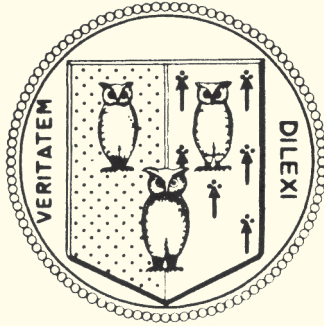


Bryn Mawr Greek Commentaries

Theophrastus'

Characters

Elizabeth A. Bobrick



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Bryn Mawr Pennsylvania

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Series Preface

These lexical and grammatical notes are meant not as a full-scale commentary but as a clear and concise aid to the beginning student. The editors have been told to resist their critical impulses and to say only what will help the student read the text. Our commentaries, then, are the beginning of the interpretive process, not the end.

We expect that the student will know the basic Attic declensions and conjugations, basic grammar (the common functions of cases and moods; the common types of clauses and conditions), and how to use a dictionary. In general we have tried to avoid duplication of material easily extractable from the lexicon, but we have included help with the odd verb forms, and recognizing that endless page-flipping can be counter-productive, we have provided the occasional bonus of assistance with uncommon vocabulary.

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Richard Hamilton
General Editor

Volume Preface

The author of *The Characters* was born Tyrtamus, in Eresos on the island of Lesbos, c. 370 BCE. His mentor and collaborator Aristotle gave him the admiring designation Theophrastus, "the divine speaker," and chose him as his successor to head the Peripatetic School in Athens. He became *scholarch* in 322. Theophrastus was famous for his eloquence as a teacher and writer, and as many as 2,000 students were said to have attended his lectures. His long and successful tenure at the School was disturbed only briefly by a law, soon repealed, which put philosophical academies under the control of the Athenian demos. He died c. 287.

While the thirty vignettes of *The Characters* comprise Theophrastus' most widely read and influential work, his range of scholarly interests—and his productivity—rivalled Aristotle's own. From Diogenes Laertius' biography we know of titles in physics, biology, medicine, natural history, metaphysics, ethics, rhetoric, political science, law, mathematics, music, and poetics. Relatively little of his prodigious output has survived, and that chiefly in fragments.

The Characters, probably written in or around 319, presents a problem of genre definition. To put it another way, for what purpose were these portraits written, and how were they meant to be read? There are several possible answers, none of them definitive. Perhaps Theophrastus wanted to bring Aristotle's ethical teachings to life by illustrating typical behavior in quintessentially Athenian settings: the agora, the lawcourt, the theater, the banquet. He may have written them to be read aloud, for his own amusement and the entertainment of his friends. Some scholars claim that the sketches form the core of a longer work on comic types which subsequently provided the author's famous pupil Menander (hence Plautus and Terence) with material for the stage. *The Characters* may have been designed as a handbook for students of political rhetoric, who could make use of Theophrastus' vivid and detailed observations of human failings to attack his opponents. Finally, this catalogue of types may reflect Theophrastus' interest in art, particularly sculpture, and the larger movement in the Hellenistic age towards realism in portraiture.

If the genre of *The Characters* remains in question, its literary influence is clearly traceable and, given the minor status of the work, nothing short of astounding. Character sketches were certainly not unknown before Casaubon's 1592 edition made the text available to the reading public. After that time, however, Theophrastus' work served as the explicit model for what was to become a highly popular genre in English, French and German literature. Too much has been written on this subject to give it its proper due here. Many famous names are linked directly to the Theophrastan character sketch -- Jonson, Addison, and La Bruyère, to give only a few -- and many more indirectly, in that the development of Elizabethan drama and of the novel depended on the delineation of character.

Even if Theophrastus' portraits of his fellow Athenians could not claim such illustrious literary descendants, we would still find them invaluable in their own right. These brief sketches contain clear and concentrated examples of what R.C. Jebb called "the social language of Athens," the language of manners, dress, conversation, business practices, family and social life. As such they form nothing less than an early document in the history of the private citizen. Through them we have an unobstructed view of the upper middle-class Athenian gentleman (and one rustic) operating beyond the pale of complete propriety. Theophrastus' characters are without exception what our age would label "negative role models." Some are merely ridiculous, while others are genuinely offensive. But once we are given the negative, we can infer the positive, and in *The Characters* we can see the implicit standards of personal conduct which each type in his own way fails to meet.

The manuscript tradition of *The Characters* is notoriously corrupt, and the decision between one emendation and another is often a choice between obscurities, if not outright evils. Several factors make it difficult to present a satisfactory reading in every case. One is Theophrastus' condensed and fragmentary style. No one theme or scenario within a sketch is developed for more than two or three sentences, so the editor can seldom rely on context to check the sense of a passage. Second, Theophrastus often refers elliptically to details of daily life which time has obscured, such as children's games, slang, and other ephemera. Finally, and most important, the manuscripts are unreliable and relatively late. The obviously spurious preface (not included in this edition) and eight concluding summaries or comments (retained, but bracketed) provide clear evidence of alteration and addition. Some editors have maintained that the introductory definitions which precede each sketch are also late additions. I have treated them as authentic, for while not always clear, they do not share the banal, moralizing tone of the preface and summaries.

The earliest relatively complete manuscripts range from the tenth or eleventh century (Paris) to the thirteenth (Vatican) and sixteenth century (Munich). Pirckheimer published the first edition and Latin translation of fifteen characters (1527); Camozzi published an edition of twenty-three (1552); and Casaubon, twenty-eight characters (1592, 1599 and 1612). The first English translation, by John Healey, appeared in 1616. The two remaining characters (29 and 30) were not published until 1798, when Goetz put out an edition including a transcription of the Vatican text, the only one containing them.

The text I have used is essentially that produced by R. G. Ussher from Diels' Oxford edition. Here follows a list of places where I have diverged from Ussher (U) and either followed other editors' readings (as noted) or suggested my own.

4.14: ἀναμνηθήκεσθαι (Pauw) = ἀναμνησκόμενος (U).

11.8-11 = 19.8-11 (U).

11.8: ἐξ (Edmonds) = εἰς (U).

15.5: γέυοιτο διδομένων (Jebb) = γέυοιτο διδόμενα (U).

- 16.2: εἴ τι ἔχρανεν (Jebb) = ἐπιχρωνῆν (U).
 18.6: οὐ ἄν (Ast) = ὅταν (U).
 19.5: ἀναπόνιπτος (Badham) = ἀναπίπτοντος (U).
 20.4: πανούργιον (Jebb) = πανουργιῶν (U).
 21.8-11 = 5.7-10 (U).
 21.9: ξένοις δ' ἐπιστάλματα εἰς Βυζάντιον ἀλμάδας (Jebb)
 = ξένοις δὲ εἰς Βυζάντιον ἐπιστάλματα (U).
 21.11 ἤδη συγκαθημένον (Navarre) = συγκαθημένων (U).
 22.1: περιουσία τις ἀφιλοτιμίας ἐς δαπάνην ἐχούσα (Jebb) = ἀπουσία τις
 [ἀπὸ] φιλοτιμίας δαπάνην ἐχούσης (U).
 23.3: δὴ φῆσαι (Jebb) = φῆσαι (U).
 25.3: καὶ στρατευόμενος δὲ πεξῆ τοὺς ἐκβοηθοῦντάς [τε] προσκαλεῖν
 κελεύων πρὸς αὐτὸν στάντας (Jebb) = καὶ στρατευόμενος δὲ (τοῦ) πεζοῦ
 ἐκβοηθοῦντος τοὺς (δημότας) προσκαλεῖν, κελεύων πρὸς αὐτὸν στάντας
 (U).
 25.6: τοὺς δημότας [καὶ] τοὺς φυλέτας (Gesner) = [τοὺς δημότας] τοὺς
 φυλέτας (U).
 26.6: καταγαγόντα λῦσαι τὴν βασιλείαν (Jebb, Ast) = καταγαγόντα
 (τὸν δῆμον ἀυξῆσαι, ὥστε πάντων κρατῆσαι τοὺς πολλοὺς) λυθείσης
 (τῆς) βασιλείας (U).
 27.11: συναυλήσοντας (Jebb) = συναύξοντας (U).
 28.2: οὐκοῦν δὴ (Navarre) = ὀγκοῦσθαι (U).
 28.7: δυσκολίας (Jebb) = ἰδίας κακίας (U).

I want to express my appreciation to Richard Hamilton for his interest in this project and to Jeffrey Rusten for the many improvements he made to this volume. Thanks also are due to Diskin Clay, who introduced me to Theophrastus and to the Bryn Mawr Commentaries; to the Department of Classics, Dartmouth College, for my stay as a Visiting Scholar in the summer of 1990, during which time the bulk of this work was done; and, not least, to Andrew Szegedy-Maszak, for his ready eye and ear.

Elizabeth A. Bobrick
 Wesleyan University
 March, 1991

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ

ΕΙΡΩΝΕΙΑΣ Α'

(1) Η μὲν οὖν εἰρωνεία δόξειεν ἄν εἶναι, ὡς τύφω λαβεῖν, προσποιήσις ἐπὶ (τὸ) χεῖρον πράξεων καὶ λόγων, ὁ δὲ εἴρων (2) τοιοῦτός τις, οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν, οὐ μισεῖν· καὶ ἐπαινεῖν παρόντας, οἷς ἐπέθετο λάθρα, καὶ τούτοις συλλυπεῖσθαι ἠττωμένοις· καὶ συγγνώμην δὲ ἔχειν τοῖς αὐτὸν κακῶς λέγουσι καὶ ἐπὶ (πᾶσι) τοῖς καθ' ἑαυτοῦ λεγομένοις. καὶ (3) πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πράως διαλέγεσθαι· καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξει ἐπανελεῖν. (4) καὶ μηδὲν ὧν πράττει ὁμολογῆσαι, ἀλλὰ φῆσαι βουλευέσθαι καὶ προσποιήσασθαι ἄρτι παραγεγονέναι καὶ ὁπὲ γενέσθαι [αὐτὸν] καὶ μαλακισθῆναι. (5) καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας (εἰπεῖν ὡς οὐ πλουτεῖ· καὶ πωλῶν φῆσαι) ὡς οὐ πωλεῖ· καὶ μὴ πωλῶν φῆσαι πωλεῖν· καὶ ἀκούσας τι μὴ προσποιεῖσθαι, καὶ ἰδὼν φῆσαι μὴ ἑωρακέναι, καὶ ὁμολογήσας μὴ μεμῆσθαι· καὶ τὰ μὲν σκέψασθαι φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰδὲ θαυμάζειν, τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτως διαλογίσασθαι καὶ τὸ ὄλον δεινὸς τῷ τοιοῦτῳ τρόπῳ τοῦ λόγου χρῆσθαι. (6) Οὐ πιστεύω· Οὐχ ὑπολαμβάνω· Ἐκπλήττομαι· καὶ· Λέγεις αὐτὸν ἕτερον γεγονέναι· Καὶ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξῆει· Παράδοξόν μοι τὸ πρᾶγμα· Ἄλλω τινὶ λέγε· Ὅπως δὲ σοὶ ἀπιστήσω ἢ ἐκεῖνου καταγῶ, ἀποροῦμαι· Ἄλλ' ὄρα, μὴ σὺ θάττον πιστεύεις.

(7) [Τοιαύτας φωνὰς καὶ πλοκάς καὶ παλιλλογίας εὐρεῖν ἔστι τῶν εἰρωνῶν. τὰ δὴ τῶν ἠθῶν μὴ ἀπλᾶ ἀλλ' ἐπίβουλα φυλάττεσθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις.]

ΚΟΛΑΚΕΙΑΣ Β'

(1) Τὴν δὲ κολακειάν ὑπολάβοι ἄν τις ὁμιλίαν αἰσχροῦ εἶναι, συμφέρουσαν δὲ τῷ κολακεύοντι, τὸν δὲ κόλακα τοιοῦτόν τινα, (2) ὥστε ἅμα πορευόμενον εἰπεῖν· Ἐνθυμῆ, ὡς ἀποβλέπουσι πρὸς σὲ οἱ ἄνθρωποι; τοῦτο δὲ οὐθενὶ τῶν ἐν τῇ πόλει γίνεται πλὴν σοί· ἠδουκίμεις χθὲς ἐν τῇ στοᾷ· πλειόνων γὰρ ἢ τριάκοντα ἀνθρώπων καθημένων καὶ ἐμπεσόντος λόγου, τίς εἶη βέλτιστος, ἀπ' αὐτοῦ ἀρξαμένους πάντας ἐπὶ τὸ ὄνομα αὐτοῦ κατενεχθῆναι. (3) καὶ ἅμα τοιαῦτα λέγων ἀπὸ τοῦ ἱματίου ἀφελεῖν κροκῦδα, καὶ ἐάν τι πρὸς τὸ τρίχωμα [τῆς κεφαλῆς] ὑπὸ πνεύματος προσενεχθῆ ἄχυρον, καρφολογῆσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν· Ὅρα; ὅτι δυεῖν σοὶ ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν ἔσχηκας τὸν πάγονα μεστόν, καίπερ εἴ τις καὶ ἄλλος πρὸς τὰ ἔτη ἔχεις μέλαιναν τὴν τρίχα. (4) καὶ λέγοντος δὲ αὐτοῦ τι τοὺς ἄλλους σιωπᾶν κελεῦσαι καὶ ἐπαινεῖσαι δὲ ἀκούοντος, καὶ ἐπισημῆνασθαι δέ, εἰ παύεται, Ὅρθῶς,

καὶ σκώψαντι ψυχρῶς ἐπιγελάσαι τό τε ἱμάτιον ᾧσαι εἰς τὸ στόμα ὡς δὴ οὐ δυνάμενος κατασχεῖν τὸν γέλωτα. (5) καὶ τοὺς ἀπαντῶντας ἐπιστήναι κελεῦσαι, ἕως ἂν αὐτὸς παρέλθῃ. (6) καὶ τοῖς παιδίους μῆλα καὶ ἀπίους πριάμενος εἰσενέγκας δοῦναι ὀρώντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν· Χρηστοῦ πατρός νεότητια. (7) καὶ συνωνούμενος ἐπικρηπίδας τὸν πόδα φῆσαι εἶναι εὐρυθμότερον τοῦ ὑποδήματος. (8) καὶ πορευομένου πρὸς τινα τῶν φίλων προδραμῶν εἰπεῖν ὅτι Πρὸς σὲ ἔρχεται, καὶ ἀναστρέψας ὅτι Προσήγγελκά σε. (9) ἀμέλει δὲ καὶ τὰ ἐκ (τῆς) γυναικείας ἀγοράς διακονῆσαι δυνατὸς ἀπνευστί. (10) καὶ τῶν ἐστιωμένων πρώτος ἐπαινέσαι τὸν οἶνον καὶ παραμένων εἰπεῖν· Ὡς μαλακῶς ἐσθίεις, καὶ ἄρας τι τῶν ἀπὸ τῆς τραπέζης φῆσαι· Τουτί ἄρα ὡς χρηστόν ἐστι· καὶ ἐρωτῆσαι, μὴ ῥιγοί, καὶ εἰ ἐπιβάλλεσθαι βούλεται, καὶ εἴ τι περιστείλῃ αὐτόν, καὶ μὴν ταῦτα λέγων πρὸς τὸ οὖς προσκῶπτων διαψιθυρίζειν· καὶ εἰς ἐκείνων ἀποβλέπων τοῖς ἄλλοις λαλεῖν. (11) καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι. (12) καὶ τὴν οἰκίαν φῆσαι εὐ ἥρχιτεκτονῆσθαι καὶ τὸν ἀγρὸν εὐ πεφυτεῦσθαι καὶ τὴν εἰκόνα ὁμοίαν εἶναι. (13) [καὶ τὸ κεφάλαιον τὸν κόλακα ἔστι θεάσασθαι πάντα καὶ λέγοντα καὶ πράττοντα, ᾧ χαριεῖσθαι ὑπολαμβάνει.]

ΑΔΟΛΕΣΧΙΑΣ Γ'

(1) Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων μακρῶν καὶ ἀπροβουλεύτων, ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν, (2) οἷος, ὃν μὴ γινώσκει, τούτῳ παρακαθεζόμενος πλησίον πρώτων μὲν τῆς αὐτοῦ γυναικὸς εἰπεῖν ἐγκώμιον· εἶτα ὁ τῆς νυκτὸς εἶδεν ἐνύπνιον, τοῦτο διηγήσασθαι· εἶθ' ὃν εἶχεν ἐπὶ τῷ δεῖπνῳ, τὰ καθ' ἕκαστα διεξελεθῆναι. (3) εἶτα δὴ προχωροῦντος τοῦ πράγματος λέγειν, ὡς πολὺ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν ἀρχαίων, καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ, καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι, καὶ τὴν θάλατταν ἐκ Διονυσίων πλοῖμον εἶναι, καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ πλείον, τὰ ἐν τῇ γῆ βελτίω ἔσεσθαι, καὶ ὁ ἀγρὸν εἰς νέωτα γεωργήσει, καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν, καὶ ὡς Δάμππος μυστηρίοις μεγίστην δάδα ἔστησεν, καὶ πόσοι εἰσὶ κίονες τοῦ Ὠιδείου, καὶ Χθὲς ἡμεσα, καὶ Τίς ἐστὶν ἡμέρα τήμερον; (4) κἂν ὑπομένη τις αὐτόν, μὴ ἀφίστασθαι, [καὶ] ὡς Βοηδρομιῶνος μὲν ἐστὶ τὰ μυστήρια, Πυανοψιδῶνος δὲ τὰ πατούρια, Ποσιδεῶνος δὲ (τὰ) κατ' ἀγροὺς Διονύσια. (5) [Παρασεῖσαντα δὴ δεῖ τοὺς τοιούτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάττεσθαι, ὅστις ἀπύρευτος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι τοῖς μῆτε σχολῆν μῆτε σπουδὴν διαγινώσκουσιν.]

ΑΓΡΟΙΚΙΑΣ Δ'

(1) Ἡ δὲ ἀγροικία δόξειεν ἂν εἶναι ἀμαθία ἀσχήμων, ὁ δὲ ἄγροικος τοιοῦτός τις, (2) οἷος κυκεῶνα πιὼν εἰς ἐκκλησίαν πορεύεσθαι. (3) καὶ τὸ

μύρον φάσκειν οὐδὲν τοῦ θύμου ἥδιον ὄζειν. (4) καὶ μείζω τοῦ ποδὸς τὰ ὑποδήματα φορεῖν. (5) καὶ μεγάλη τῆ φωνῇ λαλεῖν. (6) καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς δὲ τοὺς αὐτοῦ οἰκέτας ἀνακοινοῦσθαι περὶ τῶν μεγίστων, καὶ τοῖς παρ' αὐτῷ ἐργαζομένοις μισθατοῖς ἐν ἀγρῷ πάντα τὰ ἀπὸ τῆς ἐκκλησίας διηγεῖσθαι. (7) καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος καθιζάνειν, ὥστε τὰ γυνᾶ αὐτοῦ φαίνεσθαι. (8) καὶ ἐπ' ἄλλῳ μὲν μηδενὶ (μῆτε ἐφίστασθαι) μῆτε ἐκπλήττεσθαι ἐν ταῖς ὁδοῖς, ὅταν δὲ ἴδῃ βοῦν ἢ ὄνον ἢ τράγον, ἐστηκῶς θεωρεῖν. (9) καὶ προαιρῶν δέ τι ἐκ τοῦ ταμείου δεινὸς φαγεῖν, καὶ ζωρότερον πιεῖν. (10) καὶ τὴν σιτοποιὸν πειρῶν λαθεῖν, κἄτ' ἀλέσαι μετ' αὐτῆς τοῖς ἔνδον πᾶσι καὶ αὐτῷ τὰ ἐπιτήδεια. (11) καὶ ἀριστῶν δὲ ἅμα τοῖς ὑποζυγίοις ἐμβαλεῖν. (12) καὶ τὴν θύραν ὑπακοῦσαι αὐτός, καὶ τὸν κύνα προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ῥύγχους εἰπεῖν· Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν. (13) καὶ τὸ ἀργύριον δὲ παρά του λαβὼν ἀποδοκιμάζειν, λίαν γὰρ λυπρὸν εἶναι, καὶ ἕτερον ἅμα ἀλλάττεσθαι. (14) καὶ εἰ τὸ ἄροτρον ἔχρησεν ἢ κόφινον ἢ δρέπανον ἢ θύλακον, ταῦτα τῆς νυκτὸς κατὰ ἀγρυπνίαν ἀναμιμνήσκεσθαι. (15) καὶ εἰς ἄστν καταβαίνων ἐρωτῆσαι τὸν ἀπαντῶντα, πόσου ἦσαν αἱ διφθέραι καὶ τὸ τάριχος καὶ εἰ τῆμερον ὁ ἀγὼν νουμηνίαν ἄγει, καὶ εἰπεῖν εὐθύς ὅτι βούλεται καταβάς ἀποκείρασθαι καὶ ἐν βαλανεῖφ δὲ ἔσαι καὶ εἰς τὰ ὑποδήματα δὲ ἥλους ἐγκρούσαι καὶ τῆς αὐτῆς ὁδοῦ παριῶν κομίσασθαι παρ' Ἀρχίου τοῦ ταρίχους.

