mix with the brine but runs through the sea sweet and unmixed. Alpheus answers that he is in love, not with a Nereid or a nymph, but with the spring Arethusa, an islander of Sicily. Poseidon praises her clear, silvery water and asks where an Arcadian saw a spring of Syracuse, and when Alpheus complains that his questions delay him, Poseidon bids him go, rise from the sea, mingle with the spring, and become one water with her.

POSEIDON τί τοῦτο, Ἀλφειέ; μόνος τῶν ἄλλων ἐμπεσὼν 1
what this Alpheus alone of-the others having-fallen
ἐς τὸ πέλαγος οὔτε ἀναμίγνυσαι τῇ ἅλμῃ, ὡς ἔθος
into the sea neither do-you-mingle with-the brine as custom
ποταμοῖς ἅπασιν, οὔτε ἀναπαύεις σεαυτὸν διαχυθείς,
for-rivers all nor do-you-rest yourself having-spread-out
ἀλλὰ διὰ τῆς θαλάττης ξυνεστὼς καὶ γλυκὺ φυλάττων
but through the sea compact and sweet keeping
τὸ ῥεῖθρον, ἀμιγὴς ἔτι καὶ καθαρὸς ἐπείγῃ οὐκ οἶδα ὅπου
the stream unmixed still and pure you-hurry not I-know where
βύθιος ὑποδὺς καθάπερ οἱ λάροι καὶ ἐρῳδιοί; καὶ
deep having-dived-under like the gulls and herons and
ἔοικας ἀνακύψειν που καὶ αὖθις ἀναφανεῖν σεαυτόν.
you-seem to-be-going-to-surface somewhere and again to-be-going-to-show yourself
ALPHEUS ἐρωτικόν τι τὸ πρᾶγμά ἐστιν, ὦ Πόσειδον,
amorous a-thing the business is O Poseidon
ὥστε μὴ ἔλεγχε· ἠράσθης δὲ καὶ αὐτὸς πολλάκις.
so not question-(me) you-have-loved and also yourself often
POSEIDON γυναικός, ὦ Ἀλφειέ, ἢ νύμφης ἐρᾷς ἢ καὶ τῶν
a-woman O Alpheus or a-nymph do-you-love or even of-the
Νηρηίδων αὐτῶν μιᾶς;
Nereids themselves one

ALPHEUS οὔκ, ἀλλὰ πηγῆς, ὦ Πόσειδον.
no but a-spring O Poseidon

POSEIDON ἡ δὲ ποῦ σοι γῆς αὕτη ῥεῖ;
she and where to-you on-earth this flows

ALPHEUS νησιῶτίς ἐστι Σικελή· Ἀρέθουσαν αὐτὴν καλοῦσιν.
an-islander she-is Sicilian Arethusa her they-call

2 POSEIDON οἶδα οὐκ ἄμορφον, ὦ Ἀλφειέ, τὴν Ἀρέθουσαν,
I-know not ugly O Alpheus — Arethusa
ἀλλὰ διαυγής τέ ἐστι καὶ διὰ καθαροῦ ἀναβλύζει
but transparent both she-is and through clean-(ground) bubbles-up
καὶ τὸ ὕδωρ ἐπιπρέπει ταῖς ψηφίσιν ὅλον ὑπὲρ αὐτῶν
and the water shines-on the pebbles all over them
φαινόμενον ἀργυροειδές.
appearing silvery

ALPHEUS ὡς ἀληθῶς οἶσθα τὴν πηγήν, ὦ Πόσειδον· παρ᾽
as truly you-know the spring O Poseidon to
ἐκείνην οὖν ἀπέρχομαι.
her then I-am-going

POSEIDON ἀλλ᾽ ἄπιθι μὲν καὶ εὐτύχει ἐν τῷ ἔρωτι· ἐκεῖνο
but go indeed and prosper in the love that
δέ μοι εἰπέ, ποῦ τὴν Ἀρέθουσαν εἶδες αὐτὸς μὲν Ἀρκὰς
but me tell where — Arethusa you-saw yourself indeed an-Arcadian
ὤν, ἡ δὲ ἐν Συρακούσαις ἐστίν;
being she and in Syracuse is

ALPHEUS ἐπειγόμενόν με κατέχεις, ὦ Πόσειδον, περίεργα
hurrying me you-detain O Poseidon meddlesome-things
ἐρωτῶν.
asking

POSEIDON εὖ λέγεις· χώρει παρὰ τὴν ἀγαπωμένην, καὶ
well you-say go to the beloved and
ἀναδὺς ἀπὸ τῆς θαλάττης ξυναυλίᾳ μίγνυσο τῇ
having-come-up from the sea in-harmony mingle with-the
πηγῇ καὶ ἓν ὕδωρ γίγνεσθε.
spring and one water become

Μενελάου καὶ Πρωτέως

IV · MENELAUS AND PROTEUS

Menelaus can believe that Proteus turns into water, a tree, or a lion, but not into fire while he lives in the sea. Proteus says he truly becomes it. Menelaus suspects a trick on the eyes, and Proteus invites him to touch the flame, a test Menelaus declines as unsafe. Proteus compares his changes to the octopus, which takes the color of the rock it clings to, and asks whom Menelaus will believe if not his own eyes.

MENELAUS ἀλλὰ ὕδωρ μέν σε γίγνεσθαι, ὦ Πρωτεῦ, οὐκ 1
but water indeed you to-become O Proteus not
ἀπίθανον, ἐνάλιόν γε ὄντα, καὶ δένδρον, ἔτι φορητόν,
incredible a-sea-dweller at-least being and a-tree still bearable
καὶ ἐς λέοντα δὲ ὁπότε ἀλλαγείης, ὅμως οὐδὲ τοῦτο
and into a-lion and when you-are-changed nevertheless not-even this
ἔξω πίστεως· εἰ δὲ καὶ πῦρ γίγνεσθαι δυνατὸν ἐν θαλάττῃ
beyond belief if but even fire to-become possible in the-sea
οἰκοῦντα, τοῦτο πάνυ θαυμάζω καὶ ἀπιστῶ.
dwelling this very-much I-wonder-at and disbelieve
PROTEUS μὴ θαυμάσῃς, ὦ Μενέλαε· γίγνομαι γάρ.
not wonder O Menelaus I-become for
MENELAUS εἶδον καὶ αὐτός· ἀλλά μοι δοκεῖς — εἰρήσεται
I-saw also myself but to-me you-seem it-shall-be-said
γὰρ πρὸς σέ — γοητείαν τινὰ προσάγειν τῷ πράγματι
for to you a-trick some to-apply to-the business

καὶ τοὺς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὁρώντων αὐτὸς οὐδὲν
and the eyes to-deceive of-those looking yourself nothing
τοιοῦτο γιγνόμενος.
such becoming

2 PROTEUS καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν
and what — the deceit in the so plain
γένοιτο; οὐκ ἀνεῳγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς
could-be not opened with-the eyes did-you-see into
ὅσα μετεποίησα ἐμαυτόν; εἰ δὲ ἀπιστεῖς καὶ τὸ πρᾶγμα
how-many I-changed myself if but you-disbelieve and the thing
ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν
false to-be it-seems an-apparition some before the eyes
ἱσταμένη, ἐπειδὰν πῦρ γένωμαι, προσένεγκέ μοι, ὦ
standing when fire I-become put to-me O
γενναιότατε, τὴν χεῖρα· εἴσῃ γάρ, εἰ ὁρῶμαι μόνον
noblest the hand you-will-know for whether I-am-seen only
ἢ καὶ τὸ κάειν τότε μοι πρόσεστιν.
or also the to-burn then to-me belongs

MENELAUS οὐκ ἀσφαλὴς ἡ πεῖρα, ὦ Πρωτεῦ.
not safe the test O Proteus

PROTEUS σὺ δέ μοι, Μενέλαε, δοκεῖς οὐδὲ πολύπουν
you and to-me Menelaus seem not-even an-octopus
ἑωρακέναι πώποτε οὐδὲ ὃ πάσχει ὁ ἰχθὺς οὗτος εἰδέναι.
to-have-seen ever nor what experiences the fish this to-know

MENELAUS ἀλλὰ τὸν μὲν πολύπουν εἶδον, ἃ πάσχει δέ,
but the indeed octopus I-saw what it-experiences but
ἡδέως ἂν μάθοιμι παρὰ σοῦ.
gladly — would-I-learn from you

3 PROTEUS ὁποίᾳ ἂν πέτρᾳ προσελθὼν ἁρμόσῃ τὰς κοτύλας
to-whatever — rock having-come it-fits the suckers
καὶ προσφὺς ἔχηται, ἐκείνῃ ὅμοιον ἀπεργάζεται ἑαυτὸν καὶ
and having-clung holds-on to-that like makes itself and

μεταβάλλει τὴν χρόαν μιμούμενος τὴν πέτραν, ὡς ἂν
changes the color imitating the rock so-that —
λάθῃ τοὺς ἁλιέας μὴ διαλλάττων μηδὲ φανερὸς
it-may-escape-notice-of the fishermen not differing nor conspicuous
ὢν διὰ τοῦτο, ἀλλὰ ἐοικὼς τῷ λίθῳ.
being because-of this but resembling the stone

MENELAUS φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον,
they-say these-things the but your-(case) much more-incredible
ὦ Πρωτεῦ.
O Proteus

PROTEUS οὐκ οἶδα, ὦ Μενέλαε, τίνι ἂν ἄλλῳ πιστεύσειας
not I-know O Menelaus whom — else you-would-believe
τοῖς ἑαυτοῦ ὀφθαλμοῖς ἀπιστῶν.
the your-own eyes disbelieving

MENELAUS εἶδον· ἀλλὰ τὸ πρᾶγμα τεράστιον, ὁ αὐτὸς πῦρ
I-saw but the thing monstrous the same fire
καὶ ὕδωρ.
and water

Πανόπης καὶ Γαλήνης

V · PANOPE AND GALENE

Panope tells Galene what Eris did at the wedding of Thetis and Peleus in Thessaly because she was not invited. While the guests listened to Apollo and the Muses, she threw a golden apple inscribed for the beautiful one to take, and Hera, Aphrodite, and Athena each claimed it. Zeus refused to judge and sent them to Ida, to Priam's son, a lover of beauty, and Galene guesses that Aphrodite will win unless the judge is dim-sighted.

1 PANOPE εἶδες, ὦ Γαλήνη, χθὲς οἷα ἐποίησεν ἡ Ἔρις
did-you-see O Galene yesterday what-things did — Eris
παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη
at the dinner in Thessaly because not also she was-invited
ἐς τὸ συμπόσιον;
to the banquet
GALENE οὐ ξυνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν
not I-was-feasting-with you I-at-least — for Poseidon
ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσούτῳ φυλάττειν
ordered me O Panope waveless in the-meantime to-keep
τὸ πέλαγος. τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;
the sea what and then did — Eris not being-present
PANOPE ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν ἐς
— Thetis indeed already and — Peleus had-gone-off to
τὸν θάλαμον ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδῶνος
the bridal-chamber by — Amphitrite and — Poseidon
παραπεμφθέντες, ἡ Ἔρις δὲ ἐν τοσούτῳ λαθοῦσα
escorted — Eris and in the-meantime unnoticed
πάντας — ἐδυνήθη δὲ ῥᾳδίως, τῶν μὲν πινόντων,
by-all she-could and easily the-ones indeed drinking
ἐνίων δὲ κροτούντων ἢ τῷ Ἀπόλλωνι κιθαρίζοντι
some and applauding either — Apollo playing-the-lyre

ἢ ταῖς Μούσαις ᾀδούσαις προσεχόντων τὸν νοῦν —
or to-the Muses singing paying the attention
ἐνέβαλεν ἐς τὸ ξυμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν
threw-in into the banquet apple an all-beautiful golden
ὅλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ "ἡ καλὴ λαβέτω."
all O Galene was-inscribed and the beautiful-one let-(her)-take
κυλινδούμενον δὲ τοῦτο ὥσπερ ἐξεπίτηδες ἦκεν ἔνθα Ἥρα
rolling and this as-if on-purpose came where Hera
τε καὶ Ἀφροδίτη καὶ Ἀθηνᾶ κατεκλίνοντο.
both and Aphrodite and Athena reclined
κἀπειδὴ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, 2
and-when — Hermes having-picked-(it)-up read-out the words-written
αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν
the indeed Nereids we kept-silent what for had-we to-do
ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἑκάστη καὶ αὑτῆς
they being-present they and laid-claim each and hers
εἶναι τὸ μῆλον ἠξίουν, καὶ εἰ μή γε ὁ Ζεὺς διέστησεν
to-be the apple they-claimed and if not at-least — Zeus parted
αὐτάς, καὶ ἄχρι χειρῶν ἂν τὸ πρᾶγμα προὐχώρησεν.
them even as-far-as blows — the business would-have-gone
ἀλλ' ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τούτου, —
but he myself indeed not I-will-judge he-says about this
καίτοι ἐκεῖναι αὐτὸν δικάσαι ἠξίουν — ἄπιτε δὲ ἐς τὴν
and-yet they him to-judge asked go but to —
Ἴδην παρὰ τὸν Πριάμου παῖδα, ὃς οἶδέ τε διαγνῶναι τὸ
Ida to the of-Priam son who knows both to-discern the
κάλλιον φιλόκαλος ὤν, καὶ οὐκ ἂν ἐκεῖνος κρίναι κακῶς.
fairer a-lover-of-beauty being and not — he would-judge badly
GALENE τί οὖν αἱ θεαί, ὦ Πανόπη;
what then the goddesses O Panope

PANOPE τήμερον, οἶμαι, ἀπίασιν ἐς τὴν Ἴδην, καί τις
today I-think they-go to — Ida and someone
ἥξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρατοῦσαν.
will-come after a-little announcing to-us the winner
GALENE ἤδη σοί φημι, οὐκ ἄλλη κρατήσει τῆς Ἀφροδίτης
now to-you I-say not another will-win — Aphrodite
ἀγωνιζομένης, ἢν μὴ πάνυ ὁ διαιτητὴς ἀμβλυώττῃ.
competing if not very the umpire is-dim-sighted

Τρίτωνος, Ἀμυμώνης καὶ Ποσειδῶνος

VI · TRITON, AMYMONE, AND POSEIDON

Triton tells Poseidon of a beautiful girl who comes each day to Lerna to draw water, Amymone, one of Danaus's fifty daughters, whom their father trains to hard work. Since yoking the chariot would take too long, Poseidon rides off on the swiftest dolphin with Triton swimming beside him and lies in wait. Seized and dragged toward the sea, Amymone cries out that she will call her father, and Triton tells her it is Poseidon; Poseidon calms her, promising that a spring named after her shall rise where his trident strikes the rock, and that she alone of her sisters will not carry water after death.

1 TRITON ἐπὶ τὴν Λέρναν, ὦ Πόσειδον, παραγίνεται καθ᾽
to — Lerna O Poseidon comes on
ἑκάστην ἡμέραν ὑδρευσομένη παρθένος, πάγκαλόν τι
each day about-to-draw-water a-maiden all-beautiful a
χρῆμα· οὐκ οἶδα ἔγωγε καλλίω παῖδα ἰδών.
thing not I-know I-at-least more-beautiful girl having-seen
POSEIDON ἐλευθέραν τινά, ὦ Τρίτων, λέγεις, ἢ θεράπαινά
freeborn some O Triton you-mean or servant
τις ὑδροφόρος ἐστίν;
some water-carrier is-she

TRITON οὐ μὲν οὖν, ἀλλὰ τοῦ Αἰγυπτίου ἐκείνου θυγάτηρ,
not indeed then but of-the Egyptian that daughter
μία τῶν πεντήκοντα καὶ αὐτή, Ἀμυμώνη τοὔνομα·
one of-the fifty also she Amymone by-name
ἐπυθόμην γὰρ ἥτις καλοῖτο καὶ τὸ γένος. ὁ Δαναὸς
I-learned for who she-was-called and the race — Danaus
δὲ σκληραγωγεῖ τὰς θυγατέρας καὶ αὐτουργεῖν
and rears-hard the daughters and to-work-with-their-own-hands
διδάσκει καὶ πέμπει ὕδωρ τε ἀρυσομένας καὶ πρὸς τὰ
teaches and sends water both about-to-draw and for the
ἄλλα παιδεύει ἀόκνους εἶναι αὐτάς.
other-things trains unflagging to-be them
POSEIDON μόνη δὲ παραγίνεται μακρὰν οὕτω τὴν ὁδὸν ἐξ 2
alone and does-she-come long so the way from
Ἄργους ἐς Λέρναν;
Argos to Lerna
TRITON μόνη· πολυδίψιον δὲ τὸ Ἄργος, ὡς οἶσθα· ὥστε
alone thirsty and — Argos as you-know so
ἀνάγκη ἀεὶ ὑδροφορεῖν.
necessity always to-carry-water
POSEIDON ὦ Τρίτων, οὐ μετρίως διετάραξάς με εἰπὼν τὰ
O Triton not moderately you-have-stirred me having-told the
περὶ τῆς παιδός· ὥστε ἴωμεν ἐπ᾽ αὐτήν.
about the girl so let-us-go after her
TRITON ἴωμεν· ἤδη γοῦν καιρὸς τῆς ὑδροφορίας· καὶ
let-us-go now at-any-rate the-time of-the water-carrying and
σχεδόν που κατὰ μέσην τὴν ὁδόν ἐστιν ἰοῦσα ἐς τὴν
nearly somewhere at mid the road she-is going to —
Λέρναν.
Lerna

POSEIDON οὐκοῦν ζεῦξον τὸ ἅρμα· ἢ τοῦτο μὲν πολλὴν
then yoke the chariot or this indeed much
ἔχει τὴν διατριβὴν ὑπάγειν τοὺς ἵππους τῇ ζεύγλῃ καὶ
has the delay to-bring-under the horses to-the yoke and
τὸ ἅρμα ἐπισκευάζειν, σὺ δὲ ἀλλὰ δελφινά μοί τινα τῶν
the chariot to-get-ready you but rather a-dolphin for-me some of-the
ὠκέων παράστησον· ἐφιππάσομαι γὰρ ἐπ᾽ αὐτοῦ τάχιστα.
swift-ones bring I-will-ride for on it most-quickly
TRITON ἰδού σοι οὑτοσὶ δελφίνων ὁ ὠκύτατος.
look for-you this-one of-dolphins the swiftest
POSEIDON εὖ γε· ἀπελαύνωμεν· σὺ δὲ παρανήχου, ὦ
well at-least let-us-ride-off you and swim-alongside O
Τρίτων. καὶπειδὴ πάρεσμεν ἐς τὴν Λέρναν, ἐγὼ μὲν
Triton and-when we-are-there at — Lerna I indeed
λοχήσω ἐνταῦθά που, σὺ δὲ ἀποσκόπει· ὁπόταν
will-lie-in-wait here somewhere you and watch when
αἴσθῃ προσιοῦσαν αὐτὴν —
you-perceive approaching her
TRITON αὕτη σοι πλησίον.
here-she-is for-you near
3 POSEIDON καλή, ὦ Τρίτων, καὶ ὡραία παρθένος· ἀλλὰ
beautiful O Triton and in-bloom maiden but
συλληπτέα ἡμῖν ἐστιν.
must-be-seized by-us she-is
AMYMONE ἄνθρωπε, ποῖ με ξυναρπάσας ἄγεις;
man where me having-seized are-you-taking
ἀνδραποδιστὴς εἶ, καὶ ἔοικας ἡμῖν ὑπ᾽ Αἰγύπτου
a-kidnapper you-are and you-seem against-us by Aegyptus
τοῦ θείου ἐπιπεμφθῆναι· ὥστε βοήσομαι τὸν πατέρα.
the uncle to-have-been-sent so I-will-shout-for the father
TRITON σιώπησον, ὦ Ἀμυμώνη· Ποσειδῶν ἐστι.
be-quiet O Amymone Poseidon it-is

AMYMONE τί Ποσειδῶν λέγεις; τί βιάζῃ με, ὦ ἄνθρωπε,
what Poseidon do-you-say why do-you-force me O man
καὶ ἐς τὴν θάλατταν καθέλκεις; ἐγὼ δὲ ἀποπνιγήσομαι
and into the sea drag-down I and will-be-drowned
ἡ ἀθλία καταδῦσα.
the wretched having-sunk
POSEIDON θάρρει, οὐδὲν δεινὸν μὴ πάθῃς· ἀλλὰ καὶ πηγὴν
take-heart nothing terrible not may-you-suffer but even a-spring
ἐπώνυμόν σοι ἀναδοθῆναι ἐάσω ἐνταῦθα πατάξας τῇ
named after-you to-gush-up I-will-let here having-struck with-the
τριαίνῃ τὴν πέτραν πλησίον τοῦ κλύσματος, καὶ σὺ εὐδαίμων
trident the rock near the beach and you happy
ἔσῃ καὶ μόνη τῶν ἀδελφῶν οὐχ ὑδροφορήσεις ἀποθανοῦσα.
will-be and alone of-the sisters not will-carry-water having-died

Νότου καὶ Ζεφύρου

VII · NOTUS AND ZEPHYRUS

Notus asks whether this is the heifer Hermes leads across the sea, whom Zeus loved. Zephyrus says she was a daughter of the river Inachus, whom Hera changed in jealousy, and that Zeus has sent her to Egypt and ordered the winds to keep the sea calm until she crosses. There she will bear her child and become a goddess who rules sailing and the winds. They watch her come ashore and stand upright as a beautiful woman again, and Notus wonders why Hermes has turned dog-faced.

NOTUS ταύτην, ὦ Ζέφυρε, τὴν δάμαλιν, ἣν διὰ τοῦ 1
this O Zephyrus the heifer which through the
πελάγους ἐς Αἴγυπτον ὁ Ἑρμῆς ἄγει, ὁ Ζεὺς διεκόρευσεν
sea to Egypt — Hermes leads — Zeus deflowered
ἁλοὺς ἔρωτι;
caught by-love

ZEPHYRUS ναί, ὦ Νότε· οὐ δάμαλις δὲ τότε, ἀλλὰ παῖς ἦν
yes O Notus not a-heifer but then but a-daughter she-was
τοῦ ποταμοῦ Ἰνάχου· νῦν δὲ ἡ Ἥρα τοιαύτην ἐποίησεν
of-the river Inachus now and — Hera such made
αὐτὴν ζηλοτυπήσασα, ὅτι καὶ πάνυ ἑώρα ἐρῶντα τὸν Δία.
her having-become-jealous because and very-much she-saw loving — Zeus
NOTUS νῦν οὖν ἔτι ἐρᾷ τῆς βοός;
now then still does-be-love the cow
ZEPHYRUS καὶ μάλα, καὶ διὰ τοῦτο ἐς Αἴγυπτον αὐτὴν
yes indeed and because-of this to Egypt her
ἔπεμψε καὶ ἡμῖν προσέταξε μὴ κυμαίνειν τὴν θάλατταν
he-sent and us ordered not to-make-waves-on the sea
ἔστ' ἂν διανήξηται, ὡς ἀποτεκοῦσα ἐκεῖ — κυεῖ
until — she-swims-across so-that having-given-birth there she-is-pregnant
δὲ ἤδη — θεὸς γένοιτο καὶ αὐτὴ καὶ τὸ τεχθέν.
for already a-goddess may-become both she and the offspring
2 NOTUS ἡ δάμαλις θεός;
the heifer a-goddess
ZEPHYRUS καὶ μάλα, ὦ Νότε· ἄρξει τε, ὡς ὁ Ἑρμῆς
yes indeed O Notus she-will-rule both as — Hermes
ἔφη, τῶν πλεόντων καὶ ἡμῶν ἔσται δέσποινα, ὅντινα ἂν
said the sailing and of-us will-be mistress whomever —
ἡμῶν ἐθέλῃ ἐκπέμψαι ἢ κωλῦσαι ἐπιπνεῖν.
of-us she-wishes to-send-out or to-prevent to-blow
NOTUS θεραπευτέα τοιγαροῦν, ὦ Ζέφυρε, ἤδη δέσποινά γε
must-be-courted therefore O Zephyrus now mistress at-least
οὖσα.
being
ZEPHYRUS νὴ Δί'· εὐνουστέρα γὰρ ἂν οὕτω γένοιτο. ἀλλ'
by Zeus more-kindly for — so she-would-be but
ἤδη γὰρ διεπέρασε καὶ ἐξένευσεν ἐς τὴν γῆν. ὁρᾷς
already for she-has-crossed and swum-out onto the land you-see

ὅπως οὐκέτι μὲν τετραποδιστὶ βαδίζει, ἀνορθώσας δὲ
how no-longer indeed on-all-fours she-walks having-straightened-up and
αὐτὴν ὁ Ἑρμῆς γυναῖκα παγκάλην αὖθις ἐποίησε;
her — Hermes a-woman all-beautiful again made

NOTUS παράδοξα γοῦν ταῦτα, ὦ Ζέφυρε· οὐκέτι τὰ
marvelous at-any-rate these-things O Zephyrus no-longer the
κέρατα οὐδὲ οὐρὰ καὶ δίχηλα τὰ σκέλη, ἀλλ᾽ ἐπέραστος
horns nor tail and cloven the legs but lovely
κόρη. ὁ μέντοι Ἑρμῆς τί παθὼν μεταβέβληκεν ἑαυτὸν
girl — however Hermes what having-suffered has-changed himself
καὶ ἀντὶ νεανίου κυνοπρόσωπος γεγένηται;
and instead-of a-youth dog-faced has-become

ZEPHYRUS μὴ πολυπραγμονῶμεν, ὅτε ἄμεινον ἐκεῖνος οἶδε
not let-us-meddle since better he knows
τὰ πρακτέα.
the things-to-do

Ποσειδῶνος καὶ Δελφίνων

VIII · POSEIDON AND THE DOLPHINS

Poseidon praises the dolphins for their kindness to men: they carried Ino's child to the Isthmus, and now one has brought the lyre-singer Arion of Methymna ashore at Taenarum. The dolphins answer that they were men before they became fish, and Poseidon blames Dionysus for changing them. One dolphin tells the story: sailing home to Methymna from Periander's court with his wealth, Arion learned that the sailors meant to kill him, asked leave to sing a dirge for himself in his robes, and leapt into the sea, where the dolphin took him up and swam ashore with him; Poseidon praises its love of music.

1 POSEIDON εὖ γε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλάνθρωποί ἐστε,
well at-least O dolphins that always kind-to-men you-are
καὶ πάλαι μὲν τὸ τῆς Ἰνοῦς παιδίον ἐπὶ τὸν Ἰσθμὸν
both long-ago indeed the — of-Ino child to — Isthmus
ἐκομίσατε ὑποδεξάμενοι ἀπὸ τῶν Σκειρωνίδων μετὰ τῆς
you-carried having-caught-(it) from — Scironian-rocks with the
μητρὸς ἐμπεσόν, καὶ νῦν σὺ τὸν κιθαρῳδὸν τουτονὶ τὸν
mother having-fallen-in and now you the lyre-singer this the
ἐκ Μηθύμνης ἀναλαβὼν ἐξενήξω ἐς Ταίναρον αὐτῇ
from Methymna having-taken-up you-swam-ashore to Taenarum together-with
σκευῇ καὶ κιθάρᾳ, οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν
costume and lyre nor did-you-allow miserably by the sailors
ἀπολλύμενον.
being-killed

DOLPHINS μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ
not wonder O Poseidon if the men good
ποιοῦμεν ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι.
we-do from men at-least also ourselves fish having-become

POSEIDON καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς
and I-blame at-least — Dionysus that you
καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον,
having-defeated-at-sea changed it-being-necessary to-subdue only
ὥσπερ τοὺς ἄλλους ὑπηγάγετο. πῶς δ' οὖν τὰ κατὰ
as the others he-brought-under how and then the-things about
τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν;
— Arion this happened O dolphin

DOLPHIN ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ καὶ πολλάκις 2
— Periander I-think delighted in-him and often
μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, ὁ δὲ πλουτήσας παρὰ
sent-for him for the art he and having-grown-rich from
τοῦ τυράννου ἐπεθύμησε πλεύσας οἴκαδε ἐς τὴν Μήθυμναν
the tyrant desired having-sailed home to — Methymna
ἐπιδείξασθαι τὸν πλοῦτον, καὶ ἐπιβὰς πορθμείου τινὸς
to-display the wealth and having-boarded a-boat some
κακούργων ἀνδρῶν ὡς ἔδειξε πολὺν ἄγων χρυσόν τε
of-criminal men when he-showed much carrying gold both
καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένοντο,
and silver when in mid — Aegean they-were
ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται· ὁ δὲ — ἠκροώμην γὰρ
plot-against him the sailors he and I-was-listening for
ἅπαντα παρανέων τῷ σκάφει — ἐπεὶ ταῦτα ὑμῖν
to-everything swimming-alongside the vessel since these-things by-you
δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντα με καὶ
have-been-decided he-said but the costume having-put-on me and
ᾄσαντα θρῆνόν τινα ἐπ' ἐμαυτῷ ἑκόντα ἐάσατε ῥῖψαι
having-sung a-dirge a for myself willingly let to-throw
ἐμαυτόν. ἐπέτρεψαν οἱ ναῦται καὶ ἀνέλαβε τὴν σκευὴν
myself allowed the sailors and he-put-on the costume
καὶ ᾖσε πάνυ λιγυρόν, καὶ ἔπεσεν ἐς τὴν θάλατταν ὡς
and sang very clearly and fell into the sea as

αὐτίκα πάντως ἀποθανούμενος· ἐγὼ δὲ ὑπολαβὼν καὶ
at-once certainly about-to-die I but having-taken-up and
ἀναθέμενος αὐτὸν ἐξενηξάμην ἔχων ἐς Ταίναρον.
having-put-on-(my-back) him swam-ashore having-(him) to Taenarum
POSEIDON ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν
I-praise you for-the love-of-music worthy for the fee
ἀποδέδωκας αὐτῷ ἀκροάσεως.
you-have-paid him for-the-hearing

Ποσειδῶνος καὶ Νηρηΐδων

IX · POSEIDON AND THE NEREIDS

Poseidon names the strait where Helle fell the Hellespont, after her, and orders the Nereids to carry her body to the Troad for burial. Amphitrite would rather bury her in the sea that bears her name, pitying her for what her stepmother made her suffer, but Poseidon says it is not lawful. The girl's consolation will be that Ino too will soon leap into the sea from Cithaeron with her son, pursued by Athamas, and must be saved as Dionysus' nurse, though Amphitrite calls her wicked. Asked why the girl fell while her brother Phrixus rides safely, Poseidon explains that she, unused to the flight, grew terrified and dizzy and lost her hold on the ram's horns, and that Fate was stronger than her mother Nephele.

1 POSEIDON τὸ μὲν στενὸν τοῦτο, ἔνθα ἡ παῖς κατηνέχθη,
the indeed strait this where the girl was-carried-down
Ἑλλήσποντος ἀπ᾽ αὐτῆς καλείσθω· τὸν δὲ νεκρὸν ὑμεῖς,
Hellespont after her let-it-be-called the and corpse you
ὦ Νηρηίδες, παραλαβοῦσαι τῇ Τρῳάδι προσενέγκατε,
O Nereids having-taken-up — to-Troad bring
ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων.
so-that she-may-be-buried by the natives

AMPHI. μηδαμῶς, ὦ Πόσειδον, ἀλλ᾽ ἐνταῦθα ἐν τῷ ἐπωνύμῳ
by-no-means O Poseidon but here in the named-after-her
πελάγει τεθάφθω· ἐλεοῦμεν γὰρ αὐτὴν οἴκτιστα ὑπὸ
sea let-her-be-buried we-pity for her most-pitiably at-the-hands-of
τῆς μητρυιᾶς πεπονθυῖαν.
the stepmother having-suffered

POSEIDON τοῦτο μέν, ὦ Ἀμφιτρίτη, οὐ θέμις· οὐδὲ ἄλλως καλὸν
this indeed O Amphitrite not lawful nor otherwise fine
ἐνταῦθά που κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτήν, ἀλλ᾽ ὅπερ
here somewhere to-lie under the sand her but as
ἔφην ἐν τῇ Τρῳάδι ἢ ἐν Χερρονήσῳ τεθάψεται. ἐκεῖνο δὲ
I-said in — Troad or in the-Chersonese she-shall-be-buried that and
παραμύθιον οὐ μικρὸν ἔσται αὐτῇ, ὅτι μετ᾽ ὀλίγον τὰ αὐτὰ
consolation not small will-be to-her that after a-little the same-things
καὶ ἡ Ἰνὼ πείσεται καὶ ἐμπεσεῖται ὑπὸ τοῦ Ἀθάμαντος
also — Ino will-suffer and will-fall by — Athamas
διωκομένη ἐς τὸ πέλαγος ἀπ᾽ ἄκρου τοῦ Κιθαιρῶνος, καθ᾽
pursued into the sea from the-top — of-Cithaeron where
ὅπερ καθήκει ἐς τὴν θάλατταν, ἔχουσα καὶ τὸν υἱὸν ἐπὶ τῆς
it runs-down to the sea having also the son in the
ἀγκάλης. ἀλλὰ κἀκείνην σῶσαι δεήσει χαρισαμένους
arms but her-too to-save it-will-be-necessary doing-a-favor
τῷ Διονύσῳ· τροφὸς γὰρ αὐτοῦ καὶ τίτθη ἡ Ἰνώ.
— to-Dionysus nurse for his and wet-nurse — Ino

AMPHI. οὐκ ἐχρῆν οὕτω πονηρὰν οὖσαν. 2
not it-was-right so wicked being

POSEIDON ἀλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὦ Ἀμφιτρίτη, οὐκ
but — to-Dionysus to-be-ungracious O Amphitrite not
ἄξιον.
fitting

NEREIDS αὕτη δὲ ἄρα τί παθοῦσα κατέπεσεν ἀπὸ τοῦ
she and then what having-suffered fell-down from the
κριοῦ; ὁ ἀδελφὸς δὲ ὁ Φρίξος ἀσφαλῶς ὀχεῖται;
ram the brother but — Phrixus safely rides
POSEIDON εἰκότως· νεανίας γὰρ καὶ δυνατὸς ἀντέχειν πρὸς τὴν
naturally a-young-man for and able to-hold-out against the
φοράν, ἡ δὲ ὑπ' ἀηθείας ἐπιβᾶσα ὀχήματος παραδόξου
rush she but from inexperience having-mounted a-vehicle strange
καὶ ἀπιδοῦσα ἐς βάθος ἀχανές, ἐκπλαγεῖσα καὶ τῷ
and having-looked-down into depth yawning terrified and by-the
θάλπει ἅμα συσχεθεῖσα καὶ ἰλιγγιάσασα πρὸς τὸ
heat at-the-same-time overcome and having-grown-dizzy at the
σφοδρὸν τῆς πτήσεως ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ
violence of-the flight losing-hold became of-the horns of-the
κριοῦ, ὧν τέως ἐπείληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγος.
ram which till-then she-had-grasped and fell-down into the sea
NEREIDS οὔκουν ἐχρῆν τὴν μητέρα τὴν Νεφέλην βοηθῆσαι
not-then ought the mother — Nephele to-help
πιπτούσῃ;
(her)-falling
POSEIDON ἐχρῆν ἀλλ' ἡ Μοῖρα τῆς Νεφέλης πολλῷ
she-ought but — Fate — than-Nephele much
δυνατωτέρα.
more-powerful

Ἴριδος καὶ Ποσειδῶνος

X · IRIS AND POSEIDON

Iris brings Poseidon Zeus's order to fix the floating island, broken off from Sicily, firmly in the middle of the Aegean. Leto must give birth there, since Hera has bound the earth by oath to give her no place, and the island, unseen until now, was not sworn. Poseidon bids the island rise and stand and receive his brother's two children, the most beautiful of the gods, orders the Tritons to ferry Leto across and the sea to be calm, says that the newborn will at once pursue the serpent now maddening her and avenge their mother, and sends Iris to tell Zeus that Delos stands ready.

IRIS τὴν νῆσον τὴν πλανωμένην, ὦ Πόσειδον, ἣν 1
the island the wandering O Poseidon which
ἀποσπασθεῖσαν τῆς Σικελίας ὕφαλον ἔτι νήχεσθαι
torn-away — from-Sicily under-the-sea still to-swim
συμβέβηκε, ταύτην, φησὶν ὁ Ζεύς, στῆσον ἤδη καὶ ἀνάφηνον
it-happens this says — Zeus fix now and bring-to-light
καὶ ποίησον ἤδη δῆλον ἐν τῷ Αἰγαίῳ μέσῳ βεβαίως
and make now visible in — Aegean middle firmly
μένειν στηρίξας πάνυ ἀσφαλῶς· δεῖται γάρ τι αὐτῆς.
to-remain having-fixed very securely he-needs for something of-it
POSEIDON πεπράξεται ταῦτα, ὦ Ἶρι. τίνα δὲ ὅμως παρέξει
it-shall-be-done these-things O Iris what but nevertheless will-it-provide
αὐτῷ τὴν χρείαν ἀναφανεῖσα καὶ μηκέτι πλέουσα;
to-him the service having-appeared and no-longer floating
IRIS τὴν Λητὼ ἐπ᾽ αὐτῆς δεῖ ἀποκυῆσαι· ἤδη γὰρ
— Leto on it it-is-necessary to-give-birth already for
πονήρως ὑπὸ τῶν ὠδίνων ἔχει.
badly from the pangs she-is

POSEIDON τί οὖν; οὐχ ἱκανὸς ὁ οὐρανὸς ἐντεκεῖν; εἰ
what then not sufficient the heaven to-give-birth-in if
δὲ μὴ οὗτος, ἀλλ᾽ ἥ γε γῆ πᾶσα οὐκ ἂν δύναιτο
but not this but the at-least earth whole not — could
ὑποδέξασθαι τὰς γονὰς αὐτῆς;
to-receive the offspring her
IRIS οὔκ, ὦ Πόσειδον· ἡ Ἥρα γὰρ ὅρκῳ μεγάλῳ κατέλαβε
no O Poseidon — Hera for by-oath great bound
τὴν γῆν, μὴ παρασχεῖν τῇ Λητοῖ τῶν ὠδίνων ὑποδοχήν.
the earth not to-provide — for-Leto for-the labor a-reception
ἡ τοίνυν νῆσος αὕτη ἀνώμοτός ἐστιν· ἀφανὴς γὰρ ἦν.
the then island this unsworn is invisible for it-was
2 POSEIDON συνίημι. στῆθι, ὦ νῆσε, καὶ ἀνάδυθι αὖθις ἐκ
I-understand stand O island and rise-up again from
τοῦ βυθοῦ καὶ μηκέτι ὑποφέρου, ἀλλὰ βεβαίως μένε
the depths and no-longer be-carried-along but firmly remain
καὶ ὑπόδεξαι, ὦ εὐδαιμονεστάτη, τοῦ ἀδελφοῦ τὰ τέκνα
and receive O most-fortunate of-the brother the children
δύο, τοὺς καλλίστους τῶν θεῶν· καὶ ὑμεῖς, ὦ Τρίτωνες,
two the most-beautiful of-the gods and you O Tritons
διαπορθμεύσατε τὴν Λητὼ ἐς αὐτήν· καὶ γαληνὰ ἅπαντα
ferry-across — Leto to it and calm everything
ἔστω. τὸν δράκοντα δέ, ὃς νῦν ἐξοιστρεῖ αὐτὴν φοβῶν,
let-be the serpent and which now maddens her frightening
τὰ νεογνὰ ἐπειδὰν τεχθῇ, αὐτίκα μέτεισι καὶ τιμωρήσει
the newborn when they-are-born at-once will-pursue and will-avenge
τῇ μητρί. σὺ δὲ ἀπάγγελλε τῷ Διὶ πάντα εἶναι εὐτρεπῆ·
the mother you and report — to-Zeus all to-be ready
ἕστηκεν ἡ Δῆλος· ἡκέτω ἡ Λητὼ ἤδη καὶ τικτέτω.
stands — Delos let-come — Leto now and let-her-give-birth

Ξάνθου καὶ Θαλάσσης

XI · XANTHUS AND THE SEA

The river Xanthus begs the Sea to quench his burns, for Hephaestus has set him on fire. Pitying the Trojans whom Thetis's son was slaughtering and with whose corpses he was choking his stream, Xanthus rushed on him to flood him and frighten him off, and Hephaestus brought all his fire against him, burning his elms and tamarisks, roasting his fish and eels, and nearly drying him up. The Sea says he suffered rightly for attacking her grandson, a Nereid's son; Xanthus asks whether he should not have pitied his neighbors, and the Sea answers that Hephaestus had to pity Achilles, the son of Thetis.

XANTHUS δέξαι με, ὦ θάλασσα, δεινὰ πεπονθότα καὶ 1
receive me O sea terrible-things having-suffered and
κατάσβεσόν μου τὰ τραύματα.
quench my the wounds

SEA τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;
what this O Xanthus who you burned

XANTHUS ὁ Ἥφαιστος. ἀλλ' ἀπηνθράκωμαι ὅλος ὁ
— Hephaestus but I-am-burned-to-a-cinder wholly the
κακοδαίμων καὶ ζέω.
wretch and I-boil

SEA διὰ τί δαί σοι καὶ ἐνέβαλε τὸ πῦρ;
for what then at-you even did-he-throw the fire

XANTHUS διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ
because-of the her son — of-Thetis when for
φονεύοντα τοὺς Φρύγας ἱκετεύσας οὐκ ἔπαυσα τῆς
(him)-slaughtering the Phrygians having-entreated not I-stopped from-the
ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἐνέφραττέ μοι τὸν ῥοῦν,
rage but with the corpses he-was-blocking my the stream

ἐλεήσας τοὺς ἀθλίους ἐπῆλθον ἐπικλύσαι ἐθέλων, ὡς
having-pitied the wretched I-came-on to-flood wishing so-that
φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν.
frightened he-might-keep-off the men

2 ἐνταῦθα ὁ Ἥφαιστος — ἔτυχε γὰρ πλησίον που ὤν —
then — Hephaestus happened for near somewhere being
πᾶν ὅσον, οἶμαι, πῦρ εἶχε καὶ ὅσον ἐν τῇ Αἴτνῃ καὶ
all as-much-as I-think fire he-had and as-much-as in — Etna and
εἴ ποθι ἄλλοθι, φέρων ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς
if anywhere else bringing attacked me and burned indeed the
πτελέας καὶ μυρίκας, ὤπτησε δὲ καὶ τοὺς κακοδαίμονας
elms and tamarisks roasted and also the wretched
ἰχθῦς καὶ τὰς ἐγχέλεις, αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι
fish and the eels myself and me to-boil-over
ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἴργασται. ὁρᾷς γοῦν,
having-made nearly — wholly dry he-has-made you-see at-any-rate
ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.
how I-am-affected by the burns

SEA θολερός, ὦ Ξάνθε, καὶ θερμός, ὡς εἰκός, τὸ αἷμα
muddy O Xanthus and hot as likely the blood
μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δέ, ὡς φής, ἀπὸ τοῦ
indeed from the corpses the heat and as you-say from the
πυρός· καὶ εἰκότως, ὦ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱωνὸν
fire and rightly O Xanthus who against the my grandson
ὥρμησας οὐκ αἰδεσθεὶς ὅτι Νηρηίδος υἱὸς ἦν.
rushed not having-respected that of-a-Nereid son he-was

XANTHUS οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;
not ought then to-pity neighbors being the Phrygians

SEA τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα
— Hephaestus and not ought to-pity of-Thetis son being
τὸν Ἀχιλλέα.
— Achilles

Δωρίδος καὶ Θέτιδος

XII · DORIS AND THETIS

Thetis weeps for a most beautiful girl and her newborn baby, whom the girl's father has had cast into the sea in a chest. She tells Doris the story: Acrisius kept his daughter a virgin in a bronze chamber, Zeus, they say, came to her as gold flowing through the roof, and when the child was born the father, thinking her seduced, shut her in the chest; she kept silent for herself but begged for the baby, who smiled at the sea. Doris weeps too, and since the chest still floats near Seriphus with both alive, they resolve to drive it into the nets of the Seriphian fishermen, who will save mother and child.

DORIS τί δακρύεις, ὦ Θέτι; 1

why do-you-weep O Thetis

THETIS καλλίστην, ὦ Δωρί, κόρην εἶδον ἐς κιβωτὸν

most-beautiful O Doris a-girl I-saw into a-chest

ὑπὸ τοῦ πατρὸς ἐμβληθεῖσαν, αὐτήν τε καὶ βρέφος

by the father thrown herself both and baby

αὐτῆς ἀρτιγέννητον· ἐκέλευσε δὲ ὁ πατὴρ τοὺς ναύτας

her newborn ordered and the father the sailors

ἀναλαβόντας τὸ κιβώτιον, ἐπειδὰν πολὺ ἀπὸ τῆς γῆς

having-taken-up the chest when far from the land

ἀποσπάσωσιν, ἀφεῖναι ἐς τὴν θάλατταν, ὡς ἀπόλοιτο

they-draw-away to-let-go into the sea so-that might-perish

ἡ ἀθλία, καὶ αὐτὴ καὶ τὸ βρέφος.

the wretched both herself and the baby

DORIS τίνος δὲ ἕνεκα, ὦ ἀδελφή; εἰπέ, εἴ τι ἔμαθες

what and for O sister tell if anything you-learned

ἀκριβῶς ἅπαντα.

exactly everything

THETIS ὁ Ἀκρίσιος ὁ πατὴρ αὐτῆς καλλίστην οὖσαν
— Acrisius the father her most-beautiful being
ἐπαρθένευεν ἐς χαλκοῦν τινα θάλαμον ἐμβαλών· εἶτα, εἰ
kept-a-virgin into bronze a chamber having-put then whether
μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, φασὶ δ' οὖν τὸν Δία χρυσὸν
indeed true not I-can to-say they-say and then — Zeus gold
γενόμενον ῥυῆναι διὰ τοῦ ὀρόφου ἐπ' αὐτήν, δεξαμένην
having-become to-have-flowed through the roof upon her having-received
δὲ ἐκείνην ἐς τὸν κόλπον καταρρέοντα τὸν θεὸν ἐγκύμονα
and her into the lap flowing-down the god pregnant
γενέσθαι. τοῦτο αἰσθόμενος ὁ πατήρ, ἄγριός τις καὶ
to-have-become this having-perceived the father savage a and
ζηλότυπος γέρων, ἠγανάκτησε καὶ ὑπό τινος μεμοιχεῦσθαι
jealous old-man was-angry and by someone to-have-been-seduced
οἰηθεὶς αὐτὴν ἐμβάλλει ἐς τὴν κιβωτὸν ἄρτι τετοκυῖαν.
having-thought her throws into the chest just having-given-birth

2 DORIS ἡ δὲ τί ἔπραττεν, ὦ Θέτι, ὁπότε καθίετο;
she and what was-doing O Thetis when she-was-let-down

THETIS ὑπὲρ αὐτῆς μὲν ἐσίγα, ὦ Δωρί, καὶ ἔφερε
for herself indeed she-kept-silent O Doris and bore
τὴν καταδίκην, τὸ βρέφος δὲ παρητεῖτο μὴ ἀποθανεῖν
the sentence the baby but she-begged-off not to-die
δακρύουσα καὶ τῷ πάππῳ δεικνύουσα αὐτό, κάλλιστον
weeping and to-the grandfather showing it most-beautiful
ὄν· τὸ δὲ ὑπ' ἀγνοίας τῶν κακῶν ὑπεμειδία πρὸς τὴν
being it and from ignorance of-the troubles smiled at the
θάλατταν. ὑποπίμπλαμαι αὖθις τοὺς ὀφθαλμοὺς δακρύων
sea I-am-filled again the eyes with-tears
μνημονεύουσα αὐτῶν.
remembering them

DORIS κἀμὲ δακρῦσαι ἐποίησας. ἀλλ' ἤδη τεθνᾶσιν;
me-too to-weep you-made but already are-they-dead

THETIS οὐδαμῶς· νήχεται γὰρ ἔτι ἡ κιβωτὸς ἀμφὶ τὴν

by-no-means floats for still the chest around —

Σέριφον ζῶντας αὐτοὺς φυλάττουσα.

Seriphus alive them keeping

DORIS τί οὖν οὐχὶ σώζομεν αὐτὴν τοῖς ἁλιεῦσι τούτοις

why then not do-we-save her to-the fishermen these

ἐμβαλοῦσαι ἐς τὰ δίκτυα τοῖς Σεριφίοις; οἱ δὲ

having-thrown into the nets the Seriphians they and

ἀνασπάσαντες σώσουσι δῆλον ὅτι.

having-hauled-up will-save clear that

THETIS εὖ λέγεις, οὕτω ποιῶμεν· μὴ γὰρ ἀπολέσθω μήτε

well you-say so let-us-do not for let-perish neither

αὐτὴ μήτε τὸ παιδίον οὕτως ὂν καλόν.

she nor the child so being beautiful

Ἐνιπέως καὶ Ποσειδῶνος

XIII · ENIPEUS AND POSEIDON

The river Enipeus complains that Poseidon took his likeness and seduced the girl Tyro, who gave herself thinking he was Enipeus. Poseidon answers that Enipeus scorned the girl, who wandered his banks and bathed in his stream praying to meet him, and that his jealousy comes too late, since Tyro has suffered nothing. Enipeus complains that Poseidon told her at parting who he was, which grieved her most, and enjoyed what was his under a purple wave.

1 ENIPEUS οὐ καλὰ ταῦτα, ὦ Πόσειδον· εἰρήσεται γὰρ
not fine these-things O Poseidon it-shall-be-said for
τἀληθές· ὑπελθών μου τὴν ἐρωμένην εἰκασθεὶς
the-truth having-stolen-in-on my the beloved having-made-yourself-like
ἐμοὶ διεκόρευσας τὴν παῖδα· ἡ δὲ ᾤετο ὑπ᾽ ἐμοῦ ταῦτα
me you-deflowered the girl she and thought by me these-things
πεπονθέναι καὶ διὰ τοῦτο παρεῖχεν ἑαυτήν.
to-have-suffered and because-of this gave herself
POSEIDON σὺ γάρ, ὦ Ἐνιπεῦ, ὑπεροπτικὸς ἦσθα καὶ βραδύς, ὃς
you for O Enipeus disdainful were and slow who
κόρης οὕτω καλῆς φοιτώσης ὁσημέραι παρὰ σέ, ἀπολλυμένης
a-girl so beautiful coming daily to you perishing
ὑπὸ τοῦ ἔρωτος, ὑπερεώρας καὶ ἔχαιρες λυπῶν αὐτήν, ἡ
from the love you-disdained and delighted grieving her she
δὲ περὶ τὰς ὄχθας ἁλύουσα καὶ ἐπεμβαίνουσα καὶ λουομένη
and along the banks wandering and stepping-in and bathing
ἐνίοτε ηὔχετό σοι ἐντυχεῖν, σὺ δὲ ἐθρύπτου πρὸς αὐτήν.
sometimes prayed you to-meet you but were-coy toward her

ENIPEUS τί οὖν; διὰ τοῦτο ἐχρῆν σε προαρπάσαι τὸν 2
what then because-of this ought you to-snatch-first the
ἔρωτα καὶ καθυποκρίνασθαι Ἐνιπέα ἀντὶ Ποσειδῶνος
love and to-pretend Enipeus instead-of Poseidon
εἶναι καὶ κατασοφίσασθαι τὴν Τυρὼ ἀφελῆ κόρην οὖσαν;
to-be and to-trick — Tyro simple girl being
POSEIDON ὀψὲ ζηλοτυπεῖς, ὦ Ἐνιπεῦ, ὑπερόπτης πρότερον
late you-are-jealous O Enipeus disdainful before
ὤν· ἡ Τυρὼ δὲ οὐδὲν δεινὸν πέπονθεν οἰομένη ὑπὸ σοῦ
being — Tyro and nothing terrible has-suffered thinking by you
διακεκορεῦσθαι.
to-have-been-deflowered
ENIPEUS οὐ μὲν οὖν· ἔφησθα γὰρ ἀπιὼν ὅτι Ποσειδῶν
not indeed then you-said for going-away that Poseidon
ἦσθα, ὃ καὶ μάλιστα ἐλύπησεν αὐτήν· καὶ ἐγὼ τοῦτο
you-were which also most grieved her and I in-this
ἠδίκημαι, ὅτι τὰ ἐμὰ σὺ ηὐφραίνου τότε καὶ περιστήσας
have-been-wronged that the mine you enjoyed then and having-set-around
πορφύρεόν τι κῦμα, ὅπερ ὑμᾶς συνέκρυπτεν ἅμα, συνῆσθα
purple a wave which you hid together you-lay-with
τῇ παιδὶ ἀντ᾽ ἐμοῦ.
the girl instead-of me
POSEIDON ναί· σὺ γὰρ οὐκ ἤθελες, ὦ Ἐνιπεῦ.
yes you for not were-willing O Enipeus

Τρίτωνος καὶ Νηρηΐδων

XIV · TRITON AND THE NEREIDS

Triton tells the Nereids that the sea monster they sent against Andromeda, daughter of Cepheus, is dead, killed by Perseus, the son of Danae whom they saved in the chest. He tells how Perseus, sent against the Gorgons, cut off Medusa's head with Athena's help, and flying over Ethiopia saw Andromeda chained to a rock and fell in love. When the monster rose he showed it the Gorgon's head and turned it to stone, then freed the girl and is marrying her. The Nereids bear the girl no grudge for her mother's boast and agree to rejoice at the wedding.

1 TRITON τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ
the sea-monster your O Nereids which against the —
Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν
of-Cepheus daughter — Andromeda you-sent neither the
παῖδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.
girl harmed as you-think and itself already is-dead
NEREIDS ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς καθάπερ δέλεαρ
by whom O Triton or — Cepheus like bait
προθεὶς τὴν κόρην ἀπέκτεινεν ἐπιών, λοχήσας μετὰ
having-set-out the girl killed-(it) attacking having-lain-in-wait with
πολλῆς δυνάμεως;
a-large force
TRITON οὔκ· ἀλλὰ ἴστε, οἶμαι, ὦ Ἰφιάνασσα, τὸν Περσέα,
no but you-know I-think O Iphianassa — Perseus
τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ
the — of-Danae child which with the mother in the
κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος
chest thrown into the sea by the mother's-father
ἐσώσατε οἰκτείρασαι αὐτούς.
you-saved having-pitied them

IPHIA. οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι καὶ
I-know whom you-mean likely and now a-young-man to-be and
μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.
very noble both and handsome to-see
TRITON οὗτος ἀπέκτεινε τὸ κῆτος.
he killed the sea-monster
IPHIA. διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν
for what O Triton not for indeed reward-for-saving to-us
τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.
such to-pay him ought
TRITON ἐγὼ ὑμῖν φράσω τὸ πᾶν ὡς ἐγένετο· ἐστάλη μὲν 2
I to-you will-tell the whole how it-happened was-sent indeed
οὗτος ἐπὶ τὰς Γοργόνας ἆθλόν τινα τοῦτον τῷ βασιλεῖ
he against the Gorgons labor a this for-the king
ἐπιτελῶν, ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην —
accomplishing when and he-arrived in — Libya
IPHIA. πῶς, ὦ Τρίτων; μόνος; ἢ καὶ ἄλλους συμμάχους
how O Triton alone or also other allies
ἦγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.
did-he-lead otherwise for hard-to-pass the road
TRITON διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ
through the air winged for him — Athena
ἔθηκεν. ἐπεὶ δ' οὖν ἦκεν ὅπου διῃτῶντο, αἱ μὲν
made when and then he-came where they-lived they indeed
ἐκάθευδον, οἶμαι, ὁ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν
were-sleeping I-think he and having-cut-off — of-Medusa the
κεφαλὴν ᾤχετο ἀποπτάμενος.
head was-gone flying-away
IPHIA. πῶς ἰδών; ἀθέατοι γάρ εἰσιν· ἢ ὃς ἂν ἴδῃ,
how having-seen not-to-be-looked-at for they-are or who — sees
οὐκ ἄν τι ἄλλο μετὰ ταύτας ἴδοι.
not — anything else after them would-see

TRITON ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα — τοιαῦτα γὰρ
— *Athena the shield holding-up such-things for*
ἤκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν καὶ πρὸς
I-heard telling him to — Andromeda and to
τὸν Κηφέα ὕστερον — ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος
— Cepheus later — Athena indeed on the shield
ἀποστιλβούσης ὥσπερ ἐπὶ τοῦ κατόπτρου παρέσχεν αὐτῷ
gleaming as on the mirror allowed him
ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ
to-see the image — of-Medusa then having-taken-hold with-the
λαιᾷ τῆς κόμης, ἐνορῶν δ' ἐς τὴν εἰκόνα, τῇ δεξιᾷ
left of-the hair looking and into the image with-the right
τὴν ἅρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς, καὶ πρὶν
the sickle holding cut-off the head her and before
ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο.
to-wake-up the sisters flew-up

3 ἐπεὶ δὲ κατὰ τὴν παράλιον ταύτην Αἰθιοπίαν ἐγένετο, ἤδη
when and over the coastal this Ethiopia he-was already
πρόσγειος πετόμενος, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπί
near-the-ground flying sees — Andromeda lying-exposed on
τινος πέτρας προβλῆτος προσπεπατταλευμένην, καλλίστην,
a rock jutting pinned-down most-beautiful
ὦ θεοί, καθειμένην τὰς κόμας, ἡμίγυμνον πολὺ ἔνερθεν τῶν
O gods let-down the hair half-naked far below the
μαστῶν· καὶ τὸ μὲν πρῶτον οἰκτείρας τὴν τύχην αὐτῆς
breasts and the indeed first having-pitied the fate her
ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης, κατὰ μικρὸν δὲ ἁλοὺς
he-asked the cause of-the sentence by little and caught
ἔρωτι — ἐχρῆν γὰρ σεσῶσθαι τὴν παῖδα — βοηθεῖν
by-love it-was-fated for to-be-saved the girl to-help
διέγνω· καὶ ἐπειδὴ τὸ κῆτος ἐπῄει μάλα φοβερὸν ὡς
he-decided and when the sea-monster came-on very fearsome as

καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος
about-to-swallow — Andromeda having-hovered-above the youth
πρόκωπον ἔχων τὴν ἅρπην τῇ μὲν καθικνεῖται,
drawn having the sickle with-one-hand indeed strikes
τῇ δὲ προδεικνὺς τὴν Γοργόνα λίθον ἐποίει αὐτό, τὸ
with-the-other and showing-forth the Gorgon stone made it it
δὲ τέθνηκεν ὁμοῦ καὶ πέπηγεν αὐτοῦ τὰ πολλά, ὅσα
and has-died at-once and has-been-petrified its the most-parts as-many-as
εἶδε τὴν Μέδουσαν· ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου,
saw — Medusa he and having-loosed the bonds of-the maiden
ὑποσχὼν τὴν χεῖρα ὑπεδέξατο ἀκροποδητὶ κατιοῦσαν
having-held-out the hand received-(her) on-tiptoe coming-down
ἐκ τῆς πέτρας ὀλισθηρᾶς οὔσης, καὶ νῦν γαμεῖ ἐν
from the rock slippery being and now he-is-marrying in
τοῦ Κηφέως καὶ ἀπάξει αὐτὴν ἐς Ἄργος, ὥστε
the-(house) of-Cepheus and will-take-away her to Argos so
ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὗρετο.
instead-of death a-marriage not the ordinary she-found

IPHIA. ἐγὼ μὲν οὐ πάνυ τῷ γεγονότι ἄχθομαι· τί γὰρ 4
I indeed not very at-the event am-sorry what for
ἡ παῖς ἠδίκει ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλαυχεῖτο καὶ
the girl did-wrong us if at-all the mother boasted and
ἠξίου καλλίων εἶναι;
claimed more-beautiful to-be

DORIS ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ
because so — she-would-have-grieved for the daughter mother
γε οὖσα.
at-least being

IPHIA. μηκέτι μεμνώμεθα, ὦ Δωρί, ἐκείνων, εἴ τι βάρβαρος
no-longer let-us-remember O Doris those-things if anything barbarian
γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν
woman beyond the due babbled sufficient for to-us penalty
ἔδωκε φοβηθεῖσα ἐπὶ τῇ παιδί. χαίρωμεν οὖν τῷ γάμῳ.
she-paid having-been-frightened for the girl let-us-rejoice then in-the marriage

Ζεφύρου καὶ Νότου

XV · ZEPHYRUS AND NOTUS

Zephyrus tells Notus of the finest procession he has ever seen at sea. Zeus, in the shape of a bull, carried off Europa, the daughter of the Sidonian Agenor, from the shore and swam with her to Crete. The sea fell calm, Loves flew alongside with torches singing the wedding song, the Nereids rode on dolphins beside them, the Tritons and the sea creatures danced around the girl, Poseidon and Amphitrite led the way, and Aphrodite was borne on a shell scattering flowers. On Crete Zeus took his own form and led the girl to the Dictaean cave.

1 ZEPHYRUS οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον
not ever a-procession I more-magnificent saw
ἐν τῇ θαλάττῃ, ἀφ' οὗ γέ εἰμι καὶ πνέω. σὺ δὲ οὐκ
in the sea since when at-least I-am and blow you and not
εἶδες, ὦ Νότε;
did-you-see O Notus
NOTUS τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ
what this do-you-mean O Zephyrus the procession or
τίνες οἱ πέμποντες ἦσαν;
who the escorts were
ZEPHYRUS ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν
a-most-pleasant spectacle you-missed such-as not —
ἄλλο ἴδοις ἔτι.
another you-could-see again

NOTUS περὶ τὴν ἐρυθρὰν γὰρ θάλατταν εἰργαζόμην,
around the red for sea I-was-working
ἐπέπνευσα δὲ καὶ μέρος τῆς Ἰνδικῆς, ὅσα
I-blew-over and also part — of-India as-much-as
παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν
coastal of-the country nothing then I-know of-what
λέγεις.
you-say

ZEPHYRUS ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;
but the Sidonian Agenor do-you-know

NOTUS ναί· τὸν τῆς Εὐρώπης πατέρα. τί μήν;
yes the — of-Europa father what indeed

ZEPHYRUS περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.
about herself that-one I-will-tell you

NOTUS μῶν ὅτι ὁ Ζεὺς ἐραστὴς τῆς παιδὸς ἐκ πολλοῦ;
surely-not that — Zeus lover of-the girl for long
τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.
this for even long-ago I-knew

ZEPHYRUS οὐκοῦν τὸν μὲν ἔρωτα οἶσθα, τὰ μετὰ ταῦτα
then the indeed love you-know the after these-things
δὲ ἤδη ἄκουσον.
and now hear
ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἠϊόνα παίζουσα τὰς 2
— indeed Europa had-come-down to the shore playing the
ἡλικιώτιδας παραλαβοῦσα, ὁ Ζεὺς δὲ ταύρῳ εἰκάσας
age-mates having-taken-along — Zeus and to-a-bull having-likened
ἑαυτὸν συνέπαιζεν αὐταῖς κάλλιστος φαινόμενος· λευκός
himself played-with them most-beautiful appearing white
τε γὰρ ἦν ἀκριβῶς καὶ τὰ κέρατα εὐκαμπὴς καὶ
both for he-was perfectly and the horns well-curved and
τὸ βλέμμα ἥμερος· ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς
the look gentle frisked then also himself on the

ἠϊόνος καὶ ἐμυκᾶτο ἥδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι
shore and lowed most-sweetly so-that — Europa to-dare
καὶ ἀναβῆναι αὐτόν. ὡς δὲ τοῦτο ἐγένετο, δρομαῖος
even to-mount him when and this happened running
μὲν ὁ Ζεὺς ὥρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτὴν
indeed — Zeus rushed to the sea carrying her
καὶ ἐνήχετο ἐμπεσών, ἡ δὲ πάνυ ἐκπλαγὴς τῷ
and swam having-plunged-in she and very terrified at-the
πράγματι τῇ λαιᾷ μὲν εἴχετο τοῦ κέρατος, ὡς μὴ
thing with-the left indeed held the horn so-that not
ἀπολισθάνοι, τῇ ἑτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον
she-might-slip-off with-the other and wind-blown the robe
ξυνεῖχεν.
held-together

3 NOTUS ἡδὺ τοῦτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικόν,
sweet this spectacle you-saw O Zephyrus and amorous
νηχόμενον τὸν Δία φέροντα τὴν ἀγαπωμένην.
swimming — Zeus carrying the beloved
ZEPHYRUS καὶ μὴν τὰ μετὰ ταῦτα ἡδίω παρὰ πολύ,
and indeed the after these-things sweeter by far
ὦ Νότε· ἥ τε γὰρ θάλαττα εὐθὺς ἀκύμων ἐγένετο
O Notus the both for sea at-once waveless became
καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρεῖχεν ἑαυτήν,
and the calm having-drawn-over smooth presented itself
ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες οὐδὲν ἄλλο ἢ θεαταὶ
we and all quiet keeping nothing else than spectators
μόνον τῶν γιγνομένων παρηκολουθοῦμεν, Ἔρωτες δὲ
only of-the happenings followed-along Loves and
παραπετόμενοι μικρὸν ἐκ τῆς θαλάττης, ὡς ἐνίοτε
flying-alongside a-little above the sea so-that sometimes
ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδατος, ἡμμένας
with-the-tips of-the feet to-touch the water lit

τὰς δᾳδας φέροντες ᾖδον ἅμα τὸν ὑμέναιον, αἱ
the torches carrying sang at-the-same-time the wedding-song the
Νηρηίδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν δελφίνων
Nereids and having-come-up rode-alongside on the dolphins
ἐπικροτοῦσαι ἡμίγυμνοι αἱ πολλαί, τό τε τῶν Τριτώνων
clapping half-naked the most the both of-the Tritons
γένος καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν θαλαττίων
race and if anything else not fearsome to-see of-the sea-creatures
ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν
all danced-around the girl — indeed for Poseidon
ἐπιβεβηκὼς ἅρματος, παροχουμένην τὴν Ἀμφιτρίτην
having-mounted a-chariot riding-beside — Amphitrite
ἔχων προῆγε γεγηθὼς ὁδοποιῶν νηχομένῳ τῷ ἀδελφῷ·
having led-the-way rejoicing making-a-way swimming for-the brother
ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον ἐπὶ
after all and — Aphrodite two Tritons carried on
κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ
a-shell reclining flowers of-all-kinds sprinkling on-the
νύμφῃ.
bride

ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο· 4
these-things from Phoenicia as-far-as — Crete happened
ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκέτι
when and he-set-foot on-the island the indeed bull no-longer
ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς χειρὸς ὁ Ζεὺς ἀπῆγε
appeared having-taken and the hand — Zeus led
τὴν Εὐρώπην ἐς τὸ Δικταῖον ἄντρον ἐρυθριῶσαν καὶ
— Europa to the Dictaean cave blushing and
κάτω ὁρῶσαν· ἠπίστατο γὰρ ἤδη ἐφ᾽ ὅτῳ ἄγοιτο.
down looking she-knew for already for what she-was-led

ἡμεῖς δὲ ἐμπεσόντες ἄλλο ἄλλος τοῦ πελάγους μέρος
we and having-fallen-on one each of-the sea part
διεκυμαίνομεν.
stirred-up-the-waves

NOTUS ὦ μακάριε Ζέφυρε τῆς θέας· ἐγὼ δὲ
O happy Zephyrus for-the sight I but
γρῦπας καὶ ἐλέφαντας καὶ μέλανας ἀνθρώπους
griffins and elephants and black men
ἑώρων.
was-seeing

LUCIAN

ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ

Dialogues of the Dead

Διογένους καὶ Πολυδεύκους

I · DIOGENES AND POLLUX

Diogenes charges Pollux, whose turn it is to return to life, to find Menippus the Cynic in Corinth or the Lyceum and bid him come down, where he will find far more to laugh at, the rich, the satraps, and the tyrants humbled and known only by their wailing, and to bring a wallet full of lupines and Hecate's suppers. Pollux asks what Menippus looks like and takes messages for the philosophers, the rich, the handsome, and the poor, but refuses to carry Diogenes' rebuke to the Spartans.

DIOGE. ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὰν τάχιστα 1

O Pollux I-charge you when soonest

ἀνέλθῃς, — σὸν γάρ ἐστιν, οἶμαι, ἀναβιῶναι αὔριον — ἤν

you-go-up yours for it-is I-think to-come-back-to-life tomorrow if

που ἴδῃς Μένιππον τὸν κύνα, — εὕροις δ' ἂν αὐτὸν

anywhere you-see Menippus the dog you-would-find and — him

ἐν Κορίνθῳ κατὰ τὸ Κράνειον ἢ ἐν Λυκείῳ τῶν ἐριζόντων

in Corinth at — Craneum or in Lyceum the quarreling

πρὸς ἀλλήλους φιλοσόφων καταγελῶντα — εἰπεῖν πρὸς

with one-another philosophers laughing-at to-say to

αὐτόν, ὅτι σοί, ὦ Μένιππε, κελεύει ὁ Διογένης, εἴ σοι

him that you O Menippus bids — Diogenes if by-you

ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε

sufficiently the-things above earth have-been-laughed-at to-come here

πολλῷ πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ

much more about-to-laugh there indeed for in doubt

σοὶ ἔτι ὁ γέλως ἦν καὶ πολὺ τὸ "τίς γὰρ ὅλως οἶδε τὰ

for-you still the laughter was and much the who for at-all knows the-things

μετὰ τὸν βίον;" ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν

after the life here but not you-will-stop securely laughing

καθάπερ ἐγὼ νῦν, καὶ μάλιστα ἐπειδὰν ὁρᾷς τοὺς πλουσίους

as I now and especially when you-see the rich

καὶ σατράπας καὶ τυράννους οὕτω ταπεινοὺς καὶ ἀσήμους,
and satraps and tyrants so humble and obscure
ἐκ μόνης οἰμωγῆς διαγινωσκομένους, καὶ ὅτι μαλθακοὶ
from only wailing distinguished and that soft
καὶ ἀγεννεῖς εἰσι μεμνημένοι τῶν ἄνω. ταῦτα λέγε
and base they-are remembering the-things above these-things say
αὐτῷ, καὶ προσέτι, ἐμπλησάμενον τὴν πήραν ἥκειν θέρμων
to-him and besides having-filled the wallet to-come lupines
τε πολλῶν καὶ εἴ που εὕροι ἐν τῇ τριόδῳ Ἑκάτης
both many and if anywhere he-should-find at the crossroads Hecate's
δεῖπνον κείμενον ἢ ὠὸν ἐκ καθαρσίου ἤ τι τοιοῦτον.
dinner lying or egg from a-purification or something such

2 POLLUX ἀλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενες. ὅπως δὲ
but I-will-report these-things O Diogenes so-that and
εἰδῶ μάλιστα, ὁποῖός τίς ἐστι τὴν ὄψιν.
I-may-know best what-sort of-man he-is in-the looks

DIOGE. γέρων, φαλακρός, τριβώνιον ἔχων πολύθυρον,
an-old-man bald a-cloak having many-doored
ἅπαντι ἀνέμῳ ἀναπεπταμένον καὶ ταῖς ἐπιπτυχαῖς τῶν
to-every wind open and with-the patches of-the
ῥακίων ποικίλον, γελᾷ δ' ἀεὶ καὶ τὰ πολλὰ τοὺς
rags motley he-laughs and always and the most-part the
ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει.
imposters these philosophers he-mocks

POLLUX ῥᾴδιον εὑρεῖν ἀπό γε τούτων.
easy to-find from at-least these

DIOGE. βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαί
do-you-wish also to themselves those should-I-send-a-message
τι τοὺς φιλοσόφους;
something the philosophers

POLLUX λέγε· οὐ βαρὺ γὰρ οὐδὲ τοῦτο.
speak not burdensome for not-even this

DIOGE. τὸ μὲν ὅλον παύσασθαι αὐτοῖς παρεγγύα ληροῦσι
the indeed whole to-stop them bid talking-nonsense
καὶ περὶ τῶν ὅλων ἐρίζουσι καὶ κέρατα φύουσιν ἀλλήλοις
and about the universe quarreling and horns growing on-one-another
καὶ κροκοδείλους ποιοῦσι καὶ τὰ τοιαῦτα ἄπορα ἐρωτᾶν
and crocodiles making and the such puzzles to-ask
διδάσκουσι τὸν νοῦν.
teaching the mind
POLLUX ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φάσκουσι
but me ignorant and uneducated to-be they-say
κατηγοροῦντα τῆς σοφίας αὐτῶν.
accusing the wisdom their
DIOGE. σὺ δὲ οἰμώζειν αὐτοῖς παρ' ἐμοῦ λέγε.
you but to-howl to-them from me say
POLLUX καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ.
also these-things O Diogenes I-will-report
DIOGE. τοῖς πλουσίοις δ', ὦ φίλτατον Πολυδεύκιον, 3
to-the rich and O dearest little-Pollux
ἀπάγγελλε ταῦτα παρ' ἡμῶν· τί, ὦ μάταιοι, τὸν χρυσὸν
report these-things from us why O fools the gold
φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς
do-you-guard why and punish yourselves reckoning the
τόκους καὶ τάλαντα ἐπὶ ταλάντοις συντιθέντες, οὓς χρὴ
interest and talents on talents heaping-up who must
ἕνα ὀβολὸν ἔχοντας ἥκειν μετ' ὀλίγον;
one obol having to-come after a-little
POLLUX εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.
it-shall-be-said also these-things to them
DIOGE. ἀλλὰ καὶ τοῖς καλοῖς τε καὶ ἰσχυροῖς λέγε, Μεγίλλῳ
but also to-the handsome both and strong say to-Megillus
τε τῷ Κορινθίῳ καὶ Δαμοξένῳ τῷ παλαιστῇ, ὅτι παρ'
both the Corinthian and to-Damoxenus the wrestler that among

ἡμῖν οὔτε ἡ ξανθὴ κόμη οὔτε τὰ χαροπὰ ἢ μέλανα
us neither the blond hair nor the bright or black
ὄμματα ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἔστιν ἢ νεῦρα
eyes or blush on the face still there-is or sinews
εὔτονα ἢ ὦμοι καρτεροί, ἀλλὰ πάντα μία ἡμῖν κόνις,
taut or shoulders strong but all one for-us dust
φασί, κρανία γυμνὰ τοῦ κάλλους.
as-they-say skulls bare of-the beauty
POLLUX οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς
not hard nor these-things to-say to the handsome
καὶ ἰσχυρούς.
and strong

4 DIOGE. καὶ τοῖς πένησιν, ὦ Λάκων, — πολλοὶ δ' εἰσὶ καὶ
and to-the poor O Laconian many and there-are and
ἀχθόμενοι τῷ πράγματι καὶ οἰκτείροντες τὴν ἀπορίαν —
vexed at-the thing and lamenting the want
λέγε μήτε δακρύειν μήτε οἰμώζειν διηγησάμενος τὴν ἐνταῦθα
say neither to-weep nor to-wail having-described the here
ἰσοτιμίαν, καὶ ὅτι ὄψονται τοὺς ἐκεῖ πλουσίους οὐδὲν
equality and that they-will-see the there rich no
ἀμείνους αὐτῶν· καὶ Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα,
better than-themselves and to-Lacedaemonians and the your these-things
εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον λέγων ἐκλελύσθαι αὐτούς.
if it-seems-good from me rebuke saying to-have-gone-slack them
POLLUX μηδέν, ὦ Διόγενες, περὶ Λακεδαιμονίων λέγε· οὐ
nothing O Diogenes about Lacedaemonians say not
γὰρ ἀνέξομαί γε. ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα,
for I-will-bear-it at-least what but to the others you-said
ἀπαγγελῶ.
I-will-report

DIOGE. ἐάσωμεν τούτους, ἐπεί σοι δοκεῖ· σὺ δὲ οἷς
let-us-leave them since to-you it-seems-good you and to-whom
προεῖπον ἀπένεγκον παρ᾽ ἐμοῦ τοὺς λόγους.
I-named carry from me the words

Πλούτων ἢ κατὰ Μενίππου

II · PLUTO, OR AGAINST MENIPPUS

Croesus, Midas, and Sardanapalus complain to Pluto that Menippus, their neighbor among the dead, laughs at them and abuses them while they lament the gold and luxury they left above. Menippus says he hates them for still clinging to those things after death, and that he will follow them wherever they go, singing over their wailing and chanting to them the maxim "Know thyself."

CROES. οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν 1
not we-bear O Pluto Menippus this the
κύνα παροικοῦντα· ὥστε ἢ ἐκεῖνόν ποι κατάστησον
dog living-near so either him somewhere settle
ἢ ἡμεῖς μετοικήσομεν ἐς ἕτερον τόπον.
or we will-move to another place
PLUTO τί δ᾽ ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὤν;
what and you terrible does-he-do a-fellow-corpse being
CROES. ἐπειδὰν ἡμεῖς οἰμώζωμεν καὶ στένωμεν ἐκείνων
whenever we wail and groan those-things
μεμνημένοι τῶν ἄνω, Μίδας μὲν οὑτοσὶ τοῦ χρυσίου,
remembering the above Midas indeed this-one the gold
Σαρδανάπαλλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ Κροῖσος
Sardanapalus and the great luxury I and Croesus
τῶν θησαυρῶν, ἐπιγελᾷ καὶ ἐξονειδίζει ἀνδράποδα
the treasures he-laughs and reviles slaves

καὶ καθάρματα ἡμᾶς ἀποκαλῶν, ἐνίοτε δὲ καὶ ᾄδων
and scum us calling sometimes and also singing
ἐπιταράττει ἡμῶν τὰς οἰμωγάς, καὶ ὅλως λυπηρός ἐστι.
disturbs our the wailings and altogether annoying he-is

PLUTO τί ταῦτά φασιν, ὦ Μένιππε;
what these-things they-say O Menippus

MENIPPUS ἀληθῆ, ὦ Πλούτων· μισῶ γὰρ αὐτοὺς ἀγεννεῖς
true-things O Pluto I-hate for them base
καὶ ὀλεθρίους ὄντας, οἷς οὐκ ἀπέχρησε βιῶναι κακῶς,
and pestilent being for-whom not it-sufficed to-live badly
ἀλλὰ καὶ ἀποθανόντες. ἔτι μέμνηνται καὶ περιέχονται
but even having-died still they-remember and cling-to
τῶν ἄνω· χαίρω τοιγαροῦν ἀνιῶν αὐτούς.
the-things above I-delight therefore vexing them

PLUTO ἀλλ᾽ οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερόμενοι.
but not you-should they-grieve for not small-things losing

MENIPPUS καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς
even you are-foolish O Pluto voting-with being the
τούτων στεναγμοῖς;
of-these groans

PLUTO οὐδαμῶς, ἀλλ᾽ οὐκ ἂν ἐθέλοιμι στασιάζειν ὑμᾶς.
by-no-means but not — I-would-wish to-quarrel you

2 MENIPPUS καὶ μήν, ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ
and indeed O worst of-Lydians and Phrygians and
Ἀσσυρίων, οὕτω γινώσκετε ὡς οὐδὲ παυσομένου μου· ἔνθα
Assyrians thus know that not-even about-to-stop me wherever
γὰρ ἂν ἴητε, ἀκολουθήσω ἀνιῶν καὶ κατᾴδων καὶ καταγελῶν.
for — you-go I-will-follow vexing and singing-over and laughing-at

CROES. ταῦτα οὐχ ὕβρις;
this not insolence

MENIPPUS οὔκ, ἀλλ᾽ ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς
no but those-things insolence were which you
ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες καὶ ἐλευθέροις ἀνδράσιν
did to-be-worshiped claiming and free men
ἐντρυφῶντες καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες·
insulting and the death — at-all not remembering
τοιγαροῦν οἰμώξεσθε πάντων ἐκείνων ἀφῃρημένοι.
therefore you-will-howl all those deprived-of
CROES. πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων.
many at-least O gods and great possessions
MIDAS ὅσου μὲν ἐγὼ χρυσοῦ.
how-much indeed I gold
SARDA. ὅσης δὲ ἐγὼ τρυφῆς.
how-much and I luxury
MENIPPUS εὖ γε, οὕτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς, ἐγὼ
well at-least so do lament indeed you I
δὲ τὸ γνῶθι σαυτὸν πολλάκις συνείρων ἐπᾴσομαι ὑμῖν·
and the know thyself often stringing-together will-chant to-you
πρέποι γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπᾳδόμενον.
would-suit for — the such wailings sung-over

Μενίππου, Ἀμφιλόχου καὶ Τροφωνίου

III · MENIPPUS, AMPHILOCHUS, AND TROPHONIUS

Menippus asks Amphilochus and Trophonius how, being dead, they have come to have temples and to be taken for gods. Trophonius says he is a hero and gives oracles to those who come down to him at Lebadea, and that Menippus would not doubt it had he been there. Menippus asks whether he must crawl into that low cave in linen with a barley cake in his hands to know that Trophonius is dead like the rest and differs only by trickery. Told that a hero is compounded of man and god, he asks where the divine half has gone, since he sees him wholly dead.

1 MENIPPUS σφὼ μέντοι, ὦ Τροφώνιε καὶ Ἀμφίλοχε, νεκροὶ ὄντες
you-two however O Trophonius and Amphilochus dead being
οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε καὶ μάντεις δοκεῖτε,
not I-know how temples you-were-thought-worthy-of and prophets you-are-thought
καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι.
and the foolish of men gods you have-supposed to-be
AMPHIL. τί οὖν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαῦτα
what then we to-blame if from folly they such-things
περὶ νεκρῶν δοξάζουσιν;
about dead imagine
MENIPPUS ἀλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς
but not — they-would-imagine if not living also you
τοιαῦτα ἐτερατεύεσθε ὡς τὰ μέλλοντα προειδότες καὶ
such-things had-told-marvels as the future foreknowing and
προειπεῖν δυνάμενοι τοῖς ἐρομένοις.
to-foretell able to-those asking
TROPH. ὦ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδείη
O Menippus Amphilochus indeed this — would-know
ὅ τι αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ, ἐγὼ δὲ ἥρως
what ever for-him must-be-answered for himself I and a-hero
εἰμὶ καὶ μαντεύομαι, ἤν τις κατέλθῃ παρ' ἐμέ. σὺ δ'
am and prophesy if anyone comes-down to me you but

ἔοικας οὐκ ἐπιδεδημηκέναι Λεβαδείᾳ τὸ παράπαν· οὐ γὰρ
seem not to-have-visited Lebadea — at-all not for
ἠπίστεις σὺ τούτοις.
you-would-disbelieve you these-things

MENIPPUS τί φής; εἰ μὴ ἐς Λεβάδειαν γὰρ παρέλθω καὶ 2
what do-you-say if not to Lebadea for I-go and
ἐσταλμένος ταῖς ὀθόναις γελοίως μᾶζαν ἐν ταῖν χεροῖν
dressed in-the linens ridiculously barley-cake in the two-hands
ἔχων ἐσερπύσω διὰ τοῦ στομίου ταπεινοῦ ὄντος ἐς
holding I-crawl through the opening low being into
τὸ σπήλαιον, οὐκ ἂν ἠδυνάμην εἰδέναι, ὅτι νεκρὸς εἶ
the cave not — could-I to-know that dead you-are
ὥσπερ ἡμεῖς μόνῃ τῇ γοητείᾳ διαφέρων; ἀλλὰ πρὸς τῆς
like us only by-the trickery differing but by the
μαντικῆς, τί δαὶ ὁ ἥρως ἐστίν; ἀγνοῶ γάρ.
prophecy what then the hero is I-do-not-know for

TROPH. ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον.
from man something and god compounded

MENIPPUS ὃ μήτε ἄνθρωπός ἐστιν, ὡς φής, μήτε θεός,
what neither man is as you-say nor god
καὶ συναμφότερόν ἐστι; νῦν οὖν ποῦ σου τὸ θεῶν ἐκεῖνο
and both-together is now then where your the of-gods that
ἡμίτομον ἀπελήλυθε;
half has-gone

TROPH. χρᾷ, ὦ Μένιππε, ἐν Βοιωτίᾳ.
gives-oracles O Menippus in Boeotia

MENIPPUS οὐκ οἶδα, ὦ Τροφώνιε, ὅ τι καὶ λέγεις· ὅτι
not I-know O Trophonius what ever even you-say that
μέντοι ὅλος εἶ νεκρὸς ἀκριβῶς ὁρῶ.
however wholly you-are dead clearly I-see

Ἑρμοῦ καὶ Χάρωνος

IV · HERMES AND CHARON

Hermes and Charon reckon up what the ferryman owes him for an anchor, an oar-strap, a sail-needle, wax, nails, and rope. Charon cannot pay now, since peace brings few dead, and he must wait for a plague or a war. Hermes recalls that the dead of old came brave and bloody from battle, while now they die of poison given by a son or a wife, or swollen from luxury, most of them through plots over money.

1 HERMES λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὁπόσα μοι
let-us-reckon O ferryman if it-seems-good how-much to-me
ὀφείλεις ἤδη, ὅπως μὴ αὖθις ἐρίζωμέν τι περὶ αὐτῶν.
you-owe now so-that not again we-quarrel at-all about it
CHARON λογισώμεθα, ὦ Ἑρμῆ· ἄμεινον γὰρ ὡρίσθαι καὶ
let-us-reckon O Hermes better for to-have-settled and
ἀπραγμονέστερον.
less-troublesome
HERMES ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.
an-anchor (you)-having-ordered I-brought for-five drachmas
CHARON πολλοῦ λέγεις.
a-high-price you-say
HERMES νὴ τὸν Ἀϊδωνέα, τῶν πέντε ὠνησάμην, καὶ
by — Aidoneus for-the five I-bought and
τροπωτῆρα δύο ὀβολῶν.
an-oar-strap for-two obols
CHARON τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.
put-down five drachmas and obols two
HERMES καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου· πέντε ὀβολοὺς ἐγὼ
and a-needle for the sail five obols I
κατέβαλον.
paid-down

CHARON καὶ τούτους προστίθει.
also these add

HERMES καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεῳγότα
and wax so-as to-plaster-over of-the skiff the open-seams
καὶ ἧλους δὲ καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας,
and nails and and rope from which the brace you-made
δύο δραχμῶν ἅπαντα.
for-two drachmas all

CHARON καὶ ἄξια ταῦτα ὠνήσω.
and cheap these-things you-bought

HERMES ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν
these-things are-(all) if not anything else us escaped in
τῷ λογισμῷ. πότε δ' οὖν ταῦτα ἀποδώσειν φήις;
the reckoning when and then these-things to-be-going-to-pay do-you-say

CHARON νῦν μέν, ὦ Ἑρμῆ, ἀδύνατον, ἢν δὲ λοιμός τις
now indeed O Hermes impossible if but a-plague some
ἢ πόλεμος καταπέμψῃ ἀθρόους τινάς, ἐνέσται τότε
or war sends-down in-crowds some it-will-be-possible then
ἀποκερδᾶναι παραλογιζόμενον τὰ πορθμεῖα.
to-make-a-profit cheating on-the fares

HERMES νῦν οὖν ἐγὼ καθεδοῦμαι τὰ κάκιστα εὐχόμενος 2
now then I shall-sit the worst-things praying
γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολάβοιμι;
to-happen so-that — from these I-may-get-paid

CHARON οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. νῦν δὲ ὀλίγοι, ὡς
not it-is-possible otherwise O Hermes now and few as
ὁρᾷς, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.
you-see come to-us peace for

HERMES ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ
better so if even for-us should-be-prolonged by you
τὸ ὄφλημα. πλὴν ἀλλ' οἱ μὲν παλαιοί, ὦ Χάρων, οἶσθα
the debt except but the indeed old-ones O Charon you-know

οἷοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεῳ
what-sort came brave all with-blood covered
καὶ τραυματίαι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ
and wounded the most now but either by-poison someone by
τοῦ παιδὸς ἀποθανὼν ἢ ὑπὸ τῆς γυναικὸς ἢ ὑπὸ τρυφῆς
the son having-died or by the wife or from luxury
ἐξῳδηκὼς τὴν γαστέρα καὶ τὰ σκέλη, ὠχροὶ ἅπαντες καὶ
swollen the belly and the legs pale all and
ἀγεννεῖς, οὐδὲν ὅμοιοι ἐκείνοις. οἱ δὲ πλεῖστοι αὐτῶν διὰ
base not-at-all like them the and most of-them because-of
χρήματα ἥκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὡς ἐοίκασι.
money come plotting-against one-another as they-seem
CHARON πάνυ γὰρ περιπόθητά ἐστι ταῦτα.
very for coveted are these-things
HERMES οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν πικρῶς
then not-even I would-seem — to-do-wrong harshly
ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.
demanding the debts from you

Πλούτωνος καὶ Ἑρμοῦ

V · PLUTO AND HERMES

Pluto tells Hermes to let the rich and childless old Eucrates live on for as many years again, and to bring down instead the young flatterers who hunt his inheritance, pray for his death, and court him all the same. Eucrates is to shed his age like Iolaus and grow young, while they, having divided the estate in their dreams, die wretchedly first, and Hermes promises to fetch all seven one by one.

PLUTO τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, 1
the old-man do-you-know the very aged I-mean
τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ εἰσίν,
the rich Eucrates to-whom children indeed not are
οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι;
the-ones the inheritance but hunting fifty-thousand
HERMES ναί, τὸν Σικυώνιον φής. τί οὖν;
yes the Sicyonian you-mean what then
PLUTO ἐκεῖνον μέν, ὦ Ἑρμῆ, ζῆν ἔασον ἐπὶ τοῖς ἐνενήκοντα
him indeed O Hermes to-live let upon the ninety
ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα, εἰ
years which he-has-lived having-measured-out another as-many if
δὲ οἷόν τε ἦν, καὶ ἔτι πλείω, τοὺς δὲ κόλακας
and possible — it-were even still more the but flatterers
αὐτοῦ Χαρῖνον τὸν νέον καὶ Δάμωνα καὶ τοὺς ἄλλους
his Charinus the young and Damon and the others
κατάσπασον ἐφεξῆς ἅπαντας.
drag-down in-order all
HERMES ἄτοπον ἂν δόξειε τὸ τοιοῦτον.
strange — would-seem the such

PLUTO οὐ μὲν οὖν, ἀλλὰ δικαιότατον· τί γὰρ ἐκεῖνοι
not indeed then but most-just what for they
παθόντες εὔχονται ἀποθανεῖν ἐκεῖνον ἢ τῶν χρημάτων
having-suffered pray to-die him or the money
ἀντιποιοῦνται οὐδὲν προσήκοντες; ὃ δὲ πάντων ἐστὶ
lay-claim-to not-at-all related what and of-all is
μιαρώτατον, ὅτι καὶ τὰ τοιαῦτα εὐχόμενοι ὅμως
most-loathsome that even the such-things praying nevertheless
θεραπεύουσιν ἔν γε τῷ φανερῷ, καὶ νοσοῦντος ἃ
they-court-(him) in at-least the open and (him)-being-sick what
μὲν βουλεύονται πᾶσι πρόδηλα, θύσειν δὲ ὅμως
indeed they-plan to-all obvious to-be-going-to-sacrifice but nevertheless
ὑπισχνοῦνται, ἢν ῥαΐσῃ, καὶ ὅλως ποικίλη τις ἡ
they-promise if he-recovers and altogether many-colored a the
κολακεία τῶν ἀνδρῶν. διὰ ταῦτα ὁ μὲν ἔστω
flattery of-the men because-of these-things he indeed let-be
ἀθάνατος, οἱ δὲ προαπίτωσαν αὐτοῦ μάτην ἐπιχανόντες.
immortal they and let-go-before him in-vain having-gaped

2 HERMES γελοῖα πείσονται, πανοῦργοι ὄντες· πολλὰ
laughable-things they-will-suffer rogues being much
κἀκεῖνος εὖ μάλα διαβουκολεῖ αὐτοὺς καὶ ἐλπίζει, καὶ
and-he very well beguiles them and hopes and
ὅλως ἀεὶ θανόντι ἐοικὼς ἔρρωται πολὺ μᾶλλον τῶν
altogether always a-dead-man resembling is-stronger much more than-the
νέων. οἱ δὲ ἤδη τὸν κλῆρον ἐν σφίσι διῃρημένοι
young they and already the inheritance among themselves having-divided
βόσκονται ζωὴν μακαρίαν πρὸς ἑαυτοὺς τιθέντες.
they-feed a-life blessed to themselves picturing

PLUTO οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ γῆρας ὥσπερ
then he indeed having-stripped-off the old-age like
Ἰόλεως ἀνηβησάτω, οἱ δὲ ἀπὸ μέσων τῶν ἐλπίδων
Iolaus let-become-young-again they and from the-midst of-the hopes

τὸν ὀνειροπολη̃θέντα πλοῦτον ἀπολιπόντες ἡκέτωσαν ἤδη
the dreamed-of wealth having-left let-them-come now
κακοὶ κακῶς ἀποθανόντες.
wretches wretchedly having-died

HERMES ἀμέλησον, ὦ Πλούτων μετελεύσομαι γάρ σοι ἤδη
never-mind O Pluto I-will-fetch for for-you now
αὐτοὺς καθ' ἕνα ἑξη̃ς· ἑπτὰ δέ, οἶμαι, εἰσί.
them one by-one in-turn seven and I-think they-are

PLUTO κατάσπα, ὁ δὲ παραπέμψει ἕκαστον ἀντὶ γέροντος
drag-down he and will-escort each instead-of old-man
αὖθις πρωθήβης γενόμενος.
again a-youth having-become

Τερψίωνος καὶ Πλούτωνος

VI · TERPSION AND PLUTO

Terpsion complains that he died at thirty while the old Thucritus, past ninety, lives on. Pluto answers that it is just, since Terpsion plotted against the old man and waited for his money. Terpsion argues that the old should die first, not a toothless, half-blind old man outlive the young. Pluto answers that the legacy hunters who court the childless deserve to die first and be laughed at. Terpsion says Thucritus kept seeming about to die while his own gifts and cares killed him, and the old man laughed at his burial. Pluto promises that the other flatterers will go before Thucritus too.

