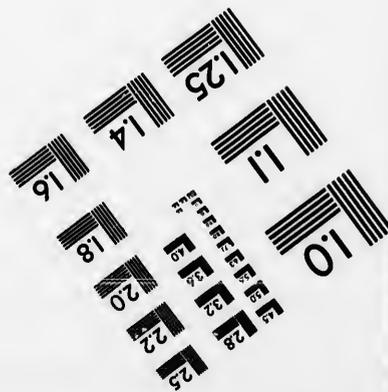
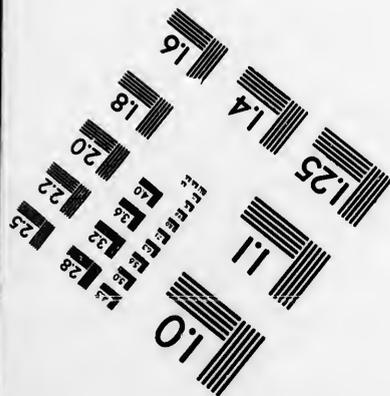
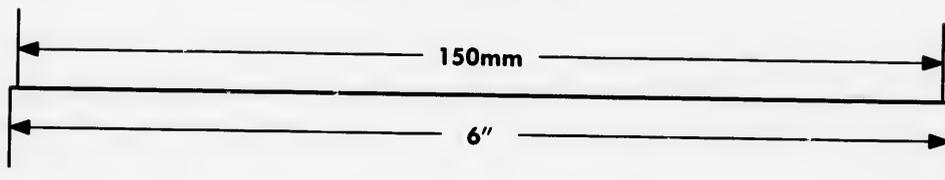
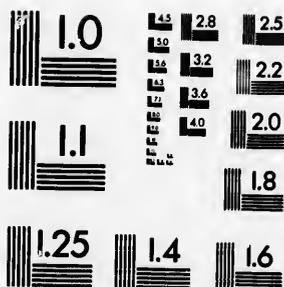
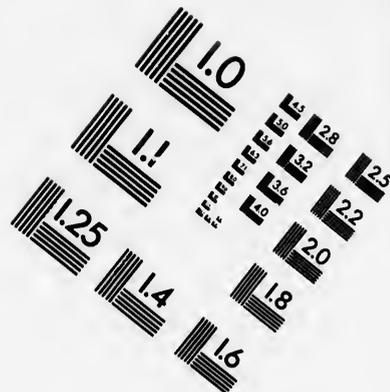
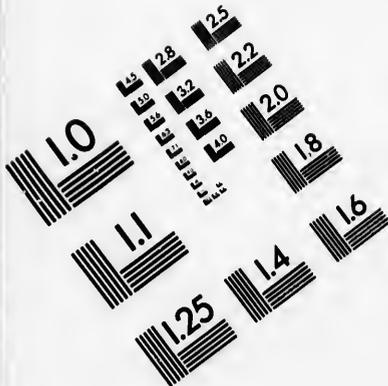


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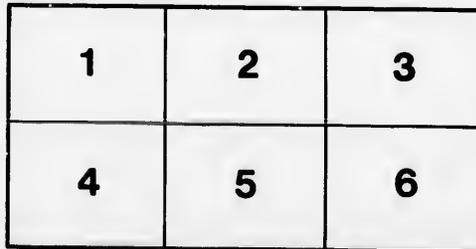
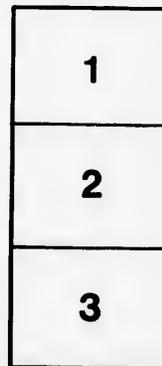
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SELECTIONS FROM LUCIAN:
COMPRISING
CHARON, VITA, AND TIMON.

TRANSLATED,
WITH COPIOUS ANNOTATIONS,
BY
DOUGLAS SHELDON SMITH,
Member of the University of Toronto.

TORONTO:
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P R E F A C E .

The object of this work is to present a valuable aid to those preparing themselves for the University. I have endeavoured as much as possible to overcome the difficulties a young student meets with, in reading the selections from Lucian given here.

At present, Charon, Vita, and Timon, are the only parts used in the Colleges, and therefore I have thought it unnecessary to translate more than these; so that the student may have all that is required of him in a small compass. Great care has been taken in rendering the work as literal as is consistent with good sense.

The copious notes I have given will save a great deal of trouble and labour to the student, who otherwise would have to waste much time in consulting other works. They are chiefly mythological, historical, and geographical. I have also noticed the different readings that occur in the Greek text.

The translations have been rendered in accordance with the Greek text of Walker's Lucian, edited by Wheeler.

In order to avoid mistakes on the part of the scholar, I have enclosed in parentheses () all words or phrases

PREFACE.

(excepting sometimes the verb "to be," and the personal pronouns) that are understood in the Greek text. Those in brackets [] are used parenthetically in the Greek text.

I am much indebted to Walker's Lucian, Baird's Classical Manual, Potter's Archæologia Græca, Tooke's Pantheon, besides numerous other works, for the efficient service they have rendered me in compiling the notes.

D. SHELDON SMITH.

Brantford, C. W.

• June 27th, 1865.

SELECTIONS FROM LUCIAN.

CHARON; OR, THE SPECTATORS.

HERMES.¹—Why do you laugh, Charon? Or why, having left your boat, have you come hither, up to the present day not at all accustomed to frequent affairs above?

CHARON.—I have desired, Hermes, to see of what character the (things) in the world are, and what men do therein, or deprived of what, all bewail when they come down to us; for no one of them has sailed over without tears. Therefore I myself, having also demanded from Pluto² to become an absentee from my ship for one day, just as that Thessalian youth,⁴ have come up to the light; and methinks that I have fallen in with you opportunely; for I know well that, going about with me, you will act as a guide and will show me each thing by itself, since you know them all, I dare say.

HERMES.—I have not leisure, ferryman, for I go away to execute human business for Zeus above; and he is very quick-tempered, and I fear lest he may permit me to be altogether yours if I loiter,

delivering me up to darkness ; or, just as he did to Vulcan^s lately, having taken me by the foot he may throw me from the divine threshold, so that I too, while acting as cupbearer, may afford laughter by limping.

CHARON.—So then you are going to neglect me wandering about at random over the earth, and that too being a companion, a fellow-sailor, and a comate. Truly it were well, O Son of Maia,^s that you should at least remember these things, that I have never ordered you either to pump or to be a rower ; but you indeed snore, stretched out on the deck, having shoulders so strong ; or if you should find any talkative corpse, you converse with it during the whole passage. But I, although an old man pulling at both the oars, row alone. But in the name of your father, dearest little Hermes, do not leave me behind ; but show me everything in the world, so that I may return after having seen something ; since if you should leave me, I will differ not at all from the blind ; for just as they stumble slipping in the darkness, so indeed I, on the other hand, am dimighted in the light. But give, Hermes, this favour to me, who will remember it forever.

HERMES.—This affair will be the cause of stripes to me. At least I already see the reward of our perambulation will not be altogether without blows to us ; but nevertheless I must serve you ; for what

can a fellow do, when one being a friend forces him? Therefore that you may see everything accurately one by one is impracticable, ferryman; for it might be a delay of many years. Then it will be necessary that I be proclaimed by Zeus⁷ as a fugitive; and it will hinder you yourself also from executing the offices of death, and (will cause you) to injure the government of Pluto, if you do not conduct the dead for a long time; and Æacus,⁸ the tax-collector, will be indignant, no longer getting his obols. But this must now be considered, how you may see the chief points of existing things.

CHARON.—Hermes, do you contrive what is best; but I know nothing of (things) on the earth, being a stranger.

HERMES.—In short, Charon, we need some lofty place, so that from it you might see everything; but if it was possible for you⁹ to go up into heaven, I should have no trouble; for from that place of observation you might look down at all things accurately; but since it is not lawful that you, who always keep company with the shades, mount the palaces of Zeus, it is time for us to look about for some high mountain.

CHARON.—Do you know, Hermes, what I am accustomed to say to you, when we sail (across the Styx)? For when the wind rushing down strikes upon the transverse sail, and the wave is lifted aloft, then you indeed through ignorance give orders to

take in sail, or to let out a little of the sheet, or to scud before the wind ; but I exhort you to be quiet, for that I know what is best. Do you also now in the same way, since you are the pilot, do whatever you think to be right ; but I, as a custom with passengers, will sit down in silence, obeying in everything your bidding.

HERMES.—You speak rightly, for I will see what must be done, and I will find out a fit observatory. Is not the Caucasus¹⁰ then suitable, or the loftier Parnassus,¹¹ or that there Olympus¹² (loftier) than them both ? And yet when looking at Olympus, I don't remember anything bad about it ; but it is necessary for you also to aid and assist me somewhat.

CHARON.—Do you give orders ; for I will assist as much as possible.

HERMES.—The poet Homer¹³ says that the sons of Aloeus,¹⁴ there being two of them, while yet boys, wished once upon a time, having torn up Ossa¹⁵ from its foundation, to put it on Olympus, then Pelion¹⁶ on it, thinking they would have this a sufficient ladder, and access to heaven. Therefore both these youths suffered punishment, for they were foolish. But why do not both of us [for we do not plan these things for hurt to the gods] build too (somewhere), and in the same way roll mountains upon one another, so that we might have from a loftier (place) a more accurate view ?

CHARON.—And will be able, Hermes, being two

of us, having taken up Pelion or Ossa, to place it (upon some other mountain)?

HERMES.—Why not, Charon? Or do you reckon that we are more ignoble than both these little infants, and that too being gods?

CHARON.—No; but the affair seems to me to possess some incredible difficulty.

HERMES.—Naturally so; forasmuch as you are an illiterate person, Charon, and by no means poetical; but the noble Homer forthwith made heaven easy to be scaled for us by means of two lines, thus easily putting together mountains. And I am astonished if these things seem to you to be strange, who of course know Atlas,¹⁶ who all by himself supports the very heavens, holding us all up. You have heard no doubt about my brother Hercules¹⁷ also, how he once succeeded that same Atlas, and relieved him for a little while of the burden, having put himself under the load?

CHARON.—I have heard these things too; but whether they are true, you, Hermes, and the poets (probably) know.

HERMES.—(They are) most true, Charon; for on account of what should wise men lie? So that let us first raise up Ossa as with a lever, just as the verse and the architect Homer instructs us, "Moreover the leaf-shaking Pelion on Ossa."¹⁸ Do you see how easily, and at the same time poetically, we have accomplished it? Then come, going up, let me see

whether these are sufficient, or whether it will be necessary to build in addition. Bless me! we are yet low down in the lower region of heaven; for from the East, Ionia and Lydia scarcely appear; from the West, not more than Italy and Sicily; from the Northern (regions), the (parts) on this side of the Ister¹⁹ alone; and from thence, Crete not at all distinctly. Even Ceta,²⁰ so it appears, must be removed by us, ferryman; then Parnassus (must be put) on all.

CHARON.—Let us do so, only take care lest we make this work of difficulty too thin by extending it beyond what is credible; and then, being cast down along with it, lest we experience the architecture of Homer bitter, having our heads broken.

HERMES.—Be of good courage; for all will be safe. Remove Ceta; let Parnassus also be rolled upon it. See, I will ascend again; all's well; I see everything; do you ascend also now.

CHARON.—Hold out your hand, Hermes; for this is no small contrivance you are causing me to mount.

HERMES.—(It must be so), if you wish to see all things, Charon; it is not possible (for you) to be both safe and fond of sights; but seize my right (hand), and take care not to tread upon a slippery (place). Well done, you also have come up; and since Parnassus is double-topped, let us sit down, each occupying one summit. But do you now, I pray you, looking around in a circle, oversee everything?

CHARON.—I see much land, and a sort of great lake flowing around it, and mountains, and rivers greater than the Cocytus¹¹ and Pyriphlegethon;¹² and very small men, and sort of dens of theirs.

HERMES.—Those are cities which you think are dens.

CHARON.—Do you know, Hermes, that nothing has been done by us? But we in vain have removed Parnassus with Castalia¹³ itself, and Cæta, and the other mountains.

HERMES.—Why so?

CHARON.—I, for my part, see nothing accurately from this lofty (place); I wished not only to see cities and mountains themselves, as in drawings, but men in person, both what they do and what they say; for instance, when meeting me at first you saw me laughing, and you asked me what I was laughing at; (I'll tell you), for having heard something, I was delighted excessively.

HERMES.—But what was this?

CHARON.—(A person) having been invited to dinner, I think, by some one of his friends for the next day, said, "I will come by all means;" and while talking, a tile from the roof falling down, I know not what moved it, killed him. Therefore I laughed at his not fulfilling his promise. But I think I will descend now, that I may see and hear better.

HERMES.—Keep quiet; for I will remedy this for you, and in a short time I will make you very sharp.

sighted, taking a certain incantation from Homer for this also; and when I speak the verses, remember that you are no longer dim-sighted, but that you see all things clearly.

CHARON.—Only repeat them.

HERMES.—“And moreover I have taken the darkness from thy eyes, which before was upon them, in order that you may perceive well both the god and also the man.”²³ How is it? Do you see now?

CHARON.—Yes, astonishingly indeed; the celebrated Lynceus²⁴ was blind in comparison with me. So that therefore do you inform me in addition to this, and answer my questioning. But do you wish that I should ask you according to Homer, so that you may learn that I myself am not unpractised in the (works) of Homer?

HERMES.—And whence are you able to know anything of them, being always a sailor and a rower?

CHARON.—Look you, this is abusive to my art. But I, when I ferried him over after he was dead, hearing him utter rhapsodies about many things, have remembered some of them still. Although not a small storm then came upon us. For when he began to sing some song, not at all propitious to sailors, [how Neptune²⁵ collected the clouds, and stirred up the ocean, putting his trident into it like some pot-stick, and roused all the storms and many other things] disturbing the sea by his verses, suddenly a storm and darkness fell upon us, and all but

overtaken our ship; and when he, being sea-sick, vomited up the most of his rhapsodies, with Scylla²⁶ itself, and Charybdis,²⁶ and the Cyclop.²⁷

HERMES.—Then it was not hard to retain at least a few from so great a vomit.

CHARON.—For tell me, “Who is this most corpulent man, both noble and great, overtopping men with his head and broad shoulders?”²⁸

HERMES.—This is Milo,²⁹ the athlete, from Crotona. The Greeks applaud him, because having lifted up the bull he carries it through the middle of the stadium.

CHARON.—And by how much the more justly should they praise me, Hermes, who seizing that same Milo after a little, I will place him in my little boat you know, when he may come to us, having been thrown by death, the most invincible of opponents, not even understanding how it tripped him up? And then he will no doubt bewail for us, remembering about these wreaths and the applause; but now he is high-minded, being admired on account of the carrying of the bull. What then? Are we then to think that he ever expects to die?

HERMES.—How then could he think of death now, when in such great vigour?

CHARON.—Let him be, about to afford laughter for us ere long, when he may sail over; no longer able to lift up a mosquito, much less a bull. Do you tell me this; who is that other venerable man? Not a Greek, at least so it seems from his dress.

HERMES.—Cyrus,²⁰ Charon, the (son) of Cambyses, who has made the government, although formerly held by the Medes, belong to the Persians now. And he lately conquered the Assyrians, and has reduced Babylon; and now he seems like a person wishing to invade Lydia, so that having subdued Croesus,²¹ he may rule over all.²²

CHARON.—But where in the world is that Croesus?

