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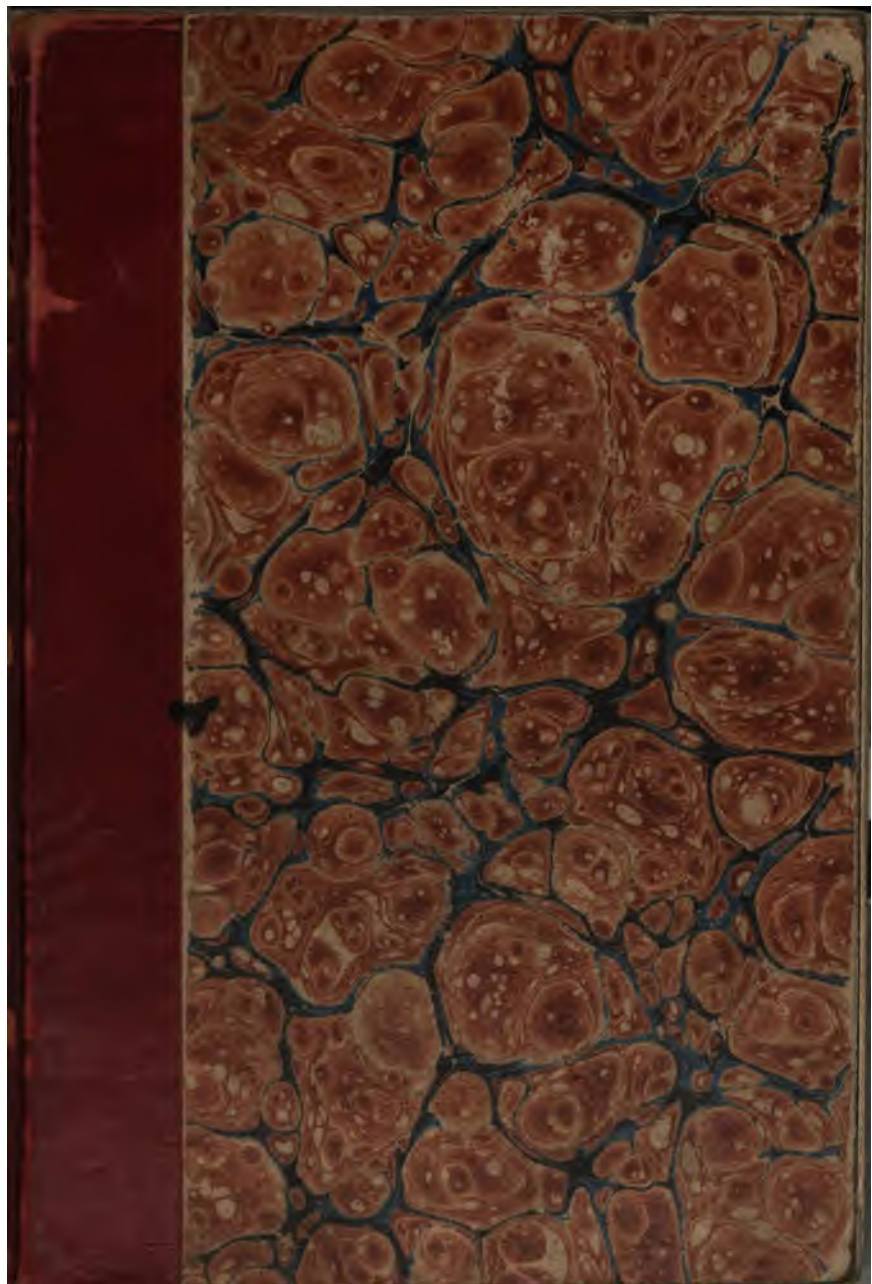
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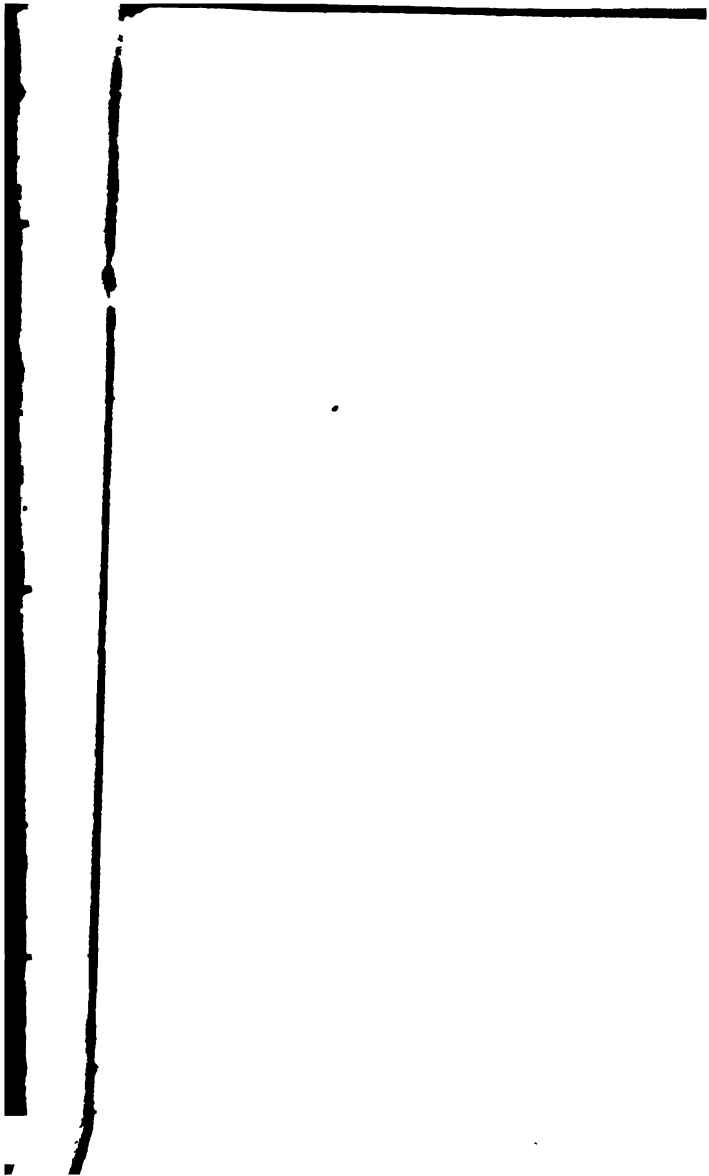
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K E Y

TO

A FIRST GREEK WRITER

BY

A. SIDGWICK, M.A.

TUTOR OF CORPUS CHRISTI COLLEGE, OXFORD; LATE ASSISTANT-MASTER AT RUGBY
SCHOOL; AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE

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KEY

TO

A FIRST GREEK WRITER.

I.

μεσημβρία νῦν ἐστὶ, καὶ ὁ ἥλιος σφόδρα θερμός ἐστιν. ἡ σκιά τῶν δένδρων ψυχρά ἐστὶ, καὶ ἡ λίμνη καλή. ὀρῶ πολλοὺς κύκνους, οἱ λαμπροὶ εἰσι καὶ λευκοί. ὁ τράχηλος ἐκείνου τοῦ κύκνου μακρὸς ἐστὶν, ἀλλὰ τὸ πτερόν τὸ ἀριστερόν δοκεῖ μικρὸν εἶναι. οὐκ οἶδα τὴν αἰτίαν τούτου. ἴσως κακὴ ἐστὶ νόσος ἐν τούτῳ τῷ πτερῷ. ἴσως τούτου τοῦ κύκνου ὅστουν λίθῳ διεγράγη. ἐπὶ τῆς λίμνης ἐστὶ μικρὸν πλοῖον.

II.

ἐν τούτῳ τῷ πλοίῳ εἰσὶ τρεῖς ναῦται. τούτοις τοῖς ναύταις ἐρυθρά ἐστὶ τὰ ἱμάτια. ὁ νέος ναύτης ἔχει ἰστίον ἐπὶ τοῦ ὤμου. ἕτερός τις καθεύδει, ὁ δὲ τρίτος ἐστὶ παρὰ τῷ πηδαλίῳ. οὗτος οὐχ ὀρᾷ τὸν δεινὸν κίνδυνον, πέτρα γὰρ ἐν τῇ λίμνῃ ἐστίν. αὕτη δὲ χαλεπὴ ἐστὶ, καὶ πολλοὺς ἔσται αἰτία τοῦ θανάτου. νῦν ἐγγύς εἰσι τοῦ τόπου, καὶ ὄχρος εἰμι ὑπὸ φόβου. τοὺς ὀφθαλμούς ἀποτρέπω. ἰδού,

ἔξω τοῦ κινδύνου εἰσί, καὶ ἐν τοῖς ὀφθαλμοῖς μού ἐστι δάκρυα.

III.

οὗτος ὁ ἵππος ἐστὶν ἐμός. πρότερον μὲν ἦν ἰσχυρός, νῦν δὲ σφόδρα λεπτός καὶ φαῦλός ἐστι. τούτου δὲ τὴν αἰτίαν λέξω. ἐκείνοι οἱ γεωργοὶ οἷς ἐπέτρεπον αὐτόν ἦσαν πάνυ ἄπιστοι. ἔκλεπτον τὸν σίτον τοῦ ἵππου. ἡ δὲ μηχανή ἐστὶν ἀγαθή, ἣν ἔχω, λίθους γὰρ ἐς τὴν φάτνην ἔθηκα. ὁ ἵππος ἐσθίων τὸν σίτον ἀποπτύει τοὺς λίθους. οἱ δὲ γεωργοὶ κλέπτουσι τὸν σίτον σὺν τοῖς λίθοις. τούτῳ δὲ τῷ τρόπῳ ῥάδιόν ἐστιν ἐξευρεῖν τὴν φάτνην. οἱ γεωργοὶ τοίνυν οὐκέτι ἔσονται κακοί. ἡ γὰρ ζημία αὐτοῖς δεινὴ ἔσται καὶ χαλεπή.

IV.

ἤδη τὸ πεζὸν ἐν τῷ στρατοπέδῳ ἐστί, καὶ τὸ ναυτικὸν παρὰ τῷ αἰγιαλῷ ταύτης τῆς νήσου. οἱ πολέμοι ἐπὶ τοῦ λόφου εἰσί, ὃς ἐναντίος ἐστὶ τῷ ἡμετέρῳ στρατοπέδῳ. τῇ αὔριον ἴσως μάχη ἔσται· ἐκείνοι γὰρ ἔτοιμοι δοκοῦσιν εἶναι. αὕτη δὲ ἐστὶν ἡ μηχανὴ τοῦ ἡμετέρου στρατηγοῦ. νῦν γὰρ σκοτεινά ἐστὶν ἅπαντα, καὶ τὰ πυρὰ τῶν πολεμίων ὀλίγα ἐστίν. ὥστε οὐ χαλεπὸν ἔσται τοῖς ἡμετέροις στρατιώταις λάθρα πρὸς ἐκείνους ἐλθεῖν, καὶ πολλῶν τὰς κεφαλὰς ἀποτεμεῖν. οὕτω δὲ αὔριον ὀλίγοι ἔσονται ζωοί, καὶ ἡμετέρα ἔσται ἡ νίκη.

V.

τάφρος ἐστὶν ἐν τῷ ἀγρῷ τούτῳ, καὶ πλείστον ἔχει βόρβορον. τῶν δὲ πολλῶν ἵππων οἷ εἰσιν ἐνταῦθα, εἰς τις ἐν κινδύνῳ δεινῷ δοκεῖ εἶναι, ἐγγὺς γὰρ ἔστηκεν, ἐπ' αὐτῷ τῷ τάφρῳ. οἴμοι, ἄν ἐν μέσῳ τῷ βορβόρῳ ἐστίν. οἱ δὲ ἕτεροι ἐν ἀπορίᾳ εἰσίν, καὶ οὐχ οἰοί τε ἔσονται τὸν ἐταῖρον ἐξέλκειν. τοῦτο γὰρ μόνος ὁ δεσπότης δυνατός ἐστι ποιεῖν, ὃς οἴκοι ἐστί. ἐν δὲ τοῖς ἵπποις εἰς ἐστίν, ὃς πολλῶ σοφώτερός ἐστι τῶν ἄλλων. ὁ δὲ πρὸς τὸν οἶκον τρέχει, καὶ τῇ κεφαλῇ τὴν θύραν παίει. οὕτω δὲ δῆλόν ἐστι τῷ δεσπότη τὸ κακόν, καὶ ἐξέλκει τὸν ἵππον.

VI.

οἱ Ἴνδοι κακοὶ εἰσιν ἄνθρωποι· ψευστάς γὰρ καὶ κλέπτας τιμῶσι. ἦν δὲ τις δεσπότης ᾧ ἦν πλίνθος χρυσοῦς ἢ δὲ τιμὴ τοῦ χρυσοῦ ἦν θαυμασία. δούλος δὲ τις τῶν ἐν τῷ οἴκῳ ἔκλεψε τὸν πλίνθον· ὁ δὲ κλέπτης ἄδηλος ἦν τῷ δεσπότη. ἦν δὲ κριτὴς σοφὸς ἐν τῇ χώρᾳ· ὁ δὲ πάντα ἐξεύρε ταύτη τῇ μηχανῇ.

οἱ γὰρ δούλοι περὶ αὐτὸν ἦσαν ἐς τὸ αὐτὸ συνειλεγμένοι. φόβος δὲ ἦν τοῦ κριτοῦ μέγιστος. ὁ δὲ εἶπε τοῦτον τὸν λόγον· ὁ κλέπτης πτερόν ἔχει ἐπὶ τῇ κεφαλῇ. καὶ οἱ μὲν ἄλλοι ἦσαν ἤσυχοι, ὁ δὲ κλέπτης ἐτίναξε ταχέως τὴν κεφαλὴν, καὶ οὕτω φανερὸς ἦν τοῖς δούλοις καὶ τῷ κριτῇ.

VII.

ἔστι τῷ ἀδελφῷ τῷ ἐμῷ χίμαιρά τις, ἣν θαυμασίῳ τρόπῳ εὗρεν. πέτρα γάρ τις ἐστὶν οὐ μακρὰν ἀπὸ τοῦ οἴκου, καὶ ἐν ταύτῃ τῇ πέτρᾳ ἄντρον τι μέγα ὑπὸ τῆς γῆς. ἦν δὲ ὁ ἐμὸς ἀδελφός ποτε ἐν τῷ ἄντρῳ, καὶ ὑπὸ βαρυνόμενος ἔκειτο μακρὸν χρόνον ἡσυχος. ἐξαίφνης δὲ εἶδε λαμπροὺς ὀφθαλμοὺς διὰ τοῦ σκότου. καὶ ἐν πολλῷ φόβῳ ἦν. τῷ γὰρ λύκῳ εἰσὶ τοιοῦτοι οἱ ὀφθαλμοί, καὶ ἡ χώρα πλέα ἐστὶ λύκων. ἡ δὲ χίμαιρα ἐν τούτῳ τοὺς δακτύλους τῆς ἀριστερᾶς ἔλειχεν, καὶ οὐκέτι ἦν αὐτῷ φόβος οὐδεὶς.

VIII.

ἐν ταύτῃ τῇ ὕλῃ εἰσὶ μέλισσαι ἀνήριθμοι πάντῃ τάχιστα πετόμεναι. πού ἐστὶ τὸ χωρίον ἐν ᾧ ὁ οἶκός ἐστι ταύταις; ἔστι που ἐν τούτων τινὶ τῶν μεγάλων δένδρων. πολλάκις γὰρ σαπρὸν ἐστὶ τὸ ξύλον, διὰ τὸν μακρὸν χρόνον καὶ τὸν δεινὸν ὑετόν. οὕτω δὲ ἐν τῷ κοίλῳ ἄντρον τι ἐστὶ, ὅπερ οὐκ ἄνευ πόνου ὑπὸ τῶν μελισσῶν ἐς οἶκον πεποιήται. τοῦτο δὲ θαυμάσιόν ἐστιν, ὅτι οὐκ ἄνθρωποι ταῖς μελισσῶν εἰσὶν ἐχθιστοί, ἀλλὰ ἄρκτοι. οὗτοι γὰρ ὅμοιοι παιδίῳ εἰσὶ, καὶ τῶν ἡδίστων μέγιστος αὐταῖς ἐστὶ πόθος.

IX.

διὰ τί πιστοὶ ἦσαν τῷ Κύρῳ παντοῖοι ἄνθρωποι, ὅσοι τῇ αὐτοῦ ἀρχῇ ὑπήκοοι ἦσαν; ὅτι αὐτὸς πιστότατος ἦν, καὶ τὸν πλοῦτον αἰεὶ ἔτοιμος τοῖς ἐταίροις δοῦναι, καὶ δῶρα

ὧν ἕκαστος ἦν δεόμενος. καὶ παρὰ τῶν φίλων πολλὰ ἀντελάμβανεν, ἀλλ' οὐ τοσαῦτα ὅσα ἐκείνοι παρ' αὐτοῦ. ἐνίοτε δὲ σπάνιος ἦν ὁ σίτος τοῖς ἀνθρώποις καὶ ὁ χιλὸς τοῖς ἵπποις· τότε δὲ ἄρτους αὐτοῖς ἔπεμπε, καὶ περὶ τοῦ χιλοῦ ταῦτα ἔφη· χιλὸς ἐστὶ μοι διὰ τὴν ἐπιμέλειαν τῶν δούλων δώσω οὖν τοῖς φίλοις· ὧ γὰρ ἄνθρωπος φίλος ἐστὶ, τούτῳ οὐχ ἦσσαν ὁ ἐκείνου ἵππος.

X.

ζῶον ἐστὶ θαυμάσιον ὁ στρουθός· πτερὰ μὲν γὰρ ἔχει, πέτεσθαι δὲ οὐχ οἷός τ' ἐστὶ τοῖς πτεροῖς. εἶδον δὲ ποτε λευκὸν τι ἐπὶ τῆς ψάμαθου κείμενον· τῇ δὲ μορφῇ ὅμοιον ἦν ὧφ, ἀλλὰ παιδίου κεφαλῇ ἴσον· τοῦτο δὲ ὦν ἦν τοῦ στρουθοῦ. τοῦτο δὲ τὸ θηρίον ἰσχυρὸν μὲν ἐστίν, ἀνόητον δὲ καὶ δειλόν· οὐ γὰρ ἐς μάχην ἔρχεται τοῖς πολεμίοις, ἀλλὰ φόβῳ τοῦ κινδύνου φεύγει. ἐνίοτε δὲ σφόδρα δεινὸν φόβον ἔχει, καὶ τότε ἐς τὴν ψάμμον ὠθεῖ τὴν κεφαλὴν. τὰ δὲ ἕτερα οὐ κρυπτὰ ἐστίν· ἀλλὰ τοῖς θηρευταῖς φανερὸν δὴ ἐστὶ τὸ ὄρνεον.

XI.

οὗτός ἐστι μῦθος περὶ τῶν λύκων καὶ τῶν προβάτων, οἷα τρόπῳ ἢ βουλή ἐγένετο περὶ τῶν κακῶν καὶ τῆς ἀδικίας.

τὰ γὰρ πρόβατα δεινὰ ἔπασχεν ὑπὸ τῶν λύκων· ὥστε ἐν τῇ χώρᾳ οὐκέτι οὐδεμία ἦν ἀσφάλεια αὐτοῖς. καὶ διὰ ταῦτα ἀνάγκη ἦν μηχανήν τινα εὔρειν. καὶ προβάτιον

ἦν σοφώτερον τῶν ἄλλων, καὶ ἔλεγε ταῦτα. ὦ πρόβατα, διὰ τούτους τοὺς λύκους κακὸς ἡμῖν ὁ βίος. βουλή τοίνυν ἔσται, καὶ παρέσονται οἱ λύκοι, καὶ πείσομεν αὐτοὺς φιλίαν καὶ εἰρήνην πρὸς ἡμᾶς ποιεῖσθαι. εἰρημικὸς γάρ εἰμι, καὶ οὐ φίλη μοί ἐστιν ἡ πρὸς τοὺς λύκους μάχη.

XII.

ἦν τοίνυν ξύλλογος τῶν προβάτων ἐς βουλήν· οἱ δὲ λύκοι καὶ αὐτοὶ ἦλθον, οὐδὲ ἐκωλύοντο ὑπὸ ἐκείνων· καὶ τὸ προβάτιον ἔφη τάδε· ἐν δεινῷ δὴ ἐσμεν κινδύνῳ, ἀρπαζόμενοι ὑπὸ τῶν λύκων· τοῦτο δὲ ἄδικον· ὥστε νόμον τινὰ βουλόμεθα ἔχειν, καὶ οὕτως ἐν ἀσφαλείᾳ μάλλον εἶναι. καὶ οἱ λύκοι αὐτοῖς ἔλεγον τάδε· νόμος οὐν ἔσται ὑμῖν τοιοῦτος· τὸ προβάτιον τὸ ὑπὸ λύκου ἀδικούμενον ἄξει τὸν ἄδικον πρὸς τὴν ἡμετέραν βουλήν. καὶ ἀμφοτέροις ἔσται παρ' ἡμῶν τὸ δίκαιον.

καὶ τότε μὲν τερπνὸν ἦν τοῖς προβάτοις· ἡ δὲ ἀδικία τῶν λύκων οὐδαμῶς ἥσσω ἐγένετο.

XIII.

αἱ περιστεραὶ φρόνιμαί εἰσι καὶ πάνυ δειναὶ φέρειν ἐπιστολάς. τοῦτο δὲ ποιούσι τοιῶδέ τιμι τρόπῳ. ἡ περιστέρα φιλεῖ τὸν οἶκον, καὶ συνετή ἐστίν· ὥστε τὴν ὁδὸν τὴν πρὸς τὸν οἶκον ῥαδίως εὐρίσκει.

καὶ ἦν ποτὲ χωρίον τῶν Μαμεδαίων, ὃ ἐν πολιορκίᾳ ἦν ὑπὸ τῶν πολεμίων. καὶ περὶ μεσημβρίαν ποτὲ στρατιώτης τις τῶν πολεμίων εἶδε περιστερὰν ἄνω ἐν τῷ

οὐρανῷ πετομένην. καὶ ὑπὸ τοῖς πτεροῖς ἦν λευκόν τι, ὡσπερὶ ἐπιστολή. ἐνταῦθα δὲ πόθος ἦν τοῖς στρατιώταις λαβεῖν τὸ ὄρνεον. καὶ τῶν οἰστών πείρασαν ἐποιοῦντο. ἀλλὰ οὐδὲν ὠφέλιμοι ἦσαν.

XIV.

εὐθύς δὲ βοή ἐγένετο τῶν στρατιωτῶν. δεινὴ γὰρ ὄργη ἦν ἐπὶ τῇ ἀποφυγῇ τῆς περιστερᾶς. αὕτη δὲ ἐν φόβῳ ἦν διὰ τὸν θόρυβον, καὶ ἔπεσεν εὐθύς ἐς τὸ στρατόπεδον.

