Lucian’s
Dialogues of the Dead
An Intermediate Greek Reader
Greek Text with Running Vocabulary and Commentary

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and
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# Table of Contents

Acknowledgements ......................................................................................... v

Introduction .................................................................................................. ix

Abbreviations ............................................................................................. xiii

*Dialogues of the Dead: Text and Commentary*

1 (1): Diogenes and Polydeuces .............................................................. 3
2 (3): Pluto and Menippus ..................................................................... 11
3 (10): Menippus, Amphilochus and Trophonius ................................. 15
4 (14): Hermes and Charon ................................................................. 19
5 (15): Pluto and Hermes ..................................................................... 23
6 (16): Terpsion and Pluto ................................................................. 27
7 (17): Zenophantes and Kallidemides .............................................. 35
8 (18): Cnemon and Damnippus .......................................................... 41
9 (19): Simylos and Polystratus .......................................................... 44
10 (20): Charon and Hermes ............................................................... 51
11 (21): Crates and Diogenes ............................................................... 67
12 (25): Alexander, Hannibal, Minos and Scipio ................................. 74
13 (13): Diogenes and Alexander ........................................................ 87
14 (12): Philip and Alexander ............................................................. 95
15 (26): Achilleus and Antilochus ....................................................... 103
16 (11): Diogenes and Heracles ............................................................ 109
17 (7): Menippus and Tantalus ........................................................... 112
18 (5): Menippus and Hermes ............................................................. 120
19 (27): Aeacus and Protesilaus .......................................................... 124
20 (6): Menippus and Aeacus ............................................................. 128
21 (4): Menippus and Cerberus .......................................................... 137
22 (2): Charon, Hermes and Menippus .............................................. 141
23 (28): Protesilaus, Pluto and Persephone ....................................... 147
24 (29): Diogenes and Mausolos: ....................................................... 152
25 (30): Nireus, Thersites and Menippus ............................................ 156
26 (8): Menippus and Chiron ............................................................... 159
27 (22): Diogenes, Antisthenes and Crates ........................................ 163
Lucian

28 (9): Menippus and Teiresias ............................................................. 175
29 (23): Ajax and Agamemnon ........................................................... 180
30 (24): Minos and Sostratus .............................................................. 183

Grammatical Topics

Potential Optatives ................................................................................. 3
Circumstantial Participles ....................................................................... 5
Imperatives ........................................................................................... 18
General or Indefinite Clauses ................................................................. 32
The Different Meanings of αὖτός .......................................................... 36
Endings of the second person singular middle ...................................... 39
Defective Verbs ..................................................................................... 40
Result Clauses ....................................................................................... 43
General Conditions .............................................................................. 72
Participles: General Principles ............................................................. 106
Contrafactual conditions .................................................................... 114
Translating participles ......................................................................... 123
Future Conditions .............................................................................. 142

List of Verbs ....................................................................................... 193-202
Glossary ............................................................................................ 205-210
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To my many Greek students at Miami University of Ohio

ῥηΐδιόν τοι ἐπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω:
δὲν τινα μέν κεν ἦς νεκών κατατεθηνητων
αἵματος ἄσσον ἰμεν. ὁ δὲ τοι νημερτὲς ἐνύψει:
ὡ δὲ κ` ἐπιφθονέης. ὁ δὲ τοι πάλιν ἔσαιν ὄπισσω.

Odyssey 11, 146-9
Introduction

The aim of this book is to make the *Dialogues of the Dead* by Lucian of Samosata (c. 120 CE –190) accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity. The dialogues are all set in the afterworld where various figures, human and divine, reflect on meaning of human life.

Lucian’s *Dialogues of the Dead* is a great text for intermediate readers. The dialogues are breezy and fun to read with relatively simple sentence structure. Typical for Lucian, classical literature is the source for most of the material, with amusing takes on traditional stories and scenarios. Since the underworld is the place of final judgement, it is the perfect location to have various figures from history and legend meet and reflect on the choices they made in life. Most prominent in the dialogues are two Cynic philosophers, Diogenes of Sinope (412-333 BCE) and Menippus of Gadara (3rd C. BCE), who present withering critiques of the vanities of human life in a series of encounters with various figures. There are wealthy kings, like Croesus and Midas, who lament their lost happiness. Powerful historical figures like Alexander the Great defend their reputations for eminence. Homeric heroes provide an opportunity for a humorous reassessment of epic values, as well as to poke fun at Homer. Another group of dialogues figure greedy men, merely names to us now, who discuss their success or failure at one of the most infamous vices of the imperial period: legacy-hunting. Finally, there is the usual cast of characters of the underworld: Pluto, god of the underworld, Charon the ferryman of the dead, the ferocious three-headed Cerberus, Hermes, the conductor of the dead, and the judges of the underworld, Aeacus and Minos. Although there are many serious themes about ethical living in the text, they are conveyed in a humorous context; and Lucian is well-known for his sly refusals to occupy particular philosophical positions, preferring to allow multiple perspectives to emerge without valorizing any one of them.
Lucian

**Lucian of Samosata (c. 120 CE – 190)**

Little is known about the life of Lucian except what can be deduced from his numerous surviving works. By his own account, he was a professional rhetor, a “sophist,” trained in public speaking. As such he is a good representative of the renaissance of Greek literature in the imperial period known as the “second sophistic.” His Greek prose is patterned on the best Attic authors, a learned version of Greek that was more prestigious than the living *lingua franca* of the time, *koine* Greek, the Greek of the *New Testament* and public administration in the eastern half of the Roman Empire. His seventy works were transmitted in many manuscripts, indicating his continuous popularity in the Greek-speaking world. In the renaissance he was reintroduced to the Latin west and was widely read up to the beginning of the 20th century, when for various reasons he fell out of favor among classicists. Interest in Lucian has grown again, along with a greater interest in prose of the imperial period.

**Menippean Satire and Lucian’s Dialogues**

Besides being a philosopher and a character in Lucian’s dialogues, Menippus (3rd C. BCE) is an important literary figure, the author of a number of works in a mixture of prose and verse, all of which are lost. The Roman author Varro (116 BCE – 27 BCE) wrote a large number of works in a similar vein, which he called *Saturae Menippeae (Menippean Satires)*, also no longer extant except for a few fragments. Lucian’s dialogues are a part of this tradition. Among the lost works of Menippus was one titled *Nekyuia*, which involved a trip by Menippus to the underworld. This is the source for Lucian’s dialogue *Menippus, or the Descent into Hades* and a number of other works set in Hades. The *Dialogues of the Dead* is one of four collections of dialogues, along with *Dialogues of the Sea Gods, Dialogues of the Gods and Dialogues of the Courtesans*, that are shorter than Lucian’s more philosophical dialogues and are experiments adapting the narrative format to dialogue pure and simple. Joel Relihan (1987) has suggested that this makes it possible for Menippus himself to become a target of Lucian’s humor. The *Dialogues of the Dead* are the most philosophical of these “minor” dialogues (Bartley 2005) and show a high degree of interconnection among the different vignettes.
The Order of the dialogues

There are two numbering systems for the dialogues reflecting the different order in the two main manuscript traditions of Lucian’s works. The numbers used here are from the edition of Jacobitz, which follows the so-called $\beta$-family. The other system (from the $\gamma$-family), found in the Loeb and elsewhere, is represented with a number in parentheses. However, neither of these orderings of the dialogues is likely to go back to the author himself, aside from the first dialogue which seems to have a programmatic character to it; there Diogenes sends a message to Menippus, who is still alive, inviting him to come to Hades and enjoy laughing at human folly there. As Russo (2009) notes, it is not possible to determine an ordering for all thirty dialogues, but enough narrative and thematic connections exist among some dialogues to make more modest groupings. Thus, the series of dialogues 4-10 (14-20), beginning and ending with a dialogue between Hermes and Charon, and having the same order in both manuscript traditions, seems like a coherent grouping. Numbers 12-14 (25, 13, 12) make up a sequence about Alexander the Great. Among the dialogues that feature Menippus prominently, Russo identifies two meaningful sequences: 22(2), 20(6), 21(4), 2(3) and 18(5) narrate Menippus’ experiences upon entering the underworld. Then in 17(7), 26(8), 28(9) and 3(10) Menippus interviews various underworld figures and questions them about their status. Thematic similarities suggest that 15(26), 19(27), and 23 (28) make up a series: note that they are continuously numbered in the $\gamma$-family. Numbers 24(29) and 25(30) both deal with the theme of beauty and follow each other in both manuscript traditions. Finally, dialogue 27(22) makes a suitable coda for the whole work, returning to the figure of Diogenes from the opening piece. Russo proposes the following order for the books, based on these internal considerations:

1 (1): Diogenes sends a message to Menippus from Hades
4 (14): Hermes promises Charon that more souls will be coming soon
5 (15): Pluto and Hermes make fun of legacy-hunters
6 (16): Pluto chides a notorious legacy-hunter
7 (17): Two legacy-hunters complain about their failures
8 (18): Two legacy-hunters complain about their miscalculations
9 (19): An old man boasts how he foiled his legacy-hunters
10 (20): Charon and Hermes insist that each soul leave behind earthly baggage.
Lucian

11 (21): Crates and Diogenes note that men hunt the wrong kind of legacy.

29 (23): Agamemnon rebukes Ajax for refusing to speak to Odysseus.

30 (24): The pirate Sostratus presents a sophistic defense of himself.

12 (25): Alexander debates Hannibal about their relative superiority.

13 (13): Diogenes pokes fun at Alexander’s pretensions to divinity.

14 (12): Philip criticizes the exorbitant claims of his son Alexander.

22 (2): Menippus, newly arrived in Hades, argues with Charon about the fare.

20 (6): Aeacus shows Menippus around Hades, where Menippus laughs at heroes and philosophers alike.

21 (4): Menippus asks Cerberus how Socrates acted upon entering the underworld.

2 (3): Menippus vows to discomfort those who grieve their former wealth.

18 (5): Menippus sees those famous for beauty, now nothing but bones.

15 (26): Antilochus chides Achilles for his repudiation of heroic glory.

19 (27): Protosilaus complains about his fate to Aeacus.

23 (28): Protosilaus convinces Pluto to let him return to the light for a day.

24 (29): Diogenes compares his legacy to that of Mausolus.

25 (30): Diogenes judges a beauty contest between Nireus and Thersites.

16 (11): Diogenes quizzes Heracles about why he is both on Olympus and in Hades.

17 (7): Menippus interviews Tantalus about his punishment in Hades.

26 (8): Menippus interviews Chiron about his decision to become mortal and die.

28 (9): Menippus interviews Tiresias about his change in sex when alive.

3 (10): Menippus interviews Amphilocthes and Trophonius about their divine reputations.

27 (22): Diogenes, Crates and Antisthenes exchange comments on the dead as they arrive.
More recently, L. G. Julià makes a spirited defense of the $\gamma$-family order, the one followed by more recent editions such as the Loeb. He identifies four thematically linked groups of dialogues as follows:

1-6: the arrival of Menippus in the underworld
7-13: The status of the dead demi-gods
14-22: the sorrows of humans for their lost prosperity
23-29: reminiscences of Homeric heroes
30: conclusion

Among the groups themselves are scenic transitions based on the narrative frame of a trip to the underworld. Julià likens the collection to Lucian’s *A True Story*, where heterogeneous episodes are linked by narrative movement. However, numbers 20, 24, and 25 do not fit well into this scheme and Julià considers them to be later interpolations from other sources.

**The Greek text**

The Greek text is that of K. Jacobitz (1896), which has been digitized by the Perseus Project and made available with a Creative Commons license, as is our text. Here and there we have made minor changes to the text in the name of readability. This is not a scholarly edition; for that one should turn to the OCT of Macleod.

**Select Bibliography**


How to use this book

The page-by-page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible without becoming fulsome. Words occurring frequently in the text can be found in an appendix in the back, but it is our hope that most readers will not need to use this appendix often.

The commentary is almost exclusively grammatical, explaining subordinate clauses, unusual verb forms, and idioms. Brief summaries of a number of grammatical and morphological topics are interspersed through the text as well, and there is a list of verbs used by Lucian that have unusual forms in an appendix. The principal parts of those verbs are given there rather than in the glossaries.

A good reading strategy is to read a passage in Greek, check the glossary for unusual words and consult the commentary as a last resort.
An Important Disclaimer:

This volume is a self-published “Print on Demand” (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only through online distributors, since each book is printed when ordered online. However, this publishing channel and format also account for the low price of the book; and it is a simple matter to make changes when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Please email corrections or suggestions to editor@faenumpublishing.com

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Lucian
Abbreviations

abs. absolute
acc. accusative
act. active
adj. adjective
adv. adverb
aor. aorist
app. apposition
artic. articular
attrib. attributive
circum. circumstantial
com. command
comp. comparison
dat. dative
delib. deliberative
f. feminine
fut. future
gen. genitive
i.e. id est (“that is”)
imper. imperative
impf. imperfect
ind. indirect
indic. indicative
inf. infinitive
intr. intransitive

m. masculine
mid. middle
n. neuter
neg. negative
nom. nominative
obj. object
opt. optative
part. participle
pass. passive
perf. perfect
pl. plural
plupf. pluperfect
pot. potential
pr. present
pred. predicate
pron. pronoun
purp. purpose
quest. question
s. singular
sc. scilicet (“supply”)
st. statement
subj. subjunctive
suppl. supplementary
voc. vocative
Lucian’s

Dialogues of the Dead
1. (1) Diogenes and Polydeuces

Polydeuces and Castor were twins, one mortal, one immortal. After Castor’s death, Polydeuces asked to share his immortality with his brother; hence they spend alternating days in the underworld. On his way up to the light, Polydeuces is asked by Diogenes of Sinope, the 4th. C BCE Cynic philosopher, to carry a message to another Cynic philosopher, Menippus of Gadara, as well as a few others for whom Diogenes has advice to give from the netherworld.

ΔΙΟΓΕΝΗΣ: Ὡ Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὰν τάχιστα ἀνέλθης, — σὸν γάρ ἐστιν, οἶμαι, ἀναβιῶναι αὔριον — ἦν που ἴδῃς Μένιππον τὸν κύνα, — εὑροις δὲ ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ Κράνειον ἢ ἐν Λυκείῳ τῶν ἐριζόντων

| ἀναβιῶ: to come to life again | Κόρινθος, ὁ: Corinth |
| ἀνέρχομαι: to go up | Κράνειον, τὸ: a grove near the gates of Corinth |
| αὔριον: tomorrow | κύων, κύνος, ὁ: a dog, a Cynic philosopher |
| ἐντέλλομαι: to command, enjoin | Δύκειον, τὸ: the Lyceum, a gymnasium in Athens where Aristotle gathered with his students |
| ἐπειδὰν: whenever (+ subj.) | οἶμαι: to suppose, think |
| ἐρίζω: to wrangle, quarrel | τάχιστα: very swiftly |
| εὑρίσκω: to find |
| ἦν: if haply (+ subj.) |

ἐπειδὰν ἀνέλθης: aor. subj. of ἀνα-ἐρχομαι in general temporal clause, “whenever you go up”

σὸν (sc. ἐργον): “it is your task” a parenthetical remark

ἀναβιῶναι: aor. subj. of ἀναβιῶ in expository, “it is your task to come to life again”

ἡν που ἴδῃς: aor. subj. of ἰδον in present general protasis, “if (ever) you see somewhere”

Μένιππον τὸν κύνα: Menippus “the dog” a nickname because of his “barking” wit, and the origin of the name of the philosophical school “Cynics” with which he was associated

εὑροις ἂν: aor. opt. pot., “you might find him,” another parenthetical remark

Potential Optatives

The optative with ἂν expresses potentiality, with a range of possible meanings:

εὑροις δὲ ἂν αὐτὸν ἐν Κορίνθῳ: “You might find him in Corinth.”

dις δὲ οὐκ ἂν λάβοις: “But you won’t take me a second time.”

οὐκ ἂν ἐθέλοι μισθαυνεῖν ὑμᾶς: “I would not wish to rebel against you.”

The potential optative is also used in the apodosis of future less vivid conditions.
Lucian

πρὸς ἀλλήλους φιλοσόφων καταγελώντα—ἐίπειν πρὸς αὐτὸν, ὅτι σοί, ὦ Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἴκανῶς τὰ υπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῷ πλείω ἐπιγελασόμενον: ἐκεί μὲν γὰρ ἐν ἀμφιβόλω σοὶ ἐτί ὁ γέλως ᾦ καὶ πολὺ τὸ «τίς γὰρ ὅλως οἴδε τὰ μετὰ τὸν βίον;» ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν καθάπερ ἐγὼ νῦν, καὶ μάλιστα ἐπειδὰν ὅρας τοὺς πλουσίους καὶ σατράπας καὶ τυράννους οὕτω ταπεινοὺς καὶ ἀσήμους,

---

τῶν ... φιλοσόφων: gen. after καταγελώντα, “him laughing at the philosophers”
καταγελώντα: pr. part. acc. agreeing with Μένιππον
εἰπεῖν: aor. inf. complementing ἔντελλομαι, “I enjoin you to say”
ὁ ... κελεύει: the “vivid” form of ind. st. in which ὅτι simply introduces the actual words of the speaker, “(that) Diogenes orders”
εἴ ... καταγεγέλασται: perf. pass. in simple protasis, “if the things above have been laughed at”
ἡκείν: pr. inf. in ind. com. after κελεύει, “he orders that (you) come”
πολλῷ πλείω: “more by much” πλείω is n. pl. contraction of πλείο(ν)α, used adverbially and πολλῷ is dat. of degree of difference; the phrase modifies ἐπιγελασόμενον
ἐπιγελασόμενον: fut. part. agreeing with the implied acc. subject of ἡκείν and expressing purpose, “that (you) come in order to laugh”
ἐκεί μὲν ... ἐνταῦθα δὲ: “while there ... but here”
to «τίς ... βίον;»: the neuter article makes the question a noun phrase which is also the subject of ἦν, “the whole (question) ‘who knows’ was in doubt”
tά μετὰ τὸν βίον: “the things after life”
ἐπειδὰν ὅρας: pr. subj. in general temporal clause, “when(ever) you see”
οὕτω: (= οὕτως) “thus”
Dialogues of the Dead

ἐκ μόνης οἰμωγῆς διαγιγνώσκωμένοι, καὶ ὅτι μαλθακοὶ καὶ ἄγεννες εἰσὶ μεμνημένοι τῶν ἄνω. ταῦτα λέγε αὐτῷ, καὶ προσέτι ἐμπλησάμενον τὴν πήραν θέρμων τε ἥκειν.

μαλθακοὶ, -ής, -όν: soft
μημνήσκω: to remind, put
οἰμωγή, η: lamentation, groan
πήρα, ή: a leathern pouch, a wallet
προσέτι: over and above, besides

ἔκ μόνης οἰμωγῆς: “discernable only from their groan”
μαλθακοὶ καὶ ἄγεννες: nom. pred., “you see how weak and ignoble they are”
μεμνημένοι: perf. part. circumstantial, “when they remember”
tau ἄνω: gen. after μεμνημένοι, “remember the things above”

Circumstantial Participles

Circumstantial participles are added to a noun or a pronoun to set forth some circumstance under which an action takes place. The circumstances can be of the following types: time, manner, means, cause, purpose, concession, condition or attendant circumstance. Although sometimes particles can specify the type of circumstance, often only the context can clarify its force. Here are some examples:

Time: καὶ ὅτι μαλθακοὶ καὶ ἄγεννες εἰσὶ μεμνημένοι τῶν ἄνω. “and that they are soft and ignoble when they remember the things above.”

Means: ἐνίοτε καὶ ἀδειῶν ἐπιταράσσει ἡμῶν τὰς οἰμωγάς. “Sometimes by singing he troubles our moanings.”

Purpose: χρήσιμον ἔδόκει σοι τὸ παρέχειν σεαυτὸν ἐξαπατηθησόμενον ὑπὸ τῶν προφητῶν. “Did it seem useful to you to hand yourself over in order to be deceived by prophets?”

Concession: εἴτα τέθνηκεν Διὸς νῦν ὡς; “Then did you die, although being the son of Zeus?”

Cause: ξενάγησόν με νέηλυν ὡς: Guide me since I am new.

Condition: Οὐκ ἂν λάβοις παρά τοῦ μὴ ἔχοντος. You would not receive it from me (if) not having it. Note that μὴ is used instead of οὐ when the participle is conditional.

Attendant Circumstance: Ἀλλ’ οὐκ ἂν ἔδοξασθοῦν, εἰ μὴ ἤμνας καὶ ἒμεῖς τοιαῦτα ἐτερατεύεσθε. “But they would not believe such things unless you, while being alive, were pretending.”

The circumstantial participle can also stand in the genitive absolute construction: ἀφίκησιν ἐπὶ τῶν τέγους μου ἐπιπεσόντων. “I died suddenly, the roof having fallen on me.”
πολλῶν καὶ εἰ ποι εὑροῖ ἐν τῇ τριόδῳ Ἑκάτης δεῖπνον κείμενον ἢ φῶν ἐκ καθαρσίου ἢ τι τοιοῦτον.

ΠΟΛΥΔΕΥΚΗΣ: Ἀλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενε. ὅπως δὲ εἰδὼ μάλιστα ὁποῖος τίς ἐστι τῇ ὁψιν;

ΔΙΟΓΕΝΗΣ: Γέρων, φαλακρός, τριβώνιον ἔχων πολύθυρον, ἀπαντὶ ἀνέμῳ ἀναπεπταμένον καὶ τὰς ἐπιπτυχαῖς τῶν ῥακίων ποικίλουν, γελᾷ δ' ἂεὶ καὶ τὰ πολλά τοὺς ἀλαζόνας τούτους φιλόσοφους ἐπισκόπτει.

ΠΟΛΥΔΕΥΚΗΣ: Ράδιον εὑρεῖν ἀπὸ γε τοῦτων.

dei: always, for ever
diajwv, -v, o: a vagabond
anapetannymi: to spread out, unfold, unfurl
anemos, o: wind
apagello: to report, announce
apos, apasa, apav: quite all
geron, ontos, o: an old man
diepnon, to: the principal meal, dinner
Ekathest, he: Hecate, goddess of crossroads
epituchia, he: a flap
episkoptos: to laugh at, quiz
katharsion, to: cleansing
keimai: to be laid
opioi, -a, -on: of what sort or quality
ophs, -ws, h: a look, appearance, aspect
poukllos, -η, -on: spotted, dappled
poluthros, -on: with many openings
rakios, -a, -on: easy to (+ inf.)
rakion, to: a rag
toiutos, -austh, -ov: such as this
tribwnon, to: money pouch
triodos, he: a meeting of three roads
phalakros, -a, -on: bald-headed
philosophos, o: a lover of wisdom
wvn, to: an egg

ei poi evrou: aor. opt. in present general protasis, “if ever he finds”
env tē triódw: “at the crossroads,” which are sacred to Hecate
keimeno: pr. part. agreeing with diepnon; keimai is often used as the passive of τίθημι as here, “having been placed” referring to offerings left for Hecate by suppliants
apanagello: fut. of ἀπο-ἀγγέλλω, “I will report”
opoi eiwód: perf. subj. of oída, deliberative, “how would I know?”
tis: the enclitic τις accented because it is followed by an enclitic, “what sort of someone”
tēn ophv: acc. of respect, “what sort he is in appearance”
apanti anemwv: dat. after anapetaménon, “open to every wind”
anapetamenev: perf. part. of ἀνα-πετάνυμι, “wallet opened”
tais epituxiai: dat. of manner after poukilo, “dappled with flaps”
to pollla: acc. adverbial, “mostly mocks”
eureiv: aor. inf. explaining rakio, “easy to find”
ΔΙΟΓΕΝΗΣ: Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαι τι τοὺς φιλοσόφους;

ΠΟΛΥΔΕΥΚΗΣ: Λέγε: οὐ βαρὺ γὰρ οὐδὲ τοῦτο.

ΔΙΟΓΕΝΗΣ: Τὸ μὲν ὅλον παύσασθαι αὐτοῖς παρεγγύα ληροῦσι καὶ περὶ τῶν ὅλων ἐρίζουσιν καὶ κέρατα φύουσιν ἀλλήλοις καὶ κροκόδειλοις ποιοῦσι καὶ τὰ τοιαῦτα ἀπορά ἐρωτάτη διδάσκουσι τὸν νοῦν.

ΠΟΛΥΔΕΥΚΗΣ: Ἀλλὰ ἐμὲ ἀμαθὴ καὶ ἀπαίδευτον εἶναι φάσκουσι κατηγοροῦντα τῆς σοφίας αὐτῶν.
ΔΙΟΓΕΝΗΣ: Σὺ δὲ οἰμώζειν αὐτοὺς παρ’ ἐμοὶ λέγε.

ΠΟΛΥΔΕΥΚΗΣ: Καὶ ταῦτα, ὁ Διόγενες, ἀπαγγελῶ.

ΔΙΟΓΕΝΗΣ: Τοῖς πλουσίοις δ’, ὁ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ’ ἐμοὶ λέγε: «τί, ὁ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους καὶ τάλαντα ἐπὶ ταλάντοις συντιθέντες, οὐς χρὴ ἑνα ὀβολὸν ἐξοντας ἑκειν ὑπὲρ ὀλίγον;»

ΠΟΛΥΔΕΥΚΗΣ: Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

ΔΙΟΓΕΝΗΣ: Ἀλλὰ καὶ τοῖς καλοῖς τε καὶ ἰσχυροῖς λέγε, Μεγίλλῳ τῷ Κορίνθιῳ καὶ Δαμοξένῳ τῷ παλαιστῇ.

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άπαγγέλλω: to bring tidings, report, announce
εἷς, μίος, ἕν: one
ἰσχυρὸς, -ά, -όν: strong, mighty
Κορίνθιος, -ά, -όν: Corinthian
λογίζομαι: to count, calculate
μάταιος: vain, frivolous
ὀβολός, ὁ: an obol, penny
οἰμώζω: to wail aloud, lament
ὀλίγος, -η, -ον: little, scanty, small
παλαιστής, ὁ: a wrestler
συντιθήμι: to put together, compose
tάλαντον, τό: a balance, a sum of money
tιμωρέω: to take vengeance on (+ acc.)
tόκος, ὁ: interest (on a loan)
φίλτατος, -η, -ον: most dear
φυλάττω: to keep watch over
χρή: it is necessary (+ inf.)
χρυσός, ὁ: gold

οἰμώζειν: pr. inf. in ind. com. after λέγε representing the common curse οἰμώζετε, “curse you!” (literally, “moan!”), “tell them to be cursed”
ἀπαγγέλω: fut., “I will report”
tοὺς τόκους: “the interest (on loans)”
λογιζόμενοι, συντιθέντες: pr. part. with instrumental force, “by calculating, by compounding”
οἷς: relative pron. (with antecedent πλουσίοις), acc. subject of ἑκεῖν after χρή, “(you rich men) for whom it is necessary to” + inf.
ἐχοντας: “having one obol,” the fee for Charon the boatman of the underworld.
μετ’ ὀλίγον (sc. χρόνου): “after a short while”
eἰρήσεται: fut. pass. of λέγω, “these things will be said”
Μεγίλλῳ, Δαμοξένῳ: unknown
Dialogues of the Dead

ὅτι παρ’ ἧμῖν οὔτε ἡ ξανθὴ κόμη οὔτε τὰ χαροπά ἢ μέλανα ὄμματα ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἔστιν ἢ νεύρα εὐτόνα ἢ ὄμοι καρτεροί, ἀλλὰ πάντα μία ἧμῖν κόνις, φασὶ, κρανία γυμνὰ τοῦ κάλλους.

ΠΟΛΥΔΕΥΚΗΣ: Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυροὺς.

ΔΙΟΓΕΝΗΣ: Καὶ τοῖς πένησιν, ὦ Λάκων, —πολλοὶ δ’ εἰσὶ καὶ ἀχθόμενοι τῷ πράγματι καὶ οἰκτείροντες τὴν ἀπορίαν—λέγε μὴ ταῦτα δακρύειν μὴ ταῦτα οἰμώζειν διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν, καὶ ὅτι ὄψονται τοὺς ἐκεῖ πλουσίους.
οὐδὲν ἀμείνους αὐτῶν: καὶ Δακεδαιμονίοις δὲ τοῖς σοῖς ταύτα, εἰ δοκεῖ, παρ’ ἐμοὶ ἐπιτίμησον λέγων ἐκλελύσθαι αὐτοῖς.

ΠΟΛΥΔΕΥΚΗΣ: Μηδέν, ὦ Διόγενες, περὶ Δακεδαιμονίων λέγε: οὐ γὰρ ἀνέξομαι γε. ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα, ἀπαγγελῶ.

ΔΙΟΓΕΝΗΣ: Ἐάσωμεν τούτους, ἐπεὶ σοι δοκεῖ: σὺ δὲ οἷς προεῖπον ἀπένεγκον παρ’ ἐμοὶ τοὺς λόγους.

<table>
<thead>
<tr>
<th>λέξη</th>
<th>Μεσολόγγιο</th>
<th>Μεσολόγγιο</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμείνους</td>
<td>-ον: better (+ gen.)</td>
<td>ἐκλύω: to loose, release, set free from</td>
</tr>
<tr>
<td>ἀνέχω</td>
<td>to hold up, endure</td>
<td>ἐπιτιμάω: to lay a value upon</td>
</tr>
<tr>
<td>ἀπαγγέλλω</td>
<td>to report, announce</td>
<td>Δακεδαιμονίοι, οἱ: the Spartans</td>
</tr>
<tr>
<td>ἀποφέρω</td>
<td>to carry off or away</td>
<td>προεῖπον: to tell or indicate before</td>
</tr>
<tr>
<td>εάω</td>
<td>to allow</td>
<td></td>
</tr>
</tbody>
</table>

αὐτῶν: gen. after ἀμείνους, “better than themselves”
ταύτα: acc. of respect, “concerning these things”
ἐκλύωσα: perf. inf. in ind. st. after λέγων, “saying that they have undone themselves”
ἀνέξομαι: fut. of ἀνα-ἐχω: “I will not endure”
ἀ... ἔφησα: impf. in relative clause, “what you said”
ἀπαγγελῶ: fut. of ἀπαγγέλλω, “I will report”
ἐάσωμεν: aor. subj. hortatory, “let us allow these”
οἷς: dat. attracted to case of antecedent, “to those whom I indicated”
προεῖπον: aor. of προ-λέγω, “I indicated”
ἀπένεγκον: aor. imper. of ἀπο-φέρω, “carry off these words from me!”
Three men of legendary wealth complain that Menippus is making them miserable. Menippus vows to continue harping at them.

ΚΡΟΙΣΟΣ: Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα: ὥστε ἢ ἐκείνον ποι κατάστησον ἢ ἤμεῖς μετοικήσομεν ἐς ἕτερον τόπον.

ΠΛΟΥΤΩΝ: Τί δ’ ὑμᾶς δεινὸν ἐργάζεται ομόνεκρος ὄν;

ΚΡΟΙΣΟΣ: Ἐπειδὰν ἤμεῖς οἰμώξωμεν καὶ στένωμεν ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὕτος τοῦ χρυσίου, Σαρδανάπαλλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ Κροῖσος

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Κροῖσος: Croesus, king of Lydia from 560 to 547 BC, renowned for his extravagance and wealth as in “rich as Croesus”

Μένιππον: Menippus of Gadara, 3rd century BC, a cynic and satirist

παροικοῦντα: pr. part. agreeing with Μένιππον, “him dwelling among us”

ὡςτε ... κατάστησον: imper. in result clause, “and so you must put him down”

μετοικήσομεν: fut. of μετοικέω, “or we will move”

ἄνω: upwards

dεινός, -ή, -όν: fearful, terrible, dread, dire

ἐργάζομαι: to accomplish

καθίστημι: to set down, place

κύων, κύων, ὁ: a dog

μετοικέω: to change one’s abode, move

Μίδας, -οῦ, ὁ: Midas

μεμνημένοι: perf. part. circumstantial, “we remembering” + gen.

Μίδας: legendary king able to turn everything he touched into gold

tοῦ χρυσίου: gen. after μεμνημένοι, “Midas (remembering) his gold”

Σαρδανάπαλλος: supposed to have lived in the 7th century BC, he was portrayed as a decadent figure who spends his life in self-indulgence and dies in an orgy of destruction

τρυφῆς: gen. also after μεμνημένοι, “Sardanapallus (remembering) his lavishness”
Lucian

τῶν θησαυρῶν, ἐπιγελᾷ καὶ ἐξονειδίζει ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν, ἐνίστε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγάς, καὶ ὅλως λυπηρός ἐστιν.

ΠΛΟΥΤΩΝ: Τί ταύτα φασιν, ὦ Μένιππε;

ΜΕΝΙΠΠΟΣ: Ἀληθῆ, ὦ Πλούτων: μισῶ γὰρ αὐτοὺς ἀγεννεῖς καὶ ὀλέθριους ὄντας, οἷς οὐκ ἀπέχρησεν βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται καὶ περιέχονται τῶν ἄνω: χαίρω τοιγαροῦν ἀνιῶν αὐτούς.

ΠΛΟΥΤΩΝ: Ἀλλ' οὐ χρῆ: λυποῦνται γὰρ οὐ μικρῶν στερόμενοι.

<table>
<thead>
<tr>
<th>θησαυρός, ο̣: a treasure</th>
<th>κάθαρμα, τό: waste</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁγενής, -ές: low-born</td>
<td>λυπέω: to grieve, vex, annoy</td>
</tr>
<tr>
<td>ἀείδω: to sing</td>
<td>λυπηρός: painful, distressing</td>
</tr>
<tr>
<td>ἀληθής, -ές: true</td>
<td>μικρός, -ά, -όν: small, little</td>
</tr>
<tr>
<td>ἀνδράποδον, τό: a slave, a captive</td>
<td>μιμήσκομαι: to remind</td>
</tr>
<tr>
<td>ἀνίων: to annoy, cause distress</td>
<td>μισέω: to hate</td>
</tr>
<tr>
<td>ἀποκαλέω: to call back, recall</td>
<td>οἰμωγή, ἡ: a loud wailing, lamentation</td>
</tr>
<tr>
<td>ἀποχράω: to be sufficient to (+ inf.)</td>
<td>ὀλέθριος, -ον: destructive, deadly</td>
</tr>
<tr>
<td>βιῶν: to live, pass one’s life</td>
<td>ὅλως: adv. completely</td>
</tr>
<tr>
<td>ἐνίστε: sometimes</td>
<td>περιέχομαι: to embrace for themselves (+ gen.)</td>
</tr>
<tr>
<td>ἐξονειδίζω: to reproach</td>
<td>στέρομαι: to lack, want (+ gen.)</td>
</tr>
<tr>
<td>ἐπιταράττω: to trouble or disquiet yet more</td>
<td>τοιγαροῦν: so therefore</td>
</tr>
<tr>
<td>ἐπιταράττω: to trouble or disquiet yet more</td>
<td>χαίρω: to rejoice in (+ part.)</td>
</tr>
</tbody>
</table>

θησαυρῶν: gen., I (remembering) my treasures

άγενεῖς, -ές: low-born

άείδω: to sing

άληθις, -ές: true

ἀνδράποδον, τό: a slave, a captive

ἀνίων: to annoy, cause distress

ἀποκαλέω: to call back, recall

ἀποχράω: to be sufficient to (+ inf.)

βιῶν: to live, pass one’s life

ἐνίστε: sometimes

ἐξονειδίζω: to reproach

ἐπιταράττω: to trouble or disquiet yet more

τοιγαροῦν: so therefore

χαίρω: to rejoice in (+ part.)
ΜΕΝΙΠΠΟΣ: Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὀν τοῖς τούτων στεναγμοῖς;
ΠΛΟΥΤΩΝ: ὦδαμῶς, ἀλλ’ ὦκ ἂν ἐθέλοιμι στασιάζειν ὑμᾶς.
ΜΕΝΙΠΠΟΣ: Καὶ μὴν, ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ Ἀσσυρίων, ὦτω γινώσκετε ὡς οὐδὲ παυσομένου μου: ἔνθα γὰρ ἂν ἴητε, ἀκολουθήσω ἀνιῶν καὶ κατᾴδων καὶ καταγελῶν.
ΚΡΟΙΣΟΣ: Ταῦτα ὦχ ὑβρίς;
ΜΕΝΙΠΠΟΣ: Οὐκ, ἀλλ’ ἐκεῖνα ὑβρίς ἦν, ὃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες καὶ ἐλευθέροις ἀνδρᾶσιν

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าะολουθήσω: to follow
ἀνήρ, ἀνδρός, ὁ: a man
ἀνίάω: to annoy
ἀξιόω: to deem worthy (+ inf.) Ἀσσύριος, ὁ: an Assyrian
γινώσκω: to learn to know, learn ἐθέλω: to will, wish, purpose ἐλεύθερος: free ἔνθα: there κακός, -ή, -όν: bad καταγελάω: to laugh at, jeer κατάδω: to sing in mockery Προσκυνεῖσθαι: to make obeisance στασιάζω: to rebel, disagree στεναγμός, ὁ: groaning, moaning ὑβρίς, -εως, ἥ: wantonness, insolence Φρυγός, ὁ: a Phrygian

---

 Monad, ὁ: a Lydian
μωραίνω: to be silly, foolish ὀμόψηφος, -ον: voting with, being in agreement with (+ dat.) ὦδαμῶς: in no wise παύω: to make to cease ποιέω: to make or do προσκυνεῖσθαι: to make obeisance στασιάζω: to rebel, disagree στεναγμός, ὁ: groaning, moaning δβρίς, -εως, ἥ: wantonness, insolence Φρυγός, ὁ: a Phrygian

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ἐθέλοιμι: pr. opt. act. pot., “I would not wish” + inf.
καλ μὴν: adversative, “and yet” ὦτις οὐδὲ παυσομένου μου: fut. mid. part. in gen. abs. in ind. st. after γινώσκετε, “know that I will not be ceasing” ἔνθα ἂν ἴητε: pr. subj. in general relative clause, serving as a future more vivid protasis, “wherever you go, I shall follow” ὃ ὑμεῖς ἐποιεῖτε: impf. in relative clause: “those things which you kept doing” προσκυνεῖσθαι: pr. inf. after ἄξιοῦντες, “deeming yourself worthy to be worshipped”
ἐντρυφῶντες καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες: τοιγαροῦν ὁμώξεσθε πάντων ἐκείνων ἀφηρημένοι.

ΚΡΟΙΣΟΣ: Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων.

ΜΙΔΑΣ: Ὅσου μὲν ἐγὼ χρυσοῦ.

ΣΑΡΔΑΝΑΠΑΛΛΟΣ: Ὅσης δὲ ἐγὼ τρυφῆς.

ΜΕΝΙΠΠΟΣ: Εὖ γε, οὕτω ποιεῖτε: ὀδύρεσθε μὲν ὑμεῖς, ἐγὼ δὲ τὸ «γνῶθι σαυτὸν» πολλάκις συνείρων ἐπᾴσομαι ὑμῖν:

πρέποι γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

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ἀφαιρέομαι: to lose (+ gen.)
γιγνώσκω: to learn to know
ἐντρυφάω: to treat with derision (+ dat.)
ἐπᾴδω: to sing in accompaniment
εὖ γε: well indeed!
θάνατος, ὁ: death
θεός, ὁ: a god
κτήμα, -atos, τό: a possession
μνημονεύω: to remember (+ gen.)
ὀδύρομαι: to lament, bewail

οἴμωγή, ἡ: lamentation
ὅσος, -η, -ον: how much
παράπαν: altogether, absolutely
πολλάκις: many times, often, oft
πρέπω: to be fitting to (+ dat.)
συνείρω: to string together
τοιγαροῦν: so therefore
τρυφή, ἡ: delicacy, lavishness
χρυσός, ὁ: gold

---

ἐντρυφῶντες: pr. part. circumstantial, “treating with derision free men”
μνημονεύοντες: pr. part. circumstantial, “not being mindful of death”
οἴμωξεσθε: fut., “you will lament”
ἀφηρημένοι: perf. part. causal, “since you have lost all these things”
κτημάτων: gen. as if preceded by ἀφηρημένοι, “having lost many possessions indeed”
ἐπᾴδωθε: pr. imper., “continue to mourn!”
γιγνώσκω: aor. imper. in the famous phrase “know thyself!” from the Delphic oracle
συνείρων: pr. part. instrumental, “by stringing together many times”
ἐπᾴσομαι: fut., “I will sing in accompaniment with” + dat.
πρέποι: pr. opt. pot., “it would be fitting”
ἐπαθόμενοι: pr. part. subject of πρέποι, “singing along would be fitting to” + dat.
Menippus challenges two famous men who were worshipped as gods after their death on the status as gods.

**Menippus:** Σφὼ μέντοι, ὦ Τροφώνε καὶ Ἀμφίλοχε, νεκροὶ ὄντες οὐκ οἴδ' ὅπως ναῶν κατηξιώθητε καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἄνθρωπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι.

**Amphilochus:** Τί οὖν ἡμεῖς αἴτιοι, εἰ ύπ' ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν;

**Menippus:** Ἀλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς αἴτιος, -α., -ον: blameworthy, guilty

ἄνοια, ἡ: a lack of understanding, folly

δοξάζω: to imagine, suppose

ζάω: to live

καταξιόω: to deem worthy of (+ gen.)

μάντις, -εως, ὁ: one a seer, prophet

μάταιος, -α., -ον: vain, frivolous

ναός, ὁ: the dwelling of a god, a temple

νεκρός, ὁ: a dead body, corpse

τοιοῦτος, -ατῆς, -οτοῦ: such as this

ὑπολαμβάνω: to understand

σφὼ: dual voc., “both of you

Τροφώνες: the son of Erginus, whose “cave” in Boeotia was a famous oracle

Ἀμφίλοχος: the son of Amphiarus, was an Argive hero who founded many oracles

ὄντες: pr. part. circumstantial, “being dead”

ὅπως κατηξιώθητε aor. pass. in ind. quest., “I don’t know how you have been deemed worthy of” + gen.

μάντεις: nom. pred., “you seem to be seers”

ἄνθρωπων: gen. partitive, “the frivolous ones of men”

θεοὺς: acc. pred., “you to be gods”

ὑπειλήφασιν: perf. of ὑπολαμβάνω, “have understood” + inf.

ὑπ' ἀνοίας: the agency expression, “at the hands of ignorance”

ἀν ἐδόξαζον: impf. in a present contrafactual apodosis, “they would not think”

ζῶντες: pr. part. circumstantial, “you while living”

3 (10). Menippus, Amphilochus and Trophonius

Menippus, Amphilochus and Trophonius
Lucian

τοιαύτα ἐτερατεύεσθε ὡς τὰ μέλλοντα προειδότες καὶ προειπεῖν δυνάμενοι τοῖς ἑρομένοις.

ΤΡΟΦΩΝΙΟΣ: Ὡ Μένιππε, Ἀμφίλοχος μὲν οὖτος ἂν εἰδείη ὡς τὶ αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ, ἐγὼ δὲ ἦρως εἰμὶ καὶ μαντεύομαι, ἣν τὶς κατέλθη παρ’ ἐμέ. σὺ δὲ ἐοικας ὡς ἐπιδεδημηκέναι Δεβαδεία τὸ παράπαν: οὐ γὰρ ἂν ἥπιστεις οὐ τούτοις.

<table>
<thead>
<tr>
<th>ἐτερατεύεσθε:</th>
<th>impf. in pr. contrafactual protasis, “unless you were pretending”</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὡς ... προειδότες καὶ δυνάμενοι:</td>
<td>pr. part. with ὡς indicating alleged motives, “as though you knew beforehand and were able to” + inf.</td>
</tr>
<tr>
<td>προειπεῖν:</td>
<td>aor. inf. complementing δυνάμενοι, “able to predict”</td>
</tr>
<tr>
<td>τοῖς ἑρομένοις:</td>
<td>aor. part. dat. of ἑρωτάω, “predict to those enquiring”</td>
</tr>
<tr>
<td>ἂν εἰδείῃ:</td>
<td>aor. opt. pot., “he might know”</td>
</tr>
<tr>
<td>αὐτῷ:</td>
<td>dat. of agent, “answered by him”</td>
</tr>
<tr>
<td>ὅ τι ἀποκριτέον (sc. ἐστιν):</td>
<td>verbal adj. of ἀποκρίνομαι in ind. quest., “what ought (to be) answered”</td>
</tr>
<tr>
<td>ὑπὲρ αὐτοῦ (= ἐαυτοῦ):</td>
<td>“on behalf of himself”</td>
</tr>
<tr>
<td>ἦν ... κατέλθη:</td>
<td>aor. subj. in present general protasis, “if anyone comes down”</td>
</tr>
<tr>
<td>ἐπιδεδημηκέναι:</td>
<td>perf. inf. complementing ἐοικας, “you don’t seem to have visited”</td>
</tr>
<tr>
<td>Δεβαδεία:</td>
<td>the site of Trophonius’ cave</td>
</tr>
<tr>
<td>ἂν ἥπιστεις:</td>
<td>impf. in present contrafactual statement, “you would (not) be untrusting of” + dat. (sc. if you had visited)</td>
</tr>
</tbody>
</table>
**Dialogues of the Dead**

ΜΕΝΙΠΠΟΣ: Τί φής; εἰ μη ἐς Δεβάδειαν γὰρ παρέλθω καὶ ἐσταλμένος ταῖς ὀθόναις γελοῖως, μᾶζιν ἐν ταῖν χεροῖν ἔχουν ἐσερπύσω διὰ τοῦ στομίου ταπεινοῦ ὄντος ἐς τὸ σπήλαιον, οὐκ ἂν ἡδυνάμην εἰδέναι ὅτι νεκρὸς ἐι ὀσπερ ἠμεῖς, μόνη τῇ γοητείᾳ διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δαί ὃ ἠρως ἐστίν; ἄγνωσι γὰρ.

ΤΡΟΦΩΝΙΟΣ: Ἐξ ἀνθρώπου τι καὶ θεὸν σύνθετον.

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άγνωσι: not to know
γέλοιος, -α, -ων: laughable
γοητεία, ἡ: cheating
dαι: what? how? (strengthening τί)
dιαφέρω: to differ
ἐσέρπω: to crawl into
ἐχω: to have
ήρως, ὁ: a warrior
θεὸς, ὁ: a god
μᾶζα, ἡ: a barley-cake

μαντικός, -ῆς, -砜: prophetic, oracular
ὁδόνη, ἡ: fine linen
παρέχωμαι: to go past
σπήλαιον, τό: a grotto, cave, cavern
στέλλω: to equip, make ready
στόμιον, τό: a mouth
σύνθετον, τό: a compound
tapeinós, -ῆς, -砜: low, narrow
χείρ, χειρός, ἡ: a hand

εἰ μὴ ... παρέλθω: aor. subj. in delib. quest. taking the place of an aor. indic. in a past contrefactual protasis, “is it the case that unless I had gone?“
ἐσταλμένος: perf. part. of στέλλω, “having equipped myself”
tаῖς ὀθόναις: dat. of means, “equipped with fine linens,” referring to some of the protocols for seeking a prophecy
ἐν ταῖν χεροῖν: dat. dual, “having in my two hands”
ἐσερπύσω: aor. subj. of ἐσ-ἐρπω, also in delib. quest., “is it the case that I unless I had crawled into?“
tapeinός: pred. gen., “through the mouth being narrow”
οὐκ ἂν ἡδυνάμην: aor. in past contrefactual apodosis, “I would not have been able” note the double augment for ἡδυνάμην
eιδέναι: aor. inf. after ἡδυνάμην, “able to know”
ὁσπερ ἠμεῖς: “as we are”
tῇ γοητείᾳ: dat. of means, “differing only in cheating”
tί δαί: expressing amazement, “what in the world?”
Lucian

ΜΕΝΙΠΠΟΣ: Ὅ μήτε ἀνθρωπός ἐστιν, ὡς φής, μήτε θεός, καὶ συναμφότερόν ἐστί; νῦν οὖν ποῦ σου τὸ θεῶν ἐκεῖνο ἡμίτομον ἀπελήλυθε;

ΤΡΟΦΩΝΙΟΣ: Χρᾷ, ὦ Μένιππε, ἐν Βοιωτίᾳ.

ΜΕΝΙΠΠΟΣ: Οὐκ οἶδα, ὦ Τροφώνε, ὅ τι καὶ λέγεις: ὅτι μέντοι ὅλος εἰ νεκρὸς ἀκριβῶς ὅρω.

άκριβῶς: exactly
ἀπέρχομαι: to go away, depart from
Βοιωτία: Boetia
ἡμίτομον, τό: half
οἶδα: to know (perf.)

ἀπελήλυθε: perf. of ἀπο-έρχομαι, “where has it gone?”

Imperatives

There are more imperatives in Lucian’s dialogues, so it is worth reviewing their forms. Here is the regular conjugation of the present and first aorist illustrated with λύω:

<table>
<thead>
<tr>
<th>Present Imperative</th>
<th>Number</th>
<th>Person</th>
<th>Active</th>
<th>Middle / Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>2nd</td>
<td>λῦε</td>
<td>λῦου (from ε-σο)</td>
<td></td>
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<tr>
<td></td>
<td>3rd</td>
<td>λῦετο</td>
<td>λύεσθω</td>
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</tr>
<tr>
<td>Plural</td>
<td>2nd</td>
<td>λῦετε</td>
<td>λύεσθε</td>
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<tr>
<td></td>
<td>3rd</td>
<td>λῦοντων</td>
<td>λύεσθων</td>
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<table>
<thead>
<tr>
<th>Aorist Imperative</th>
<th>Number</th>
<th>Person</th>
<th>Active</th>
<th>Middle</th>
<th>Passive</th>
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<tbody>
<tr>
<td>Singular</td>
<td>2nd</td>
<td>λῦσον</td>
<td>λύσαι</td>
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<td>3rd</td>
<td>λυσάτω</td>
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<tr>
<td>Plural</td>
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<td>λὺσατε</td>
<td>λύσαθε</td>
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<td></td>
<td>3rd</td>
<td>λὐάντων</td>
<td>λὐάσθων</td>
<td>λὐβάντων</td>
<td></td>
</tr>
</tbody>
</table>

The imperatives of second aorist verbs regularly take the same endings as the present imperative: λάβε, λαβέτω, etc.

The perfect imperative is rare, but note ἀπερρίφθων: “let them have been thrown away!” and ἀνεσπάσθω, “let it have been raised up!” and μέμνησο, “remember!”
4 (14). Hermes and Charon

Hermes and Charon discuss prices and greed.

ΕΡΜΗΣ: Δογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὁπόσα μοι ὀφείλεις ἢδη, ὅπως μὴ αὖθις ἐρίζωμεν τι περὶ αὐτῶν.

ΧΑΡΩΝ: Δογισώμεθα, ὦ Ερμῆ: ἄμεινον γὰρ ὥρίσθαι καὶ ἀπραγμονέστερον.

ΕΡΜΗΣ: Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

ΧΑΡΩΝ: Πολλοῦ λέγεις.

ΕΡΜΗΣ: Νὴ τὸν Ἀϊδωνέα, τῶν πέντε ὠνησάμην, καὶ τροπωτῆρα δύο ὀβολῶν.
ΧΑΡΩΝ: Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜΗΣ: Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου: πέντε ὀβολοὺς ἐγὼ κατέβαλον.

ΧΑΡΩΝ: Καὶ τούτους προστίθει.

ΕΡΜΗΣ: Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφίδιον τὰ ἀνεῳγότα καὶ ἥλους δὲ καὶ καλῳδίον, ἀφ’ οὗ τὴν ὑπέρα ἐποίησας, δύο δραχμῶν ἀπαντά.

ΧΑΡΩΝ: Καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜΗΣ: Ταῦτα ἐστίν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. πότε δ’ οὖν ταῦτα ἀποδώσειν φῆς;

τίθει: pr. imper., “put down!” i.e. make a note of
κατέβαλον: aor., “I put down”
προστίθει: pr. imper., “add!”
ὁς ἐπιπλάσαι: aor. inf. expressing intended result, “wax for plastering”
tα ἀνεῳγότα: perf. part. of ἀνοίγνυμι, “the opened places,” i.e. the holes
ἐπαινεμένοι: acc. pl., “all of that for 2 drachmas”
ὠνήσω: aor. 2 s. of ὀνέομαι, “you bought these things”
διέλαθεν: aor. of διαλανθάνω, “unless something else escaped our notice”
ἀποδώσειν: fut. inf. after φῆς, “do you say to pay”
ΧΑΡΩΝ: Νῦν μὲν, ὦ Ἑρμῆ, ἀδύνατον, ἦν δὲ λοιμὸς τις ἢ πόλεμος καταπέμψῃ ἀθρόους τινάς, ἐνέσται τότε ἀποκερδάναι παραλογιζόμενον τὰ πορθμεῖα.

ΕΡΜΗΣ: Νῦν οὖν ἐγὼ καθεδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολάβοιμι;

ΧΑΡΩΝ: Οὐκ ἔστων ἄλλως, ὦ Ἑρμῆ. νῦν δὲ ὄλιγοι, ὡς ὀρᾷς, ἀφικνοῦνται ἡμῖν: εἰρήνη γάρ.

ΕΡΜΗΣ: Ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. πλὴν ἀλλὰ οἱ μὲν παλαιοί, ὦ Χάρων, οἶσθα οἷοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεῳ ἀδύνατος - ὁν: unable, impossible

ἀθρόος - ἦ, - ον: crowded together

ἀἷμα - ἅτος, τό: blood

ἀποκερδαίνω: to make a profit

κακὸς - ἡ, - ον: bad

καθέζομαι: to sit down

κατάπεμπω: to send down

λοιμός - ο: a plague, pestilence

ὀλίγος - ἦ, - ον: few

οἷος - α, - ον: what sort of

παλαιός - ἀ, - ον: old

παραγίγνομαι: near, attend upon

παραλογίζομαι: to reckon fraudulently, to cheat

παρατείνω: to stretch out

πόλεμος - ο: a battle, fight, war

πορθμεῖον, τό: a fare for crossing

τότε: at that time, then

ἡμῖν... καταπέμψῃ: aor. subj. in fut. more vivid protasis, “if a plague will send down”

ἐνέσται: fut., “it will be possible” + inf.

παραλογιζόμενον: pr. part. agreeing with the acc. subject of ἀποκερδάναι, instrumental, “to profit by cheating”

καθεδούμαι: pr. subj. in delib. quest., “should I sit down?”

γενέσθαι: aor. inf. after εὐχόμενος, “praying for the worst to happen”

ὡς ὅν... ἀπολάβοιμι: aor. opt. pot. in purpose clause, “in order that I might receive”

ὡς ὀρᾷς: parenthetical, “as you see”

εἰ καὶ... παρατείνοιτο: pr. opt. in present general protasis, “even if it stretches out”

πλὴν ἄλλα: strong adversative, “but”

παραγίγνοντο: impf. of customary action, “you know what sort they used to be”

ἀνάπλεψις: nom. pl. pred., “most of them were full of” + gen.
καὶ τραυματίαι οἱ πολλοί: νῦν δὲ ἡ φαρμάκῳ τις ὑπὸ τοῦ παιδὸς ἀποθανὼν ἢ ὑπὸ τῆς γυναικὸς ἢ ὑπὸ τρυφῆς ἐξωθηκὼς τὴν γαστέρα καὶ τὰ σκέλη, ὦχροι ἄπαντες καὶ ἀγεννεῖς, οὐδὲν ὀμοίοι ἐκείνοις. οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἦκουσιν ἐπιβουλεύοντες ἄλληλοις, ὡς ἐοίκασι.

