

PROOEMIUM

1 [Ἦδη μὲν καὶ πρότερον πολλάκις ἐπιστήσας τὴν διάνοιαν
 ἐθαύμασα, ἴσως δὲ οὐδὲ παύσομαι θαυμάζων· τί γὰρ δήποτε,
 τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης καὶ πάντων
 τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν
 2 αὐτὴν τάξιν τῶν τρόπων ἔχειν; ἐγὼ γάρ, ὦ Πολύκλειε, 5
 συνθεωρήσας ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην φύσιν καὶ
 βεβιωκώς ἔτη ἑνενήκοντα ἑννέα, ἔτι δὲ ὠμιληκώς πολλὰ
 τε καὶ παντοδαπαῖς φύσει καὶ παρατεθεαμένος ἐξ ἀκριβείας
 πολλῆς τούς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους
 3 ὑπέλαβον δεῖν συγγράψαι ἃ ἑκάτεροι αὐτῶν ἐπιτηδεύουσιν ἐν 10
 τῷ βίῳ. ἐκθήσω δέ σοι κατὰ γένος ὅσα τε τυγχάνει γένη
 τρόπων τούτοις προσκείμενα καὶ ὃν τρόπον τῇ οἰκονομίᾳ
 χρῶνται. ὑπέλαβον γάρ, ὦ Πολύκλειε, τοὺς υἱεῖς ἡμῶν
 βελτίους ἔσεσθαι καταλειφθέντων αὐτοῖς ὑπομνημάτων
 4 τοιοῦτων οἷς παραδείγμασι χρώμενοι αἰρήσονται τοῖς εὖχ- 15
 ημονεστάτοις συνεῖναι τε καὶ ὁμιλεῖν, ὅπως μὴ καταδεέ-
 5 τεροι ὦσιν αὐτῶν. τρέφομαι δὲ ἤδη ἐπὶ τὸν λόγον· σὸν δὲ
 παρακολουθεῖν τε ὀρθῶς καὶ εἰδῆσαι εἰ ὀρθῶς λέγω.
 πρῶτον μὲν οὖν ἵποιήσομαι† τῶν τὴν εἰρωνεῖαν ἐζηλωκότων,
 ἀφείς τὸ προοιμιάζεσθαι καὶ πολλὰ πέρα τοῦ πράγματος 20
 λέγειν. καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας καὶ ὀριοῦμαι
 αὐτήν, εἴθ' οὕτως τὸν εἰρωνα διέξειμι ποῖός τις ἐστὶ καὶ εἰς
 τίνα τρόπον κατενήνεκται. καὶ τὰ ἄλλα δὴ τῶν παθημάτων
 ὥσπερ ὑπεθέμην πειράσομαι κατὰ γένος φανερὰ καθιστάναι.]

PREFACE

[I have often in the past applied my thoughts to a puzzling question – one which I think will never cease to puzzle me. Why, when Greece lies under the same sky and all Greeks are educated in the same way, do we not have a uniform system of manners? I have long been a student of human nature, Polycles, and during my ninety-nine years I have met all varieties of character and I have subjected good people and bad to minute observation and comparison. And so I thought that I ought to write a book describing how both sorts of person behave in their daily lives. I shall set out for you, type by type, the different kinds of character which relate to them and how they manage. For I think that our sons will be better, Polycles, if we bequeath them such records as these, which will, if they use them as examples, prompt them to converse and associate with the most decent sort of people, in the hope that they may not fall short of them. And now I shall turn to my narrative. You must follow it correctly and see if what I say is correct. First then I shall * * * people who have affected dissembling, dispensing with preamble and superfluous talk. I shall begin with dissembling and I shall define it, and then I shall proceed without more ado to describe what sort of person the dissembler is and to what behaviour he is inclined. And then I shall attempt to clarify the other emotions, type by type, as I proposed.]

Prooemium a Theophrasto abiudicavit Furlanus Tit. προοίμιον a (προ-
 θεωρία c): om. AB 4 τῶν om. A 12 προσκείμενα ac, Stephanus:
 προκ- AB 20 πέρα Needham: περί AB 21 καὶ (ante ἀρξ-) om. A
 21 καθιστάναι a (-ᾱ-), Fischer: -εστάναι AB (-ᾱ- A)

I

ΕΙΡΩΝ

- 1 [Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὥς τύπῳ λαβεῖν, προσποιήσας ἐπὶ χεῖρον πράξεων καὶ λόγων.]
 2 ὁ δὲ εἰρων τοιοῦτός τις οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν ἢ οὐ μισεῖν[†]. καὶ ἐπαινεῖν παρόντας οἷς ἐπέθετο λάθραι καὶ τούτοις συλλυπεῖσθαι ἡττημένοις· καὶ συγγνώμην δὲ ἔχειν
 3 <γελᾶν>. καὶ ἵπρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας[†]
 4 πράως διαλέγεσθαι. καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξαι ἐπανελθεῖν, καὶ μηδὲν ὦν πράττει ὁμολογεῖν ἀλλὰ φῆσαι βουλευέσθαι καὶ προσποιήσασθαι
 5 ἄρτι παραγεγονέναι καὶ ὅψε γίνεσθαι [αὐτὸν] καὶ μαλακισθῆναι. καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας < > ὥς οὐ πωλεῖ καὶ μὴ πωλῶν φῆσαι πωλεῖν. καὶ ἀκούσας τι μὴ προσποιεῖσθαι καὶ ἰδὼν φῆσαι μὴ ἑορακέναι καὶ ὁμολογήσας μὴ μεμνηῖσθαι· καὶ τὰ μὲν σκέψασθαι φάσκειν, τὰ δὲ οὐκ εἰδέναι,
 6 τὰ δὲ θαυμάζειν, τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι. καὶ τὸ ὅλον δεινὸς τῷ τοιοῦτῳ τρόπῳ τοῦ λόγου χρῆσθαι. “Οὐ πιστεύω”, “Οὐχ ὑπολαμβάνω”, “Ἐκπλήττομαι”, καὶ ἱλέγει ἑαυτὸν ἕτερον γεγονέναι[†], “Καὶ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήλεις”, “Παράδοξόν μοι τὸ πρᾶγμα”, “Ἄλλω
 7 τινὶ λέγε”, “Ὅπότερον δὲ σοὶ ἀπιστήσω ἢ ἐκείνου καταγνῶ ἀποροῦμαι”, “Ἄλλ' ὅρα μὴ σὺ θᾶπτον πιστεύεις”.

Tit. εἰρωνείας α' B, εἰρ- πρῶτος A 1-2 del. Darvaris 1 ὥς B: ἐν A 3 τις B: ἐστίν A οἷος B: οἷον A (ἐθέλ)ει ut uid. A¹⁵ 4 λαλεῖν B: λαβεῖν A 5 ἡττημένοις Schwartz: ἡττωμ- AB 6 αὐτὸν Diels: αὐ- AB 7 <γελᾶν> Darvaris 11 γίνεσθαι Diggle: γενέσθαι AB αὐτὸν del. Hottinger 12 ἐρανίζοντας B lac. indic. Salmasius 13 φῆσαι Schneider siue Bloch: φῆσει AB 14 φῆσαι c: φῆσει AB ἑορ- Herwerden: ἑωρ- AB 15 σκέψασθαι Casaubon: -ασθαι AB 16 οὕτω de: -ως AB 21 Ὅπότερον Cobet: ὅπως AB 22 πιστεύεις B: -ης A

I

THE DISSEMBLER

[Dissembling, to define it in outline, would seem to be a pretence for the worse in action and speech.]

The Dissembler is the sort of man who is ready to accost his enemies and chat with them ****. When he has attacked people behind their back he praises them to their face, and he commiserates with them when they have lost a lawsuit. He forgives those who speak abusively about him and <laughs at> their abuse. He talks mildly to *****. When people want an urgent meeting he tells them to call back later and never admits what he is doing but says that he has the matter under consideration and pretends that he has just arrived home or that it is too late or that he fell ill. To applicants for a loan or a contribution < > that he has nothing for sale, and when he has nothing for sale he says that he has. He pretends not to have heard, claims not to have seen, and says that he does not remember agreeing. Sometimes he says that he will think about it, at other times that he has no idea, or that he is surprised, or that he once had the same thought himself. In general he is a great one for using expressions like ‘I don’t believe it’, ‘I can’t imagine it’, ‘I am amazed’, and *****’, ‘But *that* was not the account he gave me’, ‘It beggars belief’, ‘Tell that to someone else’, ‘I don’t know whether I should disbelieve *you* or condemn *him*’, ‘Are you sure you are not being too credulous?’

- 7 [τοιαύτας φωνὰς καὶ πλοκάς καὶ παλιλλογίας εὐρεῖν ἔστι τοῦ εἴρωνος. τὰ δὲ τῶν ἡθῶν μὴ ἀπλᾶ ἀλλ' ἐπίβουλα φυλάττεσθαι μᾶλλον δεῖ ἢ τοῦς ἔχεις.] 25

[Such are the remarks, tricks and repetitions which the Dissembler will invent. One should be more wary of disingenuous and designing characters than of vipers.]

23 5 del. Bloch 23 παλιλλ- aδ: παλλιλ- AB 23 4 ἔστι τοῦ εἴρωνος
Ussing: ἔστιν οὐ χεῖρον ὅν AB 24 ἀλλὰ AB 25 τοῦς B²: ους B (incertum quo accentu et spiritu): οὔς A

II

ΚΟΛΑΞ

- 1 [Τὴν δὲ κολακείαν ὑπολάβοι ἂν τις ὁμιλίαν αἰσχροῦ εἶναι, συμφέρουσιν δὲ τῷ κολακεύοντι.]
 2 ὁ δὲ κόλαξ τοιοῦτός τις οἷος ἅμα πορευομένῳ εἰπεῖν
 “Ἐνθυμῇ ὥς ἀποβλέπουσι πρὸς σὲ οἱ ἄνθρωποι; τοῦτο
 δὲ οὐθενὶ τῶν ἐν τῇ πόλει γίγνεται πλην ἢ σοί”, <καὶ> 5
 “Ἡὐδοκίμεις χθὲς ἐν τῇ στοᾷ”· πλείονων γὰρ ἢ τριάκοντα
 ἀνθρώπων καθημένων καὶ ἐμπεδόντος λόγου τίς εἴη βέλτιστος
 ἀφ’ αὐτοῦ ἀρξάμενος πάντας ἐπὶ τὸ ὄνομα αὐτοῦ κατενε-
 3 χθῆναι. καὶ ἅμα τοιαῦτα λέγων ἀπὸ τοῦ ἱματίου ἀφελεῖν
 κροκύδα, καὶ ἔαν τι πρὸς τὸ τρίχωμα τῆς κεφαλῆς ὑπὸ πνεύμα- 10
 τος προσενεχθῇ ἄχυρον καρφολογῆσαι, καὶ ἐπιγελάσας δὲ
 εἰπεῖν “Ὅρᾳς; ὅτι δυοῖν σοι ἡμερῶν οὐκ ἐντετύχηκα πολιῶν
 ἔσχηκας τὸν πώγωνά μεστόν, καίπερ εἴ τις καὶ ἄλλος ἔχων
 4 πρὸς τὰ ἔτη μέλαινα τὴν τρίχα”. καὶ λέγοντος δὲ αὐτοῦ τι
 τοὺς ἄλλους σιωπᾶν κελεῖσθαι καὶ ἐπαινέσαι δὲ ἀκούοντα καὶ 15
 ἐπισημῆνασθαι δέ, ἐπὶ πάντας παύσεται, “Ὅρθῶς”, καὶ σκώψαντι
 ψυχρῶς ἐπιγελάσαι τό τε ἱμάτιον ὥσαι εἰς τὸ στόμα ὥς δὴ
 5 οὐ δυνάμενος κατασχεῖν τὸν γέλῳτα. καὶ τοὺς ἀπαντῶντας
 6 ἐπιστῆναι κελεῖσθαι ἕως ἂν αὐτὸς παρέλθῃ. καὶ τοῖς παιδίοις
 μῆλα καὶ ἀπίους πριάμενος εἰσενέγκας δοῦναι ὁρῶντος αὐτοῦ, 20

‘Tit. κολακείας β’ 1-2 del. Darvaris 3 ὁ δὲ κόλαξ τοιοῦτός τις οἷος
 Darvaris: τὸν δὲ κόλακα τοιοῦτόν τινα ὥστε AB πορευομένῳ Diggle:
 -όμενον AB 5 δὲ B¹: om. AB οὐθενὶ B: οὐδ- A γίνεται AB ἢ
 om. B <καὶ> Herwerden 6 -κήμεις A^m 7 ἐμπεδόντος λόγου B:
 -πεδῶν λόγος A 8 ἀφ’ αὐτοῦ Ribbeck: ἀπ’ αὐ- AB 9 ἅμα Schneider:
 ἄλλα AB λέγων c, Lycius: -ειν AB 10 ὑπὸ Aubertius: ἀπὸ AB 11
 προσενεχθῇ e: -ηνέχθη AB 12 δυεῖν A 13 ἔσχεσ A ἔχων Pat. 2986
 s.l., Herwerden: ἔχεις AB 14 πρὸς τὰ ἔτη hoc loco B: post ἄλλος A
 μέλαινα A 15 ἀκούοντα a¹, Casaubon: -τος AB 16 ἐπισημῆνασθαι A
 ἐπὶ πάντας παύσεται Foss: εἰ παύσεται AB σκώψαντι ed. Basil.⁴: σκώψας τί AB
 (-ῶ- A) 17 ὥσε A δὴ δ: δεῖ B: μὴ A 19 παιδίοις A

II

THE TOADY

[Toadying may be interpreted as a degrading association, but one which is advantageous to the toadier.]

The Toady is the sort of man who says to a person walking with him ‘Are you aware of the admiring looks you are getting?’ This doesn’t happen to anyone else in the city except you’, and ‘The esteem in which you are held was publicly acknowledged in the stoa yesterday’ – thirty or more people were sitting there and the question cropped up who was the best man in the city, and his was the name they all arrived at, starting with the Toady. While he is going on like this he removes a flock of wool from the man’s cloak, or picks from his hair a bit of straw blown there by the wind, adding with a laugh ‘See? Because I haven’t run into you for two days you’ve got a beard full of grey hairs, though nobody has darker hair for his years than you’. When the man is speaking he tells the company to be quiet and praises him so that he can hear and at every pause adds an approving ‘Well said’, and bursts out laughing at a feeble joke and stuffs his cloak into his mouth as if he can’t control his laughter. He tells any who come their way to stop until the great man has gone past. He buys apples and pears and brings them to his house and presents them to the children while their father is watching and gives them a kiss and

7 καὶ φιλήσας δὲ εἰπεῖν “Χρηστοῦ πατρὸς νεόττια”. καὶ συν-
 8 νούμενος Ἰφικρατίδας τὸν πόδα φῆσαι εἶναι εὐρυθμότερον
 τοῦ ὑποδήματος. καὶ πορευομένου πρὸς τινὰ τῶν φίλων
 9 προδραμῶν εἰπεῖν ὅτι “Πρὸς σὲ ἔρχεται”, καὶ ἀναστρέψας
 10 ὅτι “Προῆγγελκά σε”. [ἀμέλει δὲ καὶ τὰ ἐκ γυναικείας ἀγορᾶς 25
 διακονῆσαι δυνατὸς ἀπνευστί.] καὶ τῶν ἐστιωμένων πρῶτος
 ἐπαινέσαι τὸν οἶνον καὶ παρακειμένῳ εἰπεῖν “Ὡς μαλακῶς
 ἐστιᾷς”, καὶ ἄρας τι τῶν ἀπὸ τῆς τραπέζης φῆσαι “Τουτὶ ἄρα
 30 ὥς χρηστὸν ἐστὶ”. καὶ ἐρωτῆσαι μὴ ῥιγοῖ καὶ εἰ ἐπιβαλέσθαι
 βούλεται καὶ ἔτι ταῦτα λέγων περιτεῖλαι αὐτόν· καὶ ἅμα 30
 πρὸς τὸ οὖς προσκύντων διαψιθυρίζειν· καὶ εἰς ἐκεῖνον ἀπο-
 11 βλέπων τοῖς ἄλλοις λαλεῖν. καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ
 12 ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι. καὶ τὴν
 οἰκίαν φῆσαι εὖ ἡρχιτεκτονῆσθαι καὶ τὸν ἀγρὸν εὖ πεφυτεῦ-
 35 σθαι καὶ τὴν εἰκόνα ὁμοίαν εἶναι.
 13 [καὶ τὸ κεφάλαιον τὸν κόλακα ἔστι θεάσασθαι πάντα καὶ
 λέγοντα καὶ πράττοντα ὧι χαριεῖσθαι ὑπολαμβάνει.]

21 δὲ B¹: καὶ B: om. A νεόττια B 22 Ἰφικρατίδας M.
 Schmidt: ἐπικρηπίδας A: ἐπὶ κρ- B 22 εἶναι φῆσαι A 24
 προδραμῶν A 25 Προ- Auberius: προσ- AB -ῆγγελκά σε tamquam
 u.l. falso referunt: -ῆγγελκας AB 25-6 del. Diels 25 δὲ om.
 A 27 παρακειμένῳ (-ων c) Gronovius: παραμένων AB 28 ἐστιᾷς
 nescioquis ap. Casaubon: ἐσθίεις AB¹, αἰς- B 29 ἐπιβαλέσθαι de:
 -βάλλ- AB 30 ἔτι B¹ ταῦτα λέγων hoc loco Schneider: ante πρὸς
 τὸ (31) AB (λέγων et -ειν duplici compendio A) περιτεῖλαι c¹ de: -στεῖλη
 AB 30 ἅμα Diels: μὴ AB 31 προσκύντων Valkenaer: προσπίπτων
 A¹ B, διαπ- A διαψιθυρίζειν A: ψιθ- B εἰς B: ὡς A 34 -ῆσθαι
 A¹ B¹: -εῖσθαι AB 36-7 del. Bloch

calls them ‘Chicks of a noble sire’. When he joins him in shopping for ‘Iphicratids’ he says that his foot is shapelier than the shoe. When the man is on the way to a friend he runs ahead and says ‘He is coming to visit you’, and then goes back and says ‘I have warned him of your arrival’. [He is certainly capable of doing errands in the women’s market without stopping for breath.] At dinner he is first to praise the wine, and he says to his host, next to whom he is sitting, ‘How luxuriously you entertain’, and then he takes something from the table and says ‘How exquisite’. And he asks him if he is chilly and wants to put something on, and before the words are out of his mouth he wraps him up. And he leans forward and whispers in his ear; and while conversing with the other guests he keeps looking at him. In the theatre he takes the cushions from the slave and spreads them on the seat with his own hands. He says that his house is a masterly example of architecture, his farm is planted superbly, and his portrait hits him off perfectly.

[In short, you can see the Toady saying and doing everything he can think of to curry favour.]

III

ΑΔΟΛΕΣΧΗΣ

- 1 [Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων μακρῶν καὶ ἀπρο-
βουλεύτων.]
- 2 ὁ δὲ ἀδολεσχῆς τοιοῦτός τις οἶος, ὃν μὴ γινώσκει, τούτῳ
παρακαθεζόμενος πλησίον πρῶτον μὲν τῆς αὐτοῦ γυναικὸς
εἰπεῖν ἐγκώμιον· εἶτα, ὃ τῆς νυκτὸς εἶδεν ἐνύπνιον, τοῦτο 5
διηγέσασθαι· εἴθ' ὧν εἶχεν ἐπὶ τῷ δεῖπνῳ τὰ καθ' ἕκαστα
3 διεξελεῖν. εἶτα δὴ προχωροῦντος τοῦ πράγματος λέγειν ὥς
πολὺ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν ἀρχαίων, καὶ ὥς
ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ, καὶ ὥς πολλοὶ ἐπι-
δημοῦσι ξένοι, καὶ τὴν θάλατταν ἐκ Διονυσίων πλώμιον 10
εἶναι, καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ πλεῖον τὰ ἐν τῇ γῇ βελτίω
ἔσεσθαι, καὶ ὃν ἄγρὸν εἰς νέωτα γεωργήσει, καὶ ὥς χαλεπὸν
ἐστὶ τὸ ζῆν, καὶ ὥς Δάμιππος μυστηρίοις μεγίστην δαίδα
ἔστησεν, καὶ πόσοι εἰς κίονες τοῦ Ὡιδείου, καὶ “Χθὲς ἡμεῶν”,
καὶ τίς ἐστὶν ἡμέρα τήμερον, καὶ ὥς Βοηδρομιῶνος μὲν ἐστὶ τὰ 15
μυστήρια, Πυανοσιῶνος δὲ <τὰ> Ἀπατούρια, Ποσιδεῶνος δὲ
<τὰ> κατ' ἄγρους Διονύσια· κἄν ὑπομένῃ τις αὐτόν, μὴ
ἀφίστασθαι.
- 4 [παραδείσαντα δὴ δεῖ τοὺς τοιούτους τῶν ἀνθρώπων
<φεύγειν> καὶ <τὸ ἀκάτειον> δ' ἀράμενον ἀπαλλάττεσθαι, 20
ὅστις ἀπύρετος βούλεται εἶναι· ἔργον γὰρ συναρέσκεσθαι τοῖς
μήτε σχολὴν μήτε σπουδὴν διαγινώσκουσιν.]

Tit. ἀδολεσχίας γ' 1-2 del. Darvaris 3 τις Hanow: ἐστιν AB ὃν
δ: ὧν A: ὧν B' γιν- AB 4 αὐτοῦ Pauw (ἐαυτοῦ de): αὐ- AB 5
ἐγκώμιον A 6 τὸ δεῖπνον A 7 δὴ AB¹¹: δεῖ B 10 θάλασσαν A
πλώμιον a²c²de: πλό- AB¹¹, πνό- B 12 ὃν ἄγρὸν Diels: ὁ ἄγρὸς AB
ἐς A 13 δάμιππος B μεγίστην B: -οις AB¹¹ (del. B') 15 ἐστὶν A' B:
ἡ A τήμερον e, Herwerden: σή- AB 15-17 καὶ ὥς... Διονύσια hoc
loco Hottinger, praemonente Pauw: post ἀφίστασθαι (18) AB 16 Πυανοσι-
ῶνος Bechert: -νεψ- AB <τὰ> M, Darvaris Ποσιδεῶνος Bechert:
ποσειδ- AB 17 <τὰ> Casaubon 19-22 del. Bloch 20 <φεύγειν>
Casaubon <τὸ ἀκάτειον> δ' ἀράμενον Jackson: διαράμενος AB (-ον δ)
ἀπαλά- A 21 ἀπύρετος ed. pr.: -ευτος AB, -εκτος de συναρέσκεσθαι
Dupont: συναρκεῖσθαι AB 22 σχολὴν... σπουδὴν B: σπουδὴν... σχολὴν
A

III

THE CHATTERBOX

[Chatter is the narration of long and ill-considered speeches.]

The Chatterbox is the sort of person who sits next to a complete stranger and first sings his own wife's praises, then recounts the dream he had last night, then describes in every detail what he had for dinner. Then, as things are going well, he continues with talk like this: people nowadays are far less well-behaved than in the old days; wheat is selling in the market at a bargain price; the city is full of foreigners; the festival of Dionysus heralds the start of the sailing season; more rain would be good for the crops; what land he will cultivate next year; life is hard; Damippos set up a very large torch at the mysteries; how many pillars there are in the Odeion; 'I threw up yesterday'; what day of the month it is; the Mysteries are in September, the Apatouria in October, the Rural Dionysia in December. If you let him go on he will never stop.

