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Roman Questions

Plutarch

ΑΙΤΙΑ ΡΩΜΑΙΚΑ
ΑΙΤΙΑ ΕΛΛΗΝΙΚΑ

Roman Questions

With the Greek Questions and the Three Delphic Dialogues

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with a word-for-word interlinear English translation

preserving the original word order



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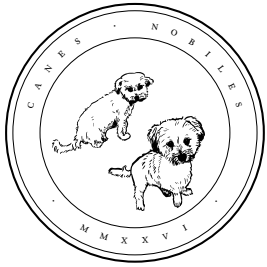

Volume 92 of the Canes Nobiles Greek interlinear texts

The Greek text follows Bernardakis' Teubner Moralia (1889–1891).
One answer of the Roman Questions is omitted; […] marks it.

Set from the Perseus Digital Library, with corrections

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Words the editor secludes are not printed; words he supplies are printed without their brackets; ∗∗∗ marks words the manuscripts have lost.

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PLUTARCH

ΑΙΤΙΑ ΡΩΜΑΙΚΑ

Roman Questions

Why does a bride touch fire and water? Perhaps as male and female principles, or as purifying and life-giving. Then: why five wedding torches are lit, why men may not enter Artemis' temple in the Patrician Street, and why her Aventine temple is hung with ox horns, recalling a Sabine's wondrous heifer. Men falsely reported dead abroad enter by the roof, after a dream or as men counted dead, like Aristinus, whom the oracle bade be reborn. Women kiss their kinsmen on the mouth, to detect wine or as a mark of kinship, and spouses may not give each other gifts.

'Διὰ τί τὴν γαμουμένην ἅπτεσθαι πυρὸς καὶ ὕδατος 1
for what the being-married to-touch fire and water
κελεύουσι;' πότερον τούτων ὡς ἐν στοιχείοις καὶ ἀρχαῖς
do-they-bid whether of-these as among elements and principles
τὸ μὲν ἄρρεν ἐστὶ τὸ δὲ θῆλυ, καὶ τὸ μὲν
the(-one) indeed male is the(-other) and female and the(-one) indeed
ἀρχὰς κινήσεως ἐνίησι τὸ δ' ὑποκειμένου καὶ ὕλης
the-principles of-motion puts-in the(-other) and of-the-substrate and of-matter
δύναμιν· ἢ διότι τὸ πῦρ καθαίρει καὶ τὸ ὕδωρ ἁγνίζει, δεῖ
the-power or because the fire purifies and the water cleanses one-must
δὲ καθαρὰν καὶ ἁγνὴν διαμένειν τὴν γαμηθεῖσαν; ἢ ὅτι,
and pure and chaste to-remain the having-been-married or that
καθάπερ τὸ πῦρ χωρὶς ὑγρότητος ἄτροφόν ἐστι καὶ
as the fire without moisture without-nourishment is and
ξηρὸν τὸ δὲ ὕδωρ ἄνευ θερμότητος ἄγονον καὶ ἀργόν, οὕτω
dry the and water without heat infertile and inactive so
καὶ τὸ ἄρρεν ἀδρανὲς καὶ τὸ θῆλυ χωρὶς ἀλλήλων ἡ δὲ
also the male ineffective and the female apart-from each-other the and
σύνοδος ἀμφοῖν ἐπιτελεῖ τοῖς γήμασι τὴν συμβίωσιν; ἢ
union of-both accomplishes for-those having-married the life-together or

οὐκ ἀπολειπτέον καὶ κοινωνητέον ἁπάσης τύχης, κἂν ἄλλου
not to-be-abandoned and to-be-shared all fortune even-if other
μηδενὸς ἢ πυρὸς καὶ ὕδατος μέλλωσι κοινωνεῖν ἀλλήλοις;
nothing than fire and water they-are-to to-share with-each-other
2 Διὰ τί οὐ πλείονας οὐδ' ἐλάττονας ἀλλὰ πέντε λαμπάδας
for what not more nor fewer but five torches
ἅπτουσιν ἐν τοῖς γάμοις, ἃς κηρίωνας ὀνομάζουσιν;
do-they-light at the weddings which cereones they-call
πότερον, ὡς Βάρρων ἔλεγεν, ὅτι τῶν στρατηγῶν τρισὶ
whether as Varro said that of-the praetors three
χρωμένων, σὺν τοῖς ἀγορανόμοις πλείονας, παρὰ δὲ
using with the aediles more from and
τῶν ἀγορανόμων ἅπτουσι τὸ πῦρ οἱ γαμοῦντες, ἢ διότι
the aediles light the fire the marrying or because
πλείοσι χρωμένων ἀριθμοῖς, πρός τε τὰ ἄλλα βελτίων
more using numbers for both the other-things better
καὶ τελειότερος ὁ περιττὸς ἐνομίζετο καὶ πρὸς γάμον
and more-perfect the odd was-thought and for marriage
ἁρμοδιώτερος; ὁ γὰρ ἄρτιος διάστασίν τε δέχεται καὶ τὸ
more-fitting the for even division both admits and the
ἴσον αὐτοῦ μάχιμόν ἐστι καὶ ἀντίπαλον, ὁ δὲ περιττὸς οὐ
equality of-it combative is and opposing the and odd not
δύναται, διασχισθῆναι παντάπασιν, ἀλλ' ὑπολείπει τι,
can to-be-split altogether but leaves something
κοινὸν ἀεὶ μεριζόμενος. τοῦ δὲ περιττοῦ μάλιστα γαμήλιος
common always being-divided of-the and odd most nuptial
ἡ πεντάς ἐστι· τὰ γὰρ τρία πρῶτος περιττὸς καὶ τὰ δύο
the five is the for three first odd and the two
πρῶτος ἄρτιος· ἐκ δὲ τούτων ὥσπερ ἄρρενος καὶ θήλεος
first even from and these as-if of-male and female
ἡ πεντὰς μέμικται. ἢ μᾶλλον, ἐπεὶ τὸ φῶς γενέσεώς ἐστι
the five is-mixed or rather since the light of-birth is

σημεῖον, γυνὴ δ' ἄχρι πέντε τίκτειν ὁμοῦ τὰ πλεῖστα
a-sign a-woman and up-to five to-bear at-once the most
πέφυκε, τοσαύταις χρῶνται λαμπάσιν; ἢ ὅτι πέντε δεῖσθαι
is-able so-many they-use torches or that five to-need
θεῶν τοὺς γαμοῦντας οἴονται, Διὸς τελείου καὶ Ἥρας
gods the marrying they-think Zeus fulfiller and Hera
τελείας καὶ Ἀφροδίτης καὶ Πειθοῦς, ἐπὶ πᾶσι δ' Ἀρτέμιδος,
fulfiller and Aphrodite and Persuasion upon all and Artemis
ἣν ταῖς λοχείαις καὶ ταῖς ὠδῖσιν αἱ γυναῖκες ἐπικαλοῦνται;
whom in-the childbirths and the pangs the women call-upon
'Διὰ τί, πολλῶν ὄντων ἐν Ῥώμῃ ναῶν Ἀρτέμιδος, εἰς 3
for what many being in Rome temples of-Artemis into
μόνον τὸν ἐν τῷ καλουμένῳ Πατρικίῳ στενωπῷ ἄνδρες
only the in the called Patrician street men
οὐκ εἰσίασιν;' ἢ διὰ τὸν λεγόμενον μῦθον; γυναῖκα
not do-enter surely because-of the told story a-woman
γὰρ αὐτόθι τὴν θεὸν σεβομένην βιαζόμενός τις ὑπὸ
for there the goddess worshiping forcing a-certain-man by
τῶν κυνῶν διεσπάσθη, καὶ ἀπὸ τούτου δεισιδαιμονίας
the dogs was-torn-apart and from this of-superstition
γενομένης ἄνδρες οὐκ εἰσίασι.
having-arisen men not enter
'Διὰ τί τοῖς ἄλλοις Ἀρτεμισίοις ἐπιεικῶς ἐλάφων κέρατα 4
for what on-the other temples-of-Artemis generally of-stags horns
προσπατταλεύουσι, τῷ δ' ἐν Ἀβεντίνῳ βοῶν;' ἢ τοῦ
do-they-nail-up on-the but on the-Aventine of-oxen surely the
παλαιοῦ συμπτώματος ἀπομνημονεύοντες; λέγεται γὰρ ἐν
ancient occurrence recalling it-is-said for among
Σαβίνοις Ἄντρωνι Κοριατίῳ βοῦς ἐκπρεπὴς ὄψει καὶ
Sabines to-Antro Curiatius a-cow conspicuous in-appearance and
μεγέθει διαφέρουσα τῶν ἄλλων γενέσθαι· μάντεως δέ
size surpassing the others to-have-been-born a-seer and

τινος αὐτῷ φράσαντος, ὅτι τοῦ καθιερεύσαντος Ἀρτέμιδι
a-certain to-him having-told that of-the-one having-sacrificed to-Artemis
τὴν βοῦν ἐκείνην ἐν Ἀβεντίνῳ πέπρωται μεγίστην γενέσθαι
the cow that on the-Aventine it-is-fated greatest to-become
καὶ βασιλεῦσαι τῆς Ἰταλίας, ἁπάσης τὴν πόλιν, ἐλθεῖν
and to-rule — of-Italy all the city to-have-come
μὲν εἰς Ῥώμην τὸν ἄνθρωπον ὡς θύσοντα τὴν
indeed to Rome the man as to-be-going-to-sacrifice the
βοῦν οἰκέτου δὲ κρύφα τῷ βασιλεῖ Σερουίῳ τὸ μάντευμα
cow a-servant and secretly to-the king Servius the prophecy
φράσαντος, ἐκείνου δὲ Κορνηλίῳ τῷ ἱερεῖ, προστάξαι τὸν
having-told he and to-Cornelius the priest to-have-ordered —
Κορνήλιον τῷ Ἄντρωνι λούσασθαι πρὸ τῆς θυσίας ἀπὸ τοῦ
Cornelius — to-Antro to-wash before the sacrifice from —
Θύμβρεως· νενομίσθαι γὰρ οὕτω τοὺς καλλιεροῦντας.
Tiber to-have-been-customary for so those sacrificing-auspiciously
ἐκεῖνον μὲν οὖν ἀπελθόντα λούσασθαι, τὸν δὲ Σερούιον
him indeed then having-gone-off to-wash — and Servius
φθάσαντα θῦσαι τῇ θεῷ τὴν βοῦν καὶ τῷ ἱερῷ τὰ
having-anticipated to-sacrifice to-the goddess the cow and to-the temple the
κέρατα προσπατταλεῦσαι. ταῦτα καὶ ὁ Ἰόβας ἱστόρηκε
horns to-nail-up these-things also — Juba has-related
καὶ Βάρρων, πλὴν ὅτι τοὔνομα τοῦ Ἄντρωνος Βάρρων
and Varro except that the-name — of-Antro Varro
οὐ γέγραφεν, οὐδ' ὑπὸ Κορνηλίου φησὶ τοῦ ἱερέως ἀλλ'
not has-written nor by Cornelius he-says the priest but
ὑπὸ τοῦ νεωκόρου παρακρουσθῆναι τὸν Σαβῖνον.
by the temple-warden to-have-been-deceived the Sabine
5 'Διὰ τί τοὺς τεθνάναι φημισθέντας ἐπὶ ξένης ψευδῶς,
for what those to-have-died reported on foreign-soil falsely
κἂν ἐπανέλθωσιν, οὐ δέχονται κατὰ θύρας, ἀλλὰ τῷ
even-if they-return not do-they-receive by doors but by-the

κεράμῳ προσβαίνοντες εἴσω καθιᾶσιν αὑτούς;᾽ ὁ μὲν γὰρ
roof climbing inside let-down themselves — indeed for
Βάρρων αἰτίαν μυθικὴν ὅλως ἀποδίδωσι. φησὶ γάρ, ἐν τῷ
Varro a-cause mythical altogether gives he-says for in the
περὶ Σικελίαν πολέμῳ ναυμαχίας μεγάλης γενομένης καὶ
around Sicily war a-sea-battle great having-occurred and
κατὰ πολλῶν φήμης οὐκ ἀληθοῦς ὡς ἀπολωλότων ῥυείσης,
about many a-report not true as having-perished having-spread
ἐπανελθόντας αὐτοὺς ὀλίγῳ χρόνῳ πάντας τελευτῆσαι, ἑνὶ
having-returned them in-short time all to-have-died for-one
δ᾽ εἰσιόντι τὰς θύρας ἀπαντῆσαι κλειομένας ἀπ᾽ αὐτομάτου
and entering the doors to-have-met being-shut of themselves
καὶ μὴ χαλᾶν ἐπιχειρούντων ἀνοίγειν. τὸν δ᾽ ἄνθρωπον
and not to-give-way of-those-trying to-open the and man
αὐτοῦ καταδαρθόντα πρὸ τῶν θυρῶν ἰδεῖν κατὰ τοὺς
there having-fallen-asleep before the doors to-see in the
ὕπνους ὄψιν ὑφηγουμένην αὐτῷ τὴν ὑπὲρ τὸ τέγος εἰς τὴν
sleep a-vision instructing him the over the roof into the
οἰκίαν καθίμησιν· ποιήσαντα δ᾽ οὕτως εὐτυχῆ γενέσθαι καὶ
house descent having-done and so fortunate to-become and
γηραιόν· ἐκ δὲ τούτου τὸ ἔθος καταστῆναι τοῖς ὕστερον.
aged from and this the custom to-be-established for-those later
ὅρα δὲ μὴ καὶ ταῦτα τρόπον τινὰ τοῖς Ἑλληνικοῖς ἔοικεν·
see and lest also these-things in-way some to-the Greek-customs is-like
οὐ γὰρ ἐνόμιζον ἁγνοὺς οὐδὲ κατεμίγνυσαν ἑαυτοῖς οὐδ᾽
not for they-considered pure nor they-mingled-with themselves nor
εἴων ἱεροῖς πλησιάζειν, οἷς ἐκφορὰ γεγόνει καὶ τάφος
allowed temples to-approach for-whom a-funeral had-taken-place and a-burial
ὡς τεθνηκόσι. λέγεται δέ τινα τῶν ἐνόχων ταύτῃ τῇ
as for-the-dead it-is-said and a-certain of-those liable to-this the
δεισιδαιμονίᾳ γεγονότων Ἀριστῖνον εἰς Δελφοὺς ἀποστείλαντα
superstition having-become Aristinus to Delphi having-sent

δεῖσθαι τοῦ θεοῦ καὶ παραιτεῖσθαι τὰς παρούσας αὐτῷ
to-beg the god and to-ask-release-from the present to-him
διὰ τὸν νόμον ἀπορίας· τὴν δὲ Πυθίαν εἰπεῖν
because-of the custom difficulties — and Pythia to-have-said

ὅσσαπερ ἐν λεχέεσσι γυνὴ τίκτουσα τελεῖται,
whatever-things-indeed in childbed a-woman giving-birth accomplishes
ταῦτα πάλιν τελέσαντα θύειν μακάρεσσι θεοῖσι.
these again having-accomplished to-sacrifice to-the-blessed gods

τὸν οὖν Ἀριστῖνον συμφρονήσαντα παρασχεῖν ἑαυτὸν
— then Aristinus having-understood to-give himself
ὥσπερ ἐξ ἀρχῆς τικτόμενον ταῖς γυναιξὶν ἀπολοῦσαι
as-if from the-beginning being-born to-the women to-wash
καὶ σπαργανῶσαι καὶ θηλὴν ἐπισχεῖν, οὕτω τε δρᾶν καὶ
and to-swaddle and the-breast to-give so both to-do and
τοὺς ἄλλους ἅπαντας, ὑστεροπότμους προσαγορευομένους.
the others all the-later-fated being-called
ἔνιοι δὲ καὶ πρὸ τοῦ Ἀριστίνου ταῦτα γενέσθαι περὶ
some and also before — Aristinus these-things to-have-happened concerning
τοὺς ὑστεροπότμους καὶ τὸ ἔθος εἶναι παλαιόν. οὐδὲν
the later-fated and the custom to-be ancient nothing
οὖν θαυμαστόν, εἰ καὶ Ῥωμαῖοι τοῖς δοκοῦσιν ἅπαξ
then wonderful if also Romans for-those seeming once
τεθάφθαι καὶ γεγονέναι τῆς τῶν φθιτῶν μερίδος οὐκ
to-have-been-buried and to-have-become of-the of-the dead portion not
ᾤοντο δεῖν παριέναι τὴν αὔλειον, ᾗ θύσοντες
thought it-proper to-pass-through the courtyard-door by-which to-be-going-to-sacrifice
ἐξίασι καὶ θύσαντες εἰσίασιν, ἀλλ᾽ ἄνωθεν ἐκέλευον εἰς
they-go-out and having-sacrificed they-enter but from-above they-bade into

τὰ ὕπαιθρα καταβαίνειν ἐκ τοῦ περιέχοντος· καὶ γὰρ
the open to-descend from the surrounding-air and for
τοὺς καθαρμοὺς ἐπιεικῶς πάντας ἐν ὑπαίθρῳ τελοῦσι.
the purifications generally all in open-air they-perform
‘Διὰ τί τοὺς συγγενεῖς τῷ στόματι φιλοῦσιν αἱ γυναῖκες;’ 6
for what the kinsmen with-the mouth do-kiss the women
πότερον ὡς οἱ πλεῖστοι νομίζουσιν ἀπειρημένον ἦν πίνειν
whether as the most think forbidden it-was to-drink
οἶνον ταῖς γυναιξίν, ὅπως οὖν πιοῦσαι μὴ λανθάνωσιν
wine for-the women that then having-drunk not they-might-escape-notice
ἀλλ’ ἐλέγχωνται περιτυγχάνουσαι τοῖς οἰκείοις, ἐνομίσθη
but be-detected meeting the relatives it-became-custom
καταφιλεῖν· ἢ δι’ ἣν Ἀριστοτέλης ὁ φιλόσοφος αἰτίαν
to-kiss or for which Aristotle the philosopher cause
ἱστόρηκε; τὸ γὰρ πολυθρύλητον ἐκεῖνο καὶ πολλαχοῦ
has-related the for much-talked-of that and in-many-places
γενέσθαι λεγόμενον ὡς ἔοικεν ἐτολμήθη καὶ ταῖς Τρῳάσι
to-have-happened said as it-seems was-dared also by-the Trojan-women
περὶ τὴν Ἰταλίαν. τῶν γὰρ ἀνδρῶν, ὡς προσέπλευσαν,
around — Italy of-the for men when they-put-in
ἀποβάντων ἐνέπρησαν τὰ πλοῖα, πάντως ἀπαλλαγῆναι
having-disembarked they-set-fire-to the ships by-all-means to-be-rid
τῆς πλάνης δεόμεναι καὶ τῆς θαλάττης· φοβηθεῖσαι δὲ
of-the wandering wanting and of-the sea having-feared and
τοὺς ἄνδρας ἠσπάζοντο τῶν συγγενῶν καὶ οἰκείων μετὰ
the men they-greeted of-the kinsmen and relatives with
τοῦ καταφιλεῖν καὶ περιπλέκεσθαι τοὺς προστυγχάνοντας.
the kissing and embracing those meeting-them
παυσαμένων δὲ τῆς ὀργῆς καὶ διαλλαγέντων, ἐχρῶντο καὶ
having-ceased and from-the anger and having-been-reconciled they-used also
τοῦ λοιποῦ ταύτῃ τῇ φιλοφροσύνῃ πρὸς αὐτούς. ἢ μᾶλλον
for-the rest this the affection toward them or rather

ἐδόθη τοῦτο ταῖς γυναιξὶν ὡς τιμὴν ἅμα καὶ δύναμιν
was-granted this to-the women as honor at-once and power
αὐταῖς φέρον, εἰ φαίνοιντο πολλοὺς καὶ ἀγαθοὺς ἔχουσαι
to-them bringing if they-appeared many and good having
συγγενεῖς καὶ οἰκείους; ἤ, μὴ νενομισμένου συγγενίδας
kinsmen and relatives or not being-customary kinswomen
γαμεῖν, ἄχρι φιλήματος ἡ φιλοφροσύνη προῆλθεν καὶ τοῦτο
to-marry as-far-as the-kiss the affection advanced and this
μόνον ἀπελείφθη σύμβολον καὶ κοινώνημα τῆς συγγενείας;
alone was-left a-token and sharing of-the kinship
πρότερον γὰρ οὐκ ἐγάμουν τὰς ἀφ᾽ αἵματος, ὥσπερ οὐδὲ
formerly for not they-married those from blood as not-even
νῦν τηθίδας οὐδ᾽ ἀδελφὰς γαμοῦσιν, ἀλλ᾽ ὀψὲ συνεχώρησαν
now aunts nor sisters do-they-marry but late they-allowed
ἀνεψιαῖς συνοικεῖν ἐκ τοιαύτης αἰτίας. ἀνὴρ χρημάτων
cousins to-live-with from such a-cause a-man of-money
ἐνδεὴς τὰ δ᾽ ἄλλα χρηστὸς καὶ παρ᾽ ὁντινοῦν τῷ
in-want the and other-respects good and beyond anyone-whatever to-the
δήμῳ τῶν πολιτευομένων ἀρέσκων, ἐπίκληρον ἀνεψιὰν
people of-those engaged-in-public-life pleasing an-heiress cousin
ἔχειν ἔδοξε καὶ πλουτεῖν ἀπ᾽ αὐτῆς· ἐπὶ τούτῳ δὲ γενομένης
to-have seemed and to-be-rich from her upon this and having-arisen
αὐτοῦ κατηγορίας, ὁ δῆμος ἀφεὶς τὴν αἰτίαν
against-him an-accusation the people having-dismissed the charge
ἐλέγχειν ἔλυσε τὸ ἔγκλημα, ψηφισάμενος πᾶσιν ἐξεῖναι
to-investigate dissolved the complaint having-voted for-all to-be-permitted
γαμεῖν ἄχρι ἀνεψιῶν, τὰ δ᾽ ἀνωτέρω κεκωλῦσθαι.
to-marry as-far-as cousins the and further to-be-forbidden

7 ‘Διὰ τί δὲ δῶρον λαβεῖν ἀνδρὶ παρὰ γυναικὸς καὶ
for what and a-gift to-take for-a-husband from a-wife and
γυναικὶ παρ᾽ ἀνδρὸς ἀπείρηται;’ πότερον, ὡς Σόλων
for-a-wife from a-husband is-it-forbidden whether as Solon

γράψας τὰς δόσεις κυρίας εἶναι τῶν τελευτώντων, πλὴν
having-written the gifts valid to-be of-those dying except
εἰ μή τις ἀνάγκῃ συνεχόμενος ἢ γυναικὶ πειθόμενος τὴν
if not someone by-necessity constrained or by-a-woman persuaded the
μὲν ἀνάγκην ὡς βιαζομένην ὑπεξείλετο, τὴν δ' ἡδονὴν
indeed necessity as forcing excepted the and pleasure
ὡς παραλογιζομένην, οὕτως ὑπενοήθησαν αἱ γυναικῶν καὶ
as misleading so were-suspected the of-wives and
ἀνδρῶν δόσεις· ἢ φαυλότατον ἡγούμενοι σημεῖον εὐνοίας τὸ
of-husbands gifts or most-paltry considering sign of-goodwill the
διδόναι (διδόασι γὰρ καὶ ἀλλότριοι καὶ μὴ φιλοῦντες) ἐκ
giving give for also strangers and not loving from
τοῦ γάμου τὴν τοιαύτην ἀρέσκειαν ἀνεῖλον, ὅπως ἄμισθον
the marriage the such complaisance they-removed so-that unpaid
ᾖ καὶ προῖκα καὶ δι' αὑτὸ μὴ δι' ἄλλο τὸ φιλεῖσθαι
it-may-be and free and for itself not for other-thing the being-loved
καὶ φιλεῖν; ὅτι τῷ λαμβάνειν διαφθειρόμεναι μάλιστα
and loving that by-the taking being-corrupted most
προσίενται τοὺς ἀλλοτρίους, σεμνὸν ἐφάνη τὸ μὴ διδόντας
admit the strangers august appeared the not giving
ἀγαπᾶν τοὺς ἰδίους; ἢ μᾶλλον ὅτι δεῖ καὶ γυναιξὶ κοινὰ
to-cherish the own or rather that one-must also to-wives common
τὰ ἀνδρῶν εἶναι καὶ ἀνδράσι τὰ γυναικῶν; μανθάνει γὰρ
the of-husbands to-be and to-husbands the of-wives learns for
ὁ λαβὼν τὸ δοθὲν ἀλλότριον ἡγεῖσθαι τὸ μὴ δοθέν,
the having-taken the given foreign to-consider the not given
ὥστ' ὀλίγον διδόντες ἀλλήλοις τὸ πᾶν ἀφαιροῦνται.
so-that little giving to-each-other the whole they-take-away

Gifts are barred between a man and his son-in-law or father-in-law, and husbands send word before coming home. Romans veil their heads to worship gods but uncover before honored men, recalling Aeneas or shunning ill-omened sounds, yet sacrifice to Saturn and to Honor bareheaded. Sons escort a parent's body veiled, daughters bareheaded. Terminus receives no blood; slave women are kept out of Leucothea's shrine but one is led in and slapped, as Ino's jealousy explains, and her worshipers pray for their sisters' children. Many of the rich tithed their estates to Heracles.

8 ‘Διὰ τί δὲ παρὰ γαμβροῦ καὶ παρὰ πενθεροῦ λαβεῖν
for what and from a-son-in-law and from a-father-in-law to-take
ἐκείνοις κεκώλυται δῶρον;’ ἢ παρὰ γαμβροῦ μέν, ἵνα
for-them is-it-forbidden a-gift surely from son-in-law indeed that
μὴ δόξῃ διὰ τοῦ πατρὸς εἰς τὴν γυναῖκα περιχωρεῖν
not it-may-seem through the father to the wife to-pass-over
τὸ δῶρον· παρὰ πενθεροῦ δέ, ὅτι τὸν μὴ διδόντα
the gift from father-in-law and because the not giving
δίκαιον ἐφάνη μηδὲ λαμβάνειν;
just it-appeared not-even to-take

9 ‘Διὰ τί, κἂν ἐξ ἀγροῦ κἂν ἀπὸ ξένης ἐπανίωσιν,
for what whether from the-country or from abroad they-return
ἔχοντες οἴκοι γυναῖκας προπέμπουσι δηλοῦντες αὐταῖς ὅτι
having at-home wives do-they-send-ahead showing to-them that
παραγίγνονται;’ πότερον ὅτι τοῦτο πιστεύοντός ἐστι τὴν
they-are-arriving whether because this of-one-trusting is the
γυναῖκα μηδὲν ῥᾳδιουργεῖν τὸ δ’ ἐξαίφνης καὶ ἀπροσδοκήτως
wife nothing to-do-mischief the and suddenly and unexpectedly
οἷον ἐνέδρα καὶ παρατήρησις, ἢ σπεύδουσιν ὡς ποθούσαις
like an-ambush and a-watching or they-hasten as to-ones-longing
καὶ προσδεχομέναις εὐαγγελίζεσθαι περὶ αὑτῶν; ἢ μᾶλλον
and expecting to-bring-good-news about themselves or rather

αὐτοὶ περὶ ἐκείνων πυθέσθαι ποθοῦσιν, εἰ σῳζομένας
they-themselves about them to-learn long whether safe
καὶ ποθούσας ἐπὶ τῆς οἰκίας καταλαμβάνουσιν; ἢ πλείονες
and longing at the home they-find or more
ταῖς γυναιξὶν οἰκονομίαι καὶ ἀσχολίαι, τῶν ἀνδρῶν ἀπόντων,
for-the wives household-tasks and occupations the husbands being-absent
τυγχάνουσι καὶ διαφοραὶ καὶ ὁρμαὶ πρὸς τοὺς ἔνδον· ἵν'
happen and quarrels and impulses toward those within that
οὖν ἀπαλλαγεῖσα τούτων ἀθόρυβον τῷ ἀνδρὶ παρέχῃ
then being-rid of-these undisturbed to-the husband she-may-provide
τὴν ὑποδοχὴν καὶ ἡδεῖαν, ἡ προδήλωσις γίγνεται;
the reception and pleasant the announcement-beforehand happens
'Διὰ τί τοὺς θεοὺς προσκυνοῦντες ἐπικαλύπτονται τὴν
for what the gods worshiping do-they-cover the
κεφαλήν, τῶν δ' ἀνθρώπων τοῖς ἀξίοις τιμῆς ἀπαντῶντες,
head of-the but men to-those worthy of-honor meeting
κἂν τύχωσιν ἐπὶ τῆς κεφαλῆς ἔχοντες τὸ ἱμάτιον,
even-if they-happen on the head having the cloak
ἀποκαλύπτονται;' τοῦτο γὰρ ἔοικε κἀκείνην ἐπιτείνειν
uncover this for seems also-that to-heighten
τὴν ἀπορίαν. εἰ μὲν οὖν ὁ περὶ Αἰνείου λεγόμενος
the difficulty if indeed then the about Aeneas told
λόγος ἀληθής ἐστιν, ὅτι τοῦ Διομήδους παρεξιόντος
story true is that — Diomedes passing-by
ἐπικαλυψάμενος τὴν θυσίαν ἐπετέλεσε, λόγον ἔχει καὶ
having-covered-himself the sacrifice he-completed reason it-has and
ἀκολουθεῖ τῷ συγκαλύπτεσθαι πρὸς τοὺς πολεμίους τὸ τοῖς
follows the covering-oneself toward the enemies the to-the
φίλοις καὶ ἀγαθοῖς ἐντυγχάνοντας ἀποκαλύπτεσθαι· τὸ γὰρ
friends and good meeting to-uncover the for
πρὸς τοὺς θεοὺς οὐκ ἴδιόν ἐστιν ἀλλὰ κατὰ συμβεβηκός,
toward the gods not peculiar is but by accident

καὶ ἀπ᾽ ἐκείνου μεμένηκε τηρούμενον. εἰ δ᾽ ἄλλο τι
and from that it-has-remained being-observed if and other something
λέγειν χρή, σκόπει μὴ μόνον ἐκεῖνο δεῖ ζητεῖν, δι᾽
to-say one-must consider lest only that one-must to-seek because-of
ὃ τοὺς θεοὺς προσκυνοῦντες ἐπικαλύπτονται θάτερον
which the gods worshiping they-cover-the-head the-other
δ᾽ ἀκόλουθόν ἐστι. τῶν γὰρ ἀνθρώπων ἀποκαλύπτονται
and consequent is of-the for men they-uncover
τοῖς δυνατωτέροις, οὐ τιμὴν αὐτοῖς προστιθέντες ἀλλὰ
to-the more-powerful not honor to-them adding but
τὸν φθόνον αὐτῶν μᾶλλον ἀφαιροῦντες, ἵνα μὴ δόξωσι
the envy of-them rather removing that not they-may-seem
τὰς αὐτὰς τοῖς θεοῖς τιμὰς ἀπαιτεῖν μηδ᾽ ὑπομένειν μηδὲ
the same to-the gods honors to-demand nor to-endure nor
χαίρειν θεραπευόμενοι παραπλησίως ἐκείνοις.
to-rejoice being-courted similarly to-them
τοὺς δὲ θεοὺς οὕτω προσεκύνουν ἢ ταπεινοῦντες ἑαυτοὺς
the but gods so they-worshiped either humbling themselves
τῇ ἐπικρύψει τῆς κεφαλῆς, ἢ μᾶλλον εὐλαβούμενοί τινα
by-the concealment of-the head or rather being-wary-lest some
φωνὴν προσπεσεῖν αὐτοῖς ἔξωθεν εὐχομένοις ἀπαίσιον καὶ
sound to-fall-upon them from-outside praying ill-omened and
δύσφημον ἄχρι τῶν ὤτων ἀνελάμβανον τὸ ἱμάτιον ὅτι γὰρ
of-bad-omen up-to the ears they-drew-up the cloak that for
ἰσχυρῶς ἐφυλάττοντο ταῦτα, δῆλόν ἐστι τῷ προσιόντας
strongly they-guarded-against these-things clear it-is from-the approaching
ἐπὶ μαντείαν χαλκωμάτων πατάγῳ περιψοφεῖσθαι. ἢ ὡς
to divination of-bronze-vessels with-clatter to-be-surrounded-by-noise or as
Κάστωρ λέγει τὰ Ῥωμαϊκὰ τοῖς Πυθαγορικοῖς συνοικειῶν,
Castor says the Roman-customs to-the Pythagorean assimilating
τὸν ἐν ἡμῖν δαίμονα δεῖσθαι τῶν ἐκτὸς θεῶν καὶ ἱκετεύειν,
the in us spirit to-entreat the outside gods and to-supplicate

τῇ τῆς κεφαλῆς ἐπικαλύψει τὴν τῆς ψυχῆς αἰνιττόμενον
by-the of-the head covering the of-the soul hinting
ὑπὸ τοῦ σώματος ἐγκάλυψιν καὶ ἀπόκρυψιν.
by the body concealment and hiding
‘Διὰ τί δὲ τῷ Κρόνῳ θύουσιν ἀπαρακαλύπτῳ τῇ 11
for what and — to-Saturn do-they-sacrifice with-uncovered the
κεφαλῇ;’ πότερον ὅτι τὴν ἐγκάλυψιν Αἰνείας παρέδωκεν,
head whether because the covering Aeneas handed-down
ἡ δὲ τοῦ Κρόνου θυσία παμπάλαιός ἐστιν· ἢ ὅτι τοῖς
the and — of-Saturn sacrifice very-ancient is or because for-the
οὐρανίοις ἐπικαλύπτονται, τὸν δὲ Κρόνον ἡγοῦνται θεὸν
heavenly-gods they-cover-the-head — and Saturn they-consider a-god
ὑπουδαῖον καὶ χθόνιον; ἢ ὅτι τῆς ἀληθείας οὐδὲν
subterranean and of-the-underworld or because of-the truth nothing
ἀπόκρυφον ἢ ἐπίσκιον, ἀληθείας δὲ νομίζουσι Ῥωμαῖοι
hidden or overshadowed of-truth and consider Romans
πατέρα τὸν Κρόνον εἶναι;
father — Saturn to-be
‘Διὰ τί δὲ τὸν Κρόνον πατέρα τῆς ἀληθείας νομίζουσι;’ 12
for what and — Saturn father of-the truth do-they-consider
πότερον, ὥσπερ ἔνιοι τῶν φιλοσόφων, χρόνον οἴονται
whether as some of-the philosophers time think
τὸν Κρόνον εἶναι, τὸ δ’ ἀληθὲς εὑρίσκει χρόνος· ἢ τὸν
— Saturn to-be the and truth finds time or the
μυθολογούμενον ἐπὶ Κρόνου βίον, εἰ δικαιότατος ἦν,
mythical in-the-time-of Saturn life if most-just it-was
εἰκός ἐστι μάλιστα μετέχειν ἀληθείας;
likely it-is most to-share-in truth
‘Διὰ τί καὶ τῷ λεγομένῳ Ὀνώρει θύουσιν 13
for what also to-the so-called Honor do-they-sacrifice
ἀπαρακαλύπτῳ τῇ κεφαλῇ (τὸν δὲ Ὀνῶρεμ δόξαν ἄν τις
with-uncovered the head — and Honor glory — one

ἢ τιμὴν μεθερμηνεύσειε);’ πότερον διότι λαμπρὸν ἡ δόξα
or honor might-translate whether because bright the glory
καὶ περιφανὲς καὶ ἀναπεπταμένον, δι’ ἣν αἰτίαν τοῖς
and conspicuous and outspread for which reason to-the
ἀγαθοῖς καὶ τιμωμένοις ἀνδράσιν ἀποκαλύπτονται, διὰ
good and honored men they-uncover for
ταύτην καὶ τὸν ἐπώνυμον τῆς τιμῆς θεὸν οὕτω προσκυνοῦσι;
this also the namesake of-the honor god so they-worship
14 ‘Διὰ τί τοὺς γονεῖς ἐκκομίζουσιν οἱ μὲν υἱοὶ
for what the parents do-they-carry-out-to-burial the indeed sons
συγκεκαλυμμένοι, αἱ δὲ θυγατέρες γυμναῖς ταῖς κεφαλαῖς
veiled the and daughters with-bare the heads
καὶ ταῖς κόμαις λελυμέναις;’ πότερον ὅτι τιμᾶσθαι μὲν
and the hair loosened whether because to-be-honored indeed
ὑπὸ τῶν ἀρρένων δεῖ τοὺς πατέρας ὡς θεοὺς πενθεῖσθαι
by the males one-must the fathers as gods to-be-mourned
δ’ ὑπὸ τῶν θυγατέρων ὡς τεθνηκότας, ἑκατέρῳ τὸ οἰκεῖον
and by the daughters as dead to-each the proper
ὁ νόμος ἀποδοὺς ἐξ ἀμφοτέρων ἐποίησε τὸ ἁρμόττον·
the law having-assigned from both made the fitting
ἢ πένθους μὲν οἰκεῖον τὸ μὴ σύνηθες, συνηθέστερον δὲ
or of-mourning indeed proper the not customary more-customary and
ταῖς μὲν γυναιξὶν ἐγκεκαλυμμέναις, τοῖς δ’ ἀνδράσιν
for-the indeed women veiled for-the and men
ἀκαλύπτοις εἰς τὸ δημόσιον προϊέναι; καὶ γὰρ παρ’ Ἕλλησιν
uncovered into the public to-go-out also for among Greeks
ὅταν δυστυχία τις γένηται, κείρονται μὲν αἱ γυναῖκες
whenever misfortune some happens cut-their-hair indeed the women
κομῶσι δ’ οἱ ἄνδρες, ὅτι τοῖς μὲν τὸ κείρεσθαι
let-their-hair-grow and the men because for-the(-ones) indeed the cutting
ταῖς δὲ τὸ κομᾶν σύνηθές ἐστιν. ἢ τοὺς μὲν υἱοὺς
for-the(-others) and the letting-grow customary is or the indeed sons

ἐπικαλύπτεσθαι δι᾽ ἣν εἰρήκαμεν αἰτίαν ἐνομίσθη (καὶ
to-be-veiled for which we-have-told cause was-customary also
γὰρ ἐπὶ τῶν τάφων ὥς φησι Βάρρων περιστρέφονται,
for at the tombs as says Varro they-turn-around
καθάπερ θεῶν ἱερὰ τιμῶντες τὰ τῶν πατέρων μνήματα,
as-if of-gods temples honoring the of-the fathers tombs
καὶ καύσαντες τοὺς γονεῖς, ὅταν ὀστέῳ πρῶτον ἐντύχωσι,
and having-burned the parents when on-a-bone first they-come
θεὸν γεγονέναι τὸν τεθνηκότα λέγουσι)· ταῖς δὲ γυναιξὶν
a-god to-have-become the dead-one they-say for-the but women
οὐδ᾽ ὅλως ἐξῆν ἐπικαλύπτεσθαι τὴν κεφαλήν;
not-even at-all it-was-allowed to-veil the head
ἱστορεῖται γοῦν ὅτι πρῶτος μὲν ἐξέβαλε γυναῖκα Σπόριος
it-is-recorded at-least that first indeed divorced a-wife Spurius
Καρβίλιος ἐπ᾽ ἀτεκνίᾳ, δεύτερος δὲ Σουλπίκιος Γάλλος
Carvilius for childlessness second and Sulpicius Gallus
ἐφελκυσαμένην ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον, τρίτος δὲ
having-drawn seeing over head the cloak third and
Πόπλιος Σεμπρώνιος ἀγῶνα θεωρήσασαν ἐπιτάφιον.
Publius Sempronius a-contest having-watched funeral
‘Διὰ τί τὸν Τέρμινον, ᾧ τὰ Τερμινάλια ποιοῦσι, θεὸν 15
for what — Terminus for-whom the Terminalia they-hold a-god
νομίζοντες οὐδὲν ἔθυον αὐτῷ ζῷον;’ ἢ Ῥωμύλος
considering no did-they-sacrifice to-him living-creature surely Romulus
μὲν ὅρους οὐκ ἔθηκε τῆς χώρας, ὅπως ἐξῇ
indeed boundaries not set of-the land so-that it-might-be-possible
προϊέναι καὶ ἀποτέμνεσθαι καὶ νομίζειν πᾶσαν ἰδίαν,
to-advance and to-cut-off and to-consider all own
ὥσπερ ὁ Λάκων εἶπεν, ἧς ἂν τὸ δόρυ ἐφικνῆται·
as the Laconian said whatever — the spear reaches
Νομᾶς δὲ Πομπίλιος, ἀνὴρ δίκαιος καὶ πολιτικὸς ὢν καὶ
Numa and Pompilius a-man just and statesmanlike being and

φιλόσοφος γενόμενος, τήν τε χώραν ὡρίσατο πρὸς τοὺς
a-philosopher having-become the both land defined toward the
γειτνιῶντας καὶ τοῖς ὅροις ἐπιφημίσας τὸν Τέρμινον ὡς
neighbors and to-the boundaries having-dedicated — Terminus as
ἐπίσκοπον καὶ φύλακα φιλίας καὶ εἰρήνης ᾤετο δεῖν
overseer and guardian of-friendship and of-peace he-thought it-necessary
αἵματος καὶ φόνου καθαρὸν καὶ ἀμίαντον διαφυλάττειν;
of-blood and of-slaughter pure and undefiled to-keep
16 ‘Διὰ τί δούλαις τὸ τῆς Λευκοθέας ἱερὸν ἄβατόν ἐστι, μίαν
for what to-slave-women the — of-Leucothea temple forbidden is-it one
δὲ μόνην αἱ γυναῖκες εἰσάγουσαι παίουσιν ἐπὶ κόρρης καὶ
and alone the women bringing-in strike on cheek and
ῥαπίζουσιν;’ ἦ τὸ μὲν ταύτην ῥαπίζεσθαι σύμβολόν ἐστι
slap surely the indeed this-one to-be-slapped a-token is
τοῦ μὴ ἐξεῖναι; κωλύουσι δὲ τὰς ἄλλας διὰ τὸν μῦθον.
of-the not to-be-allowed they-prevent and the others because-of the story
ἡ γὰρ Ἰνὼ ζηλοτυπήσασα δούλην ἐπὶ τῷ ἀνδρὶ
— for Ino having-been-jealous of-a-slave-woman on-account-of the husband
λέγεται περὶ τὸν υἱὸν ἐκμανῆναι· τὴν δὲ δούλην Ἕλληνες
is-said about the son to-have-gone-mad the and slave-woman Greeks
Αἰτωλίδα γένει φασὶν εἶναι, καλεῖσθαι δ’ Ἀντιφέραν.
Aetolian by-race say to-be to-be-called and Antiphera
διὸ καὶ παρ’ ἡμῖν ἐν Χαιρωνείᾳ πρὸ τοῦ σηκοῦ τῆς
wherefore also among us at Chaeronea before the precinct —
Λευκοθέας ὁ νεωκόρος λαβὼν μάστιγα κηρύσσει ‘μὴ
of-Leucothea the temple-warden having-taken a-whip proclaims no
δοῦλον εἰσιέναι μὴ δούλαν, μὴ Αἰτωλὸν μὴ Αἰτωλάν.’
slave to-enter no slave-woman no Aetolian-man no Aetolian-woman
17 ‘Διὰ τί παρὰ τῇ θεῷ ταύτῃ τοῖς μὲν ἰδίοις τέκνοις
for what before the goddess this for-the indeed own children
οὐκ εὔχονται τἀγαθὰ τοῖς δὲ τῶν ἀδελφῶν;’ πότερον
not do-they-pray-for the-good-things for-those and of-the sisters whether

ὅτι φιλάδελφος μέν τις ἡ Ἰνὼ καὶ τὸν ἐκ τῆς
because sister-loving indeed somewhat — Ino and the from the
ἀδελφῆς ἐτιθηνήσατο, ἡ δὲ περὶ τοὺς ἑαυτῆς παῖδας
sister nursed she but regarding the her-own children
ἐδυστύχησεν ἢ καὶ ἄλλως ἠθικὸν καὶ καλὸν τὸ ἔθος καὶ
was-unfortunate or also otherwise moral and fine the custom and
πολλὴν παρασκευάζον εὔνοιαν ταῖς οἰκειότησι;
much producing goodwill for-the kinships
Διὰ τί τῷ Ἡρακλεῖ πολλοὶ τῶν πλουσίων ἐδεκάτευον 18
for what — to-Heracles many of-the rich tithed
τὰς οὐσίας;' πότερον ὅτι κἀκεῖνος ἐν Ῥώμῃ τῶν
the estates whether because he-too in Rome of-the
Γηρυόνου βοῶν ἀπέθυσε τὴν δεκάτην, ἢ ὅτι Ῥωμαίους
of-Geryon cattle sacrificed the tenth or because Romans
ὑπὸ Τυρρηνῶν δεκατευομένους ἀπήλλαξεν; ἢ ταῦτα μὲν
by Tyrrhenians being-tithed he-freed or these-things indeed
οὐκ εἶχε τὴν ἱστορίαν ἀξιόπιστον ὡς δ' ἀδηφάγῳ τινὶ
not had the story trustworthy as and to-a-gluttonous some
τῷ Ἡρακλεῖ καὶ εὐθοίνῳ δαψιλῶς καὶ ἀφθόνως ἀπέθυον;
— Heracles and fond-of-feasting abundantly and ungrudgingly they-sacrificed
ἢ μᾶλλον ὡς ἐπαχθῆ τοῖς πολίταις τὸν ὑπερβάλλοντα
or rather as burdensome to-the citizens the excessive
πλοῦτον κολούοντες καὶ καθάπερ εὐεξίας ἐπ' ἄκρον
wealth cutting-down and as-if of-good-condition at the-top
εὐσωματούσης ἀφαιροῦντες, ᾤοντο μάλιστα τιμᾶσθαι
robust removing they-thought most to-be-honored
τὸν Ἡρακλέα καὶ χαίρειν ταῖς τοιαύταις ἀποχρήσεσι
— Heracles and to-rejoice in-the such spendings
καὶ συστολαῖς τῶν περιττῶν, εὐτελῆ καὶ αὐτάρκη καὶ
and reductions of-the superfluities frugal and self-sufficient and
ἀπέριττον τῷ βίῳ γενόμενον;
simple in-the life having-been

Why does the year begin in January? March once came first, as the numbered months show, but Numa gave January the lead and honored Janus, and a year begun after the winter solstice follows nature best. Women bring no myrtle to the Good Goddess, the Latins revere the woodpecker, Janus is painted two-faced, and funeral goods are sold at Libitina's shrine. The month's three divisions, Calends, Nones, and Ides, follow the moon's phases, and the days after them are unlucky, not for the Allia, Plutarch argues, but perhaps since odd numbers rule beginnings.

19 ‘Διὰ τί τὸν Ἰανουάριον μῆνα νέου ἔτους ἀρχὴν
for what — January month of-the-new year beginning
λαμβάνουσι;’ τὸ γὰρ παλαιὸν ὁ Μάρτιος ἠριθμεῖτο
do-they-take the for old-time — March was-counted
πρότερος, ὡς ἄλλοις τε πολλοῖς δῆλόν ἐστι τεκμηρίοις καὶ
first as by-other both many clear it-is proofs and
μάλιστα τῷ τὸν πέμπτον ἀπὸ τοῦ Μαρτίου πέμπτον καὶ
especially by-the the fifth from — March fifth and
τὸν ἕκτον ἕκτον ὀνομάζεσθαι, καὶ τοὺς ἄλλους ἐφεξῆς ἄχρι
the sixth sixth to-be-named and the others in-order until
τοῦ τελευταίου, ὃν Δεκέμβριον καλοῦσιν ἀπὸ τοῦ Μαρτίου
the last which December they-call from — March
δέκατον ἀριθμούμενον. ἐξ οὗ δὴ καὶ παρέστη τισὶν οἴεσθαι
tenth being-counted from which indeed also it-occurred to-some to-think
καὶ λέγειν, ὡς οὐ δώδεκα μησὶν ἀλλὰ δέκα συνεπλήρουν
and to-say that not with-twelve months but ten completed
οἱ τότε Ῥωμαῖοι τὸν ἐνιαυτὸν ἐνίοις τῶν μηνῶν ἡμέρας
the then Romans the year to-some of-the months days
πλείονας τῶν τριάκοντα προστιθέντες ἄλλοι δ’ ἱστοροῦσι
more than-the thirty adding others and relate
τὸν μὲν Δεκέμβριον ἀπὸ τοῦ Μαρτίου δέκατον εἶναι, τὸν
— indeed December from — March tenth to-be —

δ᾽ Ἰανουάριον ἑνδέκατον, τὸν δὲ Φεβρουάριον δωδέκατον,
and January eleventh — and February twelfth
ἐν ᾧ καθαρμοῖς τε χρῶνται καὶ τοῖς φθιμένοις ἐναγίζουσι
in which purifications both they-use and to-the dead offer-sacrifices
τοῦ ἐνιαυτοῦ τελευτῶντος. μετατεθῆναι δὲ τούτους καὶ
of-the year ending to-have-been-transposed and these and
γενέσθαι τὸν Ἰανουάριον πρῶτον, ὅτι τῇ νουμηνίᾳ τούτου
to-have-become — January first because on-the new-moon of-this
τοῦ μηνός, ἣν ἡμέραν καλάνδας Ἰανουαρίας καλοῦσιν, οἱ
the month which day Calends of-January they-call the
πρῶτοι κατεστάθησαν ὕπατοι, τῶν βασιλέων ἐκπεσόντων.
first were-appointed consuls the kings having-been-expelled
πιθανώτεροι δ᾽ εἰσὶν οἱ λέγοντες, ὅτι τὸν μὲν Μάρτιον
more-persuasive and are those saying that — indeed March
ὁ Ῥωμύλος πολεμικὸς καὶ ἀρειμάνιος ὢν καὶ δοκῶν ἐξ
— Romulus warlike and war-mad being and seeming from
Ἄρεος γεγονέναι προέταξε τῶν μηνῶν, ἐπώνυμον ὄντα
Ares to-have-been-born put-first of-the months named being
τοῦ Ἄρεος· Νομᾶς δ᾽ αὖθις εἰρηνικὸς γενόμενος καὶ πρὸς
— after-Ares Numa and in-turn peaceful having-become and to
ἔργα τῆς γῆς φιλοτιμούμενος τρέψαι τὴν πόλιν ἀποστῆσαι
the-works of-the earth being-ambitious to-turn the city to-withdraw
δὲ τῶν πολεμικῶν, τῷ Ἰανουαρίῳ τὴν ἡγεμονίαν ἔδωκε
and from-the warlike-pursuits — to-January the leadership gave
καὶ τὸν Ἰανὸν εἰς τιμὰς προήγαγε μεγάλας, ὡς πολιτικὸν
and — Janus to honors advanced great as statesmanlike
καὶ γεωργικὸν μᾶλλον ἢ πολεμικὸν γενόμενον. ὅρα δὲ μὴ
and agricultural rather than warlike having-been see and lest
μᾶλλον ὁ Νομᾶς τῇ φύσει προσήκουσαν ἀρχὴν ἔλαβε τοῦ
rather — Numa to-the nature fitting beginning took of-the
ἔτους ὡς πρὸς ἡμᾶς. καθόλου μὲν γὰρ οὐδέν ἐστι φύσει
year as toward us generally indeed for nothing is by-nature

τῶν ἐν κύκλῳ περιφερομένων οὔτ᾽ ἔσχατον οὔτε πρῶτον,
of-the-things in a-circle carried-around neither last nor first
νόμῳ δ᾽ ἄλλην ἄλλοι τοῦ χρόνου λαμβάνουσιν ἀρχήν·
by-custom and other others of-the time take beginning
ἄριστα δ᾽ οἱ τὴν μετὰ τροπὰς χειμερινὰς λαμβάνοντες,
best and those the after solstices winter taking
ὁπηνίκα τοῦ πρόσω βαδίζειν πεπαυμένος ὁ ἥλιος
when from-the forward to-go having-ceased the sun
ἐπιστρέφει καὶ ἀνακάμπτει πάλιν πρὸς ἡμᾶς· γίγνεται γὰρ
turns-back and bends-back again toward us it-becomes for
αὐτοῖς τρόπον τινὰ καὶ φύσει, τὸν μὲν τοῦ φωτὸς αὔξουσα
for-them in-a-way some also by-nature the indeed of-the light increasing
χρόνον ἡμῖν, μειοῦσα δὲ τὸν τοῦ σκότους, ἐγγυτέρω δὲ
time for-us diminishing and the of-the darkness nearer and
ποιοῦσα τὸν κύριον καὶ ἡγεμόνα τῆς ῥευστῆς οὐσίας ἁπάσης.
making the lord and leader of-the flowing substance all
20 ‘Διὰ τί τῇ γυναικείᾳ θεῷ, ἣν Ἀγαθὴν καλοῦσιν,
for what for-the womanly goddess whom Good they-call
κοσμοῦσαι σηκὸν αἱ γυναῖκες οἴκοι μυρσίνας οὐκ εἰσφέρουσι,
adorning a-shrine the women at-home myrtles not bring-in
καίτοι πᾶσι φιλοτιμούμεναι χρῆσθαι τοῖς βλαστάνουσι καὶ
although all eager to-use the things-growing and
ἀνθοῦσι;’ πότερον ὡς οἱ μυθολογοῦντες ἱστοροῦσι Φαύνου
blooming whether as those telling-myths relate of-Faunus
μὲν ἦν γυνὴ τοῦ μάντεως, οἴνῳ δὲ χρησαμένη κρύφα
indeed she-was the-wife of-the seer wine and having-used secretly
καὶ μὴ λαθοῦσα ῥάβδοις ὑπὸ τοῦ ἀνδρὸς ἐκολάσθη
and not having-escaped-notice with-rods by the husband was-punished
μυρσίνης (ὅθεν μυρσίνην μὲν οὐκ εἰσφέρουσιν, οἶνον δ᾽
of-myrtle whence myrtle indeed not they-bring-in wine but
αὐτῇ σπένδουσι, γάλα προσαγορεύουσαι)· ἢ πολλῶν μὲν
to-her they-pour milk calling-it or of-many indeed

ἁγναὶ μάλιστα δ᾽ ἀφροδισίων τὴν ἱερουργίαν ἐκείνην
pure most and of-sexual-pleasures the rite that
ἐπιτελοῦσιν; οὐ γὰρ μόνον ἐξοικίζουσι τοὺς ἄνδρας, ἀλλὰ
they-perform not for only they-send-out the men but
καὶ πᾶν ἄρρεν ἐξελαύνουσι τῆς οἰκίας, ὅταν τὰ νενομισμένα
also every male they-drive-out of-the house when the customary-rites
τῇ θεῷ ποιῶσι. τὴν οὖν μυρσίνην ὡς ἱερὰν Ἀφροδίτης
for-the goddess they-perform the then myrtle as sacred of-Aphrodite
ἀφοσιοῦνται· καὶ γὰρ ἣν νῦν Μουρκίαν Ἀφροδίτην
they-shun also for whom now Murcia Aphrodite
καλοῦσι, Μυρτίαν τὸ παλαιὸν ὡς ἔοικεν ὠνόμαζον.
they-call Myrtia in-the old-time as it-seems they-named
Διὰ τί τὸν δρυοκολάπτην οἱ Λατῖνοι σέβονται, καὶ 21
for what the woodpecker the Latins revere and
ἀπέχονται πάντες ἰσχυρῶς τοῦ ὄρνιθος;᾽ πότερον ὅτι τὸν
abstain all strongly from-the bird whether because —
Πῖκον λέγουσιν ὑπὸ φαρμάκων τῆς γυναικὸς μεταβαλεῖν
Picus they-say by drugs of-the wife to-have-changed
τὴν φύσιν καὶ γενόμενον δρυοκολάπτην ἀποφθέγγεσθαι
the nature and having-become a-woodpecker to-utter
λόγια καὶ χρησμῳδεῖν τοῖς ἐρωτῶσιν· ἢ τοῦτο μὲν
oracles and to-prophesy to-those asking or this indeed
ἄπιστόν ἐστιν ὅλως καὶ τερατῶδες, ἄτερος δὲ τῶν
incredible is altogether and monstrous the-other and of-the
μύθων πιθανώτερος, ὡς ἄρα τοῖς περὶ Ῥωμύλον καὶ
tales more-persuasive that then to-the around Romulus and
Ῥῶμον ἐκτεθεῖσιν οὐ μόνον λύκαινα θηλὴν ἐπεῖχεν, ἀλλὰ
Remus exposed not only a-she-wolf the-teat gave but
καὶ δρυοκολάπτης τις ἐπιφοιτῶν ἐψώμιζεν; ἐπιεικῶς
also a-woodpecker a-certain visiting fed generally
γὰρ ἔτι καὶ νῦν τοῖς ὑπορείοις καὶ δρυμώδεσι τόποις
for still even now in-the mountain-foot and wooded places

ὅπου φαίνεται δρυοκολάπτης, ἐκεῖ καὶ λύκος, ὡς Νιγίδιος
where appears a-woodpecker there also a-wolf as Nigidius
ἱστορεῖ. ἢ μᾶλλον, ὡς ἄλλον ἄλλου θεοῦ, καὶ τοῦτον
relates or rather as other of-other god also this-one
Ἄρεος ἱερὸν νομίζουσι τὸν ὄρνιν; καὶ γὰρ εὐθαρσὴς καὶ
of-Ares sacred they-think the bird also for bold and
γαῦρός ἐστι καὶ τὸ ῥύγχος οὕτως ἔχει κραταιόν, ὥστε δρῦς
proud it-is and the beak so has strong so-that oaks
ἀνατρέπειν, ὅταν κόπτων πρὸς τὴν ἐντεριώνην ἐξίκηται.
to-overturn when pecking to the heart-wood it-reaches

22 ‘Διὰ τί τὸν Ἰανὸν διπρόσωπον οἴονται γεγονέναι καὶ
for what — Janus two-faced do-they-think to-have-been and
γράφουσιν οὕτω καὶ πλάττουσιν;’ πότερον ὅτι τῷ μὲν
paint so and mold whether because by-the indeed
γένει Ἕλλην ἐκ Περραιβίας ἦν, ὡς ἱστοροῦσιν, διαβὰς
race a-Greek from Perrhaebia he-was as they-relate having-crossed
δ’ εἰς Ἰταλίαν καὶ συνοικήσας τοῖς αὐτόθι βαρβάροις
and into Italy and having-lived-with the there barbarians
μετέβαλε καὶ γλῶτταν καὶ δίαιταν ἢ μᾶλλον ὅτι τοὺς
he-changed both language and way-of-life or rather because those
περὶ τὴν Ἰταλίαν αὐτὸς ἀγρίοις καὶ ἀνόμοις χρωμένους
about — Italy himself savage and lawless using
ἔθεσιν εἰς ἕτερον βίου σχῆμα, πείσας γεωργεῖν καὶ
customs into another of-life form having-persuaded to-farm and
πολιτεύεσθαι, μετέβαλε καὶ μετεκόσμησε;
to-live-as-citizens changed and remodeled

23 ‘Διὰ τί τὰ πρὸς τὰς ταφὰς πιπράσκουσιν ἐν τῷ
for what the-things for the funerals do-they-sell in the
τεμένει τῷ Λιβιτίνης, νομίζοντες Ἀφροδίτην εἶναι τὴν
precinct the of-Libitina thinking Aphrodite to-be —
Λιβιτίνην;’ πότερον καὶ τοῦτο τῶν Νομᾶ τοῦ βασιλέως
Libitina whether also this of-the of-Numa the king

φιλοσοφημάτων ἕν ἐστιν, ὅπως μανθάνωσι μὴ δυσχεραίνειν
philosophical-devices one is that they-may-learn not to-be-disgusted-at
τὰ τοιαῦτα μηδὲ φεύγειν ὡς μιασμόν ἢ μᾶλλον ὑπόμνησίς
the such-things nor to-shun as a-pollution or rather a-reminder
ἐστι τοῦ φθαρτὸν εἶναι τὸ γεννητόν, ὡς μιᾶς θεοῦ τὰς
it-is of-the perishable to-be the begotten as of-one goddess the
γενέσεις καὶ τὰς τελευτὰς ἐπισκοπούσης; καὶ γὰρ ἐν
births and the deaths overseeing also for at
Δελφοῖς Ἀφροδίτης ἐπιτυμβίας ἀγαλμάτιόν ἐστι πρὸς ὃ
Delphi of-Aphrodite of-the-tomb a-statuette is at which
τοὺς κατοιχομένους ἐπὶ τὰς χοὰς ἀνακαλοῦνται.
the departed to the libations they-call-up
‘Διὰ τί τρεῖς τοῦ μηνὸς ἀρχὰς καὶ προθεσμίας ἔχουσιν, 24
for what three of-the month beginnings and appointed-days do-they-have
οὐ ταὐτὸ διάστημα τῶν ἡμερῶν μεταξὺ λαμβάνοντες;’
not the-same interval of-the days between taking
πότερον ὡς οἱ περὶ τὸν Ἰόβαν ἱστοροῦσιν ὅτι ταῖς
whether as those around — Juba relate that on-the
καλάνδαις ἐκάλουν τὸν δῆμον οἱ ἄρχοντες καὶ κατήγγελλον
Calends called the people the magistrates and announced
εἰς πέμπτην τὰς νόννας, εἰδοὺς δ’ ἡμέραν ἱερὰν ἐνόμιζον·
for the-fifth the Nones Ides and day holy they-considered
ἢ μᾶλλον ὅτι ταῖς τῆς σελήνης διαφοραῖς ὁρίζοντες
or rather because by-the of-the moon phases defining
τὸν χρόνον, ἑώρων ἐν τρισὶ γιγνομένην διαφοραῖς τὴν
the time they-saw in three occurring phases the
σελήνην κατὰ μῆνα ταῖς μεγίσταις, πρώτῃ μὲν ὅτε
moon each month the greatest the-first indeed when
κρύπτεται σύνοδον ποιησαμένη πρὸς ἥλιον, δευτέρᾳ δ’
it-is-hidden conjunction having-made with sun the-second and
ὅταν ἐκφυγοῦσα τὰς αὐγὰς τοῦ ἡλίου καταφανὴς πρῶτον
when having-escaped the rays of-the sun visible first

ἐπὶ δυσμῶν γένηται, τρίτῃ δὲ τῇ περὶ τὴν πλήρωσιν αὐτῆς
at setting it-becomes the-third and the at the fullness of-it
πανσελήνου γενομένης; ὀνομάζουσι δὲ τὸν μὲν ἀφανισμὸν
full-moon having-occurred they-name and the indeed disappearance
αὐτῆς καὶ τὴν κρύψιν ‘καλάνδας’, ὅτι πᾶν τὸ κρύφα καὶ
of-it and the concealment Calends because all the secretly and
λάθρα ‘κλάμ’ καὶ ‘κηλᾶρε’ τὸ λανθάνειν· τὴν δὲ πρώτην
hidden clam and celare the to-be-hidden the and first
φάσιν ‘νόννας’ τῷ δικαιοτάτῳ τῶν ὀνομάτων, νουμηνίαν
appearance Nones by-the most-just of-the names new-moon
οὖσαν· καὶ γὰρ αὐτοὶ τὸ νέον καὶ καινὸν ὥσπερ ἡμεῖς
being also for they-themselves the new and fresh as we
προσαγορεύουσι· τὰς δ’ ‘εἰδούς’ ἢ διὰ τὸ κάλλος καὶ
call the and Ides either because-of the beauty and
τὸ εἶδος ὁλοκλήρου καθισταμένης τῆς σελήνης ἢ τῷ Διὶ
the form complete becoming of-the moon or — to-Jupiter
τὴν ἐπωνυμίαν ἀποδιδόντες. οὐ δεῖ δὲ τῶν ἡμερῶν
the name assigning not one-must and of-the days
τὸν ἀκριβέστατον ἀριθμὸν διώκειν οὐδὲ τῷ παρ’ ὀλίγον
the most-exact number to-pursue nor over-the by a-little
συκοφαντεῖν, ὅπου καὶ νῦν ἐπίδοσιν τοσαύτην ἀστρολογίας
to-cavil when even now advance so-great astronomy
ἐχούσης, περιγίγνεται τῆς ἐμπειρίας τῶν μαθηματικῶν ἡ
having surpasses the experience of-the mathematicians the
τῆς κινήσεως ἀνωμαλία διαφεύγουσα τὸν λόγον.
of-the motion irregularity escaping the reckoning
25 ‘Διὰ τί τὴν μετὰ καλάνδας ἡμέραν καὶ νόννας καὶ εἰδοὺς
for what the after Calends day and Nones and Ides
ἀνέξοδον καὶ ἀνεκδήμητον τίθενται;’ πότερον, ὡς οἱ πλεῖστοι
no-going-out and no-traveling do-they-make whether as the most
νομίζουσι καὶ Λίβιος ἱστορεῖ, ὅτι μετὰ τὰς Κυιντιλίας
think and Livy relates that after the Quintilian

εἰδούς, ἃς νῦν Ἰουλίας καλοῦσιν, ἐξάγοντες οἱ χιλίαρχοι
Ides which now Julian they-call leading-out the military-tribunes
τὸ στράτευμα περὶ τὸν Ἀλλίαν ποταμὸν ἐκρατήθησαν ὑπὸ
the army about — Allia river were-beaten by
Κελτῶν μάχῃ καὶ τὴν πόλιν ἀπώλεσαν νομισθείσης δὲ
Celts in-battle and the city lost having-been-considered and
τῆς μετὰ τὰς εἰδοὺς ἀποφράδος προήγαγεν ὥσπερ φιλεῖ
the after the Ides unlucky extended as is-wont
πορρωτέρω τὸ ἔθος ἡ δεισιδαιμονία καὶ κατέστησεν εἰς
further the custom the superstition and put into
τὴν αὐτὴν εὐλάβειαν τήν τε μετὰ νόννας καὶ τὴν μετὰ
the same caution the both after Nones and the after
καλάνδας· ἢ τοῦτο μὲν ἔχει πολλὰς ἀλογίας; ἄλλῃ τε
Calends or this indeed has many absurdities on-another both
γὰρ ἡμέρᾳ τὴν μάχην ἡττήθησαν, ἣν Ἀλλιάδα διὰ τὸν
for day the battle they-were-defeated which Alliad because-of the
ποταμὸν καλοῦντες ἀφοσιοῦνται, καὶ πολλῶν ἀποφράδων
river calling they-expiate and many unlucky-days
οὐσῶν οὐκ ἐν παντὶ μηνὶ τὰς ὁμωνύμους παραφυλάττουσιν,
being not in every month the like-named they-observe
ἀλλ' ἑκάστην ἐν ᾧ συνέτυχε· τό τε ταῖς μετὰ νόννας καὶ
but each in which it-happened the and to-the after Nones and
καλάνδας ἁπλῶς ἅπασαις προστρίψασθαι τὴν δεισιδαιμονίαν
Calends simply all to-attach the superstition
ἀπιθανώτατον. ὅρα δὴ μή, καθάπερ τῶν μηνῶν τὸν
most-unpersuasive see indeed lest as of-the months the
μὲν πρῶτον ὀλυμπίοις θεοῖς ἱέρωσαν, τὸν δὲ δεύτερον
indeed first to-the-Olympian gods they-consecrated the and second
χθονίοις ἐν ᾧ καὶ καθαρμούς τινας τελοῦσι καὶ
to-the-underworld-ones in which also purifications certain they-perform and
τοῖς κατοιχομένοις ἐναγίζουσιν, οὕτω καὶ τῶν ἡμερῶν τὰς
to-the departed offer-sacrifices so also of-the days the

μὲν οἷον ἀρχὰς καὶ κυρίας ὥσπερ εἴρηται τρεῖς οὔσας
indeed as beginnings and principal as has-been-said three being
ἑορτασίμους καὶ ἱερὰς ἔθεντο, τὰς δ' ἐφεξῆς δαίμοσι καὶ
festal and holy they-made the and following to-spirits and
φθιτοῖς ἐπιφημίσαντες ἀποφράδας καὶ ἀπράκτους ἐνόμισαν.
the-dead having-assigned unlucky and inactive they-considered
καὶ γὰρ Ἕλληνες ἐν τῇ νουμηνίᾳ τοὺς θεοὺς σεβόμενοι, τὴν
also for Greeks on the new-moon the gods worshiping the
δευτέραν ἥρωσι καὶ δαίμοσιν ἀποδεδώκασι καὶ τῶν κρατήρων
second-day to-heroes and spirits have-assigned and of-the mixing-bowls
ὁ δεύτερος ἥρωσιν ἐπικίρναται καὶ ἡρωίσι. καὶ ὅλως ἀριθμός
the second to-heroes is-mixed and heroines and generally a-number
τις ὁ χρόνος, ἀριθμοῦ δὲ θεῖον ἡ ἀρχή· μονὰς γάρ ἐστιν.
some the time of-number and divine the beginning a-unit for is
ἡ δὲ μετ' αὐτὴν δυὰς ἀντίπαλος τῇ ἀρχῇ καὶ ἀρτίων
the and after it dyad opposed to-the beginning and of-even-numbers
πρώτη. τὸ δ' ἄρτιον ἐνδεὲς καὶ ἀτελὲς καὶ ἀόριστον, ὥσπερ
first the and even deficient and incomplete and indefinite as
αὖ τὸ περιττὸν ὥρισται καὶ περαίνει καὶ τέλειόν ἐστι.
in-turn the odd is-defined and completes and perfect is
διὸ καὶ νόνναι μὲν ἐπιβάλλουσι διὰ πέμπτης καλάνδαις,
wherefore also Nones indeed fall at the-fifth-day after-the-Calends
νόνναις δ' εἰδοὶ δι' ἐνάτης. ὁρίζουσι γὰρ οἱ περισσοὶ τὰς
after-the-Nones and Ides at the-ninth define for the odd-numbers the
ἀρχάς· οἱ δὲ μετὰ τὰς ἀρχὰς ἄρτιοι ὄντες οὐκ ἔχουσι τάξιν
beginnings the and after the beginnings even being not have rank
οὐδὲ δύναμιν, ὅθεν οὐκ ἄρχονται πράξεως οὐδ' ἀποδημίας
nor power whence not they-begin action nor journey
ἐν ταύταις. ἢ καὶ τὸ τοῦ Θεμιστοκλέους ἔχει λόγον,
on these or also the — of-Themistocles has reason
ἐρίσαι ποτὲ τὴν ὑστεραίαν πρὸς τὴν ἑορτήν, ἐκείνης
to-have-quarreled once the day-after with the festival that

μὲν ἀσχολίαν καὶ κόπον ἐχούσης πολύν, αὐτὴ δὲ παρέχουσα
indeed occupation and weariness having much she and providing
μετὰ σχολῆς καὶ ἡσυχίας ἀπολαῦσαι τῶν παρεσκευασμένων
with leisure and quiet to-enjoy the prepared-things
πρὸς τὴν ἑορτήν· ἀποκρίνασθαι δὲ πρὸς ταῦτα τὴν ἑορτὴν
for the festival to-have-answered and to this the festival
‘ἀληθῆ λέγεις, ἀλλ’ ἐμοῦ μὴ γενομένης οὐδ’ ἂν σὺ ἦς;’
true-things you-say but I not having-been not-even — you would-be
ταῦτα δ’ ὁ Θεμιστοκλῆς πρὸς τοὺς αὖθις ἔλεγε στρατηγοὺς
these-things and — Themistocles to the later said generals
τῶν Ἀθηναίων ὡς οὐκ ἂν οὐδαμοῦ φανέντας, εἰ μὴ τὴν πόλιν
of-the Athenians as not — anywhere having-appeared if not the city
αὐτὸς ἔσωσεν. ἐπεὶ τοίνυν πᾶσα μὲν ἀξία σπουδῆς ἀποδημία
he-himself had-saved since then every indeed worthy of-seriousness journey
καὶ πρᾶξις οἰκονομίας δεῖται καὶ παρασκευῆς, Ῥωμαῖοι δὲ
and action management needs and preparation Romans and
τὸ παλαιὸν ἐν ταῖς ἑορταῖς οὐδὲν ᾠκονόμουν οὐδ’ ἐφρόντιζον
in-the old-time on the festivals nothing managed nor took-thought
ἀλλ’ ἢ περὶ τοὺς θεοὺς ἠσχολοῦντο καὶ τοῦτ’ ἔπραττον,
other than about the gods were-occupied and this did
ὥσπερ ἔτι νῦν προκηρύττουσιν οἱ ἱερεῖς ἐπὶ τὰς θυσίας
as still now proclaim-beforehand the priests to the sacrifices
βαδίζοντες, εἰκότως εὐθὺς οὐκ ἐξεδήμουν μετὰ τὰς ἑορτὰς
going naturally at-once not they-traveled after the festivals
οὐδ’ ἔπραττον (ἀπαράσκευοι γὰρ ἦσαν), ἀλλ’ ἐκφροντίζοντες
nor acted unprepared for they-were but taking-thought
οἴκοι καὶ παρασκευαζόμενοι τὴν ἡμέραν ἐκείνην διετέλουν.
at-home and preparing the day that spent
ἢ καθάπερ ἔτι νῦν προσευξάμενοι καὶ προσκυνήσαντες
or as still now having-prayed and having-worshiped
ἐν τοῖς ἱεροῖς ἐπιμένειν καὶ καθίζειν εἰώθασιν, οὕτως
in the temples to-remain and to-sit they-are-accustomed so

οὐκ εὐθὺς ἐπέβαλλον ταῖς ἱεραῖς ἡμέραις τὰς ἐνεργούς,
not at-once they-put upon-the holy days the working-days
ἀλλ᾽ ἐποίουν τι διάλειμμα καὶ διάστημα, πολλὰ τῶν
but made some interval and gap many of-the
πραγμάτων δυσχερῆ καὶ ἀβούλητα φερόντων;
affairs troublesome and undesired bringing

IV · QUESTIONS 26–34

Women mourn in white, as the simplest and purest color, fit for the dead. Walls are sacred but gates are not, since the dead pass through them. Boys swear by Heracles out of doors, and a bride is lifted over the threshold. She says, "Where you are Gaius, I am Gaia," and Talasius is sung at weddings after the Sabine rape. Images called Argives are thrown from the bridge in May, fathers once never dined out without their young sons, and Brutus honors the dead in December.

26 ‘Διὰ τί λευκὰ φοροῦσιν ἐν τοῖς πένθεσιν αἱ γυναῖκες ἱμάτια
for what white do-they-wear in the mournings the women garments
καὶ λευκοὺς κεκρυφάλους;’ πότερον ὡς τοὺς μάγους φασὶν
and white hairnets whether as the magi they-say
πρὸς τὸν Ἅιδην καὶ τὸ σκότος ἀντιταττομένους, τῷ δὲ
against — Hades and the darkness ranging-themselves to-the and
φωτεινῷ καὶ λαμπρῷ συνεξομοιοῦντας ἑαυτοὺς τοῦτο ποιεῖν·
luminous and bright likening themselves this to-do
ἢ, καθάπερ τὸ σῶμα τοῦ τεθνηκότος ἀμφιεννύουσι λευκοῖς,
or as the body of-the dead they-clothe in-white
καὶ τοὺς προσήκοντας ἀξιοῦσι; τὸ δὲ σῶμα κοσμοῦσιν
and the relatives think-fit the and body they-adorn
οὕτως, ἐπεὶ μὴ δύνανται τὴν ψυχήν· βούλονται δ᾽ ἐκείνην
so since not they-can the soul they-wish and her
λαμπρὰν καὶ καθαρὰν προπέμπειν, ὡς ἀφειμένην ἤδη καὶ
bright and pure to-escort as released already and

διηγωνισμένην μέγαν ἀγῶνα καὶ ποικίλον. ἢ τὸ μὲν λιτὸν
having-fought-out a-great contest and varied or the indeed plain
ἐν τούτοις μάλιστα καὶ τὸ ἁπλοῦν πρέπει; τῶν δὲ βαπτῶν
in these-things most and the simple befits of-the and dyed
τὰ μὲν καὶ πολυτέλειαν ἐμφαίνει τὰ δὲ περιεργίαν
the-ones indeed also extravagance display the-others and over-elaborateness
οὐ γὰρ ἧττον ἔστι πρὸς τὸ μέλαν ἢ τὸ ἁλουργὸν
not for less it-is-possible to the black or the purple
εἰπεῖν ‘δολερὰ μὲν τὰ εἵματα, δολερὰ δὲ τὰ χρώματα’ τὸ
to-say treacherous indeed the garments treacherous and the colors the
δ’ αὐτόχρουν μέλαν οὐχ ὑπὸ τέχνης ἀλλὰ φύσει βαπτόν
and natural-colored black not by art but by-nature dyed
ἐστι, καὶ μεμιγμένον τῷ σκιώδει κεκράτηται. μόνον οὖν
is and mixed with-the shadowy is-overcome alone then
τὸ λευκὸν εἰλικρινὲς καὶ ἀμιγὲς καὶ ἀμίαντόν ἐστι βαφῇ
the white pure and unmixed and undefiled is by-dye
καὶ ἀμίμητον· οἰκειότατον οὖν τοῖς θαπτομένοις. καὶ
and inimitable most-proper then for-those being-buried also
γὰρ ὁ τεθνηκὼς ἁπλοῦν τι γέγονε καὶ ἀμιγὲς καὶ
for the dead-man simple something has-become and unmixed and
καθαρὸν ἀτεχνῶς οὐδὲν ἀλλ’ ἢ φαρμάκου δευσοποιοῦ
pure simply nothing but than of-a-dye indelible
τοῦ σώματος ἀπηλλαγμένος. ἐν δ’ Ἄργει λευκὰ φοροῦσιν
the body freed in and Argos white they-wear
ἐν τοῖς πένθεσιν, ὡς Σωκράτης φησίν, ὑδατόκλυστα.
in the mournings as Socrates says water-washed
‘Διὰ τί πᾶν τεῖχος ἀβέβηλον καὶ ἱερὸν νομίζουσι τὰς 27
for what every wall inviolable and holy do-they-consider the
δὲ πύλας οὐ νομίζουσιν;’ ἢ καθάπερ ἔγραψε Βάρρων
but gates not do-they-consider surely as wrote Varro
τὸ μὲν τεῖχος ἱερὸν δεῖ νομίζειν, ὅπως ὑπὲρ αὐτοῦ
the indeed wall holy one-must to-consider so-that for it

μάχωνται προθύμως καὶ ἀποθνήσκωσιν; οὕτω γὰρ δοκεῖ
they-may-fight zealously and die so for it-seems
καὶ Ῥωμύλος ἀποκτεῖναι τὸν ἀδελφὸν ὡς ἄβατον καὶ
also Romulus to-have-killed the brother as an-untrodden and
ἱερὸν τόπον ἐπιχειροῦντα διαπηδᾶν καὶ ποιεῖν ὑπερβατὸν
holy place trying to-leap-over and to-make crossable
καὶ βέβηλον. τὰς δὲ πύλας οὐχ οἷόν τ' ἦν ἀφιερῶσαι, δι'
and profane the but gates not possible — was to-consecrate through
ὧν ἄλλα τε πολλὰ τῶν ἀναγκαίων καὶ τοὺς νεκροὺς
which other-things both many of-the necessities and the dead
ἐκκομίζουσιν. ὅθεν οἱ πόλιν ἀπ' ἀρχῆς κτίζοντες, ὅσον
they-carry-out whence those a-city from the-beginning founding as-much
ἂν μέλλωσι τόπον ἀνοικοδομεῖν ἐπίασιν ἀρότρῳ, βοῦν
— they-are-about a-place to-build-on go-around with-a-plow an-ox
ἄρρενα καὶ θήλειαν ὑποζεύξαντες· ὅταν δὲ τὰ τείχη
male and female having-yoked when and the walls
περιορίζωσι, τὰς τῶν πυλῶν χώρας διαμετροῦντες τὴν
they-mark-out the of-the gates spaces measuring-across the
ὕννιν ὑφαιροῦσι, καὶ μεταφέρουσιν οὕτω τὸ ἄροτρον, ὡς
plowshare they-take-out and carry-over so the plow as
τὴν ἀρουμένην πᾶσαν ἱερὰν καὶ ἄσυλον ἐσομένην.
the plowed all holy and inviolable going-to-be
28 'Διὰ τί τοὺς παῖδας, ὅταν ὀμνύωσι τὸν Ἡρακλέα,
for what the boys whenever they-swear-by — Heracles
κωλύουσιν ὑπὸ στέγῃ τοῦτο ποιεῖν καὶ κελεύουσιν εἰς
do-they-prevent under a-roof this to-do and bid into
ὕπαιθρον προϊέναι;' πότερον ὡς ἔνιοι λέγουσιν οὐκ
the-open to-go-out whether as some say not
οἰκουρίᾳ τὸν Ἡρακλέα χαίρειν ἀλλ' ὑπαίθρῳ βίῳ καὶ
in-housekeeping — Heracles to-delight but in-open-air life and
θυραυλίαις νομίζοντες; ἢ μᾶλλον, ὅτι τῶν θεῶν οὐκ
outdoor-living thinking or rather because of-the gods not

ἐπιχώριος οὗτος ἀλλὰ πόρρωθεν καὶ ξένος; οὐδὲ γὰρ τὸν
native this-one but from-afar and foreign not-even for —
Διόνυσον ὀμνύουσιν ὑπὸ στέγῃ, ξένον ὄντα καὶ αὐτόν,
Dionysus do-they-swear-by under a-roof foreign being also himself
εἴπερ ἐστὶ Διόνυσος. ἢ ταῦτα μὲν λέγεται καὶ παίζεται
if-indeed is Dionysus or these-things indeed are-said and are-said-in-play
πρὸς τοὺς παῖδας, ἄλλως δ' ἐπίσχεσίς ἐστι τῆς πρὸς
to the boys otherwise and a-check is of-the toward
τὸν ὅρκον εὐχερείας καὶ ταχύτητος τὸ γιγνόμενον, ὡς
the oath facility and hastiness the thing-done as
Φαβωρῖνος ἔλεγε; τὸ γὰρ ὥσπερ ἐκ παρασκευῆς μέλλησιν
Favorinus said the for as-it-were from preparation delay
ἐμποιεῖ καὶ βουλεύσασθαι δίδωσι. συμβάλοιτο δ' ἄν τις
produces and to-deliberate gives would-contribute and — someone
τῷ Φαβωρίνῳ πρὸς τὸ μὴ κοινὸν ἀλλ' ἴδιον εἶναι τοῦ
— to-Favorinus toward the not common but peculiar to-be of-the
θεοῦ τούτου τὸ γιγνόμενον ἐκ τῶν περὶ Ἡρακλέους
god this the thing-done from the-things about Heracles
λεγομένων. ἱστορεῖται γὰρ οὕτως εὐλαβὴς γεγονέναι πρὸς
told it-is-related for so careful to-have-been regarding
ὅρκον, ὥσθ' ἅπαξ ὀμόσαι καὶ μόνῳ Φυλεῖ τῷ Αὐγέου·
an-oath that once to-have-sworn and to-only Phyleus the of-Augeas
διὸ καὶ τὴν Πυθίαν προφέρειν τὰ ὅρκια ταῦτα
wherefore also the Pythia to-have-brought-up the oaths these
Λακεδαιμονίοις ὡς 'ἐμπεδοῦσι λῷον εἴη καὶ ἄμεινον.'
to-Lacedaemonians as for-those-keeping better would-be and better
'Διὰ τί τὴν γαμουμένην οὐκ ἐῶσιν αὐτὴν ὑπερβῆναι 29
for what the being-married not do-they-allow herself to-step-over
τὸν οὐδὸν τῆς οἰκίας, ἀλλ' ὑπεραίρουσιν οἱ προπέμποντες;'
the threshold of-the house but lift-over those escorting
πότερον ὅτι καὶ τὰς πρώτας γυναῖκας ἁρπάσαντες οὕτως
whether because also the first wives having-carried-off so

εἰσήνεγκαν, αὐταὶ δ' οὐκ εἰσῆλθον· ἢ βούλονται δοκεῖν
they-carried-in they-themselves and not entered or they-wish to-seem
εἰσιέναι βιαζομένας οὐχ ἑκούσας, ὅπου μέλλουσι διαλύειν τὴν
to-enter being-forced not willing where they-are-to to-dissolve the
παρθενίαν; ἢ σύμβολόν ἐστι τοῦ μηδ' ἐξιέναι δι' αὐτῆς
maidenhood or a-token it-is of-the not-even to-go-out through it
μηδὲ καταλιπεῖν τὴν οἰκίαν, εἰ μὴ βιασθείη, καθάπερ καὶ
nor to-leave the house if not she-were-forced as also
εἰσῆλθε βιασθεῖσα; καὶ γὰρ παρ' ἡμῖν ἐν Βοιωτίᾳ καίουσι
she-entered forced also for among us in Boeotia they-burn
πρὸ τῆς θύρας τὸν ἄξονα τῆς ἁμάξης, ἐμφαίνοντες δεῖν
before the door the axle of-the wagon showing it-must
τὴν νύμφην ἐμμένειν ὡς ἀνῃρημένου τοῦ ἀπάξοντος.
the bride to-remain as having-been-destroyed of-the thing-to-take-her-away
30 'Διὰ τί τὴν νύμφην εἰσάγοντες λέγειν κελεύουσιν "ὅπου
for what the bride leading-in to-say do-they-bid where
σὺ Γάιος, ἐγὼ Γαΐα";' πότερον ὥσπερ ἐπὶ ῥητοῖς εὐθὺς
you Gaius I Gaia whether as on terms straightway
εἴσεισι τῷ κοινωνεῖν ἁπάντων καὶ συνάρχειν (καὶ τὸ
she-enters on-the sharing of-all and co-ruling and the
μὲν δηλούμενόν ἐστιν 'ὅπου σὺ κύριος καὶ οἰκοδεσπότης,
indeed meaning is where you lord and master-of-the-house
καὶ ἐγὼ κυρία καὶ οἰκοδέσποινα·' τοῖς δ' ὀνόμασι τούτοις
also I lady and mistress-of-the-house to-the and names these
ἄλλως κέχρηνται κοινοῖς οὖσιν, ὥσπερ οἱ νομικοὶ Γάιον
otherwise they-use common being as the jurists Gaius
Σήιον καὶ Λούκιον Τίτιον, καὶ οἱ φιλόσοφοι Δίωνα καὶ
Seius and Lucius Titius and the philosophers Dion and
Θέωνα παραλαμβάνουσιν)· ἢ διὰ Γαΐαν Καικιλίαν
Theon take-as-examples or because-of Gaia Caecilia
καλὴν καὶ ἀγαθὴν γυναῖκα, τῶν Ταρκυνίου παίδων ἑνὶ
fair and good woman of-the of-Tarquin sons with-one

συνοικήσασαν, ἧς ἐν τῷ τοῦ Σάγκτου ἱερῷ χαλκοῦς ἀνδριὰς
having-lived whose in the — of-Sancus temple bronze statue
ἕστηκεν; ἔκειτο δὲ πάλαι καὶ σανδάλια καὶ ἄτρακτοι,
stands lay and long-ago also sandals and spindles
τὸ μὲν οἰκουρίας αὐτῆς, τὸ δ' ἐνεργείας σύμβολον.
the(-one) indeed of-housekeeping her the(-other) and of-industry a-token
'Διὰ τί ὁ πολυθρύλητος ᾄδεται Ταλάσιος ἐν τοῖς 31
for what the much-talked-of is-sung Talasius at the
γάμοις;' πότερον ἀπὸ τῆς ταλασίας (καὶ γὰρ τὸν τάλαρον
weddings whether from the wool-spinning also for the basket
τάλασον ὀνομάζουσι· καὶ τὴν νύμφην εἰσάγοντες νάκος
talasus they-name and the bride leading-in a-fleece
ὑποστρωννύουσιν· αὐτὴ δ' εἰσφέρει μὲν ἠλακάτην καὶ τὴν
spread-beneath she-herself and brings-in indeed a-distaff and the
ἄτρακτον, ἐρίῳ δὲ τὴν θύραν περιστέφει τοῦ ἀνδρός)·
spindle with-wool and the door wreathes of-the husband
ἢ τὸ λεγόμενον ὑπὸ τῶν ἱστορικῶν ἀληθές, ὅτι νεανίας
or the told by the historians true that young-man
ἦν τις λαμπρὸς ἐν τοῖς πολεμικοῖς καὶ τἆλλα χρηστὸς
was a-certain brilliant in the wars and in-the-rest good
ὄνομα Ταλάσιος· ἐπεὶ δ' ἥρπαζον οἱ Ῥωμαῖοι τὰς τῶν
by-name Talasius when and carried-off the Romans the of-the
Σαβίνων θυγατέρας ἐλθούσας ἐπὶ θέαν, ἐκομίζετο τῷ
Sabines daughters having-come to the-spectacle was-being-carried —
Ταλασίῳ παρθένος ἐκπρεπὴς τὴν ὄψιν ὑπὸ δημοτικῶν
for-Talasius a-maiden outstanding the appearance by commoners
τινων καὶ πελατῶν τοῦ Ταλασίου, βοώντων ὑπὲρ ἀσφαλείας
some and clients — of-Talasius shouting for safety
καὶ τοῦ μηδένα πελάζειν μηδ' ἀντιλαμβάνεσθαι τῆς παιδός,
and the no-one to-approach nor to-lay-hold-of the girl
ὡς Ταλασίῳ γυνὴ φέροιτο. τιμῶντες οὖν οἱ λοιποὶ
as for-Talasius a-wife she-was-being-carried honoring then the rest

τὸν Ταλάσιον καὶ συνευχόμενοι καὶ συνευφημοῦντες εἵποντο
— *Talasius and praying-with-them and joining-the-acclaim followed*
καὶ παρέπεμπον· ὅθεν, εὐτυχοῦς γάμου γενομένου, καὶ
and escorted whence fortunate marriage having-come-about also
τοῖς ἄλλοις εἰθίσθησαν ἐπιφωνεῖν τὸν Ταλάσιον,
for-the others they-became-accustomed to-shout — Talasius
ὥσπερ Ἕλληνες τὸν Ὑμέναιον.
as Greeks — Hymenaeus

32 Διὰ τί τοῦ Μαΐου περὶ τὴν πανσέληνον ἀπὸ τῆς ξυλίνης
for what — of-May about the full-moon from the wooden
γεφύρας εἴδωλα ῥιπτοῦντες ἀνθρώπων εἰς τὸν ποταμὸν
bridge images throwing of-men into the river
Ἀργείους τὰ ῥιπτούμενα καλοῦσιν;' ἢ τὸ παλαιὸν οἱ
Argives the things-thrown do-they-call surely the old-time the
περὶ τὸν τόπον οἰκοῦντες βάρβαροι τοὺς ἁλισκομένους
about the place dwelling barbarians the being-captured
Ἕλληνας οὕτως ἀπώλλυσαν· Ἡρακλῆς δὲ θαυμασθεὶς ὑπ'
Greeks so destroyed Heracles and admired by
αὐτῶν ἔπαυσε μὲν τὴν ξενοκτονίαν, ἐδίδαξε δὲ τὸ ἔθος
them stopped indeed the stranger-killing taught and the custom
καὶ τὴν δεισιδαιμονίαν ἀπομιμουμένους εἴδωλα ῥιπτεῖν;
and the superstition imitating images to-throw
Ἀργείους δὲ τοὺς Ἕλληνας οἱ παλαιοὶ πάντας ὁμαλῶς
Argives and the Greeks the ancients all alike
προσηγόρευον. εἰ μὴ νὴ Δία τῶν Ἀρκάδων πολεμίους καὶ
called if not by Zeus of-the Arcadians enemies also
τοὺς Ἀργείους διὰ τὴν γειτνίασιν ἡγουμένων, οἱ περὶ
the Argives because-of the neighborhood considering those around
Εὔανδρον ἐκ τῆς Ἑλλάδος φυγόντες καὶ κατοικήσαντες
Evander from — Greece having-fled and having-settled
αὐτόθι τὴν μνησικακίαν καὶ τὴν ἔχθραν διεφύλαττον.
there the remembrance-of-wrongs and the enmity kept

‘Διὰ τί τὸ παλαιὸν οὐκ ἐδείπνουν ἔξω χωρὶς τῶν 33
for what the old-time not did-they-dine out apart-from the
υἱῶν, ἔτι τὴν παιδικὴν ἡλικίαν ἐχόντων;’ ἢ τοῦτο
sons still the boyish age having surely this
μὲν καὶ Λυκοῦργος εἴθισε, τοὺς παῖδας ἐπεισάγων
indeed also Lycurgus accustomed the boys bringing-in
τοῖς φιδιτίοις, ὅπως ἐθίζωνται μὴ θηριωδῶς μηδ’
to-the common-messes that they-may-be-accustomed not brutishly nor
ἀτάκτως ἀλλὰ μετ’ εὐλαβείας ταῖς ἡδοναῖς προσφέρεσθαι,
disorderly but with caution to-the pleasures to-approach
τοὺς πρεσβυτέρους οἷον ἐπισκόπους καὶ θεατὰς ἔχοντες;
the elders as overseers and spectators having
οὐκ ἔλαττον δὴ τοῦτο καὶ τοὺς πατέρας αὐτοὺς μᾶλλον
no less indeed this also the fathers themselves rather
αἰδεῖσθαι καὶ σωφρονεῖν τῶν υἱῶν παρόντων· ὅπου γὰρ
to-feel-shame and to-be-temperate the sons being-present where for
ἀναισχυντοῦσι γέροντες, ὥς φησιν ὁ Πλάτων, ἐνταῦθ’
are-shameless old-men as says — Plato there
ἀνάγκη καὶ νέους ἀναισχυντοτάτους εἶναι.
necessity also the-young most-shameless to-be
‘Διὰ τί, τῶν ἄλλων Ῥωμαίων ἐν τῷ Φεβρουαρίῳ μηνὶ 34
for what the other Romans in — February month
ποιουμένων χοὰς καὶ ἐναγισμοὺς τοῖς τεθνηκόσι, Δέκιμος
making libations and offerings to-the dead Decimus
Βροῦτος, ὡς Κικέρων ἱστόρηκεν, ἐν τῷ Δεκεμβρίῳ τοῦτ’
Brutus as Cicero has-related in — December this
ἔπραττεν (ἦν δ’ οὗτος ὁ Λυσιτάνειαν ἐπελθὼν καὶ
did was and this-man the Lusitania having-invaded and
πρῶτος ἐπέκεινα στρατῷ διαβὰς τὸν τῆς Λήθης
first beyond with-an-army having-crossed the — of-Lethe
ποταμόν);’ πότερον, ὥσπερ ἡμέρας ληγούσης καὶ μηνὸς
river whether as of-day ending and of-month

φθίνοντος εἰώθασιν ἐναγίζειν οἱ πολλοί, λόγον ἔχει
waning they-are-accustomed to-offer-to-the-dead the many reason it-has
καὶ τοῦ ἐνιαυτοῦ καταστρέφοντος ἐν τῷ τελευταίῳ μηνὶ
also of-the year closing in the last month
τιμᾶν τοὺς τεθνηκότας (ἔστι δὲ τῶν μηνῶν τελευταῖος
to-honor the dead is and of-the months last
ὁ Δεκέμβριος)· ἢ χθονίων μὲν αἱ τιμαὶ θεῶν, τιμᾶν
— December or of-the-underworld indeed the honors of-gods to-honor
δὲ τοὺς χθονίους ὡραῖόν ἐστι, τῶν καρπῶν ἁπάντων
and the underworld-ones seasonable it-is of-the fruits all
εἰληφότων συντέλειαν; ἢ ὅτε κινοῦσι τὴν γῆν ἀρχόμενοι
having-received completion or when they-stir the earth beginning
σπόρου, μεμνῆσθαι μάλιστα τῶν κάτω προσήκει; ἢ Κρόνῳ
sowing to-remember especially those below is-fitting or to-Saturn
μὲν οὗτος ὁ μὴν ὑπὸ Ῥωμαίων καθιέρωται, Κρόνον
indeed this the month by Romans is-consecrated Saturn
δὲ τῶν κάτω θεῶν οὐ τῶν ἄνω νομίζουσιν; ἢ μεγίστης
and of-the below gods not of-the above they-consider or greatest
αὐτοῖς ἑορτῆς τῶν Κρονίων καθεστώσης καὶ συνουσίας
for-them festival the Saturnalia being-established and gatherings
τε πλείστας καὶ ἀπολαύσεις ἔχειν δοκούσης, ἔδοξε καὶ
both most and enjoyments to-have seeming it-seemed-good also
ταύτης ἀπονέμειν τινὰς ἀπαρχὰς τοῖς τεθνηκόσιν; ἢ τοῦτο,
of-this to-assign some first-fruits to-the dead or this
μόνον Βροῦτον ἐναγίζειν ἐν τῷ μηνὶ τούτῳ, καθόλου
alone Brutus to-offer-to-the-dead in the month this generally
ψεῦδός ἐστι; καὶ γὰρ τῇ Λαρεντίᾳ ποιοῦσι τὸν ἐναγισμὸν
a-falsehood is also for — to-Larentia they-make the offering
καὶ χοὰς ἐπιφέρουσιν ἐπὶ τὸν τάφον τοῦ Δεκεμβρίου μηνός.
and libations bring to the tomb — of-December month

Larentia the courtesan is honored because Heracles' temple-warden lost a game of dice to the god and gave him dinner and her company; the god bade her make a friend of the first man she met, and she left her wealth to the city. A gate is called the Window after Fortune's visits to Servius or Tanaquil's speech. Spoils are left to decay, Metellus forbade augury after August, and only soldiers may strike an enemy. Jupiter's priest may not anoint himself in the open, and the old coin bore Janus and a ship.

'Διὰ τί δὲ τὴν Λαρεντίαν, ἑταίραν γεγενημένην, οὕτω 35
for what and — Larentia a-courtesan having-been so
τιμῶσιν;' ἄλλην γὰρ εἶναι Λαρεντίαν Ἄκκαν ἱστοροῦσι τὴν
do-they-honor another for to-be Larentia Acca they-relate the
Ῥωμύλου τροφόν, ἣν τῷ Ἀπριλλίῳ μηνὶ τιμῶσι. τῇ
of-Romulus nurse whom — in-April month they-honor to-the
δ' ἑταίρᾳ Λαρεντίᾳ Φαβόλαν ἐπίκλησιν εἶναι λέγουσιν,
and courtesan Larentia Fabola as-surname to-be they-say
ἐγνωρίσθη δὲ διὰ τοιαύτην αἰτίαν. ζάκορός τις
she-became-known and for such a-cause a-temple-attendant a-certain
Ἡρακλέους ὡς ἔοικεν ἀπολαύων σχολῆς, ἔθος εἶχεν ἐν
of-Heracles as it-seems enjoying leisure the-habit had at
πεττοῖς καὶ κύβοις τὰ πολλὰ διημερεύειν· καί ποτε, τῶν
checkers and dice the most to-spend-the-day and once of-those
εἰωθότων παίζειν σὺν αὐτῷ καὶ μετέχειν τῆς τοιαύτης
accustomed to-play with him and to-share-in the such
διατριβῆς κατὰ τύχην μηδενὸς παρόντος, ἀδημονῶν τὸν θεὸν
pastime by chance none being-present being-at-a-loss the god
προυκαλεῖτο διαβαλέσθαι τοῖς κύβοις πρὸς αὐτὸν ὥσπερ
he-challenged to-throw with-the dice against him as
ἐπὶ ῥητοῖς· καὶ νικήσας μὲν εὑρέσθαι τι παρὰ τοῦ θεοῦ
on terms and having-won indeed to-obtain something from the god

χρηστόν· ἂν δὲ λειφθῇ, δεῖπνον αὐτὸς τῷ θεῷ παρασχεῖν
good if but he-lose a-dinner himself for-the god to-provide
καὶ μείρακα καλὴν συναναπαυσομένην. ἐκ τούτου δὲ τοὺς
and a-girl beautiful to-sleep-with-him from this and the
κύβους προθέμενος, τὸν μὲν ὑπὲρ ἑαυτοῦ, τὸν δ' ὑπὲρ
dice setting-out the(-one) indeed for himself the(-other) and for
τοῦ θεοῦ βαλὼν ἐλείφθη. ταῖς οὖν προκλήσεσιν ἐμμένων
the god having-thrown he-was-beaten to-the then challenges abiding
τράπεζάν τε λαμπροτέραν παρεσκεύασε τῷ θεῷ, καὶ τὴν
a-table both more-splendid he-prepared for-the god and —
Λαρεντίαν παραλαβὼν ἐμφανῶς ἑταιροῦσαν εἱστίασε καὶ
Larentia having-taken openly being-a-courtesan he-feasted and
κατέκλινεν ἐν τῷ ἱερῷ καὶ τὰς θύρας ἀπιὼν ἔκλεισε.
made-her-lie-down in the temple and the doors departing he-shut
λέγεται δὲ νύκτωρ ἐντυχεῖν αὐτῇ τὸν θεὸν οὐκ ἀνθρωπίνως
it-is-said and by-night to-have-met her the god not humanly
καὶ κελεῦσαι βαδίζειν ἕωθεν εἰς ἀγοράν, ᾧ δ' ἂν
and to-have-bidden to-walk at-dawn to the-market-place whomever and —
ἐντύχῃ πρώτῳ, προσέχειν μάλιστα καὶ ποιεῖσθαι φίλον.
she-meets first to-attend-to most and to-make a-friend
ἀναστᾶσαν οὖν τὴν Λαρεντίαν βαδίζειν, καὶ συντυχεῖν
having-risen then — Larentia to-walk and to-meet
τινι τῶν πλουσίων, ἀγάμων δὲ καὶ παρηκμακότων, ὄνομα
one of-the rich unmarried and also past-their-prime by-name
Ταρρουτίῳ· γνωρισθεῖσαν δὲ τούτῳ καὶ ζῶντος ἄρχειν
Tarrutius having-become-known and to-this-man also living to-rule
τοῦ οἴκου καὶ κληρονομῆσαι τελευτήσαντος· ὕστερον
the house and to-inherit having-died later
δὲ χρόνοις αὐτὴν τελευτῶσαν τῇ πόλει τὴν οὐσίαν
and in-time she dying to-the city the estate
ἀπολιπεῖν· διὸ τὰς τιμὰς ἔχειν ταύτας.
to-have-left wherefore the honors to-have these

‘Διὰ τί πύλην μίαν θυρίδα καλοῦσι (τὴν γὰρ “φαινέστραν” 36
for what a-gate one window do-they-call the for fenestra
τοῦτο σημαίνειν), καὶ παρ’ αὐτὴν ὁ καλούμενος Τύχης
this to-mean and beside it the so-called of-Fortune
θάλαμός ἐστι;’ πότερον ὅτι Σέρβιος ὁ βασιλεὺς
chamber is whether because Servius the king
εὐτυχέστατος γενόμενος δόξαν ἔσχε τῇ Τύχῃ συνεῖναι
most-fortunate having-been reputation had — with-Fortune to-consort
φοιτώσῃ διὰ θυρίδος πρὸς αὐτόν ἢ τοῦτο μὲν μῦθός ἐστιν,
visiting through a-window to him or this indeed a-tale is
ἐπεὶ δὲ Ταρκυνίου Πρίσκου τοῦ βασιλέως ἀποθανόντος ἡ
when and of-Tarquin Priscus the king having-died the
γυνὴ Τανακυλλὶς ἔμφρων οὖσα καὶ βασιλικὴ διὰ θυρίδος
wife Tanaquil sensible being and queenly through a-window
προκύψασα τοῖς πολίταις ἐνέτυχε καὶ συνέπεισεν ἀποδεῖξαι
having-leaned-out to-the citizens addressed and persuaded to-declare
βασιλέα τὸν Σέρβιον, ἔσχε ταύτην ὁ τόπος τὴν ἐπωνυμίαν;
king — Servius had this the place the name
‘Διὰ τί τῶν τοῖς θεοῖς ἀνατιθεμένων μόνα τὰ σκῦλα 37
for what of-the-things to-the gods dedicated only the spoils
νενόμισται περιορᾶν ἀφανιζόμενα τῷ χρόνῳ, καὶ μήτε
is-it-customary to-overlook vanishing by-the time and neither
προσκυνεῖν μήτ’ ἐπισκευάζειν;’ πότερον ἵνα τὴν δόξαν οἰόμενοι
to-revere nor to-repair whether that the glory thinking
τοῖς πρώτοις συνεκλιπεῖν ἀεί τι πρόσφατον ὑπόμνημα
with-the first to-have-failed always some fresh memorial
τῆς ἀρετῆς ζητῶσι κομίζειν, ἢ μᾶλλον ὅτι τοῦ χρόνου
of-the valor they-may-seek to-bring or rather because the time
τὰ σημεῖα τῆς πρὸς τοὺς πολεμίους διαφορᾶς ἀμαυροῦντος,
the marks of-the toward the enemies quarrel dimming
αὐτοὺς ἀναλαμβάνειν καὶ καινοποιεῖν ἐπίφθονόν ἐστι καὶ
them to-take-up and to-renew invidious it-is and

φιλαπέχθημον; οὐδὲ γὰρ παρ᾽ Ἕλλησιν οἱ πρῶτοι
provocative-of-hatred not-even for among Greeks those first
λίθινον καὶ χαλκοῦν στήσαντες τρόπαιον εὐδοκιμοῦσι.
of-stone and of-bronze having-set-up a-trophy are-well-thought-of
38 ‘Διὰ τί Κόιντος Μέτελλος ἀρχιερεὺς γενόμενος καὶ
for what Quintus Metellus chief-priest having-become and
τἄλλα δοκῶν φρόνιμος εἶναι καὶ πολιτικὸς ἀνὴρ
in-the-rest seeming prudent to-be and statesmanlike a-man
ἐκώλυεν οἰωνίζεσθαι μετὰ τὸν Σεξτίλιον μῆνα τὸν νῦν
forbade to-take-auspices after — Sextilis month the now
Αὔγουστον προσαγορευόμενον;’ πότερον ὅτι καθάπερ
August called whether because as
ἡμέρας ἀκμαζούσης ἢ ἀρχομένης πράττομεν τὰ τοιαῦτα
of-day at-its-height or beginning we-do the such-things
καὶ μηνὸς ἱσταμένου καὶ αὐξομένου, τὰς δ᾽ ἀποκλίτους ὡς
and of-month starting and waxing the and declining-days as
ἀχρηματίστους φυλαττόμεθα· παραπλησίως τὸν μετὰ μῆνας
unfit-for-business we-avoid similarly the after months
ὀκτὼ χρόνον ὥσπερ ἑσπέραν τινὰ τοῦ ἐνιαυτοῦ καὶ δείλην
eight time like an-evening some of-the year and afternoon
ἀποκλίνοντος ἤδη καὶ φθίνοντος νομίζειν· ἢ καὶ τοῖς ὄρνισι
declining already and waning to-consider or also the birds
χρηστέον ἀκμαίοις καὶ τελείοις; εἰσὶ δὲ πρὸ τοῦ θέρους
one-must-use in-their-prime and full-grown they-are and before the summer
τοιοῦτοι· περὶ δὲ τὸ φθινόπωρον οἱ μὲν ἀσθενεῖς
such about but the autumn the(-ones) indeed weak
καὶ νοσώδεις, οἱ δὲ νεοσσοὶ καὶ ἀτελεῖς, οἱ δὲ
and sickly the(-others) and nestlings and immature the(-others) and
παντάπασι φροῦδοι διὰ τὴν ὥραν ἐκτοπίζοντες.
altogether gone because-of the season migrating

‘Διὰ τί τοῖς μὴ στρατευομένοις μὲν ἐν στρατοπέδῳ 39
for what for-those not serving indeed in camp
δ’ ἄλλως ἀναστρεφομένοις οὐκ ἐξῆν ἄνδρα βαλεῖν
but otherwise living-there not was-it-allowed a-man to-strike
πολέμιον οὐδὲ τρῶσαι;’ καὶ τοῦτο Κάτων ὁ πρεσβύτης ἐν
enemy nor to-wound and this Cato the elder in
ἐπιστολῇ τινι δεδήλωκε, γράφων πρὸς τὸν υἱὸν καὶ κελεύων,
a-letter some has-shown writing to the son and bidding
εἰ παρεθείη τῆς στρατείας ἀποπληρώσας τὸν χρόνον,
if be-were-discharged from-the service having-completed the time
ὑποστρέφειν· ἢ προσμένοντα λαβεῖν παρὰ τοῦ στρατηγοῦ
to-return or staying-on to-take from the general
τὸ ἐξεῖναι τρῶσαι καὶ ἀνελεῖν πολέμιον. πότερον ὅτι
the being-allowed to-wound and to-kill an-enemy whether because
τὴν ἀνάγκην μόνην ἐξουσίαν εἶναι δεῖ τοῦ ἀνελεῖν
the necessity alone permission to-be one-must of-the killing
ἄνθρωπον, ὁ δ’ ἄνευ νόμου καὶ προστάγματος τοῦτο ποιῶν
a-man the and without law and command this doing
ἀνδροφόνος ἐστὶ (διὸ καὶ Χρυσάνταν ἐπῄνεσεν ὁ Κῦρος,
a-murderer is wherefore also Chrysantas praised — Cyrus
ὅτι μέλλων ἀναιρεῖν πολέμιον καὶ τὴν κοπίδα διηρμένος,
because being-about to-kill an-enemy and the cleaver having-raised
ἀκούσας τὸ ἀνακλητικὸν ἀφῆκε τὸν ἄνδρα καὶ οὐκ ἔπαισεν
having-heard the recall he-let-go the man and not struck
ὡς κεκωλυμένος)· ἢ δεῖ τὸν συνιστάμενον πολεμίοις
as having-been-forbidden or one-must the one-engaging with-enemies
καὶ μαχόμενον, ἂν ἀποδειλιάσῃ, μὴ ἀνυπεύθυνον εἶναι μηδ’
and fighting if he-turn-coward not unaccountable to-be nor
ἀθῷον; οὐ γὰρ οὕτω βαλών τινα καὶ τρώσας ὠφέλησεν,
unpunished not for so having-struck someone and having-wounded he-helped
ὡς φυγὼν καὶ ἀναχωρήσας ἔβλαψεν. ὁ μὲν οὖν ἀφειμένος
as having-fled and having-retreated he-harmed the indeed then released

στρατείας ἀπήλλακται τῶν στρατιωτικῶν νόμων· ὁ δ'
from-service is-freed from-the military laws the and
αἰτησάμενος τὸ πράττειν τὰ τῶν στρατευομένων πάλιν
having-asked the doing the-things of-those serving again
ἑαυτὸν ὑπεύθυνον τῷ νόμῳ καὶ τῷ στρατηγῷ δέδωκεν.
himself accountable to-the law and to-the general has-given
40 'Διὰ τί τῷ ἱερεῖ τοῦ Διὸς οὐκ ἔξεστιν ἐν ὑπαίθρῳ
for what for-the priest — of-Jupiter not is-it-allowed in the-open
ἀλείφεσθαι;' πότερον ὅτι καὶ παῖδας γυμνοῦσθαι πατρὸς
to-anoint-himself whether because also sons to-strip of-father
ὁρῶντος καὶ πενθεροῦ γαμβρὸν οὐχ ὅσιον ἦν οὐδὲ καλόν,
seeing and of-father-in-law son-in-law not lawful was nor seemly
οὐδὲ συνελούοντο τὸ παλαιὸν ἀλλήλοις· πατὴρ δ' ὁ Ζεὺς
nor bathed-together the old-time with-each-other father and — Jupiter
καὶ τὸ ἐν ὑπαίθρῳ μάλιστά πως εἶναι δοκεῖ τοῦ Διὸς
and the in the-open especially somehow to-be seems — of-Jupiter
ἐνώπιον· ἤ, καθάπερ ἐν ναῷ καὶ ἱερῷ γυμνοῦν ἑαυτὸν
in-the-presence or as in temple and shrine to-strip oneself
ἀθέμιτόν ἐστιν, οὕτω τὸν ὕπαιθρον ἀέρα καὶ τὸν ὑπουράνιον,
unlawful is so the open air and the under-heaven
ὄντα καὶ θεῶν καὶ δαιμόνων μεστόν, ἐξευλαβοῦντο; διὸ
being both of-gods and of-spirits full they-revered wherefore
καὶ τὰ πολλὰ τῶν ἀναγκαίων ὑπὸ στέγῃ δρῶμεν
also the most of-the necessities under a-roof we-do
ἐπικρυπτόμενοι καὶ ἐπικαλυπτόμενοι ταῖς οἰκίαις πρὸς
hiding and covering-ourselves with-the houses from
τὸ θεῖον. ἢ τὰ μὲν μόνῳ τῷ ἱερεῖ, τὰ δὲ πᾶσιν
the divine or the-things indeed for-only the priest the-others and for-all
ὑπὸ τοῦ νόμου προστέτακται διὰ τοῦ ἱερέως; διὸ καὶ
by the law are-prescribed through the priest wherefore also
παρ' ἡμῖν τὸ μὲν στεφανηφορεῖν καὶ κομᾶν καὶ
among us the indeed wearing-a-garland and letting-the-hair-grow and

μὴ σιδηροφορεῖν μηδὲ τοῖς Φωκέων ὅροις ἐμβαίνειν
not carrying-iron nor the of-the-Phocians boundaries to-set-foot-on
ἴδια λειτουργήματα τοῦ ἄρχοντός ἐστι· τὸ δ' ὀπώρας
peculiar duties of-the archon are the but ripe-fruit
μὴ γεύεσθαι πρὸ ἰσημερίας μετοπωρινῆς μηδ' ἄμπελον
not to-taste before equinox autumn nor a-vine
τέμνειν πρὸ ἰσημερίας ἐαρινῆς ὁμοῦ τι πᾶσι δηλοῦται
to-prune before equinox spring nearly somewhat to-all is-shown
διὰ τοῦ ἄρχοντος· ἑκατέρου γὰρ ὁ καιρὸς ἐκεῖνός ἐστι.
through the archon of-each for the season that is
τὸν αὐτὸν οὖν τρόπον ὡς ἔοικε καὶ τοῦ παρὰ Ῥωμαίοις
the same then way as it-seems also of-the among Romans
ἱερέως ἴδιόν ἐστι τὸ μήθ' ἵππῳ χρῆσθαι μήτε πλείονας
priest peculiar is the neither a-horse to-use nor more
νύκτας ἀποδημεῖν τριῶν μήτ' ἀποτίθεσθαι τὸν πῖλον, ἀφ' οὗ
nights to-be-abroad than-three nor to-put-off the cap from which
καὶ 'φλᾶμεν' κέκληται. πολλὰ δ' ἄλλα δηλοῦται πᾶσι διὰ
also flamen he-is-called many and other-things are-shown to-all through
τοῦ ἱερέως· ὧν ἕν ἐστι καὶ τὸ ἐν ὑπαίθρῳ μὴ ἀλείφεσθαι.
the priest of-which one is also the in the-open not to-anoint-oneself
τὸ γὰρ ξηραλοιφεῖν ὑφεωρῶντο Ῥωμαῖοι σφόδρα, καὶ τοῖς
the for rubbing-down-dry suspected Romans greatly and for-the
Ἕλλησιν οἴονται μηδὲν οὕτως αἴτιον δουλείας γεγονέναι καὶ
Greeks they-think nothing so cause of-slavery to-have-been and
μαλακίας, ὡς τὰ γυμνάσια καὶ τὰς παλαίστρας, πολὺν ἄλυν
of-softness as the gymnasia and the wrestling-schools much idleness
καὶ σχολὴν ἐντικτούσας ταῖς πόλεσι καὶ κακοσχολίαν καὶ
and leisure engendering in-the cities and misuse-of-leisure and
τὸ παιδεραστεῖν καὶ τὸ διαφθείρειν τὰ σώματα τῶν νέων
the pederasty and the ruining the bodies of-the young
ὕπνοις καὶ περιπάτοις καὶ κινήσεσιν εὐρύθμοις καὶ διαίταις
with-sleep and walks and movements rhythmical and regimens

ἀκριβέσιν, ὑφ' ὧν ἔλαθον ἐκρυέντες τῶν ὅπλων καὶ
exact by which unawares they-fell-away from-the arms and
ἀγαπήσαντες ἀνθ' ὁπλιτῶν καὶ ἱππέων ἀγαθῶν εὐτράπελοι
having-been-content instead-of hoplites and horsemen good nimble
καὶ παλαιστρῖται καλοὶ λέγεσθαι. ταῦτα γοῦν ἔργον ἐστὶν
and wrestling-school-men fine to-be-called these-things at-least hard-work it-is
ἀποφυγεῖν εἰς ὕπαιθρον ἀποδυομένους· οἱ δὲ κατ' οἰκίαν
to-escape in the-open undressing those but in a-house
ἀλειφόμενοι καὶ θεραπεύοντες ἑαυτοὺς οὐδὲν ἁμαρτάνουσι.
anointing-themselves and tending themselves nothing do-wrong

41 Διὰ τί τὸ παλαιὸν νόμισμα πῆ μὲν εἶχεν Ἰανοῦ
for what the old coin on-one-side indeed had of-Janus
διπρόσωπον εἰκόνα, πῆ δὲ πλοίου πρύμναν ἢ πρῷραν
two-faced image on-the-other and of-a-ship stern or prow
ἐγκεχαραγμένην;' πότερον ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τιμῇ
engraved whether as the many say in honor
τοῦ Κρόνου πλοίῳ διαπεράσαντος εἰς Ἰταλίαν, ἢ τοῦτο μὲν
— of-Saturn by-ship having-crossed to Italy or this indeed
ἔστιν ἐπὶ πολλῶν λέγειν (καὶ γὰρ Ἰανὸς καὶ Εὔανδρος καὶ
it-is-possible of many to-say also for Janus and Evander and
Αἰνείας ἐκ θαλάττης προσεκομίσθησαν), ἐκεῖνο δ' ἄν τις
Aeneas from the-sea arrived that but — one
μᾶλλον εἰκάσειεν, ὅτι τὰ μὲν καλὰ ταῖς πόλεσίν ἐστι
rather might-conjecture that the-things indeed fine for-the cities are
τὰ δ' ἀναγκαῖα· καὶ μέγιστον τῶν μὲν καλῶν ἡ εὐνομία,
the-others and necessary and greatest of-the indeed fine-things the good-order
τῶν δ' ἀναγκαίων ἡ εὐπορία; ἐπεὶ τοίνυν εὐκοσμίαν μὲν
of-the and necessary the plenty since then orderliness indeed
Ἰανὸς κατέστησεν αὐτοῖς ἐξημερώσας τὸν βίον, ἀφθονίαν δὲ
Janus established for-them having-civilized the life abundance and
παρέχει τῶν ἀναγκαίων ὁ ποταμὸς πλόιμος ὢν καὶ τὰ
provides of-the necessities the river navigable being and the-things

μὲν ἐκ θαλάττης τὰ δ' ἀπὸ τῆς χώρας κατακομίζων,
indeed from the-sea the-others and from the country bringing-down
σύμβολον ἔσχε τὸ νόμισμα τοῦ μὲν νομοθέτου τὸ δίμορφον
a-token had the coin of-the indeed lawgiver the two-formed
ὡς εἴρηται διὰ τὴν μεταβολήν, τοῦ δὲ ποταμοῦ τὸ
as has-been-said because-of the change of-the and river the
πορθμεῖον. ἑτέρῳ δ' ἐχρήσαντο νομίσματι βοῦν ἔχοντι
ferry-boat another and they-used coin an-ox having
καὶ πρόβατον καὶ ὖν παράσημον, εὐποροῦντες ἀπὸ τῶν
and a-sheep and a-pig as-device being-well-off from the
θρεμμάτων μάλιστα καὶ τὴν περιουσίαν ἀπὸ τούτων ἔχοντες
flocks most and the surplus from these having
διὸ καὶ τῶν ὀνομάτων πολλὰ τοῖς παλαιοῖς, Συέλλιοι
wherefore also of-the names many for-the ancients Suillii
καὶ Βουβολκοὶ καὶ Πόρκιοι ἦσαν, ὡς Φενεστέλλας εἴρηκεν.
and Bubulci and Porcii were as Fenestella has-said

VI · QUESTIONS 42–51

Saturn's temple is the treasury, perhaps because no greed existed in his reign, and envoys register there. Jupiter's priest may not swear an oath, wine is poured out at the Veneralia after Aeneas' vow against Mezentius, and Horta's temple stands always open. Hephaestus' temple lies outside the city, horses and asses are crowned at the Consualia, and candidates canvass without tunics to show their scars. The flamen resigns on his wife's death, and the Lares Praestites wear dogskins as watchful avengers.

