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LUCIAN
VOLUME IV



Translated by
A. M. HARMON

LUCIAN

VOLUME IV

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WITH AN ENGLISH TRANSLATION BY

A. M. HARMON

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NOTE

IN the constitution of this volume there are two departures from the order in which Lucian's writings are presented in the Codex Vaticanus 90. The *Asinus*, which there follows the *Menippus*, has been left out of this volume and relegated to the last; and *Pro Imaginibus*, which in the MS. is separated by six pieces from *Imagines*, has been brought forward and placed directly after it.

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.

LIST OF LUCIAN'S WORKS

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.

VOLUME VI

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

VOLUME VII

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

VOLUME VIII

Soloccista—Lucius or the Ass—Amores—Demosthenes—Halcyon—Podagra—Ocypus—Cyniscus—Philopatris—Charidemus—Nero—Epigram.

CONTENTS

LIST OF LUCIAN'S WORKS	vii
ANACHARSIS, OR ATHLETICS	1
MENIPPUS, OR THE DESCENT INTO HADES	71
ON FUNERALS	111
A PROFESSOR OF PUBLIC SPEAKING	133
ALEXANDER THE FALSE PRROPHET	173
ESSAYS IN PORTRAITURE	255
ESSAYS IN PORTRAITURE DEFENDED	297
THE GODDESSE OF SURRYE	337
INDEX	413

THE WORKS OF LUCIAN

ANACHARSIS, OR ATHLETICS

Taking us back to the early sixth century, Lucian lets us listen to a conversation about Greek athletics between Solon, the Athenian lawgiver, and that legendary figure, the Scythian Anacharsis, who came to Greece in the quest of wisdom just as Solon himself had gone to Egypt and Lycurgus of Sparta to Crete.

K. G. Jacob, who tried to make out that Lucian was an ardent reformer, laid great stress on this dialogue as a tract designed to restore the importance of athletics in Greek education by recalling how much they meant in the good old days. But Lucian, who in any case was no *laudator temporis acti*, says nothing of any significance elsewhere to indicate either that he thought athletics especially in need of reform or that he felt any particular interest in them; and if the *Anacharsis* had been written for any such purpose, surely it would have ended with the conversion of the Scythian to the standpoint of the Greek.

Let us say rather that Lucian, who was especially interested in Anacharsis and Solon, as we see from his *Scythian*, wished, perhaps for the edification of an Athenian audience, to present them in conversation, and shrewdly picks athletics for their theme as that feature of Greek civilization which would be most striking and least intelligible to the foreigner, the 'child of Nature.'

The conversation takes place in the Lyceum at Athens. The opening sentence assumes that Anacharsis has just been enquiring about something else, and now turns to a new topic.

ΑΝΑΧΑΡΣΙΣ Η ΠΕΡΙ ΓΥΜΝΑΣΙΩΝ

ΑΝΑΧΑΡΣΙΣ

- 1 Ταῦτα δὲ ὑμῖν, ὦ Σόλων, τίνος ἔνεκα οἱ νέοι ποιοῦσιν; οἱ μὲν αὐτῶν περιπλεκόμενοι ἀλλήλους ὑποσκελίζουσιν, οἱ δὲ ἄγχουσι καὶ λυγίζουσι καὶ ἐν τῷ πηλῷ συναναφύρονται κυλινδούμενοι ὥσπερ σύες. καίτοι κατ' ἀρχὰς εὐθύς ἀποδυσάμενοι—ἐώρων γάρ—λίπα τε ἠλείψαντο καὶ κατέψησε μάλα εἰρηνικῶς ἄτερος τὸν ἕτερον ἐν τῷ μέρει. μετὰ δὲ οὐκ οἶδ' ὅ τι παθόντες ὠθοῦσί τε ἀλλήλους συννευκότες καὶ τὰ μέτωπα συναράττουσιν ὥσπερ οἱ κριοί. καὶ ἦν ἰδοὺ ἀράμενος ἐκείνοσιν τὸν ἕτερον ἐκ τοῖν σκελοῖν ἀφῆκεν εἰς τὸ ἔδαφος, εἴτ' ἐπικαταπεσὼν ἀνακύπτειν οὐκ ἐᾷ, συνωθῶν κάτω εἰς τὸν πηλόν· τέλος δὲ ἤδη περιπλέξας αὐτῷ τὰ σκέλη κατὰ τὴν γαστέρα τὸν πῆχυν ὑποβαλὼν τῷ λαιμῷ ἄγχει ἄθλιον, ὃ δὲ παρακροτεῖ εἰς τὸν ὦμον, ἱκετεύων οἶμαι, ὥς μὴ τέλεον ἀποπνιγείη. καὶ οὐδὲ τοῦ ἐλαίου ἔνεκα φείδονται μὴ μολύνεσθαι, ἀλλ' ἀφανίσαντες τὸ χρῖσμα καὶ τοῦ βορβόρου ἀναπλησθέντες ἐν ἰδρώτι ἅμα πολλῷ