[Show a clean pair of heels, full steam ahead, avoid such people like the plague. It is hard to be happy with people who don't care whether you are free or busy.]

IV

ΑΓΡΟΙΚΟΣ

- 1 [Ἡ δὲ ἀγροικία δόξειεν ἂν εἶναι ἀμαθία ἀσχήμων.]
 2 ὁ δὲ ἀγροϊκος τοιοῦτός τις οἶος κυκεῶνα πιῶν εἰς ἐκκλησίαν
 πορεύεσθαι, καὶ τὸ μύρον φάσκειν οὐδὲν τοῦ θύμου ἥδιον ὀζειν,
 καὶ μείζω τοῦ ποδὸς τὰ ὑποδήματα φορεῖν, καὶ μεγάλην τῇ
 3 φωνῇ λαλεῖν. καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς δὲ 5
 τοὺς αὐτοῦ οἰκέτας ἀνακοινοῦσθαι περὶ τῶν μεγίστων, καὶ
 τοῖς παρ' αὐτῷ ἐργαζομένοις μισθωτοῖς ἐν ἀγρῷ πάντα τὰ
 4 ἀπὸ τῆς ἐκκλησίας διηγέεσθαι. καὶ ἀναβεβλημένος ἄνω τοῦ
 5 γόνατος καθιζάνειν [ὥστε τὰ γυμνὰ αὐτοῦ φαίνεσθαι]. καὶ
 ἐπ' ἄλλῳ μὲν μηδενὶ <μήτε εὐφραίνεσθαι> μήτε ἐκπλήτ- 10
 τεσθαι ἐν ταῖς ὁδοῖς, ὅταν δὲ ἴδῃ βοῦν ἢ ὄνον ἢ τράγον
 6 ἐστηκώς θεωρεῖν. καὶ προαιρῶν δὲ τι ἐκ τοῦ ταμείου δεινὸς
 7 φαγεῖν, καὶ ζωρότερον πιεῖν. καὶ τὴν ciτοποιὸν πειρῶν
 λαθεῖν, καί τ' ἄλλεσας μετ' αὐτῆς <μετρησάς> τοῖς ἔνδον πᾶσι
 8 καὶ αὐτῷ τὰ ἐπιτήδεια. καὶ ἀριστῶν δὲ ἅμα τοῖς ὑποζυγίοις 15
 9 ἐμβαλεῖν <τὸν χόρτον. καὶ> τῇ θύρᾳ ὑπακοῦσαι αὐτός, καὶ
 τὸν κύνα προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ῥύγχους
 10 εἰπεῖν "Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν". καὶ
 [τὸ] ἀργύριον δὲ παρὰ τοῦ λαβὼν ἀποδοκιμάζειν, λίαν
 11 <γὰρ> μολυβρὸν εἶναι, καὶ ἕτερον ἀνταλλάττεσθαι. καὶ ἑάν 20
 τῷ ἄροτρον χρήσῃ ἢ κόφινον ἢ δρέπανον ἢ θύλακον,

Ἡ δὲ ἀγροικία δ' 1 del. Darvaris 2 ἀγροϊκος A τις om. A
 οἶον A 3 θυμοῦ A 6 αὐτοῦ Stephanus: αὐ- AB 7 αὐτῷ
 Schwartz: αὐ- AB 9 del. Darvaris 10 μὲν om. A suppl. Kassel
 11 ἐν ταῖς ὁδοῖς B: ἐν (postea deletum) A ἴδῃ B¹, εἰ- B 12 προαιρῶν
 Sylburg: προαιρῶν AB ταμείου e, Meineke: ταμείου AB δεινῶς
 'B' A' 14 suppl. (post Casaubon) Diggle 15 αὐτῷ Needham: αὐτῷ
 B, -οῖς A 16 ἐμβαλεῖν AB: -ὼν uel -ὼν B suppl. ed. pr. τῇ θύρᾳ
 Diggle: τὴν θύραν AB ὑπακοῦσαι Casaubon: ἐπ- AB 19 del. ed. pr.
 του B: τούτου A 20 <γὰρ> Eberhard μολυβρὸν Diels: μὲν λυπρὸν
 AB ἀνταλλάττεσθαι Nauck: ἅμα ἄλλ- AB 20-1 ἑάν . . . χρήσῃ Foss:
 εἰ (om. B) . . . ἐχρησεν AB 21 τῷ Needham: τὸ AB

IV

THE COUNTRY BUMPKIN

[Country-bumpkin Behaviour would seem to be ignorance of good form.]

The Country Bumpkin is the sort of man who drinks a bowl of gruel before going to the Assembly and claims that garlic smells as sweetly as perfume, wears shoes too large for his feet and talks at the top of his voice. He distrusts friends and family, preferring to discuss important business with his slaves, and he reports the proceedings of the Assembly to the hired labourers working on his farm. He sits with his cloak hitched up above his knees [thereby revealing his nakedness]. In the street the only sight in which he takes any <pleasure> or interest is an ox or a donkey or a goat, at which he will stop and stare. He is apt to raid the larder and drink his wine neat. He makes secret advances to the girl who does the baking, then helps her to grind the corn <before measuring out> the daily ration for the household and himself. He gives the plough-animals <their fodder> while eating his breakfast. He answers the door himself, calls his dog, grabs it by the snout, and says 'This guards my estate and home'. He rejects a silver coin that he is offered, because it looks too leaden, and demands a replacement. If he is lying awake in the middle of the night and remembers lending someone a plough,

ταῦτα τῆς νυκτός κατὰ ἀγρυπνίαν ἀναμνησκόμενος
 12 < >. καὶ ἐν βαλανείῳ δὲ ἄραι, καὶ εἰς τὰ ὑποδήματα δὲ
 13 ἥλους ἐγκροῦσαι. καὶ εἰς ἄστν καταβαίνων ἐρωτῆσαι τὸν
 ἀπαντῶντα πόσου ἦσαν αἱ διφθέραι καὶ τὸ τάριχος καὶ εἰ 25
 τήμερον ὁ ἄρχων νομηνίαν ἄγει, καὶ εἰπεῖν ὅτι βούλεται
 εὐθύς καταβάς ἀποκεῖρασθαι καὶ τῆς αὐτῆς ὁδοῦ περιῶν
 κομίσασθαι παρ' Ἀρχίου τοῦ τάριχου.

22 τῆς A: τοῦ B 23-4 καὶ . . . ἐγκροῦσαι hoc loco Diggle: post
 ὑποκεῖρασθαι(27)AB 26 τήμερον Herwerden: cή- AB ἄρχων Reiske:
 ἄγων AB 26-7 ὅτι β- εὐθύς Casaubon: εὐθύς ὅτι β- AB 27
 ἀποκεῖρασθαι δ: ὑπο- AB περιῶν Diggle: παρ- AB 28 τοῦ Syllburg:
 τοῦς AB

basket, sickle or sack, he < >. He sings at the baths and
 hammers nails into his shoes. On his way to town he asks a man
 he meets what the price of hides and kippers was and whether
 it is officially the first of the month, and says that as soon as he
 gets to town he means to have a haircut and, while he is about
 it, go round the shops and pick up some kippers from Archias's.

ΑΡΕΣΚΟC

- 1 [Ἦ δὲ ἄρεσκεῖα ἐστὶ μὲν, ὥς ὄρωι περιλαβεῖν, ἔντευξις οὐκ ἐπὶ
τῷ βελτίστῳ ἡδονῆς παρασκευαστική.]
2 ὁ δὲ ἄρεσκος [ἀμέλει] τοιοῦτός τις οἷος πόρρωθεν προσ-
γορεῦσαι καὶ ἄνδρα κράτιστον εἶπας καὶ θαυμάσας ἱκανῶς
ἀμφοτέραις ταῖς χερσὶ περιβαλὼν μὴ ἀφίεναι καὶ μικρὸν 5
προπέμψας καὶ ἐρωτήσας πότε αὐτὸν ὄψεται ἐπαινῶν
3 ἀπαλλάττεσθαι. καὶ παρακληθεὶς δὲ πρὸς δίαίταν μὴ μόνον
ὦι πάρεστι βούλεσθαι ἄρεσκεῖν ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα
4 κοινός τις εἶναι δοκῇ. καὶ <πρὸς> τοὺς ξένους δὲ εἰπεῖν ὥς
5 δικαιότερα λέγουσι τῶν πολιτῶν. καὶ κεκλημένος δὲ ἐπὶ 10
δεῖπνον κελεύσαι καλέσαι τὰ παιδία τὸν ἐστιῶντα, καὶ εἰσιόντα
φῆσαι κύκου ὁμοιότερα εἶναι τῷ πατρί, καὶ προσαγαγόμενος
φιλῆσαι καὶ παρ' αὐτὸν καθίσασθαι, καὶ τοῖς μὲν συμπαίξειν
αὐτὸς λέγων “Ἀσκός, πέλεκυς”, τὰ δὲ ἐπὶ τῆς γαστροῦ ἔαν
καθεύδωιν ἅμα θλιβόμενος. 15

- 6 <. . . .> καὶ πλειστάκις δὲ ἀποκείρασθαι καὶ τοὺς ὀδόντας
λευκοὺς ἔχειν καὶ τὰ ἱμάτια δὲ χρηστὰ μεταβάλλεσθαι καὶ

Tit. ἀρεσκεῖας εἶ (εἶ om. A) 1-2 del. Darvaris (incertum an habuerit Π)
2 παρασκευή A 3] ἀρεσκ[ος [. . .] . [.] . εἶ [xi-xiii] | πω[ρρωθεν Π
ἀμέλει del. Diggle τις B: ἐστιν A 3 προσαγ- B: προαγ- A: [Π] 4]ευσαι
Π: -εύσας AB εἶπα[ς] Π: εἰπὼν AB θαυ[μ]αζῶν π[] Π 5 χερσ[ι]ν
Π π[ε]ρ[ι]β[α]λ[ων] Π, conl. Herwerden: om. AB 6 [α]ποπρο[πεμψας
in Π suppl. Stein επαινων Π, conl. Needham: ἐτι αἰνῶν AB 7 8
διαίτα[ν] μὴ μόνον τουτωι ω] in Π suppl. Schmidt 8 παρεστιν
olim Π (nunc παρεστ[]) 9 τις olim Π (nunc τ[]), conl. Pauw:
εἷς AB <πρὸς> Casaubon δὲ AB: δ Π 10 κεκλημένος B:
-οι A: [Π] δὲ AB: δ Π 11 κελευσαι Π, -εὔσαι δ: -εὔσει
AB εἰς[ε]λ[θον]τα Π 12 προσ[αγαγο]μ[ε]νος Π, ce: προσαγόμενος
AB 13 αὐτὸν c: αὐ[τ]ο[ν] Π: αὐ- AB καθ[ι]σ[α]σθαι Π, conl. Cobet:
καθίστασθαι AB 15 ἅμα om. ut uid. Π 16 sqq. (quae nullo post
15 intervallo continuant ΠAB) ad caput alienum rettulit Casaubon 16
πλειστον olim Π (nunc πλειστο[])

THE OBSEQUIOUS MAN

[Obsequiousness, to encapsulate it in a definition, is contact which aims at giving pleasure, but not for the best motive.]

The Obsequious Man is [decidedly] the sort who greets you from a distance, calls you ‘My dear Sir’, and when he has sufficiently expressed his admiration embraces you with both arms and won’t let you go, then comes a little way with you and asks when he will see you again, before taking his leave with a compliment on his lips. When called in to an arbitration he wants to gratify not only the man whose side he is on but also his opponent, so that he may be thought impartial. He assures foreigners that they have a better case than his fellow-citizens. When invited to dinner he asks his host to call in his children, and as they enter he declares that they are as like their father as two figs. Then he draws them to him and kisses them and sits them down beside him. He plays with some of them, joining in the cry of ‘Wineskin’ and ‘Axe’; and he lets others fall asleep on his stomach even though they are crushing him.

(from a different sketch)

. . . He has frequent haircuts, keeps his teeth white, persistently changes his clothes, and anoints himself with unguents.

7 χρίματι ἀλείφεσθαι. καὶ τῆς μὲν ἀγορᾶς πρὸς τὰς τραπέζας
 προσφοιτᾶν, τῶν δὲ γυμνασίων ἐν τούτοις διατρίβειν οὗ ἂν οἱ
 ἔφηβοι γυμνάζωνται, τοῦ δὲ θεάτρου καθῆσθαι, ὅταν ᾗ θέα, 20
 8 πλησίον τῶν στρατηγῶν. καὶ ἀγοράζειν αὐτῷ μὲν μηδέν,
 ξένοις δὲ εἰς Βυζάντιον ἑπιστάλματα[†] καὶ Λακωνικὰς κύνας
 εἰς Κύζικον καὶ μέλι Ὑμήττιον εἰς Ῥόδον, καὶ ταῦτα ποιῶν
 9 τοῖς ἐν τῇ πόλει διηγέσθαι. ἀμέλει δὲ καὶ πίθηκον θρέψαι
 δεινὸς καὶ τίτυρον κτήσασθαι καὶ Σικελικὰς περιστερὰς καὶ 25
 δορκαδεῖους ἀστραγάλους καὶ Θουριακὰς τῶν στρογγύλων
 ληκύθους καὶ βακτηρίας τῶν σκολιῶν ἐκ Λακεδαιμόνος καὶ
 αὐλαίαν Πέρσας ἐνυφασμένην καὶ παλαιστρίδιον κονίστραν
 10 ἔχον καὶ σφαιριστήριον. καὶ τοῦτο περιῶν χρηννύναι τοῖς
 σοφισταῖς, τοῖς ὀπλομάχοις, τοῖς ἁρμονικοῖς ἐνεπιδείκνυσθαι· 30
 καὶ αὐτὸς ἐν ταῖς ἐπιδείξεσιν ὕστερον ἐπεισιέναι ἐπειδὴν ἤδη
 συγκαθῶνται, ἵν' ὁ ἕτερος εἴπηι τῶν θεωμένων πρὸς τὸν ἕτερον
 ὅτι "Τούτου ἐστὶν ἡ παλαίστρα".

18 χ|ρι|ματι olim Π (nunc |ματι), conl. Herwerden: χρίματι AB 19
 προσερχεσθ|αι Π οἱ olim Π (nunc deest): om. AB 20 γυμνάζωνται
 (Π)B¹⁰: -ζονται AB ᾗ c: ἡ AB: [Π] 21 αὐτῷ post Stephanum (αὐ-)
 Sylburg: αὐτὸν AB: [Π] 22-3 ξευ[c. xviii λ]ακω[νικας Π (quae usque ad
 24 τη]ι π[ολε]ι deest) 24 θρέψαι δ: δρ- AB: [Π] 28 αὐλαίαν AB:
 -ας Π 28 Πέρσας ἐνυφασμένην Herwerden: περσας ενυ[φας]μεγους Π:
 ἔχουσιν π- ἐνυφασμένους AB παλαιστρ[ι]διον Π, conl. Cobet: αὐλίδιον
 παλαιστριαῖον AB κονίστραν Diggle: κόνιν (Π)AB 29 χρηνν[υ]ν[υ]ναι
 Π, conl. Foss: χρή νυν ἀεί AB [τ]οις σο[φισ]ταῖς Π: τοῖς φιλοσόφοις
 τοῖς σοφ- AB 30 ε|ν|ε|πιδεικν|υσθ|αι Π, conl. Cobet: ἐπιδ- AB 31
 ἐπιδείξεσιν δ: ἀποδ- AB: [Π] 31-2 ὕστερον ἐπεισιέναι ἐπειδὴν ἤδη
 συγκαθῶνται ἵν' ὁ ἕτερος εἴπηι τῶν θεωμένων πρὸς τὸν ἕτερον post com-
 plures Diggle: ε|ς|ι|εναι| επε|ιδαν ηδ|η συνκαθων[ται ι]ν[α] τις ει|π[η]ι τῶν
 θ[ε]ω[μ]ενω[ν] in Π lere suppl. Dorandi et Stein: ὕστερον ἐπεισιν (ἐπεισιέναι
 Foss) ἐπὶ (ἵν' εἴπηι τις Madvig) τῶν θεωμένων πρὸς τὸν ἕτερον AB

He haunts the banks in the market-place, dallies in the gymnasium in which the ephebes are exercising, and sits near the generals when there is a show at the theatre. He buys nothing for himself, but for foreign friends * * * * to Byzantium, Spartan dogs to Cyzicus, and Hymettian honey to Rhodes, and he tells everybody in the city what he is doing. He is prone to keep a pet ape, and to acquire an oriental pheasant, Sicilian pigeons, gazelle-horn knucklebones, Thurian oil-flasks of the spherical sort, twisted walking-sticks from Sparta, a tapestry embroidered with Persians, and a little palaestra with a sanded area for wrestling and a room for boxing practice. He goes around offering this arena to sophists, drill-sergeants and music lecturers for them to perform in. And he arrives at these performances after the spectators are already seated, so that they will say to each other 'This is the owner of the palaestra.'

VI

ΑΠΟΝΕΝΟΗΜΕΝΟΣ

- 1 [Ἡ δὲ ἀπόνειά ἐστιν ὑπομονὴ αἰσχροῦ ἔργου καὶ λόγου.]
 2 ὁ δὲ ἀπενενοημένος τοιοῦτός τις οἷος [ὁμόςαι ταχύ, κακῶς
 ἀκούσαι, λοιδορηθῆναι δυναμένοις, τῷ ἡθεὶ ἀγοραῖός τις καὶ
 3 ἀναεσυρμένος καὶ παντοποιός. ἀμέλει δυνατός καὶ] ὀρχεῖσθαι
 νήφων τὸν κόρδακα ἱ καὶ προσωπεῖον ἔχων ἐν κωμικῷ χορῷ.⁵
 4 καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκλέγειν καθ' ἕκαστον περιῶν
 καὶ μάχεσθαι τούτων τοῖς τὸ σύμβολον φέρουσι καὶ προῖκα
 5 θεωρεῖν ἀξιοῦσι. δεινὸς δὲ καὶ πανδοκεῦσαι καὶ πορνοβοσκῆσαι
 καὶ τελωνῆσαι καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι,
 6 ἀλλὰ κηρύττειν, μαγειρεύειν, κυβεύειν. <καὶ> τὴν μητέρα μὴ¹⁰
 τρέφειν, ἀπάγεσθαι κλοπῆς, τὸ δεσμωτήριον πλείω χρόνον
 7 οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. [καὶ οὗτος δ' ἂν εἶναι δόξειεν τῶν
 περιισταμένων τοὺς ὄχλους καὶ προσκαλούντων, μεγάλῃ τῇ
 φωνῇ καὶ παρερρωγυῖαι λοιδορουμένων καὶ διαλεγομένων
 πρὸς αὐτούς, καὶ μεταξὺ οἱ μὲν προσίασιν, οἱ δὲ ἀπίασιν¹⁵
 πρὶν ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν ἀρχὴν, τοῖς δὲ <οὐδὲ>
 συλλαβὴν, τοῖς δὲ μέρος τοῦ πράγματος λέγει, οὐκ ἄλλως
 θεωρεῖσθαι ἀξίων τὴν ἀπόνειαν αὐτοῦ ἢ ὅταν ἡι πανήγυρις.]
 8 ἱκανὸς δὲ καὶ δίκας τὰς μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ
 ἐξόμνυσθαι, ταῖς δὲ παρῆναι ἔχων ἐχῖνον ἐν τῷ προκολπίζω²⁰

Tit. ἀπονείας ζ' (ζ' om. A) 1 del. Darvaris καὶ λόγων a', ed.
 Basil.: δικαιολόγων AB 2 τις B: ἐστιν A 2-4 del. Diels 3
 δυναμένοις Foss: δυνάμενος AB 5 κωμικῷ B (χ)ω(ρῶν) A^s
 6 χαλκοὺς AB περιῶν post Needham (περιῶν) Navarre: παρ- AB
 7 τούτων Petersen: τούτοις AB 8 πορνοβοσκεῦσαι B 9 καὶ (prius)
 A^s B: ἢ A' ἐργασίαν αἰσχρὰν A 10 <καὶ> Herwerden 12 αὐτοῦ
 d, Stephanus: αὐ- AB 12-18 praeunte Meister del. Diels 12 οὗτος
 C. Gesner: τοῦτο AB 16 τὴν ἀρχὴν A <οὐδὲ> Diggle 17 λέγει
 e: -ειν AB οὐ καλῶς A 18 αὐτοῦ Stephanus: αὐ- AB 19-20 ταῖς δὲ
 ἐξ- B

VI

THE MAN WHO HAS LOST ALL SENSE

[Loss of Sense is a tolerance of disgraceful action and speech.]

The Man Who Has Lost All Sense is the sort who [swears an oath pat, gets a bad reputation, slanders men of influence, is vulgar in character, defiant of decency, and ready for anything and everything. And he is just the sort who] dances the cordax while sober and * * * * *. He will go round the audience at fairs and ask everyone for their entrance fee and argue with ticket-holders who claim there is nothing to pay. He is apt to keep an inn or a brothel or be a tax collector; he regards no occupation as beneath his dignity, but is ready to work as an auctioneer, hired cook, or gambler. He lets his mother starve, gets arrested for theft, and spends more time in gaol than at home. [He would seem to be one of those who call on crowds to gather round, then rail at them and hold forth in a loud cracked voice. Meanwhile some come along to hear, and others go away before they can hear him; so that some get the beginning, others <not> a syllable, others a section of his message. He is only satisfied when showing off his loss of sense to a public meeting.] In court he can play the plaintiff as well as the defendant; and sometimes he will swear that he deserves to be excused attendance, or arrive with a boxful of evidence in his coat pocket and strings of little documents in

- 9 καὶ ὄρμαθους γραμματειδίων ἐν ταῖς χερσίν. <καὶ> οὐκ
ἀποδοκιμάζειν δὲ οὐδ' ἅμα πολλῶν ἀγοραίων στρατηγεῖν
καὶ εὐθὺς τούτοις δανεῖζειν καὶ τῆς δραχμῆς τόκον τρία ἡμιω-
βέλια τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα,
τὰ ἰχθυοπώλια, τὰ ταριχοπώλια, καὶ τοὺς τόκους ἀπὸ τοῦ 25
ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.
- 10 [ἐργώδεις δὲ εἰσιν οἱ <τοιοῦτοι>, τὸ στόμα εὐλυτον ἔχοντες
πρὸς λοιδορίαν καὶ φθεγγόμενοι μεγάλῃ τῇ φωνῇ, ὥς
συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια.]

21 γραμματειδίων Herwerden: -ιδίων AB <καὶ> Meier 22 ἀπο-
δοκιμάζειν Meier: -ζων AB 23 δραχμῆς B ἡμιω- B: ἡμι- A 24 -βέλια
Diels: -βόλια AB πράττεσθαι ac²de: πλ- AB 25 τὰ δὲ ἰχθ- A 26
ἐμπωλ- B 27-9 del. Bloch 27 ἐργώδεις B, -εις B¹⁸ <τοιοῦτοι>
Diggle 28 πρὸς B: εἰς A

his hands. He does not think it beneath him, either, to manage
a mass of market-traders and lend them money on the spot and
charge a daily interest of one and a half obols to the drachma,
and do the rounds of the butchers, the fishmongers, and the
kipper-sellers, and pop the interest from their takings straight
into his mouth.

[They are tiresome, these foul-tongued loud-mouthed people,
who make the marketplace and the shops echo with their noise.]

