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LUCIAN
VOLUME III



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LUCIA

VOLUME III

WITH AN ENGLISH TRANSLATION BY
A. M. HARMON

江苏工业学院图书馆

藏书章



HARVARD UNIVERSITY PRESS

CAMBRIDGE, MASSACHUSETTS

LONDON, ENGLAND

First published 1921
Reprinted 1947, 1960, 1969, 1995, 2004

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ISBN 0-674-99144-3

Printed and bound by Edwards Brothers, Ann Arbor, Michigan
on acid-free paper made by Glatfelter, Spring Grove, Pennsylvania

LIST OF LUCIAN'S WORKS

SHOWING THEIR DIVISION INTO VOLUMES IN THIS EDITION

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VOLUME II

The Downward Journey or The Tyrant—Zeus Catechized—Zeus Rants—The Dream or The Cock—Prometheus—Icaromenippus or The Sky-man—Timon or The Misanthrope—Charon or the Inspector—Philosophies for Sale.

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The Dead Come to Life or The Fisherman—The Double Indictment or Trials by Jury—On Sacrifices—The Ignorant Book Collector—The Dream or Lucian's Career—The Parasite—The Lover of Lies—The Judgement of the Goddesses—On Salaried Posts in Great Houses.

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THE WORKS OF LUCIAN

THE DEAD COME TO LIFE, OR THE FISHERMAN

This is Lucian's reply to the storm of angry protest which he had evoked from the schoolmen with his *Philosophies for Sale* (II. 450 ff.), wherein, to their mind, he had unwarrantably and outrageously ridiculed the ancient philosophers and their doctrines.

The scene is in Athens. The dead who have come to life are the ancient philosophers, bent upon wreaking vengeance on Frankness, which is Lucian's alias here.

Eventually conceded a formal trial before Philosophy, he is acquitted on the plea that his ridicule had not been aimed at the ancient worthies but at their unworthy successors of his own time. As these impostors cannot be induced to stand trial, Frankness is empowered to go about and brand them, so that people can tell them from the genuine philosophers. Before departing on his mission, he fishes up, with a bait of figs and gold, typical representatives of the chief schools for the inspection of their founders.

Lucian's plea is specious, for in *Philosophies for Sale* he had certainly shown scant regard for those whom he now professes to hold in such high esteem. But it is not meant to be taken seriously; it is put forward with a wink at the audience for the sake of turning the tables on his critics. His new-found deference, moreover, is well seasoned with irony, and quite offset by the pose of urbane and patronizing superiority which he assumes in feigned unconsciousness. The piece is almost all persiflage, and maddeningly unanswerable for that reason.

The dialogue is strikingly like an Aristophanic comedy in its construction, especially in the fact that it has a clearly marked second part, somewhat loosely attached to the first, which develops a series of incidents after the plot has been worked out. Because of this similarity, and for many other reasons too, none of Lucian's writings better serves to introduce and illustrate the *Double Indictment*, which follows it.

ΑΝΑΒΙΟΥΝΤΕΣ Η ΑΛΙΕΥΣ¹

ΣΩΚΡΑΤΗΣ

- 1 Βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις· ἐπίβαλλε τῶν βώλων· προσεπίβαλλε καὶ τῶν ὀστράκων· παῖε τοῖς ξύλοις τὸν ἀλιτήριον· ὄρα μὴ διαφύγῃ· καὶ σὺ βάλλε, ὦ Πλάτων· καὶ σύ, ὦ Χρύσιππε, καὶ σὺ δέ, καὶ πάντες ἅμα·² συνασπίσωμεν ἐπ' αὐτόν,

ὥς πήρη πήρηφιν ἀρήγῃ, βάκτρα δὲ βάκτροις, κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντινα οὐχ ὕβρικε. σὺ δέ, ὦ Διόγενης, εἴ ποτε καὶ ἄλλοτε, χρῶ τῷ ξύλῳ· μηδὲ ἀνῆτε· διδότης τὴν ἀξίαν βλάσφημος ὢν. τί τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν οὐκ ἐχρῆν.

ἀνέρες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.

- 2 Ἀριστότελες, ἐπισπούδασον· ἔτι θᾶττον.³ εὖ ἔχει· ἐάλωκεν τὸ θηρίον. εἰλήφαμέν σε, ὦ μιαρέ. εἴσῃ γοῦν αὐτίκα οὔστινας ἡμᾶς ὄντας ἐκακηγό-

MSS. available in photographs : Γ, UPN.

¹ ΑΝΑΒΙΟΥΝΤΕΣ Η ΑΛΙΕΥΣ γ (and Thomas Magister): ΑΛΙΕΥΣ Η ΑΝΑΒΙΟΥΝΤΕΣ β.

² Punctuation A.M.H.: καὶ σὺ δὲ καὶ πάντες ἅμα συν. γ; καὶ σὺ δέ. πάντες ἅμα συν. β, edd.

