

LOEB CLASSICAL LIBRARY

LUCIAN
VOLUME VII



Translated by
M. D. MACLEOD

LUCIAN

VOLUME VII

WITH AN ENGLISH TRANSLATION BY
M. D. MACLEOD

江苏工业学院图书馆

藏书章



HARVARD UNIVERSITY PRESS

CAMBRIDGE, MASSACHUSETTS

LONDON, ENGLAND

Copyright © 1961 by the President and Fellows
of Harvard College

First published 1961
Reprinted 1969, 1992, 1998, 2002

LOEB CLASSICAL LIBRARY® is a registered trademark
of the President and Fellows of Harvard College

ISBN 0-674-99475-2

*Printed in Great Britain by St Edmundsbury Press Ltd,
Bury St Edmunds, Suffolk, on acid-free paper.
Bound by Hunter & Foulis Ltd, Edinburgh, Scotland.*

LIST OF LUCIAN'S WORKS

SHOWING THEIR DIVISION INTO VOLUMES IN THIS EDITION

VOLUME I

Phalaris I and II—Hippias or the Bath—Dionysus—Heracles—Amber or The Swans—The Fly—Nigrinus—Demonax—The Hall—My Native Land—Octogenarians—A True Story I and II—Slander—The Consonants at Law—The Carousal or The Lapiths.

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.

VOLUME III

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.

VOLUME IV

Anacharsis or Athletics—Menippus or The Descent into Hades—On Funerals—A Professor of Public Speaking—Alexander the False Prophet—Essays in Portraiture—Essays in Portraiture Defended—The Goddess of Surrye.

VOLUME V

The Passing of Peregrinus—The Runaways—Toxaris or Friendship—The Dance—Lexiphanes—The Eunuch—Astrology—The Mistaken Critic—The Parliament of the Gods—The Tyrannicide—Disowned.

LIST OF LUCIAN'S WORKS

VOLUME VI

Historia—Dipsades—Saturnalia—Herodotus—Zeuxis—
Pro Lapsu—Apologia—Harmonides—Hesiodus—Scythia
—Hermotimus—Prometheus Es—Navigium.

VOLUME VII

Dialogues of the Dead—Dialogues of the Sea-Gods—
Dialogues of the Gods (exc. Dearum Iudicium cf. Vol. III)
—Dialogues of the Courtesans.

VOLUME VIII

Soloecista—Lucius or the Ass—Amores—Halcyon—
Demosthenes—Podagra—Ocypus—Cyniscus—Philopatria
—Charidemus—Nero.

PREFACE

As shown by Mras (*Die Überlieferung Lucians*) for the four works of Lucian in this volume the readings of the manuscripts are to be grouped into two classes, the γ class (of which the leading representative is Vaticanus Graecus 90 or Γ) and the β class (headed by Vindobonensis 123 or B). Neither B nor Γ is extant for the Dialogues of the Courtesans, for which the best representative of γ is X (Palatinus 73), while the β class is here best represented by L (Laurentianus 57.51).

In this volume I have endeavoured to follow the late Professor Harmon both in taking due account of the readings of Γ , and also in keeping to the order of the works of Lucian as found in Γ . This means that I have, in the Dialogues of the Dead, of the Sea-Gods, and of the Gods, departed from the traditional ordering of the dialogues within all three collections, but for the convenience of the reader I have added in brackets after the ordering of Γ the traditional reference number of the dialogue, and have also retained in the margin the page numbers of the edition of Hemsterhuys and Reitz. The tables on the following page will also be of service.

I have prepared my own text of the Dialogues of the Dead, of the Sea-Gods, and of the Gods, after collating Γ , Ω and B . For the Dialogues of the Courtesans, however, there is already in existence the excellent text and apparatus of Dr. Mras (*Kleine Texte für Vorlesungen und Übungen*, Berlin, 1930) which I have used as the basis of this text.