ἔλυσαν δὲ τὴν ἐπιστολὴν τὴν περὶ τὸν τράχηλον· καὶ ἐν ταύτῃ λόγοι ἦσαν τοιοῖδε·

ὦ φίλοι πολῖται τῶν Μαμεδαίων, διὰ τί φόβον ἔχετε τοιοῦτον περὶ τῆς πολιορκίας; οὐδεμία δὲ ἔνδεια ἔσται ὑμῖν βοηθείας. παρασκευὴν γὰρ θαυμασίαν ποιούμεθα· καὶ στρατὸν ἄξει ὁ τύραννος, καὶ διὰ πεντὲ ἡμερῶν ἐγγὺς ἐσόμεθα τοῦ ὑμετέρου τειχισμοῦ. διὰ τοῦτο ἀνόητόν ἐστιν ἐν ἀπορίᾳ εἶναι. ταχὺ γὰρ νίκη ἔσται ὑμῖν καὶ ἀφθονία τῶν ἐπιτηδείων. τοιαύτη τοίνυν ἦν ἡ ἐπιστολή.

XV.

τοῖς δὲ στρατιώταις χαρὰ ἦν μεγίστη ἐπὶ τούτῳ· ἡ γὰρ ἐπίνοια τῶν πολεμίων φανερά νῦν ἦν, οὐχ ἦσσαν τῆς ἀπορίας τῶν Μαμεδαίων.

ὥστε ἄλλην ἐπιστολὴν ἀντὶ τῆς προτέρας ἔγραψαν· καὶ ἦν τοιάδε·

ὦ φίλοι πολῖται τῶν Μαμεδαίων, ἀμήχανοι δὲ νῦν ἐσμεν· ὠφέλειαν γὰρ δοῦναι ὑμῖν οὐ δυνατοί ἐσμεν τὸ

παράπαν. ὁ γὰρ τύραννος ἐν νῶ ἔχει ἐτέραν στρατείαν ποιεῖσθαι. ἀλλ' οὐκ ἀνέλπιστοι πάνυ ἐσμέν περὶ ὑμῶν· θαρσάλεοι γὰρ καὶ ἰσχυροὶ ἐστε ἐς τὸν πόλεμον.

καὶ ταύτην ἢ περιστερὰ ἔφερον εἰς τὸ χωρίον τοῖς Μαμεδαίοις· φόβος δὲ ἔσχατος ἦν τοῖς ἔνδον· καὶ ἐνέδοσαν ἑαυτοὺς ἐκείνοις. καὶ διὰ πέντε ἡμερῶν ἐφάνη ὁ τύραννος μετὰ τοῦ στρατοῦ· οἱ δὲ πολέμιοι ἤδη ἔνδον ἦσαν.

XVI.

ὕλη τις ἦν παντοίοις φυτοῖς δασεῖα καὶ δένδρεσι, καὶ ἐνταῦθα μέγα πλῆθος ἦν ὀρνίθων καὶ θηρίων. καὶ οὐδεὶς ἐν μείζονι τιμῇ ἦν τοῦ ἐλέφαντος. ἦν δὲ ποτε σύλλογος τῶν ἄλλων θηρίων, καὶ περὶ ἐκείνου πολὺς λόγος ἐγίγνετο. τίς γὰρ ἐστὶν ἡ αἰτία, ἔφασαν, τῷ ἐλέφαντι τῆς τιμῆς; καὶ ἄλλοις ἄλλη αἰτία ἐδόκει εἶναι.

καὶ πρῶτον τῆς ἀλώπεκος ἦν τοιοῦσδε ὁ λόγος. διὰ τί δὴ οὗτος ἡμῶν ἐστὶ κρείσσων; οὐδαμῶς οἶμαι διὰ τὴν κέρκον· πάνυ γὰρ σμικρὰ τις αὐτῷ ἐστὶ καὶ αἰσχροῦ. καὶ ἅμα λέγων τὴν ἑαυτοῦ μακρὰν καὶ ἀπαλὴν κέρκον ἐκίνει.

εὖ λέγεις, ἔφασαν οἱ ἄλλοι, μετὶ πολλοῦ γέλωτος καὶ ἐπαίνου.

XVII.

μετὰ δὲ τούτου ἔφη ὁ ἄρκτος τοιάδε· ἀληθὲς μὲν τοῦτο· ἐκ δὲ ὀνύχων τινὶ τιμῇ εἰκότως γίγνεται· ἄνευ γὰρ ὀνύχων φαῦλός πού τις ἐστὶ τῷ κάλλει· τῷ δὲ ἐλέφαντι οὐδὲν τοιοῦτον οὐπω γέγονε· τοῦτο δὲ δηλόν ἐστὶν ἅπασιν.

ἐνταῦθα δὲ ὑπέλαβεν ὁ βούς, λέγων· Ἐγὼ μέντοι τὴν αἰτίαν γιγνώσκω. τούτῳ γὰρ ὀδόντες εἰσὶ δύο μακροὶ, ἐκ τοῦ στόματος προέχοντες· οὗτοι δὲ τοῖς ἐτέροις κέρασιν ὅμοιοι δοκοῦσιν εἶναι· τῶν κεράτων δὲ οὐδεὶς δῆπου οἶδεν οὐδὲν κάλλιον.

Ἵστατος δὲ ἔφη τάδε ὁ ὄνος· Ὑμεῖς μὲν πάντες ἀμαθεῖς ἐστέ καὶ ἄφρονες. Τίς γὰρ τοῖς γε κέρασι καὶ ταῖς κέρκοις τιμῆ; οὐ δῆτα, ἀλλὰ ὧτων τὸ ἀληθὲς κλέος· διὰ τὰ ὦτα τοίνυν ἡ τιμὴ γέγονε τῷ ἐλέφαντι.

XVIII.

θηρευτὴς τις ἦν, καὶ ἔθος ἦν τούτῳ πολλάκις διὰ τῆς ὕλης ἰέναι· ἐνταῦθα γὰρ θήρα ἦν τῶν λεόντων.

εὖρε δὲ ποτε λέοντος δύο σκύμνους, ἄνευ τοῦ πατρὸς ὄντας. καὶ φόβος ἦν οὐδεὶς τούτοις περὶ ἐκείνου· ἔσαινον δὲ ταῖς κέρκοις, καὶ φίλιοι ἦσαν αὐτῷ.

καὶ τῷ θηρευτῇ τερπνὸν ἦν τοῦτο, καὶ χαμαὶ καθήμενος, ἔδωκε τῶν σιτίων τι τοῖς σκύμνοις· καὶ ἅμα καὶ αὐτὸς ἦσθιε μετ' αὐτῶν. ἡ δὲ λέαινα, ἡ μήτηρ τῶν σκύμνων, ἦλθεν ἐν τούτῳ. καὶ εἶδε τὸν ἄνδρα καὶ τοὺς σκύμνους ὁμοῦ ἐσθίοντας. τότε δὲ οὐκέτι πόθος ἦν αὐτῇ συλλαβεῖν τὸν ἄνδρα, ἀλλὰ ἀπήει καὶ ἔλαφον ἔκτεινε καὶ ἔφερε πρὸς αὐτόν.

XIX.

εἶδέ ποτε πίθηκός τις τὴν ἑαυτοῦ ὄψιν ἐν κατόπτρῳ, καὶ ἄρκτῳ τινὶ ὃς ἦν ἐγγὺς τοιαύδε ἔλεξε.

ὦ φίλτατε, ἰδοὺ δὴ ὡς αἰσχροὺν καὶ ἀνόητον ἐκείνο τὸ θηρίον· ὡς ἀναιδῆς ἐστὶ ταῖς σχήμασι καὶ ἑαυτῷ ὅμως κάλλιστος δοκεῖ εἶναι· καὶ περὶ ἐμοῦ μὲν οὐδὲν λέξω· πῶς γὰρ τοιούτῳ ὁμοίός εἰμι; κρεῖσσον πολὺ ξιφιδίῳ ἀποθανεῖν, ἢ ἐν πᾶσιν ἀνθρώποις τοιαύτην αἰσχύνην ἔχειν. τῶν δὲ ἡμετέρων φίλων πού εἰσὶ τινες, ὦ ἑταῖρε, οἷς οὗτος ἄγαν ὁμοίός ἐστι· μιμοῦνται γὰρ τῇ ὄψει ἐκείνο τὸ θηρίον, καὶ τὴν αὐτὴν ἰδέαν ἔχουσι σκιρτημάτων καὶ ἀφροσύνης.

τῷ δὲ ἄρκτῳ γέλοιον μὲν ἐφαίνετο τὸ πρᾶγμα, ἀντείπε δὲ οὐδέν.

XX.

Τοῖς δὲ Αἰγυπτίοις πολλοὶ καὶ παντοιοί εἰσι μῦθοι περὶ πάντων πραγμάτων· καὶ οὐχ ἥκιστα περὶ τῶν δαιμόνων. τούτοις γὰρ πολλὴ ἐπιμέλειά ἐστὶ τῶν ἀνθρώπων, καὶ τῇ δυνάμει θαυμαστὰ οἰοῖ τ' εἰσὶ ἐξεργάζεσθαι. τούτων δὲ τῶν μύθων τινὰς λέξω.

ἦν γὰρ δαίμων τίς ποτε, ᾧ χρυσὸς ἦν πολὺς; ὑπὸ γῆς κεκρυμμένος. τούτῳ δὲ ἀναγκαῖον ἦν ποτὲ ἀπελθεῖν· ἐστὶ γὰρ μέγιστος τις καὶ δυνατώτατος τῶν δαιμόνων, τῶν ἑτέρων βασιλεὺς ὢν· ἐκείνῳ δὲ ὑπὸ τοῦ βασιλέως εἴρητο εἰς τὴν Ἀσίαν ἀπελθεῖν. τότε δὲ ἐν λύπῃ ἦν πολλῇ καὶ ἀπορίᾳ περὶ τοῦ χρυσοῦ· οὐ γὰρ οἶόν τ' ἦν αὐτῷ ἀποφέρειν μεθ' ἑαυτοῦ· τοῦτο γὰρ ἀπόρητον αἰετὸς τοῖς δαίμοσι. πῶς ἄρα ἐν ἀσφαλείᾳ ἔσται ὁ χρυσός;

XXI.

ἐν δὲ τῇ αὐτῇ πόλει οὐ ἦν ὁ χρυσὸς καὶ ἀνθρωπὸς τις ἦν πλούσιος καὶ αἰσχροκερδῆς ὢν. τούτῳ οὖν νυκτὸς προσελθὼν ὁ δαίμων ἔλεξε τοιάδε·

ὦ φίλε, οὐδὲν δεῖ ἐν φόβῳ σὲ εἶναι περὶ ἐμοῦ. γνώριμος γάρ μοι εἶ ἐκ πολλοῦ ἤδη καὶ φίλος. καὶ δι' εὐνοίαν σοὶ νῦν προσῆλθον. πολὺν γὰρ χρυσὸν ἔχω ἐνταῦθα, καὶ οὐκέτι μοι ὠφέλιμος ἔσται· μέλλω γὰρ ἀποδημεῖν. καὶ τούτου ἐν νῶ ἔχω δοῦναί τι· σοῦ δὲ οὐδένα εὗρον πιστότερον οὐδὲ ἐπιμελέστερον. μόνος οὖν ἄξιός εἰ τοσοῦτου δώρου. αὔριον τοίνυν ὄψει ἐν μέσῳ τῷ οἰκῆματι τούτῳ πάντα τὸν ἐμὸν χρυσὸν χαμαὶ κείμενον.

μετὰ δὲ ταῦτα ἀπήλθεν ὁ δαίμων· καὶ δι' ὀλίγου ἡμέρα ἦν· καὶ ἀντὶ τοῦ δαίμονος ὁ χρυσὸς ἦν ἐπὶ τῆς γῆς.

XXII.

καὶ ὁ μὲν δαίμων πεντήκοντα ἔτη ἀπῆν ἐν τῇ Ἀσίᾳ· τέλος δὲ ἐξουσία ἦν αὐτῷ εἰς τὴν προτέραν πόλιν ἰκεῖν καὶ πρὸς τὸν οἶκον εὐθέως ἔβη τὸν τοῦ αἰσχροκερδούς ἀνθρώπου. καὶ ὧδε πρὸς ἑαυτὸν διελέγετο· περὶ μὲν αὐτοῦ τοῦ ἀνδρὸς οὐδὲν μοι σαφές ἐστιν· διὰ γὰρ πεντήκοντα ἐτῶν ἴσως τέθηκεν· περὶ δὲ τοῦ χρυσοῦ πάντα μοι ἤδη δήλα· ἐν ἀσφαλείᾳ γὰρ οὗτος γοῦν ἔσται.

καὶ ἀληθὲς ἦν τοῦτο· θήκη γὰρ ἦν μεγάλη καὶ ἰσχυρά, καὶ ἐντὸς ταύτης ὁ χρυσὸς ἦν· ὁ δὲ ἀνὴρ ἐπάνω ἔκειτο· καὶ ἐν τῇ χειρὶ αὐτοῦ ἦσαν αἱ κλειδὲς τῆς θήκης· καὶ νεκρὸς

ἦν. σιτίων γὰρ ἐνδεία ἐν τοσοῦτῳ πλούτῳ ἀπέθανε. ἐν δὲ τῇ θήκῃ οὐ μόνον τὸν πρὶν χρυσοῦν εὗρεν ὁ δαίμων, ἀλλὰ καὶ διπλάσιον, ὑπὸ τοῦ θανόντος ἐπιπόνωσ ἐν τούτῳ χρόνῳ συλλεγόμενον.

XXIII.

πλούσιος ἦν ὁ Ἀριφέρνης, καὶ σατράπης πολλῶν ἀνθρώπων. ὑπὸ δὲ νόσου ποτὲ ἐς πολλὴν ταλαιπωρίαν κατέστη καὶ τέλος ἀπέθανε. εὐθύς δέ, κατὰ τὸ τότε ἔθος, κατέβη ἐς Αἶδην πρὸς τὸν Αἴακον, τὸν δικαστὴν τῶν νεκρῶν.

καὶ ὁ Αἴακος ἔφη τάδε. πόθεν δὴ ἦλθες, καὶ τίς καὶ ποῖος ἄνθρωπος εἶ;

ὁ δὲ ἔφη· ἐγὼ μὲν Πέρσης, ὀνόματι Ἀριφέρνης, εἶχον δὲ πολλὰ ἔτη νόσον τινὰ δεινὴν καὶ οὐχ οἶός τ' ἦν αὐτὸς τῆς ἀρχῆς καὶ τοῦ πλήθους τοῦ ἐκεῖ ἐπιμελεῖσθαι· ἀλλὰ τὰ τοιαῦτα πάντα τοῖς ὑπηρέταις καὶ δούλοις ἐπετρέπον· ἐγὼ δὲ τῶν ἐμῶν σιτίων καὶ ποτῶν πρόνοιαν εἶχον.

XXIV.

ὁ δὲ Αἴακος ἀπεκρίνατο τοιάδε· Πέμφω σε τοίνυν ἐς τὸ Ἥλυσιον. τοῦτο δὲ τῶν ἀγαθῶν ἀνδρῶν ἐστὶ χωρίον. ὁ δὲ Ἑρμῆς παρῆν, καὶ Τοῦτο, ἔφη, ἀδικόν ἐστι· οὗτος γὰρ ἀργός που ἦν, οὐδὲ ἄξιος τοσαύτης εὐτυχίας.

ὁ δὲ Αἴακος μετὰ γέλωτος πολλοῦ ἀντείπε τοιάδε· ἀλλὰ, ὦ φίλε, οὗτος ἀνοήτός ἐστι καὶ τοῖς ἀνθρώποις πλείστα δὴ κακὰ γίγνεται διὰ τοὺς ἀνοήτους, οὗτος δὲ ἀμείνων ἦν

τῶν ἄλλων ἀνοήτων δι' αὐτὴν τὴν ἀργίαν. οὕτω γὰρ ἦσσω κακὰ ἐγένετο τῷ πλήθει.

σήμερον δὲ ἐγὼ ἦν ἐν τῷ δικαστηρίῳ, καὶ τοῦ ἐκεῖ δικαστοῦ ἤκουον. τοῦτο δὲ σαφές μοι ἐστὶ περὶ αὐτοῦ ὁ Δίακος αὐτὸν εἰς τὸ Ἑλυσίον πεμφει.

XXV.

οἱ Δαμαραῖοι τοῦτον τὸν λόγον λέγουσι ἐκείνῳ τῷ χρόνῳ ᾧ ἡ γῆ ἐγένετο, ἦν πανταχοῦ σκότος· οἱ δὲ ἀγροὶ δένδρα παντοῖα ἔφερον, ἀλλ' οὔτε ἄνθρωπον οὔτε θηρίον οὔτε ὄρνιθα οὔτε ἰχθύν. δένδρον δὲ ἔν τι τρέφουσι, καὶ μητέρα ὀνομάζουσι· ἐκ γὰρ τούτου ἐξῆλθεν ὁ πρῶτος ἄνθρωπος· καὶ μετὰ τοῦτο ἕτερον δένδρον πάντα τὰ ζῶα ἐξέπεμπε. ὁ δὲ ἄνθρωπος χαλεπῶς ἔφερε τὸν σκότον, καὶ πῦρ ἤπτε. τὰ δὲ πολλὰ τῶν ζῴων πολλῷ φόβῳ ἀπέφυγε· ἡ δὲ οἶς καὶ ὁ βοῦς καὶ ὁ κύων ἔμενον. οὕτως δὲ ἐξ ἐκείνου τοῦ χρόνου οὗτοι τῷ ἀνθρώπῳ εἰσι φίλοι.

XXVI.

οἱ Δίβυες δεινὸν γένος εἰσίν, καὶ πολλοὺς καὶ θαυμασίους λόγους περὶ αὐτῶν λέγουσιν οἱ ἄνθρωποι. εἶχε δὲ τίς ποτε δούλον Δίβυν, καὶ πολλάκις αὐτὸν ἔπεμπε πρὸς φίλον μετὰ ἰχθυῶν, οὓς ὁ Δίβυς ἔφερεν. ὁ δὲ φίλος ἦν αἰσχροκερδής, οὐδὲ ἔλαβεν οὔποτε ὁ δούλος δῶρον οὐδὲν παρ' αὐτοῦ ἀντὶ τοῦ πόνου. ὥστε τέλος ἐχαλέπαιεν ἐκείνῳ διὰ τὴν αἰσχροκέρδειαν καὶ οὐκ ἤθελεν οὐδὲν ἔτι φέρειν πρὸς αὐτόν. ἀλλ' οὐχ οἰός τ' ἦν ἐλευθερος γενέσθαι,

καὶ ἠνάγκαζεν αὐτὸν ὁ δεσπότης· καὶ διὰ τοῦτο ἄλλην τινὰ μηχανὴν ἐξεῦρε τοιάνδε.

XXVII.

φέρων γάρ ποτε ἰχθύν, εἰσῆλθεν εἰς τὸν ἐκείνου οἶκον, καὶ κατέβαλε πάντα ἃ εἶχεν ἐπὶ τοῦ λεκανίου. ὁ δὲ αἰσχροκερδῆς ἐχαλέπαινε, καὶ ὠνείδιζεν αὐτόν, λέγων τοιάδε ὦ νεανία, ἄγροικος εἶ· αὐτὸς οὖν τὸν ἰχθύν εἰσοίσω, καὶ παράδειγμα σοι δώσω τοῦ πρέποντος. καὶ τοῦτο εἰπὼν, ἔλαβε τὸ λεκάνιον, καὶ εἰσέφερε πρεπόντως. ὁ δὲ Δίβυς, καθήμενος ἐν τῇ ἐκείνου ἔδρᾳ, χαριέντως ἔλαβε τὸ δῶρον, καὶ εἶπεν αὐτῷ· χάριν σοι πολλήν ἔχομεν ἀντὶ τοῦ πόνου, ὃ κάλλιστε νεανία, καὶ ἰδοῦ, δραχμὴν σοὶ δίδωμι.

XXVIII.

τοὺς βαρβάρους πάνυ θαυμάσιον καὶ θεῖον φαίνεται εἶναι τὸ γράφειν.

ἦν ποτὲ δεσπότης τις ὃς δούλον εἶχεν Αἰγύπτιον. τοῦτον δὲ ἔπεμφε πρὸς φίλον, φέροντα θύλακον ἐν ᾧ ἔκρυψε δέκα μῆλα κάλλιστα καὶ ἥδιστα. μετὰ δὲ τῶν μῆλων ἐπιστολήν ἐς τὸν θύλακον ἔθηκε, ἐν ᾗ ἔγραψε τὸν ἀριθμὸν τῶν μῆλων, ὅτι δέκα ἐστί. ταῦτα δὲ ἔδρασεν ὑποψία τῇ περὶ τοῦ δούλου· ἄπιστοι γάρ εἰσιν ὡς ἐπὶ τὸ πολὺ οἱ Αἰγύπτιοι. ὡς δὲ θερμὸς ἐγένετο ὁ ἥλιος, καὶ δίψαν εἶχεν ὁ δούλος, τέλος δύο ἐξελὼν τῶν μῆλων κατέφαγε. τὰ δὲ λοιπὰ αὐθις κρύψας ἐν τῷ θυλάκῳ, πρὸς τὸν φίλον τοῦ δεσπότηου ἀφίκετο καὶ ἔδωκεν ἅπαντα.

XXIX.

ὁ δὲ φίλος λαβὼν τὸν θυλάκον καὶ ἀνοίξας, εὔρε τὰ μῆλα, ὀκτὼ ὄντα, καὶ τὴν ἐπιστολήν. ταύτην δὲ ἀναγνούς, ἔμαθεν ὅτι δέκα μὲν ἔπεμψεν ἐκείνος, ὀκτὼ δὲ νῦν μένει ἐν τῷ θυλάκῳ. ὥστε χαλεπαίνων ἐλοιδόρησε τὸν δούλον καὶ ἔλεξε τοιῦδε· ψευδῆς καὶ ἄπιστος εἶ, ὦ ἄνθρωπε, ὅστις δέκα μῆλα λαβὼν ὀκτὼ μόνον ἀπέδωκας. διὰ τί τὰ δύο ἔκλεψας; τῷ δὲ ἀνωφελὲς καὶ ἀνόητον ἔδοξεν εἶναι, ψευδῆ πρόφασιν κατασκευάζειν· ἡ γὰρ ἐπιστολή, ἔφη πρὸς ἑαυτὸν, εἶδέ με ἐσθίοντα καὶ πάντα δήπου ἡγγεῖλε. ὥστε πάντα ὠμολόγησε καὶ πολὺ δακρῶν ἤτησεν αὐτὸν συγγνώμην ἔχειν. καὶ ἐκείνος συνέγνω αὐτῷ, καὶ ἀπῆλθε.

XXX.