VII

ΛΑΛΟΣ

- 1 [Ἡ δὲ λαλιά, εἴ τις αὐτὴν ὀρίζεσθαι βούλοιτο, εἶναι ἂν δόξειεν ἀκρασία τοῦ λόγου.]
 2 ὁ δὲ λάλος τοιοῦτός τις οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὁτιοῦν πρὸς αὐτὸν φθέγξεται, ὅτι οὐθὲν λέγει καὶ ὅτι αὐτὸς
 3 πάντα οἶδε καί, ἂν ἀκούῃ αὐτοῦ, μαθήσεται. καὶ μεταξὺ δὲ 5
 ἀποκρινομένῳ ἐπιβαλεῖν εἶπας “Ὀὐ μὴ ἐπιλάβῃ ὁ μέλλειν λέγειν” καὶ “Εὖ γε ὅτι με ὑπέμνησας” καὶ “Τὸ λαλεῖν ὥς χρησίμῳν που” καὶ “Ὁ παρέλιπον” καὶ “Ταχύ γε συνῆκας τὸ πρᾶγμα” καὶ “Πάλαι σε παρετήρουν, εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ”, καὶ ἑτέρας ταραχὰς τοιαύτας πορίσασθαι, 10
 4 ὥστε μὴδὲ ἀναπνεῦσαι τὸν ἐντυγχάνοντα. καὶ ὅταν γε τοὺς καθ’ ἕνα ἀπογυιώσῃ, δεινὸς καὶ ἐπὶ τοὺς ἀθρόους [καὶ] συνεστηκότας πορευθῆναι καὶ φυγεῖν ποιῆσαι μεταξὺ χρημα-
 5 τίζοντας. καὶ εἰς τὰ διδασκαλεῖα δὲ καὶ εἰς τὰς παλαιστράς εἰσιὼν κωλύειν τοὺς παῖδας προμανθάνειν. [τοσαῦτα καὶ 15
 6 προσλαλεῖ τοῖς παιδοτρίβαις καὶ διδασκάλοις.] καὶ τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ ἀποκαταστήσαι
 7 εἰς τὰς οἰκίας. καὶ πυθόμενοις <τὰ ἀπὸ> τῆς ἐκκλησίας ἀπαγγέλλειν, προσδιηγέσασθαι δὲ καὶ τὴν ἐπ’ Ἀριστοφῶν-
 20 τὸς ποτε γενομένην τοῦ ῥήτορος μάχην καὶ τὴν <ἐν> Λακε-
 δαιμονίοις ἐπὶ Λυσάνδρου καὶ οὓς ποτε λόγους αὐτὸς εἶπας ἡὺδοκίμησεν ἐν τῷ δήμῳ, καὶ κατὰ τῶν πληθῶν

Tit. λαλίας ζ' 1-2 del. Darvaris 3 τις B: ἐστι τις A 4 οὐδὲν A
 5 οἶδεν AB αὐτοῦ Edmonds: αὐ- AB 6 ἀποκρινομένῳ δ: -ναμένω(ι)
 AB ἐπιβαλεῖν a: -βάλλειν AB εἶπας e: εἶπας AB 9 ἐμοὶ om. A
 10 ταραχὰς Diels: ἀρχὰς AB 12 ἀπογυιώσῃ Pauw: -γυμνώσῃ(ι) AB
 καὶ del. Meineke 15 εἰσιὼν B 15-16 del. Diels 16 προσλαλεῖ
 Sheppard: -λαλεῖν AB 18 εἰς τὰς οἰκίας Ribbeck (εἰς τὴν οἰκίαν ci): ἐκ τῆς
 οἰκίας AB πυθόμενοις Foss: πυθόμενος AB <τὰ ἀπὸ> τῆς Dobree:
 τὰς AB 19 προσδιηγέσασθαι de: προδ- AB 20 ποτε de: τότε AB
 <ἐν> Weil 21 ἐπὶ de: ὑπὸ AB 22 εἶπας Needham: εἶπας A: εἶπεν B
 ἡὺ- Needham: εὐ- AB -δοκίμησεν c: -δοκίμησαν AB

VII

THE TALKER

[Talkativeness, if one wished to define it, would seem to be failure to keep speech under control.]

The Talker is the sort who says to a person he meets, no matter what that person tells him, that he is speaking nonsense and that *he* knows the whole truth and if he listens to him he will learn it. In the middle of the other's reply he throws in 'Don't forget what you are leading up to', 'Thanks for reminding me', 'I think it's useful to talk', 'Yes, I left that out', 'You're quick to grasp the point', and 'I was waiting all along to see if you would reach the same conclusion as me'. He has such a variety of disruptive tactics in his repertoire that his victim cannot even get a breather before the next assault. When he has worn down a few lone stragglers he will march against whole bodies of men and put them to rout with their business unfinished. He enters schools and palaestras and stops the children's lessons. [He talks so much to the trainers and teachers.] When people say they must go, he keeps them company and delivers them home. When asked for the latest news from the assembly he gives a report of it, then adds an account of the fight which once occurred in the time of the orator Aristophan and the one among the Lacedaimonians in Lysander's time, and the public speeches for which he himself received acclaim in the past, and interjects

γε ἅμα διηγούμενος κατηγορίαν παρεμβαλεῖν, ὥστε τοὺς
 ἀκούοντας ἤτοι ἐπιλαβέσθαι ἢ νυστάσαι ἢ μεταξύ καταλεί-
 8 ποντας ἀπαλλάττεσθαι. καὶ συνδικάζων δὲ κωλύσαι κρῖναι 25
 9 καὶ συνθεωρῶν θεάσασθαι καὶ συνδειπνῶν φαγεῖν. καὶ λέγειν
 ὅτι “Χαλεπὸν μοί ἐστι σιωπᾶν” καὶ ὥς ἐν ὑγρῷ ἐστὶν ἡ
 γλῶττα καὶ ὅτι οὐκ ἂν σιωπήσειεν οὐδ’ εἰ τῶν χελιδόνων
 10 δόξειεν εἶναι λαλίστερος. καὶ σκωπτόμενος ὑπομεῖναι καὶ ὑπὸ
 τῶν αὐτοῦ παιδίων, ὅταν αὐτὸν ἤδη καθεύδειν βουλόμενον 30
 κωλύη λέγοντα “Πάππα, λάλει τι ἡμῖν, ὅπως ἂν ἡμᾶς ὕπνος
 λάβῃ”.

24 ἐπιλαβέσθαι Casaubon: -λαθέσθαι AB:]αι Π νυστάσαι Π: -άξαι
 AB καταλείποντας Stein: -λιπόντας ΠAB 26 καὶ λε]γειν Π (suppl.
 Gronewald): λέγων AB 27 χαλε[πον μοι ἐστ]ιν Π (suppl. Kassel): χ- τῷ(ι)
 γλῶ(ι) ἐστὶ AB 29 δόξειεν ἂν A 30 αὐτοῦ e: αὐ- AB 30 βουλό-
 μενον a' c' (d): -μενα AB 31 κωλύη Hartung: κελεύη(ι) AB Πάππα
 Sylburg: ταῦτα AB λάλει Auberius: λαλεῖν AB ὕμᾶς A

into his narrative abuse of the masses, until his listeners either
 cut him short or doze off or desert him in mid speech and drift
 away. On a jury he prevents others from reaching a verdict, at
 the theatre from watching the play, at dinner from getting on
 with their meal. He says ‘It’s hard for me to keep quiet’; that
 he has a well-oiled tongue; and that, even if he might appear to
 twitter more than a swallow, he will still not shut up. He does
 not even mind being the butt of his children’s jokes. They will
 not let him go to bed when he wants to. ‘Talk to us, daddy,’ they
 say, ‘and send us to sleep’.

VIII

ΛΟΓΟΠΟΙΟΣ

- 1 [Ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων,
ῶν < > βούλεται ὁ λογοποιῶν.]
2 ὁ δὲ λογοποιὸς τοιοῦτός τις οἷος εὐθύς ἀπαντήσας τῷ
φίλῳ ἑκαταβαλὼν τὸ ἥθος[†] καὶ μειδιάσας ἐρωτῆσαι “Πόθεν
σύ;” καὶ “Λέγεις τι;” καὶ “Πῶς ἔχεις;”, πρὸ τοῦ δὲ εἰπεῖν ἐκείνον 5
“Καλῶς” ἐπιβαλεῖν “Ἐρωτᾷς μὴ λέγεται τι καινότερον; καὶ
3 μὴν ἀγαθὰ γέ ἐστι τὰ λεγόμενα”. καὶ οὐκ ἔασας ἀποκρίνασθαι
εἰπεῖν “Τί λέγεις; οὐθὲν ἀκήκοας; δοκῶ μοί γε εὐωχῆσθαι καινῶν
4 λόγων”. καὶ ἔστιν αὐτῷ ἡ στρατιώτης ἡ παῖς Ἀστείου τοῦ
αὐλητοῦ ἡ Λύκων ὁ ἐργολάβος παραγεγονώς ἐξ αὐτῆς τῆς 10
5 μάχης, οὗ φησιν ἀκηκοέναι [αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων
6 τοιαῦτα εἰσιν αὐτοῦ, ὧν οὐθεὶς ἂν ἔχοι ἐπιλαβέσθαι. διηγεί-
ται δὲ τούτους φάσκων λέγειν] ὡς Πολυπέρχων καὶ ὁ
7 βασιλεὺς μάχῃ νενίκηκε καὶ Κάσσανδρος ἐζώγρηται. καὶ ἂν
εἴπηι τις αὐτῷ “Cὺ δὲ ταῦτα πιστεύεις;”, φῆσαι· [τὸ πρᾶγμα] 15
βοᾶσθαι γὰρ ἐν τῇ πόλει καὶ τὸν λόγον ἐπεντείνειν καὶ πάντας
συμφωνεῖν [ταῦτα γὰρ λέγειν περὶ τῆς μάχης]· καὶ πολὺν τὸν
8 ζῶμὸν γεγονέναι. εἶναι δ’ ἑαυτῷ καὶ σημεῖον τὰ πρόσωπα τῶν
ἐν τοῖς πράγμασιν· ὅρᾳν γὰρ αὐτὸς πάντων μεταβεβληκότα.
<καὶ> λέγειν δ’ ὡς καὶ παρακῆκοε παρὰ τούτοις κρυπτόμενόν 20

Tit. λογοποιίας ἡ 1 2 del. Darvaris 2 lac. indic. Cichorius 3
εὐθύς hoc loco P: ante καταβαλὼν AB 5-6 προ το[υ δ(ε) εἰπειν ἐκείνον]
καλῶς P (suppl. Gronewald): περὶ τοῦδε εἰπεῖν καινόν καὶ ὡς AB 6
ἐπιβαλεῖν Diggle, Stefanis: -ὦν AB: [Π] Ἐρωτᾷς Kassel: -τᾶν AB: [Π]
λεγειται τι καινον και] Π' (suppl. Gronewald) 8 ουθε[ν] Π (sicut AB)
εὐωχῆσαι A 10 παραγεγονός B 11 οὐ δ: οὐ AB 11-13 praeceunte
Diels del. Diggle 12 ἐπιλαβέσθαι Casaubon: -λαθ- AB 13 δὲ om. A
πολυπέρχων A 14 μάχην A νενίκηκεν AB κάσσανδρος Furlanus:
κάσα- AB (item 23) 15 φῆσαι Diggle: φῆκει AB τὸ πρᾶγμα del. Dig-
gle 16 ἐπεντείνειν B: -ει AB¹⁰⁰ πάντας Casaubon: πάντα AB 17
del. Hottinger ταῦτα a², ed. pr.: ταῦτα AB 18 δ' ἑαυτῷ Edmonds:
δὲ αὐτῷ(ι) AB 19 αὐτὸς Wilamowitz (noluit Foss): -τῶν B: -τὸν A 20
<καὶ> Diggle λέγειν Blaydes: -ει AB

VIII

THE RUMOUR-MONGER

[Rumour-mongering is the framing of false reports and events, which the rumour-monger wishes < >.]

The Rumour-Monger is the sort of person who, immediately on encountering his friend, * * * * * and asks with a smile ‘Where have you come from?’ and ‘Anything to tell me?’ and ‘How are you?’, and before he can say ‘Very well, thank you’ adds ‘You ask whether there is any news? Yes, there is, and fine news it is too.’ Then giving him no chance to respond he says ‘You really mean to say you have heard nothing? I think I have a treat in store for you.’ He has a man just back from the actual battle – a soldier, or a slave of the piper Asteios, or the contractor Lycon – from whom he claims to have heard [He refers back his reports to sources such as nobody could challenge. He describes, as he claims these men are saying] how Polyperchon and the King have won a military victory and Cassander has been taken prisoner. And if anyone says to him ‘Do you believe this?’, he says he does, because it is the talk of the city, discussion [of the matter] is intensifying, all are of one voice [and are giving the same version of the battle]. And, he says, there was a great blood-bath, and the faces of the political leaders support his story – he has seen for himself how changed they all are. And he claims to have overheard that they have got someone hidden in a house,

- τινα ἐν οἰκίαι, ἤδη πεμπτὴν ἡμέραν ἦκοντα ἐκ Μακεδονίας,
 9 οὗς πάντα ταῦτα οἶδε. καὶ ταῦτα διεξιὼν πῶς οἶεσθε πιθανῶς
 σχετλιάζειν λέγων “Δυστυχὴς Κάσσανδρος· ὦ ταλαίπωρος·
 10 ἐνθυμῇ τὸ τῆς τύχης; ἢ ἄλλ’ οὖν ἰσχυρὸς γενόμενος;”. καὶ “Δεῖ
 δ’ αὐτὸν αὖ μόνον εἰδέναι”. [πᾶσι δὲ τοῖς ἐν τῇ πόλει προσδε- 25
 δράμηκε λέγων.]
 11 [τῶν τοιούτων ἀνθρώπων τεθαύμακα τί ποτε βούλονται
 λογοποιοῦντες· οὐ γὰρ μόνον ψεύδονται ἀλλὰ καὶ ἀλυσιτελῶς
 ἀπαλλάττουσι. πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βαλα-
 νείοις περιστάσεις ποιούμενοι τὰ ἱμάτια ἀποβεβλήκασι, οἱ 30
 δ’ ἐν τῇ στοᾷ πεζομαχίαι καὶ ναυμαχίαι νικῶντες ἐρήμους
 δίκας ὠφλήκασι· εἰς δ’ οἱ καὶ πόλεις τῷ λόγῳ κατὰ κράτος
 αἰροῦντες παρεδειπνήθῃσαν. πάνυ δὲ ταλαίπωρον αὐτῶν ἐστὶ
 τὸ ἐπιτήδευμα· ποίαι γὰρ ἐν στοᾷ, ποίῳ δὲ ἐργαστηρίῳ,
 ποίῳ δὲ μέρει τῆς ἀγορᾶς οὐ διημερεύουσιν ἀπαυδᾶν 35
 ποιοῦντες τοὺς ἀκούοντας; οὕτως καὶ καταπονοῦσι ταῖς
 ψευδολογίαις.]

22 ταῦτα (alterum) Casaubon: ταῦτα πάντα A: πάντα B οἶεσθε de: -θαι
 AB πιθανῶς om. A 25 δ’ B: τ’ A εἰ δ: γε AB 25–6 del. Diels
 προσδεδράμηκε B: -δραμηκέναι A 27–37 del. Bloch 27 ποτε om. A
 28 γὰρ B: γὰρ καὶ A ἀλυσιτελῶς de: λυσ- AB 29 ἀπαλλάττουσι A
 31 δ’ ἐν de: δὲ AB 32 πόλεις τῷ Needham (πόλεις iam Casaubon):
 πλεῖστοι A, -εἰ- B 34 ποῖα AB ἐν Ast: οὐ AB στοᾷ B (utroque
 accentu): -ά A ποίῳ ... ἐργαστηρίῳ C. Gesner: ποῖον ... ἐργαστήριον
 AB

who arrived from Macedonia four days ago and knows the whole story. As he tells his tale he puts on ever such a convincing show of pathetic indignation: ‘Unlucky Cassander! Oh you poor man! Do you see how capricious fortune can be? * * * * *.’ And he adds ‘This is for your ears only.’ [But he has run up to everybody in the city with the story.]

[I wonder what such people mean by their rumour-mongering. Besides telling lies they end up out of pocket. It often happens that they lose their cloaks when they have got a crowd round them at the baths, or let a lawsuit go by default while winning a land or sea battle in the stoa, or miss dinner while purporting to take a city by assault. What a wearisome activity theirs is. There is no stoa, no shop, no corner of the market-place which they do not haunt the whole day long, making their listeners faint from exhaustion, so tiring are their fictions.]

IX

ANAICXYNTOC

- 1 [Ἡ δὲ ἀναισχυντία ἐστὶ μὲν, ὥς ὄρωι λαβεῖν, καταφρόνησις
δόξης αἰσχροῦ ἔνεκα κέρδους.]
2 ὁ δὲ ἀναισχυντος τοιοῦτός <τις> οἷος πρῶτον μὲν ὄν
ἀποστερεῖ πρὸς τοῦτον ἐπανελθὼν δανείζεσθαι, εἴτα <
3 . καὶ> θύσας τοῖς θεοῖς αὐτός μὲν δειπνεῖν 5
παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἀλὶ πάσας, καὶ προσκα-
λεσάμενος τὸν ἀκόλουθον δοῦναι ἄρτον καὶ κρέας ἀπὸ τῆς
τραπέζης ἄρας καὶ εἰπεῖν ἀκουόντων πάντων “Εὐωχοῦ,
4 Τίβειε”. καὶ ὀψωνῶν δὲ ὑπομιμνήσκειν τὸν κρεοπώλην εἴ τι
χρήσιμος αὐτῷ γέγονε, καὶ ἐστηκώς πρὸς τῷ σταθμῷ μάλι- 10
στα μὲν κρέας, εἰ δὲ μὴ ὁστοῦν εἰς τὸν ζωμὸν ἐμβαλεῖν, καὶ
ἐὰν μὲν λάβῃ, εὖ ἔχει, εἰ δὲ μὴ, ἀρπάσας ἀπὸ τῆς τραπέζης
5 χολίκιον ἅμα γελῶν ἀπαλλάττεσθαι. καὶ ξένοις δὲ αὐτοῦ θέαν
ἀγοράσας μὴ δοῦς τὸ μέρος <συν>θεωρεῖν, ἀγειν δὲ καὶ τοὺς
6 ὕους εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. καὶ ὅσα ἐωνημένος 15
7 ἄξιός τις φέρει μεταδοῦναι κελεῖσθαι καὶ αὐτῷ. καὶ ἐπὶ τὴν
ἀλλοτρίαν οἰκίαν ἐλθὼν δανείζεσθαι κριθάς, ποτὲ <δὲ>
ἄχυρα, καὶ ταῦτα <τοὺς> χρήσαντας ἀναγκάσαι ἀποφέρειν
8 πρὸς αὐτόν. δεινός δὲ καὶ πρὸς τὰ χαλκία τὰ ἐν τῷ βαλανείῳ
προσελθεῖν καὶ βάψας ἀρύταιναν βοῶντος τοῦ βαλανέως 20
αὐτὸς αὐτοῦ καταχέασθαι καὶ εἰπεῖν ὅτι λέλονται ἱάπιων
κάκεϊ† “Οὐδεμία σοι χάρις”.

Tit. ἀναισχυντίας θ B, περὶ ἀν- θ A 1 2 del. Darvaris 2 αἰσχροῦ
c²: -οῦ AB κέρδους εἴνεκα A 3 <τις> Cobet οἷος δ: -ον AB
4 ἀποστερεῖται A ἐπανελθὼν Grubler: ἀπελθὼν AB δανείζεσθαι δ:
-εται AB lac. indic. Holland 5 καὶ Petersen 7 8 ἄρτον καὶ κρέας
ἀπὸ τῆς τραπέζης ἄρας Diggle: ἀπὸ τῆς τρ- ἄρτον καὶ κρέας ἄρας A: ἀπὸ
τῆς τρ- ἄρας κρέας καὶ ἄρτον B 9 Τίβειε Diels (τίβειε Mc², Salmasius):
τίμιε B: τιμιώτατε A κρεο- Porson: κρεω- AB 13 αὐτοῦ Stephanus:
αὐ- AB 14 ἀγοράσας Diggle: -άσας AB <συν> Cobet 15 ὕους
Edmonds (iam υἱοῦς Casaubon, vīēc cā): ὥς A: om. B 16 αὐτῷ Auberius:
αὐ- AB 17 <δὲ> δ 18 <τοὺς> Reiske (τοὺς χρῶντας M) φέρειν
A. 19 αὐτόν Needham: αὐ- AB χαλκία Meineke: χαλκεῖα AB 20
προσελθεῖν A: -ὼν B 21 αὐτοῦ Stephanus: αὐ- AB λέλονται A 22
κάκεϊ B οὐδὲ μία AB

IX

THE SHAMELESS MAN

[Shamelessness may be defined as disregard for a bad reputation for the sake of gain.]

The Shameless Man is the kind who first of all goes back to a creditor whose money he is withholding and asks for a loan, then < . And> when he has held a sacrifice to the gods he salts the meat and stores it away and dines out at another's, and then calls his slave and gives him bread and meat which he has taken from the table and says in everyone's hearing 'Enjoy your meal, Tibeios'. When he goes shopping he reminds the butcher of any favours he has done him, then stands by the scales and throws in some meat, if he can, otherwise a bone for his soup; and if he is allowed to have it, well and good; if not, he snatches up some guts from the counter and makes off with them laughing. When his guests from abroad have bought theatre seats he joins them at the performance but does not pay his part of the cost, and next day he even brings his sons and the slave who looks after them. If he finds someone taking home goods which he has bought at a bargain price he asks for a share. He goes to a neighbour's house and borrows barley or straw and makes the lender deliver it to his doorstep. He is also apt to go up to the hot-water tanks in the baths and, despite the protests of the bath attendant, dip his ladle in and give himself a shower and then say that he has had his bath * * * * 'No thanks to you'.

X

ΜΙΚΡΟΛΟΓΟΣ

- 1 [Ἔστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου ὑπὲρ τὸν
καιρόν.]
2 ὁ δὲ μικρολόγος τοιοῦτός τις οἷος ἐν τῷ μηνὶ ἡμιωβέλιον
3 ἀπαιτεῖν ἔπι τὴν οἰκίαν¹. καὶ [ὁ] συσσιτῶν ἀριθμεῖν τὰς κύλι-
κας πόσας ἕκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῇ 5
4 Ἀρτέμιδι τῶν συνδειπνούντων· καὶ ὅσα μικροῦ τις πριάμενος
5 λογίζεται πάντα < > φάσκων εἶναι. καὶ οἰκέτου
χύτραν [εἶναι] ἢ λοπάδα κατάξαντος εἰσπράξει ἀπὸ τῶν
6 ἐπιτηδείων. καὶ τῆς γυναικὸς ἐκβαλοῦσης τρίχαλκον [οἷος]
μεταφέρειν τὰ σκεύη καὶ τὰς κλίνας καὶ τὰς κιβωτοὺς καὶ 10
7 διφᾶν τὰ καλλύσματα. καὶ ἐάν τι πωλῇ τοσοῦτου ἀποδόσθαι
8 ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. καὶ οὐκ ἂν ἔδσαι οὔτε
κυκοτραγῆσαι ἐκ τοῦ αὐτοῦ κήπου οὔτε διὰ τοῦ αὐτοῦ
ἀγροῦ πορευθῆναι οὔτε ἐλαίαν ἢ φοῖνικα τῶν χαμαὶ πεπτ-
9 ωκότων ἀνελέσθαι. καὶ τοὺς ὄρους δ' ἐπισκοπεῖσθαι ὅσῃμέραι 15
10 εἰ διαμένουσιν οἱ αὐτοί. δεινὸς δὲ καὶ ὑπερημερίαν πρᾶξει
11 καὶ τόκον τόκου. καὶ ἐστιῶν δημότας μικρὰ τὰ κρέα κόψας
12/13 παραθεῖναι. καὶ ὀψωνῶν μὴθὲν πριάμενος εἰσελθεῖν. καὶ ἀπα-
γορεῦσαι τῇ γυναικὶ μήτε ἄλλας χρηννύειν μήτε ἐλλύχνιον
μήτε κύμινον μήτε ὀρίγανον μήτε ὀλὰς μήτε στέμματα μήτε 20
θυλήματα, ἀλλὰ λέγειν ὅτι τὰ μικρὰ ταῦτα πολλὰ ἔστι
τοῦ ἐνιαυτοῦ.