ΧΑΡΩΝ: Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜΗΣ: Οὐκοῦν σὺ ἐγὼ ἄμαρτάνειν πικρῶς ἄπαιτων τὰ ὀφειλόμενα παρὰ σοῦ.

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φάρμακῳ: dat. of means, “having died by a poison”
ὑπὸ τοῦ παιδὸς: gen. of agent, “by a slave”
ἀποθανών: aor. part., “having died”
ἐξωθηκὼς: perf. part. of ἐξοιδέω, “having become swollen”
τὴν γαστέρα: acc. of respect, “swollen in the stomach”
ἐκείνοις: dat. after ὀμοίοι, “not like those others” i.e. the souls of old
ταῦτα: “these things” i.e. money
δόξαιμι ἂν: aor. opt. pot., “nor would I seem” + inf.
ἀπαιτῶν: pr. part. circumstantial, “when seeking”
τὰ ὀφειλόμενα: pr. part., “the things owed”

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ὀμοίοι: like, resembling (+ dat.)
ὅμοιος: like, resembling (+

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άγενής, -ές: low-born
ἀλληλοις: to one another
ἀμαρτάνω: to miss, miss the mark
ἄπαιτω: to demand back, demand
ἀποθανών: aor. part., “having died”
ἐξωδηκώς: perf. part. of ἔοικα, “to seem”
ἐξοιδέω: to swell or be swollen up
ἐσχάλτω: to seem
ἐπιβουλεύω: to plan or contrive against (+ dat.)
ἡκώ: to have come, be present, be here
ὁμοιός, -α, -ον: like, resembling (+ dat.)
Pluto and Hermes discuss some egregious legacy hunters and laugh at their demise.

ΠΛΟΥΤΩΝ: Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ὃ παῖδες μὲν οὐκ εἰσίν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι;

ΕΡΜΗΣ: Ναί, τὸν Σικυώνιον φής. τί οὖν;

ΠΛΟΥΤΩΝ: Ἐκείνον μέν, ὦ Ἑρμῆ, ζῆν ἔασον ἐπὶ τοῖς ἐνενήκοντα ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας τοσαῦτα, εἴ γε οἷόν τε ἦν, καὶ ἔτι πλείω, τοὺς δὲ κόλακας αὐτοῦ Χαρῖνον τὸν νέον καὶ Δάμωνα καὶ τοὺς ἄλλους κατάσπασον ἐφεξῆς ἅπαντας.
ΕΡΜΗΣ: Ἄτοπον ἂν δόξειε τὸ τοιοῦτον.

ΠΛΟΥΤΩΝ: Οὐ μὲν οὖν, ἀλλὰ δικαιότατον: τί γὰρ ἐκεῖνοι παθόντες εὑχονται ἀποθανεῖν ἐκεῖνον ἢ τῶν χρημάτων ἀντιποιοῦνται οὐδὲν προσήκοντες; ὦ δὲ πάντων ἐστὶ μιαρώτατον, ὦτι καὶ τὰ τοιαῦτα εὐχόμενοι ὅμως θεραπεύουσιν ἐν γε τῷ φανερῷ, καὶ νοσοῦντος ὁ μὲν βουλεύονται πᾶσι πρόδηλα, θύσειν ὅμως ὑπισχνοῦνται, ἢν ρᾴσῃ, καὶ ὀλως πουκίλη τις ἢ κολακεία τῶν ἀνδρῶν.
Dialogues of the Dead

διὰ ταῦτα ὁ μὲν ἔστω ἀθάνατος, οἱ δὲ προαπέρχομαι αὐτῶι μάτην ἐπιχανόντες.

ΕΡΜΗΣ: Γελοία πείσονται, πανοῦργοι οντες: πολλὰ κάκεινος εὐ μάλα διαβουκολεί αὐτῶι καὶ ἐλπίζει, καὶ ὀλως «αἰεὶ θανέοντι έοικώς» ἔρρωται πολύ μᾶλλον τῶι νέων. οἱ δὲ ἤδη τὸν κλῆρον ἐν σφίσι διῃρημένοι βόσκονται ζωῆι μακαρίαι πρὸς έαυτοὺς τιθέντες.

ΠΛΟΥΤΩΝ: Οὐκοιν ὁ μὲν ἀποδυσάμενος τὸ γῆρας ὥσπερ Ἰόλεωι ἀνηβῆσατω, οἱ δὲ ἀπὸ μέσων τῶι ἐλπίδων τὸν ἀθάνατος ἄνθρωποι πρὸς ἑαυτοὺς τιθέντες.

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άθάνατος, -ον: undying, immortal
ἀνηβάω: to grow young again
ἀποδύνω: strip off
βόσκω: to feed, tend
γέλοιος, -α, -αν: causing laughter, laughable
γῆρας, το: old age
dιαβουκολέω: to cheat with false hopes
dιαιρέω: to divide into parts
dιπλώματα: aor. part. of διαιρέω, “having divided up”
edipi: -δίς, ἡ: hope, expectation
eπιχαίνω: gape at, desire greedily
ζωή, ἡ: life

θνήσκω: to die
μακάριος, -α, -αν: blessed, happy
μάλα: very much, exceedingly
μάτην: in vain, idly, fruitlessly
μέσος, ἡ, -ον: middle
νέος, ὁ: youth
οὐκοιν: therefore, then, accordingly
πανοῦργος, -ον: completely wicked
πάσχω: to suffer
προαιρέομαι: to go away before (+ gen.)
ῥώννυμι: to strengthen, make strong
τίθημι: to set, put, place

ο μὲν ... οἱ δὲ: “while he ... but they”
ἔστω: 3 s. imper., “may he be!”
προαιρέομασθαν: aor. imper. 3 pl. of προ-απο-έρχομαι. “may they come down before!” + gen.
επιχανόντες: aor. part. of επιχαίνω, “having desired greedily”
πείσονται: fut. of πάσχω, “they will suffer”
θανέοντι: fut. part. dat. after έοικώς, “always seeming about to die”
έοικως: perf. part., “he, seeming” + inf.
ἔρρωται: perf. of ῥώννυμι, “he has become strong”
tῶι νέωι: gen. of comp. after μᾶλλον, “more than the youth”
dιαιρέομαι: perf. part. of δια-αἱρέω, “having already divided up”
tιθέντες: pr. part. instrumental, “by setting before themselves” i.e. imagining
ο μὲν ... οἱ δὲ: “while he ... but they”
ἀποδυσάμενοι: aor. part., “having stripped off”
ώσπερ Ἰόλεως: “like Iolaus,” the companion of Heracles, to whom Heracles gave his wife, Megara, who was much older than Iolaus
ἀνηβήσατω: aor. imper. 3 s., “let him grow young again”
όνειροποληθέντα πλοῦτον ἀπολιπόντες ἴκέτωσαν ήδη κακοὶ κακῶς ἀποθανόντες.

ΕΡΜΗΣ: Ἀμέλησον, ὦ Πλούτων: μετελεύσομαι γάρ σοι ήδη αὐτοῦς καθ’ ἑνα ἑξῆς: ἑπτὰ δὲ, οἶμαι, εἰσί.

ΠΛΟΥΤΩΝ: Κατάσπα, ὁ δὲ παραπέμψει ἐκαστόν ἀντὶ γέροντος αὕθις πρωθήβης γενόμενος.
6 (16). Terpsion and Pluto

Pluto chides Terpsion the legacy-hunter, who complains about dying before he could profit from his flattery.

ΤΕΡΨΙΩΝ: Τοῦτο, ὦ Πλούτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐνενήκοντα γέροντα Θούκριτον ζῆν ἔτι;

ΠΛΟΥΤΩΝ: Δικαιότατον μὲν οὖν, ὦ Τερψίων, εἴ γε ὁ μὲν ζῇ μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων, σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεβούλευες αὐτῷ περιμένων τὸν κλῆρον.

γέρων, -οντος, ὁ: an old man  κλῆρος, -ου, ὁ: a legacy
ἐνενήκοντα: ninety  περιμένω: to wait for, await
ἐπιβουλεύω: to plot against (+ dat.)  τριάκοντα: thirty
ἐτος, -eos, τό: a year  φίλος, ὁ: a friend
eὐχομαι: to pray  χρόνος, ὁ: time

ἐμὲ μὲν ... τὸν δὲ: “that I ... while he”
ἐμὲ τεθνάναι: perf. inf. in app. to τοῦτο, “is this just? namely that I have died”
γεγονότα: perf. part. agreeing with ἐμὲ, “having become 30 years old”
τὸν δὲ ... ζῆν: pr. inf. also in app. to τοῦτο, “while that old man lives”
eἰ γε ὁ μὲν ζῆν: pr. subj. in present general protasis, “if he is living”
ὁ μὲν ... σὺ δὲ: “while he ... but you”
μηδένα ... ἀποθανεῖν: aor. after εὐχόμενος, “he, praying that no one die”
ἐπεβούλευες: impf., “you used to plot”
ΤΕΡΨΙΩΝ: Οὐ γὰρ ἐχρῆν γέροντα ὄντα καὶ μηκέτι χρῆσασθαι τῷ πλούτῳ αὐτῶν δυνάμενον ἀπελθεῖν τοῦ βίου παραχωρήσαντα τοῖς νέοις;

ΠΛΟΥΤΩΝ: Καυά, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλούτῳ χρῆσασθαι δυνάμενον πρὸς ἡδονὴν ἀποθνήσκειν: τὸ δὲ ἄλλος ἡ Μοῖρα καὶ ἡ φύσις διέταξεν.

ΤΕΡΨΙΩΝ: Οὔκοιν ταύτης αἰτιώμαι τῆς διατάξεως: ἐχρῆν γὰρ τὸ πράγμα έξῆς πῶς γίνεσθαι, τὸν πρεσβύτερον πρότερον καὶ μετὰ τοῦτον ὅστις καὶ τῇ ἡλικίᾳ μετ' αἰτιάομαι: to charge, censure, blame (+ gen.)

ἄλλος: otherwise

ἀπέρχομαι: to depart from (life)

βίος, ὁ: life

διάταξις, -εως, ἡ: disposition, arrangement

διατάττω: to ordain, dispose

δύναμιν: to be able to (+ inf.)

ἡδονή, ἡ: pleasure

ἡλικία, ἡ: a time of life, age

καυά: you legislate

καινός, -ης, -ον: strange, new

μηκέτι: no longer

Μοῖρα, ἡ: Fate

νέος, ὁ: a young man

νομοθετέω: to make law

οὖκοιν: therefore, then, accordingly

παραχωρέω: to make room, give place to (+ dat.)

πλοῦτος, ὁ: wealth

πράγμα, -atos, τὸ: a matter

πρέσβυς, -εως, ὁ: an old man

πρότερος, -ης, -ον: prior

πως: in any way, at all, by any means

φύσις, ἡ: nature

χράομαι: to use (+ dat.)

χρή: it is necessary

οὔ γὰρ ἐχρῆν: “was it not necessary?” expecting a positive answer

όντα καὶ ... δυνάμενον: pr. part. agreeing with the acc. subject of ἀπελθεῖν, “being old and no longer able to use”

τῷ πλούτῳ: dat. after χρῆσασθαι, “to use his wealth”

ἀπελθεῖν: aor. inf. after ἐχρῆν necessary that he depart from” + gen.

καυά: “you legislate strange things”

τὸν ... δυνάμενον: acc. subject of ἀποθνήσκειν, the one no longer being able to” + inf.

πρὸς ἡδονὴν: “for the purpose of pleasure”

ἀποθνήσκειν: pr. inf. in appositional clause to καυά, “strange things, namely that he die”

τὸ δὲ: “but this” i.e. who dies when

διέταξεν: aor. of δια-τάττω, “have ordained”

ἐξῆς πως: “some kind of order”

τὸν πρεσβύτερον (sc. ἀποθανεῖν): in apposition to τὸ πράγμα, “namely, that the older die first”

τῇ ἡλικίᾳ: dat. pred., “whoever is the same age”
Dialogues of the Dead

αὐτὸν, ἀναστρέφεσθαι δὲ μηδαμῶς, μηδὲ ξῆν μὲν τὸν ὑπέργηρων ὀδόντας τρεῖς ἐτι λοιποὺς ἔχοντα, μόνις ὡρῶντα, οἰκέταις τέτταρων ἐπικυπτότα, κορύζης μὲν τὴν ῥίνα, λήμης δὲ τοὺς ὀφθαλμοὺς μεστὸν ὄντα, οὐδὲν ἐτὶ ἡδύ εἰδότα, ἐμψυχοῦν τινα τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν δὲ καλλίστους καὶ ἔρρωμενεστάτους νεανίσκους: ἄνω γὰρ ποταμῶν τοῦτό γε: ἦ τὸ τελευταῖον εἰδέναι ἐχρῆν, πότε καὶ τεθνήζεται

ἀναστρέφω: to turn upside down, upset
μηδαμῶς: not at all
ἄνω: upwards
ἐμψυχοῦς, -ος: living
ἐπικυπτότα: to bend oneself or stoop over
ἐρρωμένος, -ης, -ον: in good health, vigorous
ἡδύς, ἕδεια, ἕδυ: sweet
καταγελάω: to laugh at, jeer or mock at
κόρυζα, -ης, -η: a running at the nose, mucus
λήμη, -η: a humour that gathers in the corner of the eye, rheum
λοιπός, -η, -όν: remaining, the rest
μεστός, -η, -όν: full, filled, filled full
μηδαμῶς: scarcely
νεάνισκος, ὁ: a youth, young man
ὀδούς, ὀντος, ὁ: a tooth
οἰκέτης, -ου, ὁ: a house-slave, menial
ὀφθαλμός, ὁ: an eye
ποταμός, ὁ: a river, stream
πότε: when? at what time?
ῥίς, -νος, ἡ: a nose
τάφος, ὁ: a tomb
tελευταῖον, τό: the end
tέσσαρες, -ων, οἱ: four
tρεῖς, τρία: three
ὑπέργηρων, -ῶν: exceedingly old

ἄνω γὰρ ποταμῶν τοῦτό γε: “this is up river” i.e. contrary to nature
eἰδέναι: perf. part. after ἐχρῆν, “necessary to know”
tεθνήζεται: fut. perf. of θνῄσκω, “when each will die”
τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἃν ἐνίον ἐθεράπευον. νῦν δὲ τὸ τῆς παροιμίας, ἡ ἅμαξα τῶν βοῶν πολλάκις ἐκφέρει.

ΠΔΟΥΤΩΝ: Ταῦτα μέν, ὁ Τερψίων, πολὺ συνετώτερα γίνεται ἦπερ σοὶ δοκεῖ. καὶ ύμεῖς δὲ τί παθόντες ἀλλότριοι ἐπιχαίνετε καὶ τοῖς ἀτέκνοις τῶν γερόντων ἔσποιεῖτε φέροντες αὐτούς; τοιγαροῦν γέλωτα ὀφλισκάνετε πρὸ ἐκείνων κατορυττόμενοι, καὶ τὸ πράγμα τοῖς πολλοῖς ἤδιστον γίνεται: ὅσω γὰρ ύμεῖς ἐκείνους ἀποθανεῖν

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άλλοτριος, -α, -ον: belonging to another
ἄμαξα, ἡ: a wagon, wain
ἀποθνήσκω: to die off, die
ἀτέκνος, -ον: without children, childless
βοῦς, ὁ: a cow
gέλως, γέλωτος, ὁ: laughter
gέρων, -οντος, ὁ: an old man
eἰσποιέω: to intervene in (+ dat.)
ἐκφέρω: to carry away
ἐνιοί, -α: some
ἐπιχαίνω: gape at, desire (+ dat.)
κατορύττω: to bury in the earth
μάτην: in vain, idly, fruitlessly
ὀφλισκάνω: to bring upon oneself
παροιμία, ἡ: a proverb
πάσχω: to suffer
πολλάκις: many times, often, oft
πολύς, πολλά, πολύ: many
πολυσ. -ός, -άν: sagacious, wise
tοιγαροῦν: so then, therefore, accordingly
φέρω: to bear

ίνα μὴ μάτην ἃν ... ἐθεράπευον: impf. contrafactual in purpose clause, “so that they would not be serving in vain.” ἃν in this case is potential
τὸ τῆς παροιμίας: acc. of respect, “according to (word) of the proverb”
ταῦτα: “these things,” i.e. the current arrangements
ἡ περ σοι δοκεῖ: “more than it seems to you”
τί παθόντες: aor. part. causal, “because you have suffered what?”
τοῖς ἀτέκνοις: dat. pl. after ἔσποιεῖτε, “intervene among those childless ones”
φέροντες αὐτούς: “thrusting yourselves upon them”
κατορυττόμενοι: pr. part. pass., “you, by being buried”
τοῖς πολλοῖς: dat. after ἤδιστον, “sweetest to many”
ὅσω ... τοσούτῳ: “by how much ... by so much”
Dialogues of the Dead

eὔχεσθε, τοσούτῳ ἅπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐτῶν. καὶ ἐγὼ τίνα ταύτην τὴν τέχνην ἐπινενοήκατε γραῦς καὶ γερόντων ἐρῶντες, καὶ μάλιστα εἰ ἀτεκνοὶ εἶεν, οἱ δὲ ἔντεκνοι ὑμῖν ἀνέραστοι. καίτοι πολλοὶ ἂν τῶν ἐρωμένων συνέντες ὑμᾶς, μισεῖν αὐτοὺς πλάττομαι, ὡς καὶ αὐτοὶ ἐραστὰς ἐχοῦσιν: εἰτα ἐν ταῖς διαθήκαις ἢν καὶ πάλαι δορυφορήσαντες, ὁ δὲ παῖς καὶ ἡ φύσις, ὥσπερ ἐστὶ δίκαιον, κρατοῦσι πάντων, οἱ δὲ ὑποπρίουσι τοὺς ὀδόντας ἀποσμυγέντες.

ἀνέραστος, -ον: not loved  
ἄποκλείω: to shut out, close out  
ἀποσμύχομαι: to consume with a slow fire  
γραῦς, ἔντεκνος, ἔντεκνοι: an old woman, having children  
ἐπινοέω: to think on or of, contrive  
ἐραστής, -οῦ, ὁ: a lover  
εὔχομαι: to pray  
καινός, -η, -ον: new, unusual  
κρατέω: to rule, overcome (+ gen.)  
μισέω: to hate  
ὀδούς, ὁ: a tooth  
πλάττομαι: to pretend to (+ inf.)  
προσοποπηνήσκω: to die before or first  
συνήμημα: to bring together, to understand  
τυγχάνω: to happen to (+ part.)  
ὑποπρίω: to gnash  
φύσις, ἡ: nature  

προσοποθανεῖν: aor. inf. epexegetic, “it is sweet that you die first”  
ἐπιπενοήκατε: perf. of ἐπι-νοέω, “you have contrived”  
ἐρῶντες: pr. part. instrumental, “by loving” + gen.  
eἰ ἀτεκνοὶ εἶεν: pr. opt. in present general protasis, “if they are childless”  
tῶν ἐρωμένων: pr. part. pass., “many of the beloveds”  
συνέντες: aor. part. of συνήμημα, “many understanding”  
ἡ ... τύχων: aor. subj. in present general protasis, “if they happen to” + part.  
ὡς ... ἐχοῦσιν: pr. subj. in purpose clause, “in order that they too have”  
ἀπεκλείσθησαν: aor. pass., “they are locked out”  
οἱ πάλαι δορυφορήσαντες: aor. part., “the old spear-carriers,” ironic for the legacy hunters  
οἱ δὲ: “but they” i.e. the legacy hunters  
ἀποσμυγέντες: aor. part. pass. of ἀποσμύχομαι, “having been burned slowly”
General or Indefinite Clauses

A general or indefinite temporal clause in the present has the same form as a present general condition (see p. 72), with ἔπειδὰν (whenever) or ὅταν instead of ἐὰν with the subjunctive.

"φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἰσθητάν με: “for the water flees whenever it perceives me approaching”

Just as Lucian often substitutes the optativae for the subjunctive in present general conditions, he deploys the optative in present general temporal clauses:

"εἰκὸς δὲ σε θεῖν ὡντα μὴ ὑλάκτειν μόνον, ἀλλὰ καὶ ἀνθρωπίνως φθέγγεσθαί, ὅποτέ ἐθέλοις: “It is likely that you, since you are a dog, not only bark, but speak articulate language, whenever you wish.”

Similarly, a general or indefinite temporal clause in the past has the same form as a past general condition (see p. 72), with ἐπειδή or ὅποτε with the optative instead of ἐί.

"ἀεί τεθνήξεσθαι δοκῶν καὶ ὅποτε εἰσίοις: “always seeming about to die whenever I approached (here the participle represents an imperfect indicative)”

Compare also with general relative clauses:

"Χαῖρε, ὦ Ἐὐφόρβε ἢ Ἀπόλλων ἢ ὦ τι ἄν θέλης. “Hello, Euphorbus or Apollo, or whatever you wish (to be called).”

"οὐ ὁμοίως τὸ ἀπὸ τοῦτο μηδένα παραδέχεσθαι αὐτῶν. ὅς ἄν μὴ πυλῶς ἦ: “To you it will be a care, Hermes, not to receive any of them who is not bare.”
ἀγρυπνία, ἡ: sleeplessness, waking, watching
ἀγρυπνός, -οῦ: sleepless
ἀίτιος, -οῦ: blameworthy, culpable
ἀντεραστής, -οῦ, ὁ: a rival in love
ἀριθμέω: to count or reckon up
ἀτελής, ἡ: without completing
ἀντίκα: forthwith, straightway, at once
gόνυ, τὸ: a knee
dέλεαρ, -ος, τὸ: a bait
dιατάττῳ: to arrange, dispose
eισπέμπω: to send in
eπιβαίνω: to go upon
ἐπιγελάω: to laugh at
ἐφίστημι: to set or place upon
θάπτω: to bury
καταπιῶν: to gulp or swallow down
κεῖμαι: to be laid
μεγαλοδωρεά, ἡ: the giving of large presents
οἴομαι: to suppose, think, deem, imagine
πρῷος, -ης, -οῦ: early
σορός, ὁ: a coffin
ὑπερβάλλω: to throw past, to overshoot
ὑποκρώζω: to croak faintly
φροντίς, -ίδος, ὁ: thought, care, heed, attention

ἐπεμπτόν: pr. impf. in result clause, “so that I was sending to him”
ὅσον αὑτίκα: “as immediately as possible”
ἐπιβήσειν: fut. inf. in ind. st. after οἴομεν, “supposing that he would step upon” + gen.
ὁδὲ μὴ ὑπερβάλλουσα: pr. opt. mid. in neg. purpose clause, “lest they pass me up”
τῇ μεγαλοδωρεᾷ: dat. of means, “pass me by giving big gifts”
νόπη ὑπερβάλλοιντο: pr. impf. in result clause, “so that I was sending to him”
ἕκαστα καὶ διατάττων. ταῦτα γοῦν μοι καὶ τοῦ ἀποθάνον
αὐτίκα γεγένηται, ἀγρυπνία καὶ φροντίδες: ὁ δὲ τοσοῦτον
μοι δέλεαρ καταπιὼν ἐφειστήκει θαπτομένῳ πρῷον ἐπιγελῶν.

Dialogues of the Dead
ΠΛΟΥΤΩΝ: Εὖ γε, ὦ Θοῦκριτε, ζῷοι ἐπὶ μήκιστον πλουτῶν ἁμα καὶ τῶν τοιούτων καταγελάων, μηδὲ πρότερόν γε σὺ ἀποθάνοις ἢ προπέμψας πάντας τοὺς κόλακας.

ΤΕΡΨΙΩΝ: Τοῦτο μὲν, ὦ Πλούτων, καὶ ἐμοὶ ἥδιστον ἤδη, εἰ καὶ Χαροιάδης προτεθνήξεται Θουκρίτου.

ΠΛΟΥΤΩΝ: Θάρρει, ὦ Τερψίων: καὶ Φείδων γὰρ καὶ Μέλανθος καὶ ὅλως ἀπαντεῖ προελεύσονται αὐτοῦ ὑπὸ ταῖς αὐταῖς φροντίσιν.

ΤΕΡΨΙΩΝ: Ἐπαινῶ ταῦτα. ζῷοι ἐπὶ μήκιστον, ὦ Θοῦκριτε.

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ἐπαινέω: to approve, applaud, commend
εὖ: well
θαρρέω: to be of good courage, take courage
καταγελάω: to laugh at, jeer or mock at
κόλαξ, -ακος, ὁ: a flatterer, fawner
μήκιστος, -η, -ον: largest, longest
ὅλως: entirely
πλουτέω: to be rich, wealthy
προέρχομαι: to go forward, go on, advance
προθνήσκω: to die before
προπέμπω: to send before
πρότερος, -α, -ον: earlier
tοιοῦτος, -στη, -στο: such a one

ζῷοι: pr. opt. in wish for the future, “may you live!”
μηδὲ ... ἀποθάνοις: aor. opt., “may you not die!”
πρότερον ... ἢ: “earlier ... than”
προπέμψας: aor. part., “you, having sent before”
eἰ ... προτεθνήξεται: fut. perf. in fut. most vivid protasis, “if Charoiaedes shall die before” + gen.
προελεύσονται: fut. of προ-έρχομαι, “they will go before” + gen.
ὑπὸ ταῖς αὐταῖς φροντίσιω: agency expression, “at the hands of the same cares”
ζῷοι: pr. opt. in wish for the future, “may you live!”
7 (17). Zenophantes and Kallidemides

Two legacy-hunters compare notes about their failures to achieve their goals

ΖΗΝΟΦΑΝΤΟΣ: Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ ὅτι παράσιτος ὦν Δεινίου πλέον τοῦ ἱκανοῦ ἐμφαγὼν ἀπεπνίγην, οἶσθα: παρῆς γὰρ ἀποθνήσκοντί μοι.

ΚΑΛΛΙΔΗΜΙΔΗΣ: Παρῆν, ὦ Ζηνόφαντε: τὸ δὲ ἐμὸν παράδοξόν τι ἐγένετο. οἶσθα γὰρ καὶ σὺ που Πτοιόδωρον τὸν γέροντα;

ΖΗΝΟΦΑΝΤΟΣ: Τὸν ἄτεκνον, τὸν πλούσιον, ὃ σε τὰ πολλὰ ἦδειν συνόντα.
KALLIDHMIDHS: Ἐκείνον αὐτὸν ἀεὶ ἔθεράπευον ὑπισχνόμενον ἐπ’ ἐμοὶ τεθνήξεσθαι. ἐπεὶ δὲ τὸ πράγμα ἐς μήκιστον ἐπεγίνετο καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔξη, ἐπίτομον τινα ὄδὸν ἐπὶ τὸν κλῆρον ἔξηύρον: πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα ἔζη ἔπεισα τὸν οἰνοχόον ἐς μήκιστον ἐπεγίνετο καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομον τινα ὄδὸν ἐπὶ τὸν κλῆρον ἔξηύρον: πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα ἐπειδὰν αἰτήσῃ αἰτήσῃ ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα ἐπειδὰν αἰτήσῃ αἰτήσῃ ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα

Note the different meanings of the word αὐτὸς:

1. The nominative forms of the word without the definite article are always intensive (= Latin ipse): αὐτὸς: he himself, αὐτῶι, they themselves.

   αὐτὸς ἐνέγραψε: “What he himself inscribed”

   The other cases of the word are also intensive when they modify a noun or pronoun, either without the definite article or in predicative position:

   ὁ Πύθιος αὐτὸς: “The Pythian himself”

2. Oblique cases of the word, when used without a noun or a definite article, are the unemphatic third person pronouns: him, them, etc.:

   μετ’ αὐτὸν: “after him”; ὑπὲρ αὐτὸν: “over him”

3. Any case of the word with an article in attributive position means “the same”:

   ύπὸ ταῖς αὐταῖς φροντίδων: “at the hands of the same cares”
Dialogues of the Dead

ο Πτοιόδωρος αἰτήσῃ πιεῖν, - πίνει δὲ ἐπιεικῶς
ζωρότερον ἐμβαλόντα ἐς κύλικα ἑτοίμον ἔχειν αὐτῷ καὶ ἐπιδιούναι αὐτῷ: εἰ δὲ τοῦτο ποιήσειεν, ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν.

ΖΗΝΟΦΑΝΤΟΣ: Τι οὖν ἐγένετο; πάνυ γάρ τι παράδοξον ἐρεῖν ἔοικας.

ΚΑΛΛΙΔΗΜΙΔΗΣ: Ἐπεὶ τοίνυν λουσάμενοι ἤκομεν, δύο δὴ ὁ μειρακίσκος κύλικας ἑτοίμους ἔχων τὴν μὲν τῷ Πτοιοδώρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δὲ ἑτέραν

<table>
<thead>
<tr>
<th>aitēw</th>
<th>to ask, beg (+ inf.)</th>
<th>ēchō</th>
<th>to bear, carry, bring</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēphim</td>
<td>to send forth, discharge</td>
<td>ζωρός, -ón: undiluted (wine)</td>
<td></td>
</tr>
<tr>
<td>δύο</td>
<td>two</td>
<td>ἕκα</td>
<td>to be present, come here</td>
</tr>
<tr>
<td>ἐλευθερος, -ά, -ον: free</td>
<td>κύλιξ, -κος, ὁ: a cup</td>
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<td></td>
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<tr>
<td>ἐμβάλλω: to throw in, put in</td>
<td>λούω: to wash</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἓκα: to seem</td>
<td>μειρακίσκος, ὁ: a lad, stripling</td>
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<td></td>
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<tr>
<td>ἐπιδίδωμι: to administer</td>
<td>πάνυ: altogether, entirely</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπικός: usually</td>
<td>παράδοξος, -ον: incredible, paradoxical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπόμνυμι: to swear, swear accordingly</td>
<td>τοίνυν: therefore, accordingly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἕτερος, -ά, -ον: one of two</td>
<td>φάρμακον, τό: a drug, medicine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐτοῖμος, -ον: at hand, ready, prepared</td>
<td>ἔχω</td>
<td>to bear, carry, bring</td>
<td></td>
</tr>
</tbody>
</table>

πιεῖν: aor. inf. of πίνω, “asks to drink”
| ἐμβαλόντα: aor. part. acc. of ἐν-βάλλω agreeing with the subject of ἔχω, “him, having placed into” |
| ἔχω: to bear, carry, bring |
| εἰ ... ποιήσειεν: aor. opt. representing a fut. more vivid protasis in ind. st. after ἐπωμοσάμην, “that if he would do this” |

| παράδοξος, -ον: incredible, paradoxical |
| πάνυ: altogether, entirely |
| τοίνυν: therefore, accordingly |
| φάρμακον, τό: a drug, medicine |

37
Lucian

ἐμοὶ, σφαλεὶς οὐκ οἶδ’ ὅπως ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον ἐδωκεν: εἶτα ὃ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην ὑποβολιμαῖος ἀντ’ ἐκείνου νεκρός. τί τούτο γελᾶς, ὦ Ζηνόφαντε; καὶ μὴν οὐκ ἐδει γε ἑταίρῳ ἀνδρὶ ἐπιγελᾶν.

ΖΗΝΟΦΑΝΤΟΣ: Ἀστεῖα γάρ, ὦ Καλλιδημίδη, πέπονθας. ὁ γέρων δὲ τί πρὸς ταῦτα;

ΚΑΛΛΙΔΗΜΙΔΗΣ: Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον, εἶτα συνείς, οἶμαι, τὸ γεγενημένον ἐγέλα καὶ αὐτός, οἷά γε ὁ οἰνοχόος εἴργασται.

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aiρίδιος, -ov: unforeseen, sudden
ἀνήρ. ἀνδρός, ὁ: a man
dοσκείς, -α, -ov: charming
αὐτίκα: forthwith, straightforward, at once
ἀφάρμακτος, -ov: unpoisoned
gελάω: to laugh
dεὶ: impersonal: it is necessary
dιδῶμι: to give
eἶτα: then, next
ἐκτάδην: (adv.) outstretched
ἐπιγελάω: to laugh at
ἐργάζομαι: to do, perform
ἐταῖρος, ὁ: a comrade, companion, mate
κεῖμαι: to be laid, to lie
μᾶλα: very, very much, exceedingly
νεκρός, ὁ: a corpse
οἶδα: to know (perf.)
oἶμαι: to suppose, think
οἶνοχόος, ὁ: a wine-pourer
πάσχω: to suffer, experience
πρῶτος, -η, -ov: first
συνίημι: to understand
σφάλλω: to mistake
ὑποβολιμαῖος, -α, -ov: substituted
ὑποταράττω: to stir up

σφαλείς: aor. pass. part. of σφάλλω, circumstantial, “having become confused”
oὐκ οἶδ’ ὅπως: parenthetical., “I don’t know how”
ἐμοὶ μὲν ... Πτοιοδώρῳ δὲ: “he gave to me ... but to Ptoeodorus”
ἐκείμην: impf. of κεῖμαι, “I was laid out”

νεκρός: nom. pred., “laid out as a corpse”
καὶ μὴν οὐκ: adversative, “indeed not”
ἐπιγελᾶν: pr. inf. after ἐδεί: “it was not necessary (for you) to laugh at” + dat.”
πέπονθας: perf. of πάσχω, “you have experienced”
ὑπεταράχθη: aor. pass., “he was stirred up”
συνείς: aor. part. circumstantial of συνίημι, “once he understood”
τὸ γεγενημένον: perf. part., obj. of συνείς, “understood what had taken place”
ἐγέλα: impf. of γελάω, “he began laughing”
οἷά: n. pl. acc. respect, “because of what”
εἴργασται: perf. of ἐργάζομαι, “what he had done”
.Dialogues of the Dead

ΖΗΝΟΦΑΝΤΟΣ: Πλὴν ἄλλ' οὐδὲ σὲ τὴν ἐπίτομον ἐχρῆν τραπέσθαι: ἦκε γὰρ ἁν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγῳ βραδύτερον.

ἐχρῆν: impf. of χρῆ, “it was not necessary” + inf.
τραπέσθαι: aor. inf. mid., after χρῆ, “for you to have turned toward the short path”
ἡκε: impf. of ἦκω, in a pr. contrafactual apodosis, “a safer route would come”
βραδύτερον (sc. ἤν): pr. contrary to fact protasis, “even if (it were) shorter”
ὀλίγῳ: dat. degree of difference after βραδύτερον, “shorter by a little”

Endings of the Second Person Singular Middle

The regular middle-passive endings in the singular are as follows:

<table>
<thead>
<tr>
<th>Primary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>-μαι</td>
<td>-μην</td>
</tr>
<tr>
<td>-σαι</td>
<td>-σο</td>
</tr>
<tr>
<td>-ται</td>
<td>-το</td>
</tr>
</tbody>
</table>

The endings of the second person middle (-σαι, -σο) undergo changes when preceded by the thematic vowel -ε- in the conjugation of verbs like παύομαι. Specifically, the intervocalic -σ- drops out and the vowels contract: ισαι → ιαι → η (sometimes spelled ει) and εσο → εο → ου. Compare the following:

κεῖμαι  παύομαι  ἐκείμην  ἐπαυόμην
κείσαι  παύη  ἐκείσο  ἐπαύου
κεῖται  παύεται  ἐκείτο  ἐπαύετο

Contract verbs undergo further changes in the present system, producing an ending that can sometimes be confused with active endings.

θεώμαι  ποιοῦμαι  δηλοῦμαι  ἐθεώμην  ἐπαυόμην  ἐδηλοῦμην
θεᾶ  ποιῆ  ἐθέα  ἐπαυέτο  ἐδηλοῦτο
θεᾶται  ποιεῖται  δηλοῦται  ἐθέατο  ἐπαυόστο  ἐδηλοῦτο

Particularly noteworthy is that the 2 s. middle primary ending is identical to the 3 s. active ending of the subjunctive, in both contract and uncontracted verbs.

Note also the effect of the loss of intervocalic -σ- in the present middle imperative of contract verbs:

τιμάε  εσαι  ει  τιμώ
ποιε  εσο  εο  ποιή
δηλο  εσο  εο  δηλού

and the first aorist of παύομαι: ἐπαυόσσαι  ἐπαυόσσο  ἐπαυόσσω
Defective Verbs

The principal parts of some verbs come from completely different words. Sometimes there are more than one form for a specific tense, in which case one will usually be preferred. Here are some important examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Perfect</th>
<th>Aorist passive</th>
<th>Aorist</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔρχομαι</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to go</td>
</tr>
<tr>
<td>ἔρχομαι</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to go</td>
</tr>
<tr>
<td>λέγω</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to speak</td>
</tr>
<tr>
<td>ἐρέω</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to carry</td>
</tr>
<tr>
<td>άφικα</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to take</td>
</tr>
<tr>
<td>άφθαρον</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to see</td>
</tr>
<tr>
<td>αἰρέω</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>perf. to know</td>
</tr>
<tr>
<td>ἰσχύσω</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to run</td>
</tr>
<tr>
<td>ἐσθίω</td>
<td>ἐλέγομαι</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>ἔλεγκα</td>
<td>to eat</td>
</tr>
</tbody>
</table>
8 (18). Cnemon and Damnippus

Cnemon the legacy-hunter complains about his miscalculations and sudden death.

ΚΝΗΜΩΝ: Τούτο ἐκεῖνο τὸ τῆς παροιμίας: ὁ νεβρὸς τὸν λέοντα.

ΔΑΜΝΙΠΠΟΣ: Τί ἀγανακτεῖς, ὦ Κνήμων;

ΚΝΗΜΩΝ: Πυνθάνῃ ὅ τι ἀγανακτῶ; κληρονόμον ἀκούσιον καταλέλοιπα κατασοφισθεὶς ἄθλιος, οὓς ἐβουλόμην ἂν μάλιστα σχεῖν τἀμὰ παραλιπών.

ΔΑΜΝΙΠΠΟΣ: Πῶς τούτο ἐγένετο;

<table>
<thead>
<tr>
<th>ἀγανακτέω</th>
<th>κληρονόμος</th>
<th>ἄθλιος</th>
<th>λέων</th>
<th>νεβρὸς</th>
<th>ἂν</th>
<th>ἀκούσιος</th>
<th>παραλιπών</th>
<th>πυνθάνομαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>to feel irritation</td>
<td>an heir</td>
<td>wretched</td>
<td>a lion</td>
<td>a fawn</td>
<td></td>
<td>against one's will, involuntary</td>
<td>to leave aside</td>
<td>to learn inquiry, to ask</td>
</tr>
<tr>
<td>ἀνακτέω</td>
<td>κληρονόμος, ὦ</td>
<td>ἄθλιος</td>
<td>λέων, ὦντος</td>
<td>νεβρὸς, ὦ</td>
<td>ἂν</td>
<td>ἀκούσιος</td>
<td>παραλιπών</td>
<td>πυνθάνομαι</td>
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<td></td>
<td>against one's will, involuntary</td>
<td>to leave aside</td>
<td>to learn inquiry, to ask</td>
</tr>
</tbody>
</table>

ἐκεῖνο τὸ τῆς παροιμίας: “that (meaning) of the proverb”
πυνθάνῃ: “do you ask?”
κληρονόμον ἀκούσιον: “an involuntary heir,” i.e. an heir he did not want
καταλέλοιπα: perf., “I have left behind”
κατασοφισθεὶς: aor. part., “I, having been outwitted”
ἐβουλόμην ἂν: impf. in pr. contrafactual, “those whom I would wish to” + inf.
σχεῖν: aor. inf. complementing ἐβουλόμην, “wish to have my things”
παραλιπών: aor. part., “having left aside those”
ΚΝΗΜΩΝ: Ἑρμόλαον τὸν πάνυ πλούσιον ἄτεκνον ὄντα ἐθεράπευον ἐπὶ θανάτῳ, κάκεινος οὐκ ἀηδῶς τὴν θεραπείαν προσίετο. ἔδοξε δὴ μοι καὶ σοφὸν τοῦτο εἶναι, θέσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκεῖνος καταλέλοιπα τὰμὰ πάντα, ὡς κάκεινος ζηλώσειε καὶ τὰ αὐτὰ πράξειε.

ΔΑΜΝΙΠΠΟΣ: Τί οὖν δὴ ἐκεῖνος;

ΚΝΗΜΩΝ: Ὅ τι μὲν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις ὡς κἀκεῖνος ζηλώσειε καὶ τὰ αὐτὰ πράξειε.

ΔΑΜΝΙΠΠΟΣ: Τί οὖν δὴ ἐκεῖνος;
Dialogues of the Dead

ΔΑΜΝΙΠΠΟΣ: Οὐ μόνον, ἀλλὰ καὶ αὐτόν σε τὸν ἁλιέα: ὥστε τὸ σόφισμα κατὰ σαυτοῦ συντέθεικας.

ΚΝΗΜΩΝ: Ἐοικα: οἰμώζω τοιγαροῦν.

οὐ μόνον, ἀλλὰ καὶ: “not only, but also you the fisherman”

ὦστε ... συντέθεικας: perf. in result clause indicating actual result, “so that you have constructed”

Result Clauses

ὦστε (sometimes ὡς) introduces result clauses either with an infinitive or with a finite verb.

ὦστε + infinitive indicates a possible or intended result, without emphasizing its actual occurrence. The infinitive does not express time, but only aspect.

τοσούτους ἀπέκτεινα μᾶς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις ἀπομετρῆσαι.

“I killed so many in one day that you could count up their rings with bushel baskets.”

ὦστε + indicative emphasizes the actual occurrence of the result. Both time and aspect are indicated by the form of the verb.

Ὃυ μόνον, ἀλλὰ καὶ αὐτόν σε τὸν ἁλιέα: ὥστε τὸ σόφισμα κατὰ σαυτοῦ συντέθεικας

“Not only that, but also you, the fisherman, so that you have constructed a trap for yourself.”

| αἷμεν, ὁ: a fisherman | σόφισμα, -ατος, τό: cleverness |
| δοικα: to seem | συντίθημι: to put together |
| οἰμώζω: to wail aloud, lament | τοιγαροῦν: so then, therefore |

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43
Simylos and Polystratus

Simylos tells Polystratus how he fooled his legacy-hunters, stringing them along and then passing over them when he died.

ΣΙΜΥΛΟΣ: Ἥκεις ποτὲ, ὦ Πολύστρατε, καὶ σὺ παρ’ ἡμᾶς εἴη οἶμαι οὐ πολὺ ἀποδέοντα τῶν ἑκατὸν βεβιωκὼς;

ΠΟΛΥΣΤΡΑΤΟΣ: Ὀκτὼ ἐπὶ τοῖς ἑκατὸν μακάμενον, ὦ Σιμύλε.

ΣΙΜΥΛΟΣ: Πῶς δαὶ τὰ μετ’ ἐμὲ ταῦτα ἐβίως τριάκοντα; ἐγὼ γὰρ ἀμφὶ τὰ ἐβδομήκοντά σου ὄντος ἀπέθανον.

ΠΟΛΥΣΤΡΑΤΟΣ: Ὑπερήδιστος, εἰ καὶ σοι παράδοξον τοῦτο δόξει.

ΣΙΜΥΛΟΣ: Παράδοξον, εἰ γέρων τε καὶ ἀσθενὴς ἄτεκνός τε προσέτι ἥδεσθαι τοῖς ἐν τῷ βίῳ ἐδύνασο.
Dialogues of the Dead

ΠΟΛΥΣΤΡΑΤΟΣ: Τὸ μὲν πρῶτον ἅπαντα ἐδυνάμην: ἔτι καὶ παῖδες ὡραῖοι ἦσαν πολλοὶ καὶ γυναῖκες ἀβρόταται καὶ μύρα καὶ οἶνος ἀνθοσμίας καὶ τράπεζα ὑπὲρ τὰς ἐν Σικελίᾳ.

ΣΙΜΥΛΟΣ: Καινὰ ταῦτα: ἐγὼ γὰρ σὲ πάνυ φειδόμενον ἠπιστάμην.

ΠΟΛΥΣΤΡΑΤΟΣ: Ἀλλ' ἐπέρρει μοι, ὦ γενναῖε, παρὰ ἄλλων τὰ ἄγαθά: καὶ ἐωθὲν μὲν εὐθὺς ἐπὶ θύρας ἐφοίτων μάλα πολλοὶ, μετὰ δὲ παντοῖά μοι δῶρα προσήγετο ἁπανταχόθεν τῆς γῆς τὰ κάλλιστα.

ΣΙΜΥΛΟΣ: Ἐτυράννησας, ὦ Πολύστρατε, μετ' ἐμέ;
ΠΟΛΥΣΤΡΑΤΟΣ: Οὔκ, ἀλλ’ ἐραστὰς εἶχον μυρίους.

ΣΙΜΥΛΟΣ: Ἐγέλασα: ἐραστὰς σὺ τηλικοῦτος ὄν, ὀδόντας
tέτταρας ἐχων;

ΠΟΛΥΣΤΡΑΤΟΣ: Νὴ Δία, τοὺς ἀρίστους γε τῶν ἐν τῇ
πόλει: καὶ γέροντά με καὶ φαλακρόν, ὡς ὥρα, ὀντα
καὶ λημάωντα προσέτι καὶ κορυζῶντα ὑπερήδοντο
θεραπεύοντες, καὶ μακάριος ἦν αὐτῶν ὅντινα ἂν καὶ
μόνον προσέβλεψα.

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εἶχον: impf., “I had”
ἐγέλασα: aor., “I burst out laughing” i.e. that claim is ridiculous!
ἐραστὰς: acc. pl. with verb understood from previous clause, “(you had) lovers!”
ΠΟΛΥΣΤΡΑΤΟΣ: (I had) the best

---

ἄριστος, -η, -ον: best
γελάω: to laugh
ἐραστής, -οθ, ο: a lover
θεραπεύω: to be an attendant, do service
cορυζάω: to run at the nose
λημάω: to be blear-eyed or purblind
μακάριος, -α, -ον: blessed, happy
μυρίος, -α, -ον: numberless

νὴ: yes! (+ acc.)
ὀδούς, -όντος, ο: a tooth
πόλις, -ως, ή: a city
προσβλέπω: to look at or upon
tέσσαρες, -ον, ο: four
τηλικοῦτος, -η, -ο: of such an age
ὑπερήδομαι: to be overjoyed at
φαλακρός, -ά, -όν: bald-headed, bald

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τηλικοῦτος, -η, -ο: of such an age
ὑπερήδομαι: to be overjoyed at
φαλακρός, -ά, -όν: bald-headed, bald
Dialogues of the Dead

ΣΙΜΥΛΟΣ: Μῶν καὶ σύ τινα ὥσπερ ο Φάων τὴν Ἀφροδίτην ἐκ Χίου διεπόρθμευσας, εἰτά σοι εὐξαμένῳ ἔδωκε νέον εἶναι καὶ καλὸν ἐξ ὑπαρχῆς καὶ αξιέραστον;

ΠΟΛΥΣΤΡΑΤΟΣ: Οὐκ, ἀλλὰ τοιοῦτος ὃν περιπόθητος ἦν.

ΣΙΜΥΛΟΣ: Αἰνίγματα λέγεις.

ΠΟΛΥΣΤΡΑΤΟΣ: Καὶ μὴν πρόδηλος γε ὁ ἔρως οὗτος πολὺς ὃν περὶ τοὺς ἀτέκνους καὶ πλούσιους γέροντας.

ΣΙΜΥΛΟΣ: Νῦν μανθάνω σου τὸ κάλλος, ὦ θαυμάσιε, ὅτι παρὰ τῆς χρυσῆς Ἀφροδίτης ἦν.

ΠΟΛΥΣΤΡΑΤΟΣ: Ἀτάρ, ὦ Σιμύλε, οὐκ ὀλίγα τῶν ἐραστῶν ἀπολέλαυκα μονονυχὶ προσκυνούμενος ὑπ’ αὐτῶν: καὶ

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αἴνιγμα, -atos, τό: a riddle
αξιέραστος, -ov: worthy of love
ἀπολαύω: to have enjoyment of (+ gen.)
ἀτάρ: but, yet
dιαπορθμέω: to carry over or across
dίδωμι: to give, grant
ἐρως, -tos, ὁ: love, passion
eὐχομαι: to pray
θαυμάσιος, -ous, -on: wondrous, wonderful
κάλλος, -ous, τό: beauty
μανθάνω: to come to learn
μονονυχί: in a single night
μῶν: but surely not? is it so?
νέος, -η, -ov: young
ὀλίγος, -η, -ov: few, little, scanty, small
περιπόθητος, -ov: much-beloved
πλούσιος, -a, -ov: rich, wealthy, opulent
πρόδηλος, -ov: clear beforehand, obvious
προσκυνέω: to make obeisance, worship
τοιοῦτος, -οτος, -οῦτο: such as this
ὑπαρχή, η: a beginning
Φάων, ὁ: Phaon
Χίος, η: Chios
χρύσως, -ον: golden

---

μῶν ... διεπόρθμευσας: aor., “surely you must have ferried”
ὁ θεός ὁ Φάων: “like Phaon,” a ferryman of Miletus whose kindness to Aphrodite was returned by his rejuvenation
σοι εὐξαμένῳ: dat. ind. obj. after ἔδωκε, “granted to you having prayed”
νέον ἔδωκε: inf. complementing ἔδωκε, “granted to be young”
καὶ μὴν: “and yet”
πολὺς: nom. pred., “is clearly being great” i.e. is clearly great
ὁ περὶ τοὺς: attrib. phrase, “the love aimed toward”
ἀπολέλαυκα: perf., “I have had enjoyment from” + gen.
ὑπ’ αὐτῶν: expressing agency, “being worshipped by them”
Lucian

ἐθρυπτόμην δὲ πολλάκις καὶ ἀπέκλειον αὐτῶν τινας ἐνίοτε, οἱ δὲ Ἦμιλλωντο καὶ ἄλληλους ὑπερβάλλοντο ἐν τῇ περὶ ἐμὲ φιλοτιμίᾳ.

ΣΙΜΥΛΟΣ: Τέλος δ’ οὖν πῶς ἐβουλεύσω περὶ τῶν κτημάτων;

ΠΟΛΥΣΤΡΑΤΟΣ: Ἐς τὸ φανερὸν μὲν ἐκαστὸν αὐτῶν κληρονόμον ἀπολιπέιν ἔφασκον, ὁ δ’ ἐπίστευεν τε ἂν καὶ κολακευτικώτερον παρεσκεύαζεν ἑαυτόν, ἄλλας δὲ τὰς ἀληθικας διαθήκας ἔχων, έκεινας κατέλιπον οἰμώζειν ἀπασι φράσας.

| ἀληθής, ἐς: unconcealed, true | κολακευτικός, Ἰ., ὄν: flattering, fawning |
| ἀλλήλων: of one another | κτήμα, -ατος, τό: a possession |
| ἀμιλλάομαι: to compete, vie, contend with | παρασκεύαζω: to get ready, prepare |
| ἀποκλείω: to shut off from | πιστεύω: to trust, believe in |
| ἀπολείπω: to leave behind, bequeath | πολλάκις: many times, often, oft |
| βουλεύω: to take counsel, deliberate | τέλος: (adv.) finally |
| διαθήκη, ἡ: a disposition, will | υπερβάλλω: to outstrip |
| ἐκαστος, -η, -ον: every, each | φανερόν, τό: open sight |
| ἐνίοτε: sometimes | φάσκω: to say, affirm, assert |
| ἥρπτω: to break, to be coy | φιλοτιμία, ἡ: ambition, rivalry |
| καταλείπω: to leave behind, abandon | φράζω: to declare, show, indicate |

| κληρονόμος, ὁ: an heir |

ἐθρυπτόμην: impf., as are the following verbs, “I kept being coy”

ἐβουλεύσω: aor., “how did you decide”

κληρονόμον: pred. acc., “to leave each as my heir”

ἀπολειπέω: aor. inf. after ἔφασκον, “I claimed to bequeath”

ὁ δ’: “each one of them”

ἐπίστευεν τε ἂν καὶ παρεσκεύαζεν: impf. with customary sense of past potential, “each would believe and would prepare himself”

ἐχων: pr. part., “I, all the time having”

κατέλιπων: aor., “those (dispositions) I left behind” i.e. I abandoned

φράσας: aor. part., “having told them all” + inf.

οἰμώζειν: pr. inf. after φράσας, “told them to wail,” i.e. cursing them
Dialogues of the Dead

ΣΙΜΥΛΟΣ: Τίνα δὲ αἱ τελευταῖαι τὸν κληρονόμον ἔσχον; ἦ ποῦ τίνα τῶν ἀπὸ τοῦ γένους;

ΠΟΛΥΣΤΡΑΤΟΣ: Οὐ μὰ Δία, ἀλλὰ νεώνητον τίνα τῶν μειρακίων τῶν ὁραίων Φρύγα.

ΣΙΜΥΛΟΣ: Ἀμφὶ πόσα ἔτη, ὦ Πολύστρατε;

ΠΟΛΥΣΤΡΑΤΟΣ: Πλὴν ἀλλὰ πολὺ ἀξιώτερος κληρονομεῖν, εἰ καὶ βάρβαρος ἦν καὶ ὀλεθρος, δὲν ἦδη καὶ αὐτοὶ οἱ ἄριστοι θεραπεύουσιν. ἐκεῖνος τοῖνυν ἐκληρονόμησέ μου καὶ νῦν ἐν τοῖς εὐπατρίδαις ἀριθμεῖται,

ἀμφὶ: about
ἀξίως, -α, -ον: worthy
ἀριθμέω: to count or reckon up
βάρβαρος, -ον: barbarous
γένος, -ους, τό: a family
ἔχοις, -indcl.: twenty
ἐτος, -εος, τό: a year
ἐυπατρίδης, -ους, ὁ: member of a noble family
ἡ: in truth, truly, verily, of a surety
κληρονομεῖν: to inherit a portion
μανθάνω: to learn
μειράκιον, τό: a boy, lad, stripling
νεώνητος, -ου: newly bought (slave)
ὁλεθρος, -ον: ruinous
πλήν: except, but
πόσος, -ης, -ον: how many?
τελευταίος, -α, -ον: last
τοίνυν: therefore, accordingly
Φρύξ, -γος, ὁ: a Phrygian
χαρίζω: to oblige, gratify
ὡραῖος, -α, -ον: beautiful
Lucian

ὑπεξυρημένος μὲν τὸ γένειον καὶ βαρβαρίζων, Κόδρου δὲ εὐγενέστερος καὶ Νιρέως καλλίων καὶ Ὀδυσσέως συνετώτερος λεγόμενος εἶναι.

ΣΙΜΥΛΟΣ: Οὔ μοι μέλει: καὶ στρατηγησάτω τῆς Ἑλλάδος, εἰ δοκεῖ, ἐκεῖνοι δὲ μὴ κληρονομεῖτωσαν μόνον.