HERMES.—Look thither toward the great citadel, the one with the triple wall; that is Sardis; and do you see Croesus himself now, seated on a golden couch, conversing with Solon²³ the Athenian? Do you wish that we should hear them, and whatever they say?

CHARON.—Yes, by all means.

CROESUS.—O Athenian guest, for you have seen my riches and my treasures, and how much unstamped gold is ours, and other sumptuousness, tell me, whom do you think to be the happiest of all men?

CHARON.—What then will Solon say?

HERMES.—Be confident; nothing ignoble, Charon.

SOLON.—Croesus, the happy are few; but I think Cleobis and Biton²⁴ to be the happiest of those I know, the sons of the priestess.

CHARON.—He means (the children) of her from Argos, those who lately died together, when, having gone under (the yoke), they drew their mother on a chariot as far as the temple.

CROESUS.—Be it so; let those hold the first place of felicity. Who might the second be?

SOLON.—Tellus the Athenian, who both lived well and died for his country.⁵⁵

CROESUS.—But do not I, you filthy wretch, seem to you to be happy?

SOLON.—I don't know yet, Croesus, until you arrive at the end of your life; for death and the living happily to the end are an accurate test of such things.⁵⁶

CHARON.—Well said, Solon, because you have not forgotten us, but reckon the boat itself to be the criterion about such things. But who are those Croesus is sending off, or what do they carry on their shoulders?

HERMES.—He offers golden ingots to the Pythian (Apollo⁵⁷), as payment to the oracles, by which also he will be ruined after a little; but (he is) a man extravagantly fond of diviners.

CHARON.—For is that shining stuff which glitters, gold? The palish-yellow with a tinge of red? For now is the first (time) I have seen it, always hearing about it.

HERMES.—That, Charon, is the celebrated name, and the object of contention.

CHARON.—Truly I do not see what good is attached to it, unless perhaps this alone, that they who carry it are burdened.

HERMES.—For don't you know how many wars

there are on account of this (gold), and plots, robberies, perjuries, murders, chains, long voyages, traffickings, and slavery?

CHARON.—(Do all these things exist) on account of this (thing), Hermes, which differs not much from brass? For I know brass, exacting the obolus, as you know, from each of these sailing down.

HERMES.—Yes; but brass is plentiful; so that it is not at all earnestly sought by them; the miners dig this up in small quantities from a great depth; moreover this (is got) from the earth also, like lead and other (metals).

CHARON.—You mention a kind of strange stupidity in men, who have such a passion for a pale and oppressive possession.

HERMES.—But that Solon does not seem to love it, Charon, as you perceive; for he derides Cræsus, and the boastfulness of the barbarian; and as it seems to me he wishes to ask him something; let us listen then.

SOLON.—Tell me, Cræsus, for do you think the Pythian (Apollo) has need of these ingots at all?

CRÆSUS.—Yes, by Jove; for there is not to him in Delphi any such kind of offering.

SOLON.—So then, you think that you make the god happy, if he should also possess golden ingots amongst other (things)?

CRÆSUS.—Yes, certainly.

SOLON.—You tell me, Cræsus, there is much

poverty in heaven, if it would be necessary for them to send for gold from Lydia, when they desire it.

CRÆSUS.—For where could there be so much gold as with us?

SOLON.—Tell me, is iron produced in Lydia?

CRÆSUS.—Not at all.

SOLON.—Then you are deficient of a better (metal).

CRÆSUS.—How is iron superior to gold?

SOLON.—If you answer me being not at all indignant, you might learn.

CRÆSUS.—Ask me, Solon.

SOLON.—Whether are those who save some better, or those who are saved by them?

CRÆSUS.—Certainly those who save.

SOLON.—Then if Cyrus, as some report, should come against the Lydians, would you make golden swords for the army, or would iron then be necessary?

CRÆSUS.—Iron, certainly.

SOLON.—And if however you did not provide this, your gold would go off as captive to the Persians.

CRÆSUS.—Be still, man.

SOLON.—Would then that these things were not so; then you are manifest in confessing iron (to be) better.

CRÆSUS.—Well then, do you order me to dedicate iron ingots to the god, and to recall the gold back again?

SOLON.—He will not even need iron; but whether you offer brass or gold, you will then have offered a possession and an easy prey for others, (*viz.*), for the Phocians, or Bœotians, or the Delphians themselves, or some tyrant, or robber; but the god cares little about your goldsmiths.

CRÆSUS.—You always war against and envy my wealth.

HERMES.—The Lydian cannot endure the boldness and truth of his words, Charon, but this thing seems strange to him, (*viz.*), a poor man who does not tremble, but speaks that which occurs to him freely. Then he will remember a little afterwards of Solon, when it may be necessary that he, having been taken captive, be put up on the funeral-pile by Cyrus; for I have heard Clotho³⁸ lately reading the destinies of each; among which were written these things: that Cræsus should be taken by Cyrus, and that Cyrus himself should be put to death by that (celebrated queen) of the Massagetæ. Do you see the Scythian woman riding on her white horse?

CHARON.—Yes, by Jove.

HERMES.—That is Tomyris; and she, after having cut off the head of Cyrus, will cast it into a vessel full of blood. Do you also see that youth, his son? That is Cambyses.³⁹ He will reign after his father. And having met with innumerable mischances both in Lybia and Æthiopia, finally, becoming mad, he will die, after having slain his wife.⁴⁰

CHARON.—What (a subject) for much laughter! But who could now look at them, thus disdainingly others? Or who could believe that after a little, this one will be a captive, and that one will have his head in a vessel of blood? But who is that, Hermes, buttoned up in a purple robe, (having) the diadem, to whom the cook hands the ring, having cut up the fish "In a sea-girt island;" does he boast to be some king?

HERMES.—You parody well, Charon. But you see Polycrates, "the tyrant of the Samians, who thinks he is excessively happy; but that very same person, having been betrayed by a domestic Mæandrius his immediate attendant, to Oroetes the satrap, will be impaled, wretched man, falling from happiness in a moment of time. For I also heard these things from Clotho.

CHARON.—Well said, Clotho, nobly cut off, O most excellent, both them and their heads, and impale them, so that they may know they are men; meanwhile let them be elevated, since they will fall down more grievously from a loftier (position). But I will laugh then, recognizing each of them naked in my little boat, bringing neither a purple garment, nor a tiara, nor a golden couch.

HERMES.—And the (fate) of these will be thus. Charon, do you see the multitude, some of them sailing, some making war, some going to law, some tilling the ground, some lending on usury, some begging?

CHARON.—I see a sort of motley crowd, and a life full of confusion, and their cities very like beehives, in which every one has a sort of sting of his own, and stings his neighbour; and some few, like wasps, pillage and plunder the inferior. But who are this crowd flying around them unseen?

HERMES.—Hopes, Charon, and fears, follies, pleasures, avarices, angers, hatreds, and such like. But ignorance of these is mixed up with them below, and there lives with them, yes, by Jove, hatred, anger, jealousy, ignorance, perplexity, and avarice. But fear and hopes, flying overhead, the one falling down strikes with terror, and sometimes makes them crouch. The other, hopes, being elevated above the head, when anyone may think to lay hold of them by all means, flying up, they go off, leaving them gaping, as also you see Tantalus⁴² suffering below through want of water. If you look intently, you will also see the Fates⁴³ above spinning to each a spindle, from which (circumstance) it has happened all have been suspended from thin threads. Do you see a kind of cobweb, as it were, descending upon each from the spindles?

CHARON.—I see a very thin thread which has been interwoven upon each one, for the most part this upon that one, and that upon another one.

HERMES.—Naturally so, ferryman; for it is allotted to that one to be murdered by this one; and this one by another; and (it is allotted) that this one be

the heir of that one, whose thread may be shorter ; and that one, on the other hand, (the heir of) this one ; for some such thing does the interweavement signify. Then do you see all suspended from a thin (thread) ? And this one, having been drawn up aloft, is in mid-air, and falling down after a little, the thread being broken off when it can no longer hold up against the weight, will make a great noise. That one, being elevated a little from the earth, if he fall also, will lie without noise, his fall having been scarcely overheard even by his neighbours.

CHARON. — These things are very ridiculous, Hermes.

HERMES.—And indeed you could not even say how deservedly ridiculous they are, Charon ; and especially their very earnest pursuits, and the going off in the midst of their hopes, being carried off by very excellent death. And his messengers and servants are very many, as you see, agues, fevers, consumptions, inflammations of the lungs, swords, robbers, hemlocks, judges, and tyrants ; and none of these come into their minds at all, as long as they are prosperous ; but when they may have met a mischance, there is much "Woe ! woe !" and "Ah ! ah !" and "O me ! O me !" But if they considered from the very beginning that they are mere mortals, and after having sojourned in life this little time, they will go away, just as from a dream, leaving everything on the earth, they would live more pru-

dently, and would be vexed less when they die. But now expecting to enjoy forever the present (things), when the minister (of death) standing by, calls and leads them away, fettering them with fever or consumption, they are indignant at being carried off, never having expected that they were about to be dragged away from them. For what would not that one do, who builds a house earnestly and urges on the workmen, if he should learn that it would have an end for him; but he, having just now put on the roof, would depart, leaving to his heir the enjoyment of it, himself, wretched one, not even having dined in it? For would that one, who rejoices because his wife has brought forth for him a male child, and entertains his friends on account of it, and gives it the name of his father, if he knew that the child would die when seven years old, then seem to you to rejoice at its birth? But the reason (is this), that he looks at that one who is fortunate in his child, (viz.), the father of the athlete who is victorious at the Olympic games; but he does not look at his neighbour, who carries to burial his child, nor does he know from what a thread he was suspended. For you see how many those are who differ about boundaries, and those who amass wealth, then, who are called away, before they enjoy it, by the messengers and ministers, whom I have mentioned, coming upon them.

CHARON.—I see all these things, and I am con-

sidering with myself what (can be) pleasant to them through life, or what is that of which being deprived, they are indignant.

HERMES.—Now if some one of them could see their kings, who appear to be very happy, besides the insecurity and as you may say the ambiguity of fortune, he will find the vexatious (things) attached to them more than the pleasant ones, (viz.), fears, disturbances, hatreds, plots, angers, and flatteries, for all (persons) keep company with these. I omit griefs, diseases, and passions, which no doubt equally rule over them; but when the (state) of these are wretched, there is an opportunity of judging what must be the (condition) of private persons.

CHARON.—Now I wish to tell you, Hermes, what men appear to me to be like, and all their life. Have you ever beheld bubbles in water rising up under some gushing spring? I mean bubbles from which foam is collected. Some of these then are somewhat small, and having burst immediately, are destroyed; but others continue for a longer (time); others being joined to them, these, swelling exceedingly, are raised to a greater size; then these indeed burst some time altogether; for it is not possible to be otherwise. The life of man is this. All having been inflated by a breath, some greater, some smaller; even some have an inflation of a short duration and short-lived; others cease as soon as they are formed. But it is necessary for all to burst.

HERMES.—You compare not worse than Homer, Charon, who compares their race to leaves.

CHARON.—And being such, Hermes, you see what they do, and how they vie with each other in contending for governments, honours, and possessions, which all having been left behind, it will be necessary for them to come to us, with a single obolus. Do you wish then, since we are on a high (place), that I, having bawled very loud, may exhort them to abstain from foolish labours, to live always with death before their eyes, saying, “O foolish (men), why are you eager about these things? Cease toiling; for you will not live forever; none of these magnificent (things) here are perpetual, nor can any one carry away any of them with him at his death; but it is necessary that he depart naked; and that his house, field, and gold, be always those of others, and change masters.” If I should call out to them these and such things from within hearing distance, do you not think life would be greatly profited, and that they would become more sensible by far?

HERMES.—My good Sir, you do not know how ignorance and deception have affected them, so that their ears cannot even be opened by an augur. They have stuffed them with so much wax, like as Ulysses⁴⁵ did to his companions for fear of listening to the Sirens.⁴⁶ How then would those be able to hear, even if you should burst with bawling? For ignorance does that here, which forgetfulness does

with you. Notwithstanding there are a few of them, who have not admitted the wax into their ears, inclined towards truth, looking sharply into things, and knowing what they are.

CHARON.—So then might we at least shout out to those?

HERMES.—This is superfluous to tell them what they know; do you see how, withdrawing themselves from the multitude, they deride what is going on, and by no means are they anywhere pleased with them, but they are evidently meditating already a flight to you from life? And (the reason is this), because they are hated for reproving the ignorance of them.

CHARON.—Well said, noble (men); but they are very few, Hermes.

HERMES.—Even these are sufficient; but let us descend now.

CHARON.—One (thing) yet I desire to know, Hermes, and having shown this to me, you will have made the description complete, (I desire) to see the repositories where they bury the dead.

HERMES.—They call such things monuments, tombs, and sepulchres, Charon. But do you see those mounds, columns, and pyramids, outside of cities? All those are receptacles of the dead and places for keeping corpses.

CHARON.—Why then do they crown the stones and anoint them with unguent? But some also

heaping up a funeral-pile before the mounds, and digging a sort of trench, both burn these sumptuous banquets, and pour into the trenches, wine and metheglin,⁴⁷ at least as one may conjecture?

HERMES.—I don't know, ferryman, what (reference) these things have to those in Hades; (those on earth) then believe that the souls, being sent back from below feast, as well as they can, flying around the steam and smoke, and that they drink the metheglin from the trench.

CHARON.—(Do they believe that) those whose skulls are very dry still drink or eat? And yet I am ridiculous⁴⁸ speaking of these things to you, who are daily leading them down. You know then, if, being once underground, they may still be able to come up. Truly indeed, I should be in a ridiculous (condition), Hermes, having not a little business, if I were obliged not only to lead them down, but also to lead them up again to drink. O vain mortals, what folly! not knowing by what great boundaries the affairs of the dead and of the living are distinguished; and (not knowing) of what character the (affairs) with us are; and that "The tombless man, as well as the man who obtained a tomb, died; and that Irus⁴⁹ and prince Agamemnon⁵⁰ are in the same honour. The son of the beautiful-haired Thetis⁵¹ is equal with Thersites.⁵² The fleeting heads of the dead are all alike, both naked and dry throughout the asphodel meadow."⁵³

HERMES.—O Hercules! how much Homer you pump up! But since you reminded me, I wish to show you the sepulchre of Achilles; do you see the one near the sea? That is the Trojan Sigeum;⁵⁴ opposite Ajax is buried in the Rhoetium.⁵⁴

CHARON.—The tombs are not large, Hermes. Show me now the celebrated cities, which we hear of below; Nineveh,⁵⁵ the (city) of Sardanapalus,⁵⁶ Babylon,⁵⁷ Mycenæ,⁵⁸ Cleonæ,⁵⁹ and Ilium itself. I indeed remember having ferried over many from thence, so that for ten whole years,⁶⁰ I neither drew up, nor dried my little boat.

HERMES.—Nineveh, ferryman, has now perished, and not a vestige of it still remains; nor could you say where it ever was. That is Babylon for you, the well-towered, (with) a great wall, herself about to be sought for after no long time, just like Nineveh. But I am ashamed to show you Mycenæ and Cleonæ, and above all Ilium. For I know well that you will choke Homer when you go down on account of the bombast of his verses; although formerly they were prosperous, but now even these are dead. For cities, ferryman, die like men; and what is more strange, entire rivers also. Therefore not even the channel of the Inachus⁶¹ is left behind now in Argos.