TERPSION τοῦτο, ὦ Πλούτων, δίκαιον, ἐμὲ μὲν τεθνάναι 1
this O Pluto just me indeed to-be-dead
τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐνενήκοντα
thirty years old the but over the ninety
γέροντα Θούκριτον ζῆν ἔτι;
old-man Thucritus to-live still

PLUTO δικαιότατον μὲν οὖν, ὦ Τερψίων, εἴ γε ὁ μὲν ζῇ
most-just indeed then O Terpsion if at-least he indeed lives
μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων, σὺ δὲ παρὰ πάντα
no-one praying to-die of-his friends you but through all
τὸν χρόνον ἐπεβούλευες αὐτῷ περιμένων τὸν κλῆρον.
the time plotted-against him waiting-for the inheritance
TERPSION οὐ γὰρ ἐχρῆν γέροντα ὄντα καὶ μηκέτι
not for was-it-right an-old-man being and no-longer
χρήσασθαι τῷ πλούτῳ αὐτὸν δυνάμενον ἀπελθεῖν τοῦ
to-use the wealth himself able to-depart from-the
βίου παραχωρήσαντα τοῖς νέοις;
life having-made-way for-the young
PLUTO καινά, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ
new-things O Terpsion you-legislate the-one no-longer the
πλούτῳ χρήσασθαι δυνάμενον πρὸς ἡδονὴν ἀποθνήσκειν·
wealth to-use able for pleasure to-die
τὸ δὲ ἄλλως ἡ Μοῖρα καὶ ἡ φύσις διέταξεν.
the-thing but otherwise — Fate and the nature ordained
2 TERPSION οὐκοῦν ταύτης αἰτιῶμαι τῆς διατάξεως· ἐχρῆν
then this I-blame for-the ordinance it-should
γὰρ τὸ πρᾶγμα ἑξῆς πως γίνεσθαι, τὸν πρεσβύτερον
for the thing in-order somehow to-happen the older
πρότερον καὶ μετὰ τοῦτον ὅστις καὶ τῇ ἡλικίᾳ μετ' αὐτόν,
first and after him whoever also in-the age after him
ἀναστρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων
to-be-reversed but by-no-means nor to-live indeed the very-old-man
ὀδόντας τρεῖς ἔτι λοιποὺς ἔχοντα, μόγις ὁρῶντα, οἰκέταις
teeth three still left having barely seeing on-servants
τέτταρσιν ἐπικεκυφότα, κορύζης μὲν τὴν ῥῖνα, λήμης δὲ
four leaning with-snot indeed the nose with-rheum and
τοὺς ὀφθαλμοὺς μεστὸν ὄντα, οὐδὲν ἔτι ἡδὺ εἰδότα, ἔμψυχόν
the eyes full being nothing still sweet knowing a-living

τινα τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν
a tomb by the young laughed-at to-die
δὲ καλλίστους καὶ ἐρρωμενεστάτους νεανίσκους· ἄνω γὰρ
and most-handsome and strongest youths up for
ποταμῶν τοῦτό γε· ἢ τὸ τελευταῖον εἰδέναι ἐχρῆν, πότε καὶ
rivers this at-least or the last to-know ought-one when even
τεθνήξεται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίους
will-die of-the old-men each so-that not in-vain — some
ἐθεράπευον. νῦν δὲ τὸ τῆς παροιμίας, ἡ ἅμαξα τὸν βοῦν.
they-would-court now but the of-the proverb the cart the ox

PLUTO ταῦτα μέν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται ἢπερ 3
these-things indeed O Terpsion much more-sensible are than
σοὶ δοκεῖ. καὶ ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις ἐπιχαίνετε
to-you seems and you and what having-suffered at-others' gape
καὶ τοῖς ἀτέκνοις τῶν γερόντων ἐσποιεῖτε φέροντες αὑτούς;
and to-the childless of-the old-men attach bringing yourselves
τοιγαροῦν γέλωτα ὀφλισκάνετε πρὸ ἐκείνων κατορυττόμενοι,
therefore laughter you-incur before them being-buried
καὶ τὸ πρᾶγμα τοῖς πολλοῖς ἥδιστον γίνεται· ὅσῳ γὰρ
and the thing to-the many most-pleasant is by-as-much-as for
ὑμεῖς ἐκείνους ἀποθανεῖν εὔχεσθε, τοσούτῳ ἅπασιν ἡδὺ
you them to-die pray by-so-much to-all pleasant
προαποθανεῖν ὑμᾶς αὐτῶν. καινὴν γάρ τινα ταύτην τέχνην
to-die-before you them new for a this art
ἐπινενοήκατε γραῶν καὶ γερόντων ἐρῶντες, καὶ μάλιστα εἰ
you-have-devised old-women and old-men loving and especially if
ἄτεκνοι εἶεν, οἱ δὲ ἔντεκνοι ὑμῖν ἀνέραστοι. καίτοι πολλοὶ
childless they-be the but ones-with-children by-you unloved and-yet many
ἤδη τῶν ἐρωμένων συνέντες ὑμῶν τὴν πανουργίαν
already of-the beloved having-seen-through your the knavery
τοῦ ἔρωτος, ἢν καὶ τύχωσι παῖδας ἔχοντες, μισεῖν αὐτοὺς
of-the love if even they-happen children having to-hate them

πλάττονται, ὡς καὶ αὐτοὶ ἐραστὰς ἔχωσιν· εἶτα ἐν ταῖς
pretend so-that also themselves lovers they-may-have then in the
διαθήκαις ἀπεκλείσθησαν μὲν οἱ πάλαι δορυφορήσαντες,
wills were-shut-out indeed those long having-acted-as-bodyguard
ὁ δὲ παῖς καὶ ἡ φύσις, ὥσπερ ἐστὶ δίκαιον, κρατοῦσι
the but child and the nature as is just prevail-over
πάντων, οἱ δὲ ὑποπρίουσι τοὺς ὀδόντας ἀποσμυγέντες.
all they and grind the teeth having-smoldered-away

4 TERPSION ἀληθῆ ταῦτα φής· ἐμοῦ γοῦν Θούκριτος πόσα
true-things these you-say of-mine at-any-rate Thucritus how-much
κατέφαγεν ἀεὶ τεθνήξεσθαι δοκῶν καὶ ὁπότε ἐσίοιμι
ate-up always to-be-going-to-die seeming and whenever I-came-in
ὑποστένων καὶ μύχιόν τι καθάπερ ἐξ ᾠοῦ νεοττὸς
moaning and inwardly something as from egg a-chick
ἀτελὴς ὑποκρώζων, ὥστ᾽ ἔγωγε ὅσον αὐτίκα οἰόμενος
unhatched croaking so I-at-least all-but immediately thinking
ἐπιβήσειν αὐτὸν τῆς σοροῦ ἔπεμπόν τε πολλά, ὡς μὴ
to-be-going-to-put him on-the coffin I-kept-sending both many-things so-that not
ὑπερβάλλοιντό με οἱ ἀντερασταὶ τῇ μεγαλοδωρεᾷ, καὶ τὰ
might-outdo me the rivals in-the generosity and the
πολλὰ ὑπὸ φροντίδων ἄγρυπνος ἐκείμην ἀριθμῶν ἕκαστα
most-part from cares sleepless I-lay counting each-thing
καὶ διατάττων. ταῦτα γοῦν μοι καὶ τοῦ ἀποθανεῖν
and arranging these-things at-any-rate to-me also of-the to-die
αἴτια γεγένηται, ἀγρυπνία καὶ φροντίδες· ὁ δὲ τοσοῦτόν μοι
the-causes have-been sleeplessness and cares he but so-great my
δέλεαρ καταπιὼν ἐφειστήκει θαπτομένῳ πρῴην ἐπιγελῶν.
bait having-swallowed stood-over (me)-being-buried lately laughing

PLUTO εὖ γε, ὦ Θούκριτε, ζώοις ἐπὶ μήκιστον πλουτῶν 5
well at-least O Thucritus may-you-live for longest being-rich
ἅμα καὶ τῶν τοιούτων καταγελῶν, μηδὲ πρότερόν
at-the-same-time and the such-men laughing-at nor sooner
γε σὺ ἀποθάνοις ἢ προπέμψας πάντας τοὺς κόλακας.
at-least you may-die than having-sent-ahead all the flatterers
TERPSION τοῦτο μέν, ὦ Πλούτων, καὶ ἐμοὶ ἥδιστον ἤδη, εἰ
this indeed O Pluto also to-me sweetest now if
καὶ Χαροιάδης προτεθνήξεται Θουκρίτου.
also Charoeades will-die-before Thucritus
PLUTO θάρρει, ὦ Τερψίων· καὶ Φείδων γὰρ καὶ Μέλανθος
take-heart O Terpsion both Phidon for and Melanthus
καὶ ὅλως ἅπαντες προελεύσονται αὐτοῦ ὑπὸ ταῖς αὐταῖς
and altogether all will-go-before him under the same
φροντίσιν.
cares
TERPSION ἐπαινῶ ταῦτα. ζώοις ἐπὶ μήκιστον, ὦ Θούκριτε.
I-approve these-things may-you-live for longest O Thucritus

Ζηνοφάντου καὶ Καλλιδημίδου

VII · ZENOPHANTUS AND CALLIDEMIDES

Zenophantus, who choked from overeating as Deinias's parasite, asks Callidemides how he died. Callidemides tells how he courted the rich, childless old Ptoeodorus, and when the old man outlived Tithonus he bribed the cup-bearer to give him poison, but the boy mixed up the cups and handed the poison to Callidemides himself. Ptoeodorus was startled and then laughed at what the cup-bearer had done, and Zenophantus says the highway would have been slower but safer.

1 ZENOP. σὺ δέ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ
you and O Callidemides how did-you-die I indeed for
ὅτι παράσιτος ὢν Δεινίου πλέον τοῦ ἱκανοῦ ἐμφαγὼν
that parasite being of-Deinias more than-the enough having-eaten
ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι.
I-choked you-know you-were-present for dying me
CALLI. παρῆν, ὦ Ζηνόφαντε· τὸ δὲ ἐμὸν παράδοξόν
I-was-present O Zenophantus the but mine strange
τι ἐγένετο. οἶσθα γὰρ καὶ σύ που Πτοιόδωρον τὸν
something was do-you-know for also you surely Ptoeodorus the
γέροντα;
old-man
ZENOP. τὸν ἄτεκνον, τὸν πλούσιον, ᾧ σε τὰ πολλὰ
the childless the rich with-whom you the most-part
ᾤδειν συνόντα.
I-knew keeping-company
CALLI. ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευον ὑπισχνούμενον ἐπ' ἐμοὶ
him very always I-courted promising for me
τεθνήξεσθαι. ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον ἐπεγίνετο καὶ
to-be-going-to-die when but the thing to greatest-length went-on and
ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομόν τινα ὁδὸν ἐπὶ
beyond — Tithonus the old-man lived a-short certain road to

τὸν κλῆρον ἐξεῦρον· πριάμενος γὰρ φάρμακον ἀνέπεισα
the inheritance I-found having-bought for poison I-persuaded
τὸν οἰνοχόον, ἐπειδὰν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ
the cup-bearer when soonest — Ptoeodorus asks
πιεῖν, — πίνει δὲ ἐπιεικῶς ζωρότερον — ἐμβαλόντα ἐς
to-drink he-drinks and fairly stronger having-put-(it) into
κύλικα ἕτοιμον ἔχειν αὐτὸ καὶ ἐπιδοῦναι αὐτῷ· εἰ δὲ
a-cup ready to-have it and to-hand to-him if and
τοῦτο ποιήσειεν, ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν.
this he-should-do free I-swore to-be-going-to-set him
ZENOP. τί οὖν ἐγένετο; πάνυ γάρ τι παράδοξον
what then happened very for something strange
ἐρεῖν ἔοικας.
to-be-going-to-say you-seem
CALLI. ἐπεὶ τοίνυν λουσάμενοι ἤκομεν, δύο δὴ ὁ μειρακίσκος 2
when then having-bathed we-came two indeed the lad
κύλικας ἑτοίμους ἔχων τὴν μὲν τῷ Πτοιοδώρῳ τὴν
cups ready having the-one indeed — for-Ptoeodorus the-one
ἔχουσαν τὸ φάρμακον, τὴν δὲ ἑτέραν ἐμοί, σφαλεὶς οὐκ
having the poison the and other for-me having-slipped not
οἶδ' ὅπως ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ
I-know how to-me indeed the poison to-Ptoeodorus and the
ἀφάρμακτον ἔδωκεν· εἶτα ὁ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα
unpoisoned gave then he indeed drank I and at-once
μάλα ἐκτάδην ἐκείμην ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός.
very stretched-out lay a-substitute instead-of him corpse
τί τοῦτο γελᾷς, ὦ Ζηνόφαντε; καὶ μὴν οὐκ ἔδει γε
why this do-you-laugh O Zenophantus and indeed not ought at-least
ἑταίρῳ ἀνδρὶ ἐπιγελᾶν.
at-a-comrade man to-laugh

ZENOP. ἀστεῖα γάρ, ὦ Καλλιδημίδη, πέπονθας. ὁ γέρων
witty-things for O Callidemides you-have-suffered the old-man
δὲ τί πρὸς ταῦτα;
and what to these-things
CALLI. πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον,
first indeed he-was-somewhat-upset at the suddenness
εἶτα συνείς, οἶμαι, τὸ γεγενημένον ἐγέλα καὶ αὐτός,
then having-understood I-think the having-happened laughed also himself
οἷά γε ὁ οἰνοχόος εἴργασται.
what-things at-least the cup-bearer has-done
ZENOP. πλὴν ἀλλ' οὐδὲ σὲ τὴν ἐπίτομον ἐχρῆν τραπέσθαι·
except but not you the short-cut ought to-take
ἦκε γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον,
it-would-have-come for — to-you by the highway more-safely
εἰ καὶ ὀλίγῳ βραδύτερον.
if even a-little more-slowly

Κνήμωνος καὶ Δαμνίππου

VIII · CNEMON AND DAMNIPPUS

Cnemon laments that he has been caught like the lion by the fawn. He courted the rich and childless Hermolaus and openly made a will leaving him everything, hoping the old man would do the same, but the roof fell on Cnemon, and Hermolaus has his estate, having swallowed bait and hook together. Damnippus remarks that the fisherman has caught himself.

1 CNEMON τοῦτο ἐκεῖνο τὸ τῆς παροιμίας· ὁ νεβρὸς τὸν
this that the of-the proverb the fawn the
λέοντα.
lion
DAMNIPPUS τί ἀγανακτεῖς, ὦ Κνήμων;
why are-you-vexed O Cnemon

CNEMON πυνθάνῃ ὅ τι ἀγανακτῶ; κληρονόμον ἀκούσιον
you-ask what ever I-am-vexed an-heir unintended
καταλέλοιπα κατασοφισθεὶς ἄθλιος, οὓς ἐβουλόμην ἂν
I-have-left outwitted wretch whom I-would-wish —
μάλιστα σχεῖν τἀμὰ παραλιπών.
most to-have my-things having-passed-over
DAMNIPPUS πῶς τοῦτο ἐγένετο;
how this happened
CNEMON Ἑρμόλαον τὸν πάνυ πλούσιον ἄτεκνον ὄντα
Hermolaus the very rich childless being
ἐθεράπευον ἐπὶ θανάτῳ, κἀκεῖνος οὐκ ἀηδῶς τὴν
I-courted with-a-view-to death and-he not unpleasantly the
θεραπείαν προσίετο. ἔδοξε δή μοι καὶ σοφὸν τοῦτο εἶναι,
courting accepted it-seemed indeed to-me also clever this to-be
θέσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκείνῳ καταλέλοιπα
to-make a-will in the open in which to-him I-have-left
τἀμὰ πάντα, ὡς κἀκεῖνος ζηλώσειε καὶ τὰ αὐτὰ πράξειε.
my-things all so-that he-too might-emulate and the same might-do
DAMNIPPUS τί οὖν δὴ ἐκεῖνος;
what then indeed he
CNEMON ὅ τι μὲν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις
what ever indeed himself wrote-in the his-own will
οὐκ οἶδα ἐγὼ γοῦν ἄφνω ἀπέθανον τοῦ τέγους μοι
not I-know I at-any-rate suddenly died the roof on-me
ἐπιπεσόντος, καὶ νῦν Ἑρμόλαος ἔχει τἀμὰ ὥσπερ τις
having-fallen and now Hermolaus has my-things like some
λάβραξ καὶ τὸ ἄγκιστρον τῷ δελέατι συγκατασπάσας.
sea-bass also the hook with-the bait having-swallowed-down
DAMNIPPUS οὐ μόνον, ἀλλὰ καὶ αὐτόν σε τὸν ἁλιέα· ὥστε
not only but also yourself you the fisherman so
σόφισμα κατὰ σαυτοῦ συντέθεικας.
a-trick against yourself you-have-devised

CNEMON ἔοικα· οἰμώζω τοιγαροῦν.
so-it-seems I-wail therefore

Σιμύλου καὶ Πολυστράτου

IX · SIMYLUS AND POLYSTRATUS

Polystratus arrives at ninety-eight and tells Simylus that he spent his last thirty years in pleasure, though old, childless, bald, and down to four teeth, because the best men of the city courted him with gifts every morning in hope of his estate. He fooled them all with promises and left everything to a handsome young Phrygian slave, who is now counted among the nobles. Simylus does not mind the slave's rise, so long as the flatterers do not inherit.

1 SIMYLUS ἥκεις ποτέ, ὦ Πολύστρατε, καὶ σὺ παρ' ἡμᾶς
you-have-come at-last O Polystratus also you to us
ἔτη οἶμαι οὐ πολὺ ἀποδέοντα τῶν ἑκατὸν βεβιωκώς;
years I-think not much falling-short of-the hundred having-lived
POLYS. ὀκτὼ ἐπὶ τοῖς ἐνενήκοντα, ὦ Σιμύλε.
eight on the ninety O Simylus
SIMYLUS πῶς δαὶ τὰ μετ' ἐμὲ ταῦτα ἐβίως τριάκοντα;
how then the after me these did-you-live thirty
ἐγὼ γὰρ ἀμφὶ τὰ ἑβδομήκοντά σου ὄντος ἀπέθανον.
I for around the seventy you being died
POLYS. ὑπερήδιστα, εἰ καί σοι παράδοξον τοῦτο δόξει.
most-sweetly if even to-you strange this will-seem
SIMYLUS παράδοξον, εἰ γέρων τε καὶ ἀσθενὴς ἄτεκνός τε
strange if old both and weak childless both
προσέτι ἥδεσθαι τοῖς ἐν τῷ βίῳ ἐδύνασο.
besides to-enjoy the-things in the life you-could

POLYS. τὸ μὲν πρῶτον ἅπαντα ἐδυνάμην· ἔτι καὶ παῖδες 2
the indeed first everything I-could still and boys
ὡραῖοι ἦσαν πολλοὶ καὶ γυναῖκες ἁβρόταται καὶ μύρα
handsome there-were many and women most-delicate and perfumes
καὶ οἶνος ἀνθοσμίας καὶ τράπεζα ὑπὲρ τὰς ἐν Σικελίᾳ.
and wine fragrant and a-table beyond those in Sicily
SIMYLUS καινὰ ταῦτα· ἐγὼ γάρ σε πάνυ φειδόμενον
new these-things I for you very thrifty
ἠπιστάμην.
knew
POLYS. ἀλλ' ἐπέρρει μοι, ὦ γενναῖε, παρ' ἄλλων τἀγαθά·
but flowed-in to-me O noble-one from others the-good-things
καὶ ἕωθεν μὲν εὐθὺς ἐπὶ θύρας ἐφοίτων μάλα πολλοί,
and at-dawn indeed at-once to doors came very many
μετὰ δὲ παντοῖά μοι δῶρα προσήγετο ἁπανταχόθεν
afterward and all-kinds to-me gifts were-brought from-everywhere
τῆς γῆς τὰ κάλλιστα.
of-the earth the finest
SIMYLUS ἐτυράννησας, ὦ Πολύστρατε, μετ' ἐμέ;
were-you-tyrant O Polystratus after me
POLYS. οὔκ, ἀλλ' ἐραστὰς εἶχον μυρίους.
no but lovers I-had countless
SIMYLUS ἐγέλασα· ἐραστὰς σὺ τηλικοῦτος ὤν, ὀδόντας
I-laughed lovers you so-old being teeth
τέτταρας ἔχων;
four having
POLYS. νὴ Δία, τοὺς ἀρίστους γε τῶν ἐν τῇ πόλει· καὶ
by Zeus the best at-least of-those in the city and
γέροντά με καὶ φαλακρόν, ὡς ὁρᾷς, ὄντα καὶ λημῶντα
old me and bald as you-see being and blear-eyed

προσέτι καὶ κορυζῶντα ὑπερήδοντο θεραπεύοντες, καὶ
besides and snotty they-delighted courting and
μακάριος ἦν αὐτῶν ὅντινα ἂν καὶ μόνον προσέβλεψα.
blessed was of-them whomever — even only I-looked-at

SIMYLUS μῶν καὶ σύ τινα ὥσπερ ὁ Φάων τὴν Ἀφροδίτην
surely-not also you some like — Phaon — Aphrodite
ἐκ Χίου διεπόρθμευσας, εἶτά σοι εὐξαμένῳ ἔδωκε νέον
from Chios did-you-ferry-across then to-you having-prayed she-granted young
εἶναι καὶ καλὸν ἐξ ὑπαρχῆς καὶ ἀξιέραστον;
to-be and handsome from a-fresh-start and lovable

POLYS. οὔκ, ἀλλὰ τοιοῦτος ὢν περιπόθητος ἦν.
no but such being much-desired I-was

SIMYLUS αἰνίγματα λέγεις.
riddles you-speak

3 POLYS. καὶ μὴν πρόδηλός γε ὁ ἔρως οὑτοσὶ πολὺς ὢν
and indeed obvious at-least the love this abundant being
ὁ περὶ τοὺς ἀτέκνους καὶ πλουσίους γέροντας.
the-one for the childless and rich old-men

SIMYLUS νῦν μανθάνω σου τὸ κάλλος, ὦ θαυμάσιε, ὅτι
now I-understand your the beauty O wonderful-one that
παρὰ τῆς χρυσῆς Ἀφροδίτης ἦν.
from the golden Aphrodite it-was

POLYS. ἀτάρ, ὦ Σιμύλε, οὐκ ὀλίγα τῶν ἐραστῶν ἀπολέλαυκα
but O Simylus not few-things from-the lovers I-have-enjoyed
μονονουχὶ προσκυνούμενος ὑπ᾽ αὐτῶν· καὶ ἐθρυπτόμην δὲ
all-but worshiped by them and I-played-coy and
πολλάκις καὶ ἀπέκλειον αὐτῶν τινας ἐνίοτε, οἱ δὲ ἠμιλλῶντο
often and shut-out of-them some sometimes they and vied
καὶ ἀλλήλους ὑπερεβάλλοντο ἐν τῇ περὶ ἐμὲ φιλοτιμίᾳ.
and one-another outdid in the toward me rivalry

SIMYLUS τέλος δ᾽ οὖν πῶς ἐβουλεύσω περὶ τῶν κτημάτων;
finally and then how did-you-decide about the possessions

POLYS. ἐς τὸ φανερὸν μὲν ἕκαστον αὐτῶν κληρονόμον
in the open indeed each of-them heir
ἀπολιπεῖν ἔφασκον, ὁ δ' ἐπίστευέ τε ἂν καὶ
to-leave I-declared he and believed both — and
κολακευτικώτερον παρεσκεύαζεν ἑαυτόν, ἄλλας δὲ τὰς
more-flatteringly prepared himself other but the
ἀληθεῖς διαθήκας ἔχων, ἐκείνας κατέλιπον οἰμώζειν ἅπασι
true wills having those I-left to-howl to-all
φράσας.
having-told

SIMYLUS τίνα δὲ αἱ τελευταῖαι τὸν κληρονόμον ἔσχον; ἦ 4
whom and the last the heir had surely
πού τινα τῶν ἀπὸ τοῦ γένους;
perhaps some of-those from the family

POLYS. οὐ μὰ Δία, ἀλλὰ νεώνητόν τινα τῶν μειρακίων τῶν
not by Zeus but newly-bought a of-the lads the
ὡραίων Φρύγα.
handsome Phrygian

SIMYLUS ἀμφὶ πόσα ἔτη, ὦ Πολύστρατε;
about how-many years O Polystratus

POLYS. σχεδὸν ἀμφὶ τὰ εἴκοσι.
nearly about the twenty

SIMYLUS ἤδη μανθάνω ἅτινά σοι ἐκεῖνος ἐχαρίζετο.
now I-understand what-things to-you he gratified

POLYS. πλὴν ἀλλὰ πολὺ ἐκείνων ἀξιώτερος κληρονομεῖν, εἰ
except but much than-those more-worthy to-inherit if
καὶ βάρβαρος ἦν καὶ ὄλεθρος, ὃν ἤδη καὶ αὐτοὶ οἱ
even a-barbarian he-was and a-pest whom already even themselves the
ἄριστοι θεραπεύουσιν. ἐκεῖνος τοίνυν ἐκληρονόμησέ μου
best court he then inherited from-me
καὶ νῦν ἐν τοῖς εὐπατρίδαις ἀριθμεῖται ὑπεξυρημένος μὲν
and now among the nobles is-counted shaved indeed

τὸ γένειον καὶ βαρβαρίζων, Κόδρου δὲ εὐγενέστερος καὶ
the chin and speaking-broken-Greek than-Codrus but nobler and
Νιρέως καλλίων καὶ Ὀδυσσέως συνετώτερος λεγόμενος εἶναι.
than-Nireus handsomer and than-Odysseus wiser said to-be
SIMYLUS οὔ μοι μέλει· καὶ στρατηγησάτω τῆς Ἑλλάδος, εἰ
not to-me it-matters even let-him-be-general — of-Greece if
δοκεῖ, ἐκεῖνοι δὲ μὴ κληρονομείτωσαν μόνον.
it-seems-good they but not let-inherit only

Χάρωνος καὶ Ἑρμοῦ καὶ νεκρῶν διαφόρων

X · CHARON, HERMES, AND THE DEAD

Charon warns that his skiff is small and leaking, so Hermes makes each of the dead strip before boarding. Menippus throws away his wallet and staff and is given the seat beside the helmsman. The handsome Charmoleos must leave his beauty, the tyrant Lampichus his wealth, diadem, cruelty, and pride, the athlete Damasias his flesh, Craton his wealth and honors, and an armed man his trophy. A philosopher sheds his imposture and conceit, and his beard is axed off, while Menippus keeps his frankness and laughter, and an orator sheds his phrases. At sea the philosopher wails, Menippus says, for lost dinners and brothels. Hermes reports that earth laughs at the tyrant's death and mourns Craton and Damasias while no one weeps for Menippus, who answers that dogs and ravens will. Landed, they go on to judgment.

1 CHARON ἀκούσατε ὡς ἔχει ἡμῖν τὰ πράγματα. μικρὸν μὲν
hear how stand for-us the affairs small indeed
ἡμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστι καὶ διαρρεῖ
for-us as you-see the skiff and rotten it-is and leaks
τὰ πολλά, καὶ ἢν τραπῇ ἐπὶ θάτερα, οἰχήσεται περιτραπέν,
the most-part and if it-tips to one-side it-will-be-gone capsized
ὑμεῖς δὲ ἅμα τοσοῦτοι ἥκετε πολλὰ ἐπιφερόμενοι ἕκαστος.
you and together so-many come much carrying each

ἢν οὖν μετὰ τούτων ἐμβῆτε, δέδια μὴ ὕστερον μετανοήσητε,
if then with these-things you-embark I-fear lest later you-repent
καὶ μάλιστα ὁπόσοι νεῖν οὐκ ἐπίστασθε.
and especially as-many-as to-swim not know-how

HERMES πῶς οὖν ποιήσαντες εὐπλοήσομεν;
how then having-done shall-we-have-a-good-voyage

CHARON ἐγὼ ὑμῖν φράσω· γυμνοὺς ἐπιβαίνειν χρὴ τὰ
I to-you will-tell naked to-embark one-must the
περιττὰ ταῦτα πάντα ἐπὶ τῆς ἠϊόνος καταλιπόντας· μόλις
superfluous these all on the shore having-left barely
γὰρ ἂν καὶ οὕτως δέξαιτο ὑμᾶς τὸ πορθμεῖον. σοὶ δέ,
for — even so would-take you the ferryboat to-you and
ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι
O Hermes it-will-be-a-care the from this no-one to-admit
αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ καὶ τὰ ἔπιπλα, ὥσπερ ἔφην,
of-them who — not stripped is and the baggage as I-said
ἀποβαλών. παρὰ δὲ τὴν ἀποβάθραν ἑστὼς διαγίνωσκε
having-thrown-off by and the gangway standing examine
αὐτοὺς καὶ ἀναλάμβανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων.
them and take-on naked to-embark compelling

HERMES εὖ λέγεις, καὶ οὕτω ποιήσωμεν. — οὑτοσὶ τίς ὁ 2
well you-say and so let-us-do this-one who the
πρῶτός ἐστι;
first is

MENIPPUS Μένιππος ἔγωγε. ἀλλ' ἰδοὺ ἡ πήρα μοι, ὦ Ἑρμῆ,
Menippus I-at-least but look the wallet my O Hermes
καὶ τὸ βάκτρον ἐς τὴν λίμνην ἀπερρίφθων, τὸν τρίβωνα
and the staff into the lake let-be-thrown the cloak
δὲ οὐδὲ ἐκόμισα εὖ ποιῶν.
and not-even I-brought well doing

3 HERMES ἔμβαινε, ὦ Μένιππε ἀνδρῶν ἄριστε, καὶ τὴν
embark O Menippus of-men best and the
προεδρίαν παρὰ τὸν κυβερνήτην ἔχε ἐφ' ὑψηλοῦ, ὡς
front-seat beside the helmsman have on high so-that
ἐπισκοπῇς ἅπαντας. ὁ καλὸς δ' οὗτος τίς ἐστι;
you-may-observe all the handsome-one and this who is
CHARM. Χαρμόλεως ὁ Μεγαρικὸς ὁ ἐπέραστος, οὗ τὸ
Charmoleos the Megarian the lovely-one whose the
φίλημα διτάλαντον ἦν.
kiss two-talent was
HERMES ἀπόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ χείλη αὐτοῖς
strip-off therefore the beauty and the lips together-with
φιλήμασι καὶ τὴν κόμην τὴν βαθεῖαν καὶ τὸ ἐπὶ τῶν
kisses and the hair the thick and the on the
παρειῶν ἐρύθημα καὶ τὸ δέρμα ὅλον. ἔχει καλῶς, εὔζωνος
cheeks blush and the skin whole it-is well light-girt
εἶ, ἐπίβαινε ἤδη.
you-are embark now

4 ὁ δὲ τὴν πορφυρίδα οὑτοσὶ καὶ τὸ διάδημα ὁ βλοσυρὸς
the and the purple this-one and the diadem the grim-one
τίς ὢν τυγχάνεις;
who being do-you-happen
LAMPI. Λάμπιχος Γελῴων τύραννος.
Lampichus of-Geloans tyrant
HERMES τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει;
why then O Lampichus so-much having are-you-here
LAMPI. τί οὖν; ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἥκειν τύραννον
what then ought O Hermes naked to-come a-tyrant
ἄνδρα;
man

HERMES τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε
a-tyrant indeed by-no-means a-corpse but certainly so
ἀπόθου ταῦτα.
put-down these-things
LAMPI. ἰδού σοι ὁ πλοῦτος ἀπέρριπται.
look for-you the wealth has-been-thrown-off
HERMES καὶ τὸν τῦφον ἀπόρριψον, ὦ Λάμπιχε, καὶ τὴν
also the conceit throw-off O Lampichus and the
ὑπεροψίαν· βαρήσει γὰρ τὸ πορθμεῖον συνεμπεσόντα.
arrogance will-weigh-down for the ferryboat falling-in-together
LAMPI. οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν καὶ τὴν
then at-least the diadem let me to-keep and the
ἐφεστρίδα.
cloak
HERMES οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες.
by-no-means but also these-things let-go
LAMPI. εἶεν. τί ἔτι; πάντα γὰρ ἀφῆκα, ὡς ὁρᾷς.
well what more all for I-have-let-go as you-see
HERMES καὶ τὴν ὠμότητα καὶ τὴν ἄνοιαν καὶ τὴν ὕβριν
both the cruelty and the folly and the insolence
καὶ τὴν ὀργήν, καὶ ταῦτα ἄφες.
and the anger also these let-go
LAMPI. ἰδού σοι ψιλός εἰμι.
look for-you stripped I-am
HERMES ἔμβαινε ἤδη. σὺ δὲ ὁ παχύς, ὁ πολύσαρκος τίς 5
embark now you and the fat-one the fleshy-one who
ὢν τυγχάνεις;
being do-you-happen
DAMASIAS Δαμασίας ὁ ἀθλητής.
Damasias the athlete

HERMES ναί, ἔοικας· οἶδα γάρ σε πολλάκις ἐν ταῖς
yes you-look-it I-know for you often in the
παλαίστραις ἰδών.
wrestling-schools having-seen
DAMASIAS ναί, ὦ Ἑρμῆ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα.
yes O Hermes but admit me naked being
HERMES οὐ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας
not naked O best-one so-much flesh
περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ καταδύσεις
clothed-in so strip-off it since you-will-sink
τὸ σκάφος τὸν ἕτερον πόδα ὑπερθεὶς μόνον· ἀλλὰ καὶ
the boat the one foot having-put-over only but also
τοὺς στεφάνους τούτους ἀπόρριψον καὶ τὰ κηρύγματα.
the crowns these throw-off and the proclamations
DAMASIAS ἰδού σοι γυμνός, ὡς ὁρᾷς, ἀληθῶς εἰμι καὶ
look for-you naked as you-see truly I-am and
ἰσοστάσιος τοῖς ἄλλοις νεκροῖς.
equal-in-weight to-the other dead
6 HERMES οὕτως ἄμεινον ἀβαρῆ εἶναι· ὥστε ἔμβαινε. καὶ σὺ
so better weightless to-be so embark and you
δὲ τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν μαλακίαν
and the wealth having-put-down O Craton and the softness
δὲ προσέτι καὶ τὴν τρυφὴν μηδὲ τὰ ἐντάφια κόμιζε μηδὲ
and besides and the luxury nor the grave-clothes bring nor
τὰ τῶν προγόνων ἀξιώματα, κατάλιπε δὲ καὶ γένος καὶ
the of-the ancestors honors leave-behind and both birth and
δόξαν καὶ εἴ ποτέ σε ἡ πόλις ἀνεκήρυξε καὶ τὰς τῶν
fame and if ever you the city proclaimed and the of-the
ἀνδριάντων ἐπιγραφάς, μηδέ, ὅτι μέγαν τάφον ἐπί σοι
statues inscriptions nor that great tomb over you
ἔχωσαν, λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα.
they-heaped say weighs-down for also these-things being-mentioned

CRATON οὐχ ἑκὼν μέν, ἀπορρίψω δέ· τί γὰρ ἂν καὶ
not willingly indeed I-will-throw-off but what for — even
πάθοιμι;
could-I-do

HERMES βαβαῖ. σὺ δὲ ὁ ἔνοπλος τί βούλει; ἢ τί τὸ 7
wow you and the armed-one what do-you-want or why the
τρόπαιον τοῦτο φέρεις;
trophy this do-you-carry

GENERAL ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἠρίστευσα καὶ ἡ
because I-won O Hermes and was-the-best and the
πόλις ἐτίμησέ με.
city honored me

HERMES ἄφες ὑπὲρ γῆς τὸ τρόπαιον· ἐν ᾅδου γὰρ εἰρήνη
leave on earth the trophy in Hades for peace
καὶ οὐδὲν ὅπλων δεήσει.
and not-at-all of-arms there-will-be-need

ὁ σεμνὸς δὲ οὗτος ἀπό γε τοῦ σχήματος καὶ 8
the solemn-one and this from at-least the bearing and
βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρκώς, ὁ ἐπὶ τῶν
swaggering the-one the brows having-raised the-one in the
φροντίδων τίς ἐστιν, ὁ τὸν βαθὺν πώγωνα καθειμένος;
thoughts who is the-one the deep beard having-let-down

MENIPPUS φιλόσοφός τις, ὦ Ἑρμῆ, μᾶλλον δὲ γόης καὶ
a-philosopher some O Hermes rather but a-charlatan and
τερατείας μεστός· ὥστε ἀπόδυσον καὶ τοῦτον· ὄψει
of-humbug full so strip also him you-will-see
γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ σκεπόμενα.
for many and laughable-things under the cloak covered

HERMES ἀπόθου σὺ τὸ σχῆμα πρῶτον, εἶτα καὶ ταυτὶ πάντα.
put-off you the bearing first then also these all
ὦ Ζεῦ, ὅσην μὲν τὴν ἀλαζονείαν κομίζει, ὅσην δὲ
O Zeus how-much indeed the imposture he-brings how-much and

ἀμαθίαν καὶ ἔριν καὶ κενοδοξίαν καὶ ἐρωτήσεις ἀπόρους
ignorance and strife and vainglory and questions insoluble
καὶ λόγους ἀκανθώδεις καὶ ἐννοίας πολυπλόκους, ἀλλὰ
and arguments thorny and notions intricate but
καὶ ματαιοπονίαν μάλα πολλὴν καὶ λῆρον οὐκ ὀλίγον καὶ
also futile-labor very much and nonsense not little and
ὕθλους καὶ μικρολογίαν, νὴ Δία καὶ χρυσίον γε τουτὶ καὶ
drivel and hairsplitting by Zeus and gold at-least this and
ἡδυπάθειαν δὲ καὶ ἀναισχυντίαν καὶ ὀργὴν καὶ τρυφὴν καὶ
self-indulgence and and shamelessness and anger and luxury and
μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ μάλα περικρύπτεις
softness not escaped for me if even very-much you-hide
αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου καὶ τὸν τῦφον καὶ τὸ
them and the lie and put-off and the conceit and the
οἴεσθαι ἀμείνων εἶναι τῶν ἄλλων· ὡς εἴ γε ταῦτα
to-think better to-be than-the others as if at-least these-things
πάντα ἔχων ἐμβαίης, ποία πεντηκόντορος δέξαιτο ἄν σε;
all having you-embarked what fifty-oared-ship would-take — you

PHILO. ἀποτίθεμαι τοίνυν αὐτά, ἐπείπερ οὕτω κελεύεις.
I-put-off then them since so you-order

9 MENIPPUS ἀλλὰ καὶ τὸν πώγωνα τοῦτον ἀποθέσθω, ὦ Ἑρμῆ,
but also the beard this let-him-put-off O Hermes
βαρύν τε ὄντα καὶ λάσιον, ὡς ὁρᾶς· πέντε μναῖ τριχῶν
heavy both being and shaggy as you-see five minas of-hair
εἰσι τοὐλάχιστον.
there-are at-the-least

HERMES εὖ λέγεις· ἀπόθου καὶ τοῦτον.
well you-say put-off also this

PHILO. καὶ τίς ὁ ἀποκείρων ἔσται;
and who the one-shearing will-be

HERMES Μένιππος οὑτοσὶ λαβὼν πέλεκυν τῶν ναυπηγικῶν
Menippus here having-taken axe of-the shipbuilding-(tools)
ἀποκόψει αὐτὸν ἐπικόπῳ τῇ ἀποβάθρᾳ χρησάμενος.
will-chop-off it as-a-chopping-block the gangway using
MENIPPUS οὔκ, ὦ Ἑρμῆ, ἀλλὰ πρίονά μοι ἀνάδος· γελοιότερον
no O Hermes but a-saw to-me hand more-laughable
γὰρ τοῦτο.
for this
HERMES ὁ πέλεκυς ἱκανός. εὖ γε. ἀνθρωπινώτερος νῦν
the axe suffices well at-least more-human now
ἀναπέφηνας ἀποθέμενος σαυτοῦ τὴν κινάβραν.
you-have-appeared having-put-off your the goaty-stink
MENIPPUS βούλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων;
do-you-wish a-little I-should-take-off also of-the brows
HERMES μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ ταύτας ἐπῆρκεν,
certainly above the forehead for also these he-has-raised
οὐκ οἶδα ἐφ᾽ ὅτῳ ἀνατείνων ἑαυτόν. τί τοῦτο; καὶ δακρύεις,
not I-know at what stretching-up himself what this even do-you-weep
ὦ κάθαρμα, καὶ πρὸς θάνατον ἀποδειλιᾷς; ἔμβηθι δ᾽ οὖν.
O scum and at death do-you-turn-coward get-in and then
MENIPPUS ἓν ἔτι τὸ βαρύτατον ὑπὸ μάλης ἔχει.
one still the heaviest under arm he-has
HERMES τί, ὦ Μένιππε;
what O Menippus
MENIPPUS κολακείαν, ὦ Ἑρμῆ, πολλὰ χρησιμεύσασαν αὐτῷ
flattery O Hermes much having-served him
ἐν τῷ βίῳ.
in the life

PHILO. οὐκοῦν καὶ σύ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν
then also you O Menippus put-off the freedom
καὶ παρρησίαν καὶ τὸ ἄλυπον καὶ τὸ γενναῖον καὶ τὸν
and frankness and the cheerfulness and the nobility and the
γέλωτα· μόνος γοῦν τῶν ἄλλων γελᾷς.
laughter alone at-any-rate of-the others you-laugh
HERMES μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα, κοῦφα γὰρ καὶ
by-no-means but even keep these light for and
πάνυ εὔφορα ὄντα καὶ πρὸς τὸν κατάπλουν χρήσιμα.
very easy-to-carry being and for the voyage useful
10 καὶ ὁ ῥήτωρ δὲ σὺ ἀπόθου τῶν ῥημάτων τὴν τοσαύτην
and the orator and you put-off of-the phrases the so-great
ἀπεραντολογίαν καὶ ἀντιθέσεις καὶ παρισώσεις καὶ περιόδους
endless-talk and antitheses and balances and periods
καὶ βαρβαρισμοὺς καὶ τὰ ἄλλα βάρη τῶν λόγων.
and barbarisms and the other burdens of-the speeches
ORATOR ἦν ἰδού, ἀποτίθεμαι.
there look I-put-off
HERMES εὖ ἔχει· ὥστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν
well it-is so loose the shore-cables the gangway
ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ἱστίον,
let-us-take-up the anchor let-be-hauled-up spread the sail
εὔθυνε, ὦ πορθμεῦ, τὸ πηδάλιον· εὐπλοῶμεν.
steer O ferryman the rudder let-us-sail-well
11 τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ
why do-you-wail O fools and especially the philosopher you
ὁ ἀρτίως τὸν πώγωνα δεδῃωμένος;
the-one just-now the beard having-had-ravaged
PHILO. ὅτι, ὦ Ἑρμῆ, ἀθάνατον ᾠμην τὴν ψυχὴν ὑπάρχειν.
because O Hermes immortal I-thought the soul to-be
MENIPPUS ψεύδεται· ἄλλα γὰρ ἔοικε λυπεῖν αὐτόν.
he-lies other-things for seem to-grieve him

HERMES τὰ ποῖα;
the which

MENIPPUS ὅτι μηκέτι δειπνήσει πολυτελῆ δεῖπνα μηδὲ νύκτωρ
that no-longer he-will-dine-on costly dinners nor at-night
ἐξιὼν ἅπαντας λανθάνων τῷ ἱματίῳ τὴν κεφαλὴν
going-out all escaping-notice-of with-the cloak the head
κατειλήσας περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα, καὶ ἕωθεν
having-wrapped will-go-round in a-circle the brothels and at-dawn
ἐξαπατῶν τοὺς νέους ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται·
deceiving the young for the wisdom money he-will-take
ταῦτα λυπεῖ αὐτόν.
these-things grieve him

PHILO. σὺ γάρ, ὦ Μένιππε, οὐκ ἄχθῃ ἀποθανών;
you for O Menippus not are-you-grieved having-died

MENIPPUS πῶς, ὃς ἔσπευσα ἐπὶ τὸν θάνατον καλέσαντος
how who hurried to the death (with)-having-called
μηδενός;
no-one
ἀλλὰ μεταξὺ λόγων. οὐ κραυγή τις ἀκούεται ὥσπερ 12
but in-the-midst-of talk not shouting some is-heard as-of
τινῶν ἀπὸ γῆς βοώντων;
some from earth shouting

HERMES ναί, ὦ Μένιππε, οὐκ ἀφ' ἑνός γε χωρίου, ἀλλ'
yes O Menippus not from one at-least place but
οἱ μὲν ἐς τὴν ἐκκλησίαν συνελθόντες ἅσμενοι γελῶσι
they indeed into the assembly having-gathered glad laugh
πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ καὶ ἡ γυνὴ αὐτοῦ
all at the of-Lampichus death and the wife his
συνέχεται πρὸς τῶν γυναικῶν καὶ τὰ παιδία νεογνὰ ὄντα
is-seized by the women and the children newborn being
ὁμοίως κἀκεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς
likewise they-too by the boys are-pelted with-plentiful the

λίθοις· ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν
stones others and Diophantus the orator praise in
Σικυῶνι ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτωνι τούτῳ.
Sicyon funeral speeches delivering over Craton this
καὶ νὴ Δία γε ἡ Δαμασίου μήτηρ κωκύουσα ἐξάρχει
and by Zeus at-least the of-Damasias mother shrieking leads
τοῦ θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ· σὲ δέ, ὦ
the dirge with women over — Damasias you but O
Μένιππε, οὐδεὶς δακρύει, καθ' ἡσυχίαν δὲ κεῖσαι μόνος.
Menippus no-one weeps-for in quiet and you-lie alone

13 MENIPPUS οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον
by-no-means but you-will-hear the dogs after a-little
ὠρυομένων οἴκτιστον ἐπ' ἐμοὶ καὶ τῶν κοράκων τυπτομένων
howling most-piteously over me and the ravens beating
τοῖς πτεροῖς, ὁπόταν συνελθόντες θάπτωσί με.
with-the wings when having-gathered they-bury me

HERMES γεννάδας εἶ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπεπλεύκαμεν
a-fine-fellow you-are O Menippus but since have-landed
ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον εὐθεῖαν ἐκείνην
we you indeed go-off to the court straight that-(way)
προϊόντες, ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους μετελευσόμεθα.
going-forward I and and the ferryman others will-fetch

MENIPPUS εὐπλοεῖτε, ὦ Ἑρμῆ· προΐωμεν δὲ καὶ ἡμεῖς. τί
sail-well O Hermes let-us-go-on and also we why
οὖν ἔτι καὶ μέλλετε; πάντως δικασθῆναι δεήσει, καὶ
then still even do-you-delay certainly to-be-judged it-will-be-necessary and
τὰς καταδίκας φασὶν εἶναι βαρείας, τροχοὺς καὶ λίθους
the sentences they-say to-be heavy wheels and stones
καὶ γῦπας· δειχθήσεται δὲ ὁ ἑκάστου βίος ἀκριβῶς.
and vultures will-be-shown and the each's life exactly

Κράτητος καὶ Διογένους

XI · CRATES AND DIOGENES

Crates tells Diogenes how the rich cousins Moerichus and Aristeas courted each other for their inheritances, each naming the other his heir while seers and the Pythian favored now one, now the other, until both drowned on one day crossing from Sicyon to Cirrha and their estates passed to relatives. Diogenes contrasts their own case, since he never hoped to inherit Antisthenes' staff, and Crates inherited from Diogenes wisdom, self-sufficiency, truth, frankness, and freedom. The others, Diogenes says, are like rotten purses: wisdom poured into them leaks out like water from the Danaids' jar, while they guard their gold with tooth and nail. Crates adds that the philosophers keep their wealth even in Hades, while the rich bring an obol.

CRATES Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, τὸν 1
Moerichus the rich did-you-know O Diogenes the
πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς
very rich the-one from Corinth the-one the many
ὁλκάδας ἔχοντα, οὗ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ
merchant-ships having whose cousin Aristeas rich also
αὐτὸς ὤν; ὃς τὸ Ὁμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν,
himself being who the Homeric that was-wont to-quote

ἤ μ' ἀνάειρ' ἢ ἐγὼ σέ.
either me lift or I you

DIOGE. τίνος ἕνεκα, ὦ Κράτης;
what for O Crates
CRATES ἐθεράπευον ἀλλήλους τοῦ κλήρου ἕνεκα ἑκάτερος
they-courted one-another the inheritance for-the-sake each
ἡλικιῶται ὄντες, καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο,
age-mates being and the wills in the open made
Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι, δεσπότην
Aristeas indeed — Moerichus if he-should-die-first master

ἀφιεὶς τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ Ἀριστέας,
leaving of-the his-own all-things Moerichus and — Aristeas
εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγέγραπτο, οἱ δ'
if he-should-go-first before-him these-things indeed had-been-written they and
ἐθεράπευον ὑπερβαλλόμενοι ἀλλήλους τῇ κολακείᾳ· καὶ
courted outdoing one-another in-the flattery and
οἱ μάντεις, οἵ τε ἀπὸ τῶν ἄστρων τεκμαιρόμενοι τὸ
the seers those both from the stars inferring the
μέλλον οἵ τε ἀπὸ τῶν ὀνειράτων, ὥς γε Χαλδαίων
future those and from the dreams as at-least of-Chaldaeans
παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς ἄρτι μὲν Ἀριστέᾳ
sons but even the Pythian himself now indeed to-Aristeas
παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ, καὶ τὰ τάλαντα
gave the victory now and to-Moerichus and the scales
ποτὲ μὲν ἐπ' ἐκεῖνον, νῦν δ' ἐπὶ τοῦτον ἔρρεπε.
sometimes indeed toward that-one now and toward this-one inclined

2 DIOGE. τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι γὰρ
what then end came O Crates to-hear for
ἄξιον.
worth

CRATES ἄμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας, οἱ δὲ κλῆροι ἐς
both are-dead on one day the and inheritances to
Εὐνόμιον καὶ Θρασυκλέα περιῆλθον ἄμφω συγγενεῖς ὄντας
Eunomius and Thrasycles passed both relatives being
οὐδὲ πώποτε προμαντευομένους οὕτω γενέσθαι ταῦτα·
not-even ever foreseeing so to-happen these-things
διαπλέοντες γὰρ ἀπὸ Σικυῶνος ἐς Κίρραν κατὰ μέσον
sailing-across for from Sicyon to Cirrha in mid
τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι ἀνετράπησαν.
the passage sideways having-met — Iapyx they-capsized

DIOGE. εὖ ἐποίησαν. ἡμεῖς δὲ ὁπότε ἐν τῷ βίῳ ἦμεν, 3
well they-did we but when in the life we-were
οὐδὲν τοιοῦτον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε ἐγώ ποτε
nothing such we-thought about one-another neither I ever
ηὐξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι τῆς
prayed Antisthenes to-die so-that I-might-inherit the
βακτηρίας αὐτοῦ — εἶχε δὲ πάνυ καρτερὰν ἐκ κοτίνου
staff his he-had and very stout from wild-olive
ποιησάμενος — οὔτε οἶμαι σὺ ὁ Κράτης ἐπεθύμεις
having-made-(it) nor I-think you — Crates desired
κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πίθον
to-inherit having-died (of)-me the possessions and the jar
καὶ τὴν πήραν χοίνικας δύο θέρμων ἔχουσαν.
and the wallet quarts two of-lupines holding
CRATES οὐδὲν γάρ μοι τούτων ἔδει, ἀλλ᾽ οὐδὲ σοί,
nothing for to-me of-these was-needed but nor to-you
ὦ Διόγενες· ἃ γὰρ ἐχρῆν, σύ τε Ἀντισθένους
O Diogenes what for was-needed you both from-Antisthenes
ἐκληρονόμησας καὶ ἐγὼ σοῦ, πολλῷ μείζω καὶ σεμνότερα
inherited and I from-you much greater and more-august
τῆς Περσῶν ἀρχῆς.
than-the of-Persians empire
DIOGE. τίνα ταῦτα φής;
what these-things do-you-mean
CRATES σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν.
wisdom self-sufficiency truth frankness freedom
DIOGE. νὴ Δία, μέμνημαι καὶ τοῦτον διαδεξάμενος τὸν
by Zeus I-remember also this having-received the
πλοῦτον παρὰ Ἀντισθένους καὶ σοὶ ἔτι πλείω καταλιπών.
wealth from Antisthenes and to-you still more having-left

4 CRATES ἀλλ᾽ οἱ ἄλλοι ἠμέλουν τῶν τοιούτων κτημάτων καὶ
but the others neglected the such possessions and
οὐδεὶς ἐθεράπευεν ἡμᾶς κληρονομήσειν προσδοκῶν, ἐς δὲ
no-one courted us to-be-going-to-inherit expecting at but
τὸ χρυσίον πάντες ἔβλεπον.
the gold all looked
DIOGE. εἰκότως· οὐ γὰρ εἶχον ἔνθα ἂν δέξαιντο τὰ
naturally not for they-had where — they-might-receive the
τοιαῦτα παρ᾽ ἡμῶν διερρυηκότες ὑπὸ τρυφῆς, καθάπερ
such-things from us having-leaked-through from luxury like
τὰ σαπρὰ τῶν βαλαντίων· ὥστε εἴ ποτε καὶ ἐμβάλοι
the rotten of-the purses so if ever even should-put
τις ἐς αὐτοὺς ἢ σοφίαν ἢ παρρησίαν ἢ ἀλήθειαν,
one into them either wisdom or frankness or truth
ἐξέπιπτεν εὐθὺς καὶ διέρρει, τοῦ πυθμένος στέγειν οὐ
it-fell-out at-once and leaked-through the bottom to-hold not
δυναμένου, οἷόν τι πάσχουσιν αἱ τοῦ Δαναοῦ αὗται
being-able such-as something suffer the — of-Danaus these
παρθένοι εἰς τὸν τετρημένον πίθον ἐπαντλοῦσαι· τὸ δὲ
maidens into the pierced jar pouring the but
χρυσίον ὀδοῦσι καὶ ὄνυξι καὶ πάσῃ μηχανῇ ἐφύλαττον.
gold with-teeth and nails and every means they-guarded
CRATES οὐκοῦν ἡμεῖς μὲν ἔξομεν κἀνταῦθα τὸν πλοῦτον,
then we indeed will-have here-too the wealth
οἱ δὲ ὀβολὸν ἥξουσι κομίζοντες καὶ τοῦτον ἄχρι τοῦ
they but an-obol will-come bringing and that as-far-as the
πορθμέως.
ferryman

Ἀλεξάνδρου, Ἀννίβου, Μίνωος καὶ Σκηπίωνος

XII · ALEXANDER, HANNIBAL, MINOS, AND SCIPIO

Alexander and Hannibal dispute before Minos which of them was the greater general. Hannibal, who learned Greek below, boasts that he rose from nothing, conquered Iberia and the Gauls, crossed the mountains, ravaged Italy, and killed so many in a day that rings were measured by the bushel, all without claiming to be a god, while Alexander inherited his power and fell into Median ways. Alexander recounts his victories from the Granicus and Issus to India and the Scythians, and charges Hannibal with treachery, with idling at Capua, and with dying an exile. Scipio then claims to rank below Alexander but above Hannibal, whom he defeated, and Minos so judges.

ALEXA. ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων 1
me it-is-necessary to-be-preferred to-you O Libyan better
γάρ εἰμι.
for I-am

HANNIBAL οὐ μὲν οὖν, ἀλλ᾽ ἐμέ.
not indeed then but me

ALEXA. οὐκοῦν ὁ Μίνως δικασάτω.
then — Minos let-judge

MINOS τίνες δὲ ἐστέ;
who and are-you

ALEXA. οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος, ἐγὼ δὲ
this-one indeed Hannibal the Carthaginian I and
Ἀλέξανδρος ὁ Φιλίππου.
Alexander the (son)-of-Philip

MINOS νὴ Δία ἔνδοξοί γε ἀμφότεροι. ἀλλὰ περὶ τίνος
by Zeus famous at-least both but about what
ὑμῖν ἡ ἔρις;
to-you the quarrel

ALEXA. περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι
about precedence says for he better to-have-been
στρατηγὸς ἐμοῦ, ἐγὼ δέ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ
general than-me I but as all know not
τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ
than-him only but than-all nearly the before me I-say
διενεγκεῖν τὰ πολέμια.
to-have-excelled in-the warfare

MINOS οὐκοῦν ἐν μέρει ἑκάτερος εἰπάτω, σὺ δὲ πρῶτος ὁ
then in turn each let-speak you and first the
Λίβυς λέγε.
Libyan speak

2 HANNIBAL ἓν μὲν τοῦτο, ὦ Μίνως, ὠνάμην, ὅτι ἐνταῦθα
one indeed this O Minos I-gained that here
καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ
also the Greek tongue I-learned-thoroughly so not-even in-this
πλέον οὗτος ἐνέγκαιτό μου. φημὶ δὲ τούτους μάλιστα
advantage he may-carry-off over-me I-say and these most
ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες
of-praise worthy to-be as-many-as — nothing from the-start being
ὅμως ἐπὶ μέγα προεχώρησαν δι' αὑτῶν δύναμίν τε
nevertheless to greatness advanced through themselves power both
περιβαλόμενοι καὶ ἄξιοι δόξαντες ἀρχῆς. ἔγωγ' οὖν μετ'
having-acquired and worthy having-seemed of-command I-at-least then with
ὀλίγων ἐξορμήσας εἰς τὴν Ἰβηρίαν τὸ πρῶτον ὕπαρχος ὢν
few having-set-out to — Iberia the first lieutenant being
τῷ ἀδελφῷ μεγίστων ἠξιώθην ἄριστος κριθείς,
to-the brother of-the-greatest-things I-was-thought-worthy best judged
καὶ τούς τε Κελτίβηρας εἷλον καὶ Γαλατῶν ἐκράτησα τῶν
and the both Celtiberians I-took and Gauls I-conquered the
ἑσπερίων καὶ τὰ μεγάλα ὄρη ὑπερβὰς τὰ περὶ τὸν
western and the great mountains having-crossed the-lands around —

Ἠριδανὸν ἅπαντα κατέδραμον καὶ ἀναστάτους ἐποίησα
Eridanus all I-overran and desolate I-made
τοσαύτας πόλεις καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην καὶ
so-many cities and the lowland Italy I-subdued and
μέχρι τῶν προαστείων τῆς προὐχούσης πόλεως ἦλθον καὶ
as-far-as the suburbs of-the foremost city I-came and
τοσούτους ἀπέκτεινα μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους
so-many I-killed in-one day that the rings
αὐτῶν μεδίμνοις ἀπομετρῆσαι καὶ τοὺς ποταμοὺς γεφυρῶσαι
their by-bushels to-measure-out and the rivers to-bridge
νεκροῖς. καὶ ταῦτα πάντα ἔπραξα οὔτε Ἄμμωνος υἱὸς
with-corpses and these-things all I-did neither of-Ammon son
ὀνομαζόμενος οὔτε θεὸς εἶναι προσποιούμενος ἢ ἐνύπνια
being-called nor a-god to-be pretending or dreams
τῆς μητρὸς διεξιών, ἀλλ᾽ ἄνθρωπος εἶναι ὁμολογῶν,
of-the mother relating but a-man to-be admitting
στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεξεταζόμενος καὶ
generals both the most-intelligent measuring-myself-against and
στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος, οὐ Μήδους
soldiers the most-warlike engaging not Medes
καὶ Ἀρμενίους καταγωνιζόμενος ὑποφεύγοντας πρὶν διώκειν
and Armenians subduing fleeing before to-pursue
τινὰ καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην.
anyone and to-the-one having-dared handing-over at-once the victory
Ἀλέξανδρος δὲ πατρῴαν ἀρχὴν παραλαβὼν ηὔξησε καὶ 3
Alexander but paternal rule having-inherited increased-(it) and
παρὰ πολὺ ἐξέτεινε χρησάμενος τῇ τῆς τύχης ὁρμῇ.
by far extended-(it) using the of-the fortune impulse
ἐπεὶ δ᾽ οὖν ἐνίκησέ τε καὶ τὸν ὄλεθρον ἐκεῖνον Δαρεῖον
when and then he-won both and the pest that Darius
ἐν Ἰσσῷ τε καὶ Ἀρβήλοις ἐκράτησεν, ἀποστὰς τῶν
at Issus both and Arbela defeated having-departed from-the

πατρῴων προσκυνεῖσθαι ἠξίου καὶ ἐς δίαιταν τὴν Μηδικὴν
ancestral-ways to-be-worshiped he-claimed and to way-of-life the Median
μετεδιήτησεν ἑαυτὸν καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς
changed himself and he-murdered at the banquets the
φίλους καὶ συνελάμβανεν ἐπὶ θανάτῳ. ἐγὼ δὲ ἦρξα ἐπ'
friends and arrested-(them) for death I but ruled on
ἴσης τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο τῶν πολεμίων
equal-terms the fatherland and when it-summoned-(me) the enemy
μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ, ταχέως ὑπήκουσα,
with-a-great fleet having-sailed-against — Libya quickly I-obeyed
καὶ ἰδιώτην ἐμαυτὸν παρέσχον καὶ καταδικασθεὶς ἤνεγκα
and a-private-citizen myself presented and condemned I-bore
εὐγνωμόνως τὸ πρᾶγμα. καὶ ταῦτα ἔπραξα βάρβαρος ὢν
reasonably the thing and these-things I-did a-barbarian being
καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς καὶ οὔτε Ὅμηρον
and uneducated in-education the Greek and neither Homer
ὥσπερ οὗτος ῥαψῳδῶν οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ
like him reciting nor by Aristotle the sophist
παιδευθείς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. ταῦτά ἐστιν
educated only but the nature good using these are
ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημὶ εἶναι. εἰ δέ ἐστι
the-things-in-which I than-Alexander better I-say to-be if but he-is
καλλίων οὑτοσί, διότι διαδήματι τὴν κεφαλὴν διεδέδετο,
handsomer this-one because with-a-diadem the head he-had-bound-(his)
Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά, οὐ μὴν διὰ
to-Macedonians indeed perhaps even these-things august not indeed because-of
τοῦτο ἀμείνων δόξειεν ἂν γενναίου καὶ στρατηγικοῦ
this better would-he-seem — than-a-noble and generalship-minded
ἀνδρὸς τῇ γνώμῃ πλέον ἤπερ τῇ τύχῃ κεχρημένου.
man the judgment more than the fortune having-used

MINOS ὁ μὲν εἴρηκεν οὐκ ἀγεννῆ τὸν λόγον οὐδὲ ὡς Λίβυν
he indeed has-spoken not ignoble the speech nor as a-Libyan
εἰκὸς ἦν ὑπὲρ αὑτοῦ. σὺ δέ, ὦ Ἀλέξανδρε, τί πρὸς
likely was for himself you and O Alexander what to
ταῦτα φήις;
these-things do-you-say
ALEXA. ἐχρῆν μέν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω 4
it-would-be-right indeed O Minos nothing to a-man so
θρασὺν ἀποκρίνασθαι· ἱκανὴ γὰρ ἡ φήμη διδάξαι σε, οἷος
bold to-answer sufficient for the fame to-teach you what-sort
μὲν ἐγὼ βασιλεύς, οἷος δὲ οὗτος λῃστὴς ἐγένετο. ὅμως
indeed I king what-sort and he brigand was nevertheless
δὲ ὅρα εἰ κατ᾽ ὀλίγον αὐτοῦ διήνεγκα, ὃς νέος ὢν ἔτι
but see whether by a-little him I-surpassed who young being still
παρελθὼν ἐπὶ τὰ πράγματα καὶ τὴν ἀρχὴν τεταραγμένην
having-come to the affairs and the rule disordered
κατέσχον καὶ τοὺς φονέας τοῦ πατρὸς μετῆλθον, κᾆτα
I-held and the murderers of-the father I-punished and-then
φοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ στρατηγός τε
having-terrified — Greece by-the of-Thebans destruction general both
ὑπ᾽ αὐτῶν χειροτονηθεὶς οὐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν
by them elected not I-thought-fit the of-Macedonians rule
περιέπων ἀγαπᾶν ἄρχειν ὁπόσων ὁ πατὴρ κατέλιπεν,
tending to-be-content to-rule as-many-as the father left
ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν καὶ δεινὸν ἡγησάμενος,
but whole having-conceived the earth and terrible having-thought
εἰ μὴ ἁπάντων κρατήσαιμι, ὀλίγους ἄγων ἐσέβαλον ἐς
if not all I-should-master few leading I-invaded into
τὴν Ἀσίαν, καὶ ἐπί τε Γρανικῷ ἐκράτησα μεγάλῃ μάχῃ
— Asia and at both the-Granicus I-won in-a-great battle
καὶ τὴν Λυδίαν λαβὼν καὶ Ἰωνίαν καὶ Φρυγίαν καὶ
and — Lydia having-taken and Ionia and Phrygia and

ὅλως τὰ ἐν ποσὶν ἀεὶ χειρούμενος ἦλθον ἐπὶ Ἰσσόν,
altogether the-things at feet always subduing I-came to Issus
ἔνθα Δαρεῖος ὑπέμεινε μυριάδας πολλὰς στρατοῦ ἄγων.
where Darius awaited-(me) myriads many of-army leading
καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἴστε ὅσους ὑμῖν
and the from this O Minos you know how-many to-you
νεκροὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα· φησὶ γοῦν ὁ
dead in one day I-sent-down says at-any-rate the
πορθμεὺς μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος. ἀλλὰ
ferryman not to-have-sufficed for-them then the boat but
σχεδίας πηξαμένους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι. καὶ
rafts having-built the most of-them to-have-crossed and
ταῦτα διέπραττον αὐτὸς προκινδυνεύων καὶ τιτρώσκεσθαι
these-things I-accomplished myself running-risks-in-front and to-be-wounded
ἀξιῶν· καὶ ἵνα σοὶ μὴ τὰ ἐν Τύρῳ μηδὲ τὰ
thinking-fit and so-that to-you not the-things at Tyre nor the-things
ἐν Ἀρβήλοις διηγήσωμαι, ἀλλὰ καὶ μέχρι Ἰνδῶν ἦλθον
at Arbela I-may-relate but even as-far-as Indians I-came
καὶ τὸν Ὠκεανὸν ὅρον ἐποιησάμην τῆς ἀρχῆς καὶ τοὺς
and — Ocean boundary I-made of-the empire and the
ἐλέφαντας αὐτῶν εἷλον καὶ Πῶρον ἐχειρωσάμην, καὶ
elephants their I-took and Porus I-subdued and
Σκύθας δὲ οὐκ εὐκαταφρονήτους ἄνδρας ὑπερβὰς τὸν
Scythians and not contemptible men having-crossed —
Τάναϊν ἐνίκησα μεγάλῃ ἱππομαχίᾳ, καὶ τοὺς φίλους εὖ
Tanais I-defeated in-a-great cavalry-battle and the friends well
ἐποίησα καὶ τοὺς ἐχθροὺς ἠμυνάμην. εἰ δὲ καὶ θεὸς ἐδόκουν
I-treated and the enemies I-punished if and also a-god I-seemed
τοῖς ἀνθρώποις, συγγνωστοὶ ἐκεῖνοι πρὸς τὸ μέγεθος τῶν
to-the men pardonable they in-view-of the greatness of-the
πραγμάτων καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ.
deeds even such something having-believed about me

τὸ δ' οὖν τελευταῖον ἐγὼ μὲν βασιλεύων ἀπέθανον, 6
the and then last I indeed reigning died
οὗτος δὲ ἐν φυγῇ ὢν παρὰ Προυσίᾳ τῷ Βιθυνῷ,
he but in exile being at-the-court-of Prusias the Bithynian
καθάπερ ἄξιον ἦν πανουργότατον καὶ ὠμότατον ὄντα· ὡς
as fitting was most-villainous and most-cruel being how
γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐῶ λέγειν ὅτι οὐκ
for indeed he-conquered the Italians I-leave-aside to-say that not
ἰσχύι, ἀλλὰ πονηρίᾳ καὶ ἀπιστίᾳ καὶ δόλοις, νόμιμον δὲ
by-strength but by-villainy and faithlessness and tricks lawful but
ἢ προφανὲς οὐδέν. ἐπεὶ δέ μοι ὠνείδισε τὴν τρυφήν,
or open nothing since and me he-reproached-with the luxury
ἐκλελῆσθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ ἑταίραις
to-have-forgotten to-me he-seems what-things he-did at Capua with-courtesans
συνὼν καὶ τοὺς τοῦ πολέμου καιροὺς ὁ θαυμάσιος
consorting and the of-the war opportunities the wonderful-man
καθηδυπαθῶν. ἐγὼ δὲ εἰ μὴ μικρὰ τὰ ἑσπέρια δόξας
squandering-in-pleasure I but if not small the western-lands having-thought
ἐπὶ τὴν ἕω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα
to the dawn rather had-set-out what — great would-I-have-done
Ἰταλίαν ἀναιμωτὶ λαβὼν καὶ Λιβύην καὶ τὰ μέχρι
Italy bloodlessly having-taken and Libya and the-lands as-far-as
Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἔδοξέ μοι ἐκεῖνα
Gadeira subjecting but not worth-fighting seemed to-me those
ὑποπτήσσοντα ἤδη καὶ δεσπότην ὁμολογοῦντα. εἴρηκα·
cowering already and a-master acknowledging I-have-spoken
σὺ δέ, ὦ Μίνως, δίκαζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.
you and O Minos judge sufficient for from many even these

SCIPIO μὴ πρότερον, ἢν μὴ καὶ ἐμοῦ ἀκούσῃς. 7
not before if not also me you-hear

MINOS τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς;
who for are-you O best-one or from-where being will-you-speak

SCIPIO Ἰταλιώτης Σκηπίων στρατηγὸς ὁ καθελὼν
an-Italian Scipio general the-one having-destroyed
Καρχηδόνα καὶ κρατήσας Λιβύων μεγάλαις μάχαις.
Carthage and having-defeated Libyans in-great battles
MINOS τί οὖν καὶ σὺ ἐρεῖς;
what then also you will-you-say
SCIPIO Ἀλεξάνδρου μὲν ἥττων εἶναι, τοῦ δὲ Ἀννίβου
than-Alexander indeed lesser to-be — but than-Hannibal
ἀμείνων, ὃς ἐδίωξα νικήσας αὐτὸν καὶ φυγεῖν
better who pursued having-defeated him and to-flee
κατηνάγκασα ἀτίμως. πῶς οὖν οὐκ ἀναίσχυντος οὗτος,
compelled dishonorably how then not shameless he
ὃς πρὸς Ἀλέξανδρον ἁμιλλᾶται, ᾧ οὐδὲ Σκηπίων
who with Alexander vies to-whom not-even Scipio
ἐγὼ ὁ νενικηκὼς ἐμαυτὸν παραβάλλεσθαι ἀξιῶ;
I the-one having-conquered myself to-compare I-think-fit
MINOS νὴ Δί᾽ εὐγνώμονα φής, ὦ Σκηπίων· ὥστε πρῶτος
by Zeus reasonable-things you-say O Scipio so first
μὲν κεκρίσθω Ἀλέξανδρος, μετ᾽ αὐτὸν δὲ σύ, εἶτα, εἰ
indeed let-be-judged Alexander after him and you then if
δοκεῖ, τρίτος Ἀννίβας οὐδὲ οὗτος εὐκαταφρόνητος ὤν.
it-seems-good third Hannibal not-even he contemptible being

Διογένους καὶ Ἀλεξάνδρου

XIII · DIOGENES AND ALEXANDER

Diogenes mocks Alexander for dying though Ammon called him his son. Alexander confesses that the oracle was false, and Diogenes grants that the lie was useful; Alexander says he had no time to settle his empire and only gave his ring to Perdiccas. Diogenes laughs at the Greeks who flattered him and built him temples, and at his hope that Ptolemy will bury him in Egypt as a god. He asks whether Alexander grieves for the riches and honors he left, and whether Aristotle never taught him that fortune's gifts are insecure; Alexander calls Aristotle a flatterer and charlatan whose one lesson was to grieve for such goods, and Diogenes advises him to drink deep of Lethe before Cleitus and Callisthenes catch him.

DIOGE. τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὥσπερ 1
what this O Alexander even you have-died like
καὶ ἡμεῖς ἅπαντες;
also we all
ALEXA. ὁρᾷς, ὦ Διόγενες· οὐ παράδοξον δέ, εἰ ἄνθρωπος
you-see O Diogenes not strange and if a-man
ὢν ἀπέθανον.
being I-died
DIOGE. οὐκοῦν ὁ Ἄμμων ἐψεύδετο λέγων ἑαυτοῦ σε εἶναι,
then — Ammon lied saying his-own you to-be
σὺ δὲ Φιλίππου ἄρα ἦσθα;
you and of-Philip then were
ALEXA. Φιλίππου δηλαδή· οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος
of-Philip clearly not for — I-would-have-died of-Ammon
ὤν.
being
DIOGE. καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγετο,
and indeed also about — Olympias similar-things were-said
δράκοντα ὁμιλεῖν αὐτῇ καὶ βλέπεσθαι ἐν τῇ εὐνῇ, εἶτα
a-serpent to-consort with-her and to-be-seen in the bed then

οὕτω σε τεχθῆναι, τὸν δὲ Φίλιππον ἐξηπατῆσθαι
so you to-have-been-born — and Philip to-have-been-deceived
οἰόμενον παρ᾽ ἑαυτοῦ σε εἶναι.
thinking from himself you to-be
ALEXA. κἀγὼ ταῦτα ἤκουον ὥσπερ σύ, νῦν δὲ ὁρῶ,
I-too these-things heard as you now but I-see
ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ οὔτε οἱ τῶν Ἀμμωνίων
that nothing sound neither the mother nor the of-the Ammonians
προφῆται ἔλεγον.
prophets said
DIOGE. ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ
but the lie their not useless to-you O
Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ
Alexander for the affairs was many for
ὑπέπτησσον θεὸν εἶναί σε νομίζοντες.
cowered a-god to-be you thinking
2 ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας;
but tell me to-whom the so-great empire have-you-left
ALEXA. οὐκ οἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκῆψαί τι
not I-know O Diogenes not for I-had-time to-give-instructions anything
περὶ αὐτῆς ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκᾳ τὸν
about it except this only that dying to-Perdiccas the
δακτύλιον ἐπέδωκα. πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες;
ring I-gave except but why do-you-laugh O Diogenes
DIOGE. τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ
what for else than I-remembered what-things did —
Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες
Greece just you having-received the rule flattering
καὶ προστάτην αἱρούμενοι καὶ στρατηγὸν ἐπὶ τοὺς
and leader choosing and general against the

βαρβάρους, ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες καὶ
barbarians some and even to-the twelve gods adding and
οἰκοδομοῦντές σοι νεὼς καὶ θύοντες ὡς δράκοντος υἱῷ.
building for-you temples and sacrificing as of-a-serpent to-a-son
ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν; 3
but tell me where you the Macedonians buried
ALEXA. ἔτι ἐν Βαβυλῶνι κεῖμαι τριακοστὴν ταύτην ἡμέραν,
still in Babylon I-lie thirtieth this day
ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἤν ποτε ἀγάγῃ
promises and Ptolemy the shield-bearer if ever he-has
σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσίν, ἐς Αἴγυπτον
leisure from the tumults the at feet to Egypt
ἀπαγαγὼν θάψειν ἐκεῖ, ὡς γενοίμην εἷς τῶν
having-carried-away to-be-going-to-bury there so-that I-might-become one of-the
Αἰγυπτίων θεῶν.
Egyptian gods
DIOGE. μὴ γελάσω οὖν, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ᾅδου ἔτι σε
not should-I-laugh then O Alexander seeing even in Hades still you
μωραίνοντα καὶ ἐλπίζοντα Ἄνουβιν ἢ Ὄσιριν γενήσεσθαι;
playing-the-fool and hoping Anubis or Osiris to-be-going-to-become
πλὴν ἀλλὰ ταῦτα μέν, ὦ θειότατε, μὴ ἐλπίσῃς· οὐ γὰρ
except but these-things indeed O most-divine not hope not for
θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην
lawful to-go-up anyone of-those once having-crossed the lake
καὶ ἐς τὸ εἴσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελὴς
and into the inside of-the mouth having-passed not for careless
ὁ Αἰακὸς οὐδ' ὁ Κέρβερος εὐκαταφρόνητος.
— Aeacus nor — Cerberus contemptible
ἐκεῖνο δέ γε ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς 4
that but at-least gladly — would-I-learn from you how
φέρεις, ὁπόταν ἐννοήσῃς, ὅσην εὐδαιμονίαν ὑπὲρ γῆς
you-bear-it whenever you-reflect how-much happiness above earth

ἀπολιπὼν ἀφῖξαι, σωματοφύλακας καὶ ὑπασπιστὰς καὶ
having-left you-have-come bodyguards and shield-bearers and
σατράπας καὶ χρυσὸν τοσοῦτον καὶ ἔθνη προσκυνοῦντα
satraps and gold so-much and nations worshiping
καὶ Βαβυλῶνα καὶ Βάκτρα καὶ τὰ μεγάλα θηρία καὶ τιμὴν
and Babylon and Bactra and the great beasts and honor
καὶ δόξαν καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα διαδεδεμένον
and fame and the conspicuous to-be riding-out bound
ταινίᾳ λευκῇ τὴν κεφαλὴν πορφυρίδα ἐμπεπορπημένον.
with-a-ribbon white the head a-purple-robe having-pinned-on
οὐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί
not do-(they)-grieve these-things you into the memory coming why
δακρύεις, ὦ μάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης
do-you-weep O fool not-even these-things you the wise Aristotle
ἐπαίδευσε μὴ οἴεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης;
taught not to-think secure to-be the-things from the fortune
5 ALEXA. ὁ σοφός; ἁπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος
the wise of-all that flatterers most-rascally
ὤν. ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα
being me only let the-things of-Aristotle to-know how-much
μὲν ᾔτησε παρ᾽ ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὡς δὲ
indeed he-asked from me what-things and he-wrote how and
κατεχρῆτό μου τῇ περὶ παιδείαν φιλοτιμίᾳ θωπεύων καὶ
he-abused my the for learning ambition flattering and
ἐπαινῶν ἄρτι μὲν πρὸς τὸ κάλλος, ὡς καὶ τοῦτο μέρος
praising now indeed regarding the beauty as also this part
ὂν τἀγαθοῦ, ἄρτι δὲ ἐς τὰς πράξεις καὶ τὸν πλοῦτον.
being of-the-good now and regarding the deeds and the wealth
καὶ γὰρ αὖ καὶ τοῦτο ἀγαθὸν ἡγεῖτο εἶναι, ὡς μὴ
and for again also this a-good he-thought to-be so-that not
αἰσχύνοιτο καὶ αὐτὸς λαμβάνων· γόης, ὦ Διόγενες,
he-might-be-ashamed also himself taking a-charlatan O Diogenes

ἄνθρωπος καὶ τεχνίτης. πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα
a-man and a-trickster except but this at-least I-have-got
αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς
from-him the wisdom the to-grieve as for the-greatest goods
ἐκείνοις. ἃ κατηριθμήσω μικρῷ γε ἔμπροσθεν.
those which you-enumerated a-little at-least before
DIOGE. ἀλλ᾽ οἶσθα ὃ δράσεις; ἄκος γάρ σοι τῆς λύπης 6
but do-you-know what you-will-do a-cure for for-you of-the grief
ὑποθήσομαι. ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύεται, σὺ δὲ
I-will-suggest since here at-least hellebore not grows you but
κἂν τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε καὶ αὖθις
at-least the of-Lethe water greedily having-drawn drink and again
πίε καὶ πολλάκις· οὕτως γὰρ παύσῃ ἐπὶ τοῖς Ἀριστοτέλους
drink and often so for you-will-stop at the of-Aristotle
ἀγαθοῖς ἀνιώμενος. καὶ γὰρ Κλεῖτον ἐκεῖνον ὁρῶ καὶ
goods grieving and for Cleitus that I-see and
Καλλισθένην καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὁρμῶντας, ὡς
Callisthenes and others many against you rushing so-that
διασπάσαιντο καὶ ἀμύναιντό σε ὧν ἔδρασας αὐτούς. ὥστε
they-may-tear-apart and punish you for-what you-did to-them so
τὴν ἑτέραν σὺ ταύτην βάδιζε καὶ πῖνε πολλάκις, ὡς ἔφην.
the other you this-(way) walk and drink often as I-said

Φιλίππου καὶ Ἀλεξάνδρου

XIV · PHILIP AND ALEXANDER

Philip says Alexander can no longer deny being his son, since a son of Ammon would not have died. Alexander admits he accepted the oracle because it awed the barbarians. Philip belittles his victories over soft Persians and Medes, whom the Ten Thousand had beaten before, and rebukes him for killing Cleitus, adopting Persian dress, demanding prostration, and loving Hephaestion, praising only his restraint toward Darius's wife and family. He says the wounds among the Oxydracae made a laughingstock of his godhead, and when Alexander claims to rival Heracles and Dionysus, bids him unlearn his conceit.

1 PHILIP νῦν μέν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρνος γένοιο μὴ
now indeed O Alexander not — denying you-could-be —
οὐκ ἐμὸς υἱὸς εἶναι· οὐ γὰρ ἂν ἐτεθνήκεις Ἄμμωνός
not my son to-be not for — you-would-have-died of-Ammon
γε ὤν.
at-least being

ALEXA. οὐδ' αὐτὸς ἠγνόουν, ὦ πάτερ, ὡς Φιλίππου
not-even myself I-was-ignorant O father that of-Philip
τοῦ Ἀμύντου υἱός εἰμι, ἀλλ' ἐδεξάμην τὸ μάντευμα ὡς
the-(son) of-Amyntas son I-am but I-accepted the oracle as
χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι.
useful for the affairs thinking-(it) to-be

PHILIP τί λέγεις; χρήσιμον ἐδόκει σοι τὸ παρέχειν
what do-you-mean useful did-it-seem to-you the to-offer
σεαυτὸν ἐξαπατηθησόμενον ὑπὸ τῶν προφητῶν;
yourself to-be-going-to-be-deceived by the prophets

ALEXA. οὐ τοῦτο, ἀλλ᾽ οἱ βάρβαροι κατεπλάγησάν με καὶ
not this but the barbarians were-awestruck-at me and
οὐδεὶς ἔτι ἀνθίστατο οἰόμενοι θεῷ μάχεσθαι, ὥστε
no-one any-longer resisted thinking with-a-god to-be-fighting so-that
ῥᾷον ἐκράτουν αὐτῶν.
more-easily I-mastered them

PHILIP τίνων δὲ ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν, 2
whom but did-you-master you at-least worthy-to-fight-with men
ὃς δειλοῖς ἀεὶ ξυνηνέχθης τοξάρια καὶ πελτάρια καὶ
who with-cowards always engaged little-bows and little-targets and
γέρρα οἰσύϊνα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον
wicker-shields of-osier holding-before-them Greeks to-master a-task
ἦν, Βοιωτῶν καὶ Φωκέων καὶ Ἀθηναίων, καὶ τὸ Ἀρκάδων
was Boeotians and Phocians and Athenians and the of-Arcadians
ὁπλιτικὸν καὶ τὴν Θετταλὴν ἵππον καὶ τοὺς Ἠλείων
hoplite-force and the Thessalian cavalry and the of-Eleans
ἀκοντιστὰς καὶ τὸ Μαντινέων πελταστικὸν ἢ Θρᾷκας ἢ
javelin-men and the of-Mantineans targeteer-force or Thracians or
Ἰλλυριοὺς ἢ καὶ Παίονας χειρώσασθαι, ταῦτα μεγάλα·
Illyrians or even Paeonians to-subdue these-things great-(were)
Μήδων δὲ καὶ Περσῶν καὶ Χαλδαίων, χρυσοφόρων
Medes but and Persians and Chaldaeans gold-wearing
ἀνθρώπων καὶ ἁβρῶν, οὐκ οἶσθα ὡς πρὸ σοῦ μύριοι
men and soft not do-you-know that before you ten-thousand
μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν οὐδ᾽ ἐς χεῖρας
with Clearchus having-gone-up mastered not-even to hands
ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τὸ τόξευμα
enduring to-come those but before — the arrow
ἐξικνεῖσθαι φυγόντων;
to-reach having-fled

3 ALEXA. ἀλλ᾽ οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν
but the Scythians at-least O father and the of-Indians
ἐλέφαντες οὐκ εὐκαταφρόνητόν τι ἔργον, καὶ ὅμως οὐ
elephants not easily-despised some task and nevertheless not
διαστήσας αὐτοὺς οὐδὲ προδοσίαις ὠνούμενος τὰς νίκας
having-divided them nor by-betrayals buying the victories
ἐκράτουν αὐτῶν· οὐδ᾽ ἐπιώρκησα πώποτε ἢ ὑποσχόμενος
I-mastered them nor I-perjured-myself ever or having-promised
ἐψευσάμην ἢ ἄπιστον ἔπραξά τι τοῦ νικᾶν ἕνεκα.
I-lied or faithless I-did anything the to-win for-the-sake
καὶ τοὺς Ἕλληνας δὲ τοὺς μὲν ἀναιμωτὶ παρέλαβον,
and the Greeks and some indeed bloodlessly I-took-over
Θηβαίους δὲ ἴσως ἀκούεις ὅπως μετῆλθον.
Thebans but perhaps you-hear how I-dealt-with
PHILIP οἶδα ταῦτα πάντα· Κλεῖτος γὰρ ἀπήγγειλέ μοι,
I-know these-things all Cleitus for reported-(them) to-me
ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπνοῦντα
whom you with-the spear having-run-through in-the-midst dining
ἐφόνευσας, ὅτι με πρὸς τὰς σὰς πράξεις ἐπαινέσαι
you-murdered because me compared-with the your deeds to-praise
ἐτόλμησε.
he-dared

4 σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν κάνδυν,
you and even the Macedonian cloak having-thrown-off a-kandys
ὥς φασι, μετενέδυς καὶ τιάραν ὀρθὴν ἐπέθου καὶ
as they-say put-on-instead and a-tiara upright put-on and
προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ᾽ ἐλευθέρων ἀνδρῶν,
to-be-worshiped by Macedonians by free men
ἠξίους, καὶ τὸ πάντων γελοιότατον, ἐμιμοῦ τὰ τῶν
you-thought-fit and the of-all most-laughable you-imitated the-ways of-the
νενικημένων. ἐῶ γὰρ λέγειν ὅσα ἄλλα ἔπραξας,
conquered I-let-be for to-tell how-many other-things you-did

λέουσι συγκατακλείων πεπαιδευμένους ἄνδρας καὶ γάμους
with-lions shutting-up educated men and marriages
τοιούτους γαμῶν καὶ Ἡφαιστίωνα ὑπεραγαπῶν. ἓν
such marrying and Hephaestion over-loving one-thing
ἐπῄνεσα μόνον ἀκούσας, ὅτι ἀπέσχου τῆς τοῦ Δαρείου
I-praised only having-heard that you-kept-from the — of-Darius
γυναικὸς καλῆς οὔσης, καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν
wife beautiful being and the mother his and the
θυγατέρων ἐπεμελήθης· βασιλικὰ γὰρ ταῦτα.
daughters you-cared-for kingly for these-things
ALEXA. τὸ φιλοκίνδυνον δέ, ὦ πάτερ, οὐκ ἐπαινεῖς καὶ τὸ 5
the love-of-danger but O father not do-you-praise and the
ἐν Ὀξυδράκαις πρῶτον καθαλέσθαι ἐντὸς τοῦ τείχους
among Oxydracae first to-leap-down within the wall
καὶ τοσαῦτα λαβεῖν τραύματα;
and so-many to-take wounds
PHILIP οὐκ ἐπαινῶ τοῦτο, ὦ Ἀλέξανδρε, οὐχ ὅτι μὴ καλὸν
not I-praise this O Alexander not that not good
οἶομαι εἶναι καὶ τιτρώσκεσθαί ποτε τὸν βασιλέα καὶ
I-think-(it) to-be also to-be-wounded sometimes the king and
προκινδυνεύειν τοῦ στρατοῦ, ἀλλ᾽ ὅτι σοι τὸ τοιοῦτον
to-run-risks-before the army but because for-you the such-thing
ἥκιστα συνέφερε· θεὸς γὰρ εἶναι δοκῶν εἴ ποτε τρωθείης,
least was-expedient a-god for to-be seeming if ever you-were-wounded
καὶ βλέποιέν σε φοράδην τοῦ πολέμου ἐκκομιζόμενον,
and they-saw you on-a-litter from-the battle being-carried-out
αἵματι ῥεόμενον, οἰμώζοντα ἐπὶ τῷ τραύματι, ταῦτα
with-blood flowing groaning at the wound these-things
γέλως ἦν τοῖς ὁρῶσιν, ᾗ καὶ ὁ Ἄμμων γόης καὶ
laughter were to-those seeing how even — Ammon a-charlatan and
ψευδόμαντις ἠλέγχετο καὶ οἱ προφῆται κόλακες. ἢ τίς οὐκ
false-prophet was-exposed and the prophets flatterers or who not

ἂν ἐγέλασεν ὁρῶν τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα,
— would-have-laughed seeing the — of-Zeus son fainting
δεόμενον τῶν ἰατρῶν βοηθεῖν; νῦν μὲν γὰρ ὁπότε
needing the doctors to-help now indeed for when
ἤδη τέθνηκας, οὐκ οἴει πολλοὺς εἶναι τοὺς τὴν
already you-have-died not do-you-think many to-be those the
προσποίησιν ἐκείνην ἐπικερτομοῦντας, ὁρῶντας τὸν νεκρὸν
pretense that mocking seeing the corpse
τοῦ θεοῦ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξῳδηκότα
of-the god outstretched lying rotting already and swollen
κατὰ νόμον σωμάτων ἁπάντων; ἄλλως τε καὶ τοῦτο,
according-to law of-bodies all otherwise and especially this
ὃ χρήσιμον ἔφης, ὦ Ἀλέξανδρε, τὸ διὰ τοῦτο κρατεῖν
which useful you-said O Alexander the through this to-master
ῥᾳδίως, πολὺ τῆς δόξης ἀφῄρει τῶν κατορθουμένων·
easily much of-the glory took-away from-the successes
πᾶν γὰρ ἐδόκει ἐνδεὲς ὑπὸ θεοῦ γίγνεσθαι δοκοῦν.
all for seemed lacking by a-god to-be-done seeming

6 ALEXA. οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλὰ
not these-things think the men about me but
Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. καίτοι τὴν
to-Heracles and to-Dionysus a-rival they-set me and-yet —
Ἄορνον ἐκείνην, οὐδετέρου ἐκείνων λαβόντος, ἐγὼ μόνος
Aornus that neither of-those having-taken I alone
ἐχειρωσάμην.
subdued

PHILIP ὁρᾷς ὅτι ταῦτα ὡς υἱὸς Ἄμμωνος λέγεις, ὃς
do-you-see that these-things as son of-Ammon you-say who
Ἡρακλεῖ καὶ Διονύσῳ παραβάλλεις ἑαυτόν; καὶ οὐκ
to-Heracles and to-Dionysus compare yourself and not

αἰσχύνῃ, ὦ Ἀλέξανδρε, οὐδὲ τὸν τῦφον ἀπομαθήσῃ καὶ
are-you-ashamed O Alexander nor the conceit will-you-unlearn and
γνώσῃ σεαυτὸν καὶ συνήσῃ ἤδη νεκρὸς ὤν;
know yourself and understand now dead being

Ἀχιλλέως καὶ Ἀντιλόχου

XV · ACHILLES AND ANTILOCHUS

Antilochus reproaches Achilles for saying to Odysseus that he would rather serve a landless man on earth than rule all the dead, unworthy of a hero who chose a short and glorious life. Achilles answers that he did not yet know how useless glory is below, where all are equal, beauty and strength are gone, and the Trojan dead do not fear him nor the Achaeans court him. Antilochus counsels him to bear the common lot, as Heracles and Meleager do, and Achilles grants the advice is kind but says the memory of life still grieves him and, he thinks, all of them. Antilochus replies that they keep silent because complaint is useless, lest they be laughed at as Achilles is for such wishes.

ANTIL. οἷα πρῴην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα 1
what-sort-of-things the-other-day Achilles to — Odysseus
σοι εἴρηται περὶ τοῦ θανάτου, ὡς ἀγεννῆ καὶ ἀνάξια
by-you have-been-said about the death how ignoble and unworthy
τοῖν διδασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ Φοίνικος.
of-the-two teachers both of-Chiron both and of-Phoenix
ἠκροώμην γάρ, ὁπότε ἔφης βούλεσθαι ἐπάρουρος ὢν
I-was-listening for when you-said to-wish a-laborer being
θητεύειν παρά τινι τῶν ἀκλήρων, "ᾧ μὴ βίοτος
to-serve-for-hire with some of-the landless to-whom not livelihood
πολὺς εἴη," μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν.
much might-be rather than all to-rule the dead
ταῦτα μὲν οὖν ἀγεννῆ τινα Φρύγα δειλὸν καὶ πέρα
these-things indeed then ignoble some Phrygian cowardly and beyond

τοῦ καλῶς ἔχοντος φιλόζωον ἴσως ἐχρῆν λέγειν, τὸν
the well being life-loving perhaps it-was-fitting to-say the
Πηλέως δὲ υἱόν, τὸν φιλοκινδυνότατον ἡρώων ἁπάντων,
of-Peleus but son the most-danger-loving of-heroes all
ταπεινὰ οὕτω περὶ αὑτοῦ διανοεῖσθαι πολλὴ αἰσχύνη
humble-things so about himself to-think a-great shame
καὶ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ, ὃς
and contradiction with the done by-you in the life who
ἐξὸν ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν,
it-being-possible ingloriously in — Phthiotis long-lived to-reign
ἑκὼν προείλου τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον.
willingly chose the with the good fame death

2 ACHILLES ὦ παῖ Νέστορος, ἀλλὰ τότε μὲν ἄπειρος ἔτι τῶν
O son of-Nestor but then indeed inexperienced still of-the-things
ἐνταῦθα ὢν καὶ τὸ βέλτιον ἐκείνων ὁπότερον ἦν ἀγνοῶν
here being and the better of-those which-of-the-two was not-knowing
τὸ δύστηνον ἐκεῖνο δοξάριον προετίμων τοῦ βίου, νῦν δὲ
the wretched that bit-of-fame I-preferred to-the life now but
συνίημι ἤδη ὡς ἐκείνη μὲν ἀνωφελής, εἰ καὶ ὅτι μάλιστα
I-understand now that that indeed useless if even as-much as-possible
οἱ ἄνω ῥαψῳδήσουσι· μετὰ νεκρῶν δὲ ὁμοτιμία, καὶ οὔτε
those above will-sing-of-(it) among dead but equality-of-honor and neither
τὸ κάλλος ἐκεῖνο, ὦ Ἀντίλοχε, οὔτε ἡ ἰσχὺς πάρεστιν, ἀλλὰ
the beauty that O Antilochus nor the strength is-present but
κείμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι καὶ κατ᾽ οὐδὲν
we-lie all under the same gloom alike and in nothing
ἀλλήλων διαφέροντες, καὶ οὔτε οἱ τῶν Τρώων νεκροὶ
from-one-another differing and neither the of-the Trojans dead
δεδίασί με οὔτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν, ἰσηγορία δὲ
fear me nor the of-the Achaeans court-(me) equality-of-speech but

ἀκριβὴς καὶ νεκρὸς ὅμοιος "ἠμὲν κακὸς ἠδὲ καὶ ἐσθλός."
exact and a-dead-man alike both base and also noble
ταῦτά με ἀνιᾷ καὶ ἄχθομαι, ὅτι μὴ θητεύω ζῶν.
these-things me grieve and I-am-vexed that not I-serve-for-hire living
ANTIL. ὅμως τί οὖν ἄν τις πάθοι, ὦ Ἀχιλλεῦ; ταῦτα 3
nevertheless what then — one could-do O Achilles these-things
γὰρ ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας,
for seemed-good to-the nature altogether to-die all
ὥστε χρὴ ἐμμένειν τῷ νόμῳ καὶ μὴ ἀνιᾶσθαι τοῖς
so-that one-must to-abide by-the law and not to-be-grieved at-the
διατεταγμένοις. ἄλλως τε ὁρᾷς τῶν ἑταίρων ὅσοι περὶ σέ
ordained-things besides — you-see of-the companions how-many around you
ἐσμεν ὧδε· μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται πάντως.
we-are here after a-little and also Odysseus will-arrive surely
φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τοῦ πράγματος καὶ
brings and consolation also the sharing of-the thing and
τὸ μὴ μόνον αὐτὸν πεπονθέναι. ὁρᾷς τὸν Ἡρακλέα καὶ
the not alone oneself to-have-suffered you-see — Heracles and
τὸν Μελέαγρον καὶ ἄλλους θαυμαστοὺς ἄνδρας, οἳ οὐκ
— Meleager and other wonderful men who not
ἂν οἶμαι δέξαιντο ἀνελθεῖν, εἴ τις αὐτοὺς ἀναπέμψειε
— I-think would-accept to-go-up if anyone them should-send-up
θητεύσοντας ἀκλήροις καὶ ἀβίοις ἀνδράσιν.
to-be-going-to-serve-for-hire with-the-landless and livelihood-less men
ACHILLES ἑταιρικὴ μὲν ἡ παραίνεσις, ἐμὲ δὲ οὐκ οἶδ' 4
comradely indeed the exhortation me but not I-know
ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾷ, οἶμαι δὲ
how the memory of-the-things in the life grieves I-think and
καὶ ὑμῶν ἕκαστον· εἰ δὲ μὴ ὁμολογεῖτε, ταύτῃ χείρους
also of-you each if but not you-confess in-this-way worse
ἐστὲ καθ' ἡσυχίαν αὐτὸ πάσχοντες.
you-are in quiet it suffering

ANTIL. οὔκ, ἀλλ᾽ ἀμείνους, ὦ Ἀχιλλεῦ· τὸ γὰρ ἀνωφελὲς
no but better O Achilles the for uselessness
τοῦ λέγειν ὁρῶμεν· σιωπᾶν γὰρ καὶ φέρειν καὶ ἀνέχεσθαι
of-the speaking we-see to-be-silent for and to-bear and to-endure
δέδοκται ἡμῖν, μὴ καὶ γέλωτα ὄφλωμεν ὥσπερ καὶ σὺ
has-been-resolved by-us lest also laughter we-incur as even you
τοιαῦτα εὐχόμενοι.
such-things praying

Διογένους καὶ Ἡρακλέους

XVI · DIOGENES AND HERACLES

Diogenes, finding Heracles with his bow, club, and lion skin among the dead, asks how a son of Zeus can have died. Heracles says he is only the phantom of Heracles, while the god himself lives in heaven with Hebe. Teased by Diogenes, he threatens him, then explains that the part of him that came from Amphitryon died. Diogenes presses the logic: if one Heracles is in heaven, the phantom here, and the body already dust, there are three, and he asks what third father Heracles will devise for the body. Heracles calls him a sophist, and Diogenes names himself the phantom of Diogenes, who keeps company with the best of the dead and laughs at Homer's frigid talk.

