GREEK SERIES · VOLUME 100

Lucian

Lucian

ΤΙΜΩΝ
ΟΝΕΙΡΟΣ Η ΑΛΕΚΤΡΥΩΝ
ΦΙΛΟΨΕΥΔΗΣ
ΖΕΥΣ ΤΡΑΓΩΙΔΟΣ

Timon, the Cock, the Parasite,
the Lover of Lies, the Ship, and Zeus Rants

---

with a word-for-word interlinear English translation

preserving the original word order



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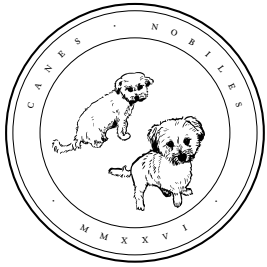

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The Greek text follows Harmon's Loeb Lucian (1915, 1921) for five dialogues and Jacobitz's Teubner for The Ship. Some passages are omitted; […] marks them.

Set from the Perseus Digital Library, with corrections

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

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LUCIAN

ΤΙΜΩΝ

Timon

I · TIMON'S COMPLAINT

Timon, digging a hillside for hire in a leather jerkin, rails at Zeus of the many names: his thunderbolt has gone out, perjurers fear a stale wick more than its flame, and Salmoneus has dared to thunder back at him. Once young and quick to anger, Zeus sent storms and the flood of Deucalion; now he sleeps as if under mandrake while men rob his temples. Timon recalls the Athenians he made rich, who now pass him by. Zeus, hearing a shout from Hymettus, asks Hermes who it is, and Hermes tells him: Timon, ruined by his kindness to flatterers, who now farms for hire.

TIMON ὮΩ Ζεῦ φίλιε καὶ ξένιε καὶ ἑταιρεῖε καὶ 1
O Zeus god-of-friends and god-of-strangers and god-of-comrades and
ἐφέστιε καὶ ἀστεροπητὰ καὶ ὅρκιε καὶ νεφεληγερέτα
god-of-the-hearth and lightener and god-of-oaths and cloud-gatherer
καὶ ἐρίγδουπε καὶ εἴ τί σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ
and loud-thunderer and if anything you else the thunderstruck poets
καλοῦσι, — καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα·
call and especially whenever they-are-at-a-loss for the meters
τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος ὑπερείδεις τὸ πῖπτον
then for for-them many-named becoming you-prop-up the falling
τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχηνὸς τοῦ ῥυθμοῦ — ποῦ
of-the meter and you-fill-up the gaping of-the rhythm where
σοι νῦν ἡ ἐρισμάραγος ἀστραπὴ καὶ ἡ βαρύβρομος βροντὴ
for-you now the loud-crashing lightning and the deep-rumbling thunder
καὶ ὁ αἰθαλόεις καὶ ἀργήεις καὶ σμερδαλέος κεραυνός;
and the smoky and white-flashing and dreadful thunderbolt
ἅπαντα γὰρ ταῦτα λῆρος ἤδη ἀναπέφηνε καὶ καπνὸς
all for these-things nonsense already have-shown-themselves and smoke
ἀτεχνῶς ποιητικὸς ἔξω τοῦ πατάγου τῶν ὀνομάτων. τὸ
simply poetic outside the clatter of-the names the
δὲ ἀοίδιμόν σοι καὶ ἑκηβόλον ὅπλον καὶ πρόχειρον οὐκ
and famous of-you and far-darting weapon and ready not

οἶδ᾽ ὅπως τελέως ἀπέσβη καὶ ψυχρόν ἐστι, μηδὲ ὀλίγον
I-know how completely has-gone-out and cold is not-even small
σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφυλάττον.
spark of-anger against the wrongdoers preserving
2 θᾶττον γοῦν τῶν ἐπιορκεῖν τις ἐπιχειρούντων ἕωλον
sooner at-least of-those to-perjure one attempting yesterday's
θρυαλλίδα φοβηθείη ἂν ἢ τὴν τοῦ πανδαμάτορος
wick would-fear — than the of-the all-subduing
κεραυνοῦ φλόγα· οὕτω δαλόν τινα ἐπανατείνεσθαι δοκεῖς
thunderbolt flame so firebrand some to-be-brandishing you-seem
αὐτοῖς, ὡς πῦρ μὲν ἢ καπνὸν ἀπ᾽ αὐτοῦ μὴ δεδιέναι,
to-them that fire indeed or smoke from it not to-fear
μόνον δὲ τοῦτο οἴεσθαι ἀπολαύειν τοῦ τραύματος, ὅτι
only but this to-think to-get of-the wound that
ἀναπλησθήσονται τῆς ἀσβόλου.
they-will-be-filled of-the soot
ὥστε ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς
so-that already because-of these-things at-you also — Salmoneus
ἀντιβροντᾶν ἐτόλμα, οὐ πάνυ τι ἀπίθανος ὤν, πρὸς οὕτω
to-thunder-back dared not very at-all unconvincing being against so
ψυχρὸν τὴν ὀργὴν Δία θερμουργὸς ἀνὴρ μεγαλαυχούμενος.
cold in-the anger Zeus hot-working man boasting
πῶς γὰρ οὐ; ὅπου γε καθάπερ ὑπὸ μανδραγόρᾳ καθεύδεις,
how for not where at-least as-if under mandrake you-sleep
ὃς οὔτε τῶν ἐπιορκούντων ἀκούεις οὔτε τοὺς ἀδικοῦντας
who neither the perjurers hear nor the wrongdoers
ἐπισκοπεῖς, λημᾷς δὲ καὶ ἀμβλυώττεις πρὸς τὰ
watch you-are-bleary but and are-dim-sighted toward the-things
γινόμενα καὶ τὰ ὦτα ἐκκεκώφησαι καθάπερ οἱ παρηβηκότες.
happening and the ears have-become-deaf like the past-their-prime

ἐπεὶ νέος γε ἔτι καὶ ὀξύθυμος ὢν καὶ ἀκμαῖος τὴν 3
since young at-least still and quick-tempered being and vigorous in-the
ὀργὴν πολλὰ κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις καὶ
anger many-things against the unjust and violent you-did and
οὐδέποτε ἦγες τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ' ἀεὶ
never kept then toward them truce but always
ἐνεργὸς πάντως ὁ κεραυνὸς ἦν καὶ ἡ αἰγὶς ἐπεσείετο
active entirely the thunderbolt was and the aegis was-shaken
καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνεχὲς ὥσπερ
and the thunder crashed and the lightning continually as-if
εἰς ἀκροβολισμὸν προηκοντίζετο· οἱ σεισμοὶ δὲ κοσκινηδὸν
for skirmishing was-hurled-forth the earthquakes and like-a-sieve
καὶ ἡ χιὼν σωρηδὸν καὶ ἡ χάλαζα πετρηδόν, ἵνα
and the snow in-heaps and the hail like-stones that
σοι φορτικῶς διαλέγωμαι, ὑετοί τε ῥαγδαῖοι καὶ βίαιοι,
with-you vulgarly I-may-talk rains both violent and forceful
ποταμὸς ἑκάστη σταγών· ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνου
river each drop so-that so-great in an-instant of-time
ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων
shipwreck in-the-time-of — Deucalion happened that underwater
ἁπάντων καταδεδυκότων μόγις ἕν τι κιβώτιον περισωθῆναι
all having-sunk barely one some little-chest to-have-been-saved
προσοκεῖλαν τῷ Λυκωρεῖ ζώπυρόν τι τοῦ ἀνθρωπίνου
having-run-aground on-the Lycoreus spark some of-the human
σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μείζονος.
seed preserving for breeding of-wickedness greater
τοιγάρτοι ἀκόλουθα τῆς ῥᾳθυμίας τἀπίχειρα κομίζῃ παρ' 4
therefore consequent of-the indolence the-wages you-receive from
αὐτῶν, οὔτε θύοντος ἔτι σοί τινος οὔτε στεφανοῦντος,
them neither sacrificing any-longer to-you anyone nor crowning
εἰ μή τις ἄρα πάρεργον Ὀλυμπίων, καὶ οὗτος οὐ
if not one indeed as-a-sideline of-Olympic-games and this-one not

πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ᾽ εἰς ἔθος τι ἀρχαῖον
at-all necessary-things to-do seeming but to custom some ancient
συντελῶν· καὶ κατ᾽ ὀλίγον Κρόνον σε, ὦ θεῶν γενναιότατε,
contributing and by little Cronus you O of-gods noblest
ἀποφαίνουσι, παρωσάμενοι τῆς τιμῆς. ἐῶ λέγειν,
they-make-out having-pushed-aside from-the honor I-let-pass to-say
ποσάκις ἤδη σου τὸν νεὼν σεσυλήκασιν· οἱ δὲ καὶ
how-often already your the temple they-have-robbed the(-ones) and even
αὐτῷ σοὶ τὰς χεῖρας Ὀλυμπίασιν ἐπιβεβλήκασι, καὶ σὺ
on-very you the hands at-Olympia have-laid and you
ὁ ὑψιβρεμέτης ὤκνησας ἢ ἀναστῆσαι τοὺς κύνας ἢ
the high-thundering hesitated either to-rouse the dogs or
τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτοὺς
the neighbors to-call-on that having-run-to-help them
συλλάβοιεν ἔτι συσκευαζομένους πρὸς τὴν φυγήν· ἀλλ᾽ ὁ
they-might-seize still packing-up for the flight but the
γενναῖος καὶ Γιγαντολέτωρ καὶ Τιτανοκράτωρ ἐκάθησο
noble and Giant-slayer and Titan-master you-sat
τοὺς πλοκάμους περικειρόμενος ὑπ᾽ αὐτῶν, δεκάπηχυν
the locks being-shorn by them ten-cubit
κεραυνὸν ἔχων ἐν τῇ δεξιᾷ.
thunderbolt having in the right-hand
ταῦτα τοίνυν, ὦ θαυμάσιε, πηνίκα παύσεται οὕτως
these-things then O wonderful-one when will-they-stop thus
ἀμελῶς παρορώμενα; ἢ πότε κολάσεις τὴν τοσαύτην
carelessly overlooked or when will-you-punish the so-great
ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκαλίωνες ἱκανοὶ πρὸς
injustice how-many Phaethons or Deucalions sufficient for
οὕτως ὑπέραντλον ὕβριν τοῦ βίου;
so overflowing insolence of-the life

ἵνα γὰρ τὰ κοινὰ ἐάσας τἀμὰ εἴπω, τοσούτους
that for the common-things having-let-go my-own-things I-may-tell so-many
Ἀθηναίων εἰς ὕψος ἄρας καὶ πλουσίους ἐκ πενεστάτων
of-Athenians to height having-raised and rich from poorest
ἀποφήνας καὶ πᾶσι τοῖς δεομένοις ἐπικουρήσας, μᾶλλον δὲ
having-made and all the needy having-helped rather but
ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον,
in-a-mass for benefaction of-the friends having-poured-out the wealth
ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι
since poor because-of these-things I-became no-longer even am-I-recognized
πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσσοντες
by them nor look-at-me those till-then cowering
καὶ προσκυνοῦντες κἀκ τοῦ ἐμοῦ νεύματος ἀπηρτημένοι,
and bowing-down and-from the my nod hanging
ἀλλ' ἤν που καὶ ὁδῷ βαδίζων ἐντύχω τινὶ αὐτῶν,
but if somewhere even on-road walking I-meet any of-them
ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου
as-if some slab of-old dead-man upturned by the time
ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνόντες. οἱ δὲ
overturned they-pass-by not-even having-read-it the(-ones) and
καὶ πόρρωθεν ἰδόντες ἑτέραν ἐκτρέπονται δυσάντητον
even from-afar having-seen another(-way) turn-off ill-met
καὶ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες τὸν
and ill-omened sight to-be-going-to-see supposing the
οὐ πρὸ πολλοῦ σωτῆρα καὶ εὐεργέτην αὐτῶν γεγενημένον.
not before long savior and benefactor of-them having-been
ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπόμενος
so-that by the misfortunes to this the outskirts having-turned
ἐναψάμενος διφθέραν ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν
having-put-on leather-jacket I-work the earth hired for-obols
τεττάρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν.
four with-the solitude and the mattock philosophizing

ἐνταῦθα τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι
here this at-least to-me I-seem to-be-going-to-gain no-longer
ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράττοντας·
to-be-going-to-see many beyond the desert well faring
ἀνιαρότερον γὰρ τοῦτό γε.
more-painful for this at-least
ἤδη ποτὲ οὖν, ὦ Κρόνου καὶ Ῥέας υἱέ, τὸν βαθὺν
already at-some-time then O of-Cronus and of-Rhea son the deep
τοῦτον ὕπνον ἀποσεισάμενος καὶ νήδυμον — ὑπὲρ τὸν
this sleep having-shaken-off and sweet beyond —
Ἐπιμενίδην γὰρ κεκοίμησαι — καὶ ἀναρριπίσας τὸν
Epimenides for you-have-slept and having-fanned-up the
κεραυνὸν ἢ ἐκ τῆς Αἴτνης ἐνανσάμενος μεγάλην ποιήσας
thunderbolt or from the Etna having-lit great having-made
τὴν φλόγα ἐπιδείξαιό τινα χολὴν ἀνδρώδους καὶ νεανικοῦ
the flame may-you-display some bile of-manly and youthful
Διός, εἰ μὴ ἀληθῆ ἐστι τὰ ὑπὸ Κρητῶν περὶ σοῦ
Zeus if not true are the-things by Cretans about you
καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα.
and the there burial told-in-myths

7 ZEUS τίς οὗτός ἐστιν, ὦ Ἑρμῆ, ὁ κεκραγὼς ἐκ τῆς
who this is O Hermes the(-one) having-shouted from —
Ἀττικῆς παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑπωρείᾳ πιναρὸς ὅλος
Attica by the Hymettus in the foothills filthy all
καὶ αὐχμῶν καὶ ὑποδίφθερος; σκάπτει δὲ οἶμαι ἐπικεκυφώς·
and squalid and in-a-leather-jacket he-digs and I-think stooping-over
λάλος ἄνθρωπος καὶ θρασύς. ἦ που φιλόσοφός ἐστιν· οὐ
talkative man and bold truly I-suppose philosopher he-is not
γὰρ ἂν οὕτως ἀσεβεῖς τοὺς λόγους διεξῄει καθ' ἡμῶν.
for — so impious the words he-would-run-through against us

HERMES τί φής, ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν
what do-you-say O father do-you-not-know Timon the
Ἐχεκρατίδου τὸν Κολλυτέα; οὗτός ἐστιν ὁ πολλάκις
son-of-Echecratides the of-Collytus this-one is the often
ἡμᾶς καθ' ἱερῶν τελείων ἑστιάσας, ὁ νεόπλουτος, ὁ
us with sacrifices full-grown having-feasted the newly-rich the(-one)
τὰς ὅλας ἑκατόμβας, παρ' ᾧ λαμπρῶς ἑορτάζειν
the whole hecatombs at whose-house splendidly to-celebrate
εἰώθαμεν τὰ Διάσια.
we-are-accustomed the Diasia

ZEUS φεῦ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ πλούσιος,
alas for-the change the fine that the rich-man
περὶ ὃν οἱ τοσοῦτοι φίλοι; τί παθὼν οὖν τοιοῦτός
about whom the so-many friends what having-suffered then such
ἐστιν, αὐχμηρός, ἄθλιος, καὶ σκαπανεὺς καὶ μισθωτός,
is-he squalid wretched and digger and hireling
ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκελλαν;
as it-seems so heavy bringing-down the mattock

HERMES οὑτωσὶ μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐτὸν καὶ 8
thus indeed to-say goodness ruined him and
φιλανθρωπία καὶ ὁ πρὸς τοὺς δεομένους ἅπαντας οἶκτος,
kindness and the toward the needy all pity
ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια καὶ εὐήθεια καὶ ἀκρισία περὶ
as but in-true account folly and simplicity and lack-of-judgment about
τῶν φίλων, ὃς οὐ συνίει κόραξι καὶ λύκοις χαριζόμενος,
the friends who not understood to-crows and to-wolves showing-favor
ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ κακοδαίμων κειρόμενος
but by vultures so-many the unlucky-man being-cropped
τὸ ἧπαρ φίλους εἶναι αὐτοὺς καὶ ἑταίρους ᾤετο, ὑπ'
the liver friends to-be them and comrades he-thought from
εὐνοίας τῆς πρὸς αὐτὸν χαίροντας τῇ βορᾷ· οἱ δὲ
goodwill the toward him rejoicing in-the food the(-ones) and

τὰ ὀστᾶ γυμνώσαντες ἀκριβῶς καὶ περιτραγόντες, εἰ δέ
the bones having-stripped exactly and having-gnawed-round if and
τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα
any also marrow was-in having-sucked-out also this well very
ἐπιμελῶς, ᾤχοντο αὖον αὐτὸν καὶ τὰς ῥίζας ὑποτετμημένον
carefully went-off dry him and the roots cut-under
ἀπολιπόντες, οὐδὲ γνωρίζοντες ἔτι ἢ προσβλέποντες —
leaving not-even recognizing any-longer or looking-at
πόθεν γάρ; — ἢ ἐπικουροῦντες ἢ ἐπιδιδόντες ἐν τῷ μέρει.
from-where for or helping or giving-in-turn in the turn
διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὁρᾷς, ἀπολιπὼν
because-of these-things mattock-man and leather-jacketed as you-see having-left
ὑπ᾽ αἰσχύνης τὸ ἄστυ μισθοῦ γεωργεῖ μελαγχολῶν τοῖς
from shame the city for-hire he-farms melancholy at-the
κακοῖς, ὅτι οἱ πλουτοῦντες παρ᾽ αὐτοῦ μάλα ὑπεροπτικῶς
misfortunes because those growing-rich from him very disdainfully
παρέρχονται οὐδὲ τοὔνομα, εἰ Τίμων καλοῖτο, εἰδότες.
pass-by not-even the-name whether Timon he-were-called knowing

II · ZEUS SENDS WEALTH

Zeus resolves not to neglect a man who burned him so many thighs of bulls and goats; perjurers, temple-robbers, and the din of the philosophers have kept him from looking at Attica. He bids Hermes take Wealth to Timon and Wealth bring Treasure, both to stay this time; the flatterers will pay once his bolt is mended, broken when it missed Anaxagoras and struck the Anaceum, and meanwhile Timon's riches will punish them. Wealth refuses: Timon threw him out and squandered him on flatterers and courtesans. Zeus recalls that he once complained of the rich who locked him up; Wealth answers that both deserve his blame, the spendthrift and the misers who keep him rotting under bolts and seals.

ZEUS καὶ μὴν οὐ παροπτέος ἀνὴρ οὐδὲ ἀμελητέος· εἰκότως 9
and truly not to-be-overlooked the-man nor to-be-neglected reasonably
γὰρ ἠγανάκτει δυστυχῶν· ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς
for he-was-indignant being-unfortunate since also like-things we-will-do to-the
καταράτοις κόλαξιν ἐκείνοις ἐπιλελησμένοι ἀνδρὸς τοσαῦτα
accursed flatterers those having-forgotten man so-many
μηρία ταύρων τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ
thighs of-bulls both and of-goats fattest having-burned for-us on
τῶν βωμῶν· ἔτι γοῦν ἐν ταῖς ῥισὶ τὴν κνῖσαν αὐτῶν
the altars still at-least in the nostrils the savor of-them
ἔχω. πλὴν ὑπ᾽ ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν
I-have except because-of busyness both and uproar much of-the
ἐπιορκούντων καὶ βιαζομένων καὶ ἁρπαζόντων, ἔτι δὲ καὶ
perjurers and doers-of-violence and robbers still and also
φόβου τοῦ παρὰ τῶν ἱεροσυλούντων — πολλοὶ γὰρ οὗτοι
of-fear the from the temple-robbers many for these
καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ᾽ ὀλίγον καταμύσαι ἡμῖν
and hard-to-guard-against and not-even for little to-close-the-eyes us
ἐφιᾶσι — πολὺν ἤδη χρόνον οὐδὲ ἀπέβλεψα ἐς τὴν
they-allow long already time not-even I-looked to —

Ἀττικήν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγων ἔριδες
Attica and especially from when philosophy and of-words quarrels
ἐπεπόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλήλους
have-come-to-the-surface among-them fighting for with one-another
καὶ κεκραγότων οὐδὲ ἐπακούειν ἔστι τῶν εὐχῶν· ὥστε
and shouting not-even to-hear is-it-possible the prayers so-that
ἢ ἐπιβυσάμενον χρὴ τὰ ὦτα καθῆσθαι ἢ ἐπιτριβῆναι
either having-stopped-up it-is-needful the ears to-sit or to-be-crushed
πρὸς αὐτῶν, ἀρετήν τινα καὶ ἀσώματα καὶ λήρους
by them virtue some and incorporeal-things and nonsense
μεγάλῃ τῇ φωνῇ συνειρόντων. διὰ ταῦτά τοι καὶ
with-loud the voice stringing-together because-of these-things you-know also
τοῦτον ἀμεληθῆναι συνέβη πρὸς ἡμῶν οὐ φαῦλον ὄντα.
this-one to-have-been-neglected it-happened by us not worthless being
10 ὅμως δὲ τὸν Πλοῦτον, ὦ Ἑρμῆ, παραλαβὼν ἄπιθι
nevertheless but — Wealth O Hermes having-taken go-off
παρ᾽ αὐτὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλοῦτος καὶ τὸν
to him with speed let-lead and — Wealth also —
Θησαυρὸν μεθ᾽ αὑτοῦ καὶ μενέτωσαν ἄμφω παρὰ τῷ
Treasure with himself and let-remain both with —
Τίμωνι μηδὲ ἀπαλλαττέσθωσαν οὕτω ῥᾳδίως, κἂν ὅτι
Timon and-not let-them-depart so easily even-if as
μάλιστα ὑπὸ χρηστότητος αὖθις ἐκδιώκῃ αὐτοὺς τῆς
most from goodness again he-drives-out them of-the
οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας
house about and the flatterers those and the ingratitude
ἣν ἐπεδείξαντο πρὸς αὐτόν, καὶ αὖθις μὲν σκέψομαι
which they-displayed toward him both later indeed I-will-consider
καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω·
and penalty they-will-pay when the thunderbolt I-repair
κατεαγμέναι γὰρ αὐτοῦ καὶ ἀπεστομωμέναι εἰσὶ δύο
broken for of-it and blunted are two

ἀκτῖνες αἱ μέγισται, ὁπότε φιλοτιμότερον ἠκόντισα πρῴην
rays the greatest when too-ambitiously I-hurled lately
ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν, ὃς ἔπειθε τοὺς ὁμιλητὰς
at the sophist Anaxagoras who persuaded the pupils
μηδὲ ὅλως εἶναί τινας ἡμᾶς τοὺς θεούς. ἀλλ᾽ ἐκείνου μὲν
not-even at-all to-be any us the gods but that-one indeed
διήμαρτον, — ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς —
I-missed held-over for him the hand Pericles
ὁ δὲ κεραυνὸς εἰς τὸ Ἀνακεῖον παρασκήψας ἐκεῖνό τε
the and thunderbolt into the Anaceum having-glanced that both
κατέφλεξε καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη περὶ τῇ
burned-down and itself little to-want was-shattered against the
πέτρᾳ. πλὴν ἱκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται
rock except sufficient in so-much also this punishment will-be
αὐτοῖς, ὑπερπλουτοῦντα τὸν Τίμωνα ὁρῶσιν.
for-them over-rich — Timon seeing

HERMES οἷον ἦν τὸ μέγα κεκραγέναι καὶ ὀχληρὸν εἶναι καὶ 11
what was the loudly to-have-shouted and troublesome to-be and
θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς
bold not for-those pleading-cases alone but also for-those
εὐχομένοις τοῦτο χρήσιμον· ἰδού γέ τοι αὐτίκα μάλα
praying this useful see at-least you-know at-once very
πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων βοήσας
rich from poorest will-be-made — Timon having-shouted
καὶ παρρησιασάμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν
and having-spoken-freely in the prayer and having-turned —
Δία· εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπτεν
Zeus if but in-silence he-dug stooping-over still — he-would-dig
ἀμελούμενος.
neglected

WEALTH ἀλλ᾽ ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ᾽ αὐτόν.
but I not — would-go-off O Zeus to him

ZEUS διὰ τί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα ἐμοῦ κελεύσαντος;
for what O best Wealth and this me having-ordered

12 WEALTH ὅτι νὴ Δία ὕβριζεν εἰς ἐμὲ καὶ ἐξεφόρει καὶ ἐς
because by Zeus he-insulted against me and carried-out and into
πολλὰ κατεμέριζε, καὶ ταῦτα πατρῷον αὐτῷ φίλον ὄντα,
many-parts divided and that paternal to-him friend being
καὶ μονονουχὶ δικράνοις ἐξεώθει με τῆς οἰκίας καθάπερ οἱ
and all-but with-pitchforks thrust-out me from-the house like those
τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὖθις οὖν ἀπέλθω
the fire from the hands tossing-away again then shall-I-go-off
παρασίτοις καὶ κόλαξι καὶ ἑταίραις παραδοθησόμενος; ἐπ᾽
to-parasites and flatterers and courtesans going-to-be-handed-over to
ἐκείνους, ὦ Ζεῦ, πέμπε με τοὺς ἡσθησομένους τῇ δωρεᾷ,
those O Zeus send me those going-to-delight in-the gift
τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος· οὗτοι
those going-to-cherish-me to-whom precious I and much-longed-for these
δὲ οἱ λάροι τῇ πενίᾳ συνέστωσαν, ἣν προτιμῶσιν
but the gulls with-the poverty let-them-live-with which they-prefer
ἡμῶν, καὶ διφθέραν παρ᾽ αὐτῆς λαβόντες καὶ δίκελλαν
to-us and leather-jacket from her having-taken and mattock
ἀγαπάτωσαν ἄθλιοι τέτταρας ὀβολοὺς ἀποφέροντες, οἱ
let-them-be-content wretched four obols carrying-off those
δεκαταλάντους δωρεὰς ἀμελητὶ προϊέμενοι.
ten-talent gifts carelessly throwing-away

13 ZEUS οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ
nothing any-longer such — Timon will-do concerning
σέ· πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγώγηκεν, εἰ μὴ
you very for him the mattock has-schooled if not
παντάπασιν ἀνάλγητός ἐστι τὴν ὀσφῦν, ὡς χρῆν σὲ
altogether insensible he-is in-the loins that it-was-needful you
ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνυ μεμψίμοιρος
instead-of the poverty to-choose you however very fault-finding

εἶναί μοι δοκεῖς, ὃς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι
to-be to-me you-seem who now indeed — Timon blame because
σοι τὰς θύρας ἀναπετάσας ἠφίει περινοστεῖν ἐλευθέρως
to-you the doors having-thrown-open he-let to-wander-about freely
οὔτε ἀποκλείων οὔτε ζηλοτυπῶν· ἄλλοτε δὲ τοὐναντίον
neither shutting-out nor being-jealous at-other-times but the-opposite
ἠγανάκτεις κατὰ τῶν πλουσίων κατακεκλεῖσθαι λέγων
you-were-indignant against the rich to-be-shut-up saying
πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπιβολαῖς,
by them under bars and keys and of-seals impositions
ὡς μηδὲ παρακῦψαί σοι ἐς τὸ φῶς δυνατὸν εἶναι.
so-that not-even to-peep-out for-you into the light possible to-be
ταῦτα γοῦν ἀπωδύρου πρός με, ἀποπνίγεσθαι λέγων ἐν
these-things at-least you-lamented to me to-be-choked saying in
πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο ὠχρὸς ἡμῖν ἐφαίνου καὶ
much the darkness and because-of this pale to-us you-appeared and
φροντίδος ἀνάπλεως, συνεσπακὼς τοὺς δακτύλους πρὸς τὸ
of-anxiety full having-cramped the fingers to the
ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ καιροῦ
habit of-the reckonings and to-be-going-to-run-away threatening if opportunity
λάβοιο, παρ᾽ αὐτῶν· καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον
you-should-take from them and altogether the matter over-terrible
ἐδόκει σοι, ἐν χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ καθάπερ
seemed to-you in bronze or iron the chamber like
τὴν Δανάην παρθενεύεσθαι ὑπ᾽ ἀκριβέσι καὶ παμπονήροις
— Danae to-be-kept-a-virgin under strict and utterly-wicked
παιδαγωγοῖς ἀνατρεφόμενον, τῷ Τόκῳ καὶ τῷ Λογισμῷ.
tutors being-brought-up — Interest and — Reckoning
ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς ἐρῶντας μὲν εἰς 14
absurd-things at-least to-do you-said them loving indeed to
ὑπερβολήν, ἐξὸν δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ
excess it-being-possible but to-enjoy not daring nor

ἐπ᾽ ἀδείας χρωμένους τῷ ἔρωτι κυρίους γε ὄντας, ἀλλὰ
with impunity using the love masters at-least being but
φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν
to-guard keeping-awake toward the seal and the bar
ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους οὐ
unblinkingly looking sufficient enjoyment thinking not
τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι
the themselves to-enjoy to-have but the to-no-one to-give-a-share
τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα μήτε
of-the enjoyment like the in the manger dog neither
αὐτὴν ἐσθίουσαν τῶν κριθῶν μήτε τῷ ἵππῳ πεινῶντι
herself eating of-the barley nor to-the horse hungry
ἐπιτρέπουσαν. καὶ προσέτι γε καὶ κατεγέλας αὐτῶν
allowing and besides at-least also you-laughed-at them
φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον αὑτοὺς
sparing and guarding and the newest themselves
ζηλοτυπούντων, ἀγνοούντων δὲ ὡς κατάρατος οἰκέτης ἢ
being-jealous-of not-knowing but that accursed house-slave or
οἰκονόμος πεδότριψ ὑπεισιὼν λαθραίως ἐμπαροινήσει,
steward fetter-rubber slipping-in secretly will-act-drunkenly-toward
τὸν κακοδαίμονα καὶ ἀνέραστον δεσπότην πρὸς ἀμαυρόν
the unlucky and loveless master beside dim
τι καὶ μικρόστομον λυχνίδιον καὶ διψαλέον θρυαλλίδιον
some and small-mouthed little-lamp and thirsty little-wick
ἐπαγρυπνεῖν ἐάσας τοῖς τόκοις. πῶς οὖν οὐκ ἄδικα
to-keep-awake having-let over-the interests how then not unjust
ταῦτά σου, πάλαι μὲν ἐκεῖνα αἰτιᾶσθαι, νῦν δὲ τῷ
these-things of-you formerly indeed those-things to-blame now but —
Τίμωνι τὰ ἐναντία ἐπικαλεῖν;
against-Timon the opposite-things to-charge

WEALTH καὶ μὴν εἴ γε τἀληθὲς ἐξετάζοις, ἄμφω 15
and truly if at-least the-truth you-should-examine both
σοι εὔλογα δόξω ποιεῖν· τοῦ τε γὰρ Τίμωνος τὸ
to-you reasonable I-will-seem to-do — both for of-Timon the
πάνυ τοῦτο ἀνειμένον ἀμελὲς καὶ οὐκ εὐνοϊκὸν ὡς πρὸς
very this slack careless and not well-disposed as toward
ἐμὲ εἰκότως ἂν δοκοίη· τούς τε αὖ κατάκλειστον ἐν
me reasonably — would-seem those and again shut-up in
θύραις καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος
doors and darkness guarding that for-them fatter
γενοίμην καὶ πιμελὴς καὶ ὑπέρογκος ἐπιμελουμένους, οὔτε
I-might-become and plump and huge taking-care neither
προσαπτομένους αὐτοὺς οὔτε ἐς τὸ φῶς προάγοντας,
touching-me themselves nor to the light bringing-me-forth
ὡς μηδὲ ὀφθείην πρός τινος, ἀνοήτους ἐνόμιζον εἶναι
so-that not-even I-might-be-seen by anyone foolish I-thought to-be
καὶ ὑβριστάς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσούτοις δεσμοῖς
and insolent nothing doing-wrong me under so-many bonds
κατασήποντας, οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν
letting-rot not knowing that after little they-will-go-away
ἄλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες.
to-another some of-the fortunate me having-left

Wealth praises the men who set a measure on him, neither abstaining altogether nor throwing all away: a husband who opens the door to his wife's lovers does not love her, and one who keeps a lovely wife a virgin is mad. Zeus answers that both kinds already pay, misers like Tantalus and spendthrifts like Phineus, and sends him to a Timon grown wiser; when Wealth fears Timon will pour him out like the Danaids' jar, Zeus warns that Timon would soon find his jerkin again. On the road Hermes sees that Wealth limps: lame when Zeus sends him, he says, he leaves on wings, and when Pluto sends him by a will, an heir, often a renamed slave, seizes him and soon pours out what perjuries gathered.

16 WEALTH οὔτ᾽ οὖν ἐκείνους οὔτε τοὺς πάνυ προχείρους
neither then those nor the very ready
εἰς ἐμὲ τούτους ἐπαινῶ, ἀλλὰ τούς, ὅπερ ἄριστόν ἐστι,
toward me these I-praise but those which best is
μέτρον ἐπιθήσοντας τῷ πράγματι καὶ μήτε ἀφεξομένους
measure going-to-set on-the matter and neither going-to-abstain
τὸ παράπαν μήτε προησομένους τὸ ὅλον.
the altogether nor going-to-throw-away the whole
σκόπει γάρ, ὦ Ζεῦ, πρὸς τοῦ Διός. εἴ τις νόμῳ γήμας
consider for O Zeus by — Zeus if one by-law having-married
γυναῖκα νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε
wife young and beautiful then neither should-guard nor
ζηλοτυποῖ τὸ παράπαν, ἀφιεὶς καὶ βαδίζειν ἔνθα ἐθέλοι
be-jealous the altogether letting both to-walk where she-might-wish
νύκτωρ καὶ μεθ᾽ ἡμέραν καὶ συνεῖναι τοῖς βουλομένοις,
by-night and by day and to-be-with those wishing
μᾶλλον δὲ αὐτὸς ἀπάγοι μοιχευθησομένην ἀνοίγων
rather but himself should-lead-her-off going-to-be-seduced opening
τὰς θύρας καὶ μαστροπεύων καὶ πάντας ἐπ᾽ αὐτὴν καλῶν,
the doors and pimping and all to her calling

ἆρα ὁ τοιοῦτος ἐρᾶν δόξειεν ἄν; οὐ σύ γε, ὦ Ζεῦ,
then the such-a-one to-love would-seem — not you at-least O Zeus
τοῦτο φαίης ἄν, ἐρασθεὶς πολλάκις.
this would-say — having-loved often
εἰ δέ τις ἔμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ 17
if but one conversely free-born woman into the house by-law
παραλαβὼν ἐπ᾽ ἀρότῳ παίδων γνησίων, ὁ δὲ μήτε
having-received for sowing of-children legitimate the(-one) but neither
αὐτὸς προσάπτοιτο ἀκμαίας καὶ καλῆς παρθένου μήτε ἄλλῳ
himself should-touch ripe and beautiful maiden nor another
προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ στεῖραν κατακλείσας
to-look-at should-allow childless but and barren having-shut-up
παρθενεύοι, καὶ ταῦτα ἐρᾶν φάσκων καὶ δῆλος ὢν ἀπὸ
should-keep-a-virgin and that to-love claiming and plain being from
τῆς χρόας καὶ τῆς σαρκὸς ἐκτετηκυίας καὶ τῶν ὀφθαλμῶν
the complexion and the flesh wasted-away and the eyes
ὑποδεδυκότων, ἔσθ᾽ ὅπως ὁ τοιοῦτος οὐ παραπαίειν
sunken is-it how the such-a-one not to-be-out-of-his-mind
δόξειεν ἄν, δέον παιδοποιεῖσθαι καὶ ἀπολαύειν τοῦ
would-seem — it-being-needful to-beget-children and to-enjoy the
γάμου, καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον
marriage withering fair-faced so and lovely
κόρην καθάπερ ἱέρειαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς
girl as-if priestess for-the Thesmophoros rearing through all
τοῦ βίου; ταῦτα καὶ αὐτὸς ἀγανακτῶ, πρὸς ἐνίων μὲν
the life these-things also myself I-am-indignant by some indeed
ἀτίμως λακτιζόμενος καὶ λαφυσσόμενος καὶ ἐξαντλούμενος,
dishonorably being-kicked and gobbled-up and drained-off
ὑπ᾽ ἐνίων δὲ ὥσπερ στιγματίας δραπέτης πεπεδημένος.
by others but like branded runaway fettered

18 ZEUS τί οὖν ἀγανακτεῖς κατ᾽ αὐτῶν; διδόασι γὰρ ἄμφω
why then are-you-indignant against them they-pay for both
καλὴν τὴν δίκην, οἱ μὲν ὥσπερ ὁ Τάνταλος ἄποτοι
fine the penalty the(-ones) indeed like — Tantalus without-drink
καὶ ἄγευστοι καὶ ξηροὶ τὸ στόμα, ἐπικεχηνότες μόνον τῷ
and without-taste and dry in-the mouth gaping only at-the
χρυσίῳ, οἱ δὲ καθάπερ ὁ Φινεὺς ἀπὸ τῆς φάρυγγος
gold the(-others) and like — Phineus from the throat
τὴν τροφὴν ὑπὸ τῶν Ἁρπυιῶν ἀφαιρούμενοι. ἀλλ᾽ ἄπιθι
the food by the Harpies being-robbed but go-off
ἤδη σωφρονεστέρῳ παρὰ πολὺ τῷ Τίμωνι ἐντευξόμενος.
now wiser by much — Timon going-to-meet
WEALTH ἐκεῖνος γάρ ποτε παύσεται ὥσπερ ἐκ κοφίνου
that-one for ever will-be-stop as-if from basket
τετρυπημένου, πρὶν ὅλως εἰσρυῆναί με, κατὰ σπουδὴν
bored-through before wholly to-flow-in me in haste
ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροήν, μὴ ὑπέραντλος
draining-out to-forestall wishing the inflow lest overflowing
εἰσπεσὼν ἐπικλύσω αὐτόν; ὥστε ἐς τὸν τῶν Δαναΐδων
having-fallen-in I-should-flood him so-that into the of-the Danaids
πίθον ὑδροφορήσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν,
jar to-be-going-to-carry-water to-me I-seem and in-vain to-be-going-to-pour-in
τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν
the vessel not holding but before to-flow-in almost
ἐκχυθησομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς
going-to-be-poured-out the inflowing so wider the toward
τὴν ἔκχυσιν κεχηνὸς τοῦ πίθου καὶ ἀκώλυτος ἡ ἔξοδος.
the outpouring gaping of-the jar and unhindered the exit
19 ZEUS οὐκοῦν εἰ μὴ ἐμφράξεται τὸ κεχηνὸς τοῦτο καὶ
then if not will-be-stopped-up the gap this and
ἔσται ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου
will-be once open having-been-poured-out in short-time you

ῥᾳδίως εὑρήσει τὴν διφθέραν αὖθις καὶ τὴν δίκελλαν ἐν
easily he-will-find the leather-jacket again and the mattock in
τῇ τρυγὶ τοῦ πίθου. ἀλλ᾽ ἄπιτε ἤδη καὶ πλουτίζετε αὐτόν·
the dregs of-the jar but go-off now and enrich him
σὺ δὲ μέμνησο, ὦ Ἑρμῆ, ἐπανιὼν πρὸς ἡμᾶς ἄγειν τοὺς
you and remember O Hermes coming-back to us to-bring the
Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν κεραυνὸν ἀκονήσαντες
Cyclopes from the Etna that the thunderbolt having-sharpened
ἐπισκευάσωσιν· ὡς ἤδη γε τεθηγμένου αὐτοῦ δεησόμεθα.
they-may-repair as already at-least sharpened it we-will-need
HERMES προΐωμεν, ὦ Πλοῦτε. τί τοῦτο; ὑποσκάζεις; 20
let-us-go-forward O Wealth why this do-you-limp
ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον ἀλλὰ
you-had-escaped-the-notice-of me O noble-sir not blind only but
καὶ χωλὸς ὤν.
also lame being
WEALTH οὐκ ἀεὶ τοῦτο, ὦ Ἑρμῆ, ἀλλ᾽ ὁπόταν μὲν ἀπίω
not always this O Hermes but whenever indeed I-go-off
παρά τινα πεμφθεὶς ὑπὸ τοῦ Διός, οὐκ οἶδ᾽ ὅπως βραδύς
to someone sent by — Zeus not I-know how slow
εἰμι καὶ χωλὸς ἀμφοτέροις, ὡς μόγις τελεῖν ἐπὶ τὸ
I-am and lame in-both so-that barely to-finish to the
τέρμα, προγηράσαντος ἐνίοτε τοῦ περιμένοντος, ὁπόταν
goal having-grown-old-first sometimes the(-one) waiting whenever
δὲ ἀπαλλάττεσθαι δέῃ, πτηνὸν ὄψει, πολὺ τῶν
but to-depart it-is-needful winged you-will-see-me much than-the
ὀνείρων ὠκύτερον· ἅμα γοῦν ἔπεσεν ἡ ὕσπληγξ,
dreams swifter at-the-same-time at-least fell the starting-rope
κἀγὼ ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηδήσας τὸ
and-I already am-proclaimed having-won having-leaped-over the
στάδιον οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν.
stadium not-even having-seen sometimes the spectators

HERMES οὐκ ἀληθῆ ταῦτα φής· ἐγώ γέ τοι πολλοὺς
not true these-things you-say I at-least you-know many
ἂν εἰπεῖν ἔχοιμί σοι χθὲς μὲν οὐδὲ ὀβολὸν ὥστε
— to-name I-could to-you yesterday indeed not-even obol so-as
πρίασθαι βρόχον ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους
to-buy noose having-had suddenly but today rich
καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς
and extravagant behind white pair driving-out to-whom
οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε. καὶ ὅμως πορφυροῖ καὶ
not-even even donkey belonged ever and yet in-purple and
χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ πιστεύοντες οἶμαι
gold-handed go-about not-even themselves believing I-think
ὅτι μὴ ὄναρ πλουτοῦσιν.
that not in-a-dream they-are-rich

21 WEALTH ἑτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαυτοῦ
different this is O Hermes and not on-the my-own
ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεύς, ἀλλ' ὁ Πλούτων ἀποστέλλει
feet I-walk then nor — Zeus but — Pluto sends
με παρ' αὐτοὺς ἅτε πλουτοδότης καὶ μεγαλόδωρος καὶ
me to them as wealth-giver and great-giver also
αὐτὸς ὤν· δηλοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὰν τοίνυν
himself being he-shows at-least also by-the name when then
μετοικισθῆναι δέῃ με παρ' ἑτέρου πρὸς ἕτερον, ἐς
to-be-transferred it-is-needful me from one to another into
δέλτον ἐμβαλόντες με καὶ κατασημηνάμενοι ἐπιμελῶς
tablet having-put me and having-sealed-up carefully
φορηδὸν ἀράμενοι μετακομίζουσιν· καὶ ὁ μὲν νεκρὸς ἐν
like-a-load having-lifted they-carry-across and the indeed dead-man in
σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα
dark somewhere of-the house is-laid-out above the knees
παλαιᾷ τῇ ὀθόνῃ σκεπόμενος, περιμάχητος ταῖς γαλαῖς, ἐμὲ
with-old the linen covered fought-over by-the weasels me

δὲ οἱ ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες
but those having-hoped in the market-place wait-for gaping
ὥσπερ τὴν χελιδόνα προσπετομένην τετριγότες οἱ νεοττοί.
as the swallow flying-toward-them squeaking the nestlings
ἐπειδὰν δὲ τὸ σημεῖον ἀφαιρεθῇ καὶ τὸ λίνον ἐντμηθῇ καὶ 22
when but the seal is-removed and the thread is-cut and
ἡ δέλτος ἀνοιχθῇ καὶ ἀνακηρυχθῇ μου ὁ καινὸς δεσπότης
the tablet is-opened and is-proclaimed my the new master
ἤτοι συγγενής τις ἢ κόλαξ [...], ἐκεῖνος μέν, ὅστις ἂν
either kinsman some or flatterer (omitted) that-one indeed whoever —
ᾖ ποτε, ἁρπασάμενός με αὐτῇ δέλτῳ θεῖ φέρων
he-may-be ever having-snatched me with-the-very tablet runs carrying-me
ἀντὶ τοῦ τέως Πυρρίου ἢ Δρόμωνος ἢ Τιβείου Μεγακλῆς
instead-of the till-then Pyrrhias or Dromon or Tibius Megacles
ἢ Μεγάβυζος ἢ Πρώταρχος μετονομασθείς, τοὺς μάτην
or Megabyzus or Protarchus renamed the in-vain
κεχηνότας ἐκείνους ἐς ἀλλήλους ἀποβλέποντας καταλιπὼν
gaping those at one-another looking having-left
ἀληθὲς ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ θύννος ἐκ μυχοῦ
real holding the mourning such-a them the tuna from recess
τῆς σαγήνης διέφυγεν οὐκ ὀλίγον τὸ δέλεαρ καταπιών.
of-the seine-net escaped not little the bait having-swallowed
ὁ δὲ ἐμπεσὼν ἀθρόος εἰς ἐμὲ ἀπειρόκαλος καὶ παχύδερμος 23
the and having-fallen all-at-once into me tasteless and thick-skinned
ἄνθρωπος, ἔτι τὴν πέδην πεφρικὼς καὶ εἰ παριὼν ἄλλως
man still the fetter shuddering-at and if passing-by idly
μαστίξειέ τις ὄρθιον ἐφιστὰς τὸ οὖς καὶ τὸν μυλῶνα
should-whip anyone upright setting the ear and the mill
ὥσπερ τὸ Ἀνάκτορον προσκυνῶν, οὐκέτι φορητός ἐστι
like the Anactorum revering no-longer bearable is
τοῖς ἐντυγχάνουσιν, ἀλλὰ τούς τε ἐλευθέρους ὑβρίζει καὶ
to-those meeting-him but the both free insults and

τοὺς ὁμοδούλους μαστιγοῖ ἀποπειρώμενος εἰ καὶ αὐτῷ τὰ
the fellow-slaves whips trying if also for-him the
τοιαῦτα ἔξεστιν, ἄχρι ἂν ἢ ἐς πορνίδιόν τι ἐμπεσὼν
such-things are-permitted until — either into harlot some having-fallen
ἢ ἱπποτροφίας ἐπιθυμήσας ἢ κόλαξι παραδοὺς ἑαυτὸν
or horse-breeding having-desired or to-flatterers having-handed-over himself
ὀμνύουσιν, ἦ μὴν εὐμορφότερον μὲν Νιρέως εἶναι αὐτόν,
swearing truly indeed handsomer indeed than-Nireus to-be him
εὐγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου, συνετώτερον
nobler and — than-Cecrops or Codrus wiser
δὲ τοῦ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσων
and — than-Odysseus richer and together than-Croesuses
ἑκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου ἄθλιος ἐκχέῃ τὰ
sixteen in an-instant of-the time wretched he-pours-out the-things
κατ᾽ ὀλίγον ἐκ πολλῶν ἐπιορκιῶν καὶ ἁρπαγῶν καὶ
by little from many perjuries and robberies and
πανουργιῶν συνειλεγμένα.
villainies gathered-together

IV · WEALTH ON THE ROAD

Hermes asks how a blind god finds the worthy; Wealth admits he does not, or he would not leave Aristides for Hipponicus and Callias, but wanders until he stumbles on someone, mostly the wicked, since the good are few. Men love him because they see only his gilded mask, and conceit, folly, boastfulness, softness, insolence, and deceit come in with him. Hermes remembers they have not brought Treasure, but Wealth always leaves him shut in the earth. In Attica they find Timon digging, with Poverty, Toil, Endurance, Wisdom, and Courage; Poverty protests that they are taking a man she has made good, and Hermes answers that Zeus has decided it.

HERMES αὐτά που σχεδὸν φὴς τὰ γινόμενα· 24
the-very-things somewhere almost you-say the-things happening
ὁπόταν δ' οὖν αὐτόπους βαδίζῃς, πῶς οὕτω τυφλὸς ὢν
whenever but then on-your-own-feet you-walk how so blind being
εὑρίσκεις τὴν ὁδόν; ἢ πῶς διαγινώσκεις ἐφ' οὓς ἄν σε
do-you-find the road or how do-you-distinguish to whom — you
ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἀξίους;
— Zeus sends having-judged to-be of-the being-rich worthy
WEALTH οἴει γὰρ εὑρίσκειν με ∗∗∗ οἵτινές εἰσι; μὰ
do-you-think for to-find me (lacuna) who they-are no-by
τὸν Δία οὐ πάνυ· οὐ γὰρ ἂν Ἀριστείδην καταλιπὼν
— Zeus not at-all not for — Aristeides having-left
Ἱππονίκῳ καὶ Καλλίᾳ προσῄειν καὶ πολλοῖς ἄλλοις
to-Hipponicus and Callias would-I-go and many others
Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίοις.
of-Athenians not-even an-obol worthy
HERMES πλὴν ἀλλὰ τί πράττεις καταπεμφθείς;
except but what do-you-do sent-down
WEALTH ἄνω καὶ κάτω πλανῶμαι, περινοστῶν ἄχρι ἂν
up and down I-wander roaming until —
λάθω τινὶ ἐμπεσών· ὁ δέ, ὅστις ἂν πρῶτός μοι
I-escape-notice someone having-fallen-upon he and whoever — first me

περιτύχῃ, ἀπαγαγὼν παρ᾽ αὑτὸν ἔχει, σὲ τὸν Ἑρμῆν ἐπὶ
happens-on having-led-me-off to himself has-me you — Hermes for
τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν.
the unexpectedness of-the gain worshiping

HERMES οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἰόμενός σε κατὰ
then has-been-deceived — Zeus thinking you according-to
τὰ αὐτῷ δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται τοῦ
the-things to-him seeming to-enrich as-many-as — he-may-think of-the
πλουτεῖν ἀξίους;
being-rich worthy

WEALTH καὶ μάλα δικαίως, ὦγαθέ, ὅς γε τυφλὸν ὄντα
and very justly my-good-man who at-least blind being
εἰδὼς ἔπεμπεν ἀναζητήσοντα δυσεύρετον οὕτω χρῆμα καὶ
knowing sent-me going-to-seek-out hard-to-find so thing and
πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου, ὅπερ οὐδ᾽ ὁ
before long vanished from the life which not-even —
Λυγκεὺς ἂν ἐξεύροι ῥᾳδίως, ἀμαυρὸν οὕτω καὶ μικρὸν ὄν.
Lynceus — would-find-out easily dim so and small being
τοιγαροῦν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ
therefore since the indeed good few being wicked but
πλείστων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾷον ἐς τοὺς
most in the cities the whole occupying more-easily into the
τοιούτους ἐμπίπτω περιιὼν καὶ σαγηνεύομαι πρὸς αὐτῶν.
such-men I-fall going-around and am-netted by them

HERMES εἶτα πῶς ἐπειδὰν καταλίπῃς αὐτοὺς ῥᾳδίως φεύγεις,
then how when you-leave them easily do-you-flee
οὐκ εἰδὼς τὴν ὁδόν;
not knowing the road

WEALTH ὀξυδερκὴς τότε πως καὶ ἀρτίπους γίνομαι πρὸς
sharp-sighted then somehow and sound-footed I-become for
μόνον τὸν καιρὸν τῆς φυγῆς.
only the time of-the flight

HERMES ἔτι δή μοι καὶ τοῦτο ἀπόκριναι, πῶς τυφλὸς 26
still indeed to-me also this answer how blind
ὤν — εἰρήσεται γάρ — καὶ προσέτι ὠχρὸς καὶ βαρὺς
being it-shall-be-said for and besides pale and heavy
ἐκ τοῖν σκελοῖν τοσούτους ἐραστὰς ἔχεις, ὥστε πάντας
from the legs so-many lovers do-you-have so-that all
ἀποβλέπειν εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν οἴεσθαι,
to-look at you and having-gained indeed to-be-blessed to-think
εἰ δὲ ἀποτύχοιεν οὐκ ἀνέχεσθαι ζῶντας; οἶδα γοῦν τινας
if but they-should-fail not to-endure living I-know at-least some
οὐκ ὀλίγους αὐτῶν οὕτως σου δυσέρωτας ὄντας ὥστε
not few of-them so for-you lovesick being so-that
καὶ "ἐς βαθυκήτεα πόντον" φέροντες ἔρριψαν αὑτοὺς καὶ
even into deep-yawning sea carrying they-hurled themselves and
"πετρῶν κατ' ἠλιβάτων," ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ
rocks down steep to-be-overlooked thinking by you
ὅτεπερ οὐδὲ τὴν ἀρχὴν ἑώρας αὐτούς. πλὴν ἀλλὰ καὶ σὺ
when not-even the beginning you-saw them except but also you
ἂν εὖ οἶδα ὅτι ὁμολογήσειας, εἴ τι συνίης σαυτοῦ,
— well I-know that would-agree if anything you-understand yourself
κορυβαντιᾶν αὐτοὺς ἐρωμένῳ τοιούτῳ ἐπιμεμηνότας.
to-act-like-Corybants them over-beloved such having-gone-mad
WEALTH οἴει γὰρ τοιοῦτον οἷός εἰμι ὁρᾶσθαι αὐτοῖς, 27
do-you-think for such as I-am to-be-seen by-them
χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσεστιν;
lame or blind or as-many other-things to-me belong
HERMES ἀλλὰ πῶς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ
but how O Wealth if not blind also themselves
πάντες εἰσίν;
all are

WEALTH οὐ τυφλοί, ὦ ἄριστε, ἀλλ᾽ ἡ ἄγνοια καὶ ἡ ἀπάτη,
not blind O best-one but the ignorance and the deceit
αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζουσιν αὐτούς·
which now possess the all-things overshadow them
ἔτι δὲ καὶ αὐτός, ὡς μὴ παντάπασιν ἄμορφος εἴην,
further and also myself that not altogether ugly I-might-be
προσωπεῖόν τι ἐρασμιώτατον περιθέμενος, διάχρυσον καὶ
mask some most-lovely having-put-on gilded and
λιθοκόλλητον, καὶ ποικίλα ἐνδὺς ἐντυγχάνω αὐτοῖς·
jewel-set and embroidered-things having-put-on I-meet them
οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὁρᾶν τὸ κάλλος ἐρῶσι
they and in-person thinking to-see the beauty love
καὶ ἀπόλλυνται μὴ τυγχάνοντες. ὡς εἴ γέ τις αὐτοῖς
and perish not attaining since if at-least anyone to-them
ὅλον ἀπογυμνώσας ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον
whole having-stripped showed me plain that would-condemn
ἂν αὑτῶν ἀμβλυώττοντες τὰ τηλικαῦτα καὶ ἐρῶντες
— themselves being-dim-sighted-at the so-great-things and loving
ἀνεράστων καὶ ἀμόρφων πραγμάτων.
unlovely and ugly things

28 HERMES τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν γενόμενοι
why then that also in itself already the being-rich having-come
καὶ τὸ προσωπεῖον αὐτοὶ περιθέμενοι ἔτι ἐξαπατῶνται,
and the mask themselves having-put-on still they-are-deceived
καὶ ἤν τις ἀφαιρῆται αὐτούς, θᾶττον ἂν τὴν κεφαλὴν
and if anyone takes-away-from them sooner — the head
ἢ τὸ προσωπεῖον πρόοιντο; οὐ γὰρ δὴ καὶ τότε
than the mask they-would-give-up not for surely also then
ἀγνοεῖν εἰκὸς αὐτοὺς ὡς ἐπίχριστος ἡ εὐμορφία ἐστίν,
to-be-ignorant likely them that painted-on the comeliness is
ἔνδοθεν τὰ πάντα ὁρῶντας.
within the all-things seeing

WEALTH οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι
not few O Hermes also toward this with-me
συναγωνίζεται.
contend-together

HERMES τὰ ποῖα;
the which

WEALTH ἐπειδάν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας
when anyone having-met-me the first having-thrown-open
τὴν θύραν εἰσδέχηταί με, συμπαρεισέρχεται μετ' ἐμοῦ
the door receives me there-enter-together with me
λαθὼν ὁ τῦφος καὶ ἡ ἄνοια καὶ ἡ μεγαλαυχία καὶ
unnoticed the conceit and the folly and the boastfulness and
μαλακία καὶ ὕβρις καὶ ἀπάτη καὶ ἄλλ' ἄττα μυρία· ὑπὸ
softness and insolence and deceit and other some countless by
δὴ τούτων ἁπάντων καταληφθεὶς τὴν ψυχὴν θαυμάζει
indeed these all having-been-seized in-the soul he-admires
τε τὰ οὐ θαυμαστὰ καὶ ὀρέγεται τῶν φευκτῶν κἀμὲ
both the not admirable-things and craves the things-to-be-shunned and-me
τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν
the of-all those father the having-come-in evils
τέθηπε δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον
he-gapes-at escorted by them and all-things sooner
πάθοι ἂν ἢ ἐμὲ προέσθαι ὑπομείνειεν ἄν.
would-suffer — than me to-give-up endure —

HERMES ὡς δὲ λεῖος εἶ καὶ ὀλισθηρός, ὦ Πλοῦτε, 29
how and smooth you-are and slippery O Wealth
καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμίαν ἀντιλαβὴν
and hard-to-hold and apt-to-escape no hold
παρεχόμενος βεβαίαν ἀλλ' ὥσπερ αἱ ἐγχέλεις ἢ οἱ ὄφεις
offering firm but like the eels or the snakes
διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὅπως· ἡ
through the fingers you-slip-away not I-know how —

Πενία δ' ἔμπαλιν ἰξώδης τε καὶ εὐλαβὴς καὶ μυρία τὰ
Poverty but conversely sticky both and cautious and countless the
ἄγκιστρα ἐκπεφυκότα ἐξ ἅπαντος τοῦ σώματος ἔχουσα,
hooks grown-out from all the body having
ὡς πλησιάσαντας εὐθὺς ἔχεσθαι καὶ μὴ ἔχειν ῥᾳδίως
so-that those-approaching at-once to-be-held and not to-have easily
ἀπολυθῆναι. ἀλλὰ μεταξὺ φλυαροῦντας ἡμᾶς πρᾶγμα ἤδη
to-be-released but meanwhile babbling us thing already
οὐ μικρὸν διέλαθε.
not small has-escaped-our-notice

WEALTH τὸ ποῖον;
the what

HERMES ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὗπερ ἔδει
that — Treasure not we-brought-along of-whom it-was-needful
μάλιστα.
most

30 WEALTH θάρρει τούτου γε ἕνεκα· ἐν τῇ γῇ αὐτὸν
take-heart this at-least for-the-sake-of in the earth him
ἀεὶ καταλείπων ἀνέρχομαι πρὸς ὑμᾶς ἐπισκήψας ἔνδον
always leaving I-come-up to you having-charged-him within
μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἢν
to-remain having-locked the door to-open but to-no-one if
μὴ ἐμοῦ ἀκούσῃ βοήσαντος.
not me he-hears having-shouted

HERMES οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς· καί μοι
then let-us-set-foot now — on-Attica and me
ἕπου ἐχόμενος τῆς χλαμύδος, ἄχρι ἂν πρὸς τὴν ἐσχατιὰν
follow holding the cloak until — to the outskirts
ἀφίκωμαι.
I-arrive

WEALTH εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν· ἐπεὶ ἤν γε
well you-do O Hermes leading-me-by-the-hand since if at-least
ἀπολίπῃς με, Ὑπερβόλῳ τάχα ἢ Κλέωνι ἐμπεσοῦμαι
you-leave me on-Hyperbolus perhaps or Cleon I-will-fall
περινοστῶν. ἀλλὰ τίς ὁ ψόφος οὗτός ἐστιν καθάπερ
roaming but what the noise this is like
σιδήρου πρὸς λίθον;
of-iron against stone

HERMES ὁ Τίμων οὑτοσὶ σκάπτει πλησίον ὀρεινὸν καὶ 31
— Timon here digs near hilly and
ὑπόλιθον γήδιον. παπαί, καὶ ἡ Πενία πάρεστι καὶ ὁ
stony little-plot good-heavens and — Poverty is-present and —
Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία
Toil that — Endurance both and — Wisdom and — Courage
καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων
and the such crowd of-those under — Hunger marshaled
ἁπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων.
all much better than-the your guards

WEALTH τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην;
why then not do-we-depart O Hermes the quickest
οὐ γὰρ ἄν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα
not for — anything we would-do worth-mentioning against man
ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον.
by so-great army surrounded

HERMES ἄλλως ἔδοξε τῷ Διί· μὴ ἀποδειλιῶμεν οὖν.
otherwise it-seemed — to-Zeus not let-us-lose-heart then

POVERTY ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, 32
where this-one are-you-leading-off O Argeiphontes
χειραγωγῶν;
leading-him-by-the-hand

HERMES ἐπὶ τουτονὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός.
to this-here — Timon we-were-sent by — Zeus

POVERTY νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὁπότε αὐτὸν ἐγὼ κακῶς
now — Wealth to Timon when him I badly
ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα,
faring by — Luxury having-taken-over to-these having-handed-over
τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον
— Wisdom and — Toil noble man and much worth
ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ
showed so then easily-despised by-you — Poverty do-I-seem
καὶ εὐαδίκητος, ὥσθ' ὃ μόνον κτῆμα εἶχον ἀφαιρεῖσθαί
and easily-wronged that what only possession I-had to-be-robbed
με, ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵνα αὖθις ὁ
me exactly toward virtue wrought that again —
Πλοῦτος παραλαβὼν αὐτὸν Ὕβρει καὶ Τύφῳ ἐγχειρίσας
Wealth having-taken him to-Insolence and Conceit having-entrusted
ὅμοιον τῷ πάλαι μαλθακὸν καὶ ἀγεννῆ καὶ ἀνόητον
like to-the former soft and ignoble and foolish
ἀποφήνας ἀποδῷ πάλιν ἐμοὶ ῥάκος ἤδη γεγενημένον;
having-made he-may-give-back again to-me rag already having-become
HERMES ἔδοξε ταῦτα, ὦ Πενία, τῷ Διί·
it-seemed these-things O Poverty — to-Zeus

Poverty goes off with her companions, saying Timon will soon learn what a fellow worker he has lost. Timon threatens Hermes and Wealth with clods, stones, and his mattock. Hermes warns him not to be churlish to the gods; Timon thanks Zeus but refuses Wealth, who has brought him only ruin, while Poverty made him a man. He lets Wealth speak for Hermes' sake, and Wealth answers that Timon wronged him by throwing him to flatterers. Timon yields, since the gods compel, though he dreads the cares; Hermes flies off, Treasure answers the mattock, and Timon finds the gold, rejoices, and understands why Zeus once became gold to reach a maiden.

POVERTY ἀπέρχομαι· καὶ ὑμεῖς δέ, ὦ Πόνε καὶ Σοφία καὶ 33
I-go-off and you and O Toil and Wisdom and
οἱ λοιποί, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται, οἵαν
the rest follow me this-one and soon will-know what-sort
με οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδάσκαλον
me being he-will-leave good fellow-worker and teacher
τῶν ἀρίστων, ᾗ συνὼν ὑγιεινὸς μὲν τὸ σῶμα,
of-the best-things with-whom living-with healthy indeed in-the body
ἐρρωμένος δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν
strong and in-the mind he-continued of-man life living
καὶ πρὸς αὑτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ
and toward himself looking the and superfluous-things and many
ταῦτα, ὥσπερ ἐστίν, ἀλλότρια ὑπολαμβάνων.
these as-indeed they-are another's supposing
HERMES ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.
they-go-off we and let-us-approach him
TIMON τίνες ἐστέ, ὦ κατάρατοι; ἢ τί βουλόμενοι δεῦρο 34
who are-you O accursed-ones or what wishing hither
ἥκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; ἀλλ'
do-you-come man worker and wage-earner going-to-trouble but

οὐ χαίροντες ἄπιτε μιαροὶ πάντες ὄντες· ἐγὼ γὰρ ὑμᾶς
not rejoicing go-off foul all being I for you
αὐτίκα μάλα βάλλων τοῖς βώλοις καὶ τοῖς λίθοις συντρίψω.
at-once very throwing with-the clods and the stones will-crush

HERMES μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώπους
by-no-means O Timon do-not throw not for men
ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὑτοσὶ δὲ ὁ
being you-will-throw-at but I indeed Hermes am this-here and —
Πλοῦτος· ἔπεμψε δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν, ὥστε
Wealth sent and — Zeus having-heard the prayers so-that
ἀγαθῇ τύχῃ δέχου τὸν ὄλβον ἀποστὰς τῶν πόνων.
with-good fortune receive the prosperity having-stood-off-from the toils

TIMON καὶ ὑμεῖς οἰμώξεσθε ἤδη καίτοι θεοὶ ὄντες, ὥς φατε·
and you will-howl now though gods being as you-say
πάντας γὰρ ἅμα καὶ ἀνθρώπους καὶ θεοὺς μισῶ, τουτονὶ
all for together both men and gods I-hate this-here
δὲ τὸν τυφλόν, ὅστις ἂν ᾖ, καὶ ἐπιτρίψειν μοι
and the blind-one whoever — he-may-be also to-be-going-to-crush to-me
δοκῶ τῇ δικέλλῃ.
I-seem with-the mattock

WEALTH ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διός, μελαγχολᾶν
let-us-go-off O Hermes by — Zeus to-be-melancholy
γὰρ ὁ ἄνθρωπος οὐ μετρίως μοι δοκεῖ, μή τι κακὸν
for the man not moderately to-me seems lest something bad
ἀπέλθω προσλαβών.
I-go-off having-gotten-besides

HERMES μηδὲν σκαιόν, ὦ Τίμων, ἀλλὰ τὸ πάνυ τοῦτο
nothing gauche O Timon but the very this
ἄγριον καὶ τραχὺ καταβαλὼν προτείνας τὼ χεῖρε
savage and rough having-thrown-down having-stretched-out the two-hands
λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει πάλιν καὶ ἴσθι
receive the good fortune and be-rich again and be

Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων
of-Athenians the first and look-down-on the ungrateful those
μόνος αὐτὸς εὐδαιμονῶν.
only yourself being-happy
TIMON οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ
nothing of-you I-need do-not trouble me sufficient for-me
πλοῦτος ἡ δίκελλα, τὰ δ' ἄλλα εὐδαιμονέστατός εἰμι
wealth the mattock the and other most-happy I-am
μηδενός μοι πλησιάζοντος.
no-one me approaching
HERMES οὕτως, ὦ τάν, ἀπανθρώπως;
so O my-good-sir inhumanly

τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;
this-here am-I-to-bring to-Zeus word harsh both strong both

καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε τοσαῦτα
and truly likely it-was man-hating indeed to-be you so-many
ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς,
by them terrible-things having-suffered god-hating but by-no-means
οὕτως ἐπιμελουμένων σου τῶν θεῶν.
so caring-for you the gods
TIMON ἀλλὰ σοὶ μέν, Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις 36
but to-you indeed Hermes and — to-Zeus most thanks
τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλοῦτον οὐκ ἂν λάβοιμι.
for-the care this-here but — Wealth not — would-I-take
HERMES τί δή;
why indeed
TIMON ὅτι καὶ πάλαι μυρίων μοι κακῶν αἴτιος οὗτος
because also long-ago of-countless to-me evils cause this-one
κατέστη κόλαξί τε παραδοὺς καὶ ἐπιβούλους
was-made to-flatterers both having-handed-me-over and plotters

ἐπαγαγὼν καὶ μῖσος ἐπεγείρας καὶ ἡδυπαθείᾳ διαφθείρας
having-brought-in and hatred having-roused and by-luxury having-corrupted
καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφνω καταλιπὼν
and envied having-made at-the-end and suddenly having-left
οὕτως ἀπίστως καὶ προδοτικῶς· ἡ βελτίστη δὲ Πενία
so faithlessly and treacherously the best but Poverty
πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα καὶ μετ᾽
with-toils me the manliest having-trained and with
ἀληθείας καὶ παρρησίας προσομιλοῦσα τά τε ἀναγκαῖα
truth and frankness associating the both necessary-things
κάμνοντι παρεῖχε καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν
to-me-laboring supplied and the many those to-despise
ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι
taught from myself me the hopes having-hung for-me
τοῦ βίου καὶ δείξασα ὅστις ἦν ὁ πλοῦτος ὁ ἐμός, ὃν
of-the life and having-shown what was the wealth the my which
οὔτε κόλαξ θωπεύων οὔτε συκοφάντης φοβῶν, οὐ δῆμος
neither flatterer fawning nor informer frightening not people
παροξυνθείς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐ τύραννος
provoked not assemblyman having-voted not tyrant
ἐπιβουλεύσας ἀφελέσθαι δύναιτ᾽ ἄν.
having-plotted to-take-away could —

37 ἐρρωμένος τοιγαροῦν ὑπὸ τῶν πόνων τὸν ἀγρὸν τουτονὶ
strong therefore by the toils the field this-here
φιλοπόνως ἐπεργαζόμενος, οὐδὲν ὁρῶν τῶν ἐν ἄστει
industriously working-at nothing seeing of-the in city
κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιτα παρὰ τῆς
evils sufficient and enough I-have the barley-meal from the
δικέλλης. ὥστε παλίνδρομος ἄπιθι, ὦ Ἑρμῆ, τὸν Πλοῦτον
mattock so-that running-back go-off O Hermes — Wealth

ἐπανάγων τῷ Διί· ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν, πάντας
bringing-back — to-Zeus to-me and this sufficient was all
ἀνθρώπους ἡβηδὸν οἰμώζειν ποιῆσαι.
men from-youth-up to-howl to-make

HERMES μηδαμῶς, ὦγαθέ· οὐ γὰρ πάντες εἰσὶν ἐπιτήδειοι
by-no-means my-good-man not for all are fit
πρὸς οἰμωγήν. ἀλλ' ἔα τὰ ὀργίλα ταῦτα καὶ μειρακιώδη
for howling but let-go the angry these and childish
καὶ τὸν Πλοῦτον παράλαβε. οὗτοι ἀπόβλητά ἐστι τὰ
and — Wealth receive not-surely to-be-thrown-away are the
δῶρα τὰ παρὰ τοῦ Διός.
gifts the from — Zeus

WEALTH βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἢ
do-you-wish O Timon shall-I-plead-my-case to you or
χαλεπανεῖς μοι λέγοντι;
will-you-be-angry with-me speaking

TIMON λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ
speak not long-things however nor with preambles like
οἱ ἐπίτριπτοι ῥήτορες· ἀνέξομαι γάρ σε ὀλίγα λέγοντα
the damnable orators I-will-bear for you few-things saying
διὰ τὸν Ἑρμῆν τουτονί.
because-of — Hermes this-here

WEALTH ἐχρῆν μὲν ἴσως καὶ μακρὰ εἰπεῖν πρὸς οὕτω 38
it-was-needful indeed perhaps also long-things to-say against so
πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὅρα εἴ τί
many-things by you charged nevertheless but see if in-anything
σε, ὡς φής, ἠδίκηκα, ὃς τῶν μὲν ἡδίστων ἁπάντων αἴτιός
you as you-say I-have-wronged who of-the indeed sweetest all cause
σοι κατέστην, τιμῆς καὶ προεδρίας καὶ στεφάνων καὶ τῆς
to-you was-made of-honor and front-seats and crowns and the
ἄλλης τρυφῆς, περίβλεπτός τε καὶ ἀοίδιμος δι' ἐμὲ ἦσθα
other luxury admired both and celebrated because-of me you-were

καὶ περισπούδαστος· εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων
and much-courted if and anything hard from the flatterers
πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς ἠδίκημαι
you-have-suffered not-responsible I to-you rather but myself have-been-wronged
τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέβαλες ἀνδράσι
this by you because me so dishonorably you-threw-under to-men
καταράτοις ἐπαινοῦσι καὶ καταγοητεύουσι καὶ πάντα
accursed praising and bewitching and every
τρόπον ἐπιβουλεύουσί μοι· καὶ τό γε τελευταῖον ἔφησθα,
way plotting-against me and the at-least last you-said
ὡς προδέδωκά σε, τοὐναντίον δ' ἂν αὐτὸς ἐγκαλέσαιμί σοι
that I-have-betrayed you the-opposite but — myself would-charge you
πάντα τρόπον ἀπελαθεὶς ὑπὸ σοῦ καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς
every way driven-off by you and on head thrust-out
τῆς οἰκίας. τοιγαροῦν ἀντὶ μαλακῆς χλανίδος ταύτην
from-the house therefore instead-of soft cloak this
τὴν διφθέραν ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. ὥστε
the leather-jacket the most-honored to-you Poverty has-put-around so-that
μάρτυς ὁ Ἑρμῆς οὑτοσί, πῶς ἱκέτευον τὸν Δία μηκέθ'
witness — Hermes this-here how I-begged — Zeus no-longer
ἥκειν παρὰ σὲ οὕτως δυσμενῶς μοι προσενηνεγμένον.
to-come to you so hostilely to-me having-behaved

39 HERMES ἀλλὰ νῦν ὁρᾷς, ὦ Πλοῦτε, οἷος ἤδη γεγένηται;
but now you-see O Wealth what-sort already he-has-become
ὥστε θαρρῶν συνδιάτριβε αὐτῷ· καὶ σὺ μὲν σκάπτε
so-that taking-heart live-with him and you indeed dig
ὡς ἔχεις· σὺ δὲ τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ·
as you-are you and the treasure bring-under the mattock
ὑπακούσεται γὰρ ἐμβοήσαντί σοι.
it-will-obey for having-shouted-at you

TIMON πειστέον, ὦ Ἑρμῆ, καὶ αὖθις πλουτητέον. τί γὰρ ἂν
one-must-obey O Hermes and again one-must-be-rich what for —
καὶ πάθοι τις, ὁπότε οἱ θεοὶ βιάζοιντο; πλὴν ὅρα γε εἰς
also might-suffer one when the gods should-compel except see at-least into
οἷά με πράγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἄχρι
what-sort me troubles you-throw the unlucky who until
νῦν εὐδαιμονέστατα διάγων χρυσὸν ἄφνω τοσοῦτον λήψομαι
now most-happily living gold suddenly so-much I-will-take
οὐδὲν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.
nothing having-done-wrong and so-many cares I-will-take-on
HERMES ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν 40
undergo-it O Timon because-of me and if hard
τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι
this and not bearable is so-that the flatterers those
διαρραγῶσιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτνην
may-burst from the envy I and above the Etna
ἐς τὸν οὐρανὸν ἀναπτήσομαι.
to the heaven will-fly-up
WEALTH ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ
he indeed has-gone-off as it-seems I-judge for by-the
εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω
rowing of-the wings you and here wait I-will-send-up
γάρ σοι τὸν Θησαυρὸν ἀπελθών· μᾶλλον δὲ παῖε. σέ
for to-you — Treasure having-gone-off rather but strike you
φημι, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι τουτῳΐ καὶ
I-mean Treasure of-gold obey Timon this-here and
παράσχες ἑαυτὸν ἀνελέσθαι. σκάπτε, ὦ Τίμων, βαθείας
offer yourself to-take-up dig O Timon deep
καταφέρων. ἐγὼ δὲ ὑμῖν· ἀποστήσομαι.
bringing-down I and for-you will-stand-aside

41 TIMON ἄγε, ὦ δίκελλα, νῦν μοι ἐπίρρωσον σεαυτὴν καὶ
come O mattock now for-me strengthen yourself and
μὴ κάμῃς ἐκ τοῦ βάθους τὸν Θησαυρὸν ἐς τοὐμφανὲς
do-not tire from the depth — Treasure into the-open
προκαλουμένη. ὦ Ζεῦ τεράστιε καὶ φίλοι Κορύβαντες καὶ
calling-forth O Zeus portentous and dear Corybants and
Ἑρμῆ κερδῷε, πόθεν τοσοῦτον χρυσίον; ἦ που ὄναρ
Hermes god-of-gain from-where so-much gold surely I-suppose a-dream
ταῦτά ἐστι; δέδια γοῦν μὴ ἄνθρακας εὕρω ἀνεγρόμενος·
these-things is I-fear at-least lest coals I-find having-woken
ἀλλὰ μὴν χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ
but truly gold it-is coined reddish heavy and
τὴν πρόσοψιν ὑπερήδιστον.
the sight most-sweet

ὦ χρυσέ, δεξίωμα κάλλιστον βροτοῖς·
O gold welcome fairest for-mortals

αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ καὶ μεθ'
blazing for fire as you-shine-out both by-night and by
ἡμέραν. ἐλθέ, ὦ φίλτατε καὶ ἐρασμιώτατε. νῦν πείθομαί
day come O dearest and most-lovely now I-am-persuaded
γε καὶ Δία ποτὲ γενέσθαι χρυσόν· τίς γὰρ οὐκ ἂν
at-least also Zeus once to-have-become gold who for not —
παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω
maiden with-spread-open the bosom would-have-received so
καλὸν ἐραστὴν διὰ τοῦ τέγους καταρρέοντα;
fine lover through the roof flowing-down

Timon sets his gold above the wealth of Midas, Croesus, and the Persian king. He will buy the field, build a tower over the treasure for his tomb, and lays down a law for himself: he will live alone, a friend to no one, call himself the Misanthrope, and pity no one. At once men come running, scenting the gold. Gnathonides, who once refused him, offers a new song and is struck. Philiades, who got a farm and a dowry from him and beat him when he was sick, is beaten. Demeas the orator, whose sixteen-talent fine Timon once paid, reads a decree crediting him with Olympic victories, though Timon never went to Olympia, and with valor near Acharnae.

TIMON ὦ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα, 42

O Midas and Croesus and the at Delphi offerings

ὡς οὐδὲν ἄρα ἦτε ὡς πρὸς Τίμωνα καὶ τὸν Τίμωνος

how nothing then you-were as compared-to Timon and the of-Timon

πλοῦτον, ᾧ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος.

wealth to-which at-least not-even the king the of-Persians equal

ὦ δίκελλα καὶ φιλτάτη διφθέρα, ὑμᾶς μὲν τῷ Πανὶ

O mattock and dearest leather-jacket you indeed — to-Pan

τούτῳ ἀναθεῖναι καλόν· αὐτὸς δὲ ἤδη πᾶσαν πριάμενος

this to-dedicate fine myself but already all having-bought

τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

the outskirts little-tower having-built above the treasure

μόνῳ ἐμοὶ ἱκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν καὶ τάφον

for-only me sufficient to-live-in the same also tomb

ἀποθανὼν ἕξειν μοι δοκῶ.

having-died to-be-going-to-have to-me I-seem

"Δεδόχθω δὲ ταῦτα καὶ νενομοθετήσθω πρὸς τὸν

let-it-be-resolved and these-things and let-it-be-enacted for the

ἐπίλοιπον βίον, ἀμιξία πρὸς ἅπαντας καὶ ἀγνωσία καὶ

remaining life aloofness toward all and not-knowing and

ὑπεροψία· φίλος δὲ ἢ ξένος ἢ ἑταῖρος ἢ Ἐλέου βωμὸς

disdain friend and or stranger or comrade or of-Pity altar

ὕθλος πολύς· καὶ τὸ οἰκτεῖραι δακρύοντα ἢ ἐπικουρῆσαι
nonsense much and the to-pity weeping-one or to-help
δεομένῳ παρανομία καὶ κατάλυσις τῶν ἐθῶν· μονήρης
needy-one lawbreaking and dissolution of-the customs solitary
δὲ ἡ δίαιτα καθάπερ τοῖς λύκοις, καὶ φίλος εἷς Τίμων.
and the way-of-life as for-the wolves and friend one Timon
43 οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι· καὶ τὸ
the and others all enemies and plotters and the
προσομιλῆσαί τινι αὐτῶν μίασμα· καὶ ἤν τινα ἴδω μόνον,
to-associate with-any of-them pollution and if anyone I-see only
ἀποφρὰς ἡ ἡμέρα· καὶ ὅλως ἀνδριάντων λιθίνων ἢ χαλκῶν
ill-omened the day and altogether than-statues of-stone or of-bronze
μηδὲν ἡμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχώμεθα παρ'
in-nothing to-us let-them-differ and neither herald let-us-receive from
αὐτῶν μήτε σπονδὰς σπενδώμεθα· ἡ ἐρημία δὲ ὅρος ἔστω
them nor truces let-us-pour the solitude and boundary let-be
πρὸς αὐτούς. φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ
toward them tribesmen and and clansmen and demesmen and
ἡ πατρὶς αὐτὴ ψυχρὰ καὶ ἀνωφελῆ ὀνόματα καὶ ἀνοήτων
the fatherland itself cold and useless names and of-foolish
ἀνδρῶν φιλοτιμήματα. πλουτείτω δὲ Τίμων μόνος καὶ
men ambitions let-be-rich and Timon alone and
ὑπερορᾶτω ἁπάντων καὶ τρυφάτω μόνος καθ' ἑαυτὸν
let-him-look-down-on all and let-him-live-luxuriously alone by himself
κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλλαγμένος· καὶ θεοῖς
from-flattery and praises vulgar freed and to-gods
θυέτω καὶ εὐωχείσθω μόνος, ἑαυτῷ γείτων καὶ ὅμορος,
let-him-sacrifice and let-him-feast alone to-himself neighbor and borderer
ἐκσείων τῶν ἄλλων. καὶ ἅπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω,
shaking-off the others and once himself to-greet let-it-be-resolved
ἢν δέῃ ἀποθανεῖν, καὶ αὐτῷ στέφανον ἐπενεγκεῖν.
if it-be-needful to-die and on-himself crown to-put

καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἥδιστον, τοῦ τρόπου 44
and name indeed let-be the Misanthrope sweetest of-the character
δὲ γνωρίσματα δυσκολία καὶ τραχύτης καὶ σκαιότης
and marks peevishness and roughness and boorishness
καὶ ὀργὴ καὶ ἀπανθρωπία· εἰ δέ τινα ἴδοιμι ἐν πυρὶ
and anger and inhumanity if and anyone I-should-see in fire
διαφθειρόμενον καὶ κατασβεννύναι ἱκετεύοντα, πίττῃ καὶ
being-destroyed and to-put-it-out begging with-pitch and
ἐλαίῳ κατασβεννύναι· καὶ ἤν τινα τοῦ χειμῶνος ὁ ποταμὸς
oil to-put-it-out and if anyone in-the winter the river
παραφέρῃ, ὁ δὲ τὰς χεῖρας ὀρέγων ἀντιλαβέσθαι δέηται,
carries-past he and the hands stretching-out to-catch-hold should-need
ὠθεῖν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μηδὲ
to-push also this-one on head ducking so-that not-even
ἀνακῦψαι δυνηθείη· οὕτω γὰρ ἂν τὴν ἴσην ἀπολάβοιεν.
to-come-up he-could thus for — the equal they-would-receive
εἰσηγήσατο τὸν νόμον Τίμων Ἐχεκρατίδου Κολλυτεύς,
introduced the law Timon son-of-Echecratides of-Collytus
ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός.”
put-to-the-vote in-the assembly Timon the same
εἶεν, ταῦτα ἡμῖν δεδόχθω καὶ ἀνδρικῶς ἐμμένωμεν
well these-things by-us let-be-resolved and manfully let-us-abide
αὐτοῖς.
by-them
πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποιησάμην ἅπασι γνώριμά 45
except but about much — I-would-make to-all known
πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶ· ἀγχόνη γὰρ ἂν τὸ
somehow these-things to-become because I-am-over-rich hanging for — the
πρᾶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ τάχους.
matter would-be to-them and-yet what this alas for-the speed
πανταχόθεν συνθέουσιν κεκονιμένοι καὶ πνευστιῶντες, οὐκ
from-all-sides they-run-together dusty and panting not

οἶδα ὅθεν ὀσφραινόμενοι τοῦ χρυσίου. πότερον οὖν ἐπὶ
I-know from-where smelling the gold whether then onto
τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτοὺς τοῖς λίθοις
the hill this having-gone-up shall-I-drive-off them with-the stones
ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τό γε τοσοῦτον
from above skirmishing or the at-least so-much
παρανομήσομεν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον
shall-we-break-the-law once with-them having-associated so-that more
ἀνιῷντο ὑπερορώμενοι; τοῦτο οἶμαι καὶ ἄμεινον. ὥστε
they-may-be-pained being-disdained this I-think also better so-that
δεχώμεθα ἤδη αὐτοὺς ὑποστάντες. φέρε ἴδω, τίς
let-us-receive now them having-stood-our-ground come let-me-see who
ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ
the first of-them this is Gnathonides the flatterer the
πρῴην ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον,
lately contribution having-asked to-me having-held-out the noose
πίθους ὅλους παρ' ἐμοὶ πολλάκις ἐμημεκώς. ἀλλ' εὖ
jars whole at my-house often having-vomited but well
γε ἐποίησεν ἀφικόμενος· οἰμώξεται γὰρ πρὸ τῶν ἄλλων.
at-least he-did having-come he-will-howl for before the others

46 GNATH. οὐκ ἐγὼ ἔλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ
not I said that not will-neglect Timon good
ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε καὶ ἥδιστε καὶ
man the gods hail Timon handsomest and sweetest and
συμποτικώτατε.
most-convivial

TIMON νὴ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἁπάντων
yes and you at-least O Gnathonides of-vultures all
βορώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.
most-voracious and of-men most-damnable

GNATH. ἀεὶ φιλοσκώμμων σύ γε. ἀλλὰ ποῦ τὸ συμπόσιον;
always fond-of-jesting you at-least but where the drinking-party
ὡς καινόν τί σοι ᾄσμα τῶν νεοδιδάκτων διθυράμβων
for new some for-you song of-the newly-taught dithyrambs
ἥκω κομίζων.
I-come bringing

TIMON καὶ μὴν ἐλεγεῖά γε ᾄσῃ μάλα περιπαθῶς ὑπὸ
and truly elegies at-least you-will-sing very feelingly under
ταύτῃ τῇ δικέλλῃ.
this the mattock

GNATH. τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι· ὦ
why this do-you-strike O Timon I-call-to-witness O
Ἡράκλεις, ἰοὺ ἰού, προκαλοῦμαί σε τραύματος εἰς Ἄρειον
Heracles oh oh I-summon you for-wounding to Ares'
πάγον.
hill

TIMON καὶ μὴν ἄν γε μικρὸν ἐπιβραδύνῃς, φόνου τάχα
and truly if at-least little you-delay for-murder soon
προκεκλήσομαι.
I-shall-have-been-summoned

GNATH. μηδαμῶς· ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι
by-no-means but you at-least by-all-means the wound heal
μικρὸν ἐπιπάσας τοῦ χρυσίου· δεινῶς γὰρ ἴσχαιμόν
little having-sprinkled-on of-the gold terribly for blood-stanching
ἐστι τὸ φάρμακον.
is the medicine

TIMON ἔτι γὰρ μένεις;
still for do-you-stay

GNATH. ἄπειμι· σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ
I-go-off you but not will-rejoice so boorish from good
γενόμενος.
having-become

47 TIMON τίς οὗτός ἐστιν ὁ προσιών, ὁ ἀναφαλαντίας; Φιλιάδης,
who this-one is the approaching the bald-headed Philiades
κολάκων ἁπάντων ὁ βδελυρώτατος. οὗτος δὲ ἀγρὸν ὅλον
of-flatterers all the most-loathsome this-one and field whole
παρ᾽ ἐμοῦ λαβὼν καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα,
from me having-taken and for-the daughter dowry two talents
μισθὸν τοῦ ἐπαίνου, ὁπότε ᾄσαντά με πάντων σιωπώντων
wage for-the praise when having-sung me all being-silent
μόνος ὑπερεπήνεσεν ἐπομοσάμενος ᾠδικώτερον εἶναι τῶν
alone over-praised having-sworn more-musical to-be than-the
κύκνων, ἐπειδὴ νοσοῦντα πρώην εἶδέ με καὶ προσῆλθον
swans when sick lately he-saw me and I-approached
ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινεν.
help needing blows the noble-fellow laid-on

48 PHIL. ὦ τῆς ἀναισχυντίας. νῦν Τίμωνα γνωρίζετε; νῦν
oh the shamelessness now Timon do-you-recognize now
Γναθωνίδης φίλος καὶ συμπότης; τοιγαροῦν δίκαια
Gnathonides friend and drinking-companion therefore just-things
πέπονθεν οὕτως ἀχάριστος ὤν. ἡμεῖς δὲ οἱ πάλαι
he-has-suffered so ungrateful being we but the long-since
συνήθεις καὶ συνέφηβοι καὶ δημόται ὅμως μετριάζομεν,
intimates and fellow-youths and demesmen nevertheless are-moderate
ὡς μὴ ἐπιπηδᾶν δοκῶμεν. χαῖρε, ὦ δέσποτα, καὶ ὅπως
that not to-leap-on we-may-seem hail O master and see-that
τοὺς μιαροὺς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ
the foul these flatterers you-will-guard-against those at
τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν
the table only in-the other-things but from-crows in-nothing
διαφέροντας. οὐκέτι πιστευτέα τῶν νῦν οὐδενί· πάντες
differing no-longer to-be-trusted of-those now no-one all
ἀχάριστοι καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων,
ungrateful and wicked I but talent to-you bringing

ὡς ἔχοις πρὸς τὰ κατεπείγοντα χρῆσθαι, καθ' ὁδὸν
that you-might-have for the urgent-things to-use on road
ἤδη πλησίον ἤκουσα, ὡς πλουτοίης ὑπερμεγέθη τινὰ
already near I-heard that you-were-rich over-great some
πλοῦτον. ἥκω τοιγαροῦν ταῦτά σε νουθετήσων· καίτοι σύ
wealth I-come therefore these-things you going-to-advise and-yet you
γε οὕτω σοφὸς ὢν οὐδὲν ἴσως δεήσῃ τῶν παρ' ἐμοῦ
at-least so wise being nothing perhaps will-need of-the from me
λόγων, ὃς καὶ τῷ Νέστορι τὸ δέον παραινέσειας ἄν.
words who even — Nestor the needful would-advise —
TIMON ἔσται ταῦτα, ὦ Φιλιάδη. πλὴν ἀλλὰ πρόσιθι, ὡς
shall-be these-things O Philiades except but come-near that
καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ.
also you I-may-welcome with-the mattock
PHIL. ἄνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου,
men I-am-broken in-the skull by the ungrateful-man
διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.
because the advantageous-things I-advised him
TIMON ἰδοὺ τρίτος οὗτος ὁ ῥήτωρ Δημέας προσέρχεται 49
look third this-one the orator Demeas approaches
ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενὴς ἡμέτερος εἶναι
decree having in the right-hand and kinsman our to-be
λέγων. οὗτος ἑκκαίδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας
saying this-one sixteen from me talents in-one day
ἐκτίσας τῇ πόλει — καταδεδίκαστο γὰρ καὶ ἐδέδετο
having-paid to-the city he-had-been-condemned for and had-been-bound
οὐκ ἀποδιδούς, κἀγὼ ἐλεήσας ἐλυσάμην αὐτόν — ἐπειδὴ
not paying and-I having-pitied released him when
πρώην ἔλαχε τῇ Ἐρεχθηΐδι φυλῇ διανέμειν τὸ
lately he-was-allotted for-the Erechtheid tribe to-distribute the

θεωρικὸν κἀγὼ προσῆλθον αἰτῶν τὸ γινόμενον, οὐκ ἔφη
theoric-fund and-I approached asking the share not he-said
γνωρίζειν πολίτην ὄντα με.
to-recognize citizen being me

50 DEMEAS χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ γένους, τὸ
hail O Timon the great benefit of-the race the
ἔρεισμα τῶν Ἀθηνῶν, τὸ πρόβλημα τῆς Ἑλλάδος· καὶ
prop — of-Athens the bulwark — of-Greece and
μὴν πάλαι σε ὁ δῆμος συνειλεγμένος καὶ αἱ βουλαὶ
truly long-since you the people assembled and the councils
ἀμφότεραι περιμένουσι. πρότερον δὲ ἄκουσον τὸ ψήφισμα,
both await first but hear the decree
ὃ ὑπὲρ σοῦ γέγραφα·
which about you I-have-written
"ἐπειδὴ Τίμων Ἐχεκρατίδου Κολλυτεύς, ἀνὴρ οὐ μόνον
whereas Timon son-of-Echecratides of-Collytus man not only
καλὸς κἀγαθός, ἀλλὰ καὶ σοφὸς ὡς οὐκ ἄλλος ἐν τῇ Ἑλλάδι,
fine and-good but also wise as not another in — Greece
παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττων τῇ
through all time continues the best-things doing for-the
πόλει, νενίκηκε δὲ πὺξ καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ
city has-won and in-boxing and wrestling and footrace at Olympia
μιᾶς ἡμέρας καὶ τελείῳ ἅρματι καὶ συνωρίδι πωλικῇ—"
in-one day and with-full chariot and pair of-colts
TIMON ἀλλ' οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.
but not-even went-as-spectator I ever to Olympia
DEMEAS τί οὖν; θεωρήσεις ὕστερον· τὰ τοιαῦτα
what then you-will-go-as-spectator later the such-things
δὲ πολλὰ προσκεῖσθαι ἄμεινον. "καὶ ἠρίστευσε δὲ
and many to-be-added better and was-bravest and

ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε
on-behalf-of the city last-year near Acharnae and cut-down
Πελοποννησίων δύο μόρας—”
of-Peloponnesians two battalions

VII · STONES FOR THE VISITORS

Timon objects that, having no arms, he was never even enrolled in the list; Demeas reads on, voting him a golden statue beside Athena and seven crowns, and names an unborn son Timon, though he is unmarried. Timon strikes him, and when Demeas cries tyranny and charges him with burning the Acropolis, strikes him twice more. Thrasycles the philosopher comes next, a preacher of plain living who gorges at dinner; he urges Timon to throw his wealth into the sea and asks a wallet of gold for needy friends, and Timon fills his head with blows. Then Blepsias, Laches, Gniphon, and the rest come, and Timon climbs a rock to stone them, letting none go without wounds.