CHARON.—Strange! what praises and what names, Homer, the sacred and wide-streeted Ilium, and the well-built Cleonæ. But in the midst of our conversation, who are those fighting, or on account of what are they slaying one another?

HERMES.—You see the Argives, Charon, and the Lacedæmonians and that half-dead general Othryades,⁶² who is inscribing the trophy with his own blood.

CHARON.—On account of what is the war among them, Hermes?

HERMES.—On account of the very plain in which they are fighting.

CHARON.—What folly in them! who do not know, that even if each of them should possess the whole of the Peloponnessus, they would scarcely get a piece a foot long from Æacus;⁶³ but various persons at various times will till this plain, having often dragged up the trophy from its seat with the plough.

HERMES.—Thus will these things be. But having now descended, and having placed the mountains again in their respective places, let us depart, I to where I was sent, and you to your boat; but I myself will also come to you after a little, escorting the dead.

CHARON.—You have done well, Hermes; you shall always be set down as a benefactor. And I have profited somewhat through you from my being abroad. Such are the troubles of wretched man; kings, golden ingots, hecatombs, battles; but of Charon there is no account.

OF THE DREAM; OR, LIFE OF LUCIAN.

"I" had just ceased going to the schools, being now near manhood in respect of years; and my father was considering with his friends, what else he should have me taught. Literature then seemed to most of them to need both much labour, a long time, not a little expense, and a splendid fortune; and (it seemed to them) our circumstances were narrow, and required some speedy aid. But if I should learn thoroughly some trade from these mechanics, in the first place, I would immediately have what was sufficient from the trade, and be no longer fed at home, being so old; and ere long I would delight my father, bringing from time to time my earnings. Then the occasion of the second consideration was proposed, which of the trades was the best and easiest to learn thoroughly, and becoming to a free-born man, affording a ready supply of tools, and a sufficient income. Then while some praised one (trade), some another, according as they were influenced by judgment or experience, my father, turning his eyes to my uncle [for my uncle on my mother's side was present, who was thought to be the best statuary and an approved stone-cutter among those who were most so], said, 'It is not right that another trade should prevail,

you being present; but having received this one, pointing to me, 'take and teach him to be a good workman of stones, a framer, and statuary; for he is capable of this, being naturally dexterous, as you know.' He judged from childish toys of wax; for when I was dismissed by my teachers, I used to form, by scraping wax, oxen, or horses, or even men, by Jove, naturally, as they seemed to my father; for which I used to receive stripes from my teachers. At that time these things were a recommendation to my good natural genius; and from that (skill) in moulding, they had good hopes in me, that in a short (time) I would learn the trade. At the same time then a day suitable to begin the trade was decided upon, and I was handed over to my uncle, not much grieved at the affair, by Jove; but it seemed to me to possess no unpleasant kind of diversion, and a means of showing off to my companions, if I should be seen carving gods, and constructing kind of little images for myself, and for those whom I held in estimation. And indeed at first that happened which is customary with beginners; for my uncle, having given me a sort of chisel, ordered me to strike gently on a slab lying between us, adding besides the common saying, 'Verily the beginning is the half of all.' And through inexperience, having struck too hard a blow, the slab was broken in pieces; and he, being indignant, took a sort of lash which was lying near, and began the sacrifice with me, neither mildly nor

encouragingly, so that my tears (were) the prelude of my trade. Then, having ran away from there, I came home continually sobbing, and with my eyes pretty full of tears; and I related about the lash, and showed the marks of the stripes, and I accused him of much cruelty, adding that he did these things from envy, lest I should excel him in the trade. My mother being indignant, and reviling much at her brother, when night came on I laid down, still in tears, and was ruminating the whole night.

So far, what has been said about these things is laughable and childish; but you, O men, will hear things after these no longer contemptible, but that want even very attentive listeners; for that I may speak according to Homer,⁶⁵ 'A dream from the gods came to me in sleep, during the ambrosial night,'⁶⁶ so clear, that it fell nothing short of reality; even now, after so long a time, the forms of those who appeared to me remain before my eyes, and the voices of those whom I heard are ringing in my ears; so distinct was everything. Two females taking hold of me by my hands, each dragged me towards herself very violently and forcibly; they all but tore me asunder, contending with each other; and (the struggle was even), for at one time the one prevailed, and had me almost entirely; at another time again I was held by the other. They shouted out to each other, the one, that she wished to possess me, being hers; the other, that in vain she claimed what belonged to another.

And one was active, masculine, and with nasty hair, both her hands quite full of callosities, with her dress hitched up, (and her lap) full of marble-scrapings, just as my uncle was, when he scrapes the stones; the other was very handsome, her figure becoming, and her garb elegant. Then finally they permit me to judge with which of them I might wish to be. First that rough and masculine one said: 'I, my dear boy, am the Art of Statuary, which yesterday you began to learn, (being) both intimate with you, and your kinswoman; for your grandfather [mentioning the name of my mother's father] was a stone-polisher, and both your uncles were of very good repute through us. But if you wish to abstain from the nonsense and idle talk of this one,' pointing to the other, 'follow and dwell with me. First, you shall be fed nobly, and shall have strong shoulders; you will be free from all envy, and you will never depart for a foreign (land), leaving behind your native country and relations; nor will all praise you for mere words. Do not abhor the meanness of my figure, nor the filthiness of my clothes; for even the celebrated Phydias,⁶⁷ who set out from such a beginning, portrayed Zeus, and Polyclitus⁶⁸ formed Juno,⁶⁹ and Myron⁷⁰ was praised, and Praxiteles⁷¹ was admired. These then are adored along with the gods. Now if you would become one of these, how should you not yourself become celebrated among all men? And you will make your father enviable, and also

render your country illustrious.' The Art (of Statuary) said these things, and still more than these, stammering and pronouncing corruptly in every respect, stringing (her words) together with very much difficulty, and endeavouring to persuade me; but I remember no more, for the most has now escaped my memory. Then when she ceased, the other begins somewhat thus: 'I, my child, am Literature, (being) already familiar and known to you, although you have not as yet had experience of me completely. This (woman) has foretold, then, what advantages you will gain from being a stone-polisher; for you will be nothing but a workman, toiling with your body, and in this placing all the hope of your life, being indeed yourself obscure, receiving a small and ignoble (reward), low-minded,⁷² and mean in your coming out, neither much sought for by your friends, nor formidable to your enemies, nor enviable to your fellow-citizens; but merely that thing, a workman; and of those, one from a great mass, always crouching before your superior, and paying court to the one able to command; living the life of a hare, and being a prey to the more powerful. But even if you should become a Phidias or a Polyclitus, and should make many wonderful (things), all indeed will praise the art, but there is not one of the beholders, if he have any sense, would wish to be like you; for whatever you may be, you will be considered as a mechanic, an artizan, and one living by manual

labour. But if you obey me, first indeed I will display to you many works of ancient men, and their admirable actions; relating to you their discourses, and making you, so to speak, experienced with them all. I will also adorn your mind with many good ornaments, which is the principal thing to you, with sobriety, justice, piety, mildness, equity, prudence, fortitude, a love for the beautiful, and an ardour for the grandest (things); for these (things) are in reality the pure ornament of the mind. Neither shall anything old escape you, nor that which is necessary to be done now; moreover, with me you will foresee what is necessary; and in short I will ere long teach you all (things), both divine and human. And you, (who are) now poor, the (son) of what-d'ye-call-him, having been meditating somewhat about so ignoble an art, after a little will be enviable, and an object of jealousy to all, being honoured, praised, in good repute for the best (qualities), looked up to by those superior in birth and riches, clad in a garment like this [pointing to her own, for she wore a very splendid one], and deemed worthy of power and precedence. And if you should go abroad anywhere, you will neither be unknown nor obscure in a foreign (country); I shall put on you such marks, that each of the beholders, having nudged his neighbour, will point you out with his finger, saying, *This is he*. And if there should be anything worthy of earnest attention, and it should engage your friends, or even

the whole city, all will look up to you; and if you should happen to say anything anywhere, the multitude will listen to you gaping, wondering, and pronouncing you happy for the power of your words, and your father for his good fortune. But what (people) assert, (viz.), that from being mortals some become immortal, this will I confer on you. And (you will see this is true) for when you depart from life, you will never cease being with literary men, associating with the best. Do you see the celebrated Demosthenes,⁷⁴ how great I made him, though the son of what an (obscure) person? Do you see Æschines,⁷⁵ who was the son of a tambourine-player? However, through me Philip⁷⁶ paid court to him, But even Socrates⁷⁷ himself, having been brought up by this (Art) of Statuary, as soon as he knew better, having ran away from it, deserted to me; have you heard how he is celebrated by all? If you abandon these, so great and such men, their splendid actions, dignified orations, becoming appearance, honour, glory, praise, precedency, power, command, the being in good repute on account of your eloquence, and the being pronounced happy for your understanding, you will both put on a dirty shirt, assume a servile appearance, you will hold in both your hands little levers, carving tools, chisels, and mallets; stooping down to your work, grovelling, humble, and low in every respect; never lifting up your head, nor contriving anything manly or liberal, but devising before-

hand how your work may be well-proportioned and elegant, but being by no means solicitous how you yourself will be well-proportioned and elegant, but making yourself more ignoble than stones.' While she was speaking these things, I, not awaiting the end of her speech, having stood up, declared myself, and having left that deformed and workmanlike (female), I passed over to Literature, rejoicing very much; and especially when the lash came into my mind, and because she laid upon me not a few stripes immediately at my beginning yesterday. But she who had been left was at first indignant, and clapped her hands together, and gnashed her teeth; at last, as we hear about Niobe,⁷⁸ she stiffened and was changed into stone. But if she suffered incredible (things), do not disbelieve me; for dreams are wonder-workings. But the other, looking towards me, said, 'Therefore will I requite you for this your justice, because you have decided well; and come now, mount this chariot [pointing to a sort of chariot, (drawn) by kind of winged horses like Pegasus⁷⁹] that you may see what and how much you would have been ignorant of, if you had not followed me.' And when I ascended, she drove and held the reins; and being lifted up on high, I contemplated, commencing from the East as far as the West, cities, nations, and tribes, casting something like seed into the earth, just like Triptolemus.⁸⁰ I no longer remember what that was I sowed;⁸¹ except this only,

that men looking at me from beneath praised me; and they to whom I came in flight escorted me with acclamation. Having shown me so many things, and (having shown me) to those who were praising me, she led me back again, being no longer clad in that same dress which I had when flying off; but I seemed to myself to return as one finely clad. And then having found my father, who was standing and awaiting us, she showed him that garment, and me, in what condition I returned; she also mentioned to him somewhat (of those things) which he had nearly determined concerning me. I remember seeing these (things), being yet a mere child, having been troubled by fear of the stripes, it seems to me."

While speaking (these things), "O Hercules!" some one said, "how long and tedious the dream is!" Then another interrupted, "It is a winter's dream, because nights are the longest (then), or perhaps one of three successive nights, even as Hercules⁸² himself is. Why then did it come into his head to talk this nonsense to us, and to have mentioned his boyish night, and antiquated dreams, which have long ago grown old? For frigid phraseology is stale. Does he suppose us (to be) some interpreters of dreams?" "No, my good Sir; for neither did Xenophon,⁸³ when once relating a dream, how there appeared to him both in his paternal house, and the rest [for you know it]; neither did he, (I say), relate the vision as a piece of acting, nor these (matters) as intending to trifle;

and that too in war, and in the desperation of affairs, being surrounded by enemies; but the narrative had something useful. And therefore I also have related this dream to you for the sake of this, in order that the young may turn themselves to what is better, and may take hold of literature; and especially if any one of them is cowardly on account of poverty, and turns aside to what is inferior, destroying no ignoble natural genius. I know well that he also will take courage, having heard my story, setting me before him as a sufficient example, considering what I was when I set out to the noblest things, and desired literature, not even being intimidated by the then poverty; but whatever I have returned to you, if nothing else, at least (I am) inferior to none of the sculptors."

TIMON; OR, THE MISANTHROPE.

TIMON.⁶⁴—O Zeus! thou guardian of friendship, hospitality, companionship, and the fireside; thou lightener, presiding over oaths, cloud-collector, and loud-rattling; and if the thunder-struck poets call you anything else, and especially when they are at a loss in respect to the metres, for then you, having many epithets, sustain for them the falling of the metre, and you fill up the gaping of the rhythm; where now is your loud-crashing lightning, and deep-roaring thunder, and your blazing, glittering, and dreadful thunderbolt? For all these things now appear nonsense, and absolutely poetical smoke, except the rattling of the names. But your celebrated, far-darting and ready weapon, I know not how, is completely extinguished and cold, not even retaining a little spark of anger against those doing wrong. Sooner indeed might one of those attempting to perjure themselves fear the wick of yesterday, than the flame of your all-subduing thunderbolt. You seem to hold over them a sort of firebrand, in such a manner that they do not fear the fire or the smoke from it; but they think to get this only from the wound, that they will be full of soot. So that now, for this reason even Salmoneus⁶⁵ dared to rival you

in thundering, indeed being not at all an unlikely (man to do so), against Zeus so cold in his anger, (being) a hot-headed and boastful man. For how (should he be an unlikely match for you), when you sleep as from the effects of mandrake? You who neither hear of those perjuring themselves, nor look at those doing wrong; but you are blear-eyed and dim-sighted to what is going on; and you have had your ears deafened like those growing old. Since while you were still young, and choleric, and vigorous in your anger, you did many (things) against the unjust and violent, and then you never kept a truce with them; but your thunderbolt was continually quite busy, your *Ægis*⁸⁶ was shaken at them, your thunder rattled, and your lightning was continually darting before them, as if in the way of skirmishing with darts. And the earthquakes were like sieves, and the snow was in heaps, and the hail was like rocks. And in order that I may converse with you vulgarly, the rains were furious and violent, each drop a river. Wherefore so great a wreck happened in an instant in the time of Deucalion,⁸⁷ that, when all things were sunk under water, scarcely one little sort of chest was preserved, having run aground at Lycorea,⁸⁸ retaining some spark of the human seed for the propagation of greater wickedness. Therefore you get the recompense from them suitable to your laziness, since neither any one of them still sacrifices to you, nor crowns you, unless perhaps

some one (does it) as an appendage of the Olympic games;⁸⁹ and this one (does it) thinking it to be not at all necessary, but conforming to some ancient custom. And by little and little, O noblest of the gods, do they render you a Saturn,⁹⁰ pushing you aside from honour. I omit to mention how many times they have already robbed your temple; but some have even laid their hands upon you yourself at the Olympic games. And you, thundering on high, hesitated either to rouse the dogs, or to call on your neighbours, so that they, running to your help, might arrest them while yet packing up for flight. But you, the noble, the Giant-killer, and the Conqueror of the Titans,⁹¹ sat down, having your hair clipped off by them, (although) holding in your hand a thunderbolt ten cubits long. Then, O wonderful (god), when will these things cease being thus negligently overlooked? Or when will you punish so much iniquity? How many Phaëthons⁹² or Deucalions (will be) sufficient against such excessive insolence of mankind? For in order that, leaving ordinary affairs, I may speak of mine, having raised so many Athenians on high, and having made (many) rich from the poorest, and having aided all that were in need, or rather having poured my wealth in heaps for the benefit of my friends, when I became poor on account of these things, I am no longer recognized by them; nor do they, who hitherto crouched down and paid homage to me and hung upon my nod, even

regard me. But if, travelling in a road anywhere, I should fall in with any one of them, they pass me by as some monument of a person long dead which lies flat, having been overturned by time, not even having read (the inscription); but some, seeing me from afar, turn aside to another (road), supposing that they would see a hateful and abominable sight, me who was their saviour and benefactor not long before. So that having been turned by misfortunes to this lonely spot, being clad in a leathern garment, I am tilling the ground, hired for four oboli,⁵⁵ philosophizing here in solitude and with my mattock. Then I seem to myself to gain this (advantage), that I shall no longer see many (persons) prospering undeservedly; for this indeed (would be) more vexatious. Now then, O son of Saturn and Rhea, having thrown off this deep and sound sleep, [for you have slept longer than Epimenides⁵⁴] and having rekindled your thunderbolt, or else having lit it from *Ætna*,⁵⁵ making a great blaze, may you display some anger of a manly and youthful Zeus, unless the (things) invented by the Cretans about you and your burial are true.⁵⁶

ZEUS.—Who is this, Hermes, bawling from Attica, near (Mount) Hymettus,⁵⁷ at its base? He who is entirely dirty and squalid and clothed in skins. And stooping over he digs, I think; a talkative and bold man. Doubtless he is a philosopher; for otherwise he would not talk so impiously against us.