<table>
<thead>
<tr>
<th>Greek Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὑπεξυρημένος</td>
<td>perf. part. mid., “he, having shaved”</td>
</tr>
<tr>
<td>γένειον</td>
<td>a chin</td>
</tr>
<tr>
<td>'Ελλάς, -άδος, ἡ</td>
<td>Greece</td>
</tr>
<tr>
<td>εὐγενής, -ής</td>
<td>well-born</td>
</tr>
<tr>
<td>καλλίων, -ον</td>
<td>comparative of καλός, more handsome</td>
</tr>
<tr>
<td>Κόδρος, ὁ</td>
<td>Kodrus, legendary king of Athens</td>
</tr>
<tr>
<td>μέλος</td>
<td>to be an object of care to (+ dat.)</td>
</tr>
<tr>
<td>μόνον</td>
<td>only</td>
</tr>
<tr>
<td>Νιρεύς, -έως, ὁ</td>
<td>Nireus, a legendary beauty</td>
</tr>
<tr>
<td>Ὀδυσσεύς, -έως, ὁ</td>
<td>Odysseus</td>
</tr>
<tr>
<td>στρατηγός</td>
<td>to be general</td>
</tr>
<tr>
<td>συνετός, -ή, -όν</td>
<td>intelligent, sagacious, wise</td>
</tr>
<tr>
<td>ύποξυράω</td>
<td>to shave</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαρβαρίζω</td>
<td>to speak like a barbarian</td>
</tr>
<tr>
<td>εὐγενέστερος</td>
<td>nom. pred., “said to be more noble than Kodrus”</td>
</tr>
<tr>
<td>Νιρέως</td>
<td>gen. of comp., “more handsome than Nireus”</td>
</tr>
<tr>
<td>Ὀδυσσέως</td>
<td>“more sagacious than Odysseus”</td>
</tr>
<tr>
<td>λεγόμενος</td>
<td>pr. part. pass., “being said to be”</td>
</tr>
<tr>
<td>στρατηγησάτω</td>
<td>aor. imper. 3 s., “let him be general of Greece!”</td>
</tr>
<tr>
<td>μὴ κληρονομεῖτωσαν</td>
<td>pr. imper. 3 pl., in prohibition, “let those not inherit”</td>
</tr>
</tbody>
</table>
ΧΑΡΩΝ: Ἀκούσατε ὡς ἔχει ὑμῖν τὰ πράγματα. μικρὸν μὲν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον καὶ ὑπόσαθρον ἐστι καὶ διαρρεῖ τὰ πολλά, καὶ ἢν τραπῇ ἐπὶ θάτερα, οἰχήσεται περιτραπέν, ὑμεῖς δὲ ἄμα τοσοῦτοι ἥκετε πολλὰ ἐπιφερόμενοι ἕκαστος. ἢν οὖν μετὰ τούτων ἐμβῆτε, δέδια μὴ ὑστερον μετανοήσητε, καὶ μάλιστα ὁπόσοι νεῖν οὐκ ἐπίστασθε.

ΕΡΜΗΣ: Πῶς οὖν ποιήσαντε εὐπλοήσομεν;

---

ἀκούσατε: aor. imper., “Hear!”
ὡς ἔχει: ind. quest., “hear how matters are”
ὡς ὁρᾶτε: parenthetical, “as you see”
ἡν τραπῇ: aor. subj. in fut. more vivid protasis, “if you turn”
περιτραπέν: aor. part. pass. supplementing οἰχήσεται, “the ship will go upside down”
ἠν ... ἐμβῆτε: aor. subj. in present general protasis, “if you embark”
δέδια: perf. of δείδω, “I am afraid”
μὴ ... μετανοήσητε: aor. subj. after verb of fearing, “afraid that you will be sorry”
ποιήσαντες: aor. part. instrumental, “by doing how?”
eὐπλοήσομεν: fut., “will we sail well?”

Charon insists that the souls leave any earthly “baggage” behind before crossing in to the underworld.
ΧΑΡΩΝ: Ἐγὼ ύμῖν φράσω: γυμνοὺς ἐπιβαίνειν χρὴ τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡιόνος καταλιπόντας: μόλις γὰρ ἂν καὶ οὕτως δέξαιτο ύμᾶς τὸ πορθμεῖον. σοὶ δέ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαί αὐτῶν, ὅσ ἂν μὴ ψιλὸς ἦ καὶ τὰ ἐπιπλα, ὥσπερ ἔφην, ἀποβαλῶν. παρὰ δὲ τὴν ἀποβάθραν ἐστὶν διαγίνωσκε αὐτῶν καὶ ἀναλάμβανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

ΕΡΜΗΣ: Εὔ λέγεις, καὶ οὕτω ποιήσωμεν. - Οὕτως τίς ὁ πρῶτος ἐστιν;

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CONSULTATION OF WORDS

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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</tr>
</thead>
<tbody>
<tr>
<td>γυμνοῦς</td>
<td>acc. subject of ἐπιβαίνειν after χρῆ, “it is necessary for (them) naked to go upon”</td>
<td>ἐπιβαίνω</td>
<td>to go upon</td>
</tr>
<tr>
<td>καταλιπόντας</td>
<td>aor. part. acc. agreeing with the subject of ἐπιβαίνειν, “having left behind all”</td>
<td>δέχομαι</td>
<td>to take, accept, receive</td>
</tr>
<tr>
<td>ἄναγκαζω</td>
<td>to force, compel (+ inf.)</td>
<td>ἀποβάλλω</td>
<td>to throw off</td>
</tr>
<tr>
<td>ἀναλαμβάνω</td>
<td>to take up, capture</td>
<td>ἀποβάθρα</td>
<td>a ladder, a gangway</td>
</tr>
<tr>
<td>ἡιών</td>
<td>η: a shore, beach</td>
<td>ἔπιπλα</td>
<td>implements, utensils, stuff</td>
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<td>η: a shore, beach</td>
<td>ἔπιπλα</td>
<td>implements, utensils, stuff</td>
</tr>
<tr>
<td>εὖ</td>
<td>εὖ: well</td>
<td>Ἰστημι</td>
<td>to make to stand</td>
</tr>
<tr>
<td>ψιλός</td>
<td>-ή, -όν: bare</td>
<td>μέλεω</td>
<td>to be a care to (+ dat.)</td>
</tr>
<tr>
<td>μόλις</td>
<td>scarcely</td>
<td>παραδέχομαι</td>
<td>to receive</td>
</tr>
<tr>
<td>περιττός</td>
<td>-ή, -όν: very large, prodigious</td>
<td>πορθμεῖον</td>
<td>a ferry</td>
</tr>
<tr>
<td>πρωτός</td>
<td>-ή, -όν: first</td>
<td>φράζω</td>
<td>to point out, shew, indicate</td>
</tr>
<tr>
<td>δέχομαι</td>
<td>to take, accept, receive</td>
<td>μελήσει</td>
<td>to be a care to (dat.)</td>
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<td>ἀποβάλλω</td>
<td>to throw off</td>
<td>παραδέχομαι</td>
<td>to receive</td>
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<tr>
<td>γυμνός</td>
<td>-ή, -όν: naked, unclad</td>
<td>πορθμεῖον</td>
<td>a ferry</td>
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<td>ψιλός</td>
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"ΧΑΡΩΝ: Ἐγὼ ύμῖν φράσω: γυμνοὺς ἐπιβαίνειν χρὴ τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡιόνος καταλιπόντας: μόλις γὰρ ἂν καὶ οὕτως δέξαιτο ύμᾶς τὸ πορθμεῖον. σοὶ δέ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαί αὐτῶν, ὅσ ἂν μὴ ψιλὸς ἦ καὶ τὰ ἐπιπλα, ὥσπερ ἔφην, ἀποβαλῶν. παρὰ δὲ τὴν ἀποβάθραν ἐστὶν διαγίνωσκε αὐτῶν καὶ ἀναλάμβανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ΕΡΜΗΣ: Εὔ λέγεις, καὶ οὕτω ποιήσωμεν. - Οὕτως τίς ὁ πρῶτος ἐστιν;"
Dialogues of the Dead

ΜΕΝΙΠΠΟΣ: Μένιππος ἔγωγε. ἀλλ’ ἰδοὺ ἡ πήρα μοι, ὦ Ἑρμῆ, καὶ τὸ βάκτρον ἐς τὴν λίμνην ἀπερρίφθων, τὸν τρίβωνα δὲ οὐδὲ ἐκόμισα εὖ ποιῶν.

ΕΡΜΗΣ: Ἐμβαινε, ὦ Μένιππε ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ’ ὑψηλοῦ, ὡς ἐπισκοπῇς ἅπαντας.

ΧΑΡΜΟΛΕΩΣ: Χαρμόλεως ὁ Μεγαρικὸς ἐπέραστο, οὗ τὸ φίλημα διτάλαντον ἦν.

ΕΡΜΗΣ: Ἀπόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ χείλη αὐτοῖς φιλήμασι καὶ τὴν κόμην τὴν βαθεῖαν καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα καὶ τὸ δέρμα ὅλον. ἔχει καλῶς,

ἄριστος, -η, -ον: best
ἀποδύνω: strip off
ἀπορρίπτω: to throw away, put away
ἀπορριφθέω: perf. imper. 3 pl. of ἀπο-ρίπτω. “Let them have been thrown away”
ἐδ’ ποιῶν: pr. part. circumstantial, “in this way doing well”
ὡς ἐπισκοπής: pr. subj. in purpose clause, “in order for you to observe”
οὗ: relative pronoun gen., “whose kiss”
ἀπόδυθι: aor. imper., “strip off!”
αὐτοῖς φιλήμασι: “with even the lips,” i.e., “lips and all”
ἐχεῖ: pr. 2 s. mid., “you keep yourself well”; or 3 s. act., “it is well”

κομίζω: to bring along
κυβερνήτης, -ου, ὁ: a steersman
λίμνη, ἡ: a pool of standing water
Μεγαρικός, -ῆ, -όν: Megarian
δῖος, -η, -ον: whole, entire
παρεία, ἡ: a cheek
παρειά, ἡ: a cheek
πύρα, ἡ: a leather pouch, a wallet
προεδρία, ἡ: the privilege of the front seats
τοιγαροῦν: so then, accordingly
τρίβων, -ονος, ὁ: a cloak
ψηλὸς, -η, -ῶν: high, lofty, high-raised
φιλήμα, -ατος, τό: a kiss
Χαρμόλεως, ὁ: Charmoleos (unknown)
χεῖλος, -εος, τό: a lip

ἵδοι: aor. imper., “look!”
ἄπορριφθέω: perf. imper. 3 pl. of ἀπο-ρίπτω. “Let them have been thrown away”
εὖ ποιῶν: pr. part. circumstantial, “in this way doing well”
ὡς ἐπισκοπής: pr. subj. in purpose clause, “in order for you to observe”
οὗ: relative pronoun gen., “whose kiss”
ἀπόδυθι: aor. imper., “strip off!”
αὐτοῖς φιλήμασι: “with even the lips,” i.e., “lips and all”
ἐχεῖ: pr. 2 s. mid., “you keep yourself well”; or 3 s. act., “it is well”
εὔζωνος εἶ, ἐπίβαινε ἡδη. ὁ δὲ τὴν πορφυρίδα οὔτος καὶ τὸ διάδημα ὁ βλοσυρὸς τῆς ὑπεροψίας;

ΔΑΜΠΙΧΟΣ: Δάμπιχος Γελώνων τύραννος.

ΕΡΜΗΣ: Τί οὖν, ὦ Δάμπιχε, τοσαῦτα ἔχων πάρει; ΔΑΜΠΙΧΟΣ: Τί οὖν; ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἥκειν τύραννον ἀνδρα; ΕΡΜΗΣ: Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα: ὥστε ἀπόθου ταῦτα.

ΔΑΜΠΙΧΟΣ: Ἰδοὺ σοι ὁ πλοῦτος ἀπέρριπται.

ΕΡΜΗΣ: Καὶ τὸν τῦφον ἀπόρριψον, ὦ Δάμπιχε, καὶ τὴν ὑπεροψίαν: βαρήσει γὰρ τὸ πορθμεῖον συνεμπεσόντα.

---

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπίβαινε</td>
<td>entered, went up</td>
</tr>
<tr>
<td>τοσαῦτα</td>
<td>exactly the same amount</td>
</tr>
<tr>
<td>ἔχων</td>
<td>had</td>
</tr>
<tr>
<td>πάρει</td>
<td>was present</td>
</tr>
<tr>
<td>ἔχων</td>
<td>had</td>
</tr>
<tr>
<td>ἔχων</td>
<td>had</td>
</tr>
<tr>
<td>λαμπίχος</td>
<td>Lampichos</td>
</tr>
<tr>
<td>τύραννος</td>
<td>tyrant</td>
</tr>
<tr>
<td>ὑπεροψία</td>
<td>contempt, disdain</td>
</tr>
<tr>
<td>ἀπόθου</td>
<td>and so remove these things!</td>
</tr>
<tr>
<td>σοι</td>
<td>for you</td>
</tr>
<tr>
<td>ἀπέρριπται</td>
<td>was taken away</td>
</tr>
<tr>
<td>ἀπόρριψον</td>
<td>cast off!</td>
</tr>
<tr>
<td>συνεμπεσόντα</td>
<td>those things having fallen together into</td>
</tr>
<tr>
<td>ἐμπίπτω</td>
<td>will weigh down the ferry</td>
</tr>
</tbody>
</table>

---

εὔζωνος εἶ, “you are well-girded,” ironic, since he is now naked

ὀ δὲ τὴν: “the one (having) the purple”

τὸς ὑπεροψίας: “who do you happen to be?”

πάρει: 2 s., “are you present?”

ἡδη: “it is necessary to have come?”

ἡδη: “it is necessary to have come?”

σοι: “for you benefit”

ἀπόρριπται: “wealth has been taken away”

ἀπόρριψον: “cast off!”

συνεμπεσόντα: “those things having fallen together into”

54
ΛΑΜΠΙΧΟΣ: Οὔκοιν ἄλλα τὸ διάδημα ἔασόν με ἔχει καὶ τὴν ἐφεστρίδα.
ΕΡΜΗΣ: Οὐδαμῶς, ἄλλα καὶ ταῦτα ἄφες.
ΛΑΜΠΙΧΟΣ: Εἶεν. τί ἐτι; πάντα γὰρ ἄφηκα, ώς ὥρας.
ΕΡΜΗΣ: Καὶ τὴν ὀμότητα καὶ τὴν ἀνοίαν καὶ τὴν ὕβριν καὶ τὴν ὀργήν, καὶ ταῦτα ἄφες.
ΛΑΜΠΙΧΟΣ: Ἰδοὺ σοι ψιλός εἰμι.
ΕΡΜΗΣ: Ἐμβαινε ἤδη. σὺ δὲ ὁ παχύς, ὁ πολύσαρκος τίς τυγχάνεις;
ΔΑΜΑΣΙΑΣ: Δαμασίας ὁ ἀθλητής.
ΕΡΜΗΣ: Ναί, ἔοικας: οἶδα γάρ σε πολλάκις ἐν ταῖς παλαίστραις ἰδὼν.

ἀθλητής, ὁ: a prizefighter
ἀνοια, ἥ: folly
ἀφήμι: to send forth, discharge
Δαμασίας, ὁ: Damasias
dιάδημα, -atos, τό: a band or fillet
ἔοικα: to seems so
ἐφεστρίς, -loos, ἥ: an upper garment, wrapper
ὁργή, ἥ: harsh nature, anger

οὐδαμῶς: in no wise
οὐκοίν: therefore, then, accordingly
παλαίστρα, ἥ: a palaestra, wrestling-school
παχύς, -εῖα, ὦ: thick, stout
πολλάκις: many times, often, oft
πολύσαρκος, -ον: very fleshy
ὕβρις, -εως, ἥ: wantonness, insolence
ψιλός, ἥ, ὁ: bare
ὠμότης, -ητος, ἥ: rawness

ἔασόν: aor. imper. of ἔαω, “allow me!” + inf.
ἄφες: aor. imper. of ἄφημι, “let go!”
Εἶεν: pr. opt. 3 pl., “let these things be!” i.e. well OK then
ἄφηκα: aor. of ἄφημι, “I have released”
Ἰδοὺ: aor. part., “I, having seen”
ΔΑΜΑΣΙΑΣ: Ναί, ὦ Ἑρμῆ: ἀλλὰ παράδεξαι με γυμνὸν ὄντα.

ΕΡΜΗΣ: Οὐ γυμνὸν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον: ὥστε ἀπόδυθι αὐτάς, ἐπεὶ καταδύσεις τὸ σκάφος τὸν ἕτερον πόδα ὑπερθεὶς μόνον: ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον καὶ τὰ κηρύγματα.

ΔΑΜΑΣΙΑΣ: Ἰδοὺ σοι γυμνὸν, ὦ ὑπαρχόν, ἀληθῶς εἶμι καὶ ἴσοστάσιος τοῖς ἄλλοις νεκροῖς.

ΕΡΜΗΣ: Οὕτως ἄμεινον ἀβαρῆ εἶναι: ὥστε ἔμβαινε. καὶ σὺ τὸ σκάφος τὸν ἕτερον πόδα ὑπερθεὶς μόνον: ἀλλὰ καὶ τοὺς στεφάνους ἀπόρριψον καὶ τὰ κηρύγματα.

ΔΑΜΑΣΙΑΣ: Ἰδού σοι γυμνός, ὡς ὁρᾷς, ἀληθῶς εἰμι καὶ ἴσοστάσιος τοῖς ἄλλοις νεκροῖς.
Dialogues of the Dead

τὰ τῶν προγόνων ἄξιωματα, κατάλιπε δὲ καὶ γένος καὶ δόξαν καὶ εἴ ποτὲ σε ἡ πόλις ἀνεκήρυξε καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς, μηδὲ, ὅτι μέγαν τάφον ἐπὶ σοι ἔχωσαν, λέγε: βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα.

ΚΡΑΤΩΝ: Οὐχ ἐκὼν μὲν, ἀπορρίψω δὲ: τί γὰρ ἂν καὶ πάθοιμι;

ΕΡΜΗΣ: βαβαί. σὺ δὲ ὁ ἔνοπλος τί βούλει; ἢ τί τὸ τρόπαιον τοῦτο φέρεις;

ΣΤΡΑΤΗΓΟΣ: Ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἠρίστευσα καὶ ἡ πόλις ἐτίμησέν με.

| ἀνακηρύττω: to proclaim | ἐπιγραφή, ἡ: an inscription |
| ἀνδριάς, ἀντός, ὁ: a statue | καταλείπω: to leave behind |
| ἀξίωμα, ἀτος, τό: an honor | μνημονεύω: to call to mind, remember |
| ἀπορρίπτω: to throw away, put away | νικάω: to conquer, prevail, vanquish |
| ἀριστεύω: to be bravest, to have an aristeia | πόλις, ἡ: a city |
| βαβαί: bless me | πρόγονος, ὁυς: ancestral |
| βαρύνω: to weigh down | τάφος, ὁ: a tomb |
| βούλομαι: to will, wish, be willing | τιμάω: to honor |
| γένος, -ους, τό: a race, stock, family | τρόπαιον, τό: a trophy |
| δόξα, ἡ: good opinion, reputation | φέρω: to bear |
| ἐκὼν, ἐοίς, ὁν: willing | χῶσω: to throw or heap up |
| ἐνοπλος, -ον: in arms, armed | εἰ ποτὲ σε... ἀνεκήρυξε: aor. of ἀνα-κηρύττω, “if ever the city proclaimed you” |
| τὰς... ἐπιγραφάς: also obj. of ἀνεκήρυξε, “proclaimed inscriptions” | ὅτι... ἔχωσαν: aor. of χῶσω in ind. st. after λέγε, “do not say that they heaped up” |
| μνημονευόμενα: pr. part. n. pl. nom., “such rememberings weigh down” | τί γὰρ ἂν καὶ πάθοιμι: aor. opt. pot., “what more might I suffer?” i.e. what can I do? |
| ὅτι ἐνίκησα: aor. answering previous question, “because I conquered” |
ΕΡΜΗΣ: Άφες υπέρ γῆς τὸ τρόπαιον: ἐν ᾍδου γὰρ εἰρήνη καὶ οὐδὲν ὅπλων δεήσει. ὁ σεμνὸς δὲ οὗτος ἀπό γε τοῦ σχήματος καὶ βρενθύομενος, ὁ τὰς ὀφρύς ἐπηρκώς, ὁ ἐπὶ τῶν φροντίδων τίς ἐστιν, ὁ τὸν βαθὺν πώγωνα καθειμένος;

ΜΕΝΙΠΠΟΣ: Φιλόσοφός τις, ὦ Ερμῆ, μᾶλλον δὲ γόης καὶ τερατείας μεστός: ὥστε ἀπόδυσον καὶ τοῦτον: ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ σκεπόμενα.

ΕΡΜΗΣ: Ἀπόθου σὺ τὸ σχῆμα πρῶτον, εἶτα καὶ ταυτί πάντα. ὦ Ζεῦ, ὅσην μὲν τὴν ἀλαζονείαν κομίζει, ὅσην δὲ ἀμαθίαν καὶ ἔριν καὶ κενοδοξίαν καὶ ἐρωτήσεις ἀπόρους

| ἀλαζονεία, ἡ: false pretension, imposture | καθίημι: to send down, let fall |
| ἀμαθία, ἡ: ignorance | κενοδοξία, ἡ: vainglory |
| ἀποδύω: to take off | μεστός, -ῆ, -ών: full of (+ gen.) |
| ἀφίημι: to discard, leave behind | ὅπλον, τό: a tool, implement |
| βαθύς, -εία, -υα: deep or high | δος, -η, -ων: how much? |
| βρενθύομαι: bear oneself haughtily, swagger | ὄφρος, ἡ: an eyebrow |
| γέλοιος, -α, -ον: causing laughter, laughable | πώγων, -ωνος, ὁ: a beard |
| ἐπαίρω: to lift up and set on | σεμνός, -η, -ων: revered, august |
| ἐρώτησις, -εως, ἡ: a questioning | σκέπω: to shelter, hide |
| ἐρώτησις, -εως, ἡ: a questioning | σχῆμα, -ατος, τό: a form, figure, appearance |
| ἔρις, ἔριδις, ἡ: strife, quarrel | τερατεία, ἡ: a talking marvels, jugglery |
| ἐρώτησις, -εως, ἡ: a questioning | τρόπαιον, τό: a trophy |
| ἱμάτιον, τό: an outer garment | φιλόσοφος, ὁ: a philosopher |
| ἱμάτιον, τό: an outer garment | φροντίς, -ιδος, ἡ: thought, attention |

ἀφες: aor. imper., “leave behind!”

οὐδέν: adverbial, “not at all”

δεήσει: fut. of δεῖ, “there will be need of” + gen.

ἀπό τοῦ: at least from his appearance

ὁ ἐπηρκώς: perf. part. of ἐπαίρω, “the one who has lifted up his eyebrows” i.e. who is being supercilious

ὁ ἐπηρκώς: perf. part. of κατα-ῃμι, “the one who has let down his beard”

μᾶλλον δὲ: “but rather” i.e. but really

ἀπόδυσον: aor imper., “strip off!”

ὄψει: fut. of ὃραω, “you will see”

ἀπόθου: aor. imper. of ἀπο-τίθημι, “set aside!”
Dialogues of the Dead

καὶ λόγους ἀκανθώδεις καὶ ἐννοίας πολυπλόκους, ἀλλὰ καὶ ματαιοποιίαν μάλα πολλὴν καὶ λήρον οὐκ ὀλίγον καὶ ὠθοὺς καὶ μικρολογίαν, νη Δία καὶ χρυσίων γε τουτί καὶ ἧπωθατίαν δὲ καὶ ἀναισχυντίαν καὶ όργην καὶ τρυφήν καὶ μαλακίαν: οὐ λέληθε γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου καὶ τὸν τῦφον καὶ τὸ οἴεσθαι ἀμείνων εἶναι τῶν ἄλλων: ὡς εἰ γε ταύτα πάντα ἐξων ἐμβαίης, ποία πεντηκόντος δέξατο ἄν σε;

ΦΙΛΟΣΟΦΟΣ: Ἀποτίθεμαι τοίνυν αὐτά, ἐπείπερ οὕτω κελεύεις.

οὐ λέληθε: perf. of λανθάνω, “he has not escaped my notice”
ἀπόθου: aor. imper. of ἀπο-τίθημι, “put away!”
τὸ οἴεσθαι: pr. inf. artic., also obj. of ἀπόθου, “put away the supposing” + inf.
ἀμείνων εἶναι: pr. inf. complementing οἴεσθαι, “supposing that you are better than” + gen.
ὡς εἰ ... ἐμβαίης: aor. opt. in fut. less vivid protasis, “as if you were stepping in”
ποία ... δέξατο ἄν: aor. opt. in fut. less vivid apodosis in the form of a question, “what sort of (ship) would receive you”
ΜΕΝΙΠΠΟΣ: Ἀλλὰ καὶ τὸν πώγωνα τοῦτον ἀποθέσθω, ὦ Ἑρμῆ, βαρύν τε ὄντα καὶ λάσιον, ὡς ὅρας: πέντε μναὶ τριχῶν εἰσὶν τοῦλάχιστον.

ΕΡΜΗΣ: Εὖ λέγεις: ἀπόθου καὶ τοῦτον.

ΦΙΛΟΣΟΦΟΣ: Καὶ τίς ὁ ἀποκείρων ἔσται;

ΕΡΜΗΣ: Μένιππος οὑτοσὶ λαβὼν πέλεκυν τῶν ναυπηγικῶν ἀποκόψει αὐτὸν ἐπικόπῳ τῇ ἀποβάθρᾳ χρησάμενος.

ΜΕΝΙΠΠΟΣ: Οὐκ, ὦ Ἑρμῆ, ἀλλὰ πρίονά μοι ἀνάδος: γελοιότερον γὰρ τοῦτο.

ΕΡΜΗΣ: Ἡ πέλεκυς ἱκανός, εὖ γε. ἀνθρωπινώτερος νῦν ἀναπέφηνας ἀποθέμενος σαυτοῦ τὴν κινάβραν.

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ἀναδίδωμι: to deliver
ἀναφαίνω: to make to give light, make to blaze up
ἀνθρώπινος, -η, -ον: human
ἀποβάθρα, ἡ: a gangway
ἀποκείρω: to clip or cut off
ἀποκόπτω: to cut off, hew off
βαρύς, -εία, -ύ: heavy
gέλοιος, -α, -ον: laughable
ἐλάχιστος: the smallest, least
ἐπίκοπον, τό: cutting block
θρίξ, τριχός, ἡ: hair

κινάβρα, ἡ: the rank smell of a he-goat
λαμβάνω: to take
λάσιος, -ον: hairy, rough, shaggy, woolly
μνᾶ, ἡ: a weight equal to 100 drachmae
ναυπηγικός, ὁ: one skilled in shipbuilding
πέλεκυς, -εως, ὁ: an axe
πέντε: five
πρίων, -ονος, ὁ: a saw
πώγων, -ωνος, ὁ: a beard
χράομαι: to use (+ dat.)

ἀποθέσθω: aor. imper. 3 s. of ἀποτίθημι, “let him remove!”
ὄντα: pr. part. causal, “since it is heavy”
τοῦλάχιστον (=τό ἐλάχιστον): adverbial, “at the very least”
ὁ ἀποκείρων: “the one who cuts”
λαβὼν: aor. part., “having taken an axe”
ἐπικόπω: dat. pred., “using the gangway as a cutting block”
ἀνάδος: aor. imper. of ἀναδίδωμι, “deliver to me!”
ἀναπέφηνας: perf. of ἀναφαίνω, “you appear more human”
Dialogues of the Dead

ΜΕΝΙΠΠΟΣ: Βούλει μικρῶν ἀφέλωμαι καὶ τῶν ὀφρύων;

ΕΡΜΗΣ: Μάλιστα: ἕπηρκεν, οὐκ οἶδα ἐφʼ ὧν ἀνατείνων. τί τοῦτο; καὶ δακρύεις, ὦ κάθαρμα, καὶ πρὸς θάνατον ἀποδειλιάως; ἐμβηθι δʼ οὖν.

ΜΕΝΙΠΠΟΣ: ἔνετο τὸ βαρύτατον ὑπὸ μάλης ἐχεί.

ΕΡΜΗΣ: Τί, ὦ Μένιππε;

ΜΕΝΙΠΠΟΣ: Κολακείαν, ὦ Έρμη, πολλὰ χρησιμεύσασαν αὐτῷ ἐν τῷ βίω.

ΦΙΛΟΣΟΦΟΣ: Οὐκοῦν καὶ σύ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν καὶ παρρησίαν καὶ τὸ ἀλυπόν καὶ τὸ γενναῖον καὶ τὸν γέλωτα: μόνος γοῦν τῶν ἄλλων γελᾶς.

ἀλυπός, -ᾶς, -ον: without pain
ἀνατείνω: to stretch up, hold up
ἀποθέμενος: aor. part. mid., “having put away”
ἀφέλωμαι: aor. subj. of ἀφαιρέω after βούλει, “do you wish that I should remove”
ἐπῆρκεν: perf. of ἐπαίρω, “he has lifted them”
οὐκ οἶδα ἐφʼ ὧν: parenthetical, “I don't know for what purpose”
ἀνατείνων: pr. part. circumstantial, “stretching himself”
ἐμβηθι: aor. imper., “step in!”
χρησιμεύσασαν: aor. part. acc. f. agreeing with κολακείαν, “flattery, having been useful”
ὁντα: pr. part. causal, “since they are light”
ἀποθον: aor. imper., “put away!”

ἐμβαίνω: to step in
ἐπαίρω: to lift up and set on
θάνατος, -ῶς, -ον: death
κάθαρμα, τό: trash
κολακεία, ἡ: flattery, fawning
μάλη, ἡ: an arm-pit
μέτωπον, τό: a brow, forehead
μικρός, -άς, -άν: small, little
οὐκοῦν: therefore, then, accordingly
ὄφρος, ὁ: an eyebrow
παρρησία, ἡ: freespokenness, openness, frankness
χρησιμεύω: to be useful to (+ dat.)
ΕΡΜΗΣ: Μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα, κοῦφα γὰρ καὶ πάνυ εὔφορα θύμα καὶ πρὸς τὸν κατάπλοον χρήσιμα. καὶ ὁ ρήτωρ δὲ σὺ ἀπόθου τῶν ρημάτων τὴν τοσαύτην ἀπεραντολογίαν καὶ ἀντιθέσεις καὶ παρισώσεις καὶ περιόδους καὶ βαρβαρισμοὺς καὶ τὰ ἄλλα βάρη τῶν λόγων.

ΡΗΤΩΡ: Ἡν ἰδοὺ, ἀποτίθεμαι.

ΕΡΜΗΣ: Ἐὖ ἔχει: ὥστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ἱστίον, εὐθύνε, ὦ πορθμεῦ, τὸ πηδάλιον: εὐπλοῶμεν. τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ ὁ ἀρτίως τὸν πώγωνα δεδῃωμένος;

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ἀγκύριον, τό: a small anchor
ἀναιρέω: to take up, raise
ἀνασπάω: to draw up, pull up
ἀντίθεσις, -εως, ἡ: antithesis
ἀπεραντολογία, ἡ: interminable argument
ἀποβάθρα, ἡ: a gangway
ἀπόγαιον, τό: cable holding ship to land
ἀποτίθημι: to put away, stow away
ἀρτίως: completely, perfectly
βαρβαρισμός, ὁ: barbarism, a foreign word
βάρος, -εος, τό: weight
δηιόω: to cut off (a beard)
δηθῶν: to cut off (a beard)
εὐπλοέω: to have a good sailing voyage
εὐφόρος, -η, -ων: light, nimble
λύω: to loose
μάταιος, -α, -ον: vain, empty, idle, trifling
μηδαμῶς: in no way
οἴμωζω: to wail aloud, lament
πάνυ: altogether, entirely
παρισώσις, -εως, ἡ: an even balancing of the clauses
περίοδος, ἡ: a periodic sentence
πετάννυμι: to spread out
πηδάλιον, τό: a rudder
πορθμεύς, -εως, ὁ: a ferryman
πώγων, -ωνος, ὁ: a beard
ῥήμα, -ατος, τό: a word, speech
ῥήτωρ, -ορος, ὁ: a public speaker, pleader
tοσοῦτος, -αυτη, -αυτο: so large, so tall
χρήσιμος, -ης, -ων: useful

ἐὖ ἔχει: “it is well”
ἀνελώμεθα: aor. subj. of ἀναιρέω hortatory, “let’s raise up!”
ἀνασπάσθω: perf. imper. 3 s., “let the anchor be raised!”
πέτασον: aor. imper. of πετάννυμι, “spread out!”
εὐπλοώμεν: aor. subj. hortatory, “let’s have a good sail!” i.e. bon voyage!
ὁ ... δεδῃωμένος: perf. part. pass. of δηιόω, “he who has been shaved”
ΦΙΛΟΣΟΦΟΣ: Ὅτι, ὦ Ἑρμῆ, ἀθάνατον ᾤμην τὴν ψυχὴν ὑπάρχειν.

ΜΕΝΙΠΠΟΣ: Ψεύδεται: ἄλλα γὰρ ἔσκε λυπεῖν αὐτὸν.

ΕΡΜΗΣ: Τὰ ποῖα;

ΜΕΝΙΠΠΟΣ: Ὅτι μηκέτι δειπνῄσει πολυτελή δεῖπνα μηδὲ νύκτωρ ἐξιὼν ἀπαντᾷς λανθάνων τῷ ἰματίῳ τὴν κεφαλὴν κατειλήσας περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα, καὶ ἐσθηθὲν ἐξαπατῶν τοὺς νέους ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται: ταῦτα λυπεῖ αὐτὸν.

ΦΙΛΟΣΟΦΟΣ: Σὺ γάρ, ὦ Μένιππε, οὐκ ἄχθῃ ἀποθανών;

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ἄδάνατος, -ον: undying, immortal
ἀποθνήσκω: to die off, die
ἀργύριον: a piece of silver, a silver coin
ἀχθομέναι: to be grived
dειπνεῖν: to make a meal
dεῖπνον, τό: the principal meal, dinner
ἐξαπατῶν: to deceive or beguile thoroughly
ἐξειμεῖν: to go out
ἐωθὲν: from morning
ἰματίον, τό: an outer garment, a cloak
κατειλέω: to wrap up
κεφαλή, ἥ: a head
κύκλος, ὁ: a ring, circle, round
λανθάνω: to escape notice
λυπεῖν: to distress, grieve
μηκέτι: no more, no longer
νύκτωρ: (adv.) by night
ποῖος, -α, -ον: of what sort?
πολυτελής, -ές: very expensive, very costly
σοφία, ἡ: skill
ὑπάρχω: to begin, exist really, be
χαμαιτυπεῖον, τό: a brothel
ψεύδω: to cheat by lies, beguile

ὁτι ... ᾤμην: answering the previous question, “because I thought”
ψυχὴν ὑπάρχειν: pr. inf. in ind. st. after ᾤμην, “that the soul was immortal”
ἄλλα: acc. subject of λυπεῖ, “seems that other things grieve him”
mutex ... περίεισιν: fut. of περί-ἐχομαι, “nor will be go around the brothels”
ἐξιών: pr. part. supplementing λανθάνων, “secretly going out at night”
κατειλήσας: aor. part., “having wrapped his head”
ἐξαπατῶν: pr. part., “deceiving”
λήψεται: fut of λαμβάνω, “no longer will he take money”
ἀποθανών: aor. part. suppl. after ἄχθη, “do you not grieve about dying”
Lucian

ΜΕΝΙΠΠΟΣ: Πῶς, ὃς ἐσπευσα ἐπὶ τὸν θάνατον καλέσαντος μηδενός; ἀλλὰ μεταξὺ λόγων οὐ κραυγῇ τις ἀκούεται ὁσπερ τινῶν ἀπὸ γῆς βοῶντων;

ΕΡΜΗΣ: Ναί, ὦ Μένιππε, οὐκ ἀφ' ἑνός γε χώρου, ἀλλ' οἱ μὲν ἐς τὴν ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν καὶ τὰ παιδία νεογνὰ ὑμῶν κάκεινα ὑπὸ τῶν παίδων βάλεται ἄφθονοις τοῖς λίθοις: ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυώνι ἐπιταφίοις λόγοις διεξιόντα ἐπὶ Κράτωνι τούτῳ. καὶ νὴ

| ákoíō | λίθος, ὁ: to hear | ἄσμενος, -ης, -ον: well-pleased, glad |
| děsmeunos, -ης, -ον: ungrudging, plentiful |
| spibhōnos, -ov: to throw |
| bōōn: to cry aloud, to shout |
| γυνη, -ακοής, ἡ: a woman |
| ἐλεύθερα, ἡ: an assembly |
| ἐπαινέω: to approve, applaud, commend |
| ἐπιστάμενος, -ον: over a tomb |
| καλέω: to summon |
| κραυγή, ἡ: a screaming, shrieking, shouting |
| Λαμπίχος, ὁ: Lampichus |

πῶς: “how (could I)?”

δης ἐσπευσα: aor., “I, who hastened toward death”

καλέσαντος: aor. part. in gen. abs., “no one summoning me”

βοῶντων: pr. part. in gen. abs., “as though some were shouting”

συνελθόντες: aor. part., “having gathered”

συνέχεται: pr. pass., “his wife is being held”

πρὸς τῶν γυναικῶν: expressing agency, “is captured by the women”

ἀφθόνοις τοῖς λίθοις: dat. of means, “being struck with plentiful stones”

διεξιόντα: pr. part. acc. of δια-εξ-ἐρχομαι, “Diophantes as he is going through” i.e. narrating
Dialogues of the Dead

Δία γε ἥ Δαμασίου μήτηρ κωκύωσα ἐξάρχει τοῦ θρήνου σὺν γυναιξίν ἐπὶ τῷ Δαμασίῳ: σὲ δὲ, ὦ Μένιππε, σὺδεὶς δακρύει, καθ’ ἡσυχίαν δὲ κεῖσαι μόνος.

ΜΕΝΙΠΠΟΣ: Οὐδαμῶς, ἀλλ’ ἀκούσῃ τῶν κυνῶν μετ’ ὀλίγον ὤρυομένων οἴκτιστον ἐπ’ ἐμοὶ καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ὅπόταν συνελθώσι θάπτωσι με.

ΕΡΜΗΣ: Γεννάδας εἶ, ὦ Μένιππε. ἀλλ’ ἐπεὶ καταπεπλεύκαμεν ἡμεῖς, ἦμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον εὐθεῖαν ἐκείνην προϊόντες, ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους μετελευσόμεθα.
ΜΕΝΙΠΠΟΣ: Εὐπλοεῖτε, ὦ Ἑρμῆ: προϊώμεν δὲ καὶ Ἦμεις. τί σὺν ἐτι καὶ μέλλετε; παντώς δικασθήναι δεήσει, καὶ τὰς καταδίκας φασίν εἶναι βαρείας, τροχοὺς καὶ λίθους καὶ γύπας: δειχθήσεται δὲ ὁ ἑκάστου βίος.

Hermes bringing a soul to Charon.  
(From a Roman Lamp.)

βαρύς, -εία, -ῦ: heavy  
βίος, ὁ: life  
γάτης, -πος, ἡ: a vulture  
δείκνυμι: to bring to light, display, exhibit  
δικάζω: to judge, to give judgment on  
ἐκαστός, ἦ, -ον: each one  
εὐπλοέω: to have a good voyage  
καταδίκη, ἡ: a punishment, fine  
λίθος, ὁ: a stone  
μέλλω: to be about to do  
τροχός, ὁ: a wheel

προϊώμεν: pr. subj. hortatory of προ-έρχομαι, “let us advance”  
τί ... μέλλετε: addressed to the other souls, “what are you waiting for?”  
δικασθήναι: aor. inf. pass. after δεήσει, “necessary to be judged”  
τὰς καταδίκας εἶναι: ind. st. after φασίν, “say that the punishments are”  
τροχοὺς καὶ λίθους καὶ γύπας: forms of torture for, respectively, Ixion, Sisiphus, Prometheus  
δειχθήσεται: fut. pass. of δείκνυμι, “will be revealed”
11 (21). Crates and Diogenes

Crate and Diogenes observe the folly of legacy-hunters and note that no one seems to wish to clamor for the inheritance they offer: virtue.

ΚΡΑΤΗΣ: Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, τὸν πάνυ πλούσιον, τὸν έκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, ὦ ἀνεψιός Ἀριστέας, πλούσιος καὶ αὐτὸς ὅν, τὸ Ὁμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, «ἡ μ’ ἀνάειρ’ ἢ ἐγὼ σέ.»

ΔΙΟΓΕΝΗΣ: Τίνος ἕνεκα, ὦ Κράτης;

Crates (365 – 285 BC) of Thebes was a Cynic philosopher, the teacher of Zeno of Citium, the founder of Stoicism.

Diogenes of Sinope, founder of Cynic philosophy (412 – 323 BCE)

Antisthenes (445 BCE – 365 BCE) was a Greek philosopher and a pupil of Socrates.

He adopted and developed the ethical side of Socrates’ teachings, advocating an ascetic life lived in accordance with virtue.

τὸν ... τὸν ... τὸν: a series of attributive phrases modifying Μοίριχον, “the rich one, etc.”

ὁδὸν ἀνεψιός: “whose nephew, Aristeas”

αὐτὸς ὅν: pr. part. causal, “since he (Aristeias) himself was”

εἰώθει: plupf. of ἔθω with the force of an impf., “he was accustomed to” + inf.

τὸ Ὁμηρικὸν: “that Homeric line,” Iliad 23, 724, where Ajax and Odysseus wrestle inconclusively

ἀνάειρε: pr. imper., “either you lift me!”
ΚΡΑΤΗΣ: Ἐθεράπευον ἀλλήλους τοῦ κλῆρον ἑνεκα ἑκάτερος ἡλικιώται οὐντες, καὶ τὰς διαθήκας ἓς ἐς τὸ φανερὸν ἐτίθηντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι, δεσπότην ἀφιεὶς τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. τάυτα μὲν ἑγέργαπτο, οἱ δὲ ἐθεράπευον ὑπερβαλλόμενοι ἀλλήλους τῇ κολακείᾳ. καὶ οἱ μάντεις, οἱ τε ἀπὸ τῶν ἀστρων τεκμαιρόμενοι τὸ μέλλον οἱ τε ἀπὸ τῶν ὀνειράτων, ὡς γε Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς ἄρτι μὲν Ἀριστέα

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άλληλος: of one another
ἀρτι: just now
ἀστρον: a star
ἀφίμι: to discharge, leave
γράφω: to write
dεσπότης: -ους, ὁ: a master
dιαθήκη: a disposition, will
ἐίτε: either ... or
ἐκάτερος: each of two
ἐνεκα: on account of
ἡλικιώτης: -ους, ὁ: an equal in age
θεραπεύω: to be an attendant, do service
κλῆρος: -ους, ὁ: an inheritance
cολακεία: ἡ: flattery, fawning
μάντις: -εως, ὁ: a seer, prophet
μέλλω: to be about to do
ἄστρον: a star
ἀφίημι: to discharge, leave
gράφω: to write
dεσπότης: -ους, ὁ: a master
dιαθήκη: a disposition, will
eίτε ... είτε: either ... or
eκάτερος: each of two
eνεκα: on account of
ἡλικιώτης: -ους, ὁ: an equal in age
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eίτε ... είτε: either ... or
εκάτερος: each of two
ἐνεκα: on account of
ἡλικιώτης: -ους, ὁ: an equal in age
θεραπεύω: to be an attendant, do service
κλῆρος: -ους, ὁ: an inheritance

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ἐθεράπευον: impf., “they used to serve each other”
ἡλικιώτης: nom. pred., “each being equal in age”
eἴ τὸ φανερὸν: “they placed into plain sight”
Ἀριστέαν μὲν ὁ Μοίριχος ... Μοίριχον δὲ ὁ Ἀριστέας: parallel clauses, “Moerichus leaving Aristeas. ... Aristeias leaving Moerichus”
eἰ προαποθάνοι: aor. opt. in past general protasis, “if ever he died first”
dεσπότην: acc. pred., “would leave Moerichos master of his things”
ἀφιεὶς: pr. part. representing the impf. indic. in the past general apodosis, “he would leave”
eἰ προαπέλθοι: aor. opt. of προ-ἀπο-ἔρχομαι, also in past gen. protasis, “if ever he would go away first”
ἐγέγραπτο: plupf., “these had been inscribed”
tὸ μέλλον: pr. part., “the future”
Χαλδαῖοι: the Chaldeans were famous astrologers
ὁ Πύθιος: “the Pythian himself” i.e. Apollo
ἄρτι μὲν ... ἄρτι δὲ: “at one time ... at another”
παρεῖχε: impf., “were providing X (acc.) to Y (dat.)”
παρεῖχε τὸ κράτος, ἀρτί δὲ Μοιρίχω, καὶ τὰ τάλαντα ποτὲ μὲν ἔπὶ ἐκείνου, νῦν δὲ ἐπὶ ἔρρεπε τοῦτον.

ΔΙΟΓΕΝΗΣ: Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι γὰρ ἄξιον.

ΚΡΑΤΗΣ: Ἄμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας, οἱ δὲ κλῆροι ἐς Εὐνόμιον καὶ Θρασυκλέα περιῆλθον ἄμφω συγγενεῖς ὡσ' οὐδὲ πώποτε προμαντεύομένους οὕτω γενέσθαι ταῦτα: διαπλέοντες γὰρ ἀπὸ Σικυῶνος ἐς Κίρραν κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι ἀνετράπησαν.

παρέχω: to furnish, provide, supply  
πέρας: -ατος, τό: an end  
περιέρχομαι: to go round  
περιπίπτω: to fall around, so as to embrace  
πλάγιος: -ον: placed sideways, slanting, aslant  
πόρος, ὁ: a passage  
προμαντεύομαι: to prophesy  
πώποτε: ever yet  
ῥέπω: to incline downwards, to sink, fall  
Σικυών, -ονος, ὁ: Sicyon, near Corinth  
συγγενής, -ές: related  
τάλαντον, τό: a balance

ποτὲ μὲν ... νῦν δὲ: “now to this one ... now to that”  
ἐρρέπη: impf., “would sink” i.e. the balance would tip  
ἀκούσα: aor. inf. epexegetic, “worthy to hear”  
τεθνᾶσιν: perf., “both died”  
περιήλθον: aor., “went around (to)” i.e. devolved to  
διαπλέοντες: pr. part., “being related and not being predicted”  
γενέσθα: aor. inf. after προμαντεύομένου, “predicted that these things would happen”  
πλαγίῳ: dat. of manner, “in a sideways fashion”  
περιπεσόντες: aor. part., “having fallen in with” + dat.  
ἀνετράπησαν: aor. pass. of ἀνατρέπω, “they were overturned”  

69
Antisthenes (c. 445 BCE – c. 365 BCE) was a Greek philosopher and a pupil of Socrates. Antisthenes first learned rhetoric under Gorgias before becoming an ardent disciple of Socrates. He adopted and developed the ethical side of Socrates’ teachings, advocating an ascetic life lived in accordance with virtue. Later writers regarded him as the founder of Cynic philosophy.

εὖ ἐποίησαν: “they did well,” ironic
ἐνενοοῦμεν: impf., “we were not considering”
ἡξάμην: aor., “I did not pray”
ἀποθανεῖν: aor. inf. in ind. st., “pray that A. would die”
ὡς κληρονομήσαιμι: aor. opt. in purpose clause, “so that I would inherit” + gen.
καρτερὰν: acc. pred., “having made it strong”
ποιέω: to make
κληρονομέω: to inherit (+ gen.)
οὐδὲν: adverbial, “not at all”
ἐκληρονόμησας: aor., “you inherited X (acc.) from Y (gen.)”
κτῆμα. -ατος. τό: a possession
οἶμαι: to suppose,
ὅποτε: when
πάνω: very
πήρα, ἥ: a wallet, scrip
πίθος, ὁ: a wine-jar
ποιεῖν: to make
τοιοῦτος, ἀυτή, ὁ: such as this
χοῖνιξ, -ικος, ἥ: a dry measure, a pint
χρή: it necessary

ΔΙΟΓΕΝΗΣ: Εὖ ἐποίησαν. ἦμείς δὲ ὅποτε ἐν τῷ βίῳ ἦμεν, οὔδεν τοιοῦτον ἑνενοοῦμεν περὶ ἄλληλων: οὔτε ἐγὼ ποτε ἡξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ - ἐίχεν δὲ πάνω καρτεράν ἐκ κοτίνου ποιησάμενος - οὔτε οἶμαι σύ ὁ Κράτης ἑπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πίθον καὶ τὴν πήραν χοῖνικας δύο θέρμων ἔχουσαν.

ΚΡΑΤΗΣ: Οὔδεν γάρ μοι τούτων ἔδει, ἀλλ’ οὔδε σοί, οὐ Διόγενες: ἃ γὰρ ἐχρῆν, σύ τε Ἀντισθένους ἐκληρονόμησας
και ἐγὼ σοῦ, πολλῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς.

ΔΙΟΓΕΝΗΣ: Τίνα ταῦτα φής;
ΚΡΑΤΗΣ: Σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν.

ΔΙΟΓΕΝΗΣ: Νὴ Δία, μέμνημαι τούτων διαδεξάμενος τὸν πλοῦτον παρὰ Ἀντισθένους καὶ σοὶ ἔτι πλείω καταλιπών.

ΚΡΑΤΗΣ: Ἀλλ’ οἱ άλλοι ἠμέλουν τῶν τοιούτων κτημάτων καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς κληρονομήσειν προσδοκῶν, ἐς δὲ τὸ χρυσίον πάντες ἐβλεπον.