1 DIOGE. οὐχ Ἡρακλῆς οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος,
not Heracles this is not indeed then another
μὰ τὸν Ἡρακλέα. τὸ τόξον, τὸ ῥόπαλον, ἡ λεοντῆ, τὸ
by — Heracles the bow the club the lion-skin the
μέγεθος, ὅλος Ἡρακλῆς ἐστιν. εἶτα τέθνηκε Διὸς υἱὸς ὤν;
size whole Heracles he-is then has-he-died of-Zeus son being
εἰπέ μοι, ὦ καλλίνικε, νεκρὸς εἶ; ἐγὼ γάρ σοι ἔθυον
tell me O glorious-victor dead are-you I for to-you sacrificed
ὑπὲρ γῆς ὡς θεῷ.
above earth as to-a-god

HERACLES καὶ ὀρθῶς ἔθυες· αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς
and rightly you-sacrificed himself indeed for — Heracles
ἐν τῷ οὐρανῷ τοῖς θεοῖς σύνεστι "καὶ ἔχει καλλίσφυρον
in the heaven with-the gods consorts and has fair-ankled
Ἥβην," ἐγὼ δ' εἴδωλόν εἰμι αὐτοῦ.
Hebe I but phantom am his
DIOGE. πῶς λέγεις; εἴδωλον τοῦ θεοῦ; καὶ δυνατὸν ἐξ
how do-you-mean phantom of-the god and possible by
ἡμισείας μέν τινα θεὸν εἶναι, τεθνάναι δὲ τῷ ἡμίσει;
half indeed someone a-god to-be to-have-died but by-the half
HERACLES ναί· οὐ γὰρ ἐκεῖνος τέθνηκεν, ἀλλ' ἐγὼ ἡ εἰκὼν
yes not for that-one has-died but I the image
αὐτοῦ.
his
DIOGE. μανθάνω· ἄντανδρον σε τῷ Πλούτωνι παρέδωκεν 2
I-understand substitute you — to-Pluto he-handed-over
ἀνθ' ἑαυτοῦ, καὶ σὺ τοίνυν ἀντ' ἐκείνου νεκρὸς εἶ.
instead-of himself and you then in-place-of him dead are
HERACLES τοιοῦτό τι.
such something
DIOGE. πῶς οὖν ἀκριβὴς ὁ Αἰακὸς ὢν οὐ διέγνω σε
how then exact — Aeacus being not did-he-distinguish you
μὴ ὄντα ἐκεῖνον, ἀλλὰ παρεδέξατο ὑποβολιμαῖον Ἡρακλέα
not being that-one but accepted a-counterfeit Heracles
παρόντα;
present
HERACLES ὅτι ἐῴκειν ἀκριβῶς.
because I-resembled-(him) exactly

DIOGE. ἀληθῆ λέγεις· ἀκριβῶς γάρ, ὥστε αὐτὸς εἶναι. ὅρα
true-things you-say exactly for so-that himself to-be see
γοῦν μὴ τὸ ἐναντίον ἐστὶ καὶ σὺ μὲν εἶ ὁ Ἡρακλῆς,
at-any-rate lest the opposite is and you indeed are — Heracles
τὸ δὲ εἴδωλον γεγάμηκε τὴν Ἥβην παρὰ τοῖς θεοῖς.
the but phantom has-married — Hebe among the gods
3 HERACLES θρασὺς εἶ καὶ λάλος, καὶ εἰ μὴ παύσῃ σκώπτων
bold you-are and a-chatterer and if not you-stop jeering
ἐς ἐμέ, εἴσῃ αὐτίκα οἵου θεοῦ εἴδωλόν εἰμι.
at me you-will-know at-once of-what-sort-of god phantom I-am
DIOGE. τὸ μὲν τόξον γυμνὸν καὶ πρόχειρον· ἐγὼ δὲ τί ἂν
the indeed bow bare and ready I but why —
ἔτι φοβοίμην σε ἅπαξ τεθνηκώς; ἀτὰρ εἰπέ μοι πρὸς τοῦ
still should-I-fear you once having-died but tell me by —
σοῦ Ἡρακλέους, ὁπότε ἐκεῖνος ἔζη, συνῆς αὐτῷ καὶ
your Heracles when that-one lived were-you-with him and
τότε εἴδωλον ὤν; ἢ εἷς μὲν ἦτε παρὰ τὸν βίον, ἐπεὶ
then phantom being or one indeed you-were in the life when
δὲ ἀπεθάνετε, διαιρεθέντες ὁ μὲν ἐς θεοὺς ἀπέπτατο,
but you-died having-been-separated the-one indeed to gods flew-off
σὺ δὲ τὸ εἴδωλον, ὥσπερ εἰκὸς ἦν, ἐς ᾍδου πάρει;
you but the phantom as likely was to Hades are-present
HERACLES ἐχρῆν μὲν μηδὲ ἀποκρίνασθαι πρὸς ἄνδρα
it-was-fitting indeed not-even to-answer to a-man
οὕτως ἐρεσχηλοῦντα· ὅμως δ᾽ οὖν καὶ τοῦτο ἄκουσον·
so teasing nevertheless but then also this hear
ὁπόσον μὲν γὰρ Ἀμφιτρύωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο
as-much-as indeed for of-Amphitryon in — Heracles was this
τέθνηκε καί εἰμι ἐγὼ ἐκεῖνο πᾶν, ὃ δὲ ἦν τοῦ Διός,
has-died and am I that all what but was — of-Zeus
ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.
in heaven consorts with-the gods

DIOGE. σαφῶς νῦν μανθάνω· δύο γὰρ φὴς ἔτεκεν ἡ 4
clearly now I-understand two for you-say bore —
Ἀλκμήνη κατὰ τὸ αὐτὸ Ἡρακλέας, τὸν μὲν ὑπ᾽
Alcmene at the same-time Heracleses the-one indeed by
Ἀμφιτρύωνι, τὸν δὲ παρὰ τοῦ Διός, ὥστε ἐλελήθειτε
Amphitryon the-other but from — Zeus so-that you-escaped-notice
δίδυμοι ὄντες ὁμομήτριοι.
twins being of-the-same-mother
HERACLES οὔκ, ὦ μάταιε· ὁ γὰρ αὐτὸς ἄμφω ἦμεν.
no O fool the for same both we-were
DIOGE. οὐκ ἔστι μαθεῖν τοῦτο ῥᾴδιον, συνθέτους δύο
not it-is to-understand this easy compounded two
ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἱπποκένταυρός τις
being Heracleses unless — — like hippocentaur some
ἦτε ἐς ἓν συμπεφυκότες ἄνθρωπος καὶ θεός.
you-were into one grown-together man and god
HERACLES οὐ γὰρ καὶ πάντες οὕτω σοι δοκοῦσι συγκεῖσθαι
not for also all so to-you seem to-be-composed
ἐκ δυεῖν, ψυχῆς καὶ σώματος; ὥστε τί τὸ κωλῦόν ἐστι
of two soul and body so-that what the preventing is
τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ ἦν ἐκ Διός,
the indeed soul in heaven to-be which-indeed was from Zeus
τὸ δὲ θνητὸν ἐμὲ παρὰ τοῖς νεκροῖς;
the but mortal me among the dead
DIOGE. ἀλλ᾽, ὦ βέλτιστε Ἀμφιτρυωνιάδη, καλῶς ἂν ταῦτα 5
but O best-one son-of-Amphitryon well — these-things
ἔλεγες, εἰ σῶμα ἦσθα, νῦν δὲ ἀσώματον εἴδωλον εἶ·
you-would-say if a-body you-were now but bodiless phantom you-are
ὥστε κινδυνεύεις τριπλοῦν ἤδη ποιῆσαι τὸν Ἡρακλέα.
so-that you-run-the-risk triple already to-make — Heracles
HERACLES πῶς τριπλοῦν;
how triple

DIOGE. ὧδέ πως· εἰ γὰρ ὁ μέν τις ἐν οὐρανῷ, ὁ
in-this-way somehow if for the one somebody in heaven the-other
δὲ παρ᾽ ἡμῖν σὺ τὸ εἴδωλον, τὸ δὲ σῶμα ἐλύθη κόνις
but with us you the phantom the and body was-dissolved dust
ἤδη γενόμενον, τρία ταῦτα δὴ γίγνεται. καὶ σκόπει,
already having-become three these-things indeed become and consider
ὅντινα δὴ πατέρα τὸν τρίτον ἐπινοήσεις τῷ σώματι.
whom indeed as-father the third you-will-devise for-the body
HERACLES θρασὺς εἶ καὶ σοφιστής· τίς δὲ καὶ ὢν
bold you-are and a-sophist who and also being
τυγχάνεις;
do-you-happen
DIOGE. Διογένους τοῦ Σινωπέως εἴδωλον, αὐτὸς δὲ οὐ μὰ
of-Diogenes — of-Sinope phantom himself but not by
Δία "μετ᾽ ἀθανάτοισι θεοῖσιν," ἀλλὰ τοῖς βελτίστοις
Zeus among immortal gods but with-the best
νεκρῶν ἀνδρῶν συνὼν Ὁμήρου καὶ τῆς τοσαύτης
of-dead men being-with Homer and the so-great
ψυχρολογίας καταγελῶ.
frigid-talk I-laugh-at

Μενίππου καὶ Ταντάλου

XVII · MENIPPUS AND TANTALUS

Menippus asks Tantalus why he weeps by the lake, and Tantalus says he is dying of thirst, since the water flees whenever he stoops or tries to scoop it. Menippus points out that he has no body to thirst, its remains being buried in Lydia. Tantalus replies that his punishment is this, that his soul thirsts as if it were a body. Menippus asks what he fears, since there is no other Hades to die into, and Tantalus answers that desiring drink when he needs none is part of his sentence. Menippus tells him he needs hellebore, as one who, unlike those bitten by mad dogs, fears not water but thirst; Tantalus says he would drink even that, and Menippus consoles him that none of the dead will drink, though not all are thirsty by sentence.

MENIPPUS τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ 1
why do-you-weep O Tantalus or why yourself do-you-lament
ἐπὶ τῇ λίμνῃ ἑστώς;
at the lake standing

TANTALUS ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.
because O Menippus I-have-perished by the thirst

MENIPPUS οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν ἢ καὶ
so lazy are-you as not having-stooped to-drink or even
νὴ Δί᾽ ἀρυσάμενος κοίλῃ τῇ χειρί;
by Zeus having-drawn-(it) with-hollow the hand

TANTALUS οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ,
no use if I-should-stoop flees for the water
ἐπειδὰν προσιόντα αἴσθηταί με· ἢν δέ ποτε καὶ ἀρύσωμαι
when approaching it-perceives me if and ever even I-draw-(it)
καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας
and bring-(it) to-the mouth not I-am-in-time-to having-wetted
ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρυὲν οὐκ
the-tip the lip and through the fingers having-run-out not
οἶδ᾽ ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά μοι.
I-know how again it-leaves dry the hand for-me

MENIPPUS τεράστιόν τι πάσχεις, ὦ Τάνταλε. ἀτὰρ εἰπέ
portentous something you-suffer O Tantalus but tell
μοι, τί δαὶ καὶ δέῃ τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις,
me why then even do-you-need the to-drink not for a-body you-have
ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ που τέθαπται, ὅπερ καὶ
but that indeed in Lydia somewhere is-buried which also
πεινῆν καὶ διψῆν ἐδύνατο, σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι
to-hunger and to-thirst was-able you but the soul how — any-longer
ἢ διψῴης ἢ πίνοις;
either would-you-thirst or drink

TANTALUS τοῦτ' αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῆν τὴν ψυχὴν
this very the punishment is the to-thirst the soul
ὡς σῶμα οὖσαν.
as a-body being

2 MENIPPUS ἀλλὰ τοῦτο μὲν οὕτως πιστεύσομεν, ἐπεὶ φὴς
but this indeed so we-will-believe since you-say
κολάζεσθαι τῷ δίψει. τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ
to-be-punished by-the thirst what but then to-you the terrible will-be or
δέδιας μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς; οὐχ ὁρῶ γὰρ ἄλλον
do-you-fear lest from-lack of-the drink you-die not I-see for another
ᾅδην μετὰ τοῦτον ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.
Hades after this or death from-here to another place

TANTALUS ὀρθῶς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος τῆς
rightly indeed you-speak and this but then part of-the
καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.
sentence the to-desire to-drink nothing needing

MENIPPUS ληρεῖς, ὦ Τάνταλε, καὶ ὡς ἀληθῶς ποτοῦ
you-talk-nonsense O Tantalus and as truly of-drink
δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου νὴ Δία, ὅστις
to-need you-seem unmixed at-least of-hellebore by Zeus who

τοὐναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις
the-opposite to-those by the mad dogs bitten
πέπονθας οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.
have-suffered not the water but the thirst having-feared

TANTALUS οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν,
not-even the hellebore O Menippus I-refuse to-drink
γένοιτό μοι μόνον.
may-it-be to-me only

MENIPPUS θάρρει, ὦ Τάνταλε, ὡς οὔτε σὺ οὔτε ἄλλος πίεται
take-heart O Tantalus since neither you nor another will-drink
τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ πάντες ὥσπερ σὺ
of-the dead impossible for and-yet not all like you
ἐκ καταδίκης διψῶσι τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.
from sentence thirst the water them not abiding

Μενίππου καὶ Ἑρμοῦ

XVIII · MENIPPUS AND HERMES

Menippus asks Hermes to show him the famous beauties among the dead. Hermes points out Hyacinthus, Narcissus, Nireus, Achilles, Tyro, Helen, and Leda, but Menippus sees only bare bones and skulls. Told that one skull is Helen, he wonders that a thousand ships sailed and so many Greeks and barbarians fell for it. Hermes answers that had Menippus seen her living, he too would have excused their long toil, as flowers look ugly once withered, and Menippus replies that he wonders the Achaeans did not see how short-lived a thing they toiled for. Hermes, with no leisure to philosophize, tells him to lie down where he likes and goes off to fetch the other dead.

1 MENIPPUS ποῦ δὲ οἱ καλοί εἰσιν ἢ αἱ καλαί, Ἑρμῆ;
where but the beautiful-men are or the beautiful-women Hermes
ξενάγησόν με νέηλυν ὄντα.
guide me a-newcomer being
HERMES οὐ σχολή μοι, ὦ Μένιππε· πλὴν κατ᾽ ἐκεῖνο
not leisure to-me O Menippus except toward there
ἀπόβλεψον, ἐπὶ τὰ δεξιά, ἔνθα ὁ Ὑάκινθός τέ ἐστι καὶ
look to the right where — Hyacinthus both is and
Νάρκισσος καὶ Νιρεὺς καὶ Ἀχιλλεὺς καὶ Τυρὼ καὶ Ἑλένη
Narcissus and Nireus and Achilles and Tyro and Helen
καὶ Λήδα καὶ ὅλως τὰ ἀρχαῖα πάντα κάλλη.
and Leda and in-short the ancient all beauties
MENIPPUS ὀστᾶ μόνα ὁρῶ καὶ κρανία τῶν σαρκῶν γυμνά,
bones only I-see and skulls of-the flesh bare
ὅμοια τὰ πολλά.
alike the most-part
HERMES καὶ μὴν ἐκεῖνά ἐστιν ἃ πάντες οἱ ποιηταὶ
and indeed those are what all the poets
θαυμάζουσι τὰ ὀστᾶ, ὧν σὺ ἔοικας καταφρονεῖν.
admire the bones which you seem to-despise

MENIPPUS ὅμως τὴν Ἑλένην μοι δεῖξον· οὐ γὰρ ἂν
nevertheless — Helen to-me show not for —
διαγνοίην ἔγωγε.
I-would-distinguish-(her) I-at-least
HERMES τουτὶ τὸ κρανίον ἡ Ἑλένη ἐστίν.
this-here the skull — Helen is
MENIPPUS εἶτα διὰ τοῦτο αἱ χίλιαι νῆες ἐπληρώθησαν ἐξ 2
then for this the thousand ships were-manned from
ἁπάσης τῆς Ἑλλάδος καὶ τοσοῦτοι ἔπεσον Ἕλληνές τε
all — Greece and so-many fell Greeks both
καὶ βάρβαροι καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασιν;
and barbarians and so-many cities desolate have-become
HERMES ἀλλ᾽ οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα·
but not you-saw O Menippus living the woman
ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι
you-would-have-said for — also you no-cause-for-blame to-be

τοιῇδ᾽ ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
for-such about a-woman long time pains to-suffer

ἐπεὶ καὶ τὰ ἄνθη ξηρὰ ὄντα εἴ τις βλέποι ἀποβεβληκότα
since even the flowers dry being if one should-see having-cast-off
τὴν βαφήν, ἄμορφα δῆλον ὅτι αὐτῷ δόξει, ὅτε μέντοι
the color ugly clearly that to-him they-will-seem when however
ἀνθεῖ καὶ ἔχει τὴν χρόαν, κάλλιστά ἐστιν.
it-blooms and has the color most-beautiful it-is
MENIPPUS οὐκοῦν τοῦτο, ὦ Ἑρμῆ, θαυμάζω, εἰ μὴ συνίεσαν
then this O Hermes I-wonder-at if not understood
οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρονίου καὶ ῥᾳδίως
the Achaeans about a-thing so short-lived and easily
ἀπανθοῦντος πονοῦντες.
losing-its-bloom toiling

HERMES οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι. ὥστε σὺ
not leisure to-me O Menippus to-philosophize-with you so-that you
μὲν ἐπιλεξάμενος τόπον, ἔνθα ἂν ἐθέλῃς, κεῖσο καταβαλὼν
indeed having-chosen a-place where — you-wish lie having-thrown-down
σεαυτόν, ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἤδη μετελεύσομαι.
yourself I but the other dead now will-go-after

Αἰακοῦ, Πρωτεσιλάου, Μενελάου καὶ Πάριδος

XIX · AEACUS, PROTESILAUS, MENELAUS, AND PARIS

Protesilaus attacks Helen, blaming her for his death and his widowed bride. Aeacus directs him to Menelaus, Menelaus to Paris, and Paris pleads that Love drove him, as Protesilaus himself knows. Answering for Love, Aeacus says Protesilaus's death was his own doing, since he forgot his bride and leapt ashore first at Troy for glory. Protesilaus blames Fate, and Aeacus asks why, then, he blames these others.

1 AEACUS τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην
why do-you-throttle O Protesilaus — Helen
προσπεσών;
having-fallen-upon-(her)
PROTE. ὅτι διὰ ταύτην, ὦ Αἰακέ, ἀπέθανον ἡμιτελῆ μὲν
because through her O Aeacus I-died half-finished indeed
τὸν δόμον καταλιπών, χήραν τε τὴν νεόγαμον γυναῖκα.
the house having-left widowed and the newly-married wife
AEACUS αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ
blame then — Menelaus who you for
τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.
such a-woman against Troy led
PROTE. εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.
well you-say that-one by-me must-be-blamed

MENELAUS οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν,
not me O best-one but more-justly — Paris
ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια
who of-me the host the wife against all the just-things
ᾤχετο ἁρπάσας· οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ'
went-off having-snatched this-one for not by you alone but
ὑπὸ πάντων Ἑλλήνων τε καὶ βαρβάρων ἄξιος ἄγχεσθαι
by all Greeks both and barbarians worthy to-be-throttled
τοσούτοις θανάτου αἴτιος γεγενημένος.
for-so-many of-death cause having-become
PROTE. ἄμεινον οὕτω· σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ
better so you therefore O ill-starred-Paris not
ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.
I-will-let-go ever from the hands
PARIS ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχνον
unjust-things doing O Protesilaus and that-too of-the-same-craft
ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι καὶ τῷ αὐτῷ
being with-you amorous for also myself I-am and by-the same
θεῷ κατέσχημαι· οἶσθα δὲ ὡς ἀκούσιόν τί ἐστι καί
god I-am-possessed you-know and how involuntary something it-is and
τις ἡμᾶς δαίμων ἄγει ἔνθα ἂν ἐθέλῃ, καὶ ἀδύνατόν ἐστιν
some us divinity leads where — it-wishes and impossible it-is
ἀντιτάττεσθαι αὐτῷ.
to-be-arrayed-against it
PROTE. εὖ λέγεις. εἴθε οὖν μοι τὸν Ἔρωτα ἐνταῦθα λαβεῖν 2
well you-say if-only then to-me — Love here to-take
δυνατὸν ἦν.
possible were
AEACUS ἐγώ σοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινοῦμαι
I to-you also on-behalf-of — Love will-answer
τὰ δίκαια· φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι
the just-things he-will-say for himself indeed of-the loving — for-Paris

ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δέ σοι οὐδένα
perhaps to-have-been cause of-the death but to-you no
ἄλλον, ὦ Πρωτεσίλαε, ἢ σεαυτόν, ὃς ἐκλαθόμενος τῆς
other O Protesilaus than yourself who having-forgotten the
νεογάμου γυναικός, ἐπεὶ προσεφέρεσθε τῇ Τρῳάδι, οὕτως
newly-married wife when you-were-bearing-down — on-Troad so
φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων
recklessly and desperately you-leapt-ahead of-the others
δόξης ἐρασθείς, δι᾽ ἣν πρῶτος ἐν τῇ ἀποβάσει
for-glory having-fallen-in-love because-of which first in the landing
ἀπέθανες.
you-died

PROTE. οὐκοῦν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὦ Αἰακέ,
then also on-behalf-of myself to-you O Aeacus
ἀποκρινοῦμαι δικαιότερα· οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ᾽
I-will-answer more-just-things not for I of-these cause but
ἡ Μοῖρα καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.
— Fate and the from beginning so to-have-been-spun

AEACUS ὀρθῶς· τί οὖν τούτους αἰτιᾷ;
rightly why then these do-you-blame

Μενίππου καὶ Αἰακοῦ

XX · MENIPPUS AND AEACUS

Aeacus shows Menippus the sights of Hades. Menippus mocks Homer over the heroes' skulls and jeers at Xerxes and Sardanapalus. Pythagoras begs food from his wallet and takes even beans, having learned new doctrines below; Solon, Thales, and the other Sages are cheerful; and Empedocles, half-boiled from Etna, is told that vainglory drove him into the crater. Socrates hears that the young play at philosophy, that Aristippus came reeking of perfume and Plato schooled in courting Sicily's tyrants, and that men think he knew everything; he says he told them he knew nothing, but they took it for irony. Finding him still among beautiful youths, Menippus goes off to lodge by Croesus and Sardanapalus and laugh at their groans.

MENIPPUS πρὸς τοῦ Πλούτωνος, ὦ Αἰακέ, περιήγησαί μοι 1
by — Pluto O Aeacus guide-round for-me
τὰ ἐν ᾅδου πάντα.
the-things in Hades all
AEACUS οὐ ῥᾴδιον, ὦ Μένιππε, ἅπαντα· ὅσα μέντοι
not easy O Menippus all as-many-as however
κεφαλαιώδη, μάνθανε· οὑτοσὶ μὲν ὅτι Κέρβερός ἐστιν
chief learn this-one-here indeed that Cerberus is
οἶσθα, καὶ τὸν πορθμέα τοῦτον, ὅς σε διεπέρασε, καὶ
you-know and the ferryman this who you took-across and
τὴν λίμνην καὶ τὸν Πυριφλεγέθοντα ἤδη ἑώρακας ἐσιών.
the lake and — Pyriphlegethon already you-have-seen coming-in
MENIPPUS οἶδα ταῦτα καὶ σέ, ὅτι πυλωρεῖς, καὶ τὸν
I-know these-things and you that you-keep-the-gate and the
βασιλέα εἶδον καὶ τὰς Ἐρινῦς· τοὺς δὲ ἀνθρώπους μοι
king I-saw and the Erinyes the but men to-me
τοὺς πάλαι δεῖξον καὶ μάλιστα τοὺς ἐνδόξους αὐτῶν.
those of-old show and especially the famous of-them

AEACUS οὗτος μὲν Ἀγαμέμνων, οὗτος δὲ Ἀχιλλεύς, οὗτος
this-one indeed Agamemnon this-one and Achilles this-one
δὲ Ἰδομενεὺς πλησίον, οὗτος δὲ Ὀδυσσεύς, εἶτα Αἴας καὶ
and Idomeneus nearby this-one and Odysseus then Ajax and
Διομήδης καὶ οἱ ἄριστοι τῶν Ἑλλήνων.
Diomedes and the best of-the Greeks

2 MENIPPUS βαβαῖ, ὦ Ὅμηρε, οἷά σοι τῶν ῥαψῳδιῶν τὰ
alas O Homer what-sort to-you of-the rhapsodies the
κεφάλαια χαμαὶ ἔρριπται ἄγνωστα καὶ ἄμορφα, κόνις
chief-heads on-the-ground are-flung unknowable and shapeless dust
πάντα καὶ λῆρος πολύς, ἀμενηνὰ ὡς ἀληθῶς κάρηνα
all and nonsense much strengthless as truly heads
οὗτος δέ, ὦ Αἰακέ, τίς ἐστι;
this-one but O Aeacus who is

AEACUS Κῦρός ἐστιν· οὗτος δὲ Κροῖσος, ὁ δ' ὑπὲρ
Cyrus is this-one and Croesus the-one and above
αὐτὸν Σαρδανάπαλλος, ὁ δ' ὑπὲρ τούτους Μίδας,
him Sardanapalus the-one and above these Midas
ἐκεῖνος δὲ Ξέρξης.
that-one and Xerxes

MENIPPUS εἶτα σέ, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγνύντα μὲν
then you O scum — Greece shuddered-at yoking indeed
τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα;
— Hellespont through and the mountains to-sail desiring
οἷος δὲ καὶ ὁ Κροῖσός ἐστι. τὸν Σαρδανάπαλλον δέ,
what-sort and also — Croesus is — Sardanapalus but
ὦ Αἰακέ, πατάξαι μοι κατὰ κόρρης ἐπίτρεψον.
O Aeacus to-strike for-me on the-temple allow

AEACUS μηδαμῶς· διαθρύπτεις γὰρ αὐτοῦ τὸ κρανίον
by-no-means you-shatter for his the skull
γυναικεῖον ὄν.
womanish being

MENIPPUS οὐκοῦν ἀλλὰ προσπτύσομαί γε πάντως ἀνδρογύνῳ
then but I-will-spit-on-(him) at-least altogether a-man-woman
γε ὄντι.
at-least being

AEACUS βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφούς; 3
do-you-wish to-you I-should-show also the wise

MENIPPUS νὴ Δία γε.
by Zeus at-least

AEACUS πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.
first this-one for-you — Pythagoras is

MENIPPUS χαῖρε, ὦ Εὔφορβε ἢ Ἄπολλον ἢ ὅ τι ἂν ἐθέλῃς.
greetings O Euphorbus or Apollo or what ever — you-wish

PYTHA. νὴ Δία καὶ σύ γε, ὦ Μένιππε.
by Zeus and you at-least O Menippus

MENIPPUS οὐκέτι χρυσοῦς ὁ μηρός ἐστί σοι;
no-longer golden the thigh is for-you

PYTHA. οὐ γάρ· ἀλλὰ φέρε ἴδω εἴ τί σοι ἐδώδιμον
not for but come let-me-see if anything to-you edible
ἡ πήρα ἔχει.
the wallet has

MENIPPUS κυάμους, ὠγαθέ· ὥστε οὐ τοῦτό σοι ἐδώδιμον.
beans my-good-man so-that not this for-you edible

PYTHA. δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα· ἔμαθον
give only other among dead doctrines I-have-learned
γάρ, ὡς οὐδὲν ἴσον κύαμοι καὶ κεφαλαὶ τοκήων ἐνθάδε.
for that nothing equal beans and heads of-parents here

AEACUS οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου καὶ Θαλῆς ἐκεῖνος 4
this-one and Solon the (son)-of-Execestides and Thales that-one
καὶ παρ᾽ αὐτοὺς Πιττακὸς καὶ οἱ ἄλλοι· ἑπτὰ δὲ πάντες
and beside them Pittacus and the others seven and all
εἰσὶν ὡς ὁρᾷς.
they-are as you-see

MENIPPUS ἄλυποι, ὦ Αἰακέ, οὗτοι μόνοι καὶ φαιδροὶ τῶν
without-grief O Aeacus these alone and cheerful of-the
ἄλλων. ὁ δὲ σποδοῦ πλέως ὥσπερ ἐγκρυφίας ἄρτος,
others the-one but of-ashes full like ash-baked bread
ὁ τὰς φλυκταίνας ἐξηνθηκώς, τίς ἐστιν;
the-one the blisters having-broken-out-in who is

AEACUS Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτνης
Empedocles O Menippus half-boiled from — Etna
παρών.
present

MENIPPUS ὦ χαλκόπου βέλτιστε, τί παθὼν σαυτὸν ἐς
O bronze-foot best what having-suffered yourself into
τοὺς κρατῆρας ἐνέβαλες;
the craters did-you-throw

EMPED. μελαγχολία τις, ὦ Μένιππε.
melancholy some O Menippus

MENIPPUS οὐ μὰ Δί', ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλὴ
not by Zeus but vainglory and conceit and much
κόρυζα, ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπῖσιν οὐκ
drivel these-things you burned-to-cinders with-the-very slippers not
ἀνάξιον ὄντα· πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὤνησεν·
unworthy being except but nothing you the trick helped
ἐφωράθης γὰρ τεθνεώς. ὁ Σωκράτης δέ, ὦ Αἰακέ, ποῦ
you-were-caught for having-died — Socrates but O Aeacus where
ποτε ἄρα ἐστίν;
ever then is

AEACUS μετὰ Νέστορος καὶ Παλαμήδους ἐκεῖνος ληρεῖ τὰ
with Nestor and Palamedes that-one babbles the
πολλά.
most

MENIPPUS ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἴ που ἐνθάδε
nevertheless I-wished to-see him if somewhere here
ἐστίν.
he-is

AEACUS ὁρᾷς τὸν φαλακρόν;
do-you-see the bald-one

MENIPPUS ἅπαντες φαλακροί εἰσιν· ὥστε πάντων ἂν εἴη
all bald are so-that of-all — would-be
τοῦτο τὸ γνώρισμα.
this the mark

AEACUS τὸν σιμὸν λέγω.
the snub-nosed-one I-mean

MENIPPUS καὶ τοῦτο ὅμοιον· σιμοὶ γὰρ ἅπαντες.
also this alike snub-nosed for all

SOCR. ἐμὲ ζητεῖς, ὦ Μένιππε; 5
me do-you-seek O Menippus

MENIPPUS καὶ μάλα, ὦ Σώκρατες.
and very-much O Socrates

SOCR. τί τὰ ἐν Ἀθήναις;
how the-things in Athens

MENIPPUS πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι, καὶ τά γε
many of-the young to-philosophize say and the at-least
σχήματα αὐτὰ καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι
postures themselves and the gaits if should-view anyone utmost
φιλόσοφοι.
philosophers

SOCR. μάλα πολλοὺς ἑώρακα.
very many I-have-seen

MENIPPUS ἀλλὰ ἑώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ
but you-have-seen I-think what-sort came to you
Ἀρίστιππος καὶ Πλάτων αὐτός, ὁ μὲν ἀποπνέων
Aristippus and Plato himself the-one indeed breathing-out

μύρου, ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν
perfume the-other but the in Sicily tyrants to-court
ἐκμαθών.
having-learned-thoroughly

SOCR. περὶ ἐμοῦ δὲ τί φρονοῦσιν;
about me and what do-they-think

MENIPPUS εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἶ τά γε
fortunate O Socrates a-man you-are the at-least
τοιαῦτα· πάντες γοῦν σε θαυμάσιον οἴονται ἄνδρα
such-things all at-any-rate you wonderful think a-man
γεγενῆσθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα — δεῖ γάρ,
to-have-been and all-things to-have-known and these-things must for
οἶμαι, τἀληθῆ λέγειν — οὐδὲν εἰδότα.
I-think the-truth to-tell nothing knowing

SOCR. καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς, οἱ δὲ
and myself I-kept-saying these-things to them they but
εἰρωνείαν ᾤοντο τὸ πρᾶγμα εἶναι.
irony thought the thing to-be

6 MENIPPUS τίνες δέ εἰσιν οὗτοι οἱ περὶ σέ;
who and are these those around you

SOCR. Χαρμίδης, ὦ Μένιππε, καὶ Φαῖδρος καὶ ὁ τοῦ
Charmides O Menippus and Phaedrus and the (son)
Κλεινίου.
of-Cleinias

MENIPPUS εὖ γε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν
well at-least O Socrates that here-too you-pursue the
σαυτοῦ τέχνην καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.
your-own craft and not you-neglect the beautiful

SOCR. τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; ἀλλὰ πλησίον
what for — else more-pleasant could-I-do but near
ἡμῶν κατάκεισο, εἰ δοκεῖ.
us lie-down if it-seems-good

MENIPPUS μὰ Δί', ἐπεὶ παρὰ τὸν Κροῖσον καὶ τὸν
by Zeus since beside — Croesus and —
Σαρδανάπαλλον ἄπειμι πλησίον οἰκήσων αὐτῶν·
Sardanapalus I-am-going-off near to-be-going-to-dwell them
ἔοικα γοῦν οὐκ ὀλίγα γελάσεσθαι οἰμωζόντων ἀκούων.
I-expect at-any-rate not little to-be-going-to-laugh groaning hearing
AEACUS κἀγὼ ἤδη ἄπειμι, μὴ καί τις ἡμᾶς νεκρῶν λάθῃ
I-too now go-off lest also some us of-the-dead escape-notice
διαφυγών. τὰ λοιπὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε.
having-run-away the rest but another-time you-will-see O Menippus
MENIPPUS ἄπιθι· καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.
go-away and these-here for sufficient O Aeacus

Μενίππου καὶ Κερβέρου

XXI · MENIPPUS AND CERBERUS

Menippus asks Cerberus how Socrates came down. Cerberus says that from afar he seemed to approach calmly, to impress those watching at the entrance, but when he looked into the chasm and was bitten and dragged down by the foot, he wailed like a baby for his children. All such men, Cerberus says, are bold only as far as the entrance; Menippus alone, and Diogenes before him, came down unforced and laughing, as befits the Cynic breed.

MENIPPUS ὦ Κέρβερε — συγγενὴς γάρ εἰμί σοι κύων καὶ αὐτὸς 1
O Cerberus kin for I-am to-you a-dog also myself
ὤν — εἰπέ μοι πρὸς τῆς Στυγός, οἷος ἦν ὁ Σωκράτης,
being tell me by — Styx what-sort was — Socrates
ὁπότε κατῄει παρ' ὑμᾶς· εἰκὸς δέ σε θεὸν ὄντα μὴ ὑλακτεῖν
when he-came-down to you likely and you a-god being not to-bark
μόνον, ἀλλὰ καὶ ἀνθρωπίνως φθέγγεσθαι, ὁπότ' ἐθέλοις.
only but also humanly to-speak whenever you-wished

CERBERUS πόρρωθεν μέν, ὦ Μένιππε, παντάπασιν ἐδόκει
from-afar indeed O Menippus altogether he-seemed
ἀτρέπτῳ τῷ προσώπῳ προσιέναι καὶ οὐ πάνυ δεδιέναι τὸν
with-unmoved the face to-approach and not very to-fear the
θάνατον δοκῶν καὶ τοῦτο ἐμφῆναι τοῖς ἔξω τοῦ στομίου
death seeming and this to-show to-those outside the mouth
ἑστῶσιν ἐθέλων, ἐπεὶ δὲ κατέκυψεν εἴσω τοῦ χάσματος καὶ
standing wishing when but he-stooped inside the chasm and
εἶδε τὸν ζόφον, κἀγὼ ἔτι διαμέλλοντα αὐτὸν δακὼν
saw the gloom and-I still delaying him having-bitten-(him)
τῷ κωνείῳ κατέσπασα τοῦ ποδός, ὥσπερ τὰ βρέφη
with-the hemlock dragged-down by-the foot like the babes
ἐκώκυε καὶ τὰ ἑαυτοῦ παιδία ὠδύρετο καὶ παντοῖος ἐγίνετο.
he-wailed and the his-own children lamented and every-shape became
2 MENIPPUS οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν καὶ οὐκ ἀληθῶς
then a-sophist the man was and not truly
κατεφρόνει τοῦ πράγματος;
despised the thing
CERBERUS οὔκ, ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ ἑώρα,
no but since necessary it he-saw
κατεθρασύνετο ὡς δῆθεν οὐκ ἄκων πεισόμενος ὃ πάντως
he-put-on-a-bold-front as forsooth not unwilling to-be-going-to-suffer what in-any-case
ἔδει παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. καὶ ὅλως περὶ
it-was-needful to-suffer so-that may-admire the spectators and in-short about
πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ στομίου
all at-least the such-men to-say — I-could up-to the mouth
τολμηροὶ καὶ ἀνδρεῖοι, τὰ δὲ ἔνδοθεν ἔλεγχος ἀκριβής.
bold and brave the but inside test exact
MENIPPUS ἐγὼ δὲ πῶς σοι κατεληλυθέναι ἔδοξα;
I but how to-you to-have-come-down did-I-seem

CERBERUS μόνος, ὦ Μένιππε, ἀξίως τοῦ γένους, καὶ Διογένης
alone O Menippus worthily of-the race and Diogenes
πρὸ σοῦ, ὅτι μὴ ἀναγκαζόμενοι ἐσῄειτε μηδ' ὠθούμενοι,
before you because not being-compelled you-came-in nor being-pushed
ἀλλ' ἐθελούσιοι, γελῶντες, οἰμώζειν παραγγείλαντες ἅπασιν.
but willing laughing to-wail having-bidden all

Χάρωνος καὶ Μενίππου

XXII · CHARON AND MENIPPUS

Charon demands his fare from Menippus, who says he has no obol and cannot pay. Charon threatens to throttle him, Menippus threatens to break his skull with his own oar, and Hermes refuses to pay for him. Menippus points out that he bailed and rowed and alone of the passengers did not weep, and dares Charon to take him back to life. Hermes tells Charon that this is Menippus, a free man who cares for nothing, and when Charon vows to catch him someday, Menippus answers that he cannot catch him twice.

CHARON ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα. 1
pay O accursed-one the fares
MENIPPUS βόα, εἰ τοῦτό σοι, ὦ Χάρων, ἥδιον.
shout if this to-you O Charon more-pleasant
CHARON ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύσαμεν.
pay I-say in-return-for what you we-ferried-across
MENIPPUS οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.
not — you-could-take from the not having
CHARON ἔστι δέ τις ὀβολὸν μὴ ἔχων;
is-there but anyone an-obol not having
MENIPPUS εἰ μὲν καὶ ἄλλος τις οὐκ οἶδα, ἐγὼ δ' οὐκ ἔχω.
if indeed also another anyone not I-know I but not have

CHARON καὶ μὴν ἄγξω σε νὴ τὸν Πλούτωνα, ὦ μιαρέ,
and indeed I-will-throttle you by — Pluto O foul-one
ἢν μὴ ἀποδῷς.
if not you-pay

MENIPPUS κἀγὼ τῷ ξύλῳ σου πατάξας διαλύσω τὸ
and-I with-the wood your having-struck will-break-open the
κρανίον.
skull

CHARON μάτην οὖν ἔσῃ πεπλευκὼς τοσοῦτον πλοῦν.
in-vain then you-will-be having-sailed so-long a-voyage

MENIPPUS ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με
— Hermes on-behalf-of me to-you let-pay who me
παρέδωκέ σοι.
handed-over to-you

2 HERMES νὴ Δί᾽ ὠνάμην γε, εἰ μέλλω καὶ ὑπερεκτίνειν
by Zeus I-would-profit at-least if I-am-to also to-pay-over-and-above
τῶν νεκρῶν.
for-the dead

CHARON οὐκ ἀποστήσομαί σου.
not I-will-stand-off-from you

MENIPPUS τούτου γε ἕνεκα καὶ νεωλκήσας τὸ πορθμεῖον
for-this at-least for-the-sake also having-hauled-up the ferry-boat
παράμενε· πλὴν ἀλλ᾽ ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;
stay except but what at-least not I-have how — could-you-take

CHARON σὺ δ᾽ οὐκ ᾔδεις ὡς κομίζεσθαι δέον;
you but not knew that to-bring-(it) needful

MENIPPUS ᾔδειν μέν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ
I-knew indeed not I-had but what then was-it-necessary because-of
τοῦτο μὴ ἀποθανεῖν;
this not to-die

CHARON μόνος οὖν αὐχήσεις προῖκα πεπλευκέναι;
alone then will-you-boast for-free to-have-sailed

MENIPPUS οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντλησα καὶ τῆς
not for-free O best-one also for I-bailed and the
κώπης συνεπελαβόμην καὶ οὐκ ἔκλαον μόνος τῶν ἄλλων
oar I-took-hold-of-too and not I-wept alone of-the other
ἐπιβατῶν.
passengers

CHARON οὐδὲν ταῦτα πρὸς πορθμέα· τὸν ὀβολὸν ἀποδοῦναί
nothing these-things to a-ferryman the obol to-pay
σε δεῖ· οὐ θέμις ἄλλως γενέσθαι.
you must not lawful otherwise to-happen

MENIPPUS οὐκοῦν ἄπαγέ με αὖθις ἐς τὸν βίον. 3
then take-back me again into the life

CHARON χάριεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ
charming-things you-say so-that also blows for this from
τοῦ Αἰακοῦ προσλάβω.
— Aeacus I-may-get-besides

MENIPPUS μὴ ἐνόχλει οὖν.
not trouble-(me) then

CHARON δεῖξον τί ἐν τῇ πήρᾳ ἔχεις.
show what in the wallet you-have

MENIPPUS θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.
lupines if you-wish and — of-Hecate the dinner

CHARON πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες;
from-where this-one to-us O Hermes the dog did-you-bring
οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν τῶν
what-sort-of-things and also he-chattered during the voyage of-the
ἐπιβατῶν ἁπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος
passengers all laughing-at and jeering and alone
ᾄδων οἰμωζόντων ἐκείνων.
singing lamenting those

HERMES ἀγνοεῖς, ὦ Χάρων, ὅντινα ἄνδρα διεπόρθμευσας;
do-you-not-know O Charon what man you-ferried
ἐλεύθερον ἀκριβῶς, κοὐδενὸς αὐτῷ μέλει. οὗτός ἐστιν ὁ —
free exactly and-for-nothing to-him cares this-one is —
Μένιππος.
Menippus
CHARON καὶ μὴν ἄν σε λάβω ποτέ —
and indeed if you I-catch ever
MENIPPUS ἂν λάβῃς, ὦ βέλτιστε· δὶς δὲ οὐκ ἂν —
if you-catch-(me) O best-one twice but not
λάβοις.
you-could-catch-(me)

Πρωτεσιλάου, Πλούτωνος καὶ Περσεφόνης

XXIII · PROTESILAUS, PLUTO, AND PERSEPHONE

Protesilaus begs Pluto and Persephone to let him live again briefly, to be seen by the bride he left in her chamber when he died at Troy. He pleads Pluto's own love, promises to bring her back with him, and cites Orpheus and Alcestis. Pluto objects that a bare skull will only frighten her, and Persephone proposes that Hermes touch him with the wand and make him young and handsome again, which Pluto grants for one day.

1 PROTE. ὦ δέσποτα καὶ βασιλεῦ καὶ ἡμέτερε Ζεῦ καὶ σὺ
O master and king and our Zeus and you
Δήμητρος θύγατερ, μὴ ὑπερίδητε δέησιν ἐρωτικήν.
of-Demeter daughter not disregard a-petition of-love
PLUTO σὺ δὲ τίνων δέῃ παρ' ἡμῶν; ἢ τίς ὢν τυγχάνεις;
you and what do-you-need from us or who being do-you-happen

PROTE. εἰμὶ μὲν Πρωτεσίλεως ὁ Ἰφίκλου Φυλάκιος
I-am indeed Protesilaus the-(son) of-Iphiclus of-Phylace
συστρατιώτης τῶν Ἀχαιῶν καὶ πρῶτος ἀποθανὼν τῶν
fellow-soldier of-the Achaeans and first having-died of-those
ἐπ᾽ Ἰλίῳ. δέομαι δὲ ἀφεθεὶς πρὸς ὀλίγον ἀναβιῶναι
at Ilium I-ask and having-been-released for a-little to-come-to-life
πάλιν.
again

PLUTO τοῦτον μὲν τὸν ἔρωτα, ὦ Πρωτεσίλαε, πάντες
this indeed the love O Protesilaus all
νεκροὶ ἐρῶσι, πλὴν οὐδεὶς ἂν αὐτῶν τύχοι.
dead love except no-one — of-them would-obtain-(it)

PROTE. ἀλλ᾽ οὐ τοῦ ζῆν, Ἀϊδωνεῦ, ἐρῶ ἔγωγε, τῆς γυναικὸς
but not the to-live Aidoneus I-love I-at-least the wife
δέ, ἣν νεόγαμον ἔτι ἐν τῷ θαλάμῳ καταλιπὼν ᾠχόμην
but whom newly-married still in the bridal-chamber having-left I-went-off
ἀποπλέων, εἶτα ὁ κακοδαίμων ἐν τῇ ἀποβάσει ἀπέθανον
sailing-away then the ill-fated-one in the landing I-died
ὑπὸ τοῦ Ἕκτορος. ὁ οὖν ἔρως τῆς γυναικὸς οὐ μετρίως
by — Hector the then love of-the wife not moderately
ἀποκναίει με, ὦ δέσποτα, καὶ βούλομαι κἂν πρὸς ὀλίγον
wears-out me O master and I-wish even-if for a-little
ὀφθεὶς αὐτῇ καταβῆναι πάλιν.
having-been-seen by-her to-come-down again

PLUTO οὐκ ἔπιες, ὦ Πρωτεσίλαε, τὸ Λήθης ὕδωρ; 2
not did-you-drink O Protesilaus the of-Lethe water

PROTE. καὶ μάλα, ὦ δέσποτα· τὸ δὲ πρᾶγμα ὑπέρογκον ἦν.
and very-much O master the but thing overwhelming was

PLUTO οὐκοῦν περίμεινον· ἀφίξεται γὰρ κἀκείνη ποτὲ καὶ
then wait-around will-arrive for she-too sometime and
οὐδὲ σὲ ἀνελθεῖν δεήσει.
not-even you to-go-up it-will-be-necessary

PROTE. ἀλλ᾽ οὐ φέρω τὴν διατριβήν, ὦ Πλούτων· ἠράσθης
but not I-bear the delay O Pluto you-loved
δὲ καὶ αὐτὸς ἤδη καὶ οἶσθα οἷον τὸ ἐρᾶν ἐστιν.
and also yourself once and you-know what-sort the to-love is
PLUTO εἶτα τί σε ὀνήσει μίαν ἡμέραν ἀναβιῶναι μετ᾽
then what you will-it-profit one day to-come-to-life after
ὀλίγον τὰ αὐτὰ ὀδυρόμενον;
a-little the same-things lamenting
PROTE. οἶμαι πείσειν κἀκείνην ἀκολουθεῖν παρ᾽ ὑμᾶς,
I-think to-be-going-to-persuade her-too to-follow to you
ὥστε ἀνθ᾽ ἑνὸς δύο νεκροὺς λήψει μετ᾽ ὀλίγον.
so-that instead-of one two dead you-will-receive after a-little
PLUTO οὐ θέμις γενέσθαι ταῦτα οὐδὲ γέγονε πώποτε.
not lawful to-happen these-things nor it-has-happened ever
3 PROTE. ἀναμνήσω σε, ὦ Πλούτων· Ὀρφεῖ γὰρ δι᾽ αὐτὴν
I-will-remind you O Pluto to-Orpheus for because-of very
ταύτην τὴν αἰτίαν τὴν Εὐρυδίκην παρέδοτε καὶ τὴν
this the cause — Eurydice you-handed-over and the
ὁμογενῆ μου Ἄλκηστιν παρεπέμψατε Ἡρακλεῖ χαριζόμενοι.
kinswoman my Alcestis you-sent-back to-Heracles doing-a-favor
PLUTO θελήσεις δὲ οὕτως κρανίον γυμνὸν ὂν καὶ ἄμορφον τῇ
will-you-wish and so a-skull bare being and shapeless to-the
καλῇ σου ἐκείνῃ νύμφῃ φανῆναι; πῶς δὲ κἀκείνη προσήσεταί
beautiful your that bride to-appear how and she-too will-admit
σε οὐδὲ δυναμένη διαγνῶναι; φοβήσεται γὰρ εὖ οἶδα καὶ
you not-even being-able to-recognize-(you) she-will-be-afraid for well I-know and
φεύξεταί σε καὶ μάτην ἔσῃ τοσαύτην ὁδὸν ἀνεληλυθώς.
will-flee you and in-vain you-will-be so-long a-road having-come-up
PERSE. οὐκοῦν, ὦ ἄνερ, σὺ καὶ τοῦτο ἴασαι καὶ τὸν Ἑρμῆν
then O husband you also this cure and — Hermes
κέλευσον, ἐπειδὰν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος
order when in the light already — Protesilaus

ᾖ, καθικόμενον τῇ ῥάβδῳ νεανίαν εὐθὺς καλὸν
is having-touched-(him) with-the wand a-young-man at-once beautiful
ἀπεργάσασθαι αὐτόν, οἷος ἦν ἐκ τοῦ παστοῦ.
to-make him such-as he-was from the bridal-chamber
PLUTO ἐπεὶ Φερσεφόνῃ συνδοκεῖ, ἀναγαγὼν τοῦτον αὖθις
since Persephone agrees having-led-up this-one again
ποίησον νυμφίον· σὺ δὲ μέμνησο μίαν λαβὼν ἡμέραν.
make-(him) a-bridegroom you and remember one having-received day

Διογένους καὶ Μαυσώλου

XXIV · DIOGENES AND MAUSOLUS

Diogenes asks the Carian Mausolus why he thinks himself so great. Mausolus boasts of his kingdom, his conquests in Ionia, his beauty and strength, and above all his huge and splendid tomb at Halicarnassus. Diogenes answers that their skulls are alike and bald, and that the tomb only burdens him with stones. Mausolus will lament what he lost while Diogenes laughs, for Diogenes, who never cared about a tomb, has left the best men a better monument in the life he lived.

DIOGE. ὦ Κάρ, ἐπὶ τίνι μέγα φρονεῖς καὶ πάντων ἡμῶν 1
O Carian on what great do-you-think and all of-us
προτιμᾶσθαι ἀξιοῖς;
to-be-preferred do-you-claim
MAUSOLUS καὶ ἐπὶ τῇ βασιλείᾳ μέν, ὦ Σινωπεῦ, ὃς ἐβασίλευσα
both on the kingship indeed O Sinopean who was-king
Καρίας μὲν ἁπάσης, ἦρξα δὲ καὶ Λυδῶν ἐνίων καὶ νήσους
of-Caria indeed all I-ruled and also of-Lydians some and islands
δέ τινας ὑπηγαγόμην καὶ ἄχρι Μιλήτου ἐπέβην τὰ πολλὰ
too certain I-brought-under and as-far-as Miletus I-advanced the most
τῆς Ἰωνίας καταστρεφόμενος· καὶ καλὸς ἦν καὶ μέγας καὶ
— *of-Ionia subduing and handsome I-was and tall and*

ἐν πολέμοις καρτερός· τὸ δὲ μέγιστον, ὅτι ἐν Ἁλικαρνασσῷ
in wars mighty the but greatest that in Halicarnassus
μνῆμα παμμέγεθες ἔχω ἐπικείμενον, ἡλίκον οὐκ ἄλλος
a-tomb enormous I-have lying-on-(me) as-large-as not another
νεκρός, ἀλλ᾽ οὐδὲ οὕτως ἐς κάλλος ἐξησκημένον, ἵππων
dead but not-even so for beauty finished of-horses
καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθου τοῦ
and men to the most-exact portrayed of-stone the
καλλίστου, οἷον οὐδὲ νεὼν εὕροι τις ἂν ῥᾳδίως. οὐ
most-beautiful such-as not-even a-temple would-find anyone — easily not
δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν;
do-I-seem to-you justly on these-things great to-think

2 DIOGE. ἐπὶ τῇ βασιλείᾳ φὴς καὶ τῷ κάλλει καὶ τῷ βάρει
on the kingship you-say and the beauty and the weight
τοῦ τάφου;
of-the tomb

MAUSOLUS νὴ Δί᾽ ἐπὶ τούτοις.
by Zeus on these-things

DIOGE. ἀλλ᾽, ὦ καλὲ Μαύσωλε, οὔτε ἡ ἰσχὺς ἐκείνη ἔτι σοι
but O handsome Mausolus neither the strength that still for-you
οὔτε ἡ μορφὴ πάρεστιν· εἰ γοῦν τινα ἑλοίμεθα δικαστὴν
nor the form is-present if at-any-rate some we-should-choose judge
εὐμορφίας πέρι, οὐκ ἔχω εἰπεῖν, τίνος ἕνεκα τὸ σὸν κρανίον
good-looks about not I-can say what for-the-sake the your skull
προτιμηθείη ἂν τοῦ ἐμοῦ· φαλακρὰ γὰρ ἄμφω καὶ γυμνά,
would-be-preferred — than-the mine bald for both and bare
καὶ τοὺς ὀδόντας ὁμοίως προφαίνομεν καὶ τοὺς ὀφθαλμοὺς
and the teeth alike we-show and the eyes
ἀφῃρήμεθα καὶ τὰς ῥῖνας ἀποσεσιμώμεθα. ὁ δὲ τάφος
we-have-been-deprived-of and the noses we-have-had-snubbed the and tomb
καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι Ἁλικαρνασσεῦσι μὲν ἴσως
and the costly those stones for-Halicarnassians indeed perhaps

εἶεν ἐπιδείκνυσθαι καὶ φιλοτιμεῖσθαι πρὸς τοὺς ξένους, ὡς
might-be to-show-off and to-vaunt to the strangers as
δή τι μέγα οἰκοδόμημα αὐτοῖς ἐστι· σὺ δέ, ὦ βέλτιστε,
forsooth some great building to-them is you but O best-one
οὐχ ὁρῶ ὅ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῄς, ὅτι
not I-see what ever you-enjoy of-it except if not this you-say that
μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενος.
more-than us you-carry-loads under such-great stones being-pressed
MAUSOLUS ἀνόνητα οὖν μοι ἐκεῖνα πάντα καὶ ἰσότιμος 3
useless then to-me those all and equal-in-honor
ἔσται Μαύσωλος καὶ Διογένης;
will-be Mausolus and Diogenes
DIOGE. οὐκ ἰσότιμος, ὦ γενναιότατε, οὐ γάρ· Μαύσωλος
not equal-in-honor O most-noble not for Mausolus
μὲν γὰρ οἰμώξεται μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς
indeed for will-lament remembering the-things above earth in which
εὐδαιμονεῖν ᾤετο, Διογένης δὲ καταγελάσεται αὐτοῦ. καὶ
to-be-happy he-thought Diogenes but will-laugh-at him and
τάφον ὁ μὲν ἐν Ἁλικαρνασσῷ ἐρεῖ ἑαυτοῦ ὑπὸ
a-tomb the-one indeed in Halicarnassus he-will-mention his-own by
Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον,
Artemisia the wife and sister built
ὁ Διογένης δὲ τοῦ μὲν σώματος εἰ καί τινα τάφον
— Diogenes but of-the indeed body whether even some tomb
ἔχει οὐκ οἶδεν· οὐδὲ γὰρ ἔμελεν αὐτῷ τούτου· λόγον
it-has not knows nor for did-it-concern him of-this a-report
δὲ τοῖς ἀρίστοις περὶ αὑτοῦ καταλέλοιπεν ἀνδρὸς βίον
but to-the best about himself he-has-left of-a-man life
βεβιωκὼς ὑψηλότερον, ὦ Καρῶν ἀνδραποδωδέστατε, τοῦ
having-lived loftier O of-Carians most-slavish than-the
σοῦ μνήματος καὶ ἐν βεβαιοτέρῳ χωρίῳ κατεσκευασμένον.
your monument and in more-secure ground built

Νιρέως καὶ Θερσίτου καὶ Μενίππου

XXV · NIREUS, THERSITES, AND MENIPPUS

Nireus asks Menippus to judge whether he or Thersites is the more handsome. Thersites says he has already gained a point, since before this judge Homer's praise of Nireus and his mockery of Thersites' peaked, thin-haired head count for nothing. Menippus finds two skulls alike, save that Nireus's is the more fragile. Nireus appeals to Homer, but Menippus calls that dreams, since among the dead all are equal, and Thersites is satisfied.

1 NIREUS ἰδοὺ δή, Μένιππος οὑτοσὶ δικάσει, πότερος
look indeed Menippus this-one-here will-judge which-of-the-two
εὐμορφότερός ἐστιν. εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι
more-handsome is tell O Menippus not more-handsome to-you
δοκῶ;
do-I-seem

MENIPPUS τίνες δὲ καὶ ἔστε; πρότερον, οἶμαι, χρὴ γὰρ
who and also are-you first I-think one-must for
τοῦτο εἰδέναι.
this to-know

NIREUS Νιρεὺς καὶ Θερσίτης.
Nireus and Thersites

MENIPPUS πότερος οὖν ὁ Νιρεὺς καὶ πότερος ὁ Θερσίτης;
which then — Nireus and which — Thersites
οὐδέπω γὰρ τοῦτο δῆλον.
not-yet for this clear

THERS. ἓν μὲν ἤδη τοῦτο ἔχω, ὅτι ὅμοιός εἰμί σοι καὶ οὐδὲν
one indeed already this I-have that like I-am to-you and nothing
τηλικοῦτον διαφέρεις ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς
so-much you-differ as-much-as you Homer that the blind-one
ἐπῄνεσεν ἁπάντων εὐμορφότερον προσειπών, ἀλλ' ὁ
praised of-all more-handsome having-called-(you) but the

φοξὸς ἐγὼ καὶ ψεδνὸς οὐδὲν χείρων ἐφάνην τῷ δικαστῇ.
peak-headed I and thin-haired nothing worse appeared to-the judge
ὅρα δὲ σύ, ὦ Μένιππε, ὅντινα καὶ εὐμορφότερον ἡγῇ.
see but you O Menippus whom also more-handsome you-consider
NIREUS ἐμέ γε τὸν Ἀγλαΐας καὶ Χάροπος, ὃς κάλλιστος
me at-least the (son)-of-Aglaia and of-Charops who most-beautiful
ἀνὴρ ὑπὸ Ἴλιον ἦλθον.
man to Ilium came
MENIPPUS ἀλλ᾽ οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες, 2
but not also under earth as I-think most-beautiful you-came
ἀλλὰ τὰ μὲν ὀστᾶ ὅμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα
but the indeed bones alike the but skull in-this only then
διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὔθρυπτον
might-be-distinguished from — of-Thersites skull that easily-broken
τὸ σόν· ἀλαπαδνὸν γὰρ αὐτὸ καὶ οὐκ ἀνδρῶδες ἔχεις.
the yours weak for it and not manly you-have
NIREUS καὶ μὴν ἐροῦ Ὅμηρον, ὁποῖος ἦν, ὁπότε
and indeed ask Homer what-sort I-was when
συνεστράτευον τοῖς Ἀχαιοῖς.
I-campaigned-with the Achaeans
MENIPPUS ὀνείρατά μοι λέγεις· ἐγὼ δὲ βλέπω ἃ καὶ νῦν
dreams to-me you-tell I but see what also now
ἔχεις, ἐκεῖνα δὲ οἱ τότε ἴσασιν.
you-have those-things but those then know
NIREUS οὔκουν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιππε;
not-then I here more-handsome am O Menippus
MENIPPUS οὔτε σὺ οὔτε ἄλλος εὔμορφος· ἰσοτιμία γὰρ ἐν
neither you nor another handsome equality-of-honor for in
ᾅδου καὶ ὅμοιοι ἅπαντες.
Hades and alike all
THERS. ἐμοὶ μὲν οὖν καὶ τοῦτο ἱκανόν.
for-me indeed then even this sufficient

Μενίππου καὶ Χείρωνος

XXVI · MENIPPUS AND CHIRON

Menippus asks Chiron why, being immortal, he chose to die. Chiron says that endless life grew wearisome, for pleasure lies in variety, and he had grown sated with the same sun, food, and seasons. Asked how he likes Hades, he praises its democratic equality and freedom from hunger and thirst. Menippus warns that he may tire of this sameness too, and when Chiron asks what one can do, advises him to be content with what he has.

1 MENIPPUS ἤκουσα, ὦ Χείρων, ὡς θεὸς ὢν ἐπιθυμήσειας
I-heard O Chiron that a-god being you-desired
ἀποθανεῖν.
to-die

CHIRON ἀληθῆ ταῦτα ἤκουσας, ὦ Μένιππε, καὶ τέθνηκα,
true-things these you-heard O Menippus and I-have-died
ὡς ὁρᾷς, ἀθάνατος εἶναι δυνάμενος.
as you-see immortal to-be being-able

MENIPPUS τίς δαί σε ἔρως τοῦ θανάτου ἔσχεν, ἀνεράστου
what then you love of-the death seized unlovable
τοῖς πολλοῖς χρήματος;
to-the many thing

CHIRON ἐρῶ πρὸς σὲ οὐκ ἀσύνετον ὄντα. οὐκ ἦν ἔτι
I-will-tell to you not unintelligent being not it-was any-longer
ἡδὺ ἀπολαύειν τῆς ἀθανασίας.
pleasant to-enjoy the immortality

MENIPPUS οὐχ ἡδὺ ἦν ζῶντα ὁρᾶν τὸ φῶς;
not pleasant was-it living to-see the light

CHIRON οὔκ, ὦ Μένιππε· τὸ γὰρ ἡδὺ ἔγωγε ποικίλον
no O Menippus the for pleasant I-at-least varied
τι καὶ οὐχ ἁπλοῦν ἡγοῦμαι εἶναι. ἐγὼ δὲ ζῶν ἀεὶ καὶ
something and not simple consider to-be I but living always and

ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτός, τροφῆς, αἱ ὧραι
enjoying the same-things sun light food the seasons
δὲ αἱ αὐταὶ καὶ τὰ γιγνόμενα ἅπαντα ἑξῆς ἕκαστον,
and the same and the happening-things all in-order each
ὥσπερ ἀκολουθοῦντα θάτερον θατέρῳ, ἐνεπλήσθην γοῦν
as following one the-other was-glutted at-any-rate
αὐτῶν· οὐ γὰρ ἐν τῷ αὐτῷ ἀεί, ἀλλὰ καὶ ἐν τῷ μὴ
with-them not for in the same always but also in the not
μετασχεῖν ὅλως τὸ τερπνὸν ἦν.
to-partake altogether the delightful was
MENIPPUS εὖ λέγεις, ὦ Χείρων. τὰ ἐν ᾅδου δὲ πῶς
well you-speak O Chiron the-things in Hades but how
φέρεις, ἀφ' οὗ προελόμενος αὐτὰ ἥκεις;
do-you-bear since — having-chosen them you-have-come
CHIRON οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτιμία πάνυ 2
not unpleasantly O Menippus the for equality-of-honor very
δημοτικὴ καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον ἐν φωτὶ
democratic and the thing nothing has the difference in light
εἶναι ἢ καὶ ἐν σκότῳ· ἄλλως τε οὔτε διψῆν ὥσπερ ἄνω
to-be or even in darkness besides — neither to-thirst as above
οὔτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τούτων ἁπάντων ἐσμέν.
nor to-hunger it-is-needful but without-need of-these all we-are
MENIPPUS ὅρα, ὦ Χείρων, μὴ περιπίπτῃς σεαυτῷ καὶ ἐς τὸ
see O Chiron lest you-fall-foul-of yourself and into the
αὐτό σοι ὁ λόγος περιπέσῃ.
same for-you the argument fall
CHIRON πῶς τοῦτο φής;
how this do-you-mean
MENIPPUS ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ καὶ ταὐτὸν
that if of-the-things in the life the like always and same
ἐγένετό σοι προσκορές, καὶ τἀνταῦθα ὅμοια ὄντα προσκορῆ
became for-you cloying also the-things-here alike being cloying

ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολήν σε ζητεῖν
alike — would-become and it-will-be-necessary a-change you to-seek
τινα καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον.
some and from-here into another life which I-think impossible

CHIRON τί οὖν ἂν πάθοι τις, ὦ Μένιππε;
what then — could-(he)-do one O Menippus

MENIPPUS ὅπερ, οἶμαι, φασί, συνετὸν ὄντα ἀρέσκεσθαι καὶ
what I-think they-say intelligent being to-be-content and
ἀγαπᾶν τοῖς παροῦσι καὶ μηδὲν αὐτῶν ἀφόρητον
to-be-satisfied with-the present-things and nothing of-them unbearable
οἴεσθαι.
to-think

Διογένους καὶ Ἀντισθένους καὶ Κράτητος

XXVII · DIOGENES, ANTISTHENES, AND CRATES

Diogenes, Antisthenes, and Crates walk to the entrance of Hades to watch the dead arrive. Crates tells of his companions on the road down: the rich Ismenodorus, killed by robbers on Cithaeron, the old governor Arsaces, who wished to come down on horseback, and the soft Armenian Oroetes, whom Hermes had to carry; Antisthenes tells how he ran ahead to take a place on the ferry and enjoyed the others' tears. Diogenes tells of Blepsias the usurer, who starved guarding his money, Lampis, who killed himself for a courtesan, and Damis, poisoned by his son, and mocks them. They meet an old fisherman of ninety, half-blind and lame, who still weeps to leave the light.

1 DIOGE. Ἀντίσθενες καὶ Κράτης, σχολὴν ἄγομεν· ὥστε τί οὐκ
Antisthenes and Crates leisure we-have so-that why not
ἄπιμεν εὐθὺ τῆς καθόδου περιπατήσαντες, ὀψόμενοι
do-we-go-off straight-to the descent having-walked-about to-be-going-to-see
τοὺς κατιόντας, οἷοί τέ εἰσι καὶ τί ἕκαστος αὐτῶν ποιεῖ;
those coming-down what-sort both they-are and what each of-them does

ANTIS. ἀπίωμεν, ὦ Διόγενες· καὶ γὰρ ἂν ἡδὺ τὸ θέαμα
let-us-go-off O Diogenes and for — pleasant the spectacle
γένοιτο, τοὺς μὲν δακρύοντας αὐτῶν ὁρᾶν, τοὺς δὲ καὶ
would-be some indeed weeping of-them to-see others and also
ἱκετεύοντας ἀφεθῆναι, ἐνίους δὲ μόλις κατιόντας καὶ
begging to-be-let-go some and with-difficulty coming-down and
ἐπὶ τράχηλον ὠθοῦντος τοῦ Ἑρμοῦ ὅμως ἀντιβαίνοντας
on the-neck pushing — Hermes nevertheless resisting
καὶ ὑπτίους ἀντερείδοντας οὐδὲν δέον.
and on-their-backs pushing-back nothing needful
CRATES ἔγωγ' οὖν καὶ διηγήσομαι ὑμῖν ἃ εἶδον ὁπότε
I-at-least then also will-relate to-you what I-saw when
κατῄειν κατὰ τὴν ὁδόν.
I-came-down along the road
DIOGE. διήγησαι, ὦ Κράτης· ἔοικας γάρ τινα ἑωρακέναι
relate O Crates you-seem for some to-have-seen
παγγέλοια.
very-laughable-things
CRATES καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν, ἐν 2
and others indeed many came-down-with us among
αὐτοῖς δὲ ἐπίσημοι Ἰσμηνόδωρός τε ὁ πλούσιος ὁ ἡμέτερος
them but notable Ismenodorus both the rich-man the our-own
καὶ Ἀρσάκης ὁ Μηδίας ὕπαρχος καὶ Ὀροίτης ὁ Ἀρμένιος.
and Arsaces the of-Media governor and Oroetes the Armenian
ὁ μὲν οὖν Ἰσμηνόδωρος — ἐπεφόνευτο γὰρ ὑπὸ τῶν
— indeed then Ismenodorus had-been-murdered for by the
λῃστῶν περὶ τὸν Κιθαιρῶνα ἐς Ἐλευσῖνα οἶμαι βαδίζων —
robbers near — Cithaeron to Eleusis I-think going
ἔστενέ τε καὶ τὸ τραῦμα ἐν ταῖν χεροῖν εἶχε καὶ τὰ παιδία,
groaned both and the wound in the-two hands held and the children
ἃ νεογνὰ κατελελοίπει, ἀνεκαλεῖτο καὶ ἑαυτῷ ἐπεμέμφετο
which newborn he-had-left called-on and himself blamed-for

τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλων καὶ τὰ περὶ
the rashness who Cithaeron crossing and the around
τὰς Ἐλευθερὰς χωρία πανέρημα ὄντα ὑπὸ τῶν πολέμων
— Eleutherae places utterly-deserted being by the wars
διοδεύων δύο μόνους οἰκέτας ἐπηγάγετο, καὶ ταῦτα
traveling-through two only servants brought-along and that
φιάλας πέντε χρυσᾶς καὶ κυμβία τέτταρα μεθ' ἑαυτοῦ ἔχων.
cups five golden and goblets four with himself having
3 ὁ δὲ Ἀρσάκης — γηραιὸς γὰρ ἤδη καὶ νὴ Δί' οὐκ ἄσεμνος
— and Arsaces aged for already and by Zeus not unimpressive
τὴν ὄψιν — ἐς τὸ βαρβαρικὸν ἤχθετο καὶ ἠγανάκτει πεζὸς
the look in the barbarian-way was-vexed and was-indignant on-foot
βαδίζων καὶ ἠξίου τὸν ἵππον αὐτῷ προσαχθῆναι· καὶ
going and claimed the horse for-him to-be-brought and
γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει, μιᾷ πληγῇ ἀμφότεροι
for the horse with-him had-died-together with-one blow both
διαπαρέντες ὑπὸ Θρᾳκός τινος πελταστοῦ ἐν τῇ ἐπὶ
having-been-run-through by Thracian a-certain targeteer in the at
τῷ Ἀράξῃ πρὸς τὸν Καππαδόκην συμπλοκῇ. ὁ μὲν
— Araxes against the Cappadocian engagement — indeed
γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς διηγεῖτο, πολὺ τῶν ἄλλων
for Arsaces was-charging as he-related far the others
προϋπεξορμήσας, ὑποστὰς δὲ ὁ Θρᾷξ τῇ πέλτῃ
having-dashed-out-ahead having-stood-firm and the Thracian with-the target
μὲν ὑποδὺς ἀποσείεται τοῦ Ἀρσάκου τὸν κοντόν,
indeed having-ducked-under shakes-off — of-Arsaces the lance
ὑποθεὶς δὲ τὴν σάρισαν αὐτόν τε διαπείρει καὶ τὸν ἵππον.
having-set-under and the sarissa him both runs-through and the horse
4 ANTIS. πῶς οἷόν τε, ὦ Κράτης, μιᾷ πληγῇ τοῦτο
how possible — O Crates with-one blow this
γενέσθαι;
to-happen

CRATES ῥᾷστ', ὦ Ἀντίσθενες· ὁ μὲν γὰρ ἐπήλαυνεν
most-easily O Antisthenes he indeed for was-charging
εἰκοσάπηχύν τινα προβεβλημένος κοντόν, ὁ Θρᾷξ δὲ ἐπειδὴ
twenty-cubit some holding-before-him lance the Thracian but when
τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολὴν καὶ παρῆλθεν
with-the target he-had-struck-aside the attack and passed
αὐτὸν ἡ ἀκωκή, ἐς τὸ γόνυ ὀκλάσας δέχεται τῇ σαρίσῃ
him the point to the knee having-crouched receives with-the sarissa
τὴν ἐπέλασιν καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρνον ὑπὸ
the charge and wounds the horse under the breast from
θυμοῦ καὶ σφοδρότητος διαπείραντα ἑαυτόν· διελαύνεται
spirit and violence having-run-through itself is-driven-through
δὲ καὶ ὁ Ἀρσάκης ἐκ τοῦ βουβῶνος διαμπὰξ ἄχρι ὑπὸ
and also — Arsaces from the groin right-through as-far-as under
τὴν πυγήν. ὁρᾷς οἷόν τι ἐγένετο, οὐ τοῦ ἀνδρός,
the buttock you-see what-sort something happened not of-the man
ἀλλὰ τοῦ ἵππου μᾶλλον τὸ ἔργον. ἠγανάκτει δ' ὅμως
but of-the horse rather the deed was-indignant but nevertheless
ὁμότιμος ὢν τῶν ἄλλων καὶ ἠξίου ἱππεὺς κατιέναι.
equal-in-honor being with-the others and claimed a-horseman to-come-down
ὁ δέ γε Ὀροίτης καὶ πάνυ ἁπαλὸς ἦν τὼ 5
— and at-least Oroetes also very tender was in-the-two
πόδε καὶ οὐδ' ἑστάναι χαμαί, οὐχ ὅπως βαδίζειν
feet and not-even to-stand on-the-ground not to-speak-of to-walk
ἐδύνατο· πάσχουσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπὰν
was-able suffer and it simply Medes all when
ἀποβῶσι τῶν ἵππων, ὥσπερ ἐπὶ τῶν ἀκανθῶν βαίνοντες
they-dismount from-the horses as on the thorns stepping
ἀκροποδητὶ μόλις βαδίζουσιν. ὥστε ἐπεὶ καταβαλὼν
on-tiptoe with-difficulty they-walk so-that when having-thrown-down
ἑαυτὸν ἔκειτο καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ
himself he-lay and by-no means to-get-up wished the

βέλτιστος Ἑρμῆς ἀράμενος αὐτὸν ἐκόμισεν ἄχρι πρὸς
excellent Hermes having-lifted him carried as-far-as to
τὸ πορθμεῖον, ἐγὼ δὲ ἐγέλων.
the ferry-boat I and laughed

6 ANTIS. καὐγὼ δὲ ὁπότε κατῄειν, οὐδ' ἀνέμιξα ἐμαυτὸν τοῖς
and-I too when I-came-down not-even mixed myself with-the
ἄλλοις, ἀλλ' ἀφεὶς οἰμώζοντας αὐτοὺς προσδραμὼν ἐπὶ
others but having-left lamenting them having-run-forward to
τὸ πορθμεῖον προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως
the ferry-boat I-seized-first a-place so-that — conveniently
πλεύσαιμι· καὶ παρὰ τὸν πλοῦν οἱ μὲν ἐδάκρυόν τε
I-might-sail and during the voyage some indeed wept both
καὶ ἐναυτίων, ἐγὼ δὲ μάλα ἐτερπόμην ἐπ' αὐτοῖς.
and were-seasick I but very-much was-delighted at them

7 DIOGE. σὺ μέν, ὦ Κράτης καὶ Ἀντίσθενες, τοιούτων ἐτύχετε
you indeed O Crates and Antisthenes such met-with
τῶν ξυνοδοιπόρων, ἐμοὶ δὲ Βλεψίας τε ὁ δανειστικὸς ὁ ἐκ
of-the fellow-travelers for-me but Blepsias both the money-lending-one the from
Πίσης καὶ Λάμπις ὁ Ἀκαρνὰν ξεναγὸς ὢν καὶ Δᾶμις
Pisa and Lampis the Acarnanian a-mercenary-captain being and Damis
ὁ πλούσιος ὁ ἐκ Κορίνθου συγκατῆεσαν, ὁ μὲν Δᾶμις
the rich-man the from Corinth came-down-with-(me) — indeed Damis
ὑπὸ τοῦ παιδὸς ἐκ φαρμάκων ἀποθανών, ὁ δὲ Λάμπις
by the son by poison having-died — and Lampis
δι' ἔρωτα Μυρτίου τῆς ἑταίρας ἀποσφάξας ἑαυτόν,
through love of-Myrtium the courtesan having-cut-the-throat-of himself
ὁ δὲ Βλεψίας λιμῷ ὁ ἄθλιος ἐλέγετο ἀπεσκληκέναι
— and Blepsias by-hunger the wretched-man was-said to-have-shriveled
καὶ ἐδήλου δέ γε ὠχρὸς ἐς ὑπερβολὴν καὶ λεπτὸς
and showed-(it) indeed at-least pale to excess and thin
ἐς τὸ ἀκριβέστατον φαινόμενος. ἐγὼ δὲ καίπερ εἰδὼς
to the most-exact appearing I and although knowing

ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. εἶτα τῷ μὲν Δάμιδι
questioned-(them) in-what manner they-had-died then — indeed to-Damis
αἰτιωμένῳ τὸν υἱόν, οὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ᾽
blaming the son not unjust-things however you-suffered I-said by
αὐτοῦ, εἰ τάλαντα ἔχων ὁμοῦ χίλια καὶ τρυφῶν αὐτὸς
him if talents having together a-thousand and luxuriating yourself
ἐνενηκοντούτης ὢν ὀκτωκαιδεκαέτει νεανίσκῳ τέτταρας
ninety-years-old being to-an-eighteen-year-old youth four
ὀβολοὺς παρεῖχες. σὺ δέ, ὦ Ἀκαρνάν, — ἔστενε γὰρ κἀκεῖνος
obols you-provided you but O Acarnanian groaned for he-too
καὶ κατηρᾶτο τῇ Μυρτίῳ — τί αἰτιᾷ τὸν Ἔρωτα,
and cursed — Myrtium why do-you-blame — Love
σεαυτὸν δέον, ὃς τοὺς μὲν πολεμίους οὐδεπώποτε
yourself (it-being)-needful who the indeed enemies never
ἔτρεσας, ἀλλὰ φιλοκινδύνως ἠγωνίζου πρὸ τῶν ἄλλων, ὑπὸ
feared but recklessly fought before the others by
δὲ τοῦ τυχόντος παιδισκαρίου καὶ δακρύων ἐπιπλάστων
and the chance-met little-wench and tears feigned
καὶ στεναγμῶν ἑάλως ὁ γενναῖος. ὁ μὲν γὰρ Βλεψίας
and groans were-captured the noble-one — indeed for Blepsias
αὐτὸς ἑαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὡς
himself himself accused anticipating-(me) much the folly that
τὰ χρήματα ἐφύλαττε τοῖς οὐδὲν προσήκουσι κληρονόμοις,
the money he-guarded for-the in-no-way related heirs
ἐς ἀεὶ βιώσεσθαι ὁ μάταιος νομίζων. πλὴν ἔμοιγε
for ever to-be-going-to-live the fool thinking except to-me-at-least
οὐ τὴν τυχοῦσαν τερπωλὴν παρέσχον τότε στένοντες.
not the chance-met delight they-afforded then groaning
ἀλλ᾽ ἤδη μὲν ἐπὶ τῷ στομίῳ ἐσμέν, ἀποβλέπειν δὲ χρὴ 8
but now indeed at the mouth we-are to-gaze and one-must
καὶ ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαῖ,
and to-watch from-afar those arriving alas

πολλοί γε καὶ ποικίλοι καὶ πάντες δακρύοντες πλὴν τῶν
many at-least and varied and all weeping except the
νεογνῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ πάνυ γέροντες
newborn these and infants but even the very old
ὀδύρονται. τί τοῦτο; ἆρα τὸ φίλτρον αὐτοὺς ἔχει τοῦ βίου;
lament what this then the love-charm them holds of-the life
9 τοῦτον οὖν τὸν ὑπέργηρων ἐρέσθαι βούλομαι. τί δακρύεις
this-one then the very-old-man to-ask I-wish why do-you-weep
τηλικοῦτος ἀποθανών; τί ἀγανακτεῖς, ὦ βέλτιστε, καὶ
so-old having-died why are-you-indignant O best-one and
ταῦτα γέρων ἀφιγμένος; ἦ που βασιλεύς τις ἦσθα;
that an-old-man having-arrived surely I-suppose king some were-you

BEGGAR οὐδαμῶς.
by-no-means

DIOGE. ἀλλὰ σατράπης;
but a-satrap

BEGGAR οὐδὲ τοῦτο.
not-even this

DIOGE. ἆρα οὖν ἐπλούτεις, εἶτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν
then indeed were-you-rich then grieves you the much luxury
ἀπολιπόντα τεθνάναι;
having-left to-have-died

BEGGAR οὐδὲν τοιοῦτον, ἀλλ' ἔτη μὲν ἐγεγόνειν ἀμφὶ τὰ
nothing such but years indeed I-had-reached about the
ἐνενήκοντα, βίον δὲ ἄπορον ἀπὸ καλάμου καὶ ὁρμιᾶς
ninety livelihood and resourceless from rod and line
εἶχον ἐς ὑπερβολὴν πτωχὸς ὢν ἄτεκνός τε καὶ προσέτι
I-had to excess poor being childless both and besides
χωλὸς καὶ ἀμυδρὸν βλέπων.
lame and dimly seeing

DIOGE. εἶτα τοιοῦτος ὢν ζῆν ἤθελες;
then such being to-live did-you-wish

BEGGAR ναί· ἡδὺ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν
yes pleasant for was the light and the to-have-died terrible
καὶ φευκτέον.
and to-be-shunned

DIOGE. παραπαίεις, ὦ γέρον, καὶ μειρακιεύῃ πρὸς τὸ χρεών,
you-are-deranged O old-man and you-behave-like-a-boy toward the fated-end
καὶ ταῦτα ἡλικιώτης ὢν τοῦ πορθμέως. τί οὖν ἄν τις ἔτι
and that of-the-same-age being with-the ferryman what then — anyone still
λέγοι περὶ τῶν νέων, ὁπότε οἱ τηλικοῦτοι φιλόζωοί εἰσιν,
could-say about the young when those so-old life-loving are
οὓς ἐχρῆν διώκειν τὸν θάνατον ὡς τῶν ἐν τῷ γήρᾳ κακῶν
who should to-pursue the death as of-the in the old-age ills
φάρμακον. ἀλλ' ἀπίωμεν ἤδη, μὴ καί τις ἡμᾶς ὑπίδηται ὡς
a-remedy but let-us-go-off now lest also someone us suspect as
ἀπόδρασιν βουλεύοντας, ὁρῶν περὶ τὸ στόμιον εἰλουμένους.
an-escape planning seeing about the mouth crowding

Μενίππου καὶ Τειρεσίου

XXVIII · MENIPPUS AND TEIRESIAS

Menippus asks Teiresias whether he found life as a man or as a woman more pleasant, and Teiresias says as a woman, since women rule men and are spared war and the courts. Menippus cites Euripides' Medea and questions him closely about childbirth and how the change came about; Teiresias asks whether he disbelieves such tales as those of the nightingale, Daphne, and Lycaon's daughter, and tells him how, for settling a quarrel of the gods, Hera maimed him and Zeus consoled him with prophecy. Menippus says he lies as seers do.

1 MENIPPUS ὦ Τειρεσία, εἰ μὲν καὶ τυφλὸς εἶ, οὐκέτι
O Teiresias whether indeed also blind you-are no-longer
διαγνῶναι ῥᾴδιον· ἅπασι γὰρ ἡμῖν ὁμοίως τὰ ὄμματα
to-distinguish easy for-all for us alike the eyes
κενά, μόνον δὲ αἱ χῶραι αὐτῶν· τὰ δ' ἄλλα οὐκέτ'
empty only but the sockets of-them the but other-things no-longer
ἂν εἰπεῖν ἔχοις, τίς ὁ Φινεὺς ἦν ἢ τίς ὁ Λυγκεύς. ὅτι
— to-say could-you who — Phineus was or who — Lynceus that
μέντοι μάντις ἦσθα καὶ ὅτι ἀμφότερα ἐγένου μόνος καὶ
however a-seer you-were and that both you-became alone both
ἀνὴρ καὶ γυνή, τῶν ποιητῶν ἀκούσας οἶδα. πρὸς τῶν
man and woman from-the poets having-heard I-know by the
θεῶν τοιγαροῦν εἰπέ μοι, ὁποτέρου ἐπειράθης ἡδίονος
gods therefore tell me which-of-the-two you-found more-pleasant
τῶν βίων, ὁπότε ἀνὴρ ἦσθα, ἢ ὁ γυναικεῖος ἀμείνων ἦν;
of-the lives when a-man you-were or the womanly better was
TEIRESIAS παρὰ πολύ, ὦ Μένιππε, ὁ γυναικεῖος·
by far O Menippus the womanly
ἀπραγμονέστερος γάρ. καὶ δεσπόζουσι τῶν ἀνδρῶν αἱ
more-free-of-trouble for and rule-over the men the
γυναῖκες, καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς οὔτε παρ'
women and neither to-make-war necessity for-them nor at

ἔπαλξιν ἑστάναι οὔτ᾽ ἐν ἐκκλησίᾳ διαφέρεσθαι οὔτ᾽ ἐν
a-battlement to-stand nor in assembly to-quarrel nor in
δικαστηρίοις ἐξετάζεσθαι.
courts to-be-examined

MENIPPUS οὐ γὰρ ἀκήκοας, ὦ Τειρεσία, τῆς Εὐριπίδου 2
not for have-you-heard O Teiresias — of-Euripides
Μηδείας, οἷα εἶπεν οἰκτείρουσα τὸ γυναικεῖον, ὡς
Medea what-things she-said pitying the womanly-sex as
ἀθλίας οὔσας καὶ ἀφόρητόν τινα τὸν ἐκ τῶν ὠδίνων
wretched being and unbearable some the from the birth-pangs
πόνον ὑφισταμένας; ἀτὰρ εἰπέ μοι, — ὑπέμνησε γάρ με τὰ
labor undergoing but tell me reminded for me the
τῆς Μηδείας ἰαμβεῖα — καὶ ἔτεκές ποτε, ὁπότε γυνὴ
— of-Medea iambics and did-you-bear ever when a-woman
ἦσθα, ἢ στεῖρα καὶ ἄγονος διετέλεσας ἐν ἐκείνῳ τῷ βίῳ;
you-were or barren and childless did-you-continue in that the life

TEIRESIAS τί τοῦτο, Μένιππε, ἐρωτᾷς;
why this Menippus do-you-ask

MENIPPUS οὐδὲν χαλεπόν, ὦ Τειρεσία· πλὴν ἀπόκριναι, εἴ
nothing hard O Teiresias but answer if
σοι ῥᾴδιον.
for-you easy

TEIRESIAS οὐ στεῖρα μὲν ἦμην, οὐκ ἔτεκον δ᾽ ὅλως.
not barren indeed I-was not I-bore but at-all

MENIPPUS ἱκανὸν τοῦτο· εἰ γὰρ καὶ μήτραν εἶχες, ἐβουλόμην
sufficient this if for also a-womb you-had I-wished
εἰδέναι.
to-know

TEIRESIAS εἶχον δηλαδή.
I-had clearly

MENIPPUS χρόνῳ δέ σοι ἡ μήτρα ἠφανίσθη καὶ τὸ μόριον
in-time and for-you the womb vanished and the part
τὸ γυναικεῖον ἀπεφράγη καὶ οἱ μαστοὶ ἀπεσπάσθησαν καὶ
the womanly was-closed-up and the breasts were-drawn-off and
τὸ ἀνδρεῖον ἀνέφυ καὶ πώγωνα ἐξήνεγκας, ἢ αὐτίκα ἐκ
the manly grew-up and a-beard you-put-forth or at-once from
γυναικὸς ἀνὴρ ἀνεφάνης;
a-woman a-man you-appeared
TEIRESIAS οὐχ ὁρῶ τί σοι βούλεται τὸ ἐρώτημα· δοκεῖς
not I-see what for-you means the question you-seem
δ' οὖν μοι ἀπιστεῖν, εἰ τοῦθ' οὕτως ἐγένετο.
but then to-me to-disbelieve whether this so happened
MENIPPUS οὐ χρὴ γὰρ ἀπιστεῖν, ὦ Τειρεσία, τοῖς τοιούτοις,
not must-one for to-disbelieve O Teiresias the such-things
ἀλλὰ καθάπερ τινὰ βλᾶκα μὴ ἐξετάζοντα, εἴτε δυνατά
but like some dolt not examining whether possible
ἐστιν εἴτε καὶ μή, παραδέχεσθαι;
they-are or also not to-accept
3 TEIRESIAS σὺ οὖν οὐδὲ τὰ ἄλλα πιστεύεις οὕτω
you then not-even the other-things do-(you)-believe so
γενέσθαι, ὁπόταν ἀκούσῃς ὅτι ὄρνεα ἐκ γυναικῶν
to-have-happened whenever you-hear that birds from women
ἐγένοντό τινες ἢ δένδρα ἢ θηρία, τὴν Ἀηδόνα ἢ τὴν
became some or trees or beasts the Nightingale or —
Δάφνην ἢ τὴν τοῦ Λυκάονος θυγατέρα;
Daphne or the — of-Lycaon daughter
MENIPPUS ἤν που κἀκείναις ἐντύχω, εἴσομαι ὅ τι καὶ
if somewhere those-too I-meet I-will-know what ever also
λέγουσι. σὺ δέ, ὦ βέλτιστε, ὁπότε γυνὴ ἦσθα, καὶ
they-say you but O best-one when a-woman you-were and

ἐμαντεύου τότε ὥσπερ καὶ ὕστερον, ἢ ἅμα ἀνὴρ
prophesied then as also later or at-the-same-time a-man
καὶ μάντις ἔμαθες εἶναι;
and a-seer did-you-learn to-be

TEIRESIAS ὁρᾷς; ἀγνοεῖς τὰ περὶ ἐμοῦ ἅπαντα, ὡς καὶ
do-you-see you-do-not-know the-things about me all how also
διέλυσά τινα ἔριν τῶν θεῶν, καὶ ἡ μὲν Ἥρα ἐπήρωσέ
I-settled some quarrel of-the gods and — indeed Hera maimed
με, ὁ δὲ Ζεὺς παρεμυθήσατο τῇ μαντικῇ τὴν συμφοράν.
me — and Zeus softened with-the prophecy the misfortune

MENIPPUS ἔτι ἔχῃ, ὦ Τειρεσία, τῶν ψευσμάτων; ἀλλὰ
still do-you-cling O Teiresias to-the lies but
κατὰ τοὺς μάντεις τοῦτο ποιεῖς· ἔθος γὰρ ὑμῖν
in-the-manner-of the seers this you-do custom for to-you
μηδὲν ὑγιὲς λέγειν.
nothing sound to-say

Αἴαντος καὶ Ἀγαμέμνονος

XXIX · AJAX AND AGAMEMNON

Agamemnon asks Ajax why he blames Odysseus and would not speak to him when he came down to consult the seer. Ajax says that Odysseus alone contested Achilles' arms, which were his by kinship and by merit, and caused his madness. Agamemnon reminds him that it was Thetis who set the arms as a prize and the Trojans who judged, and Ajax says he knows which goddess condemned him but will hate Odysseus even if Athena herself commands otherwise.

1 AGAME. εἰ σὺ μανείς, ὦ Αἶαν, σαυτὸν ἐφόνευσας, ἐμέλλησας
if you having-gone-mad O Ajax yourself killed you-intended
δὲ καὶ ἡμᾶς ἅπαντας. τί αἰτιᾷ τὸν Ὀδυσσέα καὶ πρῴην
and also us all why do-you-blame — Odysseus and the-other-day
οὔτε προσέβλεψας αὐτόν, ὁπότε ἦκε μαντευσόμενος,
neither did-you-look-at him when he-came to-be-going-to-consult-the-oracle
οὔτε προσειπεῖν ἠξίωσας ἄνδρα συστρατιώτην καὶ
nor to-address did-you-think-fit a-man fellow-soldier and
ἑταῖρον, ἀλλ' ὑπεροπτικῶς μεγάλα βαίνων παρῆλθες;
comrade but haughtily greatly striding you-passed-by
AJAX εἰκότως, ὦ Ἀγάμεμνον· αὐτὸς γάρ μοι τῆς μανίας
reasonably O Agamemnon he for to-me of-the madness
αἴτιος κατέστη μόνος ἀντεξετασθεὶς ἐπὶ τοῖς ὅπλοις.
cause became alone having-been-set-in-competition for the arms
AGAME. ἠξίωσας δὲ ἀνανταγώνιστος εἶναι καὶ ἀκονιτὶ
did-you-think-fit and unrivaled to-be and without-dust
κρατεῖν ἁπάντων;
to-master all
AJAX ναί, τά γε τοιαῦτα· οἰκεία γάρ μοι ἦν ἡ πανοπλία
yes the at-least such-things own for to-me was the full-armor
τοῦ ἀνεψιοῦ γε οὖσα. καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους
of-the cousin at-least being and you the others much better

ὄντες ἀπείπασθε τὸν ἀγῶνα καὶ παρεχωρήσατέ μοι,
being renounced the contest and yielded to-me
ὁ δὲ Λαέρτου, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα
the-(son) but of-Laertes whom I often saved being-in-danger
κατακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίου εἶναι καὶ
to-have-been-cut-down by the Phrygians better claimed to-be and
ἐπιτηδειότερος ἔχειν τὰ ὅπλα.
more-suited to-have the arms
AGAME. αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἢ δέον 2
blame therefore O noble-one — Thetis who it-being-needful
σοὶ τὴν κληρονομίαν παραδοῦναι τῶν ὅπλων συγγενεῖ
to-you the inheritance to-hand-over of-the arms kinsman
γε ὄντι, φέρουσα ἐς τὸ κοινὸν κατέθετο αὐτά.
at-least being bringing into the common-stock laid-down them
AJAX οὔκ, ἀλλὰ τὸν Ὀδυσσέα, ὃς ἀντεποιήθη μόνος.
no but — Odysseus who laid-claim alone
AGAME. συγγνώμη, ὦ Αἶαν, εἰ ἄνθρωπος ὢν ὠρέχθη
pardonable O Ajax if a-man being he-reached-for
δόξης ἡδίστου πράγματος, ὑπὲρ οὗ καὶ ἡμῶν ἕκαστος
glory a-most-pleasant thing for which also of-us each
κινδύνους ὑπέμενεν, ἐπεὶ καὶ ἐκράτησέ σου καὶ ταῦτα ἐπὶ
dangers endured since also he-mastered you and that with
Τρωσὶ δικασταῖς.
Trojans as-judges
AJAX οἶδα ἐγώ, ἥτις μου κατεδίκασεν· ἀλλ᾽ οὐ θέμις λέγειν
I-know I who me condemned but not lawful to-say
τι περὶ τῶν θεῶν. τὸν δ᾽ οὖν Ὀδυσσέα μὴ οὐχὶ μισεῖν
anything about the gods the but then Odysseus — — to-hate
οὐκ ἂν δυναίμην, ὦ Ἀγάμεμνον, οὐδ᾽ εἰ αὐτή μοι ἡ
not — I-could O Agamemnon not-even if herself to-me —
Ἀθηνᾶ τοῦτ᾽ ἐπιτάττοι.
Athena this should-order

Μίνωος καὶ Σωστράτου

XXX · MINOS AND SOSTRATUS

Minos sentences a robber, a temple robber, and a tyrant, and sends the good to the Isles of the Blessed. The robber Sostratus asks to put a question: were all his deeds spun for him by Fate? Minos agrees, and Sostratus argues that a servant of Fate cannot justly be punished, any more than an executioner or a sword is blamed instead of the one who orders. Minos concedes that much happens against reason, releases him, and warns him not to teach the other dead to ask the same.

1 MINOS ὁ μὲν ληστὴς οὑτοσὶ Σώστρατος ἐς τὸν
the indeed robber this-one-here Sostratus into —
Πυριφλεγέθοντα ἐμβεβλήσθω, ὁ δὲ ἱερόσυλος ὑπὸ τῆς
Pyriphlegethon let-be-thrown the but temple-robber by —
Χιμαίρας διασπασθήτω, ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ
Chimaera let-be-torn-apart the and tyrant O Hermes beside
τὸν Τιτυὸν ἀποταθεὶς ὑπὸ τῶν γυπῶν καὶ αὐτὸς κειρέσθω
— Tityus stretched-out by the vultures also himself let-be-ravaged
τὸ ἧπαρ, ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε κατὰ τάχος ἐς τὸ
the liver you but the good go-off with speed to the
Ἠλύσιον πεδίον καὶ τὰς μακάρων νήσους κατοικεῖτε,
Elysian plain and the of-the-blessed islands dwell-in
ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον.
in-return-for which just-things you-did in the life
SOSTR. ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.
hear O Minos whether to-you just-things I-shall-seem to-say
MINOS νῦν ἀκούσω αὖθις; οὐ γὰρ ἐξελήλεγξαι, ὦ
now am-I-to-hear again not for have-you-been-convicted O
Σώστρατε, πονηρὸς ὢν καὶ τοσούτους ἀπεκτονώς;
Sostratus wicked being and so-many having-killed

SOSTR. ἐλήλεγμαι μέν, ἀλλ᾽ ὅρα, εἰ καὶ δικαίως
I-have-been-convicted indeed but see whether also justly
κολασθήσομαι.
I-shall-be-punished

MINOS καὶ πάνυ, εἴ γε ἀποτίνειν τὴν ἀξίαν δίκαιον.
and very-much if at-least to-pay the due just

SOSTR. ὅμως ἀπόκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι
nevertheless answer me O Minos short for something
ἐρήσομαί σε.
I-will-ask you

MINOS λέγε, μὴ μακρὰ μόνον, ὡς καὶ τοὺς ἄλλους
speak not long-things only so-that also the others
διακρίνωμεν ἤδη.
we-may-judge now

SOSTR. ὁπόσα ἔπραττον ἐν τῷ βίῳ, πότερα ἑκὼν 2
as-many-things-as I-did in the life whether willingly
ἔπραττον ἢ ἐπεκέκλωστό μοι ὑπὸ τῆς Μοίρας;
did-I-do-(them) or were-they-spun-for me by — Fate

MINOS ὑπὸ τῆς Μοίρας δηλαδή.
by — Fate clearly

SOSTR. οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες καὶ οἱ πονηροὶ
then both the good all and the wicked
δοκοῦντες ἡμεῖς ἐκείνῃ ὑπηρετοῦντες ταῦτα ἐδρῶμεν;
seeming we to-her ministering these-things did

MINOS ναί, τῇ Κλωθοῖ, ἥ ἑκάστῳ ἐπέταξε γεννηθέντι τὰ
yes — to-Clotho who to-each assigned being-born the
πρακτέα.
things-to-be-done

SOSTR. εἰ τοίνυν ἀναγκασθείς τις ὑπ᾽ ἄλλου φονεύσειέ
if then having-been-compelled someone by another should-kill
τινα οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζομένῳ, οἷον
someone not being-able to-gainsay him forcing such-as

δήμιος ἢ δορυφόρος, ὁ μὲν δικαστῇ πεισθείς, ὁ
an-executioner or a-bodyguard the-one indeed a-judge having-obeyed the-other
δὲ τυράννῳ, τίνα αἰτιάσῃ τοῦ φόνου;
but a-tyrant whom will-you-blame for-the murder

MINOS δῆλον ὡς τὸν δικαστὴν ἢ τὸν τύραννον, ἐπεὶ οὐδὲ
clear that the judge or the tyrant since not-even
τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ ὄργανον ὂν τοῦτο πρὸς
the sword itself it-serves for an-instrument being this for
τὸν θυμὸν τῷ πρώτῳ παρασχόντι τὴν αἰτίαν.
the passion to-the first having-furnished the cause

SOSTR. εὖ γε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύει τῷ
well at-least O Minos that even you-add-generously to-the
παραδείγματι. ἢν δέ τις ἀποστείλαντος τοῦ δεσπότου
example if but someone having-sent the master
ἥκῃ αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν
comes himself gold or silver bringing to-whom the gratitude
ἰστέον ἢ τίνα εὐεργέτην ἀναγραπτέον;
must-be-acknowledged or whom as-benefactor must-be-recorded

MINOS τὸν πέμψαντα, ὦ Σώστρατε· διάκονος γὰρ ὁ
the-one having-sent O Sostratus a-servant for the-one
κομίσας ἦν.
having-brought was

3 SOSTR. οὐκοῦν ὁρᾷς ὅπως ἄδικα ποιεῖς κολάζων ἡμᾶς
then do-you-see how unjust-things you-do punishing us
ὑπηρέτας γενομένους ὧν ἡ Κλωθὼ προσέταττε, καὶ
servants having-become of-what-things — Clotho enjoined and
τούτους τιμῶν τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; οὐ
these honoring those having-ministered to-others' goods not
γὰρ δὴ ἐκεῖνό γε εἰπεῖν ἔχοι τις ἄν, ὡς τὸ ἀντιλέγειν
for indeed that at-least to-say could anyone — that the to-gainsay
δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις.
possible was for-those with all necessity ordered

MINOS ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ
O Sostratus many-things you-might-see — also other not
κατὰ λόγον γιγνόμενα, εἰ ἀκριβῶς ἐξετάζοις. πλὴν
according-to reason happening if exactly you-should-examine except
ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἐρωτήσεως, διότι οὐ
but you this will-reap of-the questioning because not
λῃστὴς μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς.
a-robber only but also a-sophist some to-be you-seem
ἀπόλυσον αὐτόν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω. ὅρα
release him O Hermes and no-longer let-him-be-punished see
δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς τὰ ὅμοια ἐρωτᾶν διδάξῃς.
but lest also the other dead the like to-ask you-teach

LUCIAN

ΕΤΑΙΡΙΚΟΙ ΔΙΑΛΟΓΟΙ

Dialogues of the Courtesans

Γλυκέρα καὶ Θαΐς

I · GLYCERA AND THAIS

Glycera tells Thais that the Acarnanian soldier who once kept Abrotonum and then loved her has been stolen from her by her supposed friend Gorgona. Thais says this is the courtesans' common way and not worth grief, and wonders what the soldier sees in Gorgona, with her thin hair, livid lips, scrawny neck, and long nose. Glycera says that Gorgona's mother Chrysarium is a Thessalian witch who drew down the moon and maddened the man with drugs, and Thais tells her to find another man to harvest.

