

* All translations are my own.

7. E. HF. 1314

οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος

There is no mortal who has not been touched by fortune.

8. E. HF. 1346–7

δεῖται γὰρ ὁ θεός, εἴπερ ἔστ' ὀρθῶς θεός,
οὐδενός

For a god, if he is truly a god, needs nothing.

9. E. HF. 1357

νῦν δ', ὥς ἔοικε, τῇ τύχῃ δουλευτέον.

Now it appears I must serve fortune as a slave.

10. Luc. Nec. 3

ἐγὼ γάρ, ἄχρι μὲν ἐν παισὶν ἦν, ἀκούων
Ὅμηρου καὶ Ἡσιόδου πολέμους καὶ στάσεις
διηγουμένων οὐ μόνον τῶν ἡμιθέων, ἀλλὰ
καὶ αὐτῶν ἤδη τῶν θεῶν, ἔτι δὲ καὶ μοιχείας
αὐτῶν καὶ βίας καὶ ἀρπαγὰς καὶ δίκας
καὶ πατέρων ἐξελάσεις καὶ ἀδελφῶν γάμους,
πάντα ταῦτα ἐνόμιζον εἶναι καλὰ καὶ οὐ
παρέργως ἐκινούμην πρὸς αὐτά. ἐπεὶ δὲ εἰς
ἄνδρας τελεῖν ἠρξάμην, πάλιν αὖ ἐνταῦθα
ἤκουον τῶν νόμων τάναντία τοῖς ποιηταῖς
κελευόντων, μήτε μοιχεύειν μήτε στασιάζειν
μήτε ἀρπάζειν.

For while I was a boy, I heard Homer and Hesiod narrate the wars and factions not only of the demigods but even of the gods themselves, as well as their adulteries and violent actions and abductions and suits, how they exiled their fathers and married their siblings; as a result I thought all these things were beautiful and I was greatly attracted to them. But when I started to become a man, I began to hear on the contrary that the laws commanded things that were opposite to what the poets said: not to commit adultery, not to engage in factious strife, and not to abduct anyone.

11. Luc. Nec. 4

ἔδοξέ μοι ἐλθόντα παρὰ τοὺς καλουμένους
τούτους φιλοσόφους ἐγχειρίσαι τε ἑμαυτὸν
καὶ δεηθῆναι αὐτῶν . . .

It seemed best to me to go to these so-called philosophers, entrust myself to them, and ask them . . .

12. Luc. *Nec.* 4

ὁ μὲν αὐτῶν παρῆναι τὸ πᾶν ἡδεσθαι καὶ μόνον τοῦτο ἐκ παντὸς μετιέναι· τοῦτο γὰρ εἶναι τὸ εὐδαιμον. ὁ δὲ τις ἔμπαλιν, πονεῖν τὰ πάντα καὶ μοχθεῖν καὶ τὸ σῶμα καταναγκάζειν ῥυπῶντα καὶ αὐχμῶντα καὶ πᾶσι δυσαραστοῦντα καὶ λοιδορούμενον, συνεχὲς ἐπιρραψῶδων τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς ἀρετῆς ἔπη καὶ τὸν ἰδρῶτα καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο καὶ ἀδιάφορον οἶεσθαι τὴν κτῆσιν αὐτῶν· ὁ δὲ τις ἔμπαλιν ἀγαθὸν εἶναι καὶ τὸν πλοῦτον ἀπεφαίνετο.

One of them advised me that pleasure was everything and that I should pursue pleasure alone: for that, he said, was happiness. But another said the opposite, that I should labor at everything and toil and subject my body to compulsion, dirty and unwashed, pleasing no one, and taking abuse; and on top of that he kept reciting those verses of Hesiod about virtue that everyone knows, [talking about] sweat and the ascent to the summit. Another urged me to despise money and hold that acquiring it is meaningless; but another to the contrary demonstrated that even wealth was a good thing.