Tit. μικρολογίας ἰ' 1-2 del. Darvaris 3 -βέλιον Diels: -βόλιον AB
4 ὁ om. δ τὰς ac: τὲ A, τε B κοίλικας B 7 lac. indic. Herwerden
8 εἶναι om. aδ 9 οἷος del. Blaydes 10 τοὺς κιβ- A 11 καλλύσματα
LSJ⁹: καλύσματα AB τοσοῦτου δ: τοσαύτας AB 12 ἔδσαι e: ἔδσας AB
13 αὐτοῦ (prius) Stephanus: αὐ- AB κήπου (nisi κόπου) A: σκοποῦ B
αὐτοῦ Stephanus: αὐ- AB 14 πεπτωκότων B: κειμένων A 15 δὲ A
17 ἐστιῶντας A 18 μὴδὲν A 19 χρηννύειν Foss: χρωνν- AB 20
ὀλὰς M: οὐλὰς AB 21 θυλήματα b: θυηλ- AB

X

THE PENNY-PINCHER

[Penny-pinching is a sparing of expense beyond reasonable limits.]

The Penny-pincher is the kind of man who asks for repayment of twopence before the month is out. At a communal dinner he counts how many cups each guest has drunk, and makes the smallest preliminary offering to Artemis of any of the diners; and when asked to settle his account he claims that every item, however little was paid for it, was <too expensive>. When a slave breaks a pot or a dish he deducts the cost from his rations. When his wife drops a penny he shifts the kitchenware and the couches and the chests and rummages through the rubbish. If he has something for sale he puts such a high price on it that the buyer loses by the transaction. He won't let you eat the figs from his garden or walk over his land or pick up a fallen olive or date. He inspects his boundaries every day to see if they have been altered. He is also liable to pursue overdue debtors and charge compound interest. When he entertains demesmen he gives them small cuts of meat. When he goes shopping for food he returns home without buying anything. He forbids his wife to lend salt or a lamp-wick or cummin or marjoram or barley meal or fillets or sacrificial grain, because he claims that little items like these add up to a tidy sum in the course of a year.

14 [καὶ τὸ ὅλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας
 ἔστιν ἰδεῖν εὐρωτιώσας καὶ τὰς κλεῖς ἰουμένας καὶ αὐτοὺς δὲ
 φοροῦντας ἐλάττω τῶν μηρῶν τὰ ἱμάτια καὶ ἐκ ληκυθίων 25
 μικρῶν πάνυ ἀλειφομένους καὶ ἐν χρῶι κειρομένους καὶ τὸ
 μέσον τῆς ἡμέρας ὑπολυομένους καὶ πρὸς τοὺς γναφεῖς
 διατεινομένους ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλήν γῆν, ἵνα
 μὴ ρυπαίνεται ταχύ.]

23, 9 del. Edmonds
 Stephanus: μικρῶν AB
 ρυπαίνεται A

24 ἰουμένας Blaydes: ἰωμ- AB 25 μηρῶν
 27 ὑπολυομένους δ: -δουμ- A¹ B: -δομ- A 29

[In general, you can see the penny-pinchers' money-boxes
 mouldering and their keys growing rusty, and you can see them
 wearing cloaks that don't cover their thighs, rubbing themselves
 down with oil from tiny jars, with their heads shaved, barefoot
 in the middle of the day, and insisting to the fullers that their
 cloaks should have plenty of earth, so that they don't get dirty
 too soon.]

XI

ΒΔΕΛΥΡΟΣ

- 1 [Οὐ χαλεπὸν δέ ἐστι τὴν βδελυρίαν διορίσασθαι· ἔστι γὰρ
 παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος.]
 2 ὁ δὲ βδελυρὸς τοιοῦτός <τις> οἷος ἀπαντήσας γυναιξίν
 3 ἐλευθέrais ἀνακυράμενος δεῖξαι τὸ αἰδοῖον. καὶ ἐν θεάτρῳ
 κροτεῖν ὅταν οἱ ἄλλοι παύωνται καὶ κυρίττειν οὐς ἡδέως 5
 θεωροῦσιν οἱ πολλοί· καὶ ὅταν σιωπῇσιν τὸ θέατρον ἀνα-
 κύψας ἐρυγεῖν, ἵνα τοὺς καθημένους ποιήσῃ μεταστραφῆναι.
 4 καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρυα ἢ τὰ
 μύρτα ἢ τὰ ἀκρόδρυα ἐστηκώς τραγηματίζεσθαι, ἅμα τῷ
 5 πωλοῦντι προσλαλῶν. καὶ καλέσαι δὲ τῶν παριόντων 10
 6 ὀνομαστί τινα ὧι μὴ συνήθης ἐστί. καὶ σπεύδοντας δὲ ποι
 7 ὁρῶν < >. καὶ ἡττημένῳ δὲ μεγάλην δίκην
 ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν καὶ συνηθῆναι.
 8 καὶ ὄψωνεῖν ἑαυτῷ καὶ αὐλητρίδας μισθοῦσθαι καὶ δεικνύειν
 δὲ τοῖς ἀπαντῶσι τὰ ὠψωνημένα καὶ παρακαλεῖν ἐπὶ ταῦτα. 15
 9 καὶ διηγέσθαι προσετὰς πρὸς κουρεῖον ἢ μυροπώλιον ὅτι
 μεθύσκεσθαι μέλλει.

Tit. βδελυρίας 1α' 1-2 del. Darvaris 3 <τις> Herwerden 4 ἀνα-
 κυρόμενος B 5 παύονται A 6 πολλοί B: λοιποί AB²⁸ 7 μετα-
 στραφῆναι ποιήσῃ A 8 ἢ B: καὶ A 10 παριόντων de: παρόν-
 των AB 11 ποι Casaubon: που AB 12 lac. indic. δ ἡττημένῳ
 Schneider: ἡττωμ- AB 14 ἑαυτῷ Casaubon: -τόν AB 15 ὄψ- B
 16 προσετὰς Schneider: προσετὰς AB 17 post μέλλει habent XXX.5-16
 AB

XI

THE REPULSIVE MAN

[It is not difficult to define Repulsiveness. It is conspicuous and reprehensible tomfoolery.]

The Repulsive Man is the kind who lifts up his clothes and exposes himself in front of ladies. At the theatre he applauds when no one else is applauding and hisses actors whose performance the audience is enjoying, and when silence has fallen he raises his head and burps to make spectators turn round. When the market is at its busiest he goes to the shops which sell nuts, myrtleberries or fruit, and stands munching away while chatting idly to the shopkeeper. He will call out the name of a passer-by who is a complete stranger to him. And when he sees people hurrying somewhere on urgent business < >. He will go up to a man who is leaving court after losing an important case and offer his congratulations. He buys a meal for himself and hires music-girls, then shows his shopping to people he meets and invites them to join him. And he stops in front of the hair-dresser's or the perfumer's and explains that he intends to get drunk.

XII

ΑΚΑΙΡΟΣ

- 1 [Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἐπίτευξις <χρόνου> λυποῦσα τοὺς ἐντυγχάνοντας.]
 2 ὁ δὲ ἄκαιρος τοιοῦτός τις οἷος ἀσχολουμένῳ προσελθὼν
 3 ἀνακοινοῦσθαι. καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κωμάζειν
 4 πυρέττουςαν. καὶ δίκην ὠφληκότα ἐγγύης προσελθὼν 5
 5 κελεῖσθαι αὐτὸν ἀναδέξασθαι. καὶ μαρτυρῆσθαι παρῆναι τοῦ
 6 πράγματος ἤδη κεκριμένου. καὶ κεκλημένος εἰς γάμους τοῦ
 7 γυναικείου γένους κατηγορεῖν. καὶ ἐκ μακρᾶς ὁδοῦ ἦκοντα
 8 ἄρτι παρακαλεῖν εἰς περίπατον. δεινὸς δὲ καὶ προσάγειν
 9 ὦνητὴν πλείῳ διδόντα ἤδη πεπρακότι. καὶ ἀκηκοότας καὶ 10
 10 μεμαθηκότας ἀνίστασθαι ἐξ ἀρχῆς διδάξων. καὶ προθύμως δὲ
 11 ἐπιμεληθῆναι ἃ μὴ βούλεται τις γενέσθαι αἰσχύνεται δὲ
 12 ἀπειπάσθαι. καὶ θύοντας καὶ ἀναλίσκοντας ἤκειν τόκον
 13 ἀπαιτήσων. καὶ μαστιγούμενου οἰκέτου παρεστῶς διηγείσθαι
 14 ὅτι καὶ αὐτοῦ ποτε παῖς οὕτω πληγὰς λαβὼν ἀπήγξατο. 15
 15 καὶ παρὼν διαίτη συγκρούειν ἀμφοτέρων βουλομένων δια-
 16 λύεσθαι. καὶ ὀρχηρόμενος ἄψασθαι ἐτέρου μηδέπω μεθύοντος.

Tit. ἀκαιρίας 1β' (β' A) 1-2 del. Darvaris 1 <χρόνου> Ruge, Holland 4 αὐτοῦ Needham: αὐ- AB 6 αὐτὸν Casaubon: αὐ- AB 11 post μεμαθηκότας primitus add. tum del. καὶ ἀναλίσκοντας (e 13) A διδάξων Coray: διδάσκων AB προθύμως Blaydes: πρόθυμος AB 13 ἤκειν Auberius: ἦκων AB 15 αὐτοῦ Needham: αὐ- AB οὕτω ed. pr.: -ως AB 17 ὀρχηρόμενος Lycius: -ράμενος AB

XII

THE TACTLESS MAN

[Tactlessness is choosing a time which annoys the people one meets.]

The Tactless Man is the kind who comes for a discussion when you are busy. He serenades his girlfriend when she is feverish. He approaches a man who has just forfeited a security deposit and asks him to stand bail. He arrives to give evidence after a case is closed. As a guest at a wedding he delivers a tirade against the female sex. When you have just returned home after a long journey he invites you to go for a walk. He is liable to bring along a higher bidder when you have already completed a sale. When the audience has taken the point he gets up to explain it all over again. He will enthusiastically try to secure what you don't want but haven't the heart to refuse. When people are engaged in a sacrifice and incurring heavy expense he arrives with a request for payment of interest. He stands watching while a slave is being whipped and announces that a boy of his own once hanged himself after such a beating. When he assists at an arbitration he puts the parties at loggerheads, though they are both eager for a reconciliation. When he wants to dance he takes hold of a partner who is still sober.

XIII

ΠΕΡΙΕΡΓΟΣ

- 1 [Ἄμέλει <ή> περιεργία δόξει<εν ἄν> εἶναι προσποιήσις τις λόγων καὶ πράξεων μετ' εὐνοίας.]
 2 ὁ δὲ περίεργος τοιοῦτός τις <οἶος> ἐπαγγέλλεσθαι ἀνα-
 3 στάς ἃ μὴ δυνήσεται. καὶ ὁμολογουμένου τοῦ πράγματος
 4 δικαίου εἶναι ἐντείνας ἐλεγχθῆναι. καὶ πλείω δὲ ἐπαναγκάσαι 5
 5 τὸν παῖδα κεράσαι ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. καὶ
 6 διείργειν τοὺς μαχομένους καὶ οὐκ οὐ γινώσκει. καὶ ἀτραπὸν
 7 ἡγήσασθαι, εἴτα μὴ δύνασθαι εὑρεῖν οἱ πορεύεται. καὶ τὸν
 8 στρατηγὸν προσελθὼν ἐρωτῆσαι πότε μέλλει παρατάττεσθαι
 9 καὶ τί μετὰ τὴν αὔριον παραγγελεῖ. καὶ προσελθὼν τῷ 10
 9 πατρὶ εἰπεῖν ὅτι ἡ μήτηρ ἤδη καθεύδει ἐν τῷ δωματίῳ. καὶ
 ἀπαγορεύοντος τοῦ ἱατροῦ ὅπως μὴ δώσει οἶνον τῷ μαλα-
 κιζομένῳ φήσας βούλεσθαι διάπειραν λαμβάνειν εὖ ποτίσαι
 10 τὸν κακῶς ἔχοντα. καὶ γυναικὸς δὲ τελευτησάσης ἐπιγράψαι
 ἐπὶ τὸ μνημα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς καὶ τῆς 15
 μητρὸς καὶ αὐτῆς <τῆς> γυναικὸς τοῦνομα καὶ ποδαπὴ
 11 ἔστι καὶ προσεπιγράψαι ὅτι πάντες οὗτοι χρηστοὶ ἦσαν. καὶ
 ὁμύναι μέλλων εἰπεῖν πρὸς τοὺς περιεστηκότας ὅτι “Καὶ
 πρότερον πολλάκις ὁμώμοκα”.

Tit. περιεργίας 1γ' 1-2 del. Bloch 1 <ή> a, Bücheler δόξειεν
 ἄν c': δόξει AB 2 μετ' bc': μετὰ AB 3 <οἶος> e 5 ἐντείνας
 Immisch: ἐν τινι στάς AB 7 γινώσκει Schneider: γιν- AB
 ἀτραπὸν Diggle: -οῦ AB 8 οἱ Casaubon: οὐ AB 10 παραγγελεῖ
 τατηquam u.l. Lycius (-έλει c' e): -έλλει AB 12 μαλακιζομένῳ A: καλλω-
 πιζομένῳ B 13 εὖ ποτίσαι Foss: εὐτρεπίσαι AB 16 αὐτῆς <τῆς> δ:
 αὐτῆς AB ποδαπὴ Fischer: ποταπὴ AB 18 περι- B: παρ- A

XIII

THE OVERZEALOUS MAN

[Overzealousness, you can be sure, would seem to be a well-meaning appropriation of words and actions.]

The Overzealous Man is the kind who stands up and promises more than he can deliver. When it is agreed that his case is a fair one he presses on and loses it. He insists on his slave mixing more wine than the company can drink. He steps between combatants, even though they are strangers to him. He leads people on a short cut, then cannot discover where he is heading. He goes to the commander-in-chief and asks him when he intends to take the field and what will be his orders for the day after next. He goes and tells his father that his mother is already asleep in their bedroom. When the doctor orders him not to give wine to the invalid he says he wants to do an experiment and gives the poor man a good drink. He inscribes on a dead woman's tombstone the names of her husband, her father, her mother, her own name and where she comes from, and adds 'They were estimable, one and all.' When he is about to swear an oath he tells the spectators 'I am an old hand at oath-taking.'

XIV

ΑΝΑΙΘΗΤΟΣ

1 [Ἔστι δὲ ἡ ἀναισθησία, ὥς ὄρωι εἰπεῖν, βραδυτῆς ψυχῆς ἐν
λόγοις καὶ πράξεσιν.]
2 ὁ δὲ ἀναισθητός τοιοῦτός τις οἷος λογισάμενος ταῖς
ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾷ τὸν παρακαθήμενον
3 “Τί γίγνεται;”. καὶ δίκην φεύγων καὶ ταύτην εἰσέναι μέλλων 5
4 ἐπιλαθόμενος εἰς ἀγρὸν πορεύεσθαι. καὶ θεωρῶν ἐν τῷ θεά-
5 τρῳ μόνος καταλείπεσθαι καθεύδων. καὶ πολλὰ φαγῶν τῆς
νυκτὸς [καί] ἐπὶ θᾶκον ἀνιστάμενος ὑπὸ τῆς τοῦ γείτονος
6 κυνὸς δηχθῆναι. καὶ λαβὼν <τι> καὶ ἀποθεῖς αὐτὸς τοῦτο 10
7 ζητεῖν καὶ μὴ δύνασθαι εὑρεῖν. καὶ ἀπαγγελέντος αὐτῷ ὅτι
τετελεσμένη τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται, σκυθρω-
8 πάσας καὶ δακρύσας εἰπεῖν “Ἀγαθῇ τύχῃ”. δεινὸς δὲ καὶ ἀπο-
λαμβάνων ἀργύριον ὀφειλόμενον μάρτυρας παραλαβεῖν.
9 καὶ χειμῶνος ὄντος μάχεσθαι τῷ παιδί ὅτι σικύους οὐκ ἠγό-
10 ρασεν. καὶ τὰ παιδιά ἐαυτῷ παλαίειν ἀναγκάζων καὶ 15
11 τροχάζειν [καί] εἰς κόπον ἐμβαλεῖν. καὶ ἐν ἀγρῷ †αὐτοῖς†
φακῇν ἔσων δις ἅλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον
12 ποιῆσαι. καὶ ὕοντος τοῦ Διὸς εἰπεῖν “Ἡδὺ γε τῶν ἄστρων
13 ὄζει”, ὅτε δὴ καὶ οἱ ἄλλοι λέγουσι “τῆς γῆς”. καὶ λέγοντός 20
τίνος “Πόσους οἶει κατὰ τὰς Ἡρίας πύλας ἐξενηχῆθαι νεκ-
ρούς;” πρὸς τοῦτον εἰπεῖν “Ὅσοι ἐμοὶ καὶ σοὶ γένοιντο”.

Tit. ἀναισθησίας 18' 1 2 del. Darvaris 1 δὲ c: δὲ καὶ A: καὶ B
2 λόγῳ A 3 οἷον A ταῖς B: τις ταῖς A 5 γίν- AB 8 καὶ
del. Casaubon θᾶκον Schneider (θᾶκον c, Casaubon): θᾶκου AB
ἀνιστάμενος om. A τῆς τοῦ γ- κυνὸς Diggle: κυνὸς τῆς τοῦ γ- AB
9 <τι> c, J. M. Gesner 10 ἀπαγγελέντος Cobet: ἀπαγγέλλοντος
AB 15 ἐαυτῷ Foss: -τοῦ AB 16 καὶ om. c, del. Casaubon κόπους
ἐμβάλλειν A 18 ἡδὺ (ἡδ in ras.) A ἄστρω B 19 ὄζει Casaubon,
Coray: νομίζει AB ὅτε Coray: ὅτι AB καὶ om. A τῆς γῆς Schnei-
der: πίσεως AB 20 Ἡρίας Meursius: ἱερὰς AB ἐξενεχθῆναι A

XIV

THE OBTUSE MAN

[Obtuseness may be defined as slowness of mind in speech and action.]

The Obtuse Man is the kind who does a calculation with his counters and after computing the total asks the person sitting next to him ‘What does it come to?’ When he has a lawsuit to defend and should be going to court he forgets about it and goes into the country. At the theatre he is found asleep in his seat when the audience has left. After a large supper he is bitten by his neighbour’s dog when he gets up and goes to the lavatory during the night. He searches for some item which he has acquired and he is unable to find it, even though he stored it away himself. When a message arrives notifying him of the death of a friend and inviting him to the funeral, his face darkens and he bursts into tears and says ‘And the best of luck to him!’ He is also apt to get witnesses to support him when he is taking repayment of money which is owed him. He is annoyed with his slave for not buying cucumbers during the winter. He tires out his children by forcing them to wrestle and run races with him. In the country * * * when he is boiling lentil soup he puts salt into the pan twice and makes it inedible. If it is raining he says ‘How sweetly the stars smell’, when everyone else says ‘the earth’. When someone remarks ‘You can’t imagine how many bodies have been taken out to the cemetery through the Erian Gates’, he answers ‘I wish you and I could have such a windfall.’

XV

ΑΥΘΑΔΗΣ

¹ [Ἡ δὲ αὐθάδεια ἔστιν ἀπήνεια ὁμιλίας ἐν λόγοις.]
² ὁ δὲ αὐθάδης τοιοῦτός τις οἷος ἐρωτηθεὶς “Ὅ δεῖνα ποῦ
³ ἔστιν;” εἰπεῖν “Πράγματά μοι μὴ πάρεχε”. καὶ προσαγορευθεὶς
⁴ μὴ ἀντιπροσειπεῖν. <καὶ> πωλῶν τι μὴ λέγειν τοῖς ὠνούμε-
⁵ νοις πόσου ἂν ἀποδοῖτο ἀλλ’ ἐρωτᾶν τί εὕρισκε. καὶ [†]τοῖς
⁶ τιμῶσι καὶ πέμπουσιν εἰς τὰς ἐορτάς εἰπεῖν ὅτι οὐκ ἂν γένοιτο
⁷ διδόμενα[†]. καὶ οὐκ ἔχειν συγγνώμην οὔτε τῶι [†]ἀπώσαντι[†]
⁸ αὐτὸν ἀκουσίως οὔτε τῶι ὥσαντι οὔτε τῶι ἐμβάντι. καὶ φίλῳ
⁹ δὲ ἔρανον κελεύσαντι εἰσενεγκεῖν εἶπας ὅτι οὐκ ἂν δοίῃ ὕστερον
¹⁰ ἥκειν φέρων καὶ λέγειν ὅτι ἀπόλλυσι καὶ τοῦτο τὸ ἀργύριον.
¹¹ καὶ προσπιταίεας ἐν τῇ ὁδῷ δεινὸς καταράσασθαι τῶι λίθῳ.
^{9/10} καὶ [ἀναμεῖναι] οὐκ ἂν ὑπομεῖναι πολὺν χρόνον οὐθένα. καὶ
¹¹ οὔτε ᾄσαι οὔτε ῥῆσιν εἰπεῖν οὔτε ὀρχήσασθαι ἂν ἐθελῆσαι.
¹¹ δεινὸς δὲ καὶ τοῖς θεοῖς μὴ ἐπεύχεσθαι.

Tit. αὐθαδείας 1^ε 1 del. Darvaris 3 μὴ om. A παρέχε A
 4 <καὶ> δ 7 ἔχειν Lycius: ἔχων AB 8 αὐτὸν Diggle: αὐ- AB
 ἐκουσίως B 9 εἶπας Diggle: εἰπὼν AB 11 δεινὸν B 12 ἀναμεῖναι
 (-μῆναι B) del. Reiske 13 ᾄσαι bce: ᾄσαι B: ἑάσαι A ἐθελῆσαι ed. pr.
 (θελῆσαι δ): ἠθέλησε B, -εν A

XV

THE SELF-CENTRED MAN

[Self-centredness is implacability in social relations displayed in speech.]

The Self-centred Man is the kind who, when asked ‘Where is so-and-so?’, replies ‘Don’t bother me’. He will not return a greeting. When he has something for sale he will not tell customers how much he would sell it for but asks what it will fetch. When people * * * * * for the festivals, he says that * * * * *. He will not forgive anyone who accidentally * * * * or jostles him or treads on his toes. If a friend asks for a contribution to a loan he at first refuses, then comes along with it and says that this is more money wasted. When he stubs his toe in the street he is apt to curse the offending stone. He won’t wait long for anyone. He refuses to sing or recite or dance. And he is apt to withhold credit from the gods.