αὐθις δὲ ὁ δεσπότης ἔπεμψε τὸν δούλον πρὸς τὸν αὐτὸν φίλον, κελεύσας φέρειν ὡς πάροισεν τὸν θύλακον, ἔχοντα εἰκόσι μῆλα καὶ ἐπιστολήν. πάντα δὲ ἐγένετο ὡσπερ καὶ πρότερον. ἀχθόμενος γὰρ τῷ καύματι τοῦ ἡλίου, καὶ δεινὴν δίψαν ἔχων, ἐβούλετο ἐσθίειν τὰ μῆλα. φοβούμενος δὲ τὴν ἐπιστολήν, ὡς εἰδυῖαν ὅσοσα μῆλά ἐστι, πρῶτον μὲν ἔκρυψεν αὐτὴν ὑπὸ μέγαν τινὰ λίθον, καὶ ἀποχωρήσας μακρὰν ἐντεῦθεν, ἐξείλεν αὐθις δύο μῆλα καὶ κατέφαγε. ταῦτα δὲ ποιήσας ἀπῆλθεν αὐθις πρὸς τὸν λίθον καὶ ἀνελὼν τὴν ἐπιστολήν κατέθηκεν ἐς τὸν θύλακον, ἠδόμενος τῇ ἑαυτοῦ τέχνῃ, καὶ λέγων· ὦ ἐχθίστη

γραφῆ, νῦν δὴ καλῶς σὲ ἐξηπάτησα, πρότερον πάντα κατ' ἐμοῦ ἀγγείλασαν.

XXXI.

ἔλθων δὲ πρὸς τὸν φίλον, ἀπέδωκε τὸν θύλακον μῆλα ἔχοντα δυοῖν δέοντα εἰκόσι. ὁ δὲ ἀνοίξας ὥσπερ τὸ πρὶν καὶ εὐρὼν ἐκ τῆς ἐπιστολῆς ὅτι αὐθις ἐλλείπει τι τοῦ ἀριθμοῦ, καὶ οὐ πάντα ἔνεστιν, ὅσα ἔπεμψεν ἐκεῖνος, τότε δὴ σφόδρα ὠργίζετο τῷ δούλῳ, ὡς τὸ δεύτερον ἀπίστω ὄντι καὶ ἀναιδεῖ. ὁ δὲ θαυμάσας σφόδρα, πῶς ἄρα εἶδεν ἢ ἐπιστολῇ ὅσα ἔδρασε, ὑπὸ λιθῷ μακρὰν κατακειμένη, καὶ δείσας ὑπερφυῶς, πάντα ἔλεξε τῷ φίλῳ, εἰπὼν τοιάδε· ἀλλ' οὔποτε αὐθις ἄπιστος ἔσομαι, ὦ ἄριστε· νῦν γὰρ μαθάνω, ὅτι οὔποτε οἶός τ' εἶμι ἔξαπατήσαι τὰς τακαράτους γραφὰς ταύτας, αἵπερ πάντα αἰεὶ εἶδον καὶ ἔγνωσαν. καὶ τὸ λοιπὸν οὔποτε ἔτι ἔκλεψεν οὐδέν.

XXXII.

οἱ Αἰθίοπες γῆν οἰκοῦντες πρὸς μεσημβρίαν τετραμῖνον, τὸ ὕδωρ τιμιώτατον εἶναι νομίζουσι· ἐν δὲ τῇ αὐτῇ γῇ πιθήκων ἐστὶ γένος, ἄλλως τε φρονίμων ὄντων καὶ οὐχ ἥκιστα τὸ ὕδωρ δεινῶν εὐρίσκειν. τοῦτο δὲ τῇ ὀσμῇ, ὡς εἶκός, εὐρίσκουσι, διὰ πολλοῦ ἀπόντες. ὥστε οἱ βάρβαροι ἐλόντες τῶν πιθήκων τινὰ καὶ ἵμαντι τὸ σκέλος δῆσαντες ἄγουσιν αὐτὸν διὰ τῆς γῆς. καὶ ὁ πίθηκος τέως μὲν ἐκὼν ἀκολουθεῖ· ἐξαίφνης δὲ ὀσμὴν λαβὼν ὡς ἀπὸ τοῦ ὕδατος, ἐνταῦθα δὴ οὐκέτι θέλει μετὰ τῶν ἀγόντων

ίέναι, ἀλλὰ τὴν ὄσμην βούλεται μετελθεῖν. καὶ ὁ μὲν ἄγει τὸ ἐντεῦθεν, ἵμαντι δεδεμένος, οἱ δὲ ἀκολουθοῦσι.

XXXIII.

ἦν δὲ ποτε Αἰθίοψ τις, πάνυ ὤμῶς ὦν τοὺς τρόπους, ὃς τῷ πιθήκῳ οὐδὲν ὕδωρ ἐδίδου πίνειν ὥστε πάνυ ταλαιπώρως εἶχε τὸ θηρίον. ἔφη γὰρ ὁ ἄνθρωπος τάδε· οὗτος οὐποτε πίνων οὐδὲν, πολὺ μᾶλλον ἐπιθυμῆσει ὕδωρ εὐρίσκειν. καὶ ἤγεν αὐτὸν τοὺς πόδας, ὡς πρότερον ἐλέγομεν, δεδεμένον ἵματι. καὶ ὁ πίθηκος δεινοτάτην δὴ ἔχων δίψαν, σφόδρα ἐσπούδαζεν ἐπὶ τῷ εὐρεῖν τὸ ὕδωρ, καὶ πολλὰς κρήνας ὀσφραϊνόμενος ἐξεῦρεν, τὴν ῥίνα πρὸς τῇ γῆ ἔχων ὥσπερ κύων ἐλάφους ἰχνεύων. ὁ δὲ Αἰθίοψ, οὕτως εὐρὼν κρηνην, αὐτὸς μὲν ἔπινε, τὸν δὲ πιστὸν πίθηκον οὐδὲ προσελθεῖν εἶα.

XXXIV.

ὁ δὲ πίθηκος τοῦτο ἰδὼν ἐσχετλίαζε· ἀχάριστος γὰρ ἔδοξεν εἶναι καὶ ἀναιδὴς ὁ ἀνὴρ, ὅστις δι' αὐτοῦ εὐρὼν τὸ ὕδωρ οὐδὲν θέλει μεταδοῦναι. ὥστε ἔφη πρὸς ἑαυτὸν τὰδ· ὁ δεσπότης πίνει καὶ οὐδὲν ἐμοῦ φροντίζει τὸ παράπαν. ἐγὼ οὖν τοῖς ὀδοῦσι διασχίσω τὸν ἵμαντα, καὶ ἄπειμι φυγῆ ὡς τάχιστα. ὁ δὲ ἄνευ ἐμοῦ οὐδέποτε δυνήσεται εὐρίσκειν τὴν ὁδόν, ἢ οἴκοθεν δεῦρο ἀφίκετο. καὶ οὕτως ἐν τῷδε τῷ ἐρήμῳ χωρίῳ ἀποθανεῖται. καὶ τοιαῦτα ἐν νῷ ἔχων ἀπῶχετο ὁδᾶξ διασχίσας τὸν ἵμαντα καὶ ὁ δεσπότης ὥσπερ καὶ ἤλπιζε λιμῷ οὐ διὰ μακροῦ ἀπέθανεν.

XXXV.

κλέπτης τις ἦν ποτὲ ὀνόματι Θῆπος, ὃς πολλὰ παντοίοις τέχναις κλέψας πάνυ ἐλλόγιμος ἐγένετο. οὗτος γὰρ εἰς τὴν ἀγοράν ποτε ἐλθὼν, λίθον τινὰ τιμιωτάτην ἤθελεν ἀγοράζειν. καὶ λαβὼν τὴν λίθον ἔλεξε πρὸς τὸν κάπηλον τοιάδε. ὦ ἄνθρωπε, ξένος μὲν εἰμι καὶ πόρρωθεν ἀφύγμαι· καὶ διὰ τοῦτο οὐπω ἀργύριον ἔχω, οἷον ἐνθάδε νομίζεται. θέλεις οὖν ἀντὶ ἀργυρίου τούτους τοὺς στατήρας λαβεῖν; καὶ ἅμα ταῦτα λέγων ἔδειξεν αὐτῷ θυλάκον χρυσῶν στατήρων πληρῆ. ὁ δὲ κάπηλος ἔμπειρος ὢν τῶν τοιούτων, ἐξείλεν ἓνα τῶν στατήρων, καὶ βασάνῳ δοκιμάσας ἔμαθε τῷ ὄντι χρυσοῦν ὄντα.

XXXVI.

καὶ δέκα στατήρας ἔλαβε παρὰ τοῦ ξένου, καὶ ἔδωκεν αὐτῷ τὴν λίθον. ὁ δὲ λαβὼν τὸν θυλάκον καὶ τὴν λίθον ἀπήλθε πάνυ ταχέως ἐκ τῆς ἀγορᾶς. μετὰ δὲ χρόνου τινὰ οὐ πολὺν ἐπήλθε πρὸς τὸν κάπηλον τοξότης τις, ὡς πολλὴν σπουδὴν ἔχων καὶ φόβον περὶ τινος. ἐν δὲ ταύτῃ τῇ πόλει οἱ τοξόται τῆς ἀγορᾶς εἰσι φύλακες, ἐξετάζοντες πάντα καὶ τοὺς κλέπτας ἰχνεύοντες. οὗτος οὖν ἐλθὼν ἤρετο τὸν κάπηλον τοιάδε· Πότερον ὦ ἄνθρωπε ἀρτίως παρῆν ξένος τις, λίθους τιμίας ἀγοράζων καὶ στατήρας χρυσοῦς δὴ ἀντιδιδούς; ὁ δὲ κάπηλος, ὡς εἰκὸς, δείσας περὶ τῆς λίθου, καὶ ὑποπτεύσας τὸν Θῆπον κλέπτην εἶναι, πάντα τῷ τοξότη λέγων ἀπέδειξε τοὺς στατήρας.

XXXVII.

ὁ δὲ τοξότης, πάντα ταῦτα δὴ, ἔφη, οὕτως ἐστὶν ὡς ἐγὼ ὑπώπτευν. τοὺς γὰρ στατήρας, οὓς χρυσοὺς ἐνόμιζες εἶναι, τῇ βασάνῃ τρίψας, ἤδη πολλάκις εἶδον· καὶ χρυσοὶ μὲν οὐκ εἰσι τὸ παρύπαν, ἀλλὰ ψευδεῖς, ἐκ χαλκοῦ ποιημένοι· ἐπίκειται δὲ χρυσός, ὥστε πρὸς τοιούτους ἀνωφελῆς δὴ ἡ βάσανός ἐστι. ἀλλὰ δός μοι τὸ ψευδὲς χρυσίον, ὅπερ μαρτύριον μοι δώσει κατὰ τοῦ κλέπτου. καὶ λαβὼν τοὺς δέκα στατήρας ἀπόχετο ταχέως ὡς μετὰ τὸν Θῆπον. ὁ δὲ κάπηλος πολλὰς ἡμέρας ἔμενε, ἐλπίζων ἰδεῖν τὸν τοξότην μετὰ τῆς λίθου ἤκοντα, καὶ τοῦ κλέπτου. ὡς δὲ οὐδέτερος οὐκέτι ἦλθε, συνήκε τέλος τὸ πρᾶγμα· ὁ γὰρ τοξότης φίλος ἦν τῷ κλέπτῃ καὶ οὗτοι ἐβούλευσαν τὸ πρᾶγμα.

XXXVIII.

πρότερον μὲν βασιλεῖς ἦρχον τῶν Λαμίων μετὰ δὲ χρόνον τινα ἀπελάσαντες τοὺς βασιλέας οἱ Λάμιοι εἴλοντο ἀντὶ αὐτῶν ἄλλους ἄρχοντας, οὓς ταγοὺς ὠνόμασαν. ἐκ δὲ τούτου ἦσαν στάσεις· καὶ οἱ μὲν πλείονες εὖνοι ἦσαν τοῖς ταγοῖς, οἱ δὲ εὐγενεῖς παῦροι ὄντες δυσμενῶς εἶχον, καὶ οὐκ ἤθελον πείθεσθαι. οἱ δὲ ταγοὶ γνόοντες τούτο ἐχαλέπαινον καὶ βία ἐχρήσαντο, ὥστε ἐκείνοι οὐκέτι ἀντέχειν ἐδύναντο. οὐ μὴν ἀλλὰ τοῖς ταγοῖς ὠργίζοντο, καὶ πολλοὺς καὶ γελοίους λόγους ἔπλασσαν περὶ αὐτῶν. καὶ ἐν πολλῇ ἐλπίδι ἦσαν παῦσαι τὴν τιμὴν καὶ τὴν εὐκλειαν τῶν ταγῶν τούτοις τοῖς λόγοις. οὐδεὶς γὰρ

ἄρχειν δύναται ἐπικικῶς καὶ πρεπόντως, γελοῖος γενόμενος τοῖς ἀρχομένοις.

XXXIX.

καὶ διὰ ταύτην τὴν αἰτίαν ῥᾶον κατεγέλων τῶν ταγῶν, διότι οἱ μὲν βασιλεῖς εὐγενεῖς ὄντες πάλαι τῶν ἡδονῶν τῶν περὶ τὸ σῶμα ἔμπειροι ἦσαν, οἷον θήρας, καὶ ἵππασίας καὶ γυμναστικῆς, καὶ δὴ καὶ τῶν πολεμικῶν, οἱ δὲ ταγὸν ἐκ τοῦ πλήθους γενόμενοι πολὺ ἀπειρότεροι ἦσαν τῶν τοιούτων. οἱ δὲ λόγοι ἦσαν τοιοῦδε· ταγός τις τοξεύων τὴν αἰχμὴν τοῦ οἴστοῦ πρὸς ἑαυτὸν ἔτρεπε. καὶ, ταγός τις ἐπὶ θήρα ἐξιὼν καὶ ἐλέφαντα ἰδὼν, πέτραν ἐνόμιζεν εἶναι. καὶ, ταγός τις ἵππεύων ἐν τῇ ὁδῷ ἐς φρέαρ ἐξέπεσεν, καὶ οὐκ ἐπιστάμενος νεῖν ἠφανίσθη. καὶ, ταγός τις λύκῳ περιτυχὼν ἐπὶ δένδρον ἠθέλεν ἀναβῆναι, καὶ καταπεσὼν ὑπὸ τοῦ λύκου ἀνηπάσθη. καὶ ταγός τις ξίφος περιζωσάμενος, καὶ ἐμποδισθεὶς τῷ κολεῷ κατέπεσε καὶ τῆς κεφαλῆς κατεαγῶς ἀπώλετο.

XL.

ἄλλοτε δὲ ὁ Θῆπος σμάραγδόν τινα τιμωτάτην ἐβούλετο κλέψαι παρὰ τοῦ καπήλου. καὶ ἐλθὼν πρὸς τὸν κάπηλον καὶ τὴν σμάραγδον ἐλόμενος, ἠρώτησε πόσου ἀξιά ἐστί· ὁ δὲ ἔφη δέκα ταλάντων. ὁ Θῆπος ἀπεκρίνατο τοιάδε· τήνδε μὲν οὖν ὠνήσομαι παρά σου τὴν δὲ τιμὴν τσαυτήν οὖσαν οὐδαμῶς ἤνεγκον, ἀλλὰ τὸ ἀργύριον οἴκοι κατέλιπον. καὶ ἄλλα τινὰ δεῖ με ἐν τῇ πόλει

πραγματεύεσθαι, καὶ ἔπειτα οἴκαδε ἰέναι ὥστε πάντα ἐκτελέσας αὐθις παρὰ σέ εἶμι, καὶ αὐτὸς μετ' ἐμοῦ πρὸς τὸν οἶκον πορεύσει φέρων τὴν σμάραγδον· καὶ ἀφικόμενος ἐκείσε καὶ λαβὼν τὴν λίθον ἀποδώσω σοι τὸ ἀργύριον. καὶ οὕτως οὐδεὶς ἔσται σοὶ κίνδυνος περὶ τῆς τιμῆς· ἐμὲ γὰρ οὐπω γινώσκεις, οὐδὲ ἐπίστασαι ὅτι δίκαιός εἰμι.

XLI.

ταῦτα δὲ ἀκούσας ἦσθη ὁ κάπηλος καὶ οὕτω ξυνέβη τὸ πρᾶγμα· περὶ γὰρ τῶν τιμιωτάτων τοιούτῳ τινὶ τρόπῳ ὡς ἐπὶ τὸ πολὺ ἐγίνετο. καὶ ἀπιὼν ὁ Θῆπος ἦλθε πρὸς ἰατρὸν ἐλλογίμον ἑνὸς ὀνόματι Γούλου. καὶ εἶπε τοιάδε· ὦ Γούλε, ἔστι μοι ἀδελφὸς τὰ μὲν ἄλλα πάννυ εὖ ἔχων ὑγείας πέρι, ἐνὶ δὲ τινὶ πράγματι νοσῶν καὶ μαινώμενος. αἰεὶ γὰρ περὶ δέκα ταλάντων λαλεῖ, καὶ πανταχοῦ πάντας ἀνθρώπους αἰτεῖ καὶ πράγματα παρέχει, ὥσπερ δὴ ὀφείλοντας ταῦτα ἑαυτῷ. καὶ ἄλλοις μὲν γέλοιον δοκεῖ εἶναι τὸ πρᾶγμα, ἐμοὶ δὲ λυπηρότατον. καὶ παράδειγμα σοὶ δώσω· δεῦρο γὰρ παρὰ σε ἀφικόμενος, περὶ δέκα ταλάντων που διαλέξεται, καὶ αἰτήσει σε, οὐδεπώποτε ἰδόντα αὐτόν.

XLII.

καὶ ὁ ἰατρὸς γνοὺς τὸ πρᾶγμα ἀπεκρίνατο τοιάδε. ὦ ξένε, φανερός ἐστὶ μοι ὁ ἀδελφὸς σου νοσῶν τὴν κεφαλὴν. γένος γὰρ ἐστὶ μαυρίας τοιοῦτον· πολλάκις γὰρ τᾶλλα μὲν εὐφρων ἐστὶν ὁ ἄνθρωπος, περὶ δὲ ἐνὸς μόνου πράγματος

μέμνηνε. σὺ οὖν ἄγε πρὸς ἐμὲ δεῦρο τὸν ἀδελφὸν, ἐγὼ δὲ αὐτὸν ὡς ἄριστα θεραπεύσω. ὁ δὲ Θῆπος πρὸς τὸν καπήλου ἀπίων, ἐκέλευσεν αὐτὸν δοῦναι ἐαυτῷ τὴν σμάρραγον, καὶ ἔπεσθαι πρὸς τὸν οἶκον· ὁ δὲ δούς τὴν λίθον αὐτὸς προῆλθεν ἠγούμενος πρὸς τὴν Γούλου οἰκίαν. ὁ δὲ Θῆπος ἤμελλε κόπτειν τὴν θύραν, ὁ δὲ κάπηλος αἰσθόμενος ὅτι ἡ Γούλου οἰκία ἐστί, καὶ ὑποπτεύσας τι εἶπεν αὐτῷ ἐξαίφνης·

XLIII.

ἀλλὰ τί δὴ πρὸς ταύτην τὴν οἰκίαν προσήγαγές με ; ἐνταῦθα γὰρ οἰκεῖ ὁ Γούλος. ὁ δὲ Θῆπος εἶπε Ἀληθῆ λέγεις· ἐγὼ δὲ τῷ Γούλῳ συγγενῆς εἰμι, καὶ ἐπίτροπός ἐστιν ἐμός. καὶ ταῦτα λέξας καὶ εἰσελθὼν ὁ Θῆπος τὸν μὲν κάπηλον ἐν τῇ αὐλῇ ἔλιπεν, αὐτὸς δὲ παρὰ τὸν Γούλον εἰσῆει καὶ ἠγγειλεν αὐτῷ ὅτι πάρεστιν ὁ ἀδελφός. καὶ ταῦτα ἀγγείλας ἐξῆλθε καὶ ἐδέξατο τὴν σμάρραγον παρὰ τοῦ καπήλου, κελεύσας αὐτὸν εἰσιέναι διὰ τῆς θύρας παρὰ τὸν ἐπίτροπον, καὶ λαβεῖν τὴν τιμὴν. καὶ εἰσελθόντα αὐτὸν πρῶτα περὶ ἄλλων πολλῶν ἠρώτησεν ὁ Γούλος. καὶ ὁ κάπηλος ἐθαυμάζε μὲν διότι οὐδὲν περὶ τοῦ ἀργύριου λέγει, ἤσχύνετο δὲ καὶ οὐδὲν αὐτὸς ἐτόλμα λέγειν.

XLIV.

Τέλος δὲ, οὐκέτι δυνάμενος ἀνέχεσθαι, Ἀλλὰ τί οὐδέν πω, ἔφη, ἔλεξάς μοι περὶ τῶν δέκα ταλάντων ; ὁ δὲ ἀκούσας

ταῦτα, ἅπερ προεῖπεν ὁ Θῆπος, ἐγέλασε μὲν τι, καὶ ἀπεκρίνατο τοιαύδε. θάρσει, ὦ φίλτατε, περὶ τῶν ταλάντων· ὁ γὰρ ἀδελφός σου πάντα μοι διηγήσατο, καὶ οἰκτεῖρω σε ὡς πλείστα, τοσούτου ἀργυρίου ἐνδεᾶ ὄντα. ὁ δὲ ὑποπτεύσας τι καὶ δείσας ἅμα καὶ ἀγανακτῶν Ποῖος ἀδελφός; ἔφη, καὶ πῶς λέγεις ὅτι οἰκτεῖρεις; ἀλλὰ κελεύω σε παύσασθαι τῆς φλυαρίας, καὶ ἀποδοῦναί μοι ὡς τάχιστα τὸ ἀργυρίον. μετὰ δὲ ταῦτα ἐξήτασε ἔτι μᾶλλον ὁ Γοῦλος τὸ πρᾶγμα, καὶ αὐτός πως δεδιώς καὶ τὴν ἀπάτην εὐρίσκων, καὶ λόγῳ οὐ μακρῷ ἐδηλώθη πάντα· ὁ δὲ Θῆπος ἐν τούτῳ ἐξέφυγε ἤδη φέρων τὴν σμάραγδον.

XLV.

οἱ Θεσσαλοὶ τὸν Θεὸν ἐνιότε Πρόνοιαν καλοῦσι, διότι πάντα προνοεῖ. εἶπε δὲ Θεσσαλός τις γεωργῶ ποτε, πῶς ἔχεις, ὦ γεωργέ; ὁ δὲ ἀπεκρίνατο Πάνυ ταλαιπώρως. ὁ δὲ ἕτερος Διὰ τί; ἔφη· ὁ δὲ γεωργός τοιάδε ἔλεξε· Διὰ ταύτην τὴν Πρόνοιαν· ἡ μὲν γὰρ γῆ ἐπιεικῶς ἀγαθὴ καὶ χρηστὴ ἐστί, οὐδὲ τῇ ὥρᾳ μέμφομαι· ἡ δὲ Πρόνοια πάνυ δυσμενὴς ἐστί· ἀλλότε μὲν γὰρ τὸν σίτον μοι ἀδικεῖ, ἀλλότε δὲ τὰς ἐλαίας, καὶ αἰεὶ τι ἐπιβουλεύει μοι ὥστε βλάψαι τὸν καρπόν. ἀλλ' οὐ δεῖ ἐλπίδα ἀποβαλεῖν εὐσεβῆ γε ὄντα. καὶ ὁ ἕτερος θαυμάσας Ἄλλα τίς ἐλπίς, ἔφη, ἐστί, ὦ δυσμενὴς τυγχάνει οὐσα ἡ Πρόνοια; ὁ δὲ γεωργός Ἀμέλει, ἔφη· ἐστί γὰρ Θεὸς ἐν τῷ οὐρανῷ ὃς τὴν Πρόνοιαν καθέξει.