GLYCERA τὸν στρατιώτην ἐκεῖνον, Θαΐ, τὸν Ἀκαρνᾶνα, ὃς 1
the soldier that Thais the Acarnanian who
πάλαι μὲν Ἀβρότονον εἶχε, μετὰ ταῦτα δὲ ἠράσθη ἐμοῦ,
long-ago indeed Abrotonum had after these-things and fell-in-love with-me
τὸν εὐπάρυφον λέγω, τὸν ἐν τῇ χλαμύδι, οἶσθα
the purple-bordered-one I-mean the-one in the cloak do-you-know
αὐτόν, ἢ ἐπιλέλησαι τὸν ἄνθρωπον;
him or have-you-forgotten the man

THAIS οὔκ, ἀλλὰ οἶδα, ὦ Γλυκέριον, καὶ συνέπιε
no but I-know-(him) O Glycerium and he-drank-together
μεθ' ἡμῶν πέρυσιν ἐν τοῖς Ἁλῴοις. τί δὲ τοῦτο; ἐῴκεις
with us last-year at the Haloa what and this you-seemed
γάρ τι περὶ αὐτοῦ διηγεῖσθαι.
for something about him to-relate

GLYCERA Γοργόνα αὐτὸν ἡ παμπόνηρος, φίλη δοκοῦσα εἶναι,
Gorgona him the utterly-wicked friend seeming to-be
ἀπέσπασεν ἀπ' ἐμοῦ ὑπελθοῦσα.
has-torn-away from me having-wormed-her-way-in

THAIS καὶ νῦν σοὶ μὲν ἐκεῖνος οὐ πρόσεστι, Γοργόναν δὲ
and now to-you indeed he not is-attached Gorgona but
ἑταίραν πεποίηται;
courtesan he-has-made

GLYCERA ναί, ὦ Θαΐ, καὶ τὸ πρᾶγμα οὐ μετρίως μου ἥψατο.
yes O Thais and the thing not moderately me touched
THAIS πονηρὸν μέν, ὦ Γλυκέριον, οὐκ ἀδόκητον δέ, ἀλλ'
wicked indeed O Glycerium not unexpected but but
εἰωθὸς γίγνεσθαι ὑφ' ἡμῶν τῶν ἑταιρῶν. οὔκουν χρὴ οὔτε
customary to-happen by us the courtesans not-then one-must neither
ἀνιᾶσθαι ἄγαν οὔτε μέμφεσθαι τῇ Γοργόνῃ· οὐδὲ γὰρ σὲ
to-be-grieved too-much nor to-blame — Gorgona not-even for you
Ἀβρότονον ἐπ' αὐτῷ πρότερον ἐμέμψατο, καίτοι φίλαι ἦτε.
Abrotonum over him before blamed and-yet friends you-were
2 ἀτὰρ ἐκεῖνο θαυμάζω, τί καὶ ἐπῄνεσεν αὐτῆς ὁ
but that I-wonder-at what also praised of-her the
στρατιώτης οὗτος, ἐκτὸς εἰ μὴ παντάπασι τυφλός ἐστιν,
soldier this-one unless — — altogether blind he-is
ὃς οὐχ ἑωράκει τὰς μὲν τρίχας αὐτὴν ἀραιὰς ἔχουσαν
who not had-seen the indeed hair her thin having
καὶ ἐπὶ πολὺ τοῦ μετώπου ἀπηγμένας· τὰ χείλη δὲ
and to far of-the forehead drawn-back the lips and
πελιδνὰ καὶ νεκρικὰ καὶ τράχηλος λεπτὸς καὶ ἐπίσημοι
livid and corpse-like and neck thin and conspicuous
ἐν αὐτῷ αἱ φλέβες καὶ ῥὶς μακρά. ἓν μόνον, εὐμήκης
on it the veins and nose long one-thing only tall
ἐστὶ καὶ ὀρθὴ καὶ μειδιᾷ πάνυ ἐπαγωγόν.
she-is and straight and smiles very alluringly
GLYCERA οἴει γάρ, ὦ Θαΐ, τῷ κάλλει ἡρῆσθαι
do-you-think for O Thais by-the beauty to-have-been-taken
τὸν Ἀκαρνᾶνα; οὐκ οἶσθα ὡς φαρμακὶς ἡ Χρυσάριον
the Acarnanian not do-you-know that a-sorceress — Chrysarium
ἡ μήτηρ αὐτῆς, Θετταλάς τινας ᾠδὰς ἐπισταμένη καὶ
the mother her Thessalian some incantations knowing and
τὴν σελήνην κατάγουσα; φασὶ δὲ αὐτὴν καὶ πέτεσθαι
the moon drawing-down they-say and her even to-fly

τῆς νυκτός· ἐκείνη ἐξέμηνε τὸν ἄνθρωπον πιεῖν τῶν
by-the night she drove-mad the man to-drink of-the
φαρμάκων ἐγχέασα, καὶ νῦν τρυγῶσιν αὐτόν.
drugs having-poured-in and now they-harvest him
THAIS καὶ σύ, ὦ Γλυκέριον, ἄλλον τρυγήσεις, τοῦτον δὲ
and you O Glycerium another will-harvest this-one but
χαίρειν ἔα.
to-fare-well let

Μύρτιον καὶ Πάμφιλος καὶ Δωρίς

II · MYRTIUM, PAMPHILUS, AND DORIS

Myrtium, eight months pregnant, reproaches Pamphilus for forgetting his oaths and marrying the daughter of Pheidon the shipowner, a girl with gray squinting eyes. Pamphilus says he knows of no such bride, that Pheidon is his father's enemy in a lawsuit, and that he would sooner have married Demeas's daughter, his cousin. The maid Doris reports that Lesbia told her of the wedding and that she saw the garlanded alley, and Pamphilus explains that the wedding is at the neighbor's house, Charmides' marriage, of which his mother told him. Myrtium is relieved, and he swears he will not forget her.

MYRTIUM γαμεῖς, ὦ Πάμφιλε, τὴν Φείδωνος τοῦ 1
are-you-marrying O Pamphilus the of-Pheidon the
ναυκλήρου θυγατέρα καὶ ἤδη σε γεγαμηκέναι φασίν· οἱ
shipowner daughter and already you to-have-married they-say the
τοσοῦτοι δὲ ὅρκοι οὓς ὤμοσας καὶ τὰ δάκρυα ἐν ἀκαρεῖ
so-many and oaths which you-swore and the tears in an-instant
πάντα οἴχεται, καὶ ἐπιλέλησαι Μυρτίου νῦν, καὶ ταῦτα, ὦ
all are-gone and you-have-forgotten Myrtium now and that O
Πάμφιλε, ὁπότε κύω μῆνα ὄγδοον ἤδη. τοῦτο γοῦν
Pamphilus when I-am-pregnant month eighth already this at-any-rate

καὶ μόνον ἐπριάμην τοῦ σοῦ ἔρωτος, ὅτι μου τηλικαύτην
and only I-bought for-the your love that my so-big
πεποίηκας τὴν γαστέρα καὶ μετὰ μικρὸν παιδοτροφεῖν
you-have-made the belly and after a-little to-rear-a-child
δεήσει, πρᾶγμα ἑταίρᾳ βαρύτατον· οὐ γὰρ ἐκθήσω
it-will-be-necessary a-thing for-a-courtesan most-burdensome not for I-will-expose
τὸ τεχθέν, καὶ μάλιστα εἰ ἄρρεν γένοιτο, ἀλλὰ
the-thing born and especially if a-male it-should-be but
Πάμφιλον ὀνομάσασα ἐγὼ μὲν ἕξω παραμύθιον τοῦ
Pamphilus having-named-(him) I indeed will-have a-consolation of-the
ἔρωτος, σοὶ δὲ ὀνειδιεῖ ποτε προσελθὼν ἐκεῖνος, ὡς
love to-you but will-reproach-(it) sometime having-come-up he that
ἄπιστος γεγένησαι περὶ τὴν ἀθλίαν αὐτοῦ μητέρα. γαμεῖς
faithless you-have-been toward the wretched his mother you-marry
δ' οὐ καλὴν παρθένον· εἶδον γὰρ αὐτὴν ἔναγχος ἐν τοῖς
but not a-beautiful maiden I-saw for her lately at the
Θεσμοφορίοις μετὰ τῆς μητρός, οὐδέπω εἰδυῖα ὅτι δι'
Thesmophoria with the mother not-yet knowing that because-of
αὐτὴν οὐκέτι ὄψομαι Πάμφιλον. καὶ σὺ δ' οὖν πρότερον ἰδοῦ
her no-longer shall-I-see Pamphilus and you but then first look-at
αὐτὴν καὶ τὸ πρόσωπον καὶ τοὺς ὀφθαλμοὺς ἰδέ, μή σε
her and the face and the eyes see let-it-not you
ἀνιάτω, εἰ πάνυ γλαυκοῦς ἔχει αὐτοὺς μηδὲ ὅτι διάστροφοί
grieve if very gray she-has them nor that cross-eyed
εἰσι καὶ ἐς ἀλλήλους ὁρῶσι· μᾶλλον δὲ τὸν Φείδωνα
they-are and at one-another look rather but — Pheidon
ἑώρακας τὸν πατέρα τῆς νύμφης, τὸ πρόσωπον αὐτοῦ
you-have-seen the father of-the bride the face his
οἶσθα, ὥστε οὐδὲν ἔτι δεήσει τὴν θυγατέρα ἰδεῖν.
you-know so-that nothing any-longer will-it-be-necessary the daughter to-see

PAMPH. ἔτι σου ληρούσης, ὦ Μύρτιον, ἀκούσομαι παρθένους 2
still you prattling O Myrtium shall-I-hear maidens
καὶ γάμους ναυκληρικοὺς διεξιούσης; ἐγὼ δὲ ἢ σιμήν
and marriages shipowning recounting I but either snub-nosed
τινα ἢ καλὴν νύμφην οἶδα; ἢ ὅτι Φείδων ὁ
some or beautiful bride do-(I)-know or that Pheidon the
Ἀλωπεκῆθεν — οἶμαι γὰρ ἐκεῖνον λέγειν σε — θυγατέρα
of-Alopece I-think for him to-mean you a-daughter
ὅλως εἶχεν ὡραίαν ἤδη γάμου; ἀλλ᾽ οὐδὲ φίλος ἐστὶν
at-all had ripe already for-marriage but not-even friendly is
οὗτος τῷ πατρί· μέμνημαι γὰρ ὡς πρώην ἐδικάσατο
this-one to-the father I-remember for how lately he-went-to-court
περὶ συμβολαίου ναυτικοῦ· τάλαντον, οἶμαι, ὀφείλων
about a-contract maritime a-talent I-think owing
γὰρ τῷ πατρὶ οὐκ ἤθελεν ἐκτίνειν, ὁ δὲ παρὰ τοὺς
for to-the father not he-wished to-pay-up he but before the
ναυτοδίκας ἀπήγαγεν αὐτόν, καὶ μόλις ἐξέτισεν αὐτό,
maritime-judges hauled him and with-difficulty he-paid it
οὐδ᾽ ὅλον, ὡς ὁ πατὴρ ἔφασκεν. εἰ δὲ καὶ γαμεῖν
not-even whole as the father said if and even to-marry
ἐδέδοκτό μοι, τὴν Δημέου θυγατέρα τὴν τοῦ πέρυσιν
it-had-been-decided by-me the of-Demeas daughter the of-the last-year
ἐστρατηγηκότος ἀφείς, καὶ ταῦτα πρὸς μητρὸς ἀνεψιὰν
having-been-general having-let-go and that on mother's-side cousin
οὖσαν, τὴν Φείδωνος ἐγάμουν ἄν; σὺ δὲ πόθεν
being the of-Pheidon would-I-have-married — you but from-where
ταῦτα ἤκουσας; ἢ τινὰς σεαυτῇ, ὦ Μύρτιον, κενὰς
these-things did-you-hear or some for-yourself O Myrtium empty
ζηλοτυπίας σκιαμαχοῦσα ἐξεῦρες;
jealousies shadow-boxing have-you-invented
MYRTIUM οὔκουν γαμεῖς, ὦ Πάμφιλε; 3
not-then are-you-marrying O Pamphilus

PAMPH. μέμηνας, ὦ Μύρτιον, ἢ κραιπαλᾷς; καίτοι χθὲς
you-are-mad O Myrtium or you-are-hung-over and-yet yesterday
οὐ πάνυ ἐμεθύσθημεν.
not very we-were-drunk
MYRTIUM ἡ Δωρὶς αὕτη ἐλύπησέ με· πεμφθεῖσα γὰρ ὡς
— Doris this-one grieved me having-been-sent for so-that
ἔρια ὠνήσαιτό μοι ἐπὶ τὴν γαστέρα καὶ εὔξαιτο τῇ
wool she-might-buy for-me for the belly and might-pray —
Λοχείᾳ ὡς ὑπὲρ ἐμοῦ, Λεσβίαν ἔφη ἐντυχοῦσαν αὐτῇ...
to-Lochia as for me Lesbia she-said having-met her
μᾶλλον δὲ σὺ αὐτή, ὦ Δωρί, λέγε ἅπερ ἀκήκοας, εἴ
rather but you yourself O Doris tell what you-have-heard if
γε μὴ ἐπλάσω ταῦτα.
at-least not you-made-up these-things
DORIS ἀλλ' ἐπιτριβείην, ὦ δέσποινα, εἴ τι ἐψευσάμην· ἐπεὶ
but may-I-be-ruined O mistress if anything I-lied when
γὰρ κατὰ τὸ πρυτανεῖον ἐγενόμην, ἐνέτυχέ μοι ἡ Λεσβία
for by the prytaneum I-was met me — Lesbia
μειδιῶσα καὶ φησίν, Ὁ ἐραστὴς ὑμῶν ὁ Πάμφιλος γαμεῖ τὴν
smiling and says the lover your — Pamphilus marries the
Φείδωνος θυγατέρα· εἰ δὲ ἀπιστοίην, ἠξίου με παρακύψασαν
of-Pheidon daughter if but I-should-disbelieve she-told me having-peeped
ἐς τὸν στενωπὸν ὑμῶν ἰδεῖν πάντα κατεστεφανωμένα καὶ
into the alley your to-see all garlanded and
αὐλητρίδας καὶ θόρυβον καὶ ὑμέναιον ᾄδοντάς τινας.
flute-girls and din and wedding-song singing some
PAMPH. τί οὖν; παρέκυψας, ὦ Δωρί;
what then did-you-peep O Doris
DORIS καὶ μάλα, καὶ εἶδον ἅπαντα ὡς ἔφη.
and very-much and I-saw everything as she-said

PAMPH. μανθάνω τὴν ἀπάτην· οὔτε πάντα ἡ Λεσβία, 4
I-understand the deception neither all-things — Lesbia
Δωρί, πρὸς σὲ ἐψεύσατο καὶ σὺ τἀληθῆ ἀπήγγελκας
Doris to you lied and you the-truth have-reported
Μυρτίῳ. πλὴν μάτην γε ἐταράχθητε οὔτε γὰρ παρ᾽
to-Myrtium except in-vain at-least you-were-upset neither for at
ἡμῖν οἱ γάμοι, ἀλλὰ νῦν ἀνεμνήσθην ἀκούσας τῆς
our-house the marriage but now I-remembered having-heard from-the
μητρός, ὁπότε χθὲς ἀνέστρεψα παρ᾽ ὑμῶν· ἔφη γάρ, Ὦ
mother when yesterday I-returned from you she-said for O
Πάμφιλε, ὁ μὲν ἡλικιώτης σοι Χαρμίδης τοῦ γείτονος
Pamphilus the indeed age-mate your Charmides of-the neighbor
Ἀρισταινέτου υἱὸς γαμεῖ ἤδη καὶ σωφρονεῖ, σὺ δὲ μέχρι
Aristaenetus son marries already and is-sensible you but until
τίνος ἑταίρᾳ σύνει; τοιαῦτα παρακούων αὐτῆς
when with-a-courtesan will-you-consort such-things half-hearing her
ἐς ὕπνον κατηνέχθην· εἶτα ἕωθεν προῆλθον ἀπὸ τῆς
into sleep I-was-carried then at-dawn I-went-out from the
οἰκίας, ὥστε οὐδὲν εἶδον ὧν ἡ Δωρὶς ὕστερον εἶδεν.
house so-that nothing I-saw of-what — Doris later saw
εἰ δὲ ἀπιστεῖς, αὖθις ἀπελθοῦσα, ὦ Δωρί, ἀκριβῶς ἰδὲ
if but you-disbelieve again having-gone O Doris exactly look
μὴ τὸν στενωπόν, ἀλλὰ τὴν θύραν, ποτέρα ἐστὶν
not-at the alley but the door which-of-the-two is
ἡ κατεστεφανωμένη· εὑρήσεις γὰρ τὴν τῶν γειτόνων.
the garlanded-one you-will-find for the of-the neighbors
MYRTIUM ἀπέσωσας, ὦ Πάμφιλε· ἀπηγξάμην γὰρ
you-have-saved-(me) O Pamphilus I-would-have-hanged-myself for
ἄν, εἴ τι τοιοῦτο ἐγένετο.
— if anything such had-happened

PAMPH. ἀλλ᾽ οὐκ ἂν ἐγένετο, μηδ᾽ οὕτω μανείην,
but not — it-would-have-happened nor so may-I-go-mad
ὡς ἐκλαθέσθαι Μυρτίου, καὶ ταῦτα ἤδη μοι κυούσης
as to-forget Myrtium and that already by-me pregnant-with
παιδίον.
a-child

Μήτηρ καὶ Φίλιννα

III · A MOTHER AND PHILINNA

Philinna's mother scolds her for her conduct at last night's party, where she got drunk, danced against Diphilus's wishes, kissed and embraced his friend Lamprias, and left Diphilus to weep alone while she lay on the next couch singing. Philinna replies that Diphilus first flirted with Thais, Lamprias's mistress, kissed her before her eyes, and praised her dancing to excess, and that Thais mocked her thin legs, so she danced to answer her and wanted to grieve him in return. Her mother reminds her that they are poor and live on Diphilus's gifts, and warns her not to break the rope by pulling too hard.

1 MOTHER ἐμάνης, ὦ Φίλιννα, ἢ τί ἔπαθες ἐν τῷ
were-you-mad O Philinna or what happened-to-you at the
ξυμποσίῳ χθές; ἦκε γὰρ παρ᾽ ἐμὲ Δίφιλος ἕωθεν δακρύων
drinking-party yesterday came for to me Diphilus at-dawn weeping
καὶ διηγήσατό μοι ἃ ἔπαθεν ὑπὸ σοῦ· μεμεθύσθαι
and related to-me what he-suffered at your-hands to-have-got-drunk
γάρ σε καὶ ἐς τὸ μέσον ἀναστᾶσαν ὀρχήσασθαι αὐτοῦ
for you and into the middle having-stood-up to-dance him
διακωλύοντος καὶ μετὰ ταῦτα φιλῆσαι Λαμπρίαν τὸν
trying-to-prevent-(you) and after these-things to-kiss Lamprias the
ἑταῖρον αὐτοῦ, καὶ ἐπεὶ ἐχαλέπηνέ σοι, καταλιποῦσαν
companion his and when he-was-angry with-you having-left

αὐτὸν ἀπελθεῖν πρὸς τὸν Λαμπρίαν καὶ περιβαλεῖν ἐκεῖνον,
him to-go-off to — Lamprias and to-embrace him
ἑαυτὸν δὲ ἀποπνίγεσθαι τούτων γιγνομένων. ἀλλ' οὐδὲ
himself but to-be-choked these-things happening but not-even
τῆς νυκτός, οἶμαι, συνεκάθευδες μετ' αὐτοῦ, καταλιποῦσα
the night I-think did-you-sleep with him having-left-(him)
δὲ δακρύοντα μόνη ἐπὶ τοῦ πλησίον σκίμποδος κατέκεισο
but weeping alone on the nearby couch you-lay
ᾄδουσα καὶ λυποῦσα ἐκεῖνον.
singing and grieving him
PHILINNA τὰ γὰρ αὐτοῦ σοι, ὦ μῆτερ, οὐ διηγήσατο· 2
the-things for his to-you O mother not he-related
οὐ γὰρ ἂν συνηγόρευες αὐτῷ ὑβριστῇ γε ὄντι, ὃς
not for — you-would-be-pleading-for him outrageous at-least being who
ἐμοῦ ἀφέμενος ἐκοινολογεῖτο Θαΐδι τῇ Λαμπρίου ἑταίρᾳ,
me having-let-go chatted with-Thais the of-Lamprias courtesan
μηδέπω ἐκείνου παρόντος· ἐπεὶ δὲ χαλεπαίνουσαν εἶδέ
not-yet him being-present when but angry he-saw
με καὶ διένευσα αὐτῷ οἷα ποιεῖ, τοῦ ὠτὸς ἄκρου
me and I-nodded-a-sign to-him such-things-as he-does of-the ear tip
ἐφαψάμενος ἀνακλάσας τὸν αὐχένα τῆς Θαΐδος ἐφίλησεν
having-taken-hold bending-back the neck — of-Thais kissed-(her)
οὕτω προσφυῶς, ὥστε μόλις ἀπέσπασε τὰ χείλη, εἶτ'
so clingingly that with-difficulty she-tore-away the lips then
ἐγὼ μὲν ἐδάκρυον, ὁ δὲ ἐγέλα καὶ πρὸς τὴν Θαΐδα
I indeed wept he but laughed and to — Thais
πολλὰ πρὸς τὸ οὖς ἔλεγε κατ' ἐμοῦ δηλαδή, καὶ ἡ Θαΐς
many-things in the ear said against me clearly and — Thais
ἐμειδία βλέπουσα πρὸς ἐμέ. ὡς δὲ προσιόντα ᾔσθοντο τὸν
smiled looking at me when and approaching they-perceived —
Λαμπρίαν καὶ ἐκορέσθησάν ποτε φιλοῦντες ἀλλήλους, ἐγὼ
Lamprias and had-their-fill at-last kissing one-another I

μὲν ὅμως παρ᾽ αὐτὸν κατεκλίθην, ὡς μὴ καὶ τοῦτο
indeed nevertheless beside him lay-down so-that not also this
προφασίζοιτο ὕστερον, ἡ Θαΐς δὲ ἀναστᾶσα ὠρχήσατο
he-might-make-a-pretext later — Thais but having-stood-up danced
πρώτη ἀπογυμνοῦσα ἐπὶ πολὺ τὰ σφυρὰ ὡς μόνη
first baring to a-great-extent the ankles as alone
καλὰ ἔχουσα, καὶ ἐπειδὴ ἐπαύσατο, ὁ Λαμπρίας μὲν
beautiful having and when she-stopped — Lamprias indeed
ἐσίγα καὶ εἶπεν οὐδέν, Δίφιλος δὲ ὑπερεπῄνει τὸ εὔρυθμον
was-silent and said nothing Diphilus but overpraised the rhythm
καὶ τὸ κεχορηγημένον, καὶ ὅτι εὖ πρὸς τὴν κιθάραν ὁ
and the training and that well to the lyre the
ποὺς καὶ τὸ σφυρὸν ὡς καλὸν καὶ ἄλλα μυρία, καθάπερ
foot and the ankle how beautiful and other-things countless as-if
τὴν Καλάμιδος Σωσάνδραν ἐπαινῶν, ἀλλ᾽ οὐχὶ Θαΐδα, ἣν
the of-Calamis Sosandra praising but not Thais whom
καὶ σὺ οἶσθα συλλουομένην ἡμῖν οἵα ἐστί, Θαΐς δὲ οἵα
also you know bathing-with us what-sort she-is Thais and what-sort
καὶ ἔσκωψεν εὐθὺς ἐς ἐμέ· εἰ γάρ τις, ἔφη, μὴ αἰσχύνεται
also jeered at-once at me if for anyone she-said not is-ashamed
λεπτὰ ἔχουσα τὰ σκέλη, ὀρχήσεται καὶ αὐτὴ ἐξαναστᾶσα.
thin having the legs she-will-dance also herself having-stood-up
τί ἂν λέγοιμι, ὦ μῆτερ; ἀνέστην γὰρ καὶ ὠρχησάμην.
what — should-I-say O mother I-stood-up for and danced
τί γὰρ ἔδει ποιεῖν; ἀνασχέσθαι καὶ ἐπαληθεύειν τὸ
what for was-it-needful to-do to-put-up-with and to-confirm the
σκῶμμα καὶ τὴν Θαΐδα ἐᾶν τυραννεῖν τοῦ συμποσίου;
jibe and — Thais to-let lord-it-over the party

3 MOTHER φιλοτιμότερον μέν, ὦ θύγατερ· οὐδὲ φροντίζειν
too-ambitiously indeed O daughter not-even to-care
γὰρ ἐχρῆν· λέγε δ᾽ ὅμως τὰ μετὰ ταῦτα.
for it-was-needful tell but nevertheless the-things after these

PHILINNA οἱ μὲν οὖν ἄλλοι ἐπῄνουν, ὁ Δίφιλος δὲ μόνος
the indeed then others praised — Diphilus but alone
ὕπτιον καταβαλὼν ἑαυτὸν ἐς τὴν ὀροφὴν ἀνέβλεπεν,
on-his-back having-thrown-down himself at the ceiling looked-up
ἄχρι δὴ καμοῦσα ἐπαυσάμην.
until indeed having-grown-tired I-stopped
MOTHER τὸ φιλῆσαι δὲ τὸν Λαμπρίαν ἀληθὲς ἦν καὶ τὸ
the to-kiss and — Lamprias true was-it and the
μεταβᾶσαν περιπλέκεσθαι αὐτῷ; τί σιγᾷς; οὐκέτι γὰρ
having-moved-over to-embrace him why are-you-silent no-longer for
ταῦτα συγγνώμης ἄξια.
these-things of-pardon worthy
PHILINNA ἀντιλυπεῖν ἐβουλόμην αὐτόν.
to-grieve-in-return I-wished him
MOTHER εἶτα οὐδὲ συνεκάθευδες, ἀλλὰ καὶ ᾖδες ἐκείνου
then not-even did-you-sleep-with-(him) but even sang him
δακρύοντος; οὐκ αἰσθάνῃ, ὦ θύγατερ, ὅτι πτωχαί ἐσμεν,
weeping not do-you-perceive O daughter that poor we-are
οὐδὲ μέμνησαι ὅσα παρ᾽ αὐτοῦ ἐλάβομεν ἢ οἷον
nor do-you-remember how-much from him we-received or what-sort
δὴ τὸν πέρυσι χειμῶνα διηγάγομεν ἄν, εἰ μὴ τοῦτον
indeed the last-year winter we-would-have-passed — if not this-one
ἡμῖν ἡ Ἀφροδίτη ἔπεμψε;
to-us — Aphrodite had-sent
PHILINNA τί οὖν; ἀνέχωμαι διὰ τοῦτο ὑβριζομένη ὑπ᾽
what then am-I-to-put-up-with because-of this being-outraged by
αὐτοῦ;
him
MOTHER ὀργίζου μέν, μὴ ἀνθύβριζε δέ. οὐκ οἶσθα ὅτι
be-angry indeed not outrage-back but not do-you-know that
ὑβριζόμενοι παύονται οἱ ἐρῶντες καὶ ἐπιτιμῶσιν ἑαυτοῖς;
being-outraged stop the lovers and reproach themselves

σὺ δὲ πάνυ χαλεπὴ ἀεὶ τῷ ἀνθρώπῳ γεγένησαι, καὶ ὅρα
you but very harsh always to-the man have-been and see
μὴ κατὰ τὴν παροιμίαν ἀπορρήξωμεν πάνυ τείνουσαι
lest according-to the proverb we-break too-much straining
τὸ καλώδιον.
the rope

Μέλιττα καὶ Βάκχις

IV · MELITTA AND BACCHIS

Melitta asks Bacchis to find her a Thessalian witch, for Charinus, who defied his parents for her sake, has left her for Simiche. He turned on her over the shipowner Hermotimus, a man she has never heard of, after reading on a wall in the Cerameicus that Melitta loves Hermotimus; Bacchis guesses some youth wrote it to vex the jealous boy. She tells of a Syrian woman who won back Phanias for her with sulfur, salt, a whirling wheel, and something of the man's, and taught her a curse on her rival's footprint. Melitta, who has Charinus's slippers, begs her to send for the woman at once.

1 MELITTA εἴ τινα οἶσθα, Βακχί, γραῦν, οἵαι πολλαὶ Θετταλαὶ
if any you-know Bacchis old-woman such-as many Thessalian-women
λέγονται ἐπᾴδουσαι καὶ ἐρασμίους ποιοῦσαι, εἰ καὶ πάνυ
are-said enchanting and lovable making if even very
μισουμένη γυνὴ τυγχάνοι, οὕτως ὄναιο, παραλαβοῦσα
hated a-woman happen-to-be so may-you-be-blessed having-fetched-(her)
ἥκέ μοι· θαἰμάτια γὰρ καὶ τὰ χρυσία ταῦτα προείμην
come to-me the-cloaks for and the gold-ornaments these I-would-give-up
ἡδέως, εἰ μόνον ἴδοιμι ἐπ᾽ ἐμὲ αὖθις ἀναστρέψαντα
gladly if only I-might-see to me again having-turned-back
Χαρῖνον μισήσαντα τὴν Σιμίχην ὡς νῦν ἐμέ.
Charinus having-come-to-hate — Simiche as now me

BACCHIS τί φής; οὐκέτι σύνεστιν — ἀλλὰ παρὰ τὴν
what do-you-say no-longer is-be-with-(you) but to —
Σιμίχην, ὦ Μέλιττα, οἴχεται Χαρῖνος — δι᾽ ἣν
Simiche O Melitta has-gone Charinus because-of whom
τοσαύτας ὀργὰς τῶν γονέων ἠνέσχετο οὐ βουληθεὶς τὴν
so-many angers of-the parents he-endured not having-been-willing the
πλουσίαν ἐκείνην γῆμαι πέντε προικὸς τάλαντα, ὡς ἔλεγον,
rich that to-marry five of-dowry talents as they-said
ἐπιφερομένην; μέμνημαι γὰρ ταῦτά σου ἀκούσασα.
bringing I-remember for these-things from-you having-heard
MELITTA ἅπαντα ἐκεῖνα οἴχεται, ὦ Βακχί, καὶ πέμπτην
all those-things are-gone O Bacchis and fifth
ταύτην ἡμέραν οὐδ᾽ ἑώρακα ὅλως αὐτόν, ἀλλὰ πίνουσι
this day not-even have-I-seen at-all him but they-drink
παρὰ τῷ συνεφήβῳ Παμμένει αὐτός τε καὶ Σιμίχη.
at-the-house-of the fellow-ephebe Pammenes he both and Simiche
BACCHIS δεινά, ὦ Μέλιττα, πέπονθας. ἀλλά τι καὶ 2
terrible-things O Melitta you-have-suffered but something also
ὑμᾶς διέστησεν; ἔοικε γὰρ οὐ μικρὸν τοῦτ᾽ εἶναι.
you has-divided it-seems for not small this to-be
MELITTA τὸ μὲν ὅλον οὐδὲ εἰπεῖν ἔχω· πρῴην δὲ
the indeed whole not-even to-say am-I-able the-other-day but
ἀνελθὼν ἐκ Πειραιῶς — κατεληλύθει γάρ, οἶμαι, χρέος
having-come-up from Piraeus he-had-gone-down for I-think debt
τι ἀπαιτήσων πέμψαντος τοῦ πατρός — οὔτε με
some to-be-going-to-demand having-sent-(him) the father neither me
προσέβλεψεν ἐσελθὼν οὔτε προσήκατο ὡς ἔθος
did-he-look-at having-come-in nor admitted-(me) as custom-(was)
προσδραμοῦσαν, ἀποσεισάμενος δὲ περιπλακῆναι θέλουσαν,
having-run-up having-shaken-off-(me) but to-embrace-(him) wishing
Ἄπιθι, φησί, πρὸς τὸν ναύκληρον Ἑρμότιμον ἢ τὰ ἐπὶ
go-away he-says to the shipowner Hermotimus or the-things on

τῶν τοίχων γεγραμμένα ἐν τῷ Κεραμεικῷ ἀνάγνωθι, ὅπου
the walls written in — Cerameicus read where
κατεστηλίτευται ὑμῶν τὰ ὀνόματα. τίνα Ἑρμότιμον, τίνα,
are-posted your the names what Hermotimus what-(man)
ἔφην, ἢ ποίαν στήλην λέγεις; ὁ δὲ οὐδὲν ἀποκρινάμενος
I-said or what-sort-of pillar do-you-mean he but nothing having-answered
οὐδὲ δειπνήσας ἐκάθευδεν ἀποστραφείς. πόσα οἴει ἐπὶ
nor having-dined slept having-turned-away how-much do-you-think for
τούτῳ μεμηχανῆσθαί με περιλαμβάνουσαν ἐπιστρέφουσαν
this to-have-contrived me embracing turning-(him)
φιλοῦσαν ἀπεστραμμένου τὸ μετάφρενον; ὁ δ' οὐδ'
kissing turned-away the back he but not-even
ὁπωστιοῦν ὑπεμαλάχθη, ἀλλ' εἴ μοι, φησίν, ἐπὶ πλέον
in-any-way was-softened but if me he-says for more
ἐνοχλήσειας, ἄπειμι ἤδη, εἰ καὶ μέσαι νύκτες εἰσίν.
you-trouble I-am-going-away at-once if even mid nights it-is

3 BACCHIS ὅμως ἤδεις τὸν Ἑρμότιμον;
nevertheless did-you-know — Hermotimus

MELITTA ἀλλά με ἴδοις, ὦ Βακχί, ἀθλιώτερον διάγουσαν
but me may-you-see O Bacchis more-wretchedly living
ἢ νῦν ἔχω, εἴ τινα ἐγὼ ναύκληρον Ἑρμότιμον οἶδα.
than now I-am if any I shipowner Hermotimus know
πλὴν ἀλλ' ὁ μὲν ἔωθεν ἀπελήλυθει τοῦ ἀλεκτρυόνος εὐθὺς
except but he indeed at-dawn had-gone-off the cock at-once
ᾄσαντος ἀνεγρόμενος, ἐγὼ δὲ ἐμεμνήμην ὅτι κατὰ τοίχου
having-crowed having-woken I but remembered that on a-wall
τινὸς ἔλεγε καταγεγράφθαι τοὔνομα ἐν Κεραμεικῷ· ἔπεμψα
some he-said to-have-been-written-up the-name in Cerameicus I-sent
οὖν Ἀκίδα κατασκεψομένην· ἡ δ' ἄλλο μὲν οὐδὲν εὗρε,
then Acis to-be-going-to-inspect she but other indeed nothing found
τοῦτο δὲ μόνον ἐπιγεγραμμένον ἐσιόντων ἐπὶ τὰ δεξιὰ
this but only written-on as-one-goes-in to the right

πρὸς τῷ Διπύλῳ, Μέλιττα φιλεῖ Ἑρμότιμον, καὶ μικρὸν
near — Dipylon Melitta loves Hermotimus and a-little
αὖθις ὑποκάτω, Ὁ ναύκληρος Ἑρμότιμος φιλεῖ Μέλιτταν.
again below the shipowner Hermotimus loves Melitta

BACCHIS ὦ τῶν περιέργων νεανίσκων. συνίημι γάρ. λυπῆσαί
oh the meddlesome youths I-understand for to-grieve
τις θέλων τὸν Χαρῖνον ἐπέγραψε ζηλότυπον ὄντα εἰδώς·
someone wishing — Charinus wrote-(it) jealous being knowing
ὁ δὲ αὐτίκα ἐπίστευσεν. εἰ δέ που ἴδοιμι αὐτόν,
he but at-once believed-(it) if but somewhere I-should-see him
διαλέξομαι. ἄπειρός ἐστι καὶ παῖς ἔτι.
I-will-talk-with-(him) inexperienced he-is and a-boy still

MELITTA ποῦ δ' ἂν ἴδοις ἐκεῖνον, ὃς ἐγκλεισάμενος
where but — would-you-see him who having-shut-in
ἑαυτὸν σύνεστι τῇ Σιμίχῃ; οἱ γονεῖς δὲ ἔτι παρ' ἐμοὶ
himself is-with — Simiche the parents and still at-the-house-of me
ζητοῦσιν αὐτόν. ἀλλ' εἴ τινα εὕροιμι, ὦ Βακχί, γραῦν,
seek him but if any I-could-find O Bacchis old-woman
ὡς ἔφην· ἀποσώσειε γὰρ ἂν φανεῖσα.
as I-said she-would-save-(me) for — having-appeared

BACCHIS ἔστιν, ὦ φιλτάτη, ὅτι χρησίμη φαρμακίς, Σύρα 4
there-is O dearest-one that useful a-sorceress Syrian
τὸ γένος, ὠμὴ ἔτι καὶ συμπεπηγυῖα, ἥ μοί ποτε
by-the race fresh still and firm-set who for-me once
Φανίαν χαλεπαίνοντα κἀκεῖνον εἰκῇ, ὥσπερ Χαρῖνος,
Phanias being-angry he-too without-cause like Charinus
διήλλαξε μετὰ μῆνας ὅλους τέτταρας, ὅτε ἐγὼ μὲν ἤδη
reconciled after months whole four when I indeed already
ἀπεγνώκειν, ὁ δὲ ὑπὸ τῶν ἐπῳδῶν ἦκεν αὖθις ἐπ' ἐμέ.
had-despaired he but by the incantations came again to me

MELITTA τί δὲ ἔπραξεν ἡ γραῦς, εἴπερ ἔτι μέμνησαι;
what and did the old-woman if-indeed still you-remember

BACCHIS λαμβάνει μὲν οὐδὲ πολύν, ὦ Μέλιττα, τὸν
she-takes indeed not-even much O Melitta the
μισθόν, ἀλλὰ δραχμὴν καὶ ἄρτον· ἐπικεῖσθαι δὲ δεῖ
fee but a-drachma and a-loaf to-be-laid-on and it-is-needful
μετὰ τῶν ἁλῶν καὶ ὀβολοὺς ἑπτὰ καὶ θεῖον καὶ δᾷδα.
with the salts and obols seven and sulfur and a-torch
ταῦτα δὲ ἡ γραῦς λαμβάνει, καὶ κρατῆρα κεκερᾶσθαι
these-things and the old-woman takes and a-mixing-bowl to-be-mixed
δεῖ καὶ πίνειν ἐκείνην μόνην. δεήσει δέ τι
it-is-needful and to-drink she alone it-will-be-necessary and something
αὐτοῦ ἀνδρὸς εἶναι, οἷον ἱμάτια ἢ κρηπῖδας ἢ ὀλίγας
of-the-very man to-be such-as cloaks or slippers or a-few
τῶν τριχῶν ἤ τι τῶν τοιούτων.
of-the hairs or something of-the such-things
MELITTA ἔχω τὰς κρηπῖδας αὐτοῦ.
I-have the slippers his
5 BACCHIS ταύτας κρεμάσασα ἐκ παττάλου ὑποθυμιᾷ τῷ
these having-hung from a-peg she-fumigates with-the
θείῳ, πάττουσα καὶ τῶν ἁλῶν ἐπὶ τὸ πῦρ· ἐπιλέγει δὲ
sulfur sprinkling also of-the salts on the fire she-recites and
ἀμφοῖν τὰ ὀνόματα καὶ τὸ ἐκείνου καὶ τὸ σόν. εἶτα ἐκ
of-both the names both the his and the yours then from
τοῦ κόλπου προκομίσασα ῥόμβον ἐπιστρέφει ἐπῳδήν τινα
the bosom having-brought-out a-magic-wheel she-spins incantation some
λέγουσα ἐπιτρόχῳ τῇ γλώττῃ, βαρβαρικὰ καὶ φρικώδη
saying with-glib the tongue barbarous and frightful
ὀνόματα. ταῦτα ἐποίησε τότε. καὶ μετ᾽ οὐ πολὺ Φανίας,
names these-things she-did then and after not long Phanias
ἅμα καὶ τῶν συνεφήβων ἐπιτιμησάντων αὐτῷ καὶ
at-the-same-time also the fellow-ephebes having-reproached him and
τῆς Φοιβίδος, ᾗ συνῆν, πολλὰ αἰτούσης, ἦκέ μοι,
— *Phoebis with-whom he-was-living many-things demanding came to-me*

τί πλέον; ὑπὸ τῆς ἐπῳδῆς ἀγόμενος. ἔτι δὲ καὶ τοῦτό
what more by the incantation being-drawn still and also this
με σφόδρα κατὰ τῆς Φοιβίδος τὸ μίσηθρον ἐδιδάξατο,
me strongly against — Phoebis the hate-charm she-taught
τηρήσασαν τὸ ἴχνος, ἐπὰν ἀπολίποι, ἀμαυρώσασαν
having-watched the footprint when she-should-leave-(it) having-effaced-(it)
ἐπιβῆναι μὲν τῷ ἀριστερῷ ἐκείνης τὸν ἐμὸν δεξιόν, τῷ
to-step-on indeed on-the left of-her the my right on-the
δεξιῷ δὲ τὸν ἀριστερὸν ἔμπαλιν καὶ λέγειν, Ἐπιβέβηκά
right and the left conversely and to-say I-have-stepped-on
σοι καὶ ὑπεράνω εἰμί· καὶ ἐποίησα ὡς προσέταξε.
you and above am and I-did as she-ordered

MELITTA μὴ μέλλε, μὴ μέλλε, ὦ Βακχί, κάλει ἤδη τὴν
not delay not delay O Bacchis call now the
Σύραν. σὺ δέ, ὦ Ἀκί, τὸν ἄρτον καὶ τὸ θεῖον καὶ τὰ
Syrian you and O Acis the loaf and the sulfur and the
ἄλλα πάντα πρὸς τὴν ἐπῳδὴν εὐτρέπιζε.
other-things all for the incantation get-ready

Κλωνάριον καὶ Λέαινα

V · CLONARIUM AND LEAENA

Clonarium asks Leaena whether it is true that the rich Megilla of Lesbos loves her like a man. Leaena, ashamed, tells how Megilla and Demonassa of Corinth hired her to play at a drinking party and kept her for the night. Megilla took off her wig, showed her shaven head like an athlete's, and declared herself Megillus, the husband of Demonassa. Asked whether she is a hermaphrodite or another Teiresias, she says she was born a woman but has a man's mind and desires. Leaena tells how she yielded for a necklace and fine linens, but refuses to describe what happened.

1 CLONA. καινὰ περὶ σοῦ ἀκούομεν, ὦ Λέαινα, τὴν Λεσβίαν
strange-things about you we-hear O Leaena the Lesbian
Μέγιλλαν τὴν πλουσίαν ἐρᾶν σου ὥσπερ ἄνδρα καὶ
Megilla the rich-woman to-love you like a-man and
συνεῖναι ὑμᾶς οὐκ οἶδ' ὅ τι ποιούσας μετ' ἀλλήλων.
to-be-together you not I-know what ever doing with one-another
τί τοῦτο; ἠρυθρίασας; ἀλλ' εἰπὲ εἰ ἀληθῆ ταῦτά ἐστιν.
what-(is) this have-you-blushed but tell if true these-things are
LEAENA ἀληθῆ, ὦ Κλωνάριον· αἰσχύνομαι δέ, ἀλλόκοτον
true O Clonarium I-am-ashamed but outlandish
γάρ τί ἐστι.
for something it-is
CLONA. πρὸς τῆς κουροτρόφου τί τὸ πρᾶγμα, ἢ τί
by the nurse-of-youths what the thing or what
βούλεται ἡ γυνή; τί δὲ καὶ πράττετε, ὅταν συνῆτε;
means the woman what and also do-you-do when you-are-together
ὁρᾷς; οὐ φιλεῖς με· οὐ γὰρ ἂν ἀπεκρύπτου τὰ τοιαῦτα.
do-you-see not you-love me not for — you-would-hide the such-things
LEAENA φιλῶ μέν σε, εἰ καί τινα ἄλλην. ἡ γυνὴ δὲ δεινῶς
I-love indeed you if also any other the woman but terribly
ἀνδρική ἐστιν.
manly is

CLONA. οὐ μανθάνω ὅ τι καὶ λέγεις, εἰ μή τις ἑταιρίστρια 2
not I-understand what ever also you-mean if not some woman-lover
τυγχάνει οὖσα· τοιαύτας γάρ ἐν Λέσβῳ λέγουσι γυναῖκας
she-happens being such for in Lesbos they-say women
ἀρρενωπούς, ὑπ᾽ ἀνδρῶν μὲν οὐκ ἐθελούσας αὐτὸ πάσχειν,
masculine-faced by men indeed not wishing it to-undergo
γυναιξὶ δὲ αὐτὰς πλησιαζούσας ὥσπερ ἄνδρας.
with-women but themselves consorting like men
LEAENA τοιοῦτόν τι.
such something
CLONA. οὐκοῦν, ὦ Λέαινα, τοῦτο αὐτὸ καὶ διήγησαι, ὅπως
then O Leaena this very also relate how
μὲν ἐπείρα τὸ πρῶτον, ὅπως δὲ καὶ σὺ συνεπείσθης
indeed she-tried-(you) the first how and also you were-persuaded
καὶ τὰ μετὰ ταῦτα.
and the-things after these
LEAENA πότον τινὰ συγκροτοῦσαι αὐτή τε καὶ Δημώνασσα
drinking-party some getting-up she both and Demonassa
ἡ Κορινθία, πλουτοῦσα δὲ καὶ αὐτὴ καὶ ὁμότεχνος οὖσα
the Corinthian being-rich and also herself and of-the-same-craft being
τῇ Μεγίλλῃ, παρέλαβον κἀμὲ κιθαρίζειν αὐταῖς· ἐπεὶ δὲ
— with-Megilla took-along me-too to-play-the-lyre for-them when and
ἐκιθάρισα καὶ ἀωρὶ ἦν καὶ ἔδει καθεύδειν, αἱ δὲ
I-had-played and late it-was and it-was-needful to-sleep they and
ἐμέθυον, Ἄγε δή, ἔφη, ὦ Λέαινα, ἡ Μέγιλλα, κοιμᾶσθαι γὰρ
were-drunk come now said O Leaena — Megilla to-go-to-bed for
ἤδη καλόν, ἐνταῦθα κάθευδε μεθ᾽ ἡμῶν μέση ἀμφοτέρων.
now good here sleep with us in-the-middle of-both
CLONA. ἐκάθευδες; τὸ μετὰ τοῦτο τί ἐγένετο;
you-slept the after this what happened

3 LEAENA κατεφίλουν με τὸ πρῶτον ὥσπερ οἱ ἄνδρες, οὐκ
they-kissed me the first like the men not
αὐτὸ μόνον προσαρμόζουσαι τὰ χείλη, ἀλλ᾽ ὑπανοίγουσαι
it only fitting-on the lips but opening-up
τὸ στόμα, καὶ περιέβαλλον καὶ τοὺς μαστοὺς ἀπέθλιβον·
the mouth and they-embraced-(me) and the breasts squeezed
ἡ Δημώνασσα δὲ καὶ ἔδακνε μεταξὺ καταφιλοῦσα· ἐγὼ δὲ
— Demonassa and also bit in-between kissing I but
οὐκ εἶχον εἰκάσαι ὅ τι τὸ πρᾶγμα εἴη. χρόνῳ δὲ ἡ
not was-able to-guess what ever the thing might-be in-time and —
Μέγιλλα ὑπόθερμος ἤδη οὖσα τὴν μὲν πηνήκην ἀφείλετο
Megilla hot-blooded already being the indeed wig took-off
τῆς κεφαλῆς, ἐπέκειτο δὲ πάνυ ὁμοία καὶ προσφυής, καὶ
from-the head it-lay-on and very lifelike and close-fitting and
ἐν χρῷ ὤφθη αὐτὴ καθάπερ οἱ σφόδρα ἀνδρώδεις τῶν
to the-skin was-seen she like the very manly of-the
ἀθλητῶν ἀποκεκαρμένη· κἀγὼ ἐταράχθην ἰδοῦσα. ἡ δέ, Ὦ
athletes shorn and-I was-alarmed having-seen she and O
Λέαινα, φησίν, ἑώρακας ἤδη οὕτω καλὸν νεανίσκον; ἀλλ᾽
Leaena says have-you-seen ever so handsome a-youth but
οὐχ ὁρῶ γε, ἔφην ἐγώ, νεανίσκον ἐνταῦθα, ὦ Μέγιλλα.
not I-see at-least said I a-youth here O Megilla
μή με καταθήλυνε, ἔφη, Μέγιλλος γὰρ ἐγὼ λέγομαι καὶ
not me make-womanish she-said Megillus for I am-called and
γεγάμηκα πρόπαλαι ταύτην τὴν Δημώνασσαν, καὶ ἔστιν ἐμὴ
I-have-married long-ago this — Demonassa and she-is my
γυνή. ἐγέλασα, ὦ Κλωνάριον, ἐπὶ τούτῳ καὶ ἔφην, Οὐκοῦν
wife I-laughed O Clonarium at this and said then
σύ, ὦ Μέγιλλε, ἀνήρ τις ὢν ἐλελήθεις ἡμᾶς, καθάπερ
you O Megillus a-man some being escaped-the-notice-of us as
τὸν Ἀχιλλέα φασὶν ἐν ταῖς παρθένοις κρυπτόμενον ταῖς
— Achilles they-say among the maidens hidden in-the

ἁλουργίσι; καὶ ὅπερ οἱ ἄνδρες; ἐκεῖνο μέν, ἔφη, ὦ Λέαινα,
purple-robes and what the men-(have) that indeed she-said O Leaena
οὐκ ἔχω· δέομαι δὲ οὐδὲ πάνυ αὐτοῦ· ἴδιον δέ τινα
not I-have I-need but not-even very it own but some
τρόπον ἡδίω παρὰ πολὺ ὁμιλοῦντα ὄψει με. ἀλλὰ
way more-pleasant by far consorting you-will-see me but
μὴ Ἑρμαφρόδιτος εἶ, ἔφην, οἷοι πολλοὶ εἶναι λέγονται
not a-Hermaphrodite are-you I-said such-as many to-be are-said
ἀμφότερα ἔχοντες; ἔτι γὰρ ἠγνόουν, ὦ Κλωνάριον, τὸ
both having still for I-was-ignorant O Clonarium the
πρᾶγμα. οὔ, φησίν, ἀλλὰ τὸ πᾶν ἀνήρ εἰμι.
thing no she-says but the whole a-man I-am
ἤκουσα, ἔφην ἐγώ, τῆς Βοιωτίας αὐλητρίδος Ἰσμηνοδώρας 4
I-heard said I from-the Boeotian flute-girl Ismenodora
διηγουμένης τὰ ἐφέστια παρ᾽ αὐτοῖς, ὡς γένοιτό τις ἐν
relating the hearth-tales among them how there-became someone in
Θήβαις ἐκ γυναικὸς ἀνήρ, ὁ δ᾽ αὐτὸς καὶ μάντις ἄριστος,
Thebes from a-woman a-man the and same also a-seer best
οἶμαι, Τειρεσίας τοὔνομα. μὴ οὖν καὶ σὺ τοιοῦτόν τι
I-think Teiresias by-the-name not then also you such something
πέπονθας; οὔκουν, ὦ Λέαινα, ἔφη, ἀλλὰ ἐγεννήθην μὲν
have-suffered not-then O Leaena she-said but I-was-born indeed
ὁμοία ταῖς ἄλλαις ὑμῖν, ἡ γνώμη δὲ καὶ ἡ ἐπιθυμία καὶ
like the other you the mind but and the desire and
τἆλλα πάντα ἀνδρός ἐστί μοι. καὶ ἱκανὴ γοῦν σοι, ἔφην,
the-rest all of-a-man is to-me and sufficient at-any-rate for-you I-said
ἐπιθυμία; πάρεχε γοῦν, ὦ Λέαινα, εἰ ἀπιστεῖς, ἔφη, καὶ
desire allow-(me) at-any-rate O Leaena if you-disbelieve she-said and
γνώσῃ οὐδὲν ἐνδέουσάν με τῶν ἀνδρῶν· ἔχω γάρ τι
you-will-know nothing lacking me of-the men I-have for something
ἀντὶ τοῦ ἀνδρείου. ἀλλὰ πάρεχε, ὄψει γάρ. παρέσχον,
instead-of the manly-part but allow-(me) you-will-see for I-allowed-(her)

ὦ Κλωνάριον, ἱκετευούσης πολλὰ καὶ ὅρμον τινά μοι
O Clonarium begging much and a-necklace some to-me
δούσης τῶν πολυτελῶν καὶ ὀθόνας τῶν λεπτῶν. εἶτ᾽ ἐγὼ
having-given of-the costly and linens of-the fine then I
μὲν ὥσπερ ἄνδρα περιελάμβανον, ἡ δὲ ἐφίλει τε καὶ
indeed like a-man embraced-(her) she and kissed both and
ἐποίει καὶ ἤσθμαινε καὶ ἐδόκει μοι ἐς ὑπερβολὴν ἥδεσθαι.
did and panted and seemed to-me to excess to-take-pleasure

CLONA. τί ἐποίει, ὦ Λέαινα, ἢ τίνα τρόπον; τοῦτο γὰρ
what did-she-do O Leaena or in-what way this for
μάλιστα εἰπέ.
most tell

LEAENA μὴ ἀνάκρινε ἀκριβῶς, αἰσχρὰ γάρ· ὥστε μὰ τὴν
not question-(me) closely shameful-things for so-that by the
οὐρανίαν οὐκ ἂν εἴποιμι.
heavenly-one not — I-would-tell

Μήτηρ καὶ Μουσάριον

VII · A MOTHER AND MUSARIUM

Musarium's mother scolds her for loving Chaereas, who has given her nothing but promises of marriage when his father dies. Musarium has even given him her ring and her necklaces to pay his share at a dinner. She sends away paying lovers like the Acharnian farmer and Antiphon for his sake, while other courtesans grow rich. The mother warns that when he inherits his mother will find him a wife with a large dowry and he will forget his oaths; Musarium answers that he has already refused a marriage forced on him.

MOTHER ἂν δ' ἔτι τοιοῦτον ἐραστὴν εὕρωμεν, ὦ Μουσάριον, 1
if and again such a-lover we-find O Musarium
οἷος ὁ Χαιρέας ἐστί, θῦσαι μὲν τῇ πανδήμῳ
as — Chaereas is to-sacrifice indeed to-the common-one
δεήσει λευκὴν μηκάδα, τῇ οὐρανίᾳ δὲ τῇ ἐν
it-will-be-necessary a-white she-goat to-the heavenly and the-one in
κήποις δάμαλιν, στεφανῶσαι δὲ καὶ τὴν πλουτοδότειραν,
the-gardens a-heifer to-garland and also the wealth-giver
καὶ ὅλως μακάριαι καὶ τρισευδαίμονες ἐσόμεθα. νῦν ὁρᾷς
and altogether blessed and thrice-happy we-shall-be now you-see
παρὰ τοῦ νεανίσκου ἡλίκα λαμβάνομεν, ὃς ὀβολὸν μὲν
from the youth how-much we-receive who an-obol indeed
οὐδεπώποτέ σοι δέδωκεν, οὐκ ἐσθῆτα, οὐχ ὑποδήματα, οὐ
never to-you has-given not a-dress not shoes not
μύρον, ἀλλὰ προφάσεις ἀεὶ καὶ ὑποσχέσεις καὶ μακραὶ
perfume but pretexts always and promises and long
ἐλπίδες καὶ πολὺ τό, ἐὰν ὁ πατὴρ … καὶ κύριος γένωμαι
hopes and much the if the father … and master I-become
τῶν πατρῴων, καὶ πάντα σά. σὺ δὲ καὶ ὀμωμοκέναι
of-the patrimony and all-things yours you and even to-have-sworn
αὐτὸν φὴς ὅτι νόμῳ σε γαμετὴν ποιήσεται.
him you-say that by-law you wedded-wife he-will-make

MUSARIUM ὤμοσε γάρ, ὦ μῆτερ, κατὰ ταῖν θεοῖν καὶ τῆς
he-swore for O mother by the-two goddesses and —
Πολιάδος.
Polias
MOTHER καὶ πιστεύεις δηλαδή· καὶ διὰ τοῦτο πρῴην
and you-believe-(him) clearly and because-of this the-other-day
οὐκ ἔχοντι αὐτῷ καταθεῖναι συμβολὴν τὸν δακτύλιον
not having-the-means him to-pay contribution the ring
δέδωκας ἀγνοούσης ἐμοῦ, ὁ δὲ ἀποδόμενος κατέπιε, καὶ
you-gave not-knowing I he and having-sold-(it) drank-(it)-down and
πάλιν τὰ δύο περιδέραια τὰ Ἰωνικά, ἕλκοντα ἑκάτερον δύο
again the two necklaces the Ionian weighing each two
δαρεικούς, ἅ σοι ὁ Χῖος Πραξίας ὁ ναύκληρος ἐκόμισε
darics which to-you the Chian Praxias the shipowner brought
ποιησάμενος ἐν Ἐφέσῳ· ἐδεῖτο γὰρ Χαιρέας ἔρανον
having-had-(them)-made in Ephesus needed for Chaereas a-dinner-club
συνεφήβοις ἀπενεγκεῖν. ὀθόνας γὰρ καὶ χιτωνίσκους
for-the-fellow-ephebes to-pay-his-share-of linens for and little-tunics
τί ἂν λέγοιμι; καὶ ὅλως ἔρμαιόν τι ἡμῖν καὶ μέγα
why — should-I-mention and altogether a-windfall some to-us and great
ὄφελος συμπέπτωκεν οὗτος.
benefit has-fallen this-one
2 MUSARIUM ἀλλὰ καλὸς καὶ ἀγένειος, καὶ φησὶν ἐρᾶν καὶ
but handsome and beardless and he-says to-love and
δακρύει καὶ Δεινομάχης καὶ Λάχητος υἱός ἐστι τοῦ
weeps and of-Deinomache and of-Laches son he-is the
Ἀρεοπαγίτου καὶ φησὶν ἡμᾶς γαμήσειν καὶ μεγάλας
Areopagite and he-says us to-be-going-to-marry and great
ἐλπίδας ἔχομεν παρ᾽ αὐτοῦ, ἢν ὁ γέρων μόνον καταμύσῃ.
hopes we-have from him if the old-man only should-close-his-eyes

MOTHER οὐκοῦν, ὦ Μουσάριον, ἐὰν ὑποδήσασθαι δέῃ,
then O Musarium if to-put-on-shoes it-be-needful
καὶ ὁ σκυτοτόμος αἰτῇ τὸ δίδραχμον, ἐροῦμεν πρὸς
and the cobbler ask-for the two-drachmas we-shall-say to
αὐτόν, Ἀργύριον μὲν οὐκ ἔχομεν, σὺ δὲ τῶν ἐλπίδων
him money indeed not we-have you but of-the hopes
ὀλίγας παρ᾽ ἡμῶν λαβέ· καὶ πρὸς τὸν ἀλφιτοπώλην τὰ
a-few from us take and to the barley-seller the
αὐτά· καὶ ἢν τὸ ἐνοίκιον αἰτώμεθα, Περίμεινον, φήσομεν,
same and if the rent we-are-asked wait we-shall-say
ἕστ᾽ ἂν Λάχης ὁ Κολυττεὺς ἀποθάνῃ· ἀποδώσομεν γάρ
until — Laches the Collytean dies we-will-pay-back for
σοι μετὰ τοὺς γάμους. οὐκ αἰσχύνῃ μόνη τῶν ἑταιρῶν
you after the wedding not are-you-ashamed alone of-the courtesans
οὐκ ἐλλόβιον οὐχ ὅρμον οὐ ταραντινίδιον ἔχουσα;
not an-earring not a-necklace not a-Tarentine-gown having
MUSARIUM τί οὖν, ὦ μῆτερ; ἐκεῖναι εὐτυχέστεραί μου καὶ 3
what then O mother they more-fortunate than-me and
καλλίους εἰσίν;
more-beautiful are
MOTHER οὔκ, ἀλλὰ συνετώτεραι καὶ ἴσασιν ἑταιρίζειν,
no but more-sensible and they-know-how to-be-courtesans
οὐδὲ πιστεύουσι ῥηματίοις καὶ νεανίσκοις ἐπ᾽ ἄκρου τοῦ
nor do-they-believe pretty-phrases and youths on the-tip of-the
χείλους τοὺς ὅρκους ἔχουσι· σὺ δὲ εἶ πιστὴ καὶ φίλανδρος
lip the oaths having you but are faithful and man-loving
οὐδὲ προσίῃ ἄλλον τινὰ ὅτι μὴ μόνον Χαιρέαν· καὶ
nor do-you-admit other anyone except — only Chaereas and
πρῴην μὲν ὅτε ὁ γεωργὸς ὁ Ἀχαρνεὺς ἦκε δύο
the-other-day indeed when the farmer the Acharnian came two
μνᾶς κομίζων, ἀγένειος καὶ αὐτός — οἴνου δὲ τιμὴν
minas bringing beardless also himself of-wine and price

ἀπειλήφει τοῦ πατρὸς πέμψαντος — σὺ δὲ ἐκεῖνον μὲν
had-collected the father having-sent-(him) you but him indeed
ἀπεμύκτισας, καθεύδεις δὲ μετὰ τοῦ Ἀδώνιδος Χαιρέου.
turned-up-your-nose-at you-sleep and with — Adonis Chaereas
MUSARIUM τί οὖν; ἐχρῆν Χαιρέαν καταλείψασαν παραδέξασθαι
what then was-I-to Chaereas having-left to-receive
τὸν ἐργάτην ἐκεῖνον κινάβρας ἀπόζοντα; λεῖός μοι, φασί,
the laborer that of-goats smelling smooth to-me they-say-(is)
Χαιρέας καὶ χοιρίσκος Ἀχαρνικός.
Chaereas and piglet an-Acharnian
MOTHER ἔστω· ἐκεῖνος ἀγροῖκος καὶ πονηρὸν ἀποπνεῖ. τί
let-it-be he boorish and foul breathes why
καὶ Ἀντιφῶντα τὸν Μενεκράτους μνᾶν ὑπισχνούμενον
also Antiphon the (son)-of-Menecrates a-mina promising
οὐδὲ τοῦτον ἐδέξω; οὐ καλὸς ἦν καὶ ἀστεῖος καὶ
not-even him did-you-receive not handsome was-he and urbane and
ἡλικιώτης Χαιρέου;
age-mate of-Chaereas
4 MUSARIUM ἀλλ᾽ ἠπείλησε Χαιρέας ἀποσφάξειν ἀμφοτέρους,
but threatened Chaereas to-be-going-to-slaughter both
εἰ λάβοι μέ ποτε μετ᾽ αὐτοῦ.
if he-caught me ever with him
MOTHER πόσοι δὲ καὶ ἄλλοι ταῦτα ἀπειλοῦσιν; οὐκοῦν
how-many and also others these-things threaten then
ἀνέραστος σὺ μενεῖς διὰ τοῦτο καὶ σωφρονήσεις καθάπερ
loverless you will-remain because-of this and will-be-chaste as-if
οὐχ ἑταίρα, τῆς δὲ Θεσμοφόρου ἱέρειά τις οὖσα; ἐῶ τἆλλα.
not a-courtesan — but of-Thesmophoros priestess some being I-let-be the-rest
τήμερον Ἁλῶά ἐστι. τί δέ σοι δέδωκεν ἐς τὴν ἑορτήν;
today the-Haloa is what and to-you has-he-given for the festival
MUSARIUM οὐκ ἔχει, ὦ μαννάριον.
not he-has O mommy

MOTHER μόνος οὗτος οὐ τέχνην εὕρηκεν ἐπὶ τὸν πατέρα,
alone this-one not a-trick has-found against the father
οὐκ οἰκέτην καθῆκεν ἐξαπατήσοντα, οὐκ ἀπὸ τῆς μητρὸς
not a-servant has-sent-in to-be-going-to-cheat-(him) not from the mother
ᾔτησεν ἀπειλήσας ἀποπλευσεῖσθαι στρατευσόμενος, εἰ μὴ
has-asked having-threatened to-be-going-to-sail-off to-be-going-to-campaign if not
λάβοι, ἀλλὰ κάθηται ἡμᾶς ἐπιτρίβων μήτε αὐτὸς διδοὺς
he-should-get-(it) but he-sits us wearing-down neither himself giving
μήτε παρὰ τῶν διδόντων ἐῶν λαμβάνειν; σὺ δὲ οἴει,
nor from those giving allowing to-take you but think
ὦ Μουσάριον, ὀκτωκαίδεκα ἐτῶν ἀεὶ ἔσεσθαι; ἢ τὰ
O Musarium eighteen years-old always to-be-going-to-be or the
αὐτὰ φρονήσειν Χαιρέαν, ὅταν πλουτῇ μὲν αὐτός, ἡ
same-things to-be-going-to-think Chaereas when he-is-rich indeed himself the
δὲ μήτηρ γάμον πολυτάλαντον ἐξεύρῃ αὐτῷ; μνησθήσεται
and mother a-marriage of-many-talents finds for-him will-be-remember
ἔτι, οἴει, τότε τῶν δακρύων ἢ τῶν φιλημάτων ἢ
still do-you-think then the tears or the kisses or
τῶν ὅρκων πέντε ἴσως τάλαντα προικὸς βλέπων;
the oaths five perhaps talents of-dowry looking-at
MUSARIUM μνησθήσεται ἐκεῖνος· δεῖγμα δέ, ὡς οὐδὲ
he-will-remember he a-proof but that not-even
νῦν γεγάμηκεν, ἀλλὰ καταναγκαζόμενος καὶ βιαζόμενος
now has-he-married but being-compelled and being-forced
ἠρνήσατο.
he-refused
MOTHER γένοιτο μὴ ψεύδεσθαι. ἀναμνήσω δέ σε, ὦ
may-it-be not to-be-lying I-will-remind and you O
Μουσάριον, τότε.
Musarium then

Ἀμπελὶς καὶ Χρυσίς

VIII · AMPELIS AND CHRYSIS

Ampelis tells Chrysis that a man who is never jealous, never angry, and never strikes her is not yet a lover, for the whole fire of love comes from jealousy. When Chrysis says Gorgias only slaps her and gives nothing, Ampelis promises he will give. The money-lender Demophantus, she says, loved her lukewarmly and paid little until she shut him out for the painter Callides; then he raged at her door and paid a whole talent to have her alone for eight months, and his wife said she had drugged him. The drug was jealousy, and Chrysis should use it on Gorgias.

1 AMPELIS ὅστις δέ, ὦ Χρυσί, μήτε ζηλοτυπεῖ μήτε ὀργίζεται
whoever but O Chrysis neither is-jealous nor gets-angry
μήτε ἐρράπισέ ποτε ἢ περιέκειρεν ἢ τὰ ἱμάτια περιέσχισεν,
nor slapped ever or cropped-(her-hair) or the clothes tore-around
ἔτι ἐραστὴς ἐκεῖνός ἐστιν;
still a-lover he is
CHRYSIS οὐκοῦν ταῦτα μόνα ἐρῶντος, ὦ Ἀμπελί, δείγματα;
then these alone of-one-in-love O Ampelis proofs
AMPELIS ναί, τοῦτ' ἀνδρὸς θερμοῦ· ἐπεὶ τἆλλα, φιλήματα καὶ
yes this of-a-man hot since the-other kisses and
δάκρυα καὶ ὅρκοι καὶ τὸ πολλάκις ἥκειν ἀρχομένου ἔρωτος
tears and oaths and the often to-come of-beginning love
σημεῖον καὶ φυομένου ἔτι· τὸ δὲ πῦρ ὅλον ἐκ τῆς ζηλοτυπίας
a-sign and of-growing still the but fire whole from the jealousy
ἐστίν. ὥστε εἰ καὶ σέ, ὡς φής, ὁ Γοργίας ῥαπίζει καὶ
is so-that if also you as you-say — Gorgias slaps and
ζηλοτυπεῖ, χρηστὰ ἔλπιζε καὶ εὔχου ἀεὶ τὰ αὐτὰ ποιεῖν.
is-jealous good-things hope and pray always the same-things to-do
CHRYSIS τὰ αὐτά; τί λέγεις; ἀεὶ ῥαπίζειν με;
the same-things what do-you-mean always to-slap me

AMPELIS οὐχί, ἀλλ᾽ ἀνιᾶσθαι, εἰ μὴ πρὸς μόνον αὐτὸν
no but to-be-grieved if not at alone him
βλέποις. ἐπεὶ εἰ μὴ ἐρᾷ γε, τί ἂν ἔτι ὀργίζοιτο,
you-should-look since if not he-loves at-least why — any-longer would-be-be-angry
εἰ σύ τινα ἕτερον ἐραστὴν ἔχεις;
whether you some other lover have
CHRYSIS ἀλλ᾽ οὐδὲ ἔχω ἔγωγε· ὁ δὲ μάτην ὑπέλαβε τὸν
but not-even have I-at-least he but in-vain supposed the
πλούσιόν μου ἐρᾶν, διότι ἄλλως ἐμνημόνευσά ποτε αὐτοῦ.
rich-man me to-love because idly I-mentioned once him
AMPELIS καὶ τοῦτο ἡδὺ τὸ ὑπὸ πλουσίων οἴεσθαι 2
and this pleasant the by rich-men to-think
σπουδάζεσθαί σε· οὕτω γὰρ ἀνιάσεται μᾶλλον καὶ
to-be-courted you so for he-will-be-grieved more and
φιλοτιμήσεται, ὡς μὴ ὑπερβάλοιντο αὐτὸν οἱ ἀντερασταί.
will-be-ambitious so-that not may-outbid him the rival-lovers
CHRYSIS καὶ μὴν οὗτός γε μόνον ὀργίζεται καὶ ῥαπίζει,
and indeed this-one at-least only gets-angry and slaps
δίδωσι δὲ οὐδέν.
gives but nothing
AMPELIS ἀλλὰ δώσει· ζηλότυποι γὰρ καὶ μάλιστα
but he-will-give jealous for and most-of-all
λυπηθήσονται.
they-will-be-grieved
CHRYSIS οὐκ οἶδ᾽ ὅπως ῥαπίσματα λαμβάνειν βούλει με, ὦ
not I-know how blows to-receive you-wish me O
Ἀμπελίδιον.
Ampelidion
AMPELIS οὔκ, ἀλλ᾽, ὡς οἶμαι, μεγάλοι ἔρωτες γίγνονται,
no but as I-think great loves arise
εἰ πύθοιτο ἀμελεῖσθαι, εἰ δὲ πιστεύσει μόνος ἔχειν,
if he-should-learn to-be-neglected if but he-shall-believe alone to-have-(you)

ἀπομαραίνεταί πως ἡ ἐπιθυμία. ταῦτα λέγω πρὸς σὲ
withers-away somehow the desire these-things I-say to you
εἴκοσιν ὅλοις ἔτεσιν ἑταιρήσασα, σὺ δὲ ὀκτωκαιδεκαέτις,
twenty whole years having-been-a-courtesan you but eighteen-years-old
οἶμαι, ἢ ἔλαττον οὖσα τυγχάνεις. εἰ βούλει δέ, καὶ
I-think or less being happen-to-be if you-wish and even
διηγήσομαι ἃ ἔπαθόν ποτε οὐ πάνυ πρὸ πολλῶν ἐτῶν·
I-will-relate what I-suffered once not very before many years
ἤρα μου Δημόφαντος ὁ δανειστὴς ὁ κατόπιν οἰκῶν τῆς
loved me Demophantus the money-lender the-one behind living —
Ποικίλης. οὗτος οὐδεπώποτε πλέον τι πέντε δραχμῶν
Poecile this-one never more anything than-five drachmas
δέδωκε καὶ ἠξίου δεσπότης εἶναι. ἤρα δέ, ὦ Χρυσί,
gave and claimed master to-be he-loved but O Chrysis
ἐπιπόλαιόν τινα ἔρωτα οὔτε ὑποστένων οὔτε δακρύων
superficial some love neither sighing nor weeping
οὔτε ἀωρὶ παραγιγνόμενος ἐπὶ τὰς θύρας, ἀλλ' αὐτὸ
nor at-odd-hours turning-up at the doors but it
μόνον συνεκάθευδέ μοι ἐνίοτε, καὶ τοῦτο διὰ μακροῦ.
only slept-with me sometimes and this at long-intervals
3 ἐπειδὴ δὲ ἐλθόντα ποτὲ ἀπέκλεισα — Καλλίδης γὰρ
when but having-come once I-shut-out-(him) Callides for
ὁ γραφεὺς ἔνδον ἦν δέκα δραχμὰς πεπομφώς — τὸ
the painter inside was ten drachmas having-sent the
μὲν πρῶτον ἀπῆλθέ μοι λοιδορησάμενος· ἐπεὶ δὲ
indeed first he-went-off from-me having-reviled-(me) when but
πολλαὶ μὲν διῆλθον ἡμέραι, ἐγὼ δὲ οὐ προσέπεμπον, ὁ
many indeed passed days I and not sent-to-(him) —
Καλλίδης δὲ ἔνδον ἦν αὖθις, ὑποθερμαινόμενος ἤδη τότε
Callides and inside was again growing-warm already then
ὁ Δημόφαντος καὶ αὐτὸς ἀναφλέγεται ἐς τὸ πρᾶγμα καὶ
— Demophantus also himself is-inflamed for the thing and

ἐπιστάς ποτε ἀνεῳγμένην τηρήσας τὴν θύραν ἔκλαεν,
having-stood-by once open having-watched the door he-wept
ἔτυπτεν, ἠπείλει φονεύσειν, περιερρήγνυτε τὴν ἐσθῆτα,
he-beat he-threatened to-be-going-to-kill tore-around the dress
ἅπαντα ἐποίει, καὶ τέλος τάλαντον δοὺς μόνος εἶχεν
everything he-did and finally a-talent having-given alone he-had-(me)
ὀκτὼ ὅλους μῆνας. ἡ γυνὴ δὲ αὐτοῦ πρὸς ἅπαντας
eight whole months the wife and his to all
ἔλεγεν ὡς ὑπὸ φαρμάκων ἐκμήναιμι αὐτόν. τὸ δὲ ἦν
said that by drugs I-had-driven-mad him the but was
ἄρα ζηλοτυπία τὸ φάρμακον. ὥστε, ὦ Χρυσί, καὶ σὺ
then jealousy the drug so-that O Chrysis also you
χρῶ ἐπὶ τὸν Γοργίαν τῷ αὐτῷ φαρμάκῳ· πλούσιος δὲ
use on — Gorgias the same drug rich and
ὁ νεανίσκος ἔσται, ἤν τι ὁ πατὴρ αὐτοῦ πάθῃ.
the youth will-be if anything the father his should-suffer

Δορκάς, Παννυχίς, Φιλόστρατος, Πολέμων

IX · DORCAS, PANNYCHIS, PHILOSTRATUS, AND POLEMON

The maid Dorcas tells Pannychis that the soldier Polemon has come back rich from the wars, as his servant Parmenon boasts, and Pannychis chides her for not first telling Parmenon how she mourned Polemon. She is alarmed, for the merchant Philostratus, who has just given her a talent, is with her. Polemon arrives and quarrels with Philostratus over her, and on Dorcas's advice Pannychis goes in with the merchant. Polemon threatens to storm the house with his Thracians, and Philostratus mocks him as a mercenary who never killed a cock and promises to scatter his army with stones.

1 DORCAS ἀπολώλαμεν, ὦ κεκτημένη, ἀπολώλαμεν, ὁ Πολέμων
we-are-ruined O mistress we-are-ruined — Polemon
ἀπὸ τῆς στρατείας ἀνέστρεψε πλουτῶν, ὥς φασιν· ἑώρακα
from the campaign has-returned being-rich as they-say I-have-seen
δὲ κἀγὼ αὐτὸν ἐφεστρίδα περιπόρφυρον ἐμπεπορπημένον
and I-too him a-cloak purple-bordered having-pinned-on
καὶ ἀκολούθους ἅμα πολλούς. καὶ οἱ φίλοι ὡς εἶδον,
and attendants with-(him) many and the friends when they-saw
συνέθεον ἐπ᾽ αὐτὸν ἀσπασόμενοι· ἐν τοσούτῳ δὲ τὸν
ran-together to him to-be-going-to-greet-(him) in so-much-(time) and the
θεράποντα ἰδοῦσα κατόπιν ἑπόμενον, ὃς συναποδεδημήκει
servant having-seen behind following who had-traveled-abroad
μετ᾽ αὐτοῦ, ἠρόμην καί, Εἰπέ μοι, ἔφην, ὦ Παρμένων,
with him I-asked and tell me I-said O Parmenon
ἀσπασαμένη πρότερον αὐτόν, πῶς ἡμῖν ἐπράξατε καὶ
having-greeted first him how for-us did-you-fare and
εἴ τι ἄξιον τῶν πολέμων ἔχοντες ἐπανεληλύθατε;
whether anything worthy of-the wars having you-have-come-back

PANNY. οὐκ ἔδει τοῦτο εὐθύς, ἀλλ᾽ ἐκεῖνα, ὅτι μὲν
not it-was-needful this at-once but those-things that indeed
ἐσώθητε, πολλὴ χάρις τοῖς θεοῖς, καὶ μάλιστα τῷ ξενίῳ
you-were-saved much thanks to-the gods and especially to-the hospitable
Διὶ καὶ Ἀθηνᾷ στρατίᾳ· ἡ δέσποινα δὲ ἐπυνθάνετο ἀεὶ
Zeus and Athena of-the-army the mistress and inquired always
τί πράττοιτε καὶ ἔνθα εἴητε; εἰ δὲ καὶ τοῦτο προσέθηκας,
what you-were-doing and where you-were if and also this you-had-added
ὡς καὶ ἐδάκρυε καὶ ἀεὶ ἐμέμνητο Πολέμωνος, ἄμεινον
that she-both wept and always remembered Polemon better
ἦν παρὰ πολύ.
it-was by far

DORCAS προεῖπον εὐθὺς ἐν ἀρχῇ ἅπαντα· πρὸς δὲ σὲ οὐκ 2
I-said-before at-once in the-beginning all-things to but you not
ἂν εἶπον, ἀλλὰ ἃ ἤκουσα ἐβουλόμην εἰπεῖν. ἐπεὶ πρός
— I-would-have-said but what I-heard I-wished to-tell since to
γε Παρμένοντα οὕτως ἠρξάμην· ἦ που, ὦ Παρμένων,
at-least Parmenon so I-began surely I-suppose O Parmenon
ἐβόμβει τὰ ὦτα ὑμῖν; ἀεὶ γὰρ ἐμέμνητο ἡ κεκτημένη
were-buzzing the ears to-you always for remembered-(you) the mistress
μετὰ δακρύων, καὶ μάλιστα εἴ τις ἐληλύθει ἐκ τῆς μάχης
with tears and especially if anyone had-come from the battle
καὶ πολλοὶ τεθνάναι ἐλέγοντο, ἐσπάραττε τότε τὰς κόμας καὶ
and many to-have-died were-said she-tore then the hair and
τὰ στέρνα ἐτύπτετο καὶ ἐπένθει πρὸς τὴν ἀγγελίαν ἑκάστην.
the breast beat and mourned at the news each

PANNY. εὖ γε, ὦ Δορκάς, οὕτως ἐχρῆν.
well at-least O Dorcas so it-was-needful

DORCAS εἶτα ἑξῆς μετ᾽ οὐ πολὺ ἠρόμην ἐκεῖνα. ὁ δέ, Πάνυ
then next after not long I-asked those-things he but very
λαμπρῶς, φησίν, ἀνεστρέψαμεν.
splendidly he-says we-have-returned

PANNY. οὕτως κἀκεῖνος οὐδὲν προειπών, ὡς ἐμέμνητό μου
so he-too nothing having-said-first how remembered me
ὁ Πολέμων ἢ ἐπόθει ἢ ηὔχετο ζῶσαν καταλαβεῖν;
— Polemon or longed-for or prayed living to-find-(me)
DORCAS καὶ μάλα πολλὰ τοιαῦτα ἔλεγε. τὸ δ' οὖν κεφάλαιον
and very many such-things he-said the but then sum
ἐξήγγειλε πλοῦτον πολύν, χρυσόν, ἐσθῆτα, ἀκολούθους,
he-announced wealth much gold clothes attendants
ἐλέφαντα· τὸ μὲν γὰρ ἀργύριον μηδὲ ἀριθμῷ ἄγειν αὐτόν,
ivory the indeed for silver not-even by-number to-bring him
ἀλλὰ μεδίμνῳ ἀπομεμετρημένον πολλοὺς μεδίμνους.
but by-the-medimnus measured-out many medimni
εἶχε δὲ καὶ αὐτὸς Παρμένων δακτύλιον ἐν τῷ μικρῷ
had and also himself Parmenon a-ring on the little
δακτύλῳ, μέγιστον, πολύγωνον, καὶ ψῆφος ἐνεβέβλητο τῶν
finger very-large many-cornered and a-stone was-set-in of-the
τριχρώμων, ἐρυθρά τε ἦν ἐπιπολῆς. εἴασα δ' οὖν αὐτὸν
three-colored red both was on-the-surface I-let and then him
ἐθέλοντά μοι διηγεῖσθαι ὡς τὸν Ἅλυν διέβησαν καὶ ὡς
wishing to-me to-relate how — Halys they-crossed and how
ἀπέκτειναν Τιριδάταν τινὰ καὶ ὡς διέπρεψεν ὁ Πολέμων
they-killed Tiridates some and how distinguished-himself — Polemon
ἐν τῇ πρὸς Πισίδας μάχῃ· ἀπέδραμον δέ σοι ταῦτα
in the against Pisidians battle ran-off and to-you these-things
προσαγγελοῦσα, ὡς περὶ τῶν παρόντων σκέψαιο.
to-be-going-to-announce so-that about the present-things you-might-consider
εἰ γὰρ ἐλθὼν ὁ Πολέμων — ἥξει δὲ πάντως
if for having-come — Polemon he-will-come and surely
ἀποσεισάμενος τοὺς γνωρίμους — ἀναπυθόμενος εὕροι τὸν
having-shaken-off the acquaintances having-inquired should-find —
Φιλόστρατον ἔνδον παρ' ἡμῖν, τί οἴει ποιήσειν αὐτόν;
Philostratus inside with us what do-you-think to-be-going-to-do him

PANNY. ἐξευρίσκωμεν, ὦ Δορκάς, ἐκ τῶν παρόντων 3
let-us-find O Dorcas from the present-things
σωτήριον· οὔτε γὰρ τοῦτον ἀποπέμψαι καλὸν τάλαντον
a-means-of-safety neither for this-one to-send-away good a-talent
ἔναγχος δεδωκότα καὶ τἆλλα ἔμπορον ὄντα καὶ πολλὰ
lately having-given and in-other-respects a-merchant being and many-things
ὑπισχνούμενον, οὔτε Πολέμωνα τοιοῦτον ἐπανήκοντα
promising nor Polemon such returning
χρήσιμον μὴ παραδέχεσθαι· προσέτι γὰρ καὶ ζηλότυπός
useful not to-receive besides for also jealous
ἐστιν, ὃς καὶ πενόμενος ἔτι πολὺ ἀφόρητος ἦν· νῦν δὲ
he-is who even being-poor still very unbearable was now but
τί οὐκ ἂν ἐκεῖνος ποιήσειεν;
what not — would-be do

DORCAS ἀλλὰ καὶ προσέρχεται.
but also he-is-approaching

PANNY. ἐκλύομαι, ὦ Δορκάς, ὑπὸ τῆς ἀπορίας καὶ τρέμω.
I-faint O Dorcas from the perplexity and I-tremble

DORCAS ἀλλὰ καὶ Φιλόστρατος προσέρχεται.
but also Philostratus is-approaching

PANNY. τίς γένωμαι; πῶς ἄν με ἡ γῆ καταπίοι;
what am-I-to-become how — me the earth might-swallow

PHILOS. τί οὐ πίνομεν, ὦ Παννυχί; 4
why not do-we-drink O Pannychis

PANNY. ἄνθρωπε, ἀπολώλεκάς με. σὺ δὲ χαῖρε, Πολέμων,
fellow you-have-ruined me you and greetings Polemon
χρόνιος φανείς.
after-long-time appearing

POLEMON οὗτος οὖν τίς ἐστιν ὁ προσιὼν ὑμῖν; σιωπᾷς;
this-one then who is the-one approaching you you-are-silent
εὖ γε, ὦ Παννυχί. ἐγὼ δὲ πεμπταῖος ἐκ Πυλῶν διέπτην
well at-least O Pannychis I but on-the-fifth-day from Pylae flew-across

ἐπειγόμενος ἐπὶ τοιαύτην γυναῖκα. καὶ δίκαια μέντοι
hurrying to such a-woman and just-things however
πέπονθα, καί σοι χάριν ἔχω· οὐκέτι γὰρ ἁρπασθήσομαι
I-have-suffered and to-you thanks I-have no-longer for I-shall-be-snatched
ὑπὸ σοῦ.
by you

PHILOS. σὺ δὲ τίς εἶ, ὦ βέλτιστε;
you but who are O best-one

POLEMON ὅτι Πολέμων ὁ Στειριεὺς Πανδιονίδος φυλῆς,
that Polemon the of-Steiria of-the-Pandionis tribe
ἀκούεις; χιλιαρχήσας τὸ πρῶτον, νῦν δὲ ἐξαναστήσας
you-hear having-been-chiliarch at-the first now but having-raised
πεντακισχιλίαν ἀσπίδα, ἐραστὴς Παννυχίδος, ὅτε ᾤμην
five-thousand shield lover of-Pannychis when I-thought
ἔτι ἀνθρώπινα φρονεῖν αὐτήν.
still human to-think her

PHILOS. ἀλλὰ τὰ νῦν σοι, ὦ ξεναγέ, Παννυχὶς ἐμή ἐστι, καὶ
but for now to-you O captain Pannychis mine is and
τάλαντον εἴληφε, λήψεται δὲ ἤδη καὶ ἕτερον, ἐπειδὰν τὰ
a-talent has-received will-receive and soon also another when the
φορτία διαθώμεθα. καὶ νῦν ἀκολούθει μοι, ὦ Παννυχί,
cargoes we-have-disposed-of and now follow me O Pannychis
τοῦτον δὲ παρ᾽ Ὀδρύσαις χιλιαρχεῖν ἔα.
this-one but among Odrysians to-be-chiliarch let

DORCAS ἐλευθέρα μέν ἐστι καὶ ἀκολουθήσει, ἢν ἐθέλῃ.
free indeed she-is and will-follow if she-wishes

PANNY. τί ποιῶ, Δορκάς;
what am-I-to-do Dorcas

DORCAS εἰσιέναι ἄμεινον, ὀργιζομένῳ οὐχ οἷόν τε παρεῖναι
to-go-in better to-an-angry-man not possible — to-be-present
Πολέμωνι, καὶ μᾶλλον ἐπιταθήσεται ζηλοτυπῶν.
Polemon and more will-be-intensified being-jealous

PANNY. εἰ θέλεις, εἰσίωμεν.
if you-wish let-us-go-in

POLEMON ἀλλὰ προλέγω ὑμῖν ὅτι τὸ ὕστατον πίεσθε
but I-warn you that the last you-will-drink
τήμερον, ἢ μάτην ἐγὼ τοσούτοις φόνοις ἐγγεγυμνασμένος
today or in-vain I in-so-many slaughters trained
πάρειμι. τοὺς Θρᾷκας, ὦ Παρμένων· ὡπλισμένοι ἡκόντων
am-present the Thracians O Parmenon armed let-them-come
ἐμφράξαντες τὸν στενωπὸν τῇ φάλαγγι· ἐπὶ μετώπου
having-blocked the alley with-the phalanx on front
μὲν τὸ ὁπλιτικόν, παρ᾽ ἑκάτερα δὲ οἱ σφενδονῆται καὶ
indeed the hoplite-force on each-side and the slingers and
τοξόται, οἱ δὲ ἄλλοι κατόπιν.
archers the and others behind

PHILOS. ὡς βρεφυλλίοις ταῦτα, ὦ μισθοφόρε, ἡμῖν λέγεις
as to-babies these-things O mercenary to-us you-say
καὶ μορμολύττῃ· σὺ γὰρ ἀλεκτρυόνα πώποτε ἀπέκτεινας
and you-try-to-frighten you for a-cock ever killed
ἢ πόλεμον εἶδες; ἐρυμάτιον ἐφρούρεις τάχα διμοιρίτης
or war saw a-little-fort you-guarded perhaps a-half-file-leader
ὤν, ἵνα καὶ τοῦτο προσχαρίσωμαί σοι.
being so-that also this I-may-grant-in-addition to-you

POLEMON καὶ μὴν εἴσῃ μετ᾽ ὀλίγον, ἐπειδὰν προσιόντας
and indeed you-will-know after a-little when approaching
ἡμᾶς ἐπὶ δόρυ θεάσῃ στίλβοντας τοῖς ὅπλοις.
us to spear-(side) you-see gleaming with-the arms

PHILOS. ἥκετε μόνον συσκευασάμενοι. ἐγὼ δὲ καὶ Τίβιος
come only having-packed-up I and also Tibius
οὗτος — μόνος γὰρ οὗτος ἕπεταί μοι — βάλλοντες ὑμᾶς
this-one alone for this-one follows me pelting you

λίθοις τε καὶ ὀστράκοις οὕτω διασκεδάσομεν, ὡς μηδὲ
with-stones both and potsherds so will-scatter-(you) that not-even
ὅποι οἴχοισθε ἔχοιτε εἰδέναι.
where you-may-have-gone you-might-be-able to-know

Χελιδόνιον καὶ Δροσίς

X · CHELIDONIUM AND DROSIS

Drosis tells Chelidonium that her young lover Cleinias no longer visits because his teacher, the philosopher Aristaenetus, keeps him away. At her bidding Chelidonium reads his letter, which says that his father has put him under Aristaenetus, who has rebuked him for consorting with a courtesan and promises him virtue. Cleinias's slave Dromon, whom Drosis has won over, says Aristaenetus is himself a lover of boys, and Chelidonium proposes to write by night on the wall of the Cerameicus, where Cleinias's father walks, that Aristaenetus is corrupting Cleinias.

1 CHELI. οὐκέτι φοιτᾷ παρὰ σέ, ὦ Δροσί, τὸ μειράκιον
no-longer does-he-come to you O Drosis the youth
ὁ Κλεινίας; οὐ γὰρ ἑώρακα, πολὺς ἤδη χρόνος, αὐτὸν
— *Cleinias not for I-have-seen much already time him*
παρ' ὑμῖν.
with you
DROSIS οὐκέτι, ὦ Χελιδόνιον· ὁ γὰρ διδάσκαλος αὐτὸν
no-longer O Chelidonium the for teacher him
εἶρξε μηκέτι μοι προσιέναι.
has-shut-out no-longer me to-visit
CHELI. τίς οὗτος; μή τι τὸν παιδοτρίβην Διότιμον
who this-one surely-not — the athletic-trainer Diotimus
λέγεις; ἐπεὶ ἐκεῖνός γε φίλος ἐστίν.
do-you-mean since he at-least a-friend is

DROSIS οὔκ, ἀλλ' ὁ κάκιστα φιλοσόφων ἀπολούμενος
no but the most-wretchedly of-philosophers going-to-perish
Ἀρισταίνετος.
Aristaenetus
CHELI. τὸν σκυθρωπὸν λέγεις, τὸν δασύν, τὸν βαθυπώγωνα,
the sullen-one you-mean the shaggy-one the deep-bearded-one
ὃς εἴωθε μετὰ τῶν μειρακίων περιπατεῖν ἐν τῇ Ποικίλῃ;
who is-wont with the youths to-walk-about in — Poecile
DROSIS ἐκεῖνόν φημι τὸν ἀλαζόνα, ὃν κάκιστα ἐπίδοιμι
that-one I-mean the charlatan whom most-wretchedly may-I-see
ἀπολούμενον, ἑλκόμενον τοῦ πώγωνος ὑπὸ δημίου.
perishing dragged by-the beard by an-executioner
CHELI. τί παθὼν δὲ ἐκεῖνος τοιαῦτα ἔπεισε τὸν Κλεινίαν; 2
what having-suffered and he such-things persuaded — Cleinias
DROSIS οὐκ οἶδα, ὦ Χελιδόνιον. ἀλλὰ μηδέποτε ἀπόκοιτός μου
not I-know O Chelidonium but never sleeping-away from-me
γενόμενος ἀφ' οὗ γυναικὶ ὁμιλεῖν ἤρξατο — πρῶτον δὲ
having-been since — with-a-woman to-consort he-began first but
ὡμίλησέ μοι — τριῶν τούτων ἑξῆς ἡμερῶν οὐδὲ προσῆλθε
he-consorted with-me three these in-a-row days not-even came-near
τῷ στενωπῷ· ἐπεὶ δὲ ἠνιώμην — οὐκ οἶδα δὲ ὅπως τι
the alley when and I-was-grieved not I-know but how something
ἔπαθον ἐπ' αὐτῷ — ἔπεμψα τὴν Νεβρίδα περισκεψομένην
I-felt about him I-sent — Nebris to-be-going-to-look-around-for
αὐτὸν ἢ ἐν ἀγορᾷ διατρίβοντα ἢ ἐν Ποικίλῃ· ἡ δὲ
him either in agora spending-time or in Poecile she and
περιπατοῦντα ἔφη ἰδοῦσα μετὰ τοῦ Ἀρισταινέτου
walking-about she-said having-seen-(him) with — Aristaenetus
νεῦσαι πόρρω, ἐκεῖνον δὲ ἐρυθριάσαντα κάτω ὁρᾶν καὶ
to-have-nodded from-afar him but having-blushed down to-look and
μηκέτι παρενεγκεῖν τὸν ὀφθαλμόν. εἶτ' ἐβάδιζον ἅμα ἐς τὴν
no-longer to-turn-aside the eye then they-walked together into the

πόλιν· ἡ δὲ ἄχρι τοῦ Διπύλου ἀκολουθήσασα, ἐπεὶ μηδ'
city she and as-far-as — Dipylon having-followed when not-even
ὅλως ἐπεστράφη, ἐπανῆκεν οὐδὲν σαφὲς ἀπαγγεῖλαι ἔχουσα.
at-all he-turned-round came-back nothing clear to-report having
πῶς με οἴει διάγειν τὸ μετὰ ταῦτα οὐκ ἔχουσαν
how me do-you-think to-be-living the after these-things not being-able
εἰκάσαι ὅ τι μοι πέπονθεν ὁ μειρακίσκος; ἀλλὰ μὴ
to-guess what ever to-me has-happened-to the lad but surely-not
ἐλύπησέ τι αὐτόν, ἔλεγον, ἤ τινος ἄλλης ἠράσθη
grieved something him I-said or some other-woman he-fell-in-love-with
μισήσας ἐμέ; ἀλλ' ὁ πατὴρ διεκώλυσεν αὐτόν; πολλὰ
having-come-to-hate me but the father prevented him many
τοιαῦτα ἔστρεφον. ἤδη δὲ περὶ δείλην ὀψίαν ἦκεν ὁ
such-things I-turned-over already and toward afternoon late came —
Δρόμων τὸ γραμμάτιον τουτὶ παρ' αὐτοῦ κομίζων. ἀνάγνωθι
Dromon the letter this-here from him bringing read
λαβοῦσα, ὦ Χελιδόνιον· οἶσθα γὰρ δή που γράμματα.
having-taken-(it) O Chelidonium you-know for indeed I-suppose letters

3 CHELI. φέρ' ἴδωμεν· τὰ γράμματα οὐ πάνυ σαφῆ, ἀλλὰ
come let-us-see the letters not very clear but
ἐπισεσυρμένα δηλοῦντα ἔπειξίν τινα τοῦ γεγραφότος.
scrawled showing haste some of-the-one having-written
λέγει δέ "πῶς μὲν ἐφίλησά σε, ὦ Δροσί, τοὺς θεοὺς
he-says and how indeed I-loved you O Drosis the gods
ποιοῦμαι μάρτυρας."
I-make witnesses

DROSIS αἰαῖ τάλαν, οὐδὲ τὸ χαίρειν προσέγραψε.
alas wretched-me not-even the greeting he-wrote-on

CHELI. "καὶ νῦν δὲ οὐ κατὰ μῖσος, ἀλλὰ κατ' ἀνάγκην
and now and not from hatred but from necessity
ἀφίσταμαί σου· ὁ πατὴρ γὰρ Ἀριστοινέτῳ παρέδωκέ με
I-withdraw-from you the father for to-Aristaenetus has-handed-over me

φιλοσοφεῖν αὐτῷ, κἀκεῖνος — ἔμαθε γὰρ τὰ καθ' ἡμᾶς
to-study-philosophy with-him and-he learned for the-things concerning us
ἅπαντα — πάνυ πολλὰ ἐπετίμησέ μοι ἀπρεπὲς εἶναι λέγων
all very much rebuked me improper to-be saying
ἑταίρᾳ συνεῖναι Ἀρχιτέλους καὶ Ἐρασικλείας υἱὸν ὄντα·
with-a-courtesan to-consort of-Architeles and of-Erasicleia son being
πολὺ γὰρ ἄμεινον εἶναι τὴν ἀρετὴν προτιμᾶν τῆς ἡδονῆς."
much for better to-be the virtue to-prefer to-the pleasure
DROSIS μὴ ὥρασιν ἴκοιτο ὁ λῆρος ἐκεῖνος τοιαῦτα
not in-season may-be-come the dotard that such-things
παιδεύων τὸ μειράκιον.
teaching the youth
CHELI. "ὥστε ἀνάγκη πείθεσθαι αὐτῷ· παρακολουθεῖ γὰρ
so-that it-is-necessary to-obey him he-follows-along for
ἀκριβῶς παραφυλάττων, καὶ ὅλως οὐδὲ προσβλέπειν ἄλλῳ
closely watching and altogether not-even to-look-at other
οὐδενὶ ἔξεστιν ὅτι μὴ ἐκείνῳ· εἰ δὲ σωφρονοῖμι καὶ πάντα
anyone it-is-allowed except — him if but I-should-be-sensible and in-all-things
πεισθείην αὐτῷ, ὑπισχνεῖται πάνυ εὐδαίμονα ἔσεσθαί με
I-should-obey him he-promises very happy to-be-going-to-be me
καὶ ἐνάρετον καταστήσεσθαι τοῖς πόνοις προγεγυμνασμένον.
and virtuous to-be-going-to-become by-the toils trained-beforehand
ταῦτά σοι μόλις ἔγραψα ὑποκλέψας ἐμαυτόν. σὺ
these-things to-you with-difficulty I-wrote having-stolen-away myself you
δέ μοι εὐτύχει καὶ μέμνησο Κλεινίου."
but to-me fare-well and remember Cleinias
DROSIS τί σοι δοκεῖ ἡ ἐπιστολή, ὦ Χελιδόνιον; 4
what to-you seems the letter O Chelidonium
CHELI. τὰ μὲν ἄλλα ἡ ἀπὸ Σκυθῶν ῥῆσις, τὸ δὲ
the indeed other-things the from Scythians speech the but
"μέμνησο Κλεινίου" ἔχει τινὰ ὑπόλοιπον ἐλπίδα.
remember Cleinias has some remaining hope

DROSIS καὐμοὶ οὕτως, ἔδοξεν· ἀπόλλυμαι δ' οὖν ὑπὸ τοῦ
to-me-too so it-seemed I-am-perishing but then from the
ἔρωτος. ὁ μέντοι Δρόμων ἔφασκε παιδεραστήν τινα εἶναι
love — however Dromon said a-lover-of-boys some to-be
τὸν Ἀρισταίνετον καὶ ἐπὶ προφάσει τῶν μαθημάτων συνεῖναι
— Aristaenetus and on pretext of-the lessons to-consort
τοῖς ὡραιοτάτοις τῶν νέων καὶ ἰδίᾳ λογοποιεῖσθαι
with-the most-handsome of-the young and privately to-talk
πρὸς τὸν Κλεινίαν ὑποσχέσεις τινὰς ὑπισχνούμενον ὡς
to — Cleinias promises some promising that
ἰσόθεον ἀποφανεῖ αὐτόν. ἀλλὰ καὶ ἀναγιγνώσκει μετ'
equal-to-a-god he-will-make him but even he-reads with
αὐτοῦ ἐρωτικούς τινας λόγους τῶν παλαιῶν φιλοσόφων
him amatory some discourses of-the ancient philosophers
πρὸς τοὺς μαθητάς, καὶ ὅλος περὶ τὸ μειράκιόν ἐστιν.
to the pupils and wholly about the youth he-is
ἠπείλει δὲ καὶ τῷ πατρὶ τοῦ Κλεινίου κατερεῖν ταῦτα.
he-threatened and also to-the father — of-Cleinias to-tell these-things
CHELI. ἐχρῆν, ὦ Δροσί, γαστρίσαι τὸν Δρόμωνα.
it-was-needful O Drosis to-feed-full — Dromon
DROSIS ἐγάστρισα, καὶ ἄνευ δὲ τούτου ἐμός ἐστι· κέκνισται
I-fed-(him)-full and without and this mine he-is he-has-been-smitten
γὰρ κἀκεῖνος τῆς Νεβρίδος.
for he-too — with-Nebris
CHELI. θάρρει, πάντα ἔσται καλῶς. ἐγὼ δὲ καὶ ἐπιγράψειν
take-heart all-things will-be well I and also to-be-going-to-write-up
μοι δοκῶ ἐπὶ τοῦ τοίχου ἐν Κεραμεικῷ, ἔνθα ὁ Ἀρχιτέλης
to-myself I-seem on the wall in Cerameicus where — Architeles
εἴωθε περιπατεῖν, Ἀρισταίνετος διαφθείρει Κλεινίαν, ὥστε καὶ
is-wont to-walk-about Aristaenetus is-corrupting Cleinias so-that also
ἐκ τούτου συνδραμεῖν τῇ παρὰ τοῦ Δρόμωνος διαβολῇ.
from this to-concur with-the from — Dromon slander

DROSIS πῶς δ' ἂν λάθοις ἐπιγράψασα;
how and — would-you-escape-notice having-written-(it)
CHELI. τῆς νυκτός, ὦ Δροσί, ἄνθρακά ποθεν λαβοῦσα.
by-the night O Drosis charcoal from-somewhere having-taken
DROSIS εὖ γε, συστράτευε μόνον, ὦ Χελιδόνιον, κατὰ τοῦ
well at-least fight-alongside only O Chelidonium against the
ἀλαζόνος Ἀριστ αινέτου.
charlatan Aristaenetus

Τρύφαινα καὶ Χαρμίδης

XI · TRYPHAENA AND CHARMIDES

Tryphaena, hired by Charmides, finds him weeping and turning away from her in bed, and learns that he loves Philematium, who shut him out for Moschion when he could not pay the thousand drachmas she asked, so that he hired Tryphaena to grieve her. She tells him that Philematium is forty-five, wears a wig, dyes her hair, and has white spots on her skin, which is why she never lets him see her naked, and makes to leave. Charmides takes her word and turns to Tryphaena.