TIMON πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὅπλα οὐδὲ προὐγράφην 51
how because-of for the not to-have arms not-even was-I-enrolled
ἐν τῷ καταλόγῳ.
in the list
DEMEAS μέτρια τὰ περὶ σαυτοῦ λέγεις, ἡμεῖς δὲ
modest-things the-things about yourself you-say we but
ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες. “ἔτι δὲ καὶ
ungrateful — would-be not-remembering further and also
ψηφίσματα γράφων καὶ συμβουλεύων καὶ στρατηγῶν
decrees proposing and advising and being-general
οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις ἅπασι
not small-things he-benefited the city on these all
δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡλιαίᾳ
let-it-be-resolved by-the council and the people and the Heliaea
καὶ ταῖς φυλαῖς καὶ τοῖς δήμοις ἰδίᾳ καὶ κοινῇ
and the tribes and the demes privately and in-common

πᾶσι χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν
all golden to-set-up — Timon beside —
Ἀθηνᾶν ἐν τῇ ἀκροπόλει κεραυνὸν ἐν τῇ δεξιᾷ
Athena in the acropolis thunderbolt in the right-hand
ἔχοντα καὶ ἀκτῖνας ἐπὶ τῇ κεφαλῇ καὶ στεφανῶσαι
holding and rays on the head and to-crown
αὐτὸν χρυσοῖς στεφάνοις ἑπτὰ καὶ ἀνακηρυχθῆναι τοὺς
him with-golden crowns seven and to-be-proclaimed the
στεφάνους τήμερον Διονυσίοις τραγῳδοῖς καινοῖς —
crowns today at-the-Dionysia at-the-tragedies new
ἀχθῆναι γὰρ δι' αὐτὸν δεῖ τήμερον τὰ
to-be-held for because-of him it-is-needful today the
Διονύσια. εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ, συγγενὴς
Dionysia proposed the motion Demeas the orator kinsman
αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς ὤν· καὶ γὰρ ῥήτωρ
his next-of-kin and pupil being and for orator
ἄριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὁπόσα ἂν
best — Timon and the other-things all as-many-as —
ἐθέλῃ."
he-may-wish

52 τουτὶ μὲν οὖν σοι τὸ ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν
this indeed then for-you the decree I and also the son
ἐβουλόμην ἀγαγεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι
wished to-bring to you whom for the your name
Τίμωνα ὠνόμακα.
Timon I-have-named

TIMON πῶς, ὦ Δημέα, ὃς οὐδὲ γεγάμηκας, ὅσα γε
how O Demeas who not-even have-married so-much at-least
καὶ ἡμᾶς εἰδέναι;
also us to-know

DEMEAS ἀλλὰ γαμῶ, ἢν διδῷ θεός, ἐς νέωτα καὶ
but I-will-marry if grants god in next-year and
παιδοποιήσομαι καὶ τὸ γεννηθησόμενον — ἄρρεν γὰρ
I-will-beget-children and the going-to-be-born male for
ἔσται — Τίμωνα ἤδη καλῶ.
it-will-be Timon already I-call
TIMON οὐκ οἶδα εἰ γαμησείεις ἔτι, ὦ οὗτος, τηλικαύτην
not I-know if you-would-want-to-marry still O you so-great
παρ᾽ ἐμοῦ πληγὴν λαμβάνων.
from me blow receiving
DEMEAS οἴμοι· τί τοῦτο; τυραννίδι Τίμων ἐπιχειρεῖς
alas what this at-tyranny Timon you-aim
καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς ἐλεύθερος
and strike the free not purely free
οὐδ᾽ αὐτὸς ὤν; ἀλλὰ δώσεις ἐν τάχει τὴν
not-even yourself being but you-will-pay in speed the
δίκην τά τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν
penalty the both other-things and that the acropolis
ἐνέπρησας.
you-burned
TIMON ἀλλ᾽ οὐκ ἐμπέπρησται, ὦ μιαρέ, ἡ ἀκρόπολις· ὥστε 53
but not has-been-burned O foul-one the acropolis so-that
δῆλος εἶ συκοφαντῶν.
plain you-are being-a-false-accuser
DEMEAS ἀλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον διορύξας.
but also you-are-rich the back-chamber having-broken-into
TIMON οὐ διώρυκται οὐδὲ οὗτος, ὥστε ἀπίθανά σου
not has-been-broken-into not-even this so-that unconvincing your
καὶ ταῦτα.
also these-things

DEMEAS διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ πάντα
will-be-broken-into indeed later already but you all
τὰ ἐν αὐτῷ ἔχεις.
the-things in it have
TIMON οὐκοῦν καὶ ἄλλην λάμβανε.
then also another take
DEMEAS οἴμοι τὸ μετάφρενον.
alas the back
TIMON μὴ κέκραχθι· κατοίσω γάρ σοι καὶ
do-not shout I-will-bring-down for on-you also
τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν ἂν πάθοιμι
a-third since also ridiculous-things utterly — I-would-suffer
δύο μὲν Λακεδαιμονίων μόρας κατακόψας ἄνοπλος,
two indeed of-Lacedaemonians battalions having-cut-down unarmed
ἓν δὲ μιαρὸν ἀνθρώπιον μὴ ἐπιτρίψας· μάτην
one but foul manikin not having-crushed in-vain
γὰρ ἂν εἴην καὶ νενικηκὼς Ὀλύμπια πὺξ καὶ
for — I-would-be also having-won at-Olympia in-boxing and
πάλην.
wrestling
54 ἀλλὰ τί τοῦτο; οὐ Θρασυκλῆς ὁ φιλόσοφος
but what this not Thrasycles the philosopher
οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας
this is not indeed then another having-spread-out
γοῦν τὸν πώγωνα καὶ τὰς ὀφρῦς ἀνατείνας καὶ
at-least the beard and the eyebrows having-raised and
βρενθυόμενός τι πρὸς αὑτὸν ἔρχεται, τιτανῶδες
swaggering something to himself he-comes Titan-like
βλέπων, ἀνασεσοβημένος τὴν ἐπὶ τῷ μετώπῳ κόμην,
looking having-tossed-up the on the forehead hair
Αὐτοβορέας τις ἢ Τρίτων, οἵους ὁ Ζεῦξις ἔγραψεν.
Boreas-himself some or Triton such-as — Zeuxis painted

οὗτος ὁ τὸ σχῆμα εὐσταλὴς καὶ κόσμιος τὸ
this-one the in-the bearing neat and orderly in-the
βάδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἕωθεν
gait and modest in-the cloak from-dawn
μυρία ὅσα περὶ ἀρετῆς διεξιὼν καὶ τῶν ἡδονῇ
countless as-many-as about virtue going-through and those in-pleasure
χαιρόντων κατηγορῶν καὶ τὸ ὀλιγαρκὲς ἐπαινῶν,
rejoicing accusing and the contentment praising
ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον καὶ
when having-bathed he-would-arrive at the dinner and
ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ —
the slave large the cup should-hold-out to-him
τῷ ζωροτέρῳ δὲ χαίρει μάλιστα — καθάπερ τὸ
in-the purer and he-rejoices most as-if the
Λήθης ὕδωρ ἐκπιὼν ἐναντιώτατα ἐπιδείκνυται
of-Lethe water having-drunk-off most-contrary-things he-displays
τοῖς ἑωθινοῖς ἐκείνοις λόγοις, προαρπάζων ὥσπερ
to-the morning those words snatching-first like
ἴκτινος τὰ ὄψα καὶ τὸν πλησίον παραγκωνιζόμενος,
kite the dainties and the neighbor elbowing-aside
καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορούμενος,
with-sauce the beard full like-a-dog stuffing-himself
ἐπικεκυφὼς καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν
stooping-over as-if in the dishes the virtue
εὑρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ
to-be-going-to-find expecting exactly the bowls with-the
λιχανῷ ἀποσμήχων ὡς μηδὲ ὀλίγον τοῦ μυττωτοῦ
forefinger wiping-out so-that not-even little of-the garlic-paste
καταλίποι,
he-may-leave

55 μεμψίμοιρος ἀεί, κἂν τὸν πλακοῦντα ὅλον ἢ τὸν σῦν
fault-finding always even-if the cake whole or the pig
μόνος τῶν ἄλλων λάβῃ, ὅ τι περ λιχνείας καὶ
alone of-the others he-takes what ever indeed of-gluttony and
ἀπληστίας ὄφελος, μέθυσος καὶ πάροινος οὐκ ἄχρι
greed best-part drunkard and drunken-brawler not as-far-as
ᾠδῆς καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λοιδορίας καὶ
song and dancing only but also abuse and
ὀργῆς. προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε
anger besides and words many over the cup then
δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος·
indeed and most about temperance and decorum
καὶ ταῦτά φησιν ἤδη ὑπὸ τοῦ ἀκράτου πονήρως
and these-things he-says already from the unmixed-wine badly
ἔχων καὶ ὑποτραυλίζων γελοίως· εἶτα ἔμετος ἐπὶ
being and lisping ridiculously then vomiting after
τούτοις· καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν
these-things and the last having-lifted some carry-out
αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις
him from the drinking-party of-the flute-girl with-both-hands
ἐπειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ τῶν
having-taken-hold except but also sober to-no-one of-the
πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα
first-places would-yield — of-lying for-the-sake-of
ἢ θρασύτητος ἢ φιλαργυρίας· ἀλλὰ καὶ κολάκων
or of-boldness or of-avarice but also of-flatterers
ἐστὶ τὰ πρῶτα καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ
he-is the first and perjures most-readily and the
γοητεία προηγεῖται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ
imposture leads-the-way and the shamelessness attends and
ὅλως πάνσοφόν τι χρῆμα καὶ πανταχόθεν ἀκριβὲς
altogether all-wise some thing and on-all-sides exact

καὶ ποικίλως ἐντελές. οἰμώξεται τοιγαροῦν οὐκ εἰς
and variously complete he-will-howl therefore not to
μακρὰν χρηστὸς ὤν. τί τοῦτο; παπαί, χρόνιος ἡμῖν
long good being what this good-heavens late to-us
Θρασυκλῆς.
Thrasycles

THRAS. οὐ κατὰ ταὐτά, ὦ Τίμων, τοῖς πολλοῖς 56
not in the-same-way O Timon as-the many
τούτοις ἀφῖγμαι, οἵπερ τὸν πλοῦτόν σου τεθηπότες
these have-I-come who the wealth your gaping-at
ἀργυρίου καὶ χρυσίου καὶ δείπνων πολυτελῶν ἐλπίδι
of-silver and gold and dinners costly in-hope
συνδεδραμήκασι, πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς
have-run-together much the flattery going-to-display toward
ἄνδρα οἷον σὲ ἁπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν·
man such-as you simple and of-the possessions sharing
οἶσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δεῖπνον ἱκανόν, ὄψον
you-know for that barley-cake indeed for-me dinner sufficient relish
δὲ ἥδιστον θύμον ἢ κάρδαμον ἢ εἴ ποτε τρυφῴην,
and sweetest thyme or cress or if ever I-should-be-luxurious
ὀλίγον τῶν ἁλῶν· ποτὸν δὲ ἡ ἐννεάκρουνος· ὁ δὲ
little of-the salt drink and the Enneacrunus the and
τρίβων οὗτος ἧς βούλει πορφυρίδος ἀμείνων.
threadbare-cloak this than-what you-wish purple better
τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς
the gold indeed for nothing more-precious than-the on the
αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν
beaches pebbles to-me seems your and own sake
ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο
I-was-sent that not may-corrupt you the worst this
καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοῖς
and most-treacherous possession the wealth the(-one) to-many

πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγενημένος·
often cause of-incurable misfortunes having-been
εἰ γάρ μοι πείθοιο, μάλιστα μὲν ὅλον ἐς τὴν
if for me you-should-obey most indeed whole into the
θάλατταν ἐμβαλεῖς αὐτὸν οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ
sea you-will-throw it in-no-way necessary for-man good
ὄντα καὶ τὸν φιλοσοφίας πλοῦτον ὁρᾶν δυναμένῳ· μὴ
being and the of-philosophy wealth to-see able not
μέντοι ἐς βάθος, ὦγαθέ, ἀλλ' ὅσον ἐς βουβῶνας
however into depth my-good-man but as-far-as to groin
ἐπεμβὰς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὁρῶντος
having-waded little before the surf me seeing
μόνου·
alone

57 εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον
if but not this you-wish you and in-another way
ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς
better with speed carry-out it from the
οἰκίας μηδ' ὀβολὸν αὑτῷ ἀνείς, διαδιδοὺς ἅπασι
house not-even obol to-yourself having-left distributing to-all
τοῖς δεομένοις, ᾧ μὲν πέντε δραχμάς, ᾧ
the needy to-one indeed five drachmas to-another
δὲ μνᾶν, ᾧ δὲ ἡμιτάλαντον· εἰ δέ τις
and mina to-another and half-talent if but anyone
φιλόσοφος εἴη, διμοιρίαν ἢ τριμοιρίαν φέρεσθαι
philosopher should-be two-shares or three-shares to-carry-off
δίκαιος· ἐμοὶ δέ — καίτοι οὐκ ἐμαυτοῦ χάριν
just to-me but and-yet not my-own for-the-sake-of
αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἑταίρων τοῖς
I-ask but that I-may-share of-the comrades with-the
δεομένοις — ἱκανὸν εἰ ταυτηνὶ τὴν πήραν ἐμπλήσας
needy sufficient if this-here the wallet having-filled

παράσχοις οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν
you-should-supply not-even whole two medimni holding
Αἰγινητικούς. ὀλιγαρκῆ δὲ καὶ μέτριον χρὴ εἶναι
Aeginetan contented and and moderate it-is-needful to-be
τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τὴν πήραν
the(-one) philosophizing and nothing beyond the wallet
φρονεῖν.
to-think

TIMON ἐπαινῶ ταῦτά σου, ὦ Θρασύκλεις· πρὸ
I-praise these-things of-you O Thrasycles before
δ' οὖν τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν
and then the wallet if it-seems come for-you the
κεφαλὴν ἐμπλήσω κονδύλων ἐπιμετρήσας τῇ
head I-will-fill with-knuckle-blows measuring-out with-the
δικέλλῃ.
mattock

THRAS. ὦ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ
O democracy and laws we-are-struck by the
καταράτου ἐν ἐλευθέρᾳ τῇ πόλει.
accursed-man in free the city

TIMON τί ἀγανακτεῖς, ὦγαθέ; μῶν παρακέκρουσμαί
why are-you-indignant my-good-man surely-not I-have-cheated
σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον
you and truly I-will-throw-in quarts beyond the measure
τέτταρας.
four

ἀλλὰ τί τοῦτο; πολλοὶ συνέρχονται· Βλεψίας 58
but what this many come-together Blepsias
ἐκεῖνος καὶ Λάχης καὶ Γνίφων καὶ ὅλον τὸ
that and Laches and Gniphon and whole the
σύνταγμα τῶν οἰμωξομένων. ὥστε τί οὐκ ἐπὶ
company of-those going-to-howl so-that why not onto

τὴν πέτραν ταύτην ἀνελθὼν τὴν μὲν δίκελλαν
the rock this having-gone-up the indeed mattock
ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι
little do-I-rest long-since having-toiled myself but as
πλείστους λίθους συμφορήσας ἐπιχαλαζῶ πόρρωθεν
most stones having-gathered do-I-hail-on from-afar
αὐτούς;
them

BLEPSIAS μὴ βάλλε, ὦ Τίμων· ἄπιμεν γάρ.
do-not throw O Timon we-are-going-off for

TIMON ἀλλ' οὐκ ἀναιμωτί γε ὑμεῖς οὐδὲ ἄνευ
but not without-blood at-least you nor without
τραυμάτων.
wounds

LUCIAN

ΟΝΕΙΡΟΣ Η ΑΛΕΚΤΡΥΩΝ

The Cock

I · THE COCK SPEAKS

Micyllus the cobbler curses his cock for crowing him awake from a dream of wealth. The cock answers in a human voice and offers to tell why he can speak if Micyllus keeps it secret. Micyllus recalls the tale of the youth Alectryon, whom Ares set at the door while he lay with Aphrodite; Alectryon fell asleep, Helios saw them and told Hephaestus, and Ares changed him into a cock. The cock says his own case is different: he is Pythagoras of Samos, son of Mnesarchus. Micyllus objects that Pythagoras forbade meat and beans and enjoined silence, while this cock is noisy and ate beans yesterday, so that he either lies or has broken his own law.

MICYLLUS ἀλλὰ σέ, κάκιστε ἀλεκτρυών, ὁ Ζεὺς αὐτὸς 1
but you vilest cock — Zeus himself
ἐπιτρίψειε φθονερὸν οὕτω καὶ ὀξύφωνον ὄντα, ὅς με
may-crush envious so and shrill-voiced being who me
πλουτοῦντα καὶ ἡδίστῳ ὀνείρῳ συνόντα καὶ θαυμαστὴν
being-rich and with-sweetest dream being-with and wondrous
εὐδαιμονίαν εὐδαιμονοῦντα διάτορόν τι καὶ γεγωνὸς
happiness enjoying piercing something and loud
ἀναβοήσας ἐπήγειρας, ὡς μηδὲ νύκτωρ γοῦν τὴν πολὺ
having-crowed woke-up so-that not-even by-night at-least the much
σοῦ μιαρωτέραν πενίαν διαφύγοιμι. καίτοι εἴ γε χρὴ
than-you fouler poverty I-might-escape and-yet if at-least it-is-needful
τεκμαίρεσθαι τῇ τε ἡσυχίᾳ πολλῇ ἔτι οὔσῃ καὶ τῷ κρύει
to-judge by-the both stillness much still being and by-the cold
μηδέπω με τὸ ὄρθριον ὥσπερ εἴωθεν ἀποπηγνύντι — γνώμων
not-yet me the dawn as it-is-wont freezing gauge
γὰρ οὗτος ἀψευδέστατός μοι προσελαυνούσης ἡμέρας —
for this most-unerring to-me of-approaching day
οὐδέπω μέσαι νύκτες εἰσίν, ὁ δὲ ἄϋπνος οὗτος ὥσπερ τὸ
not-yet middle nights are the but sleepless this-one as-if the
χρυσοῦν ἐκεῖνο κώδιον φυλάττων ἀφ' ἑσπέρας εὐθὺς ἤδη
golden that fleece guarding from evening straightway already

κέκραγεν, ἀλλ' οὔτι χαίρων γε· ἀμυνοῦμαι γὰρ ἀμέλει
has-crowed but not-at-all rejoicing at-least I-will-punish for certainly
σε, ἢν μόνον ἡμέρα γένηται, συντρίβων τῇ βακτηρίᾳ·
you if only day comes crushing with-the stick
νῦν δέ μοι πράγματα παρέξεις μεταπηδῶν ἐν τῷ σκότῳ.
now but to-me troubles you-will-give hopping-about in the dark

COCK Μίκυλλε δέσποτα, ᾤμην τι χαριεῖσθαί σοι
Micyllus master I-thought something to-be-going-to-do-a-favor to-you
φθάνων τῆς νυκτὸς ὁπόσον δυναίμην, ὡς ἔχοις
anticipating of-the night as-much-as I-could that you-might-be-able
ὀρθρευόμενος προανύειν τὰ πολλὰ τῶν ἔργων· εἰ γοῦν
rising-early to-finish-first the most of-the work if at-least
πρὶν ἀνατεῖλαι ἥλιον μίαν κρηπῖδα ἐξεργάσαιο, πρὸ
before to-rise sun one shoe you-should-work-out ahead
ὁδοῦ ἔσῃ τοῦτο ἐς τὰ ἄλφιτα πεπονηκώς. εἰ
on-the-way you-will-be this toward the barley-meal having-labored if
δέ σοι καθεύδειν ἥδιον, ἐγὼ μὲν ἡσυχάσομαί σοι καὶ
but to-you to-sleep sweeter I indeed will-keep-quiet for-you and
πολὺ ἀφωνότερος ἔσομαι τῶν ἰχθύων, σὺ δὲ ὅρα ὅπως
much more-voiceless will-be than-the fish you but see that
μὴ ὄναρ πλουτῶν λιμώττῃς ἀνεγρόμενος.
not in-a-dream being-rich you-go-hungry having-woken

2 MICYLLUS ὦ Ζεῦ τεράστιε καὶ Ἡράκλεις ἀλεξίκακε, τί τὸ
O Zeus portentous and Heracles averter-of-evil what the
κακὸν τοῦτό ἐστιν; ἀνθρωπίνως ἐλάλησεν ὁ ἀλεκτρυών.
evil this is humanly spoke the cock

COCK εἶτά σοι τέρας εἶναι δοκεῖ τὸ τοιοῦτον, εἰ ὁμόφωνος
then to-you portent to-be seems the such-thing if same-voiced
ὑμῖν εἰμι;
with-you I-am

MICYLLUS πῶς γὰρ οὐ τέρας; ἀλλ᾽ ἀποτρέποιτε, ὦ θεοί, τὸ
how for not portent but may-you-turn-away O gods the
δεινὸν ἀφ᾽ ἡμῶν.
terrible-thing from us
COCK σύ μοι δοκεῖς, ὦ Μίκυλλε, κομιδῇ ἀπαίδευτος
you to-me seem O Micyllus utterly uneducated
εἶναι μηδὲ ἀνεγνωκέναι τὰ Ὁμήρου ποιήματα, ἐν οἷς
to-be and-not to-have-read the of-Homer poems in which
καὶ ὁ τοῦ Ἀχιλλέως ἵππος ὁ Ξάνθος μακρὰ χαίρειν
also the — of-Achilles horse — Xanthus long to-rejoice
φράσας τῷ χρεμετίζειν ἕστηκεν ἐν μέσῳ τῷ πολέμῳ
having-told to-the neighing stands in middle of-the war
διαλεγόμενος, ἔπη ὅλα ῥαψῳδῶν, οὐχ ὥσπερ ἐγὼ νῦν
conversing verses whole reciting not as I now
ἄνευ τῶν μέτρων. ἀλλὰ καὶ ἐμαντεύετο ἐκεῖνος καὶ τὰ
without the meters but also prophesied that-one and the-things
μέλλοντα προεθέσπιζε καὶ οὐδέν τι παράδοξον ἐδόκει
about-to-be foretold and nothing at-all strange seemed
ποιεῖν, οὐδὲ ὁ ἀκούων ἐπεκαλεῖτο ὥσπερ σὺ τὸν
to-do nor the(-one) hearing invoked as you the
ἀλεξίκακον, ἀποτρόπαιον ἡγούμενος τὸ ἄκουσμα. καίτοι
averter-of-evil ill-omened thinking the thing-heard and-yet
τί ἂν ἐποίησας, εἴ σοι ἡ τῆς Ἀργοῦς τρόπις
what — would-you-have-done if to-you the of-the Argo keel
ἐλάλησεν ὥσπερ ποτέ, ἢ ἡ φηγὸς ἐν Δωδώνῃ αὐτόφωνος
spoke as once or the oak in Dodona with-its-own-voice
ἐμαντεύσατο, ἢ εἰ βύρσας εἶδες ἑρπούσας καὶ βοῶν κρέα
prophesied or if hides you-saw creeping and of-oxen meat
μυκώμενα ἡμίοπτα περιπεπαρμένα τοῖς ὀβελοῖς; ἐγὼ δὲ
lowing half-roasted spitted on-the spits I but
Ἑρμοῦ πάρεδρος ὢν λαλιστάτου καὶ λογιωτάτου θεῶν
of-Hermes assessor being most-talkative and most-eloquent of-gods

ἁπάντων καὶ τὰ ἄλλα ὁμοδίαιτος ὑμῖν καὶ σύντροφος
all and the other-things sharing-life with-you and fellow-nursling
οὐ χαλεπῶς ἔμελλον ἐκμαθήσεσθαι τὴν ἀνθρωπίνην φωνήν.
not hardly I-was-going to-be-going-to-learn the human voice
εἰ δὲ ἐχεμυθήσειν ὑπόσχοιό μοι, οὐκ ἂν ὀκνήσαιμί
if but to-be-going-to-keep-silent you-should-promise me not — I-would-hesitate
σοι τὴν ἀληθεστέραν αἰτίαν εἰπεῖν τῆς πρὸς ὑμᾶς
to-you the truer cause to-tell of-the toward you
ὁμοφωνίας καὶ ὅθεν ὑπάρχει μοι οὕτω λαλεῖν.
same-voicedness and whence it-belongs to-me so to-talk

3 MICYLLUS ἀλλὰ μὴ ὄνειρος καὶ ταῦτά ἐστιν, ἀλεκτρυὼν
but not dream also these-things is cock
οὕτω πρὸς ἐμὲ διαλεγόμενος; εἰπὲ δ' οὖν πρὸς τοῦ
so to me conversing tell but then by —
Ἑρμοῦ, ὦ βέλτιστε, ὅ τι καὶ ἄλλο σοι τῆς φωνῆς
Hermes O best-one what ever also other for-you of-the voice
αἴτιον. ὡς δὲ σιωπήσομαι καὶ πρὸς οὐδένα ἐρῶ, τί
cause that and I-will-keep-silent and to no-one I-will-tell why
σε χρὴ δεδιέναι; τίς γὰρ ἂν πιστεύσειέ μοι, εἴ τι
you it-is-needful to-fear who for — would-believe me if anything
διηγοίμην ὡς ἀλεκτρυόνος αὐτὸ εἰπόντος ἀκηκοώς;
I-should-relate as from-a-cock it having-spoken having-heard

COCK ἄκουε τοίνυν παραδοξότατόν σοι εὖ οἶδ' ὅτι λόγον,
hear then most-incredible to-you well I-know that account
ὦ Μίκυλλε· οὑτοσὶ γὰρ ὁ νῦν σοι ἀλεκτρυὼν φαινόμενος
O Micyllus this-here for the now to-you cock appearing
οὐ πρὸ πολλοῦ ἄνθρωπος ἦν.
not before long man was

MICYLLUS ἤκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει περὶ
I-heard something also long-ago such certainly about
ὑμῶν ὡς Ἀλεκτρυών τις νεανίσκος φίλος γένοιτο τῷ Ἄρει
you that Alectryon some youth friend became — to-Ares

καὶ συμπίνοι τῷ θεῷ καὶ συγκωμάζοι καὶ κοινωνοίη
and drank-together with-the god and reveled-together and shared
τῶν ἐρωτικῶν· εἴποτε γοῦν ἀπίοι παρὰ τὴν Ἀφροδίτην
in-the love-affairs whenever at-least he-went-off to — Aphrodite
μοιχεύσων ὁ Ἄρης, ἐπάγεσθαι καὶ τὸν Ἀλεκτρυόνα,
going-to-commit-adultery — Ares to-bring-along also — Alectryon
καὶ ἐπειδήπερ τὸν Ἥλιον μάλιστα ὑφεωρᾶτο, μὴ κατιδὼν
and since — Helios most he-suspected lest having-seen-them
ἐξείποι πρὸς τὸν Ἥφαιστον, ἔξω πρὸς ταῖς θύραις
he-should-tell to — Hephaestus outside by the doors
ἀπολείπειν ἀεὶ τὸν νεανίσκον μηνύσοντα ὁπότε ἀνίσχοι
to-leave always the youth going-to-report when should-rise
ὁ Ἥλιος. εἶτά ποτε κατακοιμηθῆναι τὸν Ἀλεκτρυόνα
— Helios then once to-have-fallen-asleep — Alectryon
καὶ προδοῦναι τὴν φρουρὰν ἄκοντα, τὸν δὲ Ἥλιον
and to-have-betrayed the watch unwilling — and Helios
λαθόντα ἐπιστῆναι τῇ Ἀφροδίτῃ καὶ τῷ Ἄρει ἀφρόντιδι
unnoticed to-have-come-upon — Aphrodite and — Ares carefree
ἀναπαυομένῳ διὰ τὸ πιστεύειν τὸν Ἀλεκτρυόνα μηνῦσαι
resting because-of the to-trust — Alectryon to-report
ἄν, εἴ τις ἐπίοι· καὶ οὕτω τὸν Ἥφαιστον παρ᾽ Ἡλίου
— if anyone should-approach and so — Hephaestus from Helios
μαθόντα συλλαβεῖν αὐτοὺς περιβαλόντα καὶ σαγηνεύσαντα
having-learned to-have-caught them having-thrown-round and having-netted
τοῖς δεσμοῖς ἃ πάλαι μεμηχάνητο ἐπ᾽ αὐτούς·
with-the bonds which long-ago had-been-contrived against them
ἀφεθέντα δὲ ὡς ἀφείθη τὸν Ἄρη ἀγανακτῆσαι
having-been-released and when he-was-released — Ares to-have-been-indignant
κατὰ τοῦ Ἀλεκτρυόνος καὶ μεταβαλεῖν αὐτὸν εἰς τουτὶ τὸ
against — Alectryon and to-have-changed him into this-here the
ὄρνεον αὐτοῖς ὅπλοις, ὡς ἔτι τοῦ κράνους τὸν λόφον ἔχειν
bird with-the-very arms so-that still of-the helmet the crest to-have

ἐπὶ τῇ κεφαλῇ. διὰ τοῦτο ὑμᾶς ἀπολογουμένους τῷ Ἄρει
on the head because-of this you making-amends — to-Ares
ὅτ᾽ οὐδὲν ὄφελος, ἐπειδὰν αἴσθησθε ἀνελευσόμενον τὸν ἥλιον,
when nothing use whenever you-perceive going-to-rise the sun
πρὸ πολλοῦ βοᾶν ἐπισημαινομένους τὴν ἀνατολὴν αὐτοῦ.
before long to-crow signaling the rising his
4 COCK φασὶ μὲν καὶ ταῦτα, ὦ Μίκυλλε, τὸ δὲ ἐμὸν
they-say indeed also these-things O Micyllus the but my-case
ἑτεροῖόν τι ἐγένετο, καὶ πάνυ ἔναγχος εἰς ἀλεκτρυόνα
different something happened and very recently into cock
σοι μεταβέβηκα.
for-you I-have-changed
MICYLLUS πῶς; ἐθέλω γὰρ τοῦτο μάλιστα εἰδέναι.
how I-wish for this most to-know
COCK ἀκούεις τινὰ Πυθαγόραν Μνησαρχίδην Σάμιον;
do-you-hear-of some Pythagoras son-of-Mnesarchus Samian
MICYLLUS τὸν σοφιστὴν λέγεις, τὸν ἀλαζόνα, ὃς ἐνομοθέτει
the sophist do-you-mean the impostor who legislated
μήτε κρεῶν γεύεσθαι μήτε κυάμους ἐσθίειν, ἥδιστον ἐμοὶ
neither of-meats to-taste nor beans to-eat sweetest to-me
γοῦν ὄψον ἐκτράπεζον ἀποφαίνων, ἔτι δὲ πείθων τοὺς
at-least relish off-the-table declaring further and persuading the
ἀνθρώπους ὡς πρὸ τοῦ Πυθαγόρου Εὔφορβος γένοιτο;
men that before — Pythagoras Euphorbus he-was
γόητά φασι καὶ τερατουργὸν ἄνθρωπον, ὦ ἀλεκτρυών.
sorcerer they-say and wonder-working man O cock
COCK ἐκεῖνος αὐτὸς ἐγώ σοί εἰμι ὁ Πυθαγόρας. ὥστε
that-one himself I for-you am — Pythagoras so-that
παῦ᾽, ὦγαθέ, λοιδορούμενός μοι, καὶ ταῦτα οὐκ εἰδὼς
stop my-good-man reviling me and that not knowing
οἷός τις ἦν τὸν τρόπον.
what-sort some he-was in-the character

MICYLLUS τοῦτ᾽ αὖ μακρῷ ἐκείνου τερατωδέστερον,
this again by-far than-that more-portentous
ἀλεκτρυὼν φιλόσοφος. εἰπὲ δὲ ὅμως, ὦ Μνησάρχου παῖ,
cock philosopher tell but nevertheless O of-Mnesarchus son
ὅπως ἡμῖν ἀντὶ μὲν ἀνθρώπου ὄρνις, ἀντὶ δὲ Σαμίου
how to-us instead-of indeed man bird instead-of and Samian
Ταναγραῖος ἀναπέφηνας· οὐ πιθανὰ γὰρ ταῦτα οὐδὲ
Tanagran you-have-appeared not credible for these-things nor
πάνυ πιστεῦσαι ῥᾴδια, ἐπεὶ καὶ δύ᾽ ἤδη μοι τετηρηκέναι
very to-believe easy since also two already to-me to-have-observed
δοκῶ πάνυ ἀλλότρια ἐν σοὶ τοῦ Πυθαγόρου.
I-seem very foreign in you — to-Pythagoras
COCK τὰ ποῖα;
the which
MICYLLUS ἓν μὲν ὅτι λάλος εἶ καὶ κρακτικός, ὁ δὲ
one indeed that talkative you-are and noisy he but
σιωπᾶν ἐς πέντε ὅλα ἔτη, οἶμαι, παρῄνει, ἕτερον δὲ
to-be-silent for five whole years I-think advised other and
καὶ παντελῶς παράνομον· οὐ γὰρ ἔχων ὅ τι σοι
also utterly unlawful not for having what ever to-you
παραβάλοιμι εἰ μὴ κυάμους χθὲς ἦκον ὡς οἶσθα, καὶ σὺ
I-might-throw-before if not beans yesterday I-came as you-know and you
οὐδὲ μελλήσας ἀνέλεξας αὐτούς· ὥστε ἢ ἐψεῦσθαί σοι
not-even having-delayed picked-up them so-that either to-have-lied for-you
ἀνάγκη καὶ ἄλλῳ εἶναι ἢ Πυθαγόρᾳ ὄντι παρανενομηκέναι
necessity and other to-be or Pythagoras being to-have-broken-the-law
καὶ τὸ ἴσον ἠσεβηκέναι κυάμους φαγόντα ὡς ἂν εἰ
and the equal to-have-been-impious beans having-eaten as — if
τὴν κεφαλὴν τοῦ πατρὸς ἐδηδόκεις.
the head of-the father you-had-eaten

II · THE INVITATION

The cock explains that each life has its own rules: as a philosopher he abstained from beans, and as a bird he may eat them; he offers to tell how he came from Pythagoras to what he is now. Micyllus, still dazzled by a dream of gold that came through neither Homer's ivory gates nor his horn but through golden ones, quotes Pindar's praise of gold and begins: Eucrates the rich man invited him to dinner yesterday. The cock bids him tell the dinner first.

COCK οὐ γὰρ οἶσθα, ὦ Μίκυλλε, ἥτις αἰτία τούτων οὐδὲ
not for you-know O Micyllus what cause of-these-things nor
τὰ πρόσφορα ἑκάστῳ βίῳ. ἐγὼ δὲ τότε μὲν οὐκ
the-things suited to-each life I but then indeed not
ἤσθιον τῶν κυάμων, ἐφιλοσόφουν γάρ· νῦν δὲ φάγοιμ'
ate of-the beans I-was-philosophizing for now but would-eat
ἄν, ὀρνιθικὴ γὰρ καὶ οὐκ ἀπόρρητος ἡμῖν ἡ τροφή. πλὴν
— bird-proper for and not forbidden for-us the food except
ἀλλ' εἴ σοι φίλον, ἄκουε ὅπως ἐκ Πυθαγόρου τοῦτο νῦν
but if to-you dear hear how from Pythagoras this now
εἰμι καὶ ἐν οἵοις βίοις πρότερον ἐβιότευσα καὶ ἅτινα
I-am and in what-sort lives before I-lived and what
τῆς μεταβολῆς ἑκάστης ἀπολέλαυκα.
of-the change each I-have-gained

MICYLLUS λέγοις ἄν· ὡς ἔμοιγε ὑπερήδιστον ἂν τὸ
you-may-tell — since to-me-at-least most-delightful — the
ἄκουσμα γένοιτο, ὥστε εἴ τις αἵρεσιν προθείη, πότερα
hearing would-become so-that if anyone choice should-offer whether
μᾶλλον ἐθέλω σοῦ ἀκούειν τὰ τοιαῦτα διεξιόντος ἢ τὸν
rather I-wish you to-hear the such-things going-through or the
πανευδαίμονα ὄνειρον ἐκεῖνον αὖθις ὁρᾶν τὸν μικρὸν
all-blessed dream that again to-see the little
ἔμπροσθεν, οὐκ οἶδα ὁπότερον ἂν ἑλοίμην· οὕτως ἀδελφὰ
before not I-know which — I-would-choose so akin

ἡγοῦμαι τὰ σὰ τοῖς ἡδίστοις φανεῖσι καὶ ἐν ἴσῃ ὑμᾶς
I-think the your to-the sweetest-things having-appeared and in equal you
τιμῇ ἄγω, σέ τε καὶ τὸ πολυτίμητον ἐνύπνιον.
honor I-hold you both and the much-prized dream
COCK ἔτι γὰρ σὺ ἀναπεμπάζῃ τὸν ὄνειρον ὅστις ποτὲ
still for you go-over the dream whoever ever
ὁ φανείς σοι ἦν καί τινα ἰνδάλματα μάταια
the(-one) having-appeared to-you was and some phantoms vain
διαφυλάττεις, κενὴν καὶ ὡς ὁ ποιητικὸς λόγος φησὶν
you-preserve empty and as the poetic phrase says
ἀμενηνήν τινα εὐδαιμονίαν τῇ μνήμῃ μεταδιώκων;
strengthless some happiness with-the memory pursuing
MICYLLUS ἀλλ' οὐδ' ἐπιλήσομαί ποτε, ὦ ἀλεκτρυών, εὖ 6
but not-even will-I-forget ever O cock well
ἴσθι, τῆς ὄψεως ἐκείνης· οὕτω μοι πολὺ τὸ μέλι ἐν τοῖς
know the vision that so to-me much the honey in the
ὀφθαλμοῖς ὁ ὄνειρος καταλιπὼν ᾤχετο, ὡς μόγις ἀνοίγειν
eyes the dream having-left went-off that hardly to-open
τὰ βλέφαρα ὑπ' αὐτοῦ εἰς ὕπνον αὖθις κατασπώμενα.
the eyelids by it into sleep again being-dragged-down
οἷον γοῦν ἐν τοῖς ὠσὶ τὰ πτερὰ ἐργάζεται στρεφόμενα,
such-as at-least in the ears the feathers make turning
τοιοῦτον γάργαλον παρείχετό μοι τὰ ὁρώμενα.
such tickle offered to-me the-things seen
COCK Ἡράκλεις, δεινόν τινα φῂς τὸν ὄνειρον, εἴ γε πτηνὸς
Heracles terrible some you-say the dream if at-least winged
ὤν, ὥς φασιν, καὶ ὅρον ἔχων τῆς πτήσεως τὸν ὕπνον ὑπὲρ
being as they-say and limit having of-the flight the sleep beyond
τὰ ἐσκαμμένα ἤδη πηδᾷ καὶ ἐνδιατρίβει ἀνεῳγόσι τοῖς
the dug-trench already it-leaps and lingers with-opened the

ὀφθαλμοῖς μελιχρὸς οὕτως καὶ ἐναργὴς φαινόμενος· ἐθέλω
eyes honey-sweet so and vivid appearing I-wish
γοῦν ἀκοῦσαι οἷός τίς ἐστιν οὕτω σοι τριπόθητος ὤν.
at-least to-hear what-sort some it-is so to-you thrice-longed-for being
MICYLLUS ἕτοιμος λέγειν· ἡδὺ γοῦν τὸ μεμνῆσθαι καὶ
ready to-tell sweet at-least the to-remember and
διεξιέναι τι περὶ αὐτοῦ. σὺ δὲ πηνίκα, ὦ Πυθαγόρα,
to-go-through something about it you but when O Pythagoras
διηγήσῃ τὰ περὶ τῶν μεταβολῶν;
will-you-relate the-things about the changes
COCK ἐπειδὰν σύ, ὦ Μίκυλλε, παύσῃ ὀνειρώττων καὶ
when you O Micyllus stop dreaming and
ἀποψήσῃ ἀπὸ τῶν βλεφάρων τὸ μέλι· νῦν δὲ πρότερος
wipe-off from the eyelids the honey now but first
εἰπέ, ὡς μάθω εἴτε διὰ τῶν ἐλεφαντίνων πυλῶν εἴτε
tell that I-may-learn whether through the ivory gates or
διὰ τῶν κερατίνων σοι ὁ ὄνειρος ἦκε πετόμενος.
through the horn to-you the dream came flying
MICYLLUS οὐδὲ δι᾽ ἑτέρας τούτων, ὦ Πυθαγόρα.
not-even through either of-these O Pythagoras
COCK καὶ μὴν Ὅμηρος δύο ταύτας μόνας λέγει.
and truly Homer two these only says
MICYLLUS ἔα χαίρειν τὸν λῆρον ἐκεῖνον ποιητὴν οὐδὲν
let-go to-rejoice the babbler that poet nothing
εἰδότα ὀνείρων πέρι. οἱ πένητες ἴσως ὄνειροι διὰ τῶν
knowing dreams about the poor perhaps dreams through the
τοιούτων ἐξίασιν, οἵους ἐκεῖνος ἑώρα οὐδὲ πάνυ σαφῶς
such go-out such-as that-one saw not-even very clearly
τυφλὸς αὐτὸς ὤν, ἐμοὶ δὲ διὰ χρυσῶν τινων πυλῶν ὁ
blind himself being to-me but through golden some gates the

ἥδιστος ἀφίκετο, χρυσοῦς καὶ αὐτὸς καὶ χρυσᾶ πάντα
sweetest arrived golden also itself and golden-things all
περιβεβλημένος καὶ πολὺ ἐπαγόμενος χρυσίον.
having-put-on and much bringing gold
COCK παῦε, ὦ Μίδα βέλτιστε, χρυσολογῶν· ἀτεχνῶς γὰρ
stop O Midas best talking-of-gold simply for
ἐκ τῆς ἐκείνου σοι εὐχῆς τὸ ἐνύπνιον καὶ μέταλλα ὅλα
from the that-one's for-you prayer the dream and mines whole
χρύσεια κεκοιμῆσθαί μοι δοκεῖς.
golden to-have-slept to-me you-seem
MICYLLUS πολύ, ὦ Πυθαγόρα, χρυσίον εἶδον, πολύ, πῶς 7
much O Pythagoras gold I-saw much how
οἴει καλὸν ἢ οἷαν τὴν αὐγὴν ἀπαστράπτον; τί
do-you-think fine or what-sort the radiance flashing-forth what
ποτε ὁ Πίνδαρός φησι περὶ αὐτοῦ ἐπαινῶν — ἀνάμνησον
ever — Pindar says about it praising remind
γάρ με, εἴπερ οἶσθα — ὁπότε ὕδωρ ἄριστον εἰπὼν εἶτα
for me if-indeed you-know when water best having-said then
τὸ χρυσίον θαυμάζει, εὖ ποιῶν, ἐν ἀρχῇ εὐθὺς τοῦ
the gold he-admires well doing at beginning straightway of-the
καλλίστου τῶν ᾀσμάτων ἁπάντων;
finest of-the songs all
COCK μῶν ἐκεῖνο ζητεῖς,
surely-not that you-seek

ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ
best indeed water the but gold blazing fire
ἅτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου;
as stands-out by-night of-man-ennobling preeminently of-wealth

MICYLLUS νὴ Δία αὐτὸ τοῦτο· ὥσπερ γὰρ τοὐμὸν ἐνύπνιον
by Zeus itself this as-if for my dream
ἰδὼν ὁ Πίνδαρος οὕτως ἐπαινεῖ τὸ χρυσίον. ὡς δὲ
having-seen — Pindar so praises the gold that and
ἤδη μάθῃς οἷόν τι ἦν, ἄκουσον, ὦ σοφώτατε
now you-may-learn what-sort something it-was hear O wisest
ἀλεκτρυών. ὅτι μὲν οὐκ οἰκόσιτος ἦν χθές, οἶσθα·
cock that indeed not dining-at-home I-was yesterday you-know
Εὐκράτης γάρ με ὁ πλούσιος ἐντυχὼν ἐν ἀγορᾷ
Eucrates for me the rich having-met in market-place
λουσάμενον ἥκειν ἐκέλευε τὴν ὥραν ἐπὶ τὸ δεῖπνον.
having-bathed to-come ordered the hour to the dinner
8 COCK οἶδα πάνυ τοῦτο πεινήσας παρ' ὅλην τὴν ἡμέραν,
I-know very-well this having-gone-hungry through whole the day
ἄχρι μοι βαθείας ἤδη ἑσπέρας ἥκες ὑποβεβρεγμένος
until to-me deep already evening you-came somewhat-soaked
τοὺς πέντε κυάμους ἐκείνους κομίζων, οὐ πάνυ δαψιλὲς τὸ
the five beans those bringing not very abundant the
δεῖπνον ἀλεκτρυόνι ἀθλητῇ ποτε γενομένῳ καὶ Ὀλύμπια
dinner for-cock athlete once having-been and at-Olympia
οὐκ ἀφανῶς ἀγωνισαμένῳ.
not obscurely having-competed
MICYLLUS ἐπεὶ δὲ δειπνήσας ἐπανῆλθον, ἐκάθευδον εὐθὺς
when and having-dined I-came-back I-slept straightway
τοὺς κυάμους σοι παραβαλών, εἶτά μοι κατὰ τὸν
the beans to-you having-thrown-before then to-me according-to —
Ὅμηρον "ἀμβροσίην διὰ νύκτα θεῖος" τις ὡς ἀληθῶς
Homer ambrosial through night divine some as truly
ὄνειρος ἐπιστὰς —
dream having-stood-over

COCK τὰ παρὰ τῷ Εὐκράτει πρότερον, ὦ Μίκυλλε,
the-things at — Eucrates first O Micyllus
διήγησαι, καὶ τὸ δεῖπνον οἷον ἐγένετο καὶ τὰ ἐν
relate and the dinner what-sort it-was and the-things at
τῷ συμποσίῳ πάντα· κωλύει γὰρ οὐδὲν αὖθίς σε δειπνεῖν
the drinking-party all prevents for nothing again you to-dine
ὥσπερ ὄνειρόν τινα τοῦ δείπνου ἐκείνου ἀναπλάττοντα
as-if dream some of-the dinner that molding
καὶ ἀναμαρυκώμενον τῇ μνήμῃ τὰ βεβρωμένα.
and chewing-the-cud with-the memory the-things eaten

III · THE DINNER AND THE DREAM

Micyllus tells it: Eucrates the rich man met him in the marketplace and asked him to dinner in place of a sick friend, and after a day watching the sundial he went, his little cloak turned to its cleaner side. At the door he finds the philosopher Thesmopolis, carried in a litter and groaning, the sick friend whose place he was to take. Eucrates seats Micyllus anyway, sending his own son to dine with the women. The dinner is rich, but Thesmopolis spoils it with logic lessons. Then the dream: Eucrates dies childless and leaves him everything, and Micyllus drives out in state and feasts his friends from golden bowls until the cock's crowing scatters it all. Chided for loving gold, he cites Euphorbus' gold-bound locks and Zeus turned to gold for the Argive girl: gold makes its owners fine, wise, and strong, and the obscure admired.

MICYLLUS ὤιμην ἐνοχλήσειν καὶ ταῦτα διηγούμενος· ἐπεὶ 9
I-thought to-be-going-to-bore also these-things relating since
δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὦ Πυθαγόρα,
but you are-eager and indeed I-tell not before O Pythagoras
παρὰ πλουσίῳ τινὶ δειπνήσας ἐν ἅπαντι τῷ βίῳ, τύχῃ
at rich some having-dined in all the life by-fortune
τινὶ ἀγαθῇ ἐντυγχάνω χθὲς τῷ Εὐκράτει, καὶ ἐγὼ μὲν
some good I-meet yesterday — Eucrates and I indeed

προσειπὼν αὐτὸν ὥσπερ εἰώθειν δεσπότην ἀπηλλαττόμην,
having-addressed him as I-used-to master was-going-off
ὡς μὴ καταισχύναιμι αὐτὸν ἐν πενιχρῷ τῷ τρίβωνι
so-that not I-might-shame him in shabby the cloak
συμπαρομαρτῶν, ὁ δέ, "Μίκυλλε," φησί, "θυγατρὸς τήμερον
accompanying he but Micyllus he-says of-daughter today
ἑστιῶ γενέθλια καὶ παρεκάλεσα τῶν φίλων μάλα πολλούς·
I-feast birthday and I-have-invited of-the friends very many
ἐπεὶ δέ τινά φασιν αὐτῶν μαλακῶς ἔχοντα οὐχ οἷόν τε εἶναι
since but one they-say of-them sickly being not possible — to-be
συνδειπνεῖν μεθ' ἡμῶν, σὺ ἀντ' ἐκείνου ἧκε λουσάμενος, ἢν
to-dine-together with us you instead-of that-one come having-bathed if
μὴ ὅ γε κληθεὶς αὐτὸς εἴπῃ ἀφίξεσθαι, ὡς νῦν γε
not the(-one) at-least invited himself says to-be-going-to-arrive as now at-least
ἀμφίβολός ἐστιν." τοῦτο ἀκούσας ἐγὼ προσκυνήσας ἀπῄειν
doubtful he-is this having-heard I having-bowed went-off
εὐχόμενος ἅπασι θεοῖς ἠπίαλόν τινα ἢ πλευρῖτιν ἢ ποδάγραν
praying to-all gods ague some or pleurisy or gout
ἐπιπέμψαι τῷ μαλακιζομένῳ ἐκείνῳ οὗ ἔφεδρος ἐγὼ καὶ
to-send-on to-the ailing that-one of-whom reserve I and
ἀντίδειπνος καὶ διάδοχος ἐκεκλήμην· καὶ τὸ ἄχρι τοῦ λουτροῦ
substitute-diner and successor had-been-called and the until the bath
αἰῶνα μήκιστον ἐτιθέμην, συνεχὲς ἐπισκοπῶν ὁποσάπουν
age longest I-reckoned continually watching how-many-feet
τὸ στοιχεῖον εἴη καὶ πηνίκα ἤδη λοῦσθαι δέοι.
the shadow-mark should-be and when already to-bathe it-should-be-needful
κἀπειδή ποτε ὁ καιρὸς ἀφίκετο, πρὸς τάχος ἐμαυτὸν
and-when at-last the time arrived with speed myself
ἀπορρύψας ἄπειμι κοσμίως μάλα ἐσχηματισμένος,
having-washed-off I-go-off decently very arrayed

ἀναστρέψας τὸ τριβώνιον ὡς ἐπὶ τοῦ καθαρωτέρου
having-turned-round the little-cloak so-that on the cleaner-side
γένοιτο ἡ ἀναβολή·
should-be the wrap
καταλαμβάνω τε πρὸς ταῖς θύραις ἄλλους τε πολλοὺς
I-find both at the doors others both many
καὶ δὴ κἀκεῖνον φοράδην ὑπὸ τεττάρων κεκομισμένον,
and indeed also-that-one in-a-litter by four carried
ᾧ με ὑποδειπνεῖν ἔδει, τὸν νοσεῖν λεγόμενον,
for-whom me to-dine-as-substitute it-was-needful the(-one) to-be-ill said
καὶ ἐδήλου δὲ πονήρως ἔχων· ὑπέστενε γοῦν καὶ ὑπέβηττε
also he-showed and badly faring he-groaned at-least and coughed
καὶ ἐχρέμπτετο μύχιόν τι καὶ δυσπρόσοδον,
and hawked from-deep-within something and disagreeable
ὠχρὸς ὅλος ὢν καὶ διῳδηκώς, ἀμφὶ τὰ ἑξήκοντα ἔτη
pale all being and swollen about the sixty years
σχεδόν· ἐλέγετο δὲ φιλόσοφός τις εἶναι τῶν πρὸς τὰ
almost he-was-said and philosopher some to-be of-those to the
μειράκια φλυαρούντων. ὁ γοῦν πώγων μάλα τραγικὸς ἦν
lads babbling the at-least beard very tragic was
ἐς ὑπερβολὴν κουριῶν. καὶ αἰτιωμένου γε Ἀρχιβίου
to excess needing-a-barber and blaming at-least Archibius
τοῦ ἰατροῦ διότι οὕτως ἔχων ἀφίκετο, "τὰ καθήκοντα,"
the doctor because so faring he-came the duties
ἔφη, "οὐ χρὴ προδιδόναι, καὶ ταῦτα φιλόσοφον
he-said not it-is-needful to-betray and that philosopher
ἄνδρα, κἂν μυρίαι νόσοι ἐμποδὼν ἱστῶνται· ἡγήσεται
man even-if countless diseases in-the-way stand he-will-think
γὰρ Εὐκράτης ὑπερεωρᾶσθαι πρὸς ἡμῶν." "οὐ μὲν
for Eucrates to-have-been-slighted by us not indeed
οὖν," εἶπον ἐγώ, "ἀλλ' ἐπαινέσεταί σε, ἢν οἴκοι παρὰ
then said I but he-will-praise you if at-home by

σαυτῷ μᾶλλον ἀποθανεῖν ἐθέλῃς ἤπερ ἐν τῷ συμποσίῳ,
yourself rather to-die you-wish than in the drinking-party
συναναχρεμψάμενος τὴν ψυχὴν μετὰ τοῦ φλέγματος"
having-hawked-up-together the soul with the phlegm
ἐκεῖνος μὲν οὖν ὑπὸ μεγαλοφροσύνης οὐ προσεποιεῖτο
that-one indeed then from loftiness-of-mind not pretended
ἀκηκοέναι τοῦ σκώμματος· ἐφίσταται δὲ μετὰ μικρὸν ὁ
to-have-heard the jest stands-by and after little —
Εὐκράτης λελουμένος καὶ ἰδὼν τὸν Θεσμόπολιν — τοῦτο
Eucrates having-bathed and having-seen — Thesmopolis this
γὰρ ὁ φιλόσοφος ἐκαλεῖτο — "διδάσκαλε," φησίν, "εὖ μὲν
for the philosopher was-called teacher he-says well indeed
ἐποίησας αὐτὸς ἥκων παρ' ἡμᾶς, οὐ μεῖον δ' ἄν τί σοι
you-did yourself coming to us not less but — anything to-you
ἐγένετο, καὶ ἀπόντι γὰρ ἅπαντα ἐξῆς ἀπέσταλτο
would-have-come even absent for all in-order would-have-been-sent
ἄν·" καὶ ἅμα λέγων εἰσῄει χειραγωγῶν τὸν
— and at-the-same-time saying he-went-in leading-by-the-hand —
Θεσμόπολιν ἐπερειδόμενον καὶ τοῖς οἰκέταις.
Thesmopolis leaning-on also the house-slaves
11 ἐγὼ μὲν οὖν ἀπιέναι παρεσκευαζόμην, ὁ δὲ ἐπιστραφεὶς
I indeed then to-go-off was-preparing he but having-turned-round
καὶ ἐπὶ πολὺ ἐνδοιάσας, ἐπεί με πάνυ σκυθρωπὸν εἶδε,
and for long having-hesitated since me very sullen he-saw
"πάριθι," ἔφη, "καὶ σύ, ὦ Μίκυλλε, καὶ συνδείπνει μεθ'
come-in he-said also you O Micyllus and dine with
ἡμῶν· τὸν υἱὸν γὰρ ἐγὼ κελεύσω ἐν τῇ γυναικωνίτιδι μετὰ
us the son for I will-order in the women's-quarters with
τῆς μητρὸς ἑστιᾶσθαι, ὡς σὺ χώραν ἔχῃς." εἰσῄειν οὖν μάτην
the mother to-be-feasted that you room may-have I-went-in then in-vain

λύκος χανὼν παρὰ μικρόν, αἰσχυνόμενος ὅτι ἐδόκουν
wolf having-gaped by little ashamed because I-seemed
ἐξεληλακέναι τοῦ συμποσίου τὸ παιδίον τοῦ Εὐκράτους.
to-have-driven-out from-the drinking-party the child — of-Eucrates
κἀπειδὴ κατακλίνεσθαι καιρὸς ἦν, πρῶτον μὲν ἀράμενοι
and-when to-recline time it-was first indeed having-lifted-him
ἀνέθεσαν τὸν Θεσμόπολιν οὐκ ἀπραγμόνως μὰ Δία πέντε
they-set-up — Thesmopolis not without-trouble by Zeus five
οἶμαι νεανίσκοι εὐμεγέθεις, ὑπαυχένια περιβύσαντες αὐτῷ
I-think youths tall cushions having-stuffed-round him
πάντοθεν, ὡς διαμένοι ἐν τῷ σχήματι καὶ ἐπὶ πολὺ
on-all-sides that he-might-remain in the posture and for long
καρτερεῖν δύναιτο. εἶτα μηδενὸς ἀνεχομένου πλησίον
to-endure he-might-be-able then no-one enduring near
κατακεῖσθαι αὐτοῦ ἐμὲ ὑποκατακλίνουσι φέροντες, ὡς
to-recline him me they-put-below carrying so-that
ὁμοτράπεζοι εἴημεν. τοὐντεῦθεν ἐδειπνοῦμεν, ὦ Πυθαγόρα,
sharing-a-table we-might-be from-then we-dined O Pythagoras
πολύοψόν τι καὶ ποικίλον δεῖπνον ἐπὶ χρυσοῦ πολλοῦ
with-many-dishes some and varied dinner on gold much
καὶ ἀργύρου· καὶ ἐκπώματα ἦν χρυσᾶ καὶ διάκονοι ὡραῖοι
and silver and cups were golden and attendants handsome
καὶ μουσουργοὶ καὶ γελωτοποιοὶ μεταξύ, καὶ ὅλως ἡδίστη
and musicians and jesters meanwhile and altogether sweetest
τις ἦν ἡ διατριβή, πλὴν ἀλλ᾽ ἕν με ἐλύπει οὐ μετρίως,
some was the pastime except but one-thing me pained not moderately
ὁ Θεσμόπολις ἐνοχλῶν καὶ ἀρετήν τινα πρός με διεξιὼν
— Thesmopolis troubling and virtue some to me going-through
καὶ διδάσκων ὡς αἱ δύο ἀποφάσεις μίαν κατάφασιν
and teaching that the two negations one affirmation
ἀποτελοῦσι καὶ ὡς εἰ ἡμέρα ἐστί, νὺξ οὐκ ἔστιν, ἐνίοτε
make and that if day it-is night not it-is sometimes

δὲ καὶ κέρατα ἔφασκεν εἶναί μοι· καὶ τοιαῦτα πολλὰ
and also horns he-claimed to-be on-me and such many-things
οὐδὲν δεομένῳ προσφιλοσοφῶν συνῄρει καὶ ὑπετέμνετο
not-at-all to-one-needing philosophizing-at he-cut-short and curtailed
τὴν εὐφροσύνην, οὐκ ἐῶν ἀκούειν τῶν κιθαριζόντων ἢ
the merriment not allowing to-hear the lyre-players or
ᾀδόντων. τοῦτο μέν σοι, ὦ ἀλεκτρυών, τὸ δεῖπνον.
singers this indeed for-you O cock the dinner
COCK οὐχ ἥδιστον, ὦ Μίκυλλε, καὶ μάλιστα ἐπεὶ
not sweetest O Micyllus and especially since
συνεκληρώθης τῷ λήρῳ ἐκείνῳ γέροντι.
you-were-allotted-together with-the babbling that old-man
12 MICYLLUS ἄκουε δὲ ἤδη καὶ τὸ ἐνύπνιον· ᾤμην γὰρ τὸν
hear and now also the dream I-thought for —
Εὐκράτην αὐτὸν ἄπαιδα ὄντα οὐκ οἶδ' ὅπως ἀποθνήσκειν,
Eucrates himself childless being not I-know how to-die
εἶτα προσκαλέσαντά με καὶ διαθήκας θέμενον ἐν αἷς ὁ
then having-called me and will having-made in which the
κληρονόμος ἦν ἁπάντων ἐγώ, μικρὸν ἐπισχόντα ἀποθανεῖν·
heir was of-all I a-little having-waited to-die
ἐμαυτὸν δὲ παρελθόντα ἐς τὴν οὐσίαν τὸ μὲν χρυσίον καὶ
myself and having-entered into the estate the indeed gold and
τὸ ἀργύριον ἐξαντλεῖν σκάφαις τισὶ μεγάλαις ἀέναόν τε καὶ
the silver to-bail-out with-buckets some great ever-flowing both and
πολὺ ἐπιρρέον, τὰ δ' ἄλλα, τὴν ἐσθῆτα καὶ τραπέζας καὶ
much flowing-in the and other-things the clothing and tables and
ἐκπώματα καὶ διακόνους, πάντα ἐμὰ ὡς τὸ εἰκὸς εἶναι. εἶτα
cups and attendants all mine as the likely to-be then
ἐξήλαυνον ἐπὶ λευκοῦ ζεύγους, ἐξυπτιάζων, περίβλεπτος
I-drove-out behind white pair lolling-back admired
ἅπασι τοῖς ὁρῶσι καὶ ἐπίφθονος. καὶ προέθεον πολλοὶ
by-all those seeing and envied and ran-before many

καὶ παρίππευον καὶ εἵποντο πλείους. ἐγὼ δὲ τὴν ἐσθῆτα
and rode-beside and followed more I and the clothing
τὴν ἐκείνου ἔχων καὶ δακτυλίους βαρεῖς ὅσον ἑκκαίδεκα
the of-that-one having and rings heavy about sixteen
ἐξημμένος τῶν δακτύλων ἐκέλευον ἑστίασίν τινα λαμπρὰν
hung-on the fingers ordered feast some splendid
εὐτρεπισθῆναι ἐς ὑποδοχὴν τῶν φίλων· οἱ δέ, ὡς ἐν ὀνείρῳ
to-be-made-ready for reception of-the friends they and as in dream
εἰκός, ἤδη παρῆσαν καὶ τὸ δεῖπνον εἰσεκομίζετο καὶ ὁ πότος
likely already were-present and the dinner was-brought-in and the drinking
συνεκροτεῖτο. ἐν τούτῳ ὄντα με καὶ φιλοτησίας προπίνοντα
was-got-up in this being me and loving-cups pledging
ἐν χρυσαῖς φιάλαις ἑκάστῳ τῶν παρόντων, ἤδη τοῦ
in golden bowls to-each of-those present already the
πλακοῦντος ἐσκομιζομένου ἀναβοήσας ἀκαίρως συνετάραξας
cake being-brought-in having-crowed untimely you-confounded
μὲν ἡμῖν τὸ συμπόσιον, ἀνέτρεψας δὲ τὰς τραπέζας, τὸν
indeed for-us the drinking-party you-overturned and the tables the
δὲ πλοῦτον ἐκεῖνον ὑπηνέμιον φέρεσθαι παρεσκεύασας. ἆρά
and wealth that wind-borne to-be-carried-off you-caused then
σοι ἀλόγως ἀγανακτῆσαι κατὰ σοῦ δοκῶ; ὡς τριέσπερον
to-you unreasonably to-be-indignant against you do-I-seem since for-three-nights
ἂν ἡδέως ἐπεῖδον τὸν ὄνειρόν μοι γενόμενον.
— gladly I-would-have-looked-on the dream to-me happening

COCK οὕτω φιλόχρυσος εἶ καὶ φιλόπλουτος, ὦ Μίκυλλε, 13
so gold-loving are-you and wealth-loving O Micyllus
καὶ μόνον τοῦτο ἐξ ἅπαντος θαυμάζεις καὶ ἡγῇ
and only this out-of all do-you-admire and do-you-think
εὔδαιμον εἶναι, πολὺ κεκτῆσθαι χρυσίον;
happy to-be much to-possess gold

MICYLLUS οὐκ ἐγὼ μόνος, ὦ Πυθαγόρα, τοῦτο, ἀλλὰ καὶ
not I only O Pythagoras this but also
σὺ αὐτός, ὁπότε Εὔφορβος ἦσθα, χρυσὸν καὶ ἄργυρον
you yourself when Euphorbus you-were gold and silver
ἐξημμένος τῶν βοστρύχων ᾔεις πολεμήσων τοῖς
having-fastened-to the locks you-went going-to-fight against-the
Ἀχαιοῖς, καὶ ἐν τῷ πολέμῳ, ἔνθα σιδηροφορεῖν ἄμεινον
Achaeans and in the war where to-carry-iron better
ἦν, σὺ δὲ καὶ τότε ἠξίους χρυσῷ ἀναδεδεμένος τοὺς
was you but even then thought-fit with-gold having-bound-up the
πλοκάμους διακινδυνεύσειν. καί μοι δοκεῖ ὁ Ὅμηρος
locks to-be-going-to-run-the-risk and to-me seems — Homer
διὰ τοῦτο Χαρίτεσσιν ὁμοίας εἰπεῖν σου τὰς κόμας, ὅτι
because-of this to-Graces like to-say your the hair because
"χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο." μακρῷ γὰρ ἀμείνους
with-gold both and silver they-were-bound by-far for better
δηλαδὴ καὶ ἐρασμιώτεραι ἐφαίνοντο συναναπεπλεγμέναι
plainly and lovelier they-appeared interwoven
τῷ χρυσίῳ καὶ συναπολάμπουσαι μετ' αὐτοῦ. καίτοι τὰ
with-the gold and shining-together with it and-yet the
μὲν σά, ὦ χρυσοκόμη, μέτρια, εἰ Πάνθου υἱὸς ὢν ἐτίμας
indeed yours O golden-haired moderate if of-Panthus son being you-honored
τὸ χρυσίον· ὁ δὲ πάντων θεῶν πατὴρ καὶ ἀνδρῶν, ὁ
the gold the but of-all gods father and of-men the
Κρόνου καὶ Ῥέας, ὁπότε ἠράσθη τῆς Ἀργολικῆς
son-of-Cronus and Rhea when he-fell-in-love-with the Argive
ἐκείνης μείρακος, οὐκ ἔχων εἰς ὅ τι ἐρασμιώτερον
that girl not having into what ever more-lovely
αὐτὸν μεταβάλοι οὐδὲ ὅπως ἂν διαφθείρειε τοῦ Ἀκρισίου
himself he-might-change nor how — he-might-corrupt — of-Acrisius
τὴν φρουράν — ἀκούεις δήπου ὡς χρυσίον ἐγένετο καὶ
the guard you-hear surely that gold he-became and

ῥυεὶς διὰ τοῦ τέγους συνῆν τῇ ἀγαπωμένῃ. ὥστε
having-flowed through the roof was-with the beloved so-that
τί ἄν σοι τὸ ἐπὶ τούτῳ ἔτι λέγοιμι, ὅσας μὲν
what — to-you the after this further might-I-say how-many indeed
χρείας παρέχεται ὁ χρυσός, ὡς δὲ οἷς ἂν παρῇ,
uses supplies the gold how and those-to-whom — it-is-present
καλούς τε αὐτοὺς καὶ σοφοὺς καὶ ἰσχυροὺς ἀπεργάζεται
fine both them and wise and strong it-makes
τιμὴν καὶ δόξαν προσάπτων, καὶ ἐξ ἀφανῶν καὶ ἀδόξων
honor and glory attaching and from obscure and inglorious
ἐνίοτε περιβλέπτους καὶ ἀοιδίμους ἐν βραχεῖ τίθησι;
sometimes admired and celebrated in short-time it-makes

IV · SIMON AND THE LIVES OF THE COCK

Micyllus recalls his neighbor Simon, a fellow cobbler, who dined on his pea soup at the Cronia and stole his bowl, and has since inherited a fortune, calls himself Simonides, and now ignores him. The cock laughs: the rich live worse than Micyllus. Asked his lives, he says Micyllus was once an Indian gold-digging ant, and he himself was Euphorbus at Troy, killed by Menelaus, and saw that Helen was not as lovely as men think. As Pythagoras he studied in Egypt, made the Greeks of Italy hold him a god, and kept his rules' reasons secret to be wondered at, while his silent followers worshiped his very footprints.

MICYLLUS τὸν γείτονα γοῦν μοι τὸν ὁμότεχνον οἶσθα τὸν 14
the neighbor at-least my the fellow-craftsman you-know —
Σίμωνα, οὐ πρὸ πολλοῦ δειπνήσαντα παρ' ἐμοί, ὅτε
Simon not before long having-dined at my-house when
τὸ ἔτνος ἥψουν τοῖς Κρονίοις δύο τόμους τοῦ ἀλλᾶντος
the pea-soup I-boiled at-the Cronia two slices of-the sausage
ἐμβαλών.
having-thrown-in

COCK οἶδα· τὸν σιμόν, τὸν βραχύν, ὃς τὸ κεραμεοῦν τρύβλιον
I-know the snub-nosed the short who the earthen bowl
ὑφελόμενος ᾤχετο ὑπὸ μάλης ἔχων μετὰ τὸ δεῖπνον,
having-filched went-off under armpit having-it after the dinner
ὃ μόνον ἡμῖν ὑπῆρχεν· εἶδον γὰρ αὐτός, ὦ Μίκυλλε.
which only to-us belonged I-saw for myself O Micyllus
MICYLLUS οὐκοῦν ἐκεῖνος αὐτὸ κλέψας εἶτα ἀπωμόσατο
then that-one it having-stolen then swore-it-off
θεοὺς τοσούτους; ἀλλὰ τί οὐκ ἐβόας καὶ ἐμήνυες τότε,
gods so-many but why not did-you-shout and inform then
ὦ ἀλεκτρυών, ληϊζομένους ἡμᾶς ὁρῶν;
O cock being-plundered us seeing
COCK ἐκόκκυζον, ὃ μόνον μοι τότε δυνατὸν ἦν. τί δ' οὖν
I-crowed what only to-me then possible was what but then
ὁ Σίμων; ἐῴκεις γάρ τι περὶ αὐτοῦ ἐρεῖν.
— Simon you-looked-like for something about him to-be-going-to-say
MICYLLUS ἀνεψιὸς ἦν αὐτῷ πλούσιος ἐς ὑπερβολήν, Δριμύλος
cousin was to-him rich to excess Drimylus
τοὔνομα. οὗτος ζῶν μὲν οὐδὲ ὀβολὸν ἔδωκε τῷ Σίμωνι —
by-name this-one living indeed not-even obol gave — to-Simon
πῶς γάρ, ὃς οὐδὲ αὐτὸς ἥπτετο τῶν χρημάτων; ἐπεὶ
how for who not-even himself touched the money when
δὲ ἀπέθανε πρώην, ἅπαντα ἐκεῖνα κατὰ τοὺς νόμους
but he-died lately all those according-to the laws
Σίμωνός ἐστι, καὶ νῦν ἐκεῖνος ὁ τὰ ῥάκια τὰ πιναρά,
of-Simon are and now that-one the(-one) the rags the dirty
ὁ τὸ τρύβλιον περιλείχων, ἄσμενος ἐξελαύνει ἁλουργῇ
the(-one) the bowl licking-round gladly drives-out sea-purple
καὶ ὑσγινοβαφῇ ἀμπεχόμενος, οἰκέτας καὶ ζεύγη καὶ χρυσᾶ
and scarlet-dyed-things wearing house-slaves and pairs and golden
ἐκπώματα καὶ ἐλεφαντόποδας τραπέζας ἔχων, ὑφ' ἁπάντων
cups and ivory-footed tables having by all

προσκυνούμενος, οὐδὲ προσβλέπων ἔτι ἡμᾶς· ἔναγχος
being-bowed-to not-even looking-at any-longer us recently
γοῦν ἐγὼ μὲν ἰδὼν προσιόντα, "χαῖρε," ἔφην, "ὦ
at-least I indeed having-seen-him approaching hail I-said O
Σίμων," ὁ δὲ ἀγανακτήσας, "εἶπατε," ἔφη, "τῷ πτωχῷ
Simon he but having-been-indignant tell he-said to-the beggar
τούτῳ μὴ κατασμικρύνειν μου τοὔνομα· οὐ γὰρ Σίμων, ἀλλὰ
this not to-diminish my the-name not for Simon but
Σιμωνίδης ὀνομάζομαι." τὸ δὲ μέγιστον, ἤδη καὶ ἐρῶσιν
Simonides I-am-named the and greatest already also love
αὐτοῦ αἱ γυναῖκες, ὁ δὲ θρύπτεται πρὸς αὐτὰς καὶ ὑπερορᾷ
him the women he and gives-himself-airs toward them and disdains
καὶ τὰς μὲν προσίεται καὶ ἵλεώς ἐστιν, αἱ δὲ
and the(-ones) indeed he-admits and gracious is the(-others) and
ἀπειλοῦσιν ἀναρτήσειν αὑτὰς ἀμελούμεναι. ὁρᾷς ὅσων
threaten to-be-going-to-hang themselves neglected you-see of-how-many
ἀγαθῶν ὁ χρυσὸς αἴτιος, εἴ γε καὶ μεταποιεῖ τοὺς
goods the gold cause if at-least also it-remakes the
ἀμορφοτέρους καὶ ἐρασμίους ἀπεργάζεται ὥσπερ ὁ ποιητικὸς
uglier and lovable makes as the poetic
ἐκεῖνος κεστός. ἀκούεις δὲ καὶ τῶν ποιητῶν λεγόντων·
that girdle you-hear and also the poets saying

ὦ χρυσέ, δεξίωμα κάλλιστον
O gold welcome fairest
καὶ χρυσὸς γάρ ἐστιν ὃς βροτῶν ἔχει κράτη.
and gold for it-is which of-mortals holds powers

ἀλλὰ τί μεταξὺ ἐγέλασας, ὦ ἀλεκτρυών;
but why meanwhile did-you-laugh O cock

15 COCK ὅτι ὑπ᾽ ἀγνοίας, ὦ Μίκυλλε, καὶ σὺ τὰ ὅμοια τοῖς
because from ignorance O Micyllus also you the like-things as-the
πολλοῖς ἐξηπάτησαι περὶ τῶν πλουσίων· οἱ δ᾽ εὖ ἴσθι
many have-been-deceived about the rich they and well know
πολὺ ὑμῶν ἀθλιώτερον τὸν βίον βιοῦσι· λέγω δέ σοι καὶ
much than-you more-wretched the life live I-say and to-you both
πένης καὶ πλούσιος πολλάκις γενόμενος καὶ ἅπαντος βίου
poor and rich often having-become and of-all life
πεπειραμένος· μετὰ μικρὸν δὲ καὶ αὐτὸς εἴσῃ ἕκαστα.
having-had-experience after little and also yourself will-know each-thing
MICYLLUS νὴ Δία, καιρὸς γοῦν ἤδη καὶ σὲ εἰπεῖν ὅπως
by Zeus time at-least now also you to-tell how
ἠλλάγης καὶ ἃ σύνοισθα τῷ βίῳ ἑκάστῳ.
you-were-changed and what you-are-privy-to in-the life each
COCK ἄκουε τοσοῦτόν γε προειδώς, μηδένα με σοῦ
hear so-much at-least knowing-beforehand no-one me than-you
εὐδαιμονέστερον βιοῦντα ἑωρακέναι.
happier living to-have-seen
MICYLLUS ἐμοῦ, ὦ ἀλεκτρυών; οὕτω σοὶ γένοιτο· προάγῃ
than-me O cock so for-you may-it-be you-lead-on
γάρ με λοιδορεῖσθαί σοι. ἀλλὰ εἰπὲ ἀπὸ Εὐφόρβου
for me to-revile you but tell from Euphorbus
ἀρξάμενος ὅπως ἐς Πυθαγόραν μετεβλήθης, εἶτα ἑξῆς
having-begun how into Pythagoras you-were-changed then in-order
ἄχρι τοῦ ἀλεκτρυόνος· εἰκὸς γάρ σε ποικίλα καὶ ἰδεῖν
until the cock likely for you varied-things both to-have-seen
καὶ παθεῖν ἐν πολυειδέσι τοῖς βίοις.
and to-have-suffered in manifold the lives
16 COCK ὡς μὲν ἐξ Ἀπόλλωνος τὸ πρῶτον ἡ ψυχή μοι
how indeed from Apollo the first the soul for-me
καταπταμένη ἐς τὴν γῆν ἐνέδυ ἐς ἀνθρώπου σῶμα ἥντινα
having-flown-down to the earth entered into of-man body what

τὴν καταδίκην ἐκτελοῦσα, μακρὸν ἂν εἴη λέγειν, ἄλλως
the sentence fulfilling long — would-be to-tell besides
τε οὐδὲ ὅσιον οὔτε ἐμοὶ εἰπεῖν οὔτε σοὶ ἀκούειν τὰ
— not-even holy either for-me to-tell or for-you to-hear the
τοιαῦτα. ἐπεὶ δὲ Εὔφορβος ἐγενόμην —
such-things when but Euphorbus I-became
MICYLLUS ἐγὼ δὲ πρό γε τούτου, ὦ θαυμάσιε, τίς ἦν;
I but before at-least this O wonderful-one who was-I
τοῦτό μοι πρότερον εἰπέ, εἰ κἀγώ ποτε ἠλλάγην ὥσπερ
this to-me first tell if I-too ever was-changed like
σύ.
you
COCK καὶ μάλα.
and very
MICYLLUS τίς οὖν ἦν, εἴ τι ἔχεις εἰπεῖν; ἐθέλω γὰρ
who then was-I if anything you-can to-tell I-wish for
τοῦτο εἰδέναι.
this to-know
COCK σύ; μύρμηξ Ἰνδικὸς τῶν τὸ χρυσίον ἀνορυττόντων.
you ant Indian of-those the gold digging-up
MICYLLUS εἶτα ὤκνουν ὁ κακοδαίμων κἂν ὀλίγα
then did-I-hesitate the unlucky-one at-least few-things
τῶν ψηγμάτων ἥκειν ἐς τόνδε τὸν βίον ἐξ ἐκείνου
of-the gold-dust to-come into this the life from that
ἐπισιτισάμενος; ἀλλὰ καὶ τί μετὰ τοῦτο ἔσομαι, εἰπέ·
having-provisioned-myself but also what after this will-I-be tell
εἰκὸς γὰρ εἰδέναι σε. εἰ γάρ τι ἀγαθὸν εἴη, ἀπάγξομαι
likely for to-know you if for anything good should-be I-will-hang-myself
ἤδη ἀναστὰς ἀπὸ τοῦ παττάλου ἐφ᾽ οὗ σὺ ἕστηκας.
at-once having-stood-up from the peg on which you stand

17 COCK οὐκ ἂν μάθοις τοῦτο οὐδεμιᾷ μηχανῇ. πλὴν ἀλλὰ
not — you-would-learn this by-any means except but
ἐπείπερ Εὔφορβος ἐγενόμην — ἐπάνειμι γὰρ ἐπ᾽ ἐκεῖνα —
since Euphorbus I-became I-go-back for to those-things
ἐμαχόμην ἐν Ἰλίῳ καὶ ἀποθανὼν ὑπὸ Μενελάου χρόνῳ
I-fought in Ilium and having-died by Menelaus in-time
ὕστερον ἐς Πυθαγόραν ἦκον. τέως δὲ περιέμενον ἄοικος
later into Pythagoras I-came meanwhile but I-waited homeless
ἑστώς, ἄχρι δὴ ὁ Μνήσαρχος ἐξεργάσηταί μοι τὸν οἶκον.
standing until indeed — Mnesarchus should-build for-me the house
MICYLLUS ἄσιτος ὤν, ὦ τάν, καὶ ἄποτος;
foodless being O my-good-sir and drinkless
COCK καὶ μάλα· οὐδὲ γὰρ ἔδει τούτων ἢ μόνῳ τῷ
and very not for there-was-need of-these than only for-the
σώματι.
body
MICYLLUS οὐκοῦν τὰ ἐν Ἰλίῳ μοι πρότερον εἰπέ. τοιαῦτα
then the-things in Ilium to-me first tell such
ἦν οἷά φησιν Ὅμηρος γενέσθαι αὐτά;
were-they as says Homer to-have-happened them
COCK πόθεν ἐκεῖνος ἠπίστατο, ὦ Μίκυλλε, ὃς γινομένων
from-where that-one knew O Micyllus who happening
ἐκείνων κάμηλος ἐν Βάκτροις ἦν; ἐγὼ δὲ τοσοῦτόν σοί
those-things camel in Bactra was I but so-much to-you
φημι, ὑπερφυὲς μηδὲν γενέσθαι τότε, μήτε τὸν Αἴαντα
I-say extraordinary nothing to-have-happened then neither — Ajax
οὕτω μέγαν μήτε τὴν Ἑλένην αὐτὴν οὕτω καλὴν ὡς
so great nor — Helen herself so beautiful as
οἴονται. εἶδον γὰρ λευκὴν μέν τινα καὶ ἐπιμήκη τὸν
they-think I-saw for white indeed someone and long in-the
τράχηλον, ὡς εἰκάζειν κύκνου θυγατέρα εἶναι, τἆλλα δὲ
neck so-as to-guess of-swan daughter to-be the-rest and

πάνυ πρεσβῦτιν, ἡλικιῶτιν σχεδὸν τῆς Ἑκάβης, ἥν γε
very old-woman of-the-same-age almost — as-Hecuba whom at-least
Θησεὺς πρῶτον ἁρπάσας ἐν Ἀφίδναις εἶχε κατὰ
Theseus first having-carried-off in Aphidna held in-the-time-of
τὸν Ἡρακλέα γενόμενος, ὁ δὲ Ἡρακλῆς πρότερον εἶλε
— Heracles having-lived — and Heracles earlier took
Τροίαν κατὰ τοὺς πατέρας ἡμῶν τοὺς τότε μάλιστα.
Troy in-the-time-of the fathers our those then about
διηγεῖτο γάρ μοι ὁ Πάνθους ταῦτα, κομιδῇ μειράκιον
related for to-me — Panthus these-things very lad
ὢν ἑωρακέναι λέγων τὸν Ἡρακλέα.
being to-have-seen saying — Heracles

MICYLLUS τί δέ; ὁ Ἀχιλλεὺς τοιοῦτος ἦν, ἄριστος τὰ
what but — Achilles such was best in-the
πάντα, ἢ μῦθος ἄλλως καὶ ταῦτα;
all-things or a-tale idly also these

COCK ἐκείνῳ μὲν οὐδὲ συνηνέχθην, ὦ Μίκυλλε, οὐδ'
with-that-one indeed not-even was-I-matched O Micyllus nor
ἂν ἔχοιμί σοι οὕτως ἀκριβῶς τὰ παρὰ τοῖς Ἀχαιοῖς
— could-I to-you so exactly the-things among the Achaeans
λέγειν· πόθεν γάρ, πολέμιος ὤν; τὸν μέντοι ἑταῖρον
tell from-where for enemy being the however comrade
αὐτοῦ τὸν Πάτροκλον οὐ χαλεπῶς ἀπέκτεινα διελάσας
his — Patroclus not hardly I-killed having-driven-through
τῷ δορατίῳ.
with-the spear

MICYLLUS εἶτά σε ὁ Μενέλαος μακρῷ εὐχερέστερον. ἀλλὰ
then you — Menelaus by-far more-easily but
ταῦτα μὲν ἱκανῶς, τὰ Πυθαγόρου δὲ ἤδη λέγε.
these-things indeed enough the-things of-Pythagoras and now tell

18 COCK τὸ μὲν ὅλον, ὦ Μίκυλλε, σοφιστὴς ἄνθρωπος ἦν·
the indeed whole O Micyllus sophist man he-was
χρὴ γάρ, οἶμαι, τἀληθῆ λέγειν· ἄλλως δὲ οὐκ ἀπαίδευτος
it-is-needful for I-think the-truth to-tell otherwise but not uneducated
οὐδὲ ἀμελέτητος τῶν καλλίστων μαθημάτων· ἀπεδήμησα δὲ
nor unpracticed in-the finest studies I-went-abroad and
καὶ εἰς Αἴγυπτον, ὡς συγγενοίμην τοῖς προφήταις ἐπὶ σοφίᾳ,
also into Egypt that I-might-be-with the prophets for wisdom
καὶ ἐς τὰ ἄδυτα κατελθὼν ἐξέμαθον τὰς βίβλους τὰς
and into the sanctuaries having-gone-down I-learned-thoroughly the books the
Ὥρου καὶ Ἴσιδος, καὶ αὖθις εἰς Ἰταλίαν ἐκπλεύσας οὕτω
of-Horus and Isis and again into Italy having-sailed so
διέθηκα τοὺς κατ᾽ ἐκεῖνα Ἕλληνας, ὥστε θεὸν ἡγόν με.
I-disposed the in those-parts Greeks so-that god they-held me
MICYLLUS ἤκουσα ταῦτα καὶ ὡς δόξειας ἀναβεβιωκέναι
I-heard these-things and how you-seemed to-have-come-to-life-again
ἀποθανὼν καὶ ὡς χρυσοῦν τὸν μηρὸν ἐπιδείξαιό ποτε
having-died and how golden the thigh you-displayed once
αὐτοῖς. ἐκεῖνο δέ μοι εἰπέ, τί σοι ἐπῆλθε νόμον
to-them that but to-me tell what to-you came to-make
ποιήσασθαι μήτε κρεῶν μήτε κυάμων ἐσθίειν;
law neither meats nor beans to-eat
COCK μὴ ἀνάκρινε ταῦτα, ὦ Μίκυλλε.
do-not question these-things O Micyllus
MICYLLUS διὰ τί, ὦ ἀλεκτρυών;
for what O cock
COCK ὅτι αἰσχύνομαι λέγειν πρὸς σὲ τὴν ἀλήθειαν περὶ
because I-am-ashamed to-tell to you the truth about
αὐτῶν.
them

MICYLLUS καὶ μὴν οὐδὲν ὀκνεῖν χρὴ λέγειν πρὸς ἄνδρα
and truly not-at-all to-hesitate it-is-needful to-speak to man
σύνοικον καὶ φίλον· δεσπότην γὰρ οὐκ ἂν ἔτι εἴποιμι.
housemate and friend master for not — any-longer would-I-say
COCK οὐδὲν ὑγιὲς οὐδὲ σοφὸν ἦν, ἀλλ᾽ ἑώρων ὅτι εἰ μὲν
nothing sound nor wise was but I-saw that if indeed
τὰ συνήθη καὶ ταὐτὰ τοῖς πολλοῖς νομίζοιμι, ἥκιστα
the customary-things and the-same as-the many I-should-adopt least
ἐπισπάσομαι τοὺς ἀνθρώπους ἐς τὸ θαῦμα, ὅσῳ δ᾽ ἂν
I-will-draw the men to the wonder by-as-much and —
ξενίζοιμι, τοσούτῳ σεμνότερος ᾠμην αὐτοῖς ἔσεσθαι.
I-should-astonish by-so-much more-revered I-thought to-them to-be-going-to-be
διὰ τοῦτο καινοποιεῖν εἱλόμην ἀπόρρητον ποιησάμενος
because-of this to-innovate I-chose secret having-made
τὴν αἰτίαν, ὡς εἰκάζοντες ἄλλος ἄλλως ἅπαντες
the cause so-that guessing one another-way all
ἐκπλήττωνται καθάπερ ἐπὶ τοῖς ἀσαφέσι τῶν χρησμῶν.
might-be-amazed as at the obscure-ones of-the oracles
ὁρᾷς; καταγελᾷς μου καὶ σὺ ἐν τῷ μέρει.
you-see you-laugh-at me also you in the turn
MICYLLUS οὐ τοσοῦτον ὅσον Κροτωνιατῶν καὶ Μεταποντίνων
not so-much as-much-as of-Crotoniates and of-Metapontines
καὶ Ταραντίνων καὶ τῶν ἄλλων ἀφώνων σοι ἑπομένων
and of-Tarentines and of-the other voiceless you following
καὶ προσκυνούντων τὰ ἴχνη ἃ σὺ πατῶν ἀπολιμπάνοις.
and worshiping the footprints which you treading might-leave-behind

After Pythagoras the cock was Aspasia of Miletus, beloved of Pericles, and after her Crates the Cynic. Then he lived as a king, a poor man, and a satrap, and later as a horse, a jackdaw, and a frog, and most often as a cock, the life he liked best. Asked to set the lives of rich and poor side by side, he shows the poor man free of war, taxes, thieves, and the diseases of rich dinners, and how fortune humbles the great: Croesus plucked bare and mounting the pyre, Dionysius driven from his tyranny and teaching children their letters at Corinth.