13. E. *Hec.* 420

δούλη θανοῦμαι, πατρὸς οὗς' ἐλευθέρου.

I will die a slave, though the daughter of a free father.

14. E. *Hec.* 55–59

ὦ μητερ, ἥτις ἐκ τυραννικῶν δόμων
δούλειον ἡμάρ εἶδες, ὥς πράσσεις κακῶς
ὅσον περ εὖ ποτ'· ἀντισηκώσας δέ σε
φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

O my mother, who saw the day of slavery from your royal palace, how badly you fare, as much as you once fared well; some god is ruining you by balancing your former happiness.

15. E. *Hec.* 551–52

ἐν νεκροῖσι γὰρ
δούλη κεκληῖσθαι βασιλὶς οὗς' αἰσχύνομαι.

I, a princess, am ashamed to be called a slave among the dead.

16. E. *Hec.* 431

τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὕπο.

I am dead from my misfortunes before I've died.

21. Luc. Nec. 16

Οἶμαι δέ σε καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις
έωρακέναι τοὺς τραγικοὺς ὑποκριτὰς τούτους
πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν
Κρέοντας, ἐνίστε δὲ Πριάμους γιγνομένους
ἢ Ἀγαμέμνονας, καὶ ὁ αὐτός, εἰ τύχοι,
μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ
Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος
μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ
κεκελευσμένος. ἤδη δὲ πέρας ἔχοντας τοῦ
δράματος ἀποδυσάμενος ἕκαστος αὐτῶν
τὴν χρυσόπαστον ἐκείνην ἐσθῆτα καὶ τὸ
προσωπεῖον ἀποθέμενος καὶ καταβὰς ἀπὸ
τῶν ἐμβάτων πένης καὶ ταπεινὸς περίεισιν,
οὐκέτ' Ἀγαμέμνων ὁ Ἀτρέως οὐδὲ Κρέων ὁ
Μενοικῆως, ἀλλὰ Πῶλος Χαρικλέους Σουνιεύς
ὀνομαζόμενος ἢ Σάτυρος Θεογεΐτονος
Μαραθώνιος. τοιαῦτα καὶ τὰ τῶν ἀνθρώπων
πράγματά ἐστιν, ὥς τότε μοι ὁρῶντι ἔδοξεν.

I think you've often seen these tragic actors on stage at one time becoming Creons, sometimes Priams or Agamemnons, according to the requirements of the plays. And the same one, it may be, who just a moment before has imitated with great solemnity the appearance of Cecrops or Erechtheus, shortly afterwards goes out as a slave at the poet's orders. And when the play is over, each of them will take off that golden costume of his, put away his mask, get down from his tragic boots, and go around as a poor and humble man, no longer Agamemnon the son of Atreus, or Creon the son of Menoeceus, but Polus the son of Charicles from Sunium, or Satyros the son of Theogeiton from Marathon. Such are human affairs, as it seemed to me then as I beheld [the procession].

22. Luc. Nec. 21

ὁ τῶν ιδιωτῶν ἄριστος βίος καὶ σωφρονέστερος.
παυσάμενος τοῦ μετεωρολογεῖν καὶ τέλη καὶ
ἀρχὰς ἐπισκοπεῖν καὶ καταπτύσας τῶν σοφῶν
τούτων συλλογισμῶν καὶ τὰ τοιαῦτα λῆρον
ἡγησάμενος τοῦτο μόνον ἐξ ἅπαντος θηράσῃ,
ὅπως τὸ παρὸν εὖ θέμενος παραδράμῃς γελῶν
τὰ πολλὰ καὶ περὶ μηδὲν ἐσπουδακῶς.

The common man's life is best and more prudent. Stop your highfalutin talk, stop investigating ends and beginnings, spit on the syllogisms of those wise men, and considering all that as trash, pursue this alone with all you've got: make the best of the situation and run past laughing at most things, taking nothing seriously.

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