³ Punctuation K. Schwartz: ἐπισπούδασον ἔτι θᾶττον MSS.

THE DEAD COME TO LIFE, OR THE FISHERMAN

SOCRATES

PELT, pelt the scoundrel with plenty of stones! Heap him with clods! Pile him up with broken dishes, too! Beat the blackguard with your sticks! Look out he doesn't get away! Throw, Plato; you too, Chrysippus; you too; everybody at once! Let's charge him together.

"Let wallet to wallet give succour, and cudgel to cudgel,"¹

for he is our joint enemy, and there is not a man of us whom he has not outraged. Diogenes, ply your stick, if ever you did before; let none of you weaken; let him pay the penalty for his ribaldry. What is this? Have you given out, Epicurus and Aristippus? Come, that is too bad!

"Show yourselves men, ye sages, and call up the fury of battle."²

Aristotle, make haste! Still faster! That's well; the game is bagged. We have you, villain! you shall soon find out what sort of men you have been

¹ *Iliad* 2, 363 :

κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.

² *Iliad* 6, 112; Homer has "friends," not "sages."

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ρεις. τῷ τρόπῳ δέ τις αὐτὸν καὶ μετέλθῃ;
ποικίλον γάρ τινα θάνατον ἐπινοῶμεν κατ' αὐτοῦ
πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον· καθ' ἕκαστον
γούν ἐπτάκις δίκαιός ἐστιν ἀπολωλέναι.

ΦΙΛΟΣΟΦΟΣ

Ἐμοὶ μὲν ἀνασκολοπισθῆναι δοκεῖ αὐτόν.

ΑΛΛΟΣ

Νὴ Δία, μαστιγωθέντα γε πρότερον.

ΑΛΛΟΣ

Πολὺ πρότερον τοὺς ὀφθαλμοὺς ἐκκεκολάφθω.

ΑΛΛΟΣ

Τὴν γλῶτταν αὐτὴν ἔτι πολὺ πρότερον ἀπο-
τετμήσθω.

ΣΩΚΡΑΤΗΣ

Σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ;

ΕΜΠΕΔΟΚΛΗΣ

Εἰς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ὥς μάθῃ μὴ
λοιδορεῖσθαι τοῖς κρείττοσιν.

ΠΛΑΤΩΝ

Καὶ μὲν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ
Ὀρφέα

λακιστὸν ἐν πέτραισιν εὐρέσθαι μόρον,

ἵνα ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλ-
λάττετο.

ΠΑΡΡΗΣΙΑΔΗΣ

3 Μηδαμῶς· ἀλλὰ πρὸς Ἰκεσίου φείσασθέ μου.

THE DEAD COME TO LIFE

insulting. But how *are* we to punish him, to be sure? Let us invent a complex death for him, such as to satisfy us all; in fact he deserves to die seven times over for each of us.

PHILOSOPHER

I suggest he be crucified.

ANOTHER

Yes, by Heaven; but flogged beforehand.

ANOTHER

Let him have his eyes put out long beforehand.

ANOTHER

Let him have that tongue of his cut off, even longer beforehand.

SOCRATES

And you, Empedocles—what do you suggest?

EMPEDOCLES

That he be thrown into my crater,¹ so that he may learn not to abuse his betters.

PLATO

Indeed, the best suggestion would have been for him, like another Pentheus or Orpheus,

“To find among the crags a riven doom,”²
so that each of us might have gone off with a scrap of him.

FRANKNESS

No, no! In the name of Him who hears the suppliant,³ spare me!

¹ Aetna, into which Empedocles is said to have leapt.

² Both Pentheus and Orpheus were torn to pieces by Maenads. The verse is from a lost tragedy (Nauck, *Tr. Gr. Fragm.* p. 895). ³ Zeus.

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ΠΛΑΤΩΝ

Ἄραρεν· οὐκ ἂν ἀφεθείης ἔτι. ὁρᾷς δὲ δὴ καὶ
τὸν Ὅμηρον ἅ φησιν,

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά.

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν καθ' Ὅμηρον ὑμᾶς καὶ αὐτὸς ἱκε-
τεύσω· αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρό-
ψεσθε ῥαψωδήσαντά με·

ζωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα,
χαλκὸν τε χρυσὸν τε, τὰ δὴ φιλέουσι σοφοί περ.

ΠΛΑΤΩΝ

Ἄλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σὲ Ὀμη-
ρικῆς ἀντιλογίας. ἄκουε γοῦν·

μὴ δὴ μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ
χρυσὸν περ λέξας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.

ΠΑΡΡΗΣΙΑΔΗΣ

Οἷμοι τῶν κακῶν. ὁ μὲν Ὅμηρος ἡμῖν ἄπρα-
κτος, ἢ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δὴ μοι
καταφευκτέον· τάχα γὰρ ἂν ἐκεῖνος σώσειέ με.