ΑΡΕΣΚΕΙΑΣ Ε'

(1) Ἡ δὲ ἀρέσκειά ἐστὶ μὲν, ὡς ὄρω περιλαβεῖν, ἔντευξις οὐκ ἐπὶ τῷ βελτίστῳ ἡδονῆς παρασκευαστικῆ, ὁ δὲ ἀρεσκὸς ἀμέλει τοιοῦτός τις, (2) οἷος πόρρωθεν προσαγορεύσας καὶ ἄνδρα κράτιστον εἰπὼν καὶ θαυμάσας ἱκανῶς, ἀμφοτέραις ταῖς χερσὶ λαβόμενος μὴ ἀφιέναι καὶ μικρὸν ἔτι προπέμψας καὶ ἐρωτήσας, πότε αὐτὸν ὄψεται, ἔτι αἰνῶν ἀπαλλάττεσθαι. (3) καὶ παρακλήθεις δὲ πρὸς διαίταν μὴ μόνον ᾧ πάρεστι βούλεσθαι ἀρέσκειν, ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινός τις εἶναι δοκῇ. (4) καὶ τοὺς ξένους δὲ εἰπεῖν ὡς δικαιότερα λέγουσι τῶν πολιτῶν. (5) καὶ κεκλημένος δὲ ἐπὶ δεῖπνον κελεύσει καλέσαι τὰ παιδιά τὸν ἐστιῶντα, καὶ εἰσιόντα φῆσαι σύκου ὁμοιότερα εἶναι τῷ πατρί, καὶ προσαγόμενος φιλησάει καὶ παρ' αὐτὸν καθίστασθαι, καὶ τοῖς μὲν συμπαίζειν αὐτὸς λέγων· Ἀσκός, πέλεκυς, τὰ δὲ ἐπὶ τῆς γαστρὸς ἔδν καθεύδειν ἅμα θλιβόμενος. (6) καὶ πλειστάκις δὲ ἀποκείρασθαι καὶ τοὺς ὀδόντας λευκοὺς ἔχειν καὶ τὰ ἱμάτια δὲ χρηστὰ μεταβάλλεσθαι καὶ χρίσματι ἀλείφεσθαι.

ΑΠΟΝΟΙΑΣ F'

(1) Ἡ δὲ ἀπόνοιά ἐστὶν ὑπομονὴ αἰσχροῦν ἔργων καὶ λόγων, ὁ δὲ

ἀπονενοημένος τοιοῦτός τις, (2) οἶος ὁμόσαι ταχύ, κακῶς ἀκοῦσαι, λοιδορηθῆναι δυναμένοις, τῷ ἤθει ἀγοραῖός τις καὶ ἀνασευρμένος καὶ παντοποιός. (3) ἀμέλει δυνατός καὶ ὀρχεῖσθαι νήφων τὸν κόρδακα κού προσωπεῖον ἔχων ἐν κωμαστικῷ χορῷ. (4) καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκλέγειν καθ' ἕκαστον παριῶν καὶ μάχεσθαι τούτοις τοῖς τὸ σύμβολον φέρουσι καὶ προῖκα θεωρεῖν ἀξιούσι. (5) δεινὸς δὲ καὶ πανδοκεῦσαι καὶ πορνοβοσκήσαι καὶ τελωνῆσαι καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρεῦειν, κυβεῦειν. (6) τὴν μητέρα μὴ τρέφειν, ἀπάγεσθαι κλοπῆς, τὸ δεσμοτῆριον πλείω χρόνον οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. (7) καὶ τούτων ἂν εἶναι δόξειε τῶν περισταμένων τοὺς ὄχλους καὶ προσκαλούντων, μεγάλη τῇ φωνῇ καὶ παρερρωγυῖα λοιδορουμένων καὶ διαλεγομένων πρὸς αὐτούς, καὶ μεταξὺ οἱ μὲν προσίασιν, οἱ δὲ ἀπίασι πρὶν ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν τὴν ἀρχὴν, τοῖς δὲ συλλαβὴν, τοῖς δὲ μέρος τοῦ πράγματος λέγει, οὐκ ἄλλως θεωρεῖσθαι ἀξίων τὴν ἀπόνοιαν αὐτοῦ, ἢ ὅταν ἢ πανήγυρις. (8) ἱκανὸς δὲ καὶ δίκας τὰς μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνυσθαι, ταῖς δὲ παρεῖναι ἔχων ἐχίνον ἐν τῷ προκολίῳ καὶ ὀρμαθοὺς γραμματιδίων ἐν ταῖς χερσίν. (9) οὐκ ἀποδοκιμάζει δὲ οὐδ' ἅμα πολλῶν ἀγοραίων στρατηγεῖν καὶ εὐθὺς τούτοις δανεῖζειν καὶ τῆς δραχμῆς τόκον τρία ἡμιβόλια τῆς ἡμέρας πράττεσθαι καὶ ἐφοδεῦειν τὰ μαγειρεῖα, τὰ ἰχθυοπάλια, τὰ ταριχοπάλια, καὶ τοὺς τόκους ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.

(10) [Ἐργῶδεις δὲ εἰσιν οἱ τὸ στόμα εὐλυτον ἔχοντες πρὸς λοιδορίαν καὶ φθεγγόμενοι μεγάλῃ τῇ φωνῇ, ὡς συνηγεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια.]

ΛΑΛΙΑΣ Ζ'

(1) Ἡ δὲ λαλία, εἴ τις αὐτὴν ὀρίζεσθαι βούλοιο, εἶναι ἂν δόξειεν ἀκрасία τοῦ λόγου, ὁ δὲ λάλος τοιοῦτός τις, (2) οἶος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὀτιοῦν πρὸς αὐτὸν φθέγξῃται, ὅτι οὐθὲν λέγει καὶ ὅτι αὐτὸς πάντα οἶδεν καὶ, ἂν ἀκούῃ αὐτοῦ, μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινόμενῳ ἐπιβάλλειν εἴπας· Σὺ μὴ ἐπιλάθη, ὃ μέλλεις λέγειν, καὶ Εὖ γε, ὅτι με ὑπέμνησας, καὶ Τὸ λαλεῖν ὡς χρήσιμόν που, καὶ Ὁ παρέλιπον, καὶ Ταχύ γε συνηκας τὸ πρᾶγμα, καὶ Πάλαι σε παρετήρουν, εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἑτέρας ἀρχὰς τοιαύτας πορίσασθαι, ὥστε μὴδὲ ἀναπνεῦσαι τὸν ἐντυγχάνοντα. (3) καὶ ὅταν γε τοὺς καθ' ἓνα ἀπογυμνώσῃ, δεινὸς καὶ ἐπὶ τοὺς ἀθρώους [καὶ] συνεστηκότας πορευθῆναι καὶ φυγεῖν ποιῆσαι μεταξὺ χρηματίζοντας. (4) καὶ εἰς τὰ διδασκαλεῖα δὲ καὶ εἰς τὰς παλαιίστρας εἰσιῶν κωλύειν τοὺς παῖδας προμανθάνειν· τοσαῦτα καὶ προσλαλεῖν τοῖς παιδοτρίβαις καὶ διδασκάλοις. (5) καὶ τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ ἀποκαταστήσαι εἰς τὴν οἰκίαν. (6) καὶ πυθόμενος (τὰ ἀπὸ) τῆς

ἐκκλησίας ἀπαγγέλλειν, προσδιηγῆσασθαι δὲ καὶ τὴν ἐπ' Ἀριστοφῶντος τότε γενομένην τῶν ῥητόρων μάχην [καὶ τὴν Λακεδαιμονίοις ὑπὸ Λυσάνδρου], καὶ οὐς ποτε λόγους αὐτὸς εἶπας εὐδοκίμησεν ἐν τῷ δήμῳ, καὶ κατὰ τῶν πληθῶν γε ἅμα διηγούμενος κατηγορίαν παρεμβαλεῖν, ὥστε τοὺς ἀκούοντας ἤτοι ἐπιλαθέσθαι ἢ νυστάξαι ἢ μεταξὺ καταλιπόντας ἀπαλλάττεσθαι. (7) καὶ συνδικάζων δὲ κωλύσαι κρίναι καὶ συνθεωρῶν θεάσασθαι καὶ συνδειπνῶν φαγεῖν, λέγων ὅτι χαλεπὸν τῷ λάλῳ ἐστὶ σιωπᾶν, καὶ ὡς ἐν ὑγρῷ ἐστὶν ἡ γλῶττα, καὶ ὅτι οὐκ ἂν σιωπήσειεν, οὐδ' εἰ τῶν χελιδόνων δόξειεν εἶναι λαλίστερος. (8) καὶ σκαπτόμενος ὑπομῆναι καὶ ὑπὸ τῶν αὐτοῦ παιδιῶν, ὅταν αὐτὸν ἤδη καθεύδειν βουλόμενα κελεύῃ λέγειν· Τάτα, λαλεῖν τι ἡμῖν, ὅπως ἂν ἡμᾶς ὕπνος λάβῃ.

ΛΟΓΟΠΟΙΙΑΣ Η'

(1) Ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων, ὧν (πιστεῦσθαι) βούλεται ὁ λογοποιῶν, ὁ δὲ λογοποιὸς τοιοῦτός τις, (2) οἷος ἀπαντήσας τῷ φίλῳ εὐθύς καταβαλὼν τὸ ἦθος καὶ μειδιάσας ἐρωτῆσαι· Πόθεν σύ; καὶ Λέγεις τι; (τί) καὶ πῶς; Ἐχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ὡς ἐπιβαλὼν ἐρωτᾶν· Μὴ λέγεται τι καινότερον; καὶ μὴν ἀγαθὰ γέ ἐστι τὰ λεγόμενα. (3) καὶ οὐκ ἔασας ἀποκρίνασθαι εἰπεῖν· Τί λέγεις; οὐθὲν ἀκήκοας; δοκῶ μοί σε εὐωγήσειν καινῶν λόγων. (4) καὶ ἔστιν αὐτῷ ἢ στρατιώτης (τις) ἢ παῖς Ἀστείου τοῦ ἀύλητοῦ ἢ Λύκων ὁ ἐργολάβος παραγεγῶς ἐξ αὐτῆς τῆς μάχης, οὗ φησιν ἀκηκοῆναι· αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαῦταί εἰσιν αὐτοῦ, ὧν οὐθεὶς ἂν ἔχοι ἐπιλαβέσθαι. (5) διηγεῖται δὲ τούτους φάσκων λέγειν, ὡς Πολυπέρχων καὶ ὁ βασιλεὺς μάχῃ νενίκηκε, καὶ Κάσανδρος ἐζώγηται. (6) καὶ ἂν εἴπῃ τις αὐτῷ, Σὺ δὲ ταῦτα πιστεύεις; φήσει· τὸ πρᾶγμα βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτα γὰρ λέγειν περὶ τῆς μάχης, καὶ πολὺν τὸν ζῶμον γεγονέναι. (7) εἶναι δ' ἑαυτῷ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν· ὄραν γὰρ αὐτῶν πάντων μεταβεβληκότα. λέγει δ', ὡς καὶ παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ, ἤδη πέμπτην ἡμέραν ἦκοντα ἐκ Μακεδονίας, ὃς πάντα ταῦτα οἶδε. (8) καὶ πάντα διεξιὼν πῶς οἴεσθε πιθανῶς σχετλιάζει λέγων· Δυστυχῆς Κάσανδρος· ὦ ταλαίπωρος· ἐνθυμῆ τὸ τῆς τύχης; ἀλλ' οὖν ἰσχυρὸς γενόμενος· (9) καὶ Δεῖ δ' αὐτόν σε μόνον εἰδέναί. πᾶσι δὲ τοῖς ἐν τῇ πόλει προσδεδράμηκε λέγων. (10) Τῶν τοιούτων ἀνθρώπων τεθαύμακα, τί ποτε βούλονται λογοποιοῦντες· οὐ γὰρ μόνον ψεύδονται, ἀλλὰ καὶ ἀλυσιτελῶς ἀπαλλάττουσι. (11) πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βαλανείοις περιστάσεις ποιούμενοι τὰ ἱμάτια ἀποβεβλήκασιν, οἱ δ' (ἐν) τῇ στοᾷ πεζομαχία καὶ ναυμαχία νικῶντες ἐρήμους δίκας ὠφλήκασιν. (12) εἰσὶ δ' οἱ καὶ πόλεις τῷ λόγῳ κατὰ κράτος αἰροῦντες παρεδειπνήθησαν. (13) πάνυ δὲ ταλαίπωρον αὐτῶν

ἔστι τὸ ἐπιτήδευμα. ποία γὰρ οὐ στοά, ποῖον δὲ ἐργαστήριον, ποῖον δὲ μέρος τῆς ἀγορᾶς, (οὐ) οὐ διημερεύουσιν ἀπαυδᾶν ποιοῦντες τοὺς ἀκούοντας. (14) οὕτως καὶ καταπονοῦσι ταῖς ψευδολογίαις.

ΑΝΑΙΣΧΥΝΤΙΑΣ Θ'

(1) Ἡ δὲ ἀναίσχυντία ἐστὶ μὲν, ὡς ὄρω λαβεῖν, καταφρόνησις δόξης αἰσχροῦ ἔνεκα κέρδους, ὁ δὲ ἀναίσχυντος τοιοῦτος, (2) οἷος πρῶτον μὲν ὄν ἀποστερεῖ πρὸς τοῦτον ἀπελθὼν δανείζεσθαι, (3) εἶτα θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἀλσι πάσας, καὶ προσκαλεσάμενος τὸν ἀκόλουθον δοῦναι ἀπὸ τῆς τραπέζης ἄρας κρέας καὶ ἄρτον καὶ εἰπεῖν ἀκουόντων πάντων· Εὐωχοῦ, Τίβειε. (4) καὶ ὄψωνῶν δὲ ὑπομιμνήσκειν τὸν κρεωπώλην, εἴ τι χρήσιμος αὐτῷ γέγονε, καὶ ἐστηκὼς πρὸς τῷ σταθμῷ μάλιστα μὲν κρέας, εἰ δὲ μή, ὅστων εἰς τὸν ζωμὸν ἐμβαλεῖν, καὶ ἐὰν μὲν λάβῃ, εὖ ἔχει, εἰ δὲ μή, ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον ἅμα γελῶν ἀπαλλάττεσθαι. (5) καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας μὴ δοῦς τὸ μέρος θεωρεῖν, ἄγειν δὲ καὶ τοὺς (υἱεῖς) εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. (6) καὶ ὅσα ἐωνημένους ἄξιά τις φέρει, μεταδοῦναι κελεῦσαι καὶ αὐτῷ. (7) καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν δανείζεσθαι κριθάς, ποτὲ (δὲ) ἄχυρα, καὶ ταῦτα (τοὺς) χρήσαντας ἀναγκάσαι ἀποφέρειν πρὸς αὐτοῦς. (8) δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανεῖῳ προσελθὼν καὶ βάψας ἀρύταιναν βοῶντος τοῦ βαλανέως αὐτὸς αὐτοῦ καταχέασθαι καὶ εἰπεῖν, ὅτι λέλονται, ἀπιῶν (δὲ)· Κακίζεις; οὐδεμία σοι χάρις.

ΜΙΚΡΟΛΟΓΙΑΣ Ι'

(1) Ἔστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν, ὁ δὲ μικρολόγος τοιοῦτός τις, (2) οἷος ἐν τῷ μηνὶ ἡμιωβόλιον ἀπαιτεῖν (ἐλθὼν) ἐπὶ τὴν οἰκίαν. (3) καὶ ὁμοσιῶν ἀριθμεῖν τὰς κύλικας, πόσας ἕκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῇ Ἀρτέμιδι τῶν συνδειπνούντων. (4) καὶ ὅσα μικροῦ τις πριάμενος λογίζεται, περιττὰ φάσκειν εἶναι. (5) καὶ οἰκέτου χύτραν ἔνην ἢ λοπάδα κατάξαντος εἰσπράξει ἀπὸ τῶν ἐπιτηδεῖων. (6) καὶ τῆς γυναικὸς ἐκβαλοῦσης τρίχαλκον οἷος μεταφέρειν τὰ σκεύη καὶ τὰς κλῖνας καὶ τὰς κιβωτοὺς καὶ διφᾶν τὰ καλύμματα. (7) καὶ ἐὰν τι πωλῇ, τοσοῦτου ἀποδόσθαι, ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. (8) καὶ οὐκ ἂν ἐᾶσαι οὔτε συκοτραῆσαι ἐκ τοῦ αὐτοῦ κήπου οὔτε διὰ τοῦ αὐτοῦ ἀγροῦ πορευθῆναι οὔτε ἐλάαν ἢ φοῖνικα τῶν χαμαὶ πεπτωκότων ἀνελέσθαι. (9) καὶ τοὺς ὄρους δ' ἐπισκοπεῖσθαι ὀσημέραι εἰ διαμένουσιν οἱ αὐτοί. (10) δεινὸς δὲ καὶ ὑπερημερίαν πράξει καὶ τόκον τόκου. (11) καὶ ἐστιῶν δημότας μικρὰ τὰ κρέα κόψας παραθεῖναι. (12) καὶ ὄψωνῶν μηθὲν πριάμενος εἰσελθεῖν. (13) καὶ ἀπαγορεῦσαι τῇ γυναικὶ μήτε ἄλας χρηννύειν μήτε ἐλλύχνιον μήτε κύμινον μήτε ὀρίανον μήτε ὀλας μήτε στέμματα μήτε θυηλήματα, ἀλλὰ λέγειν, ὅτι τὰ μικρὰ

ταῦτα πολλά ἐστὶ τοῦ ἐνιαυτοῦ. (14) [καὶ τὸ ὄλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας ἔστιν ἰδεῖν εὐρωτιώσας καὶ τὰς κλείς ἰωμένας καὶ αὐτοὺς δὲ φοροῦντας ἐλάττω τῶν μηρῶν τὰ ἱμάτια καὶ ἐκ ληκυθίων μικρῶν πάνυ ἀλειφομένους καὶ ἐν χρῶ̄ κειρομένους καὶ τὸ μέσον τῆς ἡμέρας ὑποδομένους καὶ πρὸς τοὺς γναφεῖς διατεινομένους, ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν γῆν, ἵνα μὴ ρυπαίνηται ταχύ.]