Available in photographs : ΓΝ.

ANACHARSIS, OR ATHLETICS

ANACHARSIS

AND why are your young men doing all this, Solon? Some of them, locked in each other's arms, are tripping one another up, while others are choking and twisting each other and grovelling together in the mud, wallowing like swine. Yet, in the beginning, as soon as they had taken their clothes off, they put oil on themselves and took turns at rubbing each other down very peacefully—I saw it. Since then, I do not know what has got into them that they push one another about with lowered heads and butt their foreheads together like rams. And see there! That man picked the other one up by the legs and threw him to the ground, then fell down upon him and will not let him get up, shoving him all down into the mud; and now, after winding his legs about his middle and putting his forearm underneath his throat, he is choking the poor fellow, who is slapping him sidewise on the shoulder, by way of begging off, I take it, so that he may not be strangled completely.¹ Even out of consideration for the oil, they do not avoid getting dirty; they rub off the ointment, plaster themselves with mud, mixed with streams of

¹ The under man is trying to break his opponent's hold, a "half Nelson," by striking him on the upper arm.

THE WORKS OF LUCIAN

γέλωτα ἐμοὶ γοῦν παρέχουσιν ὥσπερ αἱ¹ ἐγχέλυνες
ἐκ τῶν χειρῶν διολισθαίνοντες.

2 "Ἐτεροι δὲ ἐν τῷ αἰθρίῳ τῆς αὐλῆς τὸ αὐτὸ
τοῦτο δρῶσιν, οὐκ ἐν πηλῷ οὐτοί γε, ἀλλὰ ψάμμον
ταύτην βαθεῖαν ὑποβαλόμενοι ἐν τῷ ὀρύγματι
πάπτουσίν τε ἀλλήλους καὶ αὐτοὶ ἐκόντες ἐπα-
μῶνται τὴν κόνιν ἀλεκτρυόνων δίκην, ὡς ἀφυκτό-
τεροι εἶεν ἐν ταῖς συμπλοκαῖς, οἶμαι, τῆς ψάμμου
τὸν ὀλισθον ἀφαιρούσης καὶ βεβαιότεραν ἐν ξηρῷ
παρεχούσης τὴν ἀντίληψιν.

3 Οἱ δὲ ὀρθοστάδην κεκονιμένοι καὶ αὐτοὶ παίουσιν
ἀλλήλους προσπесόντες καὶ λακτίζουσιν. οὐτοσὶ
γοῦν καὶ τοὺς ὀδόντας ἔοικεν ἀποπτύσειν ὁ κακο-
δαίμων, οὕτως αἵματος αὐτῷ καὶ ψάμμου ἀναπέ-
πλησται τὸ στόμα, πύξ, ὡς ὀράς, παταχθέντος
εἰς τὴν γνάθον. ἀλλ' οὐδὲ ὁ ἄρχων οὐτοσὶ διί-
στησιν αὐτοὺς καὶ λύει τὴν μάχην—τεκμαίρομαι
γὰρ τῇ πορφυρίδι τῶν ἀρχόντων τινὰ τοῦτον
εἶναι—ὁ δὲ καὶ ἐποτρύνει καὶ τὸν πατάξαντα
ἐπαινεῖ.

4 "Ἄλλοι δὲ ἀλλαχόθι πάντες ἐγκονοῦσι καὶ ἀνα-
πηδῶσιν ὥσπερ θεόντες ἐπὶ τοῦ αὐτοῦ μένοντες καὶ
εἰς τὸ ἄνω συναλλόμενοι λακτίζουσιν τὸν ἀέρα.