HERMES.—What do you say, father. Don't you know Timon, the (son) of Echekratides, the Colytensian?⁹⁶ This is he who often entertained us with perfect sacrifices, who suddenly became rich, who (sacrificed) whole hecatombs; with whom we were accustomed to celebrate splendidly the Jovials.⁹⁷

ZEUS.—Alas, what a change! Is that the noble, the wealthy, around whom were so many friends? What has then happened him, that he is in such a state? Squalid, wretched, a digger, and a hireling, as it seems, bearing down so heavy a mattock.

HERMES.—So to speak, his kindness, benevolence, and compassion on all those who were in want, reduced him. But as (it were to speak) in a true account, his folly, simplicity, and want of discrimination with respect to friends; who did not understand that he was gratifying ravens and wolves. But the wretched (man) having his liver devoured by so many vultures, thought that they were his friends and companions through good-will to him, (but in reality) delighting in his food. But some, having completely stripped the bones, and gnawed them, and if there was any marrow in them, having sucked out this very carefully, flew off, leaving him dry, having his roots cut off, no longer recognizing nor looking at him [for why should they?] nor aiding nor giving him in turn. On account of these things he, a digger, and clad in a leathern frock, as you see, having left the city through shame, tills the ground

for hire, being melancholy-mad from his misfortunes; because those becoming rich by him, pass by very haughtily, not even knowing his name, whether he is called Timon.

ZEUS.—Besides the man is not to be disregarded nor neglected, for he would be justly indignant at his misfortunes, since indeed we also will do the same as those accursed flatterers, if we forget the man who burnt so many very fat thighs of bulls and she-goats for us upon the altars. For I have still the savour of their (fat) in my nostrils. But, through want of time, and the great tumult of those perjur-ing themselves, committing violence, robbing, and especially the fear of those committing sacrilege, [for these are many, and hard to watch, and they do not even permit us to close our eyes for a little,] for a long while now I have not even looked into Attica; and especially from the time when philosophy and discussions about words overspread them. For while they are fighting and bawling among one another, it is not even possible to listen to their prayers. So that it is necessary either having stopped up my ears to sit down, or to be plagued by them, who string together some virtue, and incorporeals, and nonsense, with a loud voice. On account of these things it has happened that this (man) has been neglected by us, although not being worthless. Nevertheless, Hermes, having taken Plutus,¹⁰⁰ go away to him with all speed; let Plutus take Thesaurus¹⁰¹ with him, and

let both remain with Timon, nor let them depart so easily (as before), even if he may drive them ever so much from his house again through his goodness. I will consider hereafter about those flatterers, and the ingratitude which they displayed to him, and they will suffer punishment, when I may have repaired my thunderbolt; for two of the largest rays of it were broken and blunted, when lately I hurled it too eagerly against the sophist Anaxagoras,¹⁰³ who persuaded his companions that not any of us gods exist at all. But I missed him, [for Pericles¹⁰³ held his hand over him;] and the thunderbolt, having struck into the temple of the Dioscuri,¹⁰⁴ burnt it, and (the thunderbolt) was all but broken into pieces against the stone. But meanwhile this will be sufficient punishment for them, if they see Timon exceeding rich.

HERMES.—What a fine thing it was to be bawling, importunate, and daring! This is useful not only to those pleading, but also to those praying; for behold Timon will immediately become very rich from being very poor, having bawled and spoken boldly in his prayer, and having turned the attention of Zeus to him. But if he dug in silence, stooping over, he would still be digging, neglected.

PLUTUS.—But I will not go off to him, Zeus.

ZEUS.—Why, most excellent Plutus, and that too after I have ordered you?

PLUTUS.—Because, by Jove, he insulted and threw me out, and divided me in many (pieces), and

that too being a paternal friend to him ; and well nigh thrust me out from his house with two pronged forks, as those who fling away fire from their hands. Am I then to go off again to be delivered up to parasites, flatterers, and courtezans? Send me, Zeus, to those who will be sensible of the favour, those who will take care of me, by whom I (may be) honoured and very desirable. Let these gulls keep company with poverty, which they prefer to us, and let the wretches who throw away gifts of the value of ten talents^{10s} carelessly, receiving a leathern coat and a mattock from her, be contented with four oboli.

ZEUS.—Timon will no longer do such things concerning you. For the mattock has tutored him very well, that it behoves him to choose you to poverty, unless he is altogether insensible to pain in his loins. But you, who now accuse Timon, seem to me to be very discontented, because having thrown open his doors to you, permitted you to go about freely, neither shutting you up, nor being jealous of you ; but at another time, on the contrary, you were indignant against the wealthy, saying that you were shut up by them under bars and keys and impressions of seals ; so that it was not even possible for you to take a side peep into light. Then you lamented bitterly these things to me, saying that you were choking in much darkness ; and on account of this you appeared sallow to us, and full of care, having your fingers drawn together after the fashion of computation, and

threatening to run away from them if you should get a chance. And in fine, the affair seemed to you exceedingly alarming, to lead the life of a virgin in a brazen or iron chamber, like Danaë,¹⁰⁶ nourished under strict and very severe tutors, (viz.), Usury and Reckoning. At least you asserted that they did absurd (things), loving you to excess, not daring nor indulging in love in security, when they might enjoy you, being your proprietors, but staying awake to watch you, looking without winking at the seal and bar, thinking it a sufficient enjoyment, not their having the power of enjoying them, but the giving a share of the enjoyment to no one, just as the dog in the manger, who neither himself eats the pointed-eared barley, nor gives it over to the hungry horse. And besides you laughed at those who spared you, and watched you, and what is more strange, those who are jealous of themselves; and those who are ignorant that a cursed servant, or house-steward, or a slave that has the care of children, stealing in secretly, will indulge himself in a drunken frolic, having left the wretched and unkind master to brood over his usury at some obscure and small-mouthed little lamp and dry wick. How then is it not unjust that you should formerly find fault with these things,¹⁰⁷ and now throw the very opposite in Timon's teeth?

PLUTUS.—And moreover if you should examine well the true (state of things), I will seem to you to do both reasonably: For this excessive prodigality

of Timon's would naturally seem, as far as related to me, (to be) negligence, and not benevolence; and again, those who guarded me shut up in gates and in darkness, taking care how I should become more corpulent, fat, and excessively swollen for them, neither touching me themselves, nor leading me forth into the light, that I might not even be seen by any (person), I thought to be foolish and insolent, letting me rot in so many chains, though I did nothing wrong; not knowing that they would depart after a little, leaving me behind for some other of the fortunate ones. Therefore I neither praise the former nor the latter (who are) very ready with me, but those who will set a limit to the matter, which is best, and who will neither abstain from me totally, nor fling me away entirely. For consider, Zeus, by Jove, if any one, having married a young and beautiful woman lawfully, afterwards should neither watch her, nor be jealous of her at all, permitting her to go wherever she might wish by night and by day, and keeping company with those wishing (her society); or rather if he himself should lead her away to be debauched, opening his doors, acting the pander, and inviting in all to her; would such a one then seem to love her? You would not say this, Zeus, having been in love often. But, on the contrary, if any one, having taken lawfully a free-born woman to his house, for the procreation of legitimate children, and should neither himself touch the blooming and beau-

tiful virgin, nor permit another to look at her, but having shut her up, should make her live in virginity, childless and barren, and that too asserting that he loved her, and it being evident (he did so) from his colour, his flesh wasting away, and his sunken eyes, is it possible that such a man should not seem to be mad, when he ought to beget children and enjoy the marriage, causing so comely and lovely a girl to fade, nourishing her through her whole life like a priestess of Ceres?¹⁰⁸ And I myself am indignant at these things, being by some kicked, devoured, and squandered disgracefully; and by others, bound as a branded runaway.

ZEUS.—Why then are you indignant against them? For they are both suffering a fine punishment; some, like Tantalus,¹⁰⁹ without drinking, and without tasting, and parched in respect to their mouths, gaping only for gold; others, like Phineus,¹¹⁰ having their food snatched out of their very throats by the Harpies.¹¹¹ But depart now, about to light upon Timon, more sensible by far (than before).

PLUTUS.—For will he ever cease pumping me out in haste, as from a well-bored basket, before I have streamed into it entirely, wishing to anticipate my influx, lest, falling into it abundantly, I should overwhelm him? So that I seem to myself to be about to carry water into the tub of the Danaïdes,¹¹² and in vain to pump into it, since the vessel does not hold it; but that which flows in being almost about to be

poured out, before it has streamed into it; so very wide is the gaping of the tub for the pouring out, and so unimpeded the exit.

ZEUS.—Therefore unless he shall stop up this gaping and constant aperture, you having been poured out, in a short time, he will easily find the leathern coat and the mattock again in the dregs of the tub. But depart now and enrich him; but remember, Hermes, when you return, to bring the Cyclopes¹¹³ to us from Ætna, so that by sharpening my thunderbolt, they may repair it, since we will need it sharpened soon.

HERMES.—Let us go on, Plutus. What is this? Are you lame? You escaped my notice, my noble Sir, in being not only blind but also lame.

PLUTUS.—This is not always so, Hermes; but when I go away, having been sent to some one by Zeus, I am, I know not how, slow and lame in both (my legs), so that I can with difficulty reach the end (of my journey); he that is awaiting me sometimes having grown prematurely old. But when it may be necessary to depart, you will see me winged, far swifter than birds. Then as soon as the starting-post falls, I already am proclaimed victorious, having bounded over the stadium, the spectators not even seeing me sometimes.

HERMES.—You say these things (which are) not true. But I could tell of many to you, who yesterday had not even an obolus, so as to buy a halter,

to-day suddenly wealthy and sumptuous, riding out upon a white yoke, who have never had even an ass. And yet they, clad in purple and with gold rings, go about, not even themselves believing, I think, that they are not rich in a dream.

PLUTUS.—That's another thing, Hermes, and then I don't go with my own feet; nor does Zeus, but Pluto¹¹⁴ dispatches me to them, inasmuch as he also is the giver of riches and munificent. And surely he shows it by his name. When, therefore, it may be necessary for me to emigrate from one to another, having thrown me into a packet, and sealed me up carefully, and taking me up in a bundle, they carry me off. And the corpse (of my former master) lies stretched out in some dark corner of the house, covered over the knees with old linen, fought for by cats. And those who have great expectations, await me in the market-place with their mouths open, as young twittering birds (await) the swallow flying to them. When the seal has been taken away, the thread cut, the packet opened, and my new master announced, either some relation, or flatterer, or cursed servant, that one indeed, whosoever he may be, having snatched me, packet and all, runs off with me, being named Megacles or Megabyzus or Protorchus, instead of the former Pyrrhias or Dromon or Tibius,¹¹⁵ leaving those gaping in vain looking at each other, being truly grieved (to think) what a fine fish escaped them from the recess of the net, after swallowing not

a little bait. But he, a tasteless and thick-skinned man, falling upon me all at once, still shuddering at the fetter, and if any one else¹¹⁶ passing by should crack a whip at him, pricking up his ears, and worshipping the work-house as a temple, is no longer endurable to those meeting with him; but he insults free-born (men), and lashes his fellow-slaves, making trial whether such things are allowable to him also; until either, having fallen in with some little strumpet, or having desired the breeding of horses, or having delivered himself up to flatterers, who swear that he is in very truth handsomer than Nireus,¹¹⁷ of a better family than Cecrops¹¹⁸ or Codrus,¹¹⁹ more famous than Ulysses,¹²⁰ and more wealthy than Cræsus¹²¹ together; the wretch, in an instant of time, pours out what he had collected by little and little from many perjuries, robberies and rogueries.

HERMES.—You probably say almost the very things that happen. When, therefore, you walk on your own feet, how do you find the road, being so blind? Or how do you distinguish to whom Zeus may have sent you, after he has judged that they are worthy of being rich?

PLUTUS.—For do you think I find out who they are?

HERMES.—No, by Jove, not at all. For else, having left Aristides,¹²² you would not have gone to Hipponicus¹²³ and Callias,¹²⁴ and to many other of the Athenians worthy of not even an obolus;

notwithstanding having been sent down, what do you do?

PLUTUS.—I wander up and down going about, until I fall in with some one unawares. And he, whoever happens to fall in with me first, having led me away, keeps me, paying obeisance to you, Hermes, on account of his unexpected gain.¹²⁸

HERMES.—So then, has Zeus been deceived in thinking that you enrich as many as he may think worthy of becoming rich, according to what seems good to him?

PLUTUS.—And very justly, my good Sir, who, knowing that I was blind, sent me to seek a thing so difficult to be found, and which had quit the world a long time ago; which not even Lynceus¹²⁹ could find out easily, it being so obscure and small. Therefore inasmuch as the good are few, and the wicked in great numbers possess everything in the cities, when wandering I meet with such persons easier, and am taken in a net by them.

HERMES.—How then do you escape easily, when you leave them behind, not knowing the road?

PLUTUS.—Somehow I then become sharp-sighted and sound in my feet for the time of flight only.

HERMES.—Further now, answer me this too, how, being blind, and moreover pale, and heavy in your legs, for I must say it, could you have so many lovers, so that all look up to you? And having got you, they think they are happy; but if they fail in

getting you, they cannot bear to live? For I know some, not a few, of them who are so sick in love with you, that they took and threw themselves into the deep sea, and down from steep rocks, thinking they were overlooked by you, because¹²⁷ you did not even regard them at all. And notwithstanding I know well that you would confess, if you know yourself, that they are frantic,¹²⁸ who are mad after such an object of love.

PLUTUS.—For do you think that I should be seen by them such as I am, (*viz.*), lame or blind or with as many other (defects) as belong to me?

HERMES.—But how, Plutus, unless even they themselves are all blind?