XLVI.

ἦν δὲ ποτε Θραῖξ τις, ὃς διανοήθη ἐς Ἑλλάδα ἀποδημῆν, καὶ διὰ τῆς γῆς πανταχοῦ μόνος ὁδοιπορεῖν. τοῦτο δὲ μόνον ἦν αὐτῷ ἐμποδῶν, ὅτι τῇ γλώσσει οὐδαμῶς ἐδύνατο χρῆσθαι· τέλος δὲ ταῦτα τὰ ἔπη μελετήσας κατέμαθε, Πότερον λαγῶα ἔχεις μοι δοῦναι; καὶ πανταχοῦ ἐς πανδοκεῖον ἔλθων ταῦτα ἠρώτα τὴν πανδοκευτρίαν, καὶ τὰ λαγῶα εὐρῶν καὶ καταφαγῶν πᾶν ἤσθη. ἀφικόμενος δὲ ποτε ἐς Ἀθήνας, καὶ πανδοκεῖον ζητῶν, εἶδε συχνούς τινας ἀνθρώπους ἐς τὸ πρυτανεῖον εἰσιόντας καὶ ἔδοξε δὴ αὐτῷ πανδοκεῖον εἶναι μέγιστον. ὥστε εἰσῆει καὶ αὐτὸς, καὶ εὐρῶν δοῦλόν τινα παρὰ τῇ θύρᾳ καὶ προσελθὼν μεγάλη φωνῇ εἶπε τοιαύδε· Πότερον λαγῶα ἔχεις μοι δοῦναι; οἱ δὲ παρόντες πᾶντες ἐνεγέλων αὐτῷ, καὶ αἰσχυνθεὶς ἀπέφχετο.

XLVII.

ἀγαθὸν μὲν ἐστὶ δῆπου ἢ σοφία καὶ χρήσιμον ἐς τὰ τοῦ βίου τοῖς ἀνθρώποις· ἐνίοτε δὲ οἷόν τ' ἐστὶ πολλὰ μὲν μεμελετηκέναι καὶ ἐπίστασθαι εἶναι δὲ πᾶν ἄφρονα. παράδειγμα δὲ τούτου σχολαστικός τις πάλαι ποτὲ ἐγένετο, ὃς πολλὰ μὲν βιβλία ἀνεγίνωσκεν, ἐς δὲ τὸν καθ' ἡμέραν βίον σφόδρα γέλοιος ἐφαίνετο ὢν.

ἰδὼν γάρ ποτε θέρους ὄντος ποταμόν, καὶ λούεσθαι βουλόμενος, ἐς τὸ ὕδωρ κατεπήδησε. νεῖν δὲ οὐδαμῶς ἐπιστάμενος, καὶ δεδιὼς καὶ κυλινδούμενος ὥσπερ κῆτος ἐν τῷ ὕδατι, τέλος σχεδὸν ἀπεπνύγη· παριῶν δέ τις

γεωργὸς ἔσωσεν αὐτὸν σχοινίῳ ἐξέλκων. σωθεὶς δὲ ἔλεξε τοιάδε· σήμερον μὲν τοῦ ὕδατος ἀφέξομαι· αὔριον δὲ οἴκοι μαθῶν τὴν τέχνην τοῦ νεῖν, ἔπειτα πείραμ λήψομαι αὐθις τοῦ ποταμοῦ.

XLVIII.

ἄλλοτε δὲ ὁ σχολαστικὸς ἵππον τρέφων διὰ τὴν πολυτέλειαν ἐχαλέπαινε, καὶ τῷ δούλῳ ἔφη· οὐ δεῖ τοσοῦτον χόρτον δοῦναι τῷ ἵππῳ· ἀπὸ μείονος γὰρ δαπάνης δεῖ αὐτὸν τρέφεσθαι· ὁ δὲ ἵππος οὐκ ἔχων ἱκανὸν ἐσθίειν, χρόνον τινα νοσῶν ἐτελευτήσεν. ὁ δὲ σχολαστικὸς σφόδρα ἐλυπεῖτο, ὀδυρόμενος καὶ δεινὸν ποιούμενος· ἔφη γὰρ τοιάδε· ὡς δυστυχῆς δὴ εἶμι, καὶ τοσοῦτον πόνου μάτην ἐπόνησα· οὗτος γὰρ ὁ ἵππος μαθῶν μηδὲν ἐσθίειν καὶ εὐτελὲς ἐμοὶ καὶ χρήσιμος γενόμενος, ἀφρόνως τέθνηκε. καὶ πάντα τὸν πόνου τόνδε αὐθις δεῖ ἐξ ἀρχῆς γενέσθαι. καὶ ἄλλον ἵππου ὠνούμενος αὐθις τὸν αὐτὸν τρόπον ἐχρήτη· ὥστε καὶ τοῦτον ὡσαύτως λιμῶ ἀπώλεσε, πᾶν δυστυχῆς δὴ ὢν.

XLIX.

ἄλλοτε ὁ σχολαστικὸς περὶ φίλου τινὸς ἀκούσας ὅτι νοσεῖ, ἀφικόμενος πρὸς τὴν οἰκίαν, εἰσῆι παρα τὴν κλίνην. ἰδὼν δὲ τὸν ἕτερον σιγῇ κατακείμενον καὶ πᾶν ταλαιπώρως ἔχοντα, Ἄγε δὴ, ἔφη, ὦ φίλτατε, πῶς ἔχεις; ὁ δὲ μόνου οὐ τεθνηκῶς οὐδὲν δὴ οἶός τ' ἦν ἀποκρίνασθαι· ὁ δὲ σχολαστικὸς δυσχεραίνων Οὐκ οὐκ ἀντερεῖς οὐδέν, ἔφη, τῷ ἀγαθῷ ἀνδρὶ τῷδε καὶ φίλῳ; ὃς τοσοῦτου πόνου οὐκ

ἔφεισάμην, ἀλλὰ τῶν πραγμάτων ἀμελήσας ἦλθον παρὰ σὲ καὶ παραμυθούμαι ; ὁ δὲ μετεστράφη μὲν ὡς ἀλγῶν, ἀπεκρίνατο δὲ οὐδὲν μᾶλλον. ἀλλὰ καὶ αὐτός ποτε νοσοίην, ἔφη ὁ σχολαστικός, καὶ σοὶ παρ' ἐμὲ ἐλθόντι οὕτω χρησαίμην.

L.

ἔβουλέτό ποτε ὁ σχολαστικός τὴν οἰκίαν πωλεῖν, καὶ ἰὼν εἰς τὴν ἀγορὰν τοῖς ἐκεῖσε συλλεγεῖσι περὶ τούτου διελέγετο, ἓνα λίθον ἅμα παρέχων δείγματος ἕνεκα. ἄλλοτε δὲ τοῦτο ἐπεθύμει εἰδέναι, ποίῳ δὴ τινι ὁμοίος τίς ἐστι καθεύδων ; ὥστε κάτοπτρον ὠνησάμενος παρὰ τὴν κλίνην κατέθηκε, καὶ τοὺς ὀφθαλμοὺς συγκλείσας ἤλπιζέ τι καταμαθεῖν.

ἄλλοτε δὲ φίλῳ τινὶ περιτυχῶν σκύθρῳπος ἐγένετο οὐδὲ προσβλέπειν ἤθελεν. τοῦ δὲ ἐρομένου διὰ τί δυσκόλως ἔχει, "Ὅτι ἐχθές, ἔφη, ἐνύπνιον ἰδὼν ἔδοξά σε ἀσπάζεσθαι· σὺ δὲ οὐδὲν ἀποκρινάμενος μετεστρέφου.

LI.

ἄλλοτε δὲ ἱατρῷ περιτυχῶν ὁ σχολαστικός, ἡσχύνετο καὶ κατόπιν δένδρου κρύψας ἑαυτὸν λαυθάνειν ἐπειράτο. ὁ δὲ ἱατρὸς ἰδὼν αὐτὸν καὶ ἐγγελῶν ἤρετο τοιαύδε· Διὰ τί οὕτως αἰσχύνει καὶ κρύπτεις σεαυτόν ; πότερον ἤμαρτες τι λάθρα καὶ ἐμὲ ἠδίκησας ; ὁ δὲ τοῦτο μόνον ἀδικῶ, ἔφη, ὅτι πάλαι οὐδεμιᾶ νόσῳ ἀσθενῶ, ἀλλὰ ἐν πάσῃ ὑγιείᾳ τυγχάνω ὢν.

ἄλλοτε δὲ ὄρνιθας ἐπὶ δένδρου καθημένας ἰδὼν, ὁ σχολαστικὸς προσελθὼν ἡσύχως καὶ ἐκτείνας τὸ ἱμάτιον, ἔσεισεν ἰσχυρῶς τὰ φύλλα, ἐλπίζων δὴ εἰς τὸν κόλπον τοὺς ὄρνιθας πεσεῖσθαι.

LII.

ἄλλοτε δὲ πίθον οἴνου ἡδίστου καὶ τιμιωτάτου λαβὼν ἐπέτρεψε τῷ δούλῳ τῷ πιστοτάτῳ δοκοῦντι εἶναι φυλάσσειν, πρότερον σφραγίδα τῷ στόματι ἐπιθείς. ὁ δὲ δούλος, εἰδὼς τοῦ δεσπότης τὴν σοφίαν, κάτωθεν ἔτρησε τὸν πίθον, καὶ χρόνον τινὰ πολὺν ἐλάνθανεν ἐξελὼν τὸν οἶνον. τέλος δὲ ὁ σχολαστικὸς, μέλλων τοὺς φίλους ξενίζειν ἐκέλευσε τὸν δούλον ἀνοίξαντα τὸν πίθον παρόντων τῶν φίλων, τὸν οἶνον διανέμειν. ἀνοιχθεὶς δὲ δῆλος ἐγένετο ὁ πίθος οὐκέτι πλήρης ὢν. οἱ δὲ φίλοι ἤτιῶντο εὐθύς τὸν δούλον ὡς κλέψαντα, δείξαντες ἅμα τὸ τρήμα. ὁ δὲ σχολαστικὸς ἐνεγέλα αὐτοῖς ὡς ἀνόητοις οὖσι· κάτω μὲν γὰρ, ἔφη, τέτρηται ὁ πίθος· ἄνω δὲ ἐλλείπει ὁ οἶνος.

LIII.

Χανὸς μέγας ὢν βασιλεὺς, μέλλων τελευτᾶν, συνεκάλεσε τοὺς δέκα παῖδας. καὶ ἐκέλευσεν αὐτοὺς οἷστον ἓνα φέρειν ἕκαστον, καὶ συλλεγόντας τοὺς οἷστους δεσμοῖς τρισὶ περιδῆσαι. γενομένου δὲ τούτου, ἤτησε τὸν γεραίτατον λαβόντα διαρρήξαι. ὁ δὲ τὰ ἄκρα ταῖς χερσὶ λαβὼν καὶ τῷ μέσῳ ἀντιβὰς τῷ ποδὶ, ὅμως οὐκ ἐδύνατο· τότε δὴ ὁ πατὴρ τοὺς ἑτέρους ἐκέλευσεν ἐφεξῆς τὸ αὐτὸ ἐπιχειρεῖν·

ἀλλ' οὐδεὶς δὴ οἶός τ' ἦν. ἔνταῦθα δὲ τὸν νεώτατον καλῶν εἶπε διαλύσαι τοὺς οἴστους καὶ ἕκαστον χωρὶς ρῆξαι ὅπερ ῥᾶστα δὴ παῖς ἔτι ὧν διεπράξατο. καὶ ὡσαύτως ὑμᾶς, ἔφη ὁ Χανός, φιλία μὲν δεδεμένους οὐδεὶς νικήσει, καθ' ἕκαστον δὲ γενομένους πάντες ῥαδίως ἀπολοῦσιν.

LIV.

Ἀριστοφάνης κωμῳδίαν ἔγραψε περὶ Πλούτου, ἣ γελοιοτάτη ἐστὶ, καὶ ἡδονὴν παρέχει πολλὴν τῷ ἀναγιγνώσκοντι. Πλούτος γὰρ τὸ μὲν πρῶτον τυφλὸς ἦν, καὶ εἰκὴ ἅπασι συνεγίγνετο, εἴτε ἀγαθοῖς οὖσιν εἴτε κακοῖς. Ἀθηναῖος δέ τις ἀγαγὼν αὐτὸν εἰς Ἐπίδαυρον πρὸς Ἀσκληπίον τὸν θεόν, ἀπήλλαξεν αὐτὸν τῆς νόσου. γενομένου δὲ τούτου, πολλὰ καὶ θαυμαστὰ συνέβη. οἱ γὰρ κακοὶ οἱ πρότερον πλουτοῦντες ἐξαίφνης πένητες εὐρέθησαν· αὐτίκα γὰρ γραῦς τις, ἣν ἐθεράπευε νεανίας τις διὰ πλοῦτον, ἀπολιπόντος ἐκείνου, παρέρχεται πολλὰ λαιδορομένη. καὶ τινες καὶ τῶν θεῶν, οὐδένοσ ἔτι θύοντος, εἰς ἐσχάτην πενίαν καὶ λιμὸν ἀφικνοῦνται.

LV.

καὶ ὁ μὲν βασιλεὺς ἐν νῷ εἶχε τῷ στρατεύματι προσθέσθαι τι, ὥστε μείζω δύναμιν ἔχειν. ἦν δὲ μάντις ὀνόματι Ἄττος, ὃν πάντες ἄνθρωποι σφόδρα ἐτίμων διὰ τὴν σοφίαν. οὗτος δὲ ἀπέειπε τῷ βασιλεῖ μὴ διαπράξασθαι ἃ βούλεται. ὁ δὲ βασιλεὺς ὀργισθεὶς κατεφρόνει αὐτοῦ καὶ ἐνεγέλα τῇ τέχνῃ καὶ ἤρετο τοιαύδε. Πότερον τῇ μαντικῇ

ἐξευρεῖν δύνασαι ὃ ἐγὼ ἐν τῷ παρόντι ἐνθυμοῦμαι, εἰ ῥάδιον ἐστί. ὁ δὲ βραχὺ τι σιωπήσας ἔφη ῥάδιον εἶναι. ὁ δὲ βασιλεὺς γελῶν Ἄλλα τοῦτο, ἔφη, ἐν νῷ εἶχον, τόνδε τὸν λίθον μαχαίρα διατέμνειν. ὁ δὲ μάντις λαβὼν τὴν μάχαιραν θαυμάζοντων πάντων διέκοψε τὸν λίθον.

LVI.

καὶ ἦν ποτε ἑορτὴ τῷ θεῷ καὶ κατὰ τὸ νομιζόμενον ἔδει τὸν Σμινθεά λόγον λέγειν περὶ τοῦ θεοῦ, ἐς βῆμα ὑψηλὸν παρελθόντα. καὶ φοβούμενος περὶ ἑαυτῷ ὁ Σμινθεὺς φίλου παρεκαλέσατο ῥᾶον γὰρ ἐδόκει ἔσεσθαι ἐν πολλοῖς ἀνθρώποις λέγειν, φίλου πιστοτάτου παρόντος. ὥστε τῆς ἡμέρας παραγενομένης, ἦλθε μετὰ τοῦ φίλου πρὸς τὸ βῆμα· καὶ λέξαντα ἐπήνουν οἱ παρόντες. ἤρετο δὲ ὁ Σμινθεὺς ἀπιὼν τὸν φίλον, πῶς ἄρα ἤρεσκέ σοι ὁ λόγος; ὁ δὲ ἀπορῶν (ἤχθητο γὰρ τῷ λόγῳ) εἶπεν ὅτι βραχὺς ἦν. ὁ δὲ Σμινθεὺς, Οὐ γὰρ ἤθελον, ἔφη, λυπηρὸς γενέσθαι τοῖς ἀκούουσιν. Ἄλλα ἦσθα ὅμως λυπηρός, ἔφη ὁ ἕτερος.

LVII.

πάλαι ποτε ἦν τις ἀνὴρ τῶν ἐκείθεν, πλούσιος ὢν καὶ παντοῖα εἰδέναι ἐπιθυμῶν, ᾧ ὄνομα ἦν Μανδεφίλιος. οὗτος δὲ τριάκοντα ἔτη ἀπεδήμει πρὸς πάσας χώρας ὁδοιπορῶν, καὶ περὶ ἐκάστης πάντα παρὰ τῶν ἐνοικούντων αἰεὶ πυνθανόμενος. παραδείγμα δὲ ἔστιν, ὡς θαυμάσια καὶ ἄπιστα οἱ ἄνθρωποι περὶ τῶν διὰ μακροῦ ἀπόντων μυθολογοῦσι· τοιάδε γὰρ λέγει· εἰσί που ἄνθρωποι, οἳ ἐν

μόνον σκέλος ἔχουσι, ὥπερ πηδῶντες πορεύονται. καὶ νῆσός ἐστιν, ἐν ἣ δένδρα γίγνεται ἅ ἀντὶ καρποῦ ἄρνας σμικροὺς φέρει. καὶ ἐν τῇ πρὸς ἀντολὰς χώρα ζῳά ἐστὶ κέρκον μὲν οὐδεμίαν ἔχοντα, κεφάλην δὲ ἑτέραν ὄπισθεν.

LVIII.

μῦθον δὲ ἕτερον λέγει ὁ αὐτὸς τοιούδε. ἐν πύργῳ τινὶ ἰσχυροτάτῳ ἦν παρθένος καλλίστη, ἣ τὸν αἰεὶ ἐκείσε παριόντα πάνυ φιλικῶς ἐδέχετο καὶ ἐξένιζε. ὁ δὲ ξένος παρ' αὐτῇ τὴν νύκτα πᾶσαν παρέμενε δειπνῶν καὶ διαλεγόμενος· καὶ ἅμα ἔφ' ἀπιῶν, ἔρωτι δεινῶ κατεχόμενος, ἐλπίζει αὐτὴν σφόδρα γάμφ ζευχθῆναι. ἡ δὲ αἰεὶ ἐθέλει μὲν ἔλεγε, δεῖν δ' αὐτὸν ἀπιέναι καὶ τῇ ὑστεραία ἤκειν καὶ μηδὲν ὦν ὀρᾶ φοβείσθαι. ἦκων δὲ εὗρισκεν ἀντὶ παρθένου δρακόντα ἀγριώτατον. ἰδὼν δὲ καὶ φοβούμενος ὡς τάχιστα ἀπεχώρει· ἡ δὲ διώκουσα καὶ καταλαβοῦσα κατήσθιεν.

LIX.

Ἐδεγάρδης, ὢν βασιλεὺς τῶν Βριτάννων, πάνυ μὲν σμικρὸς ἦν μέγεθος, τῷ δὲ σώματι ἰσχυρὸν μᾶλλον ἀπάντων. καὶ ἔτυχε ποτε ξενίζων Κενέθιον, Καλεδονίων τύραννον, καὶ οὗτος, ὡς τοῖς ἐκείθεν ἐνομίζετο, τῆς νυκτὸς σφόδρα μεθύων, ἐς πολλὸν λόγον καὶ γέλωτα σὺν τοῖς περὶ αὐτὸν ἀφίκετο. σκώπτων δὲ εἶπε περὶ τοῦ Ἐδεγάρδου, τοῦτο μέντοι θαυμάζω τοῦ βασιλέως, πῶς ἄρα οὕτω σμικρὸς ὦν τοσούτων ἀνθρώπων ἄρχει. πάντων δὲ γελασάντων, ὁ

βασιλεὺς ἀκούσας τὸν θόρυβον ἤρετο τίς αἰτία ἐστὶ τοῦ γέλωτος. εἰπόντος δέ τινος, χαλεπαίνων ὁ Ἐδεγάρδης μεταπέμπεται τὸν Κενέθιον ἐς ῥήττον τόπον τῆ ὑστεραία ἐαυτῷ συνελθεῖν.

LX.

τοῦ δὲ Κενεθίου ἀσμένου ἐλθόντος (ἤλπιζε γὰρ χάριν τινα παρ' ἐκείνου λαβεῖν), ὁ Ἐδεγάρδης ξιφίδια δύο ὑπὸ τοῦ ἱματίου ἔχων ἔδειξε, καὶ ὑπομνήσας αὐτὸν τοῦ τῆ προτεραία λεχθέντος, εἶπε τοιάδε· θαυμάζεις δὴ ὦ ἀδελφέ, πῶς ἄρα ἐγὼ τοσούτων ἄρχω· σεαυτῷ δέ, ὡς εἰκὸς, ἀξιώτερος δοκεῖς εἶναι τὴν ἐμὴν ἀρχὴν κεκτηῖσθαι. ἄμεινον δὲ ἔσται ἀγωνιζομένους διαγνῶναι, ὥστε λαβὼν ξιφίδιον ἀμύνου. ὁ δὲ φοβηθεὶς, ἰσχυρότατος γὰρ ἐλέγετο εἶναι, πρὸς πόδας αὐτῷ πεσὼν ἐλιπάρει συγγνώμην ἔχειν. πάντα γὰρ ἐγὼ, ἔφη, μεθύων καὶ διὰ ἄνοιαν εἶπον. ὁ δὲ μειδιάσας ξυνέγνω.

LXI.

Βοιωτὸς ποτε μετὰ Αἰτωλοῦ ὁδοιπορῶν εἰς πανδοκεῖον ἀφίκετο· καὶ εἰσιόντες ἤτησαν τὴν πανδοκευτρίαν δέχεσθαι καὶ ξενίζειν ἑαυτούς. ἡ δὲ ἀπεκρίνατο ὅτι πλέα ἐστὶν ἡ οἰκία, πλὴν ἐνὸς μόνου οἰκήματος. ἐκείσε δὲ ἐλθόντες καὶ δεῖπνον γενομένου ὡς ἐς ὕπνον ἐκοιμῶντο χαμαί. καὶ οὐ δυνάμενοι καθεῦδειν σκώπτειν καὶ γελᾶν μετ' ἀλλήλων ἤρχοντο. ὁ δὲ Βοιωτὸς ἰδὼν τὸν πόδα τοῦ ἐταίρου ἐκ τῶν στρωμάτων προέχοντα, ὦς αἰσχροὺν τὸν

πόδα, ἔφη, ἔχεις τάλαντον σοὶ δώσω αἰσχίονα δείξαντι. ὁ δὲ εὐθὺς τὸν ἀριστερὸν πόδα ἐξώσας ἐκ τῶν στρωμάτων, Ὁδε δὴ αἰσχίων, ἔφη· ἐνδεὶ γὰρ ἐνὸς δακτύλου. ὁ δὲ Βοιωτὸς ἀντεῖπεν, Οὐκ, ἀλλὰ καλλίων· τὸ γὰρ ἔλασσον, αἰσχρὸν ὄν, τοῦ μείζονος ἦπτον αἰσχρὸν ἐστί.