PREFACE

ORDER IN THIS VOLUME (as in *I*)

<i>Traditional Order</i>	<i>Dial. of Dead</i>	<i>Dial. of Sea-Gods</i>	<i>Dial. of Gods</i>
1	1	1	5
2	3	2	6
3	10	3	7
4	14	4	10
5	15	7	8
6	16	8	9
7	17	11	11
8	18	5	13
9	19	6	12
10	20	9	14
11	21	10	19
12	25	12	20
13	13	13	15
14	12	14	16
15	26	15	17
16	11	—	18
17	7	—	21
18	5	—	22
19	27	—	23
20	6	—	Dearum Iudicium (vol. 3)
21	4	—	1
22	2	—	2
23	28	—	3
24	29	—	4
25	30	—	24
26	8	—	25
27	22	—	—
28	9	—	—
29	23	—	—
30	24	—	—

PREFACE

Of the many scholars who have helped me I should like particularly to thank Professors Mynors and Baldry and Mr. C. W. Whitaker. My thanks are due to the staffs of many libraries, particularly the Vatican Library, the Austrian National Library, and the Library of Trinity College, Cambridge, for their unfailing kindness, and to the Library of Uppsala University for allowing me the use of Nilén's very accurate collations. Finally my thanks are due to the Winter Warr Fund at Cambridge and to my own college, Pembroke College, Cambridge, for making possible an extended visit to libraries in Vienna and Italy.

SIGLA

<i>I</i>	=	Vaticanus 90
<i>B</i>	=	Vindobonensis 123
<i>Ω</i>	=	Marcianus 434
<i>L</i>	=	Laurentianus 57.51
<i>X</i>	=	Palatinus 73
<i>γ</i>	=	<i>IΩ</i> (in Dialogues of the Courtesans = <i>X</i> <i>et alii</i>)
<i>β</i>	=	<i>B et alii</i> (in Dialogues of the Courtesans = <i>L et alii</i>)
rec.	=	codex recentior
recc.	=	duo vel plures codices recentiores

CONTENTS

LIST OF LUCIAN'S WORKS	vii
PREFACE	ix
DIALOGUES OF THE DEAD	1
DIALOGUES OF THE SEA-GODS	177
DIALOGUES OF THE GODS	239
DIALOGUES OF THE COURTESANS	355
INDEX	469

DIALOGUES OF THE DEAD

SOME dialogues in this collection are purely literary, as, for example, where Lucian rewrites scenes from *Odyssey*, Book XI, or the imaginative dialogues featuring Alexander, interest in whom for Lucian and his audience alike may have been heightened by the work of Arrian.

Other dialogues are satirical, dealing mainly with "captatio", or with the Cynic theme of the transitory nature of prosperity during this life. Roman writers and Juvenal, in particular, had dealt with similar topics (cf. Highet, *Juvenal the Satirist*, pp. 250 and 280 etc.); but this does not necessarily mean that Lucian was familiar with Latin literature or influenced by it, as such topics would have been the natural field of any satirist. Moreover, at times Lucian and the Roman satirists may have been drawing from common sources.

1 (1)

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΠΟΛΥΔΕΥΚΟΥΣ

ΔΙΟΓΕΝΗΣ

1. ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὴν
 329 τάχιστα ἀνέλθης,—σὸν γάρ ἐστιν, οἶμαι, ἀναβιῶναι
 αὔριον—ἣν που ἴδης Μένιππον τὸν κύνα,—εὖροις
 δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ Κράνειον¹ ἢ ἐν
 Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων
 καταγελῶντα—εἰπεῖν πρὸς αὐτόν, ὅτι σοί, ὦ
 Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἱκανῶς τὰ ὑπὲρ
 γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῶ πλείῳ
 ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ σοὶ ἔτι
 330 ὁ γέλως ἦν καὶ πολὺ τὸ “τίς γὰρ ὅλως οἶδε τὰ μετὰ
 τὸν βίον;”, ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν
 καθάπερ ἐγὼ νῦν, καὶ μάλιστα ἐπειδὴν ὁρᾷς τοὺς
 πλουσίους καὶ σατράπας καὶ τυράννους οὕτω
 ταπεινοὺς καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς
 διαγινωσκομένους, καὶ ὅτι μαλθακοὶ καὶ ἀγενεῖς
 εἰσι μεμνημένοι τῶν ἄνω. ταῦτα λέγε αὐτῷ, καὶ
 331 προσέτι ἐμπλησάμενον τὴν πῆραν ἥκειν θέρμων τε
 πολλῶν καὶ εἴ που εὖροι ἐν τῇ τριόδῳ Ἑκάτης
 δεῖπνον κείμενον ἢ ὧν ἐκ καθαυσίου ἢ τι τοιοῦτον.