TRYPH. ἑταίραν δέ τις παραλαβὼν πέντε δραχμὰς τὸ 1
a-courtesan and anyone having-taken five drachmas the
μίσθωμα δοὺς καθεύδει ἀποστραφεὶς δακρύων καὶ
fee having-given sleeps turned-away weeping and
στένων; ἀλλ' οὔτε πέπωκας ἡδέως, οἶμαι, οὔτε δειπνῆσαι
groaning but neither you-have-drunk gladly I-think nor to-dine
μόνος ἠθέλησας· ἔκλαες γὰρ καὶ παρὰ τὸ δεῖπνον, ἑώρων
alone you-wished you-wept for even during the dinner I-saw
γάρ· καὶ νῦν δὲ οὐ διαλέλοιπας ἀνολολύζων ὥσπερ
for and now and not you-have-stopped sobbing like
βρέφος. ταῦτα οὖν, ὦ Χαρμίδη, τίνος ἕνεκα ποιεῖς;
a-baby these-things then O Charmides of-what for-the-sake do-you-do

μὴ ἀποκρύψῃ με, ὡς ἂν καὶ τοῦτο ἀπολαύσω τῆς
not hide-(it) from-me so-that — also this I-may-gain of-the
νυκτὸς ἀγρυπνήσασα μετὰ σοῦ.
night having-lain-awake with you

CHARM. ἔρως με ἀπόλλυσιν, ὦ Τρύφαινα, καὶ οὐκέτ' ἀντέχω
love me is-destroying O Tryphaena and no-longer I-hold-out
πρὸς τὸ δεινόν.
against the terrible-thing

TRYPH. ἀλλ' ὅτι μὲν οὐκ ἐμοῦ ἐρᾷς, δῆλον· οὐ γὰρ ἂν
but that indeed not me you-love clear not for —
ἔχων με ἠμέλεις καὶ ἀπωθοῦ περιπλέκεσθαι
having me you-would-neglect-(me) and you-would-push-away to-embrace-(you)
θέλουσαν καὶ τέλος διετείχιζες τὸ μεταξὺ ἡμῶν τῷ
wishing and finally you-walled-off the between us with-the
ἱματίῳ δεδιὼς μὴ ψαύσαιμί σου. τίς δὲ ὅμως ἐκείνη
cloak fearing lest I-should-touch you who but nevertheless she
ἐστίν, εἰπέ· τάχα γὰρ ἄν τι καὶ συντελέσαιμι πρὸς
is tell perhaps for — something also I-might-contribute toward
τὸν ἔρωτα, οἶδα γὰρ ὡς χρὴ τὰ τοιαῦτα διακονεῖσθαι.
the love I-know for how one-must the such-things to-manage

CHARM. καὶ μὴν οἶσθα καὶ πάνυ ἀκριβῶς αὐτὴν κἀκείνη
and indeed you-know and very exactly her and-she
σέ· οὐ γὰρ ἀφανὴς ἑταίρα ἐστίν.
you not for obscure courtesan she-is

2 TRYPH. εἰπὲ τοὔνομα, ὦ Χαρμίδη.
tell the-name O Charmides

CHARM. Φιλημάτιον, ὦ Τρύφαινα.
Philematium O Tryphaena

TRYPH. ὁποτέραν λέγεις; δύο γάρ εἰσι· τὴν ἐκ Πειραιῶς,
which-of-the-two do-you-mean two for there-are the-one from Piraeus
τὴν ἄρτι διακεκορευμένην, ἧς ἐρᾷ Δάμυλλος ὁ τοῦ νῦν
the lately deflowered whom loves Damyllus the of-the now
στρατηγοῦντος υἱός, ἢ τὴν ἑτέραν, ἣν Παγίδα ἐπικαλοῦσιν;
being-general son or the other whom Pagis they-call
CHARM. ἐκείνην, καὶ ἑάλωκα ὁ κακοδαίμων καὶ
that-one and I-have-been-caught the ill-fated-one and
συνείλημμαι πρὸς αὐτῆς.
I-am-held-fast by her
TRYPH. οὐκοῦν δι᾽ ἐκείνην ἔκλαες;
then because-of her you-wept
CHARM. καὶ μάλα.
and very-much
TRYPH. πολὺς δὲ χρόνος ἔστι σοι ἐρῶντι ἢ νεοτελής τις
long and time is-it for-you loving or newly-initiated some
εἶ;
are-you
CHARM. οὐ νεοτελής, ἀλλὰ μῆνες ἑπτὰ σχεδὸν ἀπὸ
not newly-initiated but months seven almost from
Διονυσίων, ὅτε πρῶτον εἶδον αὐτήν.
the-Dionysia when first I-saw her
TRYPH. εἶδες δὲ ὅλην ἀκριβῶς, ἢ τὸ πρόσωπον μόνον
did-you-see and whole exactly or the face only
καὶ ὅσα τοῦ σώματος φανερά, καὶ ὡς χρῆν γυναῖκα
and what-parts of-the body visible and as was-fitting a-woman
πέντε καὶ τετταράκοντα ἔτη γεγονυῖαν ἤδη;
five and forty years having-become already
CHARM. καὶ μὴν ἐπόμνυται δύο καὶ εἴκοσιν εἰς τὸν ἐσόμενον
and indeed she-swears two and twenty at the coming
Ἐλαφηβολιῶνα τελέσειν.
Elaphebolion to-be-going-to-complete

3 TRYPH. σὺ δὲ ποτέροις πιστεύσειας ἄν, τοῖς ἐκείνης ὅρκοις
you but which would-you-believe — the her oaths
ἢ τοῖς σεαυτοῦ ὀφθαλμοῖς; ἐπίσκεψαι γὰρ ἀκριβῶς
or the your-own eyes examine for exactly
ὑποβλέψας ποτὲ τοὺς κροτάφους αὐτῆς, ἔνθα μόνον τὰς
having-glanced-up sometime the temples her where only the
αὐτῆς τρίχας ἔχει· τὰ δὲ ἄλλα φενάκη βαθεῖα. περὶ δὲ
her-own hair she-has the and rest a-wig thick around and
τοὺς κροτάφους ὁπόταν ἀσθενήσῃ τὸ φάρμακον, ᾧ
the temples whenever has-weakened the dye with-which
βάπτεται, ὑπολευκαίνεται τὰ πολλά. καίτοι τί τοῦτο;
she-is-dyed it-turns-white the most and-yet what this
βίασαί ποτε καὶ γυμνὴν ἰδεῖν.
force-(her) sometime also naked to-see
CHARM. οὐδεπώποτέ μοι πρὸς τοῦτο ἐνέδωκεν.
never to-me for this did-she-yield
TRYPH. εἰκότως· ἠπίστατο γὰρ μυσαχθησόμενόν σε τὰς
reasonably she-knew for to-be-going-to-be-disgusted you the
αὐτῆς λεύκας. ὅλη δὲ ἀπὸ τοῦ αὐχένος ἐς τὰ γόνατα
her white-spots whole and from the neck to the knees
παρδάλει ἔοικεν. ἀλλὰ σὺ ἐδάκρυες τοιαύτῃ μὴ συνών;
a-leopard she-resembles but you were-weeping with-such not consorting
ἦ που τάχα καὶ ἐλύπει σε καὶ ὑπερεώρα;
surely I-suppose perhaps also she-was-grieving you and slighting-(you)
CHARM. ναί, ὦ Τρύφαινα, καίτοι τοσαῦτα παρ᾽ ἐμοῦ
yes O Tryphaena and-yet so-much from me
λαμβάνουσα. καὶ νῦν ἐπειδὴ χιλίας αἰτούσῃ οὐκ εἶχον
receiving and now since a-thousand to-her-asking not I-could
διδόναι ῥᾳδίως ἅτε ὑπὸ πατρὶ φειδομένῳ τρεφόμενος,
give easily since under a-father thrifty being-brought-up

Μοσχίωνα ἐσδεξαμένη ἀπέκλεισέ με, ἀνθ᾽ ὧν λυπῆσαι
Moschion having-admitted she-shut-out me in-return-for which to-grieve
καὶ αὐτὸς θέλων αὐτὴν σὲ παρείληφα.
also myself wishing her you I-have-taken
TRYPH. μὰ τὴν Ἀφροδίτην οὐκ ἂν ἦκον, εἴ μοι
by — Aphrodite not — I-would-have-come if to-me
προεῖπέ τις ὡς ἐπὶ τούτοις παραλαμβανοίμην, λυπῆσαι
had-told anyone that on these-terms I-was-being-taken to-grieve
ἄλλην, καὶ ταῦτα Φιλημάτιον τὴν σορόν. ἀλλ᾽
another-woman and that Philematium the coffin but
ἄπειμι, καὶ γὰρ ἤδη τρίτον τοῦτο ᾖσεν ἀλεκτρυών.
I-am-going-away also for already third-time this has-crowed a-cock
CHARM. μὴ σύ γε οὕτως ταχέως, ὦ Τρύφαινα· εἰ γὰρ 4
not you at-least so quickly O Tryphaena if for
ἀληθῆ ἐστιν ἃ φὴς περὶ Φιληματίου, τὴν πηνήκην
true are what you-say about Philematium the wig
καὶ ὅτι βάπτεται καὶ τὸ τῶν ἄλλων ἀλφῶν, οὐδὲ
and that she-is-dyed and the of-the other white-spots not-even
προσβλέπειν ἂν ἔτι δυναίμην αὐτῇ.
to-look-at — any-longer I-could her
TRYPH. ἐροῦ τὴν μητέρα, εἴ ποτε λέλουται μετ᾽ αὐτῆς·
ask the mother whether ever she-has-bathed with her
περὶ γὰρ τῶν ἐτῶν κἂν ὁ πάππος διηγήσεταί σοι, εἴ
about for the years even the grandfather will-relate to-you if
γε ζῇ ἔτι.
at-least he-lives still
CHARM. οὐκοῦν ἐπειδὴ τοιαύτη ἐκείνη, ἀφῳρήσθω μὲν ἤδη
then since such she-is let-be-taken-away indeed now
τὸ διατείχισμα, περιβάλλωμεν δὲ ἀλλήλους καὶ φιλῶμεν
the partition let-us-embrace and one-another and let-us-kiss
καὶ ἀληθῶς συνῶμεν· Φιλημάτιον δὲ πολλὰ χαιρέτω.
and truly be-together Philematium and many-times farewell

Ἰόεσσα καὶ Πυθιὰς καὶ Λυσίας

XII · IOESSA, PYTHIAS, AND LYSIAS

Ioessa reproaches Lysias for his coldness, though she has refused all other lovers for him, and recounts his flirtations, above all with Pyrallis at a drinking party. When he walks off in silence, Pythias advises her to shut him out. Lysias comes back and says that six nights ago he climbed over the wall and found her in bed with a shaven youth. Over Pythias's protest, Ioessa reveals that the youth was Pythias herself, shorn after an illness. Lysias is reconciled and asks them to drink, and Pythias begs him to tell no one about her hair.

1 IOESSA θρύπτῃ, ὦ Λυσία, πρὸς ἐμέ; καὶ καλῶς, ὅτι μήτε
you-play-coy O Lysias with me and well since neither
ἀργύριον πώποτε ᾔτησά σε μήτ' ἀπέκλεισα ἐλθόντα,
money ever did-I-ask you nor shut-out-(you) having-come
ἔνδον ἕτερος, εἰποῦσα, μήτε παραλογισάμενον τὸν πατέρα
inside another-(is) having-said nor having-cheated the father
ἢ ὑφελόμενον τῆς μητρὸς ἠνάγκασα ἐμοί τι
or having-filched from-the mother did-I-compel-(you) to-me something
κομίσαι ὁποῖα αἱ ἄλλαι ποιοῦσιν, ἀλλ' εὐθὺς ἐξ
to-bring such-as the other-women do but straight from
ἀρχῆς ἄμισθον, ἀξύμβολον εἰσεδεξάμην. οἶσθα ὅσους
beginning feeless without-contribution I-received-(you) you-know how-many
ἐραστὰς παρεπεμψάμην, Ἠθοκλέα τὸν πρυτανεύοντα νῦν
lovers I-dismissed Ethocles the prytanis now
καὶ Πασίωνα τὸν ναύκληρον καὶ τὸν συνέφηβόν σου
and Pasion the shipowner and the fellow-ephebe your
Μέλισσον, καίτοι ἔναγχος ἀποθανόντος αὐτῷ τοῦ πατρὸς
Melissus and-yet lately having-died for-him the father
καὶ κύριον αὐτὸν ὄντα τῆς οὐσίας· ἐγὼ δὲ σὲ τὸν
and master him being of-the estate I but you —
Φάωνα μόνον εἶχον οὔτε τινὰ προσβλέπουσα ἕτερον οὔτε
Phaon alone had neither anyone looking-at other nor

προσιεμένη ὅτι μὴ σέ· ᾤμην γὰρ ἡ ἀνόητος ἀληθῆ εἶναι
admitting except — you I-thought for the foolish-one true to-be
ἃ ὤμνυες, καὶ διὰ τοῦτό σοι προσέχουσα ὥσπερ ἡ
what you-swore and because-of this to-you attending like —
Πηνελόπη ἐσωφρόνουν, ἐπιβοωμένης τῆς μητρὸς καὶ πρὸς
Penelope I-was-chaste crying-out the mother and to
τὰς φίλας ἐγκαλούσης. σὺ δὲ ἐπείπερ ἔμαθες ὑποχείριον
the friends complaining you but when you-learned under-your-hand
ἔχων με τετηκυῖαν ἐπὶ σοί, ἄρτι μὲν Λυκαίνῃ προσέπαιζες
having me melting for you now indeed with-Lycaena you-flirted
ἐμοῦ ὁρώσης, ὡς λυποίης ἐμέ, ἄρτι δὲ σὺν ἐμοὶ
me watching so-that you-might-grieve me now and with me
κατακείμενος ἐπῄνεις Μαγίδιον τὴν ψάλτριαν· ἐγὼ δ' ἐπὶ
lying you-praised Magidium the harp-girl I and at
τούτοις δακρύω καὶ συνίημι ὑβριζομένη. πρῴην δὲ ὁπότε
these-things weep and understand being-outraged the-other-day and when
συνεπίνετε Θράσων καὶ σὺ καὶ Δίφιλος, παρῆσαν καὶ ἡ
you-drank-together Thraso and you and Diphilus were-present and the
αὐλητρὶς Κυμβάλιον καὶ Πυραλλὶς ἐχθρὰ οὖσα ἐμοί. σὺ δὲ
flute-girl Cymbalium and Pyrallis hateful being to-me you but
τοῦτ' εἰδὼς τὴν Κυμβάλιον μὲν οὔ μοι πάνυ ἐμέλησεν ὅτι
this knowing — Cymbalium indeed not to-me very did-it-matter that
πεντάκις ἐφίλησας· σεαυτὸν γὰρ ὕβριζες τοιαύτην φιλῶν·
five-times you-kissed yourself for you-outraged such kissing
Πυραλλίδα δὲ ὅσον ἐνένευες, καὶ πιὼν ἂν ἐκείνῃ μὲν
Pyrallis but how-much you-nodded and having-drunk — to-her indeed
ὑπέδειξας τὸ ποτήριον, ἀποδιδοὺς δὲ τῷ παιδὶ πρὸς τὸ οὖς
you-showed the cup handing-back and to-the slave in the ear
ἐκέλευες, εἰ μὴ Πυραλλὶς αἰτήσειε, μὴ ἂν ἄλλῳ ἐγχέαι·
you-ordered if not Pyrallis should-ask not — for-another to-pour
τέλος δὲ τοῦ μήλου ἀποδακών, ὁπότε τὸν Δίφιλον εἶδες
finally and of-the apple having-bitten-off when — Diphilus you-saw

ἀσχολούμενον — ἐλάλει γὰρ Θράσωνι — προκύψας
busy he-was-chatting for with-Thraso having-leaned-forward
πως εὐστόχως προσηκόντισας ἐς τὸν κόλπον αὐτῆς,
somehow accurately you-shot-(it) into the bosom her
οὐδὲ λαθεῖν γε πειρώμενος ἐμέ· ἡ δὲ φιλήσασα
not-even to-escape-notice at-least trying me she and having-kissed-(it)
μεταξὺ τῶν μαστῶν ὑπὸ τῷ ἀποδέσμῳ παρεβύσατο.
between the breasts under the breast-band stuffed-(it)

2 ταῦτα οὖν τίνος ἕνεκα ποιεῖς; τί σε ἢ μέγα ἢ μικρὸν
these-things then of-what for-the-sake do-you-do what you or great or small
ἠδίκησα, ἢ ἐλύπησα ἐγώ; τίνα ἕτερον εἶδον; οὐ πρὸς μόνον
did-I-wrong or grieve I what other did-I-see not for alone
σὲ ζῶ; οὐ μέγα, ὦ Λυσία, τοῦτο ποιεῖς γύναιον ἄθλιον
you do-I-live not great O Lysias this you-do a-little-woman wretched
λυπῶν μεμηνὸς ἐπὶ σοί; ἔστι τις θεὸς ἡ Ἀδράστεια καὶ τὰ
grieving gone-mad over you there-is some goddess — Adrasteia and the
τοιαῦτα ὁρᾷ· σὺ δέ ποτε λυπήσῃ τάχα, ἂν ἀκούσῃς τι
such-things sees you but sometime will-grieve perhaps if you-hear something
περὶ ἐμοῦ, κειμένην με ἤτοι βρόχῳ ἐμαυτὴν ἀποπνίξασαν
about me lying me either with-a-noose myself having-choked
ἢ ἐς τὸ φρέαρ ἐπὶ κεφαλὴν ἐμπεσοῦσαν, ἢ ἕνα γέ
or into the well on head having-fallen or one at-least
τινα τρόπον εὑρήσω θανάτου, ὡς μηκέτ᾽ ἐνοχλοίην
some way I-will-find of-death so-that no-longer I-may-trouble-(you)
βλεπομένη. πομπεύσεις τότε ὡς μέγα καὶ λαμπρὸν ἔργον
being-seen you-will-parade then as a-great and splendid deed
ἐργασάμενος. τί με ὑποβλέπεις καὶ πρίῃ τοὺς ὀδόντας;
having-done why me do-you-look-at-askance and grind the teeth
εἰ γάρ τι ἐγκαλεῖς, εἰπέ, Πυθιὰς ἡμῖν αὕτη δικασάτω.
if for something you-charge tell Pythias for-us this-one let-judge

τί τοῦτο; οὐδὲ ἀποκρινάμενος ἀπέρχῃ καταλιπών
what-(is) this not-even having-answered do-you-go-away having-left
με; ὁρᾷς, ὦ Πυθιάς, οἷα πάσχω ὑπὸ Λυσίου;
me do-you-see O Pythias what-things I-suffer at-the-hands-of Lysias
PYTHIAS ὦ τῆς ἀγριότητος, τὸ μηδὲ ἐπικλασθῆναι
oh the savagery the not-even to-be-softened
δακρυούσης· λίθος, οὐκ ἄνθρωπός ἐστι. πλὴν ἀλλ' εἴ γε
at-her-weeping a-stone not a-man he-is except but if at-least
χρὴ τἀληθὲς εἰπεῖν, σύ, ὦ Ἰόεσσα, διέφθειρας αὐτὸν
one-must the-truth to-tell you O Ioessa ruined him
ὑπεραγαπῶσα καὶ τοῦτο ἐμφαίνουσα. ἐχρῆν δὲ μὴ πάνυ
over-loving-(him) and this showing it-was-needful but not very
αὐτὸν ζηλοῦν· ὑπερόπται γὰρ αἰσθανόμενοι γίγνονται
him to-court-(so) haughty for perceiving-(it) they-become
παῦ, ὦ τάλαινα, δακρύουσα, καὶ ἤν μοι πείθῃ, ἅπαξ ἢ
stop O wretched-one weeping and if me you-obey once or
δὶς ἀπόκλεισον ἐλθόντα· ὄψει γὰρ ἀνακαιόμενον αὐτὸν
twice shut-out-(him) having-come you-will-see for inflamed him
πάνυ καὶ ἀντιμεμηνότα ἀληθῶς.
very and madly-in-love-in-turn truly
IOESSA ἀλλὰ μηδ' εἴπῃς, ἄπαγε. ἀποκλείσω Λυσίαν; εἴθε
but not-even say-(it) away-with-(it) shall-I-shut-out Lysias would
μὴ αὐτὸς ἀποσταίη φθάσας.
not himself withdraw having-anticipated-(me)
PYTHIAS ἀλλ' ἐπανέρχεται αὖθις.
but he-is-coming-back again
IOESSA ἀπολώλεκας ἡμᾶς, ὦ Πυθιάς· ἠκρόαταί σου ἴσως
you-have-ruined us O Pythias he-has-heard you perhaps
"ἀπόκλεισον" λεγούσης.
shut-out-(him) saying

3 LYSIAS οὐχὶ ταύτης ἕνεκεν, ὦ Πυθιάς, ἐπανελήλυθα,
not for-the-sake-of this-woman O Pythias have-I-come-back
ἣν οὐδ' ἂν προσβλέψαιμι ἔτι τοιαύτην οὖσαν,
whom not-even — would-I-look-at any-longer such being
ἀλλὰ διὰ σέ, ὡς μὴ καταγιγνώσκῃς ἐμοῦ καὶ λέγῃς,
but because-of you so-that not you-condemn me and say
ἄτεγκτος ὁ Λυσίας ἐστίν.
unbending — Lysias is
PYTHIAS ἀμέλει καὶ ἔλεγον, ὦ Λυσία.
of-course indeed I-was-saying O Lysias
LYSIAS φέρειν οὖν ἐθέλεις, ὦ Πυθιάς, Ἰόεσσαν ταύτην τὴν
to-bear then do-you-wish O Pythias Ioessa this the
νῦν δακρύουσαν αὐτὸν ἐπιστάντα αὐτῇ ποτε μετὰ νεανίου
now weeping myself having-come-upon her once with a-youth
καθευδούσῃ ἐμοῦ ἀποστάσῃ;
sleeping from-me having-withdrawn
PYTHIAS Λυσία, τὸ μὲν ὅλον ἑταίρα ἐστί. πότε δ' οὖν
Lysias the indeed whole a-courtesan she-is when but then
κατέλαβες αὐτοὺς συγκαθεύδοντας;
did-you-catch them sleeping-together
LYSIAS ἕκτην σχεδὸν ταύτην ἡμέραν, νὴ Δί', ἕκτην γε,
sixth about this day by Zeus sixth at-least
δευτέρᾳ ἱσταμένου· τὸ τήμερον δὲ ἑβδόμη ἐστίν. ὁ
on-the-second of-the-month-beginning the today and seventh is the
πατὴρ εἰδὼς ὡς πάλαι ἐρῴην ταυτησὶ τῆς χρηστῆς,
father knowing that long-ago I-was-in-love-with this-one-here the excellent
ἐνέκλεισέ με παραγγείλας τῷ θυρωρῷ μὴ ἀνοίγειν· ἐγὼ
shut-in me having-ordered the doorkeeper not to-open I
δέ, οὐ γὰρ ἔφερον μὴ οὐχὶ συνεῖναι αὐτῇ, τὸν Δρόμωνα
but not for I-could-bear not not to-be-with her — Dromon
ἐκέλευσα παρακύψαντα παρὰ τὸν θριγκὸν τῆς αὐλῆς, ᾗ
I-ordered having-stooped beside the coping of-the courtyard where

ταπεινότατον ἦν, ἀναδέξασθαί με ἐπὶ τῶν νώτων· ῥᾷον
lowest it-was to-take-up me on his back more-easily
γὰρ οὕτως ἀναβήσεσθαι ἔμελλον. τί ἂν μακρὰ λέγοιμι;
for so to-climb-up I-was-going-to why — long-things should-I-say
ὑπερέβην, ἦκον, τὴν αὔλειον εὗρον ἀποκεκλεισμένην
I-climbed-over I-came the courtyard-door I-found shut
ἐπιμελῶς· μέσαι γὰρ νύκτες ἦσαν. οὐκ ἔκοψα δ' οὖν,
carefully mid for nights it-was not I-knocked but then
ἀλλ' ἐπάρας ἠρέμα τὴν θύραν, ἤδη δὲ καὶ ἄλλοτ'
but having-lifted gently the door already and also at-other-times
ἐπεποιήκειν αὐτό, παραγαγὼν τὸν στροφέα παρεισῆλθον
I-had-done it having-drawn-aside the pivot I-slipped-in
ἀψοφητί. ἐκάθευδον δὲ πάντες, εἶτα ἐπαφώμενος τοῦ
noiselessly were-sleeping and all then feeling-along the
τοίχου ἐφίσταμαι τῇ κλίνῃ.
wall I-stand-over the bed

IOESSA τί ἐρεῖς, ὦ Δάματερ; ἀγωνιῶ γάρ. 4
what will-you-say O Demeter I-am-in-agony for

LYSIAS ἐπειδὴ δὲ οὐχ ἑώρων τὸ ᾆσθμα ἕν, τὸ μὲν
when and not I-saw the breathing one the indeed
πρῶτον ᾠμην τὴν Λυδὴν αὐτῇ συγκαθεύδειν· τὸ δ' οὐκ
first I-thought — Lyde with-her to-be-sleeping the but not
ἦν, ὦ Πυθιάς, ἀλλ' ἐφαψάμενος εὗρον ἀγένειόν τινα
it-was O Pythias but having-touched I-found beardless some
πάνυ ἁπαλόν, ἐν χρῷ κεκαρμένον, μύρων καὶ αὐτὸν
very soft to the-skin shorn of-perfumes also himself
ἀποπνέοντα. τοῦτο ἰδὼν εἰ μὲν καὶ ξίφος ἔχων ἦλθον,
breathing this having-seen if indeed also a-sword having I-had-come
οὐκ ἂν ὤκνησα, εὖ ἴστε. τί γελᾶτε, ὦ Πυθιάς;
not — I-would-have-hesitated well know-(it) why do-you-laugh O Pythias
γέλωτος ἄξια δοκῶ σοι διηγεῖσθαι;
of-laughter worthy-things do-I-seem to-you to-relate

IOESSA τοῦτό σε, ὦ Λυσία, λελύπηκεν; ἡ Πυθιὰς αὕτη
this you O Lysias has-grieved — Pythias this-one
μοι συνεκάθευδε.
with-me slept

PYTHIAS μὴ λέγε, ὦ Ἰόεσσα, πρὸς αὐτόν.
not tell O Ioessa to him

IOESSA τί μὴ λέγω; Πυθιὰς ἦν, φίλτατε, μετακληθεῖσα
why not am-I-to-tell Pythias it-was dearest having-been-summoned
ὑπ᾽ ἐμοῦ, ὡς ἅμα καθεύδοιμεν· ἐλυπούμην γὰρ σὲ μὴ
by me so-that together we-might-sleep I-was-grieving for you not
ἔχουσα.
having

5 LYSIAS Πυθιὰς ὁ ἐν χρῷ κεκαρμένος; εἶτα δι᾽ ἕκτης
Pythias the-one to the-skin shorn then in sixth
ἡμέρας ἀνεκόμησε τοσαύτην κόμην;
day grew-again so-much hair

IOESSA ἀπὸ τῆς νόσου ἐξυρήσατο, ὦ Λυσία· ὑπέρρεον
from the illness she-shaved O Lysias were-falling-out
γὰρ αὐτῇ αἱ τρίχες. νῦν δὲ καὶ τὴν πηνήκην ἐπέθετο.
for for-her the hairs now and also the wig she-put-on
δεῖξον, ὦ Πυθιάς, δεῖξον οὕτως ὄν, πεῖσον αὐτόν. ἰδοὺ
show O Pythias show so being persuade him look
τὸ μειράκιον ὁ μοιχὸς ὃν ἐζηλοτύπεις.
the youth the adulterer of-whom you-were-jealous

LYSIAS οὐκ ἐχρῆν οὖν, ὦ Ἰόεσσα, καὶ ταῦτα ἐρῶντα
not was-it-needful then O Ioessa and that being-in-love
ἐφαψάμενον αὐτόν;
having-touched-(him) myself

IOESSA οὐκοῦν σὺ μὲν ἤδη πέπεισαι· βούλει δὲ
then you indeed now are-persuaded do-you-wish and
ἀντιλυπήσω σε καὶ αὐτή; ὀργίζομαι γὰρ δικαίως ἐν τῷ
shall-I-grieve-in-return you also myself I-am-angry for justly in the
μέρει.
turn

LYSIAS μηδαμῶς, ἀλλὰ πίνωμεν ἤδη, καὶ Πυθιὰς μεθ' ἡμῶν·
by-no-means but let-us-drink now and Pythias with us
ἄξιον γὰρ αὐτὴν παρεῖναι ταῖς σπονδαῖς.
worthy for her to-be-present at-the libations

IOESSA παρέσται. οἷα πέπονθα διὰ σέ, ὦ γενναιότατε
she-will-be-present what-things I-have-suffered because-of you O most-noble
νεανίσκων Πυθίας.
of-youths Pythias

PYTHIAS ἀλλὰ καὶ διήλλαξα ὑμᾶς ὁ αὐτός, ὥστε μή μοι
but also I-reconciled you the same so-that not with-me
χαλέπαινε. πλὴν τὸ δεῖνα, ὅρα, ὦ Λυσία, μή τινι εἴπῃς
be-angry except the thing see O Lysias not to-anyone you-tell
τὸ περὶ τῆς κόμης.
the about the hair

Λεόντιχος, Χηνίδας καὶ Ὕμνίς

XIII · LEONTICHUS, CHENIDAS, AND HYMNIS

The mercenary captain Leontichus boasts before Hymnis of his exploits against the Galatians and of a single combat with a Paphlagonian satrap, whose head he cut off and carried on his lance. His flatterer Chenidas adds details. Hymnis is horrified by the bloodshed and goes home to her mother, refusing to sleep with a murderer, and Leontichus sends Chenidas after her to say that he lied, though not about everything.

1 LEONT. ἐν δὲ τῇ πρὸς τοὺς Γαλάτας μάχῃ εἰπέ, ὦ Χηνίδα,
in and the against the Galatians battle tell O Chenidas
ὅπως μὲν προεξήλασα τῶν ἄλλων ἱππέων ἐπὶ τοῦ ἵππου τοῦ
how indeed I-rode-out-ahead of-the other horsemen on the horse the
λευκοῦ, ὅπως δὲ οἱ Γαλάται καίτοι ἄλκιμοι ὄντες ἔτρεσαν
white how and the Galatians although valiant being trembled
εὐθὺς ὡς εἶδόν με καὶ οὐδεὶς ἔτι ὑπέστη. τότε τοίνυν
at-once when they-saw me and no-one any-longer withstood-(me) then indeed
ἐγὼ τὴν μὲν λόγχην ἀκοντίσας διέπειρα τὸν ἵππαρχον
I the indeed lance having-hurled ran-through the cavalry-commander
αὐτῶν καὶ τὸν ἵππον, ἐπὶ δὲ τὸ συνεστηκὸς ἔτι αὐτῶν —
their and the horse at and the formed-group still of-them
ἦσαν γάρ τινες οἳ ἔμενον διαλύσαντες μὲν τὴν φάλαγγα,
there-were for some who stood-fast having-broken-up indeed the phalanx
ἐς πλαίσιον δὲ συναγαγόντες αὑτούς — ἐπὶ τούτους
into a-square but having-drawn-together themselves at these
ἐγὼ σπασάμενος τὴν σπάθην ἅπαντι τῷ θυμῷ ἐπελάσας
I having-drawn the broadsword with-all the fury having-charged
ἀνατρέπω μὲν ὅσον ἑπτὰ τοὺς προεστῶτας αὐτῶν τῇ
I-overturn indeed about seven the front-rankers of-them with-the
ἐμβολῇ τοῦ ἵππου· τῷ ξίφει δὲ κατενεγκὼν διέτεμον
charge of-the horse with-the sword and having-brought-down I-cut

τῶν λοχαγῶν ἑνὸς ἐς δύο τὴν κεφαλὴν αὐτῷ κράνει.
of-the captains of-one into two the head with-the-very helmet
ὑμεῖς δέ, ὦ Χηνίδα, μετ᾽ ὀλίγον ἐπέστητε ἤδη φευγόντων.
you but O Chenidas after a-little came-up already fleeing
CHENIDAS ὅτε γάρ, ὦ Λεόντιχε, περὶ Παφλαγονίαν 2
when for O Leontichus around Paphlagonia
ἐμονομάχησας τῷ σατράπῃ, οὐ μεγάλα ἐπεδείξω
you-fought-in-single-combat with-the satrap not great-things did-you-display
καὶ τότε;
also then
LEONT. καλῶς ὑπέμνησας οὐκ ἀγεννοῦς οὐδ᾽ ἐκείνης τῆς
well you-reminded-(me) not ignoble nor of-that the
πράξεως· ὁ γὰρ σατράπης μέγιστος ὤν, ὁπλομάχων
deed the for satrap very-tall being of-heavy-armed-fighters
ἄριστος δοκῶν εἶναι, καταφρονήσας τοῦ Ἑλληνικοῦ,
best seeming to-be having-despised the Greek-force
προπηδήσας ἐς τὸ μέσον προὐκαλεῖτο εἴ τις ἐθέλοι αὐτῷ
having-leapt-forward into the middle challenged if anyone wished with-him
μονομαχῆσαι. οἱ μὲν οὖν ἄλλοι κατεπεπλήγεσαν οἱ λοχαγοὶ
to-fight-in-single-combat the indeed then others were-terrified the captains
καὶ οἱ ταξίαρχοι καὶ ὁ ἡγεμὼν αὐτὸς καίτοι οὐκ ἀγεννὴς
and the brigade-commanders and the commander himself although not ignoble
ἄνθρωπος ὤν· Ἀρίσταιχμος γὰρ ἡμῶν ἡγεῖτο Αἰτωλὸς
a-man being Aristaechmus for us led an-Aetolian
ἀκοντιστὴς ἄριστος, ἐγὼ δὲ ἐχιλιάρχουν ἔτι. τολμήσας δ᾽
javelin-man best I but was-chiliarch still having-dared but
ὅμως καὶ τοὺς ἑταίρους ἐπιλαμβανομένους ἀποσεισάμενος,
nevertheless and the companions laying-hold-of-(me) having-shaken-off
ἐδεδοίκεσαν γὰρ ὑπὲρ ἐμοῦ ὁρῶντες ἀποστίλβοντα μὲν
they-had-feared for for me seeing gleaming indeed

τὸν βάρβαρον ἐπιχρύσοις τοῖς ὅπλοις, μέγαν δὲ καὶ
the barbarian with-gilded the arms huge but and
φοβερὸν ὄντα τὸν λόφον καὶ κραδαίνοντα τὴν λόγχην...
terrible being the crest and brandishing the lance
CHENIDAS κἀγὼ ἔδεισα τότε, ὦ Λεόντιχε, καὶ οἶσθα ὡς
and-I was-afraid then O Leontichus and you-know how
εἰχόμην σου δεόμενος μὴ προκινδυνεύειν· ἀβίωτα γὰρ
I-clung-to you begging not to-run-risks-in-front not-worth-living for
εἶναί μοι σοῦ ἀποθανόντος.
to-be for-me you having-died

3 LEONT. ἀλλ' ἐγὼ τολμήσας παρῆλθον ἐς τὸ μέσον οὐ
but I having-dared went-forward into the middle not
χεῖρον τοῦ Παφλαγόνος ὡπλισμένος, ἀλλὰ πάγχρυσος
worse than-the Paphlagonian armed but all-golden
καὶ αὐτός, ὥστε βοὴ εὐθὺς ἐγένετο καὶ παρ' ἡμῶν καὶ
also myself so-that a-shout at-once arose both from us and
παρὰ τῶν βαρβάρων· ἐγνώρισαν γάρ με κἀκεῖνοι ἰδόντες
from the barbarians they-recognized for me they-too having-seen
ἀπὸ τῆς πέλτης μάλιστα καὶ τῶν φαλάρων καὶ τοῦ
from the target especially and the cheek-pieces and the
λόφου. εἰπέ, ὦ Χηνίδα, τίνι με τότε πάντες εἴκαζον;
crest tell O Chenidas to-whom me then all compared
CHENIDAS τίνι δὲ ἄλλῳ ἢ Ἀχιλλεῖ νὴ Δία τῷ Θέτιδος
to-whom and other than to-Achilles by Zeus the-(son) of-Thetis
καὶ Πηλέως; οὕτως ἔπρεπε μέν σοι ἡ κόρυς, ἡ φοινικὶς
and Peleus so became indeed you the helmet the purple-cloak
δὲ ἐπήνθει καὶ ἡ πέλτη ἐμάρμαιρεν.
and bloomed and the target flashed
LEONT. ἐπεὶ δὲ συνέστημεν, ὁ βάρβαρος πρότερος τιτρώσκει
when and we-had-closed the barbarian first wounds
με ὀλίγον ὅσον ἐπιψαύσας τῷ δόρατι μικρὸν
me slightly as-much-as having-grazed-(me) with-the spear a-little

ὑπὲρ τὸ γόνυ, ἐγὼ δὲ διελάσας τὴν ἀσπίδα τῇ
above the knee I but having-driven-through the shield with-the
σαρίσῃ παίω διαμπὰξ ἐς τὸ στέρνον. εἶτ' ἐπιδραμὼν
sarissa strike right-through into the breast then having-run-up
ἀπεδειροτόμησα τῇ σπάθῃ ῥᾳδίως καὶ τὰ ὅπλα ἔχων
I-beheaded-(him) with-the broadsword easily and the arms having
ἐπανῆλθον ἅμα καὶ τὴν κεφαλὴν ἐπὶ τῆς σαρίσης
I-came-back at-the-same-time also the head on the sarissa
πεπηγυῖαν κομίσων λελουμένος τῷ φόνῳ.
fixed to-be-going-to-bring bathed in-the gore

HYMNIS ἄπαγε, ὦ Λεόντιχε, μιαρὰ ταῦτα καὶ φοβερὰ 4
away-with-(it) O Leontichus foul these-things and terrible
περὶ σαυτοῦ διηγῇ, καὶ οὐκ ἂν ἔτι σε οὐδὲ
about yourself you-relate and not — any-longer you not-even
προσβλέψειέ τις οὕτω χαίροντα τῷ λύθρῳ, οὐχ ὅπως
would-look-at anyone so rejoicing in-the gore not to-speak-of
συμπίοι ἢ συγκοιμηθείη. ἔγωγε οὖν ἄπειμι.
would-drink-with or would-sleep-with I-at-least then am-going-away

LEONT. διπλάσιον ἀπόλαβε τὸ μίσθωμα.
double take the fee

HYMNIS οὐκ ἂν ὑπομείναιμι ἀνδροφόνῳ συγκαθεύδειν.
not — I-could-endure with-a-murderer to-sleep

LEONT. μὴ δέδιθι, ὦ Ὑμνί· ἐν Παφλαγόσιν ἐκεῖνα
not fear O Hymnis among Paphlagonians those-things
πέπρακται, νῦν δὲ εἰρήνην ἄγω.
have-been-done now but peace I-keep

HYMNIS ἀλλ' ἐναγὴς ἄνθρωπος εἶ, καὶ τὸ αἷμα κατέσταζέ
but polluted a-man you-are and the blood dripped-on
σου ἀπὸ τῆς κεφαλῆς τοῦ βαρβάρου, ἣν ἔφερες ἐπὶ τῇ
you from the head of-the barbarian which you-carried on the

σαρίσῃ. εἶτ' ἐγὼ τοιοῦτον ἄνδρα περιβαλῶ καὶ φιλήσω; μή,
sarissa then I such a-man shall-embrace and kiss not
ὦ Χάριτες, γένοιτο· οὐδὲν γὰρ οὕτος ἀμείνων τοῦ δημίου.
O Graces may-it-be nothing for this-one better than-the executioner
LEONT. καὶ μὴν εἴ με εἶδες ἐν τοῖς ὅπλοις, εὖ οἶδα,
and indeed if me you-had-seen in the arms well I-know
ἠράσθης ἄν.
you-would-have-fallen-in-love —
HYMNIS ἀκούουσα μόνον, ὦ Λεόντιχε, ναυτιῶ καὶ φρίττω
hearing only O Leontichus I-am-sick and shudder
καὶ τὰς σκιάς μοι δοκῶ ὁρᾶν καὶ τὰ εἴδωλα τῶν
and the shades to-me I-seem to-see and the phantoms of-the
πεφονευμένων καὶ μάλιστα τοῦ ἀθλίου λοχαγοῦ ἐς δύο τὴν
slain and especially of-the wretched captain into two the
κεφαλὴν διῃρημένου. τί οἴει, τὸ ἔργον αὐτὸ καὶ τὸ
head divided what do-you-think the deed itself and the
αἷμα εἰ θεασαίμην καὶ κειμένους τοὺς νεκρούς; ἐκθανεῖν γάρ
blood if I-should-behold and lying the dead to-die for
μοι δοκῶ, ἢ οὐδ' ἀλεκτρυόνα πώποτε φονευόμενον εἶδον.
to-me I-seem who not-even a-cock ever being-slaughtered saw
LEONT. οὕτως ἀγεννής, ὦ Ὑμνί, καὶ μικρόψυχος εἶ; ἐγὼ
so ignoble O Hymnis and small-souled are-you I
δὲ ᾤμην ἡσθήσεσθαί σε ἀκούουσαν.
but thought to-be-going-to-be-pleased you hearing
HYMNIS ἀλλὰ τέρπε τοῖς διηγήμασι τούτοις εἴ τινας
but delight with-the tales these if any
Λημνιάδας ἢ Δαναΐδας εὕροις· ἐγὼ δ' ἀποτρέχω παρὰ
Lemnian-women or Danaids you-should-find I but run-off to
τὴν μητέρα, ἕως ἔτι ἡμέρα ἐστίν. ἔπου καὶ σύ, ὦ Γραμμί· σὺ
the mother while still day it-is follow also you O Grammis you
δὲ ἔρρωσο, χιλιάρχων ἄριστε καὶ φονεῦ ὁπόσων ἂν ἐθέλῃς.
but farewell of-chiliarchs best and murderer of-as-many-as — you-wish

LEONT. μεῖνον, ὦ Ὑμνί, μεῖνον — ἀπελήλυθε. 5
wait O Hymnis wait she-has-gone-off
CHENIDAS σὺ γάρ, ὦ Λεόντιχε, ἀφελῆ παιδίσκην κατεφόβησας
you for O Leontichus a-simple girl terrified
ἐπισείων λόφους καὶ ἀπιθάνους ἀριστείας διεξιών· ἐγὼ δὲ
shaking crests and incredible feats-of-valor recounting I but
ἑώρων εὐθὺς ὅπως χλωρὰ ἐγένετο ἔτι σου τὰ κατὰ τὸν
saw at-once how pale she-became still you the-things about the
λοχαγὸν ἐκεῖνα διηγουμένου καὶ συνέστειλε τὸ πρόσωπον
captain those relating and she-contracted the face
καὶ ὑπέφριξεν, ἐπεὶ καὶ διακόψαι τὴν κεφαλὴν ἔφης.
and shuddered when also to-have-split the head you-said
LEONT. ὤιμην ἐρασμιώτερος αὐτῇ φανεῖσθαι. ἀλλὰ καὶ σύ
I-thought more-lovable to-her to-be-going-to-appear but also you
με προσαπολώλεκας, ὦ Χηνίδα, τὸ μονομάχιον ὑποβαλών.
me have-helped-destroy O Chenidas the single-combat having-suggested
CHENIDAS οὐκ ἔδει γὰρ συνεπιψεύδεσθαί σοι ὁρῶντα
not was-it-necessary for to-help-lie for-you seeing
τὴν αἰτίαν τῆς ἀλαζονείας; σὺ δὲ πολὺ φοβερώτερον
the cause of-the boasting you but much more-terrible
αὐτὸ ἐποίησας. ἔστω γάρ, ἀπέτεμες τοῦ κακοδαίμονος
it made let-it-be for you-cut-off of-the ill-fated
Παφλαγόνος τὴν κεφαλήν, τί καὶ κατέπηξας αὐτὴν ἐπὶ
Paphlagonian the head why also did-you-fix it on
τῆς σαρίσης, ὥστε σου καταρρεῖν τὸ αἷμα;
the sarissa so-that on-you to-run-down the blood
LEONT. τοῦτο μιαρὸν ὡς ἀληθῶς, ὦ Χηνίδα, ἐπεὶ τά γε 6
this foul as truly O Chenidas since the at-least
ἄλλα οὐ κακῶς συνεπέπλαστο, ἄπιθι δ' οὖν καὶ πεῖσον
other-things not badly had-been-made-up go-off but then and persuade
αὐτὴν συγκαθευδήσουσαν.
her to-be-going-to-sleep-with-(me)

CHENIDAS λέγω οὖν ὡς ἐψεύσω ἅπαντα γενναῖος αὐτῇ
am-I-to-say then that you-lied all-things noble to-her
δόξαι βουλόμενος;
to-seem wishing

LEONT. αἰσχρόν, ὦ Χηνίδα.
shameful O Chenidas

CHENIDAS καὶ μὴν οὐκ ἂν ἄλλως ἀφίκοιτο. ἑλοῦ τοίνυν
and indeed not — otherwise she-would-come choose then
θάτερον ἢ μισεῖσθαι ἀριστεὺς εἶναι δοκῶν ἢ καθεύδειν
one-of-two either to-be-hated a-hero to-be seeming or to-sleep
μετὰ Ὑμνίδος ἐψεῦσθαι ὁμολογῶν.
with Hymnis to-have-lied confessing

LEONT. χαλεπὰ μὲν ἄμφω· αἱροῦμαι δ' ὅμως τὴν Ὑμνίδα.
hard indeed both I-choose but nevertheless — Hymnis
ἄπιθι οὖν καὶ λέγε, ὦ Χηνίδα, ἐψεῦσθαι μέν, μὴ πάντα
go-off then and say O Chenidas to-have-lied indeed not all-things
δέ.
but

Δωρίων καὶ Μυρτάλη

XIV · DORION AND MYRTALE

The sailor Dorion complains that Myrtale shuts him out now that he is poor and she has found a rich Bithynian merchant. They reckon up his gifts, shoes from Sicyon, perfume, onions, salt fish, figs, and a cheese, against the merchant's dress, necklace, earrings, rug, two minas, and rent. Dorion mocks the merchant's age and baldness and says he will find another girl, and Myrtale retorts that the woman who gets him will be lucky, with his onions from Cyprus and his cheese from Gythium.

DORION νῦν με ἀποκλείεις, ὦ Μυρτάλη, νῦν, ὅτε πένης 1
now me do-you-shut-out O Myrtale now when poor
ἐγενόμην διὰ σέ, ὅτε δέ σοι τὰ τοσαῦτα ἐκόμιζον,
I-became because-of you when but to-you the so-many-things I-brought
ἐρώμενος, ἀνήρ, δεσπότης, πάντ' ἦν ἐγώ. ἐπεὶ δ' ἐγὼ μὲν
beloved husband master all-things was I when but I indeed
αὖος ἤδη ἀκριβῶς, σὺ δὲ τὸν Βιθυνὸν ἔμπορον εὕρηκας
dry already exactly you but the Bithynian merchant have-found
ἐραστήν, ἀποκλείομαι μὲν ἐγὼ καὶ πρὸ τῶν θυρῶν
as-lover I-am-shut-out indeed I and before the doors
ἕστηκα δακρύων, ὁ δὲ τῶν νυκτῶν φιλεῖται καὶ μόνος
stand weeping he but of-the nights is-loved and alone
ἔνδον ἐστὶ καὶ παννυχίζεται, καὶ κυεῖν φὴς ἀπ' αὐτοῦ.
inside is and spends-the-night and to-be-pregnant you-say by him
MYRTALE ταῦτά με ἀποπνίγει, Δωρίων, καὶ μάλιστα ὁπόταν
these-things me choke Dorion and especially when
λέγῃς ὡς πολλὰ ἔδωκας καὶ πένης γεγένησαι δι' ἐμέ.
you-say how much you-gave and poor have-become because-of me
λόγισαι γοῦν ἅπαντα ἐξ ἀρχῆς ὁπόσα μοι ἐκόμισας.
reckon then all from beginning how-much to-me you-brought

2 DORION εὖ γε, ὦ Μυρτάλη, λογισώμεθα. ὑποδήματα ἐκ
well at-least O Myrtale let-us-reckon shoes from
Σικυῶνος τὸ πρῶτον δύο δραχμῶν· τίθει δύο δραχμάς.
Sicyon the first of-two drachmas put-down two drachmas
MYRTALE ἀλλ᾽ ἐκοιμήθης νύκτας δύο.
but you-slept nights two
DORION καὶ ὁπότε ἦκον ἐκ Συρίας, ἀλάβαστρον μύρου
and when I-came from Syria an-alabaster-flask of-perfume
ἐκ Φοινίκης, δύο καὶ τοῦτο δραχμῶν νὴ τὸν Ποσειδῶ.
from Phoenicia of-two also this drachmas by — Poseidon
MYRTALE ἐγὼ δέ σοι ἐκπλέοντι τὸ μικρὸν ἐκεῖνο χιτώνιον
I but to-you sailing-out the little that tunic
τὸ μέχρι τῶν μηρῶν, ὡς ἔχοις ἐρέττων,
the-one down-to the thighs so-that you-might-have-(it) rowing
Ἐπιούρου τοῦ πρωρέως ἐκλαθομένου αὐτὸ παρ᾽ ἡμῖν,
of-Epiurus the bow-officer having-forgotten it at our-house
ὁπότε ἐκάθευδε παρ᾽ ἐμοί.
when he-slept with me
DORION ἀπέλαβεν αὐτὸ γνωρίσας ὁ Ἐπίουρος πρῴην
took-back it having-recognized-(it) — Epiurus the-other-day
ἐν Σάμῳ μετὰ πολλῆς γε, ὦ θεοί, τῆς μάχης. κρόμμυα
in Samos with much at-least O gods the fight onions
δὲ ἐκ Κύπρου καὶ σαπέρδας πέντε καὶ πέρκας τέτταρας,
and from Cyprus and salt-fish five and perch four
ὁπότε κατεπλεύσαμεν ἐκ Βοσπόρου, ἐκόμισά σοι. τί
when we-put-in from Bosporus I-brought you what
οὖν; καὶ ἄρτους ὀκτὼ ναυτικοὺς ἐν γυργάθῳ ξηροὺς
then and loaves eight ship's in a-wicker-basket dry
καὶ ἰσχάδων βῖκον ἐκ Καρίας καὶ ὕστερον ἐκ Πατάρων
and of-figs a-jar from Caria and later from Patara

σανδάλια ἐπίχρυσα, ὦ ἀχάριστε· καὶ τυρόν ποτε μέμνημαι
sandals gilded O ungrateful-one and a-cheese once I-remember
τὸν μέγαν ἐκ Γυθίου.
the big-one from Gythium

MYRTALE πέντε ἴσως δραχμῶν, ὦ Δωρίων, πάντα ταῦτα.
five perhaps drachmas-worth O Dorion all these-things

DORION ὦ Μυρτάλη, ὅσα ναύτης ἄνθρωπος ἐδυνάμην 3
O Myrtle as-much-as a-sailor man I-could
μισθοῦ ἐπιπλέων. νῦν γὰρ ἤδη τοίχου ἄρχω τοῦ
on-wages sailing now for already of-the-side I-am-in-command the
δεξιοῦ καὶ σὺ ἡμῶν ὑπερορᾷς, πρῴην δὲ ὁπότε τὰ
right and you us despise the-other-day and when the
Ἀφροδίσια ἦν, οὐχὶ δραχμὴν ἔθηκα πρὸς τοῖν ποδοῖν τῆς
Aphrodisia was not a-drachma did-I-lay at the-two feet —
Ἀφροδίτης σοῦ ἕνεκεν ἀργυρᾶν; καὶ πάλιν τῇ μητρὶ
of-Aphrodite for-your sake silver and again to-the mother
εἰς ὑποδήματα δύο δραχμὰς καὶ Λυδῇ ταύτῃ πολλάκις
for shoes two drachmas and to-Lyde this-one often
εἰς τὴν χεῖρα νῦν μὲν δύο, νῦν δὲ τέτταρας ὀβολούς.
into the hand now indeed two now and four obols
ταῦτα πάντα συντεθέντα οὐσία ναύτου ἀνδρὸς ἦν.
these-things all put-together the-estate of-a-sailor man was

MYRTALE τὰ κρόμμυα καὶ οἱ σαπέρδαι, ὦ Δωρίων;
the onions and the salt-fish O Dorion

DORION ναί· οὐ γὰρ εἶχον πλείω κομίζειν· οὐ γὰρ ἂν
yes not for I-had more to-bring not for —
ἤρεττον, εἴ γε πλουτῶν ἐτύγχανον. τῇ μητρὶ
I-would-have-been-rowing if at-least rich I-happened-to-be to-the mother
δὲ οὐδὲ κεφαλίδα μίαν σκορόδου ἐκόμισα πώποτε. ἡδέως
and not-even a-head one of-garlic I-brought ever gladly
δ' ἂν ἔμαθον ἄττινά σοι παρὰ τοῦ Βιθυνοῦ τὰ δῶρα.
but — I-would-learn what to-you from the Bithynian the gifts

MYRTALE τουτὶ πρῶτον ὁρᾷς τὸ χιτώνιον; ἐκεῖνος ἐπρίατο,
this-here first do-you-see the tunic he bought
καὶ τὸν ὅρμον τὸν παχύτερον.
and the necklace the thicker-one
DORION ἐκεῖνος; ᾔδειν γάρ σε πάλαι ἔχουσαν.
he-(did) I-knew for you long-ago having-(it)
MYRTALE ἀλλ᾽ ὃν ᾔδεις, πολὺ λεπτότερος ἦν καὶ
but the-one-which you-knew much thinner was and
σμαράγδους οὐκ εἶχε. καὶ ἐλλόβια ταυτὶ καὶ δάπιδα, καὶ
emeralds not had and earrings these-here and a-rug and
πρώην δύο μνᾶς, καὶ τὸ ἐνοίκιον κατέβαλεν ὑπὲρ ἡμῶν,
the-other-day two minas and the rent he-paid-down for us
οὐ σάνδαλα Παταρικὰ καὶ τυρὸν Γυθιακὸν καὶ φληνάφους.
not sandals of-Patara and cheese of-Gythium and nonsense
4 DORION ἀλλὰ ἐκεῖνο οὐ λέγεις, οἵῳ ὄντι συγκαθεύδεις αὐτῷ;
but that not you-say what-sort being you-sleep-with him
ἔτη μὲν ὑπὲρ τὰ πεντήκοντα πάντως, ἀναφαλαντίας καὶ
years indeed above the fifty altogether bald-in-front and
τὴν χρόαν οἷος κάραβος. οὐδὲ τοὺς ὀδόντας αὐτοῦ ὁρᾷς;
the complexion like a-crayfish not-even the teeth his do-you-see
αἱ μὲν γὰρ χάριτες, ὦ Διοσκόρω, πολλαί, καὶ μάλιστα
the indeed for charms O Dioscuri many and especially
ὁπόταν ᾄδῃ καὶ ἁβρὸς εἶναι θέλῃ, ὄνος αὐτολυρίζων,
whenever he-sings and dainty to-be wishes an-ass playing-his-own-lyre
φασίν. ἀλλὰ ὄναιο αὐτοῦ ἀξία γε οὖσα καὶ γένοιτο
they-say but may-you-enjoy him worthy at-least being and may-there-be
ὑμῖν παιδίον ὅμοιον τῷ πατρί, ἐγὼ δὲ καὶ αὐτὸς εὑρήσω
to-you a-child like the father I but also myself will-find
Δελφίδα ἢ Κυμβάλιόν τινα τῶν κατ᾽ ἐμὲ ἢ τὴν
a-Delphis or Cymbalium some of-the-ones of my-sort or the

γείτονα ὑμῶν τὴν αὐλητρίδα ἢ πάντως τινά. δάπιδας δὲ
neighbor your the flute-girl or in-any-case someone rugs but
καὶ ὅρμους καὶ διμναῖα μισθώματα οὐ πάντες ἔχομεν.
and necklaces and two-mina fees not all we-have
MYRTALE ὦ μακαρία ἐκείνη, ἥτις ἐραστὴν σέ, ὦ Δωρίων,
O blessed that-woman who as-lover you O Dorion
ἕξει· κρόμμυα γὰρ αὐτῇ οἴσεις ἐκ Κύπρου καὶ τυρόν,
will-have onions for to-her you-will-bring from Cyprus and cheese
ὅταν ἐκ Γυθίου καταπλέῃς.
whenever from Gythium you-sail-in

Κοχλὶς καὶ Παρθενίς

XV · COCHLIS AND PARTHENIS

Parthenis, a flute-girl, tells Cochlis why she weeps over her broken flutes. Crocale had shut out the Aetolian soldier Deinomachus when he would not pay two talents, and was drinking with the farmer Gorgus, Parthenis playing, when Deinomachus and about eight young men burst in. They beat Gorgus, and Deinomachus slapped Parthenis and smashed her flutes; Gorgus now means to hand him to the prytaneis. Cochlis says such are the joys of soldier lovers and that she prefers a fisherman, a sailor, or a farmer.

COCHLIS τί δακρύεις, ὦ Παρθενί, ἢ πόθεν κατεαγότας 1
why do-you-weep O Parthenis or from-where broken
τοὺς αὐλοὺς φέρεις;
the flutes do-you-carry
PARTH. ὁ στρατιώτης ὁ Αἰτωλὸς ὁ μέγας ὁ Κροκάλης
the soldier the Aetolian the big-one the of-Crocale
ἐρῶν ἐρράπισέ με αὐλοῦσαν εὑρὼν παρὰ τῇ Κροκάλῃ
being-in-love slapped me playing-the-flute having-found at — Crocale
ὑπὸ τοῦ ἀντεραστοῦ αὐτοῦ Γόργου μεμισθωμένην καὶ
by the rival his Gorgus hired and

τούς τε αὐλούς μου συνέτριψε καὶ τὴν τράπεζαν μεταξὺ
the both flutes my he-smashed and the table in-the-midst
δειπνούντων ἀνέτρεψε καὶ τὸν κρατῆρα ἐξέχεεν ἐπεισπαίσας·
dining overturned and the mixing-bowl poured-out having-burst-in
καὶ τὸν μὲν ἀγροῖκον ἐκεῖνον τὸν Γόργον ἀπὸ τοῦ
and the indeed rustic that — Gorgus from the
συμποσίου κατασπάσας τῶν τριχῶν ἔπαιον περιστάντες
party having-dragged-down by-the hair they-beat standing-around
αὐτός τε ὁ στρατιώτης — Δεινόμαχος, οἶμαι, καλεῖται —
himself both the soldier Deinomachus I-think he-is-called
καὶ ὁ συστρατιώτης αὐτοῦ· ὥστε οὐκ οἶδα εἰ βιώσεται ὁ
and the fellow-soldier his so-that not I-know if will-live the
ἄνθρωπος, ὦ Κοχλί· αἱμά τε γὰρ ἐρρύη πολὺ ἀπὸ τῶν ῥινῶν
man O Cochlis blood both for flowed much from the nostrils
καὶ τὸ πρόσωπον ὅλον ἐξῳδηκεν αὐτοῦ καὶ πελιδνόν ἐστιν.
and the face whole is-swollen his and livid is
2 COCHLIS ἐμάνη ὁ ἄνθρωπος ἢ μέθη τις ἦν καὶ παροινία
was-mad the man or drunkenness some was and drunken-violence
τὸ πρᾶγμα;
the thing
PARTH. ζηλοτυπία τις, ὦ Κοχλί, καὶ ἔρως ἔκτοπος· ἡ
jealousy some O Cochlis and love extravagant —
Κροκάλη δέ, οἶμαι, δύο τάλαντα αἰτήσασα, εἰ βούλεται
Crocale and I-think two talents having-asked if he-wishes
μόνος ἔχειν αὐτήν, ἐπεὶ μὴ ἐδίδου ὁ Δεινόμαχος,
alone to-have her since not gave — Deinomachus
ἐκεῖνον μὲν ἀπέκλεισεν ἥκοντα προσαράξασά γε
him indeed she-shut-out having-come having-slammed at-least
αὐτῷ τὰς θύρας, ὡς ἐλέγετο, τὸν Γόργον δὲ Οἰνοέα
on-him the doors as was-said — Gorgus but an-Oenoan
τινὰ γεωργὸν εὔπορον ἐκ πολλοῦ ἐρῶντα καὶ χρηστὸν
some farmer well-off for long loving-(her) and decent

ἄνθρωπον προσιεμένη ἔπινε μετ᾽ αὐτοῦ κἀμὲ παρέλαβεν
man admitting she-drank with him and-me took-along
αὐλήσουσαν παρ᾽ αὐτοῖς. ἤδη δὲ προχωροῦντος τοῦ
to-be-going-to-play-the-flute among them already and advancing the
πότου ἐγὼ μὲν ὑπέκρεκόν τι τῶν Λυδίων. ὁ γεωργὸς δὲ
drinking I indeed was-striking-up some of-the Lydian-airs the farmer and
ἤδη ἀνίστατο ὀρχησόμενος, ἡ Κροκάλη δὲ ἐκρότει, καὶ
already was-getting-up to-be-going-to-dance — Crocale and was-clapping and
πάντα ἦν ἡδέα· ἐν τοσούτῳ δὲ κτύπος ἠκούετο καὶ βοὴ
all-things were pleasant in the-meantime and a-din was-heard and shouting
καὶ ἡ αὔλειος ἠράσσετο, καὶ μετὰ μικρὸν ἐπεισέπαισαν
and the courtyard-door was-battered and after a-little burst-in
ὅσον ὀκτὼ νεανίσκοι μάλα καρτεροὶ καὶ ὁ Μεγαρεὺς
about eight young-men very strong and the Megarian
ἐν αὐτοῖς. εὐθὺς οὖν ἀνετέτραπτο πάντα καὶ ὁ Γόργος,
among them at-once then were-overturned all-things and — Gorgus
ὥσπερ ἔφην, ἐπαίετο καὶ ἐπατεῖτο χαμαὶ κείμενος· ἡ
as I-said was-beaten and trampled on-the-ground lying —
Κροκάλη δὲ οὐκ οἶδ᾽ ὅπως ἔφθη ὑπεκφυγοῦσα παρὰ
Crocale but not I-know how she-managed-first slipping-away to
τὴν γείτονα Θεσπιάδα· ἐμὲ δὲ ῥαπίσας ὁ Δεινόμαχος,
the neighbor Thespias me and having-slapped — Deinomachus
Ἐκφθείρου, φησί, κατεαγότας μοι τοὺς αὐλοὺς προσρίψας.
go-to-hell he-says broken at-me the flutes having-flung
καὶ νῦν ἀποτρέχω φράσουσα ταῦτα τῷ δεσπότῃ·
and now I-am-running-off to-be-going-to-tell these-things to-the master
ἀπέρχεται δὲ καὶ ὁ γεωργὸς ὀψόμενός τινας φίλους τῶν
is-going-off and also the farmer to-be-going-to-see some friends of-the
ἀστικῶν, οἳ παραδώσουσι τοῖς πρυτανεῦσι τὸν Μεγαρέα.
townsmen who will-hand-over to-the prytaneis the Megarian

3 COCHLIS ταῦτ᾽ ἐστὶν ἀπολαῦσαι τῶν στρατιωτικῶν τούτων
these-things are to-enjoy from-the military these
ἐρώτων, πληγὰς καὶ δίκας· τὰ δὲ ἄλλα ἡγεμόνες εἶναι καὶ
loves blows and lawsuits the and rest commanders to-be and
χιλίαρχοι λέγοντες, ἤν τι δοῦναι δέῃ, Περίμεινον,
chiliarchs saying if anything to-give it-be-necessary wait
φασί, τὴν σύνταξιν, ὁπόταν ἀπολάβω τὴν μισθοφοράν, καὶ
they-say the allowance when I-receive the pay and
ποιήσω πάντα. ἐπιτριβεῖεν δ᾽ οὖν ἀλαζόνες ὄντες· ἔγωγ᾽
I-will-do all-things may-they-be-ruined but then boasters being I-at-least
οὖν εὖ ποιῶ μὴ προσιεμένη αὐτοὺς τὸ παράπαν. ἁλιεύς τις
then well do not admitting them at all a-fisherman some
ἐμοὶ γένοιτο ἢ ναύτης ἢ γεωργὸς ἰσότιμος κολακεύειν εἰδὼς
to-me may-there-be or a-sailor or a-farmer equal-in-rank to-flatter knowing
μικρὰ καὶ κομίζων πολλά, οἱ δὲ τοὺς λόφους ἐπισείοντες
small-things and bringing many-things they but the crests shaking
οὗτοι καὶ τὰς μάχας διηγούμενοι, ψόφοι, ὦ Παρθενί.
these and the battles recounting noises O Parthenis

LUCIAN

ΜΕΝΙΠΠΟΣ Η ΝΕΚΥΟΜΑΝΤΕΙΑ

Menippus

I · MENIPPUS RETURNS

A friend meets Menippus in strange dress, with felt cap, lyre, and lion skin, who greets him in lines of Euripides and Homer and says he has come back from Hades. Menippus explains that he went down to consult the seer Teiresias, and that the poets have filled him with verses. He hints at a decree passed below against the rich, but first tells why he made the descent: as a boy he believed the poets' tales of the gods' adulteries and quarrels, and as a man found the laws forbidding those very deeds.

FRIEND οὐ Μένιππος οὗτός ἐστιν ὁ κύων; οὐ μὲν οὖν 1
not Menippus this-one is the dog not indeed then
ἄλλος, εἰ μὴ ἐγὼ παραβλέπω· Μένιππος ὅλος. τί οὖν
another if not I squint Menippus whole what then
αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, πῖλος καὶ
for-him means the outlandishness of-the get-up felt-cap and
λύρα καὶ λεοντῆ; πλὴν ἀλλὰ προσιτέον γε αὐτῷ.
lyre and lion-skin except but one-must-approach at-least him
χαῖρε, ὦ Μένιππε· πόθεν ἡμῖν ἀφῖξαι; πολὺς γὰρ
greetings O Menippus from-where to-us have-you-arrived long for
χρόνος οὐ πέφηνας ἐν τῇ πόλει.
time not you-have-appeared in the city

MENIPPUS ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας
I-come of-the-dead the-hiding-place and of-darkness the-gates
λιπών, ἵν' Ἅιδης χωρὶς ᾤκισται θεῶν.
having-left where Hades apart has-been-settled from-the-gods

FRIEND Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανών,
Heracles had-escaped-notice Menippus us having-died
κᾆτα ἐξ ὑπαρχῆς ἀναβεβίωκεν;
and-then from the-beginning has-come-to-life-again

MENIPPUS οὔκ, ἀλλ' ἔτ' ἔμπνουν Ἅΐδης μ' ἐδέξατο.
no but still breathing Hades me received

FRIEND τίς δὴ αἰτία σοι τῆς καινῆς καὶ παραδόξου
what indeed cause for-you of-the strange and paradoxical
ταύτης ἀποδημίας;
this journey

MENIPPUS νεότης μ' ἐπῆρε καὶ θράσος τοῦ νοῦ πλέον.
youth me urged-on and daring of-the mind more

FRIEND παῦσαι, μακάριε, τραγῳδῶν καὶ λέγε οὑτωσί πως
stop blessed-man playing-tragedy and speak in-this-way somehow
ἁπλῶς καταβὰς ἀπὸ τῶν ἰαμβείων, τίς ἡ στολή; τί
simply having-come-down from the iambics what the costume why
σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ οὐχ ἡδεῖά
you of-the below journey had-need otherwise for not pleasant
τις οὐδὲ ἀσπάσιος ἡ ὁδός.
any nor welcome the road

MENIPPUS ὦ φιλότης, χρειώ με κατήγαγεν εἰς Ἅΐδαο
O dear-friend need me brought-down to of-Hades
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο.
the-soul to-be-going-to-consult of-Theban Teiresias

FRIEND οὗτος, ἀλλ᾽ ἦ παραπαίεις· οὐ γὰρ ἂν οὕτως
fellow but surely you-are-raving not for — so
ἐμμέτρως ἐρραψῴδεις πρὸς ἄνδρας φίλους.
metrically you-would-be-rhapsodizing to men friends
MENIPPUS μὴ θαυμάσῃς, ὦ ἑταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ
not be-surprised O comrade lately for with-Euripides and
Ὁμήρῳ συγγενόμενος οὐκ οἶδ᾽ ὅπως ἀνεπλήσθην τῶν
Homer having-been-together not I-know how I-have-been-filled-full of-the
ἐπῶν καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχεται.
verses and of-their-own-accord to-me the meters to the mouth come
ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει καὶ τί ποιοῦσιν 2
but tell me how the-things above earth are and what are-doing
οἱ ἐν τῇ πόλει;
those in the city
FRIEND καινὸν οὐδέν, ἀλλ᾽ οἷα καὶ πρὸ τοῦ· ἁρπάζουσιν,
new nothing but such-as also before — they-plunder
ἐπιορκοῦσιν, τοκογλυφοῦσιν, ὀβολοστατοῦσιν.
perjure-themselves practice-usury weigh-obols
MENIPPUS ἄθλιοι καὶ κακοδαίμονες· οὐ γὰρ ἴσασιν οἷα
wretched and ill-starred not for they-know what-things
ἔναγχος κεκύρωται παρὰ τοῖς κάτω καὶ οἷα
lately have-been-ratified among those below and what-sort
κεχειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ
have-been-voted the decrees against the rich which
μὰ τὸν Κέρβερον οὐδεμία μηχανὴ τὸ διαφυγεῖν αὐτούς.
by — Cerberus no means the to-escape them
FRIEND τί φής; δέδοκταί τι νεώτερον τοῖς κάτω
what do-you-say has-been-decreed something newer by-those below
περὶ τῶν ἐνθάδε;
about those here

MENIPPUS νὴ Δία, καὶ πολλά γε· ἀλλ᾽ οὐ θέμις ἐκφέρειν αὐτὰ
by Zeus and many-things at-least but not lawful to-bring-out them
πρὸς ἅπαντας οὐδὲ ἐξαγορεύειν τὰ ἀπόρρητα, μὴ καί τις
to all nor to-divulge the secrets lest also someone
ἡμᾶς γράψηται γραφὴν ἀσεβείας ἐπὶ τοῦ Ῥαδαμάνθυος.
us should-indict for-a-charge of-impiety before — Rhadamanthys
FRIEND μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διός, μὴ φθονήσῃς
by-no-means O Menippus by — Zeus not grudge
τῶν λόγων φίλῳ ἀνδρί· πρὸς γὰρ εἰδότα σιωπᾶν
the words to-a-friend man to for one-knowing to-keep-silent
ἐρεῖς, τά τ᾽ ἄλλα καὶ πρὸς μεμυημένον.
you-will-speak the both other-things and to an-initiate
MENIPPUS χαλεπὸν μὲν ἐπιτάττεις τὸ ἐπίταγμα καὶ οὐ πάντῃ
hard indeed you-enjoin the injunction and not altogether
εὐσεβές· πλὴν ἀλλὰ σοῦ γε ἕνεκα τολμητέον. ἔδοξε
pious except but your at-least for-the-sake one-must-dare it-was-decreed
δὴ τοὺς πλουσίους τούτους καὶ πολυχρημάτους καὶ τὸ
indeed the rich these and wealthy and the
χρυσίον κατάκλειστον ὥσπερ τὴν Δανάην φυλάττοντας —
gold locked-up like — Danae guarding
FRIEND μὴ πρότερον εἴπῃς, ὦγαθέ, τὰ δεδογμένα πρὶν
not before tell my-good-man the decrees before
ἐκεῖνα διελθεῖν ἃ μάλιστ᾽ ἂν ἡδέως ἀκούσαιμί σου,
those-things to-go-through which most — gladly would-I-hear from-you
τίς ἡ ἐπίνοιά σοι τῆς καθόδου ἐγένετο, τίς δ᾽ ὁ τῆς
what the intention for-you of-the descent was what and the of-the
πορείας ἡγεμών, εἶθ᾽ ἑξῆς ἅ τε εἶδες ἅ τε ἤκουσας
journey guide then in-order what both you-saw what and you-heard
παρ᾽ αὐτοῖς· εἰκὸς γὰρ δὴ φιλόκαλον ὄντα σε μηδὲν
among them likely for indeed beauty-loving being you nothing
τῶν ἀξίων θέας ἢ ἀκοῆς παραλιπεῖν.
of-the-things worthy of-sight or of-hearing to-pass-over

MENIPPUS ὑπουργητέον καὶ ταῦτά σοι· τί γὰρ ἂν καὶ 3
one-must-oblige also in-these-things you what for — also
πάθοι τις, ὁπότε φίλος ἀνὴρ βιάζοιτο; καὶ δὴ πρῶτά
could-do one when a-friend man should-force and indeed first
σοι δίειμι τὰ περὶ τῆς γνώμης τῆς ἐμῆς, ὅθεν
to-you I-will-go-through the-things about the purpose the my-own from-where
ὡρμήθην πρὸς τὴν κατάβασιν. ἐγὼ γάρ, ἄχρι μὲν ἐν
I-was-impelled to the descent I for while indeed among
παισὶν ἦν, ἀκούων Ὁμήρου καὶ Ἡσιόδου πολέμους καὶ
boys I-was hearing Homer and Hesiod wars and
στάσεις διηγουμένων οὐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ
factions relating not only of-the demigods but also
αὐτῶν ἤδη τῶν θεῶν, ἔτι δὲ καὶ μοιχείας αὐτῶν καὶ βίας
of-the-very already of-the gods still and also adulteries their and violences
καὶ ἁρπαγὰς καὶ δίκας καὶ πατέρων ἐξελάσεις καὶ ἀδελφῶν
and rapes and lawsuits and of-fathers expulsions and of-siblings
γάμους, πάντα ταῦτα ἐνόμιζον εἶναι καλὰ καὶ οὐ παρέργως
marriages all these-things I-thought to-be good and not lightly
ἐκινούμην πρὸς αὐτά. ἐπεὶ δὲ εἰς ἄνδρας τελεῖν
I-was-stirred toward them when and among men to-be-reckoned
ἠρξάμην, πάλιν αὖ ἐνταῦθα ἤκουον τῶν νόμων τἀναντία
I-began again in-turn there I-heard the laws the-opposite
τοῖς ποιηταῖς κελευόντων, μήτε μοιχεύειν μήτε στασιάζειν
to-the poets ordering neither to-commit-adultery nor to-form-factions
μήτε ἁρπάζειν. ἐν μεγάλῃ οὖν καθειστήκειν ἀμφιβολίᾳ, οὐκ
nor to-plunder in great then I-stood perplexity not
εἰδὼς ὅ τι χρησαίμην ἐμαυτῷ· οὔτε γὰρ ἄν ποτε τοὺς
knowing what ever I-should-do with-myself neither for — ever the
θεοὺς μοιχεῦσαι καὶ στασιάσαι πρὸς ἀλλήλους ἡγούμην
gods to-commit-adultery and to-form-factions against one-another I-thought

εἰ μὴ ὡς περὶ καλῶν τούτων ἐγίγνωσκον, οὔτ' ἂν τοὺς
if not as about fine these-things they-judged nor — the
νομοθέτας τἀναντία παραινεῖν εἰ μὴ λυσιτελεῖν ὑπελάμβανον.
lawgivers the-opposite to-advise if not to-be-profitable they-supposed

II · THE PHILOSOPHERS AND THE MAGUS

Menippus turned to the philosophers and found them even more perplexed, each urging the opposite doctrine, pleasure or toil, contempt for wealth or its worth, and practicing the opposite of what they preached. He went to Babylon and found Mithrobarzanes, a Chaldaean magus, who purified him for twenty-nine days with baths, spells, and a diet of nuts and honey-mead, and gave him a felt cap, a lion skin, and a lyre to pass as Odysseus, Heracles, or Orpheus, who had gone down alive. They sailed to a desolate place, dug a pit, poured blood, and called up the powers below. The earth split open, Menippus charmed Cerberus with his lyre, and Charon, taking him for Heracles, ferried him across.

4 MENIPPUS ἐπεὶ δὲ διηπόρουν, ἔδοξέ μοι ἐλθόντα παρὰ
when and I-was-at-a-loss it-seemed-good to-me having-gone to
τοὺς καλουμένους τούτους φιλοσόφους ἐγχειρίσαι τε
the so-called these philosophers to-put-into-their-hands both
ἐμαυτὸν καὶ δεηθῆναι αὐτῶν χρῆσθαί μοι ὅ τι βούλοιντο
myself and to-beg them to-deal with-me what ever they-wished
καί τινα ὁδὸν ἁπλῆν καὶ βέβαιον ὑποδεῖξαι τοῦ βίου.
and some road simple and sure to-show-me of-the life
ταῦτα μὲν δὴ φρονῶν προσῄειν αὐτοῖς, ἐλελήθειν δ'
these-things indeed then thinking I-approached them I-escaped-notice and
ἐμαυτὸν εἰς αὐτό, φασί, τὸ πῦρ ἐκ τοῦ καπνοῦ βιαζόμενος.
myself into very they-say the fire from the smoke being-forced
παρὰ γὰρ δὴ τούτοις μάλιστα εὕρισκον ἐπισκοπῶν τὴν
among for indeed these especially I-found examining the

ἄγνοιαν καὶ τὴν ἀπορίαν πλείονα, ὥστε μοι τάχιστα
ignorance and the perplexity greater so-that to-me very-quickly
χρυσοῦν ἀπέδειξαν οὗτοι τὸν τῶν ἰδιωτῶν τοῦτον βίον.
golden showed these the of-the laymen this life
ἀμέλει ὁ μὲν αὐτῶν παρῄνει τὸ πᾶν ἥδεσθαι
of-course the-one indeed of-them advised the whole to-take-pleasure
καὶ μόνον τοῦτο ἐκ παντὸς μετιέναι· τοῦτο γὰρ εἶναι
and only this from everything to-pursue this for to-be
τὸ εὔδαιμον. ὁ δέ τις ἔμπαλιν, πονεῖν τὰ πάντα
the happiness the-other and some conversely to-toil the all-things
καὶ μοχθεῖν καὶ τὸ σῶμα καταναγκάζειν ῥυπῶντα καὶ
and to-labor and the body to-compel being-dirty and
αὐχμῶντα καὶ πᾶσι δυσαρεστοῦντα καὶ λοιδορούμενον,
squalid and with-all being-displeased and railing
συνεχὲς ἐπιρραψῳδῶν τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου
continually reciting the commonplace those — of-Hesiod
περὶ τῆς ἀρετῆς ἔπη καὶ τὸν ἱδρῶτα καὶ τὴν ἐπὶ τὸ ἄκρον
about the virtue verses and the sweat and the to the summit
ἀνάβασιν. ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο καὶ
ascent another to-despise money urged and
ἀδιάφορον οἴεσθαι τὴν κτῆσιν αὐτῶν· ὁ δέ τις ἔμπαλιν
indifferent to-think the possession of-it the-other and some conversely
ἀγαθὸν εἶναι καὶ τὸν πλοῦτον ἀπεφαίνετο. περὶ μὲν γὰρ τοῦ
good to-be also the wealth declared about indeed for the
κόσμου τί χρὴ καὶ λέγειν; ὅς γε ἰδέας καὶ ἀσώματα
universe what one-must even to-say who at-least ideas and incorporeals
καὶ ἀτόμους καὶ κενὰ καὶ τοιοῦτόν τινα ὄχλον ὀνομάτων
and atoms and voids and such some throng of-names
ὁσημέραι παρ᾽ αὐτῶν ἀκούων ἐναυτίων. καὶ τὸ πάντων
daily from them hearing I-was-nauseated and the of-all
ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἕκαστος αὐτῶν
most-absurd that about the most-opposite-things each of-them

λέγων σφόδρα νικῶντας καὶ πιθανοὺς λόγους ἐπορίζετο,
speaking very winning and persuasive arguments procured
ὥστε μήτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι μήτε
so-that neither to-the-one hot the same thing calling nor
τῷ ψυχρὸν ἀντιλέγειν ἔχειν, καὶ ταῦτ' εἰδότα σαφῶς
to-the-one cold to-gainsay to-be-able and that knowing clearly
ὡς οὐκ ἄν ποτε θερμὸν εἴη τι καὶ ψυχρὸν ἐν ταὐτῷ
that not — ever hot could-be anything and cold at the-same
χρόνῳ. ἀτεχνῶς οὖν ἔπασχον τοῖς νυστάζουσι τούτοις
time simply then I-was-affected to-the nodding these
ὅμοιον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπαλιν.
like now indeed nodding-forward now and nodding-back conversely
πολλῷ δὲ τούτων ἐκεῖνο ἀλογώτερον· τοὺς γὰρ αὐτοὺς
much and than-these that more-irrational the for same
τούτους εὕρισκον ἐπιτηρῶν ἐναντιώτατα τοῖς αὑτῶν λόγοις
these I-found watching most-opposite to-the their-own words
ἐπιτηδεύοντας. τοὺς γοῦν καταφρονεῖν παραινοῦντας
practicing those at-any-rate to-despise urging
χρημάτων ἑώρων ἀπριξ ἐχομένους αὐτῶν καὶ περὶ
money I-saw tenaciously clinging-to it and about
τόκων διαφερομένους καὶ ἐπὶ μισθῷ παιδεύοντας καὶ
interest quarreling and for pay teaching and
πάντα ἕνεκα τούτων ὑπομένοντας, τούς τε τὴν δόξαν
all-things for-the-sake-of these enduring those and the glory
ἀποβαλλομένους αὐτῆς ταύτης χάριν τὰ πάντα καὶ
rejecting of-it this for-the-sake-of the all-things both
πράττοντας καὶ λέγοντας, ἡδονῆς τε αὖ σχεδὸν ἅπαντας
doing and saying pleasure and again almost all
κατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύτῃ προσηρτημένους.
accusing privately but alone to-it attached

σφαλεὶς οὖν καὶ τῆσδε τῆς ἐλπίδος ἔτι μᾶλλον 6
having-been-disappointed then also of-this the hope still more
ἐδυσχέραινον, ἠρέμα παραμυθούμενος ἐμαυτὸν ὅτι μετὰ
I-was-vexed quietly consoling myself that with
πολλῶν καὶ σοφῶν καὶ σφόδρα ἐπὶ συνέσει διαβεβοημένων
many and wise and very for intelligence celebrated
ἀνόητός τέ εἰμι καὶ τἀληθὲς ἔτι ἀγνοῶν περιέρχομαι.
foolish both I-am and the-truth still not-knowing go-about
καί μοί ποτε διαγρυπνοῦντι τούτων ἕνεκα ἔδοξεν
and to-me once lying-awake for-the-sake-of these-things it-seemed-good
εἰς Βαβυλῶνα ἐλθόντα δεηθῆναί τινος τῶν μάγων τῶν
to Babylon having-gone to-beg one of-the magi —
Ζωροάστρου μαθητῶν καὶ διαδόχων· ἤκουον δ' αὐτοὺς
of-Zoroaster disciples and successors I-heard and them
ἐπῳδαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τοῦ Ἅιδου τὰς
with-incantations both and rites certain to-open — of-Hades the
πύλας καὶ κατάγειν ὃν ἂν βούλωνται ἀσφαλῶς καὶ
gates and to-bring-down whomever — they-wish safely and
ὀπίσω αὖθις ἀναπέμπειν. ἄριστον οὖν ἡγούμην εἶναι παρά
back again to-send-up best then I-thought to-be from
τινος τούτων διαπραξάμενον τὴν κατάβασιν ἐλθόντα παρὰ
one of-these having-obtained the descent having-gone to
Τειρεσίαν τὸν Βοιώτιον μαθεῖν παρ' αὐτοῦ ἅτε μάντεως
Teiresias the Boeotian to-learn from him as a-seer
καὶ σοφοῦ, τίς ἐστιν ὁ ἄριστος βίος καὶ ὃν ἄν τις
and wise-man what is the best life and which — one
ἕλοιτο εὖ φρονῶν.
would-choose well thinking
καὶ δὴ ἀναπηδήσας ὡς εἶχον τάχους ἔτεινον εὐθὺ
and indeed having-leapt-up as I-was for-speed I-pressed straight-for
Βαβυλῶνος· ἐλθὼν δὲ συγγίγνομαί τινι τῶν Χαλδαίων
Babylon having-come and I-associate-with one of-the Chaldaeans

σοφῷ ἀνδρὶ καὶ θεσπεσίῳ τὴν τέχνην, πολιῷ μὲν τὴν
a-wise man and divine in-the art gray indeed in-the
κόμην, γένειον δὲ μάλα σεμνὸν καθειμένῳ, τοὔνομα δὲ
hair a-beard but very august letting-grow the-name and
ἦν αὐτῷ Μιθροβαρζάνης. δεηθεὶς δὲ καὶ καθικετεύσας
was to-him Mithrobarzanes having-begged and and having-entreated
μόγις ἐπέτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βούλοιτο μισθῷ,
with-difficulty I-obtained from him at what he-might-wish a-fee
καθηγήσασθαί μοι τῆς ὁδοῦ.
to-guide me on-the road

7 παραλαβὼν δέ με ὁ ἀνὴρ πρῶτα μὲν ἡμέρας ἐννέα καὶ
having-taken-over and me the man first indeed for-days nine and
εἴκοσιν ἅμα τῇ σελήνῃ ἀρξάμενος ἔλουε κατάγων
twenty with the moon having-begun he-bathed-(me) bringing-down-(me)
ἕωθεν ἐπὶ τὸν Εὐφράτην πρὸς ἀνίσχοντα τὸν ἥλιον, ῥῆσίν
at-dawn to — Euphrates toward rising the sun a-speech
τινα μακρὰν ἐπιλέγων ἧς οὐ σφόδρα κατήκουον· ὥσπερ
some long reciting which not very I-could-follow as
γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων ἐπίτροχόν
for the poor of-the-ones in the games heralds rapid
τι καὶ ἀσαφὲς ἐφθέγγετο. πλὴν ἐῴκει γέ τινας
something and indistinct he-uttered except he-seemed at-least some
ἐπικαλεῖσθαι δαίμονας. μετὰ δ' οὖν τὴν ἐπῳδὴν τρὶς
to-be-invoking spirits after and then the incantation three-times
ἄν μου πρὸς τὸ πρόσωπον ἀποπτύσας, ἐπανήει πάλιν
— my toward the face having-spat he-went-back again
οὐδένα τῶν ἀπαντώντων προσβλέπων. καὶ σιτία μὲν ἦν
none of-those meeting-(him) looking-at and food indeed was
ἡμῖν τὰ ἀκρόδρυα, ποτὸν δὲ γάλα καὶ μελίκρατον καὶ
for-us the nuts drink and milk and honey-mead and
τὸ τοῦ Χοάσπου ὕδωρ, εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας.
the — of-Choaspes water bed and in-the-open-air on the grass

ἐπεὶ δ᾽ ἄλις εἶχε τῆς προδιαιτήσεως, περὶ μέσας νύκτας
when and enough he-had of-the preliminary-regimen about mid nights
ἐπὶ τὸν Τίγρητα ποταμὸν ἀγαγὼν ἐκάθηρέν τέ με καὶ
to the Tigris river having-led-(me) he-purified both me and
ἀπέμαξε καὶ περιήγνισεν δᾳδὶ καὶ σκίλλῃ καὶ ἄλλοις
wiped-(me)-off and purified-around with-a-torch and with-squill and other
πλείοσιν, ἅμα καὶ τὴν ἐπῳδὴν ἐκείνην ὑποτονθορύσας.
more-things at-the-same-time also the incantation that having-muttered
εἶτά με ὅλον καταμαγεύσας καὶ περιελθών, ἵνα μὴ
then me whole having-bewitched and having-walked-around so-that not
βλαπτοίμην ὑπὸ τῶν φασμάτων, ἐπανάγει εἰς τὴν οἰκίαν,
I-might-be-harmed by the phantoms he-leads-back into the house
ὡς εἶχον, ἀναποδίζοντα, καὶ τὸ λοιπὸν ἀμφὶ πλοῦν εἴχομεν.
as I-was walking-backward and the rest about voyage we-were
αὐτὸς μὲν οὖν μαγικήν τινα ἐνέδυ στολὴν τὰ πολλὰ 8
himself indeed then magian some put-on robe the most
ἐοικυῖαν τῇ Μηδικῇ, ἐμὲ δὲ τουτοισὶ φέρων ἐνεσκεύασε,
resembling the Median me and with-these-here bringing-(them) he-equipped
τῷ πίλῳ καὶ τῇ λεοντῇ καὶ προσέτι τῇ λύρᾳ, καὶ
with-the felt-cap and the lion-skin and besides the lyre and
παρεκελεύσατο, ἤν τις ἔρηταί με τοὔνομα, Μένιππον
he-urged if anyone should-ask me the-name Menippus
μὴ λέγειν, Ἡρακλέα δὲ ἢ Ὀδυσσέα ἢ Ὀρφέα.
not to-say Heracles but or Odysseus or Orpheus
FRIEND ὡς δὴ τί τοῦτο, ὦ Μένιππε; οὐ γὰρ συνίημι
as indeed what this O Menippus not for I-understand
τὴν αἰτίαν οὔτε τοῦ σχήματος οὔτε τῶν ὀνομάτων.
the reason neither of-the get-up nor of-the names
MENIPPUS καὶ μὴν πρόδηλόν γε τοῦτο καὶ οὐ παντελῶς
and indeed obvious at-least this and not wholly
ἀπόρρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες εἰς
secret since for these before us living into

Ἅιδου κατεληλύθεσαν, ἡγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς,
Hades had-come-down he-thought if me he-should-make-like them
ῥᾳδίως ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν καὶ
easily — the — of-Aeacus guard to-slip-past and
ἀκωλύτως ἂν παρελθεῖν ἅτε συνηθέστερον, τραγικῶς μάλα
unhindered — to-pass-in as more-familiar tragically very
παραπεμπόμενον ὑπὸ τοῦ σχήματος.
being-escorted by the get-up

9 ἤδη δ' οὖν ὑπέφαινεν ἡμέρα, καὶ κατελθόντες ἐπὶ τὸν
already and then was-dawning day and having-gone-down to the
ποταμὸν περὶ ἀναγωγὴν ἐγιγνόμεθα. παρεσκεύαστο δ'
river about embarking we-were had-been-prepared and
αὐτῷ καὶ σκάφος καὶ ἱερεῖα καὶ μελίκρατον καὶ ἄλλα
by-him both a-boat and victims and honey-mead and other-things
ὅσα πρὸς τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν
as-many-as for the rite useful having-put-in then
ἅπαντα τὰ παρεσκευασμένα οὕτω δὴ καὶ αὐτοὶ
all the prepared-things so indeed also ourselves

βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
we-go grieving big down tears shedding

καὶ μέχρι μέν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ,
and as-far-as indeed some-point we-were-carried-along in the river
εἶτα δὲ εἰσεπλεύσαμεν εἰς τὸ ἕλος καὶ τὴν λίμνην εἰς
then and we-sailed-into into the marsh and the lake into
ἣν ὁ Εὐφράτης ἀφανίζεται. περαιωθέντες δὲ καὶ ταύτην
which — Euphrates disappears having-crossed and also this
ἀφικνούμεθα εἴς τι χωρίον ἔρημον καὶ ὑλῶδες καὶ
we-arrive at some place desolate and wooded and
ἀνήλιον, εἰς ὃ καὶ δὴ ἀποβάντες — ἡγεῖτο δὲ ὁ
sunless into which also indeed having-disembarked led and —

Μιθροβαρζάνης — βόθρον τε ὠρυξάμεθα καὶ τὰ μῆλα
Mithrobarzanes a-pit both we-dug and the sheep
κατεσφάξαμεν καὶ τὸ αἷμα περὶ αὐτὸν ἐσπείσαμεν. ὁ δὲ
we-slaughtered and the blood around it we-poured-out the and
μάγος ἐν τοσούτῳ δᾷδα καιομένην ἔχων οὐκέτ᾽ ἠρεμαίᾳ τῇ
magus in the-meantime a-torch burning holding no-longer in-a-quiet the
φωνῇ, παμμέγεθες δέ, ὡς οἷός τε ἦν, ἀνακραγὼν δαίμονάς
voice very-loud but as able — he-was having-shouted-out spirits
τε ὁμοῦ πάντας ἐπεβοᾶτο καὶ Ποινὰς καὶ Ἐρινύας
both together all be-invoked and Punishments and Erinyes

καὶ νυχίαν Ἑκάτην καὶ ἐπαινὴν Περσεφόνειαν,
and nocturnal Hecate and dread Persephone

παραμιγνὺς ἅμα βαρβαρικά τινα καὶ ἄσημα
mingling-in at-the-same-time barbarian some and unintelligible
ὀνόματα καὶ πολυσύλλαβα.
names and many-syllabled
εὐθὺς οὖν ἅπαντα ἐκεῖνα ἐσαλεύετο καὶ ὑπὸ τῆς ἐπῳδῆς 10
at-once then all those-things were-shaken and by the incantation
τοὔδαφος ἀνερρήγνυτο καὶ ὑλακὴ τοῦ Κερβέρου πόρρωθεν
the-ground was-rent-open and barking — of-Cerberus from-afar
ἠκούετο καὶ τὸ πρᾶγμα ὑπερκατηφὲς ἦν καὶ σκυθρωπόν.
was-heard and the thing exceedingly-gloomy was and grim

ἔδδεισεν δ᾽ ὑπένερθεν ἄναξ ἐνέρων Ἀϊδωνεύς —
feared and below lord of-the-dead Aidoneus

κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη καὶ ὁ
came-into-view for already the most and the lake and —
Πυριφλεγέθων καὶ τοῦ Πλούτωνος τὰ βασίλεια. κατελθόντες
Pyriphlegethon and — of-Pluto the palace having-gone-down

δ' ὅμως διὰ τοῦ χάσματος τὸν μὲν Ῥαδάμανθυν
and nevertheless through the chasm — indeed Rhadamanthys
εὕρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους· ὁ δὲ
we-found dead nearly — by the fear — and
Κέρβερος ὑλάκτησε μέν τι καὶ παρεκίνησε, ταχὺ δέ
Cerberus barked indeed somewhat and stirred quickly but
μου κρούσαντος τὴν λύραν παραχρῆμα ἐκηλήθη ὑπὸ τοῦ
I having-struck the lyre at-once was-charmed by the
μέλους. ἐπεὶ δὲ πρὸς τὴν λίμνην ἀφικόμεθα, μικροῦ μὲν
melody when and to the lake we-arrived nearly indeed
οὐδὲ ἐπεραιώθημεν· ἦν γὰρ πλῆρες ἤδη τὸ πορθμεῖον καὶ
not-even we-got-across was for full already the ferry-boat and
οἰμωγῆς ἀνάπλεων, τραυματίαι δὲ πάντες ἐπέπλεον, ὁ
of-wailing filled-up wounded and all sailed-on-(it) the-one
μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλήν, ὁ δὲ ἄλλο τι
indeed the leg the-other and the head the-other and other something
συντετριμμένος, ἐμοὶ δοκεῖν, ἔκ τινος πολέμου παρόντες.
having-been-crushed to-me to-seem from some war being-present
ὅμως δ' οὖν ὁ βέλτιστος Χάρων ὡς εἶδε τὴν
nevertheless but then the excellent Charon when he-saw the
λεοντῆν, οἰηθείς με τὸν Ἡρακλέα εἶναι, εἰσεδέξατο καὶ
lion-skin having-thought me — Heracles to-be took-(me)-in and
διεπόρθμευσέν τε ἄσμενος καὶ ἀποβᾶσι διεσήμηνε τὴν
ferried-(me)-across both gladly and to-us-having-landed pointed-out the
ἀτραπόν.
path

In Hades they crossed the asphodel meadow to the court of Minos, where the dead were brought in chains and accused by their own shadows, the witnesses of everything they did. Minos punished most severely those puffed up by wealth and power, while Menippus reminded them of their former pride. Aristippus pleaded for Dionysius of Sicily, who was spared for his gifts to men of learning. In the place of punishment Menippus saw kings and beggars tortured alike, the poor given respite, and the legendary sinners Ixion, Sisyphus, Tantalus, and Tityus.