'Διὰ τί τῷ τοῦ Κρόνου ναῷ χρῶνται ταμιείῳ τῶν 42
for what the — of-Saturn temple do-they-use as-treasury of-the
δημοσίων χρημάτων, ἅμα δὲ καὶ φυλακτηρίῳ τῶν
public funds at-the-same-time and also as-repository of-the

συμβολαίων;᾽ πότερον ὅτι δόξα κατεῖχε καὶ λόγος οὐκ
contracts whether because a-belief prevailed and a-story not
εἶναι πλεονεξίαν ἐν ἀνθρώποις οὐδ᾽ ἀδικίαν Κρόνου
to-be greed among men nor injustice Saturn
βασιλεύοντος, ἀλλὰ πίστιν καὶ δικαιοσύνην· ἢ ὅτι καρπῶν
reigning but good-faith and justice or because of-fruits
ἀρετῆς ἢ γεωργίας ἡγεμὼν ὁ θεός; ἡ γὰρ ἅρπη τοῦτο
of-excellence or of-farming leader the god the for sickle this
σημαίνει καὶ οὐχ ὡς γέγραφεν Ἀντίμαχος Ἡσιόδῳ πειθόμενος
signifies and not as has-written Antimachus Hesiod obeying

λέχρις δὲ δρεπάνῳ τέμνων ἀπὸ μήδεα πατρὸς
slantwise and with-a-sickle cutting off the-members of-his-father
οὐρανοῦ Ἀκμονίδεω λάσιος Κρόνος ἀντιτέτυκτο.
of-heaven of-Acmon's-son shaggy Cronus was-wrought-opposite

καρπῶν δ᾽ ἀφθονία καὶ διάθεσις γένεσίς ἐστι νομίσματος·
of-fruits and abundance and distribution origin is of-coinage
διὸ τὸν αἴτιον καὶ φύλακα ποιοῦνται τῆς εὐδαιμονίας.
wherefore the cause and guardian they-make of-the prosperity
μαρτυρεῖ δὲ τούτῳ τὸ τὰς ἀγομένας δι᾽ ἐννέα ἡμερῶν
bears-witness and to-this the the held at nine days
ἐπ᾽ ἀγορὰν συνόδους, νουνδίνας δὲ καλουμένας, ἱερὰς τοῦ
to market gatherings nundinae and called sacred —
Κρόνου νομίζεσθαι· πράσεως γὰρ καὶ ὠνῆς περιουσία
of-Saturn to-be-considered of-selling for and of-buying abundance
καρπῶν ἀρχὴν παρέσχεν. ἢ ταῦτα μέν ἐστι παλαιά,
of-fruits beginning provided or these-things indeed are ancient
πρῶτος δὲ ταμιεῖον ἀπέδειξε τὸ Κρόνιον, τῶν βασιλέων
first and treasury designated the Saturn's-temple the kings

καταλυθέντων, Οὐαλέριος Ποπλικόλας πειθόμενος εὐερκῆ
having-been-deposed Valerius Publicola believing well-walled
καὶ καταφανῆ καὶ δυσεπιβούλευτον εἶναι τὸν τόπον;
and conspicuous and hard-to-plot-against to-be the place
‘Διὰ τί δ’ οἱ πρεσβεύοντες εἰς Ῥώμην ὁποθενοῦν ἐπὶ τὸν τοῦ 43
for what and the being-ambassadors to Rome from-anywhere to the —
Κρόνου ναὸν βαδίζοντες ἀπογράφονται πρὸς τοὺς ἐπάρχους
of-Saturn temple going do-they-register with the prefects
τοῦ ταμιείου;’ πότερον ὡς ξένου τοῦ Κρόνου γενομένου
of-the treasury whether as a-foreigner — Saturn having-been
καὶ διὰ τοῦτο τοῖς ξένοις χαίροντος, ἢ καὶ τοῦτο λύεται
and because-of this in-the foreigners delighting or also this is-solved
τῇ ἱστορίᾳ; τὸ γὰρ παλαιὸν ὡς ἔοικεν οἱ ταμίαι ξένια τοῖς
by-the history the for old-time as it-seems the treasurers gifts to-the
πρεσβεύουσιν ἔπεμπον (ἐκαλεῖτο δὲ ‘λαύτια’ τὰ πεμπόμενα),
ambassadors sent were-called and lautia the things-sent
καὶ νοσούντων ἐπεμέλοντο καὶ τελευτήσαντας ἔθαπτον ἐκ
and being-sick they-cared-for and having-died buried from
δημοσίου νῦν δ’ ὑπὸ πλήθους τῶν ἀφικνουμένων πρέσβεων
public-funds now but by the-number of-the arriving ambassadors
ἐκλέλειπται τὸ τῆς δαπάνης, μένει δ’ ἔτι τὸ τοῖς ἐπάρχοις
has-lapsed the of-the expense remains but still the with-the prefects
τοῦ ταμιείου προεντυγχάνειν διὰ τῆς ἀπογραφῆς.
of-the treasury to-meet-first through the registration
‘Διὰ τί τῷ ἱερεῖ τοῦ Διὸς οὐκ ἔξεστιν ὀμόσαι;’ 44
for what for-the priest — of-Jupiter not is-it-allowed to-swear
πότερον ὅτι βάσανός τις ἐλευθέρων ὁ ὅρκος ἐστί, δεῖ
whether because a-torture some of-free-men the oath is one-must
δ’ ἀβασάνιστον εἶναι καὶ τὸ σῶμα καὶ τὴν ψυχὴν τοῦ
and untortured to-be both the body and the soul of-the
ἱερέως· ἢ ὅτι περὶ μικρῶν ἀπιστεῖσθαι τὸν τὰ θεῖα
priest or because about small-things to-be-distrusted the-one the divine

καὶ μέγιστα πεπιστευμένον οὐκ εἰκός ἐστιν; ἢ ὅτι πᾶς
and greatest-things entrusted-with not likely is or because every
ὅρκος εἰς κατάραν τελευτᾷ τῆς ἐπιορκίας, κατάρα δὲ
oath into a-curse ends of-the perjury a-curse and
δύσφημον καὶ σκυθρωπόν; ὅθεν οὐδ' ἄλλοις ἐπαρᾶσθαι
ill-omened and gloomy whence not-even others to-curse
νομίζεται τοὺς ἱερεῖς. ἐπῃνέθη γοῦν Ἀθήνησιν ἡ ἱέρεια
it-is-customary-for the priests was-praised at-least at-Athens the priestess
μὴ θελήσασα καταράσασθαι τῷ Ἀλκιβιάδῃ τοῦ δήμου
not having-been-willing to-curse — Alcibiades the people
κελεύοντος· ἔφη γὰρ εὐχῆς οὐ κατάρας ἱέρεια γεγονέναι.
bidding she-said for of-prayer not of-cursing a-priestess to-have-become
ἢ κοινὸς ὁ τῆς ἐπιορκίας κίνδυνος, ἂν ἀνὴρ ἀσεβὴς καὶ
or common the of-the perjury danger if a-man impious and
ἐπίορκος εὐχῶν κατάρχηται καὶ ἱερῶν ὑπὲρ τῆς πόλεως;
perjured prayers begins and sacrifices on-behalf-of the city
45 'Διὰ τί τῶν Οὐενεραλίων τῇ ἑορτῇ πολὺν οἶνον
for what of-the Veneralia at-the festival much wine
ἐκχέουσιν ἐκ τοῦ ἱεροῦ τῆς Ἀφροδίτης;' πότερον, ὡς
do-they-pour-out from the temple — of-Aphrodite whether as
οἱ πλεῖστοι λέγουσι, Μεζέντιος ὁ Τυρρηνῶν στρατηγὸς
the most say Mezentius the of-Tyrrhenians general
ἔπεμψε πρὸς Αἰνείαν σπενδόμενος ἐπὶ τῷ λαβεῖν τὸν
sent to Aeneas making-a-truce on-condition-of the receiving the
ἐπέτειον οἶνον· ἀρνησαμένου δ' ἐκείνου, τοῖς Τυρρηνοῖς
year's wine having-refused and he to-the Tyrrhenians
ὑπέσχετο κρατήσας μάχῃ δώσειν τὸν οἶνον· Αἰνείας
he-promised having-conquered in-battle to-give the wine Aeneas
δὲ τὴν ὑπόσχεσιν αὐτοῦ πυθόμενος τοῖς θεοῖς τὸν οἶνον
and the promise his having-learned to-the gods the wine
καθιέρωσε, καὶ μετὰ τὸ νικῆσαι συναγαγὼν τὸ καρπευθὲν
consecrated and after the having-won having-gathered the harvested

ἐξέχεε πρὸ τοῦ ἱεροῦ τῆς Ἀφροδίτης· ἢ καὶ τοῦτο
poured-out before the temple — of-Aphrodite or also this
σύμβολόν ἐστι τοῦ χρῆναι νήφοντας ἑορτάζειν ἀλλὰ
a-token is of-the it-being-necessary sober to-celebrate but
μὴ μεθύοντας, ὡς τῶν θεῶν μᾶλλον τοῖς ἐκχέουσι
not drunk as the gods rather in-those pouring-out
χαιρόντων τὸν πολὺν ἄκρατον ἢ τοῖς πίνουσι;
delighting the much unmixed-wine than in-those drinking
‘Διὰ τί τὸν τῆς Ὄρτας ναὸν ἀνεῳγμένον εἶχον οἱ 46
for what the — of-Horta temple open did-they-keep the
παλαιοὶ διὰ παντός;’ πότερον, ὡς Ἀντίστιος Λαβεὼν
ancients through all whether as Antistius Labeo
ἱστόρηκε, τοῦ παρορμᾶν ‘ὁρτάρι’ λεγομένου, τὴν οἷον
has-related from-the to-urge hortari being-called the as-it-were
ἐγκελευομένην πρὸς τὰ καλὰ καὶ παρορμῶσαν θεὸν Ὄρταν
cheering-on to the fine-things and urging goddess Horta
λεγομένην ᾤοντο δεῖν ὡς ἐνεργὸν ἀεὶ μηδέποτε
being-called they-thought to-be-needful as active always never
μέλλειν μηδ’ ἀποκεκλεῖσθαι μηδ’ ἐλινύειν· ἢ μᾶλλον ὡς
to-delay nor to-be-shut-in nor to-rest or rather as
νῦν ὀνομάζουσιν αὐτὴν Ὥραν μηκυνομένης τῆς προτέρας
now they-name her Hora being-lengthened of-the first
συλλαβῆς, ἐπιστρεφῆ τινα καὶ πολυωρητικὴν θεόν, ἣν
syllable an-attentive some and very-careful goddess whom
διαφυλακτικὴν καὶ φροντιστικὴν οὖσαν οὐδέποτε ῥάθυμον
watchful and thoughtful being never slack
οὐδ’ ὀλίγωρον εἶναι τῶν ἀνθρωπίνων ἐνόμιζον; ἤ, καθάπερ
nor neglectful to-be of-the human-things they-considered or as
ἄλλα πολλά, καὶ τοῦτο τῶν Ἑλληνικῶν ὀνομάτων
other-things many also this of-the Greek names
ἐστὶ καὶ δηλοῖ θεὸν ἐπισκοποῦσαν καὶ ἐφορῶσαν; ὅθεν
is and shows a-goddess overseeing and watching-over whence

ὡς ἀκοιμήτου καὶ ἀύπνου διὰ παντὸς ἀνεῳγμένον ἦν
as sleepless and wakeful through all open was
τὸ ἱερὸν αὐτῆς. εἰ μέντοι τὴν ὥραν ὀρθῶς ὁ Λαβεὼν
the temple her if however the hora rightly — Labeo
ἀπὸ τοῦ παρορμᾶν ὠνομάσθαι δέδεκται, σκόπει μὴ τὸν
from the to-urge to-have-been-named has-accepted consider lest the
'ὡράτορα' προτρεπτικόν τινα καὶ παρορμητικὸν ὄντα
orator encouraging a-certain and urging being
σύμβουλον ἢ δημαγωγὸν οὕτως ὠνομάσθαι φατέον, οὐκ
counselor or popular-leader so to-have-been-named one-must-say not
ἀπὸ τῆς ἀρᾶς καὶ εὐχῆς ὡς ἔνιοι λέγουσι.
from the imprecation and prayer as some say

47 'Διὰ τί τὸ τοῦ Ἡφαίστου ἱερὸν ἔξω πόλεως ὁ Ῥωμύλος
for what the — of-Hephaestus temple outside the-city — Romulus
ἱδρύσατο;' πότερον διὰ τὴν μυθολογουμένην πρὸς Ἄρη
founded whether because-of the mythical toward Ares
ζηλοτυπίαν τοῦ Ἡφαίστου δι' Ἀφροδίτην υἱὸς εἶναι
jealousy — of-Hephaestus on-account-of Aphrodite son to-be
δοκῶν Ἄρεος οὐκ ἐποιήσατο σύνοικον οὐδ' ὁμόπολιν
seeming of-Ares not he-made fellow-dweller nor fellow-citizen
αὐτόν· ἢ τοῦτο μὲν ἀβέλτερον, ᾠκοδομήθη δ' ὁ ναὸς
him or this indeed foolish was-built and the temple
ἐξ ἀρχῆς συνέδριον καὶ βουλευτήριον ἀπόρρητον αὐτῷ
from the-beginning a-council-hall and senate-house secret for-him
μετὰ Τατίου τοῦ συμβασιλεύσαντος, ὅπως συνιόντες
with Tatius the having-reigned-jointly so-that meeting
ἐνταῦθα μετὰ τῶν γερόντων ἄνευ τοῦ παρενοχλεῖσθαι
there with the elders without the being-disturbed
καθ' ἡσυχίαν βουλεύοιντο περὶ τῶν πραγμάτων; ἢ πρὸς
in quiet they-might-deliberate about the affairs or for

ἐμπρησμὸν ἄνωθεν ἐπισφαλῶς τῆς Ῥώμης ἐχούσης,
fire from-the-start precariously — Rome being
ἔδοξε τιμᾶν μὲν ἐξοικίσαι δὲ τῆς πόλεως τὸν θεόν;
it-seemed-good to-honor indeed to-remove and from-the city the god
‘Διὰ τί τῇ τῶν Κωνσυαλίων ἑορτῇ καὶ τοὺς ἵππους καὶ 48
for what at-the of-the Consualia festival both the horses and
τοὺς ὄνους στεφανοῦσι καὶ σχολάζειν ἐῶσι;’ πότερον ὅτι
the asses do-they-crown and to-rest allow whether because
Ποσειδῶνι μὲν ἄγουσιν Ἱππείῳ τὴν ἑορτήν, ὁ δ’ ὄνος
to-Poseidon indeed they-hold Equestrian the festival the and ass
τῷ ἵππῳ συναπολαύει καὶ συμμετέχει τῆς ἀδείας· ἢ ὅτι,
with-the horse shares-the-enjoyment and shares of-the immunity or because
ναυτιλίας φανείσης καὶ κομιδῆς κατὰ θάλατταν, ὑπῆρξέ
navigation having-appeared and transport by sea there-came
τις ἀμωσγέπως ῥᾳστώνη καὶ ἀνάπαυσις τοῖς ὑποζυγίοις;
some somehow ease and rest for-the beasts-of-burden
‘Διὰ τί τοὺς παραγγέλλοντας ἀρχὴν ἔθος ἦν ἐν ἱματίῳ 49
for what those canvassing-for office the-custom was in a-toga
τοῦτο ποιεῖν ἀχίτωνας, ὡς Κάτων ἱστόρηκε;’ πότερον
this to-do without-tunics as Cato has-related whether
ἵνα μὴ δεκάζωσιν ἀργύριον ἐν τῷ κόλπῳ κομίζοντες,
that not they-might-bribe money in the fold carrying
ἢ μᾶλλον ὅτι τοὺς ἀξίους ἄρχειν οὐ γένεσιν οὐδὲ
or rather because those worthy to-rule not by-birth nor
χρήμασιν οὐδὲ δόξαις ἀλλὰ τραύμασι καὶ ὠτειλαῖς
by-wealth nor by-reputations but by-wounds and scars
ἔκρινον; ὅπως οὖν ταῦτα καθορῷτο τοῖς ἐντυγχάνουσιν,
they-judged so-that then these-things might-be-seen by-those meeting
ἀχίτωνες ἐπὶ τὰς παραγγελίας κατῄεσαν; ἢ καθάπερ τῷ
without-tunics to the canvassings they-went-down or as by-the

δεξιοῦσθαι καὶ παρακαλεῖν καὶ ὑποπίπτειν, οὕτω
greeting-with-the-right-hand and entreating and fawning so
τῇ γυμνότητι ταπεινοῦντες ἑαυτοὺς ἐδημαγώγουν;
by-the nakedness humbling themselves they-courted-the-people
50 ‘Διὰ τί ὁ ἱερεὺς τοῦ Διός, ἀποθανούσης αὐτῷ τῆς γυναικός,
for what the priest — of-Jupiter having-died his of-the wife
ἀπετίθετο τὴν ἀρχήν, ὡς Ἀτήιος ἱστόρηκε;’ πότερον ὅτι
laid-down the office as Ateius has-related whether because
τοῦ μὴ λαβόντος ὁ λαβὼν εἶτ’ ἀποβαλὼν γυναῖκα
than-the not having-taken-one the having-taken then having-lost a-wife
γαμετὴν ἀτυχέστερος ὁ μὲν γὰρ τοῦ γεγαμηκότος οἶκος
wedded more-unfortunate the indeed for of-the married-man house
τέλειος, ὁ δὲ τοῦ γήμαντος εἶτ’ ἀποβαλόντος οὐκ ἀτελὴς
complete the but of-the having-married then having-lost not incomplete
μόνον ἀλλὰ καὶ πεπηρωμένος· ἢ συνιέρᾶται μὲν ἡ γυνὴ
only but also maimed or performs-rites-with indeed the wife
τῷ ἀνδρὶ (ὡς καὶ πολλὰ τῶν ἱερῶν οὐκ ἔστι δρᾶσαι
the husband since also many of-the rites not it-is-possible to-perform
μὴ γαμετῆς συμπαρούσης), τὸ δὲ γαμεῖν εὐθὺς ἑτέραν
not a-wife being-present-with the and to-marry at-once another
ἀποβαλόντα τὴν προτέραν οὔτ’ ἴσως δυνατὸν οὔτ’ ἄλλως
having-lost the former neither perhaps possible nor otherwise
ἐπιεικές; ὅθεν οὐδ’ ἀποπέμψασθαι πρότερον ἐξῆν,
seemly whence not-even to-divorce formerly was-it-allowed
οὐδὲ νῦν ὡς ἔοικεν ἔξεστιν, ἀλλ’ ἐφ’ ἡμῶν ἐπέτρεψεν
nor now as it-seems is-it-allowed but in our-time permitted
ἐντευχθεὶς Δομετιανός. οἱ δ’ ἱερεῖς παρεγένοντο τῇ τοῦ
having-been-petitioned Domitian the and priests attended the of-the
γάμου διαλύσει, πολλὰ φρικώδη καὶ ἀλλόκοτα καὶ σκυθρωπὰ
marriage dissolution many awful and strange and gloomy-things
δρῶντες. ἧττον δ’ ἄν τις τοῦτο θαυμάσειε προσιστορήσας,
doing less but — one this would-wonder-at having-learned-besides

ὅτι καὶ τῶν τιμητῶν θατέρου τελευτήσαντος ἔδει
that also of-the censors the-one having-died it-was-required
καὶ τὸν ἕτερον πεπαῦσθαι τῆς ἀρχῆς· ἀποθανόντος δὲ
also the other to-have-ceased from-the office having-died and
τιμητοῦ Λιβίου Δρούσου, Σκαῦρος Αἰμίλιος συνάρχων οὐκ
censor Livius Drusus Scaurus Aemilius colleague not
ἐβούλετο τὴν ἀρχὴν ἀπείπασθαι, μέχρι οὗ τῶν δημάρχων
wished the office to-resign until — of-the tribunes
τινὲς αὐτὸν ἐκέλευον εἰς τὸ δεσμωτήριον ἀπάγεσθαι.
some him ordered to the prison to-be-led-off
‘Διὰ τί τῶν Λαρητῶν, οὓς ἰδίως “πραιστίτεις” καλοῦσι, 51
for what of-the Lares whom particularly praestites they-call
τούτοις κύων παρέστηκεν, αὐτοὶ δὲ κυνῶν διφθέραις
to-these a-dog stands-beside they-themselves and of-dogs in-skins
ἀμπέχονται;’ ἢ πραιστίτεις μὲν οἱ προεστῶτές εἰσι, τοὺς
are-clothed surely praestites indeed those standing-before are those
δὲ προεστῶτας οἴκου φυλακτικοὺς εἶναι προσήκει, καὶ
and standing-before of-a-house watchful to-be is-fitting and
φοβεροὺς μὲν τοῖς ἀλλοτρίοις, ὥσπερ ὁ κύων ἐστίν, ἠπίους
fearsome indeed to-the strangers as the dog is gentle
δὲ καὶ πράους τοῖς συνοικοῦσιν; ἢ μᾶλλον, ὃ λέγουσιν ἔνιοι
and and mild to-those living-with-them or rather what say some
Ῥωμαίων, ἀληθές ἐστι καί, καθάπερ οἱ περὶ Χρύσιππον
of-Romans true is and as those around Chrysippus
οἴονται φιλόσοφοι φαῦλα δαιμόνια περινοστεῖν, οἷς οἱ θεοὶ
think philosophers evil spirits to-go-about whom the gods
δημίοις χρῶνται καὶ κολασταῖς ἐπὶ τοὺς ἀνοσίους καὶ
as-executioners use and punishers against the unholy and
ἀδίκους ἀνθρώπους, οὕτως οἱ Λάρητες ἐρινυώδεις τινές εἰσι
unjust men so the Lares Erinys-like some are
καὶ ποίνιμοι δαίμονες, ἐπίσκοποι βίων καὶ οἴκων· διὸ
and avenging spirits overseers of-lives and of-houses wherefore

καὶ κυνῶν δέρμασιν ἀμπέχονται, καὶ κύων πάρεδρός ἐστιν,
also of-dogs in-skins are-clothed and a-dog attendant is
ὡς δεινοῖς οὖσιν ἐξιχνεῦσαι καὶ μετελθεῖν τοὺς πονηρούς;
as clever being to-track-down and to-pursue the wicked

VII · QUESTIONS 52–61

A dog is sacrificed to Geneta Mana with the prayer that no home-born turn out good. Sardians are cried for sale in mockery at the Capitoline games, recalling Romulus' sale of the Veientes. Meat markets are called macella, pipers roam the city in women's dress after being tricked back from Tibur, and mothers founded Carmenta's temple. Rumina receives milk and not wine; senators are fathers or conscript fathers; Heracles shares an altar with the Muses; women are barred from his greater one; and Rome's guardian god must never be named, lest enemies call him out.

52 Διὰ τί τῇ καλουμένῃ Γενείτῃ Μάνῃ κύνα θύουσι καὶ
for what to-the so-called Geneta Mana a-dog do-they-sacrifice and
κατεύχονται μηδένα χρηστὸν ἀποβῆναι τῶν οἰκογενῶν;' ἢ
pray none good to-turn-out of-the home-born surely
ὅτι δαίμων ἐστὶν ἡ Γενείτα περὶ τὰς γενέσεις καὶ τὰς
because a-spirit is — Geneta concerned-with the births and the
λοχείας τῶν φθαρτῶν; ῥύσιν γάρ τινα σημαίνει τοὔνομα
childbeds of-the perishable-things a-flowing for some signifies the-name
καὶ γένεσιν ἢ ῥέουσαν γένεσιν. ὥσπερ οὖν οἱ Ἕλληνες τῇ
and birth or flowing birth as then the Greeks —
Ἑκάτῃ, καὶ τῇ Γενείτῃ κύνα Ῥωμαῖοι θύουσιν ὑπὲρ τῶν
to-Hecate also — to-Geneta a-dog Romans sacrifice on-behalf-of the
οἰκογενῶν. Ἀργείους δὲ Σωκράτης φησὶ τῇ Εἰλιονείᾳ κύνα
home-born Argives and Socrates says — to-Eilioneia a-dog
θύειν διὰ τὴν ῥᾳστώνην τῆς λοχείας. τὸ δὲ τῆς εὐχῆς
to-sacrifice because-of the ease of-the childbirth the and of-the prayer

πότερον οὐκ ἐπ᾽ ἀνθρώπων ἐστὶν οἰκογενῶν, μηδένα
whether not in-the-case-of human-beings is home-born none
χρηστὸν γενέσθαι, ἀλλὰ κυνῶν· χαλεποὺς γὰρ εἶναι δεῖ
good to-become but dogs harsh for to-be must
καὶ φοβεροὺς τοὺς κύνας· ἢ διὰ τὸ χρηστοὺς κομψῶς
and fearsome the dogs or because-of the good euphemistically
λέγεσθαι τοὺς τελευτῶντας αἰνιττόμενοι, διὰ τῆς εὐχῆς
to-be-called those dying hinting through the prayer
αἰτοῦνται μηδένα τῶν συνοίκων ἀποθανεῖν; οὐ δεῖ δὲ
they-ask none of-the household to-die not one-must and
τοῦτο θαυμάζειν καὶ γὰρ Ἀριστοτέλης ἐν ταῖς Ἀρκάδων
this to-wonder-at also for Aristotle in the of-Arcadians
πρὸς Λακεδαιμονίους συνθήκαις γεγράφθαι φησὶ μηδένα
with Lacedaemonians treaty to-have-been-written says none
χρηστὸν ποιεῖν βοηθείας χάριν τοῖς λακωνίζουσι τῶν
good to-make of-help for-the-sake to-those Laconizing of-the
Τεγεατῶν, ὅπερ εἶναι μηδένα ἀποκτιννύναι.
Tegeans which to-be none to-kill
Διὰ τί τοῖς Καπετωλίοις θέας ἄγοντες ἔτι νῦν κηρύττουσι 53
for what at-the Capitoline games holding still now do-they-proclaim
Σαρδιανοὺς ὠνίους, καὶ γέρων τις ἐπὶ χλευασμῷ
Sardians for-sale and old-man a-certain in mockery
προάγεται παιδικὸν ἐναψάμενος περιδέραιον, ὃ καλοῦσι
is-led-forth a-boy's having-fastened-on necklace which they-call
βοῦλλαν;᾽ ἢ ὅτι Ῥωμύλῳ πολὺν χρόνον ἐπολέμησαν οἱ
bulla surely because with-Romulus long time warred the
λεγόμενοι Οὐήιοι Τυρρηνῶν, καὶ ταύτην πόλιν ἐσχάτην εἷλε,
so-called Veientes of-Tyrrhenians and this city last he-took
καὶ πολλοὺς αἰχμαλώτους ἀπεκήρυξε μετὰ τοῦ βασιλέως
and many captives sold-by-auction with the king
ἐπισκώπτων αὐτοῦ τὴν ἠλιθιότητα καὶ τὴν ἀβελτερίαν; ἐπεὶ
mocking his the silliness and the stupidity since

δὲ Λυδοὶ μὲν ἦσαν οἱ Τυρρηνοὶ ἐξ ἀρχῆς, Λυδῶν δὲ
and Lydians indeed were the Tyrrhenians from the-beginning of-Lydians and
μητρόπολις αἱ Σάρδεις, οὕτω τοὺς Οὐηίους ἀπεκήρυττον
mother-city — Sardis so the Veientes they-proclaimed-for-sale
καὶ μέχρι νῦν ἐν παιδιᾷ τὸ ἔθος διαφυλάττουσι.
and until now in jest the custom they-preserve

54 ‘Διὰ τί τὰ κρεοπώλια “μάκελλα” καὶ “μακέλλας” καλοῦσι;’
for what the meat-markets macella and macellae do-they-call
πότερον ἀπὸ τῶν μαγείρων τοὔνομα διαφθαρέν, ὥσπερ
whether from the cooks the-name corrupted as
ἄλλα πολλά, τῇ συνηθείᾳ κεκράτηκε (καὶ γὰρ τὸ κάππα
other-things many by-the usage has-prevailed also for the kappa
πρὸς τὸ γάμμα συγγένειαν ἔχει παρ’ αὐτοῖς· ὀψὲ γὰρ
to the gamma kinship has among them late for
ἐχρήσαντο τῷ γάμμα Καρβιλίου Σπορίου προσεξευρόντος·
they-used the gamma Carvilius Spurius having-invented-it-besides
καὶ τὸ λάμβδα πάλιν τοῖς ἀπολισθάνουσι τοῦ ρ δι’
and the lambda in-turn for-those slipping-off the r because-of
ἀμβλύτητα τῆς γλώττης ὑπόκειται τραυλιζόμενον)· ἢ καὶ
dullness of-the tongue is-substituted lisping or also
τοῦτο λυτέον τῇ ἱστορίᾳ; λέγεται γὰρ ἐν Ῥώμῃ βίαιον
this must-be-solved by-the history it-is-said for in Rome a-violent
ἄνδρα καὶ λῃστρικὸν γενόμενον καὶ περικόψαντα πολλούς,
man and robber-like having-been and having-plundered many
Μάκελλον τοὔνομα, μόγις ἁλῶναι καὶ κολασθῆναι·
Macellus by-name with-difficulty to-have-been-caught and to-have-been-punished
ἐκ δὲ τῶν χρημάτων αὐτοῦ δημόσιον οἰκοδομηθῆναι
from and the property his a-public to-have-been-built
κρεοπώλιον ἀπ’ ἐκείνου κτησάμενον τὴν προσηγορίαν.
meat-market from him having-acquired the name

‘Διὰ τί ταῖς Ἰανουαρίαις εἰδοῖς περιέναι δέδοται τοῖς 55
for what on-the of-January Ides to-go-about is-it-granted to-the
αὐληταῖς τὴν πόλιν ἐσθῆτας γυναικείας φοροῦντας;’ ἢ
pipers the city garments women's wearing surely
διὰ τὴν λεγομένην αἰτίαν; μεγάλας γὰρ ὡς ἔοικε τιμὰς
because-of the reported cause great for as it-seems honors
ἐκαρποῦντο, τοῦ βασιλέως Νομᾶ δόντος αὐτοῖς διὰ τὴν
they-enjoyed the king Numa having-given to-them because-of the
πρὸς τὸ θεῖον ὁσιότητα· ταύτας δ’ ὕστερον ἀφαιρεθέντες
toward the divine piety these and later having-been-deprived-of
ὑπὸ τῆς ἀνθυπατικῆς δεκαδαρχίας ἀπεχώρησαν ἐκ τῆς
by the consular decemvirate they-withdrew from the
πόλεως. ἦν οὖν ἐπιζήτησις αὐτῶν καί τις ἥπτετο
city there-was then a-search-for them and a-certain took-hold
δεισιδαιμονία τῶν ἱερέων ἄναυλα θυόντων. ἐπεὶ δ’ οὐκ
superstition the priests without-pipes sacrificing when and not
ἐπείθοντο μεταπεμπομένοις ἀλλ’ ἐν Τιβοῦρι διέτριβον, ἀνὴρ
they-obeyed those-sending-for-them but in Tibur they-spent-time a-man
ἀπελεύθερος κρύφα τοῖς ἄρχουσιν ἐπηγγείλατο κατάξειν
freedman secretly to-the magistrates promised to-bring-back
αὐτούς. καὶ παρασκευάσας θοίνην ἄφθονον ὡς τεθυκὼς
them and having-prepared a-feast abundant as having-sacrificed
θεοῖς ἐκάλεσε τοὺς αὐλητάς· καὶ γύναια παρῆν ἅμα
to-the-gods he-invited the pipers and women were-present along-with
τῷ πότῳ καὶ παννυχὶς συνεκροτεῖτο παιζόντων καὶ
the drinking and an-all-night-revel was-being-got-up of-them-playing and
χορευόντων. εἶτ’ ἐξαίφνης ὁ ἄνθρωπος ἐμβαλὼν λόγον
dancing then suddenly the man having-thrown-in a-story
ὡς τοῦ πάτρωνος ἐπιόντος αὐτῷ καὶ ταραττόμενος
as the patron coming-upon him and being-agitated
συνέπεισε τοὺς αὐλητὰς ἀναβάντας ἐφ’ ἁμάξας δέρρεσι
persuaded the pipers having-mounted on wagons with-hides

κύκλῳ περικαλυπτομένας εἰς τὸ Τιβοῦρι κομίζεσθαι. τοῦτο
around being-covered-over to — Tibur to-be-conveyed this
δ' ἦν ἀπάτη· περιαγαγὼν γὰρ τὰς ἁμάξας οὐ συνορῶντας
but was a-deception having-led-around for the wagons not perceiving
αὐτοὺς διὰ τὸν οἶνον καὶ τὸ σκότος ἔλαθεν εἰς Ῥώμην
them because-of the wine and the darkness escaped-notice to Rome
καταγαγὼν ἅπαντας ἕωθεν· ἐτύγχανον δ' οἱ πολλοὶ
having-brought-back all at-dawn happened and the most
διὰ τὴν παννυχίδα καὶ τὸν πότον ἐν ἐσθῆσιν ἀνθιναῖς
because-of the all-night-revel and the drinking in garments flowered
καὶ γυναικείαις ὄντες. ὡς οὖν ἐπείσθησαν ὑπὸ τῶν
and women's being when then they-were-persuaded by the
ἀρχόντων καὶ διηλλάγησαν, ἐνομίσθη τὴν ἡμέραν
magistrates and were-reconciled it-was-made-customary the day
ἐκείνην οὕτως ἀμπεχομένους σοβεῖν διὰ τῆς πόλεως.
that so dressed to-strut through the city
56 'Διὰ τί τὸ τῆς Καρμέντης ἱερὸν ἐξ ἀρχῆς δοκοῦσιν αἱ
for what the — of-Carmenta temple from the-beginning do-they-seem the
μητέρες ἱδρύσασθαι καὶ νῦν μάλιστα σέβονται;' λέγεται γάρ
mothers to-have-founded and now especially revere is-told for
τις λόγος, ὡς ἐκωλύθησαν ὑπὸ τῆς βουλῆς αἱ γυναῖκες
a-certain story that they-were-prevented by the senate the women
ὀχήμασι χρῆσθαι ζευκτοῖς· συνέθεντο οὖν ἀλλήλαις μὴ
vehicles to-use yoked they-agreed then with-one-another not
κυΐσκεσθαι μηδὲ τίκτειν, ἀμυνόμεναι τοὺς ἄνδρας, ἄχρι οὗ
to-conceive nor to-bear retaliating-against the husbands until —
μετέγνωσαν καὶ συνεχώρησαν αὐταῖς· γενομένων δὲ
they-changed-their-minds and yielded to-them having-been-born and
παίδων, εὐτεκνοῦσαι καὶ πολυτεκνοῦσαι τὸ τῆς Καρμέντης
children having-good-children and having-many-children the — of-Carmenta
ἱερὸν ἱδρύσαντο. τὴν δὲ Καρμένταν οἱ μὲν Εὐάνδρου
temple founded — and Carmenta some indeed of-Evander

μητέρα λέγουσιν οὖσαν ἐλθεῖν εἰς Ἰταλίαν ὀνομαζομένην
mother say being to-have-come to Italy named
Θέμιν, ὡς δ' ἔνιοι, Νικοστράτην ἐμμέτρους δὲ χρησμοὺς
Themis as and some Nicostrate metrical and oracles
ᾄδουσαν ὑπὸ τῶν Λατίνων Καρμένταν ὀνομάζεσθαι· τὰ
singing by of-the Latins Carmenta to-be-named the
γὰρ ἔπη 'κάρμινα' καλοῦσιν. οἱ δὲ Μοῖραν ἡγοῦνται τὴν
for verses carmina call others and Fate consider —
Καρμένταν εἶναι καὶ διὰ τοῦτο θύειν αὐτῇ τὰς μητέρας.
Carmenta to-be and because-of this to-sacrifice to-her the mothers
ἔστι δὲ τοῦ ὀνόματος τὸ ἔτυμον 'ἐστερημένη νοῦ'
is and of-the name the true-meaning deprived of-mind
διὰ τὰς θεοφορήσεις. ὅθεν οὐ τὰ κάρμινα τῇ Καρμέντῃ
because-of the divine-possessions whence not the carmina — for-Carmenta
τοὔνομα παρέσχεν, ἀλλὰ μᾶλλον ἀπ' ἐκείνης ἐκλήθη διὰ
the-name provided but rather from her were-called because-of
τὸ τοὺς χρησμοὺς ἐν ἔπεσι καὶ μέτροις ἐνθουσιῶσαν ᾄδειν.
the the oracles in verses and meters being-inspired to-sing
'Διὰ τί τῇ Ῥουμίνᾳ θύουσαι γάλα κατασπένδουσι τῶν 57
for what — to-Rumina sacrificing milk do-they-pour-over of-the
ἱερῶν, οἶνον δ' οὐ προσφέρουσιν;' ἢ ῥοῦμαν Λατῖνοι
offerings wine but not do-they-bring surely ruma Latins
τὴν θηλὴν καλοῦσι, καὶ Ῥουμινᾶλιν ὀνομασθῆναι λέγουσιν,
the teat call and Ruminalis to-have-been-named they-say
παρ' ὅσον ἡ λύκαινα τῷ Ῥωμύλῳ τὴν θηλὴν παρέσχεν·
in-as-much as the she-wolf — to-Romulus the teat offered
ὥσπερ οὖν ἡμεῖς τὰς τρεφούσας τὰ παιδία γάλακτι
as then we the women-nursing the children with-milk
θηλονὰς ἀπὸ τῆς θηλῆς καλοῦμεν, οὕτως ἡ Ῥουμῖνα θηλώ
wet-nurses from the teat call so — Rumina nurse

τις οὖσα καὶ τιθήνη καὶ κουροτρόφος οὐ προσίεται
a-certain being and nursemaid and rearer-of-children not admits
τὸν ἄκρατον ὡς βλαβερὸν ὄντα τοῖς νηπίοις;
the unmixed-wine as harmful being to-the infants
58 Διὰ τί τῶν συγκλητικῶν τοὺς μὲν πατέρας
for what of-the senators the(-ones) indeed fathers
συγγεγραμμένους, τοὺς δ' ἁπλῶς πατέρας προσηγόρευον;
conscript the(-others) and simply fathers did-they-call
ἢ τοὺς μὲν ἐξ ἀρχῆς κατανεμηθέντας ὑπὸ τοῦ
surely the(-ones) indeed from the-beginning assigned by —
Ῥωμύλου πατέρας ἐκάλουν καὶ πατρικίους, οἷον
Romulus fathers they-called and patricians as-it-were
εὐπατρίδας ὄντας, πατέρας αὑτῶν ἔχοντας ἀποδεῖξαι
well-born being fathers their-own having to-point-out
τοὺς δ' ὕστερον ἐπεγγραφέντας ἐκ τῶν δημοτικῶν
the(-others) and later enrolled-additionally from the commoners
συγγεγραμμένους πατέρας ὠνόμασαν;
conscript fathers they-named
59 Διὰ τί κοινὸς ἦν βωμὸς Ἡρακλέους καὶ Μουσῶν; ἢ ὅτι
for what common was an-altar of-Heracles and of-the-Muses surely because
γράμματα τοὺς περὶ Εὔανδρον ἐδίδαξεν Ἡρακλῆς, ὡς Ἰόβας
letters those around Evander taught Heracles as Juba
ἱστόρηκε; καὶ τὸ πρᾶγμα σεμνὸν ἐνομίζετο, φίλους καὶ
has-related and the thing honorable was-thought friends and
συγγενεῖς διδασκόντων· ὀψὲ δ' ἤρξαντο μισθοῦ διδάσκειν, καὶ
kinsmen teaching late and they-began for-pay to-teach and
πρῶτος ἀνέῳξε γραμματοδιδασκαλεῖον Σπόριος Καρβίλιος,
first opened a-school-for-letters Spurius Carvilius
ἀπελεύθερος Καρβιλίου τοῦ πρώτου γαμετὴν ἐκβαλόντος.
a-freedman of-Carvilius the first a-wife having-divorced

‘Διὰ τί, δυεῖν βωμῶν Ἡρακλέους ὄντων, οὐ μεταλαμβάνουσι 60
for what two altars of-Heracles being not do-they-share
γυναῖκες οὐδὲ γεύονται τῶν ἐπὶ τοῦ μείζονος θυομένων;’
women nor taste of-the-things on the greater sacrificed
πότερον ὅτι τῶν ἱερῶν αἱ περὶ τὴν Καρμένταν
whether because for-the rites the-women around — Carmenta
ὑστέρησαν, ὑστέρησε δὲ καὶ τὸ Πιναρίων γένος· ὅθεν
came-late came-late and also the of-Pinarii clan whence
εἰργόμενοι τῆς θοίνης, ἑστιωμένων τῶν ἄλλων, Πινάριοι
being-excluded from-the feast feasting the others Pinarii
προσηγορεύθησαν· ἢ διὰ τὰ μυθολογούμενα περὶ τοῦ
they-were-called or because-of the tales about the
χιτῶνος καὶ τῆς Δηιανείρας;
tunic and — Deianira
‘Διὰ τί τὸν θεὸν ἐκεῖνον, ᾧ μάλιστα τὴν Ῥώμην 61
for what the god that to-whom most — Rome
σῴζειν προσήκει καὶ φυλάττειν, εἴτ’ ἐστὶν ἄρρην εἴτε
to-save is-fitting and to-guard whether he-is male or
θήλεια, καὶ λέγειν ἀπείρηται καὶ ζητεῖν καὶ ὀνομάζειν·
female both to-speak is-it-forbidden and to-seek and to-name
ταύτην δὲ τὴν ἀπόρρησιν ἐξάπτουσι δεισιδαιμονίας,
this and the prohibition they-attach to-superstition
ἱστοροῦντες Οὐαλέριον Σωρανὸν ἀπολέσθαι κακῶς διὰ
relating Valerius Soranus to-have-perished miserably because-of
τὸ ἐξειπεῖν;’ πότερον, ὡς τῶν Ῥωμαϊκῶν τινες ἱστορήκασιν,
the to-speak-out whether as of-the Roman-writers some have-related
ἐκκλήσεις εἰσὶ καὶ γοητεῖαι θεῶν, αἷς νομίζοντες καὶ
evocations there-are and enchantments of-gods by-which thinking also
αὐτοὶ θεούς τινας ἐκκεκλῆσθαι παρὰ τῶν πολεμίων
they-themselves gods some to-have-been-called-out from the enemies
καὶ μετῳκηκέναι πρὸς αὐτοὺς ἐφοβοῦντο ταὐτὸ παθεῖν
and to-have-migrated to them they-feared the-same to-suffer

ὑφ᾽ ἑτέρων· ὥσπερ οὖν Τύριοι δεσμοὺς ἀγάλμασι
at-the-hands-of others as then Tyrians chains on-statues
λέγονται περιβαλεῖν, ἕτεροι δ᾽ αἰτεῖν ἐγγυητὰς ἐπὶ
are-said to-have-put others and to-demand sureties to
λουτρὸν ἢ καθαρμόν τινα προπέμποντες, οὕτως ᾠοντο
a-bath or purification some sending-forth so thought
Ῥωμαῖοι τὸ ἄρρητον καὶ τὸ ἄγνωστον ἀσφαλεστάτην
Romans the unspoken and the unknown safest
εἶναι θεοῦ καὶ βεβαιοτάτην φρουράν· ἢ καθάπερ Ὁμήρῳ
to-be of-a-god and surest guard or as by-Homer
πεποίηται τὸ ‘γαῖα δ᾽ ἔτι ξυνὴ πάντων᾽ ὅπως οἱ
has-been-composed the earth and still common of-all so-that the
ἄνθρωποι τοὺς θεοὺς πάντας σέβωνται καὶ τιμῶσι τὴν
men the gods all might-revere and honor the
γῆν κοινῶς ἔχοντας, οὕτως ἀπεκρύψαντο τὸν κύριον τῆς
earth in-common having so concealed the lord of-the
σωτηρίας οἱ παλαιοὶ Ῥωμαῖοι, βουλόμενοι μὴ μόνον τοῦτον
safety the old Romans wishing not only this-one
ἀλλὰ πάντας ὑπὸ τῶν πολιτῶν τοὺς θεοὺς τιμᾶσθαι;
but all by the citizens the gods to-be-honored

The pater patratus among the Fetiales must have a living father and children. The king of sacrifices may hold no office, the table is never cleared empty, and a husband first meets his bride in darkness. A racecourse is named for Flaminius, lictors are named from binding or from public service, and the Luperci sacrifice a dog in a purification or as the wolf's foe. Vehicles are barred on the Septimontium, a slave carrying a forked stick is called furcifer, hay marks a butting ox, and the augurs keep their lanterns open.

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‘Διὰ τί τῶν λεγομένων Φιτιαλέων, Ἑλληνιστὶ δ’
for what of-the so-called Fetiales in-Greek and
οἷον εἰρηνοποιῶν σπονδοφόρων, ὁ καλούμενος “πάτερ
as-it-were peacemakers treaty-bearers the so-called pater
πατρᾶτος” ἐνομίζετο μέγιστος (ἔστι δ’ οὗτος, ᾧ πατὴρ
patratus was-considered greatest is and this-one whose father
ζῇ καὶ παῖδες εἰσίν ἔχει δὲ καὶ νῦν προνομίαν τινὰ καὶ
lives and children are has and even now a-privilege some and
πίστιν· οἱ γὰρ στρατηγοὶ τὰ δι’ εὐμορφίαν καὶ ὥραν
trust the for generals the because-of beauty and youth
ἐπιμελοῦς δεόμενα καὶ σώφρονος φυλακῆς σώματα τούτοις
careful needing and chaste guarding persons to-these
παρακατατίθενται);’ πότερον ὅτι τὸ αἰδεῖσθαι τοὺς παῖδας
entrust whether because the to-respect the children
αὐτοῖς καὶ τὸ φοβεῖσθαι τοὺς πατέρας πρόσεστιν· ἢ
to-them and the to-fear the fathers belongs or
τοὔνομα τὴν αἰτίαν ὑπαγορεύει; βούλεται γὰρ εἶναι τὸ
the-name the cause suggests means for to-be the
‘πατρᾶτον’ οἱονεὶ συμπεπερασμένον καὶ πεπερατωμένον,
patratus as-it-were completed and perfected
ὡς τελειοτέρου τῶν ἄλλων ὄντος ᾧ συμβέβηκε
as more-complete than-the others being to-whom it-has-happened

πατέρα κεκτημένῳ πατρὶ γενέσθαι. ἢ δεῖ τὸν ὅρκων
a-father possessing a-father to-become or one-must the of-oaths
καὶ εἰρήνης προϊστάμενον ‘ἅμα πρόσω καὶ ὀπίσω’ καθ’
and of-peace presiding at-once forward and backward according-to
Ὅμηρον ὁρᾶν; εἴη δ’ ἂν μάλιστα τοιοῦτος, ᾧ παῖς
Homer to-see would-be and — most such-a-one whose a-child
ἔστιν ὑπὲρ οὗ βουλεύεται, καὶ πατὴρ μεθ’ οὗ βουλεύεται.
is for whom he-deliberates and a-father with whom he-deliberates
63 ‘Διὰ τί τῷ καλουμένῳ “ῥῆγι σακρώρουμ” (οὗτος δ’ ἐστὶ
for what for-the so-called rex sacrorum this-one and is
βασιλεὺς ἱερῶν) ἀπείρηται καὶ ἄρχειν καὶ δημηγορεῖν;’ ἢ
king of-rites is-it-forbidden both to-hold-office and to-address-the-people surely
τὸ παλαιὸν οἱ βασιλεῖς τὰ πλεῖστα καὶ μέγιστα τῶν ἱερῶν
the old-time the kings the most and greatest of-the rites
ἔδρων καὶ τὰς θυσίας ἔθυον αὐτοὶ μετὰ τῶν ἱερέων; ἐπεὶ
performed and the sacrifices sacrificed themselves with the priests when
δ’ οὐκ ἐμετρίαζον ἀλλ’ ἦσαν ὑπερήφανοι καὶ βαρεῖς, τῶν
and not they-were-moderate but were arrogant and oppressive of-the
μὲν Ἑλλήνων οἱ πλεῖστοι τὴν ἐξουσίαν αὐτῶν περιελόμενοι
indeed of-Greeks the most the authority their having-taken-away
μόνον τὸ θύειν τοῖς θεοῖς ἀπέλιπον, Ῥωμαῖοι δὲ παντάπασι
only the to-sacrifice to-the gods left Romans and altogether
τοὺς βασιλεῖς ἐκβαλόντες ἄλλον ἐπὶ τὰς θυσίας ἔταξαν,
the kings having-expelled another over the sacrifices appointed
οὔτε ἄρχειν ἐάσαντες οὔτε δημαγωγεῖν, ὅπως μόνον ἐν
neither to-hold-office having-allowed nor to-lead-the-people so-that only in
τοῖς ἱεροῖς βασιλεύεσθαι δοκῶσι καὶ βασιλείαν διὰ
the rites to-be-ruled-by-a-king they-might-seem and kingship because-of
τοὺς θεοὺς ὑπομένειν. ἔστι γοῦν τις ἐν ἀγορᾷ θυσία
the gods to-endure there-is at-least a-certain in the-forum sacrifice

πρὸς τῷ λεγομένῳ Κομιτίῳ πάτριος, ἣν θύσας ὁ
at the so-called Comitium ancestral which having-sacrificed the
βασιλεὺς κατὰ τάχος ἄπεισι φεύγων ἐξ ἀγορᾶς.
king with speed departs fleeing from the-forum
‘Διὰ τί τὴν τράπεζαν οὐκ εἴων ἀναιρεῖσθαι κενήν, ἀλλὰ 64
for what the table not did-they-allow to-be-removed empty but
πάντως τινὸς ἐπόντος;’ πότερον αἰνιττόμενοι τὸ δεῖν
by-all-means something being-on-it whether hinting the it-being-necessary
ἀεί τι τοῦ παρόντος εἰς τὸ μέλλον ὑπολιπεῖν καὶ τῆς
always something of-the present for the future to-leave and of-the
αὔριον ἐν τῇ σήμερον μνημονεύειν, ἢ νομίζοντες ἀστεῖον
tomorrow in the today to-be-mindful or thinking refined
εἶναι τὸ συστέλλειν καὶ ἀνέχειν τὴν ὄρεξιν ἔτι παρούσης
to-be the to-restrain and to-check the appetite still being-present
τῆς ἀπολαύσεως; ἧττον γὰρ ἐπιθυμοῦσι τῶν ἀπόντων
the enjoyment less for they-desire the-things absent
ἐθισθέντες ἀπέχεσθαι τῶν παρόντων. ἢ καὶ πρὸς
having-been-accustomed to-abstain from-the-things present or also toward
οἰκέτας φιλάνθρωπον τὸ ἔθος; οὐ γὰρ οὕτω λαμβάνοντες ὡς
servants kindly the custom not for so taking as
μεταλαμβάνοντες ἀγαπῶσι, κοινωνεῖν τρόπον τινὰ τραπέζης
sharing they-are-content to-partake in-a-way some of-the-table
ἡγούμενοι τοῖς δεσπόταις. ἢ τῶν ἱερῶν οὐδέποτε
considering with-the masters or of-the sacred-things never
δεῖν κενὸν οὐθὲν περιορᾶν, ἱερὸν δ’ ἡ τράπεζα;
it-being-necessary empty anything to-overlook sacred and the table
‘Διὰ τί τῇ νύμφῃ τὸ πρῶτον οὐκ ἐντυγχάνει μετὰ 65
for what the bride the first-time not does-meet with
φωτὸς ὁ ἀνὴρ ἀλλὰ διὰ σκότους;’ πότερον ὅτι αἰδεῖται
light the husband but in darkness whether because he-feels-shame
πρὶν ἢ συνελθεῖν ἀλλοτρίαν νομίζων, ἢ καὶ πρὸς ἰδίαν
before — to-come-together a-stranger considering-her or also to his-own

προσιέναι μετ᾽ αἰδοῦς ἐθιζόμενος; ἢ καθάπερ ὁ Σόλων
to-approach with modesty being-accustomed or as — Solon
ἔγραψε μήλου κυδωνίου τὴν νύμφην ἐντραγοῦσαν εἰς τὸν
wrote of-an-apple quince the bride having-eaten into the
θάλαμον βαδίζειν, ὅπως τὸ πρῶτον ἄσπασμα μὴ δυσχερὲς
chamber to-go so-that the first embrace not disagreeable
γένηται μηδ᾽ ἀχάριστον· οὕτως ὁ Ῥωμαῖος νομοθέτης,
may-be nor ungracious so the Roman lawgiver
εἰ δή τι προσῆν ἄτοπον τῷ σώματι καὶ δυσχερές,
if indeed anything were-attached odd to-the body and disagreeable
ἔκρυψεν; ἢ διαβολὴ τίς ἐστιν ἀφροδισίων παρανόμων τὸ
he-concealed or censure some is of-sexual-pleasures unlawful the
γιγνόμενον, ὡς καὶ τοῖς νομίμοις αἰσχύνης τινὸς προσούσης;
thing-done as even to-the lawful shame some being-attached
66 Διὰ τί τῶν ἱπποδρόμων εἷς Φλαμίνιος καλεῖται;᾽ ἢ
for what of-the racecourses one Flaminian is-called surely
ὅτι, Φλαμινίου τινὸς τῶν παλαιῶν τῇ πόλει χώραν
because Flaminius a-certain of-the ancients to-the city land
ἐπιδόντος, ἐχρῶντο ταῖς προσόδοις εἰς τοὺς ἱππικοὺς
having-given they-used the revenues for the equestrian
ἀγῶνας· ἔτι δὲ περιόντων χρημάτων, κατεσκεύασαν ὁδόν,
contests still and remaining money they-built a-road
ἣν καὶ αὐτὴν Φλαμινίαν προσηγόρευσαν;
which also itself Flaminian they-called
67 Διὰ τί "λικτώρεις" τοὺς ῥαβδούχους ὀνομάζουσι;᾽ πότερον
for what lictors the rod-bearers do-they-name whether
ὅτι καὶ συνέδεον τοὺς ἀκολασταίνοντας οὗτοι καὶ τῷ
because also bound those being-unruly these also —
Ῥωμύλῳ παρηκολούθουν ἱμάντας ἐν τοῖς κόλποις κομίζοντες
Romulus attended straps in the folds carrying
(τὸ δὲ δεσμεύειν ᾽ἀλλιγᾶρε᾽ λέγουσιν οἱ πολλοὶ Ῥωμαίων,
the and to-bind alligare say the most of-Romans

οἱ δὲ καθαρεύοντες ἐν τῷ διαλέγεσθαι ‘λιγâρε’)· ἢ νῦν
those and speaking-purely in the conversing ligare or now
μὲν παρέγκειται τὸ κ, πρότερον δὲ ‘λιτώρεις’ ἐκαλοῦντο,
indeed is-inserted the c formerly and litores they-were-called
λειτουργοί τινες ὄντες περὶ τὸ δημόσιον; ὅτι γὰρ
public-servants some being concerned-with the public because for
λῆιτον ἄχρι νῦν τὸ δημόσιον ἐν πολλοῖς τῶν Ἑλλήνων
leiton until now the public in many of-the Greeks
νόμων γέγραπται, οὐδένα ὡς ἔπος εἰπεῖν λέληθε.
laws is-written no-one as a-word to-say has-escaped-notice
‘Διὰ τί κύνα θύουσιν οἱ Λούπερκοι (Λούπερκοι δ’ εἰσὶν 68
for what a-dog do-they-sacrifice the Luperci Luperci and are
οἱ τοῖς Λουπερκαλίοις γυμνοὶ διαθέοντες ἐν περιζώμασι
those at-the Lupercalia naked running-about in loincloths
καὶ καθικνούμενοι σκύτει τῶν ἀπαντώντων);’ πότερον
and striking with-leather those meeting whether
ὅτι καθαρμός ἐστι τῆς πόλεως τὰ δρώμενα (καὶ γὰρ
because a-purification is of-the city the-things done also for
τὸν μῆνα ‘Φεβρουάριον’ καλοῦσι καὶ νὴ Δία τὴν ἡμέραν
the month February they-call and by Zeus the day
ἐκείνην ‘φεβράτην’, καὶ ‘φεβράριν’ τὸ τῶν σκυτῶν ἦθει
that februata and februare the of-the thongs by-custom
καθικνεῖσθαι, τοῦ ῥήματος τὸ καθαίρειν σημαίνοντος·
to-strike the verb the to-purify signifying
τῷ δὲ κυνὶ πάντες ὡς ἔπος εἰπεῖν Ἕλληνες ἐχρῶντο
the and dog all as a-word to-say Greeks used
καὶ χρῶνταί γε μέχρι νῦν ἔνιοι σφαγίῳ πρὸς τοὺς
and use at-least until now some as-a-victim for the
καθαρμούς· καὶ τῇ Ἑκάτῃ σκυλάκια μετὰ τῶν ἄλλων
purifications and — to-Hecate puppies with the other
καθαρσίων ἐκφέρουσι καὶ περιμάττουσι σκυλακίοις τοὺς
purifying-offerings carry-out and they-wipe-around with-puppies those

ἁγνισμοῦ δεομένους, περισκυλακισμὸν τὸ τοιοῦτο γένος
of-purification needing periskylakismos the such kind
τοῦ καθαρμοῦ καλοῦντες)· ἢ λύκος μὲν ὁ λοῦπός ἐστι
of-the purification calling or wolf indeed the lupus is
καὶ Λύκαια τὰ Λουπερκάλια· λύκῳ δὲ κύων πολέμιος
and Lycaea the Lupercalia to-a-wolf and a-dog hostile
καὶ διὰ τοῦτο θύεται τοῖς Λυκαίοις; ἢ ὅτι τοὺς
and because-of this is-sacrificed at-the Lycaea or because the
Λουπέρκους ὑλακτοῦσι καὶ παραλυποῦσιν οἱ κύνες ἐν τῇ
Luperci bark-at and annoy the dogs in the
πόλει διαθέοντας; ἢ Πανὶ μὲν ἡ θυσία γίγνεται, Πανὶ
city running-about or to-Pan indeed the sacrifice is-made to-Pan
δὲ κύων προσφιλὲς διὰ τὰ αἰπόλια;
and a-dog dear because-of the goat-flocks
69 Διὰ τί τῷ καλουμένῳ Σεπτομουντίῳ παρεφύλαττον
for what on-the so-called Septimontium did-they-take-care
ὀχήμασι ζευκτοῖς μὴ χρῆσθαι, καὶ μέχρι νῦν οἱ τῶν
vehicles yoked not to-use and until now those the
παλαιῶν μὴ καταφρονοῦντες παραφυλάττουσι (τὸ δὲ
ancients not despising observe the and
σεπτομούντιον ἄγουσιν ἐπὶ τῷ τὸν ἕβδομον λόφον τῇ
Septimontium they-celebrate for the the seventh hill to-the
πόλει προσκατανεμηθῆναι καὶ τὴν Ῥώμην ἑπτάλοφον
city to-have-been-added and — Rome seven-billed
γενέσθαι);' πότερον, ὡς ἔνιοι τῶν Ῥωμαϊκῶν ἐπινοοῦσι,
to-have-become whether as some of-the Roman-writers suppose
διὰ τὸ μήπω συνεζεῦχθαι τοῖς μέρεσι παντελῶς τὴν
because-of the not-yet to-have-been-joined to-the parts completely the
πόλιν· ἢ τοῦτο μὲν ἄλλως οὐ πρὸς Διόνυσόν ἐστιν· ἔργου
city or this indeed otherwise not to Dionysus is a-work
δὲ μεγάλου τοῦ πρὸς τὸν συνοικισμὸν ἐκτελεσθέντος,
and great the for the union having-been-accomplished

οἰόμενοι τὴν πόλιν ἤδη πεπαῦσθαι προϊοῦσαν εἰς τὸ
thinking the city already to-have-ceased going-on to the
πρόσθεν, ἔπαυσαν μὲν αὑτοὺς ἀνέπαυσαν δὲ τῶν
front they-stopped indeed themselves rested and of-the
ὑποζυγίων τὰ συμπονήσαντα καὶ παρέσχον ἀπολαῦσαι
draft-animals those having-shared-the-toil and allowed to-enjoy
τῇ σχολῇ τῆς κοινῆς ἑορτῆς; ἢ πᾶσαν μὲν ἐβούλοντο
the leisure of-the common festival or every indeed they-wished
κοσμεῖν ἀεὶ καὶ τιμᾶν ἑορτὴν τοὺς πολίτας παρόντας,
to-adorn always and to-honor festival the citizens being-present
μάλιστα δὲ τὴν ἐπὶ τῷ συνοικισμῷ τῆς πόλεως ἀγομένην·
most and the on the union of-the city held
ἵν' οὖν τὴν πόλιν, ἧς ἐστιν ἡ ἑορτή, μὴ ἀπολείπωσιν,
that then the city of-which is the festival not they-might-leave
οὐκ ἐφεῖτο χρῆσθαι ζεύγεσιν ἐκείνην τὴν ἡμέραν;
not was-permitted to-use teams that the day
'Διὰ τί τοὺς ἀπεγνωσμένους ἐπὶ κλοπαῖς ἢ δουλικοῖς 70
for what those condemned for thefts or servile
τισιν ἄλλοις ἁμαρτήμασι "φουρκίφερας" καλοῦσιν;' ἦ
some other offenses furciferi do-they-call surely
καὶ τοῦτο τῆς τῶν παλαιῶν ἐπιμελείας τεκμήριόν ἐστιν;
also this of-the of-the ancients carefulness proof is
ὁ γὰρ οἰκότριβος ἰδίου καταγνούς τινα μοχθηρίαν
the for of-a-home-bred-slave own having-detected some wickedness
ἐκέλευε διπλοῦν ξύλον, ὃ ταῖς ἁμάξαις ὑφιστᾶσιν,
ordered double wood which under-the wagons they-set-up
ἀράμενον διὰ τῆς συνοικίας ἢ τῆς γειτνιάσεως διεξελθεῖν
having-lifted through the tenement or the neighborhood to-pass-through
ὑπὸ πάντων ὁρώμενον, ὅπως ἀπιστοῖεν αὐτῷ καὶ
by all being-seen so-that they-might-distrust him and
φυλάττοιντο πρὸς τὸ λοιπόν· τὸ δὲ ξύλον ἡμεῖς μὲν
be-on-guard for the future the and wood we indeed

στήριγγα, Ῥωμαῖοι δὲ ‘φοῦρκαν’ ὀνομάζουσι· διὸ καὶ
prop Romans but furca name wherefore also
‘φουρκίφερ’ ὁ τοῦτο περιενεγκὼν καλεῖται.
furcifer the-one this having-carried-around is-called

71 ‘Διὰ τί τῶν κυριττόντων βοῶν ὑπὲρ τοῦ φυλάττεσθαι τὸν
for what of-the butting oxen for the to-be-on-guard the
ἐντυγχάνοντα χόρτον τῷ κέρατι προσδέουσιν;’ ἢ διὰ
one-meeting hay to-the horn do-they-tie surely because-of
κόρον καὶ πλησμονὴν ἐξυβρίζουσι καὶ βόες καὶ ἵπποι καὶ
satiety and fullness grow-wanton both oxen and horses and
ὄνοι καὶ ἄνθρωποι; ὥς που καὶ Σοφοκλῆς πεποίηκε
asses and men as somewhere also Sophocles has-written

σὺ δὲ σφαδάζεις πῶλος ὡς εὐφορβίᾳ,
you and you-are-restive a-colt like in-good-pasture
γαστήρ τε γάρ σου καὶ γνάθος πλήρης.
belly both for your and jaw full

διὸ καὶ Μάρκον Κράσσον οἱ Ῥωμαῖοι χόρτον ἔχειν
wherefore also Marcus Crassus the Romans hay to-have
ἔφασαν· ἐφυλάττοντο γὰρ αὐτὸν οἱ τοὺς ἄλλους ἐν τῇ
said were-on-guard-against for him those the others in the
πολιτείᾳ σπαράττοντες ὡς ἀμυντικὸν καὶ δυσεπιχείρητον.
politics tearing as able-to-retaliate and hard-to-attack
οὐ μὴν ἀλλ’ ὕστερον ἐλέχθη πάλιν, ὅτι Κράσσου Καῖσαρ
not indeed but later it-was-said again that from-Crassus Caesar
ἀφῃρήκει τὸν χόρτον· ἀντέστη γὰρ αὐτῷ πρῶτος ἐν τῇ
had-taken-away the hay stood-against for him first in the
πολιτείᾳ καὶ κατεφρόνησε.
politics and despised

‘Διὰ τί τῶν ἐπ’ οἰωνοῖς ἱερέων, οὓς Αὔσπικας πρότερον 72
for what of-the over omens priests whom Auspices formerly
Αὔγουρας δὲ νῦν καλοῦσιν, ᾤοντο δεῖν ἀεὶ τοὺς
Augurs and now they-call did-they-think one-must always the
λαμπτῆρας ἀνεῳγμένους εἶναι καὶ τὸ πῶμα μὴ ἐπικεῖσθαι;’
lanterns open to-be and the lid not to-be-on
ἢ καθάπερ οἱ Πυθαγορικοὶ μικρὰ μεγάλων ἐποιοῦντο
surely as the Pythagoreans small-things of-great made
σύμβολα κωλύοντες ‘ἐπὶ χοίνικος καθῆσθαι’ καὶ ‘πῦρ
symbols forbidding on a-grain-measure to-sit and fire
μαχαίρᾳ μὴ σκαλεύειν’ οὕτως οἱ παλαιοὶ πολλοῖς
with-a-sword not to-stir so the ancients many
αἰνίγμασιν ἐχρῶντο καὶ μάλιστα πρὸς τοὺς ἱερεῖς, οἷόν
riddles used and especially toward the priests such
ἐστι καὶ τὸ τοῦ λαμπτῆρος; ἔοικε γὰρ ὁ λαμπτὴρ
is also the of-the lantern resembles for the lantern
τῷ περιέχοντι τὴν ψυχὴν σώματι. φῶς γάρ ἐστιν ἡ
the surrounding the soul body light for is the
ἐντὸς ψυχὴ καὶ δεῖ τὸ συνετὸν καὶ φρόνιμον ἀεὶ
within soul and one-must the intelligent and wise always
ἀναπεπταμένον αὐτῆς εἶναι καὶ δεδορκὸς καὶ μηδέποτε
wide-open its to-be and seeing and never
συγκεκλεῖσθαι μηδ’ ἀποπνεόμενον. πνευμάτων δ’ ὄντων,
to-be-shut-in nor unventilated winds and being
οὐκ εὐσταθοῦσιν οἱ ὄρνιθες οὐδὲ βέβαια σημεῖα παρέχουσι
not are-steady the birds nor sure signs provide
διὰ τὴν πλάνην καὶ τὴν ἀνωμαλίαν. διδάσκουσιν οὖν
because-of the wandering and the irregularity they-teach then
τῷ ἔθει μὴ πνευμάτων ὄντων, ἀλλὰ νηνεμίας καὶ
by-the custom not winds being but calm and

καταστάσεως, ἐπὶ ταῦτα προϊέναι τοὺς οἰωνοπόλους, ὅτε
stillness on these-things to-go-forth the augurs when
δύνανται τοῖς λαμπτῆρσιν ἀνεῳγμένοις χρῆσθαι.
they-can the lanterns open to-use

IX · QUESTIONS 73–81

A priest with a sore may not take the auspices. Servius built a temple of Small Fortune, either because he himself rose from low birth or because small chances decide great things. Lamps are left to die out, nobles wear crescents on their shoes, and the year belongs to Jupiter, the months to Hera, the moon's goddess. The left-hand omen is lucky, a triumphing general's bone may be laid in the city, consuls are asked not to come to a triumph's dinner, and the tribune wears no purple, since his is a check on office, not an office, and he must stay humble in dress.

73 Διὰ τί δ' ἀπείρητο τοῖς ἕλκος ἔχουσιν ἱερεῦσιν ἐπ' οἰωνῶν
for what and was-it-forbidden to-the a-sore having priests for omens
καθέζεσθαι;' πότερον καὶ τοῦτο σύμβολόν ἐστι τοῦ μηδὲν
to-sit whether also this a-token is of-the in-nothing
δακνομένους μηδ' οἷον ἕλκος ἴδιον, καὶ πάθος ἔχοντας ἐν τῇ
being-stung nor as-it-were a-sore own and affliction having in the
ψυχῇ τὰ θεῖα χρηματίζειν, ἀλλ' ἀλύπους καὶ ἀκεραίους
soul the divine-things to-transact but free-from-pain and unharmed
καὶ ἀπερισπάστους ὄντας· ἢ κατὰ λόγον ἐστίν, εἰ μήθ'
and undistracted being or according-to reason it-is if neither
ἱερείῳ χρήσαιτ' ἄν τις ἕλκος ἔχοντι πρὸς θυσίαν μήτ' ὄρνισι
a-victim would-use — one a-sore having for sacrifice nor birds
πρὸς οἰωνισμόν, ἔτι μᾶλλον ἐφ' ἑαυτῶν φυλάττεσθαι τὰ
for augury still more in themselves to-guard-against the
τοιαῦτα, καὶ καθαροὺς γενομένους καὶ ἀσινεῖς καὶ ὁλοκλήρους
such-things and pure having-become and unhurt and whole

ἐπὶ τὰ παρὰ τῶν θεῶν σημαινόμενα βαδίζειν; τὸ γὰρ
to the-things from the gods signified to-go the for
ἕλκος ἔοικε πήρωσίς τις εἶναι καὶ μιασμὸς τοῦ σώματος.
sore seems maiming a-kind-of to-be and a-pollution of-the body
Διὰ τί μικρᾶς Τύχης ἱερὸν ἱδρύσατο Σερούιος Τούλλιος ὁ 74
for what of-small Fortune temple founded Servius Tullius the
βασιλεὺς ἣν "βρέβεμ" καλοῦσι;' πότερον ὅτι μικρὸς ὢν
king which brevem they-call whether because small being
ἐν ἀρχῇ καὶ ταπεινὰ πράττων καὶ γεγονὼς ἐκ μητρὸς
at the-beginning and lowly faring and born of a-mother
αἰχμαλώτου διὰ τὴν τύχην ἐβασίλευσε τῆς Ῥώμης· ἢ
captive because-of the fortune he-reigned-over — Rome or
αὕτη μὲν ἡ μεταβολὴ μέγεθος ἐμφαίνει τύχης μᾶλλον ἢ
this indeed the change greatness displays of-fortune rather than
μικρότητα, πάντων δὲ μάλιστα Σερούιος ἔοικε τὴν τῆς
smallness of-all and most Servius seems the of-the
τύχης ἐκθειάσας δύναμιν ἐπιφημίσαι πράξεσιν ἁπάσαις; οὐ
fortune having-deified power to-have-ascribed to-actions all not
γὰρ μόνον Τύχης εὐέλπιδος καὶ ἀποτροπαίου καὶ μειλιχίας
for only of-Fortune hopeful and averting and mild
καὶ πρωτογενείας καὶ ἄρρενος ἱερὰ κατεσκεύασεν, ἀλλ'
and first-born and male temples he-built but
ἔστιν ἰδίας Τύχης ἱερόν, ἕτερον δ' ἐπιστρεφομένης, ἄλλο
there-is of-private Fortune a-temple another and of-turning another
παρθένου· καὶ τί ἄν τις ἐπεξίοι τὰς ἄλλας ἐπωνυμίας,
of-maiden and why — one might-go-through the other titles
ὅπου Τύχης ἰξευτηρίας ἱερόν ἐστιν, ἣν βισκᾶταν
where of-Fortune fowling a-temple there-is whom Viscata
ὀνομάζουσιν, ὡς πόρρωθεν ἡμῶν ἁλισκομένων ὑπ' αὐτῆς καὶ
they-name as from-afar we being-caught by her and
προσισχομένων τοῖς πράγμασιν; ὅρα δὴ μὴ καταμαθὼν
held-fast to-the affairs see indeed whether having-learned

τὸ παρὰ μικρὸν ἀεὶ τῆς τύχης μέγα δυνάμενον, καὶ ὅτι
the by little always of-the fortune great having-power and that
τῷ γενέσθαι τι μικρὸν ἢ μὴ γενέσθαι τι πολλάκις
by-the to-happen something small or not to-happen something often
ὑπῆρξεν ἐνίοις τυχεῖν ἢ διαμαρτεῖν τῶν μεγίστων, μικρᾶς
it-befell some to-attain or to-miss the greatest of-small
Τύχης ἱερὸν ἱδρύσατο, προσέχειν διδάσκων τοῖς πράγμασι
Fortune a-temple he-founded to-attend teaching to-the affairs
καὶ μὴ καταφρονεῖν διὰ μικρότητα τῶν ἐντυγχανόντων.
and not to-despise because-of smallness of-the things-encountered
75 Διὰ τί λύχνον οὐκ ἐσβέννυσαν, ἀλλ' αὐτὸν ὑφ' ἑαυτοῦ
for what a-lamp not did-they-extinguish but it by itself
περιεώρων μαραινόμενον;' πότερον ὡς συγγενὲς καὶ
did-they-let dying-away whether as akin and
ἀδελφικὸν σεβόμενοι τοῦ ἀσβέστου καὶ ἀθανάτου πυρός, ἢ
brotherly revering of-the unquenchable and immortal fire or
καὶ τοῦτο σύμβολόν ἐστι τοῦ μὴ δεῖν τὸ ἔμψυχον,
also this a-token is of-the not it-being-necessary the living-thing
ἂν μὴ βλάπτῃ, διαφθείρειν μηδ' ἀναιρεῖν, ὡς ζῴῳ
if not it-harm to-destroy nor to-kill as to-a-living-creature
τοῦ πυρὸς ἐοικότος; καὶ γὰρ τροφῆς δεῖται καὶ αὐτοκίνητόν
the fire being-like also for nourishment it-needs and self-moving
ἐστιν καὶ σβεννύμενον φωνὴν ἀφίησιν ὥσπερ φονευόμενον.
is and being-quenched a-cry utters as being-slain
ἢ διδάσκει τὸ ἔθος ἡμᾶς, ὅτι δεῖ μήτε πῦρ μήθ'
or teaches the custom us that one-must neither fire nor
ὕδωρ μήτ' ἄλλο τι τῶν ἀναγκαίων αὐτοὺς ἄδην
water nor other anything of-the necessities ourselves enough
ἔχοντας διαφθείρειν, ἀλλ' ἐᾶν χρῆσθαι τοὺς δεομένους καὶ
having to-destroy but to-allow to-use those needing and
ἀπολείπειν ἑτέροις, ὅταν αὐτοὶ μηκέτι χρείαν ἔχωμεν;
to-leave for-others when we-ourselves no-longer need have

‘Διὰ τί τὰς ἐν τοῖς ὑποδήμασι σεληνίδας οἱ διαφέρειν 76
for what the on the shoes crescents do-those to-excel
δοκοῦντες εὐγενείᾳ φοροῦσιν;’ πότερον, ὡς Κάστωρ φησί,
seeming in-birth wear whether as Castor says
σύμβολόν ἐστι τοῦτο τῆς λεγομένης οἰκήσεως ἐπὶ τῆς
a-token is this of-the reported dwelling on the
σελήνης καὶ ὅτι μετὰ τὴν τελευτὴν αὖθις αἱ ψυχαὶ τὴν
moon and that after the death again the souls the
σελήνην ὑπὸ πόδας ἕξουσιν, ἢ τοῖς παλαιοτάτοις τοῦθ’
moon under feet will-have or to-the most-ancient this
ὑπῆρχεν ἐξαίρετον; οὗτοι δ’ ἦσαν Ἀρκάδες τῶν ἀπ’
belonged as-a-privilege these and were Arcadians of-those from
Εὐάνδρου Προσελήνων λεγομένων. ἤ, καθάπερ ἄλλα
Evander Pre-lunar called or as other-things
πολλά, καὶ τοῦτο τοὺς ἐπαιρομένους καὶ μέγα φρονοῦντας
many also this those being-elated and great thinking
ὑπομιμνήσκει τῆς ἐπ’ ἀμφότερον τῶν ἀνθρωπίνων
reminds of-the in both-directions of-the human-things
μεταβολῆς παράδειγμα ποιουμένους τὴν σελήνην, ὡς
change an-example making the moon as

ἐξ ἀδήλου πρῶτον ἔρχεται νέα
from obscurity first she-comes new
πρόσωπα καλλύνουσα καὶ πληρουμένη,
face beautifying and filling
χὥταν περ αὑτῆς εὐπρεπεστάτη φανῇ,
and-when indeed of-herself most-comely she-appears
πάλιν διαρρεῖ κἀπὶ μηδὲν ἔρχεται;
again she-wastes-away and-to nothing comes

ἢ πειθαρχίας ἦν μάθημα βασιλευομένους μὴ δυσχεραίνειν,
or of-obedience it-was a-lesson being-ruled-by-kings not to-be-vexed
ἀλλ' ὥσπερ ἡ σελήνη προσέχειν ἐθέλει τῷ κρείττονι καὶ
but as the moon to-attend is-willing to-the stronger and
δευτερεύειν
to-be-second

ἀεὶ παπταίνουσα πρὸς αὐγὰς ἠελίοιο
always gazing toward the-rays of-the-sun

κατὰ τὸν Παρμενίδην οὕτω τὴν δευτέραν τάξιν
according-to — Parmenides so the second rank
ἀγαπᾶν χρωμένους τῷ ἡγεμόνι καὶ τῆς ἀπ' ἐκείνου
to-be-content-with using the leader and of-the from him
δυνάμεως καὶ τιμῆς ἀπολαύοντας;
power and honor enjoying
77 'Διὰ τί τὸν μὲν ἐνιαυτὸν τοῦ Διὸς νομίζουσι, τοὺς δὲ
for what the indeed year — of-Jupiter do-they-consider the and
μῆνας τῆς Ἥρας;' ἢ ὅτι τῶν μὲν ἀοράτων θεῶν καὶ
months — of-Hera surely because of-the indeed invisible gods and
νοητῶν βασιλεύουσι Ζεὺς καὶ Ἥρα, τῶν δ' ὁρατῶν ἥλιος
intelligible reign Jupiter and Hera of-the and visible sun
καὶ σελήνη; ποιεῖ δ' ὁ μὲν ἥλιος τὸν ἐνιαυτόν, ἡ δὲ
and moon makes and the indeed sun the year the and
σελήνη τοὺς μῆνας. δεῖ δὲ μὴ νομίζειν ἁπλῶς εἰκόνας
moon the months one-must and not to-consider simply images
ἐκείνων τούτους, ἀλλ' αὐτὸν ἐν ὕλῃ Δία τὸν ἥλιον, καὶ
of-those these but himself in matter Jupiter the sun and
αὐτὴν τὴν Ἥραν ἐν ὕλῃ τὴν σελήνην. διὸ καὶ Ἰουνῶνεμ
herself — Hera in matter the moon wherefore also Junonem
ὀνομάζουσι τὴν Ἥραν, τὸ νέον ἢ τὸ νεώτερον ἐμφαίνοντος
they-name — Hera the new or the younger showing

τοῦ ὀνόματος, ἀπὸ τῆς σελήνης· καὶ Λουκῖναν Ἥραν
the name from the moon and Lucina Hera
καλοῦσιν οἷον φωτεινὴν ἢ φωτίζουσαν· καὶ νομίζουσιν ἐπὶ
they-call as-it-were luminous or giving-light and they-think in
ταῖς λοχείαις καὶ ὠδῖσι βοηθεῖν, ὥσπερ καὶ τὴν σελήνην,
the childbirths and pangs to-help as also the moon
‘διὰ κυάνεον πόλον ἄστρων διά τ’ ὠκυτόκοιο σελάνας·’
through dark-blue vault of-stars through and swift-birth-bringing moon
εὐτοκεῖν γὰρ ἐν ταῖς πανσελήνοις μάλιστα δοκοῦσι.
to-bring-forth-easily for at the full-moons especially they-seem
‘Διὰ τί τῶν οἰωνῶν ὁ καλούμενος ἀριστερὸς αἴσιος;’ 78
for what of-the omens the so-called left-hand-one auspicious
πότερον οὐκ ἔστι τοῦτ’ ἀληθές, ἀλλὰ παρακρούεται πολλοὺς
whether not is this true but misleads many
ἡ διάλεκτος (τὸ γὰρ ἀριστερὸν ‘σίνιστρον’ ὀνομάζουσι,
the language the for left sinistrum they-name
τὸ δ’ ἀφεῖναι ‘σίνερε’ καὶ ‘σίνε’ λέγουσιν, ὅταν ἀφεῖναι
the and to-let sinere and sine they-say when to-let
παρακαλῶσι. τὸν οὖν ἐφιέντα τὴν πρᾶξιν οἰωνὸν σινιστέριον
they-urge the then permitting the action omen sinisterium
ὄντα σίνιστρον οὐκ ὀρθῶς ὑπολαμβάνουσιν οἱ πολλοὶ καὶ
being sinistrum not rightly suppose the many and
ὀνομάζουσιν)· ἢ καθάπερ Διονύσιός φησιν, Ἀσκανίῳ τῷ
name or as Dionysius says for-Ascanius the
Αἰνείου παρατεταγμένῳ πρὸς Μεζέντιον ἀστραπῆς ἐν
son-of-Aeneas drawn-up against Mezentius lightning on
ἀριστερᾷ νικηφόρου γενομένης οἰωνισάμενοι, καὶ πρὸς
the-left victory-bringing having-come having-taken-it-as-an-omen also for
τὸ λοιπὸν οὕτω παραφυλάττουσιν; ἤ, ὡς ἄλλοι τινές, Αἰνείᾳ
the future so they-observe or as others some to-Aeneas
τούτου συμπεσόντος; καὶ γὰρ Θηβαῖοι τῷ ἀριστερῷ
this having-happened also for Thebans with-the left

κέρατι τρεψάμενοι τοὺς πολεμίους καὶ κρατήσαντες ἐν
wing having-routed the enemies and having-won at
Λεύκτροις, διετέλεσαν ἐν πάσαις ταῖς μάχαις τῷ ἀριστερῷ
Leuctra continued in all the battles to-the left
τὴν ἡγεμονίαν ἀποδιδόντες. ἢ μᾶλλον, ὡς Ἰόβας φησί, τοῖς
the leadership assigning or rather as Juba says for-those
πρὸς τὰς ἀνατολὰς ἀποβλέπουσιν ἐν ἀριστερᾷ γίγνεται
toward the east looking on the-left becomes
τὸ βόρειον, ὃ δὴ τοῦ κόσμου δεξιὸν ἔνιοι τίθενται
the north which indeed of-the world the-right some set
καὶ καθυπέρτερον. ὅρα δὲ μὴ φύσει τοῖς εὐωνύμοις
and higher see but whether by-nature to-the left-hand-things
ἀσθενεστέροις οὖσιν οἱ προϊστάμενοι τῶν οἰωνῶν οἷον
weaker being those presiding-over the omens as-it-were
ἀναρρωννύουσι καὶ ὑπερείδουσι τὸ ἐλλιπὲς τῆς δυνάμεως
strengthen and support the deficiency of-the power
ἐπανισοῦντες. ἢ τὰ ἐπίγεια καὶ θνητὰ τοῖς οὐρανίοις καὶ
equalizing or the earthly and mortal to-the heavenly and
θείοις ἀντικεῖσθαι νομίζοντες ᾤοντο τὰ πρὸς ἡμᾶς
divine to-be-opposite thinking they-thought the-things toward us
ἀριστερὰ τοὺς θεοὺς ἀπὸ τῶν δεξιῶν προπέμπειν;
left the gods from the right to-send-forth

79 ‘Διὰ τί τοῦ θριαμβεύσαντος εἶτ’ ἀποθανόντος καὶ
for what of-the having-triumphed then having-died and
καέντος ἐξῆν ὀστέον λαβόντας εἰς τὴν πόλιν
having-been-burned was-it-allowed a-bone having-taken into the city
εἰσφέρειν καὶ κατατίθεσθαι, ὡς Πύρρων ὁ Λιπαραῖος
to-bring and to-deposit as Pyrrhon the Liparaean
ἱστόρηκεν;’ ἢ τιμῆς ἕνεκα τοῦ τεθνηκότος; καὶ γὰρ
has-related surely of-honor for-the-sake of-the dead also for
ἄλλοις ἀριστεῦσι καὶ στρατηγοῖς ἔδωκαν οὐκ αὐτοὺς μόνον
to-other champions and generals they-gave not themselves only

ἀλλὰ καὶ τοὺς ἀπ᾽ αὐτῶν ἐνθάπτεσθαι τῇ ἀγορᾷ, καθάπερ
but also those from them to-be-buried in-the forum as
Οὐαλερίῳ καὶ Φαβρικίῳ· καί φασι τούτων ἀπογόνοις
to-Valerius and to-Fabricius and they-say of-these to-descendants
ἀποθανοῦσι καὶ κομισθεῖσιν εἰς ἀγορὰν ὑφίεσθαι δᾷδα
having-died and having-been-carried into the-forum to-be-put-under a-torch
καομένην, εἶτ᾽ εὐθὺς αἴρεσθαι, χρωμένων ἀνεπιφθόνως
burning then at-once to-be-raised using without-arousing-envy
τῇ τιμῇ καὶ τὸ ἐξεῖναι μόνον ἐκβεβαιουμένων.
the honor and the to-be-allowed only confirming
‘Διὰ τί τοὺς θριαμβεύσαντας ἑστιῶντες ἐν δημοσίῳ 80
for what those having-triumphed entertaining at public-expense
παρῃτοῦντο τοὺς ὑπάτους, καὶ πέμποντες παρεκάλουν
did-they-excuse the consuls and sending did-they-ask
μὴ ἐλθεῖν ἐπὶ τὸ δεῖπνον;’ ἢ καὶ τόπον ἔδει τῷ
not to-come to the dinner surely also a-place it-was-necessary to-the
θριαμβεύσαντι κλισίας τὸν ἐντιμότατον ἀποδίδοσθαι καὶ
having-triumphed at-table the most-honored to-be-assigned and
προπομπὴν μετὰ τὸ δεῖπνον; ταῦτα δ᾽ οὐκ ἔξεστιν
an-escort after the dinner these-things and not it-is-allowed
ἑτέρῳ γίγνεσθαι τῶν ὑπάτων παρόντων, ἀλλ᾽ ἐκείνοις.
to-another to-happen the consuls being-present but to-them
‘Διὰ τί περιπόρφυρον ὁ δήμαρχος οὐ φορεῖ, τῶν ἄλλων 81
for what a-purple-bordered-robe the tribune not does-wear of-the other
ἀρχόντων φορούντων;’ ἢ τὸ παράπαν οὐδ᾽ ἐστὶν ἄρχων;
magistrates wearing surely the altogether not-even is-he a-magistrate
οὐδὲ γὰρ ῥαβδούχους ἔχουσι οὐδ᾽ ἐπὶ δίφρου καθήμενοι
nor for rod-bearers do-they-have nor on a-chair sitting
χρηματίζουσιν, οὐδ᾽ ἔτους ἀρχῇ καθάπερ οἱ λοιποὶ
do-they-transact-business nor at-the-year’s beginning as the other
πάντες ἄρχοντες εἰσίασιν, οὐδὲ παύονται δικτάτωρος
all magistrates do-they-enter-office nor do-they-cease a-dictator

αἱρεθέντος ἀλλὰ πᾶσαν ἀρχὴν ἐκείνου μετατιθέντος εἰς
having-been-chosen but every office he transferring to
ἑαυτὸν αὐτοὶ μόνοι διαμένουσιν, ὥσπερ οὐκ ὄντες ἄρχοντες
himself they alone remain as not being magistrates
ἀλλ' ἑτέραν τινὰ τάξιν ἔχοντες. ὡς δὲ τῶν ῥητόρων ἔνιοι τὴν
but another some rank having as and of-the orators some the
παραγραφὴν οὐ βούλονται δίκην εἶναι, τοὐναντίον τῇ δίκῃ
demurrer not wish a-suit to-be the-opposite to-the suit
δρῶσαν· ἡ μὲν γὰρ εἰσάγει καὶ ποιεῖ κρίσιν, ἡ δ'
doing the(-one) indeed for brings-in and makes a-trial the(-other) and
ἀναιρεῖ καὶ λύει· τὸν αὐτὸν τρόπον οἴονται τὴν δημαρχίαν
removes and dissolves the same way they-think the tribunate
κώλυσιν ἀρχῆς μᾶλλον εἶναι καὶ πρὸς ἀρχὴν ἀντίταξιν ἢ
a-hindrance of-office rather to-be and toward office an-opposition than
ἀρχήν. τὸ γὰρ ἐνστῆναι πρὸς δύναμιν ἄρχοντος καὶ τὴν
office the for to-stand-against toward the-power of-a-magistrate and the
ἄγαν ἐξουσίαν ἀφελεῖν ἐξουσία καὶ δύναμίς ἐστιν αὐτῆς.
excessive authority to-remove authority and power is its
ἢ ταῦτα μὲν ἄν τις εἴποι καὶ τὰ τοιαῦτα χρώμενος
or these-things indeed — one might-say also the such-things using
εὑρησιλογίᾳ· τῆς δὲ δημαρχίας τὴν γένεσιν ἐκ τοῦ δήμου
ingenuity of-the and tribunate the origin from the people
λαμβανούσης τὸ δημοτικὸν ἰσχυρόν ἐστι, καὶ μέγα τὸ μὴ
taking the popular strong is and great the not
μεῖζον φρονεῖν τῶν λοιπῶν ἀλλ' ὁμοιοῦσθαι καὶ σχήματι
greater to-think than-the others but to-be-made-like both in-bearing
καὶ στολῇ καὶ διαίτῃ τοῖς ἐπιτυγχάνουσι τῶν πολιτῶν.
and in-dress and in-way-of-life to-the chance-comers of-the citizens
ὁ γὰρ ὄγκος ὑπάτῳ προσήκει καὶ στρατηγῷ, τὸν δὲ
the for pomp a-consul befits and a-praetor the and
δήμαρχον, ὡς Γάιος Κουρίων ἔλεγε, καταπατεῖσθαι δεῖ,
tribune as Gaius Curio said to-be-trampled-on one-must

καὶ μὴ σεμνὸν εἶναι τῇ ὄψει μηδὲ δυσπρόσοδον μηδὲ
and not haughty to-be in-the appearance nor hard-of-access nor
τοῖς πολλοῖς χαλεπόν, ἀλλ᾽ ὑπὲρ τῶν ἄλλων ***
to-the many harsh but on-behalf-of the others (lacuna)
τοῖς δὲ πολλοῖς εὐμεταχείριστον. ὅθεν οὐδ᾽ οἰκίας αὐτοῦ
to-the and many easy-to-handle whence not-even of-house his
κλείεσθαι νενόμισται θύραν, ἀλλὰ καὶ νύκτωρ ἀνέῳγε καὶ
to-be-shut is-it-customary the-door but even by-night it-stands-open and
μεθ᾽ ἡμέραν ὥσπερ λιμὴν καὶ καταφυγὴ τοῖς δεομένοις.
by day as a-harbor and refuge for-those in-need
ὅσῳ δὲ μᾶλλον ἐκταπεινοῦται τῷ σχήματι, τοσούτῳ
as-much and more he-is-humbled in-the bearing so-much
μᾶλλον αὔξεται τῇ δυνάμει. κοινὸν γὰρ αὐτὸν ἀξιοῦσι
more he-is-increased in-the power common for him they-deem
τῇ χρείᾳ καὶ πᾶσιν ἐφικτὸν ὥσπερ βωμὸν εἶναι, τῇ
in-the use and to-all accessible as an-altar to-be by-the
δὲ τιμῇ ποιοῦσιν ἱερὸν καὶ ἅγιον καὶ ἄσυλον· ὅπου κἂν
and honor they-make sacred and holy and inviolable where even-if
βαδίζων ἐν δημοσίῳ ***, πᾶσι νόμος ἐστὶ καθαίρεσθαι
walking in public (lacuna) for-all law it-is to-be-cleansed
καὶ ἁγνίζεσθαι τὸ σῶμα καθάπερ μεμιασμένον.
and to-purify the body as having-been-polluted

Rods are bound with the axes so that punishment is slow. Romans summoned the Bletonesii's rulers to punish them for human sacrifice, then freed them and forbade it, yet buried Greeks and Gauls alive themselves, at the Sibyl's bidding after the Vestals' disgrace. The day begins at midnight, women may neither grind nor cook by the Sabine treaty, and no one marries in May. A bride's hair is parted with a spear, games are funded from the groves, the Quirinalia is the fools' feast, and no god but Heracles is named at his sacrifice, nor may a dog appear.

82 ‘Διὰ τί τῶν στρατηγῶν αἱ ῥάβδοι συνδεδεμέναι
for what of-the magistrates the rods bound-together
προσηρτημένων τῶν πελέκεων φέρονται;’ πότερον ὅτι
having-been-attached the axes are-carried whether because
σύμβολόν ἐστι τοῦ μὴ δεῖν πρόχειρον εἶναι καὶ
a-token is of-the not it-being-necessary ready to-be and
λελυμένην τὴν ὀργὴν τοῦ ἄρχοντος, ἢ διατριβὴν καὶ
loosed the anger of-the magistrate or delay and
μέλλησιν ἐμποιοῦν τῇ ὀργῇ τὸ λύειν ἀτρέμα τὰς ῥάβδους
hesitation producing in-the anger the to-untie slowly the rods
πολλάκις ἐποίησε μεταγνῶναι περὶ τῆς κολάσεως; ἐπεὶ δὲ
often caused to-change-mind about the punishment since and
τῆς κακίας τὸ μὲν ἰάσιμόν ἐστι τὸ δ’ ἀνήκεστον,
of-the vice the(-one) indeed curable is the(-other) and incurable
αἱ μὲν ῥάβδοι νουθετοῦσι τὸ μεταθέσθαι δυνάμενον, οἱ
the indeed rods admonish the to-change able the
δὲ πελέκεις ἀποκόπτουσι τὸ ἀνουθέτητον.
and axes cut-off the incorrigible

83 ‘Διὰ τί τοὺς καλουμένους Βλετονησίους βαρβάρους ὄντας
for what the so-called Bletonesii barbarians being
ἄνθρωπον τεθυκέναι θεοῖς πυθόμενοι, μετεπέμψαντο τοὺς
a-man to-have-sacrificed to-gods having-learned did-they-send-for the

ἄρχοντας αὐτῶν ὡς κολάσοντες· ἐπεὶ δὲ νόμῳ τινὶ
magistrates their as going-to-punish when and by-custom some
τοῦτ᾽ ἐφαίνοντο πεποιηκότες, ἐκείνους μὲν ἀπέλυσαν,
this they-appeared having-done those indeed they-released
ἐκώλυσαν δὲ πρὸς τὸ λοιπόν· αὐτοὶ δ᾽ οὐ πολλοῖς
forbade and for the future they-themselves but not many
ἔτεσιν ἔμπροσθεν δύο μὲν ἄνδρας δύο δὲ γυναῖκας ἐν τῇ
years before two indeed men two and women in the
βοῶν ἀγορᾷ λεγομένῃ, τοὺς μὲν Ἕλληνας, τοὺς δὲ
of-oxen market called the(-ones) indeed Greeks the(-others) and
Γαλάτας, ζῶντας κατώρυξαν; φαίνεται γὰρ ἄτοπον ταῦτα
Gauls alive buried it-appears for strange these-things
μὲν ποιεῖν αὐτούς, ἐπιτιμᾶν δὲ βαρβάροις ὡς οὐχ ὅσια
indeed to-do themselves to-censure but barbarians as not holy-things
ποιοῦσι;᾽ πότερον τὸ μὲν θεοῖς θύειν ἀνθρώπους ἀνόσιον
doing whether the indeed to-gods to-sacrifice men unholy
ἡγοῦντο, τὸ δὲ δαίμοσιν ἀναγκαῖον· ἢ τοὺς μὲν ἔθει καὶ
they-considered the but to-spirits necessary or those indeed by-custom and
νόμῳ τοῦτο πράττοντας ἁμαρτάνειν ἐνόμιζον, αὐτοὶ δὲ
by-law this doing to-err they-thought they-themselves but
προσταχθέντες ἐκ τῶν Σιβυλλείων ἔπραξαν; λέγεται γὰρ
having-been-ordered from the Sibylline-books did-it it-is-said for
Ἐλβίαν τινὰ παρθένον ὀχουμένην ἐφ᾽ ἵππου βληθῆναι
Helvia a-certain maiden riding on a-horse to-have-been-struck
κεραυνῷ, καὶ γυμνὸν μὲν εὑρεθῆναι κείμενον τὸν ἵππον,
by-lightning and naked indeed to-have-been-found lying the horse
γυμνὴν δ᾽ αὐτὴν ὡς ἐπίτηδες ἀνηγμένου τοῦ χιτῶνος
naked and herself as on-purpose drawn-up of-the tunic
ἀπὸ τῶν ἀπορρήτων, ὑποδημάτων δὲ καὶ δακτυλίων καὶ
from the private-parts shoes and both rings and

κεκρυφάλου διερριμμένων χωρὶς ἄλλων ἀλλαχόθι, τοῦ δὲ
hairnet scattered apart others elsewhere the and
στόματος ἔξω προβεβληκότος τὴν γλῶσσαν.
mouth out having-thrust-forth the tongue
ἀποφηναμένων δὲ τῶν μάντεων δεινὴν μὲν αἰσχύνην
having-declared and the seers dreadful indeed disgrace
ταῖς ἱεραῖς παρθένοις εἶναι καὶ γενήσεσθαι περιβόητον,
to-the holy maidens to-be and to-be-going-to-become notorious
ἅψεσθαι δέ τινα καὶ ἱππέων ὕβριν, ἐμήνυσε βαρβάρου
to-be-going-to-touch and some also of-knights outrage disclosed of-a-barbarian
τινὸς ἱππικοῦ θεράπων τρεῖς παρθένους τῶν ἑστιάδων,
a-certain knight servant three maidens of-the Vestals
Αἰμιλίαν καὶ Λικινίαν καὶ Μαρκίαν, ὑπὸ ταὐτὸ
Aemilia and Licinia and Marcia at the-same-time
διεφθαρμένας καὶ συνούσας πολὺν χρόνον ἀνδράσιν, ὧν
seduced and having-consorted a-long time with-men of-whom
εἷς ἦν Βουτέτιος βάρβαρος τοῦ μηνυτοῦ δεσπότης. ἐκεῖναι
one was Butetius a-barbarian of-the informer master they
μὲν οὖν ἐκολάσθησαν ἐξελεγχθεῖσαι, τῆς δὲ πράξεως δεινῆς
indeed then were-punished having-been-convicted of-the and deed dreadful
φανείσης, ἔδοξεν ἀνερέσθαι τὰ Σιβύλλεια τοὺς ἱερεῖς.
having-appeared it-seemed-good to-consult the Sibylline-books the priests
εὑρεθῆναι δέ φασι χρησμοὺς ταῦτά τε προδηλοῦντας
to-have-been-found and they-say oracles these-things both foretelling
ὡς ἐπὶ κακῷ γενησόμενα, καὶ προστάττοντας ἀλλοκότοις
as for evil going-to-happen and enjoining strange
τισὶ δαίμοσι καὶ ξένοις ἀποτροπῆς ἕνεκα τοῦ ἐπιόντος
some to-spirits and foreign of-averting for-the-sake of-the impending
προέσθαι δύο μὲν Ἕλληνας, δύο δὲ Γαλάτας ζῶντας
to-give-up two indeed Greeks two and Gauls alive
αὐτόθι κατορυγέντας.
there buried

‘Διὰ τί τὴν τῆς ἡμέρας ἀρχὴν ἐκ μέσης νυκτὸς 84
for what the of-the day beginning from mid night
λαμβάνουσι;’ πότερον ὅτι ἡ πολιτεία στρατιωτικὴν ἐν
do-they-take whether because the state military at
ἀρχῇ σύνταξιν εἶχε, τὰ δὲ πολλὰ νύκτωρ ἐν ταῖς
the-beginning organization had the and many-things by-night in the
στρατείαις προλαμβάνεται τῶν χρησίμων· ἢ πράξεως
campaigns are-taken-in-advance of-the useful-things or of-action
μὲν ἀρχὴν ἐποιοῦντο τὴν ἀνατολήν, παρασκευῆς δὲ τὴν
indeed beginning they-made the sunrise of-preparation and the
νύκτα; δεῖ γὰρ παρασκευασαμένους πράττειν, ἀλλὰ μὴ
night one-must for having-prepared to-act but not
παρασκευάζεσθαι πράττοντας, ὡς Μύσων πρὸς Χίλωνα τὸν
to-prepare while-acting as Myson to Chilon the
σοφὸν εἰπεῖν λέγεται ἐν χειμῶνι θρίνακα τεκταινόμενος.
wise to-have-said is-said in winter a-winnowing-fork making
ἢ καθάπερ ἡ μεσημβρία πέρας ἐστὶ τοῖς πολλοῖς τοῦ τὰ
or as the midday end is for-the many of-the the
δημόσια καὶ σπουδαῖα πράττειν, οὕτως ἀρχὴν ἔδοξε
public and serious-things to-do so beginning it-seemed-good
ποιεῖσθαι τὸ μεσονύκτιον; τεκμήριον δὲ τούτου μέγα τὸ
to-make the midnight proof and of-this great the
μὴ ποιεῖσθαι Ῥωμαῖον ἄρχοντα συνθήκας μηδ’ ὁμολογίας
not to-make a-Roman magistrate treaties nor agreements
μετὰ μέσον ἡμέρας. ἢ δύσει μὲν καὶ ἀνατολῇ λαμβάνειν
after mid day or by-sunset indeed and by-sunrise to-take
ἀρχὴν ἡμέρας καὶ τελευτὴν οὐ δυνατόν ἐστιν; ὡς μὲν γὰρ
beginning of-day and end not possible is as indeed for
οἱ πολλοὶ τῇ αἰσθήσει διορίζουσιν ἡμέρας μὲν ἀρχὴν τὴν
the many by-the perception define of-day indeed beginning the
πρώτην ἀνάσχεσιν τοῦ ἡλίου, νυκτὸς δὲ τὴν τελευταίαν
first rising of-the sun of-night and the last

ἀπόκρυψιν λαμβάνοντες, οὐχ ἕξομεν ἰσημερίαν, ἀλλ᾽ ἣν
disappearance taking not we-shall-have equinox but which
μάλιστα τῇ ἡμέρᾳ νύκτα παρισοῦσθαι δοκοῦμεν, αὕτη
most with-the day night to-be-made-equal we-think this-one
τῆς ἡμέρας ἐλάττων φανεῖται τῷ τοῦ ἡλίου μεγέθει.
than-the day smaller will-appear by-the of-the sun size
ὃ δ᾽ αὖ πάλιν οἱ μαθηματικοὶ ταύτην ἰώμενοι τὴν
what but in-turn again the mathematicians this remedying the
ἀτοπίαν τίθενται, τὸ τοῦ ἡλίου κέντρον, ὅταν ἅψηται τοῦ
absurdity set the of-the sun center when it-touches the
ὁρίζοντος, ἡμέρας διορισμὸν εἶναι καὶ νυκτός, ἀναίρεσίς ἐστι
horizon of-day division to-be and of-night a-destruction it-is
τῆς ἐναργείας. συμβήσεται γάρ, ἔτι πολλοῦ φωτὸς ὑπὲρ
of-the evidence it-will-happen for still much light above
γῆν ὄντος καὶ τοῦ ἡλίου καταλάμποντος ἡμᾶς, μηδέπω
earth being and the sun shining-on us not-yet
ἡμέραν ὁμολογεῖν ἀλλ᾽ ἔτι νύκτα εἶναι. ἐπεὶ τοίνυν ἐν ταῖς
day to-admit but still night to-be since then in the
ἀνατολαῖς καὶ δύσεσι τοῦ ἡλίου δύσληπτός ἐστιν ἡ ἀρχὴ
risings and settings of-the sun hard-to-grasp is the beginning
διὰ τὰς εἰρημένας ἀλογίας, ἀπολείπεται τὸ μεσουρανοῦν
because-of the mentioned absurdities it-remains the culmination
ἢ τὸ ἀντιμεσουρανοῦν αὐτοῦ λαμβάνειν ἀρχήν. βέλτιον δὲ τὸ
or the anti-culmination its to-take beginning better and the
δεύτερον· φέρεται γὰρ ἐκ μεσημβρίας ἐπὶ τὰς δύσεις ἀφ᾽
second it-moves for from midday toward the settings away-from
ἡμῶν, ἐκ δὲ μεσονυκτίου πρὸς ἡμᾶς ἐπὶ τὰς ἀνατολάς.
us from and midnight toward us toward the risings
85 ‘Διὰ τί τὰς γυναῖκας οὔτ᾽ ἀλεῖν εἴων οὔτ᾽ ὀψοποιεῖν
for what the women neither to-grind did-they-allow nor to-cook
τὸ παλαιόν;’ ἢ τὰς συνθήκας διαμνημονεύοντες, ἃς
the old-time surely the agreements remembering which

ἐποιήσαντο πρὸς τοὺς Σαβίνους; ἐπεὶ γὰρ ἥρπασαν τὰς
they-made with the Sabines when for they-carried-off the
θυγατέρας αὐτῶν εἶτα πολεμήσαντες διηλλάγησαν, ἐν ταῖς
daughters their then having-made-war were-reconciled in the
ἄλλαις ὁμολογίαις καὶ τοῦτ' ἐγράφη, μήτ' ἀλεῖν ἀνδρὶ
other agreements also this was-written neither to-grind for-a-man
Ῥωμαίῳ γυναῖκα μήτε μαγειρεύειν.
Roman a-woman nor to-cook
'Διὰ τί τοῦ Μαΐου μηνὸς οὐκ ἄγονται γυναῖκας;' 86
for what — in-May month not do-they-take wives
πότερον ὅτι μέσος ἐστὶ τοῦ Ἀπριλλίου καὶ τοῦ Ἰουνίου
whether because middle it-is — of-April and — of-June
μηνός, ὧν τὸν μὲν Ἀφροδίτης τὸν δ' Ἥρας,
month of-which the(-one) indeed of-Aphrodite the(-other) and of-Hera
γαμηλίων θεῶν, ἱερὸν νομίζοντες προλαμβάνουσι μικρὸν
of-marriage goddesses sacred considering they-anticipate a-little
ἢ περιμένουσιν ἢ ὅτι τῷ μηνὶ τούτῳ τὸν μέγιστον
or wait or because in-the month this the greatest
ποιοῦνται τῶν καθαρμῶν, νῦν μὲν εἴδωλα ῥιπτοῦντες ἀπὸ
they-make of-the purifications now indeed images throwing from
τῆς γεφύρας εἰς τὸν ποταμὸν πάλαι δ' ἀνθρώπους; διὸ
the bridge into the river of-old and men wherefore
καὶ τὴν Φλαμινίκαν, ἱερὰν τῆς Ἥρας εἶναι δοκοῦσαν,
also the Flaminica sacred — of-Hera to-be seeming
νενόμισται σκυθρωπάζειν, μήτε λουομένην τηνικαῦτα μήτε
it-is-customary to-look-sad neither bathing at-that-time nor
κοσμουμένην. ἢ ὅτι πολλοὶ Λατίνων ἐν τῷ μηνὶ τούτῳ
adorning-herself or because many of-Latins in the month this
τοῖς κατοιχομένοις ἐναγίζουσι; καὶ διὰ τοῦτ' ἴσως Ἑρμῆν
to-the departed offer-sacrifices and because-of this perhaps Hermes
ἐν αὐτῷ σέβονται καὶ Μαίας ἐπώνυμός ἐστιν. ἤ, καθάπερ
in it they-revere and of-Maia named it-is or as

ἔνιοι λέγουσιν, ὁ μὲν Μάιος ἀπὸ τῆς πρεσβυτέρας, ὁ
some say — indeed May from the older —
δ' Ἰούνιος ἀπὸ τῆς νεωτέρας ἡλικίας ὠνόμασται; γάμῳ
and June from the younger age is-named for-marriage
δ' ἁρμοδιώτερον τὸ νέον, ὡς καὶ Εὐριπίδης φησὶν
and more-suitable the young as also Euripides says

ἀλλ' ἢ τὸ γῆρας τὴν Κύπριν χαίρειν ἐᾷ,
but surely the old-age — Cypris to-fare-well lets
ἥ τ' Ἀφροδίτη τοῖς γέρουσιν ἄχθεται.
the and Aphrodite with-the old-men is-vexed

οὐ γαμοῦσιν οὖν ἐν τῷ Μαΐῳ, περιμένοντες τὸν Ἰούνιον,
not they-marry then in — May waiting-for — June
ὃς εὐθύς ἐστι μετὰ τὸν Μάιον.
which immediately is after — May
87 'Διὰ τί τῶν γαμουμένων αἰχμῇ δορατίου τὴν κόμην
for what of-the being-married with-the-point of-a-spear the hair
διακρίνουσιν;' ἆρα σύμβολόν ἐστι τοῦτο τοῦ βίᾳ καὶ
do-they-part is-it a-token is this of-the by-force and
μετὰ πολέμου γαμηθῆναι τὰς πρώτας, ἢ μανθάνουσιν
with war to-have-been-married the first or they-learn
ἀνδράσι συνοικοῦσαι, μαχίμοις καὶ πολεμικοῖς ἄθρυπτον
with-men living-with warlike and martial unaffected
καὶ ἄθηλυν καὶ ἀφελῆ προσίεσθαι καλλωπισμόν; ὥσπερ
and unwomanly and simple to-accept adornment as
ὁ Λυκοῦργος ἀπὸ πρίονος καὶ πελέκεως κελεύσας τὰ
— Lycurgus with a-saw and an-axe having-bidden the
θυρώματα ταῖς οἰκίαις ποιεῖν καὶ τὰς ὀροφάς, ἄλλῳ
doors for-the houses to-make and the roofs any-other
δὲ μὴ χρῆσθαι τὸ παράπαν ἐργαλείῳ, πᾶσαν ἐξέβαλε
but not to-use the at-all tool all expelled

περιεργίαν καὶ πολυτέλειαν. ἢ τὴν διάστασιν αἰνίττεται τὸ
over-elaborateness and extravagance or the separation hints-at the
γιγνόμενον, ὡς μόνῳ σιδήρῳ τοῦ γάμου διακριθησομένου;
thing-done as by-only iron the marriage going-to-be-dissolved
ἢ τὰ μὲν πλεῖστα τῶν γαμικῶν εἰς τὴν Ἥραν ἀνῆπτο;
or the indeed most of-the marriage-rites to — Hera were-referred
Ἥρας δ' ἱερὸν τὸ δόρυ νενόμισται, καὶ τῶν ἀγαλμάτων
of-Hera and sacred the spear is-considered and of-the statues
αὐτῆς δόρατι στηρίζεται τὰ πλεῖστα καὶ Κυρῖτις ἡ θεὸς
her on-a-spear are-supported the most and Quiritis the goddess
ἐπωνόμασται, τὸ γὰρ δόρυ 'κύριν' ἐκάλουν οἱ παλαιοί·
is-named the for spear curis called the ancients
διὸ καί φασι Κυρῖνον ὀνομασθῆναι τὸν Ἐνυάλιον.
wherefore also they-say Quirinus to-have-been-named — Enyalius
'Διὰ τί τὸ τελούμενον εἰς θέας Λοῦκαρ καλοῦσιν;' ἢ 88
for what the spent on games Lucar do-they-call surely
ὅτι πολλὰ ἔστιν ἄλση περὶ τὴν πόλιν ἀνειμένα θεοῖς,
because many there-are groves around the city dedicated to-gods
ἃ καλοῦσι 'λούκους', καὶ τὴν ἀπὸ τούτων πρόσοδον
which they-call luci and the from these revenue
εἰς τὰς θέας ἀνήλισκον;
on the games they-spent
'Διὰ τί τὰ Κυρινάλια μωρῶν ἑορτὴν ὀνομάζουσιν;' ἢ 89
for what the Quirinalia fools' festival do-they-name surely
ὅτι τὴν ἡμέραν ταύτην ἀποδεδώκεσαν, ὡς Ἰόβας φησί,
because the day this they-had-assigned as Juba says
τοῖς τὰς αὑτῶν φατρίας ἀγνοοῦσιν; ἢ τοῖς μὴ θύσασιν,
to-those the their-own phratries not-knowing or to-those not having-sacrificed
ὥσπερ οἱ λοιποί, κατὰ φυλὰς ἐν τοῖς Φουρνικαλίοις
as the rest by tribes at the Fornacalia

δι᾽ ἀσχολίαν ἢ ἀποδημίαν ἢ ἄγνοιαν ἐδόθη τῇ
because-of business or absence-abroad or ignorance it-was-granted on-the
ἡμέρᾳ ταύτῃ τὴν ἑορτὴν ἐκείνην ἀπολαβεῖν;
day this the festival that to-recover
90 ‘Διὰ τί τῷ Ἡρακλεῖ γιγνομένης θυσίας, ἄλλον οὐδένα θεῶν
for what — to-Heracles happening a-sacrifice other no-one of-gods
ὀνομάζουσιν οὐδὲ φαίνεται κύων ἐντὸς τῶν περιβόλων, ὡς
do-they-name nor appears a-dog within the precincts as
Βάρρων ἱστόρηκεν;’ ἢ θεὸν μὲν ἄλλον οὐκ ὀνομάζουσι
Varro has-related surely god indeed other not they-name
διὰ τὸ τοῦτον ἡμίθεον νομίζειν; ὡς δέ φασιν ἔνιοι,
because-of the this-one demigod to-consider as and say some
καὶ μετὰ τῶν ἀνθρώπων ὄντος ἔτι βωμὸν ἱδρύσασθαι τὸν
also with the men being still an-altar to-have-founded —
Εὔανδρον αὐτοῦ καὶ θυσίαν προσαγαγεῖν. κυνὶ δὲ πάντων
Evander his and sacrifice to-have-offered with-a-dog and of-all
μάλιστα τῶν ζῴων ἐπολέμησε· καὶ γὰρ οὗτος αὐτῷ ἀεὶ
most of-the animals he-was-at-war also for this-one to-him always
πολλὰ πράγματα παρέσχε καὶ ὁ Κέρβερος· καὶ ἐπὶ πᾶσι,
many troubles caused also — Cerberus and on-top-of all
τοῦ Λικυμνίου παιδὸς Οἰωνοῦ διὰ κύνα φονευθέντος ὑπὸ
the of-Licymnius son Oeonus because-of a-dog having-been-killed by
τῶν Ἱπποκοωντιδῶν, ἀναγκασθεὶς μάχην συνάψαι τῶν τ᾽
the sons-of-Hippocoon compelled battle to-join of-the both
ἄλλων φίλων πολλοὺς ἀπέβαλε καὶ τὸν ἀδελφὸν Ἰφικλέα.
other friends many he-lost and the brother Iphicles

Patricians may not live on the Capitol, perhaps since Manlius' attempt at tyranny, and an oak wreath rewards saving a citizen. Vultures serve augury best, either because twelve appeared to Romulus or because, as Heracles held, they kill nothing living. Asclepius' temple lies outside the city, pulses are avoided in purity, and an unchaste Vestal is buried alive. The winning horse of the December Ides race is sacrificed to Ares, the censors first contract for the sacred geese that saved the Capitol, and a condemned augur keeps his priesthood, either for his oath of secrecy or because his title names a skill.