LXII.

τοῦ Προβοῦ τῶν Ῥωμαίων ἄρχοντος στρατιώτης ἦν τις Βόνωσος· τοῦτον δὲ ἐν Ἰβηρίᾳ τεθραμμένον ἀφῆκεν ὁ Προβὸς ἐς Γερμανίαν καὶ τὰς ναῦς ἐπέτρεψε αὐτῷ τὰς ἐκεῖθεν παρασκευάζειν. ἦν δὲ ὁ Βόνωσος συνετὸς μὲν ἀνὴρ, παχὺς δὲ τὸ σῶμα καὶ πρὸς μέθην τετραμμένος. καὶ πρῶτον μὲν πιστὸς ἦν τῷ ἄρχοντι περὶ τὰς ναῦς· μετὰ δὲ χρόνον τινα συνωμοσίαν διανοεῖτο καταστήσαι, καὶ αὐτὸς ἠλπίζε τὴν ἀρχὴν κτήσασθαι. στρατεύμα δὲ ἔχων τέλος φανερώς ἀπέστη καὶ ἐπελθόντος παρὰ τοῦ Προβοῦ στρατηγοῦ τινος, καὶ μάχης γενομένης, ἤσσηθεὶς ὁ Βόνωσος σπαρτῷ ἀπάγξας ἑαυτὸν ἀπέθανεν. οἱ δὲ νικῶντες ἔφασαν Ἐνταῦθα κρέματα οὐκ ἀνὴρ, ἀλλὰ ἀσκὸς οἴνου πλεῶς.

LXIII.

Μάστρος ἦν κλέπτης ἐλλόγιμος, καὶ πολλὰ περὶ αὐτοῦ ἐν ἐτέροις βιβλίοις ἤδη λέλεκται. ἤθελε δέ ποτε ἡγεμὸν τῶν κλεπτῶν γενέσθαι, ὡς συνετώτατος ὢν, καὶ δεινότατος ἐξαπατᾶν. εἶπον δὲ αὐτῷ, τοῦτο αἰτήσαντι, τοιάδε· Πρότερον μὲν δεῖ σε τὸ κρέας κλέψαι ἐκ τῆς οἰκίας τοῦ ἱερέως,

καὶ ἔπειτα τοῦτο δράσας ἡμῶν ἄρξεις. τοῦτο δὲ δὴ πάνυ δυσχερὲς ἦν, τοῦ μαγείρου καὶ τῶν ἄλλων δούλων φυλασσόντων καὶ πρὸς τούτους ἐφέιτο τοῖς δούλοις ὁ ἱερεὺς μηδένα εἰς τὴν οἰκίαν εἶναι παριέναι. ὥστε μηχανὴν εὗρεν ὁ Μάστρος δεινοτάτην τοιάνδε. ἐνσκευάσας ἑαυτὸν ὡς γραῦν, μέγαν ἔλαβε θύλακον.

LXIV.

καὶ τρεῖς λαγῶς ὠνησίμενος, εἰς τὸν θύλακον ἔθηκε. καὶ σχοινίῳ περιδήσας πρὸς τὴν οἰκίαν ἦει, καὶ ἤτησεν ἐξεῖναι εἰσελθεῖν. Γραῦς γάρ εἰμι, ἔφη, ταλαίπωρος, καὶ ἀπείρηκα τῷ πόνῳ. οἱ δὲ οἰκέται ἐφοβοῦντο μὲν εἶναι, ἀπειπόντος τοῦ δεσπότου. τέλος δὲ ἰδόντες γυναῖκα δὴ οὔσαν, καὶ οὐδένα κίνδυνον ὑποπτεύσαντες, εἶπον εἰσιέναι. ὁ δὲ Μάστρος χάριν εἶχε πολλήν, καὶ εἰσελθὼν ἐκάθητο παρὰ τῇ θύρᾳ. τῶν δὲ οἰκετῶν τὸ κρέας, ὡσπερ εἶρητο, φυλασσόντων, καὶ τῆς ξένης οὐδαμῶς φροντιζόντων, ἀνοιξας τὸν θύλακον ὁ Μάστρος λαγῶ ἕνα ἀφήκε διὰ τῆς θύρας. ἐκπηδήσας δὲ μεγάλῃ τῇ φωνῇ ἐβόα· ἰδοὺ λαγῶς παρήλθεν.

LXV.

οἱ δὲ θαυμάσαντες δὴ μεγάλως εἰς τὴν αὐτὴν ἔβλεπον, ἐπιθυμοῦντες μὲν διώκειν, τῷ δὲ δεσπότηι οὐδαμῶς τολμώντες ἀπειθεῖν. καὶ εἰπέ τις, Ὡς δυστυχὲς δὴ τοῦτο ταῖς μὲν γὰρ ἄλλαις ἡμέραις δυνάμεθα διώκειν, ἀλλὰ οὐδέποτε λαγῶ ἐωράκαμεν· σήμερον δὲ ἰδόντες ἐν τῇ οἰκίᾳ

ἀναγκαζομεθα διατρίβειν. ὁ δὲ Μάστρος οὐ διὰ πολλοῦ ἕτερον λαγὼ μεθεὶς αὖθις ἔτι μείζον ἐβόα, δείξας τὸ θηρίον ἀποτρέχον. οἱ δὲ ἔτι μᾶλλον ἐφίεντο θηρεύειν, ἀλλ' οὐδέπω ἐτόλμησαν. τέλος δὲ τὸν τρίτον λαγὼ μεθέντος τοῦ κλέπτου, τότε δὴ οὐκέτι ἀνέσχοντο οἱ δούλοι, ἀλλὰ σύμπαντες ᾤχοντο θυράζε διώκοντες. ὁ δὲ ἐν τούτῳ ἀναρπάσας τὸ κρέας καὶ αὐτὸς ἀπέφυγεν.

LXVI.

ναύκληρός τις ἦν ποτε ὀνόματι Κόλιμος. οὗτος δὲ πλοῦν πολλὴν ἀπαγαγόμενος ἀπὸ τῆς πατρίδος, καὶ πολλοὺς μῆνας ἀποδημήσας, ἔπλει ἡσύχως οἴκαδε διὰ τοῦ μεγάλου πόντου ὃς Ἀτλαντικὸς ὀνομάζεται. εἶχε δὲ δέλτον τινα ἐν ἣ ἐνεγράφη πάντα τὰ τοῦ πόντου, νῆσοι τε καὶ πέτραι καὶ τοῦ ὕδατος τὰ βραχέα. ἔτυχε δὲ ποτε ἐν τῇ νηϊ καθήμενος καὶ διασκοπῶν ταύτην τὴν δέλτον. νῆσον δὲ τινα ἐκεῖ γεγραμμένην δείξας τῶν ναυτῶν τινὶ ὃς ἔτυχε παρεστῶς, ἰδοῦ, ἔφη, αὕτη ἡ νῆσος οὐδαμῶς ἐπιτηδεῖα ἡμῖν ἐστι προσελθεῖν. ἔξω γὰρ κείται τῆς ὁδοῦ ἣν δεῖ πλεῦσαι· ὅμως δὲ θαυμασιῶς ἐπιθυμῶ ἐκεῖσε ἐλθεῖν.

LXVII.

ὁ δὲ ναύτης ἤρετο, Διὰ τί τοιαύτη ἐπιθυμία κατέχει; οἱ γὰρ οἴκοθεν σφόδρα ἐκέλευσαν ἡμᾶς ὡς τάχιστα οἴκαδε σπεύδειν. ὁ δὲ ἀπεκρίνατο· Ἐγὼ δὲ πάντα ὁμολογήσω· ἴσως μὲν γὰρ μῶρός σοι δόξω εἶναι, συγγνώσει δέ μοι, οἶμαι, πάντα ἀκούσας. περὶ γὰρ ταύτης τῆς

νήσου ἐνύπνιον εἶδον δεινότατον, καὶ τοῦτο οὐχ ἄπαξ μόνον ἀλλὰ ταύτης τῆς νυκτὸς τὸ τέταρτον. εἶδον δὲ τοιούνδε· ἐν τῷ ἐπέκεινα τῆς νήσου λιμὴν τίς ἐστὶ, καὶ ἐνταῦθα πέτραι ἐκ τοῦ ὕδατος προύχουσαι· ἐπὶ δὲ ταῖς πέτραις πλοῖόν τι ἐνεστηκός καὶ ὑπὸ κυμάτων ἀπολλύμενον· ἐνταῦθα δὲ πρὸς τῷ ἰσθμῷ δεδεμένος καὶ μόλις τῇ κεφαλῇ ὑπερέχων τῆς θαλάσσης δούλος τις ταλαίπυρος ἀποθνήσκει. τοῦτο δὲ τετράκις ἰδὼν δεινῶς πως διάκειμαι.

LXVIII.

ὁ δὲ ναύτης ἀκούσας ἐξεπλάγη, καὶ αὐτὸς ὥσπερ εἰ ὄφει ἐξεστὼς ἑαυτοῦ καὶ ἀπορῶν διὰ τὸ δεινόν. τέλος δὲ οὐκέτι ἠνέσχοντο, ἀλλὰ ἀποστρέψαντες τὴν ναῦν τοῦ πλοῦ ἐπὶ τῆς νήσου εὐθέως ἐφέροντο. ἀφικόμενος δὲ ὁ Κόλιμος ἀνέγνω τὴν ἰδέαν τοῦ αἰγιαλοῦ, τὴν αὐτὴν οὖσαν ἐκεῖνη ἣν εἶδεν ἐν τῷ ἐνυπνίῳ. καὶ πλεύσαντες ἐς τὸ ἐπέκεινα, εὗρον τά τε ἄλλα καὶ λιμένα ὥσπερ διηγήσατο ὁ ναύκληρος καὶ οὐ μακρὰν ἀπὸ τῆς γῆς πέτραι ἐξέστασαν ἐκ τοῦ ὕδατος, ἐφ' αἷς πλοῖον ἦν ἐμπεπηγός, καὶ διαφθειρόμενον τῇ θαλάσῃ. ἐς ταύτας δὲ σχόντες καὶ ἐμβάντες ἐς τὸ ναυάγιον εὗρον τὸν δούλον μόνον οὐ τεθνηκότα· λυθεὶς δὲ (ἐδέδετο γὰρ) καὶ ἀναπνεύσας τι ἔλεγε τοιαύδε.

LXIX.

Τρισὶν ἡμέραις πρότερον ἐπὶ ταύτης τῆς νήσου ἐπλέομεν ὁ δὲ ναύκληρος, βίαιός τις ὢν καὶ ληστής, ἐν νῷ εἶχεν

ἐνταῦθα σχὼν ἐπιθέσθαι τοῖς νησιώταις λάθρα καὶ πάντα ληΐζεσθαι. ἐμοῦ δὲ μόνου ἀντιλέγοντος, ἐχαλέπαινον ἅπαντες, καὶ λαβόντες ἐμὲ καὶ δήσαντες οὕτω διενοοῦντο λιμῶ ἀποκτείνειν. τῆς δὲ νυκτὸς ἐγγυς ὄντες τῷ λιμένι, ἔλαθον ἑαυτοὺς ταύταις ταῖς πέτραις προσπλέοντες, καὶ ἐναυάγησαν. χειμῶνος δὲ ὄντος πᾶσαν μὲν τὴν νύκτα φοβούμενοι καὶ ἐπαρώμενοι ἔμενον, εἰσὶ δὲ οἱ καὶ ἐμέθουον ἅμα δὲ τῇ ἔφ' τοῦ πλοίου ἐμπέδως ἐνεστηκότος, ἐς τὸν λέμβον ἐσβύντες ἐπειρῶντο πρὸς γῆν σωθῆναι. τριφθέντος δὲ τοῦ λέμβου πρὸς ταῖς πέτραις πάντες εὐθὺς ἀπώλοντο.

LXX.

καὶ τούτων μὲν οὕτως, ὡς ἄξιοι ἦσαν, κακῶς ἀπολομένων, ἐγὼ χάριν εἶχον τῷ θεῷ· περὶ δὲ ἑμαντοῦ οὐδὲν πλέον ἠλπίζον, οὐδὲ ἐφάνη σωτηρία οὐδεμία. τὸ δὲ πλοίου κατὰ μικρὸν αἰεὶ ἐς θάλασσαν κατεδύετο. ἐνταῦθα δὲ θαυμαστόν τι ἐγένετο. ἡμέρας γὰρ οὔσης ἐνύπνιον εἶδον πάντων τῶν πρότερον ἐμφανέστερον. εἶδον γὰρ πλοῖόν τι παραπλέον ὡς ἐπὶ Ἀγγλίας· καὶ ἐγὼ μὲν ἠλπίζον αὐτοὺς προσελθόντας ἐμὲ ἐκσώσειν· οἱ δὲ ἀμελοῦντες ἐς τὸ πρόσθεν ἐφέροντο. ἐγὼ δὲ ἐξαπατηθεὶς ἐβόων σφόδρα· τῆς δὲ φωνῆς ἀκούσας ἀνέστη γέρων τις γενναῖος, καὶ ἀπέστρεψε τὴν ναῦν τοῦ πλοῦ, καὶ ἀφικόμενοι διέσωσάν με. ἔγερθεὶς δὲ βοῆς ἤκουσα, καὶ ἀνοίξας τοὺς ὀφθαλμοὺς τὸν αὐτὸν γέροντα εἶδον μεθ' ὑμῶν προσιόντα.

LXXI.

περὶ δὲ τῶν ἐνυπνίων τοιαῦτα τε ἤδη λέλεκται καὶ ἄλλα ἔχομεν λέγειν οὐχ ἥσσον θαυμάσια. ἀνὴρ γὰρ ἦν τις οὐνόματι Σάκης ὃς ἀδελφὸν εἶχεν ὃν σφόδρα ἐφίλει· οὗτος δὲ ἐν τοῖς Ἰνδοῖς ἀπεδήμει ἐν χωρίῳ οὐπερ βάρβαροι πολλοὶ ἦσαν καὶ ἔχθιστοι. νυκτὸς δὲ ποτε εὐδῶν θέρους ὄντος, τὸν Σάκην ὄναρ εἶδε τῇ ὄψει σφόδρα δοκοῦντα ταραχθῆναι. ἐρωτῶντος δὲ τί πάσχει, ἀπεκρίνατο ὁ ἕτερος τοιαῦτα· ἐγερθεὶς ὦ φίλτατε συγῆ καὶ ξίφος λαβὼν κρύψου σεαυτὸν ὅπισθε τῆς θύρας· ἐρχονται γὰρ βάρβαροι δύο ὡς ἀποκτενοῦντές σε. ἀκούσας δὲ καὶ ἀναστὰς ἐν πολλῶ φόβῳ δὴ ἦν· λαβὼν δὲ τὸ ξίφος ὡς εἴρητο καὶ κρύψας ἑαυτὸν ἔμενε.

LXXII.

ἦλθον δὲ οὐ διὰ πολλοῦ δύο βάρβαροι· καὶ ὁ μὲν ἀνοίξας τὴν θύραν πρὸς τὴν κλίνην ἦει ἀποκτενῶν αὐτόν· ὁ δὲ ἕτερος κάτω μένων ἔκλεπτε τὰ χρήματα. ὁ δὲ κεκρυμμένος καταλαβὼν τὸν βάρβαρον τῆς κλίνης θιγγάνοντα καὶ λάθρα πατάξας ἀπέκτεινεν· ἐν δὲ τούτῳ τὸν ἕτερον ἔγνω ἀνιόντα μετὰ τῆς λείας. εἰσιόντα δὲ ἐκέλευσεν αὐτόν, ὡς δὴ ἐταῖρος ὢν, ἐπᾶραι τὸν θανόντα καὶ ἀποφέρειν ἔξω. ὁ δὲ οὐδὲν ὑποπτέυσας, ὡς βαθέος ὄντος τοῦ σκότου, παρέκλυψε ὡς ληψόμενος τὸν νέκυν, ἅμα μεθεὶς τὴν λείαν. ὁ δὲ τῷ καιρῷ χρησάμενος καὶ τοῦτον τῷ ξίφει πατάξας ἔκτεινε. τότε δὲ τοὺς δούλους μεγάλη φωνῇ ἐκάλεσεν, οἱ βοηθοῦντες τοὺς βαρβύρους τοὺς ἀποθανόντας ἔξω ἐκόμισαν.

LXXIII.

μετὰ δὲ πολλὰς ἡμέρας ἐπιστολὴν παρὰ τοῦ ἀδελφοῦ ἐδέξατο τοιάυδε· ὦ φίλτατε, ἐνύπνιον σήμερον εἶδον περὶ σοῦ θαυμάσιον, δι' ὃ πολλῶ ἐν φόβῳ εἰμι καὶ ἀπορία· μεσημβρίας γὰρ οὔσης εὐδων ὡς εἰωθὰ θέρους ὄντος, εἶδον σὲ ἐμφανέστατα ἐν κλίνῃ κεκοιμημένον. νύξ δὲ παρὰ σοὶ ἦν, ὅπερ τῷ ὄντι γίγνεται τοῖς διὰ τοσοῦτου ἀποῦσιν. εἶδον δὲ δύο βαρβάρους πρὸς τὸν οἶκόν σου προσιόντας, καὶ διαλεγόμενων ἤκουον, ὅτι μέλλουσι σὲ μὲν ἀποκτείνειν τὰ δὲ ἐν τῇ οἰκίᾳ συλᾶν. φοβηθεὶς δὲ ἐπειρώμην σὲ ἐξ ὕπνου ἐξεγείρειν· κινεῖσθαι δὲ, οἷα εὐδοντι φιλεῖ γίγνεσθαι, οὐδαμῶς ἐδυνήθη. ὑπὸ δὲ φόβου καὶ ἄλγους μέγα βοήσας ἐκάλουν σέ· εὐθύς δὲ ἐξηγειρόμην, καὶ ἔγνω τῷ ὄντι βοῶν. λογιζόμενος δὲ εὗρεν ὅτι ἐκατέρῳ τὸ ἑαυτοῦ ἐνύπνιον κατὰ τὸν αὐτὸν χρόνον ἐφάνη.

LXXIV.

Κῶνου ποτὲ βασιλεύοντος τῶν Ἰνδῶν, ἐτελεύτησεν ὁ ὑπηρέτης ὃς ἀπέκτεινε τοὺς θανάτου κατακριθέντας. βουλόμενος δὲ ἕτερον ἐλέσθαι, ἐκκλησίαν συνεκάλεσεν ὁ Κῶνος, καὶ ἐκέλευσε παρῆναι τοὺς βουλομένους τὴν τιμὴν ἔχειν τοῦ ὑπηρέτου. παρήσαν δὲ τρεῖς ὡς ἐπὶ τὸν ἀγῶνα παρεσκευασμένοι· ὥστε τῶν κατακριθέντων τρεῖς ἐξήνεγκον, οὓς ἔδει ἐπὶ πείρᾳ ἀποκτείνειν. καὶ ὁ μὲν πρῶτος τῶν ἀγωνιζομένων μιᾷ πληγῇ ἀπέταμε τὴν κεφαλὴν τοῦ ἀνδρός. ὁ δὲ ἕτερος οὐ μόνον μιᾷ πληγῇ ἀπέταμεν, ἀλλὰ

σοφώτατα τέμνων οὐδὲ ἀπέβαλε ἀπὸ τῶν ὤμων. ὁ δὲ τρίτος ἐτίναξε μὲν βραχὺ τι τὴν μάχαιραν, ἐπαύσατο δέ, οὐδὲ θυγείν δοκῶν τοῦ δεδεμένου. ἐρωτῶντος δὲ τοῦ Κῶνου, Πότε ἄρα ἀποκτενεῖς, ἄλλα ἐκέλευσε τῇ ῥινὶ τοῦ ἀνδρὸς προσθεῖναι. πταρμοῦ δὲ γενομένου ἐξέπεσεν ἡ κεφαλὴ. τοῦτον οὖν σφόδρα ἤσθεις εἴλετο ὁ βασιλεὺς.

LXXV.

Μῶμός τις ἦν ποτε βασιλεὺς τῶν Ὀνειῶν, οὐπερ οἱ πολῖται σφόδρα κατεφρόνουσιν· καὶ πολλάκις αὐτοῦ παρόντος τοῦ βασιλέως σκώπτειν καὶ ὑβρίζειν ἐτόλμων. ὁ δὲ ῥάθυμος ὢν οὐδὲν ἐφρόντιζεν οὐδὲ ἐπετίμα αὐτοῖς. γυνὴ δέ τις τῶν ἐκεῖ αἰσχιστά ποτε ὑβρισθεῖσα ἤθελε πρὸς τὸν βασιλέα ἐλθοῦσα ὠφέλειαν λαβεῖν καὶ κολάσαι τὸν ὑβρίσαντα. ὁ δὲ πατὴρ αὐτῇ τοιάδε συνεβούλευσεν· μηδὲν αἶτει, ἔφη, παρὰ ἐκείνου γε· ὃς γὰρ ἑαυτῷ οὐ βοηθεῖ ὑβριζομένῳ, πῶς ἑτέρα τοιοῦτος βοηθήσει; ἡ δὲ ὅμως ἐλθοῦσα τοιάδε εἶπεν· ὦ βασιλεῦ, ὠφέλειαν μὲν οὐδεμίαν αἰτῶ· μαθεῖν δὲ θέλω παρὰ σοῦ, πῶς ὑβρισθεῖσα τοιαύτη ραθυμίᾳ ἀνέξομαι. ὁ δὲ ἀγανακτῶν οὐ μόνον ἐκείνη ἐβοήθησεν, ἀλλὰ τοὺς ἑαυτὸν ὑβρίσαντας τὸ λοιπὸν ἐκόλαζεν.

LXXVI.

ἄλλοτε δὲ ποιηταὶ δύο παρὰ τὸν Μῶμον ἦλθον, αἰτοῦντες αὐτὸν ἀγωνά τινα διακρίναι· ὁ δὲ Πάντα θέλω, ἔφη, δρᾶσαι ὅσα δύναμαι ὥστε ὑμᾶς ὠφελεῖν. λέξαντος

δὲ ταῦτα, διηγῆσαντο ἐκεῖνοι τὸ πρᾶγμα. ἦν γὰρ περὶ τῆς τέχνης ὁ ἀγών, ἐκατέρου ἀξιούντος σοφώτερον δύνασθαι ποιεῖν. Λέγετε οὖν ἐκάτερος ποιήματι, παρόντων ἀπάντων ἡμεῖς δὲ ἀκούσαντες διαγνωσόμεθα, πότερος δοκεῖ ἀμείνων εἶναι τὴν τέχνην, καὶ χρυσὸν πολὺν δώσομεν τῷ νικήσαντι. ἐνταῦθα δὲ ἡσθέντε ἐπηνείτην αὐτὸν ἄμφω, ὁ δὲ γεραίτερος σιγῆς γενομένης ἔλεγε τὸ ποιήμα· τοῦ δὲ παυσαμένου, εὐθύς οὐδὲν μείνας ὁ βασιλεὺς διέγνω ὅτι νικᾷ ὁ ἔτερος.