XVI

ΔΕΙΣΙΔΑΙΜΩΝ

- 1 [Ἀμέλει ἢ δεισιδαιμονία δόξειεν <ἄν> εἶναι δειλία πρὸς τὸ
δαιμόνιον.]
2 ὁ δὲ δεισιδαίμων τοιοῦτός τις οἷος ἀπὸ <τριῶν> κρηνῶν
ἀποनिψάμενος τὰς χεῖρας καὶ περιρρανάμενος ἀπὸ ἱεροῦ δάφ-
3 νην εἰς τὸ στόμα λαβὼν οὕτω τὴν ἡμέραν περιπατεῖν. καὶ τὴν 5
ὁδόν, ἐὰν παραδράμηι γαλῇ, μὴ πρότερον πορευθῆναι ἕως
<ἄν> διεξέλθῃ τις ἢ λίθους τρεῖς ὑπὲρ τῆς ὁδοῦ διαβάλλῃ.
4 καὶ ἐπὶ ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἐὰν παρείαν Καβάζιον καλ-
5 εῖν, ἐὰν δὲ ἱερὸν ἐνταῦθα ἡρώιον εὐθὺς ἰδρύσασθαι. καὶ τῶν
λιπαρῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς ληκύθου 10
ἐλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσὼν καὶ προσκυνήσας ἀπαλ-
6 λάττεσθαι. καὶ ἐὰν μῦς θύλακον ἀλφίτων διατράγῃ πρὸς τὸν
ἐξηγητὴν ἐλθὼν ἐρωτᾷ τί χρὴ ποιεῖν· καὶ ἐὰν ἀποκρίνηται
αὐτῷ ἐκδοῦναι τῷ κυλοδέψῃ ἐπιρράψαι, μὴ προσέχειν τού-
7 τοις ἄλλ' ἀποτροπαίοις ἐκθύσασθαι. καὶ πυκνὰ δὲ τὴν οἰκίαν 15
καθᾶραι δεινός, Ἐκάτης φάσκων ἐπαγωγὴν γεγονέναι. καὶ
γλαῦκες βαδίζοντος αὐτοῦ < >, ταραττεσθαι καὶ εἶπας
9 “Ἀθηνᾶ κρείττων” παρελθεῖν οὕτω. καὶ οὔτε ἐπιβῆναι μνή-
ματι οὔτ' ἐπὶ νεκρὸν οὔτ' ἐπὶ λεχῶ ἐλθεῖν ἐθελῆσαι ἀλλὰ τὸ μὴ
10 μαινεσθαι συμφέρον αὐτῷ φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ 20
ταῖς ἐβδόμῃσι προστάξας οἶνον ἔψειν τοῖς ἔνδον, ἐξελθὼν

Tit. ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων, 15' χαρακτήρ δεισιδαιμονίας V
1-2 del. Darvaris 1 <ἄν> Schneider 3 ἀπὸ <τριῶν> κρηνῶν
Diggle: ἐπιχωρῶν V 4 τοῦ ἱεροῦ ut uid. V^{ac} 6 παραδράμη c',
Sylburg: περι- V 7 <ἄν> Fischer διαβάλλῃ Sylburg: -λάβῃ V
8 ἐπὶ Diggle: ἐὰν V Καβάζιον Schneider: -άδιον V 9 ἡρώιον Dübner:
ἱερῶν V^{ac}, ἔρ- V 12 ἀλφίτων cd: -την V διατράγῃ Hirschig:
-φάγῃ V 14 κυλο- Blaydes: κυτο- V 15 ἀποτροπαίοις Wyttenbach:
-τραπείς V ἐκθύσασθαι Bernhard: -λύς- V 16 δεινός Coray, Schneider:
δεῖν. ὥς V 17 lac. indic. Schneider ταραττεσθαι Coray, Schneider:
-εται V εἶπου V^{ac} 20 μαινεσθαι Siebenkees: μαίν- V αὐτῷ Foss
(εαυτ- Schneider): αὐ- V φῆσαι Schneider: φήσας V 21 ἐβδόμῃσι
Unger: -μάσι V

XVI

THE SUPERSTITIOUS MAN

[Superstition would simply seem to be cowardice with regard to the divine.]

The Superstitious Man is the kind who washes his hands in three springs, sprinkles himself with water from a temple font, puts a laurel leaf in his mouth, and then is ready for the day's perambulations. If a weasel runs across his path he will not proceed on his journey until someone else has covered the ground or he has thrown three stones over the road. When he sees a snake in his house he invokes Sabazios if it is the red-brown one, and if it is the holy one he sets up a hero-shrine there and then. Whenever he passes the shiny stones at the crossroads he pours oil from his flask over them and falls to his knees and kisses them before leaving. If a mouse nibbles through a bag of barley he goes to the expounder of sacred law and asks what he should do; and if the answer is that he should give it to the tanner to sew up he disregards the advice and performs an apotropaic sacrifice. He is apt to purify his house frequently, claiming that it is haunted by Hekate. If owls < > while he is walking he becomes agitated and says 'Athena is quite a power' before going on. He refuses to step on a tombstone or go near a dead body or a woman in childbirth, saying that he cannot afford to risk contamination. On the fourth and the seventh of the month he orders his household to boil down some wine, then goes out and

ἀγοράσαι μυρρίνας, λιβανωτόν, πόπανα καὶ εἰσελθὼν εἴσω
 11 στεφανοῦν τοὺς Ἑρμαφροδίτους ὅλην τὴν ἡμέραν. καὶ ὅταν
 ἐνύπνιον ἴδῃ πορεύεσθαι πρὸς τοὺς ὄνειροκρίτας, πρὸς τοὺς
 μάντις, πρὸς τοὺς ὀρνιθοσκόπους ἐρωτήσεων τίνι θεῶν ἢ θεᾶ 25
 12 εὔχεσθαι δεῖ. καὶ τελεσθισόμενος πρὸς τοὺς Ὀρφεοτελεστὰς
 κατὰ μῆνα πορεύεσθαι μετὰ τῆς γυναικός (ἐὰν δὲ μὴ χολάζῃ
 13 ἢ γυνή, μετὰ τῆς τίτθης) καὶ τῶν παιδίων. [καὶ τῶν περι-
 14 ραινομένων ἐπὶ θαλάττης ἐπιμελῶς δόξειεν ἂν εἶναι.] κἄν ποτε
 ἐπίδῃ σκορόδῳ ἐστεμμένον τῶν ἐπὶ ταῖς τριόδοις < > 30
 ἀπελθὼν κατὰ κεφαλῆς λούσασθαι καὶ ἱερείας καλέσας σκίλ-
 15 λη ἢ σκύλακι κελεῦσαι αὐτὸν περικαθᾶραι. <καὶ> μαινόμενον
 δὲ ἰδὼν ἢ ἐπίληπτον φρίξας εἰς κόλπον πτύσαι.

22 μυρρίνας Diels: μυρρ- V λιβανωτόν Foss: -τῶν V πόπανα
 Foss: πίνακα V 23 στεφανοῦν Siebenkees: -ῶν V 28 παιδίων (non
 παίδων) uoluit V 28 9 del. Bloch 30 ἐστεμμένον Foss: -ων V Iac.
 indic. Casaubon 31 ἀπελθὼν cd: ἐπελθόντων V, ἀπ- V^c 32 αὐτὸν
 Stephanus: αὐ- V <καὶ> Darvaris 33 δὲ Blaydes: τε V

buys myrtle-wreaths, frankincense and cakes, and on his return
 spends the whole day garlanding the Hermaphrodites. When
 he has a dream he visits not only dream-analysts but also seers
 and bird-watchers to ask which god or goddess he should pray
 to. He makes a monthly visit to the Orphic ritualists to take
 the sacrament, accompanied by his wife (or if she is busy, the
 nurse) and his children. [He would seem to be one of the people
 who scrupulously sprinkle themselves at the seashore.] If ever
 he observes a man wreathed with garlic < > the
 offerings at the crossroads, he goes away and washes from head
 to toe, then calls for priestesses and tells them to purify him
 with a squill or a puppy. If he sees a madman or an epileptic he
 shudders and spits into his chest.

XVII

ΜΕΜΨΙΜΟΙΡΟΣ

- 1 [Ἔστιν ἡ μεμψιμοιρία ἐπιτίμησις παρὰ τὸ προσῆκον τῶν
δεδομένων.]
2 ὁ δὲ μεμψιμοιρος τοιόσδε τις οἷος ἀποστείλαντος μερίδα
τοῦ φίλου εἰπεῖν πρὸς τὸν φέροντα “Ἐφθόνησέ μοι τοῦ ζωμοῦ
3 καὶ τοῦ οἴναριον οὐκ ἐπὶ δείπνον καλέσας”. καὶ ὑπὸ τῆς ἐταί- 5
ρας καταφιλούμενος εἰπεῖν “Θαυμάζω εἰ σὺ καὶ ἀπὸ τῆς ψυχῆς
4 ὄντως με φιλεῖς”. καὶ τῷ Διὶ ἀγανακτεῖν οὐ διότι ὕει ἀλλὰ
5 διότι ὕστερον. καὶ εὐρών ἐν τῇ ὁδῷ βαλλάντιον εἰπεῖν “Ἀλλ’
6 οὐ θησαυρὸν ἤρρηκα οὐδέποτε”. καὶ πριάμενος ἀνδράποδον
ἄξιον καὶ πολλὰ δεθηεῖς τοῦ πωλοῦντος “Θαυμάζω” εἰπεῖν “εἰ 10
7 τι ὑγιὲς οὕτως ἄξιον ἐώνημαι”. καὶ πρὸς τὸν εὐαγγελιζόμε-
νον ὅτι “Ὅς σοι γέγονεν” εἰπεῖν ὅτι “Ἄν προσθῇς ‘Καὶ τῆς
8 οὐσίας τὸ ἡμῖν ἀπεστιν’ ἀληθῆ ἔρεῖς”. καὶ δίκην νικήσας καὶ
λαβὼν πάσας τὰς ψήφους ἐγκαλεῖν τῷ γράψαντι τὸν λόγον
9 ὥς πολλὰ παραλελοιπότι τῶν δικαίων. καὶ ἐράνου εἰσενε- 15
χθέντος παρὰ τῶν φίλων καὶ φήσαντός τινος “Ἰλαρὸς ἴσθι”,
“Καὶ πῶς” εἰπεῖν “ὅτε δεῖ τὰργύριον ἀποδοῦναι ἐκάστω καὶ
χωρὶς τούτων χάριν ὀφείλιν ὥς ἡυεργετημένον;”.

Tit. μεμψιμοιρίας 1ζ 1-2 del. Darvaris 1 τὸ προσῆκον (cd) τῶν Ast:
τῶν προσῆ (de litt. suprascriptis non liquet) V 4 ἐφθόνησε Pauw: -cas V
6 καταφιλούμενος V¹⁶: φίλ- V 7 ὄντως Blaydes: οὕτω V 9 ἤρρηκα
Wilamowitz: εὖ- V 10-11 εἰ τι Auberius: ὅτι V 11 οὕτω V 12 ὕος
Diggle: υἱός V 13 ἀπεστιν cd: ἀπέστην V 14 δίκην
Sylburg: νίκην V 14 ἐγκαλεῖν Cantabr.^{14c}, Stephanus: -εἰ V 17 ὅτε
Casaubon: ὅτι V 18 ἡύ- Diggle: εὖ- V

XVII

THE UNGRATEFUL GRUMBLER

[Ungrateful Grumbling is unsuitable criticism of what you have been given.]

The Ungrateful Grumbler is the kind of man who says to someone bringing him a piece of food sent by a friend ‘He did me out of the soup and wine by not inviting me to dinner.’ When the woman he keeps is kissing him he says ‘I wonder if your affection really comes from the heart.’ He complains to Zeus not because it is raining but because it did not rain sooner. If he finds a purse in the street he says ‘But I have never found a treasure.’ When he has bought a slave at a bargain price after long haggling he says ‘I wonder how healthy it can be if I got it so cheap.’ To the person who brings him the good news ‘You have a son’ he says ‘If you add “And you have lost half your fortune” you will not be far wrong.’ When he wins a unanimous verdict in court he finds fault with his speech-writer for leaving out many of the arguments in his favour. When his friends have got together a loan and one of them says ‘Cheer up’, he answers ‘How do you mean? When I have to refund every one of you and on top of that be grateful for the favour?’

XVIII

ΑΠΙΣΤΟΣ

1 [Ἔστιν ἀμέλει <ή> ἀπιστία ὑπόληψις τις ἀδικίας κατὰ πάντων.]
 2 ὁ δὲ ἀπιστος τοιοῦτός τις οἶος ἀποστείλας τὸν παῖδα ὀψωνήσοντα ἕτερον παῖδα πέμπειν [τὸν] πεισόμενον πόσου
 3 ἐπρίατο. καὶ φέρειν αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον καθί- 5
 4 ζων ἀριθμεῖν πόσον ἐστί. καὶ τὴν γυναῖκα τὴν αὐτοῦ ἐρωτᾷ κατακείμενος εἰ κέκλεικε τὴν κιβωτὸν καὶ εἰ κεσήμενται τὸ κυλικεῖον καὶ εἰ ὁ μοχλὸς εἰς τὴν θύραν τὴν αὐλείαν ἐμβέβληται· καὶ ἂν ἐκείνη φῇ, μηδὲν ἦττον αὐτὸς ἀναστὰς γυμνὸς ἐκ τῶν στρωμάτων καὶ ἀνυπόδητος τὸν λύχνον ἄψας ταῦτα 10
 5 πάντα περιδραμὼν ἐπισκέψασθαι καὶ οὕτω μόλις ὕπνου τυγχάνειν. καὶ τοὺς ὀφείλοντας αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς τόκους, ὅπως μὴ δύνωνται ἔξαρνοι γενέσθαι.
 6 καὶ τὸ ἱμάτιον δὲ ἐκδοῦναι δεινὸς οὐχ ὅς <ἂν> βέλτιστα 15
 7 ἐργάσεται ἀλλ' οὐ ἂν ἦ ἄξιός ἐγγυητής [τοῦ κναφέως]. καὶ ὅταν ἦκη τις αἰτησόμενος ἐκπώματα μάλιστα μὲν μὴ δοῦναι, ἂν δ' ἄρα τις οἰκέτις ἦ καὶ ἀναγκαῖος μόνον οὐ πυρώσας καὶ
 8 στήσας καὶ χρεδὼν ἐγγυητὴν λαβὼν χρῆσαι. καὶ τὸν παῖδα δὲ ἀκολουθοῦντα κελεύειν αὐτοῦ ὅπισθεν μὴ βαδίζειν ἀλλ' ἐμ-
 9 προσθεν, ἵνα φυλάττη αὐτὸν μὴ ἐν τῇ ὁδῷ ἀποδρᾶι. καὶ τοῖς 20
 εἰληφόσι τι παρ' αὐτοῦ καὶ λέγουσι “Πόσου; κατὰθου· οὐ γὰρ χολάζω πω” εἰπεῖν “Μηδὲνπραγματεύου· ἐγὼ γάρ, <ἕως> ἂν σὺ χολάσῃς, συνακολουθήσω”.

Tit. 1η ἀπιστίας 1-2 del. Darvaris 1 <ή> c², Darvaris 4 ὀψωνήσοντα c¹d: -αντα V 4 τὸν om. cd, del. Camotius 5 φέρειν Coray: φέρων V 6 αὐτοῦ Stephanus: αὐ- V 8 κυλικεῖον Gale: κυλιούχιον V 12 αὐτῷ Stephanus: αὐ- V 13 δύνωνται Cantabr.: δύναιτο V 14 (ἐκδ)οῦναι V^m: ἐκδύναι V ὅς Salmasius: ὡς V <ἂν> Darvaris 15 ἐργάσεται V^c: -εται V^c οὐ ἂν Ast: ὅταν V τοῦ κναφέως del. Pauw 18 χρῆσαι Schneider: χρήσει V 19 αὐτοῦ Stephanus: αὐ- V 20 φυλάττη Hirschig: -ηται V αὐτὸν Needham: -τῷ V ἀποδρᾶι Hirschig: -δράσει V 21 αὐτοῦ Diels: αὐ- V 22 εἰπεῖν Madvig: πέμπειν V <ἕως> Madvig

XVIII

THE DISTRUSTFUL MAN

[Distrust really is a presumption of wrongdoing directed against everyone.]

The Distrustful Man is the kind who despatches his slave to do the shopping and then sends another to find out how much he paid. He carries his own money with him and sits down every two hundred yards to count it. While lying in bed he asks his wife whether she has closed the chest and sealed the sideboard and whether the front door has been bolted, and if she says yes he throws off the bedclothes anyway and gets up with nothing on and lights the lamp and runs around in his bare feet to inspect everything in person, and so he hardly gets any sleep. When he asks his debtors for interest payments he has his witnesses present, so that they cannot deny the debt. When his cloak needs attention he will not give it to the person who does the best job but to the one who is suitably insured. When somebody comes asking for the loan of cups, he would rather say no altogether, but if he has to oblige a member of the family or a close relative he will lend them only after he has all but checked the quality and weight of the metal and practically got someone to guarantee the cost of replacement. He tells the slave accompanying him to walk in front and not behind, so that he can watch that he doesn't run off on the way. When people who have bought something from him say 'How much? Put it on account. I'm not free just yet', he replies 'Don't trouble yourself. I'll keep you company until you are.'

XIX

ΔΥΣΧΕΡΗΣ

- 1 [Ἔστιν ἡ δυσχέρεια ἀθεραπευσία σώματος λύπης παρασκευαστική.]
 2 ὁ δὲ δυσχερὴς τοιοῦτός τις οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας μέλανας περιπατεῖν καὶ φῆσαι ταῦτα εἶναι αὐτῷ 5
 συγγενικὰ ἁρρωστήματα· ἔχειν γὰρ αὐτὰ καὶ τὸν πατέρα καὶ τὸν πάππον καὶ οὐκ εἶναι ῥαίδιον ὕον εἰς τὸ γένος ὑποβάλ-
 3 λεσθαι. ἀμέλει δὲ δεινὸς καὶ ἔλκη ἔχειν ἐν τοῖς ἀντικνημίοις καὶ προσπταίσματα ἐν τοῖς δακτύλοις καὶ μὴ θεραπεῦσαι ἀλλ'
 4 ἑᾶσαι θηριωθῆναι. καὶ τὰς μασχάλας δὲ φθειρώδεις καὶ δακείας ἔχειν ἄχρι ἐπὶ πολὺ τῶν πλευρῶν καὶ τοὺς ὀδόντας μέλανας 10
 καὶ ἐσθιομένους [ὥστε δυσέντευκτος εἶναι καὶ ἀηδής. καὶ τὰ τοιαῦτα.] <καὶ> ἐσθίων ἀπομύττεσθαι, θύων ἅμ' ἀδαξᾶσθαι,
 5 προσλαλῶν <σίαλον> ἀπορρίπτειν ἀπὸ τοῦ στόματος, ἅμα πίνων προσερυγγάνειν, ἀναπόνιπτος ἐν τοῖς στρώματι μετὰ
 τῆς γυναικὸς αὐτοῦ κοιμᾶσθαι, ἐλαίῳ σαπρῶι ἐν βαλανείῳ 15
 6 χρώμενος κυφοῦ ὀζεσθαι. καὶ χιτωνίσκον παχὺν καὶ ἱμάτιον σφόδρα λεπτὸν καὶ κηλίδων μεστὸν ἀναβαλόμενος εἰς ἀγορὰν ἐξελεῖν.

Tit. 10 δυσχερείας 1-2 del. Darvaris 3 οἷος cd: οἷον V 4 μέ-
 λανας Herwerden: μεγάλ(ου) V αὐτῷ Stephanus: αὐ- V 5 αὐτὰ
 Meier: -τόν V 6 ὕον Diggle (υἷον Diels): αὐτόν V 9 φθειρώδεις
 Diggle: θηριώδεις V 11 ὥστε . . . ἀηδής del. Immisch 11-12 καὶ
 τὰ τοιαῦτα del. Schneider 12 <καὶ> Foss ἅμ' ἀδαξᾶσθαι Diels:
 ἅμα δ' ἄρξασθαι V 13 <σίαλον> Diggle 14 πίνων Casaubon: πινών
 V ἀναπόνιπτος Badham: ἀναπίπτοντος V 15 αὐτοῦ Foss: αὐ- V
 16 κυφοῦ ὀζεσθαι Diggle: σφύζεσθαι V 17 ἀναβαλόμενος Stephanus:
 -βαλλ- V

XIX

THE OFFENSIVE MAN

[Offensiveness is a distressing neglect of the person.]

The Offensive Man is the kind who parades about with scaly and blanced skin and black nails and claims that these are congenital ailments; his father and grandfather had them, and it makes it difficult to palm off an illegitimate son on the family. He is quite apt to have sores on his shins and lesions on his toes, and instead of treating them he lets them fester. His armpits are infested with lice and their hair extends over much of his sides, and his teeth are black and rotten [so that he is no pleasure to meet. And so on.] He wipes his nose while eating, scratches himself while sacrificing, discharges <spit> from his mouth while talking, belches at you while drinking, does not wash before going to bed with his wife, and uses rancid oil at the baths so that he reeks of the pig-sty. He goes out to the market wearing thick underwear and a thin cloak full of stains.

7 < > καὶ εἰς ὀρνιθοσκόπου τῆς μητρὸς ἐξελθούσης βλασ-
 8 φημῆσαι. καὶ εὐχομένων καὶ σπενδόντων ἐκβαλεῖν τὸ ποτήρ- 20
 9 ιον καὶ γελάσαι ὥσπερ ἀστεῖόν τι πεποιηκώς. καὶ αὐλούμενος
 δὲ κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων καὶ συντερετίζειν καὶ
 10 ἐπιτιμᾶν τῇ αὐλητρίδι ὅτι οὕτω ταχὺ ἐπαύσατο. καὶ ἀπο-
 πτύσαι δὲ βουλόμενος ὑπὲρ τῆς τραπέζης προσπτύσαι τῷ
 οἰνοχόῳ.

25

(from a different sketch)

... He blasphemes when his mother has gone out to the augur's.
 During a prayer and the pouring of a libation he drops his cup
 and laughs as if he had done something clever. When a girl is
 playing the pipes he claps and hums in solo¹ accompaniment,
 and then he blames her for stopping prematurely. When he is
 minded to spit he spits across the table and hits the wine-waiter.