‘Διὰ τί τοῖς πατρικίοις οὐκ ἐξῆν περὶ τὸ Καπετώλιον, 91
for what for-the patricians not was-it-allowed around — Capitol
κατοικεῖν;’ πότερον ὅτι Μᾶρκος Μάλλιος αὐτόθι κατοικῶν
to-dwell whether because Marcus Manlius there dwelling
ἐπεχείρησε τυραννίδι, δι’ ὃν ἀπώμοτόν φασιν εἶναι
attempted tyranny because-of whom forbidden-by-oath they-say to-be
τῷ οἴκῳ μηδενὶ Μαλλίων ὄνομα Μᾶρκον γενέσθαι·
for-the house for-none of-the-Manlii name Marcus to-be
ἢ παλαιὸς ἦν φόβος οὗτος; Ποπλικόλαν γοῦν ἄνδρα
or old was fear this Publicola at-least a-man
δημοτικώτατον οὐκ ἐπαύσαντο διαβάλλοντες μὲν οἱ
most-democratic not they-ceased slandering indeed the
δυνατοὶ δεδιότες δ’ οἱ πολλοί, μέχρι οὗ τὴν οἰκίαν αὐτὸς
powerful fearing and the many until — the house himself
κατέσκαψεν ἐπικεῖσθαι τῇ ἀγορᾷ δοκοῦσαν.
he-pulled-down to-overhang the forum seeming
‘Διὰ τί τῷ σώσαντι πολίτην ἐν πολέμῳ δρύινον 92
for what to-the-one having-saved a-citizen in war an-oak-leaf
διδόασι στέφανον;’ πότερον ὅτι πανταχοῦ καὶ ῥᾳδίως
do-they-give crown whether because everywhere and easily
ἔστιν εὐπορῆσαι δρυὸς ἐπὶ στρατείας, ἢ ὅτι Διὸς
it-is-possible to-have-plenty of-oak on campaign or because of-Jupiter

καὶ Ἥρας ἱερὸς ὁ στέφανός ἐστιν, οὓς πολιούχους
and of-Hera sacred the crown is whom guardians-of-the-city
νομίζουσιν; ἢ παλαιὸν ἀπ᾽ Ἀρκάδων τὸ ἔθος, οἷς ἔστι
they-consider or ancient from Arcadians the custom to-whom is
τις συγγένεια πρὸς τὴν δρῦν; πρῶτοι γὰρ ἀνθρώπων
some kinship with the oak first for of-men
γεγονέναι δοκοῦσιν ἐκ γῆς, ὥσπερ ἡ δρῦς τῶν φυτῶν.
to-have-been-born they-seem from earth as the oak of-the plants
93 Διὰ τί γυψὶ χρῶνται μάλιστα πρὸς τοὺς οἰωνισμούς;᾽
for what vultures do-they-use most for the auguries
πότερον ὅτι καὶ Ῥωμύλῳ δώδεκα γῦπες ἐφάνησαν ἐπὶ τῇ
whether because also to-Romulus twelve vultures appeared at the
κτίσει τῆς Ῥώμης, ἢ ὅτι τῶν ὀρνίθων ἥκιστα συνεχὴς καὶ
founding — of-Rome or because of-the birds least frequent and
συνήθης οὗτος; οὐδὲ γὰρ νεοττιᾷ γυπὸς ἐντυχεῖν ῥᾳδίως
familiar this-one not-even for a-nest of-a-vulture to-come-upon easily
ἔστιν, ἀλλὰ πόρρωθέν ποθεν ἐξαπίνης καταίρουσι·
is-it-possible but from-afar from-somewhere suddenly they-swoop-down
διὸ καὶ σημειώδης ἡ ὄψις αὐτῶν ἐστιν. ἢ καὶ τοῦτο παρ᾽
wherefore also ominous the sight of-them is or also this from
Ἡρακλέους ἔμαθον; εἰ λέγει ἀληθῶς Ἡρόδωρος, ὅτι πάντων
Heracles they-learned if says truly Herodorus that of-all
μάλιστα γυψὶν ἐπὶ πράξεως ἀρχῇ φανεῖσιν ἔχαιρεν
most in-vultures at of-action the-beginning appearing rejoiced
Ἡρακλῆς, ἡγούμενος δικαιότατον εἶναι τὸν γῦπα τῶν
Heracles considering most-just to-be the vulture of-the
σαρκοφάγων ἁπάντων· πρῶτον μὲν γὰρ οὐδενὸς ἅπτεται
flesh-eaters all first indeed for nothing touches
ζῶντος οὐδ᾽ ἀποκτίννυσιν ἔμψυχον οὐδὲν ὡς ἀετοὶ καὶ ἱέρακες
living nor kills alive anything as eagles and hawks
καὶ τὰ νυκτίνομα· χρῆται δὲ τοῖς ἄλλως ἀποθανοῦσιν. ἔπειτα
and the night-prowlers uses and the otherwise having-died then

καὶ τούτων τὰ ὁμόφυλα παρίησι· πετεινοῦ γὰρ οὐδεὶς
also of-these the of-its-own-kind it-passes-by of-a-bird for no-one
ἑώρακε γῦπα γευόμενον, ὡς ἀετοὶ καὶ ἱέρακες μάλιστα τὰ
has-seen a-vulture tasting as eagles and hawks most the
συγγενῆ διώκουσι καὶ κόπτουσι. καίτοι κατ' Αἰσχύλον
kindred pursue and strike and-yet according-to Aeschylus

ὄρνιθος ὄρνις πῶς ἂν ἁγνεύοι φαγών;
of-bird a-bird how — would-be-pure having-eaten

ἀνθρώποις θ' ὡς ἔπος εἰπεῖν ἀβλαβέστατός ἐστιν, οὔτε
to-men and as a-word to-say most-harmless it-is neither
καρπὸν ἀφανίζων οὔτε φυτὸν οὐδὲ ζῷον ἥμερον κακουργῶν.
fruit destroying nor plant nor animal tame harming
εἰ δ' ὡς Αἰγύπτιοι μυθολογοῦσι θῆλυ πᾶν τὸ γένος ἐστὶ καὶ
if and as Egyptians tell-in-myths female all the race is and
κυΐσκονται δεχόμενοι καταπνέοντα τὸν ἀπηλιώτην ὥσπερ τὰ
conceive receiving blowing-upon-them the east-wind as the
δένδρα τὸν ζέφυρον, καὶ παντάπασιν ἀπλανῆ τὰ σημεῖα καὶ
trees the west-wind also altogether unerring the signs and
βέβαια γίγνεσθαι πιθανόν ἐστιν ἀπ' αὐτῶν. ἐν δὲ τοῖς ἄλλοις
sure to-be likely it-is from them in and the others
αἱ περὶ τὰς ὀχείας σοβήσεις ἔτι δ' ἁρπαγαὶ καὶ φυγαὶ
the about the matings agitations still and seizures and flights
καὶ διώξεις πολὺ τὸ θορυβῶδες καὶ ἀκατάστατον ἔχουσι.
and pursuits much the confusion and unsettledness have
'Διὰ τί τοῦ Ἀσκληπιοῦ τὸ ἱερὸν ἔξω τῆς πόλεώς ἐστι;' 94
for what — of-Asclepius the temple outside the city is
πότερον ὅτι τὰς ἔξω διατριβὰς ὑγιεινοτέρας ἐνόμιζον
whether because the outside sojourns more-healthful they-considered
εἶναι τῶν ἐν ἄστει· καὶ γὰρ Ἕλληνες ἐν τόποις καὶ
to-be than-those in town also for Greeks in places both

καθαροῖς καὶ ὑψηλοῖς ἐπιεικῶς ἱδρυμένα τὰ Ἀσκληπιεῖα
clean and high generally founded the Asclepieia
ἔχουσιν· ἢ ὅτι τὸν θεὸν ἐξ Ἐπιδαύρου μετάπεμπτον
have or because the god from Epidaurus summoned
ἥκειν νομίζουσιν; Ἐπιδαυρίοις δ' οὐ κατὰ πόλιν ἀλλὰ
to-have-come they-think for-Epidaurians and not in the-city but
πόρρω τὸ Ἀσκληπιεῖον ἐστιν. ἢ ὅτι τοῦ δράκοντος ἐκ τῆς
far-off — Asclepieum is or because the serpent from the
τριήρους κατὰ τὴν νῆσον ἀποβάντος καὶ ἀφανισθέντος
trireme on the island having-disembarked and having-vanished
αὐτὸν ᾤοντο τὴν ἵδρυσιν ὑφηγεῖσθαι τὸν θεόν;
himself they-thought the founding to-indicate the god
95 'Διὰ τί νενόμισται τοὺς ἁγνεύοντας ὀσπρίων ἀπέχεσθαι;'
for what is-it-customary those keeping-pure from-pulses to-abstain
πότερον, ὡς οἱ Πυθαγορικοὶ τοὺς μὲν κυάμους ἀφωσιοῦντο
whether as the Pythagoreans the indeed beans shunned
διὰ τὰς λεγομένας αἰτίας, τὸν δὲ λάθυρον καὶ τὸν
because-of the told reasons the and vetch and the
ἐρέβινθον ὡς παρωνύμους τοῦ ἐρέβους καὶ τῆς λήθης· ἢ
chickpea as named-after the Erebus and the forgetfulness or
ὅτι πρὸς τὰ περίδειπνα καὶ τὰς προκλήσεις τῶν νεκρῶν
because for the funeral-feasts and the invocations of-the dead
μάλιστα χρῶνται τοῖς ὀσπρίοις; ἢ μᾶλλον ὅτι δεῖ πρὸς
most they-use the pulses or rather because one-must for
τὰς ἁγνείας καὶ ἁγιστείας καθαρὰ καὶ λιτὰ τὰ σώματα
the purifications and holy-rites pure and lean the bodies
ἔχειν; ἔστι δὲ τὰ ὄσπρια πνευματώδη καὶ περίσσευμα
to-have are and the pulses windy and surplus
ποιεῖ πολλῆς καθάρσεως δεόμενον. ἢ ὅτι καὶ πρὸς
make much purging needing or because also to
συνουσίαν παρορμᾷ διὰ τὸ φυσώδες καὶ πνευματικόν;
intercourse they-incite because-of the flatulent and windy

‘Διὰ τί τῶν παναγῶν παρθένων τὰς διαφθαρείσας ἄλλως 96
for what of-the all-holy virgins those seduced otherwise
οὐ κολάζουσιν, ἀλλὰ ζώσας κατορύττουσι;’ πότερον ὅτι
not do-they-punish but alive bury whether because
καίουσι τοὺς ἀποθανόντας, θάπτειν δὲ πυρὶ τὴν τὸ πῦρ
they-burn the dead to-bury and with-fire the the fire
τὸ θεῖον ὁσίως μὴ φυλάξασαν οὐκ ἦν δίκαιον· ἢ σῶμα ταῖς
the divine piously not having-guarded not was just or a-body by-the
μεγίσταις καθωσιωμένον ἁγιστείαις ἀναιρεῖν καὶ προσφέρειν
greatest consecrated rites to-kill and to-lay
ἱερᾷ γυναικὶ χεῖρας οὐ θεμιτὸν ἐνόμιζον; αὐτὴν οὖν
on-a-holy woman hands not lawful they-considered her then
ἀποθανεῖν μηχανώμενοι δι’ αὑτῆς, κατεβίβαζον ὑπὸ γῆν
to-die contriving by herself they-brought-down under the-earth
εἰς οἴκημα πεποιημένον, ὅπου καὶ λύχνος ἔκειτο καόμενος
into a-chamber made where also a-lamp lay burning
καὶ ἄρτος καὶ γάλακτός τι καὶ ὕδατος· εἶτα γῇ τὸ
and bread and of-milk some and of-water then with-earth the
οἴκημα κατέκρυπτον ἄνωθεν. καὶ οὐδὲ τοῦτον τὸν τρόπον
chamber they-covered from-above and not-even in-this the way
ἀφοσιωσάμενοι τὴν δεισιδαιμονίαν ἐκπεφεύγασιν, ἀλλὰ μέχρι
having-expiated the superstition have-they-escaped but until
νῦν ἐναγίζουσιν οἱ ἱερεῖς ἐκεῖ βαδίζοντες ἐπὶ τὸν τόπον.
now offer-sacrifices the priests there going to the place
‘Διὰ τί ταῖς Δεκεμβρίαις εἰδοῖς ἱπποδρομίας γενομένης 97
for what on-the December Ides a-horse-race having-taken-place
ὁ νικήσας δεξιόσειρος Ἄρει θύεται, καὶ τὴν μὲν
the winning right-hand-trace-horse to-Ares is-sacrificed and the indeed
οὐρὰν ἀποκόψας τις ἐπὶ τὴν Ῥηγίαν καλουμένην κομίζει
tail having-cut-off someone to — Regia so-called carries
καὶ τὸν βωμὸν αἱμάσσει, περὶ δὲ τῆς κεφαλῆς οἱ
and the altar stains-with-blood about and the head those

μὲν ἀπὸ τῆς ἱερᾶς ὁδοῦ λεγομένης οἱ δ' ἀπὸ τῆς
indeed from the sacred way called those and from —
Συβούρης καταβάντες διαμάχονται;' πότερον, ὡς ἔνιοι
Subura having-come-down fight whether as some
λέγουσιν, ἵππῳ τὴν Τροίαν ἡλωκέναι νομίζοντες ἵππον
say by-a-horse — Troy to-have-been-taken thinking a-horse
κολάζουσιν, ἅτε δὴ καὶ γεγονότες

Τρώων ἀγλαὰ τέκνα μεμιγμένα παισὶ Λατίνων·
of-Trojans splendid children mingled with-the-children of-Latins

ἢ ὅτι θυμοειδὲς καὶ πολεμικὸν καὶ ἀρήιον ὁ ἵππος
or because spirited and warlike and martial the horse
ἐστὶ τὰ δὲ προσφιλῆ μάλιστα καὶ πρόσφορα θύουσι
is the and dear most and appropriate they-sacrifice
τοῖς θεοῖς, ὁ δὲ νικήσας θύεται διὰ τὸ νίκης καὶ
to-the gods the and winning is-sacrificed because-of the of-victory and
κράτους οἰκεῖον εἶναι τὸν θεόν; ἢ μᾶλλον ὅτι τοῦ θεοῦ
of-power proper to-be the god or rather because of-the god
στάσιμον τὸ ἔργον ἐστὶ καὶ νικῶσιν οἱ μένοντες ἐν
steadfast the work is and conquer those remaining in
τάξει τοὺς μὴ μένοντας ἀλλὰ φεύγοντας, καὶ κολάζεται
rank those not remaining but fleeing and is-punished
τὸ τάχος ὡς δειλίας ἐφόδιον, καὶ μανθάνουσι συμβολικῶς
the speed as of-cowardice a-means and they-learn symbolically
ὅτι σωτήριον οὐκ ἔστι τοῖς φεύγουσι;
that saving not it-is for-those fleeing
98 'Διὰ τί οἱ τιμηταὶ τὴν ἀρχὴν παραλαβόντες οὐδὲν
for what the censors the office having-taken-over nothing
ἄλλο πράττουσι πρότερον ἢ τὴν τροφὴν ἀπομισθοῦσι
other do first than the feeding contract-out

τῶν ἱερῶν χηνῶν καὶ τὴν γάνωσιν τοῦ ἀγάλματος;’
of-the sacred geese and the polishing of-the statue
πότερον ἀπὸ τῶν εὐτελεστάτων ἀρχόμενοι καὶ μὴ πολλῆς
whether from the cheapest-things beginning and not much
δεομένων δαπάνης μηδὲ πραγματείας, ἢ παλαιά τις αὕτη
needing expense nor trouble or ancient some this
χάρις ἀπομνημονεύεται τοῖς ζῴοις ἀπὸ τῶν Κελτικῶν,
gratitude is-remembered to-the creatures from the Celtic-war
ὅτι τοὺς βαρβάρους ὑπερβαίνοντας ἤδη τὸ περιτείχισμα
because the barbarians climbing already the wall
τοῦ Καπετωλίου νύκτωρ οἱ χῆνες ᾔσθοντο τῶν κυνῶν
— of-Capitol by-night the geese perceived the dogs
καθευδόντων καὶ βοῇ τοὺς φύλακας ἐπήγειραν; ἢ φύλακες
sleeping and with-a-cry the guards roused or guardians
ὄντες οἱ τιμηταὶ τῶν μεγίστων, καὶ προσῆκον ἐπισκοπεῖν καὶ
being the censors of-the greatest-things and it-being-fitting to-oversee and
πολυπραγμονεῖν αὐτοῖς ἱερὰ καὶ δημόσια καὶ βίους καὶ
to-busy-themselves-with for-them sacred-things and public-things and lives and
ἤθη καὶ διαίτας, τὸ φυλακτικώτατον ζῷον εὐθὺς ἐν λόγῳ
characters and ways-of-life the most-watchful animal at-once in account
τίθενται, καὶ ἅμα τῇ τούτων ἐπιμελείᾳ προτρέπονται
place and at-the-same-time by-the of-these care encourage
τοὺς πολίτας μὴ ἀμελεῖν μηδὲ ῥᾳθυμεῖν τῶν ἱερῶν; ἡ
the citizens not to-neglect nor to-be-careless of-the sacred-things the
δὲ γάνωσις τοῦ ἀγάλματος ἀναγκαία· ταχὺ γὰρ ἐξανθεῖ
and polishing of-the statue necessary quickly for fades
τὸ μίλτινον, ᾧ τὰ παλαιὰ τῶν ἀγαλμάτων ἔχρωζον.
the red-ochre with-which the old of-the statues they-colored
‘Διὰ τί τῶν ἄλλων ἱερέων τὸν καταδικασθέντα καὶ 99
for what of-the other priests the-one condemned and
φυγόντα παύοντες ἕτερον αἱροῦνται, τοῦ δ’ “αὔγουρος”,
exiled deposing another do-they-choose of-the but augur

ἕως ζῇ, κἂν ἐπὶ τοῖς μεγίστοις ἀδικήμασι καταγνῶσιν,
as-long-as he-lives even-if for the greatest crimes they-condemn-him
οὐκ ἀφαιροῦνται τὴν ἱερωσύνην (“αὔγουρας” δὲ τοὺς ἐπὶ
not do-they-take-away the priesthood augurs and those over
τῶν οἰωνῶν καλοῦσι);’ πότερον, ὡς ἔνιοι λέγουσι, βούλονται
the omens they-call whether as some say they-wish
μηδένα τὰ τῶν ἱερῶν ἀπόρρητα γιγνώσκειν, ὃς οὐκ
no-one the of-the sacred-things secrets to-know who not
ἔστιν ἱερεύς· ἢ κατειλημμένον ὅρκοις τὸν αὔγουρα μηδενὶ
is a-priest or bound by-oaths the augur to-no-one
φράσειν τὰ τῶν ἱερῶν ἀπολῦσαι τῶν ὅρκων οὐ θέλουσιν
to-tell the of-the sacred-things to-release from-the oaths not they-wish
ἰδιώτην γενόμενον; ἢ τιμῆς οὐκ ἔστιν οὐδ’ ἀρχῆς ἀλλ’
a-private-man having-become or of-honor not is nor of-office but
ἐπιστήμης ὄνομα καὶ τέχνης ὁ αὔγουρ; ὅμοιον οὖν τῷ τὸν
of-knowledge the-name and of-skill the augur like then to-the the
μουσικὸν ἀποψηφίσασθαι μουσικὸν μὴ εἶναι καὶ τὸν ἰατρὸν
musician to-vote a-musician not to-be and the physician
ἰατρὸν τὸ κωλύειν μάντιν εἶναι τὸν μάντιν, ἀφελέσθαι
a-physician the to-forbid a-seer to-be the seer to-take-away
μὴ δυναμένους τὴν δύναμιν αὐτοῦ, κἂν ἀφέλωνται τὴν
not being-able the power his even-if they-take-away the
προσηγορίαν. ἄλλον δ’ οὐ καθιστᾶσιν, εἰκότως τὸν ἐξ
title another and not they-appoint reasonably the from
ἀρχῆς ἀριθμὸν τῶν αὐγούρων φυλάττοντες.
the-beginning number of-the augurs preserving

Slaves keep holiday on the Ides of August, Servius' birthday. Boys wear the bulla to honor the Sabine women, after Tarquin's prize for valor, as a curb on license, or to recall the moon. Boys are named on the ninth day and girls on the eighth, bastards are called spurii from an abbreviation, and Dionysus is called Liber Pater. Maidens are not married on festivals but widows are, Fortune is called Primigenia, actors are histriones after an Etruscan, and kinswomen are not married.

'Διὰ τί ταῖς Αὐγούσταις εἰδοῖς, Σεξτιλίαις δὲ πρότερον 100
for what on-the August Ides Sextilian and formerly
λεγομέναις, ἑορτάζουσιν αἵ τε δοῦλαι καὶ οἱ δοῦλοι
called do-they-celebrate the both slave-women and the slaves
πάντες, αἱ δὲ γυναῖκες μάλιστα ῥύπτεσθαι τὰς κεφαλὰς καὶ
all the and women especially to-wash the heads and
καθαίρειν ἐπιτηδεύουσιν;' ἢ διὰ τὸ Σερούιον τὸν βασιλέα
to-cleanse make-a-practice surely because-of — Servius the king
κατὰ ταύτην τὴν ἡμέραν ἐξ αἰχμαλώτου γενέσθαι
on this the day from a-captive to-have-been-born
θεραπαινίδος ἄδειαν ἔργων ἔχουσιν οἱ θεράποντες, τὸ δὲ
handmaid freedom from-work have the servants the and
πλύνειν τὰς κεφαλὰς ἀρξάμενον ἀπὸ τῶν θεραπαινίδων
to-wash the heads having-begun from the handmaids
διὰ τὴν ἑορτὴν ἄχρι τῶν ἐλευθέρων προῆλθεν;
because-of the festival as-far-as the free advanced
'Διὰ τί κοσμοῦσι τοὺς παῖδας τοῖς περιδεραίοις, ἃ 101
for what do-they-adorn the boys with-the necklaces which
βούλλας καλοῦσι;' πότερον ἐπὶ τιμῇ τῶν ἡρπασμένων
bullae they-call whether in honor of-the carried-off
γυναικῶν, ὥσπερ ἄλλα πολλά, καὶ τοῦτ' ἐψηφίσαντο τοῖς
women as other-things many also this they-voted for-those
ἐξ αὐτῶν γεννωμένοις ὑπάρχειν; ἢ τὴν Ταρκυνίου τιμῶντες
from them born to-belong or the of-Tarquin honoring

ἀνδραγαθίαν; λέγεται γὰρ ἔτι παῖς ὢν ἐν τῇ μάχῃ τῇ πρὸς
bravery it-is-said for still a-boy being in the battle the against
Λατίνους ἅμα καὶ Τυρρηνοὺς ἐμβαλεῖν εἰς τοὺς
Latins at-the-same-time and Tyrrhenians to-have-charged into the
πολεμίους, ἀπορρυεὶς δὲ τοῦ ἵππου καὶ τοὺς ἐπιφερομένους
enemies having-slipped and from-the horse and those charging
ἰταμῶς ὑποστὰς ἐπιρρῶσαι τοὺς Ῥωμαίους· γενομένης
boldly having-withstood to-have-encouraged the Romans having-occurred
δὲ λαμπρᾶς τροπῆς τῶν πολεμίων καὶ μυρίων
and brilliant a-rout of-the enemies and ten-thousand
ἑξακισχιλίων ἀναιρεθέντων, τοῦτο λαβεῖν ἀριστεῖον
six-thousand having-been-killed this to-have-received as-a-prize
παρὰ τοῦ πατρὸς καὶ βασιλέως. [...] ἢ καὶ πρὸς ἀταξίαν
from the father and king (omitted) or also against disorder
ἐστὶ φυλακτήριον τοῦτο, καὶ τρόπον τινὰ τοῦ ἀκολάστου
is a-safeguard this and in-a-way some of-the licentious
χαλινός, αἰσχυνομένων ἀνδροῦσθαι πρὶν ἢ τὸ παιδικὸν
a-bridle being-ashamed to-play-the-man before — the boyish
ἀποθέσθαι παράσημον; ὃ μὲν γὰρ οἱ περὶ Βάρρωνα
to-put-off badge what indeed for those around Varro
λέγουσιν οὐ πιθανόν ἐστι, τῆς βούλλης ὑπὸ Αἰολέων βόλλας
say not persuasive is the bulla by Aeolians bolla
προσαγορευομένης, τοῦτο σύμβολον εὐβουλίας περιτίθεσθαι
being-called this a-token of-good-counsel to-put-on
τοὺς παῖδας. ἀλλ' ὅρα μὴ καὶ τοῦτο διὰ τὴν σελήνην
the boys but see whether also this because-of the moon
φοροῦσι. τὸ γὰρ φαινόμενον σχῆμα τῆς σελήνης, ὅταν
they-wear the for appearing shape of-the moon when
ᾖ διχόμηνος, οὐ σφαιροειδὲς ἀλλὰ φακοειδές ἐστι καὶ
it-is at-the-half-month not spherical but lentil-shaped is and
δισκοειδές, ὡς δ' Ἐμπεδοκλῆς οἴεται, καὶ τὸ ὑποκείμενον.
disk-shaped as and Empedocles thinks also the underlying

‘Διὰ τί τῶν παίδων τοῖς μὲν ἄρρεσιν ἐναταίοις, τοῖς 102
for what of-the children for-the indeed males on-the-ninth-day for-the
δὲ θήλεσιν ὀγδοαίοις τὰ ὀνόματα τίθενται;’ ἢ τὸ μὲν
and females on-the-eighth-day the names do-they-give surely the indeed
προτέροις τοῖς θήλεσιν αἰτίαν ἔχει τὴν φύσιν; καὶ γὰρ
earlier for-the females a-cause has the nature also for
αὔξεται τὸ θῆλυ καὶ ἀκμάζει καὶ τελειοῦται πρότερον τοῦ
grows the female and matures and is-completed sooner than-the
ἄρρενος. τῶν δ’ ἡμερῶν τὰς μετὰ τὴν ἑβδόμην λαμβάνουσιν
male of-the and days the after the seventh they-take
ἡ γὰρ ἑβδόμη σφαλερὰ τοῖς νεογνοῖς πρός τε τἄλλα
the for seventh dangerous for-the newborn regarding both the-other-things
καὶ τὸν ὀμφαλόν· ἑβδομαῖος γὰρ ἀπολύεται τοῖς πλείστοις·
and the navel on-the-seventh-day for it-is-loosed for-the most
ἕως δ’ ἀπολυθῇ, φυτῷ μᾶλλον ἢ ζῴῳ προσέοικε
until and it-is-loosed to-a-plant rather than to-an-animal is-like
τὸ νήπιον. ἢ καθάπερ οἱ Πυθαγορικοὶ τοῦ ἀριθμοῦ τὸν
the infant or as the Pythagoreans of-the number the
μὲν ἄρτιον θῆλυν ἄρρενα δὲ τὸν περιττὸν ἐνόμιζον;
indeed even female male and the odd considered
γόνιμος γάρ ἐστι καὶ κρατεῖ τοῦ ἀρτίου συντιθέμενος. καὶ
productive for it-is and prevails-over the even being-combined and
διαιρουμένων εἰς τὰς μονάδας ὁ μὲν ἄρτιος καθάπερ τὸ
being-divided into the units the indeed even as the
θῆλυ χώραν μεταξὺ κενὴν ἐνδίδωσι, τοῦ δὲ περιττοῦ μόριον
female space between empty leaves of-the and odd a-part
ἀεί τι πλῆρες ὑπολείπεται· διὸ τὸν μὲν ἄρρενι
always some full is-left wherefore the-one indeed for-the-male
τὸν δὲ θήλει πρόσφορον νομίζουσιν. ἢ ὅτι τῶν
the-other and for-the-female suitable they-consider surely because of-the
ἀριθμῶν ἁπάντων τὰ μὲν ἐννέα πρῶτός ἐστι τετράγωνος
numbers all the indeed nine first is square

ἀπὸ περιττοῦ καὶ τελείου τῆς τριάδος, τὰ δ' ὀκτὼ πρῶτος
from odd and perfect the three the and eight first
κύβος ἀπὸ ἀρτίου τῆς δυάδος; δεῖ δὲ τὸν μὲν ἄνδρα
cube from even the two one-must and the indeed man
τετράγωνον εἶναι καὶ περιττὸν καὶ τέλειον, τὴν δὲ γυναῖκα
square to-be and odd and perfect the and woman
καθάπερ τὸν κύβον ἑδραῖον καὶ οἰκουρὸν καὶ δυσμετακίνητον.
as the cube steady and home-keeping and hard-to-move
τούτῳ δὲ προσληπτέον, ὅτι τὰ μὲν ὀκτὼ κύβος ἐστὶν ἀπὸ
to-this and must-be-added that the indeed eight cube is from
δυάδος, τὰ δ' ἐννέα τετράγωνος ἀπὸ τριάδος· χρῶνται
two the and nine square from three use
δὲ δυσὶ μὲν ὀνόμασιν αἱ θήλειαι τρισὶ δ' οἱ ἄρρενες.
and two indeed names the females three and the males
103 Διὰ τί τοὺς ἀπάτορας "σπορίους" υἱοὺς καλοῦσιν;' οὐ
for what the fatherless spurii sons do-they-call not
γάρ, ὡς Ἕλληνες νομίζουσι καὶ λέγουσιν οἱ ῥήτορες ἐν ταῖς
for as Greeks think and say the orators in the
δίκαις, συμφορητοῦ τινος καὶ κοινοῦ σπέρματος γεγόνασιν,
lawsuits of-a-promiscuous some and common seed they-have-been-born
ἀλλ' ἔστιν ὁ Σπόριος τῶν πρώτων ὀνομάτων, ὡς ὁ Σέξτος
but is — Spurius of-the first names as — Sextus
καὶ ὁ Δέκιμος καὶ ὁ Γάιος. τὰ δὲ πρῶτα τῶν ὀνομάτων
and — Decimus and — Gaius the and first of-the names
οὐχ ὁλογραφοῦσιν ἀλλ' ἢ δι' ἑνὸς γράμματος, ὡς τὸν
not they-write-in-full but than through one letter as —
Τίτον καὶ τὸν Λούκιον καὶ τὸν Μάρκον· ἢ διὰ δυεῖν, ὡς
Titus and — Lucius and — Marcus or through two as
τὸν Τιβέριον καὶ τὸν Γναῖον· ἢ διὰ τριῶν, ὡς τὸν Σέξτον
— Tiberius and — Gnaeus or through three as — Sextus
καὶ τὸν Σερούιον. ἔστιν οὖν καὶ ὁ Σπόριος τῶν διὰ δυεῖν
and — Servius is then also — Spurius of-those through two

γραφομένων, τοῦ σ καὶ τοῦ π. γράφουσι δὲ διὰ τούτων
written the s and the p they-write and through these
καὶ τοὺς ἀπάτορας ‘σίνε πάτρις’ οἷον ἄνευ πατρός, τῷ
also the fatherless sine patris as-it-were without father by-the
μὲν σ τὸ ‘σίνε’ τῷ δὲ π τὸ ‘πάτρις’ σημαίνοντες. τοῦτ’
indeed s the sine by-the and p the patris signifying this
οὖν τὴν πλάνην ἐποίησε, τὸ διὰ τῶν αὐτῶν γραμμάτων
then the error caused the through the same letters
τὸ ‘σίνε πάτρις’ καὶ τὸν Σπόριον γράφεσθαι. λεκτέον
the sine patris and — Spurius to-be-written must-be-told
δὲ καὶ τὸν ἕτερον λόγον, ἔστι δ’ ἀτοπώτερος τοὺς
and also the other account is but more-absurd the
γὰρ Σαβίνους φασὶ τὸ τῆς γυναικὸς αἰδοῖον ὀνομάζειν
for Sabines they-say the of-the woman private-part to-name
σπόριον, εἶθ’ οἷον ἐφυβρίζοντας οὕτω προσαγορεύειν τὸν
spurium then as-it-were insulting so to-call the
ἐκ γυναικὸς ἀγάμου καὶ ἀνεγγύου γεγεννημένον.
from a-woman unmarried and unbetrothed born
‘Διὰ τί τὸν Διόνυσον “λίβερουμ πάτρεμ” καλοῦσι;’ πότερον 104
for what — Dionysus Liberum Patrem do-they-call whether
ὡς ἐλευθερίας πατέρα τοῖς πιοῦσι γιγνόμενον· γίγνονται
as of-freedom father to-those having-drunk becoming become
γὰρ οἱ πολλοὶ θρασεῖς καὶ παρρησίας ὑποπιμπλῶνται
for the many bold and of-frankness are-filled
περὶ τὰς μέθας· ἢ ὅτι τὴν λοιβὴν παρέσχεν; ἤ, ὡς
in the drinkings or because the libation he-provided or as
Ἀλέξανδρός φησιν, ἀπὸ τοῦ παρ’ Ἐλευθερὰς τῆς Βοιωτίας
Alexander says from the at Eleutherae — of-Boeotia
Ἐλευθερέως Διονύσου προσαγορευομένου;
Eleuthereus Dionysus being-called

105 ‘Διὰ τίνα αἰτίαν ἐν ταῖς δημοσίαις ἑορταῖς ἔθος οὐκ ἔστι
for what reason at the public festivals the-custom not is
γαμεῖσθαι παρθένους, αἱ δὲ χῆραι γαμοῦνται;’ πότερον,
to-be-married maidens the but widows are-married whether
ὡς ὁ Βάρρων εἴρηκεν, ὅτι λυπούμεναι μὲν αἱ παρθένοι
as — Varro has-said because grieving indeed the maidens
γαμοῦνται, χαίρουσαι δ’ αἱ γυναῖκες, ἑορτῇ δέον
are-married rejoicing and the women at-a-festival it-being-necessary
μηδὲν λυπουμένους ποιεῖν μηδὲ πρὸς ἀνάγκην· ἢ μᾶλλον
nothing grieving to-do nor under compulsion or rather
ὅτι ταῖς μὲν παρθένοις καλὸν μὴ ὀλίγων, ταῖς δὲ χήραις
because for-the indeed maidens fine not few for-the and widows
αἰσχρὸν πολλῶν ὄντων γαμεῖσθαι; ζηλωτὸς γὰρ ὁ πρῶτος
shameful many being to-be-married enviable for the first
γάμος ὁ δὲ δεύτερος ἀπευκταῖος· αἰσχύνονται γάρ, ἂν
marriage the and second to-be-deprecated are-ashamed for if
ζώντων τῶν προτέρων ἑτέρους λαμβάνωσιν, ὀδύρονται
living the former others they-take they-lament
δέ, ἂν ἀποθανόντων. ὅθεν ἡσυχίᾳ χαίρουσι μᾶλλον ἢ
and if having-died whence in-quiet they-rejoice rather than
θορύβοις καὶ προπομπαῖς. αἱ δ’ ἑορταὶ περισπῶσι τοὺς
in-uproars and processions the and festivals distract the
πολλούς, ὥστε τοῖς τοιούτοις μὴ σχολάζειν. ἢ ὅτι καὶ
many so-that to-the such-things not to-have-leisure or because also
τὰς Σαβίνων θυγατέρας ἁρπάσαντες ἐν ἑορτῇ παρθένους
the of-Sabines daughters having-carried-off at a-festival maidens
οὔσας εἰς πόλεμον κατέστησαν, ἐξοιωνίσαντο τὸ γαμεῖν
being into war they-fell they-took-as-an-ill-omen the to-marry
παρθένους ἐν ἱεραῖς ἡμέραις;
maidens on holy days

‘Διὰ τί Ῥωμαῖοι Τύχην σέβονται Πριμιγένειαν, ἣν ἄν 106
for what Romans Fortune revere Primigenia whom —
τις εἴποι πρωτογένειαν;’ ἆρ’ ὅτι Σερουίῳ κατὰ τύχην,
one might-call first-born is-it because to-Servius by fortune
ὥς φασιν, ἐκ θεραπαινίδος γενομένῳ βασιλεῦσαι τῆς
as they-say from a-handmaid born to-be-king —
Ῥώμης ἐπιφανῶς ὑπῆρξεν (οὕτω γὰρ οἱ πολλοὶ Ῥωμαίων
of-Rome conspicuously it-befell so for the most of-Romans
ὑπειλήφασιν)· ἢ μᾶλλον, ὅτι τῆς Ῥώμης ἡ τύχη παρέσχε
have-supposed or rather because — of-Rome the fortune provided
τὴν ἀρχὴν καὶ τὴν γένεσιν; ἢ φυσικώτερον ἔχει λόγον τὸ
the beginning and the origin or more-scientific has explanation the
πρᾶγμα καὶ φιλοσοφώτερον, ὡς τὴν τύχην πάντων οὖσαν
matter and more-philosophical as the fortune of-all being
ἀρχὴν καὶ τὴν φύσιν ἐκ τοῦ κατὰ τύχην συνισταμένην,
the-beginning and the nature from the by chance being-constituted
ὅταν τισὶν ὡς ἔτυχεν ἀποκειμένοις τάξις ἐγγένηται;
when in-some as it-happened lying order arises
‘Διὰ τί τοὺς περὶ τὸν Διόνυσον τεχνίτας “ἰστρίωνας” 107
for what the about — Dionysus artists histriones
Ῥωμαῖοι καλοῦσιν;’ ἢ δι’ ἣν αἰτίαν Κλούβιος Ῥοῦφος
Romans call surely for which reason Cluvius Rufus
ἱστόρηκε; φησὶ γὰρ ἐν τοῖς πάνυ παλαιοῖς χρόνοις Γαΐου τε
has-related he-says for in the very ancient times of-Gaius both
Σουλπικίου καὶ Λικινίου Στόλωνος ὑπατευόντων, λοιμώδη
Sulpicius and of-Licinius Stolo being-consuls a-pestilential
νόσον ἐν Ῥώμῃ γενομένην πάντας ὁμαλῶς διαφθεῖραι
disease in Rome having-occurred all alike to-have-destroyed
τοὺς ἐπὶ σκηνὴν προερχομένους· δεηθεῖσιν οὖν αὐτοῖς
those on stage coming-forward having-asked then to-them
ἐκ Τυρρηνίας ἐλθεῖν πολλοὺς καὶ ἀγαθοὺς τεχνίτας,
from Etruria to-have-come many and good artists

ὧν τὸν πρωτεύοντα δόξῃ καὶ χρόνον πλεῖστον
of-whom the being-first in-reputation and time longest
ἐνευημεροῦντα τοῖς θεάτροις Ἴστρον ὀνομάζεσθαι· καὶ διὰ
thriving in-the theaters Hister to-be-named and because-of
τοῦτο πάντας ‘ἰστρίωνας’ ἀπ’ ἐκείνου προσαγορεύεσθαι.
this all histriones from him to-be-called

108 ‘Διὰ τί δὲ τὰς ἐγγὺς γένους οὐ γαμοῦσι;’ πότερον
for what and the near in-kin not do-they-marry whether
αὔξειν τοῖς γάμοις βουλόμενοι τὰς οἰκειότητας καὶ
to-increase by-the marriages wishing the relationships and
συγγενεῖς πολλοὺς ἐπικτᾶσθαι, διδόντες ἑτέροις καὶ
kinsmen many to-acquire-besides giving to-others and
λαμβάνοντες παρ’ ἑτέρων γυναῖκας· ἢ φοβούμενοι τὰς ἐν
taking from others wives or fearing the in
τοῖς γάμοις τῶν συγγενῶν διαφορὰς ὡς καὶ τὰ φύσει
the marriages of-the kinsmen quarrels as also the by-nature
δίκαια προσαπολλυούσας; ἢ πολλῶν βοηθῶν τὰς γυναῖκας
rights destroying-besides or many helpers the women
ὁρῶντες δι’ ἀσθένειαν δεομένας, οὐκ ἐβούλοντο τὰς
seeing because-of weakness needing not they-wished the
ἐγγὺς γένους συνοικίζειν, ὅπως, ἂν οἱ ἄνδρες ἀδικῶσιν
near in-kin to-marry so-that — the husbands wrong
αὐτάς, οἱ συγγενεῖς βοηθῶσιν;
them the kinsmen might-help

Jupiter's priest may touch neither flour, leaven, nor raw meat, all things incomplete or corrupt. He avoids the goat as lewd and epileptic, and the dog because it keeps suppliants from his refuge. He may not walk under a vine, since a priest must never be mastered by wine, nor touch ivy, a useless clinging plant that rouses Bacchic frenzy. Priests may not hold office, since their duties and a magistrate's cannot be met at once, and a magistrate who condemns citizens is unfit to sacrifice.

'Διὰ τί τῷ ἱερεῖ τοῦ Διός, ὃν Φλάμινα Διάλιν 109
for what for-the priest — of-Jupiter whom Flamen Dialis
καλοῦσιν, οὐκ ἐξῆν ἀλεύρου θιγεῖν, οὐδὲ ζύμης;'
they-call not was-it-allowed flour to-touch nor leaven
ἦ τὸ μὲν ἄλευρον ἀτελὴς τροφὴ καὶ ἄπεπτός
surely the indeed flour incomplete food and undigested
ἐστιν; οὔτε γὰρ ὃ ἦν μεμένηκεν ὁ πυρὸς οὔθ'
is neither for what it-was has-remained the wheat nor
ὃ δεῖ γενέσθαι γέγονεν ὁ ἄρτος, ἀλλὰ καὶ τὴν
what one-must to-become has-become the bread but also the
σπέρματος δύναμιν ἀπολώλεκεν ἅμα καὶ τὴν
of-seed power it-has-lost at-the-same-time and the
σιτίου χρείαν οὐκ ἔσχηκε. διὸ καὶ 'μυλήφατον'
of-food use not it-has-acquired wherefore also mill-slain
ὁ ποιητὴς 'ἄλφιτον' ἐκ μεταφορᾶς ὠνόμασεν ὥσπερ
the poet the-barley-meal by metaphor named as
φονευόμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ἡ δὲ
being-murdered in the grinding and being-destroyed the and
ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτὴ καὶ φθείρει
leaven both has-come from corruption itself and corrupts
τὸ φύραμα μιγνυμένη· γίγνεται γὰρ ἄτονον καὶ
the dough being-mixed it-becomes for slack and
ἀδρανὲς καὶ ὅλως ἔοικε σῆψις ἡ ζύμωσις εἶναι·
weak and altogether seems a-putrefaction the fermentation to-be

πλεονάσασα γοῦν ἀποξύνει παντάπασι καὶ φθείρει τὸ
having-become-excessive at-least it-sours altogether and corrupts the
ἄλευρον.
flour

110 ‘Διὰ τί καὶ σαρκὸς ὠμῆς ἀπείρηται τῷ ἱερεῖ
for what also flesh raw is-it-forbidden for-the priest
ψαύειν;’ πότερον ὠμοφαγίας πάνυ πόρρωθεν
to-touch whether from-eating-raw-flesh very far-off
ἀποτρέπει τὸ ἔθος, ἢ δι’ ἣν τὸ ἄλευρον
turns-away the custom or because-of which the flour
αἰτίαν ἀφοσιοῦνται καὶ τὸ κρέας; οὔτε γάρ ἐστι
reason they-shun also the meat neither for it-is
ζῷον οὔτε ὄψον ἤδη γέγονεν. ἡ γὰρ ἕψησις καὶ
an-animal nor cooked-food already has-become the for boiling and
ὄπτησις ἀλλοίωσις οὖσα καὶ μετακόσμησις ἐξίστησι
roasting an-alteration being and transformation changes
τὴν μορφήν. τὸ δὲ πρόσφατον καὶ ὠμὸν οὐδὲ τὴν
the form the and fresh and raw not-even the
ὄψιν ἔχει καθαρὰν καὶ ἀμίαντον, ἀλλ’ εἰδεχθῆ καὶ
appearance has clean and unstained but repulsive and
ἑλκώδη.
like-a-wound

111 ‘Διὰ τί δὲ κυνὸς καὶ αἰγὸς ἐκέλευον ἀπέχεσθαι τὸν ἱερέα,
for what and from-a-dog and a-goat did-they-bid to-abstain the priest
μήθ’ ἁπτόμενον μήτ’ ὀνομάζοντα;’ πότερον τῆς μὲν αἰγὸς
neither touching nor naming whether the indeed goat
βδελυττόμενοι τὸ ἀκόλαστον καὶ δυσῶδες, ἢ φοβούμενοι
loathing the lewdness and ill-smell or fearing
τὸ νοσηματικόν; δοκεῖ γὰρ ἐπιληψίᾳ καταλαμβάνεσθαι
the morbidity it-seems for by-epilepsy to-be-seized
μάλιστα τῶν ζῴων καὶ προσαναχρώννυσθαι τοῖς φαγοῦσιν
most of-the animals and to-infect those having-eaten

ἢ θιγοῦσιν ὑπὸ τοῦ πάθους ἐχομένης. αἰτίαν δὲ
or having-touched by the disease being-possessed a-cause and
λέγουσι τὴν στενότητα τῶν πνευματικῶν πόρων πολλάκις
they-say the narrowness of-the breathing passages often
ἐπιλαμβανομένην, τεκμαιρόμενοι τῇ λεπτότητι τῆς φωνῆς.
being-stopped judging by-the thinness of-the voice
καὶ γὰρ ἀνθρώπων ὅσοις ἐπιληπτίζουσι συμβαίνει
also for of-men as-many-as being-epileptic it-happens
φθέγγεσθαι, μηκασμῷ παραπλησίαν φωνὴν ἀφιᾶσι. τῷ
to-utter to-bleating similar a-voice they-emit for-the
δὲ κυνὶ τοῦ μὲν ἀκολάστου καὶ δυσώδους ἧττον
but dog of-the indeed lewdness and ill-smell less
ἴσως μέτεστι· καίτοι φασὶν ἔνιοι μήτε τῆς Ἀθηναίων
perhaps belongs and-yet say some neither the of-Athenians
ἀκροπόλεως ἐπιβαίνειν κύνα μήτε τῆς Δηλίων νήσου
acropolis to-set-foot-on a-dog nor the of-Delians island
διὰ τὴν ἐμφανῆ μῖξιν, ὥσπερ βοῶν καὶ συῶν καὶ
because-of the open mating as of-oxen and swine and
ἵππων ἐν θαλάμοις ἀλλ᾽ οὐκ ἐμφανῶς καὶ ἀνέδην
horses in chambers but not openly and without-restraint
ὀχευόντων. τὴν γὰρ ἀληθινὴν αἰτίαν ἀγνοοῦσιν, ὅτι
mating the for true cause they-do-not-know that
μάχιμον ὄντα τὸν κύνα τῶν ἀσύλων καὶ ἁγίων
combative being the dog from-the inviolable and holy
ἐξείργουσιν ἱερῶν, ἀσφαλῆ καταφυγὴν τοῖς ἱκέταις
they-exclude temples safe refuge to-the suppliants
διδόντες.
giving
εἰκὸς μὲν οὖν ἐστι καὶ τὸν ἱερέα τοῦ Διὸς ὥσπερ
likely indeed then it-is also the priest — of-Jupiter as
ἔμψυχον καὶ ἱερὸν καὶ ἄγαλμα καταφύξιμον ἀνεῖσθαι
a-living and sacred and statue of-refuge to-be-left-free

τοῖς δεομένοις καὶ ἱκετεύουσι, μηδενὸς ἀπείργοντος
for-those needing and supplicating none keeping-them-off
μηδ' ἐκφοβοῦντος. διὸ κλινίδιον μὲν ἦν αὐτοῦ
nor frightening wherefore a-couch indeed there-was his
κείμενον ἐν τῷ θυρῶνι τῆς οἰκίας· ὁ δὲ προσπεσὼν
lying in the porch of-the house the and having-fallen
τοῖς γόνασι τὴν ἡμέραν ἐκείνην ἄδειαν εἶχε πληγῶν
at-the knees the day that immunity had from-blows
καὶ κολάσεως· εἰ δὲ δεσμώτης φθαίη προσελθών,
and punishment if and a-prisoner should-first having-approached
ἐλύετο· τοὺς δὲ δεσμοὺς ἐκτὸς οὐ κατὰ θύρας ἀλλ'
he-was-loosed the and bonds outside not by the-doors but
ὑπὲρ τοῦ στέγους ἀπερρίπτουν. οὐδὲν οὖν ὄφελος ἦν
over the roof they-threw nothing then benefit was
οὕτως αὐτὸν ἥμερον παρέχειν καὶ φιλάνθρωπον, εἰ κύων
so himself gentle to-show and humane if a-dog
προειστήκει δεδιττόμενος καὶ ἀπερύκων τοὺς προσφυγεῖν
stood-before-him frightening and keeping-off those to-flee
δεομένους. οὐ μὴν οὐδὲ καθαρεύειν ᾤοντο παντάπασιν
needing not indeed nor to-be-clean did-they-think altogether
οἱ παλαιοὶ τὸ ζῷον· ὀλυμπίων μὲν γὰρ οὐδενὶ θεῶν
the ancients the animal of-the-Olympian indeed for to-none of-gods
καθιέρωται, χθονίᾳ δὲ δεῖπνον Ἑκάτῃ πεμπόμενος εἰς
it-is-consecrated to-chthonian but dinner Hecate sent to
τριόδους ἀποτροπαίων καὶ καθαρσίων ἐπέχει μοῖραν.
crossroads of-averting and of-purifying holds a-share
ἐν δὲ Λακεδαίμονι τῷ φονικωτάτῳ θεῶν Ἐνυαλίῳ
in and Lacedaemon to-the most-murderous of-gods Enyalius
σκύλακας ἐντέμνουσι· Βοιωτοῖς δὲ δημοσίᾳ καθαρμός ἐστι
puppies they-slaughter for-Boeotians and publicly a-purification it-is
κυνὸς διχοτομηθέντος τῶν μερῶν διεξελθεῖν· αὐτοὶ
of-a-dog cut-in-two between-the parts to-pass-through themselves

δὲ Ῥωμαῖοι τοῖς Λυκαίοις, ἃ Λουπερκάλια καλοῦσιν,
and Romans at-the Lycaea which Lupercalia they-call
ἐν τῷ καθαρσίῳ μηνὶ κύνα θύουσιν. ὅθεν οὐκ ἀπὸ
in the of-purification month a-dog sacrifice whence not out-of
τρόπου τοῖς τὸν ὑπέρτατον καὶ καθαρώτατον εἰληφόσι
place for-those the highest and purest having-received
θεραπεύειν θεὸν ἀπειρῆσθαι κύνα ποιεῖσθαι συνήθη καὶ
to-serve god to-be-forbidden a-dog to-make familiar and
σύνοικον.
housemate
Διὰ τίνα δ' αἰτίαν οὐδὲ κιττοῦ θιγεῖν ἐφίετο τῷ 112
for what and reason not-even ivy to-touch was-it-permitted to-the
ἱερεῖ τοῦ Διός, οὐδ' ὁδὸν διελθεῖν ἀναδενδράδος ἄνωθεν
priest — of-Jupiter nor a-road to-pass-through of-a-vine-trellis overhead
διατεταμένης;' ἦ τοῦτο μὲν ὅμοιόν ἐστι τῷ μὴ 'ἐσθίειν
stretched surely this indeed like is to-the not to-eat
ἐπὶ δίφρου' 'μηδ' ἐπὶ χοίνικος καθῆσθαι' 'μηδὲ σάρον
on a-stool nor on a-grain-measure to-sit nor a-broom
ὑπερβαίνειν', οὐ ταῦτα τῶν Πυθαγορικῶν δεδιότων καὶ
to-step-over not these-things the Pythagoreans fearing and
φυλαττομένων, ἀλλ' ἕτερα τούτοις ἀπαγορευόντων; καὶ
guarding-against but other-things by-these forbidding also
γὰρ τὸ ὑπ' ἄμπελον ὑποπορεύεσθαι τὴν ἀναφορὰν ἐπὶ
for the under a-vine to-go-beneath the reference to
τὸν οἶνον εἶχεν, ὡς οὐ θεμιτὸν τῷ ἱερεῖ μεθύσκεσθαι.
the wine had as not lawful for-the priest to-get-drunk
τῶν γὰρ μεθυσκομένων ὑπὲρ κεφαλῆς ὁ οἶνός ἐστι καὶ
of-the for drunken over head the wine is and
πιέζονται καὶ ταπεινοῦνται, δέον ὑπερτέρους
they-are-weighed-down and humbled it-being-necessary superior
εἶναι καὶ κρατεῖν ἀεὶ τῆς ἡδονῆς ταύτης ἀλλὰ μὴ
to-be and to-master always the pleasure this but not

κρατεῖσθαι. τὸν δὲ κιττὸν πότερον ὡς ἄκαρπον καὶ
to-be-mastered the and ivy whether as fruitless and
ἄχρηστον ἀνθρώποις, ἀδρανῆ δὲ καὶ δι᾽ ἀσθένειαν
useless for-men feeble and also because-of weakness
ἑτέρων ὀχούντων δεόμενον, σκιᾷ δὲ καὶ χλωρότητος
others supporting needing with-shade and also of-greenness
ὄψει γοητεύοντα τοὺς πολλούς, οὐκ ᾠοντο δεῖν
by-the-sight bewitching the many not they-thought to-be-proper
ἀσύμβολον ἐν ταῖς οἰκίαις μάτην ἐντρέφεσθαι καὶ
contributing-nothing in the houses idly to-be-reared and
περιπλέκεσθαι, βλαβερὸν ὄντα τοῖς προσδεχομένοις
to-twine harmful being to-the receiving
φυτοῖς τῆς γῆς ἐχόμενον (διὸ τῶν μὲν ὀλυμπίων
plants of-the earth clinging wherefore from-the indeed Olympian
ἱερῶν εἴργεται, καὶ οὔτ᾽ ἐν Ἥρας Ἀθήνησιν οὔτε
rites it-is-excluded and neither in of-Hera at-Athens nor
Θήβησιν ἐν Ἀφροδίτης ἴδοι τις ἂν κιττόν· Ἀγριωνίοις
at-Thebes in of-Aphrodite would-see anyone — ivy at-the-Agrionia
δὲ καὶ Νυκτελίοις, ὧν τὰ πολλὰ διὰ σκότους
but and Nyctelia of-which the most-things in darkness
δρᾶται, πάρεστιν)· ἢ καὶ τοῦτο συμβολικὴ θιάσων
are-done it-is-present or also this a-symbolic of-revel-bands
καὶ βακχευμάτων ἀπαγόρευσις ἦν; αἱ γὰρ ἔνοχοι τοῖς
and of-Bacchic-rites prohibition was the for subject to-the
βακχικοῖς πάθεσι γυναῖκες εὐθὺς ἐπὶ τὸν κιττὸν φέρονται,
Bacchic frenzies women at-once to the ivy rush
καὶ σπαράττουσι δραττόμεναι ταῖς χερσὶ καὶ διεσθίουσαι
and tear clutching with-the hands and devouring
τοῖς στόμασιν· ὥστε μὴ παντελῶς ἀπιθάνους εἶναι
with-the mouths so-that not altogether unpersuasive to-be
τοὺς λέγοντας, ὅτι καὶ πνεῦμα μανίας ἔχων ἐγερτικὸν
those saying that also a-spirit of-madness having arousing

καὶ παρακινητικὸν ἐξίστησι καὶ ταράττει, καὶ ὅλως
and exciting it-unhinges and confounds and altogether
ἄοινον ἐπάγει μέθην καὶ χάριν τοῖς ἐπισφαλῶς πρὸς
wineless brings-on drunkenness and delight to-those precariously toward
ἐνθουσιασμὸν ἔχουσι.
inspiration disposed
‘Διὰ τί τοῖς ἱερεῦσι τούτοις ἀρχὴν οὐκ ἐφεῖτο 113
for what for-the priests these office not was-it-permitted
λαβεῖν οὐδὲ μετελθεῖν, ἀλλὰ ῥαβδούχῳ τε χρῶνται καὶ
to-take nor to-seek but a-lictor both they-use and
δίφρον ἡγεμονικὸν ἐπὶ τιμῇ καὶ παραμυθίᾳ τοῦ μὴ
a-chair curule as an-honor and consolation of-the not
ἄρχειν ἔχουσι;’ πότερον, ὡς ἐνιαχοῦ τῆς Ἑλλάδος
to-hold-office have whether as in-some-places — of-Greece
ἀντίρροπον ἦν τὸ τῆς ἱερωσύνης ἀξίωμα πρὸς τὸ
equal-in-weight was the of-the priesthood dignity to the
τῆς βασιλείας, καὶ μὴ τυχόντας ἱερεῖς ἀπεδείκνυσαν
of-the kingship and not the-chance-comers priests they-appointed
ἢ μᾶλλον ὅτι, τῶν μὲν ἱερέων ὡρισμένας πράξεις
or rather because of-the indeed priests fixed duties
ἐχόντων τῶν δ’ ἀρχόντων ἀτάκτους καὶ ἀορίστους,
having of-the and magistrates irregular and undefined
οὐκ ἦν δυνατὸν εἰς ἓν ἅμα τῶν καιρῶν συμπεσόντων
not it-was possible into one at-once the occasions having-coincided
ἑκατέρῳ παρεῖναι τὸν αὐτόν, ἀλλ’ ἔδει θάτερα
to-each to-be-present the same-man but it-was-necessary one-of-the-two
πολλάκις ἀμφοτέρων ἐπειγόντων ἀπολείποντα νῦν
often both pressing leaving now
μὲν ἀσεβεῖν τοὺς θεούς, νῦν δὲ βλάπτειν τοὺς
indeed to-be-impious-toward the gods now and to-harm the
πολίτας; ἢ ταῖς ἀνθρωπίναις ἐνορῶντες ἀρχαῖς οὐκ
citizens or in-the human seeing offices not

ἐλάττονα τῆς ἐξουσίας τὴν ἀνάγκην προσοῦσαν, καὶ
less than-the authority the constraint attached and
τὸν ἄρχοντα δήμου, καθάπερ Ἱπποκράτης ἔφη τὸν
the magistrate of-the-people as Hippocrates said the
ἰατρόν, δεινὰ μὲν ὁρῶντα δεινῶν δ' ἁπτόμενον,
physician dread-things indeed seeing dread-things and touching
ἐπ' ἀλλοτρίοις δὲ κακοῖς ἰδίας λύπας καρπούμενον,
at others' and misfortunes his-own griefs reaping
οὐχ ὅσιον ἡγοῦντο θύειν θεοῖς καὶ ἱερῶν κατάρχεσθαι
not holy they-considered to-sacrifice to-gods and rites to-begin
γενόμενον ἐν καταδίκαις καὶ θανατώσεσι πολιτῶν,
having-been in condemnations and executions of-citizens
πολλάκις δὲ καὶ συγγενῶν καὶ οἰκείων, οἷα καὶ Βρούτῳ
often and also of-kinsmen and of-relatives such-as also to-Brutus
συνέτυχε;
happened

PLUTARCH

ΑΙΤΙΑ ΕΛΛΗΝΙΚΑ

Greek Questions

The Greek Questions open with local institutions: the dusty-feet and artynoi of Epidaurus, Cyme's ass-rider, the kindler of Soli, the amnemones and aphester of Cnidus, the Arcadian and Spartan good men, and the Opuntian barley-gatherer. Then come the floating clouds, the Boeotian broad-haired, and the hosioter and month Bysios at Delphi. Last come the phyximelon, the Eretrians slung off from Corcyra, and Delphi's three nine-year festivals, ending with Charila, the orphan girl whose suicide the Delphians still atone for.

'Τίνες οἱ ἐν Ἐπιδαύρῳ κονίποδες καὶ ἄρτυνοι;' οἱ μὲν τὸ 1
who the in Epidaurus dusty-feet and artynoi those indeed the
πολίτευμα *** ὀγδοήκοντα καὶ ἑκατὸν ἄνδρες ἦσαν· ἐκ
governing-body (lacuna) eighty and hundred men were from
δὲ τούτων ᾑροῦντο βουλευτάς, οὓς 'ἀρτύνους' ἐκάλουν.
and these they-chose councilors whom artynoi they-called
τοῦ δὲ δήμου τὸ πλεῖστον ἐν ἀγρῷ διέτριβεν· ἐκαλοῦντο
of-the and people the most in the-country spent-time they-were-called
δὲ 'κονίποδες', ὡς συμβαλεῖν ἔστιν ἀπὸ τῶν ποδῶν
and dusty-feet as to-infer it-is-possible from the feet
γνωριζόμενοι κεκονιμένων, ὁπότε κατέλθοιεν εἰς τὴν πόλιν.
recognized dusty whenever they-came-down into the city
'Τίς ἡ παρὰ Κυμαίοις ὀνοβάτις;' τῶν γυναικῶν τὴν ἐπὶ 2
what the among Cymaeans ass-rider of-the women the in
μοιχείᾳ ληφθεῖσαν ἀγαγόντες εἰς ἀγορὰν ἐπὶ λίθου τινὸς
adultery caught leading into the-market-place on a-stone certain
ἐμφανῆ πᾶσι καθίστασαν· εἶθ' οὕτως ἀνεβίβαζον ἐπ' ὄνον,
visible to-all they-set then so they-mounted on an-ass
καὶ τὴν πόλιν κύκλῳ περιαχθεῖσαν ἔδει πάλιν ἐπὶ τὸν
and the city around led-around it-was-necessary again on the
αὐτὸν λίθον καταστῆναι καὶ τὸ λοιπὸν ἄτιμον διατελεῖν,
same stone to-stand and the rest dishonored to-continue

‘ὀνοβάτιν’ προσαγορευομένην. τὸν δὲ λίθον ἀπὸ τούτου
ass-rider called the and stone from this
καθαρὸν οὐ νομίζοντες ἀφωσιοῦντο. ἦν δὲ καὶ φυλάκτου
clean not considering they-shunned there-was and also of-a-keeper
τις ἀρχὴ παρ’ αὐτοῖς· ὁ δὲ ταύτην ἔχων τὸν μὲν
a-certain office among them the and this holding the indeed
ἄλλον χρόνον ἐτήρει τὸ δεσμωτήριον, εἰς δὲ τὴν βουλὴν ἐν
other time guarded the prison into and the council at
τῷ νυκτερινῷ συλλόγῳ παριὼν ἐξῆγε τοὺς βασιλεῖς τῆς
the nocturnal assembly coming-forward led-out the kings by-the
χειρὸς καὶ κατεῖχε, μέχρι περὶ αὐτῶν ἡ βουλὴ διαγνοίη,
hand and held-them until about them the council should-decide
πότερον ἀδικοῦσιν ἢ οὔ, κρύβδην φέρουσα τὴν ψῆφον.
whether they-do-wrong or not secretly casting the vote

3 Τίς παρὰ Σόλοις ἡ ὑπεκκαύστρια;’ τὴν τῆς Ἀθηνᾶς
who among Soli the kindler the — of-Athena
ἱέρειαν οὕτω καλοῦσιν, ὅτι ποιεῖταί τινας θυσίας καὶ
priestess so they-call because she-makes certain sacrifices and
ἱερουργίας ἀποτροπαίους.
rites averting

4 ‘Τίνες ἐν Κνίδῳ οἱ ἀμνήμονες καὶ τίς ὁ ἀφεστήρ;’
who in Cnidus the amnemones and who the aphester
ἑξήκοντα προκρίτοις ἀνδράσιν ἐκ τῶν ἀρίστων οἷον
sixty chosen men from the best as
ἐπισκόποις ἐχρῶντο διὰ βίου καὶ προβούλοις τῶν
overseers they-used for life and preliminary-councilors of-the
μεγίστων ἐκαλοῦντο δ’ ‘ἀμνήμονες’ ὡς ἄν τις εἰκάσειε
greatest-matters they-were-called and amnemones as — one might-conjecture
διὰ τὸ ἀνυπεύθυνον, εἰ μὴ νὴ Δία πολυμνήμονές τινες
because-of the unaccountability if not by Zeus remembering-much some
ὄντες. ὁ δὲ τὰς γνώμας ἐρωτῶν ‘ἀφεστήρ’.
being the and the opinions asking aphester

‘Τίνες οἱ παρ’ Ἀρκάσι καὶ Λακεδαιμονίοις χρηστοί;’ 5
who the among Arcadians and Lacedaemonians good-ones
Λακεδαιμόνιοι Τεγεάταις διαλλαγέντες ἐποιήσαντο συνθήκας
Lacedaemonians with-Tegeans reconciled made a-treaty
καὶ στήλην ἐπ’ Ἀλφειῷ κοινὴν ἀνέστησαν, ἐν ᾗ μετὰ
and a-pillar by Alpheus common set-up on which with
τῶν ἄλλων γέγραπται ‘Μεσσηνίους ἐκβαλεῖν ἐκ τῆς
the other-things is-written Messenians to-expel from the
χώρας καὶ μὴ ἐξεῖναι “χρηστούς” ποιεῖν’ ἐξηγούμενος οὖν
land and not to-be-allowed good to-make explaining then
ὁ Ἀριστοτέλης τοῦτό φησι δύνασθαι τὸ μὴ ἀποκτιννύναι
— Aristotle this he-says to-mean the not to-kill
βοηθείας χάριν τοῖς λακωνίζουσι τῶν Τεγεατῶν.
of-help for-the-sake to-those Laconizing of-the Tegeans
‘Τίς ὁ παρ’ Ὀπουντίοις κριθολόγος;’ οἱ πλεῖστοι τῶν 6
who the among Opuntians barley-gatherer the most of-the
Ἑλλήνων πρὸς τὰς πάνυ παλαιὰς θυσίας ἐχρῶντο ταῖς
Greeks for the very ancient sacrifices used the
κριθαῖς, ἀπαρχομένων τῶν πολιτῶν. τὸν μὲν οὖν ἐπὶ τῶν
barley offering-first-fruits the citizens the indeed then over the
θυσιῶν ἄρχοντα καὶ ταύτας κομιζόμενον τὰς ἀπαρχάς
sacrifices officer and these collecting the first-fruits
‘κριθολόγον’ ὠνόμαζον. δύο δ’ ἦσαν ἱερεῖς παρ’ αὐτοῖς,
barley-gatherer they-named two and were priests among them
ὁ μὲν περὶ τὰ θεῖα τεταγμένος, ὁ δὲ περὶ
the(-one) indeed over the divine-things appointed the(-other) and over
τὰ δαιμόνια.
the spirit-things
‘Τίνες αἱ πλωιάδες νεφέλαι;’ τὰς ὑπόμβρους μάλιστα καὶ 7
what the floating clouds the rainy most and
περιφερομένας ἐκάλουν ‘πλωιάδας’, ὡς Θεόφραστος ἐν
drifting-about they-called floating as Theophrastus in

τετάρτῃ περὶ μεταρσίων εἴρηκε κατὰ λέξιν ‘ἐπεὶ καὶ αἱ
the-fourth on meteorology has-said word for-word since also the
πλωιάδες αὗται νεφέλαι καὶ αἱ συνεστῶσαι, ἀκίνητοι δὲ
floating these clouds and the condensed motionless and
καὶ τοῖς χρώμασιν ἔκλευκοι, δηλοῦσι διαφοράν τινα τῆς
and in-the colors white show a-difference some of-the
ὕλης, ὡς οὔτ’ ἐξυδατουμένης οὔτ’ ἐκπνευματουμένης.’
matter as neither turning-to-water nor turning-to-wind

8 ‘Τίς ὁ παρὰ Βοιωτοῖς πλατυχαίτας;’ τοὺς οἰκίᾳ γειτνιῶντας
who the among Boeotians broad-haired those in-house neighboring
ἢ χωρίοις ὁμοροῦντας αἰολίζοντες οὕτω καλοῦσιν ὡς τὸ
or in-lands bordering speaking-Aeolic so they-call as the
πλεῖστον ἔχοντας. παραθήσομαι δὲ λέξιν μίαν ἐκ τοῦ
most having I-will-cite and a-phrase one from the
θεσμοφυλακίου νόμου, πλειόνων οὐσῶν.
of-the-thesmophylakes law more being

9 ‘Τίς ὁ παρὰ Δελφοῖς ὁσιωτὴρ καὶ διὰ τί βύσιον ἕνα τῶν
who the at Delphi hosioter and for what Bysios one of-the
μηνῶν καλοῦσιν;’ ‘ὁσιωτῆρα’ μὲν καλοῦσι τὸ θυόμενον
months do-they-call hosioter indeed they-call the sacrificed
ἱερεῖον, ὅταν ‘ὅσιος’ ἀποδειχθῇ. πέντε δ’ εἰσὶν ὅσιοι
victim when holy-one is-appointed five and are holy-ones
διὰ βίου, καὶ τὰ πολλὰ μετὰ τῶν προφητῶν δρῶσιν
for life and the most-things with the prophets do
οὗτοι καὶ συνιερουργοῦσιν, ἅτε γεγονέναι δοκοῦντες ἀπὸ
these and assist-at-sacrifices as to-have-been-born seeming from
Δευκαλίωνος. ὁ δὲ ‘βύσιος’ μήν, ὡς μὲν οἱ πολλοὶ νομίζουσι,
Deucalion the and Bysios month as indeed the many think
φύσιός ἐστιν· ἔαρος γὰρ ἄρχει καὶ τὰ πολλὰ φύεται
of-growth is of-spring for it-begins and the most-things grow
τηνικαῦτα καὶ διαβλαστάνει. τὸ δ’ ἀληθὲς οὐκ ἔχει οὕτως·
at-that-time and sprout the but truth not is so

οὐ γὰρ ἀντὶ τοῦ φ τῷ β χρῶνται Δελφοί, καθάπερ
not for instead-of the phi the beta use Delphians as
Μακεδόνες ‘Βίλιππον’ καὶ ‘βαλακρόν’ καὶ ‘Βερονίκην’
Macedonians Bilippus and balacrus and Beronice
λέγοντες, ἀλλ’ ἀντὶ τοῦ π· καὶ γὰρ τὸ πατεῖν ‘βατεῖν’ καὶ
saying but instead-of the pi also for the to-tread batein and
τὸ πικρὸν ‘βικρόν’ ἐπιεικῶς καλοῦσιν. ἔστιν οὖν πύσιος ὁ
the bitter bicron commonly they-call is then pysios the
‘βύσιος’, ἐν ᾧ πυστιῶνται καὶ πυνθάνονται τοῦ θεοῦ· τὸ
bysios in which they-inquire and learn-by-inquiry of-the god the
γὰρ ἐννοεῖν καὶ πάτριον. ἐν τῷ μηνὶ γὰρ τούτῳ χρηστήριον
for meaning both ancestral in the month for this an-oracle
ἐγίγνετο καὶ ἑβδόμην ταύτην νομίζουσι τοῦ θεοῦ γενέθλιον,
took-place and the-seventh this they-consider of-the god birthday
καὶ πολύφθοον ὀνομάζουσιν οὐ διὰ τὸ πέττεσθαι φθοῖς,
and Polyphthoös they-name not because-of the to-be-baked cakes
ἀλλὰ πολυπευθῆ καὶ πολυμάντευτον οὖσαν. ὀψὲ γὰρ
but much-inquiring and much-consulted being late for
ἀνείθησαν αἱ κατὰ μῆνα μαντεῖαι τοῖς δεομένοις, πρότερον
were-granted the by month oracles to-those needing formerly
δ’ ἅπαξ ἐθεμίστευεν ἡ Πυθία τοῦ ἐνιαυτοῦ κατὰ ταύτην
and once gave-oracles the Pythia in-the year on this
τὴν ἡμέραν, ὡς Καλλισθένης καὶ Ἀναξανδρίδης ἱστορήκασι.
the day as Callisthenes and Anaxandrides have-related
‘Τί τὸ φυξίμηλον;’ τῶν μικρῶν ἐστι καὶ χαμαιζήλων 10
what the phyximelon of-the small is and low-growing
φυτῶν, ὧν ἐπιόντα τοὺς βλαστοὺς τὰ βοσκήματα
plants of-which approaching the shoots the flocks
κολούει καὶ ἀδικεῖ καὶ λυμαίνεται τὴν αὔξησιν· ὅταν γοῦν
crop and hurt and damage the growth when at-least
ἀναδραμόντα μέγεθος λάβῃ καὶ διαφύγῃ τὸ βλάπτεσθαι
having-shot-up size it-takes and escapes the to-be-harmed

ὑπὸ τῶν ἐπινεμομένων, ‘φυξίμηλα’ καλεῖται. τὸ δὲ
by those grazing phyximela it-is-called the and
μαρτύριον Αἰσχύλος.
witness Aeschylus

11 ‘Τίνες οἱ ἀποσφενδόνητοι;’ Κέρκυραν τὴν νῆσον Ἐρετριεῖς
who the slung-off Corcyra the island Eretrians
κατῴκουν· Χαρικράτους δὲ πλεύσαντος ἐκ Κορίνθου μετὰ
inhabited Charicrates and having-sailed from Corinth with
δυνάμεως καὶ τῷ πολέμῳ κρατοῦντος, ἐμβάντες εἰς τὰς
a-force and in-the war prevailing having-embarked into the
ναῦς οἱ Ἐρετριεῖς ἀπέπλευσαν οἴκαδε, προαισθόμενοι δ’
ships the Eretrians sailed-away home having-learned-beforehand and
οἱ πολῖται, τῆς χώρας εἶργον αὐτοὺς καὶ ἀποβαίνειν
the citizens from-the land they-kept-out them and to-land
ἐκώλυον σφενδονῶντες, μὴ δυνάμενοι δὲ μήτε πεῖσαι μήτε
prevented slinging not being-able and neither to-persuade nor
βιάσασθαι πολλοὺς καὶ ἀπαραιτήτους ὄντας, ἐπὶ Θρᾴκης
to-force many and inexorable being to Thrace
ἔπλευσαν καὶ κατασχόντες χωρίον, ἐν ᾧ πρότερον
they-sailed and having-occupied a-place in which formerly
οἰκῆσαι Μέθωνα τὸν Ὀρφέως πρόγονον ἱστοροῦσι, τὴν
to-have-dwelt Methon the of-Orpheus ancestor they-relate the
μὲν πόλιν ὠνόμασαν Μεθώνην, ὑπὸ δὲ τῶν προσοίκων
indeed city they-named Methone by and the neighbors
‘ἀποσφενδόνητοι’ προσωνομάσθησαν.
slung-off they-were-nicknamed

12 ‘Τίς ἡ παρὰ Δελφοῖς Χάριλα;’ τρεῖς ἄγουσι Δελφοὶ
what the at Delphi Charila three hold Delphians
ἐννaετηρίδας κατὰ τὸ ἑξῆς, ὧν τὴν μὲν Στεπτήριον
nine-year-festivals in the succession of-which the(-one) indeed Stepterion
καλοῦσι, τὴν δ’ Ἡρωίδα, τὴν δὲ Χάριλαν. τὸ μὲν
they-call the(-other) and Herois the(-other) and Charila — indeed

οὖν Στεπτήριον ἔοικε μίμημα τῆς πρὸς τὸν Πύθωνα τοῦ
then Stepterion seems an-imitation of-the against — Python of-the
θεοῦ μάχης εἶναι καὶ τῆς μετὰ τὴν μάχην ἐπὶ τὰ Τέμπη
god battle to-be and of-the after the battle to — Tempe
φυγῆς καὶ ἐκδιώξεως. οἱ μὲν γὰρ φυγεῖν ἐπὶ τῷ φόνῳ
flight and pursuit those indeed for to-have-fled for the slaying
φασὶ χρῄζοντα καθαρσίων, οἱ δὲ τῷ Πύθωνι τετρωμένῳ
say needing purifications those and — Python wounded
καὶ φεύγοντι κατὰ τὴν ὁδόν, ἣν νῦν ἱερὰν καλοῦμεν,
and fleeing along the road which now sacred we-call
ἐπακολουθεῖν καὶ μικρὸν ἀπολειφθῆναι τῆς τελευτῆς·
to-follow and a-little to-have-fallen-short of-the death
κατέλαβε γὰρ αὐτὸν ἐκ τοῦ τραύματος ἄρτι τεθνηκότα
he-found for him from the wound just having-died
καὶ κεκηδευμένον ὑπὸ τοῦ παιδός, ᾧ ὄνομα ἦν Αἴξ, ὡς
and buried by the child whose name was Aix as
λέγουσι. τὸ μὲν οὖν Στεπτήριον τούτων ἢ τοιούτων τινῶν
they-say — indeed then Stepterion of-these or such some
ἀπομίμησίς ἐστιν ἑτέρων. τῆς δ' Ἡρωίδος τὰ πλεῖστα
an-imitation is others of-the and Herois the most
μυστικὸν ἔχει λόγον, ὃν ἴσασιν αἱ Θυιάδες, ἐκ δὲ τῶν
a-mystic has meaning which know the Thyiades from and the-things
δρωμένων φανερῶς Σεμέλης ἄν τις ἀναγωγὴν εἰκάσειε.
performed openly of-Semele — one bringing-up might-conjecture
περὶ δὲ τῆς Χαρίλας τοιαῦτά τινα μυθολογοῦσι. λιμὸς ἐξ
about and — Charila such some they-tell famine from
αὐχμοῦ τοὺς Δελφοὺς κατέσχε, καὶ πρὸς τὰς θύρας τοῦ
drought the Delphians seized and to the doors of-the
βασιλέως ἐλθόντες μετὰ τέκνων καὶ γυναικῶν ἱκέτευον.
king having-come with children and wives they-supplicated
ὁ δὲ τῶν ἀλφίτων καὶ τῶν χεδρόπων μετεδίδου τοῖς
he and of-the barley-meal and of-the pulse gave-a-share to-the

γνωριμωτέροις αὐτῶν· οὐ γὰρ ἦν ἱκανὰ πᾶσιν. ἐλθούσης
more-notable of-them not for were enough for-all having-come
δὲ παιδὸς ἔτι μικρᾶς ὀρφανῆς γονέων καὶ προσλιπαρούσης,
and a-girl still small orphan of-parents and pressing-him
ἐρράπισεν αὐτὴν ὑποδήματι καὶ τῷ προσώπῳ τὸ ὑπόδημα
he-struck her with-a-shoe and in-the face the shoe
προσέρριψεν· ἡ δέ, πενιχρά τις οὖσα καὶ ἔρημος οὐκ
flung she and poor a-certain being and desolate not
ἀγεννὴς δὲ τὸ ἦθος, ἐκποδὼν γενομένη καὶ λύσασα τὴν
ignoble but the character out-of-the-way having-gone and having-loosed the
ζώνην ἀνήρτησεν ἑαυτήν. ἐπιτείνοντος δὲ τοῦ λιμοῦ καὶ
girdle hanged herself increasing and the famine and
νοσημάτων προσγενομένων, ἀνεῖλεν ἡ Πυθία τῷ βασιλεῖ
diseases having-come-in-addition proclaimed the Pythia to-the king
Χάριλαν ἱλάσκεσθαι παρθένον αὐτοθάνατον. μόλις οὖν
Charila to-appease a-maiden self-slain with-difficulty then
ἀνευρόντες ὅτι τοὔνομα τοῦτ᾽ ἦν τῇ ῥαπισθείσῃ παιδί,
having-found-out that the-name this was for-the struck girl
μεμιγμένην τινὰ καθαρμῷ θυσίαν ἀπετέλεσαν, ἣν
mingled a-certain with-purification sacrifice they-performed which
ἐπιτελοῦσιν ἔτι καὶ νῦν δι᾽ ἐννέα ἐτῶν. προκάθηται μὲν γὰρ
they-perform still even now every nine years presides indeed for
ὁ βασιλεὺς τῶν ἀλφίτων καὶ τῶν χεδρόπων ἐπιδιδοὺς πᾶσι
the king over-the barley-meal and the pulse giving-out to-all
καὶ ξένοις καὶ πολίταις, κομίζεται δὲ τῆς Χαρίλας παιδικὸν
both strangers and citizens is-brought and — of-Charila a-child's
εἴδωλον· ὅταν οὖν πάντες λάβωσιν, ὁ μὲν βασιλεὺς
image when then all have-received the indeed king
ῥαπίζει τῷ ὑποδήματι τὸ εἴδωλον, ἡ δὲ τῶν Θυιάδων
strikes with-the shoe the image the and of-the Thyiades
ἀρχηγὸς ἀραμένη κομίζει πρός τινα τόπον φαραγγώδη,
leader having-lifted carries to some place ravine-like

κἀκεῖ σχοινίον περιάψαντες τῷ τραχήλῳ τοῦ εἰδώλου
and-there a-cord having-fastened to-the neck of-the image
κατορύττουσιν, ὅπου τὴν Χάριλαν ἀπαγξαμένην ἔθαψαν.
they-bury where — Charila having-hanged-herself they-buried

II · QUESTIONS 13–20

Temon the Aenianian, begging, took the clod the Inachian king gave in mockery; after their king Phemius killed the Inachian king Hyperochus with a stone, the Aenianians won the land, and Temon's descendants receive the beggar's meat. Odysseus, exiled by Neoptolemus, was paid a yearly compensation, and the Koliadai descend from Eumaeus; Locrus founded his cities where a dog-briar pricked him. Megarian women wore Habrote's robe, spear-friends were ransomed captives, and Megara's poor exacted their interest back. Anthedon's oracle is explained, and Prienian women swore by the darkness at the oak where the Milesians killed the Prienians' best men.

'Τί τὸ πτωχικὸν κρέας παρ' Αἰνιᾶσι;' πλείονες γεγόνασιν 13
what the beggar's meat among Aenianians several have-been
Αἰνιάνων μεταναστάσεις. πρῶτον μὲν γὰρ οἰκοῦντες περὶ
of-Aenianians migrations first indeed for dwelling around
τὸ Δώτιον πεδίον ἐξέπεσον ὑπὸ Λαπιθῶν εἰς Αἴθικας.
the Dotian plain they-were-driven-out by Lapiths to Aethices
ἐκεῖθεν τῆς Μολοσσίας τὴν περὶ τὸν Ἀραούαν χώραν
thence — of-Molossia the about — Aravas land
κατέσχον, ὅθεν ὠνομάσθησαν Παραοῦαι. μετὰ ταῦτα
they-occupied whence they-were-named Paravaei after these-things
Κίρραν κατέσχον· ἐν δὲ Κίρρῃ καταλεύσαντες Οἴνοκλον
Cirrha they-occupied in and Cirrha having-stoned Oenoclus
τὸν βασιλέα, τοῦ θεοῦ προστάξαντος, εἰς τὴν περὶ τὸν
the king the god having-commanded into the about —
Ἴναχον χώραν κατέβησαν οἰκουμένην ὑπ' Ἰναχιέων καὶ
Inachus land they-went-down inhabited by Inachians and

Ἀχαιῶν. γενομένου δὲ χρησμοῦ τοῖς μὲν ἂν μεταδῶσι
Achaeans having-come and an-oracle to-those indeed if they-share
τῆς χώρας ἀποβαλεῖν ἅπασαν, τοῖς δ' ἂν λάβωσι παρ'
of-the land to-lose all to-those and if they-take from
ἑκόντων καθέξειν, Τέμων, ἀνὴρ ἐλλόγιμος τῶν Αἰνιάνων,
willing-givers to-hold Temon a-man notable of-the Aenianians
ἀναλαβὼν ῥάκια καὶ πήραν ὡς προσαιτήσων ἀφίκετο πρὸς
having-taken-up rags and a-wallet as going-to-beg came to
τοὺς Ἰναχιεῖς· ὕβρει δὲ καὶ πρὸς γέλωτα τοῦ βασιλέως
the Inachians in-insolence and and for laughter the king
βῶλον ἐπιδόντος αὐτῷ, δεξάμενος εἰς τὴν πήραν ἐνέβαλε
a-clod having-given him having-received into the wallet he-threw-it
καὶ ἀφανὴς ἦν ἠγαπηκὼς τὸ δῶρον· ἀπεχώρησε γὰρ
and unseen was having-welcomed the gift he-went-away for
εὐθὺς οὐδὲν προσαιτήσας. οἱ δὲ πρεσβύτεροι θαυμάσαντες
at-once nothing having-begged-further the and elders wondering
ἀνεμιμνήσκοντο τοῦ χρησμοῦ, καὶ τῷ βασιλεῖ προσιόντες
recalled the oracle and to-the king approaching
ἔλεγον μὴ καταφρονῆσαι μηδὲ προέσθαι τὸν ἄνθρωπον.
said not to-despise nor to-let-go the man
αἰσθόμενος οὖν ὁ Τέμων τὴν διάνοιαν αὐτῶν ὥρμησε φεύγειν,
having-perceived then — Temon the intention of-them set-out to-flee
καὶ διέφυγεν εὐξάμενος τῷ Ἀπόλλωνι καθ' ἑκατόμβης. ἐκ
and escaped having-vowed — to-Apollo for a-hecatomb from
δὲ τούτου μονομαχοῦσιν οἱ βασιλεῖς, καὶ τὸν τῶν Ἰναχιέων
and this fight-in-single-combat the kings and the of-the Inachians
Ὑπέροχον ὁ τῶν Αἰνιάνων Φήμιος ὁρῶν μετὰ κυνὸς αὐτῷ
Hyperochus the of-the Aenianians Phemius seeing with a-dog him
προσφερόμενον οὐκ ἔφη δίκαια ποιεῖν, δεύτερον ἐπάγοντα
attacking not he-said just-things to-do a-second bringing-on
μαχόμενον· ἀπελαύνοντος δὲ τοῦ Ὑπερόχου τὸν κύνα καὶ
fighter driving-away and — Hyperochus the dog and

μεταστρεφομένου, λίθῳ βαλὼν ὁ Φήμιος αὐτὸν ἀναιρεῖ.
turning-around with-a-stone having-struck — Phemius him kills
κτησάμενοι δὲ τὴν χώραν, τοὺς Ἰναχιεῖς μετὰ τῶν Ἀχαιῶν
having-acquired and the land the Inachians with the Achaeans
ἐκβαλόντες, τὸν μὲν λίθον ἐκεῖνον ὡς ἱερὸν σέβονται καὶ
having-expelled the indeed stone that as sacred they-revere and
θύουσιν αὐτῷ καὶ τοῦ ἱερείου τῷ δημῷ περικαλύπτουσιν.
sacrifice to-it and of-the victim with-the fat they-cover-it
ὅταν δὲ τῷ Ἀπόλλωνι τὴν ἑκατόμβην ἀποδιδῶσι, τῷ
when and — to-Apollo the hecatomb they-pay —
Διὶ βοῦν καθιερεύσαντες, μερίδα τοῖς Τέμωνος ἀπογόνοις
to-Zeus an-ox having-sacrificed a-portion to-the of-Temon descendants
ἐξαίρετον νέμουσι, καὶ ‘πτωχικὸν κρέας’ ἐπονομάζουσι.
special they-assign and beggar's meat they-call-it
‘Τίνες οἱ παρ’ Ἰθακησίοις Κολιάδαι καὶ τίς ὁ φάγιλος; 14
who the among Ithacans Koliadai and what the phagilos
τῷ Ὀδυσσεῖ μετὰ τὴν μνηστηροφονίαν οἱ ἐπιτήδειοι τῶν
— to-Odysseus after the slaying-of-the-suitors the relatives of-the
τεθνηκότων ἐπανέστησαν, μεταπεμφθεὶς δ’ ὑπ’ ἀμφοτέρων
dead rose-up summoned and by both
διαιτητὴς Νεοπτόλεμος ἐδικαίωσε τὸν μὲν Ὀδυσσέα
arbitrator Neoptolemus ruled — indeed Odysseus
μεταναστῆναι καὶ φεύγειν ἐκ τῆς Κεφαλληνίας καὶ
to-depart and to-go-into-exile from — Cephallenia and
Ζακύνθου καὶ Ἰθάκης ἐφ’ αἵματι, τοὺς δὲ τῶν μνηστήρων
Zacynthus and Ithaca for blood the and of-the suitors
ἑταίρους καὶ οἰκείους ἀποφέρειν ποινὴν Ὀδυσσεῖ τῶν
comrades and kinsmen to-pay compensation to-Odysseus for-the
εἰς τὸν οἶκον ἀδικημάτων καθ’ ἕκαστον ἐνιαυτόν. αὐτὸς
against the house wrongs by each year he-himself
μὲν οὖν εἰς Ἰταλίαν μετέστη· τὴν δὲ ποινὴν τῷ υἱεῖ
indeed then to Italy removed the and compensation to-the son

καθιερώσας ἀποφέρειν ἐκέλευσε τοὺς Ἰθακησίους. ἦν
having-consecrated to-pay he-bade the Ithacans it-was
δ' ἄλφιτα οἶνος κηρία ἔλαιον ἅλες ἱερεῖα πρεσβύτερα
and barley-meal wine honeycombs oil salt victims older
'φαγίλων'· 'φάγιλον' δέ φησιν Ἀριστοτέλης τὸν ἀμνὸν
than-phagiloi phagilos and says Aristotle the lamb
εἶναι. τοὺς δὲ περὶ Εὔμαιον ἐλευθερώσας ὁ Τηλέμαχος
to-be those and around Eumaeus having-freed — Telemachus
κατέμιξεν εἰς τοὺς πολίτας, καὶ τὸ γένος ἐστὶ Κολιαδῶν
mixed among the citizens and the clan is of-Koliadai
ἀπ' Εὐμαίου καὶ Βουκολιδῶν ἀπὸ Φιλοιτίου.
from Eumaeus and of-Bucolidai from Philoetius
15 'Τίς ἡ ξυλίνη κύων παρὰ Λοκροῖς;' Φυσκίου τοῦ Ἀμφικτύονος
what the wooden dog among Locrians of-Physcius the of-Amphictyon
υἱὸς ἦν Λοκρός· ἐκ δὲ τούτου καὶ Καβύης Ὀποῦς. πρὸς ὃν
son was Locrus from and this-one and Cabye Opus with whom
ὁ πατὴρ διενεχθεὶς καὶ συχνοὺς τῶν πολιτῶν ἀναλαβὼν
the father having-quarreled and many of-the citizens having-taken
περὶ ἀποικίας ἐμαντεύετο. τοῦ δὲ θεοῦ φήσαντος κτίζειν
about a-colony consulted-the-oracle the and god having-said to-found
πόλιν ὅπουπερ ἂν τύχῃ δηχθεὶς ὑπὸ κυνὸς ξυλίνης,
a-city wherever — he-should-happen bitten by a-dog wooden
ὑπερβαίνων εἰς τὴν ἑτέραν θάλασσαν ἐπάτησε κυνόσβατον.
crossing to the other sea he-trod-on a-dog-briar
ἐνοχληθεὶς δὲ τῇ πληγῇ διέτριψεν ἡμέρας αὐτόθι πλείονας,
troubled and by-the wound he-spent days there several
ἐν αἷς καταμαθὼν τὸ χωρίον ἔκτισε πόλεις Φυσκεῖς καὶ
in which having-learned the place he-founded cities Physceis and
Ὑάντειαν, καὶ τὰς ἄλλας, ὅσας οἱ κληθέντες Ὀζόλαι
Hyanteia and the others as-many-as the called Ozolian
Λοκροὶ κατῴκησαν. Ὀζόλας δὲ Λοκροὺς οἱ μὲν διὰ
Locrians settled Ozolian and Locrians some indeed because-of

τὸν Νέσσον, οἱ δὲ τὸν Πύθωνα δράκοντα κληθῆναι
— *Nessus others and — Python serpent to-have-been-called*
λέγουσιν, ἐκβρασθέντας ὑπὸ τῆς θαλάττης καὶ σαπέντας ἐν
say washed-up by the sea and having-rotted in
τῇ τῶν Λοκρῶν χώρᾳ, τινὲς δὲ κώδια καὶ τραγέας τοὺς
the of-the Locrians land some and fleeces and goatskins the
ἀνθρώπους φοροῦντας καὶ τὰ πλεῖστα συνόντας αἰπολίοις
men wearing and the most-time being-with goat-flocks
γενέσθαι δυσώδεις. ἔνιοι δὲ τοὐναντίον πολυάνθεμον τὴν
to-have-become ill-smelling some and on-the-contrary flowery the
χώραν οὖσαν ὑπ᾽ εὐωδίας τοὔνομα λαβεῖν· ὧν ἐστι
land being from fragrance the-name to-have-taken of-whom is
καὶ Ἀρχύτας ὁ Ἀμφισσεύς· γέγραφε γὰρ οὕτω·
also Archytas the Amphissian he-has-written for thus

τὴν βοτρυοστέφανον μυρίπνουν Μάκυναν ἐραννήν.
the grape-wreathed sweet-scented Macyna lovely

‘Τί τὸ καλούμενον ὑπὸ Μεγαρέων ἀφάβρωμα;’ Νῖσος, ἀφ᾽ 16
what the called by Megarians aphabroma Nisus from
οὗ προσηγορεύθη Νίσαια, βασιλεύων ἐκ Βοιωτίας ἔγημεν
whom was-named Nisaea reigning from Boeotia married
Ἁβρώτην, Ὀγχήστου θυγατέρα, Μεγαρέως δ᾽ ἀδελφήν,
Habrote of-Onchestus daughter of-Megareus and sister
γυναῖκα καὶ τῷ φρονεῖν ὡς ἔοικε περιττὴν καὶ σώφρονα
a-woman and in-the intelligence as it-seems extraordinary and chaste
διαφερόντως. ἀποθανούσης δ᾽ αὐτῆς, οἵ τε Μεγαρεῖς
exceedingly having-died and her both the Megarians
ἐπένθησαν ἑκουσίως καὶ ὁ Νῖσος ἀιδίαν τινὰ μνήμην
mourned willingly and — Nisus everlasting some memory
καὶ δόξαν αὐτῆς καταστῆναι βουλόμενος ἐκέλευε τὰς
and glory of-her to-be-established wishing bade the

ἀστὰς φορεῖν ἣν ἐκείνη στολὴν ἐφόρει, καὶ τὴν στολὴν
citizen-women to-wear which she robe wore and the robe
‘ἀφάβρωμα’ δι’ ἐκείνην ὠνόμασε. δοκεῖ δὲ τῇ δόξῃ τῆς
aphabroma because-of her named seems and to-the glory of-the
γυναικὸς καὶ ὁ θεὸς βοηθῆσαι· πολλάκις γὰρ τὰς ἐσθῆτας
woman also the god to-have-helped often for the garments
ἀλλάξαι βουλομένας τὰς Μεγαρίδας χρησμῷ διεκώλυσε.
to-change wishing the Megarian-women by-an-oracle he-prevented
17 Τίς ὁ δορίξενος;’ τὸ παλαιὸν ἡ Μεγαρὶς ᾠκεῖτο
who the spear-friend in-the old-time the Megarid was-inhabited
κατὰ κώμας, εἰς πέντε μέρη νενεμημένων τῶν πολιτῶν.
by villages into five parts having-been-divided the citizens
ἐκαλοῦντο δ’ Ἡραεῖς καὶ Πιραεῖς καὶ Μεγαρεῖς καὶ
were-called and Heraeis and Piraeis and Megareis and
Κυνοσουρεῖς καὶ Τριποδίσκιοι. τῶν δὲ Κορινθίων πόλεμον
Cynosureis and Tripodiscii the and Corinthians war
αὐτοῖς ἐξεργασαμένων πρὸς ἀλλήλους (ἀεὶ γὰρ ἐπεβούλευον
for-them having-stirred-up against one-another always for they-plotted
ὑφ’ αὑτοῖς ποιήσασθαι τὴν Μεγαρικήν), ὅμως δι’
under themselves to-bring the Megarid nevertheless because-of
ἐπιείκειαν ἡμέρως ἐπολέμουν καὶ συγγενικῶς. τοὺς μὲν
decency mildly they-made-war and as-kinsmen those indeed
γὰρ γεωργοῦντας οὐδεὶς ἠδίκει τὸ παράπαν, τοὺς δ’
for farming no-one wronged the at-all those and
ἁλισκομένους λύτρον τι τεταγμένον ἔδει καταβαλεῖν,
being-captured a-ransom some fixed it-was-necessary to-pay
καὶ τοῦτ’ ἐλάμβανον ἀφέντες. πρότερον δ’ οὐκ
and this they-took having-released-them formerly but not
εἰσέπραττον, ἀλλ’ ὁ λαβὼν αἰχμάλωτον ἀπῆγεν οἴκαδε,
they-exacted-it but the having-taken a-captive led-him home
καὶ μεταδοὺς ἁλῶν καὶ τραπέζης ἀπέπεμπεν οἴκαδε. ὁ μὲν
and having-shared of-salt and of-table sent-him-away home the indeed

οὖν τὰ λύτρα κομίσας ἐπῃνεῖτο καὶ φίλος ἀεὶ διετέλει
then the ransom having-brought was-praised and a-friend always continued
τοῦ λαβόντος ἐκ δοριαλώτου ‘δορίξενος’ προσαγορευόμενος·
of-the having-taken from spear-captive spear-friend being-called
ὁ δ’ ἀποστερήσας οὐ μόνον παρὰ τοῖς πολεμίοις ἀλλὰ
the but having-defrauded not only among the enemies but
καὶ παρὰ τοῖς πολίταις ὡς ἄδικος καὶ ἄπιστος ἠδόξει.
also among the citizens as unjust and faithless was-in-ill-repute
‘Τίς ἡ παλιντοκία;’ Μεγαρεῖς Θεαγένη τὸν τύραννον 18
what the return-of-interest Megarians Theagenes the tyrant
ἐκβαλόντες, ὀλίγον χρόνον ἐσωφρόνησαν κατὰ τὴν
having-expelled a-little time were-moderate in the
πολιτείαν· εἶτα πολλὴν κατὰ Πλάτωνα καὶ ἄκρατον
government then much according-to Plato and unmixed
αὐτοῖς ἐλευθερίαν τῶν δημαγωγῶν οἰνοχοούντων,
to-them freedom the demagogues pouring-out
διαφθαρέντες παντάπασι τά τ’ ἄλλα τοῖς πλουσίοις
having-been-corrupted altogether the both other-things to-the rich
ἀσελγῶς προσεφέροντο, καὶ παριόντες εἰς τὰς οἰκίας αὐτῶν
licentiously they-behaved and entering into the houses their
οἱ πένητες ἠξίουν ἑστιᾶσθαι καὶ δειπνεῖν πολυτελῶς·
the poor demanded to-be-entertained and to-dine sumptuously
εἰ δὲ μὴ τυγχάνοιεν, πρὸς βίαν καὶ μεθ’ ὕβρεως
if and not they-obtained-it with force and with insolence
ἐχρῶντο πᾶσι. τέλος δὲ δόγμα θέμενοι, τοὺς τόκους
they-treated all finally and a-decree having-passed the interest-payments
ἀνεπράττοντο παρὰ τῶν δανειστῶν οὓς δεδωκότες
they-exacted-back from the lenders which having-paid
ἐτύγχανον, ‘παλιντοκίαν’ τὸ γιγνόμενον προσαγορεύσαντες.
they-happened return-of-interest the thing-done having-called

19 Τίς ἡ Ἀνθηδών, περὶ ἧς ἡ Πυθιὰς εἶπε
what — Anthedon about which the Pythia said

πῖν' οἶνον τρυγίαν, ἐπεὶ οὐκ Ἀνθηδόνα ναίεις
drink wine of-the-lees since not Anthedon you-inhabit

(ἡ γὰρ ἐν Βοιωτοῖς οὐκ ἔστι πολύοινος);' τὴν Καλαύρειαν
the for in Boeotians not is rich-in-wine — Calaureia
Εἰρήνην τὸ παλαιὸν ὠνόμαζον ἀπὸ γυναικὸς εἰρήνης, ἣν
Eirene in-the old-time they-named from a-woman Eirene whom
ἐκ Ποσειδῶνος καὶ Μελανθείας τῆς Ἀλφειοῦ γενέσθαι
from Poseidon and Melantheia the of-Alpheus to-have-been-born
μυθολογοῦσιν. ὕστερον δὲ τῶν περὶ Ἄνθην καὶ Ὑπέρην
they-tell later and those around Anthes and Hyperes
αὐτόθι κατοικούντων, Ἀνθηδονίαν καὶ Ὑπέρειαν ἐκάλουν τὴν
there dwelling Anthedonia and Hypereia they-called the
νῆσον. εἶχε δ' ὁ χρησμὸς οὕτως, ὡς Ἀριστοτέλης φησί,
island ran and the oracle thus as Aristotle says

πῖν' οἶνον τρυγίαν, ἐπεὶ οὐκ Ἀνθηδόνα ναίεις
drink wine of-the-lees since not Anthedon you-inhabit
οὐδ' ἱερὰν Ὑπέραν, ὅθι γ' ἄτρυγον οἶνον ἔπινες
nor holy Hypera where — lees-free wine you-drank

ταῦτα μὲν ὁ Ἀριστοτέλης. ὁ δὲ Μνασιγείτων φησὶν
these-things indeed — Aristotle — but Mnasigeiton says
Ὑπέρης ἀδελφὸν ὄντα τὸν Ἄνθον ἔτι νήπιον ἀπολέσθαι,
of-Hypera brother being — Anthus still an-infant to-have-been-lost
καὶ τὴν Ὑπέρην κατὰ ζήτησιν αὐτοῦ πλανωμένην εἰς
and — Hypera in search of-him wandering to
Φερὰς πρὸς Ἄκαστον ἐλθεῖν, ὅπου κατὰ τύχην ὁ Ἄνθος
Pherae to Acastus to-have-come where by chance — Anthus

ἐδούλευεν οἰνοχοεῖν τεταγμένος. ὡς οὖν εἱστιῶντο, τὸν
was-a-slave to-pour-wine assigned when then they-were-feasting the
παῖδα προσφέροντα τῇ ἀδελφῇ τὸ ποτήριον ἐπιγνῶναι
boy bringing to-the sister the cup to-have-recognized
καὶ εἰπεῖν πρὸς αὐτὴν ἡσυχῇ
and to-have-said to her quietly

'πῖν' οἶνον τρυγίαν, ἐπεὶ οὐκ Ἀνθηδόνα ναίεις.'
drink wine of-the-lees since not Anthedon you-inhabit

'Τίς ὁ λεγόμενος ἐν Πριήνῃ παρὰ δρυῒ σκότος;' Σάμιοι καὶ 20
what the said in Priene by-the oak darkness Samians and
Πριηνεῖς πολεμοῦντες ἀλλήλοις, τὰ μὲν ἄλλα μετρίως
Prienians warring with-one-another the indeed other-things moderately
ἐβλάπτοντο καὶ ἔβλαπτον, μάχης δὲ μεγάλης γενομένης,
were-harmed and harmed battle and great having-occurred
χιλίους Σαμίων οἱ Πριηνεῖς ἀπέκτειναν· ἑβδόμῳ δ'
thousand of-Samians the Prienians killed in-the-seventh and
ὕστερον ἔτει Μιλησίοις συμβαλόντες παρὰ τὴν καλουμένην
later year with-Milesians having-engaged by the called
δρῦν τοὺς ἀρίστους ὁμοῦ τι καὶ πρώτους ἀπέβαλον
oak the best nearly somewhat and first they-lost
τῶν πολιτῶν· ὅτε καὶ Βίας ὁ σοφὸς εἰς Σάμον ἐκ
of-the citizens when also Bias the wise to Samos from
Πριήνης πρεσβεύσας εὐδοκίμησε. ταῖς δὲ Πριηνέων
Priene having-gone-as-envoy was-well-thought-of for-the and Prienian
γυναιξὶν ὠμοῦ τοῦ πάθους τούτου καὶ τῆς συμφορᾶς
women cruel the suffering this and the misfortune
ἐλεεινῆς γενομένης, ἀρὰ κατέστη καὶ ὅρκος περὶ
pitiable having-become an-imprecation was-established and an-oath about

τῶν μεγίστων ‘ὁ παρὰ τῇ δρυΐ σκότος’ διὰ τὸ παῖδας
the greatest-matters the by the oak darkness because-of the children
αὐτῶν καὶ πατέρας καὶ ἄνδρας ἐκεῖ φονευθῆναι.
their and fathers and husbands there to-have-been-slain

III · QUESTIONS 21–30

The Burners of Crete descend from Tyrrhenians whose leader Pollis gave the burial of the dead its own honors. A children's tomb at Chalcis recalls Cothus, who bought the land with toys. The Argives hold that Castor is buried among them, sacrifice after mourning, and roast the enknisma; the words alastor and aliterios are explained. Aenianian maidens sing "may you never return home" to the men who lead the ox out, a herald may not enter Ocridion's shrine at Rhodes, and Achilles may not be named in Tenes' temple. The Epidamnians appoint a seller, and a Thracian shore took its name from a curse.

21 ‘Τίνες οἱ παρὰ Κρησὶ λεγόμενοι κατακαῦται;’ Τυρρηνούς φασι
who the among Cretans called burners Tyrrhenians they-say
τοὺς τὰς Ἀθηναίων θυγατέρας καὶ γυναῖκας ἐκ Βραύρωνος
those the of-Athenians daughters and wives from Brauron
ἁρπάσαντας, ὁπηνίκα Λῆμνον καὶ Ἴμβρον κατῴκουν, εἶτ’
having-carried-off when Lemnos and Imbros they-inhabited then
ἐκπεσόντας, εἰς τὴν Λακωνικὴν ἀφικέσθαι καὶ γενέσθαι
having-been-driven-out to — Laconia to-have-come and to-have-been
ἐπιμιξίαν αὐτοῖς μέχρι παίδων γενέσεως πρὸς τὰς ἐγχωρίους
intercourse for-them until of-children birth with the native
γυναῖκας· ἐκ δ’ ὑποψίας καὶ διαβολῆς πάλιν ἀναγκασθέντας
women from and suspicion and slander again compelled
ἐκλιπεῖν τὴν Λακωνικήν, μετὰ παίδων καὶ γυναικῶν εἰς
to-leave — Laconia with children and wives to
Κρήτην κατᾶραι, Πόλλιν ἡγεμόνα καὶ Δελφὸν ἔχοντας. ἐκεῖ
Crete to-have-put-in Pollis as-leader and Delphus having there

δὲ πολεμοῦντας τοῖς κατέχουσι τὴν Κρήτην, πολλοὺς
and warring with-those holding — Crete many
περιορᾶν τῶν ἐν ταῖς μάχαις ἀποθνησκόντων ἀτάφους,
to-overlook of-those in the battles dying unburied
τὸ μὲν πρῶτον ἀσχόλους διὰ τὸν πόλεμον ὄντας καὶ
the indeed first busy because-of the war being and
τὸν κίνδυνον, ὕστερον δὲ φεύγοντας ἅπτεσθαι νεκρῶν
the danger later and shrinking to-touch corpses
ἐφθαρμένων ὑπὸ χρόνου καὶ διερρυηκότων. τὸν οὖν Πόλλιν
decayed by time and fallen-apart — then Pollis
ἐξευρόντα τιμάς τινας καὶ προνομίας καὶ ἀτελείας ἀποδοῦναι
having-devised honors some and privileges and exemptions to-have-assigned
τὰς μὲν τοῖς ἱερεῦσι τῶν θεῶν, τὰς δὲ τοῖς ταφεῦσι
the(-ones) indeed to-the priests of-the gods the(-others) and to-the buriers
τῶν τετελευτηκότων, ἐπιφημίσαντα καὶ ταύτας δαίμοσι
of-the dead having-dedicated also these to-spirits
χθονίοις, ὅπως ἀναφαίρετοι διαμένοιεν· εἶτα κλήρῳ
of-the-underworld so-that unremovable they-might-remain then by-lot
διαλαχεῖν πρὸς τὸν Δελφόν. ὀνομασθῆναι δὲ τοὺς μὲν
to-have-divided-them with — Delphus to-have-been-named and the(-ones) indeed
ἱερεῖς, τοὺς δὲ ‘κατακαύτας’· καὶ πολιτεύεσθαι μὲν αὐτοὺς
priests the(-others) and burners and to-govern-themselves indeed them
καθ’ αὑτούς, ἔχειν δὲ μετὰ τῶν ἄλλων φιλανθρώπων καὶ
by themselves to-have and with the other privileges also
ἄδειαν ἀδικημάτων, οἷς οἱ ἄλλοι Κρῆτες εἰώθασι χρῆσθαι
immunity from-wrongs which the other Cretans are-accustomed to-practice
πρὸς ἀλλήλους ἄγοντες λαθραίως καὶ ἀποφέροντες· ἐκείνους
against one-another carrying-off secretly and taking-away those
γὰρ οὐδὲν ἀδικεῖν οὐδὲ κλέπτειν οὐδὲν οὐδ’ ἀφαιρεῖσθαι.
for nothing to-wrong nor to-steal nothing nor to-rob

22 ‘Τίς ὁ παίδων τάφος παρὰ Χαλκιδεῦσι;’ Κόθος καὶ Αἶκλος
what the of-children tomb among Chalcidians Cothus and Aeclus
οἱ Ξούθου παῖδες εἰς Εὔβοιαν ἦκον οἰκήσοντες, Αἰολέων
the of-Xuthus sons to Euboea came going-to-settle Aeolians
τότε τὰ πλεῖστα τῆς νήσου κατεχόντων. ἦν δὲ τῷ
at-that-time the most of-the island holding there-was and —
Κόθῳ λόγιον εὖ πράξειν καὶ περιέσεσθαι τῶν πολεμίων,
for-Cothus an-oracle well to-fare and to-overcome the enemies
ἐὰν πρίηται τὴν χώραν. ἀποβὰς οὖν μετ’ ὀλίγων ἐνέτυχε
if he-should-buy the land having-landed then with few he-came-upon
παίζουσι παιδαρίοις παρὰ τὴν θάλασσαν· συμπαίζων οὖν
playing children by the sea playing-with then
αὐτοῖς καὶ φιλοφρονούμενος ἔδειξε παίγνια πολλὰ τῶν
them and being-friendly he-showed toys many of-the
ξενικῶν. ὡς δ’ ἑώρα τοὺς παῖδας ἐπιθυμοῦντας λαβεῖν,
foreign-kind when and he-saw the children desiring to-take
οὐκ ἔφησεν αὐτοῖς δώσειν ἄλλως, εἰ μὴ τῆς γῆς λάβοι
not he-said to-them to-give otherwise if not of-the earth he-should-take
παρ’ αὐτῶν· οἱ δὲ παῖδες οὕτως ἀναιρούμενοι χαμᾶθεν
from them the and children so picking-up from-the-ground
ἐδίδοσαν καὶ τὰ παίγνια λαβόντες ἀπηλλάγησαν. οἱ δ’
gave and the toys having-taken went-away the and
Αἰολεῖς αἰσθόμενοι τὸ γεγονός, καὶ τῶν πολεμίων αὐτοῖς
Aeolians having-perceived the thing-done and the enemies against-them
ἐπιπλεόντων, ὑπ’ ὀργῆς καὶ λύπης διεχρήσαντο τοὺς παῖδας.
sailing from anger and grief killed the children
ἐτάφησαν δὲ παρὰ τὴν ὁδόν, ᾗ βαδίζουσιν ἐκ πόλεως
they-were-buried and by the road by-which they-go from the-city
ἐπὶ τὸν Εὔριπον, καὶ ὁ τόπος ‘τάφος παίδων’ καλεῖται.
to — Euripus and the place tomb of-children is-called

‘Τίς ὁ μιξαρχαγέτας ἐν Ἄργει καὶ τίνες οἱ ἐλάσιοι;’ 23
who the mixarchagetas in Argos and who the elasioi
‘μιξαρχαγέταν’ τὸν Κάστορα καλοῦσι καὶ νομίζουσι παρ’
mixarchagetas — Castor they-call and think among
αὐτοῖς τεθάφθαι· τὸν δὲ Πολυδεύκην ὡς ἕνα τῶν
them to-have-been-buried — and Polydeuces as one of-the
Ὀλυμπίων σέβονται. τοὺς δὲ τὰς ἐπιληψίας ἀποτρέπειν
Olympians they-revere those and the epilepsies to-avert
δοκοῦντας ‘ἐλασίους’ μὲν ὀνομάζουσι, δοκοῦσι δὲ τῶν
seeming elasioi indeed they-name they-seem and of-the
Ἀλεξίδας τῆς Ἀμφιαράου θυγατρὸς ἀπογόνων εἶναι.
of-Alexida the of-Amphiaraus daughter descendants to-be
‘Τί τὸ παρ’ Ἀργείοις λεγόμενον ἔγκνισμα;’ τοῖς 24
what the among Argives called enknisma for-those
ἀποβαλοῦσί τινα συγγενῶν ἢ συνήθων ἔθος ἐστὶ μετὰ τὸ
having-lost some of-kinsmen or of-intimates custom is after the
πένθος εὐθὺς τῷ Ἀπόλλωνι θύειν, ἡμέραις δ’ ὕστερον
mourning at-once — to-Apollo to-sacrifice days and later
τριάκοντα τῷ Ἑρμῇ. νομίζουσι γάρ, ὥσπερ τὰ σώματα
thirty — to-Hermes they-think for as the bodies
τῶν ἀποθανόντων δέχεσθαι τὴν γῆν, οὕτω τὰς ψυχὰς τὸν
of-the dead to-receive the earth so the souls —
Ἑρμῆν· τοῦ δ’ Ἀπόλλωνος τῷ ἀμφιπόλῳ κριθὰς διδόντες
Hermes — and of-Apollo to-the attendant barley giving
λαμβάνουσι κρέας τοῦ ἱερείου, καὶ τὸ πῦρ ἀποσβέσαντες
they-receive meat of-the victim and the fire having-quenched
ὡς μεμιασμένον παρ’ ἑτέρων δ’ ἐναυσάμενοι, τοῦτο τὸ
as polluted from others and having-kindled this the
κρέας ὀπτῶσιν ‘ἔγκνισμα’ προσαγορεύοντες.
meat they-roast enknisma calling-it

25 Τίς ἀλάστωρ ἀλιτήριος παλαμναῖος;' οὐ γὰρ πειστέον
who alastor aliterios palamnaios not for one-must-believe
τοῖς λέγουσιν 'ἀλιτηρίους' κεκλῆσθαι τοὺς ἐπιτηροῦντας
those saying aliterioi to-have-been-called those watching
ἐν τῷ λιμῷ τὸν ἀλοῦντα καὶ διαρπάζοντας· ἀλλ' 'ἀλάστωρ'
in the famine the grinding and plundering but alastor
μὲν κέκληται ὁ ἄληστα καὶ πολὺν χρόνον
indeed is-called the-one unforgettable-things and for-a-long time
μνημονευθησόμενα δεδρακώς, 'ἀλιτήριος' δ' ὃν ἀλεύασθαι
going-to-be-remembered having-done aliterios and whom to-avoid
καὶ φυλάξασθαι διὰ μοχθηρίαν καλῶς εἶχε. ταῦτα,
and to-guard-against because-of wickedness well it-was these-things
φησὶν ὁ Σωκράτης, ἐν διφθέραις χαλκαῖς γεγράφασι.
says — Socrates on skins bronze they-have-written

26 Τίνος ἔχεται διανοίας τὸ τοὺς ἀπάγοντας εἰς Κασσιοπαίαν
to-what does-it-belong purpose the those leading to Cassiopaea
τὸν βοῦν ἐξ Αἴνου τὰς παρθένους προπεμπούσας ἐπᾴδειν
the ox from Aenus the maidens escorting to-sing
ἄχρι τῶν ὅρων
up-to the borders

μήποτε νοστήσαιτε φίλην ἐς πατρίδα γαῖαν;'
may-you-never return dear to fatherland earth

Αἰνιᾶνες ὑπὸ Λαπιθῶν ἐξαναστάντες τὸ πρῶτον ᾤκησαν περὶ
Aenianians by Lapiths driven-out the first dwelt around
τὴν Αἰθακίαν, εἶτα περὶ τὴν Μολοσσίδα καὶ Κασσιοπαίαν·
— Aethicia then around — Molossis and Cassiopaea
οὐδὲν δὲ χρηστὸν ἀπὸ τῆς χώρας ἔχοντες, ἀλλὰ καὶ χαλεποῖς
nothing and good from the land having but also harsh
χρώμενοι προσοίκοις εἰς τὸ Κιρραῖον πεδίον ἦκον, Οἰνόκλου
having neighbors into the Cirrhaean plain came Oenoclus

τοῦ βασιλέως ἄγοντος αὐτούς. ἐκεῖ δὲ μεγάλων αὐχμῶν
the king leading them there and great droughts
γενομένων, κατὰ χρησμὸν ὡς λέγεται τὸν Οἴνοκλον
having-occurred according-to an-oracle as is-said — Oenoclus
καταλεύσαντες καὶ πάλιν πλανηθέντες, εἰς ταύτην ἀφίκοντο
having-stoned and again having-wandered into this they-came
τὴν χώραν, ἣν νῦν ἔχουσιν, ἀγαθὴν καὶ πάμφορον οὖσαν.
the land which now they-hold good and all-bearing being
ὅθεν εἰκότως εὔχονται τοῖς θεοῖς εἰς τὴν παλαιὰν πατρίδα
whence naturally they-pray to-the gods to the old fatherland
μὴ ἐπανελθεῖν, ἀλλ᾽ αὐτοῦ καταμένειν εὐδαιμονοῦντας.
not to-return but there to-remain prospering
Τί δήποτε παρὰ Ῥοδίοις εἰς τὸ τοῦ Ὀκριδίωνος ἡρῷον 27
why ever among Rhodians into the — of-Ocridion hero-shrine
οὐκ εἰσέρχεται κῆρυξ;᾽ ἢ ὅτι Ὄχιμος τὴν θυγατέρα
not does-enter a-herald surely because Ochimus the daughter
Κυδίππην ἐνεγύησεν Ὀκριδίωνι; Κέρκαφος δ᾽ ἀδελφὸς
Cydippe betrothed to-Ocridion Cercaphus and brother
ὢν Ὀχίμου τῆς δὲ παιδὸς ἐρῶν, ἔπεισε τὸν κήρυκα
being of-Ochimus the and girl loving persuaded the herald
διὰ κηρύκων γὰρ ἔθος ἦν τὸ μετέρχεσθαι τὰς νύμφας,
through heralds for custom was the fetching the brides
ὅταν παραλάβῃ τὴν Κυδίππην, πρὸς ἑαυτὸν ἀγαγεῖν.
when he-should-take-over — Cydippe to himself to-bring
τούτου δὲ πραχθέντος, ὁ μὲν Κέρκαφος ἔχων τὴν κόρην
this and having-been-done — indeed Cercaphus having the girl
ἔφυγεν, ὕστερον δὲ τοῦ Ὀχίμου γηράσαντος ἐπανῆλθε.
fled later and — Ochimus having-grown-old returned
τοῖς δὲ Ῥοδίοις ἔθος κατέστη κήρυκα μὴ προσιέναι
for-the and Rhodians a-custom was-established a-herald not to-approach
τῷ τοῦ Ὀκριδίωνος ἡρῴῳ διὰ τὴν γενομένην ἀδικίαν.
the — of-Ocridion hero-shrine because-of the done wrong

28 ‘Τί δήποτε παρὰ Τενεδίοις εἰς τὸ τοῦ Τένου ἱερὸν οὐκ
why ever among Tenedians into the — of-Tenes temple not
ἔξεστιν αὐλητὴν εἰσελθεῖν οὐδ’ Ἀχιλλέως ἐν τῷ ἱερῷ
is-it-allowed a-piper to-enter nor of-Achilles in the temple
μνησθῆναι;’ ἢ ὅτι τῆς μητρυιᾶς τὸν Τένην διαβαλούσης
to-make-mention surely because the stepmother — Tenes having-slandered
ὡς βουλόμενον αὐτῇ συγγενέσθαι Μόλπος ὁ αὐλητὴς
as wishing with-her to-lie Molpus the piper
τὰ ψευδῆ κατεμαρτύρησεν αὐτοῦ, διὰ τοῦτο τῷ Τένῃ
the false-things testified-against him because-of this — to-Tenes
συνέπεσε φεύγειν εἰς Τένεδον μετὰ τῆς ἀδελφῆς; Ἀχιλλεῖ δὲ
it-befell to-flee to Tenedos with the sister to-Achilles and
λέγεται τὴν μητέρα Θέτιν ἰσχυρῶς ἀπαγορεῦσαι μὴ ἀνελεῖν
is-said the mother Thetis strongly to-have-forbidden not to-kill
τὸν Τένην ὡς τιμώμενον ὑπ’ Ἀπόλλωνος, καὶ παρεγγυῆσαι
— Tenes as honored by Apollo and to-have-charged
ἑνὶ τῶν οἰκετῶν, ὅπως προσέχῃ καὶ ἀναμιμνήσκῃ, μὴ
one of-the servants that he-should-attend and remind lest
λάθῃ κτείνας ὁ Ἀχιλλεὺς τὸν Τένην. ἐπεὶ δὲ τὴν
he-should-escape-notice having-killed — Achilles — Tenes when and —
Τένεδον κατατρέχων ἐδίωκε τὴν ἀδελφὴν τοῦ Τένου καλὴν
Tenedos overrunning he-pursued the sister — of-Tenes beautiful
οὖσαν ἀπαντήσας θ’ ὁ Τένης ἠμύνετο πρὸ τῆς ἀδελφῆς,
being having-met-him and — Tenes defended in-front-of the sister
καὶ ἡ μὲν ἐξέφυγεν ὁ δὲ Τένης ἀνῃρέθη· ὁ Ἀχιλλεὺς
and the indeed escaped — and Tenes was-killed — Achilles
πεσόντα γνωρίσας, τὸν μὲν οἰκέτην ἀπέκτεινεν, ὅτι
fallen having-recognized the indeed servant killed because
παρὼν οὐκ ἀνέμνησε· τὸν δὲ Τένην ἔθαψεν, οὗ νῦν τὸ ἱερόν
being-present not he-reminded — and Tenes buried where now the temple
ἐστι, καὶ οὔτ’ αὐλητὴς εἴσεισιν οὔτ’ Ἀχιλλεὺς ὀνομάζεται.
is and neither a-piper enters nor Achilles is-named

‘Τίς ὁ παρ’ Ἐπιδαμνίοις πωλήτης;’ Ἐπιδάμνιοι γειτνιῶντες 29
who the among Epidamnians poletes Epidamnians bordering-on
Ἰλλυριοῖς ᾐσθάνοντο τοὺς ἐπιμιγνυμένους αὐτοῖς πολίτας
Illyrians perceived the mixing with-them citizens
γιγνομένους πονηροὺς καὶ φοβούμενοι νεωτερισμὸν ᾑροῦντο
becoming bad and fearing revolution they-chose
πρὸς τὰ τοιαῦτα συμβόλαια καὶ τὰς ἀμείψεις καθ’
for the such contracts and the exchanges by
ἕκαστον ἐνιαυτὸν ἕνα τῶν δεδοκιμασμένων παρ’ αὐτοῖς, ὃς
each year one of-the approved among them who
ἐπιφοιτῶν τοῖς βαρβάροις παρεῖχεν ἀγορὰν καὶ διάθεσιν
visiting the barbarians provided a-market and sale
πᾶσι τοῖς πολίταις ‘πωλήτης’ προσαγορευόμενος.
to-all the citizens poletes being-called
‘Τίς ἡ περὶ Θρᾴκην Ἀραίνου ἀκτή;’ Ἄνδριοι καὶ Χαλκιδεῖς 30
what the about Thrace of-the-Curse shore Andrians and Chalcidians
πλεύσαντες εἰς Θρᾴκην οἰκήσεως ἕνεκα Σάνην μὲν πόλιν
having-sailed to Thrace of-settlement for-the-sake Sane indeed city
ἐκ προδοσίας κοινῇ παρέλαβον, τὴν δ’ Ἄκανθον ἐκλελοιπέναι
by treachery jointly took — and Acanthus to-have-abandoned
τοὺς βαρβάρους πυνθανόμενοι, δύο κατασκόπους ἔπεμψαν.
the barbarians learning two scouts they-sent
ὡς δὲ τῇ πόλει προσιόντες παντάπασι πεφευγότας
when and to-the city approaching altogether fled
ᾐσθάνοντο τοὺς πολεμίους, ὁ μὲν Χαλκιδικὸς προεξέδραμεν
they-perceived the enemies the indeed Chalcidian ran-ahead
ὡς καταληψόμενος τοῖς Χαλκιδεῦσι τὴν πόλιν, ὁ δ’
as going-to-seize for-the Chalcidians the city the and
Ἄνδριος οὐ συνεξανύτων ἠκόντισε τὸ δόρυ, καὶ ταῖς πύλαις
Andrian not keeping-pace hurled the spear and in-the gates
ἐμπαρέντος μέγα βοήσας ‘Ἀνδρίων’ ἔφη ‘παισὶν αἰχμῇ
it-having-stuck loudly having-shouted of-Andrians he-said by-sons by-spear

προκατειλῆφθαι τὴν πόλιν.' ἐκ τούτου διαφορᾶς γενομένης,
to-have-been-seized-first the city from this a-dispute having-arisen
ἄνευ πολέμου συνέβησαν Ἐρυθραίοις καὶ Σαμίοις καὶ
without war they-agreed Erythraeans and Samians and
Παρίοις χρήσασθαι περὶ πάντων δικασταῖς. ἐπεὶ δ' οἱ μὲν
Parians to-use about all-things as-judges when and the indeed
Ἐρυθραῖοι καὶ οἱ Σάμιοι τὴν ψῆφον Ἀνδρίοις ἤνεγκαν, οἱ
Erythraeans and the Samians the vote for-Andrians cast the
δὲ Πάριοι Χαλκιδεῦσιν, ἀρὰς ἔθεντο περὶ τὸν τόπον τοῦτον
and Parians for-Chalcidians curses made about the place this
οἱ Ἄνδριοι κατ' αὐτῶν μήτε δοῦναι γυναῖκα Παρίοις
the Andrians against them neither to-give a-wife to-Parians
μήτε λαβεῖν παρ' αὐτῶν· καὶ διὰ τοῦτο προσηγόρευσαν
nor to-take from them and because-of this they-called-it
'ἀκτὴν Ἀραίνου', πρότερον ὀνομαζομένην Δράκοντος.
shore of-the-Curse formerly named of-the-Serpent

IV · QUESTIONS 31–39

Eretrian women roast meat in the sun at the Thesmophoria, and the ever-sailors of Miletus deliberate at sea. The Chalcidians guard Nauplius, Pyrrhias sacrifices an ox to a benefactor, and Bottiaean girls sing "Let us go to Athens." Elean women call Dionysus to come with bull's foot, Achilles has a shrine at Tanagra, and Minyas' daughters give rise to the Psoloeis and Oleiai. Arcadians stone willful intruders on the Lycaeum and send the unwitting to Eleutherae, and whoever enters is said to cast no shadow.