LXXVII.

ἄλλοτε δὲ Μῶμος βουλόμενος εἰδέναι περὶ τῶν ἀρχομένων ποιοὶ ἄρα εἰσὶν ἄνθρωποι, καὶ πῶς ἔχουσι πρὸς ἑαυτὸν, ἐσκευάσας ἑαυτὸν ὡς κάπηλον ὄντα διὰ τῆς πόλεως νυκτὸς ἐπορεύετο. οἱ δὲ πολῖται φιλόξενοι ὄντες πανταχοῦ ἐδέχοντο αὐτὸν ἀσμένως, καὶ πολλὰ ἤκουε περὶ ἑαυτοῦ ἀδεῶς λεγόμενα. ἤλθε δὲ ποτε εἰς βυρσοδέφου οἰκίαν, ὃς τὴν γυναῖκα πληγαῖς καὶ λοιδορίαις ἐκόλαζε, ὡς ἀπειθήσασαν. ἡ δὲ ἐβόα· Ἐγὼ δὲ οὐδὲν τὸ παράπαν ἔδρασα, πλὴν εἰ μὴ ἐξῆλθον τοὺς στρατιώτας ὀψομένη· οὗτος δὲ ὁ ξένος βοηθήσει μοι, οὐ γὰρ νομίζεται ἐνταῦθα τὰς γυναῖκας οὕτως ὠμῶς κολάζειν. οὐκ οὐκ μιμήσει τὸν βασιλέα, ὃς ἐλευθέραν ἀφίησι τὴν ἑαυτοῦ γυναῖκα, πανθ' ἂ βούλεται ποιεῖν ;

LXXVIII.

ὁ δὲ ἀνὴρ οὐδὲν ἐπαύετο τύπτων τὴν γυναῖκα, ἀλλὰ ἐμαρτύρετο τὸν ξένον τοιάδε λέγων· ὦ ξένε, οὐκ οἶδα

πόθεν εἶ· τοῦτο δὲ χρὴ ἀφ' ἡμῶν μαυθύνειν, ὡς πολλὰ πράγματα παρέχει τοῖς ἀρχομένοις ὁ βασιλεὺς, τὴν ἑαυτοῦ οἰκίαν ἀνοήτως διοικῶν. ἡ δὲ γυνὴ οὐπω τῆς βοῆς παυσάμενη, Ἄλλ' οὐ γὰρ, ἔφη, κακῶς ἡμῶν γε ἄρχει· πάντες γὰρ πανταχοῦ γῆν ἡμετέραν πόλιν ἐπαινοῦσιν, ὡς εὐκοσμοὶ ἐσμεν καὶ νόμους εὖ τεθειμένους ἐπιμελῶς σώζομεν. τοῦτο μὲν ἀληθές, ἔφη ὁ ἀνὴρ· καὶ ἄξια ἐστὶν ἡ πόλις ταῦτα ἐπαινεῖσθαι· ἀλλὰ τούτου οὐχ ὁ βασιλεὺς αἴτιος, ῥαθυμία τῆς ἀρχῆς μεθιέμενος, ἀλλὰ ἡμεῖς οἱ τὰς γυναῖκας κολάζοντες.

LXXIX.

Πόμπος ἦν κλέπτης τις, ὃς τῇ μὲν σοφίᾳ οὐ περισσὸς τις ἦν, τῇ δὲ ἀναιδείᾳ πάντων ἀνθρώπων διέφερε. πολλῶν γὰρ ἀνδρῶν τούτου ἀναπεῖθειν πειρασαμένω, μηκέτι κλέπτειν, τέλος Φαλερός τις ἰατρὸς ἐπιεικέστατος ὢν εἰς τὴν οἰκίαν ὡς οἰκέτην παρεδέξατο, εἰδὼς μὲν ἀδικον ὄντα καὶ αἰεὶ κλέπτοντα, τῇ δὲ ἐπιεικείᾳ καὶ δικαιοσύνῃ ἐλπίζων ἰᾶσθαι αὐτόν· πολλὰ γὰρ, ἔφη, διὰ τῶν τοιούτων κατορθοί τις, τῶν ἄλλων ἀπράκτων ὄντων. καὶ χρόνον μὲν πολὺν σπουδαῖος ἐγένετο οἰκέτης ὁ Πόμπος· ἔτυχε δὲ ποτε φίλος τις εἰσιὼν παρὰ τὸν Φαλερόν, καὶ εἶδε τὸν Πόμπου ἀποτρέχοντα διὰ τῆς ὀπισθε θύρας, ποτήριον χρυσοῦν ἔχοντα. αἰλοῦς δὲ καὶ πρὸς τὸν δεσπότην ἀγόμενος, Ἄλλὰ πρὸς τὸν ποταμὸν ἔφερον, ἔφη, ἵνα λούσαιμι.

LXXX.

ἄλλοτε δὲ ὁ Πόμπος πεινῶν δὴ σφόδρα ἐπορεύετο κατὰ τὴν ὁδὸν τὴν ἐπὶ Κορίνθου. καὶ ἰδὼν πτωχὸν τινα ὑπὸ δένδρου παρὰ τῇ ὁδῷ καθήμενον καὶ σιτία τινὰ φαῦλα ἐσθιόντα, ἐν ᾧ εἶχε μηχανῇ τινα λαβὼν ἀποφυγεῖν. ὁ δὲ πτωχὸς χολὸς ὦν σκέλος ξύλινον ὑποδεδεμένος ὠδοπόρει. τοῦτο δὲ ὑπολυσάμενος ἀνεπαύετο μὲν τότε, τὸ δὲ δεῖπνον, οὐ πάνυ σπουδαῖον ὄν, ἡσύχως κατήσθιεν. τοῦ δὲ ἀσπασαμένου τὸν Πόμπου καὶ μεταδόντος ὦν εἶχε σιτίων, πάνυ ἥσθη οὗτος καὶ χάριν πολλὴν εἶχε τῆς φιλίας καὶ ἐπεικειίας. τέλος δὲ φαγόντες καὶ πιόντες ἐκοιμήσαντο· ῥέγκοντος δὲ τοῦ πτωχοῦ, ἀναστὰς ὁ Πόμπος τὸ βαλ-
λαυτίον αὐτοῦ λαβὼν καὶ τὸ σκέλος, ἀπώχετο φυγῶν.

LXXXI.

ἐν τῇ τῶν Κελτῶν νήσῳ ἀνθρώπων ἐστὶ γένος, Δηγίοι καλούμενοι. οὗτοι δὲ τὰ μὲν ἄλλα τοῖς λοιποῖς πολιταῖς ὅμοιοί εἰσι, οἴνου δὲ οὐδέποτε γεύονται, οἴομενοι ἀσεβὲς εἶναι πίνειν καὶ ὀποσονοῦν. καὶ συνόδους ἔχουσι, οἱ συνελθόντες πολλοὺς λόγους λέγουσι, τὸν οἴνον ἀπεχόμενον σφόδρα ἐπαινοῦντες ὡς ἄριστον ὄντα ἀνθρώπων. τοιαύτη δὲ συνὸς ποτὲ τούτων συλλεγέντων, Δηγίος τις ῥήτωρ διηγείτο, ὡς εὖ αἰεὶ ἔχουσι τῷ σώματι οἱ μηδένα οἶνον πίνοντες, οὐδὲ ἀσθενοῦσιν νόσῳ οὐδεμίᾳ. ἀναστὰς δέ τις, οὐ Δηγίος ὦν, ἔφη τοιάδε· Ἐγὼ δὲ ἐβδομήκοντα ἤδη ἔτη οἶνον πίνων οὐδέπω οὐδὲ ἡμέραν μίαν ἐνόσησα.

ὁ δὲ ῥήτωρ, Ἄλλ' εἰ οἴνου ἀπείχου, ἔφη, ἦδη ἂν ἑκατὸν ἔτη ἦσθα γεγονώς.

LXXXII.

ὁ δὲ Φάρος ἵππον εἶχεν ἄριστον, ὃν πολλοὶ ἄνθρωποι ἐπόθουν σφόδρα ἔχειν· ὁ δὲ Φάρος αἰεὶ περὶ τούτου ἔκλυε χάτη, ὡς πάντων τῶν ἵππων διαφέρουτος τῷ τάχει. καὶ οἱ φίλοι παρήγουν αὐτῷ ἐπιμελέστερον φυλάσσειν αὐτόν· ὁ δὲ οὐδὲν ἐφοβεῖτο τοὺς κλέπτας, ἐπεὶ τοῦτο ἦδει, ὅτι ὁ ἵππος ἄλλοτε μὲν βραδέως τρέχει, πιεζόμενος δὲ τὸ δεξιὸν οὐς πάντας τοὺς ἄλλους νικᾷ· τοῦτο δὲ μόνος ὁ δεσπότης ἦδει, ὥστε τῶν κλεπτόντων οὐδὲν ἐφρόντιζε, δυνάμενος ἄλλῃ τινὶ ἵππῳ καταλαβεῖν. ἦλθε δὲ ποτε κλέπτης τις νυκτὸς, ὃς ὑποδὺς τὴν σκῆνην τὸν ἵππον λύσας καὶ ἐπιβὰς ὄρχετο φυγῶν. ψόφου δὲ ἀκούσας ὁ Φάρος, καὶ ἐγερθεὶς ἔγνω τὸ γενομένον.

LXXXIII.

γελάσας δὲ καὶ οὐδαμῶς ἐν ἀπορίᾳ ὢν ἀνέστη καὶ πρὸς τὸν πλησίον ἰὼν ἔλεξε τὸ πρῶγμα· καὶ ἤτησεν αὐτὸν παρέχειν τὸν ἵππον, ὥστε τὸν ἑαυτοῦ καταλαβεῖν. τοῦ δὲ συναινέσαντος, ὁ Φάρος λαβὼν καὶ ἐπιβὰς ἐδίωκε τὸν κλέπτην. ὁ δὲ ἦδη πολὺ προελθὼν ἤλπιζεν οἴκαδε φθάσειν καταφυγῶν. καὶ κατέστη οὕτως ἀγών τις ἵππικός, καὶ πάντες οἱ ἐν τῇ χώρᾳ ἐθεώρουν παριόντας θᾶσσον τῆς ἀστραπῆς καὶ σφόδρα ἐθαύμαζον· τέλος δὲ ὁ Φάρος, ἀγαθὸν ἔχων ἵππον, κατελάμβανε τὸν κλέπτην, ἐγγύτατα ὀπισθεν

ἐπόμενος. τότε δὴ τῷ κλέπτῃ ἐβόα, Πίεζε τὸ δεξιὸν οὖς· τοῦ δὲ πιέσαντος, ἀπέφυγεν ἀστραπήs θάσσου ὁ ἵππος καὶ ἠφανίσθη. μᾶλλον γὰρ ἐβούλετο τὴν ἀξίωσιν σώζειν τοῦ ἵππου ἢ αὐτὸν τὸν ἵππον.

LXXXIV.

ὁ Γραύλης τρεῖς ἔχων υἱοὺς οὐδαμῶς ἐδύνατο τρέφειν αὐτοὺς ἐκλείπόντων τῶν σιτίων. ὥστε πᾶσαν τὴν ἀπορίαν διηγησάμενος αὐτοῖς ἀπέπεμψε καὶ ἐκέλευσε τέχνην τινὰ μαθόντας μετὰ πέντε ἐνιαυτοὺς αὐθις ἤκειν πρὸς ἑαυτόν. οἱ δὲ μετὰ πολλῶν δακρύων ἀλλήλοις χαίρειν εἰπόντες ἐπορεύοντο τὴν ἑαυτοῦ ἕκαστος ὁδόν. καὶ ὁ μὲν πρεσβύτερος παρὰ μάντιν τινὰ σοφώτατον ἀφίκετο ὃς οἶός τ' ἦν τὰ πορρωτάτω ὄντα κατασκέψασθαι, ὑαλίην τινὴ μηχανὴν χρώμενος. ὁ δὲ δεύτερος παρὰ τοξότην τινὴ διώγων ἐμπειρότατος ἐγένετο τοῦ τοξεύειν· καὶ οὐδὲν ἦν οὐδαμοῦ ὅ,τι οὐ δυνατὸς ἦν τῷ τοξεύματι καταλαβεῖν, καίπερ οὐδὲ ὀρώντων τῶν ἐτέρων.

LXXXV.

ὁ δὲ τρίτος ἀδελφὸς οὐδὲν τοιοῦτον ἔτυχε μαθῶν· ἀλλὰ ἀγροικότερος δὴ τῶν ἐτέρων ὢν παρὰ σκυτοτόμον τινὰ ἀπῆλθε, καὶ τοὺς πέντε ἐνιαυτοὺς ἐκεῖ διήγε, πᾶσαν τὴν τέχνην μαθάνων· καὶ τέλος ἐμπειρότατος καὶ αὐτὸς ἐγένετο, ὥστε τὰ διαρραγέντα πάντα ἠπίστατο συρράπτειν. τοῦ δὲ χρόνου τελευτῶντος, ἦκου αὐθις οἱ τρεῖς υἱοὶ

παρὰ τὸν πατέρα, ἔτοιμοι ὄντες τὴν ἑαυτοῦ ἕκαστος τέχνην ἐπιδείξασθαι. ὁ δὲ Γραύλης εἶπεν αὐτοῖς τοιάδε· Πιθέσθε μοι, τέκνα, καὶ ἴσως μέγιστον πλοῦτον ἡμῖν εὐρήσετε. ἀετὸς γάρ ἐστὶ τις ἐπὶ ὑψηλοτάτης πέτρας τὴν οἰκίαν καταστήσας· ὁ δὲ βασιλεὺς ἐκείνῳ πολὺν χρυσὸν ὑπισχνεῖται ὅστις τοὺς νεοσσοὺς τούτου τοῦ ἀετοῦ ζωοὺς αὐτῷ παραδώσει.

LXXXVI.

ἀκούσαντες δὲ ταῦτα πρὸς ἐπίδειξιν ἐτρέποντο τῆς τέχνης. καὶ ὁ μὲν πρῶτος ἐκ τοῦ κόλπου τοῦ ἱματίου ἐξελὼν τὴν ὕαλον πρὸς τὴν πέτραν ἐπήρη· καὶ χρόνον τινα οὐ μακρὸν ἐπισχών, Ἐπὶ τῆς πέτρας, ἔφη ἀκροτάτης πευκῆ μία ἔστηκε καὶ ὑψοῦ ἐπὶ τῆς πευκῆς νεοσσία ἐστὶ τοῦ ἀετοῦ κλάδοις καὶ κάρφεσιν συμπεπλεγμένοις πεποιημένα, πεντε ᾧ ἔχουσα. ὁ δὲ δεύτερος οὐδὲν εἰπὼν ἀλλὰ τὸ τόξον παρασκευασάμενος ἀφήκε τὸ βέλος· καὶ οὐ διὰ μακροῦ ψόφος τις ἐγένετο ὡσπέρει πύργου καταβαλλομένου καὶ ἐς μέσον κατέπεσεν ἡ νεοσσία, τριήρει ἴση τὸ μέγεθος, νεκρὸν ἔχουσα τὸν ἀετὸν καὶ πέντε ᾧ θαυμασιώτατα.

LXXXVII.

καὶ τᾶλλα μὲν ἐπήνεσεν ὁ πατὴρ τοὺς ἀδελφοὺς ὡς εὖ τελέσαντας τὸ πρᾶγμα· τοῦτο δὲ ἠπόρησεν, ὅτι διερρώγη τὰ ᾧ, οὐδὲ δυνατόν ἔδοξεν εἶναι ζωοὺς παραδοῦναι τοὺς νεοσσοὺς τῷ βασιλεῖ. ἐνταῦθα δὲ ὁ νεώτατος υἱὸς

παρελθὼν Ἐγὼ, ἔφη, ταύτης τῆς ἀπορίας ὑμᾶς ἀπαλλάξω. καὶ ἅμα λαβὼν τὰ ῥᾶ συνέγραψεν ἐπιστημόνως. καὶ μετὰ δύο ἡμέρας αὐθις διαρραγέντων τῶν ῥῶν ἐξεφάνησαν νεοσοὶ πέντε, σημεῖον οὐδὲν ἄλλο ἔχοντες τοῦ γεγενημένου, πλὴν ὅτι γραμμὴν τινα ἐρυθρὰν εἶχον περὶ τὸ στηῆθος. ὁ δὲ βασιλεὺς ἰδὼν πάντα ὅσα ἐβούλετο γενόμενα ὑπερφυῶς ἦσθη, καὶ τοῖς μὲν ἄλλοις πολὺν πλοῦτον ἔδωκε, τῷ δὲ νεωτάτῳ τὴν ἀρχὴν ἐπέτρεψε.

LXXXVIII.

οἱ Φέλιοι πολλὰ εὖ παθόντες ὑπὸ Δινίου τινός, οἰκίαν ἐν τῇ πόλει κατέστησαν, ἐν ἣ πᾶσι τοῦς Δινίους ἐξῆν ἄνευ δαπάνης διάγειν, τοὺς δὲ ἄλλους ἀνάγκη ἦν στατήρα τῆς ἡμέρας ἀποδοῦναι, ὅσοι ἐκεῖ ἐβούλυντο οἰκεῖν. Φελίῳ δὲ τινί ποτε ἔρις ἐγένετο καὶ ὀργὴ χαλεπὴ πρὸς Δινίον τινά, καὶ διαφερόμενοι ἐλοιδοροῦντο ἀλλήλοις θαυμάσιον ὄσον. ὁ δὲ Δινίος ἐγγελῶν τῷ ἐτέρῳ, Ἴδου, ἔφη, ὅσῳ ἐγὼ τιμιώτερός εἰμί σου· ἐνθάδε γὰρ ἐγὼ μετ' οὐδεμιᾶς δαπάνης οἰκῶ, οὐπερ σὺ στατήρα ἀποδούς. ὁ δὲ Φέλιος Ἄλλ' ἔγωγε, ἔφη, ἐλοίμην ἂν πολλοὺς δὴ στατήρας ἀποδοῦναι μᾶλλον ἢ πλείστα δέξασθαι Δινίος γε αὐτὸς ὢν.

LXXXIX.

ἡ δὲ αἴλουρος, βουλομένη εἰδέναι τί ἄρα τὰ ἕτερα τῶν ζῴων φρονεῖ περὶ τοῦ βίου, πρὸς ἕκαστον ἐφεξῆς ἐπορεύετο· καὶ ἐλθούσα ἤρετο τί χρὴ δρῶσαν τὸν βίον εὖ

διάγειν. καὶ οἱ μὲν ἄλλοι ὡς ἕκαστος ἐτύγγχανε ἀπεκρίνοντο· ἡ δὲ γλαῦξ σεμνοτάτην διαθείσα τὴν ὄψιν, ὦ αἴλουρε, ἔφη, μάλιστα μὲν πάντων φιλοσοφίας δεῖ. τὸ δὲ φιλοσοφεῖν ἐστὶ περὶ τοιούτων πραγμάτων ζητεῖν καὶ φρονεῖν, ἃ χαλεπώτατά ἐστιν ἐξευρεῖν. ἡ δὲ αἴλουρος οὐδὲν ἔφη ὄφελος εἶναι ζητεῖν τὰ τοιαῦτα· ἄμεινον γὰρ εἶναι φρονεῖν περὶ τῶν ῥαδίων πραγμάτων. οὐδεὶς γὰρ, ἔφη, οὐδὲν ζητεῖ, εἰ μὴ ἐλπίζων ποτὲ εὐρίσκειν· οὐδὲ γὰρ φρόνιμον ἂν εἴη.

XC.

ἡ δὲ γλαῦξ βραδέως καὶ σεμνῶς τὰ βλέφαρα συγκλείσασα, Ἄλλὰ παράδειγμα, ἔφη, δώσω σοι τῆς φιλοσοφίας, πῶς ζητεῖται. οἶσθα γὰρ δῆπου, ὅτι ἡ μὲν ὄρνις ἐκ τοῦ φῶν γίνεται, τὸ δὲ φῶν οὐχ ἦσσον ἐκ τῆς ὄρνιθος· τῇ φιλοσοφίᾳ τοῖνυν προσήκει τοῦτο διασκέψασθαι, πότερον τὸ φῶν πρότερον ἐγένετο ἢ ἡ ὄρνις. δῆλον γὰρ, ὅτι θάτερον πρότερον ἐφάνη, ἐπεὶ οὐδὲν τῶν ζῴων ἀθάνατον πέφυκεν οὐδὲ αἶδιον. Τίς δὲ ἐλπίς, ἔφη γελῶσα ἡ αἴλουρος, τοιούτῳ τι ἐξευρεῖν; ἡ δὲ γλαῦξ ἔτι σεμνότερον βλέπουσα ἢ πρὸ τοῦ, Οὐδεμία, ἔφη, ἐλπίς· καὶ τούτου δὴ χάριν ἔχω πλείστην τοῖς θεοῖς· ζητοῦντες γὰρ ἡδοναὶ οἱ φιλόσοφοι· τὸ δὲ ἐξευρεῖν τι, τέλος ἐστὶ καὶ διαφθορὰ τῆς φιλοσοφίας.

XCI.

ἦσαν δὲ ποτε θαυμάσιοί τινες ὑφάνται, ὀνόματι Πλέκιοι, οἵπερ πρὸς τὴν Κώλου πόλιν προσῆλθον. ὁ δὲ Κῶλος

πάνυ μὲν σεμνὸς ἦν βασιλεὺς, σὺφρων δὲ οὐκ ἔδοκει εἶναι. οἱ δὲ Πλέκιοι ἤτησαν ἐξείναι πρὸς τὸν βασιλέα ἐλθεῖν, καὶ τὴν τέχνην ἐπιδείξασθαι. ἐλθόντες δὲ ἔλεγον τοιάδε· ὦ μέγιστε βασιλεῦ, ἐθέλομεν ἂν τῇ ἡμετέρᾳ τέχνῃ πλείστα σε ὠφελεῖν. ἰμάτια γὰρ τοιαῦτα δυνάμεθα ὑφαίνειν, ὃ ἄχων διαγνώναι οἴός τ' ἔσει τοὺς πιστοὺς τε καὶ μὴ πιστοὺς πάντων οἷς συγγίγναι. ὅσοι μὲν γὰρ πιστοὶ εἰσι καὶ ἄξιοι τιμῆς καὶ ἱκανοὶ ἄρχειν, οὗτοι τὰ ἰμάτια δυνήσονται σαφῶς ὁρᾶν· οἱ δὲ ἀνάξιοι οὐδὲν ὄφονται τὸ παράπαν.

XCII.