PLUTUS.—(They are) not blind, most excellent; but ignorance and deception, which now possess everything, overshadow them; but moreover even I myself, that I might not be altogether deformed, having put on a most lovely mask, adorned with gold and set with stones, and being clad in variegated (garments), I meet with them. But some, thinking that they see my beauty face to face, love me, and if they do not obtain me, are ruined. So that if anyone, having stripped me wholly bare, displayed me to them, it is clear they would condemn themselves, for being so dim-sighted, and for loving odious and deformed things.

HERMES.—Why then is it that they, being already in the very state of wealth, and after having put on

the mask itself, are still deceived? And if anyone should attempt to deprive them of it, (why is it that) they would sooner lose their head than their mask? For surely it is not likely that they are then ignorant that your beauty is smeared on, after having seen everything from within.

PLUTUS.—Not a few (things) also assist me for this (end).

HERMES.—Of what sort?

PLUTUS.—When any one, meeting me at first, having thrown open his door, admits me, there slips in alone with me unnoticed, vanity, folly, boastfulness, effeminacy, insolence, deception, and some ten thousand other things. Having his mind seized by all these, he both admires what is not wonderful, and covets what ought to be shunned; but he looks up to me with astonishment, the father of all those evils which have come upon him, I being kept in guard by them, and would sooner suffer everything than endure to give me up.

HERMES.—But how smooth you are, Plutus, and slippery, and hard to be held, and able to escape, affording no firm handle, but you run away, I know not how, through their fingers, just as eels or snakes; but on the contrary, Penia¹²⁹ is both sticky, and easy to be laid hold of, and having innumerable hooks growing out of her whole body, so that those who approach are immediately seized, and are not able to be released easily. But no small matter has escaped us, while we are now talking nonsense.

PLUTUS.—What sort (of matter)?

HERMES.—That we have not brought Thesaurus with us, of whom there was a special need.

PLUTUS.—Be confident on this point. Having left him behind in the earth, I come up to you, having given him injunctions to shut the door and remain within, and to open it to no one, unless he should hear me bawling.

HERMES.—So then let us enter on Attica now. And, holding fast by my cloak,¹³⁰ follow me, until I arrive at the lonely spot.

PLUTUS.—You do well, Hermes, leading me by the hand, since if you should leave me, going about, perhaps I will fall in with Hyperbolus¹³¹ or Cleon.¹³² But what noise is this, as (the noise) of iron against stone.

HERMES.—This Timon is digging here hard by a hilly and stony field. Bless me! and Penia is present (there), and that (fellow) Labour; and Fortitude, Wisdom, Manliness, and a similar crowd of all who are marshalled under hunger, far better than your body-guards.

PLUTUS.—Why then do we not depart most quickly? For we cannot do anything worth mentioning with a man who is surrounded with so great a host.

HERMES.—It has seemed otherwise to Zeus; let us not be cowardly then.

PENIA.—Whither are you taking this one, O slayer of Argus,¹³³ leading him by the hand?

HERMES.—We have been sent by Zeus to this Timon here.

PENIA.—(Is) Plutus (sent) to Timon now, just when I, having received him, who had been wretchedly handled by Luxury, delivering him over to these here (persons, viz.), Wisdom and Labour, have rendered him a noble man, and worthy of much? Then do I, Penia, seem to you so contemptible and easily wronged, that you deprive me of the only possession which I had, (viz.), a person who has been completely formed for virtue, in order that Plutus, having again received him, delivering him up to Insolence and Vanity, making him similar to his former self, effeminate, ignoble, and foolish, may restore him again to me, after having already become a mere rag?

HERMES.—These things seemed good to Zeus, Penia.

PENIA.—I am going off; and do you, Labour, Wisdom, and the rest, follow me. But he will quickly know what kind of a person I am whom he will leave, (viz.), a good assistant, and a teacher of the best; being with whom, he continued healthful in body, strengthened in mind, living the life of a man, and looking up to himself; and conceiving these superfluous and numerous things foreign to him, as they (really) are.

HERMES.—They go away; let us go to him.

TIMON.—Who are you, ye cursed wretches? Or

wishing what, do you come hither to disturb a labouring man and a hireling? But you will not depart with gladness, since you are all rascals; for I will break you in pieces very quickly, pelting you with sods of earth and stones.

HERMES.—By no means pelt us; for it is not men you will pelt. For I am Hermes, and this, Plutus. Zeus sent us, having heard your prayers; so that receive the riches with a good fortune, having quit your labours.

TIMON.—And you will bewail soon, although you are gods, as you say; for I hate every one, gods and men alike. And methinks that I will pound this here blind one, whoever he may be, with my mattock.

PLUTUS.—Let us go away, Hermes, by Jove, for the man seems to me to be melancholy-mad not moderately, lest I may go off, having got some injury in addition.

HERMES.—Do nothing unlucky, Timon; but having laid aside this very rustic and rough (manner), stretching out both your hands, take the good fortune, and be rich again, and be the chief of the Athenians, and scorn those ungrateful ones, being yourself alone happy.

TIMON.—I do not want you at all; do not disturb me; my mattock is sufficient wealth for me. And for the rest, I am very happy, if nobody approaches me.

HERMES.—(Do you act) so inhumanly, my friend? “Am I to carry to Zeus the rough and harsh speech?”¹²⁴ Well really it was likely that you should be a misanthrope, having suffered so many terrible (things) from them, but by no means a hater of the gods, since the gods pay such attention to you.

TIMON.—But many thanks to you, Hermes, and to Zeus for your attention. Yet I would not receive this here Plutus.

HERMES.—Why so?

TIMON.—Because even formerly this one was the cause to me of innumerable miseries, handing me over to flatterers, bringing upon me insidious (persons), exciting hatred against me, corrupting me with voluptuousness, and rendering me enviable; at length, leaving me behind suddenly so faithlessly and treacherously. But most excellent Penia, having exercised me in the manliest labours, and associating with me in connection with truth and boldness, both afforded me toiling the necessaries (of life), and instructed me to despise those many things, making the hopes of my life depend on myself, and showing what wealth was really mine; which neither the fawning flatterer, nor the frightening informer, nor the incensed populace, nor the voting ecclesiast, nor the plotting sovereign, would be able to deprive me of.¹²⁵ Therefore, being strengthened by labours, tilling this here field laboriously, seeing none of the evils in the city,¹²⁶ I

have sufficient and lasting sustenance from my mattock. So that go away, running back again, Hermes, leading away Plutus to Zeus. This was sufficient to me, that he has made all men universally bewail.

HERMES.—By no means, my good Sir; for all are not fit for lamentation; but dismiss these choleric and childish (feelings), and receive Plutus. Gifts from Zeus are indeed not to be rejected.

PLUTUS.—Do you wish, Timon, (that) I should plead my cause against you? Or are you displeased at my speaking?

TIMON.—Speak, but not lengthy, nor with preambles, like the rascally orators; for I will endure you speaking a little, for the sake of this Hermes here.

PLUTUS.—It was perhaps indeed necessary for me to speak at length, having been accused of so many things by you; but nevertheless see whether I have injured you any, as you say; I, who was the author to you of everything pleasant, honour, precedency, crowns, and other luxuries; and you were conspicuous, celebrated, and much sought after, through me. But if you have suffered anything hard from flatterers, I am blameless to you; but rather I myself have been injured in this respect by you, because you subjected me so disgracefully to cursed men, who praise and impose on (you), and lie in wait for me in every way. And finally, you said that I have betrayed you; but

on the contrary, I myself could accuse you, having been driven away in every respect by you, and thrust out headlong from your house. Therefore, in place of a soft cloak, very honourable Penia has put on you this leathern garment. So that this Hermes here is a witness how I entreated Zeus that I might not again come to you, who had behaved in such a hostile manner to me.

HERMES.—But do you, Plutus, now see what kind of a person he has already become? So that confidently stay with him. And do you dig as you were;¹²⁷ and do you bring Thesaurus under his mattock; for he will listen to your bawling out.

TIMON.—I must comply, Hermes, and be rich again. For what can a fellow do when the gods compel him? But see into what trouble you will cast me, wretched one, who spending my time until now very happily, suddenly will receive so much gold having done no wrong, and I will take upon myself so much care.

HERMES.—Endure it for me, Timon; even if this is hard and not bearable, so that those flatterers may burst through envy; but I will fly up over Ætna into heaven.

PLUTUS.—He has gone off, as it seems; for I conjecture from the violent motion of his wings;¹²⁸ do you await here; for, going away, I will send Thesaurus back to you. Or rather, strike; I tell you, O Thesaurus of gold, listen to this Timon here and afford yourself, (so that) he can take you up.

Dig, Timon, striking (your mattock) deep (into the ground),¹³⁹ I will stop for you.¹⁴⁰

TIMON.—Come then, my mattock, now strengthen yourself for me, and do not get tired calling forth Thesaurus from the depth to open light. O Zeus, author of prodigies, and ye friendly Corybantes,¹⁴¹ and Hermes, dispenser of gain,¹⁴² whence so much gold? Or are these things a dream? I at least fear lest when I awaken, I may find coals.¹⁴³ But indeed the gold is stamped, reddish, heavy, and excessively pleasant in respect to its look. "O gold, thou most pleasant boon for mortals."¹⁴⁴ For you appear prominent as the shining fire, both by night and by day. Come, dearest and loveliest. Now I am persuaded that even Zeus sometimes becomes gold. For what virgin would not receive to her open bosom so handsome a lover, slipping down through the roof?¹⁴⁵ O Midas,¹⁴⁶ and Croesus,¹⁴⁷ and ye offerings in Delphi,¹⁴⁸ how perfectly insignificant you are, as compared to Timon, and the wealth of Timon, to whom not even the king of the Persians is equal.¹⁴⁹ O my mattock, and my dearest leathern garment, it is right to dedicate you to this Pan,¹⁵⁰ and I myself having now bought all this lonely spot, and having built a turret over my treasure, a sufficient one for me alone to live in, methinks that I will have the same as a sepulchre when I die. Let these things be decreed and made law for the rest of my life, (viz.), non-intercourse with all, the knowing of no one, and haughtiness; but (let)

friend, guest, companion, or altar of mercy,¹⁵¹ (be) utter nonsense; and (let) the pitying the weeping, or aiding the needy, (be) a transgression of law and a subversion of customs; but (let) my mode of living (be) solitary like wolves, and (let) Timon alone (be) my friend. And (let) all others (be) enemies and treacherous (persons); and (let) the associating with any one of them (be) pollution. And if I should merely see any one, unlucky (be) the day. And in fine, as far as I am concerned, let them differ not at all from stone or brazen statues; and neither let us receive a herald from them, nor conclude a treaty; but let my solitude be a boundary to them. And (let) tribesmen,¹⁵² clansmen, fellow-citizens, and my native country itself, (be) cold and unprofitable names, and the vanity of foolish men. Let Timon only be rich, and let him scorn all (others), and let him be luxurious alone by himself, having been released from flattery and disgusting praises; and let him sacrifice to the gods, and feast alone, a neighbour and borderer to himself, shaking (himself) off from others.¹⁵³ And once for all, let it be decreed that he shall give his hand to himself, or, when he must die, put a crown upon him (Timon).¹⁵⁴ And let "The Misanthrope" be a most pleasant name. And (let) the marks of his character (be) moroseness, roughness, perverseness, anger and inhumanity. And if I should see any one being destroyed in fire, and supplicating me to extinguish it, (let the marks of my character be) to extinguish it with

pitch and oil. And if a river should carry any one along in winter, and he, holding out his hands, should want me to help him, (let the marks of my character be) to push out this one also headlong, dipping him under, so that he would not be able even to lift up his head; for thus they would receive an equitable (return). Timon, (the son) of Echeorates, the Colyttensian, has introduced the law. The same Timon has put it to the vote in the assembly; be it so, let these things be decreed by us, and let us abide by them manfully.¹⁵⁶ But I would give a great deal that these things should somehow be known to all, (viz.), that I am excessively rich; for the affair would be (as bad as) hanging to them. And yet what is this? Oh, what speed! They run together from every side, covered with dust, and out of breath, smelling my gold, I know not from what way. Whether then, having ascended this hill, will I drive them away with stones, assaulting them from a vantage ground, or so far at least shall we transgress the laws, having intercourse with them for once, so that being overlooked, they may be vexed the more. I think that the latter is even better, so that stopping, let us receive them now. Come! Let me see; who is this first one of them? Gnathonides, the flatterer, who lately handed a halber to me, who had asked him for a loan, he having often vomited whole tubs at my house,¹⁵⁶ but he has done well in coming. For he will bewail before the others.

GNATHONIDES.—Did I not say that the gods would not neglect the good man Timon? Hail, handsomest, sweetest, and most convivial Timon!

TIMON.—Yes, and (hail) you, Gnathonides, the greediest of all vultures, and the most rascally of men!

GNATHONIDES.—You (are) always fond of jesting; but where is the banquet? Because I come, bringing some new song to you of the newly-published dithyrambs.

TIMON.—Truly you will sing elegies¹⁵⁷ very pathetically, under the influence of this mattock.

GNATHONIDES.—What is this? Do you strike me, Timon? I protest; Hercules! Oh! Oh! I will indict you at the Areopagus¹⁵⁸ for the wound.

TIMON.—And yet if you delay a little, perhaps you will have indicted me for murder.

GNATHONIDES.—In no wise; but do you heal the wound by all means, having sprinkled upon it a little of the gold; for the medicine is terribly styptic.

TIMON.—Do you still remain?

GNATHONIDES.—I go away, but you will be sorry having become so uncourteous from a good (fellow).

TIMON.—Who is this who is approaching, he who is bald-headed? Philiades, the most disgusting of all flatterers. This one having received a whole field from me, and two talents¹⁵⁹ for his daughter as her dowry, [in payment of his praise, when he alone praised my singing excessively, all being silent,

swearing that I was more tuneful than swans,¹⁰⁰ when lately he saw me sick, and I came to him needing assistance, this generous one (I say), inflicted stripes on me.

PHILIADES.—What impudence! Do you now recognize Timon? Is Gnathonides now his friend and bottle-companion? Therefore this one being ungrateful has suffered just (deserts). But we, who (were) formerly familiar, and fellow-youths, and fellow-citizens, nevertheless act moderately, that we may not seem to spring upon him. Hail, master! and (see) that you guard against these rascally flatterers, who (are) only (so) at your table, and in other respects differ nothing from ravens. Besides one must not trust any of the present (day); all are ungrateful and wicked. But I, as I was bringing a talent to you, so that you might be able to make use of it in emergencies, have just heard near by, along the road, that you were possessed of excessively great wealth. Therefore I come to advise you in these things; however you, being so wise, will perhaps want none of the words from me, you who could advise what was necessary even to Nestor.¹⁰¹

TIMON.—These things will be, PhiliaDES; nevertheless approach, that I may welcome you also with my mattock.

PHILIADES.—Men! I have my head broken by this ungrateful one, because I advised him what was expedient.

TIMON.—See! this third one, the orator Demeas, approaches, having a decree in his right (hand), and saying that he is our relation. This one having paid to the city sixteen talents received from me one day; [for he was condemned, and had been bound for not paying it, and I having pitied him liberated him;] when lately he was chosen to distribute the theatrical fund¹⁶² to the Erechthean tribe, and I came to him demanding my share, he said that he did not know I was a citizen.