31 'Διὰ τί τοῖς θεσμοφορίοις αἱ τῶν Ἐρετριέων γυναῖκες
for what at-the Thesmophoria the of-the Eretrians women
οὐ πρὸς πῦρ ἀλλὰ πρὸς ἥλιον ὀπτῶσι τὰ κρέα, καὶ
not at fire but at sun do-they-roast the meat and

Καλλιγένειαν οὐ καλοῦσιν;' ἢ ὅτι ταῖς αἰχμαλώτοις,
Calligeneia not do-they-call surely because to-the captive-women
ἃς ἦγεν ἐκ Τροίας Ἀγαμέμνων, ἐνταῦθα συνέβη
whom led from Troy Agamemnon here it-happened
θεσμοφόρια θύειν, πλοῦ δὲ φανέντος, ἐξαίφνης
Thesmophoria to-sacrifice sailing-weather and having-appeared suddenly
ἀνήχθησαν ἀτελῆ τὴν θυσίαν καταλιποῦσαι;
they-put-to-sea unfinished the sacrifice having-left
'Τίνες οἱ ἀειναῦται παρὰ Μιλησίοις;' τῶν περὶ Θόαντα 32
who the ever-sailors among Milesians the around Thoas
καὶ Δαμασήνορα τυράννων καταλυθέντων, ἑταιρεῖαι δύο
and Damasenor tyrants having-been-overthrown parties two
τὴν πόλιν κατέσχον, ὧν ἡ μὲν ἐκαλεῖτο Πλουτὶς
the city held of-which the(-one) indeed was-called Plutis
ἡ δὲ Χειρομάχα. κρατήσαντες οὖν οἱ δυνατοὶ καὶ τὰ
the(-other) and Cheiromacha having-prevailed then the powerful and the
πράγματα περιστήσαντες εἰς τὴν ἑταιρείαν, ἐβουλεύοντο
affairs having-brought into the party they-deliberated
περὶ τῶν μεγίστων ἐμβαίνοντες εἰς τὰ πλοῖα καὶ πόρρω
about the greatest-matters embarking into the boats and far
τῆς γῆς ἐπανάγοντες· κυρώσαντες δὲ τὴν γνώμην
from-the land putting-out having-ratified and the decision
κατέπλεον, καὶ διὰ τοῦτ' 'ἀειναῦται' προσηγορεύθησαν.
they-sailed-back and because-of this ever-sailors they-were-called
'Τί δήποτε Χαλκιδεῖς τὸν περὶ τὸ Πυρσόφιον τόπον 33
why ever do-the-Chalcidians the around — Pyrsophion place
"ἀκμαίων λέσχην" καλοῦσι;' τὸν Ναύπλιόν φασιν
of-the-men-in-their-prime clubhouse call — Nauplius they-say
ὑπὸ τῶν Ἀχαιῶν διωκόμενον Χαλκιδεῖς ἱκετεῦσαι, καὶ
by the Achaeans being-pursued Chalcidians to-have-supplicated and
τὰ μὲν περὶ τῆς αἰτίας ἀπολογεῖσθαι, τὰ δ' αὐτὸν
the-things indeed about the charge to-defend-himself the(-others) and himself

ἀντεγκαλεῖν τοῖς Ἀχαιοῖς. ἐκδιδόναι μὲν οὖν αὐτὸν οἱ
to-have-countercharged the Achaeans to-surrender indeed then him the
Χαλκιδεῖς οὐκ ἐμέλλησαν· δεδιότες δὲ μὴ δόλῳ φονευθῇ,
Chalcidians not intended fearing and lest by-treachery he-be-murdered
φυλακὴν ἔδοσαν αὐτῷ τοὺς ἀκμάζοντας νεανίσκους καὶ
a-guard they-gave him the in-their-prime young-men and
κατέστησαν εἰς τὸν τόπον τοῦτον, ὅπου συνῆσαν
stationed-them in the place this where they-consorted
ἀλλήλοις ἅμα καὶ τὸν Ναύπλιον παρεφύλαττον.
with-one-another at-the-same-time and — Nauplius guarded
34 Τίς ὁ βοῦν εὐεργέτῃ θύσας;' πλοῖον ὥρμει περὶ τὴν
who the an-ox to-a-benefactor having-sacrificed a-boat lay-at-anchor off the
Ἰθακησίαν ληστρικόν, ἐν ᾧ πρεσβύτης ἐτύγχανε μετὰ
Ithacan-coast piratical in which an-old-man happened-to-be with
κεραμίων ἐχόντων πίτταν. τούτῳ τὸν νοῦν κατὰ τύχην
jars holding pitch to-him the attention by chance
προσέσχε πορθμεὺς Ἰθακήσιος ὀνόματι Πυρρίας, καὶ τὸν
paid a-ferryman Ithacan by-name Pyrrhias and the
πρεσβύτην ἐρρύσατο μηδενὸς δεόμενος, ἀλλὰ πεισθεὶς ὑπ'
old-man rescued nothing asking but persuaded by
αὐτοῦ καὶ οἰκτίρας· προσέλαβε δὲ καὶ τῶν κεραμίων, τοῦ
him and having-pitied he-took-on-board and also of-the jars the
πρεσβύτου κελεύσαντος. ἀπαλλαγέντων δὲ τῶν λῃστῶν
old-man having-bidden having-gone-away and the pirates
καὶ γενομένης ἀδείας, ὁ πρεσβύτης τοῖς κεραμίοις τὸν
and having-come safety the old-man to-the jars —
Πυρρίαν προσαγαγὼν χρυσίον ἐδείκνυεν ἐν αὐτοῖς πολὺ
Pyrrhias having-led gold showed in them much
καὶ ἀργύριον τῇ πίττῃ καταμεμιγμένον. ἐξαίφνης οὖν ὁ
and silver with-the pitch mixed-up suddenly then —
Πυρρίας πλούσιος γενόμενος τά τ' ἄλλ' εὖ περιεῖπε τὸν
Pyrrhias rich having-become the both other-things well treated the

γέροντα καὶ βοῦν ἔθυσεν αὐτῷ. ὃ καὶ παροιμιαζόμενοι
old-man and an-ox sacrificed to-him which also quoting-as-a-proverb
λέγουσιν ‘οὐδεὶς εὐεργέτῃ βοῦν ἔθυσεν ἀλλ᾽ ἢ Πυρρίας.’
they-say no-one to-a-benefactor an-ox sacrificed but than Pyrrhias
‘Τί δήποτε ταῖς κόραις τῶν Βοττιαίων ἔθος ἦν λέγειν 35
why ever for-the girls of-the Bottiaeans custom was to-say
χορευούσαις “ἴωμεν εἰς Ἀθήνας;”’ Κρῆτάς φασιν εὐξαμένους
dancing let-us-go to Athens Cretans they-say having-vowed
ἀνθρώπων ἀπαρχὴν εἰς Δελφοὺς ἀποστεῖλαι, τοὺς δὲ
of-men first-fruits to Delphi to-have-sent those and
πεμφθέντας, ὡς ἑώρων οὐδεμίαν οὖσαν εὐπορίαν, αὐτόθεν
sent when they-saw no being plenty from-there
εἰς ἀποικίαν ὁρμῆσαι· καὶ πρῶτον μὲν ἐν Ἰαπυγίᾳ
for a-colony to-have-set-out and first indeed in Iapygia
κατοικῆσαι, ἔπειτα τῆς Θρᾴκης τοῦτον τὸν τόπον
to-have-settled then — of-Thrace this the place
κατασχεῖν, ἀναμεμιγμένων αὐτοῖς Ἀθηναίων. ἔοικε γὰρ
to-have-occupied mixed-in with-them Athenians it-seems for
μὴ διαφθείρειν ὁ Μίνως οὓς ἔπεμπον Ἀθηναῖοι κατὰ τὸν
not to-destroy — Minos whom sent Athenians by the
δασμὸν ἠιθέους, ἀλλὰ κατέχειν παρ᾽ ἑαυτῷ λατρεύοντας.
tribute youths but to-keep with himself serving
ἐξ ἐκείνων οὖν τινες γεγονότες καὶ νομιζόμενοι Κρῆτες
from those then some born and considered Cretans
εἰς Δελφοὺς συναπεστάλησαν. ὅθεν αἱ θυγατέρες τῶν
to Delphi were-sent-along whence the daughters of-the
Βοττιαίων ἀπομνημονεύουσαι τοῦ γένους ᾖδον ἐν ταῖς
Bottiaeans remembering the race sang at the
ἑορταῖς ‘ἴωμεν εἰς Ἀθήνας’.
festivals let-us-go to Athens

36 ‘Διὰ τί τὸν Διόνυσον αἱ τῶν Ἠλείων γυναῖκες ὑμνοῦσαι
for what — Dionysus the of-the Eleans women hymning
παρακαλοῦσι βοέῳ ποδὶ παραγίγνεσθαι πρὸς αὐτάς (ἔχει
do-they-call-upon with-bovine foot to-come to them it-runs
δ’ οὕτως ὁ ὕμνος “ἐλθεῖν, ἥρω Διόνυσε, Ἀλείων ἐς ναὸν
and thus the hymn to-come hero Dionysus of-Eleans to temple
ἁγνὸν σὺν Χαρίτεσσιν ἐς ναὸν τῷ βοέῳ ποδὶ θύων.”
holy with Graces to temple with-the bovine foot rushing
εἶτα δὶς ἐπᾴδουσιν “ἄξιε ταῦρε”);’ πότερον ὅτι καὶ
then twice they-sing-the-refrain worthy bull whether because both
βουγενῆ προσαγορεύουσι καὶ ταῦρον ἔνιοι τὸν θεόν, ἢ τῷ
ox-born call and bull some the god or by-the
μεγάλῳ ποδὶ ‘βοέῳ’ λέγουσιν, ὡς ‘βοῶπιν’ ὁ ποιητὴς τὴν
great foot bovine they-say as ox-eyed the poet the
μεγαλόφθαλμον καὶ ‘βουγάιον’ τὸν μεγάλαυχον; ἢ μᾶλλον,
large-eyed and bougaios the boaster or rather
ὅτι τοῦ βοὸς ὁ ποὺς ἀβλαβής ἐστι τὸ δὲ κερασφόρον
because of-the ox the foot harmless is the and horn-bearing
ἐπιβλαβές, οὕτω τὸν θεὸν παρακαλοῦσι πρᾶον ἐλθεῖν καὶ
harmful so the god they-call-upon gentle to-come and
ἄλυπον; ἢ ὅτι καὶ ἀρότου καὶ σπόρου πολλοὶ τὸν θεὸν
painless or because both of-plowing and of-sowing many the god
ἀρχηγὸν γεγονέναι νομίζουσι;
founder to-have-been think

37 ‘Διὰ τί Ταναγραίοις πρὸ τῆς πόλεως ἔστιν Ἀχίλλειον,
for what for-Tanagraeans before the city is an-Achilleion
τόπος οὕτω προσαγορευόμενος; ἔχθρα γὰρ αὐτῷ μᾶλλον ἢ
a-place so called enmity for to-him rather than
φιλία λέγεται γεγονέναι πρὸς τὴν πόλιν, ἁρπάσαντι μὲν
friendship is-said to-have-existed toward the city having-carried-off indeed
τὴν μητέρα τοῦ Ποιμάνδρου Στρατονίκην, ἀποκτείναντι δ’
the mother — of-Poemander Stratonice having-killed and

υἱὸν Ἐφίππου Ἀκέστορα;' Ποίμανδρος τοίνυν ὁ Ἐφίππου
the-son of-Ephippus Acestor Poemander then the of-Ephippus
πατήρ, ἔτι τῆς Ταναγρικῆς κατὰ κώμας οἰκουμένης,
father still the Tanagraean in villages being-inhabited
ἐν τῷ καλουμένῳ Στέφοντι πολιορκούμενος ὑπὸ τῶν
in the called Stephon being-besieged by the
Ἀχαιῶν διὰ τὸ μὴ βούλεσθαι συστρατεύειν, ἐξέλιπε
Achaeans because-of the not wishing to-join-the-expedition left
τὸ χωρίον ἐκεῖνο νύκτωρ καὶ τὴν Ποιμανδρίαν ἐτείχισε.
the place that by-night and — Poemandria fortified
παρὼν δὲ Πολύκριθος ὁ ἀρχιτέκτων διαφαυλίζων τὰ
being-present and Polycrithus the master-builder belittling the
ἔργα καὶ καταγελῶν ὑπερήλατο τὴν τάφρον. ὀργισθεὶς
works and mocking leaped-over the ditch having-been-angered
ὁ Ποίμανδρος ὥρμησε λίθον ἐμβαλεῖν αὐτῷ μέγαν, ὃς
— Poemander rushed a-stone to-throw at-him great which
ἦν αὐτόθι κεκρυμμένος ἐκ παλαιοῦ, νυκτελίοις ἱεροῖς
was there hidden from of-old for-nocturnal rites
ἐπικείμενος· τοῦτον ἀνασπάσας ὑπ' ἀγνοίας ὁ Ποίμανδρος
lying-upon this having-pulled-up through ignorance — Poemander
ἔβαλε, καὶ τοῦ μὲν Πολυκρίθου διήμαρτε, Λεύκιππον δὲ
threw and — indeed of-Polycrithus missed Leucippus but
τὸν υἱὸν ἀπέκτεινεν. ἔδει μὲν οὖν κατὰ τὸν νόμον
the son he-killed it-was-necessary indeed then according-to the law
ἐκ τῆς Βοιωτίας μεταστῆναι, ἐφέστιον καὶ ἱκέτην
from — Boeotia to-depart a-hearth-suppliant and suppliant
ξένον γενόμενον· οὐκ ἦν δὲ ῥᾴδιον, ἐμβεβληκότων εἰς τὴν
stranger having-become not was and easy having-invaded into the
Ταναγρικὴν τῶν Ἀχαιῶν. ἔπεμψεν οὖν Ἔφιππον τὸν υἱὸν
Tanagraean the Achaeans he-sent then Ephippus the son
Ἀχιλλέως δεησόμενον. ὁ δὲ καὶ τοῦτον εἰσάγει πείσας
of-Achilles going-to-entreat he and also this-one brings-in having-persuaded

καὶ Τληπόλεμον τὸν Ἡρακλέους καὶ Πηνέλεων τὸν
also Tlepolemus the of-Heracles and Peneleos the
Ἱππάλκμου, συγγενεῖς ἅπαντας αὐτῶν ὄντας. ὑφ' ὧν ὁ
of-Hippalcmus kinsmen all of-them being by whom —
Ποίμανδρος εἰς Χαλκίδα συνεκπεμφθεὶς καὶ καθαρθεὶς παρ'
Poemander to Chalcis escorted and purified by
Ἐλεφήνορι τὸν φόνον, ἐτίμησε τοὺς ἄνδρας καὶ τεμένη
Elephenor of-the slaying honored the men and precincts
πᾶσιν ἐξεῖλεν, ὧν τὸ Ἀχιλλέως καὶ τοὔνομα διατετήρηκεν.
for-all set-apart of-which the of-Achilles also the-name has-kept
38 Τίνες οἱ παρὰ Βοιωτοῖς Ψολόεις καὶ τίνες αἱ Ὀλεῖαι;'
who the among Boeotians Psoloeis and who the Oleiai
τὰς Μινύου θυγατέρας φασὶ Λευκίππην καὶ Ἀρσινόην
the of-Minyas daughters they-say Leucippe and Arsinoe
καὶ Ἀλκαθόην μανείσας ἀνθρωπίνων ἐπιθυμῆσαι κρεῶν
and Alcathoe having-gone-mad of-human to-have-longed-for flesh
καὶ διαλαχεῖν περὶ τῶν τέκνων· Λευκίππης λαχούσης,
and to-have-cast-lots about the children Leucippe having-drawn-the-lot
παρασχεῖν Ἵππασον τὸν υἱὸν διασπάσασθαι· καὶ κληθῆναι
to-have-given Hippasus the son to-tear-apart and to-have-been-called
τοὺς μὲν ἄνδρας αὐτῶν δυσειματοῦντας ὑπὸ λύπης καὶ
the indeed husbands their wearing-mean-clothes through grief and
πένθους ψολόεις, αὐτὰς δὲ ὀλείας οἷον ὀλοάς. καὶ μέχρι
mourning psoloeis them and oleiai as-it-were destructive and until
νῦν Ὀρχομένιοι τὰς ἀπὸ τοῦ γένους οὕτω καλοῦσι. καὶ
now Orchomenians the from the family so call and
γίγνεται παρ' ἐνιαυτὸν ἐν τοῖς Ἀγριωνίοις φυγὴ καὶ δίωξις
there-is every year at the Agrionia a-flight and pursuit
αὐτῶν ὑπὸ τοῦ ἱερέως τοῦ Διονύσου ξίφος ἔχοντος. ἔξεστι
of-them by the priest — of-Dionysus a-sword holding it-is-allowed
δὲ τὴν καταληφθεῖσαν ἀνελεῖν, καὶ ἀνεῖλεν ἐφ' ἡμῶν Ζωίλος
and the caught to-kill and killed in our-time Zoilus

ὁ ἱερεύς. ἀπέβη δ' εἰς οὐδὲν χρηστὸν αὐτοῖς, ἀλλ' ὅ τε
the priest it-turned-out and to nothing good for-them but — both
Ζωίλος ἐκ τοῦ τυχόντος ἑλκειδίου νοσήσας καὶ διασαπεὶς
Zoilus from the chance small-sore having-sickened and having-rotted
πολὺν χρόνον ἐτελεύτησεν, οἵ τ' Ὀρχομένιοι δημοσίαις
a-long time died the and Orchomenians public
βλάβαις καὶ καταδίκαις περιπεσόντες ἐκ τοῦ γένους τὴν
losses and condemnations having-fallen-into from the family the
ἱερωσύνην μετέστησαν, ἐκ πάντων αἱρούμενοι τὸν ἄριστον.
priesthood transferred from all choosing the best
'Διὰ τί τοὺς εἰς τὸ Λύκαιον εἰσελθόντας ἑκουσίως 39
for what those into — Lycaeum having-entered willingly
καταλεύουσιν οἱ Ἀρκάδες· ἂν δ' ὑπ' ἀγνοίας, εἰς Ἐλευθερὰς
stone the Arcadians if but through ignorance to Eleutherae
ἀποστέλλουσι;' πότερον ὡς ἐλευθερουμένων αὐτῶν διὰ
do-they-send whether as being-freed them because-of
τὴν ἀπόλυσιν ἔσχεν ὁ λόγος πίστιν, καὶ τοιοῦτόν ἐστι τὸ 'εἰς
the release had the story credence and such is the to
Ἐλευθεράς', οἷον τὸ 'εἰς Ἀμελοῦς χώραν' καὶ τὸ 'ἥξεις
Eleutherae as the to of-Carelessness country and the you-will-come
εἰς Ἀρέσαντος ἕδος' ἢ κατὰ τὸν μῦθον ἐπεὶ μόνοι τῶν
to of-Pleaser seat or according-to the myth since alone of-the
Λυκάωνος παίδων Ἐλευθὴρ καὶ Λεβεάδος οὐ μετέσχον τοῦ
of-Lycaon sons Eleuther and Lebeadus not shared the
περὶ τὸν Δία μιάσματος ἀλλ' εἰς Βοιωτίαν ἔφυγον, καὶ
concerning — Zeus pollution but to Boeotia fled and
Λεβαδεῦσιν ἔστιν ἰσοπολιτεία πρὸς Ἀρκάδας; εἰς Ἐλευθερὰς
for-Lebadeans there-is equal-citizenship with Arcadians to Eleutherae
οὖν ἀποπέμπουσι τοὺς ἐν τῷ ἀβάτῳ τοῦ Διὸς ἀκουσίως
then they-send-away those in the forbidden-ground — of-Zeus unwillingly
γενομένους. ἢ ὡς Ἀρχίτιμος ἐν τοῖς Ἀρκαδικοῖς ἐμβάντας
having-been or as Architimus in the Arcadian-history having-entered

τινὰς κατ᾽ ἄγνοιαν φησιν ὑπ᾽ Ἀρκάδων παραδοθῆναι
some through ignorance says by Arcadians to-have-been-handed-over
Φλιασίοις, ὑπὸ δὲ Φλιασίων Μεγαρεῦσιν, ἐκ δὲ Μεγαρέων
to-Phliasians by and Phliasians to-Megarians from and Megarians
εἰς Θήβας κομιζομένους περὶ τὰς Ἐλευθερὰς ὕδατι καὶ
to Thebes being-conveyed around — Eleutherae by-rain and
βρονταῖς καὶ διοσημίαις ἄλλαις κατασχεθῆναι· ἀφ᾽ οὗ
thunders and signs-from-Zeus other to-have-been-held-back from which
δὴ καὶ τὸν τόπον Ἐλευθερὰς ἔνιοί φασι προσαγορεύεσθαι.
indeed also the place Eleutherae some say to-be-called
τὸ μέντοι σκιὰν μὴ πίπτειν ἀπὸ τοῦ ἐμβάντος εἰς τὸ
the however shadow not to-fall from the having-entered into —
Λύκαιον λέγεται μὲν οὐκ ἀληθῶς, ἔσχηκε δὲ πίστιν ἰσχυράν.
Lycaeum is-said indeed not truly has and belief strong
πότερον τοῦ ἀέρος εἰς νέφη τρεπομένου καὶ σκυθρωπάζοντος
whether the air into clouds turning and looking-gloomy
ἐπὶ τοῖς εἰσιοῦσιν, ἢ ὅτι θανατοῦται μὲν ὁ ἐμβάς,
at those entering or because is-put-to-death indeed the having-entered
τῶν δ᾽ ἀποθανόντων οἱ Πυθαγορικοὶ λέγουσι τὰς ψυχὰς
of-the and dead the Pythagoreans say the souls
μὴ ποιεῖν σκιὰν μηδὲ σκαρδαμύττειν; ἢ σκιὰν μὲν ὁ ἥλιος
not to-cast shadow nor to-blink or shadow indeed the sun
ποιεῖ, τὸν δ᾽ ἥλιον ἀφαιρεῖται τοῦ ἐμβάντος ὁ νόμος;
makes the and sun takes-away from-the having-entered the law
καὶ τοῦτ᾽ αἰνιττόμενοι λέγουσι· καὶ γὰρ ἔλαφος ὁ ἐμβὰς
and this hinting they-say also for a-deer the having-entered
καλεῖται. διὸ καὶ Κανθαρίωνα τὸν Ἀρκάδα πρὸς Ἠλείους
is-called wherefore also Cantharion the Arcadian to Eleans
αὐτομολήσαντα πολεμοῦντας Ἀρκάσι καὶ διαβάντα μετὰ
having-deserted warring with-Arcadians and having-crossed with
λείας τὸ ἄβατον, καταλυθέντος δὲ τοῦ πολέμου καὶ
booty the forbidden-ground having-been-ended and the war and

φυγόντα εἰς Σπάρτην, ἐξέδοσαν οἱ Λακεδαιμόνιοι τοῖς
having-fled to Sparta handed-over the Lacedaemonians to-the
Ἀρκάσι, τοῦ θεοῦ κελεύσαντος ἀποδιδόναι τὸν ἔλαφον.
Arcadians the god having-bidden to-give-back the deer

V · QUESTIONS 40–48

Eunostus' grove at Tanagra is closed to women, since Ochne's slander led to his death. A Boeotian river is named Scamander after Deimachus' son, and Dinon's word at Tarentum, "this one is stronger," gives rise to the proverb "This one is valid". Ithaca's Alalcomenae recalls Odysseus' birth in Boeotia, and the solitary-eaters of Aegina feast in silence. Zeus of Labraunda holds an axe that passed from Hippolyta to the Lydian kings, vetch purifies at Tralles, Sambicus' torture becomes a proverb, and Odysseus has a hero-shrine at Sparta.

'Τίς Εὔνοστος ἥρως ἐν Τανάγρᾳ καὶ διὰ τίνα αἰτίαν 40
who Eunostus hero in Tanagra and for what reason
τὸ ἄλσος αὐτοῦ γυναιξὶν ἀνέμβατόν ἐστιν;' Ἐλιέως τοῦ
the grove his to-women unenterable is of-Elieus the
Κηφισοῦ καὶ Σκιάδος Εὔνοστος ἦν υἱός, ᾧ φασιν ὑπὸ
son-of-Cephisus and of-Scias Eunostus was son to-whom they-say by
νύμφης Εὐνόστας ἐκτραφέντι τοῦτο γενέσθαι τοὔνομα.
a-nymph Eunosta having-been-reared this to-have-been-given the-name
καλὸς δ' ὢν καὶ δίκαιος οὐχ ἧττον ἦν σώφρων καὶ
fair and being and just not less was chaste and
αὐστηρός· ἐρασθῆναι δ' αὐτοῦ λέγουσιν Ὄχναν, μίαν
austere to-have-fallen-in-love and with-him they-say Ochne one
τῶν Κολωνοῦ θυγατέρων ἀνεψιὰν οὖσαν. ἐπεὶ δὲ πειρῶσαν
of-the of-Colonus daughters cousin being when and making-advances
ὁ Εὔνοστος ἀπετρίψατο, καὶ λοιδορήσας ἀπῆλθεν εἰς
— *Eunostus repulsed and having-reproached went-away to*

τοὺς ἀδελφοὺς κατηγορήσων, ἔφθασεν ἡ παρθένος τοῦτο
the brothers going-to-accuse anticipated the maiden this
πράξασα κατ᾽ ἐκείνου καὶ παρώξυνε τοὺς ἀδελφοὺς Ἔχεμον
having-done against him and incited the brothers Echemus
καὶ Λέοντα καὶ Βουκόλον ἀποκτεῖναι τὸν Εὔνοστον, ὡς πρὸς
and Leon and Bucolus to-kill — Eunostus as by
βίαν αὐτῇ συγγεγενημένον. ἐκεῖνοι μὲν οὖν ἐνεδρεύσαντες
force with-her having-lain they indeed then having-lain-in-ambush
ἀπέκτειναν τὸν νεανίσκον. ὁ δ᾽ Ἐλιεὺς ἐκείνους ἔδησεν· ἡ
killed the young-man — and Elieus them bound —
δ᾽ Ὄχνη μεταμελομένη καὶ γέμουσα ταραχῆς, ἅμα
and Ochne repenting and full of-turmoil at-the-same-time
μὲν αὑτὴν ἀπαλλάξαι θέλουσα τῆς διὰ τὸν ἔρωτα
indeed herself to-free wishing of-the because-of the love
λύπης, ἅμα δ᾽ οἰκτίρουσα τοὺς ἀδελφοὺς ἐξήγγειλε
grief at-the-same-time and pitying the brothers reported
πρὸς τὸν Ἐλιέα πᾶσαν τὴν ἀλήθειαν, ἐκεῖνος δὲ Κολωνῷ.
to — Elieus all the truth he and to-Colonus
Κολωνοῦ δὲ δικάσαντος, οἱ μὲν ἀδελφοὶ τῆς Ὄχνης
Colonus and having-judged the indeed brothers — of-Ochne
ἔφυγον, αὐτὴ δὲ κατεκρήμνισεν ἑαυτήν, ὡς Μυρτὶς ἡ
fled she and threw-down herself as Myrtis the
Ἀνθηδονία ποιήτρια μελῶν ἱστόρηκε. τοῦ δ᾽ Εὐνόστου
Anthedonian maker of-songs has-related — and of-Eunostus
τὸ ἡρῷον καὶ τὸ ἄλσος οὕτως ἀνέμβατον ἐτηρεῖτο
the hero-shrine and the grove so unenterable was-kept
καὶ ἀπροσπέλαστον γυναιξίν, ὥστε πολλάκις σεισμῶν
and unapproachable to-women so-that often earthquakes
ἢ αὐχμῶν ἢ διοσημιῶν ἄλλων γενομένων ἀναζητεῖν
or droughts or signs-from-Zeus other having-occurred to-search
καὶ πολυπραγμονεῖν ἐπιμελῶς τοὺς Ταναγραίους, μὴ
and to-inquire carefully the Tanagraeans whether

λέληθε γυνὴ τῷ τόπῳ πλησιάσασα, καὶ λέγειν ἐνίους,
escaped-notice a-woman to-the place having-approached and to-say some
ὧν ὁ Κλείδαμος ἦν, ἀνὴρ ἐπιφανής, ἀπηντηκέναι
of-whom — Cleidamus was a-man notable to-have-met
αὐτοῖς τὸν Εὔνοστον ἐπὶ θάλατταν βαδίζοντα λουσόμενον,
them — Eunostus to the-sea going going-to-bathe
ὡς γυναικὸς ἐμβεβηκυίας εἰς τὸ τέμενος. ἀναφέρει δὲ
as a-woman having-entered into the precinct cites and
καὶ Διοκλῆς ἐν τῷ περὶ ἡρῴων συντάγματι δόγμα
also Diocles in the on heroes treatise a-decree
Ταναγραίων, περὶ ὧν ὁ Κλείδαμος ἀπήγγειλεν.
of-Tanagraeans about what — Cleidamus reported
‘Πόθεν ἐν τῇ Βοιωτίᾳ περὶ τὸν Ἐλεῶνα ποταμὸς 41
whence in — Boeotia around — Eleon a-river
Σκάμανδρος ὠνομάσθη;’ Δηίμαχος ὁ Ἐλεῶνος υἱός, ἑταῖρος
Scamander was-named Deimachus the of-Eleon son companion
ὢν Ἡρακλέους, μετέσχε τῆς ἐπὶ Τροίαν στρατείας· τοῦ
being of-Heracles took-part-in the against Troy expedition the
δὲ πολέμου μῆκος ὡς ἔοικε λαμβάνοντος, ἐρασθεῖσαν
and war length as it-seems taking having-fallen-in-love
αὐτοῦ Γλαυκίαν τὴν Σκαμάνδρου θυγατέρα προσδεξάμενος
with-him Glaucia the of-Scamander daughter having-received
ἔγκυον ἐποίησεν, εἶτ’ αὐτὸς μὲν ἔπεσε μαχόμενος τοῖς
pregnant made then he-himself indeed fell fighting the
Τρωσίν· ἡ δὲ Γλαυκία φοβουμένη κατάφωρος γενέσθαι
Trojans — and Glaucia fearing detected to-become
τῷ Ἡρακλεῖ κατέφυγε, καὶ κατεῖπεν αὑτῆς τὸν ἔρωτα
— to-Heracles fled-for-refuge and disclosed her the love
καὶ τὴν γενομένην πρὸς τὸν Δηίμαχον ὁμιλίαν. ὁ δ’
and the having-happened with — Deimachus intercourse he and
ἅμα μὲν οἰκτῳ τῆς γυναικὸς ἅμα δὲ χαίρων
at-the-same-time indeed in-pity of-the woman at-the-same-time and rejoicing

τῷ ὑπολείπεσθαι γένος ἀνδρὸς ἀγαθοῦ καὶ συνήθους,
in-the being-left a-race of-a-man good and familiar
ἀνέλαβε τὴν Γλαυκίαν εἰς τὰς ναῦς, καὶ τεκοῦσαν υἱὸν
took-up — Glaucia into the ships and having-borne a-son
ἀγαγὼν ἐν τῇ Βοιωτίᾳ ἀπέδωκε τῷ Ἐλεῶνι καὶ τὸ
having-brought in — Boeotia gave-over — to-Eleon both the
παιδίον καὶ αὐτήν. ὠνομάσθη δ' ὁ παῖς Σκάμανδρος
child and herself was-named and the boy Scamander
καὶ τῆς χώρας ἐβασίλευσε. καὶ τὸν μὲν Ἴναχον ποταμὸν
and the land ruled and — indeed Inachus river
ἀπ' αὐτοῦ Σκάμανδρον, τὸ δὲ πλησίον ῥεῦμα Γλαυκίαν
from himself Scamander the and nearby stream Glaucia
ἀπὸ τῆς μητρὸς ὠνόμασεν· Ἀκίδουσαν δὲ τὴν κρήνην
from the mother named Acidusa and the spring
ἀπὸ τῆς ἑαυτοῦ γυναικός, ἐξ ἧς ἔσχε τρεῖς θυγατέρας,
from the his-own wife from whom he-had three daughters
ἃς τιμῶσιν ἄχρι νῦν 'παρθένους' προσαγορεύοντες.
whom they-honor until now maidens calling

42 'Ἀπὸ τίνος ἐρρήθη τὸ παροιμιῶδες "αὕτα κυρία";' Δίνων
from what was-said the proverbial this-one is-in-force Dinon
ὁ Ταραντῖνος στρατηγῶν, ἀνὴρ δ' ὢν ἀγαθὸς ἐν τοῖς
the Tarentine being-general a-man and being good in the
πολεμικοῖς, ἀποχειροτονησάντων αὐτοῦ τινα γνώμην τῶν
warlike-matters having-voted-down his some proposal the
πολιτῶν, ὡς ὁ κῆρυξ ἀνεῖπε τὴν νικῶσαν, αὐτὸς ἀνατείνας
citizens when the herald proclaimed the winning he-himself having-raised
τὴν δεξιὰν 'ἅδε' εἶπε 'κρείσσων'· οὕτω γὰρ ὁ Θεόφραστος
the right-hand this-one he-said is-stronger so for — Theophrastus
ἱστόρηκε. προσιστόρηκε δὲ καὶ ὁ Ἀπολλόδωρος ἐν Ῥυτίνῳ,
has-related adds-in-his-history and also — Apollodorus in Rhytinus

τοῦ κήρυκος ‘αὗται πλείους’ εἰπόντος, ‘ἀλλ’ αὗται’ φάναι
the herald these-are more having-said but these to-have-said
‘βελτίους’ καὶ ἐπικυρῶσαι τὴν τῶν ἐλαττόνων χειροτονίαν.
are-better and to-have-ratified the of-the fewer vote
‘Πόθεν ἡ τῶν Ἰθακησίων πόλις Ἀλαλκομεναὶ προσηγορεύθη;’ 43
whence the of-the Ithacans city Alalcomenae was-called
διὰ τὸ τὴν Ἀντίκλειαν ὑπὸ Σισύφου βιασθεῖσαν ἐν
because-of the — Anticleia by Sisyphus having-been-forced in
τῇ παρθενίᾳ τὸν Ὀδυσσέα συλλαβεῖν· ὑπὸ πλειόνων δ’
the maidenhood — Odysseus to-have-conceived by more and
ἐστὶν εἰρημένον. Ἴστρος δ’ ὁ Ἀλεξανδρεὺς ἐν ὑπομνήμασι
it-is said Istrus and the Alexandrian in commentaries
προσιστόρηκεν, ὅτι τῷ Λαέρτῃ δοθεῖσα πρὸς γάμον
has-further-related that — to-Laertes given for marriage
καὶ ἀναγομένη, περὶ τὸ Ἀλαλκομένιον ἐν τῇ Βοιωτίᾳ
and being-led around — Alalcomenium in — Boeotia
τὸν Ὀδυσσέα τέκοι, καὶ διὰ τοῦτ’ ἐκεῖνος ὥσπερ
— Odysseus she-bore and because-of this he as
μητροπόλεως ἀναφέρων τοὔνομα τὴν ἐν Ἰθάκῃ πόλιν
of-a-mother-city referring the-name the in Ithaca city
οὕτω φησὶ προσαγορεύεσθαι.
so says to-be-called
‘Τίνες ἐν Αἰγίνῃ οἱ μονοφάγοι;’ τῶν ἐπὶ τὴν Τροίαν 44
who in Aegina the solitary-eaters of-the against — Troy
στρατευσάντων Αἰγινητῶν πολλοὶ μὲν ἐν ταῖς μάχαις
having-campaigned Aeginetans many indeed in the battles
ἀπώλοντο, πλείονες δὲ κατὰ πλοῦν ὑπὸ τοῦ χειμῶνος
perished more and on the-voyage by the storm
ὀλίγους οὖν τοὺς περιλειπομένους οἱ προσήκοντες
few then the surviving the relatives
ὑποδεξάμενοι, τοὺς δ’ ἄλλους πολίτας ὁρῶντες ἐν πένθεσι
having-received the and other citizens seeing in mournings

καὶ λύπαις ὄντας, οὔτε χαίρειν ᾤοντο δεῖν φανερῶς
and griefs being neither to-rejoice they-thought it-proper openly
οὔτε θύειν τοῖς θεοῖς· ἀλλὰ κρύφα καὶ κατ' οἰκίαν
nor to-sacrifice to-the gods but secretly and in house
ἕκαστοι τοὺς σεσῳσμένους ἀνελάμβανον ἑστιάσεσι καὶ
each the saved received with-feasts and
φιλοφροσύναις, αὐτοὶ διακονούμενοι πατράσι καὶ συγγενέσι
kindnesses themselves serving fathers and kinsmen
καὶ ἀδελφοῖς καὶ οἰκείοις, ἀλλοτρίου μηδενὸς παρεισιόντος.
and brothers and relatives a-stranger no-one coming-in
ταῦτ' οὖν ἀπομιμούμενοι τῷ Ποσειδῶνι θυσίαν ἄγουσι
these-things then imitating — to-Poseidon a-sacrifice they-hold
τοὺς καλουμένους 'θιάσους', ἐν ᾗ καθ' αὑτοὺς ἐφ' ἡμέρας
the called thiasoi in which by themselves for days
ἑκκαίδεκα μετὰ σιωπῆς ἑστιῶνται, δοῦλος δ' οὐ πάρεστιν·
sixteen in silence they-feast a-slave and not is-present
εἶτα ποιήσαντες Ἀφροδίσια διαλύουσι τὴν ἑορτήν· ἐκ δὲ
then having-held Aphrodisia they-end the festival from and
τούτου 'μονοφάγοι' καλοῦνται.
this solitary-eaters they-are-called
45 'Διὰ τί τοῦ Λαβρανδέως Διὸς ἐν Καρίᾳ τὸ ἄγαλμα
for what of-the Labraundan Zeus in Caria the statue
πέλεκυν ἠρμένον οὐχὶ δὲ σκῆπτρον ἢ κεραυνὸν πεποίηται;'
an-axe raised not but a-scepter or thunderbolt is-made
ὅτι Ἡρακλῆς Ἱππολύτην ἀποκτείνας καὶ μετὰ τῶν ἄλλων
because Heracles Hippolyta having-killed and with the other
ὅπλων αὐτῆς λαβὼν τὸν πέλεκυν Ὀμφάλῃ δῶρον δέδωκεν.
arms her having-taken the axe to-Omphale as-a-gift has-given
οἱ δὲ μετ' Ὀμφάλην Λυδῶν βασιλεῖς ἐφόρουν αὐτὸν ὥς
the and after Omphale of-Lydians kings carried it as
τι τῶν ἄλλων ἱερῶν ἐκ διαδοχῆς παραλαμβάνοντες,
something of-the other sacred-objects by succession receiving

ἄχρι Κανδαύλης ἀπαξιώσας ἑνὶ τῶν ἑταίρων φορεῖν
until Candaules having-disdained to-one of-the companions to-carry
ἔδωκεν. ἐπεὶ δὲ Γύγης ἀποστὰς ἐπολέμει πρὸς αὐτόν,
gave when and Gyges having-revolted warred against him
ἦλθεν Ἄρσηλις ἐκ Μυλασέων ἐπίκουρος τῷ Γύγῃ μετὰ
came Arselis from Mylasians ally — to-Gyges with
δυνάμεως, καὶ τόν τε Κανδαύλην καὶ τὸν ἑταῖρον αὐτοῦ
a-force and — both Candaules and the companion his
διαφθείρει, καὶ τὸν πέλεκυν εἰς Καρίαν ἐκόμισε μετὰ τῶν
destroys and the axe to Caria brought with the
ἄλλων λαφύρων. καὶ Διὸς ἄγαλμα κατασκευάσας τὸν
other spoils and of-Zeus a-statue having-made the
πέλεκυν ἐνεχείρισε, καὶ Λαβρανδέα τὸν θεὸν προσηγόρευσε·
axe put-in-its-hand and Labraundan the god called
Λυδοὶ γάρ ‘λάβρυν’ τὸν πέλεκυν ὀνομάζουσι.
Lydians for labrys the axe name
‘Διὰ τί Τραλλιανοὶ καθαρτῆρα καλοῦσι τὸν ὄροβον 46
for what do-the-Trallians purifier call the bitter-vetch
καὶ χρῶνται μάλιστα πρὸς τὰς ἀφοσιώσεις καὶ τοὺς
and use most for the expiations and the
καθαρμούς;’ ἢ ὅτι Λέλεγες καὶ Μινύαι τὸ παλαιὸν
purifications surely because Leleges and Minyae in-the old-time
ἐξελάσαντες αὐτοὺς τὴν πόλιν καὶ τὴν χώραν κατεῖχον,
having-driven-out them the city and the land held
ὕστερον δ’ οἱ Τραλλιανοὶ κατελθόντες καὶ κρατήσαντες,
later and the Trallians having-returned and having-prevailed
ὅσοι τῶν Λελέγων οὐ διεφθάρησαν οὐδ’ ἔφυγον ἀλλὰ
as-many-as of-the Leleges not were-destroyed nor fled but
δι’ ἀμηχανίαν βίου καὶ ἀσθένειαν ὑπελείφθησαν
because-of helplessness of-livelihood and weakness were-left-behind
αὐτόθι, τούτων οὐδένα λόγον ἔχοντες οὔτε ζώντων οὔτ’
there of-these no account having neither living nor

ἀπολλυμένων, νόμον ἔθεντο τὸν κτείναντα Μινύην ἢ
perishing a-law they-made the having-killed a-Minyan or
Λελέγην Τραλλιανῶν καθαρὸν εἶναι, μέδιμνον ὀρόβων
a-Lelegian of-Trallians pure to-be a-medimnus of-vetch
ἀπομετρήσαντα τοῖς οἰκείοις τοῦ φονευθέντος;
having-measured-out to-the relatives of-the slain

47 Διὰ τί παρὰ τοῖς Ἠλείοις παροιμιῶδές ἐστι τὸ
for what among the Eleans proverbial is the
"δεινότερα Σαμβίκου παθεῖν";' λέγεταί τινα Σάμβικον
more-terrible-things than-Sambicus to-suffer is-said a-certain Sambicus
Ἠλεῖον ἔχοντα πολλοὺς ὑφ' ἑαυτῷ συνεργοὺς πολλὰ
Elean having many under himself accomplices many
περικόψαι τῶν ἐν Ὀλυμπίᾳ χαλκῶν ἀναθημάτων καὶ
to-have-cut-off of-the at Olympia bronze dedications and
ἀποδόσθαι, τέλος δὲ συλῆσαι τὸ τῆς ἐπισκόπου
to-have-sold finally and to-have-plundered the of-the overseeing
Ἀρτέμιδος ἱερόν· τοῦτο δ' ἐστὶ μὲν ἐν Ἤλιδι, καλεῖται
Artemis temple this and is indeed in Elis is-called
δ' Ἀριστάρχειον· εὐθὺς οὖν μετὰ ταύτην τὴν ἱεροσυλίαν
and Aristarcheum at-once then after this the sacrilege
ἁλόντα βασανίζεσθαι δι' ἐνιαυτοῦ περὶ ἑκάστου
having-been-caught to-be-tortured through a-year about each
τῶν κεκοινωνηκότων ἀνακρινόμενον, καὶ οὕτως ἀποθανεῖν
of-the having-been-accomplices being-questioned and so to-have-died
καὶ τὴν παροιμίαν ἐπὶ τοῖς ἐκείνου πάθεσι γενέσθαι.
and the proverb from the his sufferings to-have-arisen

48 Διὰ τί ἐν Λακεδαίμονι παρὰ τὸ τῶν Λευκιππίδων ἱερὸν
for what in Lacedaemon beside the of-the Leucippides temple
ἵδρυται τοῦ Ὀδυσσέως ἡρῷον;' Ἐργίαιος, εἷς τῶν Διομήδους
is-founded — of-Odysseus hero-shrine Ergiaeus one of-the of-Diomedes
ἀπογόνων, ὑπὸ Τημένου πεισθεὶς ἐξέκλεψε τὸ παλλάδιον ἐξ
descendants by Temenus persuaded stole-away the Palladium from

Ἄργους, συνειδότος Λεάγρου καὶ συνεκκλέπτοντος· ἦν δ'
Argos being-privy Leagrus and helping-to-steal was and
οὗτος εἷς τῶν Τημένου συνήθων. ὕστερον δὲ τῷ Τημένῳ
this-one one of-the of-Temenus intimates later and — with-Temenus
γενόμενος δι' ὀργῆς ὁ Λέαγρος εἰς Λακεδαίμονα μετέστη
having-come into anger — Leagrus to Lacedaemon removed
τὸ παλλάδιον κομίζων. οἱ δὲ βασιλεῖς δεξάμενοι προθύμως
the Palladium carrying the and kings having-received-it eagerly
ἱδρύσαντο πλησίον τοῦ τῶν Λευκιππίδων ἱεροῦ, καὶ
set-it-up near the of-the Leucippides temple and
πέμψαντες εἰς Δελφοὺς διεμαντεύοντο περὶ σωτηρίας αὐτοῦ
having-sent to Delphi consulted-the-oracle about safety its
καὶ φυλακῆς. ἀνελόντος δὲ τοῦ θεοῦ ἕνα τῶν ὑφελομένων
and guarding having-ordained and the god one of-those having-stolen
τὸ παλλάδιον φύλακα ποιεῖσθαι, κατεσκεύασαν αὐτόθι τοῦ
the Palladium guardian to-make they-built there —
Ὀδυσσέως τὸ ἡρῷον, ἄλλως τε καὶ προσήκειν τῇ πόλει
of-Odysseus the hero-shrine especially both and to-belong to-the city
τὸν ἥρωα διὰ τὸν τῆς Πηνελόπης γάμον ὑπολαβόντες.
the hero because-of the — of-Penelope marriage supposing

Chalcedonian women veil one cheek, from the widows left after the war with Zipoetes. Argives mate sheep at Agenor's precinct, and Argive boys call themselves Ballachradai after the wild pears. Eleans mate mares beyond their borders because of Oenomaus' curse, and Cnossian borrowers snatch the money they borrow. Samians honor Dexicreon's Aphrodite and allow theft at Hermes' feast, and the Panaema recalls Dionysus' slaughter of the Amazons. Megarian prisoners free Samos in their own fetters, the priest of Heracles wears women's dress on Cos, and Megara's wagon-rollers drown pilgrims.

49 ‘Διὰ τί ταῖς Χαλκηδονίαις ἔθος ἐστίν, ὅταν ἀνδράσιν
for what for-the Chalcedonian-women custom is whenever men
ἀλλοτρίοις ἐντύχωσι, μάλιστα δ’ ἄρχουσι, τὴν ἑτέραν
strange they-meet especially and magistrates the one
περικαλύπτεσθαι παρειάν;’ πόλεμος ἦν αὐτοῖς πρὸς
to-cover cheek war was for-them against
Βιθυνοὺς ἐκ πάσης παροξυνομένοις προφάσεως Ζειποίτου
Bithynians on every being-provoked pretext Zipoetes
δὲ βασιλεύσαντος αὐτῶν, πανστρατιᾷ, καὶ Θρᾳκῶν
and having-become-king of-them with-all-their-forces and of-Thracians
ἐπικουρίας προσγενομένης, ἐπυρπόλουν καὶ κατέτρεχον τὴν
help having-come-in-addition they-burned and overran the
χώραν, ἐπιθεμένου δὲ τοῦ Ζειποίτου περὶ τὸ καλούμενον
land having-attacked and — Zipoetes near the called
Φάλιον αὐτοῖς, κακῶς ἀγωνισάμενοι διὰ θράσος καὶ
Phalium them badly having-fought because-of rashness and
ἀταξίαν ὑπὲρ ὀκτακισχιλίους ἀπέβαλον στρατιώτας· καὶ
disorder over eight-thousand they-lost soldiers and
παντελῶς μὲν οὐκ ἀνῃρέθησαν τότε, Ζειποίτου Βυζαντίοις
altogether indeed not were-destroyed then Zipoetes to-Byzantines
χαρισαμένου τὰς διαλύσεις· πολλῆς δὲ τὴν πόλιν ἐρημίας
having-granted the truce much and the city dearth

ἀνδρῶν κατεχούσης, αἱ μὲν πλεῖσται γυναῖκες ὑπ᾽ ἀνάγκης
of-men holding the indeed most women by necessity
ἀπελευθέροις καὶ μετοίκοις συνῴκησαν· αἱ δ᾽ ἀνανδρίαν
with-freedmen and resident-aliens lived the and husbandlessness
ἀντὶ τοιούτων ἑλόμεναι γάμων, αὐταὶ δι᾽ αὑτῶν
instead-of such having-chosen marriages they-themselves by themselves
ἔπραττον ὅτου δεηθεῖεν παρὰ δικασταῖς καὶ ἄρχουσιν,
transacted whatever they-needed before judges and magistrates
ἀπάγουσαι θάτερον μέρος τοῦ προσώπου τῆς καλύπτρας.
drawing-away the-other part of-the face from-the veil
αἱ δὲ γεγαμημέναι δι᾽ αἰσχύνην ἀναμιμούμεναι ταύτας
the and married through shame imitating these
ὡς ἑαυτῶν βελτίονας εἰς ἔθος ὅμοιον κατέστησαν.
as than-themselves better into a-custom like settled
‘Διὰ τί πρὸς τὸ τοῦ Ἀγήνορος τέμενος τὰς ὄις 50
for what to the — of-Agenor precinct the sheep
προσελαύνοντες οἱ Ἀργεῖοι βιβάζουσιν;’ ἢ ὅτι κάλλιστα
driving-up the Argives do-they-mate surely because best
προβάτων ὁ Ἀγήνωρ ἐπεμελήθη καὶ πλεῖστα ποίμνια
of-sheep — Agenor tended and most flocks
τῶν βασιλέων ἐκτήσατο;
of-the kings acquired
‘Διὰ τί Βαλλαχράδας ἑαυτοὺς Ἀργείων παῖδες ἐν ἑορτῇ 51
for what Ballachradai themselves of-Argives children at a-festival
τινι παίζοντες ἀποκαλοῦσιν;’ ἢ ὅτι τοὺς πρώτους
certain playing do-they-call surely because the first
ὑπ᾽ Ἰνάχου καταχθέντας ἐκ τῶν ἄκρων εἰς τὰ πεδία
by Inachus brought-down from the heights to the plains
ἀχράσι διατραφῆναι λέγουσιν; ἀχράδας δὲ πρῶτον ἐν
on-wild-pears to-have-been-nourished they-say wild-pears and first in
Πελοποννήσῳ φανῆναι τοῖς Ἕλλησιν, ἔτι τῆς χώρας
Peloponnese to-have-appeared to-the Greeks while the land

ἐκείνης Ἀπίας προσαγορευομένης· ὅθεν ἄπιοι αἱ ἀχράδες
that Apia being-called whence apioi the wild-pears
ἐπωνομάσθησαν.
were-named

52 Τίς ἡ αἰτία, δι' ἣν Ἠλεῖοι τὰς ἐνόδας ἵππους ἐκτὸς
what the reason for which Eleans the in-heat mares outside
ὅρων ἀπάγοντες βιβάζουσιν;' ἢ ὅτι πάντων τῶν
the-borders leading-away do-they-mate surely because of-all the
βασιλέων φιλιππότατος ὢν ὁ Οἰνόμαος καὶ μάλιστα
kings most-horse-loving being — Oenomaus and most
τὸ ζῷον ἀγαπήσας τοῦτ' ἐπηράσατο πολλὰ καὶ δεινὰ
the animal having-loved this cursed many and terrible-things
κατὰ τῶν ἵππους ὀχευόντων ἐν Ἤλιδι, καὶ φοβούμενοι
against those horses breeding in Elis and fearing
τὴν κατάραν ἐκείνην ἀφοσιοῦνται;
the curse that they-avert

53 'Διὰ τί παρὰ Κνωσσίοις ἔθος ἦν ἁρπάζειν τοῖς
for what among Cnossians custom was to-snatch for-those
δανειζομένοις τὸ ἀργύριον;' ἢ ὅπως ἀποστεροῦντες ἔνοχοι
borrowing the money surely so-that defrauding liable
τοῖς βιαίοις ὦσι καὶ μᾶλλον κολάζωνται;
to-the violent-acts they-may-be and more be-punished

54 Τίς ἡ αἰτία, δι' ἣν ἐν Σάμῳ τὴν Δεξικρέοντος
what the reason for which in Samos the of-Dexicreon
Ἀφροδίτην καλοῦσι;' πότερον ὅτι τὰς γυναῖκας αὐτῶν
Aphrodite do-they-call whether because the wives their
ὑπὸ τρυφῆς καὶ ὕβρεως ἀκόλαστα ποιούσας Δεξικρέων
through luxury and insolence licentious-things doing Dexicreon
ἀνὴρ ἀγύρτης καθαρμῷ χρησάμενος ἀπήλλαξεν· ἢ
a-man a-mendicant-priest a-purification having-used freed or
ὅτι ναύκληρος ὢν ὁ Δεξικρέων ἔπλευσεν εἰς Κύπρον ἐπ'
because ship-owner being — Dexicreon sailed to Cyprus for

ἐμπορίᾳ, καὶ μέλλοντα γεμίζειν τὴν ναῦν τὴν Ἀφροδίτην
trade and being-about to-load the ship — Aphrodite
κελεύειν ὕδωρ ἐμβαλόμενον καὶ μηδὲν ἄλλο πλεῖν τὴν
to-have-bidden water having-put-in and nothing other to-sail the
ταχίστην· πεισθεὶς δὲ καὶ πολὺ ὕδωρ ἐνθέμενος
quickest-way having-been-persuaded and and much water having-put-aboard
ἐξέπλευσεν, εἶτα νηνεμίας καὶ γαλήνης ἐν τῷ πελάγει
he-sailed-out then calm and stillness on the sea
κατασχούσης, διψῶσι τοῖς ἄλλοις ἐμπόροις καὶ ναυκλήροις
having-taken-hold to-the-thirsty the other merchants and ship-owners
ὕδωρ πιπράσκων ἀργύριον πολὺ συνήθροισεν; ἐκ δὲ
water selling money much he-collected from and
τούτου κατασκευάσας τὴν θεὸν ἀφ' ἑαυτοῦ προσηγόρευσεν.
this having-made the goddess after himself he-named
εἰ δὴ τοῦτ' ἀληθές ἐστι, φαίνεται οὐχ ἕνα πλουτίσαι,
if indeed this true is it-appears not one to-enrich
πολλοὺς δὲ σῶσαι δι' ἑνὸς ἡ θεὸς θελήσασα.
many but to-save through one the goddess having-wished
'Διὰ τί τοῖς Σαμίοις, ὅταν τῷ Ἑρμῇ τῷ χαριδότῃ 55
for what for-the Samians whenever — to-Hermes the giver-of-joy
θύωσι, κλέπτειν ἐφεῖται τῷ βουλομένῳ καὶ λωποδυτεῖν;'
they-sacrifice to-steal is-it-permitted to-the willing and to-rob-clothes
ὅτι κατὰ χρησμὸν ἐκ τῆς νήσου μεταστάντες εἰς
because according-to an-oracle from the island having-removed to
Μυκάλην ἀπὸ λῃστείας δέκα ἔτη διεγένοντο· καὶ μετὰ
Mycale from piracy ten years they-lived and after
ταῦτα πλεύσαντες αὖθις εἰς τὴν νῆσον, ἐκράτησαν τῶν
these-things having-sailed back to the island overcame the
πολεμίων οἱ Σάμιοι.
enemies the Samians

56 ‘Ἀπὸ τίνος Πάναιμα τόπος ἐν τῇ Σαμίων νήσῳ καλεῖται;’
from what Panaema a-place in the of-the-Samians island is-called
ἢ ὅτι φεύγουσαι Διόνυσον αἱ Ἀμαζόνες ἐκ τῆς Ἐφεσίων
surely because fleeing Dionysus the Amazons from the of-the-Ephesians
χώρας εἰς Σάμον διέπλευσαν· ὁ δὲ ποιησάμενος πλοῖα καὶ
land to Samos sailed-across he and having-made boats and
διαβὰς μάχην συνῆψε καὶ πολλὰς αὐτῶν ἀπέκτεινε περὶ
having-crossed battle joined and many of-them killed around
τὸν τόπον τοῦτον, ὃν διὰ τὸ πλῆθος τοῦ ῥυέντος
the place this which because-of the quantity of-the flowed
αἵματος οἱ θεώμενοι Πάναιμα θαυμάζοντες ἐκάλουν; τῶν
blood those beholding Panaema wondering called of-the
δὲ *** ἀποθανεῖν τινες λέγονται περὶ τὸ Φλοιὸν καὶ τὰ
and (lacuna) to-have-died some are-said around — Phloeum and the
ὀστᾶ δείκνυται αὐτῶν· τινὲς δὲ λέγουσι καὶ τὸ Φλοιὸν ἐπ’
bones are-shown their some and say also — Phloeum at
ἐκείνων ῥαγῆναι, φθεγγομένων μέγα τι καὶ διάτορον.
them to-have-burst uttering great something and piercing
57 ‘Ἀπὸ ποίας αἰτίας ὁ ἀνδρὼν ἐν Σάμῳ πεδήτης καλεῖται;’
from what reason the men’s-hall in Samos pedetes is-called
τῶν γεωμόρων ἐχόντων τὴν πολιτείαν μετὰ τὴν Δημοτέλους
the landowners holding the government after the of-Demoteles
σφαγὴν καὶ τὴν κατάλυσιν τῆς ἐκείνου μοναρχίας, οἱ
slaying and the overthrow of-the his monarchy the
Μεγαρεῖς Περινθίοις ἐπεστράτευσαν ἀποίκοις οὖσι Σαμίων,
Megarians against-Perinthians campaigned colonists being of-Samians
πέδας κομίζοντες ὡς λέγεται ἐπὶ τοὺς αἰχμαλώτους. ταῦτα
fetters bringing as is-said for the captives these-things
δ’ οἱ γεωμόροι πυνθανόμενοι βοήθειαν ἔπεμπον κατὰ τάχος,
and the landowners learning help sent with speed
στρατηγοὺς μὲν ἀποδείξαντες ἐννέα, ναῦς δὲ πληρώσοντες
generals indeed having-appointed nine ships and going-to-man

τριάκοντα. τούτων ἐκπλέουσαι δύο πρὸ τοῦ λιμένος ὑπὸ
thirty of-these sailing-out two before the harbor by
κεραυνοῦ διεφθάρησαν· οἱ δὲ στρατηγοὶ ταῖς ἄλλαις
a-thunderbolt were-destroyed the but generals with-the others
πλεύσαντες ἐνίκων τοὺς Μεγαρέας καὶ ζῶντας αὐτῶν
having-sailed defeated the Megarians and alive of-them
ἔλαβον ἑξακοσίους. ἐπαρθέντες δὲ τῇ νίκῃ διενοοῦντο
took six-hundred elated and by-the victory they-planned
καταλύειν, τὴν οἴκοι γεωμόρων ὀλιγαρχίαν, παρέσχον
to-overthrow the at-home of-the-landowners oligarchy gave-occasion
οἱ προεστῶτες τῆς πολιτείας, γράψαντες αὐτοῖς ὅπως
those presiding-over the government writing to-them that
τοὺς αἰχμαλώτους τῶν Μεγαρέων κομίσωσι ταῖς αὐτῶν
the captives of-the Megarians they-should-bring in-the very
ἐκείνων πέδαις δεδεμένους. λαβόντες οὖν τὰ γράμματα
of-those fetters bound having-taken then the letters
ταῦτα καὶ δείξαντες κρύφα τισὶ τῶν Μεγαρέων, ἔπεισαν
these and having-shown secretly to-some of-the Megarians they-persuaded
αὐτοὺς συστῆναι μεθ᾽ αὑτῶν καὶ τὴν πόλιν ἐλευθερῶσαι·
them to-join with them and the city to-free
βουλευομένοις δὲ κοινῇ περὶ τῆς πράξεως ἔδοξε τῶν
deliberating and in-common about the action it-seemed-good of-the
πεδῶν τοὺς κρίκους διακροτῆσαι, καὶ περιθέντας οὕτω
fetters the rings to-hammer-open and having-put-them so
τοῖς σκέλεσι τῶν Μεγαρέων ἀναλαβεῖν πρὸς τὰς ζώνας
on-the legs of-the Megarians to-tie-up to the belts
ἱμᾶσιν, ὅπως μὴ περιρρέωσι μηδ᾽ ἐκβαίνωσιν αὐτῶν ἐν
with-straps so-that not they-might-slip-off nor come-off of-them in
τῷ βαδίζειν χαλαρῶν γενομένων, οὕτω δὲ τοὺς ἄνδρας
the walking loose having-become so and the men
ἐνσκευάσαντες καὶ ξίφος ἑκάστῳ δόντες, ἐπεὶ κατέπλευσαν
having-equipped and a-sword to-each having-given when they-put-in

εἰς Σάμον καὶ ἀπέβησαν, ἦγον αὐτοὺς δι' ἀγορᾶς
to Samos and landed they-led them through the-market-place
εἰς τὸ βουλευτήριον, ὁμοῦ τι πάντων τῶν γεωμόρων
to the council-house nearly somewhat all the landowners
συγκαθεζομένων, εἶτα σημείου δοθέντος, οἱ Μεγαρεῖς
sitting-in-session then a-signal having-been-given the Megarians
προσπεσόντες ἔκτεινον τοὺς ἄνδρας. οὕτω δὲ τῆς πόλεως
having-fallen-upon killed the men so and the city
ἐλευθερωθείσης τούς τε βουλομένους τῶν Μεγαρέων πολίτας
having-been-freed those both willing of-the Megarians citizens
ἐποιήσαντο καὶ κατασκευάσαντες οἶκον εὐμεγέθη τὰς πέδας
they-made and having-built a-house large-sized the fetters
ἀνέθηκαν, καὶ ἀπὸ τούτου 'πεδήτης' ὁ οἶκος ὠνομάσθη.
dedicated and from this pedetes the house was-named
58 'Διὰ τί παρὰ Κῴοις ὁ τοῦ Ἡρακλέους ἱερεὺς ἐν
for what among Coans the — of-Heracles priest at
Ἀντιμαχείᾳ γυναικείαν ἐνδεδυμένος ἐσθῆτα καὶ τὴν κεφαλὴν
Antimacheia a-woman's having-put-on garment and the head
ἀναδούμενος μίτρᾳ κατάρχεται τῆς θυσίας;' Ἡρακλῆς
binding with-a-turban begins the sacrifice Heracles
ταῖς ἓξ ναυσὶν ἀπὸ Τροίας ἀναχθεὶς ἐχειμάσθη, καὶ
with-the six ships from Troy having-put-to-sea was-caught-in-a-storm and
τῶν νεῶν διαφθαρεισῶν μιᾷ μόνῃ πρὸς τὴν Κῶν ὑπὸ
the ships having-been-destroyed with-one only to — Cos by
τοῦ πνεύματος ἐλαυνόμενος ἐξέπεσε κατὰ τὸν Λακητῆρα
the wind being-driven was-cast-ashore at — Laceter
καλούμενον, οὐδὲν ἄλλο περισώσας ἢ τὰ ὅπλα καὶ τοὺς
called nothing other having-saved than the arms and the
ἄνδρας. ἐντυχὼν δὲ προβάτοις ᾔτει κριὸν ἕνα παρὰ
men having-come-upon and sheep he-asked a-ram one from
τοῦ νέμοντος· ὁ δ' ἄνθρωπος ἐκαλεῖτο μὲν Ἀνταγόρας,
the herdsman the and man was-called indeed Antagoras

ἀκμάζων δὲ τῇ ῥώμῃ τοῦ σώματος ἐκέλευσεν αὐτῷ
being-at-the-peak and in-the strength of-the body bade with-him
διαπαλαῖσαι τὸν Ἡρακλέα, κἂν καταβάλῃ, τὸν κριὸν
to-wrestle — Heracles and-if he-throw the ram
φέρεσθαι. καὶ συμπεσόντος αὐτῷ τοῦ Ἡρακλέους ἐς
to-carry-off and having-closed with-him — Heracles to
χεῖρας, οἱ Μέροπες τῷ Ἀνταγόρᾳ παραβοηθοῦντες, οἱ
grips the Meropes — to-Antagoras running-to-help the
δ' Ἕλληνες τῷ Ἡρακλεῖ, μάχην καρτερὰν συνῆψαν. ἐν
and Greeks — to-Heracles battle fierce joined in
ᾗ λέγεται τῷ πλήθει καταπονούμενος ὁ Ἡρακλῆς
which is-said by-the number being-worn-down — Heracles
καταφυγεῖν πρὸς γυναῖκα Θρᾷτταν καὶ διαλαθεῖν
to-have-fled to a-woman Thracian and to-have-escaped-notice
ἐσθῆτι γυναικείᾳ κατακρύψας ἑαυτόν. ἐπεὶ δὲ τῶν
in-garment a-woman's having-hidden himself when and the
Μερόπων αὖθις κρατήσας καὶ καθαρθεὶς ἐγάμει τὴν
Meropes again having-overcome and having-been-purified he-married the
Ἀλκιόπου, ἀνέλαβε στολὴν ἀνθίνην. διὸ θύει μὲν ὁ
of-Alciopus took-up a-robe flowered wherefore sacrifices indeed the
ἱερεὺς ὅπου τὴν μάχην συνέβη γενέσθαι, τὰς δὲ νύμφας
priest where the battle happened to-take-place the and brides
οἱ γαμοῦντες δεξιοῦνται γυναικείαν στολὴν περιθέμενοι.
the bridegrooms greet a-woman's robe having-put-on
'Πόθεν ἐν Μεγάροις γένος ἁμαξοκυλιστῶν;' ἐπὶ τῆς 59
whence in Megara a-clan of-wagon-rollers in-the-time-of the
ἀκολάστου δημοκρατίας, ἣ καὶ τὴν παλιντοκίαν ἐποίησε
licentious democracy which also the return-of-interest made
καὶ τὴν ἱεροσυλίαν, ἐπορεύετο θεωρία Πελοποννησίων
and the sacrilege was-traveling a-sacred-embassy of-Peloponnesians
εἰς Δελφοὺς διὰ τῆς Μεγαρικῆς καὶ κατηυλίσθησαν ἐν
to Delphi through the Megarid and they-encamped at

Αἰγείροις παρὰ τὴν λίμνην μετὰ παίδων καὶ γυναικῶν
Aegeiri by the lake with children and wives
ὡς ἔτυχεν ἐν ταῖς ἁμάξαις. τῶν δὲ Μεγαρέων οἱ
as it-happened in the wagons of-the and Megarians the
θρασύτατοι μεθυσθέντες, ὕβρει καὶ ὠμότητι τὰς ἁμάξας
most-reckless having-got-drunk in-insolence and cruelty the wagons
ἀνακυλίσαντες εἰς τὴν λίμνην ἐνεώσαντο ὥστε πολλοὺς
having-rolled-over into the lake pushed so-that many
ἀποπνιγῆναι τῶν θεωρῶν. οἱ μὲν οὖν Μεγαρεῖς δι᾽
to-be-drowned of-the envoys the indeed then Megarians because-of
ἀταξίαν τῆς πολιτείας ἠμέλησαν τοῦ ἀδικήματος, οἱ δ᾽
disorder of-the government neglected the crime the but
Ἀμφικτύονες, ἱερᾶς τῆς θεωρίας οὔσης, ἐπιστραφέντες
Amphictyons sacred the embassy being having-turned-their-attention
τοὺς μὲν φυγῇ τοὺς δὲ θανάτῳ τῶν ἐναγῶν ἐζημίωσαν.
those indeed with-exile those and with-death of-the accursed punished
οἱ δ᾽ ἀπὸ τοῦ γένους ‘ἁμαξοκυλισταί’ προσηγορεύθησαν.
those and from the clan wagon-rollers were-called

PLUTARCH

ΠΕΡΙ ΤΟΥ ΕΙ ΤΟΥ ΕΝ ΔΕΛΦΟΙΣ

On the E at Delphi

Plutarch sends Sarapion some Pythian discourses, recalling a conversation held years before when Nero visited Delphi. Ammonius holds that the god is no less a philosopher than a seer and sets riddles to rouse inquiry. Lamprias reports that the five true sages dedicated the letter E, the fifth, against the tyrants who usurped their name. Another guest cites a Chaldaean's seven planets, and Nicander the priest says the E means "if," the form of every question and prayer put to the god.

στιχιδίοις τισὶν οὐ φαύλως ἔχουσιν, ὦ φίλε Σαραπίων, 1
little-verses some not badly being O friend Sarapion
ἐνέτυχον πρώην, ἃ Δικαίαρχος Εὐριπίδην οἴεται πρὸς
I-came-upon lately which Dicaearchus Euripides thinks to
Ἀρχέλαον εἰπεῖν·
Archelaus to-have-said

οὐ βούλομαι πλουτοῦντι δωρεῖσθαι πένης,
not I-wish to-one-being-rich to-give-gifts being-poor
μή μ' ἄφρονα κρίνῃς ἢ διδοὺς αἰτεῖν δοκῶ.
lest me foolish you-judge or giving to-ask I-seem

χαρίζεται μὲν γὰρ οὐδὲν ὁ διδοὺς ἀπ' ὀλίγων μικρὰ
gives-pleasure indeed for nothing the-one giving from few small-things
τοῖς πολλὰ κεκτημένοις, ἀπιστούμενος δ' ἀντὶ μηδενὸς
to-those many having-acquired being-distrusted and for nothing
διδόναι κακοηθείας καὶ ἀνελευθερίας προσλαμβάνει δόξαν.
to-give of-malice and of-meanness takes-on-besides a-reputation
ὅρα δὴ ὅσον ἐλευθεριότητι καὶ κάλλει τὰ χρηματικὰ
see indeed how-much in-liberality and beauty the money
δῶρα λείπεται τῶν ἀπὸ λόγου καὶ σοφίας, ἃ καὶ
gifts fall-short of-those from speech and wisdom which both
διδόναι καλόν ἐστι καὶ διδόντας ἀνταιτεῖν ὅμοια παρὰ
to-give fine is and giving to-ask-in-return like-things from

τῶν λαμβανόντων. ἐγὼ γοῦν πρὸς σὲ καὶ διὰ σὲ τοῖς
those receiving I at-least to you and through you to-the
αὐτόθι φίλοις τῶν Πυθικῶν λόγων ἐνίους ὥσπερ ἀπαρχὰς
there friends of-the Pythian discourses some as first-fruits
ἀποστέλλων, ὁμολογῶ προσδοκᾶν ἑτέρους καὶ πλείονας
sending I-confess to-expect others both more
καὶ βελτίονας παρ' ὑμῶν, ἅτε δὴ καὶ πόλει χρωμένων
and better from you as indeed also a-city using
μεγάλῃ καὶ σχολῆς μᾶλλον ἐν βιβλίοις πολλοῖς καὶ
great and of-leisure rather in books many and
παντοδαπαῖς διατριβαῖς εὐπορούντων. ὁ δ' οὖν φίλος
manifold studies having-plenty the but then dear
Ἀπόλλων ἔοικε τὰς μὲν περὶ τὸν βίον ἀπορίας ἰᾶσθαι
Apollo seems the indeed about the life perplexities to-heal
καὶ διαλύειν θεμιστεύων τοῖς χρωμένοις, τὰς δὲ περὶ τὸν
and to-resolve giving-oracles to-those consulting the and about the
λόγον αὐτὸς ἐνιέναι καὶ προβάλλειν τῷ φύσει φιλοσόφῳ,
reason himself to-put-in and to-propose to-the by-nature philosophic
τῇ ψυχῇ ὄρεξιν ἐμποιῶν ἀγωγὸν ἐπὶ τὴν ἀλήθειαν, ὡς
in-the soul an-appetite producing leading to the truth as
ἄλλοις τε πολλοῖς δῆλόν ἐστι καὶ τῇ τοῦ Ε καθιερώσει.
by-other both many-things clear it-is and by-the of-the E dedication
τοῦτο γὰρ εἰκὸς οὐ κατὰ τύχην οὐδ' οἷον ἀπὸ κλήρου
this for it-is-likely not by chance nor as-it-were by lot
τῶν γραμμάτων μόνον ἐν προεδρίᾳ παρὰ τῷ θεῷ γενέσθαι
of-the letters alone in front-seat beside the god to-have-come
καὶ λαβεῖν ἀναθήματος τάξιν ἱεροῦ καὶ θεάματος ἀλλ' ἢ
and to-have-taken of-an-offering rank holy and of-a-spectacle but either
δύναμιν αὐτοῦ κατιδόντας ἰδίαν καὶ περιττὴν ἢ συμβόλῳ
power its having-perceived peculiar and extraordinary or as-a-symbol
χρωμένους πρὸς ἕτερόν τι τῶν ἀξίων σπουδῆς
using toward another something of-the-things worthy of-seriousness

τοὺς ἐν ἀρχῇ περὶ τὸν θεὸν φιλοσοφήσαντας, οὕτω
those in the-beginning about the god having-philosophized so
προσέσθαι. πολλάκις οὖν ἄλλοτε τὸν λόγον ἐν τῇ σχολῇ
to-have-admitted-it often then at-other-times the question in the school
προβαλλόμενον ἐκκλίνας ἀτρέμα καὶ παρελθών, ἔναγχος ὑπὸ
proposed having-avoided quietly and having-passed-by lately by
τῶν υἱῶν ἐλήφθην ξένοις τισὶ συμφιλοτιμούμενος, οὓς εὐθὺς
the sons I-was-caught strangers some joining-in-courtesy-to whom at-once
ἐκ Δελφῶν ἀπαίρειν μέλλοντας οὐκ ἦν εὐπρεπὲς παράγειν
from Delphi to-depart intending not was it-seemly to-put-off
οὐδὲ παραιτεῖσθαι, πάντως ἀκοῦσαί τι προθυμουμένους.
nor to-beg-off altogether to-hear something eager
ὡς δὲ καθίσας παρὰ τὸν νεὼν τὰ μὲν αὐτὸς
when and having-sat-down by the temple the-things indeed myself
ἠρξάμην ζητεῖν, τὰ δ' ἐκείνους ἐρωτᾶν, ὑπὸ τοῦ τόπου
I-began to-inquire the-others and them to-ask by the place
καὶ τῶν λόγων αὐτῶν· ἃ πάλαι ποτὲ καθ' ὃν καιρὸν
and the arguments themselves which long-ago once at which time
ἐπεδήμει Νέρων ἠκούσαμεν Ἀμμωνίου καί τινων ἄλλων
was-visiting Nero we-heard Ammonius and some others
διεξιόντων, ἐνταῦθα τῆς αὐτῆς ἀπορίας ὁμοίως ἐμπεσούσης.
going-through here the same perplexity likewise having-fallen-in
ὅτι μὲν γὰρ οὐχ ἧττον ὁ θεὸς φιλόσοφος ἢ μάντις, ἐδόκει 2
that indeed for not less the god a-philosopher than a-seer seemed
πᾶσιν ὀρθῶς πρὸς τοῦτο τῶν ὀνομάτων ἕκαστον Ἀμμώνιος
to-all rightly toward this of-the names each Ammonius
τίθεσθαι καὶ διδάσκειν, ὡς Πύθιος μέν ἐστι τοῖς ἀρχομένοις
to-take and to-teach that Pythian indeed he-is to-those beginning
μανθάνειν καὶ διαπυνθάνεσθαι· Δήλιος δὲ καὶ Φαναῖος
to-learn and to-inquire Delian and and Phanaean
οἷς ἤδη τι δηλοῦται καὶ ὑποφαίνεται τῆς ἀληθείας·
to-whom already something is-made-clear and is-revealed of-the truth

Ἰσμήνιος δὲ τοῖς ἔχουσι τὴν ἐπιστήμην, καὶ Λεσχηνόριος
Ismenian and to-those having the knowledge and Leschenorian
ὅταν ἐνεργῶσι καὶ ἀπολαύωσι χρώμενοι τῷ διαλέγεσθαι καὶ
when they-are-active and enjoy using the conversing and
φιλοσοφεῖν πρὸς ἀλλήλους. ‘ἐπεὶ δὲ τοῦ φιλοσοφεῖν’ ἔφη
philosophizing with one-another since and of-the philosophizing he-said
‘τὸ ζητεῖν τὸ θαυμάζειν καὶ ἀπορεῖν, εἰκότως τὰ πολλὰ
the inquiring the wondering and to-be-perplexed reasonably the many
τῶν περὶ τὸν θεὸν ἔοικεν αἰνίγμασι κατακεκρύφθαι, καὶ
of-the-things about the god seem in-riddles to-have-been-hidden and
λόγον τινὰ ποθοῦντα διὰ τί καὶ διδασκαλίαν τῆς αἰτίας·
an-account some longing-for for what and instruction of-the cause
οἷον ἐπὶ τοῦ πυρὸς τοῦ ἀθανάτου, τὸ κάεσθαι μόνον
as in-the-case-of the fire the immortal the to-be-burned alone
αὐτόθι τῶν ξύλων ἐλάτην καὶ δάφνην ἐπιθυμιᾶσθαι, καὶ
there of-the woods fir and laurel to-be-used-for-incense and
τὸ δύο Μοίρας ἱδρῦσθαι πανταχοῦ τριῶν νομιζομένων, τὸ
the two Fates to-be-set-up everywhere three being-thought the
μηδεμιᾷ γυναικὶ πρὸς τὸ χρηστήριον εἶναι προσελθεῖν·
to-no woman to the oracle to-be-allowed to-approach
καὶ τὸ τοῦ τρίποδος, καὶ ὅσα τοιαῦτα, τοῖς μὴ
and the of-the tripod and as-many-things such to-those not
παντάπασιν ἀλόγοις καὶ ἀψύχοις ὑφειμένα δελεάζει καὶ
altogether irrational and soulless put-forward lures and
παρακαλεῖ πρὸς τὸ σκοπεῖν τι καὶ ἀκούειν καὶ
invites toward the to-consider something and to-hear and
διαλέγεσθαι περὶ αὐτῶν. ὅρα δὲ καὶ ταυτὶ τὰ προγράμματα,
to-converse about them see and also these the inscriptions
τὸ “γνῶθι σαυτόν” καὶ τὸ “μηδὲν ἄγαν,” ὅσας ζητήσεις
the know thyself and the nothing in-excess how-many inquiries
κεκίνηκε φιλοσόφους καὶ ὅσον λόγων πλῆθος ἀφ’
they-have-stirred philosophers and how-great of-arguments multitude from

ἑκάστου καθάπερ ἀπὸ σπέρματος ἀναπέφυκεν· ὧν οὐδενὸς
each as from a-seed has-sprung-up of-which than-none
ἧττον οἶμαι γόνιμον λόγων εἶναι τὸ νῦν ζητούμενον.'
less I-think productive of-arguments to-be the now being-inquired
εἰπόντος δὲ ταῦτα τοῦ Ἀμμωνίου, Λαμπρίας ὁ ἀδελφὸς 3
having-said and these-things — Ammonius Lamprias the brother
εἶπε 'καὶ μὴν ὃν ἡμεῖς ἀκηκόαμεν λόγον ἁπλοῦς τίς ἐστι
said and indeed which we have-heard account simple some is
καὶ κομιδῇ βραχύς. λέγουσι γὰρ ἐκείνους τοὺς σοφοὺς ὑπ'
and quite short they-say for those the wise by
ἐνίων δὲ σοφιστὰς προσαγορευθέντας αὐτοὺς μὲν εἶναι
some and sophists called themselves indeed to-be
πέντε, Χίλωνα καὶ Θαλῆν καὶ Σόλωνα καὶ Βίαντα καὶ
five Chilon and Thales and Solon and Bias and
Πιττακόν· ἐπεὶ δὲ Κλεόβουλος ὁ Λινδίων τύραννος, εἶτα
Pittacus when and Cleobulus the of-the-Lindians tyrant then
Περίανδρος ὁ Κορίνθιος, οὐδὲν αὐτοῖς ἀρετῆς μετὸν οὐδὲ
Periander the Corinthian nothing to-them of-virtue having-a-share nor
σοφίας, ἀλλὰ δυνάμει καὶ φίλοις καὶ χάρισι καταβιαζόμενοι
of-wisdom but by-power and by-friends and by-favors forcing
τὴν δόξαν, ἐνέβαλον εἰς τοὔνομα τῶν σοφῶν καί τινας
the reputation thrust-themselves into the-name of-the wise and some
γνώμας καὶ λόγους ἐξέπεμπον καὶ διέσπειρον εἰς τὴν Ἑλλάδα
maxims and sayings sent-out and scattered into — Greece
τοῖς ὑπ' ἐκείνων λεγομένοις ὁμοίους· δυσχεράναντας ἄρα
to-those by them spoken like having-been-vexed then
τοὺς ἄνδρας ἐξελέγχειν μὲν οὐκ ἐθέλειν τὴν ἀλαζονείαν
the men to-expose indeed not to-be-willing the imposture
οὐδὲ φανερῶς ὑπὲρ δόξης ἀπεχθάνεσθαι καὶ διαμάχεσθαι
nor openly for reputation to-incur-enmity and to-fight-it-out
πρὸς ἀνθρώπους μέγα δυναμένους, ἐνταῦθα δὲ συνελθόντας
with men greatly powerful here and having-met

αὐτοὺς καθ' αὑτοὺς καὶ διαλεχθέντας ἀλλήλοις, ἀναθεῖναι
them by themselves and having-conversed with-one-another to-have-dedicated
τῶν γραμμάτων ὃ τῇ τε τάξει πέμπτον ἐστὶ καὶ
of-the letters the-one-which in-the both order fifth is and
τοῦ ἀριθμοῦ τὰ πέντε δηλοῖ, μαρτυρομένους μὲν ὑπὲρ
of-the number the five shows bearing-witness indeed for
αὑτῶν πρὸς τὸν θεὸν ὅτι πέντ' εἰσί, τὸν δ' ἕβδομον
themselves before the god that five they-are the and seventh
καὶ τὸν ἕκτον ἀποποιουμένους καὶ ἀποβάλλοντας ὡς οὐ
and the sixth disowning and casting-out as not
προσήκοντας αὐτοῖς· ὅτι δ' οὐκ ἀπὸ σκοποῦ ταῦτα
belonging to-them that and not from the-mark these-things
λέγεται, γνοίη τις ἂν ἀκούσας τῶν κατὰ τὸ ἱερὸν τὸ
are-said would-recognize one — having-heard those about the temple the
μὲν χρυσοῦν Λιβίας τῆς Καίσαρος γυναικὸς ὀνομαζόντων,
indeed golden-one of-Livia the of-Caesar wife naming
τὸ δὲ χαλκοῦν Ἀθηναίων· τὸ δὲ πρῶτον καὶ παλαιότατον
the and bronze-one of-Athenians the and first and oldest
τῇ δ' οὐσίᾳ ξύλινον ἔτι νῦν τῶν σοφῶν καλοῦσιν, ὡς
in-the and substance wooden still now of-the wise they-call as
οὐχ ἑνὸς ἀλλὰ κοινὸν ἀνάθημα πάντων γενόμενον.'
not of-one but common an-offering of-all having-become
4 ὁ μὲν οὖν Ἀμμώνιος ἡσυχῇ διεμειδίασεν, ὑπονοήσας ἰδίᾳ
— indeed then Ammonius quietly smiled suspecting private
τὸν Λαμπρίαν δόξῃ κεχρῆσθαι, πλάττεσθαι δ' ἱστορίαν
— Lamprias an-opinion to-have-used to-feign and a-story
καὶ ἀκοὴν ἑτέρων πρὸς τὸ ἀνυπεύθυνον. ἕτερος δέ τις
and hearsay from-others for the unaccountability another and someone
ἔφη τῶν παρόντων, ὡς ὅμοια ταῦτ' ἐστὶν οἷς πρῴην
said of-those present how like these-things are to-what lately
ὁ Χαλδαῖος ἐφλυάρει ξένος, ἑπτὰ μὲν εἶναι τὰ φωνὴν
the Chaldaean babbled a-stranger seven indeed to-be the-ones a-sound

ἰδίαν ἀφιέντα τῶν γραμμάτων, ἑπτὰ δὲ τοὺς κίνησιν
own uttering of-the letters seven and the a-motion
αὐτοτελῆ καὶ ἀσύνδετον ἐν οὐρανῷ κινουμένους ἀστέρας
independent and unbound in heaven moving stars
εἶναι δὲ τῇ τάξει δεύτερον τό τ' Ε τῶν φωνηέντων
to-be and in-the order second the both E of-the vowels
ἀπ' ἀρχῆς καὶ τὸν ἥλιον ἀπὸ σελήνης τῶν πλανήτων·
from the-beginning and the sun from the-moon of-the planets
ἡλίῳ δ' Ἀπόλλωνα τὸν αὐτὸν ὡς ἔπος εἰπεῖν πάντας
with-the-sun and Apollo the same as a-word to-say all
Ἕλληνας νομίζειν. 'ἀλλὰ ταυτὶ μέν' ἔφη 'παντάπασιν
Greeks to-consider but these-things indeed he-said altogether
ἐκ πίνακος καὶ πυλαίας. ὁ δὲ Λαμπρίας ἔλαθεν, ὡς
from tablet and gateway — and Lamprias escaped-notice as
ἔοικε, τοὺς ἀφ' ἱεροῦ κινήσας ἐπὶ τὸν αὑτοῦ λόγον.'
it-seems those from temple having-stirred against the his-own account
ἃ μὲν γὰρ ἐκεῖνος εἶπεν, οὐδεὶς ἐγίγνωσκε Δελφῶν·
the-things indeed for he said no-one knew of-Delphians
τὴν δὲ κοινὴν καὶ περιηγητικὴν δόξαν εἰς τὸ μέσον
the but common and guides' opinion into the middle
προῆγον, οὔτε τὴν ὄψιν ἀξιοῦντες οὔτε τὸν φθόγγον
they-brought-forward neither the shape thinking nor the sound
ἀλλὰ τοὔνομα μόνον τοῦ γράμματος ἔχειν τι σύμβολον.
but the-name alone of-the letter to-have some symbol
'ἔστι γάρ' ὡς ὑπολαμβάνουσι Δελφοὶ καὶ τότε προηγορῶν 5
it-is for as suppose Delphians and then speaking-for-them
ἔλεγε Νίκανδρος ὁ ἱερεὺς 'σχῆμα καὶ μορφὴ τῆς πρὸς τὸν
said Nicander the priest the-form and shape of-the toward the
θεὸν ἐντεύξεως, καὶ τάξιν ἡγεμονικὴν ἐν τοῖς ἐρωτήμασιν
god address and rank leading in the questions
ἔχει τῶν χρωμένων ἑκάστοτε καὶ διαπυνθανομένων,
it-holds of-those consulting on-each-occasion and inquiring

εἰ νικήσουσιν, εἰ γαμήσουσιν, εἰ συμφέρει πλεῖν,
whether they-will-win whether they-will-marry whether it-is-expedient to-sail
εἰ γεωργεῖν, εἰ ἀποδημεῖν. τοῖς δὲ διαλεκτικοῖς
whether to-farm whether to-travel to-the and dialecticians
χαίρειν ἔλεγε σοφὸς ὁ θεός, οὐδὲν οἰομένοις ἐκ
to-say-goodbye said wise the god thinking-that nothing from
τοῦ "εἰ" μορίου καὶ τοῦ μετ' αὐτοῦ ἀξιώματος πρᾶγμα
the if particle and the after it proposition thing
γίγνεσθαι, πάσας τὰς ἐρωτήσεις ὑποτεταγμένας τούτῳ
to-come-about all the questions subordinated to-this
καὶ νοῶν ὡς πράγματα καὶ προσιέμενος. ἐπεὶ δ' ἴδιον
and conceiving as facts and admitting since and peculiar
τὸ ἐρωτᾶν ὡς μάντιν ἐστὶν ἡμῖν καὶ τὸ εὔχεσθαι κοινὸν
the to-ask as a-seer is for-us and the to-pray common
ὡς πρὸς θεόν, οὐχ ἧττον οἴονται τῆς πευστικῆς τὴν
as to a-god not less they-think than-the interrogative the
εὐκτικὴν τὸ γράμμα περιέχειν δύναμιν· "εἰ γὰρ ὤφελον"
optative the letter to-contain power if-only for I-ought
φησὶν ἕκαστος τῶν εὐχομένων. καὶ Ἀρχίλοχος
says each of-those praying and Archilochus

εἰ γὰρ ὡς ἐμοὶ γένοιτο χεῖρα Νεοβούλης θιγεῖν.
if for so to-me it-might-be the-hand of-Neobule to-touch

καὶ τοῦ "εἴθε" τὴν δευτέραν συλλαβὴν παρέλκεσθαί
and of-the would-that the second syllable to-be-superfluous
φασιν, οἷον τὸ Σώφρονος
they-say as the of-Sophron

ἅμα τέκνων θην δευομένα·
at-the-same-time of-children surely needing

καὶ τὸ Ὁμηρικὸν
and the Homeric

ὥς θην καὶ σὸν ἐγὼ λύσω μένος·
so surely also your I will-loose strength

ἐν δὲ τῷ "εἰ" τὸ εὐκτικὸν καὶ ἀποχρώντως δηλοῦσθαι.'
in and the if the optative also sufficiently to-be-shown

II · THE LOGICAL AND THE NUMERICAL E

Theon argues that the god is most dialectical, since he sets ambiguous oracles, and that the conditional "if" is the strongest bond of reasoning and foreknowledge, which even Heracles came to honor. Eustrophus, speaking as a mathematician, and the young Plutarch with him, hold that the E means five, and Plutarch expounds the number: the first union of odd and even, called marriage, which multiplied by itself returns to itself and added to itself makes itself or ten, like the principle that makes the world and returns into itself.

ταῦτα τοῦ Νικάνδρου διελθόντος, οἶσθα γὰρ δὴ 6
these-things — Nicander having-gone-through you-know for indeed
Θέωνα τὸν ἑταῖρον, ἤρετο τὸν Ἀμμώνιον, εἰ διαλεκτικῇ
Theon the companion asked — Ammonius whether for-dialectic

παρρησίας μέτεστιν οὕτω περιυβρισμένῃ ἀκηκουίᾳ· τοῦ δ'
of-free-speech there-is-a-share so outraged having-heard — and
Ἀμμωνίου λέγειν παρακελευομένου καὶ βοηθεῖν, 'ἀλλ' ὅτι
Ammonius to-speak urging and to-help but that
μέν' ἔφη 'διαλεκτικώτατος ὁ θεός ἐστιν, οἱ πολλοὶ τῶν
indeed he-said most-dialectical the god is the many of-the
χρησμῶν δηλοῦσιν τοῦ γὰρ αὐτοῦ δήπουθέν ἐστι καὶ λύειν
oracles show of-the for same surely it-is both to-resolve
καὶ ποιεῖν ἀμφιβολίας. ἔτι δ', ὥσπερ Πλάτων ἔλεγε, χρησμοῦ
and to-make ambiguities still and as Plato said an-oracle
δοθέντος ὅπως τὸν ἐν Δήλῳ βωμὸν διπλασιάσωσιν, ὃ
having-been-given that the in Delos altar they-should-double which
τῆς ἄκρας ἕξεως περὶ γεωμετρίαν ἔργον ἐστίν, οὐ τοῦτο
of-the highest skill in geometry a-task is not this
προστάττειν τὸν θεὸν ἀλλὰ καὶ γεωμετρεῖν διακελεύεσθαι
to-enjoin the god but also to-study-geometry to-exhort
τοῖς Ἕλλησιν· οὕτως ἄρα χρησμοὺς ἀμφιβόλους ἐκφέρων ὁ
to-the Greeks so then oracles ambiguous issuing the
θεὸς αὔξει καὶ συνίστησι διαλεκτικὴν ὡς ἀναγκαίαν τοῖς
god increases and establishes dialectic as necessary for-those
μέλλουσιν ὀρθῶς αὐτοῦ συνήσειν. ἐν δὲ διαλεκτικῇ δήπου
intending rightly him to-understand in and dialectic surely
μεγίστην ἔχει δύναμιν ὁ συναπτικὸς οὑτοσὶ σύνδεσμος,
greatest has power the conditional this conjunction
ἅτε δὴ τὸ λογικώτατον σχηματίζων ἀξίωμα· πῶς γὰρ
as indeed the most-logical forming proposition how for
οὐ τοιοῦτο τὸ συνημμένον, εἴ γε τῆς μὲν ὑπάρξεως
not such the conditional if indeed of-the indeed existence
τῶν πραγμάτων ἔχει καὶ τὰ θηρία γνῶσιν, ἀκολούθου δὲ
of-the things have also the beasts knowledge of-consequence but
θεωρίαν καὶ κρίσιν ἀνθρώπῳ μόνῳ παραδέδωκεν ἡ φύσις;
contemplation and judgment to-man alone has-handed-down the nature

ὅτι γάρ "ἡμέρα καὶ φῶς ἔστιν" αἰσθάνονται δήπου καὶ
that for day and light it-is perceive surely both
λύκοι καὶ κύνες καὶ ὄρνιθες· ὅτι δ' "εἰ ἡμέρα, φῶς
wolves and dogs and birds that but if day light
ἔστιν" οὐδὲν ἄλλο συνίησι πλὴν ἄνθρωπος, ἡγουμένου καὶ
it-is nothing other understands except man of-antecedent and
λήγοντος ἐμφάσεώς τε καὶ συναρτήσεως τούτων πρὸς
consequent of-implication both and of-connection of-these with
ἄλληλα καὶ σχέσεως καὶ διαφορᾶς μόνος ἔχων ἔννοιαν,
one-another and of-relation and of-difference alone having conception
ἐξ ὧν αἱ ἀποδείξεις τὴν κυριωτάτην ἀρχὴν λαμβάνουσιν.
from which the demonstrations the most-authoritative beginning take
ἐπεὶ τοίνυν φιλοσοφία μέν ἐστι περὶ ἀλήθειαν, ἀληθείας
since then philosophy indeed is about truth of-truth
δὲ φῶς ἀπόδειξις ἀποδείξεως δ' ἀρχὴ τὸ συνημμένον,
and light demonstration of-demonstration and beginning the conditional
εἰκότως ἡ τοῦτο συνέχουσα καὶ ποιοῦσα δύναμις ὑπὸ
reasonably the this holding-together and producing power by
σοφῶν ἀνδρῶν τῷ μάλιστα τὴν ἀλήθειαν ἠγαπηκότι θεῷ
wise men to-the most the truth having-loved god
καθιερώθη· καὶ μάντις μὲν ὁ θεὸς μαντικὴ δὲ τέχνη περὶ
was-dedicated also a-seer indeed the god prophetic and art about
τὸ μέλλον ἐκ τῶν παρόντων ἢ παρῳχημένων. οὐδενὸς
the future from the present or past-things of-nothing
γὰρ οὔτ' ἀναίτιος ἡ γένεσις οὔτ' ἄλογος ἡ πρόγνωσις·
for neither causeless the coming-to-be nor irrational the foreknowledge
ἀλλ' ἐπεὶ πάντα τοῖς γεγονόσι τὰ γιγνόμενα τά τε
but since all-things on-the having-come-to-be the coming-to-be the and
γενησόμενα τοῖς γιγνομένοις ἕπεται καὶ συνήρτηται κατὰ
going-to-be on-the coming-to-be follow and are-connected in
διέξοδον ἀπ' ἀρχῆς εἰς τέλος περαίνουσαν, ὁ τὰς
a-progression from beginning to end completing the-one the

αἰτίας εἰς ταὐτὸ συνδεῖν τε πρὸς ἄλληλα καὶ συμπλέκειν
causes into the-same to-bind both to one-another and to-interweave
φυσικῶς ἐπιστάμενος οἶδε καὶ προλέγειν
naturally knowing-how knows also to-foretell

τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα.
the-things both being the-things and going-to-be before and being

καὶ καλῶς Ὅμηρος πρῶτον ἔταξε τὰ παρόντα εἶτα τὸ μέλλον
and finely Homer first put the present then the future
καὶ τὸ παρῳχημένον· ἀπὸ γὰρ τοῦ ὄντος ὁ συλλογισμὸς
and the past from for the being the syllogism
κατὰ τὴν τοῦ συνημμένου δύναμιν, ὡς "εἰ τόδ' ἐστί, τόδε
according-to the of-the conditional power as if this is this
προηγεῖται" καὶ πάλιν "εἰ τόδ' ἐστί, τόδε γενήσεται" τὸ γὰρ
precedes and again if this is this will-happen the for
τεχνικὸν καὶ λογικὸν ὥσπερ εἴρηται γνῶσις ἀκολουθίας,
technical and logical as has-been-said knowledge of-consequence
τὴν δὲ πρόσληψιν ἡ αἴσθησις τῷ λόγῳ δίδωσιν. ὅθεν, εἰ
the and minor-premise the perception to-the reason gives whence if
καὶ γλίσχρον εἰπεῖν, οὐκ ἀποστρέψομαι τοῦτον εἶναι τὸν τῆς
even mean to-say not I-will-turn-away this to-be the of-the
ἀληθείας τρίποδα τὸν λόγον, ὃς τὴν τοῦ λήγοντος πρὸς
truth tripod the argument which the of-the consequent toward
τὸ προηγούμενον ἀκολουθίαν θέμενος εἶτα προσλαβὼν
the antecedent consequence having-established then having-added
τὴν ὕπαρξιν ἐπάγει τὸ συμπέρασμα τῆς ἀποδείξεως. τὸν
the existence brings-on the conclusion of-the demonstration the
οὖν Πύθιον, εἰ δὴ μουσικῇ θ' ἥδεται καὶ κύκνων φωναῖς
then Pythian if indeed in-music both delights and of-swans in-voices
καὶ κιθάρας ψόφοις, τί θαυμαστόν ἐστι διαλεκτικῆς φιλίᾳ
and of-lyre in-sounds what wonderful is-it of-dialectic out-of-love

τοῦτ᾽ ἀσπάζεσθαι τοῦ λόγου τὸ μέρος καὶ ἀγαπᾶν, ᾧ
this to-embrace of-the speech the part and to-cherish which
μάλιστα καὶ πλείστῳ προσχρωμένους ὁρᾷ τοὺς φιλοσόφους;
most and most-of-all using he-sees the philosophers
ὁ δ᾽ Ἡρακλῆς, οὔπω τὸν Προμηθέα λελυκὼς οὐδὲ τοῖς
— and Heracles not-yet — Prometheus having-freed nor with-the
περὶ τὸν Χείρωνα καὶ Ἄτλαντα σοφισταῖς διειλεγμένος ἀλλὰ
around — Chiron and Atlas sophists having-conversed but
νέος ὢν καὶ κομιδῇ Βοιώτιος, ἀναιρῶν τὴν διαλεκτικὴν
young being and quite Boeotian abolishing the dialectic
καὶ καταγελῶν τοῦ "εἰ" τὸ πρῶτον, τὸ δεύτερον ὑποσπᾶν
and mocking the if the first-time the second-time to-take-away
ἔδοξε βίᾳ τὸν τρίποδα καὶ διαμάχεσθαι πρὸς τὸν θεὸν
seemed by-force the tripod and to-fight-it-out with the god
ὑπὲρ τῆς τέχνης· ἐπεὶ προϊών γε τῷ χρόνῳ καὶ οὗτος
over the art since advancing at-least in-the time also this-one
ἔοικε μαντικώτατος ὁμοῦ γενέσθαι καὶ διαλεκτικώτατος.᾽
seems most-prophetic at-once to-have-become and most-dialectical
παυσαμένου δὲ τοῦ Θέωνος, Εὔστροφον Ἀθηναῖον οἶμαι τὸν 7
having-stopped and — Theon Eustrophus the-Athenian I-think the
εἰπόντα εἶναι πρὸς ἡμᾶς ‘ὁρᾷς, ὡς ἀμύνει τῇ διαλεκτικῇ Θέων
having-said to-be to us you-see how he-defends the dialectic Theon
προθύμως, μονονοὺ τὴν λεοντῆν ἐπενδυσάμενος; οὕτως οὐδ᾽
eagerly almost the lion-skin having-put-on so nor
ἡμᾶς τοὺς πάντα συλλήβδην πράγματα καὶ φύσεις καὶ ἀρχὰς
us who all-things together things and natures and principles
θείων ὁμοῦ καὶ ἀνθρωπείων ἐν ἀριθμῷ τιθεμένους, καὶ πολὺ
of-divine together and of-human in number setting and very
μάλιστα τῶν καλῶν καὶ τιμίων τοῦτον ἡγεμόνα ποιουμένους
most of-the fine-things and honorable this leader making
καὶ κύριον, εἰκὸς ἡσυχίαν ἄγειν, ἀλλ᾽ ἀπάρξασθαι τῷ θεῷ
and lord it-is-likely quiet to-keep but to-offer-first-fruits to-the god

τῆς φίλης μαθηματικῆς, αὐτὸ μὲν ἐφ' ἑαυτοῦ μήτε δυνάμει
of-the dear mathematics itself indeed by itself neither in-power
μήτε μορφῇ μήτε τῷ ῥήματι τὸ Ε τῶν ἄλλων στοιχείων
nor in-shape nor in-the name the E from-the other letters
διαφέρειν ἡγουμένους, ὡς δὲ μεγάλου πρὸς τὰ ὅλα καὶ
to-differ considering as but of-a-great toward the whole and
κυρίου σημεῖον ἀριθμοῦ τετιμῆσθαι τῆς πεμπάδος, ἀφ' οὗ
sovereign sign number to-have-been-honored of-the five from which
τὸ ἀριθμεῖν οἱ σοφοὶ πεμπάζειν ὠνόμαζον.' ταῦτα δὲ πρὸς
the to-count the wise to-count-by-fives named these-things and to
ἡμᾶς ἔλεγεν οὐ παίζων ὁ Εὔστροφος, ἀλλ' ἐπεὶ τηνικαῦτα
us said not jesting — Eustrophus but since at-that-time
προσεκείμην τοῖς μαθήμασιν ἐμπαθῶς, τάχα δ' ἔμελλον εἰς
I-was-devoted to-the mathematics passionately soon and I-was-going in
πάντα τιμήσειν τὸ 'μηδὲν ἄγαν' ἐν Ἀκαδημείᾳ γενόμενος.
all-things to-honor the nothing in-excess in Academy having-become
8 εἶπον οὖν κάλλιστα τὸν Εὔστροφον τῷ ἀριθμῷ λύειν
I-said then most-finely — Eustrophus by-the number to-resolve
τὴν ἀπορίαν. 'ἐπεὶ γάρ' ἔφην 'εἰς τὸ ἄρτιον νενεμημένου
the difficulty since for I-said into the even being-divided
παντὸς ἀριθμοῦ καὶ τὸ περιττὸν ἡ μὲν μονὰς ἀμφοτέρων
every number and the odd the indeed unit to-both
ἐπίκοινός ἐστι τῇ δυνάμει (διὸ καὶ προστιθεμένη τὸν
common is in-the power wherefore also being-added the
μὲν περιττὸν ἀριθμὸν ἄρτιον ποιεῖ τὸν δ' ἄρτιον περιττόν)
indeed odd number even makes the and even odd
ἀρχὴν δὲ τοῦ μὲν ἀρτίου τὰ δύο τοῦ δὲ περιττοῦ τὰ τρία
beginning and of-the indeed even the two of-the and odd the three
ποιοῦνται, τὰ δὲ πέντε γεννᾶται τούτων πρὸς ἀλλήλους
they-make the and five is-generated of-these with one-another
μιγνυμένων εἰκότως ἔσχηκε τιμὴν πρῶτος ἐκ πρώτων
mixed reasonably has-had honor first from firsts

ἀποτελούμενος, καὶ γάμος ἐπωνόμασται τῇ τοῦ ἀρτίου
being-completed and marriage has-been-named by-the of-the even
πρὸς τὸ θῆλυ περιττοῦ δ' αὖ πρὸς τὸ ἄρρεν ὁμοιότητι·
to the female of-the-odd and in-turn to the male likeness
ταῖς γὰρ εἰς ἴσα τομαῖς τῶν ἀριθμῶν, ὁ μὲν
in-the for into equal-parts divisions of-the numbers the indeed
ἄρτιος πάντῃ διιστάμενος ὑπολείπει τινὰ δεκτικὴν ἀρχήν
even in-every-way being-separated leaves some receptive beginning
οἷον ἐν ἑαυτῷ καὶ χώραν, ἐν δὲ τῷ περιττῷ ταὐτὸ
as-it-were in itself and space in and the odd the-same
παθόντι μέσον ἀεὶ περίεστι τῆς νεμήσεως γόνιμον·
having-undergone a-middle always remains of-the division productive
ᾗ γονιμώτερός ἐστι τοῦ ἑτέρου, καὶ μιγνύμενος ἀεὶ
in-that more-productive it-is than-the other and being-mixed always
κρατεῖ κρατεῖται δ' οὐδέποτε· γίγνεται γὰρ ἐξ ἀμφοῖν
prevails is-prevailed-over and never comes-to-be for from both
κατ' οὐδεμίαν μῖξιν ἄρτιος ἀλλὰ κατὰ πάσας περιττός.
in no mixture even but in all odd
ἔτι δὲ μᾶλλον αὐτὸς ἐπιβάλλων αὑτῷ καὶ συντιθέμενος
still and more itself adding-on to-itself and being-combined
δείκνυσι τὴν διαφορὰν ἑκάτερος· ἄρτιος μὲν γὰρ οὐδεὶς
shows the difference each even indeed for no
ἀρτίῳ συνελθὼν περισσὸν παρέσχεν οὐδ' ἐξέβη τὸ
with-even having-combined odd produced nor went-out-of the
οἰκεῖον ὑπ' ἀσθενείας ἄγονος ὢν ἑτέρου καὶ ἀτελής·
proper-nature through weakness unproductive being of-another and incomplete
περισσοὶ δὲ μιγνύμενοι περισσοῖς ἀρτίους πολλοὺς διὰ
odd-numbers and mixed with-odd-numbers even many because-of
τὸ πάντῃ γόνιμον ἀποτελοῦσι. τὰς δ' ἄλλας οὐκ ἄν
the in-every-way productive produce the and other not —
τις ἐν καιρῷ νῦν ἐπεξίοι δυνάμεις καὶ διαφορὰς τῶν
one in season now might-go-through powers and differences of-the

ἀριθμῶν. ὡς οὖν ἄρρενός τε τοῦ πρώτου καὶ θήλεος ὁμιλίᾳ
numbers as then of-male both the first and of-female by-union
τὰ πέντε γιγνόμενα γάμον οἱ Πυθαγόρειοι προσεῖπον.
the five arising marriage the Pythagoreans called
ἔστι δ' ᾗ καὶ φύσις λέλεκται τῷ περὶ αὑτὸν
there-is and in-which also nature it-has-been-called by-the around itself
πολυπλασιασμῷ πάλιν εἰς ἑαυτὸν περαίνων. ὡς γὰρ ἡ
multiplication again into itself ending as for the
φύσις λαβοῦσα πυρὸν ἐν σπέρματι καὶ χεαμένη πολλὰ
nature having-taken wheat in seed and having-poured-out many
μὲν ἐν μέσῳ φύει σχήματα καὶ εἴδη, δι' ὧν ἐπὶ τέλος
indeed in between produces shapes and forms through which to completion
ἐξάγει τὸ ἔργον, ἐπὶ πᾶσι δὲ πυρὸν ἀνέδειξεν ἀποδοῦσα
brings the work upon all and wheat it-has-shown having-given-back
τὴν ἀρχὴν ἐν τῷ τέλει τοῦ παντός· οὕτω τῶν λοιπῶν
the beginning in the end of-the whole so of-the other
ἀριθμῶν, ὅταν αὑτοὺς πολλαπλασιάσωσιν, εἰς ἑτέρους
numbers when themselves they-multiply into others
τελευτώντων τῇ αὐξήσει, μόνος ὁ τῶν πέντε καὶ ἓξ
ending in-the increase only the of-the five and six
γενόμενος τοσαυτάκις αὑτοὺς ἀναφέρουσι καὶ ἀνασῴζουσιν.
having-become so-many-times themselves bring-back and preserve
ἑξάκις γὰρ τὰ ἓξ τριακονταέξ, καὶ πεντάκις τὰ πέντε
six-times for the six thirty-six and five-times the five
εἰκοσιπέντε γίγνεται. καὶ πάλιν ὁ μὲν τῶν ἓξ ἅπαξ
twenty-five becomes and again the indeed of-the six once
τοῦτο ποιεῖ καὶ μοναχῶς αὐτὸς ἀφ' ἑαυτοῦ τετράγωνος
this does and singly it from itself square
γιγνόμενος· τῇ δὲ πεμπάδι καὶ τοῦτο μὲν συμβέβηκε κατὰ
becoming to-the and five also this indeed happens by
πολυπλασιασμόν, ἰδίως δὲ τὸ κατὰ σύνθεσιν ἢ ἑαυτὴν ἢ
multiplication peculiarly and the by addition either itself or

τὴν δεκάδα ποιεῖν παρὰ μέρος ἐπιβάλλουσαν αὑτῇ, καὶ τοῦτο
the ten to-make by turns adding-to itself and this
γίγνεσθαι μέχρι παντός, ἀπομιμουμένου τοῦ ἀριθμοῦ τὴν
to-happen to all imitating the number the
τὰ ὅλα διακοσμοῦσαν ἀρχήν. ὡς γὰρ ἐκείνην φυλάττουσαν
the whole ordering principle as for that preserving
ἐκ μὲν ἑαυτῆς τὸν κόσμον ἐκ δὲ τοῦ κόσμου πάλιν αὖ
from indeed itself the world from and the world again in-turn
ἑαυτὴν ἀποτελεῖν "πυρός τ' ἀνταμείβεσθαι πάντα" φησὶν ὁ
itself to-produce for-fire both to-be-exchanged all-things says —
Ἡράκλειτος "καὶ πῦρ ἁπάντων, ὅκωσπερ χρυσοῦ χρήματα
Heraclitus and fire for-all as of-gold goods
καὶ χρημάτων χρυσός·" οὕτως ἡ τῆς πεμπάδος πρὸς
and of-goods gold so the of-the five with
ἑαυτὴν σύνοδος οὐδὲν οὔτ' ἀτελὲς οὔτ' ἀλλότριον γεννᾶν
itself combination nothing neither incomplete nor alien to-generate
πέφυκεν, ἀλλ' ὡρισμένας ἔχει μεταβολάς· ἢ γὰρ αὑτὴν ἢ
is-disposed but fixed has changes either for itself or
τὴν δεκάδα γεννᾷ, τουτέστιν ἢ τὸ οἰκεῖον ἢ τὸ τέλειον.'
the ten it-generates that-is either the proper or the perfect

Five belongs to Dionysus as well as Apollo, since the god's change into fire and back into the world is called Apollo in one state and Dionysus in the other, with paean and dithyramb assigned to each. Five also governs music's concords and intervals, the five worlds or elements that Plato and Aristotle allow, the senses, and the five divisions of the universe in Homer. Five, finally, adds soul to the solid made by four and divides living beings into five kinds.