19 MICYLLUS ἀποδυσάμενος δὲ τὸν Πυθαγόραν τίνα μετημφιέσω
having-stripped-off and — Pythagoras whom did-you-put-on
μετ᾽ αὐτόν;
after him
COCK Ἀσπασίαν τὴν ἐκ Μιλήτου ἑταίραν·
Aspasia the from Miletus courtesan
MICYLLUS φεῦ τοῦ λόγου, καὶ γυνὴ γὰρ σὺν τοῖς ἄλλοις
alas for-the story also woman for among the others
ὁ Πυθαγόρας ἐγένετο, καὶ ἦν ποτε χρόνος ὅτε καὶ
— Pythagoras became and was once time when also
σὺ ᾠοτόκεις, ὦ ἀλεκτρυόνων γενναιότατε, καὶ συνῆσθα
you laid-eggs O of-cocks noblest and lived-with
Περικλεῖ Ἀσπασία οὖσα καὶ ἐκύεις ἀπ᾽ αὐτοῦ καὶ ἔρια
Pericles Aspasia being and conceived by him and wool
ἔξαινες καὶ κρόκην κατῆγες καὶ ἐγυναικίζου ἐς τὸ ἑταιρικόν;
carded and woof spun and played-the-woman in the courtesan-way
COCK πάντα ταῦτα ἐποίουν οὐ μόνος, ἀλλὰ καὶ Τειρεσίας
all these-things I-did not alone but also Teiresias
πρὸ ἐμοῦ καὶ ὁ Ἐλάτου παῖς ὁ Καινεύς, ὥστε ὁπόσα ἂν
before me and the of-Elatus son — Caeneus so-that as-many-as —
ἀποσκώψῃς εἰς ἐμέ, καὶ εἰς ἐκείνους ἀποσκώψας ἔσῃ.
you-jeer at me also at those having-jeered you-will-be

MICYLLUS τί οὖν; πότερος ἡδίων ὁ βίος σοι ἦν, ὅτε
what then which sweeter the life for-you was when
ἀνὴρ ἦσθα ἢ ὅτε σε ὁ Περικλῆς ὤπυιεν;
man you-were or when you — Pericles wedded
COCK ὁρᾷς οἷον τοῦτο ἠρώτησας, οὐδὲ τῷ Τειρεσίᾳ
you-see what-sort this you-asked not-even — for-Teiresias
συνενεγκοῦσαν τὴν ἀπόκρισιν;
having-turned-out-well the answer
MICYLLUS ἀλλὰ κἂν σὺ μὴ εἴπῃς, ἱκανῶς ὁ Εὐριπίδης
but even-if you not tell sufficiently — Euripides
διέκρινε τὸ τοιοῦτον, εἰπὼν ὡς τρὶς ἂν ἐθέλοι παρ᾽
decided the such-thing having-said that thrice — he-would-wish beside
ἀσπίδα στῆναι ἢ ἅπαξ τεκεῖν.
shield to-stand than once to-give-birth
COCK καὶ μὴν ἀναμνήσω σε, ὦ Μίκυλλε, οὐκ εἰς μακρὰν
and truly I-will-remind you O Micyllus not after long
ὠδίνουσαν· ἔσῃ γὰρ γυνὴ καὶ σὺ ἐν πολλῇ τῇ περιόδῳ
being-in-labor you-will-be for woman also you in long the cycle
πολλάκις.
often
MICYLLUS οὐκ ἀπάγξῃ, ὦ ἀλεκτρυών, ἅπαντας οἰόμενος
not will-you-hang-yourself O cock all thinking
Μιλησίους ἢ Σαμίους εἶναι; σὲ γοῦν φασι καὶ Πυθαγόραν
Milesians or Samians to-be you at-least they-say even Pythagoras
ὄντα τὴν ὥραν λαμπρὸν πολλάκις Ἀσπασίαν γενέσθαι
being in-the bloom splendid often Aspasia to-have-become
τῷ τυράννῳ.
to-the tyrant
— τίς δὲ δὴ μετὰ τὴν Ἀσπασίαν ἀνὴρ ἢ γυνὴ αὖθις 20
who and indeed after — Aspasia man or woman again
ἀνεφάνης;
did-you-appear

COCK ὁ κυνικὸς Κράτης.
the Cynic Crates

MICYLLUS ὦ Διοσκόρω τῆς ἀνομοιότητος, ἐξ ἑταίρας
O Dioscuri for-the unlikeness from courtesan
φιλόσοφος.
philosopher

COCK εἶτα βασιλεύς, εἶτα πένης, καὶ μετ' ὀλίγον σατράπης,
then king then poor-man and after little satrap
εἶτα ἵππος καὶ κολοιὸς καὶ βάτραχος καὶ ἄλλα μυρία·
then horse and jackdaw and frog and other countless
μακρὸν ἂν γένοιτο καταριθμήσασθαι ἕκαστα· τὰ τελευταῖα
long — would-be to-count each the last
δὲ ἀλεκτρυὼν πολλάκις, ἥσθην γὰρ τῷ τοιούτῳ βίῳ. καὶ
and cock often I-was-pleased for with-the such life and
παρὰ πολλοῖς ἄλλοις δουλεύσας καὶ πένησι καὶ πλουσίοις,
with many others having-served-as-slave both poor and rich
τὰ τελευταῖα καὶ σοὶ νῦν σύνειμι καταγελῶν ὁσημέραι
at-the last also with-you now I-live laughing-at-you daily
ποτνιωμένου καὶ οἰμώζοντος ἐπὶ τῇ πενίᾳ καὶ τοὺς πλουσίους
bewailing and lamenting over the poverty and the rich
θαυμάζοντος ὑπ' ἀγνοίας τῶν ἐκείνοις προσόντων κακῶν. εἰ
admiring from ignorance of-the to-them belonging evils if
γοῦν ᾔδεις τὰς φροντίδας ἃς ἔχουσιν, ἐγέλας ἂν ἐπὶ
at-least you-knew the cares which they-have you-would-laugh — at
σαυτῷ πρῶτον οἰηθέντι ὑπερευδαίμονα εἶναι τὸν πλοῦτον.
yourself first having-thought over-happy to-be the wealth

MICYLLUS οὐκοῦν, ὦ Πυθαγόρα — καίτοι τί μάλιστα
then O Pythagoras and-yet what most
χαίρεις καλούμενος, ὡς μὴ ἐπιταράττοιμι τὸν λόγον
do-you-rejoice being-called so-that not I-may-confuse the talk
ἄλλοτε ἄλλον καλῶν;
at-one-time another calling

COCK διοίσει μὲν οὐδὲν ἥν τε Εὔφορβον ἢ Πυθαγόραν,
will-make-difference indeed nothing whether — Euphorbus or Pythagoras
ἥν τε Ἀσπασίαν καλῇς ἢ Κράτητα· πάντα γὰρ ἐγὼ ταῦτά
or — Aspasia you-call or Crates all for I these
εἰμι. πλὴν τὸ νῦν ὁρώμενον τοῦτο ἀλεκτρυόνα ὀνομάζων
am except the now seen this cock naming
ἄμεινον ἂν ποιοῖς, ὡς μὴ ἀτιμάζοις εὐτελὲς εἶναι
better — you-would-do so-that not you-may-dishonor cheap to-be
δοκοῦν τὸ ὄρνεον, καὶ ταῦτα τοσαύτας ἐν αὑτῷ ψυχὰς ἔχον.
seeming the bird and that so-many in itself souls having
MICYLLUS οὐκοῦν, ὦ ἀλεκτρυών, ἐπειδὴ ἁπάντων σχεδὸν ἤδη 21
then O cock since of-all almost already
τῶν βίων ἐπειράθης καὶ πάντα οἶσθα, λέγοις ἂν ἤδη
the lives you-have-tried and all-things you-know you-may-tell — now
σαφῶς ἰδίᾳ μὲν τὰ τῶν πλουσίων ὅπως βιοῦσιν,
clearly separately indeed the-things of-the rich how they-live
ἰδίᾳ δὲ τὰ πτωχικά, ὡς μάθω εἰ ἀληθῆ ταῦτα
separately and the beggarly that I-may-learn if true these-things
φὴς εὐδαιμονέστερον ἀποφαίνων με τῶν πλουσίων.
you-say happier declaring me than-the rich
COCK ἰδοὺ δὴ οὕτως ἐπίσκεψαι, ὦ Μίκυλλε· σοὶ
look indeed thus consider O Micyllus for-you
μὲν οὔτε πολέμου πολὺς λόγος, ἢν λέγηται ὡς οἱ
indeed neither of-war much account if it-is-said that the
πολέμιοι προσελαύνουσιν, οὐδὲ φροντίζεις μὴ τὸν ἀγρὸν
enemy are-marching-on nor do-you-worry lest the field
τέμωσιν ἐμβαλόντες ἢ τὸν παράδεισον συμπατήσωσιν ἢ
they-ravage having-invaded or the garden trample or
τὰς ἀμπέλους δῃώσωσιν, ἀλλὰ τῆς σάλπιγγος ἀκούων
the vines lay-waste but the trumpet hearing
μόνον, εἴπερ ἄρα, περιβλέπεις τὸ κατὰ σεαυτόν, οἳ
only if-indeed then you-look-around the in-regard-to yourself where

τραπόμενον χρὴ σωθῆναι καὶ τὸν κίνδυνον διαφυγεῖν·
having-turned it-is-needful to-be-saved and the danger to-escape
οἱ δ' εὐλαβοῦνται μὲν καὶ ἀμφ' αὑτοῖς, ἀνιῶνται δὲ
they but are-cautious indeed also about themselves are-pained and
ὁρῶντες ἀπὸ τῶν τειχῶν ἀγόμενα καὶ φερόμενα ὅσα
seeing from the walls driven and carried-off as-many-as
εἶχον ἐν τοῖς ἀγροῖς. καὶ ἤν τε εἰσφέρειν δέῃ, μόνοι
they-had in the fields and if both to-pay-tax it-is-needful alone
καλοῦνται, ἤν τε ἐπεξιέναι, προκινδυνεύουσι στρατηγοῦντες
they-are-called if both to-march-out they-run-the-first-risk being-generals
ἢ ἱππαρχοῦντες· σὺ δὲ οἰσυΐνην ἀσπίδα ἔχων, εὐσταλὴς
or being-cavalry-commanders you but wicker shield having trim
καὶ κοῦφος εἰς σωτηρίαν, ἕτοιμος ἑστιᾶσθαι τὰ ἐπινίκια,
and light for safety ready to-be-feasted the victory-feast
ἐπειδὰν θύῃ ὁ στρατηγὸς νενικηκώς.
when sacrifices the general having-won
22 ἐν εἰρήνῃ τε αὖ σὺ μὲν τοῦ δήμου ὢν ἀναβὰς εἰς
in peace both again you indeed of-the people being having-gone-up into
ἐκκλησίαν τυραννεῖς τῶν πλουσίων, οἱ δὲ φρίττουσι καὶ
assembly lord-it-over the rich they and shudder and
ὑποπτήσσουσι καὶ διανομαῖς ἱλάσκονταί σε. λουτρὰ μὲν
cower and with-distributions propitiate you baths indeed
γὰρ ὡς ἔχοις καὶ θεάματα καὶ τἆλλα διαρκῆ ἅπαντα,
for that you-may-have and shows and the-rest sufficient all
ἐκεῖνοι πονοῦσι, σὺ δὲ ἐξεταστὴς καὶ δοκιμαστὴς πικρὸς
those toil you and examiner and scrutineer harsh
ὥσπερ δεσπότης, οὐδὲ λόγου μεταδιδοὺς ἐνίοτε, κἄν
as master not-even word sharing sometimes and-if
σοι δοκῇ κατεχαλάζησας αὐτῶν ἀφθόνους τοὺς λίθους ἢ
to-you it-seems you-hail-on them unstinted the stones or
τὰς οὐσίας αὐτῶν ἐδήμευσας· οὔτε δὲ συκοφάντην δέδιας
the estates their you-confiscate neither and informer you-fear

αὐτὸς οὔτε λῃστὴν μὴ ὑφέληται τὸ χρυσίον ὑπερβὰς
yourself nor robber lest he-filch the gold having-climbed-over
τὸ θριγκίον ἢ διορύξας τὸν τοῖχον, οὔτε πράγματα
the coping or having-dug-through the wall nor troubles
ἔχεις λογιζόμενος ἢ ἀπαιτῶν ἢ τοῖς καταράτοις
you-have reckoning or demanding-back or with-the accursed
οἰκονόμοις διαπυκτεύων καὶ πρὸς τοσαύτας φροντίδας
stewards fighting-it-out and to so-many cares
μεριζόμενος, ἀλλὰ κρηπῖδα συντελέσας ἑπτὰ ὀβολοὺς τὸν
being-divided but shoe having-finished seven obols the
μισθὸν ἔχων, ἀπαναστὰς περὶ δείλην ὀψίαν λουσάμενος, ἢν
wage having having-got-up about evening late having-bathed if
δοκῇ, σαπέρδην τινὰ ἢ μαινίδας ἢ κρομμύων κεφαλίδας
it-seems salt-fish some or sprats or of-onions heads
ὀλίγας πριάμενος εὐφραίνεις σεαυτὸν ᾄδων τὰ πολλὰ καὶ
few having-bought you-cheer yourself singing the most-part and
τῇ βελτίστῃ Πενίᾳ προσφιλοσοφῶν.
with-the best Poverty philosophizing
ὥστε διὰ ταῦτα ὑγιαίνεις τε καὶ ἔρρωσαι τὸ σῶμα καὶ 23
so-that because-of these-things you-are-healthy both and strong in-the body and
διακαρτερεῖς πρὸς τὸ κρύος· οἱ πόνοι γάρ σε παραθήγοντες
hold-out against the cold the toils for you whetting
οὐκ εὐκαταφρόνητον ἀνταγωνιστὴν ἀποφαίνουσι πρὸς
not easily-despised antagonist make against
τὰ δοκοῦντα τοῖς ἄλλοις ἄμαχα εἶναι. ἀμέλει οὐδέν
the-things seeming to-the others invincible to-be of-course nothing
σοι τῶν χαλεπῶν τούτων νοσημάτων πρόσεισιν, ἀλλ᾽ ἤν
to-you of-the hard these diseases comes-near but if
ποτε κοῦφος πυρετὸς ἐπιλάβηται, πρὸς ὀλίγον ὑπηρετήσας
ever light fever takes-hold for little having-served
αὐτῷ ἀνεπήδησας εὐθὺς ἀποσεισάμενος τὴν ἄσην, ὁ δὲ
it you-leaped-up at-once having-shaken-off the nausea it but

φεύγει αὐτίκα φοβηθείς, ψυχροῦ σε ὁρῶν ἐμφορούμενον
flees immediately having-feared cold-water you seeing gulping
καὶ μακρὰ οἰμώζειν λέγοντα ταῖς ἰατρικαῖς περιόδοις·
and long to-howl telling to-the medical courses
οἱ δὲ ὑπ᾽ ἀκρασίας ἄθλιοι τί τῶν κακῶν οὐκ ἔχουσι,
they but from intemperance wretched what of-the evils not have
ποδάγρας καὶ φθόας καὶ περιπλευμονίας καὶ ὑδέρους;
gouts and consumptions and pneumonias and dropsies
αὗται γὰρ τῶν πολυτελῶν ἐκείνων δείπνων ἀπόγονοι.
these for of-the costly those dinners offspring
τοιγαροῦν οἱ μὲν αὐτῶν ὥσπερ ὁ Ἴκαρος ἐπὶ πολὺ
therefore the(-ones) indeed of-them like — Icarus to much
ἄραντες αὑτοὺς καὶ πλησιάσαντες τῷ ἡλίῳ οὐκ εἰδότες
having-raised themselves and having-approached the sun not knowing
ὅτι κηρῷ ἥρμοστο αὐτοῖς ἡ πτέρωσις, μέγαν ἐνίοτε τὸν
that with-wax was-fitted for-them the plumage great sometimes the
πάταγον ἐποίησαν ἐπὶ κεφαλὴν ἐς πέλαγος ἐμπεσόντες·
crash made on head into sea having-fallen
ὅσοι δὲ κατὰ τὸν Δαίδαλον μὴ πάνυ μετέωρα μηδὲ
as-many-as but according-to — Daedalus not very lofty-things nor
ὑψηλὰ ἐφρόνησαν ἀλλὰ πρόσγεια, ὡς νοτίζεσθαι ἐνίοτε
high thought but near-the-earth so-that to-be-moistened sometimes
τῇ ἅλμῃ τὸν κηρόν, ὡς τὸ πολὺ οὗτοι ἀσφαλῶς διέπτησαν.
with-the brine the wax as the most these safely flew-across
MICYLLUS ἐπιεικεῖς τινας καὶ συνετοὺς λέγεις.
reasonable some and sensible-men you-mean
COCK τῶν μέντοι γε ἄλλων, ὦ Μίκυλλε, τὰς ναυαγίας
of-the however at-least others O Micyllus the shipwrecks
αἰσχρὰς ἴδοις ἄν, ὅταν ὁ Κροῖσος περιτετιλμένος τὰ
shameful you-would-see — when — Croesus plucked-bare the
πτερὰ γέλωτα παρέχῃ Πέρσαις ἀναβαίνων ἐπὶ τὴν πυρὰν
feathers laughter affords to-Persians mounting onto the pyre

ἢ Διονύσιος καταλυθεὶς τῆς τυραννίδος ἐν Κορίνθῳ
or Dionysius deposed from-the tyranny in Corinth
γραμματιστὴς βλέπηται, μετὰ τηλικαύτην ἀρχὴν παιδία
schoolmaster is-seen after so-great rule children
συλλαβίζειν διδάσκων.
to-spell teaching

VI · THE MISERIES OF KINGS

Micyllus asks about the cock's reign. He describes it: like a colossus by Phidias, a king is splendid outside and full of bars and pitch within, and he lives among fears, plots, and sleepless cares, vexed by a mute son, a general hiring mercenaries, a rival praised, and bodyguards whispering, and must suspect his dearest most; the cock himself died of poison by his son. Micyllus would rather cut leather, and likens kings to tragic actors who fall on stage and show their rags. Of the animals' lives the cock says each, measured by its natural wants alone, was less troubled than the human: no horse is a tax collector, no frog an informer, no jackdaw a sophist.

MICYLLUS εἰπέ μοι, ὦ ἀλεκτρυών, σὺ δὲ ὁπότε βασιλεὺς 24
tell me O cock you and when king
ἦσθα — φὴς γὰρ καὶ βασιλεῦσαί ποτε — ποίου τινὸς
you-were you-say for also to-have-been-king once what-sort some
ἐπειράθης ἐκείνου τοῦ βίου; ἢ που πανευδαίμων ἦσθα,
did-you-experience that the life truly I-suppose all-happy were-you
τὸ κεφάλαιον ὅ τι πέρ ἐστι τῶν ἀγαθῶν ἁπάντων ἔχων;
the sum what ever indeed is of-the goods all having
COCK μηδὲ ἀναμνήσῃς με, ὦ Μίκυλλε, οὕτω τρισάθλιος
do-not-even remind me O Micyllus so thrice-wretched
ἦν τότε, τοῖς μὲν ἔξω πᾶσιν ὅπερ ἔφησθα πανευδαίμων
I-was then to-the indeed outside all which-very you-said all-happy
εἶναι δοκῶν, ἔνδοθεν δὲ μυρίαις ἀνίαις συνών.
to-be seeming within but with-countless troubles living

MICYLLUS τίσι ταύταις; παράδοξα γὰρ καὶ οὐ πάνυ τι
with-what these strange-things for and not very at-all
πιστὰ φής.
believable you-say

COCK ἦρχον μὲν οὐκ ὀλίγης χώρας, ὦ Μίκυλλε, παμφόρου
I-ruled indeed not small country O Micyllus all-productive
τινὸς καὶ πλήθει ἀνθρώπων καὶ κάλλει πόλεων ἐν
some and in-multitude of-men and in-beauty of-cities among
ταῖς μάλιστα θαυμάζεσθαι ἀξίας ποταμοῖς τε ναυσιπόροις
the most to-be-admired worthy with-rivers both navigable
καταρρεομένης καὶ θαλάττῃ εὐόρμῳ χρωμένης, καὶ στρατιὰ
flowed-down and sea well-harbored using and army
ἦν πολλὴ καὶ ἵππος συγκεκροτημένη καὶ δορυφορικὸν οὐκ
was large and cavalry well-drilled and bodyguard not
ὀλίγον καὶ τριήρεις καὶ χρημάτων πλῆθος ἀνάριθμον καὶ
small and triremes and of-money multitude countless and
χρυσὸς πάμπολυς καὶ ἡ ἄλλη τῆς ἀρχῆς τραγῳδία πᾶσα
gold very-much and the other of-the rule tragic-pomp all
ἐς ὑπερβολὴν ἐξωγκωμένη, ὥστε ὁπότε προϊοιμι, οἱ μὲν
to excess swollen so-that when I-went-forth the indeed
πολλοὶ προσεκύνουν καὶ θεόν τινα ὁρᾶν ᾤοντο καὶ ἄλλοι
many bowed-down and god some to-see thought and others
ἐπ᾽ ἄλλοις συνέθεον ὀψόμενοί με, οἱ δὲ καὶ ἐπὶ τὰ
upon others ran-together going-to-see me the(-others) and even onto the
τέγη ἀνιόντες ἐν μεγάλῳ ἐτίθεντο ἀκριβῶς ἑωρακέναι τὸ
roofs going-up in great-account held exactly to-have-seen the
ζεῦγος, τὴν ἐφεστρίδα, τὸ διάδημα, τοὺς προπομπεύοντας,
chariot the cloak the diadem those escorting-before
τοὺς ἑπομένους. ἐγὼ δὲ εἰδὼς ὁπόσα με ἠνία καὶ
those following I but knowing how-many-things me pained and
ἔστρεφεν, ἐκείνοις μὲν τῆς ἀνοίας συνεγίνωσκον, ἐμαυτὸν
tormented to-them indeed for-the folly I-made-allowance myself

δὲ ἠλέουν ὅμοιον ὄντα τοῖς μεγάλοις ἐκείνοις κολοσσοῖς,
but pitied like being to-the great those colossi
οἵους ἢ Φειδίας ἢ Μύρων ἢ Πραξιτέλης ἐποίησεν·
such-as either Phidias or Myron or Praxiteles made
κἀκείνων γὰρ ἕκαστος ἔκτοσθεν μὲν Ποσειδῶν τις ἢ Ζεύς
and-of-those for each outside indeed Poseidon some or Zeus
ἐστι πάγκαλος ἐκ χρυσίου καὶ ἐλέφαντος συνειργασμένος,
is very-fine from gold and ivory wrought
κεραυνὸν ἢ ἀστραπὴν ἢ τρίαιναν ἔχων ἐν τῇ δεξιᾷ, ἢν
thunderbolt or lightning or trident holding in the right-hand if
δὲ ὑποκύψας ἴδῃς τά γ' ἔνδον, ὄψει μοχλούς
but having-stooped you-look-at the-things at-least inside you-will-see bars
τινας καὶ γόμφους καὶ ἥλους διαμπὰξ πεπερονημένους
some and dowels and nails right-through pierced
καὶ κορμοὺς καὶ σφῆνας καὶ πίτταν καὶ πηλὸν καὶ
and logs and wedges and pitch and clay and
τοιαύτην τινὰ πολλὴν ἀμορφίαν ὑποικουροῦσαν· ἐῶ
such some much ugliness keeping-house-beneath I-let-pass
λέγειν μυῶν πλῆθος ἢ μυγαλῶν ἐμπολιτευόμενον αὐτοῖς
to-tell of-mice multitude or of-shrew-mice dwelling in-them
ἐνίοτε. τοιοῦτόν τι καὶ βασιλεία ἐστίν.
sometimes such something also kingship is

MICYLLUS οὐδέπω ἔφησθα τὸν πηλὸν καὶ τοὺς γόμφους 25
not-yet did-you-say the clay and the dowels
καὶ μοχλοὺς οἵτινες εἶεν τῆς ἀρχῆς, οὐδὲ τὴν
and bars what they-might-be of-the rule nor the
ἀμορφίαν ἐκείνην τὴν πολλὴν ἥτις ἐστίν· ὡς τό γε
ugliness that the much what it-is since the at-least
ἐξελαύνειν ἀποβλεπόμενον καὶ τοσούτων ἄρχοντα καὶ
to-drive-out being-looked-at and so-many ruling and
προσκυνούμενον δαιμονίως ἔοικέ σου τῷ κολοσσιαίῳ
being-bowed-to marvelously resembles your the colossal

παραδείγματι· θεσπέσιον γάρ τι καὶ τοῦτο. σὺ δὲ
example godlike for something also this you and
τὰ ἔνδον ἤδη τοῦ κολοσσοῦ λέγε.
the-things inside now of-the colossus tell
COCK τί πρῶτον εἴπω σοι, ὦ Μίκυλλε; τοὺς φόβους
what first shall-I-tell you O Micyllus the fears
καὶ τὰ δείματα καὶ ὑποψίας καὶ μῖσος τὸ παρὰ τῶν
and the terrors and suspicions and hatred the from the
συνόντων καὶ ἐπιβουλάς, καὶ διὰ ταῦτα ὕπνον τε
companions and plots and because-of these-things sleep both
ὀλίγον, ἐπιπόλαιον κἀκεῖνον, καὶ ταραχῆς μεστὰ ὀνείρατα
little shallow that-too and of-confusion full dreams
καὶ ἐννοίας πολυπλόκους καὶ ἐλπίδας ἀεὶ πονηράς, ἢ τὴν
and thoughts intricate and hopes always evil or the
ἀσχολίαν καὶ χρηματισμοὺς καὶ δίκας καὶ ἐκστρατείας καὶ
busyness and audiences and lawsuits and campaigns and
προστάγματα καὶ συνθήματα καὶ λογισμούς; ὑφ' ὧν οὐδὲ
commands and passwords and reckonings by which not-even
ὄναρ ἀπολαῦσαί τινος ἡδέος ἐγγίνεται, ἀλλ' ἀνάγκη ὑπὲρ
in-a-dream to-enjoy anything pleasant is-possible but necessity about
ἁπάντων μόνον διασκοπεῖσθαι καὶ μυρία ἔχειν πράγματα·
all alone to-examine and countless to-have troubles

οὐδὲ γὰρ Ἀτρεΐδην Ἀγαμέμνονα
not-even for Atreus'-son Agamemnon
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὁρμαίνοντα,
sleep held sweet many-things in-mind pondering

καὶ ταῦτα ῥεγκόντων Ἀχαιῶν ἁπάντων. λυπεῖ δὲ τὸν
and that snoring Achaeans all pains and the
μὲν Λυδὸν υἱὸς κωφὸς ὤν, τὸν Πέρσην δὲ Κλέαρχος
indeed Lydian son mute being the Persian and Clearchus

Κύρῳ ξενολογῶν, ἄλλον δὲ Δίων πρὸς οὓς τισι
for-Cyrus hiring-mercenaries another and Dion to ear with-some
τῶν Συρακουσίων κοινολογούμενος, καὶ ἄλλον Παρμενίων
of-the Syracusans conferring and another Parmenion
ἐπαινούμενος καὶ Περδίκκαν Πτολεμαῖος καὶ Πτολεμαῖον
being-praised and Perdiccas Ptolemy and Ptolemy
Σέλευκος· ἀλλὰ κἀκεῖνα λυπεῖ, [...] παλλακὶς ἄλλῳ
Seleucus but those-things-too pain (omitted) concubine in-another
χαίρουσα καὶ ἀποστήσεσθαί τινες λεγόμενοι καὶ δύ' ἢ
rejoicing and to-be-going-to-revolt some said and two or
τέτταρες τῶν δορυφόρων πρὸς ἀλλήλους διαψιθυρίζοντες.
four of-the bodyguards to one-another whispering
τὸ δὲ μέγιστον, ὑφορᾶσθαι δεῖ μάλιστα τοὺς
the and greatest to-suspect it-is-needful most the
φιλτάτους κἀξ ἐκείνων ἀεί τι δεινὸν ἐλπίζειν
dearest and-from them always something terrible to-expect
ἥξειν. ἐγὼ γοῦν ὑπὸ τοῦ παιδὸς ἀπέθανον ἐκ
to-be-going-to-come I at-least by the son died from
φαρμάκων, ὁ δὲ καὶ αὐτὸς ὑπὸ τοῦ ἐρωμένου, τὸν
poisons he and also himself by the beloved the(-other)
δὲ ἄλλος ἴσως ὁμοιότροπος θάνατος κατέλαβεν.
and another perhaps similar death overtook
MICYLLUS ἄπαγε, δεινὰ ταῦτα φής, ὦ ἀλεκτρυών. 26
away terrible-things these you-say O cock
ἐμοὶ γοῦν πολὺ ἀσφαλέστερον σκυτοτομεῖν ἐπικεκυφότα
for-me at-least much safer to-cut-leather stooping-over
ἢ πίνειν ἀπὸ χρυσῆς φιάλης κωνείῳ ἢ ἀκονίτῳ
than to-drink from golden bowl with-hemlock or aconite
συνανακραθεῖσαν φιλοτησίαν· ὁ γοῦν κίνδυνος ἐμοὶ μέν,
mixed loving-cup the at-least danger to-me indeed
εἰ παρολίσθοι τὸ σμιλίον καὶ ἁμάρτοι τῆς τομῆς τῆς ἐπ'
if should-slip the knife and should-miss the cut the on

εὐθύ, ὀλίγον τι αἱμάξαι τοὺς δακτύλους ἐντεμόντα·
straight little something to-bloody the fingers having-cut-into
οἱ δέ, ὡς φής, θανάσιμα εὐωχοῦνται, καὶ ταῦτα μυρίοις
they but as you-say deadly-things feast and that with-countless
κακοῖς συνόντες. εἶτ' ἐπειδὰν πέσωσιν, ὅμοιοι μάλιστα
evils living then when they-fall like most
φαίνονται τοῖς τραγικοῖς ὑποκριταῖς, ὧν πολλοὺς ἰδεῖν
appear to-the tragic actors of-whom many to-see
ἔνεστι τέως μὲν Κέκροπας δῆθεν ὄντας ἢ Σισύφους ἢ
it-is-possible for-a-time indeed Cecropses forsooth being or Sisyphuses or
Τηλέφους, διαδήματα ἔχοντας καὶ ξίφη ἐλεφαντόκωπα καὶ
Telephuses diadems having and swords ivory-hilted and
ἐπίσειστον κόμην καὶ χλαμύδα χρυσόπαστον, ἢν δέ, οἷα
waving hair and cloak gold-spangled if but as
πολλὰ γίνεται, κενεμβατήσας τις αὐτῶν ἐν μέσῃ τῇ
many-things happen having-stepped-on-nothing one of-them in middle the
σκηνῇ καταπέσῃ, γέλωτα δηλαδὴ παρέχει τοῖς θεαταῖς τοῦ
stage falls-down laughter of-course affords to-the spectators of-the
προσωπείου μὲν συντριβέντος αὐτῷ διαδήματι, ἡμαγμένης
mask indeed being-shattered with-the diadem bloodied
δὲ τῆς ἀληθοῦς κεφαλῆς τοῦ ὑποκριτοῦ καὶ τῶν σκελῶν
and the real head of-the actor and the legs
ἐπὶ πολὺ γυμνουμένων, ὡς τῆς τε ἐσθῆτος τὰ ἔνδοθεν
to much being-bared so-that of-the both robe the inner-parts
φαίνεσθαι ῥάκια δύστηνα ὄντα καὶ τῶν ἐμβατῶν τὴν
to-appear rags wretched being and of-the buskins the
ὑπόδεσιν ἀμορφοτάτην καὶ οὐχὶ κατὰ λόγον τοῦ ποδός.
binding most-unshapely and not in proportion to-the foot
ὁρᾷς ὅπως με καὶ εἰκάζειν ἐδίδαξας ἤδη, ὦ βέλτιστε
you-see how me also to-compare you-have-taught already O best
ἀλεκτρυών; ἀλλὰ τυραννὶς μὲν τοιοῦτόν τι ὤφθη
cock but tyranny indeed such something was-seen

οὖσα. ἵππος δὲ ἢ κύων ἢ ἰχθὺς ἢ βάτραχος ὁπότε
being horse but or dog or fish or frog when
γένοιο, πῶς ἔφερες ἐκείνην τὴν διατριβήν;
you-were how did-you-bear that the life
COCK μακρὸν τοῦτον ἀνακινεῖς τὸν λόγον καὶ οὐ τοῦ 27
long this you-stir-up the talk and not for-the
παρόντος καιροῦ· πλὴν τό γε κεφάλαιον, οὐδεὶς
present occasion except the at-least sum none
ὅστις οὐκ ἀπραγμονέστερος τῶν βίων ἔδοξέ μοι τοῦ
which not more-untroubled of-the lives seemed to-me than-the
ἀνθρωπείου, μόναις ταῖς φυσικαῖς ἐπιθυμίαις καὶ χρείαις
human with-only the natural desires and needs
συμμεμετρημένος· τελώνην δὲ ἵππον ἢ συκοφάντην
measured tax-collector but horse or informer
βάτραχον ἢ σοφιστὴν κολοιὸν ἢ ὀψοποιὸν κώνωπα ἢ
frog or sophist jackdaw or cook gnat or
κίναιδον ἀλεκτρυόνα καὶ τἆλλα ὅσα ὑμεῖς ἐπιτηδεύετε,
pervert cock and the-rest as-many-as you practice
οὐκ ἂν ἴδοις ἐν ἐκείνοις.
not — you-would-see among those

Micyllus admits he still wants to be rich. The cock lets him pluck a tail feather, given it by Hermes, that opens doors and makes its holder unseen; Micyllus plucks both, and they go out by night. They find Simon awake by a dim lamp, fretting over his buried gold and starting at every noise, and Micyllus strikes him; then Gniphon the moneylender, reckoning his interest. In Eucrates' house they find the rich man shamed by his own slave and his wife by the cook. Micyllus would rather starve than inherit such wealth, and at dawn the cock leads him home.

28 MICYLLUS ἀληθῆ ἴσως ταῦτα, ὦ ἀλεκτρυών. ἐγὼ δὲ ὃ
true perhaps these-things O cock I but what
πέπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν· οὐδέπω
I-have-experienced not I-am-ashamed to you to-tell not-yet
δύναμαι ἀπομαθεῖν τὴν ἐπιθυμίαν ἣν ἐκ παίδων εἶχον
I-can to-unlearn the desire which from childhood I-had
πλούσιος γενέσθαι, ἀλλὰ μὴν καὶ τοὐνύπνιον ἔτι πρὸ
rich to-become but truly also the-dream still before
τῶν ὀφθαλμῶν ἕστηκεν ἐπιδεικνύμενον τὸ χρυσίον, καὶ
the eyes stands displaying the gold and
μάλιστα ἐπὶ τῷ καταράτῳ Σίμωνι ἀποπνίγομαι τρυφῶντι
most at the accursed Simon I-choke living-in-luxury
ἐν ἀγαθοῖς τοσούτοις.
in goods so-great
COCK ἐγώ σε ἰάσομαι, ὦ Μίκυλλε· καὶ ἐπείπερ ἔτι νύξ
I you will-cure O Micyllus and since still night
ἐστιν, ἐξαναστὰς ἕπου μοι· ἀπάξω γάρ σε παρ' αὐτὸν
it-is having-got-up follow me I-will-lead-off for you to himself
ἐκεῖνον τὸν Σίμωνα καὶ εἰς τὰς τῶν ἄλλων πλουσίων
that — Simon and into the of-the other rich
οἰκίας. ὡς ἴδοις οἷα τὰ παρ' αὐτοῖς ἐστι.
houses that you-may-see what-sort the-things at them are

MICYLLUS πῶς τοῦτο, κεκλεισμένων τῶν θυρῶν; εἰ μὴ καὶ
how this being-shut the doors if not also
τοιχωρυχεῖν γε σύ με ἀναγκάσεις.
to-break-in at-least you me will-force
COCK οὐδαμῶς, ἀλλ' ὁ Ἑρμῆς, οὗπερ ἱερός εἰμι, ἐξαίρετον
by-no-means but — Hermes whose-very sacred I-am special
ἔδωκέ μοι τοῦτο, ἤν τις τὸ οὐραῖον πτερὸν τὸ μήκιστον,
gave me this if anyone the tail feather the longest
ὃ δι' ἁπαλότητα ἐπικαμπές ἐστι —
which because-of softness curved is
MICYLLUS δύο δ' ἔστι σοι τοιαῦτα.
two and there-are on-you such
COCK τὸ δεξιὸν τοίνυν ὅτῳ ἂν ἐγὼ ἀποσπάσαι παράσχω
the right then to-whomever — I to-pluck-out allow
καὶ ἔχειν, ἐς ὅσον ἂν βούλωμαι ἀνοίγειν τε ὁ τοιοῦτος
and to-have for as-long-as — I-wish to-open both the such-a-one
πᾶσαν θύραν δύναται καὶ ὁρᾶν ἅπαντα οὐχ ὁρώμενος αὐτός.
every door can and to-see all-things not seen himself
MICYLLUS ἐλελήθεις με, ὦ ἀλεκτρυών, καὶ σὺ γόης
you-had-escaped-notice me O cock also you sorcerer
ὤν. ἐμοὶ δ' οὖν ἦν τοῦτο ἅπαξ παράσχῃς, ὄψει
being to-me but then if this once you-grant you-will-see
τὰ Σίμωνος πάντα ἐν βραχεῖ δεῦρο μετενηνεγμένα·
the-things of-Simon all in short-time hither transferred
μετοίσω γὰρ αὐτὰ παρεισελθών, ὁ δὲ αὖθις περιτρώξεται
I-will-transfer for them having-slipped-in he and again will-gnaw-round
ἀποτείνων τὰ καττύματα.
stretching the soles

COCK οὐ θέμις γενέσθαι τοῦτο· παρήγγειλε γὰρ ὁ Ἑρμῆς,
not lawful to-happen this ordered for — Hermes
ἤν τι τοιοῦτον ἐργάσηται ὁ ἔχων τὸ πτερόν,
if anything such does the(-one) having the feather
ἀναβοήσαντά με καταφωρᾶσαι αὐτόν.
having-shouted me to-catch-in-the-act him
MICYLLUS ἀπίθανον λέγεις, κλέπτην τὸν Ἑρμῆν αὐτὸν
unconvincing-thing you-say thief — Hermes himself
ὄντα τοῖς ἄλλοις φθονεῖν τοῦ τοιούτου. ἀπίωμεν δ' ὅμως·
being to-the others to-begrudge the such-thing let-us-go-off but nevertheless
ἀφέξομαι γὰρ τοῦ χρυσίου, ἢν δύνωμαι.
I-will-keep-away for from-the gold if I-can
COCK ἀπότιλον, ὦ Μίκυλλε, πρότερον τὸ πτίλον — τί
pluck-out O Micyllus first the feather what
τοῦτο; ἄμφω ἀπέτιλας.
this both have-you-plucked-out
MICYLLUS ἀσφαλέστερον οὕτως, ὦ ἀλεκτρυών, καὶ σοὶ
safer so O cock and for-you
ἧττον ἂν ἄμορφον τὸ πρᾶγμα εἴη, ὡς μὴ χωλεύοις
less — unsightly the matter would-be so-that not you-may-limp
διὰ θάτερον τῆς οὐρᾶς μέρος.
because-of the-other of-the tail part
29 COCK εἶεν. ἐπὶ τὸν Σίμωνα πρῶτον ἄπιμεν ἢ παρ' ἄλλον
well to — Simon first shall-we-go or to another
τινὰ τῶν πλουσίων;
some of-the rich
MICYLLUS οὐ μὲν οὖν, ἀλλὰ παρὰ τὸν Σίμωνα, ὃς ἀντὶ
not indeed then but to — Simon who instead-of
δισυλλάβου τετρασύλλαβος ἤδη πλουτήσας εἶναι ἀξιοῖ. καὶ
two-syllabled four-syllabled now having-grown-rich to-be claims and
δὴ πάρεσμεν ἐπὶ τὰς θύρας. τί οὖν ποιῶ τὸ μετὰ τοῦτο;
indeed we-are-here at the doors what then do-I-do the after this

COCK ἐπίθες τὸ πτερὸν ἐπὶ τὸ κλεῖθρον.
put the feather on the bolt
MICYLLUS ἰδοὺ δή. ὦ Ἡράκλεις, ἀναπέπταται ὥσπερ ὑπὸ
look indeed O Heracles has-flown-open as by
κλειδὶ ἡ θύρα.
key the door
COCK ἡγοῦ ἐς τὸ πρόσθεν. ὁρᾷς αὐτὸν ἀγρυπνοῦντα καὶ
lead into the front do-you-see him lying-awake and
λογιζόμενον;
reckoning
MICYLLUS ὁρῶ νὴ Δία πρὸς ἀμαυράν γε καὶ διψῶσαν τὴν
I-see by Zeus by dim at-least and thirsty the
θρυαλλίδα, καὶ ὠχρὸς δὲ ἐστὶν οὐκ οἶδ' ὅθεν, ἀλεκτρυών,
wick and pale and he-is not I-know whence cock
καὶ κατέσκληκεν ὅλος ἐκτετηκώς, ὑπὸ φροντίδων δηλαδή·
and has-withered all wasted-away by cares plainly
οὐ γὰρ νοσεῖν ἄλλως ἐλέγετο.
not for to-be-ill otherwise he-was-said
COCK ἄκουσον ἅ φησιν· εἴσῃ γὰρ ὅθεν οὕτως ἔχει.
hear what he-says you-will-know for whence so he-fares
SIMON οὐκοῦν τάλαντα μὲν ἑβδομήκοντα ἐκεῖνα πάνυ
then talents indeed seventy those very
ἀσφαλῶς ὑπὸ τῇ κλίνῃ κατορώρυκται καὶ οὐδεὶς ἄλλος οἶδε,
safely under the bed are-buried and no-one other knows
τὰ δὲ ἑκκαίδεκα εἶδεν, οἶμαι, Σωσύλος ὁ ἱπποκόμος ὑπὸ
the and sixteen saw I-think Sosylus the groom under
τῇ φάτνῃ κατακρύπτοντά με· ὅλος γοῦν περὶ τὸν ἱππῶνά
the manger hiding me wholly at-least about the stable
ἐστιν, οὐ πάνυ ἐπιμελὴς ἄλλως οὐδὲ φιλόπονος ὤν. εἰκὸς δὲ
he-is not very careful otherwise nor industrious being likely and
ἡρπάσθαι πολλῷ πλείω τούτων, ἢ πόθεν γὰρ ὁ Τίβειος
to-have-been-stolen much more than-these or from-where for — Tibius

τάριχος αὑτῷ οὕτω μέγα ὠψωνηκέναι χθὲς ἐλέγετο ἢ τῇ
salt-fish for-himself so great to-have-bought yesterday was-said or for-the
γυναικὶ ἐλλόβιον ἐωνῆσθαι πέντε δραχμῶν ὅλων; τἀμὰ
wife earring to-have-bought of-five drachmas whole the-things-mine
οὗτοι σπαθῶσι τοῦ κακοδαίμονος. ἀλλ' οὐδὲ τὰ ἐκπώματα
these squander of-the unlucky-man but not-even the cups
ἐν ἀσφαλεῖ μοι ἀπόκειται τοσαῦτα ὄντα· δέδια γοῦν μή
in safety for-me are-laid-up so-many being I-fear at-least lest
τις ὑπορύξας τὸν τοῖχον ὑφέληται αὐτά· πολλοὶ φθονοῦσι
anyone having-dug-under the wall may-filch them many envy
καὶ ἐπιβουλεύουσί μοι, καὶ μάλιστα ὁ γείτων Μίκυλλος.
and plot-against me and most the neighbor Micyllus
MICYLLUS νὴ Δία· σοὶ γὰρ ὅμοιος ἐγὼ καὶ τὰ τρύβλια ὑπὸ
by Zeus to-you for like I and the bowls under
μάλης ἄπειμι ἔχων.
armpit I-go-off having
COCK σιώπησον, Μίκυλλε, μὴ καταφωράσῃ παρόντας ἡμᾶς.
be-silent Micyllus lest he-catch present us
SIMON ἄριστον γοῦν ἄγρυπνον αὐτὸν φυλάττειν· ἅπασαν
best at-least sleepless myself to-keep-watch the-whole
περίειμι διαναστὰς ἐν κύκλῳ τὴν οἰκίαν. τίς οὗτος; ὁρῶ σέ
I-will-go-round having-got-up in circle the house who this-is I-see you
γε, τοιχωρύχε — μὰ Δία, ἐπεὶ κίων γε ὢν τυγχάνεις,
at-least burglar by Zeus since pillar at-least being you-happen
εὖ ἔχει. ἀριθμήσω αὖθις ἀνορύξας τὸ χρυσίον, μή τί με
well it-is I-will-count again having-dug-up the gold lest anything me
πρῴην διέλαθεν. ἰδοὺ πάλιν ἐψόφηκέ τις· ἐπ' ἐμὲ δηλαδή·
lately escaped look again has-made-a-noise someone at me plainly
πολιορκοῦμαι καὶ ἐπιβουλεύομαι πρὸς ἁπάντων. ποῦ μοι
I-am-besieged and plotted-against by all where for-me
τὸ ξιφίδιον; ἂν λάβω τινά — θάπτωμεν αὖθις τὸ χρυσίον.
the dagger if I-catch anyone let-us-bury again the gold

COCK τοιαῦτα μέν σοι, ὦ Μίκυλλε, τὰ Σίμωνος. 30
such-things indeed for-you O Micyllus the-things of-Simon
ἀπίωμεν δὲ καὶ παρ᾽ ἄλλον τινά, ἕως ἔτι ὀλίγον τῆς
let-us-go-off and also to another some while still little of-the
νυκτὸς λοιπόν ἐστιν.
night left is
MICYLLUS ὁ κακοδαίμων, οἷον βιοῖ τὸν βίον. ἐχθροῖς οὕτω
the unlucky-man what-sort lives the life to-enemies so
πλουτεῖν γένοιτο. κατὰ κόρρης δ᾽ οὖν πατάξας αὐτὸν
to-be-rich may-it-befall on temple but then having-struck him
ἀπελθεῖν βούλομαι.
to-go-off I-wish
SIMON τίς ἐπάταξέ με; λῃστεύομαι ὁ δυστυχής.
who struck me I-am-robbed the unfortunate
MICYLLUS οἴμωζε καὶ ἀγρύπνει καὶ ὅμοιος γίγνου τὸ χρῶμα
howl and lie-awake and like become in-the color
τῷ χρυσῷ προστετηκὼς αὐτῷ. ἡμεῖς δὲ παρὰ Γνίφωνα,
to-the gold having-wasted-on it we but to Gniphon
εἰ δοκεῖ, τὸν δανειστὴν ἴωμεν. οὐ μακρὰν δὲ καὶ οὗτος
if it-seems the moneylender let-us-go not far and also this-one
οἰκεῖ. ἀνέῳγε καὶ αὕτη ἡμῖν ἡ θύρα.
lives has-opened also this for-us the door
COCK ὁρᾷς ἐπαγρυπνοῦντα καὶ τοῦτον ἐπὶ φροντίδων, 31
do-you-see lying-awake also this-one over cares
ἀναλογιζόμενον τοὺς τόκους καὶ τοὺς δακτύλους
reckoning-up the interests and the fingers
κατεσκληκότα, ὧν δεήσει μετ᾽ ὀλίγον πάντα ταῦτα
withered whom it-will-be-needful after little all these-things
καταλιπόντα σίλφην ἢ ἐμπίδα ἢ κυνόμυιαν γενέσθαι;
having-left cockroach or gnat or dog-fly to-become

MICYLLUS ὁρῶ κακοδαίμονα καὶ ἀνόητον ἄνθρωπον οὐδὲ
I-see unlucky and foolish man not-even
νῦν πολὺ τῆς σίλφης ἢ ἐμπίδος ἄμεινον βιοῦντα. ὡς
now much than-the cockroach or gnat better living how
δὲ καὶ οὗτος ἐκτέτηκεν ὅλος ὑπὸ τῶν λογισμῶν. ἐπ᾽
and also this-one has-wasted-away all by the reckonings to
ἄλλον ἀπίωμεν.
another let-us-go-off

32 COCK παρὰ τὸν σὸν Εὐκράτην, εἰ δοκεῖ. καὶ ἰδοὺ γάρ,
to — your Eucrates if it-seems and look for
ἀνέῳγε καὶ αὕτη ἡ θύρα· ὥστε εἰσίωμεν.
has-opened also this the door so-that let-us-go-in

MICYLLUS ἅπαντα ταῦτα μικρὸν ἔμπροσθεν ἐμὰ ἦν.
all these-things little before mine were

COCK ἔτι γὰρ σὺ ὀνειροπολεῖς τὸν πλοῦτον; ὁρᾷς δ᾽ οὖν
still for you dream-of the wealth do-you-see but then
τὸν Εὐκράτην αὐτὸν μὲν ὑπὸ τοῦ οἰκέτου πρεσβύτην
— Eucrates himself indeed by the house-slave elderly
ἄνθρωπον—;
man

MICYLLUS ὁρῶ νὴ Δία καταπυγοσύνην καὶ πασχητιασμόν
I-see by Zeus debauchery and lewdness
τινα καὶ ἀσέλγειαν οὐκ ἀνθρωπίνην· τὴν γυναῖκα δὲ
some and licentiousness not human the wife and
ἑτέρωθι ὑπὸ τοῦ μαγείρου καὶ αὐτήν —
elsewhere by the cook also herself

33 COCK τί οὖν; ἐθέλοις ἂν καὶ τούτων κληρονομεῖν, ὦ
what then would-you-wish — also these to-inherit O
Μίκυλλε, καὶ πάντα ἔχειν τὰ Εὐκράτους;
Micyllus and all to-have the-things of-Eucrates

MICYLLUS μηδαμῶς, ὦ ἀλεκτρυών· λιμῷ ἀπολοίμην πρότερον.
by-no-means O cock by-hunger may-I-perish first
χαιρέτω τὸ χρυσίον καὶ τὰ δεῖπνα, δύο ὀβολοὶ ἐμοί γε
farewell the gold and the dinners two obols to-me at-least
πλοῦτός ἐστι μᾶλλον ἢ τοιχωρυχεῖσθαι πρὸς τῶν οἰκετῶν.
wealth is rather than to-be-burgled by the house-slaves
COCK ἀλλὰ νῦν γὰρ ἡμέρα ἤδη ἀμφὶ τὸ λυκαυγὲς αὐτό,
but now for day already about the dawn itself
ἀπίωμεν οἴκαδε παρ᾽ ἡμᾶς· τὰ λοιπὰ δὲ εἰσαῦθις ὄψει,
let-us-go-off home to us the rest and another-time you-will-see
ὦ Μίκυλλε.
O Micyllus

LUCIAN

ΠΕΡΙ ΠΑΡΑΣΙΤΟΥ

The Parasite

Tychiades asks Simon why he alone knows no art by which to help himself or anyone else. Simon knows no music, medicine, geometry, or rhetoric, nor even carpentry or shoemaking, yet he claims a noble art and at last names it: the art of the parasite. Tychiades thinks him mad, but Simon is not ashamed of the name. By a sage's definition of an art he shows that sponging tells whom to sponge on better than an assayer tells coins, finds the words and deeds that win the feeder, knows foods as Plato asks, and perishes unless exercised daily.

TYCH. τί ποτε ἄρα, ὦ Σίμων, οἱ μὲν ἄλλοι ἄνθρωποι 1
why ever then O Simon the indeed other men
καὶ ἐλεύθεροι καὶ δοῦλοι τέχνην ἕκαστός τινα ἐπίστανται
both free and slaves art each some know
δι' ἣς αὑτοῖς τέ εἰσιν καὶ ἄλλῳ χρήσιμοι, σὺ
through which for-themselves both they-are and for-another useful you
δέ, ὡς ἔοικεν, ἔργον οὐδὲν ἔχεις δι' οὗ ἄν τι ἢ
but as it-seems work none you-have through which — anything either
αὐτὸς ἀπόναιο ἢ ἄλλῳ μεταδοίης;
yourself might-profit or to-another might-give-a-share
SIMON πῶς τοῦτο ἐρωτᾷς, ὦ Τυχιάδη; οὐδέπω οἶδα. πειρῶ
how this do-you-ask O Tychiades not-yet do-I-know try
δὴ σαφέστερον ἐρωτᾶν.
indeed more-clearly to-ask
TYCH. ἔστιν ἥντινα τυγχάνεις ἐπιστάμενος τέχνην, οἷον
is-there which you-happen knowing art such-as
μουσικήν;
music
SIMON μὰ Δία.
no-by Zeus
TYCH. τί δέ, ἰατρικήν;
what but medicine

SIMON οὐδὲ ταύτην.

not-even this

TYCH. ἀλλὰ γεωμετρίαν;

but geometry

SIMON οὐδαμῶς.

by-no-means

TYCH. τί δέ, ῥητορικήν; φιλοσοφίας μὲν γὰρ τοσοῦτον

what but rhetoric from-philosophy indeed for so-far

ἀπέχεις ὅσον καὶ ἡ κακία.

you-are-distant as-far-as also the vice

SIMON ἐγὼ μέν, εἰ οἷόν τε εἶναι, καὶ πλεῖον. ὥστε μὴ

I indeed if possible — to-be also farther so-that not

δόκει τοῦτο καθάπερ ἀγνοοῦντι ὀνειδίσαι· φημὶ γὰρ

think this as to-one-not-knowing to-reproach I-say for

κακὸς εἶναι καὶ χείρων ἢ σὺ δοκεῖς.

bad to-be and worse than you think

TYCH. ναί. ἀλλὰ ταύτας μὲν ἴσως τὰς τέχνας οὐκ ἐξέμαθες

yes but these indeed perhaps the arts not you-learned

διὰ μέγεθος αὐτῶν καὶ δυσκολίαν, τῶν δὲ δημοτικῶν

because-of greatness their and difficulty of-the but common-ones

τινα, τεκτονικὴν ἢ σκυτοτομικήν; καὶ γὰρ οὐδὲ τἄλλα

some carpentry or shoemaking and for not-even the-rest

οὕτως ἔχει σοι, ὡς μὴ καὶ τοιαύτης ἂν δεηθῆναι τέχνης.

so is for-you so-that not also of-such — to-need art

SIMON ὀρθῶς λέγεις, ὦ Τυχιάδη· ἀλλ᾽ οὐδὲ γὰρ τούτων

rightly you-say O Tychiades but not-even for of-these

οὐδεμιᾶς ἐπιστήμων εἰμί.

none skilled-in am-I

TYCH. τίνος οὖν ἑτέρας;

of-what then other

SIMON τίνος; ὡς ἐγὼ οἶμαι, γενναίας· ἣν εἰ μάθοις,
of-what as I think noble which if you-should-learn
καὶ σὲ ἐπαινέσειν οἴομαι. ἔργῳ μὲν οὖν κατορθοῦν
also you to-be-going-to-praise I-think in-deed indeed then to-succeed
φημι ἤδη, εἰ δέ σοι καὶ λόγῳ, οὐκ ἔχω εἰπεῖν.
I-claim already if but to-you also in-word not can-I to-tell

TYCH. τίνα ταύτην;
what this

SIMON οὔπω μοι δοκῶ τοὺς περὶ ταύτην ἐκμεμελετηκέναι
not-yet to-me I-seem the about it to-have-thoroughly-practiced
λόγους. ὥστε ὅτι τέχνην μέν τινα ἐπίσταμαι, ὑπάρχει
arguments so-that that art indeed some I-know it-is-possible
ἤδη σοι γιγνώσκειν καὶ μὴ διὰ τοῦτο χαλεπῶς μοι
already for-you to-know and not because-of this hard to-me
ἔχειν· ἥντινα δέ, αὖθις ἀκούσῃ.
to-be which but another-time you-will-hear

TYCH. ἀλλ᾽ οὐκ ἀνέξομαι.
but not will-I-bear-it

SIMON τό γε τῆς τέχνης παράδοξον ἴσως φανεῖταί σοι
the at-least of-the art strange perhaps will-appear to-you
ἀκούσαντι.
having-heard

TYCH. καὶ μὴν διὰ τοῦτο σπουδάζω μαθεῖν.
and truly because-of this I-am-eager to-learn

SIMON εἰσαῦθις, ὦ Τυχιάδη.
another-time O Tychiades

TYCH. μηδαμῶς, ἀλλ᾽ ἤδη λέγε, εἰ μή περ ἄρα αἰσχύνῃ.
by-no-means but now tell if not indeed then you-are-ashamed

SIMON ἡ παρασιτική.
the parasitic-art

2 TYCH. κᾆτα εἰ μὴ μαίνοιτό τις, ὦ Σίμων, τέχνην ταύτην
and-then if not should-be-mad one O Simon art this
φαίη ἄν;
would-call —

SIMON ἔγωγε· εἰ δέ σοι μαίνεσθαι δοκῶ, τοῦ μηδεμίαν ἄλλην
I-at-least if but to-you to-be-mad I-seem of-the no other
ἐπίστασθαι τέχνην αἰτίαν εἶναί μοι τὴν μανίαν δόκει καί με
to-know art cause to-be for-me the madness think and me
τῶν ἐγκλημάτων ἤδη ἀφίει. φασὶ γὰρ τὴν δαίμονα ταύτην
from-the charges now release they-say for the goddess this
τὰ μὲν ἄλλα χαλεπὴν εἶναι τοῖς ἔχουσι, παραιτεῖσθαι
the indeed other-things harsh to-be to-those having to-excuse
δὲ τῶν ἁμαρτημάτων αὐτοὺς ὥσπερ διδάσκαλον ἢ
but from-the faults them like teacher or
παιδαγωγὸν τούτων ἀναδεχομένην εἰς αὑτὴν τὰς αἰτίας.
tutor of-these taking-up onto herself the blame

TYCH. οὐκοῦν, ὦ Σίμων, ἡ παρασιτικὴ τέχνη ἐστί;
then O Simon the parasitic art is

SIMON τέχνη γάρ, κἀγὼ ταύτης δημιουργός.
art yes and-I of-this craftsman

TYCH. καὶ σὺ ἄρα παράσιτος;
and you then parasite

SIMON πάνυ ὠνείδισας, ὦ Τυχιάδη.
very you-reproached O Tychiades

TYCH. ἀλλ᾽ οὐκ ἐρυθριᾷς παράσιτον σαυτὸν καλῶν;
but not do-you-blush parasite yourself calling

SIMON οὐδαμῶς· αἰσχυνοίμην γὰρ ἄν, εἰ μὴ λέγοιμι.
by-no-means I-would-be-ashamed for — if not I-should-say-it

TYCH. καὶ νὴ Δία ὁπόταν σε βουλώμεθα γνωρίζειν τῶν οὐκ
and by Zeus whenever you we-wish to-identify of-those not
ἐπισταμένων τῳ, ὅτε χρῄζοι μαθεῖν, ὁ παράσιτος
knowing to-anyone when he-should-want to-learn the parasite
δῆλον ὅτι φήσομεν εὖ λέγοντες;
clear that we-will-say well speaking
SIMON πολὺ μᾶλλον τοῦτο λέγοντες ἐμὲ ἢ Φειδίαν
much rather this saying of-me than of-Phidias
ἀγαλματοποιόν· χαίρω γὰρ τῇ τέχνῃ οὐδέν τι ἧττον
sculptor I-rejoice for in-the art nothing at-all less
ἢ Φειδίας ἔχαιρε τῷ Διί.
than Phidias rejoiced — in-Zeus
TYCH. καὶ μὴν ἐκεῖνό μοι σκοποῦντι προοῖσται γέλως
and truly that-thing to-me considering will-come-on laughter
πάμπολυς.
very-much
SIMON τὸ ποῖον;
the what
TYCH. εἴ γε καὶ ταῖς ἐπιστολαῖς ἄνωθεν ὥσπερ ἔθος
if at-least also on-the letters above as custom
ἐπιγράφοιμεν, Σίμωνι παρασίτῳ.
we-should-address to-Simon parasite
SIMON καὶ μὴν ἂν ἐμοὶ μᾶλλον χαρίζοιο ἢ Δίωνι
and truly — me more you-would-please than to-Dion
ἐπιγράφων φιλοσόφῳ.
addressing philosopher
TYCH. ἀλλὰ σὺ μὲν ὅπως χαίρεις καλούμενος, οὐδὲν ἢ 3
but you indeed how you-rejoice being-called nothing or
μικρόν μοι μέλει· σκοπεῖν δὲ δεῖ καὶ τὴν ἄλλην
little to-me matters to-consider but it-is-needful also the other
ἀτοπίαν.
absurdity

SIMON τίνα μήν;
what indeed

TYCH. εἰ καὶ ταύτην ταῖς ἄλλαις τέχναις ἐγκαταλέξομεν,
if also this with-the other arts we-shall-enroll

ὥστε ἐπειδὰν πυνθάνηταί τις, ὁποία τις αὕτη τέχνη
so-that when inquires anyone what-kind some this art

ἐστί, λέγειν, οἷον γραμματικὴ ἢ ἰατρική, παρασιτική.
is to-say as grammar or medicine parasitic

SIMON ἐγὼ μέν, ὦ Τυχιάδη, πολὺ μᾶλλον ταύτην ἤ τινα
I indeed O Tychiades much rather this than any

ἑτέραν τέχνην φαίην ἄν. εἰ δέ σοι φίλον ἀκούειν, καὶ
other art would-call — if and to-you dear to-hear also

ὅπως οἶομαι λέγομι ἄν, καίπερ οὐ παντάπασιν ὤν, ὡς
how I-think I-would-tell — although not altogether being as

ἔφθην εἰπών, ἐπὶ τοῦτο παρεσκευασμένος.
I-said-before saying for this prepared

TYCH. οὐθέν, εἰ καὶ σμικρὰ λέγοις, ἀληθῆ δέ, διοίσει.
nothing if even small-things you-should-say true but will-matter

SIMON ἴθι δὴ πρῶτον, εἴ σοι δοκεῖ, περὶ τῆς τέχνης,
come indeed first if to-you it-seems about the art

ἥτις ποτὲ οὖσα τυγχάνει τῷ γένει, σκοπῶμεν· οὑτωσὶ
what ever being it-happens in-the genus let-us-consider thus

γὰρ ἐπακολουθήσαιμεν ἂν καὶ ταῖς κατ᾽ εἴδος τέχναις,
for we-might-follow-on — also the by species arts

εἴπερ ἄρα ὀρθῶς μετέχοιεν αὐτῆς.
if-indeed then rightly they-share in-it

TYCH. τί ποτ᾽ οὖν ἐστιν ἡ τέχνη; πάντως ἐπίστασαι.
what ever then is the art certainly you-know

SIMON πάνυ μὲν οὖν.
very indeed then

TYCH. μὴ τοίνυν ὄκνει λέγειν αὐτήν, εἴπερ οἶσθα.
not then hesitate to-tell it if-indeed you-know

SIMON τέχνη ἐστίν, ὡς ἐγὼ διαμνημονεύω σοφοῦ τινος 4
art is as I remember from-wise someone
ἀκούσας, σύστημα ἐκ καταλήψεων συγγεγυμνασμένων
having-heard system from apprehensions exercised-together
πρός τι τέλος εὔχρηστον τῷ βίῳ.
toward some end useful to-the life
TYCH. ὀρθῶς ἐκεῖνός γε εἰπὼν σύ τε ἀπομνημονεύσας.
rightly that-one at-least having-said you both having-remembered
SIMON εἰ δὲ μετέχοι τούτων ἁπάντων ἡ παρασιτική, τί
if but should-share in-these all the parasitic what
ἂν ἄλλο ἢ καὶ αὐτὴ τέχνη εἴη;
— else than also itself art would-be
TYCH. τέχνη γάρ, εἴπερ οὕτως ἔχοι.
art yes if-indeed so it-should-be
SIMON φέρε δὴ καθ' ἕκαστον τοῖς τῆς τέχνης εἴδεσιν
come indeed by each with-the of-the art species
ἐφαρμόζοντες τὴν παρασιτικήν, εἰ συνᾴδει σκοπῶμεν ἢ ὁ
fitting the parasitic if it-agrees let-us-consider or the
περὶ αὐτῆς λόγος, καθάπερ αἱ πονηραὶ χύτραι διακρουόμεναι,
about it account like the bad pots being-struck
σαθρὸν ἀποφθέγγεται. δεῖ τοίνυν πᾶσαν τέχνην σύστημα
rotten rings it-is-needful then every art system
ἐκ καταλήψεων *** πρῶτον μὲν τὸ δοκιμάζειν καὶ
from apprehensions (lacuna) first indeed the to-test and
διακρίνειν ὅστις ἂν ἐπιτήδειος γένοιτο τρέφειν αὐτόν, καὶ
to-distinguish whoever — suitable would-be to-feed him and
ὅτῳ παρασιτεῖν ἀρξάμενος οὐκ ἂν μεταγνοίη. ἢ τὸν μὲν
on-whom to-sponge having-begun not — he-would-repent or the indeed
ἀργυρογνώμονα τέχνην τινὰ φήσομεν ἔχειν, εἴπερ ἐπίσταται
assayer art some shall-we-say to-have if-indeed he-knows
διαγιγνώσκειν τά τε κίβδηλα τῶν νομισμάτων καὶ τὰ μή,
to-distinguish the both counterfeit of-the coins and the not

τοῦτον δὲ ἄνευ τέχνης διακρίνειν τούς τε κιβδήλους τῶν
this-one but without art to-distinguish the both counterfeit of-the
ἀνθρώπων καὶ τοὺς ἀγαθούς, καὶ ταῦτα οὐχ ὥσπερ τῶν
men and the good and that not as of-the
νομισμάτων καὶ τῶν ἀνθρώπων φανερῶν εὐθὺς ὄντων; αὐτὰ
coins also of-the men evident at-once being the-very
μέντοι ταῦτα καὶ ὁ σοφὸς Εὐριπίδης καταμέμφεται λέγων·
however these also the wise Euripides blames saying

ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
of-men but by-which it-is-needful the bad-one to-know-apart
οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι.
no mark has-grown on-body

ᾧ δὴ καὶ μείζων ἡ τοῦ παρασίτου τέχνη, ἥ
by-which indeed also greater the of-the parasite art which
γε καὶ τὰ οὕτως ἄδηλα καὶ ἀφανῆ μᾶλλον τῆς
at-least also the-things so unclear and invisible more than-the
μαντικῆς γνωρίζει τε καὶ οἶδεν.
prophetic recognizes both and knows
τὸ δέ γε ἐπίστασθαι λόγους λέγειν ἐπιτηδείους καὶ
the but at-least to-know words to-say suitable and
πράγματα πράττειν δι' ὧν οἰκειώσεται καὶ
things to-do through which he-will-make-himself-intimate and
εὐνούστατον ἑαυτὸν τῷ τρέφοντι ἀποδείξει, ἆρ' οὐ
most-well-disposed himself to-the feeder will-show then not
συνέσεως καὶ καταλήψεως ἐρρωμένης εἶναί σοι δοκεῖ;
of-intelligence and apprehension strong to-be to-you does-it-seem
TYCH. καὶ μάλα.
yes very

SIMON τὸ δέ γε ἐν ταῖς ἑστιάσεσιν αὐταῖς ὅπως παντὸς
the but at-least in the feasts themselves how than-everyone
ἀπέλθοι πλέον ἔχων καὶ παρευδοκιμῶν τοὺς μὴ τὴν
he-may-go-away more having and outshining those not the
αὐτὴν αὐτῷ κεκτημένους τέχνην, ἄνευ τινὸς λόγου καὶ
same with-him having-acquired art without some reason and
σοφίας πράττεσθαι οἴει;
wisdom to-be-done do-you-think
TYCH. οὐδαμῶς.
by-no-means
SIMON τί δέ, τὸ ἐπίστασθαι τὰς ἀρετὰς καὶ κακίας τῶν
what but the to-know the virtues and vices of-the
σιτίων καὶ τῶν ὄψων πολυπραγμοσύνην ἀτέχνου τινὸς εἶναί
foods and of-the relishes meddlesomeness of-unskilled someone to-be
σοι δοκεῖ, καὶ ταῦτα τοῦ γενναιοτάτου Πλάτωνος οὕτωσὶ
to-you does-it-seem and that the most-noble Plato thus
λέγοντος, "τοῦ μέλλοντος ἑστιάσεσθαι μὴ μαγειρικοῦ
saying of-the-one about to-be-feasted not skilled-in-cookery
ὄντος, σκευαζομένης θοίνης ἀκυροτέρα ἡ κρίσις;"
being being-prepared banquet less-authoritative the judgment
ὅτι γε μὴν οὐκ ἐκ καταλήψεως μόνον, ἀλλὰ 6
that at-least truly not from apprehension only but
συγγεγυμνασμένης ἐστὶν ἡ παρασιτική, μάθοις ἂν
exercised-together is the parasitic you-could-learn —
ἐνθένδε ῥᾳδίως· αἱ μὲν γὰρ τῶν ἄλλων τεχνῶν καταλήψεις
from-here easily the indeed for of-the other arts apprehensions
καὶ ἡμέρας καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτοὺς πολλάκις
both days and nights and months and years often
ἀσυγγύμναστοι μένουσιν, καὶ ὅμως οὐκ ἀπόλλυνται παρὰ
unexercised remain and yet not perish with
τοῖς κεκτημένοις αἱ τέχναι, ἡ δὲ τοῦ παρασίτου κατάληψις
those having-acquired the arts the but of-the parasite apprehension

εἰ μὴ καθ' ἡμέραν εἴη ἐν γυμνασίᾳ, ἀπόλλυσιν οὐ
if not by day should-be in exercise destroys not
μόνον, οἶμαι, τὴν τέχνην, ἀλλὰ καὶ αὐτὸν τὸν τεχνίτην.
only I-think the art but also himself the craftsman

II · THE END OF THE ART

Simon shows that the parasite's art serves an end useful to life, eating and drinking, and that it is neither a mere faculty like beauty nor an artlessness, since it saves the man who has it; so it is an art. He defines it as the art of food, drink, and the words and deeds that win them, with pleasure as its end. Homer's Odysseus praises the feast as the finest end, not the Stoics' end when he fetched Philoctetes from Lemnos and sacked Ilium, nor the Epicurean idleness he had with Calypso. Epicurus stole that end from the parasite but cannot reach it: eating off another he is a parasite, and off his own estate he quarrels with cooks and stewards.

7 SIMON τό γε μὴν "πρός τι τέλος εὔχρηστον τῷ βίῳ"
the at-least truly toward some end useful to-the life
μὴ καὶ μανίας ᾖ ζητεῖν. ἐγὼ γὰρ τοῦ φαγεῖν καὶ τοῦ
lest also of-madness it-be to-seek I for than-the to-eat and the
πιεῖν οὐδὲν εὐχρηστότερον εὑρίσκω ἐν τῷ βίῳ, ὧν
to-drink nothing more-useful find in the life without-which
οὐδὲ ζῆν γε ἄνευ ἔστιν.
not-even to-live at-least without is-it-possible
TYCH. πάνυ μὲν οὖν.
very indeed then
8 SIMON καὶ μὴν οὐδὲ τοιοῦτόν τί ἐστιν ἡ παρασιτικὴ
and truly not-even such something is the parasitic
ὁποῖον τὸ κάλλος καὶ ἡ ἰσχύς, ὥστε τέχνην μὲν μὴ
of-what-sort the beauty and the strength so-that art indeed not
δοκεῖν αὐτήν, δύναμιν δέ τινα τοιαύτην.
to-seem it faculty but some such

TYCH. ἀληθῆ λέγεις.

true-things you-say

SIMON ἀλλὰ μέντοι οὐδὲ ἀτεχνία ἐστίν· ἡ γὰρ ἀτεχνία

but however not-even artlessness is-it the for artlessness

οὐδέποτε οὐδὲν κατορθοῖ τῷ κεκτημένῳ. φέρε γάρ, εἰ

never nothing succeeds for-the possessor come for if

ἐπιτρέψειας σὺ σεαυτῷ ναῦν ἐν θαλάττῃ καὶ χειμῶνι μὴ

you-should-entrust you to-yourself ship in sea and storm not

ἐπιστάμενος κυβερνᾶν, σωθείης ἄν;

knowing-how to-steer would-you-be-saved —

TYCH. οὐδαμῶς.

by-no-means

SIMON τί δ', εἰ ἵππους ἐπιτραφθείη τις μὴ ἐπιστάμενος

what but if horses should-be-entrusted one not knowing-how

ἡνιοχεῖν;

to-drive

TYCH. οὐδ' οὗτος.

not-even this-one

SIMON τί δή ποτε, ἢ τῷ μὴ ἔχειν τέχνην, δι' ἧς

why indeed ever than by-the not to-have art through which

δυνήσεται σώζειν ἑαυτόν;

he-will-be-able to-save himself

TYCH. καὶ μάλα.

yes very

SIMON οὐκοῦν καὶ παράσιτος ὑπὸ τῆς παρασιτικῆς, εἴπερ

then also parasite by the parasitic if-indeed

ἦν ἀτεχνία, οὐκ ἂν ἐσώζετο;

it-were artlessness not — would-be-saved

TYCH. ναί.

yes

SIMON οὐκοῦν τέχνῃ σώζεται, ἀτεχνίᾳ δὲ οὔ;

then by-art he-is-saved by-artlessness but not

TYCH. πάνυ μὲν οὖν.
very indeed then

SIMON τέχνη ἄρα ἐστὶν ἡ παρασιτική.
art then is the parasitic

TYCH. τέχνη, ὡς ἔοικεν.
art as it-seems

SIMON καὶ μὴν κυβερνήτας μὲν ἀγαθοὺς ναυαγίᾳ
and truly pilots indeed good into-shipwreck
περιπεσόντας καὶ ἡνιόχους τεχνίτας ἐκπεσόντας τῶν
having-fallen and drivers skilled having-fallen-out of-the
δίφρων οἶδα ἐγὼ πολλάκις, καὶ τοὺς μὲν συντριβέντας,
chariots know I often and the(-ones) indeed crushed
τοὺς δὲ καὶ πάμπαν διαφθαρέντας, παρασίτου δὲ
the(-others) and even altogether destroyed of-parasite but
ναυάγιον οὐδὲ εἷς ἔχοι τοιοῦτον εἰπεῖν.
shipwreck not-even one could such to-tell
οὐκοῦν εἰ μήτε ἀτεχνία ἐστὶν ἡ παρασιτικὴ μήτε δύναμις,
then if neither artlessness is the parasitic nor faculty
σύστημα δέ τι ἐκ καταλήψεων γεγυμνασμένων, τέχνη
system but some from apprehensions exercised art
δῆλον ὅτι διωμολόγηται ἡμῖν σήμερον.
clear that has-been-agreed by-us today

9 TYCH. ὅσον ἐκ τούτου εἰκάζω· ἀλλ' ἐκεῖνο, ὅπως καὶ
as-far-as from this I-conjecture but that how also
ὅρον ἡμῖν τινα γενναῖον ἀποδῷς τῆς παρασιτικῆς.
definition to-us some noble you-may-give of-the parasitic

SIMON ὀρθῶς σύ γε λέγων. δοκεῖ γὰρ δή μοι οὕτως ἂν
rightly you at-least speaking it-seems for indeed to-me thus —
μάλιστα ὡρίσθαι· παρασιτική ἐστιν τέχνη ποτέων
most to-be-defined parasitic is art of-things-to-be-drunk

καὶ βρωτέων καὶ τῶν διὰ ταῦτα λεκτέων καὶ
and things-to-be-eaten and of-the because-of these-things things-to-be-said and
πρακτέων, τέλος δὲ αὐτῆς τὸ ἡδύ.
things-to-be-done end and of-it the pleasant
TYCH. ὑπέρευγέ μοι δοκεῖς ὁρίσασθαι τὴν σεαυτοῦ τέχνην·
excellently to-me you-seem to-have-defined the your-own art
ἀλλ' ἐκεῖνο σκόπει, μὴ πρὸς ἐνίους τῶν φιλοσόφων μάχη
but that consider lest with some of-the philosophers battle
σοι περὶ τοῦ τέλους ᾖ.
for-you about the end may-be
SIMON καὶ μὴν ἀπόχρη γε εἴπερ ἔσται τὸ αὐτὸ τέλος
and truly it-is-enough at-least if-indeed will-be the same end
εὐδαιμονίας καὶ παρασιτικῆς.
of-happiness and of-the-parasitic
φανεῖται δὲ οὕτως· ὁ γὰρ σοφὸς Ὅμηρος τὸν τοῦ 10
will-appear and thus the for wise Homer the of-the
παρασίτου βίον θαυμάζων ὡς ἄρα μακάριος καὶ ζηλωτὸς
parasite life admiring as then blessed and enviable
εἴη μόνος, οὕτω φησίν·
it-were alone thus says

οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι,
not for I-at-least anything say end more-pleasing to-be
ἢ ὅτ' ἂν εὐφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
than when — good-cheer indeed holds throughout people all
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
banqueters and through halls listen to-singer
ἥμενοι ἑξείης, παρὰ δὲ πλήθωσι τράπεζαι
sitting in-a-row beside and are-full tables

σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
of-bread and meats wine and from mixing-bowl drawing
οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι.
the-wine-pourer brings and pours into-cups

καὶ ὡς οὐχ ἱκανῶς ταῦτα θαυμάζων μᾶλλον τὴν αὑτοῦ
and as not sufficiently these-things admiring more the his-own
γνώμην ποιεῖ φανερωτέραν εὖ λέγων·
opinion makes plainer well saying

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι,
this something to-me fairest in mind seems to-be

οὐχ ἕτερόν τι, ἐξ ὧν φησιν, ἢ τὸ παρασιτεῖν εὔδαιμον
not other anything from what he-says than the being-a-parasite happy
νομίζων. καὶ μὴν οὐδὲ τῷ τυχόντι ἀνδρὶ περιτέθεικε
thinking and truly not-even to-the chance man has-be-given
τούτους τοὺς λόγους, ἀλλὰ τῷ σοφωτάτῳ τῶν ὅλων. καίτοι
these the words but to-the wisest of-the all and-yet
γε εἴπερ ἐβούλετο Ὀδυσσεὺς τὸ κατὰ τοὺς Στωϊκοὺς
at-least if-indeed wished Odysseus the according-to the Stoics
ἐπαινεῖν τέλος, ἐδύνατο ταυτὶ λέγειν ὅτε τὸν Φιλοκτήτην
to-praise end he-could these-things to-say when — Philoctetes
ἀνήγαγεν ἐκ τῆς Λήμνου, ὅτε τὸ Ἴλιον ἐξεπόρθησεν, ὅτε
he-brought-up from — Lemnos when — Ilium he-sacked when
τοὺς Ἕλληνας φεύγοντας κατέσχεν, ὅτε εἰς Τροίαν εἰσῆλθεν
the Greeks fleeing he-checked when into Troy he-entered
ἑαυτὸν μαστιγώσας καὶ κακὰ καὶ Στωϊκὰ ῥάκη ἐνδύς·
himself having-flogged and bad and Stoic rags having-put-on
ἀλλὰ τότε οὐκ εἶπε τοῦτο τέλος χαριέστερον. ἀλλὰ μὴν
but then not did-he-say this end more-pleasing but truly

καὶ ἐν τῷ τῶν Ἐπικουρείων βίῳ γενόμενος αὖθις παρὰ
also in the of-the Epicureans life having-been again with
τῇ Καλυψοῖ, ὅτε αὐτῷ ὑπῆρχεν ἐν ἀργίᾳ τε βιοτεύειν
— Calypso when to-him it-was-possible in idleness both to-live
καὶ τρυφᾶν καὶ βινεῖν τὴν Ἄτλαντος θυγατέρα καὶ κινεῖν
and to-luxuriate and to-bed the of-Atlas daughter and to-make
πάσας τὰς λείας κινήσεις, οὐδὲ τότε εἶπε τοῦτο τὸ τέλος
all the smooth motions not-even then did-he-say this the end
χαριέστερον, ἀλλὰ τὸν τῶν παρασίτων βίον. ἐκαλοῦντο δὲ
more-pleasing but the of-the parasites life were-called and
δαιτυμόνες οἱ παράσιτοι τότε. πῶς οὖν λέγει; πάλιν γὰρ
banqueters the parasites then how then does-he-say again for
ἄξιον ἀναμνησθῆναι τῶν ἐπῶν· οὐδὲν γὰρ οἷον ἀκούειν αὐτῶν
worth to-recall the verses nothing for like to-hear them
πολλάκις λεγομένων· "δαιτυμόνες καθήμενοι ἑξείης·" καί·
often spoken banqueters sitting in-a-row and

παρὰ δὲ πλήθωσι τράπεζαι
beside and are-full tables
σίτου καὶ κρειῶν.
of-bread and meats

ὅ γε μὴν Ἐπίκουρος σφόδρα ἀναισχύντως ὑφελόμενος 11
— at-least truly Epicurus very shamelessly having-filched
τὸ τῆς παρασιτικῆς τέλος τῆς καθ' αὑτὸν εὐδαιμονίας
the of-the parasitic end of-the by himself happiness
τέλος αὐτὸ ποιεῖ. καὶ ὅτι κλοπὴ τὸ πρᾶγμά ἐστιν καὶ
end it makes and that theft the thing is and
οὐδὲν Ἐπικούρῳ μέλει τὸ ἡδύ, ἀλλὰ τῷ παρασίτῳ,
in-no-way to-Epicurus matters the pleasant but to-the parasite
οὕτω μάθοις ἄν. ἔγωγε ἡγοῦμαι τὸ ἡδὺ πρῶτον μὲν
thus you-could-learn — I-at-least think the pleasant first indeed

τὸ τῆς σαρκὸς ἀόχλητον, ἔπειτα τὸ μὴ θορύβου καὶ
the of-the flesh undisturbed then the not with-confusion and
ταραχῆς τὴν ψυχὴν ἐμπεπλῆσθαι. τούτων τοίνυν ὁ μὲν
turmoil the soul to-be-filled of-these then the indeed
παράσιτος ἑκατέρων τυγχάνει, ὁ δὲ Ἐπίκουρος οὐδὲ
parasite each gains — but Epicurus not-even
θατέρου· ὁ γὰρ ζητῶν περὶ σχήματος γῆς καὶ
of-the-other the(-one) for seeking about shape of-earth and
κόσμων ἀπειρίας καὶ μεγέθους ἡλίου καὶ ἀποστημάτων
of-worlds infinity and size of-sun and distances
καὶ πρώτων στοιχείων καὶ περὶ θεῶν, εἴτε εἰσὶν εἴτε
and first elements and about gods whether they-are or
οὐκ εἰσί, καὶ περὶ αὐτοῦ τοῦ τέλους ἀεὶ πολεμῶν καὶ
not are and about itself the end always warring and
διαφερόμενος πρός τινας οὐ μόνον ἐν ἀνθρωπίναις, ἀλλὰ
quarreling with some not only in human but
καὶ ἐν κοσμικαῖς ἐστιν ὀχλήσεσιν. ὁ δὲ παράσιτος πάντα
also in cosmic is troubles the but parasite all-things
καλῶς ἔχειν οἰόμενος καὶ πεπιστευκὼς μὴ ἄλλως ταῦτα
well to-be thinking and having-believed not otherwise these-things
ἔχειν ἄμεινον ἢ ἔχει, μετὰ πολλῆς ἀδείας καὶ
to-be better than they-are with much freedom-from-fear and
γαλήνης, οὐδενὸς αὐτῷ τοιούτου παρενοχλοῦντος, ἐσθίει
calm nothing him such annoying eats
καὶ κοιμᾶται ὕπτιος ἀφεικὼς τοὺς πόδας καὶ τὰς χεῖρας
and sleeps on-his-back having-let-go the feet and the hands
ὥσπερ Ὀδυσσεὺς τῆς Σχερίας ἀποπλέων οἴκαδε.
like Odysseus — from-Scheria sailing-off home
12 καὶ μὴν οὐχὶ κατὰ ταῦτα μόνον οὐδὲν προσήκει τὸ ἡδὺ
and truly not in these-things only in-no-way belongs the pleasant
τῷ Ἐπικούρῳ, ἀλλὰ καὶ κατ᾽ ἐκεῖνα· ὁ γὰρ Ἐπίκουρος
— to-Epicurus but also in those — for Epicurus

οὗτος, ὅστις ποτέ ἐστιν ὁ σοφός, ἤτοι φαγεῖν ἔχει ἢ οὔ·
this whoever ever is the wise either to-eat has or not
εἰ μὲν οὐκ ἔχει, οὐχ ὅπως ἡδέως ζήσεται, ἀλλ᾽ οὐδὲ
if indeed not he-has not to-speak-of pleasantly he-will-live but not-even
ζήσεται· εἰ δὲ ἔχει, εἴτε παρ᾽ ἑαυτοῦ εἴτε παρ᾽ ἄλλου· εἰ
will-he-live if but he-has either from himself or from another if
μὲν οὖν παρ᾽ ἄλλου τὸ φαγεῖν ἔχοι, παράσιτός ἐστι
indeed then from another the to-eat he-should-have parasite he-is
καὶ οὐχ ὃς λέγει· εἰ δὲ παρ᾽ ἑαυτοῦ, οὐχ ἡδέως ζήσεται.
and not who he-says if but from himself not pleasantly will-he-live

TYCH. πῶς οὐχ ἡδέως;
how not pleasantly

SIMON εἰ γὰρ ἔχοι τὸ φαγεῖν παρ᾽ ἑαυτοῦ, πολλά
if for he-should-have the to-eat from himself many
τοι, ὦ Τυχιάδη, τὰ ἀηδέα τῷ τοιούτῳ βίῳ
you-know O Tychiades the unpleasant-things for-the such life
παρακολουθεῖν ἀνάγκη· καὶ ἄθρει πόσα. δεῖ τὸν
to-attend necessity and observe how-many it-is-needful the(-one)
μέλλοντα βιώσεσθαι καθ᾽ ἡδονὴν τὰς ἐγγιγνομένας
about to-live according-to pleasure the arising
ὀρέξεις ἁπάσας ἀναπληροῦν. ἢ τί φής;
appetites all to-fill or what do-you-say

TYCH. κἀμοὶ δοκεῖ.
to-me-too it-seems

SIMON οὐκοῦν τῷ μὲν συχνὰ κεκτημένῳ ἴσως τοῦτο παρέχει,
then to-the indeed much having-acquired perhaps this it-allows
τῷ δὲ ὀλίγα καὶ μηδὲν οὐκέτι· ὥστε πένης οὐκ ἂν σοφὸς
to-the but few and nothing no-longer so-that poor-man not — wise
γένοιτο οὐδὲ ἐφίκοιτο τοῦ τέλους, λέγω δὴ τοῦ ἡδέος. ἀλλ᾽
would-become nor would-reach the end I-mean indeed the pleasant but
οὐδὲ μὴν ὁ πλούσιος, ὁ παρὰ τῆς οὐσίας ἀφθόνως ταῖς
not-even truly the rich the from the estate lavishly to-the

ἐπιθυμίαις χορηγῶν, δυνήσεται τοῦδε ἐφικέσθαι. τί δή ποτε;
desires supplying will-be-able this to-reach why indeed ever
ὅτι πᾶσα ἀνάγκη τὸν ἀναλίσκοντα τὰ ἑαυτοῦ πολλαῖς
because all necessity the(-one) spending the his-own into-many
περιπίπτειν ἀηδίαις, τοῦτο μὲν τῷ μαγείρῳ κακῶς
to-fall unpleasantnesses on-the-one-hand indeed with-the cook badly
σκευάσαντι τὸ ὄψον μαχόμενον ἢ εἰ μὴ μάχοιτο φαῦλα
having-prepared the dish fighting or if not he-should-fight poor-things
παρὰ τοῦτο ἐσθίοντα τὰ ὄψα καὶ τοῦ ἡδέος ὑστεροῦντα,
because-of this eating the dishes and of-the pleasant falling-short
τοῦτο δὲ τῷ οἰκονομοῦντι τὰ κατὰ τὴν οἰκίαν,
on-the-other and with-the-one managing the-things in the house
εἰ μὴ καλῶς οἰκονομοίη, μαχόμενον. ἢ οὐχ οὕτως;
if not well he-should-manage fighting or not so
TYCH. νὴ Δία, κἀμοὶ δοκεῖ.
by Zeus to-me-too it-seems
SIMON τῷ μὲν οὖν Ἐπικούρῳ πάντα συμβαίνειν εἰκός,
— indeed then to-Epicurus all-things to-befall likely
ὥστε οὐδέποτε τεύξεται τοῦ τέλους· τῷ δὲ παρασίτῳ
so-that never will-be-attain the end to-the but parasite
οὔτε μάγειρός ἐστιν ᾧ χαλεπήναι, οὔτε ἀγρὸς οὔτε
neither cook is with-whom he-might-be-angry nor field nor
οἶκος οὔτε ἀργύρια, ὑπὲρ ὧν ἀπολλυμένων ἀχθεσθείη,
house nor silver about which perishing he-might-be-vexed
ὥστε καὶ φάγοι καὶ πίοι μόνος οὗτος ὑπὸ μηδενός,
so-that both he-may-eat and drink alone this-one by nothing
ὧν ἐκείνους ἀνάγκη, ἐνοχλούμενος.
of-which those necessarily being-troubled

III · BETTER THAN EVERY ART

Having shown that sponging is an art, Simon argues that it is the best. Other arts are learned with toil, fear, and blows, but no one leaves a dinner weeping; this one is enjoyed as it is learned, makes every day a holiday, and needs no instruments and no teacher, and it pays its learner rather than charging him. It begins in friendship, it is the most royal of the arts, and no fool or knave can practice it, so that Tychiades half wishes to be a parasite himself. Rhetoric and philosophy have no single substance: some call rhetoric an art and others no art, and Epicurus, the Stoa, the Academy, and the Peripatos each hold a different philosophy, while two twos make four everywhere.

SIMON ἀλλ᾽ ὅτι μὲν τέχνη ἐστὶν ἡ παρασιτική, κἀκ 13

but that indeed art is the parasitic both-from

τούτων καὶ τῶν ἄλλων ἱκανῶς δέδεικται. λοιπὸν ὅτι καὶ

these and the other-things sufficiently has-been-shown it-remains that also

ἀρίστη δεικτέον, καὶ τοῦτο οὐχ ἁπλῶς, ἀλλὰ πρῶτον

best one-must-show and this not simply but first

μέν, ὅτι κοινῇ πασῶν διαφέρει τῶν τεχνῶν, εἶτα ὅτι

indeed that in-common from-all excels the arts then that

καὶ ἰδίᾳ ἑκάστης.

also individually each

κοινῇ μὲν οὖν ἁπασῶν οὕτω διαφέρει· πάσης γὰρ τέχνης

in-common indeed then all thus it-excels of-every for art

ἀνάγκη προάγειν μάθησιν πόνον φόβον πληγάς, ἅπερ

necessity to-go-before learning toil fear blows which-very

οὐκ ἔστιν ὅστις οὐκ ἂν ἀπεύξαιτο· ταύτην δὲ τὴν

not there-is who not — would-pray-to-be-rid-of this but the

τέχνην, ὡς ἔοικεν, μόνην ἔξεστι μαθεῖν ἄνευ πόνου. τίς

art as it-seems alone it-is-possible to-learn without toil who

γὰρ ἀπὸ δείπνου ποτὲ ἀπῆλθεν κλαίων, ὥσπερ τινὰς ἐκ

for from dinner ever went-away weeping as some from

τῶν διδασκάλων ὁρῶμεν, τίς δ' ἐπὶ δεῖπνον ἀπιὼν ὤφθη
the teachers we-see who and to dinner going-off was-seen
σκυθρωπός, ὥσπερ οἱ εἰς διδασκαλεῖα φοιτῶντες; καὶ μὴν
sullen as those to schools going and truly
ὁ μὲν παράσιτος ἑκὼν αὐτὸς ἐπὶ δεῖπνον ἔρχεται μάλα
the indeed parasite willing himself to dinner goes very
ἐπιθυμῶν τῆς τέχνης, οἱ δὲ τὰς ἄλλας τέχνας μανθάνοντες
desiring the art those but the other arts learning
μισοῦσιν αὐτάς, ὥστε ἔνιοι δι' αὐτὰς ἀποδιδράσκουσι.
hate them so-that some because-of them run-away
τί δέ, οὐ κἀκεῖνο ἐννοῆσαί σε δεῖ, ὅτι καὶ τοὺς ἐν
what but not that-too to-consider you is-it-needful that also those in
ἐκείναις ταῖς τέχναις προκόπτοντας οἱ πατέρες καὶ μητέρες
those the arts advancing the fathers and mothers
τούτοις τιμῶσι μάλιστα, οἷς καθ' ἡμέραν καὶ τὸν
with-these honor most with-which by day also the
παράσιτον, "καλῶς νὴ Δία ἔγραψεν ὁ παῖς," λέγοντες,
parasite well by Zeus wrote the boy saying
"δότε αὐτῷ φαγεῖν" "οὐκ ἔγραψεν ὀρθῶς, μὴ δότε;" οὕτω
give him to-eat not he-wrote rightly do-not give so
τὸ πρᾶγμα καὶ ἔντιμον καὶ ἐν τιμωρίᾳ μέγα φαίνεται.
the thing both honorable and in punishment great appears
14 καὶ μὴν αἱ ἄλλαι τέχναι τὸ τέλος ὕστερον τοῦτο ἔχουσι,
and truly the other arts the end later this have
μετὰ τὸ μαθεῖν καὶ τοὺς καρποὺς ἡδέως ἀπολαμβάνουσαι·
after the to-learn and the fruits pleasantly receiving
πολλὴ γὰρ "καὶ ὄρθιος οἶμος ἐς αὐτάς·" ἡ δὲ παρασιτικὴ
long for and steep road to them the but parasitic
μόνη τῶν ἄλλων εὐθὺς ἀπολαύει τῆς τέχνης ἐν αὐτῷ τῷ
alone of-the others at-once enjoys the art in very the
μανθάνειν, καὶ ἅμα τε ἄρχεται καὶ ἐν τῷ τέλει ἐστίν.
learning and at-the-same-time both begins and in the end is

καὶ μέντοι τῶν ἄλλων τεχνῶν οὐ τινές, ἀλλὰ πᾶσαι
and however of-the other arts not some but all
ἐπὶ μόνην τὴν τροφὴν γεγόνασιν, ὁ δὲ παράσιτος
for only the food have-come-into-being the but parasite
εὐθὺς ἔχει τὴν τροφὴν ἅμα τῷ ἄρξασθαι τῆς τέχνης.
at-once has the food together-with the to-begin the art
ἢ οὐκ ἐννοεῖς ὅτι ὁ μὲν γεωργὸς γεωργεῖ οὐ τοῦ
or not do-you-consider that the indeed farmer farms not of-the
γεωργεῖν ἕνεκα καὶ ὁ τέκτων τεκταίνεται οὐχὶ τοῦ
farming for-the-sake and the carpenter carpenters not of-the
τεκταίνεσθαι ἕνεκα, ὁ δὲ παράσιτος οὐχ ἕτερον μέν
carpentering for-the-sake the but parasite not other indeed
τι διώκει, ἀλλὰ τὸ αὐτὸ καὶ ἔργον μὲν ἐστὶν αὐτοῦ
anything pursues but the same both work indeed is his
καὶ οὗ ἕνεκα γίγνεται;
and which for-the-sake-of it-comes-about
καὶ μὴν ἐκεῖνά γε οὐδείς ἐστιν ὅστις οὐκ ἐπίσταται, 15
and truly those-things at-least no-one is who not knows
ὅτι οἱ μὲν τὰς λοιπὰς τέχνας ἐργαζόμενοι τὸν μὲν
that those indeed the remaining arts working the indeed
ἄλλον χρόνον ταλαιπωροῦσι, μίαν δὲ ἢ δύο μόνας τοῦ
other time toil one but or two only of-the
μηνὸς ἡμέρας ἱερὰς ἄγουσι, καὶ εὐφραίνεσθαι λέγονται
month days holy keep and to-enjoy-themselves are-said
τότε· ὁ δὲ παράσιτος τοῦ μηνὸς τὰς τριάκονθ' ἡμέρας
then the but parasite of-the month the thirty days
ἱερὰς ἄγει· πᾶσαι γὰρ αὐτῷ δοκοῦσιν εἶναι τῶν θεῶν.
holy keeps all for to-him seem to-be of-the gods
ἔτι οἱ μὲν βουλόμενοι τὰς ἄλλας τέχνας κατορθοῦν 16
further those indeed wishing the other arts to-succeed-in
ὀλιγοσιτίαις καὶ ὀλιγοποσίαις χρῶνται καθάπερ οἱ
with-scant-eating and scant-drinking use like the

νοσοῦντες, πολυποσίαις δὲ καὶ πολυσιτίαις οὐκ ἔστιν
sick with-much-drinking but and much-eating not it-is-possible
εὐφραινόμενον μανθάνειν.
making-merry to-learn

17 καὶ αἱ μὲν ἄλλαι τέχναι χωρὶς ὀργάνων οὐδαμῶς
and the indeed other arts without instruments in-no-way
τῷ κεκτημένῳ ὑπηρετεῖν δύνανται· οὔτε γὰρ αὐλεῖν
the possessor to-serve can neither for to-play-the-flute
ἔνι χωρὶς αὐλῶν οὔτε ψάλλειν ἄνευ λύρας οὔτε
it-is-possible without flutes nor to-play-the-harp without lyre nor
ἱππεύειν ἄνευ ἵππου· αὕτη δὲ οὕτως ἐστὶν ἀγαθὴ καὶ οὐ
to-ride without horse this but so is good and not
βαρεῖα τῷ τεχνίτῃ, ὥστε ὑπάρχει καὶ μηδὲν ἔχοντι
burdensome to-the craftsman that it-is-possible even nothing to-one-having
ὅπλον χρῆσθαι αὐτῇ.
weapon to-use it

18 καὶ ὡς ἔοικεν ἄλλας τέχνας μανθάνομεν μισθὸν διδόντες,
and as it-seems other arts we-learn fee paying
ταύτην δὲ λαμβάνοντες. ἔτι τῶν μὲν ἄλλων τεχνῶν
this but receiving further of-the indeed other arts
εἰσι διδάσκαλοί τινες,
there-are teachers some

19 τῆς δὲ παρασιτικῆς οὐδείς, ἀλλ᾽ ὥσπερ ἡ ποιητικὴ
of-the but parasitic none but as the poetry
κατὰ Σωκράτη καὶ αὕτη τινὶ θείᾳ μοίρᾳ παραγίγνεται.
according-to Socrates also this by-some divine lot comes

20 κἀκεῖνο δὲ σκόπει, ὅτι τὰς μὲν ἄλλας τέχνας ὁδεύοντες
and-that and consider that the indeed other arts traveling
ἢ πλέοντες οὐ δυνάμεθα διαπράττεσθαι, ταύτῃ δέ ἐστι
or sailing not we-are-able to-practice this but it-is-possible
χρῆσθαι καὶ ἐν ὁδῷ καὶ πλέοντι.
to-use both on road and to-one-sailing

TYCH. πάνυ μὲν οὖν. 21
very indeed then
SIMON καὶ μέντοι, ὦ Τυχιάδη, αἱ μὲν ἄλλαι τέχναι δοκοῦσί
and however O Tychiades the indeed other arts seem
μοι ταύτης ἐπιθυμεῖν, αὕτη δὲ οὐδεμιᾶς ἑτέρας.
to-me this to-desire this but none other
TYCH. τί δέ, οὐχ οἱ τὰ ἀλλότρια λαμβάνοντες ἀδικεῖν
what but not those the of-others taking to-do-wrong
σοι δοκοῦσι;
to-you do-they-seem
SIMON πῶς γὰρ οὔ;
how for not
TYCH. πῶς οὖν ὁ παράσιτος τὰ ἀλλότρια λαμβάνων οὐκ
how then the parasite the of-others taking not
ἀδικεῖ μόνος;
does-he-do-wrong alone
SIMON οὐκ ἔχω λέγειν. καὶ μὴν τῶν ἄλλων τεχνῶν αἱ ἀρχαὶ 22
not I-can to-say and truly of-the other arts the beginnings
φαῦλαί τινες καὶ εὐτελεῖς εἰσι, τῆς δὲ παρασιτικῆς ἀρχὴ
mean some and cheap are of-the but parasitic beginning
πάνυ γενναία τις· τὸ γὰρ θρυλούμενον τοῦτο τῆς φιλίας
very noble some the for much-talked-of this of-the friendship
ὄνομα οὐκ ἂν ἄλλο τι εὕροις ἢ ἀρχὴν παρασιτικῆς.
name not — other anything you-would-find than beginning of-the-parasitic
TYCH. πῶς λέγεις;
how do-you-mean
SIMON ὅτι οὐδεὶς ἐχθρὸν ἢ ἀγνῶτα ἄνθρωπον ἀλλ᾽ οὐδὲ
that no-one enemy or unknown man but not-even
συνήθη μετρίως ἐπὶ δεῖπνον καλεῖ, ἀλλὰ δεῖ πρότερον
acquaintance moderately to dinner invites but it-is-needful first
οἶμαι τοῦτον γενέσθαι φίλον, ἵνα κοινωνήσῃ σπονδῶν
I-think this-one to-become friend that he-may-share libations

καὶ τραπέζης καὶ τῶν τῆς τέχνης ταύτης μυστηρίων.
and table and of-the of-the art this mysteries
ἐγὼ γοῦν πολλάκις ἤκουσά τινων λεγόντων, "ποταπὸς
I at-least often heard some saying what-sort
δὲ οὗτος φίλος ὅστις οὔτε βέβρωκεν οὔτε πέπωκεν μεθ'
and this friend who neither has-eaten nor has-drunk with
ἡμῶν," δῆλον ὅτι τὸν συμπίνοντα καὶ συνεσθίοντα μόνον
us clear that the drinking-together and eating-together only
πιστὸν φίλον ἡγουμένων.
trusty friend thinking
23 ὅτι γε μὴν ἡ βασιλικωτάτη τῶν τεχνῶν ἔστιν αὕτη,
that at-least truly the most-royal of-the arts is this
μάθοις ἂν καὶ ἐκ τοῦδε οὐχ ἥκιστα· τὰς μὲν γὰρ
you-could-learn — also from this not least the indeed for
λοιπὰς τέχνας οὐ μόνον κακοπαθοῦντες καὶ ἱδροῦντες,
remaining arts not only suffering and sweating
ἀλλὰ νὴ Δία καθήμενοι καὶ ἑστῶτες ἐργάζονται ὥσπερ
but by Zeus sitting and standing they-work as
ἀμέλει δοῦλοι τῶν τεχνῶν, ὁ δὲ παράσιτος μεταχειρίζεται
of-course slaves of-the arts the but parasite handles
τὴν αὐτοῦ τέχνην ὡς βασιλεὺς κατακείμενος.
the his-own art as king reclining
24 ἐκεῖνα μὲν γὰρ τί δεῖ λέγειν περὶ τῆς εὐδαιμονίας
those-things indeed for why it-is-needful to-tell about the happiness
αὐτοῦ, ὅτι δὴ μόνος κατὰ τὸν σοφὸν Ὅμηρον "οὔτε
his that indeed alone according-to the wise Homer neither
φυτεύει χερσὶ φυτὸν οὔτε ἀροῖ, ἀλλὰ τά γ'
plants with-hands plant nor plows but the-things at-least
ἄσπαρτα καὶ ἀνήροτα πάντα" νέμεται;
unsown and unplowed all he-grazes

καὶ μὴν ῥήτορά τε καὶ γεωμέτρην καὶ χαλκέα οὐδὲν 25
and truly orator both and geometer and smith nothing
κωλύει τὴν ἑαυτοῦ τέχνην ἐργάζεσθαι ἐάν τε πονηρὸς
prevents the his-own art to-practice if both wicked
ἐάν τε καὶ μωρὸς ᾖ, παρασιτεῖν δὲ οὐδεὶς δύναται ἢ
if both also foolish he-be to-be-a-parasite but no-one can either
μωρὸς ὢν ἢ πονηρός.
foolish being or wicked
TYCH. παπαί, οἷον χρῆμα ἀποφαίνῃ τὴν παρασιτικήν·
good-heavens what thing you-show the parasitic
ὥστε καὶ αὐτὸς ἤδη βούλεσθαι δοκῶ μοι παράσιτος
so-that also myself already to-wish I-seem to-me parasite
εἶναι ἀντὶ τούτου ὅς εἰμι.
to-be instead-of this who I-am
SIMON ὡς μὲν τοίνυν κοινῇ πασῶν διαφέρει, δεδεῖχθαί 26
that indeed then in-common all it-excels to-have-been-shown
μοι δοκῶ. φέρε δὴ ὡς καὶ κατ᾽ ἰδίαν ἑκάστης διαφέρει
to-me I-seem come indeed how also by individual each it-excels
σκοπῶμεν. τὸ μὲν δὴ ταῖς βαναύσοις τέχναις παραβάλλειν
let-us-consider the indeed indeed with-the mechanical arts to-compare
αὐτὴν ἀνόητόν ἐστιν, καὶ μᾶλλόν πως καθαιροῦντος
it foolish is and more somehow of-one-lowering
τὸ ἀξίωμα τῆς τέχνης. ὅτι γε μὴν τῶν καλλίστων
the dignity of-the art that at-least truly of-the finest
καὶ μεγίστων τεχνῶν διαφέρει δεικτέον. ὡμολόγηται δὴ
and greatest arts it-excels one-must-show it-has-been-agreed indeed
πρὸς πάντων τήν τε ῥητορικὴν καὶ τὴν φιλοσοφίαν, ἃς
by all the both rhetoric and the philosophy which
διὰ γενναιότητα καὶ ἐπιστήμας ἀποφαίνονταί τινες,
because-of nobility also sciences declare some
*** ἐπειδὰν καὶ τούτων ἀποδείξαιμι τὴν παρασιτικὴν
(lacuna) when also these I-should-show the parasitic

πολὺ κρατοῦσαν, δῆλον ὅτι τῶν ἄλλων τεχνῶν δόξει
far surpassing clear that of-the other arts it-will-seem
προφερεστάτη καθάπερ ἡ Ναυσικάα τῶν θεραπαινίδων.
most-excellent like — Nausicaa of-the handmaids
27 κοινῇ μὲν οὖν ἀμφοῖν διαφέρει καὶ τῆς ῥητορικῆς καὶ
in-common indeed then both it-excels both the rhetoric and
τῆς φιλοσοφίας, πρῶτον κατὰ τὴν ὑπόστασιν· ἡ μὲν
the philosophy first in the substance the(-one) indeed
γὰρ ὑφέστηκεν, αἱ δὲ οὔ. οὔτε γὰρ τὴν ῥητορικὴν
for has-substance the(-others) but not neither for the rhetoric
ἕν τι καὶ τὸ αὐτὸ νομίζομεν, ἀλλ᾽ οἱ μὲν τέχνην,
one some and the same we-think but the(-ones) indeed art
οἱ δὲ τοὐναντίον ἀτεχνίαν, ἄλλοι δὲ κακοτεχνίαν,
the(-others) but the-opposite artlessness others but bad-art
ἄλλοι δὲ ἄλλο τι. ὁμοίως δὲ καὶ τὴν φιλοσοφίαν οὐ
others but other something likewise and also the philosophy not
κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσαν, ἑτέρως μὲν γὰρ
in the same-way and similarly being otherwise indeed for
Ἐπικούρῳ δοκεῖ τὰ πράγματα ἔχειν, ἑτέρως δὲ τοῖς
to-Epicurus it-seems the things to-be otherwise and to-those
ἀπὸ τῆς Στοᾶς, ἑτέρως δὲ τοῖς ἀπὸ τῆς Ἀκαδημίας,
from the Stoa otherwise and to-those from the Academy
ἑτέρως δὲ τοῖς ἀπὸ τοῦ Περιπάτου, καὶ ἁπλῶς ἄλλος
otherwise and to-those from the Peripatos and simply one
ἄλλην ἀξιοῖ τὴν φιλοσοφίαν εἶναι· καὶ μέχρι γε νῦν
another claims the philosophy to-be and until at-least now
οὔτε οἱ αὐτοὶ γνώμης κρατοῦσιν οὔτε αὐτῶν ἡ τέχνη μία
neither the same opinion hold-to nor of-them the art one
φαίνεται. ἐξ ὧν δῆλον ὅ τι τεκμαίρεσθαι καταλείπεται.
appears from which clear what ever to-infer remains
ἀρχὴν γάρ φημι μηδὲ εἶναι τέχνην ἧς οὐκ ἔστιν
at-all for I-say not-even to-be art of-which not is

ὑπόστασις. ἐπεὶ τί δή ποτε ἀριθμητικὴ μὲν μία ἐστὶ
substance since why indeed ever arithmetic indeed one is
καὶ ἡ αὐτὴ καὶ δὶς δύο παρά τε ἡμῖν καὶ παρὰ Πέρσαις
and the same and twice two among both us and among Persians
τέσσαρά ἐστιν καὶ συμφωνεῖ ταῦτα καὶ παρὰ Ἕλλησι καὶ
four is and agree these-things both among Greeks and
βαρβάροις, φιλοσοφίας δὲ πολλὰς καὶ διαφόρους ὁρῶμεν
barbarians philosophies but many and different we-see
καὶ οὔτε τὰς ἀρχὰς οὔτε τὰ τέλη σύμφωνα πασῶν;
and neither the beginnings nor the ends in-agreement of-all
TYCH. ἀληθῆ λέγεις· μίαν μὲν γὰρ τὴν φιλοσοφίαν εἶναι
true-things you-say one indeed for the philosophy to-be
λέγουσιν, αὐτοὶ δὲ αὐτὴν ποιοῦσι πολλάς.
they-say they but it make many

IV · PHILOSOPHERS AT THE TABLE

Philosophy is not one, and cannot be many, while sponging is one and the same among Greeks and barbarians, with no schools in it. Philosophers have longed to be parasites, but no parasite to be a philosopher: Aeschines the Socratic read his Miltiades to Dionysius, the tyrant of Sicily, and stayed on as his parasite, and Aristippus of Cyrene was the most esteemed of all his parasites, while Plato was twice turned out after a few days for want of talent; Euripides, Anaxarchus, and Aristotle tried the art too. The parasite is never hungry or cold, as many philosophers are. Simon then tests the two in war: stripped for the muster, the philosophers are thin and pale, the parasite big, ruddy, and fierce-eyed, a fine hoplite alive and a fine corpse dead.