Κράνιον codd. vett..

DIALOGUES OF THE DEAD

1 (1)

DIOGENES AND POLLUX

DIOGENES

My dear Pollux, I have some instructions for you as soon as you go up top. It's your turn for resurrection to-morrow, I believe. If you see Menippus, the Dog¹, anywhere (you'll find him in Corinth at the Craneum or in the Lyceum at Athens, laughing at the philosophers wrangling with each other), tell him this from me. "Diogenes bids you, Menippus, if you've laughed enough at the things on the earth above, come down here, if you want much more to laugh at; for on earth your laughter was fraught with uncertainty, and people often wondered whether anyone at all was quite sure about what follows death, but here you'll be able to laugh endlessly without any doubts, as I do now—and particularly when you see rich men, satraps and tyrants so humble and insignificant, with nothing to distinguish them but their groans, and see them to be weak and contemptible when they recall their life above." That's the message you've to give him and one further thing—that he's to come here with his wallet filled with lots of lupines and any meals dedicated to Hecate he finds at cross-roads, or eggs from sacrifices of purification, or anything of the sort.

¹ A nickname for a Cynic philosopher.

THE WORKS OF LUCIAN

ΠΟΛΥΔΕΥΚΗΣ

2. Ἄλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγερες. ὅπως
332 δὲ εἰδῶ μάλιστα ὁποῖός τις ἐστὶ τὴν ὄψιν—

ΔΙΟΓΕΝΗΣ

Γέρων, φαλακρός, τριβώνιον ἔχων πολύθυρον,
ἅπαντι ἀνέμῳ ἀναπεπταμένον καὶ ταῖς ἐπιπτυχαῖς
τῶν ῥακίων ποικίλον, γελᾷ δ' αἰεὶ καὶ τὰ πολλὰ τοὺς
ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει.

ΠΟΛΥΔΕΥΚΗΣ

Ῥάδιον εὐρεῖν ἀπὸ γε τούτων.

ΔΙΟΓΕΝΗΣ

Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαί
τι τοὺς φιλοσόφους;

ΠΟΛΥΔΕΥΚΗΣ

Λέγε· οὐ βαρὺ¹ γὰρ οὐδὲ τοῦτο.

ΔΙΟΓΕΝΗΣ

Τὸ μὲν ὅλον παύσασθαι αὐτοῖς παρεγγύα ληροῦσι
καὶ περὶ τῶν ὅλων ἐρίζουσιν καὶ κέρατα φύουσιν
ἀλλήλοις καὶ κροκοδείλους ποιοῦσι καὶ τὰ τοιαῦτα
ἄπορα ἐρωτᾶν διδάσκουσι τὸν νοῦν.

ΠΟΛΥΔΕΥΚΗΣ

Ἄλλὰ ἐμὲ ἀμαθῇ καὶ ἀπαίδευτον εἶναι φάσκουσι
333 κατηγοροῦντα τῆς σοφίας αὐτῶν.

¹ οὐ βαρὺ β : βαρὺ γ.

¹ and ² Philosophers' quibbles. Cf. Quintilian, I, 10, 5. For (1) vide Gellius, 18, 2, 8. "What you have not lost, you have; you have not lost horns; therefore you have

THE DIALOGUES OF THE DEAD

POLLUX

I'll deliver your message, Diogenes. But if I could have precise information about his appearance—

DIOGENES

He's old and bald, with a decrepit cloak full of windows and open to every wind, a motley of flapping rags; he's always laughing and generally mocking those hypocritical philosophers.

POLLUX

If we judge from these details at any rate, he should be easy to find.

DIOGENES

May I send a piece of advice to these philosophers also?

POLLUX

Yes; no difficulty with that either.

DIOGENES

Pass on a brief message to them to stop their foolish talk and their bickering about the universe, and making each other grow horns,¹ and composing puzzles about crocodiles,² and teaching the human mind to ask such insoluble riddles.