ΒΔΕΛΥΡΙΑΣ Ι'

(1) Οὐ χαλεπὸν δὲ ἐστὶ τὴν βδελυρίαν διορίσασθαι· ἔστι γὰρ παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος, ὃ δὲ βδελυρὸς τοιοῦτος, (2) οἷος ἀπαντήσας γυναιξὶν ἐλευθέραις ἀνασυράμενος δεῖξαι τὸ αἰδοῖον. (3) καὶ ἐν θεάτρῳ κροτεῖν, ὅταν οἱ ἄλλοι καύονται, καὶ συρίττειν, οὓς ἠδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον, ἀνακύψας ἐρυγεῖν, ἵνα τοὺς καθημένους ποιήσῃ μεταστραφῆναι. (4) καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρυα ἢ τὰ μύρτα ἢ τὰ ἀκρόδρυα ἐστηκῶς τραγηματίζεσθαι, ἅμα τῷ παλοῦντι προσλαλῶν· καὶ καλέσαι δὲ τῶν παρόντων ὀνομασί τινα, ᾧ μὴ συνήθης ἐστί· (5) καὶ σπεύδοντας δὲ ποιῶν (περιμεῖναι κελεύσαι)· (6) καὶ ἥττωμένῳ δὲ μεγάλην δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν καὶ συνησθῆναι. (7) καὶ ὄψωνεῖν ἑαυτῷ καὶ αὐλητρίδα μισθοῦσθαι καὶ δεικνύειν δὲ τοῖς ἀπαντῶσι τὰ ὄψωνημένα καὶ παρακαλεῖν ἐπὶ ταῦτα· (8) καὶ διηγείσθαι προστάς πρὸς κουρεῖον ἢ μυροπώλιον, ὅτι μεθύσκεσθαι μέλλει. (9) καὶ ἐξ ὀρνιθοσκόπου τῆς μητρὸς ἐξελθούσης βλασφημῆσαι. (10) καὶ εὐχομένων καὶ σπενδόντων ἐκβαλεῖν τὸ ποτήριον καὶ γελάσαι ὡς τεράστιόν τι πεποιηκῶς· (11) καὶ αὐλούμενος δὲ κροτῆσαι ταῖς χερσὶ μόνος τῶν ἄλλων καὶ συντερετίζειν καὶ ἐπιτιμᾶν τῇ αὐλητρίδι, τί οὕτω ταχὺ ἐπάύσατο· (12) καὶ ἀποπτύσαι δὲ βουλόμενος, ὑπὲρ τῆς τραπέζης προσπτύσαι τῷ οἰνοχόῳ.

ΑΚΑΙΡΙΑΣ ΙΒ'

(1) Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἐπίτευξις λυποῦσα τοὺς ἐντυγχάνοντας, ὃ δὲ ἄκαιρος τοιοῦτός τις, (2) οἷος ἀσχολουμένῳ προσελθὼν ἀνακοινοῦσθαι. (3) καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κωμάζειν πυρέττουσαν. (4) καὶ δίκην ὠφληκότα ἐγγύς προσελθὼν κελεύσαι αὐτὸν ἀναδέξασθαι. (5) καὶ μαρτυρήσων παρεῖναι τοῦ πράγματος ἤδη κεκριμένου. (6) καὶ κεκλημένος εἰς γάμουστοῦ γυναικείου γένους κατηγορεῖν. (7) καὶ ἐκ μακρᾶς ὁδοῦ ἦκοντα ἄρτι παρακαλεῖν εἰς περίπατον. (8) δεινὸς δὲ καὶ προσάγειν ὠνητὴν πλείω διδόντα ἤδη πεπρακότεν. (9) καὶ ἀκηκοότας καὶ μεμαθηκότας ἀνίστασθαι ἐξ ἀρχῆς διδάσκων. (10) καὶ προθύμως δὲ ἐπιμεληθῆναι, ἃ μὴ βούλεται τις γενέσθαι, αἰσχύνεται δὲ ἀπέπασθαι. (11) καὶ θύοντας καὶ ἀναλίσκοντας ἤκειν τόκον ἀπαιτήσων. (12) καὶ μαστιγούμενου οἰκέτου παρεστῶς διηγείσθαι, ὅτι καὶ αὐτοῦ ποτε παῖς

οὕτως πληγὰς λαβὼν ἀπήγατο. (13) καὶ παρὼν διαίτη συγκρούειν, ἀμφοτέρων βουλομένων διαλύεσθαι. (14) καὶ ὀρχησόμενος ἄψασθαι ἐτέρου μηδέπω μεθύντος.

ΠΕΡΙΕΡΓΙΑΣ ΙΓ'

(1) Ἀμέλει (ἡ) περιεργία δόξει εἶναι προσποίησης τις λόγων καὶ πράξεων μετὰ εὐνοίας, ὃ δὲ περιεργος τοιοῦτός τις, (2) (οἶος) ἐπαγγέλλεσθαι ἀναστάς, ἃ μὴ δυνήσεται. (3) καὶ ὁμολογουμένου τοῦ πράγματος δικαίου εἶναι ἔν τινι στάς ἐλεγχθῆναι. (4) καὶ πλείω δὲ ἐπαναγκάσαι τὸν παῖδα κεράσαι, ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. (5) καὶ διείργειν τοὺς μαχομένους, καὶ οὓς οὐ γινώσκει. (6) καὶ ἀτραποῦ ἡγήσασθαι, εἶτα μὴ δύνασθαι εὐρεῖν, οὐ πορεύεται. (7) καὶ τὸν στρατηγὸν προσελθὼν ἐρωτῆσαι, πότε μέλλει παρατάττεσθαι, καὶ τί μετὰ τὴν αὐριον παραγγελεῖ. (8) καὶ προσελθὼν τῷ πατρὶ εἰπεῖν, ὅτι ἡ μήτηρ ἤδη καθεύδει ἐν τῷ δωματίῳ. (9) καὶ ἀπαγορεύοντος τοῦ ἱατροῦ, ὅπως μὴ δώσει οἶνον τῷ μαλακιζομένῳ, φήσας βούλεσθαι διάπειραν λαμβάνειν, εὖ ποτίσαι τὸν κακῶς ἔχοντα. (10) καὶ γυναικὸς δὲ τελευτησάσης ἐπιγράψαι ἐπὶ τὸ μνήμα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς καὶ τῆς μητρὸς καὶ αὐτῆς τῆς γυναικὸς τοῦνομα καὶ ποδαπὴ ἐστὶ, καὶ προσεπιγράψαι, ὅτι οὗτοι πάντες χρηστοὶ ἦσαν. (11) καὶ ὁμνῦναι μέλλων εἰπεῖν πρὸς τοὺς περιεστηκότας, ὅτι Καὶ πρότερον πολλάκις ὁμώμοκα.

ΑΝΑΙΣΘΗΣΙΑΣ ΙΔ'

(1) Ἔστι δὲ ἡ ἀναισθησία, ὡς ὄρω εἰπεῖν, βραδυτῆς ψυχῆς ἐν λόγοις καὶ πράξεσιν, ὃ δὲ ἀναισθητος τοιοῦτός τις, (2) οἶος λογισάμενος ταῖς ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾶν τὸν παρακαθήμενον· Τί γίνεται; (3) καὶ δίκην φεύγων καὶ ταύτην εἰσιέναι μέλλων ἐπιλαθόμενος εἰς ἀγρὸν πορεύεσθαι. (4) καὶ θεωρῶν ἐν τῷ θεάτρῳ μόνος καταλείπεσθαι καθεύδων. (5) καὶ πολλὰ φαγὼν καὶ τῆς νυκτὸς ἐπὶ θάκου ἀνιστάμενος (ἀποπλανώμενος) ὑπὸ κυνὸς τῆς τοῦ γείτονος δηχθῆναι. (6) καὶ λαβὼν (τι) καὶ ἀποθεῖς αὐτός, τοῦτο ζητεῖν καὶ μὴ δύνασθαι εὐρεῖν. (7) καὶ ἀπαγγέλλοντος αὐτῷ, ὅτι τετελεύτηκέ τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται, σκυθρωπάσας καὶ δακρύσας εἰπεῖν· Ἀγαθῆ τύχη. (8) δεινὸς δὲ καὶ ἀπολαμβάνων ἀργύριον ὀφειλόμενον μάρτυρας παραλαβεῖν. (9) καὶ χεიმῶνος ὄντος μάχεσθαι τῷ παιδί, ὅτι σικύους οὐκ ἡγόρασεν. (10) καὶ τὰ παιδιά ἐαυτοῖς παλαίειν ἀναγκάζων καὶ τροχάζειν [καὶ] εἰς κόπον ἐμβάλλειν. (11) καὶ ἐν ἀγρῷ αὐτὸς φακῆν ἔσων δις ἄλλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον ποιῆσαι. (12) καὶ ὕοντος τοῦ Διὸς εἰπεῖν· † ἡδύ γε τῶν ἄστρον νομίζει, ὅτι δὴ καὶ οἱ ἄλλοι λέγουσι πίσης † (13) καὶ λέγοντός τινος· Πόσους οἶει κατὰ τὰς Ἱερὰς πύλας ἐξενηνέχθαι νεκρούς; πρὸς τοῦτον εἰπεῖν· Ὅσοι ἐμοὶ καὶ σοὶ γένοιντο.

ΑΥΘΑΔΕΙΑΣ ΙΕ'

(1) Ἡ δὲ αὐθάδεια ἐστὶν ἀπήνεια ὁμιλίας ἐν λόγοις, ὁ δὲ αὐθάδης τοιοῦτός τις, (2) οἷος ἐρωτηθεὶς· Ὁ δεῖνα ποῦ ἐστίν; εἰπεῖν· Πράγματά μοι μὴ πάρεχε. (3) καὶ προσαγορευθεὶς μὴ ἀντιπροσεῖπειν. (4) (καὶ) πωλῶν τι μὴ λέγειν τοῖς ὄνουμένοις, πόσου ἂν ἀποδοῖτο, ἀλλ' ἐρωτᾶν· Τί εὐρίσκει; (5) καὶ τοῖς τιμῶσι καὶ πέμπουσιν εἰς τὰς ἐορτὰς εἰπεῖν, ὅτι οὐκ ἂν γεύοιτο διδομένων. (6) καὶ οὐκ ἔχειν συγγνώμην οὔτε τῷ ρυπώσαντι αὐτὸν ἀκουσίως οὔτε τῷ ὄσαντι οὔτε τῷ ἐμβάντι. (7) καὶ φίλῳ δὲ ἔρανον κελεύσαντι εἰσενεγκεῖν εἰπών, ὅτι οὐκ ἂν δοίη, ὕστερον ἤκειν φέρων καὶ λέγειν, ὅτι ἀπόλλυσι καὶ τοῦτο τὸ ἀργύριον. (8) καὶ προσπταίσας ἐν τῇ ὁδῷ δεινὸς καταράσασθαι τῷ λίθῳ. (9) καὶ ἀναμεῖναι οὐκ ἂν ὑπομεῖναι πολὺν χρόνον οὐθένα. (10) καὶ οὔτε ἄσαι οὔτε ῥῆσιν εἰπεῖν οὔτε ὀρχήσασθαι ἂν ἐθελήσειεν· (11) δεινὸς δὲ καὶ τοῖς θεοῖς μὴ ἐπεύχεσθαι.

ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΙϚ'

(1) Ἀμέλει ἢ δεισιδαιμονία δόξειεν (ἂν) εἶναι δειλία πρὸς τὸ δαιμόνιον, ὁ δὲ δεισιδαίμων τοιοῦτός τις, (2) οἷος εἶ τι ἔχρανεν ἀπονιψάμενος τὰς χεῖρας καὶ περιρρανάμενος ἀπὸ ἱεροῦ δάφνην εἰς τὸ στόμα λαβὼν οὕτω τὴν ἡμέραν περιπατεῖν. (3) καὶ τὴν ὁδὸν ἐὰν ὑπερδράμῃ γαλῆ, μὴ πρότερον πορευθῆναι, ἕως διεξέλθῃ τις ἢ λίθους τρεῖς ὑπὲρ τῆς ὁδοῦ διαβάλλῃ. (4) καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἐὰν παρείαν, Σαβάζιον καλεῖν, ἐὰν δὲ ἱερόν, ἐνταῦθα ἠρῶν εὐθὺς ἰδρύσασθαι. (5) καὶ τῶν λιπαρῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσῶν καὶ προσκυνήσας ἀπαλλάττεσθαι. (6) καὶ ἐὰν μῦς θύλακον ἀλφίτων διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾶν, τί χρῆ ποιεῖν, καὶ ἐὰν ἀποκρίνηται αὐτῷ ἐκδοῦναι τῷ σκυτοδέψῃ ἐπιρράσαι, μὴ προσέχειν τούτοις, ἀλλ' ἀποτραπείς ἐκθύσασθαι. (7) καὶ πυκνὰ δὲ τὴν οἰκίαν καθᾶραι δεινὸς Ἐκάτης φάσκων ἐπαγωγὴν γεγενῆσθαι. (8) κἂν γλαῦκες βαδίζοντος αὐτοῦ ταράττωνται, [καὶ] εἶπας· Ἀθηνᾶ κρεῖττων, παρελθεῖν οὕτω. (9) καὶ οὔτε ἐπιβῆναι μνήματι οὔτ' ἐπὶ νεκρὸν οὔτ' ἐπὶ λεγῶ ἐλθεῖν ἐθελῆσαι, ἀλλὰ τὸ μὴ μαινεσθαι συμφέρον αὐτῷ φῆσαι εἶναι. (10) καὶ ταῖς τετράσι δὲ καὶ ἐβδόμαις προστάξας οἶνον ἔψειν τοῖς ἔνδον, ἐξελθὼν ἀγοράσαι μυρσίνας, λιβανωτόν, πόπανα καὶ εἰσελθὼν εἴσω στεφανοῦν τοὺς Ἑρμᾶς, ἀφρονεῖν ὅλην τὴν ἡμέραν. (11) καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντις, πρὸς τοὺς ὀρنيθοσκόπους, ἐρωτήσων, τίνι θεῶν ἢ θεᾶ εὐχεσθαι δεῖ. (11a.) καὶ τελεσθησόμενος πρὸς τοὺς Ὀρφεοτελεστὰς κατὰ μῆνα πορεύεσθαι μετὰ τῆς γυναικὸς τῆαν δὲ μὴ σχολάζῃ ἢ γυνή, μετὰ τῆς τίθησῃ καὶ τῶν παιδίων. (12) καὶ τῶν περιρραινόμενων ἐπὶ θαλάττης ἐπιμελῶς δόξειεν

ἂν εἶναι. (13) κἄν ποτε ἐπίδη σκορόδῳ ἐστεμμένον τῶν ἐπὶ ταῖς τριόδοις, ἀπελθὼν κατὰ κεφαλῆς λούσασθαι καὶ ἱερείας καλέσας σκίλλῃ ἢ σκύλακι κελεύσαι αὐτὸν περικαθᾶραι. (14) μαινόμενον δὲ ἰδὼν ἢ ἐπίληπτον φρίζας εἰς κόλπον πτύσαι.

ΜΕΜΨΙΜΟΙΡΙΑΣ ΙΖ'

(1) Ἔστι δὲ ἡ μεμψιμοιρία ἐπιτίμησις παρὰ τὸ προσήκον τῶν δεδομένων, ὁ δὲ μεμψίμοιρος τοιοῦδε τις, (2) οἷος ἀποστείλαντος μερίδα τοῦ φίλου εἰπεῖν πρὸς τὸν φέροντα· Εφθόνησάς μοι τοῦ ζωμοῦ καὶ τοῦ οἰναρίου οὐκ ἐπὶ δεῖπνον καλέσας. (3) καὶ ὑπὸ τῆς ἑταίρας καταφιλούμενος εἰπεῖν· Θαυμάζω, εἰ σὺ καὶ ἀπὸ τῆς ψυχῆς οὕτω με φιλεῖς. (4) καὶ τῷ Διὶ ἀγανακτεῖν, οὐ διότι ὕει, ἀλλὰ διότι ὕστερον. (5) καὶ εὐρῶν ἐν τῇ ὁδῷ βαλλάντιόν τι εἰπεῖν· Ἄλλ' οὐ θησαυρὸν εὔρηκα οὐδέποτε. (6) καὶ πριάμενος ἀνδράποδον ἄξιον καὶ πολλὰ δεηθεὶς τοῦ πωλοῦντος· Θαυμάζω, εἰπεῖν, ὅτι ὑγιὲς οὕτω ἄξιον ἐώημαι. (7) καὶ πρὸς τὸν εὐαγγελιζόμενον, ὅτι Υἱὸς σοι γέγονεν, εἰπεῖν, ὅτι Ἄν προσθῆς· καὶ τῆς οὐσίας τὸ ἥμισυ ἄπεστιν, ἀληθῆ ἔρεῖς. (8) καὶ δίκην νικήσας καὶ λαβὼν πάσας τὰς ψήφους ἐγκαλεῖν τῷ γράσαντι τὸν λόγον ὡς πολλὰ παραλελοιπότι τῶν δικαίων. (9) καὶ ἐράνου εἰσενεχθέντος παρὰ τῶν φίλων καὶ φήσαντός τινος· Ἰλαρὸς ἴσθι, Καὶ πῶς; εἰπεῖν, Ὅτι δεῖ τἀργύριον ἀποδοῦναι ἐκάστῳ καὶ χωρὶς τούτων χάριν ὀφείλειν ὡς εὐεργετημένον;

ΑΠΙΣΤΙΑΣ ΙΗ'

(1) Ἔστιν ἀμέλει (ἢ) ἀπιστία ὑπόληψις τις ἀδικίας κατὰ πάντων, ὁ δὲ ἀπιστος τοιοῦτός τις, (2) οἷος ἀποστείλας τὸν παῖδα ὀψωνήσοντα ἕτερον παῖδα πέμπειν τὸν πευσόμενον, πόσου ἐπρίατο. (3) καὶ φέρειν αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον καθίζων ἀριθμῆναι, πόσον ἐστί. (4) καὶ τὴν γυναῖκα τὴν αὐτοῦ ἐρωτᾶν κατακείμενος, εἰ κέκλεικε τὴν κιβωτόν, καὶ εἰ σεσήμανται τὸ κυλιούχιον, καὶ εἰ ὁ μοχλὸς εἰς τὴν θύραν τὴν αὐλείαν ἐμβέβληται, καὶ ἂν ἐκεῖνη φῆ, μηδὲν ἦττον αὐτὸς ἀναστὰς γυμνὸς ἐκ τῶν στρωμάτων καὶ ἀνυπόδητος τὸν λύχνον ἄσας ταῦτα πάντα περιδραμῶν ἐπισκέπασθαι καὶ οὕτω μόλις ὕπνου τυγχάνειν. (5) καὶ τοὺς ὀφείλοντας αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς τόκους, ὅπως μὴ δύναιντο ἔξαρνοι γενέσθαι. (6) καὶ τὸ ἱμάτιον δὲ ἐκδοῦναι δεινὸς οὐχ ὅς βέλτιστα ἐργάσεται, ἀλλ' οὐ ἂν ἢ ἄξιος ἐγγυητῆς τοῦ κναφέως. (7) καὶ ὅταν ἦκη τις αἰτησόμενος ἐκπάματα, μάλιστα μὲν μὴ δοῦναι, ἂν δ' ἄρα τις οἰκειὸς ἢ καὶ ἀναγκαῖος, μόνον οὐ πυρῶσας καὶ στήσας καὶ σχεδὸν ἐγγυητὴν λαβὼν χρῆσαι. (8) καὶ τὸν παῖδα δὲ ἀκολουθοῦντα κελεύειν αὐτοῦ ὀπισθεν μὴ βαδίζειν, ἀλλ' ἔμπροσθεν, ἵνα φυλάττη αὐτόν, μὴ ἐν τῇ ὁδῷ ἀποδράσῃ. (9) καὶ τοῖς εἰληφόσι τι παρ' αὐτοῦ καὶ λέγουσι· Πόσου, κατάθου, οὐ γὰρ σχολάζω πῶ πέμπειν· μηδὲν πραγματεύου (εἰπεῖν)· ἐγὼ γάρ, (ἕως) ἂν σὺ σχολάσῃς, συνακολουθήσω.