5 Ταῦτα οὖν ἐθέλω εἰδέναι τίνος ἀγαθοῦ² ἂν εἴη
ποιεῖν· ὡς ἔμοιγε μανία μᾶλλον εἰκέναι δοκεῖ τὸ
πρᾶγμα, καὶ οὐκ ἔστιν ὅστις ἂν ῥαδίως μεταπεί-
σειέ με ὡς οὐ παραπαίουσιν οἱ ταῦτα δρῶντες.

¹ αἱ Jacobitz: οἱ MSS.

² ἀγαθοῦ vulg.: ἀγαθὸν MSS.

¹ "The exercise is that known in the modern gymnasium as 'knees up,' and is apparently the same as that described by Seneca (*Ep.* xv.) as the 'fuller's jump,' from its resemblance

ANACHARSIS, OR ATHLETICS

sweat, and make themselves a laughing-stock, to me at least, by slipping through each other's hands like eels.

Another set is doing the same in the uncovered part of the court, though not in mud. They have a layer of deep sand under them in the pit, as you see, and not only besprinkle one another but of their own accord heap the dust on themselves like so many cockerels, in order that it may be harder to break away in the clinches, I suppose, because the sand takes off the slipperiness and affords a firmer grip on a dry surface.

Others, standing upright, themselves covered with dust, are attacking each other with blows and kicks. This one here looks as if he were going to spew out his teeth, unlucky man, his mouth is so full of blood and sand ; he has had a blow on the jaw, as you see. But even the official there does not separate them and break up the fight—I assume from his purple cloak that he is one of the officials ; on the contrary, he urges them on and praises the one who struck the blow.

Others in other places are all exerting themselves ; they jump up and down as if they were running, but stay in the same place ; and they spring high up and kick the air.¹

I want to know, therefore, what good it can be to do all this, because to me at least the thing looks more like insanity than anything else, and nobody can easily convince me that men who act in that way are not out of their minds.

to the action of a fuller jumping up and down on the clothes in his tub." E. N. Gardiner, *Greek Athletic Sports and Festivals*, p. 296.

THE WORKS OF LUCIAN

ΣΟΛΩΝ

- 6 Καὶ εἰκότως, ὦ Ἀνάχαρσι, τοιαῦτά σοι τὰ γιγνόμενα φαίνεται, ξένα γε ὄντα καὶ πάμπολυ τῶν Σκυθικῶν ἔθων ἀπάδοντα, καθάπερ καὶ ὑμῖν πολλὰ εἰκὸς εἶναι μαθήματα καὶ ἐπιτηδεύματα τοῖς Ἑλλησιν ἡμῖν ἀλλόκοτα εἶναι δόξαντα ἂν, εἴ τις ἡμῶν ὥσπερ σὺ νῦν ἐπισταίῃ αὐτοῖς. πλὴν ἀλλὰ θάρρει, ὦγαθέ· οὐ γὰρ μανία τὰ γιγνόμενά ἐστιν οὐδ' ἐφ' ὕβρει οὗτοι παίουσιν ἀλλήλους καὶ κυλίουσιν ἐν τῷ πηλῷ ἢ ἐπιπάττουσιν τὴν κόνιν, ἀλλ' ἔχει τινὰ χρεῖαν οὐκ ἀτερπῇ τὸ πρᾶγμα καὶ ἀκμὴν οὐ μικρὰν ἐπάγει τοῖς σώμασιν· ἦν γοῦν ἐνδιατρίψης, ὥσπερ οἶμαί σε ποιήσῃν, τῇ Ἑλλάδι, οὐκ εἰς μακρὰν εἰς καὶ αὐτὸς ἔσῃ τῶν πεπηλωμένων ἢ κεκονιμένων· οὕτω σοι τὸ πρᾶγμα ἡδύ τε ἅμα καὶ λυσιτελὲς εἶναι δόξει.