19-25 ad caput alienum rettulit Pauw 19 εἰς cd: εἰς ἐξ V 20 ἐκβαλεῖν
 Casaubon (noluit Sylburg): ἐμβ- V 21 ὥσπερ ἀστεῖον Bernhard: ὥς
 τεράστιον V 22 συντερετίζειν V': -τερμίζειν V'' 23 ὅτι Coray: τί V
 οὕτω Coray: οὐ V ἐπαύσατο Kayser: παύσεται V

XX

ΑΗΔΗΣ

1 [Ἔστιν ἡ ἀηδία, ὡς ὄρωι λαβεῖν, ἔντευξις λύπης ποιητικῇ
ἀνευ βλάβης.]
2 ὁ δὲ ἀηδὴς τοιοῦτός τις οἶος ἐγείρειν ἄρτι καθεύδοντα εἰς-
3 ἐλθὼν ἵνα αὐτῷ λαλήῃ. καὶ ἀνάγεσθαι ἤδη μέλλοντας κωλύειν.
4/5 καὶ προσελθόντων δεῖσθαι ἐπιχεῖν ἕως ἂν περιπατήσῃ. καὶ 5
τὸ παιδίον τῆς τίτθης ἀφελόμενος, μαρώμενος κιτίζειν αὐτὸς
καὶ ὑποκορίζεσθαι πομπύζων καὶ ποπανουργίαν τοῦ πάπ-
6 που καλῶν. καὶ ἐσθίων δὲ ἅμα διηγείσθαι ὡς ἐλλέβορον πιὼν
ἄνω καὶ κάτω ἐκαθάρθη καὶ <τοῦ> ζωμοῦ τοῦ παρακειμένου
7 ἐν τοῖς ὑποχωρήμασιν αὐτῷ μελαντέρα ἢ χολή. καὶ ἐρωτῇ- 10
σαι δὲ δεινὸς ἐναντίον τῶν οἰκετῶν “Εἵπ’, ὦ μάμμη, ὅτ’ ὠδινες
8 καὶ ἔτικτές με, τίς ἡμέρα;” καὶ ὑπὲρ αὐτῆς δὲ λέγειν ὡς ἡδύ
ἐστὶ καὶ < >, ἀμφότερα δὲ οὐκ ἔχοντα οὐ ραίδιον ἀνθρ-
9 ωπον λαβεῖν. < > καὶ ὅτι ψυχρὸν ὕδωρ ἐστὶ παρ’
αὐτῷ λακκαῖον καὶ [ὡς] κῆπος λάχανα πολλὰ ἔχων καὶ 15
ἀπαλὰ [ὥστε εἶναι ψυχρὸν] καὶ μάγειρος εὖ τὸ ὄψον σκευά-
ζων, καὶ ὅτι ἡ οἰκία αὐτοῦ πανδοκεῖόν ἐστι· μεστήν γὰρ αἰεί
καὶ τοὺς φίλους αὐτοῦ εἶναι τὸν τετρημένον πίθον· εὖ ποιῶν
10 γὰρ αὐτοὺς οὐ δύνασθαι ἐμπληῆσαι. καὶ ξενίζων δὲ δεῖξαι
τὸν παράσιτον αὐτοῦ ποῖός τις ἐστὶ τῷ συνδειπνοῦντι· καὶ 20
ἡ παρακαλῶν[†] δὲ ἐπὶ τοῦ ποτηρίου εἰπεῖν ὅτι τὸ τέρψον τοὺς
παρόντας παρεσκεύασται καὶ ὅτι ταύτην, ἐὰν κελεύσωσιν, ὁ
παῖς μέτεισι παρὰ τοῦ πορνοβοσκοῦ ἤδη, “ὅπως πάντες ὑπ’
αὐτῆς αὐλώμεθα καὶ εὐφραινώμεθα.”

Tit. ἀηδίας κ' 1-2 del. Darvaris 3 οἶος ed: οἶον V 4 ἤδη
Schneider: δὴ V 5 προσελθόντων Immisch, Holland: προσελθὼν V
7 ποπανουργίαν Diggle: πανουργίων V 8 ἐλλέβορον V¹: ἐλέ- V
9 ἐκαθάρθη Navarre: καθαρθείη V <τοῦ> Auberius 10 -μασι V
αὐτῷ Needham: αὐ- V 11 οἰκετῶν Courier: οἰκείων V Εἵπ' ὦ Diels:
εἵπου V, (εἵπ)ερ V² 13 lac. (ante καί) indic. Hartung 14 lac. indic. Hot-
tinger 15 αὐτῷ Needham: αὐ- V ὡς del. Diggle, Stefanis 16 del.
Bloch 17 αὐτοῦ Cantabr.: αὐ- V μεστήν γὰρ αἰεί Foss: μεστή γὰρ ἐστὶ
V 18 αὐτοῦ Foss: αὐ- V 20 αὐτοῦ Casaubon: αὐ- V 22 ταύτην
Diggle: αὐτήν V 23 ὅπως Schneider: πῶς V

XX

THE DISAGREEABLE MAN

[Disagreeableness may be defined as contact which gives pain without causing harm.]

The Disagreeable Man is the kind who comes in and wakes you up for a chat when you have just gone to sleep. He detains people who are ready to set sail. He asks visitors to wait until he has gone for a stroll. He takes his baby from the nurse and feeds it food which he has chewed himself, and mouths ‘pop-o-pop-o-pop’ to it and calls it ‘Pop’s bun in the oven’. At dinner he tells how he was cleaned out top and bottom after drinking hellebore, and the bile from his faeces was blacker than the broth on the table. He is prone to ask in front of the slaves ‘Mummy, tell me, when you were in labour and bringing me into the world, what * * *?’. And he says of her that it is pleasant < >, and it is not easy to find a person who does not have both. <He says > and that he has cold water in a cistern at home and a garden with plenty of succulent vegetables and a cook who prepares a good dish, and that his house is an inn (it is always full) and his friends are a leaking jar (however many good turns he does them he can’t fill them up). He shows off the qualities of his parasite to the guest at dinner. And * * * over the wine he says that there is something available to amuse the company, and, if they give the order, the slave will go and fetch her right away from the brothel-keeper, ‘so that she can play for us and give us all a good time’.

1 [Ἡ δὲ μικροφιλοτιμία δόξει <εν ἄν> εἶναι ὀρεξις τιμῆς ἀνελεύ-
 θερος.]
 2 ὁ δὲ μικροφιλότιμος τοιοῦτός τις οἷος σπουδάσαι ἐπὶ δεῖ-
 πνον κληθεὶς παρ' αὐτὸν τὸν καλέσαντα κατακείμενος δειπνή-
 3/4 και. καὶ τὸν ὕον ἀποκεῖραι ἀγαγὼν εἰς Δελφούς. καὶ ἐπιμελη- 5
 5 θῆναι δὲ ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται. καὶ ἀποδιδούς
 6 μνᾶν ἀργυρίου καινὸν ἱποιῆσαι ἁποδοῦναι. καὶ κολοῖω δὲ
 ἔνδον τρεφομένῳ δεινὸς κλιμάκιον πρίσθαι καὶ ἀσπίδιον
 χαλκοῦν ποιῆσαι ὃ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοῖος πηδή-
 7 ρεται. καὶ βοῦν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς 10
 εἰσόδου προσπατταλεῦσαι στέμμασι μέγαλοις περιδήσας,
 8 ὅπως οἱ εἰσιόντες ἴδωσιν ὅτι βοῦν ἔθυσε. καὶ πομπεύσας μετὰ
 τῶν ἱππέων τὰ μὲν ἄλλα πάντα δοῦναι τῷ παιδί ἀπενεγκεῖν
 οἴκαδε, ἀναβαλόμενος δὲ θοῖμάτιον ἐν τοῖς μύωσι κατὰ τὴν
 9 ἀγορὰν περιπατεῖν. καὶ κυναρίου δὲ Μελιταίου τελευτήσαν- 15
 τος αὐτῷ μνημα ποιῆσαι καὶ στηλίδιον στήσας ἐπιγράψαι
 10 “Ἰκλάδος Ἰ Μελιταῖος”. καὶ ἀναθεῖς δάκτυλον χαλκοῦν ἐν
 τῷ Ἀσκληπιεῖ τούτον ἐκτρίβειν στεφανοῦν ἀλείφειν ὅσήμε-
 11 ραι. ἀμέλει δὲ καὶ συνδιοικήσασθαι μετὰ τῶν πρυτάνεων ὅπως
 ἀπαγγεῖλη τῷ δήμῳ τὰ ἱερά, καὶ παρεσκευασμένος λαμπ- 20
 ρὸν ἱμάτιον καὶ ἔστεφανωμένος παρελθὼν εἰπεῖν “ὦ ἄνδρες
 Ἀθηναῖοι, ἐθύομεν οἱ πρυτάνεις [τὰ ἱερά] τῇ Μητρὶ τῶν θεῶν
 τὰ Γαλάξια, καὶ τὰ ἱερά καλά, καὶ ὑμεῖς δέχεσθε τὰ ἀγαθὰ”.
 καὶ ταῦτα ἀπαγγείλας ἀπελθὼν οἴκαδε διηγῆσθαι τῇ
 αὐτοῦ γυναικὶ ὥς καθ' ὑπερβολὴν ἡνέμερει. 25

Tit. μικροφιλοτιμίας κα' 1-2 del. Darvaris 1 δόξειεν ἄν c': δόξει V
 5 ὕον Diggle: υἱόν V 6 αὐτῷ Needham: αὐ- V 7 μνᾶν V': μῶαν
 V ἀργυρίου V': ἀργύριον V' 11 προσπατταλεῦσαι cd: -ῶσαι V
 14 ἀναβαλόμενος Stephanus: -βαλλ- V 16 στήσας Triller: ποιῆσας V
 17 δάκτυλον Nast, Naber: δακτύλιον V 18 στεφανοῦν Meier: -οῦντα
 V 19 συνδιοικήσασθαι cd: -ίσασθαι V μετὰ Diggle, Stefanis: παρὰ V
 22 τὰ ἱερά del. Schneider 23 Γαλάξια Wilamowitz: γὰρ ἄξια V 24
 ἀπελθὼν Diggle: ἀπίων V οἴκαδε διηγ- Reiske: διηγ- οἴκαδε V 25
 αὐτοῦ Foss (ἔαυ- cd): αὐ- V ἡνέμερει post Needham (εὐ-) Diggle: εὐημε-
 ρεῖν V

[Petty Ambition would seem to be a mean desire for prestige.]

The Man of Petty Ambition is the kind who, when he gets an invitation to dinner, is eager to sit next to the host. He takes his son to Delphi to have his hair cut. He goes to the trouble of acquiring an Aethiopian attendant. When he pays back a *mina* of silver he pays it back in new coin. He is apt to buy a little ladder for his domestic jackdaw and make a little bronze shield for it to carry when it hops onto the ladder. When he has sacrificed an ox he nails up the skull opposite the entrance to his house and fastens long ribbons around it, so that his visitors can see that he has sacrificed an ox. After parading with the cavalry he gives his slave the rest of his equipment to take home, then throws back his cloak and strolls through the marketplace in his spurs. On the death of his Maltese dog he builds a funeral monument and sets up a little slab with the inscription ‘ * * from Malta’. He dedicates a bronze finger in the sanctuary of Asclepius and does not let a day pass without polishing, garlanding, and oiling it. And you can be sure that he will arrange with the executive committee of the Council that he should be the one to make the public report on the conduct of religious business, and will step forward wearing a smart white cloak, with a crown on his head, and say ‘Men of Athens, my colleagues and I celebrated the Milk-Feast with sacrifices to the Mother of the Gods. The sacrifices were propitious. We beg you to accept your blessings.’ After making this report he goes home and tells his wife that he had an extremely successful day.

XXII

ANELEΥΘΕΡΟΣ

1 [Ἡ δὲ ἀνελευθερία ἐστὶ [†]περιουσία τις ἀπὸ φιλοτιμίας
δαπάνην ἔχουσα[†].]
2 ὁ δὲ ἀνελεύθερος τοιοῦτός τις οἶος νικήσας τραγωιδίᾳ
ταινίαν ξυλίνην ἀναθεῖναι τῷ Διονύσῳ, ἐπιγράφας μέλανι
3 αὐτοῦ τὸ ὄνομα. καὶ ἐπιδόσεων γιγνομένων ἐν τῷ δήμῳ 5
4 ἀναστὰς σιωπῇ ἐκ τοῦ μέσου ἀπελθεῖν. καὶ ἐκδιδούς αὐτοῦ
θυγατέρα τοῦ μὲν ἱερείου πλὴν τῶν ἱερωσύνων τὰ κρέα
ἀποδόσθαι, τοὺς δὲ διακονοῦντας ἐν τοῖς γάμοις οἰκοκύτους
5 μισθώσασθαι. καὶ τριηραρχῶν τὰ μὲν τοῦ κυβερνήτου
στρώματα αὐτῷ ἐπὶ τοῦ καταστρώματος ὑποστόρνυσθαι, 10
6 τὰ δὲ αὐτοῦ ἀποτιθέναι. καὶ τὰ παιδία δὲ δεινὸς μὴ πέμψαι
εἰς διδασκάλου, ὅταν ᾗ [τοῦ ἀποτιθέναι καὶ τὰ παιδία]
7 Μουσεῖα, ἀλλὰ φῆσαι κακῶς ἔχειν, ἵνα μὴ συμβάλωνται. καὶ ἐξ
ἀγορᾶς δὲ ὀψωνήσας [τὰ κρέα] αὐτὸς φέρειν τὰ λάχανα ἐν
8 τῷ προκολπίῳ. καὶ ἔνδον μένειν ὅταν ἐκδῶι θοίματιον 15
9 πλῦναι. καὶ φίλου ἔρανον συλλέγοντος καὶ διηγγελμένου
αὐτῷ, προσιόντα προῖδόμενος ἀποκάμψας ἐκ τῆς ὁδοῦ τὴν
10 κύκλῳ οἴκαδε πορευθῆναι. καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ
προῖκα εἰσενεγκαμένη μὴ πρίσθαι θεράπαιναν ἀλλὰ
μισθοῦσθαι εἰς τὰς ἐξόδους ἐκ τῆς γυναικείας παιδάριον τὸ 20
11 συνακολουθήσον. καὶ τὰ ὑποδήματα παλιμπήξει κεκαττυμένα

†Tit. ἀνελευθερίας κβ' 1--2 del. Darvaris 3 νικήσας Lycius: νικήσαι V
τραγωιδίᾳ Casaubon: -ωδούς V 4 ἐπιγράφας V': -ψ... V μέλανι
Madvig: μὲν V 5 αὐτοῦ Stephanus: αὐ- V γιν- V ἐν τῷ δήμῳ
Meier: ἐκ τοῦ δήμου V 6 σιωπῇ Needham: σιωπᾶν ἢ V αὐτοῦ
Stephanus: αὐ- V 7 ἱερωσύνων Meier: ἱερέων V 9 lacunae signum
V^m χῶν τὰ τοῦ suppl. cd, μὲν Diels 10 στρώματα αὐτῷ Meier:
στρώμα ταυτὸν V ὑποστόρνυσθαι Blaydes: -ρένυσθαι V 11 αὐτοῦ
d, Stephanus: αὐ- V 12 del. Meier 13 Μουσεῖα Schneider: -σία
V 14 del. Diels 16 πλῦναι Hirschig: ἐκπλ- V διηγγελμένου Hol-
land: διειλεγμένου V 18 ἑαυτοῦ Vⁿ: αὐ- V 19 θεράπαιναν cd: θε-
αίπαινα V 20 παιδάριον Diggle: παιδίον V 21 συνακολουθήσον
fere Siebenkees: -σαν V παλιμπήξει Schneider: πάλιν πῆξει V

XXII

THE ILLIBERAL MAN

[Illiberality is * * * * ambition * * * * expense.]

The Illiberal Man is one who dedicates a strip of wood to Dionysus after winning the prize for the best tragic chorus and inscribes his own name on it in ink. When emergency donations are being promised in the Assembly he gets up and slips quietly out. At his daughter's wedding he sells the meat from the sacrifice (all but the priest's share) and tells the hired waiters to bring their own food. When he is serving as commander of a trireme he spreads the helmsman's mattress on the deck for himself and stows his own away. He will not send his children to school when there is a festival of the Muses, but will claim that they are ill, so that they do not have to take a contribution. When he has been shopping in the market he carries the vegetables himself in his front pocket. He stays in the house when he sends out his cloak to the laundry. If word has reached him that a friend is raising a subscription, he cuts down a side-street on seeing him approach and takes a roundabout way home. Even though his wife brought him a dowry he will not buy her a maid, but instead hires a girl from the women's market to keep her company on her outings. He wears shoes whose soles have been stitched back

¹² φορεῖν καὶ λέγειν ὅτι κέρατος οὐδὲν διαφέρει. καὶ ἀναστὰς τὴν
¹³ οἰκίαν καλλῦναι καὶ τὰς κλῖνας ἐκκορίσαι. καὶ καθεζόμενος
 παραστρέψαι τὸν τρίβωνα, ὃν αὐτὸν φορεῖ.

²³ ἐκκορίσαι Casaubon: -ῆσαι V καθεζόμενος ed: -ον V ²⁴ αὐτὸν
 Münsterberg: -ὸς V

on and claims that they are as strong as horn. When he gets up
 in the morning he sweeps the house and debugs the couches.
 When he sits down he turns up his tunic, which is all that he is
 wearing.

XXIII

ΑΛΑΖΩΝ

- 1 [Ἄμελει δὲ ἡ ἀλαζονεία δόξει <εν ἄν> εἶναι προσποιήσις τις ἀγαθῶν οὐκ ὄντων.]
 2 ὁ δὲ ἀλαζών τοιοῦτός τις οἷος ἐν τῷ δείγματι ἐστηκώς διηγείσθαι ξένοις ὥς πολλὰ χρήματα αὐτῷ ἐστὶν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξίεναι 5 ἡλικία, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν τράπεζαν, <μηδὲ
 3 μιᾶς> δραχμῆς αὐτῷ κειμένης. καὶ συνοδοιπόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων ὥς μετ' Ἀλεξάνδρου ἐστρατεύσατο καὶ <οἰκεί> ὡς αὐτῷ εἶχε καὶ ὅσα λιθοκόλλητα 10 ποτήρια ἐκομίσατο· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ ὅτι βελτίους εἰς τῶν ἐν τῇ Εὐρώπῃ ἀμφισβητῆσαι· καὶ
 4 ταῦτα φῆσαι οὐδαμοῖ ἐκ τῆς πόλεως ἀποδεδημηκώς. καὶ γράμματα δὲ εἰπεῖν ὥς πάρεστι παρ' Ἀντιπάτρου τριττὰ δὴ λέγοντα παραγενέσθαι αὐτὸν εἰς Μακεδονίαν· καὶ διδομένης 15 αὐτῷ ἐξαγωγῆς ξύλων ἀτελοῦς ὅτι ἀπήρνηται, ὅπως μὴδ' ὑφ' ἐνὸς συκοφαντηθῇ· ἱπραιτέρω φιλοσοφεῖν προσῆκε
 5 Μακεδόσι[†]. καὶ ἐν τῇ συτοδείᾳ δὲ <εἰπεῖν> ὥς πλείω ἢ πέντε τάλαντα αὐτῷ ἐγένετο τὰ ἀναλώματα διδόντι τοῖς ἀπύροις
 6 τῶν πολιτῶν· ἀνανεύειν γὰρ οὐ δύνασθαι. καὶ ἀγνώτων δὲ 20 παρακαθημένων κελεῦσαι θεῖναι τὰς ψήφους ἕνα αὐτῶν καὶ

Tit. ἀλαζονείας κγ' 1-2 del. Darvaris 1 δόξειεν ἄν ε': δόξει V προσποιήσις Aubertius: προσδοκία V 3 δείγματι Casaubon: διαζεύγματι V 4 διηγείσθαι cd: -εἶπο V αὐτῷ Morel (αὐ- iam Lycius): αὐτοῖς V 5 θαλάττῃ cd: -cc- V 7-8 <μηδὲ μιᾶς> Diggle 9 μετ' Ἀλεξάνδρου Aubertius: μετὰ εὐάνδρου V 10 οἰκείως Cobet: ὡς V 11 ἐκομίσατο Reiske: ἐκόμισε V 13 φῆσαι Coray: ψηφῆσαι V οὐδαμοῖ Cobet: -οὐ V 15 παραγενέσθαι cd: -γίνεσθαι V αὐτὸν Gale: αὐ- V μακεδονίαν cd: μακεδ' V 16 αὐτῷ Needham: αὐ- V ἀπήρνηται Cobet: ἀπείρηται V 18 συτοδείᾳ Casaubon: συτοδιᾷ V <εἰπεῖν> Diggle πλείω cd: -ου V 19 αὐτῷ Needham: αὐ- V ἐγένετο Hanow: γένοιτο V

XXIII

THE BOASTFUL MAN

[Boastfulness would really seem to be a pretension to non-existent advantages.]

The Boastful Man will stand in the market at the Piraeus and tell foreigners that he has a good deal of money invested at sea; he will explain how vast is the money-lending business and how much he has personally gained and lost; and while he is exaggerating this beyond all proportion he will send his slave to the bank, although there is <not even a single> drachma in his account. He is apt to gull the person he is walking with by telling how he served with Alexander and was on familiar terms with him and what a number of jewelled cups he brought home; and he will maintain that the craftsmen in Asia are better than those in Europe – all this even though he has never been anywhere outside the city. He will say that he has had no fewer than three letters from Antipater telling him to come to Macedonia, and that he has been offered the right to export timber duty-free, but has declined, so that not a soul can bring a trumped up charge against him *. *. *. *. *. And he will claim that during the food shortage he spent more than five talents on handouts to destitute citizens – he just could not say no. When he finds himself sitting next to complete strangers he will ask one of them to work the calculator, and then he does an addition,

ποσῶν κατὰ χιλίας καὶ κατὰ μίαν καὶ προστιθεὶς πιθανῶς
 ἐκάστοις τούτων ὀνόματα ποιῆσαι καὶ δέκα τάλαντα· καὶ
 ταῦτα φῆσαι εἰσενηνέχθαι εἰς ἐράνους αὐτῶι· καὶ τὰς τρι-
 ηραρχίας εἰπεῖν ὅτι οὐ τίθησιν οὐδὲ τὰς λειτουργίας ὅσας 25
 7 λειτούργηκε. καὶ προσελθὼν δὲ τοὺς ἵππους τοὺς ἀγαθοὺς
 8 τοῖς πωλοῦσι προσποιήσασθαι ὠνητιᾶν. καὶ ἐπὶ τὰς σκηναὶς
 ἐλθὼν ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα καὶ τῶι παιδὶ
 9 μάχεσθαι ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῶι ἀκολουθεῖ. καὶ ἐν
 μισθωτῇ οἰκίᾳ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρῴαν 30
 πρὸς τὸν μὴ εἰδότα καὶ ὅτι μέλλει πωλεῖν αὐτὴν διὰ τὸ
 ἐλάττω εἶναι αὐτῶι πρὸς τὰς ξενοδοκίας.

22 ποσῶν Siebenkees: πόσων V κατὰ χιλίας Wilamowitz:
 καθ' ἑξακοσίας V 24 ταῦτα Schneider: τοῦτο V φῆσαι Lycius:
 φήσας V αὐτῶι Foss: αὐτῶν V 26 δὲ Jebb: δ' εἰς V 27 σκηναὶς
 Casaubon: κλίνας V 29 αὐτῶι Schwartz: αὐ- V 31 ὅτι Lycius: διότι
 V 32 αὐτῶι Edmonds: αὐ- V ξενοδοκίας Cobet: -χίας V

counting from the thousand-drachma to the one-drachma col-
 umn, and putting a plausible name to each item, and reaches
 as much as ten talents, and says that these are the sums he has
 contributed towards loans for friends – and he has not included
 the trierarchies and all his other compulsory public services. He
 will approach people selling horses of quality and pretend that
 he is a customer. He will visit the clothes stalls and look for a
 wardrobe amounting to two talents, then vent his annoyance on
 his slave for coming without the money. Although the house he
 lives in is rented he will tell the innocent listener that it belonged
 to his father and he proposes to sell it because it is too small for
 the scale of his hospitality.