ΔΥΣΧΕΡΕΙΑΣ ΙΘ'

(1) Ἔστι δὲ ἡ δυσχέρεια ἀθεραπευσία σώματος λύπης παρασκευαστική, ὁ δὲ δυσχερῆς τοιοῦτός τις, (2) οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας μεγάλους περιπατεῖν καὶ φῆσαι ταῦτα εἶναι αὐτῷ συγγενικά ἀρρωστήματα· ἔχειν γὰρ αὐτὸν καὶ τὸν πατέρα καὶ τὸν πάππον, καὶ οὐκ εἶναι ῥάδιον αὐτῶν εἰς τὸ γένος ὑποβάλλεσθαι. (3) ἀμέλει δὲ δεινὸς καὶ ἔλκη ἔχειν ἐν τοῖς ἀντικνημίοις καὶ προσπταίσματα ἐν τοῖς δακτύλοις καὶ μὴ θεραπεῦσαι ἀλλ' ἐᾶσαι θηριωθῆναι· καὶ τὰς μασχάλας δὲ θηριώδεις καὶ δασείας ἔχειν ἄχρι ἐπὶ πολὺ τῶν πλευρῶν καὶ τοὺς ὀδόντας μέλανας καὶ ἐσθιομένους ὥστε δυσέντευκτος εἶναι καὶ ἀηδής. (4) καὶ τὰ τοιαῦτα· ἐσθίων ἀπομύττεσθαι· θύων ἅμ' ἀδαξᾶσθαι· προσλαλῶν ἀπορρίπτειν ἀπὸ τοῦ στόματος· ἅμα πιὼν προσερυγγάνειν. (5) ἀναπόνιπτος τοῖς στρώμασι μετὰ τῆς γυναικὸς [αὐτοῦ] κοιμᾶσθαι. (6) ἐλαίῳ σαπρῷ ἐν βαλανείῳ χρώμενος σφύζεσθαι. (7) καὶ χιτωνίσκον παχὺν καὶ ἰμάτιον σφόδρα λεπτὸν καὶ κηλίδων μεστὸν ἀναβαλλόμενος εἰς ἀγορὰν ἐξελθεῖν.

ΑΗΔΙΑΣ Κ'

(1) Ἔστι δὲ ἡ ἀηδία, ὡς ὄρω περιλαβεῖν, ἔντευξις λύπης ποιητικὴ ἄνευ βλάβης, ὁ δὲ ἀηδής τοιοῦτός τις, (2) οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθόν, ἵνα αὐτῷ λαλῆ. (3) καὶ ἀνάγεσθαι δὴ μέλλοντας κωλύειν, καὶ προσελθὼν δεῖσθαι ἐπισχεῖν, ἕως ἂν περιπατήσῃ. (4) καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος, μασώμενος σιτίζειν αὐτὸς καὶ ὑποκορίζεσθαι ποππύζων καὶ πανούργιον τοῦ πάππου καλῶν. (5) καὶ ἐσθίων δὲ ἅμα διηγεῖσθαι, ὡς ἐλλέβορον πιὼν ἄνω καὶ κάτω καθαρθεῖη καὶ ζωμοῦ τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῷ μελαντέρα (εἶη) ἢ χολή. (6) καὶ ἐρωτῆσαι δὲ δεινὸς ἐναντίον τῶν οἰκείων· Εἶπ', ὦ μάμμη, ὅτ' ὄδινες καὶ ἔτικτές με, τίς ἡμέρα; (7) καὶ ὑπὲρ αὐτοῦ δὲ λέγειν, ὡς ἡδύς ἐστι καὶ (ἀηδής), ἀμφοτέρα δὲ οὐκ ἔχοντα οὐ ῥάδιον ἄνθρωπον λαβεῖν, (8) καὶ ὅτι ψυχρὸν ὕδωρ ἐστὶ παρ' αὐτῷ λακκαῖον, καὶ ὡς κῆπος λάχανα πολλὰ ἔχων καὶ ἀπαλὰ [ὥστε εἶναι ψυχρὸν] καὶ μάγειρος εὖ τὸ ὄψον σκευάζων, καὶ ὅτι ἡ οἰκία αὐτοῦ πανδοκεῖόν ἐστι ἡμεστὴ γὰρ αἰεὶ καὶ τοὺς φίλους αὐτοῦ εἶναι τὸν τετρημένον πίθον· εὖ ποιῶν γὰρ αὐτοὺς οὐ δύνασθαι ἐμπλῆσαι. (9) καὶ ξενίζων δὲ δεῖξαι τὸν παράσιτον αὐτοῦ ποιός τις ἐστὶ τῷ συνδειπνοῦντι· καὶ παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου εἰπεῖν, ὅτι τὸ τέρψον τοὺς παρόντας παρεσκευάσται, καὶ ὅτι αὐτήν, ἐὰν κελεύσωσιν, ὁ παῖς μέτεισι παρὰ τοῦ πορνοβοσκοῦ ἤδη, ὅπως πάντες ὑπ' αὐτῆς ἀλῶμεθα καὶ εὐφραίνωμεθα.

ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ ΚΑ'

(1) Ἡ δὲ μικροφιλοτιμία δόξει εἶναι ὄρεξις τιμῆς ἀνελεύθερος, ὁ δὲ μικροφιλότιμος τοιοῦτός τις, (2) οἷος σπουδάσαι ἐπὶ δεῖπνον κληθεὶς παρ'

αὐτὸν τὸν καλέσαντα κατακεῖμενος δειπνήσαι. (3) καὶ τὸν υἱὸν ἀποκεῖραι ἀπαγαγὼν εἰς Δελφούς, (4) καὶ ἐπιμεληθῆναι δέ, ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται. (5) καὶ ἀποδιδούς μῆν ἀργυρίου καινὸν ποιῆσαι ἀποδοῦναι. (6) καὶ κολοῖφ δὲ ἔνδον τρεφομένῳ δεινὸς κλιμάκιον πρίασθαι καὶ ἀσπίδιον χαλκοῦν ποιῆσαι, ὃ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοῖος πηδήσεται. (7) καὶ βοῦν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς εἰσόδου προσπατταλεῦσαι στέμμασι μεγάλοις περιδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν, ὅτι βοῦν ἔθυσσε. (8) καὶ τῆς μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν, τῶν δὲ γυμνασίων ἐν τούτοις διατρίβειν, οὗ ἂν οἱ ἔφηβοι γυμνάζωνται, τοῦ δὲ θεάτρου καθῆσθαι, ὅταν ἦ ἡ θέα, πλησίον τῶν στρατηγῶν. (9) καὶ ἀγοράζειν αὐτῷ μὲν μηδέν, ξένοις δ' ἐπιστάλματα εἰς Βυζάντιον ἀλμάδας καὶ Λακωνικὰς κύνας εἰς Κύζικον καὶ μέλι Ὑμήττιον εἰς Ῥόδον, καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει διηγείσθαι. (10) ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινὸς καὶ τίτυρον κτήσασθαι καὶ Σικελικὰς περιστερὰς καὶ δορκαδεῖους ἀστραγάλους καὶ Θουριακὰς τῶν τρογγύλων ληκύθους καὶ βακτηρίας τῶν σκολιῶν ἐκ Λακεδαιμόνος καὶ αὐλαίαν Πέρσας ἐνυφασμένην καὶ παλαιστρίδιον κόνιν ἔχον καὶ σφαιριστήριον. (11) καὶ τοῦτο περιῶν χρηννῦναι τοῖς φιλοσόφοις, τοῖς σοφισταῖς, τοῖς ὄπλομάχοις, τοῖς ἀρμονικοῖς ἐπιδείκνυσθαι· καὶ αὐτὸς ἐν ταῖς ἐπιδείξεσιν ὕστερον ἐπεισιεῖναι ἤδη συγκαθημένων ἴν' εἴπῃ τις τῶν θεωμένων, ὅτι τούτου ἐστὶν ἡ παλαιστρα. (12) καὶ πομπεύσας δὲ μετὰ τῶν ἱπέων τὰ μὲν ἄλλα πάντα δοῦναι τῷ παιδι ἀπενεγκεῖν οἴκαδε, ἀναβαλλόμενος δὲ θοιμάτιον ἐν τοῖς μύωσι κατὰ τὴν ἀγορὰν περιπατεῖν. (13) καὶ κυναρίου δὲ Μελιταίου τελευτήσαντος αὐτῷ, μνήμα ποιῆσαι καὶ στηλίδιον, ποιήσας ἐπιγράψαι· κλάδος Μελιταῖος. (14) καὶ ἀναθεῖς δακτυλίδιον χαλκοῦν ἐν τῷ Ἀσκληπιεῖ τοῦτο ἐκτρίβειν, στεφανοῦν, ἀλείφειν ὀσημέραι. (15) ἀμέλει δὲ καὶ συνδιοικήσασθαι παρὰ τῶν πρυτάνεων, ὅπως ἀπαγγεῖλῃ τῷ δήμῳ τὰ ἱερὰ, καὶ παρεσκευασμένος λαμπρὸν ἱμάτιον καὶ ἐστεφανωμένος παρελθὼν εἰπεῖν· ὦ ἄνδρες Ἀθηναῖοι, ἐθύομεν οἱ πρυτάνεις τὰ ἱερὰ τῇ Μητρὶ τῶν θεῶν, τὰ γαλάξια, καὶ τὰ ἱερὰ καλά, καὶ ὑμεῖς δέχεσθε τὰ ἀγαθὰ. καὶ ταῦτα ἀπαγγείλας ἀπιὼν διηγείσασθαι οἴκαδε τῇ ἑαυτοῦ γυναικί, ὡς καθ' ὑπερβολὴν εὐημέρει.

ΑΝΕΛΕΥΘΕΡΙΑΣ ΚΒ'

(1) Ἡ δὲ ἀνελευθερία ἐστὶν περιουσία τις ἀφιλοτιμίας ἐς δαπάνην ἐχούσα, ὃ δὲ ἀνελεύθερος τοιοῦτός τις, (2) οἷος νικήσας τραγωδοῖς ταινίαν ἀναθεῖναι ξυλίνην τῷ Διονύσῳ ἐπιγράψας μόνον αὐτοῦ τὸ ὄνομα. (3) καὶ ἐπιδόσεων γινομένων ἐκ τοῦ δήμου, ἀναστὰς σιωπῇ ἐκ τοῦ μέσου ἀπελθεῖν. (4) καὶ ἐκδιδούς αὐτοῦ θυγατέρα τοῦ μὲν ἱερείου πλὴν τῶν

ιέρων τὰ κρέα ἀποδόσθαι, τοὺς δὲ διακονοῦντας ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι. (5) καὶ τριηραρχῶν τὰ τοῦ κυβερνήτου στρώματα αὐτῷ ἐπὶ τοῦ καταστρώματος ὑποστορέννυσθαι, τὰ δὲ αὐτοῦ ἀποτιθέναι. (6) καὶ τὰ παιδιά δὲ δεινὸς μὴ πέμψαι εἰς διδασκάλου, ὅταν ἦ [τοῦ ἀποτιθέναι καὶ τὰ παιδιά] Μουσεῖα, ἀλλὰ φῆσαι κακῶς ἔχειν, ἵνα μὴ συμβάλωνται. (7) καὶ ἐξ ἀγορᾶς δὲ ὀψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ τὰ λάχανα ἐν τῷ προκολλίῳ. (8) καὶ ἔνδον μένειν, ὅταν ἐκδῶ θοιμάτιον ἐκπλῦναι. (9) καὶ φίλου ἔρανον συλλέγοντος καὶ διειλεγμένου αὐτῷ, προσιόντα προϊδόμενος ἀποκάμψας ἐκ τῆς ὁδοῦ τὴν κύκλω οἴκαδε πορευθῆναι. (10) καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ προῖκα εἰσενεγκαμένη μὴ πρίασθαι θεράπαιναν, ἀλλὰ μισθοῦσθαι εἰς τὰς ἐξόδους ἐκ τῆς γυναικείας παιδίον τὸ συνακολουθῆσον. (11) καὶ τὰ ὑποδήματα παλιμπήξει κεκαττυμένα φορεῖν καὶ λέγειν, ὅτι Κέρατος οὐδὲν διαφέρει. (12) καὶ ἀναστάς τὴν οἰκίαν καλλῦναι καὶ τὰς κλίνας ἐκκορίσαι. (13) καὶ καθεζόμενος παραστρέψαι τὸν τρίβωνα, ὃν αὐτὸν φορεῖ.

ΑΛΑΖΟΝΕΙΑΣ ΚΓ'

(1) Ἀμέλει δὲ ἡ ἀλαζονεῖα δόξει εἶναι προσποιήσις τις ἀγαθῶν οὐκ ὄντων, ὁ δὲ ἀλαζῶν τοιοῦτός τις, (2) οἶος ἐν τῷ διαζεύγματι ἐστηκὼς διηγεῖσθαι ξένοις, ὡς πολλὰ χρήματα αὐτῷ ἐστὶν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι, ἥλικη, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν τράπεζαν, δραχμῆς αὐτῷ κειμένης. (3) καὶ συνοδοιπόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων, ὡς μετ' Ἀλεξάνδρου ἐστρατεύσατο, καὶ ὡς αὐτῷ εἶχε, καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι· καὶ ταῦτα δὴ φῆσαι, οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκῶς. (4) καὶ γράμματα δὲ εἰπεῖν, ὡς πάρεστι παρ' Ἀντιπάτρου τριτὰ δὴ λέγοντα παραγενέσθαι αὐτὸν εἰς Μακεδονίαν· καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων ἀτελοῦς ὅτι ἀπειρήται, ὅπως μὴδ' ὑφ' ἐνὸς συκοφαντηθῆ, Περαιτέρω φιλοσοφεῖν προσήκε τοῖς Μακεδόσι. (5) καὶ ἐν τῇ σιτοδείᾳ δὲ ὡς πλείω ἢ πέντε τάλαντα αὐτῷ γένοιτο τὰ ἀναλώματα διδόντι τοῖς ἀπόροις τῶν πολιτῶν, ἀνανεῦειν γὰρ οὐ δύνασθαι. (6) καὶ ἀγνώτων δὲ παρακαθημένον κελεῦσαι θεῖναι τὰς ψήφους ἕνα αὐτῶν καὶ ποσῶν κατὰ ἐξακοσίας καὶ κατὰ μίαν καὶ προστιθεὶς πιθανῶς ἐκάστοις τούτων ὀνόματα ποιῆσαι καὶ δέκα τάλαντα· καὶ τοῦτο φῆσαι εἰσενηέχθαι εἰς ἑράνους αὐτῶν· καὶ τὰς τριηραρχίας εἰπεῖν, ὅτι οὐ τίθησιν, οὐδὲ τὰς λειτουργίας, ὅσας λελειτούργηκε. (7) καὶ προσελθὼν δ' εἰς τοὺς ἵππους τοὺς ἀγαθοὺς τοῖς παλοῦσι προσποιήσασθαι ὄνητιαν. (8) καὶ ἐπὶ τὰς κλίνας ἐλθὼν ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα καὶ τῷ παιδί μάχεσθαι, ὅτι τὸ

χρυσίον οὐκ ἔχων αὐτῷ ἀκολουθεῖ. (9) καὶ ἐν μισθωτῇ οἰκίᾳ οἰκῶν φῆσαι αὐτήν εἶναι τὴν πατρῶαν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτήν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

ΥΠΕΡΗΦΑΝΙΑΣ ΚΔ'

(1) Ἔστι δὲ ἡ ὑπερηφανία καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, ὁ δὲ ὑπερήφανος τοιοῦδε τις, (2) οἷος τῷ σπεύδοντι ἀπὸ δεῖπνου ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν. (3) καὶ εὖ ποιήσας μεμνησθαι φάσκειν. (4) καὶ βαδίζων ἐν ταῖς ὁδοῖς τὰς διαίτας κρίνειν τοῖς ἐπιτρέψασι. (5) καὶ χειροτονοῦμενος ἐξόμνυσθαι τὰς ἀρχάς, οὐ φάσκων σχολάζειν. (6) καὶ προσελθεῖν πρότερος οὐδενὶ θελήσει. (7) καὶ τοὺς πωλοῦντάς τι ἢ μεμισθωμένους δεινὸς κελεύσει ἤκειν πρὸς αὐτὸν ἄμ' ἡμέρα. (8) καὶ ἐν ταῖς ὁδοῖς πορευόμενος μὴ λαλεῖν τοῖς ἐντυγχάνουσι, κάτω κεκυφώς, ὅταν δὲ αὐτῷ δόξη, ἄνω πάλιν. (9) καὶ ἐστιῶν τοὺς φίλους αὐτὸς μὴ συνδειπνεῖν, ἀλλὰ τῶν ὑφ' αὐτὸν τινι συντάξαι αὐτῶν ἐπιμελεῖσθαι. (10) καὶ προαποστέλλειν δὲ, ἐπὰν πορεύηται, τὸν ἐροῦντα, ὅτι προσέρχεται. (11) καὶ οὔτε ἐπ' ἀλειφόμενον αὐτὸν οὔτε λουόμενον οὔτε ἐσθίοντα ἔασαι ἂν εἰσελθεῖν. (12) ἀμέλει δὲ καὶ λογιζόμενος πρὸς τινὰ τῷ παιδί συντάξαι τὰς ψήφους διωθεῖν καὶ κεφάλαιον ποιήσαντι γράψαι αὐτῷ εἰς λόγον. (13) καὶ ἐπιστέλλων μὴ γράφειν, ὅτι Χαρίζοιο ἂν μοι, ἀλλ' ὅτι Βούλομαι γενέσθαι, καὶ Ἀπέσταλκα πρὸς σὲ ληψόμενος, καὶ Ὅπως ἄλλως μὴ ἔσται, καὶ Τὴν ταχίστην.

ΔΕΙΛΙΑΣ ΚΕ'

(1) Ἀμέλει δὲ ἡ δειλία δόξειεν ἂν εἶναι ὑπειξίς τις ψυχῆς ἐκ φόβου, ὁ δὲ δειλὸς τοιοῦτός τις, (2) οἷος πλέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ κλύδωνος γενομένου ἐρωτᾶν, εἴ τις μὴ μεμύηται τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακύπτων μὲν πυνθάνεσθαι, εἰ μεσοπορεῖ καὶ τί αὐτῷ δοκεῖ τὰ τοῦ θεοῦ, καὶ πρὸς τὸν παρακαθήμενον λέγειν, ὅτι φοβεῖται ἀπὸ ἐνυπνίου τινός· καὶ ἐκδύς διδόναι τῷ παιδί τὸν χιτωνίσκον· καὶ δεῖσθαι πρὸς τὴν γῆν προσάγειν αὐτόν. (3) καὶ στρατεύομενος δὲ πεζῇ τοὺς ἐκβοηθοῦντάς [τε] προσκαλεῖν κελεύων πρὸς αὐτὸν στάντας πρῶτον περιδεῖν, καὶ λέγειν, ὡς ἔργον διαγνῶναί ἐστι, πότεροί εἰσιν οἱ πολέμιοι. (4) καὶ ἀκούων κραυγῆς καὶ ὄρων πίπτοντας εἰπεῖν πρὸς τοὺς παρεστηκότας, ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς σπουδῆς ἐπελάθετο, τρέχειν ἐπὶ τὴν σκηνήν, τὸν παῖδα ἐκπέμψας κελεύειν προσκοπεῖσθαι, ποῦ εἰσιν οἱ πολέμιοι, ἀποκρύψαι αὐτήν ὑπὸ τὸ προσκεφάλαιον, εἶτα διατρίβειν πολὺν χρόνον ὡς ζητῶν. (5) καὶ ἐν τῇ σκηνῇ ὄρων τραυματίαν τινὰ προσφερόμενον τῶν φίλων προσδραμῶν καὶ θαρρεῖν κελεύσας ὑπολαβὼν φέρειν. καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν καὶ παρακαθήμενος ἀπὸ τοῦ ἔλκουσ τὰς μυίας σοβεῖν καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις. καὶ τοῦ σαλπιστοῦ δὲ τὸ πολεμικὸν σημήναντος

καθήμενος ἐν τῇ σκηνῇ (εἰπεῖν)· Ἄπαγ' ἐς κόρακας· οὐκ ἔάσει τὸν ἄνθρωπον ὕπνου λαβεῖν πυκνὰ σημαίνων. (6) καὶ αἵματος δὲ ἀνάπλευς ἀπὸ τοῦ ἀλλοτρίου τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς μάχης ἐπανιούσι καὶ διηγείσθαι ὡς κινδυνεύσας· Ἐνα σέσωκα τῶν φίλων. καὶ εἰσάγειν πρὸς τὸν κατακείμενον σκεψομένους τοὺς δημότας (καὶ) τοὺς φυλέτας καὶ τούτων ἅμ' ἐκάστῳ διηγείσθαι, ὡς αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσίν ἐπὶ σκηνὴν ἐκόμισεν.