ΑΝΑΧΑΡΣΙΣ

- Ἄπαγε, ὦ Σόλων, ὑμῖν ταῦτα γένοιτο τὰ ὠφέλιμα καὶ τερπνά, ἐμὲ δὲ εἴ τις ὑμῶν τοιοῦτό τι διαθείῃ, εἴσεται ὥς οὐ μάτην παρεζώσμεθα τὸν
7 ἀκινάκην. ἀτὰρ εἰπέ μοι, τί ὄνομα ἔθεσθε τοῖς γιγνομένοις, ἢ τί φῶμεν ποιεῖν αὐτούς;

ΣΟΛΩΝ

Ὁ μὲν χῶρος αὐτός, ὦ Ἀνάχαρσι, γυμνάσιον ὑφ' ἡμῶν ὀνομάζεται καὶ ἔστιν ἱερὸν Ἀπόλλωνος τοῦ Λυκείου. καὶ τὸ ἄγαλμα δὲ αὐτοῦ ὁρᾷς, τὸν ἐπὶ τῇ στήλῃ κεκλιμένον, τῇ ἀριστερᾷ μὲν τὸ τόξον ἔχοντα, ἢ δεξιᾷ δὲ ὑπὲρ τῆς κεφαλῆς ἀνα-

ANACHARSIS, OR ATHLETICS

SOLON

It is only natural, Anacharsis, that what they are doing should have that appearance to you, since it is unfamiliar and very much in contrast with Scythian customs. In like manner you yourselves probably have much in your education and training which would appear strange to us Greeks if one of us should look in upon it as you are doing now. But have no fear, my dear sir ; it is not insanity, and it is not out of brutality that they strike one another and tumble each other in the mud, or sprinkle each other with dust. The thing has a certain usefulness, not unattended by pleasure, and it gives much strength to their bodies. As a matter of fact, if you stop for some time, as I think you will, in Greece, before long you yourself will be one of the muddy or dusty set ; so delightful and at the same time so profitable will the thing seem to you.

ANACHARSIS

Get out with you, Solon ! You Greeks may have those benefits and pleasures. For my part, if one of you should treat me like that, he will find out that we do not carry these daggers at our belts for nothing ! But tell me, what name do you give to these performances ? What are we to say they are doing ?

SOLON

The place itself, Anacharsis, we call a gymnasium, and it is consecrated to Lyceian Apollo ; you see his statue—the figure leaning against the pillar, with the bow in his left hand ; his right arm bent back above

THE WORKS OF LUCIAN

- 8 *κεκλασμένη ὥσπερ ἐκ καμάτου μακροῦ ἀναπαυόμενον δείκνυσι τὸν θεόν. τῶν γυμνασμάτων δὲ τούτων τὸ μὲν ἐν τῷ πηλῷ ἐκείνο πάλη καλεῖται, οἱ δ' ἐν τῇ κόνει παλαίουσι καὶ αὐτοί, τὸ δὲ παίειν ἀλλήλους ὀρθοστάδην παγκρατιάξιν λέγομεν. καὶ ἄλλα δὲ ἡμῖν ἐστὶ γυμνάσια τοιαῦτα πυγμῆς καὶ δίσκου καὶ τοῦ ὑπεράλλεσθαι, ὧν ἀπάντων ἀγῶνας προτίθεμεν, καὶ ὁ κρατήσας ἄριστος εἶναι δοκεῖ τῶν καθ' αὐτὸν καὶ ἀναιρεῖται τὰ ἄθλα.*

ΑΝΑΧΑΡΣΙΣ

- 9 *Τὰ δὲ ἄθλα τίνα ὑμῖν ταῦτά ἐστιν;*

ΣΟΛΩΝ

Ὀλυμπίασι μὲν στέφανος ἐκ κοτίνου, Ἴσθμοὶ δὲ ἐκ πίτυος, ἐν Νεμέᾳ δὲ σελίνων πεπλεγμένος, Πυθοῖ δὲ μῆλα τῶν ἱερῶν τοῦ θεοῦ, παρ' ἡμῖν δὲ τοῖς Παναθηναίοις τὸ ἔλαιον τὸ ἐκ τῆς μορίας. τί ἐγέλασας, ὦ Ἀνάχαρσι; ἢ διότι μικρά σοι εἶναι ταῦτα δοκεῖ;

ΑΝΑΧΑΡΣΙΣ

Οὐκ, ἀλλὰ πάνσεμνα, ὦ Σόλων, κατέλεξας τὰ ἄθλα καὶ ἄξια τοῖς τε διαθεῖσιν αὐτὰ φιλοτιμεῖσθαι ἐπὶ τῇ μεγαλοδωρεᾷ καὶ τοῖς ἀγωνισταῖς αὐτοῖς ὑπερεσπουδακέναι περὶ τὴν ἀναίρεσιν τῶν

¹ Solon's statement is not quite full enough. The pancratium included not only boxing, but kicking and wrestling, and was practised not only upright but on the ground. It was a rough and tumble affair, in which only gouging and biting were barred. Some, at least, of the wrestlers in the mud were engaged, strictly speaking, in the pancratium, as the choking and striking show.