9 ‘ἐὰν οὖν ἔρηταί τις, τί ταῦτα πρὸς τὸν Ἀπόλλωνα,
if then asks someone what these-things to — Apollo
φήσομεν οὐχὶ μόνον ἀλλὰ καὶ πρὸς τὸν Διόνυσον, ᾧ
we-shall-say not only but also to — Dionysus to-whom
τῶν Δελφῶν οὐδὲν ἧττον ἢ τῷ Ἀπόλλωνι μέτεστιν.
— of-Delphi nothing less than — to-Apollo belongs
ἀκούομεν οὖν τῶν θεολόγων τὰ μὲν ἐν ποιήμασι τὰ
we-hear then the theologians the-things indeed in poems the-others
δ’ ἄνευ μέτρου λεγόντων καὶ ὑμνούντων, ὡς ἄφθαρτος
and without meter saying and hymning that imperishable
ὁ θεὸς καὶ ἀίδιος πεφυκώς, ὑπὸ δή τινος εἱμαρμένης
the god and eternal being-by-nature by indeed some fated
γνώμης καὶ λόγου μεταβολαῖς ἑαυτοῦ χρώμενος, ἄλλοτε
judgment and reason in-changes of-himself engaging at-one-time
μὲν εἰς πῦρ ἀνῆψε τὴν φύσιν πάνθ’ ὁμοιώσας πᾶσιν,
indeed into fire kindled the nature all-things having-made-like to-all
ἄλλοτε δὲ παντοδαπὸς ἔν τε μορφαῖς καὶ ἐν πάθεσι
at-another-time and manifold in both shapes and in states
καὶ δυνάμεσι διαφόροις γιγνόμενος, ὡς γίγνεται νῦν,
and powers various becoming as becomes now
κόσμος ὀνομάζεται δὲ τῷ γνωριμωτάτῳ τῶν ὀνομάτων.
world he-is-named and by-the best-known of-the names
κρυπτόμενοι δὲ τοὺς πολλοὺς οἱ σοφώτεροι τὴν μὲν εἰς
concealing and from-the many the wiser the indeed into

πῦρ μεταβολὴν Ἀπόλλωνά τε τῇ μονώσει Φοῖβόν τε
fire change Apollo both for-the oneness Phoebus and
τῷ καθαρῷ καὶ ἀμιάντῳ καλοῦσι. τῆς δ᾽ εἰς πνεύματα
for-the pure and undefiled call of-the and into winds
καὶ ὕδωρ καὶ γῆν καὶ ἄστρα καὶ φυτῶν ζῴων τε γενέσεις
and water and earth and stars and of-plants of-animals and generations
τροπῆς αὐτοῦ καὶ διακοσμήσεως τὸ μὲν πάθημα καὶ τὴν
turning his and ordering the indeed experience and the
μεταβολὴν διασπασμόν τινα καὶ διαμελισμὸν αἰνίττονται·
change a-tearing-apart some and dismemberment hint-at
Διόνυσον δὲ καὶ Ζαγρέα καὶ Νυκτέλιον καὶ Ἰσοδαίτην
Dionysus and and Zagreus and Nyctelius and Isodaetes
αὐτὸν ὀνομάζουσι, καὶ φθορὰς τινας καὶ ἀφανισμοὺς οἱ
him they-name and destructions some and disappearances the
τὰς ἀποβιώσεις καὶ παλιγγενεσίας, οἰκεῖα ταῖς εἰρημέναις
the deaths and rebirths proper to-the mentioned
μεταβολαῖς αἰνίγματα καὶ μυθεύματα περαίνουσι· καὶ
changes riddles and tales they-complete and
ᾄδουσι τῷ μὲν διθυραμβικὰ μέλη παθῶν μεστὰ καὶ
sing for-the-one indeed dithyrambic songs of-sufferings full and
μεταβολῆς πλάνην τινὰ καὶ διαφόρησιν ἐχούσης·
of-change a-wandering some and dispersion having

"μιξοβόαν" γὰρ Αἰσχύλος φησὶ "πρέπει
mingled-crying for Aeschylus says it-befits
διθύραμβον ὁμαρτεῖν
the-dithyramb to-attend
σύγκωμον Διονύσῳ."
fellow-reveler with-Dionysus

τῷ δὲ παιᾶνα, τεταγμένην καὶ σώφρονα μοῦσαν.
for-the-other and paean ordered and temperate muse
ἀγήρων τε τοῦτον ἀεὶ καὶ νέον ἐκεῖνον δὲ πολυειδῆ καὶ
ageless both this-one always and young that-one and many-formed and
πολύμορφον ἐν γραφαῖς καὶ πλάσμασι δημιουργοῦσι· καὶ
many-shaped in paintings and sculptures they-represent and
ὅλως τῷ μὲν ὁμοιότητα καὶ τάξιν καὶ σπουδὴν ἄκρατον,
generally to-the-one indeed sameness and order and seriousness unmixed
τῷ δὲ μεμιγμένην τινὰ παιδιᾷ καὶ ὕβρει καὶ σπουδῇ
to-the-other and mixed some with-play and wantonness and seriousness
καὶ μανίᾳ προσφέροντες ἀνωμαλίαν, "εὔιον ὀρσιγύναικα
and madness attributing irregularity euian rouser-of-women
μαινομέναις Διόνυσον ἀνθέοντα τιμαῖς" ἀνακαλοῦσιν, οὐ
in-maddened Dionysus flowering honors they-invoke not
φαύλως ἑκατέρας μεταβολῆς τὸ οἰκεῖον λαμβάνοντες. ἐπεὶ
badly of-each change the proper taking since
δ' οὐκ ἴσος τῶν περιόδων ἐν ταῖς μεταβολαῖς χρόνος,
and not equal of-the cycles in the changes time
ἀλλὰ μείζων ὁ τῆς ἑτέρας ἣν "κόρον" καλοῦσιν, ὁ δὲ
but greater the of-the one which satiety they-call the and
τῆς "χρησμοσύνης" ἐλάττων, τὸ κατὰ λόγον τηροῦντες
of-the want less the according-to proportion preserving
ἐνταῦθα τὸν μὲν ἄλλον ἐνιαυτὸν παιᾶνι χρῶνται περὶ τὰς
here the indeed rest year the-paean they-use at the
θυσίας, ἀρχομένου δὲ χειμῶνος ἐπεγείραντες διθύραμβον
sacrifices beginning and winter having-roused the-dithyramb
τὸν δὲ παιᾶνα καταπαύσαντες, τρεῖς μῆνας ἀντ' ἐκείνου
the and paean having-stopped three months instead-of that
τοῦτον κατακαλοῦνται τὸν θεόν· ὅπερ τρία πρὸς ἕν, τοῦτο
this-one they-invoke the god which three to one this
τὴν διακόσμησιν οἰόμενοι χρόνῳ πρὸς τὴν ἐκπύρωσιν εἶναι.'
the ordering thinking in-time to the conflagration to-be

‘ἀλλὰ ταῦτα μὲν ἱκανοῦ καιροῦ μᾶλλον ἀπομεμήκυνται· 10
but these-things indeed than-sufficient occasion rather have-been-drawn-out
δῆλον δ’ ὅτι συνοικειοῦσιν αὐτῷ τὴν πεμπάδα, νῦν μὲν
clear and that they-associate with-him the five now indeed
αὐτὴν ἑαυτὴν ὡς τὸ πῦρ αὖθις δὲ τὴν δεκάδα ποιοῦσαν ἐξ
it itself like the fire again and the ten making from
ἑαυτῆς ὡς τὸν κόσμον. τῆς δὲ δὴ μάλιστα κεχαρισμένης
itself like the world of-the and indeed most dear
τῷ θεῷ μουσικῆς οὐκ οἰόμεθα τούτῳ τῷ ἀριθμῷ μετεῖναι;
to-the god music not do-we-think this the number to-share-in
τὸ γὰρ πλεῖστον ὡς ἔνι εἰπεῖν ἔργον ἁρμονικῆς περὶ
the for most as is-possible to-say task of-harmonics concerning
τὰς συμφωνίας ἐστίν. αὗται δ’ ὅτι πέντε καὶ οὐ πλείους,
the concords is these and that five and not more
ὁ λόγος ἐξελέγχει τὸν ἐν χορδαῖς καὶ τρυπήμασι ταῦτα
the reason refutes the-one in strings and holes these-things
θηρᾶν ἀλόγως τῇ αἰσθήσει βουλόμενον. πᾶσαι γὰρ ἐν
to-hunt irrationally by-the perception wishing all for in
λόγοις τὴν γένεσιν ἀριθμῶν λαμβάνουσιν· καὶ λόγος ἐστὶ
ratios the generation of-numbers take and ratio is
τῆς μὲν διὰ τεσσάρων ἐπίτριτος, τῆς δὲ διὰ πέντε
of-the indeed through four four-thirds of-the and through five
ἡμιόλιος, διπλάσιος δὲ τῆς διὰ πασῶν, τῆς δὲ διὰ
three-halves double and of-the through all of-the and through
πασῶν καὶ διὰ πέντε τριπλάσιος, τῆς δὲ δὶς διὰ
all and through five triple of-the and twice through
πασῶν τετραπλάσιος. ἣν δὲ ταύταις ἐπεισάγουσιν οἱ
all quadruple which and to-these add the
ἁρμονικοὶ διὰ πασῶν καὶ διὰ τεσσάρων ὀνομάζοντες,
harmonists through all and through four naming

ἔξω μέτρου βαίνουσαν, οὐκ ἄξιόν ἐστι δέχεσθαι, τῆς ἀκοῆς
beyond measure going not worthy it-is to-accept of-the hearing
τῷ ἀλόγῳ παρὰ τὸν λόγον ὥσπερ νόμον χαριζομένους.
to-the irrational against the reason as a-law granting-favor
ἵνα τοίνυν ἀφῶ πέντε τετραχόρδων θέσεις, καὶ πέντε
that then I-may-omit five of-tetrachords positions and five
τοὺς πρώτους, εἴτε τόνους ἢ τρόπους εἴθ' ἁρμονίας χρὴ
the first whether tones or modes or harmonies one-must
καλεῖν, ὧν ἐπιτάσει καὶ ὑφέσει τρεπομένων κατὰ τὸ
to-call of-which by-tightening and loosening being-turned by the
μᾶλλον καὶ ἧττον αἱ λοιπαὶ βαρύτητές εἰσι καὶ ὀξύτητες
more and less the other low-pitches are and high-pitches
ἆρ' οὐχὶ πολλῶν, μᾶλλον δ' ἀπείρων διαστημάτων ὄντων,
is-it not of-many rather and infinite intervals being
τὰ μελῳδούμενα μόνα πέντ' ἐστί, δίεσις καὶ ἡμιτόνιον
the-ones sung only five are quarter-tone and half-tone
καὶ τόνος καὶ τριημιτόνιον καὶ δίτονον, ἄλλο δ' οὐδὲν
and tone and tone-and-a-half and double-tone other and nothing
οὔτε μικρότερον οὔτε μεῖζον ἐν φωναῖς χωρίον ὀξύτητι
neither smaller nor greater in voices space by-high-pitch
καὶ βαρύτητι περατούμενον μελῳδητόν ἐστι;'
and low-pitch bounded singable is
11 'πολλὰ δ' ἄλλα τοιαῦτ" ἔφην ἐγὼ 'παρελθὼν τὸν
many and other such-things I-said I having-passed-over —
Πλάτωνα προσάξομαι λέγοντα κόσμον ἕνα, ὡς εἴπερ
Plato I-will-bring-forward saying world one as if-indeed
εἰσὶ παρὰ τοῦτον ἕτεροι καὶ μὴ μόνος οὗτος εἷς,
there-are besides this others and not alone this one
πέντε τοὺς πάντας ὄντας καὶ μὴ πλείονας. οὐ μὴν ἀλλὰ
five the all being and not more not indeed but
κἂν εἷς οὗτος ᾖ μονογενής, ὡς οἴεται καὶ Ἀριστοτέλης,
even-if one this be only-begotten as thinks also Aristotle

τρόπον τινὰ καὶ τοῦτον ἐκ πέντε συγκείμενον κόσμων καὶ
in-a-way some also this-one from five composed worlds and
συνηρμοσμένον εἶναι· ὧν ὁ μέν ἐστι γῆς ὁ
fitted-together to-be of-which the(-one) indeed is of-earth the(-other)
δ' ὕδατος, τρίτος δὲ πυρὸς καὶ τέταρτος ἀέρος· τὸν δὲ
and of-water third and of-fire and fourth of-air the and
πέμπτον οὐρανὸν οἱ δὲ φῶς οἱ δ' αἰθέρα καλοῦσιν, οἱ
fifth heaven some and light others and ether call others
δ' αὐτὸ τοῦτο πέμπτην οὐσίαν, τὸ κύκλῳ περιφέρεσθαι
and very this fifth substance the in-a-circle to-be-carried-around
μόνῃ τῶν σωμάτων κατὰ φύσιν ἐστίν, οὐκ ἐξ ἀνάγκης
alone of-the bodies by nature is not by necessity
οὔτ' ἄλλως συμβεβηκὸς δὴ καὶ τὰ πέντε καὶ κάλλιστα
nor otherwise having-happened indeed also the five both most-beautiful
καὶ τελεώτατα σχήματα τῶν ἐν τῇ φύσει κατανοήσας,
and most-perfect figures of-those in the nature having-observed
πυραμίδα καὶ κύβον καὶ ὀκτάεδρον καὶ εἰκοσάεδρον καὶ
pyramid and cube and octahedron and icosahedron and
δωδεκάεδρον, ἕκαστον οἰκείως ἑκάστῳ προσένειμεν.'
dodecahedron each appropriately to-each he-assigned
'εἰσὶ δ' οἳ καὶ τὰς τῶν αἰσθήσεων δυνάμεις 12
there-are and those-who also the of-the senses powers
ἰσαρίθμους οὔσας τοῖς πρώτοις ἐκείνοις συνοικειοῦσι, τὴν
equal-in-number being to-the first those associate the
μὲν ἁφὴν ὁρῶντες ἀντίτυπον οὖσαν καὶ γεώδη, τὴν δὲ
indeed touch seeing resistant being and earthy the and
γεῦσιν ὑγρότητι τῶν γευστῶν τὰς ποιότητας προσιεμένην.
taste by-moisture of-the tasted-things the qualities admitting
ἀὴρ δὲ πληγεὶς ἐν ἀκοῇ γίγνεται φωνὴ καὶ ψόφος. δυεῖν
air and struck in hearing becomes voice and sound of-two
δὲ τῶν λοιπῶν ὀσμὴ μέν, ἣν ἡ ὄσφρησις εἴληχεν,
and of-the remaining smell indeed which the sense-of-smell has-as-its-lot

ἀναθυμίασις οὖσα καὶ γεννωμένη θερμότητι πυρώδές ἐστιν·
exhalation being and produced by-heat fiery is
αἰθέρι δὲ καὶ φωτὶ διὰ συγγένειαν διαλαμπούσης τῆς
with-ether and and light through kinship shining-through the
ὄψεως γίγνεται κρᾶσις ἀμφοῖν ὁμοιοπαθὴς καὶ σύμπηξις.
sight there-comes a-blending of-both similarly-affected and coalescence
ἄλλην δ' οὔτε τὸ ζῷον αἴσθησιν οὔθ' ὁ κόσμος ἔχει
other and neither the animal sense nor the world has
φύσιν ἁπλῆν καὶ ἄμικτον ἀλλὰ θαυμαστή τις, ὡς ἔοικε,
nature simple and unmixed but wonderful some as it-seems
διανομὴ γέγονε τῶν πέντε πρὸς τὰ πέντε καὶ σύλληξις.'
distribution has-occurred of-the five to the five and allotment
13 ἅμα δέ πως ἐπιστήσας καὶ διαλιπών 'οἷον' εἶπον
at-the-same-time and somehow having-paused and having-let-a-pause-go what I-said
'ὦ Εὔστροφε, πεπόνθαμεν, ὀλίγου παρελθόντες τὸν Ὅμηρον,
O Eustrophus we-have-suffered nearly having-passed-over — Homer
ὡς οὐχὶ πρῶτον εἰς πέντε νείμαντα μερίδας τὸν κόσμον,
as not first into five having-divided portions the world
ὃς τὰς μὲν ἐν μέσῳ τρεῖς ἀποδέδωκε τοῖς τρισὶ θεοῖς, δύο
who the indeed in middle three has-assigned to-the three gods two
δὲ τὰς ἄκρας Ὄλυμπον καὶ γῆν, ὧν ἡ μέν ἐστι τῶν
and the extremes Olympus and earth of-which the(-one) indeed is of-the
κάτω πέρας ἡ δὲ τῶν ἄνω, κοινὰς καὶ ἀνεμήτους
below-things limit the(-other) and of-the above-things common and unallotted
ἀφῆκεν. "ἀλλ' ἀνοιστέος ὁ λόγος" ὡς Εὐριπίδης φησίν.
he-left but must-be-brought-back the argument as Euripides says
οἱ γὰρ τὴν τετράδα σεμνύναντες οὐ φαύλως διδάσκουσιν,
those for the four having-glorified not badly teach
ὅτι τῷ ταύτης λόγῳ πᾶν σῶμα γένεσιν ἔσχηκεν. ἐπεὶ γὰρ
that by-the of-this ratio every body origin has-had since for
ἐν μήκει καὶ πλάτει βάθος λαβόντι πᾶν τὸ στερεόν ἐστι, καὶ
in length and breadth depth having-taken every the solid is and

μήκους μὲν προϋφίσταται στιγμὴ κατὰ μονάδα ταττομένη,
length indeed precedes a-point as unit ranked
μῆκος δ' ἁπλατὲς ἡ γραμμὴ καλεῖται καὶ μῆκος ἐστιν,
length and without-breadth the line is-called and length is
ἡ δ' ἐπὶ πλάτος γραμμῆς κίνησις ἐπιφανείας γένεσιν ἐν
the and to breadth of-line motion of-surface origin in
τριάδι παρέσχε, βάθους δὲ τούτοις προσγενομένου διὰ
three provided depth and to-these having-been-added through
τεττάρων εἰς στερεὸν ἡ αὔξησις προβαίνει· παντὶ δῆλον,
four into solid the increase advances to-everyone clear
ὅτι μέχρι δεῦρο τὴν φύσιν ἡ τετρὰς προαγαγοῦσα,
that up-to this-point the nature the four having-brought-forward
μέχρι τοῦ σῶμα τελειῶσαι καὶ παρασχεῖν ἁπτὸν ὄγκον
until the body to-perfect and to-furnish tangible bulk
καὶ ἀντίτυπον, εἶτ' ἀπολέλοιπεν ἐνδεᾶ τοῦ μεγίστου.
and resistant then has-left-it lacking the greatest
τὸ γὰρ ἄψυχον ὡς ἁπλῶς εἰπεῖν ὀρφανὸν καὶ ἀτελὲς καὶ
the for soulless as simply to-say orphaned and incomplete and
πρὸς οὐδ' ὁτιοῦν, μὴ χρωμένης ψυχῆς, ἐπιτήδειον· ἡ δὲ τὴν
for not anything not using soul fit the but the
ψυχὴν ἐμποιοῦσα κίνησις ἢ διάθεσις, μεταβολῇ διὰ πέντε
soul producing motion or disposition by-change through five
γιγνομένη, τῇ φύσει τὸ τέλειον ἀποδίδωσι, καὶ τοσούτῳ
occurring to-the nature the perfection gives and by-so-much
κυριώτερον ἔχει τῆς τετράδος λόγον, ὅσῳ τιμῇ
more-authoritative has than-the four ratio as-much-as in-honor
διαφέρει τοῦ ἀψύχου τὸ ζῷον. ἔτι δ' ἰσχύσασα μᾶλλον
differs from-the soulless the animal still and having-prevailed more
ἡ τῶν πέντε συμμετρία καὶ δύναμις οὐκ εἴασεν εἰς ἄπειρα
the of-the five symmetry and power not allowed into infinite
γένη προελθεῖν τὸ ἔμψυχον, ἀλλὰ πέντε τῶν ζώντων
kinds to-go-forth the animate but five of-the living

ἁπάντων ἰδέας παρέσχεν. εἰσὶ γὰρ θεοὶ δήπου καὶ
all forms provided there-are for gods surely and
δαίμονες καὶ ἥρωες καὶ μετὰ τούτους τὸ τέταρτον ἄνθρωποι
spirits and heroes and after these the fourth men
γένος, ἔσχατον δὲ καὶ πέμπτον τὸ ἄλογον καὶ θηριῶδες. ἔτι
kind last and also fifth the irrational and brutish still
δ' εἰ τὴν ψυχὴν αὐτὴν κατὰ φύσιν διαιροῖς, πρῶτον
and if the soul itself according-to nature you-should-divide first
αὐτῆς καὶ ἀμαυρότατόν ἐστι τὸ θρεπτικὸν δεύτερον δὲ τὸ
of-it and dimmest is the nutritive second and the
αἰσθητικόν, εἶτα τὸ ἐπιθυμητικὸν εἶτ' ἐπὶ τούτῳ τὸ θυμοειδές·
perceptive then the appetitive then upon this the spirited
εἰς δὲ τὴν τοῦ λογιστικοῦ δύναμιν ἐξικομένη καὶ τελεώσασα
into and the of-the rational power having-arrived and having-perfected
τὴν φύσιν ὥσπερ ἐν ἄκρῳ τῷ πέμπτῳ καταπέπαυται.'
the nature as at the-summit the fifth has-come-to-rest

IV · AMMONIUS: THOU ART

The number five is praised further: the sum of the first two squares, Plato's five principal kinds, and the five goods of the Philebus. *Ammonius replies that the letter is neither number, rank, nor conjunction, but a greeting: the god addresses each of us with "Know thyself," and we answer, "Thou art." Nothing mortal truly is, he argues, since all becoming flows like Heraclitus' river and every age dies into the next, and time itself is ever moving and never abides.*

14 'τοσαύτας δὲ καὶ τηλικαύτας ἔχοντος τοῦ ἀριθμοῦ δυνάμεις,
so-many and and so-great having the number powers
καλὴ καὶ ἡ γένεσίς ἐστιν, οὐχ ἣν ἤδη διήλθομεν, ἐκ
fair also the generation is not which already we-went-through from
δυάδος οὖσα καὶ τριάδος, ἀλλ' ἣν ἡ ἀρχὴ τῷ πρώτῳ
two being and three but which the beginning with-the first

συνελθοῦσα τετραγώνῳ παρέσχεν. ἀρχὴ μὲν γὰρ ἀριθμοῦ
having-combined square provided beginning indeed for of-number
παντὸς ἡ μονάς, τετράγωνος δὲ πρῶτος ἡ τετράς ἐκ
every the unit square and first the four from
δὲ τούτων, ὥσπερ ἰδέας καὶ ὕλης πέρας ἐχούσης, ἡ
and these as of-form and of-matter limit having the
πεμπάς. εἰ δὲ δὴ καὶ τὴν μονάδα τετράγωνον ὀρθῶς
five if and indeed also the unit square rightly
ἔνιοι τίθενται, δύναμιν οὖσαν ἑαυτῆς καὶ περαίνουσαν εἰς
some set power being of-itself and ending in
ἑαυτήν, ἐκ δυεῖν πεφυκυῖα τῶν πρώτων τετραγώνων ἡ
itself from two having-sprung of-the first squares the
πεμπὰς οὐκ ἀπολέλοιπεν ὑπερβολὴν εὐγενείας.'
five not has-fallen-short-of excess of-nobility
'τὸ δὲ μέγιστον' ἔφην 'δέδια μὴ ῥηθὲν πιέζῃ τὸν Πλάτων' 15
the and greatest I-said I-fear lest spoken it-press-hard — Plato
ἡμῶν, ὡς ἐκεῖνος ἔλεγε πιέζεσθαι τῷ τῆς σελήνης ὀνόματι
of-ours as he said to-be-pressed by-the of-the moon name
τὸν Ἀναξαγόραν, παμπάλαιον οὖσαν τινα τὴν περὶ τῶν
— Anaxagoras very-ancient being some the about the
φωτισμῶν δόξαν αὐτοῦ, ἰδίαν ποιούμενον. ἦ γὰρ οὐ
illuminations opinion his own making surely for not
ταῦτ' εἴρηκεν ἐν Κρατύλῳ'; 'πάνυ μὲν οὖν' ὁ Εὔστροφος
these-things he-has-said in Cratylus quite indeed so — Eustrophus
ἔφη, 'τί δ' ὅμοιον πέφυκεν οὐ συνορῶ.' καὶ μὴν οἶσθα
said what but similar is not I-see and indeed you-know
δήπουθεν, ὅτι πέντε μὲν ἐν Σοφιστῇ τὰς κυριωτάτας·
surely that five indeed in the-Sophist the most-authoritative
ἀποδείκνυσιν ἀρχάς, τὸ ὂν τὸ ταὐτὸν τὸ ἕτερον, τέταρτον
he-shows principles the being the same the other fourth
δὲ καὶ πέμπτον ἐπὶ τούτοις κίνησιν καὶ στάσιν. ἄλλῳ
and and fifth besides these motion and rest in-another

δ' αὖ τρόπῳ διαιρέσεως ἐν Φιλήβῳ χρώμενος, ἓν μὲν
and again way of-division in Philebus using one indeed
εἶναί φησι τὸ ἄπειρον ἕτερον δὲ τὸ πέρας· τούτων δὲ
to-be he-says the infinite another and the limit of-these and
μιγνυμένων πᾶσαν συνίστασθαι γένεσιν. αἰτίαν δ', ὑφ'
being-mixed all to-be-composed generation the-cause and by
ἧς μίγνυται, τέταρτον γένος τίθεται· καὶ πέμπτον ἡμῖν
which it-is-mixed fourth kind he-sets and a-fifth for-us
ὑπονοεῖν ἀπολέλοιπεν, ᾧ τὰ μιχθέντα πάλιν ἴσχει
to-suspect has-left by-which the-things mixed again get
διάκρισιν καὶ διάστασιν. τεκμαίρομαι δὲ ταῦτ' ἐκείνων
separation and dissociation I-infer and these-things of-those
ὥσπερ εἰκόνας λέγεσθαι, τοῦ μὲν ὄντος τὸ γιγνόμενον,
as images to-be-spoken of-the indeed being the becoming
κινήσεως δὲ τὸ ἄπειρον, τὸ δὲ πέρας τῆς στάσεως, ταὐτοῦ
of-motion and the infinite the and limit of-the rest of-the-same
δὲ τὴν μιγνύουσαν ἀρχήν, θατέρου δὲ τὴν διακρίνουσαν.
and the mixing principle of-the-other and the separating
εἰ δ' ἕτερα ταῦτ' ἐστί, κἀκείνως ἂν εἴη καὶ
if and different these-things are both-in-that-way — it-would-be and
οὕτως ἐν πέντε γένεσι καὶ διαφοραῖς. πυθόμενος, φήσει
in-this-way in five kinds and differences having-learned will-say
δή τις, ταῦτα πρότερος συνιδὼν Πλάτωνος, δύο
indeed someone these-things earlier having-perceived than-Plato two
Ε καθιέρωσε τῷ θεῷ, δήλωμα καὶ σύμβολον τοῦ
E's dedicated to-the god a-manifestation and symbol of-the
ἀριθμοῦ τῶν πάντων. ἀλλὰ μὴν καὶ τἀγαθὸν ἐν πέντε
number of-the all but indeed also the-good in five
γένεσι φανταζόμενον κατανοήσας, ὧν πρῶτόν ἐστι τὸ
kinds appearing having-observed of-which first is the
μέτριον δεύτερον δὲ τὸ σύμμετρον, καὶ τρίτον ὁ νοῦς
moderate second and the symmetrical and third the mind

καὶ τέταρτον αἱ περὶ ψυχὴν ἐπιστῆμαι καὶ τέχναι καὶ
and fourth the about soul sciences and arts and
δόξαι ἀληθεῖς, πέμπτον εἴ τις ἡδονὴ καθαρὰ καὶ πρὸς
opinions true fifth if any pleasure pure and with
τὸ λυποῦν ἄκρατος, ἐνταῦθα λήγει τὸ Ὀρφικὸν ὑπειπών
the painful unmixed here stops the Orphic having-quoted

ἕκτῃ δ' ἐν γενεῇ καταπαύσατε θεσμὸν ἀοιδῆς.
sixth and in generation cease the-order of-song

'ἐπὶ τούτοις' ἔφην 'εἰρημένοις πρὸς ὑμᾶς "ἓν βραχύ" 16
in-addition-to these I-said said to you one short-thing
τοῖς περὶ Νίκανδρον ἀείσω "ξυνετοῖσι" τῇ γὰρ ἕκτῃ
to-those around Nicander I-will-sing to-the-wise on-the for sixth
τοῦ νέου μηνὸς ὅταν κατάγῃ εἷς τὴν Πυθίαν εἰς τὸ
of-the new month when brings-down one the Pythia to the
πρυτανεῖον, ὁ πρῶτος ὑμῖν γίγνεται τῶν τριῶν κλήρων
town-hall the first for-you becomes of-the three lots
εἰς τὰ πέντε, πρὸς ἀλλήλους ἐκείνης τὰ τρία τοῦ δὲ
for the five against one-another of-her the three of-him and
τὰ δύο βάλλοντος. ἦ γὰρ οὐχ οὕτως ἔχει;' καὶ ὁ
the two throwing surely for not so is-it and —
Νίκανδρος 'οὕτως' εἶπεν 'ἡ δ' αἰτία πρὸς ἑτέρους ἄρρητός
Nicander so he-said the but reason to others not-to-be-told
ἐστι'. 'οὐκοῦν' ἔφην ἐγὼ μειδιάσας 'ἄχρι οὗ τἀληθὲς ἡμῖν
is then I-said I smiling until — the-truth to-us
ὁ θεὸς ἱεροῖς γενομένοις γνῶναι παράσχῃ, προσκείσεται
the god holy having-become to-know grant will-be-added
καὶ τοῦτο τοῖς ὑπὲρ τῆς πεμπάδος λεγομένοις.' τοιοῦτο
also this to-the about the five things-said such

μὲν καὶ ὁ τῶν ἀριθμητικῶν καὶ ὁ τῶν μαθηματικῶν
indeed also the of-the arithmetical and the of-the mathematical
ἐγκωμίων τοῦ Ε λόγος, ὡς ἐγὼ μέμνημαι, πέρας ἔσχεν.
encomiums of-the E speech as I remember end had
17 ὁ δ' Ἀμμώνιος, ἅτε δὴ καὶ αὐτὸς οὐ τὸ φαυλότατον
— and Ammonius as indeed also himself not the most-trivial
ἐν μαθηματικῇ φιλοσοφίας τιθέμενος, ἥσθη τε τοῖς
in mathematics of-philosophy setting was-pleased both at-the
λεγομένοις καὶ εἶπεν 'οὐκ ἄξιον πρὸς ταῦτα λίαν ἀκριβῶς
things-said and said not worthy against these-things very exactly
ἀντιλέγειν τοῖς νέοις, πλὴν ὅτι τῶν ἀριθμῶν ἕκαστος οὐκ
to-contradict the young except that of-the numbers each not
ὀλίγα βουλομένοις ἐπαινεῖν καὶ ὑμνεῖν παρέξει. καὶ τί
few-things to-those-wishing to-praise and to-hymn will-provide and why
δεῖ περὶ τῶν ἄλλων λέγειν; ἡ γὰρ ἱερὰ τοῦ Ἀπόλλωνος
one-must about the others to-speak the for holy — of-Apollo
ἑβδομὰς ἀναλώσει τὴν ἡμέραν πρότερον ἢ λόγῳ τὰς
seven will-consume the day sooner than in-speech the
δυνάμεις αὐτῆς ἁπάσας ἐπεξελθεῖν. εἶτα τῷ κοινῷ νόμῳ
powers its all to-go-through then with-the common law
"πολεμοῦντας" ἅμα καὶ "τῷ πολλῷ χρόνῳ" τοὺς
at-war at-the-same-time also with-the long time the
σοφοὺς ἀποφανοῦμεν ἄνδρας, εἰ τὴν ἑβδομάδα τῆς
wise we-shall-show men if the seven from-the
προεδρίας παρώσαντες τῷ θεῷ τὴν πεμπάδα καθιέρωσαν
front-seat having-thrust-aside to-the god the five they-dedicated
ὡς μᾶλλόν τι προσήκουσαν. οὔτ' οὖν ἀριθμὸν οὔτε
as more somewhat belonging neither then a-number nor
τάξιν οὔτε σύνδεσμον οὔτ' ἄλλο τῶν ἐλλιπῶν μορίων οὐδὲν
rank nor conjunction nor other of-the deficient parts any
οἶμαι τὸ γράμμα σημαίνειν· ἀλλ' ἔστιν αὐτοτελὴς τοῦ θεοῦ
I-think the letter to-signify but is a-self-complete of-the god

προσαγόρευσις καὶ προσφώνησις, ἅμα τῷ ῥήματι τὸν
address and salutation together with-the word the
φθεγγόμενον εἰς ἔννοιαν καθιστᾶσα τῆς τοῦ θεοῦ δυνάμεως.
speaker into conception putting of-the of-the god power
ὁ μὲν γὰρ θεὸς ἕκαστον ἡμῶν ἐνταῦθα προσιόντα οἷον
the indeed for god each of-us here approaching as-it-were
ἀσπαζόμενος προσαγορεύει τὸ "γνῶθι σαυτόν," ὃ δὴ
greeting addresses the know thyself which indeed
τοῦ χαῖρε οὐδὲν μεῖόν ἐστιν. ἡμεῖς δὲ πάλιν ἀμειβόμενοι τὸν
than-the hail nothing less is we and in-turn answering the
θεὸν "εἶ" φαμέν, ὡς ἀληθῆ καὶ ἀψευδῆ καὶ μόνην μόνῳ
god thou-art we-say as true and unfalse and alone to-him-alone
προσήκουσαν τὴν τοῦ εἶναι προσαγόρευσιν ἀποδιδόντες.'
belonging the of-the being address rendering
'Ἡμῖν μὲν γὰρ ὄντως τοῦ εἶναι μέτεστιν οὐδέν, ἀλλὰ πᾶσα 18
to-us indeed for truly of-the being there-is-a-share nothing but every
θνητὴ φύσις ἐν μέσῳ γενέσεως καὶ φθορᾶς γενομένη φάσμα
mortal nature in between of-becoming and of-perishing having-come a-phantom
παρέχει καὶ δόκησιν ἀμυδρὰν καὶ ἀβέβαιον αὑτῆς· ἂν δὲ τὴν
offers and a-seeming dim and unstable of-itself if and the
διάνοιαν ἐπερείσῃς λαβέσθαι βουλόμενος, ὥσπερ ἡ σφοδρὰ
thought you-press-hard to-grasp wishing as the violent
περίδραξις ὕδατος τῷ πιέζειν εἰς ταὐτὸ καὶ συνάγειν
clutching of-water by-the squeezing into the-same and drawing-together
διαρρέον ἀπόλλυσι τὸ περιλαμβανόμενον, οὕτω τῶν παθητῶν
flowing loses the thing-grasped so of-the passive
καὶ μεταβλητῶν ἑκάστου τὴν ἄγαν ἐνάργειαν ὁ λόγος
and changeable each the too-great clearness the reason
διώκων ἀποσφάλλεται τῇ μὲν εἰς τὸ γιγνόμενον
pursuing is-baffled in-the-one-way indeed toward the becoming
αὐτοῦ τῇ δ' εἰς τὸ φθειρόμενον, οὐδενὸς λαβέσθαι
of-it in-the-other and toward the perishing nothing to-grasp

μένοντος οὐδ' ὄντος ὄντως δυνάμενος. "ποταμῷ γὰρ οὐκ
abiding nor being truly able in-a-river for not
ἔστιν ἐμβῆναι δὶς τῷ αὐτῷ" καθ' Ἡράκλειτον οὐδὲ
it-is-possible to-step twice the same according-to Heraclitus nor
θνητῆς οὐσίας δὶς ἅψασθαι κατὰ ἕξιν ἀλλ' ὀξύτητι καὶ
of-mortal substance twice to-touch in-a fixed-state but by-sharpness and
τάχει μεταβολῆς "σκίδνησι καὶ πάλιν συνάγει," μᾶλλον δ'
speed of-change it-scatters and again gathers rather and
οὐδὲ πάλιν οὐδ' ὕστερον ἀλλ' ἅμα συνίσταται καὶ ἀπολείπει
not again nor later but at-once it-comes-together and leaves
καὶ "πρόσεισι καὶ ἄπεισι," ὅθεν οὐδ' εἰς τὸ εἶναι περαίνει
and approaches and departs whence not-even into the being completes
τὸ γιγνόμενον αὐτῆς τῷ μηδέποτε λήγειν μηδ' ἵστασθαι
the becoming of-it by-the never to-cease nor to-stand-still
τὴν γένεσιν, ἀλλ' ἀπὸ σπέρματος ἀεὶ μεταβάλλουσαν
the becoming but from seed always changing
ἔμβρυον ποιεῖν εἶτα βρέφος εἶτα παῖδα, μειράκιον ἐφεξῆς,
an-embryo to-make then a-babe then a-child a-lad next
νεανίσκον, εἶτ' ἄνδρα, πρεσβύτην, γέροντα, τὰς πρώτας
a-young-man then a-man an-elder an-old-man the first
φθείρουσαν γενέσεις καὶ ἡλικίας ταῖς ἐπιγιγνομέναις.
destroying births and ages by-the following
ἀλλ' ἡμεῖς ἕνα φοβούμεθα γελοίως θάνατον, ἤδη τοσούτους
but we one fear ridiculously death already so-many
τεθνηκότες καὶ θνήσκοντες. οὐ γὰρ μόνον, ὡς Ἡράκλειτος
having-died and dying not for only as Heraclitus
ἔλεγε, "πυρὸς θάνατος ἀέρι γένεσις, καὶ ἀέρος θάνατος
said of-fire death for-air birth and of-air death
ὕδατι γένεσις," ἀλλ' ἔτι σαφέστερον ἐπ' αὐτῶν ἡμῶν·
for-water birth but still more-clearly in very ourselves
φθείρεται μὲν γὰρ ὁ ἀκμάζων γενομένου γέροντος,
is-destroyed indeed for the man-in-his-prime having-come-to-be an-old-man

ἐφθάρη δ' ὁ νέος εἰς τὸν ἀκμάζοντα, καὶ ὁ παῖς εἰς
was-destroyed and the young-man into the man-in-his-prime and the child into
τὸν νέον, εἰς δὲ τὸν παῖδα τὸ νήπιον ὅ τ' ἐχθὲς
the young-man into and the child the infant the-man and of-yesterday
εἰς τὸν σήμερον τέθνηκεν, ὁ δὲ σήμερον εἰς τὸν αὔριον
into the of-today has-died the and of-today into the of-tomorrow
ἀποθνήσκει μένει δ' οὐδεὶς οὐδ' ἔστιν εἷς, ἀλλὰ γιγνόμεθα
is-dying remains and no-one nor is one but we-become
πολλοί, περὶ ἕν τι φάντασμα καὶ κοινὸν ἐκμαγεῖον
many around one some phantom and common mold
ὕλης περιελαυνομένης καὶ ὀλισθανούσης ἐπεὶ πῶς οἱ
of-matter driven-around and slipping since how the
αὐτοὶ μένοντες ἑτέροις χαίρομεν νῦν, ἑτέροις πρότερον,
same remaining in-other-things do-we-delight now in-others formerly
τἀναντία φιλοῦμεν ἢ μισοῦμεν καὶ θαυμάζομεν καὶ ψέγομεν;
opposite-things love or hate and admire and blame
ἄλλοις δὲ χρώμεθα λόγοις ἄλλοις πάθεσιν, οὐκ εἶδος οὐ
other and use words other feelings not form not
μορφὴν οὐ διάνοιαν ἔτι τὴν αὐτὴν ἔχοντες; οὔτε γὰρ ἄνευ
shape not thought still the same having neither for without
μεταβολῆς ἕτερα πάσχειν εἰκός, οὔτε μεταβάλλων ὁ
change different-things to-experience it-is-likely nor changing the
αὐτός ἐστιν· εἰ δ' ὁ αὐτὸς οὐκ ἔστιν, οὐδ' ἔστιν, ἀλλὰ τοῦτ'
same is if and the same not is nor is but this
αὐτὸ μεταβάλλει γιγνόμενος ἕτερος ἐξ ἑτέρου. ψεύδεται
very changes becoming another from another is-deceived
δ' ἡ αἴσθησις ἀγνοίᾳ τοῦ ὄντος εἶναι τὸ φαινόμενον.'
and the perception by-ignorance of-the being to-be the appearing
'τί οὖν ὄντως ὄν ἐστι; τὸ ἀίδιον καὶ ἀγένητον καὶ 19
what then truly being is the eternal and unbegotten and
ἄφθαρτον, ᾧ χρόνος μεταβολὴν οὐδὲ εἷς, ἐπάγει.
imperishable to-which time change not-even one brings

κινητὸν γάρ τι καὶ κινουμένῃ συμφανταζόμενον ὕλῃ
movable for something and with-moving appearing matter
καὶ ῥέον ἀεὶ καὶ μὴ στέγον, ὥσπερ ἀγγεῖον φθορᾶς καὶ
and flowing always and not holding like a-vessel of-destruction and
γενέσεως, ὁ χρόνος· οὗ γε δὴ τὸ μὲν "ἔπειτα"
of-becoming the time of-which at-least indeed the indeed afterward
καὶ τὸ "πρότερον" καὶ τὸ "ἔσται" λεγόμενον καὶ τὸ
and the before and the will-be said and the
"γέγονεν", αὐτόθεν ἐξομολόγησίς ἐστι τοῦ μὴ ὄντος· τὸ
has-been at-once an-admission is of-the not being the
γὰρ ἐν τῷ εἶναι τὸ μηδέπω γεγονὸς ἢ πεπαυμένον ἤδη
for in the being the not-yet having-become or having-ceased already
τοῦ εἶναι λέγειν ὡς ἔστιν, εὔηθες καὶ ἄτοπον. ᾧ
from-the being to-say that it-is foolish and absurd on-which
δὲ μάλιστα τὴν νόησιν ἐπερείδοντες τοῦ χρόνου, τὸ
and most the thought pressing of-the time the
"ἐνέστηκε" καὶ τὸ "πάρεστι" καὶ τὸ "νῦν" φθεγγόμεθα,
is-present and the is-here and the now we-utter
τοῦτ' αὖ πάλιν ἅπαν ἐκλυόμενος ὁ λόγος ἀπόλλυσιν.
this in-turn again all dissolving the reason destroys
ἐκθλίβεται γὰρ εἰς τὸ μέλλον καὶ τὸ παρῳχημένον ὥσπερ
it-is-squeezed-out for into the future and the past as
ἀκμὴ βουλομένοις ἰδεῖν, ἐξ ἀνάγκης διιστάμενον. εἰ δὲ
a-point to-those-wishing to-see of necessity being-split if and
ταὐτὰ τῷ μετροῦντι πέπονθεν ἡ μετρουμένη φύσις,
the-same-things as-the measuring has-experienced the measured nature
οὐδὲν αὐτῆς μένον οὐδ' ὅν ἐστιν, ἀλλὰ γιγνόμενα πάντα
nothing of-it abiding nor being is but becoming all-things
καὶ φθειρόμενα κατὰ τὴν πρὸς τὸν χρόνον συννέμησιν.
and perishing according-to the with the time co-distribution
ὅθεν οὐδ' ὅσιόν ἐστιν οὐδ' ἐπὶ τοῦ ὄντος λέγειν, ὡς ἦν
whence not-even holy it-is nor of the being to-say that it-was

ἢ ἔσται· ταῦτα γὰρ ἐγκλίσεις τινές εἰσι καὶ μεταβάσεις
or will-be these for inclinations some are and transitions
καὶ παραλλάξεις τοῦ μένειν ἐν τῷ εἶναι μὴ πεφυκότος.'
and alternations of-what to-remain in the being not is-disposed

V · THE GOD WHO IS

God alone is, in a timeless eternity with no before or after, and is one, as Apollo, Ieius, and Phoebus each signify, being unmixed and pure. Those who identify Apollo with the sun are to be loved for their reverence, but the sun is only his image, and the god's changes into the elements belong to another, a spirit of becoming. The E hails the god as being, and "Know thyself" reminds the mortal of his nature and weakness.

'ἀλλ' ἔστιν ὁ θεός, χρὴ φάναι, καὶ ἔστι κατ' 20
but is the god one-must to-say and is in
οὐδένα χρόνον ἀλλὰ κατὰ τὸν αἰῶνα τὸν ἀκίνητον
no time but in the eternity the motionless
καὶ ἄχρονον καὶ ἀνέγκλιτον καὶ οὗ πρότερον οὐδέν
and timeless and undeclining and than-which earlier nothing
ἐστιν οὐδ' ὕστερον οὐδὲ μέλλον οὐδὲ παρῳχημένον οὐδὲ
is nor later nor future nor past nor
πρεσβύτερον οὐδὲ νεώτερον ἀλλ' εἷς ὢν ἑνὶ τῷ νῦν
older nor younger but one being in-one the now
τὸ ἀεὶ πεπλήρωκε, καὶ μόνον ἐστὶ τὸ κατὰ τοῦτον
the always has-filled and only is the according-to this
ὄντως ὄν, οὐ γεγονὸς οὐδ' ἐσόμενον οὐδ' ἀρξάμενον
truly being not having-become nor going-to-be nor having-begun
οὐδὲ παυσόμενον. οὕτως οὖν αὐτὸν δεῖ σεβομένους
nor going-to-cease so then him one-must revering
ἀσπάζεσθαι καὶ προσαγορεύειν, ἢ καὶ νὴ Δία, ὡς ἔνιοι
to-greet and to-address or also by Zeus as some

τῶν παλαιῶν, "εἶ ἕν." οὐ γὰρ πολλὰ τὸ θεῖόν ἐστιν,
of-the ancients thou-art one not for many the divine is
ὡς ἡμῶν ἕκαστος ἐκ μυρίων διαφορῶν ἐν πάθεσι
as of-us each from countless differences in experiences
γιγνομένων, ἄθροισμα παντοδαπὸν καὶ πανηγυρικῶς
arising a-gathering manifold and promiscuously
μεμιγμένον· ἀλλ' ἓν εἶναι δεῖ τὸ ὄν, ὥσπερ ὂν τὸ
mixed but one to-be must the being as being the
ἕν. ἡ δ' ἑτερότης, διαφορᾷ τοῦ ὄντος, εἰς γένεσιν
one the and otherness by-difference from-the being into becoming
ἐξίσταται τοῦ μὴ ὄντος. ὅθεν εὖ καὶ τὸ πρῶτον
departs of-the not being whence well also the first
ἔχει τῷ θεῷ τῶν ὀνομάτων καὶ τὸ δεύτερον καὶ τὸ
suits to-the god of-the names and the second and the
τρίτον.
third
Ἀπόλλων μὲν γὰρ οἷον ἀρνούμενος τὰ πολλὰ καὶ
Apollo indeed for as-it-were denying the many and
τὸ πλῆθος ἀποφάσκων ἐστίν, Ἰήιος δ' ὡς εἷς καὶ
the multitude disowning he-is Ieius and as one and
μόνος· Φοῖβον δὲ δήπου τὸ καθαρὸν καὶ ἁγνὸν οἱ
alone Phoebus and surely the pure and holy the
παλαιοὶ πᾶν ὠνόμαζον, ὡς ἔτι Θεσσαλοὶ τοὺς ἱερέας
ancients all named as still Thessalians the priests
ἐν ταῖς ἀποφράσιν ἡμέραις αὐτοὺς ἐφ' ἑαυτῶν ἔξω
on the forbidden days themselves by themselves outside
διατρίβοντας, οἶμαι, "φοιβονομεῖσθαι" λέγουσι. τὸ δ'
spending-time I-think to-keep-pure say the and
ἓν εἰλικρινὲς καὶ καθαρόν· ἑτέρου γὰρ μίξει πρὸς
one unmixed and pure of-one-thing for by-mixture with
ἕτερον ὁ μιασμός, ὥς που καὶ Ὅμηρος "ἐλέφαντα"
another the pollution as somewhere also Homer ivory

τινὰ φοινισσόμενον βαφῇ "μιαίνεσθαι" φησί· καὶ τὰ
some crimsoned with-dye to-be-stained says and the
μιγνύμενα τῶν χρωμάτων οἱ βαφεῖς "φθείρεσθαι"
mingled-things of-the colors the dyers to-be-corrupted
καὶ "φθοράν" τὴν μῖξιν ὀνομάζουσιν. οὐκοῦν ἕν τ'
and corruption the mixing name therefore one both
εἶναι καὶ ἄκρατον ἀεὶ τῷ ἀφθάρτῳ καὶ καθαρῷ
to-be and unmixed always to-the incorruptible and pure
προσήκει.'
belongs
'τοὺς δ' Ἀπόλλωνα καὶ ἥλιον ἡγουμένους τὸν αὐτὸν 21
those and Apollo and sun considering the same
ἀσπάζεσθαι μὲν ἄξιόν ἐστι καὶ φιλεῖν δι' εὐφημίαν,
to-welcome indeed worthy it-is and to-love because-of reverent-speech
ὃ μάλιστα τιμῶσιν ὧν ἴσασι καὶ ποθοῦσιν, εἰς
what most they-honor of-what they-know and long-for into
τοῦτο τιθέντας τοῦ θεοῦ τὴν ἐπίνοιαν. ὡς δὲ νῦν ἐν
this placing of-the god the conception as but now in
τῷ καλλίστῳ τῶν ἐνυπνίων τὸν θεὸν ὀνειροπολοῦντας
the fairest of-the dreams the god dreaming
ἐγείρωμεν καὶ παρακαλῶμεν ἀνωτέρω προάγειν καὶ
let-us-wake and urge higher to-go and
θεάσασθαι τὸ ὕπαρ αὐτοῦ καὶ τὴν οὐσίαν· τιμᾶν
to-behold the waking-reality his and the substance to-honor
δὲ καὶ τὴν εἰκόνα τήνδε καὶ σέβεσθαι τὸ περὶ
and also the image this and to-revere the about
αὐτὴν γόνιμον, ὡς ἀνυστόν ἐστιν αἰσθητῷ νοητοῦ
it productive as possible is for-the-perceptible of-the-intelligible
καὶ φερομένῳ μένοντος, ἐμφάσεις τινὰς καὶ εἴδωλα
and for-the-moving of-the-abiding reflections some and images
διαλάμπουσαν ἀμωσγέπως τῆς περὶ ἐκεῖνον εὐμενείας
shining-through somehow of-the around him kindness

καὶ μακαριότητος. ἐκστάσεις δ' αὐτοῦ καὶ μεταβολὰς
and blessedness ecstasies and of-him and changes
πῦρ ἀφιέντος, αἳ αὐτὸν ἀνασπῶσιν ὡς λέγουσιν, αὖθις
fire letting-out which him draw-up as they-say again
τε καταθλίβοντος ἐνταῦθα καὶ κατατείνοντος εἰς γῆν
both pressing-down here and stretching-out into earth
καὶ θάλασσαν καὶ ἀνέμους καὶ ζῷα, καὶ τὰ δεινὰ
and sea and winds and animals and the terrible
παθήματα καὶ ζῴων καὶ φυτῶν, οὐδ' ἀκούειν ὅσιον ἢ
sufferings both of-animals and of-plants not-even to-hear holy or
τοῦ ποιητικοῦ παιδὸς ἔσται φαυλότερος, ἣν ἐκεῖνος
than-the poetic child he-will-be more-trivial which he
ἔν τινι ψαμάθῳ συντιθεμένῃ καὶ διαχεομένῃ πάλιν ὑφ'
in some sand being-heaped-up and being-scattered again by
αὑτοῦ παίζει παιδιάν, ταύτῃ περὶ τὰ ὅλα χρώμενος
himself plays game this-way about the whole using
ἀεί, καὶ τὸν κόσμον οὐκ ὄντα πλάττων εἶτ' ἀπολλύων
always and the world not being molding then destroying
γενόμενον.
having-come-to-be
τοὐναντίον γὰρ ὅσου ἁμωσγέπως ἐγγέγονε τῷ
the-contrary for as-much-as somehow has-come-into-being in-the
κόσμῳ, τοῦτο συνδεῖ τὴν οὐσίαν καὶ κρατεῖ τῆς περὶ
world this binds the substance and masters the about
τὸ σωματικὸν ἀσθενείας ἐπὶ φθορὰν φερομένης. καί μοι
the bodily weakness to destruction tending and to-me
δοκεῖ μάλιστα πρὸς τοῦτον τὸν λόγον ἀντιταττόμενον
it-seems most against this the argument set-in-array
τὸ ῥῆμα καὶ μαρτυρόμενον "εἶ" φάναι πρὸς τὸν θεόν,
the word and bearing-witness thou-art to-say to the god
ὡς οὐδέποτε γιγνομένης περὶ αὐτὸν ἐκστάσεως καὶ
as never happening about him ecstasy and

μεταβολῆς, ἀλλ᾽ ἑτέρῳ τινὶ θεῷ, μᾶλλον δὲ δαίμονι
change but to-another some god or-rather and to-a-spirit
τεταγμένῳ περὶ τὴν ἐν φθορᾷ καὶ γενέσει φύσιν, τοῦτο
appointed over the in destruction and becoming nature this
ποιεῖν καὶ πάσχειν προσῆκον· ὡς δῆλόν ἐστιν ἀπὸ τῶν
to-do and to-suffer it-being-fitting as clear is from the
ὀνομάτων εὐθὺς οἷον ἐναντίων ὄντων καὶ ἀντιφώνων.
names at-once as-it-were contrary being and opposite-sounding
λέγεται γὰρ ὁ μὲν Ἀπόλλων ὁ δὲ Πλούτων,
is-called for the(-one) indeed Apollo the(-other) and Pluto
καὶ ὁ μὲν Δήλιος ὁ δ᾽ Ἀιδωνεύς, καὶ ὁ
and the(-one) indeed Delian the(-other) and Aidoneus and the(-one)
μὲν Φοῖβος ὁ δὲ Σκότιος· καὶ παρ᾽ ᾧ μὲν αἱ
indeed Phoebus the(-other) and Scotius and with whom indeed the
Μοῦσαι καὶ ἡ Μνημοσύνη, παρ᾽ ᾧ δ᾽ ἡ Λήθη καὶ
Muses and — Memory with whom and — Lethe and
ἡ Σιωπή· καὶ ὁ μὲν Θεώριος καὶ Φαναῖος, ὁ
— Silence and the(-one) indeed Theorius and Phanaeus the(-other)
δὲ
and

νυκτὸς ἀιδνᾶς ἀεργηλοῖό θ᾽ Ὕπνου κοίρανος·
of-night unseen of-idle and Sleep lord

καὶ ὁ μὲν
and the(-one) indeed

βροτοῖσι θεῶν ἔχθιστος ἁπάντων
to-mortals of-gods most-hateful of-all

πρὸς ὃν δὲ Πίνδαρος εἴρηκεν οὐκ ἀηδῶς
of whom but Pindar has-said not unpleasantly

κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἔμμεν.
was-judged and to-mortals gentlest to-be

εἰκότως οὖν ὁ Εὐριπίδης, εἶπε
fittingly then — Euripides said

λοιβαὶ νεκύων φθιμένων
libations of-the-dead departed
ἀοιδαί, τὰς χρυσοκόμα
songs which golden-haired
Ἀπόλλων οὐκ ἐνδέχεται.
Apollo not accepts

καὶ πρότερος ἔτι τούτου ὁ Στησίχορος,
and earlier still than-this — Stesichorus

μάλα τοι μάλιστα
very you-know most
παιγμοσύνας τε φιλεῖ μολπάς τ' Ἀπόλλων,
sports both loves songs and Apollo
κάδεα δὲ στοναχάς τ' Ἀίδας ἔλαχε.
cares and groans and Hades has-as-his-lot

Σοφοκλῆς δὲ καὶ τῶν ὀργάνων ἑκατέρῳ προσνέμων
Sophocles and also of-the instruments to-each assigning
ἑκάτερον δῆλός ἐστι διὰ τούτων,
each clear is through these

οὐ νάβλα κωκυτοῖσιν οὐ λύρα φίλα
not harp for-wailings not lyre is-dear

καὶ γὰρ ὁ αὐλὸς ὀψὲ καὶ πρῴην ἐτόλμησε φωνὴν "ἐφ'
also for the pipe late and lately dared voice over
ἱμερτοῖσιν" ἀφιέναι· τὸν δὲ πρῶτον χρόνον εἴλκετο
delights to-utter the and first time it-was-drawn
πρὸς τὰ πένθη, καὶ τὴν περὶ ταῦτα λειτουργίαν οὐ μάλ'
to the mournings and the about these service not very
ἔντιμον οὐδὲ φαιδρὰν εἶχεν, εἶτ' ἐμίχθη πάντα πᾶσι.
honored nor cheerful it-had then were-mixed all with-all
μάλιστα δὲ τὰ θεῖα πρὸς τὰ δαιμόνια συγχέοντες εἰς
most and the divine with the spirit-things confusing into
ταραχὴν αὑτοὺς κατέστησαν. ἀλλά γε τῷ Ε τὸ "γνῶθι
turmoil themselves they-put but at-least to-the E the know
σαυτόν" ἔοικέ πως ἀντικεῖσθαι καὶ τρόπον τινὰ πάλιν
thyself seems somehow to-be-opposed and in-a-way some again
συνᾴδειν· τὸ μὲν γὰρ ἐκπλήξει καὶ σεβασμῷ πρὸς τὸν
to-accord the indeed for in-amazement and reverence to the
θεὸν ὡς ὄντα διὰ παντὸς ἀναπεφώνηται, τὸ δ'
god as being through all is-proclaimed the(-other) and
ὑπόμνησίς ἐστι τῷ θνητῷ τῆς περὶ αὐτὸν φύσεως καὶ
a-reminder is to-the mortal of-the about him nature and
ἀσθενείας.'
weakness

PLUTARCH

ΠΕΡΙ ΤΟΥ ΜΗ ΧΡΑΝ ΕΜΜΕΤΡΑ ΝΥΝ ΤΗΝ ΠΥΘΙΑΝ

On the Pythia's Oracles

Basilocles complains that Philinus kept him waiting till late evening, and Philinus tells of the day's walk around the offerings with a young stranger, Diogenianus. The stranger admires the blue-green patina of the bronze, and the company debates its cause: Theon and the stranger agree that the dense yet thin Delphic air draws out the rust. When an oracle in verse is read, Diogenianus wonders why the god's verses are so poor, and the poet Sarapion and Boethus, turning Epicurean, take sides.

ΒΑΣΙΛΟΚΛΗΣ ἑσπέραν ἐποιήσατε βαθεῖαν, ὦ Φιλῖνε, διὰ τῶν 1
evening you-made late O Philinus through the
ἀναθημάτων παραπέμποντες τὸν ξένον· ἐγὼ γὰρ ὑμᾶς
offerings escorting the stranger I for you
ἀναμένων ἀπηγόρευσα.
waiting gave-up

ΦΙΛΙΝΟΣ βραδέως γὰρ ὡδεύομεν, ὦ Βασιλόκλεις, σπείροντες
slowly for we-went O Basilocles sowing
λόγους καὶ θερίζοντες εὐθὺς μετὰ μάχης ὑπούλους καὶ
arguments and reaping at-once with battle festering and
πολεμικούς, ὥσπερ οἱ Σπαρτοί, βλαστάνοντας ἡμῖν καὶ
warlike like the Sown-men springing-up for-us and
ὑποφυομένους κατὰ τὴν ὁδόν.
sprouting along the road

ΒΑΣΙΛΟΚΛΗΣ ἕτερον οὖν τινα δεήσει παρακαλεῖν τῶν
another then someone it-will-be-necessary to-call-upon of-those
παραγεγονότων, ἢ σὺ βούλει χαριζόμενος ἡμῖν διελθεῖν
having-been-present or you do-you-wish gratifying us to-go-through
τίνες ἦσαν οἱ λόγοι καὶ τίνες οἱ λέγοντες;
what were the arguments and who the speakers

ΦΙΛΙΝΟΣ ἐμόν, ὡς ἔοικεν, ὦ Βασιλόκλεις, τὸ ἔργον. τῶν
mine as it-seems O Basilocles the task of-the
γὰρ ἄλλων οὐδενὶ ῥᾳδίως ἂν ἐντύχοις κατὰ πόλιν· τοὺς
for others no-one easily — you-would-meet in town the

γὰρ πλείστους ἑώρων αὖθις εἰς τὸ Κωρύκιον τῷ ξένῳ
for most I-saw again to the Corycian-cave with-the stranger
καὶ τὴν Λυκουρίαν συναναβαίνοντας.
and — Lycoria going-up

ΒΑΣΙΛΟΚΛΗΣ ἦ φιλοθεάμων τις ἡμῖν καὶ περιττῶς
truly sight-loving someone for-us and exceedingly
φιλήκοός ἐστιν ὁ ξένος.
fond-of-hearing is the stranger

ΦΙΛΙΝΟΣ φιλόλογός γε καὶ φιλομαθής ἐστι μᾶλλον. οὐ
fond-of-learning at-least and eager-to-learn be-is more not
μὴν ταῦτα μάλιστα θαυμάζειν ἄξιον, ἀλλὰ πραότης τε
indeed these-things most to-admire worthy but gentleness both
πολλὴν χάριν ἔχουσα, καὶ τὸ μάχιμον καὶ διαπορητικὸν
much charm having and the combative and inquiring
ὑπὸ συνέσεως, οὔτε δύσκολον οὔτε ἀντίτυπον πρὸς τὰς
through intelligence neither difficult nor contrary toward the
ἀποκρίσεις· ὥστε καὶ βραχὺ συγγενόμενον εὐθὺς εἰπεῖν ‘τέκος
answers so-that even briefly having-been-with-him at-once to-say child
ἀγαθοῦ πατρός.’ οἶσθα γὰρ Διογενιανὸν ἀνδρῶν ἄριστον.
of-a-good father you-know for Diogenianus of-men best

ΒΑΣΙΛΟΚΛΗΣ αὐτὸς μὲν οὐκ εἶδον, ὦ Φιλῖνε, πολλοῖς δ’
myself indeed not I-saw O Philinus many but
ἐντετύχηκα καὶ τὸν λόγον καὶ τὸ ἦθος τἀνδρὸς ἰσχυρῶς
I-have-met both the speech and the character of-the-man strongly
ἀποδεχομένοις, ὅμοια δὲ τούτοις ἕτερα περὶ τοῦ νεανίσκου
approving like-things and to-these others about the young-man
λέγουσιν. ἀλλὰ τίν’ ἀρχὴν ἔσχον οἱ λόγοι καὶ πρόφασιν;
they-say but what beginning had the arguments and occasion

2 ΦΙΛΙΝΟΣ ἐπέραινον οἱ περιηγηταὶ τὰ συντεταγμένα, μηδὲν
were-completing the guides the composed-pieces not-at-all
ἡμῶν φροντίσαντες δεηθέντων ἐπιτεμεῖν τὰς ῥήσεις καὶ τὰ
us heeding asking to-cut-short the speeches and the

πολλὰ τῶν ἐπιγραμμάτων. τὸν δὲ ξένον ἡ μὲν ἰδέα καὶ
most of-the inscriptions the and stranger the indeed appearance and
τὸ τεχνικὸν τῶν ἀνδριάντων μετρίως προσήγετο, πολλῶν
the artistry of-the statues moderately attracted of-many
καὶ καλῶν ἔργων ὡς ἔοικε θεατὴν γεγενημένον ἐθαύμαζε
and fine works as it-seems spectator having-become he-admired
δὲ τοῦ χαλκοῦ τὸ ἀνθηρὸν ὡς οὐ πίνῳ προσεοικὸς οὐδ'
but of-the bronze the bloom as not to-dirt resembling nor
ἰῷ, βαφῇ δὲ κυάνου στίλβοντος, ὥστε καὶ παῖξαί τι
to-rust with-dye but of-dark-blue shining so-that even to-jest something
πρὸς τοὺς ναυάρχους (ἀπ' ἐκείνων γὰρ ἦρκται τῆς θέας)
to the admirals from them for had-begun the sightseeing
οἷον ἀτεχνῶς θαλαττίους τῇ χρόᾳ καὶ βυθίους ἑστῶτας.
like simply sea-like in-the color and of-the-deep standing
'ἆρ' οὖν' ἔφη 'κρᾶσίς τις ἦν καὶ φάρμαξις τῶν πάλαι
is-it then he-said a-blending some was and drugging of-the old
τεχνιτῶν περὶ τὸν χαλκόν, ὥσπερ ἡ λεγομένη τῶν
craftsmen concerning the bronze as the called of-the
ξιφῶν στόμωσις ἧς ἐκλιπούσης ἐκεχειρίαν ἔσχεν ἔργων
swords tempering of-which having-failed respite had from-works
πολεμικῶν ὁ χαλκός;' τὸν μὲν γὰρ Κορίνθιον οὐ τέχνῃ
warlike the bronze the indeed for Corinthian not by-art
ἀλλὰ συντυχίᾳ τῆς χρόας λαβεῖν τὸ κάλλος, ἐπινειμαμένου
but by-accident the color to-have-taken the beauty having-spread-over
πυρὸς οἰκίαν ἔχουσάν τι χρυσοῦ καὶ ἀργύρου, πλεῖστον δὲ
a-fire a-house having some of-gold and of-silver most and
χαλκὸν ἀποκείμενον· ὧν συγχυθέντων καὶ συντακέντων,
bronze stored of-which having-been-mingled and melted-together
ὄνομα τοῦ χαλκοῦ τῷ μείζονι τὸ πλῆθος παρέσχεν.
name of-the bronze to-the greater the quantity gave

ὁ δὲ Θέων ὑπολαβών ‘ἄλλον’ ἔφη ‘λόγον ἡμεῖς ἀκηκόαμεν
— and Theon taking-up another he-said story we have-heard
πανουργέστερον· ὡς ἀνὴρ ἐν Κορίνθῳ χαλκοτύπος,
more-knavish that a-man in Corinth bronze-smith
ἐπιτυχὼν θήκῃ χρυσίον ἐχούσῃ πολὺ καὶ δεδοικὼς φανερὸς
having-come-upon a-chest gold having much and fearing discovered
γενέσθαι, κατὰ μικρὸν ἀποκόπτων καὶ ὑπομιγνὺς ἀτρέμα
to-become by little cutting-off and mixing-in quietly
τῷ χαλκῷ, θαυμαστὴν λαμβάνοντι κρᾶσιν, ἐπίπρασκε
with-the bronze wonderful taking blend he-sold
πολλοῦ διὰ τὴν χρόαν καὶ τὸ κάλλος ἀγαπώμενον.
for-much because-of the color and the beauty prized
ἀλλὰ καὶ ταῦτα κἀκεῖνα μῦθός ἐστιν· ἦν δέ τις ὡς
but both these-things and-those fable is there-was but some as
ἔοικε μῖξις καὶ ἄρτυσις, ὥς που καὶ νῦν ἀνακεραννύντες
it-seems mixture and preparation as somewhere also now mixing
ἀργύρῳ χρυσὸν ἰδίαν τινὰ καὶ περιττὴν ἐμοὶ δὲ φαινομένην
with-silver gold peculiar some and extraordinary to-me but appearing
νοσώδη χλωρότητα καὶ φθορὰν ἀκαλλῆ παρέχουσι.’
sickly paleness and corruption unlovely they-produce
3 ‘τίν’ οὖν αἰτίαν’ ἔφη ὁ Διογενιανός ‘οἴει τῆς ἐνταῦθα
what then cause he-said — Diogenianus do-you-think of-the here
τοῦ χαλκοῦ χρόας γεγονέναι’ καὶ ὁ Θέων ‘ὅταν’ ἔφη
of-the bronze color to-have-been and — Theon when he-said
‘τῶν πρώτων καὶ φυσικωτάτων καὶ ἐσομένων καὶ ὄντων,
of-the first and most-natural and going-to-be and being
πυρὸς καὶ γῆς καὶ ἀέρος καὶ ὕδατος, μηδὲν ἄλλο τῷ
fire and earth and air and water nothing other to-the
χαλκῷ πλησιάζῃ μηδ’ ὁμιλῇ πλὴν μόνος ὁ ἀήρ, διῃλός
bronze comes-near nor associates except alone the air clear

ἐστιν ὑπὸ τούτου πεπονθὼς καὶ διὰ τοῦτον ἐσχηκὼς
it-is by this having-been-affected and because-of this having-got
ἣν ἔχει διαφορὰν ἀεὶ συνόντα καὶ προσκείμενον· ἢ
which it-has difference always being-with-it and lying-against or

τουτὶ μὲν ᾔδεις πρὶν Θέογνιν γεγονέναι
this indeed you-knew before Theognis to-have-been-born

κατὰ τὸν κωμικόν, ἣν δ' ἔχων φύσιν ὁ ἀήρ τε
according-to the comic-poet what but having nature the air both
χρώμενος δυνάμει κατὰ τὰς ἐπιψαύσεις ἐπικέχρωκε τὸν
using power in the contacts has-colored the
χαλκὸν ἐπιθυμεῖς μαθεῖν;' φήσαντος δὲ τοῦ Διογενιανοῦ,
bronze do-you-desire to-learn having-said and — Diogenianus
'καὶ γὰρ ἐγώ' εἶπεν 'ὦ παῖ· ζητῶμεν οὖν κοινῇ καὶ
and for I he-said O child let-us-inquire then in-common and
πρότερον, εἰ βούλει, δι' ἣν αἰτίαν μάλιστα τῶν ὑγρῶν
first if you-wish because-of what reason most of-the liquids
ἀναπίμπλησιν ἰοῦ τοὔλαιον· οὐ γὰρ αὐτόν γε δήπου
fills with-rust the-oil not for itself at-least surely
τῷ χαλκῷ προστρίβεσθαι τὸν ἰόν, ἅτε δὴ καθαρὸν αὐτῷ
to-the bronze to-rub-on the rust as indeed pure to-it
καὶ ἀμίαντον πλησιάζοντα·' 'οὐδαμῶς' εἶπεν ὁ νεανίας
and undefiled approaching by-no-means said the young-man
'ἄλλο δ' αὐτῷ μοι δοκεῖ τούτου τὸ αἴτιον ὑπάρχειν· λεπτῷ
other and myself to-me it-seems of-this the cause to-be to-thin
γὰρ ὄντι καὶ καθαρῷ καὶ διαυγεῖ προσπίπτων ὁ ἰὸς
for being and pure and transparent falling-on the rust
ἐκφανέστατός ἐστιν, ἐν δὲ τοῖς ἄλλοις ὑγροῖς ἀφανίζεται.'
most-visible is in and the other liquids disappears
καὶ ὁ Θέων 'εὖγ'" εἶπεν 'ὦ παῖ, καὶ καλῶς· σκόπει δ' εἰ
and — Theon well-done said O child and finely consider and if

βούλει καὶ τὴν ὑπ᾽ Ἀριστοτέλους αἰτίαν λεγομένην᾽ ‘ἀλλὰ
you-wish also the by Aristotle cause told but
βούλομαι᾽ εἶπε. ‘φησὶ τοίνυν τῶν μὲν ἄλλων ὑγρῶν ἐπιόντα
I-wish he-said he-says then of-the indeed other liquids penetrating
διέχειν ἀδήλως καὶ διασπείρεσθαι τὸν ἰόν, ἀνωμάλων
to-pass-through invisibly and to-be-dispersed the rust irregular
τῶν πόρων καὶ μανῶν ὄντων· τοῦ δ᾽ ἐλαίου τῇ πυκνότητι
the pores and loose being of-the and oil by-the density
στέγεσθαι καὶ διαμένειν ἀθροιζόμενον. ἂν οὖν καὶ αὐτοί
to-be-held and to-remain being-collected if then also we-ourselves
τι τοιοῦτον ὑποθέσθαι δυνηθῶμεν, οὐ παντάπασιν
something such to-suppose we-are-able not altogether
ἀπορήσομεν ἐπῳδῆς καὶ παραμυθίας πρὸς τὴν ἀπορίαν.᾽
we-shall-lack incantation and consolation toward the difficulty
4 ὡς οὖν ἐκελεύομεν καὶ συνεχωροῦμεν, ἔφη τὸν ἀέρα τὸν
when then we-bade and agreed he-said the air the
ἐν Δελφοῖς, πυκνὸν ὄντα καὶ συνεχῆ καὶ τόνον ἔχοντα
in Delphi dense being and continuous and tension having
διὰ τὴν ἀπὸ τῶν ὀρῶν ἀνάκλασιν καὶ ἀντέρεισιν, ἔτι
because-of the from the mountains reflection and resistance still
καὶ λεπτὸν εἶναι καὶ δηκτικόν, ὥς που μαρτυρεῖ καὶ
also thin to-be and biting as somewhere bears-witness also
τὰ περὶ τὰς πέψεις τῆς τροφῆς. ἐνδυόμενον οὖν ὑπὸ
the-things about the digestions of-the food penetrating then by
λεπτότητος καὶ τέμνοντα τὸν χαλκὸν ἀναχαράσσειν πολὺν
thinness and cutting the bronze to-scratch-up much
ἰὸν ἐξ αὐτοῦ καὶ γεώδη, στέγειν δὲ τοῦτον αὖ πάλιν
rust from it and earthy to-hold and this in-turn again
καὶ πιέζειν, τῆς πυκνότητος διάχυσιν μὴ διδούσης, τὸν δ᾽
and to-press the density dispersion not giving the and
ὑφιστάμενον αὐτοῦ διὰ πλῆθος ἐξανθεῖν καὶ λαμβάνειν
settling of-it because-of quantity to-bloom and to-take

αὐγὴν καὶ γάνωμα περὶ τὴν ἐπιφάνειαν. ἀποδεξαμένων δ'
brightness and sheen on the surface having-accepted and
ἡμῶν, ὁ ξένος ἔφη τὴν ἑτέραν ἀρκεῖν ὑπόθεσιν πρὸς τὸν
us the stranger said the other to-suffice hypothesis for the
λόγον. 'ἡ δὲ λεπτότης' ἔφη 'δόξει μὲν ὑπεναντιοῦσθαι
argument the and thinness he-said will-seem indeed to-be-somewhat-opposed
καὶ πρὸς τὴν λεγομένην πυκνότητα τοῦ ἀέρος, λαμβάνεται
even to the mentioned density of-the air is-taken
δ' οὐκ ἀναγκαίως· αὐτὸς γὰρ ὑφ' ἑαυτοῦ παλαιούμενος
but not necessarily itself for by itself growing-old
ὁ χαλκὸς ἀποπνεῖ καὶ μεθίησι τὸν ἰόν, ὃν ἡ πυκνότης
the bronze breathes-out and emits the rust which the density
συνέχουσα καὶ παχνοῦσα ποιεῖ ἐκφανῆ διὰ τὸ πλῆθος.'
holding-together and thickening makes visible because-of the quantity
ὑπολαβὼν δ' ὁ Θέων, 'τί γάρ' εἶπεν 'ὦ ξένε, κωλύει
taking-up and — Theon what for said O stranger prevents
ταὐτὸν εἶναι καὶ λεπτὸν καὶ πυκνόν, ὥσπερ τὰ σηρικὰ καὶ
the-same to-be both thin and dense as the silken and
τὰ βύσσινα τῶν ὑφασμάτων, ἐφ' ὧν καὶ Ὅμηρος εἶπε
the linen of-the fabrics of which also Homer said

καιροσέων δ' ὀθονῶν ἀπολείβεται ὑγρὸν ἔλαιον,
from-close-woven and linens drips-off liquid oil

ἐνδεικνύμενος τὴν ἀκρίβειαν καὶ λεπτότητα τοῦ ὕφους τῷ
showing the precision and fineness of-the weave by-the
μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολισθάνειν, τῆς
not to-remain the oil but to-run-off and to-slip-off the
λεπτότητος καὶ πυκνότητος οὐ διιείσης; καὶ μὴν οὐ μόνον
fineness and density not letting-through and indeed not only
πρὸς τὴν ἀναχάραξιν τοῦ ἰοῦ χρήσαιτ' ἄν τις τῇ λεπτότητι
for the scratching-up of-the rust would-use — one the thinness

τοῦ ἀέρος, ἀλλὰ καὶ τὴν χρόαν αὐτὴν ποιεῖν ἔοικεν ἡδίονα
of-the air but also the color itself to-make seems more-pleasant
καὶ γλαυκοτέραν, ἀναμιγνύουσα τῷ κυάνῳ φῶς καὶ αὐγήν.'
and more-gray-blue mixing with-the dark-blue light and brightness
ἐκ τούτου γενομένης σιωπῆς, πάλιν οἱ περιηγηταὶ
from this having-come silence again the guides
προεχειρίζοντο τὰς ῥήσεις. χρησμοῦ δέ τινος ἐμμέτρου
took-in-hand the speeches of-an-oracle and some in-verse
λεχθέντος, οἶμαι, περὶ τῆς Αἰγωνος τοῦ Ἀργείου βασιλείας,
having-been-recited I-think about the of-Aegon the Argive kingship
πολλάκις ἔφη θαυμάσαι τῶν ἐπῶν ὁ Διογενιανός, ἐν
often he-said to-have-wondered-at in-the verses — Diogenianus in
οἷς οἱ χρησμοὶ λέγονται, τὴν φαυλότητα καὶ τὴν εὐτέλειαν.
which the oracles are-spoken the poorness and the cheapness
καίτοι μουσηγέτης ὁ θεός, καὶ τῆς λεγομένης λογιότητος
although leader-of-the-Muses the god and of-the so-called eloquence
οὐχ ἧττον αὐτῷ καλὸν ἢ τῆς περὶ μέλη καὶ ᾠδὰς
not less to-him fine than of-the concerning songs and odes
εὐφωνίας μετεῖναι, καὶ πολὺ τὸν Ἡσίοδον εὐεπείᾳ καὶ τὸν
euphony to-have-a-share and much — Hesiod in-fair-speech and —
Ὅμηρον ὑπερφθέγγεσθαι· 'τοὺς δὲ πολλοὺς τῶν χρησμῶν
Homer to-outsing the but many of-the oracles
ὁρῶμεν καὶ τοῖς μέτροις καὶ τοῖς ὀνόμασι πλημμελείας
we-see both in-the meters and in-the words of-faults
καὶ φαυλότητος ἀναπεπλησμένους.' παρὼν οὖν Ἀθήνηθεν
and of-poorness filled being-present then from-Athens
ὁ ποιητὴς Σαραπίων 'εἶτ" ἔφη 'ταῦτα τὰ ἔπη τοῦ θεοῦ
the poet Sarapion then he-said these the verses of-the god
πιστεύοντες εἶναι, τολμῶμεν αὖ πάλιν, ὡς λείπεται κάλλει
believing to-be do-we-dare in-turn again that they-fall-short in-beauty
τῶν Ὁμήρου καὶ Ἡσιόδου, λέγειν, καὶ οὐ χρησόμεθα τούτοις
of-those of-Homer and Hesiod to-say and not shall-we-use these

ὡς ἄριστα καὶ κάλλιστα πεποιημένοις, ἐπανορθούμενοι τὴν
as best and most-finely made correcting the
αὑτῶν κρίσιν προκατειλημμένην ὑπὸ φαύλης συνηθείας;'
our-own judgment preoccupied by bad habit
ὑπολαβὼν οὖν Βόηθος ὁ γεωμέτρης (οἶσθα γὰρ τὸν
taking-up then Boethus the geometer you-know for the
ἄνδρα μεταταττόμενον ἤδη πρὸς τὸν Ἐπίκουρον), 'ἆρ'
man changing-over already to — Epicurus is-it
οὖν' ἔφη 'τὸ τοῦ ζωγράφου Παύσωνος ἀκήκοας;'
then he-said the of-the painter Pauson have-you-heard
'οὐκ ἔγωγ'' εἶπεν ὁ Σαραπίων. 'ἀλλὰ μὴν ἄξιον.
not I said — Sarapion but indeed worth-it
ἐκλαβὼν γὰρ ὡς ἔοικεν ἵππον ἀλινδούμενον γράψαι
having-been-commissioned for as it-seems a-horse rolling to-paint
τρέχοντ' ἔγραψεν. ἀγανακτοῦντος δὲ τάνθρώπου, γελάσας
running he-painted being-vexed and the-man having-laughed
ὁ Παύσων κατέστρεψε τὸν πίνακα· καὶ γενομένων ἄνω
— Pauson turned-upside-down the picture and having-become above
τῶν κάτω, πάλιν ὁ ἵππος τρέχων ἀλλ' ἀλινδούμενος
the below again the horse running but rolling
ἐφαίνετο. τοῦτό φησιν ὁ Βίων ἐνίους τῶν λόγων πάσχειν,
appeared this says — Bion some of-the arguments to-suffer
ὅταν ἀναστρέφωσι. διὸ καὶ τοὺς χρησμοὺς ἔνιοι φήσουσιν
when they-are-reversed wherefore also the oracles some will-say
εὖ καὶ καλῶς ἔχειν, ὅτι τοῦ θεοῦ εἰσιν· ἄλλοι τοῦ θεοῦ
well and finely to-be because of-the god they-are others of-the god
μὴ εἶναι, ὅτι φαύλως ἔχουσιν. ἐκεῖνο μὲν γὰρ ἐν ἀδήλῳ·
not to-be because badly they-are that indeed for in uncertainty
τὸ δ' οὐκ εὖ τὰ ἔπη πεποιῆσθαι τὰ περὶ τοὺς
the(-other) and not well the verses to-have-been-made the about the
χρησμοὺς καὶ σοὶ κριτῇ δήπουθεν, ὦ φίλε Σαραπίων,'
oracles also to-you judge surely O dear Sarapion

εἶπεν, ‘ἐναργές ἐστι. ποιήματα γὰρ γράφεις τοῖς μὲν
he-said clear is poems for you-write in-the indeed
πράγμασι φιλοσόφως καὶ αὐστηρῶς, δυνάμει δὲ καὶ χάριτι
matters philosophically and austerely in-power and and grace
καὶ κατασκευῇ τῇ περὶ λέξιν ἐοικότα τοῖς Ὁμήρου καὶ
and craftsmanship the about diction like to-those of-Homer and
Ἡσιόδου μᾶλλον ἢ τοῖς ὑπὸ τῆς Πυθίας ἐκφερομένοις.’
Hesiod more than to-those by the Pythia uttered

II · THE PYTHIA’S VOICE

Sarapion answers that luxury has spoiled our ears, and Theon that the verses are the Pythia’s, the god supplying only the visions and the light; Diogenianus’ question why the oracle has stopped using verse is put off. At Hiero’s statue Philinus recalls like portents as signs of the god’s providence, and Boethus scorns them as chance. At the Sibyl’s rock the stranger cites the recent disasters at Cyme and Dicaearchia as foretold, and Boethus replies that words scattered over endless time must sometimes come true.

6 καὶ ὁ Σαραπίων ‘νοσοῦμεν γάρ’ εἶπεν ‘ὦ Βόηθε, καὶ τὰ ὦτα
and — Sarapion we-are-sick for he-said O Boethus both the ears
καὶ τὰ ὄμματα, συνειθισμένοι διὰ τρυφὴν καὶ μαλακίαν
and the eyes accustomed through luxury and softness
τὰ ἡδίω καλὰ νομίζειν καὶ ἀποφαίνεσθαι. τάχα δὴ
the more-pleasant fine to-consider and to-declare soon indeed
μεμψόμεθα τὴν Πυθίαν, ὅτι Γλαύκης οὐ φθέγγεται τῆς
we-shall-blame the Pythia because than-Glauce not she-utters the
κιθαρῳδοῦ λιγυρώτερον, οὐδὲ χριομένη μύροις οὐδ’
lyre-singer more-clearly nor anointed with-perfumes nor
ἁλουργίδας ἀμπεχομένη κάτεισιν εἰς τὸ ἄδυτον, οὐδ’ ἐπιθυμιᾷ
purple-robes wearing goes-down into the shrine nor burns-incense

κασίαν ἢ λήδανον ἢ λιβανωτὸν ἀλλὰ δάφνην καὶ κρίθινον
cassia or ladanum or frankincense but laurel and barley
ἄλευρον. οὐχ ὁρᾷς, εἶπεν, ὅσην χάριν ἔχει τὰ Σαπφικὰ
meal do-you-not see he-said how-much charm has the Sapphic
μέλη κηλοῦντα καὶ καταθέλγοντα τοὺς ἀκροωμένους;
songs charming and enchanting the listeners
‘Σίβυλλα δὲ μαινομένῳ στόματι’ καθ’ Ἡράκλειτον
Sibyl and with-raving mouth according-to Heraclitus
‘ἀγέλαστα καὶ ἀκαλλώπιστα καὶ ἀμύριστα φθεγγομένη,
unsmiling-things and unadorned and unperfumed uttering
χιλίων ἐτῶν ἐξικνεῖται τῇ φωνῇ διὰ τὸν θεόν.’ ὁ
to-a-thousand years reaches with-the voice because-of the god —
δὲ Πίνδαρος ‘ἀκοῦσαι’ φησὶ ‘τοῦ θεοῦ τὸν Κάδμον μουσικὰν
and Pindar to-have-heard says of-the god — Cadmus music
ὀρθάν’ οὐχ ἡδεῖαν οὐδὲ τρυφερὰν οὐδ’ ἐπικεκλασμένην τοῖς
right not sweet nor luxurious nor broken in-the
μέλεσιν. ἡδονὴν γὰρ οὐ προσίεται τὸ ἀπαθὲς καὶ ἁγνόν,
songs pleasure for not admits the impassive and holy
ἀλλ’ ἐνταῦθα μετὰ τῆς Ἄτης ἐρρίφη καὶ τὸ πλεῖστον αὐτῆς
but here with — Ate was-flung also the most of-it
καὶ ὡς ἔοικεν εἰς τὰ ὦτα τῶν ἀνθρώπων συνερρύηκεν.’
and as it-seems into the ears of-the men has-flowed-together
εἰπόντος δὲ ταῦτα τοῦ Σαραπίωνος, ὁ Θέων μειδιάσας 7
having-said and these-things — Sarapion — Theon smiling
‘ὁ Σαραπίων μέν’ εἶπε ‘τὸ εἰωθὸς ἀποδέδωκε τῷ τρόπῳ,
— Sarapion indeed said the customary has-paid to-the manner
λόγου περὶ Ἄτης καὶ ἡδονῆς παραπεσόντος ἀπολαύσας
an-argument about Ate and pleasure having-fallen-in having-taken-advantage
ἡμεῖς δ’ ὦ Βόηθε, κἂν ᾖ φαυλότερα τῶν Ὁμήρου
we but O Boethus even-if they-be poorer than-those of-Homer
ταῦτα τὰ ἔπη, μὴ νομίζωμεν αὐτὰ πεποιηκέναι τὸν θεόν,
these the verses not let-us-think them to-have-made the god

ἀλλ᾽ ἐκείνου τὴν ἀρχὴν τῆς κινήσεως ἐνδιδόντος, ὡς
but he the beginning of-the motion supplying as
ἑκάστη πέφυκε κινεῖσθαι τῶν προφητίδων. καὶ γὰρ εἰ
each is-disposed to-be-moved of-the prophetesses also for if
γράφειν ἔδει μὴ λέγειν τοὺς χρησμούς, οὐκ ἂν οἶμαι
to-write it-were-necessary not to-speak the oracles not — I-think
τοῦ θεοῦ τὰ γράμματα νομίζοντες ἐψέγομεν, ὅτι λείπεται
of-the god the handwriting considering we-would-blame because it-falls-short
καλλιγραφίᾳ τῶν βασιλικῶν. οὐ γὰρ ἔστι θεοῦ ἡ γῆρυς
in-calligraphy of-the royal-documents not for is of-the-god the voice
οὐδ᾽ ὁ φθόγγος οὐδ᾽ ἡ λέξις οὐδὲ τὸ μέτρον ἀλλὰ τῆς
nor the sound nor the diction nor the meter but of-the
γυναικός· ἐκεῖνος δὲ μόνας τὰς φαντασίας παρίστησι καὶ
woman he but only the visions presents and
φῶς ἐν τῇ ψυχῇ ποιεῖ πρὸς τὸ μέλλον· ὁ γὰρ ἐνθουσιασμὸς
light in the soul makes toward the future the for inspiration
τοιοῦτόν ἐστι. καθόλου δ᾽ εἰπεῖν, ὑμᾶς τοὺς τοῦ Ἐπικούρου
such is generally and to-say you the — of-Epicurus
προφήτας (δῆλος γὰρ εἶ καὶ αὐτὸς ὑποφερόμενος) οὐκ
prophets clear for you-are also yourself being-carried-along not
ἔστι διαφυγεῖν, ἀλλὰ κἀκείνας αἰτιᾶσθε τὰς πάλαι
it-is-possible to-escape but also-those you-blame the ancient
προφήτιδας ὡς φαύλοις ποιήμασι χρωμένας, καὶ τὰς νῦν
prophetesses as poor poems using and those now
καταλογάδην καὶ διὰ τῶν ἐπιτυχόντων ὀνομάτων τοὺς
in-prose and through the chance-met words the
χρησμοὺς λεγούσας, ὅπως ὑμῖν ἀκεφάλων καὶ λαγαρῶν
oracles speaking so-that to-you of-headless and lame
μέτρων καὶ μειούρων εὐθύνας μὴ ὑπέχωσι.᾽
meters and curtailed accounts not they-may-render

καὶ ὁ Διογενιανός ‘μὴ παῖζ” εἶπεν ‘ὦ πρὸς θεῶν, ἀλλὰ
and — Diogenianus not jest he-said O by the-gods but
διάλυσον ἡμῖν ταύτην τὴν ἀπορίαν κοινὴν οὖσαν. οὐδεὶς
resolve for-us this the difficulty common being no-one
γὰρ ἔστιν Ἑλλήνων, ὃς οὐκ αἰτίαν ἐπιζητεῖ καὶ λόγον,
for is of-Greeks who not a-reason seeks and an-account
πῶς πέπαυται τὸ μαντεῖον ἔπεσι καὶ λόγοις χρώμενον.’
how has-ceased the oracle in-verses and words using
ὑπολαβὼν οὖν ὁ Θέων ‘ἀλλὰ καὶ νῦν’ εἶπεν ‘ὦ παῖ,
taking-up then — Theon but even now he-said O child
δοκοῦμεν ἐπηρείᾳ τινὶ τοὺς περιηγητὰς ἀφαιρεῖσθαι τὸ
we-seem by-insult some the guides to-deprive-of the
οἰκεῖον ἔργον. ἔασον οὖν γενέσθαι τὸ τούτων πρότερον,
proper work let then to-happen the of-these first
εἶτα περὶ ὧν βούλει καθ’ ἡσυχίαν διαπορήσεις.’
then about what you-wish at leisure you-will-inquire
ἤδη δὲ προϊόντες ἦμεν κατὰ τὸν Ἱέρωνος ἀνδριάντα 8
already and going-forward we-were at the of-Hiero statue
τοῦ τυράννου· καὶ τῶν μὲν ἄλλων ὁ ξένος εἰδὼς ἅπαντα
the tyrant and of-the indeed others the stranger knowing all
παρεῖχεν ὅμως ὑπ’ εὐκολίας ἀκροατὴν αὑτόν· ἀκούσας
offered nevertheless through good-nature a-listener himself having-heard
δ’ ὅτι κίων τις ἑστὼς ἄνω χαλκοῦς Ἱέρωνος ἔπεσεν,
but that a-column some standing above bronze of-Hiero fell
αὐτομάτως τῆς ἡμέρας ἐκείνης, τὸν Ἱέρωνα συνέβαινεν
of-itself of-the day that — Hiero happened
ἐν Συρακούσαις τελευτᾶν, ἐθαύμασε. κἀγὼ τῶν ὁμοίων
in Syracuse to-die he-wondered and-I of-the similar-things
ἅμα συνανεμίμνησκον, οἷα δὴ τοῦ Ἱέρωνος
at-the-same-time reminded-him such-as indeed — of-Hiero
μὲν τοῦ Σπαρτιάτου, ὅτι πρὸ τῆς ἐν Λεύκτροις αὐτῷ
indeed the Spartan that before the at Leuctra to-him

γενομένης τελευτῆς ἐξέπεσον οἱ ὀφθαλμοὶ τοῦ ἀνδριάντος,
having-happened death fell-out the eyes of-the statue
οἱ δ' ἀστέρες ἠφανίσθησαν οὓς Λύσανδρος ἀνέθηκεν ἀπὸ
the and stars disappeared which Lysander dedicated from
τῆς ἐν Αἰγὸς ποταμοῖς ναυμαχίας. ὁ δ' αὐτοῦ τοῦ
the at of-Goat rivers sea-fight the and of-himself —
Λυσάνδρου λίθινος ἀνδριὰς ἐξήνθησεν ἀγρίαν λόχμην καὶ
Lysander stone statue sprouted wild brushwood and
πόαν τοσαύτην τὸ πλῆθος, ὥστε κατακρύψαι τὸ πρόσωπον.
grass so-much the amount so-that to-conceal the face
ἐν δὲ τοῖς Σικελικοῖς τῶν Ἀθηναίων ἀτυχήμασιν αἵ τε
in and the Sicilian of-the Athenians misfortunes both the
χρυσαῖ τοῦ φοίνικος ἀπέρρεον βάλανοι, καὶ τὴν ἀσπίδα
golden of-the palm fell-off dates and the shield
τοῦ Παλλαδίου κόρακες περιέκοπτον. ὁ δὲ Κνιδίων
of-the Palladium ravens pecked-around the and of-Cnidians
στέφανος, ὃν Φαρσαλίᾳ τῇ ὀρχηστρίδι Φιλόμηλος ὁ
crown which to-Pharsalia the dancer Philomelus the
Φωκέων τύραννος ἐδωρήσατο, μεταστᾶσαν αὐτὴν ἐκ τῆς
of-Phocians tyrant gave having-moved her from —
Ἑλλάδος εἰς τὴν Ἰταλίαν, ἀπώλεσεν ἐν Μεταποντίῳ
Greece to — Italy destroyed at Metapontum
παίζουσαν περὶ τὸν νεὼν τοῦ Ἀπόλλωνος· ὁρμήσαντες
playing around the temple — of-Apollo having-rushed
γὰρ ἐπὶ τὸν στέφανον οἱ νεανίσκοι καὶ μαχόμενοι περὶ
for at the crown the young-men and fighting about
τοῦ χρυσίου πρὸς ἀλλήλους διέσπασαν τὴν ἄνθρωπον.
the gold with one-another tore-apart the woman
Ἀριστοτέλης μὲν οὖν μόνον Ὅμηρον ἔλεγε κινούμενα
Aristotle indeed then only Homer said moving
ποιεῖν ὀνόματα διὰ τὴν ἐνέργειαν ἐγὼ δὲ φαίην ἂν καὶ
to-make words because-of the vividness I but would-say — also

τῶν ἀναθημάτων τὰ ἐνταυθοῖ μάλιστα συγκινεῖσθαι καὶ
of-the offerings the-ones here most to-be-moved-together and
συνεπισημαίνειν τῇ τοῦ θεοῦ προνοίᾳ· καὶ τούτων μέρος
to-signify-together with-the of-the god providence and of-these part
μηδὲν εἶναι κενὸν μηδ' ἀναίσθητον, ἀλλὰ πεπλῆσθαι πάντα
none to-be empty nor senseless but to-be-filled all
θειότητος. καὶ ὁ Βόηθος 'ναί' εἶπεν· 'οὐ γὰρ ἀρκεῖ τὸν
of-divinity and — Boethus yes he-said not for it-is-enough the
θεὸν εἰς σῶμα καθειργνύναι θνητὸν ἅπαξ ἑκάστου μηνός,
god into a-body to-confine mortal once each month
ἀλλὰ καὶ λίθῳ παντὶ καὶ χαλκῷ συμφυράσομεν αὐτόν,
but also with-stone every and with-bronze we-shall-knead him
ὥσπερ οὐκ ἔχοντες ἀξιόχρεων τῶν τοιούτων συμπτωμάτων
as not having worthy of-the such coincidences
τὴν τύχην δημιουργὸν καὶ ταὐτόματον.' 'εἶτ" ἔφην ἐγώ 'τύχῃ
the chance maker and the-spontaneous then I-said I by-chance
σοι δοκεῖ καὶ αὐτόματον τῶν τοιούτων ἕκαστον ἐοικέναι,
to-you does-it-seem and spontaneity of-the such-things each to-resemble
καὶ πιθανόν ἐστι τὰς ἀτόμους ἐξολισθεῖν καὶ διαλυθῆναι καὶ
and persuasive is-it the atoms to-slip-out and to-be-dissolved and
παρεγκλῖναι μήτε πρότερον μήθ' ὕστερον, ἀλλὰ κατ' ἐκεῖνον
to-swerve neither before nor after but at that
τὸν χρόνον, ἐν ᾧ τῶν ἀναθέντων ἕκαστος ἢ χεῖρον
the time in which of-the dedicators each either worse
ἔμελλε πράξειν ἢ βέλτιον; καὶ σὲ μὲν Ἐπίκουρος ὠφελεῖ
was-going to-fare or better and you indeed Epicurus helps
νῦν ὡς ἔοικεν ἀφ' ὧν εἶπεν ἢ ἔγραψε πρὸ ἐτῶν τριακοσίων·
now as it-seems by what he-said or wrote ago years three-hundred
ὁ θεὸς δ', εἰ μὴ συνείρξειε φέρων ἑαυτὸν εἰς ἅπαντα
the god but if not he-should-shut-in carrying himself into all-things

μηδ᾽ ἀνακερασθείη πᾶσιν, οὐκ ἄν σοι δοκοίη κινήσεως
nor should-be-mixed-with all not — to-you would-he-seem of-motion
ἀρχὴν καὶ πάθους αἰτίαν παρασχεῖν οὐδενὶ τῶν ὄντων;᾽
beginning and of-affection cause to-provide to-any of-the beings
9 τοιαῦτα μὲν ἐγὼ πρὸς τὸν Βόηθον ἀπεκρινάμην, ὅμοια
such-things indeed I to — Boethus answered like-things
δὲ περὶ τῶν Σιβυλλείων. ἐπειδὴ γὰρ ἔστημεν κατὰ τὴν
and about the Sibylline-oracles when for we-stopped at the
πέτραν γενόμενοι τὴν κατὰ τὸ βουλευτήριον, ἐφ᾽ ἧς
rock having-come the by the council-house on which
λέγεται καθίζεσθαι τὴν πρώτην Σίβυλλαν ἐκ τοῦ Ἑλικῶνος
is-said to-have-sat the first Sibyl from — Helicon
παραγενομένην ὑπὸ τῶν Μουσῶν τραφεῖσαν (ἔνιοι δέ
having-come by the Muses reared some but
φασιν ἐκ Μαλιέων ἀφικέσθαι Λαμίας οὖσαν θυγατέρα τῆς
say from Malians to-have-come of-Lamia being daughter —
Ποσειδῶνος), ὁ μὲν Σαραπίων ἐμνήσθη τῶν ἐπῶν, ἐν οἷς
of-Poseidon — indeed Sarapion recalled the verses in which
ὕμνησεν ἑαυτήν, ὡς οὐδ᾽ ἀποθανοῦσα λήξει μαντικῆς·
she-hymned herself that not-even having-died she-will-cease from-prophecy
ἀλλ᾽ αὐτὴ μὲν ἐν τῇ σελήνῃ περίεισι τὸ καλούμενον
but she-herself indeed in the moon will-go-around the called
φαινόμενον γενομένη πρόσωπον, τῷ δ᾽ ἀέρι τὸ πνεῦμα
appearing having-become face to-the and air the breath
συγκραθὲν ἐν φήμαις ἀεὶ φορήσεται καὶ κληδόσιν· ἐκ
mingled in rumors always will-be-carried and omens from
δὲ τοῦ σώματος μεταβαλόντος ἐν τῇ γῇ πόας καὶ ὕλης
and the body having-changed in the earth grass and herbage
ἀναφυομένης, βοσκήσεται ταύτην ἱερὰ θρέμματα, χρόας
springing-up will-graze-on this sacred flocks colors
τε παντοδαπὰς ἴσχοντα καὶ μορφὰς καὶ ποιότητας ἐπὶ
both manifold having and shapes and qualities on

τῶν σπλάγχνων ἀφ᾽ ὧν αἱ προδηλώσεις ἀνθρώποις τοῦ
the entrails from which the foreshowings to-men of-the
μέλλοντος. ὁ δὲ Βόηθος ἔτι μᾶλλον ἦν φανερὸς καταγελῶν
future — and Boethus still more was openly mocking
τοῦ δὲ ξένου εἰπόντος, ὡς, εἰ καὶ ταῦτα μύθοις ἔοικεν, ἀλλὰ
the and stranger having-said that if even these-things to-myths are-like yet
ταῖς γε μαντείαις ἐπιμαρτυροῦσι πολλαὶ μὲν ἀναστάσεις
to-the at-least prophecies bear-witness many indeed overthrows
καὶ μετοικισμοὶ πόλεων Ἑλληνίδων, πολλαὶ δὲ βαρβαρικῶν
and resettlements of-cities Greek many and of-barbarian
στρατιῶν ἐπιφάνειαι καὶ ἀναιρέσεις ἡγεμονιῶν· ‘ταυτὶ δὲ τὰ
armies appearances and destructions of-empires these and the
πρόσφατα καὶ νέα πάθη περί τε Κύμην καὶ Δικαιάρχειαν
recent and new sufferings about both Cyme and Dicaearchia
οὐχ ὑμνούμενα πάλαι καὶ ᾀδόμενα διὰ τῶν Σιβυλλείων
not hymned of-old and sung through the Sibylline-oracles
ὁ χρόνος ὥσπερ ὀφείλων ἀποδέδωκεν, ἐκρήξεις πυρὸς
the time as owing has-paid outbursts of-fire
ὀρείου καὶ ζέσεις θαλασσίας, καὶ πετρῶν καὶ φλεγμονῶν
of-the-mountain and boilings of-the-sea and of-rocks and of-flames
ὑπὸ πνεύματος ἀναρρίψεις, καὶ φθορὰς πόλεων ἅμα
by wind hurlings-up and destructions of-cities at-once
τοσούτων καὶ τηλικούτων, ὡς μεθ᾽ ἡμέραν ἐπελθοῦσιν
so-many and so-great so-that by day for-those-who-came
ἄγνοιαν εἶναι καὶ ἀσάφειαν ὅπου κατῴκηντο τῆς χώρας
ignorance to-be and uncertainty where they-had-been-situated the land
συγκεχυμένης; ταῦτα γὰρ εἰ γέγονε πιστεῦσαι
having-been-confounded these-things for if they-have-happened to-believe
χαλεπόν ἐστι, μὴ τί γε προειπεῖν ἄνευ θειότητος.’
hard is not to-speak-of at-least to-foretell without divinity

10 καὶ ὁ Βόηθος ‘ποῖον γάρ’ εἶπεν ‘ὦ δαιμόνιε, τῇ φύσει
and — Boethus what for he-said O strange-man to-the nature
πάθος ὁ χρόνος οὐκ ὀφείλει; τί δ’ ἔστι τῶν ἀτόπων καὶ
experience the time not owes what and is of-the strange and
ἀπροσδοκήτων περὶ γῆν ἢ θάλατταν ἢ πόλεις ἢ ἄνδρας,
unexpected about earth or sea or cities or men
ὅ τις ἂν προειπὼν οὐ τύχοι γενομένου; καίτοι τοῦτό
which anyone — having-foretold not would-find having-happened and-yet this
γε σχεδὸν οὐδὲ προειπεῖν ἔστιν ἀλλ’ εἰπεῖν, μᾶλλον
at-least almost not-even to-foretell is but to-say rather
δὲ ῥῖψαι καὶ διασπεῖραι λόγους οὐκ ἔχοντας ἀρχὴν εἰς
and to-throw and to-scatter words not having a-beginning into
τὸ ἄπειρον· οἷς πλανωμένοις ἀπήντησε πολλάκις ἡ τύχη
the infinite which wandering met often the chance
καὶ συνέπεσεν αὐτομάτως. διαφέρει γὰρ οἶμαι γενέσθαι
and coincided of-themselves it-differs for I-think to-happen
τὸ ῥηθὲν ἢ ῥηθῆναι τὸ γενησόμενον. ὁ γὰρ εἰπὼν τὰ
the said-thing or to-be-said the going-to-happen the for having-said the
μὴ ὑπάρχοντα λόγος ἐν ἑαυτῷ τὸ ἡμαρτημένον ἔχων οὐ
not existing word in itself the error having not
δικαίως ἀναμένει τὴν ἐκ ταὐτομάτου πίστιν οὐδ’ ἀληθεῖ
justly awaits the from chance credence nor true
τεκμηρίῳ χρῆται τοῦ προειπεῖν ἐπιστάμενος τῷ μετὰ τὸ
proof uses of-the to-foretell knowing by-the after the
εἰπεῖν γενομένῳ, πάντα τῆς ἀπειρίας φερούσης· μᾶλλον
saying having-happened all-things the infinity bringing rather
δ’ ὁ μὲν “εἰκάζων καλῶς,” ὃν “ἄριστον μάντιν”
and the-one indeed conjecturing well whom best seer
ἀνηγόρευκεν ἡ παροιμία, ἰχνοσκοποῦντι καὶ στιβεύοντι
has-proclaimed the proverb to-one-tracking and following-a-trail
διὰ τῶν εὐλόγων τὸ μέλλον ὅμοιός ἐστι. Σίβυλλαι δ’
through the probable-things the future like is Sibyls and

αὗται καὶ Βάκιδες ὥσπερ εἰς πόντον ἀτεκμάρτως τὸν
these and Bacises as into a-sea without-measure the
χρόνον κατέβαλον καὶ διέσπειραν ὡς ἔτυχε παντοδαπῶν
time cast-down and scattered as it-chanced of-all-kinds
ὀνόματα καὶ ῥήματα παθῶν καὶ συμπτωμάτων· οἷς,
names and words of-sufferings and of-accidents in-which
γιγνομένων ἐνίων ἀπὸ τύχης, ὁμοίως ψεῦδός ἐστι τὸ νῦν
happening some by chance likewise false is the now
λεγόμενον, κἂν ὕστερον ἀληθῶς, εἰ τύχοι, γένηται.'
said even-if later truly if it-chance it-happen

III · PROPHECIES FULFILLED

Sarapion answers Boethus that prophecies naming time, manner, and agent, like those of Agesilaus' lameness, the island raised from the sea, and Rome's wars, cannot be chance, any more than Epicurus' book could have written itself. At the Corinthians' bronze palm, carved with frogs, Philinus mocks Sarapion's Stoic sun fed by vapors and holds Apollo distinct from the sun; when the guides cannot say why the treasury bears the Corinthians' name, not Cypselus', he explains. At Rhodopis' spits Diogenianus is vexed, and Sarapion points to Phryne's golden statue and the nicknames that hide true names.

τοιαῦτα τοῦ Βοήθου διελθόντος, ὁ Σαραπίων 'δίκαιον' 11
such-things — Boethus having-gone-through — Sarapion just
ἔφη 'τὸ ἀξίωμα περὶ τῶν οὕτως, ὡς λέγει Βόηθος,
he-said the claim about the-things so as says Boethus
ἀορίστως καὶ ἀνυποθέτως λεγομένων· εἰ νίκη στρατηγῷ
indefinitely and without-premise spoken if victory to-a-general
προείρηται, νενίκηκεν· "εἰ πόλεως ἀναίρεσις, ἀπόλωλεν."
is-foretold he-has-won if of-a-city destruction it-has-perished
ὅπου δ' οὐ μόνον λέγεται τὸ γενησόμενον, ἀλλὰ καὶ πῶς
where but not only is-told the going-to-happen but also how

καὶ πότε καὶ μετὰ τί καὶ μετά τίνος, οὐκ ἔστιν εἰκασμὸς
and when and after what and with whom not it-is a-guess
τῶν τάχα γενησομένων ἀλλὰ τῶν πάντως ἐσομένων
of-the-things perhaps going-to-happen but of-the-things certainly going-to-be
προδήλωσις. καὶ ταῦτ' ἔστιν εἰς τὴν Ἀγησιλάου χωλότητα·
a-foreshowing and these-things are to the of-Agesilaus lameness

φράζεο δή, Σπάρτη, καίπερ μεγάλαυχος ἐοῦσα,
consider indeed Sparta although proud being
μὴ σέθεν ἀρτίποδος βλάψῃ χωλὴ βασιλεία.
lest of-you sound-footed should-harm lame kingship
δηρὸν γὰρ μόχθοι σε κατασχήσουσιν ἄελπτοι,
long for toils you will-hold unexpected
φθισίβροτόν τ' ἐπὶ κῦμα κυλινδομένου πολέμοιο
mortal-destroying and upon the-wave of-rolling war

καὶ τὰ περὶ τῆς νήσου πάλιν, ἣν ἀνῆκεν ἡ πρὸ
and the-things about the island again which sent-up the before
Θήρας καὶ Θηρασίας θάλασσα· καὶ περὶ τὸν Φιλίππου
Thera and Therasia sea and about the of-Philip
καὶ Ῥωμαίων πόλεμον·
and of-Romans war

ἀλλ' ὁπότε Τρώων γενεὰ καθύπερθε γένηται
but when of-Trojans the-race above becomes
Φοινίκων ἐν ἀγῶνι, τότ' ἔσσεται ἔργα ἄπιστα·
of-Phoenicians in contest then will-be deeds incredible
πόντος μὲν λάμψει πῦρ ἄσπετον, ἐκ δὲ κεραυνῶν
sea indeed will-shine fire unspeakable from and thunderbolts
πρηστῆρες μὲν ἄνω διὰ κύματος ἀίξουσιν
fiery-whirlwinds indeed upward through wave will-dart

ἄμμιγα σὺν πέτρᾳ, ἡ δὲ στηρίξεται αὐτοῦ
mixed with rock it and will-be-fixed there
οὐ φατὸς ἀνθρώποις νῆσος καὶ χείρονες ἄνδρες
not named by-men an-island and worse men
χερσὶ βιησάμενοι τὸν κρείσσονα νικήσουσι.
with-hands having-forced the stronger will-conquer

τὸ γὰρ ἐν ὀλίγῳ χρόνῳ Ῥωμαίους τε Καρχηδονίων
the for in little time Romans both of-Carthaginians
περιγενέσθαι καταπολεμήσαντας Ἀννίβαν, καὶ Φίλιππον
to-have-prevailed having-warred-down Hannibal and Philip
Αἰτωλοῖς συμβαλόντα καὶ Ῥωμαίοις μάχῃ κρατηθῆναι, καὶ
with-Aetolians having-engaged and by-Romans in-battle to-have-been-beaten and
τέλος ἐκ βυθοῦ νῆσον ἀναδῦναι μετὰ πυρὸς πολλοῦ καὶ
finally from the-deep an-island to-have-emerged with fire much and
κλύδωνος ἐπιζέσαντος, οὐκ ἂν εἴποι τις ὡς ἀπήντησεν
surge boiling-up not — would-say anyone that they-came-about
ἅμα πάντα καὶ συνέπεσε κατὰ τύχην καὶ αὐτομάτως, ἀλλ᾽
at-once all-things and coincided by chance and of-themselves but
ἡ τάξις ἐμφαίνει τὴν πρόγνωσιν καὶ τὸ Ῥωμαίοις πρὸ ἐτῶν
the order shows the foreknowledge and the to-Romans before years
ὁμοῦ τι πεντακοσίων προειπεῖν τὸν χρόνον, ἐν ᾧ
nearly somewhat five-hundred to-have-foretold the time in which
πρὸς ἅπαντα τὰ ἔθνη πολεμήσοιεν ἅμα· τοῦτο δ᾽ ἦν τὸ
against all the nations they-would-make-war at-once this and was the
πολεμῆσαι τοῖς οἰκέταις ἀποστᾶσιν. ἐν τούτοις γὰρ οὐδὲν
to-make-war with-the slaves having-revolted in these-things for nothing
ἀτέκμαρτον οὐδὲ τυφλὸν ἀμφί τε τύχην ζητεῖν ἐν ἀπειρίᾳ ὁ
obscure nor blind about both chance to-seek in infinity the
λόγος ἀλλὰ πολλὰ τῆς πείρας ἐνέχυρα δίδωσι καὶ δείκνυσι
account but many of-the experience pledges gives and shows

τὴν ὁδόν, ᾗ βαδίζει τὸ πεπρωμένον. οὐ γὰρ οἶμαί
the road by-which walks the fated not for I-think
τιν' ἐρεῖν, ὅτι μετὰ τούτων ὡς προερρήθη συνέπεσε
anyone to-be-going-to-say that with these as it-was-foretold it-coincided
κατὰ τύχην· ἐπεὶ τί κωλύει λέγειν ἕτερον, ὡς προερρήθη
by chance since what prevents to-say another that was-foretold
οὐκ ἔγραψε τὰς Κυρίας ὑμῖν Ἐπίκουρος, ὦ Βόηθε, δόξας,
not wrote the Principal for-you Epicurus O Boethus doctrines
ἀλλ' ἀπὸ τύχης καὶ αὐτομάτως οὕτω πρὸς ἄλληλα τῶν
but by chance and of-themselves so with one-another the
γραμμάτων συνεμπεσόντων, ἀπετελέσθη τὸ βιβλίον;'
letters having-fallen-together was-completed the book
12 ἅμα δὲ τούτων λεγομένων προῆειμεν. ἐν δὲ τῷ
at-the-same-time and these-things being-said we-went-forward in and the
Κορινθίων οἴκῳ τὸν φοίνικα θεωμένοις τὸν χαλκοῦν,
of-the-Corinthians treasury the palm-tree to-those-viewing the bronze
ὅσπερ ἔτι λοιπός ἐστι τῶν ἀναθημάτων, οἱ περὶ τὴν
which still remaining is of-the offerings the around the
ῥίζαν ἐντετορευμένοι βάτραχοι καὶ ὕδροι θαῦμα τῷ
root engraved frogs and water-snakes wonder —
Διογενιανῷ παρεῖχον, ἀμέλει δὲ καὶ ἡμῖν. οὔτε γὰρ φοίνιξ,
to-Diogenianus offered indeed and also to-us neither for a-palm
ὡς ἕτερα δένδρα, λιμναῖόν ἐστι καὶ φίλυδρον φυτόν, οὔτε
as other trees marshy is and water-loving plant nor
Κορινθίοις τι βάτραχοι προσήκουσιν, ὥστε σύμβολον ἢ
to-Corinthians at-all frogs belong so-that a-symbol or
παράσημον εἶναι τῆς πόλεως· ὥσπερ ἀμέλει Σελινούντιοί
emblem to-be of-the city as indeed Selinuntians
ποτε χρυσοῦν σέλινον ἀναθεῖναι λέγονται, καὶ Τενέδιοι
once golden parsley to-have-dedicated are-said and Tenedians
τὸν πέλεκυν ἀπὸ τῶν καρκίνων τῶν γιγνομένων περὶ τὸ
the axe from the crabs the occurring around the

καλούμενον Ἀστέριον παρ᾽ αὐτοῖς· μόνοι γὰρ ὡς ἔοικεν ἐν
called Asterium among them alone for as it-seems on
τῷ χελωνίῳ τύπον πελέκεως ἔχουσι. καὶ μὴν αὐτῷ γε
the shell the-image of-an-axe they-have and indeed to-very at-least
τῷ θεῷ κόρακας καὶ κύκνους καὶ λύκους καὶ ἱέρακας
the god ravens and swans and wolves and hawks
καὶ πάντα μᾶλλον ἢ ταῦτ᾽ εἶναι προσφιλῆ τὰ θηρία
and all-things rather than these to-be dear the creatures
νομίζομεν εἰπόντος δὲ τοῦ Σαραπίωνος, ὅτι τὴν ἐξ ὑγρῶν
we-think having-said and — Sarapion that the from moistures
ᾐνίξατο τροφὴν τοῦ ἡλίου καὶ γένεσιν καὶ ἀναθυμίασιν
hinted-at nourishment of-the sun and generation and exhalation
ὁ δημιουργός, εἴθ᾽ Ὁμήρου λέγοντος ἀκηκοώς
the craftsman whether of-Homer saying having-heard

‘ἠέλιος δ᾽ ἀπόρουσε λιπὼν περικαλλέα λίμνην·’
the-sun and sprang-up leaving very-beautiful lake

εἴτ᾽ Αἰγυπτίους ἑωρακὼς ἀρχὴν ἀνατολῆς παιδίον
or Egyptians having-seen as-the-beginning of-sunrise a-child
νεογνὸν γράφοντας ἐπὶ λωτῷ καθεζόμενον· γελάσας
newborn painting on a-lotus sitting having-laughed
ἐγὼ ‘ποῦ σὺ πάλιν’ εἶπον ‘ὦ χρηστέ, τὴν Στοὰν δευρὶ
I where you again I-said O good-man — Stoa here
παρωθεῖς καὶ ὑποβάλλεις ἀτρέμα τῷ λόγῳ τὰς
are-you-pushing-in and slipping-in quietly to-the argument the
ἀνάψεις καὶ ἀναθυμιάσεις, οὐχ ὥσπερ αἱ Θετταλαὶ
kindlings and exhalations not as the Thessalian-women
κατάγων τὴν σελήνην καὶ τὸν ἥλιον, ὡς ἐντεῦθεν ἀπὸ
drawing-down the moon and the sun as from-here from
γῆς καὶ ὑδάτων βλαστάνοντας καὶ ἀρδομένους; ὁ μὲν
earth and waters springing-up and being-watered — indeed

γὰρ Πλάτων καὶ τὸν ἄνθρωπον οὐράνιον ὠνόμασε φυτόν,
for Plato also the man heavenly named plant
ὥσπερ ἐκ ῥίζης ἄνω τῆς κεφαλῆς ὀρθούμενον ὑμεῖς δὲ
as from a-root upward of-the head standing-erect you but
τοῦ μὲν Ἐμπεδοκλέους καταγελᾶτε, φάσκοντος τὸν ἥλιον
— indeed Empedocles mock saying the sun
περὶ γῆν ἀνακλάσει φωτὸς οὐρανίου γενόμενον αὖθις
round earth by-reflection of-light heavenly having-become again

ἀνταυγεῖν πρὸς ὄλυμπον ἀταρβήτοισι προσώποις
to-shine-back toward Olympus with-fearless faces

αὐτοὶ δὲ γηγενὲς ζῷον ἢ φυτὸν ἕλειον ἀποφαίνετε τὸν
yourselves but earth-born animal or plant of-the-marsh declare the
ἥλιον, εἰς βατράχων πατρίδα ἢ ὕδρων ἐγγράφοντες.
sun into of-frogs fatherland or of-water-snakes enrolling
ἀλλὰ ταῦτα μὲν εἰς τὴν Στωικὴν ἀναθώμεθα τραγῳδίαν,
but these-things indeed to the Stoic let-us-refer tragedy
τὰ δὲ τῶν χειροτεχνῶν πάρεργα παρέργως ἐξετάσωμεν. ἐν
the and of-the craftsmen by-works incidentally let-us-examine in
πολλοῖς γάρ εἰσι κομψοί, τὸ δὲ ψυχρὸν οὐ πανταχοῦ καὶ
many for they-are clever the but frigid not everywhere and
περίεργον ἐκπεφεύγασιν. ὥσπερ οὖν ὁ τὸν ἀλεκτρυόνα
overwrought they-have-escaped as then the-one the cock
ποιήσας ἐπὶ τῆς χειρὸς τοῦ Ἀπόλλωνος ἑωθινὴν
having-made on the hand — of-Apollo early-morning
ὑπεδήλωσεν ὥραν καὶ καιρὸν ἐπιούσης ἀνατολῆς, οὕτως
indicated hour and the-moment of-approaching sunrise so
ἐνταῦθα τοὺς βατράχους ἐαρινῆς ὥρας φαίη τις ἂν
here the frogs of-spring season would-say one —
γεγονέναι σύμβολον ἐν ᾗ κρατεῖν ἄρχεται τοῦ ἀέρος ὁ
to-have-become a-symbol in which to-prevail begins over-the air the

ἥλιος καὶ τὸν χειμῶνα διαλύειν, εἴ γε δεῖ καθ' ὑμᾶς
sun and the winter to-dissolve if at-least one-must according-to you
τὸν Ἀπόλλωνα καὶ τὸν ἥλιον μὴ δύο θεοὺς ἀλλ' ἕνα νομίζειν.'
— Apollo and the sun not two gods but one to-consider
καὶ ὁ Σαραπίων 'σὺ γάρ' εἶπεν 'οὐχ οὕτω νομίζεις ἀλλ'
and — Sarapion you for said not so think but
οἴει τὸν ἥλιον διαφέρειν τοῦ Ἀπόλλωνος;' 'ἔγωγ" εἶπεν
do-you-suppose the sun to-differ — from-Apollo I-do he-said
'ὡς τοῦ ἡλίου τὴν σελήνην ἀλλ' αὕτη μὲν οὐ πολλάκις
as from-the sun the moon but this indeed not often
οὐδὲ πᾶσιν ἀποκρύπτει τὸν ἥλιον, ὁ δ' ἥλιος ὁμοῦ τι
nor from-all conceals the sun the but sun nearly somewhat
πάντας ἀγνοεῖν τὸν Ἀπόλλωνα πεποίηκεν ἀποστρέφων τῇ
all not-to-know — Apollo has-made turning-away by-the
αἰσθήσει τὴν διάνοιαν ἀπὸ τοῦ ὄντος ἐπὶ τὸ φαινόμενον.'
perception the mind from the being to the appearing
ἐκ τούτου τοὺς περιηγητὰς ὁ Σαραπίων ἤρετο τί 13
from this the guides — Sarapion asked why
δὴ τὸν οἶκον οὐ Κυψέλου τοῦ ἀναθέντος ἀλλὰ
indeed the treasury not of-Cypselus the dedicator but
Κορινθίων ὀνομάζουσιν. ἀπορίᾳ δ' αἰτίας ἐμοὶ γοῦν δοκεῖ
of-Corinthians they-name from-lack and of-a-reason to-me at-least it-seems
σιωπώντων ἐκείνων, ἐπιγελάσας ἐγὼ 'τί δ" εἶπον 'ἔτι
being-silent they having-laughed I what and I-said still
τούτους οἰόμεθα γιγνώσκειν ἢ μνημονεύειν ἐκπεπληγμένους
these do-we-think to-know or to-remember being-astounded
παντάπασιν, ἡμῶν μετεωρολεσχούντων; ἐπεὶ πρότερόν
altogether we talking-of-high-things since formerly
γ' αὐτῶν ἠκούομεν λεγόντων, ὅτι τῆς τυραννίδος
at-least them we-heard saying that the tyranny
καταλυθείσης ἐβούλοντο Κορίνθιοι καὶ τὸν ἐν Πίσῃ
having-been-overthrown wished Corinthians both the in Pisa

χρυσοῦν ἀνδριάντα καὶ τὸν ἐνταῦθα τουτονὶ θησαυρὸν
golden statue and the here this treasury
ἐπιγράψαι τῆς πόλεως. Δελφοὶ μὲν οὖν ἔδοσαν ὡς δίκαιον,
to-inscribe of-the city Delphians indeed then granted as just
καὶ συνεχώρησαν, Ἠλείους δὲ φθονήσαντας ἐψηφίσαντο
and consented Eleans and having-been-jealous they-voted
μὴ μετέχειν Ἰσθμίων ὅθεν οὐδεὶς ἐξ ἐκείνου γέγονεν
not to-share-in the-Isthmian-games whence no-one since that-time has-been
Ἰσθμίων ἀγωνιστὴς Ἠλεῖος. ὁ δὲ Μολιονιδῶν φόνος
of-the-Isthmian-games competitor Elean the and of-the-Molionidae slaying
ὑφ' Ἡρακλέους περὶ Κλεωνὰς οὐδέν ἐστι, μεταίτιος, ὡς
by Heracles around Cleonae in-no-way is jointly-responsible as
ἔνιοι νομίζουσιν, Ἠλείοις τοῦ εἴργεσθαι· τοὐναντίον γὰρ
some think for-Eleans of-the to-be-excluded the-contrary for
ἦν αὐτοῖς προσῆκον εἴργειν, εἰ διὰ τοῦτο Κορινθίοις
was for-them fitting to-exclude if because-of this with-Corinthians
προσεκεκρούκεσαν.' ἐγὼ μὲν οὖν ταῦτ' εἶπον.
they-had-clashed I indeed then these-things said

14 ἐπεὶ δὲ τὸν Ἀκανθίων καὶ Βρασίδου παρελθοῦσιν οἶκον ἡμῖν
when and the of-Acanthians and of-Brasidas having-passed treasury to-us
ἔδειξεν ὁ περιηγητὴς χωρίον, ἐν ᾧ Ῥοδώπιδος ἔκειντό ποτε
showed the guide a-spot in which of-Rhodopis lay once
τῆς ἑταίρας ὀβελίσκοι σιδηροῖ, δυσχεράνας ὁ Διογενιανὸς
the courtesan spits iron having-been-vexed — Diogenianus
'ἦν ἄρα τῆς αὐτῆς' ἔφη 'πόλεως Ῥοδώπιδι μὲν χώραν
it-was then of-the same he-said city to-Rhodopis indeed a-place
παρασχεῖν, ὅπου τὰς δεκάτας φέρουσα καταθήσεται τῶν
to-provide where the tithes bringing she-will-deposit of-the
μισθῶν, Αἴσωπον δ' ἀπολέσαι τὸν ὁμόδουλον αὐτῆς.' καὶ
earnings Aesop but to-destroy the fellow-slave her and
ὁ Σαραπίων 'τί δὲ ταῦτ" ἔφη 'μακάριε, δυσχεραίνεις;
— Sarapion why and at-these-things he-said blessed-one are-you-vexed

ἐκεῖ βλέψον ἄνω καὶ τὴν χρυσῆν ἐν τοῖς στρατηγοῖς καὶ
there look up and the golden-one among the generals and
βασιλεῦσι θέασαι Μνησαρέτην, ἣν Κράτης εἶπε τῆς τῶν
kings behold Mnesarete whom Crates said of-the of-the
Ἑλλήνων ἀκρασίας ἀνακεῖσθαι τρόπαιον.' ἰδὼν οὖν ὁ
Greeks incontinence to-be-dedicated as-a-trophy having-seen then the
νεανίας 'εἶτ' οὐ περὶ Φρύνης' ἔφη 'τοῦτ' ἦν εἰρημένον τῷ
young-man then not about Phryne he-said this was said —
Κράτητι;' 'ναί' εἶπεν ὁ Σαραπίων· 'Μνησαρέτη γὰρ ἐκαλεῖτο,
by-Crates yes said — Sarapion Mnesarete for she-was-called
τὴν δὲ Φρύνην ἐπίκλησιν ἔσχε διὰ τὴν ὠχρότητα.
— and Phryne as-surname she-had because-of the sallowness
πολλὰ δ' ὡς ἔοικε τῶν ὀνομάτων ἀποκρύπτουσιν αἱ
many and as it-seems of-the names conceal the
παρωνυμίαι. τὴν γοῦν Ἀλεξάνδρου μητέρα Πολυξένην εἶτα
nicknames the at-least of-Alexander mother Polyxena then
Μυρτάλην Ὀλυμπιάδα τε καὶ Στρατονίκην κληθῆναι
Myrtale Olympias both and Stratonice to-have-been-called
λέγουσι· τὴν δὲ Ῥοδίαν Εὔμητιν ἄχρι νῦν Κλεοβουλίνην
they-say the and Rhodian Eumetis until now Cleobuline
πατρόθεν οἱ πλεῖστοι καλοῦσιν Ἡροφίλην δὲ τὴν
from-her-father the most call Herophile and the
Ἐρυθραίαν μαντικὴν γενομένην Σίβυλλαν προσηγόρευσαν.
Erythraean prophetic having-been Sibyl they-called
τῶν δὲ γραμματικῶν ἀκούσῃ καὶ τὴν Λήδαν Μνησινόην,
of-the and grammarians you-will-hear also — Leda Mnesinoe
καὶ τὸν Ὀρέστην Ἀχαιὸν *** ὠνομάσθαι φασκόντων.
and — Orestes Achaeus (lacuna) to-have-been-named saying
ἀλλὰ πῶς, ἔφη, διανοῇ σύ (βλέψας πρὸς τὸν Θέωνα)
but how he-said do-you-intend you having-looked at — Theon
τουτὶ διαλῦσαι τὸ περὶ Φρύνης αἰτίαμα;'
this to-resolve the about Phryne charge

Theon answers the charge against Phryne's statue: the shrine is full of spoils taken from Greeks by Greeks, a worse disgrace, and a golden courtesan beside golden kings rebukes their wealth. A guide defends Croesus' golden baker-woman. Facing the sanctuary of Earth and the Muses' spring, Sarapion and Philinus agree that the arts change their forms without being abolished, and Theon recalls that the oracle gave many prose answers of old, to Sparta, Athens, Deinomenes, and Procles of Epidaurus, and that Lycurgus' rhetras themselves were prose.