άμελεω: to have no care for, be neglectful of
ἀρχή, ἡ: an empire
αὐτάρκεια, ἡ: independence
βλέπω: to see, look at
diadéchomai: to receive one from another
ἐλευθερία, ἡ: freedom, liberty
καταλείπω: to leave behind
κτήμα, -ατος, τό: a possession
μιμνήσκομαι: to remember

παρρησία, ἡ: openness, frankness
Πέρσης, ὁ: a Persian
πλεῖον, πλεῖον: more
πλοῦτος, ὁ: wealth
προσδοκάω: to expect (+ inf)
σεμνός, -ή, -όν: revered, august, holy, awful
σοφία, ἡ: skill, wisdom
χρυσίον, τό: a piece of gold

πολλῷ: dat of degree, “more by much”
tῆς ἀρχῆς: gen. of comp. after σεμνότερα, “more revered than the empire”
diadezámenos: aor. part. supplementing μέμνημαι, “remember having received”
πλεῖον (=πλεῖοντος) ἀρχῆς: acc. pl., “more things”
kataleitai: aor. part. also after μέμνημαι, “remember having left to you”
ήμελουν: impf., “they didn’t care for” + gen.
kleronomήσεω: fut inf. after προσδοκῶν, “expecting to inherit”
ΔΙΟΓΕΝΗΣ: Εἰκότως: οὐ γὰρ εἶχον ἔνθα δέξαντο τὰ τοιαύτα παρ’ ἡμῶν διερρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαπρὰ τῶν βαλλαντίων: ὡσε εἰ ποτε καὶ ἐμβάλοι τις ἐσ αὕτως ἡ σοφίαν ἡ παρρησίαν ἡ ἀλήθειαν, ἐξέπιπτεν εὐθὺς καὶ διέρρει, τοῦ πυθμένος στέγεων οὐ δυναμένον, εἰκότως: οὐ γὰρ εἶχον ἔνθα δέξαντο τὰ τοιαῦτα παρ’ ἡμῶν διερρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαπρὰ τῶν βαλλαντίων: ὥστε εἴ ποτε καὶ ἐμβάλοι τις ἐς αὐτοὺς ἢ σοφίαν ἢ παρρησίαν ἢ ἀλήθειαν, ἐξέπιπτεν εὐθὺς καὶ διέρρει, τοῦ πυθμένος στέγεων οὐ δυναμένον, εἰκότως: οὐ γὰρ εἶχον ἔνθα δέξαντο τὰ τοιαῦτα παρ’ ἡμῶν διερρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαπρὰ τῶν βαλλαντίων: ὥστε εἴ ποτε καὶ ἐμβάλοι τις ἐς αὐτοὺς ἢ σοφίαν ἢ παρρησίαν ἢ ἀλήθειαν, ἐξέπιπτεν εὐθὺς καὶ διέρρει, τοῦ πυθμένος στέγεων οὐ δυναμένον,

General Conditions

A **present general condition** has ἐὰν (Attic ἢν) + subj. in the protasis; present indicative in the apodosis:

```
ὡν δὲ ποτὲ καὶ ἄρύσωμαι καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος: “And if ever (i.e. whenever) I draw and bring it to my mouth, I do not manage to wet my lip.”
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However, Lucian often uses the optative in the protasis of such conditions, especially when the premise is unlikely to be fulfilled:

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Οὐδὲν ὤφελος, εἰ ἐπικύψαιμι: “It is no use, if (ever) I stoop.”
```

A **past general condition** has εἴ + the optative in the protasis; imperfect indicative in the apodosis:

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εἴ ποτὲ καὶ ἐμβάλοι τις ἐσ αὕτως ἡ σοφίαν ἡ παρρησίαν ἡ ἀλήθειαν, εξέπιπτεν εὐθὺς καὶ διέρρει: “If anyone ever put into them wisdom or frankness or truth, they would immediately fall out and drain through.”
```
οἷόν τι πάσχουσιν αἱ τοῦ Δαναοῦ αὕται παρθένοι ἐς τὸν τετρυπημένον πίθον ἐπαντλοῦσαι: τὸ δὲ χρυσὸν ὀδούσι καὶ ὄνυξι καὶ πάση μηχανὴ ἐφύλαττον.

ΚΡΑΤΗΣ: Οὐκοῦν ἡμεῖς μὲν ἐξομεν κάνταύθα τὸν πλοῦτον, οἱ δὲ ὀβολὸν ἥξουσι κομίζοντες καὶ τοῦτον ἄχρι τοῦ πορθμέως.

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οἷόν τι πάσχουσιν: “such a thing as they suffered”
aἱ τοῦ Δαναοῦ: the daughters of Danaus killed their husbands on their wedding night and were condemned to carry water in Hades with leaky jars
tετρυπημένον: perf. part., “into the perforated jar”
ἐπαντλοῦσαι: pr. part. nom. f. of ἐπι-ἀντλέω, “pouring over”
ὀδούσι, etc.: dat. of means, “guard with their teeth, etc.”
ἐφύλαττον: impf., “they (men in general) are accustomed to guard”
ἐξομεν: fut. of ἔχω, “we will have”
κάνταύθα (καὶ ἐνταῦθα): “even here”
κομίζοντες: pr. part. supplementing ἥξουσι, “they will come bringing”

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ἀχρι: up to (+ gen.)
ἐπαντλέω: to pump over or upon, pour over
ἡκω: to have come, be present, be here
κομίζω: to take care of, provide for
μηχανή, ἡ: an instrument, device
ὀβολός, ὁ: an obol
ὀδούς, ὁ: a tooth
ὀδοὺς, ὁ: a tooth
ὀδούς, -ους, ὁ: a tooth
ὀδούς, -ους, ὁ: a tooth
ὀσος, -ον: the sort of thing
ὀνυξ, ὁ: a talon
οὐκοῦν: therefore, then, accordingly
παρθένος, ἡ: a maid, virgin
πίθος, ὁ: a jar
πορθμεύς, -έως, ὁ: a ferryman
τρυπάω: to bore, pierce through
φυλάττω: to keep watch and ward, keep guard
12. (25) Alexander, Hannibal, Minos and Scipio

Three of the greatest generals debate which of them deserves the pride of place before Minos the judge.

\textit{Alexander: 'Emē deī prokekrīsthai sou, ὦ Λίβυς: ἀμείνων γὰρ εἶμι.}

\textit{Hannibal: Où mèn oûν, ἀλλ’ ἐμέ.}

\textit{Alexander: Oúkoûν ὁ Μίνως δικασάτω.}

\textit{Minos: Tînes dè èsté;}

\textit{Alexander: Oûtos mèn Ἄννιβας ὁ Καρχηδόνιος, ἕγω dè Ἀλέξανδρος ὁ Φιλίππος.}

\textit{Minos: Νὴ Δία ἐνδοξός έγερθάντας άμφωτεροι. ἀλλὰ περὶ τίνος υμῖν ἡ ἔρις;}

\textit{Alexander: Περὶ προεδρίας: φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ, ἐγὼ dè, ώσπερ ἀπαντεῖς...}

\begin{itemize}
  \item \textit{Ἀλέξανδρος, ὁ: Alexander (the Great)}
  \item \textit{Ἀμείνων, -ον: better, abler, stronger, braver}
  \item \textit{Ἀμφώτερος, -ος, -ον: both of two}
  \item \textit{Ἄννιβας, ὁ: Hannibal, the Carthaginian general}
  \item \textit{ἄπας, ἀπασα, ἀπαν: quite all}
  \item \textit{δικάζω: to judge, to give judgment on}
  \item \textit{ἐνδοξός, -ος, η: of high repute}
  \item \textit{ἐφας, -δος, ἥ: strife, quarrel}
  \item \textit{Καρχηδόνιος, -η, -ον: Carthaginian}
  \item \textit{Δίβυς: a Libyan (here Hannibal)}
  \item \textit{Μίνως, ὁ: Minos, judge of underworld}
  \item \textit{σύκαυν: therefore, then, accordingly}
  \item \textit{προεδρία, ἡ: the privilege of the front seats}
  \item \textit{προκρίνω: to choose before others, prefer}
  \item \textit{στρατηγός, ὁ: a general}
  \item \textit{Φιλίππος, ὁ: Philip of Macedon, father of Alexander the Great}
\end{itemize}

προκεκρίθαι: perf. inf. after \textit{dei}, “it is necessary for me to be preferred”

dικασάτω: aor. imper. 3. s., “let Minos judge!”

γεγενήσθαι: perf. inf. in ind. st., “says that he has become” i.e. that he is

وحدة ἀπαντεῖς ἰσαυν: parenthetical, “as all know”
οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδόν τῶν πρὸ ἐμοῦ φημὶ διενεγκεῖν τὰ πολέμια.

ΜΙΝΩΣ: Οὐκοῦν ἐν μέρει ἑκάτερος εἰπάτω, σὺ δὲ πρῶτος ὁ Δίβυς λέγε.

ΑΝΝΙΒΑΣ: ἐν μὲν τούτῳ, ὁ Μίνως, ὤνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον: ὡστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. φημὶ δὲ τούτους μάλιστα ἐπαίνου ἄξιος εἶναι, ὡσοὶ τὸ μηδὲν ἦς ἄρχης ὄντες ὀμως ἐπὶ μέγα προεχώρησαν δι’ αὐτῶν δύναμιν τε περιβαλόμενοι καὶ
δόξαντες ἀρχής. ἔγωγ’ ὀὖν μετ’ ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν τὸ πρῶτον ὑπάρχος ὢν τῷ ἀδελφῷ ἀξιόω καὶ τούς τα Ἰταλίαν ἐκράτησα τῶν ἑσπερίων καὶ τὰ μέχρι τῶν προαστείων πόλεως ἦλθον καὶ τοσοῦτοι ἀπέκτεινα ἀριστοὶ κριθείς.
Dialogues of the Dead

μιᾶς ἡμέρας, ὡστε τοὺς δακτυλίους αὐτῶν μεδίμνους ἀπομετρήσαι καὶ τοὺς ποταμοὺς γεφυρώσαι νεκροῖς. καὶ ταύτα πάντα ἔπραξα οὔτε Ἄμμωνος υἱὸς ὀνομαζόμενος οὔτε θεὸς εἶναι προσποιούμενος ἢ ἐνύπνια τῆς μητρὸς διεξιών, ἀλλ’ ἀνθρώπως εἶναι ὀμολογοῖς, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεξεταζόμενος καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος, οὐ Μῆδους καὶ Ἀρμενίους καταγωνίζόμενος ύποφεύγοντας πρὶν διώκειν

μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους μεδίμνοις μιᾶς ἡμέρας... ἀπομετρῆσαι καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς. καὶ ἔπραξα οὔτε Ἄμμωνος υἱὸς ὀνομαζόμενος οὔτε θεὸς εἶναι προσποιούμενος ἢ ἐνύπνια τῆς μητρὸς διεξιών, ἀλλ’ ἄνθρωπος εἶναι ὀμολογοῖς, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεξεταζόμενος καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος, οὐ Μῆδους καὶ Ἀρμενίους καταγωνίζόμενος ύποφεύγοντας πρὶν διώκειν

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<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἄμμωνος, -ωνος, ὁ</td>
<td>Zeus-Ammon</td>
</tr>
<tr>
<td>ἀντεξεταζόμενος</td>
<td>to try, to test</td>
</tr>
<tr>
<td>ἀπομετρέω</td>
<td>to measure out, count</td>
</tr>
<tr>
<td>Ἀρμενίος, ὁ</td>
<td>an Armenian</td>
</tr>
<tr>
<td>γεφυρών</td>
<td>to bridge over</td>
</tr>
<tr>
<td>δακτυλίος, ὁ</td>
<td>a ring</td>
</tr>
<tr>
<td>διεξέρχομαι</td>
<td>to go through, to narrate</td>
</tr>
<tr>
<td>διώκω</td>
<td>to pursue</td>
</tr>
<tr>
<td>ἡμέρα, ἡ</td>
<td>a day</td>
</tr>
<tr>
<td>καταγωνίζομαι</td>
<td>to prevail against, conquer</td>
</tr>
<tr>
<td>μάχιμος, -ος, -ον</td>
<td>warlike</td>
</tr>
<tr>
<td>μέδιμνος, ὁ</td>
<td>a measure, a bushel</td>
</tr>
<tr>
<td>Μῆδος, ὁ</td>
<td>a Mede, Persian</td>
</tr>
<tr>
<td>μήτηρ, μητρός, ἡ</td>
<td>a mother</td>
</tr>
<tr>
<td>νεκρός, ὁ</td>
<td>a dead body, corpse</td>
</tr>
<tr>
<td>ὀνομάζω</td>
<td>to name or address by name</td>
</tr>
<tr>
<td>ποταμός, ὁ</td>
<td>a river, stream</td>
</tr>
<tr>
<td>πράττω</td>
<td>to do</td>
</tr>
<tr>
<td>πρὶν, πρίν</td>
<td>before (+ inf.)</td>
</tr>
<tr>
<td>προσποιέω</td>
<td>to make over to</td>
</tr>
<tr>
<td>στρατηγός, ὁ</td>
<td>a general</td>
</tr>
<tr>
<td>στρατιώτης, -ου, ὁ</td>
<td>a soldier</td>
</tr>
<tr>
<td>συμπλέκω</td>
<td>to twine together, engage with (+ dat.)</td>
</tr>
<tr>
<td>συνετός, -ή, -όν</td>
<td>intelligent, sagacious, wise</td>
</tr>
<tr>
<td>νιός, ὁ</td>
<td>a son</td>
</tr>
<tr>
<td>ύποφεύγω</td>
<td>to flee from under, shun</td>
</tr>
</tbody>
</table>

---

μιᾶς ἡμέρας: gen. of time within which, “in the course of a single day”

ὥστε... ἀπομετρήσαι καὶ... γεφυρώσαι: aor. inf. in result clause, “so that you could count up... so that you could make bridges”

νεκρῶσις: dat. of means, “I made bridges with corpses”

ἐπραξα: aor., “I did these things”

νιός: nom. pred., “not by being named the son” Alexander was declared the son of Zeus-Ammon at the Egyptian oracle in the Libyan desert

προσποιούμενος: pr. part. instrumental, “not by being made to be”

διεξέρχομαι: pr. part. instrumental of δια-εξ-έρχομαι: “nor by narrating dreams”

ὀμολογοῖς: pr. part. instrumental, “but by agreeing to” + inf.

ἀντεξεταζόμενος: pr. part. instrumental, “by testing myself against” + dat.

συμπλεκόμενος: pr. part. instrumental, “by engaging with” + dat.

καταγωνίζομενος: pr. part. instrumental, “by conquering” + acc.

ὑποφεύγουντας... παραδιδόντας: pr. part. circumstantial, “Medes who flee... who hand over to”

πρὶν διώκειν: “before anyone chases”
τινὰ καὶ τῷ τολμήσαντι παραδίδωμι εὐθὺς τὴν νίκην. Ἀλέξανδρος δὲ πατρῷος ἄρχην παραλαμβὰνει καὶ παρὰ πολὺ ἔξετεινε χρησάμενος τῇ τῆς τύχης ὀρμῇ. ἔπει δ’ οὖν ἐνίκησε τε καὶ τὸν ὀλθθρὸν ἐκεῖνον Δαρείον ἐν Ἰσσῷ τε καὶ Ἀρβήλος ἐκράτησεν, ἀποστὰς τῶν πατρών προσκυνεῖσθαι ήξίου καὶ ἐς δίαιταν τὴν Μηδικὴν μετεδιῄτησεν ἑαυτὸν καὶ ἐμιαιφόνει ἐν τοῖς συμπόσιοι τοὺς φίλους καὶ συνελάμβανεν ἐπὶ θανάτῳ. ἐγὼ δὲ ἦρξα

Ἀρβήλοι. οἶ: the city of Arbela
ἄρχην. ἡ: rule, empire
ἄρχον: to begin, to lead, to rule
αὐξάνω: to make large, increase, augment
ἀφίστημι: to step away, put away
Δαρείος. ὁ: Darius III (380-330 BCE)
διατάσσω: a mode of life
ἐκτείνω: to stretch out
θάνατος. ὁ: death
Ἰσσός. ὁ: the Issus River
μεταδιαιτάω: to change one’s way of life
Μηδικός. ή, -ήν: the war with the Medes
μιαιφονέω: to slaughter
νικάω: to conquer, prevail, vanquish

τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην. Ἀλέξανδρος δὲ πατρῷος ἄρχην παραλαμβὰνει καὶ παρὰ πολὺ ἔξετεινε χρησάμενος τῇ τῆς τύχης ὀρμῇ. ἔπει δ’ οὖν ἐνίκησε τε καὶ τὸν ὀλθθρὸν ἐκεῖνον Δαρείον ἐν Ἰσσῷ τε καὶ Ἀρβήλος ἐκράτησεν, ἀποστὰς τῶν πατρών προσκυνεῖσθαι ήξίου καὶ ἐς δίαιταν τὴν Μηδικὴν μετεδιῄτησεν ἑαυτὸν καὶ ἐμιαιφόνει ἐν τοῖς συμπόσιοι τοὺς φίλους καὶ συνελάμβανεν ἐπὶ θανάτῳ. ἐγὼ δὲ ἦρξα

λύση. ἡ: a victory in battle
ὅλεθρος. ὁ: a wretch
ὀρμῇ. ἡ: an assault, attack, onset
παραδίδωμι: to give or hand over X (acc.) to Y (dat.)
παραλαμβάνω: to receive from
πατρῷος. -α, -ον: of one’s father, inherited
προσκυνεῖσθαι: to make obeisance, worship
συλλαμβάνω: to gather together, to arrest
συμπόσιον. τό: a drinking-party, symposium
tολμάω: to be bold
τύχη. ἡ: fortune
φίλος. ὁ: a loved one, friend
χράομαι: to use (+ dat.)

τῷ τολμήσαντι: aor. part. dat. ind. obj., “to the one who is bold”
παραλαμβὰνει: aor. part., “having received”
νίκη. ἡ: a victory in battle
ὁλθθρός. ὁ: a wretch
ὀρμῇ. ἡ: an assault, attack, onset
παραδίδωμι: to give or hand over X (acc.) to Y (dat.)
παραλαμβάνω: to receive from
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χράομαι: to use (+ dat.)
ἐπ’ ἴσης τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύη, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἐμαυτὸν παρέσχον καὶ καταδικασθεὶς ἕνεγκα εὐγνωμόνως τὸ πράγμα. καὶ ταῦτα ἔπραξα βάρβαρος ὡν καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς καὶ οὔτε Ὄμηρον ὡσπερ οὕτος ῥαψῳδόν οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθείς, μόνη δὲ τῇ φύσιν ἐγαθῆ χρησάμενον. ταῦτα ἔστων ὃ ἔγω Ἀλεξάνδρου ἀμείνων Ἀτρομο ἐναι. ἐι δὲ ἔστι καλλίων οὖτος, διότι

ἀγάθος, ἴσος, ὡν: good
ἀπαίδευτος, ὡν: uneducated
βάρβαρος, ὡν: barbarous
Ἐλληνικός, ἴσος, ὡν: Greek
ἐπιπλέω: to sail upon or over
εὐγνωμόνως: affably, with equanimity
ἰδιώτης, ὡν, ὃ: a private person, an individual
ἴσος, ἴσος, ὡν: equal to, the same as
καλλίων, ὡν: more beautiful
καταδικάζω: to condemn
Διβύη, ἡ: Libya, the north part of Africa
μεταπέμπω: to send after (+ gen.)
"Ομηρος, ὃ: Homer
παιδεία, ἴσος, ὡν: an education
παιδεύω: to educate, tutor
παρέχομαι: to furnish, provide
παρέχω: to furnish, provide
πατρίς, ἴσος, ὃ: a fatherland
πολέμιος, ὃ: an enemy
πράγμα, ὁτό: a deed, act
ῥαψῳδέω: to recite (epic poems)
σοφιστής, ὡν, ὃ: an adept, a sophist
στόλος, ὃ: equipment, navy
ταχέως: quickly
ὑπακούω: to hearken, obey
φέρω: to bear, endure
φύσις, ἴσος, ὡν: natural qualities

ἐπ' ἴσης "on equal terms with my country”
μετεπέμπετο: impf., “when she (my country) would send me against” + gen.
ἐπιπλευσάντων: aor. part. agreeing with πολεμίων, “enemies who had sailed against” + dat.
ἰδιώτης: acc. pred., “as a private citizen”
παρέχομαι: aor., “I provided myself” i.e. surrendered himself
καταδικασθεὶς: aor. part. pass., “having been condemned”
ἡμεγα: aor. of φέρω, “I endured the matter”
ὡν: pr. part., “I did these things while being a barbarian”
ῥαψῳδόν: pr. part., “neither reciting Homer”
παιδευθείς: aor. part. pass., “nor having been tutored by Aristotle”
τῇ φύσι: dat. after χρησάμενος, “having made use of nature only”
ὁ: acc. respect, “these are the things for which”
Ἀλεξάνδρου: gen. of comp. after ἀμείνων, “better than Alexander”
διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἵσως καὶ ταύτα σεμνά, οὐ μὴν διὰ τούτο ἀμείνων μὲν δόξειν ἂν γενναίου καὶ στρατηγικοῦ ἄνδρος τῇ γνώμῃ πλέον ἦπερ τῇ τύχῃ κεχρημένου.

ΜΙΝΩΣ: Ὁ μὲν εἴρηκεν οὐκ ἀγεννή τὸν λόγον οὐδὲ ὡς Δίβων εἰκός ἂν ὑπέρ αὐτοῦ. οὐ δέ, ὁ Ἄλεξανδρε, τι πρὸς ταύτα φής;

ΑΛΕΞΑΝΔΡΟΣ: Ἐχρῆν μὲν, ὁ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω θρασὺν ἀποκρινασθαι: ικανή γὰρ ή φήμη διδάξαι σε, οἶος μὲν ἐγώ βασιλεύς, οἶος δὲ στρατηγίκος ζήσας ἐγένετο. οἷος δὲ άρα εἰ κατ’ ὀλίγον αὐτοῦ διηνεκεὶ, ὃς νέος ὁν ἔτι

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άγενής, -ές: ignoble
ἀποκρίνωμαι: to answer, respond
βασιλεύς, -έως: a king, chief
γενναῖος, -α, -ον: noble
gνώμη: judgement, intelligence
dιαδέω: to bind round
dιαδήμα, -σως, τό: a band or fillet
dιαφέρω: to be superior to (+ gen.)
dιδάσκω: to teach
ἐοικα: to seem
θρασύς, -εία, -όν: bold, impudent
ἰκανός, -ης, -ου: becoming, befitting
κεφαλή, ἡ: a head
ληστής, -οῦ, ὁ: a robber, plunderer
Μακεδόν: -ονος, ὁ: a Macedonian
οἶος, -α, -ον: what sort of
dῆμος: nevertheless
πλέον: more
σεμνός, -ή, -ών: revered, respected
στρατηγικός, -ῆ, -ῶν: of or for a general
tύχη, ἡ: fortune
φήμη, ἡ: fame, rumor
χρή: it necessary

Μακεδόσι: dat. of reference with σεμνά, “respectable to Macedonians”
dιεδέδετο: plupf. of δια-δέω, “because he had bound his head”
οὐ μὴν ... δόξειν ἄν: aor. opt. pot., “certainly he would not seem”
ἄνδρος: gen. of comp. after ἀμείνων, “seem better than a man”
κεχρημένον: perf. part. gen. agreeing with ἄνδρος, “a man who has used” + dat.
πλέον ἄπερ: “more than”
ὁ μὲν ... οὐ δέ: “while he ... but you”
eἴρηκεν: perf. of λέγω, “he has spoken”
οὐδὲ ὁς Δίβων εἰκός: part. of έοικα, “not like a Libyan”
μηδέν (sc. λέγειν): “it was necessary (to say) nothing”
dιδάσκω: aor. inf. epexegetic after ἰκανή, “sufficient to teach”
eἰ ... διηνεκεία: aor. of δια-φέρω in ind. quest. after ὅρα, “consider whether I was superior to” + gen.
Dialogues of the Dead

παρελθὼν ἐπὶ τὰ πράγματα καὶ τὴν ἀρχὴν τεταραγμένην κατέσχον καὶ τοὺς φονεύς τοῦ πατρὸς μετῆλθον, κάτα φοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ στρατηγὸς 

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τεταραγμένην: perf. part. circumstantial, “the kingdom at a time when it had become stirred up”

κατέσχον: aor. of κατα-έχω, “I composed”

μετῆλθον: aor., “I composed” (by signalling with a raised hand)

κάτα (=καὶ εἶτα): “and next”

στρατηγὸς: nom. pred., “elected general”

χειροτονηθεὶς: aor. part. pass., “having been elected” (by signalling with a raised hand)

περιέπω: pr. part. of περιέπων instrumental, “by caring for”

ἀγαπᾶν: pr. inf. after ἡξίωσα, “I did not think it worthy to be content to” + inf. 

ἄγαπᾶν ... κατέλιπεν: aor. in relative clause with pron. attracted into case of antecedent, “to rule as much as my father left behind”

ἐπινοήσας: aor. part., “but having set my mind to”

δεινὸν: acc. pred. after ἡγησάμενος, “having considered it to be a terrible thing”

ἡγησάμενος: aor. part., “and having considered”

ei μὴ ... κρατήσαμι: aor. opt. in fut. less vivid protasis, “if I were not to conquer”

κατέσχον: aor. of κατα-έχω, “I composed”

μετῆλθον: to go after

κατέσχον: aor. by, arrive at

περιέπω: to treat with great care

στρατηγὸς: a general

ταράττω: to stir up, to trouble

φοβέω: to put to flight, terrify

φονεύς: a murderer, slayer

χειροτονεῖν: to stretch out the hand (in order to vote), to elect by voting

ἀγαπᾶν: to love, to be content with (+ part.)

Ἀπώλεια: destruction

ἀρχὴ: rule, kingdom

γῆ: earth

dεινὸν: fearful, terrible, dread, dire

Ἑλλάς: a Teban

καταλείπω: to leave behind

κατέχω: to hold fast, to compose

κατέσχον: aor. of κατα-έχω, “I composed”

μετῆλθον: aor., “I went after” i.e. I prosecuted

κάτα (=καὶ εἶτα): “and next”

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χειροτονηθεὶς: aor. part. pass., “having been elected” (by signalling with a raised hand)

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ἀρχὴ: rule, kingdom

γῆ: earth

δεινὸς, -ης, -όν: fearful, terrible, dread, dire

Ἑλλάς: a Teban

καταλείπω: to leave behind

κατέχω: to hold fast, to compose

κρατέω: to be strong, defeat

μετέρχομαι: to go after

ὀπόσος, -ης, -όν: as much as

παρέρχομαι: to go by, arrive at

περιέπω: to treat with great care

στρατηγὸς: a general

ταράττω: to stir up, to trouble

φοβέω: to put to flight, terrify

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ei μὴ ... κρατήσαμι: aor. opt. in fut. less vivid protasis, “if I were not to conquer”
ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκράτησα μεγάλη μάχῃ καὶ τὴν Λυδίαν λαβὼν καὶ Ἰωνίαν καὶ Φρυγίαν καὶ ὅλως τὰ ἐν τοῖς ἤγοις ἀεὶ χειρούμενος ἦλθον ἐπὶ Ἰσσόν, ἐνθα Δαρεῖος ὑπέμεινε μυριάδας πολλὰς στρατοῦ ἄγων. καὶ τὸ ἀπὸ τοῦτο, ὦ Μίνως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα: φησὶ γοῦν ὁ πορθμεύς μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ σχεδιάζειν πηξαμένους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι.
καὶ ταῦτα διέπραττον αὐτὸς προκινδυνεύων καὶ τιτρώσκεσθαι ἄξιων. καὶ ἵνα σοὶ μὴ τα ἐν Τύρῳ μηδὲ τὰ ἐν Ἀρβήλοισ διηγήσωμαι, ἀλλὰ καὶ μέχρι ᾽Ινδῶν ἦλθον καὶ τὸν Ὀκεανὸν ὅρον ἐποίησάμην τῆς ἀρχῆς καὶ τοὺς ἐλέφαντας αὐτῶν εἶχον καὶ Πῶρον ἐχειρωσάμην, καὶ Σκύθας δὲ οὐκ εὐκαταφρονήτους ἄνδρας ὑπερβὰς τὸν Τάναϊν ἐνίκησα μεγάλη ἱππομαχίᾳ, καὶ τοὺς φίλους εὗ ἐποίησα καὶ τοὺς ἑχθροὺς ἡμυνάμην. εἰ δὲ καὶ θεὸς ἐδόκουν τοῖς ἀνθρώποις, συγγνωστοὶ ἐκεῖνοι πρὸς τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτον τι πιστεύσαντες περὶ

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διέπραττον: impf., “I myself used to do these things” ἵνα μὴ ... διηγήσωμαι: aor. subj. in neg. purpose clause, “lest I narrate” i.e. skipping over these things, an example of praeteritio

τὰ ἐν Τύρῳ: “the events in Tyre,” site of a successful siege in 334
τὰ ἐν ᾽Αρβήλοισ: the battle of Gaugamela in 331, Alexander's most famous victory
ὅρος: acc. pred., “I made the ocean the boundary”
Πῶρος: the Indian king defeated by Alexander at the battle of Hydaspes in 326
Σκύθας: Defeated by Alexander in the battle of Jaxartes in 329, but not near the Tanais river
ὑπερβὰς: aor. part., “having crossed the Tanais River”
ἡμυνάμην: aor., “I took vengeance on”
θεὸς: nom. pred., “if I seemed to be a god”
πιστεύσαντες: aor. part. circumstantial, “when they believed such a thing”
Lucian

ἐμοῦ. τὸ δ’ οὖν τελευταῖον ἐγὼ μὲν βασιλεύων ἀπέθανον, οὗτος δὲ ἐν φυγῇ ὁν παρὰ Προυσία τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν πανουργοτατον καὶ ὁμότατον ἄντα: ὦ γὰρ δὴ ἐκράτησεν τῶν Ἰταλῶν, ἐὼ λέγειν ὦτι οὐκ ἵσχυν, ἀλλὰ πονηρία καὶ ἀπιστία καὶ δόλοι, νόμμων δὲ ἦ προφανῆς ούδέν. ἐπεὶ δὲ μοι ὠνείδισε τὴν τρυφήν, ἐκλελῆσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ ἑταίραις συνῶν καὶ τού τοῦ πολέμου καιροὺς ὁ θαυμάσιος καθηδυπαθῶν. ἐγὼ

ἄξιος, -α, -ον: worthy
ἀποθνήσκω: to die off, die
βασιλεύων: to be king, to rule, reign
Βιθυνος, ὁ: a Bithynian
doλος, ὁ: a trick
eάω: to allow to (+ inf.)
ἐκλανθάνω: to escape notice utterly
ἔταίρα, ἡ: a companion
θαυμάσιος, -ον: wonderful, marvellous
ἰσχύς, -ύος, ἡ: strength
Ἰταλός, ὁ: an Italian
καθάπερ: according as, just as
καθηδυπαθέω: to squander in luxury
καιρός, ὁ: a proper time, opportunity
Καπύη, ἡ: Capua
νόμμων, -η, -ον: legitimate
ὄνειδίζω: to reproach X (dat.) with Y (acc.)
pάνουργος, -ον: wicked, knavish
πόλεμος, ὁ: a battle, fight, war
πονηρία, ἡ: a badness
Προυσίας, ὁ: Prusias
προφανής, -ές: showing oneself in the open
σύνειμι: to be with (+ dat.)
tελευτάτως, -α, -ον: last
τρυφή, ἡ: softness, delicacy, daintiness
φυγή, ἡ: flight
ὡμός, -ή, -ον: raw, savage

τὸ τελευτάτον: acc. adverbial, “finally”
βασιλεύων: pr. part., “I died while still ruling”
παρὰ Προυσία τῷ Βιθυνῷ: “at the court of Prusias of Bithynia”
καθάπερ ἄξιον ἦν: “as it was deserving”
ὀντα: pr. part. causal, “since he was very wicked” but we would expect the dat. after ἄξιον
ἐὼ λέγειν: “I let alone to say” i.e. I pass over in silence, an example of praeteritio
ὅτι οὐκ ἵσχυν: dat. of means, “that (he did these things) not by strength”
(ὅτι) νόμων δὲ ἦ προφανῆς: nom. pred., “(that) nothing was legitimate and in the open”
ὠνείδισεν: aor. of ὠνείδίζω, “when he reproached me”
ἐκλελήσθαι: perf. inf. after δοκεῖ, “he seems to me to have forgotten”
οἷα ἐποίει: impf., “what he was doing”
συνῶν: pr. part., “being with” + dat.

84
δὲ εἰ μὴ μικρὰ τὰ ἑσπέρια δόξας ἐπὶ τὴν ἑώ μᾶλλον ὧρμησα, τί ἂν μέγα ἐπραξά Τιταλίαν ἀναιμωτὶ λαβῶν καὶ Διβύην καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ’ οὐκ ἀξιόμαχα ἔδοξέ μοι ἐκεῖνα ὑποπτήσσοντα ήδη καὶ δεσπότην ὁμολογοῦντα. εἴρηκα: σὺ δὲ, ὦ Μίνως, δίκαζε: ἵκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

ΣΚΙΠΙΩΝ: Μὴ πρότερον, ἦν μὴ καὶ ἐμοῦ ἀκούσης.

ΜΙΝΩΣ: Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς;

άναμωτὶ: without shedding blood
ἀξιόμαχος, -ον: a worthy match
βέλτιστος, -ης, -ον: best
Γάδειρα, τά: the city of Cadiz, at the western end of the Mediterranean Sea
dεσπότης, -ου, ὁ: a master
δικάζω: to judge, to give judgment on
ἑσπέριος, -α, -ον: western
ἡώς, ἡ: the dawn, the east
ἱκανός, -ης, -ον: sufficing
μᾶλλον: very, exceedingly
μέχρι: up to (+ gen.)
μικρός, -ά, -όν: small, little
ὁμολογεῖν: to agree to, accept
ὁρμάω: to set in motion, rise up against
πόθεν: whence?
Σκιπίων, ὁ: Scipio Africanus (236–183), Roman general
ὑπάγω: to bring under one’s power, subdue
ὑποπτήσω: to cower beneath

εἰ μὴ... ὧρμησα: aor. in past contrafactual protasis, “if I had not attacked”
δόξας: aor. part. causal, “because I deemed”
μικρὰ: acc. pred., “deemed the west small”
ἐπὶ τὴν ἑώ: “against the east”
tί ἂν ἐπραξά: aor. in past contrafactual apodosis, “what might I have done?”
λαβῶν: aor. part., “having captured”
ἀξιόμαχα: nom. pred., “these did not seem worthy of fighting”
ὑποπτήσσοντα... ὁμολογοῦντα: pr. part. nom., “already being cowed... accepting a master”
εἴρηκα: perf., “I have spoken”
ἡν μὴ... ἀκούσης: aor. subj. in fut. more vivid protasis, “unless you listen to me”
πόθεν ὢν: “being from where?”
ἐρεῖς: fut., “will you speak?”
Lucian

SKIPION: Ἰταλιώτης Σκιπίων στρατηγός ὁ καθελὼν Καρχηδόνα καὶ κρατήσας Λιβύων μεγάλαις μάχαις.

MINOS: Τί οὖν καὶ σὺ ἐρεῖς;

SKIPION: Ἀλέξανδρου μὲν ἥττων εἶναι, τοῦ δὲ Ἀννίβου ἀμείνων, ὃς ἐδίωξα νικήσας αὐτὸν καὶ φυγεῖν καταναγκάσας ἀτίμως. πῶς οὖν οὐκ ἀναίσχυντος οὗτος, ὃς πρὸς Ἀλέξανδρον ἁμιλλᾶται, ὃς οὐδὲ Σκιπίων ἐγὼ ὁ νενικηκὼς ἐμαυτὸν παραβάλλεσθαι ἀξιῶ; 

MINOS: Νὴ Δ' εὐγνώμονα φής, ὦ Σκιπίων: ὥστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτὸν δὲ σύ, εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας οὐδὲ οὗτος εὐκαταφρόνητος ὤν.

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| αμείνων, -oν: better than (+ gen.) | Καρχηδόν, -όνος, ὁ: Carthage |
| ἀμιλλάομαι: to compete, vie, contend with | καταναγκάζω: to overpower by force, compel |
| ἀναίσχυντος, -ον: shameless, impudent | κρίνω: to pick out, judge |
| ἀτίμως: dishonorably | μάχη, ἡ: a battle, fight, combat |
| διώκω: to pursue | νικάω: to conquer, prevail, vanquish |
| ἐρῶ: I will say or speak | παραβάλλω: to throw beside, to compare X (acc.) to Y (dat.) |
| εὐγνώμων, -ον: considerate, reasonable | πρῶτος, -η, -ον: first |
| εὐκαταφρόνητος, -ον: contemptible, despicable | στρατηγός, ὁ: a general |
| ἥττων, ἥττον: less than (+ gen.) | τρίτος, -η, -ον: the third |
| Ἰταλιώτης, ὁ: an Italian | φεύγω: to flee, take flight, run away |
| καθαρέω: to take down | 

ὁ καθελὼν: aor. part. attributive of κατ-αἱρέω, “the one who took down”

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ὁ καθελὼν: aor. part. attributive of κατ-αἱρέω, “the one who took down”

ὅστε ... κεκρίσθω: perf. imper. 3 s., “and so let Alexander be judged”

86
13 (13). Diogenes and Alexander

Diogenes pokes fun at Alexander’s divine pretensions while he lived.

**ΔΙΟΓΕΝΗΣ:** Τί τούτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὡσπερ καὶ ἤμείς ἄπαντες;

**ΑΛΕΞΑΝΔΡΟΣ:** Ὅρας, ὦ Διόγενες: οὐ παράδοξον δὲ, εἰ ἄνθρωπος ὄν ἀπέθανον.

**ΔΙΟΓΕΝΗΣ:** Όὐκοῦν ὁ Ἀμμων ἐψεύδετο λέγων ἑαυτοῦ σε εἶναι, σὺ δὲ Φιλίππου ἄρα ἦσθα;

**ΑΛΕΞΑΝΔΡΟΣ:** Φιλίππου δηλαδή: οὐ γὰρ ἂν ἐτεθνήκειν Ἀμμωνος ὄν.

**ΔΙΟΓΕΝΗΣ:** Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγετο, δράκοντα ὁμιλεῖν αὐτῇ καὶ βλέπεσθαι ἐν τῇ εὐνῇ,

| ΄Αμμωνος, -ώνος, ὁ: Zeus-Ammon | ΄Ολυμπιάς, -άδος, ἡ: Olympia, the mother of Alexander |
| ἄνθρωπος, ὁ: a human | ὅμιλος: to consort with (+ dat.) |
| ἄνθρωπος ὄν: quite all | ὅμοιος, -α, -ον: like, resembling |
| ἄνθρωπος ὄν: quite all | οὐκοῦν: therefore, then |
| ἄνθρωπος ὄν: a dragon | παράδοξος, -ον: incredible, paradoxical |
| ἄρα: then | Φιλίππος, ὁ: Philip of Macedon, father of Alexander |
| Βλέπω: to see | ψεύδομαι: to lie, beguile |
| δηλαδή: quite clearly, manifestly | Ὄλυμπιάς, -άδος, ἡ: Olympia, the mother of Alexander |
| δράκων, -ονος, ὁ: a dragon | ὅμιλος: to consort with (+ dat.) |
| εὐνή, ἡ: a bed | ὅμοιος, -α, -ον: like, resembling |
| Θνήσκω: to die | οὐκοῦν: therefore, then |
| καὶ μὴν καὶ: “and moreover” | παράδοξος, -ον: incredible, paradoxical |
| Καὶ μὴν καὶ: “and moreover” | Φιλίππος, ὁ: Philip of Macedon, father of Alexander |
| ἐλέγετο, δράκοντα ὁμιλεῖν αὐτῇ καὶ βλέπεσθαι ἐν τῇ εὐνῇ, | ψεύδομαι: to lie, beguile |

τέθνηκας: perf., “did you die too?”

ἄνθρωπος ὄν: pr. part. causal, “since I am human”

ἐαυτοῦ: gen. pred., “that you were his own”

σὺ εἶναι: inf. in ind. st. after λέγων, “saying that you were”

Φιλίππου: gen. pred., “you were of Philip”

καὶ μὴν καὶ: “and moreover”

ἔλεγετο... βλέπεσθαι: pr. inf. in ind. st. after ἐλέγετο, “similar things were said, that a snake consorted ... and was seen”
εἶτα οὗτο σε τεχθῆναι, τὸν δὲ Φίλιππον ἐξηπατῆσθαι οἰόμενον πατέρα σου εἶναι.

ΑΛΕΞΑΝΔΡΟΣ: Κἀγὼ ταῦτα ἦκονον ὡσπερ σύ, νῦν δὲ ὁρῶ ὅτι οὐδὲν ὑγιὲς οὔτε ή μήτηρ οὔτε οἱ τῶν Ἀμμωνίων προφήτης ἐλέγετο.

ΔΙΟΓΕΝΗΣ: Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο: πολλοὶ γὰρ ὑποπτήσσον θεὸν εἶναι σε νομίζοντες. ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας;

ΑΛΕΞΑΝΔΡΟΣ: Οὐκ οἶδα, ὦ Διόγενες, πρὸς τὰ πράγματα ἐγένετο: πολλοὶ γὰρ ὑποπτήσσον θεὸν εἶναί σε νομίζοντες. ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας;

ΑΛΕΞΑΝΔΡΟΣ: Εἶτα οὕτω σε τεχθῆναι, τὸν δὲ Φίλιππον ἐξηπατῆσθαι 

| άκοιω: to hear | πατήρ, πατέρος, ὁ: a father |
| ἀρχή, ἡ: rule, empire | πράγμα, -ατος, τό: a deed, business (of ruling) |
| ἀτάρ: but, yet | προφήτης, -ου: a prophet |
| ἄχρηστος, -ον: useless to (+ dat.) | τίκτω: to give birth |
| εἶπον: to speak, say (aor.) | τοσοῦτος, -οτος, -οτο: so large, so tall |
| ἐξαπατάω: to deceive | ψεῦδος, -εως, τό: a falsehood |
| ἐπισκῆπτω: to support, command | ὑγιής, -ες: sound, healthy |
| μήτηρ, μητερος, ἡ: a mother | ύποπτήσσω: to cower |
| νομίζω: to believe | φθάνω: to do X (inf.) before |
| οἴομαι: to suppose, think, deem, imagine | οὗτο, το: a falsehood |

σε τεχθῆναι: inf. aor. pass. of τίκτω, also after ἐλέγετο, “that you were born”

εξηπατήσας: perf. inf. pass. also after ἐλέγετο, “that Philip was deceived”

οἴμενον: pr. part. agreeing with Φίλιππον, “supposing himself to be”

κἀγὼ = καί ἐγώ

ὅτι ... ἐλέγεν: ind. st. after ὁρῶ, “I see that they spoke nothing sound”

οὔτε ... οὔτε: the negatives are emphatic

ἐγένετο: aor., “was not useless”

θεὸν εἶναι: ind. st. after νομίζοντες, “believing you to be a god”

καταλέλοιπας: perf. of καταλείπω, “to whom did you leave?”

ὁ ἐφόδια: aor. of φθάνω, “I didn’t do X (inf.) before (dying)”

ἐπισκῆψαι: aor. inf. supplementing φθάνω (the part. is more common), “I didn’t command anything before (dying)”

ἡ τοῦτο μόνον: “except for this alone”
Dialogues of the Dead

Περδίκκα τὸν δακτύλιον ἔπέδωκα. πλὴν ἄλλα τί γελᾶσ, ὡ Διόγενες;

ΔΙΟΓΕΝΗΣ: Τί γὰρ ἄλλο ἢ ἀνεμνήσθην σδα ἐποίει ἡ Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχήν κολακεύοντες καὶ προστάτην αἱρούμενοι καὶ στρατηγοῦν ἐπι τοὺς βαρβάρους, ἐνιοι δὲ καὶ τοῖς δάδεκα θεοῖς προστιθέντες καὶ οἰκοδομοῦντες σοι νεὼς καὶ θύοντες ὡς δράκοντος νεὼς τοῦτο; ἄλλ’ εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

ΑΛΕΞΑΝΔΡΟΣ: Ἐτεὶ ἐν Βαβυλὸνι κεῖμαι τριακοστὴν ταύτην ἡμέραν, ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἤν αἱρέομαι: aor. of αἱρέομαι, to choose

αἰρέομαι: to choose

αἵμαμαι: to remind

ἄρτι: just, exactly

Βαβυλὼν: Babylon

βαρμᾶρος: a barbarian

γελάω: to laugh

δακτύλιος: a ring, seal-ring

δώδεκα: twelve

Ἑλλάς: Hellas

ἴριοι: some

ἐπιδίδωμι: to bestow upon (+ dat.)

ἡμέρα: a day

θάπτω: to bury

θύω: to make sacrifices to (+ dat.)

κεῖμαι: to be laid out

κολακεύω: to flatter

κορόις: acc. pl. of κορόι, “building temples”

καὶ ... ἔπεδωκα: aor. of ἐπι-δίδωμι in noun clause in apposition to τοῦτο, “namely, that I bestowed”

ποῖ ... ἔπεδωκα: “what else than?”

ἀνεμνήσθην: aor. pass. of ἀναμμηνήσκω, “I remembered”

παρειληφότα: perf. part. acc. of παραλαμβάνω, “you having received”

προστάτην ... στρατηγοῦ: acc. pred., “choosing you as leader and general”

προστιθέντες: pr. part., “some adding you to” + dat.

νεώς: acc. pl. of νεώς, “building temples”

ὡς ... νεὼς (sc. ὡς): “as though being the son”

ἐθαψαν: aor., “where did they bury you?”

προστάτης: a Macedonian

νεώς, -ώς, ὁ: a temple

οἰκοδομέω: to build a house

οἶος, -α, -ον: what sort of

παραλαμβάνω: to receive from

Περδίκκας, ὁ: Perdiccas, one of Alexander’s generals

προστάτης, -ου, ὁ: a chief

προστιθήμι: to add to

Πτολεμαῖος, ὁ: Ptolemy, one of Alexander’s generals who became ruler of Egypt

στρατηγός, ὁ: a general

προστάτης, -ου, ὁ: the thirtieth

υἱός, ὁ: a son

ὑπασπιστής, -ου, ὁ: a shield-bearer

ὑπισχνέομαι: to promise (+ fut. inf.)
Lucian

ποτὲ ἀγάγῃ σχολήν ἀπὸ τῶν θορύβων τῶν ἐν ποσίν, ἐς Ἀἰγυπτὸν ἀπαγαγὼν θάψεων ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν.

ΔΙΟΓΕΝΗΣ: Μή γελάσω οὖν, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν Ἄδου ἔτι σε μωράινοντα καὶ ἐλπίζοντα Ἄνουβις ὦ Ὄσιρις γενήσεσθαι; πλὴν ἀλλὰ ταῦτα μέν, ὦ θειότατε, μὴ ἐλπίσης: οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην καὶ ἐς τὸ εἴσω τοῦ στομίου

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ἄγω: to lead, do

ΔΛΥΣΙΟΣ. η. -ον: Egyptian

ΔΛΥΣΣΟΣ. ὁ: Egypt

ἀνέρχομαι: to go up (out of Hades)

Ἄνουβις. ὁ: Anubis, Egyptian god of mummification

ἀπάγω: to lead away, carry off

διαπλέω: to sail across

ἐς, μία. ἐν: one

ἐλασ: to within, into

ἐλπίζω: to hope for (+ fut. inf.)

θεῖος. -η. -ον: divine

θέμις. ἡ: customary, permitted (+ inf.)

θόρυβος. ὁ: a disturbance

λίμνη. ἡ: a pool water

μωράινω: to be silly, foolish

Ὀσιρίς. ὁ: Osiris, Egyptian god of underworld

πούς. ποδός. ὁ: a foot

στόμιον. τὸ: a mouth

σχολή. ἡ: leisure

ημί ποτὲ ἀγάγῃ: aor. subj. in fut. more vivid protasis, “if he has leisure”

τῶν ἐν ποσίν: attrib. phrase, “from the disturbances at his feet” i.e. present and pressing disturbances

ἀπαγαγὼν: aor. part. of ἀπο-ἄγω, “having carried me off”

θάψεων: fut. inf. after ὑπισχνεῖται, “promises to bury me there”

ὡς γενοίμην: aor. opt. in purpose clause, implying ind. st., “in order that I become (so he said) one of the gods”

μὴ γελάσω: aor. subj. deliberative quest., “should I not laugh?”

σε μωράινοντα καὶ ἐλπίζοντα: pr. part. in ind. st. ὄρων, “seeing that you are foolish and hope” + inf.

γενήσεσθαι: fut. inf. after ἐλπίζοντα, “hope to become”

πλὴν ἀλλὰ: strong adversative, “but”

μὴ ἐλπίσης: aor. subj. in prohibition, “don’t hope for!”

ἀνελθεῖν: aor. inf. after θέμις, “it is not permitted for anyone to go up”

τῶν ἄπαξ διαπλευσάντων: aor. part. gen., “anyone of those having sailed over once”

τὸ εἴσω: “into the inside”
παρελθόντων: οὐ γὰρ ἀμελὴς ὁ Διακὸς οὐδὲ ὁ Κέρβερος εὐκαταφρόνητος. ἐκεῖνο δὲ γε ἢδέως ἂν μάθομι παρὰ σοῦ, πῶς φέρεις, ὅποταν ἐννοήσῃς, δὸς εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφίξαι, σωματοφύλακας καὶ ὑπασπιστὰς καὶ σατράπας καὶ χρυσὸν τοσοῦτον καὶ ἔθνη προσκυνοῦντα καὶ Βαβυλῶνα καὶ Βάκτρα καὶ τὰ μεγάλα θηρία καὶ τιμὴν καὶ δόξαν καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα διαδεδεμένον ταινίᾳ λευκῇ τὴν κεφαλήν

Διακὸς, ὁ: Aeacus
 آلاف, -ές: careless, negligent
ἀπολέσω: to leave over or behind
ἄφυνεμαι: to arrive
Βαβυλῶν, ὁ: Babylon
Βάκτρα, τα: Bactra, in central Asia
διαδέω: to bind round
dόξα, ἡ: glory
ἐννοέω: to consider, reflect
ἐξελαύνω: to drive out from, process
ἐπίσημος, -ου: conspicuous
εὐδαιμονία, ἡ: happiness
εὐκαταφρόνητος, -ον: easily despised
ἡδέως: (adv) sweetly
θηρίον, τό: a wild animal, beast

Κέρβερος, ὁ: Cerberos
κεφαλή, ἡ: a head
λευκός, -ή, -όν: white, bright
μανθάνω: to learn
ὁπόταν: whenever (+ subj.)
δὸς, -η, -ον: how much
παρέρχομαι: to pass by
προσκυνέω: to make obeisance
σατράπης, -ου, ὁ: a satrap, viceroy
σωματοφύλαξ, -κος, ὁ: a bodyguard
ταινία, ἡ: a headband, fillet
τιμή, ἡ: esteem
tοσοῦτος, -αύτη, -οῦτο: so much
φέρω: to bear
χρυσός, ὁ: gold

ἀν μάθομι: aor. opt. pot., “I would like to know”
ὅποταν ἐννοήησι: aor. subj. in general temporal clause, “whenever you reflect”
ἀπολίπων: aor. part. governing δὸς, which introduces the ind. quest., “how much happiness having left behind you have arrived”
ἄφιξαι: 2 s. perf. of ἀφυνεμαι in ind. quest. after ἐννοήησι, “consider that you have arrived”
σωματοφύλακας: acc. pl. in apposition to εὐδαιμονίαν, like the rest of this sentence καὶ τὸ ἐπίσημον εἶναι: artic. inf., “and the being distinguished”
ἐξελαύνοντα: pr. part. acc. m. agreeing with the subject of εἶναι, “as you processed out”
διαδεδεμένον: perf. part. of δια-δέω, also agreeing with the subject of εἶναι, “having bound your head”
πορφυρίδα ἐμπεπορπημένον. οὐ λυπεῖ ταῦτα σε ὑπὲρ τὴν μνήμην ιόντα; τί δακρύεις, ὃ μάταιος; οὐδὲ ταῦτα σε ὃ σοφὸς Ἀριστοτέλης ἐπαιδευεσμεν μὴ οἴεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης;

ἈΛΕΞΑΝΔΡΟΣ: Ὅ σοφὸς; ἀπάντων ἐκεῖνὸς κολάκων ἐπιτριπτότατος ὁς; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὃσα μὲν ἦτησε παρ’ ἐμοῦ, οὐδὲ ἐπέστελλεν, ὡς ἐπεκρῆτο μου τῇ περὶ παιδείαν φιλοτιμία θωπεύων καὶ ἐπαινῶν ἀρτί μὲν πρὸς τὸ κάλλος, ὡς καὶ τοῦτο μέρος

αἰτέω: to ask, beg
Ἀριστοτέλης, -ους, ὁ: Aristotle
ἀρτί: just, exactly
βέβαιος, -α, -ον: sure, certain
dακρύω: to weep, shed tears
ἐάω: to allow, grant
ἐμπορπάω: to fasten with a brooch
ἐπαινέω: to approve, praise
κάλλος, -ους, τό: beauty
κατακράομαι: to make full use of (+ dat.)
κλαξ-, -αξος, ὁ: a flatterer
λυπέω: to give pain to
μάταιος, -α, -ον: vain, empty
μέρος, -ους, τό: a part, share
μνήμη, ἡ: a remembrance, memory, record
οἴομαι: to suppose, think, deem, imagine
οἶς, -α, -ον: what sort of
παιδεία, ἡ: an education
παιδεύω: to educate, teach
πορφυρίς, -ίδος, ἡ: a purple garment or covering
σοφός, -ῆ, -ῶν: wise
tύχη, ἡ: fortune
φιλοτιμία, ἡ: zealous ambition

ἐμπεπορπημένον: perf. part. of ἐν-πορπάω, also agreeing with the subject of ἔασον, “having fastened with a brooch your purple cloak”
ταῦτά: nom. pl., “do these things pain you?”
σε ... ιόντα: pr. part. or ἔρχομαι, “you going over them in your memory”
Ἀριστοτέλης: Aristotle the philosopher was Alexander’s personal tutor
μὴ οἴεσθαι: pr. inf. in com. st. after ἐπαιδευεσμεν, “did he teach you not to suppose?”
βέβαια: nom. pred., “to be secure”
ἐπιτριπτότατος ὁς: pr. part. concessive, “although being the most disreputable”
ἔασον: aor. imper. of ἐάω, “grant”!
ἐμὲ ... ἦτησε: perf. inf. in ind. st. after ἔασον, “grant that I alone know”
ήτησε: aor. of αἰτέω, “how much he begged”
ἐπέστελλεν: aor., “what sort of messages he sent”
ὡς δὲ κατεχρῆτο: impf. of κατα-χράομαι, “how he used” + dat.
ἀρτί μὲν ... ἀρτι δὲ: “at one time ... at another time”
ὡς ... ὁς: part. with ὡς indicating an alleged opinion, “as though this was”

92
 Dialogues of the Dead

δὲν τάγαθοῦ, ἀρτὶ δὲ ἐς τὰς πράξεις καὶ τὸν πλοῦτον. καὶ γὰρ αὖ καὶ τοῦτο ἤγείτο ἡγεῖτο εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων γόνης, ὃ Διόγενες, ἀνθρωπος καὶ τεχνίτης. πλὴν ἄλλα τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας, τὸ λυπέσθαι ὡς ἐπὶ μεγίστοις ἄγαθοῖς ἔκεινοις, ἃ καταριθμήσω μικρῷ γε ἐμπροσθεν.

ΔΙΟΓΕΝΗΣ: Ἀλλ᾽ οἴσθα δ ὑποθήσομαι. ἐπεὶ ἐνταῦθα γε ἐλλέβορος οὐ φύεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε καὶ

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<table>
<thead>
<tr>
<th>ancient text</th>
<th>english translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅγαθος, -ής, -όν: good</td>
<td>λυπέομαι: to be grieved, to feel distress</td>
</tr>
<tr>
<td>αἰσχύνομαι: to be ashamed of (+ part.)</td>
<td>λύπη, ἡ: pain</td>
</tr>
<tr>
<td>ἀκός, -eos, τό: a cure, remedy</td>
<td>μικρός, -ά, -όν: small, little</td>
</tr>
<tr>
<td>ἀπολαύω: to have benefit from</td>
<td>πίνω: to drink</td>
</tr>
<tr>
<td>αὖ: again, anew</td>
<td>πλοῦτος, ὁ: wealth</td>
</tr>
<tr>
<td>γόης, -ητος, ὁ: a sorcerer, enchanter</td>
<td>πράξις, -εως, ἡ: a deed, business</td>
</tr>
<tr>
<td>δράω: to do</td>
<td>σοφία, ἡ: wisdom</td>
</tr>
<tr>
<td>ἔλλεβορος, ὁ: hellebore, a deadly poison</td>
<td>τεχνίτης, -εως, ὁ: an artificer, craftsman</td>
</tr>
<tr>
<td>ἐμπροσθεν: before, in front</td>
<td>ὑδωρ, ὕδατος, τό: water</td>
</tr>
<tr>
<td>ἐπισπάω: to draw from</td>
<td>ὑποτίθημι: to place under, suggest</td>
</tr>
<tr>
<td>ἡγέομαι: to consider</td>
<td>φύομαι: to grow</td>
</tr>
<tr>
<td>καταριθμέω: to enumerate</td>
<td>χανδόν: with mouth wide open, greedily</td>
</tr>
<tr>
<td>λαμβάνω: to take</td>
<td></td>
</tr>
</tbody>
</table>

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τάγαθοῦ (=τοῦ ἄγαθοῦ), “part of the Good”

ἡγεῖτο: impf. of ἡγεῖμαι, “be considered this too to be”

ὡς μὴ αἰσχύνοιτο: pr. opt. in neg. purpose clause, “lest he be ashamed of” + part.

πλὴν ἄλλα τοῦτό γε: “but at least this (part)”

ἀπολέλαυκα: perf. of ἀπο-λαύω, “I benefited”

τὸ λυπεῖσθαι: pr. inf. articular in apposition to τοῦτό, “this thing, namely the grieving over these things”

ὡς ἐπὶ μεγίστοις ἄγαθοῖς, “as though over the greatest goods”

καταριθμήσω: aor. mid. 2. s., “which you enumerated”

μικρῷ γε ἐμπροσθεν: “before by a little” where μικρῷ is a dat. of degree of difference

ὁ δράω: fut. in ind. quest., “do you know what you shall do?”

ὑποθήσομαι: fut. of ὑπο-τίθημι: “I will suggest”

κἂν (=καὶ ἀν) ... ἐπισπασάμενος: aor. part. representing an aor. subj. in a future more vivid protasis, “if ever having drawn”
ἀδίσ πίε καὶ πολλάκις: οὕτως γὰρ παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώμενος. καὶ γὰρ Κλεῖτον ἐκεῖνον ὥρῳ καὶ Καλλισθένην καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὁμοῦντας, ὡς διασπάσατο καὶ ἀμύνατό σε ὧν ἔδρασας αὐτούς. ὡστε τὴν ἑτέραν σὲ ταύτην βάδιζε καὶ πίνε πολλάκις, ὡς Ἐφην.

Diogenes and Alexander by Johann Joachim Winckelmann after a bas-relief of Villa Albani in Rome, engraving, 1767.

<table>
<thead>
<tr>
<th>Word</th>
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<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμύνω</td>
<td>to take vengeance on</td>
<td></td>
</tr>
<tr>
<td>αὖθις</td>
<td>back, back again</td>
<td></td>
</tr>
<tr>
<td>βαδίζω</td>
<td>to go slowly, to walk</td>
<td></td>
</tr>
<tr>
<td>διασπάω</td>
<td>to tear asunder, part forcibly</td>
<td></td>
</tr>
<tr>
<td>δράω</td>
<td>to do</td>
<td></td>
</tr>
<tr>
<td>Καλλισθένης, ὁ</td>
<td>Alexander’s official historian, who ran afool of Alexander</td>
<td></td>
</tr>
<tr>
<td>πίε</td>
<td>aor. imper., “drink!”</td>
<td></td>
</tr>
<tr>
<td>πολλάκις</td>
<td>many times</td>
<td></td>
</tr>
<tr>
<td>παύομαι</td>
<td>to cease (+ part.)</td>
<td></td>
</tr>
<tr>
<td>πίνω</td>
<td>to drink</td>
<td></td>
</tr>
<tr>
<td>Κλεῖτος</td>
<td>Cleitus, a companion whom Alexander killed</td>
<td></td>
</tr>
<tr>
<td>διασπάσαντο καὶ ἀμύναντο</td>
<td>aor. opt. in purpose clause, implying an alleged motive, “in order (so it seems) to tear you apart and take vengeance on you”</td>
<td></td>
</tr>
<tr>
<td>ὡς</td>
<td>relative pron. attracted into the gen. case of its antecedent, “(because of the things) which you did”</td>
<td></td>
</tr>
<tr>
<td>τῇν ἑτέραν ταύτην (sc. ὁδόν)</td>
<td>“that other road”</td>
<td></td>
</tr>
</tbody>
</table>
14 (12). Philip and Alexander

Philip criticizes Alexander for his claims to being a god and diminishes his accomplishments.

ΦΙΛΙΠΠΟΣ: Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρνος γένοιο μὴ οὐκ ἐμὸς υἱὸς εἶναι: οὐ γὰρ ἂν τεθνήκεις Ἄμμωνός γε ὠν.

ΑΛΕΞΑΝΔΡΟΣ: Οὐδ’ αὐτὸς ἦγνόουν, ὦ πάτερ, ὡς Φιλίππου τοῦ Ἀμύντου υἱός εἰμι, ἀλλ’ ἐδεξάμην τὸ μάντευμα ὡς χρήσιμον ἐς τὰ πράγματα εἶναι οἰόμενος.

ΦΙΛΙΠΠΟΣ: Τί λέγεις; χρήσιμον ἐδόκει σοι τὸ παρέχειν σεαυτὸν ἐξαπατηθησόμενον ὑπὸ τῶν προφητῶν;

---

άγνοεω: not to perceive or know
Ἀμμων, -ων, ὁ: Zeus-Ammon
dέχομαι: to take, accept, receive
ἔξαρνος: denying
μάντευμα, -ατος, τό: an oracle
οἴομαι: to suppose (+ inf.)
παρέχω: to provide, supply
πράγμα, -ατος, τό: an action, matter
προφήτης, -ου: prophet, priest
σεαυτὸν: yourself (refl.)
υἱός, ὁ: a son
χρήσιμος, -η, -ον: useful

οὖκ ἂν γένοιο: aor. opt. pot., “you could not be”
μὴ οὐκ ... εἶναι: inf. after the idea of denial in ἔξαρνος, “denying that you are not”
οὐ γὰρ ἂν τεθνήκεις: perf. in pr. contrafactual, “for you would not be dead”
Ἀμμωνός γε ὠν: pr. part. conditional, “if you were Ammon’s son” Alexander claimed descent from the Egyptian god Ammon, associated with Zeus by the Greeks
ἡγνόουν: impf., “nor was I ignorant”
ἐδεξάμην: aor. of δέχομαι, “I accepted the oracle”
eἰς τὰ πράγματα: “for the business (of ruling)”
τὸ παρέχειν: inf. artic. subject of ἐδόκει, “to supply yourself seemed useful?”
ἔξαπατηθησόμενον: fut. part. pass. acc. agreeing σεαυτὸν, indicating purpose, “in order to be deceived”
ALEXANDROS: Où toûto, all' oi bárbaroi kataplágisán me kai oudeis eiti ánthístato oúmenei theiv máxesthai, oûste rávon ékrateun autón.

PHILIPPOS: Tînous dê ékrateíasas su ñe áxioúmas anádrôv, ðs deíloís aîîi synneýchês ñoçária kai peltária kai gérra oïsúina progebblêmënois; Ëllhôn kratein ërghon ën, Bouw tôw kai Êwkeôn kai Êthnaiôn, kai tô Ærkádôn ópltikôn kai tô Thëttalôn ëppôn kai tôus Ëkleivn akontistás kai tô Mântivên peltastîkon ën Thrákas ën Êllyriôus ën kai Pâionas chërôssaðai,

analyzing:

καταπλήττω: to strike down
κρατέω: to rule, overcome (+ gen.)
Μαντινέος, ó: a Mantinean
μάχομαι: to fight
οἰσύϊνος, -η, -on: made of osier
προβάλλω: to throw before
ρᾶον, ρᾶον: easier
συμφέρω: to meet in battle with (+ dat.)
τοξάριον, τό: paltry bow
Φωκέος, ó: a Phocian
χειρόω: to subdue

καταπλάγισαν: aor. pass. of kataplήττω, “they were struck with amazement”
ánthístato: impf. of ánt-îstîmu, “no one would oppose”
ôoste ékrateun: impf. in result clause emphasizing actual result, “so that I used to conquer” + gen.
συννεýchês: aor. pass. of syn-fêro, “you who have met in battle with” + dat.
γέrra oïsúina: “osier wicker-work,” referring to the shields used in battle by the Persians
προgebblêmënois: perf. part. of pro-ðallw, dat. agreeing with deíloís, “cowards who had thrown up” i.e. used as weapons
ërghon ën: “it was your task to” + inf.
χειρώssaðai: aor. inf. after ërghon ën, “to subdue” + acc.
Dialogues of the Dead

ταῦτα μεγάλα: Μήδων δὲ καὶ Περσῶν καὶ Χαλδαίων, χρυσοφόρων ἀνθρώπων καὶ ἄβρων, σὺν οἶσθα ώς πρὸ σοῦ μύριοι μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν οὐδ’ ἐς χεῖρας υπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἦ τόξευμα ἐξικνεῖσθαι φυγόντων;

ΑΛΕΞΑΝΔΡΟΣ: ἀλλ’ οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες οὐκ εὐκαταφρόνητόν τι ἔργον, καὶ ὅμως οὐ διαστήσας αὐτοὺς οὐδὲ προδοσίαις ὠνομένοις τὰς νίκας ἐκράτουν αὐτῶν: οὐδ’ ἐπιώρκησα πώποτε ἢ ὑποσχόμενος ἤνεομαι: Πέρσης, ἡ: a Persian

μυρίος, ὁ: 10,000

πρίν: before (+ inf.)

προδοσία, ἡ: a betrayal, treason

πώποτε: ever yet

Σκύθης, ὁ: a Scythian

τόξευμα, -ατος, τό: an arrow

ὑπομένω: to stay behind, remain

φεύγω: to flee, take flight, run away

Χαλδαῖος, ὁ: a Chaldean

χείρ, χειρός, ἡ: a hand

χρυσοφόρος, -ον: wearing gold

ὑποσχόμενοι: aor. part. instrumental, “by having promised”

ταῦτα μεγάλα: “these (would be) great deeds”

Μήδων ... ἄβρων: gen. abs., “the Medes, etc. being delicate”

ὡς ... ἐκράτησαν: ind. st. after οἶσθα, “do you not know that they subdued?”

μύριοι: the “10,000” who fought their way back from Persia, recorded by Xenophon in his Anabasis

μετὰ Κλεάρχου: Klearchus was one of the leaders of the expedition of the 10,000

ἀνελθόντες: aor. part. of ἀνα-ἐρχομαι, “having advanced”

εἰς χεῖρας: “to come into the hands” i.e. into hand to hand fighting

ὑπομεινάντων: aor. part. gen. agreeing with ἐκείνων, obj. of ἐκράτησαν, “subdued those, not even having waited to” + inf.

ἐξικνεῖσθαι: pr. inf. after πρὶν ἦ, “before an arrow arrived”

φυγόντων: aor. part. also agreeing with ἐκείνων, “but rather having fled”

διαστήσας: aor. part. instrumental of δια-ἰστήμη, “not by having set them at variance with one another,” referring to Philip’s own policy of divide and conquer

ὑπομένοις: pr. part. instrumental, “nor by buying”

ἐπιώρκησα: aor., “nor did I swear falsely”

ὑποσχόμενοι: aor. part. instrumental, “by having promised”

97
Lucian

ἐψευσάμην ἢ ἄπιστον ἔπραξά τι τοῦ νικᾶν ἐνεκα. καὶ τοὺς Ἐλλήνας δὲ τοὺς μὲν ἀναμωτὶ παρέλαβον, Θηβαίους δὲ ἱσως ἀκούεις ὅπως μετήλθον.

ΦΙΛΙΠΠΟΣ: Οἶδα ταῦτα πάντα: Κλεῖτος γὰρ ἀπήγγειλέ μοι, ὅτι με πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησε. σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν κάνδυς, ὥς φασι, μετενέδυς καὶ τιάραν ὀρθὴν ἐπέθου καὶ προσκυνεῖσθαι

<table>
<thead>
<tr>
<th>Ancient Greek Word</th>
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</tr>
</thead>
<tbody>
<tr>
<td>ἐψευσάμην</td>
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</tr>
<tr>
<td>τοῦ νικᾶν</td>
<td>pr. inf. artic. gen. with ἐνεκα, “for the sake of winning”</td>
</tr>
<tr>
<td>ὅπως μετήλθον</td>
<td>aor. of μετα-ἔχομαι in ind. quest. after ἄκοιμος, “you know how I attacked them” Alexander wiped out Thebes, cowing the Athenians and the rest of Greece</td>
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<tr>
<td>Clitus, ὃς, ἡ, ὁ</td>
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</tr>
<tr>
<td>Μακεδονικός, -η, -ον, ὁ</td>
<td>Macedonian</td>
</tr>
<tr>
<td>μεταξύ</td>
<td>between</td>
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</table>
Dialogues of the Dead

ὑπὸ Μακεδόνων, ὑπ’ ἐλευθέρων ἄνδρῶν, ἦξίους, καὶ τὸ
πάντων γελοιότατον, ἐμμοῦ τὰ τῶν νενικημένων. ἐὼ
γὰρ λέγειν ὡς ἀλλὰ ἐπραξας, λέουσι συγκατακλείων
πεπαιδευμένους ἄνδρας καὶ γάμους τοιούτους γαμῶν καὶ
Ἡφαιστίωνα ὑπεραγαπῶν. ἐν ἐπήνεσα μόνον ἄκούσας,
ὅτι ἀπέσχου τῆς τοῦ Δαρείου γυναίκος καλῆς οὗσης,
καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν θυγατέρων ἐπεμελήθης:
βασιλικὰ γὰρ ταῦτα.
ΑΛΕΞΑΝΔΡΟΣ: Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, οὐκ ἐπαινεῖς καὶ τὸ ἐν Ὀξυδράκαις πρῶτον καθαλέσθαι ἐντὸς τοῦ τείχους καὶ τοσαῦτα λαβεῖν τραύματα;  

ΦΙΛΙΠΠΟΣ: Οὐκ ἐπαινῶ τοῦτο, ὦ Άλεξανδρε, οὐχ ὅτι μὴ καλὸν οἴομαι εἶναι καὶ τιτρώσκεσθαί ποτέ τὸν βασιλέα καὶ προκινδυνεύειν τοῦ στρατοῦ, ἀλλ' ὅτι σοι τὸ τοιοῦτο ἥκιστα συνέφερε: θεὸς γὰρ εἶναι δοκῶν εἴ ποτε τρωθείης, καὶ βλέποιεν σε φοράδην τοῦ πολέμου ἐκκομίζομεν, αἵματι ῥεόμενον, οἰμώζοντα ἐπὶ τῷ τραύματι, ταῦτα

<table>
<thead>
<tr>
<th>αἷμα, -atos, τό:</th>
<th>blood</th>
<th>πόλεμος, ὁ:</th>
<th>a battle, fight, war</th>
</tr>
</thead>
<tbody>
<tr>
<td>βασιλεύς, -έως, ὁ:</td>
<td>a king, chief</td>
<td>προκινδυνεύω:</td>
<td>to run risk before (+ gen.)</td>
</tr>
<tr>
<td>βλέπω:</td>
<td>to see</td>
<td>ῥέω:</td>
<td>to flow, run, stream, gush</td>
</tr>
<tr>
<td>έκκομίζω:</td>
<td>to carry out</td>
<td>στρατός, ὁ:</td>
<td>an army</td>
</tr>
<tr>
<td>ἐντὸς:</td>
<td>within, inside (+ gen.)</td>
<td>συμφέρω:</td>
<td>to benefit, be expedient to (+ dat.)</td>
</tr>
<tr>
<td>ἤκιστος, -η, -ον:</td>
<td>least</td>
<td>τεῖχος, -ος, τό:</td>
<td>a wall</td>
</tr>
<tr>
<td>καθαλλομαι:</td>
<td>to leap down</td>
<td>τιτρώσκω:</td>
<td>to wound</td>
</tr>
<tr>
<td>οἰμώζω:</td>
<td>to wail aloud, lament</td>
<td>φιλοκίνδυνος, -ον:</td>
<td>fond of danger, adventurous</td>
</tr>
<tr>
<td>οἴομαι:</td>
<td>to suppose, think</td>
<td>φοράδην: (adv.) borne or carried in a litter</td>
<td></td>
</tr>
<tr>
<td>'Οξυδράκαι, αἱ:</td>
<td>Oxydracae, an Indian nation</td>
<td>that strenuously resisted the advance of Alexander</td>
<td></td>
</tr>
</tbody>
</table>

τὸ ... καθαλέσθαι: aor. inf. artic. of κατα-άλλομαι, “the having leapt down first” 
(τὸ) λαβέων: aor. inf. articular, “the having received wounds” 
οὐχ ὅτι ... ἀλλ' ὅτι: “not because ... but because”
μὴ καλὸν: nom. pred., “I think it to be not brave”
πτερόσκεσθαι ... προκινδυνεύειν: pr. inf. epexegetic with καλὸν, “brave to be wounded ... to be first in risking”
ἡκιστα: adv., “least appropriately”
συνέφερε: impf. of συν-φέρω, “because it would benefit you least of all”
δοκῶν: pr. part., “while seeming to be”
eἰ ποτε τρωθείης: aor. pass. opt. of πτερόσκω in past gen. protasis, “if ever you were wounded”
eἰ ... καὶ βλέποιεν: pr. opt. also in past gen. protasis, “if ever they saw you”
ἐκκομίζομεν ... βρέμονον, οἰμώζοντα: pr. part. acc. agreeing with se, “you being carried out ... flowing with blood, groaning”
γέλως ἦν τοῖς ὑπαθοῦν, ἣ καὶ ὁ Ἁμμων γόης καὶ ψευδόμαντις ἥλεγχετο καὶ οἱ προφήται κόλακες. ἦ τις οὐκ ἄν ἐγέλασεν ὅπως τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα, δεόμενον τῶν ἰατρῶν βοηθεῖν; νῦν μὲν γὰρ ὅπως ἦδη τέθνηκας, οὐκ οἴει πολλοὺς ἔναι τοὺς τὴν προσποίησιν ἐκείνην ἐπικερτομοῦντας, ὄρως, τὸν νεκρὸν τοῦ θεοῦ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξῳδηκότα κατὰ νόμον σωμάτων ἀπάντων; ἄλλως τε καὶ τούτῳ, ὁ χρήσιμον ἐφης, ὦ Ἀλέξανδρε, τὸ διὰ τοῦτο κρατεῖν...
Lucian

ῥᾴδίως, πολὺ τῆς δόξης ἀφῄρει τῶν κατορθουμένων: πᾶν γὰρ ἐδόκει ἐνδεής ὑπὸ θεοῦ γίγνεσθαι δοκοῦν.

ΑΛΕΞΑΝΔΡΟΣ: Οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλὰ Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. καίτοι τὴν Ἄορνον ἐκείνην, οὐδετέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἑχειρωσάμην.

ΦΙΛΙΠΠΟΣ: Ὅρᾶς ὅτι ταῦτα ὡς Ἅμμωνος νῦς λέγεις, ὃς Ἡρακλεῖ καὶ Διονύσῳ παραβάλλεις σεαυτόν; καὶ οὐκ αἰσχύνῃ, ὃ Ἀλέξανδρε, οὐδὲ τὸν τῦφον ἀπομαθήσῃ καὶ γνώσῃ σεαυτὸν καὶ συνήσεις ἤδη νεκρὸς ὧν;

aἰσχύνομαι: to be ashamed

‘Ἄμμων, -ωνος, ὃς: Zeus-Ammon

‘Ἄορνος, ὃ: Aornos, a mountain refuge

κατορθόω: to set upright, erect

τῶν κατορθουμένων: pr. part. gen., “the glory of the things accomplished”

παραβάλλω: to compare

逻ύνα: adverbial pred., “the ruling was easy”

ῥᾴδίως, πολὺ τῆς δόξης ἀφῄρει τῶν κατορθουμένων: πᾶν γὰρ ἐδόκει ἐνδεής ὑπὸ θεοῦ γίγνεσθαι δοκοῦν.

φρονέω: to think

χειρόω: to manage, master, subdue

αἰσχύνομαι: to be ashamed

Ἄμμωνος νῦς: “speak as though the son of Ammon”

οὐδὲ ... ἀπομαθήσῃ: fut., “will you not unlearn?”

γνώσῃ: fut., “will you come to know yourself”

συνήσεις: fut. of συνίημι, “will you understand?”

νεκρὸς ὧν: pr. part. in ind. st. after συνίημι, “that you are a corpse”

ἂν δέξῃς ἄφηρει τῶν κατορθουμένων: πᾶν γὰρ ἐδόκει ἐνδεής ὑπὸ θεοῦ γίγνεσθαι δοκοῦν.
103

15 (26). Achilleus and Antilochus

Odysseus and Achilleus have just spoken in the underworld (cf. Odyssey 11, 465-540) and Antilochus chides Achilleus for his rejection of the heroic ethos.

ΑΝΤΙΛΟΧΟΣ: Οία πρώην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα σοι εἴρηται περὶ τοῦ θανάτου, ώς ἄγεννη καὶ ἀνάξια τοῖν διδασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ Φοίνικος. Ἡκροώμην γάρ, ὅποτε ἔφη βούλεσθαι ἐπάρουρος ὢν θητεύειν παρά τινι τῶν ἀκλήρων, «ὡς βίος πολύς εἴη,» μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. ταῦτα μὲν οὖν ἄγεννη τινα Φρύγα δειλόν καὶ πέρα τοῦ καλῶς ἀγενής, ἄκληρος, ἄμφω, δειλός, διδάσκαλος, ἐπάρουρος, θάνατος, θητεύω, Ὀδυσσεύς, πέρα, πολλός, πρῶιος, Φοίνιξ, Φρύξ, Χείρων, ἀκροάομαι, ἀνάξιος, ἀνάσσω, ἄγεννης, ἄκληρος, ἄμφω, δειλός, διδάσκαλος, ἐπάρουρος, θάνατος, θητεύω, Ὀδυσσεύς, πέρα, πολλός, πρῶιος, Φοίνιξ, Φρύξ, Χείρων

οἶα ... εἴρηται: perf. in exclamation, “such things were said!”

πρώην

ως ... ἄγεννή: also an exclamation, “how ignoble!”

toιν ... ἄμφωιν: gen. dual after ἀνάξια, “unworthy of both teachers”

βούλεσθαι: inf. in ind. st. after ἔφης, “you said that you wished”

ἐπάρουρος ὢν: pr. part. circumstantial, “being attached to the land”

θητεύω: inf. complementing βούλεσθαι, “wished to be a serf”

μῆ εἴη: pr. opt. pot. (without ἄνω), “whose livelihood would not be”

μᾶλλον ἢ ... ἀνάσσειν: “rather than to rule” + gen.

τινα Φρύγα: acc. subject of λέγειν, “it was necessary for some Phygian to say”

πέρα: adv. with φιλόζωμ, “loving life beyond” + gen.
Lucian

ἔχοντος φιλόζων ὡς ἔχρην λέγειν, τὸν Πηλέως δὲ νῦν, τὸν φιλοκινδυνότατον ἠρώων ἀπάντων, ταπεινά ὀντων περὶ αὐτοῦ διανοεῖσθαι πολλὴ αἰσχύνη καὶ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ, ὃς ἐξὸν ἀκλεής ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἑκὼν προείλου τὸν μετὰ τῆς ἁγαθῆς δόξης θάνατον.


tοῦ καλῶς ἔχοντος: pr. part. after πέρα, “beyond what is good” τῶν Πηλέως δὲ νῦν ... διανοεῖσθαι: acc. + inf. after αἰσχύνη (sc. ἔστι): “it is shameful that the son of Peleus have in mind” πρὸς τὰ πεπραγμένα: perf. part. of πράττω, “contradiction to the things that have been done” ὃς ... προείλου: aor. of προ-αἱρέω, “you who preferred” ἐξὸν: pr. part. of ἔξεστι used absolutely, “it being possible” + inf. τότε μὲν προείλου ... νῦν δὲ συνίημι: “then I used to prefer ... but now I understand” τῶν ἐνταῦθα: “inexperienced of the things here” i.e. in Hades ὁπότερον ἦν: ind. quest. after ἀγνοῶν, “not knowing which of the two was better” ὡς ἐκείνη (sc. ἔστι): ind. st. after συνίημι, “understand that that is”
καὶ ὅτι μάλιστα οἱ ἄνω ραψῳδήσουσι. μετὰ νεκρῶν δὲ ὀμοτιμία, καὶ οὔτε τὸ κάλλος ἐκεῖνο, ὥ᾽ Ἀντίλοχε, οὔτε ἢ ἰσχύς πάρεστιν, ἀλλὰ κείμεθα ἄπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὀμοιοί καὶ κατ᾽ οὐδὲν ἀλλῆλων διαφέροντες, καὶ οὔτε οἱ τῶν Τρῶων νεκροὶ δεδίασίν με οὔτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν, ἰσηγορία δὲ ἀκριβῆς καὶ νεκρὸς ὀμοιοί, «ἡμὲν κακὸς ἢδὲ καὶ ἐσθλὸς.» ταῦτα με ἀνιᾷ καὶ ἄχθομαι, ὅτι μὴ θητεύω ζῶν.

ἈΝΤΙΛΟΧΟΣ: Ὅμως τί οὖν ἄν τις πάθοι, ὦ Ἀχιλλεῦ; ταῦτα γὰρ ἐδοξεὶ τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας,
ὥστε χρὴ ἐμμένειν τῷ νόμῳ καὶ μὴ ἀνιᾶσθαι τοῖς διατεταγμένοις. ἄλλως τε ὁρᾷς τῶν ἑταίρων ὅσοι περὶ σὲ ἐσμέν οἶδε: μετὰ μικρὸν δὲ καὶ Ὅδυσσεύς ἀφίξεται

Ἀλλ᾽ οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα:  But you did not see the woman when she was living.

For more examples, see p. 5

3. Supplementary participles complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

Κάνω ἣδη ἀπεμι, μὴ καὶ τις ἡμᾶς νεκρὸς λάθη διαφυγὼν: And I am already going lest some corpse escape our notice escaping

The participial form of indirect discourse after verbs of showing and perceiving is a special class of supplementary participles.
Dialogues of the Dead

πάντως. φέρει δὲ παραμυθίαν καὶ ἦ κοινωνία τοῦ πράγματος καὶ τὸ μὴ μύον αὐτὸν πεπονθέναι. ορᾷς τὸν Ἡρακλέα καὶ τὸν Μελέαγρον καὶ ἄλλους θαυμαστοὺς ἄνδρας, οἳ οὐκ ἄν οἴμαι δέξαυτο ἀνελθεῖν, εἰ τις αὐτούς ἀναπέμψειε θητεύσοντας ἀκλήροις καὶ ἀβίοις ἄνδρασιν.

ἈΧΙΛΛΕΥΣ: Ἐταιρικὴ μὲν ἡ παραίνεσις, ἐμὲ δὲ οὐκ οἶδ’ ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾷ, οἴμαι δὲ καὶ ὑμῶν ἕκαστος: εἰ δὲ μὴ ὁμολογεῖτε, ταύτῃ χείρους ἐστὲ καθ’ ἡσυχίαν αὐτὸ πάσχοντες.

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ἄβιος, -ον, -α: starving
ἁκλήρος, -ον: poor, needy
ἀναπέμπω: to send up
ἀνέρχομαι: to go up
dέχομαι: to take, accept, receive
ἐκατός, -η, -ον: every one, each one
ἐταιρικός, -ή, -όν: friendly
ἡσυχία, ἡ: stillness, rest, quiet
θαυμαστός, -ή, -όν: wonderful, marvellous
θητεύω: to be a serf or menial, serve for hire
κοινωνία, ἡ: communion, fellowship
Μελέαγρος, ὁ: Meleagar, a famous Calydonian hero
μνήμη, ἡ: a remembrance, memory, record
ὁμολογέω: to agree
πάντως: altogether
παραίνεσις, -έως, ἡ: an exhortation, address
παραμυθία, ἡ: comfort, palliation
πάσχω: to suffer, experience
πράγμα, -άτος, τό: a deed, matter
φέρω: to bear
χείρων, -ον: worse, meaner

μετὰ μικρὸν (sc. χρόνον): “after a little time”
τὸ ... πεπονθέναι: perf. inf. of πάσχω, subject of φέρει, “the having experienced”
οἳ οὐκ ἄν δέξαυτο: aor. opt. in fut. less vivid apodosis, “who would not accept to” + inf.
eἰ τις ἀναπέμψειε: aor. opt. in fut. less vivid protasis, “if someone were to send them up”
θητεύσοντας: fut. part. agreeing with αὐτούς and expressing purpose, “in order that they serve for hire to” + dat.
οἳ οὐδ’ ὅπως: parenthetical, “I know not how”
tῶν παρὰ τὸν βίον: gen. after μνήμη, “memory of the things during life”
χείρων (=χείρον) = nom. pl., “you are worse”
καθ’ ἡσυχίαν: “in silence”
Lucian

ἈΝΤΙΛΟΧΟΣ: Οὔκ, ἀλλ’ ἀμείνους, ὦ Ἀχιλλεῦ: τὸ γὰρ ἀνωφελὲς τοῦ λέγειν ὁρῶμεν: σιωπᾶν γὰρ καὶ φέρειν καὶ ἀνέχεσθαι δέδοκται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν ὁσπερ σὺ τοιαῦτα εὐχόμενοι.

Antilochus being carried into the wagon of Nestor.
Etruscan relief.

ἀμείνους, -ον: better, abler
ἀνέχομαι: to hold up, endure
ἀνωφελές, -ές: unprofitable, useless
γέλως, -ωτος, ὁ: laughter

εὐχόμενος: pr. part. instrumental, “incur laughter by praying for such things”

δέδοκται: perf. of δοκέω, “it has seemed good to us” + inf.

μὴ ... ὀφλωμεν: aor. subj. of ὀφλισκάνω in neg. purpose clause, “lest we incur laughter”

τοῦ λέγειν: pr. inf. artic. gen. after ἀνωφελὲς, “the uselessness of speaking”

εὐχόμαι: to pray for
ὀφλισκάνω: to owe, to incur
σιωπᾶν: to be silent

108
Diogenes expresses amazement that Heracles, a god, is among the dead in the underworld. The dialogue foregrounds the absurdities of Homer’s account of Heracles in Odysseus’ trip to the underworld.

Diogenes and Heracles

ΔΙΟΓΕΝΗΣ: Οὐχ Ἡρακλῆς οὗτός ἐστιν; οὐ μὲν οὖν άλλος, μᾶ τὸν Ἡρακλέα. τὸ τόξον, τὸ ῥόπαλον, ἡ λεοντῆ, τὸ μέγεθος, ὀλος Ἡρακλῆς ἐστιν. εἴτε τέθνηκεν Διὸς υἱὸς ὄν; εἶπε μοι, ὦ καλλίνικε, νεκρὸς εἰ; ἐγὼ γάρ σοι ἔθυον ὑπὲρ γῆς ὡς θεῶ.

ΗΡΑΚΛΗΣ: Καὶ ὀρθῶς ἔθυες: αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν τῷ οὐρανῷ τοῖς θεοῖς σύνεστι «καὶ ἔχει καλλίσφυρον Ἡβην,» ἐγὼ δὲ εἴδωλον εἰμι αὐτοῦ.

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εἴδωλον, τό: an image, a phantom
εἶπον: to speak, say (aor.)
Ἡβη, ἥ: Hebe
θνήσκω: to die
θύω: to worship, sacrifice to (+ dat.)
καλλίσφυρος, -ος: with glorious victory
καλλίσφυρον, ὁ: beautiful-ankled
λεοντῆ, ἡ: a lion’s skin
μᾶ: indicating affirmation
μέγεθος, -εος, τό: size, stature
μεκρός, ὁ: a dead body, corpse
δίος, -ης, -ου: whole, entire
ὄρθος, -ής, -όν: correct
οὐρανός, ὁ: heaven
ῥόπαλον, τό: a club, cudgel
σύνειμι: to be together with (+ dat.)
tόξον, τό: a bow

οὐχ ... ἐστιν?: expecting a positive answer, “isn’t this Heracles?”
tέθνηκεν: perf., “has he died?”
ὦν: pr. part. concessive, “although being the son”
ὡς θεῶ: “as though a god”
καὶ ἔχει καλλίσφυρον Ἡβην: Od. 11, 603, Hebe, the cup-bearer of Zeus, became Heracles’ wife on Olympus
εἴδωλον: see Od. 11. 601-2. where this idea is set forth
ΔΙΟΓΕΝΗΣ: Πώς λέγεις; ἐἴδωλον τοῦ θεοῦ; καὶ δυνατὸν ἐξ ἡμισείας μὲν τῶν θεῶν εἶναι, τεθνάναι δὲ τῷ ἡμίσει;
ΗΡΑΚΛΗΣ: Ναι: οὐ γὰρ ἐκείνος τέθνηκεν, ἀλλ’ ἐγὼ ἦ εἰκὼν αὐτοῦ.
ΔΙΟΓΕΝΗΣ: Μανθάνω: ἄντανδρόν σε τῷ Πλούτωνι παρέδεξατο ἂνθ’ ἑαυτοῦ, καὶ σὺ νῦν ἂντ’ ἐκείνου νεκρός εἶ.
ΗΡΑΚΛΗΣ: Τοιοῦτο τι.
ΔΙΟΓΕΝΗΣ: Πώς σοὶ ἀκριβῆς ὁ Αἰακὸς ὃν σὺ διέγνω σε μὴ ὄντα ἐκείνον, ἀλλὰ παρεδέξατο υποβολιμαῖον Ἡρακλεά παρόντα;
ΗΡΑΚΛΗΣ: Ὅτι ἐṼκείν ἀκριβῶς.

ἄκριβης, -ές: exact, accurate
ἀντανδρός, -ον: as a substitute
ἀντί: in the place of (+ gen.)
διαγιγνώσκω: to distinguish, discern
δυνατός, -ή, -όν: possible to (+ inf.)
eἰκών, -όνος, ή: a likeness, image
ἐῴκειν: plupf., “because I looked like him”
ἡμισείας (sc. μοίρας): “from one half part”
τεθνάναι: perf. inf. after δυνατόν, “possible to die”
τῷ ἡμίσει: dat. of advantage, “possible for the (other) half to die”
παραδέξατο: aor., “he received a substitute”
Ἡρακλεά παρόντα: pr. part. concessive, “as though Heracles were present”
ἐῳκείν: pr. part. in ind. st. after διέγνω, “that you were not”

 Hercule et Diogenes, Lucian.
ΔΙΟΓΕΝΗΣ: Ἀληθῆ λέγεις: ἀκριβῶς γάρ, ὥστε αὐτὸς εἶναι. ὥστε εἶναι ὥστε: inf. in result clause indicating a possible result, “so that you could be yourself”

HORTA: Θρασύς εἶ καὶ λάλος, καὶ εἰ μὴ παύση σκώπτων εἰς ἐμὲ, εἰς ἑαυτόνα οἴου θεοῦ εἴδωλόν εἰμι.

ΔΙΟΓΕΝΗΣ: Ὅρα γοῦν μὴ τὸ ἐναντίον ἐστὶ καὶ σὺ μὲν εἶ ὁ Ἡρακλῆς, τὸ δὲ εἴδωλον γεγάμηκε τῇ Ἡβην παρὰ τοῖς θεοῖς.

ΗΡΑΚΛΗΣ: Θρασύς εἶ καὶ λάλος, καὶ εἰ μὴ παύση σκώπτων εἰς ἐμὲ, εἰς ἑαυτόνα οἴου θεοῦ εἴδωλόν εἰμι.

ΔΙΟΓΕΝΗΣ: Ἀληθῆ λέγεις: ἀκριβῶς γάρ, ὥστε αὐτὸς εἶναι.

Οἵου θεοῦ εἴδωλόν εἰμι: ind. quest. after ἐἴσῃ, “of what sort of god I am the image”

Συνῆς: impf., “were you together with?” + dat.

ΔΙΟΓΕΝΗΣ: Τὸ μὲν τὸ καὶ τὸν γυμνὸν καὶ πρόκειται: ἐγὼ δὲ τί ἄν ἔτι φοβοίμην σε ἅπαξ τεθνηκώς; ἀτάρ εἰπέ μοι πρὸς τοῦ σοῦ Ἡρακλέους, ὅπότε ἐκεῖνος ἔζη, συνῆς αὐτῶ καὶ τότε εἴδωλον ὡν; ἦ εἰς μὲν ἦτε παρὰ τὸν βίον, ἐπει δὲ ἂν ἔτι φοβοίμην σε ἅπαξ τεθνηκώς; ἀτάρ εἰπέ μοι πρὸς...

**Key Words and Phrases:**
- ἀληθῆ: true
- ἐς: inf. in result clause indicating a possible result, “so that you could be yourself”
- ὅρα: pr. imper., “see!” i.e. watch out!
- μὴ ... ἐστὶ: ind. quest. after ὅρα, “see whether it is not the opposite”
- γεγάμηκεν: perf., “the phantom has married”
- εἴ: fut. in most vivid protasis, “unless you cease” (i.e. and you had better!)
- οἶδα: to know (perf.)
- παῦσῃ: fut. in most vivid protasis, “unless you cease” (i.e. and you had better!)
- εἴσῃ: fut. of οἶδα, “you will know”
- οἴου θεοῦ εἴδωλόν εἰμι: ind. quest. after εἴσῃ, “of what sort of god I am the image”
- τοῦ σοῦ Ἡρακλέους, ὅπότε ἐκεῖνος ἔζη, συνῆς αὐτῶ καὶ τότε εἴδωλον ὡν: “at least then”
- ἰδέα... ἐναντίον: at that time, then
Lucian

ἀπεθάνετε, διαιρεθέντες ο μὲν εἰς θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἴδωλον, ὥσπερ εἰκὸς ἤν, ἐς Ἀδων πάρει;

ἩΡΑΚΛΗΣ: Ἐχρῆν μὲν μηδὲ ἀποκρύνεσθαι πρὸς ἄνδρα οὕτως ἐρεσχηλοῦντα: ὡμοσ δ’ οὖν καὶ τούτο ἄκουσον: ὁπόσον μὲν γὰρ Ἀμφιτρύωνος ἐν τῷ Ἡρακλεί ἦν, τούτο τέθνηκε καὶ εἰμι ἐγὼ ἐκείνο πάν, δ’ ἐὰν τοῦ Διός, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

ΔΙΟΓΕΝΗΣ: Σαφῶς νῦν μανθάνω: δύο γὰρ φῆς ἔτεκεν ἡ Ἀλκμήνη κατὰ τὸ αὐτὸ Ἡρακλείᾳ, τὸν μὲν ὑπ’ Ἀμφιτρύωνι, τὸν δὲ παρὰ τοῦ Διός, ὥστε ἐλελήθειτε δίδυμοι ὄντες ὀμομήτριοι.

**Ἀμφιτρύων, ὁ: Amphitryon, the husband of Acmene, the mother of Heracles**

**μανθάνω: to learn, come to understand**

**ὁμομήτριος, -α, -ον: born of the same mother**

**ἀποκρύνομαι: to answer**

**ἀποπέτομαι: to fly off or away**

**διαιρέω: to divide, separate**

**δίδυμος, -ον: twin**

**δύο: two**

**εἰκός: likely, fitting**

**ἐρεσχηλέω: to be jocular**

**ἀπεθάνετε: aor., “after you (both) died”**

**διαιρεθέντες: aor. pass. part., “having been separated”**

**ἀπέπτατο: aor. of ἀποπέτομαι, “he flew off”**

**πάρει: pr. 2 s., “do you go?”**

**ἐχρῆν: impf. contrafactual, “it would have been necessary” + inf.**

**ἐρεσχηλοῦντα: pr. part. circumstantial, “a man who is so joking”**

**ἄκουσον: aor. imper., “listen!”**

**ὁπόσον μὲν γὰρ Ἀμφιτρύωνος ... δ’ ἐὰν τοῦ Διός: “as much as was of Amphitryon ... but what was of Zeus”**

**Ἀμφιτρύωνος: Amphitryon was the husband of Acmene, the mother of Heracles. He and Zeus slept with Alcmene on the same night**

**τὸν μὲν ... τὸν δὲ: “one from Amphitryon ... one from Zeus”**

**ὥστε ἐλελήθειτε: plupf. of μανθάνω in result clause emphasizing actual result, “so that you escaped the notice” + part.**
**Dialogues of the Dead**

**ἩΡΑΚΛΗΣ: Οὔκ, ὦ μάταιε: ὁ γὰρ αὐτὸς ἀμφότερος ἦμεν.**

**ΔΙΟΓΕΝΗΣ: Οὔκ ἔστι μαθεῖν τοῦτο ῥᾴδιον, συνθέτους δύο ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὡσπερ ἵπποκένταυρός τις ἦτε εἰς ἑν συμφύωντες ἄνθρωπος τε καὶ θεός.**

**ἩΡΑΚΛΗΣ: Οὔ γὰρ καὶ πάντες οὕτω σοι δοκοῦσι συγκεῖσθαι ἐκ δυεῖν, ψυχῆς καὶ σώματος; ὡστε τί τὸ κωλύον ἦτε εἰς ἓν συμπεφυκότες ἄνθρωπός τε καὶ θεός.**

**ἩΡΑΚΛΗΣ: Ἅμφω, ἴνα μὴ μεῖναι τοῦ ἡμῶν ἡμῶν πνεύματα μὲν ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἱπποκένταυρός τις ἦτο εἰς ἓν συμπεφυκότες ἄνθρωπός τε καὶ θεός.**

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| ἀμφότερος, ὁ: both | ὅπερ, ἦπερ, ὅπερ: the very thing which |
| ἄνθρωπος, ὁ: a human | ὕπαρανή, ὁ: heaven |
| ἐκτὸς: outside of, except | ῥᾴδιος, -α, -ον: easy |
| θνητός, -η, -όν: mortal | σύγκειμαι: to be composed |
| ἵπποκένταυρος, ὁ: a centaur | συμφύω: to grow together |
| κωλύω: to hinder, prevent from (+ inf.) | σύνθετος, -ον: composite, compound |
| μαθαίνω: to learn, come to understand | σώμα, -ατος, τό: body |
| μάταιος, -α, -ον: vain, empty | ψυχή, ἡ: a soul |
| νεκρός, ὁ: a dead body, corpse | |

| ὁ αὐτός: nom. pred., “we were the same” | δοκοῦσι: perf. after ἰδοκοῦσι, “do all not seem to be composed” |
| μαθαίνω: aor. inf. epexegetic after ῥᾴδιον, “easy to understand” | δυεῖν: gen. dual, “from two” |
| συμπεφυκότες: perf. part. of συν-φύω, “having grown together into one” | τὸ κωλύον: pr. part. pred., “what is the thing preventing” + inf. |
| οὐ: expecting a positive answer, “for do not all?” | τὴν μὲν ψυχήν ... τὸ δὲ θνητόν: “while the soul ... but the mortal part” |
| συγκεῖσθαι: perf. inf. after δοκοῦσι, “do all not seem to be composed” | εἶναι: inf. after verb of hindering, “something preventing the soul from being” |
ΔΙΟΓΕΝΗΣ: Ἀλλ’, ὦ βέλτιστε Ἀμφιτρυωνιάδη, καλῶς ἂν ταῦτα ἔλεγες, εἰ σῶμα ἦσθα, νῦν δὲ ἁσώματον εἴδωλον εἰ: ὥστε κινδυνεύεις τριπλοῦν ἤδη ποιήσαι τὸν Ἡρακλέα.

ΗΡΑΚΛΗΣ: Πῶς τριπλοῦν;

ΔΙΟΓΕΝΗΣ: Ὡδὲ πως: εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ’ ἡμῖν σὺ τὸ εἴδωλον, τὸ δὲ σῶμα ἐν Οἴτη κόνις ἤδη

Contrast Conditions

A present contrafactual condition has ἐι plus the imperfect indicative in the protasis, ἂν plus the imperfect indicative in the apodosis: translate “if he were (now) doing this ... then he would be doing well” (but he isn’t).

καλῶς ἂν ταῦτα ἔλεγες, εἰ σῶμα ἦσθα.
You would be speaking well if you were a body.

A past contrafactual condition has ἐι plus the aorist indicative in the protasis, ἂν plus the aorist indicative in the apodosis: translate “if he had done this ... then he would have done well” (but he didn’t).

ἐγὼ δὲ εἰ μὴ μικρὰ τὰ ἑσπέρια δόξας ἐπὶ τὴν ἔω μᾶλλον ὄρμησα, τί ἂν μέγα ἐπραξα: For if I had not despised the west as small, and if I had attacked it rather than the east, how would I not have done something great?


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Dialogues of the Dead

γενόμενον, τρία ταύτα ἡδη γίγνεται: καὶ σκόπει οντινα δὴ πατέρα τὸν τρίτον ἐπινοήσεις τῷ σώματι.

ΗΡΑΚΛΗΣ: Θρασύς εἰ καὶ σοφιστής: τίς δὲ καὶ ὃν τυγχάνεις;

ΔΙΟΓΕΝΗΣ: Διογένους τοῦ Σινωπέως εἴδωλον, αὐτὸς δὲ οὐ μᾶ Δία «μετ’ ἀθανάτοις θεοῖσιν,» ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν συνὼν, Ὅμηρον καὶ τῆς τοιαύτης ψυχρολογίας καταγελῶ.

115
17. (7) Menippus and Tantalus

Menippus interviews Tantalus, bemused that a punishment such as his would be painful.

ΜΕΝΙΠΠΟΣ: Τί κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρη ἐπὶ τῇ λίμνῃ ἑστώς;

ΤΑΝΤΑΛΟΣ: Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

ΜΕΝΙΠΠΟΣ: Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν ἡ καὶ νῇ Δὲ ἀρυσάμενος κοίλη τῇ χειρὶ;

ΤΑΝΤΑΛΟΣ: Οὐδὲν ὄφελος, εἰ ἐπικύψας πιεῖν ἢ καὶ ἢ ὡς Δί’ ἀρυσάμενος κοίλῃ τῇ χειρὶ;

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| αἰσθάνομαι: to perceive | ὁδύρομαι: to lament, bewail, mourn for |
| ἀπόλλυμι: to destroy utterly, kill, slay | ὀδύρομαι: to lament, bewail, mourn for |
| ἀργός, ὁ: lazy | ὀδύρομαι: to lament, bewail, mourn for |
| ἀρύω: to draw | πίνω: to drink |
| δίψος, ὁ: thirst | προσφέρω: to bring to (+ dat.) |
| ἐπειδάν: whenever (+ subj.) | στόμα, ὁ: a mouth |
| ἐπικύπτω: to stoop over | Τάνταλος, ὁ: Tantalus |
| ἵστημι: to make to stand | ὕδωρ, ὕδατος, τὸ: water |
| κλαίω: to weep, lament, wail | φεύγω: to flee, take flight, run away |
| κοῖλος, ὁ, -ον: hollow, cupped | φθάνω: to come or do first or before |
| λίμνη, ἡ: a pool of standing water | χείρ, χειρός, ἡ: a hand |

Τάνταλος: Tantalus, one of the famous sinners in Hades, whose punishment was to be eternally “tantalized”

ἐστώς: perf. part. of ἵστημι, “having been stood up” and thus “standing”

ἀπόλλωνα: perf., “I am destroyed”

ὀντως ... ὡς: correlatives, “so lazy that”

ὡς μὴ ... πιεῖν: aor. inf. in result clause, “so that you do not drink”

ἐπικύψας, ἀρυσάμενος: aor. part. instrumental, “by stooping over, by drawing”

εἰ ἐπικύψαμι: aor. opt. in present general protasis, “if ever I stoop”

ἐπειδὰν ... αἰσθηταί: pr. subj. in general temporal clause, “whenever it perceives me approaching”

ἡν ... ἀρύσωμαι καὶ προσενέγκω: aor. subj. in present general protasis, “if ever I draw and bring it to my mouth”
Dialogues of the Dead

βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρυὲν ὁὐκ οἶδ᾽ ὅπως αὕτης ἀπολεῖπει ξηρὰν τὴν χεῖρά μοι.

ΜΕΝΙΠΠΟΣ: Τεράστιον τι πάσχεις, ὦ Τάνταλε. ἀτάρ εἰπέ μοι, τί δαί καὶ δέη τοῦ πιεῖν; οὐ γάρ σῶμα ἔχεις, ἀλλὰ ἐκεῖνο μὲν ἐν Λυδίᾳ που τέθαπται, ὅπερ καὶ πεινήν καὶ διψήν ἐδύνατο, σὺ δὲ ἡ ψυχή πῶς ἂν ἔτι ἢ διψῶς ἢ πίοις;

ΤΑΝΤΑΛΟΣ: Τοῦτ' αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῆν τὴν ψυχήν ὡς σῶμα οὗτος.

βρέξας: aor. part., suppl. after ὁ διάφανος, “I do not manage to wet”
διαρρυὲν: aor. part. nom. of δια-ρρέω, “the water having flowed through”
οὐκ οἶδ᾽ ὅπως: parenthetical, “I don’t know how”
ξηρὰ: acc. pred., “leaves my hand dry”
δέη: pr. mid., “why do you have need?” + gen.
τοῦ πιεῖν: artic. inf. gen. after δέη, “need of drinking”
τέθαπται: perf., “that is buried”
πεινήν καὶ διψήν: pr. inf. complementing ἐδύνατο, “which (i.e. the body) can be hungry and thirsty”
πῶς ἂν ἔτι ἢ διψῶς ἢ πίοις: aor. opt. pot., “how could you thirst or be hungry?”
τοῦτ’ αὐτὸ: pred. nom., “the punishment is this very thing”
τὸ διψῆν: inf. articular in apposition to τοῦτ’: namely, the soul being thirsty”
ὡς σῶμα οὗτος: pr. part. concessive, “as though being a body”
ΜΕΝΙΠΠΟΣ: Ἀλλὰ τοῦτο μὲν οὕτως πιστεύσομεν, ἐπεὶ φῆς κολάζεσθαι τῷ δίψει. τί δ’ οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς; οὐχ ὁρῶ γὰρ ἄλλον Ἅδην μετὰ τοῦτον ἢ θάνατον ἢ ἑπεθὲν εἰς ἕτερον τόπον.

ΤΑΝΤΑΛΟΣ: Ὀρθῶς μὲν λέγεις: καὶ τοῦτο δ’ οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.

ΜΕΝΙΠΠΟΣ: Ἀληθῶς ὁ Τάνταλος, καὶ ὡς ἄληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου νὴ Δία, ὅστις τοῦναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας οὐ τὸ ὕδωρ ἀλλὰ τὴν δίψαν πεφοβημένος.

"Δάκνω, ὁ: to bite
δείδω: to fear
dεμώς, -ή, -όν: fearful, dire
dέομαι: to need
dύσα, χής, ἡ: thirst
ἐλλέβορος, ὁ: hellebore, a deadly poison
ἐναντίος, -α, -ον: opposite
ἔνδεια, ἡ: want, need, lack of (+ gen.)
ἐπιθυμεῖον: hence
ἐπιθυμέω: to desire (+ inf.)
καταδίκη, ἡ: judgment
κολάζω: to punish
κύων, κύνος, ὁ: a dog
ληρέω: to speak foolishly
λυττᾶω: to be raging
μέρος, -ους, τό: a part, share
ὄρθος, -ή, -όν: straight
πιστεύω: to believe in
ποτός, ὁ: a drink
τόπος, ὁ: a place
ὑδωρ, τῷ: water
φοβέομαι: to fear

δέδιας: perf., “do you fear?”
μη ... ἀποθάνης: aor. subj. after δέδιας, “fear to die”
μετὰ τοῦτον: “after this (Hades)”
θάνατος: “or (another) death from here”
τὸ ἐπιθυμεῖον: artic. inf. in app. to τοῦτο, “this, namely to desire” + inf.
δεόμενον: acc. agreeing with subject of ἐπιθυμεῖον, “to desire while needing nothing”
ἀκράτου γε ἐλλεβόρου: gen. in app. to ποτοῦ, “a drink, namely unmixed hellebore,” a fatal poison and a cure for madness
δόσις ... πεπονθάς: perf. of πάσχω, “you who have suffered”
tοῦναντίον (=τοῦ ἐναντίον): “the opposite” + dat.
tοῖς ... δεδηγμένοις: perf. part. of δάκνω, “opposite to those who were bitten”
ὑπὸ τῶν λυττώντων κυνῶν: by those raging dogs,” i.e. rabid dogs
οὐ πεφοβημένος: perf. part., “not having become fearful” fear of water (hydrophobia) is a symptom of rabies

ΜΕΝΙΠΠΟΣ: Ἀλλὰ τοῦτο μὲν οὕτως πιστεύσομεν, ἐπεὶ φῆς κολάζεσθαι τῷ δίψει. τί δ’ οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς; οὐχ ὁρῶ γὰρ ἄλλον Ἅδην μετὰ τοῦτον ἢ θάνατον ἢ ἑπεθὲν εἰς ἕτερον τόπον.
Dialogues of the Dead

ΤΑΝΤΑΛΟΣ: Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γένοιτό μοι μόνον.


Sisyphus, Ixion, and Tantalus in the Underworld.
Roman sarcophagus, in the Vatican Museum, Rome.

ἀδύνατος, -ον: unable
ἀναίνομαι: to reject to (+ inf.)
διψάω: to thirst
ἐλλέβορος, ὁ: hellebore
θαρρέω: to be of good courage
καταδίκη, ἡ: judgment
οὐδὲ: but not
πίνω: to drink
ὑπομένω: to remain

γένοιτο: aor. opt. in wish for the future, “if only it would be!”
πίεται: fut., “no other will drink”
ἐκ καταδίκης: “from a punishment,” i.e. because of a punishment
tοῦ ὕδατος αὐτοῦς οὐχ ὑπομένοντος: gen. abs., “the water not staying for them”
18. (5) Menippus and Hermes

The newly arrived Menippus, upon seeing what is left of earth’s most handsome men and beautiful women, reflects on the vanity of earthly beauty.

ΜΕΝΙΠΠΟΣ: Ποῦ δὲ οἱ καλοὶ εἰσιν ἡ αἱ καλαί, Ἑρμῆ; ξενάγησόν με νέηλυν ὄντα.

ΕΡΜΗΣ: Οὐ σχολὴ μέν, ὦ Μένιππε: πλὴν κατ’ ἐκεῖνο ἀπόβλεψον, ἐπὶ τὰ δεξιά, ἔνθα ὁ Ὑάκινθός τέ ἐστιν καὶ Νάρκισσος καὶ Νιρεὺς καὶ Ἀχιλλεὺς καὶ Τυρὼ καὶ Ἑλένη καὶ Δήδα καὶ ὅλως τὰ ἀρχαῖα πάντα κάλλη.

ΜΕΝΙΠΠΟΣ: Ὀστὰ μόνα ὀρῶ καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλά.
ΕΡΜΗΣ: Καὶ μὴν ἐκεῖνά ἐστιν ἃ πάντες οἱ ποιηταὶ θαυμάζουσι τὰ ὀστᾶ, ὃν σὺ ἔοικας καταφρονεῖν.

ΜΕΝΙΠΠΟΣ: Ὅμως τὴν Ἑλένην μοι δείξον: οὐ γὰρ ἂν διαγνοίην ἔγωγε.

ΕΡΜΗΣ: Τούτω τὸ κρανίον ἡ Ἑλένη ἐστίν.

ΜΕΝΙΠΠΟΣ: Εἶτα διὰ τοῦτο αἱ χίλιαι νῆες ἐπληρώθησαν ἐξ ἁπάσης τῆς Ἑλλάδος καὶ τοσοῦτοι ἔπεσον Ἕλληνες τε καὶ βάρβαροι καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασιν;

ΕΡΜΗΣ: Ἀλλ’ οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα: ἐφῆς γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι «τοιῇδ’ ἀμφὶ

καταφρονέω: to despise (+ gen.)
ναῦς, νῆς, ἡ: a ship
ὄμως: nevertheless
ὀστᾶ, ὁ: a bone
πῖπτω: to fall, die
πληρώω: to make full
ποιητὴς, -οῦ, ὁ: a poet
πόλις, -ως, ἡ: a city
τοσοῦτος, -οῦτος, -οῦτος: so many
χίλιοι, -αί: a thousand

καὶ μὴν: adversative, “and yet”
ἐκεῖνα: nom. pred., “the bones are the very ones”
ὁ: a barbarian
diagignōsco: to distinguish, discern
Ἑλλάς, -ᾶδος, ἡ: Greece
ἰοίκα: to seem to (+ inf.)
ζῶμα: to live
daimōn: to wonder at

καταφρονέω: to despise (+ gen.)
ναῦς, νῆς, ἡ: a ship
ὄμως: nevertheless
ὀστᾶ, ὁ: a bone
πῖπτω: to fall, die
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Ἑλλάς, -ᾶδος, ἡ: Greece
ἰοίκα: to seem to (+ inf.)
ζῶμα: to live
daimōn: to wonder at
γυναίκι πολὺν χρόνου ἄλγεα πάσχειν»: ἐπεὶ καὶ τὰ ἀνθῆ ξηρὰ ὄντα εἰ τις βλέποι ἀποβεβληκότα τὴν βαφήν, ἀμορφά δῆλον ὅτι αὐτῷ δόξει, οτὲ μέντοι ἀνθέοι καὶ ἔχει τὴν χρώαν, κάλλιστα ἐστὶν.

ΜΕΝΙΠΠΟΣ: Οὔκοιν τούτο, ὦ Ἑρμῆ, θαυμάζω, εἰ μὴ συνίεσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρόνιον καὶ ῥᾴδιως ἀπανθοῦντος πονοῦντες.

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δῆλον, -ην, -ον: clear

δῆλος, -ης, -ον: misshapen, unsightly

ἄμορφος, -ον: a blossom, flower

ἄμορφος, -ον: to blossom, bloom

ἄνθος, -ον: a blossom, flower

ἄνθος, -ον: to blossom, bloom

ἀπανθέω: to wither

ἀποβάλλω: to throw off

Ἀχαιός, -ά, -όν: Achaian

βαφή, η: color (from "dipping" in dye)

βλέπω: to see, have the power of sight

βλέπω: to see, have the power of sight

γυνὴ, -αικός, -η: a woman

δῆλος, -η, -ον: clear

θαυμάζω: to wonder

κάλλιστός, -ης, -ον: very beautiful

μέντοι: however

ζηρός, -ά, -όν: dry

ὀλιγοχρόνιος, -ον: short-lived

οὐκοῖν: therefore, accordingly

πονέω: to work hard, do work, suffer toil

πρᾶγμα, -ατος, το: a matter

ῥᾴδιος, -α, -ον: easy

συνίημι: to know, understand

χρόνος, ὁ: time

πονοῦντες: pr. part. in ind. st. after συνίεσαν, "knew that they were toiling"
ΕΡΜΗΣ: Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι. ὥστε σὺ μὲν ἐπιλεξάμενος τόπον, ἐνθὰ ἂν ἐθέλῃς, κεῖσο καταβαλῶν σεαυτόν, ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἡδη μετελεύσομαι.

Translating Participles:

Greek has many more participles than English. The aorist participle is quite common and has no parallel in English in most cases. Because English has no way to indicate simple time with a participle, our “translationese” versions of aorist participles will often sound like perfect participles:

επιλεξάμενος τόπον, κεῖσο καταβαλῶν σεαυτόν: having chosen a place, recline having thrown yourself down.

More idiomatic in these cases would be some kind of periphrasis, such as “once you have chosen, throw yourself down and recline,” but our translationese version will indicate the syntactic relations more clearly.
19 (27). Aeacus and Protesilaus

Protesilaus, the first Greek killed at Troy (cf. Iliad 2, 698-710) discusses the cause of his fate with Aeacus.

ΑΙΑΚΟΣ: Τί ἄγχεις, ὡς Πρωτεσίλαε, τήν Ἑλένην προσπεσών; ΠΡΩΤΕΣΙΛΑΟΣ: Ὄτι διὰ ταύτην, ὡς Αἰακέ, ἀπέθανον ἡμιτελῆ μὲν τὸν δόμον καταλιπών, χήραν τε τῇν νεόγαμον γυναίκα.

ΑΙΑΚΟΣ: Αἰτιῶ τοίνυν τὸν Μενέλαον, ὡς ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἄγαγεν.

ΠΡΩΤΕΣΙΛΑΟΣ: Ἐδ λέγεις: ἐκεῖνόν μοι αἰτιατέον.

ΜΕΝΕΛΑΟΣ: Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια Ῠχεῖτο ἁρπάσας: οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου,
Ἄλλ' ὑπὸ πάντων Ἐλλήνων τε καὶ βαρβάρων ἄξιος ἀγχεσθαι τοσούτως θανάτου αἴτιος γεγενημένος.

ΠΡΩΤΕΣΙΛΑΟΣ: Ἀμεινὸν οὖτω: σὲ τοιγαροῦν, ὦ Δύσπαρι, οὔκ ἀφῆσω ποτὲ ἀπὸ τῶν χειρῶν.

ΠΑΡΙΣ: Ἀδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχνον ὁντα σοι: ἐρωτικὸς γὰρ καὶ αὐτός εἰμι καὶ τῷ αὐτῷ θεῷ κατέσχημαι: οἴσθα δὲ ὡς ἀκούσιόν τι ἐστι καὶ τὸς ἡμᾶς δαίμοιν ἄγει ἔνθα ἂν ἐθέλῃ, καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

ΠΡΩΤΕΣΙΛΑΟΣ: Εὖ λέγεις. εἴθε οὖν μοι τὸν Ἐρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.
Lucian

ΑΙΑΚΟΣ: Ἐγώ σοι καὶ περὶ τοῦ Ἐρωτός ἀποκρινόμαι τὰ δίκαια: φήσει γὰρ αὐτὸς μὲν τοῦ ἐραν τῷ Πάριδι ἴσως γεγενῆσθαι αἰτίος, τοῦ θανάτου δὲ σοι οὐδένα ἄλλον, ὡς Πρωτεσίλαε, ἦ σεαυτόν, δὲ ἐκλαθόμενος τῆς νεογάμου γυναικός, ἐπεὶ προσεφέρεσθε τῇ Τρῳάδι, οὕτως φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων δόξης ἐρασθείς, δι’ ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.
Dialogues of the Dead

ΠΡΩΤΕΣΙΛΑΟΣ: Οὐκοὖν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὦ Αἰακέ, ἀποκρινοῦμαι δικαιότερα: οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλὰ ἡ Μοῖρα καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλώσθαι.

ΑΙΑΚΟΣ: Ὅρθως: τί οὖν τούτους αἰτιά;
20. (6) Menippus and Aeacus

Menippus is introduced to the formerly famous in world, the heroes celebrated by Homer, and then the philosophers, all of whom Menippus mocks.

**MENIΠΠΟΣ**: Πρὸς τοῦ Πλούτωνος, ὥ Δαικέ, περιήγησαι μοι τὰ ἐν ᾍδου πάντα.

**ΑΙΑΚΟΣ**: Οὐ ῥᾴδιον, ὥ Μένιππε, ἅπαντα: ὅσα μέντοι κεφαλαιώδη, μάνθανε: οὗτος μὲν ὅτι Κέρβερος ἐστιν ὅλος, καὶ τὸν πορθμέα τοῦτον, ὃς σε διεπέρασε, καὶ τὴν λίμνην καὶ τὸν Πυριφλέγεθοντα ήδη ἑώρακας εἰσιών.

**MENIΠΠΟΣ**: Οἶδα ταῦτα καὶ σέ, ὅτι πυλωρεῖς, καὶ τὸν βασιλέα εἶδον καὶ τὰς Ἐρινύς: τοὺς δὲ ἀνθρώπους μοι τοὺς πάλαι δείξον καὶ μάλιστα τοὺς ἐπισήμους αὐτῶν.
AIAKOS: Οὗτος μὲν Ἀγαμέμνων, οὗτος δὲ Ἀχιλλέας, οὗτος δὲ Ἰδομενεὺς πλησίον, οὗτος δὲ Ὀδυσσεύς, εἴτε Αἴας καὶ Διομήδης καὶ οἱ άριστοι τῶν Ἐλλήνων.

ΜΕΝΙΠΠΟΣ: Βαβαί, ὦ Ὅμηρε, οἷά σοι τῶν ῥαψῳδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται ἄγνωστα καὶ ἄμορφα, κόνις πάντα καὶ λῆρος πολύς, ἀμενηνὰ ὡς ἀληθῶς κάρηνα. οὗτος δὲ, ὦ Αἰακέ, τίς ἐστιν;

AIAKOS: Κῦρος ἐστιν: οὗτος δὲ Κροῖσος, ὁ δ’ ὑπὲρ αὐτὸν Σαρδανάπαλλος, ὁ δ’ ὑπὲρ τούτους Μίδας, ἐκεῖνος δὲ Ξέρξης.

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Ἀγαμέμνων, -ονος, ὁ: Agamemnon, commander of Greeks at Troy
ἄγνωστος, -ον: unknown
Αἴας, -αντος, ὁ: Ajax, a Greek hero at Troy
ἄμενηνός, -όν: powerless, fleeting, feeble
ἄριστος, -η, ον: best
ἄριστος, -η, ον: powerless, fleeting, feeble
Αἰακός, ὁ: Ajax, a Greek hero at Troy
ἄγνωστος: unknown
Αἴας, -αντος, ὁ: Ajax, a Greek hero at Troy
ἄμενηνός, -όν: powerless, fleeting, feeble
ἄριστος, -η, ον: best
ἀμενηνὰ: powerless, fleeting, feeble
ἄγνωστος: unknown
Ἀχιλλέας: Achilles, the hero of the Iliad
βαβαί: bless me!
Διομήδης, -εος, ὁ: Diomedes, a Greek hero at Troy
κάρηνον, τό: a head
κεφάλαιος, -α, -ον: chief, important
κόνις, -εος, η: ashes
Κροῖσος, ὁ: Croesus, the Lydian king
Κῦρος ὁ: Cyrus, the Persian king
κόνις: nom. pred., “all is dust”
κόνις: nom. pred., “all is dust”
κόνις: nom. pred., “all is dust”
κόνις: nom. pred., “all is dust”
κάρηνα: “fleeting heads” Od. 10.521
Κύρος ... Κροῖσος ... Σαρδανάπαλλος ... Μίδας: See 2(3) above for these famous wealthy kings
ΜΕΝΙΠΠΟΣ: Εἶτα σέ, ὦ κάθαρμα, ἡ Ἑλλάς ἐφριττε ζευγνύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα; σοὶ δὲ καὶ ὁ Κροῖσός ἐστιν. τὸν Σαρδανάπαλλον δέ, ὦ Αἰακέ, πατάξαι μοι κατὰ κόρρης ἐπίτρεψον.

ΑΙΑΚΟΣ: Μηδαμῶς: διαθρύπτεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν.

ΜΕΝΙΠΠΟΣ: Οὐκοῦν ἀλλὰ προσπτύσομαί γε πάντως αὐτῷ ἀνδρογύνῳ γε ὄντι.

ΑΙΑΚΟΣ: Βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφοὺς;

ΜΕΝΙΠΠΟΣ: Νὴ Δία γε.

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άνδρόγυνος, ὁ: a man-woman, androgynous
βούλομαι: to wish
γυναικεῖος, -α, -ον: womanish
dιαθρύπτω: to break in pieces
Ἑλλάς, ἡ: Greece
Ἑλλήσποντος, ὁ: the Hellespont, the sea dividing Europe and Asia
ἐπιθυμέω: to desire to (+ inf.)
ἐπιτρέπω: to turn towards
ζεύγνυμι: to yoke, harness
κάθαρμα, τό: waste
κόρρη, ἥ: the side of the forehead
κρανίον, τό: skull
μηδαμῶς: not at all
νή: yes! (+ acc.)
ὁρός, -ος, τό: a mountain, hill
ὀικοῦν: therefore, accordingly
πάντως: altogether;
πατάττω: to beat, knock
πλέω: to sail, go by sea
προσπτύω: to spit upon
σοφός, -ἡ, -όν: wise
φρίττω: to bristle (in fear)

ζευγνύντα: pr. part. agreeing with σέ, “bristled at you who yoked”
Ἑλλήσποντον: the Hellespont, the sea dividing Europe and Asia, which Xerxes bridged in order to attack Greece, an infamous example of hybris
dιὰ δὲ τῶν ὀρῶν πλεῖν: “to sail through the mountains,” referring to the canal built by Xerxes across the peninsula of Mt. Athos
ἐπιθυμοῦντα: pr. part. acc. agreeing with σέ, “you who wished to” + inf.
πατάξαι: aor. inf. of purpose after ἐπίτρεψον, “so that I can beat him”
ἐπίτρεψον: aor. imper., “turn S. towards me!”
ὄν: pr. part. modifying κρανίον, “being womanish”
ἀλλὰ ... γε: “but at least”
ὄντι: pr. part. dat. agreeing with αὐτῷ, causal, “since he is”
βούλει: “do you wish?” often preceding a deliberative question meaning “please”
ἐπιδείξω: aor. subj. deliberative, “shall I show?”

130
ΑΙΑΚΟΣ: Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.
ΜΕΝΙΠΠΟΣ: Χαίρε, ὁ Ἔυφορβε ἢ Ἄπολλον ἢ ὅ τι ἂν ἐθέλης.
ΠΥΘΑΓΟΡΑΣ: Νὴ Δία καὶ σὺ γε, ὥ Μένιππε.
ΜΕΝΙΠΠΟΣ: Οὐκέτι χρυσοῦς ὁ μηρός σοι;
ΠΥΘΑΓΟΡΑΣ: Οὐ γάρ: ἀλλὰ φέρε ἰδω εἴ τι σοι ἐδώδιμον ἢ πήρα ἐχει.
ΜΕΝΙΠΠΟΣ: Κυάμους, ὥγαθε: ὥστε οὐ τοῦτι σοι ἐδώδιμον.
ΠΥΘΑΓΟΡΑΣ: Δὸς μόνον: ἀλλα παρὰ νεκροῖς δόγματα:
ἐμάθον γάρ, ὡς οὐδὲν ἴσον κύαμοι καὶ κεφαλαὶ τοκῆων ἐνθάδε.

άγαθός, -ῆ, -όν: good
δίδωμι: to give
dόγμα, -atos, τό: an opinion, dogma
edώδιμος, -ον: eatable
ἐνθάδε: thither, hither
Εὔφορβε: Euphorbus, a Trojan hero
ἰσος, -η, -ον: the same as
κεφαλή, ἡ: a head
κύαμος, ὁ: a bean
μανθάνω: to learn
πρῶτος, -η, -ον: first
Πυθαγόρας, ὁ: Pythagoras (570-495)
tοκεύς, -έως, -ον: a father
φέρω: to bear
χαίρε: hello!
χρύσεος, -η, -ον: golden

Εὔφορβε: Pythagoras claimed to be a reincarnation of this Trojan hero
ᾄπολλον: Pythagoras was sometimes claimed to be the son of Apollo
ὁ τι ἂν θέλης: pr. subj. in general relative clause, “whatever you wish” i.e. to be called
καὶ σὺ γε (sc. χαίρε): “you too (hello!)”
χρυσοῦς: nom. pred., “no longer golden,” Pythagoras’s “golden thigh” was a sign of his divinity
ἰδω: aor. subj. hortatory, “come, let me see”
eἰ ... ἐχει: ind. quest., “whether it has”
κυάμους: Pythagoreans refused to eat beans
δὸς: aor. imper., “give!”
ἄλλα: nom. pred., “opinions are different”
ἐμάθον: aor., “I learned”
ἰσον: nom. pred., “are the same not at all”
κεφαλαὶ τοκῆων: “the heads of parents,” referring to the idea that the prohibition against beans had to do with reincarnation
ἈΙΑΚΟΣ: Ὑπὸ δὲ Σόλων ὁ Ἐξηκεστίδου καὶ Θαλῆς ἐκεῖνος καὶ παρ’ αὐτοὺς Πιττακὸς καὶ οἱ ἄλλοι: ἐπτὰ δὲ πάντες εἰσὶν ὡς ὀρᾷς.

ΜΕΝΙΠΠΟΣ: Ἀλυποί, ὁ Αἰακέ, ὁδὼι μόνοι καὶ φαιδροὶ τῶν ἄλλων: ὁ δὲ σποδὸς πλέως ὡς περ ἐγκρυφίας ἄρτος, ὁ ταῖς φλύκταιναῖς ἐξηνθηκώς, τίς ἐστιν;

ΑΙΑΚΟΣ: Ἐμπεδοκλῆς, ὁ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτνης παρών.

ΜΕΝΙΠΠΟΣ: Ὡ χαλκόπου βέλτιστε, τί παθὼν σεαυτὸν εἰς τοὺς κρατῆρας ἐνέβαλες;

ΕΜΠΕΔΟΚΛΗΣ: Μελαγχολία τις, ὁ Μένιππε.
-dialogues of the dead-

MENIPPOΣ: Οὐ μὰ Δὲ ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλὴ κόρυζα, ταῦτα σε ἀπηνθράκωσεν αὐταῖς κρηπῖσιν ὦν ἀνάξιον ὄντα: πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὤνησεν: ἐφωράθης γὰρ τεθνεώς. ὁ Σωκράτης δὲ, ὦ Αίακε, ποῦ ποτε ἁρὰ ἐστίν;

AIAKOS: Μετὰ Νέστορος καὶ Παλαμήδους ἐκείνος ληρεῖ τὰ πολλά.

MENIPPOΣ: Ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἴ ποι ἐνθάδε ἐστίν.

AIAKOS: Ὅρας τὸν φαλακρόν;

MENIPPOΣ: Ἅπαντες φαλακροί εἰσιν: ὥστε πάντων ἂν εἴῃ τοῦτο τὸ γνώρισμα.

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άνάξιος, -ov: unworthy of (+ dat.)
ἀπηνθράκωσεν: aor. of ἀπο-ἀνθρακῶ, “these things burnt you”
aὐταῖς κρηπῖσιν: dat., “with even the boots”, i.e., “boots and all,” referring to a tradition that one of his boots was thrown out of the volcano, exposing his suicide ὄντα: pr. part. circumstantial, “you being not unworthy”
ἀνάξιος κρηπῖσιν: aor. of κρηπίζω, “your ruse benefitted you not at all”
ὑπορράθης: aor. pass. of φωράω, “you were detected”
τεθνεώς: perf. part. of θνήσκω suppl. ἐφωράθης, “detected having become dead”
μετὰ Νέστορος καὶ Παλαμήδους: two characters mentioned in Plato's Apology as people Socrates would like to hang out with
ἰδεῖν: aor. inf. complementing ἐβουλόμην, “I wished to see him”
ὡστε ... ἂν εἴῃ: pr. opt. pot. in result clause, “and so this token would be”

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ΜΕΝΙΠΠΟΣ: Οὐ μὰ Δὲ ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλὴ κόρυζα, ταῦτα σε ἀπηνθράκωσεν αὐταῖς κρηπῖσιν οὐκ ἀνάξιον ὄντα: πλὴν ἀλλ’ οὐδέν σε τὸ σόφισμα ὤνησεν: ἐφωράθης γὰρ τεθνεώς. ὁ Σωκράτης δέ, ὦ Αἰακέ, ποῦ ποτε ἁρὰ ἐστίν;

ΑΙΑΚΟΣ: Μετὰ Νέστορος καὶ Παλαμήδους ἐκείνος ληρεῖ τὰ πολλά.

MENIPPOΣ: Ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἴ ποι ἐνθάδε ἐστίν.

ΑΙΑΚΟΣ: Ὅρας τὸν φαλακρόν;

MENIPPOΣ: Ἅπαντες φαλακροί εἰσιν: ὥστε πάντων ἂν εἴῃ τοῦτο τὸ γνώρισμα.
Λυκίον τον σμόν λέγω.

Μενιππος: Καὶ τοῦτο ὁμοιον: σμοὶ γὰρ ἀπαντεσ.

Σωκράτης: Ἐμὲ ζητεῖς, ὦ Μενίππε;

Μενιππος: Καὶ μάλα, ὦ Σώκρατες.

Σωκράτης: Τί τὰ ἐν Άθήναις;

Μενιππος: Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι, καὶ τὰ γε σχῆματα αὐτὰ καὶ τὰ βαδίσματα εἰ θεάσατο τις, ἄκροι φιλόσοφοι.

Σωκράτης: Μάλα πολλοῦς ἐώρακα.

Μενιππος: Ἀλλὰ ἑώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίστιππος ἢ Πλάτων αὐτός, ὁ μὲν ἀποπνέων μύρον, ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθών.

Ἀθήναι, -ῶν. αῖ: the city of Athens

ἄκρος, -α, -ον: at the furthest point, top

Ἀρίστιππος, ὁ: Aristippus of Cyrene

βάδισμα, -ατος, τό: a walk, gait

ἐκμαθάων: to learn thoroughly

ἡκέ: to have come, be present, be here

θεάομαι: to look on, gaze at, view, behold

θεραπεύω: to serve

μάλα: very, very much

μύρον, τό: perfume

νέος, -η, -ον: new, young

οἴομαι: to suppose

ὁμοιος, -α, -ον: what sort of

Πλάτων, -ωνος, ὁ: Plato, Socrates’ most famous student

Σικελία, -ων, ἡ: Sicily

σιμός, -ῆ, -όν: snub-nosed, flat-nosed

σχῆμα, -ατος, τό: a form, figure, appearance

τύραννος, ὁ: an absolute sovereign, tyrant

φιλόσοφος: to love knowledge

εἰ θεάσατό τις: aor. opt. in present general protasis, “if someone looks at” i.e. to judge on the basis of their appearance

φιλόσοφος: nom. pred., “they are top philosophers”

ἐώρακα: plupf. of ὄραω, “I saw”

ἐώρακας: perf., “you saw”

ἡκέ: impf., “what sort he arrived as”

Ἀρίστιππος: Aristippus of Cyrene, a student of Socrates who taught a hedonistic philosophy

ἐκμαθάων: aor. part., “having learned to” + inf. referring to Plato’s association with the tyrannnts of Sicily
ΣΩΚΡΑΤΗΣ: Περὶ ἐμοῦ δὲ τί φρονοῦσιν;

ΜΕΝΙΠΠΟΣ: Εὐδαίμων, ὁ Σώκρατες, ἄνθρωπος εἶ τὰ γε τοιαῦτα. πάντες γοῦν σε θαυμάσιον οἴονται ἄνδρα γεγενήσθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα - δεῖ γὰρ, οἶμαι, τάληθη λέγειν - οὐδὲν εἰδότα.

ΣΩΚΡΑΤΗΣ: Καὶ αὐτὸς ἐφασκόν ταῦτα πρὸς αὐτούς, οἱ δὲ εἰρωνείαν ὄντο τὸ πρᾶγμα εἶναι.

ΜΕΝΙΠΠΟΣ: Τίνες δὲ εἰσὶν οὗτοι οἱ περὶ σέ;

ΣΩΚΡΑΤΗΣ: Χαρμίδης, ὁ Μένιππε, καὶ Φαῖδρος καὶ ὁ τοῦ Κλεινίου.

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ἀληθῆς, ἄς: unconcealed, true

γιγνώσκω: to learn to know

γοῦν: at least then, at any rate, any way

εἰρωνεία, ἥ: irony, self-deprecation

εὐδαίμων, ὄν: blessed, happy

θαυμάσιος, ὄν: wondrous, wonderful, marvellous

ὁίμαι: to suppose, consider

πρᾶγμα, ὁ-τός, τῷ: a deed, act

τοιοῦτος, ὁ-αὐτή, ὁ-οὗτο: such as this

Φαῖδρος, ὁ: Phaedrus

φάσκω: to say, assert

φρονέω: to think

Χαρμίδης, ὁ: Charmides

τά γε τοιαῦτα: acc. of respect, “concerning these things”

θαυμάσιον ἄνδρα: acc. pred., “suppose you to have been a marvellous man”

γεγενήσθαι καὶ ἐγνωκέναι: perf. inf. in ind. st. after οἴονται, “suppose you to have been and to know”

οὐδὲν εἰδότα: perf. part. agreeing with σε, “while knowing not at all,” referring to Socrates’ claim in the Apology that his special knowledge is that he knows that he knows nothing

εἰρωνείαν: acc. pred., “supposed the deed to be irony”

Χαρμίδης: Charmides, an Athenian statesman who appears in several Platonic dialogues, including the Symposium

Φαῖδρος: Phaedrus, another associate of Socrates best known for the dialogue on love and rhetoric bearing his name

ὁ τοῦ Κλεινίου: “the son of Kleinius,” Socrates’ infamous companion Alcibiades

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"Dialogues of the Dead"

ΣΩΚΡΑΤΗΣ: Περὶ ἐμοῦ δὲ τί φρονοῦσιν;

ΜΕΝΙΠΠΟΣ: Εὐδαίμων, ὁ Σώκρατες, ἄνθρωπος εἶ τὰ γε τοιαῦτα. πάντες γοῦν σε θαυμάσιον οἴονται ἄνδρα γεγενήσθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα - δεῖ γὰρ, οἶμαι, τάληθη λέγειν - οὐδὲν εἰδότα.

ΣΩΚΡΑΤΗΣ: Καὶ αὐτὸς ἐφασκόν ταῦτα πρὸς αὐτούς, οἱ δὲ εἰρωνείαν ὄντο τὸ πρᾶγμα εἶναι.

ΜΕΝΙΠΠΟΣ: Τίνες δὲ εἰσὶν οὗτοι οἱ περὶ σέ;

ΣΩΚΡΑΤΗΣ: Χαρμίδης, ὁ Μένιππε, καὶ Φαῖδρος καὶ ὁ τοῦ Κλεινίου.
ΜΕΝΙΠΠΟΣ: Εὖ γε, ὁ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σεαυτοῦ τέχνην καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.

ΣΩΚΡΑΤΗΣ: Τί γὰρ ἄν ἦδιον ἄλλο πράττομι; ἀλλὰ πλησίον ἴμων κατάκεισο, εἶ δοκεῖ.

ΜΕΝΙΠΠΟΣ: Μὰ Δί', ἐπεὶ παρὰ τὸν Κροῖσον καὶ τὸν Σαρδανάπαλλον ἀπείμι πλησίον οἰκήσων αὐτῶν: ἔοικα γοῦν οὐκ ὀλίγα γελάσεσθαι οἰμωζόντων ἀκούων.

ΑΙΑΚΟΣ: Κἀγὼ ἦδη ἀπείμι, μὴ καὶ τις ἴμασ νεκρῶν λάθη διαφυγὼν. τὰ λοιπὰ δ' ἐσαῦθις ὃψῃ, ὁ Μένιππε.

ΜΕΝΙΠΠΟΣ: Ἀπὶθι: καὶ ταυτὶ γὰρ ἵκανα, ὁ Δικακέ.

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**Glossary:**

- ἀπείμι: I will go away
- γελάω: to laugh
- διαφεύγω: to flee
- ἔοικα: to seem likely to (+ inf.)
- ἐσαῦθις: hereafter
- οἰκήσων: to dwell
- γελάσεσθαι: to laugh
- ὁράω: to see
- ἄπιθι: aor. imper. of ἄπο-ἐρχομαι: “go away!”
- ταυτὶ: “these here”

**Greek Words:**

- κἀνταῦθα (=καὶ ἐνταῦθα): “even here”
- μέτει: 2 s. of μέτειμι, “you go about your art”
- γελάσεσθαι: fut. mid. inf. complementing ἔοικα, “I am likely to laugh”
- οἰκήσων: fut. part. expressing purpose, “go to dwell”
- ἔοικα: to seem likely to (+ inf.)
- κατάκειμαι: to lie down
- λανθάνω: to escape notice (+ part.)
- μέτειμι: to go between or among
- οἰκέω: to dwell
- οἰμώζω: to wail aloud, lament
- ὀλίγος, -η, -ον: few, little, scanty, small
- ὀλιγωρέω: to despise (+ gen.)
- πράττω: to do
- τέχνη, ἡ: art, skill
- άπιθι: no! (+ acc.)
- πλησίον: next to (+ gen.)
- λάθῃ: aor. subj. of λανθάνω in neg. purpose clause, “lest one of the corpses escape my notice”
- διαφυγών: aor. part. nom. supplementing λάθη, “escape my notice by fleeing”
- ὀψεῖ: fut. of ὤρις, “you will see”
- ἀπὶθι: aor. imper. of ἄπο-ἐρχομαι: “go away!”
- Τί γὰρ ἂν ἥδιος πράττοιμι; "for what could I do?"
- ΜΕΝΙΠΠΟΣ: Εὖ γε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σεαυτοῦ τέχνην καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.
21. (4) Menippus and Cerberus

Menippus asks Cerberus, the bound of Hades, how Socrates fared upon entering the underworld. Was he as brave as he was upon his deathbed?

ΜΕΝΙΠΠΟΣ: Ὡ Κέρβερε - συγγενής γάρ εἰμί σοι κύων καὶ αὐτὸς ὄν - εἰπέ μοι πρὸς τῆς Στυγός, οἷος ἦν ὁ Σωκράτης, ὁπότε κατῄει παρ’ ὑμᾶς: εἰκὸς δέ σε θεὸν ὄντα μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπίνως φθέγγεσθαι, ὁπότ’ ἐθέλοις.

ΚΕΡΒΕΡΟΣ: Πόρρωθεν μέν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπτῳ τῷ προσώπῳ προσιέναι καὶ οὐ πάνυ δεδιέναι

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κύων καὶ αὐτὸς ὄν: pr. part. causal, “since I am a dog too,” i.e. a “cynic” philosopher

πρὸς τῆς Στυγός: “by the Styx,” the most powerful oath among the gods

ὁπότε κατῄει: impf. of κατα-εἴρχομαι, “when he descended”

θεὸν ὄντα: pr. part. acc. circumstantial, “you, being a god”

μὴ μόνον ... ἀλλὰ καὶ: “not only ... but also”

μὴ ὑλακτεῖν: pr. inf. after εἰκὸς (ἔστιν), “it is likely that you not only howl”

φθέγγεσθαι: pr. inf. also after εἰκός, “but also speak”