XXIV

ΥΠΕΡΗΦΑΝΟΣ

1 [Ἔστι δὲ ἡ ὑπερήφανία καταφρόνησις τις πλὴν αὐτοῦ τῶν
 ἄλλων.]
 2 Ὁ δὲ ὑπερήφανος τοιόσδε τις οἶος τῷ σπεύδοντι ἀπὸ
 3 δειπνῶν ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν. καὶ εὖ ποιήσας
 4 μεμνησθαι φάσκειν. καὶ βαδίζων ἐν ταῖς ὁδοῖς τὰς διαίτας
 5 κρίνειν [ἐν] τοῖς ἐπιτρέψασι. καὶ χειροτονούμενος ἐξόμνυσθαι
 6 τὰς ἀρχάς, οὐ φάσκων χολάζειν. καὶ προσελθεῖν πρότερος
 7 οὐδενὶ ἐθέλῃσαι. καὶ τοὺς πωλοῦντάς τι ἢ μισθουμένους δεινὸς
 8 κελεῖσθαι ἥκειν πρὸς αὐτὸν ἅμ' ἡμέραι. καὶ ἐν ταῖς ὁδοῖς
 πορευόμενος μὴ λαλεῖν τοῖς ἐντυγχάνουσιν κάτω κεκυφώς,
 9 ὅταν δὲ αὐτῷ δόξηι ἄνω πάλιν. καὶ ἐστιῶν τοὺς φίλους
 αὐτὸς μὴ συνδειπνεῖν ἀλλὰ τῶν ὑφ' αὐτόν τινι συντάξαι
 10 αὐτῶν ἐπιμελεῖσθαι. καὶ προαποστέλλειν δέ, ἐπ' ἅν πορεύηται,
 11 τὸν ἐροῦντα ὅτι προσέρχεται. καὶ οὔτε ἐπ' ἀλειφόμενον
 12 αὐτὸν οὔτε λούμενον οὔτε ἐσθίοντα ἔᾶσαι ἂν εἰσελθεῖν. ἀμέλει
 15 δὲ καὶ λογιζόμενος πρὸς τίνα τῷ παιδὶ συντάξαι τὰς ψήφους
 διαθεῖναι καὶ κεφάλαιον ποιήσαντι γράψαι αὐτῷ εἰς λόγον.
 13 καὶ ἐπιστέλλων μὴ γράφειν ὅτι "Χαρίζοιο ἄν μοι" ἀλλ' ὅτι
 "Βούλομαι γενέσθαι" καὶ "Ἀπέσταλκα πρὸς σὲ ληψόμενος"
 καὶ "Ὅπως ἄλλως μὴ ἔσται" καὶ "Τὴν ταχίστην".

20

Tit. ὑπερήφανίας κδ' 1-2 del. Darvaris 1 αὐτοῦ Needham:
 αὐ- V 5 βαδίζων Schweighäuser: βιάζειν V 6 ἐν del. Coray,
 Schneider χειροτονούμενος Coray; Schneider: -μένοισι V 8
 ἐθέλῃσαι Diggle (θέλῃσαι Casaubon): θέλῃσας V μισθουμένους Coray:
 μεμισθωμένους V 9 αὐτὸν Pasquali: αὐ- V 12 αὐτόν Needham: αὐ-
 V 14 προσέρχεται Schneider: προ- V 15 αὐτόν Needham: αὐ- V
 λούμενον Meineke: λουόμε- V ἔᾶσαι Needham: ἔᾶσας V 17 διαθεῖναι
 Sheppard: διωθεῖν V 18 γράφειν Schneider: γράψειν V ὅτι (alterum)
 V^c: δ... V

XXIV

THE ARROGANT MAN

[Arrogance is a contempt for everyone other than oneself.]

The Arrogant Man is the sort who tells someone who is in a hurry that he will meet him after dinner while he is taking his stroll. He says that he never forgets a good turn that he has done. When called in to arbitrate he delivers his judgement while walking down the street. When voted into office he protests that he cannot accept, pleading lack of time. He will never be the one to make the first approach. People who wish to sell or hire something are told to present themselves at his house at daybreak. As he walks in the street he does not speak to passers-by but keeps his head down and looks up only when it suits him. When he gives a dinner for his friends he does not dine with them but tells one of his employees to look after them. When he travels he sends someone ahead to say that he is coming. He refuses visitors while he is putting on oil or bathing or eating. And you may be sure that when he is reckoning someone's account he instructs his slave to do the calculations, work out a total, and write him out an invoice for that amount. When he sends a written request it is not his style to say 'I should be obliged', but rather 'I expressly desire' and 'My agent is on the way' and 'No alternative' and 'Without delay'.

XXV

ΔΕΙΛΟΣ

- 1 [Ἀμέλει δὲ ἡ δειλία δόξειεν <ἂν> εἶναι ὕπναις τις ψυχῆς
ἔμφοβος.]
2 Ὁ δὲ δειλὸς <τοιοῦτός> τις οἷος πλέων τὰς ἄκρας φάσκειν
ἡμιολίας εἶναι· καὶ κλύδωνος γενομένου ἐρωτᾷν εἴ τις μὴ
μεμύηται τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακύπτων 5
ἅμα πυκνάνεσθαι εἰ μεσοπορεῖ καὶ τί αὐτῷ δοκεῖ τὰ τοῦ θεοῦ·
καὶ πρὸς τὸν παρακαθήμενον λέγειν ὅτι φοβεῖται ἀπὸ ἐνυπ-
νίου τινός· καὶ ἐκδύς διδόναι τῷ παιδί τὸν χιτωνίσκον· καὶ
3 δεῖσθαι πρὸς τὴν γῆν προσάγειν αὐτόν. καὶ στρατευόμενος
δὲ <τοῦ> πεζοῦ ἐκβοηθοῦντος [†]τέ[†] προσκαλεῖν, κελεύων 10
πρὸς αὐτόν στάντας πρῶτον περιιδεῖν, καὶ λέγειν ὡς ἔργον
4 διαγνῶναι [ἔστι] πότεροί εἰσιν οἱ πολέμοιοι. καὶ ἀκούων κραυ-
γῆς καὶ ὀρῶν πίπτοντας εἴπας πρὸς τοὺς παρεστηκότας
ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς σπουδῆς ἐπελάθετο τρέχειν
ἐπὶ τὴν σκηνήν, τὸν παῖδα ἐκπέμψας καὶ κελεύσας προσκο- 15
πεῖσθαι ποῦ εἰσιν οἱ πολέμοιοι ἀποκρῦψαι αὐτὴν ὑπὸ τὸ
5 προσκεφάλαιον, εἴτα διατρίβειν πολὺν χρόνον ὡς ζητῶν. καὶ
ἐν τῇ σκηνῇ ὀρῶν τραυματίαν τινὰ προσφερόμενον τῶν
φίλων προσδραμών καὶ θαρρεῖν κελεύσας ὑπολαβὼν φέρειν·
καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν καὶ παρακαθήμενος 20
ἀπὸ τοῦ ἔλκουσ τὰς μυίας κοβεῖν καὶ πᾶν μᾶλλον ἢ μάχε-
6 σθαι τοῖς πολεμίοις. καὶ τοῦ καλπικτοῦ δὲ τὸ πολεμικὸν
σημνηναι καθεήμενος ἐν τῇ σκηνῇ <εἰπεῖν> “Ἄπαγ’ ἐς
κόρακας· οὐκ ἑάσεις τὸν ἄνθρωπον ὕπνου λαχεῖν πυκνὰ

Tit. δειλίας κε' 1-2 del. Darvaris 1 <ἂν> c¹ 3 <τοιοῦτός> c
6 ἅμα Diggle: μὲν V 9 αὐτόν Needham: αὐ- V 10 <τοῦ>
Wilamowitz πεζοῦ V, ἢ s.l. 11 αὐτόν Needham: αὐ- V 12 ἔστι
del. Diggle πότεροι Schwartz: -ον V 13 εἴπας Ilberg: εἶπε V, ου s.l.
16 ὑπὸ c¹, Casaubon: πρὸς V 17 ζητῶν Schneider: -εῖν V 18 τινὰ
V¹⁰: om. V 22 καλπικτοῦ Herwerden: -ιστοῦ V 23 <εἰπεῖν> Pauw
24 ἑάσεις Casaubon: -ει V λαχεῖν Abresch, Reiske: λαβεῖν V

XXV

THE COWARD

Cowardice would simply seem to be a terrified giving-way of the mind.]

The Coward, when he is at sea, claims that promontories are pirate ships. If a swell gets up, he asks if there is a non-initiate on board. Looking anxiously up at the sky he wants to know from the helmsman if he is half-way and how the heavens look to him. He tells the man sitting next to him that he is alarmed because of some dream, takes off his underclothes and gives them to his slave, and begs to be put ashore. When he is on military service and the infantry are going into action, he calls to * * * * and tells them to come and stand by him and wait and see before they commit themselves, claiming that it is difficult to make out which side are the enemy. Hearing cries and seeing men falling he says to his neighbours that he was in such a hurry that he forgot to bring his sword, and he runs to his tent, sends his slave outside with instructions to see where the enemy are, and hides it under the pillow, then spends a long time pretending to look for it. While he is in the tent he sees one of his friends being brought back wounded, and so he runs up to him and tells him to be brave and lends a supporting hand. Then he gives him medical attention and sponges him down and sits beside him and keeps the flies off the wound – anything rather than fight the enemy. When the trumpeter sounds the attack he says, as he sits there in the tent, ‘To hell with you! You’ll stop the man getting any

7 σημαίνων”. καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ ἀλλοτρίου ²⁵
 τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς μάχης ἐπανιοῦσι καὶ
 8 διηγεῖσθαι ὡς κινδυνεύσας “Ἐνα σέσωκα τῶν φίλων”. καὶ
 εἰσάγειν πρὸς τὸν κατακείμενον σκεφομένους τοὺς δημότας,
 <τοὺς φράτερας>, τοὺς φυλέτας καὶ τούτων ἅμ’ ἐκάστωι
 διηγεῖσθαι ὡς αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐπὶ σκηνὴν ³⁰
 ἐκόμισε.

²⁷ <τοὺς φράτερας> Diggle 30-1].. λέγειν π[c. ix α]ὐτὸν σως[c.
 v σκην]ήν Π

sleep with this continual trumpeting.’ Spattered with blood from the other’s wound he meets the troops returning from battle and announces, with the look of one who has risked his life, ‘I saved one of our men’. Then he invites his fellow demesmen, <clansmen> and tribesmen to come in and look at the patient, and as they enter he explains to each one of them how he carried him to the tent with his own bare hands.

XXVI

ΟΛΙΓΑΡΧΙΚΟΣ

- 1 [Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία <προαίρεσις> τις ἰσχύος
καὶ κέρδους γλιχομένη.]
- 2 Ὁ δὲ ὀλιγαρχικὸς τοιοῦτός <τις> οἷος τοῦ δήμου βου-
λευομένου τίνος τῷ ἄρχοντι προσαιρήσονται τῆς πομπῆς
τοὺς συνεπιμελησομένους παρελθὼν ἀποφύνασθαι ὥς δεῖ 5
αὐτοκράτορας τούτους εἶναι, κἂν ἄλλοι προβάλλωνται δέκα
λέγειν ὅτι “Ἰκανὸς εἷς ἐστὶ, τοῦτον δὲ δεῖ ἄνδρα εἶναι”, καὶ
τῶν Ὀμήρου ἐπῶν τοῦτο ἐν μόνον κατέχειν, ὅτι “Οὐκ ἀγα-
θὸν πολυκοιρανίη· εἷς κοίρανος ἔστω”, τῶν δὲ ἄλλων μηδὲν
3 ἐπίστασθαι. ἀμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσ- 10
ασθαι ὅτι “Δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτων βου-
λεύεσθαι καὶ ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι
καὶ παύσεσθαι ἀρχαῖς πλησιάζοντας καὶ ὑπὸ τούτων οὕτως
ὑβρίζομένους ἢ τιμωμένους” <καὶ> ὅτι “Ἡ τούτους δεῖ ἢ
4 ἡμᾶς οἰκεῖν τὴν πόλιν”. καὶ τὸ μέσον δὲ τῆς ἡμέρας ἐξιών [καὶ] 15
τὸ ἱμάτιον ἀναβεβλημένος καὶ μέσην κουράν κεκαρμένος καὶ
ἀκριβῶς ἀπωνυχισμένος κοβεῖν τοὺς τοιούτους λόγους τρα-
γωιδῶν· “Διὰ τοὺς κυκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ
πόλει” καὶ ὥς “Ἐν τοῖς δικαστηρίοις δεινὰ πάσχομεν ὑπὸ

Tit. ὀλιγαρχίας κς' 1 2 del. Darvaris 1 δόξειεν δ' ἂν εἶναι ἡ ὀλιγ-
αρχία <προαίρεσις> τις V (suppl. Diggle): ἡ (δὲ) ὀλ[ιγ]αρχ[ία] ἐστ[ί] τις
προαίρε[ς]ις Π' ἰσχυος κ[α]ι Π: ἰσχυρῶς V 2 γλιχ- c: χλιχ-
V:]λιχ- Π 3 ὀλιγαρχικὸς Casaubon: ὀλίγαρχος V:]ος Π <τις> c',
Ast 3-9 τοιοῦτος ἰδ[ι]α[c.v]μ, ν λέγων οὐκ [ἀγαθὸν πολ]υκοιρανίη· εἷ[ς]
κοίρα]νος ἔστω, [εἷ]ς βασιλ[εύς], καὶ τοῦ δήμου χε[ι]ροτο]νο[υ] [ν]τ[ο]ς πολ-
λοὺς [c.x]ων ἀρκέσει[ι]ν Π 3 βουλευομένου Casaubon: βουλομ- V 4
προσaiρήσονται Schneider: προ- V 5 ἀποφύνασθαι Reiske: ἀποφύνασ
ἔχει V 7 ὅτι hoc loco Sitzler: ante δεῖ V 10 ἀμέλει... χρήσασθαι bis scr.
V λόγων Casaubon: ὀλίγων utrobique V 11 incertum τούτ(ων) an
τούτ(ου) V 13 οὕτως Navarre: αὐτοὺς V 14 <καὶ> Hanow δεῖ
V¹⁸, om. V 15 ἡμᾶς V¹⁸: ὑμ- V καὶ del. Darvaris 17 τραγωιδῶν
Herwerden: τὴν τοῦ ὠδίου V 18 (οἰκήτ)ωρ V¹⁸

XXVI

THE OLIGARCHIC MAN

[Oligarchy would seem to be a <policy> covetous of power and profit.]

The Oligarchic Man is the kind who steps forward, when the people are considering whom they will appoint in addition to help the archon with the procession, and gives as his opinion that those appointed should have plenary powers, and says, if others propose ten, 'One is enough; but he must be a real man.' The only verse of Homer which he knows is 'Multiple rule is not good: so let there be one single ruler', and he is completely ignorant of the rest. He is quite liable to say things like 'We must meet and discuss this on our own and be rid of the mob and the market-place, and we must stop courting office, and so remove their licence to dispense affronts or favours' and 'It's either them or us: we can't both live in this city.' He goes out at midday and struts about dressed in his cloak, with his hair trimmed and his nails carefully pared, declaiming melodramatically: 'The sycophants make life in the city unbearable' and 'Judicial corruption is a

τῶν δεκαζομένων” καὶ ὥς “Θαυμάζω τῶν πρὸς τὰ κοινὰ 20
 προσιόντων τί βούλονται” καὶ ὥς “Ἀχάριστόν ἐστι <τὸ
 πλῆθος καὶ ἀμνημον> τοῦ νέμοντος καὶ διδόντος” καὶ ὥς
 αἰσχύνεται ἐν τῇ ἐκκλησίᾳ ὅταν παρακαθῇταί τις αὐτῷ
 5 λεπτός καὶ αὐχμῶν. καὶ εἰπεῖν “Πότε παυσόμεθα ὑπὸ τῶν
 λειτουργιῶν καὶ τῶν τριηραρχιῶν ἀπολλύμενοι;” καὶ ὥς 25
 “Μισητὸν τὸ τῶν δημαγωγῶν γένος”, τὸν Θηεῖα πρῶτον
 φήσας τῶν κακῶν τῇ πόλει γεγονέναι αἴτιον· τοῦτον γὰρ ἐκ
 δώδεκα πόλεων εἰς μίαν [†]καταγαγόντα λυθείσας βασιλείας[†]
 καὶ δίκαια αὐτὸν παθεῖν· πρῶτον γὰρ αὐτὸν ἀπολέσθαι
 ὑπ’ αὐτῶν. 30
 6 [καὶ τοιαῦτα ἕτερα πρὸς τοὺς ξένους καὶ τῶν πολιτῶν
 τοὺς ὁμοτρόπους καὶ ταῦτά προαιρουμένους.]

dire affliction’ and ‘I cannot imagine why people go into politics’
 and ‘You must not expect thanks from the common people: they
 soon forget where the handouts come from’, and how ashamed
 he is when he finds himself sitting in the Assembly next to some
 scrawny fellow who has not used any oil. And he says ‘Com-
 pulsory public services and trierarchies will be the death of us –
 will we never be rid of them?’ and ‘Demagogues are a detestable
 breed’, claiming that Theseus must bear responsibility for the
 damage they have done the city – he amalgamated the twelve
 towns into one * * * * * ; and he got what he deserved, because
 he was their first victim.

[And more to the same effect, addressed to foreigners and to
 citizens of similar disposition and political persuasion.]

20 δεκαζομένων Meier: δικ- V θαυμάζω Coray, Schneider: -ων V
 21-2 τὸ πλῆθος suppl. Schneider, καὶ ἀμνημον Diggle 23 αὐτῷ
 Edmonds: αὐ- V 28 βασιλ’ V, sc. βασιλ(είας) ut uid. 31 2 del. Bloch

XXVII

ΟΨΙΜΑΘΗΣ

1 [Ἡ δὲ ὀψιμαθία φιλοπονία δόξειεν ἂν εἶναι ὑπὲρ τὴν ἡλικίαν.]
 2 Ὁ δὲ ὀψιμαθὴς τοιοῦτός τις οἷος ῥήεις μανθάνειν ἐξήκον-
 3 τα ἔτη γεγυνώς καὶ ταύτας λέγων παρὰ πότον ἐπιλανθάνε-
 4 σθαι. καὶ παρὰ τοῦ οὐοῦ μανθάνειν τὸ “Ἐπὶ δόρυ” καὶ “Ἐπ’
 5 ἀσπίδα” καὶ “Ἐπ’ οὐράν”. καὶ εἰς ἡρώια συμβάλλεσθαι τοῖς
 6/7 μειρακίοις λαμπάδα τρέχων. ἀμέλει δὲ κἄν που κληθῇ εἰς
 8 Ἡράκλειον, ῥίψας τὸ ἱμάτιον τὸν βούν ἀῖρεσθαι ἵνα τραχη-
 9 λίσῃ. καὶ προσανατρίβεσθαι εἰσιὼν εἰς τὰς παλαιστράς. καὶ
 10 ἐν τοῖς θαύμασι τρία ἢ τέτταρα πληρώματα ὑπομένειν τὰ
 11 αἰσματα ἐκμανθάνων. καὶ τελούμενος τῶι Σαβαζίῳ σπεῦσαι
 12 ὅπως καλλιτεύσει παρὰ τῶι ἱερεῖ. καὶ ἐρῶν ἑταίρας καὶ
 13 κριὸς προσβάλλων ταῖς θύ<ραις> πληγὰς εἰληφώς ὑπ’
 14 ἀντεραστοῦ δικάζεσθαι. καὶ εἰς ἀγρὸν ἐφ’ ἵππου ἄλλοτρίου
 15 ὀχοῦμενος ἅμα μελετᾶν ἵππάζεσθαι καὶ πεσὼν τὴν κεφαλὴν
 16 καταγῆναι. καὶ ἐν δεκαδικταῖς συνάγειν τοὺς μεθ’ αὐτοῦ
 17 συναύξοντάς. καὶ μακρὸν ἀνδριάντα παίζειν πρὸς τὸν
 18 ἑαυτοῦ ἀκόλουθον. καὶ διατοξεύεσθαι καὶ διακοντίζεσθαι
 19 τῶι τῶν παιδίων παιδαγωγῶι καὶ ἅμα <κελεύειν αὐτὰ>
 20 μανθάνειν παρ’ αὐτοῦ ὥς ἂν καὶ ἐκείνου μὴ ἐπισταμένου. καὶ
 παλαίων δ’ ἐν τῶι βαλανείῳ πυκνὰ ἔδραν στρέφειν ὅπως

Tit. ὀψιμαθίας κζ' 1 del. Darvaris 2 οἷος c: οἷον V 2-3 ἐξήκοντα
 ἔτη c: ἐξηκονταέτης V 3 ταύτας c': ταῦτα V 4 οὐοῦ Diggle: οὐοῦ
 V τὸ Ἐπὶ Schneider: ἐπὶ τὸ V 4-5 ἐπὶ ἀσπίδα V 5 ἡρώια
 Siebenkees: ἡρώα V 6 τρέχων Schneider: -ειν V κληθῇ V: -θεῖ V
 7 ἀῖρεσθαι Meier: αἰρεῖσθαι V 8 εἰσιὼν Ast: εἰπὼν V 11 ἑταίρας cen-
 sor Ienensis editionis Goezianae: ἱερὰς V², -ᾶς V² 12 κριὸς Herwerden:
 -οὺς V θύ<ραις> censor Ienensis: θυ V (tum spat. c. iv litt. uac. et
 lacunae signum) 14 ὀχοῦμενος c: κατοχ- V μελετᾶν V: μαίλ- V²
 15 καταγῆναι Palmerius: κατεγένηαι V ἐν δεκαδικταῖς Wilhelm: ἐνδεκα
 λιταῖς V μεθ' αὐτοῦ Jebb: μετ' αὐ- V 16 παίζειν c: πέζ- V 18
 κελεύειν suppl. Dobree (post αὐτοῦ iam Reiske), αὐτὰ Diggle 19 αὐτοῦ
 Foss: αὐ- V

XXVII

THE LATE LEARNER

[Late Learning would seem to be enthusiasm for exercises beyond one's years.]

The Late Learner is the kind of man who at the age of sixty memorises passages for recitation and while performing at a party forgets the words. He gets his son to teach him 'Right turn', 'Left turn', and 'About turn'. He joins the young men's torch-race team for the hero-festivals. If he is invited to a shrine of Heracles you can be sure that he will throw off his cloak and try lifting the bull to get it in a neck-lock. When he goes to the wrestling-schools he fights with no holds barred. He sits through three or four performances of a show, to get the songs by heart. At his initiation into the cult of Sabazios he is anxious that the priest should judge him the handsomest of the initiands. He falls for a courtesan and rams her door, and when her other lover beats him up he goes to court. While riding into the country on a borrowed horse he practises fancy horsemanship, falls off, and cracks his skull. At the 'Tenth Day Club' he * * * * *. He plays his attendant at * * * * *. He competes with his children's tutor at archery and javelin-throwing and tells them to take a lesson from him, because the tutor hasn't the know-how. When he wrestles at the baths he does frequent buttock-twists, so that

- 15 πεπαιδεῦσθαι δοκῇι. καὶ ὅταν ὦσι<ν ἐγγύς> γυναῖκ<ες> 21
μελετᾷν ὀρχεῖσθαι αὐτὸς αὐτῷι τερετίζων.
16 |οὔτως ὁ τῆς διδασκαλίας ἐρεθισμὸς μανικοῦς καὶ
ἐξεστηκότας ἀνθρώπους τοῖς ἡθεσι ποιεῖ.]

he may pass for an expert. When there are women nearby, he practises dance-steps, humming his own accompaniment.

[Thus does the stimulus for instruction make people mad and deranged in personality.]