15 κἀκεῖνος ἡσυχῇ διαμειδιάσας 'οὕτως' εἶπεν 'ὥστε καὶ
and-he quietly smiling so he-said so-that also
σοὶ προσεγκαλεῖν τὰ μικρότατα τῶν Ἑλληνικῶν
against-you to-accuse the smallest of-the Greek
πλημμεληµάτων ἐλέγχοντι. καθάπερ γὰρ ὁ Σωκράτης
faults exposing as for — Socrates
ἑστιώμενος ἐν Καλλίου τῷ μύρῳ πολεμεῖ μόνον,
being-entertained at Callias's with-the perfume wars only
ὀρχήσεις δὲ παίδων καὶ κυβιστήσεις καὶ φιλήματα καὶ
dances but of-boys and somersaults and kisses and
γελωτοποιοὺς ὁρῶν ἀνέχεται καὶ σύ μοι δοκεῖς ὁμοίως
buffoons seeing he-tolerates also you to-me seem likewise
γύναιον εἴργειν τοῦ ἱεροῦ χρησάμενον ὥρᾳ σώματος
a-little-woman to-exclude from-the temple having-used the-bloom of-body
οὐκ ἐλευθερίως, φόνων δὲ καὶ πολέμων καὶ λεηλασιῶν
not liberally of-slaughters but and of-wars and of-plunderings
ἀπαρχαῖς καὶ δεκάταις κύκλῳ περιεχόμενον τὸν θεὸν ὁρῶν,
with-first-fruits and tithes round surrounded the god seeing
καὶ τὸν νεὼν σκύλων Ἑλληνικῶν ἀνάπλεων καὶ λαφύρων
and the temple of-spoils Greek full and of-booty
οὐ δυσχεραίνεις, οὐδ' οἰκτίρεις τοὺς Ἕλληνας ἐπὶ τῶν
not you-are-vexed nor pity the Greeks at the

καλῶν ἀναθημάτων αἰσχίστας ἀναγιγνώσκων ἐπιγραφὰς
fine offerings most-shameful reading inscriptions
"Βρασίδας καὶ Ἀκάνθιοι ἀπ' Ἀθηναίων" καὶ "Ἀθηναῖοι ἀπὸ
Brasidas and Acanthians from Athenians and Athenians from
Κορινθίων" καὶ "Φωκεῖς ἀπὸ Θεσσαλῶν," "Ὀρνεᾶται δ'
Corinthians and Phocians from Thessalians Orneates and
ἀπὸ Σικυωνίων," "Ἀμφικτύονες δ' ἀπὸ Φωκέων." ἀλλὰ
from Sicyonians Amphictyons and from Phocians but
Πραξιτέλης, ὡς ἔοικε, μόνος ἠνίασε Κράτητα τῇ ἐρωμένῃ
Praxiteles as it-seems alone annoyed Crates for-the beloved
τυχὼν αὐτόθι δωρεᾶς, ὃν ἐπαινεῖν ὤφειλε Κράτης, ὅτι
having-obtained here a-gift whom to-praise ought Crates because
τοῖς χρυσοῖς βασιλεῦσι τούτοις παρέστησε χρυσῆν ἑταίραν,
to-the golden kings these he-set-beside a-golden courtesan
ἐξονειδίζων τὸν πλοῦτον ὡς οὐδὲν ἔχοντα θαυμάσιον οὐδὲ
reproaching the wealth as nothing having wonderful nor
σεμνόν. δικαιοσύνης γὰρ ἀναθήματα καὶ σωφροσύνης καὶ
august of-justice for offerings and of-temperance and
μεγαλονοίας καλῶς ἔχει τίθεσθαι παρὰ τῷ θεῷ τοὺς
of-magnanimity well it-is to-dedicate beside the god the
βασιλεῖς καὶ τοὺς ἄρχοντας, οὐ χρυσῆς καὶ τρυφώσης
kings and the rulers not of-golden and luxurious
εὐπορίας ἧς μέτεστι καὶ τοῖς αἴσχιστα βεβιωκόσιν.'
abundance of-which there-is-a-share also to-those most-shamefully having-lived
'ἐκεῖνο δ' οὐ λέγεις' εἶπεν ἄτερος τῶν περιηγητῶν 16
that but not you-say said the-other of-the guides
'ὅτι Κροῖσος ἐνταῦθα καὶ τῆς ἀρτοποιοῦ χρυσῆν εἰκόνα
that Croesus here also of-the baker-woman golden image
ποιησάμενος ἀνέθηκε *** πλὴν οὐκ ἐντρυφῶν τῷ ἱερῷ,
having-made dedicated (lacuna) yet not wantoning in-the temple
καλὴν δὲ λαβὼν αἰτίαν καὶ δικαίαν. λέγεται γὰρ Ἀλυάττην
fine but having-taken cause and just it-is-said for Alyattes

τὸν πατέρα τοῦ Κροίσου δευτέραν ἀγαγέσθαι γυναῖκα καὶ
the father — of-Croesus a-second to-have-married wife and
παῖδας ἑτέρους τρέφειν· ἐπιβουλεύουσαν οὖν τῷ Κροίσῳ
children other to-rear plotting then — against-Croesus
τὴν ἄνθρωπον φάρμακον δοῦναι τῇ ἀρτοποιῷ, καὶ
the woman poison to-have-given to-the baker-woman and
κελεῦσαι διαπλάσασαν ἄρτον ἐξ αὐτοῦ τῷ Κροίσῳ
to-have-bidden having-shaped bread from it — to-Croesus
παραθεῖναι τὴν δ' ἀρτοποιὸν κρύφα τῷ Κροίσῳ φράσαι,
to-serve the but baker-woman secretly — to-Croesus to-have-told
παραθεῖναι δὲ τοῖς ἐκείνης παισὶ τὸν ἄρτον. ἀνθ' ὧν
to-have-served and to-the her children the bread in-return-for which
βασιλεύσαντα τὸν Κροῖσον οἷον ἐπὶ μάρτυρι τῷ θεῷ τὴν
having-become-king — Croesus as-it-were before witness the god the
χάριν ἀμείψασθαι τῆς γυναικός, εὖ γε ποιοῦντ' ἐκεῖνον.
favor to-have-repaid of-the woman well indeed doing that-one
ὅθεν, εἶπεν, ἄξιον δὴ καὶ τῶν πόλεων εἴ τι τοιοῦτόν
whence he-said worthy indeed also of-the cities if any such
ἔστιν ἀνάθημα τιμᾶν καὶ ἀγαπᾶν, οἷον τὸ Ὀπουντίων. ἐπεὶ
is offering to-honor and to-cherish such-as the of-Opuntians when
γὰρ οἱ Φωκέων τύραννοι πολλὰ τῶν χρυσῶν καὶ ἀργυρῶν
for the of-Phocians tyrants many of-the golden and silver
ἀναθημάτων συγχέαντες ἔκοψαν νόμισμα καὶ διέσπειραν
offerings having-melted-down struck coinage and scattered-it
εἰς τὰς πόλεις, Ὀπούντιοι συναγαγόντες ὅσον ἀργύριον,
into the cities Opuntians having-collected as-much silver
ὑδρίαν ἔπεμψαν ἐνθάδε τῷ θεῷ καὶ καθιέρωσαν.
a-water-jar sent here to-the god and consecrated-it
ἐγὼ δὲ καὶ Μυριναίους ἐπαινῶ καὶ Ἀπολλωνιάτας θέρη
I and also Myrinaeans praise and Apolloniates harvests
χρυσᾶ δεῦρο πέμψαντας· ἔτι δὲ μᾶλλον Ἐρετριεῖς καὶ
golden hither having-sent still and more Eretrians and

Μάγνητας, ἀνθρώπων ἀπαρχαῖς δωρησαμένους τὸν θεόν, ὡς
Magnetes of-men with-first-fruits having-presented the god as
καρπῶν δοτῆρα καὶ πατρῷον καὶ γενέσιον καὶ φιλάνθρωπον
of-fruits giver and ancestral and generative and humane
αἰτιῶμαι δὲ Μεγαρεῖς, ὅτι μόνοι σχεδὸν ἐνταῦθα λόγχην
I-blame and Megarians because alone almost here a-spear
ἔχοντα τὸν θεὸν ἔστησαν ἀπὸ τῆς μάχης, ἣν Ἀθηναίους μετὰ
holding the god set-up from the battle which Athenians after
τὰ Περσικὰ τὴν πόλιν ἔχοντας αὐτῶν νικήσαντες ἐξέβαλον.
the Persian-wars the city holding their having-defeated they-expelled
ὕστερον μέντοι πλῆκτρον ἀνέθηκαν τῷ θεῷ χρυσοῦν
later however a-plectrum dedicated to-the god golden
ἐπιστήσαντες ὡς ἔοικε Σκυθίνῳ λέγοντι περὶ τῆς λύρας,
having-attended as it-seems to-Scythinus saying about the lyre

ἣν ἁρμόζεται
which tunes
Ζηνὸς εὐειδὴς Ἀπόλλων, πᾶσαν ἀρχὴν καὶ τέλος
of-Zeus fair-formed Apollo every beginning and end
συλλαβών ἔχει δὲ λαμπρὸν πλῆκτρον ἡλίου φάος.
having-gathered has and bright as-plectrum of-sun the-light

ἐπιβάλλοντος δὲ τοῦ Σαραπίωνος εἰπεῖν τι περὶ 17
intending and — Sarapion to-say something about
τούτων, ὁ ξένος· ‘ἡδὺ μέν’ ἔφη ‘τὸ τοιούτων ἀκροᾶσθαι
these the stranger sweet indeed he-said the such to-listen-to
λόγων, ἐμοὶ δ’ ἀναγκαῖόν ἐστι τὴν πρώτην ὑπόσχεσιν
words for-me but necessary it-is the first promise
ἀπαιτῆσαι περὶ τῆς αἰτίας, ἣ πέπαυκε τὴν Πυθίαν ἐν
to-demand about the cause which has-stopped the Pythia in
ἔπεσι καὶ μέτροις ἄλλοις θεσπίζουσαν· ὥστ’, εἰ δοκεῖ, τὰ
verses and meters other prophesying so-that if it-seems-good the

λειπόμενα τῆς θέας ὑπερθέμενοι περὶ τούτων ἀκούσωμεν
remaining of-the sightseeing having-put-off about these let-us-hear
ἐνταῦθα καθίσαντες. οὗτος γάρ ἐστιν ὁ μάλιστα πρὸς
here having-sat-down this for is the most against
τὴν τοῦ χρηστηρίου πίστιν ἀντιβαίνων λόγος· ὡς δυεῖν
the of-the oracle credit opposing argument that of-two
θάτερον, ἢ τῆς Πυθίας τῷ χωρίῳ μὴ πελαζούσης ἐν ᾧ
one-or-the-other either the Pythia the place not approaching in which
τὸ θεῖόν ἐστιν, ἢ τοῦ πνεύματος παντάπασιν ἀπεσβεσμένου
the divine is or the breath altogether having-been-quenched
καὶ τῆς δυνάμεως ἐκλελοιπυίας.' περιελθόντες οὖν ἐπὶ
and the power having-failed having-gone-around then on
τῶν μεσημβρινῶν καθεζόμεθα κρηπίδων τοῦ νεὼ πρὸς τὸ
the southern we-sat steps of-the temple toward the
τῆς Γῆς ἱερὸν τό θ' ὕδωρ *** ἀποβλέποντες· ὥστ'
— of-Earth sanctuary and the water (lacuna) looking so-that
εὐθὺς εἰπεῖν τὸν Βόηθον, ὅτι καὶ ὁ τόπος τῆς ἀπορίας
at-once to-say — Boethus that also the place in-the difficulty
συνεπιλαμβάνεται τῷ ξένῳ. Μουσῶν γὰρ ἦν ἱερὸν
helps-with for-the stranger of-the-Muses for was a-sanctuary
ἐνταῦθα περὶ τὴν ἀναπνοὴν τοῦ νάματος, ὅθεν ἐχρῶντο
here by the outlet of-the spring whence they-used
πρός τε τὰς λοιβὰς τῷ ὕδατι τούτῳ, ὥς φησι Σιμωνίδης
for both the libations the water this as says Simonides

'ἔνθα χερνίβεσσιν εἰρύεται τὸ Μοισᾶν
where for-lustral-water is-drawn the of-the-Muses
καλλικόμων ὑπένερθεν ἁγνὸν ὕδωρ.'
fair-haired from-beneath holy water

μικρῷ δὲ περιεργότερον αὖθις ὁ Σιμωνίδης τὴν Κλειὼ
a-little and more-elaborately again — Simonides — Clio
προσειπών
addressing

‘ἁγνὰν ἐπίσκοπον, χερνίβων’ φησί ‘πολύλιστον
holy overseer of-lustral-waters he-says much-prayed-to
ἀραιόν τέ ἐστιν ἀχρυσόπεπλον ***
thin and is unclad-in-gold (lacuna)
εὐῶδες ἀμβροσίων ἐκ μυχῶν ἐρανὸν ὕδωρ λαβόν.’
fragrant ambrosial out-of recesses lovely water having-taken

οὐκ ὀρθῶς οὖν Εὔδοξος ἐπίστευσε τοῖς Στυγὸς ὕδωρ τοῦτο
not rightly then Eudoxus believed those of-Styx water this
καλεῖσθαι πεφήνασι. τὰς δὲ Μούσας ἱδρύσαντο παρέδρους
to-be-called having-declared the and Muses they-set-up as-assessors
τῆς μαντικῆς καὶ φύλακας αὐτοῦ παρὰ τὸ νᾶμα καὶ
of-the prophecy and guardians of-it by the spring and
τὸ τῆς Γῆς ἱερόν, ἧς λέγεται τὸ μαντεῖον γενέσθαι
the — of-Earth sanctuary whose is-said the oracle to-have-been
διὰ τὴν ἐν μέτροις καὶ μέλεσι χρησμῳδίαν. ἔνιοι δὲ
because-of the in meters and songs oracle-singing some and
καὶ πρῶτον ἐνταῦθά φασιν ἡρῷον μέτρον ἀκουσθῆναι,
also first here say heroic meter to-have-been-heard

‘συμφέρετε πτερά, οἰωνοί, κηρόν τε, μέλισσαι·
bring-together feathers birds wax and bees

ὅτε τῷ θεῷ ἐπιδεᾶ γενομένην ἀποβαλεῖν τὸ σεμνόν.’
when to-the god lacking having-become to-cast-off the majesty

18 ὁ Σαραπίων ‘ἐπιεικέστερα ταῦτ” εἶπεν ‘ὦ Βόηθε, καὶ
— *Sarapion more-reasonable these-things said O Boethus and*
μουσικώτερα· δεῖ γὰρ μὴ μάχεσθαι πρὸς τὸν θεὸν μηδ’
more-musical one-must for not to-fight against the god nor
ἀναιρεῖν μετὰ τῆς μαντικῆς ἅμα τὴν πρόνοιαν καὶ τὸ θεῖον,
to-abolish with the prophecy at-once the providence and the divine
ἀλλὰ τῶν ὑπεναντιοῦσθαι δοκούντων λύσεις ἐπιζητεῖν
but of-the-things to-be-opposed seeming solutions to-seek
τὴν δ’ εὐσεβῆ καὶ πάτριον μὴ προΐεσθαι πίστιν.’ ‘ὀρθῶς’
the and pious and ancestral not to-give-up faith rightly
ἔφην ἐγὼ ‘λέγεις, ἄριστε Σαραπίων· οὐδὲ γὰρ φιλοσοφίαν
I-said I you-speak best Sarapion not-even for philosophy
ἀπεγιγνώσκομεν ὡς ἀνῃρημένην παντάπασι, καὶ διεφθορυῖαν,
we-despaired-of as abolished altogether and destroyed
ὅτι πρότερον μὲν ἐν ποιήμασιν ἐξέφερον οἱ φιλόσοφοι τὰ
because formerly indeed in poems put-forth the philosophers the
δόγματα καὶ τοὺς λόγους, ὥσπερ Ὀρφεὺς καὶ Ἡσίοδος καὶ
doctrines and the arguments as Orpheus and Hesiod and
Παρμενίδης καὶ Ξενοφάνης καὶ Ἐμπεδοκλῆς καὶ Θαλῆς·
Parmenides and Xenophanes and Empedocles and Thales
ὕστερον δ’ ἐπαύσαντο καὶ πέπαυνται χρώμενοι μέτροις
later but they-ceased and have-ceased using meters
πλὴν σοῦ· διὰ σοῦ δ’ αὖθις εἰς φιλοσοφίαν ποιητικὴ
except you through you and again into philosophy poetry
κάτεισιν, ὄρθιον καὶ γενναῖον ἐγκελευομένη τοῖς νέοις. οὐδ’
comes-down lofty and noble exhorting the young nor
ἀστρολογίαν ἀδοξοτέραν ἐποίησαν οἱ περὶ Ἀρίσταρχον
astronomy less-reputable made those around Aristarchus
καὶ Τιμόχαριν καὶ Ἀρίστυλλον καὶ Ἵππαρχον καταλογάδην
and Timocharis and Aristyllus and Hipparchus in-prose
γράφοντες, ἐν μέτροις πρότερον Εὐδόξου καὶ Ἡσιόδου καὶ
writing in meters formerly Eudoxus and Hesiod and

Θαλοῦ γραφόντων, εἴ γε Θαλῆς ἐποίησεν, ὡς ἀληθῶς
Thales writing if at-least Thales composed as truly
εἰπεῖν, τὴν εἰς αὐτὸν ἀναφερομένην Ἀστρολογίαν. Πίνδαρος
to-say the to him attributed Astronomy Pindar
δὲ καὶ περὶ τρόπου μελῳδίας ἀμελουμένου· καθ' αὑτὸν
and also about a-mode of-melody neglected by himself
ἀπορεῖν ὁμολογεῖ, καὶ θαυμάζειν ὅτι ∗∗∗ οὐδὲν γάρ ἐστι
to-be-at-a-loss confesses and to-wonder that (lacuna) nothing for is
δεινὸν οὐδ' ἄτοπον αἰτίας ζητεῖν τῶν τοιούτων μεταβολῶν
terrible nor absurd causes to-seek of-the such changes
ἀναιρεῖν δὲ τὰς τέχνας καὶ τὰς δυνάμεις, ἄν τι κινηθῇ
to-abolish but the arts and the powers if anything be-moved
καὶ παραλλάξῃ τῶν κατὰ ταύτας, οὐ δίκαιον.'
and alter of-the-things according-to them not just
ὑπολαβὼν δ' ὁ Θέων 'ἀλλὰ ταῦτα μέν' εἶπε 'μεγάλας 19
taking-up and — Theon but these-things indeed he-said great
ἔσχηκε τῷ ὄντι παραλλαγὰς καὶ καινοτομίας· τῶν δ'
have-had in-the reality alterations and innovations of-the but
ἐνταῦθα πολλοὺς ἴσμεν χρησμοὺς καὶ τότε καταλογάδην
here many we-know oracles also then in-prose
ἐκφερομένους καὶ περὶ πραγμάτων οὐ τῶν τυχόντων·
issued and about matters not the chance-ones
Λακεδαιμονίοις τε γάρ, ὡς Θουκυδίδης ἱστόρηκε, περὶ
to-Lacedaemonians both for as Thucydides has-related about
τοῦ πρὸς Ἀθηναίους πολέμου χρωμένοις ἀνεῖλε νίκην
the against Athenians war consulting be-ordained victory
καὶ κράτος, καὶ βοηθήσειν αὐτὸς καὶ παρακαλούμενος καὶ
and mastery and to-help himself both called-upon and
ἀπαράκλητος· καὶ Παυσανίαν εἰ μὴ καταγάγοιεν "ἀργυρέᾳ
uncalled and Pausanias if not they-should-bring-back with-a-silver
ἐυλάκᾳ ἐυλάξειν" Ἀθηναίοις δὲ περὶ τῆς ἐν Σικελίᾳ
plowshare to-plow to-Athenians and about the in Sicily

μαντευομένοις στρατιᾶς προσέταξε τὴν ἐξ Ἐρυθρῶν ἱέρειαν
consulting expedition he-commanded the from Erythrae priestess
ἀνάγειν τῆς Ἀθηνᾶς· ἐκαλεῖτο δ' Ἡσυχία τὸ γύναιον.
to-bring-up — of-Athena was-called and Hesychia the woman
Δεινομένους δὲ τοῦ Σικελιώτου μαντευομένου περὶ τῶν
Deinomenes and the Sicilian consulting about the
υἱέων, ἀνεῖλεν ὡς οἱ τρεῖς τυραννήσοιεν· ὑποτυχόντος δὲ
sons he-ordained that the three would-be-tyrants having-replied and
τοῦ Δεινομένους "οἰμωξόμενοί γ' ὦ δέσποτ' Ἄπολλον,"
— Deinomenes going-to-wail at-least O lord Apollo
καὶ τοῦθ' οἱ ἔφη διδόναι καὶ προσαναιρεῖν. ἴστε
and this to-him he-said to-give and to-ordain-besides you-know
τοίνυν, ὅτι Γέλων μὲν ὑδρωπιῶν Ἱέρων δὲ λιθιῶν
then that Gelon indeed being-dropsical Hiero and having-the-stone
ἐτυράννησεν ὁ δὲ τρίτος Θρασύβουλος ἐν στάσεσι καὶ
was-tyrant the and third Thrasybulus in factions and
πολέμοις γενόμενος χρόνον οὐ πολὺν ἐξέπεσε τῆς ἀρχῆς.
wars having-been time not long was-driven-out of-the rule
Προκλῆς τοίνυν ὁ Ἐπιδαύρου τύραννος ἄλλους τε πολλοὺς
Procles then the of-Epidaurus tyrant others both many
ὠμῶς καὶ παρανόμως ἀνεῖλε καὶ Τίμαρχον ἀπ' Ἀθηνῶν
cruelly and lawlessly killed and Timarchus from Athens
παραγενόμενον μετὰ χρημάτων πρὸς αὐτὸν ὑποδεξάμενος
having-come with money to him having-received
καὶ φιλοφρονηθεὶς ἀπέκτεινε, καὶ τὸ σῶμα κατεπόντισεν
and having-treated-kindly killed and the body sank
ἐμβαλὼν εἰς φορμόν· ἔπραξε δὲ ταῦτα διὰ Κλεάνδρου
having-put-it into a-basket he-did and these-things through Cleander
τοῦ Αἰγινήτου, τῶν ἄλλων ἀγνοούντων. ὕστερον δὲ
the Aeginetan the others not-knowing later and
τῶν πραγμάτων αὐτῷ ταραττομένων, ἔπεμψεν ἐνταῦθα
the affairs for-him being-troubled he-sent here

Κλεότιμον τὸν ἀδελφὸν ἐν ἀπορρήτῳ μαντευσόμενον
Cleotimus the brother in secret going-to-consult
περὶ φυγῆς αὐτοῦ καὶ μεταστάσεως. ἀνεῖλεν οὖν ὁ θεὸς
about flight his and removal ordained then the god
διδόναι Προκλεῖ φυγὴν καὶ μετάστασιν, ὅπου τὸν φορμὸν
to-grant to-Procles flight and removal where the basket
ἐκέλευσε καταθέσθαι τὸν Αἰγινήτην ξένον ἢ ὅπου τὸ
he-bade to-deposit the Aeginetan guest-friend or where the
κέρας ἀποβάλλει ὁ ἔλαφος. συνεὶς οὖν ὁ τύραννος,
horn casts the deer having-understood then the tyrant
ὅτι κελεύει καταποντίζειν αὑτὸν ἢ κατορύττειν ὁ θεὸς
that bids to-sink himself or to-bury the god
(οἱ γὰρ ἔλαφοι κατορύττουσι καὶ ἀφανίζουσι κατὰ τῆς
the for deer bury and make-disappear in the
γῆς ὅταν ἐκπέσῃ τὸ κέρας), ἐπέσχεν ὀλίγον χρόνον,
earth when falls the horn he-held-off a-little time
εἶτα τῶν πραγμάτων παντάπασι μοχθηρῶν γενομένων,
then the affairs altogether bad having-become
ἐξέπεσε. λαβόντες δ' αὐτὸν οἱ τοῦ Τιμάρχου φίλοι
he-was-driven-out having-caught and him the — of-Timarchus friends
καὶ διαφθείραντες ἐξέβαλον τὸν νεκρὸν εἰς τὴν θάλασσαν.
and having-killed threw the corpse into the sea
ὃ δ' ἐστὶ μέγιστον, αἱ ῥῆτραι, δι' ὧν ἐκόσμησε
what and is greatest the rhetras through which ordered
τὴν Λακεδαιμονίων πολιτείαν Λυκοῦργος, ἐδόθησαν αὐτῷ
the of-Lacedaemonians constitution Lycurgus were-given to-him
καταλογάδην. Ἀλυρίου τοίνυν καὶ Ἡροδότου καὶ Φιλοχόρου
in-prose Alyrius then and Herodotus and Philochorus
καὶ Ἴστρου, τῶν μάλιστα τὰς ἐμμέτρους μαντείας
and Ister those most the metrical prophecies
φιλοτιμηθέντων συναγαγεῖν, ἄνευ μέτρου χρησμοὺς
having-been-ambitious to-collect without meter oracles

γεγραφότων, Θεόπομπος οὐδενὸς ἧττον ἀνθρώπων
having-written Theopompus than-no-one less of-men
ἐσπουδακὼς περὶ τὸ χρηστήριον, ἰσχυρῶς ἐπιτετίμηκε τοῖς
having-been-zealous about the oracle strongly has-censured those
μὴ νομίζουσι κατὰ τὸν τότε χρόνον ἔμμετρα τὴν Πυθίαν
not thinking in the then time in-meter the Pythia
θεσπίζειν· εἶτα τοῦτο βουλόμενος ἀποδεῖξαι, παντάπασιν
to-prophesy then this wishing to-prove altogether
ὀλίγων χρησμῶν ηὐπόρηκεν, ὡς τῶν ἄλλων καὶ τότ᾽
few oracles has-been-able-to-find as the others also then
ἤδη καταλογάδην ἐκφερομένων.᾽
already in-prose being-issued

V · THE INSTRUMENT AND THE VOICE

Theon answers that the god is not the poet: as the soul is the god's instrument, it shows his thought mixed with its own nature, as the moon reflects the sun. The Pythia, reared in a poor farmer's house without art or training, comes to the god a virgin in soul, and inspiration works on each nature as it is, as Athena uses each hero for his gift. In earlier ages bodies and temperaments inclined to verse, and love, which stirs a latent gift and does not implant it, filled banquets and books with song.

20 ‘ἔνιοι δὲ καὶ νῦν μετὰ μέτρων ἐκτρέχουσιν ὧν ἕνεκα καὶ
some and also now with meters run-out of-which on-account also
πρᾶγμα περιβόητον πεποίηκε. μισογύνου γὰρ Ἡρακλέους
an-affair notorious has-made of-woman-hating for Heracles
ἱερόν ἐστιν ἐν τῇ Φωκίδι, καὶ νομίζεται τὸν ἱερώμενον
a-temple is in — Phocis and it-is-customary the officiating
ἐν τῷ ἐνιαυτῷ γυναικὶ μὴ ὁμιλεῖν· διὸ καὶ πρεσβύτας
in the year with-a-woman not to-consort wherefore also old-men
ἐπιεικῶς ἱερεῖς ἀποδεικνύουσι. πλὴν ἔμπροσθεν ὀλίγῳ χρόνῳ
generally priests they-appoint however before a-little time

νεανίας οὐ πονηρὸς ἀλλὰ φιλότιμος, ἐρῶν παιδίσκης,
a-young-man not wicked but ambitious loving a-girl
ἔλαβε τὴν ἱερωσύνην καὶ τὸ πρῶτον ἦν ἐγκρατὴς ἑαυτοῦ
took the priesthood and the first was master-of himself
καὶ ἔφευγε τὴν ἄνθρωπον ἀναπαυομένῳ δ' αὐτῷ ποτε μετὰ
and avoided the woman resting and him once after
πότον καὶ χορείαν προσπεσοῦσαν διεπράξατο. φοβούμενος
drinking and dancing having-fallen-upon she-had-her-way fearing
οὖν καὶ ταραττόμενος ἐπὶ τὸ μαντεῖον κατέφυγε, καὶ
then and being-troubled to the oracle he-fled-for-refuge and
περὶ τῆς ἁμαρτίας ἠρώτα τὸν θεὸν εἴ τις εἴη
about the sin asked the god whether some might-be
παραίτησις ἢ λύσις· ἔλαβε δὲ τόνδε τὸν χρησμὸν
pardon or release he-received and this the oracle

ἅπαντα τἀναγκαῖα συγχωρεῖ θεός
all necessary-things permits god

οὐ μὴν ἀλλὰ δοὺς ἄν τις, ὡς οὐδὲν ἄνευ μέτρου
not indeed but having-granted — one that nothing without meter
θεσπίζεται καθ' ἡμᾶς, μᾶλλον διαπορήσει περὶ τῶν παλαιῶν
is-prophesied in our-time rather will-be-perplexed about the ancients
ποτὲ μὲν ἐν μέτροις ποτὲ δ' ἄνευ μέτρων διδόντων τὰς
at-times indeed in meters at-times and without meters giving the
ἀποκρίσεις. ἔστι δ' οὐδέτερον, ὦ παῖ, παράλογον, μόνον
answers is but neither O child unreasonable only
ἂν ὀρθὰς καὶ καθαρὰς περὶ τοῦ θεοῦ δόξας ἔχωμεν, καὶ
if right and pure about the god opinions we-have and
μὴ νομίζωμεν αὐτὸν ἐκεῖνον εἶναι τὸν τὰ ἔπη συντιθέντα
not we-think him that-one to-be the-one the verses composing

πρότερον καὶ νῦν ὑποβάλλοντα τῇ Πυθίᾳ τοὺς χρησμούς,
formerly and now prompting to-the Pythia the oracles
ὥσπερ ἐκ προσωπείων φθεγγόμενον.'
as from masks speaking

21 'ἀλλ' αὖθις ἄξιον μέν ἐστι διὰ μακροτέρων εἰπεῖν τι
but again worth indeed it-is at more-length to-say something
καὶ πυθέσθαι περὶ τούτων, τὰ δὲ νῦν ἐν βραχεῖ μαθόντες
and to-learn about these-things for but now in brief having-learned
διαμνημονεύωμεν ὡς σῶμα μὲν ὀργάνοις χρῆται πολλοῖς
let-us-remember that body indeed instruments uses many
αὐτῷ δὲ σώματι ψυχὴ καὶ μέρεσι τοῖς σώματος ψυχὴ δ'
itself and the-body the-soul and parts the of-body soul and
ὄργανον θεοῦ γέγονεν ὀργάνου δ' ἀρετὴ μάλιστα μιμεῖσθαι
instrument of-god has-become of-instrument and excellence most to-imitate
τὸ χρώμενον ᾗ πέφυκε δυνάμει καὶ παρέχειν τὸ
the user by-what it-has-by-nature power and to-furnish the
ἔργον αὐτοῦ τοῦ νοήματος ἐν αὐτῷ δυναμένη, δεικνύναι
work of-very the thought in itself being-able to-show
δ' οὐχ οἷον ἐν τῷ δημιουργῷ καθαρὸν καὶ ἀπαθὲς καὶ
but not as in the craftsman pure and impassive and
ἀναμάρτητον, ἀλλὰ μεμιγμένον πολλῷ τῷ ἀλλοτρίῳ·
faultless but mixed with-much the foreign
καθ' ἑαυτὸ γὰρ ἄδηλον ἡμῖν, ἕτερον δὲ καὶ δι' ἑτέρου
by itself for unclear to-us other and also through another
φαινόμενον ἀναπίμπλαται τῆς ἐκείνου φύσεως. καὶ κηρὸν
appearing it-is-filled of-the its nature and wax
μὲν ἐῶ καὶ χρυσὸν ἄργυρόν τε καὶ χαλκόν, ὅσα
indeed I-pass-over and gold silver both and bronze whatever
τ' ἄλλα πλαττομένης οὐσίας εἴδη δέχεται μὲν ἰδέαν
and other of-molded substance forms receive indeed impression
μίαν ἐκτυπουμένης ὁμοιότητος, ἄλλο δ' ἄλλην ἀφ' ἑαυτοῦ
one of-the-stamped likeness other but another from itself

τῷ μιμήματι διαφορὰν προστίθησι καὶ τὰς ἐν κατόπτροις
to-the copy difference adds and the in mirrors
ἐπιπέδοις τε καὶ κοίλοις καὶ περιηγέσι φασμάτων καὶ
flat both and hollow and round of-phantoms and
εἰδώλων ἀφ' ἑνὸς εἴδους μυρίας παρατυπώσεις.
images from one form countless distortions
καὶ γάρ εἰσι *** οὐδὲν οὔτε μᾶλλον τὴν ἰδέαν ἔοικεν οὔθ'
and for there-are (lacuna) nothing neither more the form resembles nor
ὡς ὄργανον χρῆσθαι φύσει γέγονεν εὐπειθέστερον σελήνης·
as instrument to-use by-nature has-become more-obedient than-the-moon
λαμβάνουσα δὲ παρ' ἡλίου τὸ λαμπρὸν καὶ πυρωπὸν οὐχ
receiving and from sun the brightness and fieriness not
ὅμοιον ἀποπέμπει πρὸς ἡμᾶς, ἀλλὰ μιχθὲν αὐτῇ καὶ
like sends-on to us but having-been-mixed with-her both
χρόαν μετέβαλε καὶ δύναμιν ἔσχεν ἑτέραν· ἡ δὲ θερμότης
color changed and power had other the and heat
καὶ παντάπασιν ἐξοίχεται καὶ προλέλοιπε τὸ φῶς ὑπ'
even altogether departs and has-forsaken the light through
ἀσθενείας. οἶμαι δὲ σὲ γιγνώσκειν τὸ παρ' Ἡρακλείτῳ
weakness I-think and you to-know the by Heraclitus
λεγόμενον ὡς "ὁ ἄναξ, οὗ τὸ μαντεῖόν ἐστι τὸ ἐν
said that the lord whose the oracle is the in
Δελφοῖς, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει." πρόσλαβε
Delphi neither speaks nor conceals but signifies add
δὲ τούτοις εὖ λεγομένοις καὶ νόησον τὸν ἐνταῦθα θεὸν
and to-these well spoken also conceive the here god
χρώμενον τῇ Πυθίᾳ πρὸς ἀκοήν, καθὼς ἥλιος χρῆται
using the Pythia for hearing as sun uses
σελήνῃ πρὸς ὄψιν· δείκνυσι μὲν γὰρ καὶ ἀναφαίνει τὰς
moon for sight shows indeed for and reveals the
αὐτοῦ νοήσεις, μεμιγμένας δὲ δείκνυσι διὰ σώματος θνητοῦ
his-own thoughts mixed but shows-them through body mortal

καὶ ψυχῆς ἡσυχίαν ἄγειν μὴ δυναμένης μηδὲ τῷ κινοῦντι
and soul quiet to-keep not able nor to-the mover
παρέχειν ἑαυτὴν ἀκίνητον ἐξ αὑτῆς καὶ καθεστῶσαν, ἀλλ᾽
to-offer itself unmoved of itself and settled but
ὥσπερ ἐν σάλῳ ψοφοῦσαν καὶ συμπλεκομένην τοῖς ἐν
as in swell making-noise and entangled with-the in
αὑτῇ κινήμασι καὶ πάθεσιν ἐπιταράττουσιν αὐτήν.
itself motions and passions troubling it
ὡς γὰρ οἱ δῖνοι τῶν ἅμα κύκλῳ καταφερομένων
as for the whirlpools of-the at-once in-a-circle being-carried-down
σωμάτων οὐκ ἐπικρατοῦσι βεβαίως, ἀλλὰ κύκλῳ μὲν ὑπ᾽
bodies not prevail firmly but in-a-circle indeed by
ἀνάγκης φερομένων κάτω δὲ φύσει ῥεπόντων γίγνεταί τις
necessity being-carried downward and by-nature inclining there-arises some
ἐξ ἀμφοῖν ταραχώδης καὶ παράφορος ἑλιγμός, οὕτως ὁ
from both turbulent and erratic spiral so the
καλούμενος ἐνθουσιασμὸς ἔοικε μῖξις εἶναι κινήσεων δυεῖν,
so-called inspiration seems a-mixture to-be of-motions two
τὴν μὲν ὡς πέπονθε τῆς ψυχῆς ἅμα τὴν δ᾽ ὡς
the(-one) indeed as it-is-affected of-the soul at-the-same-time the(-other) and as
πέφυκε κινουμένης. ὅπου γὰρ ἀψύχοις σώμασι καὶ κατὰ
it-is-by-nature moving where for soulless bodies and in
ταὐτὰ μονίμοις οὐκ ἔστι χρήσασθαι παρ᾽ ὃ πέφυκε
the-same-way stable not it-is-possible to-use contrary-to what is-its-nature
βιαζόμενον, οὐδὲ κινῆσαι σφαιρικῶς κύλινδρον ἢ κυβικῶς ἢ
forcing nor to-move spherically a-cylinder or cubically or
λύραν αὐλητικῶς ἢ σάλπιγγα κιθαριστικῶς· ἀλλ᾽ οὐχ ἕτερον
a-lyre like-a-flute or a-trumpet like-a-lyre but not other
ὡς ἔοικε τὸ τεχνικῶς ἑκάστῳ χρῆσθαι καὶ ὡς πέφυκεν· ἦπου
as it-seems the skillfully to-each to-use and as it-is-by-nature surely
τὸ ἔμψυχον καὶ αὐτοκίνητον ὁρμῆς τε καὶ λόγου μετέχον
the animate and self-moving of-impulse both and of-reason partaking

ἄλλως ἄν τις ἢ κατὰ τὴν ἐν αὐτῷ προϋπάρχουσαν ἕξιν
otherwise — one than according-to the in it preexisting state
ἢ δύναμιν ἢ φύσιν μεταχειρίσαιτο, μουσικῶς κινῶν νοῦν
or power or nature would-handle musically moving a-mind
ἄμουσον ἢ γραμματικῶς τὸν ἀγράμματον ἢ λογίως τὸν
unmusical or grammatically the illiterate or eloquently the-one
ἐν λόγοις ἀθεώρητον καὶ ἀνάσκητον; οὐκ ἔστιν εἰπεῖν.'
in speeches unpracticed and untrained not it-is-possible to-say
'μαρτυρεῖ δέ μοι καὶ Ὅμηρος, αἰτίας μὲν "ἄνευ θεοῦ" 22
bears-witness and for-me also Homer cause indeed without god
οὐδὲν ὡς ἔπος εἰπεῖν ὑποτιθέμενος περαινόμενον, οὐ μὴν
nothing as a-word to-say supposing being-accomplished not indeed
πᾶσι πρὸς πάντα χρώμενον ποιῶν τὸν θεόν, ἀλλ' ἑκάστῳ
all for all-purposes using making the god but each
καθ' ἣν ἔχει τέχνην ἢ δύναμιν. ἢ γὰρ οὐχ ὁρᾷς,
according-to what he-has art or power or for not do-you-see
εἶπεν, ὦ φίλε Διογενιανέ, τὴν Ἀθηνᾶν, ὅτε πεῖσαι βούλεται
he-said O dear Diogenianus — Athena when to-persuade she-wishes
τοὺς Ἀχαιούς, τὸν Ὀδυσσέα παρακαλοῦσαν, ὅτε συγχέαι τὰ
the Achaeans — Odysseus summoning when to-confound the
ὅρκια, τὸν Πάνδαρον ζητοῦσαν, ὅτε τρέψασθαι τοὺς Τρῶας,
oaths — Pandarus seeking when to-rout the Trojans
ἐπὶ τὸν Διομήδην βαδίζουσαν; ὁ μὲν γὰρ εὔρωστος καὶ
to — Diomedes going the indeed for robust and
μάχιμος ὁ δὲ τοξικὸς καὶ ἀνόητος ὁ δὲ δεινὸς
warlike the-other and archer and foolish the-other and clever

εἰπεῖν καὶ φρόνιμος. οὐ γὰρ εἶχεν Ὅμηρος τὴν αὐτὴν
to-speak and prudent not for had Homer the same
Πινδάρῳ διάνοιαν, εἴ γε Πίνδαρος ἦν ὁ ποιήσας
as-Pindar thought if indeed Pindar was the-one having-composed

θεοῦ θέλοντος, κἂν ἐπὶ ῥιπὸς πλέοις·
god willing even on a-mat you-could-sail

ἀλλ' ἐγίγνωσκεν ἄλλας πρὸς ἄλλα δυνάμεις καὶ φύσεις
but he-knew different for different-things powers and natures
γεγενημένας, ὧν ἑκάστη κινεῖται διαφόρως, κἂν ἓν ᾖ
having-come-to-be of-which each is-moved differently even-if one be
τὸ κινοῦν ἁπάσας. ὥσπερ οὖν τὸ κινοῦν τὸ πεζὸν οὐ
the mover all as then the mover the walking not
δύναται κινῆσαι πτητικῶς, οὐδὲ τορῶς τὸ τραυλὸν οὐδ'
is-able to-move flyingly nor clearly the lisping nor
εὐφώνως τὸ ἰσχνόφωνον ἀλλὰ καὶ τὸν Βάττον, οἶμαι,
sweetly the thin-voiced but also — Battus I-think
διὰ τοῦτ' ἐπὶ τὴν φωνὴν παραγενόμενον εἰς Λιβύην
because-of this for the voice having-come to Libya
ἔπεμψεν οἰκιστήν, ὅτι τραυλὸς μὲν ἦν καὶ ἰσχνόφωνος
he-sent as-founder because lisping indeed he-was and thin-voiced
βασιλικὸς δὲ καὶ πολιτικὸς καὶ φρόνιμος· οὕτως ἀδύνατον
kingly but and statesmanlike and prudent so impossible
διαλέγεσθαι ποιητικῶς τὸν ἀγράμματον καὶ ἀνήκοον
to-converse poetically the illiterate and unacquainted
ἐπῶν. ὥσπερ ἡ νῦν τῷ θεῷ λατρεύουσα γέγονε μὲν
with-verses as the now the god serving has-been indeed
εἴ τις ἄλλος ἐνταῦθα νομίμως καὶ καλῶς καὶ βεβίωκεν
if anyone else here lawfully and finely and has-lived
εὐτάκτως· τραφεῖσα δ' ἐν οἰκίᾳ γεωργῶν πενήτων, οὔτ'
orderly reared but in a-house of-farmers poor neither

ἀπὸ τέχνης οὐδὲν οὔτ' ἀπ' ἄλλης τινὸς ἐμπειρίας καὶ
from art anything nor from other any experience and
δυνάμεως ἐπιφερομένη κάτεισιν εἰς τὸ χρηστήριον, ἀλλ'
power bringing goes-down into the oracle but
ὥσπερ ὁ Ξενοφῶν οἴεται δεῖν ἐλάχιστα τὴν νύμφην
as — Xenophon thinks to-be-necessary the-least the bride
ἰδοῦσαν ἐλάχιστα δ' ἀκούσασαν εἰς ἀνδρὸς βαδίζειν,
having-seen the-least and having-heard to a-husband's to-go
οὕτως ἄπειρος καὶ ἀδαὴς ὀλίγου δεῖν ἁπάντων καὶ
so inexperienced and ignorant of-little to-lack of-everything and
παρθένος ὡς ἀληθῶς τὴν ψυχὴν τῷ θεῷ σύνεστιν. ἀλλ'
virgin as truly the soul with-the god she-consorts but
ἡμεῖς ἐρωδιοῖς οἰόμεθα καὶ τροχίλοις καὶ κόραξι χρῆσθαι
we with-herons think and wrens and ravens to-use
φθεγγομένοις σημαίνοντα τὸν θεόν, καὶ οὐκ ἀξιοῦμεν,
uttering signifying the god and not we-think-fit
ᾗ θεῶν ἄγγελοι καὶ κήρυκές εἰσι, λογικῶς ἕκαστα καὶ
insofar-as of-gods messengers and heralds they-are rationally each-thing and
σαφῶς φράζειν τὴν δὲ τῆς Πυθίας φωνὴν καὶ διάλεκτον
clearly to-tell the and of-the Pythia voice and diction
ὥσπερ *** ἐκ θυμέλης, οὐκ ἀνήδυντον οὐδὲ λιτὴν
as (lacuna) from orchestra not unseasoned nor plain
ἀλλ' ἐν μέτρῳ καὶ ὄγκῳ καὶ πλάσματι καὶ μεταφοραῖς
but in meter and pomp and modulation and metaphors
ὀνομάτων καὶ μετ' αὐλοῦ φθεγγομένην παρέχειν ἀξιοῦμεν.'
of-words and with pipe uttering to-furnish we-think-fit
'τί οὖν φήσομεν περὶ τῶν παλαιῶν; οὐχ ἓν ἀλλὰ πλείονα, 23
what then shall-we-say about the ancients not one but more-things
οἶμαι. πρῶτον μὲν γάρ, ὥσπερ εἴρηται, τὰ πλεῖστα κἀκεῖναι
I-think first indeed for as has-been-said the most those-too
καταλογάδην ἀπεφθέγγοντο. δεύτερον δὲ καὶ σωμάτων
in-prose spoke secondly and also of-bodies

ἤνεγκε κράσεις καὶ φύσεις ὁ χρόνος ἐκεῖνος εὔρουν τι
bore temperaments and natures the time that easy-flowing something
καὶ φορὸν ἐχούσας πρὸς ποίησιν, αἷς εὐθὺς ἐπεγίγνοντο
and conducive having for poetry on-which at-once arose
προθυμίαι καὶ ὁρμαὶ καὶ παρασκευαὶ ψυχῆς ἑτοιμότητα
eagernesses and impulses and preparations of-soul readiness
ποιοῦσαι μικρᾶς ἔξωθεν ἀρχῆς καὶ παρατροπῆς τοῦ
producing small from-outside beginning and turning of-the
φανταστικοῦ δεομένην, ὡς εὐθὺς ἕλκεσθαι πρὸς τὸ οἰκεῖον
imagination needing so-that at-once to-be-drawn to the congenial
οὐ μόνον, ὡς λέγει Φιλῖνος, ἀστρολόγους καὶ φιλοσόφους,
not only as says Philinus astronomers and philosophers
ἀλλ' ἐν οἴνῳ τε πολλῷ καὶ πάθει γιγνομένων, οἴκτου
but in wine both much and emotion coming pity
τινὸς ὑπορρυέντος ἢ χαρᾶς προσπεσούσης, ὠλίσθανον εἰς
some having-stolen-in or joy having-befallen they-slipped into
"ἐνῳδὸν *** γῆρυν" ἐρωτικῶν τε κατεπίμπλαντο μέτρων
songful (lacuna) voice of-love both were-filled meters
καὶ ᾀσμάτων τὰ συμπόσια καὶ τὰ βιβλία γραμμάτων.
and songs the drinking-parties and the books of-writings
ὁ δ' Εὐριπίδης εἰπὼν ὡς "ἔρως ποιητὴν διδάσκει,
— and Euripides having-said that love a-poet teaches
κἂν ἄμουσος ᾖ τὸ πρίν" ἐνενόησεν, ὅτι ποιητικὴν καὶ
even-if unmusical he-be the before understood that poetic and
μουσικὴν Ἔρως δύναμιν οὐκ ἐντίθησιν, ἐνυπάρχουσαν δὲ
musical Love power not puts-in being-present and
κινεῖ καὶ ἀναθερμαίνει λανθάνουσαν καὶ ἀργοῦσαν.
he-stirs and warms-up lying-hidden and idle
ἢ μηδένα νῦν ἐρᾶν, ὦ ξένε, λέγωμεν, ἀλλὰ φροῦδον
or no-one now to-love O stranger let-us-say but gone
οἴχεσθαι τὸν ἔρωτα, ὅτι μέτροις οὐδεὶς οὐδ' ᾠδαῖς "ῥίμφα
to-be-departed the love because with-meters no-one nor with-songs swiftly

παιδείους" ὡς Πίνδαρος ἔφη "τοξεύει μελιγάρεας ὕμνους;"
boyish as Pindar said shoots honey-voiced hymns
ἀλλ' ἄτοπον· ἔρωτες γὰρ ἔτι πολλοὶ τῶν ἀνθρώπων
but absurd loves for still many of-the men
ἐπιστρέφονται, ψυχαῖς δ' ὁμιλοῦντες οὐκ εὐφυῶς οὐδ' ἑτοίμως
visit souls but consorting-with not naturally nor readily
πρὸς μουσικὴν ἐχούσαις, ἄναυλοι μὲν καὶ ἄλυροι λάλοι δ'
toward music being without-pipe indeed and without-lyre talkative but
οὐδὲν ἧττόν εἰσι καὶ διάπυροι τῶν παλαιῶν· ὅτι οὐδ'
nothing less are and fiery than-the ancients because not-even
ὅσιον εἰπεῖν ἢ καλὸν ὡς ἀνέραστος ἦν ἡ Ἀκαδήμεια καὶ ὁ
holy to-say or fine that loveless was — Academy and the
Σωκράτους καὶ Πλάτωνος χορός, ὧν λόγοις μὲν ἐρωτικοῖς
of-Socrates and of-Plato chorus whose discourses indeed erotic
ἐντυχεῖν ἔστι, ποιήματα δ' οὐκ ἀπολελοίπασι. τί δ'
to-come-upon is-possible poems but not they-have-left what and
ἀπολείπει τοῦ λέγοντος ἐρωτικὴν μόνην γεγονέναι Σαπφὼ
falls-short-of the-one saying erotic alone to-have-been Sappho
γυναικῶν ὁ μαντικὴν φάσκων μόνην γεγονέναι Σίβυλλαν
of-women the-one prophetic saying alone to-have-been Sibyl
καὶ Ἀριστονίκαν καὶ ὅσαι διὰ μέτρων ἐθεμίστευσαν;
and Aristonica and as-many-as through meters prophesied
"ὁ μὲν γὰρ οἶνος" ὡς ἔλεγε Χαιρήμων "τοῖς τρόποις
the indeed for wine as said Chaeremon with-the manners
κεράννυται τῶν πινόντων" ὁ δὲ μαντικὸς ἐνθουσιασμός,
is-mixed of-those drinking the and prophetic inspiration
ὥσπερ ὁ ἐρωτικός, χρῆται τῇ ὑποκειμένῃ δυνάμει καὶ
as the erotic uses the underlying power and
κινεῖ τῶν δεξαμένων ἕκαστον καθ' ὃ πέφυκεν.'
moves of-those having-received each according-to what it-is-by-nature

Theon argues that speech, like coinage, changes its currency: history and philosophy have come down from verse to prose, and so the god has the Pythia speak plainly. Meter had been suspected as a cloak for ambiguity and a trade of charlatans. Ambiguity once shielded the prophets from the cities and tyrants who consulted on great matters, and verse had aided memory for founders seeking distant sites. Now questions are small and private, and Delphi itself, prosperous again, shows the god present. Those who miss the riddles are like children preferring rainbows to the sun.

24 ‘οὐ μὴν ἀλλὰ καὶ τὸ τοῦ θεοῦ καὶ τῆς προνοίας
not indeed but also the of-the god and of-the providence
σκοποῦντες, ὀψόμεθα πρὸς τὸ βέλτιον γεγενημένην τὴν
considering we-shall-see for the better having-come-about the
μεταβολήν. ἀμοιβῇ γὰρ ἔοικε νομίσματος ἡ τοῦ λόγου
change exchange for resembles of-coinage the of-the speech
χρεία, καὶ δόκιμον καὶ αὐτοῦ τὸ σύνηθές ἐστι καὶ γνώριμον,
use and approved also of-it the customary is and familiar
ἄλλην ἐν ἄλλοις χρόνοις ἰσχὺν λαμβάνοντος. ἦν οὖν ὅτε
other in other times force taking there-was then when
λόγου νομίσμασιν ἐχρῶντο μέτροις καὶ μέλεσι καὶ ᾠδαῖς,
of-speech as-coinages they-used meters and songs and odes
πᾶσαν μὲν ἱστορίαν καὶ φιλοσοφίαν πᾶν δὲ πάθος ὡς
all indeed history and philosophy all and emotion as
ἁπλῶς εἰπεῖν καὶ πρᾶγμα σεμνοτέρας φωνῆς δεόμενον εἰς
simply to-say and matter more-solemn voice needing into
ποιητικὴν καὶ μουσικὴν ἄγοντες. οὐ γὰρ μόνον νῦν ὀλίγοι
poetry and music bringing not for only now few
μόλις ἐπαΐουσι, τότε δὲ πάντες ἠκροῶντο καὶ ἔχαιρον
scarcely understand then but all listened and delighted
ᾀδομένοις “μηλοβόται τ’ ἀρόται τ’ ὀρνιχολόχοι τε” κατὰ
in-things-sung shepherds and plowmen and bird-catchers and according-to

Πίνδαρον ἀλλ᾽ ὑπὸ τῆς πρὸς ποιητικὴν ἐπιτηδειότητος οἱ
Pindar but through the toward poetry aptitude the
πλεῖστοι διὰ λύρας καὶ ᾠδῆς ἐνουθέτουν ἐπαρρησιάζοντο
most by lyre and song admonished spoke-freely
παρεκελεύοντο, μύθους καὶ παροιμίας ἐπέραινον, ἔτι δ᾽
exhorted myths and proverbs composed still and
ὕμνους θεῶν εὐχὰς παιᾶνας ἐν μέτροις ἐποιοῦντο καὶ
hymns of-gods prayers paeans in meters they-made and
μέλεσιν οἱ μὲν δι᾽ εὐφυΐαν οἱ δὲ διὰ συνήθειαν.
songs some indeed through natural-gift others and through habit
οὐκοῦν οὐδὲ μαντικῇ κόσμου καὶ χάριτος ἐφθόνει ὁ θεὸς
therefore not-even prophecy of-ornament and of-grace begrudged the god
οὐδ᾽ ἀπήλαυνεν ἐνθένδε τιμωμένην μοῦσαν τοῦ τρίποδος,
nor drove-away from-here honored muse of-the tripod
ἀλλ᾽ ἐπήγετο μᾶλλον ἐγείρων τὰς ποιητικὰς φύσεις καὶ
but brought-her-in rather awakening the poetic natures and
ἀσπαζόμενος, αὐτός τε φαντασίας ἐνεδίδου καὶ συνεξώρμα
welcoming himself both visions put-in and joined-in-rousing
τὸ σοβαρὸν καὶ λόγιον ὡς ἁρμόττον καὶ θαυμαζόμενον. ἐπεὶ
the impressive and eloquent as fitting and admired when
δέ, τοῦ βίου μεταβολὴν ἅμα ταῖς τύχαις καὶ ταῖς φύσεσι
and of-the life change together-with the fortunes and the natures
λαμβάνοντος, ἐξωθοῦσα τὸ περιττὸν ἡ χρεία κρωβύλους τε
taking thrusting-out the superfluous the need topknots both
χρυσοῦς ἀφῄρει καὶ ξυστίδας μαλακὰς ἀπημφίαζε καί που
golden removed and robes soft stripped-off and perhaps
καὶ κόμην σοβαρωτέραν ἀπέκειρε καὶ ὑπέλυσε κόθορνον, οὐ
also hair more-pompous cut-off and unloosed the-buskin not
φαύλως ἐθιζομένων ἀντικαλλωπίζεσθαι πρὸς τὴν πολυτέλειαν
badly being-accustomed to-pride-themselves against the extravagance
εὐτελείᾳ καὶ τὸ ἀφελὲς καὶ λιτὸν ἐν κόσμῳ τίθεσθαι
on-cheapness and the plain and simple in ornament to-count

μᾶλλον ἢ τὸ σοβαρὸν καὶ περίεργον· οὕτω τοῦ λόγου
rather than the pompous and overwrought so of-the speech
συμμεταβάλλοντος ἅμα καὶ συναπολυομένου, κατέβη
changing-along at-the-same-time and being-freed came-down
μὲν ἀπὸ τῶν μέτρων ὥσπερ ὀχημάτων ἡ ἱστορία καὶ τῷ
indeed from the meters as from-carriages the history and by-the
πεζῷ μάλιστα τοῦ μυθώδους ἀπεκρίθη τἀληθές· φιλοσοφία
prose most from-the fabulous was-separated the-truth philosophy
δὲ τὸ σαφὲς καὶ διδασκαλικὸν ἀσπασαμένη μᾶλλον ἢ
and the clear and instructive having-embraced rather than
τὸ ἐκπλῆττον, διὰ λόγων ἐποιεῖτο τὴν ζήτησιν ἀπέπαυσε
the astonishing through speech made the inquiry stopped
δὲ τὴν Πυθίαν ὁ θεὸς "πυρικάους" μὲν ὀνομάζουσαν
and the Pythia the god fire-burners indeed naming
τοὺς αὑτῆς πολίτας "ὀφιοβόρους" δὲ τοὺς Σπαρτιάτας
the her-own citizens snake-eaters and the Spartiates
"ὀρεᾶνας" δὲ τοὺς ἄνδρας "ὀρεμπότας" δὲ τοὺς ποταμούς·
mountain-dwellers and the men mountain-drinkers and the rivers
ἀφελὼν δὲ τῶν χρησμῶν ἔπη καὶ γλώσσας καὶ
having-taken-away and from-the oracles verses and glosses and
περιφράσεις καὶ ἀσάφειαν, οὕτω διαλέγεσθαι παρεσκεύασε
periphrases and obscurity so to-converse prepared-her
τοῖς χρωμένοις ὡς νόμοι τε πόλεσι διαλέγονται καὶ
with-those consulting as laws both with-cities converse and
βασιλεῖς ἐντυγχάνουσι δήμοις καὶ μαθηταὶ διδασκάλων
kings meet with-peoples and pupils to-teachers
ἀκροῶνται, πρὸς τὸ συνετὸν καὶ πιθανὸν ἁρμοζόμενος.'
listen to the intelligible and persuasive adapting

‘εὖ γὰρ εἰδέναι χρὴ τὸν θεόν, ὥς φησι Σοφοκλῆς, 25
well for to-know one-must the god as says Sophocles

σοφοῖς μὲν αἰνικτῆρα θεσφάτων ἀεί,
to-the-wise indeed a-riddler of-oracles always
σκαιοῖς δὲ φαῦλον κἀν βραχεῖ διδάσκαλον.
to-the-dull but poor even-in brief teacher

μετὰ δὲ τῆς σαφηνείας καὶ ἡ πίστις οὕτως ἐστρέφετο
with and the clarity also the belief so turned
συμμεταβάλλουσα τοῖς ἄλλοις πράγμασιν, ὥστε πάλαι
changing-along with-the other things so-that of-old
μὲν τὸ μὴ σύνηθες μηδὲ κοινὸν ἀλλὰ λοξὸν ἀτεχνῶς
indeed the not customary nor common but oblique simply
καὶ περιπεφρασμένον εἰς ὑπόνοιαν θειότητος ἀνάγοντας
and periphrastic into suspicion of-divinity referring
ἐκπλήττεσθαι καὶ σέβεσθαι τοὺς πολλούς· ὕστερον δὲ
to-be-astonished and to-revere the many later and
τὸ σαφῶς καὶ ῥᾳδίως, ἕκαστα καὶ μὴ σὺν ὄγκῳ μηδὲ
the clearly and easily each-thing and not with pomp nor
πλάσματι μανθάνειν ἀγαπῶντες ᾐτιῶντο τὴν περικειμένην
fiction to-learn liking they-blamed the surrounding
τοῖς χρησμοῖς ποίησιν, οὐ μόνον ὡς ἀντιπράττουσαν τῇ
the oracles poetry not only as working-against the
νοήσει πρὸς τἀληθὲς ἀσάφειάν τε καὶ σκιὰν τῷ
understanding toward the-truth obscurity both and shadow with-the
φραζομένῳ μιγνύουσαν, ἀλλ’ ἤδη καὶ τὰς μεταφορὰς
expressed mixing but already also the metaphors
καὶ τὰ αἰνίγματα καὶ τὰς ἀμφιβολίας, ὥσπερ μυχοὺς
and the riddles and the ambiguities as recesses
καὶ καταφυγὰς ἐνδύεσθαι καὶ ἀναχωρεῖν τῷ πταίοντι
and refuges to-slip-into and to-withdraw for-the erring

πεποιημένας τῆς μαντικῆς, ὑφεωρῶντο. πολλῶν δ' ἦν
made of-the prophecy they-suspected from-many and it-was
ἀκούειν ὅτι ποιητικοί τινες ἄνδρες ἐκδεχόμενοι τὰς φωνὰς
to-hear that poetic certain men catching the utterances
καὶ ὑπολαμβάνοντες ἐπικάθηνται περὶ τὸ χρηστήριον, ἔπη
and taking-them-up sit around the oracle verses
καὶ μέτρα καὶ ῥυθμοὺς οἷον ἀγγεῖα τοῖς χρησμοῖς ἐκ τοῦ
and meters and rhythms as vessels for-the oracles from the
προστυχόντος περιπλέκοντες. Ὀνομάκριτοι δ' ἐκεῖνοι καὶ
chance-thing wrapping-round Onomacrituses and those and
Ἡρόδοτοι καὶ Κιναίθωνες ὅσην αἰτίαν ἠνέγκαντο τῶν
Herodotuses and Cinaethons how-much blame they-incurred of-the
χρησμῶν, ὡς τραγῳδίαν αὐτοῖς καὶ ὄγκον οὐδὲν δεομένοις
oracles as tragedy to-them and pomp nothing needing
προσθέντες, ἐῶ λέγειν οὐδὲ προσίεμαι τὰς διαβολάς.
having-added I-pass-over to-say nor I-admit the slanders
πλείστης μέντοι ποιητικὴν ἐνέπλησεν ἀδοξίας τὸ ἀγυρτικὸν
with-most however poetry filled disrepute the mendicant
καὶ ἀγοραῖον καὶ περὶ τὰ μητρῷα καὶ Σεραπεῖα
and marketplace and around the mother's-shrines and Serapea
βωμολοχοῦν καὶ πλανώμενον γένος, οἱ μὲν αὐτόθεν
buffooning and wandering tribe some indeed offhand
οἱ δὲ κατὰ κλῆρον ἔκ τινων γραμματείων χρησμοὺς
others and by lot out-of some writings oracles
περαίνοντες οἰκέταις καὶ γυναίοις ὑπὸ τῶν μέτρων
composing for-servants and little-women by the meters
ἀγομένοις μάλιστα καὶ τοῦ ποιητικοῦ τῶν ὀνομάτων
led most and the poetic of-the words
ὅθεν οὐχ ἥκιστ' ἡ ποιητικὴ δοκοῦσα κοινὴν ἐμπαρέχειν
whence not least the poetry seeming common to-offer

ἑαυτὴν ἀπατεῶσι καὶ γόησιν ἀνθρώποις καὶ ψευδομάντεσιν
itself to-deceivers and wizards men and false-prophets
ἐξέπεσε τῆς ἀληθείας καὶ τοῦ τρίποδος.'
fell-from the truth and the tripod
'οὐ τοίνυν θαυμάσαιμ' ἄν, εἰ διπλόης τινὸς ἔδει καὶ 26
not then I-would-wonder — if of-doubleness some there-was-need and
περιαγωγῆς καὶ ἀσαφείας ἔστιν ὅτε τοῖς παλαιοῖς. οὐ
circumlocution and obscurity there-is when for-the ancients not
γὰρ ὁ δεῖνα μὰ Δία κατέβαινε περὶ ὠνῆς ἀνδραπόδου
for the so-and-so by Zeus came-down about purchase of-a-slave
χρησόμενος οὐδ' ὁ δεῖνα περὶ ἐργασίας, ἀλλὰ πόλεις
going-to-consult nor the so-and-so about business but cities
μέγα δυνάμεναι καὶ βασιλεῖς καὶ τύραννοι μέτριον οὐδὲν
greatly powerful and kings and tyrants moderate nothing
φρονοῦντες ἐνετύγχανον τῷ θεῷ περὶ πραγμάτων οὓς ἀνιᾶν
thinking met-with the god about matters whom to-vex
καὶ παροξύνειν ἀπεχθείᾳ πολλὰ τῶν ἀβουλήτων ἀκούοντας
and to-provoke with-hostility many of-the unwelcome-things hearing
οὐκ ἐλυσιτέλει τοῖς περὶ τὸ χρηστήριον. οὐ πείθεται γὰρ
not profited for-those about the oracle not obeys for
ὁ θεὸς τῷ Εὐριπίδῃ ὥσπερ νομοθετοῦντι καὶ λέγοντι
the god — Euripides as legislating and saying

Φοῖβον ἀνθρώποις μόνον
Phoebus to-men alone
χρῆν θεσπιῳδεῖν.
ought to-prophesy

χρώμενος δὲ θνητοῖς ὑπηρέταις καὶ προφήταις, ὧν
using and mortal servants and prophets whom
κήδεσθαι προσήκει καὶ φυλάττειν, ὅπως ὑπ' ἀνθρώπων
to-care-for it-befits and to-guard that by men

οὐκ ἀπολοῦνται πονηρῶν θεῷ λατρεύοντες, ἀφανίζειν
not they-will-perish wicked a-god serving to-make-vanish
μὲν οὐ θέλει τἀληθές, παρατρέπων δὲ τὴν δήλωσιν
indeed not he-wishes the-truth deflecting but the expression
αὐτοῦ καθάπερ αὐγὴν ἐν τῇ ποιητικῇ πολλὰς ἀνακλάσεις
of-it as a-ray in the poetry many reflections
λαμβάνουσαν καὶ πολλαχοῦ περισχιζομένην, ἀφῄρει τὸ
taking and in-many-places being-split he-removed the
ἀντίτυπον αὐτοῦ καὶ σκληρόν. ἐχρῆν δ' ἄρα καὶ
resistance of-it and harshness it-was-necessary and then also
τυράννους ἀγνοῆσαι καὶ πολεμίους μὴ προαισθέσθαι.
tyrants to-be-unaware and enemies not to-perceive-beforehand
τούτοις οὖν περιέβαλεν ὑπονοίας καὶ ἀμφιλογίας, αἷ
around-these then he-put suggestions and ambiguities which
πρὸς ἑτέρους ἀποκρύπτουσαι τὸ φραζόμενον, οὐ διέφευγον
toward others concealing the expressed not escaped
αὐτοὺς οὐδὲ παρεκρούοντο τοὺς δεομένους καὶ προσέχοντας
them nor misled those needing and attending
ὅθεν εὐηθέστατός ἐστιν ὁ τῶν πραγμάτων ἑτέρων
whence most-foolish is the-one of-the matters other
γεγονότων, εἰ μηκέτι τὸν αὐτὸν ἡμῖν τρόπον ἀλλ' ἕτερον
having-become if no-longer the same for-us way but another
οἴεται δεῖν βοηθεῖν ὁ θεός, ἐγκαλῶν καὶ συκοφαντῶν.'
thinks to-be-bound to-help the god accusing and slandering
27 'ἔτι τοίνυν οὐδὲν ἀπὸ ποιητικῆς λόγῳ χρησιμώτερον
still then nothing from poetry for-speech more-useful
ὑπάρχει τοῦ δεθέντα μέτροις τὰ φραζόμενα καὶ
exists than-the bound by-meters the-things expressed and
συμπλακέντα μᾶλλον μνημονεύεσθαι καὶ κρατεῖσθαι. τοῖς
interwoven more to-be-remembered and to-be-retained for-those
μὲν οὖν τότε πολλὴν ἔδει μνήμην παρεῖναι πολλὰ
indeed then at-that-time much it-was-necessary memory to-be-present many

γὰρ ἐφράζετο καὶ τόπων σημεῖα καὶ πράξεων καιροὶ καὶ
for were-expressed both of-places signs and of-actions times and
θεῶν ἱερὰ διαποντίων καὶ ἡρώων ἀπόρρητοι θῆκαι καὶ
of-gods shrines overseas and of-heroes secret tombs and
δυσεξεύρετοι μακρὰν ἀπαίρουσι τῆς Ἑλλάδος. ἴστε γὰρ
hard-to-find far for-those-departing — from-Greece you-know for
τὸν Χῖον καὶ Κρήτινον καὶ *** Νήσιχον καὶ Φάλανθον,
the Chian and Cretinus and (lacuna) Nesichus and Phalanthus
ἄλλους τε πολλοὺς ἡγεμόνας στόλων ὅσοις ἔδει
others both many leaders of-expeditions by-how-many it-was-necessary
τεκμηρίοις ἀνευρεῖν τὴν διδομένην ἑκάστῳ καὶ προσήκουσαν
signs to-find the given to-each and belonging
ἵδρυσιν· ὧν ἔνιοι καὶ διημάρτανον, ὥσπερ Βάττος. ἔδοξε
settlement of-whom some also went-wrong as Battus he-seemed
γὰρ ἐκπεσεῖν οὐ καταλαβὼν ἐφ᾽ ὃν ἐπέμφθη τόπον· εἶθ᾽
for to-have-failed not having-taken in which he-was-sent place then
ἦκε δεύτερον ποτνιώμενος. ὑπειπὼν οὖν ὁ θεὸς

αἰ τὺ ἐμεῦ Λιβύαν μαλοτρόφον οἶσθας ἄρειον,
if you than-me Libya sheep-rearing know better
μὴ ἐλθὼν ἐλθόντος, ἄγαν ἄγαμαι σοφίην σευ·
not having-gone than-one-having-gone very-much I-admire wisdom your

οὕτω πάλιν αὐτὸν ἐξέπεμψε. Λύσανδρος δὲ καὶ παντάπασιν
so again him sent-out Lysander and also altogether
ἀγνοήσας τὸν Ὀρχαλίδην λόφον καὶ Ἀλώπεκον
having-been-unaware-of — Orchalides hill and Alopecus
προσαγορευόμενον καὶ τὸν Ὁπλίτην ποταμὸν
being-called and — Hoplites river

γῆς τε δράκονθ' υἱὸν δόλιον κατόπισθεν ἰόντα,
of-earth and a-serpent son crafty behind coming

μάχῃ κρατηθεὶς ἔπεσεν ἐν τοῖς τόποις ἐκείνοις ὑπὸ
in-battle having-been-overcome fell in the places those by
Νεοχώρου Ἁλιαρτίου ἀνδρὸς ἀσπίδα φοροῦντος ἐπίσημον
Neochorus of-Haliartus a-man a-shield carrying as-device
ὄφιν ἔχουσαν. ἄλλα δὲ τοιαῦτα πολλὰ δυσκάθεκτα καὶ
a-serpent having other and such-things many hard-to-retain and
δυσμνημόνευτα τῶν παλαιῶν διεξιέναι πρὸς ὑμᾶς εἰδότας
hard-to-remember of-the ancients to-go-through to you knowing
οὐκ ἀναγκαῖόν ἐστι.'
not necessary it-is

28 'τὰ δὲ νῦν πράγματα καθεστῶτα, περὶ ὧν ἐρωτῶσι τὸν
the but now affairs established about which they-ask the
θεόν, ἀγαπῶ μὲν ἔγωγε καὶ ἀσπάζομαι· πολλὴ γὰρ εἰρήνη
god I-welcome indeed I and embrace much for peace
καὶ ἡσυχία, πέπαυται δὲ πόλεμος, καὶ πλάναι καὶ στάσεις
and quiet has-ceased and war and wanderings and factions
οὐκ εἰσὶν οὐδὲ τυραννίδες, οὐδ' ἄλλα νοσήματα καὶ κακὰ
not are nor tyrannies nor other diseases and evils
τῆς Ἑλλάδος ὥσπερ πολυδυνάμων φαρμάκων χρῄζοντα
— of-Greece as of-very-potent drugs needing
καὶ περιττῶν. ὅπου δὲ ποικίλον οὐδὲν οὐδ' ἀπόρρητον οὐδὲ
and extraordinary where but intricate nothing nor secret nor

δεινόν, ἀλλ' ἐπὶ πράγμασι μικροῖς καὶ δημοτικοῖς ἐρωτήσεις
dreadful but on matters small and common questions
οἷον ἐν σχολῇ προτάσεις "εἰ γαμητέον" "εἰ πλευστέον"
as in school propositions whether one-should-marry whether one-should-sail
"εἰ δανειστέον" τὰ δὲ μέγιστα πόλεων μαντεύματα φορᾶς
whether one-should-lend the and greatest of-cities oracles of-yield
καρπῶν πέρι καὶ βοτῶν ἐπιγονῆς καὶ σωμάτων ὑγιείας·
of-crops about and of-cattle increase and of-bodies health
ἐνταῦθα περιβάλλειν μέτρα καὶ πλάττειν περιφράσεις καὶ
here to-put-around meters and to-mold periphrases and
γλώσσας ἐπάγειν πύσμασιν ἁπλῆς καὶ συντόμου δεομένοις
glosses to-bring-on to-inquiries simple and concise needing
ἀποκρίσεως, ἔργον ἐστὶ φιλοτίμου σοφιστοῦ καλλωπίζοντος
answer a-task is of-an-ambitious sophist adorning
ἐπὶ δόξῃ χρηστήριον. ἡ δὲ Πυθία καὶ καθ' αὑτὴν μέν
for reputation the-oracle — and Pythia also by herself indeed
ἐστι γενναία τὸ ἦθος, ὅταν δ' ἐκεῖ κατέλθῃ καὶ γένηται
is noble the character when but there she-goes-down and comes
παρὰ τῷ θεῷ, πλέον ἀληθείας ἢ δόξης ἐκείνῃ μέλει
beside the god more for-truth than for-reputation she cares
καὶ ἀνθρώπων ἐπαινούντων ἢ ψεγόντων.'
and of-men praising or blaming
'ἔδει δ' ἴσως καὶ ἡμᾶς ἔχειν οὕτως· νῦν δ' 29
it-was-necessary and perhaps also us to-be so now but
ὥσπερ ἀγωνιῶντες καὶ δεδιότες, μὴ τρισχιλίων ἐτῶν
as being-anxious and fearing lest of-three-thousand years
ἀποβάλῃ δόξαν ὁ τόπος καὶ τοῦ χρηστηρίου καθάπερ
lose reputation the place and from-the oracle as
σοφιστοῦ διατριβῆς ἀποφοιτήσωσιν ἔνιοι καταφρονήσαντες,
from-a-sophist's school stay-away some having-despised
ἀπολογούμεθα καὶ πλάσσομεν αἰτίας καὶ λόγους ὑπὲρ ὧν
we-make-excuses and invent causes and reasons about what

οὔτ᾽ ἴσμεν οὔτ᾽ εἰδέναι προσῆκον ἡμῖν ἐστι· παραμυθούμενοι
neither we-know nor to-know fitting for-us is consoling
τὸν ἐγκαλοῦντα καὶ πείθοντες, οὐ χαίρειν ἐῶντες·
the accuser and persuading not to-say-goodbye allowing

αὐτῷ γάρ οἱ πρῶτον ἀνιηρώτερον ἔσται
for-himself for to-him first more-grievous it-will-be

τοιαύτην ἔχοντι περὶ τοῦ θεοῦ δόξαν· ὥστε ταυτὶ μὲν τὰ
such having about the god opinion so-that these indeed the
προγεγραμμένα τῶν σοφῶν τὸ "γνῶθι σαυτόν" καὶ τὸ
inscribed of-the wise the know thyself and the
"μηδὲν ἄγαν" ἀποδέχεσθε καὶ θαυμάζειν οὐχ ἥκιστα διὰ
nothing in-excess you-approve and to-admire not least because-of
τὴν βραχυλογίαν ὡς πυκνὸν καὶ σφυρήλατον νοῦν ἐν ὀλίγῳ
the brevity as dense and hammered thought in little
περιέχουσαν ὄγκῳ, τοὺς δὲ χρησμοὺς ὅτι συντόμως καὶ
containing bulk the but oracles because concisely and
ἁπλῶς καὶ δι᾽ εὐθείας τὰ πλεῖστα φράζουσιν αἰτιᾶσθε.
simply and through straight the most-things they-express you-blame
καὶ τὰ τοιαῦτα μὲν ἀποφθέγματα τῶν σοφῶν ταὐτὸ
and the such-things indeed sayings of-the wise the-same
τοῖς εἰς στενὸν συνθλιβεῖσι πέπονθε ῥεύμασιν· οὐ γὰρ
to-the into a-narrow compressed has-suffered streams not for
ἔχει τοῦ νοῦ δίοψιν οὐδὲ διαύγειαν, ἀλλ᾽ ἐὰν σκοπῇς
has of-the thought transparency nor clearness but if you-consider
τί γέγραπται καὶ λέλεκται περὶ αὐτῶν τοῖς ὅπως
what has-been-written and said about them by-those how
ἕκαστον ἔχει βουλομένοις καταμαθεῖν, οὐ ῥᾳδίως τούτων
each is wishing to-understand not easily of-these
λόγους ἑτέρους εὑρήσεις μακροτέρους. ἡ δὲ τῆς Πυθίας
discourses other you-will-find longer the but of-the Pythia

διάλεκτος, ὥσπερ οἱ μαθηματικοὶ γραμμὴν εὐθεῖαν καλοῦσι
diction as the mathematicians a-line straight call
τὴν ἐλαχίστην τῶν ταὐτὰ πέρατ᾽ ἐχουσῶν, οὕτως οὐ
the shortest of-those the-same ends having so not
ποιοῦσα καμπὴν οὐδὲ κύκλον οὐδὲ διπλόην οὐδ᾽ ἀμφιβολίαν
making a-bend nor circle nor doubleness nor ambiguity
ἀλλ᾽ εὐθεῖα πρὸς τὴν ἀλήθειαν οὖσα πρὸς δὲ πίστιν
but straight toward the truth being toward and belief
ἐπισφαλὴς καὶ ὑπεύθυνος οὐδένα καθ᾽ αὑτῆς ἔλεγχον ἄχρι
precarious and accountable no against herself refutation until
νῦν παραδέδωκεν, ἀναθημάτων δὲ καὶ δώρων ἐμπέπληκε
now has-handed-down with-offerings and and gifts she-has-filled
βαρβαρικῶν καὶ Ἑλληνικῶν τὸ χρηστήριον, οἰκοδομημάτων
barbarian and Greek the oracle of-buildings
δ᾽ ἐκαλλώπισε κάλλεσι καὶ κατασκευαῖς Ἀμφικτυονικαῖς.
and beautified with-beauties and with-constructions Amphictyonic
ὁρᾶτε δήπουθεν αὐτοὶ πολλὰ μὲν ἐπεκτισμένα τῶν
you-see surely yourselves many indeed built-in-addition of-the
πρότερον οὐκ ὄντων, πολλὰ δ᾽ ἀνειλημμένα τῶν
formerly not being many and restored of-the
συγκεχυμένων καὶ διεφθαρμένων. ὡς δὲ τοῖς εὐθαλέσι
confounded and ruined as and to-the flourishing
τῶν δένδρων ἕτερα παραβλαστάνει, καὶ τοῖς Δελφοῖς
of-the trees others sprout-beside also — with-Delphi
ἡ Πυλαία συνηβᾷ καὶ συναναβόσκεται, διὰ τὰς
— Pylaea grows-young-together and feeds-together because-of the
ἐντεῦθεν εὐπορίας σχῆμα λαμβάνουσα καὶ μορφὴν καὶ
from-here abundances shape taking and form and
κόσμον ἱερῶν καὶ συνεδρίων καὶ ὑδάτων οἷον ἐν χιλίοις
ornament of-shrines and of-council-halls and of-waters such-as in thousand
ἔτεσι τοῖς πρότερον οὐκ ἔλαβεν. οἱ μὲν οὖν περὶ τὸ
years the former not it-took the indeed then about —

Γαλάξιον τῆς Βοιωτίας κατοικοῦντες ᾔσθοντο τοῦ θεοῦ
Galaxium — of-Boeotia dwelling perceived of-the god
τὴν ἐπιφάνειαν ἀφθονίᾳ καὶ περιουσίᾳ γάλακτος
the epiphany by-abundance and plenty of-milk

προβάτων γὰρ ἐκ πάντων κελάρυξεν,
of-sheep for from all gushed
ὡς ἀπὸ κρηνῶν φέρτατον ὕδωρ,
as from springs choicest water
θάλεον γάλα· τοὶ δ' ἐπίμπλων ἐσσύμενοι πίθους·
rich milk they and filled hastening jars
ἀσκὸς δ' οὐδέ τις ἀμφορεὺς ἐλίνυ' ἐν δόμοις,
wineskin and nor any jar rested in houses
πέλλαι γὰρ ξύλινοί τε πίθοι πλῶσθεν ἅπαντες.
pails for wooden both jars were-filled all

ἡμῖν δὲ λαμπρότερα καὶ κρείττονα καὶ σαφέστερα σημεῖα
to-us but brighter and stronger and clearer signs
τούτων ἀναδίδωσιν, ὥσπερ ἐξ αὐχμοῦ τῆς πρόσθεν
than-these he-sends-up as from drought of-the former
ἐρημίας καὶ πενίας εὐπορίαν καὶ λαμπρότητα καὶ τιμὴν
desolation and poverty plenty and splendor and honor
πεποιηκώς. καίτοι φιλῶ μὲν ἐμαυτὸν ἐφ' οἷς ἐγενόμην
having-made and-yet I-love indeed myself for what I-became
εἰς τὰ πράγματα ταῦτα πρόθυμος καὶ χρήσιμος μετὰ
to the affairs these eager and useful with
Πολυκράτους καὶ Πετραίου, φιλῶ δὲ τὸν καθηγεμόνα
Polycrates and Petraeus I-love and the leader
ταύτης τῆς πολιτείας γενόμενον ἡμῖν καὶ τὰ πλεῖστα
of-this the policy having-become for-us and the most
τούτων ἐκφροντίζοντα καὶ παρασκευάζοντα *** ἀλλ' οὐκ
of-these thinking-out and preparing (lacuna) but not

ἔστιν ἄλλως ὅτι τηλικαύτην καὶ τοσαύτην μεταβολὴν ἐν
it-is otherwise that so-great and so-much a-change in
ὀλίγῳ χρόνῳ γενέσθαι δι᾽ ἀνθρωπίνης ἐπιμελείας, μὴ θεοῦ
little time to-happen through human care not god
παρόντος ἐνταῦθα καὶ συνεπιθειάζοντος τὸ χρηστήριον.᾽
being-present here and joining-in-inspiring the oracle
᾽ἀλλ᾽ ὥσπερ ἐν τοῖς τότε χρόνοις ἦσαν οἱ τὴν λοξότητα 30
but as in the then times there-were those the obliquity
τῶν χρησμῶν καὶ ἀσάφειαν αἰτιώμενοι, καὶ νῦν εἰσὶν οἱ
of-the oracles and obscurity blaming so-also now are those
τὸ λίαν ἁπλοῦν συκοφαντοῦντες. ὧν παιδικόν ἐστι κομιδῇ
the too simple misrepresenting of-whom childish is quite
καὶ ἀβέλτερον τὸ πάθος· ὡς γὰρ οἱ παῖδες ἴριδας μᾶλλον
and silly the feeling as for the children rainbows rather
καὶ ἅλως καὶ κομήτας ἢ σελήνην καὶ ἥλιον ὁρῶντες
and halos and comets than moon and sun seeing
γεγήθασι καὶ ἀγαπῶσι, καὶ οὗτοι τὰ αἰνίγματα καὶ τὰς
rejoice and love so-also these the riddles and the
ἀλληγορίας καὶ τὰς μεταφορὰς τῆς μαντικῆς ἀνακλάσεις
allegories and the metaphors of-the prophecy reflections
οὔσας πρὸς τὸ θνητὸν καὶ φανταστικόν, ἐπιποθοῦσι κἂν
being toward the mortal and imaginative they-long-for and-if
τὴν αἰτίαν μὴ ἱκανῶς πύθωνται τῆς μεταβολῆς, ἀπίασι
the cause not sufficiently they-learn of-the change they-go-away
τοῦ θεοῦ καταγνόντες, οὐχ ἡμῶν οὐδ᾽ αὑτῶν ὡς ἀδυνάτων
the god having-condemned not us nor themselves as unable
ὄντων ἐξικνεῖσθαι τῷ λογισμῷ πρὸς τὴν τοῦ θεοῦ διάνοιαν.᾽
being to-reach by-the reasoning to the of-the god mind

PLUTARCH

ΠΕΡΙ ΤΩΝ ΕΚΛΕΛΟΙΠΟΤΩΝ ΧΡΗΣΤΗΡΙΩΝ

On the Obsolescence of Oracles

I · WHY ORACLES HAVE FAILED

Lamprias tells Terentius Priscus of a conversation at Delphi before the Pythian games. Demetrius the grammarian, back from Britain, and Cleombrotus the Spartan traveler meet there, and Cleombrotus reports Ammon's ever-burning lamp, which consumes less oil each year. Demetrius and Ammonius doubt the inference that the year is shortening. Lamprias, the narrator, then asks Cleombrotus about Ammon's oracle, and Demetrius notes that Boeotia's many oracles have almost all fallen silent, save Lebadea, while the Ptoan, Amphiaraus', and Tegyra's once flourished.

ἀετούς τινας ἢ κύκνους, ὦ Τερέντιε Πρῖσκε, μυθολογοῦσιν 1
eagles some or swans O Terentius Priscus they-tell
ἀπὸ τῶν ἄκρων τῆς γῆς ἐπὶ τὸ μέσον φερομένους εἰς
from the ends of-the earth to the middle being-borne at
ταὐτὸ συμπεσεῖν Πυθοῖ περὶ τὸν καλούμενον ὀμφαλόν·
the-same-point to-have-met at-Pytho around the so-called navel
ὕστερον δὲ χρόνῳ τὸν Φαίστιον Ἐπιμενίδην ἐλέγχοντα
later and in-time the Phaestian Epimenides testing
τὸν μῦθον ἐπὶ τοῦ θεοῦ καὶ λαβόντα χρησμὸν ἀσαφῆ
the myth before the god and having-received an-oracle obscure
καὶ ἀμφίβολον εἰπεῖν
and ambiguous to-have-said

οὔτε γὰρ ἦν γαίης μέσος ὀμφαλὸς οὐδὲ θαλάσσης
neither for was of-earth middle navel nor of-sea
εἰ δέ τις ἔστι, θεοῖς δῆλος θνητοῖσι δ' ἄφαντος.
if but any is to-gods visible to-mortals but invisible

ἐκεῖνον μὲν οὖν εἰκότως ὁ θεὸς ἠμύνατο, μύθου παλαιοῦ
him indeed then fittingly the god punished myth ancient
καθάπερ ζωγραφήματος ἁφῇ διαπειρώμενον.
as a-painting by-touch testing

2 ὀλίγον δὲ πρὸ Πυθίων τῶν ἐπὶ Καλλιστράτου πρὸς
a-little and before Pythian-games the in-the-time-of Callistratus to
ἡμᾶς ἀπὸ τῶν ἐναντίων τῆς οἰκουμένης περάτων ἔτυχον
our-time from the opposite of-the inhabited-world ends happened
ἄνδρες ἱεροὶ δύο συνδραμόντες εἰς Δελφούς, Δημήτριος μὲν
men holy two having-met at Delphi Demetrius indeed
ὁ γραμματικὸς ἐκ Βρεττανίας εἰς Ταρσὸν ἀνακομιζόμενος
the grammarian from Britain to Tarsus returning
οἴκαδε, Κλεόμβροτος δ' ὁ Λακεδαιμόνιος, πολλὰ μὲν ἐν
home Cleombrotus and the Lacedaemonian much indeed in
Αἰγύπτῳ καὶ περὶ τὴν Τρωγλοδυτικὴν γῆν πεπλανημένος,
Egypt and around the Troglodyte land having-wandered
πόρρω δὲ τῆς Ἐρυθρᾶς θαλάσσης ἀναπεπλευκὼς οὐ κατ'
far and beyond-the Red sea having-sailed not for
ἐμπορίαν, ἀλλ' ἀνὴρ φιλοθεάμων καὶ φιλομαθὴς οὐσίαν δ'
trade but a-man sight-loving and eager-to-learn property and
ἔχων ἱκανὴν καὶ τὸ πλείονα τῶν ἱκανῶν ἔχειν οὐκ ἄξιον
having sufficient and the more than-the sufficient to-have not worth
πολλοῦ ποιούμενος ἐχρῆτο τῇ σχολῇ πρὸς τὰ τοιαῦτα, καὶ
much making-it he-used the leisure for the such-things and
συνῆγεν ἱστορίαν οἷον ὕλην φιλοσοφίας, θεολογίαν ὥσπερ
was-collecting inquiry as material of-philosophy theology as
αὐτὸς ἐκάλει τέλος ἐχούσης. νεωστὶ δὲ γεγονὼς παρ'
he-himself called end having recently and having-been at
Ἄμμωνα, τὰ μὲν ἄλλα τῶν ἐκεῖ δῆλος ἦν μὴ πάνυ
Ammon the indeed other-things of-the there clear he-was not very
τεθαυμακώς, περὶ δὲ τοῦ λύχνου τοῦ ἀσβέστου διηγεῖτο
having-admired about and the lamp the unquenchable he-related
λόγον ἄξιον σπουδῆς λεγόμενον ὑπὸ τῶν ἱερέων. ἀεὶ γὰρ
a-story worth attention told by the priests always for
ἔλαττον ἀναλίσκειν ἔλαιον ἔτους ἑκάστου, καὶ τοῦτο ποιεῖσθαι
less to-consume oil year each and this to-make

τεκμήριον ἐκείνους τῆς τῶν ἐνιαυτῶν ἀνωμαλίας, τὸν ἕτερον
a-proof they of-the of-the years irregularity the one
τοῦ προάγοντος ἀεὶ τῷ χρόνῳ βραχύτερον ποιούσης
than-the preceding always in-the time shorter making
εἰκὸς γὰρ ἐν ἐλάττονι χρόνῳ τὸ δαπανώμενον ἔλαττον εἶναι.
likely for in less time the consumed less to-be
θαυμασάντων δὲ τῶν παρόντων, τοῦ δὲ Δημητρίου καὶ 3
having-wondered and those present — and Demetrius even
γελοῖον φήσαντος εἶναι ἀπὸ μικρῶν πραγμάτων οὕτω
ridiculous having-said to-be from small things so
μεγάλα θηρᾶν, οὐ κατ᾽ Ἀλκαῖον ‘ἐξ ὄνυχος τὸν λέοντα’
great to-hunt not according-to Alcaeus from the-claw the lion
γράφοντας, ἀλλὰ θρυαλλίδι καὶ λύχνῳ τὸν οὐρανὸν ὁμοῦ
painting but with-a-wick and lamp the heaven nearly
τι σύμπαντα μεθιστάντας καὶ τὴν μαθηματικὴν ἄρδην
somewhat whole transposing and the mathematics utterly
ἀναιροῦντας· ὁ Κλεόμβροτος ‘οὐδέν’ ἔφη ‘τούτων διαταράξει
destroying — Cleombrotus nothing he-said of-these will-disturb
τοὺς ἄνδρας· ἀλλὰ τοῖς μαθηματικοῖς οὐχ ὑφήσονται τῆς
the men but to-the mathematicians not they-will-yield in-the
ἀκριβείας, ὡς μᾶλλον ἂν ἐκείνους διαφυγόντα τὸν χρόνον
precision as rather — them escaping the time
ἐν κινήσεσι καὶ περιόδοις οὕτω μακρὰν ἀφεστώσαις,
in motions and revolutions so far removed
ἢ τὸ μέτρον αὐτοὺς τοῦ ἐλαίου προσέχοντας ἀεὶ
than the measure they of-the oil attending always
διὰ τὴν ἀτοπίαν τῷ παραλόγῳ καὶ παραφυλάττοντας.
because-of the strangeness to-the unexpected and watching
τὸ δὲ μικρὰ μὴ διδόναι σημεῖα γίγνεσθαι μεγάλων,
the and small-things not to-allow signs to-be of-great
ὦ Δημήτριε, πολλαῖς ἐστι τέχναις ἐμποδών· ἐπεὶ καὶ
O Demetrius to-many is arts an-obstacle since also

πολλῶν μὲν ἀποδείξεις παραιρεῖσθαι συμβήσεται πολλῶν
of-many indeed demonstrations to-take-away it-will-follow of-many
δὲ προαγορεύσεις. καίτοι καὶ ὑμεῖς οὐ μικρὸν ἀποδείκνυτε
and predictions and-yet also you not small you-show
πρᾶγμα, λεαίνεσθαι ξυρῷ τὰ σώματα τοὺς ἥρωας,
a-thing to-be-smoothed with-a-razor the bodies the heroes
ἐντυχόντες παρ' Ὁμήρῳ ξυρὸν ὀνομάσαντι καὶ δανείζειν ἐπὶ
having-come-upon in Homer razor naming and to-lend at
τόκοις, ὅτι που "χρέος ὀφέλλεσθαι" φησὶν "οὔτι νέον
interest because somewhere a-debt to-be-increased he-says not-at-all new
οὐδ' ὀλίγον," ὡς τοῦ ὀφέλλεσθαι τὸ αὔξεσθαι δηλοῦντος.
nor small as the to-be-increased the to-grow showing
αὖθις δὲ τὴν νύκτα "θοήν" εἰπόντος, ἀγαπητῶς ἐμφύεσθε
again and the night swift having-said gladly you-fasten-on
τῷ ῥήματι καὶ τοῦτ' ἐκεῖνό φατε, φράζεσθαι τὴν σκιὰν
to-the word and this that you-say to-be-expressed the shadow
τῆς γῆς ὑπ' αὐτοῦ κωνικήν, οὖσαν ἀπὸ σφαιροειδοῦς.
of-the earth by him conical being from spherical
ἰατρικὴν δὲ λοιμῶδες θέρος ἀραχνίων πλήθει προδηλοῦν,
medicine and pestilential summer of-spiders by-abundance to-foretell
καὶ θρίοις ἐαρινοῖς ὅταν κορώνης ποδὶ εἴκελα γένηται, τίς
and by-fig-leaves of-spring when a-crow's foot like they-become who
ἐάσει τῶν ἀξιούντων μικρὰ σημεῖα μὴ γίγνεσθαι τῶν
will-allow of-those claiming small-things signs not to-be of-the
μεγάλων; τίς δ' ἀνέξεται πρὸς χοῦν καὶ κοτύλην ὕδατος τὸ
great who and will-endure by a-chous and a-cotyle of-water the
τοῦ ἡλίου μέγεθος μετρούμενον, ἢ τῆς ἐνταῦθα πλινθίδος,
of-the sun size measured or of-the here plinth
ἣν ποιεῖ γωνίαν ὀξεῖαν κεκλιμένην πρὸς τὸ ἐπίπεδον,
which makes angle acute inclined to the plane
μέτρον εἶναι λεγομένην τοῦ ἐξάρματος, ὃ ἐξῆρται τῶν
measure to-be said of-the elevation which is-elevated of-the

πόλων ὁ ἀεὶ φανερὸς ἀπὸ τοῦ ὁρίζοντος; ταῦτα γὰρ
poles the always visible from the horizon these-things for
ἦν ἀκούειν τῶν ἐκεῖ προφητῶν. ὥστ᾽ ἄλλο τι
it-was to-hear from-the there prophets so-that other something
λέγωμεν πρὸς αὐτούς, εἰ βουλόμεθα τῷ ἡλίῳ κατὰ τὰ
let-us-say to them if we-wish for-the sun according-to the
πάτρια τὴν νενομισμένην τάξιν ἀπαράβατον ποιεῖν.᾽
ancestral-customs the customary order inviolable to-make
παρὼν οὖν ἀνεφώνησεν Ἀμμώνιος ὁ φιλόσοφος ‘οὐ τῷ 4
being-present then exclaimed Ammonius the philosopher not for-the
ἡλίῳ μόνον εἰπεῖν, ἀλλὰ τῷ οὐρανῷ παντί. συστέλλεσθαι
sun only to-say but for-the heaven whole to-be-contracted
γὰρ ἀνάγκη τὴν ἀπὸ τροπῶν ἐπὶ τροπὰς πάροδον αὐτοῦ
for necessity the from solstices to solstices passage of-it
καὶ μὴ διαμένειν τηλικοῦτο μέρος οὖσαν τοῦ ὁρίζοντος
and not to-remain so-great part being of-the horizon
ἡλίκον οἱ μαθηματικοὶ λέγουσιν, ἀλλ᾽ ἐλάττονα γίγνεσθαι,
as the mathematicians say but less to-become
ἀεὶ πρὸς τὰ βόρεια τῶν νοτίων συναγωγὴν λαμβανόντων,
always toward the north the southern drawing-together taking
καὶ τὸ θέρος ἡμῖν βραχύτερον καὶ ψυχροτέραν εἶναι
and the summer for-us shorter and colder to-be
τὴν κρᾶσιν, ἐνδοτέρω κάμπτοντος αὐτοῦ καὶ μειζόνων
the temperature further-in turning it and greater
παραλλήλων ἐφαπτομένου τοῖς τροπικοῖς σημείοις· ἔτι δὲ
parallels touching at-the tropical points still and
τοὺς μὲν ἐν Συήνῃ γνώμονας ἀσκίους μηκέτι φαίνεσθαι περὶ
the indeed at Syene gnomons shadowless no-longer to-appear at
τροπὰς θερινὰς πολλοὺς δὲ ὑποδεδραμηκέναι τῶν ἀπλανῶν
solstices summer many and to-have-run-under of-the fixed
ἀστέρων, ἐνίους δὲ ψαύειν καὶ συγκεχύσθαι πρὸς ἀλλήλους,
stars some and to-touch and to-be-confounded with one-another

τοῦ διαστήματος ἐκλελοιπότος. εἰ δ' αὖ φήσουσι τῶν
the interval having-failed if and in-turn they-will-say the
ἄλλων ὁμοίως ἐχόντων ἀτακτεῖν ταῖς κινήσεσι τὸν ἥλιον,
others likewise being to-be-irregular in-the motions the sun
οὔτε τὴν μόνον τοῦτον ἐκ τοσούτων ἐπιταχύνουσαν
neither the alone this-one out-of so-many accelerating
αἰτίαν εἰπεῖν ἕξουσι καὶ τὰ πολλὰ τῶν φαινομένων
cause to-tell will-they-be-able and the many of-the phenomena
συνταράξουσι, τὰ δὲ πρὸς σελήνην καὶ παντάπασιν,
they-will-confound the-things and concerning moon even altogether
ὥστε μὴ δεῖσθαι μέτρων ἐλαίου τὴν διαφορὰν ἐλεγχόντων.
so-that not to-need measures of-oil the difference refuting
αἱ γὰρ ἐκλείψεις ἐλέγξουσιν αὐτοῦ τε τῇ σελήνῃ πλεονάκις
the for eclipses will-refute its both to-the moon more-often
ἐπιβάλλοντος καὶ τῆς σελήνης τῇ τῆς γῆς σκιᾷ, τὰ δ'
falling-upon and the moon on-the of-the earth shadow the and
ἄλλα δῆλα καὶ οὐδὲν δεῖ περαιτέρω τὴν ἀλαζονείαν
other-things clear and nothing one-must further the imposture
τοῦ λόγου διελίττειν.' 'ἀλλὰ μήν' ὁ Κλεόμβροτος ἔφη 'καὶ
of-the story to-unroll but indeed — Cleombrotus said also
τὸ μέτρον αὐτὸς εἶδον· πολλὰ γὰρ ἐδείκνυσαν τὸ δ' ἐπέτειον
the measure myself I-saw many for they-showed the and yearly
ἀπέδει τῶν παλαιοτάτων οὐκ ὀλίγον.' ὑπολαβὼν δ' αὖθις ὁ
fell-short-of the oldest not little taking-up and again —
Ἀμμώνιος 'εἶτα τοὺς ἄλλους ἀνθρώπους' εἶπεν 'ἔλαθε παρ'
Ammonius then the other men he-said escaped-notice among
οἷς ἄσβεστα θεραπεύεται πυρὰ καὶ σῴζεται χρόνον ἐτῶν
whom unquenchable are-tended fires and are-preserved time of-years
ὡς ἔπος εἰπεῖν ἄπειρον; εἰ δ' οὖν ὑπόθοιτό τις ἀληθὲς
as a-word to-say infinite if but then should-suppose someone true
εἶναι τὸ λεγόμενον, οὐ βέλτιόν ἐστι ψυχρότητας αἰτιᾶσθαί
to-be the told not better is-it coldnesses to-blame

τινας καὶ ὑγρότητας ἀέρων, ὑφ᾽ ὧν τὸ πῦρ μαραινόμενον
some and moistnesses of-airs by which the fire dying-down
εἰκός ἐστι μὴ κρατεῖν πολλῆς μηδὲ δεῖσθαι τροφῆς, ἢ
likely is not to-master much nor to-need fuel or
τοὐναντίον ξηρότητας καὶ θερμότητας; ἤδη γὰρ ἀκήκοα
on-the-contrary drynesses and heats already for I-have-heard
λεγόντων τινῶν περὶ τοῦ πυρός, ὡς ἐν χειμῶνι κάεται
saying some about the fire that in winter it-burns
βέλτιον ὑπὸ ῥώμης εἰς αὑτὸ συστελλόμενον τῇ ψυχρότητι
better through strength into itself contracted by-the cold
καὶ πυκνούμενον, ἐν δὲ τοῖς αὐχμοῖς ἐξασθενεῖ καὶ γίγνεται
and condensed in but the droughts it-weakens and becomes
μανὸν καὶ ἄτονον, κἂν ἐν ἡλίῳ κάηται, χεῖρον ἐργάζεται,
thin and slack and-if in sun it-burns worse it-works
καὶ τῆς ὕλης ἅπτεται μαλακῶς καὶ καταναλίσκει βράδιον.
and the fuel touches feebly and consumes more-slowly
μάλιστα δ᾽ ἄν τις εἰς αὐτὸ τὴν αἰτίαν ἐπανάγοι τοὔλαιον·
most and — one to the-very the cause might-refer the-oil
οὐ γὰρ ἀπεικός ἐστι πάλαι μὲν ἄτροφον καὶ ὑδατῶδες εἶναι,
not for unlikely it-is of-old indeed unnourishing and watery to-be
γεννώμενον ἐκ φυτάδος νέας, ὕστερον δὲ πεπτόμενον ἐν
produced from plantation young later and ripened in
τελείοις καὶ συνιστάμενον ἀπὸ πλήθους ἴσου μᾶλλον ἰσχύειν
full-grown and composed from quantity equal more to-be-strong
καὶ τρέφειν· βέλτιον, εἰ δεῖ τοῖς Ἀμμωνίοις ἀνασῴζειν
and to-nourish better if one-must for-the Ammonians to-save
καίπερ ἄτοπον καὶ ἀλλόκοτον οὖσαν τὴν ὑπόθεσιν.᾽
although strange and odd being the hypothesis
παυσαμένου δὲ τοῦ Ἀμμωνίου ‘μᾶλλον᾽ ἔφην ἐγώ ‘περὶ 5
having-ceased and — Ammonius rather I-said I about
τοῦ μαντείου δίελθ᾽ ἡμῖν, ὦ Κλεόμβροτε· μεγάλη γὰρ
the oracle go-through for-us O Cleombrotus great for

ἡ παλαιὰ δόξα τῆς ἐκεῖ θειότητος, τὰ δὲ νῦν ἔοικεν
the ancient fame of-the there divinity the and now seems
ὑπομαραίνεσθαι.' τοῦ δὲ Κλεομβρότου σιωπῶντος καὶ κάτω
to-be-dying-down — and Cleombrotus being-silent and down
βλέποντος, ὁ Δημήτριος 'οὐδέν' ἔφη 'δεῖ περὶ τῶν ἐκεῖ
looking — Demetrius nothing he-said one-must about the-things there
πυνθάνεσθαι καὶ διαπορεῖν τὴν ἐνταῦθα τῶν χρηστηρίων
to-inquire and to-puzzle-over the here of-the oracles
ἀμαύρωσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυεῖν ἁπάντων
fading rather and except one or two of-all
ἔκλειψιν ὁρῶντας· ἀλλ' ἐκεῖνο σκοπεῖν, δι' ἣν αἰτίαν οὕτως
failure seeing but that to-consider for what reason so
ἐξησθένηκε. τὰ γὰρ ἄλλα τί δεῖ λέγειν, ὅπου τὴν
it-has-weakened the for other-things why need-one to-speak where —
Βοιωτίαν ἕνεκα χρηστηρίων πολύφωνον οὖσαν ἐν τοῖς
Boeotia for-the-sake-of oracles many-voiced being in the
πρότερον χρόνοις νῦν ἐπιλέλοιπε κομιδῇ καθάπερ νάματα,
earlier times now has-failed entirely as springs
καὶ πολὺς ἐπέσχηκε μαντικῆς αὐχμὸς τὴν χώραν; οὐδαμοῦ
and much has-held of-prophecy drought the land nowhere
γὰρ ἀλλαχόθι νῦν ἢ περὶ Λεβάδειαν ἡ Βοιωτία παρέχει
for elsewhere now than around Lebadea — Boeotia offers
τοῖς χρῄζουσιν ἀρύσασθαι μαντικῆς, τῶν δ' ἄλλων τὰ
to-those needing to-draw of-prophecy of-the and others the-ones
μὲν σιγὴ τὰ δὲ παντελὴς ἐρημία κατέσχηκε. καίτοι γε
indeed silence the-others and complete desolation has-held and-yet indeed
περὶ τὰ Μηδικὰ μὲν εὐδοκίμησεν *** οὐχ ἧττον ἢ τὸ
around the Median-wars indeed was-in-high-repute (lacuna) not less than the
τοῦ Ἀμφιάρεω καὶ ἀπεπειράθη Μῦς ὡς ἔοικεν ἀμφοτέρων.
— of-Amphiaraus and tested Mys as it-seems both

ὁ μὲν οὖν τοῦ Πτῴου μαντείου προφήτης φωνῇ Αἰολίδι
the indeed then of-the Ptoan oracle prophet in-speech Aeolic
χρώμενος *** τὸ πρὸ τοῦ τότε τῇ τῶν βαρβάρων
using (lacuna) the before the then in-the of-the barbarians
χρησμὸν ἐξήνεγκεν, ὥστε μηδένα ξυνεῖναι ἁγίων τῶν
oracle delivered so-that none to-understand holy of-the
παρόντων *** ὃν ἐκεῖνον, ὡς *** τοῦ ἐνθουσιασμοῦ
present-ones (lacuna) whom him as (lacuna) of-the inspiration
*** τι τοῖς βαρβάροις οὐκ ἔστιν οὐδὲ δέδοται
(lacuna) something to-the barbarians not it-is nor has-it-been-granted
φωνὴν Ἑλληνίδα λαβεῖν τὸ προσταττόμενον ὑπηρετοῦσαν.
speech Greek to-take the being-commanded serving
ὁ δὲ πεμφθεὶς εἰς Ἀμφιάρεω δοῦλος ἔδοξε κατὰ τοὺς
the but sent to Amphiaraus slave seemed in the
ὕπνους ὑπηρέτην τοῦ θεοῦ φανέντα, πρῶτον μὲν ἀπὸ
sleep a-servant of-the god appearing first indeed from
φωνῆς ἐκβάλλειν αὐτόν, ὡς τοῦ θεοῦ μὴ παριέντος, ἔπειτα
voice to-drive-out him as the god not permitting then
ταῖς χερσὶν ὠθεῖν· ἐπιμένοντος δέ, λίθον εὐμεγέθη λαβόντα
with-the hands to-push persisting and a-stone large having-taken
τὴν κεφαλὴν πατάξαι. ταῦτα δ' ἦν ὥσπερ ἀντίφωνα τῶν
the head to-strike these-things and were as counterparts of-the
γενησομένων· ἡττήθη γὰρ ὁ Μαρδόνιος, οὐ βασιλέως
things-going-to-happen was-defeated for — Mardonius not by-a-king
ἀλλ' ἐπιτρόπου καὶ διακόνου βασιλέως ἡγουμένου τῶν
but by-a-guardian and minister of-a-king leading the
Ἑλλήνων, καὶ λίθῳ πληγεὶς ἔπεσεν, ὥσπερ ὁ Λυδὸς ἔδοξε
Greeks and by-a-stone struck fell as the Lydian seemed
πληγῆναι κατὰ τοὺς ὕπνους. ἤκμαζε δὲ τότε καὶ τὸ περὶ
to-be-struck in the sleep flourished and then also the at
τὰς Τεγύρας χρηστήριον, ὅπου καὶ γενέσθαι τὸν θεὸν
the Tegyra oracle where also to-have-been-born the god

ἱστοροῦσι, καὶ ναμάτων δυεῖν παραρρεόντων τὸ μὲν
they-relate and of-streams two flowing-past the(-one) indeed
Φοίνικα θάτερον δ' Ἐλαίαν ἄχρι νῦν ὡς ἔνιοι λέγουσιν.
Palm the-other and Olive until now as some say
ἐν μὲν οὖν τοῖς Μηδικοῖς Ἐχεκράτους προφητεύοντος, ἀνεῖλε
in indeed then the Median-wars Echecrates prophesying ordained
νίκην καὶ κράτος πολέμου τοῖς Ἕλλησιν ὁ θεός· ἐν δὲ τῷ
victory and mastery of-war for-the Greeks the god in and the
Πελοποννησιακῷ πολέμῳ Δηλίοις ἐκπεσοῦσι τῆς νήσου
Peloponnesian war to-Delians expelled from-the island
φασὶ χρησμὸν ἐκ Δελφῶν κομισθῆναι, προστάττοντα τὸν
they-say an-oracle from Delphi to-have-been-brought commanding the
τόπον ἀνευρεῖν, ἐν ᾧ γέγονεν ὁ Ἀπόλλων, καὶ θυσίας
place to-find in which was-born — Apollo and sacrifices
τινὰς ἐκεῖ τελέσαι. θαυμαζόντων δὲ καὶ διαπορούντων, εἰ
some there to-perform wondering and and being-perplexed whether
μὴ παρ' αὐτοῖς ὁ θεὸς ἀλλ' ἑτέρωθι γεγόνοι, τὴν Πυθίαν
not among them the god but elsewhere was-born the Pythia
προσανελεῖν, ὅτι κορώνη φράσει τὸ χωρίον αὐτοῖς.
to-have-proclaimed-further that a-crow will-tell the place to-them
ἀπιόντας οὖν ἐν Χαιρωνείᾳ γενέσθαι, καὶ τῆς πανδοκευτρίας
going-away then in Chaeronea to-have-been and the innkeeper
ἀκοῦσαι πρός τινας ξένους βαδίζοντας εἰς Τεγύρας περὶ
to-have-heard to some strangers going to Tegyra about
τοῦ χρηστηρίου διαλεγομένης· τῶν δὲ ξένων, ὡς ἀπῆεσαν,
the oracle conversing of-the and strangers as they-departed
ἀσπαζομένων καὶ προσαγορευόντων τὴν ἄνθρωπον, ὅπερ
greeting and addressing the woman which
ὠνομάζετο, Κορώνην, συνεῖναι τὸ λόγιον, καὶ θύσαντας
she-was-named Corone to-have-understood the oracle and having-sacrificed
ἐν ταῖς Τεγύραις τυχεῖν καθόδου μετ' ὀλίγον χρόνον.
in the Tegyra to-have-obtained return after a-little time

γεγόνασι δὲ καὶ νεώτεραι τούτων ἐπιφάνειαι περὶ τὰ
have-come-about and also more-recent than-these manifestations concerning the
μαντεῖα ταῦτα, νῦν δ' ἐκλέλοιπεν ὥστε τὴν αἰτίαν ἄξιον
oracles these now but it-has-failed so-that the cause worth
εἶναι παρὰ τῷ Πυθίῳ διαπορῆσαι τῆς μεταβολῆς.'
to-be beside the Pythian to-inquire of-the change

II · THE CYNIC'S COMPLAINT

The friends meet in the Cnidian clubhouse. The Cynic Planetiades complains that providence has abandoned the oracles because of men's vice, yet marvels that the god still answers such shameful questions. Lamprias rebukes him and he leaves. Ammonius warns against making the god not responsible, and blames Greece's depopulation: one prophetess now suffices where two or three once served. Lamprias answers Cleombrotus that matter, not god, destroys what the god gives, and that the god does not speak through the prophets like a ventriloquist.

ἤδη δέ πως ἀπὸ τοῦ νεὼ προϊόντες ἐπὶ ταῖς θύραις 6
already and somehow from the temple going-forward at the doors
τῆς Κνιδίων λέσχης ἐγεγόνειμεν παρελθόντες οὖν εἴσω,
of-the of-Cnidians clubhouse we-had-come having-gone then inside
τοὺς φίλους πρὸς οὓς ἐβαδίζομεν ἑωρῶμεν καθημένους καὶ
the friends to whom we-were-going we-saw sitting and
περιμένοντας ἡμᾶς· ἦν δὲ τῶν ἄλλων ἡσυχία διὰ
waiting-for us there-was and of-the others quiet because-of
τὴν ὥραν, ἀλειφομένων ἢ θεωμένων τοὺς ἀθλητάς. καὶ ὁ
the hour anointing-themselves or watching the athletes and —
Δημήτριος διαμειδιάσας 'ψεύσομαι' εἶπεν 'ἢ ἔτυμον ἐρέω;
Demetrius smiling shall-I-lie he-said or the-truth speak
δοκεῖτέ μοι μηδὲν ἄξιον σκέμμα διὰ χειρῶν ἔχειν· ὁρῶ γὰρ
you-seem to-me nothing worthy inquiry in hands to-have I-see for

ὑμᾶς ἀνειμένως σφόδρα καθημένους καὶ διακεχυμένους τοῖς
you relaxedly very sitting and relaxed in-the
προσώποις.' ὑπολαβὼν οὖν ὁ Μεγαρεὺς Ἡρακλέων 'οὐ γὰρ
faces taking-up then the Megarian Heracleon not for
ζητοῦμεν' ἔφη 'τὸ βάλλω ῥῆμα πότερον λάμβδα κατὰ
we-are-inquiring he-said the ballo verb whether the-lambda in
τὸν μέλλοντα χρόνον ἀπόλλυσιν, οὐδ' ἀπὸ τίνων ἁπλῶν
the future tense it-loses nor from what simple
ὀνομάτων τὸ χεῖρον καὶ τὸ βέλτιον καὶ τὸ χείριστον καὶ τὸ
words the worse and the better and the worst and the
βέλτιστον ἐσχημάτισται. ταῦτα γὰρ ἴσως καὶ τὰ τοιαῦτα
best are-formed these-things for perhaps and the such-things
συντείνει καὶ συνίστησι τὸ πρόσωπον· τὰ δ' ἄλλ'
tighten and contract the face the and other-things
ἔξεστι τὰς ὀφρῦς κατὰ χώραν ἔχοντας φιλοσοφεῖν καὶ
it-is-possible the brows in place having to-philosophize and
ζητεῖν, ἀτρέμα μὴ δεινὸν βλέποντας μηδὲ χαλεπαίνοντας
to-inquire quietly not fiercely looking nor being-harsh
τοῖς παροῦσιν' 'δέξασθ' οὖν' ὁ Δημήτριος 'ἡμᾶς' ἔφη 'καὶ
to-those present receive then — Demetrius us he-said and
μεθ' ἡμῶν λόγον, ὃς δὴ προσπέπτωκεν ἡμῖν οἰκεῖος
with us a-subject which indeed has-fallen to-us proper
ὢν τοῦ τόπου καὶ διὰ τὸν θεὸν ἅπασι προσήκων· καὶ
being to-the place and through the god to-all belonging and
ὅπως οὐ συνάξετε τὰς ὀφρῦς ἐπιχειροῦντες.'
see-that not you-will-contract the brows attempting-it

7 ὡς οὖν ἀνεμίχθημεν διακαθεζόμενοι καὶ προύβαλεν εἰς
when then we-had-mingled sitting-apart and had-put-forth into
μέσον ὁ Δημήτριος τὸν λόγον, εὐθὺς ἀναπηδήσας ὁ κυνικὸς
the-middle — Demetrius the question at-once having-leaped-up the cynic
Δίδυμος, ἐπίκλησιν Πλανητιάδης, καὶ τῇ βακτηρίᾳ δὶς
Didymus by-surname Planetiades and with-the staff twice

ἢ τρὶς πατάξας ἀνεβόησεν ‘ἰοὺ ἰού, δύσκριτον πρᾶγμα
or three-times having-struck shouted ho ho a-hard-to-decide matter
καὶ ζητήσεως δεόμενον πολλῆς ἥκετε κομίζοντες ἡμῖν.
and of-inquiry needing much you-have-come bringing to-us
θαυμαστὸν γάρ ἐστιν, εἰ τοσαύτης κακίας ὑποκεχυμένης
wonderful for it-is if so-much vice having-been-poured-over
μὴ μόνον, ὡς προεῖπεν Ἡσίοδος, Αἰδὼς καὶ Νέμεσις
not only as foretold Hesiod Shame and Retribution
τὸν ἀνθρώπινον βίον ἀπολελοίπασιν, ἀλλὰ καὶ πρόνοια
the human life have-left but also providence
θεῶν συσκευασαμένη τὰ χρηστήρια πανταχόθεν οἴχεται.
of-gods having-packed-up the oracles from-everywhere is-gone
τοὐναντίον δ’ ὑμῖν ἐγὼ προβάλλω διαπορῆσαι, πῶς οὐχὶ
the-contrary and to-you I propose to-puzzle-over how not
καὶ τότ’ ἀπείρηκεν οὐδ’ Ἡρακλῆς αὖθις ἤ τις ἄλλος θεῶν
also then it-has-given-out nor Heracles again or some other of-gods
ὑπέσπακε τὸν τρίποδα καταπιμπλάμενον αἰσχρῶν καὶ
pulled-from-under the tripod being-filled with-shameful and
ἀθέων ἐρωτημάτων, ἃ τῷ θεῷ προβάλλουσιν οἱ μὲν ὡς
godless questions which to-the god they-put some indeed as
σοφιστοῦ διάπειραν λαμβάνοντες οἱ δὲ περὶ θησαυρῶν ἢ
of-a-sophist trial taking others and about treasures or
κληρονομιῶν ἢ γάμων παρανόμων διερωτῶντες· ὥστε κατὰ
inheritances or marriages unlawful inquiring so-that by
κράτος ἐξελέγχεσθαι τὸν Πυθαγόραν εἰπόντα βελτίστους
force to-be-refuted — Pythagoras having-said best
ἑαυτῶν γίγνεσθαι τοὺς ἀνθρώπους, ὅταν πρὸς τοὺς
of-themselves to-become the men when to the
θεοὺς βαδίζωσιν· οὕτως ἄρ’ ἃ καλῶς εἶχεν, ἀνθρώπου
gods they-go so then what fittingly was a-man
πρεσβυτέρου παρόντος, ἀρνεῖσθαι καὶ ἀποκρύπτειν νοσήματα
older being-present to-deny and to-conceal diseases

τῆς ψυχῆς καὶ πάθη, ταῦτα γυμνὰ καὶ περιφανῆ κομίζουσιν
of-the soul and passions these naked and conspicuous they-bring
ἐπὶ τὸν θεόν.' ἔτι δ' αὐτοῦ βουλομένου λέγειν, ὅ θ'
to the god still and he wishing to-speak — both
Ἡρακλέων ἐπελάβετο τοῦ τρίβωνος, κἀγὼ σχεδὸν ἁπάντων
Heracleon seized the cloak and-I nearly of-all
αὐτῷ συνηθέστατος ὤν 'παῦ" ἔφην 'ὦ φίλε Πλανητιάδη,
to-him most-intimate being stop I-said O dear Planetiades
παροξύνων τὸν θεόν· εὐόργητος γάρ ἐστι καὶ πρᾶος
provoking the god good-tempered for he-is and gentle

κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἔμμεν
was-judged and to-mortals gentlest to-be

ὥς φησιν ὁ Πίνδαρος. καὶ εἴθ' ἥλιός ἐστιν εἴτε κύριος
as says — Pindar and whether sun be-is or lord
ἡλίου καὶ πατὴρ καὶ ἐπέκεινα τοῦ ὁρατοῦ παντός, οὐκ
of-sun and father and beyond the visible all not
εἰκὸς ἀπαξιοῦν φωνῆς τοὺς νῦν ἀνθρώπους, οἷς αἴτιός
likely to-disdain voice the now men for-whom cause
ἐστι γενέσεως καὶ τροφῆς καὶ τοῦ εἶναι καὶ φρονεῖν·
he-is of-birth and of-nourishment and of-the to-be and to-think
οὐδ' ἅμα τὴν πρόνοιαν, ὥσπερ εὐγνώμονα μητέρα
nor at-the-same-time the providence as a-kindly mother
καὶ χρηστήν, πάντα ποιοῦσαν ἡμῖν καὶ φυλάττουσαν ἐν
and good all-things making for-us and guarding in
μόνῃ μνησίκακον εἶναι τῇ μαντικῇ, καὶ ταύτην ἀφαιρεῖσθαι
only vindictive to-be the prophecy and this to-take-away
δοῦσαν ἐξ ἀρχῆς· ὥσπερ οὐχὶ καὶ τότε πλειόνων
having-given from the-beginning as not also then more
ὄντων ἐν πλείοσιν ἀνθρώπων πονηρῶν, ὅτε πολλαχόθεν
being in more men wicked when from-many-places

τῆς οἰκουμένης χρηστήρια καθειστήκει. δεῦρο δὴ πάλιν
of-the inhabited-world oracles had-been-established here indeed again
καθίσας καὶ πρὸς τὴν κακίαν, ἣν εἴωθας ἀεὶ τῷ
having-sat-down and with the vice which you-are-accustomed always by-the
λόγῳ κολάζειν, Πυθικὰς ἐκεχειρίας σπεισάμενος, ἑτέραν
argument to-chastise Pythian truce having-made another
τινὰ μεθ' ἡμῶν αἰτίαν ζήτει τῆς λεγομένης ἐκλείψεως τῶν
some with us cause seek of-the so-called failure of-the
χρηστηρίων. τὸν δὲ θεὸν εὐμενῆ φύλαττε καὶ ἀμήνιτον'
oracles the and god favorable keep and unwrathful
ἐγὼ μὲν οὖν ταῦτ' εἰπὼν τοσοῦτο διεπραξάμην, ὅσον
I indeed then these-things having-said so-much effected as
ἀπελθεῖν διὰ θυρῶν σιωπῇ τὸν Πλανητιάδην.
to-go-away through the-doors in-silence — Planetiades
ἡσυχίας δὲ γενομένης ἐπ' ὀλίγον, ὁ Ἀμμώνιος ἐμὲ 8
silence and having-come for a-little — Ammonius me
προσαγορεύσας 'ὅρα τί ποιοῦμεν' εἶπεν 'ὦ Λαμπρία, καὶ
addressing see what we-are-doing he-said O Lamprias and
πρόσεχε τῷ λόγῳ τὴν διάνοιαν, ὅπως μὴ τὸν θεὸν
apply to-the argument the mind that not the god
ἀναίτιον ποιῶμεν. ὁ γὰρ ἄλλῳ τινὶ καὶ μὴ θεοῦ
not-responsible we-make the-one for by-other some and not of-god
γνώμῃ τὰ παυσάμενα τῶν χρηστηρίων ἐκλιπεῖν ἡγούμενος,
by-purpose the ceased of-the oracles to-have-failed thinking
ὑπόνοιαν δίδωσι τοῦ μὴ γίνεσθαι μηδ' εἶναι διὰ τὸν
suspicion gives of-the not to-come-into-being nor to-be through the
θεὸν ἀλλ' ἑτέρῳ τινὶ τρόπῳ νομίζειν. οὐ γὰρ ἄλλη γέ
god but in-other some way to-believe not for other at-least
τις ἔστι μείζων οὐδὲ κρείττων δύναμις, ὥστ' ἀναιρεῖν καὶ
any is greater nor stronger power so-as to-abolish and
ἀφανίζειν ἔργον θεοῦ τὴν μαντικὴν οὖσαν. ὁ μὲν οὖν
to-obliterate a-work of-god the prophecy being the indeed then

Πλανητιάδου λόγος οὐκ ἀρεστὸς ἐμοὶ διά τε τἄλλα
of-Planetiades argument not pleasing to-me because-of both other-things
καὶ τὴν ἀνωμαλίαν, ἣν περὶ τὸν θεὸν ποιεῖ, πῇ
and the inconsistency which about the god it-makes on-the-one-hand
μὲν ἀποστρεφόμενον καὶ ἀπαξιοῦντα τὴν κακίαν πῇ
indeed turning-away and disdaining the vice on-the-other
δὲ πάλιν αὖ προσιέμενον ὥσπερ βασιλεύς τις ἢ
and again in-turn admitting as a-king some or
τύραννος ἑτέραις ἀποκλείων θύραις τοὺς πονηροὺς καθ'
tyrant by-other shutting-out doors the wicked through
ἑτέρας εἰσδέχοιτο καὶ χρηματίζοι. τοῦ δὲ μετρίου καὶ
others should-receive and should-transact-with of-the and moderate and
ἱκανοῦ καὶ μηδαμοῦ περιττοῦ πανταχῇ δ' αὐτάρκους,
sufficient and nowise excessive in-every-way and self-sufficient
μάλιστα τοῖς θεοῖς πρέποντος ἔργου, εἰ ταύτην ἀρχὴν
most to-the gods befitting a-work if this beginning
λαβὼν φαίη τις, ὅτι τῆς κοινῆς ὀλιγανδρίας, ἣν αἱ
having-taken should-say someone that of-the general depopulation which the
πρότεραι στάσεις καὶ οἱ πόλεμοι περὶ πᾶσαν ὁμοῦ τι
former factions and the wars over all nearly somewhat
τὴν οἰκουμένην ἀπειργάσαντο, πλεῖστον μέρος ἡ Ἑλλὰς
the inhabited-world caused largest share — Greece
μετέσχηκε, καὶ μόλις ἂν νῦν ὅλη παράσχοι τρισχιλίους
has-had and scarcely — now the-whole could-furnish three-thousand
ὁπλίτας, ὅσους ἡ Μεγαρέων μία πόλις ἐξέπεμψεν εἰς
hoplites as-many-as the of-Megarians one city sent to
Πλαταιέας (οὐδὲν οὖν ἕτερον ἦν τὸ πολλὰ καταλιπεῖν
Plataea nothing then other was the many to-leave
χρηστήρια τὸν θεὸν ἢ τῆς Ἑλλάδος ἐλέγχειν τὴν
oracles the god than — of-Greece to-expose the
ἐρημίαν), ἀκριβῶς ἂν αὐτῷ παράσχοιμι τῆς εὑρησιλογίας.
desolation precisely — to-him I-would-grant of-the ingenuity

τίνος γὰρ ἦν ἀγαθόν, εἰ ἐν Τεγύραις ὡς πρότερον ἦν
of-whom for was-it a-good if in Tegyra as formerly there-was
μαντεῖον, ἢ περὶ τὸ Πτῷον ὅπου μεθ' ἡμέρας ἐντυχεῖν
an-oracle or about — Ptoum where in day to-meet
ἔστιν ἀνθρώπῳ νέμοντι; καὶ γὰρ τοῦτο δὴ τοὐνταῦθα
is-possible a-man pasturing also for this indeed the-one-here
πρεσβύτατον ὂν "χρόνῳ τε δόξῃ τε" κλεινότατον ὑπὸ
oldest being in-time both in-fame and most-famous by
θηρίου χαλεποῦ δρακαίνης πολὺν χρόνον ἔρημον γενέσθαι
a-beast dangerous a-she-dragon a-long time deserted to-have-become
καὶ ἀπροσπέλαστον ἱστοροῦσιν, οὐκ ὀρθῶς τὴν ἀργίαν ἀλλ'
and unapproachable they-relate not rightly the idleness but
ἀνάπαλιν λαμβάνοντες· ἡ γὰρ ἐρημία τὸ θηρίον ἐπηγάγετο
backward taking the for desolation the beast brought-in
μᾶλλον ἢ τὸ θηρίον ἐποίησε τὴν ἐρημίαν. ἐπεὶ δὲ τῷ
rather than the beast made the desolation when and to-the
θεῷ δόξαν οὕτως ἥ θ' Ἑλλὰς ἐρρώσθη πόλεσι καὶ τὸ
god it-seemed-good so — both Greece grew-strong in-cities and the
χωρίον ἀνθρώποις ἐπλήθυνε, δυσὶν ἐχρῶντο προφήτισιν ἐν
place with-men was-full two they-used prophetesses in
μέρει καθιεμέναις, καὶ τρίτη δ' ἔφεδρος ἦν ἀποδεδειγμένη.
turn descending and a-third and reserve was appointed
νῦν δ' ἔστι μία προφῆτις, καὶ οὐκ ἐγκαλοῦμεν ἐξαρκεῖ
now and there-is one prophetess and not we-complain suffices
γὰρ αὕτη τοῖς δεομένοις. οὐ τοίνυν αἰτιατέον οὐδὲ τὸν
for she for-those needing not then one-must-blame even the
θεόν· ἡ γὰρ οὖσα μαντικὴ καὶ διαμένουσα πᾶσίν ἐστιν
god the for existing prophecy and enduring for-all is
ἱκανὴ καὶ πάντας ἀποπέμπει τυγχάνοντας ὧν χρῄζουσιν.
sufficient and all sends-away obtaining what they-need
ὥσπερ οὖν ἐννέα κήρυξιν ὁ Ἀγαμέμνων ἐχρῆτο, καὶ μόλις
as then nine heralds — Agamemnon used and scarcely

κατεῖχε τὴν ἐκκλησίαν διὰ πλῆθος, ἐνταῦθα δ' ὄψεσθε
restrained the assembly because-of the-crowd here but you-will-see
μεθ' ἡμέρας ὀλίγας ἐν τῷ θεάτρῳ μίαν φωνὴν ἐξικνουμένην
after days few in the theater one voice reaching
εἰς πάντας· οὕτω τότε πλείοσιν ἐχρῆτο φωναῖς πρὸς
to all so then more it-used voices for
πλείονας ἡ μαντική, νῦν δὲ τοὐναντίον ἔδει
more the prophecy now but the-contrary it-would-be-necessary
θαυμάζειν τὸν θεόν, εἰ περιεώρα τὴν μαντικὴν ἀχρήστως
to-wonder-at the god if he-overlooked the prophecy uselessly
δίκην ὕδατος ἀπορρέουσαν ἢ καθάπερ αἱ πέτραι ποιμένων
like water flowing-away or as the rocks of-shepherds
ἐν ἐρημίᾳ καὶ βοσκημάτων φωναῖς ἀντηχοῦσαν.'
in desolation and of-flocks to-voices echoing

9 εἰπόντος δὲ ταῦτα τοῦ Ἀμμωνίου κἀμοῦ σιωπῶντος, ὁ
having-said and these-things — Ammonius and-I being-silent —
Κλεόμβροτος ἐμὲ προσαγορεύσας 'ἤδη σὺ τοῦτο δέδωκας'
Cleombrotus me addressing already you this have-granted
ἔφη 'τὸ καὶ ποιεῖν ταυτὶ τὰ μαντεῖα καὶ ἀναιρεῖν τὸν θεόν;'
he-said the both to-make these the oracles and to-abolish the god
'οὐκ ἔγωγ" εἶπον· 'ἀναιρεῖσθαι μὲν γὰρ οὐδὲν αἰτίᾳ θεοῦ
not I I-said to-be-abolished indeed for nothing by-cause of-god
φημι μαντεῖον οὐδὲ χρηστήριον· ἀλλ' ὥσπερ ἄλλα πολλὰ
I-say an-oracle nor oracle but as other-things many
ποιοῦντος ἡμῖν ἐκείνου καὶ παρασκευάζοντος, ἐπάγει φθορὰν
making for-us he and preparing brings-on destruction
ἐνίοις καὶ στέρησιν ἡ φύσις, μᾶλλον δ' ἡ ὕλη στέρησις
to-some and privation the nature rather and the matter privation
οὖσα ἀναφεύγει πολλάκις καὶ ἀναλύει τὸ γιγνόμενον ὑπὸ τῆς
being flies-off often and dissolves the coming-to-be by the
κρείττονος αἰτίας, οὕτω μαντικῶν οἶμαι δυνάμεων σκοτώσεις
stronger cause so of-prophetic I-think powers darkenings

ἑτέρας καὶ ἀναιρέσεις εἶναι, πολλὰ καλὰ τοῦ θεοῦ διδόντος
other and abolitions to-be many fine-things the god giving
ἀνθρώποις ἀθάνατον δὲ μηδέν· ὥστε θνήσκειν καὶ τὰ
to-men immortal but nothing so-that to-die also the-things
θεῶν θεοὺς δ' οὔ κατὰ τὸν Σοφοκλέα. τὴν δ' οὐσίαν αὐτῶν
of-gods gods but not according-to — Sophocles the but substance of-them
καὶ δύναμιν ἐν τῇ φύσει καὶ τῇ ὕλῃ φασὶ δεῖν ζητεῖν,
and power in the nature and the matter they-say it-is-necessary to-seek
τῷ θεῷ τῆς ἀρχῆς ὥσπερ ἐστὶ δίκαιον φυλαττομένης.
for-the god the principle as is just being-reserved
εὔηθες γάρ ἐστι καὶ παιδικὸν κομιδῇ τὸ οἴεσθαι τὸν θεὸν
foolish for it-is and childish quite the to-think the god
αὐτὸν ὥσπερ τοὺς ἐγγαστριμύθους, Εὐρυκλέας πάλαι νυνὶ
himself as the ventriloquists Eurycleses of-old now
δὲ Πύθωνας προσαγορευομένους, ἐνδυόμενον εἰς τὰ σώματα
and Pythons called entering into the bodies
τῶν προφητῶν ὑποφθέγγεσθαι, τοῖς ἐκείνων στόμασι καὶ
of-the prophets to-prompt with-the their mouths and
φωναῖς χρώμενον ὀργάνοις. ὁ γὰρ θεὸν ἐγκαταμιγνὺς
voices using as-instruments the-one for god mixing-in
ἀνθρωπίναις χρείαις οὐ φείδεται τῆς σεμνότητος οὐδὲ
with-human needs not spares the majesty nor
τηρεῖ τὸ ἀξίωμα καὶ τὸ μέγεθος αὐτῷ τῆς ἀρετῆς.'
preserves the dignity and the greatness to-him of-the excellence

Cleombrotus argues that the doctrine of spirits, a race between gods and men, whether it comes from Zoroaster's magi, Orpheus, Egypt, or Phrygia, solves more difficulties than Plato's discovery of matter; Hesiod first distinguishes four kinds. The better souls rise from men to heroes to spirits, and a few to divinity, while others fall back into bodies. Demetrius disputes reading Hesiod's generation as a year, and Cleombrotus defends it. Xenocrates likens gods, spirits, and men to the equilateral, isosceles, and scalene triangles, and the moon, a mixed body, is the spirits' likeness. Oracles and rites belong to spirits, the gods' ministers, who differ in virtue and passion.