SIMON καὶ μὴν καὶ τὰς μὲν ἄλλας τέχνας, εἰ καί 28
and truly also the indeed other arts if even
τι κατὰ ταύτας ἀσύμφωνον εἴη, κἂν παρέλθοι τις
anything in them discordant should-be even would-pass-over one

συγγνώμης ἀξιώσας, ἐπεὶ μέσαι τε δοκοῦσι καὶ αἱ
of-pardon having-deemed-worthy since intermediate both they-seem and the
καταλήψεις αὐτῶν οὐκ εἰσὶν ἀμετάπτωτοι. φιλοσοφίαν δὲ
apprehensions their not are unchangeable philosophy but
τίς ἂν καὶ ἀνάσχοιτο μὴ μίαν εἶναι καὶ μηδὲ σύμφωνον
who — even would-tolerate not one to-be and not-even consonant
αὐτὴν ἑαυτῇ μᾶλλον τῶν ὀργάνων; μία μὲν οὖν οὐκ
it with-itself more than-the instruments one indeed then not
ἔστι φιλοσοφία, ἐπειδὴ ὁρῶ καὶ ἄπειρον οὖσαν· πολλαὶ
is philosophy since I-see also infinite being many
δὲ οὐ δύνανται εἶναι, ἐπειδήπερ ἡ σοφία μία.
but not can to-be since-indeed the wisdom one
29 ὁμοίως δὲ καὶ περὶ τῆς ὑποστάσεως τῆς ῥητορικῆς
likewise and also about the substance of-the rhetoric
ταὐτὰ φαίη τις ἄν· τὸ γὰρ περὶ ἑνὸς προκειμένου
the-same-things would-say one — the for about one thing-proposed
ταὐτὰ μὴ λέγειν ἅπαντας, ἀλλὰ μάχην εἶναι φορᾶς
the-same-things not to-say all but battle to-be of-tendency
ἀντιδόξου, ἀπόδειξις μεγίστη τοῦ μηδὲ ἀρχὴν εἶναι
of-contrary-opinion proof greatest of-the not-even at-all to-be
τοῦτο οὗ μία κατάληψις οὐκ ἔστιν· τὸ γὰρ ζητεῖν τό,
this of-which one apprehension not is the for to-seek the
τί μᾶλλον αὐτό ἐστιν, καὶ τὸ μηδέποτε ὁμολογεῖν ἓν
what rather it is and the never to-agree one
εἶναι, τοῦτο αὐτὴν ἀναιρεῖ τοῦ ζητουμένου τὴν οὐσίαν.
to-be this very destroys of-the thing-sought the being
30 ἡ μέντοι παρασιτικὴ οὐχ οὕτως ἔχει, ἀλλὰ καὶ ἐν
the however parasitic not so is but both among
Ἕλλησι καὶ βαρβάροις μία ἐστὶν καὶ κατὰ ταὐτὰ καὶ
Greeks and barbarians one is and in the-same-way and
ὡσαύτως, καὶ οὐκ ἂν εἴποι τις ἄλλως μὲν τούσδε, ἑτέρως
alike and not — would-say one otherwise indeed these differently

δὲ τούσδε παρασιτεῖν, οὐδέ εἰσιν ὡς ἔοικεν ἐν παρασίτοις
but those to-be-parasites nor are as it-seems among parasites
τινες οἷον Στωϊκοὶ ἢ Ἐπικούρειοι δόγματα ἔχοντες
some such-as Stoics or Epicureans doctrines having
διάφορα, ἀλλὰ πᾶσι πρὸς ἅπαντας ὁμολογία τίς ἐστιν καὶ
different but to-all toward all agreement some is and
συμφωνία τῶν ἔργων καὶ τοῦ τέλους. ὥστε ἔμοιγε δοκεῖ
harmony of-the works and of-the end so-that to-me-at-least seems
ἡ παρασιτικὴ κινδυνεύειν κατά γε τοῦτο καὶ σοφία εἶναι.
the parasitic to-be-likely in at-least this also wisdom to-be
TYCH. πάνυ μοι δοκεῖς ἱκανῶς ταῦτα εἰρηκέναι. ὡς δὲ 31
very to-me you-seem sufficiently these-things to-have-said how but
καὶ τὰ ἄλλα χείρων ἐστὶν ἡ φιλοσοφία τῆς σῆς
also in-the other-things worse is the philosophy than-the your
τέχνης, πῶς ἀποδεικνύεις;
art how do-you-prove
SIMON οὐκοῦν ἀνάγκη πρῶτον εἰπεῖν ὅτι φιλοσοφίας μὲν
then necessity first to-say that philosophy indeed
οὐδέποτε ἠράσθη παράσιτος, παρασιτικῆς δὲ πάμπολλοι
never loved parasite the-parasitic but very-many
ἐπιθυμήσαντες μνημονεύονται φιλόσοφοι, καὶ μέχρι γε
having-desired are-recorded philosophers and until at-least
νῦν ἐρῶσιν.
now love-it
TYCH. καὶ τίνας ἂν ἔχοις εἰπεῖν φιλοσόφους παρασιτεῖν
and whom — could-you to-name philosophers to-be-parasites
σπουδάσαντας;
having-been-eager

SIMON οὕστινας μέντοι, ὦ Τυχιάδη; οὓς καὶ σὺ γιγνώσκων
whom indeed O Tychiades whom also you knowing
ὑποκρίνῃ ἀγνοεῖν κἀμὲ κατασοφίζῃ ὥς τινος αὐτοῖς
you-pretend not-to-know and-me you-outwit as some to-them
αἰσχύνης ἐντεῦθεν γιγνομένης, οὐχὶ τιμῆς.
disgrace from-this arising not honor

TYCH. οὐ μὰ τὸν Δία, ὦ Σίμων, ἀλλὰ καὶ σφόδρα ἀπορῶ
not by — Zeus O Simon but even very I-am-at-a-loss
οὕστινας καὶ εὕροις εἰπεῖν.
whom also you-could-find to-name

SIMON ὦ γενναῖε, σύ μοι δοκεῖς ἀνήκοος εἶναι καὶ τῶν
O noble-sir you to-me seem unacquainted to-be also with-those
ἀναγραψάντων τοὺς ἐκείνων βίους, ἐπεὶ πάντως ἂν καὶ
having-written the of-those lives since surely — also
ἐπιγνῶναι οὕστινας λέγω δύναιο.
to-recognize whom I-mean you-could

TYCH. καὶ μέντοι νὴ τὸν Ἡρακλέα ποθῶ δὴ ἀκούειν τίνες
and indeed by — Heracles I-long indeed to-hear who
εἰσίν.
they-are

32 SIMON ἐγώ σοι καταλέξω αὐτοὺς ὄντας οὐχὶ τοὺς φαύλους,
I to-you will-list them being not the poor-ones
ἀλλ' ὡς ἐγὼ δοκῶ, τοὺς ἀρίστους καὶ οὓς ἥκιστα σὺ
but as I think the best and whom least you
οἴει. Αἰσχίνης μέντοι ὁ Σωκρατικός, οὗτος ὁ τοὺς
think Aeschines indeed the Socratic this-one the(-one) the
μακροὺς καὶ ἀστείους διαλόγους γράψας, ἦκέν ποτε εἰς
long and witty dialogues having-written came once to
Σικελίαν κομίζων αὐτούς, εἴ πως δύναιτο δι' αὐτῶν
Sicily bringing them if somehow he-could through them
γνωσθῆναι Διονυσίῳ τῷ τυράννῳ, καὶ τὸν Μιλτιάδην
to-become-known to-Dionysius the tyrant and the Miltiades

ἀναγνοὺς καὶ δόξας εὐδοκιμηκέναι λοιπὸν ἐκάθητο
having-read-aloud and having-seemed to-have-won-fame for-the-rest sat
ἐν Σικελίᾳ παρασιτῶν Διονυσίῳ καὶ ταῖς Σωκράτους
in Sicily being-a-parasite to-Dionysius and to-the of-Socrates
διατριβαῖς ἐρρῶσθαι φράσας.
discourses farewell having-said
τί δέ, καὶ Ἀρίστιππος ὁ Κυρηναῖος οὐχὶ τῶν δοκίμων 33
what but also Aristippus the Cyrenaic not of-the esteemed
φαίνεταί σοι φιλοσόφων;
does-he-appear to-you philosophers
TYCH. καὶ πάνυ.
yes very
SIMON καὶ οὗτος μέντοι κατὰ τὸν αὐτὸν χρόνον διέτριβεν
and this-one however in the same time lived
ἐν Συρακούσαις παρασιτῶν Διονυσίῳ. πάντων γοῦν ἀμέλει
in Syracuse being-a-parasite to-Dionysius than-all at-least of-course
τῶν παρασίτων αὐτὸς ηὐδοκίμει παρ᾽ αὐτῷ· καὶ γὰρ
the parasites he was-esteemed with him and for
ἦν πλέον τι τῶν ἄλλων πρὸς τὴν τέχνην εὐφυής,
he-was more somewhat than-the others for the art gifted
ὥστε τοὺς ὀψοποιοὺς ὁσημέραι ἔπεμπεν παρὰ τοῦτον ὁ
so-that the cooks daily sent to this-one —
Διονύσιος ὥς τι παρ᾽ αὐτοῦ μαθησομένους.
Dionysius as something from him going-to-learn
οὗτος μέντοι δοκεῖ καὶ κοσμῆσαι τὴν τέχνην ἀξίως.
this-one indeed seems also to-have-adorned the art worthily
ὁ δὲ Πλάτων ὑμῶν ὁ γενναιότατος καὶ αὐτὸς μὲν 34
— and Plato your the most-noble also himself indeed
ἦκεν εἰς Σικελίαν ἐπὶ τούτῳ, καὶ ὀλίγας παρασιτήσας
came to Sicily for this and few having-sponged
ἡμέρας τῷ τυράννῳ τοῦ παρασιτεῖν ὑπὸ ἀφυίας
days on-the tyrant from-the sponging through lack-of-talent

ἐξέπεσε, καὶ πάλιν Ἀθήναζε ἀφικόμενος καὶ φιλοπονήσας
fell-out and again to-Athens having-come and having-worked-hard
καὶ παρασκευάσας ἑαυτὸν αὖθις δευτέρῳ στόλῳ ἐπέπλευσε
and having-prepared himself again on-a-second expedition sailed-against
τῇ Σικελίᾳ καὶ δειπνήσας πάλιν ὀλίγας ἡμέρας ὑπὸ
— *Sicily and having-dined again few days through*
ἀμαθίας ἐξέπεσε· καὶ αὕτη ἡ συμφορὰ Πλάτωνι περὶ
ignorance fell-out and this the misfortune for-Plato about
Σικελίαν ὁμοία δοκεῖ γενέσθαι τῇ Νικίου.
Sicily like seems to-have-been to-that of-Nicias

TYCH. καὶ τίς, ὦ Σίμων, περὶ τούτου λέγει;
and who O Simon about this says

35 SIMON πολλοὶ μὲν καὶ ἄλλοι, Ἀριστόξενος δὲ ὁ μουσικός,
many indeed also others Aristoxenus but the musician
πολλοῦ λόγου ἄξιος.
of-much account worthy
Εὐριπίδης μὲν γὰρ ὅτι Ἀρχελάῳ μέχρι μὲν τοῦ θανάτου
Euripides indeed for that to-Archelaus until indeed the death
παρεσίτει καὶ Ἀνάξαρχος Ἀλεξάνδρῳ πάντως ἐπίστασαι.
was-a-parasite and Anaxarchus to-Alexander surely you-know
36 καὶ Ἀριστοτέλης δὲ τῆς παρασιτικῆς ἤρξατο μόνον ὥσπερ
and Aristotle and the parasitic began only as
καὶ τῶν ἄλλων τεχνῶν.
also the other arts
37 φιλοσόφους μὲν οὖν, ὥσπερ ἦν, παρασιτεῖν σπουδάσαντας
philosophers indeed then as it-was to-be-parasites having-been-eager
ἔδειξα· παράσιτον δὲ οὐδεὶς ἔχει φράσαι φιλοσοφεῖν
I-have-shown parasite but no-one can to-name to-philosophize
ἐθελήσαντα.
having-wished

καὶ μέντοι εἰ ἔστιν εὔδαιμον τὸ μὴ πεινῆν μηδὲ διψῆν 38
and however if it-is happy the not to-be-hungry nor to-be-thirsty
μηδὲ ῥιγοῦν, ταῦτα οὐδενὶ ἄλλῳ ὑπάρχει ἢ παρασίτῳ.
nor to-be-cold these-things to-no-one other belong than to-parasite
ὥστε φιλοσόφους μὲν ἄν τις πολλοὺς καὶ ῥιγοῦντας
so-that philosophers indeed — one many both cold
καὶ πεινῶντας εὕροι, παράσιτον δὲ οὔ· ἢ οὐκ ἂν εἴη
and hungry might-find parasite but not or not — would-be
παράσιτος, ἀλλὰ δυστυχής τις καὶ πτωχὸς ἄνθρωπος καὶ
parasite but unfortunate some and beggarly man and
φιλοσόφῳ ὅμοιος.
to-philosopher like

TYCH. ἱκανῶς ταῦτά γε. ὅτι δὲ κατὰ τἄλλα διαφέρει 39
sufficiently these-things at-least that but in the-rest excels
φιλοσοφίας καὶ ῥητορικῆς ἡ παρασιτικὴ πῶς ἐπιδεικνύεις;
philosophy and rhetoric the parasitic how do-you-show

SIMON εἰσίν, ὦ βέλτιστε, καιροὶ τοῦ τῶν ἀνθρώπων βίου,
there-are O best-one seasons of-the of-the men life
ὁ μέν τις εἰρήνης, οἶμαι, ὁ δ' αὖ πολέμου. ἐν
the(-one) indeed one of-peace I-think the(-other) but again of-war in
δὴ τούτοις πᾶσα ἀνάγκη φανερὰς γίγνεσθαι τὰς τέχνας
indeed these all necessity evident to-become the arts
καὶ τοὺς ἔχοντας ταύτας ὁποῖοί τινές εἰσιν. πρότερον
and those having these of-what-sort some they-are first
δέ, εἰ δοκεῖ, σκοπώμεθα τὸν τοῦ πολέμου καιρόν, καὶ
but if it-seems let-us-consider the of-the war season and
τίνες ἂν εἶεν μάλιστα χρησιμώτατοι ἰδίᾳ τε ἕκαστος
who — would-be most most-useful individually both each
αὐτῷ καὶ κοινῇ τῇ πόλει.
to-himself and in-common to-the city

TYCH. ὡς οὐ μέτριον ἀγῶνα καταγγέλλεις τῶν ἀνδρῶν·
how not moderate contest you-announce of-the men
καὶ ἔγωγε πάλαι γελῶ κατ᾽ ἐμαυτὸν ἐννοῶν ποῖος ἂν
and I-at-least long-since laugh to myself considering what-sort —
εἴη συμβαλλόμενος παρασίτῳ φιλόσοφος.
would-be matched with-parasite philosopher

40 SIMON ἵνα τοίνυν μὴ πάνυ θαυμάζῃς μηδὲ τὸ πρᾶγμά
so-that then not very you-may-wonder nor the thing
σοι δοκῇ χλεύης ἄξιον, φέρε προτυπωσώμεθα παρ᾽
to-you may-seem of-mockery worthy come let-us-sketch-in-advance among
ἡμῖν αὐτοῖς ἠγγέλθαι μὲν αἰφνίδιον εἰς τὴν χώραν
us ourselves to-have-been-announced indeed suddenly into the country
ἐμβεβληκέναι πολεμίους, εἶναι δὲ ἀνάγκην ἐπεξιέναι καὶ
to-have-invaded enemies to-be and necessity to-march-out and
μὴ περιορᾶν ἔξω δῃουμένην τὴν γῆν, τὸν στρατηγὸν
not to-overlook outside being-ravaged the land the general
δὲ παραγγέλλειν ἅπαντας εἰς τὸν κατάλογον τοὺς ἐν
and to-order all into the muster-roll those in
ἡλικίᾳ, καὶ δὴ χωρεῖν τοὺς ἄλλους, ἐν δὲ δὴ τούτοις
age and indeed to-go the others in and indeed these
φιλοσόφους τινὰς καὶ ῥήτορας καὶ παρασίτους. πρῶτον
philosophers some and orators and parasites first
τοίνυν ἀποδύσωμεν αὐτούς· ἀνάγκη γὰρ τοὺς μέλλοντας
then let-us-strip them necessity for those about
ὁπλίζεσθαι γυμνοῦσθαι πρότερον. θεῶ δὴ τοὺς ἄνδρας,
to-be-armed to-be-stripped first look-at indeed the men
ὦ γενναῖε, καθ᾽ ἕκαστον καὶ δοκίμαζε τὰ σώματα. τοὺς
O noble-sir by each and test the bodies the(-ones)
μὲν τοίνυν αὐτῶν ὑπὸ ἐνδείας ἴδοις ἂν λεπτοὺς καὶ
indeed then of-them from want you-would-see — thin and
ὠχρούς, πεφρικότας, ὥσπερ ἤδη τραυματίας παρειμένους·
pale shivering as-if already wounded relaxed

ἀγῶνα μὲν γὰρ καὶ μάχην σταδιαίαν καὶ ὠθισμὸν καὶ
contest indeed for and battle hand-to-hand and shoving and
κόνιν καὶ τραύματα μὴ γελοῖον ᾖ λέγειν δύνασθαι φέρειν
dust and wounds lest ridiculous it-be to-say to-be-able to-bear
ἀνθρώπους ὥσπερ ἐκείνους τινὸς δεομένους ἀναλήψεως.
men like those some needing recovery
ἄθρει δὲ πάλιν μεταβὰς τὸν παράσιτον ὁποῖός τις 41
observe and again having-changed-over the parasite what-sort some
φαίνεται. ἆρ᾽ οὐχ ὁ μὲν τὸ σῶμα πρῶτον πολὺς
appears then not the(-one) indeed in-the body first big
καὶ τὸ χρῶμα ἡδύς, οὐ μέλας δὲ οὐδὲ λευκός — τὸ
and in-the color pleasant not dark but nor white the(-one)
μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσέοικεν — ἔπειτα
indeed for to-woman the(-other) and to-slave resembles then
θυμοειδής, δεινὸν βλέπων ὁποῖον ἡμεῖς, μέγα καὶ ὕφαιμον;
high-spirited terrible looking such-as we great and bloodshot
οὐ γὰρ καλὸν δεδοικότα καὶ θῆλυν ὀφθαλμὸν εἰς πόλεμον
not for fine timid and feminine eye into war
φέρειν. ἆρ᾽ οὐχ ὁ τοιοῦτος καλὸς μὲν γένοιτ᾽ ἂν καὶ
to-bring then not the such-a-one fine indeed would-become — both
ζῶν ὁπλίτης, καλὸς δὲ καὶ εἰ ἀποθάνοι νεκρός;
living hoplite fine and also if be-should-die corpse

Orators and philosophers are cowards in war. Isocrates never went out, Demades, Aeschines, and Philocrates went over to Philip, Hyperides and Lycurgus sat inside the walls composing resolutions, and their chief threw away his shield in Boeotia. No philosopher ever died in battle, and Socrates fled from Delium. The best of Homer's heroes were parasites: Agamemnon wishes for ten men like Nestor, his parasite, not ten Ajaxes or Achilleses, and Idomeneus dined with him daily. Patroclus, Achilles' parasite, drove Hector from the ships and killed Sarpedon, and fell to a god and two men, boasting that twenty such would have died on his spear.

42 SIMON ἀλλὰ τί δεῖ ταῦτα εἰκάζειν ἔχοντας αὐτῶν
but why is-it-needful these-things to-conjecture having of-them
παραδείγματα; ἁπλῶς γὰρ εἰπεῖν, ἐν πολέμῳ τῶν πώποτε
examples simply for to-say in war of-the ever
ῥητόρων ἢ φιλοσόφων οἱ μὲν οὐδὲ ὅλως ὑπέμειναν
orators or philosophers the(-ones) indeed not-even at-all endured
ἔξω τοῦ τείχους προελθεῖν, εἰ δέ τις καὶ ἀναγκασθεὶς
outside the wall to-go-forth if but anyone even having-been-compelled
παρετάξατο, φημὶ τοῦτον λείψαντα τὴν τάξιν ὑποστρέφειν.
was-drawn-up I-say this-one having-left the rank to-turn-back
TYCH. ὡς θαυμάσια πάντα καὶ οὐδὲν ὑπισχνῇ μέτριον.
how wonderful-things all and nothing you-promise moderate
λέγε δὲ ὅμως.
tell but nevertheless
SIMON τῶν μὲν τοίνυν ῥητόρων Ἰσοκράτης οὐχ ὅπως εἰς
of-the indeed then orators Isocrates not to-speak-of into
πόλεμον ἐξῆλθέν ποτε, ἀλλ' οὐδ' ἐπὶ δικαστήριον ἀνέβη,
war went-out ever but not-even to court went-up
διὰ δειλίαν, οἶμαι, ὅτι οὐδὲ τὴν φωνὴν διὰ τοῦτο
because-of cowardice I-think because not-even the voice because-of this
εἶχεν ἔτι. τί δ'; οὐχὶ Δημάδης μὲν καὶ Αἰσχίνης καὶ
he-had any-longer what but not Demades indeed and Aeschines and

Φιλοκράτης ὑπὸ δέους εὐθὺς τῇ καταγγελίᾳ τοῦ Φιλίππου
Philocrates from fear at-once at-the announcement of-the of-Philip
πολέμου τὴν πόλιν προὔδοσαν καὶ σφᾶς αὐτοὺς τῷ Φιλίππῳ
war the city betrayed and them themselves — to-Philip
καὶ διετέλεσαν Ἀθήνησιν ἀεὶ τὰ ἐκείνου πολιτευόμενοι,
and continued at-Athens always the-things of-that-one politicking
ὃς εἴ γε καὶ ἄλλος τις Ἀθηναίοις κατὰ ταῦτα ἐπολέμει·
who if at-least also another anyone with-Athenians in this-way warred
κἀκεῖνος ἐν αὐτοῖς ἦν φίλος. Ὑπερίδης δὲ καὶ Δημοσθένης
also-that-one among them was friend Hyperides and and Demosthenes
καὶ Λυκοῦργος, οἵ γε δοκοῦντες ἀνδρειότεροι κἀν ταῖς
and Lycurgus those at-least seeming braver and-in the
ἐκκλησίαις ἀεὶ θορυβοῦντες καὶ λοιδορούμενοι τῷ Φιλίππῳ,
assemblies always making-uproar and reviling — Philip
τί ποτε ἀπειργάσαντο γενναῖον ἐν τῷ πρὸς αὐτὸν
what ever accomplished noble in the against him
πολέμῳ; καὶ Ὑπερίδης μὲν καὶ Λυκοῦργος οὐδὲ ἐξῆλθον,
war and Hyperides indeed and Lycurgus not-even went-out
ἀλλ᾽ οὐδὲ ὅλως ἐτόλμησαν μικρὸν ἔξω παρακῦψαι
but not-even at-all dared little outside to-peep
τῶν πυλῶν, ἀλλ᾽ ἐντειχίδιοι ἐκάθηντο παρ᾽ αὐτοῖς ἤδη
of-the gates but within-the-walls sat among themselves already
πολιορκούμενοι γνωμίδια καὶ προβουλευμάτια συντιθέντες.
besieged little-opinions and little-resolutions composing
ὁ δὲ δὴ κορυφαιότατος αὐτῶν, ὁ ταυτὶ λέγων
the and indeed chiefest of-them the(-one) these-things saying
ἐν ταῖς ἐκκλησίαις συνεχῶς· “Φίλιππος γὰρ ὁ Μακεδὼν
in the assemblies continually Philip for the Macedonian
ὄλεθρος, ὅθεν οὐδὲ ἀνδράποδον πρίαιτό τίς ποτε,”
pest whence not-even slave would-buy anyone ever
τολμήσας προελθεῖν εἰς τὴν Βοιωτίαν, πρὶν ἢ συμμῖξαι
having-dared to-go-forth into — Boeotia before than to-join

τὰ στρατόπεδα καὶ συμβαλεῖν εἰς χεῖρας ῥίψας
the armies and to-come to hands having-thrown-away
τὴν ἀσπίδα ἔφυγεν. ἢ οὐδέπω ταῦτα πρότερον διήκουσας
the shield fled or not-yet these-things before have-you-heard
οὐδενός, πάνυ γνώριμα ὄντα οὐχ ὅπως Ἀθηναίοις, ἀλλὰ
from-anyone very well-known being not to-speak-of to-Athenians but
Θρᾳξὶ καὶ Σκύθαις, ὅθεν ἐκεῖνο τὸ κάθαρμα ἦν;
to-Thracians and Scythians whence that the scum was

43 TYCH. ἐπίσταμαι ταῦτα· ἀλλ᾽ οὗτοι μὲν ῥήτορες καὶ λόγους
I-know these-things but these indeed orators and words
λέγειν ἠσκηκότες, ἀρετὴν δὲ οὔ. τί δὲ περὶ τῶν φιλοσόφων
to-speak having-practiced virtue but not what but about the philosophers
λέγεις; οὐ γὰρ δὴ τούτους ἔχεις ὥσπερ ἐκείνους αἰτιᾶσθαι.
do-you-say not for surely these you-can like those to-blame

SIMON οὗτοι πάλιν, ὦ Τυχιάδη, οἱ περὶ τῆς ἀνδρείας
these again O Tychiades those about the courage
ὁσημέραι διαλεγόμενοι καὶ κατατρίβοντες τὸ τῆς ἀρετῆς
daily conversing and wearing-out the of-the virtue
ὄνομα πολλῷ μᾶλλον τῶν ῥητόρων φανοῦνται δειλότεροι
name by-much more than-the orators will-appear more-cowardly
καὶ μαλακώτεροι. σκόπει δὴ οὕτως. πρῶτον μὲν
and softer consider indeed thus first indeed
οὐκ ἔστιν ὅστις εἰπεῖν ἔχοι φιλόσοφον ἐν πολέμῳ
not there-is who to-name could philosopher in war
τετελευτηκότα· ἤτοι γὰρ οὐδὲ ὅλως ἐστρατεύσαντο, ἢ
having-died either for not-even at-all they-served or
εἴπερ ἐστρατεύσαντο, πάντες ἔφυγον. Ἀντισθένης μὲν οὖν
if-indeed they-served all fled Antisthenes indeed then
καὶ Διογένης καὶ Κράτης καὶ Ζήνων καὶ Πλάτων καὶ
and Diogenes and Crates and Zeno and Plato and
Αἰσχίνης καὶ Ἀριστοτέλης καὶ πᾶς οὗτος ὁ ὅμιλος οὐδὲ
Aeschines and Aristotle and all this the crowd not-even

εἶδον παράταξιν· μόνος δὲ τολμήσας ἐξελθεῖν εἰς τὴν ἐπὶ
saw battle-line alone but having-dared to-go-out to the at
Δηλίῳ μάχην ὁ σοφὸς αὐτῶν Σωκράτης φεύγων ἐκεῖθεν
Delium battle the wise of-them Socrates fleeing from-there
ἀπὸ τῆς Πάρνηθος εἰς τὴν Ταυρέου παλαίστραν κατέφυγεν.
from the Parnes to the of-Taureas wrestling-school took-refuge
πολὺ γὰρ αὐτῷ ἀστειότερον ἐδόκει μετὰ τῶν μειρακυλλίων
much for to-him more-urbane it-seemed with the little-lads
καθεζόμενον ὀαρίζειν καὶ σοφισμάτια προβάλλειν τοῖς
sitting to-chat and little-sophisms to-propose to-those
ἐντυγχάνουσιν ἢ ἀνδρὶ Σπαρτιάτῃ μάχεσθαι.
meeting-him than with-man Spartan to-fight

TYCH. ὦ γενναῖε, ταῦτα μὲν ἤδη καὶ παρ᾽ ἄλλων
O noble-sir these-things indeed already also from others
ἐπυθόμην, οὐ μὰ Δία σκώπτειν αὐτοὺς καὶ ὀνειδίζειν
I-learned not by Zeus to-mock them and to-reproach
βουλομένων· ὥστε οὐδέν τί μοι δοκεῖς χαριζόμενος
wishing so-that not-at-all anything to-me you-seem gratifying
τῇ σεαυτοῦ τέχνῃ καταψεύδεσθαι τῶν ἀνδρῶν.
the your-own art to-lie-against the men
ἀλλ᾽ εἰ δοκεῖ ἤδη, φέρε καὶ σὺ τὸν παράσιτον ὁποῖός τίς 44
but if it-seems now come also you the parasite what-sort some
ἐστιν ἐν πολέμῳ λέγε, καὶ εἰ καθόλως λέγεται παράσιτός
he-is in war tell and if at-all is-said parasite
τις γενέσθαι τῶν παλαιῶν;
any to-have-been of-the ancients

SIMON καὶ μήν, ὦ φιλότης, οὐδεὶς οὕτως ἀνήκοος Ὁμήρου,
and truly O friend no-one so unacquainted with-Homer
οὐδ᾽ ἂν πάμπαν ἰδιώτης τύχῃ, ὃς οὐκ ἐπίσταται
not-even if altogether layman he-should-happen-to-be who not knows
παρ᾽ αὐτῷ τοὺς ἀρίστους τῶν ἡρώων παρασίτους ὄντας.
in him the best of-the heroes parasites being

ὅ τε γὰρ Νέστωρ ἐκεῖνος, οὗ ἀπὸ τῆς γλώττης ὥσπερ
— both for Nestor that whose from the tongue like
μέλι ὁ λόγος ἀπέρρει, αὐτοῦ τοῦ βασιλέως παράσιτος
honey the speech flowed-off of-the-very the king parasite
ἦν, καὶ οὔτε τὸν Ἀχιλλέα, ὅσπερ ἐδόκει τε καὶ ἦν τὸ
was and neither — Achilles who-indeed seemed both and was in-the
σῶμα γενναιότατος, οὔτε τὸν Διομήδην οὔτε τὸν Αἴαντα
body most-noble nor — Diomedes nor — Ajax
ὁ Ἀγαμέμνων οὕτως ἐπαινεῖ τε καὶ θαυμάζει ὥσπερ τὸν
— Agamemnon so praises both and admires as —
Νέστορα. οὐδὲ γὰρ δέκα Αἴαντας εὔχεται γενέσθαι αὑτῷ
Nestor not for ten Ajaxes he-prays to-be-given to-himself
οὔτε δέκα Ἀχιλλέας· πάλαι δ' ἂν ἑαλωκέναι τὴν Τροίαν,
nor ten Achilleses long-ago and — to-have-been-taken — Troy
εἰ τοιούτους ὁποῖος ἦν οὗτος ὁ παράσιτος, καίπερ γέρων
if such as was this the parasite although old
ὤν, στρατιώτας εἶχεν δέκα. καὶ τὸν Ἰδομενέα τὸν τοῦ
being soldiers he-had ten and — Idomeneus the —
Διὸς ἔγγονον παράσιτον Ἀγαμέμνονος ὁμοίως λέγει.
of-Zeus descendant parasite of-Agamemnon likewise he-calls

45 TYCH. ταῦτα μὲν καὶ αὐτὸς ἐπίσταμαι· οὔπω γε μὴν
these-things indeed also myself know not-yet at-least truly
δοκῶ μοι γιγνώσκειν, πῶς δὴ τὼ ἄνδρε τῷ Ἀγαμέμνονι
I-seem to-me to-understand how indeed the two-men — to-Agamemnon
παράσιτοι ἦσαν.
parasites were

SIMON ἀναμνήσθητι, ὦ γενναῖε, τῶν ἐπῶν ἐκείνων ὧνπερ
remember O noble-sir the verses those which-very
αὐτὸς ὁ Ἀγαμέμνων πρὸς τὸν Ἰδομενέα λέγει.
himself — Agamemnon to — Idomeneus says

TYCH. ποίων;
what

SIMON σὸν δὲ πλεῖον δέπας αἰεὶ
yours and full cup always
ἕστηχ᾽ ὥσπερ ἐμοὶ πιέειν ὅτε θυμὸς ἀνώγοι.
stands as for-me to-drink when heart should-bid

ἐνταῦθα γὰρ τὸ αἰεὶ πλεῖον δέπας εἴρηκεν οὐχ ὅτι τὸ
there for the always full cup he-has-said not that the
ποτήριον διὰ παντὸς πλῆρες ἑστήκει τῷ Ἰδομενεῖ καὶ
drinking-cup through all full stood — for-Idomeneus both
μαχομένῳ καὶ καθεύδοντι, ἀλλ᾽ ὅτι αὐτῷ δι᾽ ὅλου τοῦ
fighting and sleeping but that to-him through whole the
βίου μόνῳ συνδειπνεῖν ὑπῆρχεν τῷ βασιλεῖ, οὐχ ὥσπερ
life alone to-dine-with was-allowed the king not as
τοῖς λοιποῖς στρατιώταις πρὸς ἡμέρας τινὰς καλουμένοις.
for-the remaining soldiers for days some invited
τὸν μὲν γὰρ Αἴαντα, ἐπεὶ καλῶς ἐμονομάχησεν τῷ
— indeed for Ajax since well he-fought-in-single-combat —
Ἕκτορι, "εἰς Ἀγαμέμνονα δῖον ἄγον," φησίν, κατὰ τιμὴν
with-Hector to Agamemnon godlike they-led he-says by honor
ἀξιωθέντα ὀψὲ τοῦ παρὰ τῷ βασιλεῖ δείπνου. ὁ δὲ
deemed-worthy late of-the beside the king dinner — but
Ἰδομενεὺς καὶ ὁ Νέστωρ ὁσημέραι συνεδείπνουν τῷ
Idomeneus and — Nestor daily dined-with the
βασιλεῖ, ὡς αὐτός φησιν. Νέστωρ δὲ παράσιτός μοι δοκεῖ
king as himself says Nestor and parasite to-me seems
τῶν βασιλέων μάλιστα τεχνίτης καὶ ἀγαθὸς γενέσθαι· οὐ
of-the kings most craftsman and good to-have-become not
γὰρ ἐπὶ τοῦ Ἀγαμέμνονος ἄρξασθαι τῆς τέχνης, ἀλλὰ
for in-the-time-of — Agamemnon to-have-begun the art but

ἄνωθεν ἐπὶ Καινέως καὶ Ἐξαδίου· δοκεῖ δὲ οὐδὲ
from-of-old in-the-time-of Caeneus and Exadius he-seems and not-even
ἂν παύσασθαι παρασιτῶν, εἰ μὴ ὁ Ἀγαμέμνων ἀπέθανεν.
— to-have-stopped being-a-parasite if not — Agamemnon had-died
TYCH. οὑτοσὶ μὲν γενναῖος ὁ παράσιτος. εἰ δὲ καὶ ἄλλους
this-here indeed noble the parasite if but also others
τινὰς οἶσθα, πειρῶ λέγειν.
some you-know try to-tell
46 SIMON τί οὖν, ὦ Τυχιάδη, οὐχὶ καὶ Πάτροκλος τοῦ
what then O Tychiades not also Patroclus —
Ἀχιλλέως παράσιτος ἦν, καὶ ταῦτα οὐδενὸς τῶν ἄλλων
of-Achilles parasite was and that than-none of-the other
Ἑλλήνων φαυλότερος οὔτε τὴν ψυχὴν οὔτε τὸ σῶμα
Greeks worse neither in-the soul nor in-the body
νεανίας ὤν; ἐγὼ γὰρ οὐδ' αὐτοῦ μοι δοκῶ τοῦ
youth being I for not-even than-himself to-me I-seem —
Ἀχιλλέως τεκμαίρεσθαι τοῖς ἔργοις αὐτοῦ χείρω εἶναι· τόν
Achilles to-judge by-the deeds his worse to-be —
τε γὰρ Ἕκτορα ῥήξαντα τὰς πύλας καὶ παρὰ ταῖς ναυσὶν
both for Hector having-broken the gates and by the ships
εἴσω μαχόμενον οὗτος ἐξέωσεν καὶ τὴν Πρωτεσιλάου ναῦν
inside fighting this-one thrust-out and the of-Protesilaus ship
ἤδη καιομένην ἔσβεσεν, καίτοι ἐπεβάτευον αὐτῆς οὐχ
already burning he-quenched and-yet were-aboard it not
οἱ φαυλότατοι, ἀλλ' οἱ τοῦ Τελαμῶνος Αἴας τε καὶ
the worst but the(-ones) — of-Telamon Ajax both and
Τεῦκρος, ὁ μὲν ὁπλίτης ἀγαθός, ὁ δὲ τοξότης.
Teucer the(-one) indeed hoplite good the(-other) and archer
καὶ πολλοὺς μὲν ἀπέκτεινε τῶν βαρβάρων, ἐν δὲ δὴ
and many indeed he-killed of-the barbarians among and indeed
τούτοις καὶ Σαρπηδόνα τὸν παῖδα τοῦ Διός, ὁ παράσιτος
these also Sarpedon the son — of-Zeus the parasite

τοῦ Ἀχιλλέως. καὶ ἀπέθανεν δὲ οὐχὶ τοῖς ἄλλοις ὁμοίως,
— of-Achilles and he-died and not like-the others likewise
ἀλλὰ τὸν μὲν Ἕκτορα Ἀχιλλεὺς ἀπέκτεινεν, εἷς ἕνα, καὶ
but — indeed Hector Achilles killed one one and
αὐτὸν τὸν Ἀχιλλέα Πάρις, τὸν δὲ παράσιτον θεὸς καὶ
himself — Achilles Paris the but parasite god and
δύο ἄνθρωποι. καὶ τελευτῶν δὲ φωνὰς ἀφῆκεν οὐχ οἵας
two men and dying and words he-let-go not such-as
ὁ γενναιότατος Ἕκτωρ καὶ προσπίπτων τὸν Ἀχιλλέα
the most-noble Hector and falling-before — Achilles
καὶ ἱκετεύων ὅπως ὁ νεκρὸς αὐτοῦ τοῖς οἰκείοις ἀποδοθῇ,
and begging that the corpse his to-the kinsmen be-given-back
ἀλλ᾽ οἵας εἰκὸς ἀφεῖναι παράσιτον. τίνας δὴ ταύτας;
but such-as likely to-utter parasite what indeed these

τοιοῦτοι δ᾽ εἴπερ μοι ἐείκοσιν ἀντεβόλησαν,
such and if-indeed me twenty had-met
πάντες κ᾽ αὐτόθ᾽ ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
all — there would-have-perished my under spear subdued

Simon claims Patroclus as Achilles' parasite: in Homer Patroclus says Peleus named him Achilles' attendant, which means neither slave nor friend, as Meriones is Idomeneus' attendant. Aristogeiton, poor and of the people, was Harmodius' parasite, freed Athens from its tyrants, and stands in bronze in the marketplace. The parasite fights well fed in front of the man who feeds him and makes a finer corpse than a philosopher. In peace he shuns the marketplace and the courts and shines in the wrestling schools, on the hunt, and at dinner; he scorns repute and money, which enslave orators and philosophers, and is free of anger, grief, and desire.

47 TYCH. ταῦτα μὲν ἱκανῶς· ὅτι δὲ μὴ φίλος ἀλλὰ παράσιτος
these-things indeed sufficiently that but not friend but parasite
ἦν ὁ Πάτροκλος τοῦ Ἀχιλλέως πειρῶ λέγειν.
was — Patroclus — of-Achilles try to-tell
SIMON αὐτόν, ὦ Τυχιάδη, τὸν Πάτροκλον ὅτι παράσιτος
himself O Tychiades — Patroclus that parasite
ἦν λέγοντά σοι παρέξομαι.
he-was saying to-you I-will-produce
TYCH. θαυμαστὰ λέγεις.
wonderful-things you-say
SIMON ἄκουε τοίνυν αὐτῶν τῶν ἐπῶν·
hear then the-very the verses

μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὀστέ', Ἀχιλλεῦ,
not my yours apart to-lay bones Achilles
ἀλλ' ὁμοῦ, ὡς ἐτράφην περ ἐν ὑμετέροισι δόμοισι.
but together as I-was-reared indeed in your halls

καὶ πάλιν ὑποβάς, "καὶ νῦν με δεξάμενος," φησίν, "ὁ
and again going-on and now me having-received he-says —
Πηλεὺς
Peleus

ἔτρεφεν ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνε."
reared kindly and your attendant named

τουτέστι παράσιτον εἶχεν. εἰ μὲν τοίνυν φίλον ἐβούλετο
that-is parasite he-had if indeed then friend he-wished
τὸν Πάτροκλον λέγειν, οὐκ ἂν αὐτὸν ὠνόμαζεν
— Patroclus to-call not — him he-would-have-named
θεράποντα· ἐλεύθερος γὰρ ἦν ὁ Πάτροκλος. τίνας τοίνυν
attendant free for was — Patroclus whom then
λέγει τοὺς θεράποντας, εἰ μήτε τοὺς δούλους μήτε τοὺς
does-he-call the attendants if neither the slaves nor the
φίλους; τοὺς παρασίτους δῆλον ὅτι· ᾗ καὶ τὸν
friends the parasites clear that in-which-way also —
Μηριόνην τοῦ Ἰδομενέως καὶ αὐτὸν θεράποντα ὀνομάζει.
Meriones — of-Idomeneus also him attendant he-names
σκόπει δὲ ὅτι καὶ ἐνταῦθα τὸν μὲν Ἰδομενέα Διὸς ὄντα
consider and that also here — indeed Idomeneus of-Zeus being
υἱὸν οὐκ ἀξιοῖ λέγειν "ἀτάλαντον Ἄρηϊ," Μηριόνην δὲ
son not he-thinks-fit to-call equal to-Ares Meriones but
τὸν παράσιτον αὐτοῦ.
the parasite his
τί δέ; οὐχὶ καὶ Ἀριστογείτων, δημοτικὸς ὢν καὶ πένης, 48
what but not also Aristogeiton of-the-people being and poor
ὥσπερ Θουκυδίδης φησί, παράσιτος ἦν Ἁρμοδίου; […]
as Thucydides says parasite was of-Harmodius (omitted)
οὗτος τοίνυν πάλιν ὁ παράσιτος τὴν Ἀθηναίων πόλιν
this-one then again the parasite the of-Athenians city

τυραννουμένην εἰς ἐλευθερίαν ἀφείλετο, καὶ νῦν ἕστηκε
tyrannized to freedom delivered and now stands
χαλκοῦς ἐν τῇ ἀγορᾷ [...].
in-bronze in the market-place (omitted)
οὗτοι μὲν δή, τοιοίδε ὄντες, μάλα ἀγαθοὶ παράσιτοι
these indeed indeed such being very good parasites
ἦσαν.
were

49 σὺ δὲ δὴ ποῖόν τινα εἰκάζεις ἐν πολέμῳ τὸν παράσιτον;
you but indeed what-sort some do-you-imagine in war the parasite
οὐχὶ πρῶτον μὲν ὁ τοιοῦτος ἀριστοποιησάμενος ἔξεισιν
not first indeed the such-a-one having-breakfasted does-he-go-out
ἐπὶ τὴν παράταξιν, καθάπερ καὶ ὁ Ὀδυσσεὺς ἀξιοῖ; οὐ
to the battle-line as also — Odysseus thinks-fit not
γὰρ ἄλλως ἐν πολέμῳ μάχεσθαι, φησίν, ἔστιν, εἰ καὶ
for otherwise in war to-fight he-says it-is-possible if even
εὐθὺς ἅμα ἕῳ μάχεσθαι δέοι. καὶ ὃν ἄλλοι
straightway with dawn to-fight it-should-be-needful and in-which other
στρατιῶται χρόνον ὑπὸ δέους ὁ μέν τις ἀκριβῶς
soldiers time from fear the(-one) indeed some exactly
ἁρμόζει τὸ κράνος, ὁ δὲ θωράκιον ἐνδύεται, ὁ
fits the helmet the(-other) and breastplate puts-on the(-other)
δὲ αὐτὸ τὸ δεινὸν ὑποπτεύων τοῦ πολέμου τρέμει,
and the-very the terrible-thing suspecting of-the war trembles
οὗτος δὲ ἐσθίει τότε μάλα φαιδρῷ τῷ προσώπῳ καὶ μετὰ
this-one but eats then very with-cheerful the face and after
τὴν ἔξοδον εὐθὺς ἐν πρώτοις διαγωνίζεται· ὁ δὲ τρέφων
the sally at-once among first-ranks contends the but feeding
αὐτὸν ὄπισθεν ὑποτέτακται τῷ παρασίτῳ, κἀκεῖνος αὐτὸν
him behind is-stationed-under the parasite and-that-one him
ὥσπερ ὁ Αἴας τὸν Τεῦκρον ὑπὸ τῷ σάκει καλύπτει, καὶ
like — Ajax — Teucer under the shield covers and

τῶν βελῶν ἀφιεμένων γυμνώσας ἑαυτὸν τοῦτον σκέπει·
the missiles being-let-fly having-bared himself this-one shelters
βούλεται γὰρ ἐκεῖνον μᾶλλον σώζειν ἢ ἑαυτόν.
he-wishes for that-one rather to-save than himself
εἰ δὲ δὴ καὶ πέσοι παράσιτος ἐν πολέμῳ, οὐκ ἂν ἐπ' 50
if but indeed also should-fall parasite in war not — over
αὐτῷ δήπου οὔτε λοχαγὸς οὔτε στρατιώτης αἰσχυνθείη
him surely neither captain nor soldier would-be-ashamed
μεγάλῳ τε ὄντι νεκρῷ καὶ ὥσπερ ἐν συμποσίῳ καλῷ
great both being corpse and as at drinking-party fine
καλῶς κατακειμένῳ. ὡς ἄξιόν γε φιλοσόφου νεκρὸν ἰδεῖν
finely reclining how worthy at-least of-philosopher corpse to-see
τούτῳ παρακείμενον, ξηρόν, ῥυπῶντα, μακρὸν πωγώνιον
this lying-beside dry dirty long little-beard
ἔχοντα, προτεθνηκότα τῆς μάχης, ἀσθενῆ ἄνθρωπον.
having having-died-before of-the battle weak man
τίς οὐκ ἂν καταφρονήσειε ταύτης τῆς πόλεως τοὺς
who not — would-despise this the city the
ὑπασπιστὰς αὐτῆς οὕτως κακοδαίμονας ὁρῶν; τίς δὲ οὐκ
shield-bearers its so wretched seeing who and not
ἂν εἰκάσαι, χλωροὺς καὶ κομήτας ὁρῶν ἀνθρωπίσκους
— would-conjecture pale and long-haired seeing manikins
κειμένους, τὴν πόλιν ἀποροῦσαν συμμάχων τοὺς ἐν τῇ
lying the city lacking allies the in the
εἱρκτῇ κακούργους ἐπιλῦσαι τῷ πολέμῳ;
prison malefactors to-have-released for-the war
τοιοῦτοι μὲν ἐν πολέμῳ πρὸς ῥήτορας καὶ φιλοσόφους
such indeed in war compared-with orators and philosophers
εἰσὶν οἱ παράσιτοι.
are the parasites

51 ἐν εἰρήνῃ δὲ τοσούτῳ μοι δοκεῖ διαφέρειν παρασιτικὴ
in peace and by-so-much to-me seems to-excel the-parasitic
φιλοσοφίας ὅσον αὐτὴ ἡ εἰρήνη πολέμου.
from-philosophy as-much-as itself the peace from-war
καὶ πρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης χωρία.
and first if it-seems let-us-consider the of-the peace places
TYCH. οὔπω συνίημι ὅ τι τοῦτό πως βούλεται,
not-yet I-understand what ever this somehow means
σκοπῶμεν δὲ ὅμως.
let-us-consider but nevertheless
SIMON οὐκοῦν ἀγορὰν καὶ δικαστήρια καὶ παλαίστρας καὶ
then market-place and law-courts and wrestling-schools and
γυμνάσια καὶ κυνηγέσια καὶ συμπόσια ἔγωγε φαίην ἂν
gymnasia and hunts and drinking-parties I-at-least would-call —
πόλεως χωρία.
of-city places
TYCH. πάνυ μὲν οὖν.
very indeed then
SIMON ὁ τοίνυν παράσιτος εἰς ἀγορὰν μὲν καὶ δικαστήρια
the then parasite into market-place indeed and law-courts
οὐ πάρεισιν, ὅτι, οἶμαι, τοῖς συκοφάνταις πάντα τὰ χωρία
not goes because I-think to-the informers all the places
ταῦτα μᾶλλον προσήκει καὶ ὅτι οὐδὲν μέτριόν ἐστιν
these rather belong and because nothing moderate is
τῶν ἐν τούτοις γιγνομένων, τὰς δὲ παλαίστρας καὶ τὰ
of-the in these happening the but wrestling-schools and the
γυμνάσια καὶ τὰ συμπόσια διώκει καὶ κοσμεῖ μόνος οὗτος.
gymnasia and the drinking-parties he-pursues and adorns alone this-one
ἐπεὶ τίς ἐν παλαίστρᾳ φιλόσοφος ἢ ῥήτωρ ἀποδὺς ἄξιος
since who in wrestling-school philosopher or orator having-stripped worthy
συγκριθῆναι παρασίτου τῷ σώματι; ἢ τίς ἐν γυμνασίῳ
to-be-compared to-parasite in-the body or who in gymnasium

τούτων ὀφθεὶς οὐκ αἰσχύνη μᾶλλον τοῦ χωρίου ἐστί;
of-these having-been-seen not disgrace rather of-the place is
καὶ μὴν ἐν ἐρημίᾳ τούτων οὐδεὶς ἂν ὑποσταίη θηρίον
and truly in wilderness of-these no-one — would-withstand beast
ὁμόσε ἰόν, ὁ δὲ παράσιτος αὐτά τε ἐπιόντα μένει
to-close-quarters coming the but parasite them both attacking awaits
καὶ δέχεται ῥᾳδίως, μεμελετηκὼς αὐτῶν ἐν τοῖς δείπνοις
and receives easily having-practiced them in the dinners
καταφρονεῖν, καὶ οὔτε ἔλαφος οὔτε σῦς αὐτὸν ἐκπλήττει
to-despise and neither deer nor boar him strikes
πεφρικώς, ἀλλὰ κἂν ἐπ᾽ αὐτὸν ὁ σῦς τὸν ὀδόντα θήγῃ,
bristling but even-if against him the boar the tusk whets
καὶ ὁ παράσιτος ἐπὶ τὸν σῦν ἀντιθήγει. τοὺς μὲν γὰρ
also the parasite against the boar whets-back the indeed for
λαγὼς διώκει μᾶλλον τῶν κυνῶν. ἐν δὲ δὴ συμποσίῳ
hares be-chases more than-the dogs in and indeed drinking-party
τίς ἂν καὶ ἁμιλλήσαιτο παρασίτῳ ἤτοι παίζοντι ἢ ἐσθίοντι;
who — even would-compete with-parasite either jesting or eating
τίς δ᾽ ἂν μᾶλλον εὐφράναι τοὺς συμπότας; πότερόν
who and — more would-cheer the drinking-companions whether
ποτε οὗτος ᾄδων καὶ σκώπτων, ἢ ἄνθρωπος μὴ γελῶν, ἐν
ever this-one singing and joking or man not laughing in
τριβωνίῳ κείμενος, εἰς τὴν γῆν ὁρῶν, ὥσπερ ἐπὶ πένθος
little-cloak lying to the ground looking as to mourning
οὐχὶ συμπόσιον ἥκων; καὶ ἔμοιγε δοκεῖ, ἐν συμποσίῳ
not drinking-party come and to-me-at-least seems in drinking-party
φιλόσοφος τοιοῦτόν ἐστιν οἷον ἐν βαλανείῳ κύων.
philosopher such-thing is as in bath dog

52 φέρε δὴ ταῦτα ἀφέντες ἐπ᾽ αὐτὸν ἤδη βαδίζωμεν
come indeed these-things having-let-go to itself now let-us-walk
τὸν βίον τοῦ παρασίτου, σκοποῦντες ἅμα καὶ
the life of-the parasite considering at-the-same-time and
παραβάλλοντες ἐκεῖνον.
comparing that
πρῶτον τοίνυν ἴδοι τις ἂν τὸν μὲν παράσιτον ἀεὶ δόξης
first then might-see one — the indeed parasite always of-repute
καταφρονοῦντα καὶ οὐδὲν αὐτῷ μέλον ὅ τι ἂν οἱ ἄνθρωποι
disdainful and nothing to-him mattering what ever — the men
οἴωνται περὶ αὐτοῦ, ῥήτορας δὲ καὶ φιλοσόφους εὕροι τις
think about him orators but and philosophers might-find one
ἂν οὐ τινάς, ἀλλὰ πάντας ὑπὸ τύφου καὶ δόξης τριβέντας,
— not some but all by conceit and repute worn-down
καὶ οὐ δόξης μόνον, ἀλλὰ καὶ ὃ τούτου αἴσχιόν ἐστιν, ὑπ᾽
and not by-repute only but also what than-this more-shameful is by
ἀργυρίου. καὶ ὁ μὲν παράσιτος οὕτως ἔχει πρὸς ἀργύριον
money and the indeed parasite so is toward money
ὡς οὐκ ἄν τις οὐδὲ πρὸς τὰς ἐν τοῖς αἰγιαλοῖς ψηφῖδας
as not — anyone not-even toward the on the beaches pebbles
ἀμελῶς ἔχοι, καὶ οὐδὲν αὐτῷ δοκεῖ διαφέρειν τὸ χρυσίον
carelessly would-be and nothing to-him seems to-differ the gold
τοῦ πυρός. οἵ γε μὴν ῥήτορες, καὶ ὃ δεινότερόν ἐστιν,
from-the fire the at-least truly orators and what more-terrible is
καὶ οἱ φιλοσοφεῖν φάσκοντες πρὸς αὐτὰ οὕτως διάκεινται
also those to-philosophize claiming toward them so are-disposed
κακοδαιμόνως, ὥστε τῶν μάλιστα νῦν εὐδοκιμούντων
wretchedly so-that of-the most now esteemed
φιλοσόφων — περὶ μὲν γὰρ τῶν ῥητόρων τί δεῖ
philosophers about indeed for the orators why is-it-needful
λέγειν; — ὁ μὲν δικάζων δίκην δώροις ἐπ᾽ αὐτῇ ἑάλω,
to-say the(-one) indeed judging case for-bribes upon it was-caught

ὁ δὲ παρὰ βασιλέως ὑπὲρ τοῦ συνεῖναι μισθὸν αἰτεῖ καὶ
the(-other) but from king for the being-with fee asks and
οὐκ αἰσχύνεται ὅτι πρεσβύτης ἀνὴρ διὰ τοῦτο ἀποδημεῖ
not is-ashamed that elderly man because-of this goes-abroad
καὶ μισθοφορεῖ καθάπερ Ἰνδὸς ἢ Σκύθης αἰχμάλωτος, καὶ
and serves-for-pay like Indian or Scythian captive and
οὐδὲ αὐτὸ τὸ ὄνομα αἰσχύνεται ὃ λαμβάνει.
not-even itself the name he-is-ashamed-of which he-receives
εὕροις δ' ἂν οὐ μόνον ταῦτα περὶ τούτους, ἀλλὰ καὶ 53
you-could-find but — not only these-things about these but also
ἄλλα πάθη, οἷον λύπας καὶ ὀργὰς καὶ φθόνους καὶ παντοίας
other passions such-as griefs and angers and envies and all-kinds-of
ἐπιθυμίας. ὅ γε μὴν παράσιτος ἔξωθεν τούτων ἐστὶν
desires the at-least truly parasite outside of-these is
ἁπάντων· οὔτε γὰρ ὀργίζεται δι' ἀνεξικακίαν καὶ ὅτι
all neither for is-he-angry because-of forbearance and because
οὐκ ἔστιν αὐτῷ ὅτῳ ὀργισθείη· καὶ εἰ ἀγανακτήσειεν δέ
not is for-him with-whom he-could-be-angry and if he-should-be-vexed and
ποτε, ἡ ὀργὴ αὐτοῦ χαλεπὸν μὲν οὐδὲ σκυθρωπὸν οὐδὲν
ever the anger his harsh indeed nor sullen nothing
ἀπεργάζεται, μᾶλλον δὲ γέλωτα, καὶ εὐφραίνει τοὺς συνόντας.
produces rather but laughter and cheers the companions
λυπεῖταί γε μὴν ἥκιστα πάντων, τοῦτο τῆς τέχνης
he-is-grieved at-least truly least of-all this the art
παρασκευαζούσης αὐτῷ καὶ χαριζομένης, μὴ ἔχειν ὑπὲρ
providing for-him and granting not to-have about
ὅτου λυπηθείη· οὔτε γὰρ χρήματά ἐστιν αὐτῷ οὔτε οἶκος
what he-might-be-grieved neither for money is to-him nor house
οὔτε οἰκέτης οὔτε γυνὴ οὔτε παῖδες, ὧν διαφθειρομένων
nor house-slave nor wife nor children of-which being-destroyed

πᾶσα ἀνάγκη ἐστὶ λυπεῖσθαι τὸν ἔχοντα αὐτά. ἐπιθυμεῖ
all necessity is to-grieve the(-one) having them he-desires
δὲ οὔτε δόξης οὔτε χρημάτων, ἀλλ᾽ οὐδὲ ὡραίου τινός.
and neither repute nor money but not-even comely one

VII · TYCHIADES BECOMES A PUPIL

Simon adds that the parasite never lacks food and so has nothing to grieve over, fears nothing while philosophers and orators go armed and bar their doors, commits no crime and faces no lawsuit, and dies the happiest death, of eating and drinking. He adorns the rich man and guards him, tasting first so that no one dares poison him, and would rather die with him than let him eat alone. Tychiades grants that Simon has argued like one trained by the best teachers, but balks at the name; Simon shows that sponging is only eating beside: Tychiades, who would rather sail, run, ride, or throw beside than plainly, must prefer eating beside to eating too, and asks to become Simon's first pupil.

54 TYCH. ἀλλ᾽, ὦ Σίμων, εἰκός γε ἐνδείᾳ τροφῆς λυπηθῆναι
but O Simon likely at-least from-want of-food to-be-grieved
αὐτόν.
him

SIMON ἀγνοεῖς, ὦ Τυχιάδη, ὅτι ἐξ ἀρχῆς οὐδὲ παράσιτός
you-do-not-know O Tychiades that from beginning not-even parasite
ἐστιν οὗτος, ὅστις ἀπορεῖ τροφῆς· οὐδὲ γὰρ ἀνδρεῖος
is this-one who lacks food not-even for brave-man
ἀπορίᾳ ἀνδρείας ἐστὶν ἀνδρεῖος, οὐδὲ φρόνιμος ἀπορίᾳ
by-lack of-courage is brave nor prudent by-lack
φρενῶν ἐστιν φρόνιμος· ἄλλως γὰρ οὐδὲ παράσιτος ἂν
of-wits is prudent otherwise for not-even parasite —
εἴη. πρόκειται δὲ ἡμῖν περὶ παρασίτου ζητεῖν ὄντος,
he-would-be it-is-proposed but for-us about parasite to-inquire existing
οὐχὶ μὴ ὄντος. εἰ δὲ ὁ ἀνδρεῖος οὐκ ἄλλως ἢ παρουσίᾳ
not not existing if but the brave not otherwise than by-presence

ἀνδρειότητος καὶ ὁ φρόνιμος παρουσίᾳ φρονήσεως, καὶ
of-bravery and the prudent by-presence of-prudence also
ὁ παράσιτος δὲ παρουσίᾳ τοῦ παρασιτεῖν παράσιτος
the parasite and by-presence of-the sponging parasite
ἔσται· ὡς εἴ γε τοῦτο μὴ ὑπάρχοι αὐτῷ, περὶ ἄλλου
will-be so-that if at-least this not should-belong to-him about other
τινός, καὶ οὐχὶ παρασίτου, ζητήσομεν.
someone and not parasite we-shall-inquire
TYCH. οὐκοῦν οὐδέποτε ἀπορήσει παράσιτος τροφῆς;
then never will-lack parasite food
SIMON ἔοικεν· ὥστε οὔτ' ἐπὶ τούτῳ οὔτ' ἐπ' ἄλλῳ ἐστὶν
it-seems so-that neither for this nor for other there-is
ὅτῳ λυπηθείη ἄν.
by-which he-might-be-grieved —
καὶ μὴν καὶ πάντες ὁμοῦ καὶ φιλόσοφοι καὶ ῥήτορες 55
and truly also all together both philosophers and orators
φοβοῦνται μάλιστα. τούς γέ τοι πλείστους αὐτῶν
fear most the at-least you-know most of-them
εὕροι τις ἂν μετὰ ξύλου προϊόντας, οὐκ ἂν δή
might-find one — with stick going-forth not — surely
που, εἰ μὴ ἐφοβοῦντο, ὡπλισμένους, καὶ τὰς θύρας
I-suppose if not they-were-afraid armed and the doors
δὲ μάλα ἐρρωμένως ἀποκλείοντας, μή τις ἄρα νύκτωρ
and very strongly locking lest anyone then by-night
ἐπιβουλεύσειεν αὐτοῖς δεδιότας. ὁ δὲ τὴν θύραν τοῦ
should-plot-against them fearing be but the door of-the
δωματίου προστίθησιν εἰκῇ, καὶ τοῦτο ὡς μὴ ὑπ'
room shuts-to at-random and this so-that not by
ἀνέμου ἀνοιχθείη, καὶ γενομένου ψόφου νύκτωρ οὐδέν
wind it-may-be-opened and having-occurred noise by-night not-at-all
τι μᾶλλον θορυβεῖται ἢ μὴ γενομένου, καὶ δι'
at-all more is-he-disturbed than not having-occurred and through

ἐρημίας δὲ ἀπιὼν ἄνευ ξίφους ὁδεύει· φοβεῖται γὰρ
solitude and going-off without sword he-travels he-fears for
οὐδὲν οὐδαμοῦ. φιλοσόφους δὲ ἤδη ἐγὼ πολλάκις εἶδον,
nothing nowhere philosophers but already I often saw
οὐδενὸς ὄντος δεινοῦ, τόξα ἐνεσκευασμένους· ξύλα μὲν
nothing being terrible bows having-equipped sticks indeed
γὰρ ἔχουσιν καὶ εἰς βαλανεῖον ἀπιόντες καὶ ἐπ᾽ ἄριστον.
for they-have even to bath going-off and to lunch
56 παρασίτου μέντοι οὐδεὶς ἔχοι κατηγορῆσαι μοιχείαν ἢ
of-parasite however no-one could to-accuse adultery or
βίαν ἢ ἁρπαγὴν ἢ ἄλλο τι ἀδίκημα ἁπλῶς· ἐπεὶ ὅ γε
violence or robbery or other some wrong simply since the at-least
τοιοῦτος οὐκ ἂν εἴη παράσιτος, ἀλλ᾽ ἑαυτὸν ἐκεῖνος
such-a-one not — would-be parasite but himself that-one
ἀδικεῖ. ὥστ᾽ εἰ μοιχεύσας τύχοι, ἅμα τῷ
wrongs so-that if having-committed-adultery he-should-happen together-with the
ἀδικήματι καὶ τοὔνομα μεταλαμβάνει τοῦ ἀδικήματος.
wrong also the-name he-takes-on of-the wrong
ὥσπερ γὰρ ὁ ἀγαθὸς φαῦλα ποιῶν διὰ τοῦτο οὐκ
just-as for the good-man base-things doing because-of this not
ἀγαθός, ἀλλὰ φαῦλος εἶναι ἀναλαμβάνει, οὕτως, οἶμαι,
good but base to-be takes-on thus I-think
καὶ ὁ παράσιτος, ἐάν τι ἀδικῇ, αὐτὸ μὲν τοῦτο
also the parasite if anything he-does-wrong it indeed this
ὅπερ ἐστὶν ἀποβάλλει, ἀναλαμβάνει δὲ ὃ ἀδικεῖ.
which-very he-is he-throws-away takes-on and what he-does-wrong
ἀδικήματα δὲ τοιαῦτα ῥητόρων καὶ φιλοσόφων ἄφθονα οὐ
wrongs but such of-orators and philosophers abundant not
μόνον ἴσμεν αὐτοὶ γεγονότα καθ᾽ ἡμᾶς, ἀλλὰ κἀν τοῖς
only we-know ourselves having-happened in our-time but also-in the
βιβλίοις ἀπολελειμμένα ὑπομνήματα ἔχομεν ὧν ἠδίκησαν.
books left-behind records we-have of-what they-did-wrong

ἀπολογία μὲν γὰρ Σωκράτους ἐστὶν καὶ Αἰσχίνου καὶ
defense indeed for of-Socrates is and of-Aeschines and
Ὑπερίδου καὶ Δημοσθένους καὶ τῶν πλείστων σχεδόν τι
of-Hyperides and of-Demosthenes and of-the most almost somewhat
ῥητόρων καὶ σοφῶν, παρασίτου δὲ οὐκ ἔστιν ἀπολογία οὐδ'
orators and wise-men of-parasite but not is defense nor
ἔχει τις εἰπεῖν δίκην πρὸς παράσιτόν τινι γεγραμμένην.
can anyone to-name suit against parasite by-anyone written
ἀλλὰ νὴ Δία ὁ μὲν βίος τοῦ παρασίτου κρείττων 57
but by Zeus the indeed life of-the parasite better
ἐστὶν τοῦ τῶν ῥητόρων καὶ τῶν φιλοσόφων, ὁ δὲ
is than-the of-the orators and of-the philosophers the but
θάνατος φαυλότερος; πάνυ μὲν οὖν τοὐναντίον παρὰ πολὺ
death worse very indeed then the-opposite by much
εὐδαιμονέστερος. φιλοσόφους μὲν γὰρ ἴσμεν ἅπαντας ἢ
happier philosophers indeed for we-know all or
τοὺς πλείστους κακοὺς κακῶς ἀποθανόντας, τοὺς μὲν
the most bad-ones badly having-died the(-ones) indeed
ἐκ καταδίκης, ἑαλωκότας ἐπὶ τοῖς μεγίστοις ἀδικήμασι,
from sentence convicted for the greatest wrongs
φαρμάκῳ, τοὺς δὲ καταπρησθέντας τὸ σῶμα ἅπαν,
by-poison the(-others) and burned in-the body whole
τοὺς δὲ ἀπὸ δυσουρίας φθινήσαντας, τοὺς δὲ φυγόντας.
the(-others) and from strangury wasted-away the(-others) and exiled
παρασίτου δὲ θάνατον οὐδεὶς ἔχει τοιοῦτον εἰπεῖν, ἀλλὰ τὸν
of-parasite but death no-one can such to-name but the
εὐδαιμονέστατον φαγόντος καὶ πιόντος. εἰ δέ τις καὶ
most-happy of-one-having-eaten and having-drunk if but anyone even
δοκεῖ βιαίῳ τετελευτηκέναι θανάτῳ, ἀπεπτήσας ἀπέθανεν.
seems by-violent to-have-died death having-had-indigestion he-died

58 TYCH. ταῦτα μὲν ἱκανῶς διημίλληταί σοι τὰ πρὸς
these-things indeed sufficiently have-been-contested by-you the-things against
τοὺς φιλοσόφους ὑπὲρ τοῦ παρασίτου. λοιπὸν δὲ εἰ
the philosophers on-behalf-of the parasite remaining but if
καλὸν καὶ λυσιτελές ἐστιν τὸ κτῆμα τοῦτο τῷ τρέφοντι,
fine and profitable is the possession this to-the feeder
πειρῶ λέγειν· ἐμοὶ μὲν γὰρ δοκοῦσιν ὥσπερ εὐεργετοῦντες
try to-tell to-me indeed for seem as doing-good
καὶ χαριζόμενοι τρέφειν αὐτοὺς οἱ πλούσιοι, καὶ εἶναι
and doing-favors to-feed them the rich and to-be
τοῦτο αἰσχύνην τῷ τρεφομένῳ.
this disgrace to-the-one being-fed

SIMON ὡς ἠλίθιά γε σου, ὦ Τυχιάδη, ταῦτα, εἰ μὴ δύνασαι
how foolish at-least your O Tychiades these-things if not you-can
γινώσκειν ὅτι πλούσιος ἀνήρ, εἰ καὶ τὸ Γύγου χρυσίον
to-know that rich man if even the of-Gyges gold
ἔχοι, μόνος ἐσθίων πένης ἐστὶν καὶ προϊὼν ἄνευ
he-should-have alone eating poor is and going-forth without
παρασίτου πτωχὸς δοκεῖ, καὶ ὥσπερ στρατιώτης χωρὶς
parasite beggarly seems and as soldier without
ὅπλων ἀτιμότερος καὶ ἐσθῆς ἄνευ πορφύρας καὶ ἵππος ἄνευ
arms less-honored and garment without purple and horse without
φαλάρων, οὕτω καὶ πλούσιος ἄνευ παρασίτου ταπεινός τις
trappings so also rich-man without parasite low some
καὶ εὐτελὴς φαίνεται. καὶ μὴν ὁ μὲν πλούσιος κοσμεῖται
and cheap appears and truly the indeed rich is-adorned
ὑπ᾽ αὐτοῦ, τὸν δὲ παράσιτον πλούσιος οὐδέποτε κοσμεῖ.
by him the but parasite rich-man never adorns

59 ἄλλως τε οὐδὲ ὄνειδος αὐτῷ ἐστιν, ὡς σὺ φής, τὸ
otherwise both not-even reproach to-him is as you say the
παρασιτεῖν ἐκείνῳ, δῆλον ὅτι ὥς τινι κρείττονι χείρονα,
sponging on-that-one clear that as to-someone better worse

ὅπου γε μὴν τῷ πλουσίῳ τοῦτο λυσιτελές ἐστιν, τὸ
where at-least truly to-the rich this profitable is the
τρέφειν τὸν παράσιτον, ᾧ γε μετὰ τοῦ κοσμεῖσθαι
to-feed the parasite for-whom at-least with the being-adorned
ὑπ᾽ αὐτοῦ καὶ ἀσφάλεια πολλὴ ἐκ τῆς τούτου δορυφορίας
by him also safety much from the his bodyguard
ὑπάρχει· οὔτε γὰρ μάχῃ ῥᾳδίως ἄν τις ἐπιχειρήσαι τῷ
exists neither for in-battle easily — anyone would-attack the
πλουσίῳ τοῦτον ὁρῶν παρεστῶτα, ἀλλ᾽ οὐδ᾽ ἂν ἀποθάνοι
rich-man this-one seeing standing-by but not-even — would-die
φαρμάκῳ οὐδεὶς ἔχων παράσιτον. τίς γὰρ ἂν τολμήσειεν
by-poison no-one having parasite who for — would-dare
ἐπιβουλεῦσαί τινι τούτου προεσθίοντος καὶ προπίνοντος;
to-plot-against anyone this-one eating-first and drinking-first
ὥστε ὁ πλούσιος οὐχὶ κοσμεῖται μόνον, ἀλλὰ καὶ ἐκ
so-that the rich not is-adorned only but also from
τῶν μεγίστων κινδύνων ὑπὸ τοῦ παρασίτου σώζεται. οὕτω
the greatest dangers by the parasite is-saved thus
μὲν ὁ παράσιτος διὰ φιλοστοργίαν πάντα κίνδυνον
indeed the parasite because-of affection every danger
ὑπομένει, καὶ οὐκ ἂν παραχωρήσειεν τῷ πλουσίῳ φαγεῖν
endures and not — would-yield to-the rich-man to-eat
μόνῳ, ἀλλὰ καὶ ἀποθανεῖν αἱρεῖται συμφαγών.
alone but even to-die he-chooses having-eaten-together

TYCH. πάντα μοι δοκεῖς, ὦ Σίμων, διεξελθεῖν ὑστερήσας 60
all-things to-me you-seem O Simon to-have-gone-through falling-short
οὐδὲν τῆς σεαυτοῦ τέχνης, οὐχ ὥσπερ αὐτὸς ἔφασκες,
in-nothing of-the your-own art not as yourself you-claimed
ἀμελέτητος ὤν, ἀλλ᾽ ὥσπερ ἄν τις ὑπὸ τῶν μεγίστων
unpracticed being but as — one by the greatest-teachers

γεγυμνασμένος. λοιπόν, εἰ μὴ αἴσχιον αὐτὸ τὸ ὄνομά
trained remaining if not more-shameful itself the name
ἐστι τῆς παρασιτικῆς, θέλω μαθεῖν.
is of-the parasitic I-wish to-learn

SIMON ὅρα δὴ τὴν ἀπόκρισιν, ἐάν σοι ἱκανῶς λέγεσθαι δοκῇ,
see indeed the answer if to-you sufficiently to-be-said it-seems
καὶ πειρῶ πάλιν αὐτὸς ἀποκρίνασθαι πρὸς τὸ ἐρωτώμενον ᾗ
and try again yourself to-answer to the thing-asked as
ἄριστα οἴει. φέρε γάρ, τὸν σῖτον οἱ παλαιοὶ τί καλοῦσι;
best you-think come for the food the ancients what do-they-call

TYCH. τροφήν.
nourishment

SIMON τί δὲ τὸ σιτεῖσθαι, οὐχὶ τὸ ἐσθίειν;
what but the to-take-food not the to-eat

TYCH. ναί.
yes

SIMON οὐκοῦν καθωμολόγηται τὸ παρασιτεῖν ὅτι οὐκ ἄλλο
then it-has-been-agreed the sponging that not other
ἐστίν;
is

TYCH. τοῦτο γάρ, ὦ Σίμων, ἐστὶν ὃ αἰσχρὸν φαίνεται.
this for O Simon is what shameful appears

61 SIMON φέρε δὴ πάλιν ἀπόκριναί μοι, πότερόν σοι δοκεῖ
come indeed again answer me whether to-you it-seems
διαφέρειν, καὶ προκειμένων ἀμφοῖν πότερον ἂν αὐτὸς
to-differ and being-proposed both which — yourself
ἕλοιο, ἆρά γε τὸ πλεῖν ἢ τὸ παραπλεῖν;
would-choose then at-least the to-sail or the to-sail-beside

TYCH. τὸ παραπλεῖν ἔγωγε.
the to-sail-beside I-at-least

SIMON τί δέ, τὸ τρέχειν ἢ τὸ παρατρέχειν;
what but the to-run or the to-run-beside

TYCH. τὸ παρατρέχειν.
the to-run-beside

SIMON τί δέ, τὸ ἱππεύειν ἢ τὸ παριππεύειν;
what but the to-ride or the to-ride-beside

TYCH. τὸ παριππεύειν.
the to-ride-beside

SIMON τί δέ, τὸ ἀκοντίζειν ἢ τὸ παρακοντίζειν;
what but the to-throw-javelins or the to-throw-javelins-beside

TYCH. τὸ παρακοντίζειν.
the to-throw-javelins-beside

SIMON οὐκοῦν ὁμοίως ἂν ἕλοιο καὶ τοῦ ἐσθίειν
then likewise — you-would-choose also than-the to-eat
μᾶλλον τὸ παρασιτεῖν;
rather the to-eat-beside

TYCH. ὁμολογεῖν ἀνάγκη. καί σοι λοιπὸν ὥσπερ οἱ παῖδες
to-agree necessity and to-you for-the-rest like the children
ἀφίξομαι καὶ ἑῷος καὶ μετ᾽ ἄριστον μαθησόμενος τὴν
I-will-come both at-dawn and after lunch going-to-learn the
τέχνην. σὺ δέ με αὐτὴν δίκαιος διδάσκειν ἀφθόνως, ἐπεὶ
art you and me it just to-teach ungrudgingly since
καὶ πρῶτος μαθητής σοι γίγνομαι. φασὶ δὲ καὶ τὰς
also first pupil to-you I-become they-say and also the
μητέρας μᾶλλον τὰ πρῶτα φιλεῖν τῶν τέκνων.
mothers more the first to-love of-the children

LUCIAN

ΦΙΛΟΨΕΥΔΗΣ

The Lover of Lies

Tychiades asks Philocles why so many men love lying for its own sake, since lies told for need, like Odysseus', are pardonable. Philocles blames folly, but Tychiades names admired men caught by it: Herodotus, Ctesias of Cnidus, Homer and the poets, and whole cities and peoples lying about their origins. Philocles pardons poets and cities, though not those who lie for no gain. Tychiades has just fled the house of Eucrates, a sixty-year-old philosopher whom Philocles thinks trustworthy, and begins to tell how he found him sick among philosophers of every school.

TYCH. ἔχεις μοι, ὦ Φιλόκλεις, εἰπεῖν τί ποτε ἄρα ἐστὶν 1
can-you to-me O Philocles to-tell what ever then it-is
ὃ πολλοὺς εἰς ἐπιθυμίαν τοῦ ψεύδους προάγεται, ὡς
which many into desire of-the lie leads so-that
αὐτούς τε χαίρειν μηδὲν ὑγιὲς λέγοντας καὶ τοῖς τὰ
themselves both to-rejoice nothing sound saying and to-those the
τοιαῦτα διεξιοῦσιν μάλιστα προσέχειν τὸν νοῦν;
such-things relating most to-attend the mind
PHILOCLES πολλά, ὦ Τυχιάδη, ἐστὶν ἃ τοὺς ἀνθρώπους
many-things O Tychiades there-are which the men
ἐνίους ἀναγκάζει τὰ ψευδῆ λέγειν εἰς τὸ χρήσιμον
some compel the false-things to-say to the useful
ἀποβλέποντας.
looking
TYCH. οὐδὲν πρὸς ἔπος ταῦτα, φασίν, οὐ γὰρ περὶ
nothing to the-point these-things as-they-say not for about
τούτων ἠρόμην ὁπόσοι τῆς χρείας ἕνεκα ψεύδονται·
these I-asked as-many-as of-the need for-the-sake-of lie
συγγνωστοὶ γὰρ οὗτοί γε, μᾶλλον δὲ καὶ ἐπαίνου τινὲς
pardonable for these at-least rather but even of-praise some
αὐτῶν ἄξιοι, ὁπόσοι ἢ πολεμίους ἐξηπάτησαν ἢ ἐπὶ
of-them worthy as-many-as either enemies deceived or for

σωτηρίᾳ τῷ τοιούτῳ φαρμάκῳ ἐχρήσαντο ἐν τοῖς δεινοῖς,
safety the such medicine used in the dangers
οἷα πολλὰ καὶ ὁ Ὀδυσσεὺς ἐποίει τήν τε αὑτοῦ ψυχὴν
such-as many-things also — Odysseus did the both his-own life
ἀρνύμενος καὶ τὸν νόστον τῶν ἑταίρων. ἀλλὰ περὶ ἐκείνων,
winning and the return of-the comrades but about those
ὦ ἄριστε, φημὶ οἳ αὐτὸ ἄνευ τῆς χρείας τὸ ψεῦδος πρὸ
O best-one I-speak who itself without the need the lie before
πολλοῦ τῆς ἀληθείας τίθενται, ἡδόμενοι τῷ πράγματι καὶ
much the truth set delighting in-the thing and
ἐνδιατρίβοντες ἐπ᾽ οὐδεμιᾷ προφάσει ἀναγκαίᾳ. τούτους
lingering on no pretext necessary these
οὖν ἐθέλω εἰδέναι τίνος ἀγαθοῦ τοῦτο ποιοῦσιν.
then I-wish to-know for-what good this they-do

2 PHILOCLES ἦ που κατανενόηκας ἤδη τινὰς τοιούτους,
surely I-suppose have-you-observed already some such
οἷς ἔμφυτος ὁ ἔρως οὗτός ἐστι πρὸς τὸ ψεῦδος;
in-whom inborn the love this is for the lie
TYCH. καὶ μάλα πολλοί εἰσιν οἱ τοιοῦτοι.
yes very many are the such
PHILOCLES τί δ᾽ οὖν ἄλλο ἢ ἄνοιαν χρὴ αἰτίαν εἶναι
what but then else than folly is-it-needful cause to-be
αὐτοῖς φάναι τοῦ μὴ τἀληθῆ λέγειν, εἴ γε τὸ χείριστον
for-them to-say of-the not the-truth to-speak if at-least the worst
ἀντὶ τοῦ βελτίστου προαιροῦνται;
instead-of the best they-prefer
TYCH. οὐδὲν οὐδὲ τοῦτο, ὦ Φιλόκλεις· ἐπεὶ πολλοὺς ἂν ἐγώ
nothing nor this O Philocles since many — I
σοι δείξαιμι συνετοὺς τἄλλα καὶ τὴν γνώμην θαυμαστοὺς
to-you could-show sensible in-the-rest and in-the judgment admirable
οὐκ οἶδ᾽ ὅπως ἑαλωκότας τούτῳ τῷ κακῷ καὶ φιλοψευδεῖς
not I-know how caught by-this the evil and lie-loving

ὄντας, ὡς ἀνιᾶσθαί με, εἰ τοιοῦτοι ἄνδρες ἄριστοι τὰ
being so-that to-be-pained me if such men best in-the
πάντα ὅμως χαίρουσιν αὐτούς τε καὶ τοὺς ἐντυγχάνοντας
all-things nevertheless rejoice themselves both and those meeting-them
ἐξαπατῶντες. ἐκείνους μὲν γὰρ τοὺς παλαιοὺς πρὸ ἐμοῦ σὲ
deceiving those indeed for the ancients before me you
χρὴ εἰδέναι, τὸν Ἡρόδοτον καὶ Κτησίαν τὸν Κνίδιον καὶ
it-is-needful to-know — Herodotus and Ctesias the Cnidian and
πρὸ τούτων τοὺς ποιητὰς καὶ τὸν Ὅμηρον αὐτόν, ἀοιδίμους
before these the poets and — Homer himself celebrated
ἄνδρας, ἐγγράφῳ τῷ ψεύσματι κεχρημένους, ὡς μὴ μόνους
men written the lie having-used so-that not only
ἐξαπατᾶν τοὺς τότε ἀκούοντας σφῶν, ἀλλὰ καὶ μέχρις
to-deceive those then hearing them but also as-far-as
ἡμῶν διικνεῖσθαι τὸ ψεῦδος ἐκ διαδοχῆς ἐν καλλίστοις
us to-reach the lie by succession in finest
ἔπεσι καὶ μέτροις φυλαττόμενον. ἐμοὶ γοῦν πολλάκις
verses and meters preserved to-me at-least often
αἰδεῖσθαι ὑπὲρ αὐτῶν ἔπεισιν, ὁπόταν Οὐρανοῦ τομὴν καὶ
to-be-ashamed for them it-comes whenever of-Heaven cutting and
Προμηθέως δεσμὰ διηγῶνται καὶ Γιγάντων ἐπανάστασιν
of-Prometheus bonds they-relate and of-Giants revolt
καὶ τὴν ἐν Ἅιδου πᾶσαν τραγῳδίαν, καὶ ὡς δι᾽ ἔρωτα
and the in Hades whole tragedy and how because-of love
ὁ Ζεὺς ταῦρος ἢ κύκνος ἐγένετο καὶ ὡς ἐκ γυναικός τις
— Zeus bull or swan became and how from woman someone
εἰς ὄρνεον ἢ εἰς ἄρκτον μετέπεσεν, ἔτι δὲ Πηγάσους καὶ
into bird or into bear changed further and Pegasuses and
Χιμαίρας καὶ Γοργόνας καὶ Κύκλωπας καὶ ὅσα τοιαῦτα,
Chimaeras and Gorgons and Cyclopes and as-many-as such

πάνυ ἀλλόκοτα καὶ τεράστια μυθίδια παίδων ψυχὰς κηλεῖν
very strange and monstrous little-tales of-children souls to-charm
δυνάμενα ἔτι τὴν Μορμὼ καὶ τὴν Λάμιαν δεδιότων.
able still — Mormo and — Lamia fearing
3 καίτοι τὰ μὲν τῶν ποιητῶν ἴσως μέτρια, τὸ δὲ καὶ
and-yet the-things indeed of-the poets perhaps moderate the but even
πόλεις ἤδη καὶ ἔθνη ὅλα κοινῇ καὶ δημοσίᾳ ψεύδεσθαι
cities now and peoples whole in-common and publicly to-lie
πῶς οὐ γελοῖον; εἰ Κρῆτες μὲν τὸν Διὸς τάφον δεικνύντες
how not ridiculous if Cretans indeed the of-Zeus tomb showing
οὐκ αἰσχύνονται, Ἀθηναῖοι δὲ τὸν Ἐριχθόνιον ἐκ τῆς γῆς
not are-ashamed Athenians and — Erichthonius from the earth
ἀναδοθῆναί φασιν καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς
to-have-been-sent-up say and the first men from —
Ἀττικῆς ἀναφῦναι καθάπερ τὰ λάχανα, πολὺ σεμνότερον
Attica to-have-sprung-up like the vegetables much more-solemnly
οὗτοί γε τῶν Θηβαίων, οἳ ἐξ ὄφεως ὀδόντων
these at-least than-the Thebans who from of-snake teeth
Σπαρτούς τινας ἀναβεβλαστηκέναι διηγοῦνται. ὃς δ'
Sown-men some to-have-sprouted relate whoever and
ἂν οὖν ταῦτα καταγέλαστα ὄντα μὴ οἴηται ἀληθῆ εἶναι,
— then these-things laughable being not thinks true to-be
ἀλλ' ἐμφρόνως ἐξετάζων αὐτὰ Κοροίβου τινὸς ἢ Μαργίτου
but sensibly examining them of-Coroebus some or of-Margites
νομίζῃ τὸ πείθεσθαι ἢ Τριπτόλεμον ἐλάσαι διὰ τοῦ
considers the to-believe or Triptolemus to-have-driven through the
ἀέρος ἐπὶ δρακόντων ὑποπτέρων ἢ Πᾶνα ἥκειν ἐξ
air on serpents winged or Pan to-have-come from
Ἀρκαδίας σύμμαχον εἰς Μαραθῶνα ἢ Ὠρείθυιαν ὑπὸ τοῦ
Arcadia ally to Marathon or Oreithyia by —
Βορέου ἁρπασθῆναι, ἀσεβὴς οὗτός γε καὶ ἀνόητος
Boreas to-have-been-carried-off impious this-one at-least and foolish

αὐτοῖς ἔδοξεν οὕτω προδήλοις καὶ ἀληθέσι πράγμασιν
to-them seemed so obvious and true things
ἀπιστῶν· εἰς τοσοῦτον ἐπικρατεῖ τὸ ψεῦδος.
disbelieving to such-a-degree prevails the lie
PHILOCLES ἀλλ' οἱ μὲν ποιηταί, ὦ Τυχιάδη, καὶ αἱ πόλεις 4
but the indeed poets O Tychiades and the cities
δὲ συγγνώμης εἰκότως τυγχάνοιεν ἄν, οἱ μὲν τὸ ἐκ
and of-pardon reasonably might-obtain — the(-ones) indeed the from
τοῦ μύθου τερπνὸν ἐπαγωγότατον ὂν ἐγκαταμιγνύντες
the myth delight most-attractive being mixing-in
τῇ γραφῇ, οὗπερ μάλιστα δέονται πρὸς τοὺς ἀκροατάς,
to-the writing which-very most they-need for the hearers
Ἀθηναῖοι δὲ καὶ Θηβαῖοι καὶ εἴ τινες ἄλλοι σεμνοτέρας
Athenians and and Thebans and if any others more-revered
ἀποφαίνοντες τὰς πατρίδας ἐκ τῶν τοιούτων. εἰ γοῦν τις
showing the fatherlands from the such-things if at-least anyone
ἀφέλοι τὰ μυθώδη ταῦτα ἐκ τῆς Ἑλλάδος, οὐδὲν
should-take-away the fabulous these-things from — Greece nothing
ἂν κωλύσειε λιμῷ τοὺς περιηγητὰς αὐτῶν διαφθαρῆναι
— would-prevent by-hunger the guides their to-perish
μηδὲ ἀμισθὶ τῶν ξένων τἀληθὲς ἀκούειν ἐθελησάντων. οἱ
not-even for-free of-the strangers the-truth to-hear having-wished those
δὲ μηδεμιᾶς ἕνεκα αἰτίας τοιαύτης ὅμως χαίροντες
but no for-the-sake-of cause such nevertheless rejoicing
τῷ ψεύσματι παγγέλοιοι εἰκότως δοκοῖεν ἄν.
in-the lie utterly-ridiculous reasonably might-seem —
TYCH. εὖ λέγεις· ἐγώ γέ τοι παρὰ Εὐκράτους ἥκω 5
well you-speak I at-least you-know from Eucrates come
σοι τοῦ πάνυ, πολλὰ τὰ ἄπιστα καὶ μυθώδη ἀκούσας·
to-you the very many-things the unbelievable and fabulous having-heard
μᾶλλον δὲ μεταξὺ λεγομένων ἀπιὼν ᾠχόμην οὐ φέρων τοῦ
rather but meanwhile being-told going-off I-went not bearing of-the

πράγματος τὴν ὑπερβολήν, ἀλλά με ὥσπερ αἱ Ἐρινύες
thing the excess but me like the Erinyes
ἐξήλασαν πολλὰ τεράστια καὶ ἀλλόκοτα διεξιόντες.
drove-out many monstrous and strange-things going-through

PHILOCLES καίτοι, ὦ Τυχιάδη, ἀξιόπιστός τις ὁ Εὐκράτης
and-yet O Tychiades trustworthy someone — Eucrates
ἐστίν, καὶ οὐδεὶς ἂν οὐδὲ πιστεύσειεν ὡς ἐκεῖνος οὕτω
is and no-one — not-even would-believe that that-one so
βαθὺν πώγωνα καθειμένος ἑξηκοντούτης ἀνήρ, ἔτι καὶ
deep beard having-let-down sixty-year-old man still and
φιλοσοφίᾳ συνὼν τὰ πολλά, ὑπομείνειεν ἂν καὶ ἄλλου
with-philosophy associating the most-part would-endure — even of-another
τινὸς ψευδομένου ἐπακοῦσαι παρών, οὐχ ὅπως αὐτός
someone lying to-listen being-present not to-speak-of himself
τι τολμῆσαι τοιοῦτον.
anything to-dare such

TYCH. οὐ γὰρ οἶσθα, ὦ ἑταῖρε, οἷα μὲν εἶπεν, ὅπως δὲ
not for you-know O comrade what-sort indeed he-said how and
αὐτὰ ἐπιστώσατο, ὡς δὲ καὶ ἐπώμνυτο τοῖς πλείστοις,
them he-confirmed how and also he-swore to-the most
παραστησάμενος τὰ παιδία, ὥστε με ἀποβλέποντα εἰς
having-set-beside-him the children so-that me looking at
αὐτὸν ποικίλα ἐννοεῖν, ἄρτι μὲν ὡς μεμήνοι καὶ ἔξω εἴη
him various-things to-think now indeed that he-was-mad and out was
τοῦ καθεστηκότος, ἄρτι δὲ ὡς γόης ὢν ἄρα τοσοῦτον
of-the settled now and that impostor being then so-long
χρόνον ἐλελήθει με ὑπὸ τῇ λεοντῇ γελοῖόν τινα
time had-escaped-the-notice-of me under the lion-skin ridiculous some
πίθηκον περιστέλλων· οὕτως ἄτοπα διηγεῖτο.
ape wrapping so strange-things he-related

PHILOCLES τίνα ταῦτα πρὸς τῆς Ἑστίας, ὦ Τυχιάδη; ἐθέλω
what these by — Hestia O Tychiades I-wish
γὰρ εἰδέναι ἥντινα τὴν ἀλαζονείαν ὑπὸ τηλικούτῳ τῷ
for to-know what the imposture under so-great the
πώγωνι ἔσκεπεν.
beard he-covered
TYCH. εἰώθειν μὲν καὶ ἄλλοτε, ὦ Φιλόκλεις, φοιτᾶν παρ' 6
I-used-to indeed also at-other-times O Philocles to-go to
αὐτόν, εἴ ποτε πολλὴν τὴν σχολὴν ἄγοιμι, τήμερον δὲ
him if ever much the leisure I-had today and
Λεοντίχῳ συγγενέσθαι δεόμενος — ἑταῖρος δέ μοι, ὡς
Leontichus to-be-with wishing comrade and to-me as
οἶσθα — ἀκούσας τοῦ παιδὸς ὡς παρὰ τὸν Εὐκράτην
you-know having-heard from-the slave that to — Eucrates
ἕωθεν ἀπέλθοι νοσοῦντα ἐπισκεψόμενος, ἀμφοῖν ἕνεκα,
at-dawn he-had-gone-off sick going-to-visit both for-the-sake
ὡς καὶ τῷ Λεοντίχῳ συγγενοίμην κἀκεῖνον ἴδοιμι —
that both — Leontichus I-might-meet and-that-one I-might-see
ἠγνοήκειν γὰρ ὡς νοσοίη — παραγίγνομαι πρὸς αὐτόν.
I-had-not-known for that he-was-sick I-come to him
εὑρίσκω δὲ αὐτόθι τὸν μὲν Λεόντιχον οὐκέτι — ἐφθάκει
I-find and there — indeed Leontichus no-longer he-had-anticipated
γάρ, ὡς ἔφασκον, ὀλίγον προεξεληλυθώς — ἄλλους δὲ
for as they-said a-little having-gone-out-first others but
συχνούς, ἐν οἷς Κλεόδημός τε ἦν ὁ ἐκ τοῦ Περιπάτου
many among whom Cleodemus both was the from the Peripatos
καὶ Δεινόμαχος ὁ Στωϊκὸς καὶ Ἴων, οἶσθα τὸν ἐπὶ τοῖς
and Deinomachus the Stoic and Ion you-know the(-one) for the
Πλάτωνος λόγοις θαυμάζεσθαι ἀξιοῦντα ὡς μόνον ἀκριβῶς
of-Plato words to-be-admired claiming as alone exactly
κατανενοηκότα τὴν γνώμην τοῦ ἀνδρὸς καὶ τοῖς ἄλλοις
having-understood the thought of-the man and to-the others

ὑποφητεῦσαι δυνάμενον. ὁρᾷς οἵους ἄνδρας σοί φημι,
to-interpret able do-you-see what-sort men to-you I-mean
πανσόφους καὶ παναρέτους, ὅ τι περ τὸ κεφάλαιον αὐτὸ
all-wise and all-virtuous what ever indeed the sum itself
ἐξ ἑκάστης προαιρέσεως, αἰδεσίμους ἅπαντας καὶ μονονουχὶ
from each school venerable all and all-but
φοβεροὺς τὴν πρόσοψιν; ἔτι καὶ ὁ ἰατρὸς Ἀντίγονος
formidable in-the aspect further also the doctor Antigonus
παρῆν, κατὰ χρείαν, οἶμαι, τῆς νόσου ἐπικληθείς. καὶ ῥᾷον
was-present for need I-think of-the disease called and easier
ἐδόκει ἤδη ἔχειν ὁ Εὐκράτης καὶ τὸ νόσημα τῶν συντρόφων
seemed already to-be — Eucrates and the disease of-the familiar
ἦν· τὸ ῥεῦμα γὰρ εἰς τοὺς πόδας αὖθις αὐτῷ κατεληλύθει.
was the flux for into the feet again to-him had-come-down
καθέζεσθαι οὖν με παρ᾽ αὐτὸν ἐπὶ τῆς κλίνης ὁ Εὐκράτης
to-sit then me beside him on the couch — Eucrates
ἐκέλευεν, ἠρέμα ἐγκλίνας τῇ φωνῇ εἰς τὸ ἀσθενικὸν
bade gently lowering with-the voice to the sickly
ὁπότε εἶδέ με, καίτοι βοῶντος αὐτοῦ καὶ διατεινομένου
when he-saw me though shouting him and straining
τι μεταξὺ εἰσιὼν ἐπήκουον. κἀγὼ μάλα πεφυλαγμένως,
something meanwhile coming-in I-heard and-I very cautiously
μὴ ψαύσαιμι τοῖν ποδοῖν αὐτοῦ, ἀπολογησάμενος τὰ
lest I-should-touch the two-feet his having-excused-myself the
συνήθη ταῦτα, ὡς ἀγνοήσαιμι νοσοῦντα καὶ ὡς ἐπεὶ
customary these-things that I-had-not-known being-sick and that when
ἔμαθον δρομαῖος ἔλθοιμι, ἐκαθεζόμην πλησίον.
I-learned running I-came I-sat near

Eucrates lies sick with gout, and his visitors Cleodemus the Peripatetic and Deinomachus the Stoic recommend charms: a shrew-mouse's tooth tied up in a lion's skin, or in a virgin doe's. Tychiades mocks them and says he reveres the gods, but that Asclepius healed with medicines, not lion skins. Ion tells how Midas, a vinedresser bitten by a viper, was cured by a Babylonian, who drove out the poison with a charm and tied to his foot a stone chipped from a dead maiden's gravestone, so that Midas picked up his litter and went off to the field. With seven sacred names the Babylonian called the reptiles off the farm and burned them with his breath.