ὁ δὲ βασιλεὺς σφόδρα ἠσθεὶς οἷς ἔλεγον οἱ ὑφάνται χαίρομι ἂν, ἔφη, ἰμάτια τοιαῦτα λαβόν, καὶ ἀντὶ δώρου τοιούτου οὐδεμίαν ἂν τιμὴν μείζω νομίζομι· ὥστε θαρροῦντες αἰτεῖτε ὅσα θέλετε, ὡς πᾶν ἐμοῦ θέλοντος ἀποδοῦναι. οἱ δὲ ἀπεκρίνοντο τοιάδε· ὦ βασιλεῦ, χάριν μὲν ἔχομέν σοι ὧν ἔλεξας, τοῦ δὲ ἀργυρίου ἦσσον μέλει ἡμῖν· ἀλλ' ἐπεὶ ζῆν ἀνάγκη, ἑκατὸν στατήρας ἡμῶν ἐκάστῳ δώσεις τῆς ἡμέρας· ἀντὶ δὲ τούτου πέπλον ἓνα ποδήρη σοι ὑφανοῦμεν, ὅστις τοῖς μὲν ἀγαθοῖς καὶ πιστοῖς πολίταις καὶ ὅσοι ἱκανοὶ εἰσιν ἄρχειν μεγαλοπρεπέστατος εἶναι δόξει, τοῖς δὲ ἀναξίοις οὐδὲ ὁρατός.

XCIII.

ταῦτα δὲ εἰπόντες καὶ ἀσπασάμενοι τὸν βασιλέα ἀπήλθον εἰς τὴν οἰκίαν καὶ τὸν ἴστον κατέστησαν. καὶ

ὁ βασιλεὺς κατὰ τὸ εἰρημένον ἀπεδίδου ἐκάστω τοὺς στατήρας καθ' ἡμέραν ἐκάστην. οἱ δὲ ἐν τῇ οἰκίᾳ πολλὰς ἡμέρας ἔμενον ὡς ἐργαζόμενοι δὴ περὶ τὸ ὕφασμα. τοῦ δὲ ἱστοῦ παρὰ μεγάλη θυρίδι ἐστηκότος, οἱ παριόντες ἅπαντες ἐώρων τοὺς ὑφάντας καθημένους ἐπὶ τῷ ἔργῳ καὶ τὰς χεῖρας ταχέως ἄνω κάτω βάλλοντας ὡς μέγα τι ἱμάτιον ὑφαίνοντας. καὶ ἐν τῇ πόλει ὡς εἰκὸς πολλὴ ἦν σπουδὴ καὶ λόγος ἀπληστος περὶ τοῦ πράγματος, καὶ δὴ καὶ ἔρις οὐ σμικρὰ, τῶν μὲν χαιρόντων εἰ νῦν ἄρα ὁ βασιλεὺς τῶν ἀπίστων ἀπαλλαγῆσεται, τῶν δὲ δεδιότων καὶ λοιδορούντων τοὺς ὑφάντας.

XCIV.

μετὰ δὲ δύο μῆνας, ὡς ἔτι εἰργάζοντο οἱ Πλέκιοι οὐδὲ φανερόν πω οὐδὲν ἐγένετο, ἔπεμψεν ὁ βασιλεὺς τὸν ταμίαν πρὸς τὴν ἐκείνων οἰκίαν, ὡς ὀψόμενον τὸ ἔργον πῶς ἔχει. ὁ δὲ ἐλθὼν καὶ τὸν ἱστὸν διασκεψάμενος οὐδὲν εἶδε τὸ παράπαν. οἱ δὲ Πλέκιοι περιεστηκότες ἔδειξαν αὐτῷ τὸ ὕφασμα, ὡς ποικίλου δὴ καὶ λαμπρὸν ἐστὶ καὶ ἐπιστημόνως πεποιημένον. ὁ δὲ οὐδὲν τι μᾶλλον δυνάμενος ἰδεῖν, ἐπήγει μέντοι ἀφθόνως καὶ ἀνείχε τὰς χεῖρας καὶ ὀλίγου δεῖν χαμαὶ προῦκειτο ὡς θαυμάζων δῆτα τὴν μεγαλοπρέπειαν τοῦ ἱματίου. ἀπιὼν δὲ ἀπήγγειλεν ὡσαύτως τῷ Κῶλῳ, ὅτι κάλλιστόν ἐστι τὸ ὕφασμα καὶ οὐ διὰ μακροῦ τέλειον ἔσται.

XCV.

τέλος δὲ γενομένων πολλῶν ἔτι ἡμερῶν, ἦκεν εἰς τις τῶν Πλεκίων λέγων ἔτοιμον εἶναι τὸ ὕφασμα. οἱ δὲ ἄριστοι τῶν ἀρχόντων ἦσαν σκεψόμενοι τὸ ἔργον. παρήσαν δὲ οἱ ὑφάνται πάντες, καὶ ὥσπερ πρότερον ἐπεδείκνυτο καθ' ἕκαστον ὡς εὖ ἔχει τὸ ἱμάτιον. οἱ δὲ ἄρχοντες οὐδὲ αὐτοὶ ὀρῶντες οὐδὲν, φοβούμενοι μέντοι ὥσπερ καὶ ὁ ταμίας, καὶ συνειδότες ἑαυτῷ ἕκαστος ὡς ἀνάξιος καὶ ἄπιστός ἐστι, οὐδαμῶς ἐτόλμων τὸ ἀληθὲς ὁμολογεῖν ὅτι οὐδὲν εἶδον· ἀλλὰ ἐπήνουν καὶ ἐθαύμαζον καὶ αὐτοί. καὶ οὕτως ἐπαινοῦντες ἐπεισαν τὸν βασιλέα δέξασθαι τὸ ἱμάτιον καὶ ἐνδύντα σεμνῶς διὰ τῆς πόλεως πομπεύειν.

XCVI.

ἐλθὼν δὲ ὁ βασιλεὺς μετὰ πολλῆς ἐλπίδος, πάντων τῶν ἐν τέλει συνεπομένων, ἐς τὸν ἰστὸν προήγετο, ἀσπαζομένων καὶ προσκυνούντων τῶν ὑφαντῶν. ἐπεὶ δὲ ἀπεκαλύφθη ὁ ἰστός, οὐδὲν δὴ τὸ παράπαν οὐδὲ αὐτὸς εἶδεν ὁ Κῶλος. συνειδὼς δὲ ἑαυτῷ ὅτι πολλὰ δὴ ἡμαρτε καὶ δείσας οὐδὲν ἐδήλωσεν, ἀλλὰ κρύψας τὴν ὑποψίαν ἐπήνει τὸ ἔργον, καὶ ἐκδυσάμενος τὰ ἱμάτια ἀμφιεβάλλετο τὸ νέον δὴ ὕφασμα, καὶ οὕτω διὰ τῆς ὁδοῦ ἐπορεύετο. οἱ δὲ ἐν ταῖς ὁδοῖς ὀρῶντες μὲν οὐδὲ αὐτοὶ οὐδὲν, φοβούμενοι δὲ ὥσπερ οἱ πρὶν ὁμολογεῖν, ἐπαινοῦντες καὶ θαυμάζοντες πολὺν θόρυβον ἐποιοῦν· τέλος δὲ παιδίον τι ἐφθεγγατο· Ἀλλὰ γυμνὸς ὁ βασιλεὺς. τοῦτο δὲ ἐκάστου τῷ πλησίον

ὑπειπόντος, ἔγνωσαν πάντες τὸ πρᾶγμα καὶ ἐς γέλωτα πολλὴν ἐτράποντο, ἑαυτοὺς τε σκώπτουτες καὶ τὸν βασιλέα.

XCVII.

οἱ δὲ Καλυδόνιοι βασιλικοὶ εἶναι λέγονται τὸ γένος· δισχυρίζονται δὲ καὶ αὐτοὶ σφόδρα τοῦτο οὕτως ἔχειν. ἦν δέ ποτέ τις τῶν πολιτῶν, ἄγροικος ὢν τὴν φύσιν, ὅσπερ ὀργισθεὶς τοῖς Καλυδονίοις τὴν θυγατέρα τοῦ ἀρίστου αὐτῶν οὐκ ἔφη βασιλικὴν εἶναι. ἡ δὲ πυθομένη καὶ δεινὸν ποιουμένη ἐβούλετο ἐνδείξαι ὅτι βασιλική ἐστι. οἱ δὲ βασιλικοὶ οὕτω διαγινῶναι ῥάδιοι εἴσι, ὅτι μαλακῶς κείσθαι δεῖ· εἰ δὲ μή, τραυματίζονται χαλεπῶς καὶ ἀλγοῦσι τὸ σῶμα. ὥστε κύαμον ξηρὸν ὠνησαμένη ἐπὶ κλίνης κατέθηκε, καὶ ἐπὶ τοῦ κυάμου εἰκόσι μαλακωτάτους, τύπητας καταπετάσασα οὕτω δὴ ἐκοιμᾶτο.

XCVIII.

ταῦτα δὲ ἐποίησε τούτου ἕνεκα, ὅτι τῶν μετρίων μὲν ἀνθρώπων οὐδεὶς ἂν ἀλγοίῃ διὰ γε κύαμον, τοσοῦτων καὶ τοιούτων ταπήτων ἐν τῷ μεταξύ κειμένων ἀνάγκη δὲ τοὺς βασιλικούς καὶ οὕτω τραυματίζεσθαι. ἡ δὲ παρθένος κατακειμένη, ὡς ἐλέγετο, καθεύδειν ἐπειράτο· διὰ δὲ τὴν ὀδύνην οὐδὲ καταδαρθεῖν ἐδύνατο· διὰ γὰρ τὸν κύαμον τὸν κάτωθεν ἤλγει πᾶν τὸ σῶμα καὶ ἐταράσσεται πᾶσαν τὴν νύκτα, οὐδὲ συμβαλεῖν οἶα τ' οὔσα τὸ ὀφθαλμῷ. ἅμα δὲ τῇ ἔφ' ἦκον αἱ θεράπαινοι, καὶ εὖρον τὴν ταλαίπωρον

ἡματωμένην καὶ τετραυματισμένην καὶ ὀλίγου τεθηκυῖαν.
ὥστε ὠμολόγουν ἅπαντες ἢ μὴν τῷ ὄντι βασιλικὴν εἶναι.

XCIX.

οἱ δὲ Κιλίοι θαυμάσιον γένος εἰσὶ, καὶ δαιμόνια πολλὰ
καὶ δεινὰ οἴονται εἶναι. Κιλίος δέ τις ποτε ἀγρὸν ἀγοράσας
εὔρε δαιμόνιον τι ὑπὸ τῆς γῆς ἐκεῖ οἰκοῦν, ὀνόματι Γρυμφόν.
εὔδοντος δέ ποτε τοῦ Κιλίου, ἐφάνη αὐτῷ ὄναρ ὁ Γρυμφός,
καὶ ἔλεξε τοιάδε· ὦ Κιλίε, πάρεστί σοι θάτερον ἐλέσθαι
πότερον φίλος μοι βούλει εἶναι ἢ δυσμενής· παραινῶ δέ σοι
φίλῳ παντάπασιν εἶναι· σοῦ γὰρ δυσμενοῦς ὄντος, εἰκὸς
καὶ ἐμὲ χαλεπὸν γενέσθαι, καὶ πὸν ἀγρὸν πολλαχῆ βλάπ-
τειν· τούτο δὲ φρονιμώτερος ἔσει μὴ κινδυνεύων. βούλει
οὖν πρὸς ἐμὲ σύμβασιν ποιείσθαι περὶ τοῦ ἀγροῦ ;

C.

ὁ δὲ Κιλίος δεδιὼς ἤδη καὶ σώζειν βουλόμενος ἑαυτὸν
τε καὶ τὸν καρπὸν τὸν τοῦ ἀγροῦ, συνήνεσε τῷ Γρυμφῷ
καὶ σύμβασιν ἔφη ποιήσεσθαι. ὁ δὲ Γρυμφός, Ἐπὶ τοῖσδε
οὖν, ἔφη, φίλος σοι θέλω γενέσθαι. ἐκ γὰρ τοῦ ἀγροῦ
φόρον μοι ἀποδώσεις τοιόνδε. τῆτες μὲν τοῦ καρποῦ πᾶν
τὸ ὑπὸ γῆς κείμενον ἔξω, τὸ ἐμὸν μέρος δὴ ὄν. ὅσα
δὲ ὑπὲρ γῆς εὐρήσεις, σὸν κέρδος ἔστω. οὕτω δὲ σὺ μὲν
δὴ πλούσιος γενήσῃς, ἐγὼ δὲ ὡς εἰκὸς πένης λελείψομαι.
ἐν δὲ τῷ ὑστεραίῳ ἑνιαυτῷ πᾶν τούναντίον δεῖ γενέσθαι
ἐμοὶ μὲν γὰρ τὰ ὑπὲρ γῆς δώσεις, σεαυτῷ δὲ τὰ κάτωθεν.

CI.

ἐπὶ τούτοις οὖν ὁ Κιλίος σύμβασιν ἐποίησατο πρὸς τὸν Γρυμφόν· ὁ δὲ εὐθύς ἠφάνισθη. ἡμέρας δὲ γενομένης, ἐξεγερθεὶς ὁ Κιλίος ἐκ τοῦ ὕπνου καὶ ἀναστὰς ἐκ τῆς κλίνης πρῶτον μὲν ἐν πολλῇ ἀπορίᾳ ἦν, ὡς τὸ ἡμίση τοῦ καρποῦ ὑποσχόμενος τῷ Γρυμφῷ ἀποδώσειν. τέλος δὲ τοιόνδε ἐμηχανήσατο ὥστε ἔξαπατᾶν τὸ δαιμόνιον. τὸν μὲν πρῶτον ἐνιαυτὸν σίτον ἔσπειρε. καὶ οὕτω τὸν καρπὸν πάντα ὑπὲρ γῆς ὄντα αὐτὸς εἶχε, τοῦ Γρυμφοῦ τὰ ὑπὸ γῆς καὶ ἀνωφελῆ φερομένου. τῷ δὲ δευτέρῳ κρόμμιά ἐν τῷ ἀγρῷ ἔσπειρε· τούτων δὲ τὰ φύλλα μόνον ὑπερέιχε τῆς γῆς, καὶ αὐθις οὐδὲν ὠφέλιμον ἔλαβεν ὁ Γρυμφός· ὥστε δις ἔξαπατηθεὶς ἀπώλετο, οὐδὲ τὸν Κιλίον οὐκέτι ἐτάρασεν.

CII.

τοῖς μὲν οὖν ἐμπόροις νόμος ἐστίν, τὰ φορτία θύραζε ἀποκομίζειν βουλομένοις, δέλτον περιδῆσαι, ἐφ' ἣ γέγραπται τὸ χωρίον οἴπερ ἐν νῷ ἔχουσιν ἐκφέρειν. ἐνίῳτε δὲ κύνας καὶ λαγῶς καὶ αἰλούρους ἐκκομίζουσι· καὶ τὰς δέλτους ὁμοίως καὶ τούτοις περιδοῦσι. πολίτης δὲ τις, ὃς ἐν τῷ ἐμπορίῳ βαδίζων ἔτυχεν, εἶδε παῖδά τινα μετὰ κυνός, παρὰ τῇ θαλάσῃ ἐστηκότα, καὶ κλαίοντα καὶ σχετλιάζοντα θαυμασίως ὥς. τοῦ δὲ ἐρομένου διὰ τί τοιαῦτα δρᾷ, ὁ παῖς μετὰ πολλῶν δακρύων, Οὗτος γάρ, ἔφη, ὁ κατάρτος κυνὸν τὴν δέλτον κατεδήδοκεν, οὐδὲ οἶδα τὸ παράπαν ὅποι γῆς κομιζόμεθα.

CIII.

Βοιωτοὶ δύο, Ἰσμηνός τε καὶ Φιλώνδας, ἐν πλοίῳ ποτὲ διὰ τοῦ Αἰγαίου πόντου ἐκομίζοντο. σκοτεινῆς δὲ οὔσης τῆς νυκτὸς καὶ χειμῶνος χαλεποῦ ἐπιγενομένου, ἐς κίνδυνον οὐ σμικρὸν κατέστησαν. φοβούμενος δὲ ὁ Ἰσμηνος περὶ τῆς σωτηρίας, μεγάλη τῇ φωνῇ βοήσας τῷ ἐταίρῳ, ὃ Φιλώνδα, ἔφη, νῦν δήπου δεῖ ὡς προθυμότατα εὐξασθαι τοῖς θεοῖς, ἵνα σωζώμεθα. ὁ δὲ οὐχ οἴος τε ἔφη εἶναι εὐχασθαι, ὡς εἰκόσιν ἐτῶν οὐδεμίαν εὐχὴν θεῷ οὐδενὶ εὐξάμενος. τοῦ δὲ Ἰσμήνου σφόδρα λιπαροῦντος, πειράσασθαι ὑπέσχετο καίπερ οὕτως ἀήθης δὴ ὢν. ἐν ᾧ δὲ ἔτι ἠπόρει, οὐκ εἰδὼς ὅπως ἄρξασθαι δεῖ, ἐξαίφνης ὁ Ἰσμηνος Ἄλλὰ παῦσαι, ἔφη, εὐχόμενος, μηδὲ χάριν ὄφειλε θεῷ μηδενί τὴν γῆν γὰρ ὀρώ, καὶ ἤδη σεσώσμεθα.

CIV.

οἱ ἱερεῖς τῶν Βοιωτῶν τοὺς παῖδας περὶ τῶν θείων θαυμάτων διδάσκουσι, ἵνα τὰ περὶ τῶν θεῶν ὀρθῶς μύθωσι. διηγέιτο δὲ ποτε ἱερεὺς τις Βοιωτὸς περὶ τούτου, καὶ τοὺς παῖδας ἤρετο, Τί δὴ ἂν λέγοιτε, εἰ τὸν ἥλιον φαίην νυκτὸς ἑωρακέναι; ἐλπίζων δὴ ἀποκρινεῖσθαι τινα, ὅτι θαῦμα θείου εἶδε. ὁ δὲ πρῶτος παῖς ἄγροικος ὢν, Ἔγωγε, ἔφη, λέγοιμι ἂν ὅτι οὐ τὸν ἥλιον εἶδες τῷ ὄντι ἀλλὰ τὴν σελήνην. ὁ δὲ δεύτερος, Ἄλλ' ἔγωγε, ἔφη, ἀποκρinoίμην ἂν ὅτι οὐκέτι δεῖ καθεῦδειν τοῦ ἡλίου ἀνατείλαντος. ὁ δὲ

τρίτος Ἄλλ' ἔγω, ἔφη, τῶν ἐτέρων ἂν διαφέρομι· οὐ γὰρ ἂν σοι πειθοίμην τὸ παράπαν.

CV.

οἱ Κασσιτέριοι νησὸν τινα οἰκοῦσι, καὶ πολλὰ καὶ θαυμάσια ἔθη ἀσκούσι καὶ ἐκείνη τῇ ἡμέρᾳ ἣ τοὺς ἄρχοντας αἰροῦνται, ὅπερ αἰεὶ διὰ ἕξ ἐτῶν γίγνεται, θόρυβος καὶ ἀταξία εἴωθεν ἐν τῇ πόλει εἶναι τῶν κακίστων καὶ βιαιοτάτων τοῦ δήμου ἐν ταῖς ὁδοῖς κωμαζόντων. ἦν δέ τις Αὐλείδης ἐν τῇ πόλει, πάνυ σοφὸς ὢν καὶ ἀγχίνους. τοῦτον δὲ ἠσύχως διὰ τῆς ὁδοῦ βαδίζοντα τῶν κωμαστῶν τις ἔτυχε πηλῶ πατάξας, ὥστε ἐμιάνη πᾶν τὸ πρόσωπον. τοῦ δὲ ἀγανακτοῦντος, ὡς εἰκός, προσελθὼν ἀπελογεῖτο ὁ ἄνθρωπος· Σὲ μὲν γὰρ, ἔφη, ἐπάταξα, τοῦ δὲ ἄρχοντος ἐστοχαζόμεν. ὁ δὲ Αὐλείδης, ὦ Ωφελῆς δὴ, ἔφη, ἐμοῦ μὲν στοχάζεσθαι, τὸν δὲ ἄρχοντα πατάξαι.

CVI.

οἱ δὲ Βοιωτοὶ συλλόγους ποιοῦνται ἐς τὰ ἱερὰ ἅπαξ τοῦ μηνός· συλλεγέντες δὲ ἀργύριον εἰσφέρουσι τῷ θεῷ ἐς θύλακόν τινα. ἦν δὲ τις Ζῆθος, ὑπηρέτης ὢν τοῦ ἱεροῦ, ὃν ἔδει τὸν θύλακον τοῖς παροῦσι περιφέρειν, πάντων δὲ εἰσενεγκόντων καὶ τῶν μυστηρίων τετελεσμένων, οἱ μὲν ἄλλοι ἀπῆλθον· εἶδε δὲ ἓνα τινὰ ὁ Ζῆθος περιμένοντα, ὡς ἔχοντα δὴ τι εἰπεῖν. ὥστε ἠρώτα αὐτὸν τί πάσχει; ὁ δὲ ἀπεκρίνετο ὦ Ἄκουε δὴ ἄρτι γὰρ φερομένου τοῦ θυλάκου

ἐν νῶ εἶχον ὀβολὸν δοῦναι· ἔλαθον δὲ ἔμαντὸν δραχμὴν δούς· ἀκουσίως δὲ δράσας ἀξιώ σὲ τοὺς πέντε ὀβολοὺς μοι ἀποδοῦναι· τοῦ δὲ οὐκ ἐθέλοντος, Ἀμέλει, ἔφη ὁ ἄνθρωπος· ὁ γὰρ θεὸς χάριν μοι ἔξει τῆς δραχμῆς. ὁ δὲ Ἕκιστα, ἔφη· ὁ γὰρ θεὸς τὴν σὴν διάνοιαν εἰδὼς τοῦ ὀβολοῦ μόνον ἂν χάριν ἔχοι.

CVII.

κάπηλος ἦν τις ὀνόματι Πρίος, τὰ μὲν ἄλλα σπουδαῖος ὦν ἀνὴρ καὶ φιλόανθρωπος τῇ φύσει, τούτῳ δὲ ἐνίστε λυπηρὸς ὦν, ὅτι τὰ περὶ τῶν γειτόνων θαυμασίως ἐπεθύμει εἰδέναί· ὥστε πολυπράγμων ἐκινδύνευε καλεῖσθαι. πορευόμενος δὲ ποτε μετὰ τοῦ φορτίου πρὸς Ἐρυθράς, καὶ χαλεποῦ ὄντος τοῦ καύματος, ἐν τῷ ὄρει ἐκάθητο παρὰ τῇ ὁδῷ ὑπὸ δένδρῳ τινὶ μεγάλῳ ὥστε ἀναπαύεσθαι καὶ ἐν ἡσυχίᾳ δεῖπνον λαβεῖν. ἐν δὲ τούτῳ παριόντα ἰδὼν Θεσσαλὸν τινα ἄνθρωπον ὡς ἀπ' Ἐρυθρῶν, βοήσας ὁ Πρίος ἤρετο πότερόν τι καινὸν ἐγένετο ἐκεῖ· ὁ δὲ ὠχρὸς γενόμενος καὶ δεδιέναι δοκῶν ἀπεκρίνετο τοιαύδε· σήμερον περὶ μεσημβρίαν ἀπέκτειναν ἐν Θήβαις Μεγαρεύς τις καὶ Φωκεὺς τὸν Ἀμφιονίδα.