21 ὦσι<ν ἐγγύς> Meister: ὦσι tum spat. c. iii litt. uac. V γυναῖκ<ες>
Siebenkees: γυναῖκ tum spat. c. ii litt. uac. V 22 αὐτῷι Siebenkees: αὐ-
V 23-4 hoc loco Boissonade: post cap. XXVIII V eadem hoc loco
del. Hanow (post XXVIII iam Schneider)

XXVIII

ΚΑΚΟΛΟΓΟΣ

- 1 [Ἔστι δὲ ἡ κακολογία ἀγωγὴ ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις.]
 2 ὁ δὲ κακολόγος τοιόσδε τις οἶος ἐρωτηθεὶς “Ὁ δεῖνα τίς
 ἐστίν;” οὐκοῦνδὲ καθάπερ οἱ γενεαλογοῦντες “Πρῶτον ἀπὸ
 τοῦ γένους αὐτοῦ ἄρξομαι. τούτου ὁ μὲν πατήρ ἐξ ἀρχῆς
 5 Ὡσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς στρατιώταις Ὡσίστρα-
 τος, ἐπειδὴ δὲ εἰς τοὺς δημότας ἐνεγράφη <Ὡσίδημος>. ἡ
 μέντοι μήτηρ εὐγενὴς Θρακίτις ἐστὶ· καλεῖται γοῦν ἡ ψυχὴ
 κρινοκόρακα[†]. τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς
 εἶναι. αὐτὸς δὲ οὗτος ὥς ἐκ τοιούτων γεγινώς κακὸς καὶ
 10 στιγματίας.” καὶ ἡ κακῶν[†] δὲ πρὸς τινα εἰπεῖν “Ἐγὼ δὴπου
[†]τὰ τοιαῦτα οἶδα ὑπὲρ ὧν σὺ πλανᾷς πρὸς ἐμὲ καὶ τούτοις
 διεξιὼν[†]. αὐταὶ αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας
 συναρπάζουσι” καὶ “Οἰκία τις αὕτη τὰ κέλη ἡρκυῖα· οὐ γὰρ
 οὖν λῆρός ἐστι τὸ λεγόμενον ἀλλ’ ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς
 15 συνέχονται” καὶ “Τὸ ὄλον ἀνδροκόβαλοι τινες” καὶ “Αὐταὶ
 4 τῇ θύρῃ τῇ αὐλείῳ ὑπακούουσι”. ἀμέλει δὲ καὶ κακῶς
 λεγόντων ἐτέρων συνεπιλαβέσθαι εἶπας “Ἐγὼ δὲ τοῦτον τὸν
 ἄνθρωπον πλεον πάντων μεμίσηκα· καὶ γὰρ εἰδεχθῆς τις ἀπὸ
 τοῦ προσώπου ἐστίν· τῇ δὲ πονηρίᾳ οὐδὲν ὅμοιον· σημεῖον
 20 δέ· τῇ γὰρ αὐτοῦ γυναικὶ τάλαντον εἰσενεγκαμένην προῖκα

Tit. κακολογίας κη[†] 1 del. Bloch ἀγωγὴ post Casaubon (ἀγωγὴ
 τῆς) Edmonds: ἀγών τῆς V 6 <Ὡσίδημος> Meier 7 θράττα V
 ψυχὴ V[†]: χυ- V 9 κακὸς tamquam e V Siebenkees: -ὢς V 10
 στιγματίας Diggle: μαστιγίας V 11 σὺ V[†]: οὐ V 14 οὖν Schneider:
 οἶον V κύνες nescioquis ap. Ast: γυναῖκες V ταῖς V[†]: τ••• V 15
 ἀνδροκόβαλοι Foss: ἀνδρόλαλοι V 16 τῇ θύρῃ τῇ αὐλείῳ Diggle: τὴν
 θύραν τὴν αὐλειον V ἀμέλει Goez: μέλει V 17 λεγόντων V[†]: om. V
 συνεπιλαβέσθαι Diggle: -λαμβάνεσθαι V εἶπας tamquam e V Cobet: εἶπεν
 (uēl εἶπεν) V[†], εἶπου V[†] 19 τῇ . . . πονηρίᾳ Schwartz: ἡ . . . πονηρία V
 ὅμοιον c: ὁμοία V, -οία V[†] 20 αὐτοῦ Foss (ἐαυ- c): αὐ- V τάλαντον
 Dübner: τάλαντα V εἰσενέγκαμεν ἡ V

XXVIII

THE SLANDERER

[Slander is a bent of mind towards making the worst of things
 in speech.]

The Slanderer is the kind of man who when asked ‘Who is
 so-and-so?’ *** in the style of the genealogists ‘I shall begin
 with his antecedents. His father was originally called Sosias; but
 in the army he became Sosistratos, and when he was enrolled in
 a deme, Sosidemos. His mother, however, is a Thracian of good
 family. At all events she is called ***, and in their own country
 women like her are reputed to come from a good family. He
 himself, with parents like these, is naturally a criminal with
 a tattoo.’ And he says to *** ‘I certainly *****. These
 women grab passers-by off the street’ and ‘This is a house with
 its legs in the air. In fact, what’s being said isn’t idle talk: they
 couple in the streets like dogs’ and ‘The only word for them is
 she-devils’ and ‘They answer their own front doors’. You can
 be sure that when he hears others talking slanderously he will
 join in with ‘There’s nobody I detest more than that man. He’s
 got a repulsive face. And his depravity has no equal. I tell you: his

ἐξ οὗ παιδίον αὐτῷ γεννᾷ τρεῖς χαλκοῦς <τῆς ἡμέρας> εἰς
 ὄψον δίδωσι καὶ [τῷ] ψυχρῷ λοῦσθαι ἀναγκάζει [τῇ] τοῦ
 5 Ποσιδεῶνος [ἡμέραι]”. καὶ συγκαθημένοις δεινὸς περὶ τοῦ
 ἀναστάντος εἰπεῖν καὶ ἀρχὴν γε εἰληφῶς μὴ ἀποσχέσθαι μηδὲ
 6 τοὺς οἰκείους αὐτοῦ λοιδορῆσαι. καὶ πλεῖστα περὶ τῶν φίλων 25
 καὶ οἰκείων κακὰ εἰπεῖν καὶ περὶ τῶν τετελευτηκότων, <τὸ>
 κακῶς λέγειν ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ
 ἐλευθερίαν καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν.

21 οὗ Immisch: ἧς V γεννᾷ V; γέγονε V²¹¹ <τῆς ἡμέρας> Diggle
 22 τῷ del. Herwerden λοῦσθαι Meineke: λούεσθαι V 22-3 τῇ
 (om. c) et ἡμέραι del. Ast 23 Ποσιδεῶνος post Casaubon (Ποσειδ-)
 Edmonds: Ποσειδῶνος V συγκαθημένοις Schwartz: -ήμενος V 24
 εἰληφῶς Schneider: -φότος V 25 λοιδορῆσαι V²: -εῖσαι V 26 <τὸ>
 Hanow 28 epilogum qui post ποιῶν traditur quaere post cap. XXVII

wife brought him a dowry of a talent, but since she presented him
 with a child he has given her only threepence a day for food and
 he makes her wash in cold water during the month of Posideon.’
 And he is liable to talk to people in the nearby seats about the
 man who has got up to speak, and once he has started he will not
 stop before he has abused his relatives too. He will particularly
 speak ill of his own friends and relatives and of the dead, claiming
 that slander is only another word for free speech and democracy
 and liberty, and he is never happier than when he is engaged
 in it.

XXIX

ΦΙΛΟΠΟΝΗΡΟΣ

- 1 [Ἔστι δὲ ἡ φιλοπονηρία ἐπιθυμία κακίας.]
 2 ὁ δὲ φιλοπόννηρος [ἔστι] τοιόσδε τις οἷος ἐντυγχάνειν τοῖς
 ἡττημένοις καὶ δημοσίους ἀγῶνας ὠφληκόσι καὶ ὑπολαμβ-
 3 φοβρώτερος. καὶ ἐπὶ τοῖς χρηστοῖς εἰπεῖν ὥς ἴγινεται καὶ 5
 φησὶν ὥς οὐδεὶς ἔστι χρηστὸς καὶ ὁμοίους πάντας εἶναι, καὶ
 4 ἐπισκῶψαι δὲ “ὥς χρηστὸς ἔστι”. καὶ τὸν πονηρὸν δὲ εἰπεῖν
 ἐλεύθερον, ἔαν βούληταί τις εἰς π< >, καὶ τὰ μὲν
 ἄλλα ὁμολογεῖν ἀληθῆ ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώ-
 5 πων, ἔνια δὲ ἴαγνοεῖν[†] φῆσαι· <εἶναι> γὰρ αὐτὸν εὐφυᾶ καὶ 10
 φιλέταιρον καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ ὥς
 οὐκ ἐντετύχηκεν ἀνθρώπῳ ἱκανωτέρῳ. καὶ εὖνους δὲ εἶναι
 αὐτῷ ἐν ἐκκλησίαι λέγοντι ἢ ἐπὶ δικαστηρίου κρινομένῳ. καὶ
 πρὸς <τούς> καθημένους δὲ εἰπεῖν δεινὸς ὥς “Οὐ δεῖ τὸν
 15 ἄνδρα ἀλλὰ τὸ πρᾶγμα κρίνεσθαι”. καὶ φῆσαι αὐτὸν κύνα
 εἶναι τοῦ δήμου (ὕλακτεῖν γὰρ αὐτὸν τοὺς ἀδικοῦντας) καὶ
 εἰπεῖν ὥς “Οὐχ ἔχομεν τοὺς ὑπὲρ τῶν κοινῶν συναχθεσθί-
 6 μένους, ἂν τοὺς τοιούτους προώμεθα”. δεινὸς δὲ καὶ προ-
 στατῆσαι φαύλων καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ πονηροῖς
 πράγμασι καὶ κρίσιν κρίνων ἐκδέχεσθαι τὰ ὑπὸ τῶν ἀντιδίκων 20
 λεγόμενα ἐπὶ τὸ χεῖρον.
 7 [καὶ τὸ ὅλον ἡ φιλοπονηρία ἀδελφὴ ἔστι τῆς πονηρίας,
 καὶ ἀληθές ἐστι τὸ τῆς παροιμίας τὸ ὅμοιον πρὸς τὸ ὅμοιον
 πορεύεσθαι.]

Tit. φιλοπονίας κθ' (item 1, 22, -πονος 2) 1 del. Darvaris 2 ἔστι del.
 Herwerden 3 ὠφληκόσι Coray, Schneider: ὠφελ- V 7 ἐπισκῶψαι
 Coray: -σκῆψαι V 8 spat. c. vi litt. V 10 <εἶναι> Foss εὐφυᾶ
 Darvaris: -ῆ V 13 αὐτῷ Meier: τῷ V δικαστηρίου Darvaris:
 αἰώ V 14 πρὸς <τούς> καθημένους Meier: προσκαθήμενος V 16
 ὕλακτεῖν Contos: φυλάττειν V 17 ἔχομεν V^u: ἔομαι V^{ux} (uix ἔχ-) 20
 πράγμασι V^u: -ειν V 22 4 del. Schweighäuser 22 ἢ del. V^u

XXIX

THE FRIEND OF VILLAINS

[Being Friendly with Villains is a desire for evil.]

The Friend of Villains is the sort of man who falls in with people who have been defeated in the law courts and have lost public cases, and supposes that if he associates with them he will learn the tricks of the trade and become a man who is not to be trifled with. He says of honest men that * * * * * and that there is no such thing as an honest man, because people are all the same, and he will say sarcastically ‘What an honest man he is.’ He describes the villain as ‘a man of independent character’, if someone wishes < >, and he agrees that what is said about him by people is partly true, but claims that some things * * *, for in fact (so he claims) he is smart, loyal, and shrewd; and he pulls out all the stops on his behalf, insisting that he has never met an abler man. He supports him when he is speaking in the Assembly or when he is on trial in court. He is apt to say to the jury ‘You must judge the case, not the man.’ And he describes him as the people’s guard-dog (because he barks at offenders) and claims ‘We shall have nobody willing to trouble their heads on our behalf if we throw away people like this.’ He is also apt to patronise riff-raff and sit with them on the jury to see that villainy is done, and his judgement is warped by a propensity to put the worst possible construction on the arguments advanced by the opposing parties.

[In sum, being friendly with villains is akin to villainy. They are, as the proverb puts it, birds of a feather.]

XXX

ΑΙΧΧΡΟΚΕΡΔΗΣ

- 1 [Ἡ δὲ αἰχροκέρδεϊα ἐστὶν ἐπιθυμία κέρδους αἰχροῦ.]
 2 ὁ δὲ αἰχροκερδὴς τοιοῦτός <τις> οἷος ἐστιῶν ἄρτους
 3 ἱκανούς μὴ παραθεῖναι. καὶ δανείσασθαι παρὰ ξένου παρ'
 4 αὐτῷ καταλύοντος. καὶ διανέμων μερίδας φῆσαι δίκαιον
 5 εἶναι διμοιρίαν τῷ διανέμοντι δίδοσθαι καὶ εὐθὺς αὐτῷ
 6 δόσθαι. καὶ ἐπὶ θέαν τηνικαῦτα πορεύεσθαι ἄγων τοὺς υἱοὺς
 7 ἡνίκ' ἂν προῖκα εἰσφρῶσιν οἱ θεατρῶναι. καὶ ἀποδημῶν
 8 δημοαῖα τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἶκοι καταλιπεῖν,
 9 παρὰ δὲ τῶν συμπρεσβευόντων δανείσασθαι· καὶ τῷ ἀκο-
 10 λούθῳ μεῖζον φορτίον ἐπιθεῖναι ἢ δύναται φέρειν καὶ ἐλάχιστα
 11 ἐπιτήδεια τῶν ἄλλων παρέχειν· καὶ <τῶν> ξενίων τὸ
 12 μέρος τὸ αὐτοῦ ἀπαιτήσας ἀποδόσθαι. καὶ ἀλειφόμενος ἐν
 13 τῷ βαλανείῳ [καὶ] εἶπας τῷ παιδαρίῳ “Ἐαυτὸν γε τὸ
 14 ἔλαιον ἐπρίω” τῷ ἀλλοτρίῳ ἀλείφεσθαι. καὶ τῶν ὑπὸ τῶν
 15 οἰκετῶν εὐρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς δεινὸς ἀπαι-
 16 τῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἑρμῆν. καὶ θοιμάτιον
 17 ἐκδοῦναι πλῦναι καὶ χρησάμενος παρὰ γνωρίμου ἐφελκύει

Tit. αἰχροκερδεῖας λ' 1 del. Darvaris ἐστὶ V ἐπιθυμία Bloch:
 περιουσία V 2 ὁ δὲ αἰ- τοιοῦτός <τις> Hanow: ἐστὶ δὲ τοιοῦτος ὁ
 αἰ- V ἐστιῶν Coray, Schneider: ἐσθίων V 4 αὐτῷ Edmonds: αὐ- V
 5 διμοιρίαν Petersen: διμοίρω V αὐτῷ Amadutius: αὐ- V 6-34 καὶ
 . . . λάβωσι post cap. XI habent AB 6 ἀποδιδόσθαι A (~A'') 7
 τηνικαῦτα V: ἡνίκ' ἂν δέη(ι) AB ἄγων V, conl. Gale: ἀπιῶν AB υἱοὺς
 Diggle: υἱοὺς V: υἱεῖς AB 8 ἡνίκ' ἂν Hanow: ἡνίκα ABV εἰσφρῶσιν
 Diggle: ἀφιστύνειν AB: φασίν V οἱ θεατρῶναι AB: ἐπὶ θεάτρων V
 10 συμπρεσβευόντων V: -βευτῶν AB δανείσασθαι V: -ζεσθαι AB
 11 ἐπιθεῖναι hoc loco V: post ἀκολούθῳ AB 12 τῶν ἄλλων Coray, Schnei-
 der: ἄλλων V: τῶν ἱκανῶν AB παρέχειν V: om. AB 12 <τῶν> δ
 12-13 ξενίων τὸ μέρος AB (τὸ μέρος bis B): ξένον δὲ μέρος V 13 αὐτοῦ
 Stephanus: αὐ- ABV 14 καὶ del. Lycius εἶπας Cobet: εἰπὼν AB: εἶπερ
 V τῷ παιδαρίῳ hoc loco Auberius: τῷ(ι) π- ante τῷ ἄλλ- AB, παιδαρίῳ
 uel παιδάριον (παιδρ') ante τῷ ἄλλ- V 15 ἐπρίω AB: om. V 15-16
 ὑπὸ τῶν οἰκ- hoc loco Diggle: post χαλκῶν V: post ὁδοῖς AB 16 οἰκετῶν
 AB: οἰκείων V 17-19 καὶ . . . ἀπαιτηθῆι V: om. AB 17 θοιμάτιον
 Meineke: ἱμάτιον V

XXX

THE SHABBY PROFITEER

[Shabby Profiteering is desire for shabby profit.]

The Shabby Profiteer is the kind who does not provide enough bread when he entertains. He borrows money from a visitor who is staying with him. When he is serving out helpings he says that it is right and proper that the server should be given a double helping and so he proceeds to give himself one. When he has wine for sale he sells it to a friend watered down. He takes his sons to the theatre only when there is free admission. When he goes abroad on public service he leaves his official travel allowance at home and borrows from the other delegates, loads his attendant with more baggage than he can carry and provides him with shorter rations than anyone else, and asks for his share of the presents and then sells them. When he is oiling himself in the baths he says to his slave 'The oil you bought is rancid' and he uses someone else's. If his slaves find a few coppers in the street he is liable to demand a portion of them, saying 'Fair shares for all'. He takes his cloak to the cleaner's and borrows one from an acquaintance and puts off returning

- 11 πλείους ἡμέρας ἕως ἂν ἀπαιτηθῇ. [καὶ τὰ τοιαῦτα.] <καί>
 Φειδωνεῖωι μέτρῳ τὸν πύνδακα εἰσkekrouμένωι μετρεῖν αὐτὸς 20
 12 τοῖς ἔνδον τὰ ἐπιτήδεια σφόδρα ἀποψῶν. <καί> ὕποπρία-
 cθαι φίλον δοκοῦντος πρὸς τρόπου πωλεῖσθαι ἐπιλαβὼν
 13 ἀποδόσθαι†. ἀμέλει δὲ καὶ χρέως ἀποδοῦναι τριάκοντα μνῶν
 14 ἔλαττον τέτταρι δραχμαῖς ἀποδοῦναι. καὶ τῶν ὤων δὲ μὴ
 πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὅλον διὰ τιν' 25
 ἄρρωστίαν ἀφαιρεῖν τοῦ μισθοῦ κατὰ λόγον, καὶ τὸν Ἀνθεσ-
 τηριῶνα μῆνα μὴ πέμπειν αὐτοὺς εἰς τὰ μαθήματα διὰ τὸ
 15 θεᾶς εἶναι πολλάς, ἵνα μὴ τὸν μισθὸν ἐκτίνηι. καὶ παρὰ παιδὸς
 κοιμζόμενος ἀποφορὰν τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν προσ-
 απαιτεῖν· καὶ λογισμὸν δὲ λαμβάνων παρὰ τοῦ χειρίζοντος 30
 16 < >. καὶ φράτερας ἐστιῶν αἰτεῖν τοῖς ἑαυτοῦ παισὶν
 ἐκ τοῦ κοινοῦ ὄψον, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης
 ῥαφανίδων ἡμίσεια ἀπογράφεσθαι, ἵν' οἱ διακονοῦντες παῖδες
 17 μὴ λάβωσι. <καί> συναποδημῶν δὲ μετὰ γνωρίμων χρήσασθαι
 τοῖς ἐκείνων παισὶ, τὸν δὲ ἑαυτοῦ ἕξω μισθῶσαι καὶ μὴ ἀναφέ- 35
 18 ρειν εἰς τὸ κοινὸν τὸν μισθόν. ἀμέλει δὲ καὶ συναγόντων παρ'
 αὐτῶι ὑποθεῖναι <τι> τῶν παρ' ἑαυτοῦ διδομένων ξύλων
 καὶ φακῶν καὶ ὄσους καὶ ἁλῶν καὶ ἐλαίου τοῦ εἰς τὸν λύχνον.
 19 καὶ γαμοῦντός τινος τῶν φίλων ἢ ἐκδιδομένου θυγατέρα πρὸ
 20 χρόνου τινὸς ἀποδημῆσαι ἵνα <μὴ> πέμψηι προσφορὰν. καὶ
 παρὰ τῶν γνωρίμων τοιαῦτα κίχρασθαι ἃ μὴτ' ἂν ἀπαιτήσαι
 μήτ' ἂν ἀποδιδόντων ταχέως ἂν τις κομίσαιτο.

19 καὶ τὰ (V: τὰ δὲ δὴ AB) τοιαῦτα del. Schneider <καί> Ast
 20 Φειδωνεῖωι b, Cobet: -δωνίω(i) AB: -δομένω V τὸν AB:
 om. V πύνδακα εἰσkekrouμένωι Casaubon: π- ἐkekrouμένω(i) AB:
 π(. . .)δακ(. . .)kekrou(. . .)μενω V (cum spatiis uac.) 21 τὰ ἐπιτήδεια
 σφόδρα ἀποψῶν AB: σφόδρα δὲ ὑποσπῶν τὰ ἐπ- V <καί> Bloch 22
 δοκοῦντος . . . πωλεῖσθαι V: om. AB ἐπιλαβὼν ἀποδόσθαι AB: om.
 V 23 ἀμέλει δὲ καὶ χρ- AB: καὶ χρ- δὲ V χρέως Cobet: -έος AB: -έη
 V 24 τέτταρι V: τέτταρι AB δραγμῶν B (~B'') ἀποδοῦναι V:
 -διδόναι AB 24-30 καὶ . . . χειρίζοντος V: om. AB 24 ὤων Diggle:
 υἱῶν V 25 τιν' Unger: τὴν V 30 χειρίζοντος V': χρ- V 31 lac.
 indic. Schneider καὶ φρ- ἐστιῶν αἰτεῖν AB: φρ- tum spat. c. vi litt. uac. V
 φράτερας Herwerden: -τορας ABV ἑαυτοῦ V: αὐ- AB 32 κατα-
 λιπόμενα B 33 ῥαφανίδων ἡμίσεια V: ἡμίση τῶν ῥαφ- AB ἵν' AB: ἵνα
 V 34 λάβοιεν A <καί> Foss 37 αὐτῶι Coray: ἑαυ- V <τι>
 Diggle ἑαυτοῦ V': -τῶ V 39 ἢ Coray, Schneider: καὶ V 40
 <μὴ> Amadutius πέμψηι Ussing: προπ- V 41 ἀπαιτήσαι Coray,
 Schneider: -τήσαι V

it for several days until it is demanded back. [And the like.]
 He measures out the rations for the household in person, using
 a measuring jar set to the old Pheidonian standard, that has
 had its bottom dented inwards, and rigorously levels off the top.
 ***** And you can be sure that when he
 repays a debt of thirty minae he pays it back four drachmas
 short. When his sons do not attend school for the full month
 because of illness he deducts a proportion of the fees, and he
 does not send them for lessons during Anthesterion, to avoid
 the expense, because there are so many shows. When he collects
 his share of a slave's earnings he charges him for the cost of
 exchanging the copper coin; and when he gets an account from
 < >. When he entertains members
 of his phratry he asks for food for his slaves from the communal
 meal, but he has an inventory made of the radish-halves left
 over from the table, so that the slaves waiting at the table won't
 get them. When he is abroad with acquaintances he uses their
 slaves and lets his own slave out for hire and doesn't put the
 proceeds towards the joint account. And, needless to say, when
 the dining club meets at his house he charges for the firewood,
 beans, vinegar, salt and lamp-oil that he is providing. When a
 friend is getting married or marrying off a daughter he leaves
 town some time before, so that he won't have to send a present.
 And he borrows from acquaintances the kinds of thing which
 nobody would demand back or be in a hurry to take back if
 offered.

THEOPHRASTUS

CHARACTERS

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TRANSLATION AND COMMENTARY

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