MENIPPUS ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προῄει μὲν ὁ 11
when and we-were in the darkness went-ahead indeed —
Μιθροβαρζάνης, εἱπόμην δὲ ἐγὼ κατόπιν ἐχόμενος αὐτοῦ,
Mithrobarzanes followed and I behind keeping-close-to him
ἕως πρὸς λειμῶνα μέγιστον ἀφικνούμεθα τῷ ἀσφοδέλῳ
until to a-meadow very-large we-arrive with-the asphodel
κατάφυτον, ἔνθα δὴ περιεπέτοντο ἡμᾶς τετριγυῖαι τῶν
planted where indeed flitted-around us squeaking of-the
νεκρῶν αἱ σκιαί. κατ᾽ ὀλίγον δὲ προϊόντες παραγιγνόμεθα
dead the shades by little and going-forward we-come
πρὸς τὸ τοῦ Μίνωος δικαστήριον· ἐτύγχανε δὲ ὁ μὲν
to the — of-Minos court happened and he indeed
ἐπὶ θρόνου τινὸς ὑψηλοῦ καθήμενος, παρειστήκεσαν δὲ
on throne some high sitting stood-beside and
αὐτῷ Ποιναὶ καὶ Ἐρινύες καὶ Ἀλάστορες. ἐτέρωθεν δὲ
him Punishments and Erinyes and Avengers from-the-other-side and
προσήγοντο πολλοί τινες ἐφεξῆς, ἁλύσει μακρᾷ δεδεμένοι·
were-brought-up many some in-order with-a-chain long bound
ἐλέγοντο δὲ εἶναι μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι
they-were-said and to-be adulterers and brothel-keepers and tax-collectors
καὶ κόλακες καὶ συκοφάνται καὶ τοιοῦτος ὅμιλος τῶν
and flatterers and informers and such a-throng of-those

πάντα κυκώντων ἐν τῷ βίῳ. χωρὶς δὲ οἵ τε πλούσιοι
all-things stirring-up in the life separately and the both rich
καὶ τοκογλύφοι προσῄεσαν ὠχροὶ καὶ προγάστορες καὶ
and usurers approached pale and pot-bellied and
ποδαγροί, κλοιὸν ἕκαστος αὐτῶν καὶ κόρακα διτάλαντον
gouty a-collar each of-them and a-crow-hook of-two-talents
ἐπικείμενος. ἐφεστῶτες οὖν ἡμεῖς ἑωρῶμέν τε τὰ
having-on standing-by then we saw both the-things
γιγνόμενα καὶ ἠκούομεν τῶν ἀπολογουμένων· κατηγόρουν
happening and heard those defending-themselves accused
δὲ αὐτῶν καινοί τινες καὶ παράδοξοι ῥήτορες.
and them new some and strange orators

FRIEND τίνες οὗτοι, πρὸς Διός; μὴ γὰρ ὀκνήσῃς καὶ τοῦτο
who these by Zeus not for hesitate also this
εἰπεῖν.
to-tell

MENIPPUS οἶσθά που ταυτασὶ τὰς πρὸς τὸν ἥλιον
you-know surely these-here the toward the sun
ἀποτελουμένας σκιὰς ὑπὸ τῶν σωμάτων;
cast shadows by the bodies

FRIEND πάνυ μὲν οὖν.
very indeed then

MENIPPUS αὗται τοίνυν, ἐπειδὰν ἀποθάνωμεν, κατηγοροῦσί τε
these then when we-die accuse both
καὶ καταμαρτυροῦσι καὶ διελέγχουσι τὰ πεπραγμένα ἡμῖν
and testify-against and refute the-things done by-us
παρὰ τὸν βίον, καὶ σφόδρα τινὲς ἀξιόπιστοι δοκοῦσιν ἅτε
in the life and very some trustworthy seem as
ἀεὶ συνοῦσαι καὶ μηδέποτε ἀφιστάμεναι τῶν σωμάτων.
always being-with-(us) and never departing-from the bodies

ὁ δ᾽ οὖν Μίνως ἐπιμελῶς ἐξετάζων ἀπέπεμπεν ἕκαστον εἰς 12
— and then Minos carefully examining sent-off each to
τὸν τῶν ἀσεβῶν χῶρον δίκην ὑφέξοντα κατ᾽ ἀξίαν
the of-the impious place a-penalty to-be-going-to-pay according-to merit
τῶν τετολμημένων, καὶ μάλιστα ἐκείνων ἥπτετο τῶν
of-the-things dared and especially those he-fastened-on the-ones
ἐπὶ πλούτοις τε καὶ ἀρχαῖς τετυφωμένων καὶ μονονουχὶ
over wealth both and offices puffed-up and all-but
καὶ προσκυνεῖσθαι περιμενόντων, τήν τε ὀλιγοχρόνιον
even to-be-worshiped waiting the both short-lived
ἀλαζονείαν αὐτῶν καὶ τὴν ὑπεροψίαν μυσαττόμενος, καὶ
arrogance their and the disdain loathing and
ὅτι μὴ ἐμέμνηντο θνητοί τε ὄντες αὐτοὶ καὶ θνητῶν
that not they-remembered mortal both being themselves and mortal
ἀγαθῶν τετυχηκότες. οἳ δὲ ἀποδυσάμενοι τὰ λαμπρὰ
goods having-obtained they and having-stripped-off the splendid
ἐκεῖνα πάντα, πλούτους λέγω καὶ γένη καὶ δυναστείας,
those all-things wealth I-mean and lineages and powers
γυμνοὶ κάτω νενευκότες παρειστήκεσαν ὥσπερ τινὰ ὄνειρον
naked down having-bowed stood-by as some dream
ἀναπεμπαζόμενοι τὴν παρ᾽ ἡμῖν εὐδαιμονίαν· ὥστ᾽ ἔγωγε
recounting the among us happiness so-that I-at-least
ταῦτα ὁρῶν ὑπερέχαιρον καὶ εἴ τινα γνωρίσαιμι αὐτῶν,
these-things seeing rejoiced-exceedingly and if any I-recognized of-them
προσιὼν ἂν ἡσυχῇ πως ὑπεμίμνησκον οἷος ἦν παρὰ
approaching — quietly somehow I-reminded-(him) what-sort he-was in
τὸν βίον καὶ ἡλίκον ἐφύσα τότε, ἡνίκα πολλοὶ
the life and how-greatly he-puffed-himself-up then when many
μὲν ἕωθεν ἐπὶ τῶν πυλώνων παρειστήκεσαν τὴν πρόοδον
indeed at-dawn at the gateways stood the coming-out
αὐτοῦ περιμένοντες ὠθούμενοί τε καὶ ἀποκλειόμενοι πρὸς
his awaiting being-pushed both and being-shut-out by

τῶν οἰκετῶν· ὁ δὲ μόλις ἄν ποτε ἀνατείλας αὐτοῖς
the servants he and with-difficulty — ever having-risen to-them
πορφυροῦς τις ἢ περίχρυσος ἢ διαποίκιλος εὐδαίμονας
purple-clad some or gold-bedecked or many-colored happy
ᾤετο καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, εἰ
thought and blessed to-render those having-greeted-(him) if
τὸ στῆθος ἢ τὴν δεξιὰν προτείνων δοίη καταφιλεῖν.
the breast or the right-hand holding-out he-should-give to-kiss
ἐκεῖνοι μὲν οὖν ἠνιῶντο ἀκούοντες.
they indeed then were-grieved hearing

13 τῷ δὲ Μίνῳ μία τις καὶ πρὸς χάριν ἐδικάσθη· τὸν γάρ
— but by-Minos one some also as a-favor was-judged the for
τοι Σικελιώτην Διονύσιον πολλά γε καὶ δεινὰ
you-know Sicilian Dionysius many at-least and terrible-things
καὶ ἀνόσια ὑπό τε Δίωνος κατηγορηθέντα καὶ ὑπὸ
and unholy by both Dion accused and by
τῆς σκιᾶς καταμαρτυρηθέντα παρελθὼν Ἀρίστιππος
the shadow testified-against having-come-forward Aristippus
ὁ Κυρηναῖος — ἄγουσι δ' αὐτὸν ἐν τιμῇ καὶ δύναται
the Cyrenaic they-hold and him in honor and he-has-power
μέγιστον ἐν τοῖς κάτω — μικροῦ δεῖν τῇ Χιμαίρᾳ
greatest among those below nearly — — to-Chimaera
προσδεθέντα παρέλυσε τῆς καταδίκης λέγων πολλοῖς
having-been-tied-to released from-the sentence saying to-many
αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν.
him of-the educated toward money to-have-been obliging

14 ἀποστάντες δὲ ὅμως τοῦ δικαστηρίου πρὸς τὸ
having-withdrawn and nevertheless from-the court to the
κολαστήριον ἀφικνούμεθα. ἔνθα δή, ὦ φιλότης, πολλὰ
place-of-punishment we-arrive where indeed O dear-friend many-things
καὶ ἐλεεινὰ ἦν καὶ ἀκοῦσαι καὶ ἰδεῖν· μαστίγων τε
and pitiable were both to-hear and to-see of-whips both

γὰρ ὁμοῦ ψόφος ἠκούετο καὶ οἰμωγὴ τῶν ἐπὶ τοῦ
for together a-crack was-heard and wailing of-those on the
πυρὸς ὀπτωμένων καὶ στρέβλαι καὶ κύφωνες καὶ
fire being-roasted and racks and pillories and
τροχοί, καὶ ἡ Χίμαιρα ἐσπάραττεν καὶ ὁ Κέρβερος
wheels and — Chimaera tore and — Cerberus
ἐδάρδαπτεν. ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δοῦλοι,
devoured were-punished and together all kings slaves
σατράπαι, πένητες, πλούσιοι, πτωχοί, καὶ μετέμελε πᾶσι
satraps poor-men rich-men beggars and repented all
τῶν τετολμημένων. ἐνίους δὲ αὐτῶν καὶ ἐγνωρίσαμεν
of-the-things dared some and of-them even we-recognized
ἰδόντες, ὁπόσοι ἦσαν τῶν ἔναγχος τετελευτηκότων· οἱ
having-seen as-many-as were of-the lately having-died they
δὲ ἐνεκαλύπτοντό τε καὶ ἀπεστρέφοντο, εἰ δὲ καὶ
but veiled-themselves both and turned-away if and also
προσβλέποιεν, μάλα δουλοπρεπές τι καὶ κολακευτικόν,
they-should-look-at very slavish something and fawning
καὶ ταῦτα πῶς οἴει βαρεῖς ὄντες καὶ ὑπερόπται παρὰ
and that how do-you-think oppressive being and haughty in
τὸν βίον; τοῖς μέντοι πένησιν ἡμιτέλεια τῶν κακῶν ἐδίδοτο,
the life to-the however poor half of-the evils was-given
καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο. καὶ μὴν κἀκεῖνα
and resting-in-between again they-were-punished and indeed those-things-too
εἶδον τὰ μυθώδη, τὸν Ἰξίονα καὶ τὸν Σίσυφον καὶ τὸν
I-saw the legendary — Ixion and — Sisyphus and the
Φρύγα Τάνταλον, χαλεπῶς γε ἔχοντα, καὶ τὸν γηγενῆ
Phrygian Tantalus hard at-least faring and the earth-born
Τιτυόν, Ἡράκλεις ὅσος· ἔκειτο γοῦν τόπον ἐπέχων ἀγροῦ.
Tityus Heracles how-big he-lay at-any-rate a-space covering of-field

In the Acherusian plain the dead lay in heaps, and their bones were so alike that Thersites could not be told from Nireus nor a beggar from a king. Menippus likens human life to a long procession arranged by Fortune, who dresses the marchers as she pleases and takes back their costumes at the end, like actors who play Agamemnon and leave the stage as poor men. The rich have no honor below: Mausolus lies crushed under his tomb, kings beg or sell salt fish, and Philip of Macedon mends shoes for pay. Socrates still questions everyone, and Diogenes laughs at Sardanapalus and Midas.

15 MENIPPUS διελθόντες δὲ καὶ τούτους εἰς τὸ πεδίον
having-passed-through and also these into the plain
εἰσβάλλομεν τὸ Ἀχερούσιον, εὑρίσκομέν τε αὐτόθι τοὺς
we-enter the Acherusian we-find both there the
ἡμιθέους τε καὶ τὰς ἡρωΐνας καὶ τὸν ἄλλον ὅμιλον τῶν
demigods both and the heroines and the other throng of-the
νεκρῶν κατὰ ἔθνη καὶ κατὰ φῦλα διαιτωμένους, τοὺς μὲν
dead by nations and by tribes living some indeed
παλαιούς τινας καὶ εὐρωτιῶντας καὶ ὥς φησιν Ὅμηρος,
ancient some and moldy and as says Homer
ἀμενηνούς, τοὺς δ' ἔτι νεαλεῖς καὶ συνεστηκότας, καὶ
strengthless others and still fresh and firm and
μάλιστα τοὺς Αἰγυπτίους αὐτῶν διὰ τὸ πολυαρκὲς
especially the Egyptians of-them because-of the durability
τῆς ταριχείας. τὸ μέντοι διαγιγνώσκειν ἕκαστον οὐ πάνυ
of-the embalming the however to-distinguish each not very
τι ἦν ῥᾴδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίγνονται
at-all was easy all for simply to-one-another become
ὅμοιοι τῶν ὀστῶν γεγυμνωμένων. πλὴν ἀλλὰ μόγις
alike the bones having-been-bared nevertheless but with-difficulty
τε καὶ διὰ πολλοῦ ἀναθεωροῦντες αὐτοὺς ἐγιγνώσκομεν.
both and over long-time studying them we-recognized

ἔκειντο δ᾽ ἐπ᾽ ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι καὶ οὐδὲν
they-lay and on one-another dim and unmarked and nothing
ἔτι τῶν παρ᾽ ἡμῖν καλῶν φυλάττοντες. ἀμέλει πολλῶν
still of-the among us beautiful-things preserving of-course many
ἐν ταὐτῷ σκελετῶν κειμένων καὶ πάντων ὁμοίως φοβερόν
in the-same skeletons lying and all alike frightening
τι καὶ διάκενον δεδορκότων καὶ γυμνοὺς τοὺς ὀδόντας
something and empty gazing and bare the teeth
προφαινόντων, ἠπόρουν πρὸς ἐμαυτὸν ᾧτινι διακρίναιμι
showing I-was-at-a-loss with myself by-what I-might-distinguish
τὸν Θερσίτην ἀπὸ τοῦ καλοῦ Νιρέως ἢ τὸν μεταίτην Ἶρον
— Thersites from the handsome Nireus or the beggar Irus
ἀπὸ τοῦ Φαιάκων βασιλέως ἢ Πυρρίαν τὸν μάγειρον ἀπὸ
from the of-Phaeacians king or Pyrrhias the cook from
τοῦ Ἀγαμέμνονος. οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων
— Agamemnon nothing for still of-the old marks
αὐτοῖς παρέμενεν, ἀλλ᾽ ὅμοια τὰ ὀστᾶ ἦν, ἄδηλα καὶ
to-them remained but alike the bones were unclear and
ἀνεπίγραφα καὶ ὑπ᾽ οὐδενὸς ἔτι διακρίνεσθαι δυνάμενα.
unlabeled and by no-one any-longer to-be-distinguished able
τοιγάρτοι ἐκεῖνα ὁρῶντί μοι ἐδόκει ὁ τῶν ἀνθρώπων 16
accordingly those-things seeing to-me it-seemed the of-the men
βίος πομπῇ τινι μακρᾷ προσεοικέναι, χορηγεῖν δὲ καὶ
life to-a-procession some long to-resemble to-furnish and and
διατάττειν ἕκαστα ἡ Τύχη, διάφορα καὶ ποικίλα τοῖς
to-arrange each-thing — Fortune different and varied to-the
πομπευταῖς τὰ σχήματα προσάπτουσα· τὸν μὲν γὰρ
marchers the costumes attaching the-one indeed for
λαβοῦσα, εἰ τύχοι, βασιλικῶς διεσκεύασεν, τιάραν τε
having-taken if it-chanced royally she-equipped a-tiara both
ἐπιθεῖσα καὶ δορυφόρους παραδοῦσα καὶ τὴν κεφαλὴν
putting-on-(him) and bodyguards giving and the head

στέψασα τῷ διαδήματι, τῷ δὲ οἰκέτου σχῆμα
crowning with-the diadem to-the-other but of-a-servant costume
περιέθηκεν· τὸν δέ τινα καλὸν εἶναι ἐκόσμησεν, τὸν δὲ
she-put-on the-other and some handsome to-be she-adorned the-other and
ἄμορφον καὶ γελοῖον παρεσκεύασεν· παντοδαπὴν γάρ, οἶμαι,
ugly and ridiculous she-made-up varied for I-think
δεῖ γενέσθαι τὴν θέαν. πολλάκις δὲ καὶ διὰ μέσης
it-is-necessary to-be the spectacle often and also through mid
τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα οὐκ ἐῶσα εἰς τέλος
the procession she-changed the of-some costumes not allowing to the-end
διαπομπεῦσαι ὡς ἐτάχθησαν, ἀλλὰ μεταμφιέσασα
to-march-through as they-had-been-arrayed but having-changed-the-clothes-of
τὸν μὲν Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτου καὶ
the-one indeed Croesus she-compelled the of-the servant and
αἰχμαλώτου σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον
captive outfit to-take-up the-other but Maeandrius
τέως ἐν τοῖς οἰκέταις πομπεύοντα τὴν τοῦ Πολυκράτους
meanwhile among the servants marching the — of-Polycrates
τυραννίδα μετενέδυσε. καὶ μέχρι μέν τινος εἴασε
tyranny she-clothed-in and as-far-as indeed some-point allowed-(him)
χρῆσθαι τῷ σχήματι· ἐπειδὰν δὲ ὁ τῆς πομπῆς καιρὸς
to-use the costume when and the of-the procession time
παρέλθῃ, τηνικαῦτα ἕκαστος ἀποδοὺς τὴν σκευὴν καὶ
has-passed then each having-given-back the outfit and
ἀποδυσάμενος τὸ σχῆμα μετὰ τοῦ σώματος ἐγένετο οἷόσπερ
having-stripped-off the costume with the body became such-as
ἦν πρὸ τοῦ γενέσθαι, μηδὲν τοῦ πλησίον διαφέρων. ἔνιοι
he-was before the to-be-born nothing from-the neighbor differing some
δὲ ὑπ᾽ ἀγνωμοσύνης, ἐπειδὰν ἀπαιτῇ τὸν κόσμον ἐπιστᾶσα
but from ingratitude when demands the finery having-come-up
ἡ Τύχη, ἄχθονταί τε καὶ ἀγανακτοῦσιν ὥσπερ οἰκείων
— Fortune are-vexed both and are-indignant as of-own-things

τινῶν στερισκόμενοι καὶ οὐχ ἃ πρὸς ὀλίγον ἐχρήσαντο
some being-deprived and not what for a-little they-used
ἀποδιδόντες. οἶμαι δέ σε καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις
giving-back I-think and you also of-the on the stage often
ἑωρακέναι τοὺς τραγικοὺς ὑποκριτὰς τούτους πρὸς τὰς
to-have-seen the tragic actors these for the
χρείας τῶν δραμάτων ἄρτι μὲν Κρέοντας, ἐνίοτε δὲ
needs of-the dramas now indeed Creons sometimes and
Πριάμους γιγνομένους ἢ Ἀγαμέμνονας, καὶ ὁ αὐτός, εἰ
Priams becoming or Agamemnons and the same if
τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ Κέκροπος
it-chanced a-little before very solemnly the — of-Cecrops
ἢ Ἐρεχθέως σχῆμα μιμησάμενος μετ᾽ ὀλίγον οἰκέτης
or Erechtheus costume having-imitated after a-little a-servant
προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσμένος. ἤδη δὲ πέρας
came-forward by the poet ordered already and an-end
ἔχοντος τοῦ δράματος ἀποδυσάμενος ἕκαστος αὐτῶν τὴν
having the drama having-stripped-off each of-them the
χρυσόπαστον ἐκείνην ἐσθῆτα καὶ τὸ προσωπεῖον ἀποθέμενος
gold-spangled that dress and the mask having-laid-aside
καὶ καταβὰς ἀπὸ τῶν ἐμβατῶν πένης καὶ ταπεινὸς
and having-stepped-down from the buskins poor and humble
περίεισιν, οὐκέτ᾽ Ἀγαμέμνων ὁ Ἀτρέως οὐδὲ Κρέων ὁ
goes-about no-longer Agamemnon the son-of-Atreus nor Creon the
Μενοικέως, ἀλλὰ Πῶλος Χαρικλέους Σουνιεὺς ὀνομαζόμενος
son-of-Menoeceus but Polus son-of-Charicles of-Sunium being-named
ἢ Σάτυρος Θεογείτονος Μαραθώνιος. τοιαῦτα καὶ τὰ τῶν
or Satyrus son-of-Theogeiton of-Marathon such also the of-the
ἀνθρώπων πράγματά ἐστιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.
men affairs are as then to-me seeing it-seemed

17 FRIEND εἰπέ μοι, ὦ Μένιππε, οἱ δὲ τοὺς πολυτελεῖς τούτους
tell me O Menippus those but the costly these
καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ γῆς καὶ στήλας καὶ
and lofty tombs having above earth and pillars and
εἰκόνας καὶ ἐπιγράμματα οὐδὲν τιμιώτεροι παρ' αὐτοῖς
statues and inscriptions nothing more-honored among them
εἰσι τῶν ἰδιωτῶν νεκρῶν;
are than-the private dead
MENIPPUS ληρεῖς, ὦ οὗτος· εἰ γοῦν ἐθεάσω τὸν
you-talk-nonsense O fellow if at-any-rate you-had-seen —
Μαύσωλον αὐτόν, — λέγω δὲ τὸν Κᾶρα, τὸν ἐκ τοῦ
Mausolus himself I-mean and the Carian the-one from the
τάφου περιβόητον — εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω
tomb famous well I-know that not — you-would-have-stopped
γελῶν, οὕτω ταπεινὸς ἔρριπτο ἐν παραβύστῳ που
laughing so humble he-had-been-flung in a-corner somewhere
λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ
escaping-notice in the rest populace of-the dead to-me
δοκεῖν, τοσοῦτον ἀπολαύων τοῦ μνήματος, παρ' ὅσον
to-seem so-much benefiting from-the monument by as-much-as
ἐβαρύνετο τηλικοῦτον ἄχθος ἐπικείμενος· ἐπειδὰν γάρ, ὦ
he-was-weighed-down so-great a-burden having-on-(him) when for O
ἑταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τόπον, — δίδωσι
comrade — Aeacus measures-out to-each the space he-gives
δὲ τὸ μέγιστον οὐ πλέον ποδός — ἀνάγκη ἀγαπῶντα
and the most not more than-a-foot it-is-necessary being-content
κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον. πολλῷ δ' ἂν
to-lie to the measure contracted much but —
οἶμαι μᾶλλον ἐγέλασας, εἰ ἐθεάσω τοὺς παρ' ἡμῖν
I-think more you-would-have-laughed if you-had-seen the among us
βασιλέας καὶ σατράπας πτωχεύοντας παρ' αὐτοῖς καὶ ἤτοι
kings and satraps begging among them and either

ταριχοπωλοῦντας ὑπ᾽ ἀπορίας ἢ τὰ πρῶτα διδάσκοντας
selling-salt-fish from poverty or the first teaching
γράμματα καὶ ὑπὸ τοῦ τυχόντος ὑβριζομένους καὶ κατὰ
letters and by the chance-comer being-outraged and on
κόρρης παιομένους ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμότατα.
the-temple being-struck like the of-slaves the most-despised
Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος οὐδὲ
Philip at-any-rate the Macedonian I having-seen not-even
κρατεῖν ἐμαυτοῦ δυνατὸς ἦν· ἐδείχθη δέ μοι ἐν γωνίᾳ
to-control myself able was he-was-shown and to-me in a-corner
τινὶ μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ὑποδημάτων.
some for-pay mending the rotten-parts of-the shoes
πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις
many and also others it-was-possible to-see at the crossroads
μεταιτοῦντας, Ξέρξας λέγω καὶ Δαρείους καὶ Πολυκράτας.
begging Xerxeses I-mean and Dariuses and Polycrateses
FRIEND ἄτοπα διηγῇ τὰ περὶ τῶν βασιλέων καὶ 18
strange-things you-relate the-things about the kings and
μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης ἔπραττεν καὶ
nearly — incredible what and — Socrates was-doing and
Διογένης καὶ εἴ τις ἄλλος τῶν σοφῶν;
Diogenes and if any other of-the wise
MENIPPUS ὁ μὲν Σωκράτης κἀκεῖ περίεισιν διελέγχων ἅπαντας·
— indeed Socrates there-too goes-about refuting all
σύνεστι δ᾽ αὐτῷ Παλαμήδης καὶ Ὀδυσσεὺς καὶ Νέστωρ καὶ
is-with and him Palamedes and Odysseus and Nestor and
εἴ τις ἄλλος λάλος νεκρός. ἔτι μέντοι ἐπεφύσητο αὐτῷ καὶ
if any other talkative dead-man still however were-puffed-up for-him and
διῳδήκει ἐκ τῆς φαρμακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος
were-swollen from the poison-drinking the legs the and excellent
Διογένης παροικεῖ μὲν Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ καὶ
Diogenes lives-next-to indeed Sardanapalus the Assyrian and

Μίδᾳ τῷ Φρυγὶ καὶ ἄλλοις τισὶ τῶν πολυτελῶν· ἀκούων δὲ
Midas the Phrygian and others some of-the luxurious hearing and
οἰμωζόντων αὐτῶν καὶ τὴν παλαιὰν τύχην ἀναμετρουμένων
lamenting them and the old fortune measuring-over
γελᾷ τε καὶ τέρπεται, καὶ τὰ πολλὰ ὕπτιος κατακείμενος
he-laughs both and is-delighted and the most on-his-back lying-down
ᾄδει μάλα τραχείᾳ καὶ ἀπηνεῖ τῇ φωνῇ τὰς οἰμωγὰς
he-sings very rough and harsh with-the voice the wailings
αὐτῶν ἐπικαλύπτων, ὥστε ἀνιᾶσθαι τοὺς ἄνδρας καὶ
their drowning-out so-that to-be-annoyed the men and
διασκέπτεσθαι μετοικεῖν οὐ φέροντας τὸν Διογένην.
to-consider to-move not bearing — Diogenes

V · THE DECREE AGAINST THE RICH, AND THE BEST LIFE

Menippus describes the assembly of the dead, where a demagogue proposed that the souls of the rich be sent back to live in asses for two hundred and fifty thousand years, carrying loads for the poor, and the decree passed. He then asked Teiresias which life is best, and the seer whispered that the life of the ordinary man is best and wisest, to give up speculation, scorn the philosophers' syllogisms, and live the present well, laughing and taking nothing seriously. Mithrobarzanes led him to the shrine of Trophonius, and he climbed out at Lebadea.

FRIEND ταυτὶ μὲν ἱκανῶς· τί δὲ τὸ ψήφισμα ἦν, ὅπερ 19
these-things-here indeed sufficiently what but the decree was which
ἐν ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλουσίων;
in the-beginning you-said to-have-been-ratified against the rich
MENIPPUS εὖ γε ὑπέμνησας· οὐ γὰρ οἶδ' ὅπως περὶ
well at-least you-reminded-(me) not for I-know how about
τούτου λέγειν προθέμενος πάμπολυ ἀπεπλανήθην τοῦ
this to-speak having-proposed very-far I-strayed-from the
λόγου.
account
διατρίβοντος γάρ μου παρ' αὐτοῖς προὔθεσαν οἱ πρυτάνεις
spending-time for me among them convened the prytaneis
ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων· ἰδὼν οὖν
an-assembly about the-things in-common expedient having-seen then
πολλοὺς συνθέοντας ἀναμίξας ἐμαυτὸν τοῖς νεκροῖς εὐθὺς
many running-together having-mixed myself with-the dead at-once
εἷς καὶ αὐτὸς ἦν τῶν ἐκκλησιαστῶν. διῳκήθη μὲν οὖν
one also myself I-was of-the assemblymen were-transacted indeed then
καὶ ἄλλα, τελευταῖον δὲ τὸ περὶ τῶν πλουσίων·
also other-things last and the-matter about the rich
ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολλὰ καὶ δεινά, βία
since for of-them had-been-charged many and terrible-things violence

καὶ ἀλαζονεία καὶ ὑπεροψία καὶ ἀδικία, τέλος ἀναστάς
and arrogance and disdain and injustice finally having-stood-up
τις τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτον.
one of-the demagogues read a-decree such
20 DECREE "ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλούσιοι δρῶσι
whereas many-things and lawless the rich do
παρὰ τὸν βίον ἁρπάζοντες καὶ βιαζόμενοι καὶ πάντα
throughout the life plundering and using-violence and in-every
τρόπον τῶν πενήτων καταφρονοῦντες,"
way the poor despising
"δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ, ἐπειδὰν ἀποθάνωσι,
be-it-resolved by-the council and by-the people when they-die
τὰ μὲν σώματα αὐτῶν κολάζεσθαι καθάπερ καὶ τὰ τῶν
the indeed bodies their to-be-punished just-as also the of-the
ἄλλων πονηρῶν, τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄνω εἰς
other wicked the but souls having-been-sent-back up into
τὸν βίον καταδύεσθαι εἰς τοὺς ὄνους, ἄχρις ἂν ἐν τῷ
the life to-sink-into into the asses until — in the
τοιούτῳ διαγάγωσι μυριάδας ἐτῶν πέντε καὶ εἴκοσιν,
such-state they-pass myriads of-years five and twenty
ὄνοι ἐξ ὄνων γιγνόμενοι καὶ ἀχθοφοροῦντες καὶ ὑπὸ
asses from asses becoming and carrying-loads and by
τῶν πενήτων ἐλαυνόμενοι, τοὐντεῦθεν δὲ λοιπὸν ἐξεῖναι
the poor being-driven from-then-on and thereafter to-be-allowed
αὐτοῖς ἀποθανεῖν."
to-them to-die
"εἶπε τὴν γνώμην Κρανίων Σκελετίωνος Νεκυσιεὺς φυλῆς
moved the motion Skull son-of-Skeleton of-Corpsia of-the-tribe
Ἀλιβαντίδος."
Alibantis

MENIPPUS τούτου ἀναγνωσθέντος τοῦ ψηφίσματος ἐπεψήφισαν
this having-been-read the decree put-to-the-vote
μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος καὶ
indeed the magistrates voted-for-(it) and the multitude and
ἐβριμήσατο ἡ Βριμὼ καὶ ὑλάκτησεν ὁ Κέρβερος· οὕτω
snorted — Brimo and barked — Cerberus so
γὰρ ἐντελῆ γίγνεται καὶ κύρια τὰ ἐγνωσμένα.
for valid become and binding the-things decided
ταῦτα μὲν δή σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δέ, 21
these-things indeed then to-you the-things in the assembly I and
οὗπερ ἀφίγμην ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν ἱκέτευον
of-what-very I-had-come for-the-sake — to-Teiresias having-approached begged
αὐτὸν τὰ πάντα διηγησάμενος εἰπεῖν πρός με ποῖόν τινα
him the all-things having-related to-tell to me what-sort some
ἡγεῖται τὸν ἄριστον βίον. ὁ δὲ γελάσας — ἔστι δὲ τυφλόν
he-considers the best life he and having-laughed he-is and a-blind
τι γερόντιον καὶ ὠχρὸν καὶ λεπτόφωνον — "ὦ τέκνον,"
some little-old-man and pale and thin-voiced O child
φησί, "τὴν μὲν αἰτίαν οἶδά σοι τῆς ἀπορίας ὅτι παρὰ
he-says the indeed cause I-know for-you of-the perplexity that from
τῶν σοφῶν ἐγένετο οὐ ταὐτὰ γιγνωσκόντων ἑαυτοῖς·
the wise-men it-arose not the-same-things thinking with-themselves
ἀτὰρ οὐ θέμις λέγειν πρὸς σέ· ἀπείρηται γὰρ ὑπὸ
but not lawful to-tell to you it-has-been-forbidden for by
τοῦ Ῥαδαμάνθυος." "μηδαμῶς," ἔφην, "ὦ πατέριον, ἀλλ'
— Rhadamanthys by-no-means I-said O daddy but
εἰπὲ καὶ μὴ περίδῃς με σοῦ τυφλότερον περιόντα ἐν
tell and not look-on me than-you blinder going-about in
τῷ βίῳ." ὁ δὲ δή με ἀπαγαγὼν καὶ πολὺ τῶν ἄλλων
the life he and indeed me having-led-aside and far from-the others
ἀποσπάσας ἤρεμα προσκύψας πρὸς τὸ οὖς φησίν, "ὁ
having-drawn-away gently having-stooped to the ear says the

τῶν ἰδιωτῶν ἄριστος βίος, καὶ σωφρονέστερος παυσάμενος
of-the laymen best life and more-sensible having-stopped
τοῦ μετεωρολογεῖν καὶ τέλη καὶ ἀρχὰς ἐπισκοπεῖν
the to-speculate-on-the-heavens and ends and beginnings to-examine
καὶ καταπτύσας τῶν σοφῶν τούτων συλλογισμῶν καὶ
and having-spat-on the wise these syllogisms and
τὰ τοιαῦτα λῆρον ἡγησάμενος τοῦτο μόνον ἐξ ἅπαντος
the such-things nonsense having-considered this only from everything
θηράσῃ, ὅπως τὸ παρὸν εὖ θέμενος παραδράμῃς
you-shall-hunt how the present well having-arranged you-may-run-past
γελῶν τὰ πολλὰ καὶ περὶ μηδὲν ἐσπουδακώς."
laughing the most and about nothing having-been-in-earnest

ὣς εἰπὼν πάλιν ὦρτο κατ' ἀσφοδελὸν λειμῶνα.
so having-said again he-rushed-off over asphodel meadow

22 ἐγὼ δὲ — καὶ γὰρ ἤδη ὀψὲ ἦν — "ἄγε δή, ὦ
I but also for already late it-was come indeed O
Μιθροβαρζάνη," φημί, "τί διαμέλλομεν καὶ οὐκ ἄπιμεν
Mithrobarzanes I-say why do-we-delay and not go-off
αὖθις εἰς τὸν βίον;" ὁ δὲ πρὸς ταῦτα, "θάρρει," φησίν,
again into the life he and to these-things take-heart he-says
"ὦ Μένιππε· ταχεῖαν γάρ σοι καὶ ἀπράγμονα ὑποδείξω
O Menippus quick for to-you and easy I-will-show
ἀτραπόν." καὶ δὴ ἀγαγών με πρός τι χωρίον τοῦ ἄλλου
a-path and indeed having-led me to some place than-the rest
ζοφερώτερον δείξας τῇ χειρὶ πόρρωθεν ἀμαυρὸν
gloomier having-pointed-out with-the hand from-afar dim
καὶ λεπτὸν ὥσπερ διὰ κλειθρίας φῶς εἰσρέον, "ἐκεῖνο,"
and thin as through a-keyhole light flowing-in that
ἔφη, "ἐστὶν τὸ ἱερὸν τὸ Τροφωνίου, κἀκεῖθεν κατίασιν

οἱ ἀπὸ Βοιωτίας. ταύτην οὖν ἄνιθι καὶ εὐθὺς ἔσῃ ἐπὶ
those from Boeotia this then go-up and at-once you-will-be in
τῆς Ἑλλάδος.” ἡσθεὶς δὲ τοῖς εἰρημένοις ἐγὼ
— Greece having-been-pleased and by-the-things said I
καὶ τὸν μάγον ἀσπασάμενος χαλεπῶς μάλα διὰ τοῦ
and the magus having-greeted with-difficulty very through the
στομίου ἀνερπύσας οὐκ οἶδ’ ὅπως ἐν Λεβαδείᾳ γίγνομαι.
mouth having-crept-up not I-know how in Lebadea I-come-to-be

LUCIAN

ΙΚΑΡΟΜΕΝΙΠΠΟΣ Η ΥΠΕΡΝΕΦΕΛΟΣ

Icaromenippus

I · MENIPPUS IN FLIGHT

A comrade overhears Menippus reckoning the distances from the earth to the moon, the sun, and Zeus's citadel, and learns that he has just returned from heaven. Menippus explains that he flew on wings of his own: he took an eagle's and a vulture's wings and fitted them himself, as Daedalus did, but without wax. He begins at the beginning, how he found all human things laughable and turned to look at the universe, and was baffled by the stars, the moon's phases, lightning, and rain.

MENIPPUS οὐκοῦν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς στάδιοι μέχρι 1
then three-thousand indeed were from earth stades as-far-as
πρὸς τὴν σελήνην, ὁ πρῶτος ἡμῖν σταθμός· τοὐντεῦθεν
to the moon the first for-us stage from-there
δὲ ἐπὶ τὸν ἥλιον ἄνω παρασάγγαι που πεντακόσιοι·
and to the sun up parasangs about five-hundred
τὸ δὲ ἀπὸ τούτου ἐς αὐτὸν ἤδη τὸν οὐρανὸν καὶ τὴν
the and from this to the-very now the heaven and the
ἀκρόπολιν τὴν τοῦ Διὸς ἄνοδος καὶ ταῦτα γένοιτ᾽ ἂν
citadel the — of-Zeus ascent and this would-be —
εὐζώνῳ ἀετῷ μιᾶς ἡμέρας.
for-a-well-girt eagle of-one day
COMRADE τί ταῦτα πρὸς Χαρίτων, ὦ Μένιππε, ἀστρονομεῖς
why these-things by the-Graces O Menippus do-you-astronomize
καὶ ἡσυχῇ πως ἀναμετρεῖς; πάλαι γὰρ ἐπακροῶμαί
and quietly somehow measure-over for-long for I-have-been-listening-to
σου παρακολουθῶν ἡλίους καὶ σελήνας, ἔτι δὲ τὰ φορτικὰ
you following suns and moons still and the vulgar
ταῦτα σταθμούς τινας καὶ παρασάγγας ὑποξενίζοντος.
these stages some and parasangs talking-outlandishly

MENIPPUS μὴ θαυμάσῃς, ὦ ἑταῖρε, εἰ μετέωρα καὶ διαέρια
not be-surprised O comrade if lofty and airy
δοκῶ σοι λαλεῖν· τὸ κεφάλαιον γὰρ δὴ πρὸς ἐμαυτὸν
I-seem to-you to-chatter the sum for indeed with myself
ἀναλογίζομαι τῆς ἔναγχος ἀποδημίας.
I-am-reckoning-up of-the recent journey
COMRADE εἶτα, ὦγαθε, καθάπερ οἱ Φοίνικες ἄστροις
then my-good-man like the Phoenicians by-stars
ἐτεκμαίρου τὴν ὁδόν;
were-you-reckoning the way
MENIPPUS οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς τοῖς ἄστροις
not by Zeus but among the-very the stars
ἐποιούμην τὴν ἀποδημίαν.
I-was-making the journey
COMRADE Ἡράκλεις, μακρόν τινα τὸν ὄνειρον λέγεις, εἴ
Heracles long some the dream you-speak-of if
γε σαυτὸν ἔλαθες κατακοιμηθεὶς παρασάγγας ὅλους.
at-least yourself you-escaped-notice having-fallen-asleep parasangs whole
2 MENIPPUS ὄνειρον γάρ, ὦ τάν, δοκῶ σοι λέγειν ὃς ἀρτίως
a-dream for O good-sir do-I-seem to-you to-tell who just-now
ἀφῖγμαι παρὰ τοῦ Διός;
have-arrived from — Zeus
COMRADE πῶς ἔφησθα; Μένιππος ἡμῖν διοπετὴς πάρεστιν
how did-you-say Menippus to-us fallen-from-Zeus is-present
ἐξ οὐρανοῦ;
from heaven
MENIPPUS καὶ μὴν ἐγώ σοι παρ' αὐτοῦ ἐκείνου τοῦ πάνυ
and indeed I to-you from very that the great
Διὸς ἥκω τήμερον θαυμάσια καὶ ἀκούσας καὶ ἰδών·
Zeus come today wondrous-things both having-heard and having-seen

εἰ δὲ ἀπιστεῖς, καὶ αὐτὸ τοῦτο ὑπερευφραίνομαι τὸ
if but you-disbelieve also (at)-the-very this I-rejoice-exceedingly the
πέρα πίστεως εὐτυχεῖν.
beyond belief to-be-fortunate

COMRADE καὶ πῶς ἂν ἔγωγε, ὦ θεσπέσιε καὶ Ὀλύμπιε
and how — I-at-least O divine and Olympian
Μένιππε, γεννητὸς αὐτὸς καὶ ἐπίγειος ὢν ἀπιστεῖν
Menippus born myself and earthly being to-disbelieve
δυναίμην ὑπερνεφέλῳ ἀνδρὶ καὶ ἵνα καθ' Ὅμηρον εἴπω
could above-the-clouds a-man and so-that after Homer I-may-speak
τῶν Οὐρανιώνων ἑνί; ἀλλ' ἐκεῖνά μοι φράσον, εἰ δοκεῖ,
of-the Heavenly-ones one but those-things to-me tell if it-seems-good
τίνα τρόπον ἤρθης ἄνω καὶ ὁπόθεν ἐπορίσω κλίμακα
in-what way you-were-raised up and from-where you-provided a-ladder
τηλικαύτην τὸ μέγεθος; τὰ μὲν γὰρ ἀμφὶ τὴν ὄψιν
so-great in-the size the indeed for about the appearance
οὐ πάνυ ἔοικας ἐκείνῳ τῷ Φρυγί, ὥστε ἡμᾶς εἰκάζειν
not very you-resemble that the Phrygian so-that us to-guess
καὶ σὲ οἰνοχοήσοντά που ἀνάρπαστον γεγονέναι πρὸς
also you to-be-going-to-pour-wine somewhere snatched-up to-have-been by
τοῦ ἀετοῦ.
the eagle

MENIPPUS σὺ μὲν πάλαι σκώπτων δῆλος εἶ, καὶ θαυμαστὸν
you indeed for-long jeering clear are and wonderful
οὐδὲν εἴ σοι τὸ παράδοξον τοῦ λόγου μύθῳ δοκεῖ
nothing if to-you the paradox of-the story to-a-fable seems
προσφερές. ἀτὰρ οὐδὲν ἐδέησέ μοι πρὸς τὴν ἄνοδον
akin but nothing was-needed by-me for the ascent
οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι τοῦ ἀετοῦ·
neither of-the ladder nor beloved to-become of-the eagle
οἰκεῖα γὰρ ἦν μοι τὰ πτερά.
own for were to-me the wings

COMRADE τοῦτο μὲν ἤδη καὶ ὑπὲρ τὸν Δαίδαλον ἔφησθα,
this indeed already even beyond — Daedalus you-said
εἴ γε πρὸς τοῖς ἄλλοις ἐλελήθεις ἡμᾶς ἱέραξ
if at-least in-addition-to the other-things you-had-escaped-notice-of us a-hawk
τις ἢ κολοιὸς ἐξ ἀνθρώπου γενόμενος.
some or a-jackdaw from a-man having-become
MENIPPUS ὀρθῶς, ὦ ἑταῖρε, καὶ οὐκ ἀπὸ σκοποῦ εἴκασας·
rightly O comrade and not from-the mark you-guessed
τὸ Δαιδάλειον γὰρ ἐκεῖνο σόφισμα τῶν πτερῶν καὶ αὐτὸς
the Daedalean for that contrivance of-the wings also myself
ἐμηχανησάμην.
I-devised

3 COMRADE εἶτα, ὦ τολμηρότατε πάντων, οὐκ ἐδεδοίκεις μὴ
then O most-daring of-all not did-you-fear lest
καὶ σύ που τῆς θαλάττης καταπεσὼν Μενίππειόν τι
also you somewhere into-the sea having-fallen a-Menippean some
πέλαγος ἡμῖν ὥσπερ τὸ Ἰκάριον ἀποδείξῃς ἐπὶ τῷ
sea for-us like the Icarian you-should-show-forth after the
σεαυτοῦ ὀνόματι;
your-own name
MENIPPUS οὐδαμῶς· ὁ μὲν γὰρ Ἴκαρος ἅτε κηρῷ τὴν
by-no-means — indeed for Icarus as with-wax the
πτέρωσιν ἡρμοσμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἥλιον
plumage having-been-fitted when as-soon-as to the sun
ἐκεῖνος ἐτάκη, πτερορρυήσας εἰκότως κατέπεσεν· ἡμῖν δὲ
that-(wax) melted having-shed-his-feathers reasonably fell-down for-us but
ἀκήρωτα ἦν τὰ ὠκύπτερα.
unwaxed were the pinions
COMRADE πῶς λέγεις; ἤδη γὰρ οὐκ οἶδ' ὅπως ἠρέμα με
how do-you-mean now for not I-know how gently me
προσάγεις πρὸς τὴν ἀλήθειαν τῆς διηγήσεως.
you-are-drawing to the truth of-the narrative

MENIPPUS ὧδέ πως· ἀετὸν εὐμεγέθη συλλαβών, ἔτι δὲ
in-this-way somehow an-eagle good-sized having-caught still and
γῦπα τῶν καρτερῶν, ἀποτεμὼν αὐταῖς ὠλέναις τὰ
a-vulture of-the strong-ones having-cut-off with-the-very arms the
πτερὰ — μᾶλλον δὲ καὶ πᾶσαν ἐξ ἀρχῆς τὴν ἐπίνοιαν,
wings rather and also whole from beginning the plan
εἴ σοι σχολή, δίειμι.
if to-you leisure I-will-go-through
COMRADE πάνυ μὲν οὖν· ὡς ἐγώ σοι μετέωρός εἰμι
very indeed then as I to-you in-suspense am
ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἤδη κέχηνα τῆς
by the words and to the end already I-gape of-the
ἀκροάσεως· μηδὲ πρὸς Φιλίου με περιίδῃς ἄνω
hearing nor by Zeus-of-Friendship me look-on up
που τῆς διηγήσεως ἐκ τῶν ὤτων ἀπηρτημένον.
somewhere of-the narrative from the ears hanging
MENIPPUS ἄκουε τοίνυν· οὐ γὰρ ἀστεῖόν γε τὸ θέαμα 4
listen then not for nice at-least the sight
κεχηνότα φίλον ἐγκαταλιπεῖν, καὶ ταῦτα ὡς σὺ φῂς ἐκ
gaping a-friend to-abandon and that as you say from
τῶν ὤτων ἀπηρτημένον.
the ears hanging
ἐγὼ γὰρ ἐπειδὴ τάχιστα ἐξετάζων τὰ κατὰ τὸν βίον
I for when as-soon-as examining the-things in the life
γελοῖα καὶ ταπεινὰ καὶ ἀβέβαια τὰ ἀνθρώπινα πάντα
laughable and humble and insecure the human-things all
εὗρισκον, πλούτους λέγω καὶ ἀρχὰς καὶ δυναστείας,
I-found wealth I-mean and offices and powers
καταφρονήσας αὐτῶν καὶ τὴν περὶ ταῦτα σπουδὴν
having-despised them and the about these-things zeal
ἀσχολίαν τῶν ἀληθῶς σπουδαίων ὑπολαβὼν ἀνακύπτειν τε
a-hindrance of-the truly serious-things having-supposed to-look-up both

καὶ πρὸς τὸ πᾶν ἀποβλέπειν ἐπειρώμην· καί μοι ἐνταῦθα
and to the universe to-gaze I-tried and to-me here
πολλήν τινα παρεῖχε τὴν ἀπορίαν πρῶτον μὲν αὐτὸς
much some furnished the perplexity first indeed itself
οὗτος ὁ ὑπὸ τῶν σοφῶν καλούμενος κόσμος· οὐ γὰρ εἶχον
this the by the wise called universe not for I-could
εὑρεῖν οὔθ' ὅπως ἐγένετο οὔτε τὸν δημιουργὸν οὔτε ἀρχὴν
find neither how it-came-to-be nor the craftsman nor beginning
οὔθ' ὅ τι τὸ τέλος ἐστὶν αὐτοῦ. ἔπειτα δὲ κατὰ μέρος
nor what ever the end is of-it then and by part
ἐπισκοπῶν πολὺ μᾶλλον ἀπορεῖν ἠναγκαζόμην· τούς τε
examining much more to-be-at-a-loss I-was-compelled the both
γὰρ ἀστέρας ἑώρων ὡς ἔτυχε τοῦ οὐρανοῦ διερριμμένους
for stars I-saw as it-chanced over-the heaven scattered
καὶ τὸν ἥλιον αὐτὸν τί ποτε ἦν ἄρα ἐπόθουν εἰδέναι·
and the sun itself what ever it-was then I-longed to-know
μάλιστα δὲ τὰ κατὰ τὴν σελήνην ἄτοπά μοι
especially and the-things about the moon strange to-me
καὶ παντελῶς παράδοξα κατεφαίνετο, καὶ τὸ πολυειδὲς
and wholly paradoxical appeared and the multiformity
αὐτῆς τῶν σχημάτων ἀπόρρητόν τινα τὴν αἰτίαν ἔχειν
her of-the shapes secret some the cause to-have
ἐδοκίμαζον. οὐ μὴν ἀλλὰ καὶ ἀστραπὴ διαΐξασα καὶ βροντὴ
I-judged not indeed but also lightning darting-through and thunder
καταρραγεῖσα καὶ ὑετὸς ἢ χιὼν ἢ χάλαζα κατενεχθεῖσα
bursting-down and rain or snow or hail brought-down
καὶ ταῦτα δυσείκαστα πάντα καὶ ἀτέκμαρτα ἦν.
and these-things hard-to-guess all and inscrutable were

Menippus went to the philosophers, paid them well, and was taught only greater perplexity about atoms, voids, ideas, and matter. Though they never left the ground and saw no more sharply than their neighbors, they measured the sun and the stars and contradicted one another on the universe, the infinite, and the gods. Despairing of truth on earth, he resolved to fly to heaven himself, cut the right wing of an eagle and the left of a vulture, and after practice leapt from the Acropolis.

MENIPPUS οὐκοῦν ἐπειδήπερ οὕτω διεκείμην, ἄριστον εἶναι
then since so I-was-disposed best to-be
ὑπελάμβανον παρὰ τῶν φιλοσόφων τούτων ταῦτα
I-supposed from the philosophers these these-things
ἕκαστα ἐκμαθεῖν· ᾤμην γὰρ ἐκείνους γε πᾶσαν
each to-learn-thoroughly I-thought for them at-least all
ἔχειν ἂν εἰπεῖν τὴν ἀλήθειαν. οὕτω δὲ τοὺς ἀρίστους
to-have — to-tell the truth so and the best
ἐπιλεξάμενος αὐτῶν, ὡς ἐνῆν τεκμήρασθαι προσώπου
having-picked-out of-them as it-was-possible to-judge of-face
τε σκυθρωπότητι καὶ χρόας ὠχρότητι καὶ γενείου
both by-the-sullenness and of-complexion by-the-pallor and of-beard
βαθύτητι — μάλα γὰρ ὑψαγόραι τινὲς καὶ οὐρανογνώμονες
by-the-depth very for lofty-talkers some and heaven-knowers
οἱ ἄνδρες αὐτίκα μοι κατεφάνησαν — τούτοις ἐγχειρίσας
the men at-once to-me appeared to-these having-entrusted
ἐμαυτὸν καὶ συχνὸν ἀργύριον τὸ μὲν αὐτόθεν ἤδη
myself and much money the-part indeed on-the-spot already
καταβαλών, τὸ δὲ εἰσαῦθις ἀποδώσειν ἐπὶ κεφαλαίῳ
having-paid-down the-rest and later to-be-going-to-pay on completion
τῆς σοφίας διομολογησάμενος, ἠξίουν μετεωρολέσχης τε
of-the wisdom having-agreed I-asked a-talker-on-the-heavens both
διδάσκεσθαι καὶ τὴν τῶν ὅλων διακόσμησιν καταμαθεῖν.
to-be-taught and the of-the universe ordering to-learn-thoroughly

οἱ δὲ τοσοῦτον ἄρα ἐδέησάν με τῆς παλαιᾶς ἐκείνης
they and so-much then fell-short-of me from-the old that
ἀγνοίας ἀπαλλάξαι, ὥστε καὶ εἰς μείζους ἀπορίας φέροντες
ignorance to-free so-that even into greater perplexities bringing
ἐνέβαλον, ἀρχάς τινας καὶ τέλη καὶ ἀτόμους καὶ κενὰ καὶ
they-threw-(me) beginnings some and ends and atoms and voids and
ὕλας καὶ ἰδέας καὶ τὰ τοιαῦτα ὁσημέραι μου καταχέοντες.
matters and ideas and the such-things daily on-me pouring
ὃ δὲ πάντων ἐμοὶ γοῦν ἐδόκει χαλεπώτατον, ὅτι
what but of-all to-me at-any-rate seemed hardest that
μηδὲν ἄτερος θατέρῳ λέγοντες ἀκόλουθον ἀλλὰ μαχόμενα
nothing one to-the-other saying consistent but conflicting
πάντα καὶ ὑπεναντία, ὅμως πείθεσθαί τέ με ἠξίουν
all-things and contrary nevertheless to-be-persuaded both me they-expected
καὶ πρὸς τὸν αὑτοῦ λόγον ἕκαστος ὑπάγειν ἐπειρῶντο.
and to the his-own doctrine each to-bring-over tried
COMRADE ἄτοπον λέγεις, εἰ σοφοὶ ὄντες οἱ ἄνδρες ἐστασίαζον
strange-thing you-say if wise being the men quarreled
πρὸς αὑτοὺς περὶ τῶν λόγων καὶ οὐ τὰ αὐτὰ περὶ
with themselves about the doctrines and not the same-things about
τῶν αὐτῶν ἐδόξαζον.
the same-things thought

6 MENIPPUS καὶ μήν, ὦ ἑταῖρε, γελάσῃ ἀκούσας τήν τε
and indeed O comrade you-will-laugh having-heard the both
ἀλαζονείαν αὐτῶν καὶ τὴν ἐν τοῖς λόγοις τερατουργίαν,
imposture their and the in the words wonder-working
οἵ γε πρῶτα μὲν ἐπὶ γῆς βεβηκότες καὶ μηδὲν
who at-least first indeed on earth having-stepped and in-nothing
τῶν χαμαὶ ἐρχομένων ἡμῶν ὑπερέχοντες, ἀλλ᾽ οὐδὲ
the on-the-ground walking us surpassing but not-even
ὀξύτερον τοῦ πλησίον δεδορκότες, ἔνιοι δὲ καὶ ὑπὸ γήρως
more-sharply than-the neighbor seeing some and also from old-age

ἢ ἀργίας ἀμβλυώττοντες, ὅμως οὐρανοῦ τε πέρατα
or idleness being-dim-sighted nevertheless of-heaven both the-limits
διορᾶν ἔφασκον καὶ τὸν ἥλιον περιεμέτρουν καὶ τοῖς
to-see-through they-claimed and the sun they-measured-around and the-regions
ὑπὲρ τὴν σελήνην ἐπεβάτευον καὶ ὥσπερ ἐκ τῶν ἀστέρων
above the moon trod and as-if from the stars
καταπεσόντες μεγέθη τε αὐτῶν διεξήεσαν, καὶ πολλάκις,
having-fallen-down sizes both their they-went-through and often
εἰ τύχοι, μηδὲ ὁπόσοι στάδιοι Μεγαρόθεν Ἀθήναζέ εἰσιν
if it-chanced not-even how-many stades from-Megara to-Athens are
ἀκριβῶς ἐπιστάμενοι τὸ μεταξὺ τῆς σελήνης καὶ τοῦ ἡλίου
exactly knowing the between the moon and the sun
χωρίον ὁπόσων εἴη πηχῶν τὸ μέγεθος ἐτόλμων λέγειν,
space of-how-many it-was cubits the size they-dared to-tell
ἀέρος τε ὕψη καὶ θαλάττης βάθη καὶ γῆς περιόδους
of-air both heights and of-sea depths and of-earth circuits
ἀναμετροῦντες, ἔτι δὲ κύκλους καταγράφοντες καὶ τρίγωνα
measuring still and circles drawing and triangles
ἐπὶ τετραγώνοις διασχηματίζοντες καὶ σφαίρας τινὰς
on squares figuring and spheres some
ποικίλας τὸν οὐρανὸν δῆθεν αὐτὸν ἐπιμετροῦντες.
varied the heaven forsooth itself measuring
ἔπειτα δὲ κἀκεῖνο πῶς οὐκ ἄγνωμον αὐτῶν καὶ παντελῶς 7
then and that-too how not senseless of-them and wholly
τετυφωμένον τὸ περὶ τῶν οὕτως ἀδήλων λέγοντας μηδὲν
conceited the about the-things so obscure speaking nothing
ὡς εἰκάζοντας ἀποφαίνεσθαι, ἀλλ' ὑπερδιατείνεσθαί τε καὶ
as conjecturing to-declare but to-insist both and
μηδεμίαν τοῖς ἄλλοις ὑπερβολὴν ἀπολιμπάνειν, μονονουχὶ
no for-the others outdoing to-leave all-but
διομνυμένους μύδρον μὲν εἶναι τὸν ἥλιον, κατοικεῖσθαι
swearing a-red-hot-mass indeed to-be the sun to-be-inhabited

δὲ τὴν σελήνην, ὑδατοποτεῖν δὲ τοὺς ἀστέρας τοῦ ἡλίου
and the moon to-drink-water and the stars the sun
καθάπερ ἰμονιᾷ τινι τὴν ἰκμάδα ἐκ τῆς θαλάττης
as-if by-a-well-rope some the moisture from the sea
ἀνασπῶντος καὶ ἅπασιν αὐτοῖς τὸ ποτὸν ἐξῆς διανέμοντος.
drawing-up and to-all them the drink in-turn distributing
8 τὴν μὲν γὰρ ἐναντιότητα τῶν λόγων ὁπόση ῥᾴδιον
the indeed for contradiction of-the doctrines how-great easy
καταμαθεῖν. καὶ σκόπει πρὸς Διός, εἰ ἐν γειτόνων
to-learn and consider by Zeus whether among neighbors
ἐστὶ τὰ δόγματα καὶ μὴ πάμπολυ διεστηκότα· πρῶτα
are the doctrines and not very-far standing-apart first
μὲν γὰρ αὐτοῖς ἡ περὶ τοῦ κόσμου γνώμη διάφορος, εἴ
indeed for to-them the about the universe opinion different if
γε τοῖς μὲν ἀγέννητός τε καὶ ἀνώλεθρος εἶναι δοκεῖ,
at-least to-some indeed uncreated both and indestructible to-be it-seems
οἱ δὲ καὶ τὸν δημιουργὸν αὐτοῦ καὶ τῆς κατασκευῆς
others and also the creator of-it and of-the construction
τὸν τρόπον εἰπεῖν ἐτόλμησαν· οὓς καὶ μάλιστα ἐθαύμαζον
the manner to-tell dared whom also most I-wondered-at
θεὸν μέν τινα τεχνίτην τῶν ὅλων ἐφιστάντας, οὐ
a-god indeed some craftsman of-the universe setting-over not
προστιθέντας δὲ οὔτε ὅθεν ἥκων οὔτε ὅπου ἑστὼς
adding but neither from-where having-come nor where standing
ἕκαστα ἐτεκταίνετο, καίτοι πρό γε τῆς τοῦ παντὸς
each-thing he-built and-yet before at-least the of-the all
γενέσεως ἀδύνατον καὶ χρόνον καὶ τόπον ἐπινοεῖν.
generation impossible both time and place to-conceive
COMRADE μάλα τινάς, ὦ Μένιππε, τολμητὰς καὶ θαυματοποιοὺς
very some O Menippus daring and wonder-working
ἄνδρας λέγεις.
men you-mention

MENIPPUS τί δ' εἰ ἀκούσειας, ὦ θαυμάσιε, περί τε
what and if you-should-hear O wonderful-man about both
ἰδεῶν καὶ ἀσωμάτων ἃ διεξέρχονται ἢ τοὺς περὶ
ideas and incorporeals which they-go-through or the about
τοῦ πέρατός τε καὶ ἀπείρου λόγους; καὶ γὰρ αὖ καὶ
the limit both and unlimited arguments and for again also
αὕτη νεανικὴ αὐτοῖς ἡ μάχη, τοῖς μὲν τέλει
this vigorous among-them the battle to-the-ones indeed by-a-limit
τὸ πᾶν περιγράφουσι, τοῖς δὲ ἀτελὲς τοῦτο εἶναι
the all bounding to-the-others but unlimited this to-be
ὑπολαμβάνουσιν· οὐ μὴν ἀλλὰ καὶ παμπόλλους τινὰς
supposing not indeed but also very-many some
εἶναι τοὺς κόσμους ἀπεφαίνοντο καὶ τῶν ὡς περὶ ἑνὸς
to-be the worlds they-declared and those as about one
αὐτῶν διαλεγομένων κατεγίνωσκον. ἕτερος δέ τις οὐκ
of-them discoursing they-condemned another and some not
εἰρηνικὸς ἀνὴρ πόλεμον τῶν ὅλων πατέρα εἶναι ἐδόξαζε.
peaceable man war of-the universe father to-be held
περὶ μὲν γὰρ τῶν θεῶν τί χρὴ καὶ λέγειν; ὅπου τοῖς 9
about indeed for the gods what one-must even to-say where to-some
μὲν ἀριθμός τις ὁ θεὸς ἦν, οἱ δὲ κατὰ χηνῶν καὶ
indeed number some the god was others and by geese and
κυνῶν καὶ πλατάνων ἐπώμνυντο. καὶ οἱ μὲν τοὺς ἄλλους
dogs and plane-trees swore and some indeed the other
ἅπαντας θεοὺς ἀπελάσαντες ἑνὶ μόνῳ τὴν τῶν ὅλων
all gods having-driven-out to-one alone the of-the universe
ἀρχὴν ἀπένεμον, ὥστε ἠρέμα καὶ ἄχθεσθαί με τοσαύτην
rule assigned so-that somewhat also to-be-vexed me such
ἀπορίαν θεῶν ἀκούοντα· οἱ δ' ἔμπαλιν ἐπιδαψιλευόμενοι
scarcity of-gods hearing others and conversely being-lavish
πολλούς τε αὐτοὺς ἀπέφαινον καὶ διελόμενοι τὸν μέν τινα
many both them declared and having-divided the-one indeed some

πρῶτον θεὸν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα
first god called to-others and the second and third-places
ἔνεμον τῆς θειότητος· ἔτι δὲ οἱ μὲν ἀσώματόν τι καὶ
assigned of-the divinity still and some indeed incorporeal something and
ἄμορφον ἡγοῦντο εἶναι τὸ θεῖον, οἱ δὲ ὡς περὶ σώματος
formless thought to-be the divine others and as about a-body
αὐτοῦ διενοοῦντο. εἶτα καὶ προνοεῖν τῶν καθ' ἡμᾶς
of-it thought then also to-care-for the among us
πραγμάτων οὐ πᾶσιν ἐδόκουν οἱ θεοί, ἀλλ' ἦσάν τινες
affairs not to-all seemed the gods but there-were some
οἱ τῆς συμπάσης ἐπιμελείας αὐτοὺς ἀφιέντες, ὥσπερ ἡμεῖς
who of-the all care them releasing as we
εἰώθαμεν ἀπολύειν τῶν λειτουργιῶν τοὺς παρηβηκότας·
are-accustomed to-release from-the public-services those past-their-prime
οὐδὲν γὰρ ὅτι μὴ τοῖς κωμικοῖς δορυφορήμασιν ἐοικότας
nothing for except — to-the comic supernumeraries like
αὐτοὺς εἰσάγουσιν. ἔνιοι δὲ ταῦτα πάντα ὑπερβάντες οὐδὲ
them they-bring-on some and these-things all having-overstepped not-even
τὴν ἀρχὴν εἶναι θεούς τινας ἐπίστευον, ἀλλ' ἀδέσποτον
— at-all to-be gods some believed but masterless
καὶ ἀνηγεμόνευτον φέρεσθαι τὸν κόσμον ἀπελίμπανον.
and leaderless to-be-carried the universe left
10 τοιγάρτοι ταῦτα ἀκούων ἀπιστεῖν μὲν οὐκ ἐτόλμων
accordingly these-things hearing to-disbelieve indeed not I-dared
ὑψιβρεμέταις τε καὶ ἠϋγενείοις ἀνδράσιν· οὐ μὴν εἶχόν
thundering-on-high both and well-bearded men not indeed I-had
γε ὅπη τῶν λόγων τραπόμενος ἀνεπίληπτόν τι
at-least where of-the doctrines having-turned unassailable something
αὐτῶν εὕροιμι καὶ ὑπὸ θατέρου μηδαμῆ περιτρεπόμενον.
of-them I-might-find and by the-other in-no-way overturned

ὥστε δὴ τὸ Ὁμηρικὸν ἐκεῖνο ἀτεχνῶς ἔπασχον· πολλάκις
so-that indeed the Homeric that simply I-experienced often
μὲν γὰρ ἂν ὥρμησα πιστεύειν τινὶ αὐτῶν,
indeed for — I-was-eager to-believe some of-them

ἕτερος δέ με θυμὸς ἔρυκεν.
another but me spirit held-back

ἐφ᾽ οἷς ἅπασιν ἀμηχανῶν ἐπὶ γῆς μὲν ἀκούσεσθαί
at which all being-at-a-loss on earth indeed to-be-going-to-hear
τι περὶ τούτων ἀληθὲς ἀπεγίνωσκον, μίαν δὲ τῆς
anything about these-things true I-despaired one and of-the
συμπάσης ἀπορίας ἀπαλλαγὴν ᾤμην ἔσεσθαι, εἰ αὐτὸς
whole perplexity release I-thought to-be-going-to-be if myself
πτερωθείς πως ἀνέλθοιμι εἰς τὸν οὐρανόν. τούτου δέ
having-grown-wings somehow I-should-go-up into the heaven this and
μοι παρεῖχε τὴν ἐλπίδα μάλιστα μὲν ἡ ἐπιθυμία ***
to-me furnished the hope chiefly indeed the desire (lacuna)
καὶ ὁ λογοποιὸς Αἴσωπος ἀετοῖς καὶ κανθάροις, ἐνίοτε
and the fabulist Aesop to-eagles and dung-beetles sometimes
καὶ καμήλοις βάσιμον ἀποφαίνων τὸν οὐρανόν. αὐτὸν μὲν
and camels passable declaring the heaven myself indeed
οὖν πτεροφυῆσαί ποτε οὐδεμιᾷ μηχανῇ δυνατὸν εἶναί μοι
then to-grow-wings ever by-no means possible to-be for-me
κατεφαίνετο· εἰ δὲ γυπὸς ἢ ἀετοῦ περιθείμην πτερά —
appeared if but of-a-vulture or of-an-eagle I-should-put-on wings
ταῦτα γὰρ μόνα ἂν διαρκέσαι πρὸς μέγεθος ἀνθρωπίνου
these for alone — would-suffice for the-size of-a-human
σώματος — τάχα ἄν μοι τὴν πεῖραν προχωρῆσαι. καὶ δὴ
body perhaps — to-me the attempt would-succeed and indeed
συλλαβὼν τὰ ὄρνεα θατέρου μὲν τὴν δεξιὰν πτέρυγα, τοῦ
having-caught the birds of-the-one indeed the right wing of-the

γυπὸς δὲ τὴν ἑτέραν ἀπέτεμον εὖ μάλα· εἶτα διαδήσας
vulture and the other I-cut-off well very then having-bound-(them)
καὶ κατὰ τοὺς ὤμους τελαμῶσι καρτεροῖς ἁρμοσάμενος
and at the shoulders with-straps strong having-fitted-(them)
καὶ πρὸς ἄκροις τοῖς ὠκυπτέροις λαβάς τινας ταῖς χερσὶ
and at the-tips the pinions grips some for-the hands
παρασκευάσας ἐπειρώμην ἐμαυτοῦ τὸ πρῶτον ἀναπηδῶν καὶ
having-prepared I-tested myself the first leaping-up and
ταῖς χερσὶν ὑπηρετῶν καὶ ὥσπερ οἱ χῆνες ἔτι χαμαιπετῶς
with-the hands assisting and like the geese still low-flying
ἐπαιρόμενος καὶ ἀκροβατῶν ἅμα μετὰ τῆς πτήσεως·
lifting-myself and tiptoeing together with the flight
ἐπεὶ δὲ ὑπήκουέ μοι τὸ χρῆμα, τολμηρότερον ἤδη τῆς
when and obeyed me the thing more-daringly now the
πείρας ἡπτόμην, καὶ ἀνελθὼν ἐπὶ τὴν ἀκρόπολιν ἀφῆκα
attempt I-took-in-hand and having-gone-up to the Acropolis I-let-go
ἐμαυτὸν κατὰ τοῦ κρημνοῦ φέρων ἐς αὐτὸ τὸ θέατρον.
myself down the cliff heading into very the theater

III · THE VIEW FROM THE MOON

Menippus practiced short flights, then rose from Olympus to the moon, where he rested and looked down. The earth seemed tiny and blurred until Empedocles, blown up from Etna, told him to hold his vulture's wing still and flap with the eagle's alone, which made his right eye keen. Then he saw what men do in secret, kings committing adultery and murder, an Epicurean perjuring himself, and a Cynic asleep in a brothel; Getae at war, Egyptians farming, and every man singing his own tune, like a discordant chorus. The lands men fight over looked no bigger than a lentil, and cities like anthills.

MENIPPUS ὡς δὲ ἀκινδύνως κατεπτόμην, ἤδη καὶ μετέωρα 11
when and safely I-flew-down already and lofty-things
ἐφρόνουν καὶ ἄρας ἀπὸ Πάρνηθος ἢ ἀπὸ Ὑμηττοῦ
I-thought and having-taken-off from Parnes or from Hymettus
μέχρι Γερανείας ἐπετόμην, εἶτ' ἐκεῖθεν ἐπὶ τὸν Ἀκροκόρινθον
as-far-as Geraneia I-flew then from-there to — Acrocorinth
ἄνω, εἶτα ὑπὲρ Φολόης καὶ Ἐρυμάνθου μέχρι πρὸς τὸ
up then over Pholoe and Erymanthus as-far-as to —
Ταΰγετον.
Taygetus
ἤδη δ' οὖν μοι τοῦ τολμήματος ἐκμεμελετημένου
already and then for-me the venture having-been-thoroughly-practiced
τέλειός τε καὶ ὑψιπέτης γενόμενος οὐκέτι τὰ νεοττῶν
perfect both and high-flying having-become no-longer the-(thoughts) of-nestlings
ἐφρόνουν, ἀλλ' ἐπὶ τὸν Ὄλυμπον ἀναβὰς καὶ ὡς ἐνῆν
I-thought but on — Olympus having-gone-up and as it-was-possible
μάλιστα κούφως ἐπισιτισάμενος τὸ λοιπὸν ἔτεινον εὐθὺ
most lightly having-provisioned-myself the rest I-pressed straight-for
τοῦ οὐρανοῦ, τὸ μὲν πρῶτον ἰλιγγιῶν ὑπὸ τοῦ βάθους,
the heaven the indeed first being-dizzy from the depth
μετὰ δὲ ἔφερον καὶ τοῦτο εὐμαρῶς. ἐπεὶ δὲ κατ'
afterward but I-bore also this easily when and at

αὐτὴν ἤδη τὴν σελήνην ἐγεγόνειν πάμπολυ τῶν νεφῶν
very now the moon I-had-arrived very-far from-the clouds
ἀποσπάσας, ἠσθόμην κάμνοντος ἐμαυτοῦ, καὶ μάλιστα
having-drawn-away I-perceived being-tired myself and especially
κατὰ τὴν ἀριστερὰν πτέρυγα τὴν γυπίνην. προσελάσας
at the left wing the vulture's having-flown-up
οὖν καὶ καθεζόμενος ἐπ᾽ αὐτῆς διανεπαυόμην ἐς τὴν γῆν
then and sitting-down on it I-rested to the earth
ἄνωθεν ἀποβλέπων καὶ ὥσπερ ὁ τοῦ Ὁμήρου Ζεὺς ἐκεῖνος
from-above looking-down and like the — of-Homer Zeus that
ἄρτι μὲν τὴν τῶν ἱπποπόλων Θρηκῶν καθορώμενος, ἄρτι
now indeed the of-the horse-rearing Thracians looking-down-on now
δὲ τὴν Μυσῶν, μετ᾽ ὀλίγον δέ, εἰ δόξειέ μοι, τὴν
and the of-Mysians after a-little and if it-should-seem-good to-me —
Ἑλλάδα, τὴν Περσίδα καὶ τὴν Ἰνδικήν. ἐξ ὧν ἁπάντων
Greece — Persis and — India from which all
ποικίλης τινὸς ἡδονῆς ἐνεπιμπλάμην.
of-varied some pleasure I-was-filled

COMRADE οὐκοῦν καὶ ταῦτα λέγοις ἄν, ὦ Μένιππε, ἵνα
then also these-things you-would-tell — O Menippus so-that
μηδὲ καθ᾽ ἓν ἀπολειπώμεθα τῆς ἀποδημίας, ἀλλ᾽ εἴ
not-even in one-thing we-may-miss of-the journey but if
τί σοι καὶ ὁδοῦ πάρεργον ἱστόρηται, καὶ τοῦτο
anything to-you also of-the-road as-a-by-work has-been-observed also this
εἰδῶμεν· ὡς ἔγωγε οὐκ ὀλίγα προσδοκῶ ἀκούσεσθαι
let-us-know since I-at-least not few-things expect to-be-going-to-hear
σχήματός τε πέρι γῆς καὶ τῶν ἐπ᾽ αὐτῆς ἁπάντων,
of-shape both about earth and of-the-things on it all
οἷά σοι ἄνωθεν ἐπισκοποῦντι κατεφαίνετο.
such-as to-you from-above surveying appeared

MENIPPUS καὶ ὀρθῶς γε, ὦ ἑταῖρε, εἰκάζεις· διόπερ ὡς
and rightly at-least O comrade you-guess therefore as
οἷόν τε ἀναβὰς ἐπὶ τὴν σελήνην τῷ λόγῳ συναποδήμει
possible — having-gone-up to the moon in-the account travel-with-(me)
τε καὶ συνεπισκόπει τὴν ὅλην τῶν ἐπὶ γῆς διάθεσιν.
both and survey-with-(me) the whole of-the-things on earth arrangement
καὶ πρῶτόν γέ μοι πάνυ μικρὰν δόκει τινὰ τὴν γῆν ὁρᾶν, 12
and first indeed me very small imagine some the earth to-see
πολὺ λέγω τῆς σελήνης βραχυτέραν, ὥστε ἐγὼ ἄφνω
much I-mean than-the moon smaller so-that I suddenly
κατακύψας ἐπὶ πολὺ ἠπόρουν ποῦ εἴη τὰ τηλικαῦτα
having-stooped-down for long was-at-a-loss where might-be the so-great
ὄρη καὶ ἡ τοσαύτη θάλαττα· καὶ εἴ γε μὴ τὸν Ῥοδίων
mountains and the so-great sea and if at-least not the of-Rhodians
κολοσσὸν ἐθεασάμην καὶ τὸν ἐπὶ τῇ Φάρῳ πύργον, εὖ ἴσθι,
Colossus I-had-seen and the on — Pharos tower well know
παντελῶς ἄν με ἡ γῆ διέλαθε. νῦν δὲ ταῦτα ὑψηλὰ
wholly — me the earth would-have-escaped now but these lofty
ὄντα καὶ ὑπερανεστηκότα καὶ ὁ Ὠκεανὸς ἠρέμα πρὸς τὸν
being and towering-above and — Ocean gently toward the
ἥλιον ὑποστίλβων διεσήμαινέ μοι γῆν εἶναι τὸ ὁρώμενον.
sun glittering signified to-me earth to-be the-thing seen
ἐπεὶ δὲ ἅπαξ τὴν ὄψιν ἐς τὸ ἀτενὲς ἀπηρεισάμην, ἅπας ὁ
when and once the gaze to the fixed I-had-set the-whole the
τῶν ἀνθρώπων βίος ἤδη κατεφαίνετο, οὐ κατὰ ἔθνη μόνον
of-the men life now appeared not by nations only
καὶ πόλεις, ἀλλὰ καὶ αὐτοὶ σαφῶς οἱ πλέοντες, οἱ
and cities but also themselves clearly those sailing those
πολεμοῦντες, οἱ γεωργοῦντες, οἱ δικαζόμενοι, τὰ γύναια,
warring those farming those going-to-law the women
τὰ θηρία, καὶ πάνθ' ἁπλῶς ὁπόσα τρέφει ζείδωρος ἄρουρα.
the beasts and all-things simply as-many-as nourishes grain-giving earth

COMRADE παντελῶς ἀπίθανα φὴς ταῦτα καὶ αὐτοῖς
wholly incredible you-say these-things and to-themselves
ὑπεναντία· ὃς γὰρ ἀρτίως, ὦ Μένιππε, τὴν γῆν ἐζήτεις
contradictory who for just-now O Menippus the earth sought
ὑπὸ τοῦ μεταξὺ διαστήματος ἐς βραχὺ συνεσταλμένην,
by the between distance into small contracted
καὶ εἴ γε μὴ ὁ κολοσσὸς ἐμήνυσέ σοι, τάχα ἂν ἄλλο
and if at-least not the Colossus had-informed you perhaps — other
τι ᾠήθης ὁρᾶν, πῶς νῦν καθάπερ Λυγκεύς τις
something you-would-have-thought to-see how now like Lynceus some
ἄφνω γενόμενος ἅπαντα διαγινώσκεις τὰ ἐπὶ γῆς, τοὺς
suddenly having-become everything do-you-distinguish the-things on earth the
ἀνθρώπους, τὰ θηρία, μικροῦ δεῖν τὰς τῶν ἐμπίδων νεοττιάς;
men the beasts nearly — the-of-the gnats nests

13 MENIPPUS εὖ γε ὑπέμνησας· ὃ γὰρ μάλιστα ἐχρῆν
well at-least you-reminded-(me) what for most it-was-needful
εἰπεῖν, τοῦτο οὐκ οἶδ' ὅπως παρέλιπον. ἐπεὶ γὰρ
to-say this not I-know how I-left-out when for
αὐτὴν μὲν ἐγνώρισα τὴν γῆν ἰδών, τὰ δ' ἄλλα
itself indeed I-recognized the earth having-seen the and other-things
οὐχ οἷός τε ἦν καθορᾶν ὑπὸ τοῦ βάθους ἅτε τῆς
not able — I-was to-see from the depth as the
ὄψεως μηκέτι ἐφικνουμένης, πάνυ μ' ἠνία τὸ χρῆμα καὶ
sight no-longer reaching very me grieved the thing and
πολλὴν παρεῖχε τὴν ἀπορίαν. κατηφεῖ δὲ ὄντι μοι καὶ
much furnished the perplexity downcast and being me and
ὀλίγου δεῖν δεδακρυμένῳ ἐφίσταται κατόπιν ὁ σοφὸς
nearly — having-wept stands-by behind the wise
Ἐμπεδοκλῆς, ἀνθρακίας τις ἰδεῖν καὶ σποδοῦ ἀνάπλεως
Empedocles a-charcoal-burner some to-see and of-ashes full
καὶ κατωπτημένος· κἀγὼ μὲν ὡς εἶδον, — εἰρήσεται
and roasted-through and-I indeed when I-saw-(him) it-shall-be-said

γάρ — ὑπεταράχθην καί τινα σεληναῖον δαίμονα ᾠήθην
for I-was-somewhat-flustered and some lunar spirit I-thought
ὁρᾶν· ὁ δέ, "θάρρει," φησίν, "ὦ Μένιππε,
to-see he and take-heart says O Menippus

οὔτις τοι θεός εἰμι, τί μ' ἀθανάτοισιν ἐΐσκεις;
not-any I-tell-you god I-am why me to-immortals do-you-liken

ὁ φυσικὸς οὗτός εἰμι Ἐμπεδοκλῆς· ἐπεὶ γὰρ ἐς τοὺς
the natural-philosopher this-one I-am Empedocles when for into the
κρατῆρας ἐμαυτὸν φέρων ἐνέβαλον, ὁ καπνός με ἀπὸ τῆς
craters myself bearing I-threw the smoke me from —
Αἴτνης ἁρπάσας δεῦρο ἀνήγαγε, καὶ νῦν ἐν τῇ σελήνῃ
Etna having-snatched here brought-up and now in the moon
κατοικῶ ἀεροβατῶν τὰ πολλὰ καὶ σιτοῦμαι δρόσον. ἥκω
I-dwell walking-the-air the most and I-feed-on dew I-come
τοίνυν σε ἀπολύσων τῆς παρούσης ἀπορίας· ἀνιᾷ γάρ
then you to-be-going-to-free from-the present perplexity grieves for
σε, οἶμαι, καὶ στρέφει τὸ μὴ σαφῶς τὰ ἐπὶ γῆς ὁρᾶν."
you I-think and twists the not clearly the-things on earth to-see
"εὖ γε ἐποίησας," ἦν δ' ἐγώ, "βέλτιστε Ἐμπεδόκλεις,
well at-least you-did said and I best-one Empedocles
κἀπειδὰν τάχιστα κατάπτωμαι πάλιν ἐς τὴν Ἑλλάδα,
and-when as-soon-as I-fly-down again into — Greece
μεμνήσομαι σπένδειν τέ σοι ἐπὶ τῆς καπνοδόκης
I-will-remember to-pour-libations both to-you on the chimney
κἀν ταῖς νουμηνίαις πρὸς τὴν σελήνην τρὶς ἐγχανὼν
and-at the new-moons to the moon three-times having-gaped
προσεύχεσθαι." "ἀλλὰ μὰ τὸν Ἐνδυμίωνα," ἦ δ' ὅς,
to-pray but by — Endymion said and he
"οὐχὶ τοῦ μισθοῦ χάριν ἀφῖγμαι, πέπονθα δέ τι
not the reward for-the-sake-of I-have-come I-was-affected but somewhat

τὴν ψυχὴν ἰδών σε λελυπημένον. ἀτὰρ οἶσθα ὅ
in-the soul having-seen you grieved but do-you-know what
τι δράσας ὀξυδερκὴς γενήσῃ;"
ever having-done sharp-sighted you-will-become
14 "μὰ Δί᾽," ἦν δ᾽ ἐγώ, "ἢν μὴ σύ μοι τὴν ἀχλύν πως
by Zeus said and I if not you for-me the mist somehow
ἀφέλῃς ἀπὸ τῶν ὀμμάτων· νῦν γὰρ δὴ λημᾶν οὐ μετρίως
take-away from the eyes now for indeed to-be-bleary not moderately
δοκῶ." "καὶ μὴν οὐδέν σε," ἦ δ᾽ ὅς, "ἐμοῦ δεήσει· τὸ
I-seem and indeed nothing you said and be of-me will-need the
γὰρ ὀξυδερκὲς αὐτὸς ἤδη γῆθεν ἥκεις ἔχων." "τί οὖν
for sharp-sightedness yourself already from-earth you-come having what then
τοῦτό ἐστιν; οὐ γὰρ οἶδ᾽," ἔφην. "οὐκ οἶσθα," ἦ δ᾽ ὅς,
this is not for I-know I-said not do-you-know said and he
"ἀετοῦ τὴν πτέρυγα τὴν δεξιὰν περικείμενος;" "καὶ μάλα,"
of-an-eagle the wing the right having-on and very-much
ἦν δ᾽ ἐγώ· "τί δ᾽ οὖν πτέρυγι καὶ ὀφθαλμῷ κοινόν ἐστιν;"
said and I what but then for-a-wing and for-an-eye common is
"ὅτι," ἦ δ᾽ ὅς, "παρὰ πολὺ τῶν ἄλλων ζῴων ἀετός ἐστιν
because said and he by far of-the other creatures an-eagle is
ὀξυωπέστατος, ὥστε μόνος ἀντίον δέδορκε τῷ ἡλίῳ, καὶ
most-sharp-eyed so-that alone straight gazes at-the sun and
τοῦτό ἐστιν ὁ γνήσιος καὶ βασιλεὺς ἀετός, ἢν ἀσκαρδαμυκτὶ
this is the genuine and king eagle if without-blinking
πρὸς τὰς ἀκτῖνας βλέπῃ." "φασὶ ταῦτα," ἦν δ᾽ ἐγώ, "καί
at the rays he-looks they-say these-things said and I and
μοι ἤδη μεταμέλει ὅτι δεῦρο ἀνιὼν οὐχὶ τὼ ὀφθαλμὼ τοῦ
to-me already it-is-a-regret that here coming-up not the two-eyes of-the
ἀετοῦ ἐνεθέμην τοὺς ἐμοὺς ἐξελών· ὡς νῦν γε ἡμιτελὴς
eagle I-put-in the mine having-taken-out since now at-least half-finished
ἀφῖγμαι καὶ οὐ πάντα βασιλικῶς ἐνεσκευασμένος, ἀλλ᾽
I-have-arrived and not all royally equipped but

ἔοικα τοῖς νόθοις ἐκείνοις καὶ ἀποκηρύκτοις.” “καὶ μὴν
I-resemble the bastards those and disinherited and indeed
πάρα σοί,” ἦ δ’ ὅς, “αὐτίκα μάλα τὸν ἕτερον ὀφθαλμὸν
it-is-in-power for-you said and he at-once very the other eye
ἔχειν βασιλικόν· ἢν γὰρ ἐθελήσῃς μικρὸν ἀναστὰς ἐπισχὼν
to-have royal if for you-will a-little having-stood-up having-held-still
τοῦ γυπὸς τὴν πτέρυγα θατέρᾳ μόνῃ πτερύξασθαι,
of-the vulture the wing with-the-other alone to-flap
κατὰ λόγον τῆς πτέρυγος τὸν δεξιὸν ὀφθαλμὸν ὀξυδερκὴς
according-to the-ratio of-the wing the right eye sharp-sighted
ἔσῃ· τὸν δὲ ἕτερον οὐδεμία μηχανὴ μὴ οὐκ ἀμβλύτερον
you-will-be the but other no means not not more-dimly
δεδορκέναι τῆς μερίδος ὄντα τῆς χείρονος.” “ἅλις,” ἦν
to-see of-the share being the worse enough said
δ’ ἐγώ, “εἰ καὶ ὁ δεξιὸς μόνος ἀετῶδες βλέποι· οὐδὲν
and I if even the right alone eagle-like should-see nothing
γὰρ ἂν ἔλαττον γένοιτο, ἐπεὶ καὶ τοὺς τέκτονας πολλάκις
for — less it-would-be since also the carpenters often
ἑωρακέναι μοι δοκῶ θατέρῳ τῶν ὀφθαλμῶν ἄμεινον πρὸς
to-have-seen me I-seem with-one of-the eyes better to
τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα.”
the rules straightening the timbers
ταῦτα εἰπὼν ἐποίουν ἅμα τὰ ὑπὸ τοῦ Ἐμπεδοκλέους
these-things having-said I-did at-once the-things by — Empedocles
παρηγγελμένα· ὁ δὲ κατ’ ὀλίγον ὑπαπιὼν ἐς καπνὸν
enjoined be and by little withdrawing into smoke
ἠρέμα διελύετο.
gently dissolved
κἀπειδὴ τάχιστα ἐπτερυξάμην, αὐτίκα φῶς με πάμπολυ
and-when as-soon-as I-flapped at-once light me very-much
περιέλαμψε καὶ τὰ τέως λανθάνοντα πάντα διεφαίνετο·
shone-around and the-things till-then hidden all became-visible

κατακύψας γοῦν ἐς τὴν γῆν ἑώρων σαφῶς τὰς
having-stooped at-any-rate to the earth I-saw clearly the
πόλεις, τοὺς ἀνθρώπους, τὰ γιγνόμενα, καὶ οὐ τὰ
cities the men the-things happening and not the-things
ἐν ὑπαίθρῳ μόνον, ἀλλὰ καὶ ὁπόσα οἴκοι ἔπραττον
in the-open only but also as-many-as at-home they-did
οἰόμενοι λανθάνειν, Πτολεμαῖον μὲν συνόντα τῇ ἀδελφῇ,
thinking to-escape-notice Ptolemy indeed consorting with-the sister
Λυσιμάχῳ δὲ τὸν υἱὸν ἐπιβουλεύοντα, τὸν Σελεύκου δὲ
against-Lysimachus and the son plotting-against the of-Seleucus and
Ἀντίοχον Στρατονίκῃ διανεύοντα λάθρα τῇ μητρυιᾷ, τὸν δὲ
Antiochus to-Stratonice signaling secretly the stepmother the and
Θετταλὸν Ἀλέξανδρον ὑπὸ τῆς γυναικὸς ἀναιρούμενον καὶ
Thessalian Alexander by the wife being-done-away-with and
Ἀντίγονον μοιχεύοντα τοῦ υἱοῦ τὴν γυναῖκα καὶ Ἀττάλῳ
Antigonus seducing of-the son the wife and to-Attalus
τὸν υἱὸν ἐγχέοντα τὸ φάρμακον, ἑτέρωθι δ' αὖ Ἀρσάκην
the son pouring the poison elsewhere and again Arsaces
φονεύοντα τὸ γύναιον καὶ τὸν εὐνοῦχον Ἀρβάκην ἕλκοντα
murdering the woman and the eunuch Arbaces drawing
τὸ ξίφος ἐπὶ τὸν Ἀρσάκην, Σπατῖνος δὲ ὁ Μῆδος
the sword against — Arsaces Spatinus and the Mede
ἐκ τοῦ συμποσίου πρὸς τῶν δορυφορούντων εἵλκετο ἔξω
from the banquet by the bodyguards was-dragged out
τοῦ ποδὸς σκύφῳ χρυσῷ τὴν ὀφρὺν κατηλοημένος. ὅμοια
by-the foot with-a-cup golden the brow having-been-smashed like
δὲ τούτοις ἔν τε Λιβύῃ καὶ παρὰ Σκύθαις καὶ Θρᾳξὶ
and to-these in both Libya and among Scythians and Thracians
γινόμενα ἐν τοῖς βασιλείοις ἦν ὁρᾶν, μοιχεύοντας,
happening in the palaces it-was-possible to-see adulterers

φονεύοντας, ἐπιβουλεύοντας, ἁρπάζοντας, ἐπιορκοῦντας,
murderers plotters robbers perjurers
δεδιότας, ὑπὸ τῶν οἰκειοτάτων προδιδομένους.
fearing by the closest betrayed
καὶ τὰ μὲν τῶν βασιλέων τοιαύτην παρέσχε μοι τὴν 16
and the-things indeed of-the kings such furnished to-me the
διατριβήν, τὰ δὲ τῶν ἰδιωτῶν πολὺ γελοιότερα· καὶ γὰρ
pastime the-things but of-the laymen much more-laughable and for
αὖ κἀκείνους ἑώρων, Ἑρμόδωρον μὲν τὸν Ἐπικούρειον
again those-too I-saw Hermodorus indeed the Epicurean
χιλίων ἕνεκα δραχμῶν ἐπιορκοῦντα, τὸν Στωϊκὸν δὲ
a-thousand for-the-sake-of drachmas perjuring-himself the Stoic and
Ἀγαθοκλέα περὶ μισθοῦ τῷ μαθητῇ δικαζόμενον, Κλεινίαν
Agathocles about a-fee with-the pupil going-to-law Cleinias
δὲ τὸν ῥήτορα ἐκ τοῦ Ἀσκληπιείου φιάλην ὑφαιρούμενον,
and the orator from — Asclepieum a-bowl filching
τὸν δὲ Κυνικὸν Ἡρόφιλον ἐν τῷ χαμαιτυπείῳ καθεύδοντα.
the and Cynic Herophilus in the brothel sleeping
τί γὰρ ἂν τοὺς ἄλλους λέγοιμι, τοὺς τοιχωρυχοῦντας,
why for — the others should-I-mention those housebreaking
τοὺς δεκαζομένους, τοὺς δανείζοντας, τοὺς ἐπαιτοῦντας;
those taking-bribes those lending those begging
ὅλως γὰρ ποικίλη καὶ παντοδαπή τις ἦν ἡ θέα.
altogether for varied and multifarious some was the spectacle
COMRADE καὶ μὴν καὶ ταῦτα, ὦ Μένιππε, καλῶς εἶχε λέγειν·
and indeed also these-things O Menippus well it-was to-tell
ἔοικε γὰρ οὐ τὴν τυχοῦσαν τερπωλήν σοι παρεσχῆσθαι.
it-seems for not the chance delight to-you to-have-furnished
MENIPPUS πάντα μὲν ἑξῆς διελθεῖν, ὦ φιλότης, ἀδύνατον,
all indeed in-order to-go-through O dear-friend impossible
ὅπου γε καὶ ὁρᾶν αὐτὰ ἔργον ἦν· τὰ μέντοι κεφάλαια τῶν
where at-least even to-see them a-task it-was the however heads of-the

πραγμάτων τοιαῦτα ἐφαίνετο οἷά φησιν Ὅμηρος τὰ ἐπὶ
affairs such appeared such-as says Homer the-things on
τῆς ἀσπίδος· οὗ μὲν γὰρ ἦσαν εἰλαπίναι καὶ γάμοι, ἑτέρωθι
the shield where indeed for were feasts and weddings elsewhere
δὲ δικαστήρια καὶ ἐκκλησίαι, καθ' ἕτερον δὲ μέρος ἔθυέ
and law-courts and assemblies in other and part sacrificed
τις, ἐν γειτόνων δὲ πενθῶν ἄλλος ἐφαίνετο· καὶ ὅτε
someone in-(the-house) of-neighbors and mourning another appeared and when
μὲν ἐς τὴν Γετικὴν ἀποβλέψαιμι, πολεμοῦντας ἂν ἑώρων
indeed to the Getic-land I-looked-off warring — I-saw
τοὺς Γέτας· ὅτε δὲ μεταβαίην ἐπὶ τοὺς Σκύθας, πλανωμένους
the Getae when and I-moved-over to the Scythians wandering
ἐπὶ τῶν ἁμαξῶν ἦν ἰδεῖν· μικρὸν δὲ ἐγκλίνας
on the wagons it-was-possible to-see a-little and having-tilted
τὸν ὀφθαλμὸν ἐπὶ θάτερα τοὺς Αἰγυπτίους γεωργοῦντας
the eye to the-other-side the Egyptians farming
ἐπέβλεπον, καὶ ὁ Φοῖνιξ ἐνεπορεύετο καὶ ὁ Κίλιξ ἐλῄστευεν
I-looked-at and the Phoenician traded and the Cilician pirated
καὶ ὁ Λάκων ἐμαστιγοῦτο καὶ ὁ Ἀθηναῖος ἐδικάζετο.
and the Laconian was-flogged and the Athenian went-to-law
17 ἁπάντων δὲ τούτων ὑπὸ τὸν αὐτὸν γινομένων χρόνον ὥρα
all and these-things at the same happening time it-is-time
σοι ἤδη ἐπινοεῖν ὁποῖός τις ὁ κυκεὼν οὗτος ἐφαίνετο.
for-you now to-conceive what-sort-of — the hodgepodge this appeared
ὥσπερ ἂν εἴ τις παραστησάμενος πολλοὺς χορευτάς,
as — if someone having-set-beside many choristers
μᾶλλον δὲ πολλοὺς χορούς, ἔπειτα προστάξειε τῶν ᾀδόντων
rather but many choruses then should-order of-the singing
ἑκάστῳ τὴν συνῳδίαν ἀφέντα ἴδιον ᾄδειν μέλος,
each the concord having-abandoned his-own to-sing tune
φιλοτιμουμένου δὲ ἑκάστου καὶ τὸ ἴδιον περαίνοντος καὶ τὸν
being-ambitious and each and the his-own finishing and the

πλησίον ὑπερβαλέσθαι τῇ μεγαλοφωνίᾳ προθυμουμένου —
neighbor to-outdo with-the loudness being-eager
ἆρα ἐνθυμῇ πρὸς Διὸς οἵα γένοιτ᾽ ἂν ἡ ᾠδή;
then do-you-consider by Zeus what-sort would-be — the song
COMRADE παντάπασιν, ὦ Μένιππε, παγγέλοιος καὶ
altogether O Menippus very-laughable and
τεταραγμένη.
confused
MENIPPUS καὶ μήν, ὦ ἑταῖρε, τοιοῦτοι πάντες εἰσὶν οἱ ἐπὶ γῆς
and indeed O comrade such all are the on earth
χορευταὶ κἀκ τοιαύτης ἀναρμοστίας ὁ τῶν ἀνθρώπων
choristers and-from such discord the of-the men
βίος συντέτακται, οὐ μόνον ἀπῳδὰ φθεγγομένων, ἀλλὰ
life is-composed not only discordant-things uttering but
καὶ ἀνομοίων τὰ σχήματα καὶ τἀναντία κινουμένων καὶ
also unlike in-the figures and the-opposite moving and
ταὐτὸν οὐδὲν ἐπινοούντων, ἄχρι ἂν αὐτῶν ἕκαστον ὁ
the-same nothing intending until — of-them each the
χορηγὸς ἀπελάσῃ τῆς σκηνῆς οὐκέτι δεῖσθαι λέγων·
chorus-master drives from-the stage no-longer to-be-needed saying
τοὐντεῦθεν δὲ ὅμοιοι πάντες ἤδη σιωπῶντες, οὐκέτι τὴν
from-then-on and alike all now keeping-silent no-longer the
συμμιγῆ καὶ ἄτακτον ἐκείνην ᾠδὴν ἀπᾴδοντες. ἀλλ᾽ ἐν
mixed and disorderly that song singing-out-of-tune but in
αὐτῷ γε ποικίλῳ καὶ πολυειδεῖ τῷ θεάτρῳ πάντα μὲν
very at-least varied and many-formed the theater all-things indeed
γελοῖα δήπουθεν ἦν τὰ γινόμενα.
laughable surely were the-things happening
μάλιστα δὲ ἐπ᾽ ἐκείνοις ἐπῄει μοι γελᾶν τοῖς περὶ 18
especially and at those it-occurred to-me to-laugh the-ones about
γῆς ὅρων ἐρίζουσι καὶ τοῖς μέγα φρονοῦσιν ἐπὶ τῷ
of-land boundaries quarreling and the-ones greatly priding-themselves on the

τὸ Σικυώνιον πεδίον γεωργεῖν ἢ Μαραθῶνος ἔχειν τὰ
the Sicyonian plain to-farm or of-Marathon to-have the-parts
περὶ τὴν Οἰνόην ἢ Ἀχαρνῆσι πλέθρα κεκτῆσθαι χίλια·
about — Oenoe or at-Acharnae acres to-have-acquired a-thousand
τῆς γοῦν Ἑλλάδος ὅλης ὡς τότε μοι ἄνωθεν ἐφαίνετο
— at-any-rate of-Greece whole as then to-me from-above it-appeared
δακτύλων οὔσης τὸ μέγεθος τεττάρων, κατὰ λόγον, οἶμαι,
of-fingers being the size four in proportion I-think
ἡ Ἀττικὴ πολλοστημόριον ἦν. ὥστε ἐνενόουν ἐφ' ὁπόσῳ
— Attica a-tiny-fraction was so-that I-considered on how-much
τοῖς πλουσίοις τούτοις μέγα φρονεῖν κατελείπετο· σχεδὸν
for-the rich these greatly to-be-proud was-left nearly
γὰρ ὁ πολυπλεθρότατος αὐτῶν μίαν τῶν Ἐπικουρείων
for the most-acred of-them one of-the Epicurean
ἀτόμων ἐδόκει μοι γεωργεῖν. ἀποβλέψας δὲ δὴ καὶ ἐς τὴν
atoms seemed to-me to-farm having-looked-off and indeed also to —
Πελοπόννησον, εἶτα τὴν Κυνουρίαν γῆν ἰδὼν ἀνεμνήσθην
Peloponnese then the Cynurian land having-seen I-remembered
περὶ ὅσου χωρίου, κατ' οὐδὲν Αἰγυπτίου φακοῦ
for how-much ground in nothing than-an-Egyptian lentil
πλατυτέρου, τοσοῦτοι ἔπεσον Ἀργείων καὶ Λακεδαιμονίων
broader so-many fell of-Argives and Lacedaemonians
μιᾶς ἡμέρας. καὶ μὴν εἴ τινα ἴδοιμι ἐπὶ χρυσῷ μέγα
in-one day and indeed if any I-saw on gold greatly
φρονοῦντα, ὅτι δακτυλίους τε εἶχεν ὀκτὼ καὶ φιάλας
priding-himself because rings both he-had eight and cups
τέτταρας, πάνυ καὶ ἐπὶ τούτῳ ἂν ἐγέλων· τὸ γὰρ Πάγγαιον
four very also at this — I-laughed — for Pangaeus
ὅλον αὐτοῖς μετάλλοις κεγχριαῖον ἦν τὸ μέγεθος.
whole with-its-very mines millet-seed-sized was the size

COMRADE ὦ μακάριε Μένιππε τῆς παραδόξου θέας. αἱ δὲ 19
O blessed Menippus of-the paradoxical sight the and
δὴ πόλεις πρὸς Διὸς καὶ οἱ ἄνδρες αὐτοὶ πηλίκοι
indeed cities by Zeus and the men themselves how-big
διεφαίνοντο ἄνωθεν;
appeared from-above
MENIPPUS οἶμαί σε πολλάκις ἤδη μυρμήκων ἀγορὰν
I-think you often already of-ants an-agora
ἑωρακέναι, τοὺς μὲν εἰλουμένους περὶ τὸ στόμα τοῦ
to-have-seen some indeed crowding around the mouth of-the
φωλεοῦ κἀν τῷ μέσῳ πολιτευομένους, ἐνίους δ' ἐξιόντας,
hole and-in the middle being-citizens some and going-out
ἑτέρους δὲ ἐπανιόντας αὖθις εἰς τὴν πόλιν· καὶ ὁ μέν
others and coming-back again into the city and the-one indeed
τις τὴν κόπρον ἐκφέρει, ὁ δὲ ἁρπάσας ποθὲν
some the dung carries-out the-other and having-snatched from-somewhere
ἢ κυάμου λέπος ἢ πυροῦ ἡμίτομον θεῖ φέρων. εἰκὸς
either of-a-bean a-husk or of-wheat a-half runs carrying-(it) likely
δὲ εἶναι παρ' αὐτοῖς κατὰ λόγον τοῦ μυρμήκων βίου
and to-be among them in proportion to-the of-ants life
καὶ οἰκοδόμους τινὰς καὶ δημαγωγοὺς καὶ πρυτάνεις
also builders some and demagogues and prytaneis
καὶ μουσικοὺς καὶ φιλοσόφους. πλὴν αἵ γε πόλεις
and musicians and philosophers except the at-least cities
αὐτοῖς ἀνδράσι ταῖς μυρμηκιαῖς μάλιστα ἐῴκεσαν.
with-their-very men to-the ant-hills most resembled
εἰ δέ σοι μικρὸν δοκεῖ τὸ παράδειγμα, τὸ ἀνθρώπους
if but to-you small seems the comparison the men
εἰκάσαι τῇ μυρμήκων πολιτείᾳ, τοὺς παλαιοὺς μύθους
to-liken to-the of-ants polity the ancient myths

ἐπίσκεψαι τῶν Θετταλῶν· εὑρήσεις γὰρ τοὺς Μυρμιδόνας,
examine of-the Thessalians you-will-find for the Myrmidons
τὸ μαχιμώτατον φῦλον, ἐκ μυρμήκων ἄνδρας γεγονότας.
the most-warlike race from ants men having-become
ἐπειδὴ δ' οὖν πάντα ἱκανῶς ἑώρατο καὶ κατεγεγέλαστό
when and then all-things sufficiently had-been-seen and laughed-at
μοι, διασείσας ἐμαυτὸν ἀνεπτόμην
by-me having-shaken-up myself I-flew-up

δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
halls to of-aegis-bearing Zeus among gods others

IV · THE MOON'S PETITION, AND ZEUS

The Moon asks Menippus to carry a complaint to Zeus against the philosophers, who pry into her nature, call her a mirror or inhabited, and say her light is stolen from the Sun, while by night they do shameful things she sees and hides; unless Zeus crushes them, she will move away. Menippus flies on to heaven, where Hermes announces him. Zeus demands who he is, hears his story with a smile, and invites him to stay; then, walking to the place where he hears prayers, he asks about the price of wheat, the winter, and his temples, and complains that men neglect him for new gods.