μὴ κτεῖνε· τὸν ἱκέτην γὰρ οὐ θέμις κτανεῖν.

ΠΛΑΤΩΝ

Τί δέ; οὐχὶ κακείνα Εὐριπίδου ἐστίν,

οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους;

THE DEAD COME TO LIFE

PLATO

Your doom is sealed : you cannot be let go now. You know, of course, what Homer says :

“Since between lions and men there exist no bonds of alliance.”¹

FRANKNESS

Indeed, I myself will quote Homer in begging you for mercy. Perhaps you will revere his verses and will not ignore me when I have recited them :

“Save me, for I am no churl, and receive what is fitting in ransom,
Copper and gold, that in truth are desirable even to sages.”²

PLATO

But we ourselves shall not be at a loss for a Homeric reply to you ; listen to this, for instance :

“Think not now in your heart of escape, you speaker of slander,
Even by talking of gold, once into our hands you have fallen.”³

FRANKNESS

Oh, what wretched luck ! Homer, in whom I had my greatest hope, is useless to me. I suppose I must take refuge with Euripides ; perhaps he might save me :

“Slay not ! The suppliant thou shalt not slay.”⁴

PLATO

Ah, but is not this by Euripides, too ?

“No harm for them that wrought to suffer harm.”⁵

¹ *Iliad* 22, 262. ² A cento ; *Iliad* 6, 46, 48 ; 20, 65.

³ *Iliad* 10, 447-8, with alterations.

⁴ Nauck, p. 663. Cf. *Ion* 1553. ⁵ *Orestes* 413.

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ΠΑΡΡΗΣΙΑΔΗΣ

Νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ¹ με;

ΠΛΑΤΩΝ

Νῆ Δία· φησὶ γοῦν ἐκεῖνος αὐτός,
ἀχαλίνων στομάτων
ἀνόμου τ' ἀφροσύνας
τὸ τέλος δυστυχία.

ΠΑΡΡΗΣΙΑΔΗΣ

- 4 Οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτινύναι καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε τοῦτο γοῦν εἵπατέ μοι, τίνες ὄντες ἢ τί πεπονθότες ἀνήκεστον πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλήφατε;

ΠΛΑΤΩΝ

"Ατινα μὲν εἵργασαι ἡμᾶς τὰ δεινά, σεαυτὸν ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἡγόρευες καὶ εἰς ἡμᾶς ὕβριζες, ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἄνδρας, καὶ τὸ μέγιστον, ἐλευθέρους· ἐφ' οἷς ἀγανακτήσαντες ἀνεληλύθαμεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν Ἀἰδωνέα, Χρύσιππος οὕτοσί καὶ Ἐπίκουρος καὶ ὁ Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεῖνος καὶ ὁ σιωπῶν οὗτος Πυθαγόρας καὶ Διογένης καὶ ἅπαντες ὅπόσους διέσυρες ἐν τοῖς λόγοις.

ΠΑΡΡΗΣΙΑΔΗΣ

- 5 Ἀνέπνευσα· οὐ γὰρ ἀποκτενεῖτέ με, ἦν μάθητε ὁποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην· ὥστε ἀπορρίψατε τοὺς λίθους, μᾶλλον δὲ φυλάττετε. χρήσεσθε γὰρ αὐτοῖς κατὰ τῶν ἀξίων.

¹ κτενεῖτέ Guyet ; κτείνετέ βγ.

THE DEAD COME TO LIFE

FRANKNESS

"Then will ye slay me now, because of words?"¹

PLATO

Yes, by Heaven! Anyhow, he himself says:

"Of mouths that are curbless
And fools that are lawless
The end is mischance."²

FRANKNESS

Well, then, as you are absolutely determined to kill me and there is no possibility of my escaping, do tell me at least who you are and what irreparable injuries you have received from me that you are irreconcilably angry and have seized me for execution.

PLATO

What dreadful wrongs you have done us you may ask yourself, you rascal, and those precious dialogues of yours in which you not only spoke abusively of Philosophy herself, but insulted us by advertising for sale, as if in a slave-market, men who are learned, and what is more, free-born. Indignant at this, we requested a brief leave of absence from Pluto and have come up to get you—Chrysippus here, Epicurus, Plato (myself), Aristotle over there, Pythagoras here, who says nothing, Diogenes, and everyone that you vilified in your dialogues.

FRANKNESS

I breathe again, for you will not put me to death if you understand how I have acted as regards you. So throw away your stones; or better, keep them. You will make use of them against those who deserve them.³

¹ Euripides? Nauck, p. 663. ² *Bacchae* 386 ff.

³ It is curious that this suggestion, though emphasized by being repeated (§ 11), is not worked out.