TYCH. οἱ μὲν δὴ ἐτύγχανον οἶμαι περὶ τοῦ νοσήματος 7
they indeed indeed happened I-think about the disease
τὰ μὲν ἤδη πολλὰ προειρηκότες, τὰ δὲ καὶ
the-things indeed already many having-said-before the-things and also
τότε διεξιόντες, ἔτι δὲ καὶ θεραπείας τινὰς ἕκαστος
then going-through further and also treatments some each
ὑποβάλλοντες. ὁ γοῦν Κλεόδημος, "εἰ τοίνυν," φησίν,
suggesting — at-least Cleodemus if then he-says
"τῇ ἀριστερᾷ τις ἀνελόμενος χαμᾶθεν τὸν ὀδόντα
with-the left anyone having-picked-up from-the-ground the tooth
τῆς μυγαλῆς οὕτω φονευθείσης, ὡς προεῖπον, ἐνδήσειεν
of-the shrew-mouse so killed as I-said-before should-tie
εἰς δέρμα λέοντος ἄρτι ἀποδαρέν, εἶτα περιάψειε περὶ
into skin of-lion just flayed then should-hang-it around
τὰ σκέλη, αὐτίκα παύεται τὸ ἄλγημα."
the legs at-once stops the pain
"οὐκ εἰς λέοντος," ἔφη ὁ Δεινόμαχος, "ἐγὼ ἤκουσα,
not into of-lion said — Deinomachus I heard
ἐλάφου δὲ θηλείας ἔτι παρθένου καὶ ἀβάτου· καὶ τὸ
of-deer but female still virgin and untouched and the
πρᾶγμα οὕτω πιθανώτερον· ὠκὺ γὰρ ἡ ἔλαφος καὶ
thing so more-plausible swift for the deer and

ἔρρωται μάλιστα ἐκ τῶν ποδῶν. ὁ δὲ λέων ἄλκιμος
strong most in the feet the but lion valiant
μέν, καὶ τὸ λίπος αὐτοῦ καὶ ἡ χεὶρ ἡ δεξιὰ καὶ αἱ
indeed and the fat his and the paw the right and the
τρίχες ἐκ τοῦ πώγωνος αἱ ὀρθαὶ μεγάλα δύνανται, εἴ
hairs from the beard the stiff great-things can if
τις ἐπίσταιτο αὐτοῖς χρῆσθαι μετὰ τῆς οἰκείας ἐπῳδῆς
anyone should-know them to-use with the proper charm
ἑκάστῳ· ποδῶν δὲ ἴασιν ἥκιστα ἐπαγγέλλεται."
for-each of-feet but cure least it-professes
"καὶ αὐτός," ἦ δ' ὃς ὁ Κλεόδημος, "οὕτω πάλαι
also myself said and he — Cleodemus so long-ago
ἐγίγνωσκον, ἐλάφου χρῆναι τὸ δέρμα εἶναι, διότι ὠκὺ
I-thought of-deer to-be-needful the skin to-be because swift
ἔλαφος· ἔναγχος δὲ Λίβυς ἀνὴρ σοφὸς τὰ τοιαῦτα
deer recently but Libyan man wise in-the such-things
μετεδίδαξέ με εἰπὼν ὠκυτέρους εἶναι τῶν ἐλάφων τοὺς
taught-otherwise me saying swifter to-be than-the deer the
λέοντας. ἀμέλει, ἔφη, καὶ αἱροῦσιν αὐτὰς διώκοντες."
lions certainly he-said even they-catch them pursuing
8 ἐπῄνεσαν οἱ παρόντες ὡς εὖ εἰπόντος τοῦ Λίβυος.
praised those present as well having-spoken the Libyan
ἐγὼ δέ, "οἴεσθε γάρ," ἔφην, "ἐπῳδαῖς τισιν τὰ τοιαῦτα
I but do-you-think for I-said by-charms some the such-things
παύεσθαι ἢ τοῖς ἔξωθεν παραρτήμασιν τοῦ κακοῦ ἔνδον
to-stop or by-the outside attachments the evil within
διατρίβοντος;" ἐγέλασαν ἐπὶ τῷ λόγῳ καὶ δῆλοι ἦσαν
dwelling they-laughed at the remark and plain were
κατεγνωκότες μου πολλὴν τὴν ἄνοιαν, εἰ μὴ ἐπισταίμην
having-condemned me much the folly if not I-knew
τὰ προδηλότατα καὶ περὶ ὧν οὐδεὶς ἂν εὖ φρονῶν
the most-obvious-things and about which no-one — well thinking

ἀντείποι μὴ οὐχὶ οὕτως ἔχειν. ὁ μέντοι ἰατρὸς Ἀντίγονος
would-gainsay not not so to-be the however doctor Antigonus
ἐδόκει μοι ἡσθῆναι τῇ ἐρωτήσει μου· πάλαι γὰρ
seemed to-me to-have-been-pleased at-the question my long for
ἠμελεῖτο, οἶμαι, βοηθεῖν ἀξιῶν τῷ Εὐκράτει μετὰ
he-had-been-disregarded I-think to-help thinking-fit — Eucrates with
τῆς τέχνης οἴνου τε παραγγέλλων ἀπέχεσθαι καὶ λάχανα
the art from-wine both ordering to-abstain and vegetables
σιτεῖσθαι καὶ ὅλως ὑφαιρεῖν τοῦ τόνου.
to-eat and altogether to-reduce the tension
ὁ δ' οὖν Κλεόδημος ὑπομειδιῶν ἅμα, "τί λέγεις,"
— but then Cleodemus smiling at-the-same-time what do-you-say
ἔφη, "ὦ Τυχιάδη; ἄπιστον εἶναί σοι δοκεῖ τὸ ἐκ τῶν
he-said O Tychiades unbelievable to-be to-you does-it-seem the from the
τοιούτων γίγνεσθαί τινας ὠφελείας εἰς τὰ νοσήματα;"
such-things to-come-about some benefits for the diseases
"ἔμοιγε," ἦν δ' ἐγώ, "εἰ μὴ πάνυ κορύζης τὴν ῥῖνα μεστὸς
to-me-at-least said and I if not very of-catarrh the nose full
εἴην, ὡς πιστεύειν τὰ ἔξω καὶ μηδὲν κοινωνοῦντα
I-were so-as to-believe the-things outside and nothing having-in-common
τοῖς ἔνδοθεν ἐπεγείρουσι τὰ νοσήματα μετὰ ῥηματίων,
with-the-things within arousing the diseases with little-words
ὥς φατε, καὶ γοητείας τινὸς ἐνεργεῖν καὶ τὴν ἴασιν
as you-say and imposture some to-work and the cure
ἐπιπέμπειν προσαρτώμενα. τὸ δ' οὐκ ἂν γένοιτο, οὐδ' ἢν
to-send attached the but not — would-happen not-even if
εἰς τοῦ Νεμείου λέοντος τὸ δέρμα ἐνδήσῃ τις ἑκκαίδεκα
into of-the Nemean lion the skin should-tie anyone sixteen
ὅλας μυγαλᾶς· ἐγὼ γοῦν αὐτὸν τὸν λέοντα εἶδον πολλάκις
whole shrew-mice I at-least itself the lion saw often
χωλεύοντα ὑπ' ἀλγηδόνων ἐν ὁλοκλήρῳ τῷ αὑτοῦ δέρματι."
limping from pains in whole the his-own skin

9 "πάνυ γὰρ ἰδιώτης," ἔφη ὁ Δεινόμαχος, "εἶ καὶ τὰ
very for layman said — Deinomachus you-are and the
τοιαῦτα οὐκ ἐμέλησέ σοι ἐκμαθεῖν ὅντινα τρόπον ὁμιλεῖ
such-things not it-concerned you to-learn in-what way they-deal
τοῖς νοσήμασι προσφερόμενα, κἀμοὶ δοκεῖς οὐδὲ τὰ
with-the diseases applied and-to-me you-seem not-even the
προφανέστατα ἂν παραδέξασθαι ταῦτα, τῶν ἐκ περιόδου
most-obvious-things — to-accept these of-the from period
πυρετῶν τὰς ἀποπομπὰς καὶ τῶν ἑρπετῶν τὰς καταθέλξεις
fevers the sendings-away and of-the reptiles the charmings
καὶ βουβώνων ἰάσεις καὶ τἄλλα ὁπόσα καὶ αἱ γρᾶες
and of-swellings cures and the-rest as-many-as even the old-women
ἤδη ποιοῦσιν. εἰ δὲ ἐκεῖνα γίγνεται ἅπαντα, τί δή
already do if but those-things happen all why indeed
ποτε οὐχὶ ταῦτα οἰήσῃ γίγνεσθαι ὑπὸ τῶν ὁμοίων;"
ever not these-things will-you-think to-happen by the like
"ἀπέραντα," ἦν δ' ἐγώ, "σὺ περαίνεις, ὦ Δεινόμαχε, καὶ
inconclusive-things said and I you conclude O Deinomachus and
ἥλῳ, φασίν, ἐκκρούεις τὸν ἦλον· οὐδὲ γὰρ ἃ φὴς
with-a-nail as-they-say you-knock-out the nail not for what you-say
ταῦτα δῆλα μετὰ τοιαύτης δυνάμεως γιγνόμενα. ἦν γοῦν
these-things plain with such power happening if at-least
μὴ πείσῃς πρότερον ἐπάγων τῷ λόγῳ διότι φύσιν
not you-persuade first adducing by-the argument why nature
ἔχει οὕτω γίγνεσθαι, τοῦ τε πυρετοῦ καὶ τοῦ οἰδήματος
it-has thus to-come-about of-the both fever and the swelling
δεδιότος ἢ ὄνομα θεσπέσιον ἢ ῥῆσιν βαρβαρικὴν καὶ
fearing either name divine or phrase barbarian and
διὰ τοῦτο ἐκ τοῦ βουβῶνος δραπετεύοντος, ἔτι σοι
because-of this from the groin running-away still to-you
γραῶν μῦθοι τὰ λεγόμενά ἐστι."
of-old-women tales the-things said are

"σύ μοι δοκεῖς," ἦ δ' ὃς ὁ Δεινόμαχος, "τὰ τοιαῦτα λέγων 10
you to-me seem said and he — Deinomachus the such-things saying
οὐδὲ θεοὺς εἶναι πιστεύειν εἴ γε μὴ οἴει τὰς ἰάσεις οἷόν
not-even gods to-be to-believe if at-least not you-think the cures possible
τε εἶναι ὑπὸ ἱερῶν ὀνομάτων γίγνεσθαι." "τοῦτο μέν," ἦν δ'
— to-be by holy names to-come-about this indeed said and
ἐγώ, "μὴ λέγε, ὦ ἄριστε· κωλύει γὰρ οὐδὲν καὶ θεῶν ὄντων
I do-not say O best-one prevents for nothing even gods existing
ὅμως τὰ τοιαῦτα ψευδῆ εἶναι. ἐγὼ δὲ καὶ θεοὺς σέβω καὶ
nevertheless the such-things false to-be I and both gods revere and
ἰάσεις αὐτῶν ὁρῶ καὶ ἃ εὖ ποιοῦσι τοὺς κάμνοντας ὑπὸ
cures their see and what good they-do the sick by
φαρμάκων καὶ ἰατρικῆς ἀνιστάντες· ὁ γοῦν Ἀσκληπιὸς αὐτὸς
medicines and medicine raising-up — at-least Asclepius himself
καὶ οἱ παῖδες αὐτοῦ ἤπια φάρμακα πάσσοντες ἐθεράπευον
and the sons his soothing medicines sprinkling treated
τοὺς νοσοῦντας, οὐ λεοντᾶς καὶ μυγαλᾶς περιάπτοντες."
the sick not lion-skins and shrew-mice hanging-on
"ἔα τοῦτον," ἔφη ὁ Ἴων, "ἐγὼ δὲ ὑμῖν θαυμάσιόν 11
let-go this-one said — Ion I but to-you wonderful
τι διηγήσομαι. ἦν μὲν ἐγὼ μειράκιον ἔτι ἀμφὶ τὰ
something will-relate was indeed I lad still about the
τετταρακαίδεκα ἔτη σχεδόν· ἦκεν δέ τις ἀγγέλλων τῷ
fourteen years almost came and someone announcing to-the
πατρὶ Μίδαν τὸν ἀμπελουργόν, ἐρρωμένον εἰς τὰ ἄλλα
father Midas the vine-dresser strong in the other-things
οἰκέτην καὶ ἐργατικόν, ἀμφὶ πλήθουσαν ἀγορὰν ὑπὸ ἐχίδνης
house-slave and hard-working about full market by viper
δηχθέντα κεῖσθαι ἤδη σεσηπότα τὸ σκέλος· ἀναδοῦντι
having-been-bitten to-lie already rotting in-the leg tying-up
γὰρ αὐτῷ τὰ κλήματα καὶ ταῖς χάραξι περιπλέκοντι
for him the shoots and to-the stakes twining

προσερπύσαν τὸ θηρίον δακεῖν κατὰ τὸν μέγαν δάκτυλον,
having-crept-up the beast to-have-bitten on the big toe
καὶ τὸ μὲν φθάσαι καὶ καταδῦναι αὖθις εἰς τὸν
and it indeed to-have-been-quick and to-have-gone-down again into the
φωλεόν, τὸν δὲ οἰμώζειν ἀπολλύμενον ὑπ' ἀλγηδόνων."
hole him but to-howl perishing from pains
ταῦτά τε οὖν ἀπηγγέλλετο καὶ τὸν Μίδαν ἑωρῶμεν
these-things both then were-reported and — Midas we-saw
αὐτὸν ἐπὶ σκίμποδος ὑπὸ τῶν ὁμοδούλων προσκομιζόμενον,
himself on pallet by the fellow-slaves being-carried-in
ὅλον ᾠδηκότα, πελιδνόν, μυδῶντα ἐπιπολῆς, ὀλίγον ἔτι
whole swollen livid festering on-the-surface little still
ἐμπνέοντα. λελυπημένῳ δὴ τῷ πατρὶ τῶν φίλων τις
breathing being-grieved indeed to-the father of-the friends one
παρών, "θάρρει," ἔφη, "ἐγὼ γάρ σοι ἄνδρα Βαβυλώνιον
being-present take-heart he-said I for for-you man Babylonian
τῶν Χαλδαίων, ὥς φασιν, αὐτίκα μέτειμι, ὃς ἰάσεται
of-the Chaldaeans as they-say at-once will-go-after who will-cure
τὸν ἄνθρωπον" καὶ ἵνα μὴ διατρίβω λέγων, ἦκεν ὁ
the man and that not I-may-waste-time telling came the
Βαβυλώνιος καὶ ἀνέστησε τὸν Μίδαν ἐπῳδῇ τινι ἐξελάσας
Babylonian and raised-up — Midas with-charm some having-driven-out
τὸν ἰὸν ἐκ τοῦ σώματος, ἔτι καὶ προσαρτήσας τῷ
the poison from the body further and having-attached to-the
ποδὶ νεκρᾶς παρθένου λίθον ἀπὸ τῆς στήλης ἐκκολάψας.
foot of-dead maiden stone from the gravestone having-chipped
"καὶ τοῦτο μὲν ἴσως μέτριον· καίτοι ὁ Μίδας αὐτὸς
and this indeed perhaps moderate and-yet — Midas himself
ἀράμενος τὸν σκίμποδα ἐφ' οὗ ἐκεκόμιστο ᾤχετο εἰς
having-lifted the pallet on which he-had-been-carried went into

τὸν ἀγρὸν ἀπιών· τοσοῦτον ἡ ἐπῳδὴ ἐδυνήθη καὶ ὁ
the field going-off so-much the charm had-power and the
στηλίτης ἐκεῖνος λίθος."
gravestone that stone
"ὁ δὲ καὶ ἄλλα ἐποίησε θεσπέσια ὡς ἀληθῶς· εἰς γὰρ τὸν 12
he and also other-things did divine as truly into for the
ἀγρὸν ἐλθὼν ἕωθεν, ἐπειπὼν ἱερατικά τινα ἐκ βίβλου
field having-come at-dawn having-uttered sacred some from book
παλαιᾶς ὀνόματα ἑπτὰ καὶ θείῳ καὶ δᾳδὶ καθαγνίσας τὸν
old names seven and with-sulfur and torch having-purified the
τόπον περιελθὼν ἐς τρίς, ἐξεκάλεσεν ὅσα ἦν ἑρπετὰ
place having-gone-round to thrice called-out as-many-as were reptiles
ἐντὸς τῶν ὅρων. ἦκον οὖν ὥσπερ ἑλκόμενοι πρὸς τὴν
within the boundaries came then as-if being-dragged to the
ἐπῳδὴν ὄφεις πολλοὶ καὶ ἀσπίδες καὶ ἔχιδναι καὶ κεράσται
charm snakes many and asps and vipers and horned-snakes
καὶ ἀκοντίαι φρῦνοί τε καὶ φύσαλοι, ἐλείπετο δὲ εἷς
and dart-snakes toads both and puff-toads was-left and one
δράκων παλαιός, ὑπὸ γήρως, οἶμαι, ἐξερπύσαι μὴ δυνάμενος
serpent old from old-age I-think to-crawl-out not able
ἢ παρακούσας τοῦ προστάγματος· ὁ δὲ μάγος οὐκ ἔφη
or having-disobeyed the command the but magus not he-said
παρεῖναι ἅπαντας, ἀλλ' ἕνα τινὰ τῶν ὄφεων τὸν νεώτατον
to-be-present all but one some of-the snakes the youngest
χειροτονήσας πρεσβευτὴν ἔπεμψεν ἐπὶ τὸν δράκοντα, καὶ
having-elected envoy sent to the serpent and
μετὰ μικρὸν ἦκε κἀκεῖνος. ἐπεὶ δὲ συνηλίσθησαν, ἐνεφύσησε
after little came also-that-one when and they-were-gathered blew
μὲν αὐτοῖς ὁ Βαβυλώνιος, τὰ δὲ αὐτίκα μάλα κατεκαύθη
indeed on-them the Babylonian they and at-once very were-burned-up
ἅπαντα ὑπὸ τῷ φυσήματι, ἡμεῖς δὲ ἐθαυμάζομεν."
all under the blast we and marveled

Cleodemus once disbelieved such tales until he saw a Hyperborean magician fly through the air, walk on water, and pass through fire. For Cleodemus' pupil Glaucias, who loved Chrysis, the wife of Demeas, the magician called up the young man's dead father, brought up Hecate with Cerberus, drew down the Moon, and fashioned a clay Eros that fetched Chrysis to the house. Tychiades jeers that she would have come for twenty drachmas. Ion adds a Syrian from Palestine who drives demons out of the possessed, and claims to have seen one leave a man, black and smoky in color. Eucrates says he has seen such things countless times.

13 TYCH. "εἰπέ μοι, ὦ Ἴων," ἦν δ' ἐγώ, "ὁ ὄφις δὲ ὁ
tell me O Ion said and I the snake and the
πρεσβευτὴς ὁ νέος ἄρα καὶ ἐχειραγώγει τὸν δράκοντα ἤδη,
envoy the young then also did-lead-by-the-hand the serpent already
ὡς φής, γεγηρακότα, ἢ σκίπωνα ἔχων ἐκεῖνος ἐπεστηρίζετο;"
as you-say grown-old or staff having that-one did-lean
"σὺ μὲν παίζεις," ἔφη ὁ Κλεόδημος, "ἐγὼ δὲ καὶ αὐτὸς
you indeed jest said — Cleodemus I but also myself
ἀπιστότερος ὤν σου πάλαι τὰ τοιαῦτα — ᾤμην γὰρ
more-disbelieving being than-you long-ago the such-things I-thought for
οὐδενὶ λόγῳ δυνατὸν γίγνεσθαι ἂν αὐτὰ — ὅμως ὅτε τὸ
by-no means possible to-happen — them nevertheless when the
πρῶτον εἶδον πετόμενον τὸν ξένον τὸν βάρβαρον — ἐξ
first I-saw flying the stranger the barbarian from
Ὑπερβορέων δὲ ἦν, ὡς ἔφασκεν — ἐπίστευσα καὶ ἐνικήθην
Hyperboreans and he-was as he-said I-believed and was-defeated
ἐπὶ πολὺ ἀντισχών. τί γὰρ ἔδει ποιεῖν αὐτὸν ὁρῶντα
for long having-held-out what for was-it-needful to-do him seeing
διὰ τοῦ ἀέρος φερόμενον ἡμέρας οὔσης καὶ ἐφ' ὕδατος
through the air carried by-day being and on water
βαδίζοντα καὶ διὰ πυρὸς διεξιόντα σχολῇ καὶ βάδην;"
walking and through fire going-through at-leisure and at-a-walk

"σὺ ταῦτα εἶδες," ἦν δ' ἐγώ, "τὸν Ὑπερβόρεον ἄνδρα
you these-things did-see said and I the Hyperborean man
πετόμενον ἢ ἐπὶ τοῦ ὕδατος βεβηκότα;" "καὶ μάλα," ἦ δ'
flying or on the water having-stepped yes very said and
ὅς, "ὑποδεδεμένον γε καρβατίνας, οἷα μάλιστα ἐκεῖνοι
he having-bound-on at-least brogues such-as most those
ὑποδοῦνται. τὰ μὲν γὰρ σμικρὰ ταῦτα τί χρὴ καὶ
bind-on the-things indeed for small these why it-is-needful even
λέγειν ὅσα ἐπεδείκνυτο, ἔρωτας ἐπιπέμπων καὶ δαίμονας
to-tell as-many-as he-displayed loves sending and spirits
ἀνάγων καὶ νεκροὺς ἑώλους ἀνακαλῶν καὶ τὴν Ἑκάτην
raising and corpses stale calling-up and — Hecate
αὐτὴν ἐναργῆ παριστὰς καὶ τὴν Σελήνην καθαιρῶν;
herself visible presenting and the Moon pulling-down
ἐγὼ γοῦν διηγήσομαι ὑμῖν ἃ εἶδον γιγνόμενα ὑπ' αὐτοῦ 14
I at-least will-relate to-you what I-saw happening by him
ἐν Γλαυκίου τοῦ Ἀλεξικλέους.
in house-of-Glaucias the son-of-Alexicles
"ἄρτι γὰρ ὁ Γλαυκίας τοῦ πατρὸς ἀποθανόντος παραλαβὼν
just for — Glaucias the father having-died having-taken-over
τὴν οὐσίαν ἠράσθη Χρυσίδος τῆς Δημέου γυναικός. ἐμοὶ
the estate fell-in-love-with Chrysis the of-Demeas wife me
δὲ διδασκάλῳ ἐχρῆτο πρὸς τοὺς λόγους, καὶ εἴ γε μὴ ὁ
and teacher he-used for the discourses and if at-least not the
ἔρως ἐκεῖνος ἀπησχόλησεν αὐτόν, ἅπαντα ἂν ἤδη τὰ
love that had-distracted him all — already the-things
τοῦ Περιπάτου ἠπίστατο, ὃς καὶ ὀκτωκαιδεκαέτης ὢν
of-the Peripatos he-would-know who even eighteen-year-old being
ἀνέλυε καὶ τὴν φυσικὴν ἀκρόασιν μετεληλύθει εἰς τέλος.
analyzed and the physical lectures had-gone-through to end
ἀμηχανῶν δὲ ὅμως τῷ ἔρωτι μηνύει μοι τὸ πᾶν, ἐγὼ
being-helpless but nevertheless with-the love reveals to-me the whole I

δὲ ὥσπερ εἰκὸς ἦν, διδάσκαλον ὄντα, τὸν Ὑπερβόρεον
and as likely it-was teacher being the Hyperborean
ἐκεῖνον μάγον ἄγω παρ᾽ αὐτὸν ἐπὶ μναῖς τέτταρσι μὲν
that magus bring to him for minas four indeed
τὸ παραυτίκα — ἔδει γὰρ προτελέσαι τι εἰς τὰς
the at-once it-was-needful for to-pay-beforehand something for the
θυσίας — ἑκκαίδεκα δέ, εἰ τύχοι τῆς Χρυσίδος. ὁ δὲ
sacrifices sixteen but if he-should-win — Chrysis he but
αὐξομένην τηρήσας τὴν σελήνην — τότε γὰρ ὡς ἐπὶ τὸ
waxing having-watched-for the moon then for as for the
πολὺ τὰ τοιαῦτα τελεσιουργεῖται — βόθρον τε ὀρυξάμενος
most-part the such-things are-performed pit both having-dug
ἐν ὑπαίθρῳ τινὶ τῆς οἰκίας περὶ μέσας νύκτας ἀνεκάλεσεν
in open-court some of-the house about middle nights he-called-up
ἡμῖν πρῶτον μὲν τὸν Ἀλεξικλέα τὸν πατέρα τοῦ Γλαυκίου
for-us first indeed — Alexicles the father — of-Glaucias
πρὸ ἑπτὰ μηνῶν τεθνεῶτα· ἠγανάκτει δὲ ὁ γέρων ἐπὶ τῷ
before seven months dead was-indignant but the old-man at the
ἔρωτι καὶ ὠργίζετο, τὰ τελευταῖα δὲ ὅμως ἐφῆκεν αὐτῷ
love and was-angry the last but nevertheless he-permitted him
ἐρᾶν. μετὰ δὲ τὴν Ἑκάτην τε ἀνήγαγεν ἐπαγομένην
to-love afterward and — Hecate both he-brought-up bringing-with-her
τὸν Κέρβερον καὶ τὴν Σελήνην κατέσπασεν, πολύμορφόν
— Cerberus and the Moon he-drew-down multiform
τι θέαμα καὶ ἄλλοτε ἀλλοῖόν τι φανταζόμενον· τὸ
some sight and at-another-time different something appearing the
μὲν γὰρ πρῶτον γυναικείαν μορφὴν ἐπεδείκνυτο, εἶτα βοῦς
indeed for first womanly form showed then cow
ἐγίγνετο πάγκαλος, εἶτα σκύλαξ ἐφαίνετο. τέλος δ᾽ οὖν ὁ
became very-fair then puppy appeared at-the-end and then the
Ὑπερβόρεος ἐκ πηλοῦ ἐρώτιόν τι ἀναπλάσας, Ἄπιθι, ἔφη,
Hyperborean from clay little-love some having-molded go-off he-said

καὶ ἄγε Χρυσίδα. καὶ ὁ μὲν πηλὸς ἐξέπτατο, μετὰ μικρὸν
and bring Chrysis and the indeed clay flew-out after little
δὲ ἐπέστη κόπτουσα τὴν θύραν ἐκείνη καὶ εἰσελθοῦσα
and stood-at-the-door knocking the door she and having-come-in
περιβάλλει τὸν Γλαυκίαν ὡς ἂν ἐκμανέστατα ἐρῶσα καὶ
embraces — Glaucias as — most-madly loving and
συνῆν ἄχρι δὴ ἀλεκτρυόνων ἠκούσαμεν ᾀδόντων. τότε
was-with-him until indeed cocks we-heard crowing then
δὴ ἥ τε Σελήνη ἀνέπτατο εἰς τὸν οὐρανὸν καὶ ἡ Ἑκάτη
indeed the both Moon flew-up into the heaven and — Hecate
ἔδυ κατὰ τῆς γῆς καὶ τὰ ἄλλα φάσματα ἠφανίσθη καὶ τὴν
sank below the earth and the other phantoms vanished and —
Χρυσίδα ἐξεπέμψαμεν περὶ αὐτό που σχεδὸν τὸ λυκαυγές.”
Chrysis we-sent-out about itself somewhere almost the dawn
“εἰ ταῦτα εἶδες, ὦ Τυχιάδη, οὐκ ἂν ἔτι ἠπίστησας
if these-things you-saw O Tychiades not — any-longer you-would-disbelieve
εἶναι πολλὰ ἐν ταῖς ἐπῳδαῖς χρήσιμα.”
to-be many-things in the charms useful
“εὖ λέγεις,” ἦν δ’ ἐγώ· “ἐπίστευον γὰρ ἄν, εἴ γε
well you-speak said and I I-would-believe for — if at-least
εἶδον αὐτά, νῦν δὲ συγγνώμη, οἶμαι, εἰ μὴ τὰ ὅμοια
I-had-seen them now but pardon I-think if not the like-things
ὑμῖν ὀξυδορκεῖν ἔχω. πλὴν ἀλλ’ οἶδα γὰρ τὴν Χρυσίδα ἣν
to-you to-see-sharply I-can except but I-know for — Chrysis whom
λέγεις, ἐραστὴν γυναῖκα καὶ πρόχειρον, οὐχ ὁρῶ δὲ τίνος
you-mean amorous woman and ready not I-see but of-what
ἕνεκα ἐδεήθητε ἐπ’ αὐτὴν τοῦ πηλίνου πρεσβευτοῦ καὶ
for-the-sake you-needed for her the clay envoy and
μάγου τοῦ ἐξ Ὑπερβορέων καὶ Σελήνης αὐτῆς, ἣν εἴκοσι
magus the from Hyperboreans and Moon herself whom for-twenty
δραχμῶν ἀγαγεῖν εἰς Ὑπερβορέους δυνατὸν ἦν. πάνυ γὰρ
drachmas to-bring to Hyperboreans possible it-was very for

ἐνδίδωσιν πρὸς ταύτην τὴν ἐπῳδὴν ἡ γυνὴ καὶ τὸ ἐναντίον
she-yields to this the charm the woman and the opposite
τοῖς φάσμασιν πέπονθεν· ἐκεῖνα μὲν γὰρ ἦν ψόφον ἀκούσῃ
to-the phantoms has-experienced those indeed for if noise they-hear
χαλκοῦ ἢ σιδήρου, πέφευγε — καὶ ταῦτα γὰρ ὑμεῖς φατε —
of-bronze or iron flee and these-things for you say
αὕτη δὲ ἂν ἀργύριόν που ψοφῇ, ἔρχεται πρὸς τὸν ἦχον.
she but if silver somewhere clinks comes to the sound
ἄλλως τε καὶ αὐτοῦ θαυμάζω τοῦ μάγου, εἰ δυνάμενος
otherwise both and the-very I-wonder-at the magus if being-able
αὐτὸς ἐρᾶσθαι πρὸς τῶν πλουσιωτάτων γυναικῶν καὶ
himself to-be-loved by the richest women and
τάλαντα ὅλα παρ᾽ αὐτῶν λαμβάνειν, ὁ δὲ τεττάρων μνῶν
talents whole from them to-receive he but for-four minas
πάνυ σμικρολόγος ὢν Γλαυκίαν ἐπέραστον ἐργάζεται.᾽᾽
very penny-pinching being Glaucias lovable makes
᾽᾽γελοῖα ποιεῖς,᾽᾽ ἔφη ὁ Ἴων, ᾽᾽ἀπιστῶν ἅπασιν.᾽᾽
ridiculous-things you-do said — Ion disbelieving all
16 ᾽᾽ἐγὼ γοῦν ἡδέως ἂν ἐροίμην σε, τί περὶ τούτων φὴς
I at-least gladly — would-ask you what about these do-you-say
ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δειμάτων
as-many-as the possessed deliver from-the terrors
οὕτω σαφῶς ἐξᾴδοντες τὰ φάσματα. καὶ ταῦτα οὐκ
so clearly charming-out the phantoms and these-things not
ἐμὲ χρὴ λέγειν, ἀλλὰ πάντες ἴσασι τὸν Σύρον τὸν
me it-is-needful to-tell but all know the Syrian the
ἐκ τῆς Παλαιστίνης, τὸν ἐπὶ τούτῳ σοφιστήν, ὅσους
from — Palestine the at this sophist how-many
παραλαβὼν καταπίπτοντας πρὸς τὴν σελήνην καὶ τὼ
having-taken-over falling-down at the moon and the
ὀφθαλμὼ διαστρέφοντας καὶ ἀφροῦ πιμπλαμένους τὸ
two-eyes rolling and with-foam filled in-the

στόμα ὅμως ἀνίστησι καὶ ἀποπέμπει ἀρτίους τὴν
mouth nevertheless he-raises-up and sends-away sound in-the
γνώμην, ἐπὶ μισθῷ μεγάλῳ ἀπαλλάξας τῶν δεινῶν.
mind for fee great having-delivered from-the terrible-things
ἐπειδὰν γὰρ ἐπιστὰς κειμένοις ἔρηται ὅθεν εἰσεληλύθασιν
when for standing-over those-lying he-asks whence they-have-entered
εἰς τὸ σῶμα, ὁ μὲν νοσῶν αὐτὸς σιωπᾷ, ὁ δαίμων δὲ
into the body the indeed sick-man himself is-silent the spirit but
ἀποκρίνεται, ἑλληνίζων ἢ βαρβαρίζων ὁπόθεν ἂν αὐτὸς
answers in-Greek or in-barbarian-tongue whence-ever — itself
ᾖ, ὅπως τε καὶ ὅθεν εἰσῆλθεν εἰς τὸν ἄνθρωπον· ὁ
it-is how both and whence it-entered into the man he
δὲ ὅρκους ἐπάγων, εἰ δὲ μὴ πεισθείη, καὶ ἀπειλῶν
but oaths adding if but not it-should-be-persuaded also threatening
ἐξελαύνει τὸν δαίμονα. ἐγὼ γοῦν καὶ εἶδον ἐξιόντα μέλανα
drives-out the spirit I at-least also saw-one going-out black
καὶ καπνώδη τὴν χρόαν." "οὐ μέγα," ἦν δ' ἐγώ, "τὰ
and smoky in-the complexion not great-thing said and I the
τοιαῦτά σε ὁρᾶν, ὦ Ἴων, ᾧ γε καὶ αἱ ἰδέαι αὐταὶ
such-things you to-see O Ion to-whom at-least even the forms themselves
φαίνονται ἃ ὁ πατὴρ ὑμῶν Πλάτων δείκνυσιν, ἀμαυρόν
appear which the father your Plato shows dim
τι θέαμα ὡς πρὸς ἡμᾶς τοὺς ἀμβλυώττοντας."
some sight as for us the dim-sighted
"μόνος γὰρ Ἴων," ἔφη ὁ Εὐκράτης, "τὰ τοιαῦτα εἶδεν, 17
alone for Ion said — Eucrates the such-things saw
οὐχὶ δὲ καὶ ἄλλοι πολλοὶ δαίμοσιν ἐντετυχήκασιν οἱ
not but also others many with-spirits have-they-met the(-ones)
μὲν νύκτωρ, οἱ δὲ μεθ' ἡμέραν; ἐγὼ δὲ οὐχ ἅπαξ
indeed by-night the(-others) and by day I but not once
ἀλλὰ μυριάκις ἤδη σχεδόν τὰ τοιαῦτα τεθέαμαι· καὶ τὸ
but countless-times already almost the such-things have-beheld and the

μὲν πρῶτον ἐταραττόμην πρὸς αὐτά, νῦν δὲ δὴ ὑπὸ τοῦ
indeed first I-was-disturbed at them now but indeed from the
ἔθους οὐδέν τι παράλογον ὁρᾶν μοι δοκῶ, καὶ μάλιστα
habit nothing at-all unexpected to-see to-me I-seem and most
ἐξ οὗ μοι τὸν δακτύλιον ὁ Ἄραψ ἔδωκε σιδήρου τοῦ ἐκ
from which to-me the ring the Arab gave of-iron the from
τῶν σταυρῶν πεποιημένον καὶ τὴν ἐπῳδὴν ἐδίδαξεν τὴν
the crosses made and the charm taught the
πολυώνυμον, ἐκτὸς εἰ μὴ κἀμοὶ ἀπιστήσεις, ὦ Τυχιάδη."
many-named except if not also-me you-will-disbelieve O Tychiades
"καὶ πῶς ἄν," ἦν δ' ἐγώ, "ἀπιστήσαιμι Εὐκράτει τῷ
and how — said and I would-I-disbelieve Eucrates the
Δείνωνος, σοφῷ ἀνδρὶ καὶ μάλιστα ἐλευθερίῳ, τὰ
son-of-Deinon wise man and most free-spoken the-things
δοκοῦντά οἱ λέγοντι οἴκοι παρ' αὑτῷ ἐπ' ἐξουσίας;"
seeming to-him saying at-home by himself at liberty

Eucrates tells of the bronze statue in his courtyard, of Pellichus the Corinthian general by Demetrius, which cured him of an ague. When Tychiades jokes, Eucrates warns that it can send fevers too; at night it steps down from its base and walks about the house, sometimes singing. When a Libyan groom stole the coins the cured left at its feet, it kept him wandering the court all night until he was caught, and he died soon after, whipped by it nightly. Antigonus the doctor says his bronze Hippocrates walks his house at night. Eucrates then tells how, alone in the woods at vintage, he heard dogs, felt the earth quake, and saw a snake-footed woman half a stade tall, with a torch, a sword, and serpents for hair.

TYCH. "τὸ γοῦν περὶ τοῦ ἀνδριάντος," ἦ δ' ὃς ὁ 18
the at-least about the statue said and he —
Εὐκράτης, "ἅπασι τοῖς ἐπὶ τῆς οἰκίας ὅσαι νύκτες
Eucrates to-all those in the house as-many-as nights
φαινόμενον καὶ παισὶ καὶ νεανίαις καὶ γέρουσι, τοῦτο
appearing both to-children and to-young-men and to-old-men this
οὐ παρ' ἐμοῦ μόνον ἀκούσειας ἂν ἀλλὰ καὶ παρὰ τῶν
not from me only you-could-hear — but also from the
ἡμετέρων ἁπάντων." "ποίου," ἦν δ' ἐγώ, "ἀνδριάντος;"
our-people all what-sort said and I statue
"οὐχ ἑώρακας," ἔφη, "εἰσιὼν ἐν τῇ αὐλῇ ἀνεστηκότα
not have-you-seen he-said coming-in in the courtyard set-up
πάγκαλον ἀνδριάντα, Δημητρίου ἔργον τοῦ ἀνθρωποποιοῦ;"
very-fine statue of-Demetrius work the man-maker
"μῶν τὸν δισκεύοντα," ἦν δ' ἐγώ, "φής, τὸν
surely-not the discus-thrower said and I you-mean the(-one)
ἐπικεκυφότα κατὰ τὸ σχῆμα τῆς ἀφέσεως, ἀπεστραμμένον
bent-over in the posture of-the throw turned-back
εἰς τὴν δισκοφόρον, ἠρέμα ὀκλάζοντα τῷ ἑτέρῳ, ἐοικότα
toward the discus-hand gently crouching with-the other seeming

συναναστησομένῳ μετὰ τῆς βολῆς;" "οὐκ ἐκεῖνον," ἦ
to-one-going-to-rise-up-together with the cast not that-one said
δ' ὅς, "ἐπεὶ τῶν Μύρωνος ἔργων ἓν καὶ τοῦτό ἐστιν,
and he since of-the of-Myron works one also this is
ὁ δισκοβόλος ὃν λέγεις· οὐδὲ τὸν παρ' αὐτόν φημι,
the discus-thrower whom you-mean nor the(-one) beside him I-mean
τὸν διαδούμενον τὴν κεφαλὴν τῇ ταινίᾳ, τὸν καλόν,
the(-one) binding the head with-the fillet the handsome
Πολυκλείτου γὰρ τοῦτο ἔργον. ἀλλὰ τοὺς μὲν ἐπὶ τὰ δεξιὰ
of-Polycleitus for this work but those indeed on the right
εἰσιόντων ἄφες, ἐν οἷς καὶ τὰ Κριτίου καὶ Νησιώτου
of-those-entering leave-aside among which also the of-Critius and Nesiotes
πλάσματα ἕστηκεν, οἱ τυραννοκτόνοι· σὺ δὲ εἴ τινα
figures stand the tyrant-slayers you but if anyone
παρὰ τὸ ὕδωρ τὸ ἐπιρρέον εἶδες προγάστορα, φαλαντίαν,
beside the water the flowing-in you-saw pot-bellied bald
ἡμίγυμνον τὴν ἀναβολήν, ἠνεμωμένον τοῦ πώγωνος τὰς
half-naked in-the cloak windblown of-the beard the
τρίχας ἐνίας, ἐπίσημον τὰς φλέβας, αὐτοανθρώπῳ ὅμοιον,
hairs some prominent in-the veins to-a-real-man like
ἐκεῖνον λέγω· Πέλλιχος ὁ Κορίνθιος στρατηγὸς εἶναι δοκεῖ."
that-one I-mean Pellichus the Corinthian general to-be he-seems
19 "νὴ Δί'," ἦν δ' ἐγώ, "εἶδόν τινα ἐπὶ δεξιὰ τοῦ κρουνοῦ,
by Zeus said and I I-saw someone on right of-the spout
ταινίας καὶ στεφάνους ξηροὺς ἔχοντα, κατακεχρυσωμένον
fillets and garlands dry having gilded
πετάλοις τὸ στῆθος." "ἐγὼ δέ," ὁ Εὐκράτης ἔφη, "ἐκεῖνα
with-leaves the breast I and — Eucrates said those-things
ἐχρύσωσα, ὁπότε μ' ἰάσατο διὰ τρίτης ὑπὸ τοῦ ἠπιάλου
gilded when me he-cured every third by the ague
ἀπολλύμενον." "ἦ γὰρ καὶ ἰατρός," ἦν δ' ἐγώ, "ὁ
perishing surely for also doctor said and I the

βέλτιστος ἡμῖν Πέλλιχος οὗτός ἐστιν;" "μὴ σκῶπτε," ἦ δ' ὃς ὁ Εὐκράτης, "ἤ σε οὐκ εἰς μακρὰν μέτεισιν ὁ ἀνήρ· οἶδα ἐγὼ ὅσον δύναται οὗτος ὁ ὑπὸ σοῦ γελώμενος ἀνδριάς. ἢ οὐ νομίζεις τοῦ αὐτοῦ εἶναι καὶ ἐπιπέμπειν ἠπιάλους οἷς ἂν ἐθέλῃ, εἴ γε καὶ ἀποπέμπειν δυνατὸν αὐτῷ;" "ἵλεως," ἦν δ' ἐγώ, "ἔστω ὁ ἀνδριὰς καὶ ἤπιος οὕτως ἀνδρεῖος ὤν. τί δ' οὖν καὶ ἄλλο ποιοῦντα ὁρᾶτε αὐτὸν ἅπαντες οἱ ἐν τῇ οἰκίᾳ;" "ἐπειδὰν τάχιστα," ἔφη, "νὺξ γένηται, ὁ δὲ καταβὰς ἀπὸ τῆς βάσεως ἐφ' ἧ ἕστηκε περίεισιν ἐν κύκλῳ τὴν οἰκίαν, καὶ πάντες ἐντυγχάνομεν αὐτῷ ἐνίοτε καὶ ᾄδοντι, καὶ οὐκ ἔστιν ὅντινα ἠδίκησεν· ἐκτρέπεσθαι γὰρ χρὴ μόνον· ὁ δὲ παρέρχεται μηδὲν ἐνοχλήσας τοὺς ἰδόντας. καὶ μὴν καὶ λούεται τὰ πολλὰ καὶ παίζει δι' ὅλης τῆς νυκτός, ὥστε ἀκούειν τοῦ ὕδατος ψοφοῦντος." "ὅρα τοίνυν," ἦν δ' ἐγώ, "μὴ οὐχὶ Πέλλιχος ὁ ἀνδριάς, ἀλλὰ

βέλτιστος ἡμῖν Πέλλιχος οὗτός ἐστιν;" "μὴ σκῶπτε," best for-us Pellichus this is do-not mock
ἦ δ' ὃς ὁ Εὐκράτης, "ἤ σε οὐκ εἰς μακρὰν μέτεισιν said and he — Eucrates or you not at long will-go-after
ὁ ἀνήρ· οἶδα ἐγὼ ὅσον δύναται οὗτος ὁ ὑπὸ σοῦ the man I-know I how-much can this the by you
γελώμενος ἀνδριάς. ἢ οὐ νομίζεις τοῦ αὐτοῦ εἶναι καὶ laughed-at statue or not do-you-think of-the same to-be also
ἐπιπέμπειν ἠπιάλους οἷς ἂν ἐθέλῃ, εἴ γε καὶ to-send-on agues to-whom — he-may-wish if at-least also
ἀποπέμπειν δυνατὸν αὐτῷ;" "ἵλεως," ἦν δ' ἐγώ, "ἔστω to-send-away possible for-him gracious said and I let-be
ὁ ἀνδριὰς καὶ ἤπιος οὕτως ἀνδρεῖος ὤν. τί δ' οὖν καὶ the statue and gentle so manly being what but then also
ἄλλο ποιοῦντα ὁρᾶτε αὐτὸν ἅπαντες οἱ ἐν τῇ οἰκίᾳ;" else doing do-you-see him all those in the house
"ἐπειδὰν τάχιστα," ἔφη, "νὺξ γένηται, ὁ δὲ καταβὰς as soon-as he-said night comes he but having-come-down
ἀπὸ τῆς βάσεως ἐφ' ἧ ἕστηκε περίεισιν ἐν κύκλῳ τὴν from the base on which he-stands goes-round in circle the
οἰκίαν, καὶ πάντες ἐντυγχάνομεν αὐτῷ ἐνίοτε καὶ ᾄδοντι, house and all we-meet him sometimes even singing
καὶ οὐκ ἔστιν ὅντινα ἠδίκησεν· ἐκτρέπεσθαι γὰρ χρὴ and not there-is whom he-wronged to-turn-aside for it-is-needful
μόνον· ὁ δὲ παρέρχεται μηδὲν ἐνοχλήσας τοὺς ἰδόντας. only he but passes-by in-nothing having-troubled those having-seen
καὶ μὴν καὶ λούεται τὰ πολλὰ καὶ παίζει δι' ὅλης and truly also he-bathes the most-part and plays through whole
τῆς νυκτός, ὥστε ἀκούειν τοῦ ὕδατος ψοφοῦντος." "ὅρα the night so-that to-hear the water splashing see
τοίνυν," ἦν δ' ἐγώ, "μὴ οὐχὶ Πέλλιχος ὁ ἀνδριάς, ἀλλὰ then said and I lest not Pellichus the statue but

Τάλως ὁ Κρὴς ὁ τοῦ Μίνωος ἦ· καὶ γὰρ ἐκεῖνος χαλκοῦς
Talos the Cretan the — of-Minos be and for that-one bronze
τις ἦν τῆς Κρήτης περίπολος. εἰ δὲ μὴ χαλκοῦ, ὦ
some was — of-Crete patrol if but not of-bronze O
Εὔκρατες, ἀλλὰ ξύλου πεποίητο, οὐδὲν αὐτὸν ἐκώλυεν οὐ
Eucrates but of-wood he-had-been-made nothing him prevented not
Δημητρίου ἔργον εἶναι, ἀλλὰ τῶν Δαιδάλου τεχνημάτων·
of-Demetrius work to-be but of-the of-Daedalus contrivances
δραπετεύει γοῦν, ὡς φής, ἀπὸ τῆς βάσεως καὶ οὗτος."
he-runs-away at-least as you-say from the base also this-one
20 "ὅρα," ἔφη, "ὦ Τυχιάδη, μή σοι μεταμελήσῃ τοῦ
see he-said O Tychiades lest to-you it-may-repent of-the
σκώμματος ὕστερον. οἶδα ἐγὼ οἷα ἔπαθεν ὁ
jest later I-know I what-sort-things suffered the(-one)
τοὺς ὀβολοὺς ὑφελόμενος οὓς κατὰ τὴν νουμηνίαν ἑκάστην
the obols having-filched which on the new-moon each
τίθεμεν αὐτῷ." "πάνδεινα ἐχρῆν," ἔφη ὁ Ἴων, "ἱερόσυλόν
we-set to-him terrible-things it-was-fitting said — Ion temple-robber
γε ὄντα. πῶς δ' οὖν αὐτὸν ἠμύνατο, ὦ Εὔκρατες; ἐθέλω
at-least being how but then him did-he-punish O Eucrates I-wish
γὰρ ἀκοῦσαι, εἰ καὶ ὅτι μάλιστα οὑτοσὶ Τυχιάδης ἀπιστήσει."
for to-hear if even as most this-here Tychiades will-disbelieve
"πολλοί," ἦ δ' ὅς, "ἔκειντο ὀβολοὶ πρὸ τοῖν ποδοῖν αὐτοῦ
many said and he lay obols before the two-feet his
καὶ ἄλλα νομίσματα ἔνια ἀργυρᾶ πρὸς τὸν μηρὸν κηρῷ
and other coins some silver to the thigh with-wax
κεκολλημένα καὶ πέταλα ἐξ ἀργύρου, εὐχαί τινος ἢ μισθὸς
stuck and leaves of silver vows of-someone or fee
ἐπὶ τῇ ἰάσει ὁπόσοι δι' αὐτὸν ἐπαύσαντο πυρετῷ ἐχόμενοι.
for the cure as-many-as through him ceased by-fever held
ἦν δὲ ἡμῖν Λίβυς τις οἰκέτης κατάρατος, ἱπποκόμος·
there-was and for-us Libyan some house-slave accursed groom

οὗτος ἐπεχείρησε νυκτὸς ὑφελέσθαι πάντα ἐκεῖνα καὶ
this-one attempted by-night to-filch all those-things and
ὑφείλετο καταβεβηκότα ἤδη τηρήσας τὸν ἀνδριάντα. ἐπεὶ
filched having-come-down already having-watched the statue when
δὲ ἐπανελθὼν τάχιστα ἔγνω περισεσυλημένος ὁ Πέλλιχος,
but having-come-back at-once knew having-been-robbed — Pellichus
ὅρα ὅπως ἠμύνατο καὶ κατεφώρασε τὸν Λίβυν· δι' ὅλης
see how he-punished and caught-in-the-act the Libyan through whole
γὰρ τῆς νυκτὸς περιῄει ἐν κύκλῳ τὴν αὐλὴν ὁ ἄθλιος
for the night went-round in circle the courtyard the wretch
ἐξελθεῖν οὐ δυνάμενος ὥσπερ εἰς λαβύρινθον ἐμπεσών, ἄχρι
to-get-out not able as-if into labyrinth having-fallen until
δὴ κατελήφθη ἔχων τὰ φώρια γενομένης ἡμέρας. καὶ
indeed he-was-caught having the stolen-goods having-become day and
τότε μὲν πληγὰς οὐκ ὀλίγας ἔλαβεν ἁλούς, οὐ πολὺν
then indeed blows not few he-received having-been-caught not long
δὲ ἐπιβιοὺς χρόνον κακὸς κακῶς ἀπέθανεν μαστιγούμενος,
but having-survived time bad badly he-died being-whipped
ὡς ἔλεγεν, κατὰ τὴν νύκτα ἑκάστην, ὥστε καὶ μώλωπας
as he-said by the night each so-that even weals
εἰς τὴν ἐπιοῦσαν φαίνεσθαι αὐτοῦ ἐπὶ τοῦ σώματος.
on the following to-appear his on the body
πρὸς ταῦτα, ὦ Τυχιάδη, καὶ τὸν Πέλλιχον σκῶπτε κἀμὲ
in-view-of these-things O Tychiades both — Pellichus mock and-me
ὥσπερ τοῦ Μίνωος ἡλικιώτην παραπαίειν ἤδη δόκει."
as — of-Minos contemporary to-be-crazy now think
"ἀλλ', ὦ Εὔκρατες," ἦν δ' ἐγώ, "ἔστ' ἂν χαλκὸς
but O Eucrates said and I as-long-as — bronze
μὲν ὁ χαλκός, τὸ δὲ ἔργον Δημήτριος ὁ Ἀλωπεκῆθεν
indeed the bronze the and work Demetrius the from-Alopece
εἰργασμένος ᾖ, οὐ θεοποιός τις ἀλλ' ἀνθρωποποιὸς ὤν,
having-wrought be not god-maker some but man-maker being

οὔποτε φοβήσομαι τὸν ἀνδριάντα Πελλίχου, ὃν οὐδὲ
never will-I-fear the statue of-Pellichus whom not-even
ζῶντα πάνυ ἐδεδίειν ἂν ἀπειλοῦντά μοι.”
living very I-would-have-feared — threatening me
21 ἐπὶ τούτοις Ἀντίγονος ὁ ἰατρὸς εἶπε, “καμοί, ὦ Εὔκρατες,
on these Antigonus the doctor said and-to-me O Eucrates
Ἱπποκράτης ἐστὶ χαλκοῦς ὅσον πηχυαῖος τὸ μέγεθος·
Hippocrates is bronze about cubit-high in-the size
οὗτος ἐπειδὰν μόνον ἡ θρυαλλὶς ἀποσβῇ, περίεισιν τὴν
this-one when only the wick is-put-out goes-round the
οἰκίαν ὅλην ἐν κύκλῳ ψοφῶν καὶ τὰς πυξίδας ἀνατρέπων
house whole in circle clattering and the boxes overturning
καὶ τὰ φάρμακα συγχέων καὶ τὴν θυίαν περιτρέπων, καὶ
and the drugs confusing and the mortar upsetting and
μάλιστα ἐπειδὰν τὴν θυσίαν ὑπερβαλώμεθα, ἣν κατὰ τὸ
most when the sacrifice we-postpone which by the
ἔτος ἕκαστον αὐτῷ θύομεν.” “ἀξιοῖ γάρ,” ἦν δ’ ἐγώ,
year each to-him we-sacrifice does-he-think-fit for said and I
“καὶ ὁ Ἱπποκράτης ἤδη ὁ ἰατρὸς θύεσθαι αὑτῷ, καὶ
also — Hippocrates now the doctor to-be-sacrificed to-himself and
ἀγανακτεῖ ἢν μὴ κατὰ καιρὸν ἐφ’ ἱερῶν τελείων ἑστιαθῇ;
is-indignant if not in season with victims full-grown be-is-feasted
ὃν ἔδει ἀγαπᾶν, εἴ τις ἐναγίσειεν αὐτῷ ἢ
whom it-was-needful to-be-content if anyone should-make-offerings to-him or
μελίκρατον ἐπισπείσειεν ἢ στεφανώσειε τὴν στήλην.”
honey-mixture should-pour or should-crown the gravestone
22 “ἄκουε τοίνυν,” ἔφη ὁ Εὐκράτης, “— τοῦτο μὲν καὶ ἐπὶ
hear then said — Eucrates this indeed also before
μαρτύρων — ὃ πρὸ ἐτῶν πέντε εἶδον· ἐτύγχανε μὲν
witnesses which before years five I-saw it-happened indeed
ἀμφὶ τρυγητὸν τοῦ ἔτους ὄν, ἐγὼ δὲ ἀνὰ τὸν ἀγρὸν
about vintage of-the year being I but through the field

μεσούσης ἡμέρας τρυγῶντας ἀφεὶς τοὺς ἐργάτας κατ'
at-mid day vintaging having-let-go the workmen by
ἐμαυτὸν εἰς τὴν ὕλην ἀπῄειν μεταξὺ φροντίζων τι καὶ
myself into the woods went-off meanwhile thinking-of something and
ἀνασκοπούμενος. ἐπεὶ δ' ἐν τῷ συνηρεφεῖ ἦν, τὸ μὲν
considering when and in the thicket I-was the indeed
πρῶτον ὑλαγμὸς ἐγένετο κυνῶν, κἀγὼ εἴκαζον Μνάσωνα
first barking happened of-dogs and-I guessed Mnason
τὸν υἱόν, ὥσπερ εἰώθει, παίζειν καὶ κυνηγετεῖν εἰς τὸ λάσιον
the son as he-used to-play and to-hunt into the thicket
μετὰ τῶν ἡλικιωτῶν παρελθόντα. τὸ δ' οὐκ εἶχεν οὕτως,
with the comrades having-gone the but not was so
ἀλλὰ μετ' ὀλίγον σεισμοῦ τινος ἅμα γενομένου καὶ
but after little earthquake some at-the-same-time having-happened and
βοῆς οἷον ἐκ βροντῆς γυναῖκα ὁρῶ προσιοῦσαν φοβεράν,
shout as from thunder woman I-see approaching fearsome
ἡμισταδιαίαν σχεδὸν τὸ ὕψος. εἶχεν δὲ καὶ δᾷδα ἐν τῇ
half-stade almost in-the height she-had and also torch in the
ἀριστερᾷ καὶ ξίφος ἐν τῇ δεξιᾷ ὅσον εἰκοσάπηχυ, καὶ
left and sword in the right about twenty-cubits and
τὰ μὲν ἔνερθεν ὀφιόπους ἦν, τὰ δὲ ἄνω Γοργόνι
the-parts indeed below snake-footed she-was the-parts but above to-Gorgon
ἐμφερής, τὸ βλέμμα φημὶ καὶ τὸ φρικῶδες τῆς προσόψεως,
like the look I-mean and the horror of-the aspect
καὶ ἀντὶ τῆς κόμης τοὺς δράκοντας βοστρυχηδὸν καθεῖτο
and instead-of the hair the serpents like-curls she-let-down
εἱλουμένους περὶ τὸν αὐχένα καὶ ἐπὶ τῶν ὤμων ἐνίους
winding about the neck and on the shoulders some
ἐσπειραμένους. ὁρᾶτε," ἔφη, "ὅπως ἔφριξα, ὦ φίλοι, μεταξὺ
coiled you-see he-said how I-shuddered O friends meanwhile

διηγούμενος." καὶ ἅμα λέγων ἐδείκνυεν ὁ Εὐκράτης
relating and at-the-same-time saying showed — Eucrates
τὰς ἐπὶ τοῦ πήχεως τρίχας δῆθεν ὀρθὰς ὑπὸ τοῦ φόβου.
the on the forearm hairs forsooth upright by the fear

V · HECATE AND THE UNDERWORLD

The old men hang on Eucrates' tale. He says the giantess was Hecate, her dogs taller than Indian elephants; she struck the ground open onto Hades, where he saw the dead and his own father, and his slave Pyrrhias confirms the barking and the fire. Cleodemus tells how, sick, he was led before Pluto, who sent him back, his thread not yet spun out, and sent for Demylus the smith, his neighbor, who died soon after. Antigonus knows a man who rose twenty days after burial. Eucrates' sons come in, and he tells how his dead wife came back for a golden sandal left unburned, until a dog's bark drove her away.

23 TYCH. οἱ μὲν οὖν ἀμφὶ τὸν Ἴωνα καὶ τὸν Δεινόμαχον καὶ
those indeed then around — Ion and — Deinomachus and
τὸν Κλεόδημον κεχηνότες ἀτενὲς προσεῖχον αὐτῷ, γέροντες
— Cleodemus gaping intently attended to-him old
ἄνδρες ἑλκόμενοι τῆς ῥινός, ἠρέμα προσκυνοῦντες οὕτως
men led by-the nose gently worshiping so
ἀπίθανον κολοσσόν, ἡμισταδιαίαν γυναῖκα, γιγάντειόν τι
unbelievable colossus half-stade woman giant some
μορμολύκειον. ἐγὼ δὲ ἐνενόουν μεταξὺ οἷοι ὄντες αὐτοὶ
bogey I but considered meanwhile what-sort being themselves
νέοις τε ὁμιλοῦσιν ἐπὶ σοφίᾳ καὶ ὑπὸ πολλῶν
with-the-young both associate for wisdom and by many
θαυμάζονται, μόνῃ τῇ πολιᾷ καὶ τῷ πώγωνι διαφέροντες
are-admired by-only the gray-hair and the beard differing

τῶν βρεφῶν, τὰ δ' ἄλλα καὶ αὐτῶν ἐκείνων
from-the babes in-the and other-things even than-very those
εὐαγωγότεροι πρὸς τὸ ψεῦδος.
more-easily-led toward the lie
ὁ γοῦν Δεινόμαχος, "εἰπέ μοι," ἔφη, "ὦ Εὔκρατες, οἱ 24
— at-least Deinomachus tell me he-said O Eucrates the
κύνες δὲ τῆς θεοῦ πηλίκοι τὸ μέγεθος ἦσαν;"
dogs and of-the goddess how-big in-the size were-they
"ἐλεφάντων," ἦ δ' ὅς, "ὑψηλότεροι τῶν Ἰνδικῶν, μέλανες
than-elephants said and he taller than-the Indian black
καὶ αὐτοὶ καὶ λάσιοι πιναρᾷ καὶ αὐχμώσῃ τῇ λάχνῃ. —
also themselves and shaggy with-filthy and squalid the fur
ἐγὼ μὲν οὖν ἰδὼν ἔστην ἀναστρέψας ἅμα τὴν
I indeed then having-seen stood having-turned-round at-the-same-time the
σφραγῖδα ἣν μοι ὁ Ἄραψ ἔδωκεν εἰς τὸ εἴσω τοῦ
seal which to-me the Arab gave to the inside of-the
δακτύλου· ἡ Ἑκάτη δὲ πατάξασα τῷ δρακοντείῳ ποδὶ
finger — Hecate and having-struck with-the snaky foot
τοὔδαφος ἐποίησεν χάσμα παμμέγεθες, ἡλίκον Ταρτάρειον
the-ground made chasm very-great as-big-as Tartarean
τὸ βάθος· εἶτα ᾤχετο μετ' ὀλίγον ἁλλομένη εἰς αὐτό. ἐγὼ
the depth then went after little leaping into it I
δὲ θαρρήσας ἐπέκυψα λαβόμενος δένδρου τινὸς πλησίον
but having-taken-heart peeped-over having-taken-hold-of tree some near
πεφυκότος, ὡς μὴ σκοτοδινιάσας ἐμπέσοιμι ἐπὶ κεφαλήν·
growing so-that not having-become-dizzy I-might-fall on head
εἶτα ἑώρων τὰ ἐν Ἅιδου ἅπαντα, τὸν Πυριφλεγέθοντα,
then I-saw the-things in Hades all the Pyriphlegethon
τὴν λίμνην, τὸν Κέρβερον, τοὺς νεκρούς, ὥστε γνωρίζειν
the lake — Cerberus the dead so-that to-recognize

ἐνίους αὐτῶν· τὸν γοῦν πατέρα εἶδον ἀκριβῶς αὐτὰ
some of-them the at-least father I-saw exactly the-very
ἐκεῖνα ἔτι ἀμπεχόμενον ἐν οἷς αὐτὸν κατεθάψαμεν."
those-things still wearing in which him we-buried
"τί δὲ ἔπραττον," ὁ Ἴων ἔφη, "ὦ Εὔκρατες, αἱ ψυχαί;"
what and did-they-do — Ion said O Eucrates the souls
"τί δ' ἄλλο," ἦ δ' ὅς, "ἢ κατὰ φῦλα καὶ φρήτρας
what but else said and he than by tribes and clans
μετὰ τῶν φίλων καὶ συγγενῶν διατρίβουσιν ἐπὶ τοῦ
with the friends and kinsmen they-spend-time on the
ἀσφοδέλου κατακείμενοι." "ἀντιλεγέτωσαν νῦν ἔτι," ἦ δ'
asphodel lying let-them-contradict now still said and
ὃς ὁ Ἴων, "οἱ ἀμφὶ τὸν Ἐπίκουρον τῷ ἱερῷ Πλάτωνι
he — Ion those around — Epicurus to-the holy Plato
καὶ τῷ περὶ τῶν ψυχῶν λόγῳ. σὺ δὲ μὴ καὶ τὸν
and the about the souls doctrine you but surely-not also —
Σωκράτην αὐτὸν καὶ τὸν Πλάτωνα εἶδες ἐν τοῖς
Socrates himself and — Plato did-you-see among the
νεκροῖς;" "τὸν Σωκράτην ἔγωγε," ἦ δ' ὅς, "οὐδὲ τοῦτον
dead — Socrates I-at-least said and he not-even this-one
σαφῶς, ἀλλὰ εἰκάζων ὅτι φαλακρὸς καὶ προγάστωρ
clearly but guessing because bald and pot-bellied
ἦν· τὸν Πλάτωνα δὲ οὐκ ἐγνώρισα· χρὴ γάρ, οἶμαι,
he-was — Plato but not I-recognized it-is-needful for I-think
πρὸς φίλους ἄνδρας τἀληθῆ λέγειν."
to friendly men the-truth to-tell
"ἅμα δ' οὖν ἐγώ τε ἅπαντα ἱκανῶς ἑωράκειν,
at-the-same-time and then I both all-things sufficiently had-seen
καὶ τὸ χάσμα συνῄει καὶ συνέμυε· καί τινες τῶν
and the chasm came-together and closed and some of-the
οἰκετῶν ἀναζητοῦντές με, καὶ Πυρρίας οὗτος ἐν αὐτοῖς,
house-slaves seeking me and Pyrrhias this-one among them

ἐπέστησαν οὔπω τέλεον μεμυκότος τοῦ χάσματος. εἰπέ,
came-up not-yet completely having-closed the chasm tell
Πυρρία, εἰ ἀληθῆ λέγω." "νὴ Δί," ἔφη ὁ Πυρρίας,
Pyrrhias if true-things I-say by Zeus said — Pyrrhias
"καὶ ὑλακῆς δὲ ἤκουσα διὰ τοῦ χάσματος καὶ πῦρ τι
and barking and I-heard through the chasm and fire some
ὑπέλαμπεν, ἀπὸ τῆς δᾳδός μοι δοκεῖν." κἀγὼ ἐγέλασα
gleamed from the torch to-me to-seem and-I laughed
ἐπιμετρήσαντος τοῦ μάρτυρος τὴν ὑλακὴν καὶ τὸ πῦρ.
having-added-in-full-measure the witness the barking and the fire
ὁ Κλεόδημος δέ, "οὐ καινά," εἶπεν, "οὐδὲ ἄλλοις ἀόρατα
— Cleodemus but not new-things he-said nor to-others invisible
ταῦτα εἶδες, ἐπεὶ καὶ αὐτὸς οὐ πρὸ πολλοῦ νοσήσας
these-things you-saw since also myself not before long having-been-sick
τοιόνδε τι ἐθεασάμην· ἐπεσκόπει δέ με καὶ ἐθεράπευεν
such something beheld visited and me and treated
Ἀντίγονος οὗτος. ἑβδόμη μὲν ἦν ἡμέρα, ὁ δὲ πυρετὸς
Antigonus this-one seventh indeed was day the and fever
οἷος καῦσος σφοδρότατος. ἅπαντες δέ με ἀπολιπόντες ἐπ᾽
such-as burning most-violent all and me having-left in
ἐρημίας ἐπικλεισάμενοι τὰς θύρας ἔξω περιέμενον· οὕτω
solitude having-shut the doors outside waited thus
γὰρ αὐτὸς ἐκέλευσας, ὦ Ἀντίγονε, εἴ πως δυνηθείην
for yourself you-ordered O Antigonus if somehow I-might-be-able
εἰς ὕπνον τραπέσθαι. τότε οὖν ἐφίσταταί μοι νεανίας
into sleep to-turn then so stands-over me youth
ἐγρηγορότι πάγκαλος λευκὸν ἱμάτιον περιβεβλημένος, εἶτα
being-awake very-handsome white cloak wrapped-in then
ἀναστήσας ἄγει διά τινος χάσματος εἰς τὸν Ἅιδην, ὡς
having-raised-me he-leads through some chasm into — Hades as
αὐτίκα ἐγνώρισα Τάνταλον ἰδὼν καὶ Τιτυὸν καὶ Σίσυφον.
at-once I-recognized Tantalus having-seen and Tityus and Sisyphus

καὶ τὰ μὲν ἄλλα τί ἂν ὑμῖν λέγοιμι; ἐπεὶ δὲ κατὰ τὸ
and the indeed other-things why — to-you should-I-tell when but at the
δικαστήριον ἐγενόμην — παρῆν δὲ καὶ ὁ Αἰακὸς καὶ
court I-came were-present and also — Aeacus and
ὁ Χάρων καὶ αἱ Μοῖραι καὶ αἱ Ἐρινύες — ὁ μέν
— Charon and the Fates and the Erinyes the(-one) indeed
τις ὥσπερ βασιλεὺς (ὁ Πλούτων, μοι δοκεῖ) καθῆστο
someone like king — Pluto to-me seems sat
ἐπιλεγόμενος τῶν τεθνηξομένων τὰ ὀνόματα, οὓς ἤδη
reading-over of-those going-to-die the names who already
ὑπερημέρους τῆς ζωῆς συνέβαινεν εἶναι. ὁ δὲ νεανίσκος
overdue for-the life it-happened to-be the but youth
ἐμὲ φέρων παρέστησεν αὐτῷ· ὁ δὲ Πλούτων ἠγανάκτησέν
me carrying set-before him — and Pluto was-indignant
τε καὶ πρὸς τὸν ἀγαγόντα με, "οὔπω πεπλήρωται,"
both and to the(-one) having-brought me not-yet has-been-filled
φησίν, "τὸ νῆμα αὐτῷ, ὥστε ἀπίτω. σὺ δὲ δὴ τὸν
he-says the thread for-him so-that let-him-go-off you but indeed the
χαλκέα Δημύλον ἄγε· ὑπὲρ γὰρ τὸν ἄτρακτον βιοῖ."
smith Demylus bring beyond for the spindle he-lives
κἀγὼ ἄσμενος ἀναδραμὼν αὐτὸς μὲν ἤδη ἀπύρετος ἦν,
and-I gladly having-run-up myself indeed already fever-free was
ἀπήγγελλον δὲ ἅπασιν ὡς τεθνήξεται Δημύλος· ἐν γειτόνων
I-announced and to-all that will-die Demylus in neighbors'
δὲ ἡμῖν ᾤκει νοσῶν τι καὶ αὐτός, ὡς ἀπηγγέλλετο.
and to-us he-lived being-sick something also himself as was-reported
καὶ μετὰ μικρὸν ἠκούομεν οἰμωγῆς ὀδυρομένων ἐπ᾽ αὐτῷ."
and after little we-heard wailing of-those-lamenting over him
26 "τί θαυμαστόν;" εἶπεν ὁ Ἀντίγονος· "ἐγὼ γὰρ οἶδά
what wonderful said — Antigonus I for know
τινα μετὰ εἰκοστὴν ἡμέραν ἧς ἐτάφη ἀναστάντα,
someone after twentieth day of-which he-was-buried having-risen

θεραπεύσας καὶ πρὸ τοῦ θανάτου καὶ ἐπεὶ ἀνέστη τὸν
having-treated both before the death and when he-rose the
ἄνθρωπον." "καὶ πῶς," ἦν δ' ἐγώ, "ἐν εἴκοσιν ἡμέραις
man and how said and I in twenty days
οὔτ' ἐμύδησεν τὸ σῶμα οὔτε ἄλλως ὑπὸ λιμοῦ διεφθάρη;
neither did-rot the body nor otherwise from hunger was-destroyed
εἰ μή τινα Ἐπιμενίδην σύ γε ἐθεράπευες."
if not some Epimenides you at-least treated
ἅμα ταῦτα λεγόντων ἡμῶν ἐπεισῆλθον οἱ τοῦ Εὐκράτους 27
as these-things saying us there-came-in the — of-Eucrates
υἱοὶ ἐκ τῆς παλαίστρας, ὁ μὲν ἤδη ἐξ ἐφήβων,
sons from the wrestling-school the(-one) indeed already from youths
ὁ δὲ ἕτερος ἀμφὶ τὰ πεντεκαίδεκα ἔτη, καὶ ἀσπασάμενοι
the and other about the fifteen years and having-greeted
ἡμᾶς ἐκαθέζοντο ἐπὶ τῆς κλίνης παρὰ τῷ πατρί· ἐμοὶ δὲ
us sat on the couch beside the father for-me and
εἰσεκομίσθη θρόνος. καὶ ὁ Εὐκράτης ὥσπερ ἀναμνησθεὶς
was-brought-in chair and — Eucrates as-if having-remembered
πρὸς τὴν ὄψιν τῶν υἱέων, "οὕτως ὀναίμην," ἔφη,
at the sight of-the sons so may-I-have-joy he-said
"τούτων—" ἐπιβαλὼν αὐτοῖν τὴν χεῖρα — "ἀληθῆ, ὦ
of-these laying-on them the hand true-things O
Τυχιάδη, πρός σε ἐρῶ. τὴν μακαρίτίν μου γυναῖκα τὴν
Tychiades to you I-will-tell the late my wife the
τούτων μητέρα πάντες ἴσασιν ὅπως ἠγάπησα, ἐδήλωσα δὲ
of-these mother all know how I-loved I-showed and
οἷς περὶ αὐτὴν ἔπραξα οὐ ζῶσαν μόνον, ἀλλὰ καὶ ἐπεὶ
by-what about her I-did not living only but also when
ἀπέθανεν, τόν τε κόσμον ἅπαντα συγκατακαύσας καὶ τὴν
she-died the both finery all having-burned-with-her and the
ἐσθῆτα ᾗ ζῶσα ἔχαιρεν. ἑβδόμῃ δὲ μετὰ τὴν τελευτὴν
dress in-which living she-rejoiced on-seventh and after the death

ἡμέρᾳ ἐγὼ μὲν ἐνταῦθα ἐπὶ τῆς κλίνης ὥσπερ νῦν ἐκείμην
day I indeed here on the couch as now was-lying
παραμυθούμενος τὸ πένθος· ἀνεγίγνωσκον γὰρ τὸ περὶ
consoling the grief I-was-reading for the about
ψυχῆς τοῦ Πλάτωνος βιβλίον ἐφ' ἡσυχίας· ἐπεισέρχεται δὲ
soul — of-Plato book in quiet comes-in and
μεταξὺ ἡ Δημαινέτη αὐτὴ ἐκείνη καὶ καθίζεται πλησίον
meanwhile — Demaenete herself that-very and sits near
ὥσπερ νῦν Εὐκρατίδης οὑτοσί," δείξας τὸν νεώτερον
as now Eucratides this-here having-pointed-to the younger
τῶν υἱέων· ὁ δὲ αὐτίκα ἔφριξε μάλα παιδικῶς, καὶ πάλαι
of-the sons he but at-once shuddered very childishly and long-since
ἤδη ὠχρὸς ὢν πρὸς τὴν διήγησιν. "ἐγὼ δέ," ἦ δ'
already pale being at the narrative I but said and
ὃς ὁ Εὐκράτης, "ὡς εἶδον, περιπλακεὶς αὐτῇ ἐδάκρυον
he — Eucrates when I-saw having-embraced her wept
ἀνακωκύσας· ἡ δὲ οὐκ εἴα βοᾶν, ἀλλ' ἠτιᾶτό με ὅτι τὰ
having-wailed she but not allowed to-cry but blamed me that the
ἄλλα πάντα χαρισάμενος αὐτῇ θάτερον τοῖν σανδάλοιν
other-things all having-given her the-one of-the two-sandals
χρυσοῖν ὄντοιν οὐ κατακαύσαιμι, εἶναι δὲ αὐτὸ ἔφασκεν ὑπὸ
golden being not I-burned to-be and it she-said under
τῇ κιβωτῷ παραπεσόν. καὶ διὰ τοῦτο ἡμεῖς οὐχ εὑρόντες
the chest having-fallen-aside and because-of this we not having-found
θάτερον μόνον ἐκαύσαμεν. ἔτι δὲ ἡμῶν διαλεγομένων
the-one only burned while and us talking
κατάρατόν τι κυνίδιον ὑπὸ τῇ κλίνῃ ὂν Μελιταῖον
accursed some little-dog under the couch being Maltese
ὑλάκτησεν, ἡ δὲ ἠφανίσθη πρὸς τὴν ὑλακήν. τὸ μέντοι
barked she and vanished at the barking the however
σανδάλιον εὑρέθη ὑπὸ τῇ κιβωτῷ καὶ κατεκαύθη ὕστερον."
sandal was-found under the chest and was-burned later

VI · ARIGNOTUS AND THE HAUNTED HOUSE

Eucrates asks whether such evidence can still be disbelieved. Then Arignotus the Pythagorean enters, a man famous for wisdom, and Tychiades hopes he will silence the liars. Instead he tells how he cleared the haunted house of Eubatides at Corinth: he sat up with Egyptian books, drove the specter into a corner with an incantation, and had the place dug where it vanished, where a corpse was found and buried. Tychiades cites Democritus, who shut himself in a tomb outside the gates and, when youths dressed as the dead danced round him, told them only to stop playing; Eucrates calls him a fool.

TYCH. "ἔτι ἀπιστεῖν τούτοις, ὦ Τυχιάδη, ἄξιον ἐναργέσιν 28
still to-disbelieve these O Tychiades worthy evident
οὖσιν καὶ κατὰ τὴν ἡμέραν ἑκάστην φαινομένοις;" "μὰ
being and by the day each appearing no-by
Δί᾽," ἦν δ᾽ ἐγώ· "ἐπεὶ σανδάλῳ γε χρυσῷ εἰς τὰς πυγὰς
Zeus said and I since with-sandal at-least golden on the buttocks
ὥσπερ τὰ παιδία παίεσθαι ἄξιοι ἂν εἶεν οἱ ἀπιστοῦντες
like the children to-be-struck worthy — would-be those disbelieving
καὶ οὕτως ἀναισχυντοῦντες πρὸς τὴν ἀλήθειαν."
and so being-shameless toward the truth
ἐπὶ τούτοις ὁ Πυθαγορικὸς Ἀρίγνωτος εἰσῆλθεν, ὁ κομήτης, 29
on these the Pythagorean Arignotus came-in the long-haired
ὁ σεμνὸς ἀπὸ τοῦ προσώπου, οἶσθα τὸν ἀοίδιμον ἐπὶ τῇ
the solemn from the face you-know the celebrated for the
σοφίᾳ, τὸν ἱερὸν ἐπονομαζόμενον. κἀγὼ μὲν ὡς εἶδον αὐτὸν
wisdom the holy surnamed and-I indeed when I-saw him
ἀνέπνευσα, τοῦτ᾽ ἐκεῖνο ἥκειν μοι νομίσας πέλεκύν τινα
breathed-again this that to-have-come to-me having-thought axe some
κατὰ τῶν ψευσμάτων. "ἐπιστομιεῖ γὰρ αὐτούς," ἔλεγον, "ὁ
against the lies will-muzzle for them I-said the
σοφὸς ἀνὴρ οὕτω τεράστια διεξιόντας." καὶ τὸ τοῦ λόγου,
wise man so monstrous-things relating and the of-the saying

θεὸν ἀπὸ μηχανῆς ἐπεισκυκληθῆναί μοι τοῦτον ᾤμην ὑπὸ
god from machine to-have-been-wheeled-in for-me this-one I-thought by
τῆς Τύχης· ὁ δὲ ἐπεὶ ἐκαθέζετο ὑπεκστάντος αὐτῷ τοῦ
— Fortune he and when he-sat having-made-room for-him —
Κλεοδήμου, πρῶτα μὲν περὶ τῆς νόσου ἤρετο, καὶ ὡς ῥᾷον
Cleodemus first-things indeed about the disease asked and when easier
ἤδη ἔχειν ἤκουσεν παρὰ τοῦ Εὐκράτους, "τί δέ," ἔφη,
already to-be he-heard from — Eucrates what and he-said
"πρὸς αὑτοὺς ἐφιλοσοφεῖτε; μεταξὺ γὰρ εἰσιὼν ἐπήκουσα,
to each-other were-you-philosophizing meanwhile for coming-in I-heard
καί μοι ἐδοκεῖτε εἰς καλὸν διατεθήσεσθαι τὴν διατριβήν."
and to-me you-seemed into fine to-be-going-to-be-disposed the conversation
"τί δ' ἄλλο," εἶπεν ὁ Εὐκράτης, "ἢ τουτονὶ τὸν ἀδαμάντινον
what but else said — Eucrates than this-here the adamantine
πείθομεν" — δείξας ἐμέ — "ἡγεῖσθαι δαίμονάς τινας
we-are-persuading having-pointed-to me to-think spirits some
εἶναι καὶ φάσματα καὶ νεκρῶν ψυχὰς περιπολεῖν ὑπὲρ γῆς
to-be and phantoms and of-dead souls to-wander over earth
καὶ φαίνεσθαι οἷς ἂν ἐθέλωσιν." ἐγὼ μὲν οὖν ἠρυθρίασα
and to-appear to-whom — they-wish I indeed then blushed
καὶ κάτω ἔνευσα αἰδεσθεὶς τὸν Ἀρίγνωτον. ὁ δέ,
and down bent having-felt-shame-before — Arignotus he but
"ὅρα," ἔφη, "ὦ Εὔκρατες, μὴ τοῦτό φησιν Τυχιάδης,
see said O Eucrates lest this says Tychiades
τὰς τῶν βιαίως ἀποθανόντων μόνας ψυχὰς περινοστεῖν,
the of-those violently having-died only souls to-roam
οἷον εἴ τις ἀπήγξατο ἢ ἀπετμήθη τὴν κεφαλὴν ἢ
such-as if anyone hanged-himself or was-cut-off in-the head or
ἀνεσκολοπίσθη ἢ ἄλλῳ γέ τῳ τρόπῳ τοιούτῳ ἀπῆλθεν
was-impaled or in-other at-least some way such went-away
ἐκ τοῦ βίου, τὰς δὲ τῶν κατὰ μοῖραν ἀποθανόντων
from the life those but of-those by fate having-died

οὐκέτι· ἦν γὰρ τοῦτο λέγῃ, οὐ πάνυ ἀπόβλητα φήσει.”
no-longer if for this he-says not very to-be-rejected-things he-will-say
“μὰ Δί,” ἦ δ’ ὃς ὁ Δεινόμαχος, “ἀλλ’ οὐδὲ ὅλως
no-by Zeus said and he — Deinomachus but not-even at-all
εἶναι τὰ τοιαῦτα οὐδὲ συνεστῶτα ὁρᾶσθαι οἴεται.”
to-be the such-things nor subsisting to-be-seen he-thinks
“πῶς λέγεις,” ἦ δ’ ὃς ὁ Ἀρίγνωτος, δριμὺ ἀπιδὼν εἰς ἐμέ, 30
how do-you-say said and he — Arignotus sharply having-looked at me
“οὐδέν σοι τούτων γίγνεσθαι δοκεῖ, καὶ ταῦτα πάντων, ὡς
nothing to-you of-these to-happen does-it-seem and that all as
εἰπεῖν, ὁρώντων;” “ἀπολόγησαι,” ἦν δ’ ἐγώ, “ὑπὲρ ἐμοῦ, εἰ
to-say seeing defend said and I on-behalf-of me if
μὴ πιστεύω, διότι μηδὲ ὁρῶ μόνος τῶν ἄλλων· εἰ δὲ ἑώρων,
not I-believe because not-even I-see alone of-the others if but I-saw
καὶ ἐπίστευον ἂν δηλαδὴ ὥσπερ ὑμεῖς.” “ἀλλά,” ἦ δ’ ὅς,
also I-would-believe — plainly like you but said and he
“ἤν ποτε εἰς Κόρινθον ἔλθῃς, ἐροῦ ἔνθα ἐστὶν ἡ Εὐβατίδου
if ever to Corinth you-come ask where is the of-Eubatides
οἰκία, καὶ ἐπειδάν σοι δειχθῇ παρὰ τὸ Κράνειον, παρελθὼν
house and when to-you it-is-shown beside the Craneum having-gone
εἰς αὐτὴν λέγε πρὸς τὸν θυρωρὸν Τίβειον ὡς ἐθέλοις
into it say to the doorkeeper Tibius that you-would-wish
ἰδεῖν ὅθεν τὸν δαίμονα ὁ Πυθαγορικὸς Ἀρίγνωτος ἀνορύξας
to-see whence the spirit the Pythagorean Arignotus having-dug-up
ἀπήλασε καὶ πρὸς τὸ λοιπὸν οἰκεῖσθαι τὴν οἰκίαν ἐποίησεν.”
drove-away and for the rest to-be-inhabited the house made
“τί δὲ τοῦτο ἦν, ὦ Ἀρίγνωτε;” ἤρετο ὁ Εὐκράτης. 31
what and this was O Arignotus asked — Eucrates
“ἀοίκητος ἦν,” ἦ δ’ ὅς, “ἐκ πολλοῦ ὑπὸ δειμάτων, εἰ
uninhabited it-was said and he for long by terrors if
δέ τις οἰκήσειεν εὐθὺς ἐκπλαγεὶς ἔφευγεν, ἐκδιωχθεὶς
but anyone should-live-in-it at-once terrified fled having-been-chased-out

ὑπό τινος φοβεροῦ καὶ ταραχώδους φάσματος. συνέπιπτεν
by some fearsome and disturbing phantom was-falling-in
οὖν ἤδη καὶ ἡ στέγη κατέρρει, καὶ ὅλως οὐδεὶς ἦν
then already also the roof was-collapsing and altogether no-one was
ὁ θαρρήσων παρελθεῖν εἰς αὐτήν."
the(-one) going-to-dare to-enter into it
"ἐγὼ δὲ ἐπεὶ ταῦτα ἤκουσα, τὰς βίβλους λαβὼν — εἰσὶ δέ
I but when these-things I-heard the books having-taken are and
μοι Αἰγύπτιαι μάλα πολλαὶ περὶ τῶν τοιούτων — ἦκον εἰς
to-me Egyptian very many about the such-things I-came into
τὴν οἰκίαν περὶ πρῶτον ὕπνον ἀποτρέποντος τοῦ ξένου καὶ
the house about first sleep trying-to-dissuade the host and
μόνον οὐκ ἐπιλαμβανομένου, ἐπεὶ ἔμαθεν οἷ βαδίζοιμι, εἰς
only not taking-hold-of-me when he-learned where I-was-going into
προὖπτον κακόν, ὡς ᾤετο. ἐγὼ δὲ λύχνον λαβὼν μόνος
foreseen evil as he-thought I but lamp having-taken alone
εἰσέρχομαι, καὶ ἐν τῷ μεγίστῳ οἰκήματι καταθεὶς τὸ
go-in and in the largest room having-set-down the
φῶς ἀνεγίγνωσκον ἡσυχῇ χαμαὶ καθεζόμενος· ἐφίσταται
light I-read quietly on-the-ground sitting stands-over
δὲ ὁ δαίμων ἐπί τινα τῶν πολλῶν ἥκειν νομίζων
and the spirit at some of-the many to-come thinking
καὶ δεδίξεσθαι κἀμὲ ἐλπίζων ὥσπερ τοὺς ἄλλους,
and to-be-going-to-frighten me-too hoping like the others
αὐχμηρὸς καὶ κομήτης καὶ μελάντερος τοῦ ζόφου. καὶ
squalid and long-haired and blacker than-the gloom and
ὁ μὲν ἐπιστὰς ἐπειρᾶτό μου, πανταχόθεν προσβάλλων
he indeed having-stood-over tried me from-all-sides attacking
εἴ ποθεν κρατήσειεν, καὶ ἄρτι μὲν κύων ἄρτι δὲ
if from-anywhere he-might-prevail and now indeed dog now and
ταῦρος γιγνόμενος ἢ λέων. ἐγὼ δὲ προχειρισάμενος τὴν
bull becoming or lion I but having-got-ready the

φρικωδεστάτην ἐπίρρησιν αἰγυπτιάζων τῇ φωνῇ συνήλασα
most-horrific incantation speaking-Egyptian with-the voice drove-together
κατᾴδων αὐτὸν εἴς τινα γωνίαν σκοτεινοῦ οἰκήματος·
charming him into some corner of-dark room
ἰδὼν δὲ αὐτὸν οἷ κατέδυ, τὸ λοιπὸν ἀνεπαυόμην."
having-seen and him where he-sank the rest I-rested
"ἕωθεν δὲ πάντων ἀπεγνωκότων καὶ νεκρὸν εὑρήσειν με
at-dawn and all having-despaired and dead to-be-going-to-find me
οἰομένων καθάπερ τοὺς ἄλλους, προελθὼν ἀπροσδόκητος
thinking like the others having-come-forth unexpected
ἅπασι πρόσειμι τῷ Εὐβατίδῃ, εὖ ἀγγέλλων ὅτι καθαρὰν
to-all I-approach — to-Eubatides good announcing that pure
αὐτῷ καὶ ἀδείμαντον ἤδη ἐξῆν τὴν οἰκίαν οἰκεῖν.
to-him and fear-free already it-was-possible the house to-live-in
παραλαβὼν οὖν αὐτόν τε καὶ τῶν ἄλλων πολλοὺς —
having-taken then him both and of-the others many
εἵποντο γὰρ τοῦ παραδόξου ἕνεκα — ἐκέλευον ἀγαγὼν
they-followed for of-the marvel for-the-sake I-ordered having-led-them
ἐπὶ τὸν τόπον οὗ καταδεδυκότα τὸν δαίμονα ἑωράκειν,
to the place where having-sunk the spirit I-had-seen
σκάπτειν λαβόντας δικέλλας καὶ σκαφεῖα, καὶ ἐπειδὴ
to-dig having-taken mattocks and spades and when
ἐποίησαν, εὑρέθη ὅσον ἐπ' ὀργυιὰν κατορωρυγμένος τις
they-did was-found about at fathom buried some
νεκρὸς ἔωλος μόνα τὰ ὀστᾶ κατὰ σχῆμα συγκείμενος.
corpse stale only the bones in shape lying-together
ἐκεῖνον μὲν οὖν ἐθάψαμεν ἀνορύξαντες, ἡ οἰκία δὲ τὸ
that-one indeed then we-buried having-dug-up the house and the
ἀπ' ἐκείνου ἐπαύσατο ἐνοχλουμένη ὑπὸ τῶν φασμάτων."
from that stopped being-troubled by the phantoms

32 ὡς δὲ ταῦτα εἶπεν ὁ Ἀρίγνωτος, ἀνὴρ δαιμόνιος τὴν
when and these-things said — Arignotus man divine in-the
σοφίαν καὶ ἅπασιν αἰδέσιμος, οὐδεὶς ἦν ἔτι τῶν παρόντων
wisdom and to-all venerable no-one was still of-those present
ὃς οὐχὶ κατεγίγνωσκέ μου πολλὴν τὴν ἄνοιαν τοῖς
who not condemned me much the folly the
τοιούτοις ἀπιστοῦντος, καὶ ταῦτα Ἀριγνώτου λέγοντος.
such-things disbelieving and that Arignotus saying
ἐγὼ δὲ ὅμως οὐδὲν τρέσας οὔτε τὴν κόμην οὔτε τὴν
I but nevertheless not-at-all having-feared neither the hair nor the
δόξαν τὴν περὶ αὐτοῦ, "τί τοῦτ'," ἔφην, "ὦ Ἀρίγνωτε;
reputation the about him what this I-said O Arignotus
καὶ σὺ τοιοῦτος ἦσθα, ἡ μόνη ἐλπὶς τῆς ἀληθείας —
also you such were-you the only hope of-the truth
καπνοῦ μεστὸς καὶ ἰνδαλμάτων; τὸ γοῦν τοῦ λόγου
of-smoke full and of-phantoms the at-least of-the saying
ἐκεῖνο, ἄνθρακες ἡμῖν ὁ θησαυρὸς πέφηνε."
that coals for-us the treasure has-proved
"σὺ δέ," ἦ δ' ὃς ὁ Ἀρίγνωτος, "εἰ μήτε ἐμοὶ πιστεύεις
you but said and he — Arignotus if neither me you-believe
μήτε Δεινομάχῳ ἢ Κλεοδήμῳ τουτωΐ μήτε αὐτῷ Εὐκράτει,
nor Deinomachus or Cleodemus this-here nor himself Eucrates
φέρε εἰπὲ τίνα περὶ τῶν τοιούτων ἀξιοπιστότερον ἡγῇ
come tell whom about the such-things more-trustworthy do-you-think
τἀναντία ἡμῖν λέγοντα;" "νὴ Δί'," ἦν δ' ἐγώ, μάλα
the-opposite to-us saying by Zeus said and I very
θαυμαστὸν ἄνδρα τὸν Ἀβδηρόθεν ἐκεῖνον Δημόκριτον, ὃς
wonderful man the from-Abdera that Democritus who
οὕτως ἄρα ἐπέπειστο μηδὲν οἷόν τε εἶναι συστῆναι
so then had-been-persuaded nothing possible — to-be to-subsist
τοιοῦτον ὥστε, ἐπειδὴ καθείρξας ἑαυτὸν εἰς μνῆμα ἔξω
such so-that when having-shut-up himself in tomb outside

πυλῶν ἐνταῦθα διετέλει γράφων καὶ συντάττων καὶ νύκτωρ
gates there he-continued writing and composing both by-night
καὶ μεθ᾽ ἡμέραν, καί τινες τῶν νεανίσκων ἐρεσχελεῖν αὐτὸν
and by day and some of-the youths to-tease him
βουλόμενοι καὶ δειματοῦν στειλάμενοι νεκρικῶς ἐσθῆτι
wishing and to-frighten having-dressed corpse-like in-clothing
μελαίνῃ καὶ προσωπείοις εἰς τὰ κρανία μεμιμημένοις
black and with-masks to the skulls imitated
περιστάντες αὐτὸν περιεχόρευον ὑπὸ πυκνῇ τῇ βάσει
having-stood-round him danced-round under quick the step
ἀναπηδῶντες, ὁ δὲ οὔτε ἔδεισεν τὴν προσποίησιν αὐτῶν
leaping-up he but neither feared the pretense their
οὔτε ὅλως ἀνέβλεψεν πρὸς αὐτούς, ἀλλὰ μεταξὺ γράφων,
nor at-all looked-up at them but meanwhile writing
“παύσασθε,” ἔφη, “παίζοντες·” οὕτω βεβαίως ἐπίστευε
stop he-said playing so firmly he-believed
μηδὲν εἶναι τὰς ψυχὰς ἔτι ἔξω γενομένας τῶν σωμάτων.
nothing to-be the souls any-longer outside having-come of-the bodies
“τοῦτο φής,” ἦ δ᾽ ὃς ὁ Εὐκράτης, “ἀνόητόν τινα ἄνδρα
this you-say said and he — Eucrates foolish some man
καὶ τὸν Δημόκριτον γενέσθαι, εἴ γε οὕτως ἐγίγνωσκεν.”
also — Democritus to-have-been if at-least so he-thought

Eucrates tells of his youth in Egypt, when he heard Memnon's statue speak and traveled with Pancrates, a sacred scribe of Memphis who rode on crocodiles and whom Arignotus calls his teacher. Pancrates dressed a pestle in clothes and with a spell made it fetch water. Eucrates overheard the spell but not the one to stop it, and when the house was flooding he split the pestle, and both halves fetched water until Pancrates returned, undid it, and vanished. When Eucrates turns to oracles, Tychiades leaves; Philocles says the tales have bitten him too, and Tychiades holds truth and right reason the cure.