20 MENIPPUS οὔπω στάδιον ἀνεληλύθειν καὶ ἡ Σελήνη γυναικείαν
not-yet a-stade I-had-gone-up and — Moon a-woman's
φωνὴν προϊεμένη, "Μένιππε," φησίν, "οὕτως ὄναιο,
voice sending-forth Menippus she-says so may-you-prosper
διακόνησαί μοί τι πρὸς τὸν Δία." "λέγοις ἄν," ἦν
do-a-service for-me something to — Zeus you-may-speak — said
δ' ἐγώ· "βαρὺ γὰρ οὐδέν, ἢν μή τι φέρειν δέῃ."
and I heavy for nothing if not something to-carry it-be-needful

"πρεσβείαν," ἔφη, "τινὰ οὐ χαλεπὴν καὶ δέησιν ἀπένεγκε
an-embassy she-said some not hard and a-petition take
παρ᾽ ἐμοῦ τῷ Διί· ἀπείρηκα γὰρ ἤδη, Μένιππε, πολλὰ
from me — to-Zeus I-am-worn-out for already Menippus many
καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οἷς οὐδὲν
and terrible-things from the philosophers hearing to-whom no
ἕτερόν ἐστιν ἔργον ἢ τἀμὰ πολυπραγμονεῖν, τίς
other is task than the-affairs-of-mine to-pry-into who
εἰμι καὶ πηλίκη, καὶ δι᾽ ἥντινα αἰτίαν διχότομος ἢ
I-am and how-big and because-of what cause half-cut or
ἀμφίκυρτος γίγνομαι. καὶ οἱ μὲν κατοικεῖσθαί μέ φασιν,
gibbous I-become and some indeed to-be-inhabited me say
οἱ δὲ κατόπτρου δίκην ἐπικρέμασθαι τῇ θαλάττῃ, οἱ δὲ
others and of-a-mirror like to-hang-over the sea others and
ὅ τι ἂν ἕκαστος ἐπινοήσῃ τοῦτό μοι προσάπτουσι. τὰ
what ever — each may-conceive this to-me attach the
τελευταῖα δὲ καὶ τὸ φῶς αὐτὸ κλοπιμαῖόν τε καὶ νόθον εἶναί
last and also the light itself stolen both and bastard to-be
μοί φασιν ἄνωθεν ἧκον παρὰ τοῦ Ἡλίου, καὶ οὐ παύονται
mine they-say from-above coming from — Sun and not they-stop
καὶ πρὸς τοῦτόν με ἀδελφὸν ὄντα συγκροῦσαι καὶ στασιάσαι
also with this-one me a-brother being to-make-collide and to-quarrel
προαιρούμενοι· οὐ γὰρ ἱκανὰ ἦν αὐτοῖς ἃ περὶ αὐτοῦ
choosing not for sufficient were to-them what about him
εἰρήκασι τοῦ Ἡλίου, λίθον αὐτὸν εἶναι καὶ μύδρον διάπυρον."
they-have-said — Sun a-stone him to-be and a-mass red-hot
"καίτοι πόσα ἐγὼ συνεπίσταμαι αὐτοῖς ἃ 21
and-yet how-many-things I am-privy-to about-them which
πράττουσι τῶν νυκτῶν αἰσχρὰ καὶ κατάπτυστα οἱ μεθ᾽
they-do of-the nights shameful and despicable those by
ἡμέραν σκυθρωποὶ καὶ ἀνδρώδεις τὸ βλέμμα καὶ τὸ
day sullen and manly in-the look and in-the

σχῆμα σεμνοὶ καὶ ὑπὸ τῶν ἰδιωτῶν ἀποβλεπόμενοι; κἀγὼ
bearing august and by the laymen looked-up-to and-I
μὲν ταῦτα ὁρῶσα ὅμως σιωπῶ· οὐ γὰρ ἡγοῦμαι
indeed these-things seeing nevertheless I-keep-silent not for I-think
πρέπειν ἀποκαλύψαι καὶ διαφωτίσαι τὰς νυκτερινὰς ἐκείνας
it-befits to-uncover and to-light-up the nocturnal those
διατριβὰς καὶ τὸν ὑπὸ σκηνῆς ἑκάστου βίον, ἀλλὰ κἄν
pastimes and the behind the-scenes of-each life but even-if
τινα ἴδω αὐτῶν μοιχεύοντα ἢ κλέπτοντα ἢ ἄλλο τι
any I-see of-them committing-adultery or stealing or other something
τολμῶντα νυκτερινώτατον, εὐθὺς ἐπισπασαμένη τὸ νέφος
daring most-nocturnal at-once having-drawn-over the cloud
ἐνεκαλυψάμην, ἵνα μὴ δείξω τοῖς πολλοῖς γέροντας
I-veiled-myself so-that not I-may-show to-the many old
ἄνδρας βαθεῖ πώγωνι καὶ ἀρετῇ ἐνασχημονοῦντας. οἱ
men with-deep beard and virtue behaving-disgracefully they
δὲ οὐδὲν ἀνιῶσι διασπαράττοντές με τῷ λόγῳ καὶ
but in-no-way stop tearing-apart me with-the speech and
πάντα τρόπον ὑβρίζοντες, ὥστε νὴ τὴν Νύκτα πολλάκις
in-every way outraging-(me) so-that by — Night often
ἐβουλευσάμην μετοικῆσαι ὅτι πορρωτάτω, ἵν' αὐτῶν τὴν
I-planned to-move-away as far-as-possible so-that their the
περίεργον ἂν γλῶτταν διέφυγον. μέμνησο οὖν ταῦτά τε
meddlesome — tongue I-might-escape remember then these-things both
ἀπαγγεῖλαι τῷ Διὶ καὶ προσθεῖναι δ' ὅτι μὴ δυνατόν ἐστί
to-report — to-Zeus and to-add and that not possible it-is
μοι κατὰ χώραν μένειν, ἢν μὴ τοὺς φυσικοὺς ἐκεῖνος
for-me in place to-stay if not the natural-philosophers he
ἐπιτρίψῃ καὶ τοὺς διαλεκτικοὺς ἐπιστομίσῃ καὶ τὴν Στοὰν
crushes and the dialecticians muzzles and — Stoa
κατασκάψῃ καὶ τὴν Ἀκαδημίαν καταφλέξῃ καὶ παύσῃ τὰς
razes and — Academy burns-down and stops the

ἐν τοῖς περιπάτοις διατριβάς· οὕτω γὰρ ἂν εἰρήνην ἀγάγοιμι
in the walks discussions so for — peace I-could-have
καὶ παυσαίμην ὁσημέραι παρ᾽ αὐτῶν γεωμετρουμένη.᾽᾽
and I-could-stop daily by them being-geometrized
᾽᾽ἔσται ταῦτα,᾽᾽ ἦν δ᾽ ἐγώ, καὶ ἅμα πρὸς τὸ 22
it-shall-be these-things said and I and at-the-same-time to the
ἄναντες ἔτεινον τὴν ἐπὶ τοῦ οὐρανοῦ,
steep I-pressed the-(road) to the heaven

ἔνθα μὲν οὔτε βοῶν οὔτ᾽ ἀνδρῶν φαίνετο ἔργα·
where indeed neither of-oxen nor of-men appeared works

μετ᾽ ὀλίγον γὰρ καὶ ἡ σελήνη βραχεῖά μοι καθεωρᾶτο καὶ
after a-little for also the moon small to-me was-seen and
τὴν γῆν ἤδη ἀπέκρυπτον. λαβὼν δὲ τὸν ἥλιον ἐν δεξιᾷ
the earth already I-hid having-taken and the sun on right-hand
διὰ τῶν ἀστέρων πετόμενος τριταῖος ἐπλησίασα τῷ
through the stars flying on-the-third-day I-drew-near to-the
οὐρανῷ, καὶ τὸ μὲν πρῶτον ἐδόκει μοι ὡς εἶχον εὐθὺς
heaven and the indeed first it-seemed-good to-me as I-was at-once
εἴσω παριέναι· ῥᾳδίως γὰρ ᾤμην διαλαθεῖν ἅτε ἐξ ἡμισείας
inside to-go-in easily for I-thought to-escape-notice as by half
ὢν ἀετός, τὸν δὲ ἀετὸν ἠπιστάμην ἐκ παλαιοῦ συνήθη τῷ
being an-eagle the and eagle I-knew from of-old familiar —
Διί· ὕστερον δὲ ἐλογισάμην ὡς τάχιστα καταφωράσουσί με
to-Zeus later but I-reckoned that very-quickly they-will-detect me
γυπὸς τὴν ἑτέραν πτέρυγα περικείμενον. ἄριστον γοῦν
of-a-vulture the other wing having-on best at-any-rate
κρίνας τὸ μὴ παρακινδυνεύειν ἔκοπτον προσελθὼν τὴν
having-judged the not to-run-a-risk I-knocked having-approached the
θύραν. ὑπακούσας δὲ ὁ Ἑρμῆς καὶ τοὔνομα ἐκπυθόμενος
door having-answered and — Hermes and the-name having-learned

ἀπῄει κατὰ σπουδὴν φράσων τῷ Διί, καὶ μετ᾽ ὀλίγον
went-off in haste to-be-going-to-tell — to-Zeus and after a-little
εἰσεκλήθην πάνυ δεδιὼς καὶ τρέμων, καταλαμβάνω τε
I-was-called-in very fearing and trembling I-find both
πάντας ἅμα συγκαθημένους οὐδὲ αὐτοὺς ἀφρόντιδας·
all together sitting-together not-even themselves free-from-care
ὑπετάραττε γὰρ ἡσυχῇ τὸ παράδοξόν μου τῆς ἐπιδημίας,
disturbed for quietly the paradox of-my the visit
καὶ ὅσον οὐδέπω πάντας ἀνθρώπους ἀφίξεσθαι
and as-good-as not-yet all men to-be-going-to-arrive
προσεδόκων τὸν αὐτὸν τρόπον ἐπτερωμένους.
they-expected the same way winged
23 ὁ δὲ Ζεὺς μάλα φοβερῶς, δριμύ τε καὶ τιτανῶδες εἰς
— and Zeus very fearsomely piercingly both and Titan-like at
ἐμὲ ἀπιδών, φησί
me having-looked says

τίς πόθεν εἶς ἀνδρῶν, πόθι τοι πόλις ἠδὲ τοκῆες;
who whence are-you of-men where your city and parents

ἐγὼ δὲ ὡς τοῦτ᾽ ἤκουσα, μικροῦ μὲν ἐξέθανον ὑπὸ
I but when this I-heard nearly indeed I-died from
τοῦ δέους, εἱστήκειν δὲ ὅμως ἀχανὴς καὶ ὑπὸ
the fear I-stood but nevertheless open-mouthed and by
τῆς μεγαλοφωνίας ἐμβεβροντημένος. χρόνῳ δ᾽ ἐμαυτὸν
the loudness thunderstruck in-time and myself
ἀναλαβὼν ἅπαντα διηγούμην σαφῶς ἄνωθεν ἀρξάμενος,
having-recovered all-things I-related clearly from-the-start having-begun
ὡς ἐπιθυμήσαιμι τὰ μετέωρα ἐκμαθεῖν, ὡς ἔλθοιμι παρὰ
how I-desired the heavenly-things to-learn-thoroughly how I-went to
τοὺς φιλοσόφους, ὡς τἀναντία λεγόντων ἀκούσαιμι, ὡς
the philosophers how contrary-things saying I-heard how

ἀπαγορεύσαιμι διασπώμενος ὑπὸ τῶν λόγων, εἶτα ἑξῆς τὴν
I-gave-up being-torn-apart by the arguments then in-order the
ἐπίνοιαν καὶ τὰ πτερὰ καὶ τὰ ἄλλα πάντα μέχρι πρὸς τὸν
plan and the wings and the other-things all as-far-as to the
οὐρανόν· ἐπὶ πᾶσι δὲ προσέθηκα τὰ ὑπὸ τῆς Σελήνης
heaven on all and I-added the-things by the Moon
ἐπεσταλμένα. μειδιάσας δ᾽ οὖν ὁ Ζεὺς καὶ μικρὸν ἐπανεὶς
enjoined having-smiled and then — Zeus and a-little having-relaxed
τῶν ὀφρύων, "τί ἂν λέγοις," φησίν, "Ὤτου πέρι καὶ
of-the brows what — would-you-say he-says of-Otus about and
Ἐφιάλτου, ὅπου καὶ Μένιππος ἐτόλμησεν ἐς τὸν οὐρανὸν
Ephialtes where even Menippus dared into the heaven
ἀνελθεῖν; ἀλλὰ νῦν μὲν ἐπὶ ξένια σε καλοῦμεν, αὔριον
to-go-up but now indeed to hospitality you we-invite tomorrow
δέ," ἔφη, "περὶ ὧν ἥκεις χρηματίσαντες ἀποπέμψομεν."
but he-said about what you-come having-dealt-with we-will-send-(you)-off
καὶ ἅμα ἐξαναστὰς ἐβάδιζεν ἐς τὸ ἐπηκοώτατον
and at-the-same-time having-stood-up he-walked to the best-for-hearing
τοῦ οὐρανοῦ· καιρὸς γὰρ ἦν ἐπὶ τῶν εὐχῶν καθέζεσθαι.
of-the heaven time for it-was for the prayers to-sit
μεταξύ τε προϊὼν ἀνέκρινέ με περὶ τῶν ἐν τῇ 24
in-between and going-forward he-questioned me about the-things on the
γῇ πραγμάτων, τὰ πρῶτα μὲν ἐκεῖνα, πόσου νῦν
earth affairs the first indeed those for-how-much now
ὁ πυρός ἐστιν ὤνιος ἐπὶ τῆς Ἑλλάδος, καὶ εἰ
the wheat is for-sale in — Greece and whether
σφόδρα ὑμῶν ὁ πέρυσι χειμὼν καθίκετο, καὶ εἰ τὰ
severely you the last-year winter reached and whether the
λάχανα δεῖται πλείονος ἐπομβρίας. μετὰ δὲ ἠρώτα εἴ
vegetables need more rain after and he-asked whether
τις ἔτι λείπεται τῶν ἀπὸ Φειδίου καὶ δι᾽ ἣν αἰτίαν
anyone still is-left of-those from Pheidias and for what reason

ἐλλείποιεν Ἀθηναῖοι τὰ Διάσια τοσούτων ἐτῶν, καὶ εἰ
should-neglect Athenians the Diasia so-many years and whether
τὸ Ὀλυμπίειον αὐτῷ ἐπιτελέσαι διανοοῦνται, καὶ εἰ
— Olympieum for-him to-complete they-intend and whether
συνελήφθησαν οἱ τὸν ἐν Δωδώνῃ νεὼν σεσυληκότες.
were-caught those the in Dodona temple having-robbed
ἐπεὶ δὲ περὶ τούτων ἀπεκρινάμην, "εἰπέ μοι, Μένιππε," ἔφη,
when and about these-things I-had-answered tell me Menippus he-said
"περὶ δὲ ἐμοῦ οἱ ἄνθρωποι τίνα γνώμην ἔχουσι;" "τίνα,"
about and me the men what opinion have what
ἔφην, "δέσποτα, ἢ τὴν εὐσεβεστάτην, βασιλέα σε πάντων
I-said master but the most-pious king you of-all
εἶναι θεῶν;" "παίζεις ἔχων," ἔφη· "τὸ δὲ φιλόκαινον αὐτῶν
to-be gods you-are-joking persisting he-said the but love-of-novelty their
ἀκριβῶς οἶδα, κἂν μὴ λέγῃς. ἦν γάρ ποτε χρόνος, ὅτε καὶ
exactly I-know even-if not you-say was for once a-time when also
μάντις ἐδόκουν αὐτοῖς καὶ ἰατρὸς καὶ πάντα ὅλως ἦν ἐγώ,
a-seer I-seemed to-them and a-doctor and all-things altogether was I

μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαί,
full and of-Zeus all indeed the-streets
πᾶσαι δ' ἀνθρώπων ἀγοραί·
all and of-men the-market-places

καὶ ἡ Δωδώνη τότε καὶ ἡ Πῖσα λαμπραὶ καὶ περίβλεπτοι
and — Dodona then and — Pisa splendid and admired
πᾶσιν ἦσαν, ὑπὸ δὲ τοῦ καπνοῦ τῶν θυσιῶν οὐδὲ
by-all were from and the smoke of-the sacrifices not-even
ἀναβλέπειν μοι δυνατόν· ἐξ οὗ δὲ ἐν Δελφοῖς μὲν
to-look-up for-me possible from which and in Delphi indeed
Ἀπόλλων τὸ μαντεῖον κατεστήσατο, ἐν Περγάμῳ δὲ τὸ
Apollo the oracle established in Pergamum and the

ἰατρεῖον ὁ Ἀσκληπιὸς καὶ τὸ Βενδίδειον ἐγένετο ἐν Θρᾴκῃ
clinic — Asclepius and — Bendideum came-to-be in Thrace
καὶ τὸ Ἀνουβίδειον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμίσιον ἐν
and — Anubideum in Egypt and — Artemisium in
Ἐφέσῳ, ἐπὶ ταῦτα μὲν ἅπαντες θέουσι καὶ πανηγύρεις
Ephesus to these indeed all run and festivals
ἀνάγουσι καὶ ἑκατόμβας παριστᾶσι καὶ χρυσᾶς πλίνθους
celebrate and hecatombs offer and golden bricks
ἀνατιθέασιν ἐμὲ δὲ παρηβηκότα ἱκανῶς τετιμηκέναι
dedicate me but past-my-prime sufficiently to-have-honored
νομίζουσιν, ἂν διὰ πέντε ὅλων ἐτῶν θύσωσιν ἐν Ὀλυμπίᾳ.
they-think if at five whole years they-sacrifice in Olympia
τοιγαροῦν ψυχροτέρους ἄν μου τοὺς βωμοὺς ἴδοις
accordingly colder — my the altars you-would-see
τῶν Πλάτωνος νόμων ἢ τῶν Χρυσίππου συλλογισμῶν.”
than-the of-Plato laws or — of-Chrysippus syllogisms

Zeus sits at the openings through which prayers rise from the earth, granting the just and blowing the unjust back down, and is at a loss when two men pray for opposite things with equal sacrifices. He attends to oaths, omens, and the smoke of sacrifices, and orders the weather for each land. At the feast Menippus reclines beside Pan, the Corybantes, Attis, and Sabazius, and tastes ambrosia and nectar, while Apollo plays and the Muses sing. That night he lies awake wondering why Apollo has no beard and how night can fall in heaven.

25 MENIPPUS τοιαῦθ᾽ ἅμα διεξιόντες ἀφικνούμεθα ἐς τὸ
such-things at-the-same-time going-through we-arrive at the
χωρίον ἔνθα ἔδει αὐτὸν καθεζόμενον διακοῦσαι τῶν
place where it-was-needful him sitting to-hear-out the
εὐχῶν. θυρίδες δὲ ἦσαν ἑξῆς τοῖς στομίοις τῶν φρεάτων
prayers openings and were in-a-row to-the mouths of-the wells
ἐοικυῖαι πώματα ἔχουσαι, καὶ παρ᾽ ἑκάστῃ θρόνος ἔκειτο
resembling lids having and beside each a-throne lay
χρυσοῦς. καθίσας οὖν ἑαυτὸν ἐπὶ τῆς πρώτης ὁ Ζεὺς
golden having-seated then himself on the first — Zeus
καὶ ἀφελὼν τὸ πῶμα παρεῖχε τοῖς εὐχομένοις ἑαυτόν·
and having-removed the lid offered to-those praying himself
εὔχοντο δὲ πανταχόθεν τῆς γῆς διάφορα καὶ ποικίλα.
they-prayed and from-all-over the earth different and varied
συμπαρακύψας γὰρ καὶ αὐτὸς ἐπήκουον ἅμα τῶν
having-peeped-down-with-(him) for also myself I-listened-to at-the-same-time the
εὐχῶν. ἦσαν δὲ τοιαίδε, "ὦ Ζεῦ, βασιλεῦσαί μοι γένοιτο·"
prayers they-were and such-as-these O Zeus to-be-king for-me may-it-be
"ὦ Ζεῦ, τὰ κρόμμυά μοι φῦναι καὶ τὰ σκόροδα·" "ὦ θεοί,
O Zeus the onions for-me to-grow and the garlic O gods
τὸν πατέρα μοι ταχέως ἀποθανεῖν·" ὁ δέ τις ἂν ἔφη,
the father for-me quickly to-die the and another — said

"εἴθε κληρονομήσαιμι τῆς γυναικός," "εἴθε λάθοιμι
would-that I-might-inherit of-the wife would-that I-might-escape-notice
ἐπιβουλεύσας τῷ ἀδελφῷ," "γένοιτό μοι νικῆσαι τὴν
having-plotted-against the brother may-it-be for-me to-win the
δίκην," "δὸς στεφθῆναι τὰ Ὀλύμπια." τῶν πλεόντων δὲ
lawsuit grant to-be-crowned-at — Olympia of-those sailing and
ὁ μὲν βορέαν εὔχετο ἐπιπνεῦσαι, ὁ δὲ νότον,
the-one indeed the-north-wind prayed to-blow-on the-other and the-south-wind
ὁ δὲ γεωργὸς ᾔτει ὑετόν, ὁ δὲ γναφεὺς ἥλιον.
the and farmer asked-for rain the and fuller sun
ἐπακούων δὲ ὁ Ζεὺς καὶ τὴν εὐχὴν ἑκάστην ἀκριβῶς
listening and — Zeus and the prayer each exactly
ἐξετάζων οὐ πάντα ὑπισχνεῖτο,
examining not all-things promised

ἀλλ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε·
but one indeed granted the-father another but refused-with-a-nod

τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσίετο ἄνω διὰ
the indeed for just of-the prayers he-admitted up through
τοῦ στομίου καὶ ἐπὶ τὰ δεξιὰ κατετίθει φέρων, τὰς
the mouth and on the right he-put-down carrying-(them) the
δὲ ἀνοσίους ἀπράκτους αὖθις ἀπέπεμπεν ἀποφυσῶν κάτω,
but unholy unaccomplished again he-sent-back blowing-(them) down
ἵνα μηδὲ πλησίον γένοιντο τοῦ οὐρανοῦ. ἐπὶ μιᾶς
so-that not-even near might-they-come of-the heaven over one
δέ τινος εὐχῆς καὶ ἀποροῦντα αὐτὸν ἐθεασάμην· δύο
but some prayer even at-a-loss him I-saw two
γὰρ ἀνδρῶν τἀναντία εὐχομένων καὶ τὰς ἴσας θυσίας
for men opposite-things praying and the equal sacrifices
ὑπισχνουμένων οὐκ εἶχεν ὁποτέρῳ μᾶλλον ἐπινεύσειεν
promising not he-had to-which-of-the-two more he-should-nod

αὐτῶν, ὥστε δὴ τὸ Ἀκαδημαϊκὸν ἐκεῖνο ἐπεπόνθει
of-them so-that indeed the Academic that he-had-experienced
καὶ οὐδέν τι ἀποφήνασθαι δυνατὸς ἦν, ἀλλ' ὥσπερ
and not anything to-declare able was but like
ὁ Πύρρων ἐπεῖχεν ἔτι καὶ διεσκέπτετο.
— Pyrrho he-suspended-judgment still and was-considering
26 ἐπεὶ δὲ ἱκανῶς ἐχρημάτισε ταῖς εὐχαῖς, ἐπὶ τὸν ἑξῆς
when and sufficiently he-had-dealt with-the prayers to the next
μεταβὰς θρόνον καὶ τὴν δευτέραν θυρίδα κατακύψας
having-moved throne and the second opening having-stooped-at
τοῖς ὅρκοις ἐσχόλαζε καὶ τοῖς ὀμνύουσι. χρηματίσας δὲ
to-the oaths he-attended and to-those swearing having-dealt and
καὶ τούτοις καὶ τὸν Ἐπικούρειον Ἑρμόδωρον ἐπιτρίψας
also with-these and the Epicurean Hermodorus having-crushed
μετεκαθέζετο ἐπὶ τὸν ἑξῆς θρόνον κληδόσι καὶ φήμαις
he-changed-seats to the next throne to-omens and voices
καὶ οἰωνοῖς προσέξων. εἶτ' ἐκεῖθεν ἐπὶ τὴν τῶν θυσιῶν
and birds to-be-going-to-attend then from-there to the of-the sacrifices
θυρίδα μετῄει, δι' ἧς ὁ καπνὸς ἀνιὼν ἀπήγγελλε τῷ
opening he-went through which the smoke going-up reported —
Διὶ τοῦ θύοντος ἑκάστου τοὔνομα. ἀποστὰς δὲ τούτων
to-Zeus of-the sacrificer each the-name having-left and these
προσέταττε τοῖς ἀνέμοις καὶ ταῖς ὥραις ἃ δεῖ
he-gave-orders to-the winds and to-the seasons what it-is-necessary
ποιεῖν· "*τήμερον παρὰ Σκύθαις ὑέτω, παρὰ Λίβυσιν*
to-do today among Scythians let-it-rain among Libyans
ἀστραπτέτω, παρ' Ἕλλησι νιφέτω, σὺ δὲ ὁ Βορέας
let-it-lighten among Greeks let-it-snow you and — North-wind
πνεῦσον ἐν Λυδίᾳ, σὺ δὲ ὁ Νότος ἡσυχίαν ἄγε, ὁ δὲ
blow in Lydia you and — South-wind quiet keep — and

Ζέφυρος τὸν Ἀδρίαν διακυμαινέτω, καὶ τῆς χαλάζης ὅσον
West-wind — Adriatic let-stir-into-waves and of-the hail about
μέδιμνοι χίλιοι διασκεδασθήτωσαν ὑπὲρ Καππαδοκίας.”
medimni a-thousand let-be-scattered over Cappadocia
ἁπάντων δὲ ἤδη σχεδὸν αὐτῷ διῳκημένων ἀπῄειμεν ἐς 27
all and already nearly by-him having-been-managed we-went-off to
τὸ συμπόσιον· δείπνου γὰρ ἤδη καιρὸς ἦν· καί με ὁ
the banquet of-dinner for already time it-was and me —
Ἑρμῆς παραλαβὼν κατέκλινε παρὰ τὸν Πᾶνα καὶ τοὺς
Hermes having-taken-along made-to-recline beside — Pan and the
Κορύβαντας καὶ τὸν Ἄττιν καὶ τὸν Σαβάζιον, τοὺς μετοίκους
Corybantes and — Attis and — Sabazius the resident-aliens
τούτους καὶ ἀμφιβόλους θεούς. καὶ ἄρτον τε ἡ Δημήτηρ
these and doubtful gods and bread both — Demeter
παρεῖχε καὶ ὁ Διόνυσος οἶνον καὶ ὁ Ἡρακλῆς κρέα καὶ
supplied and — Dionysus wine and — Heracles meat and
μύρτα ἡ Ἀφροδίτη καὶ ὁ Ποσειδῶν μαινίδας. ἅμα δὲ
myrtle-berries — Aphrodite and — Poseidon sprats together and
καὶ τῆς ἀμβροσίας ἠρέμα καὶ τοῦ νέκταρος παρεγευόμην·
also of-the ambrosia quietly and of-the nectar I-tasted
ὁ γὰρ βέλτιστος Γανυμήδης ὑπὸ φιλανθρωπίας εἰ θεάσαιτο
the for excellent Ganymede from kindness if he-should-see
ἀποβλέποντά που τὸν Δία, κοτύλην ἂν ἢ καὶ δύο τοῦ
looking-away somewhere — Zeus a-cup — or even two of-the
νέκταρος ἐνέχει μοι φέρων. οἱ δὲ θεοί, ὡς Ὅμηρός
nectar would-pour for-me bringing-(it) the and gods as Homer
που λέγει (καὶ αὐτός, οἶμαι, καθάπερ ἐγὼ τἀκεῖ
somewhere says and himself I-think like I the-things-there
τεθεαμένος), οὔτε σῖτον ἔδουσιν, “οὐ πίνουσ᾽ αἴθοπα οἶνον,”
having-seen neither bread eat nor drink gleaming wine
ἀλλὰ τὴν ἀμβροσίαν παρατίθενται καὶ τοῦ νέκταρος
but the ambrosia they-set-beside-(them) and on-the nectar

μεθύσκονται, μάλιστα δὲ ἥδονται σιτούμενοι τὸν ἐκ τῶν
get-drunk especially and they-delight feeding-on the from the
θυσιῶν καπνὸν αὐτῇ κνίσῃ ἀνενηνεγμένον καὶ τὸ αἷμα
sacrifices smoke with-the-very savor brought-up and the blood
δὲ τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσιν.
and of-the victims which on-the altars those sacrificing pour-around
ἐν δὲ τῷ δείπνῳ ὅ τε Ἀπόλλων ἐκιθάρισε καὶ ὁ
during and the dinner — both Apollo played-the-lyre and —
Σιληνὸς κόρδακα ὠρχήσατο καὶ αἱ Μοῦσαι ἀναστᾶσαι
Silenus a-cordax danced and the Muses having-stood-up
τῆς τε Ἡσιόδου Θεογονίας ᾖσαν ἡμῖν καὶ τὴν πρώτην
— both of-Hesiod Theogony sang to-us and the first
ᾠδὴν τῶν ὕμνων τῶν Πινδάρου. κἀπειδὴ κόρος ἦν,
ode of-the hymns those of-Pindar and-when satiety was
ἀνεπαυόμεθα ὡς εἶχεν ἕκαστος ἱκανῶς ὑποβεβρεγμένοι.
we-went-to-rest as had each sufficiently soaked

28 ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
others indeed — gods both and men horse-crested
εὗδον παννύχιοι, ἐμὲ δ' οὐκ ἔχε νήδυμος ὕπνος·
slept all-night me but not held sweet sleep

ἀνελογιζόμην γὰρ πολλὰ μὲν καὶ ἄλλα, μάλιστα δὲ
I-was-reckoning-up for many-things indeed also others especially and
ἐκεῖνα, πῶς ἐν τοσούτῳ χρόνῳ ὁ Ἀπόλλων οὐ φύσειε
those-things how in so-long time — Apollo not should-grow
πώγωνα ἢ πῶς γίνοιτο νὺξ ἐν οὐρανῷ τοῦ ἡλίου
a-beard or how there-should-be night in heaven the sun
παρόντος ἀεὶ καὶ συνευωχουμένου.
being-present always and feasting-with-(them)

τότε μὲν οὖν μικρόν τι κατέδαρθον. ἕωθεν δὲ
then indeed then a-little something I-slept at-dawn and
διαναστὰς ὁ Ζεὺς προσέταττε κηρύττειν ἐκκλησίαν.
having-got-up — Zeus ordered to-proclaim an-assembly

VI · THE ASSEMBLY OF THE GODS

Zeus calls an assembly and denounces the philosophers, an idle, contentious, and conceited race who preach virtue and practice vice, scorn the gods, and above all the Epicureans who deny that the gods care for men, so that soon no one will sacrifice. The gods cry out to blast them with thunderbolts, and Zeus promises to destroy them all next spring, once the holy truce is over. He has Menippus's wings removed, and Hermes carries him down by the ear to the Cerameicus. Now Menippus goes off to tell the philosophers in the Painted Stoa the news.

MENIPPUS καὶ πειδὴ παρῆσαν ἅπαντες, ἄρχεται λέγειν· "τὴν 29
and-when were-present all he-begins to-speak the
μὲν αἰτίαν τοῦ συναγαγεῖν ὑμᾶς ὁ χθιζὸς οὗτος ξένος
indeed cause of-the to-gather you the of-yesterday this stranger
παρέσχηται· πάλαι δὲ βουλόμενος ὑμῖν κοινώσασθαι περὶ
has-furnished long-ago but wishing with-you to-share about
τῶν φιλοσόφων, μάλιστα ὑπὸ τῆς Σελήνης καὶ ὧν ἐκείνη
the philosophers especially by — Moon and what she
μέμφεται προτραπεὶς ἔγνων μηκέτ' ἐπὶ πλέον παρατεῖναι
complains-of urged I-decided no-longer for more to-prolong
τὴν διάσκεψιν."
the consideration
"γένος γάρ τι ἀνθρώπων ἐστὶν οὐ πρὸ πολλοῦ τῷ βίῳ
a-race for some of-men there-is not before much in-the life
ἐπιπολάσαν ἀργὸν φιλόνεικον κενόδοξον ὀξύχολον
having-come-to-the-surface idle contentious vainglorious quick-tempered

ὑπόλιχνον ὑπόμωρον τετυφωμένον ὕβρεως ἀνάπλεων καὶ
somewhat-gluttonous somewhat-foolish conceited of-insolence full and
ἵνα καθ᾽ Ὅμηρον εἴπω "ἐτώσιον ἄχθος ἀρούρης." οὗτοι
so-that after Homer I-may-say a-useless burden of-the-earth these
τοίνυν εἰς συστήματα διαιρεθέντες καὶ διαφόρους λόγων
then into systems having-been-divided and different of-arguments
λαβυρίνθους ἐπινοήσαντες οἱ μὲν Στωϊκοὺς ὠνομάκασιν
labyrinths having-devised some indeed Stoics have-named
ἑαυτούς, οἱ δὲ Ἀκαδημαϊκούς, οἱ δὲ Ἐπικουρείους, οἱ
themselves others and Academics others and Epicureans others
δὲ Περιπατητικοὺς καὶ ἄλλα πολλῷ γελοιότερα τούτων·
and Peripatetics and other-things much more-ridiculous than-these
ἔπειτα δὲ ὄνομα σεμνὸν τὴν ἀρετὴν περιθέμενοι καὶ τὰς
then and name august the virtue having-put-on and the
ὀφρῦς ἐπάραντες καὶ τὰ μέτωπα ῥυτιδώσαντες καὶ τοὺς
brows having-raised and the foreheads having-wrinkled and the
πώγωνας ἐπισπασάμενοι περιέρχονται ἐπιπλάστῳ σχήματι
beards having-drawn-down they-go-about with-a-feigned bearing
κατάπτυστα ἤθη περιστέλλοντες, ἐμφερεῖς μάλιστα τοῖς
despicable characters cloaking resembling most to-the
τραγικοῖς ἐκείνοις ὑποκριταῖς, ὧν ἢν ἀφέλῃ τις τὰ
tragic those actors of-whom if should-take-off anyone the
προσωπεῖα καὶ τὴν χρυσόπαστον ἐκείνην στολήν, τὸ
masks and the gold-spangled that robe the-thing
καταλειπόμενόν ἐστι γελοῖον ἀνθρώπιον ἑπτὰ δραχμῶν
left is a-laughable manikin for-seven drachmas
ἐς τὸν ἀγῶνα μεμισθωμένον."
for the contest hired
30 "τοιοῦτοι δὲ ὄντες ἀνθρώπων μὲν ἁπάντων καταφρονοῦσι,
such and being of-men indeed all they-are-contemptuous
περὶ θεῶν δὲ ἀλλόκοτα διεξέρχονται· καὶ συνάγοντες
about gods and outlandish-things they-recount and gathering

εὐεξαπάτητα μειράκια τήν τε πολυθρύλητον ἀρετὴν
easily-deceived lads the both much-talked-of virtue
τραγῳδοῦσι καὶ τὰς τῶν λόγων ἀπορίας ἐκδιδάσκουσι, καὶ
they-declaim and the of-the arguments puzzles they-teach and
πρὸς μὲν τοὺς μαθητὰς καρτερίαν ἀεὶ καὶ σωφροσύνην καὶ
to indeed the pupils endurance always and temperance and
τὸ αὐταρκὲς ἐπαινοῦσι καὶ πλούτου καὶ ἡδονῆς καταπτύουσι,
the self-sufficiency they-praise and on-wealth and pleasure they-spit
μόνοι δὲ καὶ καθ' ἑαυτοὺς γενόμενοι τί ἂν λέγοι τις
alone but and by themselves having-become what — could-say anyone
ὅσα μὲν ἐσθίουσιν, ὅσα δὲ ἀφροδισιάζουσιν, ὅπως
how-much indeed they-eat how-much and they-indulge-in-sex how
δὲ περιλείχουσι τῶν ὀβολῶν τὸν ῥύπον;"
and they-lick-off of-the obols the dirt
"τὸ δὲ πάντων δεινότατον, ὅτι μηδὲν αὐτοὶ μήτε
the and of-all most-terrible that nothing themselves either
κοινὸν μήτε ἴδιον ἐπιτελοῦντες, ἀλλ' ἀχρεῖοι καὶ περιττοὶ
public or private accomplishing but useless and superfluous
καθεστῶτες
being

οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιοι οὔτ' ἐνὶ βουλῇ,
neither ever in war counted nor in council

ὅμως τῶν ἄλλων κατηγοροῦσι καὶ λόγους τινὰς πικροὺς
nevertheless the others they-accuse and words some bitter
συμφορήσαντες καὶ λοιδορίας καινὰς ἐκμεμελετηκότες
having-collected and abuses new having-practiced
ἐπιτιμῶσι καὶ ὀνειδίζουσι τοῖς πλησίον, καὶ οὗτος αὐτῶν
they-rebuke and reproach the neighbors and this-one of-them

τὰ πρῶτα φέρεσθαι δοκεῖ ὃς ἂν μεγαλοφωνότατός τε ἦ
the first-prize to-carry seems who — loudest-voiced both is
καὶ ἰταμώτατος καὶ πρὸς τὰς βλασφημίας θρασύτατος."
and most-reckless and toward the slanders most-daring
31 καίτοι τὸν διατεινόμενον αὐτὸν καὶ βοῶντα καὶ
and-yet the-one straining himself and shouting and
κατηγοροῦντα τῶν ἄλλων ἦν ἔρῃ, "σὺ δὲ δὴ τί
accusing the others if you-should-ask you and indeed what
πράττων τυγχάνεις ἢ τί φῶμεν πρὸς θεῶν σε πρὸς
doing do-you-happen or what shall-we-say by gods you to
τὸν βίον συντελεῖν;" φαίη ἄν, εἰ τὰ δίκαια καὶ ἀληθῆ
the life to-contribute he-would-say — if the just and true-things
θέλοι λέγειν, ὅτι "πλεῖν μὲν ἢ γεωργεῖν ἢ στρατεύεσθαι
he-wished to-say that to-sail indeed or to-farm or to-serve-in-the-army
ἤ τινα τέχνην μετιέναι περιττὸν εἶναί μοι δοκεῖ, κέκραγα
or some craft to-pursue superfluous to-be to-me seems I-have-bawled
δὲ καὶ αὐχμῶ καὶ ψυχρολουτῶ καὶ ἀνυπόδητος τοῦ
and also I-am-squalid and bathe-in-cold-water and barefoot in-the
χειμῶνος περιέρχομαι καὶ τρίβωνα ῥυπαρὸν περιβέβλημαι
winter go-about and a-cloak dirty wear
καὶ ὥσπερ ὁ Μῶμος τὰ ὑπὸ τῶν ἄλλων γιγνόμενα
and like — Momus the-things by the others done
συκοφαντῶ, καὶ εἰ μέν τις ὠψώνηκε τῶν πλουσίων
I-carp-at and if indeed anyone has-bought-food of-the rich
πολυτελῶς ἢ ἑταίραν ἔχει, τοῦτο πολυπραγμονῶ καὶ
lavishly or a-courtesan has this I-busy-myself-with and
ἀγανακτῶ, εἰ δὲ τῶν φίλων τις ἢ ἑταίρων κατάκειται
am-indignant if but of-the friends anyone or companions lies-down
νοσῶν ἐπικουρίας τε καὶ θεραπείας δεόμενος, ἀγνοῶ."
sick help both and care needing I-ignore-(it)
"τοιαῦτα μέν ἐστιν ὑμῖν, ὦ θεοί, ταῦτα τὰ θρέμματα."
such indeed are to-you O gods these the creatures

"οἱ δὲ δὴ Ἐπικούρειοι αὐτῶν λεγόμενοι μάλα δὴ 32
the and indeed Epicureans of-them called very indeed
καὶ ὑβρισταί εἰσι καὶ οὐ μετρίως ἡμῶν καθάπτονται
also insolent are and not moderately us attack
μήτε ἐπιμελεῖσθαι τῶν ἀνθρωπίνων λέγοντες τοὺς θεούς
neither to-care-for the human-things saying the gods
μήτε ὅλως τὰ γιγνόμενα ἐπισκοπεῖν· ὥστε ὥρα
nor at-all the-things happening to-oversee so-that it-is-time
ὑμῖν λογίζεσθαι διότι ἢν ἅπαξ οὗτοι πεῖσαι τὸν βίον
for-you to-reckon that if once these to-persuade the world
δυνηθῶσιν, οὐ μετρίως πεινήσετε. τίς γὰρ ἂν ἔτι
are-able not moderately you-will-go-hungry who for — any-longer
θύσειεν ὑμῖν πλέον οὐδὲν ἕξειν προσδοκῶν;"
would-sacrifice to-you more nothing to-be-going-to-have expecting
"ἃ μὲν γὰρ ἡ Σελήνη αἰτιᾶται, πάντες ἠκούσατε τοῦ ξένου
what indeed for — Moon complains-of all you-heard the stranger
χθὲς διηγουμένου. πρὸς ταῦτα βουλεύεσθε ἃ καὶ τοῖς
yesterday relating in-view-of these-things deliberate what both for-the
ἀνθρώποις γένοιτ' ἂν ὠφελιμώτατα καὶ ἡμῖν ἀσφαλέστατα."
men would-be — most-beneficial and for-us most-safe
εἰπόντος ταῦτα τοῦ Διὸς ἡ ἐκκλησία διετεθορύβητο, 33
having-said these-things — Zeus the assembly had-been-thrown-into-uproar
καὶ εὐθὺς ἐβόων ἅπαντες, "κεραύνωσον," "κατάφλεξον"
and at-once shouted all thunderbolt-(them) burn-up
"ἐπίτριψον," "ἐς τὸ βάραθρον," "ἐς τὸν Τάρταρον," "ὡς
crush into the pit into — Tartarus like
τοὺς Γίγαντας." ἡσυχίαν δὲ ὁ Ζεὺς αὖθις παραγγείλας,
the Giants quiet and — Zeus again having-commanded
"ἔσται ταῦτα ὡς βούλεσθε," ἔφη, "καὶ πάντες
it-shall-be these-things as you-wish he-said and all
ἐπιτρίψονται αὐτῇ διαλεκτικῇ, πλὴν τό γε νῦν
shall-be-crushed with-their-very dialectic except the at-least now

εἶναι οὐ θέμις κολασθῆναί τινα· ἱερομηνία γάρ ἐστιν, ὡς
to-be not lawful to-be-punished anyone holy-month for it-is as
ἴστε, μηνῶν τούτων τεττάρων, καὶ ἤδη τὴν ἐκεχειρίαν
you-know of-months these four and already the truce
περιηγγειλάμην. ἐς νέωτα οὖν ἀρχομένου ἦρος κακοὶ
I-proclaimed-around for next-year then beginning spring the-wicked
κακῶς ἀπολοῦνται τῷ σμερδαλέῳ κεραυνῷ."
wickedly shall-perish by-the terrible thunderbolt

ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
spoke and with-dark on brows nodded the-son-of-Cronus

34 "περὶ δὲ τουτουὶ Μενίππου ταῦτα," ἔφη, "μοι δοκεῖ·
about and this-here Menippus these-things he-said to-me it-seems
περιαιρεθέντα αὐτὸν τὰ πτερά, ἵνα μὴ καὶ αὖθις ἔλθῃ
having-been-stripped-of him the wings so-that not also again he-come
ποτέ, ὑπὸ τοῦ Ἑρμοῦ ἐς τὴν γῆν κατενεχθῆναι τήμερον."
ever by — Hermes to the earth to-be-brought-down today
καὶ ὁ μὲν ταῦτα εἰπὼν διέλυσε τὸν σύλλογον, ἐμὲ δὲ
and he indeed these-things having-said dissolved the gathering me and
ὁ Κυλλήνιος τοῦ δεξιοῦ ὠτὸς ἀποκρεμάσας περὶ ἑσπέραν
— Cyllenian by-the right ear having-hung-up about evening
χθὲς κατέθηκε φέρων ἐς τὸν Κεραμεικόν.
yesterday put-down carrying-(me) into — Cerameicus
ἅπαντα ἀκήκοας, ἅπαντα, ὦ ἑταῖρε, τὰ ξ οὐρανοῦ·
all-things you-have-heard all-things O comrade the-things-from heaven
ἄπειμι τοίνυν καὶ τοῖς ἐν τῇ Ποικίλῃ περιπατοῦσι τῶν
I-go-off then also to-those in — Poecile walking of-the
φιλοσόφων αὐτὰ ταῦτα εὐαγγελιούμενος.
philosophers very these-things to-be-going-to-announce-as-good-news

LUCIAN

ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ

Charon

I · CHARON COMES UP

Charon has come up from Hades for a day to see the life men lament leaving, and asks Hermes to be his guide. Hermes, who has an errand for Zeus, consents at last. Since they cannot go up to heaven, they need a high lookout, and, following Homer, they pile Ossa on Olympus and Pelion on Ossa.

HERMES τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν 1
why do-you-laugh O Charon or why the ferry-boat having-left
δεῦρο ἀνελήλυθας εἰς τὴν ἡμετέραν οὐ πάνυ εἰωθὼς
here have-you-come-up to the our-(world) not very being-accustomed
ἐπιχωριάζειν τοῖς ἄνω πράγμασιν;
to-visit the above affairs

CHARON ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ
I-desired O Hermes to-see what-sort are the-things in the life
καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ ἢ τίνων στερούμενοι
and what do the men in it or of-what being-deprived
πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ αὐτῶν
all lament coming-down to us no-one for of-them
ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἅιδου καὶ
tearlessly sailed-across having-asked then from — Hades also
αὐτὸς ὥσπερ ὁ Θετταλὸς ἐκεῖνος νεανίσκος μίαν ἡμέραν
myself like the Thessalian that youth one day
λιπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ φῶς, καί μοι δοκῶ εἰς
ship-absent to-be I-have-come-up into the light and to-me I-seem into
δέον ἐντετυχηκέναι σοι· ξεναγήσεις γὰρ εὖ οἶδ' ὅτι με
the-needful to-have-met you you-will-guide for well I-know that me
συμπερινοστῶν καὶ δείξεις ἕκαστα ὡς ἂν εἰδὼς ἅπαντα.
going-around-with-(me) and you-will-show each-thing as — knowing everything

HERMES οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι
not leisure to-me O ferryman I-am-going-off for something
διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ
to-be-going-to-attend-to for-the above Zeus of-the human-affairs he and
ὀξύθυμός τέ ἐστι καὶ δέδια μὴ βραδύναντά με ὅλον
quick-tempered both is and I-fear lest having-been-slow me wholly
ὑμέτερον ἐάσῃ εἶναι παραδοὺς τῷ ζόφῳ, ἢ ὅπερ τὸν
yours be-let be having-handed-over to-the gloom or what —
Ἥφαιστον πρώην ἐποίησε, ῥίψῃ κἀμὲ τεταγὼν τοῦ
Hephaestus the-other-day he-did throw me-too having-seized by-the
ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα
foot from the divine threshold so-that limping laughter
παρέχοιμι καὶ αὐτὸς οἰνοχοῶν.
I-might-furnish also myself pouring-wine

CHARON περιόψει οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς, καὶ
will-you-look-on then me idly wandering above earth and
ταῦτα ἑταῖρος καὶ σύμπλους καὶ συνδιάκτορος ὤν; καὶ μὴν
that a-comrade and shipmate and fellow-conductor being and indeed
καλῶς εἶχεν, ὦ Μαίας παῖ, ἐκείνων γοῦν σε μεμνῆσθαι,
well it-would-be O of-Maia son those-things at-any-rate you to-remember
ὅτι μηδεπώποτέ σε ἢ ἀντλεῖν ἐκέλευσα ἢ πρόσκωπον εἶναι·
that never you either to-bail I-ordered or at-the-oar to-be
ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὤμους
but you indeed snore on the deck stretched-out shoulders
οὕτω καρτεροὺς ἔχων, ἢ εἴ τινα λάλον νεκρὸν εὕροις,
so strong having or if any talkative dead-man you-should-find
ἐκείνῳ παρ᾽ ὅλον τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ πρεσβύτης
with-him through whole the voyage you-converse I but an-old-man
ὢν τὴν δικωπίαν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὦ
being the pair-of-oars row alone but by the father O
φίλτατον Ἑρμάδιον, μὴ καταλίπῃς με, περιήγησαι δὲ τὰ
dearest little-Hermes not abandon me guide-around and the-things

ἐν τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν ἐπανέλθοιμι·
in the life all so-that something also having-seen I-may-go-back
ὡς ἤν με σὺ ἀφῇς, οὐδὲν τῶν τυφλῶν διοίσω· καθάπερ
since if me you let-go in-nothing from-the blind I-shall-differ just-as
γὰρ ἐκεῖνοι σφάλλονται καὶ διολισθάνουσιν ἐν τῷ σκότῳ,
for they stumble and slip-about in the darkness
οὕτω δὴ κἀγώ σοι ἔμπαλιν ἀμβλυώττω πρὸς τὸ φῶς.
so indeed I-too to-you conversely am-dim-sighted toward the light
ἀλλὰ δός, ὦ Κυλλήνιε, ἐς ἀεὶ μεμνησομένῳ τὴν χάριν.
but grant O Cyllenian for ever to-one-who-will-remember the favor
HERMES τοῦτο τὸ πρᾶγμα πληγῶν αἴτιον καταστήσεταί 2
this the thing of-blows cause will-become
μοι· ὁρῶ γοῦν ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ
for-me I-see at-any-rate already the reward of-the guiding not
ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. ὑπουργητέον δὲ
without-knuckles altogether for-us going-to-be one-must-oblige but
ὅμως· τί γὰρ ἂν καὶ πάθοι τις, ὁπότε φίλος τις ὢν
nevertheless what for — also could-do one when a-friend one being
βιάζοιτο;
should-force
πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν
all indeed then you to-see by each exactly impossible
ἐστιν, ὦ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἡ διατριβὴ γένοιτο.
is O ferryman of-many for — years the delay would-be
εἶτα ἐμὲ μὲν κηρύττεσθαι δεήσει καθάπερ ἀποδράντα
then me indeed to-be-proclaimed it-will-be-necessary like a-runaway
ὑπὸ τοῦ Διός, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ
by — Zeus you and also yourself it-will-prevent to-carry-out the
τοῦ Θανάτου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν μὴ
— of-Death works and the of-Pluto rule to-damage not
νεκραγωγοῦντα πολλοῦ τοῦ χρόνου· κᾆτα ὁ τελώνης Αἰακὸς
conveying-the-dead for-much the time and-then the tax-collector Aeacus

ἀγανακτήσει μηδ' ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ κεφάλαια
will-be-indignant not-even an-obol taking-in-trade so-that and the heads
τῶν γιγνομένων ἴδοις, τοῦτο ἤδη σκεπτέον.
of-the-things happening you-may-see this now must-be-considered
CHARON αὐτός, ὦ Ἑρμῆ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ
yourself O Hermes devise the best I but
οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὤν.
nothing know of-the-things above earth a-stranger being
HERMES τὸ μὲν ὅλον, ὦ Χάρων, ὑψηλοῦ τινος ἡμῖν δεῖ
the indeed whole O Charon of-a-lofty some for-us need
χωρίου, ὡς ἀπ' ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν
place so-that from that all-things you-may-see-down for-you and if indeed
ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατὸν ἦν, οὐκ ἂν ἐκάμνομεν·
into the heaven to-go-up possible were not — we-would-be-toiling
ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα καθεώρας. ἐπεὶ δὲ
from a-lookout for — exactly all-things you-would-have-seen since but
οὐ θέμις εἰδώλοις ἀεὶ συνόντα ἐπιβατεύειν τῶν βασιλείων
not lawful phantoms always consorting-with to-set-foot-on the palace
τοῦ Διός, ὥρα ἡμῖν ὑψηλόν τι ὄρος περισκοπεῖν.
— of-Zeus it-is-time for-us lofty some mountain to-look-around-for
3 CHARON οἶσθα, ὦ Ἑρμῆ, ἅπερ εἴωθα λέγειν ἐγὼ πρὸς ὑμᾶς,
you-know O Hermes what I-am-wont to-say I to you
ἐπειδὰν πλέωμεν; ὁπόταν γὰρ τὸ πνεῦμα καταιγίσαν
when we-sail when for the wind having-swooped-down
πλαγίᾳ τῇ ὀθόνῃ ἐμπέσῃ καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε
on-the-slant the sail falls-on and the wave high is-raised then
ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὀθόνην στεῖλαι ἢ
you indeed from ignorance order the sail to-furl or
ἐνδοῦναι ὀλίγον τοῦ ποδὸς ἢ συνεκδραμεῖν τῷ πνεύματι,
to-let-out a-little of-the sheet or to-run-along with-the wind
ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ
I but the quiet to-keep urge you myself for

εἰδέναι τὸ βέλτιον. κατὰ ταὐτὰ δὴ καὶ σὺ πρᾶττε
to-know the better in the-same-way indeed also you do
ὁπόσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὤν· ἐγὼ
whatever well to-be you-think pilot now at-least being I
δέ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι πάντα
but as for-passengers the-custom in-silence will-sit all-things
πειθόμενος κελεύοντί σοι.
obeying ordering you

HERMES ὀρθῶς λέγεις· αὐτὸς γὰρ εἴσομαι τί ποιητέον καὶ
rightly you-speak myself for I-will-know what must-be-done and
ἐξευρήσω τὴν ἱκανὴν σκοπήν. ἆρ᾽ οὖν ὁ Καύκασος ἐπιτήδειος
I-will-find-out the sufficient lookout is-it then — Caucasus suitable
ἢ ὁ Παρνασσὸς ἢ ὑψηλότερος ἀμφοῖν ὁ Ὄλυμπος
or — Parnassus or higher than-both — Olympus
ἐκεινοσί; καίτοι οὐ φαῦλον ὃ ἀνεμνήσθην ἐς τὸν Ὄλυμπον
that-one-there and-yet not paltry what I-remembered at — Olympus
ἀπιδών· συγκαμεῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ.
having-looked to-toil-with and somewhat and to-assist also you must

CHARON πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.
command I-will-assist for whatever possible

HERMES Ὅμηρος ὁ ποιητής φησι τοὺς Ἀλωέως υἱέας,
Homer the poet says the of-Aloeus sons
δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελῆσαί ποτε τὴν
two also themselves being still boys to-have-wished once —
Ὄσσαν ἐκ βάθρων ἀνασπάσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ,
Ossa from foundations having-torn-up to-put-on — on-Olympus
εἶτα τὸ Πήλιον ἐπ᾽ αὐτῇ, ἱκανὴν ταύτην κλίμακα
then — Pelion on it sufficient this ladder
ἔξειν οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν.
to-be-going-to-have thinking and approach to the heaven
ἐκείνω μὲν οὖν τὼ μειρακίω, ἀτασθάλω γὰρ ἦστην,
those-two indeed then the-two youths reckless for they-were

δίκας ἐτισάτην· νὼ δὲ — οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν
penalties paid we-two but not for to harm of-the gods
ταῦτα βουλεύομεν — τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ
these-things plan why not build also ourselves
κατὰ τὰ αὐτὰ ἐπικυλινδοῦντες ἐπάλληλα τὰ ὄρη, ὡς
in the same-way rolling-on one-on-another the mountains so-that
ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν σκοπήν;
we-may-have from higher more-exact the lookout
4 CHARON καὶ δυνησόμεθα, ὦ Ἑρμῆ, δύ' ὄντες ἀναθέσθαι
and shall-we-be-able O Hermes two being to-put-up
ἀράμενοι τὸ Πήλιον ἢ τὴν Ὄσσαν;
having-lifted — Pelion or — Ossa
HERMES διὰ τί δ' οὐκ ἄν, ὦ Χάρων; ἢ ἀξιοῖς ἡμᾶς
for what and not — O Charon or do-you-think us
ἀγεννεστέρους εἶναι τοῖν βρεφυλλίοιν ἐκείνοιν, καὶ
more-ignoble to-be than-the-two babies those and
ταῦτα θεοὺς ὑπάρχοντας;
that gods being
CHARON οὔκ, ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα
no but the thing seems to-me incredible some
τὴν μεγαλουργίαν ἔχειν.
the grandness-of-work to-have
HERMES εἰκότως· ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα
naturally a-layman for you-are O Charon and least
ποιητικός· ὁ δὲ γεννάδας Ὅμηρος ἀπὸ δυοῖν στίχοιν
poetic the but noble Homer from two verses
αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥᾳδίως
at-once for-us scalable made the heaven so easily
συνθεὶς τὰ ὄρη. καὶ θαυμάζω εἴ σοι ταῦτα τεράστια
having-put-together the mountains and I-wonder if to-you these-things portentous
εἶναι δοκεῖ τὸν Ἄτλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον
to-be seem — Atlas of-course knowing who the pole

αὐτὸν εἷς ὢν φέρει ἀνέχων ἡμᾶς ἅπαντας. ἀκούεις δέ γε
itself one being carries holding-up us all you-hear and at-least
ἴσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ πέρι τοῦ Ἡρακλέους, ὡς
perhaps also of-the brother the my about — Heracles how
διαδέξαιτό ποτε αὐτὸς ἐκεῖνος τὸν Ἄτλαντα, καὶ ἀναπαύσειε
he-took-over once himself that-one — Atlas and rested-(him)
πρὸς ὀλίγον τοῦ ἄχθους ὑποθεὶς ἑαυτὸν τῷ φορτίῳ.
for a-little from-the burden having-put-under himself the load
CHARON ἀκούω καὶ ταῦτα· εἰ δὲ ἀληθῆ ἔστιν, σὺ ἄν, ὦ
I-hear also these-things whether but true they-are you — O
Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδείητε.
Hermes and the poets would-know
HERMES ἀληθέστατα, ὦ Χάρων. ἢ τίνος γὰρ ἕνεκα
most-truly O Charon or what for for-the-sake-of
σοφοὶ ἄνδρες ἐψεύδοντο ἄν; ὥστε ἀναμοχλεύωμεν τὴν
wise men would-lie — so-that let-us-lever-up —
Ὄσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ
Ossa first as for-us guides the verse and the
ἀρχιτέκτων Ὅμηρος,
master-builder Homer

αὐτὰρ ἐπ᾽ Ὄσσῃ
then on Ossa
Πήλιον εἰνοσίφυλλον.
Pelion with-quivering-leaves

ὁρᾷς ὅπως ῥᾳδίως ἅμα καὶ ποιητικῶς
do-you-see how easily at-the-same-time and poetically
ἐξειργασάμεθα; φέρ᾽ οὖν ἀναβὰς ἴδω, εἰ καὶ
we-have-accomplished-(it) come then having-gone-up let-me-see whether also
ταῦτα ἱκανὰ ἢ ἐποικοδομεῖν ἔτι δεήσει.
these-things (are)-sufficient or to-build-on still it-will-be-necessary

Finding the view still too low, they add Oeta and Parnassus, and seat themselves on its two peaks. Charon sees only cities like holes and wants to see the men themselves, as when he laughed at a man who promised to come to dinner the next day and was killed at once by a falling tile; so Hermes clears his eyes with a spell of verses from Homer. Charon, who kept a few of the verses Homer vomited up when seasick on his ferry, asks in Homer's words who the stout man is. Hermes points out Milo the athlete, carrying a bull through the stadium, and Charon says Death will soon throw him.

HERMES παπαῖ, κάτω ἔτι ἐσμὲν ἐν ὑπωρείᾳ τοῦ οὐρανοῦ· ἀπὸ
alas below still we-are in the-foothills of-the heaven from
μὲν γὰρ τῶν ἑῴων μόγις Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ
indeed for the east-parts scarcely Ionia and Lydia appears from
δὲ τῆς ἑσπέρας οὐ πλέον Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ
and the west not more-than Italy and Sicily from and
τῶν ἀρκτῴων τὰ ἐπὶ τάδε τοῦ Ἴστρου μόνον, κἀκεῖθεν
the northern-parts the-lands on this-side — of-Ister only and-from-there
ἡ Κρήτη οὐ πάνυ σαφῶς. μετακινητέα ἡμῖν, ὦ πορθμεῦ,
— Crete not very clearly must-be-moved for-us O ferryman
καὶ ἡ Οἴτη, ὡς ἔοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.
also — Oeta as it-seems then — Parnassus on all
CHARON οὕτω ποιῶμεν. ὅρα μόνον μὴ λεπτότερον
so let-us-do see only lest more-slender
ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ
we-make the work having-lengthened-(it) beyond the
πιθανοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὁμήρου
credible then thrown-down-with it bitter — of-Homer
οἰκοδομικῆς πειραθῶμεν συντριβέντες τῶν κρανίων.
building-art we-experience having-been-smashed in-the skulls

HERMES θάρρει· ἀσφαλῶς γὰρ ἕξει ἅπαντα. μετατίθει τὴν
take-heart safely for it-will-be all-things shift —
Οἴτην· ἐπικυλινδείσθω ὁ Παρνασσός. ἰδοὺ δή, ἐπάνειμι
Oeta let-be-rolled-on — Parnassus look indeed I-go-up
αὖθις· εὖ ἔχει· πάντα ὁρῶ· ἀνάβαινε ἤδη καὶ σύ.
again well it-is all-things I-see come-up now also you
CHARON ὄρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικράν με
stretch-out O Hermes the hand not for on small me
ταύτην μηχανὴν ἀναβιβάζεις.
this contraption you-are-mounting
HERMES εἴ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα·
if at-least also to-see you-wish O Charon all-things
οὐκ ἔνι δὲ ἄμφω καὶ ἀσφαλῆ καὶ φιλοθεάμονα
not it-is-possible and both both safe and sight-loving
εἶναι. ἀλλ᾽ ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ
to-be but hold-on to-my the right-hand and take-care not on
τοῦ ὀλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σύ· καὶ
the slippery to-tread well at-least you-have-come-up also you and
ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἑκάτερος
since twin-peaked — Parnassus is one each
ἄκραν ἀπολαβόμενοι καθεζώμεθα· σὺ δέ μοι ἤδη ἐν
peak having-taken let-us-sit you and for-me now in
κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.
a-circle looking-around survey all-things
CHARON ὁρῶ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην 6
I-see land much and lake some great
περιρρέουσαν καὶ ὄρη καὶ ποταμοὺς τοῦ Κωκυτοῦ καὶ
flowing-around and mountains and rivers — than-Cocytus and
Πυριφλεγέθοντος μείζονας καὶ ἀνθρώπους πάνυ σμικροὺς
Pyriphlegethon bigger and men very small
καί τινας φωλεοὺς αὐτῶν.
and some holes of-them

HERMES πόλεις ἐκεῖναί εἰσιν οὓς φωλεοὺς εἶναι νομίζεις.
cities those are which holes to-be you-think
CHARON οἶσθα οὖν, ὦ Ἑρμῆ, ὡς οὐδὲν ἡμῖν πέπρακται,
do-you-know then O Hermes that nothing by-us has-been-done
ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλίᾳ καὶ τὴν
but in-vain — Parnassus with-very Castalia and —
Οἴτην καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν;
Oeta and the other mountains we-moved
HERMES ὅτι τί;
(you-mean)-that what
CHARON οὐδὲν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ ὑψηλοῦ ὁρῶ·
nothing exact I at-any-rate from the height see
ἐδεόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ
I-wanted and not cities and mountains it only as
ἐν γραφαῖς ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἃ
in pictures to-see but the men themselves and what
πράττουσι καὶ οἷα λέγουσιν. ὥσπερ ὅτε με τὸ πρῶτον
they-do and what-sort they-say as when me the first
ἐντυχὼν εἶδες γελῶντα καὶ ἤρου γε ὅ τι γελῴην,
having-met you-saw laughing and asked at-least what ever I-was-laughing-at
ἀκούσας τινὸς ἥσθην εἰς ὑπερβολήν.
having-heard someone I-was-delighted to excess
HERMES τί δὲ τοῦτο ἦν;
what and this was
CHARON ἐπὶ δεῖπνον, οἶμαι, κληθείς τις ὑπό τινος
to dinner I-think having-been-invited someone by some
τῶν φίλων ἐς τὴν ὑστεραίαν, "μάλιστα ἥξω," ἔφη, καὶ
of-the friends for the next-day certainly I-will-come he-said and
μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς ἐμπεσοῦσα
in-the-midst-of-his speaking from the roof a-tile having-fallen
οὐκ οἶδ' ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν
not I-know who having-moved-(it) killed him I-laughed then

οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν
not having-fulfilled the promise I-am-inclined and also now
ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποιμι καὶ ἀκούοιμι.
to-be-going-to-go-down-a-little so-that more I-may-see and hear

HERMES ἔχ᾽ ἀτρέμα· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ 7
hold still also this for I will-cure for-you and
ὀξυδερκέστατον ἐν βραχεῖ σε ἀποφανῶ παρ᾽ Ὁμήρου τινὰ
most-sharp-sighted in short-time you I-will-render from Homer some
καὶ πρὸς τοῦτο ἐπῳδὴν λαβών, κἀπειδὰν εἴπω τὰ ἔπη,
also for this incantation having-taken and-when I-say the verses
μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν.
remember no-longer to-be-dim-sighted but clearly all-things to-see

CHARON λέγε μόνον.
speak only

HERMES ἀχλὺν δ᾽ αὖ τοι ἀπ᾽ ὀφθαλμῶν ἕλον,
the-mist and again for-you from eyes I-took
ἣ πρὶν ἐπῆεν,
which before was-upon-(them)
ὄφρ᾽ εὖ γινώσκοις ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
so-that well you-may-know both god and also man

τί ἐστιν; ἤδη ὁρᾷς;
what is-it now do-you-see

CHARON ὑπερφυῶς γε· τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὡς
extraordinarily at-least blind — Lynceus that as
πρὸς ἐμέ· ὥστε σὺ τὸ ἐπὶ τούτῳ προσδίδασκέ
compared-with me so-that you the after this teach-further
με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν
me and answer me-asking but do-you-wish after —

Ὅμηρον κἀγὼἔρωμαί σε, ὡς μάθῃς οὐδ' αὐτὸν
Homer I-too should-question you so-that you-may-learn not-even myself
ἀμελέτητον ὄντα με τῶν Ὁμήρου;
unpracticed being me in-the-things of-Homer
HERMES καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι,
and from-where you have anything of-the his to-know
ναύτης ἀεὶ καὶ πρόσκωπος ὤν;
a-sailor always and at-the-oar being
CHARON ὁρᾷς, ὀνειδιστικὸν τοῦτο εἰς τὴν τέχνην. ἐγὼ δὲ
do-you-see reproachful this against the craft I but
ὁπότε διεπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ῥαψῳδοῦντος
when I-ferried him having-died much rhapsodizing
ἀκούσας ἐνίων ἔτι μέμνημαι· καίτοι χειμὼν ἡμᾶς οὐ
having-heard some still remember and-yet a-storm us not
μικρὸς τότε κατελάμβανεν. ἐπεὶ γὰρ ἤρξατο ᾄδειν οὐ
small then was-overtaking when for he-began to-sing not
πάνυ αἴσιόν τινα ᾠδὴν τοῖς πλέουσιν, ὡς ὁ Ποσειδῶν
very auspicious some song for-those sailing how — Poseidon
συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον ὥσπερ
gathered the clouds and stirred-up the sea like
τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν καὶ πάσας τὰς
a-ladle some having-thrust-in the trident and all the
θυέλλας ὠρόθυνε καὶ ἄλλα πολλά, κυκῶν τὴν θάλατταν
squalls roused and other-things many stirring the sea
ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω καὶ γνόφος ἐμπεσὼν
by the verses a-storm suddenly and darkness having-fallen-on
ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν· ὅτε περ καὶ
nearly — capsized for-us the ship when indeed also
ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψῳδιῶν τὰς πολλὰς
having-been-seasick he vomited-up of-the rhapsodies the most

αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι. οὐ χαλεπὸν
with-very Scylla and Charybdis and Cyclops not hard
οὖν ἦν ἐκ τοσούτου ἐμέτου ὀλίγα γοῦν διαφυλάττειν.
then it-was from so-great vomit a-few at-any-rate to-keep
εἰπὲ γάρ μοι· 8
tell for me

τίς τ' ἄρ' ὅδ' ἐστὶ πάχιστος ἀνὴρ ἠΰς τε μέγας τε,
who — then this-one is very-stout man noble both big and
ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὤμους;
eminent among-men in-head and broad shoulders

HERMES Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπικροτοῦσι
Milo this-one the from Croton athlete applaud
δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει
and him the Greeks because the bull having-lifted he-carries
διὰ τοῦ σταδίου μέσου.
through the stadium middle
CHARON καὶ πόσῳ δικαιότερον ἂν ἐμέ, ὦ Ἑρμῆ, ἐπαινοῖεν,
and how-much more-justly — me O Hermes would-they-praise
ὃς αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον συλλαβὼν
who him for-you — Milo after a-little having-seized
ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἥκῃ πρὸς ἡμᾶς ὑπὸ
shall-put into the skiff when he-comes to us by
τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τοῦ
the most-invincible of-the antagonists thrown-in-wrestling —
Θανάτου, μηδὲ συνεὶς ὅπως αὐτὸν ὑποσκελίζει; κᾆτα
Death not-even understanding how him he-trips and-then
οἰμώξεται ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων
will-lament to-us of-course remembering the crowns these
καὶ τοῦ κρότου· νῦν δὲ μέγα φρονεῖ θαυμαζόμενος
and the applause now but greatly he-prides-himself being-admired

ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί δ' οὖν; οἰηθῶμεν ἄρα
at the of-the bull carrying what but then shall-we-think then
ἐλπίζειν αὐτὸν καὶ τεθνήξεσθαί ποτε;
to-expect him also to-be-going-to-die ever
HERMES πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειεν ἂν ἐν
from-where that-one of-death now would-remember — in
ἀκμῇ τοσαύτῃ;
prime so-great
CHARON ἔα τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοντα
let-be this-one not in long laughter to-us going-to-furnish
ὁπόταν πλέῃ, μηδ' ἐμπίδα οὐχ ὅπως ταῦρον ἔτι ἄρασθαι
when he-sails not-even a-gnat not to-speak-of a-bull still to-lift
δυνάμενος.
able

III · CROESUS AND SOLON

Hermes shows Charon Cyrus, who has taken Babylon and is about to march on Lydia, and Croesus at Sardis asking Solon who is happiest. Solon names Cleobis and Biton, then Tellus, and says no one is happy before the end. Croesus sends golden bricks to Delphi; Charon, seeing gold for the first time, finds no good in it, and Hermes names the wars and murders it causes. Solon argues that iron is worth more than gold and that the god needs neither. Hermes foretells Croesus's capture, Cyrus's death at the hands of Tomyris, and the madness of Cambyses.

9 CHARON σὺ δέ μοι ἐκεῖνο εἰπέ,
you and for-me that tell
τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνήρ;
who — then this other the august man

οὐχ Ἕλλην, ὡς ἔοικεν, ἀπὸ γοῦν τῆς στολῆς.
not a-Greek as it-seems from at-any-rate the dress

HERMES Κῦρος, ὦ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν
Cyrus O Charon the son-of-Cambyses who the rule
πάλαι Μήδων ἐχόντων νῦν Περσῶν ἤδη ἐποίησεν εἶναι·
formerly Medes holding now of-Persians already made to-be
καὶ Ἀσσυρίων δ' ἔναγχος οὗτος ἐκράτησε καὶ Βαβυλῶνα
and Assyrians and lately this-one conquered and Babylon
παρεστήσατο καὶ νῦν ἐλασείοντι ἐπὶ Λυδίαν ἔοικεν,
reduced and now being-eager-to-march against Lydia he-seems
ὡς καθελὼν τὸν Κροῖσον ἄρχοι ἁπάντων.
so-that having-overthrown — Croesus he-might-rule all

CHARON ὁ Κροῖσος δὲ ποῦ ποτε κἀκεῖνός ἐστιν;
— Croesus and where ever he-too is

HERMES ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν
there look-toward to the great citadel the-one
τὸ τριπλοῦν τεῖχος· Σάρδεις ἐκεῖναι, καὶ τὸν Κροῖσον αὐτὸν
the triple wall Sardis those-(are) and — Croesus himself
ὁρᾷς ἤδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ
you-see now on a-couch golden sitting with-Solon the Athenian
διαλεγόμενον. βούλει ἀκούσωμεν αὐτῶν ὅ τι καὶ λέγουσι;
conversing do-you-wish we-should-hear them what ever also they-say

CHARON πάνυ μὲν οὖν.
very indeed then

CROES. ὦ ξένε Ἀθηναῖε, εἶδες γάρ μου τὸν πλοῦτον καὶ 10
O stranger Athenian you-saw for my the wealth and
τοὺς θησαυροὺς καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν
the treasures and how-much uncoined gold there-is with-us
καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ μοι, τίνα ἡγῇ τῶν
and the other magnificence tell me whom you-consider of-the
ἁπάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.
all men most-happy to-be

CHARON τί ἄρα ὁ Σόλων ἐρεῖ;
what then — Solon will-say
HERMES θάρρει· οὐδὲν ἀγεννές, ὦ Χάρων.
take-heart nothing ignoble O Charon
SOLON ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ ὧν οἶδα
O Croesus few indeed the happy I but of-whom I-know
Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι,
Cleobis and Biton consider most-happy to-have-been
τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν, τοὺς ἅμα
the of-the priestess sons of-the-one from-Argos the-ones together
πρώην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες
lately having-died when the mother having-gone-under-(the-yoke)
εἵλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερόν.
they-drew on the wagon as-far-as to the temple
CROES. ἔστω· ἐχέτωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐδαιμονίας.
let-it-be let-have those the first-place of-the happiness
ὁ δεύτερος δὲ τίς ἂν εἴη;
the second and who — would-be
SOLON Τέλλος ὁ Ἀθηναῖος, ὃς εὖ τ' ἐβίω καὶ ἀπέθανεν
Tellus the Athenian who well both lived and died
ὑπὲρ τῆς πατρίδος.
for the fatherland
CROES. ἐγὼ δέ, ὦ κάθαρμα, οὔ σοι δοκῶ εὐδαίμων εἶναι;
I but O scum not to-you do-I-seem happy to-be
SOLON οὐδέπω οἶδα, ὦ Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκῃ
not-yet I-know O Croesus if not to the end you-come
τοῦ βίου· ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος τῶν τοιούτων
of-the life the for death exact test of-the such-things
καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιῶναι.
and the as-far-as to the goal happily to-live-through

CHARON κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλησαι,
very-finely O Solon that us not you-have-forgotten
ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίγνεσθαι τὴν
but at the ferry-boat itself you-think-fit to-be the
περὶ τῶν τοιούτων κρίσιν.
about the such-things judgment
ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει ἢ τί ἐπὶ τῶν 11
but who-(are) those-(whom) — Croesus sends-out or what on the
ὤμων φέρουσι;
shoulders do-they-carry
HERMES πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθησι μισθὸν
bricks to-the Pythian golden he-dedicates a-fee
τῶν χρησμῶν ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον·
for-the oracles by which also he-will-perish a-little later
φιλόμαντις δὲ ἀνὴρ ἐκτόπως.
fond-of-prophecy and the-man extraordinarily
CHARON ἐκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν ὃ
that for is the gold the shining-stuff which
ἀποστίλβει, τὸ ὕπωχρον μετ' ἐρυθήματος; νῦν γὰρ πρῶτον
glitters the pale-yellow with redness now for first-time
εἶδον, ἀκούων ἀεί.
I-have-seen hearing-of-(it) always
HERMES ἐκεῖνο, ὦ Χάρων, τὸ ἀοίδιμον ὄνομα καὶ περιμάχητον.
that O Charon the much-sung name and much-fought-over
CHARON καὶ μὴν οὐχ ὁρῶ ὅ τι τὸ ἀγαθὸν αὐτῷ
and indeed not I-see what ever the good for-it
πρόσεστιν, εἰ μὴ ἄρα ἕν τι μόνον, ὅτι βαρύνονται οἱ
is-attached if not then one some only that are-weighed-down those
φέροντες αὐτό.
carrying it

HERMES οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο καὶ
not for do-you-know how-many wars because-of this and
ἐπιβουλαὶ καὶ λῃστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ δεσμὰ
plots and robberies and perjuries and murders and chains
καὶ ἐμπορίαι καὶ δουλεῖαι;
and voyages-of-trade and slaveries
CHARON διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ
because-of this O Hermes the not much than-the bronze
διαφέρον; οἶδα γὰρ τὸν χαλκόν, ὀβολόν, ὡς οἶσθα, παρὰ
differing I-know for the bronze an-obol as you-know from
τῶν καταπλεόντων ἑκάστου ἐκλέγων.
those sailing-down each collecting
HERMES ναί· ἀλλὰ ὁ χαλκὸς μὲν πολύς, ὥστε οὐ πάνυ
yes but the bronze indeed abundant so-that not very
σπουδάζεται ὑπ᾽ αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ
it-is-sought by them this but little from much the
βάθους οἱ μεταλλεύοντες ἀνορύττουσι· πλὴν ἀλλὰ ἐκ
depth those mining dig-up except but from
τῆς γῆς καὶ οὗτος ὥσπερ ὁ μόλυβδος καὶ τὰ ἄλλα.
the earth also this like the lead and the other-things
CHARON δεινήν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν,
terrible some you-tell of-the men the stupidity
οἳ τοσοῦτον ἔρωτα ἐρῶσιν ὠχροῦ καὶ βαρέος κτήματος.
who so-great a-love love for-a-pale and heavy possession
HERMES ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾷν
but not Solon at-least that-one O Charon to-love
αὐτοῦ φαίνεται, ὅς, ὡς ὁρᾷς, καταγελᾷ τοῦ Κροίσου καὶ
it appears who as you-see laughs-at — Croesus and
τῆς μεγαλαυχίας τοῦ βαρβάρου, καί μοι δοκεῖν ἐρέσθαι
the boastfulness of-the barbarian and to-me to-seem to-ask
τι βούλεται αὐτόν· ἐπακούσωμεν οὖν.
something wishes him let-us-listen then

SOLON εἰπέ μοι, ὦ Κροῖσε, οἴει γάρ τι δεῖσθαι τῶν 12
tell me O Croesus do-you-think for at-all to-need the
πλίνθων τούτων τὸν Πύθιον;
bricks these the Pythian
CROES. νὴ Δί᾽· οὐ γάρ ἐστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα
by Zeus not for there-is to-him in Delphi offering
οὐδὲν τοιοῦτον.
none such
SOLON οὐκοῦν μακάριον οἴει τὸν θεὸν ἀποφανεῖν, εἰ
then blessed do-you-think the god to-be-going-to-render if
κτήσαιτο σὺν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς;
he-should-acquire along-with the other-things also bricks golden
CROES. πῶς γὰρ οὔ;
how for not
SOLON πολλήν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ,
much to-me you-tell O Croesus poverty in the heaven
εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεήσει
if from Lydia to-send-for the gold it-will-be-necessary
αὐτούς, ἢν ἐπιθυμήσωσι.
them if they-desire
CROES. ποῦ γὰρ τοσοῦτος ἂν γίνοιτο χρυσὸς ὅσος παρ᾽
where for so-much — would-be gold as-much-as with
ἡμῖν;
us
SOLON εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;
tell me iron and grows in Lydia
CROES. οὐ πάνυ τι.
not very at-all
SOLON τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε.
of-the better then lacking you-are
CROES. πῶς ἀμείνων ὁ σίδηρος χρυσίου;
how better the iron than-gold

SOLON ἢν ἀποκρίνῃ μηδὲν ἀγανακτῶν, μάθοις ἄν.
if you-answer not-at-all being-vexed you-may-learn —

CROES. ἐρώτα, ὦ Σόλων.
ask O Solon

SOLON πότεροι ἀμείνους, οἱ σώζοντές τινας ἢ οἱ σωζόμενοι
which-ones better those saving others or those being-saved
πρὸς αὐτῶν;
by them

CROES. οἱ σώζοντες δηλαδή.
those saving clearly

SOLON ἆρ' οὖν, ἢν Κῦρος, ὡς λογοποιοῦσι τινες, ἐπίῃ
then indeed if Cyrus as tell-tales some should-attack
Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ
Lydians golden swords you will-make for-the army or the
σίδηρος ἀναγκαῖος τότε;
iron necessary then

CROES. ὁ σίδηρος δῆλον ὅτι.
the iron clear that

SOLON καὶ εἴ γε τοῦτον μὴ παρασκευάσαιο, οἴχοιτο ἄν
and if at-least this not you-should-prepare would-be-gone —
σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.
for-you the gold to Persians captive

CROES. εὐφήμει, ἄνθρωπε.
hush fellow

SOLON μὴ γένοιτο μὲν οὕτω ταῦτα· φαίνῃ δ' οὖν ἀμείνω
not may-it-be indeed so these-things you-appear but then better
τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.
than-the gold the iron confessing

CROES. οὐκοῦν καὶ τῷ θεῷ σιδηρᾶς πλίνθους κελεύεις
then also to-the god iron bricks do-you-bid
ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις ἀνακαλεῖν;
to-dedicate me the but gold back again to-recall

SOLON οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται, ἀλλ᾽ ἤν τε
not-even of-iron he at-least will-have-need but if both
χαλκὸν ἤν τε χρυσὸν ἀναθῇς, ἄλλοις μέν ποτε κτῆμα
bronze if and gold you-dedicate to-others indeed sometime a-possession
καὶ ἔρμαιον ἔσῃ ἀνατεθεικώς, Φωκεῦσιν ἢ Βοιωτοῖς
and windfall you-will-be having-dedicated to-Phocians or to-Boeotians
ἢ Δελφοῖς αὐτοῖς ἤ τινι τυράννῳ ἢ λῃστῇ, τῷ δὲ θεῷ
or to-Delphians themselves or to-some tyrant or robber to-the but god
ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.
little matters of-the your gold-works
CROES. ἀεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.
always you my the wealth make-war-on and envy
HERMES οὐ φέρει ὁ Λυδός, ὦ Χάρων, τὴν παρρησίαν 13
not bears the Lydian O Charon the frankness
καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ
and the truth of-the words but strange to-him seems
τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσσων, τὸ δὲ
the thing a-poor man not cowering the but
παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ᾽ οὖν μικρὸν
present-thing freely speaking he-will-remember but then a-little
ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἁλόντα
later — Solon when him it-is-necessary having-been-captured
ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ
onto the pyre by — Cyrus to-be-led-up I-heard for
τῆς Κλωθοῦς πρώην ἀναγινωσκούσης τὰ ἑκάστῳ
— Clotho the-other-day reading-aloud the-things for-each
ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγέγραπτο, Κροῖσον
spun in which also these-things had-been-written Croesus
μὲν ἁλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ᾽ ἐκεινησὶ
indeed to-be-captured by Cyrus Cyrus and himself by that-there

τῆς Μασσαγέτιδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν
the Massagetan to-die do-you-see the Scythian-woman the-one
ἐπὶ τοῦ ἵππου τούτου τοῦ λευκοῦ ἐξελαύνουσαν;
on the horse this the white riding-out

CHARON νὴ Δία.
by Zeus

HERMES Τόμυρις ἐκείνη ἐστί, καὶ τὴν κεφαλήν γε
Tomyris that is and the head at-least
ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη
about-to-cut-off — of-Cyrus she into a-skin will-throw full
αἵματος. ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον;
of-blood do-you-see and also the son his the youth
Καμβύσης ἐκεῖνός ἐστιν· οὗτος βασιλεύσει μετὰ τὸν πατέρα
Cambyses that is this-one will-be-king after the father
καὶ μυρία σφαλεὶς ἔν τε Λιβύῃ καὶ Αἰθιοπίᾳ τὸ
and countless-times having-failed in both Libya and Ethiopia the
τελευταῖον μανεὶς ἀποθανεῖται ἀποκτείνας τὸν Ἆπιν.
last having-gone-mad will-die having-killed — Apis

CHARON ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς
oh much laughter but now who — them
προσβλέψειεν οὕτως ὑπερφρονοῦντας τῶν ἄλλων; ἢ τίς
would-look-at so disdaining the others or who
ἂν πιστεύσειεν ὡς μετ᾽ ὀλίγον οὗτος μὲν αἰχμάλωτος
— would-believe that after a-little this-one indeed captive
ἔσται, οὗτος δὲ τὴν κεφαλὴν ἕξει ἐν ἀσκῷ αἵματος;
will-be this-one and the head will-have in a-skin of-blood

They see Polycrates, who will be betrayed by his servant and impaled, and Charon bids Clotho raise such men high so that they fall the harder, and looks forward to laughing as they reach his skiff naked. Charon likens cities to beehives where each has his sting, and Hermes shows him the hopes, fears, and passions that fly above men, and the threads by which the Fates hang each man, some high and some low, all to fall. Death's messengers (fevers, consumptions, swords, and judges) come unforeseen while men build houses and raise children they will never enjoy, and Charon reckons that even kings find more pain than pleasure in their lives.