POLLUX

But they say I'm an uneducated ignoramus to cast aspersions on their wisdom.

horns." For (2) cf. *Philosophies for Sale* 22, "Suppose that a crocodile seizes your child . . . but promises to give it back, if you tell the crocodile correctly what it intends to do with the child; what answer will you give?"

THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

Σὺ δὲ οἰμώζειν αὐτοὺς παρ' ἐμοῦ λέγε.

ΠΟΛΥΔΕΥΚΗΣ

Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ.

ΔΙΟΓΕΝΗΣ

3. Τοῖς πλουσίοις δ', ὦ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν· τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους καὶ τάλαντα ἐπὶ ταλάντοις συντιθέντες, οὓς χρὴ ἓνα ὀβολὸν ἔχοντας ἥκειν μετ' ὀλίγον;

ΠΟΛΥΔΕΥΚΗΣ

Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

ΔΙΟΓΕΝΗΣ

334 Ἀλλὰ καὶ τοῖς καλοῖς τε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ καὶ Δαμοξένῳ τῷ παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη οὔτε τὰ χαροπὰ ἢ μέλανα ὄμματα ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἔστιν ἢ νεῦρα εὐτονα ἢ ὦμοι καρτεροί, ἀλλὰ πάντα μία ἡμῖν κόνις, φασί, κρανία γυμνὰ τοῦ κάλλους.

ΠΟΛΥΔΕΥΚΗΣ

Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυροὺς.

ΔΙΟΓΕΝΗΣ

4. Καὶ τοῖς πένησιν, ὦ Λάκων,—πολλοὶ δ' εἰσὶ καὶ ἀχθόμενοι τῷ πράγματι καὶ οἰκτείροντες τὴν

THE DIALOGUES OF THE DEAD

DIOGENES

You tell them from me to go to the devil.

POLLUX

I'll give this message too, Diogenes.

DIOGENES

And take this message to the rich men from us, my dearest Pollux. "Why do you guard your gold, you senseless fools? Why do you punish yourselves, counting interest, and piling talents on talents, when you must come here shortly with no more than a penny?"¹

POLLUX

They shall have this message too.

DIOGENES

Yes, and say to the men who are handsome and strong like Megillus of Corinth and Damoxenus the wrestler, "Here with us are no golden locks or blue eyes or dark eyes, or rosy cheek, no well-strung sinews or sturdy shoulders—all with us, to quote the proverb, is one and the same dust, skulls bereft of good looks."

POLLUX

Another easy message for me to give—to the handsome and strong.

DIOGENES

And tell the poor, my Spartan friend, who are many, displeased with life and pitying themselves

¹ The obol put in the mouth of a corpse as Charon's fare.

THE WORKS OF LUCIAN

ἀπορίαν—λέγε μήτε δακρύειν μήτε οἰμώζειν διηγ-
ησάμενος τὴν ἐνταῦθα ἰσοτιμίαν, καὶ ὅτι ὄψονται
335 τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν· καὶ
Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ, παρ'
ἐμοῦ ἐπιτίμησον λέγων ἐκλελύσθαι αὐτούς.

ΠΟΛΥΔΕΥΚΗΣ

Μηδέν, ὦ Διόγετες, περὶ Λακεδαιμονίων λέγε· οὐ
γὰρ ἀνέξομαί γε. ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα,
ἀπαγγελῶ.

ΔΙΟΓΕΝΗΣ

Ἐάσωμεν τούτους, ἐπεὶ σοι δοκεῖ· σὺ δὲ οἷς
προεῖπον ἀπένεγκον παρ' ἐμοῦ τοὺς λόγους.

2 (22)

ΧΑΡΩΝΟΣ ΚΑΙ ΜΕΝΙΠΠΟΥ

ΧΑΡΩΝ

1. Ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα.

ΜΕΝΙΠΠΟΣ

Βόα, εἰ τοῦτό σοι, ὦ Χάρων, ἥδιον.

ΧΑΡΩΝ

Ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύσαμεν.

ΜΕΝΙΠΠΟΣ

Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡΩΝ

Ἔστι δέ τις ὀβολὸν μὴ ἔχων;