33 TYCH. "ἐγὼ δὲ ὑμῖν καὶ ἄλλο διηγήσομαι αὐτὸς
I but to-you also another-thing will-relate myself
παθών, οὐ παρ' ἄλλου ἀκούσας· τάχα γὰρ ἂν
having-experienced-it not from another having-heard perhaps for —
καὶ σύ, ὦ Τυχιάδη, ἀκούων προσβιβασθείης πρὸς τὴν
also you O Tychiades hearing might-be-brought-over to the
ἀλήθειαν τῆς διηγήσεως."
truth of-the narrative
"ὁπότε γὰρ ἐν Αἰγύπτῳ διῆγον ἔτι νέος ὤν,
when for in Egypt I-was-living still young being
ὑπὸ τοῦ πατρὸς ἐπὶ παιδείας προφάσει ἀποσταλείς,
by the father on of-education pretext sent-off
ἐπεθύμησα εἰς Κοπτὸν ἀναπλεύσας ἐκεῖθεν ἐπὶ τὸν
I-desired to Coptus having-sailed-up from-there to —
Μέμνονα ἐλθὼν ἀκοῦσαι τὸ θαυμαστὸν ἐκεῖνο ἠχοῦντα
Memnon having-gone to-hear the wonderful that sounding
πρὸς ἀνίσχοντα τὸν ἥλιον. ἐκείνου μὲν οὖν ἤκουσα
at rising the sun that-one indeed then I-heard
οὐ κατὰ τὸ κοινὸν τοῖς πολλοῖς ἄσημόν τινα
not in-the-way-of the common to-the many indistinct some
φωνήν, ἀλλά μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς
sound but to-me even prophesied — Memnon himself

ἀνοίξας γε τὸ στόμα ἐν ἔπεσιν ἑπτά, καὶ εἴ
having-opened at-least the mouth in verses seven and if
γε μὴ περιττὸν ἦν, αὐτὰ ἂν ὑμῖν εἶπον τὰ
at-least not superfluous it-were them — to-you I-would-have-told the
ἔπη."
verses
"κατὰ δὲ τὸν ἀνάπλουν ἔτυχεν ἡμῖν συμπλέων 34
on and the voyage-up it-happened to-us sailing-with
Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων, θαυμάσιος τὴν
Memphite man of-the sacred scribes wonderful in-the
σοφίαν καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον·
wisdom and the learning all knowing the Egyptian
ἐλέγετο δὲ τρία καὶ εἴκοσιν ἔτη ἐν τοῖς ἀδύτοις
he-was-said and three and twenty years in the sanctuaries
ὑπόγειος ᾠκηκέναι μαγεύειν παιδευόμενος ὑπὸ τῆς
underground to-have-lived to-practice-magic being-taught by —
Ἴσιδος."
Isis
"Παγκράτην," ἔφη ὁ Ἀρίγνωτος, "λέγεις ἐμὸν διδάσκαλον,
Pancrates said — Arignotus you-mean my teacher
ἄνδρα ἱερόν, ἐξυρημένον, ἐν ὀθονίοις, ἀεὶ νοήμονα,
man holy shaven in linens always thoughtful
οὐ καθαρῶς ἑλληνίζοντα, ἐπιμήκη, σιμόν, πρόχειλον,
not purely speaking-Greek tall snub-nosed thick-lipped
ὑπόλεπτον τὰ σκέλη." "αὐτόν," ἦ δ' ὅς, "ἐκεῖνον
rather-thin in-the legs himself said and he that
τὸν Παγκράτην· καὶ τὰ μὲν πρῶτα ἠγνόουν ὅστις
— Pancrates and the indeed first-things I-did-not-know who
ἦν, ἐπεὶ δὲ ἑώρων αὐτὸν εἴ ποτε ὁρμίσαιμεν τὸ
he-was when but I-saw him if ever we-anchored the
πλοῖον ἄλλα τε πολλὰ τεράστια ἐργαζόμενον, καὶ
boat other both many marvels working and

δὴ καὶ ἐπὶ κροκοδείλων ὀχούμενον καὶ συννέοντα
indeed also on crocodiles riding and swimming-with
τοῖς θηρίοις, τὰ δὲ ὑποπτήσσοντα καὶ σαίνοντα ταῖς
the beasts they and cowering and fawning with-the
οὐραῖς, ἔγνων ἱερόν τινα ἄνθρωπον ὄντα, κατὰ μικρὸν
tails I-recognized holy some man being by little
δὲ φιλοφρονούμενος ἔλαθον ἑταῖρος αὐτῷ καὶ
and showing-friendliness I-became-unawares comrade to-him and
συνήθης γενόμενος, ὥστε πάντων ἐκοινώνει μοι τῶν
intimate having-become so-that all he-shared with-me the
ἀπορρήτων."
secrets
"καὶ τέλος πείθει με τοὺς μὲν οἰκέτας ἅπαντας
and at-the-end he-persuades me the indeed house-slaves all
ἐν τῇ Μέμφιδι καταλιπεῖν, αὐτὸν δὲ μόνον
in — Memphis to-leave myself but alone
ἀκολουθεῖν μετ' αὐτοῦ, μὴ γὰρ ἀπορήσειν ἡμᾶς
to-follow with him not for to-be-going-to-lack us
τῶν διακονησομένων· καὶ τὸ μετὰ τοῦτο οὕτω
those going-to-serve and the after this thus
διήγομεν."
we-lived
35 "ἐπειδὴ δὲ ἔλθοιμεν εἴς τι καταγώγιον, λαβὼν ἂν
when and we-came to some inn having-taken —
ὁ ἀνὴρ ἢ τὸν μοχλὸν τῆς θύρας ἢ τὸ κόρηθρον
the man either the bar of-the door or the broom
ἢ καὶ τὸ ὕπερον περιβαλὼν ἱματίοις ἐπειπών
or even the pestle having-wrapped with-clothes having-said-over
τινα ἐπῳδὴν ἐποίει βαδίζειν, τοῖς ἄλλοις ἅπασιν
some charm made-it to-walk to-the others all
ἄνθρωπον εἶναι δοκοῦντα. τὸ δὲ ἀπιὸν ὕδωρ τε
man to-be seeming it and going-off water both

ἐμπίπλη καὶ ὠψώνει καὶ ἐσκεύαζεν καὶ πάντα
filled and bought-provisions and prepared and all-things
δεξιῶς ὑπηρέτει καὶ διηκονεῖτο ἡμῖν· εἶτα ἐπειδὴ ἅλις
deftly served and waited-on us then when enough
ἔχοι τῆς διακονίας, αὖθις κόρηθρον τὸ κόρηθρον ἢ
he-had of-the service again broom the broom or
ὕπερον τὸ ὕπερον ἄλλην ἐπῳδὴν ἐπειπὼν ἐποίει
pestle the pestle another charm having-said-over he-would-make
ἄν."

—

"τοῦτο ἐγὼ πάνυ ἐσπουδακὼς οὐκ εἶχον ὅπως
this I very having-been-eager not could how
ἐκμάθοιμι παρ᾽ αὐτοῦ· ἐβάσκαινε γάρ, καίτοι πρὸς
I-might-learn from him he-was-jealous for though toward
τὰ ἄλλα προχειρότατος ὤν. μιᾷ δέ ποτε ἡμέρᾳ
the other-things most-ready being one but once day
λαθὼν ἐπήκουσα τῆς ἐπῳδῆς, ἦν δὲ τρισύλλαβος
unnoticed I-overheard the charm it-was and three-syllabled
σχεδόν, ἐν σκοτεινῷ ὑποστάς. καὶ ὁ μὲν ᾤχετο εἰς
almost in dark having-stood and he indeed went to
τὴν ἀγορὰν ἐντειλάμενος τῷ ὑπέρῳ ἃ ἔδει
the market-place having-instructed to-the pestle what it-was-needful
ποιεῖν."
to-do

"ἐγὼ δὲ εἰς τὴν ὑστεραίαν ἐκείνου τι κατὰ τὴν 36
I but on the next-day that-one some at the
ἀγορὰν πραγματευομένου λαβὼν τὸ ὕπερον σχηματίσας
market-place doing-business having-taken the pestle having-dressed
ὁμοίως, ἐπειπὼν τὰς συλλαβάς, ἐκέλευσα ὑδροφορεῖν.
likewise having-said-over the syllables ordered to-carry-water
ἐπεὶ δὲ ἐμπλησάμενον τὸν ἀμφορέα ἐκόμισε, "πέπαυσο,"
when and having-filled the jar it-brought stop

ἔφην, "καὶ μηκέτι ὑδροφόρει, ἀλλ' ἴσθι αὖθις ὕπερον·
I-said and no-longer carry-water but be again pestle
τὸ δὲ οὐκέτι μοι πείθεσθαι ἤθελεν, ἀλλ' ὑδροφόρει
it but no-longer me to-obey wished but carried-water
ἀεί, ἄχρι δὴ ἐνέπλησεν ἡμῖν ὕδατος τὴν οἰκίαν
always until indeed it-filled for-us with-water the house
ἐπαντλοῦν. ἐγὼ δὲ ἀμηχανῶν τῷ πράγματι — ἐδεδίειν
pouring-in I but being-at-a-loss at-the thing I-feared
γὰρ μὴ ὁ Παγκράτης ἐπανελθὼν ἀγανακτήσῃ, ὅπερ
for lest — Pancrates having-returned might-be-indignant which-very
καὶ ἐγένετο — ἀξίνην λαβὼν διακόπτω τὸ ὕπερον
also happened axe having-taken I-cut-through the pestle
εἰς δύο μέρη· τὰ δέ, ἑκάτερον τὸ μέρος, ἀμφορέας
into two parts they and each the part jars
λαβόντα ὑδροφόρει καὶ ἀνθ' ἑνὸς δύο μοι ἐγεγένηντο
having-taken carried-water and instead-of one two to-me had-become
οἱ διάκονοι. ἐν τούτῳ καὶ ὁ Παγκράτης ἐφίσταται
the servants in this also — Pancrates arrives
καὶ συνεὶς τὸ γενόμενον ἐκεῖνα μὲν αὖθις
and having-understood the having-happened those indeed again
ἐποίησε ξύλα, ὥσπερ ἦν πρὸ τῆς ἐπῳδῆς, αὐτὸς δὲ
made wood as it-was before the charm himself but
ἀπολιπών με λαθὼν οὐκ οἶδ' ὅποι ἀφαν�ὴς ᾤχετο
having-left me unnoticed not I-know where invisible went
ἀπιών."
going-off
"νῦν οὖν," ἔφη ὁ Δεινόμαχος, "οἶσθα κἂν ἐκεῖνο,
now then said — Deinomachus do-you-know at-least that
ἄνθρωπον ποιεῖν ἐκ τοῦ ὑπέρου;" "νὴ Δί," ἦ δ'
man to-make from the pestle by Zeus said and
ὅς, "ἐξ ἡμισείας γε· οὐκέτι γὰρ εἰς τὸ ἀρχαῖον
he from half at-least no-longer for into the original

οἷόν τέ μοι ἀπάγειν αὐτό, ἢν ἅπαξ γένηται
possible — for-me to-bring-back it if once it-becomes
ὑδροφόρος, ἀλλὰ δεήσει ἡμῖν ἐπικλυσθῆναι τὴν οἰκίαν
water-carrier but it-will-be-needful for-us to-be-flooded the house
ἐπαντλουμένην."
being-pumped-into
"οὐ παύσεσθε," ἦν δ' ἐγώ, "τὰ τοιαῦτα τερατολογοῦντες 37
not will-you-stop said and I the such-things telling-wonders
γέροντες ἄνδρες; εἰ δὲ μή, ἀλλὰ κἂν τούτων
old men if but not but at-least of-these
γε τῶν μειρακίων ἕνεκα εἰς ἄλλον τινὰ καιρὸν
at-least the lads for-the-sake to another some time
ὑπερβάλλεσθε τὰς παραδόξους ταύτας καὶ φοβερὰς
postpone the strange these and fearsome
διηγήσεις, μή πως λάθωσιν ἡμῖν ἐμπλησθέντες
narratives lest somehow unnoticed for-us filled
δειμάτων καὶ ἀλλοκότων μυθολογημάτων. φείδεσθαι
of-terrors and strange tales to-spare
οὖν χρὴ αὐτῶν μηδὲ τοιαῦτα ἐθίζειν ἀκούειν,
then it-is-needful them nor such-things to-accustom to-hear
ἃ διὰ παντὸς τοῦ βίου συνόντα ἐνοχλήσει
which through all the life being-with-them will-trouble
καὶ ψοφοδεεῖς ποιήσει ποικίλης τῆς δεισιδαιμονίας
and afraid-of-noises will-make varied the superstition
ἐμπιπλάντα."
filling-with
"εὖ γε ὑπέμνησας," ἦ δ' ὃς ὁ Εὐκράτης, "εἰπὼν 38
well at-least you-reminded said and he — Eucrates having-said
τὴν δεισιδαιμονίαν. τί γάρ σοι, ὦ Τυχιάδη, περὶ τῶν
the superstition what for to-you O Tychiades about the
τοιούτων δοκεῖ, λέγω δὴ χρησμῶν καὶ θεσφάτων καὶ
such-things does-it-seem I-mean indeed oracles and prophecies and

ὅσα θεοφορούμενοί τινες ἀναβοῶσιν ἢ ἐξ ἀδύτων
as-many-as god-possessed some cry-out or from sanctuaries
ἀκούεται ἢ παρθένος ἔμμετρα φθεγγομένη προθεσπίζει
is-heard or maiden in-verse uttering foretells
τὰ μέλλοντα; ἢ δηλαδὴ καὶ τοῖς τοιούτοις ἀπιστήσεις;
the-things about-to-be or plainly even the such will-you-disbelieve
ἐγὼ δὲ ὅτι μὲν καὶ δακτύλιόν τινα ἱερὸν ἔχω Ἀπόλλωνος
I but that indeed also ring some holy I-have of-Apollo
τοῦ Πυθίου εἰκόνα ἐκτυποῦντα τὴν σφραγῖδα καὶ οὗτος
the Pythian image stamping the seal and this
ὁ Ἀπόλλων φθέγγεται πρὸς ἐμέ, οὐ λέγω, μή σοι
— Apollo speaks to me not I-say lest to-you
ἄπιστα δόξω περὶ ἐμαυτοῦ μεγαλαυχεῖσθαι· ἃ
unbelievable-things I-seem about myself to-boast what
δὲ Ἀμφιλόχου τε ἤκουσα ἐν Μαλλῷ, τοῦ ἥρωος
but from-Amphilochus both I-heard in Mallus the hero
ὕπαρ διαλεχθέντος μοι καὶ συμβουλεύσαντος περὶ
awake having-conversed with-me and having-advised about
τῶν ἐμῶν, καὶ ἃ εἶδον αὐτός, ἐθέλω ὑμῖν εἰπεῖν,
the my-affairs and what I-saw myself I-wish to-you to-tell
εἶτα ἑξῆς ἃ ἐν Περγάμῳ εἶδον καὶ ἃ ἤκουσα ἐν
then in-order what in Pergamum I-saw and what I-heard in
Πατάροις."
Patara
"ὁπότε γὰρ ἐξ Αἰγύπτου ἐπανήειν οἴκαδε ἀκούων
when for from Egypt I-was-returning home hearing
τὸ ἐν Μαλλῷ τοῦτο μαντεῖον ἐπιφανέστατόν τε
the at Mallus this oracle most-famous both
καὶ ἀληθέστατον εἶναι καὶ χρᾶν ἐναργῶς πρὸς
and most-truthful to-be and to-prophesy clearly to
ἔπος ἀποκρινόμενον οἷς ἂν ἐγγράψας τις εἰς
word answering to-whatever — having-written anyone into

τὸ γραμματεῖον παραδῷ τῷ προφήτῃ, καλῶς ἔχειν
the tablet hands to-the prophet well to-be
ἡγησάμην ἐν παράπλῳ πειραθῆναι τοῦ χρηστηρίου καί
I-thought on voyage-along to-try the oracle and
τι περὶ τῶν μελλόντων συμβουλεύσασθαι τῷ
something about the-things to-come to-consult the
θεῷ—"
god
ταῦτα ἔτι τοῦ Εὐκράτους λέγοντος ἰδὼν οἷ τὸ 39
these-things still — Eucrates saying having-seen where the
πρᾶγμα προχωρήσειν ἔμελλε καὶ ὡς οὐ μικρᾶς
thing to-be-going-to-advance was-about and that not small
ἐνήρχετο τῆς περὶ τὰ χρηστήρια τραγῳδίας, οὐ
he-was-beginning the about the oracles tragedy not
δοκιμάσας μόνος ἀντιλέγειν ἅπασιν, ἀπολιπὼν αὐτὸν
having-thought-fit alone to-contradict all having-left him
ἔτι διαπλέοντα ἐξ Αἰγύπτου εἰς τὴν Μαλλόν — καὶ
still sailing-across from Egypt to — Mallus and
γὰρ συνίειν ὅτι μοι ἄχθονται παρόντι καθάπερ
for I-understood that at-me they-were-annoyed being-present as
ἀντισοφιστῇ τῶν ψευσμάτων — "ἀλλ' ἐγὼ ἄπειμι,"
rival-sophist of-the lies but I go-off
ἔφην, "Λεόντιχον ἀναζητήσων· δέομαι γάρ τι
I-said Leontichus going-to-seek I-need for something
αὐτῷ συγγενέσθαι. ὑμεῖς δὲ ἐπείπερ οὐχ ἱκανὰ ἡγεῖσθε
him to-meet you but since not sufficient think
τὰ ἀνθρώπινα εἶναι, καὶ αὐτοὺς ἤδη τοὺς θεοὺς
the human-things to-be also themselves now the gods
καλεῖτε συνεπιληψομένους ὑμῖν τῶν μυθολογουμένων"
call going-to-help you in-the tales
καὶ ἅμα λέγων ἐξῄειν. οἱ δὲ ἄσμενοι ἐλευθερίας
and at-the-same-time saying I-went-out they and gladly freedom

λαβόμενοι εἱστίων, ὡς τὸ εἰκός, αὐτοὺς καὶ ἐνεφοροῦντο
having-taken feasted as the likely themselves and stuffed-themselves
τῶν ψευσμάτων.
with-the lies
τοιαῦτά σοι, ὦ Φιλόκλεις, παρὰ Εὐκράτει ἀκούσας
such-things to-you O Philocles at Eucrates' having-heard
περίειμι νὴ τὸν Δία ὥσπερ οἱ τοῦ γλεύκους
I-go-about by — Zeus like those of-the new-wine
πιόντες ἐμπεφυσημένος τὴν γαστέρα ἐμέτου δεόμενος.
having-drunk puffed-up in-the belly of-vomit needing
ἡδέως δ' ἄν ποθεν ἐπὶ πολλῷ ἐπριάμην
gladly and — from-somewhere at much I-would-buy
ληθεδανόν τι φάρμακον ὧν ἤκουσα, ὡς μή τι
forgetting some drug of-what I-heard so-that not some
κακὸν ἐργάσηταί με ἡ μνήμη αὐτῶν ἐνοικουροῦσα·
evil may-work-on me the memory of-them dwelling-within
τέρατα γοῦν καὶ δαίμονας καὶ Ἑκάτας ὁρᾶν μοι
monsters at-least and spirits and Hecates to-see to-me
δοκῶ.
I-seem

40 PHILOCLES καὶ αὐτός, ὦ Τυχιάδη, τοιοῦτόν τι ἀπέλαυσα
also myself O Tychiades such something got
τῆς διηγήσεως. φασί γέ τοι μὴ μόνον λυττᾶν
of-the narrative they-say at-least you-know not only to-be-mad
καὶ τὸ ὕδωρ φοβεῖσθαι ὁπόσους ἂν οἱ λυττῶντες
and the water to-fear as-many-as — the mad
κύνες δάκωσιν, ἀλλὰ κἄν τινα ὁ δηχθεὶς ἄνθρωπος
dogs bite but even-if anyone the bitten man
δάκῃ, ἴσα τῷ κυνὶ δύναται τὸ δῆγμα, καὶ τὰ αὐτὰ
bites equal to-the dog has-power the bite and the same-things
κἀκεῖνος φοβεῖται. καὶ σὺ τοίνυν ἔοικας αὐτὸς ἐν
also-that-one fears and you then seem yourself in

Εὐκράτους δηχθεὶς ὑπὸ πολλῶν ψευσμάτων μεταδεδωκέναι
Eucrates' bitten by many lies to-have-given-a-share
κἀμοὶ τοῦ δήγματος· οὕτω δαιμόνων μοι τὴν ψυχὴν
also-to-me of-the bite so of-spirits for-me the soul
ἐνέπλησας.
you-filled

TYCH. ἀλλὰ θαρρῶμεν, ὦ φιλότης, μέγα τῶν τοιούτων
but let-us-take-heart O friend great of-the such
ἀλεξιφάρμακον ἔχοντες τὴν ἀλήθειαν καὶ τὸν ἐπὶ
antidote having the truth and the over
πᾶσι λόγον ὀρθόν, ᾧ χρωμένους ἡμᾶς μηδὲν
all reason right which using us nothing
μὴ ταράξῃ τῶν κενῶν καὶ ματαίων τούτων
not may-disturb of-the empty and vain these
ψευσμάτων.
lies

LUCIAN

ΠΛΟΙΟΝ Η ΕΥΧΑΙ

The Ship

I · THE GRAIN SHIP

Lycinus, Timolaus, Samippus, and Adeimantus have gone down to the Piraeus to see a huge Egyptian grain ship, the Isis, bound for Italy, and have lost Adeimantus on board by the mast; the others decide to walk on to the city without him. Samippus marvels at its size, its mast and stern, its anchors and cabins, its crowd of sailors, and its old pilot Heron. Timolaus retells the shipmaster's account: from Pharos to Acamas, then blown to Sidon and through a storm to the Chelidoneae, where they nearly sank; saved by a fire the gods showed from Lycia and a star of the Dioscuri, they were swept far off course through the Aegean and anchored at the Piraeus on the seventieth day.

LYCINUS οὐκ ἐγὼ ᾽λέγον ὅτι θᾶττον τοὺς γῦπας ἕωλος 1
not I said that sooner the vultures stale
νεκρὸς ἐν φανερῷ κείμενος ἢ θέαμά τι τῶν παραδόξων
corpse in open lying than sight some of-the marvels
Τιμόλαον διαλάθοι, κἂν εἰς Κόρινθον δέοι ἀπνευστὶ
Timolaus would-escape even-if to Corinth it-were-needful without-breath
θέοντα ἀπιέναι διὰ τοῦτο; οὕτω φιλοθεάμων σύ γε
running to-go-off because-of this so sight-loving you at-least
καὶ ἄοκνος τὰ τοιαῦτα.
and unhesitating in-the such-things
TIMOL. τί γὰρ ἔδει καὶ ποιεῖν, ὦ Λυκῖνε, σχολὴν
what for was-it-needful also to-do O Lycinus leisure
ἄγοντα πυθόμενον οὕτως ὑπερμεγέθη ναῦν καὶ πέρα τοῦ
keeping having-learned so over-great ship and beyond the
μέτρου ἐς τὸν Πειραιᾶ καταπεπλευκέναι μίαν τῶν ἀπ᾽
measure into — Piraeus to-have-put-in one of-the from
Αἰγύπτου εἰς Ἰταλίαν σιταγωγῶν; οἶμαι δὲ καὶ σφώ,
Egypt to Italy grain-carriers I-think and also you-two

σέ τε καὶ Σάμιππον τουτονί, μὴ κατ᾽ ἄλλο τι ἐξ
you both and Samippus this-here not for other anything from
ἄστεος ἥκειν ἢ ὀψομένους τὸ πλοῖον.
city to-have-come than going-to-see the boat

LYCINUS νὴ Δία, καὶ Ἀδείμαντος ὁ Μυρρινούσιος εἵπετο μεθ᾽
by Zeus and Adeimantus the Myrrhinusian followed with
ἡμῶν, ἀλλ᾽ οὐκ οἶδ᾽ ὅπου νῦν ἐκεῖνός ἐστιν ἀποπλανηθεὶς
us but not I-know where now that-one is having-strayed-off
ἐν τῷ πλήθει τῶν θεατῶν· ἄχρι μὲν γὰρ τῆς νεὼς
in the crowd of-the spectators as-far-as indeed for the ship
ἅμα ἤλθομεν καὶ ἀνιόντες ἐς αὐτὴν σὺ μέν, οἶμαι,
together we-came and going-up into it you indeed I-think
Σάμιππε, προήεις, μετὰ σὲ δὲ ὁ Ἀδείμαντος ἦν, εἶτ᾽ ἐγὼ
Samippus went-ahead after you and — Adeimantus was then I
μετ᾽ ἐκεῖνον ἐχόμενος αὐτοῦ ἀμφοτέραις, καί με διὰ τῆς
after him holding-on him with-both and me through the
ἀποβάθρας ὅλης παρέπεμψε χειραγωγῶν ὑποδεδεμένον
gangway whole escorted leading-by-the-hand shod
ἀνυπόδητος αὐτὸς ὤν, τὸ ἀπὸ τούτου δὲ οὐκέτι αὐτὸν
barefoot himself being the from this and no-longer him
εἶδον οὔτε ἔνδον οὔτε ἐπεὶ κατελήλύθαμεν.
I-saw neither inside nor since we-have-come-down

2 SAMIP. οἶσθα, ὦ Λυκῖνε, ὅπου ἡμᾶς ἀπέλιπεν; […]
do-you-know O Lycinus where us he-left (omitted)

LYCINUS […]
(omitted)

3 TIMOL. τοῦτο μὲν εὐγενείας, ὦ Λυκῖνε, σημεῖόν ἐστιν
this indeed of-good-birth O Lycinus sign is
Αἰγυπτίας ἡ κόμη· ἅπαντες γὰρ αὐτὴν οἱ ἐλεύθεροι
Egyptian the hair all for it the free
παῖδες ἀναπλέκονται ἕστε πρὸς τὸ ἐφηβικόν, ἔμπαλιν ἢ
boys braid until to the youth conversely than

οἱ πρόγονοι ἡμῶν, οἷς ἐδόκει καλὸν εἶναι κομᾶν
the ancestors our to-whom it-seemed fine to-be to-wear-long-hair
τοὺς γέροντας ἀναδουμένους κρωβύλον ὑπὸ τέττιγι χρυσῷ
the old-men binding-up topknot under cicada golden
ἀνειλημμένον.
gathered

SAMIP. εὖ γε, ὦ Τιμόλαε, ὅτι ἡμᾶς ἀναμιμνήσκεις τῶν
well at-least O Timolaus that us you-remind of-the
Θουκυδίδου συγγραμμάτων, ἃ ἐν τῷ προοιμίῳ περὶ τῆς
of-Thucydides writings what in the preface about the
ἀρχαίας ἡμῶν τρυφῆς εἶπεν ἐν τοῖς Ἴωσιν, ὁπότε οἱ
ancient our luxury he-said among the Ionians when those
τότε συναπῳκίσθησαν.
then went-out-as-colonists-together

TIMOL. ἀτάρ, ὦ Σάμιππε, νῦν ἀνεμνήσθην, ὁπόθεν ἡμῶν 4
but O Samippus now I-have-remembered where-from from-us
ἀπελείφθη Ἀδείμαντος, ὅτε παρὰ τὸν ἱστὸν ἐπὶ πολὺ
was-left-behind Adeimantus when by the mast for long
ἕστημεν ἀναβλέποντες, ἀριθμοῦντες τῶν βυρσῶν τὰς
we-stood looking-up counting of-the hides the
ἐπιβολὰς καὶ θαυμάζοντες ἀνιόντα τὸν ναύτην διὰ τῶν
layers and admiring going-up the sailor through the
κάλων, εἶτα ἐπὶ τῆς κεραίας ἄνω ἀσφαλῶς διαθέοντα
ropes then on the yard up safely running-along
τῶν κεροιάκων ἐπειλημμένον.
of-the halyards having-hold

SAMIP. εὖ λέγεις. τί δ' οὖν χρὴ ποιεῖν ἡμᾶς ἐνταῦθα;
well you-say what but then it-is-needful to-do us here
καραδοκεῖν αὐτόν, ἢ ἐθέλεις ἐγὼ αὖθις ἐπάνειμι ἐς τὸ
to-wait-for him or do-you-wish I again go-back to the
πλοῖον;
boat

TIMOL. μηδαμῶς, ἀλλὰ προϊῶμεν· εἰκὸς γὰρ ἤδη
by-no-means but let-us-go-on likely for already
παρεληλυθέναι ἐκεῖνον ἀποσοβοῦντα ἐς τὸ ἄστυ, ἐπεὶ μηκέθ'
to-have-gone-past that-one hurrying into the city since no-longer
ἡμᾶς εὑρεῖν ἐδύνατο· εἰ δὲ μή, ἀλλ' οἶδε τὴν ὁδὸν Ἀδείμαντος,
us to-find he-could if but not but knows the road Adeimantus
καὶ δέος οὐδὲν μὴ ἀπολειφθεὶς ἡμῶν ἀποβουκολη θῇ.
and fear none lest having-been-left-behind by-us he-be-led-astray
LYCINUS ὁρᾶτε, μὴ σκαιὸν ᾖ φίλον ἀπολιπόντας αὐτοὺς
see lest gauche it-be friend having-left ourselves
ἀπιέναι. βαδίζωμεν δ' ὅμως, εἰ καὶ Σαμίππῳ τοῦτο
to-go-off let-us-walk but nevertheless if also to-Samippus this
δοκεῖ.
seems
SAMIP. καὶ μάλα δοκεῖ, ἤν πως ἀνεῳγυῖαν ἔτι τὴν
yes very it-seems if somehow open still the
παλαίστραν καταλάβωμεν.
wrestling-school we-may-catch
ἀλλὰ μεταξὺ λόγων, ἡλίκη ναῦς, εἴκοσι καὶ ἑκατὸν πήχεων
but meanwhile of-talk how-great ship twenty and hundred cubits
ἔλεγε τὸ μῆκος ὁ ναυπηγός, εὖρος δὲ ὑπὲρ τὸ τέταρτον
said in-the length the shipwright breadth and above the fourth
μάλιστα τούτου, καὶ ἀπὸ τοῦ καταστρώματος ἐς τὸν
about of-this and from the deck to the
πυθμένα, ᾗ βαθύτατον κατὰ τὸν ἄντλον, ἐννέα πρὸς τοῖς
bottom where deepest along the hold nine besides the
εἴκοσι. τὰ δ' ἄλλα ἡλίκος μὲν ὁ ἱστός, ὅσην δὲ ἀνέχει
twenty the and other-things how-great indeed the mast how-great and it-holds-up
τὴν κεραίαν, οἵῳ καὶ προτόνῳ κέχρηται καὶ συνέχεται,
the yard by-what-sort also forestay it-uses and is-held-together
ὡς δὲ ἡ πρύμνα μὲν ἐπανέστηκεν ἠρέμα καμπύλη χρυσοῦν
how and the stern indeed rises gently curved golden

χηνίσκον ἐπικειμένη, καταντικρὺ δὲ ἀνάλογον ἡ πρῷρα
goose-head having-on-it opposite and correspondingly the prow
ὑπερβέβηκεν ἐς τὸ πρόσω ἀπομηκυνομένη, τὴν ἐπώνυμον τῆς
has-gone-over to the forward lengthening the namesake of-the
νεὼς θεὸν ἔχουσα τὴν Ἶσιν ἑκατέρωθεν· ὁ μὲν γὰρ ἄλλος
ship goddess having — Isis on-each-side the indeed for other
κόσμος, αἱ γραφαὶ καὶ τοῦ ἱστίου τὸ παράσειον πυραυγές,
adornment the paintings and of-the sail the topsail fiery
πρὸ τούτων αἱ ἄγκυραι καὶ στροφεῖα καὶ περιαγωγεῖς καὶ
before these the anchors and capstans and windlasses and
αἱ κατὰ τὴν πρύμναν οἰκήσεις θαυμάσια πάντα μοι ἔδοξε.
the at the stern cabins wonderful all to-me seemed
καὶ τὸ τῶν ναυτῶν πλῆθος στρατοπέδῳ ἄν τις εἰκάσειεν. 6
and the of-the sailors multitude to-army — one would-liken
ἐλέγετο δὲ καὶ τοσοῦτον ἄγειν σῖτον, ὡς ἱκανὸν εἶναι πᾶσι
it-was-said and also so-much to-carry grain so-as sufficient to-be for-all
τοῖς ἐν τῇ Ἀττικῇ ἐνιαύσιον πρὸς τροφήν. κἀκεῖνα πάντα
those in — Attica for-a-year for food and-those all-things
μικρός τις ἀνθρωπίσκος γέρων ἤδη ἔσωζεν ὑπὸ λεπτῇ
small some manikin old already kept-safe with thin
κάμακι τὰ τηλικαῦτα πηδάλια περιστρέφων· ἐδείχθη γάρ
pole the so-great rudders turning-round was-pointed-out for
μοι ἀναφαλαντίας τις, οὖλος, Ἥρων, οἶμαι, τοὔνομα.
to-me bald-headed someone curly-haired Heron I-think by-name
TIMOL. θαυμάσιος τὴν τέχνην, ὡς ἔφασκον οἱ ἐμπλέοντες,
wonderful in-the art as said those sailing-in-her
καὶ τὰ θαλάττια σοφὸς ὑπὲρ τὸν Πρωτέα.
and in-the sea-matters wise beyond — Proteus
ἠκούσατε δὲ ὅπως δεῦρο κατήγαγε τὸ πλοῖον, οἷα 7
did-you-hear and how hither he-brought-in the boat what-things
ἔπαθον πλέοντες ἢ ὡς ὁ ἀστὴρ αὐτοὺς ἔσωσεν;
they-suffered sailing or how the star them saved

LYCINUS οὔκ, ὦ Τιμόλαε, ἀλλὰ νῦν ἡδέως ἂν ἀκούσαιμεν.
not O Timolaus but now gladly — we-would-hear

TIMOL. ὁ ναύκληρος αὐτὸς διηγεῖτό μοι, χρηστὸς ἀνὴρ καὶ
the shipmaster himself related to-me good man and
προσομιλῆσαι δεξιός. ἔφη δὲ ἀπὸ τῆς Φάρου ἀπάραντας
to-converse-with clever he-said and from — Pharos having-set-sail
οὐ πάνυ βιαίῳ πνεύματι ἑβδομαίους ἰδεῖν τὸν
by-not very violent wind on-the-seventh-day to-have-sighted the
Ἀκάμαντα, εἶτα ζεφύρου ἀντιπνεύσαντος ἀπενεχθῆναι
Acamas then west-wind having-blown-against to-have-been-carried-off
πλαγίους ἄχρι Σιδῶνος, ἐκεῖθεν δὲ χειμῶνι μεγάλῳ
sideways as-far-as Sidon from-there and storm great
περιπεσόντας δεκάτῃ ἐπὶ Χελιδονέας διὰ τοῦ Αὐλῶνος
having-fallen-in-with on-the-tenth-day to Chelidoneae through the Strait
ἐλθεῖν, ἔνθα δὴ παρὰ μικρὸν ὑποβρυχίους δῦναι
to-have-come where indeed by little underwater to-have-sunk
ἅπαντας.
all

8 οἶδα δέ ποτε καὶ αὐτὸς παραπλεύσας Χελιδονέας ἡλίκον
I-know and once also myself having-sailed-past Chelidoneae how-great
ἐν τῷ τόπῳ ἀνίσταται τὸ κῦμα, καὶ μάλιστα περὶ τὸν
at the place rises the wave and most about the
λίβα, ὁπόταν ἐπιλάβῃ καὶ τοῦ νότου· κατ᾽ ἐκεῖνο
southwest-wind whenever it-takes-up also the south-wind at that-point
γὰρ δὴ συμβαίνει μερίζεσθαι τὸ Παμφύλιον ἀπὸ τῆς
for indeed it-happens to-be-divided the Pamphylian from the
Λυκιακῆς θαλάττης, καὶ ὁ κλύδων ἅτε ἀπὸ πολλῶν
Lycian sea and the surge as from many
ῥευμάτων περὶ τῷ ἀκρωτηρίῳ σχιζόμενος — ἀπόξυροι δέ
currents about the headland splitting sheer and
εἰσι πέτραι καὶ ὀξεῖαι παραθηγόμεναι τῷ κλύσματι — καὶ
are rocks and sharp whetted by-the wash and

φοβερωτάτην ποιεῖ τὴν κυματωγὴν καὶ τὸν ἦχον μέγαν,
most-fearsome makes the surf and the noise great
καὶ τὸ κῦμα πολλάκις αὐτῷ ἰσομέγεθες τῷ σκοπέλῳ.
and the wave often to-the-very equal-in-size the crag
τοιαῦτα καὶ σφᾶς καταλαβεῖν ἔφασκεν ὁ ναύκληρος ἔτι καὶ 9
such-things also them to-have-overtaken said the shipmaster still also
νυκτὸς οὔσης καὶ ζόφου ἀκριβοῦς· ἀλλὰ πρὸς τὴν οἰμωγὴν
night being and darkness complete but at the wailing
αὐτῶν ἐπικλασθέντας τοὺς θεοὺς πῦρ τε ἀναδεῖξαι ἀπὸ τῆς
their moved-to-pity the gods fire both to-have-shown from —
Λυκίας, ὡς γνωρίσαι τὸν τόπον ἐκεῖνον, καί τινα λαμπρὸν
Lycia so-as to-recognize the place that and some bright
ἀστέρα Διοσκούρων τὸν ἕτερον ἐπικαθίσαι τῷ καρχησίῳ καὶ
star of-the-Dioscuri the one to-have-settled on-the masthead and
κατευθῦναι τὴν ναῦν ἐπὶ τὰ λαιὰ ἐς τὸ πέλαγος ἤδη τῷ
to-have-steered the ship to the left into the open-sea already toward-the
κρημνῷ προσφερομένην· τοὐντεῦθεν δὲ ἅπαξ τῆς ὀρθῆς
cliff being-carried from-there and once from-the straight-course
ἐκπεσόντας διὰ τοῦ Αἰγαίου πλεύσαντας ἑβδομηκοστῇ ἀπ᾽
having-fallen-out through the Aegean having-sailed on-seventieth from
Αἰγύπτου ἡμέρᾳ πρὸς ἀντίους τοὺς ἐτησίας πλαγιάζοντας
Egypt day against contrary the etesian-winds tacking
ἐς Πειραιᾶ χθὲς καθορμίσασθαι τοσοῦτον ἀποσυρέντας ἐς
into Piraeus yesterday to-have-anchored so-far swept-away to
τὸ κάτω, οὗς ἔδει τὴν Κρήτην δεξιὰν λαβόντας
the downward-course who it-was-needful — Crete on-the-right having-taken
ὑπὲρ τὴν Μαλέαν πλεύσαντας ἤδη εἶναι ἐν Ἰταλίᾳ.
beyond the Malea having-sailed already to-be in Italy

LYCINUS νὴ Δία, θαυμάσιόν τινα φὴς κυβερνήτην τὸν
by Zeus wonderful some you-say helmsman —
Ἥρωνα ἢ τοῦ Νηρέως ἡλικιώτην, ὃς τοσοῦτον ἀπεσφάλη
Heron or — of-Nereus contemporary who so-far was-thrown-off
τῆς ὁδοῦ.
from-the road

II · ADEIMANTUS LOST AND FOUND

The friends catch up with Adeimantus on the road to Athens, lost in thought and deaf to their shouts. He confesses he was dreaming that the ship, earning twelve talents a year, was his, with a new house above the Painted Colonnade, slaves, and horses, until Lycinus sank it. Lycinus mocks him, and Timolaus proposes that for the rest of the way to the city, divided into four stretches, each of them in turn wish for whatever he likes, the gods granting it without limit. Lycinus sets the order: Adeimantus, Samippus, Timolaus, and himself last, before the Dipylon.

10 LYCINUS ἀλλὰ τί τοῦτο; οὐκ Ἀδείμαντος ἐκεῖνός ἐστι;
but what this not Adeimantus that-one is
TIMOL. πάνυ μὲν οὖν, Ἀδείμαντος αὐτός. ἐμβοήσωμεν οὖν.
very indeed then Adeimantus himself let-us-shout then
Ἀδείμαντε, σέ φημι τὸν Μυρρινούσιον τὸν Στρομβίχου.
Adeimantus you I-mean the Myrrhinusian the son-of-Strombichus
δυεῖν θάτερον, ἢ δυσχεραίνει καθ' ἡμῶν ἢ
of-two-things the-one either he-is-annoyed against us or
ἐκκεκώφωται· Ἀδείμαντος γάρ, οὐκ ἄλλος τίς ἐστι.
has-gone-deaf Adeimantus for not other anyone is

LYCINUS πάνυ ἤδη σαφῶς ὁρῶ, καὶ θοἰμάτιον αὐτοῦ καὶ
very already clearly I-see both the-cloak his and
τὸ βάδισμα ἐκείνου, καὶ ἐν χρῷ ἡ κουρά. ἐπιτείνωμεν
the gait of-that-one and close-to the-skin the haircut let-us-quicken
δὲ ὅμως τὸν περίπατον, ὡς καταλάβωμεν αὐτόν.
but nevertheless the walk that we-may-overtake him
ἢν μὴ τοῦ ἱματίου σε λαβόμενοι ἐπιστρέψωμεν, ὦ 11
if not by-the cloak you having-taken we-turn-round O
Ἀδείμαντε, οὐχ ὑπακούσει ἡμῖν βοῶσιν, ἀλλὰ καὶ
Adeimantus not you-will-listen to-us shouting but also
φροντίζοντι ἔοικας ἐπὶ συννοίας τινὸς οὐ μικρὸν οὐδὲ
thinking you-seem in reflection some not small nor
εὐκαταφρόνητον πρᾶγμα, ὡς δοκεῖς, ἀνακυκλῶν.
easily-despised matter as you-seem revolving
ADEIM. οὐδέν, ὦ Λυκῖνε, χαλεπόν, ἀλλά με κενή τις ἔννοια
nothing O Lycinus hard but me empty some thought
μεταξὺ βαδίζοντα ὑπελθοῦσα παρακοῦσαι ὑμῶν ἐποίησεν
meanwhile walking having-crept-in to-mishear you made
ἀτενὲς πρὸς αὐτὴν ἅπαντι τῷ λογισμῷ ἀποβλέποντα.
intently toward it with-all the reckoning looking
LYCINUS τίς αὕτη; μὴ γὰρ ὀκνήσῃς εἰπεῖν, εἰ μή τίς ἐστι
what this not for hesitate to-tell if not some it-is
τῶν πάνυ ἀπορρήτων. καίτοι ἐτελέσθημεν, ὡς οἶσθα, καὶ
of-the very secret and-yet we-were-initiated as you-know and
στέγειν μεμαθήκαμεν.
to-keep-silent we-have-learned
ADEIM. ἀλλ᾽ αἰσχύνομαι ἔγωγε εἰπεῖν πρὸς ὑμᾶς· οὕτω γὰρ
but I-am-ashamed I-at-least to-tell to you so for
μειρακιῶδες ὑμῖν δόξει τὸ φρόντισμα.
boyish to-you will-seem the thought

LYCINUS μῶν ἐρωτικόν ἐστιν; οὐδὲ γὰρ οὐδὲ τοῦτο
surely-not of-love is-it not-even for not-even this
ἀμυήτοις ἡμῖν ἐξαγορεύσεις, ἀλλὰ ὑπὸ λαμπρᾷ τῇ δαδὶ
to-uninitiated us will-you-declare but under bright the torch
καὶ αὐτοῖς τετελεσμένοις.
also to-ourselves initiated

12 ADEIM. οὐδέν, ὦ θαυμάσιε, τοιοῦτον, ἀλλά τινα πλοῦτον
nothing O wonderful-one such but some wealth
ἐμαυτῷ ἀνεπλαττόμην, ἣν κενὴν μακαρίαν οἱ παλαιοὶ
for-myself I-was-fashioning which empty blessedness the ancients
καλοῦσι, καί μοι ἐν ἀκμῇ τῆς περιουσίας καὶ τρυφῆς
call and to-me at height of-the abundance and luxury
ἐπέστητε.
you-came-upon

LYCINUS οὐκοῦν τὸ προχειρότατον τοῦτο, κοινὸς Ἑρμᾶς φασι,
then the most-ready this common Hermes they-say
καὶ ἐς μέσον κατατίθει φέρων τὸν πλοῦτον· ἄξιον γὰρ
and into middle set bringing the wealth worthy for
ἀπολαῦσαι τὸ μέρος φίλους ὄντας τῆς Ἀδειμάντου τρυφῆς.
to-enjoy the share friends being of-the of-Adeimantus luxury

ADEIM. ἀπελείφθην μὲν ὑμῶν εὐθὺς ἐν τῇ πρώτῃ ἐς τὴν
I-was-left-behind indeed by-you at-once in the first onto the
ναῦν ἐπιβάσει, ἐπεὶ σέ, ὦ Λυκῖνε, κατέστησα ἐς τὸ
ship boarding since you O Lycinus I-had-set into the
ἀσφαλές· περιμετροῦντος γάρ μου τῆς ἀγκύρας τὸ πάχος
safety measuring-round for me of-the anchor the thickness
οὐκ οἶδα ὅπου ὑμεῖς ἀπέστητε.
not I-know where you went-off

13 ἰδὼν δὲ ὅμως τὰ πάντα ἠρόμην τινὰ τῶν ναυτῶν,
having-seen but nevertheless the all-things I-asked one of-the sailors
ὁπόσην ἀποφέρει ἡ ναῦς τῷ δεσπότῃ ὡς ἐπὶ τὸ πολὺ
how-much brings-in the ship to-the owner as for the most

κατ᾽ ἔτος ἕκαστον τὴν μισθοφορίαν. ὁ δέ μοι, Δώδεκα,
by year each the freight he and to-me twelve
ἔφη, Ἀττικὰ τάλαντα, εἰ πρὸς τοὐλάχιστόν τις λογίζοιτο.
he-said Attic talents if at the-least anyone should-reckon
τοὐντεῦθεν οὖν ἐπανιὼν ἐλογιζόμην, εἴ τις θεῶν τὴν ναῦν
from-there then going-back I-reckoned if one of-gods the ship
ἄφνω ἐμὴν ποιήσειεν εἶναι, οἷον ἄν, ὡς εὐδαίμονα βίον
suddenly mine should-make to-be what — how happy life
ἐπεβίωσα εὖ ποιῶν τοὺς φίλους καὶ ἐπιπλέων ἐνίοτε
I-would-have-lived well doing the friends and sailing sometimes
μὲν αὐτός, ἐνίοτε δὲ οἰκέτας ἐκπέμπων· εἶτα ἐκ τῶν
indeed myself sometimes and house-slaves sending-out then from the
δώδεκα ἐκείνων ταλάντων οἰκίαν τε ἤδη ᾠκοδομησάμην
twelve those talents house both already I-had-built
ἐν ἐπικαίρῳ μικρὸν ὑπὲρ τὴν Ποικίλην, τὴν παρὰ
in convenient-spot little above the Painted-Colonnade the by
τὸν Ἰλισσὸν ἐκείνην τὴν πατρῴαν ἀφείς, καὶ οἰκέτας
the Ilissus that the paternal having-let-go and house-slaves
ὠνούμην καὶ ἐσθῆτας καὶ ζεύγη καὶ ἵππους· νυνὶ δὲ
I-was-buying and clothes and carriages and horses now and
καὶ ἔπλεον ὑφ᾽ ἁπάντων εὐδαιμονιζόμενος τῶν ἐπιβατῶν
indeed I-was-sailing by all being-congratulated the passengers
φοβερὸς τοῖς ναύταις καὶ μονονουχὶ βασιλεὺς νομιζόμενος.
fearsome to-the sailors and all-but king being-thought
ἔτι δέ μοι τὰ κατὰ τὴν ναῦν εὐθετίζοντι καὶ ἐς
further and me the-things on the ship arranging and to
λιμένα πόρρωθεν ἀποβλέποντι ἐπιστάς, ὦ Λυκῖνε,
harbor from-afar looking having-come-upon-me O Lycinus
κατέδυσας τὸν πλοῦτον καὶ ἀνέτρεψας εὖ φερόμενον τὸ
you-sank the wealth and overturned well carried the
σκάφος οὐρίῳ τῆς εὐχῆς πνεύματι.
vessel by-a-fair of-the prayer wind

14 LYCINUS οὐκοῦν, ὦ γενναῖε, λαβόμενός μου ἄπαγε πρὸς
then O noble-sir having-seized me lead-off to
τὸν στρατηγὸν ὥς τινα πειρατὴν ἢ καταποντιστήν, ὃς
the general as some pirate or wrecker who
τηλικοῦτον ναυάγιον εἴργασμαι, καὶ ταῦτα ἐν γῇ κατὰ τὴν
so-great shipwreck have-wrought and that on land on the
ἐκ Πειραιῶς ἐς τὸ ἄστυ. ἀλλὰ ὅρα ὅπως παραμυθήσομαί σου
from Piraeus to the city but see how I-will-console your
τὸ πταῖσμα· πέντε γάρ, εἰ βούλει, καλλίω καὶ μείζω τοῦ
the mishap five for if you-wish finer and greater than-the
Αἰγυπτίου πλοίου ἤδη ἔχε, καὶ τὸ μέγιστον οὐδὲ καταδῦναι
Egyptian boat already have and the greatest not-even to-sink
δυνάμενα, καὶ τάχα σοι πεντάκις ἐξ Αἰγύπτου κατ᾽ ἔτος
able and perhaps for-you five-times from Egypt by year
ἕκαστον σιταγωγείτωσαν σιταγωγίαν, εἰ καί, ὦ ναυκλήρων
each let-them-carry-grain cargo even if O of-shipmasters
ἄριστε, δῆλος εἶ ἀφόρητος ἡμῖν τότε γενησόμενος· ὃς γὰρ
best clear you-are intolerable to-us then going-to-become who for
ἔτι ἑνὸς πλοίου τουτουὶ δεσπότης ὢν παρήκουες βοώντων,
still of-one boat this-here master being you-ignored shouting
εἰ πέντε κτήσαιο πρὸς τούτῳ τριάρμενα πάντα καὶ
if five you-should-acquire besides this three-masted all and
ἀνώλεθρα, οὐδὲ ὄψει δηλαδὴ τοὺς φίλους. σὺ μὲν οὖν
indestructible not-even will-you-see plainly the friends you indeed then
εὐπλόει, ὦ βέλτιστε, ἡμεῖς δὲ ἐν Πειραιεῖ καθεδούμεθα
sail-well O best-one we but in Piraeus will-sit
τοὺς ἐξ Αἰγύπτου ἢ Ἰταλίας καταπλέοντας ἀνακρίνοντες,
those from Egypt or Italy sailing-in questioning
εἴ που τὸ μέγα Ἀδειμάντου πλοῖον τὴν Ἶσίν τις εἶδεν.
if somewhere the great of-Adeimantus boat — Isis anyone saw

ADEIM. ὁρᾷς; διὰ τοῦτο ὤκνουν εἰπεῖν ἃ ἐνενόουν, 15
you-see because-of this I-hesitated to-tell what I-was-thinking
εἰδὼς ὅτι ἐν γέλωτι καὶ σκώμματι ποιήσεσθέ μου τὴν
knowing that in laughter and jest you-will-make my the
εὐχήν. ὥστε ἐπιστὰς μικρόν, ἔστ' ἂν ὑμεῖς προχωρήσητε,
prayer so-that having-stopped little until — you go-on
ἀποπλευσοῦμαι πάλιν ἐπὶ τῆς νεώς· πολὺ γὰρ ἄμεινον
I-will-sail-back again onto the ship much for better
τοῖς ναύταις προσλαλεῖν ἢ ὑφ' ὑμῶν καταγελᾶσθαι.
to-the sailors to-chat than by you to-be-laughed-at
LYCINUS μηδαμῶς, ἐπεὶ συνεμβησόμεθά σοι καὶ αὐτοὶ
by-no-means since we-will-embark-with you also ourselves
ὑποστάντες.
having-stood-by
ADEIM. ἀλλὰ ὑφαιρήσω τὴν ἀποβάθραν προεισελθών.
but I-will-remove the gangway having-gone-in-first
LYCINUS οὐκοῦν ἡμεῖς γε προσνηξόμεθα ὑμῖν· μὴ γὰρ οἴου
then we at-least will-swim-to you not for think
σοὶ μὲν εἶναι ῥᾴδιον τηλικαῦτα πλοῖα κτᾶσθαι μήτε
for-you indeed to-be easy so-great boats to-acquire neither
πριαμένῳ μήτε ναυπηγησαμένῳ, ἡμεῖς δὲ οὐκ αἰτήσομεν
having-bought nor having-built we but not will-we-ask
παρὰ τῶν θεῶν ἐπὶ πολλοὺς σταδίους ἀκμῆτες δύνασθαι
from the gods for many stades unwearied to-be-able
νεῖν; καίτοι πρῴην καὶ ἐς Αἴγιναν ἐπὶ τὴν τῆς Ἐνοδίας
to-swim and-yet lately also to Aegina for the — of-Enodia
τελετὴν οἶσθα ἐν ἡλίκῳ σκαφιδίῳ πάντες ἅμα οἱ
rite you-know in how-small little-boat all together the
φίλοι τεττάρων ἕκαστος ὀβολῶν διεπλεύσαμεν, καὶ οὐδὲν
friends for-four each obols we-sailed-across and not-at-all
ἐδυσχέραινες ἡμᾶς συμπλέοντας, νῦν δὲ ἀγανακτεῖς, εἰ
you-were-annoyed us sailing-with now but you-are-indignant if

συνεμβησόμεθά σοι, καὶ τὴν ἀποβάθραν προεισελθὼν
we-will-embark-with you and the gangway having-gone-in-first
ἀφαιρεῖς; ὑπερμαζῇς γάρ, ὦ Ἀδείμαντε, καὶ ἐς τὸν κόλπον
you-take-away you-are-overfed for O Adeimantus and into the bosom
οὐ πτύεις, οὐδὲ οἶσθα ὅστις ὢν ναυκληρεῖς. οὕτως ἐπῆρέ
not you-spit nor do-you-know who being you-are-shipmaster so lifted
σε καὶ ἡ οἰκία ἐν καλῷ τῆς πόλεως οἰκοδομηθεῖσα καὶ
you and the house in fine-part of-the city built and
τῶν ἀκολούθων τὸ πλῆθος. ἀλλ᾽ ὦγαθέ, πρὸς τῆς Ἴσιδος
of-the attendants the multitude but my-good-man by — Isis
κἂν τὰ Νειλῶα ταῦτα ταρίχη τὰ λεπτὰ μέμνησο ἡμῖν
at-least the Nile these salt-fish the fine remember for-us
ἄγειν ἀπ᾽ Αἰγύπτου ἢ μύρον ἀπὸ τοῦ Κανώπου ἢ ἶβιν ἐκ
to-bring from Egypt or perfume from — Canopus or ibis from
Μέμφιδος, εἰ δὲ ἡ ναῦς ἐδύνατο, καὶ τῶν πυραμίδων μίαν.
Memphis if and the ship could also of-the pyramids one

16 TIMOL. ἄλις παιδιᾶς, ὦ Λυκῖνε. ὁρᾷς, ὡς ἐρυθριᾶν
enough of-joking O Lycinus do-you-see how to-blush
Ἀδείμαντον ἐποίησας πολλῷ τῷ γέλωτι ἐπικλύσας τὸ
Adeimantus you-made with-much the laughter having-flooded the
πλοῖον, ὡς ὑπέραντλον εἶναι καὶ μηκέτι ἀντέχειν πρὸς
boat so-that waterlogged to-be and no-longer to-hold-out against
τὸ ἐπιρρέον; καὶ ἐπείπερ ἔτι πολὺ ἡμῖν τὸ λοιπόν ἐστι
the inflow and since still much for-us the remainder is
πρὸς τὸ ἄστυ, διελόμενοι τετραχῇ τὴν ὁδὸν κατὰ τοὺς
to the city having-divided in-four-parts the road by the
ἐπιβάλλοντας ἕκαστος σταδίους αἰτῶμεν ἅπερ ἂν δοκῇ
falling-to-each each stades let-us-ask whatever — may-seem-good
παρὰ τῶν θεῶν· οὕτω γὰρ ἂν ἡμᾶς ὅ τε κάματος
from the gods thus for — us the both weariness
λάθοι καὶ ἅμα εὐφρανούμεθα ὥσπερ ἡδίστῳ
would-escape and at-the-same-time we-will-be-cheered as-if with-sweetest

ὀνείρατι ἑκουσίῳ περιπεσόντες, ἐφ᾽ ὅσον βουλόμεθα, εὖ
dream voluntary having-fallen-in-with for as-long-as we-wish well
ποιήσοντι ἡμᾶς· παρ᾽ αὐτῷ γὰρ ἑκάστῳ τὸ μέτρον τῆς
going-to-do us with himself for each the measure of-the
εὐχῆς, καὶ οἱ θεοὶ πάντα ὑποκείσθωσαν παρέξοντες, εἰ καὶ
prayer and the gods all-things let-them-be-supposed going-to-supply if even
τῇ φύσει ἀπίθανα ἔσται. τὸ δὲ μέγιστον, ἐπίδειξις ἔσται
in-the nature unbelievable it-will-be the and greatest display will-be
τὸ πρᾶγμα ὅστις ἂν ἄριστα χρήσαιτο τῷ πλούτῳ καὶ τῇ
the thing who — best might-use the wealth and the
εὐχῇ· δηλώσει γὰρ οἷος ἂν καὶ πλουτήσας ἐγένετο.
prayer it-will-show for what-sort — also having-become-rich he-would-have-been

SAMIP. καλῶς, ὦ Τιμόλαε, καὶ πείθομαί σοι καὶ ὅταν ὁ καιρὸς 17
well O Timolaus and I-obey you and when the occasion
καλῇ, εὔξομαι ἅπερ ἂν δοκῇ. εἰ μὲν γὰρ Ἀδείμαντος
calls I-will-pray whatever — may-seem-good if indeed for Adeimantus
βούλεται, οὐδὲ ἐρωτᾶν οἶμαι, ὅς γε δὴ ἐν τῇ νηΐ
wishes not-even to-ask I-think who at-least indeed in the ship
τὸν ἕτερον πόδα ἔχει. χρὴ δὲ καὶ Λυκίνῳ δοκεῖν.
the one foot has it-is-needful and also to-Lycinus to-seem-good

LYCINUS ἀλλὰ πλουτῶμεν, εἰ τοῦτο ἄμεινον, μὴ καὶ
but let-us-be-rich if this better lest also
βασκαίνειν ἐν ταῖς κοιναῖς εὐτυχίαις δοκῶ.
to-begrudge in the common good-fortunes I-seem

ADEIM. τίς δ᾽ οὖν πρῶτος ἄρξεται;
who and then first will-begin

LYCINUS σύ, ὦ Ἀδείμαντε, εἶτα μετὰ σὲ οὑτοσὶ Σάμιππος,
you O Adeimantus then after you this-here Samippus
εἶτα Τιμόλαος, ἐγὼ δὲ ὀλίγον ὅσον ἡμιστάδιον τὸ
then Timolaus I but little as-much-as half-stade the-part

πρὸ τοῦ Διπύλου ἐπιλήψομαι τῇ εὐχῇ, καὶ τοῦτο ὡς
before the Dipylon will-take-up with-the prayer and this as
οἷόν τε παραδραμών.
possible — running-past

III · ADEIMANTUS' WISH

Adeimantus wishes, with Hermes the god of gain nodding assent, that the ship and all in it be his, and its wheat gold coined into darics. Lycinus warns that the weight would sink the ship; Timolaus says a buried treasure would be more convincing, and Adeimantus has it dug up under the stone Hermes in the courtyard. He buys a house and estates, eats off gold, wears purple, has his doorkeepers shut out rich callers while he welcomes the poor, dines on luxuries from everywhere, and gives the city monthly distributions, theaters, baths, and a harbor at the Dipylon, with gold for Samippus and a single quart for Lycinus. Lycinus warns that such wealth hangs by a thread: he may die before tasting it or lose it to an envious spirit, like Croesus and Polycrates.

18 ADEIM. οὐκοῦν ἐγὼ μὲν οὐδὲ νῦν ἀποστήσομαι τῆς
then I indeed not-even now will-stand-off from-the
νεώς, ἀλλ' ἐπείπερ ἔξεστιν, ἐπιμετρήσω τῇ εὐχῇ· ὁ
ship but since it-is-allowed I-will-add-in-full-measure to-the prayer —
δὲ Ἑρμῆς ὁ κερδῷος ἐπινευσάτω ἅπασιν. ἔστω γὰρ τὸ
and Hermes the god-of-gain let-him-nod-assent to-all let-be for the
πλοῖον καὶ τὰ ἐν αὐτῷ πάντα ἐμὰ καὶ ὁ φόρτος οἱ
boat and the-things in it all mine and the cargo the
ἔμποροι αἱ γυναῖκες οἱ ναῦται καὶ ἄλλο εἴ τι ἥδιστον
merchants the women the sailors and other if anything sweetest
κτημάτων ἁπάντων.
of-possessions all
SAMIP. λέληθας σεαυτὸν ἔχων ἐν τῇ νηΐ.
you-escape-notice yourself having in the ship

ADEIM. […] ὁπόσος δὲ ὁ πυρὸς ἔνδον ἐστίν, οὗτος
(omitted) how-much and the wheat inside is this
ὁ ἀριθμὸς ἅπας χρυσίον ἐπίσημον γενέσθω, τοσοῦτοι
the number all gold coined let-become so-many
δαρεικοί.
darics

LYCINUS τί τοῦτο, ὦ Ἀδείμαντε; καταδύσεταί σοι τὸ 19
what this O Adeimantus will-sink for-you the
πλοῖον, οὐ γὰρ ἴσον βάρος πυροῦ καὶ ἰσαρίθμου χρυσοῦ.
boat not for equal weight of-wheat and of-equal-number gold

ADEIM. μὴ φθόνει, ὦ Λυκῖνε, ἀλλ᾽ ἐπειδὰν εἰς σὲ παρέλθῃ
do-not begrudge O Lycinus but when to you passes
ἡ εὐχή, τὴν Πάρνηθα ἐκείνην, εἰ θέλεις, ὅλην χρυσῆν
the prayer the Parnes that if you-wish whole golden
ποιήσας ἔχε, κἀγὼ σιωπήσομαί σοι.
having-made have and-I will-be-silent for-you

LYCINUS ἀλλ᾽ ὑπὲρ ἀσφαλείας τοῦτο ἔγωγε τῆς σῆς
but for safety this I-at-least the your
ἐποιησάμην, ὡς μὴ ἀπολέσθαι ἅπαντας μετὰ τοῦ
did so-that not to-perish all with the
χρυσίου· καὶ τὰ μὲν ἡμέτερα μέτρια, τὸ μειράκιον δὲ
gold and the indeed ours moderate the lad but
τὸ ὡραῖον ἀποπνιγήσεται ἄθλιον νεῖν οὐκ ἐπιστάμενον.
the pretty will-drown wretched to-swim not knowing-how

TIMOL. θάρρει, ὦ Λυκῖνε· οἱ δελφῖνες γὰρ αὐτὸ ὑποδύντες
take-heart O Lycinus the dolphins for it having-dived-under
ἐξοίσουσιν ἐπὶ τὴν γῆν. ἢ νομίζεις κιθαρῳδὸν μέν τινα
will-carry-out to the land or do-you-think lyre-singer indeed some
σωθῆναι παρ᾽ αὐτῶν καὶ ἀπολαβεῖν τὸν μισθὸν ἀντὶ
to-have-been-saved by them and to-have-received the fee in-return-for
τῆς ᾠδῆς καὶ νεκρόν τι ἄλλο παιδίον ἐς τὸν Ἰσθμὸν
the song and dead some other boy to the Isthmus

ἐπὶ δελφῖνος ὁμοίως προκομισθῆναι, τὸν δὲ Ἀδειμάντου
on dolphin likewise to-have-been-brought the but of-Adeimantus
οἰκέτην τὸν νεώνητον ἀπορήσειν δελφῖνος ἐρωτικοῦ;
house-slave the newly-bought to-be-going-to-lack dolphin amorous
ADEIM. καὶ σὺ γάρ, Τιμόλαε, μιμῇ Λυκῖνον καὶ
also you for Timolaus are-you-imitating Lycinus and
ἐπιμετρεῖς τῶν σκωμμάτων, καὶ ταῦτα εἰσηγητὴς αὐτὸς
add-in-full-measure of-the jests and that proposer yourself
γενόμενος;
having-been
20 TIMOL. ἄμεινον ἦν πιθανώτερον αὐτὸ ποιεῖν καί τινα
better it-was more-convincing it to-make and some
θησαυρὸν ὑπὸ τῇ κλίνῃ ἀνευρεῖν, ὡς μὴ πράγματα
treasure under the bed to-find-out so-that not troubles
ἔχοις ἐκ τοῦ πλοίου μετατιθεὶς χρυσίον ἐς τὸ ἄστυ.
you-might-have from the boat transferring gold to the city
ADEIM. εὖ λέγεις, καὶ ἀνορωρύχθω θησαυρὸς ὑπὸ τὸν
well you-say and let-be-dug-up treasure under —
Ἑρμῆν τὸν λίθινον, ὅς ἐστιν ἡμῖν ἐν τῇ αὐλῇ, μέδιμνοι
Hermes the stone-one who is for-us in the courtyard medimni
χίλιοι χρυσίου ἐπισήμου. εὐθὺς οὖν κατὰ τὸν Ἡσίοδον
thousand of-gold coined at-once then according-to — Hesiod
οἶκος τὸ πρῶτον, ὡς ἂν ἐπισημότατα οἰκοίην, καὶ τὰ
house the first that — most-splendidly I-might-live and the-things
περὶ τὸ ἄστυ πάντα ὠνησάμην ἤδη πλὴν ὅσα Ἰσθμοῖ
around the city all I-had-bought already except as-many-as at-Isthmus
καὶ Πυθοῖ, καὶ ἐν Ἐλευσῖνι ὅσα ἐπὶ θαλάττῃ καὶ περὶ
and at-Pytho and in Eleusis as-many-as by sea and around
τὸν Ἰσθμὸν ὀλίγα τῶν ἀγώνων ἕνεκα, εἴ ποτε δὴ τὰ
the Isthmus few-things of-the games for-the-sake if ever indeed the
Ἴσθμια ἐπιδημήσαιμι, καὶ τὸ Σικυώνιον πεδίον, καὶ ὅλως
Isthmian I-should-attend and the Sicyonian plain and altogether

εἴ πού τι συνηρεφὲς ἢ ἔνυδρον ἢ εὔκαρπον ἐν τῇ
if anywhere anything shady or well-watered or fruitful in —
Ἑλλάδι, πάντα ἐν ὀλίγῳ Ἀδειμάντου ἔστω. ὁ χρυσὸς
Greece all in short-time Adeimantus' let-be the gold
δὲ κοῖλος ἡμῖν ἐμφαγεῖν, τὰ δὲ ἐκπώματα οὐ κοῦφα ὡς
and hollow for-us to-eat-from the and cups not light like
τὰ Ἐχεκράτους, ἀλλὰ διτάλαντον ἕκαστον τὴν ὁλκήν.
the(-ones) of-Echecrates but two-talent each in-the weight
LYCINUS εἶτα πῶς ὁ οἰνοχόος ὀρέξει πλῆρες οὕτω βαρὺ 21
then how the wine-pourer will-hold-out full so heavy
ἔκπωμα; ἢ σὺ δέξῃ παρ' αὐτοῦ ἀμογητὶ οὐ σκύφον,
cup or you will-you-receive from him without-toil not cup
ἀλλὰ Σισύφειόν τι βάρος ἀναδιδόντος;
but Sisyphean some weight handing-up
ADEIM. ἄνθρωπε, μή μ' ἀνάλυε τὴν εὐχήν. ἐγὼ δὲ καὶ
man do-not me undo the prayer I and also
τραπέζας ὅλας χρυσᾶς ποιήσομαι καὶ τὰς κλίνας χρυσᾶς,
tables whole golden will-make and the couches golden
εἰ δὲ μὴ σιωπήσῃ, καὶ τοὺς διακόνους αὐτούς.
if but not you-will-be-silent also the servants themselves
LYCINUS ὅρα μόνον μὴ ὥσπερ τῷ Μίδᾳ καὶ ὁ ἄρτος σοι
see only lest like — for-Midas both the bread for-you
καὶ τὸ ποτὸν χρυσὸς γένηται καὶ πλουτῶν ἄθλιος ἀπόλῃ
and the drink gold becomes and being-rich wretched you-perish
λιμῷ διαφθαρεὶς πολυτελεῖ.
by-hunger destroyed costly
ADEIM. τὰ σὰ ῥυθμιεῖς πιθανώτερον, ὦ Λυκῖνε, μετ'
the your-things you-will-arrange more-convincingly O Lycinus after
ὀλίγον, ἐπειδὰν αὐτὸς αἰτῇς.
little when yourself you-ask

22 ἐσθὴς ἐπὶ τούτοις ἁλουργὶς καὶ ὁ βίος οἷος ἁβρότατος,
clothing on these sea-purple and the life such-as most-luxurious
ὕπνος ἐφ᾽ ὅσον ἥδιστος, φίλων πρόσοδοι καὶ δεήσεις καὶ τὸ
sleep for as-long-as sweetest of-friends visits and requests and the
ἅπαντας ὑποπτήσσειν καὶ προσκυνεῖν, καὶ οἱ μὲν ἕωθεν
all to-cower and to-bow-down and some indeed from-dawn
πρὸς ταῖς θύραις ἄνω καὶ κάτω περιπατήσουσιν, ἐν αὐτοῖς
at the doors up and down will-walk among them
δὲ καὶ Κλεαίνετος καὶ Δημόκριτος οἱ πάνυ, καὶ προσελθοῦσί
and also Cleaenetus and Democritus the very-ones and to-approaching
γε αὐτοῖς καὶ πρὸ τῶν ἄλλων εἰσδεχθῆναι ἀξιοῦσι θυρωροὶ
at-least them and before the others to-be-admitted claiming doorkeepers
ἑπτὰ ἐφεστῶτες, εὐμεγέθεις βάρβαροι, προσαραξάτωσαν ἐς
seven standing-over tall barbarians let-them-slam into
τὸ μέτωπον εὐθὺ τὴν θύραν, οἷα νῦν αὐτοὶ ποιοῦσιν. ἐγὼ
the forehead straight the door as now themselves do I
δέ, ὁπόταν δόξῃ, προκύψας ὥσπερ ὁ ἥλιος ἐκείνων
but whenever it-may-seem-good having-peeped-out like the sun of-those
μὲν οὐδὲ ἐπιβλέψομαι ἐνίους, εἰ δέ τις πένης, οἷος
indeed not-even will-I-look-at some if but anyone poor-man such-as
ἦν ἐγὼ πρὸ τοῦ θησαυροῦ, φιλοφρονήσομαι τοῦτον καὶ
was I before the treasure I-will-welcome this-one and
λουσάμενον ἥκειν κελεύσω τὴν ὥραν ἐπὶ τὸ δεῖπνον. οἱ δὲ
having-bathed to-come will-bid the hour to the dinner they and
ἀποπνιγήσονται οἱ πλούσιοι ὁρῶντες ὀχήματα, ἵππους […].
will-choke the rich seeing carriages horses (omitted)

23 εἶτα δεῖπνα ἐπὶ χρυσοῦ — εὐτελὴς γὰρ ὁ ἄργυρος καὶ
then dinners on gold cheap for the silver and
οὐ κατ᾽ ἐμέ — τάριχος μὲν ἐξ Ἰβηρίας, οἶνος δὲ
not suited-to me salt-fish indeed from Iberia wine and
ἐξ Ἰταλίας, ἔλαιον δὲ ἐξ Ἰβηρίας καὶ τοῦτο, μέλι
from Italy oil and from Iberia also this honey

δὲ ἡμέτερον τὸ ἄπυρον, καὶ ὄψα πανταχόθεν καὶ σύες
and our-own the unsmoked and dainties from-everywhere and pigs
καὶ λαγώς, καὶ ὅσα πτηνά, ὄρνις ἐκ Φάσιδος καὶ
and hares and as-many-as winged bird from Phasis and
ταὼς ἐξ Ἰνδίας καὶ ἀλεκτρυὼν ὁ Νομαδικός· οἱ δὲ
peacock from India and cock the Numidian those and
σκευάζοντες ἕκαστα σοφισταί τινες περὶ πέμματα καὶ
preparing each sophists some about cakes and
χυμοὺς ἔχοντες. εἰ δέ τινι προπίοιμι σκύφον ἢ φιάλην
sauces busied if but to-anyone I-should-pledge cup or bowl
αἰτήσας, ὁ ἐκπιὼν ἀποφερέτω καὶ τὸ ἔκπωμα.
having-asked the(-one) having-drained let-him-carry-off also the cup
οἱ δὲ νῦν πλούσιοι πρὸς ἐμὲ Ἴροι δηλαδὴ ἅπαντες, 24
the and now rich in-comparison-with me Iruses plainly all
καὶ οὐκέτι τὸ ἀργυροῦν πινάκιον ἢ τὸν σκύφον ἐπιδείξεται
and no-longer the silver little-dish or the cup will-display
Διόνικος ἐν τῇ πομπῇ, καὶ μάλιστα ἐπειδὰν ὁρᾷ τοὺς
Dionicus in the procession and most when he-sees the
οἰκέτας τοὺς ἐμοὺς ἀργύρῳ τοσούτῳ χρωμένους· τῇ
house-slaves the mine silver so-much using to-the
πόλει δὲ ταῦτα ἐξαίρετα παρ᾽ ἐμοῦ ὑπῆρξεν ἄν, αἱ
city but these-things special from me would-have-been — the
μὲν διανομαὶ κατὰ μῆνα ἕκαστον δραχμαὶ τῷ μὲν ἀστῷ
indeed distributions by month each drachmas to-the indeed citizen
ἑκατόν, τῷ δὲ μετοίκῳ ἥμισυ τούτων, θαυμάσια δὲ ἐς
hundred to-the and resident-alien half of-these wonderful and for
κάλλος θέατρα καὶ βαλανεῖα, καὶ τὴν θάλατταν ἄχρι πρὸς
beauty theaters and baths and the sea as-far-as to
τὸ Δίπυλον ἥκειν κἀνταῦθά που λιμένα εἶναι ἐπαχθέντος
the Dipylon to-come and-there somewhere harbor to-be brought-in

ὀρύγματι μεγάλῳ τοῦ ὕδατος, ὡς τὸ πλοῖόν μου πλησίον
by-canal great of-the water so-that the boat my near
ὁρμεῖν καταφανὲς ὂν ἐκ τοῦ Κεραμεικοῦ.
to-ride-at-anchor visible being from the Ceramicus
25 τοῖς φίλοις δὲ ὑμῖν, Σαμίππῳ μὲν εἴκοσι μεδίμνους ἐπισήμου
to-the friends and you to-Samippus indeed twenty medimni of-coined
χρυσίου παραμετρῆσαι τὸν οἰκονόμον ἐκέλευσα ἄν, Τιμολάῳ
gold to-measure-out the steward I-would-order — to-Timolaus
δὲ πέντε χοίνικας, Λυκίνῳ δὲ χοίνικα, ἀπομεμαγμένην καὶ
and five quarts to-Lycinus but quart leveled-off and
ταύτην, ὅτι λάλος ἐστὶ καὶ ἐπισκώπτει μου τὴν εὐχήν.
this because talkative he-is and jests-at my the prayer
τοῦτον ἐβουλόμην βιῶναι τὸν βίον πλουτῶν ἐς ὑπερβολὴν
this I-wished to-live the life being-rich to excess
καὶ τρυφῶν καὶ πάσαις ἡδοναῖς ἀφθόνως χρώμενος.
and living-in-luxury and with-all pleasures unstintingly dealing
εἴρηκα, καί μοι ὁ Ἑρμῆς τελεσιουργήσειεν αὐτά.
I-have-spoken and for-me — Hermes may-be-accomplish them
26 LYCINUS οἶσθα οὖν, ὦ Ἀδείμαντε, ὡς πάνυ σοι ἀπὸ
do-you-know then O Adeimantus how very for-you from
λεπτῆς κρόκης ὁ πᾶς οὑτοσὶ πλοῦτος ἀπήρτηται, καὶ
thin thread the whole this-here wealth hangs and
ἢν ἐκείνη ἀπορραγῇ, πάντα οἴχεται καὶ ἄνθρακές σοι
if that breaks all-things are-gone and coals for-you
ὁ θησαυρὸς ἔσται;
the treasure will-be
ADEIM. πῶς λέγεις, ὦ Λυκῖνε;
how do-you-mean O Lycinus
LYCINUS ὅτι, ὦ ἄριστε, ἄδηλον ὁπόσον χρόνον βιώσεις
that O best-one unclear how-much time you-will-live
πλουτῶν. τίς γὰρ οἶδεν εἰ ἔτι σοι παρακειμένης τῆς χρυσῆς
being-rich who for knows if still for-you lying-beside the golden

τραπέζης, πρὶν ἐπιβαλεῖν τὴν χεῖρα καὶ ἀπογεύσασθαι τοῦ
table before to-lay-on the hand and to-taste the
ταὼ ἢ τοῦ Νομάδος ἀλεκτρυόνος, ἀποφυσήσας τὸ ψυχίδιον
peacock or the Numidian cock having-breathed-out the little-soul
ἄπει γυψὶ καὶ κόραξι πάντα ἐκεῖνα καταλιπών;
you-will-go-off for-vultures and crows all those-things having-left
ἢ ἐθέλεις καταριθμήσομαί σοι τοὺς μὲν αὐτίκα τοῦ
or do-you-wish I-will-count-up for-you the(-ones) indeed at-once of-the
πλούτου πρὶν ἀπολαῦσαι ἀποθανόντας, ἐνίους δὲ καὶ
wealth before to-enjoy having-died some but even
ζῶντας ἀποστερηθέντας ὧν εἶχον ὑπό τινος βασκάνου
living having-been-deprived of-what they-had by some envious
πρὸς τὰ τοιαῦτα δαίμονος; ἀκούεις γάρ που τὸν
toward the such-things spirit you-hear for somewhere —
Κροῖσον καὶ τὸν Πολυκράτην πολύ σου πλουσιωτέρους
Croesus and — Polycrates much than-you richer
γενομένους ἐκπεσόντας ἐν βραχεῖ τῶν ἀγαθῶν ἁπάντων.
having-been having-fallen-out in short-time from-the goods all

Lycinus reminds Adeimantus that wealth guarantees neither health nor safety. Samippus, an Arcadian from Mantinea, asks for no ship or treasure but to be a king who wins his kingdom himself, not one who inherits it like Alexander, starting as a brigand with thirty comrades. His band grows to fifty thousand foot and five thousand horse, who elect him; Lycinus declines the cavalry, and Adeimantus is voted its commander, with Lycinus on the right and Timolaus on the left. Samippus takes Greece without a battle, crosses to Ionia, and marches through Asia Minor to the Euphrates; Lycinus asks to be left behind as satrap of Greece, but Samippus threatens deserters with death and orders him to lead the right across the river first.