DEMEAS.—Hail, Timon! The great advantage of your race, the prop of the Athenians, the bulwark of Greece; moreover the people long since assembled, and both senates¹⁶³ await you; but before (you go), hear the decree which I drew up for you: “Whereas Timon, the (son) of Echekratides, the Colyttensian, not only a man of honour and virtue, but also wise, so that (there is) not another in Greece (like him), continues through all time doing the best (actions) for the state; and has conquered at boxing, wrestling, and the race, in one day, in Olympia,¹⁶⁴ and in a chariot drawn by horses, and a two-horse chariot drawn by colts;”—

TIMON.—But I was never even a spectator at Olympia.

DEMEAS.—What of that? You will be a spectator hereafter; and (it is) better that such numerous (things) be put down.—“And distinguished himself last year for the state against the Acharnians,¹⁶⁵

and cut to pieces two battalions¹⁰⁸ of the Peloponnesians;" —

TIMON.—How! For on account of my not bearing arms, I was not even enrolled in the muster-roll.

DEMEAS.—You speak modest (things) about yourself, and we would be ungrateful forgetting you.—

"And besides also, writing decrees, giving advice, and commanding armies, he has aided the state not a little; on account of all these (things), *It is decreed* by the senate, the people, the Hellean court¹⁰⁹ by tribes, the boroughs severally, and by all in common, to erect a golden *Timon* near *Minerva*,¹¹⁰ in the citadel, having a thunderbolt in his right (hand), and rays upon his head; and to crown him with seven golden crowns, and that the crowns be proclaimed to-day, during the representation of the new tragedians in the festival of *Bacchus*;¹¹¹ [for the festival of *Bacchus* must be celebrated to-day on account of him;] *Demeas* the orator, moved the decree, being his nearest relation and disciple; and (he did this) for *Timon* is the best orator, and all other (things) as many as he might wish." Here then is the decree for you; but I also wish to bring my son to you, whom I have called *Timon* after your name.

TIMON.—How, *Demeas*, you who have not even married, as far as we know!

DEMEAS.—But I will marry next year, if God grant, and I will beget children, and I now call what will be born, *Timon* [for it will be a male.]

TIMON.—I don't know if you will marry any more, my friend, (after) receiving so great a stripe from me.

DEMEAS.—Ah me! what is this? Timon, do you attempt sovereignty, and strike free-born (men), you who are not clearly free-born yourself, nor a citizen? But you will speedily suffer punishment both in other respects, and because you burned the citadel.

TIMON.—But the citadel has not been burned, you rascal, so that it is manifest you are slandering me.

DEMEAS.—But also you are rich, having broken through the treasury.¹⁷⁰

TIMON.—This has not even been broken through; so that these (statements) of yours also are incredible.

DEMEAS.—It will be broken through hereafter; but you now have all in it.

TIMON.—So then, receive another also.

DEMEAS.—Alas, my back!

TIMON.—Don't bawl; for I will give you a third (blow) too. Since I would be in quite a ridiculous (plight), having cut to pieces unarmed two battalions of the Lacedæmonians, and not having pounded one rascally fellow; for I would also in vain have conquered at the Olympic games in boxing and wrestling. But what is this? Is not this one Thrasyclus, the philosopher? Indeed then (it is) no other; for having extended his beard, and elevated

his eyebrows, grumbling something to himself, he comes, looking Titan-like, having his hair on end through fright upon his forehead, a very Boreas,¹⁷¹ or Triton,¹⁷² such as Zeuxis¹⁷³ painted. This (fellow), decent in his appearance, regular in his gait, modest in his garb, relating in the morning ever so many (things) about virtue, speaking against those delighting in pleasure, and praising frugality, when having bathed he comes to dinner, his servant hands him a large cup [for he especially delights in purer wine], he displays characteristics directly opposed to those morning speeches, just as having drunk off the water of Lethe,¹⁷⁴ snatching up his victuals before another like a kite, pushing aside his neighbour with his elbow, (having) his beard full of sauce, stuffing himself like a dog, habitually stooping, just as if he expected to find virtue in flat dishes, completely wiping clean the cups¹⁷⁵ with his fore-finger, so that he might not leave behind even a little of the sauce.¹⁷⁶ Always complaining, in order that he, alone of others, might receive a whole cake, or a boar, or whatever is the titbit of gluttony and an insatiate desire, (being) drunk and disorderly, not only to the length of singing and dancing, but also abuse and anger besides. And his discourses are numerous over his cups, and then indeed especially about temperance and decency; and he says these things, being already in a wretched state through the influence of the unmixed (wine), and stammer-

ing ridiculously; next, (there is) vomiting in addition to these (things). And finally, some (persons) lifting him up, carry him out from the banquet, he having taken hold of the female flute-player with both (his hands). And yet when sober, he would yield to no one the first place as far as falsehood, audacity, or avarice, is concerned. But also he is the chief of flatterers, and perjures himself very readily, and imposture goes before him, and impudence accompanies him; and in short, he is a thing made up of wisdom, complete on every side, and cunningly perfect; therefore he will bewail ere long, fine (man) as he is. What is this? Oh! Thrasyacles is late with us.

THRASYCLES.—I have not come, Timon, in the same way with these many, as they, who admiring your wealth, have run together with the hope of silver, gold, and sumptuous banquets, to display much flattery to a man like you, simple and communicative. For you know that a cake is a sufficient meal for me, and my most pleasant dainty is thyme, or cress, or, if ever I might be luxurious, a little salt; and the public fountain (gives me) drink. And this threadbare coat is better than any purple you please. For gold seems to me nothing more honourable than pebbles on the sea-shore. But I set out for your sake, in order that this worst and most insidious thing, wealth, may not destroy you, which has often been to many the cause of

incurable calamities. For if you yield to me, you will by all means cast it entirely into the sea, as being not at all necessary to a good man, and one who is able to see the wealth of philosophy. Not indeed into the depth, my good Sir, but going about up to your groins a little from the beach, I alone seeing you. And if you do not wish this, do you throw it out in another better way from your house with all speed, and leave not even an obolus for yourself, distributing it to all in need, to this one, five drachmæ;¹⁷⁷ to that one, a mina;¹⁷⁸ to another, half-a-talent. And if there should be any philosopher, (he has) a right to get a double or triple portion. And for me, although I ask not for my sake, but in order that I may give a share of it to those of my friends in need, (it is) sufficient, if, having filled up this wallet, you should give (it to me), which contains not even two whole medimni¹⁷⁹ of Ægina. It is necessary for a philosopher to be contented with little and be moderate, and to aim at nothing beyond a wallet.

TIMON.—I praise these things of yours, Thrasycles; however, instead of your wallet, if you please, come, I will fill your head with my knuckles, throwing in an addition to the measure with my mattock.

THRASYCLES.—O the democracy and the laws! We are struck by the cursed wretch in a free state.

TIMON.—Why are you indignant, my good Sir, Thrasycles? Have I cheated you? Moreover I will throw in an addition of four chœnices¹⁰⁰ beyond the measure. But what is this? Many are coming together; that Blepsias, and Laches, and Gniphon, and in short, a company of those who are about to bewail. So that why do I not go up upon this rock, and relieve my mattock for a little, which has long toiled, and I myself, having collected as many stones as possible, shower them down from afar.

BLEPSIAS.—Don't pelt us, Timon; for we will go away.

TIMON.—But you (will) not (go away) without bloodshed, nor without wounds.

NOTES.

(1) Hermes was the son of Zeus and Maia, born on Mount Cyllene in Arcadia; he is represented as being the messenger of the gods, and deity of commerce, the arts, and eloquence, and also as the inventor of letters. His chief business was to conduct the souls of the dead into the lower world.

(2) Charon was the son of Erebus and Nox; he is known as the ferryman of hell, and is represented as a very old man, fat and nasty, with a grey beard, long and bushy, with sore fiery eyes, and clothed in rags that would scarce hang upon his shoulders; his fare was an obolus (a little less than three cents), which was usually placed in the mouth of the deceased. Those who did not receive the rites of burial were obliged to wander on the banks of the Styx for a hundred years.

(3) Pluto was the son of Saturn and Rhea, and brother of Zeus and Neptune; he was the god of the nether world; on account of his being so gloomy and inexorable, none of the goddesses would marry him, but he carried off Proserpine by force from Henna, a town in the centre of Sicily.

(4) Protesilaus, son of Iphiclus, from Phylace in Thessaly, is here meant; he was leader of the Thessalians against Troy, and was the first person killed on Trojan soil in this war. Pluto is said to have given him leave to visit his wife Laodamia for one day.

(5) Vulcan was the son of Juno, and was born deformed; when Zeus hurled him from heaven, he was a whole day falling, but finally alighted on the island of Lemnos, where

he afterwards resided. He was skilled in the working of iron and other metals; Jupiter's thunderbolts were forged by him; the Cyclopes were his workmen.

(⁶) Maia was the daughter of Atlas and Pleione, and mother of Hermes; she was one of the Pleiades, and the most luminous of them all.

(⁷) Another reading of this passage is ἀπὸ τοῦ Διός changing ὄπιο to ἀπιο, which will then be translated "That I be proclaimed as a fugitive from Zeus."

(⁸) Æacus was the son of Zeus and Ægina, and father of Peleus and Telamon. He was so noted in Greece for his justice and piety, that on his death he was made one of the three judges of hell; the other two being Minos and Rhadamanthus. He was appointed to judge the Europeans.

(⁹) Hemsterhuis adheres to the reading of most MSS., viz.: *αὐ δὲ εἰ* instead of *σοὶ δὲ εἰ*, which latter is the Aldine reading; the translation of the former would be, "But as to you if it was possible to go up into heaven," making *αὐ δὲ* the nominative absolute.

(¹⁰) The Caucasus was a mountain between the Euxine and Caspian Seas.

(¹¹) Parnassus was a mountain in Phocis, sacred to Apollo and the Muses. It had two peaks, Lycorea and Tithorea, between which was the celebrated city of Delphi, noted for its "infallible" oracle of Apollo.

(¹²) Between Thessaly and Macedonia was situated Mount Olympus; it was supposed to be the residence of Zeus and the gods.

(¹³) Homer is supposed to have flourished about B.C. 900; but his birthplace and parentage are not known; seven cities contended for the honour of the former. His works were the *Iliad* and *Odyssey*.

(14) Alocus was one of the giants that warred against Zeus and the gods; however, on account of his age he sent his reputed sons, Otus and Ephialtes, to assist the giants in his stead. They are described as being of immense stature, great strength, and terrible aspect, with serpents instead of thighs and feet.

(15) Ossa and Pelion were both mountains in Thessaly.

(16) Atlas was the son of Iapetus, and king of Mauritania; he was one of the Titans that made war against Zeus, and as a punishment for this, was compelled to support the world on his shoulders. The Pleiades and Hyades were his daughters.

(17) Hercules was the son of Zeus and Alcmena, and born at Thebes. On account of Juno's jealousy, he was made subject to Eurystheus, king of Mycenæ, who imposed on him twelve labours, all of which he successfully accomplished. He was the most celebrated hero of antiquity. On his death he was translated to heaven by Zeus.

(18) This is taken from Homer's *Odyssey*, Bk. XI. v. 315.

(19) The modern name of the river Ister is the Danube.

(20) A mountain between Phocis and Thessaly, on which Hercules burnt himself.

(21) The Coeytus and Pyriphlegethon (or Phlegethon) were two of the five rivers of hell; the former means "a wailing," and the latter "blazing with fire." The names of the other three were Styx, Acheron, and Lethe.

(22) Castalia was a fountain at the foot of Mount Parnassus, in Phocis, sacred to the Muses.

(23) These are the words spoken by Minerva to Diomedes in Homer's *Iliad*, Bk. V. v. 127.

(24) Lynceus was the brother of Idas, and one of the Argonauts. He was celebrated for being very sharp-sighted.

(25) Neptune was the son of Saturn and Ops, and had dominion over the sea; on account of this he was entitled to more power than any other god except his brother Zeus. Amphitrite was his queen.

(26) Scylla was a rock at the south-western extremity of Bruttium, in Italy; on the opposite coast (Sicily) was the whirlpool Charybdis; both of which were represented as being dangerous to mariners.

(27) The Cyclopes were the workmen of Vulcan; they are represented as being of gigantic stature, and having but one eye in the centre of their forehead. Their names were Arges, Brontes, and Steropes.

(28) This refers to Homer's *Iliad*, Bk. III. v. 226, where Priam thus asks Helen about Ajax.

(29) Milo was a celebrated athlete of Crotona, in Bruttium; he won prizes at the Olympic and Pythian games, till no one would compete with him.

(30) Cyrus was the son of Cambyses and Mandane, and king of Media; he transferred the empire to the Persians, subdued Lydia, invaded Assyria, and finally took Babylon, B.C. 538. However he was afterwards defeated and slain by Tomyris, queen of the Massagetæ, 529.

(31) Croesus was the last king of Lydia, son of Alyattes, and noted for his immense riches. His capital, Sardis, situated on the river Pactolus, was taken by Cyrus, B.C. 546, who consigned him to be burnt alive, but afterwards spared his life.

(32) Historians relate that Cyrus subdued Lydia several years before he took Babylon, not after, as Lucian represents here.

(33) Solon was one of the Seven Sages of Greece, and lawgiver of Athens. He was the son of Execestides, and

born at Salamis, about B.C. 637. He attained to the supreme power at Athens, annulled Draco's cruel laws, and formed himself a much wiser code. The other Sages of Greece were: Thales, of Miletus; Pittacus, of Mitylene; Bias, of Priene; Cleobulus, of Rhodes; Periander, of Corinth (some say Myson, of Laconia); and Chilon, of Sparta.

(²⁴) Cleobis and Biton were the sons of Cydippe, the priestess of Juno, at Argos.

(²⁵) Lucian inverts the order as given by Herodotus. In the narrative of the latter, Solon assigns the first place of happiness to Tellus, and the next to Cleobis and Biton.

(²⁶) There is another reading, *καὶ τοῦ ἀχρεῖ*, instead of *καὶ το ἀχρεῖ* (which latter is the version given here). The former would be translated, "For death is an accurate test of such things, and (is an accurate test) of the living happily to the end."

(²⁷) Apollo was the son of Zeus and Latona; god of music, medicine, augury, painting, poetry, and all the fine arts. He was born, with his sister Diana, near Mount Cynthus, in Delos, the centre island of the Cyclades. As soon as he was born, he slew the serpent Python, which infested the country around Delphi, and also established the famous oracle there.

(²⁸) Clotho was one of the three Parcæ or Moiræ, the Fates, who presided over the life and death of mankind. Clotho was the spinning fate, who presided at the birth; Lachesis spun out all the events of each man's life, and assigned his lot or fate; Atropos, the inflexible fate, who cut the thread of life,

(²⁹) Cambyses was the son and successor of Cyrus to the Persian throne. He began to reign, B.C. 529, and died, B.C. 522. Egypt was conquered by him; and when march-

ing into Æthiopia, he detached about 50,000 men to destroy the temple of Jupiter Ammon, but they all perished in the desert. He was subject to epileptic fits.

(40) Apis was a deity worshipped by the Egyptians, called the Bull of Memphis. He was distinguished by particular marks, and only allowed to live about twenty-five years, when he was slain and buried secretly; but if he died a natural death, he was buried with great pomp and solemnity.