ΟΛΙΓΑΡΧΙΑΣ ΚΓ'

(1) Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχύος καὶ κέρδους γλιχομένη, ὁ δὲ ὀλιγαρχικὸς τοιοῦτος, (2) οἶος τοῦ δήμου βουλευομένου, τίνας τῶ ἄρχοντι προσαιρήσονται τῆς πομπῆς τοὺς συνεπιμελησομένους, παρελθὼν ἀποφήνασθαι, ὡς δεῖ αὐτοκράτορας τούτους εἶναι, κἂν ἄλλοι προβάλλωνται δέκα, λέγειν· Ἰκανὸς εἷς ἐστί, τούτον δὲ ὅτι δεῖ ἄνδρα εἶναι· καὶ τῶν Ὀμήρου ἐπῶν τοῦτο ἐν μόνον κατέχειν, ὅτι Οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω, τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι· (3) ἀμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρῆσασθαι, ὅτι δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτων βουλεύσασθαι καὶ ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι καὶ παύσασθαι ἀρχαῖς πλησιάζοντας καὶ ὑπὸ τούτων οὕτως ὕβριζομένους ἢ τιμωμένους, (καὶ) ὅτι ἢ τούτους δεῖ ἢ ἡμᾶς οἰκεῖν τὴν πόλιν. (4) καὶ τὸ μέσον δὲ τῆς ἡμέρας ἐξῆς καὶ τὸ ἱμάτιον ἀναβεβλημένος καὶ μέσην κουρὰν κεκαρμένος καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς τοιούτους λόγους (λέγων) τὴν τοῦ Ὀιδείου· (5) Διὰ τοὺς συκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ πόλει, καὶ ὡς Ἐν τοῖς δικαστηρίοις δεινὰ πάσχομεν ὑπὸ τῶν δεκαζομένων, καὶ ὡς Θαυμάζω τῶν πρὸς τὰ κοινὰ προσιόντων, τί βούλονται, καὶ ὡς Ἀχάριστόν ἐστι (τὸ) τοῦ νέμοντος καὶ διδόντος, καὶ ὡς αἰσχύνεται ἐν τῇ ἐκκλησίᾳ, ὅταν παρακᾶθηταί τις αὐτῷ λεπτὸς καὶ αὐχμῶν· (6) καὶ εἰπεῖν· Πότε παυσόμεθα ὑπὸ τῶν λειτουργιῶν καὶ τῶν τριηραρχιῶν ἀπολλύμενοι; καὶ ὡς μισητὸν τὸ τῶν δημαγωγῶν γένος, τὸν Θησέα πρῶτον φήσας τῶν κακῶν τῇ πόλει γεγονέναι αἴτιον· τούτον γὰρ ἐκ δώδεκα πόλεων εἰς μίαν καταγαγόντα λῦσαι τὴν βασιλείαν· καὶ δίκαια αὐτὸν παθεῖν· πρῶτον γὰρ αὐτὸν ἀπολέσθαι ὑπ' αὐτῶν· καὶ τοιαῦτα ἕτερα πρὸς τοὺς ξένους καὶ τῶν πολιτῶν τοὺς ὁμοτρόπους καὶ ταῦτά προαιρουμένους.

ΟΨΙΜΑΘΙΑΣ ΚΖ'

(1) Ἡ δὲ ὀψιμαθία φιλοπονία δόξειεν ἂν εἶναι ὑπὲρ τὴν ἡλικίαν, ὁ δὲ ὀψιμαθὴς τοιοῦτός τις, (2) οἶος ῥήσεις μανθάνειν ἐξήκοντα ἔτη γεγονῶς καὶ ταύτας λέγων παρὰ πότον ἐπιλανθάνεσθαι. (3) καὶ παρὰ τοῦ υἱοῦ μανθάνειν τὸ ἐπὶ δόρυ καὶ ἐπὶ ἀσπίδα καὶ ἐπ' οὐραν. (4) καὶ εἰς ἠρῶα συμβάλλεσθαι τοῖς μειρακίοις λαμπάδα τρέχειν. (5) ἀμέλει δὲ κἂν που κληθῆ εἰς Ἡράκλειον, ῥίμας τὸ ἱμάτιον τὸν βουὸν αἶρεσθαι, ἵνα τραχηλίση.

(6) καὶ προσανατρίβεσθαι εἰσιὼν εἰς τὰς παλαιίστρας. (7) καὶ ἐν τοῖς θαύμασι τρία ἢ τέτταρα πληρώματα ὑπομένειν τὰ ἄσματα ἐκμανθάνων. (8) καὶ τελούμενος τῷ Σαβαζίῳ σπεῦσαι, ὅπως καλλιστεύση παρὰ τῷ ἱερεῖ. (9) καὶ ἐρῶν ἑταίρας καὶ κριοὺς προσβάλλων ταῖς θύραις πληγὰς εἰληφῶς ὑπ' ἀντεραστοῦ δικάζεσθαι. (10) καὶ εἰς ἀγρὸν ἐφ' ἵππου ἀλλοτρίου κατοχούμενος ἅμα μελετᾶν ἰππάζεσθαι καὶ πεσὼν τὴν κεφαλὴν κατεαγέναι. (11) καὶ ἐν δεκαδισταῖς συνάγειν τοὺς μεθ' αὐτοῦ συναλήσοντας. (12) καὶ μακρὸν ἀνδριάντα παίζειν πρὸς τὸν ἑαυτοῦ ἀκόλουθον. (13) καὶ διατοξεύεσθαι καὶ διακοντίζεσθαι τῷ τῶν παιδίων παιδαγωγῷ καὶ ἅμα μανθάνειν παρ' αὐτοῦ (παραινεῖν), ὡς ἂν καὶ ἐκείνου μὴ ἐπισταμένου. (14) καὶ παλαίων δ' ἐν τῷ βαλανείῳ πυκνὰ τὴν ἔδραν στρέφειν, ὅπως πεπαιδεῦσθαι δοκῆ. (15) καὶ ὅταν ὦσι(ν ἐγγύς) γυναῖκ(ες), μελετᾶν ὀρχεῖσθαι αὐτὸς αὐτῷ τερετίζων.

ΚΑΚΟΛΟΓΙΑΣ ΚΗ'

(1) Ἔστι δὲ ἡ κακολογία ἀγωγή ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, ὁ δὲ κακολόγος τοιόσδε τις, (2) οἷος ἐρωτηθεῖς· Ὁ δεῖνα τίς ἐστιν; (εἰπεῖν) οὐκοῦν δὴ καθάπερ οἱ γενεαλογοῦντες· Πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξομαι. Τούτου ὁ μὲν πατὴρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσίστρατος, ἐπειδὴ δὲ εἰς τοὺς δημότας ἐνεγράφη, (Σωσίδημος). Ἡ μέντοι μήτηρ εὐγενῆς Θραττά ἐστὶ· καλεῖται γοῦν ἡ ψυχὴ Κρινοκόρακα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι. Αὐτὸς δὲ οὗτος ὡς ἐκ τοιούτων γεγονῶς κακὸς καὶ μαστιγίας. (3) καὶ κακῶς δὲ πρὸς τινα εἰπεῖν· Ἐγὼ δὴπου τὰ τοιαῦτα οἶδα, ὑπὲρ ὧν σὺ πλανᾷ πρὸς ἐμέ· κάπὶ τούτοις διεξιὼν· Αὐταὶ αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας συναρπάζουσι, καὶ Οἰκία τις αὐτῇ τὰ σκέλη ἠρκυῖα· οὐ γὰρ οἶον ληρὸς ἐστὶ, τὸ λεγόμενον, ἀλλ' ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς συνέχονται, καὶ τὸ ὅλον ἀνδρολάλοι τινές, καὶ Αὐταὶ τὴν θύραν τὴν αὐλῆιον ὑπακούουσι. (4) ἀμέλει δὲ καὶ κακῶς λεγόντων ἐτέρων συνεπιλαμβάνεσθαι καὶ αὐτὸς εἶπας· Ἐγὼ δὲ τοῦτον τὸν ἀνθρώπον πλέον πάντων μεμίσηκα· καὶ γὰρ εἰδεχθῆς τις ἀπὸ τοῦ προσώπου ἐστίν· ἡ δὲ πονηρία, οὐδὲν ὅμοιον· σημεῖον δέ· τῇ γὰρ ἑαυτοῦ γυναικὶ τάλαντα εἰσενεκαμένη προῖκα, ἐξ ἧς παιδίον αὐτῷ γεννᾷ, τρεῖς χαλκοὺς εἰς ὄψον δίδωσι καὶ τῷ ψυχρῷ λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρᾳ. (5) καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος εἰπεῖν καὶ ἀρχὴν γε εἰληφῶς μὴ ἀποσχέσθαι μηδὲ τοὺς οἰκείους αὐτοῦ λουδορῆσαι. (6) καὶ πλεῖστα περὶ τῶν (αὐτοῦ) φίλων καὶ οἰκείων κακὰ εἰπεῖν, καὶ περὶ τῶν τετελευτηκότων, κακῶς λέγειν ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ ἐλευθερίαν καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν. (7) [Οὕτως ὁ τῆς δυσκολίας ἐρεθισμὸς μανικὸς καὶ ἐξεστηκότας ἀνθρώπους τοῖς ἦθεσι ποιεῖ.]

ΦΙΛΟΠΟΝΗΡΙΑΣ ΚΘ'

(1) Ἔστι δὲ ἡ φιλοπονηρία ἐπιθυμία κακίας, ὁ δὲ φιλοπόνηρός ἐστι τοιούδε τις, (2) οἷος ἐντυγχάνειν τοῖς ἡττημένοις καὶ δημοσίους ἀγῶνας ὠφληκόσι καὶ ὑπολαμβάνειν, ἔαν τούτοις χρῆται, ἐμπειρότερος γενήσεσθαι καὶ φοβερώτερος. (3) καὶ ἐπὶ τοῖς χρηστοῖς εἰπεῖν, ὡς φαίνεται, καὶ φῆσαι, ὡς οὐδεὶς ἐστι χρηστός, καὶ ὁμοίους πάντας εἶναι, καὶ ἐπισκῆσαι δέ, ὡς χρηστός ἐστι. (4) καὶ τὸν πονηρὸν δὲ εἰπεῖν ἐλεύθερον, ἔαν βούληται τις εἰς π(εῖραν ἐλθεῖν), καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἔνια δὲ ἀγνοεῖν· φῆσαι γὰρ αὐτὸν εὐφυῆ καὶ φιλέταιρον καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ, ὡς οὐκ ἐντετύχηκεν ἀνθρώπῳ ἰκανωτέρῳ· (4α) καὶ εὐνοὺς δὲ εἶναι τῷ ἐν ἐκκλησίᾳ λέγοντι ἢ ἐπὶ δικαστηρίῳ κρινομένῳ· καὶ πρὸς (τούς) καθημένους δὲ εἰπεῖν δεινός, ὡς οὐ δεῖ τὸν ἄνδρα, ἀλλὰ τὸ πρᾶγμα κρίνεσθαι· καὶ φῆσαι αὐτὸν κύνα εἶναι τοῦ δήμου, φυλάττειν γὰρ αὐτὸν τοὺς ἀδικοῦντας· καὶ εἰπεῖν, ὡς Οὐχ ἔξομεν τοὺς ὑπὲρ τῶν κοινῶν συναχθεσθησομένους, ἂν τοὺς τοιούτους προώμεθα. (5) δεινός δὲ καὶ προστατῆσαι φαύλων καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ πονηροῖς πράγμασιν καὶ κρίσιν κρίνων ἐκδέχεσθαι τὰ ὑπὸ τῶν ἀντιδίκων λεγόμενα ἐπὶ τὸ χεῖρον. (6) [καὶ τὸ ὄλον (ἢ) φιλοπονηρία ἀδελφῆ ἐστι τῆς πονηρίας, καὶ ἀληθές ἐστι τὸ τῆς παροιμίας, τὸ ὅμοιον πρὸς τὸ ὅμοιον πορεύεσθαι.]

ΑΙΣΧΡΟΚΕΡΔΕΙΑΣ Λ'

(1) Ἡ δὲ αἰσχροκέρδειά ἐστιν ἐπιθυμία κέρδους αἰσχροῦ, ἔστι δὲ τοιοῦτος ὁ αἰσχροκερδής, (2) οἷος ἐστιῶν ἄρτους ἰκανοὺς μὴ παραθεῖναι (3) καὶ δανείσασθαι παρὰ ξένου παρ' αὐτῷ καταλύοντος. (4) καὶ διανεμὸν μερίδας φῆσαι δίκαιον εἶναι διμοιρίαν τῷ διανεμόντι δίδοσθαι καὶ εὐθὺς αὐτῷ νεῖμαι. (5) καὶ οἰνοπωλῶν κεκραμένον τὸν οἶνον τῷ φίλῳ ἀποδόσθαι. (6) καὶ ἐπὶ θέαν τηνικαῦτα πορεύεσθαι ἄγων τοὺς υἱεῖς, ἡνίκα προῖκα ἀφιάσιν οἱ θεατρῶναι. (7) καὶ ἀποδημῶν δημοσίᾳ τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ τῶν συμπρεσβευτῶν δανεῖζεσθαι· καὶ τῷ ἀκολούθῳ μείζον φορτίον ἐπιθεῖναι ἢ δύναται φέρειν καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν· καὶ ξενίων τὸ μέρος τὸ αὐτοῦ ἀπαιτήσας ἀποδόσθαι. (8) καὶ ἀλειφόμενος ἐν τῷ βαλανεῖφ [καὶ] εἰπῶν· Σαπρόν γε τὸ ἔλαιον ἐπρίω, ὦ παιδάριον· τῷ ἄλλοτρίῳ ἀλείφεσθαι. (9) καὶ τῶν εὕρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς ὑπὸ τῶν οἰκετῶν δεινός ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἑρμῆν. (10) καὶ θοιμάτιον ἐκδοῦναι πλῦναι καὶ χρησάμενος παρὰ γνωρίμου ἐφελκύσαι πλείους ἡμέρας, ἕως ἂν ἀπαιτηθῆ. (11) καὶ τὰ τοιαῦτα· Φειδωνεῖφ μέτρῳ τὸν πύνδακα εἰσκεκρουμένῳ μετρεῖν αὐτὸς τοῖς ἔνδον τὰ ἐπιτήδεια σφόδρα ἀποψῶν. (12) ὑποπρίασθαι φίλου

δοκούντος πρὸς τρόπου πωλεῖν. (13) καὶ χρέος δὲ ἀποδιδούς τριάκοντα μνῶν ἔλαττον τέτταρσι δραγμαῖς ἀποδοῦναι. (14) καὶ τῶν υἱῶν δὲ μὴ πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὅλον διὰ τιν' ἀρρωστίαν ἀφαιρεῖν τοῦ μισθοῦ κατὰ λόγον· καὶ τὸν Ἀνθεστηριῶνα μῆνα μὴ πέμπειν αὐτοὺς εἰς τὰ μαθήματα διὰ τὸ θέας εἶναι πολλάς, ἵνα μὴ τὸν μισθὸν ἐκτίνη. (15) καὶ παρὰ παιδὸς κομιζόμενος ἀποφορὰν τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν προσαπαιτεῖν, [καὶ] λογισμὸν δὲ λαμβάνων παρὰ τοῦ χειρίζοντος. (16) καὶ φράτορας ἐστῶν αἰτεῖν τοῖς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ ὄψον, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης ἡμίση τῶν ῥαφανίδων ἀπογράφεσθαι, ἵν' οἱ διακονοῦντες παῖδες μὴ λάβωσι. (17) συναποδημῶν δὲ μετὰ γνωρίμων χρήσασθαι τοῖς ἐκείνων παισὶ, τὸν δὲ ἑαυτοῦ ἔξω μισθῶσαι καὶ μὴ ἀναφέρειν εἰς τὸ κοινὸν τὸν μισθόν. (18) ἀμέλει δὲ καὶ συναγόντων παρ' αὐτῷ ὑποθεῖναι τῶν παρ' ἑαυτοῦ διδομένων ξύλων καὶ φακῶν καὶ ὄξους καὶ ἄλων καὶ ἐλαίου τοῦ εἰς τὸν λύχνον. (19) καὶ γαμοῦντός τινος τῶν φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τινὸς ἀποδημήσαι, ἵνα (μὴ) προπέμψη προσφορὰν. (20) καὶ παρὰ τῶν γνωρίμων τοιαῦτα κίχρασθαι, ἃ μὴτ' ἂν ἀπαιτήσαι μὴτ' ἀπ' ἀποδιδόντων ταχέως ἂν τις κομίσαιτο.

Commentary

Abbreviations:

- S H.W. Smyth, *Greek Grammar*, rev. G. Messing (Cambridge, MA 1956)
U R.G. Ussher, *The Characters of Theophrastus* (London, 1960)
J R.C. Jebb, *The Characters of Theophrastus* (London, 1909)
sc. "supply"
< "is from"

ΕΙΡΩΝΕΙΑΣ

- 1.1 μὲν οὖν: Each particle retains its individual force, "now then (οὖν), on the one hand (μὲν)."
εἰρωνεία: not exactly "irony" but "dissembling"; the εἶρων is "capricious, non-committal and evasive" (U).
δόξειεν: 3rd sing. aor. opt.< δοκέω, seem."
ὥς...λαβεῖν: absolute infinitive, like ὥς...ἔπος εἰπεῖν (S 2012).
τύφῳ: "type, general definition."
προσποιήσις ἐπὶ χεῖρον: "pretense toward the worse" i.e., "an affectation of the worse" (U).
- 1.2 ἐθέλειν...μισεῖν: The infinitives here and in the following lines depend on τοιοῦτός τις οἶος ("he is the sort to") and denote general result (S 2003, 2497). This construction is used throughout the *Characters*.
ἐπέθετο: 3rd sing. 2nd aor. mid. < ἐπιτίθημι, "attack" (+ dative).
καθ' ἑαυτοῦ: "against him."
- 1.3 τοὺς ἀδικουμένους: "those wronged (by him)."
κατὰ σπουδήν: "immediately, in a hurry."
προστάξαι < προστάσσω, "order."
- 1.4 καὶ μηδὲν...βουλεύεσθαι: i.e., he never speaks openly about his actions, but always pretends to be undecided.
παραγεγονέναι < παραγίνομαι; here, "arrive."
μαλακισθῆναι: "feel weak." He will use any one of these excuses to avoid admitting knowledge of some event.
- 1.5 δανειζομένους, ἐρανίζοντας: The former are seeking to borrow money, the latter are taking up a collection.
Angle brackets enclose supplements made to the text by the editor.
<εἰπεῖν> ὥς οὐ πωλεῖ: "he says that he is not in business" (i.e., has no money) (U).
φῆσαι πωλεῖν: His excuse in this case is, "I'm only a poor business man" (U).
μὴ προσποιεῖσθαι: "pretends not (to have heard)."

μεμνήσθαι: perf. inf. < μινῆσκω, used in present sense (S 1946).

τὰ μὲν...τὰ δὲ...τὰ δὲ...: "some...others...others." When questioned, he gives no satisfaction (U).

ἤδη ποτέ: "some time before."

διαλογίσασθαι: "figure out, conclude."