10 καὶ ὁ Κλεόμβροτος ‘ὀρθῶς λέγεις· ἀλλ’ ἐπεὶ τὸ λαβεῖν
and — Cleombrotus rightly you-speak but since the to-grasp
καὶ διορίσαι, πῶς χρηστέον καὶ μέχρι τίνων τῇ προνοίᾳ,
and to-define how one-must-use and up-to what-point the providence
χαλεπόν, οἱ μὲν οὐδενὸς ἁπλῶς τὸν θεὸν οἱ δ’ ὁμοῦ
difficult those indeed of-nothing simply the god others and nearly
τι πάντων αἴτιον ποιοῦντες ἀστοχοῦσι τοῦ μετρίου
somewhat of-all cause making miss the moderate
καὶ πρέποντος. εὖ μὲν οὖν λέγουσι καὶ οἱ λέγοντες,
and fitting well indeed then speak also those saying
ὅτι Πλάτων τὸ ταῖς γεννωμέναις ποιότησιν ὑποκείμενον
that Plato the for-the generated qualities underlying
στοιχεῖον ἐξευρών, ὃ νῦν ὕλην καὶ φύσιν καλοῦσιν,
element having-discovered which now matter and nature they-call
πολλῶν ἀπήλλαξε καὶ μεγάλων ἀποριῶν τοὺς φιλοσόφους·
from-many freed and great difficulties the philosophers
ἐμοὶ δὲ δοκοῦσι πλείονας λῦσαι καὶ μείζονας ἀπορίας
to-me but seem more to-have-resolved and greater difficulties
οἱ τὸ τῶν δαιμόνων γένος ἐν μέσῳ θέντες θεῶν καὶ
those the of-the spirits race in middle having-placed of-gods and

ἀνθρώπων καὶ τρόπον τινὰ τὴν κοινωνίαν ἡμῶν συνάγον
of-men and in-way some the communion of-us bringing
εἰς ταὐτὸ καὶ συνάπτον ἐξευρόντες· εἴτε μάγων τῶν περὶ
into the-same and joining having-discovered whether of-magi the around
Ζωροάστρην ὁ λόγος οὗτός ἐστιν, εἴτε Θρᾴκιος ἀπ' Ὀρφέως
Zoroaster the doctrine this is or Thracian from Orpheus
εἴτ' Αἰγύπτιος ἢ Φρύγιος, ὡς τεκμαιρόμεθα ταῖς ἑκατέρωθι
or Egyptian or Phrygian as we-infer with-the on-either-side
τελεταῖς ἀναμεμιγμένα πολλὰ θνητὰ καὶ πένθιμα τῶν
rites mixed many mortal and mournful of-the
ὀργιαζομένων καὶ δρωμένων ἱερῶν ὁρῶντες. Ἑλλήνων δ'
celebrated-with-orgies and performed rites seeing of-Greeks and
Ὅμηρος μὲν ἔτι φαίνεται κοινῶς ἀμφοτέροις χρώμενος τοῖς
Homer indeed still appears in-common both using the
ὀνόμασι καὶ τοὺς θεοὺς ἔστιν ὅτε δαίμονας προσαγορεύων·
names and the gods there-is when spirits calling
Ἡσίοδος δὲ καθαρῶς καὶ διωρισμένως πρῶτος ἐξέθηκε τῶν
Hesiod but purely and distinctly first set-out of-the
λογικῶν τέσσαρα γένη, θεοὺς εἶτα δαίμονας εἶθ' ἥρωας, τὸ
rational four kinds gods then spirits then heroes the
δ' ἐπὶ πᾶσιν ἀνθρώπους, ἐξ ὧν ἔοικε ποιεῖν τὴν
and in-addition-to all men from which he-seems to-make the
μεταβολήν, τοῦ μὲν χρυσοῦ γένους εἰς δαίμονας πολλοὺς
change of-the indeed golden race into spirits many
κἀγαθοὺς τῶν δ' ἡμιθέων εἰς ἥρωας ἀποκριθέντων.
and-good of-the and demigods into heroes having-been-separated
ἕτεροι δὲ μεταβολὴν τοῖς τε σώμασιν ὁμοίως ποιοῦσι
others and change to-the both bodies likewise make
καὶ ταῖς ψυχαῖς ὥσπερ γὰρ ἐκ γῆς ὕδωρ ἐκ δ' ὕδατος
and to-the souls as for from earth water from and water
ἀὴρ ἐκ δ' ἀέρος πῦρ γεννώμενον ὁρᾶται, τῆς οὐσίας
air from and air fire generated is-seen of-the substance

ἄνω φερομένης· οὕτως ἐκ μὲν ἀνθρώπων εἰς ἥρωας ἐκ
upward being-borne so from indeed men into heroes from
δ' ἡρώων εἰς δαίμονας αἱ βελτίονες ψυχαὶ τὴν μεταβολὴν
and heroes into spirits the better souls the change
λαμβάνουσιν. ἐκ δὲ δαιμόνων ὀλίγαι μὲν ἐν χρόνῳ
take from and spirits few indeed in time
πολλῷ δι' ἀρετῆς καθαρθεῖσαι παντάπασι θειότητος
long through virtue purified altogether of-divinity
μετέσχον· ἐνίαις δὲ συμβαίνει μὴ κρατεῖν ἑαυτῶν, ἀλλ'
partook to-some and it-happens not to-master themselves but
ὑφιεμέναις καὶ ἐνδυομέναις πάλιν σώμασι θνητοῖς ἀλαμπῆ
yielding and entering again bodies mortal lightless
καὶ ἀμυδρὰν ζωὴν ὥσπερ ἀναθυμίασιν ἴσχειν.'
and dim life as exhalation to-have

11 'ὁ δ' Ἡσίοδος οἴεται καὶ περιόδοις τισὶ χρόνων γίγνεσθαι
— and Hesiod thinks also in-cycles certain of-times to-come
τοῖς δαίμοσι τὰς τελευτάς· λέγει γὰρ ἐν τῷ τῆς Ναΐδος
to-the spirits the ends he-says for in the of-the Naiad
προσώπῳ καὶ τὸν χρόνον αἰνιττόμενος
character also the time hinting

ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη,
nine you-know lives generations the-cawing crow
ἀνδρῶν ἡβώντων ἔλαφος δέ τε τετρακόρωνος
of-men in-their-prime the-stag and — four-crows'-lives
τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται αὐτὰρ ὁ φοίνιξ
three and stags the raven grows-old but the phoenix
ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοίνικας
nine the ravens ten and we the phoenixes
νύμφαι ἐυπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.
nymphs fair-tressed daughters of-Zeus aegis-bearing

τοῦτον τὸν χρόνον εἰς πολὺ πλῆθος ἀριθμοῦ συνάγουσιν
this the time into great multitude of-number bring
οἱ μὴ καλῶς δεχόμενοι τὴν γενεάν. ἔστι γὰρ ἐνιαυτός
those not rightly taking the generation is for a-year
ὥστε γίγνεσθαι τὸ σύμπαν ἐννακισχίλια ἔτη καὶ ἑπτακόσια
so-that to-become the total nine-thousand years and seven-hundred
καὶ εἴκοσι τῆς τῶν δαιμόνων ζωῆς. ἔλαττον μὲν οὖν
and twenty of-the of-the spirits life less indeed then
νομίζουσιν οἱ πολλοὶ τῶν μαθηματικῶν, πλέον δ' οὐδὲ
think the many of-the mathematicians more but not-even
Πίνδαρος εἴρηκεν εἰπὼν τὰς νύμφας ζῆν
Pindar has-said saying the nymphs to-live

ἰσοδένδρου τέκμωρ αἰῶνος λαχοίσας,
of-tree-equal term life having-obtained

διὸ καὶ καλεῖν αὐτὰς ἁμαδρυάδας.' ἔτι δ' αὐτοῦ
wherefore also to-call them hamadryads still and he
λέγοντος, Δημήτριος ὑπολαβών 'πῶς' ἔφη 'λέγεις, ὦ
speaking Demetrius taking-up how he-said do-you-say O
Κλεόμβροτε, γενεὰν ἀνδρὸς εἰρῆσθαι τὸν ἐνιαυτόν; οὔτε
Cleombrotus generation of-man to-have-been-called the year neither
γάρ "ἡβῶντος" οὔτε "γηρῶντος," ὡς ἀναγιγνώσκουσιν
for of-one-in-his-prime nor of-one-aging as read
ἔνιοι, χρόνος ἀνθρωπίνου βίου τοσοῦτός ἐστιν. ἀλλ' οἱ
some the-time of-human life so-great is but those
μὲν "ἡβῶντος" ἀναγιγνώσκοντες ἔτη τριάκοντα ποιοῦσι
indeed of-one-in-his-prime reading years thirty make
τὴν γενεὰν καθ' Ἡράκλειτον, ἐν ᾧ χρόνῳ γεννῶντα
the generation according-to Heraclitus in which time begetting
παρέχει τὸν ἐξ αὐτοῦ γεγεννημένον ὁ γεννήσας. οἱ
presents the from him begotten the begetter those

δὲ "γηρώντων" πάλιν οὐχ "ἡβώντων" γράφοντες ὀκτὼ
but aging again not in-their-prime writing eight
καὶ ἑκατὸν ἔτη νέμουσι τῇ γενεᾷ· τὰ γὰρ πεντήκοντα
and hundred years assign to-the generation the for fifty
καὶ τέσσαρα μεσούσης ὅρον ἀνθρωπίνης ζωῆς εἶναι,
and four of-halfway limit human life to-be
συγκείμενον ἔκ τε τῆς ἀρχῆς καὶ τῶν πρώτων δυεῖν
composed from both the one and the first two
ἐπιπέδων καὶ δυεῖν τετραγώνων καὶ δυεῖν κύβων, οὓς καὶ
planes and two squares and two cubes which also
Πλάτων ἀριθμοὺς ἔλαβεν ἐν τῇ ψυχογονίᾳ. καὶ ὁ λόγος
Plato numbers took in the generation-of-the-soul and the passage
ὅλως ᾠνίχθαι δοκεῖ τῷ Ἡσιόδῳ πρὸς τὴν ἐκπύρωσιν,
wholly to-have-been-hinted seems — by-Hesiod at the conflagration
ὁπηνίκα συνεκλείπειν τοῖς ὑγροῖς εἰκός ἐστι τὰς Νύμφας,
when to-fail-together with-the moist-things likely is the Nymphs

αἵ τ' ἄλσεα καλὰ νέμονται
who and groves fair inhabit
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
and springs of-rivers and meadows grassy

12 καὶ ὁ Κλεόμβροτος 'ἀκούω ταῦτ" ἔφη 'πολλῶν καὶ ὁρῶ
and — Cleombrotus I-hear these-things he-said from-many and I-see
τὴν Στωικὴν ἐκπύρωσιν ὥσπερ τὰ Ἡρακλείτου καὶ Ὀρφέως
the Stoic conflagration as the of-Heraclitus and of-Orpheus
ἐπινεμομένην ἔπη οὕτω καὶ τὰ Ἡσιόδου καὶ συνεξάπτουσαν
spreading-over verses so also the of-Hesiod and kindling-together
ἀλλ' οὔτε τοῦ κόσμου τὴν φθορὰν ἀνέχομαι λεγομένην, τά τ'
but neither of-the world the destruction I-tolerate being-told the both
ἀμήχανα *** καὶ ὧν ὑπόμνησις τῶν φωνῶν μάλιστα
impossible-things (lacuna) and of-which reminder of-the expressions most

περὶ τὴν κορώνην καὶ τὴν ἔλαφον ἐκδύεσθαι ἐπὶ τοὺς
about the crow and the stag to-slip-off for the
ὑπερβάλλοντας. οὐκ ἐνιαυτὸς ἀρχὴν ἐν αὑτῷ καὶ τελευτὴν
excessive-ones not a-year beginning in itself and end
ὁμοῦ τι "πάντων ὧν φέρουσιν ὧραι γῆ δὲ φύει"
nearly somewhat of-all-things which bring the-seasons earth and produces
περιέχων, οὐδ' ἀνθρώπων ἀπὸ τρόπου γενεὰ κέκληται.
containing nor of-men out-of place a-generation has-been-called
καὶ γὰρ ὑμεῖς ὁμολογεῖτε δήπου τὸν Ἡσίοδον ἀνθρωπίνην
also for you agree surely — Hesiod human
ζωὴν τὴν γενεὰν λέγειν. ἦ γὰρ οὐχ οὕτως;' συνέφησεν ὁ
life the generation to-call surely for not so assented —
Δημήτριος. 'ἀλλὰ μὴν κἀκεῖνο δῆλον' ὁ Κλεόμβροτος εἶπε
Demetrius but indeed also-that clear — Cleombrotus said
'τὸ πολλάκις τὸ μετροῦν καὶ τὰ μετρούμενα τοῖς αὐτοῖς
the often the measure and the measured-things by-the same
ὀνόμασι προσαγορεύεσθαι, κοτύλην καὶ χοίνικα καὶ ἀμφορέα
names to-be-called cotyle and choenix and amphora
καὶ μέδιμνον. ὃν τρόπον οὖν τοῦ παντὸς ἀριθμοῦ τὴν
and medimnus in-which way then of-the all number the
μονάδα μέτρον οὖσαν ἐλάχιστον καὶ ἀρχὴν ἀριθμὸν καλοῦμεν·
unit measure being smallest and beginning number we-call
οὕτω τὸν ἐνιαυτόν, ᾧ πρώτῳ μετροῦμεν ἀνθρώπου
so the year by-which first we-measure of-man
βίον, ὁμωνύμως τῷ μετρουμένῳ γενεὰν ὠνόμασεν.
life homonymously with-the measured generation he-named
καὶ γὰρ οὓς μὲν ἐκεῖνοι ποιοῦσιν ἀριθμοὺς οὐδὲν ἔχουσι
also for which indeed they make numbers nothing have
τῶν νενομισμένων ἐπιφανῶν καὶ λαμπρῶν ὡς ἐν ἀριθμοῖς·
of-the reckoned conspicuous and brilliant as among numbers
ὁ δὲ τῶν ἐννακισχιλίων ἑπτακοσίων εἴκοσι τὴν γένεσιν
the and of-the nine-thousand seven-hundred twenty the generation

ἔσχηκε συνθέσει μὲν ἐκ τῶν ἀπὸ μονάδος τεσσάρων ἐφεξῆς
has-had by-addition indeed from the from one four successively
τετράκις γενομένων τεσσάρων· τεσσαράκοντα γὰρ ἑκατέρως
four-times having-become of-four forty for each-way
γίγνεται. ταῦτα δὲ πεντάκις τριγωνισθέντα τὸν ἐκκείμενον
becomes these and five-times triangulated the set-out
ἀριθμὸν παρέσχεν. ἀλλὰ περὶ μὲν τούτων οὐκ ἀναγκαῖον
number produced but about indeed these not necessary
ἡμᾶς Δημητρίῳ διαφέρεσθαι. καὶ γὰρ κἂν πλείων ὁ
for-us with-Demetrius to-dispute also for whether longer the
χρόνος κἂν ἐλάττων κἂν τεταγμένος κἂν ἄτακτος, ἐν
time or shorter or fixed or unfixed in
ᾧ μεταλλάττει δαίμονος ψυχὴ καὶ ἥρωος βίος, οὐδὲν
which changes of-a-spirit soul and of-a-hero life nothing
ἧττον ἐφ' ᾧ βούλεται δεδείξεται μετὰ μαρτύρων
less for which it-wishes will-have-been-shown with witnesses
σοφῶν καὶ παλαιῶν, ὅτι φύσεις εἰσί τινές ὥσπερ ἐν
wise and ancient that natures there-are some as on
μεθορίῳ θεῶν καὶ ἀνθρώπων, δεχόμεναι πάθη θνητὰ καὶ
a-borderland of-gods and of-men receiving passions mortal and
μεταβολὰς ἀναγκαίας, οὓς δαίμονας ὀρθῶς ἔχει κατὰ
changes necessary whom spirits rightly it-is according-to
νόμον πατέρων ἡγουμένους καὶ ὀνομάζοντας σέβεσθαι.'
custom of-fathers considering and naming to-revere

13 'παράδειγμα δὲ τῷ λόγῳ Ξενοκράτης μὲν ὁ Πλάτωνος
an-example and for-the argument Xenocrates indeed the of-Plato
ἑταῖρος ἐποιήσατο τὸ τῶν τριγώνων, θείῳ μὲν ἀπεικάσας·
companion made the of-the triangles to-divine indeed having-likened
τὸ ἰσόπλευρον θνητῷ δὲ τὸ σκαληνὸν τὸ δ' ἰσοσκελὲς
the equilateral to-mortal and the scalene the and isosceles
δαιμονίῳ· τὸ μὲν γὰρ ἴσον πάντῃ τὸ δ' ἄνισον πάντῃ,
to-daemonic the indeed for equal in-every-way the and unequal in-every-way

τὸ δὲ πῇ μὲν ἴσον πῇ δ᾽ ἄνισον, ὥσπερ ἡ δαιμόνων
the but in-part indeed equal in-part and unequal as the of-spirits
φύσις ἔχουσα καὶ πάθος θνητοῦ καὶ θεοῦ δύναμιν. ἡ δὲ
nature having both passion of-mortal and of-god power the and
φύσις αἰσθητὰς εἰκόνας ἐξέθηκε καὶ ὁμοιότητας ὁρωμένας,
nature perceptible images set-out and likenesses visible
θεῶν μὲν ἥλιον καὶ ἄστρα θνητῶν δὲ σέλα καὶ κομήτας
of-gods indeed sun and stars of-mortals and flashes and comets
καὶ διάττοντας, ὡς Εὐριπίδης εἴκασεν ἐν οἷς εἶπεν
and shooting-stars as Euripides likened in which he-said

ὁ δ᾽ ἄρτι θάλλων σάρκα, διοπετὴς ὅπως
he but lately flourishing in-flesh heaven-fallen like
ἀστὴρ ἀπέσβη, πνεῦμ᾽ ἀφεὶς ἐς αἰθέρα.
a-star was-quenched breath having-released into ether

μικτὸν δὲ σῶμα καὶ μίμημα δαιμόνιον ὄντως τὴν σελήνην,
mixed and body and copy daemonic truly the moon
τῷ τῇ τούτου τοῦ γένους συνάδειν περιφορᾷ, φθίσεις
by-the with-the of-this the race to-harmonize revolution wanings
φαινομένας δεχομένην καὶ αὐξήσεις καὶ μεταβολὰς ὁρῶντες,
visible receiving and waxings and changes seeing
οἱ μὲν ἄστρον γεώδες οἱ δ᾽ ὀλυμπίαν γῆν οἱ δὲ χθονίας
some indeed star earthy others and Olympian earth others and of-chthonic
ὁμοῦ καὶ οὐρανίας κλῆρον Ἑκάτης προσεῖπον. ὥσπερ οὖν
at-once and heavenly portion Hecate called as then
εἰ τὸν ἀέρα τις ἀνέλοι καὶ ὑποσπάσειε τὸν μεταξὺ γῆς
if the air someone should-remove and draw-out the between earth
καὶ σελήνης, ἐν μέσῳ κενῆς καὶ ἀσυνδέτου χώρας γενομένης
and moon in middle empty and unconnected space having-become
τὴν ἑνότητα διαλύσει καὶ τὴν κοινωνίαν τοῦ παντός,
the unity will-dissolve and the communion of-the whole

οὕτως οἱ δαιμόνων γένος μὴ ἀπολείποντες, ἀνεπίμικτα
so those of-spirits race not leaving unmixed
τὰ τῶν θεῶν καὶ ἀνθρώπων ποιοῦσι καὶ ἀσυνάλλακτα,
the-things of-the gods and of-men make and without-exchange
τὴν ἑρμηνευτικήν, ὡς Πλάτων ἔλεγεν, καὶ διακονικὴν
the interpretive as Plato said and ministering
ἀναιροῦντες φύσιν, ἢ πάντα φύρειν ἅμα καὶ ταράττειν
abolishing nature or all-things to-jumble together and to-confound
ἀναγκάζουσιν ἡμᾶς τοῖς ἀνθρωπίνοις πάθεσι καὶ πράγμασι
compel us into-the human passions and affairs
τὸν θεὸν ἐμβιβάζοντας καὶ κατασπῶντας ἐπὶ τὰς χρείας,
the god bringing-in and dragging-down to the needs
ὥσπερ αἱ Θετταλαὶ λέγονται τὴν σελήνην. ἀλλ' ἐκείνων
as the Thessalian-women are-said the moon but of-them
μὲν ἐν γυναιξὶ τὸ πανοῦργον ἔσχε πίστιν, Ἀγλαονίκης τῆς
indeed among women the knavery got credence Aglaonice the
Ἡγήτορος, ὥς φασιν, ἀστρολογικῆς γυναικός, ἐν ἐκλείψει
of-Hegetor as they-say astronomical woman in eclipse
σελήνης ἀεὶ προσποιουμένης γοητεύειν καὶ καθαιρεῖν αὐτήν.
of-moon always pretending to-bewitch and to-draw-down her
ἡμεῖς δὲ μήτε μαντείας τινὰς ἀθειάστους εἶναι λέγοντας ἢ
we but neither prophecies some without-divinity to-be saying or
τελετὰς καὶ ὀργιασμοὺς ἀμελουμένους ὑπὸ θεῶν ἀκούωμεν
rites and orgies neglected by gods let-us-listen-to
μήτ' αὖ πάλιν τὸν θεὸν ἐν τούτοις ἀναστρέφεσθαι καὶ
nor in-turn again the god in these to-busy-himself and
παρεῖναι καὶ συμπραγματεύεσθαι δοξάζωμεν, ἀλλ' οἷς
to-be-present and to-take-part let-us-suppose but to-whom
δίκαιόν ἐστι ταῦτα λειτουργοῖς θεῶν ἀνατιθέντες ὥσπερ
just it-is these-things to-ministers of-gods attributing as
ὑπηρέταις καὶ γραμματεῦσι, δαίμονας νομίζωμεν ἐπισκόπους
to-servants and secretaries spirits let-us-consider overseers

θείων ἱερῶν καὶ μυστηρίων ὀργιαστάς· ἄλλους δὲ τῶν
of-divine rites and of-mysteries celebrants others and of-the
ὑπερηφάνων καὶ μεγάλων τιμωροὺς ἀδικιῶν περιπολεῖν.
arrogant and great avengers wrongs to-go-about
τοὺς δὲ πάνυ σεμνῶς ὁ Ἡσίοδος "ἁγνούς" προσεῖπε
those but very reverently — Hesiod holy called
"πλουτοδότας, καὶ τοῦτο γέρας βασιλήιον ἔχοντας," ὡς
wealth-givers and this privilege royal having as
βασιλικοῦ τοῦ εὖ ποιεῖν ὄντος. εἰσὶ γάρ, ὡς ἐν
royal the well to-do being there-are for as among
ἀνθρώποις, καὶ δαίμοσιν ἀρετῆς διαφοραὶ καὶ τοῦ παθητικοῦ
men also in-spirits of-virtue differences and of-the passionate
καὶ ἀλόγου τοῖς μὲν ἀσθενὲς καὶ ἀμαυρὸν ἔτι λείψανον
and irrational in-some indeed weak and dim still remnant
ὥσπερ περίττωμα, τοῖς δὲ πολὺ καὶ δυσκατάσβεστον
as residue in-others and much and hard-to-quench
ἔνεστιν, ὧν ἴχνη καὶ σύμβολα πολλαχοῦ θυσίαι καὶ τελεταὶ
there-is of-which traces and symbols in-many-places sacrifices and rites
καὶ μυθολογίαι σῴζουσι καὶ διαφυλάττουσιν ἐνδιεσπαρμένα.'
and mythologies preserve and guard scattered-throughout

Grim rites and human sacrifices are offered not to gods but to appease wicked spirits, and the myths of gods' exiles and servitudes are spirits' sufferings, as the Delphic rite of the burnt hut and the boy's flight to Tempe shows. When spirits depart, their oracles fall silent. Heracleon objects to wicked and mortal spirits, and Cleombrotus answers that such spirits would differ in nothing from gods; Philip cites Empedocles, Plato, Xenocrates, Chrysippus, and Democritus, and tells how the pilot Thamus, off Paxi, heard a voice bidding him proclaim that great Pan was dead, and Tiberius inquired into it.

14 ‘περὶ μὲν οὖν τῶν μυστικῶν, ἐν οἷς τὰς μεγίστας ἐμφάσεις
about indeed then the mystic-rites in which the greatest reflections
καὶ διαφάσεις λαβεῖν ἔστι τῆς περὶ δαιμόνων ἀληθείας,
and transparencies to-get is-possible of-the about spirits truth
“εὔστομά μοι κείσθω” καθ’ Ἡρόδοτον· ἑορτὰς δὲ καὶ
well-spoken for-me let-it-lie according-to Herodotus festivals and also
θυσίας, ὥσπερ ἡμέρας ἀποφράδας καὶ σκυθρωπάς, ἐν αἷς
sacrifices as days unlucky and gloomy in which
ὠμοφαγίαι καὶ διασπασμοὶ νηστεῖαί τε καὶ κοπετοί,
eatings-of-raw-flesh and tearings-apart fastings both and beatings-of-the-breast
πολλαχοῦ δὲ πάλιν αἰσχρολογίαι πρὸς ἱεροῖς
in-many-places and again obscenities at rites

μανίαι τ’ ἀλαλαί τ’ ὀρινόμεναι ῥιψαύχενι σὺν κλόνῳ,
frenzies and shouts and rousing neck-tossing with tumult

θεῶν μὲν οὐδενὶ δαιμόνων δὲ φαύλων ἀποτροπῆς ἕνεκα
of-gods indeed to-none of-spirits but evil of-averting for-the-sake-of
φήσαιμ’ ἂν τελεῖσθαι μειλίχια καὶ παραμύθια. καὶ τὰς
I-would-say — to-be-performed propitiations and consolations and the
πάλαι ποιουμένας ἀνθρωποθυσίας οὔτε θεοὺς ἀπαιτεῖν ἢ
of-old being-made human-sacrifices neither gods to-demand or

προσδέχεσθαι πιθανόν ἐστιν, οὔτε μάτην ἂν ἐδέχοντο
to-accept likely is nor in-vain — would-have-accepted
βασιλεῖς καὶ στρατηγοὶ παῖδας αὑτῶν ἐπιδιδόντες καὶ
kings and generals children their-own handing-over and
καταρχόμενοι καὶ σφάττοντες, ἀλλὰ χαλεπῶν καὶ δυστρόπων
consecrating and slaughtering but of-harsh and ill-tempered
ὀργὰς καὶ βαρυθυμίας ἀφοσιούμενοι καὶ ἀποπιμπλάντες
angers and sullennesses averting and satisfying
ἀλαστόρων ἐνίων δὲ μανικοὺς καὶ τυραννικοὺς ἔρωτας, οὐ
avenging-spirits of-some and mad and tyrannical loves not
δυναμένων οὐδὲ βουλομένων σώμασι καὶ διὰ σωμάτων
being-able nor wishing with-bodies and through bodies
ὁμιλεῖν. ἀλλ᾽ ὥσπερ Ἡρακλῆς Οἰχαλίαν ἐπολιόρκει διὰ
to-consort but as Heracles Oechalia besieged for
παρθένον, οὕτως ἰσχυροὶ καὶ βίαιοι δαίμονες ἐξαιτούμενοι
a-maiden so strong and violent spirits demanding
ψυχὴν ἀνθρωπίνην περιεχομένην σώματι λοιμούς τε πόλεσι
a-soul human enclosed in-a-body plagues both on-cities
καὶ γῆς ἀφορίας ἐπάγουσι καὶ πολέμους καὶ στάσεις
and of-earth barrenness bring-on and wars and factions
ταράττουσιν, ἄχρι οὗ λάβωσι καὶ τύχωσιν οὗ ἐρῶσιν.
stir-up until — they-take and obtain what they-love
ἔνιοι δὲ τοὐναντίον ἔπαθον, ὥσπερ ἐν Κρήτῃ χρόνον
some and the-contrary suffered as in Crete time
συχνὸν διάγων ἔγνων ἄτοπόν τινα τελουμένην ἑορτήν,
long spending I-learned-of strange some being-celebrated festival
ἐν ᾗ καὶ εἴδωλον ἀνδρὸς ἀκέφαλον ἀναδεικνύουσι καὶ
in which also an-image of-a-man headless they-display and
λέγουσιν ὡς οὗτος ἦν Μόλος ὁ Μηριόνου πατήρ, νύμφῃ
say that this-one was Molus the of-Meriones father with-a-nymph
δὲ πρὸς βίαν συγγενόμενος ἀκέφαλος εὑρεθείη.᾽
and by force having-lain headless was-found

15 ‘καὶ μὴν ὅσας ἔν τε μύθοις καὶ ὕμνοις λέγουσι καὶ
and indeed how-many in both myths and hymns they-tell and
ᾄδουσι, τοῦτο μὲν ἁρπαγὰς τοῦτο δὲ πλάνας θεῶν
sing here indeed carryings-off there and wanderings of-gods
κρύψεις τε καὶ φυγὰς καὶ λατρείας, οὐ θεῶν εἰσιν ἀλλὰ
concealments both and flights and servitudes not of-gods are but
δαιμόνων παθήματα καὶ τύχαι μνημονευόμεναι δι’ ἀρετὴν
of-spirits sufferings and fortunes remembered for virtue
καὶ δύναμιν αὐτῶν, καὶ οὔτ’ Αἰσχύλος εἶπεν
and power their and neither Aeschylus said

ἁγνόν τ’ Ἀπόλλω φυγάδ’ ἀπ’ οὐρανοῦ θεόν,
holy and Apollo an-exile from heaven god

οὔτ’ ὁ Σοφοκλέους Ἄδμητος
nor the of-Sophocles Admetus

οὐμὸς δ’ ἀλέκτωρ αὐτὸν ἦγε πρὸς μύλην.
my and cock him led to the-mill

πλεῖστον δὲ τῆς ἀληθείας διαμαρτάνουσιν οἱ Δελφῶν
most and of-the truth miss the of-Delphi
θεολόγοι, νομίζοντες ἐνταῦθά ποτε πρὸς ὄφιν τῷ θεῷ
theologians thinking here once against a-serpent for-the god
περὶ τοῦ χρηστηρίου μάχην γενέσθαι, καὶ ταῦτα ποιητὰς
about the oracle a-battle to-have-happened and these-things poets
καὶ λογογράφους ἐν θεάτροις ἀγωνιζομένους λέγειν ἐῶντες,
and prose-writers in theaters competing to-tell allowing
ὥσπερ ἐπίτηδες ἀντιμαρτυροῦντας ὧν δρῶσιν ἱεροῖς τοῖς
as on-purpose testifying-against what they-do rites the
ἁγιωτάτοις. θαυμάσαντος δὲ τοῦ Φιλίππου (παρῆν γὰρ ὁ
most-holy having-wondered and — Philip was-present for the

συγγραφεύς) καὶ πυθομένου, τίσιν ἀντιμαρτυρεῖν θείοις
historian and having-inquired what to-testify-against divine-things
οἴεται τοὺς ἀγωνιζομένους· ‘τούτοις’ ἔφη ‘τοῖς περὶ τὸ
he-thinks those competing these he-said the about the
χρηστήριον, οἷς ἄρτι τοὺς ἔξω Πυλῶν πάντας Ἕλληνας
oracle with-which lately those outside Gates all Greeks
ἡ πόλις κατοργιάζουσα μέχρι Τεμπῶν ἐλήλακεν. ἥ τε
the city initiating up-to Tempe has-driven the both
γὰρ ἱσταμένη καλιὰς ἐνταῦθα περὶ τὴν ἅλω δι’ ἐννέα
for being-set-up hut here around the threshing-floor every nine
ἐτῶν οὐ φωλεώδης τοῦ δράκοντος χειά, ἀλλὰ μίμημα
years not den-like of-the serpent hole but an-imitation
τυραννικῆς ἢ βασιλικῆς ἐστιν οἰκήσεως· ἥ τε μετὰ σιγῆς
of-a-tyrant’s or king’s is dwelling the and with silence
ἐπ’ αὐτὴν διὰ τῆς ὀνομαζομένης Δολωνίας ἔφοδος, μὴ
on it through the called Dolonia approach not
αἰόλα δὲ τὸν ἀμφιθαλῆ κόρον ἡμμέναις δᾳσὶν ἄγουσι,
varied and the with-both-parents-living boy with-lit torches they-lead
καὶ προσβαλόντες τὸ πῦρ τῇ καλιάδι καὶ τὴν τράπεζαν
and having-applied the fire to-the hut and the table
ἀνατρέψαντες ἀνεπιστρεπτὶ φεύγουσι διὰ τῶν θυρῶν
having-overturned without-turning-back they-flee through the doors
τοῦ ἱεροῦ· καὶ τελευταῖον αἵ τε πλάναι καὶ ἡ λατρεία
of-the temple and finally the both wanderings and the servitude
τοῦ παιδὸς οἵ τε γιγνόμενοι περὶ τὰ Τέμπη καθαρμοὶ
of-the boy the and occurring about — Tempe purifications
μεγάλου τινὸς ἄγους καὶ τολμήματος ὑποψίαν ἔχουσι.
of-great some pollution and daring suspicion have
παγγέλοιον γάρ ἐστιν, ὦ ἑταῖρε, τὸν Ἀπόλλωνα κτείναντα
quite-ridiculous for it-is O friend — Apollo having-killed
θηρίον φεύγειν ἐπὶ πέρατα τῆς Ἑλλάδος ἁγνισμοῦ δεόμενον,
a-beast to-flee to ends — of-Greece purification needing

εἶτ᾽ ἐκεῖ χοάς τινας χεῖσθαι καὶ δρᾶν ἃ δρῶσιν ἄνθρωποι
then there libations some to-pour and to-do what do men
μηνίματα δαιμόνων ἀφοσιούμενοι καὶ πραΰνοντες, οὓς
wraths of-spirits expiating and appeasing whom
ἀλάστορας καὶ παλαμναίους ὀνομάζουσιν, ὡς ἀλήστων
avengers and blood-avengers they-name as of-unforgettable
τινῶν καὶ παλαιῶν μιασμάτων μνήμαις ἐπεξιόντας. ὃν
some and ancient pollutions with-memories pursuing what
δ᾽ ἤκουσα λόγον ἤδη περὶ τῆς φυγῆς ταύτης καὶ τῆς
but I-heard account already about the flight this and the
μεταστάσεως, ἄτοπος μέν ἐστι δεινῶς καὶ παράδοξος·
removal strange indeed is terribly and paradoxical
εἰ δ᾽ ἀληθείας τι μετέχει, μὴ μικρὸν οἰώμεθα μηδὲ
if but of-truth something partakes not small let-us-think nor
κοινὸν εἶναι τὸ πραχθὲν ἐν τοῖς τότε χρόνοις περὶ τὸ
common to-be the thing-done in the then times about the
χρηστήριον. ἀλλ᾽ ἵνα μὴ τὸ Ἐμπεδόκλειον ποιεῖν δόξω
oracle but that not the Empedoclean to-do I-may-seem

κορυφὰς ἑτέρας ἑτέρῃσι
heads others to-others
προσάπτων μύθων, μήτε λέγειν ἀτραπὸν μίαν,
fastening of-myths nor to-tell path one

ἐάσατέ με τοῖς πρώτοις τὸ προσῆκον ἐπιθεῖναι τέλος ἤδη
allow me to-the first-parts the fitting to-put end already
γὰρ ἐπ᾽ αὐτῷ γεγόναμεν· καὶ τετολμήσθω μετὰ πολλοὺς
for at it we-have-arrived and let-it-be-dared after many
εἰρῆσθαι καὶ ἡμῖν, ὅτι τοῖς περὶ τὰ μαντεῖα καὶ
to-have-been-said also by-us that with-the about the oracles and
χρηστήρια τεταγμένοις δαιμονίοις ἐκλείπουσί τε κομιδῇ
prophetic-seats appointed daemonic-beings failing both entirely

συνεκλείπει τὰ τοιαῦτα, καὶ φυγόντων ἢ μεταστάντων
fail-together the such-things and having-fled or having-removed
ἀποβάλλει τὴν δύναμιν, εἶτα παρόντων αὐτῶν διὰ
they-lose the power then present they through
χρόνου πολλοῦ καθάπερ ὄργανα φθέγγεται τῶν χρωμένων
time long as instruments sound those using
ἐπιστάντων καὶ παρόντων.'
standing-over and being-present
ταῦτα τοῦ Κλεομβρότου διελθόντος, ὁ Ἡρακλέων 16
these-things — Cleombrotus having-gone-through — Heracleon
'οὐδεὶς μέν' ἔφη 'τῶν βεβήλων καὶ ἀμυήτων καὶ περὶ
no-one indeed he-said of-the profane and uninitiated and about
θεῶν δόξας ἀσυγκράτους ἡμῖν ἐχόντων πάρεστιν· αὐτοὶ
gods opinions incompatible with-us having is-present ourselves
δὲ παραφυλάττωμεν αὑτούς, ὦ Φίλιππε, μὴ λάθωμεν
but let-us-guard ourselves O Philip lest we-escape-notice
ἀτόπους ὑποθέσεις καὶ μεγάλας τῷ λόγῳ διδόντες.' 'εὖ
strange hypotheses and great to-the argument granting well
λέγεις' ὁ Φίλιππος εἶπεν 'ἀλλὰ τί μάλιστά σε δυσωπεῖ
you-speak — Philip said but what most you embarrasses
τῶν ὑπὸ Κλεομβρότου τιθεμένων' καὶ ὁ Ἡρακλέων
of-the by Cleombrotus laid-down and — Heracleon
'τὸ μὲν ἐφεστάναι τοῖς χρηστηρίοις' εἶπε 'μὴ θεοὺς
the indeed to-be-set-over the oracles he-said not gods
οἷς ἀπηλλάχθαι τῶν περὶ γῆν προσῆκόν ἐστιν, ἀλλὰ
for-whom to-be-freed-from the-things about earth fitting is but
δαίμονας ὑπηρέτας θεῶν, οὐ δοκεῖ μοι κακῶς ἀξιοῦσθαι τὸ
spirits ministers of-gods not seems to-me badly to-be-claimed the
δὲ τοῖς δαίμοσι τούτοις μονονουχὶ δράγδην λαμβάνοντας
but to-the spirits these almost by-handfuls taking
ἐκ τῶν ἐπῶν τῶν Ἐμπεδοκλέους ἁμαρτίας καὶ ἄτας καὶ
from the verses the of-Empedocles sins and ruins and

πλάνας θεηλάτους ἐπιφέρειν, τελευτῶντας δὲ καὶ θανάτους
wanderings god-driven to-impose ending and also deaths
ὥσπερ ἀνθρώπων ὑποτίθεσθαι, θρασύτερον ἡγοῦμαι καὶ
as of-men to-suppose more-rash I-consider and
βαρβαρικώτερον.' ἠρώτησεν οὖν ὁ Κλεόμβροτος τὸν
more-barbarous asked then — Cleombrotus —
Φίλιππον, ὅστις εἴη καὶ ὁπόθεν ὁ νεανίας· πυθόμενος
Philip who might-be and whence the young-man having-learned
δὲ τοὔνομα καὶ τὴν πόλιν 'οὐδ' αὐτοὺς ἡμᾶς' ἔφη
and the-name and the city not-even ourselves us he-said
'λανθάνομεν, ὦ Ἡρακλέων, ἐν λόγοις ἀτόποις γεγονότες·
do-we-fail-to-notice O Heracleon in arguments strange having-become
ἀλλ' οὐκ ἔστι περὶ πραγμάτων μεγάλων μὴ μεγάλαις
but not it-is-possible about matters great not great
προσχρησάμενον ἀρχαῖς ἐπὶ τὸ εἰκὸς τῇ δόξῃ προελθεῖν.
having-used principles to the probable in-the opinion to-advance
σὺ δὲ σεαυτὸν λέληθας ὃ δίδως ἀφαιρούμενος·
you but yourself have-failed-to-notice what you-grant taking-away
ὁμολογεῖς γὰρ εἶναι δαίμονας, τῷ δὲ μὴ φαύλους ἀξιοῦν
you-admit for to-be spirits by-the but not bad to-claim
εἶναι μηδὲ θνητοὺς οὐκέτι δαίμονας φυλάττεις· τίνι γὰρ
to-be nor mortal no-longer spirits you-preserve in-what for
τῶν θεῶν διαφέρουσιν, εἰ καὶ κατ' οὐσίαν τὸ ἄφθαρτον
from-the gods do-they-differ if both in substance the imperishable
καὶ κατ' ἀρετὴν τὸ ἀπαθὲς καὶ ἀναμάρτητον ἔχουσι;'
and in virtue the impassive and sinless they-have
17 πρὸς ταῦτα τοῦ Ἡρακλέωνος σιωπῇ διανοουμένου τι
to these-things — Heracleon in-silence pondering something
πρὸς αὑτὸν 'ἀλλὰ φαύλους μέν' ἔφη 'δαίμονας οὐκ
to himself but bad indeed he-said spirits not
Ἐμπεδοκλῆς μόνον, ὦ Ἡρακλέων, ἀπέλιπεν, ἀλλὰ καὶ
Empedocles alone O Heracleon left but also

Πλάτων καὶ Ξενοκράτης καὶ Χρύσιππος· ἔτι δὲ Δημόκριτος,
Plato and Xenocrates and Chrysippus still and Democritus
εὐχόμενος "εὐλόγχων εἰδώλων" τυγχάνειν, δῆλος ἦν ἕτερα
praying well-allotted images to-meet clear was others
δυστράπελα καὶ μοχθηρὰς γιγνώσκων ἔχοντα προαιρέσεις
ill-disposed and wicked knowing having intentions
τινὰς καὶ ὁρμάς. περὶ δὲ θανάτου τῶν τοιούτων ἀκήκοα
some and impulses about and death of-the such I-have-heard
λόγον ἀνδρὸς οὐκ ἄφρονος οὐδ' ἀλαζόνος. Αἰμιλιανοῦ γὰρ
an-account from-a-man not foolish nor boastful of-Aemilianus for
τοῦ ῥήτορος, οὗ καὶ ὑμῶν ἔνιοι διακηκόασιν, Ἐπιθέρσης ἦν
the orator whom also of-you some have-heard Epitherses was
πατήρ, ἐμὸς πολίτης καὶ διδάσκαλος γραμματικῶν. οὗτος
father my fellow-citizen and teacher of-letters this-one
ἔφη ποτὲ πλέων εἰς Ἰταλίαν ἐπιβῆναι νεώς, ἐμπορικὰ
said once sailing to Italy to-have-embarked-on a-ship merchant
χρήματα καὶ συχνοὺς ἐπιβάτας ἀγούσης· ἑσπέρας δ' ἤδη
goods and many passengers carrying in-evening and already
περὶ τὰς Ἐχινάδας νήσους ἀποσβῆναι τὸ πνεῦμα, καὶ τὴν
about the Echinades islands to-have-died-down the wind and the
ναῦν διαφερομένην πλησίον γενέσθαι Παξῶν· ἐγρηγορέναι δὲ
ship drifting near to-have-come of-Paxi to-be-awake and
τοὺς πλείστους, πολλοὺς δὲ καὶ πίνειν ἔτι δεδειπνηκότας·
the most many and also to-be-drinking still having-dined
ἐξαίφνης δὲ φωνὴν ἀπὸ τῆς νήσου τῶν Παξῶν ἀκουσθῆναι,
suddenly and a-voice from the island — of-Paxi to-have-been-heard
Θαμοῦν τινος βοῇ καλοῦντος, ὥστε θαυμάζειν.
Thamus someone with-a-shout calling so-that to-wonder
ὁ δὲ Θαμοῦς Αἰγύπτιος ἦν κυβερνήτης οὐδὲ τῶν
— and Thamus Egyptian was pilot not-even of-those
ἐμπλεόντων γνώριμος πολλοῖς ἀπ' ὀνόματος. δὶς μὲν
on-board known to-many by name twice indeed

οὖν κληθέντα σιωπῆσαι, τὸ δὲ τρίτον ὑπακοῦσαι τῷ
then having-been-called to-have-kept-silent the and third-time to-have-answered the
καλοῦντι· κἀκεῖνον ἐπιτείνοντα τὴν φωνὴν εἰπεῖν "ὁπόταν
caller and-he raising the voice to-have-said when
γένῃ κατὰ τὸ Παλῶδες, ἀπάγγειλον ὅτι Πὰν ὁ μέγας
you-come opposite — Palodes announce that Pan the great
τέθνηκε." τοῦτ' ἀκούσαντας, ὁ Ἐπιθέρσης ἔφη, πάντας
is-dead this having-heard — Epitherses said all
ἐκπλαγῆναι· καὶ διδόντας ἑαυτοῖς λόγον εἴτε ποιῆσαι
to-have-been-astounded and giving to-themselves reasoning whether to-do
βέλτιον εἴη τὸ προστεταγμένον εἴτε μὴ πολυπραγμονεῖν
better would-be the commanded or not to-meddle
ἀλλ' ἐᾶν, οὕτω γνῶναι τὸν Θαμοῦν, εἰ μὲν εἴη
but to-let-it-be so to-have-decided — Thamus if indeed there-should-be
πνεῦμα, παραπλεῖν ἡσυχίαν ἔχοντα, νηνεμίας δὲ καὶ
wind to-sail-past quiet keeping of-calm but and
γαλήνης περὶ τὸν τόπον γενομένης, ἀνειπεῖν ὃ ἤκουσεν.
stillness around the place having-come to-proclaim what he-heard
ὡς οὖν ἐγένετο κατὰ τὸ Παλῶδες, οὔτε πνεύματος ὄντος
when then he-came opposite — Palodes neither wind being
οὔτε κλύδωνος, ἐκ πρύμνης βλέποντα τὸν Θαμοῦν πρὸς τὴν
nor swell from the-stern looking — Thamus toward the
γῆν εἰπεῖν, ὥσπερ ἤκουσεν, ὅτι "Πὰν ὁ μέγας τέθνηκεν."
land to-have-said as he-heard that Pan the great is-dead
οὐ φθῆναι δὲ παυσάμενον αὐτόν, καὶ γενέσθαι
not to-have-anticipated and having-stopped him and to-have-arisen
μέγαν οὐχ ἑνὸς ἀλλὰ πολλῶν στεναγμὸν ἅμα θαυμασμῷ
a-great not of-one but of-many groan with wonder
μεμιγμένον. οἷα δὲ πολλῶν ἀνθρώπων παρόντων, ταχὺ
mixed as and many men being-present quickly
τὸν λόγον ἐν Ῥώμῃ σκεδασθῆναι, καὶ τὸν Θαμοῦν
the story in Rome to-have-been-spread and — Thamus

γενέσθαι μετάπεμπτον ὑπὸ Τιβερίου Καίσαρος. οὕτω δὲ
to-have-been summoned by Tiberius Caesar so and
πιστεῦσαι τῷ λόγῳ τὸν Τιβέριον, ὥστε διαπυνθάνεσθαι καὶ
to-have-believed the story — Tiberius that to-inquire and
ζητεῖν περὶ τοῦ Πανός· εἰκάζειν δὲ τοὺς περὶ αὐτὸν
to-search about — Pan to-have-conjectured and the around him
φιλολόγους συχνοὺς ὄντας τὸν ἐξ Ἑρμοῦ καὶ Πηνελόπης
scholars many being the from Hermes and Penelope
γεγενημένον· ὁ μὲν οὖν Φίλιππος εἶχε καὶ τῶν παρόντων
born — indeed then Philip had also of-those present
ἐνίους μάρτυρας, Αἰμιλιανοῦ τοῦ γέροντος ἀκηκοότας.
some witnesses of-Aemilianus the old-man having-heard

V · THE ISLANDS OF BRITAIN

Demetrius tells of the sacred islands near Britain, where storms broke out when one of the mighty died, and where Cronus sleeps guarded by Briareus. Cleombrotus notes that the Stoics hold spirits, and all gods but one, to be perishable, and dismisses Epicurean ridicule. Ammonius rejects the Epicurean claim that the vicious cannot be long-lived. Cleombrotus then tells of a stranger by the Red Sea, beautiful and prophetic once a year, who taught that Apollo's exile and the Titans' wars were spirits' battles, and that spirits bear gods' names.

ὁ δὲ Δημήτριος ἔφη τῶν περὶ τὴν Βρεττανίαν νήσων 18
— and Demetrius said of-the around — Britain islands
εἶναι πολλὰς ἐρήμους σποράδας, ὧν ἐνίας δαιμόνων
to-be many desolate scattered of-which some of-spirits
καὶ ἡρώων ὀνομάζεσθαι πλεῦσαι δὲ αὐτὸς ἱστορίας καὶ
and of-heroes to-be-named to-have-sailed and himself of-inquiry and
θέας ἕνεκα πομπῇ τοῦ βασιλέως εἰς τὴν ἔγγιστα
of-sightseeing for-the-sake by-commission of-the emperor to the nearest

κειμένην τῶν ἐρήμων, ἔχουσαν οὐ πολλοὺς ἐποικοῦντας
lying of-the desolate-ones having not many inhabitants
ἱεροὺς δὲ καὶ ἀσύλους πάντας ὑπὸ τῶν Βρεττανῶν
holy but and inviolable all by the Britons
ὄντας. ἀφικομένου δ' αὐτοῦ νεωστί, σύγχυσιν μεγάλην
being having-arrived and him recently confusion great
περὶ τὸν ἀέρα καὶ διοσημίας πολλὰς γενέσθαι καὶ
about the air and portents many to-have-occurred and
πνεύματα καταρραγῆναι καὶ πεσεῖν πρηστῆρας· ἐπεὶ δ'
winds to-have-burst-forth and to-have-fallen waterspouts when and
ἐλώφησε, λέγειν τοὺς νησιώτας ὅτι τῶν κρεισσόνων τινὸς
it-abated to-say the islanders that of-the mightier-ones some
ἔκλειψις γέγονεν. 'ὡς γὰρ λύχνος ἀναπτόμενος' φάναι
failing has-occurred as for a-lamp being-lit to-have-said
'δεινὸν οὐδὲν ἔχει σβεννύμενος δὲ πολλοῖς λυπηρός ἐστιν,
terrible nothing has being-quenched but to-many grievous is
οὕτως αἱ μεγάλαι ψυχαὶ τὰς μὲν ἀναλάμψεις εὐμενεῖς
so the great souls the indeed kindlings kindly
καὶ ἀλύπους ἔχουσιν, αἱ δὲ σβέσεις αὐτῶν καὶ φθοραὶ
and painless have the but quenchings their and destructions
πολλάκις μέν, ὡς νυνί, πνεύματα καὶ ζάλας τρέφουσι,
often indeed as now winds and storms nourish
πολλάκις δὲ λοιμικοῖς πάθεσι τὸν ἀέρα φαρμάττουσιν'
often and with-pestilential affections the air poison
ἐκεῖ μέντοι μίαν εἶναι νῆσον, ἐν ᾗ τὸν Κρόνον
there however one to-be island in which — Cronus
καθεῖρχθαι φρουρούμενον ὑπὸ τοῦ Βριάρεω καθεύδοντα·
to-be-imprisoned guarded by — Briareus sleeping
δεσμὸν γὰρ αὐτῷ τὸν ὕπνον μεμηχανῆσθαι, πολλοὺς δὲ
a-bond for for-him the sleep to-have-been-devised many and
περὶ αὐτὸν εἶναι δαίμονας ὀπαδοὺς καὶ θεράποντας.
around him to-be spirits attendants and servants

ὑπολαβὼν δ᾽ ὁ Κλεόμβροτος ‘ἔχω μέν’ ἔφη ‘καὶ ἐγὼ 19
taking-up and — Cleombrotus I-can indeed he-said also I
τοιαῦτα διελθεῖν, ἀρκεῖ δὲ πρὸς τὴν ὑπόθεσιν τὸ μηδὲν
such-things to-go-through it-suffices but for the hypothesis the nothing
ἐναντιοῦσθαι μηδὲ κωλύειν ἔχειν οὕτω ταῦτα. καίτοι τοὺς
to-oppose nor to-prevent to-be so these-things and-yet the
Στωικούς᾽ ἔφη ‘γιγνώσκομεν οὐ μόνον κατὰ δαιμόνων
Stoics he-said we-know not only concerning spirits
ἣν λέγω δόξαν ἔχοντας, ἀλλὰ καὶ θεῶν ὄντων τοσούτων
which I-mean opinion having but also gods being so-great
τὸ πλῆθος ἑνὶ χρωμένους ἀιδίῳ καὶ ἀφθάρτῳ· τοὺς
the number with-one using eternal and imperishable the
δ᾽ ἄλλους καὶ γεγονέναι καὶ φθαρήσεσθαι νομίζοντας.
and others both to-have-been-born and to-be-going-to-perish thinking
Ἐπικουρείων δὲ χλευασμοὺς καὶ γέλωτας οὔτι φοβητέον,
of-Epicureans and jeers and laughs not-at-all one-must-fear
οἷς τολμῶσι χρῆσθαι καὶ κατὰ τῆς προνοίας μῦθον αὐτὴν
which they-dare to-use even against the providence a-myth it
συναποκαλοῦντες. ἡμεῖς δὲ τὴν ἀπειρίαν μῦθον εἶναί φαμεν
calling-along we but the infinity a-myth to-be say
ἐν κόσμοις τοσούτοις μηδένα λόγῳ θείῳ κυβερνώμενον
in worlds so-many none by-reason divine governed
ἔχουσαν, ἀλλὰ πάντας ἐκ ταὐτομάτου καὶ γεγονότας
having but all from chance both having-come-to-be
καὶ συνισταμένους. εἰ δὲ χρὴ γελᾶν ἐν φιλοσοφίᾳ, τὰ
and being-composed if and one-must laugh in philosophy the
εἴδωλα γελαστέον τὰ κωφὰ καὶ τυφλὰ καὶ ἄψυχα, ἃ
images one-must-laugh-at the deaf and blind and soulless which
ποιμαίνουσιν ἀπλέτους ἐτῶν περιόδους ἐπιφαινόμενα καὶ
they-tend for-measureless of-years periods appearing and
περινοστοῦντα πάντῃ, τὰ μὲν ἔτι ζώντων τὰ δὲ
wandering everywhere the-ones indeed still of-living the-others and

πάλαι κατακαέντων ἢ κατασαπέντων ἀπορρυέντα, φλεδόνας
long-ago burned or rotted having-flowed-off nonsenses
καὶ σκιὰς ἕλκοντες εἰς φυσιολογίαν, ἂν δὲ φῇ τις εἶναι
and shadows dragging into natural-philosophy if but should-say someone to-be
δαίμονας οὐ φύσει μόνον ἀλλὰ καὶ λόγοις καὶ τὸ σῴζεσθαι
spirits not by-nature only but also by-reasons and the to-be-preserved
καὶ διαμένειν πολὺν χρόνον ἔχοντας, δυσκολαίνοντες.'
and to-remain long time having being-ill-humored
20 ῥηθέντων δὲ τούτων ὁ Ἀμμώνιος 'ὀρθῶς' ἔφη 'μοι δοκεῖ
having-been-said and these-things — Ammonius rightly he-said to-me seems
Θεόφραστος ἀποφήνασθαι τί γὰρ κωλύει φωνὴν δέξασθαι
Theophrastus to-have-declared what for prevents a-saying to-accept
σεμνὴν καὶ φιλοσοφωτάτην; καὶ γὰρ ἀθετουμένη πολλὰ
august and most-philosophical also for being-rejected many
τῶν ἐνδεχομένων ἀποδειχθῆναι δὲ μὴ δυναμένων ἀναιρεῖ,
of-the possible-things to-be-demonstrated but not being-able it-abolishes
καὶ τιθεμένη πολλὰ συνεφέλκεται τῶν ἀδυνάτων καὶ
and being-admitted many drags-along of-the impossible and
ἀνυπάρκτων. ὃ μέντοι μόνον ἀκήκοα τῶν Ἐπικουρείων
nonexistent what however only I-have-heard the Epicureans
λεγόντων πρὸς τοὺς εἰσαγομένους ὑπ' Ἐμπεδοκλέους
saying against the being-introduced by Empedocles
δαίμονας, ὡς οὐ δυνατὸν εἶναι φαύλους καὶ ἁμαρτητικοὺς
spirits that not possible to-be bad and sinful
ὄντας μακαρίους καὶ μακραίωνας εἶναι, πολλὴν τυφλότητα
being blessed and long-lived to-be much blindness
τῆς κακίας ἐχούσης καὶ τὸ περιπτωτικὸν τοῖς ἀναιρετικοῖς,
the vice having and the liability to-the destructive-things
εὖηθές ἐστιν. οὕτω γὰρ Ἐπίκουρός τε χείρων Γοργίου
foolish is so for Epicurus both worse than-Gorgias
φανεῖται τοῦ σοφιστοῦ καὶ Μητρόδωρος Ἀλέξιδος τοῦ
will-appear the sophist and Metrodorus than-Alexis the

κωμῳδιοποιοῦ. διπλάσιον γὰρ οὗτος ἔζησε τοῦ Μητροδώρου,
comic-poet double for this-one lived — than-Metrodorus
Ἐπικούρου δ' ἐκεῖνος πλέον ἢ ἐπίτριτον. ἄλλως
than-Epicurus and that-one more than one-and-a-third in-another-sense
γὰρ ἰσχυρὸν ἀρετὴν καὶ κακίαν ἀσθενὲς λέγομεν, οὐ πρὸς
for strong virtue and vice weak we-call not for
διαμονὴν καὶ διάλυσιν σώματος· ἐπεὶ καὶ τῶν θηρίων πολλὰ
duration and dissolution of-body since also of-the beasts many
μὲν δυσκίνητα καὶ νωθρά, ταῖς ψυχαῖς ὄντα πολλὰ δ'
indeed slow-moving and sluggish in-the souls being many and
ἀκόλαστα καὶ ἄτακτα τῶν συνετῶν καὶ πανούργων χρόνους
licentious and disorderly than-the intelligent and knavish times
ζῇ μακροτέρους. ὅθεν οὐκ εὖ τῷ θεῷ τὴν ἀιδιότητα ποιοῦσιν
live longer whence not well for-the god the eternity they-make
ἐκ φυλακῆς καὶ διακρούσεως τῶν ἀναιρετικῶν. ἔδει
from guarding and warding-off of-the destructive-things it-was-necessary
γὰρ ἐν τῇ φύσει τοῦ μακαρίου τὸ ἀπαθὲς καὶ ἄφθαρτον
for in the nature of-the blessed the impassive and imperishable
εἶναι, μηδεμιᾶς πραγματείας δεόμενον. ἀλλ' ἴσως τὸ λέγειν
to-be no business needing but perhaps the to-speak
πρὸς μὴ παρόντας οὐκ εὔγνωμον φαίνεται. πάλιν οὖν ὁ
against not present not fair appears again then —
Κλεόμβροτος ἡμῖν ὃν ἄρτι περὶ τῆς μεταστάσεως καὶ
Cleombrotus for-us which just-now about the removal and
φυγῆς τῶν δαιμονίων ἀφῆκε λόγον ἀναλαβεῖν δίκαιός ἐστι.'
flight of-the daemonic-beings let-go argument to-resume just is
καὶ ὁ Κλεόμβροτος 'ἀλλὰ θαυμάσαιμ' ἄν' εἶπεν 'εἰ μὴ 21
and — Cleombrotus but I-should-wonder — he-said if not
πολὺ φαίνεται τῶν εἰρημένων ἡμῖν ἀτοπώτερος. καίτοι
much it-appears than-the said by-us stranger and-yet
δοκεῖ φυσιολογίας ἔχεσθαι, καὶ Πλάτων αὐτῷ παρέσχε τὸ
it-seems natural-philosophy to-hold-to and Plato for-it gave the

ἐνδόσιμον οὐχ ἁπλῶς ἀποφηνάμενος ἐκ δόξης δ' ἀμαυρᾶς
keynote not simply having-declared from opinion but obscure
καὶ ὑπόνοιαν ἐμβαλὼν αἰνιγματώδη μετ' εὐλαβείας· ἀλλ'
and suggestion having-thrown-in enigmatic with caution but
ὅμως πολλὴ γέγονε κἀκείνου καταβόησις ὑπὸ τῶν ἄλλων
nevertheless much has-been also-against-him outcry by the other
φιλοσόφων. ἐπεὶ δὲ μύθων καὶ λόγων ἀναμεμιγμένων
philosophers since and of-myths and of-arguments mixed
κρατὴρ ἐν μέσῳ πρόκειται (καὶ ποῦ τις ἂν εὐμενεστέροις
a-mixing-bowl in middle is-set and where anyone — more-favorable
ἀκροαταῖς ἐπιτυχὼν ὥσπερ νομίσματα ξενικὰ τούτους
hearers having-found as coins foreign these
δοκιμάσειε τοὺς λόγους;), οὐκ ὀκνῶ χαρίζεσθαι βαρβάρου
might-test the accounts not I-hesitate to-grant of-a-barbarian
διήγησιν ἀνδρός, ὃν πλάναις πολλαῖς καὶ μήνυτρα
narrative man whom with-wanderings many and rewards
τελέσας μεγάλα, περὶ τὴν Ἐρυθρὰν θάλασσαν ἀνθρώποις
having-paid great about the Red sea men
ἀνὰ πᾶν ἔτος ἅπαξ ἐντυγχάνοντα τἄλλα δὲ συνόντα νύμφαις
in each year once meeting the-rest and consorting with-nymphs
νομάσι καὶ δαίμοσιν, ὡς ἔφασκε, μόλις ἐξανευρὼν ἔτυχον
nomad and spirits as he-asserted with-difficulty having-found-out I-obtained
λόγου καὶ φιλοφροσύνης. κάλλιστος μὲν ἦν ὧν εἶδον
conversation and kindness most-beautiful indeed he-was of-the I-saw
ἀνθρώπων ὀφθῆναι νόσου τε πάσης ἀπαθὴς διετέλει, καρπόν
men to-be-seen of-disease both every free he-continued fruit
τινα πόας φαρμακώδη καὶ πικρὸν ἑκάστου μηνὸς ἅπαξ
a of-a-plant medicinal and bitter each month once
προσφερόμενος· γλώσσαις δὲ πολλαῖς ἤσκητο χρῆσθαι,
taking in-tongues and many he-was-practiced to-use
πρὸς δ' ἐμὲ τὸ πλεῖστον ἐδώριζεν οὐ πόρρω μελῶν.
with and me the most he-spoke-Doric not far from-songs

φθεγγομένου δέ, τὸν τόπον εὐωδία κατεῖχε, τοῦ στόματος
speaking and the place fragrance held of-the mouth
ἥδιστον ἀποπνέοντος. ἡ μὲν οὖν ἄλλη μάθησις καὶ ἱστορία
most-sweetly breathing the indeed then other learning and inquiry
συνῆν αὐτῷ τὸν πάντα χρόνον· εἰς δὲ μαντικὴν ἐνεπνεῖτο
was-with him the whole time to and prophecy he-was-inspired
μίαν ἡμέραν ἔτους ἑκάστου καὶ προεθέσπιζε κατιὼν ἐπὶ
one day of-year each and prophesied going-down to
θάλατταν, ἐπεφοίτων δὲ καὶ δυνάσται καὶ γραμματεῖς
the-sea came and also potentates and secretaries
βασιλέων εἶτ' ἀπῄεσαν. ἐκεῖνος οὖν τὴν μαντικὴν ἀνῆγεν
of-kings then departed he then the prophecy referred
εἰς δαίμονας· πλεῖστον δὲ Δελφῶν λόγον εἶχε, καὶ τῶν
to spirits most and of-Delphi account he-had and of-the
λεγομένων περὶ τὸν Διόνυσον ἐνταῦθα καὶ δρωμένων ἱερῶν
things-told about — Dionysus here and performed rites
οὐδενὸς ἀνήκοος ἦν, ἀλλὰ κἀκεῖνα δαιμόνων ἔφασκεν εἶναι
of-nothing unhearing he-was but also-those of-spirits he-asserted to-be
πάθη μεγάλα καὶ ταῦτα δὴ τὰ περὶ Πύθωνα. τῷ δ'
sufferings great and these indeed the about Python for-the and
ἀποκτείναντι μήτ' ἐννέα ἐτῶν μήτ' εἰς τὰ Τέμπη γενέσθαι
having-killed neither of-nine years nor to the Tempe to-have-been
τὴν φυγήν, ἀλλ' ἐκπεσόντ' ἐλθεῖν εἰς ἕτερον κόσμον·
the flight but having-been-expelled to-have-gone to another world
ὕστερον δ' ἐκεῖθεν ἐνιαυτῶν μεγάλων ἐννέα περιόδοις
later and from-there of-years great in-nine cycles
ἁγνὸν γενόμενον καὶ Φοῖβον ἀληθῶς κατελθόντα τὸ
pure having-become and Phoebus truly having-returned the
χρηστήριον παραλαβεῖν, τέως ὑπὸ Θέμιδος φυλαττόμενον.
oracle to-have-taken-over till-then by Themis guarded
οὕτω δ' ἔχειν καὶ τὰ Τυφωνικὰ καὶ τὰ Τιτανικά·
so and to-be also the Typhonian and the Titanic

δαιμόνων μάχας γεγονέναι πρὸς δαίμονας, εἶτα φυγὰς τῶν
of-spirits battles to-have-been against spirits then flights of-the
κρατηθέντων ἢ δίκας ὑπὸ θεοῦ τῶν ἐξαμαρτόντων,
overcome or punishments by god of-those having-sinned
οἷα Τυφὼν λέγεται περὶ Ὄσιριν ἐξαμαρτεῖν καὶ Κρόνος
such-as Typhon is-said against Osiris to-have-sinned and Cronus
περὶ Οὐρανόν, ὧν ἀμαυρότεραι γεγόνασιν αἱ τιμαὶ ἢ καὶ
against Uranus of-whom dimmer have-become the honors or even
παντάπασιν ἐκλελοίπασι, μεταστάντων εἰς ἕτερον κόσμον.
altogether have-failed having-removed to another world
ἐπεὶ καὶ Σολύμους πυνθάνομαι τοὺς Λυκίων προσοίκους ἐν
since also Solymi I-learn the of-Lycians neighbors in
τοῖς μάλιστα τιμᾶν τὸν Κρόνον· ἐπεὶ δ' ἀποκτείνας τοὺς
the most to-honor — Cronus when and having-killed the
ἄρχοντας αὐτῶν, Ἄρσαλον καὶ Δρύον καὶ Τρωσοβιόν, ἔφυγε
rulers their Arsalus and Dryus and Trosobius he-fled
καὶ μετεχώρησεν ὁποιδήποτε (τοῦτο γὰρ οὐκ ἔχουσιν εἰπεῖν),
and removed to-wherever this for not they-can to-say
ἐκεῖνον μὲν ἀμεληθῆναι, τοὺς δὲ περὶ τὸν Ἄρσαλον
him indeed to-have-been-neglected those and around — Arsalus
σκληροὺς θεοὺς προσαγορεύεσθαι, καὶ τὰς κατάρας ἐπὶ
harsh gods to-be-called and the curses on
τούτων ποιεῖσθαι δημοσίᾳ καὶ ἰδίᾳ Λυκίους. τούτοις μὲν
these to-make publicly and privately Lycians to-these indeed
οὖν ὅμοια πολλὰ λαβεῖν ἔστιν ἐκ τῶν θεολογουμένων.
then like-things many to-take is-possible from the theological-accounts
"εἰ δὲ τοῖς νενομισμένοις τῶν θεῶν ὀνόμασι δαίμονάς
if and by-the customary of-the gods names spirits
τινας καλοῦμεν, οὐ θαυμαστέον" εἶπεν ὁ ξένος "ᾧ γὰρ
some we-call not to-be-wondered-at said the stranger to-whatever for
ἕκαστος θεῷ συντέτακται καὶ παρ' οὗ δυνάμεως καὶ τιμῆς
each god is-attached and from whom of-power and of-honor

εἴληχεν, ἀπὸ τούτου φιλεῖ καλεῖσθαι. καὶ γὰρ ἡμῶν
he-has-received from this he-is-wont to-be-called also for of-us
ὁ μὲν τίς ἐστι Δίιος ὁ δ' Ἀθηναῖος ὁ δ'
the(-one) indeed some is Dius the(-other) and Athenaeus the(-other) and
Ἀπολλώνιος ἢ Διονύσιος ἢ Ἑρμαῖος· ἀλλ' ἔνιοι μὲν ὀρθῶς
Apollonius or Dionysius or Hermaeus but some indeed rightly
κατὰ τύχην ἐκλήθησαν, οἱ δὲ πολλοὶ μηδὲν προσηκούσας
by chance were-named the but many nothing fitting
ἀλλ' ἐνηλλαγμένας ἐκτήσαντο θεῶν παρωνυμίας.'"
but exchanged acquired of-gods derived-names

VI · HOW MANY WORLDS

Cleombrotus reports the stranger's doctrine of one hundred eighty-three worlds set in a triangle around the plain of Truth, which Lamprias traces to Petron of Himera. Heracleon brings in Homer's five divisions and Plato's five figures, and Demetrius calls Plato's five worlds, neither more nor fewer, wholly unreasonable and asks Lamprias' view. Lamprias answers that the arguments against infinite worlds do not forbid several, and that goodness and justice require the god to have other worlds and other gods.

σιωπήσαντος δὲ τοῦ Κλεομβρότου, πᾶσι μὲν ὁ λόγος 22
having-fallen-silent and — Cleombrotus to-all indeed the account
ἐφάνη θαυμαστός. τοῦ δ' Ἡρακλέωνος πυθομένου πῇ
appeared wonderful — and Heracleon having-asked in-what-way
ταῦτα προσήκει Πλάτωνι καὶ πῶς ἐκεῖνος τὸ ἐνδόσιμον
these-things belong to-Plato and how he the keynote
τῷ λόγῳ τούτῳ παρέσχεν, ὁ Κλεόμβροτος 'εὖ μνημονεύεις'
to-the account this provided — Cleombrotus well you-remember
εἶπεν 'ὅτι τὴν μὲν ἀπειρίαν αὐτόθεν ἀπέγνω τῶν κόσμων,
he-said that the indeed infinity at-once he-rejected of-the worlds

περὶ δὲ πλήθους ὡρισμένου διηπόρησε, καὶ μέχρι τῶν
about but number definite he-was-in-doubt and as-far-as the
πέντε τοῖς ὑποτιθεμένοις κατὰ στοιχεῖον ἕνα κόσμον
five for-those positing according-to element one world
ἐπιχωρήσας τὸ εἰκός, αὐτὸς ἑαυτὸν ἐφ' ἑνὸς ἐτήρησεν. καὶ
having-conceded the likely himself himself on one he-kept and
δοκεῖ τοῦτο Πλάτωνος ἴδιον εἶναι, τῶν ἄλλων σφόδρα
seems this of-Plato peculiar to-be the others greatly
φοβηθέντων τὸ πλῆθος, ὡς τοὺς ἑνὶ τὴν ὕλην μὴ
having-feared the plurality as those to-one the matter not
ὁρίσαντας ἀλλ' ἐκβάντας εὐθὺς ἀορίστου καὶ χαλεπῆς
having-limited but having-stepped-out at-once indefinite and difficult
ἀπειρίας ὑπολαμβανούσης.' 'ὁ δὲ ξένος' ἔφην ἐγώ 'περὶ
infinity taking-up the and stranger I-said I about
πλήθους κόσμων ὥριζεν Πλάτων ἤ, ὅτε συνεγένου τἀνδρὶ
number of-worlds did-he-define Plato or when you-were-with the-man
τούτῳ, οὐδὲ διεπειράθης;' 'ἀλλ' οὐκ ἔμελλον' εἶπεν ὁ
this not-even did-you-test-him but not was-I-likely said —
Κλεόμβροτος 'εἰ μηδὲν ἄλλο, τῶν περὶ ταῦτα λιπαρὴς
Cleombrotus if nothing other of-the-things about these importunate
εἶναι καὶ πρόθυμος ἀκροατής, ἐνδιδόντος ἑαυτὸν ἵλεων καὶ
to-be and eager listener yielding himself gracious and
παρέχοντος; ἔλεγε δὲ μήτ' ἀπείρους μήθ' ἕνα μήτε πέντε
offering he-said and neither infinite nor one nor five
κόσμους, ἀλλὰ τρεῖς καὶ ὀγδοήκοντα καὶ ἑκατὸν εἶναι
worlds but three and eighty and hundred to-be
συντεταγμένους κατὰ σχῆμα τριγωνοειδές, οὗ πλευρὰν
arranged in figure triangular of-which side
ἑκάστην ἑξήκοντα κόσμους ἔχειν· τριῶν δὲ τῶν λοιπῶν
each sixty worlds to-have of-three and the remaining
ἕκαστον ἱδρῦσθαι κατὰ γωνίαν, ἅπτεσθαι δὲ τοὺς ἐφεξῆς
each to-be-set at a-corner to-touch and the successive

ἀλλήλων ἀτρέμα περιιόντας ὥσπερ ἐν χορείᾳ· τὸ δ'
one-another quietly going-around as in a-dance the and
ἐντὸς ἐπίπεδον τοῦ τριγώνου κοινὴν ἑστίαν εἶναι πάντων,
inner surface of-the triangle common hearth to-be of-all
καλεῖσθαι δὲ πεδίον ἀληθείας, ἐν ᾧ τοὺς λόγους καὶ
to-be-called and plain of-truth in which the reasons and
τὰ εἴδη καὶ τὰ παραδείγματα τῶν γεγονότων καὶ τῶν
the forms and the patterns of-the having-come-to-be and of-the
γενησομένων ἀκίνητα κεῖσθαι, καὶ περὶ αὐτὰ τοῦ αἰῶνος
going-to-be motionless to-lie and around them the eternity
ὄντος οἷον ἀπορροὴν ἐπὶ τοὺς κόσμους φέρεσθαι τὸν
being as an-efflux to the worlds to-be-carried the
χρόνον. ὄψιν δὲ τούτων καὶ θέαν ψυχαῖς ἀνθρωπίναις ἅπαξ
time sight and of-these and view for-souls human once
ἐν ἔτεσι μυρίοις ὑπάρχειν, ἄν γ' εὖ βιώσωσι· καὶ τῶν
in years ten-thousand to-be-available if at-least well they-live and of-the
ἐνταῦθα τελετῶν τὰς ἀρίστας ἐκείνης ὄνειρον εἶναι τῆς
here rites the best of-that a-dream to-be of-the
ἐποπτείας καὶ τελετῆς· καὶ τοὺς λόγους ἀναμνήσεως ἕνεκα
vision and initiation and the discourses of-recollection for-the-sake
τῶν ἐκεῖ φιλοσοφεῖσθαι καλῶν ἢ μάτην περαίνεσθαι.
of-the there to-be-philosophized fine-things or in-vain to-be-completed
ταῦτ" ἔφη 'περὶ τούτων μυθολογοῦντος ἤκουον ἀτεχνῶς
these-things he-said about these telling-myths I-heard simply
καθάπερ ἐν τελετῇ καὶ μυήσει, μηδεμίαν ἀπόδειξιν τοῦ
as in a-rite and initiation no proof of-the
λόγου μηδὲ πίστιν ἐπιφέροντος.'
account nor credence bringing
κἀγὼ τὸν Δημήτριον προσαγορεύσας 'πῶς ἔχει' ἔφην 'τὰ 23
and-I — Demetrius addressing how go I-said the
τῶν μνηστήρων ἔπη, τὸν Ὀδυσσέα θαυμασάντων τὸ τόξον
of-the suitors verses — Odysseus having-wondered-at the bow

μεταχειριζόμενον᾽ ὑπομνησθέντος δὲ τοῦ Δημητρίου, ‘ταῦτ”
handling having-recalled and — Demetrius these
ἔφην ‘ἐπέρχεται κἀμοὶ περὶ τοῦ ξένου εἰπεῖν
I-said occur also-to-me about the stranger to-say

ἦ τις θηητὴρ καὶ ἐπίκλοπος ἔπλετο
surely some observer and thief was

δογμάτων τε καὶ λόγων παντοδαπῶν, καὶ πολυπλανὴς
of-doctrines both and of-arguments manifold and much-wandered
ἐν γράμμασι καὶ οὐ βάρβαρος ἀλλ᾽ Ἕλλην γένος ἦν,
in letters and not barbarian but Greek by-race he-was
πολλῆς Ἑλληνίδος μούσης ἀνάπλεως. ἐλέγχει ὁ αὐτὸν
of-much Greek muse full refutes the him
ὁ τῶν κόσμων ἀριθμὸς οὐκ ὢν Αἰγύπτιος οὐδ᾽ Ἰνδὸς
the of-the worlds number not being Egyptian nor Indian
ἀλλὰ Δωριεὺς ἀπὸ Σικελίας, ἀνδρὸς Ἱμεραίου τοὔνομα
but Dorian from Sicily of-a-man Himeraean by-name
Πέτρωνος· αὐτοῦ μὲν ἐκείνου βιβλίδιον οὐκ ἀνέγνων οὐδ᾽
Petron of-him indeed that a-little-book not I-read nor
οἶδα διασῳζόμενον Ἵππυς δ᾽ ὁ Ῥηγῖνος, οὗ μέμνηται
I-know preserved Hippys but — Rhegine whom mentions
Φανίας ὁ Ἐρέσιος, ἱστορεῖ δόξαν εἶναι ταύτην Πέτρωνος
Phanias the Eresian relates opinion to-be this of-Petron
καὶ λόγον, ὡς ἑκατὸν καὶ ὀγδοήκοντα καὶ τρεῖς κόσμους
and account that hundred and eighty and three worlds
ὄντας ἁπτομένους δ᾽ ἀλλήλων κατὰ στοιχεῖον· ὅ τι
being touching and one-another by element what ever
τοῦτ᾽ ἐστί, κατὰ στοιχεῖον ἅπτεσθαι, μὴ προσδιασαφῶν
this is by element to-touch not further-explaining
μηδ᾽ ἄλλην τινὰ πιθανότητα προσάπτων.᾽ ὑπολαβὼν δ᾽ ὁ
nor other any plausibility attaching taking-up and —

Δημήτριος ‘τίς δ’ ἄν’ εἶπεν ‘ἐν τοιούτοις πράγμασιν εἴη
Demetrius what and — he-said in such matters would-be
πιθανότης, ὅπου καὶ Πλάτων οὐδὲν εἰπὼν εὔλογον οὐδ’
plausibility where even Plato nothing having-said reasonable nor
εἰκὸς οὕτω κατέβαλε τὸν λόγον;’ καὶ ὁ Ἡρακλέων ‘ἀλλὰ
likely thus laid-down the account and — Heracleon but
μὴν ὑμῶν’ ἔφη ‘τῶν γραμματικῶν ἀκούομεν εἰς Ὅμηρον
indeed from-you he-said the grammarians we-hear to Homer
ἀναγόντων τὴν δόξαν, ὡς ἐκείνου τὸ πᾶν εἰς πέντε
referring the opinion as he the whole into five
κόσμους διανέμοντος, οὐρανὸν ὕδωρ ἀέρα γῆν ὄλυμπον.
worlds dividing heaven water air earth Olympus
ὧν τὰ μὲν δύο κοινὰ καταλείπει, γῆν μὲν τοῦ κάτω
of-which the indeed two common he-leaves earth indeed of-the below
παντὸς οὖσαν ὄλυμπον δὲ τοῦ ἄνω παντός· οἱ δ’ ἐν μέσῳ
all being Olympus and of-the above all the and in middle
τρεῖς τοῖς τρισὶ θεοῖς ἀπεδόθησαν. οὕτω δὲ καὶ Πλάτων
three to-the three gods were-assigned so and also Plato
ἔοικε τὰ κάλλιστα καὶ πρῶτα σωμάτων εἴδη καὶ σχήματα
seems the finest and first of-bodies forms and figures
συννέμων ταῖς τοῦ ὅλου διαφοραῖς πέντε κόσμους καλεῖν,
assigning to-the of-the whole differences five worlds to-call
τὸν γῆς τὸν ὕδατος τὸν ἀέρος τὸν πυρός· ἔσχατον δὲ
the of-earth the of-water the of-air the of-fire last and
τὸν περιέχοντα τούτους, τὸν τοῦ δωδεκαέδρου, πολύχυτον
the-one containing these the of-the dodecahedron widely-diffused
καὶ πολύτρεπτον, ᾧ μάλιστα δὴ ταῖς ψυχικαῖς
and versatile to-which most indeed to-the psychic
περιόδοις καὶ κινήσεσι πρέπον σχῆμα καὶ συναρμόττον
revolutions and motions fitting figure and adapting
ἀπέδωκε’ καὶ ὁ Δημήτριος ‘Ὅμηρον’ ἔφη ‘τί κινοῦμεν

ἐν τῷ παρόντι; μύθων γὰρ ἄλις. Πλάτων δὲ πολλοῦ
in the present of-myths for enough Plato but far
δεῖ τὰς πέντε τοῦ κόσμου διαφορὰς πέντε κόσμους
is-from the five of-the world differences five worlds
προσαγορεύειν ἐν οἷς τε μάχεται τοῖς ἀπείρους κόσμους
to-call in which both he-fights those infinite worlds
ὑποτιθεμένοις, αὑτῷ δή φησι δοκεῖν ἕνα τοῦτον εἶναι
positing to-himself indeed he-says to-seem one this to-be
μονογενῆ τῷ θεῷ καὶ ἀγαπητόν, ἐκ τοῦ σωματοειδοῦς
only-begotten for-the god and beloved from the corporeal
παντὸς ὅλον καὶ τέλειον καὶ αὐτάρκη γεγενημένον.
whole complete and perfect and self-sufficient having-come-to-be
ὅθεν ἄν τις καὶ θαυμάσειεν, ὅτι τἀληθὲς εἰπὼν αὐτὸς
whence — one also might-wonder that the-truth having-said himself
ἑτέροις ἀπιθάνου καὶ λόγον οὐκ ἐχούσης ἀρχὴν παρέσχε
to-others of-an-implausible and reason not having beginning provided
δόξης. τὸ μὲν γὰρ ἕνα μὴ φυλάξαι κόσμον εἶχεν ἁμωσγέπως
opinion the indeed for one not to-keep world had somehow
ὑπόθεσιν τὴν τοῦ παντὸς ἀπειρίαν, τὸ δ' ἀφωρισμένως
a-basis the of-the whole infinity the but definitely
ποιῆσαι τοσούτους καὶ μήτε πλείους τῶν πέντε μήτ'
to-make so-many and neither more than-the five nor
ἐλάττους κομιδῇ παράλογον καὶ πάσης πιθανότητος
fewer quite unreasonable and from-all plausibility
ἀπηρτημένον, εἰ μή τι σὺ λέγεις' ἔφη πρὸς ἐμὲ
detached if not something you say he-said at me
βλέψας. κἀγὼ 'δοκεῖ γὰρ οὕτως' ἔφην 'ἀφέντας ἤδη τὸν
having-looked and-I seems-it for so I-said having-let-go already the
περὶ χρηστηρίων λόγον ὡς τέλος ἔχοντα, μεταλαμβάνειν
about oracles discussion as end having to-take-up
ἕτερον τοσοῦτον;' 'οὐκ ἀφέντας' εἶπεν ὁ Δημήτριος 'ἐκεῖνον,
another so-great not having-let-go said — Demetrius that

ἀλλὰ μὴ παρελθόντας τοῦτον ἀντιλαμβανόμενον ἡμῶν. οὐ
but not passing-by this laying-hold-of us not
γὰρ ἐνδιατρίψομεν, ἀλλ' ὅσον ἱστορῆσαι τὴν πιθανότητα
for we-shall-linger but as-much-as to-inquire-into the plausibility
θιγόντες αὐτοῦ μέτιμεν ἐπὶ τὴν ἐξ ἀρχῆς ὑπόθεσιν.'
having-touched it we-shall-go to the from beginning hypothesis
'πρῶτον τοίνυν' ἔφην ἐγώ 'τὰ κωλύοντα ποιεῖν κόσμους 24
first then I-said I the-things preventing to-make worlds
ἀπείρους οὐκ ἀπείργει πλείονας ἑνὸς ποιεῖν. καὶ γὰρ οἷόν
infinite not hinder more than-one to-make also for possible
τ' ἔστιν εἶναι καὶ μαντικὴν καὶ πρόνοιαν ἐν πλείοσι κόσμοις,
— is to-be both prophecy and providence in more worlds
καὶ τὸ μικροτάτην τύχην παρεμπίπτειν, τὰ δὲ πλεῖστα
and the smallest chance to-intervene the and most
καὶ μέγιστα τάξιν λαμβάνειν πρὸς γένεσιν καὶ μεταβολήν,
and greatest order to-take for generation and change
ὧν οὐδὲν ἡ ἀπειρία δέχεσθαι πέφυκεν. ἔπειτα τῷ
of-which nothing the infinity to-admit is-naturally-able then the
λόγῳ μᾶλλον ἕπεται τὸ τῷ θεῷ μὴ μονογενῆ μηδ'
reason rather follows the for-the god not only-begotten nor
ἔρημον εἶναι τὸν κόσμον. ἀγαθὸς γὰρ ὢν τελέως οὐδεμιᾶς
solitary to-be the world good for being perfectly of-no
ἀρετῆς ἐνδεής ἐστιν, ἥκιστα δὲ τῶν περὶ δικαιοσύνην
virtue lacking is least and of-those about justice
καὶ φιλίαν· κάλλισται γὰρ αὗται καὶ θεοῖς πρέπουσαι.
and friendship most-beautiful for these and to-gods befitting
μάτην δ' οὐδὲν ἔχειν οὐδ' ἄχρηστον θεὸς πέφυκεν. εἰσὶν
in-vain and nothing to-have nor useless god is-disposed there-are
οὖν ἐκτὸς ἕτεροι θεοὶ καὶ κόσμοι, πρὸς οὓς χρῆται ταῖς
then outside other gods and worlds toward whom he-uses the
κοινωνικαῖς ἀρεταῖς· οὐ γὰρ πρὸς αὑτὸν οὐδὲ μέρος αὑτοῦ
social virtues not for toward himself nor part of-himself

χρῆσίς ἐστι δικαιοσύνης ἢ χάριτος ἢ χρηστότητος ἀλλὰ
use is of-justice or of-grace or of-goodness but
πρὸς ἄλλους. ὥστ' οὐκ εἰκὸς ἄφιλον οὐδ' ἀγείτονα τόνδ'
toward others so-that not likely friendless nor neighborless this
οὐδ' ἄμικτον ἐν ἀπείρῳ κενῷ τὸν κόσμον σαλεύειν· ἐπεὶ
nor unmixed in infinite void the world to-toss since
καὶ τὴν φύσιν ὁρῶμεν τὰ καθ' ἕκαστα γένεσιν καὶ εἴδεσιν
also the nature we-see the by each in-kinds and species
οἷον ἀγγείοις ἢ περικαρπίοις σπέρματος περιέχουσαν.
as in-vessels or in-husks of-seed containing
οὐδὲν γὰρ ἐν ἀριθμῷ τῶν ὄντων ἔστιν, οὗ γε μὴ λόγος
nothing for in number of-the beings is of-which at-least not description
ὑπάρχει κοινός, οὐδὲ τυγχάνει τῆς τοιᾶσδε προσηγορίας ὃ
exists common nor obtains the such designation which
μὴ κοινῶς ποιὸν ἢ ἰδίως ἐστίν. ὁ δὲ κόσμος οὐ λέγεται
not commonly qualified or peculiarly is the but world not is-said
κοινῶς εἶναι ποιός· ἰδίως τοίνυν ποιός ἐστιν ἐκ διαφορᾶς
commonly to-be qualified peculiarly then qualified it-is from difference
τῆς πρὸς ἄλλα συγγενῆ καὶ ὁμοειδῆ γεγονὼς τοιοῦτος.
the to others kindred and of-the-same-form having-become such
εἰ γὰρ οὔτ' ἄνθρωπος εἷς οὔθ' ἵππος ἐν τῇ φύσει γέγονεν
if for neither man one nor horse in the nature has-come-to-be
οὔτ' ἄστρον οὔτε θεὸς οὔτε δαίμων, τί κωλύει μηδὲ
nor star nor god nor spirit what prevents not-even
κόσμον ἕνα τὴν φύσιν ἔχειν ἀλλ' ἢ πλείονας; ὁ γὰρ
world one the nature to-have but rather more the-one for
λέγων, ὅτι καὶ γῆν μίαν ἔχει καὶ θάλατταν, ἐμφανές τι
saying that also earth one it-has and sea evident something
παρορᾷ τὸ τῶν ὁμοιομερῶν τήν τε γὰρ γῆν εἰς ὁμώνυμα
overlooks the of-the homoeomerous the both for earth into like-named

μέρη καὶ τὴν θάλατταν ὡσαύτως διαιροῦμεν· τοῦ δὲ κόσμου
parts and the sea likewise we-divide of-the but world
μέρος οὐκέτι κόσμος ἀλλ᾽ ἐκ διαφόρων φύσεων συνέστηκε.᾽
a-part no-longer a-world but from different natures is-composed

VII · AGAINST ONE WORLD

Lamprias argues that several worlds need not disturb one another, since each holds its own matter and the efflux between them is kindly. Aristotle's natural places do not refute it, for the middle is defined by each world's own bodies, not by the void, and each world has its own earth, sea, and center. Chrysippus' middle of the infinite is a dream. Several worlds need not mean several Zeuses, for each could have its own ruling god, or all be subject to one providence; and gods should be free, not bound to matter.

καὶ μὴν ὅ γε μάλιστα φοβηθέντες ἔνιοι καταναλίσκουσιν 25
and indeed what at-least most having-feared some use-up
τὴν ὕλην εἰς τὸν κόσμον ἅπασαν, ὡς μηδὲν ὑπολειπόμενον
the matter into the world all so-that nothing being-left
ἐκτὸς ἐνστάσεσιν ἢ πληγαῖς διαταράττοι τὴν τοῦδε
outside by-oppositions or blows might-disturb the of-this
σύστασιν, οὐκ ὀρθῶς ἔδεισαν. πλειόνων γὰρ ὄντων
composition not rightly they-feared more for being
κόσμων ἰδίᾳ δ᾽ ἑκάστου συνειληχότος οὐσίᾳ καὶ ὕλῃ
worlds separately and each having-received-as-its-lot substance and matter
μέτρον ὡρισμένον ἐχούσῃ καὶ πέρας, οὐδὲν ἄτακτον οὐδ᾽
measure defined having and limit nothing disorderly nor
ἀκατακόσμητον οἷον περίττωμα λειφθήσεται προσπίπτον
unarranged as surplus will-be-left falling-upon
ἔξωθεν. ὁ γὰρ περὶ ἕκαστον λόγος ἐγκρατὴς ὢν τῆς
from-outside the for about each reason master being of-the

συννενεμημένης ὕλης οὐδὲν ἔκφορον ἐάσει καὶ πλανώμενον
allotted matter nothing carried-out will-allow and wandering
ἐμπεσεῖν εἰς ἄλλον οὐδ᾽ εἰς ἑαυτὸν ἐξ ἄλλου διὰ τὸ
to-fall into another nor into itself from another because-of the
μήτε πλῆθος ἀόριστον καὶ ἄπειρον τὴν φύσιν ἔχειν μήτε
neither multitude indefinite and infinite the nature to-have nor
κίνησιν ἄλογον καὶ ἄτακτον. εἰ δὲ καί τις ἀπορροὴ φέρεται
motion irrational and disorderly if and also some efflux is-carried
πρὸς ἑτέρους ἀφ᾽ ἑτέρων, ὁμόφυλον εἶναι καὶ προσηνῆ
to others from others of-the-same-kind to-be and gentle
καὶ πᾶσιν ἠπίως ἐπιμιγνυμένην ὥσπερ αἱ τῶν ἀστέρων
and with-all mildly mingling as the of-the stars
αὐγαὶ καὶ συγκράσεις, αὐτούς τε τέρπεσθαι καθορῶντας
rays and blendings themselves both to-delight beholding
ἀλλήλους εὐμενῶς, θεοῖς τε πολλοῖς καὶ ἀγαθοῖς καθ᾽
one-another kindly to-gods both many and good in
ἕκαστον οὖσι παρέχειν ἐπιμιξίας καὶ φιλοφροσύνας.
each being to-provide intercourse and friendships
ἀδύνατον γὰρ οὐδέν ἐστι τούτων οὔτε μυθῶδες οὔτε
impossible for nothing is of-these nor mythical nor
παράλογον εἰ μὴ νὴ Δία τὰ τοῦ Ἀριστοτέλους
unreasonable if not by Zeus the-things — of-Aristotle
ὑπόψονταί τινες ὡς φυσικὰς αἰτίας ἔχοντα. τῶν γὰρ
will-suspect some as natural causes having of-the for
σωμάτων ἑκάστου τόπον οἰκεῖον ἔχοντος, ὥς φησιν,
bodies each place proper having as he-says
ἀνάγκη τὴν γῆν πανταχόθεν ἐπὶ τὸ μέσον φέρεσθαι
necessity the earth from-all-sides toward the middle to-be-carried
καὶ τὸ ὕδωρ ἐπ᾽ αὐτῆς διὰ βάρος ὑφιστάμενον τοῖς
and the water on it because-of weight settling-under to-the
κουφοτέροις. ἂν οὖν πλείονες ὦσι κόσμοι, συμβήσεται
lighter-things if then more be worlds it-will-follow

τὴν γῆν πολλαχοῦ μὲν ἐπάνω τοῦ πυρὸς καὶ τοῦ ἀέρος
the earth in-many-places indeed above the fire and the air
κεῖσθαι πολλαχοῦ δ' ὑποκάτω· καὶ τὸν ἀέρα, καὶ τὸ ὕδωρ
to-lie in-many-places and below and the air and the water
ὁμοίως, πῆ μὲν ἐν ταῖς κατὰ φύσιν πῆ δ' ἐν
likewise in-some-places indeed in the according-to nature in-others and in
ταῖς παρὰ φύσιν χώραις ὑπάρχειν. ὧν ἀδυνάτων ὄντων,
the against nature places to-be which impossible being
ὡς οἴεται, μήτε δύο μήτε πλείονας εἶναι κόσμους, ἀλλ'
as he-thinks neither two nor more to-be worlds but
ἕνα τοῦτον ἐκ τῆς οὐσίας ἁπάσης συγκείμενον, ἱδρυμένον
one this from the substance all composed set
κατὰ φύσιν, ὡς προσήκει ταῖς τῶν σωμάτων διαφοραῖς.
according-to nature as befits the of-the bodies differences
'ἀλλὰ καὶ ταῦτα πιθανῶς μᾶλλον ἢ ἀληθῶς εἴρηται 26
but also these-things plausibly rather than truly have-been-said
σκόπει δ' οὕτως' ἔφην 'ὦ φίλε Δημήτριε. τῶν γὰρ σωμάτων
consider and thus I-said O dear Demetrius of-the for bodies
τὰ μὲν ἐπὶ τὸ μέσον καὶ κάτω κινεῖσθαι λέγων τὰ
the(-ones) indeed to the middle and downward to-move saying the(-others)
δ' ἀπὸ τοῦ μέσου καὶ ἄνω τὰ δὲ περὶ τὸ μέσον καὶ
and from the middle and upward the(-others) and around the middle and
κύκλῳ, πρὸς τί λαμβάνει τὸ μέσον; οὐ δήπου πρὸς
in-a-circle in-relation-to what does-he-take the middle not surely in-relation-to
τὸ κενόν· οὐ γὰρ ἔστι κατ' αὐτόν. καθ' οὗς δ'
the void not for there-is according-to him according-to whom but
ἔστιν, οὐκ ἔχει μέσον, ὥσπερ οὐδὲ πρῶτον οὐδ' ἔσχατον·
there-is not it-has a-middle as nor first nor last
πέρατα γὰρ ταῦτα, τὸ δ' ἄπειρον καὶ ἀπεράτωτον. εἰ
limits for these the and infinite and unlimited if
δὲ καὶ βιάσαιτό τις αὐτὸν λόγου βίᾳ κενοῦ μέσον
and even should-force someone himself by-reason's force of-void a-middle

ἀπείρου νοῆσαί τι, τίς ἡ πρὸς τοῦτο γιγνομένη τῶν
infinite to-conceive something what the toward this occurring of-the
κινήσεων διαφορὰ τοῖς σώμασι; οὔτε γὰρ ἐν τῷ κενῷ
motions difference for-the bodies neither for in the void
δύναμίς ἐστι τῶν σωμάτων οὔτε τὰ σώματα προαίρεσιν
power is of-the bodies nor the bodies choice
ἔχει καὶ ὁρμήν, ἣ τοῦ μέσου γλίχεται καὶ πρὸς τοῦτο
have and impulse by-which the middle they-strive-for and to this
συντείνει πανταχόθεν. ἀλλ' ὁμοίως ἄπορόν ἐστιν ἀψύχων
tend from-all-sides but equally baffling it-is of-soulless
σωμάτων πρὸς ἀσώματον χώραν καὶ ἀδιάφορον ἢ
bodies toward incorporeal space and undifferentiated either
φορὰν ἐξ αὑτῶν ἢ ὁλκὴν ὑπ' ἐκείνης γιγνομένην νοῆσαι.
motion from themselves or attraction by it occurring to-conceive
λείπεται τοίνυν τὸ μέσον οὐ τοπικῶς ἀλλὰ σωματικῶς
it-remains then the middle not locally but bodily
λέγεσθαι. τοῦδε γὰρ τοῦ κόσμου μίαν ἐκ πλειόνων
to-be-meant of-this for the world one from more
σωμάτων καὶ ἀνομοίων ἑνότητα καὶ σύνταξιν ἔχοντος,
bodies and unlike unity and arrangement having
αἱ διαφοραὶ τὰς κινήσεις ἄλλοις πρὸς ἄλλα ποιοῦσιν
the differences the motions to-some toward other-things make
ἐξ ἀνάγκης· δῆλον δὲ τῷ μετακοσμούμενα ταῖς οὐσίαις
of necessity clear and by-the being-rearranged in-the substances
ἕκαστα καὶ τὰς χώρας ἅμα συμμεταβάλλειν αἱ μὲν γὰρ
each-thing also the places together to-change-along the indeed for
διακρίσεις ἀπὸ τοῦ μέσου τὴν ὕλην αἰρομένην ἄνω κύκλῳ
separations from the middle the matter being-lifted upward in-a-circle
διανέμουσιν αἱ δὲ συγκρίσεις καὶ πυκνώσεις πιέζουσι
distribute the and combinations and condensations press
κάτω πρὸς τὸ μέσον καὶ συνελαύνουσι.'
downward toward the middle and drive-together

περὶ ὧν οὐκ ἀναγκαῖον ἐνταῦθα πλείοσι λόγοις χρῆσθαι. 27
about which not necessary here more words to-use
ἦν γὰρ ἄν τις ὑπόθηται τῶν παθῶν τούτων καὶ τῶν
what for — anyone may-suppose of-the affections these and of-the
μεταβολῶν αἰτίαν εἶναι δημιουργόν, αὕτη συνέξει τῶν
changes cause to-be creative this will-hold-together of-the
κόσμων ἕκαστον ἐν ἑαυτῷ. καὶ γὰρ γῆν καὶ θάλατταν
worlds each in itself also for earth and sea
ἕκαστος ἔχει κόσμος· ἔχει γὰρ καὶ μέσον ἕκαστος ἴδιον,
each has world it-has for also a-middle each own
καὶ πάθη σωμάτων καὶ μεταβολὰς καὶ φύσιν καὶ δύναμιν,
and affections of-bodies and changes and nature and power
ἣ σῴζει καὶ φυλάττει κατὰ χώραν ἕκαστον. τὸ μὲν γὰρ
which preserves and guards in place each the indeed for
ἐκτός, εἴτ' οὐδέν ἐστιν εἴτε κενὸν ἄπειρον, οὐ παρέχει
outside whether nothing is or void infinite not provides
μέσον, ὡς εἴρηται· πλειόνων δὲ κόσμων ὄντων, καθ'
a-middle as has-been-said more and worlds being in
ἕκαστόν ἐστιν ἴδιον μέσον· ὥστε κίνησις ἰδία τοῖς μὲν
each is own middle so-that motion own for-some indeed
ἐπὶ τοῦτο τοῖς δ' ἀπὸ τούτου τοῖς δὲ περὶ τοῦτο,
toward this for-others and from this for-others and around this
καθάπερ αὐτοὶ διαιροῦσιν. ὁ δ' ἀξιῶν, πολλῶν μέσων
as they-themselves distinguish the but claiming many middles
ὄντων, ἐφ' ἓν μόνον ὠθεῖσθαι τὰ βάρη πανταχόθεν, οὐδὲν
being toward one only to-be-pushed the weights from-all-sides nothing
διαφέρει τοῦ, πολλῶν ὄντων ἀνθρώπων, ἀξιοῦντος
differs from-the-one many being men claiming
εἰς μίαν φλέβα τὸ πανταχόθεν αἷμα συρρεῖν καὶ μιᾷ
into one vein the from-all-sides blood to-flow-together and by-one
μήνιγγι τοὺς πάντων ἐγκεφάλους περιέχεσθαι, δεινὸν
membrane the of-all brains to-be-contained terrible

ἡγούμενος, εἰ τῶν φυσικῶν σωμάτων οὐ μίαν ἅπαντα
considering if of-the natural bodies not one all
τὰ στερρὰ καὶ μίαν τὰ μανὰ χώραν ἐφέξει.
the solid and one the rare space will-occupy
καὶ γὰρ οὗτος ἄτοπος ἔσται κἀκεῖνος ἀγανακτῶν, εἰ τὰ
also for this-one strange will-be and-that-one being-indignant if the
ὅλα τοῖς αὑτῶν μέρεσι χρῆται, τὴν κατὰ φύσιν θέσιν
wholes the their-own parts use the according-to nature position
ἔχουσιν ἐν ἑκάστῳ καὶ τάξιν. ἐκεῖνο γὰρ ἦν ἄτοπον, εἴ
having in each and order that for was strange if
τις ἔλεγε κόσμον εἶναι τὸν ἐν αὐτῷ σελήνην ἔχοντα
anyone said world to-be the-one in itself moon having
καθάπερ ἄνθρωπον ἐν ταῖς πτέρναις τὸν ἐγκέφαλον
as a-man in the heels the brain
φοροῦντα καὶ τὴν καρδίαν ἐν τοῖς κροτάφοις. τὸ δὲ
carrying and the heart in the temples the but
πλείονας ποιοῦντας χωρὶς ἀλλήλων κόσμους ἅμα τοῖς
more making apart-from one-another worlds together-with the
ὅλοις τὰ μέρη συναφορίζειν καὶ συνδιαιρεῖν οὐκ ἄτοπον·
wholes the parts to-delimit and to-divide-together not strange
ἡ γὰρ ἐν ἑκάστῳ γῆ καὶ θάλασσα καὶ οὐρανὸς κείσεται
the for in each earth and sea and heaven will-lie
κατὰ φύσιν ὡς προσήκει, τό τ' ἄνω καὶ κάτω καὶ
according-to nature as befits the both above and below and
κύκλῳ καὶ μέσον οὐ πρὸς ἄλλον οὐδ' ἐκτὸς ἀλλ' ἐν
in-a-circle and middle not in-relation-to another nor outside but in
ἑαυτῷ καὶ πρὸς ἑαυτὸν ἔχει τῶν κόσμων ἕκαστος.
itself and in-relation-to itself has of-the worlds each
28 'ὃν μὲν γὰρ ἔξω τοῦ κόσμου λίθον ὑποτίθενταί τινες οὔτε
which indeed for outside the world stone suppose some neither
μονῆς εὐπόρως παρέχει νόησιν οὔτε κινήσεως. πῶς γὰρ ἢ
of-rest easily affords conception nor of-motion how for either

μενεῖ βάρος ἔχων ἢ κινήσεται πρὸς τὸν κόσμον, ὥσπερ
will-it-stay weight having or will-it-move toward the world as
τὰ λοιπὰ βάρη, μήτε μέρος ὢν αὐτοῦ μήτε συντεταγμένος
the other weights neither part being of-it nor arranged
εἰς τὴν οὐσίαν; γῆν δ' ἐν ἑτέρῳ κόσμῳ περιεχομένην καὶ
into the substance earth but in another world contained and
συνδεδεμένην οὐκ ἔδει διαπορεῖν ὅπως οὐκ ἐνταῦθα
bound not it-was-necessary to-puzzle how not here
μεταχωρεῖ διὰ βάρος ἀπορραγεῖσα τοῦ ὅλου, τὴν
it-moves because-of weight broken-off from-the whole the
φύσιν ὁρῶντας καὶ τὸν τόνον ὑφ' οὗ συνέχεται τῶν
nature seeing and the tension by which is-held-together of-the
μερῶν ἕκαστον. ἐπεὶ μὴ πρὸς τὸν κόσμον ἀλλ' ἐκτὸς
parts each since not in-relation-to the world but outside
αὐτοῦ τὸ κάτω καὶ ἄνω λαμβάνοντες, ἐν ταῖς αὐταῖς
it the below and above taking in the same
ἀπορίαις Ἐπικούρῳ γενησόμεθα κινοῦντι τὰς ἀτόμους
perplexities with-Epicurus we-shall-come moving the atoms
ἁπάσας εἰς τοὺς ὑπὸ πόδας τόπους, ὥσπερ ἢ τοῦ κενοῦ
all to the under feet places as either the void
πόδας ἔχοντος ἢ τῆς ἀπειρίας ἐν αὑτῇ κάτω τε καὶ ἄνω
feet having or the infinity in itself below both and above
νοῆσαι διδούσης, διὸ καὶ Χρύσιππον ἔστι θαυμάζειν,
to-conceive granting wherefore also Chrysippus it-is-possible to-wonder-at
μᾶλλον δ' ὅλως διαπορεῖν, ὅ τι δὴ παθὼν τὸν
rather and altogether to-be-puzzled-at what ever indeed having-experienced the
κόσμον ἐν μέσῳ φησὶν ἱδρῦσθαι, καὶ τὴν οὐσίαν αὐτοῦ
world in middle he-says to-be-set and the substance its
τὸν μέσον τόπον ἀιδίως κατειληφυῖαν, οὐχ ἥκιστα τούτῳ
the middle place eternally having-occupied not least by-this
συνείργεσθαι πρὸς διαμονὴν καὶ οἱονεὶ ἀφθαρσίαν. ταυτὶ
to-be-constrained toward permanence and as-it-were incorruption these

γὰρ ἐν τῷ τετάρτῳ περὶ Δυνατῶν λέγει, μέσον τε τοῦ
for in the fourth on Possibles he-says middle both of-the
ἀπείρου τόπον οὐκ ὀρθῶς ὀνειρώττων ἀτοπωτέραν τε τῆς
infinite place not rightly dreaming more-absurd both of-the
διαμονῆς τοῦ κόσμου τῷ ἀνυπάρκτῳ μέσῳ τὴν αἰτίαν
permanence of-the world in-the nonexistent middle the cause
ὑποτιθείς· καὶ ταῦτα πολλάκις εἰρηκὼς ἐν ἑτέροις, ὅτι
supposing and these-things often having-said in other-writings that
ταῖς εἰς τὸ αὑτῆς μέσον ἡ οὐσία καὶ ταῖς ἀπὸ τοῦ
by-the toward the its-own middle the substance and by-the from the
αὑτῆς μέσου διοικεῖται καὶ συνέχεται κινήσεσι.'
its-own middle is-governed and is-held-together motions

29 'καὶ μὴν τά γ' ἄλλα τῶν Στωικῶν τίς ἂν φοβηθείη,
and indeed the at-least other-things of-the Stoics who — would-fear
πυνθανομένων πῶς εἱμαρμένη μία μενεῖ καὶ πρόνοια, καὶ
inquiring how fate one will-remain and providence and
οὐ πολλοὶ Δίες καὶ Ζῆνες ἔσονται, πλειόνων ὄντων κόσμων;
not many Zeuses and Zenes will-be more being worlds
πρῶτον μὲν γὰρ εἰ τὸ πολλοὺς εἶναι Δίας καὶ Ζῆνας ἄτοπόν
first indeed for if the many to-be Zeuses and Zenes absurd
ἐστι, πολλῷ δήπουθεν ἔσται τὰ ἐκείνων ἀτοπώτερα· καὶ
is much surely will-be the-things of-theirs more-absurd also
γὰρ ἡλίους καὶ σελήνας καὶ Ἀπόλλωνας καὶ Ἀρτέμιδας καὶ
for suns and moons and Apollos and Artemises and
Ποσειδῶνας ἐν ἀπείροις κόσμων περιόδοις ἀπείρους ποιοῦσιν.
Poseidons in infinite of-worlds cycles infinite they-make
ἔπειτα τίς ἀνάγκη πολλοὺς εἶναι Δίας, ἂν πλείονες ὦσι
then what necessity many to-be Zeuses if more be
κόσμοι, καὶ μὴ καθ' ἕκαστον ἄρχοντα πρῶτον καὶ ἡγεμόνα
worlds and not in each ruler first and leader
τοῦ ὅλου θεὸν ἔχοντα καὶ νοῦν καὶ λόγον, οἷος ὁ παρ' ἡμῖν
of-the whole a-god having and mind and reason such-as the among us

κύριος ἁπάντων καὶ πατὴρ ἐπονομαζόμενος; ἢ τί κωλύσει
lord of-all and father named or what will-prevent
τῆς τοῦ Διὸς εἱμαρμένης καὶ προνοίας ὑπηκόους πάντας
of-the — of-Zeus fate and providence subject all
εἶναι, καὶ τοῦτον ἐφορᾶν ἐν μέρει καὶ κατευθύνειν, ἐνδιδόντα
to-be and this-one to-oversee in turn and to-direct giving
πᾶσιν ἀρχὰς καὶ σπέρματα καὶ λόγους τῶν περαινομένων;
to-all beginnings and seeds and reasons of-the things-accomplished
οὐ γὰρ ἐνταῦθα μὲν ἓν συνίσταται σῶμα πολλάκις ἐκ
not for here indeed one is-composed body often from
διεστώτων σωμάτων, οἷον ἐκκλησία καὶ στράτευμα καὶ
separate bodies such-as an-assembly and an-army and
χορός· ὧν ἑκάστῳ καὶ ζῆν καὶ φρονεῖν καὶ μανθάνειν
a-chorus of-which to-each both to-live and to-think and to-learn
συμβέβηκεν, ὡς οἴεται Χρύσιππος· ἐν δὲ τῷ παντὶ δέκα
it-happens as thinks Chrysippus in but the universe ten
κόσμους ἢ πεντήκοντ᾽ ἢ ἑκατὸν ὄντας ἑνὶ χρῆσθαι λόγῳ
worlds or fifty or hundred being one to-use reason
καὶ πρὸς ἀρχὴν συντετάχθαι μίαν ἀδύνατόν ἐστιν.
and to principle to-be-ordered one impossible is
ἀλλὰ καὶ πάνυ πρέπει θεοῖς ἡ τοιαύτη διάταξις· οὐ γὰρ
but also very befits gods the such arrangement not for
ὡς σμήνους ἡγεμόνας δεῖ ποιεῖν ἀνεξόδους οὐδὲ φρουρεῖν
as of-a-swarm leaders one-must to-make without-exit nor to-guard
συγκλείσαντας τῇ ὕλῃ μᾶλλον δὲ συμφράξαντας,
having-shut-in with-the matter rather and having-fenced-in
ὥσπερ οὗτοι τοὺς θεοὺς ἀέρων ἕξεις ποιοῦντες καὶ
as these-men the gods of-airs states making and
ὑδάτων καὶ πυρὸς δυνάμεις ἐγκεκραμένας ἡγούμενοι
of-waters and of-fire powers blended considering
συγγεννῶσι τῷ κόσμῳ καὶ πάλιν συγκατακάουσιν, οὐκ
generate-together with-the world and again burn-together not

ἀπολύτους οὐδ' ἐλευθέρους οἷον ἡνιόχους ἢ κυβερνήτας
released nor free as charioteers or pilots
ὄντας ἀλλ', ὥσπερ ἀγάλματα προσηλοῦται καὶ συντήκεται
being but as statues are-nailed and are-soldered
βάσεσιν, οὕτως ἐγκεκλειμένους εἰς τὸ σωματικὸν καὶ
to-bases so shut-in into the bodily and
συγκαταγεγομφωμένους, κοινωνοῦντας αὐτῷ μέχρι φθορᾶς
bolted-down sharing with-it until destruction
καὶ διαλύσεως ἁπάσης καὶ μεταβολῆς.'
and dissolution all and change

VIII · WHY FIVE WORLDS

Lamprias prefers gods who visit many worlds, like the Dioscuri over ships, to a providence sunk into one body. Philip asks why five, and Lamprias cites Theodorus of Soli: the five regular solids cannot all arise from one matter at once, so each world begins with its own first body. Ammonius objects that the cube cannot change into the others, and that the dodecahedron is made of another triangle. Lamprias answers that the five solids image Plato's five kinds, so there are as many worlds as models.