(41) Polycrates was the son of Æacus, and lived in the 6th century B.C. He was a tyrant of Samos (an island in the eastern part of the Ægean Sea), and famed for his wealth and continued good fortune. Mæandrius, his domestic, betrayed him to Oroetes, the Persian satrap of Sardis, who put him to death. Mæandrius succeeded Polycrates in the government of Samos.

(42) Tantalus was the son of Zeus and Plota, and king of Phrygia. He invited the gods to a great feast, at which he served up his son Pelops. Ceres ate a part of the shoulder, which the gods replaced with ivory, having restored him to life. On account of this, Tantalus was condemned to suffer punishment in the infernal regions, where he is represented as being afflicted with constant thirst and hunger, although up to his chin in water, and the most delicious fruits apparently within his reach.

(43) See note 38.

(44) The Olympic games were celebrated in honour of Zeus Olympius, and were held at Olympia, a town in Elis. These games are said to have been instituted by Hercules, but were neglected until Iphitus, king of Elis, re-established them, about B.C. 884; but it was not till B.C. 776, when Coroebus won the foot-race, that the Olympiads were employed as a chronological era. They were celebrated every

fifth year, in the Attic month Hecatombæon (from the 11th to the 15th inclusive). The exercises consisted of horse and chariot races, running, throwing the discus, leaping, boxing, and wrestling. The victors in these games were rewarded with wreaths of wild olive, besides conferring on them the highest celebrity. The other great games of Greece were the Pythian, Nemean, and Isthmian.

(45) Ulysses was the son of Laërtes and Anticlea, and king of Ithaca (an island in the Ionian Sea). He was noted for his prudence and sagacity, and was compelled to go to the Trojan war much against his will, where he distinguished himself both by his wisdom and bravery. After he left Troy, he underwent a variety of adventures, which form the subject of Homer's *Odysey*. At length he arrived at Ithaca, after an absence of twenty years, in the disguise of a beggar, slew all the suitors of his wife Penelope, and recovered his throne.

(46) The Sirens were three virgins, daughters of the river Achelous and the muse Melpomene. They had the faces of women, but the bodies of flying fishes, and dwelt near the Pelorum promontory, on the north-eastern coast of Sicily. They had the power of charming by their songs all who heard them, and would then devour them. Their names were Parthenope, Leucosia, and Ligea.

(47) This was a drink of honey and milk, offered as a libation to the souls of the dead and to the infernal gods.

(48) *i.e.* "It is ridiculous for me to speak of these things," &c.

(49) Irus was a name given by the suitors to the Ithacan beggar Arneus.

(50) Agamemnon was the son of Atreus, and grandson of Pelops, and commander-in-chief of the Grecian forces in the Trojan war. He was king of Mycenæ and Argos.

(51) This refers to Achilles, who was the son of Peleus and Thetis (the latter was a Nereid or sea-nymph), and leader of the Myrmidons from Phthiotis, in Thessaly, against Troy. He was the chief hero of the Trojan war, and was killed at the Scæan gate, before the capture of Troy.

(52) Thersites was the ugliest and most abusive of the Greeks before Troy; he chiefly directed his abuse against Achilles and Ulysses.

(53) These hexameters are a cento from various passages of Homer, particularly the *Iliad*, Bk. IX, v. 319, 320.

(54) Sigeum and Rhoeteum were both cities and promontories of Troas, in Asia Minor.

(55) Ninus or Nineveh was situated on the river Tigris, the capital of the great Assyrian monarchy, and once celebrated for its size and magnificence. Cyaxeres, King of Media, and his allies, took and destroyed it, B.C. 606.

(56) Sardanapalus, the last king of Assyria, infamous for his debauchery and effeminacy. He was dethroned by Arbaces and Belesis, two of his officers, who put themselves at the head of a revolt of the Medes, Persians, and Babylonians. His reign dates from about B.C. 836 to B.C. 817.

(57) Babylon, on the river Euphrates, founded by Nimrod, about B.C. 2000, and taken by Cyrus, B.C. 538. It was built in the form of a quadrangle, on both sides of the Euphrates, and was distinguished for its extent and magnificence.

(58) Mycene was a town of Argolis, the city of Agamemnon, and noted for its Cyclopean walls. It was destroyed by the Argives, B.C. 468.

(59) Cleone was a town of Argolis, between Corinth and Argos, where Hercules killed the Nemean lion.

(60) Alluding to the Trojan war, which lasted ten years, from B.C. 1194 to B.C. 1184.

(⁶¹) The Inachus was a river of Argolis, which took its name from the founder of Argos.

(⁶²) Othryades was the leader of 300 Spartans who fought with an equal number of Argives for the possession of the Thyraean plain. The battle was so obstinate that but two Argives survived, while all the Spartans lay as dead; but after the Argives had hastened home with the news of their victory, Othryades, having revived, spoiled the bodies of his dead enemies, erected a trophy, inscribed on it a claim to the victory with his own blood, and then killed himself, unwilling to survive his comrades.

(⁶³) See note 8.

(⁶⁴) Lucian here depicts an event which occurred to him in his early days. This piece is supposed to have been recited to an audience of his fellow-countrymen, on his return to Samosata, his native place, after his travels through Europe.

(⁶⁵) See note 13.

(⁶⁶) This is taken from Homer's *Iliad*, Bk. II. v. 56.

(⁶⁷) Phidias, a Greek sculptor, and the most famous artist of antiquity, was the son of Charmidas, and born at Athens about B.C. 490. He made the celebrated statue of Zeus, at Olympia, in Elis, which was composed of ivory and gold, about B.C. 433; and also one of Minerva, at Athens. He died in prison, B.C. 432, having been accused of embezzling the gold given him for constructing the statues.

(⁶⁸) Polyclitus, a native of Sicyon, lived in the 5th century B.C., and was a celebrated statuary.

(⁶⁹) Juno, daughter of Saturn and Ops, sister and wife of Zeus, and queen of all the gods, was born at Argos (some say Samos). She was very jealous of the illegitimate children of Zeus; which circumstance produced continual strife between them. Her favourite bird was the peacock.

(70) Myron, one of the most celebrated artists of antiquity, was born at Eleutherae, in Bœotia, about 482 B.C. He was contemporary with Phidias and Polyclitus, and lived at Athens.

(71) Praxiteles was a statuary of Magna Græcia, and flourished in the 4th century B.C.

(72) Literally, "Humble in respect to your mind."

(73) Hemsterhuis conjectures that the reading in this passage should be *τὰ μέλλοντα*, instead of *τὰ δέοντα*. The translation would then be, "you will foresee the future."

(74) Demosthenes, the most famous orator of antiquity, was the son of an Athenian armourer, and born about B.C. 382. He was an uncompromising opponent of every measure which encroached on the public freedom, and as powerfully supported those which tended to promote the public good. To escape being delivered up to his enemies, he poisoned himself in the temple of Neptune, at Calauria, B.C. 322.

(75) Æschines, an Athenian orator, the great rival of Demosthenes, was born, B.C. 389, and died, B.C. 314, in exile, at Rhodes.

(76) Philip II., king of Macedon, son of Amyntas, and father of Alexander the Great, was born about B.C. 382. By his valour and genius he raised the little state of Macedon to the supremacy over all Greece. He was murdered, B.C. 336, at the instigation of his wife Olympias, whom he had repudiated.

(77) Socrates, the son of Sophroniscus, a statuary, and Phaenarete, a midwife, was born near Athens, B.C. 469. He was a celebrated Athenian philosopher; but notwithstanding his efforts to benefit mankind, he was accused of corrupting the Athenian youth, and was sentenced to drink poison, B.C. 399. After his death, the Athenians conferred idle honours on his memory, and turned their vengeance against his former accusers.

(73) Niobe was the daughter of Tantalus, king of Lydia, and wife of Amphion, by whom she had seven sons and seven daughters; on which account she considered herself superior to Latona, who had borne only two; Latona being incensed at this, ordered Apollo and Diana to destroy Niobe's children; which they did. Struck with her misfortune, Niobe was changed into stone.

(74) Pegasus was a winged horse, which sprang from the blood of Medusa, one of the Gorgons, when Perseus cut off her head. Pegasus, flying over Mount Helicon, struck it with his hoof and opened a fountain which is called Hippocrene; he is described as the Thunder-bearer of Zeus.

(80) Triptolemus was the son of Celeus and Metanira. Ceres, being hospitably entertained by Celeus, in return educated his son Triptolemus, in Agriculture. Ceres sent him through the world in a chariot drawn by winged dragons, to show mankind the use of corn, which he distributed over the world.

(81) "Lucian with artful modesty says, that he does not recollect what it was he sowed; but has sufficiently indicated that he means his literary productions."—*Walker*.

(82) Alluding to the intrigue of Zeus with Alcmena, which lasted three nights, or a night as long as three. See note 17.

(83) Xenophon, son of Gryllus, disciple of Socrates, and a native of the Attic borough Erchea, was born about B.C. 445. He joined the expedition of Cyrus the younger, against his brother Artaxerxes; after the defeat and death of Cyrus, at the battle of Cunaxa, he was chosen leader, and conducted the celebrated retreat of the 10,000 Greeks, leading them safely home. He died at Corinth about B.C. 359. His chief works were the *Anabasis*, *Hellenica*, *Cyropædia*, and *Memorabilia*.

(84) Timon, the son of Echecratides, was born near Athens.

B.C. 420. He was a celebrated misanthrope; his character is well described in Shakspeare's "Timon of Athens."

(⁸⁵) Salmoneus was the son of Æolus and king of Elis. He attempted to imitate the thunder and lightning of Zeus, by driving his chariot over a brazen bridge, and hurling blazing torches to murder the spectators. For this impiety Zeus hurled him to Tartarus.

(⁸⁶) The Ægis was the shield of Zeus, and made from the skin of the goat Amalthea, which suckled him in his youth.

(⁸⁷) Deucalion was the son of Prometheus, husband of Pyrrha, and king of Thessaly. On account of the piety of Deucalion and Pyrrha, Zeus saved them when mankind was destroyed by a deluge. After the waters had retired, they consulted the oracle of Themis, to know how the human race should again be restored; the answer was, to cast behind them the bones of their mother; therefore they threw stones behind them, those of Deucalion turning into men, and those of Pyrrha into women.

(⁸⁸) Lycorea was one of the peaks of Mount Parnassus, See note 11.

(⁸⁹) Consult note 44.

(⁹⁰) Saturn was the son of Uranus and Ge, and father of Zeus. He was expelled from heaven by Zeus, who rebelled and waged war against him.

(⁹¹) The Titans were the children of Uranus and Ge; they made war against Saturn, because the birth of Zeus was concealed (Saturn having made a promise to destroy all his male children), and conquered him; but Zeus afterwards overcame and cast them into Tartarus.

(⁹²) Phaëthon was the son of Phœbus and Clymene. Zeus struck him with a thunder-bolt because he set the world on fire in endeavouring to drive the chariot of the sun through the heavens.

- (93) The obolus is worth a little less than three cents.
- (94) Epimenides, a philosopher and Epic poet of Crete, lived in the sixth century B.C. He visited and purified Athens, to pave the way for Solon's legislation. He is said to have remained asleep for fifty years in a cave.
- (95) Faber conjectures this reading *Αἶρνης* in place of *Οἶρνης*, as Ceta is not a volcanic mountain. Ætna is a volcano in Sicily.
- (96) When Pythagoras visited the sepulchre of Minos, in Crete, he found on it the inscription—*ΤΟΥΔΙΟΥΣ*—"The sepulchre of Zeus."
- (97) Hymettus, a mountain south-east of Athens, famed for its honey and marble.
- (98) An inhabitant of Colyttus, a borough of the Attic tribe, *Ægeia*.
- (99) The Jovials were celebrated at Athens in honour of *Ζεὺς μελιχίος*, or "Zeus the propitiator." This festival was held about the latter end of the month Anthesterion, outside of the city, where the Athenians feasted and offered sacrifices.
- (100) Plutus was the son of Iasion and Ceres, and god of wealth. He is represented as being winged, lame, and blind.
- (101) *Θησαυρός*, which means "a treasure," is here personified.
- (102) Anaxagoras, a celebrated philosopher of the Ionic school, was born at Clazomenæ, in Ionia, in the seventeenth Olympiad. He removed to Athens when twenty-four years old, and there taught a school of philosophy. He was tried and condemned at Athens for alleged impiety; however, he was saved from death by the intercession of his friend Pericles, but was banished from his adopted home where he had resided for thirty years. He died at Lampsacus, at the age of seventy-two.

(103) Pericles, the greatest of Athenian statesmen, son of Xanthippus and Agariste, was born about B.C. 499. He was the leader of the democratic party, and attained to almost absolute power at Athens, B.C. 444. He deprived the Areopagus of its judicial power, and employed himself chiefly in consolidating the empire. He died in the third year of the Peloponnesian war, B.C. 429. He was the first Greek orator, and surnamed from the grandeur of his style, the Olympian.

(104) Castor and Pollux were the sons of Zeus and Leda; the former was noted for his skill in horsemanship, and the latter in boxing. They were called the Dioscuri, and enjoyed immortality.

(105) A talent is worth \$1,056 60.

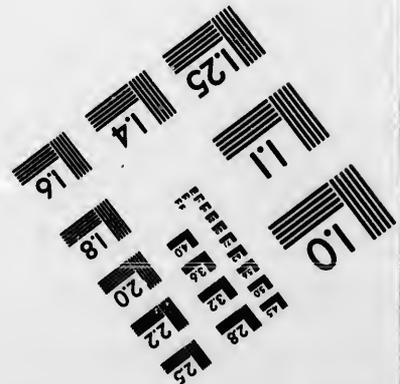
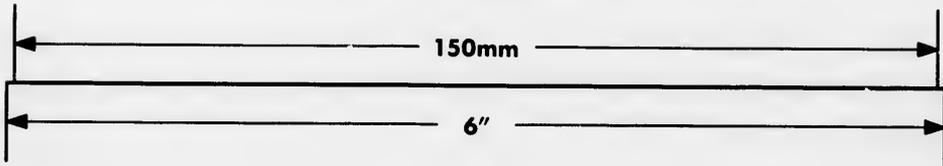
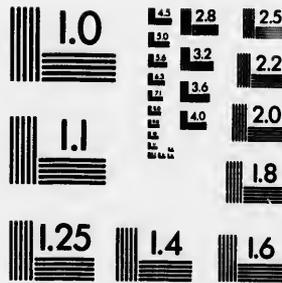
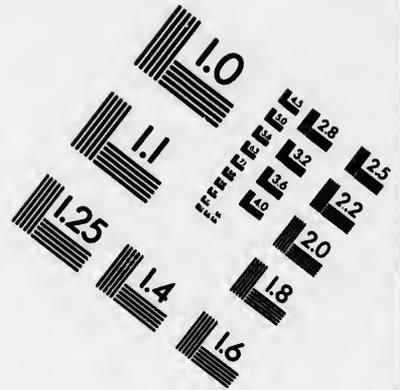
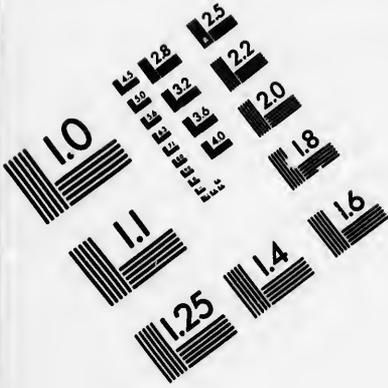
(106) Danaë was the daughter of Acrisius, king of the Argives. An oracle having foretold that the grandson of Acrisius would kill him, he shut Danaë up in a brazen tower; but Zeus, having changed himself into a shower of gold, descended through the tiles of the roof. Perseus was the fruit of this amour. As soon as Acrisius heard that his daughter had brought forth a son, he ordered that she and the infant should be shut up in a chest and cast into the sea. But the chest was driven to Seriphus, a small island in the Egean sea, where a fisherman found it, took them out, and presented them to Polydectes, king of the island, who became enamoured of Danaë, and brought up her son. See *Horace*, *Carm.* III., 16. 1-8.