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ΠΛΑΤΩΝ

Ληρεῖς. σὲ δὲ χρὴ τήμερον ἀπολωλέναι, καὶ ἤδη γε

λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μήν, ὦ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ ἀπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ὄντα καὶ εὖνουν καὶ ὁμογνώμονα καί, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν ἐπιτηδευμάτων εὖ ἴστε ἀποκτενοῦντες, ἣν ἐμὲ ἀποκτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεπονηκότα. ὁρᾶτε οὖν μὴ κατὰ τοὺς πολλοὺς¹ τῶν νῦν φιλοσόφων αὐτοὶ² ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην.

ΠΛΑΤΩΝ

*Ω τῆς ἀναισχυντίας. καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν; οὕτως ἀνδραπόδοις ὡς ἀληθῶς³ οἶει διαλέγεσθαι; ἢ καὶ εὐεργεσίαν καταλογιῇ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὕβρει καὶ παροινία τῶν λόγων;

ΠΑΡΡΗΣΙΑΔΗΣ

- 6 Ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὕβρικα, ὃς αἰεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οἷς καταλελοίπατε ὁμιλῶν; αὐτὰ γοῦν ἃ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἕκασ-

¹ κατὰ τοὺς πολλοὺς γN : not in BU.

² αὐτοὶ Cobet : αὐτὸ MSS.

³ οὕτως ἀνδραπόδοις (sicine cum servis — ?) ὡς ἀληθῶς K. Schwartz : οὕτως ἀνδραπόδοις ἀληθῶς γ ; οὕτως ὡς ἀνδραπόδοις ἀληθῶς β, edd. since Jacobitz.

THE DEAD COME TO LIFE

PLATO

Nonsense : you must die to-day. Yes, forthwith

“ Don your tunic of stone on account of the wrongs you have done us ! ” ¹

FRANKNESS

Truly, gentlemen, you will put to death, you may depend upon it, the one man in the world whom you ought to commend as your friend, well-wisher, comrade in thought, and, if it be not in bad taste to say so, the defender of your teachings, if you put me to death after I have laboured so earnestly in your behalf. Take care, then, that you yourselves are not acting like most of our present-day philosophers by showing yourselves ungrateful and hasty and inconsiderate toward a benefactor.

PLATO

O what impudence ! So we really owe you gratitude for your abuse, into the bargain ? Are you so convinced that you are truly talking to slaves ? Will you actually set yourself down as our benefactor, on top of all your insolent and intemperate language ?

FRANKNESS

Where, pray, and when have I insulted you ? I have always consistently admired philosophy and extolled you and lived on intimate terms with the writings that you have left behind. These very phrases that I utter—where else but from you did I get them ? Culling them like a bee, I make my show with them before men, who applaud and recognize where and

¹ *Iliad* 3, 57.

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τον τὸ ἄνθος ὄθεν καὶ παρ' ὅτου καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας, τὸ δ' ἀληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἱ τοιαῦτα ἐξηγηθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις ἀναλέξασθαι τε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἀρμόσαι, ὥς μὴ ἀπάδειν θάτερον θατέρου. ἔσθ' ὅστις οὖν ταῦτα εὖ πεπονθὼς παρ' ὑμῶν κακῶς ἂν εἰπεῖν ἐπιχειρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν εἶναί τις ἔδοξεν; ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὐρυτον εἴη τὴν φύσιν, ὥς ταῖς Μούσαις ἀντάδειν, παρ' ὧν εἵληφε τὴν ὥδην, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῇρι ὄντι τῆς τοξικῆς.

ΠΛΑΤΩΝ

- 7 Τοῦτο μὲν, ὦ γενναῖε, κατὰ τοὺς ῥήτορας εἴρηταί σοι· ἐναντιώτατον δ' οὖν¹ ἐστὶ τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσι τὴν τόλμαν, εἴ γε τῇ ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσεστιν, ὅς παρ' ἡμῶν τὰ τοξεύματα, ὥς φῆς, λαβὼν καθ' ἡμῶν ἐτόξευες, ἓνα τοῦτον ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν κακῶς· τοιαῦτα παρὰ σοῦ ἀπειλήσαμεν ἀνθ' ὧν σοι τὸν λειμῶνα ἐκεῖνον ἀναπετάσαντες οὐκ ἐκωλύομεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν· ὥστε διὰ γε τοῦτο μάλιστα δίκαιος ἂν εἴης ἀποθανεῖν.

ΠΑΡΗΣΙΑΔΗΣ

- 8 Ὅρατε· πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν δικαίων προσίεσθε. καίτοι οὐκ ἂν ὥθήην ποτὲ ὡς ὀργὴ Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἂν, ἀλλὰ μοι

¹ δ' οὖν Fritzschē: γοῦν MSS.