27 LYCINUS ἵνα δέ σοι καὶ τούτους ἀφῶ, τό γε ὑγιαίνειν
that but for-you also these I-may-let-go the at-least being-healthy
ἐχέγγυον οἴει σοι γενήσεσθαι καὶ βέβαιον; ἢ οὐχ
guaranteed do-you-think for-you to-be-going-to-be and sure or not
ὁρᾷς πολλοὺς τῶν πλουσίων κακοδαιμόνως διάγοντας
do-you-see many of-the rich wretchedly living
ὑπὸ τῶν ἀλγηδόνων, τοὺς μὲν οὐδὲ βαδίζειν δυναμένους,
from the pains some indeed not-even to-walk able
ἐνίους δὲ τυφλοὺς ἢ τῶν ἐντοσθιδίων τι ἀλγοῦντας;
some and blind or in-the innards something suffering
ὅτι μὲν γὰρ οὐκ ἂν ἕλοιο πλουτῶν δὶς τοσοῦτον
that indeed for not — would-you-choose being-rich twice so-much
πλοῦτον ὅμοια πάσχειν Φανομάχῳ τῷ πλουσίῳ καὶ
wealth like-things to-suffer to-Phanomachus the rich-man and
θηλύνεσθαι ὡς ἐκεῖνος εὖ οἶδα, κἂν μὴ εἴπῃς. ἐῶ
to-be-made-womanish as that-one well I-know even-if not you-say I-let-pass
λέγειν ὅσας ἐπιβουλὰς μετὰ τοῦ πλούτου καὶ λῃστὰς
to-tell how-many plots with the wealth and robbers

καὶ φθόνον καὶ μῖσος παρὰ τῶν πολλῶν ὁρᾷς οἵων
and envy and hatred from the many do-you-see of-what-sort
σοι πραγμάτων αἴτιος ὁ θησαυρὸς γίνεται;
for-you troubles cause the treasure becomes
ADEIM. ἀεὶ σύ μοι, ὦ Λυκῖνε, ὑπεναντίος· ὥστε οὐδὲ τὴν
always you to-me O Lycinus opposed so-that not-even the
χοίνικα ἔτι λήψῃ ἐς τέλος μου τῆς εὐχῆς ἐπηρεάζων.
quart any-longer will-you-get to end my of-the prayer insulting
LYCINUS τοῦτο μὲν ἤδη κατὰ τοὺς πολλοὺς τῶν
this indeed already in-the-manner-of the many of-the
πλουσίων ἀναδύῃ καὶ ἀνακαλεῖς τὴν ὑπόσχεσιν. ἀλλὰ σὺ
rich you-back-out and recall the promise but you
ἤδη ὁ Σάμιππος εὔχου.
now — Samippus pray
SAMIP. ἐγὼ δὲ — ἠπειρώτης γάρ εἰμι, Ἀρκὰς ἐκ Μαντινείας, 28
I but mainlander for I-am Arcadian from Mantinea
ὡς ἴστε — ναῦν μὲν οὐκ αἰτήσομαί μοι γενέσθαι,
as you-know ship indeed not will-I-ask for-me to-become
ἥν γε τοῖς πολίταις ἐπιδείξασθαι ἀδύνατον, οὐδὲ
which at-least to-the citizens to-display impossible nor
μικρολογήσομαι πρὸς τοὺς θεοὺς θησαυρὸν αἰτῶν καὶ
will-I-be-petty toward the gods treasure asking and
μεμετρημένον χρυσίον· ἀλλὰ δύνανται γὰρ πάντα οἱ θεοί,
measured gold but can for all-things the gods
καὶ τὰ μέγιστα εἶναι δοκοῦντα, καὶ ὁ νόμος τῆς εὐχῆς
even the greatest to-be seeming and the law of-the prayer
ὃν Τιμόλαος ἔθηκε φήσας μηδὲν ὀκνεῖν αἰτεῖν, ὡς
which Timolaus laid-down having-said nothing to-hesitate to-ask as
ἐκείνων πρὸς οὐδὲν ἀνανευόντων· αἰτῶ δὴ βασιλεὺς
those at nothing shaking-the-head I-ask indeed king
γενέσθαι οὐχ οἷος Ἀλέξανδρος ὁ Φιλίππου ἢ Πτολεμαῖος
to-become not such-as Alexander the son-of-Philip or Ptolemy

ἢ Μιθριδάτης ἢ εἴ τις ἄλλος ἐκδεξάμενος τὴν βασιλείαν
or Mithridates or if any other having-received the kingdom
παρὰ πατρὸς ἦρξεν, ἀλλά μοι τὸ πρῶτον ἀπὸ λῃστείας
from father ruled but to-me the first from brigandage
ἀρξαμένῳ ἑταῖροι καὶ συνωμόται ὅσον τριάκοντα, πιστοὶ
having-begun comrades and fellow-conspirators about thirty trusty
μάλα καὶ πρόθυμοι, γενέσθωσαν, εἶτα κατ᾽ ὀλίγον
very and eager let-there-be then by little
τριακόσιοι προσιόντες ἡμῖν ἄλλος ἐπ᾽ ἄλλῳ, εἶτα χίλιοι
three-hundred coming-over to-us one after another then thousand
καὶ μετ᾽ οὐ πολὺ μύριοι, καὶ τὸ πᾶν εἰς πέντε μυριάδας
and after not much ten-thousand and the whole to five ten-thousands
τὸ ὁπλιτικόν, ἱππεῖς δὲ ἀμφὶ τοὺς πεντακισχιλίους.
the hoplite-force cavalry and about the five-thousand

29 ἐγὼ δὲ χειροτονητὸς ὑφ᾽ ἁπάντων προκριθεὶς ἄρχων,
I and elected by all preferred ruler
ἄριστος εἶναι δόξας ἀνθρώπων ἡγεῖσθαι καὶ πράγμασι
best to-be having-seemed of-men to-lead and affairs
χρῆσθαι· ὡς τοῦτό γε αὐτὸ ἤδη μεῖζονα εἶναι τῶν
to-handle so-that this at-least itself already greater to-be than-the
ἄλλων βασιλέων ἅτε ἀρετῇ προχειρισθέντα ὑπὸ τῆς στρατιᾶς
other kings as by-virtue chosen by the army
ἄρχειν, οὐ κληρονόμον γενόμενον ἄλλου πονήσαντος ἐς
to-rule not heir having-become of-another having-toiled for
τὴν βασιλείαν· ἐπεὶ τῷ Ἀδειμάντου θησαυρῷ παραπλήσιον
the kingship since to-the of-Adeimantus treasure like
τὸ τοιοῦτο, καὶ τὸ πρᾶγμα οὐχ ὅμοιον ἡδύ, ὥσπερ ὅταν
the such-thing and the thing not equally pleasant as when
ἴδῃ τις αὐτὸς δι᾽ αὑτοῦ κτησάμενος τὴν δυναστείαν.
sees one himself through himself having-acquired the power

LYCINUS παπαῖ, ὦ Σάμιππε, οὐδὲν μικρόν, ἀλλὰ τὸ
good-heavens O Samippus nothing small but the
κεφάλαιον αὐτὸ τῶν ἀγαθῶν ἁπάντων σύ γε ᾔτησας,
sum itself of-the goods all you at-least asked
ἄρχειν ἀσπίδος τοσαύτης ἄριστος δὴ προκριθεὶς ὑπὸ τῶν
to-rule shield so-great best indeed chosen by the
πεντακισμυρίων. τοιοῦτον ἡμῖν ἡ Μαντίνεια θαυμαστὸν
fifty-thousand such to-us — Mantinea wonderful
βασιλέα καὶ στρατηγὸν ἐλελήθει ἀνατρέφουσα. πλὴν
king and general had-escaped-notice rearing except
ἀλλὰ βασίλευε καὶ ἡγοῦ τῶν στρατιωτῶν καὶ διακόσμει
but be-king and lead the soldiers and marshal
τό τε ἱππικὸν καὶ τοὺς ἀνέρας τοὺς ἀσπιδιώτας· ἐθέλω
the both cavalry and the men the shield-bearing I-wish
γὰρ εἰδέναι οἳ βαδιεῖσθε τοσοῦτοι ὄντες ἐξ Ἀρκαδίας
for to-know where you-will-march so-many being from Arcadia
ἢ ἐπὶ τίνας ἀθλίους πρώτους ἀφίξεσθε.
or against what wretches first you-will-arrive
SAMIP. ἄκουε, ὦ Λυκῖνε, μᾶλλον δέ, εἴ σοι φίλον, ἀκολούθει 30
hear O Lycinus rather but if to-you dear follow
μεθ' ἡμῶν· ἵππαρχον γάρ σε τῶν πεντακισχιλίων
with us cavalry-commander for you of-the five-thousand
ἀποφανῶ.
I-will-appoint
LYCINUS ἀλλὰ τῆς μὲν τιμῆς, ὦ βασιλεῦ, χάριν οἶδά σοι καὶ
but for-the indeed honor O king thanks I-know to-you and
ὑποκύψας εἰς τὸ Περσικὸν προσκυνῶ σε περιαγαγὼν
having-bowed in the Persian-way I-prostrate-myself-before you having-brought-round
εἰς τοὐπίσω τὼ χεῖρε τιμῶν τὴν τιάραν ὀρθὴν οὖσαν καὶ
to the-back the two-hands honoring the tiara upright being and
τὸ διάδημα· σὺ δὲ τῶν ἐρρωμένων τούτων τινὰ ποίησον
the diadem you but of-the strong these someone make

ἵππαρχον· ἐγὼ γάρ σοι δεινῶς ἄφιππός εἰμι καὶ οὐδὲ
cavalry-commander I for for-you terribly no-horseman am and not-even
ὅλως ἐπέβην ἵππου ἐν τῷ πρὸ τοῦ χρόνῳ. δέδια τοίνυν μὴ
at-all mounted horse in the before the time I-fear then lest
τοῦ σαλπιγκτοῦ ἐποτρύνοντος καταπεσὼν ἔγωγε συμπατηθῶ
the trumpeter urging-on having-fallen-off I-at-least be-trampled
ἐν τῇ τύρβῃ ὑπὸ τοσαύταις ὁπλαῖς, ἢ καὶ θυμοειδὴς ὢν ὁ
in the turmoil under so-many hoofs or also spirited being the
ἵππος ἐξενέγκῃ με τὸν χαλινὸν ἐνδακὼν ἐς μέσους τοὺς
horse carry-off me the bit having-bitten-on into middle the
πολεμίους, ἢ δεήσει καταδεθῆναί με πρὸς τὸ ἐφίππιον,
enemy or it-will-be-needful to-be-tied me to the saddle
εἰ μέλλω μενεῖν τε ἄνω καὶ ἕξεσθαι τοῦ χαλινοῦ.
if I-am-to to-be-going-to-stay both up and to-hold-on-to the bit

31 ADEIM. ἐγώ σοι, ὦ Σάμιππε, ἡγήσομαι τῶν ἱππέων,
I for-you O Samippus will-lead the cavalry
Λυκῖνος δὲ τὸ δεξιὸν κέρας ἐχέτω. δίκαιος δ' ἂν εἴην
Lycinus and the right wing let-him-have just and — I-would-be
τυχεῖν παρὰ σοῦ τῶν μεγίστων τοσούτοις σε μεδίμνοις
to-obtain from you the greatest-things with-so-many you medimni
δωρησάμενος ἐπισήμου χρυσίου.
having-presented of-coined gold

SAMIP. καὶ αὐτοὺς ἐρώμεθα, ὦ Ἀδείμαντε, τοὺς ἱππέας, εἰ
also themselves let-us-ask O Adeimantus the horsemen if
δέξονταί σε ἄρχοντα σφῶν γενέσθαι. ὅτῳ δοκεῖ, ὦ
they-will-accept you leader of-them to-become to-whom it-seems O
ἱππεῖς, Ἀδείμαντον ἱππαρχεῖν, ἀνατεινάτω τὴν χεῖρα.
horsemen Adeimantus to-be-cavalry-commander let-him-raise the hand

ADEIM. πάντες, ὡς ὁρᾷς, ὦ Σάμιππε, ἐχειροτόνησαν.
all as you-see O Samippus voted-for

SAMIP. ἀλλὰ σὺ μὲν ἄρχε τῆς ἵππου, Λυκῖνος δὲ ἐχέτω
but you indeed command the cavalry Lycinus and let-him-have
τὸ δεξιόν· οὑτοσὶ δὲ Τιμόλαος ἐπὶ τοῦ εὐωνύμου τετάξεται·
the right this-here and Timolaus on the left will-be-posted
ἐγὼ δὲ κατὰ μέσον, ὡς νόμος βασιλεῦσι τῶν Περσῶν,
I and in middle as custom for-kings of-the Persians
ἐπειδὰν αὐτοὶ συμπαρῶσι.
when themselves are-present
προΐωμεν δὲ ἤδη τὴν ἐπὶ Κορίνθου διὰ τῆς 32
let-us-advance and now the(-road) toward Corinth through the
ὀρεινῆς ἐπευξάμενοι τῷ βασιλείῳ Διί· κἀπειδὰν τἀν
hill-country having-prayed to-the royal Zeus and-when the-things-in
τῇ Ἑλλάδι πάντα ἤδη χειρωσώμεθα — οὐδεὶς γὰρ
— Greece all already we-subdue no-one for
ὁ ἐναντιωθησόμενος ἡμῖν τὰ ὅπλα τοσούτοις οὖσιν,
the(-one) going-to-oppose to-us the arms so-many being
ἀλλ᾽ ἀκονιτὶ κρατοῦμεν — ἐπιβάντες ἐπὶ τὰς τριήρεις
but without-dust we-prevail having-embarked on the triremes
καὶ τοὺς ἵππους ἐς τὰς ἱππαγωγοὺς ἐμβιβάσαντες —
and the horses into the horse-transports having-put-aboard
παρεσκεύασται δ᾽ ἐν Κεγχρεαῖς καὶ σῖτος ἱκανὸς καὶ τὰ
has-been-prepared and in Cenchreae both grain sufficient and the
πλοῖα διαρκῆ καὶ τὰ ἄλλα πάντα — διαβάλλωμεν τὸν
boats enough and the other-things all let-us-cross the
Αἰγαῖον εἰς τὴν Ἰωνίαν, εἶτα ἐκεῖ τῇ Ἀρτέμιδι θύσαντες
Aegean to — Ionia then there — to-Artemis having-sacrificed
καὶ τὰς πόλεις ἀτειχίστους λαβόντες ῥᾳδίως ἄρχοντας
and the cities unwalled having-taken easily rulers
ἀπολιπόντες προχωρῶμεν ἐπὶ Συρίας διὰ Καρίας, εἶτα
having-left let-us-advance toward Syria through Caria then

Λυκίας καὶ Παμφυλίας καὶ Πισιδῶν καὶ τῆς παραλίου καὶ
Lycia and Pamphylia and Pisidians and — coastal and
ὀρεινῆς Κιλικίας, ἄχρι ἂν ἐπὶ τὸν Εὐφράτην ἀφικώμεθα.
mountainous Cilicia until — to the Euphrates we-arrive

33 LYCINUS ἐμέ, ὦ βασιλεῦ, εἰ δοκεῖ, σατράπην τῆς Ἑλλάδος
me O king if it-seems satrap — of-Greece
κατάλιπε· δειλὸς γάρ εἰμι καὶ τῶν οἴκοι πολὺ ἀπελθεῖν
leave cowardly for I-am and from-the at-home far to-go-off
οὐκ ἂν ἡδέως ὑπομείναιμι· σὺ δὲ ἔοικας ἐπὶ Ἀρμενίους
not — gladly would-I-endure you but seem against Armenians
καὶ Παρθυαίους ἐλάσειν μάχιμα φῦλα καὶ τὴν
and Parthians to-be-going-to-march warlike tribes and in-the
τοξικὴν εὔστοχα. ὥστε ἄλλῳ παραδοὺς τὸ δεξιὸν ἐμὲ
archery well-aimed so-that to-another having-handed-over the right me
Ἀντίπατρόν τινα ἐπὶ τῆς Ἑλλάδος ἔασον, μή με καὶ
Antipater a over — Greece leave lest me even
διαπείρῃ τις οἰστῷ ἄθλιον βαλὼν ἐς τὰ γυμνὰ
should-pierce someone with-arrow wretched having-shot into the unprotected-parts
περὶ Σοῦσα ἢ Βάκτρα ἡγούμενόν σοι τῆς φάλαγγος.
about Susa or Bactra leading for-you the phalanx

SAMIP. ἀποδιδράσκεις, ὦ Λυκῖνε, τὸν κατάλογον δειλὸς ὤν.
you-run-away O Lycinus from-the muster cowardly being
ὁ δὲ νόμος ἀποτετμῆσθαι τὴν κεφαλήν, εἴ τις λιπὼν
the and law to-have-been-cut-off the head if anyone having-left
φαίνοιτο τὴν τάξιν. ἀλλ' ἐπεὶ κατὰ τὸν Εὐφράτην ἤδη
should-appear the rank but since at the Euphrates already
ἐσμὲν καὶ ὁ ποταμὸς ἔζευκται καὶ κατόπιν ὁπόσα
we-are and the river has-been-bridged and behind as-many-as
διεληλύθαμεν ἀσφαλῶς ἔχει καὶ πάντα ὕπαρχοι κατέχουσιν
we-have-passed-through safely is and all-places lieutenants hold
ὑπ' ἐμοῦ ἑκάστῳ ἔθνει ἐπεισαχθέντες, οἱ δὲ καὶ ἀπίασι
by me over-each nation set-over others and also are-going-off

τὴν Φοινίκην ἡμῖν ἐν τοσούτῳ καὶ τὴν Παλαιστίνην εἶτα
— Phoenicia for-us in the-meantime and — Palestine then
καὶ τὴν Αἴγυπτον προσαξόμενοι, σὺ πρῶτος, ὦ Λυκῖνε,
also — Egypt going-to-bring-over you first O Lycinus
διάβαινε τὸ δεξιὸν ἄγων, εἶτα ἐγὼ καὶ μετ᾽ ἐμὲ ὁ
cross the right leading then I and after me —
Τιμόλαος· ἐπὶ πᾶσι δὲ τὸ ἱππικὸν ἄγε σύ, ὦ Ἀδείμαντε.
Timolaus behind all and the cavalry lead you O Adeimantus

V · THE WAR WITH THE PERSIAN KING

Samippus marches through Mesopotamia unopposed and takes Babylon by surprise. The Persian king gathers horse, archers, and slingers at Seleuceia. Samippus asks his friends for counsel, and Lycinus reminds him that they are only walking up from the Piraeus and should rest at the olive trees. In the battle before Babylon Samippus kills the Persian king in single combat, takes his diadem, and plans cities named after himself and revenge on his neighbor Cydias. Lycinus answers that a king lives in toil, fear, and plots, and dies like anyone else.

SAMIP. καὶ διὰ μὲν τῆς Μεσοποταμίας οὐδεὶς ἀπήντηκεν 34
and through indeed — Mesopotamia no-one has-met
ἡμῖν πολέμιος ἀλλὰ ἑκόντες αὑτούς τε καὶ τὰς ἀκροπόλεις
us enemy but willing themselves both and the citadels
ἄνθρωποι ἐνεχείρισαν, καὶ ἐπὶ Βαβυλῶνα ἐλθόντες
the-men handed-over and to Babylon having-come
ἀπροσδόκητοι παρήλθομεν εἰς τὸ ἔσω τῶν τειχῶν καὶ
unexpected we-passed into the inside of-the walls and
ἔχομεν τὴν πόλιν· ὁ βασιλεὺς δὲ περὶ Κτησιφῶντα
we-hold the city the king but about Ctesiphon
διατρίβων ἤκουσε τὴν ἔφοδον, εἶτα εἰς Σελεύκειαν παρελθὼν

παρασκευάζεται ἱππέας τε ὅτι πλείστους μεταπεμπόμενος
prepares cavalry both as most sending-for
καὶ τοξότας καὶ σφενδονήτας. ἀπαγγέλλουσι δ᾽ οὖν οἱ
and archers and slingers report and then the
σκοποὶ ἀμφὶ τὰς ἑκατὸν ἤδη μυριάδας τοῦ μαχίμου
scouts about the hundred already ten-thousands of-the fighting-force
συνειλέχθαι καὶ τούτων εἴκοσιν ἱπποτοξότας, καίτοι οὔπω
to-have-been-gathered and of-these twenty mounted-archers and-yet not-yet
ὁ Ἀρμένιος πάρεστιν οὔτε οἱ κατὰ τὴν Κασπίαν θάλατταν
the Armenian is-present nor those by the Caspian sea
οἰκοῦντες οὔτε οἱ ἀπὸ Βάκτρων, ἀλλ᾽ ἐκ τῶν πλησίον καὶ
dwelling nor those from Bactra but from the neighboring and
προαστείων τῆς ἀρχῆς· οὕτω ῥᾳδίως τοσαύτας μυριάδας
suburbs of-the empire so easily so-many ten-thousands
κατέλεξε. καιρὸς οὖν ἤδη σκοπεῖν ἡμᾶς ὅ τι χρὴ ποιεῖν.
he-enrolled time then now to-consider us what ever it-is-needful to-do

35 ADEIM. ἀλλ᾽ ἐγὼ μέν φημι δεῖν ὑμᾶς τὸ πεζὸν ἀπιέναι
but I indeed say it-is-needful you the infantry to-go-off
τὴν ἐπὶ Κτησιφῶντος, ἡμᾶς δὲ τὸ ἱππικὸν αὐτοῦ μένειν
the toward Ctesiphon us but the cavalry here to-remain
τὴν Βαβυλῶνα διαφυλάξοντας.
— Babylon going-to-guard

SAMIP. ἀποδειλιᾷς καὶ σύ, ὦ Ἀδείμαντε, πλησίον τοῦ
do-you-lose-heart also you O Adeimantus near the
κινδύνου γενόμενος; σοὶ δὲ τί δοκεῖ, ὦ Τιμόλαε;
danger having-come to-you but what does-it-seem O Timolaus

TIMOL. ἁπάσῃ τῇ στρατιᾷ βαδίζειν ἐπὶ τοὺς πολεμίους,
with-all the army to-march against the enemy
μηδὲ περιμένειν ἔστ᾽ ἂν ἄμεινον παρασκευάσωνται
nor to-wait until — better they-prepare

πανταχόθεν τῶν συμμάχων προσγενομένων, ἀλλ᾽ ἕως ἔτι
from-all-sides the allies having-joined but while still
καθ᾽ ὁδόν εἰσιν οἱ πολέμιοι, ἐπιχειρῶμεν αὐτοῖς.
on road are the enemy let-us-attack them
SAMIP. εὖ λέγεις. σὺ δὲ τί, ὦ Λυκῖνε, δοκιμάζεις;
well you-say you but what O Lycinus do-you-judge
LYCINUS ἐγώ σοι φράσω· ἐπειδὴ κεκμήκαμεν συντόνως
I to-you will-tell since we-have-tired strenuously
ὁδεύοντες, ὁπότε κατῄειμεν ἕωθεν ἐς τὸν Πειραιᾶ, καὶ
walking when we-came-down at-dawn to — Piraeus and
νῦν ἤδη τριάκοντά που σταδίους προκεχωρήκαμεν καὶ
now already thirty somewhere stades we-have-advanced and
ὁ ἥλιος πολύς, κατὰ μεσημβρίαν γὰρ ἤδη μάλιστα,
the sun strong at noon for already most
ἐνταῦθά που ἐπὶ τὰς ἐλαίας ἐπὶ τῆς ἀνατετραμμένης
here somewhere at the olives on the overturned
στήλης καθίσαντας ἀναπαύσασθαι, εἶτα οὕτως ἀναστάντας
gravestone having-sat-down to-rest then thus having-got-up
ἀνύειν τὸ λοιπὸν ἐς τὸ ἄστυ.
to-finish the remaining to the city
SAMIP. ἔτι γὰρ Ἀθήνησιν, ὦ μακάριε, εἶναι δοκεῖς, ὃς ἀμφὶ
still for at-Athens O blessed-one to-be you-think who around
Βαβυλῶνα ἐν τῷ πεδίῳ πρὸ τῶν τειχῶν ἐν τοσούτοις
Babylon in the plain before the walls among so-many
στρατιώταις κάθησαι περὶ τοῦ πολέμου διασκοπούμενος;
soldiers sit about the war deliberating
LYCINUS εὖ γε ὑπέμνησας. ἐγὼ δὲ νήφειν ᾤμην καὶ οὐ
well at-least you-reminded I but to-be-sober thought and not
παραποφανεῖσθαι τὴν γνώμην.
to-be-going-to-give-out-wrongly the opinion

36 SAMIP. πρόσιμεν δή, εἴ σοι δοκεῖ. καὶ ὅπως ἄνδρες ἀγαθοὶ
we-advance indeed if to-you it-seems and see-that men brave
ἐν τοῖς κινδύνοις ἔσεσθε μηδὲ προδώσετε τὸ πάτριον
in the dangers you-will-be nor will-you-betray the ancestral
φρόνημα· ἤδη γάρ που καὶ οἱ πολέμιοι ἐπιλαμβάνουσιν.
spirit already for somewhere also the enemy are-coming-on
ὥστε τὸ μὲν σύνθημα ἔστω Ἐνυάλιος· ὑμεῖς δὲ ἐπειδὰν
so-that the indeed watchword let-be Enyalius you and when
σημάνῃ ὁ σαλπιγκτής, ἀλαλάξαντες καὶ τὰ δόρατα
sounds the trumpeter having-raised-the-war-cry and the spears
κρούσαντες πρὸς τὰς ἀσπίδας ἐπείγεσθε συμμῖξαι τοῖς
having-clashed against the shields hasten to-engage with-the
ἐναντίοις καὶ ἐντὸς γενέσθαι τῶν τοξευμάτων, ὡς μηδὲ
opponents and within to-get of-the arrow-shots so-that not-even
πληγὰς λαμβάνωμεν ἀκροβολίζεσθαι αὐτοῖς διδόντες· καὶ
blows we-may-receive to-skirmish them allowing and
ἐπειδὴ ἐς χεῖρας ἤδη συνεληλύθαμεν, τὸ μὲν εὐώνυμον
since to hands already we-have-come the indeed left
καὶ ὁ Τιμόλαος ἐτρέψαντο τοὺς καθ' αὑτοὺς Μήδους
and — Timolaus routed those opposite them Medes
ὄντας, τὸ δὲ κατ' ἐμὲ ἰσόπαλον ἔτι, Πέρσαι γάρ εἰσι
being the but at me evenly-balanced still Persians for are
καὶ ὁ βασιλεὺς ἐν αὐτοῖς· ἡ δὲ ἵππος ἅπασα τῶν
and the king among them the and horse all of-the
βαρβάρων ἐπὶ τὸ δεξιὸν ἡμῶν ἐλαύνουσιν, ὥστε, ὦ
barbarians against the right our charge so-that O
Λυκῖνε, αὐτός τε ἀνὴρ ἀγαθὸς γίγνου καὶ τοῖς μετὰ
Lycinus yourself both man brave be and to-those with
σαυτοῦ παρακελεύου δέχεσθαι τὴν ἐπέλασιν.
yourself urge to-receive the charge

LYCINUS ὦ τῆς τύχης· ἐπ᾽ ἐμὲ γὰρ οἱ ἱππεῖς ἅπαντες 37
oh of-the luck against me for the horsemen all
καὶ μόνος ἐπιτήδειος αὐτοῖς ἔδοξα ἐπελαύνεσθαι. καί μοι
and alone suitable to-them I-seemed to-be-charged and to-me
δοκῶ, ἢν βιάζωνται, αὐτομολήσειν προσδραμὼν ἐς τὴν
I-seem if they-press to-be-going-to-desert having-run to the
παλαίστραν ἔτι πολεμοῦντας ὑμᾶς καταλιπών.
wrestling-school still fighting you having-left
SAMIP. μηδαμῶς· κρατεῖς γὰρ αὐτῶν καὶ σὺ ἤδη τὸ μέρος.
by-no-means you-prevail for over-them also you already the part
ἐγὼ δέ, ὡς ὁρᾷς, καὶ μονομαχήσω πρὸς τὸν βασιλέα·
I and as you-see also will-fight-in-single-combat with the king
προκαλεῖται γάρ με καὶ ἀναδῦναι πάντως αἰσχρόν.
he-challenges for me and to-back-out by-all-means shameful
LYCINUS νὴ Δία καὶ τετρώσῃ αὐτίκα μάλα πρὸς αὐτοῦ·
by Zeus and you-will-be-wounded at-once very by him
βασιλικὸν γὰρ καὶ τὸ τρωθῆναι περὶ τῆς ἀρχῆς μαχόμενον.
royal for even the to-be-wounded about the rule fighting
SAMIP. εὖ λέγεις. ἐπιπόλαιον μέν μοι τὸ τραῦμα καὶ οὐκ εἰς
well you-say superficial indeed to-me the wound and not on
τὰ φανερὰ τοῦ σώματος, ὡς μηδὲ τὴν οὐλὴν ὕστερον
the visible-parts of-the body so-that not-even the scar later
ἄμορφον γενέσθαι. πλὴν ἀλλὰ ὁρᾷς ὅπως ἐπελάσας μιᾷ
unsightly to-become except but you-see how having-charged with-one
πληγῇ αὐτόν τε καὶ τὸν ἵππον διέπειρα τὴν λόγχην
blow him both and the horse I-pierced-through the lance
ἀφείς, εἶτα τὴν κεφαλὴν ἀποτεμὼν καὶ ἀφελὼν τὸ διάδημα
having-let-go then the head having-cut-off and having-taken the diadem
βασιλεὺς ἤδη γέγονα προσκυνούμενος ὑφ᾽ ἁπάντων;
king already I-have-become being-bowed-to by all

38 οἱ βάρβαροι προσκυνείτωσαν· ὑμῶν κατὰ τὸν Ἑλλήνων
the barbarians let-them-bow-down of-you in-the-way-of the of-Greeks
νόμον ἄρξω εἷς στρατηγὸς ὀνομαζόμενος. ἐπὶ τούτοις ἄρα
custom I-will-rule one general being-called on these then
ἐννοεῖτε ὅσας μὲν πόλεις ἐπωνύμους ἐπ' ἐμαυτοῦ οἰκιῶ,
consider how-many indeed cities named after myself I-will-found
ὅσας δὲ καὶ καθαιρήσω ἑλὼν κατὰ κράτος, αἳ ἂν
how-many and also will-raze having-taken by force which —
ὑβρίσωσί τι ἐς τὴν ἀρχήν. ἁπάντων δὲ μάλιστα Κυδίαν
should-insult anything against the rule of-all and most Cydias
τὸν πλούσιον μετελεύσομαι, ὃς ὅμορος ἔτι ὤν μοι ἐξέωσε
the rich-man I-will-go-after who neighbor still being of-me pushed-out
τοῦ ἀγροῦ ἐπιβαίνων κατ' ὀλίγον ἐς τὸ εἴσω τῶν ὅρων.
from-the field encroaching by little into the inside of-the boundaries

39 LYCINUS πέπαυσο ἤδη, ὦ Σάμιππε· καιρὸς γὰρ σὲ ἤδη μὲν
stop now O Samippus time for you already indeed
νενικηκότα τηλικαύτην μάχην ἐν Βαβυλῶνι εὐωχεῖσθαι
having-won so-great battle in Babylon to-feast
τὰ ἐπινίκια — ἐκστάδιος γὰρ οἶμαί σοι ἡ ἀρχή —
the victory-feast out-of-the-stadium for I-think for-you the rule
Τιμόλαον δὲ ἐν τῷ μέρει εὔχεσθαι ὅπερ ἂν ἐθέλῃ.
Timolaus and in the turn to-pray whatever — he-may-wish

SAMIP. τί δ' οὖν, ὦ Λυκῖνε; οἷά σοι ᾐτῆσθαι δοκῶ;
what but then O Lycinus what-sort to-you to-have-asked do-I-seem

LYCINUS παρὰ πολύ, ὦ θαυμασιώτατε βασιλέων, ἐπιπονώτερα
by much O most-wonderful of-kings more-toilsome
καὶ βιαιότερα τῶν Ἀδειμάντου, παρ' ὅσον ἐκεῖνος
and more-violent than-those of-Adeimantus by as-much-as that-one
μὲν ἐτρύφα διτάλαντα χρύσεα ἐκπώματα προτεινόμενος
indeed lived-luxuriously two-talent golden cups offering
τοῖς συμπόταις, σὺ δὲ καὶ ἐτιτρώσκου μονομαχῶν καὶ
to-the drinking-companions you but both were-wounded fighting-single-combat and

ἐδεδίεις καὶ ἐφρόντιζες νύκτωρ καὶ μεθ' ἡμέραν· οὐ μόνον
were-afraid and worried by-night and by day not only
γάρ σοι τὰ παρὰ τῶν πολεμίων φοβερὰ ἦν, ἀλλὰ
for to-you the-things from the enemy fearsome were but
καὶ ἐπιβουλαὶ μυρίαι καὶ φθόνος παρὰ τῶν συνόντων καὶ
also plots countless and envy from the companions and
μῖσος καὶ κολακεία, φίλος δὲ οὐδεὶς ἀληθής, ἀλλὰ πρὸς
hatred and flattery friend but none true but for
τὸ δέος ἅπαντες ἢ πρὸς τὴν ἐλπίδα εὖνοι δοκοῦντες
the fear all or for the hope well-disposed seeming
εἶναι. ἀπόλαυσις μέν γε οὐδὲ ὄναρ τῶν ἡδέων, ἀλλὰ
to-be enjoyment indeed at-least not-even in-a-dream of-the pleasures but
δόξα μόνη καὶ πορφυρὶς χρυσῷ ποικίλη καὶ ταινία λευκὴ
glory only and purple-robe with-gold embroidered and fillet white
περὶ τῷ μετώπῳ καὶ δορυφόροι προϊόντες, τὰ δ' ἄλλα
about the forehead and bodyguards going-before the and other
κάματος ἀφόρητος καὶ ἀηδία πολλή, καὶ ἢ χρηματίζειν
toil intolerable and annoyance much and either to-do-business
δεῖ τοῖς παρὰ τῶν πολεμίων ἥκουσιν ἢ δικάζειν ἢ
it-is-needful with-those from the enemy coming or to-judge or
καταπέμπειν τοῖς ὑπηκόοις ἐπιτάγματα, καὶ ἤτοι ἀφέστηκέ
to-send-down to-the subjects orders and either has-revolted
τι ἔθνος ἢ ἐπελαύνουσί τινες τῶν ἔξω τῆς ἀρχῆς.
some nation or attack some of-those outside the empire
δεδιέναι οὖν δεῖ πάντα καὶ ὑφορᾶσθαι, καὶ ὅλως
to-fear then it-is-needful all-things and to-suspect and altogether
ὑπὸ πάντων μᾶλλον ἢ ὑπὸ σεαυτοῦ εὐδαιμονίζεσθαι.
by all rather than by yourself to-be-congratulated
καὶ γὰρ οὖν καὶ τόδε πῶς οὐ ταπεινόν, ὅτι καὶ νοσεῖς 40
and for indeed also this how not humiliating that also you-are-sick
τὰ ὅμοια τοῖς ἰδιώταις καὶ ὁ πυρετὸς οὐ διαγινώσκει
the same-things as-the private-men and the fever not distinguishes

σε βασιλέα ὄντα οὐδ' ὁ θάνατος δέδιε τοὺς δορυφόρους,
you king being nor the death fears the bodyguards
ἀλλ' ἐπιστάς, ὁπόταν αὐτῷ δοκῇ, ἄγει οἰμώζοντα
but having-come-upon whenever to-it it-seems leads-off wailing
οὐκ αἰδούμενος τὸ διάδημα; σὺ δὲ ὁ οὕτως ὑψηλὸς
not respecting the diadem you and the(-one) so high
καταπεσὼν ἀνάσπαστος ἐκ τοῦ βασιλείου θρόνου τὴν
having-fallen-down dragged-off from the royal throne the
αὐτὴν ὁδὸν ἄπει τοῖς πολλοῖς, ἰσότιμος ἐλαυνόμενος ἐν
same road will-go-off with-the many of-equal-honor being-driven in
τῇ ἀγέλῃ τῶν νεκρῶν, χῶμα ὑψηλὸν ὑπὲρ γῆς καὶ στήλην
the herd of-the dead mound high above earth and gravestone
μακρὰν ἢ πυραμίδα εὔγραμμον τὰς γωνίας ἀπολιπών,
tall or pyramid well-lined in-the corners having-left
ἐκπρόθεσμα καὶ ἀνεπαίσθητα φιλοτιμήματα· εἰκόνες δὲ
overdue and unperceived ambitions statues and
ἐκεῖναι καὶ νεώ, οὓς ἀνιστᾶσιν αἱ πόλεις θεραπεύουσαι,
those and temples which set-up the cities courting
καὶ τὸ μέγα ὄνομα πάντα κατ' ὀλίγον ἀπορρεῖ καὶ ἄπεισιν
and the great name all by little flows-away and departs
ἀμελούμενα. ἦν δὲ καὶ ὅτι μάλιστα ἐπὶ πλεῖστον παραμείνῃ,
neglected if but even as most for longest it-remains
τίς ἔτι ἀπόλαυσις ἀναισθήτῳ αὐτῷ γενομένῳ; ὁρᾷς
what any-longer enjoyment to-unperceiving him having-become do-you-see
οἷα μὲν ἔτι ζῶν ἕξεις πράγματα δεδιὼς καὶ φροντίζων
what-sort indeed still living you-will-have troubles fearing and worrying
καὶ κάμνων, οἷα δὲ καὶ μετὰ τὴν ἀπαλλαγὴν ἔσται;
and toiling what-sort and also after the departure it-will-be

Timolaus, rejecting gold and kingdoms as unstable, asks Hermes for rings: one for health and invulnerability, one for invisibility like Gyges', one for the strength of ten thousand, one to fly, one to bring sleep and open doors, and the best of all to make him beloved by all. He would live a thousand years, always about seventeen, shedding old age like a snake, flying to every marvel and seeming a god to men. Lycinus mocks him for needing so many rings. Asked for his own wish, he says they have reached the Dipylon: the others will wake from their dreams like tragic actors leaving the theater, and it is enough for him to laugh at them.

LYCINUS ἀλλ᾽ ἤδη σὸν αἰτεῖν, ὦ Τιμόλαε, καὶ ὅπως 41
but now yours to-ask O Timolaus and how
ὑπερβάλῃ τούτους, ὥσπερ εἰκὸς ἄνδρα συνετὸν καὶ
you-may-surpass these as likely man sensible and
πράγμασι χρῆσθαι εἰδότα.
things to-handle knowing-how

TIMOL. σκόπει γοῦν, ὦ Λυκῖνε, εἴ τι ἐπιλήψιμον εὔξομαι
consider at-least O Lycinus if anything blameworthy I-will-pray
καὶ ὅ τι ἂν εὐθῦναί τις δυνηθείη. χρυσὸν μὲν οὖν
and what ever — to-correct anyone could gold indeed then
καὶ θησαυροὺς καὶ μεδίμνους νομίσματος ἢ βασιλείας
and treasures and medimni of-coin or kingdoms
καὶ πολέμους καὶ δείματα ὑπὲρ τῆς ἀρχῆς, ἃ εἰκότως
and wars and terrors for the rule which reasonably
διέβαλες, οὐκ αἰτήσομαι· ἀβέβαια γὰρ ταῦτά γε καὶ
you-disparaged not will-I-ask unstable for these-things at-least and
πολλὰς τὰς ἐπιβουλὰς ἔχοντα καὶ πλέον τοῦ ἡδέος τὸ
many the plots having and more than-the pleasant the
ἀνιαρὸν ἐν αὐτοῖς ἦν.
painful in them was

42 ἐγὼ δὲ βούλομαι τὸν Ἑρμῆν ἐντυχόντα μοι δοῦναι
I but wish — Hermes having-met me to-give
δακτυλίους τινὰς καὶ τοιούτους τὴν δύναμιν, ἕνα μὲν ὥστε
rings some and such in-the power one indeed so-that
ἀεὶ ἐρρῶσθαι καὶ ὑγιαίνειν τὸ σῶμα καὶ ἄτρωτον εἶναι
always to-be-strong and to-be-healthy in-the body and invulnerable to-be
καὶ ἀπαθῆ, ἕτερον δὲ ὡς μὴ ὁρᾶσθαι τὸν περιθέμενον,
and impassive another and so-that not to-be-seen the(-one) having-put-it-on
οἷος ἦν ὁ τοῦ Γύγου, τὸν δέ τινα ὡς ἰσχύειν ὑπὲρ
such-as was the(-one) — of-Gyges the(-one) and some so-as to-be-strong beyond
ἄνδρας μυρίους καὶ ὅ τι ἂν ἄχθος ἅμα μυρίοι κινῆσαι
men ten-thousand and what ever — burden together ten-thousand to-move
μόλις δύναιντο, τοῦτο ἐμὲ ῥᾳδίως μόνον ἀνατίθεσθαι, ἔτι
barely could this me easily alone to-lift further
δὲ καὶ πέτεσθαι πολὺ ἀπὸ τῆς γῆς ἀρθέντα, καὶ πρὸς
and also to-fly far from the earth having-been-raised and for
τοῦτο εἶναί μοι δακτύλιόν τινα· καὶ μὴν καὶ ἐς ὕπνον
this to-be for-me ring some and truly also into sleep
κατασπᾶν ὁπόσους ἂν ἐθέλω καὶ ἅπασαν θύραν προσιόντι
to-draw as-many-as — I-wish and every door approaching
μοι ἀνοίγεσθαι χαλωμένου τοῦ κλείθρου καὶ τοῦ μοχλοῦ
me to-be-opened being-loosened the bolt and the bar
ἀφαιρουμένου, ταῦτα ἀμφότερα εἷς δακτύλιος δυνάσθω.
being-removed these-things both one ring let-be-able
43 τὸ δὲ μέγιστον ἄλλος τις ἔστω ἐπὶ πᾶσιν ὁ ἥδιστος,
the but greatest other some let-be on all the sweetest
ὡς ἐράσμιον εἶναί με περιθέμενον [...] γυναιξὶ καὶ
so-that lovable to-be me having-put-it-on (omitted) to-women and
δήμοις ὅλοις καὶ μηδένα εἶναι ἀνέραστον καὶ ὅτῳ μὴ
to-peoples whole and no-one to-be unloving and to-whom not

ποθεινότατος ἐγὼ καὶ ἀνὰ στόμα, ὥστε πολλὰς γυναῖκας
most-longed-for I and on lips so-that many women
οὐ φερούσας τὸν ἔρωτα καὶ ἀναρτᾶν ἑαυτὰς [...]
not bearing the love even to-hang themselves (omitted)
καὶ ταῦτα πάντα ἔχειν μὴ ὀλιγοχρόνιον ὄντα μηδὲ κατὰ 44
and these-things all to-have not short-lived being nor by
μέτρον ζῶντα τῆς ἀνθρωπίνης βιοτῆς, ἀλλ' ἔτη χίλια νέον
measure living of-the human life but years thousand young
ἐκ νέου γιγνόμενον διαβιῶναι ἀμφὶ τὰ ἑπτακαίδεκα ἔτη
from young becoming to-live-through about the seventeen years
ἀεὶ ἀποδυόμενον τὸ γῆρας ὥσπερ οἱ ὄφεις· οὐδὲν γὰρ
always stripping-off the old-age like the snakes nothing for
δεήσει με ταῦτα ἔχοντα· πάντα γὰρ ἐμὰ ἦν ἂν τὰ
will-need me these-things having all for mine would-be — the-things
τῶν ἄλλων, ἐς ὅσον ἀνοίγειν τε τὰς θύρας ἐδυνάμην καὶ
of-the others to as-far-as to-open both the doors I-could and
κοιμίζειν τοὺς φύλακας καὶ ἀθέατος εἶναι εἰσιών. εἰ δέ
to-put-to-sleep the guards and unseen to-be entering if but
τι ἐν Ἰνδοῖς ἢ Ὑπερβορέοις θέαμα παράδοξον ἢ κτῆμα
anything among Indians or Hyperboreans sight marvelous or possession
τίμιον ἢ ὅσα ἐμφαγεῖν ἢ πιεῖν ἡδέα, οὐ μεταστειλάμενος,
precious or as-many-as to-eat or to-drink sweet not having-sent-for
ἀλλ' αὐτὸς ἐπιπετόμενος ἀπέλαυον ἁπάντων ἐς κόρον· καὶ
but myself flying-to I-would-enjoy all to satiety and
ἐπεὶ γρυψ ὑπόπτερον θηρίον ἢ φοῖνιξ ὄρνεον ἐν Ἰνδοῖς
since griffin winged beast or phoenix bird among Indians
ἀθέατον τοῖς ἄλλοις, ἐγὼ δὲ καὶ τοῦτο ἑώρων ἄν, καὶ τὰς
unseen to-the others I but also this would-see — and the
πηγὰς δὲ τὰς Νείλου μόνος ἂν ἠπιστάμην καὶ ὅσον τῆς
springs and the of-Nile alone — I-would-know and how-much of-the
γῆς ἀοίκητον, καὶ εἴ τινες ἀντίποδες ἡμῖν οἰκοῦσι τὸ νότιον
earth uninhabited and if any antipodes to-us dwell the southern

τῆς γῆς ἡμίτομον ἔχοντες. ἔτι δὲ καὶ ἀστέρων φύσιν
of-the earth half having further and also of-stars nature
καὶ σελήνης καὶ αὐτοῦ ἡλίου ῥᾳδίως ἔγνων ἂν ἀπαθὴς
and of-moon and of-the-very sun easily I-would-know — impassive
ὢν τῷ πυρί, καὶ τὸ πάντων ἥδιστον, αὐθημερὸν ἀγγεῖλαι
being to-the fire and the of-all sweetest on-the-same-day to-announce
ἐς Βαβυλῶνα, τίς ἐνίκησεν Ὀλύμπια, καὶ ἀριστήσαντα, εἰ
to Babylon who won at-Olympia and having-lunched if
τύχοι, ἐν Συρίᾳ δειπνῆσαι ἐν Ἰταλίᾳ. εἰ δέ τις ἐχθρὸς
it-happened in Syria to-dine in Italy if but anyone enemy
εἴη, ἀμύνασθαι καὶ τοῦτον ἐκ τοῦ ἀφανοῦς πέτρον
should-be to-punish also this-one from the invisible stone
ἐμβαλόντα τῇ κεφαλῇ, ὡς ἐπιτετρῖφθαι τὸ κρανίον, τούς
having-thrown on-the head so-that to-be-crushed the skull the
τε αὖ φίλους εὖ ποιεῖν ἐπιχέαντα κοιμωμένοις αὐτοῖς
both again friends well to-do having-poured-on sleeping them
τὸ χρυσίον· καὶ μὴν εἴ τις ὑπερόπτης εἴη ἢ τύραννος
the gold and truly if anyone arrogant should-be or tyrant
πλούσιος ὑβριστής, ἀράμενος αὐτὸν ὅσον ἐπὶ σταδίους
rich insolent having-lifted him about for stades
εἴκοσιν ἀφῆκα φέρεσθαι κατὰ τῶν κρημνῶν. […] οἷον
twenty I-let-go to-be-carried down the cliffs (omitted) what
δὲ κἀκεῖνο ἦν, τοὺς πολεμοῦντας ἐπισκοπεῖν ἔξω βέλους
and also-that was the fighters to-watch out-of range
ὑπεραιωρούμενον; καὶ εἰ δόξειέ μοι, προσθέμενος ἂν τοῖς
hovering-above and if it-seemed-good to-me having-joined — the
ἡττημένοις κοιμίσας τοὺς κρατοῦντας νικᾶν παρεῖχον
defeated having-put-to-sleep the victors to-win I-would-allow
τοῖς φεύγουσιν ἀναστρέψασιν ἀπὸ τῆς τροπῆς. καὶ τὸ
to-those fleeing having-turned-back from the rout and the
ὅλον, παιδιὰν ἐποιούμην ἂν τὸν τῶν ἀνθρώπων βίον καὶ
whole play I-would-make — the of-the men life and

πάντα ἐμὰ ἦν καὶ θεὸς ἐδόκουν τοῖς ἄλλοις. τοῦτο ἡ
all-things mine were and god I-seemed to-the others this the
ἄκρα εὐδαιμονία ἐστὶ μήτε ἀπολέσθαι μήτε ἐπιβουλευθῆναι
highest happiness is neither to-be-lost nor to-be-plotted-against
δυναμένη, καὶ μάλιστα μεθ' ὑγιείας ἐν μακρῷ τῷ βίῳ.
able and most with health in long the life
τί ἂν αἰτιάσαιο, ὦ Λυκῖνε, τῆς εὐχῆς; 45
what — would-you-blame O Lycinus for-the prayer
LYCINUS οὐδέν, ὦ Τιμόλαε· οὐδὲ γὰρ ἀσφαλὲς ἐναντιοῦσθαι
nothing O Timolaus not for safe to-oppose
ἀνδρὶ πτηνῷ καὶ ὑπὲρ μυρίους τὴν ἰσχύν, πλὴν ἀλλὰ
man winged and beyond ten-thousand in-the strength except but
ἐκεῖνο ἐρήσομαί σε, εἴ τινα ἄλλον εἶδες ἐν τοσούτοις
that I-will-ask you if any other you-saw among so-many
ἔθνεσιν, ὅσα ὑπερέπτης, γέροντα ἤδη ἄνδρα οὕτω
nations as-many-as you-flew-over old already man so
παρακεκινηκότα τὴν γνώμην, ἐπὶ δακτυλίου μικροῦ
deranged in-the mind on ring little
ὀχούμενον, ὄρη ὅλα κινεῖν ἄκρῳ τῷ δακτύλῳ
riding mountains whole to-move with-the-tip the finger
δυνάμενον, ἐπέραστον πᾶσι, καὶ ταῦτα φαλακρὸν ὄντα καὶ
able lovable to-all and that bald being and
τὴν ῥῖνα σιμόν; ἀτὰρ εἰπέ μοι καὶ τόδε, τί δή ποτε οὐχ
in-the nose snub but tell me also this why indeed ever not
εἷς δακτύλιος ἅπαντα ταῦτα δύναταί σοι, ἀλλὰ τοσούτους
one ring all these-things can for-you but so-many
περιημμένος βαδιῇ τὴν ἀριστερὰν πεφορτισμένος κατὰ
having-hung-on you-will-walk the left loaded by
δάκτυλον ἕνα; μᾶλλον δὲ ὑπερπαίει ὁ ἀριθμός, καὶ
finger one rather but over-exceeds the number and
δεήσει καὶ τὴν δεξιὰν συνεπιλαβεῖν. καίτοι ἑνὸς τοῦ
it-will-be-needful also the right to-take-in-addition and-yet of-one the

ἀναγκαιοτάτου προσδεῖ, ὃς περιθέμενόν σε παύσει
most-necessary there-is-need-besides which having-put-on you will-stop
μωραίνοντα τὴν πολλὴν ταύτην κόρυζαν ἀποξύσας. ἢ τοῦτο
being-a-fool the much this snivel having-scraped-off or this
μὲν καὶ ὁ ἑλλέβορος ἱκανὸς ποιῆσαι ζωρότερος ποθείς;
indeed also the hellebore sufficient to-do purer drunk

46 TIMOL. ἀλλὰ πάντως, ὦ Λυκῖνε, καὶ αὐτὸς εὔξῃ τι
but by-all-means O Lycinus also yourself you-will-pray something
ἤδη ποτέ, ὡς ἂν μάθωμεν οἷα αἰτήσεις ἀνεπίληπτα
now at-last so-that — we-may-learn what-sort you-will-ask blameless
καὶ ἀνέγκλητα ὁ συκοφαντῶν τοὺς ἄλλους.
and unimpeachable the(-one) being-a-false-accuser the others

LYCINUS ἀλλ᾽ οὐ δέομαι εὐχῆς ἐγώ· ἥκομεν γὰρ δὴ πρὸς τὸ
but not need prayer I we-have-come for indeed to the
Δίπυλον, καὶ ὁ βέλτιστος οὑτοσὶ Σάμιππος ἀμφὶ Βαβυλῶνα
Dipylon and the best this-here Samippus around Babylon
μονομαχῶν, καὶ σύ, ὦ Τιμόλαε, ἀριστῶν μὲν ἐν Συρίᾳ,
fighting-single-combat and you O Timolaus lunching indeed in Syria
δειπνῶν δὲ ἐν Ἰταλίᾳ καὶ τοῖς ἐμοὶ ἐπιβάλλουσι σταδίοις
dining and in Italy also the to-me falling-to stades
κατεχρήσασθε καλῶς ποιοῦντες· ἄλλως τε οὐκ ἂν δεξαίμην
you-used-up well doing otherwise both not — would-I-accept
πλουτήσας ἐπ᾽ ὀλίγον ὑπηνέμιόν τινα πλοῦτον ἀνιᾶσθαι μετ᾽
having-become-rich for little windy some wealth to-be-pained after
ὀλίγον ψιλὴν τὴν μᾶζαν ἐσθίων, οἷα ὑμεῖς πείσεσθε μετ᾽
little plain the barley-cake eating such-as you will-suffer after
ὀλίγον, ἐπειδὰν ἡ εὐδαιμονία μὲν ὑμῖν καὶ ὁ πολὺς πλοῦτος
little when the happiness indeed for-you and the great wealth
οἴχηται ἀποπτάμενος, αὐτοὶ δὲ καταβάντες ἀπὸ τῶν
is-gone having-flown-off yourselves but having-come-down from the
θησαυρῶν τε καὶ διαδημάτων ὥσπερ ἐξ ἡδίστου ὀνείρατος
treasures both and diadems as-if from sweetest dream

ἀνεγρόμενοι ἀνόμοια τὰ ἐπὶ τῆς οἰκίας εὑρίσκητε ὥσπερ
having-woken unlike the-things at the house you-find like
οἱ τοὺς βασιλεῖς ὑποκρινόμενοι τραγῳδοὶ ἐξελθόντες ἀπὸ
the the kings playing tragic-actors having-gone-out from
τοῦ θεάτρου λιμώττοντες οἱ πολλοί, καὶ ταῦτα πρὸ ὀλίγου
the theater starving the most-part and that before little
Ἀγαμέμνονες ὄντες ἢ Κρέοντες. λυπήσεσθε οὖν, ὡς τὸ
Agamemnons being or Creons you-will-be-pained then as the
εἰκός, καὶ δυσάρεστοι ἔσεσθε τὰ ἐπὶ τῆς οἰκίας, καὶ
likely and discontented you-will-be with-the-things at the house and
μάλιστα σύ, ὦ Τιμόλαε, ὁπόταν δέῃ σε τὸ αὐτὸ παθεῖν
most you O Timolaus when it-is-needful you the same to-suffer
τῷ Ἰκάρῳ τῆς πτερώσεως διαλυθείσης καταπεσόντα
— as-Icarus the plumage having-come-apart having-fallen
ἐκ τοῦ οὐρανοῦ χαμαὶ βαδίζειν ἀπολέσαντα τοὺς
from the heaven on-the-ground to-walk having-lost the
δακτυλίους ἐκείνους ἅπαντας ἀπορρυέντας τῶν δακτύλων.
rings those all having-slipped-off from-the fingers
ἐμοὶ δὲ καὶ τοῦτο ἱκανὸν ἀντὶ πάντων θησαυρῶν καὶ
for-me but even this sufficient instead-of all treasures and
Βαβυλῶνος αὐτῆς τὸ γελάσαι μάλα ἡδέως ἐφ᾽ οἷς ὑμεῖς
Babylon itself the to-laugh very sweetly at what you
ᾐτήσατε τοιούτοις οὖσι, καὶ ταῦτα φιλοσοφίαν ἐπαινοῦντες.
asked such being and that philosophy praising

LUCIAN

ΖΕΥΣ ΤΡΑΓΩΙΔΟΣ

Zeus Rants

Zeus walks about pale and muttering in tragic iambics, and Hermes and Athena question him in tragedy and Homer, while Hera, who cannot, guesses another love affair. Zeus tells them the gods' affairs stand on a razor's edge: yesterday the Stoic Timocles and the Epicurean Damis debated providence before a crowd, Damis denying that gods exist, and they parted unresolved to meet again. Hermes urges an assembly, and when Athena would settle it privately, Hermes warns it would look tyrannical, then proclaims it in a patchwork of Homer's verses.

HERMES ὦ Ζεῦ, τί σύννους κατὰ μόνας σαυτῷ λαλεῖς, 1
O Zeus why thoughtful by alone to-yourself do-you-talk
ὠχρὸς περιπατῶν, φιλοσόφου τὸ χρῶμ᾽ ἔχων;
pale walking-about of-philosopher the complexion having
ἐμοὶ προσανάθου, λαβέ με σύμβουλον πόνων,
to-me confide take me adviser of-troubles
μὴ καταφρονήσῃς οἰκέτου φλυαρίας.
do-not despise of-servant babble
ATHENA ναὶ πάτερ ἡμέτερε, Κρονίδη, ὔπατε κρειόντων,
yes father our son-of-Cronus highest of-rulers
γουνοῦμαί σε θεὰ γλαυκῶπις, τριτογένεια,
I-beseech you goddess gray-eyed Trito-born
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἤδη,
speak-out do-not hide in-mind that we-may-know now
τίς μῆτις δάκνει σε κατὰ φρένα καὶ κατὰ θυμόν,
what counsel bites you in mind and in heart
ἢ τί βαρὺ στενάχεις ὠχρός τέ σε εἷλε παρειάς;
or why heavily do-you-groan pallor and you seized cheeks

ZEUS οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος,
not is-there nothing terrible so to-say word
οὐδὲ πάθος οὐδὲ συμφορὰ τραγῳδική,
nor suffering nor calamity tragic
ἣν οὐκ ἰαμβείοις ὑπερπαίω δέκα.
which not with-iambics I-out-play ten
ATHENA Ἄπολλον, οἵοις φροιμίοις ἄρχῃ λόγου;
Apollo with-what preludes you-begin of-speech
ZEUS ὦ παγκάκιστα χθόνια γῆς παιδεύματα,
O all-wicked earthly of-earth nurslings
σύ τ', ὦ Προμηθεῦ, οἷά μ' εἴργασαι κακά.
you and O Prometheus what me you-have-done evils
ATHENA τί δ' ἐστί; πρὸς χορὸν γὰρ οἰκείων ἐρεῖς.
what but is-it to chorus for of-kin you-will-tell
ZEUS ὦ μεγαλοσμαράγου στεροπᾶς ῥοίζημα, τί ῥέξεις;
O of-loud-crashing lightning rush what will-you-do

HERA Κοίμισον ὀργάν, εἰ μὴ κωμῳδίαν, ὦ Ζεῦ, δυνάμεθα
lull anger if not comedy O Zeus we-can
ὑποκρίνεσθαι μηδὲ ῥαψῳδεῖν ὥσπερ οὗτοι μηδὲ τὸν
to-act nor to-recite-epic like these nor —
Εὐριπίδην ὅλον καταπεπώκαμεν, ὥστε σοι ὑποτραγῳδεῖν.
Euripides whole have-we-swallowed so-that to-you to-play-second-in-tragedy
2 ἀγνοεῖν ἡμᾶς νομίζεις τὴν αἰτίαν τῆς λύπης ἥτις ἐστί
to-be-ignorant us do-you-think the cause of-the grief what is
σοι;
to-you
ZEUS οὐκ οἶσθ', ἐπεί τοι κἂν ἐκώκυες μέγα.
not you-know since you-know even you-would-shriek loud

HERA οἶδα τὸ κεφάλαιον αὐτὸ ὧν πάσχεις ὅτι ἐρωτικόν
I-know the sum itself of-what you-suffer that of-love
ἐστιν· οὐ μὴν κωκύω γε ὑπὸ ἔθους, ἤδη πολλάκις
it-is not indeed do-I-shriek at-least from habit already often
ὑβρισθεῖσα ὑπὸ σοῦ τὰ τοιαῦτα. εἰκὸς γοῦν ἤτοι Δανάην
outraged by you the such-things likely at-least either Danae
τινὰ ἢ Σεμέλην ἢ Εὐρώπην αὖθις εὑρόντα σε ἀνιᾶσθαι
some or Semele or Europa again having-found you to-be-distressed
ὑπὸ τοῦ ἔρωτος, εἶτα βουλεύεσθαι ταῦρον ἢ σάτυρον ἢ
by the love then to-plan bull or satyr or
χρυσὸν γενόμενον ῥυῆναι διὰ τοῦ ὀρόφου εἰς τὸν κόλπον
gold having-become to-flow through the roof into the bosom
τῆς ἀγαπωμένης· τὰ σημεῖα γὰρ ταῦτα, οἱ στεναγμοὶ
of-the beloved the signs for these the groans
καὶ τὰ δάκρυα καὶ τὸ ὠχρὸν εἶναι, οὐκ ἄλλου του
and the tears and the pale to-be not of-other anything
ἢ ἔρωτός ἐστιν.
than of-love is

ZEUS ὦ μακαρία, ἥτις ἐν ἔρωτι καὶ ταῖς τοιαύταις παιδιαῖς
O blessed-one who in love and the such games
οἴει τὰ πράγματα ἡμῖν εἶναι.
you-think the affairs for-us to-be

HERA ἀλλὰ τί ἄλλο, εἰ μὴ τοῦτο, ἀνιᾷ σε Δία ὄντα;
but what else if not this distresses you Zeus being

ZEUS ἐν ἐσχάτοις, ὦ Ἥρα, τὰ θεῶν πράγματα, καὶ τοῦτο 3
in extremity O Hera the of-gods affairs and this
δὴ τὸ τοῦ λόγου, ἐπὶ ξυροῦ ἕστηκεν εἴτε χρὴ
indeed the of-the saying on razor stands whether it-is-needful
τιμᾶσθαι ἡμᾶς ἔτι καὶ τὰ γέρα ἔχειν τἀν τῇ γῇ
to-be-honored us still and the privileges to-hold the-ones-on the earth
εἴτε καὶ ἠμελῆσθαι παντάπασι καὶ τὸ μηδὲν εἶναι δοκεῖν.
or even to-be-neglected altogether and the nothing to-be to-seem

HERA μῶν ἢ γίγαντάς τινας αὖθις ἡ γῆ ἔφυσεν,
surely-not either giants some again the earth bore
ἢ οἱ Τιτᾶνες διαρρήξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς
or the Titans having-broken the bonds and the guard
ἐπικρατήσαντες αὖθις ἡμῖν ἐναντία αἴρονται τὰ ὅπλα;
having-overpowered again against-us opposed raise the arms
ZEUS θάρσει, τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς.
take-heart the-things below safely are for-gods
HERA τί οὖν ἄλλο δεινὸν ἂν γένοιτο; οὐχ ὁρῶ γάρ, ὅτε
what then other terrible-thing — would-happen not I-see for when
μὴ τὰ τοιαῦτα παραλυποῖ, ἐφ' ὅτῳ Πῶλος ἢ Ἀριστόδημος
not the such-things should-trouble for which Polus or Aristodemus
ἀντὶ Διὸς ἡμῖν ἀναπέφηνας.
instead-of Zeus to-us you-have-appeared

4 ZEUS Τιμοκλῆς, ὦ Ἥρα, ὁ Στωϊκὸς καὶ Δᾶμις ὁ
Timocles O Hera the Stoic and Damis the
Ἐπικούρειος χθές, οὐκ οἶδα ὅθεν σφίσιν ἀρξαμένου τοῦ
Epicurean yesterday not I-know from-where to-them having-begun the
λόγου, προνοίας πέρι διελεγέσθην παρόντων μάλα συχνῶν
discussion providence about discussed being-present very many
καὶ δοκίμων ἀνθρώπων, ὅπερ μάλιστα ἠνίασέ με· καὶ ὁ
and esteemed men which-very most distressed me and —
μὲν Δᾶμις οὐδ' εἶναι θεοὺς ἔφασκεν, οὐχ ὅπως τὰ
indeed Damis not-even to-be gods said not to-speak-of the-things
γινόμενα ἐπισκοπεῖν ἢ διατάττειν, ὁ Τιμοκλῆς δὲ ὁ
happening to-oversee or to-arrange — Timocles but the
βέλτιστος ἐπειρᾶτο συναγωνίζεσθαι ἡμῖν· εἶτα ὄχλου πολλοῦ
best tried to-fight-on-the-side-of us then crowd much
ἐπιρρυέντος οὐδὲν πέρας ἐγένετο τῆς συνουσίας· διελύθησαν
having-flowed-in no end came of-the meeting they-broke-up
γὰρ εἰσαῦθις ἐπισκέψεσθαι τὰ λοιπὰ συνθέμενοι, καὶ νῦν
for another-time to-be-going-to-examine the rest having-agreed and now

μετέωροι πάντες εἰσίν, ὁπότερος κρατήσει καὶ ἀληθέστερα
in-suspense all are which-of-the-two will-prevail and truer-things
δόξει λέγειν. ὁρᾶτε τὸν κίνδυνον, ὡς ἐν στενῷ παντάπασι
will-seem to-say do-you-see the danger how in narrow-straits altogether
τὰ ἡμέτερα, ἐν ἑνὶ ἀνδρὶ κινδυνευόμενα; καὶ δυοῖν θάτερον
the our-things on one man hazarded and of-two the-one
ἢ παρεῶσθαι ἀνάγκη, ὀνόματα μόνον εἶναι δόξαντας, ἢ
either to-be-pushed-aside necessity names only to-be having-seemed or
τιμᾶσθαι ὥσπερ πρὸ τοῦ, ἢν ὁ Τιμοκλῆς ὑπέρσχῃ λέγων.
to-be-honored as before the if — Timocles prevails speaking
HERA δεινὰ ταῦτα ὡς ἀληθῶς, καὶ οὐ μάτην, ὦ Ζεῦ, 5
terrible-things these-things as truly and not in-vain O Zeus
ἐπετραγῴδεις αὐτοῖς.
did-you-tragedize at-them
ZEUS σὺ δὲ ᾤου Δανάης τινὸς ἢ Ἀντιόπης εἶναι μοι λόγον ἐν
you but thought of-Danae some or Antiope to-be to-me account in
ταράχῳ τοσούτῳ. τί δ' οὖν, ὦ Ἑρμῆ καὶ Ἥρα καὶ Ἀθηνᾶ,
turmoil so-great what but then O Hermes and Hera and Athena
πράττοιμεν ἄν; συνευρίσκετε γὰρ καὶ αὐτοὶ τὸ μέρος.
should-we-do — help-find for also yourselves the share
HERMES ἐγὼ μὲν ἐπὶ τὸ κοινόν φημι δεῖν τὴν σκέψιν
I indeed to the public I-say it-is-needful the deliberation
ἐπανενεγκεῖν ἐκκλησίαν συναγαγόντα.
to-refer assembly having-convened
HERA κἀμοὶ ταὐτὰ συνδοκεῖ ἅπερ καὶ τούτῳ.
to-me-too the-same-things seem-good which-very also to-this-one
ATHENA ἀλλ' ἐμοὶ τἀναντία δοκεῖ, ὦ πάτερ, μὴ συνταράττειν
but to-me the-opposite seems O father not to-throw-into-confusion
τὸν οὐρανὸν μηδὲ δῆλον εἶναι θορυβούμενον τῷ πράγματι,
the heaven nor plain to-be being-agitated by-the matter

πράττειν δὲ ἰδίᾳ ταῦτα ἐξ ὧν κρατήσει μὲν ὁ Τιμοκλῆς
to-do but privately these-things from which will-prevail indeed — Timocles
λέγων, ὁ Δᾶμις δὲ καταγελασθεὶς ἄπεισιν ἐκ τῆς συνουσίας.
speaking — Damis but laughed-at will-go-off from the meeting

HERMES ἀλλ' οὔτε ἀγνοήσεται ταῦτα, ὦ Ζεῦ, ἐν φανερῷ
but neither will-be-unknown these-things O Zeus in open
ἐσομένης τῆς ἔριδος τοῖς φιλοσόφοις, καὶ δόξεις
going-to-be the strife for-the philosophers and you-will-seem
τυραννικὸς εἶναι μὴ κοινούμενος περὶ τῶν οὕτω μεγάλων
tyrannical to-be not consulting about the so great
καὶ κοινῶν ἅπασιν.
and common to-all

6 ZEUS οὐκοῦν ἤδη κήρυττε καὶ παρέστωσαν ἅπαντες· ὀρθῶς
then now proclaim and let-be-present all rightly
γὰρ λέγεις.
for you-speak

HERMES ἰδοὺ δὴ εἰς ἐκκλησίαν συνέλθετε οἱ θεοί·
look indeed to assembly come-together the gods
μὴ μέλλετε, συνέλθετε πάντες, ἥκετε, περὶ μεγάλων
do-not delay come-together all come about great-things
ἐκκλησιάσομεν.
we-will-hold-assembly

ZEUS οὕτω ψιλά, ὦ Ἑρμῆ, καὶ ἁπλοϊκὰ καὶ πεζὰ κηρύττεις,
so bare O Hermes and simple and prosaic do-you-proclaim
καὶ ταῦτα ἐπὶ τοῖς μεγίστοις συγκαλῶν;
and that for the greatest-things summoning

HERMES ἀλλὰ πῶς γάρ, ὦ Ζεῦ, ἀξιοῖς;
but how for O Zeus do-you-think-fit

ZEUS ὅπως ἀξιῶ; ἀποσέμνυνε, φημί, τὸ κήρυγμα μέτροις τισὶ
how I-think-fit dignify I-say the proclamation with-meters some
καὶ μεγαλοφωνίᾳ ποιητικῇ, ὡς μᾶλλον συνέλθοιεν.
and grandiloquence poetic so-that more they-might-come-together

HERMES ναί. ἀλλ' ἐποποιῶν, ὦ Ζεῦ, καὶ ῥαψῳδῶν τὰ
yes but of-epic-poets O Zeus and rhapsodes the
τοιαῦτα, ἐγὼ δὲ ἥκιστα ποιητικός εἰμι· ὥστε διαφθερῶ τὸ
such-things I but least poetic am so-that I-will-spoil the
κήρυγμα ἢ ὑπέρμετρα ἢ ἐνδεᾶ συνείρων, καὶ γέλως
proclamation either over-long or deficient stringing-together and laughter
ἔσται παρ' αὐτοῖς ἐπὶ τῇ ἀμουσίᾳ τῶν ἐπῶν· ὁρῶ γοῦν
will-be among them at the unmusicality of-the verses I-see at-least
καὶ τὸν Ἀπόλλω γελώμενον ἐπ' ἐνίοις τῶν χρησμῶν,
also — Apollo laughed-at for some of-the oracles
καίτοι ἐπικρυπτούσης τὰ πολλὰ τῆς ἀσαφείας, ὡς μὴ
though concealing the most-part the obscurity so-that not
πάνυ σχολὴν ἄγειν τοὺς ἀκούοντας ἐξετάζειν τὰ μέτρα.
very leisure to-have those hearing to-examine the meters
ZEUS οὐκοῦν, ὦ Ἑρμῆ, τῶν Ὁμήρου ἐπῶν ἐγκαταμίγνυε τὰ
then O Hermes of-the of-Homer verses mix-in the
πολλὰ τῷ κηρύγματι, οἷς ἐκεῖνος ἡμᾶς συνεκάλει·
most-part with-the proclamation with-which that-one us called-together
μεμνῆσθαι δέ σε εἰκός.
to-remember and you likely
HERMES οὐ πάνυ μὲν οὕτω σαφῶς καὶ προχείρως·
not very indeed so clearly and readily
πειράσομαι δὲ ὅμως.
I-will-try but nevertheless

μήτε τις οὖν θήλεια θεὸς... μήτε τις ἄρσην,
neither any then female god nor any male
μηδ' αὖ τῶν ποταμῶν μενέτω νόσφ' Ὠκεανοῖο
nor again of-the rivers let-remain apart-from Ocean
μηδέ τε νυμφάων, ἀλλ' ἐς Διὸς ἔλθετε πάντες
nor and of-nymphs but to of-Zeus come all

εἰς ἀγορήν, ὅσσοι τε κλυτὰς δαίνυσθ' ἑκατόμβας,
to assembly as-many-as both glorious feast-on hecatombs
ὅσσοι τ' αὖ μέσατοι ἢ ὕστατοι ἢ μάλα πάγχυ
as-many-as and again middle or last or very wholly
νώνυμνοι βωμοῖσι παρ' ἀκνίσοισι κάθησθε.
nameless altars by savorless sit

II · SEATING THE GODS

Zeus bids Hermes seat the gods by material and art, gold first, then silver, ivory, bronze, and stone. The golden places go to barbarian gods, Bendis, Anubis, Attis, Mithras, and Men, while the Greek gods are bronze or marble. Poseidon objects to the dog-faced Egyptian sitting before him, Aphrodite cites Homer's golden Aphrodite in vain, and the Rhodians' huge bronze Helios cannot be seated. Zeus lets them sit as they please, then forgets his prepared opening, and Hermes tells him to patch one from Demosthenes against Philip.

7 ZEUS εὖ γε, ὦ Ἑρμῆ, ἄριστα κεκήρυκταί σοι, καὶ
well at-least O Hermes excellently has-been-proclaimed by-you and
συνίασι γὰρ ἤδη· ὥστε παραλαμβάνων κάθιζε αὐτοὺς
they-come-together for already so-that receiving seat them
κατὰ τὴν ἀξίαν ἕκαστον, ὡς ἂν ὕλης ἢ τέχνης
according-to the worth each as — of-material or of-art
ἔχῃ, ἐν προεδρίᾳ μὲν τοὺς χρυσοῦς, εἶτα ἐπὶ τούτοις
he-has in front-seats indeed the golden then after these
τοὺς ἀργυροῦς, εἶτα ἑξῆς ὁπόσοι ἐλεφάντινοι, εἶτα τοὺς
the silver then in-order as-many-as ivory then the
χαλκοῦς ἢ λιθίνους, καὶ ἐν αὐτοῖς τούτοις οἱ
bronze or stone and among themselves these the(-ones)

Φειδίου μὲν ἢ Ἀλκαμένους ἢ Μύρωνος ἢ Εὐφράνορος
of-Phidias indeed or of-Alcamenes or of-Myron or of-Euphranor
ἢ τῶν ὁμοίων τεχνιτῶν προτετιμήσθων, οἱ συρφετώδεις
or of-the like craftsmen let-them-be-preferred the rabble-like
δὲ οὗτοι καὶ ἄτεχνοι πόρρω που συνωσθέντες σιωπῇ
but these and artless far somewhere pushed-together in-silence
ἀναπληρούντων μόνον τὴν ἐκκλησίαν.
let-them-fill-up only the assembly
HERMES ἔσται ταῦτα καὶ καθεδοῦνται ὡς προσήκει. ἀλλ'
will-be these-things and they-will-sit as is-fitting but
ἐκεῖνο οὐ χεῖρον εἰδέναι, ἤν τις αὐτῶν χρυσοῦς μὲν ᾖ καὶ
that not worse to-know if any of-them golden indeed be and
πολυτάλαντος τὴν ὁλκήν, οὐκ ἀκριβὴς δὲ τὴν ἐργασίαν,
many-talented in-the weight not exact but in-the workmanship
ἀλλὰ κομιδῇ ἰδιωτικὸς καὶ ἀσύμμετρος, πρὸ τῶν χαλκῶν
but quite amateurish and ill-proportioned before the bronze
τῶν Μύρωνος καὶ Πολυκλείτου καὶ τῶν Φειδίου καὶ
the of-Myron and of-Polycleitus and the of-Phidias and
Ἀλκαμένους λιθίνων καθεδεῖται ἢ προτιμοτέραν χρὴ
of-Alcamenes stone will-be-sit or more-honored is-it-needful
νομίζειν εἶναι τὴν τέχνην;
to-think to-be the art
ZEUS ἐχρῆν μὲν οὕτως, ἀλλ' ὁ χρυσὸς ὅμως
it-was-needful indeed so but the gold nevertheless
προτιμητέος.
must-be-preferred
HERMES μανθάνω· πλουτίνδην κελεύεις ἀλλὰ μὴ ἀριστίνδην
I-understand by-wealth you-bid but not by-merit
καθίζειν, καὶ ἀπὸ τιμημάτων· ἥκετ' οὖν εἰς τὴν προεδρίαν
to-seat and from assessments come then to the front-seats
ὑμεῖς οἱ χρυσοῖ.
you the golden

8 ἐοίκασι δ᾽ οὖν, ὦ Ζεῦ, οἱ βαρβαρικοὶ προεδρεύσειν
seem and then O Zeus the barbarian to-be-going-to-sit-in-front
μόνοι· ὡς τούς γε Ἕλληνας ὁρᾷς ὁποῖοί εἰσι,
alone since the at-least Greeks you-see of-what-sort they-are
χαρίεντες μὲν καὶ εὐπρόσωποι καὶ κατὰ τέχνην
graceful indeed and fair-faced and according-to art
ἐσχηματισμένοι, λίθινοι δὲ ἢ χαλκοῖ ὅμως ἅπαντες ἢ οἵ
fashioned of-stone but or bronze nevertheless all or those
γε πολυτελέστατοι αὐτῶν ἐλεφάντινοι ὀλίγον ὅσον τοῦ
at-least most-costly of-them ivory little as-much-as of-the
χρυσοῦ ἐπιστίλβον ἔχοντες, ὡς ἐπικεχράνθαι καὶ ἐπηυγάσθαι
gold glittering having so-as to-be-tinged and to-be-brightened
μόνον, τὰ δὲ ἔνδον ὑπόξυλοι καὶ οὗτοι, μυῶν ἀγέλας
only the-parts and within wooden also these of-mice herds
ὅλας ἐμπολιτευομένας σκέποντες· ἡ Βενδῖς δὲ αὕτη καὶ ὁ
whole dwelling-in sheltering — Bendis and this-one and —
Ἄνουβις ἐκεινοσὶ καὶ παρ᾽ αὐτὸν ὁ Ἄττις καὶ ὁ Μίθρης καὶ
Anubis that-one-there and beside him — Attis and — Mithras and
ὁ Μὴν ὁλόχρυσοι καὶ βαρεῖς καὶ πολυτίμητοι ὡς ἀληθῶς.
— Men solid-gold and heavy and much-prized as truly

9 POSEIDON καὶ ποῦ τοῦτο, ὦ Ἑρμῆ, δίκαιον, τὸν κυνοπρόσωπον
and where this O Hermes just the dog-faced
τοῦτον προκαθίζειν μου τὸν Αἰγύπτιον, καὶ ταῦτα Ποσειδῶνος
this to-sit-in-front-of me the Egyptian and that Poseidon
ὄντος;
being

HERMES ναί, ἀλλὰ σὲ μέν, ὦ ἐννοσίγαιε, χαλκοῦν ὁ Λύσιππος
yes but you indeed O earth-shaker bronze — Lysippus
καὶ πτωχὸν ἐποίησεν, οὐκ ἐχόντων τότε Κορινθίων
and poor made not having then Corinthians
χρυσόν· οὗτος δὲ ὅλοις μετάλλοις πλουσιώτερός ἐστιν.
gold this-one but by-whole mines richer is

ἀνέχεσθαι οὖν χρὴ παρεωσμένον, καὶ μὴ ἀγανακτεῖν
to-bear then it-is-needful pushed-aside and not to-be-indignant
εἴ τις ῥῖνα τηλικαύτην χρυσῆν ἔχων προτετιμήσεταί σου.
if anyone nose so-great golden having will-be-preferred to-you
APHRODITE οὐκοῦν, ὦ Ἑρμῆ, κἀμὲ λαβὼν ἐν τοῖς 10
then O Hermes me-too having-taken among the
προέδροις που κάθιζε· χρυσῆ γάρ εἰμι.
front-seated somewhere seat golden for I-am
HERMES οὐχ ὅσα γε, ὦ Ἀφροδίτη, κἀμὲ ὁρᾶν, ἀλλ᾽
not as-far-as at-least O Aphrodite also-I to-see but
εἰ μὴ πάνυ λημῶ, λίθου τοῦ λευκοῦ, Πεντέληθεν,
if not very I-am-bleary-eyed of-stone the white from-Pentele
οἶμαι, λιθοτομηθεῖσα, εἶτα δόξαν οὕτω Πραξιτέλει
I-think quarried then having-seemed-good so to-Praxiteles
Ἀφροδίτη γενομένη Κνιδίοις παρεδόθης.
Aphrodite having-become to-Cnidians you-were-handed-over
APHRODITE καὶ μὴν ἀξιόπιστόν σοι μάρτυρα τὸν Ὅμηρον
and truly trustworthy to-you witness — Homer
παρέξομαι ἄνω καὶ κάτω τῶν ῥαψῳδιῶν χρυσῆν με τὴν
I-will-produce up and down of-the rhapsodies golden me —
Ἀφροδίτην εἶναι λέγοντα.
Aphrodite to-be saying
HERMES καὶ γὰρ τὸν Ἀπόλλω ὁ αὐτὸς πολύχρυσον εἶναι
and for — Apollo the same rich-in-gold to-be
ἔφη καὶ πλούσιον· ἀλλὰ νῦν ὄψει κἀκεῖνον ἐν τοῖς
said and rich but now you-will-see also-that-one among the
ζευγίταις που καθήμενον, ἀπεστεφανωμένον τε ὑπὸ τῶν
third-class somewhere sitting stripped-of-garlands both by the
λῃστῶν καὶ τοὺς κόλλοπας τῆς κιθάρας περισεσυλημένον.
robbers and the pegs of-the lyre robbed
ὥστε ἀγάπα καὶ σὺ μὴ πάνυ ἐν τῷ θητικῷ ἐκκλησιάζουσα.
so-that be-content also you not very in the laborer-class holding-assembly

11 COLOSSUS ἐμοὶ δὲ τίς ἂν ἐρίσαι τολμήσειεν Ἡλίῳ τε ὄντι καὶ
with-me but who — to-contend would-dare Helios both being and
τηλικούτῳ τὸ μέγεθος; εἰ γοῦν μὴ ὑπερφυᾶ μηδὲ ὑπέρμετρον
so-great in-the size if at-least not monstrous nor over-sized
οἱ Ῥόδιοι κατασκευάσασθαί με ἠξίωσαν, ἀπὸ τοῦ ἴσου
the Rhodians to-construct me had-thought-fit from the equal
τελέσματος ἑκκαίδεκα χρυσοῦς θεοὺς ἐπεποίηντο ἄν· ὥστε
cost sixteen golden gods they-would-have-made — so-that
ἀνάλογον πολυτελέστερος ἂν νομιζοίμην. καὶ πρόσεστιν ἡ
proportionally more-costly — I-would-be-thought and is-added the
τέχνη καὶ τῆς ἐργασίας τὸ ἀκριβὲς ἐν μεγέθει τοσούτῳ.
art and of-the workmanship the exactness in size so-great
HERMES τί, ὦ Ζεῦ, χρὴ ποιεῖν; δύσκριτον γὰρ ἐμοὶ
what O Zeus is-it-needful to-do hard-to-judge for to-me
γοῦν τοῦτο· εἰ μὲν γὰρ ἐς τὴν ὕλην ἀποβλέποιμι,
at-least this if indeed for to the material I-should-look
χαλκοῦς ἐστιν, εἰ δὲ λογιζοίμην ἀφ' ὁπόσων ταλάντων
bronze he-is if but I-should-reckon from how-many talents
κεχάλκευται, ὑπὲρ τοὺς πεντακοσιομεδίμνους ἂν εἴη.
he-has-been-cast above the five-hundred-bushel-men — he-would-be
ZEUS τί γὰρ ἔδει παρεῖναι καὶ τοῦτον ἐλέγξοντα τὴν
why for was-it-needful to-be-present also this-one going-to-expose the
τῶν ἄλλων μικρότητα καὶ ἐνοχλήσοντα τῇ καθέδρᾳ; πλὴν
of-the others smallness and going-to-trouble the seating except
ἀλλ', ὦ Ῥοδίων ἄριστε, εἰ καὶ ὅτι μάλιστα προτιμητέος
but O of-Rhodians best if even as most to-be-preferred
εἶ τῶν χρυσῶν, πῶς ἂν καὶ προεδρεύοις, εἰ μὴ
you-are than-the golden how — also could-you-sit-in-front if not
δεήσει ἀναστῆναι πάντας ὡς μόνος καθέζοιο, τὴν
it-will-be-needful to-stand-up all so-that alone you-might-sit the

Πνύκα ὅλην θατέρᾳ τῶν πυγῶν ἐπιλαβών; ὥστε ἄμεινον
Pnyx whole with-one of-the buttocks having-taken-up so-that better
ποιήσεις ὀρθοστάδην ἐκκλησιάζων, ἐπικεκυφὼς τῷ συνεδρίῳ.
you-will-do standing-upright holding-assembly stooping-over the council
HERMES ἰδοὺ πάλιν ἄλλο δύσλυτον καὶ τοῦτο· χαλκῷ μὲν γὰρ 12
look again another hard-to-solve also this bronze indeed for
ἀμφοτέρω ἐστὸν καὶ τέχνης τῆς αὐτῆς, Λυσίππου ἑκάτερον
both are and of-art the same of-Lysippus each
τὸ ἔργον, καὶ τὸ μέγιστον, ὁμοτίμω τὰ ἐς γένος,
the work and the greatest of-equal-rank the-things as-to birth
ἅτε δὴ Διὸς παῖδε, ὁ Διόνυσος οὑτοσὶ καὶ Ἡρακλῆς.
as indeed of-Zeus two-sons — Dionysus this-here and Heracles
πότερος οὖν αὐτῶν προκαθίζει; φιλονεικοῦσι γάρ, ὡς ὁρᾷς.
which-of-the-two then of-them sits-in-front they-contend for as you-see
ZEUS διατρίβομεν, ὦ Ἑρμῆ, πάλαι δέον ἐκκλησιάζειν·
we-are-wasting-time O Hermes long-since it-being-needful to-hold-assembly
ὥστε νῦν μὲν ἀναμὶξ καθιζόντων, ἔνθ' ἂν ἕκαστος ἐθέλῃ,
so-that now indeed promiscuously let-them-sit where — each wishes
εἰσαῦθις δὲ ἀποδοθήσεται περὶ τούτων ἐκκλησία, κἀγὼ
another-time and will-be-given about these assembly and-I
εἴσομαι τότε ἥντινα χρὴ ποιήσασθαι τὴν τάξιν ἐπ' αὐτοῖς.
will-know then what it-is-needful to-make the order for them
HERMES ἀλλ', Ἡράκλεις, ὡς θορυβοῦσι τὰ κοινὰ καὶ τὰ 13
but Heracles how they-clamor the common-things and the
καθ' ἡμέραν ταῦτα βοῶντες, "διανομάς· ποῦ τὸ νέκταρ; ἡ
by day these shouting distributions where the nectar the
ἀμβροσία ἐπέλιπεν· ποῦ αἱ ἑκατόμβαι; κοινὰς τὰς θυσίας."
ambrosia has-run-out where the hecatombs common the sacrifices
ZEUS κατασιώπησον αὐτούς, ὦ Ἑρμῆ, ὡς μάθωσιν ὅτου
silence them O Hermes that they-may-learn of-what
ἕνεκα συνελέγησαν τοὺς λήρους τούτους ἀφέντες.
for-the-sake they-were-gathered the nonsense these having-let-go

HERMES οὐχ ἅπαντες, ὦ Ζεῦ, τὴν Ἑλλήνων φωνὴν συνιᾶσιν·
not all O Zeus the of-Greeks speech understand
ἐγὼ δὲ οὐ πολύγλωττός εἰμι, ὥστε καὶ Σκύθαις καὶ Πέρσαις
I and not many-tongued am so-as both to-Scythians and Persians
καὶ Θρᾳξὶν καὶ Κελτοῖς συνετὰ κηρύττειν. ἄμεινον οὖν,
and Thracians and Celts intelligible-things to-proclaim better then
οἶμαι, τῇ χειρὶ σημαίνειν καὶ παρακελεύεσθαι σιωπᾶν.
I-think with-the hand to-signal and to-urge to-be-silent
ZEUS οὕτω ποίει.
so do

14 HERMES εὖ γε, ἀφωνότεροι γεγένηνταί σοι τῶν
well at-least more-voiceless have-become for-you than-the
σοφιστῶν. ὥστε ὥρα δημηγορεῖν. ὁρᾷς; πάλαι πρὸς σὲ
sophists so-that time to-harangue you-see long-since toward you
ἀποβλέπουσι περιμένοντες ὅ τι καὶ ἐρεῖς.
they-look waiting what ever also you-will-say
ZEUS ἀλλ' ὅ γε πέπονθα, ὦ Ἑρμῆ, οὐκ ἂν ὀκνήσαιμι
but what at-least I-have-experienced O Hermes not — would-I-hesitate
πρὸς σὲ εἰπεῖν υἱὸν ὄντα. οἶσθα ὅπως θαρραλέος ἀεὶ
to you to-tell son being you-know how bold always
καὶ μεγαληγόρος ἐν ταῖς ἐκκλησίαις ἦν.
and grandiloquent in the assemblies I-was
HERMES οἶδα καὶ ἐδεδίειν γε ἀκούων σου δημηγοροῦντος,
I-know and I-used-to-fear at-least hearing you haranguing
καὶ μάλιστα ὁπότε ἠπείλεις ἀνασπάσειν ἐκ βάθρων
and most when you-threatened to-be-going-to-pull-up from foundations
τὴν γῆν καὶ τὴν θάλασσαν αὐτοῖς θεοῖς τὴν σειρὰν
the earth and the sea with-the-very gods the chain
ἐκείνην τὴν χρυσῆν καθείς.
that the golden having-let-down

ZEUS ἀλλὰ νῦν, ὦ τέκνον, οὐκ οἶδα εἴτε ὑπὸ τοῦ μεγέθους
but now O child not I-know whether by the greatness
τῶν ἐφεστώτων δεινῶν εἴτε καὶ ὑπὸ τοῦ πλήθους τῶν
of-the impending dangers or also by the multitude of-those
παρόντων — πολυθεωτάτη γάρ, ὡς ὁρᾷς, ἡ ἐκκλησία —
present fullest-of-gods for as you-see the assembly
διατετάραγμαι τὴν γνώμην καὶ ὑπότρομός εἰμι καὶ ἡ
I-am-confounded in-the mind and trembling am and the
γλῶττά μοι πεπεδημένη ἔοικε· τὸ δὲ ἀτοπώτατον ἁπάντων,
tongue for-me fettered seems the and most-absurd of-all
ἐπιλέλησμαι τὸ προοίμιον τῶν ὅλων, ὃ παρεσκευασάμην
I-have-forgotten the preamble of-the whole which I-had-prepared
ὡς εὐπροσωποτάτη μοι ἡ ἀρχὴ γένοιτο πρὸς αὐτούς.
that most-fair-seeming for-me the beginning might-be toward them
HERMES ἀπολώλεκας, ὦ Ζεῦ, ἅπαντα· οἱ δὲ ὑποπτεύουσι τὴν
you-have-ruined O Zeus all they and suspect the
σιωπὴν καί τι ὑπέρμεγα κακὸν ἀκούσεσθαι προσδοκῶσιν,
silence and some huge evil to-be-going-to-hear expect
ἐφ᾽ ὅτῳ σὺ διαμέλλεις.
for which you are-delaying
ZEUS βούλει οὖν, ὦ Ἑρμῆ, τὸ Ὁμηρικὸν ἐκεῖνο προοίμιον
do-you-wish then O Hermes the Homeric that preamble
ἀναρραψῳδήσω πρὸς αὐτούς;
I-may-recite to them
HERMES τὸ ποῖον;
the which

ZEUS κέκλυτέ μευ πάντες τε θεοὶ πᾶσαί τε θέαιναι.
hear me all both gods all and goddesses

HERMES ἄπαγε, ἱκανῶς καὶ πρὸς ἡμᾶς πεπαρῴδηταί σοι
away sufficiently even to us has-been-parodied by-you
τὰ πρῶτα. πλὴν εἰ δοκεῖ, τὸ μὲν φορτικὸν τῶν μέτρων
the first-lines except if it-seems the indeed vulgar of-the meters
ἄφες, σὺ δὲ τῶν Δημοσθένους δημηγοριῶν τῶν κατὰ
let-go you but of-the of-Demosthenes harangues those against
Φιλίππου ἥντινα ἂν ἐθέλῃς σύνειρε, ὀλίγα ἐναλλάττων·
Philip whichever — you-wish string-together little altering
οὕτω γοῦν οἱ πολλοὶ νῦν ῥητορεύουσιν.
thus at-least the many now orate
ZEUS εὖ λέγεις ἐπίτομόν τινα ῥητορείαν καὶ ῥᾳδιουργίαν
well you-say short-cut some oratory and facility
ταύτην εὔκαιρον τοῖς ἀπορουμένοις.
this opportune for-those at-a-loss

III · ZEUS'S SPEECH

Zeus opens with Demosthenes' phrases. After Mnesitheus' stingy thank offering in the Piraeus, one old cock for sixteen gods, he went up to the city, and finding a crowd at the Painted Colonnade he disguised himself as a philosopher and heard Timocles and Damis arguing. Damis denied that the gods take thought for men and won the crowd, until Zeus had night fall and break up the meeting, the two agreeing to finish the next day. Since men are the gods' whole revenue, Zeus asks how to make Timocles win; Momus, given leave to speak frankly, says the gods brought this on themselves, for the good suffer and the wicked thrive.

15 HERMES ἄρξαι δ' οὖν ποτε.
begin but then at-last
ZEUS ἀντὶ πολλῶν ἄν, ὦ ἄνδρες θεοί, χρημάτων ὑμᾶς
instead-of much — O men gods money you
ἑλέσθαι νομίζω, εἰ φανερὸν γένοιτο ὑμῖν ὅ τι δή
to-choose I-think if plain should-become to-you what ever indeed

ποτε ἄρα τοῦτό ἐστιν ἐφ᾽ ὅτῳ νῦν συνελέγητε. ὅτε τοίνυν
ever then this is for which now you-were-gathered since then
τοῦτο οὕτως ἔχει, προσήκει προθύμως ἀκροᾶσθαί μου
this so is it-befits eagerly to-listen-to me
λέγοντος. ὁ μὲν οὖν παρὼν καιρός, ὦ θεοί, μονονουχὶ
speaking the indeed then present occasion O gods all-but
λέγει φωνὴν ἀφιεὶς ὅτι τῶν παρόντων ἐρρωμένως
says voice letting-go that the present-things vigorously
ἀντιληπτέον ἡμῖν ἐστιν, ἡμεῖς δὲ πάνυ ὀλιγώρως ἔχειν
one-must-take-hold-of for-us is we but very negligently to-be
δοκοῦμεν πρὸς αὐτά. βούλομαι δὲ ἤδη — καὶ γὰρ
seem toward them I-wish and now and for
ἐπιλείπει ὁ Δημοσθένης — αὐτὰ ὑμῖν δηλῶσαι σαφῶς,
fails — Demosthenes them to-you to-show clearly
ἐφ᾽ οἷς διαταραχθεὶς συνήγαγον τὴν ἐκκλησίαν.
at what having-been-troubled I-convened the assembly
χθὲς γάρ, ὡς ἴστε, Μνησιθέου τοῦ ναυκλήρου θύσαντος
yesterday for as you-know of-Mnesitheus the shipmaster having-sacrificed
τὰ σωτήρια ἐπὶ τῇ νηΐ ὀλίγου δεῖν ἀπολομένῃ περὶ
the thank-offerings for the ship little to-want having-perished about
τὸν Καφηρέα, εἱστιώμεθα ἐν Πειραιεῖ, ὁπόσους ἡμῶν ὁ
the Caphereus we-were-feasting in Piraeus as-many-as of-us —
Μνησίθεος ἐπὶ τὴν θυσίαν ἐκάλεσεν· εἶτα μετὰ τὰς σπονδὰς
Mnesitheus to the sacrifice invited then after the libations
ὑμεῖς μὲν ἄλλος ἄλλην ἐτράπεσθε, ὡς ἑκάστῳ ἔδοξεν, ἐγὼ
you indeed one another-way turned as to-each it-seemed I
δὲ — οὐδέπω γὰρ πάνυ ὀψὲ ἦν — ἀνῆλθον ἐς τὸ ἄστυ ὡς
but not-yet for very late was went-up to the city that
περιπατήσαιμι τὸ δειλινὸν ἐν Κεραμεικῷ, ἐννοῶν ἅμα
I-might-stroll the evening in Ceramicus considering at-the-same-time
τοῦ Μνησιθέου τὴν μικρολογίαν, ὃς ἑκκαίδεκα θεοὺς ἑστιῶν
— of-Mnesitheus the stinginess who sixteen gods feasting

ἀλεκτρυόνα μόνον κατέθυσε, γέροντα κἀκεῖνον ἤδη καὶ
cock only sacrificed old that-one-too already and
κορυζῶντα, καὶ λιβανωτοῦ χόνδρους τέτταρας εὖ μάλα
having-a-cold and of-frankincense grains four well very
εὐρωτιῶντας, ὡς αὐτίκα ἐπισβεσθῆναι τῷ ἄνθρακι, μηδὲ
moldy so-that at-once to-be-quenched on-the coal not-even
ὅσον ἄκρᾳ τῇ ῥινὶ ὀσφραίνεσθαι τοῦ καπνοῦ παρασχόντας,
as-much-as with-tip the nose to-smell the smoke allowing
καὶ ταῦτα ἑκατόμβας ὅλας ὑποσχόμενος ὁπότε ἡ ναῦς
and that hecatombs whole having-promised when the ship
ἤδη προσεφέρετο τῷ σκοπέλῳ καὶ ἐντὸς ἦν τῶν ἑρμάτων.
already was-being-carried to-the crag and within was the reefs
16 ἐπεὶ δὲ ταῦτα ἐννοῶν γίγνομαι κατὰ τὴν Ποικίλην,
when and these-things considering I-come at the Painted-Colonnade
ὁρῶ πλῆθος ἀνθρώπων πάμπολυ συνεστηκός, ἐνίους μὲν
I-see multitude of-men very-great standing-together some indeed
ἔνδον ἐν αὐτῇ τῇ στοᾷ, πολλοὺς δὲ καὶ ἐν τῷ ὑπαίθρῳ,
inside in itself the colonnade many and also in the open-air
καί τινας βοῶντας καὶ διατεινομένους ἐπὶ τῶν θάκων
and some shouting and straining on the seats
καθημένους. εἰκάσας οὖν ὅπερ ἦν, φιλοσόφους εἶναι
sitting having-guessed then which-very it-was philosophers to-be
τῶν ἐριστικῶν τούτων, ἐβουλήθην ἐπιστὰς ἀκοῦσαι
of-the disputatious these I-wished having-stood-by to-hear
αὐτῶν ὅ τι καὶ λέγουσι· καὶ — ἔτυχον γὰρ νεφέλην
them what ever also they-say and I-happened for cloud
τῶν παχειῶν περιβεβλημένος — σχηματίσας ἐμαυτὸν εἰς
of-the thick wrapped-in having-fashioned myself into
τὸν ἐκείνων τρόπον καὶ τὸν πώγωνα ἐπισπασάμενος εὖ
the of-those manner and the beard having-drawn-down well
μάλα ἐῴκειν φιλοσόφῳ· καὶ δὴ παραγκωνισάμενος τοὺς
very I-resembled philosopher and indeed having-elbowed-aside the

πολλοὺς εἰσέρχομαι ἀγνοούμενος ὅστις εἴην. εὑρίσκω τε
many I-enter unrecognized who I-was I-find both
τὸν Ἐπικούρειον Δᾶμιν, τὸν ἐπίτριπτον, καὶ Τιμοκλέα
the Epicurean Damis the damnable and Timocles
τὸν Στωϊκόν, ἀνδρῶν βέλτιστον, ἐκθύμως πάνυ ἐρίζοντας·
the Stoic of-men best furiously very quarreling
ὁ γοῦν Τιμοκλῆς καὶ ἵδρου καὶ τὴν φωνὴν ἤδη
— at-least Timocles both was-sweating and the voice already
ἐξεκέκοπτο ὑπὸ τῆς βοῆς, ὁ Δᾶμις δὲ τὸ σαρδάνιον
had-been-cut-off by the shouting — Damis but the sardonic
ἐπιγελῶν ἔτι μᾶλλον παρώξυνε τὸν Τιμοκλέα.
laughing-at still more provoked — Timocles
ἦν δὲ ἄρα περὶ ἡμῶν ὁ πᾶς λόγος αὐτοῖς· ὁ μὲν 17
was and then about us the whole argument for-them the indeed
γὰρ κατάρατος Δᾶμις οὔτε προνοεῖν ἡμᾶς ἔφασκε τῶν
for accursed Damis neither to-take-thought us claimed of-the
ἀνθρώπων οὔτ' ἐπισκοπεῖν τὰ γινόμενα παρ' αὐτοῖς,
men nor to-oversee the-things happening among them
οὐδὲν ἄλλο ἢ μηδὲ ὅλως ἡμᾶς εἶναι λέγων· τοῦτο
nothing else than not-even at-all us to-exist saying this
γὰρ αὐτῷ δηλαδὴ ὁ λόγος ἐδύνατο· καὶ ἦσάν τινες
for to-him plainly the argument meant and there-were some
οἳ ἐπῄνουν αὐτόν. ὁ δ' ἕτερος τὰ ἡμέτερα ὁ Τιμοκλῆς
who praised him the but other the our-side — Timocles
ἐφρόνει καὶ ὑπερεμάχει καὶ ἠγανάκτει καὶ πάντα τρόπον
favored and fought-for and was-indignant and every way
συνηγωνίζετο τὴν ἐπιμέλειαν ἡμῶν ἐπαινῶν καὶ διεξιὼν
fought-alongside the care our praising and going-through
ὡς ἐν κόσμῳ καὶ τάξει τῇ προσηκούσῃ ἐξηγούμεθα
how in order and arrangement the fitting we-guide
καὶ διατάττομεν ἕκαστα· καὶ εἶχε μέν τινας καὶ αὐτὸς
and arrange each and had indeed some also himself

τοὺς ἐπαινοῦντας. πλὴν — ἐκεκμήκει γὰρ ἤδη καὶ
those praising except he-was-tired for already and
πονήρως ἐφώνει καὶ τὸ πλῆθος εἰς τὸν Δᾶμιν ἀπέβλεπε—,
badly was-voiced and the multitude to — Damis looked
συνεὶς δὲ ἐγὼ τὸ κινδύνευμα τὴν νύκτα ἐκέλευσα
having-understood but I the danger the night I-bade
περιχυθεῖσαν διαλῦσαι τὴν συνουσίαν. ἀπῆλθον οὖν εἰς τὴν
having-spread-round to-break-up the meeting they-went-off then to the
ὑστεραίαν συνθέμενοι εἰς τέλος ἐπεξελεύσεσθαι τὸ σκέμμα,
next-day having-agreed to end to-be-going-to-pursue the inquiry
κἀγὼ παρομαρτῶν τοῖς πολλοῖς ἐπήκουον μεταξὺ ἀπιόντων
and-I accompanying the many listened meanwhile going-off
οἴκαδε παρ᾽ αὑτοὺς ἐπαινούντων τὰ τοῦ Δάμιδος καὶ
home to their-own praising the-things — of-Damis and
ἤδη παρὰ πολὺ αἱρουμένων τὰ ἐκείνου· ἦσαν δὲ καὶ
already by far choosing the-things of-that-one were and also
οἱ μὴ ἀξιοῦντες προκατεγνωκέναι τῶν ἐναντίων ἀλλὰ
those not thinking-fit to-have-prejudged the opponents but
περιμένειν εἴ τι καὶ ὁ Τιμοκλῆς αὔριον ἐρεῖ.
to-wait-for if anything also — Timocles tomorrow will-say
18 ταῦτ᾽ ἔστιν ἐφ᾽ οἷς ὑμᾶς συνεκάλεσα, οὐ μικρά, ὦ θεοί,
these-things are for which you I-called-together not small-things O gods
εἰ λογιεῖσθε ὡς ἡ πᾶσα μὲν ἡμῖν τιμὴ καὶ δόξα καὶ
if you-will-reckon that the whole indeed for-us honor and glory and
πρόσοδος οἱ ἄνθρωποί εἰσιν· εἰ δ᾽ οὗτοι πεισθεῖεν ἢ
revenue the men are if but these should-be-persuaded either
μηδὲ ὅλως θεοὺς εἶναι ἢ ὄντας ἀπρονοήτους εἶναι σφῶν
not-even at-all gods to-be or being uncaring to-be of-them
αὐτῶν, ἄθυτα καὶ ἀγέραστα καὶ ἀτίμητα ἡμῖν ἔσται
themselves without-sacrifice and without-honors and unprized for-us will-be
τὰ ἐκ γῆς καὶ μάτην ἐν οὐρανῷ καθεδούμεθα λιμῷ
the-things from earth and in-vain in heaven we-will-sit by-hunger

ἐχόμενοι, ἑορτῶν ἐκείνων καὶ πανηγύρεων καὶ ἀγώνων
held of-festivals those and assemblies and contests
καὶ θυσιῶν καὶ παννυχίδων καὶ πομπῶν στερούμενοι.
and sacrifices and night-festivals and processions being-deprived
ὡς οὖν ὑπὲρ τηλικούτων φημὶ δεῖν ἅπαντας ἐπινοεῖν
since then about so-great-things I-say it-is-needful all to-devise
τι σωτήριον τοῖς παροῦσι καὶ ἀφ' ὅτου κρατήσει μὲν
something saving for-the present-things and from which will-prevail indeed
ὁ Τιμοκλῆς καὶ δόξει ἀληθέστερα λέγειν, ὁ Δᾶμις δὲ
— Timocles and will-seem truer-things to-say — Damis but
καταγελασθήσεται πρὸς τῶν ἀκουόντων· ὡς ἔγωγε οὐ πάνυ
will-be-laughed-at by those hearing since I-at-least not very
τῷ Τιμοκλεῖ πέποιθα ὡς κρατήσει καθ' ἑαυτόν, ἢν μὴ καὶ
— in-Timocles trust that he-will-prevail by himself if not also
τὰ παρ' ἡμῶν αὐτῷ προσγένηται. κήρυττε οὖν, ὦ Ἑρμῆ,
the-things from us to-him are-added proclaim then O Hermes
τὸ κήρυγμα τὸ ἐκ τοῦ νόμου, ὡς ἀνιστάμενοι συμβουλεύοιεν.
the proclamation the from the law that standing-up they-may-give-counsel

HERMES ἄκουε, σίγα, μὴ τάραττε· τίς ἀγορεύειν βούλεται 19
hear silence do-not disturb who to-address wishes
τῶν τελείων θεῶν, οἷς ἔξεστι; τί τοῦτο; οὐδεὶς
of-the full-grown gods to-whom it-is-allowed what this no-one
ἀνίσταται, ἀλλ' ἡσυχάζετε πρὸς τὸ μέγεθος τῶν ἠγγελμένων
stands-up but you-keep-quiet at the greatness of-the things-announced
ἐκπεπληγμένοι;
struck-dumb

MOMUS ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε·
but you indeed all water and earth may-you-become
ἐγὼ δέ, εἴ γέ μοι μετὰ παρρησίας λέγειν δοθείη,
I but if at-least to-me with frankness to-speak it-should-be-granted
πολλὰ ἄν, ὦ Ζεῦ, ἔχοιμι εἰπεῖν.
many-things — O Zeus I-could to-say

ZEUS λέγε, ὦ Μῶμε, πάνυ θαρρῶν· δῆλος γὰρ εἶ ἐπὶ
speak O Momus very confidently plain for you-are for
τῷ συμφέροντι παρρησιασόμενος.
the advantage going-to-speak-freely

MOMUS οὐκοῦν ἀκούετε, ὦ θεοί, τά γε ἀπὸ καρδίας,
then hear O gods the-things at-least from heart
φασίν· ἐγὼ γὰρ καὶ πάνυ προσεδόκων ἐς τόδε ἀμηχανίας
as-they-say I for even very expected to this of-helplessness
περιστήσεσθαι τὰ ἡμέτερα καὶ πολλοὺς τοιούτους
to-be-going-to-come-round the our-affairs and many such
ἀναφύσεσθαι ἡμῖν σοφιστάς, παρ᾽ ἡμῶν αὐτῶν τὴν
to-be-going-to-sprout-up for-us sophists from us ourselves the
αἰτίαν τῆς τόλμης λαμβάνοντας· καὶ μὰ τὴν Θέμιν οὔτε
cause of-the daring taking and by — Themis neither
τῷ Ἐπικούρῳ ἄξιον ὀργίζεσθαι οὔτε τοῖς ὁμιληταῖς
— with-Epicurus worth to-be-angry nor with-the disciples
αὐτοῦ καὶ διαδόχοις τῶν λόγων, εἰ τοιαῦτα περὶ ἡμῶν
his and successors of-the doctrines if such-things about us
ὑπειλήφασιν. ἢ τί γὰρ αὐτοὺς ἀξιώσειέ τις ἂν φρονεῖν,
they-have-supposed or what for them would-expect anyone — to-think
ὁπόταν ὁρῶσι τοσαύτην ἐν τῷ βίῳ τὴν ταραχήν, καὶ
whenever they-see so-great in the life the confusion and
τοὺς μὲν χρηστοὺς αὐτῶν ἀμελουμένους, ἐν πενίᾳ καὶ
the indeed good of-them neglected in poverty and
νόσοις καὶ δουλείᾳ καταφθειρομένους, παμπονήρους δὲ καὶ
diseases and slavery wasting-away utterly-wicked but and
μιαροὺς ἀνθρώπους προτιμωμένους καὶ ὑπερπλουτοῦντας
foul men preferred and over-rich
καὶ ἐπιτάττοντας τοῖς κρείττοσι, καὶ τοὺς μὲν ἱεροσύλους
and commanding the better and the indeed temple-robbers

οὐ κολαζομένους ἀλλὰ διαλανθάνοντας, ἀνασκολοπιζομένους
not punished but escaping-notice impaled
δὲ καὶ τυμπανιζομένους ἐνίοτε τοὺς οὐδὲν ἀδικοῦντας;
but and cudgeled sometimes those nothing doing-wrong

IV · MOMUS AND POSEIDON

Momus says men doubt the gods with good reason: oracles are ambiguous, poets tell of gods who love, quarrel, and serve, and the gods have never troubled to tell good men from bad. Theseus cleared the road of brigands and Heracles the land of monsters, not providence. The gods care only for the savor of the altars. Poseidon proposes to remove Damis with a thunderbolt; Zeus answers that the Fates spin such deaths and that killing him would look like winning by default. Apollo offers to speak.