(107) One of the Parisian MSS. has the following reading in this passage: *πως ουν ουκ αδικα ταυτα σου, παλαι μιν ικεινα αιριασθαι, νυν δε, &c.*, which would be rendered, "How then are not these (actions) of yours unjust, (*viz.*), that you should formerly find fault with those things, and now," &c.

(108) Ceres was the daughter of Saturn and Ops, and goddess of agriculture, corn, and plenty—the same as Isis, of



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the Egyptians. She was the mother of Proserpine, by Zeus. She is called Thesmophora, or the "Lawgiver," because she is said to have introduced laws, and the regulations of civilized life. The Eleusinian Mysteries were celebrated in her honour once in five years, at Eleusis. This festival was the most sacred and ancient in all Greece: the matrons who were initiated in these rights, were such as resolved to preserve a perpetual chastity.

(109) See note 42.

(110) Phineus was the king of Salmydessus, in Thrace. To punish him for putting out the eyes of his children by a former marriage, the gods struck him blind, and sent the Harpies to torment him and spoil his food. Zetes and Calais, two of the Argonauts, delivered him, by chasing away the Harpies as far as the Strophades,—islands in the Ionian Sea.

(111) The Harpies, so called from their rapacity, were born of Oceanus and Terra. They had the faces of virgins and the bodies of vultures; their hands were armed with claws; they were greedy after prey; exceedingly filthy, polluting whatever they touched. Their names were Aello, Celano, and Ocypete.

(112) The Danaïdes were the fifty daughters of Danaüs, king of Argos. They were married to the fifty sons of Ægyptus, a brother of Danaüs; but on their wedding night, forty-nine of them slew their husbands, at the instigation of Danaüs: Hypermnestra, the fiftieth, spared the life of her husband, Lynceus. Thereupon the Danaïdes were punished in Tartarus, having been sentenced to draw water from a deep well, and fill a perforated tub.

(113) Consult note 27.

(114) See note 3.

(115) Pyrrhias, Dromon, and Tibius, were the names of slaves.

(116) Faber reads *ἄλλω* here, instead of *ἄλλο*. This passage will then be translated: "And if any one passing by should crack a whip at him, 'without intending anything,' pricking up," &c.

(117) Nireus, son of Charopus and Aglaia, from the island Syme, was the handsomest man in the Grecian army next to Achilles.

(118) Cecrops, an Egyptian, is said to have led a colony into Attica, about B.C. 1556; he gathered together the poor peasants, united them into one body, constituted among them one form of government, and took upon himself the title of king. He built the Acropolis of Athens.

(119) Codrus was the son of Melanthus, and the seventeenth and last king of Athens. When the Dorians invaded Attica during his reign, the oracle promised them victory if they did not kill the Athenian king; but Codrus, hearing this, and preferring his country's safety to his own life, entered the camp of the Dorians in the disguise of a peasant, and provoked a soldier to kill him, about B.C. 1070. Out of reverence to him, the Athenians abolished the kingly power, and instituted that of the archons in its stead.

(120) See note 45.

(121) Consult note 31.

(122) Aristides, surnamed the Just, an Athenian general and statesman, was the son of Lysimachus. He lived at the time of the Persian invasion, and his intrepidity greatly contributed to the victory of Marathon. He was archon, B.C. 489, and is said to have introduced the mode of banishment by ostracism, but, through the intrigues of Themistocles, was the first person exiled by its means, B.C. 483. He was recalled, however, to oppose Xerxes, and distinguished himself at the battle of Salamis. He died, B.C. 467, so poor that the expenses of his funeral were defrayed at the public charge, although he had the management of the Grecian revenues.

(113) Hipponicus, an Athenian, the father of Callias, was noted for his wealth and dishonesty.

(114) Callias, the son of Hipponicus, was famed for his great riches. He was notorious for his profligacy; and, notwithstanding the great wealth he inherited, he died in want of the common necessities of life. He was tried for bribery, and fined 50 talents, or \$52,830 00.

(115) See note 142.

(116) See note 24.

(117) Perhaps *ὄρεπερ* should be read here instead of *ὄριπερ*; it would then be translated, "Thinking they were overlooked by you, when you not even saw them at all." Solanus would read *ὄσπερ*, in which case it would be rendered, "Thinking they were overlooked by you, who not even saw them at all."

(118) *Κορυθαυριῶν* signifies "to celebrate the rites of the Corybantes;" hence, "to be filled with Corybantic frenzy." The Corybantes were the priests of Cybele, and celebrated her rites with loud cries and howlings, the clashing of cymbals, beating of drums, &c., on Mount Dindymus, in Galatia, a district of Asia Minor.

(119) *Πενία*, which means "poverty," is here personified.

(120) The *χλαμύς* was a military cloak, worn especially by generals. Its length was about twice as much as its breadth. It was fastened by a brooch on the right shoulder so as to hang over the left.

(121) Hyperbolus was an Athenian popular leader, of bad character, who obtained considerable power. He was the last person ostracised at Athens.

(122) Cleon, a leather merchant, the most popular man at Athens, B.C. 427, was a rash and intriguing demagogue. In the beginning of B.C. 422, Cleon undertook the command of the Athenian forces in the north, against the Spartans under Brasidas. He at first met with a few successes,

but finally was defeated at Amphipolis, by Brasidas, and slain.

(133) On account of Juno's jealousy, Zeus changed Io into a heifer; but Juno ordered Argus, who had a hundred eyes, some of which were always awake, to watch her. Zeus, however, sent Hermes to set Io free: Hermes lulled Argus to sleep with the music of his pipe, and then cut off his head.

(134) This is taken from Homer's *Iliad*, Bk. XV. v. 202.

(135) Compare *Horace*, *Carm.* III. 3, 1-5.

(136) Athens is here referred to.

(137) Hermes addresses this command to Timon, and not a next one to Plutus.

(138) Τῇ εἰσεισῆ τῶν κρηῶν.—See Virgil's *Æneid*, Bk. 1. v. 301, for a parallel Latin passage, "*remigio alarum*."

(139) Some supply *πληγὰς* here, which would then be translated, "Striking heavy blows." Hemsterhuis, however, takes *βαθείας*, as the genitive singular, and supplies *γῆς*, which latter emendation I have followed.

(140) Annotators differ strangely on this passage. Faber, with whom Hemsterhuis agrees, reads *ἀποστήσομαι* instead of *ὑποστήσομαι*, which would then be rendered, "I will go away," *ὑμῖν* being considered pleonastic. It does not appear consistent with the allegory, however, that Plutus should go away from Timon, after Hermes had instructed him not to do so.

(141) See note 128.

(142) Hermes is here invoked as "dispenser of gain," because he is said to have first taught the arts of buying, selling, and trafficking; and to have received the name of Mercury (from Latin *merz*, "merchandise"), from his understanding of merchandise; hence he is accounted the god of the merchants and the god of gain—so that all unexpected gain and treasure is from him called *ἔμμαϊον*.

(143) This was a proverbial expression of one who had

dreamed of money, but found coals in his bed when he awoke.

(144) This is taken from Euripides, *Bellerophon*, 15.

(145) Reference is here made to the story of Zeus and Danaë. See note 106.

(146) Midas was the son of Gordius, and king of Phrygia. He having done some service for Bacchus, the latter promised to give him whatever he desired. Midas replied, that he wished to have the power of turning everything he touched into gold. This request was granted him; but he it was perceived his folly, for his victuals becoming gold, he looked danger of starving. He requested Bacchus to resolve him of this gift, and was directed to wash himself in the river Pactolus, which thus acquired its golden sands.

(147) See note 31.

(148) This refers to the oracle of Apollo at Delphi, in Phocis. Valuable presents were required to be made by those consulting it, so that for riches, splendour, and magnificence, this oracle surpassed all others. It was situated between the two peaks of Mount Parnassus.

(149) The Persian kings were proverbially noted for their wealth and luxuriousness. Compare *Horace*, *Carm.* III. 9, 4.

(150) Pan, said to have been born of Hermes and Penelope, was the god of shepherds, flocks, herds, and everything that related to rural life. He is described with a smiling ruddy face, flat nose, two horns and a beard; the legs, tail, and feet of a goat, and holding a shepherd's crook in his hand. He resided principally in Arcadia. When the Gauls, under their leader Brennus, invaded Greece, and were about to plunder the city of Delphi, Pan is said to have frightened them so much during the night, that they fled without any one pursuing them: hence our word "panic," which means a sudden fright without real cause.

(151) At Athens there was an altar of Mercy.

(152) Cecrops divided the Athenians into four φυλαι, or tribes; each tribe into three φρατρίαι, or clans; and each clan into thirty γίνη, or families. Afterwards, B.C. 510, when the inhabitants became more numerous, Cleisthenes changed the number of tribes from four to τῆν, each of which he divided into ten δῆμοι, or boroughs.

(153) Faber suggests that instead of ἐκείων τῶν ἄλλων, we should read ἐκας ὦν τῶν ἄλλων, "being far away from others."

(154) In place of ἦν δέγ ἀποθανεῖν, ἢ αὐτῷ στέφανον, &c. Hemsterhuis proposes to read ἦν δε δέγ ἀποφανεῖν, ἑαυτῷ στέφανον, &c., "and when he must die, that he shall put a crown upon himself," which would be decidedly better.

(155) "Timon humorously assumes to himself the character at once of the mover of the decree, of the presiding officer who put it to the vote, and of the assembly who confirmed it."—Walker.

(156) Παρ ἑμοι is here equivalent to the French "chez-moi."

(157) These were plaintive and doleful songs, whereas dithyrambics were gay and merry.

(158) The court of Areopagus was the most ancient, and highest judicial one in Athens, famous for the justice and impartiality of its decisions. It was held on the Hill of Mars (ὁ Ἄρειος πάγος), whence its name. No person could be a member of this tribunal, unless he had been an archon, and had discharged the duties of that office faithfully. This court only took cognizance of high crimes, impiety, and immorality, and watched over the laws and the public treasury.

(159) See note 105.

(160) I have included these words in a parenthesis, although they are not in the Greek text.

(161) Nestor was the son of Neleus and Chloris, and king of Pylos, in Elis. He was one of the Grecian leaders

against Troy, and famed for his wisdom, eloquence, and skill in war.

(162) The "theatrical fund" was money given to the poor citizens from the treasury, to pay for their seats at the theatre. Each seat cost two oboll, or about six cents.

(163) Referring to the Areopagus, and the Senate of the Five Hundred. The latter was instituted by Solon, in whose time it consisted of only four hundred members,—one hundred to each tribe. But when the tribes were remodelled by Cleisthenes, B.C. 510, this Council was increased to five hundred,—fifty to each tribe. The power of this Council was very great, and almost the whole care of the Commonwealth devolved upon it.

(164) *i. e.* At the Olympic games. See note 44.

(165) Πρὸς Ἀχαρνίας. It is hardly possible that Timon should fight against the Acharnians, as Acharnæ was an Attic borough. Hemsterhuis suggests that we should read πρὸς Ἀκαρνᾶνας, "against the Acarnanians," with whom Athens was often at war.

(166) The number of men in a mora varied much. According to Xenophon, it was composed of 400 men; Ephorus says 500; Callisthenes, 700; and Polybins, 900.

(167) Of all the judicial courts that handled civil affairs in Athens, the Helixan was by far the greatest and most frequented. The judges usually numbered from fifty to five hundred. But when causes of great consequence were to be tried, it was customary to call in the judges of other courts, and thus the number was often increased to several thousands. It is very strange that Lucian should use the phrase *κατὰ φυλάς* in connection with the Helixan Council. Mr. Murphy proposes to read instead, *καὶ ταῖς φυλαῖς*, "and by the tribes."

(168) Minerva, or Athena, was the goddess of wisdom, war, and the liberal arts. She is said to have sprung from Zeus

forehead completely armed. She was the presiding goddess of Athens, and maintained perpetual virginity. She is described as having a plumed helmet, a shield (on which was the head of the Gorgon, Medusa), a breast-plate (or *Aegis*), and a spear. The owl was sacred to her.

(169) Bacchus, or Dionysus, was the son of Zeus and Semele, and god of wine, vineyards, and drunkards. He is represented as an effeminate youth, crowned with ivy and vine leaves, seated on a chariot drawn by lions and tigers, and accompanied by a drunken band of satyrs and nymphs. The *Διονύσια* were festivals held in honour of Bacchus, and observed at Athens with great splendour. The wildest mirth and hilarity were manifested at these festivals. The people imitated Silenus (an attendant on Bacchus), Pan, and the satyrs, and some wore comic dresses. Theatrical representations were also given.

(170) The *Ὀπισθόδομος*, so called from its being situated in the rear of Minerva's temple at Athens, was the public treasury. In this building, besides other public money, a thousand talents were laid in store against any very urgent occasion; but if any man expended them upon a trivial account, he was put to death.

(171) Boreas, the north wind, represented with wings and white hair, lived in Thrace. He married Orithyia, the daughter of Erectheus, king of Athens, by whom he was the father of Zetes and Calais, two of the Argonauts. Boreas is said to have shattered the Persian fleet under Xerxes, when it was crossing the Hellespont to invade Greece, to such a degree, that most of it was lost or disabled.

(172) Triton, a sea-god, the trumpeter of Neptune, was the son of Neptune and Amphitrite. The upper part of his body resembled a man, but the lower was like a fish; his

two feet were like the fore feet of a horse; his tail was cleft and crooked, like a half moon; and his hair resembled wild parsley.

(172) Zeuxis, one of the most celebrated painters of antiquity, was born at Heraclea, probably in Macedonia, about B.C. 460. He was at the height of his reputation in the time of Archelaus, king of Macedon, B.C. 413-399.

(174) Lethe was one of the five rivers of hell. It means "forgetfulness," because its waters had the power of making those who drank them forget all they had done before.

(175) The *τρούβλιον* was a cup that held about half a pint (English measure).

(176) This was a savoury dish of cheese, honey, garlic, &c., mashed up into a sort of paste.

(177) A drachma was equal to six oboli, or $17\frac{1}{2}$ cents.

(178) A mina was equal to 100 drachmæ, or \$17 61. Sixty minæ made a talent.

(179) The Attic medimnus was equal to 48 choenices, or about a bushel and a half (English measure). It is very probable that the medimnus of Ægina exceeded the Attic, as the drachma of Ægina was to the Attic in the ratio of 12 to 7.

(180) The choenix was about equal to a quart.

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