ANACHARSIS, OR ATHLETICS

his head indicates that the god is resting, as if after long exertion. As for these forms of athletics, that one yonder in the mud is called wrestling, and the men in the dust are wrestling too. When they stand upright and strike one another, we call it the pancratium.¹ We have other such athletic exercises, too—boxing, throwing the discus, and jumping—in all of which we hold contests, and the winner is considered best in his class and carries off the prizes.

ANACHARSIS

And these prizes of yours, what are they?

SOLON

At the Olympic games, a wreath made of wild olive, at the Isthmian one of pine, and at the Nemean one of parsley, at the Pythian some of the apples sacred to Apollo, and with us at the Panathenaea, the oil from the holy olive.² What made you laugh, Anacharsis? Because you think these prizes trivial?

ANACHARSIS

No, the prizes that you have told off are absolutely imposing, Solon; they may well cause those who have offered them to glory in their munificence and the contestants themselves to be tremendously eager

¹ The one planted on the Acropolis by Athena. As to the prize in the Pythia, it may have been apples before the reorganization of the games in 586. But in that year the competition had prizes "in kind," spoils of the Crisæan war (*χρηματίτης ἀπὸ λαφύρων*: *Marmor Parium*); and from 582 it was *στεφανίτης*, like the other three Panhellenic Festivals, with a wreath of laurel.

THE WORKS OF LUCIAN

τηλικούτων, ὥστε μήλων ἔνεκα καὶ σελίνων τοσαῦτα προπονεῖν καὶ κινδυνεύειν ἀγχομένους πρὸς ἀλλήλων καὶ κατακλωμένους, ὥς οὐκ ἐνὸν ἀπραγμόνως εὐπορῆσαι μήλων ὅτῳ ἐπιθυμία ἢ σελίνῳ ἔστεφανῶσθαι ἢ πίτυϊ μήτε πηλῷ καταχριόμενον τὸ πρόσωπον μήτε λακτιζόμενον εἰς τὴν γαστέρα ὑπὸ τῶν ἀνταγωνιστῶν.

ΣΟΛΩΝ

- 10 Ἄλλ', ὦ ἄριστε, οὐκ εἰς ψιλὰ τὰ διδόμενα ἡμεῖς ἀποβλέπομεν. ταῦτα μὲν γάρ ἐστι σημεῖα τῆς νίκης καὶ γνωρίσματα οἵτινες οἱ κρατήσαντες. ἡ δὲ παρακολουθοῦσα τούτοις δόξα τοῦ παντὸς ἀξία τοῖς νενικηκόσιν, ὑπὲρ ἧς καὶ λακτίζεσθαι καλῶς ἔχει τοῖς θηρωμένοις τὴν εὐκλειαν ἐκ τῶν πόνων. οὐ γὰρ ἀπονητὶ προσγένοιτο ἂν αὕτη, ἀλλὰ χρὴ τὸν ὀρεγόμενον αὐτῆς πολλὰ τὰ δυσχερῆ ἀνασχόμενον ἐν τῇ ἀρχῇ τότε ἤδη τὸ λυσιτελὲς καὶ ἡδὺ τέλος ἐκ τῶν καμάτων περιμένειν.

ΑΝΑΧΑΡΣΙΣ

Τοῦτο φῆς, ὦ Σόλων, τὸ τέλος ἡδὺ καὶ λυσιτελές, ὅτι πάντες αὐτοὺς ὄψονται ἔστεφανωμένους καὶ ἐπὶ τῇ νίκῃ ἐπαινέσονται πολὺ πρότερον οἰκτεῖραντες ἐπὶ ταῖς πληγαῖς, οἱ δὲ εὐδαιμονήσουσιν ἀντὶ τῶν πόνων μῆλα καὶ σέλινα ἔχοντες.

ΣΟΛΩΝ

Ἄπειρος εἰ, φημί, τῶν ἡμετέρων ἔτι· μετὰ μικρὸν δὲ ἄλλα σοι δόξει περὶ αὐτῶν, ἐπειδὰν