τὸ ὅλον: adverbial, "on the whole."

δεινός + infinitive = "clever at," here "liable to" (U).

χρῆσθαι: "use" (+ dative).

- 1.6 ἕτερον: "another," i.e., "a changed man." Apparently, one of our character's stock expressions while pretending amazement.
καὶ μὴν: adverbial, as often, "and yet."
διεξῆει: imperfect of διεξείμι, "relate in detail, tell a story."
ὅπως...ἀποροῦμαι: "I am at a loss how, I can't imagine how," followed by deliberative subjunctives, used when the speaker asks himself a question (S 1805).
καταγνῶ: 2nd aorist subjunctive of καταγιγνώσκω, "condemn x (genitive) to y (accusative)."
ὄρα imperative; takes by analogy the construction of a verb of fearing (S 2210); πιστεύεις is used where we would expect a future indicative or a subjunctive (cf. S 2222a).
- 1.7 Square brackets enclose material thought spurious by the editor. This and the seven other epilogues are generally omitted.
παλιλλογίας: "equivocations."
ἔστι: "it is possible," as often. The accent depends on position.
ἔχεις < ἔχης, "viper."

ΚΟΛΑΚΕΙΑΣ

- 2.1 ὑπολάβοι < ὑπολαμβάνω, "suppose."
τοσοῦτον...ὥστε...εἰπεῖν: "the sort of man as to say." the infinitives after ὥστε are continued in sections 3-8.
- 2.2 ἐνθυμῆ: "do you notice...?"
οὐθενί = οὐδενί.
ἐμπεσόντος λόγου: "the subject came up."
κατενεχθῆναι: aor. pass. inf. < καταφέρω; moving from direct quotation to indirect discourse after εἰπεῖν.
- 2.3 ἀφελεῖν κροκύδα: "to pluck off threads," proverbial description of the flatterer's typical behavior (U).
τι...ἄχυρον: "some chaff."

καρφολογήσαι: "to gather any small dried object (κάρφος)"; the verb describes a bird making a nest, and the metaphor makes the flatterer's action even more ridiculous.

εἴ τις καὶ ἄλλος: parenthetical, "if indeed anyone does."

- 2.4 ἐπιστημῆνασθαι: "gives his seal of approval."
ὄσαι < ὄθῃω.
- 2.6 ἀπίους: "pears."
φιλήσας: "having demonstrated his affection" by a hug or kiss.
νεοττία: "little chickens."
- 2.7 συνωνούμενος ἐπὶ κρηπίδας: "shopping together for shoes."
- 2.9 ἀμέλει < ἀμελέω, "not be a care." impersonal with adverbial sense, "doubtless, by all means."
γυναικείας ἀγορᾶς: Exactly what "the women's market" was is not certain. To judge from the context, it must have been unusual for a male citizen to go there. Yet the flatterer is not only willing to go but brings back provisions ἀπνευστί, "without stopping to breathe."
- 2.10 παραμένων: "staying at his elbow."
ἄρας, participle < αἴρω.
ῥιγοῖ: opt. in fearing clause (S 2222).
εἴ τι περιστείλη αὐτόν: τι adverbial, "at all."

ΑΔΟΛΕΣΧΙΑΣ

- 3.1 ἀδολεσχία: "excessive talkativeness."
- 3.2 μή: rather than οὐ in a generalizing relative clause (S2705g).
γινώσκει = γιγνώσκει.
τὰ καθ' ἕκαστα: "the details."
- 3.3 προχωροῦντος τοῦ πράγματος: "as the conversation proceeds" (U).
πολύ: accusative of extent with comparative, "by much" (S 1586).
ἄξιοι: "a good buy", "a good price."
οἱ πυροί: in the plural, "grain," in the singular, "wheat."
ἐκ Διονυσίων: "after the city Dionysia," held in March, when favorable sailing weather permitted foreigners to attend the festival.
ἡμεσα: aor. < ἐμέω, "vomit."
εἰς νέωτα: "next year."
- 3.4 Βοηδρομιῶντος: i.e., "in the month Boedromion."

τάπατούρια: The festival Ἐπατούρια was celebrated annually in October-November (Pyanopsion). At this time the φρατρίαί, or clans, enrolled children, young men who were being adopted, and new wives into their membership.

τὰ κατ' ἀγροῦς Διονύσια: the rural or lesser Dionysia was celebrated in December; cf. n. 3.3.

- 3.5 παρασεΐσαντα: aor. mid. part. < παρασεΐω, "swing one's arms (in running)."
 διαράμενον: aor. mid. part. < διαίρω, "pick up (one's feet)", i.e. move quickly.
 ἀπύρευτος: ἀπαξ λεγόμενον; perhaps an alternate form of ἀπύρετος, "unfevered" i.e. "well."
 ἔργον συναρκεῖσθαι: "it is hard to bear."

ΑΓΡΟΙΚΙΑΣ

- 4.1 ἀμαθία ἀσχήμων: "a shameful ignorance," i.e., not just a forgivable lapse or an innocent lack of knowledge.
- 4.2 κυκεῶνα < κυκεών: a compound of wine, cheese and herbs sometimes used medicinally which seems to have caused belching, or at least bad breath.
- 4.3 θύμου < θύμος, "thyme."
- 4.7 ἀναβεβλημένος: "tucking up (his clothes)"; < ἀναβάλλω.
 τὰ γυμνά: lit., "the exposed parts."
- 4.9 δεινός + infinitive: See on 1.6. sc. εἶναι.
 ζωρότερον πεινῆν: "to drink (wine) almost straight," something a gentleman would never do.
- 4.10 ἀλέσαι: aor. inf. < ἀλέω, "grind."
- 4.11 ἀριστῶν < ἀριστάω.
 ἐμβαλεῖν: "pitch (hay)"; he does not show a gentleman's personal fastidiousness.
- 4.12 τὴν θύραν ὑπακοῦσαι: A gentleman did not answer the door himself; cf. 28.3.
 ῥύγχος: "snout, muzzle."
- 4.13 ἀποδοκιμάζειν: "reject on scrutiny."

λυπρόν: "wretched." It is unclear whether he objects because the amount is too little or the coin is worn too thin. In any case, Theophrastus evidently considers such haggling ungentlemanly (cf. μικρολογίας ι', ἀνελευθερίας κβ', and αἰσχροκερδείας λ').

- 4.14 ἔχρησεν: "lent."
 κόφινος: "basket."
 θύλακος: "bag, sack."
- 4.15 ὁ ἀγών = ἡ ἀγορά (U).
 νομηνίαν: a special market-day as well as the day debts came due.
 καταβάς: "once he has got into town."
 βαλανεῖο: "the public bath."
 ᾄσαι: aor. inf. < αἰδέω, "sing."

ΑΡΕΣΚΕΙΑΣ

- 5.1 ἀρέσκεια: "over-eagerness to please, complaisance"; the ἄρεσκος is "ingratiating."
 ὄρφ: "in a definition," i.e., "in a nutshell."
 ἔντευξις: "behavior."
 ἐπί + dative expresses reason, motive or end, "for" (S 1689 2c).
 ἀμέλει: See on 2.9.
- 5.2 πόρρωθεν: "from a long way away."
 ἄνδρα κράτιστον: "my dear fellow."
 ἔτι: "still, all the while."
 αἰνῶν: "refusing," a common meaning of αἰνέω.
- 5.3 παρακληθεῖς: "having been summoned"; < παρακαλέω.
 δίαιταν: "arbitration."
 πάρεστι: "is present (to assist)," especially one accused.
 κοινός τις: "an impartial sort."
- 5.5 κελεύσαι: "bid, ask," as often.
 καὶ εἰσιόντα: "and when they come in."
 σύκου ὁμοιότερα: "more like x (dative) than a fig," i.e., as like as peas in a pod.
 ἄσκος, πέλεκυς: "wineskin, hatchet"; perhaps these are the responses to a riddle-game, or the words of a nonsense song.
 θλιβόμενος: "all the while being squashed," < θλίβω, "compress, chafe, squeeze."
- 5.6: χρηστά: "good" clothes (U).

5.7-10 These sections have been inserted in 21, μικροφιλοτιμίας, following Jebb and others.

ΑΠΟΝΟΙΑΣ

- 6.1 ἀπόνοια: "moral apathy" (U); the ἀπονουνημένος has lost his sense of shame.
 ὑπομονή: "a putting-up with" (U) + gen.
- 6.2 ὁμόσαι: aorist infinitive of ὄμνυμι.
 ταχύ: "too readily," i.e., without taking it seriously.
 κακῶς ἀκούσαι: i.e., be maligned.
 δυναμένοις: "important people"; dat. of agent.
 τῷ ἦθει: "with regard to his character."
 ἀνασεσυρμένος, "indecently exposed."
- 6.3 τὸν κόρδακα: The *kordax* was a rather lewd dance form belonging to Old Comedy.
- 6.4 χαλκοῦς ἐκλέγειν: lit., "collects coins," i.e., "passes the hat around" (U).
 τὸ σύμβολον: apparently a ticket purchased before the show (U).
 φέρουσι, ἀξιούσι: plural dative participles.
- 6.5 δεινός: See on 1.6.
 πανδοκεῦσαι: "be an inn-keeper." Such indiscriminating contact with the general public is apparently beneath the self-respecting man.
 μαγειρεύειν: a cook in a cook-shop, not in a private home.
 κυβεύειν: "be a gambler."
- 6.6 ἀπάγεσθαι: "to be brought up on a charge of x (gen.)."
 πλείω χρόνον: "longer."
- 6.7 Many editors consider this section not to be by Theophrastus because of the clumsiness of style and description (U).
 τούτων...δόξειε: "and he would seem to be one of those who."
 παρερρωγία: "cracked" (U).
 μεταξὺ: "meanwhile."
 προσίασιν, ἀπίασιν < προσ-εἶμι, ἀπ-εἶμι.
 συλλαβήν: "summary."
 ἄλλως ἢ: "except."
- 6.8 ἱκανός + infinitive, "quite capable of x."
 δίκας...φεύγειν...διώκειν: "sometimes being the defendant, sometimes the prosecutor."

παρεῖναι: "being present (probably as a witness for the accused)" (U).
 ἐχίνον: usually, the vase in which notes of evidence were deposited before the trial, but this seems to be a sort of carrying-case he has brought with him.

προκολλίω: the fold of cloak over the chest served as a pocket.

γραμματιδίων: "notes."

- 6.9 πολλῶν...στρατηγεῖν: The meaning is obscure. "To be a captain of market-place hucksters" (J) at least fits the sense of what follows.
 τόκον...πράττεσθαι: "exact interest"; The drachma = six obols; three hemiobols is an interest of 25% a day, an exorbitant rate.
 εἰς τὴν γνάθον: a common way of carrying coins.

- 6.10 συνηχεῖν: "echo, resound."

ΛΑΛΙΑΣ

- 7.2 ἄν = ἑάν.
 οὐθέν: i.e., "nonsense."
 ἐπιβάλλειν: "interjects."
 εἶπας: participle < εἶπα, 1st aor. of εἶπον.
 εὖ γε: "(you've done) well," i.e., "it's a good thing."
 που: "somehow."
 ὃ παρέλιπον: "something I forgot" (U).
 συνῆκας: 2nd aor. < συνήμι, "understand."
 εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ: "[to see] if you would come round [lit., "be brought round"] to the same (conclusion)."
- 7.3 τούς: sc. his conversational victims.
 καθ' ἕνα: "one by one."
 ἀπογυμνώσῃ: "stripped of defences," a military metaphor.
 συνεστηκότας: "drawn up in battle ranks"; the military metaphor continued.
- 7.4 προμανθάνειν: "making progress with their studies" (U).
 τοσαῦτα...προσλαλεῖν: "so much does he chatter."
- 7.5 ἀποκαταστήσαι...οἰκίαν: "see them safe into their houses" (J).
- 7.6 ἐπ' Ἀριστοφῶντος: "during the archonship of Aristophon."
 τῶν ῥητόρων μάχην: evidently a battle of words, unlike the next one he describes.
 τὴν Λακεδαιμονίοις ὑπὸ Λυσάνδρου: "the (battle) against the Lacedaemonians under the command of Lysander."
 κατὰ τῶν πληθῶν: "against the masses."

- 7.7 κωλύσαι: sc. "his companions."
 θεάσασθαι, φαγεῖν: sc. κωλύσαι.
 ἐν ὑγρῷ ἐστὶν ἡ γλῶττα: lit., "his tongue is well-lubricated," i.e.,
 moves easily.
 τῶν χελιδόνων: The swallow was a proverbial symbol of locquaciousness.
- 7.8 ὑπομεῖναι: "puts up with."
 βουλόμενα: sc. παιδία; subject of κελεύη.

ΛΟΓΟΠΟΙΙΑΣ

- 8.1 λογοποιία: "rumor-mongering" may be the closest English equivalent. The λογοποιός invents news in hopes of gaining a reputation as someone "in the know."
 ὧν: The relative is commonly attracted to the genitive of its antecedent (S 2522a).
- 8.2 καταβαλὼν τὸ ἦθος: "relaxing his expression."
 λέγεις τι: "do you have any news?"
 πῶς: Having asked what the news is, he now wants details.
 ὡς ἐπιβαλὼν: See on 7.2.
 καὶ μὴν: "and yet", "oh, but" (S 2921).
- 8.4 μὴ: introduces a question that expects the answer "no" (S 2651). This gives our character the opportunity to supply his own manufactured news.
 ἔστιν αὐτῷ: dative of possession.
 ἐργολάβος: "contractor."
 παραγεγονώς: "arrived."
 μὲν οὖν: "in fact."
 ἀναφοραί: "sources," "authorities."
 ἔχω: ἔχω + infinitive = "to be able to do x."
- 8.5 διηγείται: "he gives his story."
 τούτους: i.e., his authorities.
 Πολυπέρχων, Κάσανδρος: Players in the power struggle for control of Alexander's empire after his death. Antipater, Alexander's regent, named Polyperchon his successor; Cassander, Antipater's son, opposed him. The identity of "the king" referred to here is uncertain; see U.
- 8.6 φήσει: "he will assert that he does."
 καὶ τὸν λόγον ἐπεντείνειν: "the report is gaining ground" (U).

πολὺν τὸν ζωμόν γεγονέναι: lit., "[the battle] has become a great broth" i.e., "carnage" (J). ζωμός apparently had pieces of meat floating in it. (U)

- 8.7 ἐν τοῖς πράγμασιν: "in the Government" (U).
μεταβεβληκότα: sc. τὰ πρόσωπα; < μεταβάλλω.
ἤδη πέμπτην ἡμέραν: "five days ago."
- 8.8 πῶς οἴεσθε: addressed to the reader, "just imagine how."
ενθυμῆ: See on 2.2.
ἀλλ' οὖν...γενόμενος: "Well, he was a strong man once" (J) or "well, (he lost) after a brave fight" (Rusten).
- 8.10 The use of the first person most likely makes this conclusion a late addition.
ἀλυσιτελῶς ἀπαλλάττουσι: "go away without gaining anything."
- 8.11 περιστάσεις ποιούμενοι: "gathering crowds around them."
ἀποβεβλήκασιν: i.e., someone steals their cloaks.
ἐρήμους δίκας ὠφλήκασιν: "lost their cases by default"; < ὀφλισκάνω.
- 8.13 ἐνημερεύουσιν: "spend the day."
ἀπαυδᾶν ποιῶντες τοὺς ἀκούοντας: "reducing their listeners to a state of helplessness."
- 8.14 καταπονοῦσι: "make weary."

ΑΝΑΙΣΧΥΝΤΙΑΣ

- 9.1 καταφρόνησις δόξης: "indifference to reputation." For the distinction between this character and ἀπόνουας, See U.
αἰσχροῦ: both "dishonorable" and "dishonest."
- 9.2 πρῶτον: "in the first place."
ὄν ἀποστρεῖ: "the creditor whose money he is withholding" (J).
πρὸς τοῦτον ἀπελθών: "going off to him."
- 9.3 ἀλσὶ πάσας: aorist participle < πάσσω; "having sprinkled (it) with salt," i.e., he has salt-cured the meat for his future use rather than feasting his friends as was customary.
ἄρας: aorist participle of αἴρω, "lift."
εὐωχοῦ: "*bon appetit*." He is doubly offensive in feeding his slave at another's expense and in addressing him familiarly in public.

- 9.4 ὄψωνῶν: "doing his own marketing."
 μάλιστα μὲν κρέας: sc. "he asks for."
 ἔαν μὲν λάβῃ: "if he gets it" (U).
 χολίκιον: "tripe."
- 9.5 θέαν ἀγοράσας: "having purchased theater seat(s)," presumably with his guests' money.
 τὸ μέρος: the price of his own ticket.
 εἰς τὴν ὕστεραίαν: The dramatic festivals lasted several days.
- 9.6 ἑὼνημένος: perfect participle < ὠνόεομαι, "buy."
 ἄξιά: "worth the price."
 φέρει: "buys."
- 9.7 ἄχυρα: "bran."
 <τοὺς> χρήσαντας: "those who are supplying (him)."
 πρὸς αὐτόν: They have to deliver to him what they have lent.
- 9.8 τὰ χαλκεῖα: the copper cauldrons for hot water in the public baths.
 βάνσας ἀρύταιναν: The bath-attendant, not the customer, was supposed to do this.
 χάρις: "tip."

ΜΙΚΡΟΛΟΓΙΑΣ

- 10.1 διαφόρου: "outlay, expense."
- 10.2 ἐν τῷ μηνί: Generally, debts fell due on the last day of the month, but the stingy man demands payment of even a tiny amount before the month is up.
- 10.3 τῇ Ἀρτέμιδι: possibly at a hunter's banquet.
- 10.4 τις: an agent or intermediary.
 μικροῦ: genitive of value.
 λογίζεται: "puts it down to his account" (U).
 φάσκειν: Jebb's emendation of the mss. φάσκων.
- 10.5 ἔννην, "last year's"; an emendation of the mss. εἶναι, which U simply deletes.
 κατάξαντος: aorist participle of κατάγνυμι, "break."
 τῶν ἐπιτηδείων: the slave's allowance (U).
- 10.6 τρίχαλκον: "worth three copper coins," a very small amount.

τὰ καλύμματα: Apparently our character even searches through the κιβωτός where his wife keeps her clothes.

- 10.7 ἀποδόσθαι: "sell," + gen. of price.
- 10.8 φοίνικα < φοίνιξ, "date."
- 10.9 ὀσημέραι: "daily."
- 10.10 ὑπερημερίαν πρᾶξαι: forcing a distress sale, seizing a debtor's goods instead of renegotiating the loan.
τόκον τόκου: "[charging] compound interest."
- 10.13 χρηρνύειν = χρᾶν, "lend."
ἐλλύχνιον: "lamp-wick."
ὄλας < ὄλαί, barley sprinkled on the head of a victim before sacrifice.
θυηλήματα: small items used for sacrifice.
τοῦ ἐνιαυτοῦ: "over the course of a year."
- 10.14 τὸ ὅλον: "on the whole."
ἰωμένας: aor. part. < ἰόμαι, "become rusty."
ἐλάττω τῶν μηρῶν: "barely reaching the thigh" (U).
ἐν χρῶ: "close to the skin (χρῶς)."
τὸ μέσον...ὑποδομένους: "keeping their shoes off till mid-day" to save leather.
γναφεῖς = κναφεῖς, "fullers."
γῆν: The ancient dry-cleaner scrubbed the garment with clay and then carded the cloth to raise the nap (J).

ΒΔΕΛΥΡΙΑΣ

- 11.1 βδελυρός: "the obnoxious man."
- 11.2 ἀνασυράμενος: See on 6.2.
- 11.3 συρίττειν < συρίζω, "whistle" in disapproval.
μεταστραφῆναι: second aorist passive infinitive (with intransitive sense) of μεταστρέφω.
- 11.4 τὰ κάρνα ἢ τὰ μύρτα ἢ τὰ ἀκρόδρυα: "nuts, myrtle-berries and fruits," i.e., the "snack" section of the food-market.
- 11.6 ἡττωμένῳ δὲ μεγάλην δίκην: The accusative denotes the internal object (the object effected).