MOMUS εἰκότως τοίνυν ταῦτα ὁρῶντες οὕτω διανοοῦνται 20
reasonably then these-things seeing so they-think
περὶ ἡμῶν ὡς οὐδὲν ὅλως ὄντων, καὶ μάλιστα ὅταν
about us as nothing at-all being and most when
ἀκούωσι τῶν χρησμῶν λεγόντων, ὡς διαβάς τις τὸν
they-hear the oracles saying that having-crossed anyone the
Ἅλυν μεγάλην ἀρχὴν καταλύσει, οὐ μέντοι δηλούντων,
Halys great empire will-destroy not however making-clear
εἴτε τὴν αὑτοῦ εἴτε τὴν τῶν πολεμίων· καὶ πάλιν
whether the his-own or the of-the enemies and again

ὦ θείη Σαλαμίς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν.
O divine Salamis will-destroy and you children of-women

καὶ Πέρσαι γάρ, οἶμαι, καὶ Ἕλληνες γυναικῶν τέκνα
and Persians for I-think and Greeks of-women children
ἦσαν. ὅταν μὲν γὰρ τῶν ῥαψῳδῶν ἀκούωσιν, ὅτι καὶ
were when indeed for the rhapsodes they-hear that both
ἐρῶμεν καὶ τιτρωσκόμεθα καὶ δεσμούμεθα καὶ δουλεύομεν
we-love and are-wounded and are-bound and are-slaves
καὶ στασιάζομεν καὶ μυρία ὅσα πράγματα ἔχομεν, καὶ
and quarrel and countless how-many troubles we-have and
ταῦτα μακάριοι καὶ ἄφθαρτοι ἀξιοῦντες εἶναι, τί ἄλλο
that blessed and imperishable claiming to-be what else
ἢ δικαίως καταγελῶσι καὶ ἐν οὐδενὶ λόγῳ τίθενται τὰ
than justly they-laugh-at and in no account put the
ἡμέτερα; ἡμεῖς δὲ ἀγανακτοῦμεν, εἴ τινες ἄνθρωποι ὄντες
our-affairs we but are-indignant if some men being
οὐ πάνυ ἀνόητοι διελέγχουσι ταῦτα καὶ τὴν πρόνοιαν
not very foolish refute these-things and the providence
ἡμῶν παρωθοῦνται, δέον ἀγαπᾶν εἴ τινες ἡμῖν ἔτι
our push-aside it-being-needful to-be-content if some to-us still
θύουσι τοιαῦτα ἐξαμαρτάνουσιν.
sacrifice such-things erring

21 καί μοι ἐνταῦθα, ὦ Ζεῦ — μόνοι γάρ ἐσμεν καὶ
and for-me here O Zeus alone for we-are and
οὐδεὶς ἄνθρωπος πάρεστι τῷ συλλόγῳ ἔξω Ἡρακλέους
no man is-present at-the gathering except Heracles
καὶ Διονύσου καὶ Γανυμήδους καὶ Ἀσκληπιοῦ, τῶν
and Dionysus and Ganymede and Asclepius the
παρεγγράπτων τούτων — ἀπόκριναι μετ' ἀληθείας, εἴ ποτέ
enrolled-afterward these answer with truth if ever
σοι ἐμέλησεν ἐς τοσοῦτον τῶν ἐν τῇ γῇ, ὡς ἐξετάσαι
to-you it-mattered to so-much of-the-things on the earth as to-examine
οἵτινες αὐτῶν οἱ φαῦλοι ἢ οἵτινες οἱ χρηστοί εἰσιν· ἀλλ'
who of-them the bad or who the good are but

οὐκ ἂν εἴποις. εἰ γοῦν μὴ ὁ Θησεὺς ἐκ Τροιζῆνος
not — would-you-say if at-least not — Theseus from Troezen
εἰς Ἀθήνας ἰὼν ὁδοῦ πάρεργον ἐξέκοψε τοὺς κακούργους,
to Athens going of-road by-the-way cut-down the evildoers
ὅσον ἐπὶ σοὶ καὶ τῇ σῇ προνοίᾳ οὐδὲν ἂν ἐκώλυεν
as-far-as on you and the your providence nothing — would-have-prevented
ζῆν ἐντρυφῶντας ταῖς τῶν ὁδῷ βαδιζόντων σφαγαῖς τὸν
to-live reveling in-the of-those on-road walking slaughters —
Σκείρωνα καὶ Πιτυοκάμπτην καὶ Κερκυόνα καὶ τοὺς ἄλλους·
Sciron and Pityocamptes and Cercyon and the others
ἢ εἴ γε μὴ ὁ Εὐρυσθεύς, ἀνὴρ δίκαιος καὶ προνοητικός,
or if at-least not — Eurystheus man just and provident
ὑπὸ φιλανθρωπίας ἀναπυνθανόμενος τὰ παρ' ἑκάστοις
from humanity inquiring-into the-things among each
ἐξέπεμπε τουτονὶ τὸν οἰκέτην αὑτοῦ, ἐργατικὸν ἄνθρωπον
sent-out this-one-here the servant his-own laborious man
καὶ πρόθυμον εἰς τοὺς πόνους, ὦ Ζεῦ, σὺ ὀλίγον ἐφρόντισας
and eager for the labors O Zeus you little would-have-cared
ἂν τῆς Ὕδρας καὶ τῶν ἐν Στυμφάλῳ ὀρνέων καὶ ἵππων
— for-the Hydra and the in Stymphalus birds and horses
τῶν Θρᾳκίων καὶ τῆς Κενταύρων ὕβρεως καὶ παροινίας.
the Thracian and the of-Centaurs insolence and drunken-violence
ἀλλ' εἰ χρὴ τἀληθῆ λέγειν, καθήμεθα τοῦτο μόνον 22
but if it-is-needful the-truth to-say we-sit this only
ἐπιτηροῦντες, εἴ τις θύει καὶ κνισᾷ τοὺς βωμούς· τὰ δ'
watching-for if anyone sacrifices and fills-with-savor the altars the and
ἄλλα κατὰ ῥοῦν φέρεται ὡς ἂν τύχῃ ἕκαστον παρασυρόμενα.
rest with stream is-carried as — happens each swept-along
τοιγαροῦν εἰκότα νῦν πάσχομεν καὶ ἔτι πεισόμεθα, ἐπειδὰν
accordingly fitting-things now we-suffer and still will-suffer when
κατ' ὀλίγον οἱ ἄνθρωποι ἀνακύπτοντες εὑρίσκωσιν οὐδὲν
little-by little the men looking-up find no

ὄφελος αὐτοῖς ὄν, εἰ θύοιεν ἡμῖν καὶ τὰς πομπὰς
use to-them being if they-should-sacrifice to-us and the processions
πέμποιεν. εἶτ' ἐν βραχεῖ ὄψει καταγελῶντας τοὺς
should-send then in short-time you-will-see laughing-at the
Ἐπικούρους καὶ Μητροδώρους καὶ Δάμιδας, κρατουμένους δὲ
Epicuruses and Metrodoruses and Damises overpowered and
καὶ ἀποφραττομένους ὑπ' αὐτῶν τοὺς ἡμετέρους συνηγόρους·
also silenced by them the our advocates
ὥστε ὑμέτερον ἂν εἴη παύειν καὶ ἰᾶσθαι ταῦτα, τῶν
so-that yours — would-be to-stop and to-heal these-things of-those
καὶ ἐς τόδε αὐτὰ προαγαγόντων. Μώμῳ δὲ οὐ μέγας ὁ
also to this them having-brought to-Momus but not great the
κίνδυνος, εἰ ἄτιμος ἔσται· οὐδὲ γὰρ πάλαι τῶν τιμωμένων
danger if unhonored he-will-be not-even for long-ago of-the honored
ἦν, ὑμῶν ἔτι εὐτυχούντων καὶ τὰς θυσίας καρπουμένων.
I-was you still prospering and the sacrifices enjoying

23 ZEUS τοῦτον μέν, ὦ θεοί, ληρεῖν ἐάσωμεν ἀεὶ τραχὺν
this-one indeed O gods to-talk-nonsense let-us-allow always rough
ὄντα καὶ ἐπιτιμητικόν· ὡς γὰρ ὁ θαυμαστὸς Δημοσθένης
being and fault-finding as for the wonderful Demosthenes
ἔφη, τὸ μὲν ἐγκαλέσαι καὶ μέμψασθαι καὶ ἐπιτιμῆσαι ῥᾴδιον
said the indeed to-accuse and to-blame and to-censure easy
καὶ παντός, τὸ δὲ ὅπως τὰ παρόντα βελτίω γενήσεται
and of-anyone the but how the present-things better will-become
συμβουλεῦσαι, τοῦτ' ἔμφρονος ὡς ἀληθῶς συμβούλου· ὅπερ
to-advise this of-sensible as truly adviser which-very
οἱ ἄλλοι εὖ οἶδ' ὅτι ποιήσετε καὶ τούτου σιωπῶντος.
the others well I-know that you-will-do even this-one being-silent

24 POSEIDON ἐγὼ δὲ τὰ μὲν ἄλλα ὑποβρύχιός εἰμι, ὡς
I but the indeed other-things underwater am as
ἴστε, καὶ ἐν βυθῷ πολιτεύομαι κατ' ἐμαυτόν, εἰς ὅσον
you-know and in depth I-live-as-citizen by myself to as-far-as

ἐμοὶ δυνατὸν σώζων τοὺς πλέοντας καὶ παραπέμπων
to-me possible saving those sailing and escorting
τὰ πλοῖα καὶ τοὺς ἀνέμους καταμαλάττων· ὅμως δ᾽
the boats and the winds softening nevertheless and
οὖν — μέλει γάρ μοι καὶ τῶν ἐνταῦθα — φημὶ
anyway it-matters for to-me also of-the-things here I-say
δεῖν τὸν Δᾶμιν τοῦτον ἐκποδὼν ποιήσασθαι, πρὶν
to-be-needful — Damis this out-of-the-way to-make before
ἐπὶ τὴν ἔριν ἥκειν, ἤτοι κεραυνῷ ἤ τινι ἄλλῃ μηχανῇ,
to the contest to-come either by-thunderbolt or some other device
μὴ καὶ ὑπέρσχῃ λέγων — φὴς γάρ, ὦ Ζεῦ, πιθανόν
lest also be-prevail speaking you-say for O Zeus persuasive
τινα εἶναι αὐτόν· ἅμα γὰρ καὶ δείξομεν αὐτοῖς ὡς
some to-be him at-the-same-time for also we-will-show them how
μετερχόμεθα τοὺς τὰ τοιαῦτα καθ᾽ ἡμῶν διεξιόντας.
we-pursue those the such-things against us recounting
ZEUS παίζεις, ὦ Πόσειδον, ἢ τέλεον ἐπιλέλησαι ὡς οὐδὲν 25
you-jest O Poseidon or utterly have-you-forgotten that nothing
ἐφ᾽ ἡμῖν τῶν τοιούτων ἐστίν, ἀλλ᾽ αἱ Μοῖραι ἑκάστῳ
in us of-the such is but the Fates to-each
ἐπικλώθουσι, τὸν μὲν κεραυνῷ, τὸν δὲ ξίφει, τὸν
spin the(-one) indeed by-thunderbolt the(-other) and by-sword the(-other)
δὲ πυρετῷ ἢ φθόῃ ἀποθανεῖν; ἐπεὶ εἴ γέ μοι ἐπ᾽
and by-fever or consumption to-die since if at-least to-me in
ἐξουσίας τὸ πρᾶγμα ἦν, εἴασα ἄν, οἴει, τοὺς
power the matter was would-I-have-allowed — do-you-think the
ἱεροσύλους πρώην ἀπελθεῖν ἀκεραυνώτους ἐκ Πίσης δύο μου
temple-robbers lately to-go-away unthunderstruck from Pisa two of-me
τῶν πλοκάμων ἀποκείραντας ἓξ μνᾶς ἑκάτερον ἕλκοντας; ἢ
of-the locks having-shorn six minas each weighing or
σὺ αὐτὸς περιεῖδες ἂν ἐν Γεραιστῷ τὸν ἁλιέα τὸν ἐξ
you yourself would-have-overlooked — at Geraestus the fisherman the from

Ὠρεοῦ ὑφαιρούμενόν σου τὴν τρίαιναν; ἄλλως τε καὶ δόξομεν
Oreus stealing your the trident besides both also we-will-seem
ἀγανακτεῖν λελυπημένοι τῷ πράγματι καὶ δεδιέναι τοὺς
to-be-indignant grieved by-the matter and to-fear the
παρὰ τοῦ Δάμιδος λόγους καὶ δι' αὐτὸ ἀποσκευάζεσθαι
from — Damis arguments and because-of this-very to-make-away-with
τὸν ἄνδρα, οὐ περιμείναντες ἀντεξετασθῆναι αὐτὸν τῷ
the man not having-waited to-be-matched him —
Τιμοκλεῖ. ὥστε τί ἄλλο ἢ ἐξ ἐρήμης κρατεῖν οὕτω δόξομεν;
with-Timocles so-that what else than by default to-win so we-will-seem
POSEIDON καὶ μὴν ἐπίτομόν τινα ταύτην ᾠμην ἐπινενοηκέναι
and truly short-cut some this I-thought to-have-devised
ἔγωγε πρὸς τὴν νίκην.
I-at-least toward the victory
ZEUS ἄπαγε, θυννῶδες τὸ ἐνθύμημα, ὦ Πόσειδον, καὶ κομιδῇ
away tunny-like the notion O Poseidon and utterly
παχύ, προαναιρήσειν τὸν ἀνταγωνιστὴν ὡς ἀποθάνοι
thick to-be-going-to-destroy-first the opponent so-that he-would-die
ἀήττητος, ἀμφήριστον ἔτι καὶ ἀδιάκριτον καταλιπὼν τὸν
undefeated disputed still and undecided having-left the
λόγον.
argument
POSEIDON οὐκοῦν ἄμεινόν τι ὑμεῖς ἄλλο ἐπινοεῖτε, εἰ
then better something you other devise if
τἀμὰ οὕτως ὑμῖν ἀποτεθύννισται.
my-things so by-you have-been-tunnied
26 APOLLO εἰ καὶ τοῖς νέοις ἔτι καὶ ἀγενείοις ἡμῖν ἐφεῖτο
if even to-the young still and beardless to-us it-were-permitted
ἐκ τοῦ νόμου δημηγορεῖν, ἴσως ἂν εἶπόν τι
from the law to-address-the-assembly perhaps — I-would-have-said something
συμφέρον εἰς τὴν διάσκεψιν.
useful for the deliberation

MOMUS ἡ μὲν σκέψις, ὦ Ἄπολλον, οὕτω περὶ μεγάλων,
the indeed inquiry O Apollo so about great-things
ὥστε μὴ καθ' ἡλικίαν, ἀλλὰ κοινὸν ἅπασι προκεῖσθαι τὸν
so-that not by age but common to-all to-be-set-before the
λόγον· χάριεν γάρ, εἰ περὶ τῶν ἐσχάτων κινδυνεύοντες
speech charming for if about the uttermost being-in-danger
περὶ τῆς ἐν τοῖς νόμοις ἐξουσίας μικρολογούμεθα. σὺ δὲ
about the in the laws authority we-quibble you but
καὶ πάνυ ἤδη ἔννομος εἶ δημηγόρος, πρόπαλαι μὲν ἐξ
even very already lawful are speaker long-ago indeed out-of
ἐφήβων γεγονώς, ἐγγεγραμμένος δὲ ἐς τὸ τῶν δώδεκα
youths having-become enrolled and in the of-the twelve
ληξιαρχικόν, καὶ ὀλίγου δεῖν τῆς ἐπὶ Κρόνου βουλῆς
register and little to-want of-the in-time-of Cronus council
ὤν· ὥστε μὴ μειρακιεύου πρὸς ἡμᾶς, ἀλλὰ λέγε θαρρῶν
being so-that do-not act-the-boy toward us but say confidently
ἤδη τὰ δοκοῦντα, μηδὲν αἰδεσθεὶς εἰ ἀγένειος ὢν
now the-things seeming-good nothing ashamed if beardless being
δημηγορήσεις, καὶ ταῦτα βαθυπώγωνα καὶ εὐγένειον
you-will-address-the-assembly and that deep-bearded and well-bearded
οὕτως υἱὸν ἔχων τὸν Ἀσκληπιόν. ἄλλως τε καὶ πρέπον ἂν
so son having — Asclepius besides both also fitting —
εἴη σοι νῦν μάλιστα ἐκφαίνειν τὴν σοφίαν, εἰ μὴ μάτην
would-be for-you now most to-display the wisdom if not in-vain
ἐν τῷ Ἑλικῶνι κάθησαι ταῖς Μούσαις συμφιλοσοφῶν.
on the Helicon you-sit with-the Muses philosophizing-together
APOLLO ἀλλ' οὐ σέ, ὦ Μῶμε, χρὴ τὰ τοιαῦτα ἐφιέναι,
but not you O Momus it-is-needful the such-things to-permit
τὸν Δία δέ· καὶ ἢν οὗτος κελεύσῃ, τάχ' ἄν τι οὐκ
— Zeus but and if this-one bids perhaps — something not
ἄμουσον εἴποιμι ἀλλὰ τῆς ἐν τῷ Ἑλικῶνι μελέτης ἄξιον.
unmusical I-would-say but of-the on the Helicon practice worthy

ZEUS λέγε, ὦ τέκνον· ἐφίημι γάρ.
speak O child I-permit for

V · APOLLO'S ORACLE

Apollo says Timocles is good and learned but speaks badly, and proposes an advocate for him; Momus mocks the plan. Momus challenges Apollo to prophesy who will win, and Apollo delivers a riddling oracle of vultures, crows, mules, and an ass, which Momus reads plainly: Apollo is a charlatan, and his believers are asses and mules. Heracles offers to shake the Painted Colonnade down on Damis, but Zeus reminds him that only the Fates decide such things; Heracles threatens to leave for Hades, and Zeus says he has argued Damis's case.

27 APOLLO ὁ Τιμοκλῆς οὗτος ἔστι μὲν χρηστὸς ἀνὴρ καὶ
— *Timocles this-one is indeed good man and*
φιλόθεος καὶ τοὺς λόγους πάνυ ἠκρίβωκε τοὺς Στωϊκούς·
god-loving and the doctrines very has-mastered the Stoic
ὥστε καὶ σύνεστιν ἐπὶ σοφίᾳ πολλοῖς τῶν νέων καὶ μισθοὺς
so-that also he-associates for wisdom with-many of-the young and fees
οὐκ ὀλίγους ἐπὶ τούτῳ ἐκλέγει, σφόδρα πιθανὸς ὢν ὁπότε
not few for this collects very persuasive being whenever
ἰδίᾳ τοῖς μαθηταῖς διαλέγοιτο· ἐν πλήθει δὲ εἰπεῖν
privately with-the pupils he-should-converse in multitude but to-speak
ἀτολμότατός ἐστι καὶ τὴν φωνὴν ἰδιώτης καὶ μιξοβάρβαρος,
most-timid he-is and in-the voice unskilled and half-barbarous
ὥστε γέλωτα ὀφλισκάνειν διὰ τοῦτο ἐν ταῖς συνουσίαις,
so-that laughter to-incur because-of this in the meetings
οὐ συνείρων ἀλλὰ βατταρίζων καὶ ταραττόμενος,
not stringing-together but stammering and being-confused
καὶ μάλιστα ὁπόταν οὕτως ἔχων καὶ καλλιρρημοσύνην
and most whenever so being also eloquence

ἐπιδείκνυσθαι βούληται. συνεῖναι μὲν γὰρ εἰς ὑπερβολὴν
to-display he-wishes to-understand indeed for to excess
ὀξύς ἐστι καὶ λεπτογνώμων, ὥς φασιν οἱ ἄμεινον τὰ
sharp he-is and subtle-minded as say those better the-things
τῶν Στωϊκῶν εἰδότες, λέγων δὲ καὶ ἑρμηνεύων ὑπ᾽
of-the Stoics knowing speaking but and expounding from
ἀσθενείας διαφθείρει αὐτὰ καὶ συγχεῖ, οὐκ ἀποσαφῶν
weakness he-ruins them and confounds not making-clear
ὅ τι βούλεται ἀλλὰ αἰνίγμασιν ἐοικότα προτείνων
what ever he-means but to-riddles like-things putting-forward
καὶ πάλιν αὖ πολὺ ἀσαφέστερα πρὸς τὰς ἐρωτήσεις
and again in-turn much more-obscure-things to the questions
ἀποκρινόμενος· οἱ δὲ οὐ συνιέντες καταγελῶσιν αὐτοῦ.
answering they and not understanding laugh-at him
δεῖ δὲ οἶμαι σαφῶς λέγειν καὶ τούτου μάλιστα πολλὴν
it-is-needful but I-think clearly to-speak and of-this most much
ποιεῖσθαι τὴν πρόνοιαν, ὡς συνήσουσιν οἱ ἀκούοντες.
to-make the forethought that will-understand those hearing
MOMUS τοῦτο μὲν ὀρθῶς ἔλεξας, ὦ Ἄπολλον, ἐπαινέσας 28
this indeed rightly you-said O Apollo having-praised
τοὺς σαφῶς λέγοντας, εἰ καὶ μὴ πάνυ ποιεῖς αὐτὸ σὺ
those clearly speaking if even not very do it you
ἐν τοῖς χρησμοῖς λοξὸς ὢν καὶ γριφώδης καὶ ἐς τὸ
in the oracles crooked being and riddling and into the
μεταίχμιον ἀσφαλῶς ἀπορρίπτων τὰ πολλά, ὡς τοὺς
no-man's-land safely throwing-off the most-part so-that those
ἀκούοντας ἄλλου δεῖσθαι Πυθίου πρὸς τὴν ἐξήγησιν
hearing of-another to-need Pythian for the interpretation
αὐτῶν. ἀτὰρ τί τὸ ἐπὶ τούτῳ συμβουλεύεις; τίνα ἴασιν
of-them but what the-thing for this do-you-advise what cure
ποιήσασθαι τῆς Τιμοκλέους ἀδυναμίας ἐν τοῖς λόγοις;
to-make of-the of-Timocles inability in the arguments

29 APOLLO συνήγορον, ὦ Μῶμε, εἴ πως δυνηθείημεν, αὐτῷ
advocate O Momus if somehow we-could to-him
παρασχεῖν ἄλλον τῶν δεινῶν τούτων, ἐροῦντα κατ᾽
to-provide another of-the clever these going-to-say according-to
ἀξίαν ἅπερ ἂν ἐκεῖνος ἐνθυμηθεὶς ὑποβάλῃ.
worth what-very — that-one having-conceived may-prompt
MOMUS ἀγένειον τοῦτο ὡς ἀληθῶς εἴρηκας, ἔτι παιδαγωγοῦ
beardless this as truly you-have-said still of-tutor
τινος δεόμενον, συνήγορον ἐν συνουσίᾳ φιλοσόφων
some needing advocate in meeting of-philosophers
παραστήσασθαι ἑρμηνεύσοντα πρὸς τοὺς παρόντας ἅπερ
to-set-beside going-to-interpret to those present what-very
ἂν δοκῇ Τιμοκλεῖ, καὶ τὸν μὲν Δᾶμιν αὐτοπρόσωπον
— seems-good to-Timocles and — indeed Damis in-person
καὶ δι᾽ αὑτοῦ λέγειν, τὸν δὲ ὑποκριτῇ προσχρώμενον
and through himself to-speak the(-other) and an-actor using
ἰδίᾳ πρὸς τὸ οὖς ἐκείνῳ ὑποβάλλειν τὰ δοκοῦντα,
privately to the ear to-that-one to-prompt the-things seeming-good
τὸν ὑποκριτὴν δὲ ῥητορεύειν, οὐδ᾽ αὐτὸν ἴσως συνιέντα
the actor and to-orate not-even himself perhaps understanding
ὅ τι ἀκούσειε. ταῦτα πῶς οὐ γέλως ἂν εἴη τῷ
what ever he-heard these-things how not laughter — would-be to-the
πλήθει; ἀλλὰ τοῦτο μὲν ἄλλως ἐπινοήσωμεν.
multitude but this indeed otherwise let-us-devise
30 σὺ δέ, ὦ θαυμάσιε — φὴς γὰρ καὶ μάντις εἶναι καὶ
you but O marvelous-one you-claim for also prophet to-be and
μισθοὺς οὐκ ὀλίγους ἐπὶ τῷ τοιούτῳ ἐξέλεξας ἄχρι τοῦ
fees not few for the such collected as-far-as the
καὶ πλίνθους χρυσᾶς ποτε εἰληφέναι — τί οὐκ ἐπεδείξω
even bricks golden once to-have-received why not did-you-display
ἡμῖν κατὰ καιρὸν τὴν τέχνην προειπὼν ὁπότερος
to-us at the-right-moment the art having-foretold which-of-the-two

τῶν σοφιστῶν κρατήσει λέγων; οἶσθα γάρ που τὸ
of-the sophists will-prevail speaking you-know for surely the-thing
ἀποβησόμενον μάντις ὤν.
going-to-result prophet being
APOLLO πῶς, ὦ Μῶμε, δυνατὸν ποιεῖν ταῦτα μήτε τρίποδος
how O Momus possible to-do these-things neither tripod
ἡμῖν παρόντος μήτε θυμιαμάτων ἢ πηγῆς μαντικῆς οἵα
to-us being-present nor incense or spring prophetic such-as
ἡ Κασταλία ἐστίν;
— Castalia is
MOMUS ὁρᾷς; ἀποδιδράσκεις τὸν ἔλεγχον ἐν στενῷ ἐχόμενος.
you-see you-run-away-from the test in strait held
ZEUS ὅμως, ὦ τέκνον, εἰπὲ καὶ μὴ παράσχῃς τῷ
nevertheless O child speak and do-not give to-the
συκοφάντῃ τούτῳ ἀφορμὰς διαβάλλειν καὶ χλευάζειν τὰ
slanderer this occasions to-slander and to-mock the
σὰ ὡς ἐπὶ τρίποδι καὶ ὕδατι καὶ λιβανωτῷ κείμενα,
your-things as on tripod and water and frankincense lying
ὡς, εἰ μὴ ἔχοις ταῦτα, στερησόμενόν σε τῆς τέχνης.
as if not you-should-have these-things going-to-be-deprived you of-the art
APOLLO ἄμεινον μὲν ἦν, ὦ πάτερ, ἐν Δελφοῖς ἢ
better indeed it-were O father in Delphi or
Κολοφῶνι τὰ τοιαῦτα ποιεῖν, ἁπάντων μοι τῶν χρησίμων
Colophon the such-things to-do all for-me the useful-things
παρόντων, ὡς ἔθος. ὅμως δὲ καὶ οὕτω γυμνὸς ἐκείνων
being-present as custom nevertheless but even so stripped of-those
καὶ ἄσκευος πειράσομαι προειπεῖν ὁποτέρου τὸ κράτος
and unequipped I-will-try to-foretell of-which-of-the-two the victory
ἔσται· ἀνέξεσθε δέ, εἰ μὴ ἔμμετρα λέγοιμι.
will-be you-will-bear-with and if not in-meter I-should-speak

MOMUS λέγε μόνον, σαφῆ δέ, ὦ Ἄπολλον, καὶ οὐ
speak only clear-things but O Apollo and not
συνηγόρου καὶ αὐτὰ ἢ ἑρμηνέως δεόμενα· καὶ γὰρ οὐκ
of-advocate also themselves or of-interpreter needing and for not
ἄρνεια κρέα καὶ χελώνη νῦν ἐν Λυδίᾳ συνέψεται·
lamb's flesh and tortoise now in Lydia is-being-boiled-together
ἀλλὰ οἶσθα περὶ ὅτου ἡ σκέψις.
but you-know about what the inquiry
ZEUS τί ποτε ἐρεῖς, ὦ τέκνον; ὡς τά γε πρὸ
what ever will-you-say O child how the-things at-least before
τοῦ χρησμοῦ ταῦτα ἤδη φοβερά· ἡ χρόα τετραμμένη,
the oracle these already frightening the color turned
οἱ ὀφθαλμοὶ περιφερεῖς, κόμη ἀνασοβουμένη, κίνημα
the eyes rolling hair tossed-up movement
κορυβαντῶδες, καὶ ὅλως κατόχιμα πάντα καὶ φρικώδη
corybantic and altogether possessed all and shuddering
καὶ μυστικά.
and mystic

31 APOLLO κέκλυτε μαντιπόλου τόδε θέσφατον Ἀπόλλωνος
hear of-prophetic this oracle of-Apollo
ἀμφ' ἔριδος κρυερῆς, τὴν ἀνέρες ἐστήσαντο
about strife chilly which men have-set-up
ὀξυβόαι, μύθοισι κορυσσόμενοι πυκινοῖσι.
shrill-shouting with-words armed close-packed
πολλὰ γὰρ ἔνθα καὶ ἔνθα μόθου ἑτεραλκέϊ κλωγμῷ
many for here and there of-battle with-alternately-strong clatter
ταρφέος ἄκρα κόρυμβα καταπλήσσουσιν ἐχέτλης.
of-frequent topmost ends they-strike of-the-plow-handle

ἀλλ᾽ ὅταν αἰγυπιὸς γαμψώνυχος ἀκρίδα μάρψῃ,
but when vulture crook-taloned grasshopper seizes
δὴ τότε λοίσθιον ὀμβροφόροι κλάγξουσι κορῶναι.
indeed then last rain-bringing will-croak crows
νίκη δ᾽ ἡμιόνων, ὁ δ᾽ ὄνος θοὰ τέκνα κορύψει.
victory and of-mules the and ass swift offspring will-butt

ZEUS τί τοῦτο ἀνεκάγχασας, ὦ Μῶμε; καὶ μὴν οὐ
why this did-you-burst-out-laughing O Momus and indeed not
γελοῖα τὰ ἐν ποσί· παῦσαι κακόδαιμον, ἀποπνιγήσῃ
laughable the-things at feet stop wretch you-will-be-choked
ὑπὸ τοῦ γέλωτος.
by the laughter
MOMUS καὶ πῶς δυνατόν, ὦ Ζεῦ, ἐφ᾽ οὕτω σαφεῖ καὶ
and how possible O Zeus at so clear and
προδήλῳ τῷ χρησμῷ;
evident the oracle
ZEUS οὐκοῦν καὶ ἡμῖν ἤδη ἑρμηνεύοις ἂν αὐτὸν ὅ τι
then also to-us now you-would-interpret — it what ever
καὶ λέγει.
also it-says
MOMUS πάνυ πρόδηλα, ὥστε οὐδὲν ἡμῖν Θεμιστοκλέους
very evident-things so-that nothing to-us of-Themistocles
δεήσει· φησὶ γὰρ τὸ λόγιον οὑτωσὶ διαρρήδην γόητα
will-be-needed says for the oracle thus expressly charlatan
μὲν εἶναι τοῦτον, ὑμᾶς δὲ ὄνους κανθηλίους νὴ Δία
indeed to-be this-one you but asses pack-asses by Zeus
καὶ ἡμιόνους, τοὺς πιστεύοντας αὐτῷ, οὐδ᾽ ὅσον αἱ
and mules those believing him not-even as-much-as the
ἀκρίδες τὸν νοῦν ἔχοντας.
grasshoppers the sense having

32 HERACLES ἐγὼ δέ, ὦ πάτερ, εἰ καὶ μέτοικός εἰμι, οὐκ
I but O father if even alien I-am not
ὀκνήσω ὅμως τὰ δοκοῦντά μοι εἰπεῖν· ὁπόταν
I-will-hesitate nevertheless the-things seeming-good to-me to-say when
γὰρ ἤδη συνελθόντες διαλέγωνται, τηνικαῦτα, ἢν μὲν
for now having-met they-converse then if indeed
ὁ Τιμοκλῆς ὑπέρσχῃ, ἐάσωμεν προχωρεῖν τὴν συνουσίαν
— Timocles prevails let-us-allow to-proceed the meeting
ὑπὲρ ἡμῶν, ἢν δέ τι ἑτεροῖον ἀποβαίνῃ, τότε ἤδη
on-behalf-of us if but something different results then at-once
τὴν στοὰν αὐτὴν ἔγωγε, εἰ δοκεῖ, διασείσας ἐμβαλῶ
the colonnade itself I if it-seems having-shaken-loose will-throw-on
τῷ Δάμιδι, ὡς μὴ κατάρατος ὢν ὑβρίζῃ ἐς ἡμᾶς.
— Damis that not accursed being he-may-be-insolent to us
ZEUS Ἡράκλεις, ὦ Ἡράκλεις, ἄγροικον τοῦτο εἴρηκας καὶ
Heracles O Heracles boorish this you-have-said and
δεινῶς Βοιώτιον, συναπολέσαι ἑνὶ πονηρῷ τοσούτους
terribly Boeotian to-destroy-together-with one wicked so-many
χρηστούς, καὶ προσέτι τὴν στοὰν αὐτῷ Μαραθῶνι
good and besides the colonnade with-its-very Marathon
καὶ Μιλτιάδῃ καὶ Κυνεγείρῳ. καὶ πῶς ἂν τούτων
and Miltiades and Cynegirus and how — these
συνεμπεσόντων οἱ ῥήτορες ἔτι ῥητορεύοιεν, τὴν μεγίστην
having-collapsed the orators still could-orate the greatest
εἰς τοὺς λόγους ὑπόθεσιν ἀφῃρημένοι; ἄλλως τε ζῶντι
for the speeches subject having-been-robbed-of besides both living
μέν σοι δυνατὸν ἴσως ἦν τι πρᾶξαι τοιοῦτον, ἀφ᾽
indeed for-you possible perhaps it-was something to-do such from
οὗ δὲ θεὸς γεγένησαι, μεμάθηκας, οἶμαι, ὡς αἱ Μοῖραι
which but god you-have-become you-have-learned I-think that the Fates
μόναι τὰ τοιαῦτα δύνανται, ἡμεῖς δὲ αὐτῶν ἄμοιροί ἐσμεν.
alone the such-things can we but of-them without-share are

HERACLES οὐκοῦν καὶ ὁπότε τὸν λέοντα ἢ τὴν ὕδραν
then also when the lion or the hydra
ἐφόνευον, αἱ Μοῖραι δι' ἐμοῦ ἐκεῖνα ἔπραττον;
I-slew the Fates through me those-things did
ZEUS καὶ μάλα.
and certainly
HERACLES καὶ νῦν ἤν τις ὑβρίζῃ εἰς ἐμὲ ἢ περισυλῶν
and now if anyone is-insolent to me either despoiling
μου τὸν νεὼν ἢ ἀνατρέπων τὸ ἄγαλμα, ἢν μὴ ταῖς
my the temple or overturning the statue if not by-the
Μοίραις πάλαι δεδογμένον ᾖ, οὐκ ἐπιτρίψω αὐτόν;
Fates long-ago decided it-be not will-I-crush him
ZEUS οὐδαμῶς.
by-no-means
HERACLES οὐκοῦν ἄκουσον, ὦ Ζεῦ, μετὰ παρρησίας· ἐγὼ
then hear O Zeus with frankness I
γάρ, ὡς ὁ κωμικὸς ἔφη,
for as the comic-poet said

ἄγροικός εἰμι τὴν σκάφην σκάφην λέγων·
boor I-am the tub tub calling

εἰ τοιαῦτά ἐστι τὰ ὑμέτερα, μακρὰ χαίρειν φράσας ταῖς
if such is the yours long farewell having-bid to-the
ἐνταῦθα τιμαῖς καὶ κνίσῃ καὶ ἱερείων αἵματι κάτειμι
here honors and savor and of-victims blood I-will-go-down
εἰς τὸν Ἅιδην, ὅπου με γυμνὸν τὸ τόξον ἔχοντα κἂν τὰ
to — Hades where me bare the bow having even the
εἴδωλα φοβήσεται τῶν ὑπ' ἐμοῦ πεφονευμένων θηρίων.
phantoms will-fear of-the by me slain beasts

ZEUS εὖ γε, οἴκοθεν ὁ μάρτυς, φασίν· ἀπέσωσάς
well at-least from-home the witness as-they-say you-would-have-saved
γ' ἂν οὖν τῷ Δάμιδι ταῦτα εἰπεῖν ὑποβαλών.
at-least — then — to-Damis these-things to-say having-prompted

VI · THE DEBATE BEGINS

The bronze Hermes of the marketplace reports in tragic verse that the debate has started, and Zeus bids the Hours open the gates of heaven so the gods can listen. Timocles opens with abuse, and the two wrangle over who answers first. Damis says all things move at random and the gods, abroad among the Ethiopians, have not even punished Timocles' perjuries. Timocles points to the order of sun, moon, and seasons; Damis answers that he calls necessity order. Timocles appeals to Homer, and Damis recalls Homer's gods plotting against Zeus and wounded by men.

33 ZEUS ἀλλὰ τίς ὁ σπουδῇ προσιὼν οὗτός ἐστιν, ὁ
but who the(-one) in-haste approaching this-one is the
χαλκοῦς, ὁ εὔγραμμος καὶ εὐπερίγραφος, ὁ ἀρχαῖος τὴν
bronze the well-lined and well-outlined the old-fashioned in-the
ἀνάδεσιν τῆς κόμης; μᾶλλον δὲ ὁ σός, ὦ Ἑρμῆ, ἀδελφός
binding-up of-the hair rather but the your O Hermes brother
ἐστιν, ὁ ἀγοραῖος, ὁ παρὰ τὴν Ποικίλην· πίττης
is the of-the-market-place the(-one) by the Painted-Colonnade with-pitch
γοῦν ἀναπέπλησται ὁσημέραι ἐκματτόμενος ὑπὸ τῶν
at-least he-is-smeared every-day being-cast by the
ἀνδριαντοποιῶν. τί, ὦ παῖ, δρομαῖος ἡμῖν ἀφῖξαι; ἦ
sculptors why O boy running to-us have-you-come truly
πού τι ἐκ γῆς νεώτερον ἀπαγγέλλεις;
I-suppose something from earth newer you-report
HERMAG. ὑπέρμεγα, ὦ Ζεῦ, καὶ μυρίας τῆς σπουδῆς δεόμενον.
huge O Zeus and countless the haste needing

ZEUS λέγε ἤδη, εἴ τι καὶ ἄλλο ἡμᾶς ἐπανιστάμενον
tell now if anything also other us rising-against
λέληθεν.
has-escaped-notice

HERMAG. ἐτύγχανον μὲν ἄρτι χαλκουργῶν ὕπο
I-happened indeed just-now bronze-smiths by
πιττούμενος στέρνον τε καὶ μετάφρενον·
being-pitched chest both and back
θώραξ δέ μοι γελοῖος ἀμφὶ σώματι
breastplate and for-me ridiculous about body
πλασθεὶς παρῃώρητο μιμηλῇ τέχνῃ
molded hung with-imitative art
σφραγῖδα χαλκοῦ πᾶσαν ἐκτυπούμενος·
seal of-bronze whole taking-the-impression
ὁρῶ δ' ὄχλον στείχοντα καί τινας δύο
I-see and crowd going and some two
ὠχροὺς κεκράκτας, πυγμάχους σοφισμάτων,
pale screamers boxers of-sophistries
Δᾶμίν τε καὶ —
Damis both and

ZEUS παῦε, ὦ Ἑρμαγόρα βέλτιστε, τραγῳδῶν· οἶδα γὰρ
stop O Hermagoras best tragedizing I-know for
οὕστινας λέγεις. ἀλλ' ἐκεῖνό μοι φράσον, εἰ πάλαι
whom you-mean but that to-me tell whether long-ago
συγκροτεῖται αὐτοῖς ἡ ἔρις.
is-joined for-them the strife
HERMAG. οὐ πάνυ, ἀλλ' ἐν ἀκροβολισμοῖς ἔτι ἦσαν
not very but in skirmishes still they-were
ἀποσφενδονῶντες ἀλλήλοις πόρρωθέν ποθεν λοιδορούμενοι.
slinging at-one-another from-afar somewhere reviling

ZEUS τί οὖν ἔτι ποιεῖν λοιπόν, ὦ θεοί, ἢ ἀκροάσασθαι
what then still to-do remaining O gods than to-listen
ἐπικύψαντας αὐτῶν; ὥστε ἀφαιρείτωσαν αἱ Ὧραι τὸν
leaning-over them so-that let-remove the Hours the
μοχλὸν ἤδη καὶ ἀπάγουσαι τὰ νέφη ἀναπετεννύτωσαν
bar now and leading-away the clouds let-open-wide
τὰς πύλας τοῦ οὐρανοῦ.
the gates of-the heaven

34 Ἡράκλεις, ὅσον τὸ πλῆθος ἐπὶ τὴν ἀκρόασιν ἀπηντήκασιν.
Heracles how-great the multitude to the hearing have-come-to-meet
ὁ δὲ Τιμοκλῆς αὐτὸς οὐ πάνυ μοι ἀρέσκει ὑποτρέμων
— but Timocles himself not very me pleases trembling
καὶ ταραττόμενος· ἀπολεῖ ἅπαντα οὗτος τήμερον· δῆλος
and being-confused he-will-ruin all this-one today plain
γοῦν ἐστιν οὐδὲ ἀντάρασθαι τῷ Δάμιδι δυνησόμενος.
at-least he-is not-even to-raise-against — Damis going-to-be-able
ἀλλ' ὅπερ ἡμῖν δυνατώτατον, εὐχώμεθα ὑπὲρ αὐτοῦ
but which-very for-us most-possible let-us-pray for him

σιγῇ ἐφ' ἡμείων, ἵνα μὴ Δᾶμίς γε πύθηται.
in-silence to ourselves that not Damis at-least may-learn

35 TIMOCL. τί φής, ὦ ἱερόσυλε Δᾶμι, θεοὺς μὴ εἶναι μηδὲ
what do-you-say O temple-robber Damis gods not to-be nor
προνοεῖν τῶν ἀνθρώπων;
to-take-thought of-the men
DAMIS οὔκ· ἀλλὰ σὺ πρότερος ἀπόκριναί μοι ᾧτινι λόγῳ
no but you first answer me by-what argument
ἐπείσθης εἶναι αὐτούς.
you-were-persuaded to-be them
TIMOCL. οὐ μὲν οὖν, ἀλλὰ σύ, ὦ μιαρέ, ἀπόκριναι.
not indeed then but you O foul-one answer

DAMIS οὐ μὲν οὖν, ἀλλὰ σύ.

not indeed then but you

ZEUS ταυτὶ μὲν παρὰ πολὺ ὁ ἡμέτερος ἄμεινον καὶ

these-things indeed by far the our better and

εὐφωνότερον τραχύνεται. εὖ γε, ὦ Τιμόκλεις, ἐπίχει

more-sonorously is-rough well at-least O Timocles pour-on

τῶν βλασφημιῶν· ἐν γὰρ τούτῳ σοι τὸ κράτος, ὡς

of-the abuses in for this to-you the strength since

τά γε ἄλλα ἰχθύν σε ἀποφανεῖ ἐπιστομίζων.

the-things at-least other fish you he-will-show-up muzzling

TIMOCL. ἀλλά, μὰ τὴν Ἀθηνᾶν, οὐκ ἂν ἀποκριναίμην σοι

but by — Athena not — I-would-answer you

πρότερος.

first

DAMIS οὐκοῦν, ὦ Τιμόκλεις, ἐρώτα· ἐκράτησας γὰρ τοῦτό

then O Timocles ask you-have-won for this

γε ὀμωμοκώς· ἀλλ' ἄνευ τῶν βλασφημιῶν, εἰ δοκεῖ.

at-least having-sworn but without the abuses if it-seems

TIMOCL. εὖ λέγεις· εἰπὲ οὖν μοι, οὐ δοκοῦσί σοι, ὦ 36

well you-say tell then me not seem to-you O

κατάρατε, προνοεῖν οἱ θεοί;

accursed-one to-take-thought the gods

DAMIS οὐδαμῶς.

by-no-means

TIMOCL. τί φής; ἀπρονόητα οὖν ταῦτα ἅπαντα;

what do-you-say unprovided-for then these-things all

DAMIS ναί.

yes

TIMOCL. οὐδ' ὑπό τινι οὖν θεῷ τάττεται ἡ τῶν ὅλων

nor under some then god is-ordered the of-the whole

ἐπιμέλεια;

care

DAMIS οὔ.

no

TIMOCL. πάντα δὲ εἰκῇ φέρεται;

all-things but at-random are-carried

DAMIS ναί.

yes

TIMOCL. εἶτ' ἄνθρωποι ταῦτα ἀκούοντες ἀνέχεσθε καὶ οὐ καταλεύσετε τὸν ἀλιτήριον;

then men these-things hearing do-you-bear-it and not will-you-stone the sinner

DAMIS τί τοὺς ἀνθρώπους ἐπ' ἐμὲ παροξύνεις, ὦ Τιμόκλεις; ἢ τίς ὢν ἀγανακτεῖς ὑπὲρ τῶν θεῶν, καὶ ταῦτα ἐκείνων αὐτῶν οὐκ ἀγανακτούντων; οἵ γε οὐδὲν δεινὸν διατεθείκασί με πάλαι ἀκούοντες, εἴ γε ἀκούουσιν.

why the men against me do-you-incite O Timocles or who being are-you-indignant on-behalf-of the gods and that those themselves not being-indignant who at-least nothing terrible have-done me long-since hearing if at-least they-hear

TIMOCL. ἀκούουσι γάρ, ὦ Δᾶμι, ἀκούουσι, καί σε μετίασί ποτε χρόνῳ.

they-hear for O Damis they-hear and you will-pursue sometime in-time

37 DAMIS καὶ πότε ἂν ἐκεῖνοι σχολὴν ἀγάγοιεν ἐπ' ἐμέ, τοσαῦτα, ὡς φής, πράγματα ἔχοντες καὶ τὰ ἐν τῷ κόσμῳ ἄπειρα τὸ πλῆθος ὄντα οἰκονομούμενοι; ὥστε οὐδὲ σέ πω ἠμύναντο ὧν ἐπιορκεῖς ἀεὶ καὶ τῶν ἄλλων, ἵνα μὴ βλασφημεῖν καὶ αὐτὸς ἀναγκάζωμαι

and when — those leisure could-have for me so-many as you-say affairs having and the-things in the world boundless in-the number being managing so-that not-even you yet have-they-punished for-what you-perjure always and for-the other-things that not to-blaspheme also myself I-be-compelled

παρὰ τὰ συγκείμενα. καίτοι οὐχ ὁρῶ ἥντινα ἂν ἄλλην
against the agreed and-yet not I-see what — other
ἐπίδειξιν τῆς ἑαυτῶν προνοίας μείζω ἐξενεγκεῖν ἐδύναντο
display of-the their-own providence greater to-produce they-could
ἢ σὲ κακὸν κακῶς ἐπιτρίψαντες. ἀλλὰ δῆλοί εἰσιν
than you bad-man badly having-crushed but plain they-are
ἀποδημοῦντες, ὑπὲρ τὸν Ὠκεανὸν ἴσως μετ᾽ ἀμύμονας
being-abroad beyond the Ocean perhaps to blameless
Αἰθιοπῆας· ἔθος γοῦν αὐτοῖς συνεχῶς ἰέναι παρ᾽ αὐτοὺς
Ethiopians custom at-least to-them continually to-go to them
μετὰ δαῖτα καὶ αὐτεπαγγέλτοις ἐνίοτε.
for feast even self-invited sometimes

TIMOCL. τί πρὸς τοσαύτην ἀναισχυντίαν εἴποιμι ἄν, ὦ 38
what to such shamelessness could-I-say — O
Δᾶμι;
Damis

DAMIS ἐκεῖνο, ὦ Τιμόκλεις, ὃ πάλαι ἐγὼ ἐπόθουν ἀκοῦσαί
that O Timocles which long-since I longed to-hear
σου, ὅπως ἐπείσθης οἴεσθαι προνοεῖν τοὺς θεούς.

TIMOCL. ἡ τάξις με πρῶτον τῶν γινομένων ἔπεισεν,
the order me first of-the-things happening persuaded
ὁ ἥλιος ἀεὶ τὴν αὐτὴν ὁδὸν ἰὼν καὶ σελήνη κατὰ
the sun always the same road going and moon in
ταὐτὰ καὶ ὧραι τρεπόμεναι καὶ φυτὰ φυόμενα καὶ
the-same-way and seasons turning and plants growing and
ζῷα γεννώμενα καὶ αὐτὰ ταῦτα οὕτως εὐμηχάνως
creatures being-born and themselves these so ingeniously
κατεσκευασμένα ὡς τρέφεσθαι καὶ κινεῖσθαι καὶ ἐννοεῖν
constructed so-as to-be-nourished and to-move and to-think

καὶ βαδίζειν καὶ τεκταίνεσθαι καὶ σκυτοτομεῖν καὶ τἆλλα·
and to-walk and to-build and to-cut-leather and the-rest
ταῦτα προνοίας ἔργα εἶναί μοι δοκεῖ.
these of-providence works to-be to-me seem
DAMIS αὐτό που τὸ ζητούμενον, ὦ Τιμόκλεις, συναρπάζεις·
itself surely the-thing being-sought O Timocles you-seize-beforehand
οὐδέπω γὰρ δῆλον εἰ προνοίᾳ τούτων ἕκαστον
not-yet for plain whether by-providence of-these each
ἀποτελεῖται. ἀλλ' ὅτι μὲν τοιαῦτά ἐστι τὰ γινόμενα
is-accomplished but that indeed such are the-things happening
φαίην ἂν καὶ αὐτός· οὐ μὴν αὐτίκα πεπεῖσθαι
I-would-say — also myself not indeed at-once to-have-been-persuaded
ἀνάγκη καὶ ὑπό τινος προμηθείας αὐτὰ γίγνεσθαι· ἔνι
necessity also by some forethought them to-come-about it-is-possible
γὰρ καὶ ἄλλως ἀρξάμενα νῦν ὁμοίως καὶ κατὰ ταὐτὰ
for also otherwise having-begun now similarly and in the-same-way
συνίστασθαι, σὺ δὲ τάξιν αὐτῶν ὀνομάζεις τὴν ἀνάγκην,
to-be-constituted you but order their you-call the necessity
εἶτα δηλαδὴ ἀγανακτήσεις εἴ τίς σοι μὴ ἀκολουθοίη τὰ
then plainly you-will-be-indignant if anyone you not should-follow the-things
γινόμενα μὲν ὁποῖά ἐστι καταριθμουμένῳ καὶ ἐπαινοῦντι,
happening indeed of-what-sort they-are enumerating and praising
οἰομένῳ δὲ ἀπόδειξιν ταῦτα εἶναι τοῦ καὶ προνοίᾳ
thinking but proof these-things to-be of-the also by-providence
διατάττεσθαι αὐτῶν ἕκαστον. ὥστε κατὰ τὸν κωμικόν·
to-be-ordered of-them each so-that according-to the comic-poet

τουτὶ μὲν ὑπομόχθηρον, ἄλλο μοι λέγε.
this indeed rather-bad other to-me tell

TIMOCL. ἐγὼ μὲν οὐκ οἶμαι καὶ ἄλλης ἐπὶ τούτοις δεῖν 39
I indeed not think also other for these to-need
ἀποδείξεως. ὅμως δ' οὖν ἐρῶ· ἀπόκριναί γάρ μοι,
proof nevertheless but then I-will-say answer for me
Ὅμηρός σοι δοκεῖ ἄριστος ποιητὴς γενέσθαι;
Homer to-you seems best poet to-have-been
DAMIS καὶ μάλα.
and very
TIMOCL. οὐκοῦν ἐκείνῳ ἐπείσθην τὴν πρόνοιαν τῶν θεῶν
then by-that-one I-was-persuaded the providence of-the gods
ἐμφανίζοντι.
displaying
DAMIS ἀλλ', ὦ θαυμάσιε, ποιητὴν μὲν ἀγαθὸν Ὅμηρον
but O marvelous-one poet indeed good Homer
γενέσθαι πάντες σοι συνομολογήσουσι, μάρτυρα δὲ ἀληθῆ
to-have-been all you will-agree witness but true
περὶ τῶν τοιούτων οὔτ' ἐκεῖνον οὔτε ἄλλον ποιητὴν οὐδένα·
about the such-things neither that-one nor other poet any
οὐ γὰρ ἀληθείας μέλει αὐτοῖς, οἶμαι, ἀλλὰ τοῦ κηλεῖν τοὺς
not for for-truth it-matters to-them I-think but for-the to-charm those
ἀκούοντας, καὶ διὰ τοῦτο μέτροις τε κατᾴδουσι καὶ μύθοις
hearing and because-of this with-meters both they-enchant and with-tales
κατηχοῦσι καὶ ὅλως ἅπαντα ὑπὲρ τοῦ τερπνοῦ μηχανῶνται.
they-din and altogether all-things for the pleasure they-contrive
ἀτὰρ ἡδέως ἂν καὶ ἀκούσαιμι οἵστισι μάλιστα ἐπείσθης 40
but gladly — also I-would-hear by-which most you-were-persuaded
τῶν Ὁμήρου· ἆρα οἷς περὶ τοῦ Διὸς λέγει, ὡς ἐπεβούλευον
of-the of-Homer then which about — Zeus he-says how they-plotted
συνδῆσαι αὐτὸν ἡ θυγάτηρ καὶ ὁ ἀδελφὸς καὶ ἡ γυνή; καὶ
to-bind him the daughter and the brother and the wife and
εἴ γε μὴ τὸν Βριάρεων ἡ Θέτις ἐκάλεσεν ἐπεπέδητο
if at-least not — Briareus — Thetis had-called would-have-been-fettered

ἂν ἡμῖν ὁ βέλτιστος Ζεὺς συναρπασθείς. ἀνθ' ὧν
— for-us the best Zeus seized in-return-for which
καὶ ἀπομνημονεύων τῇ Θέτιδι τὴν εὐεργεσίαν ἐξαπατᾷ τὸν
also remembering — to-Thetis the kindness he-deceives —
Ἀγαμέμνονα ὄνειρόν τινα ψευδῆ ἐπιπέμψας, ὡς πολλοὶ
Agamemnon dream some false having-sent so-that many
τῶν Ἀχαιῶν ἀποθάνοιεν. ὁρᾷς; ἀδύνατον γὰρ ἦν αὐτῷ
of-the Achaeans might-die you-see impossible for it-was for-him
κεραυνὸν ἐμβαλόντι καταφλέξαι τὸν Ἀγαμέμνονα αὐτὸν
thunderbolt having-hurled to-burn-up — Agamemnon himself
ἄνευ τοῦ ἀπατεῶνα εἶναι δοκεῖν. ἢ ἐκεῖνά σε μάλιστα
without the cheat to-be to-seem or those-things you most
εἰς τὴν πίστιν ἐπεσπάσαντο, ἀκούοντα ὡς Διομήδης μὲν
into the belief drew hearing how Diomedes indeed
ἔτρωσε τὴν Ἀφροδίτην, εἶτα τὸν Ἄρη αὐτὸν Ἀθηνᾶς
wounded — Aphrodite then — Ares himself by-Athena's
παρακελεύσει, μετὰ μικρὸν δὲ αὐτοὶ συμπεσόντες οἱ θεοὶ
urging after little but themselves having-clashed the gods
ἐμονομάχουν ἀναμὶξ ἄρρενες καὶ θήλειαι, καὶ Ἀθηνᾶ
fought-in-single-combat pell-mell male and female and Athena
μὲν Ἄρη καταγωνίζεται ἅτε καὶ προπεπονηκότα, οἶμαι,
indeed Ares overcomes as also already-worn-out I-think
ἐκ τοῦ τραύματος ὃ παρὰ τοῦ Διομήδους εἰλήφει,
from the wound which from — Diomedes he-had-received

Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς;
Leto and stood-against strong helper Hermes

ἢ τὰ περὶ τῆς Ἀρτέμιδός σοι πιθανὰ ἔδοξεν, ὡς ἐκείνη
or the-things about — Artemis to-you persuasive seemed how that-one
μεμψίμοιρος οὖσα ἠγανάκτησεν οὐ κληθεῖσα ἐφ' ἑστίασιν
fault-finding being was-indignant not invited to feast

ὑπὸ τοῦ Οἰνέως, καὶ διὰ τοῦτο σῦν τινα ὑπερφυᾶ καὶ
by — Oeneus and because-of this boar some monstrous and
ἀνυπόστατον τὴν ἀλκὴν ἐπαφῆκεν ἐπὶ τὴν χώραν αὐτοῦ;
irresistible in-the strength let-loose on the land his
ἆρ᾽ οὖν τὰ τοιαῦτα λέγων σε Ὅμηρος πέπεικε;
then then the such-things saying you Homer has-persuaded

VII · DAMIS PREVAILS

The crowd cheers Damis, and Timocles sweats and trembles. Timocles cites the tragedians; Damis answers with Euripides doubting the gods. When Timocles appeals to the belief of all nations, Damis lists how each worships something else, a sword, a dove, fire, an onion, a cat. He mocks the oracle that ruined Croesus and the altars of the Tauri, and when Timocles invokes the thunder, says visitors from Crete report that Zeus's tomb is shown there, while Zeus turns pale. Timocles offers the ship: no ship sails unsteered, so neither does the world.

ZEUS βαβαί· ἡλίκον, ὦ θεοί, ἀνεβόησε τὸ πλῆθος, ἐπαινοῦντες 41
whew how-loud O gods shouted the multitude praising
τὸν Δᾶμιν· ὁ δ᾽ ἡμέτερος ἀπορουμένῳ ἔοικεν· ἱδίει
— Damis the and ours to-one-at-a-loss seems he-sweats
γοῦν καὶ ὑποτρέμει καὶ δῆλός ἐστιν ἀπορρίψων τὴν
at-least and trembles and plain he-is going-to-throw-away the
ἀσπίδα, καὶ ἤδη περιβλέπει οἷ παρεκδὺς ἀποδράσεται.
shield and already looks-around where slipping-out he-will-run-off
TIMOCL. οὐδ᾽ Εὐριπίδης ἄρα σοι δοκεῖ λέγειν τι ὑγιές,
not-even Euripides then to-you does-he-seem to-say anything sound
ὁπόταν αὐτοὺς ἀναβιβασάμενος τοὺς θεοὺς ἐπὶ τὴν σκηνὴν
whenever them having-brought-up the gods onto the stage

δεικνύῃ σώζοντας μὲν τοὺς χρηστοὺς τῶν ἡρώων, τοὺς
he-shows saving indeed the good of-the heroes the
πονηροὺς δὲ καὶ κατὰ σὲ τὴν ἀσέβειαν ἐπιτρίβοντας;
wicked but and according-to you the impiety crushing
DAMIS ἀλλ', ὦ γενναιότατε φιλοσόφων Τιμόκλεις, εἰ
but O noblest of-philosophers Timocles if
ταῦτα ποιοῦντες οἱ τραγῳδοὶ πεπείκασί σε, ἀνάγκη
these-things doing the tragedians have-persuaded you necessity
δυοῖν θάτερον, ἤτοι Πῶλον καὶ Ἀριστόδημον καὶ Σάτυρον
of-two the-one either Polus and Aristodemus and Satyrus
ἡγεῖσθαί σε θεοὺς εἶναι τότε ἢ τὰ πρόσωπα τῶν θεῶν
to-think you gods to-be then or the masks of-the gods
αὐτὰ καὶ τοὺς ἐμβάτας καὶ τοὺς ποδήρεις χιτῶνας
themselves and the buskins and the ankle-length tunics
καὶ χλαμύδας καὶ χειρῖδας καὶ προγαστρίδια καὶ τἆλλα
and cloaks and sleeves and belly-pads and the-rest
οἷς ἐκεῖνοι σεμνύνουσι τὴν τραγῳδίαν, ὅπερ καὶ
with-which those dignify the tragedy which-very also
γελοιότατον· ἐπεὶ καθ' ἑαυτὸν ὁπόταν ὁ Εὐριπίδης, μηδὲν
most-ridiculous since by himself whenever — Euripides nothing
ἐπειγούσης τῆς χρείας τῶν δραμάτων, τὰ δοκοῦντά
pressing the need of-the plays the-things seeming-good
οἱ λέγῃ, ἀκούσῃ αὐτοῦ τότε παρρησιαζομένου,
to-him says you-will-hear him then speaking-freely

ὁρᾷς τὸν ὑψοῦ τόνδ' ἄπειρον αἰθέρα
do-you-see the on-high this boundless ether
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις;
and earth around holding moist in arms
τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ θεόν.
this-one consider Zeus this-one hold god

καὶ πάλιν,
and again

Ζεύς, ὅστις ὁ Ζεύς, οὐ γὰρ οἶδα, πλὴν λόγῳ κλύων.
Zeus whoever — Zeus not for I-know except by-report hearing

καὶ τὰ τοιαῦτα.
and the such-things

TIMOCL. οὐκοῦν ἅπαντες ἄνθρωποι καὶ τὰ ἔθνη ἐξηπάτηνται 42
then all men and the nations have-they-been-deceived
θεοὺς νομίζοντες καὶ πανηγυρίζοντες;
gods believing and holding-festivals

DAMIS εὖ γε, ὦ Τιμόκλεις, ὅτι με ὑπέμνησας τῶν
well at-least O Timocles that me you-reminded of-the-things
κατὰ ἔθνη νομιζομένων, ἀφ' ὧν μάλιστα συνίδοι τις ἂν
among nations believed from which most could-see anyone —
ὡς οὐδὲν βέβαιον ὁ περὶ θεῶν λόγος ἔχει· πολλὴ γὰρ ἡ
that nothing firm the about gods doctrine holds much for the
ταραχὴ καὶ ἄλλοι ἄλλα νομίζουσι, Σκύθαι μὲν ἀκινάκῃ
confusion and others other-things believe Scythians indeed to-scimitar
θύοντες καὶ Θρᾷκες Ζαμόλξιδι, δραπέτῃ ἀνθρώπῳ ἐκ
sacrificing and Thracians to-Zamolxis runaway man from
Σάμου ὡς αὐτοὺς ἥκοντι, Φρύγες δὲ Μήνῃ καὶ Αἰθίοπες
Samos to them having-come Phrygians but to-Moon and Ethiopians

Ἡμέρᾳ καὶ Κυλλήνιοι Φάλητι καὶ Ἀσσύριοι περιστερᾷ καὶ
to-Day and Cyllenians to-Phales and Assyrians to-dove and
Πέρσαι πυρὶ καὶ Αἰγύπτιοι ὕδατι. καὶ τοῦτο μὲν ἅπασι
Persians to-fire and Egyptians to-water and this indeed to-all
κοινὸν τοῖς Αἰγυπτίοις τὸ ὕδωρ, ἰδίᾳ δὲ Μεμφίταις μὲν
common to-the Egyptians the water privately but to-Memphites indeed
ὁ βοῦς θεός, Πηλουσιώταις δὲ κρόμμυον, καὶ ἄλλοις
the bull god to-Pelusiots but onion and to-others
ἶβις ἢ κροκόδειλος καὶ ἄλλοις κυνοκέφαλος ἢ αἴλουρος ἢ
ibis or crocodile and to-others baboon or cat or
πίθηκος· καὶ ἔτι κατὰ κώμας τοῖς μὲν ὁ δεξιὸς ὦμος
ape and still by villages to-some indeed the right shoulder
θεός, τοῖς δὲ κατ᾽ ἀντιπέρας οἰκοῦσιν ἄτερος· καὶ
god to-the-others but on opposite-side dwelling the-other and
ἄλλοις κεφαλῆς ἡμίτομον, καὶ ἄλλοις ποτήριον κεραμεοῦν ἢ
to-others of-head half and to-others cup earthen or
τρύβλιον. ταῦτα πῶς οὐ γέλως ἐστίν, ὦ καλὲ Τιμόκλεις;
bowl these-things how not laughter is O fine Timocles

MOMUS οὐκ ἔλεγον, ὦ θεοί, ταῦτα πάντα ἥξειν εἰς
not did-I-say O gods these-things all to-be-going-to-come into
τοὐμφανὲς καὶ ἀκριβῶς ἐξετασθήσεσθαι;
the-open and closely to-be-going-to-be-examined

ZEUS ἔλεγες, ὦ Μῶμε, καὶ ἐπετίμας ὀρθῶς, καὶ ἔγωγε
you-said O Momus and you-censured rightly and I
πειράσομαι ἐπανορθώσασθαι αὐτά, ἢν τὸν ἐν ποσὶ τοῦτον
will-try to-set-right them if the at feet this
κίνδυνον διαφύγωμεν.
danger we-escape

TIMOCL. ἀλλ', ὦ θεοῖς ἐχθρὲ σύ, τοὺς χρησμοὺς καὶ 43
but O to-gods hateful you the oracles and
προαγορεύσεις τῶν ἐσομένων τίνος ἔργον ἂν εἴποις
predictions of-the-things going-to-be whose work — would-you-say
ἢ θεῶν καὶ τῆς προνοίας τῆς ἐκείνων;
than of-gods and of-the providence the their
DAMIS σιώπησον, ὦ ἄριστε, περὶ τῶν χρησμῶν, ἐπεὶ
be-silent O best-one about the oracles since
ἐρήσομαί σε τίνος αὐτῶν μάλιστα μεμνῆσθαι ἀξιοῖς;
I-will-ask you which of-them most to-remember do-you-think-fit
ἆρ' ἐκείνου ὃν τῷ Λυδῷ ὁ Πύθιος ἔχρησεν, ὃς ἀκριβῶς
then that which to-the Lydian the Pythian delivered which exactly
ἀμφήκης ἦν καὶ διπρόσωπος, οἷοί εἰσι τῶν Ἑρμῶν ἔνιοι,
two-edged was and two-faced such-as are of-the Herms some
διττοὶ καὶ ἀμφοτέρωθεν ὅμοιοι πρὸς ὁπότερον ἂν αὐτῶν
double and from-both-sides alike to whichever — of-them
μέρος ἐπιστραφῇς; ἢ τί γὰρ μᾶλλον ὁ Κροῖσος διαβὰς
side you-turn or what for more — Croesus having-crossed
τὸν Ἅλυν τὴν αὑτοῦ ἀρχὴν ἢ τὴν Κύρου καταλύσει;
the Halys the his-own rule or the of-Cyrus will-destroy
καίτοι οὐκ ὀλίγων ταλάντων ὁ Σαρδιανὸς ἐκεῖνος ὄλεθρος
and-yet not for-few talents the Sardian that ruin
τὸ ἀμφιδέξιον τοῦτο ἔπος ἐπρίατο.
the ambidextrous this verse bought
MOMUS αὐτά που, ὦ θεοί, ἀνὴρ διεξέρχεται λέγων
the-very-things surely O gods the-man goes-through saying
ἃ ἐδεδίειν μάλιστα. ποῦ νῦν ὁ καλὸς ἡμῖν κιθαρῳδός;
which I-feared most where now the fine for-us lyre-player
ἀπολόγησαι αὐτῷ κατελθὼν πρὸς ταῦτα.
defend-yourself to-him having-gone-down against these-things

ZEUS σὺ ἡμᾶς ἐπισφάττεις, ὦ Μῶμε, οὐκ ἐν καιρῷ νῦν
you us slaughter-besides O Momus not in season now
ἐπιτιμῶν.
censuring

44 TIMOCL. ὅρα οἷα ποιεῖς, ὦ ἀλιτήριε Δᾶμι, μονονουχὶ τὰ
see what-things you-do O sinner Damis all-but the
ἕδη αὐτὰ τῶν θεῶν ἀνατρέπεις τῷ λόγῳ καὶ βωμοὺς
seats themselves of-the gods you-overturn by-the argument and altars
αὐτῶν.
their

DAMIS οὐ πάντας ἔγωγε τοὺς βωμούς, ὦ Τιμόκλεις. τί γὰρ
not all I the altars O Timocles what for
καὶ δεινὸν ἀπ᾽ αὐτῶν γίγνεται, εἰ θυμιαμάτων καὶ εὐωδίας
also terrible from them comes if of-incense and fragrance
μεστοί εἰσι; τοὺς δὲ ἐν Ταύροις τῆς Ἀρτέμιδος ἡδέως
full they-are those but among Tauri — of-Artemis gladly
ἂν ἐπεῖδον ἐκ βάθρων ἐπὶ κεφαλὴν ἀνατρεπομένους, ἐφ᾽
— I-would-see from foundations on head overturned on
ὧν τοιαῦτα ἡ παρθένος εὐωχουμένη ἔχαιρεν.
which such-things the maiden feasting rejoiced

ZEUS τουτὶ πόθεν ἡμῖν τὸ ἄμαχον κακὸν ἐπιχεῖ;
this from-where for-us the irresistible evil does-he-pour
ὡς δαιμόνων οὐδενὸς ἀνὴρ φείδεται, ἀλλ᾽ ἐξ ἁμάξης
how of-gods none the-man spares but from wagon
παρρησιάζεται καὶ
speaks-freely and

μάρπτει ἐξείης, ὅς τ᾽ αἴτιος ὅς τε καὶ οὐκί.
seizes in-order who and guilty who and also not

MOMUS καὶ μὴν ὀλίγους ἄν, ὦ Ζεῦ, τοὺς ἀναιτίους εὕροις
and truly few — O Zeus the guiltless would-you-find
ἐν ἡμῖν· καί που τάχα προϊὼν ὁ ἄνθρωπος ἅψεται
among us and I-suppose perhaps going-on the man will-touch
καὶ τῶν κορυφαίων τινός.
also of-the leaders someone
TIMOCL. οὐδὲ βροντῶντος ἄρα τοῦ Διὸς ἀκούεις, ὦ θεομάχε 45
not-even thundering then — Zeus do-you-hear O god-fighting
Δᾶμι;
Damis
DAMIS καὶ πῶς οὐ μέλλω βροντῆς ἀκούειν, ὦ Τιμόκλεις; εἰ
and how not am-I-to thunder to-hear O Timocles if
δ' ὁ Ζεὺς ὁ βροντῶν ἐστι, σὺ ἄμεινον ἂν εἰδείης
but — Zeus the(-one) thundering is you better — would-know
ἐκεῖθέν ποθεν παρὰ τῶν θεῶν ἀφιγμένος· ἐπεὶ οἵ γε
from-there somewhere from the gods having-come since those at-least
ἐκ Κρήτης ἥκοντες ἄλλα ἡμῖν διηγοῦνται, τάφον τινὰ
from Crete coming other-things to-us relate tomb some
κεῖθι δείκνυσθαι καὶ στήλην ἐφεστάναι δηλοῦσαν ὡς οὐκέτι
there to-be-shown and pillar to-stand showing that no-longer
βροντήσειεν ἂν ὁ Ζεὺς πάλαι τεθνεώς.
would-thunder — — Zeus long-ago dead
MOMUS τοῦτ' ἐγὼ πρὸ πολλοῦ ἠπιστάμην ἐροῦντα τὸν
this I before long knew going-to-say the
ἄνθρωπον. τί δ' οὖν, ὦ Ζεῦ, ὠχρίακας ἡμῖν καὶ
man what but then O Zeus have-you-turned-pale on-us and
συγκροτεῖς τοὺς ὀδόντας ὑπὸ τοῦ τρόμου; θαρρεῖν χρὴ
do-you-chatter the teeth from the trembling to-take-heart it-is-needful
καὶ τῶν τοιούτων ἀνθρωπίσκων καταφρονεῖν.
and the such manikins to-despise

ZEUS τί λέγεις, ὦ Μῶμε; καταφρονεῖν; οὐχ ὁρᾷς ὅσοι
what do-you-say O Momus to-despise not do-you-see how-many
ἀκούουσι καὶ ὡς συμπεπεισμένοι εἰσὶν ἤδη καθ' ἡμῶν
listen and how convinced they-are already against us
καὶ ἀπάγει αὐτοὺς ἀναδησάμενος τῶν ὤτων ὁ Δᾶμις;
and leads-away them having-tied-up by-the ears — Damis
MOMUS ἀλλὰ σύ, ὦ Ζεῦ, ὁπόταν θελήσῃς, σειρὴν χρυσείην
but you O Zeus whenever you-wish chain golden
καθεὶς ἅπαντας αὐτοὺς
having-let-down all them

αὐτῇ κεν γαίῃ ἐρύσαις αὐτῇ τε θαλάσσῃ.
with-very — earth you-could-draw very and sea

46 TIMOCL. εἰπέ μοι, ὦ κατάρατε, πέπλευκας ἤδη ποτέ;
tell me O accursed-one have-you-sailed already ever
DAMIS καὶ πολλάκις, ὦ Τιμόκλεις.
and often O Timocles
TIMOCL. οὔκουν ἔφερε μὲν ὑμᾶς τότε ἢ ἄνεμος ἐμπίπτων
not-then did-it-carry indeed you then either wind falling-on
τῇ ὀθόνῃ καὶ ἐμπιπλὰς τὰ ἀκάτια ἢ οἱ ἐρέττοντες,
the sail and filling the canvas or those rowing
ἐκυβέρνα δὲ εἷς τις ἐφεστὼς καὶ ἔσωζε τὴν ναῦν;
steered but one someone standing-over and saved the ship
DAMIS καὶ μάλα.
and very
TIMOCL. εἶτα ἡ ναῦς μὲν οὐκ ἂν ἔπλει μὴ κυβερνωμένη,
then the ship indeed not — would-sail not steered
τὸ δὲ ὅλον τοῦτο ἀκυβέρνητον οἴει καὶ ἀνηγεμόνευτον
the but whole this unsteered do-you-think and unguided
φέρεσθαι;
to-be-carried

ZEUS εὖ γε, συνετῶς ὁ Τιμοκλῆς ταῦτα καὶ ἰσχυρῷ
well at-least intelligently — Timocles these-things and with-strong
τῷ παραδείγματι.
the example

VIII · THE SACRED ANCHOR

Damis turns the ship against him: if the world has a helmsman, he steers badly, rewarding the wicked and trampling the good. Timocles falls back on his sacred anchor: if there are altars, there are gods. Damis laughs and leaves him clinging to the altars, and Timocles chases him with insults and a potsherd. Hermes consoles the gods with a comic line: few have been persuaded, and most still believe. Zeus says he would rather have Damis as an ally than countless Babylons.

DAMIS ἀλλ', ὦ θεοφιλέστατε Τιμόκλεις, τὸν μὲν κυβερνήτην 47
but O most-god-beloved Timocles the indeed helmsman
ἐκεῖνον εἶδες ἂν ἀεὶ τὰ συμφέροντα ἐπινοοῦντα
that you-would-have-seen — always the-things advantageous devising
καὶ πρὸ τοῦ καιροῦ παρασκευαζόμενον καὶ προστάττοντα
and before the occasion preparing and ordering
τοῖς ναύταις, ἀλυσιτελὲς δὲ οὐδὲ ἄλογον οὐδέν τι
the sailors unprofitable and nor irrational nothing at-all
εἶχεν ἡ ναῦς ὃ μὴ χρήσιμον πάντως καὶ ἀναγκαῖον
had the ship which not useful wholly and necessary
ἦν πρὸς τὴν ναυτιλίαν αὐτοῖς· ὁ δὲ σὸς οὗτος
was for the voyage for-them the but your this
κυβερνήτης, ὃν τῇ μεγάλῃ ταύτῃ νηΐ ἐφεστάναι
helmsman whom on-the great this ship to-be-in-charge
ἀξιοῖς, καὶ οἱ συνναῦται αὐτοῦ οὐδὲν εὐλόγως οὐδὲ
you-think-fit and the shipmates his nothing reasonably nor
κατὰ τὴν ἀξίαν διατάττουσιν, ἀλλ' ὁ μὲν πρότονος,
according-to the worth arrange but the indeed forestay

εἰ τύχοι, ἐς τὴν πρύμναν ἀποτέταται, οἱ πόδες
if it-should-chance to the stern is-stretched the sheets
δ' ἐς τὴν πρῷραν ἀμφότεροι· καὶ χρυσαῖ μὲν αἱ
and to the prow both and golden indeed the
ἄγκυραι ἐνίοτε, ὁ χηνίσκος δὲ μολυβδοῦς, καὶ τὰ
anchors sometimes the goose-head but lead and the-parts
μὲν ὕφαλα κατάγραφα, τὰ δὲ ἔξαλα τῆς νεὼς
indeed below-water painted the-parts but above-water of-the ship
ἄμορφα.
unshapely

48 καὶ αὐτῶν δὲ τῶν ναυτῶν ἴδοις ἂν τὸν μὲν
and themselves and of-the sailors you-would-see — the(-one) indeed
ἀργὸν καὶ ἄτεχνον καὶ ἄτολμον πρὸς τὰ ἔργα
lazy and unskilled and timid toward the tasks
διμοιρίτην ἢ τριμοιρίτην, τὸν δὲ κατακολυμβῆσαί τε
double-pay or triple-pay the(-other) and to-dive both
ἄοκνον καὶ ἐπὶ τὴν κεραίαν ἀναπηδῆσαι ῥᾴδιον καὶ
unhesitating and onto the yard to-leap-up easy and
εἰδότα τῶν χρησίμων ἕκαστα μόνον, τοῦτον ἀντλεῖν
knowing of-the useful-things each only this-one to-bail
προστεταγμένον· τὰ δὲ αὐτὰ καὶ ἐν τοῖς ἐπιβάταις,
ordered the and same also among the passengers
μαστιγίαν μέν τινα ἐν προεδρίᾳ παρὰ τὸν κυβερνήτην
whipping-rogue indeed some in front-seat beside the helmsman
καθήμενον καὶ θεραπευόμενον, καὶ ἄλλον κίναιδον ἢ
sitting and courted and another pervert or
πατραλοίαν ἢ ἱερόσυλον ὑπερτιμώμενον καὶ τὰ ἄκρα
father-beater or temple-robber over-honored and the heights
τῆς νεὼς κατειληφότα, χαρίεντας δὲ πολλοὺς ἐν μυχῷ
of-the ship having-seized charming but many in hold
τοῦ σκάφους στενοχωρουμένους καὶ ὑπὸ τῶν πρὸς
of-the bull cramped and by the in

ἀλήθειαν χειρόνων πατουμένους· ἐννόησον γοῦν ὅπως
truth worse trampled consider at-least how
μὲν Σωκράτης καὶ Ἀριστείδης ἔπλευσαν καὶ Φωκίων,
indeed Socrates and Aristides sailed and Phocion
οὐδὲ τὰ ἄλφιτα διαρκῆ ἔχοντες οὐδὲ ἀποτεῖναι τοὺς
not-even the barley-meal sufficient having nor to-stretch-out the
πόδας δυνάμενοι ἐπὶ γυμνῶν τῶν σανίδων παρὰ τὸν
feet being-able on bare the planks by the
ἄντλον, ἐν ὅσοις δὲ ἀγαθοῖς Καλλίας καὶ Μειδίας καὶ
bilge-water in how-many and goods Callias and Meidias and
Σαρδανάπαλλος, ὑπερτρυφῶντες καὶ τῶν ὑφ' αὑτοῖς
Sardanapalus over-luxuriating and on-those under them
καταπτύοντες.
spitting-down
τοιαῦτα ἐν τῇ νηΐ σου γίνεται, ὦ σοφώτατε Τιμόκλεις· 49
such-things in the ship your happen O wisest Timocles
διὰ τοῦτο αἱ ναυαγίαι μυρίαι. εἰ δέ τις κυβερνήτης
because-of this the shipwrecks countless if but some helmsman
ἐφεστὼς ἑώρα καὶ διέταττεν ἕκαστα, πρῶτον μὲν
standing-over saw and arranged each first indeed
οὐκ ἂν ἠγνόησεν οἵτινες οἱ χρηστοὶ καὶ
not — he-would-have-been-ignorant who the good and
οἵτινες οἱ φαῦλοι τῶν ἐμπλεόντων, ἔπειτα ἑκάστῳ
who the bad of-those sailing-aboard then to-each
κατὰ τὴν ἀξίαν τὰ προσήκοντα ἀπένειμεν
according-to the worth the-things fitting would-have-allotted
ἄν, χώραν τε τὴν ἀμείνω τοῖς ἀμείνοσι παρ' αὑτὸν
— place both the better to-the better beside himself
ἄνω, τὴν κάτω δὲ τοῖς χείροσι, καὶ συσσίτους
above the lower and to-the worse and messmates
ἔστιν οὓς καὶ συμβούλους ἐποιήσατ' ἄν, καὶ τῶν
there-are whom also advisers he-would-have-made — and of-the

ναυτῶν ὁ μὲν πρόθυμος ἢ πρῴρας ἐπιμελητὴς
sailors the(-one) indeed eager either of-prow overseer
ἀπεδέδεικτ᾽ ἂν ἢ τοίχου ἄρχων ἢ πάντως πρὸ τῶν
would-have-been-appointed — or of-side commander or wholly before the
ἄλλων, ὁ δὲ ὀκνηρὸς καὶ ῥᾴθυμος ἐπαίετ᾽
others the(-other) but sluggish and lazy would-have-been-struck
ἂν τῷ καλωδίῳ πεντάκις τῆς ἡμέρας εἰς τὴν
— with-the rope five-times in-the day on the
κεφαλήν. ὥστε σοι, ὦ θαυμάσιε, τὸ τῆς νεὼς τοῦτο
head so-that for-you O marvelous-one the of-the ship this
παράδειγμα κινδυνεύει περιτετράφθαι κακοῦ τοῦ κυβερνήτου
example risks to-have-been-overturned bad the helmsman
τετυχηκός.
having-met

50 MOMUS ταυτὶ μὲν ἤδη κατὰ ῥοῦν προχωρεῖ
these-things indeed now with stream go-forward
τῷ Δάμιδι καὶ πλησίστιος ἐπὶ τὴν νίκην
— for-Damis and full-sail toward the victory
φέρεται.
is-carried

ZEUS ὀρθῶς, ὦ Μῶμε, εἰκάζεις. ὁ δ᾽ οὐδὲν ἰσχυρὸν
rightly O Momus you-guess be and nothing strong
ὁ Τιμοκλῆς ἐπινοεῖ, ἀλλὰ τὰ κοινὰ ταῦτα καὶ
— Timocles devises but the common these and
καθ᾽ ἡμέραν ἄλλα ἐπ᾽ ἄλλοις εὐπερίτρεπτα πάντα
by day others upon others easily-overturned all
ἐπαντλεῖ.
pours-on

51 TIMOCL. οὐκοῦν ἐπεὶ τῆς νεὼς τὸ παράδειγμα οὐ
then since of-the ship the example not
πάνυ σοι ἰσχυρὸν ἔδοξεν εἶναι, ἄκουσον ἤδη τὴν
very to-you strong seemed to-be hear now the

ἱεράν, φασίν, ἄγκυραν καὶ ἣν οὐδεμιᾷ μηχανῇ
sacred as-they-say anchor and which by-no device
ἀπορρήξεις.
you-will-break

ZEUS τί ποτε ἄρα καὶ ἐρεῖ;
what ever then also will-he-say

TIMOCL. ἴδοις γὰρ εἰ ἀκόλουθα ταῦτα συλλογίζομαι,
you-may-see for if consistent these-things I-reason
καὶ εἴ πῃ αὐτὰ δυνατόν σοι περιτρέψαι. εἰ
and if somehow them possible for-you to-overturn if
γὰρ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν
for there-are altars there-are also gods but indeed
εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί. τί πρὸς ταῦτα
there-are altars there-are then also gods what to these-things
φής;
do-you-say

DAMIS ἢν πρότερον γελάσω ἐς κόρον, ἀποκρινοῦμαί
if first I-laugh to fill I-will-answer
σοι.
you

TIMOCL. ἀλλὰ ἔοικας οὐδὲ παύσεσθαι γελῶν· εἰπὲ
but you-seem not-even to-be-going-to-stop laughing tell
δὲ ὅμως ὅπῃ σοι γελοῖον ἔδοξε τὸ εἰρημένον
but nevertheless how to-you laughable seemed the-thing said
εἶναι.
to-be

DAMIS ὅτι οὐκ αἰσθάνῃ ἀπὸ λεπτῆς κρόκης ἐξαψάμενός
that not you-perceive from slender thread having-hung
σου τὴν ἄγκυραν, καὶ ταῦτα ἱερὰν οὖσαν· τὸ γὰρ
your the anchor and that sacred being the for
εἶναι θεοὺς τῷ βωμοὺς εἶναι συνδήσας ἰσχυρὸν οἴει
to-be gods to-the altars to-be having-tied strong you-think

ποιήσασθαι ἀπ᾽ αὐτῶν τὸν ὅρμον. ὥστε ἐπεὶ μηδὲν
to-make from them the mooring so-that since nothing
ἄλλο τούτου φὴς ἔχειν εἰπεῖν ἱερώτερον, ἀπίωμεν
other than-this you-say to-have to-say more-sacred let-us-go-away
ἤδη.
now

52 TIMOCL. ὁμολογεῖς τοίνυν ἡττῆσθαι προαπιών;
do-you-confess then to-have-been-beaten going-away-first

DAMIS ναί, ὦ Τιμόκλεις. σὺ γὰρ ὥσπερ οἱ
yes O Timocles you for like those
ὑπό τινων βιαζόμενοι ἐπὶ τοὺς βωμοὺς ἡμῖν
by some being-forced to the altars for-us
καταπέφευγας. ὥστε, νὴ τὴν ἄγκυραν τὴν ἱεράν,
have-fled-for-refuge so-that by the anchor the sacred
ἐθέλω σπείσασθαι ἤδη πρὸς σὲ ἐπ᾽ αὐτῶν
I-wish to-make-a-truce now with you on very
γε τῶν βωμῶν, ὡς μηκέτι περὶ τούτων
at-least the altars that no-longer about these-things
ἐρίζοιμεν.
we-may-quarrel

TIMOCL. εἰρωνεύῃ ταῦτα πρὸς ἐμέ, τυμβωρύχε καὶ
do-you-speak-ironically these-things to me grave-robber and
μιαρὲ καὶ κατάπτυστε καὶ μαστιγία καὶ κάθαρμα;
foul-one and despicable and whipping-rogue and scum
οὐ γὰρ ἴσμεν οὗτινος μὲν πατρὸς εἶ, πῶς δὲ
not for we-know of-what indeed father you-are how and
ἡ μήτηρ σου ἐπορνεύετο, καὶ ὡς τὸν ἀδελφὸν
the mother your was-a-prostitute and how the brother
ἀπέπνιξας καὶ μοιχεύεις καὶ τὰ μειράκια διαφθείρεις,
you-strangled and you-commit-adultery and the youths you-corrupt
λιχνότατε καὶ ἀναισχυντότατε; μὴ φεῦγε δ᾽ οὖν,
most-gluttonous and most-shameless do-not flee but then

ἕως καὶ πληγὰς παρ᾽ ἐμοῦ λαβὼν ἀπέλθῃς· ἤδη
until also blows from me having-received you-go-away now
γάρ σε τουτῳὶ τῷ ὀστράκῳ ἀποσφάξω παμμίαρον
for you with-this-here the potsherd I-will-slaughter all-foul
ὄντα.
being

ZEUS ὁ μὲν γελῶν, ὦ θεοί, ἄπεισιν, ὁ 53
the(-one) indeed laughing O gods goes-away the(-other)
δ᾽ ἀκολουθεῖ λοιδορούμενος οὐ φέρων κατατρυφῶντα
and follows reviling not bearing mocking
τὸν Δᾶμιν, καὶ ἔοικε πατάξειν αὐτὸν τῷ
— Damis and he-seems to-be-going-to-strike him with-the
κεράμῳ ἐς τὴν κεφαλήν. ἡμεῖς δὲ τί ποιῶμεν ἐπὶ
tile on the head we but what are-we-to-do about
τούτοις;
these-things

HERMES ὀρθῶς ἐκεῖνό μοι ὁ κωμικὸς εἰρηκέναι
rightly that to-me the comic-poet to-have-said
δοκεῖ,
seems

οὐδὲν πέπονθας δεινόν, ἂν μὴ προσποιῇ.
nothing you-have-suffered terrible if not you-pretend

τί γὰρ καὶ ὑπέρμεγα κακόν, εἰ ὀλίγοι ἄνθρωποι
what for also huge evil if few men
πεπεισμένοι ταῦτα ἀπίασι; πολλῷ γὰρ οἱ τἀναντία
persuaded these-things go-away by-much for those the-opposite
γιγνώσκοντες πλείους, Ἑλλήνων ὁ πολὺς λεὼς βάρβαροί
holding more of-Greeks the large populace barbarians
τε ἅπαντες.
and all

ZEUS ἀλλά, ὦ Ἑρμῆ, τὸ τοῦ Δαρείου πάνυ
but O Hermes the — of-Darius very
καλῶς ἔχον ἐστίν, ὃ εἶπεν ἐπὶ τοῦ Ζωπύρου·
well being is which he-said about — Zopyrus
ὥστε καὶ αὐτὸς ἐβουλόμην ἂν ἕνα τοῦτον ἔχειν
so-that also myself I-would-wish — one this-one to-have
τὸν Δᾶμιν σύμμαχον ἢ μυρίας μοι Βαβυλῶνας
— Damis ally than countless to-me Babylons
ὑπάρχειν.
to-belong