

deaf man. The harper expressed himself unutterably flattered at his having resisted the importunity of the bell. "What!" cried the deaf man, "has the fish bell rung? Then I'm off too. Good-by!" One excellent saying from Plutarch has been as yet overlooked. It is tacked on to Peisistratus, one of the most genial figures among the ancients. "When minded to marry again he was dissuaded by his sons, who asked whether 'he was dissatisfied with them.' 'Certainly not, my dear fellows,' he replied, 'I wish to have more like you.'" In the rare hoard of anecdotes preserved in Athenæus occur many admirable *mots* and witty sayings which have been culled once and again; many also doubtless which have hitherto escaped translation. No Greek scholar needs to be told that a great Aristophanic exercise of wit consists in the figure *Para Prosdokian*, the surprise of some ludicrous substitution for the idea naturally expected. The lively fish tattle enshrined in the pages of Athenæus abounds in instances of this. Here is one attributed to Theocritus of Chios (another, than the Syracusan or Alexandrian idyllist), and addressed by him "to one Diocles, a fish-glutton who had lost his wife and was cramming in fish at her funeral feast, whilst at the same time he shed tears." Theocritus said to him—"Weep not, you can do no good by—fish-eating" (Ath. 344 p. B.) Another story occurs to us, which we may quote in illustration, of a wit who, when told that the "ray" was a good fish, said, "Yes; about as good as if a man were to eat a boiled cloak." The name of Stobæus recalls to us another famous collector of valuable and instructive sayings, whose date is uncertain, but probably later than that of Hierocles; it is also pretty certain that he was a heathen. Of his two works, the *Eclogæ* and the *Florilegium*, the latter has been of great service to modern anecdotists. From the tenor of many of the stories we are led to accept the account that he compiled them for the guidance of his son. A thief excused himself to Demosthenes by saying, "I did not know it was yours." "But you did know," said the other, "that it was not yours." Another records that Simonides used to say "he never once regretted having held his tongue, but very often he had felt sorry for having spoken." According to the same collector, Zeno held the same teaching from experience when he said to a talkative youth, "Young man, nature gave us one tongue, but two ears, that we may hear just twice as much as we speak."