- συνησθηῖναι: aorist infinitive of συνήδομαι, "rejoice with," i.e., offer mock congratulations.
- 11.7 ὀψωνεῖν ἑαυτῷ: "The ordinary practice, except among the very poor, was to send a slave to market" (J). See on 2.26.
ἐπὶ ταῦτα: i.e., to dinner.
- 11.8-11 These sections are found in the manuscripts at the end of Char.19, where they clearly do not belong.
- 11.8 ἐξ ὀρνιθοσκοκίου τῆς μητρὸς ἐξελθούσης: "when his mother has just come in from the sooth-sayer's."
- 11.9 ἐκβαλεῖν: "drop," a bad omen.
τεράστιόν τι: "something prodigiously clever."
- 11.10 ἐπιτιμᾶν: "criticize."
- 11.11 συντερετίζειν: "to whistle an accompaniment."
- ΑΚΑΙΡΙΑΣ
- 12.1 ἀκαιρία: "bad timing."
ἐπίτευξις: "aptitude" (meant ironically).
- 12.2 ἀνακοινοῦσθαι: lit., "share"; "open his heart to him" (J).
- 12.3 κωμάζειν: "serenade" (J).
- 12.4 ὀφληκότης: accusative perfect active participle of ὀφλισκάνω, "to lose (a case)."
ἐγγύης: "surety," a case involving legal liability for debt, default, or failure to appear in court.
ἀναδέξασθαι: "to go surety for one" (U).
- 12.6 τοῦ γυναικείου γένους: "womankind."
- 12.8 διδόντα: i.e., "willing to give."
πεπρακότι: dative perfect active participle of πιπράσκω, "sell."
- 12.10 αἰσχύνεται: The subject is τις.
- 12.11 καὶ θύοντας καὶ ἀναλίσκοντας: The two participles jointly express one idea, i.e., "those who are sacrificing lavishly" ("hendiadys," S 3025).

12.12 ἀπήγξατο < ἀπάγχομαι, "hang oneself."

12.13 δίαίτια: "arbitration."

συγκρούειν: sc. "the disputants" as object.

διαλύεσθαι: "to be reconciled."

ΠΕΡΙΕΡΓΙΑΣ

13.1 ἀμέλει: "to be sure"; apparently an idiom, though U. assumes a previous question" (e.g. what is περιεργία?) to which ἀμέλει supplies the literal answer, 'don't worry about that, 'that's easy' (U).

περιεργία: lit., "overdoing it," "officiousness."

δόξει: The future is odd; perhaps we should read δόξειεν (cf 16).

13.2 ἀναστάς: This sentence and the next probably refer to the character's participation in the assembly.

13.3 ἔν τινι στάς: either "objecting to something" or "taking his stand on a certain point" (U).

13.4 πλείω = πλείονα; sc. οἶνον.

13.6 ἀτραποῦ: "a short-cut" (U).

13.9 ὅπως μὴ δώσει: ὅπως + future expresses prohibition (S 1921).

μαλακιζομένῳ: "one in poor health."

λαμβάνειν: "to make."

εὔ ποτίσαι: "drench" (J).

13.10 γυναικὸς...τῆς μητρός...χρηστοὶ ἦσαν: He has 'overdone it' by including the woman's mother's name, which is never found on epitaphs, as well as a flattering description of her relatives.

13.11 καὶ πρότερον...ὁμώμοκα: He "goes on to affirm what no one is disputing" (U).

ΑΝΑΙΣΘΗΣΙΑΣ

14.1 ἀναισθησία: "insensibility"; he never responds appropriately to the situation.

ψυχῆς: "mind."

14.2 κεφάλαιον: "sum."

γίνεται = γίγνεται, "come out to."

- 14.3 δίκην φεύγων: "being the defendant in the trial."
- 14.5 ἐπὶ θάκου ἀνιστάμενος: sc. "to go."
δηχθῆναι < δάκνω, "bite."
- 14.7 ἀπαγγέλλοντος: sc. τινος; gen .absol.
ἀγαθῇ τύχῃ: said properly only in happy circumstances.
- 14.8 μάρτυρας: It was customary to bring witnesses when lending money, not when collecting it.
- 14.9 σικύους: "cucumbers, melons," not available in winter.
- 14.10 εἰς κόπον: "to the point of exhaustion."
- 14.11 ἐν ἀγρῷ: He is at his country house without a cook, apparently.
- 14.12 ὕοντος τοῦ Διός: The common expression Ζεὺς ὕει = "it (the sky) is raining."
ἦδυ γε...πίσης: "he considers sweet of the stars what indeed the others say of pitch," nonsense for which no obvious emendation is at hand.
- 14.13 γένοιτο: The optative without ἄν in independent sentences expresses a wish for the future (S 1814).

ΑΥΘΑΔΕΙΑΣ

- 15.1 αὐθάδεια: "self-satisfaction, wilfulness"; the αὐθάδης is unconcerned with the opinions of others.
ἀπήνεια ὀμιλίας: "harshness of manner," i.e. in the way he customarily communicates with others.
- 15.2 ὁ δεῖνα: "such-and-such," a way of referring to someone one cannot or will not name.
- 15.3 μή: the negative used in marking general or typical situations (S 2689).
- 15.4 ἀποδοῖτο: "sell."
- 15.5 τοῖς τιμῶσι κ.τ.λ.: Friends and neighbors customarily made a present of some portion of the meat after sacrifice. sc. κρέα or μερίδα as the unstated object of πέμπουσιν.
εἰς τὰς ἑορτάς: "at feast-tide" (J), either a public or a private banquet (U).

- 15.6 τῷ ῥυπώσαντι αὐτόν: "someone who has gotten dirt on him."
ἀκουσίως = ἀεκουσίως, "unwillingly."
τῷ ὤσαντι < ὠθέω, "push."
- 15.7 ἀπόλλυσι: "lose," as often.
- 15.9 οὐκ ἂν ὑπομείναι: "he would not have the patience."
- 15.10 ᾄσαι: Attic infinitive of ἀείδω, "sing." Symposia regularly featured impromptu entertainments of this kind (U).

ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ

- 16.1 ἀμέλει: See on 13.1.
δεισιδαίμονία: lit., "fear of supernatural beings (δαίμονες).
"Theophrastus and Menander are the first to use δεισιδαίμων in the pejorative sense" (U).
- 16.2 εἴ τι ἔχρανεν: "if something pollutes him", aor. < χραίνω. This is J's emendation for the (impossible) ms. reading, ἐπιχρωνῆν.
περιρρανάμενος < περιρραίνομαι; "having sprinkled himself."
ἀπὸ ἱεροῦ: "from some sacred spring or fountain" (U).
δάφνην: The laurel places him under the protection of Apollo the Averter (J).
τὴν ἡμέραν: accusative of extent.
- 16.3 ἕως + subjunctive ("until") without ἂν is an irregular construction (S 2426).
- 16.4 ἱερόν: The sight of the ἱερός, a poisonous snake, was considered a worse omen than that of the παρεία, which was harmless (U).
- 16.5 τῶν λιπαρῶν λίθων: genitive with καταχεῖν (S 1382, 1690a).
Stones set up at the crossways were sacred to Hecate.
- 16.6 μῦς: "the discovery of something mouse-eaten is portentous (U)."
ἐκδοῦναι: sc. θύλακον.
σκυτοδέψη: "cobbler."
μή: See on 15.3.
προσέχειν: "pay attention."
- 16.7 καθᾶραι = καθῆραι, aorist infinitive of καθαίρω, "purify."
Ἐκατής...ἐπαγωγή: "a visitation of Hecate"; he claims that the evil spirit of Hecate has been "drawn into" the house.

- 16.8 Ἄθηνᾶ κρείττων: sc. "than this omen" (U).
- 16.9 μνήματι: "a gravestone."
ἐπὶ λεχώ: "at childbirth," where the danger of pollution was high.
συμφέρον αὐτῷ: "it's to his own advantage."
- 16.10 τὰς τετράσι δὲ καὶ ἐβδόμαις: Both days were sacred to Apollo, the fourth to Hermes.
τοῖς ἔνδον: "the house-servants."
εἴσω: "home."
Ἑρμοφροδίτους: statues of the cult figure Hermaphrodite (described by Ovid as the son of Hermes and Aphrodite), who possessed both male and female sexual characteristics.
- 16.11 τελεσθησόμενος: future (passive) participle of τελέομαι, "to be initiated," here into Orphic mysteries.
- 16.12 τῶν περιρραινομένων: "one of those who..." Sea water was considered a particularly effective purifying agent.
- 16.13 κἄν ποτε ἐπίδη σκορόδῳ ἐστεμμένον: "Exact interpretation of the passage is hampered by a very doubtful text" (U). Garlic was supposed to protect its wearers from the evil eye, but who or what was wreathed in it (ἐστεμμένον < στέφω) and why the sight of him would incur pollution, is impossible to say.
σκίλλα: "squill (a bulbous herb)."
σκύλαξ: "puppy."
περικαθάραι: For the verb form, see on 16.7. The use of the prefeix περι- suggests that the priestesses were to carry the offerings around him to create a "charmed circle" (J, U).

MEMΨΙΜΟΙΡΙΑΣ

- 17.1 μεμψιμοιρία: lit., "complaining about one's fate."
- 17.2 μερίδα: See on 15.5.
οἶναριον: "little vine leaf," a "contemptuous" diminutive (U).
- 17.3 οὕτω: i.e., "as you appear to" (U).
- 17.6 ἄξιον: See on 3.3.
δηθείς: aorist participle of deponent δέομαι; "after much coaxing" (J).
ὅ τι = εἴ τι.

- 17.8 ἐγκαλεῖν τῷ γράψαντι τὸν λόγον: "This carping is the more inexcusable in view of the speech's having convinced five hundred jurors" (U).
τῶν δικαίων: "points that might have been justly urged" (U).
- 17.9 ἐράνου εἰσενεχθέντος: "a collection having been taken up for him."
χάριν ὀφείλιν: "to owe thanks."

ΑΠΙΣΤΙΑΣ

- 18.2 τὸν πευσόμενον: "who will find out."
- 18.3 φέρειν αὐτὸς τὸ ἀργύριον: Money would normally be carried by one's slave.
κατὰ στάδιον: "every two hundred yards."
- 18.4 κυλιούχιον: "cupboard."
φῆ: "says yes."
- 18.5 ὅπως μὴ δύναιτο: The optative, rather than the usual subjunctive, puts more emphasis on the idea of eventuality.
- 18.6 ἐκδοῦναι: "send out (to be cleaned)."
ὅς: sc. τούτῳ
ἄξιος ἐγγυητής: one who will provide a guarantee against damage or loss.
τοῦ κναφέως: See on 10.14.
- 18.7 μάλιστα: "preferably."
ἄν δ' ἄρα: (ἄν = ἐάν) "if really," "if indeed" is used of improbable or (as in this case) undesirable circumstances (S 2796).
μόνον οὐ: "all but."
χρήσαι: "lend (them)."
πυρώσας < πυρώω, "assay by fire."
στήσας: "having weighed."
- 18.8 ἀποδράση: aorist subjunctive of ἀποδιδράσκω, "run away."
- 18.9 εἰληφόσι: perfect < λαμβάνω; here, as often, the perfect has a present sense, "to those who are buying something from him."
πόσου: may be either the genitive of πόσος (a genitive of quantity) or the imperative of ποσώω, "figure up."
κατάθου: The meaning is unclear. Perhaps "mark it down" (U), or "put it aside (until I have time to send someone for it)."

ΔΥΣΧΕΡΕΙΑΣ

- 19.1 *δυσχέρεια*: "physical repulsiveness" (U).
παρασκευαστική: "producing," + gen.
- 19.2 *λέπραν*: like *άλφόν* ("white leprosy") is probably not leprosy, but a less grave skin condition such as psoriasis.
μεγάλους: "overgrown."
οὐκ εἶναι ῥάδιον...ὑποβάλλεσθαι: "it's not easy to smuggle a child into their family," i.e., this skin condition is part of the family resemblance and therefore a source of pride to the *δυσχερής*.
- 19.3 *ἀντικνήμιον*: "shin."
προσπταίσματα: suppurating inflammations around the nails.
θηριωθῆναι: "run wild," i.e., fester.
μασχάλας δὲ θηριώδεις: "bestial armpits" i.e., shaggy and bad-smelling.
ἄχρι ἐπὶ πολὺ τῶν πλευρῶν: "almost down to his ribs."
ἐσθιομένους: "eaten away," "decayed."
δυσέντευκτος: "unpleasant to talk to."
- 19.4 *ἀδαξᾶσθαι*: "scratch himself."
ἀπορρίπτειν: "spits."
- 19.5 *ἀναπόνιπτος*: "unwashed."
19.6 *σφύζεσθαι*: "makes himself feverish." The meaning is obscure; perhaps the rancid oil causes an infection.
19.8-11 has been placed at the end of 11.

ΑΗΔΙΑΣ

- 20.1 *ἀηδία*: "conduct which leaves one with a bad taste in the mouth" (U).
ἔντευξις: See on 5.1.
λύπης ποιητική: See on 19.1, *παρασκευαστική*.
- 20.3 *ἀνάγεσθαι*: "set sail."
δεῖσθαι: "ask (them)."
- 20.4 *καὶ τὸ παιδίον...καλῶν*: As so often in these sketches, the abandonment of one's proper station for a lower one (i.e., of a slave's or a woman's) constitutes a breach of manners.
μασῶμενος < *μασάομαι*, "chew."
πανούργιον: "little devil."
πάππου: genitive of *πάππας*, "papa," not of *πάππος*, "grandpa" (U).

- 20.5 ἔλλέβορον: Dried powder of the hellebore plant was used as a medicine (to judge from the context, a purgative).
καθαρθεΐη: All optatives with or without ἄν in the direct form are retained in indirect discourse introduced by ὅτι or ὡς (S 2611).
ζωμοῦ τοῦ παρακειμένου: "that soup being served," genitive of comparison depending on μελαντέρα.
ἐν τοῖς ὑποχωρήμασιν αὐτοῦ: "in his stool."
- 20.6 τίς ἡμέρα: The meaning is unclear; possibly, "what (kind of) day was it?" (U), i.e., "what kind of time did you have?"
- 20.7 ὑπὲρ αὐτοῦ...λαβεῖν: "and speaking of himself, he says that he is both pleasant and aggravating, but that it's hard for one who doesn't have both (sc. sides to his character) to understand."
- 20.8 ὕδωρ...λακκαῖον: "cistern-water" (U). The point of these lines seems to be that a gentleman does not boast about his possessions, servants, or hospitality.
[ὥστε εἶναι ψυχρόν]: Most editors reject these words as a gloss on ἀπαλά.
τὸν τετρημένον πίθον: a proverbial expression for an unending, impossible task. τετρημένον < τετραίνω, "perforate."
εὖ ποιῶν γὰρ αὐτούς: "by treating them (so) well."
- 20.9 τὸν παράσιτον: not, strictly speaking, a servant, but a man without independent means who, in return for meals, flattered and amused his benefactor and carried out small personal services for him.
παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου: "encouraging them to drink" (U).
τὸ τέρψον: "the entertainment" = αὐτήν, the female piper mentioned in the next line.

ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ

- 21.1 μικροφιλοτιμία: lit., "petty ambition"; his actions can be well described as "ostentation."
ἀνελεύθερος: "unworthy of a free man" (U).
- 21.2 κατακείμενος: Banqueters reclined.
- 21.3 τὸν υἱὸν ἀποκεῖραι: "has his son's hair cut"; possibly referring to a ritual hair-cutting which originally took place at Delphi; or perhaps barbers were more stylish at Delphi (U).

- 21.4 Αἰθίοψ: The exoticism of a black servant lent prestige to his master.
- 21.5 καινόν: a shiny new coin.
ποιῆσαι: sc. "his servant," or whoever was handling the transaction for him.
- 21.6 κολουῶ: a pet bird, like our canary or parrot.
- 21.7 προμετωπίδιον: the head and horns.
- 21.8-11 are taken from 5.7-10, where they clearly do not belong.
- 21.8 ἄγορᾶς...γυμνασίων...θεάτρον: genitives of place (S 1448).
τὰς τραπέζας: the banker's tables, a popular meeting-place.
ἐν τούτοις...οὐ: "in those places where."
θέα: "spectacle, performance."
- 21.9 ἐπιστάλματα: "goods sent on commission" (U). Our character is eager to show both his foreign friends and his fellow citizens that he has 'connections.'
ἀλμάδας: "pickled olives" (J).
- 21.10 θρέψαι: aorist infinitive of τρέφω, "raise."
τίτυρος: "ape, monkey."
δορκάδειος: "of antelope horn."
τῶν στρογγύλων...τῶν σκολιῶν: genitives of quality (S 1320).
αὐλαίαν Πέρσας ἐνυφασμένην: "a curtain with figures of Persians woven in it"; ἐνυφασμένην, aorist participle of ἐνυφαίνω.
παλαστρίδιον: a small wrestling-ground.
κόνιν: the dust with which athletes rubbed themselves after exercise before cleaning off with the strigil.
σφαιριστήριον: "ball-court."
- 21.11 χρηνύοναι = χρῆσθαι, "lend."
ἄρμονικοῖς: "musicians."
ἐπιδείκνυσθαι: "for them to give displays"; infinitive of purpose (S 2008, 2009).
- 21.12 πομπεύσας...ἰπέων: "a parade of the knights was a feature of the great Athenian public festivals" (U).
μύωψ: "spur."
- 21.13 κυναρίου δὲ Μελιταίου: a breed of dog.
κλάδος: "branch" i.e., "scion."

- 21.14 ὄσημέραι: "daily"; not because he is overly pious or superstitious, but so that everyone will notice him.
- 21.15 συνδιοκήσασθαι παρὰ τῶν πρυτάνεων: "obtain from the presidents of the Senate by private arrangement the privilege of..." (J).
 τὰ γαλάξια: a dish of wheat boiled in milk, sweetened, and eaten in honor of Cybele; or, as some editors understand, her festival of the same name, τὰ Γαλάξια.
 καὶ τὰ ἱερὰ καλά: The repetition conveys our character's relish of his moment in the spotlight.

ΑΝΕΛΕΥΘΕΡΙΑΣ

- 22.1 ἀνελευθερία: lit., "illiberality"; in this case, "miserliness." "The ἀνελεύθερος is in fact 'a man in bondage,' a slave to the urge for petty profit" (U).
 περιουσία τις ἀφιλοτιμίας ἐς δαπάνην ἔχουσα: "an excessive indifference to honor where expense is concerned" (J).
- 22.2 νικήσας τραγῳδοῖς: "after winning in the tragic competitions," most likely as choregus (the poet's sponsor) not as the poet himself. Only the rich were required to undertake an expensive λειτουργία such as this.
 ταινίαν ξυλίνην: The meaning is uncertain; perhaps "a strip of wood" (U), carved with his name as a record of the victory (instead of the usual bronze tripod).
- 22.3 ἐπιδόσεων γινομένων: "when a voluntary contribution to the state is being raised."
 ἐκ τοῦ δήμου: i.e., in the ἐκκλησία or βουλή.
- 22.4 πλὴν τῶν ἱερέων: "except for the priests' (portion)."
 ἀποδόσθαι: "sell" (instead of sharing it with his friends and relations, as was customary; see on 15.5).
 οἰκοσίτους: "eating at home"; he doesn't allow the hired servants to eat at his expense.
- 22.5 τριηραρχῶν: another civic duty of the rich, but less costly in Theophrastus' time than a century before, when the trierarch had to buy a trireme for the state and maintain the crew. Our character was required only to contribute to the ship's maintenance and, it appears, spend some time on board.
- 22.6 εἰς διδασκάλου: "to the teacher's" i.e., school.