ὁπότ’ ἐθέλοις: aor. opt. in present general clause, “whenever you wish”

ἀτρέπτῳ τῷ προσώπῳ: dat. of manner, “with an unmoved face”

προσιέναι: pr. inf. complementing ἔδόκει, “seemed to approach”

δεδιέναι: perf. inf. complementing δοκῶν, “not seeming to fear”
Lucian

τὸν θάνατον δοκῶν καὶ τοῦτο ἐμφῆναι τοῖς ἔξω τοῦ στομίου ἐστῶσιν ἐθέλων, ἐπεὶ δὲ κατέκυψεν εἰσὶν τοῦ χάσματος καὶ εἴδε τὸν ζόφον, κάγω ἐτι διαμέλλοντα αὐτὸν δακὼν τῷ κωνείῳ κατέσπασα τοῦ ποδός, ὥσπερ τὰ βρέφη ἐκώκυε καὶ τὰ ἐαντοῦ παιδία ὥδυρετο καὶ παντοῖος ἐγίνετο.

ΜΕΝΙΠΠΟΣ: Οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν καὶ οὐκ ἀληθῶς κατεφρόνει τοῦ πράγματος;

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ἐμφῆναι: aor. inf. of ἐν φάίνω, complementing ἐθέλων: “wishing to show”
τοῖς ... ἐστῶσιν: perf. part. of ἵστημι dat. ind. obj., “to those standing outside,” i.e. the living
κατέκυψεν: aor., “he bent down”
eἴδε: aor., “he saw”
διαμέλλοντα: pr. part. acc., “him delaying”
δακὼν: aor. part., “having bitten him”
tῷ κωνείῳ: dat. of means, “with hemlock” the poison Socrates drank
κατέσπασα: aor., “I dragged down his foot”
ἐγίνετο: impf., “he started to be all sorts of things” i.e. he started doing all sorts of things
Οὐκοῦν ... ἦν: expecting a positive answer, “and so the man was a sophist?”
tοῦ πράγματος: gen. after κατεφρόνει, “he wasn’t belittling the deed” i.e. death, as he is presented in the Apology of Plato
**Dialogues of the Dead**

ΚΕΡΒΕΡΟΣ: Οὔκ, ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ ἑώρα, κατεθρασύνετο ως δήθεν οὐκ ἄκων πεισόμενος ὅ πάντως ἐδει παθεῖν, ως θαυμάσονται οἱ θεαταί. καὶ ὅλως περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἄν ἔχομι, ἐως τοῦ στομίου τολμηροί καὶ ἀνδρεῖοι, τὰ δὲ ἔνδοθεν ἔλεγχος ἀκριβῆς.

ΜΕΝΙΠΠΟΣ: Ἐγὼ δὲ πῶς σοι κατεληλυθέναι ἔδοξα;

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άκριβῆς, -ές: exact, real
ἄκων, -ουσα, -ον: against one's will, unwilling
ἀναγκαῖον, τό: a prison
ἀνδρεῖος, -α, -ον: courageous
δήθεν: truly (implying irony)
ἔλεγχος, ὁ: a test
ἐπείπερ: after
ἔως: up to (+ gen.)

θαυμάζω: to wonder at
θεατής, -οῦ, ὁ: a spectator
καταθρασύνομαι: to behave boldly
κατέρχομαι: to go down (to Hades)
ὁλως: entirely
πάντως: universally
πάσχω: to suffer
στόμιον, τό: a mouth
τοιοῦτος, -α, -ον: such as this
τολμηρός, -α, -ών: hardy

οὔκ: “not (truly),” responding to the second part of the question
ἑώρα: plupf. of ὅραω, “but after he saw”
ὡς ... πεισόμενος: fut. part. of πάσχω indicating an alleged purpose, “as though in order to suffer”
δήθεν: implying irony, i.e. he wasn't really brave
παθεῖν: aor. part. of πάσχω after ἔδει, “what it was necessary to suffer”
ὡς θαυμάσονται: fut. of an alleged motive, “in order that they be amazed, I suppose”
ἀν ἔχομι: opt. pot., “I would be able to” + inf.
τολμηροί: nom. pred., “they are hardy”
τὰ δὲ ἔνδοθεν: “the things inside”
κατεληλυθέναι: perf. inf. of κατα-έρχομαι, complementing ἔδοξα, “how did I seem to have descended?”

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139
Διογένης: Diogenes of Sinope

ἐσῄειτε: impf. of εἰς-έρχομαι, “you entered”

οἰμώζειν: pr. inf. in ind. com. after παραγγείλαντες, “having ordered all to moan” i.e. having cursed them

παραγγείλαντες: aor. part., “having ordered”
22. (2). Charon, Hermes and Menippus

The Cynic philosopher Menippus arrives in the underworld without the necessary fare for the ferryman, Charon. They argue about the fare, but Menippus prevails.

ΧΑΡΩΝ: Ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα.

ΜΕΝΙΠΠΟΣ: Βόα, εἰ τοῦτό σοι, ὦ Χάρων, ἣδιον.

ΧΑΡΩΝ: Ἀπόδος, φημί, ἀνθ’ ὧν σε διεπορθμεύσαμεν.

ΜΕΝΙΠΠΟΣ: Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡΩΝ: Ἐστι δὲ τις ὀβολὸν μὴ ἔχων;

ΜΕΝΙΠΠΟΣ: Εἰ μὲν καὶ ἄλλος τις ὀὐκ οἶδα, ἐγὼ δ’ ὀυκ ἔχω.

ἀντί: in return for. (+ gen.)
ἀποδίδωμι: to render, pay
βοάω: to cry aloud, to shout
diapiortheoum: to carry over or across
ηδός, ηδεία, ηδῆ: sweet
κατάρατος, -ον: accursed, abominable
λαμβάνω: to take
ὀβολός, ὀ: an obol, the payment due to Charon
πορθμεῖον, τό: a ferry fare

ἀπόδος: aor. imper. of ἀποδίδωμι, “pay!”
βόα: pr. imper., “shout!”
ἀνθ’ ὧν: “in return for which”
diapiortheusamen: aor., “we have carried you across”
οὐκ ἂν λάβοις: aor. opt. pot., “you couldn’t take”
tοῦ μὴ ἔχοντος: pr. part. conditional, “from the one (if) not having”
ἐστι δὲ τις: note the accents, “does anyone exist?”
μὴ ἔχων: pr. part. conditional, “(if) not having”
eἰ ... τις: ind. quest., “I don’t know whether there is any”
ΧΑΡΩΝ: Καὶ μὴν ἄγξω σε νὴ τὸν Πλούτωνα, ὦ μιαρέ, ἢν μὴ ἀποδῷς.

ΜΕΝΙΠΠΟΣ: Κἀγὼ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον.

**Future Conditions**

The future less vivid condition indicates a future action as a possibility; the future more vivid condition indicates a future action as a probability.

more vivid: ἥν (Attic contraction = ἢν or ἢν) plus subjunctive in the protasis, future indicative or equivalent in the apodosis: in English “if he does this ... then he will...”

Kαὶ μὴν ἄγξω σε ... ἢν μὴ ἀποδῷς. “I will strangle you unless you pay.”

“Ἡν που κάκειναις ἐντύχω, εἴσομαι ὃ τι καὶ λέγοιος: “if I come upon them, I will know what they mean.”

less vivid: εἰ plus optative in the protasis, ἢν plus the optative in the apodosis: in English: “If he were to... then he would...”

τὸν δ᾽ οὖν Ὅδυσσεα μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην. ὡς Ἀγάμεμνον. οὐδ᾽ εἰ αὐτὴ μοι ἡ Ἀθηνᾶ τοῦτο ἐπιτάττει:

“if Odysseus were not to hate me, not even if Athena herself were to order this.”

"Ω Σώστρατε, πολλὰ ἔδω όν καὶ ἄλλα οὐ κατὰ λόγον γεγονόμενα, εἰ ἀκριβῶς ἐξετάζοι. "O Sosrates, you would see many other strange events if you were to examine closely.”

The future indicative can be used in the protasis, producing a condition even “more vivid” than the future more vivid conditions, often used in threats. This is called the “future emotional” condition by Smyth.

καὶ εἰ μὴ παύσῃ σκόπτων εἰς ἐμὲ. εἰσῆ αὐτίκα σὸν θεὸν ἐκδολόν εἶμι: “And unless you cease mocking me, you will immediately know what sort of god I am.”
ΧΑΡΩΝ: Μάτην ὄν νῦν ἔσῃ πεπλευκὼς τοσοῦτον πλοῦν.

ΜΕΝΙΠΠΟΣ: Ὅ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι.

ΕΡΜΗΣ: Νὴ Δ' ὀναίμην γε, εἰ μέλλω καὶ ὑπερεκτίνειν τῶν νεκρῶν.

ΧΑΡΩΝ: Οὐκ ἀποστήσομαι σου.

ΜΕΝΙΠΠΟΣ: Τοῦτον γε ἑνεκα καὶ νεωλκήσας τὸ πορθμεῖον παράμενε: πλὴν ἀλλ' ὦ γε μὴ ἔχω, πῶς ἂν λάβοις;

ΧΑΡΩΝ: Σὺ δ' οὐκ ἦδεις ὡς κομίζεσθαι δέον;

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ἀφίστημι: to stand aside, allow (+ gen.)

ἔνεκα: on account of (+ gen.)

κομίζω: to bring along

μάτην: in vain, for free

μέλλω: to be about to (+ inf.)

νεωλκέω: to haul a ship up on land

οἶδα: to know (perf.)

ὄνίνημι: to profit, benefit

παραδίδωμι: to hand over to (+ dat.)

παραμένω: to stay beside, wait

πλέω: to sail, go by sea

πλόος, ὁ: a sailing, voyage

πορθμεῖον, τό: a fare

τοσοῦτος, -άυτη, -άυτο: so large, so tall

ὑπερεκτίνω: to pay for (+ gen.)

ἐση πεπλευκὼς: perf. part. in fut. periphrastic, “you will have sailed”

ἀποδότω: aor. imper. 3 s., “let Hermes pay”

νῃ Δία: “Yes by Zeus!” usually a strong affirmative, here ironic

ὀναίμην: pr. opt. expressing an ironic wish or protest, serving as the apodosis for εἰ μέλλω, “I would certainly help myself!”

εἰ μέλλω: pr. but serving as a fut. because of its meaning, “if I am going to” + inf.

ἀποστήσομαι: fut. mid., “I will not stand aside for you”

νεωλκήσας: aor. part., “having hauled up your ship”

πλὴν ἀλλά ... γε: “except for this very thing”

ὁ γε μὴ ἔχω: “that which (if) I do not have it” the negative μὴ makes the relative clause conditional

ἄν λάβοις: aor. opt. pot., “how could you take?”

ἡδεις: impf. of οἶδα, “you did know?”

ὡς ... δέον: pr. part. of δεῖ in ind. st. after ἦδεις, “you did not know that it was necessary?” + inf.
ΜΕΝΙΠΠΟΣ: ᾑδεῖν μέν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ τοῦτο μὴ ἀποθανεῖν;

ΧΑΡΩΝ: Μόνος οὖν αὐχήσεις προῖκα πεπλευκέναι;

ΜΕΝΙΠΠΟΣ: Οὐ προῖκα, ὦ βέλτιστε: καὶ γὰρ ἤντλησα καὶ τῆς κώπης συνεπελαβόμην καὶ οὐκ ἔκλαον μόνος τῶν ἄλλων ἐπιβατῶν.

ΧΑΡΩΝ: Οὔδὲν ταῦτα πρὸς πορθμέα: τὸν ὀβολὸν ἀποδοῦναι σε δεὶ: οὐ θέμις ἄλλως γενέσθαι.

ΜΕΝΙΠΠΟΣ: Οὔκοιν ἄπαγέ με αὖθις ἐς τὸν βίον.
ΧΑΡΩΝ: χάριεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.

ΜΕΝΙΠΠΟΣ: Μὴ ἐνόχλει σοῦν.

ΧΑΡΩΝ: Δείξον τί ἐν τῇ πήρᾳ ἔχεις.

ΜΕΝΙΠΠΟΣ: Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.

ΧΑΡΩΝ: Πόθεν τούτον ἡμῖν, ὡ Ἐρμῆ, τὸν κύνα ἡγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν τῶν ἐπιβατῶν ἀπάντων καταγελῶν καὶ ἐπισκόπτων καὶ μόνος θέρμους οἶμωζόντων ἔκεινων.

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**ἀγω**: to lead, bring  
**ἀδω**: to sing  
**Διακός, ὁ**: Aeacus, one of the judges of Hades  
**ἀπασ, ἀπασα, ἀπαν**: quite all  
**δείκνυμι**: to bring to light, display, exhibit  
**δεῖπνον, τό**: a meal  
**ἐθέλω**: to will, wish, purpose  
**Ἕκατη, ἡ**: Hecate  
**ἐνοχλέω**: to trouble, disquiet, annoy  
**ἐπιβάτης, -ου, ὁ**: one who mounts or embarks  
**ἐπικόπτω**: to laugh at  
**θέρμος, ὁ**: a lupine  
**καταγελάω**: jeer or mock at (+ gen.)  
**κύων, κύνος, ὁ**: a dog  
**λαλέω**: to talk, chat, prattle, babble  
**ὀλος, -α, -αν**: what sort of  
**πήρα, ἡ**: a wallet  
**πληγή, ἡ**: a blow, stroke  
**πλόος, ὁ**: a sailing, voyage  
**πόθεν**: whence?  
**προσλαμβάνω**: to receive besides  
**χάρω, -έσσα, -έν**: graceful

**χάριεν**: adverbial acc., ironic, “you speak gracefully!”  
**ἵνα** ... **προσλάβω**: aor. subj. in purpose clause, “in order that I receive”  
**δείξον**: aor. imper., “show!”  
**τί** ... **έχεις**: ind. quest. after δείξον, “show what you have”  
**Ἕκατης τὸ δεῖπνον**: the “meal of Hecate” was an offering made to the dead at a grave site or at a crossroads  
**ἡγαγες**: aor. of ἀγω, “whence did you bring?”  
**οἷα**: n. pl., “what sort of things he said”  
**παρὰ τὸν πλοῦν**: “in the course of the voyage”  
**οἶμωζόντων ἔκεινων**: gen. abs., “while those were moaning”
ΕΡΜΗΣ: Ἀγνοεῖς, ὦ Χάρων, ὅντινα ἄνδρα διεπόρθμευσας; ἐλεύθερον ἀκριβῶς: κοὐδένος αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος.

ΧΑΡΩΝ: Καὶ μὴν ἄν σε λάβω ποτὲ -

ΜΕΝΙΠΠΟΣ: Ἀν λάβης, ὦ βέλτιστε: δίς δὲ οὐκ ἂν λάβοις.
ΠΡΩΤΕΣΙΛΑΟΣ: Ὡ δέσποτα καὶ βασιλεῦ καὶ ἡμέτερος Ζεῦ καὶ σὺ Δήμητρος θύγατερ, μὴ υπερίδητη δέησιν ἐρωτικήν.

ΠΛΟΥΤΩΝ: Σὺ δὲ τίνων δέη παρ’ ἡμῶν; ἢ τίς ὢν τυγχάνεις;

ΠΡΩΤΕΣΙΛΑΟΣ: Εἰμὶ μὲν Πρωτεσίλεος ὁ Ἰφίκλου Φυλάκιος συστρατιώτης τῶν Ἀχαιῶν καὶ πρῶτος ἀποθανὼν τῶν ἐπ’ Ίλιώ. δέομαι δὲ ἀφεθεὶς πρὸς ὀλίγον ἀναβιῶναι πάλιν.

ΠΛΟΥΤΩΝ: Τοῦτον μὲν τὸν ἔρωτα, ὦ Πρωτεσίλαε, πάντες νεκροὶ ἐρῶσιν, πλὴν οὐδεὶς ἂν αὐτῶν τύχοι.

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άναβιώναι: to come to life again, return to life
ἀναβιόω: to come to life again, return to life
ἀφίημι: to send forth, discharge
ἀφεθεὶς: aor. pass. part. of ἀπο-ἠήμι, “by being discharged”
ἀφίημι: to send forth, discharge
ἀφθάνω: aor. part., “having died”
ἀφθάνω: aor. part. of ἀφίημι, “having been discharged”
ἀναβιώναι: aor. inf. after δέομαι, “I ask to return to life”
ἄν τύχοι: aor. opt. pot., “no one could hit upon it”

μὴ υπερίδητη: aor. subj. of ὑπερ- eius in prohibition, “don’t overlook”
τίνων δέη: “what are you asking for?”
ἀφεθείς: aor. part. pass. instrumental of ἀπο-ἠήμι, “by being discharged”
ἀφθάνων: aor. part., “having died”
ἀφεθείς: aor. pass. part. of ἀφίημι, “having been discharged”

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ἡμέτερος, -α, -ον: our
θυγάτηρ, -ερος, ἡ: a daughter
Τίλως, ὁ: Ilios, Troy
Ἰφίκλος, ὁ: Iphicles
νεκρός, ὁ: a dead body, corpse
δεσφών, -η, -ον: few, little, scanty, small
πάλιν: back, backwards
πρῶτος, -η, -ον: first
συστρατιώτης, -ου, ὁ: a fellow-soldier
τυγχάνω: to hit upon, happen to (+ part.)
Φυλάκιος, -η, -ον: a Phylacian

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Ἀχαιός, ὁ: an Achaian
βασιλεύς, -εως, ὁ: a king, chief
δεσφών, -η, -ον: a prayer, entreaty
démos, τος, ὁ: desire
démos, τος, ὁ: desire
démos, τος, ὁ: amatory, erotic

dεσφών, -η, -ον: a prayer, entreaty
dεσφών, -η, -ον: a prayer, entreaty

dεσφών, -η, -ον: a prayer, entreaty

dεσφών, -η, -ον: a prayer, entreaty

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23 (28). Protesilaus, Pluto and Persephone
ΠΡΩΤΕΣΙΛΑΟΣ: Ἀλλ' οὐ τοῦ ζῆν, Ἀϊδωνεῦ, ἐρῶ ἔγωγε, τῆς γυναίκος δὲ, ἦν νεόγαμον ἐτὶ ἐν τῷ θαλάμῳ καταλιπὼν ὕποτοῦ Ἑκτορος. ὁ σὺν ἔρως τῆς γυναίκος οὐ μετρίως ἀποκναίει με, ὦ δέσποτα, καὶ βούλομαι κἂν πρὸς ὀλίγον ὥθες αὐτῇ καταβήναι πάλιν.

ΠΛΟΥΤΩΝ: Οὐκ ἔπιες, ὦ Πρωτεσίλαε, τὸ Λήθης ὕδωρ;

ΠΡΩΤΕΣΙΛΑΟΣ: Καὶ μάλα, ὦ δέσποτα: τὸ δὲ πρᾶγμα ὑπέρογκον ἦν.

ΠΛΟΥΤΩΝ: Οὐκοῦν περίμεινον: ἀφίξεται γὰρ κἀκείνη ποτὲ καὶ οὐδὲ σὲ ἀνελθεῖν δεήσει.
Dialogues of the Dead

ΠΡΩΤΕΣΙΛΑΟΣ: Ἀλλ’ οὐ φέρω τὴν διατριβήν, ὦ Πλούτων:

ἤράσθης δὲ καὶ αὐτὸς ἤδη καὶ οἴσθα οἶνον τὸ ἐράν ἔστιν.

ΠΛΟΥΤΩΝ: Εἶτα τί σε ὀνήσει μίαν ἠμέραν ἀναβιῶναι μετ’ ὀλίγον τὰ αὐτὰ ὀδυρόμενον;

ΠΡΩΤΕΣΙΛΑΟΣ: Οἶμαι πείσειν κάκείνην ἄκολουθεῖν παρ’ ὑμᾶς, ὡστε ἄνθ’ ἐνὸς δύο νεκροὺς λήψῃ μετ’ ὀλίγον.

ΠΛΟΥΤΩΝ: Οὐ θέμις γενέσθαι ταῦτα οὐδὲ γέγονε πώποτε.

ΠΡΩΤΕΣΙΛΑΟΣ: Ἀναμνήσω σε, ὦ Πλούτων: Ὅρφευς γὰρ δι’ αὐτὴν ταύτην τὴν αἰτίαν τὴν Εὐρυδίκην παρέδωτε

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**Greek Words and Phrases:**

- αἰτία, ἦ: a reason, cause
- ἀκολουθέω: to follow
- ἀναμεμνήσκω: to remind
- ἀνρ.: instead of (+ gen.)
- διατριβή, ἦ: a delay
- δύο: two
- εἷς, μία, ἕν: one
- ἐραμαι: to love, to be in love with
- Εὐρυδίκη, ἦ: Eurydice
- ἠμέρα, ἦ: a day
- θέμις, ἦ: custom, proper
- ὀδύρομαι: to lament, bewail, mourn for
- ὀλίγος, -ῆ, -ον: few, little, scanty, small
- ὀνίνημι: to profit, benefit
- Ὅρφευς, ἐως, ὁ: Orpheus
- παραδίδωμι: to hand over X (acc.) to Y (dat.)
- πείθω: to prevail upon, win over, persuade
- πώποτε: ever yet
- φέρω: to bear

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**Greek Phrases:**

- ἥράσθης: aor. pass. of ἐραμαί, “you loved”
- τὸ ἐράν: pr. inf. articular, “you know what sort of thing loving is”
- ὀνήσει: fut. of ὀνίνημι, “what will it profit?” + inf.
- μίαν ἠμέραν: acc. of duration, “to live for one day”
- ἀναβιῶναι: pr. inf. after ὀλίγον, “profit to live again”
- ὀδυρόμενον: pr. part. agreeing with σε, “since you will be lamenting the same things”
- πείσειν: fut. inf. after οἶμαι indicating purpose, “I plan to persuade” + inf.
- ὡστε ... λήψῃ: fut. of λαμβάνω in result clause, “so that you will have”
- γενέσθαι: aor. inf. after θέμις, “it is not proper for these things to happen”
- γέγονε: perf., “nor have they happened”
- ἀναμνήσω: aor. subj. hortatory, “let me remind you!”
- Ὅρφευς: although Orpheus was allowed to take Eurydice back from the underworld,
  Eurydice failed to make it out
- παρέδωτε: aor., “you handed over to” + dat.
καὶ τὴν ὁμογενὴ μου Ἀλκηστὶν παραπέμψατε Ἡρακλεῖ χαριζόμενοι.

ΠΔΟΥΤΩΝ: Θελῆσεις δὲ σύτως κρανίον γυμνὸν ὡν καὶ ἁμορφον τῇ καλῇ σου ἐκείνῃ νύμφῃ φανῆναι; πῶς δὲ κάκεινη προσήσεται σε οὐδὲ δυναμένη διαγνώσκεται; φοβήσεται γὰρ εὗ σίδα καὶ φεύξεται σε καὶ μάτην ἔσῃ τοσαύτην ὁδὸν ἀνεληλυθώς.

ΠΕΡΣΕΦΟΝΗ: Ὕκοον, ὦ ἄνερ, σὺ καὶ τοῦτο ἱασαι καὶ τὸν Ἐρμῆν κέλευσον, ἐπειδὰν ἐν τῷ φωτὶ ἔσῃ ἡ ὁδὸν ἀνεληλυθώς.

"'Ἀλκηστὶς, ἡ: Alcestis, the subject of a play by Euripides ἁμορφός, -ον: misshapen, unsightly ἀνέχομαι: to go up ἀνήρ, ἄνδρος, ὁ: a man, husband διαγιγνώσκω: to distinguish, discern δύναμαι: to be able, capable, strong enough ἐπειδὰν: whenever (+ subj.) Ἡρακλέης, ὁ: Heracles θέλω: to will, wish (+ inf.) ἱάομαι: to heal, cure κέλευω: to command, order μάτην: in vain, idly, fruitlessly νύμφη, ἥ: a young wife, bride ὁδός, ἡ: a way, path ὁμογενής, ἔς: of the same family σύκοον: therefore, then, accordingly παραπέμπω: to send back προσήμην: to let come to, accept φαῖνοι: to make to appear, show φεύγω: to flee, take flight, run away φοβέομαι: to be afraid φῶς, -tos, τό: light, daylight χαρίζω: to please (+ dat.)

τὴν ὁμογενὴ: “my kin, Alcestis,” whom Heracles brought back from the dead παραπέμψατε: aor., “you sent back” χαριζόμενοι: pr. part. expressing purpose, “sent back in order to please” + dat. σύτως ... ὡν: pr. part., “you being thus” φανῆναι: aor. inf. pass. of φαίνω, complementing θελῆσεις, “do you wish your skull to be shown to?” + dat. προσήσεται: fut. mid. of προσήμην, “how will she accept you?” διαγιγνώσκω: aor. inf. after δυναμένη, “not being able to recognize you” ἀνεληλυθώς: perf part. of ἀνά-ἔρχομαι in future periphrastic with ἔσῃ, “you will have come” ἱασαι: aor. imper., “cure this!” κέλευσον: aor. imper., “order Hermes!”
Πρωτεσίλαος ᾖ, καθικόμενον τῇ ῥάβδῳ νεανίαν εὖθὺς καλὸν ἀπεργάσασθαι αὐτὸν, ὁ ὁς ἦν ἐκ τοῦ παστοῦ.

ΠΛΟΥΤΩΝ: Ἐπεὶ Φερσεφόνη συνδοκεῖ, ἀναγαγὼν τοῦτον αὖθις ποίησον νυμφίον: σὺ δὲ μέμνησο μίαν λαβῶν ἣμέραν.

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<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνάγω</td>
<td>to lead up</td>
</tr>
<tr>
<td>ἀπεργάζομαι</td>
<td>to finish off, work to completion</td>
</tr>
<tr>
<td>αὖθις</td>
<td>back, back again</td>
</tr>
<tr>
<td>καθικόμενον</td>
<td>to come down on, to touch</td>
</tr>
<tr>
<td>μιμνήσκω</td>
<td>to remind</td>
</tr>
<tr>
<td>νυμφίος, ὁ</td>
<td>a groom</td>
</tr>
<tr>
<td>ὁλος, ὁ -α, -ον</td>
<td>such as, what sort of</td>
</tr>
<tr>
<td>παστός, ὁ</td>
<td>a bridal chamber</td>
</tr>
<tr>
<td>ποιέω</td>
<td>to make</td>
</tr>
<tr>
<td>ῥάβδος, ὁ</td>
<td>a rod, wand, stick, switch</td>
</tr>
<tr>
<td>συνδοκέω</td>
<td>to seem good also, agree</td>
</tr>
<tr>
<td>Φερσεφόνη, ἥ</td>
<td>Persephone</td>
</tr>
</tbody>
</table>

ἐπειδὰν ... ᾖ: pr. subj. in general temporal clause, “whenever he is”
καθικόμενον: aor. part., “having touched him with his wand”
ἀπεργάζομαι: aor. inf. in ind. com. after κέλευσον, “order Hermes to work him into”
ὁλος ᾖ: impf., “such as he was”
ἀναγαγὼν: aor. part., “having led”
ποίησον: aor. imper. (addressed to Hermes), “make this one!”
σὺ δὲ: “but you” i.e. Protesilaus
μέμνησο: perf. imper., “remember!”
λαβὼν: aor. part. in ind. st. after μέμνησο, “remember that you have”
Mausolos explains that his fine tomb makes him haughty in Hades, while Diogenes considers his legacy more noble.

ΔΙΟΓΕΝΗΣ: Ὡ Κάρ, ἐπὶ τίνι μέγα φρονεῖς καὶ πάντων ἡμῶν προτιμᾶσθαι ἄξιοῖς;

ΜΑΥΣΩΛΟΣ: Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ὦ Σινωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἀπάσης, ἥρξα δὲ καὶ Λυδῶν ἐνίων καὶ νήσους δὲ τινας ὑπηγαγόμην καὶ ἄχρι Μιλήτου ἐπέβην τὰ πολλὰ τῆς Ἰωνίας καταστρεφόμενον: καὶ καλὸς ἦν καὶ μέγας καὶ ἐν πολέμοις καρτερός: τὸ δὲ μέγιστον, ὦτι ἐν Ἁλικαρνασσῷ μνῆμα παμμέγεθες ἐπικείμενον, ἡλίκον οὐκ ἄλλος νεκρός, ἀλλ’ οὐδὲ Ἡλίκος, ὁ: Halicarnassus, in Caria

ἄξιοῖς: to think or deem worthy to (+ inf.)

ἀξιόω: to think

ἄρχω: to rule over (+ gen.)

βασιλεία: a kingdom, dominion

βασιλεύω: to be king, to rule over (+ gen.)

𝛿ὲ: as some

ἔμπαινω: to go upon, advance against

ἐπίκειμαι: to be laid upon

ἡλίκος, -η, -ον: as big as

Ἰώνια, ἡ: Ionia

καιδος, -η, -ον: handsome

Κάρ: a Carian

Κάρια, ἡ: Caria, a region of Anatolia

καρπερός, -ά, -άν: strong, staunch

καταστρέφω: to turn down, devastate

Λυδός, ὁ: a Lydian

Μίλητος, ὁ: Miletus, an Ionian city

μνῆμα, -ατος, τό: a memorial, mausoleum

νήσος, ἡ: an island

παμμεγέθης, -ας, -ές: very large

πόλεμος, ὁ: a battle, fight, war

προτιμάω: to honor before X (gen.)

Σινωπεῦς, ὁ: an inhabitant of Sinope

ὑπάγω: to bring under, subdue

φρονείω: to think

προτιμάσθαι: pr. part. pass. complementing ἄξιοῖς, “do you deem yourself worthy to be honored before?”

δς ἐβασίλευσα: aor., “I who became king of” + gen.

ὑπηγαγόμην: aor. of ὑπο-βαίνω, “I subdued”

ἐπέβην: aor. of ἐπι-βαίνω, “I advanced against”

τὸ δὲ μέγιστον: “but the most important thing is”

ἐπικείμενον: perf. part., “I have a tomb laid upon me,” the “Mausoleum” which was one of the seven wonders of the ancient world

οὐκ ἄλλος νεκρός (ac. ἔχει): “such as no other corpse has”

ἀλλ’ οὐδὲ: “but neither such”
Dialogues of the Dead

οὕτως ἐς κάλλος ἐξησκημένον, ἱππῶν καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθου τοῦ καλλίστου, οὐκ ὀυδὲ νεῶν εὑροὶ τις ἂν ῥᾴδιως. οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν;

ΔΙΟΓΕΝΗΣ: Ἐπὶ τῇ βασιλείᾳ φῆς καὶ τῷ κάλλει καὶ τῷ βάρει τοῦ τάφου;

ΜΑΥΣΩΛΟΣ: Νὴ Δί' ἐπὶ τούτοις.

ΔΙΟΓΕΝΗΣ: Ἀλλ', ὦ καλὲ Μαύσωλε, οὔτε ἡ ἰσχὺς ἐκείνη ἐτί σοι οὔτε ἡ μορφὴ πάρειν: εἰ γοῦν τινα ἑλοίμεθα δικαστὴν εὐμορφίας πέρι, οὐκ ἔχω εἰπεῖν, τίνος ἕνεκα τὸ σὸν κρανίον προτιμηθείη ἂν τοῦ ἐμοῦ: φαλακρὰ γὰρ

| aἱρέομαι | to take for oneself, choose |
| ἤκριβης | -ēs: exact, accurate |
| βάρος | -εος, τό: weight |
| βασιλεία | ἡ: a kingdom, dominion |
| γοῦν | at least then, at any rate, any way |
| δίκαιος | -α, -ον: just |
| δικαστής | -οῦ, ὁ: a judge |
| εἰκάζω | portray, represent by a likeness |
| ἐνεκα | on account of (+ gen.) |
| εὔμορφος | -άς, -ές: exact, accurate |
| εὐμορφία | ἡ: beauty of form |
| εὑρίσκω | to find |
| ἰππός | ὁ: a horse, mare |
| ἰσχύς | -ός, ἡ: strength |
| καλλιστὸς | -η, -ον: most beautiful |
| κάλλος | -ους, τό: beauty |
| λίθος | ὁ: a stone |
| μορφή | ἡ: a form, shape |
| νεώς | -ώ, ὁ: a temple |
| πάρειμι | to be present |
| προτιμάω | to honor X (acc.) over Y (gen.) |
| ρᾳδίως | easily |
| τάφος | ὁ: a tomb |
| φαλακρός | -άς, -άν: baldheaded, bald |
| φρονέω | to think |

ἐξησκημένον: perf. part. of ἐξ-ασκέω, “a tomb having been adorned”

εἰκασμένων: perf. part. in gen. abs., “horses and men having been portrayed”

λίθον: gen. of material, “portrayed in stone”

εὑροῖ: aor. opt. pot., “such as someone would find”

οὐ δοκῶ: expecting an affirmative answer, “do I now seem?”

εἰ ... ἐλοίμεθα: aor. opt. of αἱρέω in fut. less vivid protasis, “if we were to choose a judge”

εὐμορφίας πέρι: antistrophe, “concerning beauty”

οὐκ ἔχω εἰπεῖν: “I am not able to say”

τίνος ἐνεκα ... προτιμηθείη ἂν: aor. opt. in ind. quest. and also a fut. less vivid apodosis, “I can’t say why he would honor more”
Ἀμφω καὶ γυμνά, καὶ τοὺς ὁδόντας ὀμοίως προφαίνομεν καὶ τοὺς ὀφθαλμοὺς ἁφηρήμεθα καὶ τὰς ῥίνας ἀποσειμώμεθα. ὁ δὲ τάφος καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι Ἀλικαρνασσεῦσι μὲν ἵσως εἶεν ἐπιδείκνυσθαι καὶ φιλοτιμεῖσθαι πρὸς τοὺς ξένους, ὡς δὴ τι μέγα οἰκοδόμημα αὐτοῖς ἐστιν: οὐ δὲ, ὦ βέλτιστε, οὐχ ὁρῶ ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικοῦτος λίθοις πιεζόμενοι.

ΜΑΥΣΩΛΟΣ: Ἀνόνητα οὖν μοι ἐκεῖνα πάντα καὶ ἰσότιμος ἐσται Μαύσωλος καὶ Διογένης;

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<table>
<thead>
<tr>
<th>Greek</th>
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</tr>
</thead>
<tbody>
<tr>
<td>ἀμφω, οἱ: both</td>
<td>ὀδοὺς, -όντος, ὁ: a tooth</td>
</tr>
<tr>
<td>ἀνόνητος, -ον: unprofitable, useless</td>
<td>ὀικοδόμημα, -ατος, τό: a building, structure</td>
</tr>
<tr>
<td>ἀπολαύω: to have enjoyment of (+ gen.)</td>
<td>ὀμοίως: similarly</td>
</tr>
<tr>
<td>ἀποσαμώμεθα: perf. of ἀπο-σαμῶ, “we have become flat-nosed”</td>
<td>ὀφθαλμός: an eye</td>
</tr>
<tr>
<td>ἀφαιρέω: take away from, lose</td>
<td>πείζω: to press, squeeze, press tight</td>
</tr>
<tr>
<td>ἀφοσιμώμεθα: perf. of ἀπο-σιμῶ, “we have become flat-nosed”</td>
<td>πολυτελής, -ές: very expensive, very costly</td>
</tr>
<tr>
<td>ἐπιδείκνυμι: to display</td>
<td>προφαίνω: bring to light, display</td>
</tr>
<tr>
<td>ἰσότιμος, -ον: held in equal honor</td>
<td>ἔρις, ἔρνος, ἦ: a nose</td>
</tr>
<tr>
<td>ἀφηρήμεθα: perf. of ἀπο-αἱρέω, “we have lost”</td>
<td>τηλικοῦτος, -ος: such great</td>
</tr>
<tr>
<td>τὸς ῥίνας: acc. of respect, “as for our noses”</td>
<td>τιμηκοῦσα: τή-νος: such great</td>
</tr>
<tr>
<td>ἀποσειμώμεθα: perf. of ἀπο-σιμῶ, “we have become flat-nosed”</td>
<td>φιλοτιμέομαι: to seek after honor</td>
</tr>
<tr>
<td>Ἀλικαρνασσεῦσι: dat. of reference with ἔλευ, “they could be for the Halicarnassans”</td>
<td>ὁμοίως: similarly</td>
</tr>
<tr>
<td>ἐλευ: pr. opt. pot. (without ἄν), “they could be”</td>
<td>ἀρνόμενης, τοῦτο: this, namely that you grieve</td>
</tr>
<tr>
<td>ἐπιδείκνυσθαι καὶ φιλοτιμεῖσθαι: pr. inf. of purpose with ἔλευ, “they could be for showing and for seeking honor”</td>
<td>πιεζόμενος: pr. part. pass. causal, “because you are pressed down”</td>
</tr>
<tr>
<td>ὡς δὴ ... ἐστιν: “as though it is” expressing irony</td>
<td>ὡς δὴ ... ὄντως: “as though it is” expressing irony</td>
</tr>
<tr>
<td>πλὴν εἰ μὴ ... φῇς: “except unless you claim this”</td>
<td>πιεζόμενος: pr. part. pass. causal, “because you are pressed down”</td>
</tr>
</tbody>
</table>
Dialogues of the Dead

ΔΙΟΓΕΝΗΣ: Οὐκ ἰσότιμος, ὦ γενναιότατε, οὐ γὰρ: Μαύσωλος μὲν γὰρ σιωπᾶται μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ὕποτε, Διογένης δὲ καταγελάσεται αὐτοῦ. καὶ τάφον ὁ μὲν ἐν Ἀλικαρνασσῷ ἐρεῖ ἑαυτοῦ, Μαύσωλος ἐφημενος καὶ οἰμώξεται ἐν οἷς ἐφημενος, ὁ Διογένης δὲ τοῦ μὲν σώματος εἴ καί τινα τάφον ἔχει οὐκ οἴδεν: οὔδὲ γὰρ ἐμελεῖν αὐτῶ τοῦτον: λόγον δὲ τοῖς ἄριστοις περὶ τοῦτον καταλέλοιπεν ἀνδρὸς βίων βεβιωκὼς ψήλετον, ὁ Καρῶν ἀνδραποδώδεστατε, τοῦ σοῦ μνήματος καὶ ἐν βεβαιοτέρῳ χωρίῳ κατεσκευασμένον.

| αδελφή, ἦ: | a sister |
| ἀνδραποδώδης, -ες: | slavish, servile, abject |
| δριστος, ἦ, -ον: | best |
| Ἀρτεμισία, ἦ: | Artemesia, wife and sister of Mausolos |
| βέβαιος, -ον: | firm, sure, certain |
| βίος, ὁ: | life |
| βιών: | to live, pass one's life |
| γενναῖος, -α, -ον: | noble |
| εὐδαιμονεῖων: | to be prosperous, well off |
| ψήλετον, τό: | a memorial, tomb |

| Κάρ, -ο: | a Carian |
| καταγελάω: | to laugh at (+ gen.) |
| καταλείπω: | to leave behind |
| κατασκευάζω: | to equip or furnish fully |
| μέλεω: | to be a care to X (dat.) for Y (gen.) |
| μμνήσκω: | to remind |
| οἰμώζω: | to wail aloud, lament |
| ψήλετον, -ή, -όν: | high, lofty |
| χωρίον, τό: | a place, foundation |

οὐ γὰρ: “certainly not!”
oἰμώξεται: fut., “Mausolos will wail”
μεμνημένος: perf. part. mid., “when he remembers” + gen.
ἐν οἷς ... ὕποτε: impf., “in which he supposed” + inf.
kαταγελάσεται: fut., “Diogenes will laugh at him”
tάφον: acc. of respect, “as for a tomb”
ὁ μὲν: “while he” i.e. Mausolus
ἐρεῖ: fut. of λέγω, “he will speak of his own”
ὑπὸ Ἀρτεμισίας: expressing agency, “built by Artemisia”
kατασκευασμένον: perf. part., “having been built”
eἰ καὶ ... ἔχει: ind. quest. after οἴδεν, “he (Diogenes) does not know whether he has”
ἐμελεῖν: impf. impersonal, “not is there a care to him for this”
kαταλέλοιπεν: perf., “he has left behind a record”
βεβιωκώς: perf. part., “having lived a life”
ψήλετον: acc. agreeing with λόγον, “a record more noble than” + gen.
kατασκευασμένον: perf. part. also agreeing with λόγον, “and having been constructed”
Nireus and Thersites ask Menippus to judge a beauty contest.

**NIREYS**: Ἰδοὺ δή, Μένιππος οὐτοσὶ δικάσει, πότερος εὐμορφότερος ἐστιν. εἰπὲ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ;

**MENIPPUS**: Τίνες δὲ καὶ έστε; πρότερον, οἶμαι, χρὴ γὰρ τούτο εἰδέναι.

**NIREYS**: Νιρεὺς καὶ Θερσίτης.

**MENIPPUS**: Πότερος οὖν ὁ Νιρεὺς καὶ πότερος ὁ Θερσίτης; οὐδέπω γὰρ τούτο δῆλον.

**ΘΕΡΣΙΤΗΣ**: Ἐν μὲν ἡδὴ τούτῳ ἔχω, ὅτι ὅμοιός εἰμι σοι καὶ οὐδὲν τηλικοῦτον διαφέρεις ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς ἐπῄνεσεν ἁπάντων εὐμορφότερον, ἅπας ἅπασα ἅπαν δῆλος, -η, -ον: clear, visible διαφέρω: to differ προσεῖπον: to speak to тηλικοῦτος, -η, -ον: as much as

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| Æ̃pa, ἀπασα, ἀπαν: quite all | καλλίων, -ov: more beautiful |
| δῆλος, -η, -ov: clear, visible | Νιρεὺς, ὁ: Nireus, famously handsome |
| διαφέρω: to differ | ὅμοιος, -a, -ov: like, resembling |
| δικάζω: to judge, to give judgment on | πότερος, -η, -ov: which of the two? |
| εἶπον: to speak, say (aor.) | προσεῖπον: to speak to |
| ἐπαινέω: to praise, commend | τηλικοῦτον, -η, -ο: as much as |
| εὐμορφός, -ov: fair of form | τυφλός, -η, -ov: blind |
| ἡλίκος, -η, -ov: as much as | χρή: it is necessary |

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ιδοὺ: aor. imper., “look!”
eἰπέ: aor. imper., “speak!”
eἰδέναι: perf. inf. after χρή, “necessary to know”
ὁ δὲμοίος εἰμι: noun clause of apposition to τούτο, “this I have, namely that I am similar to” + dat.
οὐδὲν: acc. of degree of difference, “you differ not at all”
τηλικοῦτον ... ἡλίκον: “by so much ... as”
ἐπῄνεσεν: aor. of ἐπι-αινέω, “as Homer praised you”
eὐμορφότερον: acc. pred., “having said that you were more beautiful than” + gen.
Dialogues of the Dead

ἀλλ’ ὁ φοξός ἐγώ καὶ ἱππόδορος σύδεν χεῖρων ἐφάνην τῷ δικαστῇ. ὅρα δὲ σὺ, ὁ Μένιππε, ὄντωνα καὶ εὐμορφότερον ἣγη.

ΝΙΡΕΥΣ: Ἐμε γε τὸν Ἅγλαίας καὶ Χάροπος, «ὁς κάλλιστος ἀνήρ ύπὸ Ἰλιον ἥλθον.»

ΜΕΝΙΠΠΟΣ: Ἀλλ’ οὐχὶ καὶ υπὸ γῆν, ὡς οἴμαι, κάλλιστος ἥλθες, ἀλλὰ τὰ μὲν ὀστᾶ ὅμοια, τὸ δὲ κρανίον ταύτη μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπτόν τὸ σόν: ἀλαπαδνὸν γὰρ αὐτὸ καὶ οὐκ ἀνδρώδες ἔχεις.

ΝΙΡΕΥΣ: Καὶ μὴν ἐροῦ Ὅμηρον, ὁποῖος ἦν, ὁπότε συστράτευον τοῖς Ἀχαιοῖσιν.

Ἀγλαία, ἡ: Aglaea, one of the Graces, mother of Nireus
ἅλαπαδνός, -ή, -όν: exhausted, feeble
ἀνδρώδης, -ες: like a man, manly
Ἀχαιός, ὁ: an Achaian
γῆ, ἡ: earth
dιακρίνουμαι: to distinguish
dικαστής, -οῦ, ὁ: a judge
ἐρωτάω: to ask, enquire
eὐθρυπτός, -ον: easily broken
eὐμορφός, -ον: goodly
ἡγέομαι: to think

Ἰλιος, ὁ: Troy
κρανίον, τό: a skull
ὁποῖος, -α, -ον: of what sort or quality?
ὀστέον, τό: a bone
συστρατεύω: to soldier with (+ dat.)
φαίνομαι: to appear, seem
φοξός, -ἡ, -όν: pointed
Χάροψ, ὁποῖος, ὁ: Charops, King of Syme, father of Nireus
χείρων, -ον: worse, meaner
ψεδνός, -ή, -όν: thin, spare, scanty

ἐφάνην: aor. pass. of φαίνομαι, “I seem no worse to the judge”
ὄντων ... ἥγη: ind. quest. after ὅρα, “consider whom you think”
τὸν (sc. τὸν): “the son of Aglaea and Charops”
ὁς ... ἥλθον: Iliad 2, 673
ἀλλ’ οὐχί καὶ: “but not also”
tαύτη: dat. of means, “distinguished by this thing only”
dιακρίνουσα: aor. opt. pot. (without ἄν), “your skull could be distinguished”
ὅτι εὐθρυπτόν τὸ σόν: clause in app. to ταύτη, “by this, namely that yours is easily broken”
ἐροῦ: aor. imper. of ἐρωτάω, “ask!”
Lucian

ΜΕΝΙΠΠΟΣ: Ὅνειρατά μοι λέγεις: ἐγὼ δὲ βλέπω ἃ καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἴσασιν.

ΝΙΡΕΥΣ: Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὡς Μένιππε;

ΜΕΝΙΠΠΟΣ: Οὔτε σὺ οὔτε ἄλλος εὐμορφός: ἰσοτιμία γὰρ ἐν ᾍδου καὶ ὅμοιοι ἃπαντες.

ΘΕΡΣΙΤΗΣ: Ἐμοὶ μὲν καὶ τοῦτο ἰκανόν.

Thersites insulting Agamemnon.
Red figure hydria. British Museum.

𐊂δῆς, Φδου, ὁ: Hades
βλέπω: to see
εὐμορφός, -ον: fair of form
ἰκανός, -ης, -ον: becoming, sufficing
ἰσοτιμία, ἡ: equality of privilege
ὀνείρος, -τος ὁ: a dream
οὐκοῦν: not therefore, so not
τότε: at that time, then

ὁπότε συνεστράτευον: impf., “when I was soldiering”
oἱ τότε: “those then saw”
26 (8) Menippus and Chiron

Chiron, the wise centaur, explains to Menippus why he chose to die. Menippus finds his reasoning faulty.

ΜΕΝΙΠΠΟΣ: Ἡκουσα, ὦ Χείρων, ὡς θεὸς ὢν ἐπεθύμησας ἀποθανεῖν.

ΧΕΙΡΩΝ: Ἀληθῆ ταῦτα ἡκουσας, ὦ Μένιππε, καὶ τέθνηκα, ὡς ὁρᾶς, ἀθάνατος εἶναι δυνάμενος.

ΜΕΝΙΠΠΟΣ: Τίς δαί σε ἔρως τοῦ θανάτου ἔσχεν, ἀνεράστου τοῖς πολλοῖς χρήματος;

ΧΕΙΡΩΝ: Ἐρῶ πρὸς σὲ οὐκ ἀσύνετον ὄντα. οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας.

ΜΕΝΙΠΠΟΣ: Οὐχ ἡδὺ ἦν ζῶντα ὁρᾶν τὸ φῶς;

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ἀθανασία. ἦ: immortality
ἀθάνατος, -ον: immortal
ἀληθῆς, -ες: unconcealed, true
ἀνέραστος, -ον: not loved to (+ dat.)
ἀποθνήσκω: to die off, die
ἀπολαύω: to have enjoyment of (+ gen.)
δαί: what? strengthening τίς
dύναμαι: to be able

ἐπιθυμέω: to set one’s heart upon
ἔρως, ὁ: desire of (+ gen.)
ἐρῶ: I will say or speak
θάνατος, ὁ: death
θνήσκω: to die
φῶς, φωτός, τὸ: light, daylight
Χείρων, -ωνος, ὁ: Chiron
χρῆμα, -ατος: a thing

CLOCKS ...

 Herald "I heard that you desired" + inf.
θεὸς ὡν: pr. partic. concessive, “although being a god’
tέθνηκα: perf. of θνήσκω, “I am dead”
δυνάμενος: pr. partic. concessive, “although being able to” + inf.
ἔσχεν: aor. of ἔχω, “what desire held you”
χρήματος: gen. in apposition to θανάτου, “death, a thing not loved”
ἀσύνετον ὄντα: pr. partic. agreeing with σὲ, “you who are sensible”
ἀπολαύειν: inf. epexegetic after ἡδὺ, “no longer sweet to enjoy” + gen.
ξώντα: pr. partic. acc. agreeing with subject of ὀρᾶν, “(you) living to see”
ὄρᾶν: inf. epexegetic after ἡδὺ, “not sweet to see”
ΧΕΙΡΩΝ: Οὔκ, ὦ Μένιππε: τὸ γὰρ ἦδυ ἔγωγε ποικίλον τι καὶ οὐχ ἀπλοῦν ἡγοῦμαι εἶναι. ἐγὼ δὲ ξῶν ἄει καὶ ἀπολαύων τῶν ὁμοίων, ἥλιον, φωτός, τροφῆς, οὐκ ἵνα δὲ αἱ αὐταὶ καὶ τὰ γιγνόμενα ἅπαντα ἑξῆς ἕκαστον, ὅσπερ ἄκολουθοῦντα θάτερον θατέρῳ, ἐνεπλήσθην γοῦν αὐτῶν: οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μὴ μετασχεῖν ὅλως τὸ τερπνὸν ἦν.

ΜΕΝΙΠΠΟΣ: Ἐν λέγεις, ὦ Χείρων. τὰ ἐν Ἅδου δὲ πῶς φέρεις, ἀφ' οὗ προελόμενος αὐτὰ ἥκεις;

ΧΕΙΡΩΝ: Οὔκ ἀηδῶς, ὦ Μένιππε: ἡ γὰρ ἰσοτιμία πάνυ δημοτική καὶ τὸ πρᾶγμα οὐδὲν ἐνεπλήσθην γοῦν αὐτῶν: οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μὴ μετασχεῖν ὅλως τὸ τερπνὸν ἦν.

ΜΕΝΙΠΠΟΣ: Εὖ λέγεις, ὦ Χείρων. τὰ ἐν Ἅδου δὲ πῶς φέρεις, ἀφ' οὗ προελόμενος αὐτὰ ἥκεις;

ΧΕΙΡΩΝ: Οὔκ ἀηδῶς, ὦ Μένιππε: ἡ γὰρ ἰσοτιμία πάνυ δημοτική καὶ τὸ πρᾶγμα οὐδὲν ἐνεπλήσθην γοῦν αὐτῶν: οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μὴ μετασχεῖν ὅλως τὸ τερπνὸν ἦν.
Dialogues of the Dead

εἶναι ἡ ἐν σκότῳ: ἄλλως τε ὅπως ὅπως ἄνω ὅπως ὅπως πεινᾷ δεῖ, ἀλλ' ἄνεπιπτήθης τούτων ἀπάντων ἐσμέν.

ΜΕΝΙΠΠΟΣ: Ὅρα, ὦ Χείρων, μὴ περιπτήθης σεαυτῷ καὶ ἐς τὸ αὐτὸ σοι ὁ λόγος περιπέσῃ.

ΧΕΙΡΩΝ: Πῶς τοῦτο φής;

ΜΕΝΙΠΠΟΣ: Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ καὶ ταὐτόν ἐγένετο σοι προσκορές, καὶ τάνταύθα ὅμοια ὃντα προσκορῆ ὅμοιως ἀν γένοιτο, καὶ δεήσει μεταβολήν σε ζητεῖν τινα καὶ ἐντεῦθεν εἰς ἄλλον βίον, ὅπερ οἶμαι ἄδυνατον.

| adynatos | -ον: unable |
| adllos | -ον: in another way or manner |
| anepidejhs | -ε: independent of (+ gen.) |
| an: upward |
| bios: o: life |
| dúshw: to thirst |
| evteun: hence |
| zhtew: to seek, seek for |
| μεταβολη | -η: a change |
| dymos: -α, -ον: like, resembling |
| dospér, ἥπερ, ὅπερ: the very thing which |
| peivaw: to be hungry |
| periuptith: to fall, experience a reversal |
| proskorph: -ον: satiating to (+ dat.) |
| pws: how? in what way or manner? |
| skotos: -oos, o: darkness, gloom |

τὸ πρᾶγμα οὐδὲν ἔχει: “the action makes no difference”

τὸ ... εἶναι: articular inf. in apposition to τὸ πρᾶγμα, “the (action) being different in light or shadow”

διψῆν ... πεινῆν: pr. inf. complementing δεῖ, “not necessary to thirst ... to be hungry”

ὁρα: imper., “watch out!”

μὴ ... περιπτήτης: pr. subj. in noun clause after ὅρα, “lest you have a reversal”

μὴ ... περιπέτεια: aor. subj. in noun clause after ὅρα, “lest your reasoning revert to the same”

ταῦταν (≈ τὸ αὐτὸ): “the same thing”

τάνταύθα (τὰ ἄνταυθα): “the things here (in Hades)”

ὁμοία ὂντα: pr. part. instrumental, “by being similar”

δὲν γένοιτο: aor. opt. pot., “they might become”

δεήσει: fut. of δεῖ, “there will be need”

σε ζητεῖν: pr. inf. after δεήσει, “need for you to seek”
ΧΕΙΡΩΝ: Τί οὖν ἂν πάθοι τις, ὦ Μένιππε;
ΜΕΝΙΠΠΟΣ: Ὅπερ, οἶμαι, φασί, συνετὸν ὄντα ἀρέσκεσθαι καὶ ἀγαπᾶν τοῖς παροῦσι καὶ μηδὲν αὐτῶν ἀφόρητον οἴεσθαι.

The Education of Achilles by Chiron.
From a Roman fresco at Herculaneum ((Museo Archeologico Nazionale, Naples))

ἀγαπάω: to love, be fond of
ἀρέσκομαι: to be satisfied with
ἀφόρητος, -ον: intolerable, insufferable
πάσχω: to suffer
συνετός, -ή, -όν: intelligent, sagacious, wise

ἀν πάθοι: aor. opt. pot., “What could someone do?”
ὄντα: pr. part. circumstantial, agreeing with the accusative subject of the following infinitives, “being wise”
ἀρέσκεσθαι καὶ ὄντα: pr. inf. in apposition to Ὅπερ, “just that thing, namely to make good and love” + dat.
τοῖς παροῦσι: pr. part. dat. pl., “love the present things”
οἴεσθαι: pr. inf. also in apposition to Ὅπερ, “and to think none of these”
The three great Cynic philosophers exchange comments on the dead as they enter the underworld.

ΔΙΟΓΕΝΗΣ: Ἀντίσθενε καὶ Κράτης, σχολὴν ἄγομεν: ὡστε τί σοι ἄπιμεν εὐθὺ τῆς καθόδου περιπατήσαντες, ὤψόμενοι τοὺς κατιόντας οἰοὶ τινὲς εἰσὶ καὶ τί ἕκαστος αὐτῶν ποιεῖ;

ΑΝΤΙΣΘΕΝΗΣ: Ἀπίωμεν, ὦ Διόγενες: καὶ γὰρ ἂν ἡδὺ τὸ θέαμα γένοιτο, τοὺς μὲν δακρύοντας αὐτῶν ὁρᾶν, τοὺς δὲ καὶ ἱκετεύοντας ἀφεθῆναι. ἐνίους δὲ μόλις κατιόντας καὶ

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**Diogenes of Sinope**, founder of Cynic philosophy (412 -- 323 BCE)

**Antisthenes** (445 BCE – 365 BCE) a Greek philosopher and a pupil of Socrates.

He adopted and developed the ethical side of Socrates’ teachings, advocating an ascetic life lived in accordance with virtue.

**Crates** (365 – 285 BC) a Cynic philosopher from Thebes, the teacher of Zeno of Citium, the founder of Stoicism.

ἀπίωμεν: fut. of ἀπο-ἔρχομαι, “why don’t we go?”

περιπατήσαντες: aor. part., “having walked around”

ὁψόμενοι: fut. part. indicating purpose, “in order to see”

τοὺς κατιόντας: pr. part., “see those descending”

οἱ λέωνες εἰσί: ind. quest., “see what sort they are”

ἀπίωμεν: pr. subj. hortatory, “let’s go!”

ἂν ... γένοιτο: aor. opt. pot., “the sight would be”

τοὺς μὲν ... τοὺς δὲ: acc. obj. of ὁρᾶν, “to see some ... others”

ὁρᾶν: pr. inf. in app. to θέαμα, “a sight, namely to see”

ἀφεθῆναι: aor. inf. pass. of ἀπο-ημα after ἱκετεύοντας, “some begging to be released”

ἐνίους δὲ: “while some scarcely descending”
ἐπὶ τράχηλον ὠθοῦντος τοῦ Ἑρμοῦ ὑμῶς ἀντιβαίνοντας καὶ ὑπτίους ἀντερείδοντας οὐδὲν δέον.

ΚΡΑΤΗΣ: Ἐγγὺς οὖν καὶ διηγήσομαι ύμῖν ὅποτε κατήνεω κατὰ τὴν ὁδὸν.

ΔΙΟΓΕΝΗΣ: Διήγησαι, ὦ Κράτης: ἔοικας γάρ τινα ἑωρακέναι παγγέλοια.

Dialogues of the Dead

βαδίζων - ἔστενε καὶ τὸ τραύμα ἐν ταῖν χεροῖν ἔχε καὶ τὰ παιδία, ἃ νεογνά καταλειπεῖτε, ἀνεκαλεῖτο καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλων καὶ τὰ περὶ τὰς Ἐλευθερᾶς χωρία πανέρημα ὡντα ὑπὸ τῶν πολέμων διοδέων δύο μόνους οἰκέτας ἐπηγάγετο, καὶ ταῦτα φίλας πέντε χρυσᾶς καὶ κυμβία τέτταρα μεθ’ ἑαυτοῦ ἔχων. ὁ δὲ Ἀρσάκης - γηραιὸς ἦδη καὶ ἥ Δ’ ὁ ὡν ἀσέμνος τὴν ὄψιν - εἰς τὸ βαρβαρικὸν ἴχθετο καὶ ἠγανάκτευ τεσποδ βαδίζων καὶ ἥξιον τὸν ἰππον αὐτῷ

| ἄγανακτέω: to complain | νεογνός, -ή, -όν: newborn |
| ἀνακαλέω: to invoke, call upon | οἰκέτης, -ου, -όν: a servant |
| ἀδίκων: to request | ὄψις, ἡ: look, appearance, aspect |
| ἄσεμνος, -ον: undignified, ignoble | παιδίον, τό: child |
| ἄχθομαι: to be grieved | πανέρημος, -ον: all-desolate |
| βαδίζω: to go slowly, to walk | πεζός, -ης, -όν: on foot |
| βαρβαρικός, -ή, -όν: barbaric | πέντε, -ίδε: five |
| γηραιός, -ά, -άν: aged | πόλεμος, τό: a battle, fight, war |
| διοδέων: to travel through | στένω, -ις: to moan, sigh, groan |
| δύο: two | τέσσαρες, -αρα, -άρα: four |
| Εὐλογειαί, αἱ: Eleuthera, in N. Attica | τόλμα, -ης, -άτο: courage, recklessness |
| ἐπάγω: to bring along | τραύμα, -ατος, τό: a wound, hurt |
| ἐπιμέμφομαι: to cast blame upon X (dat.) for his Y (gen.) | ὑπερβάλλω: to overshoot, cross over |
| ἵππος, ὁ: a horse, mare | φιάλη, ἡ: a bowl |
| καταλείπω: to leave behind | χειρ, χειρός, ἡ: a hand |
| κυμβίον, τό: a small cup | χρύσως, -ης, -ον: golden |
| καταλείπω: to leave behind | χωρίον, τό: a place, district |
| οἰκέτης, -ου, -όν: a servant | εἰς τὸ βαρβαρικὸν ἴχθετο καὶ ἠγανάκτευ τεσποδ βαδίζων καὶ ἥξιον τὸν ἰππον αὐτῷ |

ἐν ταῖν χεροῖν: dual, “in his two hands,” i.e. he was covering his wound with his hands

ὑπερβάλλων: pr. part., “who, when crossing over Mt. Cithaeron”

καταλειπεῖπε: plupf., “whom he had left behind”

πανέρημα: acc. pred., “places being all-desolate”

ὑπὸ τῶν πολέμων: the agency expression, “by the wars”

ἐπηγάγετο: aor. of ἐπι-ἀγανάκτε, “he brought along”

τὴν ὄψιν: acc. respect, “not ignoble in appearance”

εἰς τὸ βαρβαρικὸν: “in a barbaric fashion”

βαδίζων: pr. part. suppl. after ἠγανάκτε, “he was complaining about going on foot”

165
προσαχθῆναι: καὶ γὰρ καὶ οὐποίσοι αὐτῷ συνετεθνήκει, μιᾷ πληγῇ ἀμφότεροι διαπαρέντες ὑπὸ Θρακός τῶν πελταστῶν ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν Καππαδόκην συμπλοκῆ. οἷον γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς διηγεῖτο, πολὺ τῶν ἀλλων προὑπεξορμήσας, ὑποποτάς δὲ ὁ Θρᾶξ τῇ πέλτῃ μὲν ὑπόδυς ἀποσεῖεται τοῦ Ἀρσάκου τὸν κοντόν, ὑποθεὶς δὲ τὴν σάρισαν αὐτὸν τε διαπείρει καὶ τὸν ἵππον.

ἈΝΤΙΣΘΕΝΗΣ: Πῶς οἷόν τε, ὦ Κράτης, μιᾷ πληγῇ τοῦτο γενέσθαι;

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προσαχθῆναι: aor. part. pass. in ind. com. after ἥξιον, “he demanded his horse be brought forward”

συνετεθήκησ: plupf. of συν-θνήκω, “had died with him”

διαπαρέντες: aor. part. pass. of διαπείρω, “both (Arsaces and his horse) having been pierced”

ἐν τῇ ... συμπλοκῆ: “in the battle”

ἐπηλαύνεν: impf. of ἐπι-ἑλαύνω, “he was driving forward”


ὑποποτάς: aor. part. intr. of ὑπο-ὑποτήμημ. “the Thracian, having stationed himself”

ὑπόδυς: aor. part., “having slipped under his shield”

ὑποθεὶς: aor. part. of ὑποτήμημ. “having placed down his pike”

οἷον τε (sc. ἡμῖν): “how is it possible to” + inf.
ΚΡΑΤΗΣ: Ῥᾷστ’, ὦ Ἀντισθένες: ὁ μὲν γὰρ ἐπήλαυνεν εἰκοσάπηχυς τινὰ προβεβλημένος κοντὸν, ὁ Θρᾷξ δὲ ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολήν καὶ παρῆλθεν αὐτὸν ἡ ἀκωκή, ἐς τὸ γόνον ὀκλάσας δέχεται τῇ σαρίσῃ τὴν ἐπέλασιν καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρνον ὑπὸ θυμοῦ καὶ σφοδρότητος διαπείραντα έαυτὸν: διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐκ τοῦ βουβῶνος διαμπὰξ ἄχρι ὑπὸ τὴν πυγήν. ὁρᾷς οἷόν τι ἐγένετο, οὐ τοῦ ἀνδρός, ἀλλὰ τοῦ ἱπποῦ μᾶλλον τὸ ἔργον. ἠγανάκτει δ’ ὃμως ὁμότιμος ὡν τῶν ἄλλων καὶ ἦξιον ἰππεύς κατιέναι.

ἄγανακτέω: to feel irritation
ἄκωκη, ἥ: a point
ἄνήρ, ἄνδρός, ὁ: a man
ἀδίκως: to think worthy to (+ inf.)
ἄχρι: to the uttermost, utterly
βουβῶν, -ῶνος, ὁ: a groin
γόνυ, τὸ: a knee
δέχομαι: to take, accept, receive
dιαμπάξ: right through
dιαπείρω: to drive through
dιελαύνω: to drive through or across
eικοσάπηχυς, -υ: 20 feet long
ἐπέλασις, -εως, ἥ: a charge
ἐπελαύνω: to drive upon
θυμός, ὁ: emotion, force
ἵππος, ὁ: a horse, mare
ἵππευς, -ῆος, ὁ: a horseman
ἵππος, ὁ: a horse, mare
κατέρχομαι: to go down
cατερκώμαι: to go down
cοντός, ὁ: a lance
cατερκώμαι: to strike aside
cατερκώμαι: to go by, to miss
δέχομαι: to take, accept, receive
dιαπείρω: to drive through
dιελαύνω: to drive through or across
eικοσάπηχυς, -υ: 20 feet long
ἐπέλασις, -εως, ἥ: a charge
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θυμός, ὁ: emotion, force
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κατερκώμαι: to go down
cατερκώμαι: to go down
cοντός, ὁ: a lance
cατερκώμαι: to strike aside
cατερκώμαι: to go by, to miss
πέλτη, ἥ: a small light shield
προβάλλω: to throw before
προσβολή, ἥ: a thrust
πυγή, ἥς: a rump, buttocks
ῥᾴστα: most easily
στέρνον, τὸ: a breast, chest
σφοδρότης, -ητος, ἥ: vehemence, violence
τιτρώσκω: to wound

ὁ μὲν: i.e. Arsaces
προβεβλημένος: perf. part., “having thrust before him”
ἀπεκρούσατο: aor., “after he (the Thracian) struck aside”
παρῆλθεν: aor. and the tip passed by”
ὀκλάζω: to squat
ὑπὸ θυμοῦ καὶ σφοδρότητος: expressing agency, “by the force and violence”
dιαπείραντα: aor. part. agreeing with ἰπποῦ, “the horse having transfixed himself”
ὁ ὁ ἐγένετο: ind. quest., “you see how it happened”
ὅραν τοὺ ἐγένετο: ind. quest., “you see how it happened”
ὅραν τοὺ ἐγένετο: ind. quest., “you see how it happened”
ὅραν τοὺ ἐγένετο: ind. quest., “you see how it happened”
ὅραν τοὺ ἐγένετο: ind. quest., “you see how it happened”
ὅραν τοὺ ἐγένετο: ind. quest., “you see how it happened”
ὁ δὲ ὁ Ὀροίτης καὶ πάνυ ἁπαλὸς ἦν τῷ πόδε καὶ οὐδ᾽ ἑστάναι χαμαί, οὐχ ὅπως βαδίζειν ἐδύνατο: πάσχουσι δ᾽ αὐτῷ ἀτεχνῶς Μῆδοι πάντες, ἐπὰν ἀποβῶσι τῶν ἵππων: ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν βαίνοντες ἀκροποδητὶ μόλις βαδίζουσιν. ὡστε ἐπεὶ καταβαλὼν ἑαυτὸν ἔκειτο καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ βέλτιστος Ἑρμῆς ἀράμενος αὐτὸν ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον, ἐγὼ δὲ ἐγέλων.

ΑΝΤΙΣΘΕΝΗΣ: Κἀγὼ δὲ ὁπότε κατῆειν, οὐδ᾽ ἀνέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ᾽ ἀφεὶς οἰμώζοντας αὐτοὺς ἀφίημι: to send forth, discharge
γελάω: to laugh
ἱστήμι: to make to stand
καταβάλλω: to throw down, overthrow
κεῖμαι: to be laid
Μῆδος, ὁ: a Mede, Median
μηχανή, ἡ: a device
μόλις: scarcely
οἰμώζω: to wail aloud, lament
ὀπότε: when
πορθμεῖον, τὸ: a ferry
πούς, πόδος, ὁ: a foot
χαμαί: on the earth, on the ground

τῷ πόδε: dual. acc. of respect, “in regard to his two feet”
ἐστάναι: perf. inf. after ἐδύνατο, “and not able to stand”
οὐχ ὅπως: “not in any way”
αὐτὸ: “suffer the same thing”
ἐπὰν ἀποβῶσι: aor. subj. of ἀπο-βαίνω, in general temporal clause, “whenever they dismount” + gen.
ὡστε ... ἕκειτο ... ἤθελεν: impf. in result clause, “and so he lay down ... wished to” + inf.
ἐπεὶ καταβαλὼν: aor. part., “after throwing himself down”
ἀράμενος: aor. part of αἴρω, “Hermes, having raised him up”
ὅπότε κατῆειν: plupf., “when I had come down”
ἀνέμιξα: aor., “I did not mix with” + dat.
ἀφεῖς: aor. part., “having released those”

αἴρω: to take up, raise, lift up
ἀκανθα, ἡ: a thorn, prickle
ἀκροποδητή: on tiptoe
ἀναμίγνυμι: to mix
ἀναταξήμι: to make to stand up, raise up
ἀπαλός, -ή, -όν: soft to the touch
ἀποβαίνω: to step off from
ἀτεχνῶς: really
ἄφημι: to send forth, discharge
βέλτιστος, -η, -ον: best
γελάω: to laugh
δύναμαι: to be able to (+ inf.)
Dialogues of the Dead

προδραμῶν ἐπὶ τὸ πορθμεῖον προκατέλαβον χώραν, ὡς ἄν ἐπιτηδείως πλεύσαμι: καὶ παρὰ τὸν πλοῦν οἱ μὲν ἕδακρυν τε καὶ ἐναυτίνω, ἔγω δὲ μάλα ἐτερπόμην ἔπι αὐτοῖς.

ΔΙΟΓΕΝΗΣ: Σὺ μὲν, ὦ Κράτης καὶ Ἀντίσθενες, τοιοῦτων ἐτύχετε τῶν ἐνυδοοιπόρων, ἐμοὶ δὲ Βλεψίας τε ὡς προκατέλαβον προδραμὼν ἐπὶ τὸ πορθμεῖον προκατέλαβον χώραν, ὡς μὲν Δάμις ὑπὸ τοὺ παιδὸς ἐκ φαιρμάκων ἀποθανόν, ὡς δὲ Δάμις δι’ ἔρωτα Μυρτίου τῆς ἑταίρας ἀποσφάξας ἑαυτοῖς, ὡς δὲ Βλεψίας λιμῷ ἀθλίος ἐλέγετο ἀπεσκληκέναι.

ἀποθανῶν: having died
ἀποσφάξας: having slaughtered
Μυρτίου: of Myrtios
συγκατῄεσαν: aor. part. of ἑπιτηδείως, “while these were...”
ἐτύχετε: aor., “you happened upon” + gen.
ὁ δὲ Βλεψίας λιμῷ ἄθλιος ἐλέγετο ἀπεσκληκέναι: was was to have withered

ἄθλιος: miserable

προδραμῶν: aor. part. of προ-τρέχω, “having run forward”
προκατέλαβον: aor. of προ-κατα-λαμβάνω, “I grabbed a place before”
ὡς δὲ ... πλεύσαμι: aor. opt. pot. in purpose clause, “so that I could sail”
οἱ μὲν ... ἔγω δὲ: “while these were ... I was”
ἐτύχετε: aor., “you happened upon” + gen.
συγκατῄεσαν: plupf. of συν-κατα-κρόμαι, “they had come down together”
ἀποθανῶν: aor. part., “having died”
Μυρτίου: gen. after ἔρωτα, “love of Myrtios”
ἀποσφάξας: aor. part., “having slaughtered himself”
ἀπεσκληκέναι: perf. inf. in ind. st. after ἐλέγετο, “was was to have withered”