CHARON ἐκεῖνος δὲ τίς ἐστιν, ὦ Ἑρμῆ, ὁ τὴν πορφυρᾶν 14
that-one and who is O Hermes the-one the purple
ἐφεστρίδα ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν
cloak having-pinned-on the-one the diadem to-whom the
δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών,
ring the cook hands-up the fish having-cut-open

νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δέ τις εὔχεται εἶναι.
on-an-island in sea-girt king and some boasts to-be

HERMES εὖ γε παρῳδεῖς, ὦ Χάρων. ἀλλὰ Πολυκράτην ὁρᾷς
well at-least you-parody O Charon but Polycrates you-see
τὸν Σαμίων τύραννον πανευδαίμονα ἡγούμενον εἶναι· ἀτὰρ
the of-Samians tyrant all-happy considering-himself to-be but
καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου
also this-one himself by the attending servant Maeandrius
προδοθεὶς Ὀροίτῃ τῷ σατράπῃ ἀνασκολοπισθήσεται ἄθλιος
betrayed to-Oroetes the satrap will-be-impaled wretched
ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τοῦ χρόνου· καὶ
having-fallen from-the happiness in an-instant of-the time also
ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα.
these-things for — from-Clotho I-overheard

CHARON ἄγαμαι Κλωθοῦς γεννικῆς· καῖε αὐτούς, ὦ βελτίστη,
I-admire Clotho noble burn them O best
καὶ τὰς κεφαλὰς ἀπότεμνε καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν
and the heads cut-off and impale so-that they-may-know
ἄνθρωποι ὄντες· ἐν τοσούτῳ δὲ ἐπαιρέσθων ὡς ἂν ἀφ'
men being in the-meantime and let-them-be-lifted-up so-that — from
ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι. ἐγὼ δὲ γελάσομαι
higher more-painfully going-to-fall I and will-laugh
τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ μήτε
then having-recognized of-them each naked in the skiff neither
τὴν πορφυρίδα μήτε τιάραν ἢ κλίνην χρυσῆν κομίζοντας.
the purple nor tiara or couch golden bringing
15 HERMES καὶ τὰ μὲν τούτων ὧδε ἕξει. τὴν δὲ πληθὺν
and the-things indeed of-these so will-be the but multitude
ὁρᾷς, ὦ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας,
do-you-see O Charon those sailing of-them those warring
τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας,
those going-to-law those farming those lending
τοὺς προσαιτοῦντας;
those begging
CHARON ὁρῶ ποικίλην τινὰ τὴν διατριβὴν καὶ μεστὸν
I-see varied some the way-of-life and full
ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἐοικυίας
of-confusion the life and the cities at-least their resembling
τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν ἴδιόν τι κέντρον ἔχει
the swarms in which each-one indeed own some sting has
καὶ τὸν πλησίον κεντεῖ, ὀλίγοι δέ τινες ὥσπερ σφῆκες
and the neighbor stings few and some like wasps
ἄγουσι καὶ φέρουσι τὸ ὑποδεέστερον. ὁ δὲ περιπετόμενος
plunder and pillage the weaker the but flying-around
αὐτοὺς ἐκ τἀφανοῦς οὗτος ὄχλος τίνες εἰσίν;
them from the-unseen this-here crowd who are

HERMES ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄγνοιαι καὶ
hopes O Charon and fears and ignorances and
ἡδοναὶ καὶ φιλαργυρίαι καὶ ὀργαὶ καὶ μίση καὶ τὰ τοιαῦτα.
pleasures and avarices and angers and hatreds and the such-things
τούτων δὲ ἡ ἄγνοια μὲν κάτω συναναμέμικται αὐτοῖς
of-these and the ignorance indeed below has-been-mixed-with them
καὶ συμπολιτεύεται, καὶ νὴ Δία καὶ τὸ μῖσος καὶ ὀργὴ
and is-fellow-citizen and by Zeus also the hatred and anger
καὶ ζηλοτυπία καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία,
and jealousy and stupidity and perplexity and avarice
ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ
the fear but and the hopes above flying the-one
μὲν ἐμπίπτων ἐκπλήττει ἐνίοτε καὶ ὑποπτήσσειν ποιεῖ,
indeed falling-upon terrifies sometimes and to-cower makes
αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὁπόταν μάλιστα
the but hopes over head hovering whenever most
οἴηταί τις ἐπιλήψεσθαι αὐτῶν, ἀναπτάμεναι οἴχονται
thinks one to-be-going-to-lay-hold-of them having-flown-up are-gone
κεχηνότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ τὸν Τάνταλον
gaping them having-left which also — Tantalus
κάτω πάσχοντα ὁρᾷς ὑπὸ τοῦ ὕδατος.
below suffering you-see by the water
ἢν δὲ ἀτενίσῃς, κατόψει καὶ τὰς Μοίρας ἄνω 16
if and you-gaze-intently you-will-see also the Fates above
ἐπικλωθούσας ἑκάστῳ τὸν ἄτρακτον, ἀφ' οὗ ἠρτῆσθαι
spinning-for each the spindle from which to-hang
συμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. ὁρᾷς καθάπερ
it-has-come-about all from fine threads do-you-see like
ἀράχνιά τινα καταβαίνοντα ἐφ' ἕκαστον ἀπὸ τῶν ἀτράκτων;
spider-webs some coming-down to each from the spindles

CHARON ὁρῶ πάνυ λεπτὸν ἑκάστῳ νῆμα, ἐπιπεπλεγμένον
I-see very fine to-each a-thread entangled
γε τὰ πολλά, τοῦτο μὲν ἐκείνῳ, ἐκεῖνο δὲ ἄλλῳ.
at-least the most this indeed with-that that and with-another
HERMES εἰκότως, ὦ πορθμεῦ· εἵμαρται γὰρ ἐκείνῳ μὲν ὑπὸ
naturally O ferryman it-is-fated for to-that-one indeed by
τούτου φονευθῆναι, τούτῳ δὲ ὑπ᾽ ἄλλου, καὶ κληρονομῆσαί
this-one to-be-murdered to-this-one and by another and to-inherit
γε τοῦτον μὲν ἐκείνου, ὅτου ἂν ᾖ μικρότερον τὸ νῆμα,
at-least this-one indeed that-one whose-ever — is shorter the thread
ἐκεῖνον δὲ αὖ τούτου· τοιόνδε γάρ τι ἡ ἐπιπλοκὴ δηλοῖ.
that-one and again this-one such for something the entanglement shows
ὁρᾷς δ᾽ οὖν ἀπὸ λεπτοῦ κρεμαμένους ἅπαντας· καὶ οὗτος
you-see but then from slender hanging all and this-one
μὲν ἀνασπασθεὶς ἄνω μετέωρός ἐστι καὶ μετὰ μικρὸν
indeed having-been-drawn-up up aloft is and after a-little
καταπεσών, ἀπορραγέντος τοῦ λίνου ἐπειδὰν μηκέτι ἀντέχῃ
having-fallen having-snapped the thread when no-longer it-holds-out
πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται, οὗτος δὲ
against the weight great the crash will-make this-one and
ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἢν καὶ πέσῃ, ἀψοφητὶ κείσεται,
a-little from earth hovering if even he-falls noiselessly will-lie
μόλις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος.
scarcely even to-the neighbors having-been-heard the fall
CHARON παγγέλοια ταῦτα, ὦ Ἑρμῆ.
very-laughable these-things O Hermes
17 HERMES καὶ μὴν οὐδ᾽ εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν
and indeed not-even to-say you-could — according-to the desert
ὅπως ἐστὶ καταγέλαστα, ὦ Χάρων, καὶ μάλιστα αἱ ἄγαν
how they-are laughable O Charon and especially the excessive
σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι
zeals their and the in-the-midst-of the hopes to-be-gone

ἀναρπάστους γινομένους ὑπὸ τοῦ βελτίστου Θανάτου.
snatched-away becoming by the excellent Death
ἄγγελοι δὲ καὶ ὑπηρέται αὐτοῦ μάλα πολλοί, ὡς ὁρᾷς,
messengers and and servants his very many as you-see
ἠπίαλοι καὶ πυρετοὶ καὶ φθόαι καὶ περιπλευμονίαι καὶ
agues and fevers and consumptions and pneumonias and
ξίφη καὶ λῃστήρια καὶ κώνεια καὶ δικασταὶ καὶ τύραννοι·
swords and robberies and hemlocks and judges and tyrants
καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἔστ᾽ ἂν εὖ
and of-these nothing at-all them enters-the-mind while — well
πράττωσιν, ὅταν δὲ σφαλῶσι, πολὺ τὸ ὀττοτοῖ καὶ αἰαῖ καὶ
they-fare when but they-fail much the oh-oh and alas and
οἴμοι. εἰ δὲ εὐθὺς ἐξ ἀρχῆς ἐνενόουν ὅτι θνητοί τέ εἰσιν
woe-is-me if but straight from beginning they-considered that mortal both they-are
αὐτοὶ καὶ ὀλίγον τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ
themselves and short this time having-sojourned in-the life
ἀπίασιν ὥσπερ ἐξ ὀνείρατος πάντα ὑπὲρ γῆς ἀφέντες,
they-go-away as from a-dream all-things above earth having-left
ἔζων τε ἂν σωφρονέστερον καὶ ἧττον ἠνιῶντο
they-would-live both — more-sensibly and less would-be-grieved
ἀποθανόντες· νῦν δὲ εἰς ἀεὶ ἐλπίσαντες χρήσεσθαι τοῖς
having-died now but for ever having-hoped to-be-going-to-enjoy the
παροῦσιν, ἐπειδὰν ἐπιστὰς ὁ ὑπηρέτης καλῇ καὶ ἀπάγῃ
present-things when having-come-up the servant summons and leads-away
πεδήσας τῷ πυρετῷ ἢ τῇ φθόῃ, ἀγανακτοῦσι
having-fettered-(them) with-the fever or the consumption they-are-indignant
πρὸς τὴν ἀγωγὴν οὔποτε προσδοκήσαντες ἀποσπασθήσεσθαι
at the taking-away never having-expected to-be-going-to-be-torn-away
αὐτῶν. ἢ τί γὰρ οὐκ ἂν ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν
from-them or what for not — would-do that-one the-one the house
σπουδῇ οἰκοδομούμενος καὶ τοὺς ἐργάτας ἐπισπέρχων,
with-zeal building and the workmen hurrying

εἰ μάθοι ὅτι ἡ μὲν ἕξει τέλος αὐτῷ, ὁ δὲ ἄρτι
if he-should-learn that it indeed will-have completion for-him he but just
ἐπιθεὶς τὸν ὄροφον ἄπεισι τῷ κληρονόμῳ καταλιπὼν
having-put-on the roof will-depart to-the heir leaving-(it)
ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας ἅθλιος ἐν αὐτῇ;
to-enjoy it himself not-even having-dined wretched in it
ἐκεῖνος μὲν γὰρ ὁ χαίρων ὅτι ἄρρενα παῖδα τέτοκεν
that-one indeed for the-one rejoicing that a-male child has-borne
αὐτῷ ἡ γυνή, καὶ τοὺς φίλους διὰ τοῦτο ἑστιῶν καὶ
to-him the wife and the friends because-of this feasting and
τοὔνομα τοῦ πατρὸς τιθέμενος, εἰ ἠπίστατο ὡς ἑπτέτης
the-name of-the father giving if he-knew that seven-years-old
γενόμενος ὁ παῖς τεθνήξεται, ἆρα ἄν σοι δοκεῖ χαίρειν
having-become the child will-die then — to-you does-he-seem to-rejoice
ἐπ᾽ αὐτῷ γεννωμένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν
over him being-born but the cause that the-one indeed
εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον ὁρᾷ τὸν τοῦ ἀθλητοῦ
being-fortunate in the son that he-sees the of-the athlete
πατέρα τοῦ Ὀλύμπια νενικηκότος, τὸν γείτονα δὲ τὸν
father of-the-one Olympics having-won the neighbor but the-one
ἐκκομίζοντα τὸ παιδίον οὐχ ὁρᾷ οὐδὲ οἶδεν ἀφ᾽ οἵας
carrying-out-to-burial the child not he-sees nor knows from what-sort
αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὅρων
for-him thread it-hung the indeed for about the boundaries
διαφερομένους ὁρᾷς, ὅσοι εἰσί, καὶ τοὺς συναγείροντας
quarreling you-see how-many they-are and those gathering
τὰ χρήματα, εἶτα, πρὶν ἀπολαῦσαι αὐτῶν, καλουμένους
the money then before to-enjoy it being-summoned
ὑφ᾽ ὧν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.
by whom I-mentioned the messengers both and servants

CHARON ὁρῶ ταῦτα πάντα καὶ πρὸς ἐμαυτόν γε ἐννοῶ 18
I-see these-things all and to myself at-least I-consider
ὅ τι τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκεῖνό
what ever the pleasant to-them in the life or what that
ἐστιν, οὗ στερούμενοι ἀγανακτοῦσιν. ἦν γοῦν τοὺς
is which being-deprived-of they-are-indignant if at-any-rate the
βασιλέας αὐτῶν ἴδῃ τις, οἵπερ εὐδαιμονέστατοι εἶναι
kings their should-see one who most-happy to-be
δοκοῦσιν, ἔξω τοῦ ἀβεβαίου ὡς φὴς καὶ ἀμφιβόλου
seem apart-from the instability as you-say and uncertainty
τῆς τύχης, πλείω τῶν ἡδέων τὰ ἀνιαρὰ εὑρήσει
of-the fortune more than-the pleasant-things the painful-things he-will-find
προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση καὶ
present to-them fears and turmoils and hatreds and
ἐπιβουλὰς καὶ ὀργὰς καὶ κολακείας· τούτοις γὰρ ἅπαντες
plots and angers and flatteries with-these for all
σύνεισιν. ἐῶ πένθη καὶ νόσους καὶ πάθη ἐξ ἰσοτιμίας
are-associated I-let-be griefs and diseases and sufferings from equality-of-honor
δηλαδὴ ἄρχοντα αὐτῶν· ὅπου δὲ τὰ τούτων πονηρά,
clearly ruling them where but the-things of-these wicked
λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη.
to-reckon it-is-time what-sort the-things of-the private-men — would-be

Charon likens human lives to bubbles in a spring, some small and bursting at once, some swelling large, all bound to burst. He wishes to shout to men from the height to give up their vain labors, but Hermes answers that ignorance has stopped their ears with wax like Odysseus's sailors, and that the few who see clearly already laugh at it all and plan their escape.

19 CHARON ἐθέλω δ' οὖν σοι, ὦ Ἑρμῆ, εἰπεῖν, ᾧτινι ἐοικέναι
I-wish but then to-you O Hermes to-say to-what to-resemble
μοι ἔδοξαν οἱ ἄνθρωποι καὶ ὁ βίος ἅπας αὐτῶν. ἤδη
to-me seemed the men and the life whole their already
ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρουνῷ τινι
ever bubbles in water have-you-seen under a-spring some
καταράττοντι ἀνισταμένας; τὰς φυσαλλίδας λέγω, ἀφ' ὧν
dashing-down rising the bubbles I-mean from which
συναγείρεται ὁ ἀφρός· ἐκείνων τοίνυν τινὲς μὲν μικραί
is-gathered the foam of-those then some indeed small
εἰσι καὶ αὐτίκα ἐκραγεῖσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλέον
are and at-once having-burst went-out the but for longer
διαρκοῦσι· καὶ προσχωρουσῶν αὐταῖς τῶν ἄλλων αὗται
last and joining-on to-them the others these
ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται, ἔπειτα μέντοι
puffed-up to very-great bulk are-raised then however
κἀκεῖναι πάντως ἐξερράγησάν ποτε· οὐ γὰρ οἷόν τε
those-too in-any-case burst at-some-time not for possible —
ἄλλως γενέσθαι. τοῦτό ἐστιν ὁ ἀνθρώπου βίος· ἅπαντες
otherwise to-happen this is the of-man life all
ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζους, οἱ δὲ
by breath inflated some indeed bigger others but
ἐλάττους· καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι καὶ ὠκύμορον
smaller and some indeed short-lived have and swift-fated

τὸ φύσημα, οἱ δὲ ἅμα τῷ συστῆναι ἐπαύσαντο·
the inflation others and at-the-same-time with-the to-form stopped
πᾶσι δ' οὖν ἀπορραγῆναι ἀναγκαῖον.
for-all but then to-burst necessary
HERMES οὐδὲν χεῖρον σὺ τοῦ Ὁμήρου εἴκασας, ὦ Χάρων,
nothing worse you — than-Homer have-likened O Charon
ὃς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.
who to-leaves the race their likens
CHARON καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὁρᾷς οἷα 20
and such being O Hermes you-see what-things
ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν
they-do and how they-compete with one-another of-offices
πέρι καὶ τιμῶν καὶ κτήσεων ἁμιλλώμενοι, ἅπερ ἅπαντα
about and honors and possessions vying which all
καταλιπόντας αὐτοὺς δεήσει ἕνα ὀβολὸν ἔχοντας
having-left them it-will-be-necessary one obol having
ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ' ὑψηλοῦ ἐσμέν,
to-come to us do-you-wish then since on a-height we-are
ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν
having-shouted very-loud I-should-advise them to-keep-away indeed
τῶν ματαίων πόνων, ζῆν δὲ ἀεὶ τὸν θάνατον πρὸ
from-the vain labors to-live and always the death before
ὀφθαλμῶν ἔχοντας, λέγων, "ὦ μάταιοι, τί ἐσπουδάκατε
eyes having saying O fools why have-you-been-zealous
περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ εἰς ἀεὶ
about these-things stop toiling not for for ever
βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν ἀΐδιόν ἐστιν, οὐδ'
you-will-live nothing of-the here august-things everlasting is nor
ἂν ἀπαγάγοι τις αὐτῶν τι σὺν αὑτῷ ἀποθανών, ἀλλ'
— could-take-away anyone of-them anything with himself having-died but
ἀνάγκη τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν
necessity the-one indeed naked to-be-gone the house and and the

ἀγρὸν καὶ τὸ χρυσίον ἀεὶ ἄλλων εἶναι καὶ μεταβάλλειν
field and the gold always of-others to-be and to-change
τοὺς δεσπότας.” εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου
the masters if these-things and the such-things from within-hearing
ἐμβοήσαιμι αὐτοῖς, οὐκ ἂν οἴει μεγάλα ὠφεληθῆναι
I-should-shout-to them not — do-you-think greatly to-be-benefited
τὸν βίον καὶ σωφρονεστέρους ἂν γενέσθαι παρὰ πολύ;
the life and more-sensible — to-become by far

21 HERMES ὦ μακάριε, οὐκ οἶσθα ὅπως αὐτοὺς ἡ ἄγνοια καὶ
O blessed-one not do-you-know how them the ignorance and
ἡ ἀπάτη διατεθείκασιν, ὡς μηδ’ ἂν τρυπάνῳ ἔτι
the deceit have-disposed so-that not-even — by-an-auger any-longer
διανοιχθῆναι αὐτοῖς τὰ ὦτα, τοσούτῳ κηρῷ ἔβυσαν αὐτά,
to-be-opened for-them the ears with-so-much wax they-plugged them
οἷόν περ ὁ Ὀδυσσεὺς τοὺς ἑταίρους ἔδρασε δέει τῆς
such-as indeed — Odysseus the comrades did from-fear of-the
Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι δυνηθεῖεν
of-Sirens hearing from-where then — they could
ἀκοῦσαι, ἢν καὶ σὺ κεκραγὼς διαρραγῇς; ὅπερ γὰρ παρ’
hear if even you having-shouted burst what for among
ὑμῖν ἡ Λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται.
you — Lethe can-do this here the ignorance works
πλὴν ἀλλὰ εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδεγμένοι τὸν
except but there-are of-them few not having-admitted the
κηρὸν ἐς τὰ ὦτα, πρὸς τὴν ἀλήθειαν ἀποκλίνοντες, ὀξὺ
wax into the ears toward the truth inclining sharply
δεδορκότες ἐς τὰ πράγματα καὶ κατεγνωκότες οἷά ἐστιν.
seeing into the affairs and having-judged what-sort they-are

CHARON οὐκοῦν ἐκείνοις γοῦν ἐμβοήσωμεν.
then to-those at-least let-us-shout

HERMES περιττὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἃ ἴσασιν.
superfluous also this to-say to them what they-know
ὁρᾷς ὅπως ἀποσπάσαντες τῶν πολλῶν καταγελῶσι τῶν
you-see how having-drawn-away from-the many they-laugh-at the-things
γιγνομένων καὶ οὐδαμῆ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ
happening and in-no-way at-all are-pleased with-them but
δῆλοί εἰσι δρασμὸν ἤδη βουλεύοντες παρ᾽ ὑμᾶς ἀπὸ τοῦ
clear they-are escape already planning to you from the
βίου. καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας.
life and for indeed they-are-hated refuting their the stupidities
CHARON εὖ γε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοι εἰσίν, ὦ
well at-least O noble-ones except very few they-are O
Ἑρμῆ.
Hermes
HERMES ἱκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.
sufficient also these but let-us-go-down now

Hermes shows Charon the tombs and mounds where men bury their dead and pour wine and honey into pits for the shades, and Charon laughs at those who think the dead can drink. They look at the tombs of Achilles and Ajax, and Hermes tells him that Nineveh is gone without a trace, Babylon will soon be sought in vain, and Mycenae, Cleonae, and Troy are dead, as cities die like men. Charon watches the Argives and Spartans fight for a plain where they will scarcely get a foot of earth below, and they part, he to his ferry and Hermes to his errand.

22 CHARON ἓν ἔτι ἐπόθουν, ὦ Ἑρμῆ, εἰδέναι, καί μοι
one-thing still I-longed O Hermes to-know and for-me
δείξας αὐτὸ ἐντελῆ ἔσῃ τὴν περιήγησιν πεποιημένος,
having-shown it complete you-will-be the tour having-made
τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.
the storehouses of-the bodies where they-bury-(them) to-see
HERMES ἠρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι
barrows O Charon and mounds and tombs they-call
τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ
the such-things except the-ones before the cities those the
χώματα ὁρᾷς καὶ τὰς στήλας καὶ πυραμίδας; ἐκεῖνα
mounds do-you-see and the pillars and pyramids those
πάντα νεκροδοχεῖα καὶ σωματοφυλάκιά ἐστιν.
all corpse-receptacles and body-guardhouses are
CHARON τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι
why then those do-they-garland the stones and anoint-(them)
μύρῳ; οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων
with-perfume others and also a-pyre having-heaped-up before the mounds
καὶ βόθρον τινὰ ὀρύξαντες καίουσί τε ταυτὶ τὰ πολυτελῆ
and a-pit some having-dug burn both these-here the costly

δεῖπνα καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὡς
dinners and into the trenches wine and honey-mead as
γοῦν εἰκάσαι, ἐγχέουσιν;
at-any-rate to-guess they-pour-in

HERMES οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν
not I-know O ferryman what these-things to those in
Ἅιδου· πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπομένας
Hades they-have-believed but then the souls being-sent-up
κάτωθεν δειπνεῖν μὲν ὡς οἷόν τε περιπετομένας τὴν κνῖσαν
from-below to-dine indeed as possible — flying-around the savor
καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον.
and the smoke to-drink and from the pit the honey-mead

CHARON ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ κρανία
those still to-drink or to-eat whose the skulls
ξηρότατα; καίτοι γελοῖός εἰμι σοὶ λέγων ταῦτα ὁσημέραι
most-dry and-yet laughable I-am to-you telling these-things daily
κατάγοντι αὐτούς. οἶσθα οὖν εἰ δύναιντ' ἂν ἔτι ἀνελθεῖν
bringing-down them you-know then whether they-could — still to-go-up
ἅπαξ ὑποχθόνιοι γενόμενοι. ἐπεί τοι καὶ παγγέλοια
once underground having-become since you-know also very-laughable-things
ἄν, ὦ Ἑρμῆ, ἔπασχον, οὐκ ὀλίγα πράγματα ἔχων, εἰ
— O Hermes I-would-suffer not few troubles having if
ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ αὖθις
it-were-needful not to-bring-down only them but also again
ἀνάγειν πιομένους. ὦ μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες
to-bring-up to-be-going-to-drink O fools of-the folly not knowing

ἡλίκοις ὅροις διακέκριται τὰ νεκρῶν καὶ τὰ ζώντων
with-how-great boundaries have-been-separated the of-dead and the of-living
πράγματα καὶ οἷα τὰ παρ᾽ ἡμῖν ἐστι καὶ ὅτι
affairs and what-sort the-things among us are and that

κάτθαν᾽ ὁμῶς ὅ τ᾽ ἄτυμβος ἀνὴρ ὅς τ᾽ ἔλλαχε τύμβου,
died alike the both unburied man who and got a-mound
ἐν δὲ ἰῇ τιμῇ Ἶρος κρείων τ᾽ Ἀγαμέμνων·
in and one honor Irus lord and Agamemnon
Θερσίτῃ δ᾽ ἶσος Θέτιδος παῖς ἠϋκόμοιο
to-Thersites and equal of-Thetis son fair-haired
πάντες δ᾽ εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα,
all and are alike of-dead strengthless heads
γυμνοί τε ξηροί τε κατ᾽ ἀσφοδελὸν λειμῶνα.
naked both dry and over asphodel meadow

23 HERMES Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον ἐπαντλεῖς. ἀλλ᾽
Heracles how much — Homer you-pour-over-(me) but
ἐπείπερ ἀνέμνησας, ἐθέλω σοι δεῖξαι τὸν τοῦ Ἀχιλλέως
since you-reminded-(me) I-wish to-you to-show the — of-Achilles
τάφον. ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖθέν ἐστι
tomb do-you-see the-one on the sea Sigeum indeed there is
τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ.
the Trojan opposite and — Ajax is-buried at — Rhoeteum
CHARON οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι. τὰς πόλεις δὲ
not great O Hermes the tombs the cities but
τὰς ἐπισήμους δεῖξόν μοι ἤδη, ἃς κάτω ἀκούομεν, τὴν
the famous show me now which below we-hear-of —
Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκήνας
Ninus the (city)-of-Sardanapalus and Babylon and Mycenae
καὶ Κλεωνὰς καὶ τὴν Ἴλιον αὐτήν· πολλοὺς γοῦν
and Cleonae and — Ilium itself many at-any-rate

μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὅλων ἐτῶν
I-remember having-ferried-across from-there so-that ten whole years
μὴ νεωλκῆσαι μηδὲ διαψῦξαι τὸ σκαφίδιον.
not to-haul-up nor to-dry-out the skiff
HERMES ἡ Νίνος μέν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη καὶ οὐδὲ
— Ninus indeed O ferryman has-perished already and not-even
ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὅπου ποτὲ ἦν· ἡ
a-trace still left of-her nor — you-could-say where ever she-was —
Βαβυλὼν δέ σοι ἐκείνη ἐστὶν ἡ εὔπυργος, ἡ τὸν μέγαν
Babylon but for-you that is the well-towered the-one the great
περίβολον, οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομένη ὥσπερ
circuit not after long also herself to-be-going-to-be-sought like
ἡ Νίνος· Μυκήνας δὲ καὶ Κλεωνὰς αἰσχύνομαι δεῖξαί σοι,
— Ninus Mycenae but and Cleonae I-am-ashamed to-show you
καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν
and especially — Ilium you-will-throttle for well I-know that —
Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. πλὴν
Homer having-come-down for the grandiloquence of-the verses except
ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνᾶσι καὶ
but long-ago indeed they-were prosperous now but they-are-dead also
αὗται· ἀποθνήσκουσι γάρ, ὦ πορθμεῦ, καὶ πόλεις ὥσπερ
these die for O ferryman also cities like
ἄνθρωποι, καὶ τὸ παραδοξότατον, καὶ ποταμοὶ ὅλοι·
men and the most-paradoxical even rivers whole
Ἰνάχου γοῦν οὐδὲ τάφρος ἔτι ἐν Ἄργει καταλείπεται.
of-Inachus at-any-rate not-even a-ditch still in Argos is-left
CHARON παπαὶ τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνομάτων,
alas the praises Homer and the names
Ἴλιος ἱρὴ καὶ εὐρυάγυια καὶ ἐϋκτίμεναι Κλεωναί.
Ilium holy and wide-streeted and well-built Cleonae

24 ἀλλὰ μεταξὺ λόγων, τίνες ἐκεῖνοί εἰσιν οἱ πολεμοῦντες
but in-the-midst-of talk who those are the-ones warring
ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;
or for what one-another do-they-murder
HERMES Ἀργείους ὁρᾷς, ὦ Χάρων, καὶ Λακεδαιμονίους
Argives you-see O Charon and Lacedaemonians
καὶ τὸν ἡμιθνῆτα ἐκεῖνον στρατηγὸν Ὀθρυάδαν τὸν
and the half-dead that general Othryades the-one
ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι.
inscribing the trophy with-the his-own blood
CHARON ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος;
for what and for-them O Hermes the war
HERMES ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται.
for the plain itself in which they-fight
CHARON ὦ τῆς ἀνοίας, οἵ γε οὐκ ἴσασιν ὅτι, κἂν ὅλην
oh the folly who at-least not know that even-if whole
τὴν Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν
— Peloponnese each of-them should-acquire scarcely —
ποδιαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ· τὸ δὲ πεδίον
a-foot-long they-would-get place from — Aeacus the but plain
τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι πολλάκις ἐκ βάθρων
this at-one-time other-people will-farm often from foundations
τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ.
the trophy having-pulled-up with-the plow
HERMES οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες ἤδη καὶ
so indeed these-things will-be we but having-gone-down now and
κατὰ χώραν εὐθετήσαντες αὖθις τὰ ὄρη ἀπαλλαττώμεθα,
in place having-set-in-order again the mountains let-us-depart
ἐγὼ μὲν καθ' ἃ ἐστάλην, σὺ δὲ ἐπὶ τὸ πορθμεῖον·
I indeed for what I-was-sent you but to the ferry-boat
ἥξω δέ σοι καὶ αὐτὸς μετ' ὀλίγον νεκροστολῶν.
I-will-come and to-you also myself after a-little conveying-the-dead

CHARON εὖ γε ἐποίησας, ὦ Ἑρμῆ· εὐεργέτης εἰς
well at-least you-did O Hermes a-benefactor for
ἀεὶ ἀναγεγράψῃ, ὠνάμην γάρ τι διὰ σὲ τῆς
ever you-will-be-recorded I-profited for something through you from-the
ἀποδημίας. — οἷά ἐστι τὰ τῶν κακοδαιμόνων
journey what-sort are the-things of-the ill-fated
ἀνθρώπων πράγματα — βασιλεῖς, πλίνθοι χρυσαῖ,
men affairs kings bricks golden
ἐπιτύμβια, μάχαι· Χάρωνος δὲ οὐδεὶς λόγος.
funeral-offerings battles of-Charon but no account

LUCIAN

ΒΙΩΝ ΠΡΑΣΙΣ

Philosophies for Sale

Zeus orders the benches set and the lives brought out, and Hermes auctions the philosophies. The first is a long-haired Pythagorean of Samos, who will teach by reminding: five years of silence, then music and geometry, then counting, where four is ten, the perfect triangle, and an oath. He teaches that god is number, mind, and harmony, that the soul passes into other bodies, and that he eats nothing living and no beans, which are sacred. A group of Italiotes from Croton and Tarentum buys him for ten minas.

ZEUS σὺ μὲν διατίθει τὰ βάθρα καὶ παρασκεύαζε 1
you indeed arrange the benches and prepare
τὸν τόπον τοῖς ἀφικνουμένοις, σὺ δὲ στῆσον ἑξῆς
the place for-those arriving you and set-up in-a-row
παραγαγὼν τοὺς βίους, ἀλλὰ κοσμήσας πρότερον,
having-brought-forward the lives but having-adorned-(them) first
ὡς εὐπρόσωποι φανοῦνται καὶ ὅτι πλείστους ἐπάξονται·
so-that good-looking they-will-appear and as most will-attract
σὺ δέ, ὦ Ἑρμῆ, κήρυττε καὶ συγκάλει.
you and O Hermes proclaim and call-together
HERMES ἀγαθῇ τύχῃ τοὺς ὠνητὰς ἤδη παρεῖναι πρὸς τὸ
with-good fortune the buyers now to-be-present at the
πωλητήριον. ἀποκηρύξομεν δὲ βίους φιλοσόφους παντὸς
salesroom we-will-auction and lives philosophic of-every
εἴδους καὶ προαιρέσεων ποικίλων. εἰ δέ τις τὸ παραυτίκα
kind and of-persuasions varied if but anyone the at-once
μὴ ἔχει τἀργύριον καταβαλέσθαι, εἰς νέωτα ἐκτίσει
not has the-money to-pay-down for next-year he-will-pay
καταστήσας ἐγγυητήν.
having-provided a-surety

ZEUS πολλοὶ συνίασιν· ὥστε χρὴ μὴ διατρίβειν μηδὲ
many are-gathering so-that one-must not to-waste-time nor
κατέχειν αὐτούς. πωλῶμεν οὖν.
to-detain them let-us-sell then

2 HERMES τίνα πρῶτον ἐθέλεις παραγάγωμεν;
whom first do-you-wish we-should-bring-forward

ZEUS τουτονὶ τὸν κομήτην, τὸν Ἰωνικόν, ἐπεὶ καὶ σεμνός
this-one-here the long-haired the Ionian since also august
τις εἶναι φαίνεται.
some to-be he-appears

HERMES οὗτος ὁ Πυθαγορικὸς κατάβηθι καὶ πάρεχε σεαυτὸν
you-there the Pythagorean come-down and allow yourself
ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις.
to-be-looked-over by-those assembled

ZEUS κήρυττε δή.
proclaim indeed

HERMES τὸν ἄριστον βίον πωλῶ, τὸν σεμνότατον. τίς
the best life I-sell the most-august who
ὠνήσεται; τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται; τίς εἰδέναι
will-buy who above man to-be wishes who to-know
τὴν τοῦ παντὸς ἁρμονίαν καὶ ἀναβιῶναι πάλιν;
the of-the universe harmony and to-come-to-life again

BUYER τὸ μὲν εἶδος οὐκ ἀγεννής. τί δὲ μάλιστα οἶδεν;
the indeed appearance not ignoble what but especially does-he-know

HERMES ἀριθμητικήν, ἀστρονομίαν, τερατείαν, γεωμετρίαν,
arithmetic astronomy wonder-working geometry
μουσικήν, γοητείαν. μάντιν ἄκρον βλέπεις.
music sorcery a-prophet supreme you-see

BUYER ἔξεστιν αὐτὸν ἀνακρίνειν;
is-it-allowed him to-question

HERMES ἀνάκρινε ἀγαθῇ τύχῃ.
question-(him) with-good fortune

BUYER ποδαπὸς εἶ σύ; 3

from-where are you

PYTHA. Σάμιος.

a-Samian

BUYER ποῦ δὲ ἐπαιδεύθης;

where and were-you-educated

PYTHA. ἐν Αἰγύπτῳ παρὰ τοῖς ἐκεῖ σοφοῖσι.

in Egypt among the there wise-men

BUYER φέρε δέ, ἢν πρίωμαί σε, τί με διδάξει;

come and if I-buy you what me will-you-teach

PYTHA. διδάξομαι μὲν οὐδέν, ἀναμνήσω δέ.

I-will-teach indeed nothing I-will-remind but

BUYER πῶς ἀναμνήσεις;

how will-you-remind

PYTHA. καθαρὴν πρότερον τὴν ψυχὴν ἐργασάμενος καὶ τὸν ἐπ᾽ αὐτῇ ῥύπον ἐκκλύσας.

clean first the soul having-made and the on it filth having-washed-out

BUYER καὶ δὴ νόμισον ἤδη ἐκκεκαθάρθαι με, τίς ὁ τρόπος τῆς ἀναμνήσεως;

and indeed suppose already to-have-been-purified me what-(is) the manner of-the reminding

PYTHA. τὸ μὲν πρῶτον ἡσυχίη μακρὴ καὶ ἀφωνίη καὶ πέντε ὅλων ἐτέων λαλέειν μηδέν.

the indeed first quietness long and speechlessness and for-five whole years to-chatter nothing

BUYER ὥρα σοι, ὦ βέλτιστε, τὸν Κροίσου παῖδα παιδεύειν· ἐγὼ γὰρ λάλος, οὐκ ἀνδριὰς εἶναι βούλομαι. τί δὲ μετὰ τὴν σιωπὴν ὅμως καὶ τὴν πενταετίαν;

it-is-time for-you O best-one the of-Croesus son to-teach I for talkative not a-statue to-be wish what but after the silence nevertheless and the five-year-period

PYTHA. μουσουργίῃ καὶ γεωμετρίῃ ἐνασκήσεαι.
in-music and geometry you-will-be-trained

BUYER χάριεν λέγεις, εἰ πρῶτόν με κιθαρῳδὸν γενόμενον
charming-things you-say if first me a-lyre-singer having-become
κᾆτα εἶναι σοφὸν χρή.
and-then to-be wise one-must

4 PYTHA. εἶτ' ἐπὶ τουτέοισιν ἀριθμέειν.
then after these to-count

BUYER οἶδα καὶ νῦν ἀριθμεῖν.
I-know-how even now to-count

PYTHA. πῶς ἀριθμέεις;
how do-you-count

BUYER ἕν, δύο, τρία, τέτταρα.
one two three four

PYTHA. ὁρᾷς; ἃ σὺ δοκέεις τέσσαρα, ταῦτα δέκα ἐστὶ
do-you-see what you think four these ten are
καὶ τρίγωνον ἐντελὲς καὶ ἡμέτερον ὅρκιον.
and triangle perfect and our oath

BUYER οὐ μὰ τὸν μέγιστον τοίνυν ὅρκον τὰ τέτταρα,
not by the greatest then oath the four
οὔποτε θειοτέρους λόγους ἤκουσα οὐδὲ μᾶλλον ἱερούς.
never more-divine words I-heard nor more holy

PYTHA. μετὰ δέ, ὦ ξεῖνε, εἴσεαι γῆς τε πέρι καὶ ἠέρος
after and O stranger you-will-know of-earth both about and of-air
καὶ ὕδατος καὶ πυρὸς ἥτις αὐτέοισιν ἡ φορὴ καὶ ὁκοῖα
and of-water and of-fire what for-them the motion and what-sort
ἐόντα μορφὴν ὅκως κινέονται.
being shape how they-are-moved

BUYER μορφὴν γὰρ ἔχει τὸ πῦρ ἢ ἀὴρ ἢ ὕδωρ;
shape for has the fire or air or water

PYTHA. καὶ μάλα ἐμφανέα· οὐ γὰρ οἷά τε ἀμορφίῃ καὶ
and very visible not for possible — in-shapelessness and
ἀσχημοσύνῃ κινέεσθαι. καὶ ἐπὶ τουτέοισι δὲ γνώσεαι
formlessness to-be-moved and in-addition-to these and you-will-know
τὸν θεὸν ἀριθμὸν ἐόντα καὶ νόον καὶ ἁρμονίην.
the god number being and mind and harmony
BUYER θαυμάσια λέγεις.
wonderful-things you-say
PYTHA. πρὸς δὲ τοῖσδεσι τοῖσιν εἰρημένοισι καὶ σεωυτὸν 5
besides and these-here the said-things also yourself
ἕνα δοκέοντα ἄλλον ὁρεόμενον καὶ ἄλλον ἐόντα εἴσεαι.
one seeming another being-seen and another being you-will-know
BUYER τί φής; ἄλλος εἰμὶ καὶ οὐχ οὗτος ὅσπερ νῦν
what do-you-say another am-I and not this-one who now
πρὸς σὲ διαλέγομαι;
with you am-conversing
PYTHA. νῦν μὲν οὗτος, πάλαι δὲ ἐν ἄλλῳ σώματι καὶ
now indeed this-one formerly but in another body and
ἐν ἄλλῳ οὐνόματι ἐφαντάζεο· χρόνῳ δὲ αὖτις ἐς ἄλλον
in another name you-appeared in-time and again into another
μεταβήσεαι.
you-will-pass
BUYER τοῦτο φής, ἀθάνατον ἔσεσθαί με ἀλλαττόμενον
this do-you-say immortal to-be-going-to-be me changing
ἐς μορφὰς πλείονας;
into shapes more
ἀλλὰ τάδε μὲν ἱκανῶς. τὰ δ' ἀμφὶ δίαιταν ὁποῖός 6
but these-things indeed sufficiently the-things but about diet what-sort
τις εἶ;
some are-you

PYTHA. ἐμψυχήϊον μὲν οὐδὲ ἓν σιτέομαι, τὰ δὲ ἄλλα
of-living-things indeed not-even one I-eat the but other-things
πλὴν κυάμων.
except beans

BUYER τίνος ἕνεκα; ἢ μυσάττῃ τοὺς κυάμους;
for-the-sake-of what or do-you-loathe the beans

PYTHA. οὔκ, ἀλλὰ ἱροί εἰσι καὶ θωυμαστὴ αὐτέων ἡ φύσις·
no but holy they-are and wonderful their the nature
πρῶτον μὲν γὰρ τὸ πᾶν γονή εἰσι, καὶ ἢν ἀποδύσῃς
first indeed for the whole seed they-are and if you-strip
κύαμον ἔτι χλωρὸν ἐόντα, ὄψεαι τοῖσιν ἀνδρείοισι
a-bean still green being you-will-see to-the male
μορίοισιν ἐμφερέα τὴν φυήν· ἑψηθέντα δὲ ἢν ἀφῇς ἐς
parts resembling the form boiled and if you-expose-(it) to
τὴν σεληναίην νυξὶ μεμετρημένῃσιν, αἷμα ποιήσεις. τὸ
the moonlight for-nights measured blood you-will-make the
δὲ μέζον, Ἀθηναίοισι νόμος κυάμοισι τὰς ἀρχὰς αἱρέεσθαι.
and greater for-Athenians custom by-beans the offices to-choose

BUYER καλῶς πάντα ἔφης καὶ ἱεροπρεπῶς. ἀλλὰ ἀπόδυθι, καὶ
finely all-things you-said and reverently but strip and
γυμνὸν γάρ σε ἰδεῖν βούλομαι. ὦ Ἡράκλεις, χρυσοῦς αὐτῷ
naked for you to-see I-wish O Heracles golden his
ὁ μηρός ἐστι. θεός, οὐ βροτός τις εἶναι φαίνεται· ὥστε
the thigh is a-god not a-mortal any to-be he-appears so-that
ὠνήσομαι πάντως αὐτόν. πόσου τοῦτον ἀποκηρύττεις;
I-will-buy at-all-costs him for-how-much this-one do-you-put-up

HERMES δέκα μνῶν.
for-ten minas

BUYER ἔχω τοσούτου λαβών.
I-have-(him) for-so-much having-taken

ZEUS γράφε τοῦ ὠνησαμένου τοὔνομα καὶ ὅθεν ἐστίν.
write of-the one-having-bought the-name and from-where he-is

HERMES Ἰταλιώτης, ὦ Ζεῦ, δοκεῖ τις εἶναι τῶν ἀμφὶ
an-Italiote O Zeus seems someone to-be of-those around
Κρότωνα καὶ Τάραντα καὶ τὴν ταύτῃ Ἑλλάδα· καίτοι οὐχ
Croton and Tarentum and the there Greece and-yet not
εἷς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνηνται κατὰ κοινὸν αὐτόν.
one but three-hundred nearly have-bought in common him
ZEUS ἀπαγέτωσαν· ἄλλον παράγωμεν.
let-them-take-(him)-away another let-us-bring-forward

II · THE CYNIC

The squalid Diogenes is offered next, a citizen of the world who imitates Heracles and calls himself the liberator of mankind. He promises to strip a buyer of luxury, make him sleep on the ground, live in a jar, and be reckless, shameless, and abusive to all, which he calls the short road to fame. The buyer finds it inhuman and takes him for two obols, perhaps as a sailor or gardener.

HERMES βούλει τὸν αὐχμῶντα ἐκεῖνον, τὸν Ποντικόν; 7
do-you-wish the squalid that-one the Pontic
ZEUS πάνυ μὲν οὖν.
very indeed then
HERMES οὗτος ὁ τὴν πήραν ἐξηρτημένος, ὁ ἐξωμίας, ἐλθὲ
you-there the-one the wallet having-hung-on the one-shouldered come
καὶ περίιθι ἐν κύκλῳ τὸ συνέδριον. βίον ἀνδρικὸν πωλῶ,
and go-around in a-circle the assembly a-life manly I-sell
βίον ἄριστον καὶ γεννικόν, βίον ἐλεύθερον· τίς ὠνήσεται;
a-life best and noble a-life free who will-buy
BUYER ὁ κῆρυξ πῶς ἔφης σύ; πωλεῖς τὸν ἐλεύθερον;
the herald how did-you-say you do-you-sell the free-man
HERMES ἔγωγε.
I-at-least

BUYER εἶτ᾽ οὐ δέδιας μή σοι δικάσηται ἀνδραποδισμοῦ ἢ
then not do-you-fear lest you he-sue for-kidnapping or
καὶ προκαλέσηταί σε εἰς Ἄρειον πάγον;
even summon you to Ares Hill
HERMES οὐδὲν αὐτῷ μέλει τῆς πράσεως· οἴεται γὰρ εἶναι
nothing to-him matters of-the sale he-thinks for to-be
παντάπασιν ἐλεύθερος.
altogether free
BUYER τί δ᾽ ἄν τις αὐτῷ χρήσαιτο ῥυπῶντι καὶ οὕτω
what but — could-one him use filthy and so
κακοδαιμόνως διακειμένῳ; πλὴν εἰ μὴ σκαπανέα γε καὶ
wretchedly disposed except if not a-digger at-least and
ὑδροφόρον αὐτὸν ἀποδεικτέον.
water-carrier him must-be-appointed
HERMES οὐ μόνον, ἀλλὰ καὶ ἢν θυρωρὸν αὐτὸν ἐπιστήσῃς,
not only but also if doorkeeper him you-set-over
πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν. ἀμέλει κύων αὐτῷ
much more-faithful you-will-find than-the dogs of-course dog for-him
καὶ τὸ ὄνομα.
even the name
BUYER ποδαπὸς δέ ἐστιν ἢ τίνα τὴν ἄσκησιν ἐπαγγέλλεται;
from-where and is-he or what the training does-he-profess
HERMES αὐτὸν ἐροῦ· κάλλιον γὰρ οὕτω ποιεῖν.
him ask better for so to-do
BUYER δέδια τὸ σκυθρωπὸν αὐτοῦ καὶ κατηφές, μή με
I-fear the sullenness his and downcastness lest me
ὑλακτήσῃ προσελθόντα ἢ καὶ νὴ Δία δάκῃ γε. οὐχ
he-bark-at having-approached or even by Zeus bite at-least not
ὁρᾷς ὡς διῆρται τὸ ξύλον καὶ συνέσπακε τὰς ὀφρῦς
do-you-see how he-has-raised the stick and has-drawn-together the brows
καὶ ἀπειλητικόν τι καὶ χολῶδες ὑποβλέπει;
and threatening something and bilious looks-askance

HERMES μὴ δέδιθι· τιθασὸς γάρ ἐστι.
not fear tame for he-is

BUYER τὸ πρῶτον, ὦ βέλτιστε, ποδαπὸς εἶ; 8
the first O best-one from-where are-you

DIOGE. παντοδαπός.
from-everywhere

BUYER πῶς λέγεις;
how do-you-mean

DIOGE. τοῦ κόσμου πολίτην ὁρᾷς.
of-the world citizen you-see

BUYER ζηλοῖς δὲ δὴ τίνα;
do-you-emulate and indeed whom

DIOGE. τὸν Ἡρακλέα.
— Heracles

BUYER τί οὖν οὐχὶ καὶ λεοντῆν ἀμπέχῃ; τὸ μὲν γὰρ ξύλον
why then not also a-lion-skin do-you-wear the indeed for stick
ἔοικας αὐτῷ.
you-resemble him

DIOGE. τουτί μοι λεοντῆ, τὸ τριβώνιον. στρατεύομαι δὲ
this-here for-me lion-skin the little-cloak I-campaign and
ὥσπερ ἐκεῖνος ἐπὶ τὰς ἡδονάς, οὐ κελευστός, ἀλλὰ
like him against the pleasures not ordered but
ἑκούσιος, ἐκκαθᾶραι τὸν βίον προαιρούμενος.
voluntary to-cleanse the life choosing

BUYER εὖ γε τῆς προαιρέσεως. ἀλλὰ τί μάλιστα εἰδέναι
well at-least of-the choice but what especially to-know
σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις;
you shall-we-say or what the craft do-you-have

DIOGE. ἐλευθερωτής εἰμι τῶν ἀνθρώπων καὶ ἰατρὸς τῶν
a-liberator I-am of-the men and a-doctor of-the
παθῶν· τὸ δὲ ὅλον ἀληθείας καὶ παρρησίας προφήτης
passions the and whole of-truth and frankness a-prophet
εἶναι βούλομαι.
to-be I-wish

9 BUYER εὖ γε, ὦ προφῆτα· ἢν δὲ πρίωμαί σε, τίνα με
well at-least O prophet if and I-buy you in-what me
τὸν τρόπον διασκήσεις;
the way will-you-train

DIOGE. πρῶτον μὲν παραλαβών σε καὶ ἀποδύσας τὴν τρυφὴν
first indeed having-taken-over you and having-stripped the luxury
καὶ ἀπορίᾳ συγκατακλείσας τριβώνιον περιβαλῶ, μετὰ δὲ
and with-want having-shut-(you)-up a-little-cloak I-will-put-on-(you) after and
πονεῖν καὶ κάμνειν καταναγκάσω χαμαὶ καθεύδοντα καὶ
to-toil and to-labor I-will-compel on-the-ground sleeping and
ὕδωρ πίνοντα καὶ ὧν ἔτυχεν ἐμπιμπλάμενον, τὰ δὲ
water drinking and with-whatever chanced filling-yourself the and
χρήματα, ἢν ἔχῃς, ἐμοὶ πειθόμενος εἰς τὴν θάλατταν φέρων
money if you-have me obeying into the sea carrying
ἐμβαλεῖς, γάμου δὲ ἀμελήσεις καὶ παίδων καὶ πατρίδος,
you-will-throw marriage and you-will-neglect and children and fatherland
καὶ πάντα σοι ταῦτα λῆρος ἔσται, καὶ τὴν πατρῴαν
and all-things to-you these nonsense will-be and the paternal
οἰκίαν ἀπολιπὼν ἢ τάφον οἰκήσεις ἢ πυργίον ἔρημον
house having-left either a-tomb you-will-inhabit or a-little-tower deserted
ἢ καὶ πίθον· ἡ πήρα δέ σοι θέρμων ἔσται μεστὴ καὶ
or even a-jar the wallet and for-you of-lupines will-be full and
ὀπισθογράφων βιβλίων· καὶ οὕτως ἔχων εὐδαιμονέστερος
of-opisthograph books and so having-(it) happier

εἶναι φήσεις τοῦ μεγάλου βασιλέως. ἢν μαστιγοῖ δέ
to-be you-will-claim than-the great king if flogs and
τις ἢ στρεβλοῖ, τούτων οὐδὲν ἀνιαρὸν ἡγήσῃ.
anyone or racks of-these nothing painful you-will-think
BUYER πῶς τοῦτο φὴς τὸ μὴ ἀλγεῖν μαστιγούμενον; οὐ
how this do-you-say the not to-feel-pain being-flogged not
γὰρ χελώνης ἢ καράβου τὸ δέρμα περιβέβλημαι.
for of-a-tortoise or a-crayfish the skin I-have-put-on
DIOGE. τὸ Εὐριπίδειον ἐκεῖνο ζηλώσεις μικρὸν ἐναλλάξας.
the Euripidean that you-will-imitate a-little having-altered-(it)
BUYER τὸ ποῖον;
the what-sort
DIOGE. ἡ φρήν σοι ἀλγήσει, ἡ δὲ γλῶσσα ἔσται
the mind for-you will-feel-pain the but tongue will-be
ἀνάλγητος.
painless
ἃ δὲ μάλιστα δεῖ προσεῖναι, ταῦτά ἐστιν· ἰταμὸν χρὴ 10
what but most must to-be-present these-things are reckless one-must
εἶναι καὶ θρασὺν καὶ λοιδορεῖσθαι πᾶσιν ἑξῆς καὶ
to-be and bold and to-rail at-everyone in-a-row both
βασιλεῦσι καὶ ἰδιώταις· οὕτω γὰρ ἀποβλέψονταί σε καὶ
kings and private-men so for will-look-at you and
ἀνδρεῖον ὑπολήψονται. βάρβαρος δὲ ἡ φωνὴ ἔστω καὶ
manly they-will-suppose barbarous and the voice let-be and
ἀπηχὲς τὸ φθέγμα καὶ ἀτεχνῶς ὅμοιον κυνί, καὶ πρόσωπον
discordant the utterance and simply like a-dog and face
δὲ ἐντεταμένον καὶ βάδισμα τοιούτῳ προσώπῳ πρέπον,
and strained and gait for-such face befitting
καὶ ὅλως θηριώδη τὰ πάντα καὶ ἄγρια. αἰδὼς δὲ καὶ
and altogether bestial the all-things and savage shame and and
ἐπιείκεια καὶ μετριότης ἀπέστω, καὶ τὸ ἐρυθριᾶν ἀπόξυσον
fairness and moderation let-be-absent and the to-blush scrape-off

τοῦ προσώπου παντελῶς. δίωκε δὲ τὰ πολυανθρωπότατα
from-the face entirely pursue and the most-crowded
τῶν χωρίων, καὶ ἐν αὐτοῖς τούτοις μόνος καὶ ἀκοινώνητος
of-the places and in very these alone and unsociable
εἶναι θέλε μὴ φίλον, μὴ ξένον προσιέμενος· κατάλυσις
to-be wish neither friend nor stranger admitting dissolution
γὰρ τὰ τοιαῦτα τῆς ἀρχῆς. ἐν ὄψει δὲ πάντων, ἃ
for the such-things of-the rule in sight and of-all what
μηδὲ ἰδίᾳ ποιήσειεν ἄν τις, θαρρῶν ποίει, καὶ τῶν
not-even privately would-do — anyone daring do and of-the
ἀφροδισίων αἱροῦ τὰ γελοιότερα, καὶ τέλος, ἤν σοι
sex choose the more-laughable and finally if to-you
δοκῇ, πολύποδα ὠμὸν ἢ σηπίαν φαγὼν ἀπόθανε.
it-seem-good an-octopus raw or a-cuttlefish having-eaten die
ταύτην σοι τὴν εὐδαιμονίαν προξενοῦμεν.
this to-you the happiness we-procure

11 BUYER ἄπαγε· μιαρὰ γὰρ καὶ οὐκ ἀνθρώπινα λέγεις.
away-with-(it) foul for and not human-things you-say
DIOGE. ἀλλὰ ῥᾷστά γε, ὦ οὗτος, καὶ πᾶσιν εὐχερῆ
but most-easy-things at-least O fellow and for-all ready
μετελθεῖν· οὐ γάρ σοι δεήσει παιδείας καὶ λόγων
to-pursue not for for-you there-will-be-need of-education and of-words
καὶ λήρων, ἀλλ᾽ ἐπίτομος αὕτη σοι πρὸς δόξαν ἡ
and of-nonsense but a-short-cut this for-you to fame the
ὁδός· κἂν ἰδιώτης ᾖς, ἤτοι σκυτοδέψης ἢ ταριχοπώλης
road even-if a-layman you-be either a-tanner or a-salt-fish-seller
ἢ τέκτων ἢ τραπεζίτης, οὐδέν σε κωλύσει θαυμαστὸν
or a-carpenter or a-banker nothing you will-prevent admired
εἶναι, ἢν μόνον ἡ ἀναίδεια καὶ τὸ θράσος παρῇ καὶ
to-be if only the shamelessness and the boldness be-present and
λοιδορεῖσθαι καλῶς ἐκμάθῃς.
to-rail well you-learn-thoroughly

BUYER πρὸς ταῦτα μὲν οὐ δέομαί σου. ναύτης δ' ἂν
for these-things indeed not I-need you a-sailor but —
ἴσως ἢ κηπουρὸς ἐν καιρῷ γένοιο, καὶ ταῦτα, ἢν
perhaps or a-gardener in season you-might-become and that if
ἐθέλῃ σε ἀποδόσθαι οὑτοσὶ τὸ μέγιστον δύ' ὀβολῶν.
is-willing you to-sell this-one-here the most for-two obols
HERMES ἔχε λαβών· καὶ γὰρ ἄσμενοι ἀπαλλαξόμεθα
have-(him) having-taken and for gladly we-shall-be-rid-of
ἐνοχλοῦντος αὐτοῦ καὶ βοῶντος καὶ ἅπαντας ἁπαξαπλῶς
being-troublesome him and shouting and all simply
ὑβρίζοντος καὶ ἀγορεύοντος κακῶς.
insulting and speaking ill

III · THE CYRENAIC, DEMOCRITUS, HERACLITUS, AND SOCRATES

The drunken, perfumed Cyrenaic finds no buyer. Democritus, who laughs at everything as atoms and void, and Heraclitus, who weeps at the flux of things and speaks in riddles, are both left unsold. Socrates, who says his love is only for the soul and swears by the dog and the plane tree, describes his city with its common wives and his invisible patterns of all things, and a buyer takes him for two talents.

ZEUS ἄλλον κάλει τὸν Κυρηναῖον, τὸν ἐν τῇ πορφυρίδι, 12
another call the Cyrenaic the-one in the purple
τὸν ἐστεφανωμένον.
the garlanded-one
HERMES ἄγε δή, πρόσεχε πᾶς· πολυτελὲς τὸ χρῆμα
come now attend everyone costly the article
καὶ πλουσίων δεόμενον. βίος οὗτος ἥδιστος, βίος
and of-rich-men needing a-life this most-pleasant a-life

τρισμακάριστος. τίς ἐπιθυμεῖ τρυφῆς; τίς ὠνεῖται τὸν
thrice-blessed who desires luxury who buys the
ἁβρότατον;
most-delicate

BUYER ἐλθὲ σὺ καὶ λέγε ἅπερ εἰδὼς τυγχάνεις· ὠνήσομαι
come you and tell what knowing you-happen I-will-buy
γάρ σε, ἢν ὠφέλιμος ᾖς.
for you if useful you-are

HERMES μὴ ἐνόχλει αὐτόν, ὦ βέλτιστε, μηδὲ ἀνάκρινε·
not trouble him O best-one nor question-(him)
μεθύει γάρ. ὥστε οὐκ ἂν ἀποκρίναιτό σοι, τὴν γλῶτταν,
he-is-drunk for so-that not — he-would-answer you the tongue
ὡς ὁρᾷς, διολισθάνων.
as you-see slipping

BUYER καὶ τίς ἂν εὖ φρονῶν πρίαιτο διεφθαρμένον οὕτω
and who — well thinking would-buy corrupted so
καὶ ἀκόλαστον ἀνδράποδον; ὅσον δὲ καὶ ἀποπνεῖ
and licentious a-slave how-much and also he-breathes
μύρων, ὡς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον.
of-perfumes how and also unsteadily he-walks and staggering
ἀλλὰ κἂν σύ γε, ὦ Ἑρμῆ, λέγε ὁποῖα πρόσεστιν
but even you at-least O Hermes tell what-sort-of-things are-attached
αὐτῷ καὶ ἃ μετιὼν τυγχάνει.
to-him and what pursuing he-happens

HERMES τὸ μὲν ὅλον, συμβιῶναι δεξιὸς καὶ συμπιεῖν ἱκανὸς
the indeed whole to-live-with clever and to-drink-with competent
καὶ κωμάσαι μετὰ αὐλητρίδος ἐπιτήδειος ἐρῶντι καὶ
and to-revel with a-flute-girl suitable for-a-lover and
ἀσώτῳ δεσπότῃ· τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ
profligate master the other-things and of-cakes knowledgeable and
ὀψοποιὸς ἐμπειρότατος, καὶ ὅλως σοφιστὴς ἡδυπαθείας.
a-cook most-experienced and altogether a-sophist of-voluptuousness

ἐπαιδεύθη μὲν οὖν Ἀθήνησιν, ἐδούλευσε δὲ καὶ περὶ
he-was-educated indeed then at-Athens he-was-a-slave and also around
Σικελίαν τοῖς τυράννοις καὶ σφόδρα εὐδοκίμει παρ᾽ αὐτοῖς.
Sicily to-the tyrants and very was-esteemed among them
τὸ δὲ κεφάλαιον τῆς προαιρέσεως, ἁπάντων καταφρονεῖν,
the and sum of-the creed all-things to-despise
ἅπασι χρῆσθαι, πανταχόθεν ἐρανίζεσθαι τὴν ἡδονήν.
all-things to-use from-everywhere to-collect the pleasure
BUYER ὥρα σοι ἄλλον περιβλέπειν τῶν πλουσίων τούτων
it-is-time for-you another to-look-round-for of-the rich these
καὶ πολυχρημάτων· ἐγὼ μὲν γὰρ οὐκ ἐπιτήδειος ἱλαρὸν
and wealthy I indeed for not suitable a-cheerful
ὠνεῖσθαι βίον.
to-buy life
HERMES ἄπρατος ἔοικεν ἡμῖν οὗτος, ὦ Ζεῦ, μένειν.
unsold he-seems to-us this-one O Zeus to-remain
ZEUS μετάστησον· ἄλλον παράγε· μᾶλλον δὲ τὼ δύο 13
remove-(him) another bring-forward rather but the two
τούτω, τὸν γελῶντα τὸν Ἀβδηρόθεν καὶ τὸν κλάοντα
these the laughing-one — from-Abdera and the weeping-one
τὸν ἐξ Ἐφέσου· ἅμα γὰρ αὐτὼ πεπρᾶσθαι βούλομαι.
the-one from Ephesus together for them-both to-be-sold I-wish
HERMES κατάβητον ἐς τὸ μέσον. τὼ ἀρίστω βίω πωλῶ,
come-down-you-two into the middle the-two best lives I-sell
τὼ σοφωτάτω πάντων ἀποκηρύττομεν.
the-two wisest of-all we-auction
BUYER ὦ Ζεῦ τῆς ἐναντιότητος. ὁ μὲν οὐ διαλείπει
O Zeus the contrast the-one indeed not stops
γελῶν, ὁ δέ τινα ἔοικε πενθεῖν· δακρύει γοῦν τὸ
laughing the-other and someone seems to-mourn he-weeps at-any-rate —
παράπαν. τί ταῦτα, ὦ οὗτος; τί γελᾷς;
altogether what-(is) this O fellow why do-you-laugh

DEMOC. ἐρωτᾷς; ὅτι μοι γελοῖα πάντα δοκέει τὰ πρήγματα
you-ask because to-me laughable all seem the affairs
ὑμέων καὶ αὐτοὶ ὑμέες.
of-you and yourselves you
BUYER πῶς λέγεις; καταγελᾷς ἡμῶν ἁπάντων καὶ παρ᾽
how do-you-mean do-you-laugh-at us all and at
οὐδὲν τίθεσαι τὰ ἡμέτερα πράγματα;
nothing put the our affairs
DEMOC. ὧδε ἔχει· σπουδαῖον γὰρ ἐν αὐτέοισιν οὐδέν, κενεὰ
so it-is serious for among them nothing empty
δὲ πάντα καὶ ἀτόμων φορὴ καὶ ἀπειρίη.
and all-things and of-atoms motion and infinity
BUYER οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὡς ἀληθῶς καὶ ἄπειρος.
not indeed then but you empty as truly and infinite
14 ὦ τῆς ὕβρεως, οὐ παύσῃ γελῶν; σὺ δὲ τί κλάεις, ὦ
oh the insolence not will-you-stop laughing you and why do-you-weep O
βέλτιστε; πολὺ γὰρ οἶμαι κάλλιον σοὶ προσλαλεῖν.
best-one much for I-think better for-you to-talk-to
HERAC. ἡγέομαι γάρ, ὦ ξεῖνε, τὰ ἀνθρωπήϊα πρήγματα ὀϊζυρὰ
I-consider for O stranger the human affairs woeful
καὶ δακρυώδεα καὶ οὐδὲν αὐτέων ὅ τι μὴ ἐπικήριον·
and tearful and nothing of-them what ever not perishable
τὸ δὴ οἰκτείρω τε σφέας καὶ ὀδύρομαι, καὶ τὰ μὲν
therefore indeed I-pity both them and lament and the indeed
παρεόντα οὐ δοκέω μεγάλα, τὰ δὲ ὑστέρῳ χρόνῳ ἐσόμενα
present not I-think great the but in-later time going-to-be
πάμπαν ἀνιηρά, λέγω δὲ τὰς ἐκπυρώσιας καὶ τὴν τοῦ ὅλου
utterly grievous I-mean and the conflagrations and the of-the whole
συμφορήν· ταῦτα ὀδύρομαι καὶ ὅτι ἔμπεδον οὐδέν, ἀλλ᾽
calamity these-things I-lament and that firm nothing but
ὅκως ἐς κυκεῶνα τὰ πάντα συνειλέονται καί ἐστι τὠυτὸ
as into a-hodgepodge the all-things are-rolled-together and is the-same

τέρψις ἀτερψίη, γνῶσις ἀγνωσίη, μέγα μικρόν, ἄνω κάτω
delight undelight knowledge unknowledge great small up down
περιχωρέοντα καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδιῇ.
going-round and alternating in the of-the aeon play

BUYER τί γὰρ ὁ αἰών ἐστι;
what for the aeon is

HERAC. παῖς παίζων, πεσσεύων, διαφερόμενος, συμφερόμενος.
a-child playing playing-checkers quarreling agreeing

BUYER τί δὲ ἄνθρωποι;
what and men

HERAC. θεοὶ θνητοί.
gods mortal

BUYER τί δὲ θεοί;
what and gods

HERAC. ἄνθρωποι ἀθάνατοι.
men immortal

BUYER αἰνίγματα λέγεις, ὦ οὗτος, ἢ γρίφους συντίθης;
riddles you-speak O fellow or puzzles you-compose
ἀτεχνῶς γὰρ ὥσπερ ὁ Λοξίας οὐδὲν ἀποσαφεῖς.
simply for like — Loxias nothing you-make-clear

HERAC. οὐδὲν γάρ μοι μέλει ὑμέων.
nothing for to-me matters of-you

BUYER τοιγαροῦν οὐδὲ ὠνήσεταί σέ τις εὖ φρονῶν.
therefore not-even will-buy you anyone well thinking

HERAC. ἐγὼ δὲ κέλομαι πᾶσιν ἡβηδὸν οἰμώζειν, τοῖσιν
I and bid all from-youth-up to-lament those
ὠνεομένοισι καὶ τοῖσιν οὐκ ὠνεομένοισι.
buying and those not buying

BUYER τουτὶ τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστίν·
this-here the trouble not far from-melancholy is
οὐδέτερον δὲ ὅμως αὐτῶν ἔγωγε ὠνήσομαι.
neither but nevertheless of-them I-at-least will-buy

HERMES ἄπρατοι καὶ οὗτοι μένουσιν.
unsold also these remain

ZEUS ἄλλον ἀποκήρυττε.
another put-up

HERMES βούλει τὸν Ἀθηναῖον ἐκεῖνον, τὸν στωμύλον;
do-you-wish the Athenian that the glib-one

ZEUS πάνυ μὲν οὖν.
very indeed then

HERMES δεῦρο ἐλθὲ σύ. βίον ἀγαθὸν καὶ συνετὸν
here come you a-life good and intelligent
ἀποκηρύττομεν. τίς ὠνεῖται τὸν ἱερώτατον;
we-auction who buys the most-holy

BUYER εἰπέ μοι, τί μάλιστα εἰδὼς τυγχάνεις;
tell me what especially knowing you-happen

SOCR. παιδεραστής εἰμι καὶ σοφὸς τὰ ἐρωτικά.
a-lover-of-boys I-am and wise in-the-things of-love

BUYER πῶς οὖν ἐγὼ πρίωμαί σε; παιδαγωγοῦ γὰρ ἐδεόμην
how then I am-I-to-buy you of-a-tutor for I-needed
τῷ παιδὶ καλῷ ὄντι μοι.
for-the son handsome being my

SOCR. τίς δ' ἂν ἐπιτηδειότερος ἐμοῦ γένοιτο συνεῖναι
who and — more-suitable than-me would-be to-be-with
καλῷ; καὶ γὰρ οὐ τῶν σωμάτων ἐραστής εἰμι, τὴν
a-handsome-boy and for not of-the bodies a-lover am-I the
ψυχὴν δὲ ἡγοῦμαι καλήν. ἀμέλει κἂν ὑπὸ ταὐτὸν ἱμάτιόν
soul but I-consider beautiful of-course even-if under the-same cloak
μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ'
with-me they-lie you-will-hear them saying nothing at
ἐμοῦ δεινὸν παθεῖν.
my-hands terrible to-suffer

BUYER ἄπιστα λέγεις, τὸ παιδεραστὴν ὄντα μὴ πέρα
incredible-things you-say the a-lover-of-boys being not beyond
τῆς ψυχῆς πολυπραγμονεῖν, καὶ ταῦτα ἐπ᾽ ἐξουσίας, ὑπὸ
the soul to-busy-oneself and that with license under
τῷ αὐτῷ ἱματίῳ κατακείμενον.
the same cloak lying
SOCR. καὶ μὴν ὀμνύω γέ σοι τὸν κύνα καὶ τὴν πλάτανον 16
and indeed I-swear indeed to-you by-the dog and the plane-tree
οὕτω ταῦτα ἔχειν.
so these-things to-be
BUYER Ἡράκλεις τῆς ἀτοπίας τῶν θεῶν.
Heracles the strangeness of-the gods
SOCR. τί σὺ λέγεις; οὐ δοκεῖ σοι ὁ κύων εἶναι θεός;
what you do-you-say not seems to-you the dog to-be a-god
οὐχ ὁρᾷς τὸν Ἄνουβιν ἐν Αἰγύπτῳ ὅσος; καὶ τὸν
not do-you-see — Anubis in Egypt how-great-(he-is) and the
ἐν οὐρανῷ Σείριον καὶ τὸν παρὰ τοῖς κάτω Κέρβερον;
in heaven Sirius and the among those below Cerberus
BUYER εὖ λέγεις, ἐγὼ δὲ διημάρτανον. ἀλλὰ τίνα βιοῖς 17
well you-say I and was-mistaken but in-what do-you-live
τὸν τρόπον;
the way
SOCR. οἰκῶ μὲν ἐμαυτῷ τινα πόλιν ἀναπλάσας, χρῶμαι
I-dwell indeed for-myself some city having-fashioned I-use
δὲ πολιτείᾳ ξένῃ καὶ νόμους νομίζω τοὺς ἐμούς.
and a-constitution foreign and laws I-regard the my-own
BUYER ἓν ἐβουλόμην ἀκοῦσαι τῶν δογμάτων.
one I-should-like to-hear of-the doctrines

SOCR. ἄκουε δὴ τὸ μέγιστον, ὃ περὶ τῶν γυναικῶν μοι
hear indeed the greatest which about the women to-me
δοκεῖ· μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνου, παντὶ δὲ
seems none of-them of-anyone to-be alone to-everyone but
μετεῖναι τῷ βουλομένῳ τοῦ γάμου.
to-share the one-wishing in-the marriage
BUYER τοῦτο φής, ἀνῃρῆσθαι τοὺς περὶ μοιχείας
this do-you-say to-have-been-abolished the about adultery
νόμους;
laws
SOCR. νὴ Δία, καὶ ἁπλῶς γε πᾶσαν τὴν περὶ τὰ τοιαῦτα
by Zeus and simply at-least all the about the such-things
μικρολογίαν.
pettiness
BUYER τί δὲ περὶ τῶν ἐν ὥρᾳ παίδων σοι δοκεῖ;
what and about the in bloom boys to-you seems
SOCR. καὶ οὗτοι ἔσονται τοῖς ἀρίστοις ἆθλον φιλῆσαι
also these will-be for-the best a-prize to-kiss
λαμπρόν τι καὶ νεανικὸν ἐργασαμένοις.
splendid something and youthful having-done
18 BUYER βαβαὶ τῆς φιλοδωρίας. τῆς δὲ σοφίας τί σοι τὸ
wow the generosity of-the but wisdom what for-you the
κεφάλαιον;
sum
SOCR. αἱ ἰδέαι καὶ τὰ τῶν ὄντων παραδείγματα· ὁπόσα
the ideas and the of-the beings patterns as-many-as
γὰρ δὴ ὁρᾷς, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανόν,
for indeed you-see the earth the-things on earth the heaven
τὴν θάλατταν, ἁπάντων τούτων εἰκόνες ἀφανεῖς ἑστᾶσιν
the sea of-all these images invisible stand
ἔξω τῶν ὅλων.
outside the universe

BUYER ποῦ δὲ ἑστᾶσιν;
where and do-they-stand

SOCR. οὐδαμοῦ· εἰ γάρ που εἶεν, οὐκ ἂν εἶεν.
nowhere if for anywhere they-were not — they-would-be

BUYER οὐχ ὁρῶ ταῦθ' ἅπερ λέγεις τὰ παραδείγματα.
not I-see these-things which you-mean the patterns

SOCR. εἰκότως· τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν.
naturally blind for you-are of-the soul in-the eye

ἐγὼ δὲ πάντων ὁρῶ εἰκόνας καὶ σὲ ἀφανῆ κἀμὲ ἄλλον,
I but of-all see images and you invisible and-me another

καὶ ὅλως διπλᾶ πάντα.
and altogether double all-things

BUYER τοιγαροῦν ὠνητέος εἶ σοφὸς καὶ ὀξυδερκής τις
therefore must-be-bought you-are wise and sharp-sighted some

ὤν. φέρε ἴδω τί καὶ πράξεις με ὑπὲρ αὐτοῦ σύ;
being come let-me-see what also you-will-charge me for him you

HERMES δὸς δύο τάλαντα.
give two talents

BUYER ὠνησάμην ὅσου φῄς. τἀργύριον μέντοι εἰς αὖθις
I-have-bought-(him) for-what you-say the-money however — later

καταβαλῶ.
I-will-pay-down

The buyer of Socrates gives his name as Dion of Syracuse. The Epicurean, a pupil of the laughing and the drunken philosophers who loves sweets and figs, sells for two minas. Hermes offers the Stoic Chrysippus as alone wise, just, rich, and a king, and Chrysippus baffles the buyer with preferred and dispreferred things, predicates, the Crocodile, Electra, and the Veiled Man, and proves him a stone and then a man again. He says the wise man alone should lend at interest and take fees, and the buyer and the many with him take him for twelve minas.

19 HERMES τί σοι τοὔνομα;
what for-you the-name
BUYER Δίων Συρακούσιος.
Dion of-Syracuse
HERMES ἄγε λαβὼν ἀγαθῇ τύχῃ. τὸν Ἐπικούρειον
lead-(him-off) having-received-(him) with-good fortune the Epicurean
σὲ ἤδη καλῶ. τίς ὠνήσεται τοῦτον; ἔστι μὲν τοῦ
you now I-call who will-buy this-one he-is indeed of-the
γελῶντος ἐκείνου μαθητὴς καὶ τοῦ μεθύοντος, οὗς μικρῷ
laughing-one that a-pupil and of-the drunken-one whom a-little
πρόσθεν ἀπεκηρύττομεν. ἓν δὲ πλέον οἶδεν αὐτῶν,
before we-were-auctioning one-thing but more he-knows than-they
παρ' ὅσον δυσσεβέστερος τυγχάνει· τὰ δὲ ἄλλα
by as-much-as more-impious he-happens-to-be the but other-things
ἡδὺς καὶ λιχνείᾳ φίλος.
pleasant and to-gluttony a-friend
BUYER τίς ἡ τιμή;
what the price
HERMES δύο μναῖ.
two minas

BUYER λάμβανε· τὸ δεῖνα δέ, ὅπως εἰδῶ, τίσι χαίρει
take-(it) the thing but so-that I-may-know in-what be-delights
τῶν ἐδεσμάτων;
of-the foods
HERMES τὰ γλυκέα σιτεῖται καὶ τὰ μελιτώδη καὶ μάλιστά
the sweet-things he-eats and the honeyed-things and especially
γε τὰς ἰσχάδας.
at-least the dried-figs
BUYER χαλεπὸν οὐδέν· ὠνησόμεθα γὰρ αὐτῷ παλάθας τῶν
hard nothing we-will-buy for for-him fig-cakes of-the
Καρικῶν.
Carian
ZEUS ἄλλον κάλει, τὸν ἐν χρῷ κουρίαν ἐκεῖνον, τὸν 20
another call the to the-skin close-cropped that the
σκυθρωπόν, τὸν ἀπὸ τῆς στοᾶς.
sullen-one the-one from the stoa
HERMES εὖ λέγεις· ἐοίκασι γὰρ πολύ τι πλῆθος αὐτὸν
well you-say they-seem for great some crowd him
περιμένειν τῶν ἐπὶ τὴν ἀγορὰν ἀπηντηκότων. αὐτὴν τὴν
to-be-waiting-for of-those to the agora having-come-to-meet very the
ἀρετὴν πωλῶ, τῶν βίων τὸν τελειότατον. τίς ἅπαντα
virtue I-sell of-the lives the most-perfect who all-things
μόνος εἰδέναι θέλει;
alone to-know wishes
BUYER πῶς τοῦτο φής;
how this do-you-mean
HERMES ὅτι μόνος οὗτος σοφός, μόνος καλός, μόνος δίκαιος
that alone this-one wise alone handsome alone just
ἀνδρεῖος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης καὶ τὰ
brave king orator rich lawgiver and the
ἄλλα ὁπόσα ἐστίν.
other-things as-many-as there-are

BUYER οὐκοῦν καὶ μάγειρος μόνος, καὶ νὴ Δία γε
then also cook alone and by Zeus at-least
σκυτοδέψης ἢ τέκτων καὶ τὰ τοιαῦτα;
tanner or carpenter and the such-things
HERMES ἔοικεν.
it-seems-so

21 BUYER ἐλθέ, ὦγαθέ, καὶ λέγε πρὸς τὸν ὠνητὴν ἐμὲ ποῖός
come my-good-man and tell to the buyer me what-sort
τις εἶ, καὶ πρῶτον εἰ οὐκ ἄχθῃ πιπρασκόμενος
some you-are and first whether not you-are-vexed being-sold
καὶ δοῦλος ὤν.
and a-slave being
CHRYS. οὐδαμῶς· οὐ γὰρ ἐφ' ἡμῖν ταῦτά ἐστιν. ἃ δὲ
by-no-means not for in our-power these-things are what but
οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.
not in our-power indifferent to-be it-has-come-about
BUYER οὐ μανθάνω ἥ καὶ λέγεις.
not I-understand how even you-mean
CHRYS. τί φής; οὐ μανθάνεις ὅτι τῶν τοιούτων τὰ
what do-you-say not do-you-understand that of-the such-things the-ones
μέν ἐστι προηγμένα, τὰ δ' ἀνάπαλιν ἀποπροηγμένα;
indeed are preferred the-others but conversely dispreferred
BUYER οὐδὲ νῦν μανθάνω.
not-even now I-understand
CHRYS. εἰκότως· οὐ γὰρ εἶ συνήθης τοῖς ἡμετέροις
naturally not for you-are familiar with-the our
ὀνόμασιν οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις, ὁ δὲ
terms nor the apprehensive presentation you-have the and
σπουδαῖος ὁ τὴν λογικὴν θεωρίαν ἐκμαθὼν οὐ
good-man the-one the logical theory having-learned-thoroughly not

μόνον ταῦτα οἶδεν, ἀλλὰ καὶ σύμβαμα καὶ παρασύμβαμα
only these-things knows but also predicate and quasi-predicate
ὁποῖα καὶ ὁπόσον ἀλλήλων διαφέρει.
what-sort and how-much from-one-another they-differ

BUYER πρὸς τῆς σοφίας, μὴ φθονήσῃς κἂν τοῦτο εἰπεῖν,
by the wisdom not grudge at-least this to-say
τί τὸ σύμβαμα καὶ τὸ παρασύμβαμα· καὶ γὰρ οὐκ οἶδ᾽
what the predicate and the quasi-predicate and for not I-know
ὅπως ἐπλήγην ὑπὸ τοῦ ῥυθμοῦ τῶν ὀνομάτων.
how I-was-struck by the rhythm of-the terms

CHRYS. ἀλλ᾽ οὐδεὶς φθόνος· ἢν γάρ τις χωλὸς ὢν αὐτῷ
but no grudge if for anyone lame being with-very
ἐκείνῳ τῷ χωλῷ ποδὶ προσπταίσας λίθῳ τραῦμα ἐξ
that the lame foot having-stumbled-against a-stone a-wound from
ἀφανοῦς λάβῃ, ὁ τοιοῦτος εἶχε μὲν δήπου σύμβαμα τὴν
unforeseen get the such-a-one had indeed surely as-predicate the
χωλείαν, τὸ τραῦμα δὲ παρασύμβαμα προσέλαβεν.
lameness the wound and as-quasi-predicate he-acquired

BUYER ὦ τῆς ἀγχινοίας· τί δὲ ἄλλο μάλιστα φὴς 22
oh the shrewdness what and else especially do-you-claim
εἰδέναι;
to-know

CHRYS. τὰς τῶν λόγων πλεκτάνας αἷς συμποδίζω τοὺς
the of-the words snares with-which I-entangle those
προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπᾶν ποιῶ, φιμὸν
conversing and block-up and to-be-silent make a-muzzle
ἀτεχνῶς αὐτοῖς περιτιθείς· ὄνομα δὲ τῇ δυνάμει ταύτῃ
simply on-them putting name and to-the power this
ὁ ἀοίδιμος συλλογισμός.
the far-famed syllogism

BUYER Ἡράκλεις, ἄμαχόν τινα καὶ βίαιον λέγεις.
Heracles invincible some and violent you-mention

CHRYS. σκόπει γοῦν· ἔστι σοι παιδίον;
consider at-any-rate is-there to-you a-child

BUYER τί μήν;
what indeed

CHRYS. τοῦτο ἤν πως κροκόδειλος ἁρπάσῃ πλησίον τοῦ
this if somehow a-crocodile should-snatch near the
ποταμοῦ πλαζόμενον εὑρών, κᾆτά σοι ἀποδώσειν
river wandering having-found-(it) and-then to-you to-be-going-to-give-back
ὑπισχνῆται αὐτό, ἢν εἴπῃς τἀληθὲς ὅ τι δέδοκται
should-promise it if you-tell the-truth what ever has-been-decided
αὐτῷ περὶ τῆς ἀποδόσεως τοῦ βρέφους, τί φήσεις
by-him about the giving-back of-the baby what will-you-say
αὐτὸν ἐγνωκέναι;
him to-have-resolved

BUYER δυσαπόκριτον ἐρωτᾷς. ἀπορῶ γὰρ ὁπότερον
hard-to-answer you-ask I-am-at-a-loss for which-of-the-two
εἰπὼν ἀπολάβοιμι. ἀλλὰ σὺ πρὸς Διὸς ἀποκρινάμενος
having-said I-might-get-back but you by Zeus having-answered
ἀνάσωσαί μοι τὸ παιδίον, μὴ καὶ φθάσῃ αὐτὸ
save for-me the child lest also he-anticipate-(me) it
καταπιών.
having-swallowed

CHRYS. θάρρει· καὶ ἄλλα γάρ σε διδάξομαι θαυμασιώτερα.
take-heart also other-things for you I-will-teach more-wonderful

BUYER τὰ ποῖα;
the what-sort

CHRYS. τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἐπὶ πᾶσι
the reaper and the master and in-addition-to all
τὴν Ἠλέκτραν καὶ τὸν ἐγκεκαλυμμένον.
— *Electra and the veiled-one*

BUYER τίνα τοῦτον τὸν ἐγκεκαλυμμένον ἢ τίνα τὴν Ἠλέκτραν
who this the veiled-one or who — Electra
λέγεις;
do-you-mean
CHRYS. Ἠλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἀγαμέμνονος,
Electra indeed that the famous the of-Agamemnon
ἣ τὰ αὐτὰ οἶδέ τε ἅμα καὶ οὐκ οἶδε· παρεστῶτος
who the same-things knows both at-the-same-time and not knows standing-beside
γὰρ αὐτῇ τοῦ Ὀρέστου ἔτι ἀγνῶτος οἶδε μὲν Ὀρέστην,
for her — Orestes still unknown she-knows indeed Orestes
ὅτι ἀδελφὸς αὐτῆς, ὅτι δὲ οὗτος Ὀρέστης ἀγνοεῖ. τὸν
that brother hers that but this-one Orestes she-does-not-know the
δ' αὖ ἐγκεκαλυμμένον καὶ πάνυ θαυμαστὸν ἀκούσῃ λόγον·
and again veiled-one also very wonderful you-will-hear argument
ἀπόκριναι γάρ μοι, τὸν πατέρα οἶσθα τὸν σεαυτοῦ;
answer for me the father do-you-know the your-own
BUYER ναί.
yes
CHRYS. τί οὖν; ἤν σοι παραστήσας τινὰ ἐγκεκαλυμμένον
what then if to-you having-set-beside someone veiled
ἔρωμαι, τοῦτον οἶσθα; τί φήσεις;
I-ask this-one do-you-know what will-you-say
BUYER δηλαδὴ ἀγνοεῖν.
clearly not-to-know
CHRYS. ἀλλὰ μὴν αὐτὸς οὗτος ἦν ὁ πατὴρ ὁ σός· ὥστε 23
but indeed himself this-one was the father the your so-that
εἰ τοῦτον ἀγνοεῖς, δῆλος εἶ τὸν πατέρα τὸν σὸν
if this-one you-do-not-know clear you-are the father the your
ἀγνοῶν.
not-knowing

BUYER οὐ μὲν οὖν· ἀλλ᾽ ἀποκαλύψας αὐτὸν εἴσομαι τὴν
not indeed then but having-unveiled him I-will-know the
ἀλήθειαν. ὅμως δ᾽ οὖν τί σοι τῆς σοφίας τὸ τέλος,
truth nevertheless but then what for-you of-the wisdom the end
ἢ τί πράξεις πρὸς τὸ ἀκρότατον τῆς ἀρετῆς ἀφικόμενος;
or what will-you-do to the summit of-the virtue having-arrived
CHRYS. περὶ τὰ πρῶτα κατὰ φύσιν τότε γενήσομαι,
about the first-things according-to nature then I-will-be
λέγω δὲ πλοῦτον, ὑγίειαν καὶ τὰ τοιαῦτα. πρότερον
I-mean and wealth health and the such-things first
δὲ ἀνάγκη πολλὰ προπονῆσαι λεπτογράφοις βιβλίοις
but it-is-necessary many-things to-toil-beforehand with-fine-written books
παραθήγοντα τὴν ὄψιν καὶ σχόλια συναγείροντα καὶ
sharpening the sight and commentaries gathering and
σολοικισμῶν ἐμπιπλάμενον καὶ ἀτόπων ῥημάτων· καὶ τὸ
of-solecisms filling-oneself and of-strange words and the
κεφάλαιον, οὐ θέμις γενέσθαι σοφόν, ἢν μὴ τρὶς ἐφεξῆς
sum not lawful to-become wise if not three-times in-a-row
τοῦ ἐλλεβόρου πίῃς.
of-the hellebore you-drink
BUYER γενναῖά σου ταῦτα καὶ δεινῶς ἀνδρικά. τὸ δὲ
noble your these-things and terribly manly the but
Γνίφωνα εἶναι καὶ τοκογλύφον — καὶ γὰρ τάδε ὁρῶ
a-Gniphon to-be and a-usurer and for these-things I-see
σοι προσόντα — τί φῶμεν, ἀνδρὸς ἤδη πεπωκότος
to-you belonging what shall-we-say of-a-man already having-drunk
τὸν ἐλλέβορον καὶ τελείου πρὸς ἀρετήν;
the hellebore and perfect toward virtue
CHRYS. ναί· μόνῳ γοῦν τὸ δανείζειν πρέποι ἂν τῷ
yes to-alone at-any-rate the to-lend would-befit — the
σοφῷ· ἐπεὶ γὰρ ἴδιον αὐτοῦ συλλογίζεσθαι, τὸ δανείζειν
wise-man since for peculiar his to-syllogize the to-lend

δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι δοκεῖ τῷ
and and to-reckon the interest near to-be seems to-the
συλλογίζεσθαι, μόνου ἂν εἴη τοῦ σπουδαίου καθάπερ
to-syllogize of-alone — it-would-be of-the good-man just-as
ἐκεῖνο καὶ τοῦτο, καὶ οὐ μόνον γε ἁπλοῦς, ὥσπερ οἱ ἄλλοι,
that also this and not only at-least simple like the others
τοὺς τόκους, ἀλλὰ καὶ τούτων ἑτέρους τόκους λαμβάνειν· ἢ
the interest but also of-these other interest to-take or
γὰρ ἀγνοεῖς ὅτι τῶν τόκων οἱ μέν εἰσι πρῶτοί τινες,
for do-you-not-know that of-the interest some indeed are first some
οἱ δὲ δεύτεροι, καθάπερ αὐτῶν ἐκείνων ἀπόγονοι; ὁρᾷς
the-others and second just-as of-them those-very offspring you-see
δὲ δὴ καὶ τὸν συλλογισμὸν ὁποῖά φησιν· εἰ τὸν
and indeed also the syllogism what-sort-of-things it-says if the
πρῶτον τόκον λήψεται, λήψεται καὶ τὸν δεύτερον· ἀλλὰ
first interest he-will-take he-will-take also the second but
μὴν τὸν πρῶτον λήψεται, λήψεται ἄρα καὶ τὸν δεύτερον.
indeed the first he-will-take he-will-take therefore also the second

BUYER οὐκοῦν καὶ μισθῶν πέρι τὰ αὐτὰ φῶμεν, οὓς 24
then also of-fees about the same-things shall-we-say which
σὺ λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ δῆλον
you take for the wisdom from the young and clear
ὅτι μόνος ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ λήψεται;
that alone the good-man a-fee for the virtue will-take

CHRYS. μανθάνεις· οὐ γὰρ ἐμαυτοῦ ἕνεκα λαμβάνω, τοῦ
you-understand not for of-myself for-the-sake I-take of-the
δὲ διδόντος αὐτοῦ χάριν· ἐπεὶ γάρ ἐστιν ὁ μέν
but giver himself for-the-sake-of since for there-is the-one indeed
τις ἐκχύτης, ὁ δὲ περιεκτικός, ἐμαυτὸν μὲν ἀσκῶ
some a-spendthrift the-other and retentive myself indeed I-train
εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην.
to-be retentive the but pupil a-spendthrift

BUYER καὶ μὴν τοὐναντίον ἐχρῆν τὸν νέον μὲν εἶναι
and indeed the-opposite it-should-be the young-man indeed to-be
περιεκτικόν, σὲ δὲ τὸν μόνον πλούσιον ἐκχύτην.
retentive you but the only rich-man a-spendthrift
CHRYS. σκώπτεις, ὦ οὗτος. ἀλλ' ὅρα μή σε ἀποτοξεύσω
you-jest O fellow but see lest you I-shoot-down
τῷ ἀναποδείκτῳ συλλογισμῷ.
with-the indemonstrable syllogism
BUYER καὶ τί δεινὸν ἀπὸ τοῦ βέλους;
and what terrible from the arrow
CHRYS. ἀπορία καὶ σιωπὴ καὶ διαστραφῆναι τὴν διάνοιαν.
perplexity and silence and to-be-twisted the mind
ὃ δὲ μέγιστον, ἢν ἐθέλω, τάχιστά σε ἀποδείξω λίθον.
what but greatest if I-wish very-quickly you I-will-show-to-be a-stone
BUYER πῶς λίθον; οὐ γὰρ Περσεὺς σύ, ὦ βέλτιστε, εἶναί
how a-stone not for a-Perseus you O best-one to-be
μοι δοκεῖς.
to-me seem
CHRYS. ὧδέ πως· ὁ λίθος σῶμά ἐστι;
in-this-way somehow the stone a-body is
BUYER ναί.
yes
CHRYS. τί δέ; τὸ ζῷον οὐ σῶμα;
what and the animal not a-body
BUYER ναί.
yes
CHRYS. σὺ δὲ ζῷον;
you and an-animal
BUYER ἔοικα γοῦν.
I-seem-so at-any-rate
CHRYS. λίθος ἄρα εἶ σῶμα ὤν.
a-stone then you-are a-body being

BUYER μηδαμῶς. ἀλλ᾽ ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ ἐξ
by-no-means but resolve me by — Zeus and from
ὑπαρχῆς ποίησον ἄνθρωπον.
the-start make-(me) a-man

CHRYS. οὐ χαλεπόν· ἀλλ᾽ ἔμπαλιν ἴσθι ἄνθρωπος. εἰπὲ γάρ
not hard but back be a-man tell for
μοι, πᾶν σῶμα ζῷον;
me every body an-animal

BUYER οὔ.
no

CHRYS. τί δέ; λίθος ζῷον;
what and a-stone an-animal

BUYER οὔ.
no

CHRYS. σὺ δὲ σῶμα εἶ;
you and a-body are-you

BUYER ναί.
yes

CHRYS. σῶμα δὲ ὢν ζῷον εἶ;
a-body and being an-animal are-you

BUYER ναί.
yes

CHRYS. οὐκ ἄρα λίθος εἶ ζῷόν γε ὤν.
not then a-stone you-are an-animal at-least being

BUYER εὖ γε ἐποίησας, ὡς ἤδη μου τὰ σκέλη καθάπερ
well at-least you-did since already my the legs like
τῆς Νιόβης ἀπεψύχετο καὶ πάγια ἦν. ἀλλὰ ὠνήσομαί
— of-Niobe were-growing-cold and stiff were but I-will-buy
γε σέ. πόσον ὑπὲρ αὐτοῦ καταβαλῶ;
at-least you how-much for him shall-I-pay-down

HERMES μνᾶς δώδεκα.
minas twelve

BUYER λάμβανε.
take-(it)
HERMES μόνος δὲ αὐτὸν ἐώνησαι;
alone and him have-you-bought
BUYER μὰ Δί', ἀλλ' οὗτοι πάντες οὓς ὁρᾷς.
by Zeus but these all whom you-see
HERMES πολλοί γε καὶ τοὺς ὤμους καρτεροὶ καὶ τοῦ θερίζοντος ἄξιοι.
many at-least and in-the shoulders strong and of-the reaper worthy

V · THE PERIPATETIC AND PYRRHO

The Peripatetic, double, with an outer and an inner self, knows the three kinds of goods and how long the gnat lives, and sells for twenty minas. Last comes Pyrrho the Skeptic, who knows nothing, weighs every argument to an equal balance, and doubts even that he has been sold. His buyer takes him for an Attic mina and threatens to convince him in the mill, and Hermes adjourns the sale until tomorrow.

26 ZEUS μὴ διάτριβε· ἄλλον κάλει τὸν Περιπατητικόν.
not waste-time another call the Peripatetic
HERMES σέ φημι, τὸν καλόν, τὸν πλούσιον. ἄγε δή, ὠνήσασθε τὸν συνετώτατον, τὸν ἅπαντα ὅλως ἐπιστάμενον.
you I-mean the handsome-one the rich-one come now buy the most-intelligent the-one all-things altogether knowing
BUYER ποῖος δέ τις ἐστί;
what-sort and some is-he

HERMES μέτριος, ἐπιεικής, ἁρμόδιος τῷ βίῳ, τὸ δὲ μέγιστον,
moderate fair suited to-the life the but greatest
διπλοῦς.
double

BUYER πῶς λέγεις;
how do-you-mean

HERMES ἄλλος μὲν ὁ ἔκτοσθεν φαινόμενος, ἄλλος δὲ
another indeed the-one from-outside appearing another and
ὁ ἔντοσθεν εἶναι δοκεῖ· ὥστε ἢν πρίῃ αὐτόν, μέμνησο
the-one from-inside to-be he-seems so-that if you-buy him remember
τὸν μὲν ἐξωτερικόν, τὸν δὲ ἐσωτερικὸν καλεῖν.
the-one indeed exoteric the-other but esoteric to-call

BUYER τί δὲ γινώσκει μάλιστα;
what and does-he-know especially

HERMES τρία εἶναι τὰ ἀγαθά, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς
three to-be the goods in soul in body in the
ἐκτός.
external-things

BUYER ἀνθρώπινα φρονεῖ. πόσου δέ ἐστιν;
human-things he-thinks for-how-much and is-he

HERMES εἴκοσι μνῶν.
for-twenty minas

BUYER πολλοῦ λέγεις.
much you-say

HERMES οὔκ, ὦ μακάριε· καὶ γὰρ αὐτὸς ἔχειν τι ἀργύριον
no O blessed-one and for himself to-have some money
δοκεῖ, ὥστε οὐκ ἂν φθάνοις ὠνούμενος. ἔτι δὲ
he-seems so-that not — you-could-be-too-soon buying further and
εἴσῃ αὐτίκα μάλα παρ᾽ αὐτοῦ πόσον μὲν ὁ κώνωψ βιοῖ
you-will-know at-once very from him how-long indeed the gnat lives

τὸν χρόνον, ἐφ' ὁπόσον δὲ βάθος ἡ θάλαττα ὑπὸ τοῦ ἡλίου
the time to how-much and depth the sea by the sun
καταλάμπεται, καὶ ὁποία τίς ἐστιν ἡ ψυχὴ τῶν ὀστρείων.
is-lit-up and what-sort-of some is the soul of-the oysters

BUYER Ἡράκλεις τῆς ἀκριβολογίας.
Heracles the precision

HERMES τί δὲ εἰ ἀκούσειας ἄλλα πολλῷ τούτων
what and if you-should-hear other-things much than-these
ὀξυδερκέστερα, γονῆς τε πέρι καὶ γενέσεως καὶ τῆς ἐν
more-sharp-sighted of-seed both about and generation and the in
ταῖς μήτραις τῶν ἐμβρύων πλαστικῆς, καὶ ὡς ἄνθρωπος
the wombs of-the embryos molding and how man
μὲν γελαστικόν, ὄνος δὲ οὐ γελαστικὸν οὐδὲ τεκταινόμενον
indeed a-laughing-thing ass but not a-laughing-thing nor building
οὐδὲ πλωϊζόμενον;
nor sailing

BUYER πάνσεμνα φὴς καὶ ὀνησιφόρα τὰ μαθήματα, ὥστε
all-august you-say and beneficial the lessons so-that
ὠνοῦμαι αὐτὸν τῶν εἴκοσιν.
I-buy him for-the twenty

27 HERMES εἶεν.
well

ZEUS τίς λοιπὸς ἡμῖν;
who is-left for-us

HERMES καταλείπεται ὁ Σκεπτικὸς οὗτος. σὺ ὁ Πυρρίας
remains the Skeptic this-one you — Pyrrhias
πρόσιθι καὶ ἀποκηρύττου κατὰ τάχος. ἤδη μὲν
come-forward and be-auctioned with speed already indeed
ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὀλίγοις ἡ πρᾶσις ἔσται.
are-slipping-away the many and among few the sale will-be
ὅμως δὲ τίς καὶ τοῦτον ὠνήσεται;
nevertheless but who also this-one will-buy

BUYER ἔγωγε. ἀλλὰ πρῶτον εἰπέ μοι, σὺ τί ἐπίστασαι;
I-at-least but first tell me you what do-you-know

PYRRHO οὐδέν.
nothing

BUYER πῶς τοῦτο ἔφησθα;
how this did-you-say

PYRRHO ὅτι οὐδὲν ὅλως εἶναί μοι δοκεῖ.
that nothing at-all to-be to-me seems

BUYER οὐδὲ ἡμεῖς ἄρα ἐσμέν τινες;
not-even we then are anything

PYRRHO οὐδὲ τοῦτο οἶδα.
not-even this I-know

BUYER οὐδὲ ὅτι σύ τις ὢν τυγχάνεις;
not-even that you someone being you-happen

PYRRHO πολὺ μᾶλλον ἔτι τοῦτο ἀγνοῶ.
much more still this I-do-not-know

BUYER ὦ τῆς ἀπορίας. τί δέ σοι τὰ σταθμία ταυτὶ βούλεται;
oh the perplexity what and for-you the weights these-here mean

PYRRHO ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ ἴσον ἀπευθύνω, καὶ ἐπειδὰν ἀκριβῶς ὁμοίους τε καὶ ἰσοβαρεῖς ἴδω, τότε δὴ τότε ἀγνοῶ τὸν ἀληθέστερον.
I-weigh in them the arguments and to the equal I-adjust and when exactly alike both and of-equal-weight I-see then indeed then I-do-not-know the truer

BUYER τῶν ἄλλων δὲ τί ἂν πράττοις ἐμμελῶς;
of-the other-things and what — could-you-do properly

PYRRHO τὰ πάντα πλὴν δραπέτην μεταδιώκειν.
the all-things except a-runaway to-pursue

BUYER τί δὲ τοῦτό σοι ἀδύνατον;
why and this for-you impossible

PYRRHO ὅτι, ὦγαθέ, οὐ καταλαμβάνω.
because my-good-man not I-apprehend

BUYER εἰκότως· βραδὺς γὰρ καὶ νωθής τις εἶναι δοκεῖς.
naturally slow for and sluggish some to-be you-seem

ἀλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως;
but what for-you the end of-the knowledge

PYRRHO ἡ ἀμαθία καὶ τὸ μήτε ἀκούειν μήτε ὁρᾶν.
the ignorance and the neither to-hear nor to-see

BUYER οὐκοῦν καὶ τὸ τυφλὸς ἅμα καὶ κωφὸς εἶναι
then also the blind at-the-same-time and deaf to-be

λέγεις;
do-you-mean

PYRRHO καὶ ἄκριτός γε προσέτι καὶ ἀναίσθητος καὶ
and undiscerning at-least besides and senseless and

ὅλως τοῦ σκώληκος οὐδὲν διαφέρων.
altogether from-the worm nothing differing

BUYER ὠνητέος εἶ διὰ ταῦτα. πόσου τοῦτον ἄξιον
must-be-bought you-are for these-things at-how-much this-one worth

χρὴ φάναι;
must-one to-say

HERMES μνᾶς Ἀττικῆς·
at-a-mina Attic

BUYER λάμβανε. τί φής, ὦ οὗτος; ἐώνημαί σε;
take-(it) what do-you-say O fellow have-I-bought you

PYRRHO ἄδηλον.
unclear

BUYER μηδαμῶς· ἐώνημαι γὰρ καὶ τἀργύριον κατέβαλον.
by-no-means I-have-bought for and the-money I-paid-down

PYRRHO ἐπέχω περὶ τούτου καὶ διασκέπτομαι.
I-suspend-judgment about this and am-considering

BUYER καὶ μὴν ἀκολούθει μοι, καθάπερ χρὴ ἐμὸν οἰκέτην.
and indeed follow me as befits my servant

PYRRHO τίς οἶδεν εἰ ἀληθῆ ταῦτα φής;
who knows whether true these-things you-say

BUYER ὁ κῆρυξ καὶ ἡ μνᾶ καὶ οἱ παρόντες.
the herald and the mina and those present

PYRRHO πάρεισι γὰρ ἡμῖν τινες;
are-present for to-us any

BUYER ἀλλ᾽ ἔγωγέ σε ἤδη ἐμβαλὼν ἐς τὸν μυλῶνα
but I-at-least you now having-thrown into the mill
πείσω εἶναι δεσπότης κατὰ τὸν χείρω λόγον.
I-will-persuade to-be master according-to the worse argument

PYRRHO ἔπεχε περὶ τούτου.
suspend-judgment about this

BUYER μὰ Δί᾽, ἀλλ᾽ ἤδη γε ἀπεφηνάμην.
by Zeus but already at-least I-have-declared

HERMES σὺ μὲν παῦσαι ἀντιτείνων καὶ ἀκολούθει τῷ
you indeed stop resisting and follow the
πριαμένῳ, ὑμᾶς δὲ εἰς αὔριον παρακαλοῦμεν·
one-who-bought-(you) you and for tomorrow we-invite
ἀποκηρύξειν γὰρ τοὺς ἰδιώτας καὶ βαναύσους καὶ
to-be-going-to-auction for the lay and artisan and
ἀγοραίους βίους μέλλομεν.
market lives we-are-about