30 'ἐκεῖνος δ' οἶμαι σεμνότερος ὁ λόγος καὶ
that and I-think more-august the account and
μεγαλοπρεπέστερος, ἀδεσπότους καὶ αὐτοκρατεῖς τοὺς
more-magnificent masterless and autocratic the

θεοὺς ὄντας, ὥσπερ οἱ Τυνδαρίδαι τοῖς χειμαζομένοις
gods being as the Tyndaridae those storm-tossed
βοηθοῦσιν
help

ἐπερχόμενοί τε μαλάσσοντες βίᾳ τὸν
coming-upon and calming by-force the
πόντον ὠκείας τ᾽ ἀνέμων ῥιπάς
sea swift and of-winds blasts

οὐκ ἐμπλέοντες αὐτοὶ καὶ συγκινδυνεύοντες ἀλλ᾽ ἄνωθεν
not sailing-aboard themselves and sharing-danger but from-above
ἐπιφαινόμενοι καὶ σῴζοντες· οὕτως ἐπιέναι τῶν κόσμων
appearing and saving so to-visit of-the worlds
ἄλλοτ᾽ ἄλλον, ἡδονῇ τε τῆς θέας ἀγομένους καὶ τῇ
at-one-time another by-pleasure both of-the sight drawn and with-the
φύσει συναπευθύνοντας ἕκαστον. ὁ μὲν γὰρ Ὁμηρικὸς
nature helping-to-direct each the indeed for Homeric
Ζεὺς οὐ πάνυ πρόσω μετέθηκε τὴν ὄψιν ἀπὸ Τροίας ἐπὶ
Zeus not very far transferred the gaze from Troy to
τὰ Θρᾴκια καὶ τοὺς περὶ τὸν Ἴστρον νομάδας, ὁ δ᾽
the Thracian-lands and the around — Ister nomads the but
ἀληθινὸς ἔχει καλὰς καὶ πρεπούσας ἐν πλείοσι κόσμοις
true has fine and fitting in more worlds
μεταβολάς, οὐχὶ κενὸν ἄπειρον ἔξω βλέπων οὐδ᾽ ἑαυτὸν
changes not void infinite outside looking nor himself
ἄλλο δ᾽ οὐδὲν (ὡς ᾠήθησαν ἔνιοι) νοῶν, ἀλλ᾽ ἔργα
other and nothing as thought some thinking but works
τε θεῶν καὶ ἀνθρώπων πολλὰ κινήσεις τε καὶ φοράς
both of-gods and of-men many motions both and courses
ἄστρων ἐν περιόδοις καταθεώμενος. οὐ γὰρ ἀπεχθάνεται
of-stars in revolutions beholding not for hates

μεταβολαῖς ἀλλὰ καὶ πάνυ χαίρει τὸ θεῖον, εἰ δεῖ τῶν
changes but even very rejoices the divine if one-must from-the
φαινομένων τεκμαίρεσθαι ταῖς κατ᾽ οὐρανὸν ἐξαμείψεσι καὶ
phenomena to-judge by-the in heaven alternations and
περιόδοις. ἡ μὲν οὖν ἀπειρία παντάπασιν ἀγνώμων καὶ
revolutions the indeed then infinity altogether senseless and
ἄλογος καὶ μηδαμῇ προσιεμένη θεόν, ἀλλὰ χρωμένη πρὸς
irrational and nowise admitting god but using for
πάντα τῷ κατὰ τύχην καὶ αὐτομάτως· ἡ δ᾽ ἐν ὡρισμένῳ
all the by chance and spontaneously the but in definite
πλήθει καὶ ἀριθμῷ κόσμων ἐπιμέλεια καὶ πρόνοια τῆς
number and count of-worlds care and providence of-the
εἰς ἓν δεδυκυίας σῶμα καὶ προσηρτημένης ἑνὶ καὶ τοῦτο
into one having-entered body and attached to-one and this
μετασχηματιζούσης καὶ ἀναπλαττούσης ἀπειράκις ἔμοιγε
reshaping and remolding infinitely-often to-me
δοκεῖ μηδὲν ἔχειν ἀσεμνότερον μηδ᾽ ἐπιπονώτερον.᾽
seems nothing to-have more-undignified nor more-laborious
31 ἐγὼ μὲν οὖν τοσαῦτ᾽ εἰπὼν ἐπέσχον. ὁ δὲ Φίλιππος οὐ
I indeed then so-much having-said stopped — and Philip not
πολὺν χρόνον διαλιπών ‘τὸ μὲν ἀληθές’ ἔφη ‘περὶ τούτων
long time having-paused the indeed truth he-said about these-things
οὕτως ἔχειν ἢ ἑτέρως οὐκ ἂν ἔγωγε διισχυρισαίμην εἰ δὲ
so to-be or otherwise not — I would-firmly-assert if but
τὸν θεὸν ἐκβιβάζομεν ἑνὸς κόσμου, διὰ τί πέντε μόνων οὐ
the god we-take-out of-one world for what of-five alone not
πλειόνων ποιοῦμεν δημιουργόν, καί τίς ἔστι τοῦ ἀριθμοῦ
of-more do-we-make maker and what is of-the number
τούτου πρὸς τὸ πλῆθος λόγος, ἥδιον ἄν μοι δοκῶ μαθεῖν
this toward the multitude reason more-gladly — to-me I-think to-learn
ἢ τῆς ἐνταῦθα τοῦ Ε καθιερώσεως τὴν διάνοιαν. οὔτε
than of-the here of-the E dedication the meaning neither

γὰρ τρίγωνος ἢ τετράγωνος οὔτε τέλειος ἢ κυβικὸς οὔτ'
for triangular or square nor perfect or cubic nor
ἄλλην τινὰ φαίνεται κομψότητα παρέχων τοῖς ἀγαπῶσι τὰ
other any it-appears elegance offering to-those loving the
τοιαῦτα καὶ θαυμάζουσιν. ἡ δ' ἀπὸ τῶν στοιχείων ἔφοδος,
such-things and admiring the but from the elements approach
ἣν αὐτὸς ὑπῃνίξατο, πάντῃ δύσληπτός ἐστι καὶ μηδὲν
which he-himself hinted-at altogether hard-to-grasp is and nothing
ὑποφαίνουσα τῆς ἐκεῖνον ἐπεσπασμένης πιθανότητος εἰπεῖν,
showing of-the him having-attracted plausibility to-say
ὡς εἰκός ἐστι πέντε σωμάτων ἰσογωνίων καὶ ἰσοπλεύρων
that likely it-is five bodies equiangular and equilateral
καὶ περιεχομένων ἴσοις ἐπιπέδοις, ἐγγενομένων τῇ ὕλῃ,
and contained by-equal planes having-arisen in-the matter
τοσούτους εὐθὺς ἐξ αὐτῶν ἀποτελεσθῆναι κόσμους.'
so-many at-once from them to-be-completed worlds
'καὶ μήν' ἔφην ἐγὼ 'δοκεῖ Θεόδωρος ὁ Σολεὺς οὐ φαύλως 32
and indeed I-said I seems Theodorus the Solian not badly
μετιέναι τὸν λόγον, ἐξηγούμενος τὰ μαθηματικὰ τοῦ
to-pursue the argument expounding the mathematics —
Πλάτωνος. μέτεισι δ' οὕτως. πυραμὶς καὶ ὀκτάεδρον καὶ
of-Plato he-pursues and thus pyramid and octahedron and
εἰκοσάεδρον καὶ δωδεκάεδρον, ἃ πρῶτα τίθεται Πλάτων,
icosahedron and dodecahedron which first sets Plato
καλὰ μέν ἐστι πάντα συμμετρίαις λόγων καὶ ἰσότησι, καὶ
fine indeed are all by-symmetries of-ratios and equalities and
κρεῖσσον οὐδὲν αὐτῶν οὐδ' ὅμοιον ἄλλο συνθεῖναι τῇ
better nothing than-them nor like other to-compose for-the
φύσει καὶ συναρμόσαι λέλειπται. μιᾶς γε μὴν πάντα
nature and to-fit-together has-been-left of-one at-least indeed all
συστάσεως οὐκ εἴληχεν οὐδ' ὁμοίαν ἔχει τήν γένεσιν,
composition not they-have-received nor like have the generation

ἀλλὰ λεπτότατον μέν ἐστι καὶ μικρότατον ἡ πυραμίς,
but finest indeed is and smallest the pyramid
μέγιστον δὲ καὶ πολυμερέστατον τὸ δωδεκάεδρον· τῶν δὲ
largest and and most-many-parted the dodecahedron of-the and
λειπομένων δυεῖν τοῦ ὀκταέδρου μεῖζον ἢ διπλάσιον
remaining two than-the octahedron greater than double
πλήθει τριγώνων τὸ εἰκοσάεδρον, διὸ τὴν γένεσιν ἅμα
in-number of-triangles the icosahedron wherefore the generation at-once
πάντα λαμβάνειν ἐκ μιᾶς ὕλης ἀδύνατόν ἐστι. τὰ γὰρ
all to-take from one matter impossible is the for
λεπτὰ καὶ μικρὰ καὶ ταῖς κατασκευαῖς ἁπλούστερα πρῶτα
fine and small and in-the constructions simpler first
τῷ κινοῦντι καὶ διαπλάττοντι τὴν ὕλην ὑπακούειν ἀνάγκη
to-the mover and shaper the matter to-obey it-is-necessary
καὶ συντελεῖσθαι καὶ προϋφίστασθαι τῶν ἁδρομερῶν καὶ
and to-be-completed and to-exist-before the coarse-grained and
πολυσωμάτων καὶ τὴν σύστασιν ἐργωδεστέραν ἐχόντων,
many-bodied and the composition more-laborious having
ἐξ ὧν τὸ δωδεκάεδρον.
from which the dodecahedron
ἕπεται δὲ τούτῳ τὸ μόνον εἶναι σῶμα πρῶτον τὴν
follows and from-this the only to-be body first the
πυραμίδα, τῶν δ' ἄλλων μηδέν, ἀπολειπομένων τῇ
pyramid of-the and others none falling-short by-the
φύσει τῆς γενέσεως. ἔστιν οὖν ἴαμα καὶ ταύτης τῆς
nature of-the generation there-is then a-remedy also of-this the
ἀτοπίας ἡ τῆς ὕλης εἰς πέντε κόσμους διαίρεσις καὶ
absurdity the of-the matter into five worlds division and
διάστασις. ὅπου μὲν γὰρ πυραμὶς (ὑπέστησε γὰρ πρῶτον),
separation where indeed for pyramid came-to-be for first
ὅπου δ' ὀκτάεδρον, ὅπου δ' εἰκοσάεδρον. ἐκ δὲ τοῦ
where and octahedron where and icosahedron from and the

προϋποστάντος ἐν ἑκάστῳ τὰ λοιπὰ τὴν γένεσιν ἕξει,
preexisting in each the rest the generation will-have
κατὰ σύγκρισιν καὶ διάκρισιν μερῶν εἰς πάντα γιγνομένης
by combination and separation of-parts into all occurring
πᾶσι μεταβολῆς, ὡς αὐτὸς ὁ Πλάτων ὑποδείκνυσι διὰ
to-all of-change as he-himself — Plato indicates through
πάντων σχεδὸν ἐπεξιών ἡμῖν δὲ βραχέως ἀρκέσει μαθεῖν.
all almost going-through for-us but briefly will-suffice to-learn
ἐπεὶ γὰρ ἀὴρ μὲν σβεννυμένου πυρὸς ὑφίσταται, καὶ
since for air indeed being-quenched of-fire arises and
λεπτυνόμενος αὖθις ἐξ αὑτοῦ πῦρ ἀναδίδωσιν, ἐν τοῖς
being-thinned again from itself fire sends-up in the
ἑκατέροις σπέρμασι τὰ πάθη δεῖ θεᾶσθαι καὶ τὰς
of-each seeds the affections one-must to-observe and the
μεταβολάς. σπέρματα δὲ πυρὸς μὲν ἡ πυραμίς, ἐξ
changes seeds and of-fire indeed the pyramid from
εἴκοσι καὶ τεσσάρων πρώτων τριγώνων· τὸ δ' ὀκτάεδρον
twenty and four first triangles the and octahedron
ἀέρος ἐκ τεσσαράκοντα καὶ ὀκτὼ τῶν αὐτῶν γίγνεται.
of-air from forty and eight of-the same becomes
γίγνεται τοίνυν ἀέρος μὲν ἓν στοιχεῖον, ἐκ δυεῖν πυρὸς
becomes then of-air indeed one element from two of-fire
*** συγκραθέντων καὶ συστάντων, τὸ δ' ἀέρος
(lacuna) mixed and having-come-together the and of-air
αὖ κερματιζόμενον εἰς δύο πυρὸς διακρίνεται σώματα,
in-turn being-broken-up into two of-fire is-separated bodies
συνθλιβόμενον δ' αὖθις αὑτῷ καὶ συμπῖπτον εἰς ὕδατος
compressed and again with-itself and collapsing into of-water
ἰδέαν ἄπεισιν. ὥστε πανταχοῦ τὸ προϋφιστάμενον ἀεὶ
form departs so-that everywhere the preexisting always
πᾶσι τοῖς ἄλλοις εὐπόρως παρέχειν τὴν γένεσιν ἐκ τῆς
to-all the others readily to-provide the generation from the

μεταβολῆς· καὶ μὴ μόνον ἓν εἶναι πρῶτον, ἑτέρου δ'
change and not only one to-be first of-another and
ἐν ἑτέρῳ συστήματι κίνησιν ἀρχηγὸν καὶ προληπτικὴν
in another system motion leading and anticipating
ἐς γένεσιν ἔχοντος πᾶσι τηρεῖσθαι τὴν ὁμωνυμίαν.'
toward generation having for-all to-be-preserved the homonymy
33 καὶ ὁ Ἀμμώνιος 'ἀνδρικῶς μέν' ἔφη 'ταῦτα τῷ Θεοδώρῳ
and — Ammonius manfully indeed he-said these-things — by-Theodorus
καὶ φιλοτίμως διαπεπόνηται θαυμάσαιμι δ' ἄν, εἰ μὴ
and ambitiously have-been-worked-out I-would-wonder and — if not
δόξειε χρῆσθαι λήμμασιν ἀναιρετικοῖς ἀλλήλων. ἀξιοῖ
he-should-seem to-use premises destructive of-one-another he-claims
γὰρ ἅμα πᾶσι τοῖς πέντε μὴ γίγνεσθαι τὴν σύστασιν,
for at-the-same-time for-all the five not to-happen the composition
ἀλλὰ τὸ λεπτότατον ἀεὶ καὶ δι' ἐλάττονος πραγματείας
but the finest always and with less trouble
συνιστάμενον προεκπίπτειν εἰς γένεσιν. εἶθ' ὥσπερ ἀκόλουθον
composed to-fall-out-first into generation then as consequent
οὐ μαχόμενον τούτῳ τίθησι τὸ μὴ πᾶσαν ὕλην πρῶτον
not conflicting with-this he-sets the not all matter first
εἰσφέρειν τὸ λεπτότατον καὶ ἁπλούστατον, ἀλλ' ἐνιαχῆ
to-bring-in the finest and simplest but in-some-places
τὰ ἐμβριθῆ καὶ πολυμερῆ φθάνειν προανίσχοντα ταῖς
the heavy and many-parted to-anticipate rising-up-first in-the
γενέσεσιν ἐκ τῆς ὕλης. ἄνευ δὲ τούτου, πέντε σωμάτων
generations from the matter without but this five bodies
πρώτων ὑποκειμένων καὶ διὰ τοῦτο κόσμων λεγομένων
first being-laid-down and because-of this worlds said
εἶναι τοσούτων, πρὸς μόνα τὰ τέσσαρα τῇ πιθανότητι
to-be so-many for only the four the plausibility
χρῆται, τὸν δὲ κύβον ὥσπερ ἐν παιδιᾷ ψήφων ὑφῄρηται,
he-uses the and cube as in a-game of-pebbles he-has-removed

μήτ᾽ αὐτὸν εἰς ἐκεῖνα μεταβάλλειν πεφυκότα μήτ᾽ ἐκείνοις
neither itself into those to-change being-naturally-able nor to-those
παρέχειν μεταβολὴν εἰς ἑαυτόν, ἅτε δὴ τῶν τριγώνων οὐχ
to-provide change into itself as indeed the triangles not
ὁμογενῶν ὄντων. ἐκείνοις μὲν γὰρ ὑπόκειται κοινὸν ἐν
of-the-same-kind being to-those indeed for underlies common in
πᾶσι τὸ ἡμιτρίγωνον, ἐν τούτῳ δ᾽ ἴδιον μόνῳ τὸ ἰσοσκελές,
all the half-triangle in this but peculiar alone the isosceles
οὐ ποιοῦν πρὸς ἐκεῖνο σύννευσιν οὐδὲ σύγκρασιν ἑνωτικήν.
not making toward that convergence nor blending unifying
εἴπερ οὖν πέντε σωμάτων ὄντων καὶ πέντε κόσμων, ἓν ἐν
if-indeed then five bodies being and five worlds one in
ἑκάστῳ τὴν ἡγεμονίαν ἔχει τῆς γενέσεως, ὅπου γέγονεν
each the leadership has of-the generation where has-come-to-be
ὁ κύβος πρῶτος, οὐδὲν ἔσται τῶν ἄλλων εἰς οὐδὲν γὰρ
the cube first none will-be of-the others into none for
ἐκείνων μεταβάλλειν πέφυκεν. ἐῶ γάρ, ὅτι καὶ τὸ
of-those to-change it-is-disposed I-pass-over for that also the
τοῦ καλουμένου δωδεκαέδρου στοιχεῖον ἄλλο ποιοῦσιν,
of-the so-called dodecahedron element other they-make
οὐκ ἐκεῖνο τὸ σκαληνόν, ἐξ οὗ τὴν πυραμίδα καὶ τὸ
not that the scalene from which the pyramid and the
ὀκτάεδρον καὶ τὸ εἰκοσάεδρον ὁ Πλάτων συνίστησιν.᾽ ὥσθ᾽
octahedron and the icosahedron — Plato composes so-that
ἅμα γελῶν ὁ Ἀμμώνιος εἶπεν ‘ἢ ταῦτά σοι
at-the-same-time laughing — Ammonius said either these-things for-you
διαλυτέον ἢ ἴδιόν τι λεκτέον περὶ τῆς κοινῆς ἀπορίας.᾽
must-be-resolved or peculiar something must-be-said about the common difficulty
κἀγώ ‘πιθανώτερον οὐδὲν ἔχω λέγειν ἔν γε τῷ παρόντι· 34
and-I more-plausible nothing have to-say in at-least the present
βέλτιον δ᾽ ἴσως ἐστὶν ἰδίας εὐθύνας ὑπέχειν δόξης
better and perhaps it-is own accounts to-render for-opinion

ἢ ἀλλοτρίας. λέγω τοίνυν αὖθις ἐξ ἀρχῆς, ὅτι δυεῖν
than for-another's I-say then again from the-beginning that two
ὑποκειμένων φύσεων, τῆς μὲν αἰσθητῆς ἐν γενέσει καὶ
underlying natures the indeed perceptible in generation and
φθορᾷ μεταβόλου καὶ φορητῆς ἄλλοτ' ἄλλως, ἑτέρας
destruction changeable and carried-about at-one-time in-another-way the-other
δ' ἐν οὐσίᾳ νοητῆς ἀεὶ κατὰ ταὐτὰ ὡσαύτως
and in substance intelligible always in the-same-respects likewise
ἐχούσης, δεινόν ἐστιν, ὦ ἑταῖρε, τὴν μὲν νοητὴν διωρίσθαι
being terrible it-is O friend the indeed intelligible to-be-divided
καὶ διαφορὰν ἔχειν ἐν ἑαυτῇ, τὴν δὲ σωματικὴν καὶ
and difference to-have in itself the but bodily and
παθητικὴν εἰ μὴ μίαν τις ἀπολείπει συμπεφυκυῖαν αὑτῇ
passive if not one anyone leaves grown-together with-itself
καὶ συννεύουσαν ἀλλὰ χωρίζει καὶ διίστησιν, ἀγανακτεῖν
and converging but separates and divides to-be-indignant
καὶ δυσχεραίνειν. τὰ γὰρ μόνιμα καὶ θεῖα δήπου μᾶλλον
and to-be-annoyed the for stable and divine surely rather
αὑτῶν ἔχεσθαι προσήκει καὶ φεύγειν ὡς ἀνυστόν
to-themselves to-cling it-befits and to-avoid as-far-as possible
ἐστι τομὴν ἅπασαν καὶ διάστασιν. ἀλλὰ καὶ τούτων ἡ
is division all and separation but even of-these the
τοῦ ἑτέρου δύναμις ἁπτομένη μείζονας ἐνείργασται τῶν
of-the other power touching greater has-wrought than-the
κατὰ τόπον διαστάσεων τοῖς νοητοῖς τὰς κατὰ λόγον
in place separations in-the intelligibles the in reason
καὶ ἰδέαν ἀνομοιότητας. ὅθεν ἐνιστάμενος τοῖς ἓν τὸ πᾶν
and form dissimilarities whence opposing those one the all
ἀποφαίνουσιν ὁ Πλάτων, τό τ' ὂν εἶναί φησι καὶ τὸ
declaring — Plato the both being to-be he-says and the
ταὐτὸν καὶ τὸ ἕτερον, ἐπὶ πᾶσι δὲ κίνησιν καὶ στάσιν.
same and the other in-addition-to all and motion and rest

ὄντων οὖν πέντε τούτων, οὐ θαυμαστὸν ἦν, εἰ τῶν πέντε
being then five these not wonderful it-was if of-the five
σωματικῶν στοιχείων ἐκείνων ἕκαστον ἑκάστου μίμημα
bodily elements those each of-each an-imitation
τῇ φύσει καὶ εἴδωλόν ἐστι γεγενημένον οὐκ ἄμικτον οὐδ'
in-the nature and image is having-come-to-be not unmixed nor
εἰλικρινές, ἀλλὰ τῷ μάλιστα μετέχειν ἕκαστον ἑκάστης
pure but by-the most to-partake each of-each
δυνάμεως. ὁ μέν γε κύβος ἐμφανῶς στάσεως οἰκεῖόν
power the indeed at-least cube clearly of-rest proper
ἐστι σῶμα διὰ τὴν τῶν ἐπιπέδων ἀσφάλειαν καὶ
is body because-of the of-the planes stability and
βεβαιότητα· τῆς δὲ πυραμίδος πᾶς ἄν τις τὸ πυροειδὲς
firmness of-the and pyramid every-one — anyone the fiery
καὶ κινητικὸν ἐν τῇ λεπτότητι τῶν πλευρῶν καὶ τῇ τῶν
and mobile in the fineness of-the sides and in-the of-the
γωνιῶν ὀξύτητι κατανοήσειεν· ἡ δὲ τοῦ δωδεκαέδρου φύσις,
angles sharpness would-perceive the and of-the dodecahedron nature
περιληπτικὴ τῶν ἄλλων σχημάτων οὖσα τοῦ ὄντος εἰκὼν
comprehensive of-the other figures being of-the being image
πρὸς πᾶν ἂν τὸ σωματικὸν γεγονέναι δόξειε· τῶν
with-respect-to all — the bodily to-have-become would-seem of-the
δὲ λοιπῶν δυεῖν τὸ μὲν εἰκοσάεδρον τῆς τοῦ ἑτέρου
and remaining two the(-one) indeed icosahedron of-the of-the other
τὸ δ' ὀκτάεδρον μάλιστα τῆς ταὐτοῦ μετείληχεν
the(-other) and octahedron most of-the of-the-same has-partaken
ἰδέας. διὸ τοῦτο μὲν ἀέρα σχετικὸν οὐσίας πάσης ἐν
form wherefore this indeed air holding substance all in
μιᾷ μορφῇ, θάτερον δ' ὕδωρ ἐπὶ πλεῖστα τῷ κεράννυσθαι
one shape the-other and water to most by-the blending
γένη ποιοτήτων τρεπόμενον παρεῖχεν. εἴπερ οὖν ἡ φύσις
kinds of-qualities turning provided if-indeed then the nature

ἀπαιτεῖ τὴν ἰσονομίαν ἐν πᾶσι, καὶ κόσμους εἰκός ἐστι μήτε
demands the equality in all also worlds likely it-is neither
πλείους γεγονέναι μήτ' ἐλάττους τῶν παραδειγμάτων,
more to-have-come-to-be nor fewer than-the models
ὅπως ἕκαστον ἐν ἑκάστῳ τάξιν ἡγεμονικὴν ἔχῃ καὶ
so-that each in each rank leading may-have and
δύναμιν, ὥσπερ ἐν ταῖς συστάσεσι τῶν σωμάτων ἔσχηκεν.'
power as in the compositions of-the bodies it-has

IX · THE ONE AND THE DYAD

The first principles, the One and the indefinite Dyad, produce number; and five, made from the first even and the first odd, marks the division of matter into worlds. Five appears in the senses, the parts of the soul, the fingers, the zones and circles of heaven, and the tetrachords. Lamprias then reads Plato's winnowing image: the five kinds of body sort themselves apart, and god orders each into a world. He will not swear to five, but holds the worlds more than one and finite, with the Academy's caution.

35 'οὐ μὴν ἀλλὰ τοῦτο μὲν ἔστω παραμυθία τοῦ
not indeed but this indeed let-it-be a-consolation for-the-one
θαυμάζοντος, εἰ τὴν ἐν γενέσει καὶ μεταβολῇ φύσιν εἰς
wondering if the in generation and change nature into
γένη τοσαῦτα διαιροῦμεν. ἐκεῖνο δ' ἤδη σκοπεῖτε κοινῇ
kinds so-many we-divide that but now consider in-common
προσέχοντες, ὅτι τῶν ἀνωτάτω ἀρχῶν, λέγω δὲ τοῦ ἑνὸς
attending that of-the highest principles I-mean and the one
καὶ τῆς ἀορίστου δυάδος, ἡ μὲν ἀμορφίας πάσης
and the indefinite dyad the(-one) indeed of-formlessness all
στοιχεῖον οὖσα καὶ ἀταξίας ἀπειρία κέκληται ἡ δὲ τοῦ
element being and of-disorder infinity has-been-called the but of-the

ἑνὸς φύσις ὁρίζουσα καὶ καταλαμβάνουσα τῆς ἀπειρίας τὸ
one nature limiting and grasping of-the infinity the
κενὸν καὶ ἄλογον καὶ ἀόριστον ἔμμορφον παρέχεται, καὶ
empty and irrational and indefinite formed renders and
τὴν ἑπομένην περὶ τὰ αἰσθητὰ δείξει καταγόρευσιν
the following about the perceptible-things by-demonstration predication
ἁμωσγέπως ὑπομένον καὶ δεχόμενον. αὗται δὲ πρῶτον αἱ
somehow enduring and receiving these and first the
ἀρχαὶ περὶ τὸν ἀριθμὸν ἐπιφαίνονται, μᾶλλον δ' ὅλως
principles in the number appear rather and altogether
ἀριθμὸς οὐκ ἔστι τὸ πλῆθος, ἂν μὴ καθάπερ εἶδος ὕλης τὸ
number not is the multitude if not as form of-matter the
ἓν γενόμενον ἐκ τῆς ἀπειρίας τοῦ ἀορίστου πῇ μὲν
one having-come from the infinity of-the indefinite in-one-place indeed
πλεῖον πῇ δ' ἔλαττον ἀποτέμνηται. τότε γὰρ ἀριθμὸς
more in-another and less cuts-off then for number
γίγνεται τῶν πληθῶν ἕκαστον ὑπὸ τοῦ ἑνὸς ὁριζόμενον
becomes of-the multitudes each by the one being-limited
ἐὰν δ' ἀναιρεθῇ τὸ ἕν, πάλιν ἡ ἀόριστος δυὰς συγχέασα
if but is-removed the one again the indefinite dyad having-confounded
πᾶν ἄρρυθμον καὶ ἄπειρον καὶ ἄμετρον ἐποίησεν.
all unrhythmical and infinite and measureless made
ἐπεὶ δὲ τὸ εἶδος οὐκ ἀναίρεσίς ἐστι τῆς ὕλης ἀλλὰ μορφὴ
since and the form not destruction is of-the matter but shape
καὶ τάξις ὑποκειμένης, ἀνάγκη καὶ τῷ ἀριθμῷ τὰς ἀρχὰς
and order of-underlying it-is-necessary also in-the number the principles
ἐνυπάρχειν ἀμφοτέρας, ὅθεν ἡ πρώτη καὶ μεγίστη διαφορὰ
to-be-present both whence the first and greatest difference
καὶ ἀνομοιότης γέγονεν. ἔστι γὰρ ἡ μὲν ἀόριστος ἀρχὴ
and dissimilarity has-arisen is for the(-one) indeed indefinite principle
τοῦ ἀρτίου δημιουργὸς ἡ δὲ βελτίων τοῦ περιττοῦ
of-the even maker the(-other) and better of-the odd

πρῶτος δὲ τῶν ἀρτίων τὰ δύο καὶ τὰ τρία τῶν περιττῶν, ἐξ
first and of-the evens the two and the three of-the odds from
ὧν τὰ πέντε τῇ μὲν συνθέσει κοινὸς ὢν ἀμφοῖν ἀριθμὸς
which the five by-the indeed composition common being of-both number
τῇ δὲ δυνάμει γεγονὼς περιττός. ἔδει γάρ, εἰς
by-the but power having-become odd it-was-necessary for into
πλείονα μέρη τοῦ αἰσθητοῦ καὶ σωματικοῦ μεριζομένου διὰ
more parts the perceptible and bodily being-divided because-of
τὴν σύμφυτον ἀνάγκην τῆς ἑτερότητος, μήτε τὸν πρῶτον
the inborn necessity of-the otherness neither the first
ἄρτιον γενέσθαι μήτε τὸν πρῶτον περιττόν, ἀλλὰ τὸν τρίτον
even to-be-made nor the first odd but the third
ἐκ τούτων ἀποτελούμενον, ὅπως ἀπ᾽ ἀμφοτέρων τῶν
from these being-completed so-that from both the
ἀρχῶν γένηται, καὶ τῆς τὸ ἄρτιον δημιουργούσης καὶ τῆς
principles it-might-come both the the even producing and of-the
τὸ περιττόν· οὐ γὰρ ἦν οἷόν τε τῆς ἑτέρας ἀπαλλαγῆναι
the odd not for was possible — from-the other to-be-separated
τὴν ἑτέραν· ἑκατέρα γὰρ ἀρχῆς φύσιν ἔχει καὶ δύναμιν.
the other each for of-principle nature has and power
ἀμφοτέρων οὖν συνδυαζομένων, ἡ βελτίων κρατήσασα
both then being-paired the better having-mastered
τῆς ἀοριστίας διαιρούσης τὸ σωματικὸν ἐνέστη, καὶ
the indefiniteness dividing the bodily stood-against-it and
τῆς ὕλης ἐν ἀμφοτέροις διισταμένης μέσην τὴν μονάδα
of-the matter into both being-divided middle the unit
θεμένη δίχα νεμηθῆναι τὸ πᾶν οὐκ εἴασεν, ἀλλὰ
having-placed in-two to-be-divided the all not allowed but
πλῆθος μὲν γέγονε κόσμων ὑπὸ τῆς ἑτερότητος τοῦ
a-multitude indeed has-arisen of-worlds by the otherness of-the
ἀορίστου καὶ διαφορᾶς, περιττὸν δὲ πλῆθος ἡ ταὐτοῦ
indefinite and difference odd but multitude the of-the-same

καὶ ὡρισμένου δύναμις ἀπείργασται, περιττὸν δὲ τοιοῦτον,
and defined power has-produced odd and such
ὅτι πορρωτέρω τὴν φύσιν ἢ βέλτιον ἔχει προελθεῖν οὐκ
because further the nature than better it-is to-advance not
εἴασεν. εἰ μὲν γὰρ ἀμιγὲς καὶ καθαρὸν ἦν τὸ ἕν, οὐδ' ἂν
it-allowed if indeed for unmixed and pure were the one not-even —
ὅλως εἶχεν ἡ ὕλη διάστασιν· ἐπεὶ δὲ τῷ διαιρετικῷ
at-all would-have the matter separation since but with-the divisive
τῆς δυάδος μέμικται, τομὴν μὲν ἐδέξατο καὶ διαίρεσιν,
of-the dyad it-is-mixed division indeed it-received and partition
ἐνταῦθα δ' ἔστη τῷ περισσῷ τοῦ ἀρτίου κρατηθέντος.'
there but it-stopped by-the odd the even having-been-mastered
διὸ καὶ πεμπάσασθαι τὸ ἀριθμῆσαι τοῖς παλαιοῖς ἔθος 36
wherefore also to-count-by-fives the to-number for-the ancients custom
ἦν καλεῖν. οἶμαι δὲ καὶ τὰ πάντα τῶν πέντε παρώνυμα
was to-call I-think and also the all from-the five derived
γεγονέναι κατὰ λόγον, ἅτε δὴ τῆς πεντάδος ἐκ τῶν
to-have-become according-to reason as indeed the five from the
πρώτων ἀριθμῶν συνεστώσης. καὶ γὰρ οἱ μὲν ἄλλοι
first numbers being-composed also for the indeed others
πολλαπλασιαζόμενοι πρὸς ἄλλους εἰς ἕτερον αὑτῶν
multiplied with others into other than-themselves
ἀριθμὸν ἐκβαίνουσιν ἡ δὲ πεντάς, ἂν μὲν ἀρτιάκις
number pass the but five if indeed evenly
λαμβάνηται, τὸν δέκα ποιεῖ τέλειον· ἐὰν δὲ περισσάκις,
it-be-taken the ten makes perfect if but oddly
ἑαυτὴν πάλιν ἀποδίδωσιν. ἐῶ δ' ὅτι πρῶτον μὲν ἐκ
itself again gives-back I-pass-over and that first indeed from
πρώτων δυεῖν τετραγώνων συνέστηκε τῆς τε μονάδος καὶ
first two squares is-composed of-the both unit and
τῆς τετράδος ἡ πεντάς, πρώτη δ' ἴσον δυναμένη τοῖς
of-the four the five first and equal being-equal-in-square to-the

πρὸ αὑτῆς δυσὶ τὸ κάλλιστον τῶν ὀρθογωνίων τριγώνων
before itself two the most-beautiful of-the right-angled triangles
συνίστησι πρώτη δὲ ποιεῖ τὸν ἡμιόλιον λόγον. οὐ γὰρ ἴσως
constructs first and makes the one-and-a-half ratio not for perhaps
οἰκεῖα ταῦτα τοῖς ὑποκειμένοις πράγμασιν· ἀλλ' ἐκεῖνο
proper these-things to-the subject matters but that
μᾶλλον, τὸ φύσει διαιρετικὸν τοῦ ἀριθμοῦ καὶ τὸ πλεῖστα
rather the by-nature divisive of-the number and the most-things
τούτῳ τὴν φύσιν διανέμειν. ἔνειμε γὰρ ἡμῖν αὐτοῖς αἰσθήσεις
by-this the nature to-distribute distributed for to-us ourselves senses
πέντε καὶ μέρη ψυχῆς, φυτικὸν αἰσθητικὸν ἐπιθυμητικὸν
five and parts of-soul vegetative perceptive appetitive
θυμοειδὲς λογιστικόν· καὶ δακτύλους ἑκατέρας χειρὸς
spirited rational and fingers of-each hand
τοσούτους, καὶ τὸ γονιμώτατον σπέρμα πενταχῆ σχιζόμενον.
so-many and the most-fertile seed fivefold being-split
οὐ γὰρ ἱστόρηται γυνὴ πλείονα τεκοῦσ' ἢ πέντε τέκνα
not for is-recorded a-woman more having-borne than five children
ταῖς αὐταῖς ὠδῖσι. καὶ τὴν Ῥέαν Αἰγύπτιοι μυθολογοῦσι πέντε
in-the same labors and — Rhea Egyptians tell-in-myth five
θεοὺς τεκεῖν, αἰνιττόμενοι τὴν ἐκ μιᾶς ὕλης τῶν πέντε
gods to-have-borne hinting-at the from one matter of-the five
κόσμων γένεσιν. ἐν δὲ τῷ παντὶ πέντε μὲν ζώναις ὁ περὶ
worlds generation in and the universe five indeed into-zones the around
γῆν τόπος, πέντε δὲ κύκλοις ὁ οὐρανὸς διώρισται, δυσὶν
earth space five and into-circles the heaven is-divided two
ἀρκτικοῖς καὶ δυσὶ τροπικοῖς καὶ μέσῳ τῷ ἰσημερινῷ· πέντε
arctic and two tropic and middle the equinoctial five
δ' αἱ τῶν πλανωμένων ἄστρων περίοδοι γεγόνασιν, ἡλίου
and the of-the wandering stars courses have-been of-sun
καὶ Φωσφόρου καὶ στίλβοντος ὁμοδρομούντων. ἐναρμόνιος
and Phosphorus and Stilbon running-the-same-course harmonious

δὲ καὶ ἡ τοῦ κόσμου σύνταξις, ὥσπερ ἀμέλει καὶ τὸ παρ᾽
and also the of-the world arrangement as indeed also the among
ἡμῖν ἡρμοσμένον ἐν πέντε τετραχόρδων θέσεσιν ὁρᾶται,
us tuned in five of-tetrachords positions is-seen
τῶν ὑπάτων καὶ μέσων καὶ συνημμένων καὶ διεζευγμένων
of-the hypatai and mesai and synemmenai and diezeugmenai
καὶ ὑπερβολαίων· καὶ τὰ μελῳδούμενα διαστήματα πέντε,
and hyperbolaiai and the sung intervals five
δίεσις καὶ ἡμιτόνιον καὶ τόνος καὶ τριημιτόνιον καὶ δίτονον.
quarter-tone and half-tone and tone and tone-and-a-half and double-tone
οὕτως ἡ φύσις ἔοικε τῷ πέντε ποιεῖν ἅπαντα χαίρειν
so the nature seems in-the five to-make all to-rejoice
μᾶλλον ἢ τῷ σφαιροειδῆ, καθάπερ Ἀριστοτέλης ἔλεγε.
rather than in-the spherical as Aristotle said
‘τί δῆτα, φήσαι τις ἄν, ὁ Πλάτων ἐπὶ τὰ πέντε σχήματα 37
what then would-say someone — — Plato to the five figures
τὸν τῶν πέντε κόσμων ἀριθμὸν ἀνήνεγκεν, εἰπὼν ὅτι
the of-the five worlds number referred having-said that
τῇ πέμπτῃ συστάσει “ὁ θεὸς ἐπὶ τὸ πᾶν κατεχρήσατο
for-the fifth composition the god for the universe used
ἐκεῖνο διαζωγραφῶν;” εἶτα τὴν περὶ τοῦ πλήθους τῶν
that painting-it then the about the multitude of-the
κόσμων ὑποθεὶς ἀπορίαν, πότερον ἕν᾽ ἢ πέντ᾽ αὐτοὺς
worlds having-proposed difficulty whether one or five them
ἀληθείᾳ πεφυκότας λέγειν προσήκει, δῆλός ἐστιν ἐντεῦθεν
in-truth being-by-nature to-say it-befits clear is-he from-here
οἰόμενος ὡρμῆσθαι τὴν ὑπόνοιαν. εἴπερ οὖν δεῖ πρὸς
thinking to-have-started the suspicion if-indeed then one-must to
τὴν ἐκείνου διάνοιαν ἐπάγειν τὸ εἰκός, σκοπῶμεν ὅτι ταῖς
the his thought to-apply the likely let-us-consider that on-the
τῶν σωμάτων καὶ σχημάτων ἐκείνων διαφοραῖς ἀνάγκη
of-the bodies and figures those differences it-is-necessary

καὶ κινήσεων εὐθὺς ἕπεσθαι διαφοράς, ὥσπερ αὐτὸς
also of-motions at-once to-follow differences as himself
διδάσκει, τὸ διακρινόμενον ἢ συγκρινόμενον ἅμα
teaches the being-separated or being-combined at-the-same-time
τῆς οὐσίας τῇ ἑτεροιώσει καὶ τὸν τόπον μεταλλάττειν
of-the substance with-the alteration also the place to-change
ἀποφαινόμενος. ἂν γὰρ ἐξ ἀέρος πῦρ γένηται, λυθέντος
declaring if for from air fire becomes having-been-dissolved
τοῦ ὀκταέδρου καὶ κερματισθέντος εἰς πυραμίδας, ἢ
the octahedron and broken-up into pyramids or
πάλιν ἀὴρ ἐκ πυρός, συνωσθέντος καὶ συνθλιβέντος εἰς
again air from fire having-been-compressed and squeezed into
ὀκτάεδρον, οὐ δυνατὸν μένειν ὅπου πρότερον ἦν, ἀλλὰ
an-octahedron not possible to-remain where formerly it-was but
φεύγει καὶ φέρεται πρὸς ἑτέραν χώραν ἐκβιαζόμενον καὶ
it-flees and is-carried to another space being-forced-out and
μαχόμενον τοῖς ἐνισταμένοις καὶ κατεπείγουσιν.
fighting with-those opposing and pressing
ἔτι δὲ μᾶλλον εἰκόνι τὸ συμβαῖνον ἐνδείκνυται, "τοῖς
still and more by-an-image the happening he-shows to-the-things
ὑπὸ τῶν πλοκάνων καὶ ὀργάνων τῶν περὶ τὴν τοῦ σίτου
by the baskets and instruments the for the of-the grain
κάθαρσιν σειομένοις καὶ ἀναλικμωμένοις" ὁμοίως λέγων
cleaning shaken and winnowed likewise saying
τὰ στοιχεῖα σείοντα τὴν ὕλην ὑπ' ἐκείνης τε σειόμενα,
the elements shaking the matter by it both being-shaken
προσχωρεῖν ἀεὶ τὰ ὅμοια τοῖς ὁμοίοις, ἄλλην τε
to-move-together always the like to-the like other both
χώραν ἄλλα ἴσχειν πρὶν ἐξ αὐτῶν γενέσθαι τὸ πᾶν
space others to-hold before from them to-have-come-to-be the universe
διακοσμηθέν οὕτως οὖν τῆς ὕλης ἐχούσης ὡς ἔχειν τὸ πᾶν
ordered so then the matter being as to-be the universe

εἰκός, οὗ θεὸς ἄπεστιν, εὐθὺς αἱ πρῶται πέντε ποιότητες
likely from-which god is-absent at-once the first five qualities
ἰδίας ἔχουσαι ῥοπὰς ἐφέροντο χωρίς, οὐ παντάπασιν οὐδ᾽
own having inclinations were-carried apart not altogether nor
εἰλικρινῶς ἀποκρινόμεναι, διὰ τὸ πάντων ἀναμεμιγμένων
purely being-separated because-of the all mixed
ἀεὶ τὰ κρατούμενα τοῖς ἐπικρατοῦσι παρὰ φύσιν ἕπεσθαι.
always the mastered to-the mastering against nature to-follow
διὸ δὴ τοῖς τῶν σωμάτων γένεσιν ἄλλων ἀλλαχῆ
wherefore indeed to-the of-the bodies kinds other elsewhere
φερομένων ἰσαρίθμους μερίδας καὶ διαστάσεις ἐποίησαν,
being-carried equal-in-number portions and separations they-made
τὴν μὲν οὐ καθαροῦ πυρὸς ἀλλὰ πυροειδῆ, τὴν δ᾽
the(-one) indeed not of-pure fire but fiery the(-other) and
οὐκ ἀμιγοῦς αἰθέρος ἀλλ᾽ αἰθεροειδῆ, τὴν δ᾽ οὐ γῆς
not of-unmixed ether but ether-like the(-other) and not of-earth
αὐτῆς καθ᾽ ἑαυτὴν ἀλλὰ γεοειδῆ· μάλιστα δὲ καὶ τὴν
itself by itself but earth-like most and also the
ἀέρος κοίνωσιν τὴν ὕδατος διὰ τὸ πολλῶν, ὥσπερ
of-air community the of-water because-of the of-many as
εἴρηται, τῶν ἄλλων φύλων ἀναπεπλησμέν᾽ ἀπελθεῖν.
has-been-said of-the other kinds filled to-have-departed
οὐ γὰρ ὁ θεὸς διέστησεν οὐδὲ διῴκισε τὴν οὐσίαν, ἀλλ᾽ ὑπ᾽
not for the god separated nor dispersed the substance but by
αὐτῆς διεστῶσαν αὐτὴν καὶ φερομένην χωρὶς ἐν ἀκοσμίαις
itself separated it and carried apart in disorders
τοσαύταις παραλαβών, ἔταξε καὶ συνήρμοσε δι᾽
so-many having-taken-over he-ordered and fitted-together through
ἀναλογίας καὶ μεσότητος· εἶθ᾽ ἑκάστῃ λόγον ἐγκαταστήσας
proportion and mean then in-each reason having-established
ὥσπερ ἁρμοστὴν καὶ φύλακα, κόσμους ἐποίησε τοσούτους,
as governor and guardian worlds he-made so-many

ὅσα γένη τῶν πρώτων σωμάτων ὑπῆρχε. ταῦτα μὲν
as-many-as kinds of-the first bodies existed these-things indeed
οὖν τῇ Πλάτωνος ἀνακείσθω χάριτι δι' Ἀμμώνιον·
then to-the of-Plato let-it-be-dedicated grace for-the-sake-of Ammonius
ἐγὼ δὲ περὶ μὲν ἀριθμοῦ κόσμων οὐκ ἄν ποτε διισχυρισαίμην
I but about indeed number of-worlds not — ever would-I-firmly-assert
ὅτι τοσοῦτοι, τὴν δὲ πλείονας μὲν ἑνὸς οὐ μὴν ἀπείρους
that so-many the but more indeed than-one not indeed infinite
ἀλλ' ὡρισμένους πλήθει τιθεμένην δόξαν, οὐδετέρας ἐκείνων
but limited in-number positing opinion than-neither of-those
ἀλογωτέραν ἡγοῦμαι, τὸ φύσει τῆς ὕλης σκεδαστὸν καὶ
more-unreasonable I-consider the by-nature of-the matter scatterable and
μεριστὸν ὁρῶν οὔτ' ἐφ' ἑνὸς μένον οὔτ' εἰς ἄπειρον ὑπὸ τοῦ
divisible seeing neither at one remaining nor into infinity by the
λόγου βαδίζειν ἐώμενον. εἰ δ' ἀλλαχόθι που καὶ ταῦθα
reason to-go being-allowed if and elsewhere somewhere also-here
τῆς Ἀκαδημείας ὑπομιμνήσκοντες ἑαυτοὺς τὸ ἄγαν τῆς
of-the Academy reminding ourselves the excess of-the
πίστεως ἀφαιρῶμεν, καὶ τὴν ἀσφάλειαν ὥσπερ ἐν χωρίῳ
confidence let-us-remove and the safety as in a-place
σφαλερῷ, τῷ περὶ τῆς ἀπειρίας λόγῳ, μόνον διασῴζωμεν.'
dangerous in-the about the infinity argument only let-us-preserve

Demetrius returns to the oracles: if they fall silent when the spirits leave, by what power do the spirits make the prophets inspired? Ammonius holds spirits to be souls clad in mist, and Lamprias argues that souls in bodies keep a dim prophetic power, like the sun behind mist, as memory keeps the past; it blossoms in dreams and near death. Earth sends up a most divine prophetic breath, which by heat opens the soul to the future, as wine stirs hidden thoughts, or by dryness or chill tempers it, as water tempers steel.

ἐμοῦ δὲ ταῦτ' εἰπόντος, ὁ Δημήτριος 'ὀρθῶς' ἔφη 38
me and these-things having-said — Demetrius rightly he-said
'Λαμπρίας παραινεῖ. "πολλαῖς γὰρ οἱ θεοὶ μορφαῖς" οὐ
Lamprias advises in-many for the gods forms not
"σοφισμάτων" ὡς Εὐριπίδης φησίν, ἀλλὰ πραγμάτων
of-sophistries as Euripides says but of-things
"σφάλλουσιν ἡμᾶς," ὅταν ὡς ἐπιστάμενοι τολμῶμεν
trip us when as knowing we-dare
ἀποφαίνεσθαι περὶ τηλικούτων. "ἀλλ' ἀνοιστέος ὁ
to-declare about such-great-matters but must-be-brought-back the
λόγος," ὡς ὁ αὐτὸς ἀνήρ φησιν, ἐπὶ τὴν ἐξ ἀρχῆς ὑπόθεσιν.
account as the same man says to the from beginning hypothesis
τὸ γὰρ ἀφισταμένων καὶ ἀπολειπόντων τὰ χρηστήρια
the for withdrawing and abandoning the oracles
τῶν δαιμόνων ὥσπερ ὄργανα τεχνιτῶν ἀργὰ καὶ ἄναυδα
the spirits as instruments of-craftsmen idle and voiceless
κεῖσθαι λεχθέν, ἕτερον λόγον ἐγείρει τὸν περὶ τῆς αἰτίας
to-lie having-been-said another question rouses the about the cause
μείζονα καὶ δυνάμεως, ᾗ χρώμενοι ποιοῦσι κατόχους
greater and power by-which using they-make possessed
τοῖς ἐνθουσιασμοῖς καὶ φαντασιαστικοὺς τοὺς προφήτας
with-the inspirations and imaginative the prophets

καὶ τὰς προφήτιδας. οὐ γὰρ οἷόν τε τὴν ἔκλειψιν αἰτιᾶσθαι
and the prophetesses not for possible — the failure to-blame
τοῦ ἀπαυδᾶν τὰ μαντεῖα, μὴ πεισθέντας ὃν τρόπον
of-the being-silent the oracles not having-been-persuaded in-what way
ἐφεστῶτες αὐτοῖς καὶ παρόντες ἐνεργὰ καὶ λόγια ποιοῦσιν
being-set-over them and present active and eloquent make
οἱ δαίμονες.' ὑπολαβὼν δ' ὁ Ἀμμώνιος 'οἴει γὰρ ἕτερόν
the spirits taking-up and — Ammonius do-you-think for other
τι τοὺς δαίμονας' εἶπεν 'ἢ ψυχὰς ὄντας περιπολεῖν
something the spirits he-said than souls being to-go-about
καθ' Ἡσίοδον "ἠέρα ἐσσαμένους"; ἐμοὶ μὲν γάρ, ἣν
according-to Hesiod in-mist clothed to-me indeed for what
ἄνθρωπος ἔχει διαφορὰν πρὸς ἄνθρωπον ὑποκρινόμενον
a-man has difference toward a-man acting
τραγῳδίαν ἢ κωμῳδίαν, ταύτην ἔχειν δοκεῖ ψυχὴ πρὸς
tragedy or comedy this to-have seems a-soul toward
ψυχὴν ἐνεσκευασμένην σῶμα τῷ παρόντι βίῳ πρόσφορον.
a-soul clothed-in a-body for-the present life suitable
οὐδὲν οὖν ἄλογον οὐδὲ θαυμαστόν, εἰ ψυχαὶ ψυχαῖς
nothing then unreasonable nor wonderful if souls with-souls
ἐντυγχάνουσαι φαντασίας ἐμποιοῦσι τοῦ μέλλοντος, ὥσπερ
meeting impressions produce of-the future as
ἡμεῖς ἀλλήλοις οὐ πάντα διὰ φωνῆς ἀλλὰ καὶ γράμμασι
we to-one-another not all-things through voice but also by-letters
καὶ θιγόντες μόνον καὶ προσβλέψαντες πολλὰ καὶ
and having-touched only and having-looked-at many-things both
μηνύομεν τῶν γεγονότων καὶ τῶν ἐσομένων προσημαίνομεν.
we-reveal of-the having-happened and of-the going-to-be we-indicate
εἰ μή τι σὺ λέγεις ἕτερον, ὦ Λαμπρία· καὶ γὰρ
if not something you say other O Lamprias also for
ἔναγχος ἦκέ τις φωνὴ πρὸς ἡμᾶς, ὡς σοῦ πολλὰ περὶ
recently came some report to us that you many-things about

τούτων ἐν Λεβαδείᾳ ξένοις διαλεχθέντος, ὧν οὐδὲν ὁ
these in Lebadea with-strangers having-discussed of-which nothing the
διηγούμενος ἀκριβῶς διεμνημόνευσε.' 'μὴ θαυμάσῃς' ἔφην
narrator accurately remembered do-not wonder I-said
ἐγώ, 'πολλαὶ γὰρ ἅμα πράξεις διὰ μέσου καὶ ἀσχολίαι
I many for at-once affairs in-the meantime and occupations
συντυγχάνουσαι διὰ τὸ μαντεῖον εἶναι καὶ θυσίαν, τοὺς
coinciding because-of the oracle to-be and sacrifice the
λόγους διεσπαρμένους ἡμῖν καὶ σποράδας ἐποίησαν' 'ἀλλὰ
discussions scattered for-us and sporadic made but
νῦν' ὁ Ἀμμώνιος ἔφη 'καὶ σχολὴν ἄγοντας ἀκροατὰς ἔχεις
now — Ammonius said also leisure having listeners you-have
καὶ προθύμους τὰ μὲν ζητεῖν τὰ δὲ μανθάνειν,
and eager the-things indeed to-inquire the-others and to-learn
ἔριδος ἐκποδὼν οὔσης καὶ φιλονεικίας ἁπάσης. συγγνώμης
strife out-of-the-way being and contentiousness all pardon
δὲ παντὶ λόγῳ καὶ παρρησίας ὡς ὁρᾷς δεδομένης.'
and to-every argument and of-free-speech as you-see being-granted
ταῦτα δὴ καὶ τῶν ἄλλων συμπαρακαλούντων, μικρὸν 39
these-things indeed also the others joining-in-urging a-little
ἐγὼ σιωπήσας 'καὶ μὴν ἀπὸ τύχης τινός, ὦ Ἀμμώνιε, τοῖς
I having-kept-silent and indeed by chance some O Ammonius to-the
τότε λόγοις αὐτὸς ἀρχήν τινα καὶ πάροδον ἐνδέδωκας. εἰ
then arguments yourself a-beginning some and approach have-given if
γὰρ αἱ διακριθεῖσαι σώματος ἢ μὴ μετασχοῦσαι τὸ παράπαν
for the separated from-body or not having-partaken the altogether
ψυχαὶ δαίμονές εἰσι κατὰ σὲ καὶ τὸν θεῖον Ἡσίοδον
souls spirits are according-to you and the divine Hesiod

ἁγνοὶ ἐπιχθόνιοι φύλακες θνητῶν ἀνθρώπων
holy on-the-earth guardians of-mortal men

διὰ τί τὰς ἐν τοῖς σώμασι ψυχὰς ἐκείνης τῆς δυνάμεως
for what the in the bodies souls of-that the power
ἀποστεροῦμεν, ᾗ τὰ μέλλοντα καὶ προγιγνώσκειν
do-we-deprive by-which the future-things also to-foreknow
πεφύκασι καὶ προδηλοῦν οἱ δαίμονες; οὔτε γὰρ δύναμιν
are-naturally-able and to-foreshow the spirits neither for power
οὔτε μέρος οὐδὲν ἐπιγίγνεσθαι ταῖς ψυχαῖς, ὅταν ἀπολίπωσι
nor part any to-accrue to-the souls when they-leave
τὸ σῶμα, μὴ κεκτημέναις πρότερον εἰκός ἐστιν· ἀλλ' ἀεὶ
the body not having-possessed-it before likely is-it but always
μὲν ἔχειν ἔχειν δὲ φαυλότερα τῷ σώματι μεμιγμένας, καὶ
indeed to-have to-have but worse by-the body mixed and
τὰ μὲν ὅλως ἄδηλα καὶ κεκρυμμένα τὰ δ' ἀσθενῆ
the-things indeed altogether unclear and hidden the-others but weak
καὶ ἀμαυρὰ καὶ τοῖς δι' ὁμίχλης ὁρῶσιν ἢ κινουμένοις
and dim and to-those through mist seeing or moving
ἐν ὑγρῷ παραπλησίως δύσεργα καὶ βραδέα, καὶ πολλὴν
in water similarly hard-to-work and slow and much
ποθοῦντα θεραπείαν τοῦ οἰκείου καὶ ἀνάληψιν ἀφαίρεσιν δὲ
needing care of-the proper and restoration removal and
καὶ κάθαρσιν τοῦ καλύπτοντος. ὥσπερ γὰρ ὁ ἥλιος οὐχ
and purgation of-the covering as for the sun not
ὅταν διαφύγῃ τὰ νέφη γίγνεται λαμπρός, ἀλλ' ἔστι μὲν ἀεὶ
when it-escapes the clouds becomes bright but is indeed always
φαίνεται δ' ἡμῖν ἐν ὁμίχλῃ δυσφανὴς καὶ ἀμαυρός· οὕτως ἡ
appears but to-us in mist dim and obscure so the
ψυχὴ τὴν μαντικὴν οὐκ ἐπικτᾶται δύναμιν ἐκβᾶσα τοῦ
soul the prophetic not acquires power having-gone-out of-the
σώματος ὥσπερ νέφους, ἀλλ' ἔχουσα καὶ νῦν τυφλοῦται
body as of-a-cloud but having even now is-blinded
διὰ τὴν πρὸς τὸ θνητὸν ἀνάμιξιν αὐτῆς καὶ σύγχυσιν.
because-of the with the mortal mixture its and confusion

οὐ δεῖ δὲ θαυμάζειν οὐδ' ἀπιστεῖν ὁρῶντας, εἰ μηδὲν
not one-must and to-wonder nor to-disbelieve seeing if nothing
ἄλλο, τῆς ψυχῆς τὴν ἀντίστροφον τῇ μαντικῇ δύναμιν,
else of-the soul the counterpart to-the prophetic power
ἣν μνήμην καλοῦμεν, ἡλίκον ἔργον ἀποδείκνυται τῷ
which memory we-call how-great a-work it-shows by-the
σῴζειν τὰ παρῳχημένα καὶ φυλάττειν, μᾶλλον δὲ
preserving the past-things and guarding rather and
τὰ μηδὲ ὄντα· τῶν γὰρ γεγονότων οὐδὲν ἔστιν οὐδ'
the-things not-even being of-the for having-happened nothing is nor
ὑφέστηκεν, ἀλλ' ἅμα γίγνεται πάντα καὶ φθείρεται, καὶ
subsists but at-once comes-to-be all and perishes both
πράξεις καὶ λόγοι καὶ παθήματα, τοῦ χρόνου καθάπερ
actions and words and experiences the time as
ῥεύματος ἕκαστα παραφέροντος αὗτη δὲ τῆς ψυχῆς ἡ
a-stream each carrying-past this and of-the soul the
δύναμις οὐκ οἶδ' ὅντινα τρόπον ἀντιλαμβανομένη τοῖς μὴ
power not I-know in-what way laying-hold-of to-the not
παροῦσι φαντασίαν καὶ οὐσίαν περιτίθησιν. ὁ μὲν γὰρ
present appearance and substance puts-around the indeed for
Θεσσαλοῖς περὶ Ἄρνης δοθεὶς χρησμὸς ἐκέλευε φράζειν
to-Thessalians about Arne given oracle bade to-tell

κωφοῦ τ' ἀκοὴν τυφλοῖό τε δέρξιν
of-a-deaf both hearing of-a-blind and sight

ἡ δὲ μνήμη καὶ κωφῶν πραγμάτων ἀκοὴ καὶ τυφλῶν
the but memory both of-deaf things hearing and of-blind
ὄψις ἡμῖν ἐστιν. ὅθεν, ὡς ἔφην, οὐκ ἔστι θαυμαστόν,
sight for-us is whence as I-said not it-is wonderful
εἰ κρατοῦσα τῶν μηκέτ' ὄντων προλαμβάνει πολλὰ
if mastering the-things no-longer being it-anticipates many

τῶν μηδέπω γεγονότων· ταῦτα γὰρ αὐτῇ μᾶλλον
of-the-things not-yet having-happened these for to-it rather
προσήκει καὶ τούτοις συμπαθής ἐστι· καὶ γὰρ ἐπιβάλλεται
belong and with-these sympathetic it-is also for it-applies-itself
καὶ προτίθεται πρὸς τὰ μέλλοντα καὶ παρῳχημένων καὶ
and sets-itself toward the future and from-past-things and
τέλος ἐχόντων ἀπήλλακται πλὴν τοῦ μνημονεύειν.'
end having is-released except the remembering
40 'ταύτην οὖν ἔχουσαι τὴν δύναμιν αἱ ψυχαὶ σύμφυτον
this then having the power the souls innate
μὲν ἀλλ' ἀμυδρὰν καὶ δυσφάνταστον, ὅμως ἐξανθοῦσι
indeed but dim and hard-to-image nevertheless blossom
πολλάκις καὶ ἀναλαμβάνουσιν ἔν τε τοῖς ἐνυπνίοις καὶ
often and recover in both the dreams and
περὶ τὰς τελευτὰς ἔνιαι, καθαροῦ γιγνομένου τοῦ σώματος
around the deaths some pure becoming the body
ἤ τινα κρᾶσιν οἰκείαν πρὸς τοῦτο λαμβάνοντος, ἢ τῷ
or some temperament proper for this taking or by-the
τὸ λογιστικὸν καὶ φροντιστικὸν ἀνίεσθαι καὶ ἀπολύεσθαι
the reasoning and thinking being-relaxed and being-set-free
τῶν παρόντων τῷ ἀλόγῳ καὶ φαντασιαστικῷ τοῦ
from-the present by-the irrational and imaginative toward-the
μέλλοντος ἐπιστρεφόμεναι. οὐ γάρ, ὡς ὁ Εὐριπίδης φησί,
future turning not for as — Euripides says

μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς,
a-seer and best whoever guesses well

ἀλλ' οὗτος ἔμφρων μὲν ἀνὴρ καὶ τῷ νοῦν ἔχοντι τῆς
but this-one sensible indeed a-man and the mind having of-the
ψυχῆς καὶ μετ' εἰκότος ἡγουμένῳ καθ' ὁδὸν ἑπόμενος. τὸ
soul and with probability leading on the-road following the

δὲ μαντικὸν ὥσπερ γραμματεῖον ἄγραφον καὶ ἄλογον καὶ
but prophetic as a-tablet unwritten and irrational and
ἀόριστον ἐξ αὑτοῦ, δεκτικὸν δὲ φαντασιῶν πάθεσι καὶ
indefinite of itself receptive but of-impressions by-experiences and
προαισθήσεων, ἀσυλλογίστως ἅπτεται τοῦ μέλλοντος, ὅταν
of-presentiments unreasoningly lays-hold-of the future when
ἐκστῇ μάλιστα τοῦ παρόντος. ἐξίσταται δὲ κράσει
it-is-removed most from-the present it-is-removed and by-temperament
καὶ διαθέσει τοῦ σώματος, ἐν μεταβολῇ γιγνόμενον, ὃν
and disposition of-the body in change coming which
ἐνθουσιασμὸν καλοῦμεν. αὐτὸ μὲν οὖν ἐξ αὑτοῦ τὸ σῶμα
inspiration we-call itself indeed then of itself the body
τοιαύτην πολλάκις ἴσχει διάθεσιν ἡ δὲ γῆ πολλῶν μὲν
such often has disposition the but earth of-many indeed
ἄλλων δυνάμεων πηγὰς ἀνίησιν ἀνθρώποις, τὰς μὲν
other powers springs sends-up to-men the(-ones) indeed
ἐκστατικὰς καὶ νοσώδεις καὶ θανατηφόρους τὰς δὲ
ecstatic and sickly and death-bringing the(-others) and
χρηστὰς καὶ προσηνεῖς καὶ ὠφελίμους, ὡς δῆλαι γίγνονται
good and gentle and beneficial as clear they-become
πείρᾳ προστυγχάνουσι. τὸ δὲ μαντικὸν ῥεῦμα καὶ πνεῦμα
by-experience to-those-meeting-them the but prophetic stream and breath
θειότατόν ἐστι καὶ ὁσιώτατον, ἄν τε καθ' ἑαυτὸ δι' ἀέρος
most-divine is and most-holy if both by itself through air
ἄν τε μεθ' ὑγροῦ νάματος ἀναφέρηται. καταμιγνύμενον
if and with liquid stream it-be-carried-up being-mixed
γὰρ εἰς τὸ σῶμα κρᾶσιν ἐμποιεῖ ταῖς ψυχαῖς ἀήθη καὶ
for into the body temperament produces in-the souls unusual and
ἄτοπον, ἧς τὴν ἰδιότητα χαλεπὸν εἰπεῖν σαφῶς, εἰκάσαι
strange whose the peculiarity hard to-say clearly to-conjecture
δὲ πολλαχῶς ὁ λόγος δίδωσι. θερμότητι γὰρ καὶ διαχύσει
but in-many-ways the reason allows by-heat for and diffusion

πόρους τινὰς ἀνοίγειν φανταστικοὺς τοῦ μέλλοντος εἰκός
pores some to-open imaginative of-the future likely
ἐστιν, ὡς οἶνος ἀναθυμιαθεὶς ἕτερα πολλὰ κινήματα καὶ
is-it as wine exhaled other many motions and
λόγους ἀποκειμένους καὶ λανθάνοντας ἀποκαλύπτει
thoughts stored-away and lying-hidden reveals

τὸ γὰρ βακχεύσιμον
the for Bacchic
καὶ τὸ μανιῶδες μαντικὴν πολλὴν ἔχει
and the frenzied prophecy much has

κατ' Εὐριπίδην, ὅταν ἔνθερμος ἡ ψυχὴ γενομένη καὶ
according-to Euripides when heated the soul having-become and
πυρώδης ἀπώσηται τὴν εὐλάβειαν, ἣν ἡ θνητὴ φρόνησις
fiery thrusts-away the caution which the mortal prudence
ἐπάγουσα πολλάκις ἀποστρέφει καὶ κατασβέννυσι τὸν
bringing-on often turns-aside and quenches the
ἐνθουσιασμόν.'
inspiration

41 'ἅμα δ' ἄν τις οὐκ ἀλόγως καὶ ξηρότητα φαίη
at-the-same-time and — anyone not unreasonably also dryness might-say
μετὰ τῆς θερμότητος ἐγγιγνομένην λεπτύνειν τὸ πνεῦμα
with the heat arising to-thin the breath
καὶ ποιεῖν αἰθερῶδες καὶ καθαρόν· "αὗη" γάρ "ψυχή"
and to-make ethereal and pure dry for soul
καθ' Ἡράκλειτον. ὑγρότης δ' οὐ μόνον ὄψιν ἀμβλύνει
according-to Heraclitus moisture and not only sight dulls
καὶ ἀκοήν, ἀλλὰ καὶ κατόπτρων θιγοῦσα καὶ μιχθεῖσα
and hearing but also of-mirrors having-touched and mixed
πρὸς ἀέρα ἀφαιρεῖ τὴν λαμπρότητα καὶ τὸ φέγγος.
with air takes-away the brightness and the luster

τοὐναντίον πάλιν αὖ περιψύξει τινὶ καὶ πυκνώσει τοῦ
on-the-contrary again in-turn by-chilling some and condensation of-the
πνεύματος οἷον βαφῇ σιδήρου τὸ προγνωστικὸν μόριον
breath as by-tempering of-iron the prognostic part
ἐντείνεσθαι καὶ στομοῦσθαι τῆς ψυχῆς οὐκ ἀδύνατόν ἐστι.
to-be-tightened and to-be-steeled of-the soul not impossible is
καὶ μὴν ὡς κασσίτερος μανὸν ὄντα καὶ πολύπορον τὸν
and indeed as tin loose being and porous the
χαλκὸν ἐντακεὶς ἅμα μὲν ἔσφιγξε καὶ κατεπύκνωσεν
bronze having-been-melted-in at-once indeed bound and condensed
ἅμα δὲ λαμπρότερον ἀπέδειξε καὶ καθαρώτερον, οὕτως
at-once and brighter renders and purer so
οὐδὲν ἀπέχει τὴν μαντικὴν ἀναθυμίασιν οἰκεῖόν τι
nothing prevents the prophetic exhalation akin something
ταῖς ψυχαῖς καὶ συγγενὲς ἔχουσαν ἀναπληροῦν τὰ μανὰ
to-the souls and kindred having to-fill-up the loose-parts
καὶ συνέχειν ἐναρμόττουσαν. ἄλλα γὰρ ἄλλοις οἰκεῖα καὶ
and to-hold-together fitting-in other for to-others proper and
πρόσφορα, καθάπερ τῆς μὲν πορφύρας ὁ κύαμος τῆς
suitable as of-the indeed purple the bean of-the
δὲ κρόκου τὸ νίτρον δοκεῖ τὴν βαφὴν ἄγειν μεμιγμένον
and saffron the soda seems the dye to-draw mixed

βύσσῳ δὲ γλαυκῇ κόκκου καταμίσγεται
with-linen and gray of-scarlet is-mixed

ὡς Ἐμπεδοκλῆς εἴρηκε. περὶ δὲ τοῦ Κύδνου καὶ τῆς ἱερᾶς
as Empedocles has-said about and — Cydnus and the sacred
τοῦ Ἀπόλλωνος ἐν Ταρσῷ μαχαίρας, ὦ φίλε Δημήτριε,
— of-Apollo in Tarsus knife O dear Demetrius
σοῦ λέγοντος ἠκούομεν, ὡς ὁ Κύδνος ἄλλο ἐκκαθαίρει
you saying we-heard that — Cydnus no-other cleans

σίδηρον ἐκεῖνον οὔθ' ὕδωρ ἄλλο τὴν μάχαιραν ἢ ἐκεῖνο·
iron than-that nor water other the knife than that
καθάπερ ἐν Ὀλυμπίᾳ τὴν τέφραν προσπλάττουσι τῷ
as in Olympia the ash they-plaster on-the
βωμῷ καὶ περιπηγνύουσιν ἐκ τοῦ Ἀλφειοῦ παραχέοντες
altar and make-set from — Alpheus pouring-on
ὕδωρ, ἑτέρων δὲ πειρώμενοι ποταμῶν οὐδενὶ δύνανται
water of-others but trying rivers with-none can-they
συναγαγεῖν οὐδὲ κολλῆσαι τὴν τέφραν.'
to-bring-together nor to-cement the ash

XI · CORETAS AND THE MOPSUS ORACLE

The power of the place was first shown at Delphi when a shepherd, Coretas, fell in by chance and uttered inspired words, for the prophetic soul needs the breath as the eye needs light. Those who hold Apollo and the sun one god fittingly gave the oracle jointly to Apollo and Earth, and the earth's powers fail and return, as springs and mines do; a plague silenced Tiresias' oracle at Orchomenus. Demetrius tells how a Cilician governor's sealed question to Mopsus was answered in a dream with "Black," confounding his Epicureans. Ammonius objects that Lamprias has driven the spirits out of the oracle into vapors, and asks why sacrifices and the Pythia's chastity matter.

42 'οὐ θαυμαστέον οὖν, εἰ πολλὰ τῆς γῆς ἄνω ῥεύματα
not to-be-wondered-at then if many of-the earth upward streams
μεθιείσης, ταῦτα μόνα τὰς ψυχὰς ἐνθουσιαστικῶς διατίθησι
sending-forth these alone the souls inspiredly dispose
καὶ φαντασιαστικῶς τοῦ μέλλοντος. ἀμέλει δὲ καὶ τὰ
and imaginatively of-the future indeed and also the-things
τῆς φήμης συνᾴδει τῷ λόγῳ· καὶ γὰρ ἐνταῦθα τὴν περὶ
of-the tradition agree with-the account also for here the about
τὸν τόπον δύναμιν ἐμφανῆ γενέσθαι πρῶτον ἱστοροῦσιν,
the place power manifest to-have-become first they-relate

νομέως τινὸς ἐμπεσόντος κατά τινα τύχην, εἶτα φωνὰς
shepherd a-certain having-fallen-in by some chance then utterances
ἀναφέροντος ἐνθουσιώδεις, ὧν τὸ μὲν πρῶτον οἱ
bringing-up inspired of-which the indeed first those
παραγενόμενοι κατεφρόνουν, ὕστερον δὲ γενομένων ὧν
having-come-by despised later and having-happened what
προεῖπεν ὁ ἄνθρωπος, ἐθαύμασαν. οἱ δὲ λογιώτατοι Δελφῶν
foretold the man they-marveled the and most-learned of-Delphians
καὶ τοὔνομα τοῦ ἀνθρώπου διαμνημονεύοντες Κορήταν
also the-name of-the man remembering Coretas
λέγουσιν. ἐμοὶ δὲ δοκεῖ μάλιστα τοιαύτην πρὸς τὸ μαντικὸν
call to-me and it-seems most such toward the prophetic
πνεῦμα λαμβάνειν σύγκρασιν ψυχὴ καὶ σύμπηξιν, οἵαν πρὸς
breath to-take blending a-soul and union as toward
τὸ φῶς ἡ ὄψις ὁμοιοπαθὲς γιγνόμενον· ὀφθαλμοῦ τε γὰρ
the light the sight akin becoming of-eye both for
ἔχοντος τὴν ὁρατικὴν δύναμιν οὐδὲν ἄνευ φωτὸς ἔργον ἐστίν,
having the visual power nothing without light work is
ψυχῆς τε τὸ μαντικὸν ὥσπερ ὄμμα δεῖται τοῦ συνεξάπτοντος
of-soul and the prophetic as an-eye needs the kindling-together
οἰκείου καὶ συνεπιθήγοντος. ὅθεν οἱ μὲν πολλοὶ τῶν
congenial and whetting-together whence the indeed many of-the
προγενεστέρων ἕνα καὶ τὸν αὐτὸν ἡγοῦντο θεὸν Ἀπόλλωνα
earlier one and the same considered god Apollo
καὶ ἥλιον· οἱ δὲ τὴν καλὴν καὶ σοφὴν ἐπιστάμενοι καὶ
and sun the but the fine and wise knowing and
τιμῶντες ἀναλογίαν, ὅπερ σῶμα πρὸς ψυχὴν ὄψις δὲ πρὸς
honoring analogy as body to soul sight and to
νοῦν φῶς δὲ πρὸς ἀλήθειάν ἐστι, τοῦτο τὴν ἡλίου δύναμιν
mind light and to truth is this the of-sun power
εἴκαζον εἶναι πρὸς τὴν Ἀπόλλωνος φύσιν, ἔκγονον ἐκείνου
they-likened to-be to the of-Apollo nature offspring of-him

καὶ τόκον ὄντως ἀεὶ γιγνόμενον ἀεὶ τοῦτον ἀποφαίνοντες.
and child truly always becoming always this declaring
ἐξάπτει γὰρ καὶ προάγεται καὶ συνεξορμᾷ τῆς αἰσθήσεως τὴν
kindles for and leads-forth and joins-in-rousing of-the perception the
ὁρατικὴν δύναμιν οὗτος ὡς τῆς ψυχῆς τὴν μαντικὴν ἐκεῖνος.'
visual power this as of-the soul the prophetic that
43 'οἱ μέντοι δοξάζοντες ἕνα καὶ τὸν αὐτὸν θεὸν εἶναι, εἰκότως
those however supposing one and the same god to-be fittingly
Ἀπόλλωνι καὶ γῇ κοινῶς ἀνέθεσαν τὸ χρηστήριον,
to-Apollo and to-earth jointly dedicated the oracle
οἰόμενοι τὴν διάθεσιν καὶ κρᾶσιν ἐμποιεῖν τῇ γῇ τὸν
thinking the disposition and temperament to-produce in-the earth the
ἥλιον, ἀφ' ἧς ἐκφέρεσθαι τὰς μαντικὰς ἀναθυμιάσεις.
sun from which to-be-issued the prophetic exhalations
αὐτὴν μὲν οὖν τὴν γῆν ὥσπερ Ἡσίοδος ἐνίων φιλοσόφων
itself indeed then the earth as Hesiod than-some philosophers
βέλτιον διανοηθεὶς "πάντων ἕδος ἀσφαλές" προσεῖπεν,
better having-thought of-all seat secure called
οὕτω καὶ ἡμεῖς καὶ ἀΐδιον καὶ ἄφθαρτον νομίζομεν τῶν δὲ
so also we both eternal and imperishable consider of-the but
περὶ αὐτὴν δυνάμεων πῇ μὲν ἐκλείψεις πῇ δὲ γενέσεις
about it powers in-places indeed failures in-places and births
ἀλλαχοῦ δὲ μεταστάσεις καὶ μεταρροίας ἀλλαχόθεν εἰκός
elsewhere and removals and transfers from-elsewhere likely
ἐστι συμβαίνειν, καὶ κυκλεῖν ἐν αὐτῇ τὰς τοιαύτας ἐν τῷ
it-is to-happen and to-revolve in it the such in the
χρόνῳ παντὶ πολλάκις περιόδους ὡς ἔστι τεκμαίρεσθαι
time all often cycles as is-possible to-infer
τοῖς φαινομένοις. λιμνῶν τε γὰρ γεγόνασι καὶ ποταμῶν,
from-the phenomena of-lakes both for have-been and of-rivers
ἔτι δὲ πλείονες ναμάτων θερμῶν ὅπου μὲν ἐκλείψεις
still and more of-springs hot in-places indeed failures

καὶ φθοραὶ παντάπασιν, ὅπου δ᾽ οἷον ἀποδράσεις καὶ
and destructions altogether in-places and as-it-were runnings-away and
καταδύσεις· εἶτα πάλιν ἥκει διὰ χρόνων ἐπιφαινόμενα
sinkings then again come after times appearing
τοῖς αὐτοῖς τόποις ἢ πλησίον ὑπορρέοντα· καὶ μετάλλων
in-the same places or near flowing-under and of-mines
ἴσμεν ἐξαμαυρώσεις γεγονέναι καινάς, ὡς τῶν περὶ τὴν
we-know exhaustions to-have-happened recent as of-the about —
Ἀττικὴν ἀργυρείων καὶ τῆς ἐν Εὐβοίᾳ χαλκίτιδος ἐξ ἧς
Attica silver-mines and of-the in Euboea copper-ore from which
ἐδημιουργεῖτο τὰ ψυχρήλατα τῶν ξιφῶν, ὡς Αἰσχύλος εἴρηκε
were-made the cold-forged of-the swords as Aeschylus has-said

λαβὼν γὰρ αὐτόθηκτον Εὐβοικὸν ξίφος·
having-taken for self-whetted Euboean sword

τῇ δ᾽ ἐν Καρύστῳ πέτρᾳ χρόνος οὐ πολὺς ἀφ᾽ οὗ
to-the and in Carystus rock time not long from which
πέπαυται μηρύματα λίθων μαλακὰ νηματώδη συνεκφέρουσα.
it-has-ceased fibers of-stones soft thread-like bringing-forth
καὶ γὰρ ὑμῶν ἑωρακέναι τινὰς οἶομαι χειρόμακτρα καὶ
also for of-you to-have-seen some I-think hand-towels and
δίκτυα καὶ κεκρυφάλους ἐκεῖθεν οὔτι περικαομένους· ἀλλ᾽
nets and hairnets from-there not-at-all burned-up but
ὅσ᾽ ἂν ῥυπανθῇ χρωμένων, ἐμβαλόντες εἰς φλόγα
as-many-as — get-soiled of-those-using having-thrown into flame
λαμπρὰ καὶ διαφανῆ κομίζονται νῦν δ᾽ ἠφάνισται καὶ μόλις
bright and transparent they-recover now but it-has-vanished and scarcely
οἷον ἶνες ἢ τρίχες ἀραιαὶ διατρέχουσιν ἐν τοῖς μετάλλοις.᾽
like fibers or hairs thin run in the mines

44 ‘καίτοι πάντων τούτων οἱ περὶ Ἀριστοτέλην δημιουργὸν
and-yet of-all these those around Aristotle maker
ἐν τῇ γῇ τὴν ἀναθυμίασιν ἀποφαίνουσιν, ᾗ καὶ
in the earth the exhalation declare with-which also
συνεκλείπειν καὶ συμμεθίστασθαι καὶ συνεξανθεῖν πάλιν
to-fail-together and to-move-together and to-blossom-together again
τὰς τοιαύτας φύσεις ἀναγκαῖόν ἐστι. ταὐτὰ δὴ περὶ
the such natures necessary it-is the-same indeed about
μαντικῶν πνευμάτων διανοητέον, ὡς οὐκ ἐχόντων ἀΐδιον
prophetic breaths one-must-think as not having eternal
οὐδ’ ἀγήρων τὴν δύναμιν ἀλλ’ ὑποκειμένην μεταβολαῖς.
nor ageless the power but subject to-changes
καὶ γὰρ ὄμβρους ὑπερβάλλοντας εἰκός ἐστι κατασβεννύναι
also for rains excessive likely it-is to-quench
καὶ κεραυνῶν ἐμπεσόντων διαφορεῖσθαι, μάλιστα δὲ τῆς
and thunderbolts having-fallen-on to-be-dispersed most and the
γῆς ὑποσάλου γιγνομένης καὶ λαμβανούσης ἰζήματα καὶ
earth shaken becoming and receiving sediments and
σύγχωσιν ἐν βάθει, μεθίστασθαι τὰς ἀναθυμιάσεις ἢ
silting in depth to-be-shifted the exhalations or
τυφλοῦσθαι τὸ παράπαν, ὥσπερ ἐνταῦθά φασι παραμένειν
to-be-blinded the altogether as here they-say to-remain
τὰ περὶ τὸν μέγαν σεισμόν, ὃς καὶ τὴν πόλιν
the-things about the great earthquake which also the city
ἀνέτρεψεν. ἐν δ’ Ὀρχομενῷ λέγουσι λοιμοῦ γενομένου
overturned in and Orchomenus they-say a-plague having-occurred
πολλοὺς μὲν ἀνθρώπους διαφθαρῆναι τὸ δὲ τοῦ Τειρεσίου
many indeed men to-have-perished the but — of-Tiresias
χρηστήριον ἐκλιπεῖν παντάπασι καὶ μέχρι τοῦ νῦν ἀργὸν
oracle to-have-failed altogether and until the now idle
διαμένειν καὶ ἄναυδον. εἰ δὲ καὶ τοῖς περὶ Κιλικίαν
to-remain and voiceless if and also to-those about Cilicia

ὅμοια συμβέβηκε παθεῖν, ὡς ἀκούομεν, οὐδεὶς ἂν ἡμῖν,
similar has-befallen to-suffer as we-hear no-one — to-us
ὦ Δημήτριε, σοῦ φράσειε σαφέστερον.’
O Demetrius than-you would-tell more-clearly
καὶ ὁ Δημήτριος ‘οὐκ οἶδ’ ἔγωγε τά γε νῦν 45
and — Demetrius not I-know I the-things at-least now
ἀποδημῶ γάρ, ὡς ἴστε, πάμπολυν ἤδη χρόνον· ἔτι δ’
I-am-abroad for as you-know very-long already time still and
ἤκμαζεν ἐμοῦ παρόντος καὶ τὸ Μόψου καὶ τὸ Ἀμφιλόχου
was-flourishing me present both the of-Mopsus and the of-Amphilochus
μαντεῖον. ἔχω δ’ εἰπεῖν τῷ Μόψου παραγενόμενος
oracle I-can and to-tell to-the of-Mopsus having-come
πρᾶγμα θαυμασιώτατον. ὁ γὰρ ἡγεμὼν τῆς Κιλικίας αὐτὸς
a-thing most-wonderful the for governor — of-Cilicia himself
μὲν ἀμφίδοξος ὢν ἔτι πρὸς τὰ θεῖα, δι’ ἀσθένειαν
indeed doubtful being still toward the divine-things through weakness
ἀπιστίας οἶμαι τἄλλα γὰρ ἦν ὑβριστὴς καὶ φαῦλος
of-unbelief I-think in-other-respects for he-was insolent and base
ἔχων δὲ περὶ αὑτὸν Ἐπικουρείους τινὰς τῶν καλῶν
having and around himself Epicureans some of-the fine
δὴ καὶ φυσιολόγων ἐνυβρίζοντας, ὡς αὐτοὶ λέγουσι,
indeed and natural-philosophers insulting as they-themselves say
τοῖς τοιούτοις, εἰσέπεμψεν ἀπελεύθερον οἷον εἰς πολεμίων
to-the such-things he-sent-in a-freedman as into of-enemies
κατάσκοπον ἐνσκευάσας, ἔχοντα κατεσφραγισμένην δέλτον,
a-spy having-equipped having a-sealed tablet
ἐν ᾗ τὸ ἐρώτημ’ ἦν ἐγγεγραμμένον, οὐδενὸς εἰδότος.
in which the question was written no-one knowing
ἐννυχεύσας οὖν ὁ ἄνθρωπος ὥσπερ ἔθος ἐστὶ τῷ σηκῷ,
having-spent-the-night then the man as custom is in-the sanctuary
καὶ κατακοιμηθεὶς ἀπήγγειλε μεθ’ ἡμέραν ἐνύπνιον τοιοῦτον.
and having-fallen-asleep reported after day a-dream such

ἄνθρωπον ἔδοξεν αὐτῷ καλὸν ἐπιστάντα φθέγξασθαι
a-man seemed to-him fine standing-by to-utter
τοσοῦτον "μέλανα" καὶ πλέον οὐδὲν ἀλλ' εὐθὺς οἴχεσθαι.
so-much black and more nothing but at-once to-depart
τοῦθ' ἡμῖν μὲν ἄτοπον ἐφάνη καὶ πολλὴν ἀπορίαν παρέσχεν
this to-us indeed strange appeared and much perplexity caused
ὁ δ' ἡγεμὼν ἐκεῖνος ἐξεπλάγη καὶ προσεκύνησεν, καὶ τὴν
the but governor that was-astounded and did-obeisance and the
δέλτον ἀνοίξας ἐπεδείκνυεν ἐρώτημα τοιοῦτο γεγραμμένον
tablet having-opened showed a-question such written
"πότερόν σοι λευκὸν ἢ μέλανα θύσω ταῦρον;" ὥστε
whether to-you white or black shall-I-sacrifice a-bull so-that
καὶ τοὺς Ἐπικουρείους διατραπῆναι, κἀκεῖνον αὐτὸν τήν
also the Epicureans to-be-confounded and-he himself the
τε θυσίαν ἐπιτελεῖν καὶ σέβεσθαι διὰ τέλους τὸν Μόψον.'
both sacrifice to-perform and to-revere through end — Mopsus
46 ὁ μὲν οὖν Δημήτριος ταῦτ' εἰπὼν ἐσιώπησεν· ἐγὼ
— indeed then Demetrius these-things having-said fell-silent I
δὲ βουλόμενος ὥσπερ τι κεφάλαιον ἐπιθεῖναι τῷ λόγῳ,
but wishing as some capstone to-put on-the discussion
πρὸς τὸν Φίλιππον αὖθις ἀπέβλεψα καὶ τὸν Ἀμμώνιον
to — Philip again looked and — Ammonius
ὁμοῦ καθημένους. ἔδοξαν οὖν μοι βούλεσθαί τι
together sitting they-seemed then to-me to-wish something
διαλεχθῆναι καὶ πάλιν ἐπέσχον. ὁ δ' Ἀμμώνιος 'ἔχει
to-discuss and again I-held-off — and Ammonius has
μέν' ἔφη 'καὶ Φίλιππος, ὦ Λαμπρία, περὶ τῶν εἰρημένων
indeed he-said also Philip O Lamprias about the things-said
εἰπεῖν· οἴεται γὰρ ὥσπερ οἱ πολλοὶ καὶ αὐτὸς οὐχ ἕτερον
to-say he-thinks for as the many also himself not other
εἶναι τὸν Ἀπόλλωνα θεὸν ἀλλὰ τῷ ἡλίῳ τὸν αὐτόν.
to-be — Apollo god but with-the sun the same

ἡ δ' ἐμὴ μείζων ἀπορία καὶ περὶ μειζόνων· ἄρτι γὰρ
the but my greater difficulty and about greater-things just-now for
οὐκ οἶδ' ὅπως τῷ λόγῳ παρεχωρήσαμεν ἐκ τῶν θεῶν
not I-know how to-the argument we-yielded from the gods
τὴν μαντικὴν ἐς δαίμονας ἀτεχνῶς ἀποδιοπομπουμένῳ
the prophecy to spirits simply banishing
νυνὶ δέ μοι δοκοῦμεν αὐτοὺς πάλιν ἐκείνους ἐξωθεῖν καὶ
now but to-me we-seem them again those to-push-out and
ἀπελαύνειν ἐνθένδε τοῦ χρηστηρίου καὶ τοῦ τρίποδος, εἰς
to-drive-away from-here from-the oracle and the tripod into
πνεύματα καὶ ἀτμοὺς καὶ ἀναθυμιάσεις τὴν τῆς μαντικῆς
breaths and vapors and exhalations the of-the prophecy
ἀρχὴν μᾶλλον δὲ τὴν οὐσίαν αὐτὴν καὶ τὴν δύναμιν
origin rather and the substance itself and the power
ἀναλύοντες. αἱ γὰρ εἰρημέναι κράσεις καὶ θερμότητες
resolving the for mentioned temperaments and heats
αὗται καὶ στομώσεις, ὅσῳ μᾶλλον ἀπάγουσι τὴν δόξαν
these and temperings as-much more lead-away the belief
ἀπὸ τῶν θεῶν καί τινα τοιοῦτον ἐπιβάλλουσι τῆς αἰτίας
from the gods and some such impose of-the cause
ἐπιλογισμόν, οἵῳ ποιεῖ τὸν Κύκλωπα χρώμενον Εὐριπίδης,
reckoning such-as makes — Cyclops using Euripides

ἡ γῆ δ' ἀνάγκῃ, κἂν θέλῃ κἂν μὴ θέλῃ,
the earth and by-necessity whether she-will or not will
τίκτουσα ποίαν τἀμὰ πιαίνει βοτά.
bearing grass my fattens cattle

πλὴν ἐκεῖνος μὲν οὔ φησι θύειν θεοῖς ἀλλ' ἑαυτῷ καὶ
but he indeed not says to-sacrifice to-gods but to-himself and
"τῇ μεγίστῃ γαστρὶ δαιμόνων" ἡμεῖς δὲ καὶ θύομεν καὶ
to-the greatest belly of-spirits we but both sacrifice and

προσευχόμεθα τί παθόντες ἐπὶ τοῖς χρηστηρίοις, εἰ
pray what having-experienced at the oracles if
δύναμιν μὲν ἐν ἑαυταῖς μαντικὴν αἱ ψυχαὶ κομίζουσιν, ἡ
power indeed in themselves prophetic the souls carry the
δὲ κινοῦσα ταύτην ἀέρος τίς ἐστι κρᾶσις ἢ πνεύματος;
but moving this of-air some is temperament or of-breath
αἱ δὲ τῶν ἱερείων κατασπείσεις τί βούλονται, καὶ τὸ μὴ
the but of-the victims libations what do-they-mean and the not
θεμιστεύειν, ἐὰν μὴ τὸ ἱερεῖον ὅλον ἐξ ἄκρων σφυρῶν
to-give-oracles if not the victim whole from tips of-hoofs
ὑπότρομον γένηται καὶ κραδανθῇ κατασπενδόμενον; οὐ γὰρ
trembling become and be-shaken being-sprinkled not for
ἀρκεῖ τὸ διασεῖσαι τὴν κεφαλὴν ὥσπερ ἐν ταῖς ἄλλαις
suffices the to-shake the head as in the other
θυσίαις, ἀλλὰ πᾶσι δεῖ τοῖς μέρεσι τὸν σάλον ὁμοῦ καὶ
sacrifices but to-all must the parts the agitation together and
τὸν παλμὸν ἐγγενέσθαι μετὰ ψόφου τρομώδους ἐὰν γὰρ
the quivering to-arise with noise tremulous if for
μὴ τοῦτο γένηται, τὸ μαντεῖον οὔ φασι χρηματίζειν οὐδ'
not this happen the oracle not they-say to-function nor
εἰσάγουσι τὴν Πυθίαν. καίτοι θεῷ μὲν ἢ δαίμονι αἰτίαν
bring-in the Pythia and-yet to-god indeed or to-spirit cause
τὴν πλείστην ἀνατιθέντας εἰκός ἐστι ταῦτα ποιεῖν καὶ
the most attributing reasonable it-is these-things to-do and
νομίζειν· ὡς δὲ σὺ λέγεις, οὐκ εἰκός· ἡ γὰρ ἀναθυμίασις,
to-think as but you say not reasonable the for exhalation
ἄν τε πτοῆται τὸ ἱερεῖον ἄν τε μή, παροῦσα ποιήσει
if both is-excited the victim if and not being-present will-produce
τὸν ἐνθουσιασμὸν καὶ διαθήσει τὴν ψυχὴν ὁμοίως οὐ τῆς
the inspiration and will-dispose the soul likewise not of-the
Πυθίας μόνον, ἀλλὰ κἂν τοῦ τυχόντος ἅψηται σώματος.
Pythia only but even-if of-the chance-one it-touch body

ὅθεν εὖηθές ἐστι τὸ μιᾷ γυναικὶ πρὸς τὰ μαντεῖα χρῆσθαι,
whence foolish is the one woman for the oracles to-use
καὶ ταύτῃ παρέχειν πράγματα φυλάττοντας ἁγνὴν διὰ
and to-her to-cause trouble guarding pure through
βίου καὶ καθαρεύουσαν. ὁ γὰρ Κορήτας ἐκεῖνος, ὃν Δελφοὶ
life and chaste — for Coretas that whom Delphians
λέγουσι πρῶτον ἐμπεσόντα τῆς περὶ τὸν τόπον δυνάμεως
say first having-fallen-in of-the about the place power
αἴσθησιν παρασχεῖν, οὐδὲν οἶμαι διέφερε τῶν ἄλλων
perception to-have-provided nothing I-think differed from-the other
αἰπόλων καὶ ποιμένων εἴ γε δὴ τοῦτο μὴ μῦθός ἐστι μηδὲ
goatherds and shepherds if at-least indeed this not a-myth is nor
πλάσμα κενόν, ὡς ἔγωγ' ἡγοῦμαι. καὶ λογιζόμενος πηλίκων
fiction empty as I consider also reckoning of-how-great
ἀγαθῶν τουτὶ τὸ μαντεῖον αἴτιον γέγονε τοῖς Ἕλλησιν ἔν
goods this the oracle cause has-been to-the Greeks in
τε πολέμοις καὶ κτίσεσι πόλεων ἔν τε λοιμοῖς καὶ καρπῶν
both wars and foundings of-cities in both plagues and of-crops
ἀφορίαις, δεινὸν ἡγοῦμαι μὴ θεῷ καὶ προνοίᾳ τὴν εὕρεσιν
failures terrible I-consider not to-god and to-providence the discovery
αὐτοῦ καὶ ἀρχὴν ἀλλὰ τῷ κατὰ τύχην καὶ αὐτομάτως
of-it and origin but to-the by chance and spontaneously
ἀνατίθεσθαι. πρὸς δὴ ταῦτ" εἶπε 'τὸν Λαμπρίαν βούλομαι
to-attribute to indeed these-things he-said — with-Lamprias I-wish
διαλεχθῆναι περιμενεῖς δέ;' 'πάνυ μὲν οὖν' ὁ Φίλιππος ἔφη
to-converse will-you-wait and certainly indeed then — Philip said
'καὶ πάντες οὗτοι· πάντας γὰρ ἡμᾶς ὁ λόγος κεκίνηκε.'
and all these all for us the discussion has-stirred

Lamprias answers with Plato, who blamed Anaxagoras for neglecting the final cause yet kept the material cause beside the divine. Prophecy has soul as its matter, the exhalation as its plectrum, earth and sun as its sources, and spirits as its overseers. The exhalation and the Pythia's temper both vary, and the victim's trembling signals when she is fit; one Pythia, forced to prophesy unfit, rushed shrieking for the door and died days later. The breath's power, though divine, is not ageless. He bids the company reconsider, and defers Philip's question about the sun and Apollo.

47 κἀγὼ πρὸς αὐτὸν ‘ἐμὲ δ” εἶπον ‘οὐ κεκίνηκεν ὦ Φίλιππε
and-I to him me and I-said not has-it-stirred O Philip
μόνον ἀλλὰ καὶ συγκέχυκεν, εἰ ἐν τοσούτοις καὶ τηλικούτοις
only but also has-confounded if in so-many and so-great
οὖσιν ὑμῖν δοκῶ παρ᾽ ἡλικίαν τῷ πιθανῷ τοῦ λόγου
being you I-seem beyond (my)-age by-the plausibility of-the argument
καλλωπιζόμενος ἀναιρεῖν τι καὶ κινεῖν τῶν ἀληθῶς
priding-myself to-destroy something and to-disturb of-the-things truly
καὶ ὁσίως περὶ τοῦ θείου νενομισμένων. ἀπολογήσομαι δὲ
and piously about the divine believed I-will-defend-myself and
μάρτυρα καὶ σύνδικον ὁμοῦ Πλάτωνα παραστησάμενος.
a-witness and advocate at-once Plato having-brought-forward
ἐκεῖνος γὰρ ἀνὴρ Ἀναξαγόραν μὲν ἐμέμψατο τὸν παλαιόν,
that for man Anaxagoras indeed blamed the ancient
ὅτι ταῖς φυσικαῖς ἄγαν ἐνδεδεμένος αἰτίαις καὶ τὸ κατ᾽
because to-the natural too-much bound causes and the by
ἀνάγκην τοῖς τῶν σωμάτων ἀποτελούμενον πάθεσι μετιὼν
necessity by-the of-the bodies produced affections pursuing
ἀεὶ καὶ διώκων, τὸ οὗ ἕνεκα καὶ ὑφ᾽ οὗ, βελτίονας αἰτίας
always and chasing the which for-the-sake and by which better causes
οὔσας καὶ ἀρχάς, ἀφῆκεν αὐτὸς δὲ πρῶτος ἢ μάλιστα τῶν
being and principles let-go he but first or most of-the

φιλοσόφων ἀμφοτέρας ἐπεξῆλθε, τῷ μὲν θεῷ τὴν ἀρχὴν
philosophers both went-through to-the indeed god the principle
ἀποδιδοὺς τῶν κατὰ λόγον ἐχόντων, οὐκ ἀποστερῶν
assigning of-the-things according-to reason being not depriving
δὲ τὴν ὕλην τῶν ἀναγκαίων πρὸς τὸ γιγνόμενον αἰτιῶν,
but the matter of-the necessary for the coming-to-be causes
ἀλλὰ συνορῶν, ὅτι τῇδέ πη καὶ τὸ πᾶν αἰσθητὸν
but perceiving that in-this-way somehow also the all perceptible
διακεκοσμημένον οὐ καθαρὸν δ' οὐδ' ἀμιγές ἐστιν, ἀλλὰ
ordered not pure but nor unmixed is but
τῆς ὕλης συμπλεκομένης τῷ λόγῳ λαμβάνει τὴν γένεσιν.
of-the matter being-interwoven with-the reason takes the generation
ὅρα δὲ πρῶτον ἐπὶ τῶν τεχνιτῶν· οἷον εὐθὺς ἡ
see and first in-the-case-of the craftsmen for-example at-once the
περιβόητος ἐνταῦθα τοῦ κρατῆρος ἕδρα καὶ βάσις, ἣν
famous here of-the mixing-bowl seat and base which
Ἡρόδοτος ὑποκρητηρίδιον ὠνόμασεν, αἰτίας μὲν ἔσχε τὰς
Herodotus bowl-stand named causes indeed it-had the
ὑλικάς, πῦρ καὶ σίδηρον καὶ μάλαξιν διὰ πυρὸς καὶ δι'
material fire and iron and softening through fire and through
ὕδατος βαφήν, ὧν ἄνευ γενέσθαι τὸ ἔργον οὐδεμία
water tempering which without to-come-into-being the work no
μηχανή· τὴν δὲ κυριωτέραν ἀρχὴν καὶ ταῦτα κινοῦσαν
means the but more-authoritative principle and these moving
καὶ διὰ τούτων ἐνεργοῦσαν ἡ τέχνη καὶ ὁ λόγος τῷ
and through these working the art and the reason to-the

ἔργῳ παρέσχε. καὶ μὴν τῶν γε μιμημάτων τούτων
work provided and indeed of-the at-least imitations these
καὶ εἰδώλων ὁ ποιητὴς καὶ δημιουργὸς ἐπιγέγραπται
and images the poet and craftsman is-inscribed

γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος
painted Polygnotus Thasian by-race of-Aglaophon
υἱὸς περθομέναν Ἰλίου ἀκρόπολιν
son being-sacked of-Ilium citadel

ὡς ὁρᾶται γράψας· ἄνευ δὲ φαρμάκων συντριβέντων καὶ
as is-seen having-painted without but pigments ground and
συμφθαρέντων ἀλλήλοις οὐδὲν ἦν οἷόν τε τοιαύτην διάθεσιν
destroyed-together with-one-another nothing was possible — such composition
λαβεῖν καὶ ὄψιν. ἆρ' οὖν ὁ βουλόμενος ἅπτεσθαι τῆς
to-take and appearance is-it then the-one wishing to-touch-on the
ὑλικῆς ἀρχῆς, ζητῶν δὲ καὶ διδάσκων τὰ παθήματα καὶ τὰς
material principle seeking and and teaching the affections and the
μεταβολάς, ἃς ὤχρᾳ μιχθεῖσα σινωπὶς ἴσχει καὶ μέλανι
changes which with-ochre mixed red-earth has and with-black
μηλιάς, ἀφαιρεῖται τὴν τοῦ τεχνίτου δόξαν· ὁ δὲ τοῦ
melian-white takes-away the of-the craftsman credit the and of-the
σιδήρου τὴν στόμωσιν ἐπεξιὼν καὶ τὴν μάλαξιν, ὅτι τῷ
iron the tempering going-through and the softening that by-the
μὲν πυρὶ χαλασθεὶς ἐνδίδωσι καὶ ὑπείκει τοῖς ἐλαύνουσι καὶ
indeed fire loosened it-yields and gives-way to-those beating and
πλήττουσιν, ἐμπεσὼν δὲ πάλιν εἰς ὕδωρ ἀκραιφνὲς καὶ τῇ
striking having-fallen and again into water pure and by-the
ψυχρότητι διὰ τὴν ὑπὸ πυρὸς ἐγγενομένην ἁπαλότητα καὶ
coldness because-of the by fire produced tenderness and
μανότητα πιληθεὶς καὶ καταπυκνωθείς, εὐτονίαν ἴσχει καὶ
looseness compressed and condensed firmness gets and

πῆξιν, ἣν Ὅμηρος “σιδήρου κράτος” εἶπεν, ἧττόν τι
solidity which Homer of-iron strength called less somewhat
τῷ τεχνίτῃ τηρεῖ τὴν αἰτίαν τῆς τοῦ ἔργου γενέσεως; ἐγὼ
for-the craftsman keeps the cause of-the of-the work generation I
μὲν οὐκ οἶομαι καὶ γὰρ τῶν ἰατρικῶν δυνάμεων ἔνιοι τὰς
indeed not think also for of-the medical powers some the
ποιότητας ἐλέγχουσι, τὴν δ’ ἰατρικὴν οὐκ ἀναιροῦσιν. ὥσπερ
qualities test the but medicine not abolish as
ἀμέλει καὶ Πλάτων ὁρᾶν μὲν ἡμᾶς τῇ παρὰ τῶν ὀφθαλμῶν
indeed also Plato to-see indeed us by-the from the eyes
συγκεραννυμένῃ πρὸς τὸ τοῦ ἡλίου φῶς, ἀκούειν δὲ τῇ
being-blended with the of-the sun light to-hear but by-the
πληγῇ τοῦ ἀέρος ἀποφαινόμενος, οὐκ ἀνῄρει τὸ κατὰ
stroke of-the air declaring not abolished the according-to
λόγον καὶ πρόνοιαν ὁρατικοὺς καὶ ἀκουστικοὺς γεγονέναι.’
reason and providence visual and auditory to-have-become
‘καθόλου γάρ, ὥς φημι, δύο πάσης γενέσεως αἰτίας 48
generally for as I-say two all generation causes
ἐχούσης, οἱ μὲν σφόδρα παλαιοὶ θεολόγοι καὶ ποιηταὶ
having the indeed very ancient theologians and poets
τῇ κρείττονι τὸν νοῦν προσέχειν εἵλοντο, τοῦτο δὴ τὸ
to-the better the mind to-attend chose this indeed the
κοινὸν ἐπιφθεγγόμενοι πᾶσι πράγμασι
common uttering-over all matters

Ζεὺς ἀρχὴ Ζεὺς μέσσα, Διὸς δ’ ἐκ πάντα πέλονται
Zeus beginning Zeus middle Zeus and from all-things come-to-be

ταῖς δ’ ἀναγκαίαις καὶ φυσικαῖς οὐκ ἔτι προσῄεσαν αἰτίαις.
to-the but necessary and natural no longer did-they-approach causes
οἱ δὲ νεώτεροι τούτων καὶ φυσικοὶ προσαγορευόμενοι
the but younger than-these and natural-philosophers called

τοὐναντίον ἐκείνοις τῆς καλῆς καὶ θείας ἀποπλανηθέντες
on-the-contrary to-them from-the fine and divine having-wandered
ἀρχῆς, ἐν σώμασι καὶ πάθεσι σωμάτων πληγαῖς τε
principle in bodies and affections of-bodies blows both
καὶ μεταβολαῖς καὶ κράσεσι τίθενται τὸ σύμπαν. ὅθεν
and changes and blendings place the whole whence
ἀμφοτέροις ὁ λόγος ἐνδεὴς τοῦ προσήκοντός ἐστι, τοῖς
for-both the account lacking the fitting is for-the-ones
μὲν τὸ δι' οὗ καὶ ὑφ' οὗ τοῖς δὲ τὸ ἐξ ὧν καὶ
indeed the through which and by which for-the-others and the from which and
δι' ὧν ἀγνοοῦσιν ἢ παραλείπουσιν. ὁ δὲ πρῶτος
through which they-are-ignorant-of or omit the and first
ἐκφανῶς ἁψάμενος ἀμφοῖν καὶ τῷ κατὰ λόγον ποιοῦντι
clearly having-touched both and to-the according-to reason making
καὶ κινοῦντι προσλαβὼν ἀναγκαίως τὸ ὑποκείμενον καὶ
and moving having-added necessarily the underlying and
πάσχον, ἀπολύεται καὶ ὑπὲρ ἡμῶν πᾶσαν ὑποψίαν
suffering frees also on-behalf-of us all suspicion
καὶ διαβολήν. οὐ γὰρ ἄθεον ποιοῦμεν οὐδ' ἄλογον τὴν
and slander not for godless we-make nor irrational the
μαντικήν, ὕλην μὲν αὐτῇ τὴν ψυχὴν τοῦ ἀνθρώπου τὸ δ'
prophecy matter indeed for-it the soul of-the man the and
ἐνθουσιαστικὸν πνεῦμα καὶ τὴν ἀναθυμίασιν οἷον ὄργανον ἢ
inspiring breath and the exhalation as instrument or
πλῆκτρον ἀποδιδόντες· πρῶτον μὲν γὰρ ἡ γεννήσασα γῆ
plectrum assigning first indeed for the having-generated earth
τὰς ἀναθυμιάσεις ὅ τε πᾶσαν ἐνδιδοὺς κράσεως· τῇ γῇ
the exhalations the and every giving of-blending to-the earth
καὶ μεταβολῆς δύναμιν ἥλιος νόμῳ πατέρων θεός ἐστιν ἡμῖν
and of-change power sun by-law of-fathers god is to-us
ἔπειτα δαίμονας ἐπιστάτας καὶ περιπόλους καὶ φύλακας
then spirits overseers and patrollers and guardians

οἷον ἁρμονίας τῆς κράσεως ταύτης τὰ μὲν ἀνιέντας
as of-harmony of-the blending this the-things indeed relaxing
ἐν καιρῷ τὰ δ' ἐπιτείνοντας, καὶ τὸ ἄγαν ἐκστατικὸν
in season the-others and tightening and the excessive ecstatic
αὐτῆς καὶ ταρακτικὸν ἀφαιροῦντας τὸ δὲ κινητικὸν
of-it and disturbing removing the and moving
ἀλύπως καὶ ἀβλαβῶς τοῖς χρωμένοις καταμιγνύντας
painlessly and harmlessly to-those using mixing-in
ἀπολείποντες, οὐδὲν ἄλογον ποιεῖν οὐδ' ἀδύνατον δόξομεν.'
leaving nothing irrational to-do nor impossible shall-we-seem
'οὐδέ γε προθυόμενοι καὶ καταστέφοντες ἱερεῖα καὶ 49
nor at-least sacrificing-first and garlanding victims and
κατασπένδοντες ἐναντία τῷ λόγῳ τούτῳ πράττομεν. οἱ γὰρ
pouring-libations opposite to-the argument this do-we-do the for
ἱερεῖς καὶ ὅσιοι θύειν φασὶ τὸ ἱερεῖον καὶ κατασπένδειν καὶ
priests and holy-ones to-sacrifice say the victim and to-pour-libations and
τὴν κίνησιν αὐτοῦ καὶ τὸν τρόμον ἀποθεωρεῖν, ἑτέρου τίνος
the motion of-it and the trembling to-observe of-another what
τοῦτο σημεῖον ἢ τοῦ θεμιστεύειν τὸν θεὸν λαμβάνοντες; δεῖ
this sign than of-the prophesying the god taking must
γὰρ τὸ θύσιμον τῷ τε σώματι καὶ τῇ ψυχῇ καθαρὸν
for the sacrificial-animal in-the both body and in-the soul pure
εἶναι καὶ ἀσινὲς καὶ ἀδιάφθορον. μήνυτρα μὲν οὖν τῶν
to-be and unblemished and uncorrupted indications indeed then of-the-things
περὶ τὸ σῶμα κατιδεῖν οὐ πάνυ χαλεπόν ἐστι τὴν δὲ ψυχὴν
about the body to-perceive not very difficult is the but soul
δοκιμάζουσι, τοῖς μὲν ταύροις ἄλφιτα τοῖς δὲ κάπροις
they-test to-the indeed bulls barley-meal to-the and boars
ἐρεβίνθους παρατιθέντες· τὸ γὰρ μὴ γευσάμενον ὑγιαίνειν
chickpeas setting-before the for not having-tasted to-be-healthy
οὐκ οἴονται. τὴν δ' αἶγα διελέγχειν τὸ ψυχρὸν ὕδωρ·
not they-think the and goat to-test the cold water

οὐ γὰρ εἶναι ψυχῆς κατὰ φύσιν ἐχούσης τὸ πρὸς τὴν
not for to-be of-soul according-to nature being the toward the
κατάσπεισιν ἀπαθὲς καὶ ἀκίνητον. ἐγὼ δέ, κἂν ᾖ βέβαιον
libation unaffected and unmoved I but even-if it-be certain
ὅτι σημεῖόν ἐστι τοῦ θεμιστεύειν τὸ σείσασθαι καὶ τοῦ μὴ
that a-sign is of-the prophesying the shaking and of-the not
θεμιστεύειν τοὐναντίον, οὐχ ὁρῶ τί συμβαίνει δυσχερὲς
prophesying the-opposite not I-see what follows difficult
ἀπ᾽ αὐτοῦ τοῖς εἰρημένοις. πᾶσα γὰρ δύναμις ὃ πέφυκε
from it to-the things-said every for power what it-is-by-nature
σὺν καιρῷ βέλτιον ἢ χεῖρον ἀποδίδωσι τοῦ δὲ καιροῦ
with season better or worse renders of-the but season
διαφεύγοντος ἡμᾶς, σημεῖα διδόναι τὸν θεὸν εἰκός ἐστιν.᾽
escaping us signs to-give the god likely is
50 ‘οἶομαι μὲν οὖν μήτε τὴν ἀναθυμίασιν ὡσαύτως ἔχειν ἀεὶ
I-think indeed then neither the exhalation likewise to-be always
διὰ παντός, ἀνέσεις δέ τινας ἴσχειν καὶ πάλιν σφοδρότητας·
through all relaxations but some to-have and again intensities
ᾧ δὲ τεκμηρίῳ χρῶμαι, μάρτυρας ἔχω καὶ ξένους πολλοὺς
what and proof I-use witnesses I-have both strangers many
καὶ τοὺς θεραπεύοντας τὸ ἱερὸν ἅπαντας. ὁ γὰρ οἶκος,
and those serving the temple all the for room
ἐν ᾧ τοὺς χρωμένους τῷ θεῷ καθίζουσιν, οὔτε πολλάκις
in which those consulting the god they-seat neither often
οὔτε τεταγμένως ἀλλ᾽ ὡς ἔτυχε διὰ χρόνων εὐωδίας
nor regularly but as it-chanced at intervals with-fragrance
ἀναπίμπλαται καὶ πνεύματος, οἵας ἂν τὰ ἥδιστα καὶ
is-filled and breath such-as — the sweetest and
πολυτελέστατα τῶν μύρων ἀποφορὰς ὥσπερ ἐκ πηγῆς τοῦ
most-costly of-the perfumes emanations as from a-spring the
ἀδύτου προσβάλλοντος· ἐξανθεῖν γὰρ εἰκὸς ὑπὸ θερμότητος
shrine sending-forth to-bloom-out for it-is-likely by heat

ἤ τινος ἄλλης ἐγγιγνομένης δυνάμεως. εἰ δὲ τοῦτο μὴ
or some other arising power if but this not
δοκεῖ πιθανόν, ἀλλά γε τὴν Πυθίαν αὐτὴν ἐν πάθεσι καὶ
seems persuasive yet at-least the Pythia herself in affections and
διαφοραῖς ἄλλοτ' ἄλλαις ἐκεῖνο τὸ μέρος τῆς ψυχῆς ἴσχειν,
differences at-one-time other that the part of-the soul to-have
ᾧ πλησιάζει τὸ πνεῦμα, καὶ μὴ μίαν ἀεὶ κρᾶσιν
to-which approaches the breath and not one always temperament
ὥσπερ ἁρμονίαν ἀμετάβολον ἐν παντὶ καιρῷ διαφυλάττειν,
as harmony unchangeable in every season to-preserve
ὁμολογήσετε. πολλαὶ μὲν γὰρ αἰσθομένης πλείονες δ'
you-will-agree many indeed for having-perceived more and
ἄδηλοι τό τε σῶμα καταλαμβάνουσι καὶ τὴν ψυχὴν
unnoticed the both body seize and the soul
ὑπορρέουσι δυσχέρειαι καὶ κινήσεις· ὧν ἀναπιμπλαμένην
steal-into discomforts and motions with-which being-filled
οὐκ ἄμεινον ἐκεῖ βαδίζειν οὐδὲ παρέχειν ἑαυτὴν τῷ
not better there to-go nor to-offer herself to-the
θεῷ μὴ παντάπασι καθαρὰν οὖσαν ὥσπερ ὄργανον
god not altogether pure being as an-instrument
ἐξηρτυμένον καὶ εὐηχές, ἀλλ' ἐμπαθῆ καὶ ἀκατάστατον.
strung and well-sounding but agitated and unsettled
οὔτε γὰρ ὁ οἶνος ὡσαύτως ἀεὶ τὸν μεθυστικὸν οὔθ' ὁ αὐλὸς
neither for the wine likewise always the drunkard nor the pipe
τὸν ἐνθουσιαστικὸν ὁμοίως διατίθησιν, ἀλλὰ νῦν μὲν ἧττον
the inspired likewise disposes but now indeed less
οἱ αὐτοὶ νῦν δὲ μᾶλλον ἐκβακχεύονται καὶ παροινοῦσι,
the same-men now and more are-made-frenzied and act-drunkenly
τῆς κράσεως ἐν αὐτοῖς ἑτέρας γενομένης. μάλιστα δὲ τὸ
of-the temperament in them other having-become most and the
φανταστικὸν ἔοικε τῆς ψυχῆς ὑπὸ τοῦ σώματος ἀλλοιουμένου
imaginative seems of-the soul by the body altered

κρατεῖσθαι καὶ συμμεταβάλλειν, ὡς δῆλόν ἐστιν ἀπὸ
to-be-mastered and to-change-along as clear is from
τῶν ὀνείρων· ποτὲ μὲν γὰρ ἐν πολλαῖς γιγνόμεθα καὶ
the dreams at-times indeed for in many we-are and
παντοδαπαῖς ἐνυπνίων ὄψεσι, ποτὲ δ' αὖ πάλιν πᾶσα
manifold of-dreams visions at-times and in-turn again complete
γίγνεται γαλήνη καὶ ἡσυχία τῶν τοιούτων. καὶ Κλέωνα
comes calm and quiet from-the such-things and Cleon
μὲν ἴσμεν αὐτοὶ τὸν ἐκ Δαυλίας τοῦτον ἐν πολλοῖς ἔτεσιν
indeed we-know ourselves the from Daulis this-one in many years
οἷς βεβίωκε φάσκοντα μηδὲν ἰδεῖν πώποτ' ἐνύπνιον τῶν
which he-has-lived saying nothing to-have-seen ever dream of-the
δὲ πρεσβυτέρων ταὐτὸ τοῦτο λέγεται περὶ Θρασυμήδους
and older-men the-same this is-said about Thrasymedes
τοῦ Ἡραιέως. αἰτία δ' ἡ κρᾶσις τοῦ σώματος,
the Heraean cause and the temperament of-the body
ὥσπερ αὖ πάλιν ἡ τῶν μελαγχολικῶν πολυόνειρος καὶ
as in-turn again the of-the melancholic full-of-dreams and
πολυφάνταστος, καὶ δοκεῖ τὸ εὐθυόνειρον αὐτοῖς ὑπάρχειν·
full-of-imagination and seems the true-dreaming to-them to-belong
ἐπ' ἄλλα γὰρ ἄλλοτε τῷ φανταστικῷ τρεπόμενοι,
to other-things for at-other-times with-the imaginative turning
καθάπερ οἱ πολλὰ βάλλοντες, ἐπιτυγχάνουσι πολλάκις.'
as those many-shots throwing hit-the-mark often
51 'ὅταν οὖν ἁρμοστῶς ἔχῃ πρὸς τὴν τοῦ πνεύματος ὥσπερ
when then harmoniously it-is with the of-the breath as
φαρμάκου κρᾶσιν ἡ φανταστικὴ καὶ μαντικὴ δύναμις,
of-a-drug temperament the imaginative and prophetic power
ἐν τοῖς προφητεύουσιν ἀνάγκη γίγνεσθαι τὸν ἐνθουσιασμὸν
in those prophesying necessary to-arise the inspiration
ὅταν δὲ μὴ οὕτως, μὴ γίγνεσθαι, ἢ γίγνεσθαι παράφορον
when but not so not to-be or to-be deranged

καὶ οὐκ ἀκέραιον καὶ ταρακτικόν, ὥσπερ ἴσμεν ἐπὶ
and not pure and disturbing as we-know in-the-case-of
τῆς ἔναγχος ἀποθανούσης Πυθίας. θεοπρόπων γὰρ ἀπὸ
the recently having-died Pythia envoys for from
ξένης παραγενομένων, λέγεται τὰς πρώτας κατασπείσεις
abroad having-come it-is-said the first libations
ἀκίνητον ὑπομεῖναι καὶ ἀπαθὲς τὸ ἱερεῖον· ὑπερβαλλομένων
unmoved to-have-endured and unaffected the victim outdoing-themselves
δὲ φιλοτιμίᾳ τῶν ἱερέων καὶ προσλιπαρούντων, μόλις
and in-zeal the priests and pressing with-difficulty
ὕπομβρον γενόμενον καὶ κατακλυσθὲν ἐνδοῦναι. τί οὖν
drenched having-become and inundated to-have-given-way what then
συνέβη περὶ τὴν Πυθίαν; κατέβη μὲν εἰς τὸ μαντεῖον ὥς
happened about the Pythia she-went-down indeed into the oracle as
φασιν ἄκουσα καὶ ἀπρόθυμος, εὐθὺς δὲ περὶ τὰς πρώτας
they-say unwilling and reluctant at-once and in the first
ἀποκρίσεις ἦν καταφανὴς τῇ τραχύτητι τῆς φωνῆς οὐκ
answers she-was evident by-the roughness of-the voice not
ἀναφέρουσα δίκην νεὼς ἐπειγομένης, ἀλάλου καὶ κακοῦ
recovering like a-ship driven voiceless and evil
πνεύματος οὖσα πλήρης· τέλος δὲ παντάπασιν ἐκταραχθεῖσα
breath being full finally and altogether thrown-into-confusion
καὶ μετὰ κραυγῆς φοβερᾶς φερομένη πρὸς τὴν ἔξοδον
and with shriek frightful rushing to the exit
ἔρριψεν ἑαυτήν, ὥστε φυγεῖν μὴ μόνον τοὺς θεοπρόπους ἀλλὰ
hurled herself so-that to-flee not only the envoys but
καὶ τὸν προφήτην Νίκανδρον καὶ τοὺς παρόντας τῶν ὁσίων.
also the prophet Nicander and those present of-the holy-ones
ἀνείλοντο μέντοι μετὰ μικρὸν αὐτὴν εἰσελθόντες ἔμφρονα
they-picked-up however after a-little her having-entered conscious
καὶ διεβίωσεν ὀλίγας ἡμέρας. τούτων ἕνεκα καὶ
and she-lived few days these for-the-sake-of also

συνουσίας ἁγνὸν τὸ σῶμα καὶ τὸν βίον ὅλως ἀνεπίμικτον
from-intercourse pure the body and the life altogether unmixed
ἀλλοδαπαῖς ὁμιλίαις καὶ ἄθικτον φυλάττουσι τῆς Πυθίας,
with-foreign associations and untouched they-guard of-the Pythia
καὶ πρὸ τοῦ χρηστηρίου τὰ σημεῖα λαμβάνουσιν, οἰόμενοι
and before the oracle the signs take thinking
τῷ θεῷ κατάδηλον εἶναι, πότε τὴν πρόσφορον ἔχουσα
to-the god evident to-be when the fitting having
κρᾶσιν καὶ διάθεσιν ἀβλαβῶς ὑπομενεῖ τὸν ἐνθουσιασμόν,
temperament and disposition harmlessly she-will-endure the inspiration
οὔτε γὰρ πάντας οὔτε τοὺς αὐτοὺς ἀεὶ διατίθησιν
neither for all nor the same always disposes
ὡσαύτως ἡ τοῦ πνεύματος δύναμις, ἀλλ' ὑπέκκαυμα
likewise the of-the breath power but tinder
παρέχει καὶ ἀρχὴν ὥσπερ εἴρηται τοῖς πρὸς τὸ παθεῖν
provides and beginning as has-been-said to-those to the to-be-affected
καὶ μεταβαλεῖν οἰκείως ἔχουσιν. ἔστι δὲ θεία μὲν ὄντως
and to-change suitably being is and divine indeed truly
καὶ δαιμόνιος, οὐ μὴν ἀνέκλειπτος οὐδ' ἄφθαρτος οὐδ'
and daemonic not indeed unfailing nor imperishable nor
ἀγήρως καὶ διαρκὴς εἰς τὸν ἄπειρον χρόνον ὑφ' οὗ
ageless and lasting into the infinite time by which
πάντα κάμνει τὰ μεταξὺ γῆς καὶ σελήνης κατὰ
all-things grow-weary the-things between earth and moon according-to
τὸν ἡμέτερον λόγον. εἰσὶ δ' οἱ καὶ τὰ ἐπάνω
the our account there-are and those-who also the-things above
φάσκοντες οὐχ ὑπομένειν, ἀλλ' ἀπαυδῶντα πρὸς τὸ ἀΐδιον
asserting not to-endure but giving-out toward the eternal
καὶ ἄπειρον ὀξέσι χρῆσθαι μεταβολαῖς καὶ παλιγγενεσίαις.'
and infinite rapid to-undergo changes and rebirths

‘ταῦτ” ἔφην ἐγώ ‘πολλάκις ἀνασκέπτεσθαι καὶ ὑμᾶς 52
these-things I-said I often to-reconsider both you
παρακαλῶ καὶ ἐμαυτόν, ὡς ἔχοντα πολλὰς ἀντιλήψεις
I-urge and myself as having many objections
καὶ ὑπονοίας πρὸς τοὐναντίον, ἃς ὁ καιρὸς οὐ παρέχει
and suspicions toward the-opposite which the occasion not allows
πάσας ἐπεξελθεῖν ὥστε καὶ ταῦθ’ ὑπερκείσθω καὶ ἃ
all to-go-through so-that also these-things let-them-be-deferred and what
Φίλιππος διαπορεῖ περὶ ἡλίου καὶ Ἀπόλλωνος.’
Philip puzzles about sun and Apollo