- [τοῦ ἀποτιθέναι καὶ τὰ παιδιά]: The repetition appears to be a scribal error.
 Μουσεῖα: a festival in honor of the Muses, for which the students would be required to provide an offering.
 συμβάλωνται: "contribute."
- 22.7 αὐτὸς φέρειν: He either is too cheap to provide a servant, or he doesn't trust anyone else to drive a close bargain.
 ἐν τῷ προκολπῖφ: See on 6.8. He is too cheap to buy a basket (U).
- 22.9 διειλεγμένου: perfect participle < διαλέγομαι; "and he mentioned it," i.e., let him know that he'd be asking him for a contribution.
 προσιόντα: sc. τὸν φίλον.
 τὴν κύκλω: sc. ὁδόν; he takes the long way around.
- 22.10 προῖκα < ἡ προίξ, "a dowry."
 εἰς τὰς ἐξόδους...τὸ συνακολουθῆσον: "who will attend her on trips outside the house"; these were likely to be very rare.
- 22.11 παλιμπήξει κεκαττυμένα: "held together with a patch." κεκαττυμένα, perfect participle of κασσύω, "stitch together."
 οὐδὲν διαφέρει + genitive = "no different from x."
- 22.12 ἔκκορῖσαι: "clear of bugs, delouse"; again, due to the shortage of servants in his house, he does what no gentleman would willingly do.
- 22.13 παραστρέψαι: "twists it aside" (to save further wear).
 αὐτόν: "by itself" (without underclothes).

ΑΛΑΖΟΝΕΙΑΣ

- 23.1 ἀλαζονεῖα: lit., "vagrancy," but rarely used in this sense. The usual meaning is "boastfulness," and the specific sense here is "empty bragging" (U).
- 23.2 τῷ διαζεύγματι: The word is dubious; perhaps, "pier" or "bridge" (U).
 ἐν τῇ θαλάττῃ: "at sea" i.e., as if he were a merchant with investments in foreign trade.
 ἡλίκη: sc. ἐργασία; "how vast it is."
 ὅσα εἴληφε: "how much he made"; < λαμβάνω.
 πλεθρίζων: lit., "extend to a πλέθρον in length" (U), hence perhaps "enlarge, exaggerate."

τὸ παιδάριον: "The contemptuous form of the diminutive expresses the attitude of the ἀλαζών toward his slave" (U). To increase his own status, he diminishes that of another whose rank is already negligible.

τὴν τράπεζαν: See on 21.8.

δραχμῆς αὐτῷ κειμένης: "with one drachma deposited to his account."

- 23.3 ἀπολαῦσαι + genitive = "take advantage of" (U).
 ὡς αὐτῷ εἶχε: "what his relationship to him was" i.e., how close they were.
 βελτίους: "of better quality."
 ἀμφισβητήσαι: either "argue about" or "make an argument for, claim."
- 23.4 Ἀντιπάτρος: Antipater, regent of Macedon during Alexander's Asian campaign and after his death.
 τριττά = τρεῖς.
 λέγοντα + inf. = κελεύοντα.
 διδομένης...ἀτελοῦς: "although he has been given the right to export timber duty-free" (presumably from Macedon, which supplied Athens with wood).
 ἀπείρηται: perfect passive of ἀπεῖπον; "it has been refused."
 περαιτέρω...Μακεδόσι: "Macedonians ought to have thought about it further" i.e., considered that if he accepted this favor he would be accused by an informer of being too friendly with another state.
- 23.5 γένοιτο: "came to"; optative in indirect discourse after a secondary tense (S 2615a); with ὡς sc. εἶπειν.
- 23.6 παρακαθημένων: sc. ἐπὶ ταῖς τραπέζαις.
 ἀγνώτων: his desire to appear important causes him to order strangers about.
 κελεῦσαι...ψήφους: "set up the counters" so that he can give a proper account of his contributions to charity.
 ποσῶν < ποσόω, "figure up"; cf. n. 18.9.
 καθ' ἑξακοσίας...μίαν: "by six hundreds (drachmas) and by one (mina)." 100 drachmas = 1 mina; 60 minas = 1 talent. "Taking the counting-board, he arranges the counters in small groups to represent the items - 600 drachmas to A; one mina to B; and so forth" (J).
 πιθανῶς: "plausibly."
 ποιῆσαι...τάλαντα: "adds it up to as much as ten talents." Cf. ποιῆσαι to our "make" as in "twelve minus two makes ten."
 τριηραρχίας: See on 22.5.
 ὅτι οὐ τίθησιν: "that he's not counting."
- 23.7 εἰς...ἀγαθούς: to the market for thoroughbreds.

23.8 ἐπὶ τὰς κλίνας: possibly, "booths," "stalls" (U).
 ἱματισμόν: "clothing."
 εἰς δύο τάλαντα: He pretends that he will pay anything "up to two talents" (a very large sum).

23.9 διότι = ὅτι.
 τὸ ἐλάττω εἶναι: the articular infinitive.

ΥΠΕΡΗΦΑΝΩΙΑΣ

24.1 ὑπερηφανία: "haughtiness."

24.2 ἀπὸ δείπνου: "after dinner"; read with ἐντεύξεσθαι.
 ἐν τῷ περιπατεῖν: "while he is taking his walk."

24.3 εὖ ποιήσας: See 7.2; he ungraciously reminds the recipient.

24.4 διαίτας: "arbitration cases," which he clearly thinks not worthy of his full attention.

24.6 προσελθεῖν: "greet"; he expects others to greet him first.
 θελήσαι = ἐθέλησαι.

24.7 μεμισθωμένους: "those he has hired [for any purpose]" (U).

24.8 κεκυφώς < κόπτω, "bend [the head] down."
 ὅταν...δόξη: "when he feels like it."

24.9 τῶν ὑφ' αὐτόν: his servants.

24.10 τὸν ἐροῦντα: "someone who will say...."

24.11 οὔτε ἐπ' ἀλειφόμενον...ἐσθίοντα: His insistence on privacy does not surprise the modern reader, but in its day would have been seen as a sign of excessive pride, or even of anti-democratic sentiment (J).

24.12 λογιζόμενος...διωθεῖν...εἰς λόγον: We cannot tell who is the debtor and who the creditor here, but either way, the ὑπερήφανος insults the other party by not allowing him to calculate the sum for himself.

24.13 ἀπέσταλκα: perfect of ἀποστέλλω.
 ληψόμενος: future participle of λαμβάνω; "in order to undertake...".
 ὅπως: See on 13.9.

τὴν ταχίστην: sc. ὄδον, "as quickly as possible"; adverbial accusative of manner (S 1608).

ΔΕΙΑΙΑΣ

- 25.1 ὑπειξίς: "shrinking"; < ὑπείκω.
- 25.2 ἄκρας: In his fear, he mistakes looming cliffs or headlands for enemy ships (see below).
 ἡμιολίας: The ναῦς ἡμιολία (so named because it had one and a half banks of oars rather than two) was a pirate ship.
 εἷ τις μὴ μεμύηται: The reference is to initiates in the mysteries of the Cabiri, Samothracian deities who protected sailors.
 ἀνακόπτων: "lifting his head up"; perhaps the δειλός spends most of his time huddled in blankets on deck.
 τὰ τοῦ θεοῦ: "the weather"; cf. n. 14.2.
 καὶ ἐκδύς...χιτωνίσκον: "For greater ease in swimming, if things came to the worst" (U).
 αὐτόν: the δειλός himself.
- 25.3 πεζῆ: "on foot."
 κελεύων...περιιδεῖν: "asking them first to stand by him and look around."
- 25.4 αὐτήν: i.e., τὴν σπάθην: "his sword."
- 25.5 σαλπιστοῦ = σαλπικτοῦ.
 ἄπαγ' ἐς κόρακας: "go to the crows," i.e., "get lost!"
- 25.6 ἀνάπλεως (+ genitive): "covered with."

ΟΛΙΓΑΡΧΙΑΣ

- 26.1 ἡ ὀλιγαρχία: "a sympathy for or tendency towards oligarchy."
 γλιχομένη: part. < γλίχομαι, "desirous of (+ gen.)."
- 26.2 τῆς πομπῆς: the Great Dionysiac procession (U).
 αὐτοκράτορας: The αὐτοκράτωρ, in times of crisis, was given permission to act without consulting the ἐκκλησία.
 προβάλλωνται: "propose for office."
 κατέχειν: "retains."
- 26.3 ἀρχαῖς πλησίαζοντας: "running for office."

- 26.4 The point of this section is to show how the ὀλιγαρχικός attempts to distinguish himself from the λεπτός και αυχμῶν (26.5).
 ἀπωνυχισμένους: "manicured."
 σοβεῖν: "struts, swaggers."
 μέσην: "neither too long nor too short."
 κεκαρμένους < κείρω, "cut."
 τὴν τοῦ Ὠιδείου: "the street that leads to the Odeon."
- 26.5 συκοφάντας: Any citizen had the right to instigate criminal proceedings against another, and informers were paid to supply injurious testimony.
 τῶν πρὸς τὰ κοινὰ προσιόντων: "those who involve themselves in public affairs."
 ὡς ἀχάριστον ἐστὶ {τὸ} τοῦ νέμοντος και διδόντος: "how thankless is the task of the man who has to pay and give hand-outs," referring to himself; cf. today's 'responsible tax-payer' who complains about 'welfare cheats.'
 λεπτός: "thin" i.e., "poor."
- 26.6 λειτουργιῶν...τριηραρχιῶν: See on 22.2, 22.5.
 τὸν Θησέα...αἴτιον: Theseus, the culture hero of Athenian democracy.
 δίκαια...παθεῖν...αὐτῶν: there are many tales about Theseus' later life, all of them unhappy. Our character refers to the story of his banishment from Athens.
 και ταυτὰ προαιρουμένους: "those with the same (political) preferences."

ΟΥΨΙΜΑΘΙΑΣ

- 27.1 ὀψιμαθία: "late-learning"; he is not a slow learner, but his pursuits are inappropriate to his age.
 φιλοπονία: "industriousness."
 ὑπέρ: "out of keeping, inconsistent with" (U).
- 27.2 ῥήσεις: speeches or passages of poetry memorized for recital at symposia; see on 15.10.
- 27.3 τὸ ἐπὶ δόρυ...οὐράν: "right turn, left turn, about face"; the spear was in the right hand, the shield in the left (U). οὐρά= "rear."
- 27.4 εἰς ἡρῶα: "on the feast-days of [various] heroes." συμβάλλεσθαι...λαμπάδα τρέχειν: "competes in running the torch-race with..."
- 27.5 ἀμέλει: See on 2.9.

κληθῆ: aorist passive subjunctive of καλέω, "invite."

εἰς Ἡράκλειον: "Small chapels or shrines of Heracles were probably numerous in Attica - his worship being associated with that of The-seus" (J).

τὸν βόυν αἴρεσθαι: The infinitive is conative imperfect, "he tries to lift the bull," a task done by the epebes in a group.

- 27.6 προσανατρίβεσθαι: "exercise with a partner" i.e., engage in wrestling bouts.
- 27.7 ἐν τοῖς θαύμασι: cf. 6.4.
πλήρωματα: lit., "fillings," i.e., "seatings, performances."
- 27.8 τελούμενος τῷ Σαβαζίῳ: "when he is initiated into the rites of Sabazius."
σπεῦσαι...τῷ ἱερεί: possibly, "he is eager to show that he is the most beautiful in the judgement of the priest"; "For strange as it may seem, a male beauty contest was connected with some religious rites" (U). Alternatively, "he will be eager to acquit himself best in the eyes of the priest" (J).
- 27.9 κριοῦς...θύραις: "hurling battering-rams at the door," stereotypical behavior for the young impetuous lover.
εἰληφώς < λαμβάνω.
δικάζεσθαι: "takes him to court."
- 27.10 κατοχούμενος: "being carried along,"
καταγένοι: aorist infinitive of κατάγνυμι, "break."
- 27.11 ἐν δεκαδισταῖς...συναυλῆσοντας: "when he is with members of his tenth-day club [one that meets on the tenth day of each month] he assembles people to play the aulos with him."
- 27.12 μακρὸν...παίζειν: Possibly children rode on each other's shoulders to play "tall statue."
- 27.14 παλαιών: probably not actually wrestling, but practising by himself.
ἔδραν στρέφειν: "twists the seat," i.e., his rear end. The reference is to the "cross-buttocks" (U), a wrestling move which involves a sharp twist of the hips.
ὅπως πεπαιδεῦσθαι δοκῆ: "so that he may be thought cultured"; physical training, particularly wrestling, was an important part of παιδεία.
- 27.15 ὄσι(ν): third person plural subjunctive of εἶμί.

ΚΑΚΟΛΟΓΙΑΣ

- 28.1 ἡ κακολογία: The κακολόγος simply enjoys saying nasty things about other people.
ἀγωγή ψυχῆς: "an inclination of the spirit."
- 28.2 ὁ δεῖνα: See on 15.2.
ἐξ ἀρχῆς Σωσίας: Sosias is often found in comedy as a slave name.
εἰς...ἐνεγράφη: the suggestion is that since neither of his parents were citizens, he was adopted into a deme (J).
εὐγενῆς Θράττα: a *double-entendre* meaning both "a well-born Thracian woman" and "the well-born Thratta" (a common female slave name).
ψυχὴ Κρινοκόρακα: lit., "the lily-crow soul"; very likely corrupt. J offers an attractive emendation, Κορινθία κόρη, attested as a synonym for ἑταίρα.
- 28.3 ὑπὲρ ὧν...ἐμέ: i.e., "I know what kind of information you want to get from me," which he is only too glad to supply.
οἰκία τις αὐτή: He avoids giving a specific name to the house he indicates.
ἤρκυια: feminine perfect participle of αἴρω, "lift up"; sc. ἐστί. "The house [like the women inside] has its legs lifted up."
οἶον λῆρος: "so much nonsense."
συνέχονται: "copulate."
τὸ ὅλον: "in general."
ἀνδρολάλοι: "chatterers to men" (U). Respectable Athenian ladies did not speak to or even see males outside of their immediate family.
τὴν θύραν...ὑπακούουσι: "answer (a knock at) the front door," presumably a customer. A lady did not answer her own door; for different reasons, neither did a gentleman; cf. ἀγροικίας, 4.12.
- 28.4 μεμίσηκα: 'intensive' perfect, equivalent to a strengthened present (S 1947).
εἰδεχθῆς: "a hateful look."
οὐδὲν ὅμοιον: "there's nothing like it."
τάλαντα: a large but unspecified amount, "millions."
εἰς ὄψον: "for delicacies."
τῷ ψυχρῷ: "in cold water."
τῆ τοῦ Ποσειδῶνος ἡμέρα: "Poseidon's day," here used as an expression meaning "the middle of winter," was the eighth day of the month Ποσειδεῶν (December-January).
- 28.5 τοῦ ἀναστάντος: "the one who has stood up (and gone)."

εἰπεῖν: sc. κακά.

ἀρχήν γε εἰληφώς: "once he has begun."

28.6 κακῶς λέγειν = κακολογίαν.

ἀποκαλῶν: "misnaming."

τοῦτο = κακῶς λέγειν.

28.7 Most editors consider this a late addition. The text is clearly corrupt.

ἐρεθίσμος: "sting."

ΦΙΛΟΠΟΝΗΡΙΑΣ

29.1 φιλοπονηρία: "love of bad company"; here, πονηρία has a specific sense of "criminality."

29.2 ἐντυγχάνειν: "associate with."

τοῖς ἡττημένοις: "those who have lost (law suits)."

δημοσίους ἀγῶνας: "civil cases."

χρήται: "becomes friendly with."

29.3 ἐπί: "in the case of" or "against" or possibly "over the grave of" (Edmonds).

ἐπισκῆψαι: "denounces."

29.4 εἰς π(εῖραν ἐλθεῖν): "get to know him."

τὰ μὲν ἄλλα...ἕνια δε: "some things...but others."

τῶν ἀνθρώπων: "fellows," "folks."

ἀγνοεῖν: sc. τοὺς ἀνθρώπους.

διατείνεσθαι: "vehemently asserts" (U).

29.4a τῷ: sc. πονηρῷ.

ἐπὶ δικαστηρίῳ: "in a court of law" (U).

καθημένους: sc. δικαστάς.

εἰπεῖν δεινός = δεινός εἰπεῖν.

κύνα: in a positive sense, "the watchdog," "faithful friend."

ὑπὲρ τῶν κοινῶν: See on 26.5.

συναχθεσθαι: "will be deeply concerned."

προώμεθα: 2nd aorist middle subjunctive of προήμι, "get rid of."

29.5 συνεδρεῦσαι: "forms a clique in his interest" (J); he organizes support among his fellow jurors for his criminal friend(s).

πράγμασιν: "lawsuits."

κρίσιν κρίνων: "presumably when sitting as a single judge" (U).

ἐκδέχασθαι...ἐπὶ τὸ χεῖρον: "gives an unfavorable interpretation of the opposing testimony."

29.6 τὸ ὄλον: See on 10.14.

ΑΙΣΧΡΟΚΕΡΔΕΙΑΣ

30.1 αἰσχροκέρδεια: "profiteering, cheating."

30.3 καταλύοντος: "lodging as a guest."

30.4 διμοιρίαν: "a double share."

30.6 προῖκα ἀφιᾶσιν: "allow free admission."
θεατρῶναι < θεατρῶνης, "theater manager."

30.7 δημοσίᾳ: "on state business."
ἐλαχιστα τῶν ἄλλων: a combination of "least of all" and "less than the others."
παρέχειν: sc. τῷ ἀκολούθῳ.
ξενίων < τὰ ξενία, the guest-gifts that ambassadors received from their hosts.

30.9 κοινὸν... Ἐπμῆν: Lucky finds were attributed to Hermes; to say, "Hermes is for everybody," is to claim a share for oneself.

30.10 χρησάμενος: "having borrowed."
ἔφελκύσαι: "drag it around."

30.11 Φειδωνεῖω μέτρῳ: The reference is not completely certain. Before Solon's system of weights and measures became standard for Attica, those introduced by King Pheidon of Argos were used. Possibly, our character favors them because they were somewhat smaller. There may also be a pun on the meaning of Φεῖδων, "thrifty one" or "miser."
πύνδακα: "the measuring cup."
εἰσκεκρουμένῳ < εἰσκρούμενον, "dented in," hence giving short measure.
σφόδρα ἀποψῶν: "wiping (the top of the measure) off vigorously," i.e., making a show of measuring with extreme precision.

30.12 ὑποπρίασθαι... πωλεῖν: a corrupt passage, made more difficult by the uncertain meaning of πρὸς τρόπον, which most editors understand as "at a fair price." Possibly, "he will buy at a lower price from a friend who thinks that he is selling at a fair price."

30.13 τριάκοντα μνῶν: the amount of the χρεός.

ἔλαττον τέτταρσι δραχμαῖς: dative of measure of difference (S 1513).

- 30.14 τοῦ μισθοῦ: sc. τοῦ διδασκάλου.
κατὰ λόγον: "accordingly."
θέας: "shows, sights," at festivals.
- 30.15 ἀποφοράν: the "rent" received for hiring out a slave.
τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν: "the exchange discount for copper obols." The slave was paid in copper, but silver was the preferred currency, so his master insists that he be paid the difference between the two (U).
προσαπαιτεῖν: i.e., παρὰ τοῦ χειρίζοντος (see below).
λογισμὸν: "his accounts."
χειρίζοντος < χειρίζων, "manager."
- 30.16 ὄψον: See on 28.4.
ἡμίση: "half-eaten."
ῥαφανίς: "radish."
ἀπογράφεσθαι: "make an inventory."
- 30.18 συναγόντων < συνάγειν, "to assemble for a symposium"; a one-word gen. absol. (cf 14.7).
παρ' αὐτῶ: "at his house."
ὑποθεῖναι: perhaps "pledge"; i.e., his contribution to the dinner consists of small items for which the host usually did not expect compensation.
- 30.19 καὶ γαμοῦντος...ἐκδιδομένου: these events are not simultaneous; rather, καί = "or."
πρὸ χρόνου τινός: "for a little while before" (J).
προσφορά: "a wedding present."
- 30.20 ἄ...ἀπαιτήσαι: sc. τις.
κομίσαιτο: "take back."

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