CVIII.

ταῦτα δὲ λέξας ἀπόχετο ὡς τάχιστα δρόμῳ. ὁ δὲ Πρίος σφόδρα θαυμάσας ἐφ' ᾧ ἐπίθετο, πῶς ἄρα ὁ Θεσσαλὸς οὕτω ταχέως ἀκήκοεν ὅπερ ἐν Θήβαις περὶ

μεσημβρίαν ἐγένετο, ἥσθη μέντοι τοσοῦτον πρᾶγμα ἔχων πανταχοῦ ἀγγεῖλαι. καὶ ἐς Ἐρυθρὰς ἀφικόμενος καὶ παρὰ φίλῳ ἐκείνῃ τὴν νύκτα μέλλων διάγειν, πρὸς τὴν οἰκίαν ἦλθε, καὶ ἤγγειλε τὸ ἐν Θήβαις αὐθήμερον γενόμενον. ὁ δὲ φίλος ἀπεκρίνετο θαυμάσιον δὴ εἶναι αὐτὸς μὲν γὰρ οὐδέπω πεπύσθαι, καίπερ νεωστὶ ἦκων ἐκ Θηβῶν ἐκείνουν δὲ δὴ εἰδέναι ἐξ ἐναντίας ἐλθόντα. καὶ διὰ τοῦτο, ἔφη, τοσοῦτῳ πλέον θαυμάζω, ὅτι ὄψῃ τῆς ἡμέρας εἶδον αὐτὸν τὸν Ἀμφιονίδαζ ζῶντα.

CIX.

ὁ δὲ Πρίος ἠπόρει δὴ ἀκούσας πῶς ἔχει τῷ ὄντι τὸ πρᾶγμα· δῆλον γάρ, ἔφη, ὅτι ψευδῇ μοι ὁ Θεσσαλὸς ἔλεξε ἀποθανόντα ἀγγείλας τὸν ἄνθρωπον· καίτοι οὐδαμῶς παίζων ἐδόκει λέγειν, καὶ ἅμα φοβεῖσθαι ἐφαίνετο περὶ ἑαυτῷ. ὡς δὲ οὐδὲν σαφὲς ἐφάνη, χαίρειν εἰπὼν τῷ φίλῳ ἅμα τῇ ἔφ' ἐπὶ Θηβῶν ἀπώχετο. καὶ οὐ μακρὰν ἀπὸν τῆς πόλεως Μεγαρεῖ τινι ἐνέτυχε φορτίον ἐπ' ὤμων φέρουσι καὶ ἐπ' Ἀθηνῶν ὡς εἶχε ποδῶν φεύγουσι. ὁ δὲ Πρίος κατέχων αὐτὸν ἤρετο περὶ τοῦ φόνου, εἰ τῷ ὄντι ἀποτέθηκεν ὁ Ἀμφιονίδαζ ὑπὸ Μεγαρέως καὶ Φωκέως ἐχθρὸς περὶ μεσημβρίαν. ὁ δὲ ὠχριάσας καὶ ὀλίγου καταπεσῶν εἶπε τάδε· Τέθηκε μὲν ὑπὸ Φωκέως τινός· Μεγαρεὺς δὲ οὐδεὶς οὐδὲ προσῆλθεν· οὐδ' οὖν ἐχθρὸς, ἀλλὰ σήμερον περὶ μεσημβρίαν.

CX.

καὶ ἅμα ταῦτα εἰπὼν ἀπέδραμε κατὰ τὴν ὁδόν, ὥσπερ μυρίων Εὐμειδῶν διωκουσῶν. ὁ δὲ Πρίος ἔτι μᾶλλον ἀμχανῶν ἢ πρότερον περὶ τοῦ πράγματος κατέμενε ἐν τῇ ὁδῷ ἐστηκῶς καὶ ζητῶν τὸ ἀληθές. Ἀνάγκη οὖν, ἔφη πρὸς ἑαυτὸν μετὰ χρόνον τινα, αὐτὸν ἐμὲ ἰόντα σκέψασθαι τὸν Ἀμφιονίδα, εἰ τῷ ὄντι τέθνηκε τὸ παράπαν. ταῦτα οὖν διανοσόμενος ἅμα νυκτὶ πρὸς κώμην τινα ἀφίκετο, οὐπερ ἔδει ἀναπαύεσθαι. καὶ ἀφικόμενος πᾶσι τοῖς ἐκεῖ περὶ τοῦ φόνου διελέγετο, ἀγγελλων τὰ γενόμενα καὶ ἐρόμενος εἴ τις πλέον τι οἶδεν. πάντων δὲ σιγῶντων ἀνέστη καὶ ἐνταῦθα γεωργὸς τις, φάσκων αὐτὸς ὀλίγον πρότερον τῷ Ἀμφιονίδα περιτυχεῖν, Θήβαζε ὁδοιποροῦντι ἐξ ἄγρου καὶ θύλακον χρυσοῦ μεστὸν φέροντι.

CXI.

ταῦτα δὲ ἀκούσας οὐκέτι δὴ ἠνέσχετο ὁ Πρίος, ἀλλὰ βραχὺ τι ἀναπασάμενος ἀνέστη ἔτι νυκτὸς οὔσης ὡς πρὸς τὴν πόλιν ἰὼν καὶ τὸ πρᾶγμα αὐτὸς ἐλέγξων. καὶ ὀλίγου πρὸ μεσημβρίας ἀφικόμενος ἔσπευδεν ἐπὶ τὴν οἰκίαν τοῦ Ἀμφιονίδου φοβούμενος καὶ δεινὸν τι εὐρήσειν προσδεχόμενος. ἐπισπεσὼν δὲ εἰς τὴν αὐλὴν θόρυβόν τε ἦσθετο γιγνόμενον καὶ ἄνθρωπόν τινα εἶδε ἐγχειρίδιον ἐπαίροντα ὥστε τὸν Ἀμφιονίδα ἀποκτεῖναι. προσδραμὼν δὲ ἔφθασε πρὶν πατάξαι συλλαβὴν τὸν φονέα, καὶ ἔσωσε τὸν φίλον. τότε δὴ φανερὸν ἐγένετο τὸ πᾶν. ξυνώμοσαν

γὰρ τρεῖς ἄνθρωποι, Θεσσαλός τε καὶ Μεγαρεὺς καὶ Φωκεὺς ὥστε φονεῦσαι ἐκείνον.

CXII.

δείσας δὲ ὁ Θεσσαλὸς πρῶτον ἀπώχετο φεύγων πρὶν ἐκτελέσαι τὸν φόνον. τὸ δὲ ἐτέρῳ ἐκείνου προδότος ἀδυνάτω ἦτον ἄνευ τοῦ ἐταίρου ἐκείνῃ τῇ ἡμέρᾳ τὴν ἐπιβουλὴν περαίνειν, ἀλλὰ διανοείσθην τῇ ὑστεραίᾳ περὶ τὴν αὐτὴν ὄραν τῷ ἔργῳ ἐπιχειρεῖν. τῇ δὲ ὑστεραίᾳ ὡσαύτως ἀπώκησεν ὁ Μεγαρεὺς, ὥστε ὑπολειπόμενος ὁ Φωκεὺς αὐθις ἠναγκάσθη ἀναβαλέσθαι τὸν φόνον ἐς τὴν αὔριον. καὶ ἐκείνοις μὲν ἐφεξῆς φεύγουσι περιέτυχεν ὁ Πρίος· τὸν δὲ τελευταῖον τῇ τρίτῃ ἡμέρᾳ καταλαμβάνων ἔτυχε αὐτῷ τῷ ἔργῳ ἐπιχειροῦντι. καὶ οὕτω διὰ τὸ πολυπραγμονεῖν διέσωσε τὸν Ἀμφιονίδα.

CXIII.

διδάσκαλός τις ἦν ὀνόματι Ἐνίδης, ἀνὴρ ὢν τῷ μὲν ἔργῳ πάνυ σώφρων, τῷ δὲ λόγῳ ἐνιότε θαυμάσιος καὶ αἰκίης. καὶ παρὰ τούτῳ πολλοὶ ὄκουν νεανίαι, ἐξ μῆνας ἐνταῦθα διάγοντες τοῦ ἐνιαυτοῦ, ἵνα φιλοσοφίαν μαθήνοιν. καὶ παρὰ τῷ Ἐνίδῃ οἰκοῦσιν οὐκ ἐξῆν ἀπιέναι, πλὴν διὰ αἰτίαν τινὰ ἰκανήν. ἔλθων δὲ ποτε νεανίας ἤτησε τὸν διδάσκαλον ἂν ἀπιέναι, ὡς συγγενοῦς τινος ἀποθανόντος· Τῷ γὰρ τάφῳ, ἔφη, βούλομαι παρεῖναι, ὡς συγγενεὶ δὴ προσήκει. ὁ δὲ Καὶ τίς, ἔφη, τέθνηκέ σοι ; ὁ δὲ τὸν θεῖον ἀπεκρίνατο νεωστὶ τεθνηκέμαι. ὁ δὲ Ἐνίδης

σκυθρωπὸς γενόμενος Ἐὼ σε τοίνυν, ἔφη, ἀπιέναι ἄμεινον
δὲ ἂν ἦν εἰ σοι ὁ πατήρ ἀπέθανεν.

CXIV.

Βοιωτὸς τις ἐς Κόρινθον ἀφικόμενος, Βορέου γενομένου
καὶ παγέντος τοῦ ἐν ταῖς ὁδοῖς ὕδατος, καταπεσὼν ἐν τῇ
ἀγορᾷ πάνυ δυσχερῶς διέκειτο. καὶ οἱ παρόντες ἐπήραυ
αὐτὸν οὐ δυνάμενον ἀναστήναι, καὶ ἔφερον πρὸς τὴν οἰκίαν.
πειθόντων δὲ τινων Κορίνθιον ἱατρὸν μεταπέμψασθαι,
οὐκ εἶα ὁ νοσῶν, ὡς ἐνὸς μόνου σοφοῦ ὄντος ἱατροῦ, τούτου
δὲ Βοιωτοῦ, ὀνόματι Φιλῶνδου. οἱ δὲ ἄγγελον ἐπεμψαν
ἵνα κομίσειε τὸν Φιλῶνδαν. ὁ δὲ ἦκε φέρων ἐπιστολὴν
τοιάνδε· Αὐτὸς μὲν ὦ φίλε οὐ δύναμαι προσελθεῖν, φάρ-
μακον δὲ ἱκανὸν πέμψω, εἰ μόνον εἰδῶ περὶ τοῦ κακοῦ,
ὅπου πρῶτον ἤλγησας. ὁ δὲ νοσῶν εἰπέειν ἐκέλευσεν, ὅτι
ἐν ἀγορᾷ τῇ τῶν Κορινθίων.

CXV.

Χίος τις μετὰ ἐταίρου ποτὲ ὀδοιπορῶν ἐν Ἀσίᾳ ἦλθε
πρὸς εὐρύν τινα ποταμόν, ὃν ἔδει διαβῆναι. γεφύρας δὲ
οὐκ οὔσης, ὁ ἐταῖρος ἤρχετο ἀποδύεσθαι, ὡς νεῖν διανοού-
μενος. ὁ δὲ Χίος οὐδὲν δεῖν ἔφη μετὰ τοσούτου πόνου
διαβῆναι· ῥᾶον γὰρ αὐτὸς τὸ πρᾶγμα ἐκτελεῖν, ρίψας
ἐκεῖνον πρὸς τὴν πέρα ὄχθην. ὁ δὲ οὐκ ἔφη αὐτὸν δύνασθαι
ρίψαι ἑαυτόν, βαρὺν ὄντα ἄνθρωπον· ἐθέλειν γὰρ περι-
δόσθαι αὐτῷ περὶ ταλάντου χρυσοῦ. τοῦτο δὲ ὑπέσχετο
οἰόμενος ἢ ἄνευ πόνου διαβήσεσθαι τὸν ποταμόν ἢ τάλαν-

τον ἔξειν χρυσοῦ. ὁ δὲ Χίος δεξάμενος καὶ λαβὼν ἰσχυρῶς ἔρριψεν αὐτὸν ἐς μέσον τὸ ὕδωρ. ὡς δὲ μόλις σωθεὶς καὶ διαβεβρεγμένος ἀπήτει τὸ χρυσίον, Ἄλλα οὐ τὸ πρῶτον, ἔφη ὁ Χίος, ὑπεσχόμην δράσειν ἄγε νυν, οὐκ ἀποκαμῆν δεῖ, ἀλλ' αὐθις πειρᾶσθαι.

CXVI.

οἱ Μαλαῖοι μύθους πολλοὺς καὶ θαυμασίους λέγουσι περὶ τῶν ὄρνιθων, δηλοῦντες δὴ ὅθεν ἐπίστανται τὰς νεοσσιᾶς κατασκευάζειν. λέγουσι δὲ τοιαύδε· πρῶτον μὲν αἱ ὄρνιθες οὐδαμῶς εἰώθεσαν νεοσσιᾶς ποιεῖν, ἀλλὰ τὰ φῶς ἢ χαμαὶ φανερώς κατετίθεντο, ἢ πόα μόνον κεκρυμμένα. ἦλθε δὲ ποτε φοῖνιξ ἀπὸ τῶν ἀντολῶν ἡλίου, καὶ συλλέξας πάσας τὰς ὄρνιθας ἤρχετο διδάσκειν ὅπως δεῖ οἴκους οἰκοδομεῖν. καὶ κλάδους καὶ κάρφη λαβὼν αὐτὸς παρουσῶν ἀπασῶν νεοσσιᾶν ἔκοδόμει πᾶν σοφῶς καὶ ἐπιστημόνως, παράδειγμα ποιούμενος ἵνα αἱ ἕτεραι ἅμα μανθάνοιεν. ἔφετο δὲ δὴ τερπνὸν τοῦτο ἔσεσθαι αὐταῖς, καὶ πολλὴν χάριν εἰσεσθαι ἑαυτῷ.

CXVII.

πᾶσαι δὲ ἐσίγων τὸ πρῶτον, καὶ ἐπιμελῶς ἐθεώρουν αὐτὸν ἐργαζόμενον, κέρδος ποιούμεναι εἰ οἴκους καλοὺς ἔξουσι. ὁ δὲ φοῖνιξ πρῶτον μὲν κλάδους τινὰς συνέπλεκε, ὥστε ἔδαφος εἶναι τῆς νεοσσιᾶς. ἐπεὶ δὲ τοῦτο ἐξετέλεσεν, ἢ περιστέρα, αἰεὶ μέγα φρονούσα ἐφ' ἑαυτῇ, ἀπώχετο πετομένη καὶ βοῶσα Οἰδῦ τοι, Οἰδῦ τοι. καὶ ἐξ ἐκείνου τοῦ χρόνου ἔδαφος μόνον οἰκοδομεῖ τοῖς φῶις, νεοσσιᾶν δὲ

οὐ. ὁ δὲ φοῖνιξ οὐδὲν ἦσσαν διετέλει συμπλέκων τοὺς τοίχους τοῦ οἴκου· τούτου δὲ γενομένου ἀπέπτατο εὐθύς ἡ κίχλη βοῶσα Εὐ, εὐ, καὶ αἱ πολλαὶ συνείποντο αὐτῇ ὥστε μέχρι τῶν τοιχῶν ἔτι καὶ νῦν οἰκοδομοῦσιν αἱ ὄρνιθες. μόνη δὲ ἡ χελιδὼν παρέμενε θεωροῦσα πᾶν τὸ ἔργον, καὶ ὄροφῆν ἐμάνθανε ποιεῖσθαι· καὶ διὰ τοῦτο αὕτη μόνη τελείαν νεοσσιὰν καὶ ὄροφῆν ἔχουσιν οἰκοδομεῖ.

CXVIII.

περὶ δὲ τῆς θαλάσσης οἱ αὐτοὶ Μαλαῖοι ἕτερον μῦθον λέγουσι διηγούμενοι ὅπως ἀλμυρὰ ἐγένετο. ἦν γὰρ τὸ ὕδωρ τῆς θαλάσσης τὸ πρῶτον, ὡς φασιν, ἠδὲ ὡσπερ καὶ οἱ ποταμοί· ὁ δὲ Ζεὺς, ἵνα μὴ μαινοῖτο ὑπὸ τῶν ἀνθρώπων καὶ τῶν ἄλλων ζώων ἐμηχανᾶτο τὸ τοιούδε· τῷ γὰρ βασιλεῖ τῶν Μαλαίων ἔδωκε θύλακόν τινα, φάσκων κέρδος μέγα ἔσσεσθαι αὐτῷ ἀντὶ τῆς εὐσεβείας· ὁπότε γὰρ αἰτιόητι, καὶ λέγοι, ὦ θύλακε δεῖ μοι τούτου, ἐξαίφνης ὑπισχνεῖτο ἐκ τοῦ θυλάκου ἐκφανήσεσθαι τὸ αἰτούμενον. ἐκέλευσε δὲ ἅμα μέτριον εἶναι τῷ θυλάκῳ χρώμενον, καὶ μηδὲν αἰτεῖν πλὴν τῶν ἀναγκαίων, εἰ δὲ μή, ἠπειλήσε πολλὰ καὶ δεινὰ πείσεσθαι· ὁ δὲ βασιλεὺς λαβὼν τὸ δῶρον ἦσθη θαυμασίως ὧς.

CXIX.

καὶ πολὺν μὲν χρόνον πάνυ μετρίως ἐχρήτο τῷ θυλάκῳ τὰ ἀναγκαῖα μόνον αἰτῶν, καὶ αἰεὶ ἀφθονίαν πολλὴν ἐξ αὐτοῦ δεχόμενος. ἔπλει δὲ ποτε διὰ τῆς θαλάσσης μετὰ

πολλῶν ἐταίρων, καὶ ὡς πάντα προεχώρησεν αὐτῷ ἐφ' ἃ ἐξέπλευσεν, ἐν μεγάλῃ χαρᾷ ὧν δεῖπνον ἐκέλευσε τοὺς ναύτας ἐτοιμάζειν ὡς ἐπὶ τῇ εὐτυχίᾳ. καὶ πάντων παρεσκευασμένων, εἶπέ τις τῶν Μαλαίων τῷ βασιλεῖ ὅτι οὐδὲν ἄλλας ἔχουσι. ὁ δὲ ἀναγκαῖον δὴ οἰόμενος εἶναι ἤτησε τὸν θύλακον δοῦναι, δεδιὼς μέντοι λάθρα τι, αἰσχυρόμενος δὲ διὰ τοὺς ναύτας. εὐθύς δὲ ἀνοιχθεὶς ὁ θύλακος τοσοῦτον ἄλλας ἐξέχει ὥστε κατέδου ἡ ναὺς καὶ ἅμα οἱ πλείοντες· οὐδὲ ἐπαύσατο οὐδὲ τότε, ἀλλ' ἔτι καὶ νῦν κάτω κείται ἄλλας ἐκχέων· ὥστε πικρὰ δὴ γέγονεν ἡ θύλασσα.

CXX.

τοξότης τις ἦν ἐν Κρήτῃ, ἐμπειρότατος μὲν ὧν τοῦ τοξεύειν, ἅμα δὲ καὶ μέγα φρονῶν ἐπὶ τῇ τέχνῃ. παρόντος δὲ ποτε Βοιωτοῦ τινος, ἔφη ὁ Κρῆς δύνασθαι οὕτως ἰσχυρῶς ἀφεῖναι τὰν οἰστόν, ὥστε ὑπὲρ τῆς σελήνης πετέσθαι. ὁ δὲ Βοιωτὸς γελάσας Τοῦτό σοι, ἔφη, δράσαντι ὑπισχνούμαι τάλαντον χρυσοῦ ἀποδώσειν. ἤδη γὰρ δὴ ἀδύνατον ὄν. ὁ δὲ Κρῆς δεξάμενος τὴν ὑπόσχεσιν τῇ ὑστεραία νυκτὶ ἐκέλευσε παρεῖναι, ὅτε νομηνία ἔτυχεν οὔσα. παρόντων δὲ ἐφαίνετο δὴ ἡ σελήνη, μέλλουσα καταδύναι· ὥστε ἐπείγεσθαι ἐκέλευσεν ὁ Βοιωτός, ὡς εὐθύς ἀφανισθησομένης τῆς σελήνης. ὁ δὲ συγκῶν καὶ ἡσυχάζων, ἐπεὶ τέλος ἠφανίσθη, εὐθύς ἀφήκε τὸ βέλος. ἀφείς δὲ Ἀπόδος, ἔφη, τὸ τάλαντον· ὑπὲρ γὰρ σελήνης ἐτόξευσα, ἐπεὶ ἐκείνη μὲν ὑπὸ θύλασσαν οἴχεται ἐγὼ δὲ ὑπὲρ θαλάσσης ἀφήκα τὸ τόξουμα.

CXXI.

Νεανίας τις ἦν ἐν Κρίσα οἰκῶν, υἱὸς ὢν τοῦ ἄρχοντος
 τῶν Κρισαίων· οὗτος δὲ Ἀθήναζε ἀπεδήμησεν ἵνα φιλο-
 σοφίαν παρὰ τῶν ἐκεῖ σοφιστῶν μαυθάνοι. ἀπιόντι δὲ ὁ
 πατήρ ἀργυρίον αὐτῷ ἔδωκεν ἱκανόν, ὥστε δύνασθαι ἕνα
 ἐνιαυτὸν Ἀθήνησι διαίγειν, καὶ τὸν μισθὸν τοῖς σοφισταῖς
 ἀποδοῦναι. ὁ δὲ παῖς πρὸς τὴν πόλιν ἀφικόμενος καὶ
 νεανία ἐτέρῳ περιτυχών, ὃς γνώριμος ἦν πρότερον, συμβου-
 λεῦσαι ἠξίου ἐαυτῷ τί δέοι πράσσειν καὶ ὄντινα τρόπον
 διαιτᾶσθαι. οὗτος δὲ πολλὰ καὶ δεινὰ συνεβούλευσε, καὶ
 ἀντὶ πολλῶν δώρων πάνυ σοφῶς ἐδίδασκεν ἀργύριον δανεί-
 ζεσθαι· ὥστε τελευτῶντος τοῦ ἐνιαυτοῦ, καὶ ἐρομένου τοῦ
 πατρὸς εἰ ἱκανὸν ἐγένετο τὸ ἀργύριον ὅπερ ἀπιὼν ἐδέξατο,
 Ἰκανὸν δήπου, ἔφη, ἐγένετο· διὰ γὰρ τοῦτο ἐδυνάμην τὸ
 ἕτερον δανείζεσθαι.

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