ἄθλιος: miserable
Ἀκαρνάν: of an Akarnian
ἀποθανῶν: having died
Ἀποσφάξας: aor. part., “having slaughtered himself”

δακρύω: to cry
δανειστικός: a borrowing lender
δανειστικὸς: a courtesan
δανειστικὸς: of or for money-lending
δανειστικὸς: rich, wealthy, opulent
δακρύω: to cry
δακρύω: to hit upon (+ gen.)
δακρύω: to run forward
δακρύω: to sail, go by sea
δακρύω: to satisfy, delight, gladden, cheer
δακρύω: a drug, medicine
δακρύω: a place
καὶ ἐδήλου δὲ γε ὡχρὸς εἰς ὑπερβολὴν καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαίνομενος. ἐγὼ δὲ καίπερ εἰδὼς ἀνέκρινον, ὁν τρόπον ἀποθάνοιεν. ἐγὼ δὲ καίπερ εἰδὼς ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. ἐγὼ δὲ καίπερ εἰδώς ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. ἐγὼ δὲ καίπερ εἰδώς ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. ἐγὼ δὲ καίπερ εἰδώς ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱόν, «Οὐκ ἄδικα μέντοι ἔπαθες,» ἔφην, «ὑπ' αὐτοῦ, εἰ τάλαντα ἔχων ὁμοῦ χίλια καὶ τρυφῶν αὐτὸς ἐνενηκοντούτης ὢς ὀκτωκαιδεκαέτει νεάνισκῳ τέτταρες ὀβολοὺς παρεῖχες. σὺ δέ, ὥ Ἀκαρνάν,» - ἔστενε γὰρ κἀκεῖνος καὶ κατηρᾶτο τῇ Μυρτίῳ - «τί αἰτιᾷ τὸν Ἐρωτα, σεαυτὸν δέων, ὃς τοὺς μὲν πολεμίους
οὐδεπώποτε ἔτρεσας, ἀλλὰ φιλοκινδύνως ἡγωνίζοις πρὸ τῶν ἄλλων, ὑπὸ δὲ τοῦ τυχόντος παιδισκαρίου καὶ δακρύων ἐπιπλάστων καὶ στεναγμῶν ἐάλως ὁ γενναῖος;» ο̣ μὲν γὰρ Βλεψίας αὐτὸς ἐαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὡς τὰ χρήματα ἐφύλαττεν τοῖς οὐδὲν προσήκουσι κληρονόμοις, ἐς ἀεὶ βιώσεσθαι ὁ μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν τυχοῦσαν τερπωλὴν παρέσχον τότε στένοντες. ἀλλ’ ἢδη μὲν ἐπὶ τῷ στομίῳ

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὐγωνιζομαι</td>
<td>to contend for a prize</td>
</tr>
<tr>
<td>ἀλλισκομαι</td>
<td>to be taken, to succumb to (+ gen.)</td>
</tr>
<tr>
<td>ἄνοια, ἢ</td>
<td>folly</td>
</tr>
<tr>
<td>βίωσ</td>
<td>to live, pass one’s life</td>
</tr>
<tr>
<td>γενναῖος, ἀτος</td>
<td>noble</td>
</tr>
<tr>
<td>δάκρυον, τό</td>
<td>a tear</td>
</tr>
<tr>
<td>ἐπιπλάστως, -ον</td>
<td>plastered over, false</td>
</tr>
<tr>
<td>κατηγόρεω</td>
<td>to accuse X (gen.) for Y (acc.)</td>
</tr>
<tr>
<td>κληρόνομος, ὁ</td>
<td>an heir</td>
</tr>
<tr>
<td>μάταιος, ἀτος</td>
<td>vain, empty</td>
</tr>
<tr>
<td>νομίζω</td>
<td>to believe</td>
</tr>
<tr>
<td>οὐδεπώποτε</td>
<td>never yet at any time</td>
</tr>
<tr>
<td>παιδισκάριον, τό</td>
<td>a little maiden</td>
</tr>
<tr>
<td>παρέχω</td>
<td>to furnish, provide, supply</td>
</tr>
<tr>
<td>προσήκω</td>
<td>to be related to</td>
</tr>
<tr>
<td>στεναγμός, ὁ</td>
<td>a sighing, groaning, moaning</td>
</tr>
<tr>
<td>στένω</td>
<td>to moan, sigh, groan</td>
</tr>
<tr>
<td>στόμαιον, τό</td>
<td>a mouth</td>
</tr>
<tr>
<td>τερπωλή, ἢ</td>
<td>delight</td>
</tr>
<tr>
<td>τότε</td>
<td>at that time, then</td>
</tr>
<tr>
<td>τρέω</td>
<td>to flee away</td>
</tr>
<tr>
<td>τυγχάνω</td>
<td>to hit upon (+ gen.)</td>
</tr>
<tr>
<td>φθάνω</td>
<td>to come or do first or before</td>
</tr>
<tr>
<td>φιλοκινδύνος, -ον</td>
<td>fond of danger</td>
</tr>
<tr>
<td>φυλάσσω</td>
<td>to keep watch and ward, keep guard</td>
</tr>
<tr>
<td>χρήμα, -ατος, τό</td>
<td>a thing, money</td>
</tr>
</tbody>
</table>

ὁς ... ἔτρεσας: aor., “you who fled”
ἡγωνιζομαι: impf. mid., “you who used to struggle”
τοῦ τυχόντος: aor. part. attributive with παιδισκαρίου, “by the maiden that you happened on” i.e. by a chance encounter with a maiden
ἐάλως: aor. of ἀλλισκομαι, “you succumbed to” + gen.
ὁ γενναῖος: an attributive phrase, “you, who are noble”
φθάσας: aor part. supplementing κατηγόρει, “he was accusing himself first”
ὡς ... ἐφύλαττεν: impf. in causal clause, “because he used to guard”
τοῖς ... κληρονόμοις: dat. of advantage, “for the heirs”
οὐδὲν: acc. of extent, “related not at all”
βιώσας: fut. inf. in ind. st. after νομίζων, “believing that he would live”
οὐ τὴν τυχοῦσαν: aor., “no chance pleasure,” i.e. not trifling
παρέχον: aor., “they provided”
στένοντες: pr. part. instrumental, “provided by their groaning”
ἐπὶ τῷ στομίῳ: “at the mouth (of Hades)”
Lucian

ἐσμέν, ἀποβλέπειν δὲ χρῆ καὶ ἀποσκοπεῖν πόρρωθεν τοὺς ἄφικνουμένους. βαβαί, πολλοὶ γε καὶ ποικίλοι καὶ πάντες δακρύνοντες πλὴν τῶν νεογνῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ πάνω γέροντες πλὴν τῶν ὑπέργηρων ἐρέσθαι βούλομαι. τί τοῦτο; ἄρα τὸ φίλτρον αὐτοὺς ἔχει τοῦ βίου; τοῦτον οὖν τὸν ὑπέργηρον ἐρείσθαι βούλομαι. τί δακρύεις τηλικοῦτος ἀφικνουμένων; τί ἀγανακτεῖς, ὦ βέλτιστε, καὶ ταῦτα γέρων ἀφιγμένως; ἦ που βασιλεύς τις ἡσθα; ΠΤΩΧΟΣ: Οὐδαμῶς.

ΔΙΟΓΕΝΗΣ: Ἀλλὰ σατράπης;
ΠΤΩΧΟΣ: Οὔδε τοῦτο.

ΔΙΟΓΕΝΗΣ: Ἀρα οὖν ἐπλούτεις, εἶτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν ἀπολιπόντα τεθνάναι;

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άγανακτέω: to feel irritation
ἀνιάω: to grieve, distress
ἀποβλέπω: to look at
ἀπολείπω: to leave behind
ἀποσκοπέω: to inspect
ἀφικνέομαι: to come to
βαβαί: bless me!
βασιλεὺς, -έως, ὁ: a king, chief
βίος, ὁ: life
βούλομαι: to wish
γέρων, -οντος, ὁ: an old man
ἐρωτάω: to ask, enquire
ἡ: softness, delicacy, daintiness
ἡσθα: in truth, truly, verily, of a surety
νεογνόν, τό: new born
νήπιος, ὁ: an infant
οὐδαμῶς: in no wise
πλήν: except for (+ gen.)
πλουτέω: to be rich, wealthy
ποικίλος, -η, -ον: varied
πόρρωθεν: from afar
πόρρωθεν: from afar
πόρρωθε: from afar
σατράπης, -ου, ὁ: a satrap
τρυφή, ἡ: softness, delicacy, daintiness
ὑπέργηρος, -ων: very old
φίλτρον, τό: a love potion
χρή: it is necessary (+ inf.)

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ἐρέσθαι: aor. inf. of ἐρωτάω, complementing βούλομαι. “I wish to ask”
ἀποθανόν: aor. part., “you having died at such an age”
ἀφιγμένος: perf. part., “having arrived”
tο ... τεθνάναι: perf. inf. artic., the subject of ἀνιᾷ, “does having died grieve you?
ἀπολιπόντα: aor. part. acc. s. agreeing with σε, “you having left behind”
Dialogues of the Dead

ΠΤΩΧΟΣ: Οὐδὲν τοιοῦτο, ἀλλ’ ἔτη μὲν ἐγεγόνειν ἀμφὶ τὰ ἐνενήκοντα, βίον δὲ ἀπόρον ἀπὸ καλάμου καὶ ὁρμιᾶς εἶχον ἐς ὑπερβολὴν πτωχός ὄν ἄτεκνός τε καὶ προσέτι χωλὸς καὶ ἀμυδρὸν βλέπων.

ΔΙΟΓΕΝΗΣ: Εἶτα τοιοῦτος ὄν ζῆν ἤθελες;

ΠΤΩΧΟΣ: Ναί: ἡδύ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν καὶ φευκτέον.

ΔΙΟΓΕΝΗΣ: Παραπαίεις, ὦ γέρον, καὶ μειρακιεύῃ πρὸς τὸ χρεών, καὶ ταῦτα ἡλικιώτης ὄν τοῦ πορθμέως. τί οὖν ἄν τις ἔτι λέγοι περὶ τῶν νέων, ὁπότε οἱ τηλικοῦτοι ἀμυδρὸς, -ά, -όν: indistinct, faint ἀμφί: about, approximately ἀπορος, -ον: without resource ἄτεκνος, -ον: childless βλέπων: to see, have the power of sight δεινός, -ή, -όν: fearful, terrible ἐθέλω: to will, wish, purpose ἐνενήκοντα, -indecl.: ninety ἔτος, -εος, τό: a year ζάω: to live ἡδύς, ἠδεῖα, ἠδό: sweet ἠλκιώτης, -ου, ο: an equal in age to (+ gen.) καλάμος, ο: a reed for fishing pole μειρακιεύομαι: to act like a boy νέος, -η, -ον: young ὀπότε: when ὁρμιά, η: a fishing-line παραπαίοι: to strike a false note πορθμεύς, -έως, ὁ: a ferryman προσεπτ: over and above, besides πτωχός, ο: a beggar τηλικοῦτος, -η, -ον: at such an age τοιοῦτος, -αύτη, -οντο: such as this υπερβολή, η: a throwing beyond, excess φευκτέος, -η, -ον: ought to be fled from φῶς, τό: light, daylight χρεών, τό: that which must be χωλός, -ή, -όν: lame ἐγεγόνει: plupf., “I had become” i.e. I lived βίον ... εἶχον: impf., I used to have a life” ὄν: pr. part. causal, “since I was a beggar” ἀμυδρὸν βλέπων: pr. part. causal, “having faint power of sight” τὸ τεθνάναι: perf. inf. articular, “to be dead” τι οὖν ἄν τις ἔτι λέγοι: pr. opt. pot., “what would someone say?”
φιλόζωοι εἰσιν, οὓς ἔχρην διώκειν τὸν θάνατον ὡς τῶν ἐν τῷ γήρας κακῶν φάρμακον. ἀλλ' ἀπίωμεν ήδη, μὴ καὶ τις ἡμᾶς ὑπίδηται ὡς ἀπόδρασιν βουλεύοντας, ὁρῶν περὶ τὸ στόμιον εἰλουμένους.

άπειμ: to depart  
ἀπόδρασις, -eos, ἥ: a running away, escape  
βουλεύω: to plan  
γῆρας, τό: old age  
διώκω: to pursue  
eἰλέω: to gather, crowd together  
θάνατος, ὁ: death  
kakós, -ή, -όν: bad  
στόμιον, τό: a mouth  
ὑπειδόμην: to suspect  
φάρμακον, τό: a drug, medicine, cure  
φιλόζωος, -ον: fond of one’s life

φιλόζωοι: nom. pred., “are life-loving”  
οὓς ἔχρην: those whom it would be necessary to” + inf.  
ὡς ... φάρμακον (sc. ὀντα): “as though being a cure”  
ἀπίωμεν: pr. subj. hortatory, “but let us go”  
μὴ ... ὑπίδηται: aor. subj. of ὑπειδόμην in negative purpose clause, “lest someone suspect”  
ὡς ... βουλεύοντας: indicating an alleged motive, “that we are planning an escape”  
ὁρῶν: pr. part. conditional, “if someone seeing us”
Menippus questions the famous seer Teiresias about some of the traditions concerning him, and Teiresias becomes annoyed at Menippus’ lack of faith.

**Menippus:** *Ω Τειρεσία, εἰ μὲν καὶ τυφλὸς εἶ, οὐκέτι διαγιγνώσκω ρᾴδιον. ἀπασὶ γὰρ ἦμῖν ὀμοῖος τὰ ὀμματα, κενά, μόνον δὲ αἰ χῶραι αὐτῶν: τὰ δὲ ἀλλὰ οὐκέτι ἂν εἰπεῖν ἔχοις, τίς ὁ Φινεὺς ἦν ἢ τίς ὁ Λυγκεύς. ὅτι μέντοι μάντις ἦσθα καὶ ὅτι ἀμφότερα ἐγένου μόνος καὶ ἀνήρ καὶ γυνῆ, τῶν ποιητῶν ἀκούσας οἶδα. πρὸς τῶν θεῶν τοιγαροῦν εἰπέ μοι, ὁποτέρου ἡδίονος ἐπειράθης τῶν βίων, ὁπότε ἀνὴρ ἦσθα, ἢ ὁ γυναικεῖος ἀμείνων ἦν;

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**Thea:`** to hear  
**άμεινων,** -ον: better  
**μάντις,** -εως, ὁ: a seer, prophet  
**ὀμμα,** τό: an eye  
**τοιγαροῦν:** so therefore  
**τυφλός,** -η, -ον: blind

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**Diagnosis:** aor. inf. epexegetically with ρᾴδιον, “easy to see”  
**ἀπασὶ ἦμῖν:** dat with ὀμοῖος: “the same to us all”  
**ἄν εἰπεῖν ἔχοις:** pr. opt. pot., “no longer would you be able to say”  
**Φινεὺς,** ὁ: Phineus  
**Χώρα,** ἡ: a space  

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**Menippus:** Ὦ Τειρεσία, εἰ μὲν καὶ τυφλὸς εἶ, οὐκέτι διαγνῶναι ρᾴδιον. ἅπασι γὰρ ἡμῖν ὁμοίως τὰ ὄμματα, κενά, μόνον δὲ αἱ χῶραι αὐτῶν: τὰ δὲ ἀλλὰ οὐκέτι ἂν εἰπεῖν ἔχοις, τίς ὁ Φινεὺς ἦν ἢ τίς ὁ Λυγκεύς. ὅτι μέντοι μάντις ἦσθα καὶ ὅτι ἀμφότερα ἐγένου μόνος καὶ ἀνήρ καὶ γυνῆ, τῶν ποιητῶν ἀκούσας οἶδα. πρὸς τῶν θεῶν τοιγαροῦν εἰπέ μοι, ὁποτέρου ἡδίονος ἐπειράθης τῶν βίων, ὁπότε ἀνὴρ ἦσθα, ἢ ὁ γυναικεῖος ἀμείνων ἦν;

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**Teiresias:** the most famous of the seers, with whom Odysseus converses in Hades in the Odyssey  
**διαγιγνώσκω:** to distinguish, discern  
**κενός,** -ή, -όν: empty  
**Λυγκεύς,** ὁ: Lynceus  
**μάντις,** -εως, ὁ: a seer, prophet

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**ἀπασὶ ἦμῖν:** dat with ὀμοῖος: “the same to us all”  
**ἀκούσας:** aor. part., “having heard from” + gen. of source  
**ἐπειράθης:** aor. pass., “which of the two you tried”
Lucian

ΤΕΙΡΕΣΙΑΣ: Παρὰ πολύ, ὦ Μένιππε, ὡς γυναικεῖος: ἀπραγμονέστερος γάρ. καὶ δεσπόζουσι τῶν ἄνδρων αἱ γυναῖκες, καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς οὔτε παρ’ ἐπαλξίν ἑστάναι οὔτ’ ἐν ἐκκλησίᾳ διαφέρεσθαι οὔτ’ ἐν δικαστηρίοις ἐξετάζονται.

ΜΕΝΙΠΠΟΣ: Οὐ γὰρ ἀκήκοας, ὦ Τειρεσία, τῆς Εὐριπίδου Μηδείας, οἷα εἶπεν οἰκτείρουσα τὸ γυναικεῖον, ὡς ἀθλίας οὔσας καὶ ἀφόρητόν τινα τὸν ἐκ τῶν ὠδίνων πόνον ὑφιστάμενας; ἀτὰρ εἰπέ μοι, - ὑπέμνησε γάρ με τὰ τῆς Μηδείας ἰαμβεῖα - καὶ ἔτεκές ποτε, ὁπότε γυνὴ ἦσθα, ἢ στεῖρα καὶ ἄγονος διετέλεσας ἐν ἐκείνῳ τῷ βίῳ;

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άγονος, -ον: childless
άθλιος, -ος, -ον: wretched, miserable
ἀνάγκη, ἡ: necessity
ἀπράγμων, -ον: free from business
ἀτάρ: but, yet
ἀφόρητος, -ος, -ον: intolerable, insufferable
γυναικεῖος, -α, -ον: feminine
dεσπόζω: to gain the mastery over (+ gen.)
dιατελέω: to continue to the end
dιαφέρωμαι: to differ, to argue
dικαστήριον, τό: a court of justice
eἶπον: to speak, say (aor.)
ἐκκλησία, ἡ: an assembly of the citizens
ἐκκλησία, ἡ: a means of defence, wall
εἰπέμνησε: to examine closely
ἐπαλξίς, ἐπαλξίς, ἐ-ος, ἡ: a court of justice
ἰαμβεῖος, -ος, -ον: iambic (poetry)
ἰστημι: to make to stand
οἰκτείρω: to pity, lament
οἶκος, -ος, -ον: of what sort
πολεμέω: to go to war
πόνος, ὁ: work, labor
στεῖρος, -ος, -ον: barren
ὑπομιμνήσκω: to remind
ὑφίσταμαι: to undertake
ὡδίς, -ον, -ον: the pangs of labor

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ἡδίονος: gen. pred., “which was sweeter”
παρὰ πολὺ: “by very much”
ἐστάναι: perf. inf. after ἀνάγκη, “there is no necessity to stand”
ἀκήκοας: perf. of ἀκοῖνω, “have you heard?”
Εὐριπίδου Μηδείας: “the Medea of Euripides,” whose heroine’s lament in lines 230-250 famously compared battle with birthpangs
ὡς οὔσας .... ὑφιστάμενας: pr. part. acc. pl. causal, agreeing with γυναικάς
ὑπέμνησε: aor. of ὑπομιμνήσκω, “her iambs reminded me”
καὶ ἔτεκες: aor. of τίκτω, “did you also give birth ever?”
στεῖρα καὶ ἄγονοι: nom. pred., “or did you live barren and childless?”
TEIRESIAS: Ti touto, Ménippé, ἔρωτάς;

MENIPPUS: Oúdeν χαλεπόν, ὦ Τειρεσία: πλήν ἀπόκριναι, ei soi ράδιον.

TEIRESIAS: Oú steīra men ἡμην, oúk etekon δ' óllos.

MENIPPUS: Ἰκανόν touto: ei γάρ καὶ μήτραν εἶχες, ἐβουλόμην εἰδέναι.

TEIRESIAS: Εἶχον δηλαδῆ.

MENIPPUS: Χρόνω δὲ σοι ἡ μήτρα ἡφανίσθη καὶ τὸ μωρίων τὸ γυναικεῖον ἀπεφράγῃ καὶ οἱ μαστοὶ ἀπεστάθησαν καὶ τὸ ἀνδρεῖον ἀνέφυ καὶ πώγωνα ἐξήνεγκας, ἢ αὐτίκα ἐκ γυναικὸς ἀνὴρ ἀνεφάνης;

ἀναφάινομαι: to become
ἀναφύω: to sprout up
ἀνδρεῖος: -ον: masculine
ἀποκρίνομαι: to answer
ἀποφράγνυμι: to fence off, block up
ἀντίκα: forthwith, straightway, at once
ἀποφαίνομαι: to become
ἀφίστημι: to put away, remove
γυναικεῖος: -α, -ov: feminine
δηλαδῆ: quite clearly, manifestly
ἐκφέρω: to bring out
ἐρωτάω: to ask

ικάνος, -ov: sufficient
μαστός, ὁ: a breast
μήτρα, ἡ: a womb
μυρίων, τό: a part, member
δύσος: completely, entirely
πώγων, -ωνος, ὁ: a beard
ράδιος, -α, -ov: easy
στεῖρα, -ά, -ov: barren
τίκτω: to bring into the world
χαλεπός, -η: painful
χρόνος, ὁ: time

ἀπόκριναι: aor. imper., “answer!”
ἡμην: impf. of εἰμι, “I was”
ei ... εἶχες: impf. in ind. quest., “whether you had a womb”
eἰδέναι: perf. inf., “I wished to know”
ἡφανίσθη: aor. pass. of ἀφανίζω, “did it become invisible?”
ἀπεφράγη: aor. pass. of ἀπο-φράγνυμι, “was it blocked up?”
ἀπεστάθησαν: aor. pass. of ἀπο-ίστημι, “did they become removed”
ἀνέφυ: aor. of ἀνα-φύω, “did the masculine sprout up?”
ἐξήνεγκας: aor. of ἐκ-φέρω, “did you bring out a beard”
ἀνεφάνης: aor. pass. of ἀναφάινομαι, “did you become immediately”
ΣΟΙ βούλεται τὸ ἐρώτημα: δοκεῖς ὁπόταν ἀκούσῃς, ὦ Τειρεσία, τὸ ἄλλα πιστεύεις οὕτω γενέσθαι, ἀλλὰ καθάπερ τινὰ βλᾶκα μὴ ἐξετάζοντα, εἴτε δυνατά ἐστιν εἴτε καὶ μὴ, παραδέχεσθαι;

ΤΕΙΡΕΣΙΑΣ: Σὺ οὖν οὐδὲ τὰ ἄλλα πιστεύεις οὕτω γενέσθαι, ὁπόταν ἄκουσις ὅτι ὄρνεα ἐκ γυναικῶν ἐγένοντό τινες ἢ δένδρα ἢ θηρία, τὴν Ἀηδόνα ἢ τὴν Δάφνην ἢ τὴν τοῦ Λυκάωνος θυγατέρα;
Dialogues of the Dead

ΜΕΝΙΠΠΟΣ: Ἦν που κακείναις ἐντύχω, εἴσομαι ὁ τι καὶ λέγουσι. οὖ δέ, ὃ βέλτις, ὅποτε γυνὴ ἥσθα, καὶ ἐμαντεύου τότε ὦσπερ καὶ ὀστερον, ἡ ἁμα ἁνήρ καὶ μάντις ἔμαθες εἶναι;

ΤΕΙΡΕΣΙΑΣ: Ὀρᾶς; ἄγνοεις τὰ περὶ ἐμοῦ ἀπαντα, ὥς καὶ διέλυσά τινα ἐρω τῶν θεῶν, καὶ ἡ μὲν Ἡρα ἐπήρωσέ με, ὁ δὲ Ζεὺς παρεμύθησατο τῇ μαντικῇ τὴν συμφοράν.

ΜΕΝΙΠΠΟΣ: Ἕτι ἔχη, ὦ Τειρεσία, τῶν ψευσμάτων; ἀλλὰ κατὰ τοὺς μάντεις τούτῳ ποιεῖς: ἔθος γὰρ ὑμῖν μηδὲν ὑγίες λέγειν.

ἀγνοεῖ: not to know  μαντικός: -ή, -ῶν: prophetic, oracular
ἀμα: at the same time  μάντις: -εως, ο: a seer, prophet
ἄνθρωπος, ἄνθρωπος, ἄνθρωπος: quite all  ὑπότα: when
βέλτιστος, -ης, -ων: best  παραμυθεῖμαι: to palliate
dιαλύω: to loose, resolve  πηρόω: to lame, maim, mutilate
ἐντυγχάνω: to meet with (+ dat.)  ποιέω: to make
ἐντύχω: aor. subj. in fut. more vivid protasis, “if I come upon” + dat.  συμφορά: η: a disaster
ἐςο: to learn  ὑγίης: -ης, -ις: sound, healthy
μαντεύω: to prophesy, presage  διάθεσις: + dat.
μάντευομαι: to prophesy, presage  ψευδῆς: -ατος, το: a lie, untruth

... ἐντύχω: aor. subj. in fut. more vivid protasis, “if I come upon” + dat.  Ἐθεῖς: aor. of ἔθος, “the custom is to speak”

εἴσομαι: fut. of οἶδα in apodosis, “I will know”  ὑγίης: -ης, -ις: sound, healthy
ἐμαντεύου: impf., “were you prophesying?”  διάλευξα: noun clause in app. to ἀπαντα, “everything, namely that I resolved”
ἐμαθες: aor. of μανθάνω, “did you learn to be?”  ἐπηρωσε: aor. of πηρόω, “she maimed me”
ὥς καὶ διέλυσα: noun clause in app. to ἀπαντα, “everything, namely that I resolved”  τῇ μαντικῇ (sc. τέχνη): dat. means, “palliated with the prophetic art”
ὡς: “do you see?” parenthetical and explained by the following words  ἐχη: pr. of ἔχω, “do you cling to?” + gen.
ὁράς: “do you see?” parenthetical and explained by the following words  λέγεις: pr. inf. epexegetic after ἔθος, “the custom is to speak”

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Ajax and Agamemnon

Agamemnon rebukes Ajax for refusing to engage Odysseus when he visits the underworld (Odyssey 11, 544-65), but Ajax is unyielding as ever.

**Agamemnon:** If you had gone mad, O Ajax, you would have killed yourself, and we all, why did you not consult a diviner when he came to seek a prophesy, nor deeming it worthy to address a man who was a fellow-soldier and companion, have you passed by the weapons of Achilles that were assigned to Odysseus instead of Ajax?

**Ajax:** Fairly, O Agamemnon: I am the only one to blame having disputed over the weapons.
Dialogues of the Dead

ἈΓΑΜΕΜΝΩΝ: Ἠξίωσας δὲ ἀνανταγώνιστος εἶναι καὶ ἀκονιτὶ κρατεῖν ἅπαντων;

ΑΙΑΣ: Ναί, τά γε τοιαῦτα: οἰκεία γάρ μοι ἦν ἡ πανοπλία τοῦ ἀνεψιοῦ γε οὖσα. καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ἀπείπασθε τὸν ἀγῶνα καὶ παρεχωρήσατέ μοι τῶν ἄθλων, ὁ δὲ Λαέρτου, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἥξιον εἶναι καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα.

ἈΓΑΜΕΜΝΩΝ: Αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἤ δέον σοὶ τὴν κληρονομίαν παραδοῦναι τῶν ὅπλων συγγενεῖ γε ὄντι, φέρουσα ἐς τὸ κοινὸν κατέθετο αὐτά.
ΑΙΑΣ: Οὐκ, ἀλλὰ τὸν Ὄδυσσέα, ὃς ἀντεποίηθη μόνος.

ΑΓΑΜΕΜΝΩΝ: Συγγνώμη, ὃ Άιαν, εἰ ἀνθρωπὸς ὃν ὅρεξθη δόξης ἴδιστον πράγματος, ὑπὲρ σοῦ καὶ ἡμῶν ἐκαστὸς κινδύνους ὑπέμενεν, ἐπεὶ καὶ ἐκράτησέ σοι καὶ ταὐτα ἐπὶ Τρωῶν δικασταῖσ.

ΑΙΑΣ: Οἶδα ἐγώ, ἢτις μου κατεδίκασεν: ἀλλ’ ὦ θέμις λέγειν τι περὶ τῶν θεῶν. τὸν δ’ ὦν Ὅδυσσέα μὴ ὀυχὶ μισεῖν οὐκ ἂν δυναίμην, ὃ Ἁγάμεμνον, οὐδ’ εἰ αὐτὴ μοι ἡ Ἀθηνᾶ τοῦτο ἐπιτάττοι.
The pirate Sostratus gives a sophistic defense of his life of crime, and persuades Minos not to punish him.

ΜΙΝΩΣ: Ὁ μὲν λῃστὴς οὑτοσὶ Σώστρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω, ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθεὶς ὑπὸ τῶν γυπῶν καὶ αὐτὸς κειρέσθω τὸ ἧπαρ, ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε κατὰ τάχος ἐς τὸ Ἡλύσιον πεδίον καὶ τὰς μακάρων νῆσους κατοικεῖτε, ἀνθ’ ὄν δίκαια ἐποιεῖτε παρὰ τὸν βίον.

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ἀγαθός, -ή, -όν: good  
ἄντι: in return for (+ gen.)  
ἀποτείνω: to stretch out, extend  
βίος, ὁ: life  
γυψ, -πος, ἡ: a vulture  
διασπάω: to tear asunder, part forcibly  
δίκαιος, -α, -ον: just  
ἐμβάλλω: to throw in, put in  
Ἑλύσιος, -α, -ον: Elysian  
ἡπαρ, ᾦτος, τό: a liver  
ἱερόσυλος, ὁ: a temple-robber, sacrilegious person  
κατοικέω: to dwell in  
κείρω: to cut  
λῃστής, -οῦ, ὁ: a robber, plunderer  
μάκαρ, -αρος, ὁ: blessed, happy  
νῆσος, ἡ: an island  
πεδίον, τό: a plain  
Πυριφλεγέθων, -οντος, ὁ: a blazing river in the underworld  
τάχος, τό: swiftness, speed  
Τιτυός, ὁ: Tityus, a famous sinner in Tartarus  
τύραννος, ὁ: an absolute sovereign  
Χιμαίρα, ἡ: Chimera, a fabulous beast  

ἐμβεβλήσθω: perf. imper. 3 s., “let this one be thrown in!”  
διασπασθήτω: aor. imper. 3 s., “let that one be torn apart!”  
ἀποταθείς: aor. part. pass., “having been stretched out”  
κειρέσθω: pr. imper. pr. 3 s., “let the third be cut”  
tὸ ἧπαρ: acc. respect, “cut with respect to his liver”  
ἄπιτε: pr. imper., “go away!”  
Ἡλύσιον ... νῆσους: “Elysian fields and blessed Isles” places of reward in the afterlife  
κατοικεῖτε: pr. imper., “dwell in!”  
ἀνθ’ ὄν: “in return for the just things”  

ΣΩΣΤΡΑΤΟΣ: Ἀκούσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.

ΜΙΝΩΣ: Νῦν ἀκούσω αὖθις; οὐ γὰρ ἐξελέγξαι, ὦ Σώστρατε, πονηρὸς ὄν καὶ τοσοῦτος ἀπεκτονώς;

ΣΩΣΤΡΑΤΟΣ: Ἐλήλεγμαι μέν, ἀλλ’ ὅρα, εἴ καὶ δικαίως κολασθήσομαι.

ΜΙΝΩΣ: Καὶ πάνυ, εἴ γε ἀποτίνειν τὴν ἄξιαν δίκαιον.

ΣΩΣΤΡΑΤΟΣ: "Ομως ἀπόκριναι μοι, ὦ Μίνως: βραχὺ γὰρ τι ἐρήσομαι σε.

ΜΙΝΩΣ: Δέγε, μὴ μακρὰ μόνον, ὡς καὶ τοὺς ἄλλους διακρίνωμεν ἢδη.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄκούω</td>
<td>to hear</td>
</tr>
<tr>
<td>ἄξια, ἦ</td>
<td>the proper value</td>
</tr>
<tr>
<td>ἀποκρίνομαι</td>
<td>to answer</td>
</tr>
<tr>
<td>ἀποκτείνω</td>
<td>to kill, slay</td>
</tr>
<tr>
<td>ἀποτίνω</td>
<td>to pay back, repay, return</td>
</tr>
<tr>
<td>αὖθις</td>
<td>again</td>
</tr>
<tr>
<td>βραχύς, -εία, -υ</td>
<td>short</td>
</tr>
<tr>
<td>διακρίνω</td>
<td>to separate, judge</td>
</tr>
<tr>
<td>δίκαιος, -α, -ον</td>
<td>just</td>
</tr>
<tr>
<td>δοκέω</td>
<td>to seem to (+ inf.)</td>
</tr>
<tr>
<td>εξελέγχω</td>
<td>to convict, disgrace</td>
</tr>
<tr>
<td>ἐρωτάω</td>
<td>to ask</td>
</tr>
<tr>
<td>κολάζω</td>
<td>to punish</td>
</tr>
<tr>
<td>μακρός, -ά, -ά: long</td>
<td></td>
</tr>
<tr>
<td>μόνον</td>
<td>only</td>
</tr>
<tr>
<td>δικαίως κολασθήσομαι: fut. pass. in ind. quest. after ὅρα, “see whether I shall be punished justly”</td>
<td></td>
</tr>
<tr>
<td>ἀποτίνως</td>
<td>pr. inf. epexegetic after δίκαιον, “if (it is) just to pay back”</td>
</tr>
<tr>
<td>ἀπόκριναι</td>
<td>aor. imper., “answer!”</td>
</tr>
<tr>
<td>ἐρήσομαι: fut. of ἐρωτάω, “I will ask something short”</td>
<td></td>
</tr>
<tr>
<td>μακρά</td>
<td>n. pl. acc., “don’t speak at length”</td>
</tr>
<tr>
<td>ὡς ... διακρίνωμεν: aor. subj. in purpose clause, “so that we can judge”</td>
<td></td>
</tr>
</tbody>
</table>

184
Dialogues of the Dead

ΣΩΣΤΡΑΤΟΣ: Ὅποσα ἔπραττον ἐν τῷ βίῳ, πότερα ἐκὼν ἔπραττον ἢ ἐπεκέκλωστό μοι ὑπὸ τῆς Μοίρας;

ΜΙΝΩΣ: Ὑπὸ τῆς Μοίρας δηλαδή.

ΣΩΣΤΡΑΤΟΣ: Οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες καὶ οἱ πονηροὶ δοκοῦντες ἡμεῖς ἐκείνη υπηρετοῦντες ταῦτα ἐδρῶμεν;

ΜΙΝΩΣ: Ναὶ, τῇ Κλωθοῖ, ἡ ἐκάστῳ ἐπέταξε γεννηθέντι τὰ πρακτέα.

ΣΩΣΤΡΑΤΟΣ: Εἰ τοῖνυν ἀναγκασθεῖσι τις ὑπ’ ἄλλου φονεύσει τινα οὐ δυνάμενος ἀντιλέγειν ἐκείνων ἕκών

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ἀναγκάζω: to force, compel
ἀντιλέγω: to speak against, contradict
γεννάω: to beget, engender
dηλαδή: quite clearly, manifestly
dράω: to do
ἐκὼν, ὁπόσος: as many as
ἐπικλώθω: to spin out
ἐπιτάττω: to put upon, establish
Κλωθώ, ἡ: Clotho, the spinster, who spins a man's fate
Μοίρα, ἡ: Fate

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ὁπόσος ἔπραττον: “as many as I was doing”
πότερα ἔπραττον: “was I doing them willingly?”
ἡ ἐπεκέκλωστό: plupf. pass. of ἐπι-κλώθω, “or had they been spun out,” i.e. was it determined by Fate
οὐκοῦν ἢ ἐδρῶμεν: “and so are we not doing?” expecting an affirmative answer
ἐκείνη υπηρετοῦντες: pr. part. suppl. ἐδρῶμεν, “doing service to that one (i.e. Fate)”
ἡ ἐπέταξε: aor. of ἐπιτάττω, “who establishes”
γεννηθέντι: aor. part. pass. dat., “for each one at his begetting”
τὰ πρακτέα: verb. adj. from πράττω, “the things that must be done”
eἰ ... φονεύσει: aor. opt. in fut. less vivid protasis, “if someone were to murder”
ἀναγκασθεῖσι: aor. part. pass., “someone having been forced”
οὐ δυνάμενος: pr. part., “someone not being able to” + inf.
Lucian

\[\text{βιαζομένως, οἶον δήμιος ἢ δορυφόρος, ὁ μὲν δικαστὴ ψευθείς, ὁ δὲ τυράννως, τίνα αἰτιάσῃ τοῦ φόνου;}

\[\text{ΜΙΝΩΣ: Δῆλον ὡς τὸν δικαστήν ἢ τὸν τύραννον, ἐπεὶ οὐδὲ τὸ ξίφος αὐτῷ: ὑπηρετεῖ γὰρ ὀργανὸν ὃν τοῦτο πρὸς τὸν θυμὸν τῷ πρῶτῳ παρασχόντι τὴν αἰτίαν.}

\[\text{ΣΩΣΤΡΑΤΟΣ: Εὖ γε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ παραδείγματι. ἢν δὲ τις ἀποστείλαντος τοῦ δεσπότου ἥκῃ αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἵστεον ἢ τίνα εὐεργέτην ἀναγραπτέον;}

| aitía, ἡ: a motive, blame | θυμός, ὁ: a soul, passion |
| αἰτίαμαι: to blame X (acc.) for Y (gen.) | κομίζω: to take care of, bring |
| ἀναγράφω: to inscribe a name publicly | ξίφος, -eos, τὸ: a sword |
| ἀποστέλλω: to send off or away from | ὀλον: such as |
| ὕπηρετέω: to do service | ὀργανόν: τὸ: a tool |
| δεσπότης, -oú, ὁ: a judge | παράδειγμα, -atos, τὸ: a pattern, example |
| δορυφόρος, ὁ: a spear-carrier, mercenary | παρέχω: to provide, supply |
| εὐεργέτης, -ou, ὁ: a benefactor | πείθω: to prevail upon, win over, persuade |
| εὐεργήτης, -ov, ὁ: a well-doer, benefactor | φόνος, ὁ: murder, homicide, slaughter |
| ἕστεον ἢ τίνα εὐεργέτην ἀναγραπτέον; | χάριν οἶδα: to give thanks |

\[\text{βιαζομένως, ὃ ὃν ὡς ἀντιλέγειν, αἰτία�αι: pr. part. dat. after ἀντιλέγειν, “to contradict the one compelling”}

\[\text{δικαστή τυράννῳ: dat. of agent after πευθείς, “by a judge ... by a despot”}

\[\text{οἶδα: aor. part. pass., “the one having been prevailed upon”}

\[\text{ὁ δὲ: “the other (having been prevailed upon)”}

\[\text{τίνα αἰτιάσῃ: fut., “whom will you blame?”}

\[\text{ὅδε: (sc. ἐστὶ) ὡς: “it is clear that (one blames)”}

\[\text{ἄργυρος ὁ: silver}

\[\text{ὑπηρετέω: to do service}

\[\text{εὐεργέτης: acc. pred., “as the benefactor”}
MINΩΣ: Τὸν πέμψαντα, ὦ Σώστρατε: διάκονος γὰρ ὁ κομίσας ἦν.

ΣΩΣΤΡΑΤΟΣ: Οὐκοῦν ὅρας πῶς ἄδικα ποιεῖς κολάζων ἥμας ὑπηρέτας γενομένους ἦν ἡ Κλωθὼ προσέταττεν, καὶ τούτους τιμῶν τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; οὐ γὰρ δὴ ἐκεῖνο γε εἰπεῖν έχοι τις ἀν, ὡς τὸ ἄντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προσταταμένους.

MINΩΣ: ὩΣ Σώστρατε, πολλὰ ἱδοῖς ἄν καὶ ἄλλα οὐ κατὰ λόγον γιγνόμενα, εἰ ἄκριβως ἐξετάζοις. πλὴν ἄλλα σὺ

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δυνατός, -ής, -όν: be able to (+ inf.)
edêtaōs: to examine closely
kolázōs: to punish
oukouin: therefore, then, accordingly
pempō: to send, despatch
prosstatēmōs: to order, command
timōs: to honor
ὑπηρέτης -ous, -o: a servant, underling

τὸν πέμψαντα: aor. part. acc., answering the question τίνα; above, “the one who sent”
pōs ἄδικα ποιεῖς: ind. quest. after ὅρας, “do you not see how you do wrongs?”
kolázōn: pr. part. instrumental, “by punishing”
ou... prosétaupe: impf. in relative clause, “punish us (for the things) which Clotho ordered,” where the relative pron. is attracted from the acc. into the case of its antecedent

timōn: pr. part. instrumental, “and by honoring”
allotrios anagōs: dat. after diakonēsamménous, “who ministered to the good deeds of others”
ēxou: pr. opt. pot., “no one would be able to say”
iō... duname... hēn: ind. st. after eipein, “to say that contradicting was possible”
tois... proostetajménoi: perf. part. dat. of proo-τάτω after antilegein, “contradicting those things that have been ordered”

идоис άν: aor. opt. in fut. less vivid apodosis, “you would see”
ei εξεταζοις: pr. opt. in fut. less vivid protasis, “if you were to examine closely”
πλὴν ἄλλα: strong adversative, “but”
Lucian

τούτο ἀπολαύσεις τῆς ἐρωτήσεως, διότι οὐ ληστής μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς. ἀπόλυσον αὐτόν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω. ὅρα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς τὰ ὁμοία ἐρωτᾶν διδάξῃς.

ἀπολαύω: to have enjoyment of (+ gen.)
ἀπόλυω: to loose from, release
didáskω: to teach
dιότι: for the reason that, since
ἐπώτησις, -εως, ἡ: a questioning
ἐρωτάω: to ask

ληστής, -οῦ, ὁ: a robber, plunderer
μηκέτι: no more, no longer
νεκρός, ὁ: a dead body, corpse
όμοιος, -α, -ον: like, resembling
σοφιστής, -οῦ, ὁ: a sophist

οὐ μόνον ... ἀλλὰ καί: “not only ... but also”
ἀπόλυσον: aor. imper., “release!”
μηκέτι κολαζέσθω: pr. imper. 3 s., “let him not be punished!”
μὴ ... διδάξῃς: aor. subj. after verb of caution, “see to it that you do not teach” + inf.
List of Verbs
List of Verbs

The following is a list of verbs that have some irregularity in their conjugation. Contract verbs and other verbs that are completely predictable (-ίζω, -εύω, etc.) are generally not included. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive. We have not included the future passive below, since it is very rare. For many verbs not all forms are attested or are only poetic. Verbs are alphabetized under their main stem, followed by various compounds that occur in the *Dialogues of the Dead*, with a brief definition. A dash (-) before a form means that it occurs only or chiefly with a prefix. The list is based on the list of verbs in H. Smyth, *A Greek Grammar*.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω</td>
<td>to bear a message ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἤγγέλθην</td>
</tr>
<tr>
<td>παραγγέλλω</td>
<td>to transmit as a message</td>
</tr>
<tr>
<td>ἀγω</td>
<td>to lead ἄξω, 2 aor. ἥγαγον, ἥχα, ἥγμαι, ἥχθην</td>
</tr>
<tr>
<td>ἀνάγω</td>
<td>to lead up</td>
</tr>
<tr>
<td>ἀπάγω</td>
<td>to lead away, divert</td>
</tr>
<tr>
<td>ἐπάγω</td>
<td>to bring on, charge</td>
</tr>
<tr>
<td>προσάγω</td>
<td>to bring to or upon</td>
</tr>
<tr>
<td>ὑπάγω</td>
<td>to bring under, subdue</td>
</tr>
<tr>
<td>ᾳδω</td>
<td>to sing ἀσομαι, ἄσα, ἄσμαι, ἄσθην</td>
</tr>
<tr>
<td>ἐπάδω</td>
<td>to sing to or in accompaniment</td>
</tr>
<tr>
<td>κατάδω</td>
<td>to sing in mockery</td>
</tr>
<tr>
<td>αἰρέω</td>
<td>to take αἰρήσω, 2 aor. εἶλον, ἤρηκα, ἤρημαι, ἤρέθην</td>
</tr>
<tr>
<td>διαιρέω</td>
<td>to divide, separate, distinguish</td>
</tr>
<tr>
<td>καθαιρέω</td>
<td>to take down, reduce</td>
</tr>
<tr>
<td>αἰρώ</td>
<td>to lift ἄρω, ἤρα, ἤρκα, ἤρμαι, ἤρθην</td>
</tr>
<tr>
<td>ἐπαίρω</td>
<td>to lift up and set on</td>
</tr>
<tr>
<td>αἰσθάνομαι</td>
<td>to perceive αἰσθήσομαι, 2 aor. ἄσθομη, ἄσθημαι</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>to hear ἀκούσομαι, ἄκουσα, 2 perf. ἄκηκοα, ἄκουσθην</td>
</tr>
<tr>
<td>ὑπακούω</td>
<td>to listen, attend to</td>
</tr>
</tbody>
</table>
Lucian

ἁλίσκομαι: to be taken ἁλώσομαι, 2 aor. ἐάλων, ἐάλωκα

ἁλλομαι: to leap ἁλοῦμαι, 2 aor. ἠλώσαι, ἠλώκα

καθάλλομαι: to leap down

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἠμαρτον, ἠμάρτηκα, ἠμάρτηθην

ἁπτω: to fasten, (mid.) to touch ἁψώ, ἱψα, ἱμμα, ἱφθην

καθάπτω: to fasten, fix or put upon

ἀρύω: to draw water ἠρύσαι, ἠρύθην

ἄρχω: to be first, begin ἄρξε, ἄρξα, ἄργμαι, ἢρχθην

ἐξάρχω: to make a beginning of

ὑπάρχω: to begin, to be

αὐξάνω: to increase αὔξε, ἡὔξασα, ἡὔξηκα, ἡὔξημα, ἡὔξηθην

ἄχθομαι: to be vexed ἄχθέσομαι, ἠχθέσθην

βιώω: to live βιώσομαι, 2 aor. ἐβιώσα, βεβίωκα

ἀναβιόω: to come to life again

βαίνω: to step βῆσομαι, 2 aor. βῆν, βεβίωκα

ἀντιβαίνω: to go against, withstand, resist

ἀποβαίνω: to go away, depart

ἐμβαίνω: to step in

ἐπιβαίνω: to go upon, trample

καταβαίνω: to step down, go down

συγκαταβαίνω: to go or come down with

ὑπερβαίνω: to overstep

βάλλω: to throw βάλω, 2 aor. βῆλον, βεβίωκα, βεβιμα, ἐβιμθήν

ἀποβάλλω: to throw away, shed, lose

εἰσβάλλω: to throw into, invade

ἐμβάλλω: to throw in, ram

καταβάλλω: to throw down, proscribe

παραβάλλω: to throw beside, to compare

περιβάλλω: to throw around, put on

προβάλλω: to throw forth

ὑπερβάλλω: to outdo, throw over
Dialogues of the Dead

βλέπω: to look at  βλέψομαι, ἐβλέψα
ἀποβλέπω: to look upon, regard, attend
προσβλέπω: to look at or upon

βουλομαι: to wish  βουλήσομαι, ἐβουλήθην

γαμέω: to marry  γαμῶ, ἔγημα, ἐγεγάμηκα

γελάω: to laugh  γελάσομαι, ἐγέλασα, ἐγελάσθην

καταγελάω: to laugh at, jeer
ἐπιγελάω: to laugh at

γηράσκω: to grow old  γηράσομαι, ἐγήρασα, ἐγεγήρακα

γνώσκω: to know  γνώσομαι, ἔγνωκα, ἐγνώσμαι, ἐγνώσθην
diagnóω: to distinguish, discern, resolve

γίνομαι: to be, become, γεγένηκα, am old

διώκω: to pursue  διώξομαι, ἐδιώξα, ἐδιώχα, ἐδιώχθην
δοκέω: to think, seem δόξω, ἐδοξά, δεδογμαι
συνδοκέω: to seem good also, agree

δράω: to do δράσω, ἐδρασα, δέδρακα, δέδραμαι, ἐδράσθην

δύω: to go down δύσω, ἔδυσα δέδυκα, ἐδύθην
καταδύω: to go down, sink
μετενδύω: to put on (clothing) instead
ὑποδύω: to slip under

ἐθέλω: to wish ἐθελήσω, ἠθέλησα, ἠθέληκα

ἐλιδον: to see (aor.); see ὕπον

ἐικάζω: to make like εἰκάσω, ἢκασα, ἠκασμαι, ἢκάσθην

ἐμι: to be, ἔσομαι, impf. ἦν

ἐμι: to go (fut.); see ἐρχομαι

ἐπον: to say (aor.); see λέγω

ἐλαύνω: to drive ἐλώ, ἡλασα, -ἐλήλακα, ἐλήλαμαι, ἠλάθην

διελαύνω: to drive through or across
ἐξελαύνω: to drive out from, process
ἐπελαύνω: to drive upon

ἐλέγχω: examine, confute: ἐλέγξω, ἡλέγξα, ἐλήλεγμαι, ἠλέγχθην

ἐξελέγχω: to convict, confute, refute

ἐξετάζω: to investigate: ἐξετάσω, ἐξήτασσα, ἐξήτακα, ἐξήτασμαι, ἐξήτασθην

ἀντεξετάζω: to compare, dispute ἐπιστήσωμαι: to understand, know how to,

ἐπιστήσαμαι: to fall in love, ἔρασθησαι: ἠπιστήθησαι: to fall in love,

ἐργάζομαι: to work, ἐργάσομαι, ἠργάσαμεν, ἔργασα, ἠργάσθην

ἀπεργάζομαι: to finish off, work to completion

ἐρχομαι: to come or go to: fut. ἐμι, 2 aor. ἠλθον, 2 perf. ἐλήλυθα

ἀνέρχομαι: to go up
ἀπέρχομαι: to go away, depart from
dιεξέρχομαι: to go through, to recount
eἰσέρχομαι: to come to, enter into
cατέρχομαι: to go down from
μετέρχομαι: to come after
παρέρχομαι: to go by, to pass by
Dialogues of the Dead

περιέρχομαι: to go around
προαπέρχομαι: to go away before
προέρχομαι: to go forward, advance
προσέρχομαι: to come or go to
συνέρχομαι: to come together

ἐρωτάω: to ask  ἐρήσομαι, 2 aor. ἦρόμην

ἐσθίω: to eat  ἐδομαί, 2 aor. ἐφαγον
ἐμεσθίω: to devour
κατεσθίω: to eat up, devour

ἐπίσκεσι: to find  εἰρήσω, 2 aor. ηὗρων or εὑρον, ἡρηκα or εὑρηκα, εὑρημαι, εὑρήθην
ἐξευρίσκω: to find out, discover

ἐφύσομαι: to go before, lead the way  ἐγγόρσμαι, ἐγγαζόμην, ἐγγυμαι
dιηγέομαι: to set out in detail, describe in full
περιηγέομαι: to lead round

ἡγέομαι: to go before, lead the way  ἡγόρσμαι, ἡγαζόμην, ἡγυμαι
διηγέομαι: to set out in detail, describe in full
περιηγέομαι: to lead round

ἡδόμαι: to be happy; ἡθοῦσομαι, ἡθοῦν
ὑπερήδομαι: to be very happy

θάπτω: to bury  θάψω, ἔθαψα, τέθαμαι, ἔταφην

θνήσκω: to die  θανοῦμαι, 2 aor. ἔθανον, τέθηκα, ἔθανον
ἀποθνήσκω: to die off
προαποθνήσκω: to die before or first
προθνήσκω: to die before

κεῖμαι: to lie, be placed: κείσομαι
ἐπίκειμαι: to lie upon
κατάκειμαι: to lie down
σύγκειμαι: to lie down together
κερδαίνω: to gain: κερδανῶ, ἐκέρδανα, -κεκέρδηκα.
ἀποκερδαίνω: to make a profit

κηρυττω: to proclaim, κηρύξω ἐκήρυξα, -κεκήρυξα, κεκηρυξμαι, ἐκηρυχθην
ἀποκηρυττῶ: to proclaim

κόπτω: to strike κόψω, ἔκοψα, -κέκοφα, -κέκομαι, -ἐκόπην
ἀποκόπτω: to cut off, hew off

κρίνω: to decide κρινῶ, κρινῆ, κέκρικα, κέκριμαι, ἐκρίθην
ἀνακρίνω: to examine closely, to question, interrogate
diakρίνω: to separate, judge
προκρίνω: to choose before others, prefer

κρύπτω: to hide from κρύψω, ἔκρυψα, κέκρυμαι, ἐκρύφθην
περικρύπτω: to conceal entirely

κτείνω: to kill κτείνω, ἐκτείνα, 2 perf. -ἐκτείνα
ἀποκτείνω: to kill, slay

λαμβάνω: to take λήψομαι, ἐλαβον, ἐληφα, ἐλημμαι, ἐλήφθην
ἀναλαμβάνω: to take up, take into one’s hands
ἀπολαμβάνω: to take or receive from
παραλαμβάνω: to take beside
προκαταλαμβάνω: to grab first
προσλαμβάνω: to gain, add to
συλλαμβάνω: to collect, seize
ὑπολαμβάνω: to undertake, to understand

λανθάνω: to escape notice λήσω, ἐλαθον, λέληθα
dιαλανθάνω: to escape notice utterly

λέγω: to speak ἔρεω, ἔίπον, ἔιρηκα, λέλεγμαι, ἐλέχθην and ἔρρήθην
ἀντιλέγω: to speak against, contradict
ἐπιλέγω: to choose, read

λείπω: to leave λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην
ἀπολείπω: to leave over or behind
καταλείπω: to leave behind
παραλείπω: to leave over, omit

μαίνομαι: to rage, be furious 2 aor. pass. ἐμάνην
Dialogues of the Dead

μανθάνω: to learn μαθήσομαι, ἐμαθὼ, μεμάθηκα
ἀπομανθάνω: to unlearn ἐκμανθάνω: to learn thoroughly

μέλλω: to intend, μελλήσω, ἐμέλλησα
diaμέλλω: to delay

μέλω: to be a care for, μελήσω. impersonal: μέλει it is a care

μένω: to stay μενῶ, ἐμέλλησα, μεμένηκα
ἐμέλλησα: to remain in
παραμέλον: to stay near, stand by
περιμέλην: to wait for, await
ὑπομέλην: to stay behind, survive

μεμνήσκω: to remind, remember (mid.). -μνήσω, -ἐμνήσα, perf. μέμνημαι
(μεμνήστην)
ἀναμεμνήσκω: to remind
ὑπομεμνήσκω: to remind

οἶδα: to know (perf.), εἴσομαι

οἴομαι or οἴμαι: to suppose ὑήθην impf. ὁμη

ὁράω: to see ὤψομαι, 2 aor. ὧπσαι, ὡφθην, impf. ὕφρων

ὁρέγω: to reach ὤρέξω, ὄρεξα, ὧρέχθην

ὁρύττω: to dig ὀρύζω, ὀρυξα, ὀρύρυχα, ὀρύρυγμαι, ὀρύχθην
κατορύττω: to bury in the earth

ὁφείλω: to owe ὀφειλήσω, ὡφείλησα, 2 aor. ὀφελον

πάσχω: to experience πείσομαι, 2 aor. ἐπαθὼν, 2 perf. πέπονθα

πείσω: to persuade πείσω, ἐπεισά, 2 perf. πέποιθα, πέπεισμαι, ἐπείσθην
ἀναπείσω: to persuade, convince

πείρω: to pierce ἐπειρά, πέπαρμαι, 2 aor. pass. ἐπάρην
diaπείρω: to drive through

πέμπω: to convey πέμψω, ἐπέμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην
ἀναπέμπω: to send up
eἰσπέμπω: to send in
καταπέμπω: to send down
μεταπέμπω: to send after, send for, summon
Lucian

παραπέμπω: to convey, escort
προπέμπω: to send before

περιέχομαι: to embrace
ἀνέχομαι: to hold up, endure
κατέχομαι: to be possessed by

πίνω: to drink πίσμαι, 2 aor. ἐπισον. πέπωκα, -πέπομαι, -ἐπόθην
καταπίνω: to gulp, swallow down

πίπτω: to fall πεσοῦμαι, 2 aor. ἐπεσον, πέπωκα
ἐκπίπτω: to fall out
ἐπιπίπτω: to fall upon or over
περιπίπτω: to fall around, encounter
προσπίπτω: to fall upon
συνεμπίπτω: to fall in or upon together

πλάττω: to form ἔπλασα, πέπλασμαι, ἐπλάσθην
ἐπιπλάττω: to spread as a plaster over

πλέκω: to weave ἐπιπέλαξα, πέπλεγμαι, -ἐπλάκην
συμπλέκω: to twine or plait together

πλέω: to sail πλεύσομαι, ἐπεύσεσα, πέπλευσκα, πέπλευσμαι, ἐπεύοθην
ἀποπλέω: to sail away, sail off
diαπλέω: to sail across
ἐπιπλέω: to sail upon or over
καταπλέω: to sail down

πλήττω: to strike, -πλήξω, -ἐπλήξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass.
-ἐπλάγην
καταπλήττω: to strike down

πνέω: to blow πνεύσομαι, ἐπενεύσα, -πενευκά
ἀποπνέω: to breathe forth

πράττω: to do πράξω, ἐπράξα, 2 perf. πέπραχα, πέπραγμαι, ἐπράχθην
diαπράττω: to accomplish, do

πυνθάνομαι: to learn πεύσομαι, 2 aor. ἐπυθόμην, πέπυσμαι

ῥέω: to flow ρυήσομαι, ἔρρην, ἔρρηκα
diαρρέω: to flow through
ἐπιρρέω: to flow
Dialogues of the Dead

ῥιπτῶ: throw ῥῆμα, ἔρριψα, 2 perf. ἔρριψα, ἔρριμμαι, ἔρριψην ἀπορριπτῶ: to throw away, put away

σκόπτω: to mock σκόψομαι, ἕσκωσαι, ἕσκωψην ἐπισκόπτω: to laugh at

σπάω: to draw σπάω, ἔσπασαι, -ἔσπασμα, ἐσκόπτω, ὑποστάσθην

στέλλω: to send, arrange στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἔσταλην ἀποστέλλω: to send out

στρέφω: to turn στρέψω, ἔστρεψα, ἔστραμμαι, ἔστρεφθην ἀναστρέφω: to turn back, return καταστρέφω: to turn down, devastate

ταράττω: to stir up ταράξω, ἐταράξα, τεταράμα, ἐταράχθην ἐπιταράττω: to trouble or disquiet yet more υποταράττω: to stir up

τάττω: to arrange, τάξω, ἔταξα, 2 perf. τέταχα, τεταγματίζω, τετάραγμαι, ἔταχθην

τείνω: stretch τεινῶ, ἔτεινα, ἔτεινα, τεταγματίζω, τεταράμα, ἔταχθην ἀνατείνω: to stretch up, hold up ἀποτείνω: to stretch out, extend

τελέω: to complete τελῶ, ἔτελεσα, τετέλεσα, τετελεσμαι, ἔτελεσθην διατελέω: to continue to the end

τίκτω: to beget, bring forth: τέξομαι, 2 aor. ἔτεκον, 2 perf. τέτοκα, ἔτεχθην

τιτρώσκω: to wound -τρώσω, ἔτρωσα, τετράμαι, ἔτρωσθην

τρέπω: to turn τρέψω, ἔτρεψα, τετράφα, ἔτραπην ἀνατρέπω: to overturn, upset
ἐπιτρέπω: to turn towards
περιτρέπω: to turn round, overturn

τυγχάνω: to happen  τεύξομαι, ἐγυχοῦ, τετύχηκα, ἐτύχθην
ἐντυγχάνω: to fall in with, meet with

ὑποσχόμαι: to promise ὑπο-σχόμαι, 2 aor. ὑπ-εσχόμην

φαίνω: to show, to appear (mid.) φανῶ, ἐφηνα, πέφηνα, πέφασμαι, ἔφανην
ἀναφαίνομαι: to become
ἐμφαίνω: to display, indicate
προφαίνω: to bring forth, bring to light

φέρω: to bear ὀλσω, 1 aor. ἡνεγκα, 2 aor. ἡνεγκοῦ, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι, aor. pass. ἦνέχθην
ἀποφέρω: to carry off
diαφέρω: to be superior to
eκφέρω: to carry out, produce, cause
eπιφέρω: bear up, carry upon
προσφέρω: to bring to or upon, approach
συμφέρω: to bring together, gather, collect

φεύγω: to flee  φεύξομαι, ἔφυγον, πέφευγα
diαφεύγω: to flee, get away, escape
ὑποφεύγω: to flee from under, shun

φημί: to say φήσω, ἔφησα

φθάνω: to anticipate φθήσομαι, ἔφθασα, ἔφθην

ψυλλήτω: to guard φυλάξω, ἐφυλάξα, πεφύλαξα, πεφύλαγμαι, ἐφυλάχθην

φύω: to bring forth  φύσω, ἔφυσα, 2 aor. ἔφυν, πέφυκα
ἀναφύω: to sprout up
συμφύω: to grow together

χράομαι: to use, prophesize χρήσομαι, ἔχρησάμην, κέχρημαι, ἔχρήσθην
cataχράομαι: to make full use of
Glossary
**A a**

ἀγαθός, -ή, -όν: good

ἀγω: to lead or carry, to convey, bring

ἀεί: always

ἀκριβής, -ές: exact, accurate

ἀλλά: otherwise, but

ἀλλήλων: one another

ἀλλος, -ή, -ον: another, other

ἀμα: at the same time

ἀμείνων, -ον: better

ἀμφι: about, around

ἀν: (indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative)

ἀνέρχομαι: to go up

ἀνήρ, ἀνδρός, ὁ: a man

ἀνθρωπος, -ον, -ον: a man, person

ἀντι: in return for, instead of (+ gen.)

ἀνω: upward

ἀξίω, -α, -ον: worthy

ἀξιόω: to think or deem worthy of

ἄπασα, ἀπασα, ἀπαν: all, the whole

ἀπό: from, away from (+ gen.)

ἀποθνήσκω: to die off, die

ἀρχή, -ῆς, ἡ: a beginning, power, rule

ἀρχισ: back, back again

ἀυτός, -ή, -ό: he, she, it; self, same

ἀφήμι: to send forth, release, discharge

ἀφικνέομαι: to come to, arrive

ἀψιο: up to (+ gen.)

**B β**

βάρβαρος, ὁ: barbarian

βασιλεύς, -έως, ὁ: king

βέλτιστος, -ή, -ον: best

βίος, ὁ: life

βλέπω: to see

βούλομαι: to will, wish

**Γ γ**

γάρ: for

γε: at least, at any rate (postpositive)

γελάω: to laugh

γεναιός, -α, -ον: noble

γέρων, -οντος, ὁ: an old man

γῆ, γῆς, ἡ: earth

γίγνομαι and γίνομαι: to become, happen, occur

γιγνώσκω and γινώσκω: to know

γοῦν: at least then, at any rate

γυμνός, -η, -ον: naked

γυνή, γυναικός, ἡ: a woman, wife

**Δ δ**

δέ: and, but, on the other hand

δε: it is necessary

δῆ: certainly, now (postpositive)

διά: through (+ gen.); with, by means of (+ acc.)

δυκαῖος, -α, -ον: just

δοκέω: to seem

δόξα, η: glory, reputation

δύναμαι: to be able (+ inf.)

δύο: two

**Ε ε**

ἐγώ, μου: I, my

εἰ: if

εἶδον: to see (aor.)

εἰδωλον, -ου, τό: a phantom, ghost

εἰμί: to be

εἶμι: to go (fut.)

εἶπον: to say (aor.)

εἰς: ἐς: into, to (+ acc.)

εἰς: μία. ἐν: one
εἶτα: then, next
ἐκ, ἐξ: from, out of, after (+ gen.)
ἐκεῖνος, ἐκεῖνος: that, that one
ἐν: in, at, among (+ dat.)
ἐνταῦθα, ἐνταῦθα: here, there
ἔοικα: to seem, to be like
ἐπεί: since
ἐπειδάν: whenever
ἐπί: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἔρως, ἔρως: love, passion, desire
ἐρωτάω: to ask, enquire
ἔτι: still
εὖ: well, thoroughly
εὐθύς, εὐθεῖα, εὐθύ: straight, direct
εὔχομαι: to pray for
ἔχω: to have; to be able (+ inf.).
ζάω: to live
ἱκανός, ἱκανός: becoming, befitting
ἵνα: in order that (+ subj.)
ἵππος, Ἰππ. ὁ: horse, mare
ἵππος: horse, mare
ἴσως: equally, probably
καθάπερ: as, just as
καί: and, also, even
κακός, κακός: bad, cowardly
καλός, καλός: beautiful, handsome
κατά: down, along, according to (+ acc.)
καταγελάω: to jeer, laugh at
καταλείπω: to leave behind
κεῖμαι: to lie down, to be placed
κόμιζω: to bring along, take care of
κρανίον, τό: the skull
κρατέω: to be strong, defeat
κύων, κύνως, ὁ: a dog
λαμβάνω: to take, catch
λανθάνω: to escape notice
λέγω: to speak, say, tell
λόγος, ὁ: a word
μά: no! (+ acc.)
μάλα: very
μάλιστα: especially
μανθάνω: to learn
μέγας, μέγας, μέγα: great, large
μέν: on the one hand (followed by δέ)
μέντοι: however
μετά: with (+ gen.); after (+ acc.)
μη: not, lest, don’t (+ subj. or imper.)
μηδέ: but not or and not, nor
μηδείς, μηδεμία, μηδέν: no one, nothing
μηκέτι: no more, no longer
μή: indeed, truly
μήτε ... μήτε: neither ... nor
μόνος, -η, -ον: alone, only

N ν

νοι: yes, indeed
νεκρός, ο: a dead body, corpse
νή: yes! (+acc.)
νικάω; to conquer
νῦν: now, at this moment

O o

ο, ἡ, τό: the (definite article)
οἶδα: to know (perf.)
οἶμαι and οἰμαί: to suppose, think, deem, imagine
οἰμώξω: to moan, wail out loud
ολίγος, -α, -ον: few, little, small
όνω: completely
όμοιος, -α, -ον: like, same
όμως: nevertheless
όποτε: when, whenever
όπως: as, in such manner as, how
όραω: to see
ός, ἡ, ο: who, which (relative pronoun)
ότι: that, because
οὐ, οὐκ, οὐχ: not
οὐδέ: but not
οὐδείς, οὐδεμία, οὐδέν: no one, nothing
οφίκου: therefore, then, accordingly
οὖν: therefore
οὔρε: and not
οὗτος, αὕτη, τούτο: this

Π π

παις, παιδός, ο: a child, slave

πάνυ: altogether, entirely
παρά: from (+gen.); beside (+dat.); to (+acc.)
πάρεμι: to be present
παρέχω: to furnish, provide, supply
πᾶς, πάσα, πᾶν: all, every, whole
πάσχω: to suffer, experience
πέντε: five
περί: concerning, about (+gen.); about, around (+acc.)
πίνω: to drink
πλήν: unless, but
πλειόν or πλέων, -ον: more
πλούσιος, -α, -ον: rich
ποιέω: to make, do
πόλις, -εως, η: city
πολλάκις: many times, often
πολύς, πολλή, πολύ: many, much
πορθμεύς, ο: ferryman
πορθμεῖον, τό: a ferry, a fare for crossing
ποτε: ever, at any time
ποῦ: where?
πράγμα, -ατος, τό: a deed, act
πράττω: to do, act
πρός: to, near (+dat.), from (+gen.), towards (+acc.)
πρῶτος, -α, -ον: first
πῶς: how? in what way?

Ρ ρ

ῥᾴδιος, -α, -ον: easy

Σ σ

σύ, σοῦ: you (singular)

Τ τ

τίθημι: to put or place
τις, τι: someone, something (indefinite)
Lucian

τίς, τί: who? which? (interrogative)
τοιγαροῦν: so then, accordingly
τοίνυν: therefore, accordingly
τοιοῦτος, -άτη, -άτο: such as this
τοσοῦτος, -άτη, -άτο: so large, so tall
τρυφή, ἥ: delicacy, lavishness
τυχάνω: to hit upon, happen upon
τύραννος, ὁ: an absolute sovereign

Υ υ

υἱός, ὁ: a son
ὑμεῖς, ὑμᾶς: you (plural)
ὑπέρ: over, above (+ gen.); over, beyond (+ acc.)
ὑπό: from under, by (+ gen.); under (+ dat.); toward (+ acc.)

Φ φ

φάρμακον, τό: a drug, medicine
φάσκω: to allege, claim
φέρω: to bear, carry, endure
φημί: to declare, say

Χ χ

χρή: it is necessary

Ω ω

ῶς: adv. as, so, how; conj. that, in order that, since; prep. to (+ acc.); as if, as (+ part.); as ____ as possible (+ superlative)
ὡσπερ: just as
ὡστε: with the result that, and so
The aim of this book is to make the *Dialogues of the Dead* by Lucian of Samosata (c. 120 CE –190) accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity.

Lucian’s *Dialogues of the Dead* is a great text for intermediate readers. The dialogues are breezy and fun to read with relatively simple sentence structure. Typical for Lucian, classical literature is the source for most of the material, with amusing takes on traditional stories and scenarios. Since the underworld is the place of final judgement, it is the perfect location to have various figures from history and legend meet and reflect on the choices they made in life. Wealthy men, famous kings, heroes of old, and the gods themselves are all subjected to Lucian’s satirical gaze, but always with a combination of learned wit and cleverness.

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